



CHRIST

# **CHRIST COLLEGE BANGALORE**

With the Best Compliments from :

*Principal,*

*Fr. Mani Giles C. M. I.*

*Christ College Bangalore-29.*

**ANNUAL 1971-72**

**Vol. II**



*Dedicated to the memory of  
S. Narayan, P.C.M. II  
who passed away on 7-2-1972.*









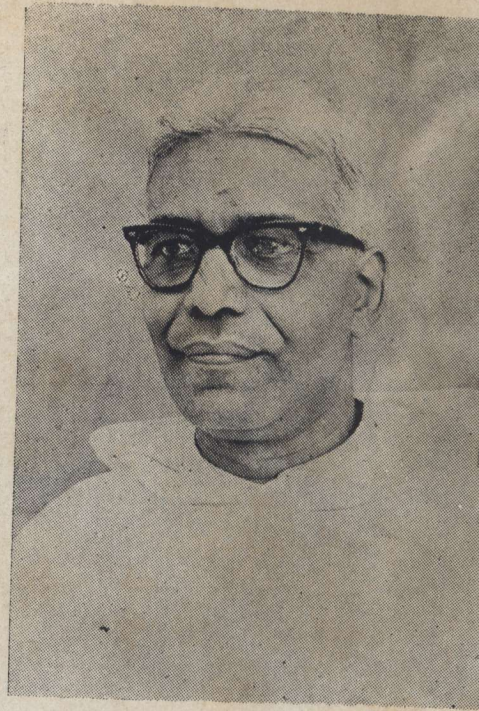
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**by Kuriakose, P. L.**

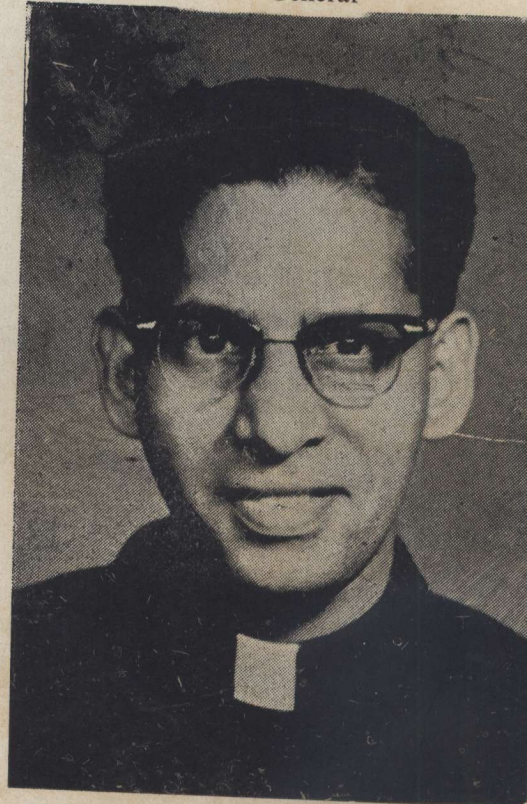




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# EDITORIAL


There seems to be some confusion in the p  
mind regarding education. Circumstances, in particu  
highly competitive employment market, have led to  
popular acceptance of a notion that education is me  
a preparation for an examination, an ordeal to  
undergone before the receipt of that all important p  
of paper - the degree certificate.

Education however is too puissant a concept  
too closely entwined with the future of man to  
confined thus. It is concerned with the all round d  
lopment of the personality of the young. Such a pro  
suggests a wide spectrum of activities, each contribut  
its mite to the moulding of a well-adjusted and co  
lete individual, able to adapt himself to meet an ev  
changing society.

It was with these ideas in mind that the stude  
were entrusted with the job of bringing out Volume  
of the college annual.

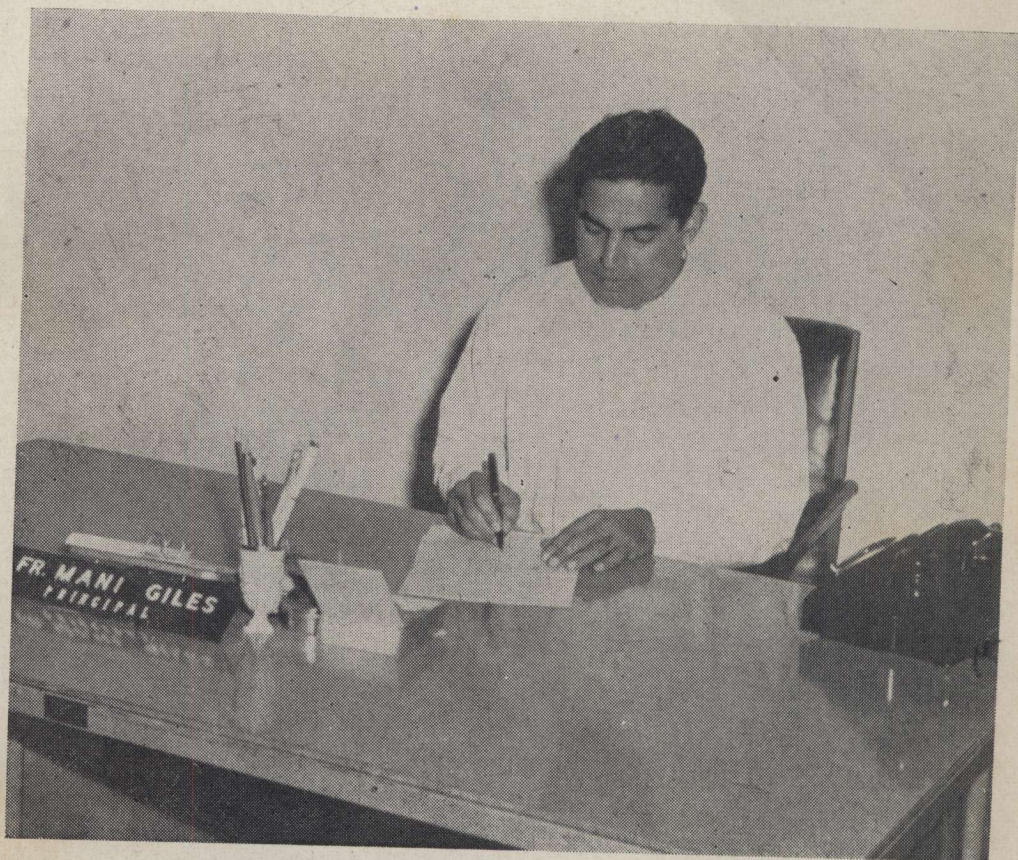
Christ College has no tradition to boast abo  
no laurels to rest upon. Ours is a young instituti  
barely three years old. Youth, however, is synonym  
with freshness and vigour, innovation and imaginati  
Progress has been the keynote of these past year  
A start has been made. We must continue to go fo  
ward, setting new trends and trying all means to har  
ness the potent force of youth.

A year of constant progress, of great hope f  
the future: this, then, is Christ College - 1971-72.





## PRINCIPAL'S REPORT



It is my pleasant privilege to present to you the Annual Report of Christ College for the academic year 1971-72. The College is in its third year of existence and I have considerable amount of satisfaction to state that during the past three years it has made remarkable growth in all the fields of activities. The College has successfully tided over the infancy and has started to stand on its own legs.

The College reopened on the sixteenth of June, 1971, and classes were started for the senior students. The First year P.U.C. and the First year Degree classes were commenced on the fifth of July, 1971. The same day was celebrated as the Newcomers' Day with befitting programmes. As in the previous years the college retains a cosmopolitan character with regard to the alumni. We have students of all castes



and creeds from all over India and also from foreign countries like Ceylon, Singapore, Malaysia, Jordan and East Africa

**STRENGTH:** In the beginning of the academic year the number of students on the rolls was 720. During the course of the year a few students left the college for various reasons, and our present strength is 705.

**EXAMINATION RESULTS:** The results in the University Examinations held in April 1971, were quite heartening. Of the 380 students presented for the PUC Examination, six won ranks in the University, 70 got First classes and 75 got Second classes with an overall 65 percent complete passes. In the First year B. A. and B. Sc. University Examinations also, we secured creditable results with about 70 percent complete passes.

**STAFF:** With the introduction of the Second Year Degree Classes in the year under review, new members of the staff were recruited. Now we have thirty-five members on the teaching staff of which 13 belong to Science Departments, 12 to Language Departments and 10 to Arts and Commerce. There are 20 members on the non-teaching staff of the college. As in the case of students, our staff also hail from different parts of the country and from different religious creeds.

**NEW COURSE:** We have introduced Psychology which is a very popular subject nowadays, in the current academic year and Rev. Fr. Christophers is the Head of the Department.

**LIBRARY AND LABORATORIES:** The College has appointed a qualified librarian, and he with the help of his assistants is offering maximum services to the students and the members of the staff. We have open shelf system in the library, and therefore students have a free access to the books. I am glad to mention that we have added more than 3000 volumes to the library during the report year.

Laboratories were also considerably strengthened. We have set up in the the current academic year one well-equipped laboratory each for Chemistry and Physics Departments.

**NATIONAL CADET CORPS:** Under the dynamic leadership of the Company Commander Second Lieutenant C. Srinivasa Raju, the N.C.C. Unit is thriving. I am happy to state that ours is one of the best units in the city and our cadets were specially demanded for the ceremonial parade conducted on the Independence Day in the city parade grounds, and also for the guard of honour on the occasion of the convocation of the Bangalore University. Sri Basil H. Hobkirk of our N.C.C. Unit attended the Basic Mountaineering Course conducted at Darjeeling in December, 1971, and forty-one of our cadets attended the N.C.C. Camp held at Kolar. Two cadets of the unit attended the Army Attachment Course and one cadet, the Advance Leadership Course held at Kurseong. Fifteen cadets appeared for the 'B' Certificate Examinations, and thirteen were successful. Again, two cadets appeared and were



The Students Union also started branch associations this year. Two students, including the Chairman, Participated in a work-camp held at Poona and very unfortunately the Chairman sustained a serious injury while working in the camp.

The students and the members of the staff donated and collected a sum of Rs. 2553/- for the National Defence Fund and some clothes for the Bangladesh refugees.

This year also we are publishing the College Magazine. An Editorial Board has been set up for the purpose and the work of editing the magazine is in progress.

**STUDY TOURS AND PICNICS:** The second year B.Sc., (CBZ) students went on a study tour to Trichy, Rameswaram, Pampan, Crusadi and Kodalkanal in November, 1971. The students of History conducted an excursion to Vijayanagar, Hospet and Bellary. The Department of Sociology also sponsored a tour to Kanakapura. On the twenty-third of January the students of the Christ College Hostel went on a sight-seeing trip to Tirupatur and Sathanur Dam.

**DISTINCTIONS AND AWARDS:** Several of our students secured awards in various competitions. In the philatelic competition for the students Sri C. K. Lonappan got the first prize. In the Inter-collegiate Cultural competitions sponsored by the Bangalore Students Cultural Association, Sri Gurunath of I B.A. secured the first

prize for the instrumental solo. Sri N. N. Abraham and party won the second prize for the instrumental group music, and Sri Babu P. Tomas got the third place for the group song.

Sri P. V. Jose of I B A who secured the second rank in the PUC Examinations conducted in April, 1971; was given a state award of Rs. 750/ and a medal on the Republic Day.

In the Inter-collegiate Science lecture contest Sri V. K. Mathachan won the first prize for his Chemistry lecture and Sri K. Augustin the second prize for Mathematics

In the All India Melad Essay competition conducted by Islamic Seminary Madras, Sri K. D. Antony and Sri Thomas won Excellence awards and Sri Jose P. V. a Merit award. Again, Sri K. D. Antony secured a Gold medal in the essay competition sponsored by the Kerala Sahitya Parishad and Sri C. K. Lonappan, the second prize.

Two of our students got Govt. of India Scholarships for pursuing studies in English, and two others in Hindi.

**CONDOLENCE:** We record with deep and profound sorrow the untimely demise of one of our beloved students Sri Narayanan S of the Second year Degree Class. I take this opportunity to extend our heartfelt sympathies to his bereaved family. May God rest his soul.

Before concluding I thank the Almighty for the help rendered to this ins-



titution ever since the very beginning. We are all joy to have an eminent personality as our chief guest of the day. I don't know how to thank you, Sir for having graciously agreed to preside over this function. Again, I would like to express my deep gratitude to my students, to my colleagues on the teaching staff and to the members of the non-teaching staff for the co-operation they extended to me throughout the academic year. I am grateful to the parents and the guardians of the students,

to our friends and well-wishers, and to all those who are contributing their might in the bringing up of this College. We look back upon the things past with entire satisfaction and pry into the future with high hopes and great confidence.

Thank you,

**Rev. Fr. Mani Giles CMI**  
Principal



*One of the troubles of the day is that once we came upon the little red schoolhouse, whereas now we come across the little read schoolboy.*



*The press raised such a fuss when a big state university abolished the honour system during final examinations that the chairman of the board of trustees felt called upon to give an explanation, "We realized to our own regret," he admitted, "that the professors had the honour and the students had the system".*



# DRUG ABUSE

C. M. Prasad Rao

He stood on a peak at sunset, a tall craggy man, feet planted wide, hands clenched at his sides. He had grown up in and around these mountains, hunted the woods, fished the streams. Now he found the familiar place threatening; his nerves felt raw and exposed. A chipmunk turned a twig. A gentle breeze drove needles into his bare arms. His heartbeat accelerated with intangible fear. The tall man was deep in Amphetamine psychosis. He was Johnny Cash, to thousands his name means Western music but he was also a hopeless victim of drugs.

He had started taking amphetamine or stimulating pills five years earlier when his career seemed to demand more energy than he could produce. When he started he had no misgivings, they were just "pep pills" and he used them intermittently but soon it was a daily affair. Then he found he had to counter their effects with barbiturates or sleeping pills. Gradually the dose increased until he was consuming the staggering amount of 100 pills a day.

Jimi Hendrix, a familiar name, succumbed to drugs which he thought promised him enlightenment, energy and excitement, but ended in disaster.

Janis Joplin and Jim Morrison, other leaders of the pop cult, met with the same fate.

In the United States some ten million individuals take pep pills. Twice that many take barbiturates or sleeping pills and another million down tranquilizers. Why? Why? What has gone wrong with society?

This horrifying estimate was made by John Cashman, author of 'The LSD Story'. America's drug cult involves people from all walks of life. Most people use drugs to relieve pain and anxiety. Society today is "pill oriented" or "tablet oriented" (from the Indians' point of view).

Teenagers are not the only drug users; one major cause of drug addiction among teenagers is the example set by their amphetamine gulping, barbiturate swallowing parents. Millions all over the world are duped, deceived, victims swallowing a tablet every time they feel sick, have a headache or want to go to sleep (sleep inducing tablets are becoming common among high class families in India)

Drug abuse cannot be connected only



with narcotics (heroin, cocaine) and pot smoking (hashish, ganja marijuana). The alarming rise in the abuse of amphetamines (stimulants), barbiturates (hallucinogenic or sleep inducing drugs) and depressant drugs cuts across all strata of Society.

LSD (Lysergic acid diethylamide) comes in the form of a small piece of blotting paper or an aspirin or a capsule. It is a hallucinogenic drug i.e. it provides a dreamy state of mind in the user. A complete loss of control over thoughts. A feeling of elation, of rising towards a climax (or being high). If the user has had a bad trip, lurid fantasies appear before him. From the experience of an addict - 'As a result, perhaps of bad trips, I had become convinced that my head was expanding faster on one side than the other and I was on the edge of panic. I began to understand tales I heard from people on bad trips: crawling into corners, or putting their heads under carpets and mattresses in order to get away from what was happening in their minds'. Individuals under the effect of LSD at one time during their trip become happy innocent children forgetting their environment.

STP or DOM (Dimethoxy - 4 - dimethylamphetamine) comes in the form of a powder and is snuffed or smoked. Similar effects as those of LSD follow the administration of this drug. In Schlering's 'Midnight Cowboy' there is a brief moment in which the camera simply watches the curling patterns of smoke from the joss sticks - this effect, similar to the effect of STP or LSD comes

closer to the real thing than the scene depicted in 'Easy Rider' where effects of montages and kaleidoscopes are shown; imagination is at its highest.

Marijuana, hashish, bhang, ganja, charas etc., are all cannabis products prepared from hemp plant. They are smoked & chewed in North Africa, Asia and North and South America. Their effects are largely impairment of time sense and dreamy state, silly behaviour with outbursts of inappropriate laughter and in some cases psychotic reactions. Morphine and its derivatives, chiefly heroin, are injected into the bloodstream by addicts. Morphine is a pain killing analgesic used extensively in medicine but most addicts are made by the prolongation of the morphine administration long after the disease opium has become obscure.

Narcotic addiction is at a low ebb when barbiturate addiction is considered in the United States. Barbiturate addiction is harder to escape when a person gets "hooked". Addicts coming off barbiturates tend to have convulsions, suffer brain damage, damage to the reflexes and muscular co-ordination and there is an alarming tendency towards violence.

