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## Monotheism of Vedic Religion.

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In the Vedic pantheon we meet with a long list of gods, each symbolising one particular aspect of natural phenomena such as the sun, fire, air, heaven, earth, cloud, thunder, lightning, storm, rain and the like. Thus Agni stands for fire, Mitra for the sun, Rudra for thunder-bolt, Vayu and Maruts for winds of all description, Dyava for the heaven, Prithivi for mother earth, Parjanya (पर्जन्या) for clouds etc. The gods invoked in the Rigveda number thirtythree in all. It is quite natural to think that the Vedic religion is polytheistic, a round table of many gods without any essential unity, but the statement is far from the truth. Many western and even a few eastern scholars have been misled to call it pantheistic paganism by comparing the Vedic gods with the pantheon of ancient Greek religion which is a chaotic medley of gods and goddesses who are really demi-gods and semi-men. The Vedic religion is a far cry from the pantheistic

Greek religion. There is a philosophical and rational unity underlying the different deities of the vedas. The very names of some abstract deities such as Visvakarma (विश्वकर्मा) the creator of this universe, Prajapati (प्रजापति) the lord of all created beings, and the like indicate their all comprehensive character. Moreover, the Vedic gods have been divided into three classes as celestial, atmospheric and terrestrial. The celestial class comprises the gods presiding over the sun, the heaven, dawn, night etc.; the atmospheric gods are those symbolizing rain, thunder, lightning, cloud, wind etc. and the terrestrial gods are the earth, fire and soma. By further synthesis the Vedic seer reduces these three classes to three gods alone viz. Surya or the sun-god representing the celestial group, Vayu or the wind-god representing the atmospheric group, and Agni or the fire-god, the mouth-piece of

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Greek religion. There is a philosophical and rational unity underlying the different deities of the vedas. The very names of some abstract deities such as Visvakarma (विश्वकर्मा) the creator of this universe, Prajapati (प्रजापति) the lord of all created beings, and the like indicate their all comprehensive character. Moreover, the Vedic gods have been divided into three classes as celestial, atmospheric and terrestrial. The celestial class comprises the gods presiding over the sun, the heaven, dawn, night etc.; the atmospheric gods are those symbolizing rain, thunder, lightning, cloud, wind etc. and the terrestrial gods are the earth, fire and soma. By further synthesis the Vedic seer reduces these three classes to three gods alone viz. Surya or the sun-god representing the celestial group, Vayu or the wind-god representing the atmospheric group, and Agni or the fire-god, the mouth-piece of

the terrestrial group. This explanation is at once rational and natural, and it discovers the essential unity underlying the apparent diversity of gods and goddesses. But the vedic seer does not stop here; the direct vision of Reality flashes on him and he asserts the truth that these three gods are not separate deities independent of one another; they are but three fundamental manifestations of the all-pervading unseen Power, the Infinite spirit which rules this universe. They are visible expressions of the invisible Godhead. Thus sings the vedic bard: 'The fire that burns on earth is the same as the blazing sun in the blue dome,—the divine eye supervising the whole universe from above.' The same power which causes the sun to rise in the sky, also urges the wind to blow in the welkin region, and makes the fire burn in the terrestrial region. This invisible all-pervading power is termed variously in the Rigveda as Prajapati (lord of the universe), Visvakarma (creator of the world), Sat (the ever-existent or 'everlasting yes' as Carlyle calls God), Purusha (the primeval being) etc. Thus we find that the vedic gods do not represent a heterogeneous crowd but are logically systematised and grouped finally culminating in the monotheistic conception of one Supreme Godhead. There is no room for

inference or dark misgiving because direct mention of one God is made in the Rigveda in such hymns as,—'एकं वै ईदं वि ब्रूव सक्त्म्' (This Supreme One manifested Himself in all things); 'एकं सत् विप्रो ब्रह्मा ब्रह्मि,' (God is, in reality, one but He is differently named by the learned); 'मह्यं देवानाम् अन्नब्रह्ममेकम्' (Thou art the only life-giving energy which sustains all gods); 'विश्वतः पवि ब्रूवसि' (Thou art pervading the universe through and through.) In these Rigvedic texts we find already embedded the germ of the Vedantic doctrine of the Spiritual unity of the universe having the Supreme Being as its fountainhead.

Be it mentioned here that one important feature of vedic religion is that whenever a god is invoked, he is always invoked as the Supreme God and not as a finite god with limited power. The deity is worshipped not as a spark of the Divine but as the Divinity Itself in capital letters. The attributes conferred on each deity amply bespeak this truth. This fact at once marks off the Vedic deities from the Greek pantheon where the individual deities such as Zeus, Juno, Apollo, Mars, Minerva, Venus etc. are represented as limited powers with the weaknesses of ordinary worldlings. In some cases a similar picture can be met with in the mythology of the Puranas but never

in the Vedic texts. This redeeming feature of vedic worship has been termed 'Henotheism' or 'Kathenotheism' by some scholars headed by Maxmiller as opposed to Greek polytheistic pantheism. From the above discussion it is crystal clear that though the vedic Gods present a picture of apparent diversity there is an integrating synthesis running through them, an organic unity underlying them which finds its final expression in the crowning glory of Vedantic monism. Any true conception of God must be monotheistic in character. There cannot be two Gods. God is one and only one. There cannot be two Supreme authorities in that case the two will limit each other and the description of God as Infinite, Omnipotent and all pervading will fall to the ground.

