



# SHILLONG COLLEGE



magazine

1998

*Published by :*

**Principal,**  
SHILLONG COLLEGE,  
SHILLONG - 793 003

*Prof-in-charge :*

**Prof. Ranjit Deb**

*Editors :*

**Rocheston Wahlang**  
**Chamuel Khongwir**

*Printed at:*

**Vivekananda Press,**  
Lower New Colony,  
SHILLONG - 793 003



## FOREWORD

*It gives me great pleasure to write a few words in the Shillong College Magazine of 1998-99. The College Magazine reflects the progress and development of the Institution. It also focuses the life and activities of the college, its hopes and aspirations, successes and failures of the students and all concerned. It is the College Magazine that enables the students to express their inner feelings and their creative writing. It also gives an opportunity to our young students to make an attempt to write and share their thoughts and creativity.*

*I am extremely happy that we can bring out the College Magazine with a new hope that we can make further improvements, for the benefit of the students, in particular and the teachers and the public in general. I convey my deepest gratitude to Prof. R. K. Dev, Prof-in-charge, College Magazine, Student Editor Rocheston Wahlang and Chamuel Khongwir the teachers, staff and the members of the Shillong College Students' Union. I also express my appreciation to all my dear students of the College who have maintained their discipline inside the College campus. To each and everyone who have helped us in their different ways to present this volume. I would like to say a big KHUBLEI! THANK YOU!*

*I am hopeful that the college will grow from strength to strength in the various fields in the years to come.*



**Dr. (Mrs.) M. P. Rina Lyngdoh**  
Principal,  
Shillong College, SHILLONG



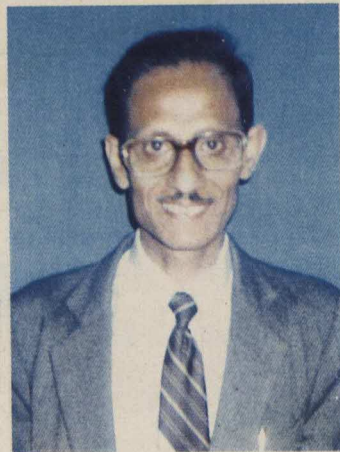
## *In-Charge Informally Intimates*

This is the annual number of our College Magazine scheduled to be brought out somewhat earlier.

Of a number of difficulties standing in the way of its early publication was the shortage of materials worthy of being printed. Our students, I have painfully observed, do not understand the value of such a forum as College Magazine, hence are apathetic or extremely shy in writing for it. Frankly speaking, I had to run after many of them only to realize some writings from them for the magazine. This arduous exercise of mine continued till almost the middle of the session. But in consequence whatever I got should not be called 'sufficient' either in number or in standard. However, then, I had to engage myself in the strenuous series of activities like sorting and selecting (not by outright rejecting) the articles, re-editing, running to the press, doing proof-reading, setting articles in proper order, inserting fillers and so on.

I cannot blame the elected student-editor(s) for not shouldering many of the responsibilities due to them since their term of office was but one year and as students they were to be more mindful of their studies. Some of my colleagues, of course, helped me in selecting the students' articles and some of them wrote for the magazine. I am thankful to all of them. Thanks are also due to Shri Dilip Deb, proprietor of Vivekananda Press, for his taking care in making the magazine as free from errors and as attractive as possible within his might and limits.

I do not, however, claim that the magazine will be upto the expectation of each and one. My sole satisfaction lies in this that I have done my part — often, more than my part — with sincerity and dedication.



A handwritten signature in dark ink, appearing to read 'R.D.' with a flourish.

**(Ranjit Deb)**

Prof-in-charge

Shillong College Magazine,  
1998-99





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## Acknowledged As Admirable Achievements

*Apart from works like development and beautification of the campus, our college has recently added to its popularity and prestige by accomplishing the following :*

- ◆ Inauguration of Library Hall & Seminar on the *'EFFECTIVE USE OF COLLEGE LIBRARY IN MEGHALAYA'* in collaboration with Meghalaya Library Association at Shillong College on the 28th May, 1997
- ◆ Organising, in collaboration with Shillong College Academic Society, Shillong - 3, a four-day long (from 27th — 30th May, 1998) unique *NATIONAL CONFERENCE AND EXHIBITION ON THE DEVELOPMENT OF SCIENCE AND TECHNOLOGY IN THE LAST FIFTY YEARS IN INDIA WITH SPECIAL REFERENCE TO NORTH-EAST INDIA.*
- ◆ *PLANTATION OF TREES* in and around the college campus (on 15th July, 1998) by way of celebrating the *VANAMAHOTSAV DAY* performed in collaboration with the Forest Department, Govt. of Meghalaya)



## *Articles Selection Committee*

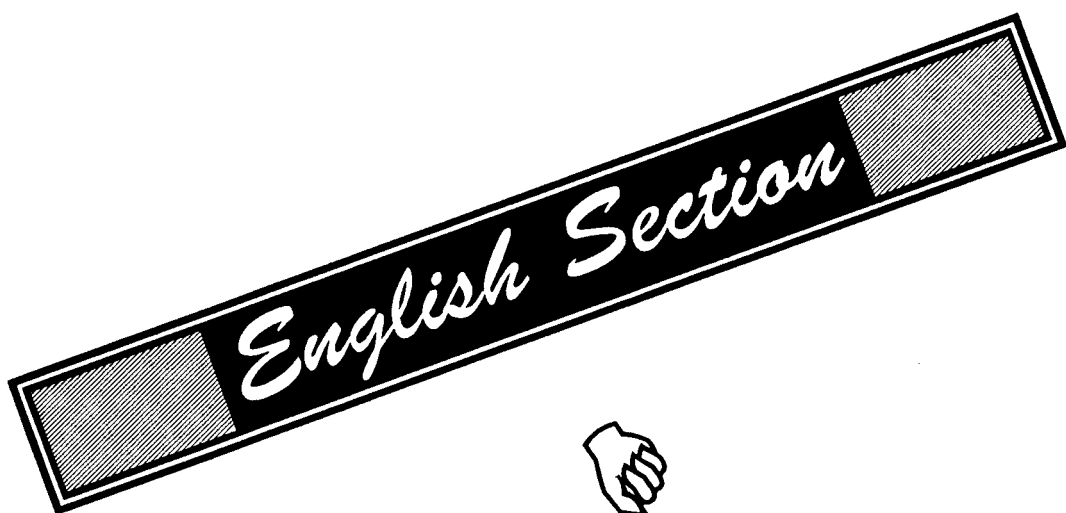
| <i>Sl. No.</i> | <i>Name of In-charge</i>     | <i>Section</i>  |
|----------------|------------------------------|-----------------|
| 1.             | Prof. (Dr) K. A. Ahmed       | <i>Assamese</i> |
| 2.             | Dr. (Mrs). Gouri Sen         | <i>Bengali</i>  |
| 3.             | Prof. (Miss) M. Bordoloi     | <i>English</i>  |
| 4.             | Prof. (Mrs) Smriti Rekha Das | <i>English</i>  |
| 5.             | Prof. A. K. Gurung           | <i>Hindi</i>    |
| 6.             | Prof. H. S. Nongbri          | <i>Khasi</i>    |
| 7.             | Prof. T. T. Pachunga         | <i>Mizo</i>     |
| 8.             | Prof. N. B. Rai              | <i>Nepali</i>   |
| 9.             | Prof. (Dr) U. Ghosh          | <i>Science</i>  |



## Our College G. B. Members

- |   |                                |
|---|--------------------------------|
| 1. <b>Shri R. Kharpor</b><br>(Retd. Addl. D.Pl., Govt. of Meghalaya)  | <b>President</b>               |
| 2. <b>Principal (Dr.) Mrs. M.P.R. Lyngdoh</b>   | <b>Member - Secretary</b>      |
| 3. <b>Shri T. Moitra, Vice-Principal</b>  | <b>Ex-officio member</b>       |
| 4. <b>Teacher Representatives</b><br>a) <b>Shri T. S. Rajee</b><br>b) <b>Shri D. Ramsiej</b>  | <b>Member</b><br><b>Member</b> |
| 5. <b>Representatives from NEHU</b><br>a) <b>Dr. P. Tandon</b><br>(Deptt. of Botany)<br>b) <b>Dr. R. L. Walli,</b><br>(Deptt. of Political Science) | <b>Member</b><br><b>Member</b> |
| 6. <b>Shri A. Gupta, M.F.S.</b><br>(Director of Accounts and Treasuries,<br>Govt. of Meghalaya)   | <b>Member</b>                  |
| 7. <b>Shri K. L. Tariang,</b><br>(Director of Soil Conservation,<br>Govt. of Meghalaya)   | <b>Member</b>                  |
| 8. <b>Members Co-opted by the G. B.</b><br>a) <b>Shri D. B. Gurung, M.F.S.</b><br>b) <b>Shri G.P. Kharchandy</b>                                    | <b>Member</b><br><b>Member</b> |
| 9. <b>Shri D. Das Choudhury</b><br>(Donors' nominee)  | <b>Member</b>                  |
| 10. <b>Dr. (Mrs) K. S. Lyngdoh, Deptt. of Education,</b><br>(Pro-Vice-Chancellor), NEHU   | <b>Member</b>                  |
| 11. <b>Mrs. J. E. Shullai,</b><br>Principal, College of Teachers'<br>Training (PGT), Shillong.  | <b>Member</b>                  |









# My Life

Roshan War,  
IIIrd Year BA

God! make my life a little flower,  
That gives joy to all.  
Contents to bloom in native bower,  
Although the place be small.

God! make my life a little song,  
That comforteth the sad,  
That helps other to be strong,  
And maketh the singer glad.

God! make my life a little bird,  
That soars high untired.  
As harbinger of peace,  
To huge humanity amiss.

## Cricket is fun

When Sachin hits for a run,  
And I am watching the fun,  
When Jadeja takes the catch,  
Pakistan loses the match,  
Raja is certainly in a fix.

When Rahul Dravid hits a four,  
Salim Malik can do no more,  
When Srinath hits a six,  
Raja is certainly in a fix.

When Kumble takes the wicket,  
Malik forgets rules of the cricket,  
And so cricket is just fun,  
If only India has won.

\*\*\*

## From each sentence find out the names of some place of the world

Amit Deb,  
IInd Year B.A.

1. Carbon is present in diamond.
2. Can a day be free for you ?
3. Frooty is a cold drink.
4. Ravana was popularly known as Sri Lankaswar.
5. John go and bring the book.
6. In Japan Ajit Singh lived for seven years.
7. I ran after the Bus
8. John, Benagal and Andrew are good friends.
9. Ramiz or Amar will play the match.
10. Shahid Jafri came out successfully.
11. As I am, so is he a college student

### ANSWERS :

4. SRI LANKA  
3. OOTY  
2. CANADA  
1. INDIA

8. NAGALAND  
7. IRAN  
6. PANAJI  
5. GOA

9. MIZORAM  
10. AFRICA  
11. ASIA

## TOUR-DE-WORLD

| <i>Popularly known as :</i> | <i>The place</i> |
|-----------------------------|------------------|
| 1. Windy City               | Chicago          |
| 2. Quaker city              | Philadilphia     |
| 3. Granite City             | Aberdeen         |
| 4. City of skyscrapers      | New York         |
| 5. City of Dreaming spires  | Oxford           |
| 6. City of Palaces          | Calcutta         |
| 7. Land of White Elephants  | Thailand         |

*Popularly known as :*

8. Land of Midnight sun
9. Land of thousand Lakes
10. Golden Gate
11. Emerald Isle
12. Island of cloves
13. Isle of Pearls
14. Lonliest Island
15. Land of Morning calm
16. Play ground of Europe
17. Roof of the World
18. Key of Mediterranean
19. Hermit Kingdom
20. Herring Pond

*The place*

Norway  
Finland  
San Francisco  
Ireland  
Zanzibar  
Bahrain  
Mid-Atlantic  
Korea  
Switzerland  
Pamir  
Gibraltar  
Korea  
Atlantic Ocean.

\*\*\*

## *Cry of a Blind*

**Raj Kumar M. Kharmih**

*B.Com. 1st Year*

As darkness and sorrow embrace me  
I'm left with little to think of, but my misery.  
Through misty eyes, I saw the skies suddenly clouded,  
And then I felt my sense into oblivion shrouded.

The spring is turned into a cruel and harsh winter,  
Where I search among the white for that laughter.  
In a cornor I sensed a rose beautiful and red,  
It but withered at my touch and made me bled.

Death now for me is like a mirage,  
Torturing me with the thought of life, yet singing a dirge  
My heart cries over my future and its vagueness,  
For I have been wronged by Him and my blindness,  
And now, the darkness prevails .....

# "ADIEU FRIENDS"

Sonia Choudhury  
IIIrd Year B.Com.

Since times immemorable  
We've been together,  
Through pleasant and through cloudy weather,  
With a full but soft emotion,  
My spirit is too deeply laden  
My Heart aches, as its time to say 'Good Bye',  
There comes from me a sigh of pain,  
It's hard to part when friends are dear

What's to come is still unsure,  
What we've shared is still afresh,  
The days of our youth are the days of our glory,  
Before me shines a glorious world,  
So much is to be done  
But now my soul aches,  
As it's time to say Good Bye,  
And, it's hard to part when friends are dear.

*"Friendship is certainly the finest balm for the pangs of disappointed love"*

*— Jane Austen (Northanger Hbbey)*



## *Our hopes, Our joys - Ever live*

We've been thinking the past, how days were gone,  
All have been hard what we've done,  
Passing through the darkness of the light,  
When daunted world shone no light.

And then stand through the years guide our ways,  
Turned all nights bright as days,  
Burning memories of the days old,  
Are lightened hundred fold.

Through the ages the fruits have been bore,  
All memories are in store,  
Blooming ever more and ever  
Over the last fifty years.

All the fruits of learning, lifting high  
Flourishing bye and bye,  
With thankful love our hearts are filled,  
High pride of one's life built.

We assemble the place we've grown,  
Old and new, we haven't known,  
Cheering with you, with warm hearts,  
Counting blessings of the past

Your names in us shall ever sound,  
Your ways in us shall ever be found,  
All our hope, our joy ever live.

\*\*\*

# LIGHTING

Thang Flaokip  
IIIrd Year B.Sc.

Are you photographing or topographing ?  
I explode to an exploding stranger.  
Then a Mysterically hysterical response she made.  
It was indeed a clouds-clouts to clouds,  
Like a terrible night of knight's in cloudiest night.

Like the crowning day of a queen.  
With spectators, expectators, remunerators,  
And a photographers radiographers in mass,  
Alone, amazed and so shivering I was,  
It topple till this seare of years of mine.

Then a conscience from puzzelisation to realisation come,  
Factualling the recording of once's life deed and venture,  
To be produced and be judged,  
By the judge in the judgement.  
Filter, glitter, shelter were my heart now.  
For a better, clearer and cleaner venture to destination.

***"The man who does things makes many mistakes, but he  
never makes the biggest mistake of all — doing nothing"***

— ***Benjamin***

# ON THE DAY OF LIBRARY INAUGURATION & LIBRARY SEMINAR (28.5.1997)

Library Inauguration by  
**W. M. S. Pariat**  
*Education Commissioner,  
Govt. of Meghalaya*



(late) R. T. Rymbai, I.A.S.,  
Ex-President, College G. B.  
addressing on the  
Inauguration Day



L to R : (late) R. T. Rymbai,  
R. Kharpor, (President  
G. B.) and others at  
a Tea Party



**ON THE DAY OF LIBRARY  
INAUGURATION  
&  
LIBRARY SEMINAR  
(28.5.1997)**



☞ Light refreshments to distinguished guests

Distinguished visitors  
inside the Library



☞ Students busy reading books in the Library



# Titan Cup

Prof. Smritirekha Das,  
Eng. Department

What is this uproar?  
Sure, no outbreak of war ?  
torrential shower ?  
,,..... in unusual hour ?

Look : The pinetop is red with shivers,  
In fright the cosmos tumbles  
Over marigold, while scared cryanthimum,  
embosoms it's young one,  
And .... the sky stretches it's neck  
from behind the smoke screen.

Oh! no... they are the nocturnal revellers,  
drumming the ears,  
with proud crackling of crackers.

They are non, but  
our own youths,  
-born anew  
out of the magic charm,  
Of mesmeric screen.

For to-night India has won the Titan Cup,  
by 35 runs,  
higher than South Africa's score,  
....A sure occasion for ejaculation!

For your India, our India, their India,  
His, Mine  
Everybody's India has won!

Oh! could this only last long !  
could this rampant juvenile zeal  
be channelled to build an India,  
not his, nor mine, but India,  
Of All Indians!

# · U Tirot Singh

Rangkynsai Kharrubon  
*IInd Year BA*

WE ARE INDIANS AND WE HAVE EVERY REASON TO BE PROUD OF THIS. EACH PAGE OF OUR COUNTRY'S HISTORY IS GLORIOUS AND INSPIRING. MANY GREAT LEADERS AND MARTYRS, REVOLUTIONARIES AND WARRIORS, SCIENTISTS AND WRITERS HAVE LIVED AND DIED SO THAT MOTHER INDIA SHOULD LIVE. EVERY PART OF OUR COUNTRY HAS CONTRIBUTED EQUALLY TO THIS MAGNIFICENT HISTORY AND TRADITION.

The hills on which Shillong, the lovely capital of Meghalaya, stands and the series of moidan that surround this queen of India's hill stations are known as the Khasi Hills. There were many independent small Republics in these hills, one politically independent of the other. But there is spiritual unity which dates back from very early times and which welded the people into one "Hynniew-Trep" consciousness. In the context of the Indian sub-continent our little Republics like the Hima-Sutnga (Sutnga Kingdom) for which Kiang Nongbah gave his life to defend its freedom or Hima Nongkhlaw where Tirot Singh also gave his life for its liberty were also independent small Republics within the Indian sub-continent.

The Britishers who came to India as a trading group at the dawn of the 17th century, took advantage of the simplicity and hospitable nature of the Khasis. Soon the British won the hearts of the Khasis and by 1827, Mr. David Scott had contacted U Tirot Singh and concluded a Treaty permitting the British authority to construct a road linking the two valleys through Nongkhlaw states. U Tirot Singh did not take long to realise the motive of the British. In April 1829, the Nongkhlaw Durbar decided to abrogate the Treaty and drive out the Britishers alongwith their followers.

The stage was, therefore, set for an inevitable conflict, leading to a war between U Hynniewtrep and the British. War was declared. Nongkhlaw and other Khasi states raised their battle cry. The Khasis under the leadership of U Tirot Singh, first scored by inflicting a crushing blow an English

garrison defended by Lieutenant Burton of the Bengal Artillery. The 44 Sylhet Light Infantry, commanded by Captain Lister and the 43 Assam Light Infantry under Lieutenant Vetch gave orders to attack the Khasi Hills. Though faced by a powerful adversary, superior in numbers and arms, U Tirot Singh did not allow the spirit and courage to leave his fighting men. (Incidentally, it may be recalled, though not with pride, that the Assam Rifles is a progeny of the above Light Infantry).

U Mon Bhutt, U Lurshai Jarain and U Khein Kharkongor were but a few of his faithful followers, who under his dynamic leadership struck deadly blows on their enemies. The battle continued for four long years and yet with advantage of continuous reinforcements, the Khasi Hills remained impervious to the British. An economic blockade was clamped down in which the movement of food and trade came to a standstill. But still the war dragged furiously — on each side refusing to yield. Even women-folk took to arms and Ka Phan Nonglait, together with her comrades in arms, was known to have killed a number of British soldiers.

The economic sanctions and their effect on the Khasi states marked the turning point of the war. But the British side was quick to exploit situation through offer of negotiations and further threat. Mr. Robertson, the successor of Mr. David Scot, requisitioned the services of the Goalpara Siabandis, the Mauns and a party of the Manipur horsemen and at the same time tightening the economic blockade. Mr. Inglis who commended the post at Myllem, saw that the Khasis were economically beaten and bided his time to capture U Tirot Singh. Mr. Inglis proposed talks with U Tirot Singh on January 13, 1833 and was sworn by the Khasi custom of eating salt from the blade of his own sword to do no harm to the Syiem during the talk. On January, 13, 1833, U Tirot Singh went to Lum Maidang in Myllem to negotiate. Mr. Inglis greeted him and again took salt from the blade of his sword but by a treacherous move, the Syiem was made a prisoner. In chains, he was sent down to Gauhati, then to Tenasserina till the Calcutta council later decided to send him to Dacca for detention. The British authority tempted and offered U Tirot Singh to go back to his Kingdom and rule on the condition that he would acknowledge the supremacy of the British authority (and unlike the whites the Khasi who never take his words back has his choice) : **BETTER DIE A FREEMAN THAN LIVE A LIFE OF A SLAVE KING.** And his message to the Syiems and Dalois

of the Himas and Elakas may be well expressed in the language of a Red Indian Chieftain, R.S. Rattary, whierein he had in the same vein expressed the following message to his people :

"To my good friends among the chief and the people, I have only one message: Guard the National Soul of Your Race and never be tempted to despise your past. Therein, I believe, lies the sure hope that your sons and daughters will one day make their own original contribution to knowledge and progress".

U Tirot Singh was born in between 1800-1805. He was crowned when he was about 12 years of age and had to depend on his elders - his Myntries and the Durbar till he grew up. He died in Dacca in 1834. Thus ended the career of one of the most heroic men of the -then small Khasi Republic whose merger in this century with the Indian union would indeed enriched the history of India.

*"The character of any man is but the aggregate of his tendencies, the sumtotal of the bent of his mind. .... We are what our thoughts have made us. Each thought is a little hammer blow on the lump of iron which our bodies are, manufacturing out of it what wev want it to be. Words are secondary. Thoughts live; they travel far. And so take care of what you think. "*

— Vivekananda

*"You must remember that freedom of the soul is the goal of all Yogas, and each one equally leads to the same result. By work alone men may get to where Buddha got largely by meditation or Christ by prayer. Buddha was a working Jnani, Christ was a Bhakta, but the same goal was reached by both of them.... Work, but let not the action or the thought produce a deep impression on the mind. Let the ripples come and go, let the huge actions proceed from the muscles and the brain, but let them not make any deep impression on the soul "*

— Vivekananda



# Role of Women in the National Movement

Dr. (Mrs.) M. Pristilla R. Lyngdoh

As we celebrate the 50 years of our country's independence, let us briefly highlight the part played by women for the achievement of freedom and independence from British imperialism.