Abuse of 'pep pills' and sleeping pills has international implications. Black markets flourish in many places such as Japan, Sweden, England and Canada, as well as the U.S.A. Of late the menace has crept into India, especially in the affluent classes. The drug business is so lucrative, that as early as 1956 the underworld moved in and began pushing spurious drugs.



Coming to the causes of drug abuse, let us see the drug scene in India in contrast with the U.S.

Why do young people turn to drugs?

Escapism is the primary reason for many to turn to drugs. The pressures of the modern world, the fear of the bomb, and war in the U.S. and desire to get one's kicks while there is still time, are the others.

Morbid curiosity too is a common cause and 'turns on' many to drugs. This is prevalent in India. 'If they do it in the West, why not us'. What is it that makes them different. Another case of aping the West.

The lust for new kicks, thrills and pleasures, desire for the so called self gratification causes many to try Marijuana and other drugs.

Rebellion is a universal cause. Youth in general appear to be alienated against their parents, elders, 'the establishment'. Since the advent of student riots, youth revolts demanding changes, new roles, new ideas, solutions, and wanting to "get away from it all," it found its solace in drugs. Drugs excite them, make them think they are reaching far into enlightenment but reality should be faced.

The majority of the crowd of addicts 'turned on' because it is the thing to

do'. It is the 'in' thing in their crowd - pot smoking in India. Their friends do it and they do not see any immediate harmful effects. So they are influenced to 'turn on', 'take a pill'. Indian youth have not turned on to drugs in large numbers, but it is creeping in, becoming a menace, a terror in society

The elders are holding hasty sessions meetings to 'stem the rot'. But it is to no avail. Wider set and far reaching methods must be sought. Drug pushers are among the foreigners belonging to the hippie cult. The hippies make a living by pushing drugs, introducing pot among the youth for whom it is an entirely new experience. Many foreign-returned students are pushers of drugs, for they want to teach and share their experiences with their bretheren at home.

Many of the youth are conformists - they conform however to their own crowd, not to their parents.

In the U.S. a few have been led astray to seek an inner experience through drugs - a religious experience, their aim to see god. This has led many into the path of drug abuse resulting in psychosis and paranoia but never in spiritual religious awareness.

For drugs do not give a purpose to life - they scramble it, confuse it and distort it.



# THE TRAGEDY OF SHANGRILA

*Drekung Achi Tsepal.*

On the zenith of the Universe,  
Once shone the star of tranquility  
Peace, love, purity

Alas, that the world should forget  
The domain of Nirvanā on earth.

The soaring, protecting Himalayan grandeur  
A thousand prismatic lights  
By the snowy mountain pillar  
Which yet, in all Her might  
Did hide the suffering from the world  
And give the glory to the killer.

We were happy in Liberty  
With gold, silver, silk  
And "Dho Kham" in the East.  
Where many a brave "Khampas" did die  
The "Amdhohes" of the north,  
Patient and diligent  
Southern "Yu-Tsang" in her serenity  
Sweetly scented in religious sentimentality.

Thus north, south, east and west  
Is Tibet in all her best  
In one Flesh, Blood and Aim  
We do strive and proclaim  
Something which is ours, was ours  
Will soon be ours  
But God spake in silence to me-  
Son, Freedom cannot be granted  
It must be taken and cherished

If I could but fly  
To the country that is mine,  
And lie under those evergreen woods  
Hear the rippling brooks reply  
The song Universality,  
And there in my own, own country rest-

once more.



# THE SHOOTING OF "BUNIYAD"

S Taqui

The 22nd of February was a remarkable day in the annals of Christ college. It started with the unobtrusive arrival of a camera-laden van, ended with a spectacular escape in a getaway car included such unusual items as a revolution (to put it mildly) in basketball. All these exciting events hinged around the shooting of a film - "Buniyad" - starring Rakesh Roshan and Yogita Bali, chiefly,

and to a slight extent, personages from Christ College. The latter showed remarkable acting ability in the few seconds available to them.



The entire student population of the college, minus those of the brotherhood, graced the shooting location of Dharmaram College, each vying the other to catch the director's eye and make an early brake through. It took excellent organisation on the part of the director to extricate our optimistic career hunters from the camera's field.

Then began the shooting of one of those typical Hindi movie scenes which

are so largely responsible for the increase in eve teasing in India. During a basketball game an erratic throw by the heroine sends the ball (which incidentally was inflated by one of our turbaned colleagues) to the waiting hands of the hero, who refuses to return it unconditionally. Rakesh quotes his price - her heart for the ball! Not finding the terms entirely agreeable, Yogita expresses, her disapproval and emphasises it by imprinting her fingerprints in the make-up on his countenance. This scene, like the others underwent several repetitions, much to the delight of the assembled multitudes. Subsequent to the assault, he-man Rakesh falls back with the impact, but the full effect of Earth's gravitational pull is lost as he is supported by his aides (popularly known as 'chamchas') and is kept from spoiling the basketball court.

After he recovers, the yellow clad hero gives his fair-sex oppressor an indication of his ability to retaliate and neatly trips her, with the result that Yogita topples, a big



heap in the centre of the court! To make up for this unchivalrous act Rakesh bursts in to a song (of which only a few lines were shot here) with a fairly haunting theme. The effect is however lost on Yogita as she does not possess a high musical disposition.

In between the shooting of the song sequence the students also witnessed the shooting of a basketball game between the Stars VI and a Ladies college VI. It was a moot point as to which was the worst of the two teams - competition for the place of pride was fierce. An even greater controversy arose however as to the actual classification of the game they daringly called basketball. Ragging and hooting from the students attained virgin heights, "We saw something", being the most audible of the choruses.

Late in the afternoon the cameras were positioned for yet another scene. The hero and his leading lady raced towards a waiting car and sped away - and away. Here was an elaborate and evidently off-practised deception designed to evade the autograph hunters. The plan succeeded. One wonders whether the film will,



Photographs by G. Bajaj.

II B Com



## SHORT STORY

### "ME....."

Mathew, K. J.

The sun sank  
Peeping rays heralded the full moon.  
The tempting dark shadow of a banyan tree arrested my weary limbs.  
The lullaby of a nearby brooklet carried me to another world...  
Gods and goddesses dancing in the hay.

\*

\*

I was awakened by the church bell  
Death knell!  
For whom?  
For me?  
But I have not died.

Leaves began dropping  
"Where am I", I asked myself.

Crimson sky hemmed in by silver horizon  
The sun was peeping up from the East  
Streaks of light touched the ground with rosy hue.

The sun shone bright  
The wind blew  
The tree smiled.  
Ha..... ha .....ha .....ha.....  
Strange world!

An artist sketching the shadow of man  
Now it smiles, in the light of silvery clouds  
Now it fades like a narcissus in the winter  
Now it weeps like a falling drop of water  
Thunders — Tumultuous uproar of nature.

Morning sun — Variegated god of beauty



The crescent moon — Silver scented goddess of night.

Dead days  
Dead nights-  
Do they all answer me?  
Absolute silence  
Soundless tongues.

Man is free  
Where is my freedom?  
I do not know  
Who am I?  
I must think  
Where to begin?  
In beauty?  
No .....  
In eloquence?  
No .....  
Then?  
Your being.....  
Your existence.....  
Ha.....ha.....ha.....being.....existence.....  
I am thinking! I want to speak out; whatever be the meaning;  
There may be no idea  
Yet I want to speak; I will speak.

But .....  
Freedom from myself  
I want liberty.

\* \* \*

That melancholy toll of the bell echoed in the horizons. I walked  
to the sea shore. Wide stretched sands;  
A group of people wriggling in that soil, in bare skin. Love  
for the earth!  
Earth and man  
This relation?  
Who are these?  
The modern experimenters with truth—  
Long grown copper hair  
Man and woman, boy and girl —  
Rejoicing together.  
A smoking generation!  
The firewood of the universal oven.



Are they too like me?

A question arose in me

Their aim?

I went near them

The stubble on my face — They liked it

Reassuring.

They made me seated, talked

Many gathered around me, rubbing shoulders with me

Even women.

A new world! I, like one in a forest without knowing the direction.

What to do? — wondered

My jacket — it struck them strange

One began to take it off

Wild roars of laughter rose behind me

All men.....fools.....

And I?.....mad.....

I reached the road

A cemetery at a little distance, on the right side. I walked up.

Again a gathering of people. Some wiping off the tears

An air of sorrow.

The cemetery flowers watched my arrival  
with contempt.

I entered.

Melted candles. Dried wreaths. Decorated tombs. A new tomb has  
risen up there. Its friends stand around. Pain! bosom friend of man  
Everyone suffers

I am no exception

Lucky are they that die! Those that have finished with the pain  
of this world.

I roamed about the cemetery.

Over the wall.....

Frightening! Is this the figure of man?

The jail of skeletons with eyes removed, cheeks disappeared.

Beauty and ugliness — death makes no distinction.

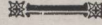
I too will come here,

I feel afraid.

That bell will toll for me.



Man and earth!  
Did I die?  
No!  
If I die.....!?  
I will be reborn soon!  
A new world  
A new heaven  
A new earth  
There will I find myself  
I took a handful of clay from there and got out  
Man and clay  
Me and earth  
Darkness spreading  
Me ..... Me ..... Ha ..... ha ..... ha .....



*When in turkey do as the turkeys do"*

*-Honore' de Balzac.*



*"I'm not so think as you drunk I am".*

*-Sir John Squire.*



*Insurance companies often come across evasions on the forms applicanis fill out. One man, in the space asking for the cause of parental death wrote, "Father was taking part in a public function and the platform gave way, ending his life. Subsequent information disclosed that his father had been hanged for Castle-rustling.*

*— J. R. Foight.*



# SOLAR ENERGY

Joseph Kunzhippala.

The history of material development through the ages is the history of man's discovery of new sources, of energy. Primitive man had only the strength of his arms. Later he found out that by using other natural resources of energy his work could be reduced. The first of these stages is the fossil sources. Fossil energies cannot satisfy the ever increasing need for energy. Although there is a large quantity of these fuels stored under the earth, a time will come when this will be absolutely consumed. The next important source is nuclear source which may take an important role either in the progress or destruction of mankind. Geothermal and tidal energies are two other important sources. There are many other natural sources such as wind, waterfalls, lightning, ocean currents etc.

The absolute source of all forms of energy is the sun. The sun consists chiefly of hydrogen. It behaves like a huge hydrogen bomb. By fusion of hydrogen atoms, a vast amount of energy is generated in the form of heat and light rays. The earth also receives a small share of this energy. It is about 5-10% of the total solar radiation. Only 30% of this energy is absorbed

by the earth. It has been estimated that the solar radiation which falls on every square metre of the earth is a potential source of 1.4 kilowatts, and that every 45 hours, the sun supplies the earth with as much energy as all our fuel can give. Although we obtain so much energy from the sun we cannot use it as it is. We have to convert it into usable forms. The most effective form of energy is electricity. To convert this radiant energy into electricity is not an easy task.

## Sunlight to Electricity

One hundred years back, two British scientists, Adams and Day, made the first selenium cell by which sunlight could be directly converted into electrical energy. Later, certain improvements were made on this cell. Now, instead of selenium cells, silicon cells are used. These cells are made of thin sheets of silicon covered with a still thinner film of silicon mixed with boron. This kind of solar cell is used in satellites. Solar cells were first used successfully in satellite power in Vanguard I, launched on 17th March, 1958. Six solar batteries were attached to the satellite which supplied the energy needed for the functioning of the satellite. An electric car



equipped with ten thousand solar cells charging a 76 volt battery system, was successfully made in London, in August 1930. Using solar cells to drive a car is very expensive at present. But in portable transistor radios, this can be used without much expense. In some countries such radios, worked by solar cells, are commonly used.

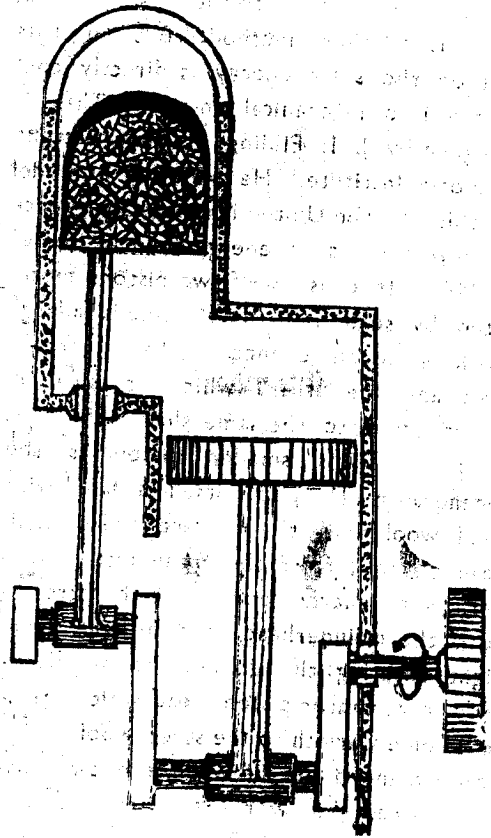
One of the disadvantages of solar cells is that they work only when exposed to light. This problem has been overcome by using the electrical energy generated by the cells to charge batteries. These batteries can be used when there is no sunlight.

#### Sunlight to Heat

With a convex lens the sun's rays can be brought to a sharp focus. By this method, a high temperature can be made. A concave mirror can be used instead of a convex lens and, actually this is more practicable and economic. The concave mirror concentrates parallel rays of sunlight to a principal focus. Steam can be produced by means of this heat and it is used to drive turbines. This method works best in areas where the sun shines brightly all day long. Although it is expensive to build such solar power plants, it provides a continuous supply of energy. Such solar furnaces can produce high temperatures for industrial purposes. A temperature of  $3,500^{\circ}\text{C}$  can be obtained by this method.

At present there are only very few solar furnaces. A solar furnace in California produces a temperature of  $6,500^{\circ}\text{F}$ . A fivefoot-radius concave mirror is used in

this plant. There is another one in Russia. High on the Pyrenees is the biggest solar furnace in the world. This method can be used for other purposes also such as irrigation, cooking etc. In India where irrigation facilities are very little, this method can be used successfully.



The Solar Engine designed by:-  
J. I. EIBLING.

Instead of a concave mirror, a flat plate collector made of metal and glass can be used. One or more layers of glass are laid over a blackened metal plate. The layers of glass act as a trap.



They let in the sun rays but keep most of the heat inside without allowing it to escape. The heated air or water can be used to operate engines, to warm houses etc. Some other applications of solar energy are refrigeration; airconditioning, etc.

### **Conversion of Sunlight to**

#### **Mechanical Energy**

Somewhat similar to the above method, there is another method. But in this method the solar energy is directly converted into mechanical energy. This is designed by J. I. Eibling of the Battelle Memorial Institute. He exhibited a model of this, at the United Nations Conference on new sources of energy held in Rome, in 1961. It consists of two pistons motivated by solar radiations. One is a large working piston connected to a crankshaft and the other, which is smaller, is connected to the same shaft  $180^\circ$  out of phase. This smaller piston is the regenerator. The piston itself is filled with steel wool while the top face is blackened. Sealing the top of the regenerator cylinder, is a quartz dome which acts as both the cylinderhead and a light trap. Light entering the dome heats the blackened regenerator piston head which transmits some warmth to the steel wool. The heat-expanded air between the two pistons forces the working piston downwards. The crankshaft ensures the return of the smaller piston to its original position. The air on the cylinder is cooler on this return stroke and takes some of the heat stored in the steel wool. Thus the system directly converts solar energy into mechanical energy (Discovery August 1963). If this method becomes

practicable it will be one step towards solving our energy problem.

In using solar energy there are some disadvantages. The first is darkness and the second bad weather. They cause constant interruptions in the supply of energy. But now scientists are working to overcome these problems. Equatorial areas where the sun shines brightly are the best places for starting solar power plants. But most of the countries in these areas are developing ones. They do not have the economic status to start such power plants. Therefore, international collaboration is necessary in this field. Deserts are the most suitable places for solar power plants. The problem of bad weather does not affect such places. Many developing countries such as India, Egypt, Africa have deserts. If these deserts are used as a source of energy these countries can develop easily.

Progress of civilization and the future. survival of mankind depends upon finding new sources of energy. The sun is practically an everlasting source of energy. Therefore if we can use this source more easily and economically, there is a clear future for mankind. Some ways by which solar energy can be used are discussed here. Of all these ways 'conversion of solar energy into electricity' is important, because electricity is the most easily usable form of energy. All the methods are not economic. Therefore, there lies a great responsibility before the scientists to discover new methods of converting solar energy into usable forms. If they succeed in this, there is no need for any worry about the future power problems of mankind.



## TOUR

# TOUR BY BIOLOGY DEPARTMENT

— a precedent

Joseph A. C.