In passing we may note that two main Features stand out preeminently in the vedic religion; it is at once a message of toleration and a message of hope. It is a message of toleration because under the same roof different members of the same family can propitiate different deities without any clash or hitch; and it is a message of hope because it convinces the seekers of truth that every deity is a symbol of the Absolute and that though the paths are different they lead to the same goal. These two factors comprise the great spiritual message of Hinduism for all

ages. This vedic spirit of toleration finds an echo in modern Hinduism as well where diverse school of devotees — Vaisnavas, Tantrikas, Shaivas, Shaktas etc, following different paths of sectarian religion vie with one another in reaching the same goal of final emancipation. The Hindu believes that all religions lead to god, and that there is one God for all. The scriptures proclaim this truth in clear and unmistakable terms:—

“कचीनां वैचित्र्यां खजू-कुटिल-नाना-पथजूषां नृणाम् एको गम्य स्वमसि पयसामिबार्षवः ।”

It means: As the ocean is the final resort of all rivers, Thou, O Lord! art the one goal of all men though pursuing diverse paths, straight or zigzag according to their varied tastes.

Thus we find that absolute monotheism which is the very bedrock of all religions,—Hinduism, Sufism, Christianity, Islam etc, was promulgated in the Rigveda which in the words of Prof. Macdonell, 'is the most ancient record in the monument of world-literature'—we must also remember that this proclamation was made in the days of hoary antiquity when half the globe was steeped in a profound spell of ignorance and the west had not seen the light of civilization. This One-God or monotheistic doctrine still reigns supreme and is indeed the highest flight of philosophy and religion, true of all times and climes, ancient or modern, eastern or western.

# The Mahatma.

Taraprasanna Dass.

3rd yr. (Art.)

The 30th January '48, was a most unhappy day the world has ever experienced. The mother earth was not prepared to receive such a rude shock at the sudden loss of her most precious jewel, for the production of which she had to labour for thousand and thousand years together. While war-devastated world is advancing to another great war, and the whole future of mankind is appearing more and more gloomy,—the sick and worried humanity was looking to this great soul with a wishful eye. But, the other day this greatest hope of humanity was destroyed by a single stroke of an assassin. The world has been encircled with a deep darkness—and India like an orphan crying in this darkness for a beckon light.

To write about the Mahatma, is to write about modern India, and the history of Indian National Congress. Before the entrance of Gandhi into Indian politics, Congress was limited and restricted to the upper class. He brought about a through change in it,—he opened its door for all. Congress

became a mass organisation. Gandhi in a most peculiar way portrayed in him the sentiments and ambitions of common men in India. When India was suffocated under the hard pressure of foreign rule, Gandhi appeared in the scene with his unique weapon of non violence. This was new thing in human history to bring moral values and non-violence in to politics, and chiefly for this reason he will go to history for all time to come. He began his experiment of non-violence in politics and thus created controversy. Some denied him as a politician and mocked him as a prophet and an impractical idealist, yet he was a great politician, and greater as a humanist. He acted and fought not for oppressed India alone, but for the entire oppressed humanity. He wanted freedom for all nations. He said, "If I want freedom for my country, I would not be deserving of freedom if I did not cherish the freedom of every other nation, weak or strong."

Mahatmajl could very well understand that due to the hard pressure of thralldom, almost all Indians become

devoid of all noble feelings like morality, courage, and love. His aim was not only political emancipation of India, but the freedom of mind and soul of every Indian. "That is why he preached non-violence or ahimsa to rouse morality, courage and love in every dried heart. "Real home rule or Swaraj" he writes, 'is self rule or self control. The way to it is passive resistance, that is soul force' or love force." The principles of non-violence was preached ages ago in India by Buddha, and to-day Gandhi has used this principle on a wholesale scale in the form of national Satyagraha or non-violent non-co-operation. Satyagraha and passive resistance were to him not only refrain from violence, but the positive quality of doing good. To restrain from falsehood according to him was not much, it is necessary to speak and live the truth. This, of course, requires a high moral sensitivity. Gandhi by raising up his followers to his own principles took a too optimistic view of mankind. The moral value of Satyagrah does not consist only in this, that a Satyagrahi does not injure others, but is ready to be injured or even killed in what he thinks as a right cause. The inner significance of it is the resistance to evil, but it must in no circumstances carry the blemish of violence. Satya-

graha is an active weapon to exert moral influence upon the wrong doer, to win the brute force by Soul force, or love.

His patriotism was his love of humanity. His nationalism has origin not in any narrow fanatical patriotism, but in humanity. This was his true religion. "He who does not know" he said "what patriotism or feeling for one's country is does not know his true religion. India must conquer her so called conquerors by love. For us patriotism is the same as the love of humanity." He aimed at the discovery of a happy world with a blessed humanity.

