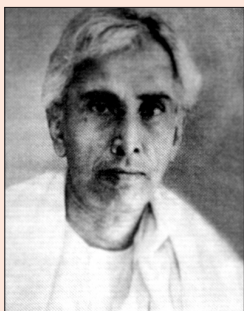


## HIGHLIGHT



### Cover Story

**Sarat Chandra  
Chattopadhyay**

**9**

### Ancient History

**A Unique University  
Where Gatekeepers  
Conducted Entrance  
Examination**

**15**



### Travel Tale

**Paradise On  
Earth**

**25**

### Tribal Laws

**Tribal And The  
Laws In India**

**47**



**Regular Features : Laugh, Great Minds, Genius, Quiz.**

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## CONTENTS

	Page No.
Wonders Of The World -	
The Colosseum	5
Great Minds - Abraham Lincoln	6
योग-कर्मयोग और भक्ति योग का समन्वय	8
Cover Story - Sarat Chandra Chattopadhyay	9
Ancient History - A Unique University Where Gatekeepers Conducted Entrance Examination	15
Astronomy - Galileo Sees A New View Of The Heavens	18
Book Extract - Jawaharlal Nehru – An Autobiography	20
Genius - Charles Darwin	23
Travel Tale - Paradise On Earth	25
Hinduism - A Beacon For Conservation Of Nature	28
Role Of Liquidators In Winding Up Of A Company	35
How To Find Your Passion	41
Quiz	43
Classic - Abraham Lincoln	44
Humour - Laugh	46
Tribal Laws - Tribal And The Laws In India	47
महान स्वतंत्रता सेनानी - पंडित गोविन्द वल्लभ पंतः	51
Picture Quiz	55
Invention - Ball Point Pen	56

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**SARAT CHANDRA CHATTOPADHYAY**

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## EDITORIAL



Let noble thoughts come to us from every side.  
- Rig-Veda  
3000 B.C. (EST)

### FROM THE EDITOR'S DESK

Dear Readers,

At the very outset we apologize for the inordinate delay which was due to circumstances beyond our control, in bringing out this edition of the Scholastik World. We assure you dear readers that future editions will be on schedule.

Sarat Chandra Chattopadhyay was undoubtedly the most popular novelist of the 20th century. He was also the richest writer of his time. His work has been published in many languages in India making him the most widely read writer. We are happy to cover this great writer in the present issue. We are sure you will enjoy reading it.

Scholastik World as the title suggests, is an academic periodical and it is devoted to topics of academic interest. The present issue is no exception.

“A unique university where gatekeepers conducted entrance examinations” in this issue brought alive the days when Nalanda University was in its prime and urged the need to revive the ancient university for the benefit of the posterity.

Tribals are the most important members of our society but very often than not they are deprived of their rights and dues. We have published an article “Tribal and the laws in India” which deals with the protection of education, cultural, social, political and employment rights of the tribals in our country.

Our regular features such as Invention, Genius, Great Minds etc are bound to enlighten you as usual.

The Monsoons have set in and our farmers are busy in cultivation. Let us hope that there is adequate rain fall to ensure bountiful crops this year.

Looking forward to receiving your encouraging feedback that keeps us energized to bring to you this unique magazine enriched with content that is reader-friendly.

With best wishes,

Editor-in-Chief

## An Appeal for Helpless Orphan Children

There is help and assistance available for all types of **Distressed People** in the society. But perhaps there is no organization that can boast of helping the helpless orphan children for their complete development and making them into respectable and responsible citizens. In order to give these orphans a future and save them from the life of misery, crime and destitution Dr. B. R. Ambedkar Educational and Cultural Trust seeks to launch a scheme under which it will provide food, clothing, shelter, education and health to children between ages 5-10 years, who have been deserted or orphaned, and make them self-reliant in a 12 year time frame.



Besides education, the scheme will also provide them employment and transform them into responsible citizens of the country.

To make this scheme effective and successful, Dr. B. R. Ambedkar Educational and Cultural Trust appeals to all citizens, NRIs, Organisations and Institutions to extend their support in the shape of sponsorship for complete development of these helpless children.

### **The mode of sponsorship is given below:**

1. You can sponsor an orphan child for its complete development by paying Rs. 30000/- annually for a period of 12 years.
2. You can also sponsor an orphan child by paying Rs. 2500/- for minimum one month or as many months as you wish.
3. You may make a total payment of Rs. 3,00,000 in one installment for complete development of an orphan child for a period of 12 years.
4. Two or more individuals can sponsor a child jointly.

All sponsors will enjoy the Tax benefit under Section 80G of Income Tax Act.

Dr. B. R. Ambedkar Educational and Cultural Trust looks forward with great interest to receiving sponsorship from generous citizens living in India and abroad.

**K.M. Prasad**

Secretary

**Dr. B. R. Ambedkar Educational & Cultural Trust**

Zone No. 1B, Sadhudera, Hurlung Road,

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## अनाथ बच्चों के लिए अपील

समाज में हर तरह के लोगों को मदद उपलब्ध है। परन्तु जैसे बच्चे जो बिना माँ बाप के, अनाथ एवं बेसहारा हैं पूर्ण रूप से उनके विकास एवं जीवन को खुशहाल बनाने के लिए शायद ही भारत में कोई संस्था काम कर रही है। प्रायः सभी संस्थाएँ आंशिक रूप से उन्हें मदद करती है। इसी क्रम में अम्बेडकर ट्रस्ट जमशेदपुर अनाथ बच्चों का भविष्य बनाने के प्रयास की ओर कदम बढ़ा रही है। इस योजना के तहत 5 से 10 वर्ष के बच्चों को लेकर उनके भोजन, आवास, शिक्षा एवं स्वास्थ्य की पूरी जिम्मेदारी संभालते हुए 12 वर्ष के अन्दर उन्हें स्वावलम्बी बनाने का कार्य संस्था ने अपने हाथ में लिया है। शिक्षा के साथ-साथ रोजगार दिलाना एवं एक स्वतंत्र व जिम्मेदार नागरिक बनाकर उन्हें भारत का सपूत घोषित करने की योजना है। इस शुभ कार्य में भाग लेने एवं जिम्मेवारी निभाने हेतु संस्था सभी भारतवासियों, प्रवासियों एवं सभी संगठनों, संस्थाओं से अपील करती है कि इसमें अपनी भागीदारी दर्ज करायें।



1. 1 बच्चे का भविष्य बनाने का खर्च मात्र 30,000/- रूपया सालाना रखा गया है और 12 वर्ष तक इस रकम को देना होगा।
2. उक्त रकम को 2500/- रूपया मासिक किस्तों में भी 12 वर्ष तक दे सकते हैं। न्यूनतम अनुदान राशि 2500/- रूपया इससे अधिक इच्छानुसार दान दे सकते हैं।
3. जो व्यक्ति 12 वर्ष की राशि एकमुश्त देना चाहते हैं उन्हें 3,00,000/- रूपया ही देना होगा।
4. एक या दो और दो से अधिक अथवा संस्था मिलकर भी इस योजना में भागीदारी दे सकते हैं।

संस्था, संगठन एवं आम जनता जो कोई भी इस योजना में भागीदारी निभायेंगे उनके द्वारा दी गई राशि पर उन्हें इन्कम टैक्स की धारा 80जी के तहत आयकर में छूट का लाभ प्राप्त होगा।

अम्बेडकर ट्रस्ट एक बार फिर समस्त भारतवासियों, प्रवासियों, संस्थाओं, संगठनों को इस नेक काम में योगदान देने के लिए आह्वान करती है।

**के० एम० प्रसाद**

सचिव

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# THE COLOSSEUM

## In Italy

The Colosseum dominates its surroundings even today. It stands in the centre of Rome at the east end of the Via dei Fori Imperiali. The amphitheater was a Roman invention, an elliptical arena surrounded by tiers of seats from which huge crowds could look safely down on spectacular displays of combat and carnage. Here gladiators fought and exotic animals were paraded, stared at, and then slaughtered. Rome had amphitheaters before the Colosseum, but after the great fire of AD 64 a new one was needed. Vespasian, who became emperor in AD 69 ordered construction of a massive permanent building that would bear his family name and be bigger and better than any other.

Known as the Flavian amphitheater, the new arena was built on the bed of a lake that had belonged to his predecessor Nero's absurdly opulent Golden House. The choice of site was a wise one structurally, and it also demonstrated that an era of monstrous self-indulgence was at an end. Vespasian was seen to build on as grand a scale as Nero, but he did so as a public gesture, not for mere private pleasure. Ironically, Nero had his posthumous revenge: ever since the 8th century the Flavian Amphitheater has been known



as the Colosseum, a title thought to come from the colossal statue of Nero that stood nearby. (Rather than demolish this, Vespasian had ordered a head transplant and renamed the statue Apollo.)

Nearly a third of a mile (1/2 km) in circumference and over 180 feet high, the Colosseum was built of travertine stone, tufa, and brick. It was opened by Vespasian's successor, Titus, in AD 80, with a ceremony that involved the exhibition of 5000 wild beasts. But even then, work was not complete, and it was only during the reign of the next emperor, Domitian, that the final tier was added.

The complexity of the building is remarkable, and its design reveals an ingenious response to the question of crowd control. Although some 50,000 people could be accommodated in the amphitheater, the system of staircases and corridors ensured trouble free progress to and from the banks of seating.

Still more important was the careful control of the



animals. Here, too, the architects of the Colosseum displayed great skill, designing a network of passages and elevators that delivered wild and enraged creatures directly to the arena from their cages below stage. Much of this infrastructure can still be seen, as can sockets and brackets on the top story, which once held the masts from which a huge awning could be stretched over the open top of the amphitheater. This elaborate arrangement of canvas, pulleys, and ropes was operated by sailors recruited specially for the task.

With such advanced engineering and efficient crowd control, the Colosseum, could be described as a building ahead of its time. Even the method of construction seems to have been surprisingly modern, not unlike that used in 20th century steel or concrete framed high rise buildings. Nearly 2000 years after it was opened, the Colosseum remains an outstanding monument to Roman achievement, if also to the Roman predilection for gore.

In the 18th and 19th centuries it was considered essential to view the Colosseum by night. The building was ruined and creeper clad and there was an outcry when the greenery was cleared away in the 1850s.

In 1744 the Colosseum, which had become church property in the 13th century was consecrated in memory of the Christian said to have died for their faith in front of crowds of baying Romans. The Colosseum has long been associated with Christian martyrdom but there is actually very little evidence to link the two. Nonetheless, a cross stands in the arena to this day. ■

- Acknowledgment : Wonders of the world

GREAT MINDS

Abraham Lincoln

(1809-1865)



“Always bear in mind that your own resolution to succeed, is more important than any other one thing.

■  
In this sad world of ours, sorrow comes to all; and, to the young, it comes with bitterest agony, because it takes them unawares.

■  
No man is good enough to govern another man, without that other's consent.

■  
It is best not to swap horses while crossing the river.

■  
If I am killed, I can die but once; but to live in constant dread of it, is to die over and over again.

■  
I have always found that mercy bears richer fruits than strict justice.

■  
The ballot is stronger than the bullet.

Leave nothing for tomorrow which can be done today.

■  
Those who deny freedom to others deserve it not for themselves

■  
Love is the chain to lock a child to its parent.

■  
If I am killed, I can die but once; but to live in constant dread of it, is to die over and over again.

■  
You can fool all the people some of the time, and some of the people all the time, but you can not fool all the people all of the time.

■  
Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing.

---

Abraham Lincoln was an American politician and lawyer who served as the 16th President of the United States from March 1861 until his assassination in April 1865

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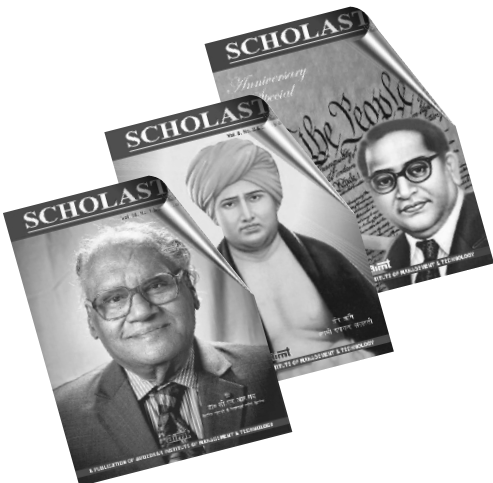
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## योग

# कर्मयोग और भक्ति योग का समन्वय

**स**म्पूर्ण सृष्टि में बड़ा विरोधाभास है। यदि हम केवल अपने परिवार या समाज के लिए दिन-रात खटते हैं, तो कहा जाता है- आये थे हरिभजन को, ओटन लगे कपास। यदि हम उदार दृष्टिकोण रखते हुए अधिकतम समय भक्ति में लगाते हैं, तो कर्तव्यच्युत और पलायनवादी कहे जाते इसलिए मैं इन दोनों की विवेचना करूंगा, जिससे आपको सामंजस्यपूर्ण, दिशा-निर्देश प्राप्त हो सके।

कर्मयोग, भक्तियोग, राजयोग या ज्ञानयोग सभी का लक्ष्य अपने अंदर छिपी हुई शक्ति को जागृत करना है। किसी को कर्मयोग, किसी को भक्तियोग, राजयोग और किसी को ज्ञानयोग उपयुक्त होता है। सबको सभी योग उपयुक्त नहीं होते। बहुत से ऐसे लोग हैं, जिनको कर्म-योग के अलावा दूसरा कोई योग बिलकुल ही नहीं जमता। वे लोग कर्मयोग करते हैं, तो नींद भोजन, वासना, कामना सब भूल जाते हैं। उनको फिर भक्तियोग की जरूरत नहीं पड़ती, राजयोग

या ज्ञानयोग की भी जरूरत नहीं पड़ती है। हमने कितने ही लोगों को देखा है कि जिस समय वे शास्त्र का अध्ययन करते हैं, उस समय सब कुछ भूल जाते हैं, उन्हें दुनिया का कुछ भी ज्ञान नहीं रहता। इसका मतलब है उनके लिए ज्ञानयोग उपयुक्त है। बहुत से लोग आँखे बन्द करके ध्यान में बैठते हैं और भूल जाते हैं। अपने आपको। इनमें जो कर्मयोग है, वह सबसे श्रेष्ठ है और सबसे सरल भी। भक्ति योग बहुत कठिन है सरल नहीं है। यद्यपि पुस्तकों में लिखा है कि भक्तियोग बहुत सरल है, किन्तु अगर उसका विश्लेषण करें, तो पता चलेगा कि भक्तियोग बहुत कठिन है।

भक्ति का मतलब केवल पूजा-पाठ नहीं होता है। भक्ति का मतलब होता है किसी महान शक्ति के प्रति अनुरक्ति या अनुराग। इसी अनुराग को तुलसीदास जी ने रामचरित मानस में कहा है कि - “मिजहिं न रघुपति बिनु अनुराधा”

जैसे एक उदाहरण द्वारा इसे समझा जा सकता है। हम सभी संसार की चीजों से कितना प्रेम करते हैं। दिन- रात हमारा चिन्तन संसार और अपने बाल-बच्चों में ही लगा रहता है। ठीक इसी प्रकार भगवान के प्रति जो भावना होती है, उसे भक्ति कहते हैं। हम सब मंदिर जाते हैं, अगरबत्ती जलाते हैं या आरती करते हैं यह लौकिक है। यह एक विधि है। यद्यपि ऐसा नहीं कह सकते हैं कि यह महत्वहीन है, किन्तु

तुम केवल एक-दो घंटे पूजा-पाठ में बैठ जाओ और सोचो कि हमने तो भक्ति कर ली, यह समझना ठीक नहीं है। इसका अपना अलग महत्व है। सबेरे पूजा-पाठ में बैठने से मन को शांति मिलती है तथा शरीर को भी आराम मिलता है।

मैं यहां केवल भक्ति शब्द की व्याख्या करूंगा। जब दिल किसी महान शक्ति के प्रति आसक्त हो और वह निरन्तर प्रिय लगने लगे, तो भक्ति का प्रार्थुभाव यानि आगमन होता है। यह प्रिय लगने का दर्शन ही भक्ति का दर्शन है। लेकिन यह प्रेम इसलिए आता है कि इसके बारे में बहुत सुना है, बहुत ब्रेन वासिंग हुई है। रामायण, गीता और श्रीमद्भागवत में पढ़ा है। भक्ति एक तरह से बुद्धि का प्रशिक्षण बन गई है। लेकिन यह वास्तविक भक्ति नहीं है। भक्ति बुद्धि की अवस्था नहीं है भक्ति तो भावना है। वह कैसे उत्पन्न होती है? मान लो तुम्हारे पास एक एकड़ जमीन है। यदि उसमें से एक कटठा जमीन किसी ने हड़प ली, तो दिन-रात यही दिमाग में घुसा रहता है।

मान लो एक धनी लड़का है और उसका एक गरीब लड़की से प्रेम हो गया या लड़की दूसरी जाति की है और शादी नहीं हो पा रही अथवा उसके माँ-बाप ने उसको कष्ट दिया। तब मन में हमेशा वे ही विचार आते हैं। जब मन की ठीक यही अवस्था भगवान के प्रति रहती है, तब उसको कहते हैं - भक्ति।

यह अवस्था सिखाई नहीं जा सकती। जैसे एक भिखारी को स्टेज पर लाकर राजा बना देते हो, तो वह राजा का अभिनय करता है, उसी प्रकार मनुष्य की

बुद्धि को बचपन से रामायण, गीता सुना-सुना कर इतना प्रशिक्षण दिया गया है कि वह भक्ति का स्वांग रचता है। हमलोग जोकर हैं और यह सब भक्ति का स्वांग रचता है। इसमें बुरा मानने की जरूरत नहीं। यह एक तरह से आवश्यक भी है, इससे कम से कम मन अनुशासन तो रहेगा। लेकिन भक्ति का जो पुरस्कार मनुष्य को मिलता है, वह है- उसकी चेतना का जागरण। जिस क्षण मनुष्य के हृदय में सच्ची भक्ति फूट पड़ती है, उस समय सारे संसार का मतलब उसके लिए बदल जाता है। दुःख-सुख का अर्थ बदल जाता है, जन्म-मरण का मतलब बदल जाता है और सब चीजें दूसरी दिखने लगती हैं। खैर, यह भक्ति तो किसी बिरले को ही मिलती है।

अब रह गई पूजा-पाठ वाली भक्ति। इस कर्मकाण्ड वाली भक्ति और कर्मयोग में विरोधाभ्यास नहीं है। कर्मयोग का मतलब होता है कि तुम दुनिया में जो काम करते हो, उसको मन लगाकर करो। -शेष पेज 17 पर



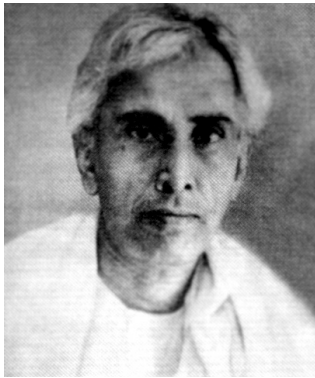


COVER STORY

SARAT CHANDRA CHATTOPADHYAY

AWARA MASIHA

Sarat Chandra Chattopadhyay or Sarat Chandra Chatterjee was one of Bengal's most prominent and popular novelists and short story writers of the early 20th century. He was very



good as a story teller. He refrained from giving any judgments but only a message. Undeterred by the personal tragedies he faced, he went on to use them as the basis for his novels, adding a more personal touch to his works. He believed in raising awareness about social malaise and not

to reform the society. Sarat Chandra was a staunch feminist and rejected core Hindu orthodoxy. He did not believe in standard social systems and wrote against superstition and bigotry.

He often wrote about women and their suffering at a time when patriarchy was prevalent. This makes his writings quite authentic and revolutionary. He faced uphill battle with conservative sections of the social leaders and his *Pather Daabi* was banned for allegedly preaching sedition.

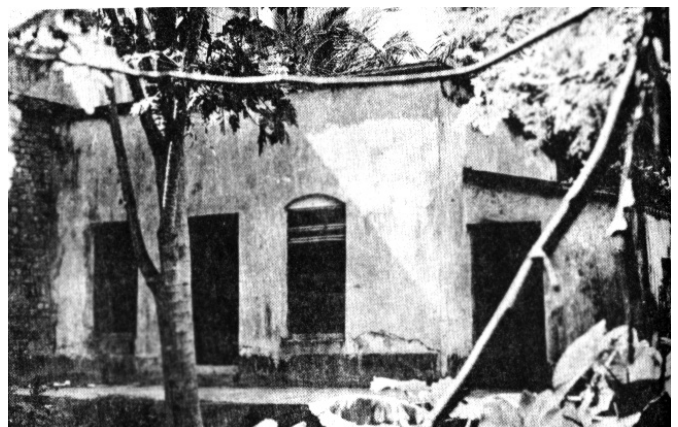
An extract of a speech given by him at the Calcutta Town Hall on 15 September 1933 at a meeting organized in his honour to celebrate his 57th birthday summarizes how his heart felt for the poor and down trodden and how his work was influenced by the endless suffering of the oppressed class.

*“My literary debt is not limited to my predecessors only. I'm forever indebted to the deprived, ordinary people who give this world everything they have and yet receive nothing in return, to the weak and oppressed people whose tears nobody bothers to notice and to the endlessly hassled, distressed (weighed down by life) and helpless people who don't even have a moment to think that: despite having everything, they have right to nothing. They made me start to speak. They inspired me to take up their case and plead for them. I have witnessed endless injustice to these people, unfair intolerable*

*indiscriminate justice. It's true that springs do come to this world for some - full of beauty and wealth - with its sweet smelling breeze perfumed with newly bloomed flowers and spiced with the cuckoo's song, but such good things remained well outside the sphere where my sight remained imprisoned. This poverty abounds in my writings.”*

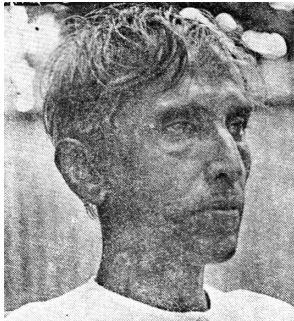
Sarat Chandra Chattopadhyay understood poverty very well. His short stories and novels often present this in great depth and almost with pathological accuracy. In his carefully crafted, characters and events he captured the late nineteenth to early twentieth century Bengali society. But in no sense did he get his materials from the history. It was his encounters with life as a country youth that provided him with the inspiration, ingredients and storylines for his life-like characters in the (often) uncomplicated rural family settings. He plucked out characters for his stories and novels from his life experience and created them in his own inimitable style. The distinctive features and the essence of purpose that he added to them made them more attractive and perhaps larger than life. This is why his stories had such universal appeal - a reason that explains why such a large number of them were translated into other languages and he was the richest writer of his time.

However, at first let us deal with his life from the beginning to understand the man and the author and his compassion for the poor and downtrodden.



The house where sarat was born in Devanandpore

Sarat Chandra (nickname Nyarha) was born in Devanandapore - a small and obscure village in West Bengal – located on the north-west of Bandel station in the district of Hooghly on 15th September 1876. His father's name was Motilal Chattopadhyay and mother's name was Bhuban Mohini Devi. Sarat Chandra was the eldest amongst their five sons and two daughters. One of his brothers, Swami Vedananda, became a disciple at Belur Math.



**Sarat Chandra after publishing of Pather Daabi**

When his father was employed in Bihar - the family lived in Bhagalpore with his maternal grandfather. Changing family financial situations resulted in a sequence of school changes for young Sarat. Motilal, his father, held irregular jobs and thus, the family was mired in poverty. He was a writer who spent his days dreaming, idling, and never

finishing any of his literary works

After passing the Entrance Exam in the second division in 1894, Sarat was admitted to the Tejnarayan Jubilee College. His encounter with the English literature made him read Dicken's novels A Tale of Two Cities, David Copperfield and My Love by Lord Litton.

Sarat had to leave his studies several times due to lack of money. He could not answer his examination because he could not afford to pay Rs.20/-. So he could not complete his college education. There were days when he went hungry.