Biology is not a subject that can be confined to the class room. It can be understood only when its students see nature as it is. We are proud of being the first batch of students in the history of Christ College, to go on a journey of this kind. Mr. Joseph of the Zoology Dept; and Mr. Premananda of the Botany Dept; were our directors. We had Tiruchhirapally, Pamban, Krusadi, Rameswaram, Mandapam, Kodaikanal and Coimbatore (in that order) on our itinerary.

We started the long journey by the Island Express on the 22nd of November. The night was full of merriment. Early in the morning we reached Tiruchchirapalli St. Joseph's College. They have an interesting museum (shells fired by the Emden during 1 World War, a prehistoric Urn, Bovine monsters, *et al.*) After a visit to the fortress temple, we resumed, our journey at midnight and reached Pamban at 8-30 a.m.

We went straightaway to our camp and soon set out for collection near the famous Pamban Viaduct. After lunch we paid a visit to the Rameswaram Temple. Having slept well, all were ready the next morning (Wednesday) to go to Krusadi Island, The Paradise of Biologists. From the Kuntukal point we got a fishing boat to reach the

Island. Krusadi is one of the small islands in the gulf of Mannar, situated south-west of Rameswaram. Its shores are named according to the ecological character. In the southern shore, the eastern end is Sandy Point, and the Sponges Bay near to it. A little further is the Balanoglossus Bay. On the other side of the island is the Porites Bay. There is a museum also on the island exhibiting many marine (what else?) fishes, corals and reptiles.

We spent most of our time on the southern shore, collecting and studying various animals and observing their ecological aspects. Brittle stars, starfishes, Eurythoa, Nereis, Dolabella, Holothuria, Sea-horse and various symbiotically associated animals like the Hermit-crabs were some of the animals we could collect from there. After that memorable, uneatable lunch, we went back to the camp at Pamban. On the 26th Friday we visited the Marine Biology Research Station, Mandapam. The museum there was open to us. Innumerable varieties of fishes, crustaceans, molluscs, corals, reptiles, sponges and species of marine algae are preserved there. The beautifully illustrated charts on Marine Biology, ecology etc., were really interesting. The aquarium also contains many forms of fishes,



crustaceans, coelenterates and echinoderms. The two Seacows growing there gave us an amusing experience. That afternoon we left for Kodaikanal by the Rameswaram-Coimbatore Express. As the train reached Kodai Road station only at 10-30 p.m., we had to spend the night on the platform. Early in the morning we left for Kodaikanal by bus. The air was getting chilly as the bus climbed higher and higher. As the early morning crispness still persisted, we found the journey very pleasant. Beautiful orange gardens on either side of the road, naturally decorated with flowers and ferns, interrupted here and there by the waterfalls, the thick forests on the sides of the mountains - all these blended well to create an unforgettable scenery. Crossing the beautiful Silver Cascade, we stopped to record it on celluloid. At 9-34 a.m., (Regd. Time of Arrival) we arrived at the hotel.

Soon some of us accompanied Mr. Premananda for collection while Mr. Joseph

took the others to the beautiful lake. Here we could collect many rare forms of algae, fungi, bryophytes, and gymnosperms. After lunch we went for an evening walk and paid a visit to the observatory. The night was terribly cold, and it had adverse effects on a few. Sunday morning, we paid a visit to the Sacred Heart College. The Jesuits maintain an excellent botanical garden. The bus came at 4 o'clock in the evening to take us back to the Kodai Road railway station from where we would catch the Coimbatore Express.

From Coimbatore we came to Bangalore via Jolarpettai. We returned in one piece, except for a student, a master, a little black bag. In spite of the mishaps, minor and otherwise, the trip was certainly a precedent in every respect. (Oh yes, about the missing articles, they returned safely the next day)



..... and lots of hot coffee



# MY DAYS WITH THE ARMY

*C.S.M. B. T. Sagar.*

The heading leads one to assume that the subject is an ex-serviceman's memoirs. It does seem misleading, but let me tell you that the story below is about the 1971 Army Attachment Course which was held with the 2nd. Grenadiers, and was attended by two officers and 102 cadets of the N.C.C., who were drawn up from various parts of Mysore State. I was fortunate to be one of the eight cadets from 14th Mysore Battalion who attended the course with the Grenadiers C/o 56 A.P.O.

The Grenadiers are a tough set of fighters, hailing from the North-West of the country, consisting mainly of Jats and Dogras. These men have seen a lot of action—the Sino-Indian conflict, the Naga operation, and the two Indo-Pak wars. Many of them spell terror on the field, but behind these tough fighters lies the spirit of a gentle human being, and to discover this, it demands close association with these men.

The course began on Monday, the 17th of May 1971, when our trucks dropped us at the Grenadier's barracks. Here, we were shown how to keep these barracks in order, the same way as the soldiers do. This was followed by dividing us into squads of 16 each, or the repre-

sentatives of two N.C.C. Battalions to a squad, and we were assigned instructors who were regular Grenadiers.

The next morning, at 6-30 a.m., the inaugural address was delivered by the Delta Company commander, who was assigned Company commander to the N.C.C. cadets. Here, all ranks were de-recognised for the purpose of the course, and fresh appointments of a Company senior and squad seniors only were made. After a very quick breakfast, we were issued with 7.62 mm. rifles, and thus commenced our training in weaponry.

On the 21st, our day began at 6.15 a.m. when we had to fall in for P.T., before which we had to wash, dress, clean our barracks, and then report. P.T. consisted of a three-mile run, followed by various P.T. exercises. At times we did obstacles. This was in full uniform, with F.S. kits. We tried our hands at the ropes—both vertical and horizontal, the pits, the vaulting-horse etc. Breakfast followed P.T., but the time allotted was very little. We carried out our training till one p.m. This consisted of Rifle-drill, Bayonet-fighting, Weapon-Training, and Field-craft. Besides this, we had quite a few



interesting lectures, the first of which was on the history of the 2nd Grenadiers, followed by other lectures on map-reading, and field-craft. We were also taught to use the L.M.G., M.M.G, the 3" Mortar, and the wireless. A tea - break at 10 a.m., interrupted our training programme.

Lunch followed our training, after which we spent our time cleaning our weapons or gardening. If we had nothing to do, we were allowed to relax, but this happened only once or twice, and it did not include sleeping. Our instructors forbade afternoon naps, as they made one feel lazy for the day. We were thankful for this. On the other hand, we were made to retire early at night.

The evening was given to games, when winning, or losing mattered little, but emphasis was laid on playing the game in the right way and in the right spirit. Our instructors joined us here; it was great fun trying to come up to their standards and going for a six midway. After games, we bathed and when to the canteen, where prices remain constant, unlike in the open market, where daily price - fluctuations are a common feature. However, we had to be in time for the roll-call parade at 7 p.m. An early retiring followed dinner.

Besides this, we went to the range, where all of us fired the 7.62 mm. rifles. They are much easier to operate than our .303" rifles, as they require replenishing

only after eighteen rounds, ejection, is automatic, and the recoil is minimum, or absent. Being used to the .303" rifle, we never did feel any recoil. The best shot among the cadets was awarded a prize on the prize-giving day. We also had two night-marches, when a heavy down-pour threw a spanner in the works of the second night-march, at 11-30 p.m., in the night.

Relaxation is a must for all human beings, and our instructors were very conscious of this fact; and so we were allowed to go out for movies on Saturday evenings, but all of us had to go to the same movie-house. which was just across the road, and we had to return at the same time. We also spent a good deal of time with the Jawans, and made a good-many friends among them.

The course ended with the prize-distribution, followed by a closing address, delivered by the C.O of the 2nd Grenadiers. It is with great pride that I mention that the 14th MYS. BN walked away with the first place in the drill-competition. A grand variety entertainment followed this. The next day, we started off by bidding farewell to our instructors, and all the new friends we had made in the army. Soon, we moved off in our trucks, with heavy hearts, and with a wish to return to the regiment, not as N.C.C. cadets, but as a part of it.





## ESSAY

# THE ADEQUACY OF DEMOCRACY

— An Exposition

P. Jayachandran.

The Story of democracy is more than the story of an aspiration. It is also the story of practical accomplishment. When man first attempted to govern himself by means of an organised system, his choice was democracy. Democracy was practised in its purest form in the city-states of Greece. The citizens of the states ruled themselves. Since then, along with the multiplication of the human race and the advancement in science and technology, the democratic form of government has evolved to an almost entirely different form - though its basic principles have remained unaltered. Such an all-encompassing evolution of ideas is facilitated in the democratic system, because democracies have ideals and objectives but no fixed goals. They proceed through trial and error, changing the programmes, according to the popular need and pre-sisting circumstances. Democracies believe that they are not restricted by any inevitable process of history, and that there exist opporrunities for experimentation and chole of alternatives. Democratic social institution have steadily expanded, giving ordinary men and women opporrunities they never had before: to educate themselves, to enjoy the good things of life

and to take part. as free citizens, in the great enterprises of human civilization.

The backbone of the democratic system is the commitment to an open society. It is one of democracy's definite characteristics that nothing in its political or social life is immune to criticism. Democracy establishes and protects institutions whose purpose it is to subject the existing order of things to a steady examination. Democracy accepts its own fallibility, but it provides a method by which its mistakes can be corrected. It recognises the fact that man can be power-hungry and prone to self-delusion, and that he can prefer old errors to new truths, and that he can act without caring about what he doing to others. And it also believes that these human tendencies can only be held in check if they are exposed to the open air and to other people's continuing judgement. The individuals' desire to exert his own right and to maintain his own dignity and integrity, have kindled the struggle for democracy in the modern age. He has expressed the attitude that he does not wish to determine his obligation to another individual by considering his status in society or his racial or religious



backgrounds. Democracy pursues human welfare, but it seeks more than the mere improvement of man's material condition. It seeks their development as independent individuals and their entrance as full free participants into the enterprises of their community. Democracy also holds that there are aspects of the individual's life that no government may touch and that no public pressure may be allowed to invade. These include the individual's right to bring up his children as he pleases, to go where he wishes, and to associate with whomever he chooses and to live by his own religion and philosophy, staking his destiny on the rightness of his choice. There is an extraordinary degree of self-discipline involved in this. It demands that men care just as much about the liberties of others and their right to think differently. That such a discipline has actually been developed, and that it thrives at all is a magnificent achievement in itself.

Democracy has proved its worth through the centuries. It has more than half the world's population living by its principles. But the all-important question is: Is democracy suited to the fast-changing modern conditions? Which will be a greater asset to a developing nation - a comparatively modern totalitarian regime, or an administration that follows the democratic principles of tolerance, discussion, responsible leadership, and willingness to experiment? The answer to this question has many different aspects and merits a systematic approach.

The first reason put forward by most of those who maintain that democracy is

inadequate to modern needs, is that it is inefficient. This fear of the inefficiency of democracy is even more insistent when faced by the ruthless totalitarian regimes, which seem to determine their policies with speed, and execute them with vigour. But speed, vigour, organisation and discipline are virtues only when the goals they serve are intelligent. Moreover, when a large number of individuals are forced by an insignificant minority, to work towards the execution of purposes which they do not share and cannot accept; the price paid is very high. Whenever such a policy has been attempted in the modern world, a large portion of natural resources has been spent on secret police, political prisons, propaganda and party functionaries. Even in the narrowest terms, such methods are more wasteful and inefficient than those employed by democracy; for, contrary to the aforementioned coercive means of totalitarianism, democracy accepts the simple fact that human beings are different. It is one thing to believe that all men have the right to be treated in accordance with the same fundamental rules. It is quite another thing to believe that there is only one single style of life that is good for every body. The methods of democracy, which depend upon human education, free communication and the open competition of opposing groups are certainly a great deal more efficient than those of any other form of government.

Yet others assert that democratic assumptions are based upon an unrealistic expectation of rationality and maturity on the part of ordinary individuals, and more particularly of their leaders. If democracy can be so accused, let us take the case



of a totalitarian system. If an entire society can be immature and irrational, is there any guarantee that a tiny minority, that is in absolute control in a totalitarian state, will act in a sane, mature, sensible manner? It is quite pointless to maintain that a totalitarian society is of the "monolithic pattern" - as the late Nikita Krushchev once described Communism - "without any intermediate social groups or strata with some special class interests of their own" Such a condition could not be regarded as any thing but that of profound unfreedom - it is a society in which all groups but one have lost their autonomy. The decisions taken in such an administrative set-up are likely to be immature and irrational. In a democracy too, particulars are left to the leaders, but this can be done in safety because the masses are keen judges of persons. Operating in this way, democracy does not become a rule of incompetence; contrarily, it forms a highly competent administrative machinery.

There are certain other charges brought up against democracy, which cannot be put aside as baseless. They are: the power of moneyed interests to pervert administration or legislation, the tendency to allow politics to become a trade entered for gain and not for service, and, extravagance. But it should be remembered as pointed out by Viscount Bryce, an eminent author and politician, that these allegations are no more chargeable to democracy than to any other form of government. The baseness in human beings prevails under all conditions and these evils cannot be done away with by something so superficial as a form of

government. Democracy is not to blame and cannot be held responsible for such inconsistencies as may arise from within the complexities of human nature.

Apart from these, there are certain other faults that are more closely associated with democracy than with any other system. They are: the failure to evaluate properly the skilled man, the abuse of the doctrine of equality, party politics, and the tendency of politicians to obtain votes through improper means. But these faults are relatively minor, and they are not insurmountable. Democracy has closed many old channels of evil: in the process, it has opened a few new ones

Democracy is something more than a form of the state, and to conceive it solely in the terms of mass rule, is to err egregiously. According to J. K. Lowell a recognized authority on different political systems, democracy is that form of society in which every man has a chance and knows he has it. The test of governments is the welfare of the people, and that form of government is to be preferred which gives human tendencies the fullest scope and most constant stimulation. History shows that these functions can be carried out by democracy better than by any other form of government. In addition to this, democracy stimulates self-education, opens wider horizons for the individuals, and leads to broadened interests

Society is an organism; man is a social being. The value of democracy lies in the fact that with it, all men work out the



mode of harmonizing their activity with the social good, and do not play passive roles as under monarchy, or totalitarianism, which is nothing but an evolved form of oligarchy. Modern democracy has known, victories as well as defeats - but shown repeatedly that it can outlast

any other social system when its citizens have education, dedication and courage. These make democracy work, while no government demands so much from its citizens as democracy, no government gives so much. Democracy will never perish, so long as there is hope in man.



*An eminent personality was about to deliver a lecture when a workman appeared on the stage waving a screw driver and beckoning the chairlady. There followed a hasty conference, whereupon the chairlady brushed past the speaker and told the Standing - room - only audience, "I am sorry to say there will be a slight delay. Word has just been given to me that there is a screw loose in our speaker".*

## X

*You can send a message around the world in one seventh of a second, yet it may take years to force a simple idea through a quarter inch of human skull.*

— C. F. Kettering



## .....and I WAS BORN AGAIN

Gangadharan

"The womb shall forget him; the worm  
shall feed sweetly on him; he shall  
be no more remembered, and wickedness  
shall be broken as a tree".

( JOB 24:20)

I was born out of carelessness—born to join the ranks of the unknown, the illegitimate. I was born to be discarded - to be treated like an animal without any love or sympathy. I was born to be a scapegoat - the result of a moment's weakness on the part of a mere mortal .....and I had to suffer for it during my lifetime. Mocked at and scorned by a hypocritical society because I was accursed. I was to pay for her sin - that promiscuous act.

Fed and endowed with warmth, by the walls of her womb, I was suddenly ejected, painfully and savagely to face the harsh, cold, murderous world. This world laid no red-carpet welcome for me, but only moral principles - blood-

thirsty and sadistic - which were awaiting to tear me apart. My life was to end at the beginning because for me the end and the beginning were one and the same. The world despised me: "despicable," they cried out. The voices, the moral fabric of society sounded the death knell for me. The eyes of the world were biased, for in me they saw the guilt of two people. Justice was blind and society obsessed with this delusion and I was condemned to a life of destitution and suffering.

Abandoned was I, a tiled roof and four grey walls accepted me as its inmate. It was my home but yet not a home. I grew up. I lived.... but was it life?



I cried and I pleaded: "Give me an opportunity to live! Give me a place in society!" But then the eyes of society were closed and the ears deaf. I was doomed. There was no resurrection from this condemnation I was denied the chance to taste the milk of human kindness; I was denied the chance to taste love. My parched throat was yet to be satiated. This delectable experience was to remain for ever a total alien to me.

Why?..... Why?.....what mistake have I committed? The verdict was merciless; the torture was unbearable but then wasn't justice blind? Society extolled "justice", but what about me? Was I to be washed away as garbage? Society drifted past me with an aura of indifference. I was left unnoticed and unanswered for.