In South Africa, he first raised his faint but penetrating voice against the injustice of the white done towards the emigrant Indians. There he first started his experiment of non-violence in politics and thus he came into conflict with South African authorities, and as a result of which he had to suffer imprisonment and to pocket many insults of the white. The oppressed Indians there, organised themselves under the leadership of this great general whose only weapon was "the quiet courage of dying without killing." In this struggle, though he was apparently failure, yet he was successful to bring about a unity, self reliance and courage

amongst the Indian settlers. This struggle has not yet ceased.

Gandhi made his entry into Indian Political field during the 1st great war. In 1919 the Mahatma launched his first campaign of Satyagraha against Rowlat Act and attempted to launch it on a mass scale in India. He was brilliantly successful in this art at Bardole and champaran. But he called off the movement as soon as he heard the cruelty of the chauri-chaura incident where 22 policemen were burnt to death. It was unknown to history that a nationalist movement could be so free from hatred. Mahatma was essentially a humanist. He as if a hypnotic, gradually dominated the congress and began to direct it on the path of non-violence. He again in 1930 started civil disobedience movement, but "Gandhi Irwin Pact" was signed and it came to an end. He then attended the 2nd round table conference, but in vain. On returning from London he found the country in a state of political agitation, and very soon, he along with his many followers entered into jail.

In 1935 Government of India Act was passed in which provincial autonomy was granted. Congress by an overwhelming majority in nine out of India's eleven provinces took office under this new scheme with the out

break of 2nd great war, according to Gandhi's advice, Congress resigned from administration on the ground that India was not consulted when she was declared a warring nation. Political situation again deteriorated. Cripp's mission came, but it could satisfy none of the political parties in India.

The 9th august, 1942, will ever remain as a red-letter day in Indian History. Gandhi came out with his famous "Quit India" resolution and congress passed it. But immediately he and all other top ranking leaders were arrested. At this high handedness of the then government a country wide discontent arouse. The august movement was so tremendous, and it rained such a severe blow to the British imperialism never to rise again on Indian soil. War came to an end. The leaders were released one by one. But the political atmosphere was very hot. I. N. A. trials, R. I. A. discontent at Bombay and Korachi, and food problem of the country—all these contributed to it and thus India became a volcano ready to burst at any moment. The labour party in England came into power. At the the premier scented the impending danger, and declared in parliament, "It is no good to apply the past to the present. The temperature of 1946 is not the temperature of 1920, or

1932, or 1942." He came forward to compromise. Cabinet mission was sent here. The national congress keeping an eye to its famous, "Quit India" demand entered into negotiation. And as a result of this an interim government and a constitution assembly were formed. But the Muslim league boycotted both the interim government and the constituent assembly, on the ground that their claim for Parkistan was rejected. The league began to preach communalism and at last "Direct Action" was started which culminated into great killings of Calcutta, Bihar and Noakhali. The whole atmosphere of India was poisoned with communalism. It went beyond control. Congress, which so long had been fighting for the freedom of a united India at last on Gandhi's advice yielded to League's demand for Parkistan. Mahatma consented to the division of India with the expectation that division of India might do away with the communal hatred and save innocent human lives.

Gandhi horrified at these inhuman slaughters, ran to Noakhali. We saw him there running from village to village, from door to door in the sun and the rain and preaching the gospel of fraternity and non-violence. We again saw him in Calcutta fasting into death, for the restoration of communal harmony.

Just after the partition of India, the Panjab became the victim of communalism, which exhibited its ugliest appearance in the province. On his way to the Panjab he went to Delhi. But Communal riots suddenly sprang up in Delhi also. Mahatma stopped there to pacify Delhi. But before he could achieve victory over communalism which spread all over the country, he was shot dead.

He acted throughout his whole life to make an ideal India where there would be no distinction between the rich and the poor and there would remain no untouchables. Equality and justice were the principles through which "Ram Raj" of India was to be run. The ideal of human brotherhood actuated him to approach the problem of untouchability in India. He was prepared to go to the length of sacrificing the freedom of India for the freedom of the untouchables. He attributed it as "A great and indelible crime that we are committing." He devoted the best part of his life in white-washing this black spot from our society. He is a great social reformer of India.

Many of us are under the false belief that our Mahatma is opposed to all modern machinery. This is not true. He could not tolerate the idea of using the modern machinery without restriction which according to him



increases the human wants only. He believes that less a man wants, the weaker will be his desire to have more and this will bring him individual happiness—and thus the happiness of entire humanity. Modern machinery is meant for bodily comforts, and to save human labour but indirectly, he thinks, it complicates the human life and produces only millionaires. He said, "what I object to is the craze for machines, not machinery as such. The craze is for what they call labour saving machinery. Men go on saving labour till thousands go without work and are thrown on the open streets to

die of starvation. I want to save time and labour, not for a fraction of mankind, but for all. I want the concentration of wealth not in the hands of few, but in the hands of all."

He is the father of our Indian nation. He lived for humanity he acted for humanity, and he died for humanity. Truly it is said, "Generation to come may find it difficult to believe that such one in flesh and blood ever lived in this world."