With the creation of Bhagalpore Shahitya Sabha (literary group), a handwritten children's magazine called "Shisu" was published. The stories Kakkasha and Kashinath were first published here (1894).

After his mother's death in 1895 Sarat's father left his in-law's house and started living in Khanjarpur - a suburb in Bhagalpur, with his three sons and one daughter. Meanwhile, his other daughter (Sarat's sister) Anila was married to Panchanan Mukhopadhyay of Govindpur village in Bengal.

Motilal had to sell off his property in Devanandapore to repay a loan that he had taken

from a Brahmin lady in the village. Now there was nothing at Devanandapore which he could call as his own. They all returned to Khanjarpur.

In Khanjanpur he came in close contact with a number of people who played a significant role in his literary career.

Young Sarat had talents other than writing. He could not only sing and act, but also play instruments such as the flute and tabla. He was a good sportsman too. He also acted as female characters in dramatized versions of Bankim Chandra Chattopadhyay's Novels.

Let us now examine how and why Sarat took up writing as a profession. Here in his own words:

*My childhood and youth were passed in great poverty. I received almost no education for want of means. From my father I inherited nothing except, as I believe, his restless spirit and his keen interest in literature. The first made me a tramp and sent me out tramping the whole of India quite early, and the second made me a dreamer all my life. Father was a scholar and he tried his hand at stories and novels, dramas and poems, in short every branch of literature, but never could finish anything. I have not his work now. Somehow it got lost. Pouring over these manuscripts over again in my childhood and many a night, I kept awake regretting their incompleteness and thinking what would have been their conclusion if finished. Probably, this led to my writing short stories when I was barely seventeen.*

The literary giant thus claimed that his real inspiration was his own father's unfinished and unpublished literary work.



**Sarat Chandra**

In course of time he became the most famous writer and novelist of Bengal. His work was unique and was neither overshadowed nor influenced by Tagore. Sarat Chandra though, did not appreciate poetry much yet according to researchers he was more popular than Tagore in many ways. He used simple and familiar Bengali vocabulary that

was a welcome break from the literary tradition of the time.

Meanwhile, Sarat took up a job in Godda's Banali Estate in Bihar and later in Santhal Parganas. But he disliked both and gave it up. Young Sarat was very sensitive and fragile. He left home following a disagreement with his father. Alone, unhappy and indifferent, Sarat lost purpose and lacked motivation. He was totally directionless. Referring to his natural love for and obsession with writing stories, he later told us:

*"But I soon gave up the habit as useless, and almost forgot in the long years that followed that I could even write a sentence in my boyhood."*

He felt dejected and for no apparent reason would walk around crematorium grounds in the dead of night. Later he joined a party of Naga Monks for a while and came to Muzaffarpur (1902). For a brief period he went back to Bhagalpore on his father's death and on completion of his father's last rites went to Kolkata and was employed as a translator for Hindi documents into English for the High Court for a meagre salary of Rs.30 per month. But due to lack of knowledge of legal terminology he could not continue at this job for long.

In January 1903 at the age of 27 he left for Rangoon without informing anyone, in search of a better financial future. But before his departure for Rangoon he sent a short story for the Kuntaleen literary competition on his uncle Girindra Nath's insistence. Since he was least interested, he sent the story in the name of his uncle Surendra Nath Ganguli. Later the story MANDIR was adjudged as the best story and was awarded the first prize. Despite the story being published in the name of Surendra Nath, it was truly Sarat Chandra's first published work.

This, however, was not the last time someone else's name was used in publishing his own writings. He published regularly in the Jamuna magazine in three different names - in his own name and in the name of Anila Devi (his elder sister) and Anupama.

the catalyst in reviving his literary career whilst he was in Burma. He said:

*"A mere accident made me start again, after the lapse of about eighteen years. Some of my old acquaintances started a little magazine, but no one of note would condescend to contribute to it, as it was so small and insignificant. When almost hopeless, some of them remembered me, and after much persuasion they succeeded in extracting from me a promise to write for it. This was in the year 1913. I promised most unwillingly - perhaps only to put them off till I returned to Rangoon and could forget all about it. But sheer volume and force of their letters and telegrams compelled me at last to think seriously about writing again. I sent them a short story for their magazine Jamuna. This became at once popular, and made me famous in one day. Since then I have been writing regularly. In Bengal, perhaps, I am the only fortunate writer who has not had to struggle."*



At his writing table

While in Rangoon, he was advised by Aghore Nath Chattopadhyay – his mother's sister's husband – who was a successful lawyer in Rangoon, to study the Burmese language and law so that in course of time, Sarat could become an advocate and start practising in Rangoon. Simultaneously he also got him a job in the Burma Railway Audit Office. But this help was short lived because Aghore Nath died suddenly due to pneumonia. Sarat also lost his job in the audit office after working there for almost one and a half years.

Later he was employed permanently in the accounts department of the Public Works Department – at a salary of Rs.50/- per month, where he served until his return to Calcutta in 1916 when his salary was raised to Rs. 90/- per month.

During his stay in Burma he lived in a bustee where workers from nearby factories lived. Sarat started practising Homeopathy there to treat the poor workers. There he had a Keertan Group which performed very often in the evenings. Due to Sarat's benevolent nature everyone respected him immensely. He was the only literate person living in that locality.

According to the author's own words Jamuna was

In 1906 he married Shanti Devi on compassionate

grounds. She unfortunately died of plague in 1908 with their one year old son. The loss of his family shattered him and he turned to books for solace. He read voraciously on sociology, history, philosophy and psychology etc. But he had to slow down in 1909 due to health problems. He then took up painting and his first painting was named Ravan Mandodori.

He later married in 1910 for the second time - a widow named Mokshada who he renamed Hiranmoyee. She was totally illiterate. He taught her to read and write. She lived for 23 years beyond Sarat's demise.

Sarat Chandra lived in Rangoon for a total thirteen years and three months. In between he made five or six trips to Kolkata.



**At Baje Shibpur**  
worked on new fiction.

Since his return to Baje Shibpur, Howrah near Kolkata in 1916 the author's writings appeared in all magazines of note and his popularity grew from strength to strength. While in Burma, he continued revising the drafts of many of his writings that he had first penned down at Bhagalpur, at the same time he

He regularly contributed stories to the magazine Jamuna. He did so under three names, his own, Anila Devi, and Anupama.

Around 1926 he moved to his own house in Samtated, a village on the banks of the Rupnarayan. The revolutionaries used to visit Sarat's house at night by boat. He helped them with food and money. Those who came during the day, had to come in disguise.

In Samtated, he established a girls' school which has grown into a large school today.

Later on he built a house in Kolkata in 1934.

His most famous work was not only critically



**Sarat Chandra's house at Samtated**

acclaimed but it stands out as one of his most remembered works. 'Devdas' (written 1901, published 1917) was a love story that bowed down to societal norms and depicts the protagonist as a loser. It remains his most popular story, being adapted for the cinema no less than eight times in various versions. Sarat Chandra was the only Bengali writer whose work transcended all language barriers, finding acceptance all over India, and even abroad. Several of his novels were translated into other languages and were also made into films.

'Swami' was a reflection of his feminism and strong portrayal of female characters. The novel follows Saudamini, an ambitious and bright girl who is torn between by her emotions towards her lover, Narendra and her husband Ghanshyam.

'Parineeta' (1914) was another of his forays into feminism. It explores themes of caste and religion prevalent at that time. It is set in the early part of the 20th century in Calcutta and is a novel of social



**Sarat Chandra's writing table**



With Rabindra Nath Tagore

protest that tends to break conventions.

‘Srikanta’ (1916), a four-part novel, was first published in 1916. It chronicled the life of Srikanta, a wanderlust, and various characters who influenced him. It is often believed that Srikanta was based on Chattopadhyay’s own life and travels. The four parts were published in 1916, 1918, 1927, and 1933.

‘Choritrohin’ (1917) [Characterless] is a tale of four women wronged by society. It follows their journey through rejection and ultimately redemption.

His last completed novel was ‘Sesh Prasna’ (1931). It was an intellectual monologue on problems involving love, marriage, individuals, and society. In between he wrote several novels and short stories.

Besides writing, Sarat Chandra was actively involved in the Indian freedom movement and became the President of Howrah District Congress at the request of C. R. Das and wrote regularly in Narayan edited by the latter. He remained the president between 1921 and 1936. Sarat however, did not believe that Swaraj could be attained with Charkha and Khadi. We share an anecdote to prove this view of Sarat Chandra. Once Mahatma Gandhi asked Sarat – “Sarat babu, you have no faith in Charkha?”

Sarat replied – No not a jot.

Mahatma – But you spin better than many lovers of Charkha.

Sarat – I have learnt spinning because I have love for you though not for the Charkha.

Mahatma smiled and said – But why don’t you believe that the attainment of Swaraj will be helped by spinning?

Sarat Chandra too gave a smile and replied – No, I don’t believe. I think attainment of Swaraj can only be helped by soldiers and not by spiders.

Sarat Chandra, who is known in Bengal as the Amar Kathashilpi (Immortal Wordsmith), died of cancer of the liver on 16th January 1938 at 10:10 am at Park Nursing Home in Kolkata. Bengal lost one of its greatest sons. Ironically, only about 25 people were said to have gone to his house to pay their last respects.

Sarat Chandra never kept good health. Throughout his life he battled against some illness or the other. In fact in 1935 his going to Europe was cancelled due to ill health.

Awara Masiha, a name rightly given to him by the late Hindi litterateur Vishnu Prabhakar who wrote his biography. On the sobriquet Awara Masiha, Prabhakar had said he wanted to tell the world how



A bust at a library

the vagabond (free spirit) became the saviour of the oppressed souls. "A vagabond has a lot of qualities but is directionless. The day he gets that direction, he becomes the messiah," Prabhakar wrote about his protagonist who thought ill of none.

Sarat Chandra was very fond of dogs from his childhood. In fact, he loved all animals and birds. He used to get agitated and could not tolerate neglect, torture or inhuman treatment meted out to animals and bird who could not protest.

Was this compassion and love for these dumb creatures due to neglect and rejection and rejection that he faced in his life or was it due to his being childless himself?

In the memory of this great soul, there is a life size statue of his at his native village Devanandapore.

সরৎচন্দ্র  
 বাঙ্গালি ভাষাভাষীরা (প্রাচীন আমলে,  
 সৃষ্টি করে সৃষ্টি নয় সৃষ্টির মাধ্যমে।  
 দেশের মানুষের থেকে নিজেদের হারিয়ে  
 দেশের স্বাধীনতার কল্যাণের হারায়ে  
 ১৯০৪ ১৩৪৪  
 বঙ্গীয়সাহিত্যকল্যাণ

There is a school and a homoeopathic dispensary in Devanandapore. Both were established by Sarat himself. H o w r a h Municipality has named the lane at

Baje Shibpur as Sarat Chandra Chattopadhyay lane where Sarat lived after returning from Rangoon. As a mark of respect for this immortal soul a road near Ballygunj Lake in Kolkata has been named as Sarat Chatterjee Avenue. Calcutta University has created a post in its Bengali section in the name of Sarat Chandra. The Triangular park in Kolkata has been named as Sarat Park. There is a bust of Sarat in the Park.

Sarat Chandra Chattopadhyay became immortal through his literary work. He will be remembered and respected by all generations to come. All his creations are witness to the memory of this literary genius.■

-S. G.

**Acknowledgement**

Channochara Mahapran – by Debolina Banerjee Kejriwal  
 (Bengali translation from Awara Masiha by Bishnu Prabhakar)  
 Sarat Chandrer Jiboni o Sahitya Bichar - by Dr. Ajit Kumar Ghosh  
 Sarat Chandra - by Gopal Chandra Roy

**SARAT CHANDRA CHATTOPADHYAY**

**A CHRONOLOGY**

- 15 September 1876 : Sarat Chandra was born.
- 1876 – 1886 : Childhood in Devanandapore.
- 1886 Shifted to Dihri where his father Motilal got a job.
- 1887 Shifted to maternal uncle’s house in Bhagalpur
- 1888 Received double promotion
- 1889 Returned to Devanandapore
- 1892 Studies stopped for one year due to poor economic condition.
- 1893 Returned to Bhagalpur again  
Admitted into TN Jubilee college
- 1894 Passed the Entrance Examination in the 2nd Division  
Establishing literary group and giving a lead
- 1895 Lost his mother
- 1896 Started living in Khanjarpur in Bhagalpur with his father.  
Left education due to penury.
- 1896-1902 Engaged in sports, literary activities and acting.  
Created Baradidi, Devdas, Chandranath etc.  
Worked in Baneli Estate.
- 1901 Brought out handwritten monthly magazine “Chaya”
- 1902 Visited Muzaffarpur in the guise of a Sanyasi.  
Lost his father.
- 1903 Left for Rangoon.
- 1903-04 Worked in the Accounts Department of Railway
- 1906 Worked in DAG office in Rangoon
- 1906 Published Baradidi in Bharati Magazine.
- 1908 Came to India from Rangoon for a surgery.
- 1912 Came to India again from Rangoon for a brief period.
- 1913 Ramer Sumati was published.  
Biraj Bou was published in Bharatbarsha magazine
- 1914 Came to India for six months.
- 1915 Severed connection with Jamuna
- 1916 Left Rangoon for good and started living in Baje Shibpur Howrah.
- 1917-18 Was introduced to Rabindra Nath Tagore.
- 1921 Joined Congress
- 1925 Built a house in Samtabed
- 1926 Left Baje Shibpur and started living permanently in Samtabed.
- 1927 Romain Rolland felicitated Sarat Chandra as one of the Best novelists of the world.
- 1936 Dacca University bestowed on him the honorary D.Litt Degree.
- 1938 Died on 17 January in Kolkata Park Nursing Home at the age of 62.

ANCIENT HISTORY

**A UNIQUE UNIVERSITY WHERE GATEKEEPERS CONDUCTED ENTRANCE EXAMINATION  
THE ANCIENT NALANDA UNIVERSITY**



Amazing though it may sound, but at the ancient university of Nalanda the entrance examination of prospective learners, interested for admission to this hallowed institution, was conducted by the gatekeepers who were no ordinary door guardians, as they were extremely knowledgeable pundits, experts and specialists in many fields, including religious and secular subjects, to be able to proficiently screen candidates. This and many other such amazing information about this ancient university forms the narration of the video CDs on Nalanda University that sells like hot cakes in scores of shops just outside the site of the ruins of this ancient university. The information has directly been lifted from the work of noted Chinese scholar Le Huu Phuoc's "Buddhist Architecture" and memoirs of notable Chinese visitors to this university viz Hieun Tsang and I-Tsang by unscrupulous traders and shopkeepers, without these being acknowledged by them. There appears to be a dearth of academic research on this famed university in present times.

Not much progress has either been made by the ASI or other agencies of the government to excavate the whole site where the Nalanda University once stood. The majority of the ruins of the famed Nalanda University which, at its prime extended over an area of about 1, 50,000 square meters, if Hieun Tsang is to be believed, remains buried under the ground. The ruins of Nalanda that can today be seen are merely

1600 feet in length from north to south and 800 feet in breadth from east to west which imply that over 90% of it remains unexcavated. A 100 feet wide passage runs from north to south with temples to its west and monasteries to its east. The extent of present excavation was completed in two stages- first in the early twentieth century by ASI and the second round of restoration in the seventies. This led to excavation of eleven monasteries and six brick temples. But the Nalanda University had eight separate compound and ten temples, along with many meditation halls and classrooms. It had dormitories for its ten thousand students and lakes and parks for recreation. All these remains unexcavated as a whole village has come up on the mounds of Nalanda University.

The grandiose planning of Nalanda University to this extent cannot be dismissed as hypothetical- even today villagers in adjoining villages often come across ancient images and idols while digging wells or ponds. The locals do not report such incidence for fear of losing their house and land. The present township of Nalanda and adjoining villages are situated over huge mounds and debris densely populated and difficult to evict the populace for further excavation. Nonetheless, the number of ancient images that lay scattered in the famous Sun Temple nearby is a testimony to the fact. The plundering of this ancient site by unscrupulous traders of artifacts, where one comes across ancient images of Buddha and other

Hindu Gods in abundance continue with impunity. Thus I worshipped Lord Buddha as Sun God at the Sun-temple of Badgaon, I was surprised to find Buddha in the avatar of a village monk i.e. Bhairon Teliya Baba. This is a temple in Badgaon where Lord Buddha is worshipped both by the Hindus and the Thais. While newly wedded Hindu couples worship the relic of Lord Buddha as “Bhairon Teliya Baba” seeking His blessings for healthy child, the Thais worship the same image in the “Wai-phra” tradition seeking peace and prosperity. This and many more anecdotes associated with this place keep visitors mesmerized. Many such interesting facts remain buried in the remains of the ancient university of Nalanda. Their excavations remain an unfulfilled task-both for the Government and the modern Nalanda University that comes up in the vicinity.

The excavations at the site were carried out in two spell. First in the nineteenth century when in connection with the survey of the area Francis Buchanan Hamilton came across such mounds. It led to subsequent excavation by Major Markham Kittoe in 1847 who established the link between these mounds with the ancient University of Nalanda. Systematic excavation of the ruins by the Archeological Survey of India began only in 1915 and ended in 1937. A second round of excavation took place between 1974 and 1982. However, thereafter not much has been done in this regard.

Recently when the UNESCO declared the ruins of the ancient university of Nalanda a UNESCO World Heritage site I was pleasantly surprised. It stirred a hope that the next round of excavation may well bring to light new information about this ancient university. It is likely that the Government will make sincere effort at preserving the site and excavating the remaining portion of the site. Though Nalanda is just a stone’s throw from my native place of Oddantpura, now popularly known as Biharshariff, I had not visited the place in recent times. Oddantpura was the site of yet another ancient university in the vicinity of Nalanda that was known for the Vajrayana school of Buddhism while Nalanda was a Mahayana monastic University. The news of international recognition led me to revisit the place. Declaring the ruins of ancient Nalanda University as World Heritage site by UNESCO was acknowledgement of the importance of this historic university which attracted students from world over during its pinnacle years- most noted of them being Hieun Tsang (Xuanzang) and I-Tsang (Yijing) in the seventh century A.D. and which still

continue to attract international attention.

The Nalanda University bloomed in three stages- first under the Guptas, followed by the Harshavardhan and finally the Palas. This is distinctly visible especially in the Stupa of Sariputra where the three rows of staircases were constructed in these three periods. Other structures viz the monasteries, the temples etc came to be built one over the other layers and are quite detectible.

The three phases of developments of the Nalanda University was followed by its decline in the twelfth century when it was finally raged by the Muslim Mameluk dynasty under Bakhtiyar Khilji. Folklore has it that the central library of the Nalanda University which was a three large multi-storied buildings by the name Ratnasagar (Ocean of jewels), Ratnadadhi (Sea of jewels) and Ratnaranjaka (Jewel adorned) was so rich that when it was set to fire by the Muslim tyrant, the smokes from the burnt manuscripts and books kept bellowing out of the building for the next six months. The sign of damage by fire is still visible on the walls. Hiuen Tsang, who got an exemption from the mandatory entrance test by the gatekeepers due to his initial lack of the comprehension of Indian language, like any student of foreign origin, has not only given a vivid detail of the university but of the library as well. The Buddhist texts were divided into three classes based on the Tripitaka- the Vinay, Sutra and Abhidham pitakas. Some of these texts were taken away by fleeing monks and these are preserved at Los Angeles County Museum, Asiatic Society and the Yarlung Museum in China. In addition Hiuen Tsang returned to China with 657 Buddhist texts and 20 relics and thirty years hence I Tsang took away 695 Buddhist texts and some 400 Sanskrit texts which are preserved in China. The Government of China has now developed a Hieun Tsang Memorial at Nalanda which is indeed a place to visit as it unfolds





all the information about Hieun Tsang in detail. This is a tribute to the great philosopher and a place worth visiting. It gives an insight into the scholarly pursuit of this traveller.

It is incredible that students at Nalanda University not only studied Buddhism- the Great Vehicle (Mahayana), the Small Vehicle (Hinayana) but Hindu scriptures and mythologies as well apart from Sanskrit, Vedas, Hetuvidya (Logic), Shabdvidya (Grammar), Chikitsavidaya (Medicine), Adhyatmvidya (Metaphysics), Shilpasthanavidya (Fine Arts), neeti (law), Bhugolshastra (Astronomy) and many other subjects. In fact, though the Nalanda University was universally famous as a seat of Buddhist learning, its origin lays as a seat of Jaina learning. Lord Vardhaman Mahavira spent 14 rainy seasons at Nalanda. Gautama Buddha also delivered lectures at Nalanda. It was thus unfortunate that Islamic assault on this revered seat of learning led to its decline. The magnificent university of Nalanda which at its prime housed over 10000 students and 1511 teachers (as per Hieun Tsang's memoir) faced its most poignant moment during its final destruction in the 1200 A.D. when only 5 teachers and 70 seventy students remained back to teach and study at this University.