Tossed and shoved was I by this effete society and by its remote precedents. I was bombarded and battered severely by the concurrent flow of insults. My hopes, my emotions were made obsolete. I was squeezed until the last hope flew out of my rotten, dried up body. I was ostracised like a leper—a product of the gutters and I was treated like dirt. Society from its high pulpit in the halls of Justice handed to me on a golden platter—my fate.... I was the product of sin and I was unfit to be a member of this society

I couldn't fight I couldn't retaliate,

The enemy was imposing and powerful and I was after all a human being. It could be fatal on my part. The other alternative was to entertain a defensive stature a barrier - a mental wall I could create, which could not be eradicated by life itself. I could become an escapist and rise up to live in a world of my own. Alas.....all this was imaginary, for the sea of reality was profoundly deep and my world ceased to exist. I was defeated.

And then there was light amidst the deathly darkness, I chose, to follow this light. I was tempted (or was it 'forced') to take this.....salvation. Oblivion, my sole ambition in life, now refused to reject me.

The inevitable became the evitable and then..... it happened. From my bolted door came gentle tapping. There was no response from me. The silent tapping continued and the caller was persistent on persuading me to open the door. The caller was The Creator Himself. The whole place was filled with an inexplicable brightness. Darkness had fled, and the ajar door was the point of entrance for kindness..... love ... and understanding. I surrendered and my parched mind relished this flow. My whole body was filled with boundless vibrance. The transformation was momentary. There was no pain - neither could anyone explain the changes .....and I was born again.





## LIFE INVITRO

Vijay Kumar Joshua

Sometime in the near future - perhaps quite soon, a very remarkable baby will be born. This baby will set the world talking, he will be watched and wondered about, discussed and pointed out as no baby has ever been before. Why?..... It will be because a woman will give birth to a baby conceived in a test-tube. Many will be bewildered and will find it difficult to grasp just what a "test-tube baby" is.

The question arises as to how a test-tube baby differs from a normal baby. The difference lies only in these points: the infant will not be conceived in a mother's womb as the result of union of a male sperm cell and a female ovum, but in a transparent glass compartment in a laboratory under the watchful eyes of scientists and doctors. He will be sustained when yet unborn, not by a mother, but by a host of sophisticated, intricate instruments.

The two prominent figures in the field are Dr. Robert Edwards of Cambridge and the gynaecologist Dr. Patrick Steptoe.

Now we come to the essence of the article. What is the physics of the test-tube fertilization? First egg cells or ova are removed from the female body through

a tiny abdominal incision after the ovaries have been encouraged to produce some extra eggs by means of a fertility drug. These eggs are then examined under high powered magnification and a perfect one is selected. This is placed in a test-tube which contains some special liquid that mimics the conditions inside the fallopian tube. It is then mixed with ejaculated semen. Incredibly Dr. Edward, succeeded in making test-tube fertilization possible. Different kinds of culture and media are required for fertilization and cleavage. The cleavage of the human fertilized egg has proved to be successful up to the blastocyst stage - the stage at which the embryo gets attached to the tissues of the womb.

The next stage is the implantation, and its challenge has been taken up by Dr. Steptoe. So far despite wide publicity he has not yet succeeded. The exact moment of ovulation has to be pin-pointed. Then the patient is given hormone treatment that will resemble the natural preparation that happens in normal circumstances. This preparation will involve not only the womb lining but the whole body. After having done all this, the womb is ready for the implantation of the pre-fertilized embryo.

The fertilized egg is implanted in the



In the womb, It gets embedded into the womb, and slowly develops into the baby.  
"The Invitro infant"

Scientists believe that it may be years before it can be done, but sooner or later success will be achieved. The most vocal of the opponents are the religious, they say that science should not meddle with life and its natural process, because it is "God-Given".

What appears on the surface is simply a matter of finding the solution to

the problem of a woman wanting a baby of her own. The crux of the problem is deep seated having far reaching ramifications. Will Society tolerate sciences to this extent? Will these test-tube children become outcasts of Society? Taking these into consideration, should we allow these experiments to continue? Our only hope is that by the time these experiments are perfected, Society will be in a more mature state, ready to adapt itself to the test tube baby.

We do not covet anything from any nation, except their respect.

— Winston Churchill.

A man may build a throne of bayonets but he cannot sit upon it.

— W. R. Inge.

The road to success is filled with women pushing their husbands along.

— Lord Thomas Robert Dewar.

Divide and rule, a sound motto. Unite and lead, a better one.

— J. W. Von Goethe.



# BASIC MOUNTAINEERING

**Basil A. Hobkirk**

With the expectation of seeing such famous mountaineers such as Tenzing Norgay, who needs no introduction, N. Gombu, the only man to have climbed Everest twice, and Lt. Col. Cheema, only recently an Everester, we couldn't wait till we reached the Himalayan Mountaineering Institute, Darjeeling, where we were to be introduced to the mountains.

From New Jalpaiguri we boarded the 'Hill Train', which for the next six hours gave us a vantage view of the vast tea gardens. Darjeeling, with its population of Nepalis, Sherpas, Bhutanese, Sikkimese, Tibetans, Assamese, Bengalis etc, attired in their colourful national dress is truly cosmopolitan. Situated at a height of 6500 feet, it is a leading hill station in West Bengal. The Institute is situated in the Himalayan Zoological Gardens on Birch Hill, and affords a grand view of the

Kanchenjunga peak (3rd. highest in the world). On arrival we found to our pleasant surprise, that there was no barrack-room or charpoy awaiting us. We were housed in an all-wood building and slept eight to a room. After a refreshing wash in ice-cold water, we got acquainted with our course-mates. The students of the 79th Basic Mountaineering Course were sponsored by the N C C., Indo-Tibet Border Police, the Army and the Border Security Force. There were some private candidates too.



The next morning found us assembled in the Jayal Hall (erected in memory of the late principal) for the welcome address. We were disheartened to find that both Shri Tenzing, and Principal Cheema were out of station. Anyway, Mr. Om Prakash, Financial Adviser, welcomed us and introduced us to our Sherpa instructors.



each of whom wore a colourful history of expeditions behind him. We were then taken around the campus, and shown the Everest museum, where photographs taken during the expeditions, Himalayan flora and fauna, high altitude equipment used for the expeditions etc., are displayed. There is also a powerful telescope donated by Adolf Hitler, with which you can get a clear view of Kanchenjunga. Next we were taken to the equipment wing, where we were shown and explained the use of high-altitude equipment. On finishing our medical check up, we were issued the equipment - rucksacks, climbing trousers, wind proofs, ice-axe, etc., all of which we would be using during our training.

For the next four days we had a busy schedule and were occupied throughout the day. We had a number of interesting lectures on mountaineering terms and history, meteorology, human physiology, first aid, map reading, Himalayan flora and fauna, photography etc. Apart from this two or three films on mountaineering were also screened. In the practical field we were first divided into ropes (or groups) of 3 to 4 students and 1 instructor. We were started on ropes where we learnt the different types of ropes and knots used, and also roping up of persons. We also practised tent-pitching and correct holding of the ice-axe. Lectures on the use of Crampons, pitons and hammer were also held. Next we went on to the most interesting part of our training, and also a must for any mountaineer - Rock Climbing, roping up, and belaying. With the personal attention of our instructors we were able to learn very easily.

On the sixth day we hitched on our rucksacks and set out for Tiger Hill, eight miles from Darjeeling. On the way we had our first try at rappelling. Rappelling (for those don't know) is a method of descending down steep rocks, snow or ice, by sliding down a fixed rope. We rappelled down from a height of 100 feet. After this, we went on, and on reaching the foot of Tiger Hill, we pitched our tents. The next day before dawn, we marched to the top to see the sun rise. At sunrise we could see the peak of Mt. Everest, and the neighbouring range. We got back to Darjeeling around 2 p.m. and started preparing for the next 7 days march into Chowrikiang base camp.

The next day we started out at 7 a.m., and after a brisk walk through the tea-gardens, we reached Singla Bazar, an Indian border village. After lunch at Singla Bazar, we crossed the river into Sikkim by the Raman bridge. On the other side of the border are Naya Bazar and Jhoartang, where we caught a bus to Pelling (6000ft) our next stop. We spent the night at a boy's hostel at Pelling and started out for Yuksom (5000 ft.) early next morning. Yuksom, the old capital of Sikkim was reached after a strenuous trek, during which we crossed the river Rangeet (900 ft.) twice. The following day we bathed in the river which flows next to the Forest Inspection bungalows where we stayed. It was a rest day (not actually) and we visited an old monastery before lunch. After lunch, we (a team representing HMI) played football against the village team. It was great fun and it really cheered us all up (even though we lost 2-1). We



spent the night at Bekhum (9000 feet), where we had our first camp fire as it was getting cold. After Bekhum, we passed through Chokka, a Tibetan refugee settlement. The land donated by the Sikkim Govt. has been developed marvelously, by the very hospitable Tibetians. The next two nights were spent at Jamlingam and Bigbary valley. The camp at Bigbary is very picturesque, being on the bank of the Rathong Chu river and surrounded by peaks like Rathong, Kabru etc. We could also see our base camp from here.

The next day, a short march of  $2\frac{1}{2}$  hours brought us to Choun Kiang (Yak Stables), our base camp. Situated at a height of 14700 feet. It was also called Zungri or Kabru Glacier. We had a number of huts for the kitchen, rations, equipment, some of them for the instructors, and also a 'bukhari' (a room with a stove). We spent many a pleasant evening in the bukhari.

From the next day onwards we started our field training, beginning with some more techniques of rock climbing. On the second day, we set out for Rathong Glacier, our field training area, which was a mile and a half away. During the afternoons at the camp, we kept ourselves occupied with chess and Chinese checkers, in which the instructors also joined us. After dinner (which was at 5-30 p.m.) we used to sit in the bukharies and a lot of singing and shouting used to go on. We were also able to pick up some first hand information about various expeditions from our instructors.

During the next five days we received training in snow and ice-crafts. This included the technique of walking on ice with ice axe and crampons, self-arrest when falling on snow, rope travel and self-arrest, ice belaying, step-cutting, ice rappelling, crevasse, rescue etc. We were lucky as we were the first to receive the advanced techniques which Mr. Gombu who had just returned from abroad had introduced. The eighth day at the base camp was a rest day in preparation to assault a peak the next day.

We were fortunate to have good weather and we went ahead with the programme. At 5-30 a.m. we started out for Bidanchandre peak (17800 ft.). All of us did not go as some were not quite well. The strenuous ascent left us gasping for breath. On the way we had a nerve-shattering experience. Due to the negligence of some students ahead, we had a couple of rocks flying down at us, and many misses sure death by just a few inches. Luck seemed to have been with us that day. For the final assault we removed our rucksacks and roped up with our instructors in the lead. The last 500 ft. was quite steep, and slow going. We spent an hour and a half eating chocolates, taking photographs and admiring the scenery, after which we returned to the base camp.

The next day a batch of students who were not well started out on the return march. The rest of us had a test in rock climbing. On the 11th day, the rest of us wound up the camp, and followed the first batch of students. We caught up with the first batch at Bekhum, where we had a rest day, and further practise in rappelling.

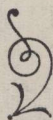


From Yuxsom, we took another route instead of over pelling. On this route we camped at Tesding Vally on the banks of the river Rangeet. Here some of us slept in the open air, and though by the morning we were wet with dew, we had a beautiful sleep. The next day we reached Legship where we were put into jeeps for the rest of our journey.

It was with mixed feeling that we reached Darjeeling, not knowing whether to be happy we'll be home soon, or sad because we had left the snowcapped mountains behind. Our course wound up with a grand graduation ceremony where a

replica of the ice-axe was pinned on. By then Shri Tenzing, and Lt. Col, Cheema had returned.

On the whole it was a memorable experience, and had us wanting to go back to the mountains. The course was all the more enjoyable because of our fun-loving, friendly Sherpa instructors. But a word of caution, for those intending to thing to this course. The mountains demand that you be at the peak of physical fitness. Nevertheless, if you have the opportunity, be sure you don't miss it,



A Negro preacher having vainly attempted to collect money from a peripatetic flock, thanked God he had got his hat back.

— Max Pemberton.



If hopes were dupes, fears may be liars.

— Arthur Hugh Clough

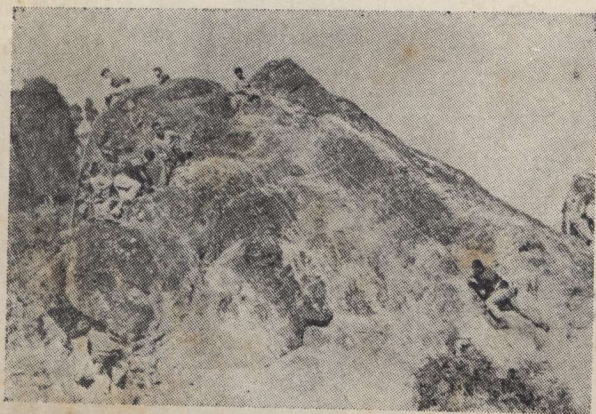




**RAPPELLING**



**SELF-ARREST**



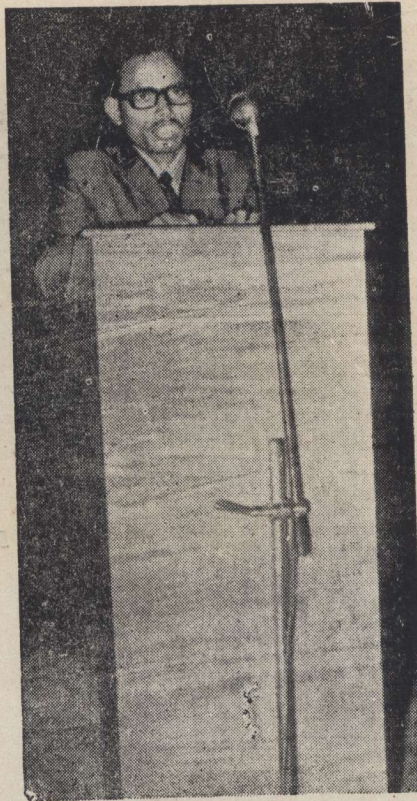
**ROCK CLIMBING**



**RESCUE**



College Union 1971-72



*Chairman K. V. Andrews*



*Vice Chairman Nigel Barrett*



*Secretary Philip Mathews*



# NEWCOMERS DAY



[FACING PAGE TOP:

The Chief guest Dr. S. Mugali  
addressing the gathering]



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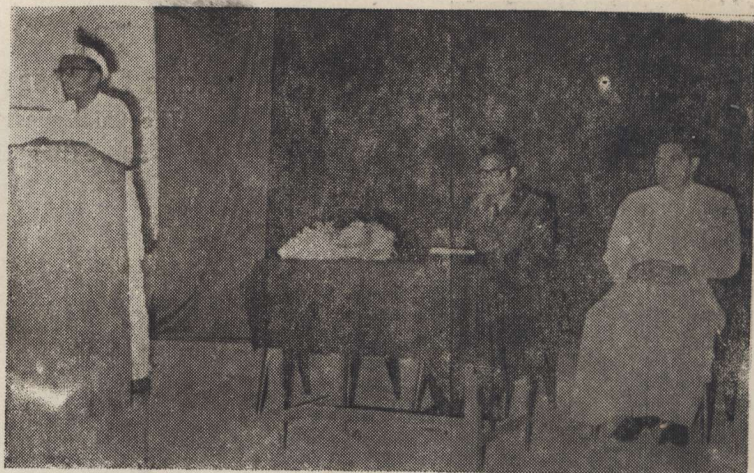
The evening's entertainment]



The Orgiastic Tendency



## UNION INAUGURATION DAY



**Top** Mr. Narasimhaiah  
Principal, National College  
inauguration the union.

**Left:** The Chairman  
taking oath



# NEWCOMERS DAY TARUQUAMI MOIHU



[FACING PAGE TOP:

The Chief guest Dr. S. Mugali  
addressing the gathering]



[FACING PAGE BELOW:

The evening's entertainment]



The Orgiastic Tendency



# COLLEGE DAY





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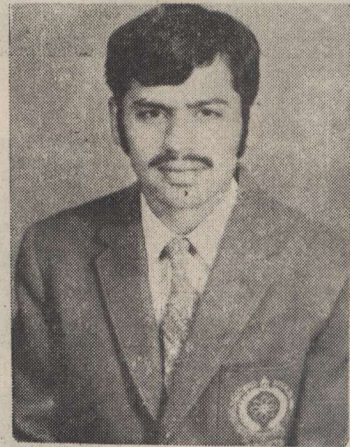
*P. V. Jose, Second Ranker P.U.C. Examination 1970-71*

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*Syed Imtiaz Ahmed,  
Mysore State Cricket Team*

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*Ali Mahomed,  
University Athletics Team*



## TIME

1972 is a landmark in the history of 'time'. After Albert Einstein, scientists turned to atoms to attribute to the physical quantities, the fundamental notions of mass, length and time. Hence the standard wavelength of monochromatic light of Cadmium is considered the measurement of length.