Mahatma the peace-maker of the age worshipper of non-violence at last "became the victim of violence." World mourns over his death.

Ring out false pride in place and blood  
 The civic slander and the spite ;  
 Ring in the love of true and right,  
 Ring in the common love of good.

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# Out-door Game and its usefulness.

Biraranjon Baruah

1st. year (I. Com.)

There are two kinds of games, Out door and In-door. Games which are played out side a house are named Out-door and those which are played inside a house are In-door ones. We do not, in fact, see any usefulness of the In-door games from the physical point of view, apart from the fact it gives one some amusement and recreation to beguile the leisure time. But the benefits which one gets from Out-door games are manifold. Now, here in this article, I am going to deal with the subject of Out-door games and its usefulness.

Physical exercise is entirely necessary to keep ourselves healthy and strong. Health is wealth. If we are poor in health, there is no other greater misfortune than this. A man may be very rich but he can never have the satisfaction until and unless he possesses a good and sound health. There is very close link between mind and body. If one goes wrong the other follows the same. Therefore, in order to keep both mind and body healthy

and strong we are supposed to undergo some sort of physical exercises. There are many ways by which we can have physical exercises such as, walking, swimming, playing outdoor games etc. In out door games we not only get sufficient exercises in our limbs but also a good deal of fun and amusement. It is a matter of great regret that in our country people do not seem to be much interested in the out-door games. Generally, it is seen that when they are boys they seem to take part in these but as soon as they become old or little aged, they do not care to participate in it. They have got a wrong impression in their minds that these games are meant for boys. But should they take a bit trouble to look at the people of other western countries, I feel sure, they will be able to realise their own mistakes. In America, England and other countries all the people irrespective of any caste, creed sex and age take equal share in the out-door games. They fully understand the value of out-door games which

give them so much joy and sound health.

There are many kinds of out-door games such as, Football, Hockey, Volley Tennis, Badminton etc. These are all western games which have been in vogue in our country long since. There are also many ingenuous out-door games which are equally valuable for health. But now a days these country games have rather been extinct and gradually superseded by all western games. The common games which are generally seen playing by the boys are football and volley. Undoubtedly, these two games are very conducive to our health.

These out-door games are generally played by a team against another team. Hence a good deal of team-spirit is infused into to the minds of players. All the players of the team are united together to defeat the opposite team. In the games they become as if the brothers of the same family and the

chief aim of every body is the welfare of their team. It has also great usefulness from social, and moral stand points. They come in contact with various people and can interchange their ideas, feelings and thoughts. It is happy to find that now a days there are some people who always try to introduce organised out-door games almost in all parts of our country. The Tea Companies are parting with a great fraction of their income to organise out-door games in their respective garden for the welfare of their employees. We shall not be able to succeed in bringing the people to play out-door games unless and until we make them realised the benefit of the same. As our country has become free so we need some good healthy and strong citizens to bring our country to the height of perfection so that our country can take equal position in the ranks of other prosperous western countries, in all respects.

# Student in free India.

— Prof. L. P. Dutta, M. A., B. L.

Vice-Principal,

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The student of India unmistakably played an important part in liberating their mother land from foreign yoke. Their contribution towards political emancipation of the country is not too small to be recounted in few words. In the history of India's struggle for independence the "1942 Movement" will be written in golden letters as the greatest political achievement of the student community. But today the position of the students have materially altered. They are no longer students of dependent India but of Independent India which is passing through various domestic political vicissitudes to place herself on a footing of equality with other independent nation of the world. In the critical juncture of India's destiny the student community has got greater role to play. Their field of activities has been widened with corresponding greater responsibilities.

For the last fifteen years activities of the student community were confined exclusively to politics. Student actively participated in politics; joined

strikes, political demonstration, processions, meeting, faced lathi and bayonet charges, and courted jail and sometime voluntary death. They were sincere in their objects and with a spirit of chivalry took up the cause which at once perilous and noble. But one naked truth, though may be unpalatable to many, must be told. Their sincerity was often seen to be exploited by some of the so called leaders to further their political interests by asking them to abstain from schools and thus indirectly to neglect their studies resulting in their intellectual degeneration. In defence of strike of educational institutions it may be argued that when India was passing through a life and death struggle all interests must be subordinated to the greater interest which aimed at political liberation of the country. This argument seems to be fallacious as it fails to realise the fact that students of today will be citizens tomorrow and they will be our future administrators and if they be backward in education the political

machinery cannot thrive. During war time the students came to regard politics as their primary concern study being only a secondary matter. After attending meeting, processions etc. they had no time, energy or mind to devote themselves to studies. But there are Examinations to be faced. Unrepared as they are they had no other alternative but to take recourse to unfair means and when any invigilator attempted to detect or warn them for adopting malpractices he was silenced by their menacing attitude and sometimes by actual assault.

There are many causes which are jointly responsible for this unpleasant state of affairs. Some of them are noted below.