It has been remarked by Mahatma Gandhi "When the history of India's Independence comes to be known, the sacrifices made by the women of India will occupy the foremost place". Truly enough, women have played a most crucial role in the fight for our country's freedom. Throughout the national movement, they have participated in their different ways in political processions, picketing shops, selling foreign cloth and liquor. They courted arrest, were sent to jail, faced tear gas, lathi charge and bullets during public demonstrations. Some women participated in revolutionary and terrorist movements. Besides, women also played their other roles, the silent role as strong moral force behind men. Women have endured all sorts of sacrifices and hardships during the national struggle like, for instance, running the family with meagre income when their husbands were in prison. It was the various socio-religious reform movements in our country which created consciousness among women. Great men and reformers like Mahatma Gandhi, Jawaharlal Nehru, Raja Ram Mohan Roy, Rabindranath Tagore, Dadabhai Naoroji, Swami Dayanand Saraswati, Ishwar Chandra Vidyasagar, Lokmanya Tilak, Sardar Vallabhai Patel, Aurobindo Ghosh and many others wanted to uplift women and free them from superstition and other social evils. It was Mahatma Gandhi who realised that India cannot win freedom if half of the population is apathetic or unsympathetic. The women listened to the voice of Gandhiji and came out to join the Independence struggle. Nehru said that when the men were in prison, it was the women who took the leadership and continued the

struggle for freedom. Their participation took, not only the British but also their own menfolk by surprise.

A few British women such as Annie Besant, Mira Behn and Margaret Cousins were in the various issues of the national movement. Kamala Devi Chattopadhyay and Kasturba Gandhi sold forbidden literature in the streets. In Punjab, Sarla Devi Chowdhurani organised the women on a political basis. Raj Kumari Amrit Kaur organised a Spinning Association in Punjab to encourage the use of Khadi. Basanti Devi and Urmila Das sold Khadi in the streets of Calcutta. Sarojini Naidu, Annie Besant, Be Anma addressed meeting in Bombay to educate women in the nature of Satyagraha. Lilavati Munshi and Sarojini Naidu organised women to break the salt law. Vijaya Laxmi Pandit participated in the various issues. Indira Gandhi at her early age, formed the young volunteers known as "Vanara Sena" or monkey army to help the elders in the various kinds of works. Besides, there were many women who participated in the national struggle in their different ways.

During the Quit India Movement 1942, under the leadership of Gandhi with his message "To do or die", a large number of women came out to join the movement. Women who were strict Gandhians like Sarojini Naidu, Kasturba Gandhi, Sushila Nayar, Vijaya Laxmi Pandit and others peacefully allowed themselves to be arrested. Others like Aruna Asaf Ali, Usha Mehta, Sucheta Kriplani escaped the police and went underground. Aruna Asaf Ali's courage was greatly admired and Gandhi referred to Aruna Asaf Ali as the 'central figure' of a movement full of heroism and romance.

Women also participated in underground activities and sacrificed themselves by enduring all hardships of underground and secret political activities. Bina Das, Pritilata Waddekar and Kalpana Dutta had undertaken various dangerous assignments.

During the Quit India Movement, Matangini Hazra led a group of agitationists into a police station at Tamluk in Midnapur District of Bengal. She held the tricolour firmly in her hands until a police bullet pierced through her body and she collapsed on the spot. Captain Laxmi joined the Azad Hind Fauj or the Indian National Army organised by Subhas Chandra Bose to liberate India from the British rule. At first, Subhas Chandra Bose

hesitated to allow Captain Laxmi to join the INA as there were no women. Finally, he decided to form a women's wing of the INA known as the "Rani Jhansi Brigade" and Laxmi was given the rank of a Captain in charge of the Women Regiment.

The contributions, of the North East to the Indian freedom struggle have not yet been properly surveyed due to lack of materials. The main contributions, however, were made by the plain portions of North East India — the Brahmaputra and the Surma Valley. The British expansion in the North East was, however, neither peaceful nor easy. The spirit of resistance was already there in the minds of the people. As a result, many resistance movements took place. The tribal people took up arms to resist British rule long before the freedom movement was launched by the Indian National Congress. Of these, the Khasi War of resistance under U Tirot Sing 1829-1833, the Singphos in 1843, the Jaintia War of liberation in (1860-62), under the leadership of U Kiang Nangbah. Other movements were those of the Nagas in 1879-80, the Lushais in 1890-96. In Garo Hills, Pa Togan Sangma and Sonaram R. Sangma were leaders of the people to fight against British imperialism. Women played an important role in the resistance movements. They were sources of courage, inspiration and strength to menfolk. Some women like Ka Phan Nonglait helped the men in the Anglo-Khasi War. During the Jaintia War of liberation, it was U Kiang Nongbah's mother who inspired and guided him. In Mizoram, Ropuiliani was an anti-imperialist leader in the struggle against the advent of the British and their attempts to suppress the chiefs and their subjects.

The South Western Naga Tribes organised an army revolt against the British under the leadership of Jadonang. After his execution, the leadership was taken over by Rani Gaidinliu. She used Gandhiji's name and ideas. The British Government directed a special force to get her arrested. Photographs of Rani Gaidinliu were distributed and a reward was offered. It was Captain Macdonald who succeeded in arresting Gaidinliu on 17th October, 1932. And she was sentenced to life imprisonment after a brief trial by Mr. Higgins, the political Agent of Manipur. She remained in jail for 14 years and was released in 1947. It was Nehru who addressed her as Rani Gaidinliu.

Assam played an important role in the freedom struggle. During the Quit India Movement, Bhogeswari Phukanani, a mother of six children

led a women's procession shouting slogans and carrying the congress tricolour. Some soldiers snatched away the flags from the hands of the girls. The action of the soldiers was unbearable to Bhogeswari, and she hit Captain Finis with the flag pole. The army started firing indiscriminately — killing some people. The bullets of the infuriated Captain hit Bhogeswari twice on her head. She fell down unconscious bleeding profusely and succumbed to her injuries. Kanaklata, a teenage girl of Assam, went along with others in a procession. She held the tricolour to raise on the police station. In the turmoil that followed, Kanaklata was shot and fell to British bullets. Khohuli Nath of Dumdumia village of Dhing in Nagaon District, along with her husband Panaram Nath, joined the procession towards Dhekiajuli Police Station to hoist the flag. She was killed in the police firing. Kumoli Neog faced the bullet herself to save her son. She shielded him and was shot.

There were still many women, known and unknown, who had sacrificed for the country. Their courage and profound love for the motherland would serve as glaring examples to us today. Let us pay our tributes to them for their sacrifice and suffering in the cause of our independence and freedom.

*"All nations have attained greatness by paying proper respect to women. That country and that nation which do not respect women have never become great, nor will ever be in future. The real Shakti-worshipper is he who knows that God is the Omnipresent force in the universe, and sees in women the manifestation of that force.... "*

*"Women have many and grave problems, but none that cannot be solved by that magic word: education. What does our Manu enjoin? ' Daughters should be supported and educated with as much care and attention as the sons ' .... "*

— Vivekananda



# *The Border People before and after 1947*

Charity Rynnga,  
Class XII (Arts) Day  
1997

The Khasi and Jaintia Hills have been divided into three regions, namely : The Northern Slope, The Central Upland Region, and The Southern Slope.

The Southern slope lies between the Central Upland Region in the north and the plains of Bangladesh in the south. The slope is steep and narrow and various villages are studded in the hilly slopes. Beautiful waterfalls and glittering rivulets are flowing downwards with majestic looks which attract the tourists from all over the world. The region is popularly known as "The Ri War" in Khasi and Jaintia Hills. <sup>1</sup>Lindsay describes the Khasi race as "A tribe of independent Tartars" and Major Hannikar describes the Khasis as "The Warriors" whereas the Khasi people pronounced it as "War". <sup>2</sup> Therefore, the name of the area and the people was originated from the words of Major Hannikar. In the Ri War there are many independent petty kingdoms ruled by the Sirdars, Wadars and Headmen. Some of the boundaries of these petty kingdoms stretched upto the river of Surma valley, now in Bangladesh.

The main occupations of the people in the Ri War are agriculture, trade and commerce. The main agricultural crops are rice, bettle nuts, bettle leaves, oranges, tespatas, black peppers, wild peppers etc. From time immemorial, the Khasis in the Ri War had their trade relations with the people of Bengal. Their products were exported to Bengal, Edens and to some European countries. It is said that from 150 AD the Greek writers had known about the tespata of the Khasis which is one of the best in the world. <sup>3</sup> In exchange the War people imported rice, dal, sugar, salt, fish, dry fish, tobacco, etc. The trade and commerce with Bengal reached its high water mark during the reign of Hain Sing Syiem of Mawmluh, the Syiem Khyannah of Nongkhlaw Syiemship, where the export of good iron passed through the three main trading centres of the Central Ri War known

as Hat Tharia of Sohbar, Hat Thor of Mowlong and Hat Pdia of Shella in the 16th Century.

During the British rule a little improvement had been made due to the construction of roads in some parts of the hill station and establishment of rope-way line from Majai (Bholagani) to Sohra (Cherrapunji). In this case, some goods and perishable goods were imported and exported only in these areas. Minerals like lime stones and coals were exploited from the War areas of Sohbar i.e. Komora Lime stone Quarry, Mawlong Coal and Lime stone quarry and Shella Lime stone Quarry and exported to Bengal and other parts of India. In the words of P.R.T. Gurdon (in his Book entitled "The Khasis") "Many persons are employed in carrying rice up the hill from Tharia to Cherrapunji, Shillong and to other places in Khasi and Jaintia Hills. Salt is also carried by porters in this route" <sup>4</sup>. The wealth of the people of War areas in ancient times were known to the length and breadth of the Khasi and Jaintia Hills. Rev.Fr. Elias in his book entitled, "Na Mihngi-Sepngi" says that "Once the Ri War had been the Eden of Khasi and Jaintia Hills".<sup>5</sup>

Before the earthquake of 1897, the people of the Ri War lived in peace and prosperity and enjoyed the wealth of the nature. But after the great earthquake, the people had lost many things both in terming life and properties and their sufferings were untold. By and by developments had been steadily improved upto the year 1947. Again, after the partition of India, the economy of the Ri War faced a great smash due to the stand still of trade and commerce with the people of Sylhet. All the trading centres in the Ri War were closed down and the people were puzzled as to what to do. The people lived by wild fruits, wild vegetables, jack fruits, banana etc. In those critical times oranges which always supported the income of the people had been decayed day by day and many rich people became paupers. From that time onwards the economy of the people of the Ri War had been ruined and most of the people had abandoned their health and homes and fled away to other parts of Khasi and Jaintia Hills.<sup>6</sup> Thus, the long and outstanding pride of the War people in economy from time immemorial had gone with the wind. During that time of troubles and anxieties, the rich had been reduced to poverty and the poor became poorer and fled away like refugees to other parts of the country in search of their livelihood. The dynamic leader of the Ri War, Rev. J.J.M. Nichols

Roy thought it fit and came forward and encouraged the people of the Ri War to go to the Bhoi areas especially Nongpoh and Byrnihat to live a new life in cultivation. Being the Minister of Excise and PWD, in the then Govt. of Assam, he urged upon the Chief Minister of Assam, Shri Bishnu Ram Medhi to help his people with government aid to have them settled down in Bhoi area. Then the Chief Minister had benignly created a new scheme for these people, allotted them with cultivable lands together with an amount of Rs.900/- each i.e. Rs.500/- as grants and Rs.400/- as loans. These people had thus heaved a sigh of relief and a large number of them had settled down in Bhoi areas and engaged themselves in agricultural activities till today.

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*"All the ills of democracy can be cured by more democracy."*

*— Alfred Emanuel Smith*

# *Tackling Terrorism - Mission Impossible !*

(The Indian Scenario)

Miss. DEEPA DUTTA  
B.Com. 3rd Year,  
1997-98 Batch

## **DELHI**

31st October, 1984. Mrs. Indira Gandhi, the Prime Minister of India, was assassinated by members of her own bodyguard in the grounds of her residence.

## **SRI PERUMBUDUR**

21st May, 1991. Former Prime Minister, Mr. Rajiv Gandhi, was killed in a bomb-blast at Sri Perumbudur (40 Km from Chennai) at 10.20 p.m.

## **BOMBAY (Now Mumbai)**

12th March, 1993. A series of blasts that covered at least 12 public crowded spots, rocked Bombay and killed over 200 persons.

## **CHARAR-E-SHARIEF**

11th May 1995. The historic holy shrine of Charar-e-Sharief, located near Srinagar, was burnt down by Pakistan-trained mercenaries and over 80% of the township gutted.

## **PAHALGAM**

July 1995. 5 Foreign nationals - two British, an American, a German and a Norwegian - were kidnapped by a hitherto unknown militant outfit called "Al Faran". The American was later rescued by IAF helicopter near Amarnath cave and more recently.

## **SANGRAMPORA**

21st March 1997. Unidentified armed assailants gunned down seven



members of a minority community in the remote village of Sangrampora, 40 km away from Sirnagar.

Thus screamed out the front pages of all the national dailies in huge bold typefaces.

What was it ? Rather, what is it ? War? The United Nations defines any on-going conflict with a rate of more than 1,000 casualties a year as a state of war. The low intensity conflict in Kashmir below 1989-96 with an estimated 40,000 civilians, soldiers and militants dead or wounded, the largest number in the continent since partition, was and still remains a kind of war, given that the casualties have not come down substantially since the elections there. Such too was the predicament in Punjab for years till peace was supposedly restored under the leadership of the then Punjab Police Chief, Mr. K.P. S. Gill. Official figures claimed that in all, 1,700 policemen and 25,000 civilians had been killed during the decade-old militancy in the State.

It is, therefore, unquestionably a war: a war which is stripped off all war-ethics deformed. It is terrorism - the fruit of hatred, fear, frustration and anger. It is loss of faith in the justness of the civilised means to get to the desired ends. It begins where dialogue fails. It is the culmination of the loss of logic.

It results in the killings of masses — women and children alike; destroys economy, industry, peace and traditions; terrorises people at home and on the streets. It leaves ugly scars of wounds on the body, mind and soul of the society, state and the individual as well as the international brotherhood.

If then it is really an unethical, lowcost and surrogate war that lingers on and on for its jubious satanic character, the question arises as to why it is resorted to. Psycho-analysis of captured militants shows that a large snoportion wer motivated by religion (as in the case of the Punjab), while as in Kashmir, many were impelled by economic deprivation and deep sense of hurt, feelings of neglect and alienation; the remaining were simply coerced into joining the scores of militant groups that mushroomed clandestinely. It cannot also be doubted that the mismanagement by the top leadership of the country, of the prevailing political situation, contributed

significantly to creating the pre-conditions for the tragic events of the recent past.

But over the last few years, we witnessed some happy changes which augur well for the future. Truce in Punjab and comparative calm in Kashmir give a reason to rejoice. Since the people of both the states have voted for peace there must be no slackening-off of the efforts to end the killings. The integration of such states into the Indian mainstream is equally vital for the restoration of peace. On the national level, laws like TADA are useful, if not used the way it has been used. Internationally, it needs to be tackled by the whole world unitedly, as it is always a problem that bisects boundaries. At the same time, on the ideological plank, it should be driven home that violence hardly pays, and shedding of innocent blood never gives anything tangible.

It will be unrealistic to hope for the complete disappearance of terrorism from the face of the earth overnight, but to deem it totally impossible is to turn pessimistic. Let us start removing the pricking nails of hatred, fear and distrust. Let us strive for peace. Let us cherish hopes, even if chances are bleak. Let us move what if the road is long, up and steep.

*"The evil that men do lives after them, the good is oft interred with their bones."*

— William Shakespeare

*"There is no power in the universe to injure us unless we first injure ourselves."*

—Vivekananda

# Importance of Our Environment

Hamstar Blah,

1st Year BA

Environment has a vital role in our daily life. The future generation depends on today's environment. If the present environment is good, tomorrow's environment will be better. But if the environment of today is bad, the future will be worse. So it is everyone's duty to protect the environment.

Our life on earth depends on nature and not vice-versa. The Nature requires nothing from us, except our protection. Human beings, birds and animals on the one hand and plants on the other have a very close relation. The nature (plants) purify the air we breathe. It gives us both physical and mental health. If the environment is good, all our works and efforts will be fruitful, as a result food, clothing and wealth will be plentiful. We can enjoy easily the pleasure given by the nature such as the singing of birds, blowing of gentle breeze, walking to the hills and valleys and resting under a big tree after we have walked a long trip. So we understand that there will be no humans on earth without the gift of the Nature.

Air, land, water in rivers and lakes are polluted by men. So, the question arises: how is the earth polluted? To answer, there are different factors which pollute the earth. It is due to the human activities and efforts itself, man tries to make a better life-style by invention and discovery of different machines and processes. In this practice advantages and disadvantages walk hand in hand.

With the increase in number of cars, there is the growth of the poison in the air known as Chloro-Floro-Carbons (CFC) which makes the enlarging hole in the Ozon layer. This makes the ultra-violet to penetrate the earth. The carbon-di-oxide (CO<sub>2</sub>) also is increased with the growth of factories and industries. And at the same time there is deforestation, that is why no chance to purify the air. In this regard it may cause an acid rain which will affect the biological kingdom very badly.

If we want to save our planet we should develop a strong will for it with a view to saving our life and that of next generation. To work at pollution is the

duty of every individual. We should prevent destruction of our forests, we should plant trees in our respective areas. We should burn the waste materials especially plastics. The principal duty to protect the environment is the duty of the youth in consultation with specialised persons. Social welfare clubs and educated persons should see that rivers, streams, lakes, roads, markets and other places are properly maintained.

Last but not the least, we should desist from destroying and cutting down the trees. Without a healthy environment, we cannot stay long on this earth. Scientists, ecologists and theologians warn us against the dangerous days ahead, if we do not wake up right now.

## Kind Heart

Hamstar Blah,

1st Year BA

Kind heart is like a garden,  
In which thoughts are like the roots,  
Good words are like the flowers,  
Which bear the good fruits.

Kind heart is loved by all  
As the bee's love for flowers;  
Sweet words are like the nectar  
From lips brim over.

*"Most of the shadow of this life are caused by standing in one's own sunshine."*

— Ralph Waldo Emerson



**ON THE DAY OF LIBRARY  
INAUGURATION  
&  
LIBRARY SEMINAR  
(28.5.1997)**



Library Seminar

Library Seminar



Library Seminar



# **NATIONAL CONFERENCE & EXHIBITION ON SCIENCE & TECHNOLOGY ( MAY 27 – 30, 1998 )**

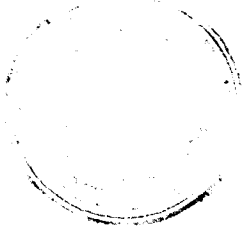


Dignitaries present on the day of Inauguration (L to R): Sri T. H. Rangad (Minister), Sri P.J. Bazeley, I.A.S. (Principal Secretary), Sri S.S. Brar (PVSM), Sri B.B. Lyngdoh (Chief Minister), His Excellency M.M. Jacob (Governor), Dr. (Mrs) M.P.R. Lyngdoh (Principal), Sri R. Kharpor (President G.B.)

Seen on dais (Inauguration Day) are : Sri B. B. Lyngdoh (C. M., Meghalaya), Sri T. H. Rangad (Minister, Science & Technology), Prof. Narsaraju (NEHU) being felicitated.



Governor Jacob being flanked by Shri R. Kharpor (President, G.B.), Dr. (Mrs) M.P.R. Lyngdoh (Principal) and Shri R. K. Deb on way to the exhibition.



# Of Virgin Lands and Pristine Glory

Phalguni Bhattacharjee,  
B.Com IIIrd year (Day)

As summer comes and the temperature begins to sour, people from the plains look for respite from the oppressive heat. Right from the days of the British Raj, Meghalaya with its profusion of greenery, solubrious climate and tumultuous rain has been a refuge from the scorching, bone drying heat of the plains.

As the name suggests, Meghalaya is a land of phenomenal torrential rain, great scenic beauty, a panorama of lush, undulating hills, heather covered slopes, fertile valleys, meandering rivers, waterfalls, sparkling mountain streams, emerald-green lakes, gorges and precipitous ravines.

Meghalaya, the 21st State of the Indian Union, was declared a full-fledged State on 21st January, 1972. Having an area of 22,429 Sq.Km. and a population of 17,74,774 (1991 census), the higher ridges of the State lie in the coniferous belt, gradually sloping down the sub-tropical and tropical zones, thus providing the wide variety of flora and fauna that Nature has blessed the land with. The Khasi Hills boasts of the age-old sacred forests many of which are preserved to this day by traditional religious sanctions. The Mawphlang sacred forest, 20 kms from Shillong, represents the pristine glory and wisdom of the elders of yore in preserving the ecological system. The Blue Vanda, Lady's slipper and other rare varieties of orchids adorn many a flower garden, especially in the capital city of Shillong. Meghalaya is also the abode of a unique carnivorous plant called the Pitcher plant (*Nepenthes Khasiana*).

Meghalaya also has reasons to be proud of its wild life. It is the home of a variety of animals and birds, the best known of them being elephants, tigers, golden cats, the slow lores, monkeys of different types and interesting birds including hornbills, teals patridges and snipes. The State has two national parks, the Nokrek National Park and the Balpakram National Park and two wild life sanctuaries - the Nongkhylllem Wildlife Sanctuary and Siju Wildlife Sanctuary.

While Meghalaya is rich in mineral products, agriculture is the main occupation of its inhabitants. Small industrial units have been developed including saw mills, cotton gins, a cement factory.

Food processing plants and bakeries. Weaving, basketry, pottery, wood and stove carving, metal works and house construction were the traditional village crafts.