The Platinum-Iridium rod preserved in Paris at 0°C and the bronze bar kept in London at 62°F have turned out to be the remnants of history! So also, the astronomical calculation of time is over. Today, a second is re-defined as the time of 9, 192, 631, 770 periodic vibrations of an electron of Cesium-133 atom.

Albert Einstein, the author of the theory of Relativity, could not distinguish between space and time as they are interdependent so closely. Time has come into use to measure vast distances of space.

**TIME MEASUREMENT:** In the history of 'time' we see that man has always tried to measure it. The first 'Time-signal' he observed was the sunrise and sunset. For still longer periods the periodic

**Joseph Kostka**  
apparent cyclic movement of the moon came to his help. As he had no ideas of year, month, day etc., he observed seasonal changes and referred events to them. He even referred remote past events to great factors like the big snow or the flood, or the year of the big wind, etc.

The development of the calendar which marked off the seasons into regular yearly periods, was one of the greatest achievements in the history of human progress. The Chinese, Egyptians and the Babylonians had their own calendars. The rotation of the earth on its axis around the sun was the practical standard for measuring time up to December, 31, 1971.

**SIDEREAL DAY:** Imagine a celestial meridian overhead from north to south. Each time the Vernal Equinox crossed this imaginary meridian, it would signal the 'start' of a new Star or Sidereal day. A Star day is defined as the interval of time between successive crossings of an observer's meridian by the Vernal Equinox. Thus the Sidereal day is the period of rotation of the earth with



respect to the equinox and this is equal to 23 hrs 56 mts 4.091 secs.

### SOLAR DAY:

This is the period of rotation of the earth with respect to the Sun. The period between the times when the Sun is at its highest point in the sky is called the apparent solar day. As this length is not a constant owing to the earth's motion, scientists adopted a standard day called mean solar day which is the average length of the apparent solar days during the 1900. Simon Newcomb set up mathematical tables to calculate the mean solar day.

The Solar day is 4 mts longer than a sidereal day. One mean solar day = 24 hrs 3 mts 56.5554 secs. Thus a Sidereal year is equivalent to 365.25636 mean Solar days.

During the early years of the present century it became possible to compare the rotation of the earth with the orbital motions of the moon, Mercury, Venus, and the four great satellites of Jupiter with sufficient precision to show that the mean solar day is not an invariable unit of time. The observed changes in the day-length have amounted to a part in  $3 \times 10^7$ , and the cause has not yet been discovered. Besides these random changes there is a gradual increase in the length of the day due to tidal friction, amounting to a part in  $10^8$  in a century, and a periodic change in the course of a year of the same order of magnitude.

### JULIAN DAY:

For astronomical purposes and for

long measures of time the Julian Day is preferred because it avoids all irregularities of chronology. Julian day is the ordinal count of mean solar days based on Greenwich time. This is nothing but the civil day adopted for calendar purposes. There are three types of astronomical calculations of the year in the Julian day. They are: (1) Sybercan Year - 365 2564 days; 2) Tropical year - 365.2422 days; and 3) Anomilistic year - 365 2596 days. The civil year adopted in ancient Italy was the Roman Calender with 365 days. This made a difference of 0.9688 day in four Tropical years. Thus the real time was 96 days ahead of the Roman Calendar in 46 B. C. At the suggestion of the Alexandrian astronomer Sosygin, Julius Caesar introduced the following important changes in the roman calendar. He fixed the year with  $365\frac{1}{4}$  days and Leap year was introduced. He also corrected the difference of 90 days and March was substituted by January as the first month. Since then (45 B. C.) Roman Calendar is known as Julian Calendar. Even this was inaccurate since 4 years took 0.0312 days more than the Tropical year. This gave a difference of 3.12 days in every 400 years which could not be neglected. Pope Gregory solved this problem, to a great extent, in 1581 A. D. and declared that centenary years will not henceforth be leap years. Thus Julian calendar being corrected for 9 days, gave way to Gregorian Calendar in 1582 and this is the universally accepted calendar.

### GREENWICH TIME (G. M. T.):

It was the standard time accepted in the Gregorian calendar, and hence



universally accepted to avoid local confusions. Almost everywhere standard time is calculated from the imaginary meridian passing through Greenwich, England. Time advances by one hour for every  $15^\circ$  east of Greenwich and one hour less for every  $15^\circ$  west.

When there was no railway communication and when traffic was very meagre, each town had its own local time, as a rule, especially in Europe & America. When the Railway communication began, there was confusion and difficulty due to the local difference in time. Sanford Fleming, a Scotch Canadian, in 1878 brought forward a Plan of adopting 24 standard meridians  $15^\circ$  apart in longitude, starting from Greenwich. These meridians were to be the centres of 24 time zones.

#### TIME DEVICES :

Man has developed many devices to measure time. Hourglass was used very early in history. Then there was clepsydra, a water clock, in which time was measured by allowing water to flow from one vessel to another. The early Anglo-Saxons measured time by lighting a marked candle. Today we have come to a stage where clocks are regulated by pendulums, balance wheels, or pulses of electricity. Radar sets have a precise time measuring device to calculate time intervals as small as one thirty millionth of a second. A new era has been introduced into the determination of time by wireless telegraphy. The most accurate time measuring instrument is the atomic clock. It ticks billions of times each second, and is regulated by the vibrations of atoms or molecules that have been put into an excited (high energy) state.

Atomic time was theoretically obtained by mechanically integrating a suitable transition frequency of elements like, Cesium, Hydrogen etc., the epoch being an arbitrary constant of intergration.

The most effective atomic clock is that of Cesium atom and it is very near the ideal one. Hence a second is now considered to be the time of 9192631770 periodic vibrations of an electron of Cesium - 133 ( $^{133}_{55}\text{Cs}$ ) atom. This electronic vibration is not affected even by gravitation. This is the basis of the standard time from January 1, 1972.

The former calculation of time was based on the movement of the earth around the sun which is apparently static. But Sun, which is at a distance of 25000 light years away from the centre of the Milky Way Galaxy, requires about 250 million years to complete one rotation about the centre of the Galaxy. This solar motion could affect the astronomical calculation of time. But electrons though they resemble planets around the centre, are not appreciably affected and so the vibratory interval will be constant always and everywhere. Gravity as in pendulum clocks cannot affect vibrations of electrons because electrons have practically no mass.

#### CALCULATION OF TIME IN INDIA :

It is interesting to note that time calculation in Indian system is more accurate than what we consider in second, minute, etc. But, as many of the prin-



ciples in Indian Philosophy, the division of time also remains in the realm of theory. There is no device to measure time according to Indian System. We can be proud of presenting such an ingenious system in which one second is sub-divided into one third of a million (1 sec. 303750 paramanus) and such a division is possible only in the atomic level

Thus we are blessed by the discovery of sub-atomic particles. Atom which is the fundamental constituent of the universe of the universe has been selected to direct history, and history is the by-product of time. Time began with the universe and so time and universe are inseparable. Past, present and future are the three dimensions of time

“Business first, pleasure afterwards, as King Richard said when he stabbed the other king in the Tower, before he smothered the babies”

— Charles Dickens.

★  
“All womens dresses are merely variations on the eternal struggle between the admitted desire to dress and the un-admitted desire to undress”.

Lin Yutang.



# BOXING

## THE UNIVILIZED SPORT

E. Akthar

Boxing is a world - or an underworld apart it has its own legend, its own heroes, and above all its own vernacular. Logically and ethically, there is not a word to be said in favour of its continued existence. It exploits the young, the poor and the under-privileged, caters for lovers of sadism and violence, has long been the preserve of the gangster. Sweep it away, however, and you sweep away with it, from an increasingly conformist world, the character, the colour, and the malapropisms, the vitality. The actual fights are not half the reason for it; boring where they are not brutal, the background is priceless and unique.

Above all, the boxer himself is usually a sympathetic figure full of idiosyncratic ways, chronic over confidence, decent simplicity. One knows, of course, of the myths like Tony Galento who when asked what he thought of Shakespear, replied, "I'll moider da bum;" and Rocky Graziano who came back from a title fight and said, "They trut me good;" and so too of Jim Corbett. Jack Dempsey, Joe Louis, Tommy Farr, Floyd Patterson, Sonny Liston; Cassius (Mohamed Ali) Clay and the new heave-weight 'King' Joe Frazier.

But the question arises, why permit two men to hurl blows at each other in a ring

with a roaring, cheering, almost hysterical audience sitting around watching one man almost kill another?

In this progressive age, this 'Game' of boxing presents an ever-apparent spectre of death in the ring. In June 1963 G. and P. were engaged in a title fight with G. as Challenger. Immediately after the bell was rung, G. charged to P's corner and started pelting him with a shower of blows. The surprised P. could not avoid the thud of leather on his face, neither could he put up a defence. At the end of the round, P. had a torn right eye. The second round gave P. another torn eye and at the end of the Fourth round of the Fifteen-round match, P. badly wounded had to be carried out of the ring. G. smilingly accepted his title and was talked about in the papers and the radio and on T. V. Eight days later, P. succumbed to his injuries, and G. expressed his hollow grief.

In this civilized world where people have made great advances in all fields of human activity and are making rules for a peaceful and co-operative existence, it appears as if the barbarian in man is growing with the civilised. This barbarian in man has appreciated boxing as an art, a game, a civilized sport!



For greed of money people box each other in the ring—that they may support a wife and family. They do get the money, but they have other things to carry home too - a bloody nose, torn eyes and caniflower ears. Do they realise that this same game which they regard as a meal-ticket might one day make widows of their wives and orphans of their children. Do they realise that lusting after the

Blitch-Godess Success will prove fruitless and unsatisfactory?

There is, finally, that invincible enemy, age, which takes a healthy man from the limelight of the boxing or wrestling world and transports him from fame or notriety to obscurity where he becomes a burden on his family:

And now my fists are feeble,  
And now my blood is thin and old,  
But It is better than Old Tom to me,  
To recall those days of old.  
And may you, my great-grand children,  
That gather round my Knee,  
Ne'er see worse men, nor iller times,  
Than I and mine might be.  
The England then had prize-fighters  
Even reprobates like me.'

A Negro preacher after passing his hat around a miserly congregation remarked "Thank god, I recovered my hat"





# LANGUAGE THROUGH THE AGES

**Xavier Antony**

Modern culture is the result of ancient learning and the according of it. It was the mastery of speech that made it possible for man to develop culturally beyond the other primates. Language has accompanied man in his slow and difficult path to higher civilization.

Though ours is an age of research and specialisation in all fields of life, we still lack sufficient knowledge of the origin of human speech. An elementary way of answering the question is to attribute it to divine origin, as a natural gift to man, springing from his life, fully developed, as Athena came forth from the head of Zeus.

The exact origin of words may never be known, although various theories have been advanced. The imitation of natural sounds referred to as the "bow-wow" or "Onomatopoeic" theory has much support from anthropologists. Such English words as "zip" "crash", "busy" and "plop" are examples of such a possibility. The Gesture theory associates bodily movements with cries, which in a given locality may become standardised. The origin of language has also been sought as in such things as the imitation of the noises of animals or in reflex exclamation of pain or pleasure. Arnold Toynbee points out that ancient

people came into using imitation sounds representing names of various objects and actions and it is from these beginnings that the root words of every language might have originated.

It is not possible to trace a common origin for all the known languages of mankind. This is because from very ancient times, human beings were separated into different groups by natural geographic barriers. Accordingly it is possible to trace different language groups having a number of languages which may have common features and are supposed to have common origin. For example, the Semitic language group includes Hebrew, Arabic, Abyssinian, ancient Assyrian, ancient Phoenician, Aramain, and a splinter group the Amharic. The monosyllabic language group includes Chinese, Burmese, Siamese, and Tibetan. The South Indian languages such as Tamil, Malayalam, Kannada, Telugu etc. belong to the Dravidian group of languages.

The evolution of the languages that are now spoken can only be reconstructed in theory. For existing languages can be compared, and if systematic similarities are found, they can be used to reconstruct some of the old earlier evolutions. Historical knowledge about existing languages goes back only about a few thousand years.



All languages of today are highly complex and adequate enough to express all the facets of the speaker's culture, and all languages can be expanded and modified to meet changing circumstances. There are no languages which could justifiably be called primitive. There are also no normal human beings without language, nor are there any other animals that can talk.

Language, as sometimes defined, is what distinguishes the human race. Other animals interact by means of sound and body movements and may also learn to understand human speech to some extent but no other species of animal kind has conventionalized its cries and utterances to constitute a systematic symbolism in the way that language does. Man's power to learn the language of his group, and to pass it on to others to transmit experience vicariously, is the basis for the development of all those behaviour patterns known as culture.

Languages are subject to various kinds of pressures arising from changing circumstances. Changes in the cultural system of the people necessarily change parts of the language. Archaic words and expressions go out of use, or change their meaning; new words are introduced. They grow up, grow old and die as new speakers come along. As time goes on a language becomes different from what it has been. The process is slow, but it can be observed in the difference of speech between very old people and young persons in the same community. The process of taking over words from other languages is known as borrowing, and so words taken over are called loan words. Every language

has many loan words for rarely has a group of people ever existed in total isolation.

Grammatical forms of expression, words with inflection, and principles of syntax are perhaps not more than 400 or 500 generations old. It is a mistake to conclude however that primitive languages are simple. The average European peasant uses not more than 1000 words, while the savages of Tierra del Fuego have a total vocabulary of many times that number. The language of the Eskimo is exceedingly difficult. The Lapps have 24 words for ice.

The traditional classification evolved in the 19th century divides languages into four types: Isolating, Agglutinative, Fusional and Polysynthetic. Chinese is given as the typical Isolating language. By this is meant that its words are uninflected. Turkish is cited as a typical agglutinative language. Fusional languages are like the languages of the classical European tradition, such as Latin or Greek. Polysynthetic is a term applied chiefly for certain American Indian languages which include morphemes, which in English would be a whole sentence in one word.

Written language, the bridge between the present and the past developed from spoken communication, but it came much later. There are three distinct steps in the development of writing; picture writing, ideographs, and finally the phonetic or alphabet form. This can be observed in the history of writing of the ancient Egyptians and Mesopotamian civilisation. The importance of the invention of writing has been described by H. G. Wells as follows: 'Men separated by hundreds of miles could now



communicate their thoughts", An increasing number of human beings began to have a common written knowledge and a common sense of the past and a future human thinking became a larger operation in which the ideas of one land could reach another thousands of miles away; it became

a process constantly more continuous and sustained.

Nehru pointed out that, "A nation's work never ends: men may come and may go.....generations may pass: but the life of a nation and language goes on."



"Everyone can master a grief but he that has it"

-William Shakespear

"Do not do unto others as you would they should do unto you their testes may not be the same",

George Bernard Shaw.

"Every generation laughs at the old fashions, but follows religiously the new"

- Henry David Thoreau

"Early to rise and early to bed makes a male healthy and wealthy, and dead"

- James Thurber.





## ENCOUNTER WITH A SPY

P. Jayachandran

Charlie chuckled happily to himself at some fond recollection. "Just listen to me, man! This is gonna be a real lark!" he said for the eleventh time. Then he twisted his long, flexible body on my bed into an impossible 'G' shape, which he had somehow found comfortable, and proceeded, to grin at me.

I was beginning to grow impatient, He had waiked into my room some ten minutes earlier, exuberent as usual, and had thought up some real "thrilling episode" for the night, He hadn't yet disclosed his scheme but was lost in his seemingly amusing recollections, apparently revelling in my curiosity.

"I'm listenting, Charlie;" I remind him again.

Charlie sighed and fell back into the realm of reality straightening up with a jerk. Then he began to impart the fruits of his mental labour to his one-man audience.

By the way, Charlie was of the firm opinion that he was a poetic genius-and there wasn't much anyone could do to shake his convictions. He attributed his habit of

wandering in Cubbon Park after dark, to his poetic temperament. His present brain-child was apparently connected to his nocturnal habitat, In Charlie's own words,

"I was walking along one of those roads in the serenity of the park's trees, at about 8-30 Wednesday night-my mind teeming with the beautiful words of a poem".

I suppressed a grin, not that he would have noticed it. He was lost in the blissful rapture of memory.

"Then suddenly," said Charlie, "I heard the words of a whispered conversation. Hiding behind a tree, I looked around-and guess what I perceived? A young couple beneath a tree, lost in a world of their own, engaged in earnest discourse"

"Just a sec Charlie," i interrupted, "Aren't dames taboo in the Park after 7 p. m.?"

"Hold your horses, man" Charlie waved an impatient hand, "Thats what I am coming to!"

I held them.



"I went there the night after-same time," he continued, "And the next-which was last night. And there they were - all three nights, same time, same place!" He stopped, and beamed at me.

I suppose my confusion showed on my face as I blurted out an uncomprehending "So what!"

"Ah!", interposed Charlie, "now comes the interesting bit. My plan is to scare the hell out of those lovebirds! Now, Now!" he held up his hand as I started to protest "Just a little harmless joke, you milksop! For their own good, you know! We may prevent their falling into the hands of the cops. Anyway, hear me out!"