(i) Moral degeneration during war time—Indian people came in contact with soldiers of different nationalities of the world. They came to fight the war and as such they were prepared for any eventuality. Their motto was 'to make hay while the sun shines' and indulged themselves to all sorts of sensual vices. As a natural corollary crimes in society increased. Students also came in touch with soldiers and could not escape from contagion. That became common. Adoption of unfair means in Examination hall by them was only a logical offshoot.

(ii) Callousness of teachers due to economic wants.

During war time prices of commodities increased terribly and the poorly paid teachers in order to meet their wants did not hesitate to receive favours from their students and these 'favours' in course of time took the shape of bribes. Once the ice is broken, students even went so far as to appoint teachers to answer questions in examination hall. Again some students in anticipation of help from particular teachers in examination hall engaged them as their private tutors who in turn were eager to see their pupils come out successful in the examinations degraded so far as to openly help the pupils. If such latitude is shown to some students others are sure to take advantage of it. Gradually the contagion spread and the practice became general.

(iii) Active participation in politics by students.

As already discussed above students by actively meddling in politics hardly found any time to go through their books resulting in their adoption of malpractices to pass out the examinations.

(iv) Increasing dullness of students due to market being over flooded with notes and help books.

Majority of students do not possess their text books but rely solely on notes and help books. By so doing their capacity to grasp the subject is lost. Without going to the length of understanding the subject matter thoroughly they simply cram these books and when their memory fails in the examination hall they are bound to consult the notes safely concealed in their breast pocket. Examinations must be passed by means of fair or foul.

To such a low ebb the morality of the students sank. However we cannot lay the entire blame at the shoulder of the student community. The callous teachers, the leaders who trifle with the lives of students and the Government which bear a step motherly attitude towards education department are equally at fault for the existing state of affairs. Students must be saved from the great calamity which is overtaking them. Leaders of opinion and lovers of education should co-operate in eradicating this evil by mobilising public opinion against use of unfair means in examination. The examination phobia must be removed and its real significance should be explained.

Attention of students should be gradually diverted from politics towards noble and humanitarian act. Scouting movement which rendered immense

social service before the war be revived. Students should be made familiar with condition of rural society and their active help is to be sought for removing mass illiteracy. Extensive lectures for improving the sanitation, means of communication, standard of living in the villages be arranged and students be encouraged to attend them. Cultural clubs near educational institutions should be established and students be asked to hold debates, mock parliaments and these will take a long way towards development of the mind and intellect of the students.

Promotion of mental and intellectual culture should be accompanied by physical culture. The health of the students should be of vital consideration as in the days of survival of the fittest (both mentally and physically) the 'weak' have no place in society. Out door games like Foot ball, Hockey, Cricket and Tennis etc. should be encouraged. Military training should be introduced in educational institution.

India expects a lot from the present students of free India who in course of a few years will be entrusted with the task of ruling her and deciding her future destiny. Student community is an important member in the body politic and it is the duty of every body to see that this member is freed from

disease in its initial stage of development to enable it to grow healthy thereby making the body politic strong and sound. We have strong conviction that given proper direction, guidance

and opportunities students of India will prove their worth before the eyes of the world by unfurling flags of victories one after another in different spheres.

## Cinema—Its bright and dark side.

Suzauddin Ahmed.

1st. year ( Arts )

Cinema is the best enjoyment ; unique of its kind. This industry is very profitable. It has gained the financial ground of India to a great extent. In matters financial it has occupied the most honourable place in the field of Indian industries. It was invented in the early part of this century. At first it was shown in Europe. Europe and America are two famous continents for film industry. R. K. O. Radio pictures of England and Hollywood of America are two notable film companies of the world. Richard Russon of Hollywood film Company is one of the greatest film directors of the world. In comical affairs Charlie Chaplin plays his part best in the world. Cinema thus has made many artists famous in the world.

India produced her first screen-play "Alam-Ara" in the year 1932 through a Bombay film Company. Thenceforth cinema has been shown

in our country regularly. Present-day India has produced innumerable pictures through her many film studios. In India Bombay and Calcutta are two most mentionable places of this industry. Calcutta has many film studios, directors, artists, cinematographers, sound-engineers etc. those are required to produce a cinema. Numberless screen plays are produced through various studios of our country now-a-days. Today cinema has occupied a unique place in the field of enjoyments of India. India has presented us many nice pictures. The top ranking film directors of our country are—V. Shantaram, Sohrab Modi, Mehboob, Pramathes Barua, and Sallajananda. They produced many nice pictures through their own studios in the past and in the present also we are getting many notable screen-plays produced by these famous film-directors. Among artists

Sohrab Modi, Mezabar, Khau, Prithviraj, Chandramohan, Jagirdar, Ahindra Caudhuri, Jahar Ganguli, Kananbala, Jamuna, Leela Chitnib, Savita Devi etc. are notable of their kind, Saigal and Ashok Kumar were two famous songsters of our country; but it is a matter of deep sorrow that they are no more in this world. Krishna Chandra Dey, the blind singer also sweetens our ears sometimes by his melodious tune. These are the outcome of cinema.