The Khasi, Jaintia, Bhoi, War, collectively known as the Hynniewtrep people predominantly inhabit the districts of East Meghalaya, also known to be one of the earliest ethnic group of settlers in the Indian sub-continent, belonging to the Proto-Austroloid - Monkhmer race.

The Garo Hills is predominantly inhabited by the Garos, belonging to the Bodo family of the Tibeto-Burmese Race, said to have migrated from Tibet. The Garos prefer to call themselves Achiks.

Shillong, the capital of Meghalaya, is located at an altitude of 1496m above sea level. Shillong which was made Assam's capital in 1874 remained so until 1974, when Meghalaya was formed. The capital city derives its name from the manifestation of the creator called Shulong, born to a peasant girl, who bestowed the art of democratic governance and rule of justice in the formation of the princely State of Shyllong (Hima Shyllong), which subsequently bifurcated into Myllem and Khyrim States in 1830.

While in the State, the different places of scenic beauty that would steal one's heart are:- The Shillong Peak, an ideal picnic spot, 10 kms from the city, 1965m. above the sea-level. It offers a panoramic view of the scenic countryside and is also the highest point in the State. In the evening the city lights below appear like a star-studded abyss.

Sohpetbneng Peak, 1343m. high, 20 km. from Shillong, regarded as sacred by the Hynniewtrep people, is set amidst a beautiful scenic view against the backdrop of a sacred forest. This "Naval of Heaven", as per Khasi mythology, is a heavenly peak which offers to fill the spiritual void and emptiness, to those who seek and desire solace and peace of mind.

The Ward's Lake, which derives its name from Sir William Ward, Chief Commission of Assam during 1893-94, is popular for short garden

walks and boating.

Umiam Lake, 17 Km. from Shillong is the biggest artificial lake in Meghalaya. It offers water sports facilities including sailing, water skiing and water scooters. The Orchid Lake Resort and the adjacent Lum Nehru Park, is an ideal quiet holiday resort.

The Lady Hydari Park was named after the name of Sir Akbari Hydari, the first Indian Governor of Assam who assumed charge on the eve of independence. It has a very attractive garden. The best month to see the flowers in bloom are April and October. Next to the park is amini zoo where many species of birds and animals are kept.

Shillong's Golf course is the third oldest golf course in India and is considered as one of the best in the country.

The Catholic Cathedral at Laitumkhrah is one of the biggest churches in the city. It has a unique design and the painting on the church walls and the stained glass windows are excellent. It attracts devotees and visitors alike.

Being a land of precipitous ravines and deep gorges lashed by torrential rain, waterfalls are numerous in and around Shillong. The Bishop (135m) and Beadon (120m) falls both cascade down the same escapement into a deep valley, the mass of water disappearing into a mist.

The Elephant Falls on the outskirts of the city is a mountain stream that descends through two successive falls set in dolls of fern covered rocks, into a pool of clear still water below.

The spread Eagle Falls is set amidst the soothing calmness of nature - a treat to the eyes.

The Sweet Falls which gets its name from the form that the falling water takes is most suitable for a day's outing and picnic.

The Crinoline Falls within city limits is a cool spot to spend the evening.

On the windward side of the south west monsoon lies Cherrapunjee, 56 km. from Shillong, is one of the rainiest rainbelts in the world, 1300m above sea level. Cherrapunjee prides itself in the numerous roaring

waterfalls, breathtaking deep gorges, lively rivulets, the giant monoliths and the pristine natural beauty.

There are four prominent waterfalls viz. Nohkalikai Falls, Nonhsngithiang Falls, Dianthlem Falls and Kynrem Falls. The Nohkahlikai is the fourth fullest in the world.

About 6 km. further south is Mawsmi village, where on a small hill, one and a half km. from the village is located another wonder of nature - the Mawsmi cave, a natural limestone cave.

The Garo hills are also known for its abundance of wildlife and the unique range of flora and fauna. The Balpakrem National Wildlife Park, about 167 km. from Tura, is also known as the abode of perpetual winds. It is believed that here the spirits of the dead dwell temporarily before embarking on their final journey.

Naphak lake is located at a distance of 112 kms. from Tura, and is ideal for fishing and bird watching with the river Simsang flowing nearby.

The famous limestone caves of Siju are located near Naphak Lake and the Simsang Game Reserve. The formation of stalagmites and stalactites in these caves resemble those of the Blue Grotto in the Isle of Capri.

Being an agricultural lot, the festival of the Khasis, Jaintias and Garos are related to their harvest. The Shad-Suk Mynsiem of the Khasis also called the "Weiking Dance" is a three-day festival, celebrated after the harvest and before the sowing season in March/April. Virgins dressed in traditional finery and menfolk in colourful costumes participate in the dance to the accompaniment of drums and pipes called tangmuri.

The Nongkrem Dance, held at Smit, is associated with goat sacrifice. Many religious rites are performed during the five day festival. Prayers are offered to Ka Pan Syntiew and U Suid Nia Tong Syiem for a good harvest and peace and prosperity for all people.

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# Importance of Telling Lies

Esther Kharbuki  
B.Sc. IIIrd Year

There is no denying the fact that telling the truth is one of the most commendable moral principles that has come down to us through the ages. Our scriptures, spiritual and moral teachers lay stress on the importance of telling the truth. No one in his right senses would plead for telling lies.

But the truth about telling lies is that all of us lie. We have been doing it for centuries.

Lying meant to harm others needs to be condemned. But innocent lying or lying to improve human affairs is not only healthy but should be encouraged. Only chaos would result from absolute truth all the times. Without lying there would be confusion and friction in social order and many human relationships would be damaged beyond repair.

Think of a husband who tells truthfully at his wife's face that she resembles a witch. Think of a wife who tells truthfully that her husband is ugly and that she dislikes him from the core of her heart. Think of a lawyer who tells the judge that his client is a murderer. Think of a subordinate who tells his boss that he is corrupt.

Thanks to our habit of lying, nothing of the sort happens. All these unpleasant happenings are avoided because we avoid telling the truth. In other words we tell lies.

Diplomacy is the refined art of telling lies. But this is encouraged and applauded because it is done in the name of the service of the country. Similarly, if lying is indulged in the name of improving social and personal relationships, where is the harm ?

Take people in love. They provide excellent study in the importance of lying. Every girl knows that the sweet words her lover whispers in her ears are nothing but lies wrapped in sweet flavour. Yet she swallows them with obvious relish and hankers for more.

Women in love have endless capacity to tell lies. Their hunger increases when lies are told about them on their physical, mental or intellectual assets.

# *The Hidden law of Compensation*

Mr. Younger S. Ramsang  
IIIrd Year B.Com

Polarity or action and reaction we meet in every part of nature in darkness and light, in heat and cold, in male and female. An inevitable dualism bisects nature, so that each thing is a half and suggests another thing to make it a whole as man-woman, in-out, rest-motion.

The same dualism underlies the condition of man. Every sweet has its sour, every evil its good. For everything you have missed, you have gained something else, and for everything you gain, you lose some other thing.

Nature hates monopolies and exceptions. There is always some level-line circumstance that puts down the overbearing, the strong, the rich, the fortunate, substantially on the same ground with all others.

All things are moral. Justice is not postponed. The dice of God are always leaded. The world looks like a mathematical equation, which turn it how you will, balances itself. Take what figure you will, its exact value still returns to you. Every secret is told, every crime is punished, every virtue rewarded.

Men seek to be great. They would have wealth, power and fame. They think that to be great is to get only one side of things, the sweet without the bitter. But we can no more have things and set the good by itself than we can get an inside with no outsider, or a light without its shadow. All things are double, one against another - tit for tat, an eye for an eye, measure for measure. Curses recoil on the head of him who imprecated them. If you put a chain around the neck of a slave, the other end fastens itself around your own. you cannot do wrong without suffering wrong.

On the other hand, the law holds with equal surendered for all right

action. If you love, you shall be loved. As no man had ever a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him. The stag in the fable admired his horns and blamed his feet. But when the hunter came, his feet saved him. Afterwards, caught in the thicket, his horns destroyed him.

Our strength grows out of our weakness. A man who sits on the cushion of advantages goes to sleep, when he is pushed, tormented, defeated, he puts on his wits, learns moderation and real skill.

It is impossible for a man to be cheated by anyone out of himself as for a thing to be and not to be at the same time. The man is all. Everything has two sides, a good and an evil. Every advantage has its tax. I learn to be content. I no longer wish more external good - neither possessions, nor persons. The gain is apparent, the tax is certain.

In the nature of the soul is the compensation for the inequalities of condition. I am my brother and my brother is me. If I feel ever shadowed and outdone by great neighbours, I can yet love; I can still receive; and he, that loves makes his own the grandeur he loves. Even the compensations of calamity are made appearants after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth or friends seems at the moment an unpaid loss, and unpayable. But the lapse of years reveals the deep remedial force that underlies all facts.

*"Wisdom is the discerning exercise of knowledge."*

— Zarathustra

# Jokes

Johnny Rynjah,  
IIIrd Year B.A.

The teacher returns an exercise book with a remark in red at the bottom. The teenager goes to the teacher and asks, "Sir, what have you written here? I cannot read your hand-writing". The teacher angrily reads out aloud the remark, "Improve your hand-writing".

\*\*\*\*\*

Teacher : Why were you absent yesterday ?  
Student : I went to my brother's wedding, Sir.  
Teacher : Whom did he marry ?  
Student : A woman, Sir.  
Teacher : Idiot, have you ever heard of anyone marrying a man ?  
Student : Yes sir, my sister.

\*\*\*\*\*

John : I've a horrible feeling that my girlfriend wants to get engaged.  
She keeps saying, she wants to have a look at a ring.  
Mark : How are you going to get round that ?  
John : I'm taking her to see a boxing ring.

\*\*\*\*\*

Boyfriend: Now that you have ditch me I'll go far, far away from here so  
that I will be able to forget you.  
Girlfriend: Do me one last favour, please don't forget to go away.

\*\*\*\*\*

# Laughter, the Best Medicine

Compiled by R. K. Bamon  
2nd Megh 1FN BN NCC.  
Shillong College.

The tie said to a hat, 'You carry on ahead, I'll keep on hanging around, for a while.'

\*\*\*\*\*

A friend of mine told me that he is losing his memory for the past few days.

Then I told him, 'Why don't you try to forget it'

\*\*\*\*\*

A friend of mine asked me, How do I catch a squirrel ? I told him it's simple, just climb up a tree and act like a nut.

\*\*\*\*\*

P. A. asked his boss before he left for a business trip abroad.

Sir, have you carried the hardwares ?

— 'Yes'

The softwares ?

— 'Yes'

But Sir, 'It seems you have foregotten your underwears'

\*\*\*\*\*

A plump woman in a bookstore asked a salesperson that she was having trouble locating a particular diet book.

Checking the computer, the salesman said,

"We do carry that book. But right now it's out of stock."

"How long will it take to order it ?" the woman asked.

"About two weeks", was the reply.

"Oh, no!" she said, "That's much too long ! The swimming pool opens this Saturday! "

\*\*\*\*\*

A scientist told to his higher authority:

"Sir, the good news is that we've designed a computer no bigger than a doughnut ..... But unfortunately the bad news is that Hungerford lunked it in his coffee."

\*\*\*\*\*

A hungry man went to a snack bar and ordered a hamburger. When 20 minutes had gone by and his food hadn't arrived, the irate customer asked the waiter, "Will my hamburger be long ?" Puzzled, the waiter replied, "No Sir, it will be round".

\*\*\*\*\*

A lawyer was cross-examining the murderers,

"After you poisoned the coffee and your husband sat at the table partaking of the fatal dosage, didn't you feel the slightest pity for him?"

"Yes, there was a moment that I sort of felt sorry for him," she admitted.

"And when was that? "

"When he asked for a second cup."

\*\*\*\*\*

My boss interviewed a candidate for an office position that had just fallen vacant. Everything proceeded smoothly until the young woman was asked: "What did you do to prepare for this interview ?"

After a careful consideration, she replied, "Well, I took a bath".

\*\*\*



# The Time

Deilinia Lyngkhoi  
1st Year B.A. (DAY)

It was a time when I had a heart,  
The days were free and I smiled a lot,  
Those were days of my childhood and school,  
I was cool.

I need not worry how next day would be,  
Ate, studied, played and slept calmly, tension free,  
But oh! my childhood days are no more  
The time has changed, and I have grown  
I knock the college door.

College is a place for study,  
Fluttering with books, mixing with friends,  
My store is Shillong College,  
Whence to try to gather knowledge.

It opens my vision to a wider world,  
Makes me joyful, clever and bold  
No one comes to make me sad,  
No one looks wicked and bad

Some one someday may forget me,  
I won't nevertheless forget thee  
My college, my friends so kind  
Yours is the spirit in my life I find.

*"You never really understand a person until you consider things from  
his point of view "*

*— Harper Lee*

# Nature and Man

E.G.Wahlang  
IInd Year B.Sc.

Nature is the precious gift to human being, just like our own mother. Nature binds truth, happiness and virtue together as by an insoluble chain but man's ignorance of this immortal nature is the only source of unhappiness. Man dominates over nature in such a state, that he uses the priceless gifts of nature without restraint, seldom did he give thought to the fact that the supplies of air he breathed, the water he drank, the food he ate, and the industrial raw materials which he extracted from the bowels of earth might disappear one day. Nature conceals within itself secrets which man has always tried to unravel but in unravelling the secrets he has broken the harmonious relationship with nature which was prevalent in yester years.

The thoughtless human being had laughing mercilessly over nature by deforestation just to satisfy the needs of the teeming millions. But they overlook the fact that by deforestation, they exploit the surrounding and the surroundings becoming concrete jungles. Moreover, the protective ozone layer is also being depleted which is going to affect more than half of the world's population. For instance, North America and Europe have experience and rainfall. Nature has been suffering from thoughtless human intervention in its recycling process for several hundred years. "Man is the architect of his own destiny". This statement more convincingly mirrored than the disasters which are frequent hitting the headlines at present - the environmental problem.

Human being has become so advanced that with the development of industries and technology the hallmarks of his material progress and prosperity are certainly mixed blessing. But these gradually endangered the very existence of human race with nature. In the ultimate analysis of nature degradation reduces itself. But in case of North East, for instance,

most of the inhabitants depend on forest and they would survive by exporting or selling trees only. Exploitation of forest is very common here in North East. No one can predict how long this exploitation will last. To avoid deforestation industries had to be developed. Man now realize that he has to work with it and never tolerate the rape of good earth any further. After all, he is bringing about industrial progress with the aim of making the world a better place to live in.

In his mad race for power and prosperity with feeling of shock and horror, man is now aware of the fact that the Nature and its resources are very limited. He realised that if the present is allowed to go unchecked, the future life will be endangered. Nature's plentifulness is a heritage not to be squandered with impunity. It must be conserved. The fledgeling organisations have done considerable work to rekindle awareness and interest in ecology and environment.

It is high time, man does something before the unimaginable stage is reached when rivers will burn, fish will rot on the shores, trees will be their ghost and cities will be choked with polluted and foul smelling air. The time demands great hearts, true faith and ready hands. You may turn out to be the saviour of mankind but only if you begin now. "It is neither too early nor too late when the survival is at stake". Let's all make joint ventures to make Nature as pure as before and try to maintain the immortal relationship of mother and son — I mean Nature and Man.

*"The first condition of humaneness is a little humility  
and a little diffidence about the correctness of one's  
conduct and a little receptiveness"*

— Mahatma Gandhi

# Conscience : Its nature and functions

Prof. K.D. Ramsiej,  
*Department of Philosophy,*

Conscience is a moral principle of rightness and wrongness as regards things for which one is responsible. In the eighteen century, conscience was described as the inner voice or feeling. It is the tendency to judge the morality of our own actions and feel guilty about the bad things that we have done. It is a divinely interaction with the human nature. For example, my conscience will not allow me to wear a humorous dress; if I smoke even one cigaratte, it weighs on my conscience the whole day. If some one is conscience -stricken, they regret very much something which they have done wrong. In Hamlet, Shakespeare said that conscience doth make cowards of us all. Thinkers like Samuel Clerks and Richard Price thought that it must be something akin to reason or the understanding which enables us to distinguish between rightness and wrongnes. Joseph Butler is of the view that conscience is the faculty of the mind. Emmanuel Swedenberg says "Conscience is God's presence in man". According to Rousseau, conscience is the voice of the soul as passions are the voice of the body. No wonder, they often contradict each other. And St. Bernard said that a good conscience is a mine of wealth and in truth, he asked whether what greater reaches can be what thing more sweet than a good conscience.

Conscience is the inner voice of God. In the Bible, the word conscience has been expressed as the voice of guidance for human actions. Paul, an apostle of Christ, advised to Timothi that the aim to be achieved is love that arises from pure heart and good conscience. He further expressed that the word of thanks to God whom we served with a clear conscience is acceptable thanksgiving. If a person loses his conscience or does not listen to the voice of conscience is a deceitful liar. Hence, the Bible teaches us to be held and guided by the good conscience.

Conscience, therefore, is the most secret core and sanctuary of man. There he is alone with God whose voice echoes in his depth. In all his activities, man is bound to follow his conscience faithfully in order that he may come to God, for whom he was created. A man with a good conscience is successful in all respects. He knows what to do and what not to do and he is a man of principle, who is able to decide promptly anything even in a critical situation. A person with a pure conscience is free from evil deeds and always chooses right action and shun wrong one.

Here, I would like to expose the view of Joseph Butler in order to have a clear picture of the nature and the function of conscience in our everyday life. According to Butler, conscience had its strength as it has right, had its power as it has manifested authority; it would absolutely govern the world. Conscience is the rational principle by which we approve or disapprove, order and regulate our impulses. It judges, directs and superintends the egoistic and altruistic passions. Conscience whispers us whenever we are performing any action and we are responsible for the fruit of that action. It is an inner thought that knows the difference between virtue and vice and that judges one's action according to the moral law. When a person is in the critical situation to do or not to do something wrong, the inner voice of conscience is always heard in the form of heart beating which prevents a person from doing wrong or bad to something else. Butler says :

There is a superior principle of reflection or conscience in every man, which distinguishes between the internal principle of his heart as well as his external actions; which passes judgement upon himself and them, and pronounces determinately some actions to be in themselves

just, right, good, others to be in themselves evil, wrong, unjust: which, without being consulted, without being advised with magisterially exerts itself, and approves or condemns the doer of them accordingly.<sup>2</sup>

Conscience is superiorly deciding principle wherever there is a conflict between self-love and benovolence; and it will decide the case. A

2. "Fifteen Sermons Upon Human Nature", Sermon, B.Rand, The Classical Moralists, P. 383.

concept of decision is built in conscience. Suppose there is a conflict of X between self-love and benevolence. If "a" is the property then it may be objective or subjective. If conscience considers that X has property of "a" then "a" must be subjective and X must be done. Of course, Butler does not take any criterion in support of this argument. But Butler based upon the concept of conscience to decide the moral action whether it is right or wrong, good or bad. As concern to the deciding part of human judgement, conscience is authoritative principle.

Conscience is the cognitive faculty which matches and reflects what we are doing. It surveys over the conflict between self-love and benevolence and it is its primary nature to assess the judgement. Conscience has a judgement characteristic of its own and it may approve or disapprove the action. Conscience is already there, so no need for formulating a general principle. Conscience is performing particularistic as well as generalistic actions. Hence, the cognitive aspect of conscience is a principle of reflection. Its subject matters are actions, conducts and intentions of human beings. The peculiarity of conscience is the reflection on actions from the point of view of their rightness or wrongness, goodness or badness. In an ideal man, conscience would not simply take turns with benevolence and self-love. If self-love and benevolence conflict with conscience, it is always they, and never it, which should give way; and, if they conflict with each other; it is conscience, and it alone, which has the right to decide between them. In any actual man, conscience is often overpowered by self-love and benevolence, just as they are often overpowered by particular impulses. But we recognise the moral right of conscience to be supreme even when we find that it lacks the necessary psychological power.

Conscience is also the regulative principle of virtue. It is not only possessing excellence but practising the excellence, then conscience is regulative. It regulates, the one if it finds that it is reasonable. If self-love revenges the benevolence, conscience will regulate the one. Conscience is a motivate principle or guiding principle. It seems that conscience has both elements of reason and passion or sentiment. It is the chief supervisor or surveyor which ought to be obedient. Conscience has the highest authority; what conscience says ought to be done. To say that conscience is the authority means that the power of conscience is the final authority. To say "X is to be done", it cannot be possible to question it because conscience is the conclusive reason.



**NATIONAL CONFERENCE  
&  
EXHIBITION ON  
SCIENCE & TECHNOLOGY  
( MAY 27 – 30, 1998 )**

Sri M. M. Jacob (His  
Excellency, Governor of  
Meghalaya) showing  
interest in Science  
Exhibition.



Enjoying the exhibition  
(L to R) Sri T. H.  
Rangad, Sri P. J. Bazeley  
and Dr. B. Pakem (Vice-  
Chancellor, NEHU),  
among others.



Sri B. B. Lyngdoh (CM,  
Meghalaya) expressing  
his feelings about the  
exhibition







# **NATIONAL CONFERENCE & EXHIBITION ON SCIENCE & TECHNOLOGY ( MAY 27 – 30, 1998 )**

Sri P.J. Bazeley, IAS and Dr. B.P. Bhattacharyya (D.D.G., G.S.I., Shillong) are among others in the Seminar.

Principal Mrs Lyngdoh chairing one Technical Session of the Seminar, and Mrs.A.A. Ahmed is present as a rapporteur.



**NATIONAL CONFERENCE & EXHIBITION**  
ON  
**DEVELOPMENT OF SCIENCE & TECHNOLOGY IN THE LAST 50 YEARS**  
**IN INDIA WITH SPECIAL REFERENCE TO N.E. INDIA**  
**MAY 27-30, 1998**

**Organised By - SHILLONG COLLEGE AND S.C.A.S. SHILLONG**

SPONSORED BY - U.G.C. GUWAHATI, N.E.C. SHILLONG, PLANNING DEPT. GOVT. OF MEGHALAYA, S.C.E.T.E. MUMBAI, N.C.S.T.C. NEW DELHI, G.S.I., N.E.E.P.G. SHILLONG AND OTHERS



Sri B.B. Lyngdoh (Chief Minister, Meghalaya) showing interest in the various activities of the College.