Charlie outlined his plan, and my interest quickened. I had my doubts about the feasibility of the "modus operandi", which were put to rest by Charlie. At last he managed to draft me in. "Sold", I declared, and we made final preparations. ....

At a quarter to eight that night, I clambered on to the pillion of Charlie's ancient Triumph and we roared off. We parked on M. G. Road at exactly ten minutes past eight. Then we set off at a brisk pace in the direction of the public library.

I must say we looked our part. Charlie wore a dark grey outfit, convincingly baggy and a trench-coat that reached down to his knees. He had a felt hat clamped upon his head, and a bristling false moustache adorned the mug. The guise was with an empty colt revolver coaxed from an uncle who had been a Commodore in the Navy. I had no hat, but wore a trenchcoat and

walked with the collar turned up, my hands in my pockets. Had we been walking down 5th Avenue, New York, every hoodlum who saw us would swear that we were the F. B. I.

We cut into the park near the library at about 8-20 and began to walk along the edge of a road, keeping in the shadows. My pulse was beginning to quicken - had we miscalculated?... ..

I stopped as I felt Charlie's restoring hand on my arm. "Listen", he hissed in my ear, and I did. Sure enough, there it was. The sound of an earnest conversation, mainly consisting of a feminine voice, interspersed by a man's deeper tone. I could discern two figures in the moonlight that figures in the moonlight that filtered through the leaves, sitting close together near the trunk of a tree, twenty yards away.

Charlie nudged me, cleared his throats softly, and walked towards them. I followed, my heart beating fast in anticipation of the fun to follow.

"All right! Put them up-and no tricks!" said Charlie in the gruffest voice he could manage, the empty revolver in his hands. The couple, taken by surprise, spun around in unison. The girl smothered a shriek and gave a gasp. Her face was hidden in the shadows but I could visualise her turning pale, and felt a pang of regret. The man sprang up, shielding the girl. He was about our age-tall and well-dressed. Charlie said "Oh!" and pocketed his gun.

"Who are you?" the man asked in a strangled tone, his face tense,



"C. I. D.," replied Charlie, "Would you kindly explain the presence of the lady here, at this hour? I'd like to inform you that we are hunting for a dangerous criminal who is reported to be hiding here. I'm afraid you'll have to come with us anyway".

"Thank God you're the C. I. D", replied the young man, a definite note of relief in his voice. "I thought otherwise. I can explain, officer! You see, my position is pretty precarious!" He paused and took a deep breath.

"You see, This Is all Top Secret staff: No harm in telling you, I suppose-you're trained to keep secrets."

He looked closely at us-and we both nodded confirmation. A terrible doubt was beginning to take hold of me. "I'm in the Secret Service - Counter - espionage to be precise," he continued. "Sorry-I cannot divulge my name, The code no is KX-253."

I drew in a sharp breath and noticed Charlie stiffen. It seemed as if we had bitten off a little more than we could chew: Charlie said "I see" in quite a normal tone - thank God!

"I'll explain my presence, Officer", the man continued. "You see, I came to Bangalore to detect a suspected security leak in one of the Defence - Production factories. Sorry-I am not permitted to specify. But military security is pretty insecure during the war-you know!"

"Now. Officer", he continued in a more conspiratorial tone, "It is absolutely

essential for me to keep under cover during the course of my duty, Now, this girl is my fiance. The only time when we can meet safely is at night - and this is as good a place as any. I do not carry any Identity card, just in case..... But I'll accompany you to H. Q. and explain to the Chief Inspector. He can contact my superior ...."

Oh, no, no! That won't be necessary at all", Charlie chipped in eagerly. "We believe you absolutely!"

I took a step back and edged behind Charlie. I was beginning to break out into a cold sweat - What if the man insisted?

"Well, I'm glad. gentlemen! For a moment, I thought you were enemy agents" He looked at us doubtfully. "Are you sure you don't want us to ..."

"Oh, no! Not at all" interposed Charlie, quite desperate now. I was shaking all over, I tried to smile, but it probably turned out to be a grimace -for the man gave me a funny look.

"So; I'll see you. gentlemen! sorry for the inconvenience Come on, my dear", he took the girl, whom we had not yet clearly seen, by the elbow. Her face was all but completely covered by a scarf. She had plenty of hair. dark

"Glad to clear up the misunderstanding," said Charlie in a strained tone. I merely nodded - I couldn't trust my voice yet:

"when! That was close," managed Charlie. as the man walked off with a



cursory wave, propelling the girl before him. Charlie visibly sagged with relief. A thought suddenly occurred to me. "Hey, he must be pretty dumb for a spycatcher not to have caught on to us!" I remarked.

Charlie surveyed himself with pride. "Pretty good disguise, man! Fooled a spycatcher, by God! Anyway, we'd better beat it!"

We did - in the opposite direction. But the Indian Counter - Espionage had certainly been lowered a few notches in my esteem. We walked fast. About five minutes later, a Jawa with blacked-out headlamp came up fast behind, cut close to us, and then roared off, twin exhausts blaring - swerving expertly to avoid speed breakers.

Something landed on my back with a soft thud as the bike whipped by. The girl - it was the same one - sat half-turned towards us, her large vanity bag concealing the rear number-plate. With her

other hand she clung to the "spycatcher". The same scarf obscured the view of her face.

I picked up the object that had hit me. It was a crumpled ball of notepaper. I smoothed it out and read the pencilled words - "Smarten up, Sherlock; you're dumb! You too Watson! Love, James Bond"

I handed the note to Charlie. For a moment, I think he wanted to run after the bike. Then he changed his mind and looked dolefully at me. "Pretty smart, eh!" he managed at last.

I couldn't help grinning at the expression on his face. We had been very neatly outsmarted.

"The joke's on them, Charlie! They still think we are the C.I.D. Saw the way they hid the number-plate?" I said consolingly.

Charlie didn't look convinced. Frankly neither was I.

"When you're down and out, something always turns up - its usually the noses of your friends"

Orson Welles.



# STUDENTS AND SOCIAL SERVICE

There was a time when a student's life was confined to the daily routine of attending classes and perhaps playing a few games. But in recent times we hear much of extra-curricular activities and co-curricular activities of the students. Students form one of the greatest assets of a nation. Accordingly their ability must be evaluated and channelised to constructives. activities Social service is one of the activities through which a student will attain a sympathetic understanding o human beings and self-purification.

Many a student without any compulsion from higher authorities is taking part in Social Service activities. What makes the students take up these activities? It is the spirit of oneness of humanity which leads the student to contribute his share, however small it may be. Despite a fine initial turnout, however, enthusiasm gradually dwindles. Why is this? The students cry out for more radical social changes. They want the social service to have a genuine interest in solving the problem of society. They also want immediate success. But success depends upon perseverance and the will to reach the goal despite repeated failures. But the time spent in these activities will not be wasted. It takes a lot of time to achieve success in this

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field. It is said that one success is in fact worth a thousand failures.

Some of them want their work to be recognised and advertised. A man is not expected to do this service for self-glory. Service must be done as quoted in the Bible:-

"When thou doest thine alms, do not sound a trumpet before thee....."

Both the Central and State Governments are implementing various schemes for training the youth so as to inculcate in them love and zeal for Social Service in order to make them more useful citizens. But if Social work is to become a real outlet for students its values should be more fully recognised. It should no longer be an extra-curricular activity, but a part of the curriculum, and as important a part as any other type of study. It is necessary that some of the universities recognise the social work and award degrees in social work.

The limitations under which students can undertake social work also need to be recognised. First there is the problem of time. Those who are attracted to social work are often more serious types



# LIFE AND LITERATURE

There is controversy as to what literature should stand for: for itself or for life. Thus the statements: Literature for literatures' sake (as art for art's sake), and literature for life. The former is nowadays losing ground where as many of the modern writers stick to the latter. They say "Literature is the reflection of life" Pure consideration of this point without entering upon the preliminaries of literature, is like building an edifice without foundation. Let us therefore consider the Nature and Elements of literature,

Were we challenged to answer off-hand the question : what is literature? Most of us would probably be inclined to evade the question with the words of St. Augustine "If not asked, I know; if you ask me, I know not".

Though we are not in a position to define literature we can somehow describe it. Literature is composed of those books which are of general human interest and which can give us pleasure. Consequently a piece of literature differs from a specialised

treatise on Astronomy, Political Economy, Philosophy and the like,

The impulses behind literature can be grouped as follows:

1. Our desire for self expression.
2. Our interest in people and their doings.
3. Our interest in the world of reality and the world of imagination, which we conjure into existence.
4. Our love of form as form.

We are strongly impelled to confide to others what we think and feel; hence the literature directly expresses the thoughts and feelings of the writer. We are intensely interested in men and women, their lives, motives and the like, hence literature which deals with the great drama of human life and action. We are fond of telling others about the things we have seen or imagined; hence the literature of description. Man is a social being and he is thus, by nature, unable to keep his experiences, observations, ideas,



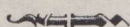
and hence they have a problem of organising their time efficiently. Social work can be undertaken only during leisure hours or week ends. A great deal more could be done during the holidays.

Then there is the problem of resources. Social work needs money. In addition to the financial assistance from the governments, students can also raise funds by making use of their talents and staging shows. The student community is always changing. Social work by students must depend upon the stable elements for experience and mature guidance. The stable elements are represented by the teaching staff and enthusiastic teachers alone can ensure continuity and tradition in social work by students.

By being a student he is a privileged person in society. He should know that

the privileges of education comes with its corresponding responsibilities to society and that the education he receives is not merely personal but also of social value. From his contact with the masses of our people he may realise that, in some matters, the uneducated have a better sense of values than the educated. It requires steady work to rebuild society from its grass roots.

The future of any nation is in the hands of its youth. His all round developments as part of society depends on being aware of its ills and glories. This will enable him to give a realistic leadership. His education must be so oriented as to facilitate it. The student must be aware of his future responsibility and must be prepared for this great task. We want men who speak of society from their own experiences, rather than from what they have heard of society.



"The observances of the Church concerning feasts and fasts are tolerably well kept, since the rich keep the feasts and the poor the fasts".

— Rev. Sydney Smith.



emotions, fancies to himself. Literature becomes the media through which his sociality is expressed. These impulses behind literature explain not only the evolution of various forms of literature but also our interest in such forms.

The subjects of literature are almost as varied as life itself. But having regard only to practical purposes we may arrange them into five large groups.

1. The personal experiences of the individual as an individual the things which make up the sum total of his private life, outer and inner.

2. The experiences of man as man those great common questions of life and death, sin and destiny. God, man's relation to God, etc.

3. The relation of the individual with his fellows, or the entire social world, with all its activities and problems.

4. The external world of nature and our relation with it,

5. Man's own efforts to create and express under the various forms of literature and art.

From the considerations of the preliminaries of literature we find a close relationship between life and literature. For we saw one of the peculiarities of literature is its interest in the general human life; its subjects are based on the various aspects of life, its first and foremost element is furnished by life itself.

Further why do we care for literature? It is primarily on account of its deep and lasting human significance.

A good book grows directly out of life; in reading it, we are brought into large, close, and fresh relations with life. Literature is a vital record of what men have seen in life, what they have experienced of it, what they have thought and felt about it. It is thus fundamentally an expression or reflection of life through the medium of language.

If literature be at bottom an expression or reflection of life, then the ultimate secret of its interest must be sought in its essentially personal character. A great book is born of the brain and heart of its author; he has put himself into its pages; they partake of his life, and are consistent with his individuality. A great book owes its greatness in the first instance to the greatness of the personality which gave it life. It is the utterance of one who has himself been close to those aspects of life of which he speaks, who has looked at them with his own eyes, who by the keenness of his vision has comprehended their meaning more powerfully than the common rave of man. "A good book", as Milton finely says, "is the precious life-blood of a master spirit, embalmed and treasured up on purpose, to a life beyond life".

But we must distinguish between that Carlyle calls the "genuine voices" and the mere "echoes". Bronte, wrote on 'Ranthrope'; "I have read a book, a new book, not a reprint, not a reflection of any other book, but a new book". Involved in this is the great principle first enunciated by Plato, that the foundation of all good and lasting works in literature is entire sincerity to oneself, to one's own experience of life, and to the truth of things



as one is privileged to see it, That very quality for Carlyle is the essence of all heroic greatness. We can see that men who speak frankly for themselves in literature have always the chance of being listened to, while others of perhaps greater natural powers are passed over or quickly forgotten. Without sincerity no vital work in literature is possible.

One example is enough to substantiate what has been said so far. Why are we so interested in reading Shakespeare? It is because his works are true reflections of

the various aspects of life. He does not treat life as it ought to be but life as it is.

To sum up, literature is closely related to life. George Elliot is right when she says "it (literature) is the nearest thing to life; it is a mode of amplifying experience and extending our contact with our fellow men beyond the bounds of our personal lot". We can go a step further and assert that literature is the interpretation of life as it shapes itself in the mind of the interpreter; it is the expression of life—it is the reflection of life through the medium of language.

"In each human heart are a tiger, a pig, an ass, and a nightingale; diversity of character is due to their unequal activity."

—Ambrose Bierce

"When you are ill, make haste to forgive your enemies, for you may recover."

—Ambrose Bierce.



## JOHANN KEPLER

(1571-1630)

Vincent P. O.

December 27, 1971, was the fourth birth centenary of Johann Kepler who is considered to be with Copernicus and Brahe, a founder of modern astronomy. His three laws of planetary motion later formed an indispensable part of the foundation of Sir Isaac Newton's discovery of universal gravitation.

Kepler was born on Dec 27, 1571, at Weil Wurttemberg, Germany. He was the eldest child of Henry Kepler, an innkeeper and Catherine Guldenmann, the daughter of the burgomaster of Eltingen. He was sent to a local school, from which he was removed when he was nine years old because of his father's poverty. After three years work in the tavern, he was sent to a monastic school and thence to the University of Tubingen. Although he was frail in physique, he was a good student and attained high scholarly standing. He graduated in 1588 from the University of Tubingen where he learned Copernican principles by the private instructions of his teacher and his life long friend, Michael Maestlin.

Kepler met Barbara Von Muhleck, a wealthy heiress at Gratz and married her on April 27, 1597. Religious disturbances

however forced Kepler to leave Gratz. Kepler accepted the offer of Tycho Brahe, the greatest astronomical observer before the introduction of the telescope, to become his assistant in an observatory near Prague. A brilliant career seemed to be thrown open to Kepler by Tycho's unexpected death in 1601. Rudolph II, the Holy Roman Emperor appointed him to succeed Brahe as imperial mathematician.

Kepler continued the study of Mars which his predecessor had assigned to him. In the course of his work he corrected some of the Ptolemaic ideas which Copernicus had not completely abandoned. The latter retained the epicycle motion of the planets within their larger revolutions in cycles. In comparing this with his tables, Kepler found that it would not satisfactorily account for the positions of Mars. So he made prolonged studies and mathematical computations which finally resulted in the discovery of Mars, and to the establishment of the first two of his three famous laws: "1. The planet describes an ellipse, the sun being in focus; 2. The straight line joining the planet to the sun sweeps out equal areas in equal intervals of time." These laws were published in 1609 in "Commentaries



on the motions of Mars". By publishing his 'Harmony of the World' in 1619, he made known to the world the discovery of the "third law"—that of connection between the planetary periods and distances.

Kepler's laws disproved Greek astronomy based on geocentric theory and thus destroyed a belief 2000 years old. His laws lent strong support to the Copernican or heliocentric theory that the planets were rotating on their axis and revolving about the sun. Kepler's laws paved the way for Newton's discovery of the famous law of universal gravitation.

The main task of his life was the foundation of a new astronomy in which physical cause should replace arbitrary hypothesis. A preliminary study of optics led to the important discoveries in the theory of vision, and a notable approximation towards the true law of refraction. In his Dioptrice, Kepler expounded the theory of refraction by lenses and suggested the principle of the "astronomical" or inverting telescope.

Kepler himself, according to the brief

custom of the day had a brief spell at casting horoscopes. He even tried to rationalize this area, but failed. He calculated the time of "transit" of the planets Mercury and Venus. He was not alive to see the 'transit' of Mercury when it was observed for the first time in 1631 at the time predicted by him. Kepler died at Ratisbon on November 15, 1630.

Kepler was the earliest professional astronomer to uphold openly Copernicus' theories. In Kepler's time, social and religious superstitions were predominant. So it was very difficult and dangerous for him to publish his theories contrary to common belief. Even his mother was accused of witchcraft and jailed! "The book is written; the die is cast. Let it be read now by posterity, I care not which. It may well wait a century for a reader, as God had waited six thousand years for an observer". He wrote this in the year of the discovery of his third law in 1618. This evidently expresses his earnest desire and courage to stand for truth and defend it.





# GOD OR THE ABSOLUTE OF HEGEL

Andrews K. V.