In our own Province Cinema is in its teens now. A few films have been produced in Assam by some enthusiastic artists to this day. There is not a single studio in this province. Due to lack of technicians, Cameramen, engineers and energetic producers our province is unable to produce screen-plays like other provinces.

Cinema has the Capacity to promote the interest of the people. It has its educative value also. It can teach us about morality, religion and good society. It can reform our society by showing us many of its evil influences. Evils can be checked in our society through Cinemas. Therefore we require Cinema to a great extent. Films on morality, religion and education should be shown in every nook and corner of our country so that the people may realise about many hidden treasures and golden gems

of our social life. Our social life should be depicted through Cinema so as to make the people realise of our good and evils.

Cinema can keep its impression for ever upon our mind. Cinema can help us in reforming our decaying society by encouraging us through its influensive way. It can educate the illiterate masses by carrying propaganda for mass literacy campaign, it can check the evil influence of opium upon the Assamese people, it can prohibit drinking liquor and intoxicating drinks by showing the dark side of these things through it. This in every way it can help us to a great extent to mould our lives in a better way. We can form our society in a good manner through films, we can educate the illiterate masses by showing films of educative value. Religious films encourage the people to perform religious duties well and to live with morality. Immorality, illiteracy, evil practices, mischief-making riot morgering can be removed from us by showing their evil influences through a nice picture. These kinds of films can make large progress. Money-making is not the highest aim for cinema-producers. The loftiest ideal of a producer should be only to promote the welfare of the people. Pictures on education, religion and morality



lead the people to the highest pinnacle of glory and good character. These kinds of cinemas can make our social life better than it is at present. These kinds of pictures must be shown in every town and village of India so that the people may realise the noble and bright side of cinema. We want pictures on history, morality, religion, education etc. We should not want pictures like Bombay-pattern mere-love affairs, mere self-propaganda and the like. We should not like cinemas on light domestic quarrels, mere comical topics and so on. We should know some good things through cinemas. We should like to know more about all good things and noble matters of the world. So we require such kinds of cinemas which can mould our corrupted society better which can influence our every-day-life, which can make our country proud in the world comity of nations. Cinemas on heroic struggles noble ideals and good sense of true patriotism can help our country to a great extent. Therefore we want good pictures but not of mere domestic quarrels, slight love-affairs and false gossips. Good pictures are unbroken stone-pillars of a country. Good Pictures are the final outcome of some noble hearts.

In India really good pictures are too few. They can be counted by th

fingers of one hand only. Some of such good pictures produced in our country are following:—Jailor, Pukar, Sikandar, Khandan, Rooti, Doctor, Quedi, Udayer pathy, Mane-na-mana' Parbat-pe-apna-dera. Sakuntala, Dr, Kotnish, Sahar thekey durey, Shiraj and some others, These kinds of pictures should be produced in a wide scale in order to promote the welfare of the people of our country. We want such pictures more.

Everything has its dark side too. Cinema has also its dark side. The dark side of the cinema can mar the lives of many people through its evil influences upon that simple minds of our simple folk, So proper measures should be taken so that cinema can lead no man to the path of destruction. The ideal of cinema should be high and good. Many people try to be some Ashok Kumars with curling hair. many wish to wear Baruah-shirts after observing these in a Baruah-film what ever price it requires to purchase them. There are many school and college boys in our country who wish to style themselves as some Baruahs. Ashok Kumars or Chandramohons but never wish to be some great men like Mahatma, Pandit Neheru or Qaid-E-Azam ! These are the tragedles of cinema in our country. Even an

illiterate poor boy also wishes to wear a Baaua-shirt whatever price it may cost ! Even unnoticed by his father a boy of small age also tries to break his father's almirah to have money in order to enable himself to wear a Baruah-shirt ! We have heard of many such instances occurring in our country ! Thus we have Douglas Moustache, Kananbala blouse and so on Modern girls wish to style themselves as some Jamunas or Kananbalas ! These evil influences must be checked in no time as otherwise our young generations may be ruined away

soon devoured by these evils. This is the dark side of cinema. This dark side should be kept aloof from the minds of our young generation, The bright side of cinema should occupy their hearts so that they may be guided by good conduct, noble qualities and lofty ideals. Everyone should try to witness pictures which are based on good ideas, humanity and morality those are observed in many nice films. Our social life should not be corrupted by such pictures based on immorality and evil customs.

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# Editorial Note.

At the very outset of attempting to write the Editorial note, I on behalf of the members of the Dibrugarh College Union, pay homage to the ever memorable world figure of our beloved 'Bapuji' who lost his life at the hand of an assassinator on the 30th January last—the blackest day of the Globe. He was the harbinger of peace and announcer of the Creed of Non-Violence to the peoples. May his soul rest in peace—and let people one to all root deep his golden Creed in their hearts abandoning bloodshed and massacre, forgetting and giving up Communalism, narrowmindedness totally.

\* \* \*

The Election of the Present Union was held on the 16th January and the old Union handed over charge of the offices on the 14th February 1948 to the newly elected office bearers. Though sensational atmosphere was created amidst the students during the Election Campaign it subsided automatically. The difficulty is—now a days students as students have ceased to exist; they are but members of one party or other. This party stamp has created invisible walls which even fellow-feeling or

brotherliness can not transcend. But this should be avoided by all possibilities. The following non-party members have been elected as office-bearers for 1948:—

Principal J. R. Basu—President.