Conscience is by and large uniform. Any dispute means that any conscience has not enough power. Suppose there is a difference in conscience between two persons, there is (1) No general principle, (2) Nor consequence, (3) But the only way is to make the conscience more clear and active. We should make our conscience more seriously, sincerely etc. Conscience is self-judging and self-correcting principle.

Butler, being a Christian philosopher, his philosophical interests, moral philosophy and natural theology are inseparable from his vocation. Butler tried to find out the foundations of morality in nature. He found two possible ways of proceeding. The first one is to enquire into the abstract relation of things; the second is to argue from the matter of fact (the nature of man) to the conclusions about the course of life which is fitting for the nature of man. Butler's moral philosophy is a synthesis of human nature. Man is something more than bundle of affections. It is conscience which distinguishes man from the other animals or beasts. It is this conscience which makes man a moral agent, but enabling him to be a law into himself - a law which he is obliged to obey, because it is the law of his nature. Some may argue that Butler makes too much mechanical theory of human nature by introducing conscience. Some criticise that how does Butler assess through conscience the method of approving or condemning the particular action of his own being. Is the term conscience intelligible to the empiricists or marxists or materialists ? To them the answer seems to be negative; but to Butler these are no such problems because conscience is already designed by God for its appointed end. The genuine voice of conscience takes place a human being as inspired by God. Some may criticise this point that if conscience has its originality in God then conscience is not responsible action. I think Butler would not agree with this argument. Every person has his own absolute conscience to do the right and shun the wrong.

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*"Pray for power which none can bend" — Rig Veda*

*"The face of tyranny is always mild at first" — Racine*

# LAUGH

Interviewer : How do you spell Missisipi?

Applicant : The river or the state, Sir ?

\*\*\*\*\*

Investigator: Are you a natural-born citizen of India?

Anxious witness : No, Sir, I am a scissorian.

\*\*\*\*\*

Your word is just as good as the Apples :

Customers : "Three of those apples you sent me were rotten, I am bring them back".

Store Keeper: "That's alright Madam, Your word is just as good as the apples".

\*\*\*\*\*

A policeman broke into a house where a real fight was going on, "Who is the head of the family ?" the policeman asked.

Woman : "That is what we're trying to settle right now".

\*\*\*\*\*

"Have you a lawyer"?

"No, I really don't need a lawyer", the prisoner told the judge "I've a lot of friends in the jury"

\*\*\*\*\*

(outside a concert hall )

"What a singer! His voice filled the hall".

"Yes, several of us had to leave the hall to make room for it".

\*\*\*\*\*

"You are acquitted ", said the Judge, "Of the charge of beginning. You can go home to your wife now".

"Thank you, your honour ", said the convict, "but which one ?"

\*\*\*\*\*

Lecturer : "Tell me three words used by most of the college students".

Student : I don't know.

Lecturer : That's correct.

\*\*\*\*\*

Rule No.1 : The boss is always right.

Rule No.2 : If the boss is wrong see Rule No.1.

\*\*\*

*"Since every present will in the future be a past  
— our actions today will directly determine how  
we live in the future. In which case, we must take  
completely responsibility for what we are and what  
we will be "*

*— Swami Vivekananda*

*"Our strength is not in politics, prices or production  
or price-controls. Our strength lies in spiritual  
concepts. It lies in public sensitiveness to evil. "*

*— Herbert Hoover*

# DO YOU KNOW ?

Prof. H. langrai,  
Shillong College.

1. India is the third largest producer of tobacco in the world.
2. About 533 million kgs of tobacco are produced every year in India.
3. About 426 million kgs of tobacco are consumed in India.
4. About 337 million Indian are consuming tobacco.
5. More than 95 billion cigarette sticks are produced in India at present.
6. Tobacco contains one to three percent of nicotine.
7. Average smokers absorb about two milligrams of nicotine from one cigar.
8. About 70 percent deaths occur in developing countries for taking tobacco.
9. About ten lakh Indians are dying every year because of tobacco.
10. Smoking shortens life span by 22 years of life expectancy.
11. Smokers are ten times more prone to lung cancer than non-smokers.
12. It is feared that 12 million people will be killed by tobacco each year.

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*"Parents wonder why the streams are bitter when they themselves have poisoned the fountain " — Chinese proverb*



# *Social Aspect of National Service Scheme*

Prof. H. langrai,  
Shillong College.

There are two important programmes launched by the Government for the Indian youth. They are (i) Nehru Yuvak Kendras for the non-students youth and (ii) National Service Scheme for the youth belonging to the student group. National Service Scheme is about thirty years old. They are established in almost all the colleges in the country including professional like Medical, Engineering etc. It is designed to develop national consciousness and to provide opportunities to work for the nation.

The term "Social" implies that there is a group of individuals who relate to each other. Each individual too, has many aspects which relate to one another, though they function in their own way. The eye, for instance, is for seeing, is a part of the body, the ear for hearing, nose for smelling, hand to touch, feet to walk and run and so forth. It is no wonder too in the world of plants there are roots, stem, leaves, flowers, fruits etc. comprise the body called plant. Each part work efficiently for the development of the whole body. This can be applied to human beings in the sense that we exist together, feel for one another, share one's joy and sorrow, stand in unity, live and work together and so on; this leads to the commitment to one's own family and by which the country and the world is becoming our ultimate family. The famous National Integrity song goes;

We shall overcome .....

We'll walk hand in hand ....

We shall live in peace .....

We are not afraid .....

Today/Someday.

According to Psychologists, man possesses the instinct of gregariousness. Aristotle once said that man is a social animal. Therefore, the words HE, SHE, YOU and THEY accompany him from his birth till death.

They also convey to him messages like, to confirm to the rules and regulation, norm and standard, customs, sanctions etc. Though some people believe that these standard are given by God and others, by nature; fact remains that they exist to lead, guide and control people at different time, situation and condition. As one unfolds his powers, by the process of growth and maturity; relationship and responsibility thrust him more and more.

At all stages of life, man has to act a certain role. For instance, a child is to imitate and obey, and adult to build, and an old man to suggest etc. Moreover, he has to draw out his best - physically, mentally and spiritually so that he can enter meaningfully into the world of social, economic, political, aesthetic, cultural and other realm. Sometimes, it may take time to really understand that we are living a very short life, we have a mission, and we should do our best or something worthwhile in the mission. With this end in view we will be satisfied or not satisfied if our mission is fulfilled or unfulfilled.

National Service Scheme is one of the agencies which initiates worthwhile objectives. It stands for unity of ideals and goals. In the place of diversity, it provides scope for social contact and co-operation. It consolidates human and material resources for a desired end. No matter of what position we are, the richness of all wealth is to KNOW YOU. Obviously, if we know our ownself, we can also know others. It also means that if we can govern ourselves, we will be able to govern effectively others. With a limited resources and time, students life is a very crucial stage. No doubt the mind is very essential but the body is not that unimportant; though individual is very important, social should be equally important, and student activity is also at par with non-student activity in building up the nation. Hence, the need of the hour is such dedicated and enlightened young who dares to say YES for Equality and Justice. and that they can lead their country.

The motto of the NSS is NOT ME BUT YOU. Vivekananda has once sounded that the education today has to be not only national but also nation making and that he might learn to be a man and help. By experience we can expound that a good father fling his life for the safety of his family, a boar for the safety of its cubs, a hen for his own chicks, a captain for his own ship, a citizen for his own state and a patriot for his own country. Hence the role of student is not diminished. A student is such an

active and dynamic agent to save and change his society to the better plans and take his country to a higher height.

It reminds me of the Englishman's saying, "Who dies if England lives, who lives if Englies dies". Philosophers of our soil have also stated that we are not born for ourselves. Hence to serve others is our birthright. I also believe that everyone has the potential to do something for the welfare of his society or nation. Regarding this, students have also to learn that the life we live is in and for the society. The following steips in the student life would illustrate their roles :

### 1. *Knowledge :*

One of the scales by which we are measured is social scale. One of the instrument to be used would be "How many persons do we really know?" Knowing people is somehow time taking, difficult and requires or demands many things. From another angle, if we can pee with Tagore who saw God in human being, we would then like to know not only the wel-to-do but also the poor and helpless. It may also be asserted that knowing people is a part of our knowledge of God. So Knowledge is a very important step.

### 2. *Emotion :*

Social service helps imbibing the positive feeling and attitude towards other people. It forms the values of love and fearlessness. From the other side, it does away with Social weaknesses like jealousy, hatred, apathy, narrow mindedness, or such ill feelings. NSS in general seeks to ease human's lives and also extent their lives further. It may also creates a feeling of warmth and relationship with people. Hence, it adds joy to the heart.

### 3. *Action :*

NSS demands action. It stands on the right footing to fight evils and to promote justice. Its target is progress and prosperity. It cares for others. At times, it is sacrifice. A sacrifice is usually burnt on the altar of love. It does not mean for an animal to be deserted. Hence social service stands for human welfare.

The objectives of National Service Scheme as envisaged by the Government of India in its manual throw light on the social aspect. There are enumerated as :

- i) understand the community in which they work;
- ii) understand themselves in relation to their community;
- iii) identify the needs and problems in the community in the solution of which they can be involved;
- iv) develop among themselves a sense of social and civic responsibility;
- v) apply their education in finding practical solutions to individual and community problems;
- vi) develop competence required for group living and sharing responsibilities;
- vii) gain skills in mobilising community participation;
- viii) acquire leadership qualities and democratic attitude;
- ix) develop capacity to meet emergencies and natural disasters; and
- x) practise national integration.

To conclude, National Service Scheme does not limit to the awarding of a certificate nor for a credit for higher purposes but, human qualities for a desired end. In other words, it leads our students towards building their nation. Let us, therefore, join hands together under the banner of National Service Scheme.

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*"Every nation has the government that it deserves"*

— Joseph De Meispre

# TODAY'S YOUTH PROBLEMS

N.M. Rajee, *Ex-student*

Youth represents the energy of the present and the hope of the future. This period is one of strange stresses and strain, storms and strifes.

During my student days (1972-76) as the Editor of the College Magazine, I had the opportunity to write in the College Magazine on the theme of "Youth and Ideals). Since that time till today, it has been a long and arduous journey when I come again to meet you, my friends through this article. Today what I can say is that the years of your studies will one day be passing by where you come to work you will bring with you what student days have generously gave you. Missing the chance here you will certainly miss forever.

The problems of the youth today are of more serious concern than ever before. This concern with the parents, teachers and other educational institutions which generally work for the youth welfare and development. It is therefore imperative that the whole intellectual outlook is anguished over the various characteristic needs, interest and growth potentialities of maturing youth. To meet the challenge, concerted effort is to be made with more roudable vigour backed by idiological conviction profound knowledge and dedication to the work and profession. Startling changes have taken place in the entire structure of our economic, social, industrial and political systems. Life has become more complex, intricate and subtle. Naturally therefore the question arises: what are the reasons?

The disturbed mental condition/anti-social behaviour and maladjustment amongst youth may be found in complex pychological, social and economic factors. Pychologically, the youth has physical needs, the need for achievement and recognition and the need for emotional security. Socially, changing social and cultural system has created disturbed mental condition among them that ultimately has created a feeling of social insecurity in their minds. Economically, the unbalanced growth of economy, the emerging gap between the rich and the poor, the rapid growth of competition, lack of scientific and technical know how, growing independence from parents economically and attempting to seek relation

with adults on an equal footing, all these ambivalent behaviours have created serious mental imbalance in them. Besides there are certain other factors which have greatly influenced and contributed towards creating the disturbed mental condition of present day youth.

Overcoming the problems seem to be difficult. The sport facilities and mere education are only of very little help. Young men now have to search their own hearts that too in close cooperation with their parents, teachers and educational institutions. They should fully utilise the physical needs, seek educational guidance according to their ability, aptitude and interest. College or University Guidance Bureau should be available. Career masters are to be sought to provide subject guidance. All these will certainly go a long way in helping and channalising the youth talents.

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*"We commit mistakes because we are weak, and we are weak because we are ignorant. Who makes us ignorant ? We ourselves. We put our hands over our eyes and weep that it is dark. Take the hands away and there is light. The light exists always for us, the self-effulgent nature of the human soul. Do you hear what modern scientific men say ? What is cause of evolution ? Desire .... Continue to exercise your will and it will take you higher. The will is almighty."*

— Vivekananda

*"Our great national sin is the neglect of the masses that is the cause of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for.*

*The only service to be done for our lower classes is to give them education to develop their individuality. They are to be given ideas. Their eyes are to be opened to what is going on in the world around them and then they will work out their own salvation.... Ours is to put the chemicals together, the crystallization comes in the law of nature "*

— Vivekananda



# POKHRAN II

## *Its Impact on Indian Economy*

**Prof. (Mrs) Rakhee Bhattacharya**  
Deptt. of Economics

The nuclear explosions at Pokhran on May 11th and May 13th, 1998, doubtlessly a path breaking achievement for Indian scientists. The BJP-led government has said that the "tests were carried out in the wake of the growing threat to national security and were not aimed against any particular country."\* Both within and outside the national boundary, Indians have celebrated this historic moment, testifying the achievement of Indian science and its scientists.

This initial euphoria and a near total unanimity in respect of the success recorded at Pokhran, however, seems to be in the wane, owing to perhaps the anticipated adverse impact due to tight economic sanctions imposed by different developed nations, particularly US and Japan.

Let us try to have a brief sketch on the likely impact of these sanctions in our economy and how far these sanctions will hit our economy in the coming days. The sanctions imposed by these western countries, especially by US (at varying degrees) are being primarily in the form of suspension of foreign aid. (excluding humanitarian aid and agriculture related products).

The RBI has estimated a total loss of the inflow of foreign exchange due to this suspension of foreign aid to India at worth of US \$ 2.8 billion from all the donor sources. These include US, Germany, Sweden, Denmark and Japan. Japan being the single largest donor of the Official Development Assistance (ODA), currently amounted to US \$1 billion annually, has frozen most of its amount (though temporarily). But it would be interesting to highlight that the Japanese aid is mostly 'tied' aid, linking to the purchase of equipments from Japanese manufacturers. So any stoppage of aid from them actually becomes mutually harmful for both the nations.

\*Ref : The Times of India, June 13.

Our eminent economists have assured the people of the country that this stoppage of bilateral aid flow to India will not drastically hit our economy, since this amount of inflow is as small as less than 1% of India's GDP. In fact, this aid cut would actually effect the functioning of NGOs in the country, since a significant portion of this is routed through them and rest goes to India's social sector, like rural development, environment, housing etc.

It is also being assured to us that major US sanctions on the following lines can eventually be managed properly by the country. viz., (1) absolute stoppage of military aid, (2) automatic cut-off of official credit lines by US Exim Bank on the purchase of Boeing jets from US (3) complete cut-off of the Government to Government aid and (4) restrictions on American banks to extend finance to Indian public sector banks. The policy makers opine that since none of these heads are so urgent for India's present economic scenario, negotiation with US in these fronts can always wait and India can postpone these activities for some more time.

The US has estimated a total loss for India due to the imposition of sanctions etc., worth of US \$ 20.63 billion. This has been counter-estimated by Ministry of Finance, Government of India at worth of US \$ 1.14 billion, by saying that most of these US estimates are notional.

As for instance, it is again interesting to know that at least 13 out of top 20 globally accepted American companies are keenly engaged in exploring our large Indian market. Another estimate by US administration says that these Overseas Private Investment Corporation (OPIC) would support the American business worth of \$ 10.2 billion, just by extending their trade activities with India. Therefore, it is obvious that any kind of restrictions on OPIC would again be harmful for US and India as well in long-run.

Thus, over and over again our politicians and economists have been assuring us by saying that the impact of the imposition of sanctions by some developed countries on India against its nuclear tests would be easily bearable by the country. But in reality to tackle this whole situation, it is imperative for Indian economists to pay utmost attention to a sound financial management for our economy. This can be done by encouraging more foreign investor — friendly policy which can ensure larger inflow of foreign exchange from different alternative sources like multi-national corporations from countries like Britain, France and remittances from NRIs to counter the present stoppage of inflow due to sanctions.

Another very important aspect which India ought to pay attention is that there should not be any further US restrictions against us. Any further hardline decision of US, like sanctions on export of Indian products to US market (presently \$ 2.5 billion worth) or for instance, collecting at least 51% votes from Western hemisphere (including World Bank) to stall new nation to a great extent in the long run. Such kind of move will surely give a stop to India's march towards the goal of self-reliance.

Thus the need of the hour certainly is a clearly directed economic and political policy planning, aimed at achieving the goal envisaged by our national leaders. Any attempt to ignore the fallouts of these unwarranted and uncalled decisions on the part of the handful developed nations might, at least temporarily push our developmental plans in the backyard. While rigid external policy of India might further aggravate the situation, a proper planning in respect of internal financial management is a must for us at the moment. It is therefore necessary for our leaders to rise above party affiliations and to secure the best that is possible for us. We hope and believe that the people of India would rise up to the occasion to claim for our rightful position.

Sources :- For all kinds of statistical informations, this write-up relied on some articles of all recent issues of EPW and some of the national dailies.

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### ***Three things necessary for great achievements :***

**1. Feeling :** *"Feel from the heart. What is in the intellect or reason ? It goes a few steps and there it stops. But through the heart comes inspiration."*

**2. Practical solution :** *Instead of spending energies in frothy talk, way must be found out to put the feeling into practical action.*

**3. Stead fastness of Purpose :** *There must be a determined mind, 'the will to surmount mountain-high obstructions'. 'Have you got that steadfastness ?' 'If the whole world stands against you, sword in hand, would you still dare to do what you think is right ?'*

— Vivekananda

(Ref : Education. ed Avinashilingam, T.S, P. 74-75 Sri Ramakrishna Mission Vidyalaya, Coimbatore - 20, Tamil Nadu)

# Karmayoga — *Implication & Relevance*

**Prof. Ranjit Deb,**  
Head,  
Deptt. of Philosophy

Man today, as ever, is at crossroads all around. He wants to progress but does not know which way to proceed. Beset with never-ending problems of all denominations, he moves with faltering steps. As a moral agent he is, more often than not, confronted with conflicts of duties which perplex him beyond measure. As P. Nagoraja Rao observes:

" The modern man inspite of his immense knowledge and astounding powers of organisation is still no near to social peace or individual happiness. He is stricken by anxiety, cloven by emotional conflicts, beset by economic insecurities and assailed by political doubts, and hence, knows not his duties" (*Essays In Indian Philosophy and Religion*, Lalvani Publishing, Bombay, 1971, P.130).

All this is because a worldly man never stays in a perfect state. He is often assailed by several temptations and feels unnerved; he doubts and is unable to decide; he is 'enveloped by ignorance about the beginning and end of things'; his scientific knowledge and skills and technical power make him feel autonomous and proud but he is unable to use them aright, unable to use them for social good. ' He is at times a paradox to himself ... He swings between mania and depression, he is a pendulum between a tear and a joy '.

It is to such a distracted and tormented man that the *Geeta-Karmayogo*<sup>1</sup> is prescribed — it being the panacea for all the earthy pains of the soul.

Like its psychology, the ethics of the *Bhagavad Geeta*<sup>2</sup> is inseparably related to its metaphysical view that the embodied soul is nothing but a part of the Universal Soul, manifested in different names and forms.

All the Indian philosophical systems, including the atheistic systems (barring, of course, the Carvaka Materialism), believe in the doctrine of *Karma* (*Karmavada*) in one form or another. In the *Bhagavad-Geeta*, we see Shri Krishna teaching Arjuna<sup>3</sup> the art, not of warfare as such but, of *Karmayoga*.

Plato conceived of three classes of people comprising his Republic — the Philosopher-Kings, the Guardians of the State and the Artisans. But for Indian thinkers, the entire mankind fall under four castes or classes according to their *gunas* (i.e. qualities). These are *Brahmins*, *Kshatriyas*, *Vaisyas* and *Shudras*. And individuals belonging to each of these four castes have their distinctive actions (i.e., duties) appropriate to their psycho-physical make-up. The study of scriptures, worshipping and meditations, acquisition and dissemination of knowledge etc. are the natural duties of *Brahmins* in whom the *sattva-guna* is predominant. *Kshatriyas*, with the preponderance of '*raja-guna*' in their constitution, are duty-bound to maintain majesty, bravery, generosity, firmness and must fight till death while engaged in rightful battle (*dharmayuddha*). Similarly, the *Vaisyas*, having a good share of *rajas* in their making, are to perform duties like doing business and trade, cultivation of land and production of crops, protecting cattle. While the *Shudras*, with preponderance of *tamas*-quality in them, are fit for no other activities than serving the other three classes of people.

Arjuna, belonging to the caste of *Kshatriyas*, was advised by Krishna to take up arms against the enemies, remain unperturbed and perform his duties of warfare — his *svadharma*<sup>4</sup> — steadily. But he must fight as a *Yogin*, performing his duty only for duty's sake and not for the sake of reaping any benefit therefrom and not propelled by any attachment or aversion<sup>5</sup>. This *Niskama-karma* or *Karmayoga* is the central teaching of the *Geeta*.

The *Karmayoga* ideal is in keeping with the psycho-biological nature of man. It makes *svabhava* (original nature) the determinant of *svadharma* (performance of duty) and anticipates Bradley's concept of 'My station and its duties.' Act we must. Activity is in the very nature (*prakriti*) of man. He cannot live without activity of some kind even for a moment<sup>6</sup>. Yet action, if it is *sakama* (motivated), holds man in bondage and is the cause behind man's inhumanity to man, man's listlessness and anarchy among nations. The only way out of this predicament is *Niskama Karma* which effects a golden mean between the opposing ideals of *Pravritti* and *Nivritti*. The former is a positive ideal of worldly

attachment and a life of activity aimed at securing physical pleasure and material gains. The latter, on the other hand, is a negative ideal of absolute renunciation of activities of all kinds.