Until about the 19th century, the notion or acceptance of the Absolute was rather stagnant and unanimous. With Shelling, however, the concept of the Absolute in philosophy began to change. Shelling writes of "an Absolute." and even mention is made of "the Absolute". There is no philosophy but from the standpoint of "Absolute", and "Reason is the Absolute"

Hegel gave a completely different meaning to the Absolute. He writes: "Division and conflict are the sources for the need for the philosophy, and in the form of culture of the age, is its unfree merely given aspect. What is merely an appearance of the Absolute has isolated itself from the Absolute and set itself up as independent." And again: "Man knows about God only in so far as God-in-man knows about himself. This knowledge is God's self consciousness, but it is also God's knowledge of man, this God's knowledge of man is man's knowledge of God. The spirit of man knowing God is only the spirit of God himself."

Not satisfied with the God of religious theism, he has gone all out with his theory of the Absolute Spirit; neverthe-

less not eliminating God of religion completely. He converted Kant's proofs for God's existence for the proofs of the Absolute Spirit. This Absolute Spirit is totally immanent to and developing in, the consciousness of humanity. He substituted the conception of the Absolute as the internal principle of historical process for the Providential God of history.

The divine substance or the God of Spinoza has influenced Hegel very much so much so that he adopts or rather makes his own similar trend of thought in his system of philosophy. Hegel seems to have followed up Spinoza in the given concepts: the unity and diversity of things making up a single universal and integral whole; the world not transcended by the Absolute; oneness and universality of all, however, keeping still the individuality and particularity of things.

Kant's thought on reason and the transcendence of philosophy prevalent in those years also had an influence on Hegel. The philosophers were trying to vindicate metaphysical knowledge against Kant along with the effort to synthesise the two factors mentioned above. The synthesising ended up in an Absolute with



many of them including Hegel. In fact this was a philosophical notion and conclusion, changing the hitherto concept of the Absolute. We should not forget, however, that Hegel had considered the matter thoroughly, and that he was a genius in the sphere of philosophy; deserving thereby esteem.

The concept of the Absolute is the basic notion or kernel on and around which Hegelianism is built. I dare say, one who knows the Absolute knows Hegel as well; because for him knowledge of man of himself is the knowledge of the Absolute of himself. Man or the human spirit is instrument in the knowledge or realization of the Absolute of himself. And the Absolute is the whole totality, the universe.

"The Absolute is the mind: this is the highest definition of the Absolute." The Absolute finds his fulfilment and complete realization in the self-consciousness of the philosopher; and the philosopher, therefore, has the duty to make the Absolute known to others. At the same time man discovers himself in the very same act of self-consciousness and raises himself to the Absolute through religion and philosophy where he surpasses the bounds of finitude and rejoins the Absolute. This return through religion and philosophy is of importance and interest to both man and the Absolute since the Absolute spiritualises himself through the spiritualization of man.

Nevertheless, this return to the Absolute is accomplished not by man alone, but man helped by the Absolute;

the Absolute working through the mediation and meditation of man.

Now man is being raised to the Absolute—by going beyond nature, by being free, and by participating in the Absolute's life. This constitutes the Telos, or the end of each individual, and even of mankind as a whole. Because man becomes the Absolute, this fact is the phenomenal aspect of the Absolute's return to himself. The double phenomena in the 'return'—Absolute's history and human history—are closely related.

Is the Absolute fully Absolute without man or is man only human because of the Absolute? Because of this indivisible link and the necessity of the Absolute for man, and of man for the Absolute, I should say that the Absolute is not fully Absolute without man, and since man participates in the Absolute's life, and is required for the full expression of the Absolute, and man needs the Absolute for his liberation, man is not human only. Because of this Hegel is considered by many to be a pantheist.

"He defines religion as the self-elevation of man from finite to infinite life, as man's aspiration transcends himself by becoming a part of the Absolute. The infinite life is not distinct in nature from the finite but includes the latter within itself. It is the Absolute, living whole, containing within itself all the oppositions between finite and infinite, non-living and living, object and subject, thought and reality. If the infinite life is of this nature, then the only genuine way of participating in it is to be a form of it".



The Absolute is manifested in nature in its lowest degree. The Absolute is embodied in nature in an unconscious way, but as for human history whose development is both conscious and spiritual the Absolute manifests himself, Hegel has attempted to present everything in historical terms. Everything is connected with everything else; everything evolves into something else; everything is part of the whole reality the Absolute. There are inter-relations, inter-dependence, equality and diversity; and union and unity here. The parts, particularly things, are dependent upon the unity of the whole, and they are knowable in their inter-relatedness.

Though an idealist, Hegel is a realist as well. Considering a particular thing in itself is abstract; at the same time, if we consider it in relation to its environment, it is, then, concrete and has existence; therefore it is conceived and becomes a continuously changing process of events that are inter-related. So the historical reality is a process of becoming. Every stage in the becoming, is a necessary consequence of its predecessor, and at the same time, it is radically different from it.

"Hegel regarded all change as historical, and history itself as the dialectic deployed in time. Each historical, movement is negating its antecedent, at the same time "takes up" whatever is significant in it and preserves it as the aspect of a richer, more comprehensive social reality. Because of our own history we may be able to understand the history of Greece better than the Greeks themselves, but we cannot relive their lives."

The historical development of man is the self-perfecting of the Absolute. History is both a dialectical and spiritual process. The dialectical unfolding or self-development in the history of man can be conceived as the tending of man toward the spiritual freedom of the individual and mankind at large.

"The state is the Idea of Spirit in the eternal manifestation of human will and its Freedom" Looking at this particular thought of freedom, we discover paradoxical thoughts of outward subservience toward the state and inner spiritual freedom. Nothing that is partial or finite can wholly be free; and, also freedom requires the consciousness of the activities of the self. In this respect, then, freedom is one of the main features of the Absolute.

Like other idealists Hegel also says that reality is known by means of ideas, and reality must be mind like because the only thing that can agree with an idea is something like an idea. As for Hegel however, thought and reality become one. In itself a thing is abstract in potency of being perfected while it becomes the object of consciousness. It becomes concrete having manifested, evident or known. The idea is the whole universe a synthesis of reality and consciousness, of subject and object, at the same time the whole totality being the Spirit or the Absolute. The Absolute is the self thinking thought meaning that both the subject of thinking and the object of thought are the same Absolute. He is conscious of his action of knowing. For Hegel reality and ideal things do not make any difference; they are like the two sides of a coin. The Absolute is fully



rational and real, and it as such is out of man's reach. 'Reality' for Hegel is an ideal construction of the Idea or Spirit or the Absolute-Himself.

Hegel's proof that reason is infinite is that it can reflect upon the boundaries or barriers of the understanding, recognize them for what they are, and thus transcend them. From this use of transcendence some have argued the independence and priority of nature of the Absolute. I think the transcendence Hegel speaks is that of the spirit transcending the nature, or the individual man while knowing himself transcends his nature to join the Absolute. In this way the balance and equality is kept up. Reason is timeless because its beginning and end are the same; and it has an ever 'present' in the sense that it always considers the present with the help of the past.

"The part of philosophy which is concerned with laying bare the inner essence of the Absolute is for Hegel logic. For Hegel the Absolute is pure thought, This Thought can be considered in itself, apart from its externalization or self-manifestation. And the science of pure Thought in

itself is Logic. Further, in as much as pure thought is the substance, as it were of reality, logic necessarily coincides with metaphysics, that is, with metaphysics as concerned with the Absolute in itself".\*

The Absolute of Hegel is something above and beyond every thing else, and that is the Supreme Being, if I may call so, he can think in his system. "Though it is true that Hegel became a philosopher rather than a theologian, his philosophy was always theology in the sense that the subject matter was, as he himself insisted, the same as the subject-matter of theology, namely the Absolute, or in the religious language, God and the relation of the finite to the infinite".

As everything in philosophy and in theology is centered around the Supreme Being, or First principle, or God; so too everything in Hegelianism. Here the question is not of contrasting, contradictory or even similar things, but the question is looking at the same problem from different standpoints with completely different starting points. Thus, I could very well have substituted the term God for that of the Absolute of Hegel throughout this essay.



rushed with poignant intimacy to envelope him. He leaned against the wall, his weary eyes closed; though physically exhausted his mind was active. Memories .. ... flooded into his brain. Remnants of the past once more haunted him.

"Am I to be blamed? Or what have I to blame?.....my family? .....my fate? Is there such a thing called fate? we were not rich, but we never knew poverty .....we were happy. But then I was always different, I was aloof, I had my hopes, my own feeling. I was pregnant with imagination, and I lived as a parasite on it. My parents - they failed to understand me; nor were my brothers and sisters able to help me. It was as if a great abyss separated us. I needed understanding and love but there was nothing. Only an artificial semblance of love. I wanted to be loved, but then ... destiny or was it fate that returned me to this? I am what I am. "I tried - didn't I papa. You cannot deny that, can you? I wanted to be very much like them - ordinary people leading an ordinary life and enjoying the ordinary things in life. Mama I...I tried ....."

The breaking point had been reached. His whole body shook convulsively as he broke down crying like a two year old. The cottage was filled with the jarring sound of a sobbing, whimpering, child-like man, breaking the tranquil peace of the empty, lifeless structure.

Something black - small, filled with boundless energy scampered past, brushing against his legs. The crying.....He shone his torch; gradually moving it all around the place. The stray beam of light picked

up the infiltrator. There it was a tiny mouse, scared and immobile. Recovering its lost courage the mouse scampered to the safety of its hole. A slow cynical smile appeared on his face. "There is life here. This house is not dead". He laughed free and uninhibited. He stopped and became serious once again and picked up the threads of his thoughts. "My desires were many but I am a mortal after all. To attain satisfaction was practically beyond hope. It was sheer mental torture; the four walls of this house appeared as a prison cold and unfriendly. I was a prisoner condemned for life in this black hole. I was desperate. I searched for love in the eyes of my parents, family and friends. All that I received was mere indifference. I left, never to return. Life changed. I found love - not in the two legged delicate monster the human being, but in drugs. Hunger. I was driven by the agony of hunger for love. Utterly reckless I was, and in this animate saviour I found love and life. It loved me. I returned its love. It gave all its undivided attention to me.... I was jealous of it. I respected it and drew from it ecstatic, rapturous pleasures and vehement satisfaction of love.

I was branded an addict and the result .... I was sent for treatment. I was to be cured of this rotten, sinful 'crime'. Months turned to years and I was released from the 'prison'. Where did it all start? Was it with me, my family or fate? Answers! - I needed them immediately! He paused, the storm was blowing agonizingly, lightning and thunder harmonizing themselves with the howling wind.

He returned once more to his thoughts, "There is no one left. Who can I



## DILEMMA OF LIFE

Gangadharan

A fork of lightning ripped open the under belly of the clouds. Broken, desolate heaps of stones that had once sheltered people thrust forth out of the night. The thunder cracked, heavy, like a giant whiplashed across the dark, starles sky, and then died away in a rumbling murmur. The tramp broke into a run. He realise that rain was inevitable. Another flash of lightning and the tramp swore..... the cottage, whole and intact; ugly and gaune it appeared, but then, there was beauty of a certain kind in this ugliness. The place where he had lived the years of his childhood... There it stood for an instant, outlined against the luminous clouds. Then it was gone, swallowed up by the murky darkness.

Lightning split the sky above the tramps head, and thunder came with a loud crasd like tumbling dustbins. The skies were ripped open and at last the glorious rain fell. The parched earth sucked up the water relishing every bit of it. The rain poured down in a solid currenn with the heavy wind blowing in strong gusts. The tramp ran, cursing and stumbling, his torch flashing wildly, throwing stray beams of light acros the inky darkness. He came to the door, and beat upon it. It was locked.

His futile knocking was drowned in the storm. He panlcked, flattening himself against the locked door, he beat upon it with delarious agitation. Water streamed down his face..... was it just the rain, or were there tears too. Slowly he felt the door, caressing it, and trying to recall every minute detail of the so familiar structure. He backed into the pouring rain and shone his torch upon the door. The bright light picked up the features distinctly. There were planks..... two, nailed across. Anxiety dogged him. He was silent and bitter. Pulling off his collar, he sloshed his way through mud and streams of water, round the walls of the house. An open window, rattled and swung to and fro in the rain. He entered the house. The light from his torc showed cobwebs, dust and broken furniture.

"They have left" He was scared of his own voice, hoarse and nothing whisper. Nothing stirred and nothing was heard except the sound of his heavy breathing, and the fury of the storm. "Gone, just when I needed them". The window banged against the wall. He went and locked it, shutting out much of the sound of the angry weather. He sat on the dusty floor and switched off his torch. Darkness



rushed with poignant intimacy to envelope him. He leaned against the wall, his weary eyes closed; though physically exhausted his mind was active. Memories .. ... flooded into his brain. Remnants of the past once more haunted him.

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Something black - small, filled with boundless energy scampered past, brushing against his legs. The crying.....He shone his torch; gradually moving it all around the place. The stray beam of light picked

up the infiltrator. There it was a tiny mouse, scared and immobile. Recovering its lost courage the mouse scampered to the safety of its hole. A slow cynical smile appeared on his face. "There is life here. This house is not dead". He laughed free and uninhibited. He stopped and became serious once again and picked up the threads of his thoughts. "My desires were many but I am a mortal after all. To attain satisfaction was practically beyond hope. It was sheer mental torture; the four walls of this house appeared as a prison cold and unfriendly. I was a prisoner condemned for life in this black hole. I was desperate. I searched for love in the eyes of my parents, family and friends. All that, I received was mere indifference. I left, never to return. Life changed. I found love - not in the two legged delicate monster the human being, but in drugs. Hunger. I was driven by the agony of hunger for love. Utterly reckless I was, and in this animate saviour I found love and life. It loved me. I returned its love. It gave all its undivided attention to me. ...I was jealous of it. I respected it and drew from it ecstatic, rapturous pleasures and vehement satisfaction of love.

I was branded an addict and the result .... I was sent for treatment. I was to be cured of this rotten, sinful 'crime'. Months turned to years and I was released from the 'prison'. Where did it all start? Was it with me, my family or fate? Answers! - I needed them immediately! He paused, the storm was blowing agonizingly, lightning and thunder harmonizing themselves with the howling wind.

He returned once more to his thoughts, "There is no one left. Who can I



turn to now? They are all gone.....gone  
- God knows where ! No one from whom  
I can expect sympathy or a word of kind-  
ness. I was an addict in the eyes of the  
cruel merciless society and I shall always  
be one to society; I tried and I succeeded.  
But then was it worth all this trouble? The  
immense scaring pain I had to undergo?  
Everything is a mockery! Everything is over  
now! Shall I commit suicide?..... This is  
foolishness; In order to escape to the world  
of my own I have to perform society's last  
request - kill myself; No.....No..... I can't  
..... I am a coward, not an escapist A  
dried up vegetable left to be disposed  
off-like dirt I am a creature of sin-doomed.  
Retaliate against this society drunk in hy-  
pocrisy. Return to love .....

He stood up and opened the window  
The storm had stopped. Rivulets of mud  
and water gave a marshy appearance to  
the earth. Calmness had descended upon  
the world, There was a glowing light in  
the darkness

There he stood.....struggling..... batt-  
ered by thoughts; Sans family, sans friend  
sans everything.....thinking.....

"The moving finger writes having writ  
moves on,

Nor all thy wit, or thy piety shall  
lure it back,

To cancel half a line

Nor all thy tears wash a word of it"

"In each human heart are a tiger, a pig, an ass, and a  
nightingale; diversity of character is due to their unequal  
activity."

— Ambrose Bierce.



## ST. THOMAS

**J. Krdavil**

The 19th centenary of the Martyrdom of St. Thomas, the apostle of India is a great event not only for the Christians but for other Indians, as well, who are primarily religious. It was he who introduced Christianity to India which has cradled and nourished some of the great religions of the world. The greatness of the work of St Thomas was well expressed by Dr. Rajendra Prasad, the first President of India, when he said, "St. Thomas came to India, when many of the other people of Europe had not yet become Christians, and so, these Indians who trace their Christianity to him a longer history and higher ancestry than those of the Christians of many European countries. And it is really a matter of pride to us that it so happened."