The effort to revive the magnificence of Nalanda University by establishing a Nalanda University at the same location under the visionary tutelage of Dr. Amartya Sen is a welcome decision of the Bihar and the Central Government. Though the State Government of Bihar has made a sincere attempt to rewrite the history of Nalanda by resurrecting the Nalanda University near the site of the ruins of ancient university, it will take decades for it to achieve the glorious height of the ancient university. Nonetheless, the ancient university will indeed play the role of an important benchmark of excellence which the present effort will have to scale. At the same time, there is a need to resurrect the ancient Nalanda University in whole for the benefit of the posterity and the Government of India must make a sincere effort to excavate the remains of the University that still lay buried under the earth and protect and preserve the place from the plunderers of artifacts. It will be fitting tribute to the renowned scholars of the famed ancient university of Nalanda, as well. ■

-Rajesh Sahay

### पेज 8 का शेष

किन्तु उस कर्म से प्राप्त होने वाले फल का तुम्हारे मन पर जो असर होता है, उसे मत होने दो। इसी को कर्मयोग कहते हैं।

जो अज्ञान से प्रेरित होकर किया जाता है, भ्रमवश किया जाता है, इन्द्रियों द्वारा जो चेष्टा की जाती है, उसके कर्म कहते हैं। इस कर्म से फूल पैदा होता है और फल से परिणाम स्वरूप फिर तुमको कर्म करना होगा। कर्म करने से जो फल या परिणाम पैदा होता है, उसका अपने मन पर असर नहीं पड़े, यही कर्मयोग है। इस प्रकार आसक्ति से जो काम करते हो, वह हुआ कर्म और अनासक्ति से जो काम करते हो, वह हो गया कर्मयोग।

एक बहुत साधारण सा उदाहरण है। आपके घर में एक नौकरानी रहती है। वह आपसे ज्यादा घर का काम करती है। जब उसके घर से तार आता है कि उसका बच्चा बीमार है, तो वह घबड़ा जाती है और रातों-रात चली जाती है। तब वह आपके घर का काम-काज नहीं करती उसका काम से कोई मतलब नहीं रहता। फिर वह अपने घर में ही रह जाती है। इस बीच जब आपका बच्चा बीमार पड़ता है, तो यहां से तार जाता है कि बेबी बीमार है, तुम जल्दी आ जाओ। वह आती जरूर है, मगर उसकी भावना में अंतर है, क्योंकि वहां अपने बच्चे के साथ उसकी ममता जुड़ी है, उसकी आसक्ति है और तुम्हारे बच्चे के साथ कर्तव्य-भावना जुड़ी है। जहां कर्तव्य भावना होती है, वहां हो जाता है - कर्मयोग और जहाँ आसक्ति होती है, वहाँ हो जाता है - कर्म।

जब हम दुनिया में कर्म करते हैं, तब मन में कई प्रकार के तनाव पैदा होते हैं। हमारे मन में चिन्ता होती है, घबराहट होती है, कभी अहंकार होता है और कभी खुशी होती है। कर्म का यह परिणाम हम सभी लोगों के साथ होता है। ऐसी अवस्था में हमलोगों के मन पर आघात होते हैं। किसी को रक्तचाप, हृदयाघात, मधुमेह या अन्य बीमारियाँ हो जाती है। कर्म करते-करते शरीर और मन पर जो चोट पहुँचती है, उससे आदमी को पागलपन से लेकर कैंसर तक कोई भी बीमारी हो सकती है। इस अवस्था को सन्तुलित करने हेतु एक-दो घंटे भजन करने के लिए कहा जाता है। इस समय तुम जो पूजा-पाठ करते हो, मंदिर में जाते हो या गीता-रामायण-श्रीमद्भागवत पढ़ते हो उसका यही प्रयोजन है कि कर्मफल का मन पर कोई प्रभाव न हो।

कर्म के साथ भक्ति का कोई विरोधाभास नहीं है। विरोधाभास तो तब होता है, जब हमलोग भक्ति या कर्म में से किसी एक को बहुत अधिक प्रधानता देते हैं। इसलिए आपको अपनी पारिवारिक जिम्मेदारियों का निर्वाह करते हुए कुछ समय भक्ति के लिए भी देना चाहिए। रामचरित मानस में तो तुलसी दास जी ने कहा भी है। ■

“सोइ पावन सोइ सुभग सरीरा”

जो तनु पाइ भजिअ रघुवीरा”

\* हरि ॐ तत्सत्\*

- योगविद्या से संकलित

स्वामी पूर्ण प्रज्ञानन्द सरस्वती

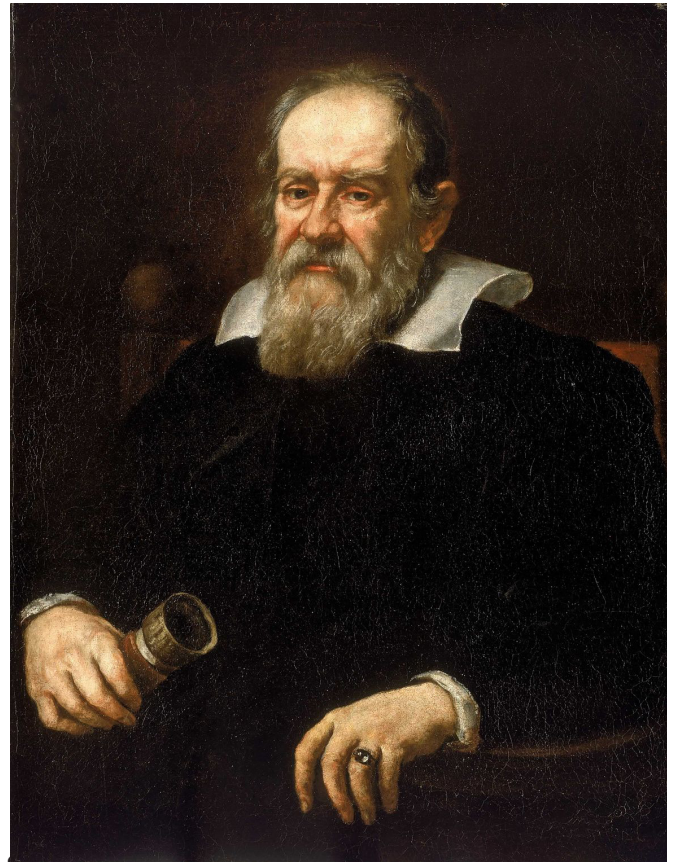
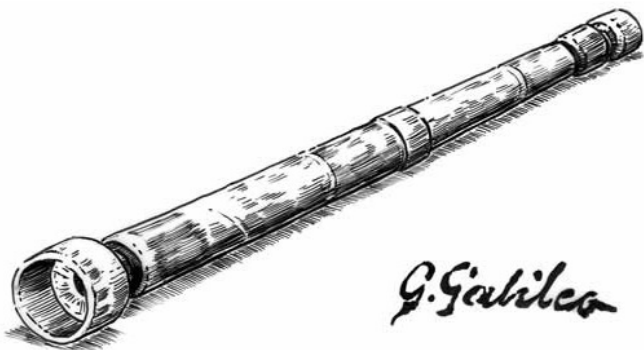
## GALILEO SEES A NEW VIEW OF THE HEAVENS

On January 7, 1610 the astronomer Galileo Galilei turned his newly built telescope on a speck of light moving slowly across the clear night sky above the Italian town of Padua. The dot he stared at was the planet Jupiter. To Galileo's astonishment, the planet was attended by what he saw as 'four little stars'. They were in fact moons, in orbit around their giant companion.

The sight at once challenged the traditional, Church-dominated concept of the universe, in which all heavenly bodies were believed to circle the Earth. Galileo's discoveries were to lead to a full scale confrontation between the Church and a revolutionary new view of the universe.

Orthodox beliefs about the nature of the universe were rigid and long-established. For some 300 years. The Catholic Church and universities had accepted the theories proposed by the ancient Greeks – in particular the beliefs about the universe held by Aristotle and Ptolemy. According to them, the Earth lay fixed at the centre of the universe, with the heavenly bodies moving around it. Since no one could see flaws in the Moon, planets and stars, they were considered to be models of perfection, which revolved in circles, the most perfect of shapes.

The Church seized upon the Greek view as backing for its 'divine' mission – to help sinful humanity towards heavenly perfection. In support of this, two beliefs were vital. Firstly, the heavens should always be seen as perfect.



Secondly, the Earth on which, mankind dwelt must be the stable centre of all things, the focus of God's creation. Consequently, the theories that had been advanced by Aristotle and Ptolemy supporting this concept became religious dogma.

By Galileo's time, the dogma looked a little threadbare. The Polish priest and mathematician Nicholas Copernicus had in 1543 suggested that planetary motions could be more readily accounted for if the Sun was placed at the centre of things. In 1600, a radical Italian thinker, Giordano Bruno, was burnt at the stake for his heresies, one of which was his insistence that the Earth moved around the Sun. Galileo knew what he was up against. But he also knew the strength of his own scientific expertise.

In 1582, at the age of 18, Galileo had already begun the work that later led him to formulate several basic laws of motion. Then in 1609, when he was Professor of Mathematics at

Padua, he heard of a Dutch spectacle maker, Hans Lippershey, who had put to lenses in a tube to make a primitive telescope. Galileo made one for himself, which magnified just three times. He brought it to Venice and sold the idea to the Venetian leader, the Doge, for its military potential – with a telescope, ships could be identified at greater distances. Within months, Galileo had made a second telescope, then a third, which magnified 32 times.

It was this third, improved telescope that Galileo was to turn upon the skies in 1609-10. Discoveries came rapidly, each of them a further challenge to religious dogma. There was, for



instance, nothing perfect about the surface of the Moon – it had craters, mountains and plains. The Sun, so far considered ‘inviolable’, had spots on it, and Jupiter had its own moons, which clearly did not circle the Earth. Venus had phases – from full to new – which would have been impossible unless it was in orbit round the Sun, rather than round the Earth. Also previously unseen stars leaped into view by the thousands.

In short, Galileo’s telescope showed convincing evidence that we live on an Earth that orbits the Sun, an Earth that is a mere planet, not the centre of Creation. Copernicus was right, and church dogma wrong, as Galileo’s 1610

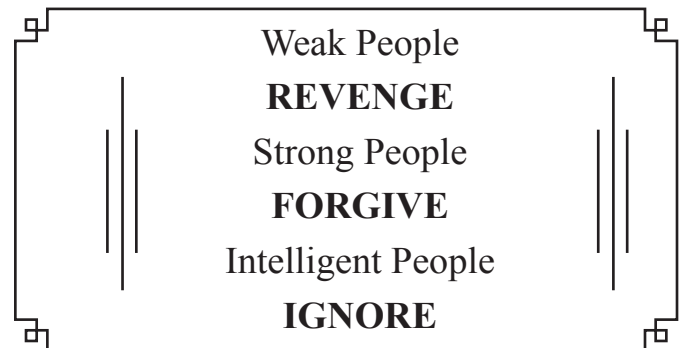
book, Siderius Nuncius, “Starry Messenger”, made clear.

Moreover, as other works that were being published elsewhere showed, the planets did not even move in circles, on the basis of detailed observations by the German astronomer, Johannes Kepler who was a colleague of the Danish astronomer Tycho Brahe, it could be seen that the planets did not travel in perfect circles, but rather in ellipses or ovals. Kepler devised three laws to account for the speed and orbit of a planet, so supporting the theories of Copernicus and Galileo. Yet proving that the Earth moved was still not easy for Galileo. There were observational problems that cast doubt on his work. Some argues that Galileo’s telescope was unreliable. Then in 1615, the church took up the challenge.

The doctrine that the Sun was the centre and immovable, said the pope, was ‘false and absurd’ formally heretical and contrary to Scripture’. Galileo was told to change his views. He retired from public life, and only ventured back into print in 1632 in support of Copernicus with his dialogue on the Two Chief World Systems.

As a result of this ‘heresy’, Galileo was in 1633 summoned to Rome to recant. Threatened with torture, he did so – while muttering, some account say, ‘And yet it moves’. He remained under virtual house arrest until his death in 1642, though this did not prevent the spread of his ideas. Religious dogma had begun its retreat in the face of science; but it was another 359 years because, in 1992, Pope John Paul II formally rehabilitated Galileo, blaming his conviction for heresy on ‘tragic mutual incomprehension’ . ■

Acknowledgement : When, Where, Why & How It Happened



BOOK EXTRACT

JAWAHARLAL NEHRU – AN AUTOBIOGRAPHY

ALIPORE GAOL

Already how am I so far  
Out of that minute? Must I go  
Still like the thistle-ball, no bar,  
Onward wherever light winds blow,  
Fixed by no friendly star?

- Robert Browning

That very night I was taken to Calcutta. From Howrah station a huge black Maria carried me to Lal Bazaar Police Station. I had read much of this famous headquarters of the Calcutta police and I looked round with interest. There were large numbers of European sergeants and inspectors to be seen, far more than would have been in evidence in any police headquarters in Northern India. The constables seemed to be almost all from Behar or the eastern districts of the U.P. During the many journeys I made in the big prison lorry, to court and back or from one prison to another, a number of these constables used to accompany me inside. They looked thoroughly unhappy, disliking their job, and obviously full of sympathy for me. Sometimes their eyes glistened with tears.

I was kept in the Presidency Gaol to begin with, and from there I was taken for my trial to the chief Presidency Magistrate's court. This was a novel experience. The court room and building had more the appearance of a besieged fortress than of an open court. Except for a few newspaper men and the usual lawyers, no outsiders were allowed anywhere in the neighbourhood. The police was present in some force. These arrangements apparently had not been made especially for me; that was the daily routine. When I was taken to the court room I had to march through a long passage (inside the room) which was closely wired on top and at the side. It was like going through a cage. The dock was far from the magistrate's seat. The court room was crowded with policemen and black coated and gowned lawyers.

I was used enough to court trials. Many of my previous trials had taken place in gaol precincts. But there had always been some friends, relatives,



familiar faces about, and the whole atmosphere had been a little easier. The police had usually kept in the background and there had never been any cage like structures about. Here it was very different, and I gazed at strange, unfamiliar faces between whom and me there was nothing in common. It was not an attractive crowd. I am afraid gowned lawyers en masse are not beautiful to look at, and police court lawyers seem to develop a peculiarly unlovely look. At last I managed to spot one familiar lawyer's face in that black array, but he was lost in that crowd.

I felt very lonely and isolated even when I sat on the balcony outside before the trial began. My pulse must have quickened a little, and inwardly I was not quite so composed as I usually had been during my previous trials. It struck me then that if even I, with so much experience of trials and convictions, could react abnormally to that situation, how much more must young and inexperienced people feel the tension?

I felt much better in the dock itself. There was, as usual, no defence offered, and I read out a brief statement. The next day, February 16th, I was sentenced to two years. My seventh term of imprisonment had begun.

I looked back with some satisfaction to my five and a half month's stay outside. That time had been fairly well occupied, and I had managed to get through some useful jobs. My mother had turned the corner and was out of immediate danger. My younger sister, Krishna, had married. My daughter's future education had been fixed up. I had straightened out some of my domestic and financial tangles. Many personal matters that I had been long neglecting had been attended to. In the field of public affairs I knew that no one could do much then. I had at least helped a little in stiffening up the Congress attitude and in directing it to some extent towards social and economic ways of thinking. My Poona correspondence with Gandhiji, and later my articles in the Press, had made a difference. My articles on the communal question had also done some good. And then I had met Gandhiji again after more than two years, and many other friends and comrades, and had charged myself with nervous and emotional energy for another period.

One shadow remained to darken my mind – Kamala's ill health. I had no notion then how very ill she was, for she has a habit of carrying on till she collapses. But I was worried. And yet I hoped that now I was in prison she would be free to devote herself to her treatment. It was more difficult to do so whilst I was out and she was not willing to leave me for long.

I had one other regret. I was sorry that I had not visited even once the rural areas of Allahabad district. Many of my young colleagues had recently been arrested there for carrying out our instructions, and it seemed almost like disloyalty to them not to follow them in the district.

Again the black Maria carried me back to prison. On our way we passed plenty of troops on the march with machine guns, armoured cars, etc. I peeped at them through the tiny openings of our prison van. How ugly an armoured car is, I thought, and a tank. They reminded me of prehistoric monsters – the dinosaurs and the like.

I was transferred from the Presidency Gaol to the Alipore Central Gaol, and there I was given a little cell, about ten feet by nine. In front of it was a veranda and a small open yard. The wall enclosing the yard was a low one, about seven feet, and looking over it a strange sight confronted

me. All manner of odd buildings – single storey, double storey, round, rectangular, curious roofings – rose all round, some over topping the others. It seemed that the structures had grown one by one, being fitted in anyhow to take advantage of all the available space. Almost it looked like a jig saw puzzle or a futurist attempt at the fantastic. And yet I was told that all the buildings had been arranged very methodically with a tower in the centre (which was a church for the Christian prisoners) and radiating lines. Being a city gaol, the area was limited and every little bit of it had to be utilized.

I had hardly recovered from my first view of the seemingly fantastic structures around me when a terrifying sight greeted me. Two chimneys, right in front of my cell and yard, were belching forth dense volumes of black smoke, and sometimes the wind blew this smoke in my direction, almost suffocating me. They were the chimneys of the gaol kitchens. I suggested to the Superintendent later that gas masks might be provided to meet this offensive.

It was not an agreeable start, and the future was not inviting – to enjoy the unchanging prospect of the red brick structures of Alipore Gaol and to swallow and inhale the smoke of its kitchen chimneys. There were no trees or greenery in my yard. It was all paved and puca and clean, except for the daily deposit of smoke, but it was also bare and clearless. I could just see the tops of one or two trees in adjoining yards. They were barren of leaf or flower when I arrived. But gradually a mysterious change came over them and little bits of green were peeping out all over their branches. The leaves were coming out of the buds: they grew rapidly and covered the nakedness of the branches with their pleasant green. It was a delightful change which made even Alipore Gaol look gay and cheerful.

In one of these trees was a kite's nest which interested me, and I watched it often. The little ones were growing and learning the tricks of the trade, and sometimes they would swoop down with rapidity and amazing accuracy and snatch the bread out of a prisoner's hand, almost out of his mouth.

From sunset to sunrise (more or less) we were locked up in our cells, and the long winter evenings were not very easy to pass. I grew tired of reading or writing hour after hour and would start walking up and down that little cell – four or five short steps

forward and then back again. I remembered the bears at the zoo tramping up and down their cages. Sometimes when I felt particularly bored I took to my favourite remedy, the shirshasana – standing on the head!

The early part of the night was fairly quiet, and city sounds used to float in – the noise of the trams, a gramophone, or someone singing in the distance. It was pleasant to hear this faint and distant music. But there was not much peace at night, for the guards on duty tramped up and down and every hour there was some kind of an inspection. Some officer came round with a lantern to make sure that none of us had escaped. At 3 a.m. every day, or rather night, there was a tremendous din, and a mighty sound of scraping and scrubbing. The kitchens had begun functioning.

There were vast numbers of warders and guards and officers and clerks in the Alipore Gaol, as also in the Presidency. Both these prisons housed a population about equal to that of Naini Prison – 2200 to 2300 but the staff in each must have been more than double that of Naini. There were many European warders and retired Indian Army officers. It was evident that the British Empire functioned more intensively and more expensively in Calcutta than in the U.P. A sign and a perpetual reminder of the might of the Empire was the cry that prisoners had to shout out when high officials approached them. “Sarkar Salaam” was the cry, lengthened out, and it was accompanied by certain physical movements of the body. The voices of the prisoners should out this cry came to me many times a day over my yard wall, and especially when the Superintendent passed by daily. I could just see over my seven foot wall the top of the huge State umbrella under which the Superintendent marched.

Was this extraordinary cry – Sarkar Salaam – and the movements that went with it relics of old times, I wondered; or were they the invention of some inspired English official? I do not know, but I imagine that it was an English invention. It has a typical Anglo-Indian sound about it. Fortunately this cry does not prevail in the U.P. gaols or probably in any other province besides Bengal and Assam. The way this enforced salutation to the might of the sarkar is shouted out seemed to me very degrading.

One change for the better I noticed with pleasure in Alipore. The food of the ordinary prisoners was

far superior to the U.P. prison food. In regard to gaol diet the U.P. compares unfavourably with many provinces.

The brief winter was soon over, and sprint raced by and summer began. It grew hotter day by day. I had never been fond of the Calcutta climate, and even a few days of it had made me stale and flat. In prison conditions were naturally far worse, and I did not prosper as the days went by. Lack of space for exercise and long lock up hours in that climate probably affected by health a little and I lost weight rapidly. How I began to hate all locks and bolts and bars and walls!

After a month in alipore I was allowed to take some exercise, outside my yard. This was an agreeable change and I could walk up and down under the main wall, morning and evening. Gradually I got accustomed to Alipore Gaol and the Calcutta climate; and even the kitchen, with its smoke and mighty din, became a tolerable nuisance. Other matters occupied by mind, other worries filled me. News from outside was not good. ■

**This poem, written by an African child, was  
nominated for best poem of 2005.**

## Colour

When I born, I black  
When I grow up, I black  
When I go in the sun, I black  
When I scared, I black  
When I sick, I black  
And when I die, I still black  
And you white fellows  
When you born, you pink  
When you grow up, you white  
When you go in the sun, you red  
When you cold, you blue  
When you scared, you yellow  
When you sick, you green.  
When you die, you grey  
And you call me coloured.

GENIUS

CHARLES DARWIN

(1809 - 1882)

No one has influenced our knowledge of life on Earth as much as the English naturalist Charles Darwin. His theory of evolution by natural selection, now the unifying theory of the life sciences, explained where all of the astonishingly diverse kinds of living things came from and how they became exquisitely adapted to their particular environments. His theory reconciled a host of diverse kinds of evidence such as the progressive fossil record, geographical distribution of species, recapitulative appearances in embryology, homologous structures, vestigial organs and nesting taxonomic relationships. No other explanation before or since has made sense of these facts.

In further works Darwin demonstrated that the difference between humans and other animals is one of degree not kind. In geology, zoology, taxonomy, botany, palaeontology, philosophy, anthropology, psychology, literature and theology Darwin's writings produced profound reactions, many of which are still ongoing. Yet even without his evolutionary works, Darwin's accomplishments would be difficult to match. His brilliantly original work in geology, botany, biogeography, invertebrate zoology, psychology and scientific travel writing would still make him one of the most original and influential workers in the history of science.

Charles Darwin is best known for his work as a naturalist, developing a theory of evolution to explain biological change.

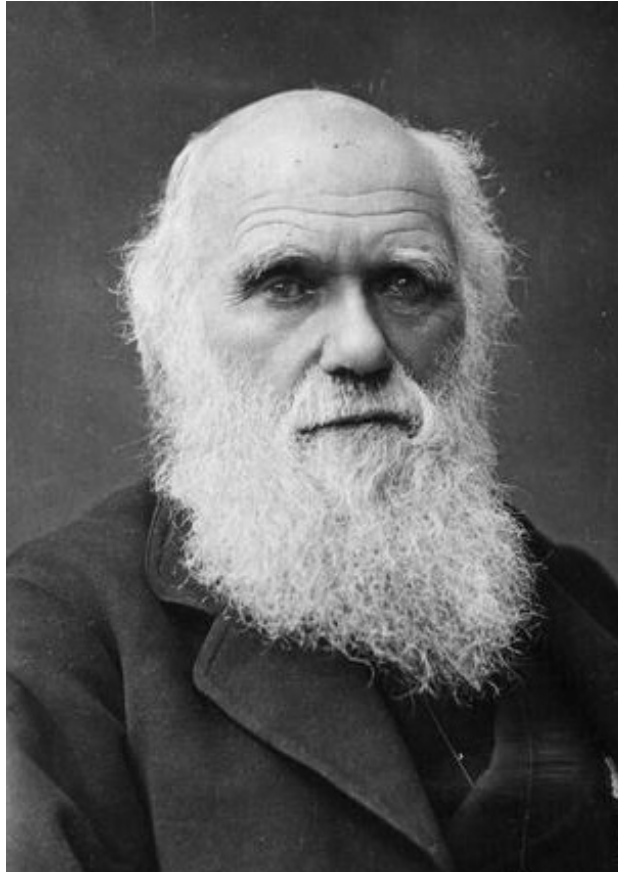
Naturalist Charles Robert Darwin was born on February 12, 1809, in the tiny merchant town of Shrewsbury, England. He was the second youngest of six children. Darwin came from a long line of

scientists. His father, Dr. R.W. Darwin, was as a medical doctor, and his grandfather, Dr. Erasmus Darwin, was a renowned botanist. Darwin's mother, Susanna, died when he was only 8 years old. Darwin was a child of wealth and privilege who loved to explore nature.

In October 1825, at age 16, Darwin enrolled at Edinburgh University along with his brother Erasmus. Two years later, Charles Darwin became a student at Christ's College in Cambridge. His father hoped he would follow in his footsteps and become a medical doctor, but the sight of blood made Darwin queasy. His father suggested he study to become a parson

instead, but Darwin was far more inclined to study natural history.

While Darwin was at Christ's College, botany professor John Stevens Henslow became his mentor. After Darwin graduated Christ's College with a Bachelor of Arts degree in 1831, Henslow recommended him for a naturalist's position aboard the HMS Beagle. The ship, commanded by Captain Robert FitzRoy, was to take a five-year survey trip around the world. The voyage would prove the opportunity of a lifetime for the budding young naturalist.



## BOOK REVIEW

On December 27, 1831, the HMS Beagle launched its voyage around the world with Darwin in tow. Over the course of the trip, Darwin collected a variety of natural specimens, including birds, plants and fossils. Through hands-on research and experimentation, he had the unique opportunity to closely observe principles of botany, geology and zoology. The Pacific Islands and Galapagos Archipelago were of particular interest to Darwin, as was South America.

Upon his return to England in 1836, Darwin began to write up his findings in the Journal of Researches, published as part of Captain FitzRoy's larger narrative and later edited into the Zoology of the Voyage of the Beagle. The trip had a monumental affect on Darwin's view of natural history. He began to develop a revolutionary theory about the origin of living beings that was contrary to the popular view of other naturalists at the time.

Darwin's exposure to specimens all over the globe raised important questions. Other naturalists believed that all species either came into being at the start of the world, or were created over the course of natural history. In either case, the species were believed to remain much the same throughout time. Darwin, however, noticed similarities among species all over the globe, along with variations based on specific locations, leading him to believe that they had gradually evolved from common ancestors. He came to believe that species survived through a process called "natural selection," where species that successfully adapted to meet the changing requirements of their natural habitat thrived, while those that failed to evolve and reproduce died off.

In 1858, after years of further scientific investigation, Darwin publically introduced his revolutionary theory of evolution in a letter read at a meeting of the Linnean Society. On November 24, 1859, he published a detailed explanation of his theory in his best-known work, On the Origin of Species by Means of Natural Selection.

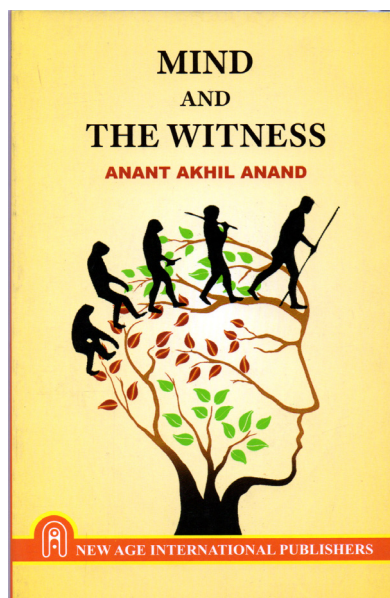
Charles Darwin died at his family home, Down House, in London, on April 19, 1882, and was buried at Westminster Abbey.