As different from both, *Karmayoga* is at once a positive and a negative ideal. It speaks for freedom *in* and not freedom *from* action. Its ideal is not world negation but only self-abnegation. The *sannyasa* or renunciation implies giving up not the performance of action (for action is greater than inaction) but the desire for the fruits thereof and the sense of agency <sup>7</sup> This is not *karma-sannyasa* but *karma-phala-sannyasa*. The sacrifice of '*karma-phala*' is held in high esteem by the author of the *Geeta* as real *Yajna* <sup>8</sup>. Not all action is *Karmayoga*, nor all giving up renunciation. The ideal of *Karmayoga* requires us to lead an active moral life and still escape the bondage that our action forge for us. The active moral life is to be lived in a particular spirit. And it is this spirit that quite paradoxically transmutes activity into a condition of freedom from bondage.<sup>9</sup>

### What karmayoga is not

It needs be pointed out that egoless action (*Niskama-Karma*) does not mean an unconsidered action or vague speculation. It is not a blind, mechanical, instinctive action solely guided by the utilitarian principle of pleasure-seeking and not by any pre-vision or idea of a goal.

The morality of the karma-yogin lays stress on self-control and not on repression ... It equates duty with one's nature (*svabhava* with *svadharma*) <sup>1</sup>. Hence an enlightened understanding is a pre-requisite for *Karmayoga*. It is not blind since it takes the intellect into action. The agent, doing from a sense of duty and unobsessed by the idea of the result or unmoved by temptations of all kinds, efficiently performs his duty with equanimity and concentration without trying to adopt any unscrupulous means to achieve his end.

From the above, it also follows that *Niskamakarma* is not motiveless in the absolute sense of the term. The author of the *Geeta* is well aware that motiveless action is psychologically impossible. He only denies selfish motive. In fact, there is a strong central motive that actuates a *Karmayogin*. And this is his *Isvar-priti* (love of God), his ever-readiness to carry out God's ideal which leads him to see the presence of God in everything, everywhere and everywhen.

Again, *Karmayoga* is not an exclusive ideal, meant only for a few privileged or extraordinary men.

It is within the reach of all of us. It is universal and comprehensive in its scope. It does not make impossible demands on men; nor does it say that all must do the same thing. It is thus not a rigid, ascetic and repressive way of life. By stressing self-control and moderation, *Karmayoga* paves path for an all-round development of man. By conferring on man the responsibility of his own action, it affirms the dignity of man as a moral agent. Its message is essential to the social upliftment and 'the spiritual regeneration of man and is applicable to all men and at all times'.

Lastly, *Karmavada* is not fatalism.

Man's actions, no doubt, are partly determined. But this determination is by the dispositions (*samskaras*) of the self itself and not by any cosmic caprice,<sup>10</sup> nor by any external force.

Human origin has a history. This history is not merely the result of either his heredity or his environment, but of his own actions performed in this and previous life : The total past karma of a man is called his *Sanchita* (accumulated) *karma* ; and the portion of karma he has to finish in a particular rebirth is his *Prarabdha* (commenced) *karma*.

By performance of actions selflessly, a man ceases to be affected by his *Sanchita karma*. The practical discipline that begins with *Karma-yoga*, in the *Geeta* sense, purifies the heart and fits a person for knowing the truth.<sup>11</sup> So the doctrine of *Karmayoga* reconciles freedom with necessity and does not conflict with progress. The faith in the Law of *Karma* enables a man to work for the future with confidence, unmindful of what may happen in the present as the result of our past actions over which we have no longer any control.<sup>12</sup>

Thus *Karmayoga* solves the different problems of action that confront a man — ancient or modern. Its emphasis on *Varna dharma* and *Ashrama dharma* solves the problems of *what* and *when* of actions. It must be pointed out that the *Varna-dharma* is not the same as the modern division of labour. While the latter is artificial, externally imposed and fraught with conflicts of 'haves' and 'have-nots', the former is psycho-biologically determined, natural<sup>13</sup> and non-violent action. To the question *why to act*, its answer is curt : Man cannot remain at rest,



even for a moment, without some or other action. He cannot but act, so he must act properly.<sup>14</sup> Kant's dictum is : " Thou canst, therefore, thou oughtst." To the greatest problem of *how to act*, its only prescription is : the *niskama-way*. The Geeta-teaching is secular, its value is universal, its appeal is international.

The religion of the *Karma-Yogin* is the genuine spiritual religion the world needs. "Its enduring value is not only for Indians, but for all mankind" (Aldous Huxley). To quote Rishi Aurobindo : "... the greatest gospel of spiritual works ever yet given to the human race, the most perfect system of Karma-yoga known to man in the past is to be found in the Bhagavad-Gita. In that famous episode of *Mahabharata*, the great basic lines of Karma-yoga are laid for all time, with incomparable mastery and the infallible eye of an assured experience. It aims at the secret of dynamic, and not only static, identity with the inner presence. Self-surrender is indispensable to the supra-mental change. It is through its action that dynamic identity is possible."

### Notes and References

1. 'Karma' stands for any action — whether thought or speech or physical activity; Yoga means union. So according to *Karmayoga*, properly performed action (i.e. duties) paves path for realisation of God within, unites the individual soul (*Jivatma*) with the Universal soul (*Paramatma*). In a word, योगः is really a tested technique of performance of right actions ( कर्मसु कौशलम् ).
2. The *Bhagavad-Geeta* is an episode in the *Bhisma Parva* of the *Mahabharata* (Chapters 25 to 42).
3. Arjuna represents the worldly man, often in a state of confusion and helplessness, tormented by the conflicts of duties, shirks duties and looks for the rightful path. He is, therefore, the chosen instrument for Lord Krishna, the Universal Teacher, through whom to give the real wisdom to the whole world.
4. स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।

The Geeta III, 35

5. Kant's moral principle of *Categorical Imperative* comes near the Geeta-ethics of *Niskama-karma* by laying emphasis on 'duty for duty's sake', although in many other respects the two theories differ widely.

6. न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।  
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

For none can stand even for a moment not doing work; everyone is made to do action helplessly by the modes born of Prakriti.

The Geeta III, 5

7. प्रकृतेः कियमाणानि गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥

While the actions are being entirely done by the modes of Nature, he whose self is bewildered by egoism thinks that it is his "I" which is doing them.

The Geeta III, 27

8. The Karma-Yogin is a real Jnanin and a real Bhakta. He brings his devotion to action. Work is worship for him. The Yogin of the Geeta is considered greater than the ascetic and greater than the man of ritual. In the words of Vivekananda, "The spirituality and divinity that was attained by Buddha through meditation and by Christ through prayers can be attained by performance of one's action without any attachment."

9. In his *Inspired Talks*, Vivekananda advises us, "Neither seek nor avoid; take what comes. This is freedom — to be affected by nothing. Do not merely endure; be unattached." (P.54, 13th ed., 1980. Sri Ramakrishna Math, Madras)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥

When one does not get attached to the objects of sense or to works and has renounced all will of desire in the mind, then is he said to have ascended to the top of Yoga.

The Geeta VI, 4

10. न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥

The Lord neither creates the works of the world, nor the idea of being the doer, nor the coupling of works to their fruits; nature works out these things.

The Geeta V, 14

11. तस्मादसक्तः सततं कार्यं कर्म समाचर ।  
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥

Therefore, without attachment perform ever the work that is to be done; for by doing work without attachment man attains to the highest.

The Geeta III, 19

12. "There is thus nothing in the doctrine which either eliminates responsibility or invalidates self-effort ... The important point about the *karma* doctrine then is that, paradoxical though it may seem, it inspires us both with hope and resignation towards what may occur in the present. That is not fatalism, but the very reverse of it." (M. Hriyana : *Outlines of Indian Philosophy*, George Allen & Unwin Pvt. Ltd, 1973, p. 130).

13. चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः

The four fold order was created by Me (The Supreme Self) according to the division of quality and active function.

The Geeta IV, 13

14. नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।  
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥

Do thou action thus self-controlled, for action is greater than inaction; even the maintenance of thy physical life cannot be effected without action.

The Geeta III, 8

"Since every present in the future will be a past, our actions today will directly determine how we live in the future. In which case, we must take complete responsibility for what we are and what we will be."

— Vivekananda

"Moral excellence comes about as a result of habit. We become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts."

— Aristotle



## NATIONAL CONFERENCE & EXHIBITION ON SCIENCE & TECHNOLOGY ( MAY 27 – 30, 1998 )

Principal Mrs. Lyngdoh addressing in the Valedictory function and on the dais are : (L to R) Dr. B.P. Bhattacharyya, Sri T.H. Rangad, Sri R. Kharpor, Sri R.K. Datta and Dr. S.K. Gupta.

## CULTURAL FUNCTIONS BY THE STUDENTS ON THE CONCLUDING DAY OF THE CONFERENCE

Khasi Dance



Manipuri Dance





# CULTURAL FUNCTIONS BY THE STUDENTS ON THE CONCLUDING DAY OF THE CONFERENCE

Cheraw (Bamboo) Dance

Bihu Dance



Jaintia Plate Dance

# GAMES AND SPORTS

## — *A brief report of recent events and achievements*

For last many years Shillong College has been accredited as one of the best colleges in games and sports under the North Eastern Hill University. Our college does not simply participate in games and sports but pays much importance in this field. Many students are directly or indirectly benefited through games and sports from our college. Some of them have got government jobs, others got chances for travelling to different parts of our country and some of them got benefits in both physical and mental developments.

In our college, we not only appreciate the sports-persons but we give special considerations, including consideration for giving admission, to those talented students who have got State and National certificates in games and sports.

Shillong College remained Champion in Cricket for last three years in succession in the N.E.H.U. Inter-college Tournaments. We hope that we can maintain the same standard in coming years too. In 1998, we were proud to have Mr. Tarak Kharpran, who participated in both National and International Boxing competitions and also who brought honour to the college by winning the Gold Medal in below 50 kg. category during the last N.E.H.U. Tournament at Aizawl. He was awarded as the Best Boxer. Mr. Doughlas A. Jyrwa and Mr. Patsha Mylliem Umlong received Medals in their respective categories in Boxing. Mr. Lalremsiama was another student who won Gold Medal in Best Physique and was awarded Master N.E.H.U. in 1998, at Aizawl. Our team is the holder of the Champions Trophy in Basketball (Men) and Runners-Up in Basketball and Volleyball (women) held at Tura

last year. In Football, our players are still maintaining the Championship in Zonal Tournaments and had occupied the third place during Inter-Zonal Tournament, 1998 at Aizawl. Our students have performed well in other events such as Table Tennis, Badminton, Chess, Athletics etc., during the decade. Many of our student players represented N.E.H.U. for Inter-Varsity Tournament in various items during last few years.

Shillong College gives topmost priority to sports among other curricular activities and we keep a large amount of fund allocated for this purpose. We are always organising our College Week every year and games and sports therein occupy a major part during the occasion. Not only students, the teachers of our college also actively participate in sports. We hope that we shall do better in the years to come making our college all the more renowned and our students all the more expert in the field of games and sports.

K. D. Ramsiej,  
Prof-in-charge,  
Sports and Games





# *Khasi Section*





# U Rakot\*

Da I Fairly Flora Lyngdoh,  
IIIrd Year B.A.

Ha ka por mnihyndal la don u Rakot, ha ka dur ka sim, uba kyrteng u Lasso bad u ju shong ju sah ha uwei u diengbah. Une u Rakot u juh sngewtynnad ban bam ia ka doh briew. Haba u la kem ia ki briew na ki jaka ba marjan, u ju leit rah shaduh sha Tibet, hangta u sa pyniap ia ki khlem don jingisynei ne jingsngewsynei, bad u sa bam duh bam dam. Ka kyrteng bad ka nam jong une u Rakot, kala saphriang sawdong, haba ki briew ki iohsngew shaphang jong u, ki suhjer ka met ka phat naduh khlieh haduh sla kjat ryngkat bad ka jingtieng kabym don thylliej shuh ban batai. Kumta, ki briew kila phai sha ki lei lum lei wah ban ri ban da ia ki bad ban pyllait ia ki na ka kti jong u Rakot. Ia kine ki jingud ki briew la iohsngew bad shah shkor da ki blei jong ki, kiba kyrteng U Komsu Thing; kila ia shong pyrkhat ban leh kumno shaphang une u Nongpynjot ? Khatduh khatwai da kawei ka jingmut, kila ia rai ban pynkut noh ia kane ka jingsniew kaba la pynduh ia ka suk ka sain jong ki briew, da kaba pynkut bad pynwai noh ia ka jingim jong une u Rakot.

Nyngkong eh kine ki blei kila ialang lok bad u Niangniuh, uba lah bad don bor ban pong ia ki dieng ki siej ba kin long thliew, hadien kata ki sa phah ia u ba un leit bad ban pong thliew ia u dieng ha kaba shong une u Rakot. U Niangniuh ula leh ia ka kamram kaba la bynshet ha u bad tang shikyllipmat u dieng ula kyllon. Kumta u Rakot um don jaka ban shong ban sah shuh bad ula shu iaaid wir na kawei ka jaka sha kawei pat. Hynrei, kane kam shym la wan rah ia ka jingkut jong ki kam sniew jong u, bad kala long pynban kum ka jingpynsaphriang shuh shuh sa sha ki jaka kiba kham shajngai. Haba ym shym la lah ban pynsangeh ia ka jingleh une u Rakot, ki blei kila phah sa ia u Ramnam, u riewshlur ba pawnam, ban pyniap ia une u dusmon. Mar syn iohsngew ia kane, u Rakot ula sngew sheptieng shikatdei eh bad ula phet bak, hynrei kat shaba u phet, u Ramnam u buddien. Ha ka jingbud dien kaba la jngaibah, u Ramnam ula ioh ia ka kabu kaba biang eh ia u Rakot ha ka them Tista. Hangta, ula pyniap ia u bad sa ka patar lyngkhot lyngkhai, ia ki dkhot met jong u la bret ha ki sawdong jong kata ka jaka. La ong ba, na ki doh lyngkhot jong uta u Rakot, sa mih ki thliem bad ki skainpyrjong bad ki shyieng jong u, kila kylla maw lut.

\* la kane ka jonglathuhkhana shaphang u Rakot, la sot na ka kot jong u George Kotturan, kaba u jer kyrteng ka "Folk tales of Sikkim".

# *Ka jingiathuh khana Shaphang ki ar ngut ki Shipara*

Johny Rynjah,

IIIrd Year B.A.

Mynhyndai ki ong ba ka wah Umngot bad ka wah Umiew ki ia dei shipara. Te ha kawei ka sngi ba ki ia leit jingleit ki ia kynduh ha lynti bad kren. Ynda ki la ia dep ia kren ka wah Umngot ka ong ia ka wah Umiew ia hep ngin ia leit ryngkat. Hynrei ka Wah Umiew ka ong ngam pat leit phi, ngan ap shwa ia ki khun bynriew kiba dang leit siew sha iew sha hat. Ynda ioh sngew ia ka jubab na ka Wah Umiew ka Wah Umngot pat ka pynphai ktien da kaba ong, phi te mei Umiew phi bha mynsiem palat ba phi ap sa ia ki Khun bynriew. Ngan nang jam noh manga mo namar nga te ngam ju ap iano iano, nga rat beit bad nga rat lang kat kiba wit ha ka lynti iaid jong nga.

Te mynta ha kine ki sngi ngi iahi bad ka Wah Umiew ka long shisha ka Wah kaba ap ia ki khun bynriew bad haduh mynta ym pat ju ioh sngew ban don kano kano ka jingjia kaba sngewsih ha ka Wah Umiew. Hynrei ka Wah Umngat pat ka long shisha ka wah ka bym ju ap iano iano bad kaba rat beit ia kiba wit ha ka lynti jong ka. Te ngi iohi ba ka Wah Umkhen, ka Wah Polo, ka Wah Damsite bad kiwei kiwei de ki wah kiba dei na ka Wah Umngot ki ju leh ne ki ju don ki jingjia kiba pynsngewsih ia ki Khun bynriew.

Mynhyndai mynba baroh ki jingthaw jong U Blei ki dang lah ban iakren kum u briew la ong ba ka sngi, ka lyer, ka um bad ka ding ki ia long shipara. La ong ba ha kawei ka sngi ka Kmie jong ki ka khlad noh na kane ka pyrthei. Ka sngi namar ba ka dei ka khun nyngkong ka kwah ban tep hi ia la ka Kmie. Te kumta ka pan jingbit na ki para ba kin shah ia ka ba kan tep ia ka Kmie. Ki para ki ia mynjur ia kane ka jingpan ka sngi bad ki shah ia ka ba kan tep ia ka Kmie jong ki. Ka sngi ka tep ia ka Kmie da kaba shu thang da ka bor ba ka don. Hynrei kamshym la lah ban

thang lut bad ki shyieng ki shruh ki sah kumjuh. Ka lyer ynda ka iohi ia kane ka jingleh jong ka sngi ka ong ia ka sngi, Ko Kong Sngi, balei phi leh bein ia ka met iap i mei haduh katne katne, nga pangnud ban iohi ia ka met iap i mei ba kan shu sah kumne. Te namar kata ai ngan tep noh manga ia i mei. Ka Sngi, ka um bad ka ding ki shah ia ka lyer bad kan tep noh ma ka ia ka Kmie jong ki. Ka lyer pat ka tep ia ka Kmie da kaba shu rah kat shaba ka beh, bad ka ruh kam shym lah ban tep ha ka rukum kaba dei. Ka um haba ka iohi ba ka lyer ruh kam lah ban tep ia ka Kmie. Ka sngewsih kthang bad ka iam pangnud. Te kumta ka pan jingbit na ka Sngi, ka lyer bad ka ding ba kin shah ia ka ba kan tep noh ma ka ia ka kmie jong ki ka um ynda ka la ioh jingbit ban tep noh ma ka ia ka Kmie; Ka tep da kaba shu song kat shaba ka tuid hynrei ki shyieng ki shruh ki paw pyrthei biang hadien katto katne sngi harud wah. Ka ding haba ka iohi ia kane ka jingleh jong ka um ka sngewsih bad ka iam paid dhnud marwei marwei. Ka ding kum, ka khun Khatduh ka sngew ba ka ruh ka don ka hok ban tep iala ka Kmie. Te kumta ka ong ia ki hymmen jong ka ba kin shah ba kan tep noh maka ia ka Kmie jong ki. Ka Sngi, ka lyer bad ka Um namar ba kim shym la lah ban tep kila ia sngewrem bad ha kajuh ka por ki sngewkmen ruh ba ka para Khatduh jong ka ka Kloi ban shimti ban tep noh ma ka. Ynda la ioh jingbit na ki hynmen, ka ding ka tep ia ka Kmie da kaba shu thang suki suki bad jai jai haduh ban da kylla dpei lut ki shyieng ki shruh baroh. Ynda la dep tep ia ka Kmie, ka ding ka dap da ka jingkmien kaba khraw namar ba dei tang ma ka kaba la lah ban tep ia ka Kmie ha ka rukum kaba dei bad ka ba biang.

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## PROVERBS

1. If you want to leave footprints on the sands of times, don't drag your feet. — Arnot Sheppard in Woman World.
2. Statistics are no substitute for judgement. — Henry Clay.
3. Keep your eyes wide open before marriage, half shut afterward. — Benjamin Franklin
4. For men may come, and men may go ; but I go on forever. —The Broke.

# Ka Shillong College

Mawri-Akor Lyngwa  
IIIrd Year B.A.

Ka Shillong College to btin ia nga,  
Kat kum ka mon jong pha.  
Wat ai ba ngan iaid thaw sha  
Te ngan ym sakma satia.

Mynsiem jong nga katno ka thrang,  
Minot ban kiew shaphrang,  
Jingstad jong pha ai ngan dih,  
Ba ngan kheit u soh ba ih,

Ka Snem 1997, khatdud ka long,  
Jingstad baroh hangne shong,  
Jingmut baroh kein kin urlong,  
Ba ngan poi shaduh ka thong.

Khublei ia phi ki nonghikai,  
Dei na phi ba ioh hikai,  
Te kumta ngan ym lah ban klet,  
To map ia ki lait ki let.

Khublei ia pha, Ko Shillong College,  
Ki snem baroh ba la leit,  
Kyrkhu ia nga nangne sha khamat.  
Ka nam jong pha ai ngan bat.

\*\*\*

*"The greatest gift you can give to another is the purity of your attention"*  
— Dr. Richard Moss

# Ki Syrngiew ka Jingdum

K.A Pariong  
IIInd Year B.Com.

Nga i satang ki dur ba paw  
Hapoh ka them lalot  
Nga i ka trai jingiap ba saw  
Bad ia u kruin lalot  
Lem bad ki sur kynsha  
Hapoh jong ka ki ud.

Nga i hangta ia khla ka wait  
Lem bad riew lenlade  
Ha trai jong ka ki ud ban lait  
Da ummat ki lape  
Bad ha kynjri jong ka ki ksaid  
Ban lait naka jingjot.

Ka bneng pyrthei baroh dum tliw  
La kum ki syiar pangkhlam  
Hapoh ka riat ba triem ingiew  
Ka Hynniew trep ka ngam  
Hapoh jingka nga sngew bu jlem  
Jong u siong phyrwa.

Hangta hapoh ka riat nga i  
Dap tang ki shyieng  
Jong ki ba iap tyrut, raibi  
Longdien ban bteng  
Bad Kham hapoh don u snaiap  
U ap kabu ban nguid.

Harud jongka don u seiniong  
Ba ap iaka dawar  
U labasa ha phyllaw u shong

Lynti iong don tang dienktat  
Ba rung i mei Khasi.

Ynda khamslem nga ieng Lyngoh  
Nga sngew ba ud  
Haki bynta ba kham shapoh  
Nga iohsngew lut  
Ka sur ba ngiew bad sngew blaw  
Naka ka mih.

"Ngan tur, ngan thom kad haba lait  
Pynban wa! nga syntuid  
Da bor baroh nga sei bad ksaid  
Da kyaid ki suid  
Hangta nga kem ba iong ngit  
Shapoh nga hap!"