Vice-Principal L. P. Dutta—

Vice-President.

- (1) Mazuddin Ahmed—General Secretary.
- (2) Binanda Chandra Boruah— Magazine Secretary.
- (3) Bira Ranjan Boruah—Major Game Secretary.
- (4) Miss Sandhya Sen—Music „
- (5) Khagendra Nath Hazarika— Organising Secretary
- (6) Md. Ekrem Ali—Minor Game „
- (7) Nirmal Kumar Ghosh—Gymnasium Secretary.
- (8) Bidyoot Bhattacharjee—Common Room Secretary.
- (9) Miss Prava Thappa—Girls' Common Room Secretary
- (10) Miss Suprava Das—Class Representative—3rd year.
- (11) Ballav Chandra Mohanta—Class Representative—3rd year.
- (12) Jatindra Nath Deori—Class Representative—2nd year.
- (13) Satyaranjon Das Gupta—Class Representative—2nd year.
- (14) Devendra Nath Hazarika—Class Representative—1st year.
- (15) Lakheswar Pait—Class Representative—1st year.

FINE ARTS COMPETITION.

An open Fine Arts Competition was held on the 15th, Feb. '48 organised by the College Union on the occasion of the Sree Pauchami. The subjects and the items of the Competition were mostly on the ideals of the Mahatma. The Function was presided over by Sjt. G. C. Phukan B. A. C., Dibrugarh. A good number of public ladies and gentlemen besides the local students attended it. The following is the list of items and the Prize Winners :—

- |                          |                                                     |
|--------------------------|-----------------------------------------------------|
| 1. Essay (Assamese)      | — Miss Aruna Boruah—First                           |
|                          | — Mr. Deven Hazarika—Second                         |
| 2. Essay (Bengalee)      | — Mr. Omiya Kanti Bhattacharji—First                |
|                          | — Mr. Sukhendo De - Second                          |
| 3. Poem (Assamese)       | — Mr. Jotin Hazarika - First                        |
|                          | — Mr. Upen Kotoky— Second                           |
| 4. Poem (Bengalee)       | — Mr. Omiya Kanti Bhattacharji—First                |
|                          | — Mr. Satya Ranjan Das Gupta—Second                 |
| 5. Recitation (Assamese) | — Mr. Rajen Dutt                                    |
| 6. Recitation (Bengalee) | — Mr. Sukhendo De                                   |
| 7. Pencil Sketch         | — Mr. Keshob Sing—First                             |
|                          | — Mr. Sakti Barmon—Second                           |
| 8. Sauce Painting        | — Mr. Bidyoot Bhatta- First                         |
|                          | — Miss Prava Thappa—Second                          |
| 9. Painting              | — Mr. Bhabani Bhatta—First                          |
|                          | — Mr. Prasenjit Dowerah—Second                      |
| 10. Knitting             | — Sjt. Omiya Sen—First                              |
|                          | — Dr. A. K. Das Gupta—Second                        |
| 11. Embroidery           | — Mouamuhini Roy—First                              |
|                          | — Mr. Bimol Salkia—Second                           |
| 12. Weaving              | — Mrs. Charu bala Dutta—First                       |
|                          | — Mrs. Damayanti Agarwalla—Second                   |
| 13. Photography          | — Mr. Jotin Barpujari—First                         |
|                          | — Mr. Devaprasad Phukan—Second                      |
| 14. Handicraft           | — Students of the Viraj Asram—First                 |
|                          | — Md. Ekram—Second                                  |
| 15. Spinning             | — Miss Dayabati Dutta—First (with Pedal<br>Machine) |
|                          | — Mrs. Salla Baruah—First (with Charka)             |

|                      |                                       |
|----------------------|---------------------------------------|
| 16. Extempore Speech | -- Mr. Surendra Borgohain (Assamese)  |
|                      | -- Mr. Omiya Bhattacharjee (Bengalee) |
| 17. Violin           | -- Mr. S. N. Parial                   |
| 18. Sitar            | -- Miss Nilima Sen                    |
| 19. Esraj            | -- Miss Bonti Agarwalla               |
| 20. Flute            | -- Mr. Purnendo Roy                   |
| 21. Borgit           | -- Mr. Jyotish Bhattacharjee—First    |
|                      | -- Miss Usha Dutta—Second             |
| 22. Bhojan           | -- Mr. Arun Bhuson Dutta—First        |
|                      | -- Miss Nilima Sen—Second             |

#### FATEHA I. DUWAJ-DAHAM :—

The festival was celebrated on the 24th January '48 organised by the College Union. Sjt. Benudhar Rajkhowa presided over the function. Several distinguished gentlemen attended the function.

PRAYER MEETING ;—At the sudden demise of the MAHATMA a Condolence meeting was held in the morning of the 31st January '48 at the College premises. All the students and the staff joined the Prayer Meetings organised by the D.C.C. at the Municipal Park on the occasion.