During the next century, DNA studies revealed evidence of his theory of evolution. ■

The power of mind was unknown to the common man until the early 20th century though its mystery was discovered by a few who ruled over the earth or influenced people and the masses through their religious or philosophical preaching.

We have a book at hand titled "Mind and the Witness" written by Anant Akhil Anand which deals with the questions related to mind and life, and offers in simple language answers how to get eternal happiness.

In its quest for an answer to the eternal happiness the author has delved into the evolution of human mind and how to condition or programme it.



Cover of the Book

This book will help us to understand the root cause of stress and misery within a person and provide a road map on how to navigate the journey of life towards happiness by avoiding pitfalls of fear, jealousy, anger, violence and other evil thoughts or human emotions that damage life.

In his effort to prove his point the author has shared several personal experiences relating to various aspects of human life. The book has simplified the complex functioning of the mind making it easily readable and understandable.

It is certain that when you begin to put the philosophy of "Mind and the Witness" into action, you will be guided to the ultimate question of "Who am I?"

The author is the Commissioner of Income Tax at Hazaribagh in Jharkhand and this is his first published book.

This 55-page book has been published by New Age International (P) Ltd, Publishers and is priced at Rs. 95/- . ■



## PARADISE ON EARTH



Is it possible to believe that a secret desire hidden in the innermost recesses of one's heart for decades could be fulfilled? Well! Mine was, when I got a lifetime opportunity this year in June to visit Switzerland – my DREAM DESTINATION. I felt like Alice in Wonderland when my son and I landed in Zurich International Airport.

A lot of information can be gleaned through books, television and the internet but there is no substitute for one's personal experience.

We were fascinated by the monuments structures and buildings located in the older parts of Lucern whereas the modern buildings were architectural monstrosities.

The REAL ATTRACTION of Switzerland lies in its villages and small towns like Gruyere (famous for Swiss cheese) Montrieux (wine region) Beatenberg, Gstaad and Grindelwald renowned for its ski slopes. A wide variety of flowers ranging from roses, tulips, pansies including some rare species bloomed everywhere. They can be found on banks of rivers, lakes, in parks, meadows and even on hill sides. Villagers and city dwellers alike grow multi hued flowers and a variety of creepers in the most quaint and unique manner on their walls, balconies and even window sills. Their vibrant colours and

heady fragrance has to be seen and smelt to be believed. They appeared absolutely picture perfect.

We were mesmerized by the snow covered peak of the Jungfrau which was visible from Interlaken and Beatenberg. The rays of the sun and the light of the moon painted it in a variety of colours ranging from pink to golden. Unbelievable isn't it?

Budding astronomers would have given anything to view the star spangled night sky at Beatenberg and Vitznau. Our joy knew no bounds when we detected Jupiter, Saturn and several important constellations. Imagine observing these planets and constellations with the naked eye, unaided by any telescope!

It was a feast for our eyes, balm for our nerves and music to our ears when we drove through the countryside. We passed through alpine forests, spotted gurgling brooks and streams with crystal clear water. Our steamer ride on lakes Thun and Lucern was most invigorating. We caught a glimpse of the sturdy Swiss cattle and healthy sheep and goats grazing contentedly in the emerald green meadows undeterred by passersby.

During our entire sojourn in Switzerland we did not spot a single policeman, yet amazingly everybody followed rules, both pedestrians and motorists



**Setting of the son at 10.15 PM over Lucern Lake**

alike. Traffic rules were followed meticulously and we did not hear the honking of horns of vehicles. Amazingly everything moved with clockwork efficiency. How? Wouldn't it be great if we could emulate their example in India?

On weekends and public holidays Government offices and commercial establishments remain closed. We found all restaurants and eateries teeming with connoisseurs enjoying a variety of gastronomic delights that were on offer. Waiters and waitresses were rushed off their feet catering to the demands of their customers. In spite of this rush we barely had to wait for our food to be served. They were efficient and professional and deserved our appreciation.

To our delight we witnessed a unique family bonding that tugged at our heart strings. Parents could be seen everywhere with their children and pets in tow. It was heart warming to see cute babies and toddlers being wheeled around in their perambulators in parks and gardens. It was also heartening to see canine members being given importance in these family outings. We also spotted them in restaurants sitting quietly watching everyone eating without causing any disturbance. Surely an unusual sight for us because this is unthinkable in India.

It was such a pleasure to encounter happy faces beaming with smiles wherever we went. The Swiss are polite, helpful and well mannered. Truly 'Atithi Dev Bhava' is synonymous with their behavior towards guests and tourists. To our surprise the owner of a shop in Grindelwald greeted us with a Namaste and helped us choose some unique curios too. We

will always remember Rita in whose guesthouse we stayed at Beatenberg and Pia's lovely lakeside hotel in Vitznaus. Both of them were so warm, hospitable and helpful. Jutta, our cheerful and friendly guide in Lucern will always hold a special place in our hearts because she went out of her way to explain the different historical landmarks and was never tired of our queries.

On our trip to Annecy in neighbouring France, we were shocked to spot beggars as we had not seen any in Switzerland. Although in Geneva and Lucern we chanced upon talented minstrels, properly attired playing some musical instrument in street corners and pavements. A motley crowd gathered for a while, applauded and then left a couple of coins in front of them as a gesture of their appreciation. Who knows what prompted them to do this? May be some sudden need or family emergency.

We wondered what was the secret behind the robust health of the Swiss people. It's obviously their awesome cuisine which comprises meat, fish and a variety of fresh organic vegetables with plenty of salads. We saw farm fresh products when we walked into COOP a huge supermarket in Interlaken. Every section was stocked with fresh produce be it fruits or vegetables. The section which stocked fish and meat had to be seen to be believed. The aroma of freshly baked croissants, bread and cakes assailed our nostrils in the bakery section. Everything was available ranging from groceries to wine, clothes, shoes, perfumes...you name it and it was there. Sheer magic under one roof!



**The author and her son near the Water Tower of Lucern**

It is no wonder that the Swiss take pleasure in eating nutritious and wholesome food and thoroughly



With our tour guide Jutta

enjoy their meals. Everywhere we stayed, breakfast was complimentary, served in buffet style. There was cornflakes, milk, fruit juice, fresh fruit, a variety of nuts plus eggs bacon, ham, croissants, jam, butter and a variety of bread nor forgetting tea and coffee. After such a sumptuous breakfast it was difficult to think of lunch and dinner. But the air played tricks on our appetite and we were equally ready to partake of both the meals in due course. The meat and cheese fondue as well as the chocolate fondue are the signature dishes of Switzerland. In fact, you would need to cook and eat it yourself in a special contraption with the Fondue dish that is placed on the table in front of you. Those who haven't eaten the Fondues have really missed out on something so delicious and just out of this world.

Swiss history is just a few hundred years old



On top the hill above Zurich

and their cultural heritage isn't much to talk about. Despite this, everywhere, particularly in an Authentic Swiss restaurant in Lucern we got a glimpse of their folk lore, songs, music, dance and culture. We thoroughly enjoyed Swiss cuisine amidst the song and dance. Evergreen melodies like Edelweiss and 'O my darling Clementine' stirred the pulse of the diners who comprised all nationalities and literally brought the roof down with their participation and applause.

It was interesting to see that the 'cycling culture' had really caught on here because we noticed several rows of special parking lots for bi-cycles. In Lucern, mothers even had carriers attached to the sides of their bi-cycles to make it convenient for them to travel to and fro with their babies. A great step towards curbing fuel emissions which depletes the ozone layers.

Our Swachh Bharat Abhiyan has yet to take off in a big way inspite of the concerted efforts of the government and several concerned citizens. Hence it was such a comfort to see everything so spic and span be it hotels, restaurants, trains, trams, buses or steamers. We never saw the streets or roads being cleaned and yet it was devoid of any litter.

We were inspired by the 'Never say die' attitude of the Swiss. We spotted differently abled people defying all the odds and moving about independently in special contraptions. Can you imagine septuagenarians and octogenarians who weren't very steady on their feet but aided with walking sticks had the tenacity of trekking Mt. Rothorn which is 8000 feet? Most of us are so bogged down with our physical ailments and disabilities that we forget the thrill of adventure.

Finally, all good things must come to an end so did this mind blowing and unforgettable Swiss Vacation. We left Zurich with a heavy heart but carried with us fond memories of Switzerland and its wonderful people. Their warmth, hospitality, cheerful disposition and positive attitude endeared them to us forever. Truly it was a LEARNING EXPERIENCE for our entire lifetime.

It would not be an exaggeration to say that if there is a PARADISE ON EARTH it is undoubtedly SWITZERLAND. ■

-Leela Ghose

## HINDUISM

### A BEACON FOR CONSERVATION OF NATURE

**Hinduism** : Hinduism is a religion, or a way of life, found most notably in India and Nepal. Hinduism has been called the oldest religion in the world. Hinduism includes a diversity of ideas on spirituality and traditions, but has no ecclesiastical order, no unquestionable religious authorities, no governing body, no prophet(s) nor any binding holy book; Hindus can choose to be polytheistic, pantheistic, monotheistic, monistic, agnostic, atheistic or humanist. The religion “defies our desire to define and categorize it”.

Hinduism, the major religious tradition in India and the faith of almost a billion people around the world, is extremely diverse. There are many philosophical, ritual, narrative, theistic, and nontheistic traditions within Hinduism and, therefore, Hinduism encompasses pluralistic views towards nature.

**Nature conservation** : Hindu philosophy has always had a humane and dignified view of the sacredness of all life, and that humans are but one link in the symbiotic chain of life and consciousness. Throughout the long history of India, Hindus have shared a fascination with, and have respect for Nature and animals and has rightly been called up as an “environmental friendly religion”. Hindus regarded rivers, mountains, lakes, animals, flora, the mineral world, as well as the stars and planets as manifestation of God and worshipped them.

No religion, perhaps, lays as much emphasis on environmental ethics as does Hinduism. It believes in ecological responsibility and says that the ‘Earth is our mother’.

Nature, or Earth, has never been considered a hostile element to be conquered or dominated. In fact, man is forbidden from exploiting nature. He is taught to live in harmony with nature and recognize that divinity prevails in all elements, including plants and animals.

In the early periods of human history, environment strongly determined the lives and activities of the people. They were very much close to forest and natural resources as we find in historical documents.

Ancient Indian texts like Arthashastra, Sathapatha Bhramanas, Vedas, Manusmrti, Brhat-Samhita, Ramayana, Mahabharata, Rajtarangini reflected the concepts of forest ecology and conservation in a sustainable manner. In the Indus valley civilization, several characteristics of the city planning and social structure showed environmental awareness. The presence of leaves, wild animals like peacocks and one-horned deer, tigers, elephants, bulls in the seals and the mud pots can indicate the pattern of biodiversity in those areas. Reduction of forests in that area was due to use of huge amount of timber-wood for burning bricks. So rainfall reduced and soil erosion caused deposition of silt in the Indus River which had choked off Mohenjodaro from the sea, causing a rise in the water table that must have been a prime factor in the destruction of Mohenjodaro. The sacred groves (Tapovana) of India were rich in biodiversity and ecological wealth, which was also mentioned in many ancient Indian documents like Abhigyan Shakuntalam written by Kalidasa. There are small pockets of forests dedicated to local deities. In the Bhagavad Gita, Krishna compares the world to a single banyan tree with unlimited branches in which all the species of animals, humans and demigods wander, which reflects the concept of community ecology. The trees like Banyan and Peepal were often referred in historical background (widely protected in Asia and Africa) are keystone resources. In modern age, there are many policies developing in many countries for forest and biodiversity conservation, but they are all directly or indirectly influenced by the traditional knowledge developed in the ancient India.

#### THE PATH

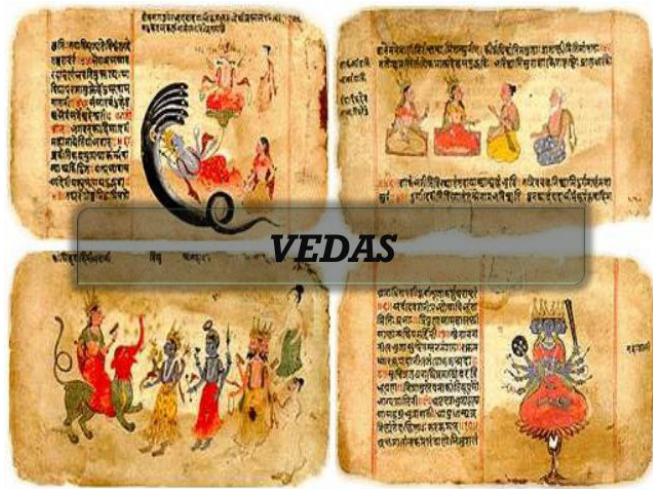
The relationship between culture and ecology was the integral part of ancient Indian societies. Interactions with diverse biological entities and concern for their conservation remained important components in the structure of ancient civilizations of India. From the ancient age, human developed the capacity to transform the face of the earth. During the course of evolution of the human race, civilization has transformed the environment in countless ways and on an unprecedented scale. Use of fire, domestication of animals and early

agricultural practices are the major steps to modify the already existing conditions. In the early periods of human history, environment strongly determined the lives and activities of the people. They were very much close to nature and natural resources as we find in historical documents. The ancient people developed many effective measures to safeguard our ecosystems and environment which reflect sustainable development in true sense. Through this article we will try to highlight some texts and archaeological evidences of ancient India which can eminently reflect the perspectives of environment, forest and biodiversity conservation of our

is the fire on earth, lightning in the atmosphere, and the sun in the sky.

Usha, the Goddess of dawn, Varuna, who presides over the waters, the oceans, and even aquatic animals, and Indra, who is associated with the thunderbolt and rain, are all worshiped. Goddess known as Sarasvati is also spoken of, sometimes as a river and sometimes representing learning.

“Hindu tradition describes three basic categories of forests. One is ‘Shrivan’, the forest which provided prosperity. ‘Tapovan’ where one could contemplate as the sages did and seek the truth. The third is ‘Mahavana’, the great natural forest where all species of life find shelter.” It needed to establish another kind of forest in its place as per the vedic culture. Each village preserved sections of forests (Shrivan) for its own specific needs. These forests were different from the Mahavanas, the wild forest or jungle, because they were open for exploitation and harvesting according to strict ecological practices. These were the forests of wealth and the basis of community’s prosperity. In Vedic age, each village was responsible through its panchayat, or committee of five elders, for maintaining the forests in its own locality. No village was complete without its corresponding woodlands in and around its houses.



forefathers.

**The Vedas :** The Vedas described the diversified range of flora and fauna and urged the human beings to protect, preserve, nurture and nourish the environment and natural world. For the benefit of the humans and other living organisms they prescribed a pleasant environment consisting of sweet breeze, sweet flowing rivers, beneficial herbs, sweet day and night, sweetness of earth particles, sweet fruit bearing trees, beneficial sun and healthy cows. Importance was given on the habitats which should be protected. For the protection and development of forests, concept of afforestation was developed. Plants were compared with mother, friends and deities. The voice of the trees was compared with the sounds of drums, lutes and flutes.

The earliest hymns of the Vedas are addressed to many gods, and many of them relate to natural phenomena and the environment the people lived in. Agni, the God of fire, is seen as a messenger between human beings and the deities because offerings were placed in the fire to be carried to other worlds. Agni

“The Hindu idea is that this whole world is a forest. To keep this world as it is we have to keep the world forest intact”. This gave rise to the concept of cultural landscapes such as sacred forests and groves, sacred corridors, and a variety of ethno-forestry practices that reflect the ecosystem-like concepts in traditional societies. In the post-Vedic period, this tradition continued; in addition to considering a landscape as such valuable and sacred, individual species and micro-units were also treated as sacred. Examples include the temple forests, monastery forests, sanctified and consecrated trees, the sacred forests, sacred groves, sacred trees etc.

In retrieving and re-visioning the Vedas, Hindus have emphasized those sections that speak of peace and harmony. Thus, the “Shanti path” (Song of peace) in the Yajurveda (36:17) has become popular in India and in the diaspora. Repeating a hymn composed more than three millennia ago, the Hindu devotee recites: “May there be peace in the skies, peace in the atmosphere, peace on earth, peace in the waters. May the healing plants and trees bring

peace; may there be peace in the world. May that peace come to me!”



**Manusmrti :**

From Manusmrti, written in the post-Vedic age, we can realize that religion plays diversified role in saving the

integrity of the natural environment. Manusmrti is the world’s first ethical compendium on human jurisprudence, presented by Maharshi Manu, originated sometimes immediate to the post Vedic age. In the dicta for prevention of pollution in Manusmrti, we can get the reflection of ecological awareness:

1. Biodiversity means all living forms broadly ascribed as Chara (movable living world) and Achara (immovable: plant kingdom).
2. Pollution refers to spoilage of the five gross elements by unethical activity.
3. Contamination refers to any action against wholesomeness (Soucha).
4. Storage organs of plants like tuberous roots and underground stems, leafy vegetables, beautiful flowers, tasteful fruits, timber yielding trees, crops etc. remained objects of allurements in that period. For saving the plants and their parts from injury, Manusmrti describes various punishments for the offenders.
5. Importance was given for conserving and domesticating animals, biodiversity protection, and vegetarian food habit. According to Manu, agriculture caused injury to animals, specially the insects and germs in the soil.
6. For biodiversity protection, he mentioned that fishes of all types should not be killed for food purpose; one hoofed animals, village pigs, solitary moving animals and unknown beasts should be protected; carnivorous birds, birds of village habitat, web footed birds, diving birds feeding on fishes, birds with striking beaks should not be killed for the purpose of eating. He stated that killing of Khara (ass), asva (horse), ustra (camel), mriga (deer), ibha (elephant), aja (goat), ahi (snake), ahisa (buffalo) is a sin

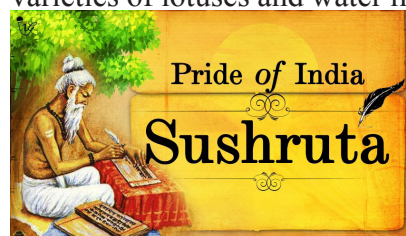


**Charaka-Samhita and Susruta-Samhita:**

Charaka-Samhita and Susruta-Samhita are considered as the significant ancient Indian documents in medical science. These books have several chapters which describe different diseases, their treatment procedures and also can be considered as excellent texts for revealing the utility of medicinal plant resources. Apart from documenting the medical perspectives, they dealt with the ecological and environmental perspectives as well. Charaka and Susruta classified lands according to the nature of the soil, climate and vegetation into three categories:

a. jangala, or the region of open spaces where a steady dry wind blowed. The common plants of the region were khadira (Acacia catechu), asana (Terminalia tomentosa) and badari (Zizyphus jujuba).

b. anupa, or the marshy tract bordered by seas, where cold wind and networks of rivers prevailed. The common plants were vanjula (cane or reed), hintala (kind of palm) and narikela (coconut), varieties of lotuses and water lilies, variparni (Pistia sp.), musika-parni (Salvinia sp.), jalanili (algae) and saivala (moss).



c. sadharana, or the intermediate

regions which had some of the features common to the other two regions. The common plants were mandara or parijataka (coral tree) and santana (kalpa tree).



Susruta classified animals on the basis of their food habits and habitats. He also classified edible fishes into freshwater and saltwater varieties. The behaviors, mode of life and ecological distribution of many animal species can be gathered from his writings.

In the Bhagavad Gita, Krishna compared the world to a single banyan tree with unlimited branches in which all the species of animals, humans and demigods wander, which reflects the concept of community ecology. The trees like Banyan and Peepal were often referred in historical background (widely protected in Asia and Africa) are keystone resources. The worship of trees as a part of fertility cult remained a constant feature of the religion of pastoralists, peasants and those of lesser status among urbanites. Srivastava Goswami, a vaishnava scholar considered the life of Krishna “the greatest chapter in environmental history”. He says that there were only two recorded occasions when Krishna performed formal religious worship, and on both these occasions he worshipped nature. Krishna said that all creatures are born, face death

and get pleasure and pain by the force of karma; so there is no necessity to worship Indra (the lord of water) as everyone could control its own destiny. He also said “your environment is your concern, it is your duty.” Krishna taught that it was better to worship the hills, forests and cows than to perform a ritual for the demigods. Krishna defeated the serpent kalya and purified the Yamuna River. He swallowed the forest fire to protect the forest. He looked after the cows. He spoke to the birds in their own language. He was always protecting nature.



Krishna praised the trees of Brindavan: “they have dedicated their lives to the welfare of others. Individually they are tolerating all kinds of natural disturbances..... They supply various kinds of facilities to human society, such as leaves, flowers, fruits, shade, roots, bark, flavour extracts and fuels.” (Srimad Bhagavatam 10.22.32-35).

Vrindavana was famous for its groves of sacred kadamba, papal, tamal, amalaki and vata, but now is almost bare. The environment was also very pleasant, as mentioned in Srimad Bhagavatam : “Krishna brought forward the cows and played on his flute through the forest of Vrindavana, which was full of flowers, vegetables and pasturing grass and full of bees, flowers and fruits. There were chirping birds and clear water lakes sweet flavoured breezes blew always, refreshing the mind and body.”

The epics and Puranas have detailed narratives of the periodic and cyclic destruction of the world. By the beginning of the third eon, things are perceived as going awry. The Kurma Purana says that because of greed and passion, the people of this age seize the rivers, fields, mountains, and clumps of trees and herbs, overpowering them by strength. That is just the beginning of the decline in virtue and behavior. The epic Mahābhārata (c. 500–200 bce) is graphic in the portrayal of the events that will take place at the end of the fourth—and worst—eon and what will happen after a thousand such ages. At the

end of the eon the population increases; there is a stench everywhere. The “natural” order of things becomes sluggish; the cows will yield little milk; and the trees, teeming with crows, will yield few flowers and fruits.

Scriptural passages on dharma, focus on positive elements. They encourage the planting of trees, condemn the destruction of plants and forests, and assert that trees are like children. In this context, a passage from the Matsya Purāna is instructive. It is said that the goddess Pārvaṭī planted a sapling of the Aśoka tree and took good care of it. Her rationale was that there are many acts of dharma that one can perform—digging wells and reservoirs provide clean water to the public—but a tree is as good as ten sons in serving the community. Sentences such as these have been valorized by some temples to encourage the planting and care of trees.

Most of the rivers of India are considered to be female and the mountains male. Rivers are perceived to be nurturing (and sometimes judgmental) mothers, feeding, nourishing, quenching, and when angered, flooding the earth. Rivers are personified as deities. The River Gangā (Ganges) is sometimes portrayed as a consort of Lord Śiva. In the south, Kāverī Amman (Mother Kāverī) is the name by which the river is fondly addressed. Hundreds of girls born in the area of Coorg, where the Kāverī has her source, are named after her. In the plains of Tamilnadu, Kāverī is seen as a devotee and sometimes the consort of Lord Vishnu, and several temples (such as Terazhundur, near Kumbakonam) include a striking image of this personified river in the innermost shrine.

Rivers such as the Gangā, Kāverī, Godāvarī, and Narmadā are much venerated by devotees, both as rivers and as goddesses. By bathing in the great rivers of India, one is said to be both physically cleansed and morally purified of one’s sins (papas), which are destroyed. Moreover, one acquires merit or auspiciousness in this way. Although there is strong belief in the religious purity of the rivers, from an environmental perspective, they have become severely polluted as a result of rapid industrialization and the release of toxic human and industrial waste. The rivers that are supposed to purify human beings, physically, morally, and ritually, are said to be at the receiving end of adharma, unrighteous behavior. The beliefs of devotees that the rivers are intrinsically pure,

moreover, works against the cleansing of the rivers, for some people believe that they cannot really be polluted.