"Nga kut jingmut ban iap nangne  
Lem bad ki ksuid ki khrei  
Kum ka pohjait ban len lade  
Kum khun ki ksuid salei  
Pynban nga i ki riew shynrang  
Ki wan ban don"

Napoh ka them jingiap nga phai  
Sha Shillong wah nga i  
Ka ri ba dap ka ksiar phyrnai  
langa ka pynbaji  
Nga kyndit thred na jing phohsniew  
Wa! ki syrngrew jingdum.

Kampher hangta ngan iap salei  
Haki tyngam kan ktha  
la ri ba ieit ba thiang ki blei  
La ia bynta  
Daki sim song ka ri ba ieit  
Ban shngiam u pdot!.



# Ieng Joit Samla

Hamstar Blah,  
1st Year B.A.

Ieng joit samla ka Ri ka khot,  
Wat tieng watriej ne ma;  
Hir hir ka thrang ban ia syllok,  
Ryngkat ki briew ba bha.

Samla lawei ka Ri phyrnai,  
Lada long ba ieng skhem;  
Ka Ri lajong ban tbeh jingshai,  
Shong suk shong sain ban shem.

Para Ri tang jingiabishni,  
Ym don shuh ka jingbha;  
Ka Ri mynta peit ngi iohi;  
Kum iew luri lura.

Te mih mynta mih ko samla,  
Mait lut ka jait jingsniew,  
Khnanng ba jingsniew kan ym sei sla,  
Ban sah longhok bynriew.

Te ieng samla ryngkat ka hok,  
Waitlam Arliang syrti;  
Hangta kan long nusib ka bok,  
Jingjop b'la khmih lynti.

\*\*\*

# Ban Iai Ialeh

Ba jingangnud la ka thong,  
Kum ki thylliej ding ka rhem;  
Nongrim ngin wad ban pynshong,  
Ban iai ialeh hap ieng skhem.

Ka por ka spah ba kordor,  
La ki kamran ngin pyndep;  
Ngin sei la ka buit ka bor,  
Ban iai ialeh ban pyndep.

Jingpynthame har rukom,  
Sha jingai bak-ly-bak ban beh;  
Ki lynti babha ban prong,  
Ban iai ialeh ia jingeh.

Jingminot dei bathiang tam,  
Ym don bor jadu ei ei;  
Sha la ka thong ka ialam,  
Ban iai ialeh ha pyrthei.

Kum thapbawa ha la snur,  
'Ngi ruh de ngin ieng skhem triang;  
Ha la jingim ngin ring dur,  
Ban ialeh ha ban da biang.

Pansngiat Jingjop halor lum,  
Jong ka Nam bad Jingiaroh;  
Dei ki um ngap ba la lum,  
Ki ba ialeh ki kynjoh.

\*\*\*

## Jokes (Biria kai)

1. La don shisien, la don kawei ka jingjia ba sngew thamula shaphang jong iwei i mama Dkhar, Iba la nang ban kren lut ia ki jaid ktien Hynniewtrep. Hynniew skum ha kaba i da kop pia sarong ia Khasi, Synteng, Bhoi bad Pnar. Te kumta i la kop kumno ba ma u, u dei u Dkhar ruh u la lah ban nang ban kren ia ka ktien Khasi da kaba u sngewthuh lut biang biang ia ki kyntien. Kumta uwei u Rangbah Khasi u la kylli na u, Haba kumta me la leit iing briew ita i mama ruh khlem da pynkut ia kata ka jingkren uta u briew, i la jubab ita lei basuk, ma nga leit tyngkong iing ki briew man la ka sngi, hangta ha ha la rkhe shait baroh ia ita i mama, ita i ma sa shisien i ban biang kumno maphi la iarkhie haba me mama la kylli leit iing briew. Te manga la iathuh hok ba manga la leit iing briew naduh dang step haduh ban da miet bad sa shisien leit ki iarkhie iap ler iapang bad upoh bad snier.

2. Ha kawei pat ka por la ia kynduh biang ia ine i mama ha kawei ka jingialang (meeting) na ka bynta ka jingkyrduh um bam um dih. Te hangta uta u Officer jong ka PHE u long u nong peit ia ka um ha kata ka jaka. Te kumta u la kylli ia kita ki paitbah ba mano ba kwah um, baroh ki pynpaw bad ki ong ngi kwah um, ngi kwah um katba u dang sngap hangta la don pat kawei ka sur kaba mih napdeng jong ki, manga um kwah, manga um kwah, na kata ka daw da ka jingdom uta uba ia pyniaid ia ka meeting da ka jingdom ki la sei ia uta u mama (Dkhar) shabar ka meeting bad ong haba pham kwah um, balei pha wan shane pat, em la jubab, Babu (Sir) manga um kwah te kumata ki la niat noh ia u shabar namar ba u ong ba um kwah te. Ita i mama da ka jingdom i la hylla manga haiod la dei dohkha hynrei pat manga lok pat khadu Khaski bad baroh shait ki iarkhie ia ler iap ang ia i mama.

3. Ha basa kait ha lewduh la don kawei ka jongjia ba sngew thamula. La don uwei u briew uba thlun, u la pan kait na kawei ka dukan, Hei Hong, Hong ai hait phi shi hat? Balei ha la ong ita i kong ai hait shihat la ong uta u briew. Te ita i kong ba i da sngew sammut bad thamula ba uta

u briew u ong hait shi hat, jaka ban ong kait shinat. Kumta i kong i la pynbeit ia ka jingken jong uta u briew i ong ym dei ai hait shihat hynrei ong ai hait shihat kumta uta u briew ruh u la sngewthamula bad pynphai ktien la ine i hong ruh i ba wan tangba i lehpat kumba i biang bad baroh kita kiba ia die kait bad ba laid lynti nangta ki la iarkhie bat kpoh bad snier haba ki ia kynduh para bathlun Ha Ha.

\*\*\*

## Shillong College

la pha la ia thuh Briew,  
Naduh snem 1956,  
Ha iing phohsniew pha long,  
Ba long ha Lawlynnong,  
Sawdong ia pha la ker,  
Da bun ki jing sarong;  
Jar Jar kham sha ba ngen,  
La sawphew snem mynta,  
Pha ieng khlem jing salia;  
Ka nong ia lam pha long  
Ban ri ia la ki jong;  
Ba kumno hi ruh!  
Ba kin jop ia ka thong,  
Kylleng sawdong ki wan,  
La na sor ne nongkyndong,  
Ban long kum Mawlynnai,  
La Ri ban ai jing shai.

Life is ....

Have you wandered alone, Life pathway,  
Have you live without love a life of tears,  
Have you searched for the great hidden meaning,  
Or, is your life is filled with a long wasted years ?  
The pleasure earthly thing afford,  
But none can match the wanderous treasure,  
For things that could not satisfy,  
In this Insecure World.

\*\*\*



## CELEBRATING THE VANAMOHATSAV (15.7.98)

Tree Plantation by the  
Principal Mrs. M.P.R. Lyngdoh

Tree Plantation by the  
Principal Mrs. M.P.R. Lyngdoh



A section of our 4th grade staff





## COLLEGE WEEK



Principal with staff

Principal Mrs. Lyngdoh  
and Vice-Principal T.  
Moltra with some  
professors and guests on  
Freshers' Social Day.



Cultural Programme  
going on

# Shillong College

Baroh ki ju iathuh khana babha.  
Shaphang kawei ka briew baphylla.  
Hana ki iathuh, ba ka long kum I Zuby,  
Ha kaba niar bad shitom ban iohi.

Hangno kein ka don kata,  
Nga sngew tang ha ki jingiathuh khana,  
Shaphang ka nam bad ka burom babha,  
Nga kyrmen hadien ban iashem ia ka.

Shano kein ngan leit wad ia ka,  
Nga ngeit skhem ba ka la samla pura bha,  
Mynta ki snem la ih bha  
Bad haei kein ban lap ia ka.

Hadien ynda haba ia ka shitom nga wad,  
Na ki long shuwa nga kylli nga kyrpad,  
Ki ia jingshisha nga iathuh ba shulet,  
Mynta nga la tip ba ka kyrteng ka Shillong College.

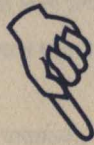
Shillong College, ha Shillong  
Ah! katno nga sngew sarong ,  
Haba nga prykhat shaphang jong pha,  
Ngan iai pyrto junom shirta

Shillong College ba don nam,  
Shitom phatrei la ka kam,  
Ha kaba na pha shibun ki mih,  
Kiba babu baheh, ba deng Ksieh,





*Assamese Section*



# ৰূপ

বিতাই চন্দ্ৰ সূত্ৰধৰ

শ্বিলং কলেজ, শ্বিলং

বি এ ২য় বৰ্ষ, ১৯৯৭ চন

বাৰীবিহাৰ পুৰুষৰ,  
বাল্যারস্থা অসহায়  
যুৱা অৱস্থা আনন্দৰহিত আৰু  
বৃদ্ধাৱস্থা শান্তবা শুৰা ।

জীৱন কি ?

সংঘৰ্ষ, মিলজুল, ঝামেলা আৰু কল্লবা, কৰ্ম অথবা কৰ্মৰ ফল, কোণাবাৰ দাব অথবা সৃজন অথবা ৰহস্য অথবা সন্ধিয়াৰ  
অহা-যোৱা ।

কোণাবাক ই যেন সংঘৰ্ষ লাগিছে - যেতিয়া তেওঁৰ সমুখত আহিছে বিপত্তি,  
কোণাবাক ই যেন সমস্যা লাগিছে - যেতিয়া কোণা উপায় বিচাৰি পোৱা নাছিল,  
কোণাবাক ই যেন মিলজুল লাগিছে - যেতিয়া কোণা বিকল্প বিচাৰি পোৱা নাছিল,  
কোণাবাক ই যেন কল্লবা লাগিছে - যেতিয়া বাস্তৱিকতাক দেখি ভাগৰি পৰে,  
কোণাবাই সম্বন্ধ জুৰিলে কৰ্মৰ লগত - যেতিয়া সকলো পিনে বিফল হল ।

যেতিয়া সকলোৰ প্ৰতি ভাগৰি পৰিলে, তেতিয়া গল্প অলপ ৰহস্যৰ প্ৰতি আৰু কিছুমান গল্প সন্ধিয়াৰ লগত সম্বন্ধ প্ৰতিবিলে,

কিন্তু দাদা,

জীৱনটোক থাকিবলৈ দিয়া, ইয়াৰ ওপৰত কোণা দুখ বাযাচিবা, যদি আপুনি ঠিকভাৱে জানিব বিচাৰে, তেন্তে জানক -  
জীৱন হল এটি কৰিব ফুল - যিমান খুলিব বিচাৰে ঝামেলা বাঢ়িব, তেতিয়া আকৌ খুলিবলৈ কৰিব লাগিব ঝামেলা, সংঘৰ্ষ,  
তথাপি একো পোৱা নাযাব । তেতিয়া আপুনি কৰিব মিলজুল অথবা কব - ই কল্লবাহ ..... ইত্যাদি.... ইত্যাদি..... ।

এতিয়া : জীৱনক যিমানবৈ থাকিব দিয়া, ইয়াৰ ওপৰত কোণা দুখ বাযাচিবা ।





Students, guided  
by respective  
Professors in their  
Laboratory work



Chemistry Laboratory

Chemistry Laboratory



Chemistry Laboratory





Students, guided  
by respective  
professors in their  
Laboratory work

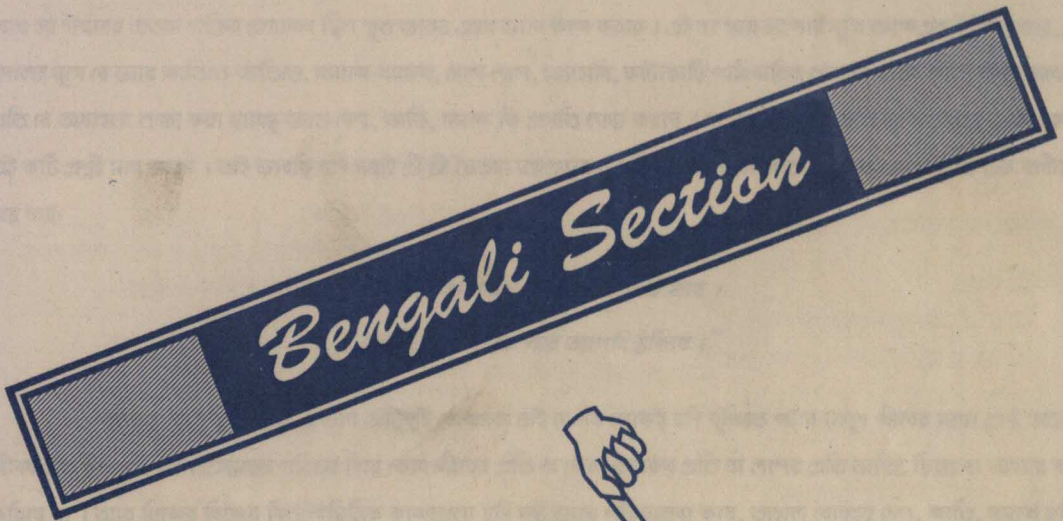


Bio-Botany Laboratory

Bio-Botany Laboratory



Bio-Botany Laboratory



সংস্করণ: ২০১৮

প্রথম প্রকাশ: ২০১৮

মূল্য: ১০০ টাকা



# সমস্যার পাথ

চিত্তা রায়

বি এম সি, ২য় বর্ষ

পৃথিবীতে যে বৃত্তবৎ চেতনার প্রসারিত যুগ এসে পাড়োচ্ছে, তার সাম্প্রতিক প্রতিফলন থেকে বোঝাই যাচ্ছে যে প্রাচীন সমস্ত সংস্কার, মানব প্রাণের এমন কি দেহের ও সংস্কার পর্যন্ত বদলে যেতে চালাচ্ছে। মানুষকে তার চেতনার আরও উচ্চস্তরের পৌঁছে দিতে গেলে বোধ হয় ঈশ্বরের চেতনা শক্তির প্রয়োজন ছিল স্থূল স্তরও এমন ভাবে কাজ করার। এই সংস্কার ভাঙ্গার যুগ আজ প্রস্তুত হয়ে পড়ছে, এই বদলের যুগ যে ভাব জাতিত-জাতিতে, সমাজ-সমাজ, দেশ-দেশ, হাণ্ডাহাণ্ডি, কাটাকাটি পারিবারিক ক্ষেত্রেও মাতা, পিতা বা গুরুজ্ঞানদর প্রতি যে অবহেলা লক্ষ্য করা যাচ্ছে তাতে দেশ, জাতি, সমাজ কি প্রগতি লাভ করবে? না সব কিছু রসাতলে ডুবে যাবে? এখন কেবলে এই কটি প্রশ্নই মান জাগে। তাই ভাবছি যদি সবাই শ্রী শ্রী চৈতন্য মহাপ্রভুর একটি বাণী মান রাখ তাহলে সব সমাধান এই এক বাণীতেই হয়ে যায়-

“মানব ধর্ম, বিত্তা কর্ম ফাঁকি নাহি দিব।

ফাঁকি দিলে ফাঁকে পার আপনি ঠিকিবে।”

আমার ক্ষুদ্র বুদ্ধি দ্বারা এখানে এইটুকুই বোঝাতে চাই যে সব লোকই যদি বুঝতে পারে মানুষ জীবের মাধ্যমে শ্রেষ্ঠ তাহলেই জীবন শুভ হবে। তাই সে শ্রেষ্ঠত্বের পরিচয় দিয়ে কোন জীবের প্রতি বা কোন লোকের প্রতি বা দেশের প্রতি অবিশ্রু চিন্তা বা অব্যয় কাজ করিবে না। আর নিজের নিজের বিত্তা-নিমিত্তিক কাজগুলো যদি সূচু ভাবে পরিচালনা করে, তাহলে বোধহয় দেশ, জাতি, সমাজ সঠিক পাথে প্রগতি লাভ করিবে। তাতে স্থায়ী শান্তি আসিবে। যার বিকল্প কোন রাস্তা থাকবে না। এই ভাবনা নিয়ে আমি মহাপ্রভুকে আমার প্রণাম জানাই।

মানুষের সবরকম বীর্য়-বিক্রম-পরাক্রমের বিলোপ সাধন করে - একমাত্র বাসনা।

সুতরাং বিবেক বিচার দ্বারা এই বাসনার মূলকে একেবারে উৎপাটন করিয়া ফেলিতে হইবে।

শ্রীশ্রী আচার্য প্রবানন্দ



## জীবন প্রবাহ

দেবজ্যোতি চক্রবর্তী  
কয়ার্স (সকাল)

জীবন বহুরূপী,

কখনও সে বারীকূপ ভালোবাসার চিহ্ন  
আবার কখনও শত্রুতার প্রতীক, সংগ্রাম ।

কখনও সে বিরীহ শাস্ত বন্দী -

আর কখনও বন্যা, ভুবিয়ে দেয় কত গ্রাম ।

জীবন কঠিন ভাষা,

কাতা মাথাবর আশা-আশ্বাসের ঘাতক

কখনও বা ভালোবাসা ও প্রেমের গিয়াঙ্গী ;

কখনও বিরহ বা আশঙ্কাপূর্ণ হয়ে,

কোড়ে বিয়ে যায় সব্বার মুখের হাসি ।

কিন্তু তবুও, - আমি জীবনকে ভালোবাসি ।

## দুর্মূল্যের বাজারে

অধ্যাপিকা  
স্মৃতিরখা দাস  
ইংরাজী

দুর্মূল্যের বাজারে

পণ্যদ্রব্যের টাণাটানি,

দৈবন্দিন দরকারী জিনিসের দাম হু হু করে চলাছে বেড়ে ।

ঘাটতি রেশমের যোগ্যে সরকার হিমসিম ।

ঘুম বেই সরকারের

নৃতন সংস্থা, লাগাতার মিটিং, কন্ফারেন্স,

নৃতন কমিশন, কি করে ঘাটতি মেটানো যায়,

মহার্য ভাতার বৃদ্ধি, কিস্তিতে কিস্তিতে, দফায় দফায়,

তবুও আকাশাছোঁয়া দাম ।

বেতান্দর ক্লাস্তিহীন কর্মকাণ্ড,

দুর্লভ্য দুর্মূল্য দৈত্যের ঘাড় ঝোঁয়ালা ।

বাড়াছ, বাড়াব

সূর্যের বয়স বাড়াছ,

সময়ের গায়ে বয়সের পুরাণা লেপ, কাঁথা,

বাড়াছ, বাড়াব,

স্বাভাবিক নিয়মেই ।

বেই কিছু সস্তা, অপচয় করার মত

আছে শুধু একটি, মানুষের রক্ত ।

বোমা ফাটিয়ে, রেল লাইন উড়িয়ে, দাস্তা ফাঁসিয়ে

বিরাপাদ, অবায়াসে

দিত প্যার ঝরিয়ে,

তাজা, সস্তা

মানুষের রক্ত ।

# DIE TO LIVE

অধ্যাপক রণজিৎ দেব

দর্শন বিভাগ

*"Music, when soft vioces die  
Vibrates in the memory"*

— P. B. Shelley\*

সংগীত-পরশে হিয়া হয় বিমোহিত,  
প্রাণের গভীরে তোলে অতুল ঝংকার,  
হৃদয় দোলায়, হয় আবেশ বিহীন  
দেহ মনে পূলক সঞ্চার ।

অগণন বাদ, মৃদু ধ্বনির রবন  
বিজ্ঞানদার কারাছু বিলীন -  
মহান এ সূর-সৃষ্টি কাজ ।  
বিজ্ঞের আকৃতি-মাঝে  
বৈচিত্র্য ওঠে তারা  
আপন সৃজন হৃদি-মাঝে ॥

*"Odours, when sweet violets sicken,  
Live within the sense they quicken"*

— P. B. Shelley\*

ক্রমে মনোহর মধু-মালতীর  
এক এক যায় ঝরিয়া,  
বিদ্যায়ের আগ সূবাস ছড়ায়  
আকাশ বাতাস ভরিয়া ।

সময় আসিল ফুলোদর দেহ  
স্পন্দনহীন হল,  
নিজ সৌরভ মাঝার আবার  
বিজ্ঞানদার ফিরে গেল ।

*"Rose leaves, when rose is dead,  
are heap'd for the beloved's bed;*

*And so thy thoughts, when thou art gone,  
Love itself shall slumber on."*

— P. B. Shelley\*

গোলাপ-কুসুম বিস্মৃণ হ'ল সব  
ডুঁয়ে রেখে গেল ফুলদল থার থার ।  
ধরিল তখন সজীব নতুন সাজ  
প্রিয়ার শয্যা, পাগড়ির সমাহার ॥

তোমার বেলায় তেমনি তর হ'ব -  
তুমি চলে যাবে তোমার স্মৃতিটি রাব :  
তব ভাবধারা চিন্তার মালাখানি  
তব অবুড়ব, তোমায় বা-বলা বাণী  
যব সঙ্ক্‌ষায় অগরুপ রূপ এস  
শয়ন করিবে প্রেমের বাস্কাপার ।

পোত হ'ল সেই তোমার অমল প্রোমের  
খুঁজিব তোমার ভাববার সুগভীর ।

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\* Source : Palgrave's Golden Treasury of Songs and Lyrics. Books Fourth (Macmillan's English Classics, 1951 p. 172, CXXXII)

বিঃ দ্রঃ - উপরের বাংলা কবিতাগুলোকে শ্যেলীর ইংরাজী কবিতার আক্ষরিক অবুবাদ বললে ভুল করা হ'ব । এগুলোকে বরং ভাবাবুবাদ বলেই ধরা উচিত । কবিতার বাম্যকরবও আমাদের ।