#### VIZIT PAID BY LADY HAIDARI:—

On the 19th Feb. '48 Lady Akbar Haidari with her two daughters paid a visit to the College. An address of welcome was presented to her by the students and the staff of the College. She spoke a little wishing progress and prosperity of the Dibrugarh College.

#### AN WEL-COME TO W.I.D.F.D. :—

Women International Democratic Federation Deputation was welcomed by the College Union on the 4th March '48 evening. It consisted with Russian and French ladies. Specially the deputation came to Assam to study the women labour condition of Assam Tea-gardens. Several questions were put regarding the living present condition of women in Russia and France to the deputation. They explained with capacity. Some public ladies and gents also attended the meeting.

ANNUAL PICNIC :—The annual Picnic Party was arranged by the Union and it was launched on the 14th March '48 at 'Althan.' Some fifty students including girl students joined it.

PARTING SOCIAL:—Parting Social of the Second year students was held on the 30th March '48. Principal J. R. Basu was on the chair. The Union

presented an address to the outgoing students. In the same social prof. Benudhar Rajkhowa was also given farewell with an address on his retirement from the professorship. All were entertained with light refreshment and a group Photo was taken up. The function was decorated with vocal and instrumental songs.

**ANNUAL SPORTS :—**The Annual Sports day of the College was observed on the 11th April '48. Sufficient students took part in it. Sjt. Govinda Chandra Sarma, the Hd. Master of the George Institution gave away the prizes to the winners. The function was held on the George School play ground as the College is still deprived of a play ground of their own. Will the College authority and the benevolent local public look to this? The bestman prizes were won by the following.]

(1) Mr. Padma nath Gohain (Boys)—  
Point 7.

(2) Miss Hiron Mitra (Girls)—Points 8.

**MASS COLLECTION :—**The Dibrugarh College Mass Collection Fortnight was observed from 6th to 21st April '48. Different groups of students went from door to door and collected about four thousand rupees. The fund will be utilised in opening Science Classes in the College. The endeavour taken by the

students and the staff is praiseworthy. I, on behalf of the Dibrugarh College Union, utilise this opportunity of acknowledging gratitude to the kind donors.

**BIHU FESTIVAL :—**The Bohag bihu festival was celebrated by the students of the Dibrugarh College on the 25th April '48. The agenda of the function was interesting and it was presided over by Sjt. Benudhar Rajkhowa. The College students formed a 'Hoosari Party' during the Bihu-week and Collected about three hundred rupees for the College fund. Of course, some westernised so called public leaders criticized and protested the party on some groundless basis.

**MUSIC SOCIAL :—**The annual Music Social of the College was held on the 30th April '48 with a long programme. The agenda contained different instrumental and vocal songs, recitations, comic scenes and also Bihu dance. Sjt. Jyoti prasad Agarwalla president over the function. The president in his written address put more stress on the Cultural balance of our country. In spite of foul weather the function was well-attended. Just before the beginning of the Social the newly built College Hall was opened by Sjt. P. K. Boruah of Dibrugarh. The function terminated in the late evening.

MISCELLANEOUS :—The College is running in the morning as usual. It is alleged that the classes will be held at day time after the vacation as the College authority is going to comply with the provisions of the University. But should the authority forget that they gave admission and started the College with more than half p. c. office-going students There is nothing to bother for this if the authority and the interested ones make negotiations with the University to run the College as usual for three or four years more. Students have to suffer for shortage of professors for several subjects namely Assamese, Commercial Geographry, Book-keeping and others. Several students from distant corners of the district and also some female students have joined the College with the hope of getting proper hostel-accommodation last year. But they have been betrayed. Though recently a house has been acquired for hostel purpose—it is quite inadequate. The College authority is requested to look to the aforesaid matters viz shortage of professor and accommodation. Otherwise, crisis among the students in these respects is inevitable.

Library books can be counted on one's fingers' ends. The response of the librarian "want of book list is the cause of shortage of books instead of a huge amount of rupees for the purpose" is some times ridiculous.

Intermediate Examination Centre has been granted here for the first time. About 100 condidates appeared in the Examination. But the attitude and behaviour of some of the examinees is not healthy. This is regrettable.

The general members of the College Union are reminded to repeal and amend some of the rules of the "College Union Rules and Regulations" by holding general meeting. But there is a difficulty—members shout for general meetings but at the time of actual discussion they—as the rest of the lambs of a herd jump seeing the front rankig lamb jumping at a rope—also take to their heels. Of course this is a truth—though it is bitter.

Lastly, I offer—my sincerest thanks to my co-workers of the Executive Union for their kind help in excuting the functions of the College including all general students. Owing to the scarcity of paper the magazine could not be printed on proper better papers. The contents may fail to please the readers but thereby neither the secretary nor the editorial board should be blamed. Because instead of repeated notices and requests very few articles were received. Once more I thank my readers and owe an apology to all for omissions and commissions which occur in it.

JAI—HIND.

Sd./ B. C. Boruah.  
Sect. - Magazine. 10-6-48.

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