In India there has been a fairly long, though sporadic, history of environmental activism. The faith of the Bishnoi and in the Chipko movement and the Narmadā Andolan have become well known. The Bishnoi tradition—or as some call it, the eco-religious revolution—was started around 1485 in Samrathal Dhora (north India) by Jambhoji (b. 1451). Jambhoji was said to have been influenced by the pastoral life led by the deity Kṛṣṇa and is believed to have preached his faith for about fifty-one years. Of the 120 sayings credited to him, twenty-nine (bishnoi) directives are said to be particularly significant. Many adherents today interpret these teachings as promoting biodiversity and the protection of trees.



The Chipko movement uses principles of nonviolent protest and resistance to protect trees from commercial developers. The movement was organized during the 1970s in the Himalayan region of the state of Uttar Pradesh and has since spread to many other parts of India. Local villagers embrace (chipko means “to hug”) trees, and the movement promotes many slogans that help spread the message. These pithy sayings include such messages as “Ecology is permanent economy” and “What do forests bear? Soil, water, and pure air.” The protests are based on Mohandas Gandhi’s philosophy of nonviolence, pervasive Hindu notions of a harmonious relationship between human beings and nature, and respect for nature (prakṛti), which is seen as divine.

Some temples, such as the one at Tirumala Tirupati



in South India, the largest and richest temple complex in the country, have also encouraged eco-activism. Billboards saying “Vriksho rakshati: rakshatah” (“Trees protect: Let us protect them” or “Trees, when protected, protect us”) greet visitors to the sacred pilgrimage town of Tirumala-Tirupati in the state of



Andhra Pradesh. The Tirumala-Tirupati temple is one of the oldest temples, and it carries a great deal of dharmic and financial clout both in India and in the diaspora. In response to the ecological crisis in India, the temple at Tirumala-Tirupati began what is called the Vriksha (tree) Prasāda scheme. Whenever a pilgrim visits a temple in India, he or she is given a piece of blessed fruit or food to take home. This is called a prasāda or “favor” of the deity; at Tirumala-Tirupati, a sapling, rather than food, is given as the symbol of the deity’s grace. The nurseries of the Tirumala-Tirupati temple have many varieties of plants, both decorative plants and plants that are considered to be medically useful. The saplings cultivated are suitable for the soil in various parts of India, and by planting them at home, one can have an authentic piece of the sacred place of Tirumala wherever one lives.

The Tirumala-Tirupati temple, which is located on an elevation of 3,000 feet, was once surrounded by heavy forests. Apart from the giving of saplings, which is meant to raise the ecology-consciousness of the pilgrims, the forestry department of T. T. Devasthanam (the official bureaucracy of the temple) started the Shri Venkateswara Vanabhivridhi scheme in 1981; it was initially called the “Bioaesthetic Plan.” Following this plan, donations made by devotees are used for the purchase and planting of trees and plants. Over 2,500,000 indigenous trees are said to have been

planted on the hills and the plains as a result of this program. In its support of this venture, the temple quotes relevant scriptural texts on the importance of trees and, most importantly, honors the devotee-participants in this thriving program. Both in texts and in practice, the Hindu traditions and some institutions have encouraged proactive approaches in the planting and protection of trees and plants.

Environmental activists have also deployed many religious strategies in the fight against the damming of rivers. Sunderlal Bahuguna, a well-known environmental activist, says that damming a river is like killing it. In opposing the building of the Tehri Dam in the Himalayas, a seismic zone, he has argued that several sacred pilgrimage sites will be destroyed if the dam were to break.

Several activists have drawn upon traditional Hindu narratives and rituals to save rivers like the Gangā and the Yamunā from pollution, and more recently from corporate developers. Many of the movements and statements, such as the Haridwar Declaration, issued in 2002 to protect the river from privatization and commercial interests, draw upon the narratives and imagery of Gangā as mother and goddess. The Haridwar Declaration correctly points out that rites of passages for Hindus, from birth to death, are conducted on the banks of these holy rivers and that the people will not let their Gangā Mātā (Mother Gangā) or its water be sold to multinational corporations. The declaration recalls the story of the descent of this river from the heavens, as narrated in the Purānas. It goes on to say that the sacred waters of this river cannot be the property of any one individual or company, and that Mother Gangā is not for sale. In this, and many similar activist efforts, the Puranic narratives and notions of dharma are pressed into use.

In the hundreds of grassroots movements around India, leaders like Veer Bhadra Mishra and Sathya Sai Baba, institutions like the World-Wide Fund for Nature, and pilgrimage sites such as Badrinath have all used religious narratives, ritual, and the values of dharma as ways of successfully motivating Hindus to take action and clean up the environment, plant new trees, and value biodiversity as an integral part of their activities. In many of these movements, women have played an active role.

Awareness of ecological concerns has also been

raised through the medium of traditional Indian dance. The theory and practice of classical dance in India is a religious activity. In the twentieth century, classical dance began to be used as a medium for a social commentary on women and the environment. Noted dancers choreographed many dances with environmental themes, portraying, through their art, the Chipko movement and the pollution of the landscape, and the importance of trees. Through this medium audiences around the country, urban and rural, literate and illiterate, soon came to understand the urgency of this message.

With the growing awareness of the ecological plight, Hindu communities are pressing into use many dharmic texts and injunctions. They are drawing on the epics and Purānas for inspiration as they plant gardens and revive traditional lore regarding the medicinal importance of trees and plants.

The philosophical insights of Hinduism may not have been strong enough to prevent environmental disaster, but the dharmic resources have provided rich resources for the subcontinent's early initiatives to reverse these trends and make the subcontinent green and toxin free.

All living beings are sacred because they are parts of God, and should be treated with respect and compassion. This is because the soul can be reincarnated into any form of life. Hinduism is full of stories that treat animals as divine, such as how Krishna used to herd cows, or how the monkey Hanuman was a faithful servant of the Rama. Most Hindus are vegetarian because of this belief in the sanctity of life. Even trees, rivers and mountains are believed to have souls, and should be honoured and cared for.

The virtue of a simple life has always been prized in Hindu society. Teachers, or brahmanas, are advised to live on the charity of others and not accumulate too much wealth. The most highly respected person in Hindu society is the sadhu, or sage who lives outside normal society, in forests or caves, or travels on foot from one town to another. Sadhus take pride in living simply and consuming as little as possible.

Hinduism stresses that true happiness comes from within not from outer possessions. This means that the search for material possessions, and

the consumption of materials and energy it brings, should not be allowed to dominate life. Life's main purpose is to discover the spiritual nature and the peace and fulfilment it brings. The efforts to exploit the things of this world is considered by Hindu teachers to be a distraction from this central purpose of life.

Hindus revere sacred rivers, mountains, forests and animals, and love to be close to nature. For example, many Hindu villages have a sacred lake, and around it a grove of trees to catch rainfall and protect the banks from erosion. The lake and its grove store rainfall to irrigate surrounding fields and supply village wells with drinking water. These lakes and groves are places of tranquility and sanctuaries for wildlife, but in recent times the neglect of these simple techniques for gathering and protecting clean water has led to serious water shortages and advancing desertification in many parts of India. This is a common story in India: traditional Hindu practices of caring for nature are being forgotten and as a result human survival is becoming more difficult.

With the intellectual colonization by the West and the advent of mass media, more Hindus today have started to focus on the sacred texts, and many search for answers to the environmental crises both in text and practice.

In our arrogance and ignorance, we have destroyed the environment of this planet. We have polluted the oceans, made the air unbreathable, desecrated nature and decimated wildlife. But the Vedantic seers knew that man was not something apart from nature, and, therefore, they constantly exhort us that, while we work for own salvation, we must also work for the welfare of all beings. ■

“I bow my head in reverence to our ancestors for their sense of the beautiful in nature and for their foresight in investing beautiful manifestations of Nature with a religious significance.” - Mahatma Gandhi

- Bipul Chakraborty

No one has traveled the road of  
**SUCCESS**, without crossing the  
streets of failure.

## ROLE OF LIQUIDATORS IN WINDING UP OF A COMPANY

### Who is a Liquidator?

**A** liquidator is an agent who in the case of winding up of a company, acts as its agent and initiates the procedure for realization and distribution of the assets of the company among the stakeholders including the shareholders, debenture holders, creditors etc. of that company.

The definition of a liquidator which Business Dictionary.com gives is:

Person appointed by the shareholders or unsecured creditors, or on a court order, to manage the winding up of a firm by selling off its assets. Most countries require a suitably qualified liquidator. On appointment, the liquidator assumes control of the business, collects and auctions off its free (unpledged) assets in a reasonably short time, pays the unsecured creditors from the proceeds of the sale, and (if any money is left) distributes it among the shareholders in proportion to their shareholdings.

The role of a liquidator is to realize and distribute the existing assets of the company as per the procedures given under the Companies Act, 1956.

The role of a liquidator relating to their appointment, rights, powers and duties have been discussed under the following headings:

- In case of compulsory winding up.
- In case of voluntary winding up.
- And, in case of winding up subject to the supervision of the Court.

### Role of Liquidators in Compulsory Winding up of Company

The Central Government appoints an Official Liquidator under section 448 of the Companies Act, 1956. This post had been made attached to the High Court of the respective states for carrying on the liquidation proceedings when it has been ordered by the Court to wind up a particular company. In case a

company has been ordered by the High Court to be wound up, the Official Liquidator by the virtue of his office becomes the liquidator of that company. In the case when the Court makes order for the winding up of a company, the same has to be intimated to the Official Liquidator and the Registrar of the order of winding up.

The Official Liquidators are under the administrative control of the Regional Director concerned who supervise their functioning. But for the purpose of winding up, they are under the directions of the High Court. When then order for winding up of a company is passed by the Court, the Official Liquidator attached to that Court takes possession of the company's assets, books of accounts, etc. and liquidates the

company as per the further orders of the High Court. The basic function of the Official liquidator is to administer the assets of companies when liquidation process is being carried on, sale of the assets and realizing all the debts of that company in the process of liquidation for the purpose of distributing the same among the stakeholders including various creditors and other shareholders of the company and ultimately to dissolve such company after the affairs are concluded as per the provisions. The entire

procedure for liquidation has been laid down under the Companies (Court) Rules, 1959 approved by the Honorable Supreme Court of India and notified by the Central Government.

The powers of the Official Liquidator has been laid under section 457 of the Companies Act, 1956 which mainly include, filing claims against the debtors for realization of the debts, sale of movable and immovable assets of the company which have been taken possession by the Official Liquidator, institute criminal complaints and misfeasance proceedings against the directors of the company for their acts and omissions, breach of trust etc., invitation of claims from the creditors, adjudication of claims and settlement of list of creditors, payment to creditors by way of dividend and settlement of list of contributories





wherever necessary, and payment of return of capital where the company's assets exceeded its liability and finally dissolve the company under section 481 of the Companies Act, 1956.

An Official Liquidator can be appointed among from the panel of the professional firms of chartered accountants, advocates, company secretaries, cost and work accountants who are constituted by the central government. Body corporate approved by central government can also be appointed for such post or any whole-time or part-time officer appointed by the central government. The role of Official Liquidator has been well discussed in various provisions in the Companies Act 1956 and the Companies (Official Liquidator's Accounts) Rules, 1965. Sections 448 to 463 of the Companies Act 1956 deal with the overall role of official liquidators in winding up proceedings.

The provisions given under Companies Act, 1956 in the case of compulsory winding up are as follows:

Under section 448 of the Act, an Official Liquidator will be appointed by the Central Government who shall be attached to each High Court. There can be appointment of a full time or a part-time officer to act as the Official Liquidator, depending upon the consideration of the Central Government and it may also appoint one or more Deputy or Assistant Official Liquidators to assist the Official Liquidator for discharging the functions. Section 449 states that when a winding up order being made towards a company, such Official Liquidator by virtue of his office become will be the liquidator of the company. The Court may appoint him as a provisional liquidator between the time of presentation of a winding up petition and before the making of a winding up order. He will have the same powers, functions and duties that of a liquidator. Section 450 states about the Provisional Liquidator. Before the appointment of a provisional liquidator, the Court will give a notice to the company and give a reasonable opportunity to it to make its representations. The Court may dispense with such notice but in that case, it shall in writing record the special reasons for not giving the notice. When an order for winding up has been passed, the Official Liquidator will cease his office as provisional liquidator and will become the liquidator of the company.

A liquidator is having a number of duties which

have been discussed below:

Firstly, under sections 451(1) and (3), the liquidator shall be conducting the proceedings in winding up the company and has to perform the required duties imposed by the Court. A statement of affairs of the company needs to be submitted to the liquidator under section 454. After its receipt, and within six months from the date of the order of winding up, the liquidator shall submit a preliminary report to the Court including,

- the amount of the capital issued, subscribed, and paid-up, and the estimated amount of assets and liabilities.
- the cause of the failure of the company, if such is the reason for being wound up.
- his opinion that if a further inquiry is needed as to any matter relating to the promotion, formation, or failure of the company, or the conduct of business.

The Official Liquidator can make further reports stating the manner in which the company was promoted or formed. He may also state in his report whether any fraud has been committed by any person in company's promotion or formation, or from the time of the formation of the said company. He can state any other matter which according to him is desirable to bring to the notice of the Court. In case it is stated in his report that a fraud has been committed, the Court shall have the further powers provided in section 478 as to the public examination of promoters and officers of the company.

Under section 456, the liquidator or the provisional liquidator shall take into his custody all the property, effects and actionable claims to which the company is entitled if a winding up order has been made. All the property and effects of the company shall be deemed to be in the custody of the Court till the time there is no liquidator.

Section 460 speaks that the liquidator shall have regard to any directions which may be given by resolution of the creditors or contributories at any general meeting or by the committee of inspection in the administration of the assets of the company and the distribution among the creditors. The directions by the creditors or contributories at any general meeting shall override any directions given by the committee of inspection. Further, the liquidator may call for a general meeting of the creditors or contributories whenever he deems fit for the purpose of ascertaining their requirements. He shall summon such meetings

at such times as the creditors or contributories may by resolution direct. The meetings can also be called upon a request in writing by not less than 1/10th in value of the creditors or contributories, as the case may be. Depending upon the situation the liquidator may apply to the Court for directions in relation to any particular matter arising in winding up. He is also empowered to use his own discretion in the administration of the assets of the company and in the distribution of such assets among the creditors.

Under section 461, the liquidator is empowered to keep proper books for making entries or recording minutes of the proceedings at meetings and such other matters as may be prescribed. Subject to the control of the Court, any creditor or contributory can inspect any such books personally or by his agent.

Under section 462, the liquidator shall present to the Court an account of his receipts and payments as liquidator whenever being required or may be prescribed but at least twice each year during his tenure of office. The account shall be in the prescribed form which will be made in duplicate duly verified. The Court shall cause the account to be audited. For the purpose of the audit which is allowed by the court, the liquidator shall furnish the Court with such vouchers, information and the books as the Court may require. A copy of the audited accounts shall be filed and kept by the Court while the other copy of the account shall be delivered to the Registrar for filing. Each copy shall be open to the inspection of any creditor, contributory or person interested when requested for. The liquidator shall make available the audited account or its summary in a printed form. He has to send a printed copy of the account or its summary by post to every creditor and to every contributory. But the Court may dispense with compliance with this provision, upon its discretion.

The liquidator has to file a statement duly audited by a qualified auditor of the company with respect to the proceedings under section 551 within 2 months of the expiry of each year from the commencement of winding up. The statement has to be filed in the case of a winding up by or subject to the supervision of the Court as well as in the case of a voluntary winding up, with the Registrar. When that statement is filed in Court, simultaneously a copy shall be filed with the Registrar and shall be kept by him along with the other records of the company for further reference.

**The liquidator has the following powers:**

The liquidator under section 457(1), with the sanction of the Court, in case of winding by the Court shall have the following powers:

- The power to institute or defend suits and other legal proceedings whether civil or criminal, in the name and on behalf of the company.
- The power to carry on the business of the company so far as may be necessary for the beneficial winding up of the company.
- The power to sell the immovable and movable property and its actionable claims with power to transfer the whole or sell the same in parcels.
- The power to raise money on the security of the company's assets which include all contributions which the liquidator is entitled to get from the members, past or present as well as all assets which have been misappropriated as against creditors.
- The power to do all such other things as may be necessary for winding up the affairs of the company and distributing its assets.

Even the liquidator has certain powers which he can exercise without the sanction of the court, explained under section 457(2). The following are such powers:

- The power to do all acts and to execute documents and deeds on behalf of the company under its seal;
- The power to inspect the records and returns of the company or the files of the Registrar without payment of any fee;
- The power to prove, rank and claim in the insolvency of any contributory for any balance against his estate and to receive dividends;
- The power to draw, accept, make and endorse any bill of exchange, hundi or promissory note on behalf of the company in the course of its business;
- The power to take out, in his official name, letters of administration to any deceased contributory, and to do any other act necessary for obtaining payment of any money due from a contributory or his estate;
- The power to appoint an agent to do any business which he is unable to do himself.

In the case of *Kamani Tubes Ltd. v. Official Liquidator and Liquidator, Kamani Bros. (P) Ltd. and Another* [1997] 4 CLJ 410 (Bom.), there was a question whether Official Liquidator can sub-lease the premises of the company during the winding up

proceedings. The court held that the arrangement contemplated by the Official Liquidator does not come under the purview of section 457 of the Act. In *Model Financial Corporation v. Montana International Ltd.* [2000] 28 SCL 153 (AP) the liquidator was ordered to handover the possession of equipments purchased under hire-purchase terms to the hire-seller who retained the ownership of equipments till full payment has been received, when the respondent failed to make payment of the hire-purchase installment. In the above case a charge was created and registered in the name of the hire seller.

There are some powers which are exercisable in case of onerous contract which are mentioned in section 535. The term 'onerous' means a right to property e.g. a lease, in which the obligations attaching to it exceed the advantage to be derived from it. The liquidator with the permission of the Court can disclaim onerous contracts, and properties. This has to be done within 12 months after the commencement of the winding up, unless the Court extends time.

According to the Companies (Official Liquidator's Accounts) Rules, 1965, the liquidator has to comply with the following:

- The Official Liquidator is required to maintain a separate account in respect of each company under his charge in his office.
- The Official Liquidator is also required to maintain a Central Cash Book to record all cash transactions. As well as the other books as may be necessary to work out the periodical reconciliation of the balances in the official liquidators' account.
- With the prior approval of the Central Government, every Official Liquidator is required to open a personal ledger account at the nearest branch or agency of the Reserve Bank which will be called the "Official Liquidator's Account" in which there shall be a combined account in respect of all the companies under his charge.
- The Official Liquidator has to make sure that payments made in cash and those made by cheque are remitted to the Reserve Bank under separate challans.
- He has to see that acknowledgment of the Reserve Bank has been obtained for all moneys remitted into the Reserve Bank to the credit of the said account.

At the end of every three months the Official Liquidator is required to examine the account of each company in his charge to ascertain what moneys are

available for investment and record in the record book of the company the fact of his having examined the accounts. The decision taken by him regarding the investment, as well as when he decides not to invest any surplus fund, the reasons for such decisions should be recorded.

In the Companies Bill, 2012 the provisions regarding the powers of Company Liquidator have been given. The powers and duties of have been given under section 290 of the bill. Provision for professional assistance to Company Liquidator is given under section 291. As per the need, chartered accountants, company secretaries or cost accountants or legal practitioners can be appointed to assist him in the performance of his duties and functions under this Act. Section 292 talks about exercise and control of Company Liquidator's powers.

The Company Liquidator,

- may summon meetings of the creditors or contributories, whenever he thinks fit, for the purpose of ascertaining their wishes; and
- shall summon such meetings at such times, as the creditors or contributories, as the case may be, may, by resolution, direct, or whenever requested in writing to do so by not less than one-tenth in value of the creditors or contributories, as the case may be.

Section 293 talks about Books to be kept by Company Liquidator in which he shall make entries or minutes to be made of proceedings at meetings and of such other matters as may be prescribed in the provisions. In section 294, provisions regarding audit of Company Liquidator's accounts have been given.

In the Companies (Court) Rules, 1959 provisions related to Appointment of Provisional Liquidator have been given under R. 106. The Rules applicable to Provisional Liquidator are given in R. 107 and the costs of the provisional liquidator have been given under R. 108.

Role of Liquidators in Voluntary Winding up of Company

A voluntary winding up may be of two types:

- members' voluntary winding up, or
- creditors' voluntary winding up.

The role of the liquidators for the two kinds of voluntary winding up has been given separately. First

we shall discuss their role in members' voluntary winding up.

Under section 490, provisions for appointment and remuneration of liquidators have been given. The Company in the general meeting shall appoint one or more liquidators for the purpose of winding up its affairs and distributing its assets. It shall also fix the remuneration, to be paid to the liquidator or liquidators which cannot be increased in any circumstances at a later stage. The liquidator shall not take charge of his office before his remuneration is fixed as aforesaid.

The moment a liquidator is appointed, the Board loses all its powers as per section 491. On the appointment of a liquidator, all the powers of the Board of directors, the managing or whole-time directors and manager shall cease except when the company in general meeting or the liquidator may sanction them to continue.

Under section 493, the notice of appointment of liquidator has to be given to Registrar. The company shall give notice to the Registrar regarding the appointment of a liquidator or liquidators. The company shall also give notice of every vacancy occurring in the office of liquidator. The notice shall be given by the company within 10 days of the event to which it relates.

Under section 495, the duty of liquidator to call creditors' meeting in case of insolvency has been given. If the liquidator is of opinion that the company will not be able to pay its debts in full within the period stated in the declaration, he can forthwith summon a meeting of the creditors where he will give a statement of the assets and liabilities of the company. Thereafter the winding up shall become creditors voluntary winding up.

In case the winding up continues for more than 1 year the liquidator shall call a general meeting of the company at the end of the first year from the commencement of the winding up according to section 496. In the same way, he shall call a general meeting at the end of each succeeding year if winding up procedure continues further. And in the meeting, he shall provide an account of his acts and dealings and of the conduct of the winding up during the year.

The moment, the affairs of the company are fully wound up, according to the section 497, the liquidator shall make up an account of the winding up in which

he shall explain how the winding up was conducted and how the property of the company has been disposed of. Then he will call a general meeting of the company and present the accounts showing how the winding up has been conducted.

The liquidator shall send a copy of the account and shall make a return to each of the holding of the meeting and of the date to the Registrar and the Official Liquidator within one week after the meeting. In case the quorum is not present at the final meeting, the liquidator shall return that the meeting was duly called but could not be held for want of quorum.

The Registrar shall register the account and return when both are received by him. And the Official Liquidator shall make a scrutiny of the books and papers of the company. The liquidator of the company and the officers present will give the Official Liquidator all reasonable facilities to make the scrutiny. On such scrutiny the Official Liquidator shall make a report to the Court. If the report shows that the affairs of the company have been conducted in a manner not prejudicial to the public interest or interests of its members, then from the date of the submission of the report to the Court, the company shall be deemed to be dissolved.

The following are the role of liquidators in creditors' voluntary winding up:

A liquidator has to be appointed under section 502. The creditors and the members at their respective meetings have the power to nominate a liquidator. But in case they nominate different persons, the creditors' nominee shall be taken to be the liquidator. Any director, member or creditor of the company can give application in the court for an order that the person nominated as liquidator by the company or any other person shall be the liquidator. This application has to be made to the Court within 7 days after the date on which the nomination of the liquidators had been made by the creditors. And if no one is nominated by the creditors, then the person nominated by the members shall be the liquidator. In the same way, where no one is nominated by the company, the person nominated by the creditors shall be the liquidator.

Liquidator's remuneration has been stated under section 504. The committee of inspection and in absence of it, creditors may fix the remuneration of the liquidator. Where the remuneration has not been fixed, it shall be determined by the Court. There

will not be any increase in the remuneration in any circumstances.

Section 507 states the power of liquidators to accept shares etc. as consideration for sale of property. The provisions of section 494 shall only be applicable apply in the case of a creditors' voluntary winding up. But the powers of the liquidator under section 494 shall not be exercised except with the sanction either of the Court or of the committee of inspection.