- রবজিৎ দেব

# ময়ূর বাহন কুঙ্কট বাহন কার্ত্তিকয়

অধ্যাপিকা গৌরী সেন

মান পড়াছ ছেলাবলায় শোনা মা দিদিমার মুখের কথা -

দুগ্ধ দ্যাখলাম চাচা  
ভাই ঠাইরইন দ্যাখলাম চাচা ।  
ঠাইরইনের কি শোভার বাহার,  
গলায় কুলাতোছ জবা ফুলের হার,  
দশহস্ত দশ অস্ত্রের ধার,  
দেখ্যা চক্ষু ঝলসাইল আমার ।  
সিংহ যেন গোকখা দামরা,  
অসুরের গায় মাইর্যা খামরা,  
দুগ্ধ ঠাইরইন হাইস্যা হাইস্যা  
করইন ভীষণ অসুর সংহার ।  
ময়ূরের উপর রইছেইন যিনি  
তেবার বড় চিক্চিকানি  
মূরগা-পক্ষী সাক্ষ লৈয়া  
ঠ্যাং-এর উপর ঠ্যাং থৈয়া  
বারাইয়া দিছেইন কোচা ।  
দুগ্ধ দ্যাখলাম চাচা,  
ভাই ঠাইরইন দেখলাম চাচা ।

সত্যিই, দুর্গা পরিবারের ময়ূরবাহন কার্ত্তিকয় আমাদের সকলেরই মন কোড়ে বেন তাঁর কোঁচা-দোলাবো মনোহর রূপের চাকচাক্য। দেবীর এই পুত্রটি পুরাণ ও মহাকাব্যে দেবদেবীপতি ময়ূরবাহন রূপে খ্যাত, যিনি তারকাসুর নামক অসুরকে নিধন করেছিলেন। ময়ূরবাহন রূপে পরিচিত হলেও তিনি কুঙ্কট (মোরগ) বাহনও, একথার সমর্থন পুরাণ, মহাকাব্য ও বিভিন্ন প্রত্নতাত্ত্বিক প্রমাণ সামগ্রী থেকে পাওয়া যায়।

পুরাণের হিন্দু দেবতাদের মধ্যে প্রধান যুদ্ধদেবতা এই কার্ত্তিকয়, যিনি প্রাচীন দেবতা ইন্দ্র ও অগ্নির মিলিত রূপ। এই দেবতা অকৃতদার, তাই তিনি কুমার, শুধু তাই নয় তিনি রমণী-বীতম্পর্হ। আবার কোথাও বলা হয়েছে, তার একটি স্ত্রী আছেন যিনি কুমারী বা দেবদেবী বা সিদ্ধি ও বুদ্ধি নামে পরিচিত। কোথাও কার্ত্তিকয় ছয়-মস্তক ও বারো-হস্ত শোভিত তীর-ধনুকধারী রণবিপ্লব দেবতা রূপে বর্ণিত।

এই দেবতার জন্মবৃত্তান্ত নিয়ে নানা গল্পকথা পুরাণ মহাকাব্যে প্রচলিত। তিনি অগ্নির সন্তান, যাকে গঙ্গাদেবী লালন করেছিলেন ও যিনি পরে কৃত্তিকাদেবী দ্বারা পালিত, তাই তিনি কার্ত্তিকয়। মহাভারতে স্কন্দ কার্ত্তিকয় জন্ম সম্বন্ধে লেখা হয়েছে, ‘কিছু লোক

তাঁক গিতামাহের পুত্র সনৎকুমার অর্থাৎ ব্রহ্মার সন্তান বলে বর্ণনা করেন, কেউ কেউ বলেন তিনি অগ্নির পুত্র, কিছু ব্যক্তি তাকে বলেন উমার পুত্র, কতকজনের উক্তি অনুযায়ী তিনি কৃত্তিকাদেবীর পুত্র সন্তান, কেউ কেউ তাঁকে গঙ্গাপুত্র রূপে অভিহিত করেন। মহাকাব্যে এই দেবতা রণ-দেবতা কার্ত্তিকয় দেবদেবীপতি, যিনি একদিকে শিশুরক্ষাকারী আবার অন্যদিকে শিশু নিধনকারী।

পুরাণে এই দেবতার বর্ণনায় তাঁকে আমরা ময়ূরবাহন ও কুঙ্কটবাহন বা কুঙ্কট শোভিত রূপে পাই। বৃহৎ-সংহিতাতে দেবী দুর্গা পরিবারের এই পুত্রটি স্কন্দ নামে পরিচিত, যিনি শক্তি (বর্শা) বহনকারী ও বর্হিকাত্ত বা ময়ূরলাঙ্ঘিত পতাকার অধিকারী বলে বর্ণিত। বিষ্ণুধর্মোত্তর পুরাণের মতে কার্ত্তিক কুমারের বাহন ময়ূর ও তিনি বিভিন্ন হাতে কুঙ্কট (মোরগ) ও শক্তি (বর্শা) প্রভৃতি ধারণ করে আছেন। অগ্নিপু্রাণের বর্ণনা অনুযায়ী কুমার কার্ত্তিকয়ের দ্বিভুজ বিশিষ্ট প্রতিমূর্তির এক হাতে শক্তি (বর্শা) ও অন্য হাতে মোরগ।

ভারতবর্ষের প্রত্নতাত্ত্বিক প্রমাণ সামগ্রী মুদ্রা, ভাস্কর্য, লিপিমালা ও বৌদ্ধগ্রন্থ কার্ত্তিকয়ের ময়ূরবাহন মূর্তি ও কুঙ্কট (মোরগ) লাঙ্ঘিত মূর্তি, দুইই পাওয়া যায়। কুষাণ মুদ্রায় (খ্রীষ্টীয় দ্বিতীয় শতক) কার্ত্তিকয় মহাসেন বা স্কন্দকুমার, যঁর দপ্তরে মাথায় পাখিটি ময়ূর না মোরগ তা নিয়ে সংশয়ের অবকাশ আছে। যোধয় উপজাতির (তৃতীয়-চতুর্থ শতাব্দী) মুদ্রায় খোদিত পুরুষ মূর্তির পাশে একটি মোরগ, মতান্তরে ময়ূর এবং এই দেবতার নামেই রাষ্ট্রে উৎসর্গীকৃত যিনি মুদ্রা-লিপিতে ব্রাহ্মণ্য বা ব্রাহ্মণ্যদের কুমার রূপে পরিচিত। গান্ধার ভাস্কর্য ও কুঙ্কট-লাঙ্ঘিত ও শক্তি বা বর্শাধারী দেবপুরুষের ধরা পাড়াছ। ইক্ষ্বাকুদের একটি লিপিতে কার্ত্তিকয়কে কুমার ও অগ্নির পুত্র ও কুঙ্কটবাহন বলা হয়েছে। গুপ্তযুগের (খ্রীষ্টীয় ৪১৫-১৬ অব্দ) লেখাত্তেও কার্ত্তিকয়কে স্বামী মহাসেন বলা হয়েছে। এই সব থেকে প্রমাণ হয় যে যিনি কার্ত্তিকয়, তিনিই স্কন্দ, কুমার, ব্রাহ্মণ্য ও মহাসেন, যঁর হাতে শক্তিরূপী বর্শা ও সাক্ষ ময়ূর বা মোরগ।

ভারতীয় পুরাণ শাস্ত্র, মহাকাব্য, বৌদ্ধশিল্প লিপিমালা, মুদ্রা, ভাস্কর্য সাক্ষ্য দেয় যে কার্ত্তিকয় ময়ূরবাহন, আবার কুঙ্কটবাহনও। মহাভারতে কার্ত্তিকয়ের বর্ণনায় পাই, “অগ্নিপুত্র কুঙ্কট-স্কন্দ কার্ত্তিকয় অগ্নির ব্যায় রক্তবর্ণ-ধ্বজা শোভা পাত।” সূত্রব্য রক্তবর্ণ কুঙ্কট বা মোরগ সৌরদেবতা বা সূর্যতুল্য দেবতা অগ্নিপুত্র স্কন্দ কুমার-কার্ত্তিকয়ের চিহ্ন হিসাবে পরিগণিত হতে পারে। বৌদ্ধ শিল্পও

কুক্কট সূর্যের দ্যোতক । “মধ্য এশিয়া ও চীনের মূল ভূখণ্ড বৌদ্ধশিল্প সূর্যের দ্যোতক হিসাবে মহাসন বা স্কন্দকুমারের আর এক সঙ্গী কুক্কট বা মোরগ।” সূত্রাং ময়ূরের সঙ্গ রক্তবর্ণ কুক্কট বা মোরগও সৌর দেবতা বা সূর্যতুল্য দেবতা অগ্নিপুত্র স্কন্দকুমারের চিরু হিসাবে স্থান পেয়েছে হিন্দুপুরাণ, মহাকাব্য, বৌদ্ধশাস্ত্র, বৌদ্ধশিল্প ও ভাস্কর্য ।

মোরগ বা কুক্কটের সঙ্গ কার্তিকের এই যোগ সাধন হিন্দু সংস্কারে আঘাত হাবতে পারে, কেননা মোরগ পরবর্তী হিন্দুশাস্ত্র পরিভাষ্যে একটি পাখি, যে পাখি অন্য একটি ধর্মের মানুষের

কাছ অতি প্রিয় । কিন্তু ওপরের আলোচনা থেকে প্রমাণ পাওয়া গেল যে কুক্কট বা মোরগ প্রাচীন হিন্দুপুরাণ, মহাকাব্য, বৌদ্ধশাস্ত্র ও ভাস্কর্য ময়ূরের সঙ্গই একসাথে আসীন এবং কার্তিকের সঙ্গ এদের উভয়েরই আভদ সম্বন্ধ । ময়ূরের সঙ্গ কুক্কট বা মোরগও হিন্দুশাস্ত্রের দেবতাদের সঙ্গ স্থান করে নিতে পেরেছিল । পরবর্তী হিন্দুশাস্ত্র কুক্কট বা মোরগ অস্পৃশ্য-অশুচি পক্ষিক্রাণ বিবেচিত হলেও প্রাচীন পুরাণ ও হিন্দুশাস্ত্র এটি অপাঙ্কত্ব্য ছিল বা । তাই মহাবীরবাহু রণদেবতা স্কন্দকুমার কার্তিকের একই সঙ্গ ময়ূরবাহন ও কুক্কটবাহন । □

বিস্তারিত গ্রন্থগুলির সাহায্য নেওয়া হয়েছে -

- ১। Vernico Jons : Indian Mythology, Paul Hamlyn, London, p. 84-88. First Edition 1967.
- ২। ত্রতীন্দ্রনাথ মুখোপাধ্যায় : শক্তির রূপ ভাবতে ও মধ্য এশিয়ায় । আবঙ্গ পাবলিশার্স লিমিটেড, কলকাতা - ১, ১৯১০, পৃষ্ঠা ৫৮-৬৫ ।
- ৩। বি এন মুখার্জী : “আইকানোগ্রাফি অফ কার্তিকের (মহাসন) ইন সেন্ট্রাল এশিয়া”, ইন্ডিয়ান অ্যান্টিক ইন্ডিয়ান আর্ট, পৃষ্ঠা ২৪৯ স্ট্রেচা ।
- ৪। জার্নাল অব দি আমেরিকান ওরিয়েন্টাল সোসাইটি, ১৮-১০, খণ্ড ৮৭, ১৫, পৃষ্ঠা ৫ ।

“নিজেকে আত্মবিশ্বাসে, শক্তিমত্তায় মহৎ করে তুলতে হয় । নিজেকে এমন হিমাদ্রিস্বরূপ সবেল করে তোল যে তোমার ভাগ্যলিপি বানাবার আগে ঈশ্বর স্বয়ং তোমাকে এসে প্রশ্ন করে যে, বলো, তোমার অভিপ্রায় কি, কি তোমার অর্জনের আকাঙ্ক্ষা, কি তোমার অধিকারের অভিলাষ?”

— ইকবাল

# স্বামী বিবেকানন্দ ও মানবতাবাদ

প্রীমতি দীপালি চাট্টোপাধ্যায়

দর্শন বিভাগ

স্বামী বিবেকানন্দের আবির্ভাব বিশ্বাচর্য্যের ইতিহাসে এক পরম বিস্ময়কর ও গুরুত্বপূর্ণ ঘটনা। প্রীরামকৃষ্ণের দিবা অবুড়তি লক্ষ্যে জ্ঞান বারমুদ্র বাথ ছিলেন সপ্তর্ষিমন্ত্রালের ঋষি। যুগপ্রায়াজ্ঞান রামকৃষ্ণ ভাবধারা জগতে প্রচারের জন্য এবং মানবতাবাদের বত্বন ভাষা রচনার জন্যই তাঁর আবির্ভাব হয়েছিল বঙ্গভূমি তথা ভারতবর্ষকে ধন্য করে।

স্বামী বিবেকানন্দের জীবন ও বাণী কেন্দ্র করে অনেক রচনা ও গবেষণা হয়েছে। তাঁর জীবনের প্রতি ঘটনা আদর্শ ও দর্শন প্রায় সকলের জ্ঞান। সেই বহুমুখী জীবনাদর্শ থেকে আমি স্বামীজীর 'মানবতাবাদ' আমাদের ছাত্রছাত্রীদের কাছে পরিচিত করতে প্রয়াসী হয়েছি।

প্রীরামকৃষ্ণ 'জীব দয়া' কথাটি শুদ্ধ করে বলেছিলেন 'জীব দয়া নয়, শিব জ্ঞান জীব সেবা করতে হবে।' গুরুদেব মুখের কথা সম্যক উপলব্ধি করে বারমুদ্রাথ জগৎবাসীকে শুনিয়েছিলেন -

বহুরূপে সম্মুখে তোমায়  
ছাড়ি কোথা খুঁজিছ দৈশ্বর,  
জীব প্রেম করে যেই জন  
সেই জন সেবিছে দৈশ্বর।

মানবতাবাদ মানুষের অস্তিত্ব, মানুষের দুঃখ-বেদনা, আশা-আকাঙ্ক্ষা, উত্থান-পতনকে শ্রেষ্ঠত্ব দিয়েছে। স্বামীজীর মানবতাবাদ আধ্যাত্মিক মানবতাবাদ (Spiritual Humanism)। প্রীরামকৃষ্ণ মানুষের সংজ্ঞা দিতে গিয়ে বলেছিলেন - 'মানুষ অর্থ মান - হুঁশ' - যে তার মানমর্যাদা সম্বন্ধে সচেতন সেই মানুষ। স্বামীজীর মতে প্রাতোক মানুষের মাধ্যমে অনন্ত সম্ভাবনা রয়েছে। উপনিষদের ঋষির মতো তিনি উপলব্ধি করেছিলেন মানুষ অমৃতের সম্ভাবন। অমৃতত্বের প্রতি প্রতিটি মানুষের অধিকার রয়েছে। সেই অধিকার সম্বন্ধে মানুষকে সচেতন করার জন্য স্বামীজী হাজার জন্ম গ্রহণ করতে রাজী ছিলেন।

মানবতাবাদ মানুষই পূজার বিষয় (Object)। রবীন্দ্রনাথ বলেছিলেন - "বৃক্ষলতা সহজেই বৃক্ষলতা, গণ্ডপক্ষী সহজেই গণ্ডপক্ষী, কিন্তু মানুষ শত চেষ্টায়, শত সাধনায় - তবে মানুষ।" স্বামীজীর মতে মানুষের মাধ্যমে অনন্ত সম্ভাবনা। মানুষই শুধু 'মানুষ' হবার সাধনা করে সিদ্ধি লাভ করতে পারে। তাই স্বামীজীর ধর্ম মানবধর্ম। এই দিবা মানব ধর্মের উদ্দেশ্য মানুষের মাধ্যমে দৈশ্বের দর্শন।

স্বামী বিবেকানন্দ ছিলেন অদ্বৈত বেদান্তবাদী সন্ন্যাসী। কিন্তু জগৎকে তিনি মায়া বলে ত্যাগ করেননি। সর্বত্র খণ্ডিত ব্রহ্ম-উপনিষদের এই মন্ত্রকে কেন্দ্র করে তিনি চেয়েছিলেন ভারতের পূর্ণজাগরণ। কুসংস্কারের কুয়াশায় আচ্ছন্ন ভারতকে আলোকের পাথ তুলে ধরার প্রাণে ছিলেন তিনি দৃঢ়সংকল্প।

অনেক গবেষকের মতে স্বামীজী ছিলেন - বুদ্ধের অবতার। ভগবান বুদ্ধের মতো মহান হৃদয়ের অধিকারী ছিলেন তিনি। অসাধারণ লোক কল্যাণের শক্তি ধারণ করতেন তিনি। এবং বুদ্ধের মতোই কঠিন ছিল তাঁর সঙ্কল্প।

পূর্ণ মানুষ গড়ার যে স্বপ্ন মানব সভ্যতা অনেকদিন থেকে দেখে আসছে - জড়বাদ প্রভাবিত দর্শন সে স্বপ্ন অসম্পূর্ণ থেকে গেছে। কিন্তু বিবেকানন্দের শাস্ত্রত মানব চিন্তা মানুষকে মান করিয়ে ছিল উপনিষদের মূলবাণী যে তারা অমৃতের সম্ভাবন। "মানুষের ভেতর রয়েছে আত্মা যার অনন্ত শক্তি, পবিত্রতা বোধ আর দেবজ্ঞান আর আনন্দ। সংযত জীবনযাত্রায় মুক্ত মানুষ আত্মার মহিমাকে নিজ জীবনে প্রকাশ করে শোক-দুঃখকে অতিক্রম করে দেবস্বরূপ হয়ে ওঠে।"।

পাশ্চাত্যের বেদান্ত অনুরাগী মিঃ স্টার্ডিক স্বামীজী একবার বলেছিলেন - "আমি সেই দেবতার পূজা করে থাকি লোক যাকে ভ্রমবশতঃ মানুষ বলে অভিহিত করে থাকে।" অন্য উপলক্ষে মেরী হেলাক স্বামীজী লিখেছিলেন - "যিনি উচ্চনীচ, সাধুও পাপী, দেব ও কীট সর্বরূপী সেই প্রত্যক্ষ জ্ঞেয়, সত্য ও সর্বব্যাপীর উপাসনা করে। আর সব মূর্তি ভাঙ ফেল।"।

স্বামীজীর মানবতাবাদ বেদান্ত ভিত্তিক, তিনি বারবার বলেছেন - “পাপ বলে কিছুই নেই, ওটি কেবল বিনয়তর সত্তা। নির্বাপন দীর্ঘ পথ একটি স্থান মাত্র।”<sup>১০</sup> শংকরাচার্য বেদান্তক গ্রন্থ করেছিলেন অরণ্যের বিদ্যাচর্চায়, আর স্বামীজী সেই বনের বেদান্তক বিদ্যা আসনের জীবনের সর্বক্ষণে কার্য পরিণত করার জন্য। তাই বিবেকানন্দ বেদান্ত বত্ন মহাবাক্য সংযোজিত হয়েছে - “শিবজ্ঞান জীবনসবা।”

বিবেকানন্দের চিন্তায় দেশ জাতি ও ঐশ্বর্য একই সরলরথায় বিদ্যমান। তিনি শুধু পরাধীন ভারতের রাজনৈতিক মুক্তির চাবি। তাঁর লক্ষ্য ছিল মানুষের সর্বাঙ্গীণ স্বাধীনতা। তাঁর মতে স্বাধীনতা আত্মার সঙ্গীত - ‘Freedom is the song of the soul’। যেহেতু মানুষের সত্তা চৈতন্যময়, তাই সর্বপ্রকার স্বাধীনতায় তার জন্মগত অধিকার।

স্বামীজীর হিমালয় সদৃশ ব্যক্তিত্বের অন্তরালে মানবপ্রাণের ফল্লুধারা সর্বদা প্রবহমান ছিল। সেই প্রেমধারা সহস্র ধারায় প্রবাহিত হয়ে নীচ-মূর্খ, আত-পীড়িত, অজ্ঞ, মুচি, মেথর - সকল মানবের সকল অপূর্ণতাকে দূর করে যে সফল পরিপূর্ণতা এনে দিয়েছেন তা বুদ্ধ ও চৈতন্যক অতিক্রম করে গেছে। তাঁর আবেগের সঙ্গ তিনি লিখেছেন “বল্জবের হিতের জন্য, বল্জবের সুখের জন্য আমি বিজের হাতে বিজের হৃদয় উৎপাটিত করতে পারি। আমার এ প্রেম উন্মত্ততা আছে, কোন বন্ধন নেই।”<sup>১১</sup>

সে যুগ মেয়েদের দ্বিতীয় শ্রেণীর নাগরিক হিসাবে গণ্য করা হতো। স্বামীজী এই মাতের ছিলেন তীব্র বিরোধী। তিনি বলতেন - “পুরুষ ও নারীতে কি প্রভেদ? সকলেই এক পরমাত্মার অংশ।” তাঁর বাণী ও রচনায় দেখি মেয়েদের সব ধর্মীয় বাধা নিষাধের উল্লেখ করে স্বামীজী লিখেছেন - “কোন শাস্ত্র এমন কথা আছে যে মেয়েরা জ্ঞান ভক্তির অধিকারিনী হবে না? ..... বৈদিক যুগ, উপনিষদের যুগ মৌর্য, গার্গী প্রভৃতি প্রাচীনগণীয়া মেয়েরা ব্রহ্মবিচারে ঋষি স্থানীয় হয়ে রয়েছে। ..... এসব আদর্শ স্থানীয় মেয়েদের যখন অধ্যাত্মজ্ঞান অধিকার ছিল, তখন মেয়েদের সে অধিকার এখনই বা থাকবেনা কেন? ..... মেয়েদের পূজা করেই সব জাত বড় হয়েছে।”<sup>১২</sup>

যে সময় সমাজ নারীদের সম্মান গ্রহণের বিরোধী ছিল, তখন স্বামীজী আন্তরিক ভাবে চেয়েছিলেন শ্রী শ্রী মা সারদাদেবীর পরিচালনায় মেয়েদের জন্য মঠ প্রতিষ্ঠা করতে।