It is the duty of liquidator to call meeting at the end of each year as per section 508. The liquidator has to call a general meeting of the company and a meeting of the creditors every year, within 3 months from the close of every year. This happens when the winding up is continued for more than 1 year. He shall be presenting an account of his acts and dealings and of the conduct of winding up during the preceding year and position of the winding up before the meeting.

Final meeting and dissolution has been discussed under section 509. The moment the affairs of the company are fully wound up, the liquidator will have to prepare an account of the winding up showing how the winding up has been conducted and how the property of the company has been disposed of. After that he has to call a general meeting of the company and a meeting of the creditors for the purpose of presenting the account before the meeting and give explanation accordingly. The procedure shall be the same as laid down in section 497 after this step.

On comparing the provisions regarding appointment and the powers of the liquidator under members' and creditors' voluntary winding up, we find that; in a members' voluntary winding up, the liquidator is appointed by the company and his remuneration is fixed by the company while in a creditors' voluntary winding up, he is appointed by the creditors and his remuneration is fixed by the committee of inspection or, if there is no such committee, by the creditors. In a members' voluntary winding up, the liquidator can exercise certain powers with the sanction of a special resolution of the company; in a creditors' voluntary winding up, he can do so with the sanction of the Court or the committee of inspection or of a meeting of the creditors.

Role of Liquidators in voluntary winding up subject to the supervision of the court

As stated under section 526, the rules regarding their

appointment, remuneration, powers and duties are similar to the case of voluntary winding up except that in this case the court may impose certain restrictions on their power. In the absence of any restrictions, they shall enjoy all the powers unconditionally as the company was being wound up voluntarily only.

## Conclusion

In the case of compulsory winding up, it has been seen that the liquidator has the following role: He has to conduct the winding up proceedings and perform the duties imposed by the court. Any act which is done by the Official Liquidator shall be deemed to be valid even if it is concluded that there may have been any defect in his appointment. He is having certain powers which he can exercise with the sanction of the court. There are other powers also vested in him which can be exercised by him on his own. He has certain duties which need to be performed like, being equitable and impartial in the winding up proceedings. Apart from this, major duties cover submission of report to the court regarding the amount of capital issued, subscribed and paid up, the estimate amount of assets and liabilities, unpaid calls, movable and immovable property of the company etc. also regarding the cause of failure of the company. He has to maintain proper books and accounts and present the same whenever required or is essential.

In case of voluntary winding up, the liquidator has powers such as to institute or defend suits which maybe civil or criminal in the name or on behalf of the company. He can carry on the business of the company if it is essential. He may also sell the property and actionable claims of the company and raise money for the company if required. The liquidator can execute deeds, receipts etc. under the seal of the company. He can exercise even the power of the court of settling the list of contributories and of making calls. He can call the general meeting of the company and can perform all the other necessary acts. The duties include that he should be satisfied that the resolution appointing him was validly passed, to take possession of the assets of the company and to make sure that they are intact, to prepare a list of debts and claims, apply the proceeds of realization which have been generated in the prescribed manner.

These are some of the powers and duties of the liquidators in the winding up proceedings.■

- Divya Utkarsh



## HOW TO FIND YOUR PASSION

*"Every great dream begins with a dreamer. Always remember, you have within you the strength, the patience, and the passion to reach for the stars to change the world."*

Or something like that was said by Harriet Tubman. Yeah, it's all great to hear and read about such inspiring and heart-gripping eloquent thoughts spoken by people who were so conscious about their interests, passions and purpose and higher callings in their lifetime. Makes you wonder, if only it were that simple to discover your passion. It's frustrating to hear someone preach 'Follow your passion', if only that person would be so kind enough as to help you seek it!

A dear friend of mine recently quit her job to find something better suited to her capabilities and nature. On our fortunate rendezvous, I asked her what she had finally gotten her mind around and those three loathsome letters that erupted out of her mouth, could in the near future, give me a serious allergy! MBA. Please do not take my aversion against MBA in the wrong way. It is a fact that MBA is the next most sought after degree in today's time, second only to Engineering. Do I need to BE any more specific (get the pun :p) ?

On bringing to light my deepest and genuine concern for her, she says 'I wish I knew what my passion was and what I am really good at, does eating count as a talent?' That was the moment I pledged to help her find her innate swing, her authentic 'thing' that she was born with, something that is hers and hers alone, something so rudimentary that no one could teach her. As it so happens, this 'thing' you have is your 'passion'! It is there somewhere within you, buried under years of stress and stigma, enfeebled and incapacitated. It yearns to be revisited by you, all you require is to look within you, remember and recall it.

You might be like my friend. You probably are an industrious, persistent, committed individual who wants to be successful in life, or maybe even go a step ahead and render yourself unstoppable! But to reach that pinnacle, you've got to start somewhere. The inevitable truth is that to be this unstoppable force you need to work relentlessly each day for the next 20 or 30 + years of your life. Now this here is a

life altering realization in itself! You can only truly make the best out of these 3 decades if you enjoy your work, which means, its got to engage your passions!

Now remember that some of us are opportune enough to be in touch with our interests every now and then, its easy for them to uncover it. However, if you do not reside with this lucky lot, you might have to dig down and probe a little deeper in slightly more detail. But you'll get there, I promise!

Firstly get your perspective back on track.

If you do not possess hunger, even the most impeccable and scrumptious dish won't appeal to you.

Similarly, if you have made up your mind that you are not hungry for more, or that it is near-impossible for you to seek your passion, you are locking down your own possibilities. Being near-sighted is not going to play to your advantage here. You need to believe, in yourself, in those little signs and your instincts. You first believe that something like this exists in you too! Surround yourself with people who are passionate and have the job of their dreams, widen your social circle, read and research about those men and women who inspire you through their work.

Now once you learn to believe that it is possible for you to possess and find your passion, its time for you to put on your looking glasses. This bespectacled version of yourself is required to see back in time; scan the entire landscape of your past and present; look for evidences and moments that peaked. If the glasses alone don't help take a metal detector along! Well, metaphorically! You need to tell apart the precious and cheap metals here. Let me give you my own example--I remember enjoying moments where I read out loud in class, when I had to work on solo projects or be a team leader under loads of pressure, learning anything new and then replicating the steps in front of a family member, helping my classmates understand concepts by giving them very practical examples, writing essays and making the acquaintance of new people. These are the special ingredients that made up most of the peak moments in my life. You need to list down your own special ingredients to get a successful recipe out of it. Did you notice something strange though? None of the

items on my list are one word ingredients! Nowhere does it say writing or dancing or photography, all of which are my real passions; it's because you need to associate an activity or an experience to a feeling and not straightaway give it a label of any sort.

We have to try to extract the essence of what you liked to do, the feeling that overwhelmed you while experiencing it, if that gave you a happy high then imagine feeling that state of emotions all through the next 3 decades or more of your life!

If you are able to come up with this list, and I hope it's a long one, you are half way there already. But there's one small key thing you need to consider while doing this activity. I happen to know a person whose passion is 'Personal Finance'. Yes, you read that right! He struggled looking for "attractive" and "inspiring" passions for almost 6 years and ended up realizing that his passion was after all just "plain" finance. He is happy pursuing a business in financial coaching today!

The key thing to learn here is that we all have this presumption about passion to be something to do with art or something so exotic and "attractive" and so-not-mundane that we look in wrong directions. Perhaps not. Perhaps your passion for something mundane could be a way to bring new life to an otherwise monotonous topic!

I had this history teacher in school, who was so passionate in the way she spoke about civil rights and constitutional amendments that it got the entire class excited about it too; her eyes literally lighted up whenever someone had a doubt related to that topic!

Think back on your life, and 'remember' things you wanted to be, the habits and skills you developed naturally, the games you played, the books you read, and see how they may apply to your life and career today. You might be surprised by the connection points that have been right under your nose all along! Now you need to put your ingredients in a basket. At first glance all your ingredients might seem entirely disconnected and the perfect things you need to spoil a recipe. But, this is where you need to analyze and categorize them into a basket that brings the best out of them together, fuses all their flavors to make your signature dish! Look beyond the list, look for a basket that can house all of them. Say you enjoy learning and playing with words, drinking coffee, love a foreign language or wish to learn it, like to

lead a team--how could you build a career out of all of these? Well, maybe you could! Maybe you could work with business owners to find the right words to fit their brand - a copywriter, use your foreign language card here to give it that special touch, have a blog or Pinterest account to talk about your love for coffee houses and monetize it. Getting the picture? What could be your basket?

Importantly enough, discern between your hobby and passion! True, your hobby could be your passion, but ask yourself whether you would be happy working on it for the rest of your life?

You have to keep enjoying this thing for a long time -- work could make something you 'love' to do into something you 'have' to do.

If it makes your heart sing now will it also in the future? Your initial days in any new sphere will be demanding - a content writer does not just get to write for their pleasure right away! Be alert to who might need your newly emerging passion, and aim to have conversations with them to get you clearer on how, where, and when you can serve them.

Now comes the part where you have to actually lay brick and mortar! Start doing what you love without a business plan first. Even if you haven't figured out how to monetize your interests, dive in! Or your ideas may never see the light of the day! Test what it might be like to work in your interest area, you might build networks on the way. Perhaps, most importantly though, it will move you out of your fear and paralysis and boost your confidence and creativity! See what sticks and what doesn't.

Expect the riot in your mind and in your life! You have been revolutionary and revolting enough to carve out your own plan, there will be parts which go into rebellion. This article itself must be provoking some of those resistant parts! We all have fears - fear of failure, about success, the greatest being the fear of vulnerability! They all must sound very sensible and practical at this moment, they will tell you to come back to reality, let go of what you really love. If you let these voices win today, your passion will die. Instead, look for the fear beneath each supposedly reasonable voice. Uncover the years of conditioning—from parents, school, friends, colleagues—and reassure the mutinying parts that your ship is sailing in the right direction!

Finally, you need to know your limits, which in fact do not exist. But, these are the limits of your bravery, the shackles you have put on yourself. I for one live by the thought "Leap and the net will appear". To be truly serious about something new and pursue it I have to bid farewell to the old. That is my announcement to the Universe - I am serious about this! I've been called gutsy and brave, but I don't see it that way; I've simply been more committed to my happiness and freedom than to being comfortable with the status quo. Find your own version of brave. Discover what risks work for you. The path of passion is where you do things that scare you enough, without leaving you in a constant state of fear. Expand your comfort zone, rather than leaving it!

If your main reason for not acting now is that you haven't actually figured out what it is you want to do then this thinking is flawed because you won't learn or discover your ideal career or job by sitting around and thinking about it. If the current situation isn't working, you need to find something else. What happens when you leave even without knowing what you will do next is that, suddenly, figuring out your next steps becomes urgent.

That 'urgency' may be uncomfortable, but it can also be incredibly powerful because it frees you up to invest all of your energy into finding the next thing, your thing. Finding the next thing goes from 'optional' to 'required'.

Whatever you decide as your course now, don't make money your primary consideration! Yes, you need to earn, and you will earn, a little patience is all! If you are looking at turning what you love into a job and spend your life doing it, the best thing to do is to treat financial concerns as secondary. If the practicality of what you do and how much money you earn are your primary criteria, you will instantly limit your options to what's predictable and getting to do what you love will be tough. On the other hand, if you allow yourself to pursue your curiosity, you will find yourself in the position of power and, eventually, in the position to earn money on your terms.

The world needs your passion more than you! Once found, it will guide you right, be assured! You are enough to empower yourself and shatter the artificial glass ceiling! You'll be okay! ■

- Shreya Gupta  
Pune

## QUIZ

1. Which Indian dynasty was Ashoka an emperor of?
2. Wellington and Auckland are cities in which island country?
3. In Hindu mythology, who is the daughter of Surya and sister of Yama?
4. Which team did India beat to win the Champions Trophy in 2013 in England under M.S. Dhoni?
5. Which organization, founded in 1904, serves as the governing body of football?
6. Taekwondo is a martial art developed in South Korea. Is it true or false?
7. Which football club was founded in 1889 and is the oldest existing football club in India?
8. Whose signature can be seen on the Indian one-rupee note?
9. On the reverse of the recently released Rs.2000 notes feature which Indian achievement?
10. National Sports Day is celebrated in India on August 29 to mark the birth anniversary of which sports legend?
11. What is the traditional Japanese art of paper folding called?
12. Which Indian state takes its name from the fact that there were 36 ancient forts in the region?
13. Which river originates in Karnataka and flows into the Bay of Bengal?
14. The smallest state in India in terms of area is Goa. Is it true or false?
15. Which part of the Constitution starts with the phrase "WE, THE PEOPLE OF INDIA"?
16. In which town was Jesus born?
17. Birds are normally cold-blooded creatures. Is it true or false?
18. On the banks of which river is the holy city of Ayodhya situated?
19. The House of Khalifa has been ruling which island nation since 1783?
20. In which town, now in the North 24-Parganas district of West Bengal, did the revolt of 1857 start?

**ANSWER :** \_\_\_\_\_

Barrackpore.  
16. Bethlehem; 17. False; 18. Sarayu; 19. Bahrain; 20. Chattisgarh; 13. Cauvery; 14. True; 15. The Preamble; 9. Mangalyaan; 10. Dhan Chand; 11. Orissa; 12. Fifa; 6. True; 7. Mohun Bagan; 8. The Finance Secretary; 5. Mauritius; 2. New Zealand; 3. Yama; 4. England;

CLASSIC

## ABRAHAM LINCOLN

By Theodore Roosevelt

On the twelfth of February 1909, the one hundredth anniversary of the birth of Abraham Lincoln was celebrated at Hodgenville, Kentucky, at the farm on which Lincoln was born. At that time the corner stone of the Memorial Hall, in which is to be preserved the cabin where he was born, was laid by Theodore Roosevelt, then President of the United States. Many distinguished visitors were present, and a large number of people gathered together from different parts of the United States.

The following tribute to Lincoln was President Roosevelt's speech on that occasion:



Theodore Roosevelt

We have met here to celebrate the hundredth anniversary of the birth of one of two greatest Americans; of one of the two or three greatest men of the nineteenth century; of one of the greatest men in the world's history. This railsplitter, this boy who passed his ungainly youth in the dire poverty of the poorest of the frontier folk, whose rise was by weary and painful labor, lived to lead his people through the burning flames of a struggle from which the nation emerged, purified as by fire, born anew to a loftier life. After long years of iron effort, and of failure that came more often than victory, he at last rose to the leadership of the Republic, at the moment when the leadership had become the stupendous world-talk of the time.

He grew to know greatness, but never ease. Success came to him, but never happiness, save that which springs from doing well a painful and a vital task. Power was his, but not pleasure. The furrows deepened on his brow, but his eyes were undimmed by either hate or fear. His gaunt shoulders were bowed, but his steel thews never faltered as he bore

for a burden the destinies of his people. His great and tender heart shrank from giving pain; and the task allotted him was to pour out like water the life-blood of the young men, and to feel in his every fiber the sorrow of the women. Disaster saddened but never dismayed him. As the red years of was went by they found him ever doing his duty in the present, ever facing the future with fearless front, high of heart, and dauntless of soul. Unbroken by hatred, unshaken by scorn, he worked and suffered for the people. Triumph was his at the last; and barely had he tasted it before murder found him, and the kindly, patient, fearless eyes were closed forever.

As a people we are indeed beyond measure fortunate in the characters of the two greatest of our public men, Washington and Lincoln. Widely though they differed in externals, the Virginia landed gentleman and the Kentucky backwoodsman, they were alike in essentials, they were alike in the great qualities which made each able to do service to his nation and to all mankind such as no other man of his generation could or did render. Each had lofty ideals, but each in striving to attain these lofty ideals was guided by the soundest common sense. Each possessed inflexible courage in adversity, and a soul wholly unspoiled by prosperity. Each possessed all the gentler virtues commonly exhibited by good men who lack rugged strength of character. Each possessed also all the strong qualities commonly exhibited by those towering masters of mankind who have too often shown themselves devoid of so much as the understanding of the words by which we signify the qualities of duty, of mercy, of devotion to the right, of lofty disinterestedness in battling for the good of others.

There have been other men as great and other men as good; but in all the history of mankind there are no other two great men as good as these, no other two good men as great. Widely though the problems of today differ from the problems set for solution to Washington when he founded this nation, to Lincoln when he saved it and freed the slave, yet the qualities they showed in meeting these problems are exactly the same as those we should show in doing our work today.

Lincoln saw into the future with the prophetic imagination usually vouchsafed only to the poet and the seer. He had in him all the lift toward greatness of the visionary, without any of the visionary's fanaticism or egotism, without any of the visionary's narrow jealousy of the practical man and inability to strive in practical fashion for the realization of an ideal. He had the practical man's hard common sense and willingness to adapt means to ends; but there was in him none of that morbid growth of mind and soul which blinds so many practical men to the higher things of life. No more practical man ever lived than this homely backwoods idealist; but he had nothing in common with those practical men whose consciences are warped until they fail to distinguish between good and evil, fail to understand that strength, ability, shrewdness, whether in the world of business or of politics, only serve to make their possessor a more noxious, a more evil, member of the community, if they are not guided and controlled by a fine and high moral sense.

We of this day must try to solve any social and industrial problems, requiring to an especial degree the combination of indomitable resolution with coolheaded sanity. We can profit by the way in which Lincoln used both these traits as he strove for reform. We can learn much of value from the very attacks which following that course brought upon his head, attacks alike by the extremists of revolution and by the extremists of reaction. He never wavered in devotion to his principles, in his love for the Union, and in his abhorrence of slavery. Timid and lukewarm people were always denouncing him because he was too extreme; but as a matter of fact he never went to extremes, he worked step by step; and because of this the extremists hated and denounced him with a fervor which now seems to us fantastic in its deification of the unreal and the impossible. At the very time when one side was holding him up as the apostle of social revolution because he was against slavery, the leading abolitionist denounced him as the 'slave hound of Illinois'. When he was the second time candidate for president, the majority of his opponents attacked him because of what they termed his extreme radicalism, while a minority threatened to bolt his nomination because he was not radical enough.

He had continually to check those who wished to go forward too fast, at the very time that he overrode the opposition of those who wished not to go forward at all. The goal was never dim before his vision; but he picked his way cautiously, without either halt or

hurry, as he strode toward it, through such a morass of difficulty that no man of less courage would have attempted it, while it would surely have overwhelmed any man of judgment less serene.

Yet perhaps the most wonderful thing of all, and, from the standpoint of the America of today and of the future, the most vitally important, was the extraordinary way in which Lincoln could fight valiantly against what he deemed wrong and yet preserve undiminished his love and respect for the brother from whom he differed. In the hour of a triumph that would have turned any weaker man's head, in the heat of a struggle which spurred many a good man to dreadful vindictiveness, he said truthfully that so long as he had been in his office he had never willingly planted a thorn in any man's bosom, and besought his supporters to study the incidents of the trial through which they were passing as philosophy from which to learn wisdom and not as wrongs to be avenged; ending with the solemn exhortation that, as the strife was over, all should reunite in a common effort to save their common country.

He lived in days that were great and terrible, when brother fought against brother for what each sincerely deemed to be the right. In a contest so grim the strong men who alone can carry it through are rarely able to do justice to the deep convictions of those with whom they grapple in mortal strife. At such times men see through a glass darkly; to only the rarest and loftiest spirits is vouchsafed that clear vision which gradually comes to all, even to the lesser, as the struggle fades into distance, and wounds are forgotten, and peace creeps back to the hearts that were hurt. But to Lincoln was given this supreme vision. He did not hate the man from whom he differed. Weakness was as foreign as wickedness to his strong, gentle nature; but his courage was a quality so high that it needed no bolstering of dark passion. He saw clearly that the same high qualities, the same courage, and willingness for self-sacrifice, and devotion to the right as it was given them to see the right, belonged both to the men of the North and to the men of the South. As the years roll by, and as all of us, wherever we dwell, grow to feel an equal pride in the valor and self-devotion, alike of the men who wore the blue and the men who wore the gray, so this whole nation will grow to feel a peculiar sense of pride in the mightiest of the mighty men who mastered the mighty days; the lover of his country and of all mankind; the man whose blood was shed for the union of his people and for the freedom of a race, Abraham Lincoln. ■

HUMOUR  
LAUGH

Q: Why don't you see giraffes in elementary school?

A: Because they're all in high school!

Q: What do you call two fat people having a chat?

A: A heavy discussion.

Q: What is the best way to keep milk fresh?

A: Leave it in the cow.

Teacher: Pritam, name two pronouns.

Pritam: Who, me?

Teacher: Good, thank you!

Q: What did one eye say to the other?

A: Between you and me, something smells!

Q: Why is tennis such a loud game?

A: Because each player raises a racquet.

Q: How does the ocean say hello?

A: It waves.

Q: What's the tallest building in the world?

A: The library because it has the most stories.

Q: Why was the maths book sad?

A: Oh, it has too many problems.

Q: What is your favourite musical instrument?

A: The lunch bell !

Mother: Were the questions difficult?

Priti: The questions were simple, it's the answers that gave me trouble!

FUN WITH PROVERB\*

Walls Have Ears



It is not uncommon that the most closely guarded secrets are known to everyone. Whenever one discloses a secret to another person, one is generally cautious enough to look around if anyone is listening in. This is why we say that walls have ears because somehow secrets have a knack of finding their way around from mouth to ear and so on.

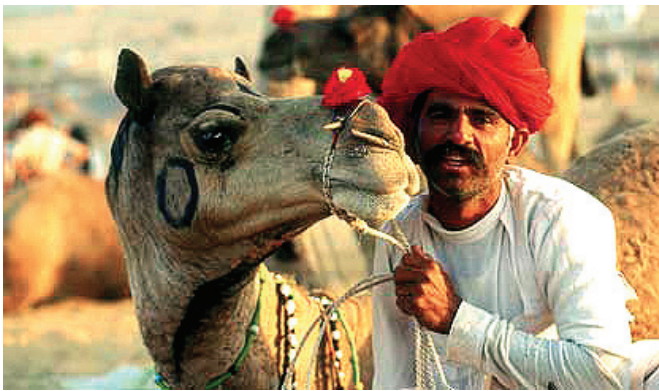
\*Fun with laughter with Proverb : W. Sequeira

## TRIBAL LAWS

# TRIBAL AND THE LAWS IN INDIA

The Tribals account for only 8.2 % of the total population, they make India the second largest concentration of tribal communities in the world. Historically they are seven major tribes represented in India. There are 533 tribes as per notified schedule under Article 342 of the constitution of India. The prominent tribal areas constitute about 15 % of the total geographical areas of the country and correspond largely to underdeveloped areas of the country. The schedule areas declared by the Indian Government where the transfer of land from the local inhabitants to outsiders is not allowed covers 99,000 square miles and are inhabited by six main tribal groups as follows:

1. Gonds residing mainly in central India.
2. Bheels residing mainly in western India.
3. Santhals residing mainly in Bihar and Jharkhand.
4. Oraons residing mainly in Bihar, west Bengal and Jharkhand.
5. Minas residing in Rajasthan.
6. Mundas residing mainly in Bihar, west Bengal, Jharkhand and Orissa.



Legal provisions for the upliftment of Tribals:

The tribal people who are isolated from the rest of the society and making their livelihood in the forests were really in backward condition and so the Govt. of India has laid down various legal provisions and enacted several laws for the upliftment of tribal people.

### Constitution of India :

Constitution of India specifically provided certain Articles for the upliftment of tribals and also to

protect them from oppressions caused by the other people in the society. The protective rights granted by the constitution of India in 1950 to the tribal people can be classified under the following heads :

1. Educational and Cultural Rights (Articles. 15(4), 29, 46 and 350.)
2. Social Rights (Articles 23 and 24)
3. Economic Rights (Articles 2. and 275)
4. Political Rights (Articles 164(1), 243, 330, 334 and 371.)
5. Employment Rights (Articles 15(4), 16(4) and 16(4A).)

In addition to these rights Fifth and Sixth Schedule of the Indian Constitution completely deals with the welfare of the tribal people.

**1. To Protect Educational and Cultural Rights of Tribals:** Article 15(4): It states that reservations should be provided to the socially and educationally backward classes (including Scheduled Tribes). It also empowers state to make special laws for relaxation of minimum qualifying marks for admission for scheduled castes and scheduled tribes.