শ্রীরামকৃষ্ণ বারপরাধাক সত্য সত্যই বারের মাধ্যমে প্রেষ্ঠ রূপ দেখাত (পোয়ছিলেন)। গভীর অর্থ স্বামীজী ছিলেন মানবাত্মার মূর্ত প্রতীক - পরমাত্মার বরমূর্তি। স্বামীজীর মতে মানুষ তখনই মানুষ হবে যখন সে চরিত্রবান হবে। মানসিক শক্তিতে শক্তিমান হবে। তিনি বলেছিলেন - “আমাদের প্রয়োজন সেই শিক্ষার যা দ্বারা চরিত্র গঠন হয়, মানব বল বৃদ্ধি পায়, বুদ্ধিবৃত্তি বিকশিত হয় এবং মানুষ স্বাবলম্বী হতে পারে। চাই পাশ্চাত্য বিজ্ঞানের সহিত বেদান্তের সমন্বয় - ব্রহ্মচর্য, প্রজ্ঞা এবং আত্মবিশ্বাস হবে যার মূলমন্ত্র।”

আসমুদ্র হিমালয় ভ্রমণ করে পরিব্রাজক সম্মাসী ধ্যানবেগে দেখাত (পোয়ছিলেন) ভারত আত্মার প্রকৃত স্বরূপ এবং ভারতবাসীর অধঃপতনের মূল কারণগুলি। বিজ্ঞানের ঐতিহ্য ও দর্শনের প্রতি অজ্ঞতা ও অবহেলা, ধর্মের নামে পুরোহিতদের অত্যাচার ও শোষণ, কুসংস্কার আর সার্বাপরি দারিদ্র্য ও অশিক্ষা। সত্যাবুসদ্ধানী স্বামীজী তাই প্রবর্তন করলেন এমন ধর্ম যা সর্বাতোভাবে ‘মানুষের ধর্ম’। পরিপূর্ণ আত্মবিকাশ ও শুদ্ধমনো মোচনের সহায়ক ‘অভী’ মন্ত্রে দীক্ষিত করার জন্য তিনি আত্মার করেছিলেন ভারতের যুব সমাজকে। যুব শক্তির দেশ ও জাতির শক্তি, তাই তিনি চেয়েছিলেন যুবসমাজ বিঃস্বার্থপর, হৃদয়বান, প্রজ্ঞাবান ও নির্ভীক হউক।

বর্তমান ভারতে তথা বিশ্ব আমরা প্রতিবিলম্বিত শুনি যুব শক্তির অপচয় ও অবক্ষয়। এই অবক্ষয়ের কবল থেকে পরিত্রাণের একমাত্র উপায় স্বামীজীর জীবন ও বাণীর আলোচনা ও অনুসরণ। বিবেকানন্দের যে কোন একটি বাণী অনুসরণ করতে পারলে যে কোন সমস্যার সমাধান পাওয়া যাবে। তাই ছাত্র-ছাত্রীদের কাছে আমার একান্ত অনুরোধ তারা প্রতিদিন অন্তত একটি স্বামীজীর বাণী পড়বে ও চিন্তা করবে। কারণ স্বামীজীর অভয় বাণী যা তিনি বিজ চিহ্নে লিখেছেন - “যে যে এই চিহ্ন পড়বে, তাদের ভিতরে আমার Spirit (শক্তি) আসবে, বিশ্বাস করো।”

প্রবল জীবন প্রবাহের প্রতীক স্বরূপ বিবেকানন্দ চেয়েছিলেন - মানুষ ষোলআনা মানুষ হোক। প্রথমে বলিষ্ঠ মানুষ তারপর গীতাপাঠ - অর্থার্হ ধর্মকর্ম। স্বামীজীর জীবন ও চিন্তায় বিশ্বমানবতা, স্বাদেশিকতা ও অধ্যাত্মবাদ তিনটি ধারা মিশে একাকার হয়েছিল। তাই তিনি ঘোষণা করেছিলেন - ধর্ম ও বিজ্ঞান যেখানে শেষ হয়েছে সেইখানেই জ্ঞানত বেদান্ত। তাঁর সমস্ত চিন্তার কেন্দ্রবিন্দু যে মানুষ - সেই মানুষের সামাজিক, নৈতিক চিন্তার ও বুদ্ধির উন্নতিই ছিল তাঁর সব বেদান্তের লক্ষ্য। তাঁর মতে ধর্মের কোন অংশই মানুষের উন্নতিক বাদ দিয়ে নয়। তাই তাঁর মানবধর্ম প্রাচীণক যোগ্য সম্মান দিয়ে বৈজ্ঞানিক অর্থার্হ আধুনিক হয়ে উঠেছে।

শ্রীরামকৃষ্ণ যে মাণবধর্মের ববজাগরণ এবেছিলেন, মাণুষ্যের পূর্ণ বিকাশের জন্য স্বামীজী সেই মাণবতাবাদকেই ধর্ম চিন্তার চূড়ান্তরূপ বলে ঘোষণা করেছেন। সমন্বয়ের পূজারী, বিরূপের উপাসক স্বামীজী ভারতচতবার সাক্ষ্য বিশ্বচতবার মন্ত দিয়ে মাণুষ্যক বিরন্তর সৎস্কার কের যাবার আদ্যব দিয়াছেন। তাঁর মাত এই সৎস্কারের ফলে he becomes more man. □

১. স্বাস্থ্যত বিবকাবন্দ ৪ সৎসাদক - বিমাই সাধব বসু, আবন্দ পাবলিসার্স, কলিকাতা (১৯৯২), পৃষ্ঠা ২৮
২. স্বাস্থ্যত বিবকাবন্দ ৪ সৎসাদক - বিমাই সাধব বসু, আবন্দ পাবলিসার্স, কলিকাতা (১৯৯২), পৃষ্ঠা ২৯
৩. স্বাস্থ্যত বিবকাবন্দ ৪ সৎসাদক - বিমাই সাধব বসু, আবন্দ পাবলিসার্স, কলিকাতা (১৯৯২), পৃষ্ঠা ৩০
৪. বাণী ও রচনা, ৮ম খণ্ড, পৃষ্ঠা ২৮
৫. বাণী ও রচনা, ৭ম খণ্ড, পৃষ্ঠা ২১৪ - ১৫

॥ হিন্দুত্ব ও মুসলমানত্ব দুই-ই সওয়া যায়, কিন্তু তাদের টিকিত্ব ও দাড়িত্ব অসহ্য - কেননা ঐ দুটোই মারামারি বাঁধায়। টিকিত্ব হিন্দুত্ব নয় ওটা হয়তো পণ্ডিত্ব, তেমনি দাড়িত্ব ইসলাম নয়, ওটা মোল্লার। এই দুই 'ত্ব' মার্ক চুলের গোছা নিয়েই আজ এত চুলোচুলি। আজ যে মারামারিটা বেঁধেছে সেটাও এই পণ্ডিত মোল্লার মারামারি, হিন্দু-মুসলমানের মারামারি নয় ॥

— কাজী নজরুল ইসলাম



# - ধারণা ও ভুলধারণা

## ধূমকেতু

অধ্যাপক রঞ্জিত দেব  
দশবিভাগ

আমাদের অসীম সৌর জগতে কত যে বিস্ময় ছড়িয়ে আছে তার ইয়ত্তা নেই। সেই বহু বিস্ময়ের একটা বড় বিস্ময় হল ধূমকেতু। কোথা থেকে আসে কোথায় সে উধাও হয় এখালা সঠিক জানা গেল না। প্রাচীন দার্শনিক Anaxagoras ও Democritus মনে করতেন যে ধূমকেতু আনেকগুলো গ্রহের একটা পুঞ্জবিশেষ। Aristotle-এর ধারণা ছিল ধূমকেতুর উৎপত্তি চান্দ্রের নিম্নবর্তী কোণা বিশেষ একটা স্থান (sub-lunar region)।

আপাতদৃষ্টিতে ধূমকেতু অগ্নিময় পুচ্ছযুক্ত জলন্ত একটা তারকা হলেও বৈজ্ঞানিকদের মতে এটা সূর্য ও অন্যান্য বস্তু গঠিত helium ও hydrogen গ্যাসের একটা ঘনীভূত মেঘপুঞ্জ। Methane, Carbondioxide গ্যাস, তুষার-জ্বাণ আবদ্ধ ধূলিকণা, অন্যান্য বস্তুর ভগ্নাংশ ও আবর্জনার মিশ্রাণ এটা তৈরী।

অল্প কথায় - ধূমকেতু হচ্ছে আমাদের বীহারিকাময় বিরাট এক পিণ্ড যার অবয়ব পরিস্কার তিনটে অংশে লক্ষিত হয় - মস্তক, মধ্যবর্তী স্থান বা কেন্দ্রস্থল ও পুচ্ছভাগ।

ধূমকেতুর কেন্দ্রস্থল (nucleus)-এর আয়তন এক থেকে দশ কিলোমিটার পর্যন্ত হয়। বৈজ্ঞানিকরা বলেন যে সৌরজগৎ সৃষ্টির আদি ও মূল উপাদান দিয়ে এই nucleus গঠিত। কারো কারো মতে পৃথিবীর বায়ুমণ্ডল ও সৃষ্ট হয়েছে কোনো একটা বিরাট ধূমকেতুর সংগে সংঘর্ষের ফলস্বরূপ।

ধূমকেতুর মস্তকংশকে ইংরাজীতে Coma of the comet বলে। ধূমকেতুর কেন্দ্রস্থ পদার্থ-বিশেষ সূর্যত্যাগ বাস্পীভূত হয়ে তার চারদিক গ্যাস ও ধূমের একটা বলয় সৃষ্টি করে। এই বলয়কেই মস্তকরূপে কল্পনা করা হয়েছে। এই মস্তকের আয়তন দশলক্ষ মাইল পর্যন্ত বিস্তৃত হতে পারে।

Coma-র হালকা গ্যাস সৌর প্রবাহ (Solar-wind) তাড়িত হয়ে ধূমকেতুর তৃতীয় অংশ অর্থাৎ লেজ তৈরী হয়। সৃষ্টি করে। ধূমকেতু সূর্যের দিক যত এগিয়ে আসে তার লেজ তত দীর্ঘ হতে থাকে এবং বাড়তে থাকে সূর্যের বিপরীত দিক। এই লেজের দৈর্ঘ্য প্রায় দশ কোটি মাইল পর্যন্ত হতে পারে। ধূমকেতুর এই পুচ্ছ বা tail দু'রকমের হয় - বাইরেরটাকে Dust tail বলে যা silicate পদার্থ গঠিত এবং তার ভেতরে Ion পরিপূর্ণ Plasma

tail বা Ion tail থাকে। Plasma tail বিভিন্ন ক্ষেত্রে বিভিন্ন আকার ধারণ করে। Dust tail-এর একটা পকার আছে যাকে Anti-tail বলে।

গ্রহদের যেমন ধূমকেতুরও যেমন কক্ষপথ (orbit) নির্দিষ্ট আছে। তবে এই কক্ষপথ গ্রহ কক্ষ পথের মত নয়, বরং প্রায় - লম্বমান উপবৃত্তের মত বলা যেতে পারে।

ধূমকেতুর আবর্তনকাল গোনাশ্রমতি কয়েকটা বছর হতে পারে আবার সহস্রাধিক বছরও হতে পারে বলে বৈজ্ঞানিকদের অনুমান। যেসব ধূমকেতুর আবর্তনকাল দু'শ বছরের কম তাদের স্বল্প-মেয়াদী (Short-period) ধূমকেতু বলে। এদের সর্বদ্রবর্তী স্থান বৃহস্পতি (Jupiter) গ্রহের নিকটবর্তী কোথাও হতে পারে। তাই এদের Jupiter-family comets বলা হয়।

ধূমকেতুর আবর্তনের সময়সীমা নির্দিষ্ট নয়। আনেক ধূমকেতু সম্ভাব্য নয় ২০ বছর পূর্বে, আনেক আবার বহু পার ঘুরে আসে। কোনো মাধ্যাকর্ষণ বহির্ভূত শক্তি (non-gravitational force)-র বিশেষ প্রভাবে এমনটি হয় বলে অনুমান।

একটা ধূমকেতু যতবার সূর্যের কাছাকাছি আসে ততবারই তার কেন্দ্রস্থিত বস্তুর ক্রিয়দংশ শেতকরা প্রায় একভাগ হিসাব) বাস্পীভূত হয়ে সৌরমণ্ডলে মিলিয়ে যায়। বহু স্বল্প-মেয়াদী ধূমকেতু এইভাবে ধীরে ধীরে বিক্ষিপ্ত ও নিশ্চির হয়ে যায়। তবে Encke-র ধূমকেতুটি শতাব্দের সূর্যের নিকটবর্তী হবার পরও বিহীনশিত হয়ে যায়নি। কোনো কোনো ধূমকেতুকে আবার ডোঙ্গা দুটোকারা হতে দেখা গেছে। যেমন Biela নামক ধূমকেতুটি। আঠারশ' ছেচল্লিশ থেকে আঠারশ' বাহয় - এই সাত বছরের মাথা এটা পরিস্কার দুটো অংশে বিভক্ত হয়ে যায় এবং তারপর ধীরে ধীরে বিলীন হয়ে যায়।

বৈজ্ঞানিকরা meteors (উল্কা), asteroids প্রভৃতির বিক্ষিপ্ত ধূমকেতুর ভগ্নাবশেষ বলে মনে করেন। তাঁদের ধারণা, মস্তক ও বৃহস্পতি গ্রহদুটির মধ্যবর্তী স্থানে প্রচুর asteroids আছে। পৃথিবীর মাধ্যাকর্ষণ শক্তির প্রভাবে বড় বড় উল্কাগাত ঘটে। উত্তর আমেরিকার Arizona মরুভূমিতে ছ'শ ফিট গভীর আর বিয়াল্লিশ ফিট চওড়া গহ্বরটি একটা বিরাট উল্কাগতবর

ফল বলেই মনে করা হচ্ছে। অবশ্য Tunguska (Siberia) তে উল্লিখিত আট সালের ৩০শে জুন তারিখ যে প্রচণ্ড বিপর্যয় হয় তা কোনো ছোটখাট ধূমাকতুর প্রভাবেই হয়েছে বলা হচ্ছে। দেখলে মনে হয় যে প্রায় পঞ্চাশটা Hydrogen bomb একসঙ্গে ফাটায় দিয়ে এই ধ্বংসকাত্ত সংঘটিত করা হয়েছে। এতে প্রায় ২৪০০ বর্গ কিঃ মিঃ জায়গা ধ্বংসপ্রাপ্ত হয় এবং ১৫০ কিঃ মিঃ দূর পর্যন্ত এর কম্পন অনুভূত হয়। ইদাবীংকালের বৈজ্ঞানিকরা মনে করেন যে ৬০১০ মিঃ এর কম দূরত্ব বর্তমান Encke-র ধূমাকতুর প্রাপ্তস্থিত প্রস্তরময় ভগ্নাংশ প্রজলিত হবার ফলেই এই ধ্বংসকাত্ত ঘটে।

এখন পর্যন্ত প্রায় ব'শটার মতো ধূমাকতুর সন্ধান পাওয়া গেছে। তার মধ্যে হ্যালির ধূমাকতুর সবার থেকে আলাদা – সবচেয়ে বড় আর সবচেয়ে উজল। এটা ১৯৮৬ সালে পর্যন্ত অন্ততঃ ত্রিশবার পৃথিবীর মানুষকে দেখা দিয়েছে – প্রতিবারই ফেব্রুয়ারী-মার্চ মাস। অক্সফোর্ড বিশ্ববিদ্যালয়ের জ্যামিতি শাস্ত্রের অধ্যাপক এডমান্ড হ্যালি (ইনি বিউটনের সমসাময়িক এবং বিশেষ বন্ধু ছিলেন) ধূমাকতুটির ধরণ-ধারণ দেখে এই সিদ্ধান্তে পৌঁছান যে ১৫০১, ১৬০৭ এবং ১৬৮২তে আবির্ভূত ধূমাকতু তিনটি আলাদা ধূমাকতু নয়, প্রকৃতপক্ষে ছিল একই ধূমাকতুর তিনবার আবির্ভাব। এটাই আবার ১৭৫৭ ইং সালে দেখা দেবে বলে হ্যালি ভবিষ্যৎবাণী করেন। এবং হয়েছিলও তাই। উবার মৃত্যুর পাঁচ বছর পর, অর্থাৎ ১৭৫৭ ইং তে, এই ধূমাকতুটি দেখা দেয়।

খৃষ্টপূর্ব ২৪০ সালে চীন দেশেই প্রথম হ্যালির ধূমাকতু সম্বন্ধে একটা ধারণা করা হয়, যদিও তখন এটার নাম বা তার আগমন-বিগমন সম্বন্ধে কোনো স্পষ্ট ধারণা ছিল না। Babylonian Clay tablet গবেষণার ফলে খৃষ্টপূর্ব ১৬৪ এবং ৮৭ সালে এটার পুরণাগমন হবে বলে একটা আভাস পাওয়া গিয়েছিল। তবে Nuremberg Chronicle-এ তার একটা স্পষ্ট ধারণা পাওয়া যায়।

ধূমাকতুর আবির্ভাবকে বহুকাল আগে থেকেই অশুভ-সূচক বলে ধরা হয়েছে। আসন্ন কোনো যুদ্ধ-বিগ্রহ, কোনো রাজনৈতিক বিপ্লব, কোনো শাসকের প্রাণহানি, কোনো প্রাকৃতিক দুর্যোগ ইত্যাদি দৃষ্টবার দৈব ইঙ্গিত-বাহক হলে ধূমাকতু। ১০৬৬ খৃষ্টাব্দে হ্যাঙ্গিৎসের যুদ্ধে নর্মান্ডির উইলিয়ামের হাতে সেক্সবাদের

শোচনীয় পরাজয় এই সালে হ্যালির ধূমাকতুর আবির্ভাবের ফলে হয়েছে বলে ধরা হয়। ১৮১২ খৃষ্টাব্দে রুশাদেশে বোপালিয়ানের যে অপূরণীয় ক্ষতি হয় তার একবছর আগে (অর্থাৎ ১৮১১ খৃষ্টাব্দে) হ্যালির ধূমাকতু আকাশটা রেখায়িত করে।

শেক্সপিয়ারের 'জুলিয়স সিজার'-এ আমরা পাই সিজার-পত্নী ক্যালপূর্ণিয়া স্বামীকে সাবধান করে দিয়ে বলেন ভিথিরি মারা যাবার সময় কোনো ধূমাকতু দেখা যায় না বাট কিন্তু আকাশে অনিবার্যভাবে প্রজলিত হতে দেখা গেছে যখনই কোনো রাজপুত্রের মৃত্যুকাল সন্নিবিষ্ট হয়েছে।

তলিয়ে দেখলে বোঝা যায় যে এসব ঘটনার সংগে ধূমাকতুর একটা কাক-তালীয় সম্বন্ধ (Logic-এর ভাষায় Fallacy of Post Hoc Ergo Propter Hoc) ছাড়া কিছুই নয়। কিন্তু সাধারণ লোকের মনে এই ভুলধারণা এমন বদ্ধমূল হয়ে গিয়েছিল যে ১৯১০ সালে আবার যখন হ্যালির ধূমাকতু আবির্ভূত হল লোকদের মনে একটা প্রচণ্ড ভ্রাসের সৃষ্টি হল। এরকম একটা ধারণা তাদের মনে বদ্ধমূল হয়ে গেল যে ওটার পুঙ্খ-বিগত বিষাক্ত গ্যাসের প্রভাবে সবাই স্বাস্থ্যরক্ষা হয়ে মারা যাবে। খবরের কাগজে এইরকম একটা খবর প্রকাশিত হবার পরেই San Francisco শহরে আটজন পুরুষ একইসাথে উঁচু দালাব থেকে নীচে লাফিয়ে পড়ে প্রাণত্যাগ করল। সব চেয়ে মজার ব্যাপার হল এই যে এই সূচ্যোগ অনেক ঠিকবাজ ও হাতুড়ে ডাক্তার ধূমাকতুর কুপ্রভাব থেকে মানুষের বাঁচবার উপায় স্বরূপ 'ধূমাকতু বটিকা' (comet pill), 'ধূমাকতু-রসায়ন' (comet- tonic) নামে নানারকমের ড্রাগ ওষুধ বিক্রি করে প্রচুর টাকা কামিয়ে ফেলে।

যদিও বিজ্ঞানীরা ধূমাকতুর আবির্ভাবকে কোনো আলোকিক বা অশুভ ঘটনা বলে মানেন না, তবে spectograph-এর মাধ্যমে জানতে পারাছেন যে ধূমাকতুতে Cyanogen, Carbon, Carbon Monoxide, Hydroxyl, Nitrogen, Nitrogen Hydride প্রভৃতি বিষাক্ত গ্যাস বিদ্যমান।

সম্ভবতঃ এইজবাই ১৯৮৬ সালে হ্যালির ধূমাকতুর আবির্ভাবকে কেন্দ্র করে বিপদাশঙ্কা ও ভ্রাসের ঝড় আবার বায়ু যায় লোকের মনে। কিন্তু না, পৃথিবীর কোনো ক্ষতিই হয়নি। না হয়েছে উল্লিখিত দশ সালে, না উল্লিখিত ছিয়াশীতে। □

১. হ্যালির ধূমাকতুর খ্যাতি সর্বত্র বিদিত। কিন্তু সম্ভ্রান্তি Wilson নামে হ্যালির চেয়েও উজ্জ্বলতর একটা ধূমাকতুর সন্ধান পাওয়া গেছে। ১৯৯৭ ইং তারিখ ডারহামের এক টেলিভিশন খবর Helbom নামে আরেকটা ধূমাকতুর কথা বলা হয়েছে।

২. "When beggars die, there are no comets seen. The heavens themselves blaze forth the death of princes".

৩. প্রসঙ্গক্রমে --- আশঙ্কা ছিল ১৮০০ ইং এর পর ১৭-১১-৯৮ ইং তারিখে Leonid এর দ্বিতীয়বার (প্রায় ৩০ টার) একতালীন উল্কাবর্ষণ অন্তরীক্ষার পাঁচশতাধিক ডারহামের ৫টা INSAT, ৪টা IRS এবং একটা বৈজ্ঞানিক SROSS-C2 সহ কৃত্রিম উপগ্রহগুলো খুব ক্ষতিগ্রস্ত হবে। ডাঙ্গিঙ্গ, তা হয় নি।





# SHILLONG COLLEGE



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