In State of Madhya Pradesh Vs. Nivedita Jain<sup>[ii]</sup>, the Supreme Court upheld the validity of an executive order of the State Government which had completely relaxed minimum qualifying marks in pre-medical examination for selection of students to medical colleges of the state in respect of scheduled castes and scheduled tribe's candidate.

Article 29: It guarantees to any section of the citizens residing in any part of India having distinct language script or culture of its own. the right to conserve the same i.e. language, script or culture. A minority community can preserve its language, script or culture by and through educational institutions. (including Scheduled Tribes).

Article 46: It enjoins the State to promote with special care education and economic interest of the weaker sections of the people, and in particular of the scheduled castes and scheduled tribes. and to protect them from social injustice and of all forms of exploitation.

Article 350: The Constitution also gives right to every person to submit a representation for the redress of grievance to any officer or authority of the Union or a State in any of the languages used in the Union or in the States as the case may be.

## 2. To Protect Social Rights of Tribals:-

Article 23: It prohibits the system of bonded labour because it is a form of force labour within the meaning of this article.

Article 24: It prohibits employment of children below the age of 14 years in factories and hazardous employment.

## 3. To Protect Economic Rights of Tribals:

Article 244: It deals with the administration of Scheduled Areas and Tribal Areas.

Article 275: It empowers parliament to make special grants given to the States which undertakes scheme, of development for the purpose of promoting the welfare of the scheduled tribes or raising the level of administration of the scheduled areas.

## 4. To Protect Political Rights of Tribals:

Article 164(1): It empowers the State to establish special Minis, for Scheduled Tribes in the Sta. like Chattisgarh, Madhya Pradesh, Orissa, etc.

Article 243, 330 and 334: It deals with the reservation of seats for scheduled caste's and Scheduled Tribe's in the House of the people and the panchayats.

Article 371: It deals with the special provisions with respect to the states of Sikkim, No.-eastern states.

In a significant Judgment [iii], a five judge bench of the Supreme Court has held that a person belonging to scheduled Caste or Scheduled Tribe, bearing the same nomenclature (name) in two states is entitled to the rights, privileges and benefits only in the state of his origin but not entitled to those rights and benefits in other states where he migrates subsequently to other states though they are specified in the scheduled caste or Scheduled Tribe list of the State (Articles. 341 and 342).

## 5. To Protect the Employment Rights of Tribals:-

Article 15(4): It provides reservations to scheduled tribes in the educational institutions.

Article 86(4) and 16(4A): It provides reservations to scheduled tribes in the employment and promotions.

Fifth and Sixth Schedules of the Constitution:

The provisions relating to the administration and Control of the Scheduled Areas and scheduled Tribes in any state, other than Assam, Meghalaya, Tripura and Mizoram are contained in the Fifth Schedule to the Constitution.

The Administration of the Tribal Areas in the State of Assam is carried on according to the provisions of the sixth Schedule. It provides for autonomous districts and autonomous regions.

## Constitution of Commissions:

The Constitution of India does not define as to who are the persons who belong to Scheduled caste's and scheduled Tribe's. However, Article 341 and 342 empowers the President to draw up a list of these castes and tribes. Under Article 341 the President after consultation with the Governor with respect to the State, specifies the Castes, races or tribes or of groups within castes, races or tribes for the purpose of their constitution.

Article 330 deals with the reservation of seats to scheduled tribes in the autonomous districts of Assam. Article 332 provides for the reservation of seats of scheduled Castes and Scheduled Tribes in the legislative Assembly of every State (Except Assam).

The Constitution (89th Amendment), 2003 has amended Article 338 and added a new Article 338-



which provides for the establishment of National Commission for the Scheduled Tribes.

## National Commission for Scheduled Tribes:

The Commission consists of a Chairman,



Vice-Chairman and three other members. They shall be appointed by the president of India.

**Duties of Commission:** It shall be the duty of the Commission

A. to investigate and monitor all matters relating to the safeguards of Scheduled Tribes under the Constitution and any other law or any order of the Government and to evaluate the working of such safeguards.

B. to inquire into specific complaints with respect to the deprivation of rights and safeguards of Scheduled Tribes.

C. to participate and advice on planning process of socio-economic developments of scheduled tribes



and to evaluate the progress of their development under the Union and any State.

D. to present to the President reports upon the working of all those safeguards annually and at such other times as the commission deems fit.

E. to make recommendations as to measures that should be taken by the centre and states for the effective implementation of those safeguards and other measures for the protection, welfare and socio-economic development of Scheduled Tribes.

F. to discharge such other functions for protection, welfare, development and advancement of Scheduled Tribes as the president may, subject to the provisions of any law made by parliament, by rule specify.

Article 339(1) states that the President may at any

time and shall at the expiration of ten year, from the commencement of the Constitution appoint a commission to report on the administration of Scheduled areas and the Scheduled Tribes in the State.

**Relevant Laws Enacted by Various States for the Protection of Tribals:** Depending upon the changing circumstances and human tendencies the various State Governments and the Union Government enacted several laws for the protection of the Scheduled Tribes. Those laws are as follows:

**Acts Made by the Union Government:**

(i) The Scheduled Caste's and Scheduled Tribes' (Prevention of Atrocities) Act, 1985 and 1995: The purpose of the Act is to protect the tribal people from discrimination in their social status and also to vanish inhuman tortures against them.

(ii) The Scheduled Tribes' Bonded Labour Abolition Act, 1976: The main objective of the Act is to protect tribals from the bonded labour in the hands of the land lords who provide little wage for huge work.

(iii) The Child Labour Abolition Act, 1986: This Act prohibits the employment of the children of tribals below the age of 14 years in industries and hazardous workshops.

(iv) The Forest Conservation Act, 1980: This Act provides that the use of forest land for the non-forest purpose is prohibitory. As most of the tribal people live in forest. The protection of forests is an important aspect in their lives.

(v) The Panchayat Raj Act, 1996:

This is an amendment for Panchayat Raj Act for the implementation of the Act in Scheduled

Areas to protect the tribals by aiding them grants from the government by constituting it as small bodies.

(vi) The minimum Wages Act, 1948:

It provides that minimum wages must be paid to the workers in organized sector but most of the tribals work in unorganized sector.

**State Laws for the Protection of Lands of Tribals:**

In general most of the States do not permit to transfer land of Schedule Areas to non-tribals. Also

alienation of land of Schedule Area by the tribal to a non-tribals is valid If a tribal needs to alienate a land then the alienation 111.1 be macre to a tribal or government.



Some examples of the State laws for the protection of tribal lands are:-

1. The Andhra Pradesh Schedule Areas Land Transfer Regulation Act, 1959.
2. The Schedule Tribes in Other Traditionai Forest Dwellers (Recognition of Forest Rights) Act, 2006 (Union Government Act.)
3. The A.hra Pradesh Schedule Comrnodities Order. 1973.
4. The Karnataka Scheduled Castes and Scheduled Tribes Act. 1978.
5. The Tamilnadu Acquisition of Land for Harizan Welfare Schemes Act, 1978 and etc.
6. Chotanagpur Tenancy Act, 1908.
7. Santhal Pargana Tenancy Act, 1855.

Even though so many laws were enacted by the central and state governments for the welfare of the tribe. those laws were not implementing properly and the tribal were still being oppressed by the society. To uplift the tribals and also to protect their ethnic purity the laws rnust be properly implemented. Also some laws are to be enacted which were necessary for the upliftment of tribals. ■

“Respect the human dignity in every walks of his life.”

“Promotion and protection of human rights is the responsibility of the individual.” ■

- Yogendra Prasad  
Advocate, Jharkhand High Court, Ranchi

## जिन्दगी जीने के लिए

मिली थी जिन्दगी  
किसी के 'काम' आने के  
लिए।  
पर वक्त बीत रहा है,  
कागज के टुकड़े कमाने  
के लिए।  
क्या करोगे,  
इतना पैसा कमा  
कर...???

ना कफन मे 'जेब' है,  
ना कब्र मे 'अलमारी..!'  
और ये मौत के फ़रिश्ते तो  
'रिश्वत' भी नहीं लेते।  
खुदा की मोहब्बत को  
फना कौन करेगा?  
सभी बंदे नेक तो  
गुनाह कौन करेगा ?  
"ऐ खुदा मेरे इन दोस्तों को  
सलामत रखना...  
वरना मेरी सलामती की  
दुआ कौन करेगा ??  
और रखना मेरे  
दुश्मनो को भी महफूज़...  
वरना मेरी, तेरे पास आने  
की

दुआ कौन करेगा ?"  
खुदा ने मुझसे कहा,  
"इतने दोस्त ना बना  
तू धोखा खा जायेगा"  
मैने कहा -  
"ए खुदा,  
तू ये मैसेज पढ़नेवालों से  
मिल तो सही,  
तू भी धोखे से  
दोस्त बन जायेगा"  
नाम छोटा है  
मगर दिल बड़ा रखता हूँ।  
पैसों से उतना  
अमीर नहीं हूँ।  
मगर अपने यारों के  
ग्राम खरीदने की  
हैसियत रखता हूँ।  
मुझे ना हुकुम का इक्का  
बनना है  
ना रानी का बादशाह।  
हम जोकर ही अच्छे हैं  
जिसके नसीब में आएंगे,  
बाजी पलट देंगे।

-एनडीएस मुर्ति

## आदमी

आदमी को छल रहा है आदमी।  
खौफ में ही पल रहा है आदमी।।

पत्थरों के बाजिगर, सोचो जरा  
कैसे धूँ धूँ जल रहा है आदमी।

पुरा शहर बलवाईयों का तो नहीं,  
पर, हाथ बेवश मल रहा है आदमी।।

कल्ल ने कब हल किये हैं प्रश्न को,  
धैर्यवश निर्बल बना रहा है आदमी।।

छेड़ मत इस राष्ट्र के अभिमान को,  
है, वहीं जो कल तक रहा है आदमी।

अब शवों के बोझ से दबता कहाँ ?  
कौन बेखबर सा चल रहा है आदमी।।

हरिहर राय 'चौहान'

## महान स्वतंत्रता सेनानी पंडित गोविन्द वल्लभ पंतः

**गो**विन्द वल्लभ पंत का नाम भले ही आधुनिक पीढ़ी के स्मरण में न हो लेकिन, अज्ञात, अमूक, निस्पृह भाव से जिन महापुरुषों ने भारत की आजादी के लिए अपना तन,



मन, सर्वस्व न्योछावर किया है उनमें वे अग्रिम पंक्ति में बैठने वालों में एक है। वे उत्तर प्रदेश, जिसका प्रारंभिक नाम संयुक्त प्रदेश था, के प्रथम मुख्य मंत्री थे। 1937 में जब पहली बार प्रांतीय सरकारें बनीं उस समय उन्होंने मुख्य मंत्री के रूप में और बाद में स्वतंत्र भारत में संयुक्त प्रांत को राजनैतिक नेतृत्व प्रदान किया था।

‘भारत रत्न’ से विभूषित पंडित गोविंद वल्लभ पंत का जन्म 30 अगस्त - 1887 को एक ब्राह्मण परिवार में हुआ था। वे पंडित जवाहरलाल नेहरू से उम्र में लगभग दो वर्ष बड़े थे। यह तुलना इसलिए की गई कि आजादी के पश्चात् शायद ही किसी दो महापुरुषों में एक दूसरे के प्रति इतना सौमनस्व का भाव था। पंडित नेहरू आंख मूदकर पंत जी पर भरोसा रखते थे और पंतजी का नेहरू जी के नेतृत्व में आगाध श्रद्धा थी। सरदार वल्लभ भाई पटेल और रफी अहमद किदवई जैसे श्रेष्ठ साथियों के देहावसान के पश्चात् पंडित नेहरू अत्यन्त परेशान थे उन्होंने नवम्बर 9, 1954 में पंतजी को एक मार्मिक पत्र लिखा :-

‘मैं अकेला रह गया हूँ। उत्तरदायित्व बढ़ गया है। काम बाटने वाले कम हैं। परामर्श देनेवाला कोई नहीं है। क्या देश का समग्र उत्तरदायित्व मुझ पर ही है। सारा कार्य अकेले मेरे बस का नहीं है’

जब पंत जी ने केन्द्र में जाने की बात सार्वजनिक की तो तो लोगों ने उन्हें संयुक्त प्रांत में ही रहने को आवश्यकता पर बल दिया। लेकिन पंतजी नेहरू जी को असहाय भी नहीं छोड़ सकते थे। 1 दिसम्बर, 1954 को राष्ट्रपति भवन से सूचना जारी कर उन्हें केन्द्र में कैबिनेट मंत्री का भार सौंपा गया। 28 दिसम्बर 1954 में डॉ. सम्पूर्णानन्द के नेतृत्व में उत्तर प्रदेश का नया मंत्रिमंडल पदासीन हुआ। 10 जनवरी 1955 को पंतजी ने केन्द्र में गृह मंत्रालय का स्वतन्त्र भार संभाला।

पंडित गोविन्द वल्लभ पंत का जन्म वर्तमान अलमोड़ा शहर से कुछ दूर खूंट नामक गांव में हुआ था। उनके पिता का नाम पंडित मनोरथ पंत और माता का नाम गोविंदी था। पंडित मनोरथ पंत एक सरकारी कर्मचारी थे और अपने ससुर पंडित बदरी दत्त जोशी के घर पर रहते थे। जन्म के 22 दिन उपरान्त गोविन्द वल्लभ अपनी मां के साथ अलमोड़ा स्थित अपना नाना के घर आ गए। अतः नाना के घर सुखी समृद्ध वातावरण में ही बालक गोविन्द वल्लभ का

पालन पोषण हुआ। बालक गोविन्द का गोल-मटोल चेहरा, गौरवर्ण, बड़ी-बड़ी आंखें, सौम्य आकृति सबको आकर्षित करती थी। खेल-कूद से दूर रहकर सदा चिन्तन शील स्वाभाव के कारण उनकी उम्र के लोग उन्हें सदा अपने से उच्च मानते थे। एक महात्मा ने उनके बाल्यकाल में ही भविष्यवाणी कर दी थी कि यह बालक एक दिन राजभोग करेगा।

बालक गोविन्द प्रखर बुद्धि के बालक थे। सभी विषयों को वे शीघ्र ही आत्मसात कर लेते थे। सभी उनकी प्रतिभा से प्रभावित थे। दस वर्ष तक घर पर शिक्षा ग्रहण करने के बाद उनका स्थानीय प्राथमिक पाठशाला में नामांकन कराया गया। उन्होंने लोअर मिडिल परीक्षा में अंग्रेजी, गणित और संस्कृत जैसे विषयों में विशेष योग्यता हासिल की। एक दिन अंग्रेजी व्याकरण के प्रसिद्ध विद्वान नैसफील्ड रामजे स्कूल में निरीक्षण के लिए आए। नैसफील्ड ने उनसे कुछ प्रश्न पूछे और अंग्रेजी में उनकी दक्षता को देखकर अत्यन्त प्रभावित हुए। उन्होंने बालक गोविन्द को शाबाशी दी और मनलगाकर पढ़ने के लिए प्रोत्साहित किया। अपने छात्र की प्रशंसा पाकर अध्यापकगण भी गद गद हो गए।

बालक गोविन्द अत्यन्त ईमानदार और न्यायपरायण थे। सभी को गोविन्द की ईमानदारी पर विश्वास था इसलिए जब भी खेल में बेइमानी की शंका होती थी सभी मिलकर गोविन्द के पास जाते और उनके न्याय को स्वीकार करते।

बालक गोविन्द को घूमने का बहुत शौक था। वे सुबह सबेरे सैर पर निकल जाते और स्कूल जाने के समय तक लौट आते। मई जून को रूपहली संध्या में जब सूरज की तिरछी किरणों से पर्वत शिखरों की छाया दैत्याकार लंबी हो जाती, तब दान्या के लड़कों का दल कभी अल्मोड़ा से दूर पश्चिम की ओर नारायण तेवाड़ी की ओर जाता हुआ दिखाई देता तो कभी चीड़ के जंगलों के बीच और कभी ग्रेनाइट हिल पर सिरौली के जंगलों में वे कायफल के वृक्षों पर चढ़ जाते और अपनी जेबों को कायफल से भर लेते।

स्वामी गंभीरानन्द द्वारा हिन्दी में लिखी पुस्तक युगनायक विवेकानन्द में एक रोचक घटना का विवरण है। स्वामी विवेकानन्द जब पहली बार कुमाऊं आये - तब अल्मोड़ा भ्रमण के समय कर्बला के पास अचेत होकर गिर पड़े। उस समय बालक गोविन्द ने अपने बचपन के साथी हुसैन के साथ मिलकर स्वामी जी को खीरा खिलाया तथा पानी पिलाया था। मान्यता है कि तब से उस स्थान का नाम काकड़ी घाट हो गया क्योंकि कुमाऊं में खीरे को काकड़ी कहते हैं। 1897 में शिकागो से लौटने पर अपने नागरिक अभिनंदन समारोह में स्वामी जी ने इन बालकों को बुलाकर इस घटना का जिक्र किया था और भविष्यवाणी की थी कि यह बालक अपने भावी जीवन में दलितों को उद्धारक बनेगा।

उन दिनों बाल विवाह का प्रचलन था। अतः गोविन्द का विवाह

भी 1899 में 12 वर्ष की आयु में कर दिया गया। पत्नी का नाम गंगा देवी था।

उन दिनों कुमाऊं के कुछ निर्धन परिवारों ने ईसाई धर्म ग्रहण कर लिया था। इसके विपरीत स्वामी सत्यदेव, लाला लाजपत राय ने लोगों को हिन्दू धर्म की महानता को बता समझाकर इस धर्मांतरण को रोकने की सक्षम कोशिश की। स्वामी विवेकानन्द ने भी अल्मोड़ा की दो बार यात्रा की। वे 'बंगवासी' तथा 'भारतमित्र' को नियमित रूप से पढ़ने लगे।

1903 में हाईस्कूल की परीक्षा हुई तो गोविंद ने कक्षा में प्रथम और पूरे प्रांत में तृतीय स्थान प्राप्त किया। जब गोविन्द ग्यारवीं कक्षा में अध्ययनरत थे तो इस समय कांग्रेस के दिग्गज नेता बैरिस्टर विष्णु नारायण दर स्वास्थ्य लाभ हेतु अल्मोड़ा आए। जब गोविन्द शाम को घूमने जाते तो उनसे भी मिल लेते और साथ ही भारत की तत्कालीन राजनीति के सन्दर्भ में चर्चा करते।

उसी समय रामजे कॉलेज के छात्रों ने एक वाद-विवाद सभा बनाई जिसमें गोविन्द भी नियमित रूप से भाग लेते। इसके साथ ही अल्मोड़ा में 'हैप्पी क्लब' नामक संगठन प्रकाश में आया। यह अहिंसात्मक संगठन था, जो हिंसात्मक कार्यों में बिलकुल यकीन नहीं रखता था। गोविन्द इस संगठन के कार्यों में बड़े उत्साह से भाग लेते थे और अपने विचारों से संगठन कर्ताओं को अवगत कराते।

1905 ई. में उन्होंने इंटरमीडिएट की परीक्षा द्वितीय श्रेणी से पास की। प्रांत में बीसवां स्थान प्राप्त किया इस परीक्षा के पूर्व उन्हें घातक दिल का दौरा पड़ा था और अध्ययन में बाधा के कारण संतोषजनक परीक्षा परिणाम न आने का मानसिक कष्ट भी झेलना पड़ा था।

बी.ए. की पढ़ाई के लिए उन्होंने इलाहाबाद के प्रसिद्ध म्योर सेंटल कॉलेज में दाखिला लिया। उस समय यह कॉलेज बहुत दूर-दूर तक प्रसिद्ध था। ए.पी. मुखर्जी, कॉक्स, रैंडल तथा जैनिंग्स जैसे महान विद्वान इसी कॉलेज में पढ़ाते थे। कॉक्स एक अन्तरराष्ट्रीय ख्याति प्राप्त गणितज्ञ थे। गोविंद ने बी.ए. में अंगरेजी साहित्य, गणित और राजनीति शास्त्र जैसे विषय चुने। गोविन्द को बचपन से ही गणित में विशेष रूचि थी। अतः कॉक्स उन पर अधिक ध्यान रखते थे। बी.ए. के दौरान गोविन्द वल्लभ अपने शांत और सौम्य स्वभाव के कारण सभी छात्रों में लोकप्रिय थे।

इलाहाबाद उस समय भारतीय स्वतन्त्रता संग्राम का गढ़ था। पंडित मोतीलाल नेहरू, महामना मदन मोहन मालवीय, सर तेज बहादुर सप्रू आदि नेता इलाहाबाद में ही रहते थे और वहीं से अपनी रणनीति को साकार रूप देते थे। अल्पावधि में ही गोविन्द वल्लभ पंत इन महान विभूतियों के सम्पर्क में आए। राजनीति के इन पुरोधाओं एवं धुरंधरों के बीच गोविन्द ने नए-नए अनुभव प्राप्त किए और इनका उन्होंने जीवन भर अनुकरण किया।

कहा जाता है कि जब ये संयुक्त प्रांत के मुख्यमंत्री थे तो एक पुलिस अधिकारी के प्रमोशन की फाइल इनके पास आयी। साक्षात्कार के लिए इन्होंने उसे बुलाया। यह वही अधिकारी निकला जिसने आजादी

की लड़ाई के दौरान ब्रिटिश राज में इनकी मूंछों की खिचाई की थी। उस समय वह अपने ब्रिटिश आकाओं की आकांक्षाओं के अनुसार काम करता था। अब आजादी मिलने के बाद गोविन्द वल्लभ पंत उस राज्य के मुखिया थे जिस राज्य में वह नौकरी करता था। वह अधिकारी तो समझ ही गया कि उसकी प्रोन्नति तो होने से रही। गोविन्द वल्लभ पंत ने उस घटना का जिक्र भी उससे किया। अब तो बात पक्की ही हो गई थी। इतना होने के बाद भी गोविन्द वल्लभ पंत ने उसकी कर्तव्य निष्ठा को देखकर उसकी प्रोन्नति कर दी। इस तरह के उदाहरण आज कहाँ देखने सुनने को मिलेंगे।

इलाहाबाद में गोविन्द वल्लभ पंत जिस हॉस्टल में रहते थे उसकी स्थापना महामना मालवीय जी ने ही की थी। अतः वे अक्सर उस हॉस्टल में जाते रहते थे। पंत जी भी अक्सर मालवीय जी के पास जाते और भारतीय राजनीति की शिक्षा ग्रहण करते। इलाहाबाद में ही उनमें देशभक्ति का जज्बा भर गया और उन्होंने इस क्षेत्र में ही अपना शेष जीवन खपाने का संकल्प कर लिया।

बी.ए. की परीक्षा द्वितीय श्रेणी से उत्तीर्ण करने के पश्चात् गोविन्द वल्लभ ने इलाहाबाद विश्वविद्यालय से एलएलबी की डिग्री प्राप्त की। इस परीक्षा में उन्होंने प्रथम स्थान प्राप्त किया। दीक्षांत समारोह में उन्हें लम्सडेन स्वर्ण पदक भी मिला। इस कॉलेज के उनके अन्य सहपाठियों में थे - आचार्य नरेन्द्र देव, हरगोविन्द पंत (जिन्हें अल्मोड़ा से ही सांसद के रूप में चुना गया था) कौलाश नाथ काटजू। कानून की शिक्षा के अलावा पंत जी को शतरंज, ताश तथा घुड़सवारी में भी रूचि थी।

इस बीच पंत जी ने वक्तृता तथा तर्कशक्ति का खूब विकास किया। वे एक श्रेष्ठ वक्ता के सभी गुणों से पूर्ण थे। छात्रवृत्ति तो उन्हें मिल ही रही थी। इसके अलावे वे ट्यूशन भी पढ़ाते थे। जिससे उनका जेब खर्च आसानी से निकल जाता था।

इलाहाबाद से पहले स्नातक और बाद में एल.एल.बी की पढ़ाई पूरी करने के बाद वे पुनः अल्मोड़ा आ गए। 1910 में उन्होंने अल्मोड़ा में वकालत शुरू कर दी। एक वर्ष तक वकालत करने के बाद वे रानीखेत आ गए लेकिन स्वास्थ्य में गिरावट के कारण वे काशीपुर चले गए। काशीपुर की अदालत में उन्हें आशातीत सफलता मिली। हर कोई उनके नाम से परिचित था और बड़े बड़े मुकदमे उनके पास आते थे। यहां पर उनकी आय पांच सौ रुपए प्रतिमाह हो गई थी।

1909 में उन्हें प्रथम पुत्र की प्राप्ति हुई जो जन्म के कुछ दिनों बाद ही चल बसा। पुत्र के वियोग में पत्नी का भी देहावसान हो गया। 1912 में पंतजी का दूसरा विवाह हुआ और दूसरी पत्नी भी 1914 में चल बसीं। इसी बीच 1913 में उनके पिता का भी हैजे से 44 वर्ष की आयु में निधन हो गया। इन घटनाओं से पंत जी का जीवन अस्त-व्यस्त हो गया। वे जीवन की सार्थकता पर गंभीर चिन्तन करने लगे। उन्हें बोध हुआ कि संसार से हम कुछ पाने नहीं बल्कि संसार को कुछ देने आये हैं। इस चिन्तन धारा ने उन्हें लोकोपकारी कार्यों से जुड़ने की प्रेरणा दी। 1914 में उन्होंने काशीपुर में साहित्य प्रचार एवं सामाजिक कल्याण के उद्देश्य से प्रेम सभा की स्थापना

की। इसके स्वयंसेवक निकट के क्षेत्रों में जाकर समाज कल्याण का कार्य करते थे।

उस समय काशीपुर में कोई भी हाईस्कूल नहीं था। अतः उन्होंने काशीपुर के नरेश के साथ मिलकर 1914 में उदयरज हिंदू इंटरकॉलेज की नींव रखी। पंत जी इस संस्था के मंत्री बनाये गये। सरकार ने इस संस्था पर राष्ट्रीय आन्दोलन से सबन्ध होने के आरोप में इसके छात्रावास को निलाम करने का आदेश दे दिया। लेकिन पंत जी के सराहनीय प्रयत्नों द्वारा 2000 रुपये एकत्र होने पर इसकी निलामी रूक गई और छात्रावास को बचा लिया गया।

1916 में ही पंतजी के प्रयासों से कुमाऊँ परिषद का गठन किया गया। पंडित बदरीदत्त पाण्डेय, चंदलाल शाह, मोहन सिंह दरमवाल और हरगोविन्द पंत आदि नेताओं ने इसमें सक्रिय भाग लिया। इस परिषद के गठन का मुख्य उद्देश्य जनता में राजनीति के प्रति जागृति उत्पन्न करना था। परिषद के दूसरे अधिवेशन में जो दिसम्बर 1918 को सम्पन्न हुआ, यह लक्ष्य रखा गया कि कुमाऊँ को भी अन्य जिलों के समान अधिकार मिले और इसे विधान विहीन क्षेत्र की श्रेणी से मुक्त किया जाय। इसके अलावा कुली बेगार प्रथा को समाप्त करने का निर्णय हुआ। इस प्रथा की जांच के लिए कुमाऊँ कमिश्नर की अध्यक्षता में एक समिति बनाई गई, जिसमें लोगों को आशानुरूप परिणाम मिले। अबतक गोविन्द वल्लभ पंत ने व्यक्तिगत जीवन से विरक्ति लेकर स्वयं को सामाजिक कार्यों के प्रति समर्पित कर दिया था। लेकिन मां के अत्यन्त आग्रह एवं सगे सम्बन्धियों के दबाव में वे पुनः विवाह के लिए तैयार हो गए। अंततः तारा दत्त जोशी की पुत्री कलावती से उनका तीसरा विवाह हुआ।

पंतजी के प्रयासों के कारण मांटैग्यू- चेम्सफोर्ड योजना को कुमाऊँ में लागू किया गया जिसके फलस्वरूप प्रांतीय असेम्बली में कुमाऊँ को तीन प्रतिनिधि भेजने का अवसर मिला। इस असेम्बली में नैनीताल से पंतजी, अल्मोड़ा से हरगोविन्द पंत और गढ़वाल से बाबू मुकुंदीलाल ने भाग लिया।

पंडित मोतीलाल नेहरू ने जब स्वराज पार्टी की स्थापना की थी वे पंत जी का सहयोग लेने नैनीताल गए। पंडित मोतीलाल नेहरू ने नैनीताल से प्रांतीय असेम्बली के लिए पंत जी के नाम की घोषणाकी। इन चुनावों में उनके विपक्षी दल के नेता राय बहादुर बदरी दत्त जोशी जिन्हें पंतजी ने भारी मतों से हराया। इसके अलावा अल्मोड़ा और गढ़वाल में भी स्वराज्य पार्टी की स्थापना हुई। असेम्बली में पंत जी की योग्यता के कारण उन्हें स्वराज्य पार्टी का नेता घोषित किया गया।

पंत जी एवं उनके सहयोगियों के संयुक्त प्रयासों से कुमाऊँ को संविधान विहीन क्षेत्र से हटाने की बात कुछ संशोधनों के साथ स्वीकार कर ली गई। पंतजी ने भावर के किसानों की समस्या भी उठाई। सरकार ने उनकी बात मान ली और आश्वासन दिया कि किसानों को उनकी भूमि का स्वामित्व सौंप दिया जाएगा।

स्वराज दल से विरोध के कारण लाला लाजपत राय और मदनमोहन मालवीय ने स्वतंत्र कांग्रेस नेशनलिस्ट की स्थापना की। नवम्बर 1926 के असेम्बली चुनावों में स्वराज दल और स्वतंत्र

कांग्रेस पार्टी आमने सामने थे। इन चुनावों में स्वराज दल को पूर्व की भांति स्थान तो नहीं मिला लेकिन फिर भी पंत जी भारी मतों से जीते।

1928, 2 फरवरी को जब साइमन कमीशन का पदापर्ण हुआ तो जगह-जगह इसके खिलाफ प्रदर्शन हुए। साइमन कमीशन के विरोध में पंडित जवाहरलाल नेहरू भी सड़क पर उतर आये। पंडित पंत भी साथ में ही थे। नेहरू जी पर जब लाठियां बरसने लगी तो पंतजी वे उनकी रक्षा की। इस आक्रमण की चर्चा पंडित नेहरू ने अपनी आत्मकथा में लिखा है “मेरे पास खड़े लगभग छः फुट लम्बे गोविन्द वल्लभ पंत पुलिस के लिए आसान लक्ष्य सिद्ध हुए और उन चोटों ने उनमें ऐसे दुखद और स्थायी रोगों को जन्म दिया कि वे कई दिनों तक अपनी कमर सीधी नहीं कर सके और न हि सार्वजनिक जीवन में सक्रिय रह सके।

मार्च 1930 में जब गांधीजी के नेतृत्व में नमक सत्याग्रह आन्दोलन चलाया गया, उस समय कुमाऊँ में पंतजी ने आन्दोलन की बागडोर संभाली। कुमाऊँ में आन्दोलन को गतिशील बनाये रखने के लिए पंत जी ने नैनीताल को अपनी गतिविधियों का केन्द्र बनाया। कृष्णापुर में सत्याग्रह आश्रम स्थापित किया गया। पंत जी पर सरकार ने मुकदमा चलाया और उन्हें छः महीने की सजा सुनाई गई। पहले उन्हें देहरादून जेल में रखा गया और बाद में बरेली जेल में। 22 नवम्बर 1930 को पंतजी को जेल से मुक्त कर दिया गया। हल्द्वानी में उनका अपार स्वागत हुआ और लोगों ने उनको खूब सेवा शुश्रूषा की।

1937 में जब संयुक्त प्रांत में चुनाव हुए तो पंडित पंत निर्विरोध चुन लिए गए। इन चुनावों में असेम्बली के 228 स्थानों में कांग्रेस को 134 मत मिले। 7 मार्च, 1937 को पंतजी संयुक्त प्रांत की असेम्बली में कांग्रेस विधायक दल के नेता चुने गए और 21 मार्च को गवर्नर हैरी हेग ने उन्हें मंत्रिमंडल बनाने हेतु आमंत्रित किया। उनके मंत्रिमंडल में कैलाशनाथ काटजू रफी, अहमद किदवई, श्रीमती विजयालक्ष्मी पंडित, प्यारे लाल शर्मा आदि लोग थे। पहली बार सचिवालय के बाहर तिरंगा झंडा लहराया जाने लगा। जब पंत मंत्रिमंडल नहीं बना था तो सभी ऊँचे पदों पर अधिक संख्या में यूरोपियन लोग थे और केवल एक भारतीय को ही सचिव पद पर नियुक्त किया गया था। बाद में पंतजी ने अधिकाधिक संख्या में भारतीयों को नियुक्त किया और प्रांत का मुख्य सचिव भी भारतीय को ही बनाया। इसके अतिरिक्त कुछ कर्मचारियों के कम वेतन मिलने की शिकायत पर पंत जी ने एक समिति गठित की और 1 अप्रैल 1938 को नए वेतनमान लागू किए। 1938 में एक भ्रष्टाचार समिति का भी गठन किया गया। राजनीतिक बदियों के मुक्ति के प्रयास पर पंत जी का गवर्नर से टकराव हो गया और अन्ततः गवर्नर को झुकना पड़ा।

लेकिन जब 1939 में ब्रिटिश सरकार ने कांग्रेस की अनुमति लिये बगैर भारत को द्वितीय विश्व युद्ध में शामिल कर लिया तो इसके विरोध में अन्य कांग्रेसी मंत्रिमंडलों के साथ ही संयुक्त प्रांत की पंत सरकार ने भी त्याग पत्र सौंप दिए।

14 जुलाई 1942 को जब महात्मा गांधी ने भारत छोड़ो आन्दोलन छोड़ा तो पंत जी ने बड़ चढ़कर भाग लिया। सरोजिनी नायडू और

गांधीजी को बंदी बनाकर आगा खां महल भेज दिया गया। जेल में पंत जी ने अधिक समय अध्ययन में बिताया। जेल में उनका स्वास्थ्य खराब रहता था। हर्निया की शिकायत थी अतः उन्हें जेल से रिहा कर दिया गया।

देश की आजादी के बाद भी पंत जी संयुक्त प्रांत के नेता बने रहे। उस समय देश साम्प्रदायिक दंगों की आग में झुलसता रहा। देश में चारों तरफ अराजकता का माहौल था। मेरठ, लखनऊ और गढ़ मुक्तेश्वर में भी भीषण दंगे हुए और अराजक तत्वों ने भारी मारकाट मचाई। पंत जी ने दंगा पीड़ितों के क्षेत्र का दौरा किया और उन्हें सांत्वना दी। जमींदारी प्रथा के उन्मूलन का प्रयास किया। जब जमींदारी प्रथा के उन्मूलन का विधेयक अस्तित्व में आया तो जमींदारों ने इसके विरुद्ध न्यायालय में याचिका दायर की। लम्बे समय तक प्रक्रिया चली और अन्ततः 1 मई 1952 को सर्वोच्च न्यायालय ने जमींदारी प्रथा का उन्मूलन कर दिया।

इसबीच कांग्रेस में राजनीतिक कटुता बढ़ती गई। पंत जी इससे काफी दुखी रहते थे। इस संबंध में 15 अगस्त 1957 में पंतजी ने नेहरूजी को एक पत्र लिखा था जिसमें उनकी मानसिक स्थिति की जानकारी मिलती है।

“कुछ दिनों से मेरे मन में एक विचार आता है कि मेरा उचित स्थान ऐसे कांग्रेसी कार्यकर्ताओं के बीच में है जो कांग्रेस या सरकार के किसी भी पद पर न हों। हमारे समाज में विघटनकारी प्रवृत्तियां अंदर तक पहुंच गई हैं और उनसे संप्रदाय, जाति और वर्गवाद का विष कहीं भीतर तक पहुंच गया है। लोकतंत्र का पौधा अभी बहुत छोटा है... मैं अनुभव करता हूँ कि एक कांग्रेसी के रूप में जब मैं सरकारी पद से मुक्त हो जाऊँगा तो कांग्रेस की सेवा के लिए अधिक समय दे सकूँगा।”

आपसी कटुता के चलते पंत जी बहुत दुखी रहते थे। वे नेहरू जी को अपना त्यागपत्र देना चाहते थे। किंतु परिस्थितियां कुछ ऐसी बनीं कि वे त्यागपत्र न दे सकें।

पंतजी ने उत्तर प्रदेश के उत्थान के लिए अनेक योजनाएं चलायीं। जमींदारी प्रथा का उन्मूलन किया। कृषि में सुधार के लिए सिंचाई मंत्रालय की स्थापना की। ललितपुर, रंगवा और सपरार बांधों का निर्माण कर सूखे की समस्या को समाप्त किया, शारदा नहर की लम्बाई में बारह सौ मील की वृद्धि की गयी, जौनपुर, देवरिया, गाजीपुर, बलिया, बस्ती और आजमगढ़ में नलकूप लगाए गए।

लघु उद्योगों को प्रोत्साहन देने के लिए औद्योगिक वित्त निगम की स्थापना की गई। बंजर पड़ी भूमि को कृषि एवं आवास योग्य बनाने के लिए सरकार ने दो वृहद योजनाएं भी आरंभ की। मलेरिया उन्मूलन, अस्पतालों के निर्माण एवं डेरीफॉर्म की स्थापना के अनेक कार्य सम्पन्न किए गए। हस्तिनापुर से खतौली तक गन्ना बाहर वितरण हेतु एक रेलमार्ग भी बनाया गया। दूसरी वृहद योजना नैनीताल की तराई में लागू की गई। यहां जून 1950 तक चौदह हजार एकड़ भूमि को कृषि योग्य बनाया जा चुका था। पूर्वी बंगाल से आए विस्थापित परिवारों को बसाने के लिए चार हजार एकड़ भूमि पर जूट की खेती

प्रारंभ की गई।

पंतजी ने राजकीय कार्यों में देवनागरी लिपि और हिंदी भाषा को प्रोत्साहन देने के लिए अनेक सराहनीय प्रयास किए।

पिछड़े वर्गों के उत्थान के लिए उन्होंने अनेक योजनायें बनायीं। 1924 को आदिवासी अपराध नियम भी समाप्त कर दिया और उनके पुनर्वास के लिए विशेष प्रयत्न किए।

अक्टूबर 1954 में जब रफी अहमद किदवई की मृत्यु हो गयी तो नेहरू जी के आग्रह पर पंत जी केन्द्रीय मंत्रिमंडल में शामिल हुए। 28 दिसम्बर 1954 को डॉ. सम्पूर्णानन्द जी के नेतृत्व में उत्तर प्रदेश का नया मंत्रिमंडल घोषित हुआ।

10 जनवरी 1955 को पंतजी ने गृह मंत्रालय का कार्यभार संभाला। उस समय देश में चारों तरफ अशांति और विघटनकारी शक्तियों का माहौल व्याप्त था। राज्यों में भाषाई दंगे फसाद हो रहे थे। भाषा के आधार पर राज्यों का पुनर्गठन करना एक बड़ी चुनौती थी। पंतजी ने भाषायी समस्या को देखते हुए कठिन परिश्रम किया। पंतजी ने अथक परिश्रम किया कि बंबई द्विभाषी प्रांत रहे लेकिन प्रांतवासी इसके सर्वथा खिलाफ थे। अतः उन्होंने किसी गंभीर समस्या को उत्पन्न होने से पूर्ण ही समाधान कर दिया। 1 मई 1960 को बंबई प्रांत को भाषाओं के आधार पर महाराष्ट्र और गुजरात में विभाजन कर दिया।

श्री शंभूप्रसाद शाह ने राज्यों के पुनर्गठन की समस्या का समाधान करने के लिए पंत जी की महती भूमिका का यथायोग्य वर्णन किया है-

“भारत का वर्तमान मानचित्र पंडित पंत की देन है। यह महान कार्य पंतजी के ही हाथों सम्पन्न हुआ। इस जटिल कार्य को सफलतापूर्वक और प्रभावशाली तरीके से पूरा करना और संबंधित राज्यों के नेताओं और उनकी जनता की सहमति प्राप्त करना तथा इस पुनर्गठन के फलस्वरूप होने वाली संवैधानिक, राजकीय, प्रशासकीय और राजनैतिक समस्याओं के निबटारे के लिए उपयुक्त व्यवस्था करना इतना जटिल और कठिन कार्य था कि इसकी तुलना भारतीय इतिहास में सरदार पटेल द्वारा किए गए भारतीय रियासतों के एकीकरण से ही की जा सकती है।

तेलंगाना, विदर्भ, कर्नाटक और हिमाचल प्रदेश इत्यादि की आरंभ में दिखने वाली समस्याएं पंतजी के चातुर्य और कुशलता से ही सुलझ सकीं और किसी को भी उनकी जटिलता का अहसास भी न होने पाया।

पंत जी द्विभाषी बंबई राज्य के पक्ष में इसलिए थे कि उन्हें इस बात का बोध हो गया था कि यदि बंबई राज्य का विभाजन होगा तो पंजाब का विभाजन अधिक देर तक नहीं टाला जा सकेगा। यद्यपि उनके रहते हुए पंजाब में अकाली आन्दोलन आरंभ हो गया था, लेकिन उन्होंने अपने नीति कौशल से इस आन्दोलन को बढ़ने नहीं दिया और इसके प्रभाव पर भी नियंत्रण स्थापित किया।

पंत जी को अभी दो ही वर्ष हुए थे गृहमंत्री का पद संभाले कि केन्द्रीय कर्मचारियों ने वेतन सुधार की मांग की। जब इन कर्मचारियों ने अपनी मांगे मनवाने के लिए हड़ताल की चेतावनी दे डाली तो 3

अगस्त 1957 को सरकार ने इसकी जांच के लिए एक समिति का गठन किया और आवश्यक सेवाओं को बनाए रखने हेतु संसद में एक अध्यादेश रखा जो 8 अगस्त को क्रियान्वित हो गया। इसके बाद कर्मचारियों ने अपनी हड़ताल समाप्त कर दी।

पंतजी ने अनुसूचित जातियों के उत्थान और विकास के लिए अनेक महान कार्य किए। जब सरकार की ओर से आरक्षित पदों के लिए भर्ती निकाली गई थी तो केन्द्रीय सरकार के कर्मचारी उसमें रूचि नहीं लेते थे, इसलिए पंत जी ने इस विषय में कृत कार्यवाही से अवगत कराने हेतु कठोर दिशा निर्देश दिए। इसके साथ ही जब भारतीय प्रशासनिक सेवा में साक्षात्कार होता था तो इस वर्ग से संबद्ध अभ्यर्थी प्रायः असफल हो जाते थे, इसलिए उनके साक्षात्कार का महत्व कम कर दिया गया।

पंतजी ने हिन्दी भाषा के विस्तार के लिए भी कई कदम उठाये। 1956 में बालगोविंद खेर की अध्यक्षता में राजभाषा आयोग का गठन किया। अगस्त 1957 में इसकी रिपोर्ट गृह मंत्रालय को सौंप दी गई। इसी के आधार पर बाद में विश्वविद्यालय परीक्षाओं में भी हिन्दी को माध्यम के रूप में स्वीकार कर लिया गया। हालांकि कुछ लोगों ने इसका विरोध किया और अंग्रेजी को बने रहने की सलाह दी इसके प्रत्युत्तर ने पंत जी ने संसद में कहा-

“जहां तक सामान्य भाषा का प्रश्न है, उसे प्रजातांत्रिक अधिकार दिया गया है। केवल अपनी भाषा ही वह स्थान ले सकती है। पिछले वर्षों हमने देखा कि अंग्रेजी पढ़ा लिखा वर्ग देश की सामान्य जनता से सर्वथा अलग हो गया है। प्रशासकीय और न्यायपालिका की भाषा भी ऐसी होनी चाहिए जिसे अधिक से अधिक लोग समझ सकें, सीख सकें और स्वीकार कर सकें।

उनका मत था कि प्रादेशिक भाषाओं पर भी हिन्दी के सामान ही ध्यान देना चाहिए।

पंडित गोविन्द वल्लभ पंत अपनी आयु के 73वें पड़ाव पर काफी कमजोर हो चुके थे। घूमने-फिरने के लिए छड़ी की आवश्यकता पड़ती थी। लोकसभा में बैठकर अपनी बात प्रकट करते थे। हाथों में कंपकपी थी। फिर भी वे दृढ़ निश्चय और अदम्य साहस की मूर्ति थे। अपने निजी सचिव जानकी बाबू को महत्वपूर्ण विषयों पर टिप्पणी देते वक्त स्मृति लोप का भी शिकार हो जाते थे और विचारों में तारतम्य का अभाव भी देखा गया था। अंतिम समय में उन्हें पक्षाघात भी गया था। लेकिन यह स्थिति अधिक दिनों तक न रही। 7 मार्च 1961 को प्रातः 8 बजकर 50 मिनट पर उनकी आत्मा शरीर पिंजर को छोड़कर निकल गयी। सरकारी भवनों पर राष्ट्रीय ध्वज झुका दिए गए और एक सप्ताह के राष्ट्रीय शोक की घोषणा कर दी गई।

इस प्रकार राष्ट्रीय राजनैतिक क्षितिज का एक सितारा सदा के लिए आंखों से ओझल हो गया। ■

- रामानुज सिंह

**PICTURE QUIZ OF THE QUARTER**

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for Dec. 2016

**Congrats Ranjan and Nutan!**

INVENTION

# Ball Point Pen

**B**all Point Pen is now the most commonly used writing instrument in the world.

The first patent for a ball point pen was issued on 30 October 1888 to John J. Loud, who was attempting to make a writing instrument that would be able to write on rough surface such as wood or leather which fountain pen could not. With no commercial viability, its potential went un-exploited and the patent eventually lapsed.

Early ball points did not deliver the ink evenly, overflow and clogging were among the obstacles inventors faced towards developing reliable ball point pens. If the ball socket were too tight, or the ink too thick, it would not reach the paper. If the socket were too loose, or the ink too thin, the pen would leak or the ink would smear.

Laszle Biro, a Hungarian newspaper editor frustrated by the amount of time that he wasted filling up fountain pens and cleaning up smudged pages, noticed that inks used in newspaper printing dried quickly, leaving the paper dry and smudge free, created something sensational in the summer of 1944. Practical fountain pens with internal ink cartridges had been in use for decades but Biro devised a new version that used a ball bearing instead of a nib, in other words the modern ball point pen. He decided to create a pen using the type of ink used in printing newspaper. It used instant drying ink that rolled smoothly onto the page and could write for six months – even at high altitudes – without being refilled. Biro enlisted the help of his brother Gyorgy, a chemist, to develop viscous ink formulae for new ball point designs.

Biro's innovation successfully coupled ink-viscosity with ball socket mechanism which act compatibly to prevent ink from drying inside the reservoir. Biro filed a British patent on 15 June 1938.

At this juncture, ball point pens were found to be

more versatile than fountain pens.

Following World War II, many companies vied to commercially produce their own ballpoint pen design.

During the same period, American entrepreneur Milton Reynolds came across a Birome ball point pen during a business trip to Argentina. Recognizing commercial potential, he purchased several ball point samples, returned to the United States and founded

Reynolds International Pen Company. Reynolds bypassed the Birome patent with sufficient design alterations to obtain an American patent.

Reynolds Rocket became the first commercially successful ballpoint pen. In Britain, the Miles Martin pen company was producing the first commercially successful ballpoint pens there by the end of 1945.

Ballpoint pen sales peaked in 1946, and consumer interest subsequently plunged due to market-saturation. By the early 1950s the ballpoint boom had subsided and Reynolds' company folded.

In 1954, Parker Pens released The Jotter—the company's first ballpoint—boasting additional features and technological advances which also included the use of tungsten-carbide textured ball-bearings in their pens. In less than a year, Parker sold several million pens at prices between three and nine dollars.

Thus the first man to actually develop and launch a ball-point pen was the Hungarian László Jozsef Bíró (1899-1985) from Budapest, who is considered the inventor of today's ball-point pen. However, the principle of the ballpoint pen found but never commercially exploited was owned by John J. Loud. ■