### ST. THOMAS IN THE BIBLE

St. Thomas is one of the twelve disciples of Christ. The Bible has scanty references about him. The evangelists Matthew, Mark, and Luke say little about him mentioning his name only along with other apostles. St. John has some marked reference to "Thomas, who is called Didamus" which means twin. The 'Acta Sanctae Thomas' calls him Judas Thomas and depicts him a twin of

Christ. But this attribute is baseless. The three references to St. Thomas in St John's Gospel, reveals his character and personality. We find St Thomas, in St. John's Gospel, as a very brave man ready to face anything for his master. We see him calling out to his colleagues "Let us go, too, and be killed with him." St John's other narratives will depict his ardent love for Christ and his simplicity

### HISTORICAL CONTROVERISSES

There are four groups of scholars having different opinions regarding the Apostolate of St. Thomas. The first group denies any kind of Indian Apostolate of St. Thomas. The second group while extolling the apostolate of St. Thomas in N. India denies his apostolate in S. India. The third group stands for the N. Indian apostolate of St. Thomas and are of an open mind to the possibilities of the S. Indian apostolate. The fourth group of scholars, while combining both S. Indian and N. Indian apostolate, consider the South Indian Apostolate more correct and reliable. In spite of all these diverging views in the past, the apostolate of St Thomas in S. India is regarded by all as an accepted fact. In the words of the famous historian Vincent Smith, "It must be



admitted that a personal visit of the apostle to South India was easily feasible in the conditions of the time, and that there is nothing incredible in the traditional belief that he came by way of Socotra where an ancient Christian settlement undoubtedly existed. I am now satisfied that the Christian church of Southern India is extremely ancient."

## ACT OF ST. THOMAS AND THE WESTERN TRADITION

The western tradition is mainly based on the apocryphal work of the Acts of Judas Thomas written in Syriac. It states that King Gudnaphar of India sent Habban to get an architect to build a palace. Habban took with him Thomas who was sold to him by Christ. Both landed in Sandroqunakoza. (Andropolis in the Greek version). Thomas converted the royal couple after performing a miracle. Both went to Gudnaphar. Thomas got money to build the palace but spent it for the poor. So he was imprisoned. Gudnaphar's brother Gad saw in heaven the palace built by Thomas. Thomas was released and the royal brothers were baptised. Thomas went to the kingdom of Mazdai, baptised the queen, was imprisoned for having preached continence to the women of the palace. He died a martyr having been pierced through by the lances of soldiers of the Mazdai.

Many historians in later times hesitated to assign any historical value to the content of the Acts, until recent discoveries of certain coins, by Masson, an American archaeologist, in 1834 and a stone inscription in Kharoshthi writing

from Takht-I-Bhahi near Peshawar in 1870 by Dr Bellow. Many historians tried to identify the Gudnaphar of the Acts with Gondaphares of the coins. Some others tried to identify with him King Kandapa or Kandapar of the Coromandu tradition. This of course does not amount to the denial of the South tradition. Whether we will be able to identify persons in the Acts or not, scholars are agreed that the Acts represent some kernel of truth regarding the St. Thomas apostolate.

The early church fathers, namely St. Ephrem, St. Gregory, St. Ambrose, several ecclesiastical calendars, martyrologies etc. explicitly connect St Thomas with India.

## MALABAR TRADITION

According to the tradition of St. Thomas Christians, St. Thomas, after preaching the Gospel in other lands sailed from Arabia to India and landed at Cranganore in Kerala about the year 52 A.D. He established seven churches in Niranam, Quilon, Chayal, Palayur, Kokamangalam, Kottakavu and Cranganore (places in central Kerala). He converted many Brahmin families and among them many were ordained as priests to be his successors. After his laborious work he received his martyrdom at Mylapore about 72 A.D. They believe that he was martyred on the third July which they celebrate with all solemnity down through the centuries. This is the living tradition handed down from generation to generation among the St. Thomas Christians of Kerala. It is believed that the major part of St. Thomas apostolic work was done in Kerala. "The Malabar tradition, we may note, is



not contradicted by any rival tradition. It has remained the proud patrimony of the Thomas Christians who, however, have always looked, not to any place in their own region, but to the far off region of the Coromandal coast for the tomb of their beloved Apostle. Again the Christian families of one of the localities in Malabar which traditionally trace their origin from the Apostle, do not contradict the traditional claims of the families found in the same or other localities of Malabar. The tenacity with which these family traditions have been held and the fact that they existed certainly before the coming of the Portugese make it difficult to discredit them completely."

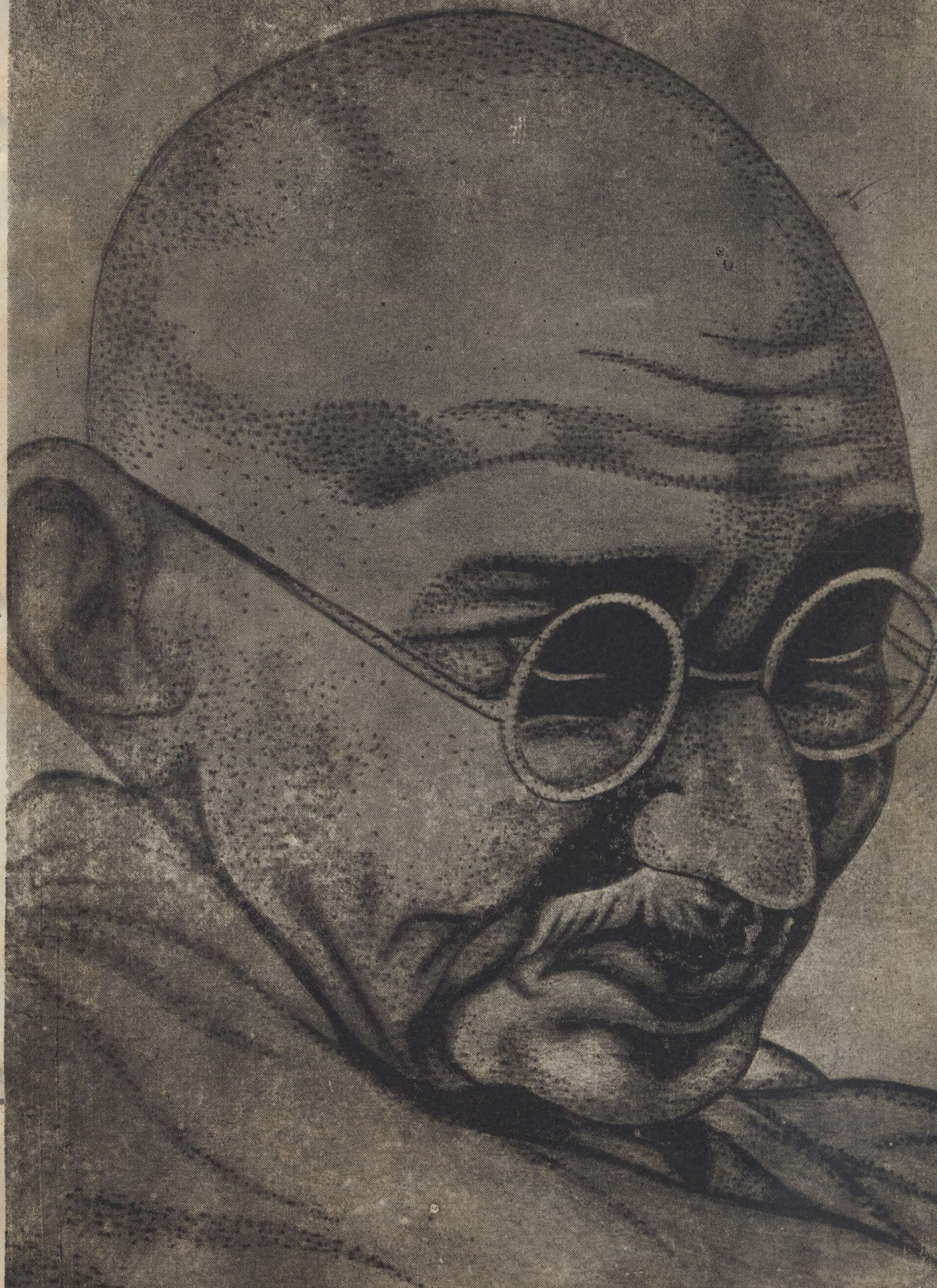
The Malabar traditions concerning his arrival is dealt with in ancient songs

like the Rambhan song, the Margam Kalipattu (religious dance song) and the Kalyanappattu (marriage song) etc. Jawaharlal Nehru in his 'Discovery of India' observes, "India was, it must be remembered, a country of many religions, in spite of the dominance of the Hindu faith in its various shapes and forms. Apart from Jainism and Buddhism which had largely faded away from India, and has been absorbed by Hinduism, there were Christianity and Hebrew religion. Both of these had probably reached India during the first century after Christ, and both found a place in the country. There were a large number of Syrian Christians in South India and they were as much a part of the country as any one else."



**Facing Page Sketch by:  
Vincent Aloor**









by Mathew K J.

"One journey ends - Another begins — I have no Hatred."





# QUALITY CONTROL ON EXPORTS

**James K Alumkara, M. Com.**  
Dept. of Commerce

The object of quality control is to check the variations in the quality of a product and to keep it within the specified standards by a system of inspection and control at various stages of production or process.

Quality control involves in the first place specification of what is needed; then production according to specification and finally inspection of goods. The application of quality control is normally determined by market requirements. These specifications are enforced through control of materials and processes in manufacture.

The major handicap of the Indian Economy is the lack of stability in the quality of goods and services. Markets are essentially made through the consistent quality of the goods supplied. Only on this basis can new markets be created both at home and abroad.

Quality control has acquired great significance in the context of the need to earn foreign exchange, particularly in the hard currency areas, and to extend our markets in the neighbouring countries. The currency markets, it is well known, are highly sophisticated markets which have

developed standards of quality of their own. If Indian goods are to be sold in these markets, they must conform to these high standards.

In India we often produce goods of the highest quality in the first instance, showing the potentiality of the Indian producer and artisan. The sample shown to the foreign buyer in the first instance is good, and he is attracted. But the quality gradually deteriorates until a level is reached when the product becomes wholly unsalable. In several instances deterioration in the quality of Indian goods supplied to foreign countries has brought unnecessary diminution in our export possibilities. It has to be remembered that the volume and nature of trade are most often determined by the quality of the goods produced. Indian industry needs genuine quality control more than any other economy.

After the World War, Japan introduced quality control and brought about a revolution in her industrial production and exports. Now, in that country, quality control is enforced by law and has been made compulsory for exports.



The introduction of quality control into various industries will not only improve the quality of materials produced but will also help in decreasing production costs. The introduction of Statistical quality control, in particular, has resulted in decreasing production costs of industrial products in several foreign countries, including the U.S.A., Japan, and Germany. In India though we have made a start in introducing statistical quality control, the progress achieved is not very encouraging. The number of factories served by the various S.Q.C. units in India is only 78.

Export promotion is a burning problem of the day. It occupies the most important place in our economy and it is essential for planned progress. The Government has been trying hard to step up exports by offering various incentives and by the setting up of various export promotion councils. But these efforts have not brought the desired result. Expansion and maintenance of foreign trade depends on the good will of the foreign buyers which can be earned only if the goods conform to the samples and recognised standard specification. This, in the existing circumstances, can be achieved only by compulsory quality control and certification marking of the various commodities.

In this connection it may be mentioned that grading in respect of certain exportable commodities is being done on a compulsory basis, in accordance with the Sea Customs Act, 1878. Grading for export was started for Sann hemp in 1942, for tobacco in 1945 for bristles in 1954, lemon grass oil in 1956, Sandal wood oil

in 1957, palmaros oil and goat hair in 1961, myrabolans in 1962, and chillies, black-peper and cardamon in 1963.

In 1961-62, agricultural produce worth over 32.5 crores was compulsorily graded before export.

The progress achieved through the compulsory quality control in the export field is very promising. By and large, this has helped to expand and stabilise our export trade in these commodities very considerably and very soon compulsory quality control will be extended to a number of other agricultural commodities also.

The Agricultural Produce (Grading and Marketing) Act was passed in 1937; defining standards of quality, fixing grade designations to indicate quality, and giving statutory power to the Government of India to prescribe grade standards for various agricultural commodities.

The Agricultural Produce Act is permissive and the grading under the same has come to be known as "AGMARK" Grading. The word 'Agmark' has been adopted as the national symbol for quality and purity. The letters 'AG' stands for 'Agricultural' and 'MARK' for marketing. The grade prescribed under the act are popularly known as 'Agmark grades'. In regard to certain exportable commodities, grading is done on a compulsory basis under Section 19 of the Sea Customs Act, which prohibits exports of any commodity unless graded and Agmarked.

The grade standards are based on both physical characteristics and internal attri-



butes such as weight, size, shape, colour, foreign material, physical damage, and other chemical constituents; and such other characteristics as may be singly or in combination determine the quality.

For an efficient implementation of these schemes, the Directorate maintains an elaborate staff comprising of Senior Marketing officers, Marketing Development officers, Inspectors, Graders and Analysers in the various assembling centres and ports. Besides there are up to date modern and fully equipped laboratories at Guntur for tobacco, Kanpur for bristles, Sheopur for Sann hemp, Cochin and Kanpur for essential oils, Bombay and Rajkot for wool, manned by qualified Scientists and technicians who analyse and test samples from each consignment to ensure that they conform to the Agmark grade of specification.

Third five year plan provides that all sales in the regulated markets should be carried out in respect of various commodities on the basis of various statutory grade standards. Similarly the plan envisages that marketing co-operatives and ware-houses also should adopt the same grade standards for their operations. For this purpose, a large number of grading units and supervisory grading centres in selected regulated markets and marketing co-operatives are being set up in various States. Some of the States have already made tangible progress in this field.

In this connection it is gratifying to note that the Government of India has recently, on recommendations of the 'ad hoc' committee on quality control and pre-shipment inspection, announced the

formation of an Export Inspection Advisory council to advise on all matters relating to quality control and pre-shipment inspection of goods. The council is expected to prepare particularly an operational programme for quality control of export goods with priority for pre-shipment inspection measures.

The Ministry of International Trade of the Government of India has prepared and circulated among trade associations a draft code of conduct for exporters. This is being done on the recommendation of the Fair Trading Prices Committee. The draft reads as follows:—

"We the manufactures as well as exporters whose manufactures and goods are exported from India do hereby take a pledge that we shall in all our dealings in the International Trade, strictly abide by and adhere to the principles set out, and we shall abide by and conduct ourselves in a manner that conforms to the high ethical standards in business as far as it is humanly possible, subject to the act of God". The Ministry has now invited comments on the draft from trade associations and others engaged in export.

Strictly and organisationally it is necessary to nationalise our entire set-up for export promotion. It is a matter of satisfaction that both Government and industry has been taking measures to accomplish this. Some years ago, the Government set up a Board of Trade with both official and non-official members. A welcome step taken by the Board was the establishment of the Indian Institute of Foreign Trade. This autonomous body, consisting of



members of Government, trade, industry and Universities will assist and guide workers in work pertaining to publicity, training and research. It is also necessary to co-ordinate the work of the various export promotion councils to make their activities more fruitful.

Governmental assistance is essential to carry out these measures. It is gratifying to note that the ministry of International Trade has recently taken the initiative in setting up a "Market Development Fund" with a sum of Rs. 3.8 crores. It has formulated a code for grants to be made available to approved export promotion advisory committees, export houses, individual exporters, institutions and organisations interested in developing exports. The

programmes and activities in the code cover substantial grants for trade delegations, study teams, market area surveys export publicity, commercial intelligence, advertisements, documentary films and so on. This is a step in the right direction. In a completely free economy, the success or failure of our trade with other foreign countries would be the responsibility of private enterprises. In a planned economy; however, Government cannot escape its share of responsibility. If the country is to increase its exports, earn foreign exchange, and improve its balance of trade, Government must not only encourage with incentives, but also take such other steps as will remove the existing burden on industries, which makes it difficult for Indian goods to compete in world markets,





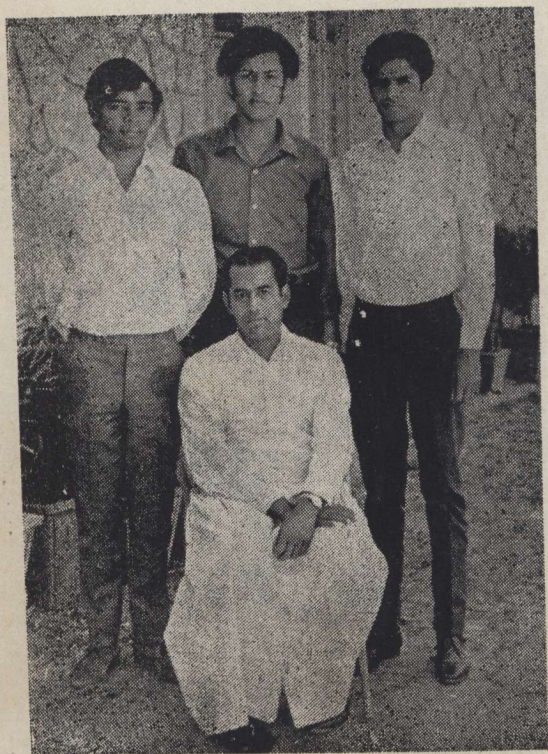


THE STAFF 1971-72





*The Archbishop speaking at the valedictory function*



*The Office bearers 1971-72*



*The Principal receives the Archbishop*





**N. C. C. Rankholders 71-1972**

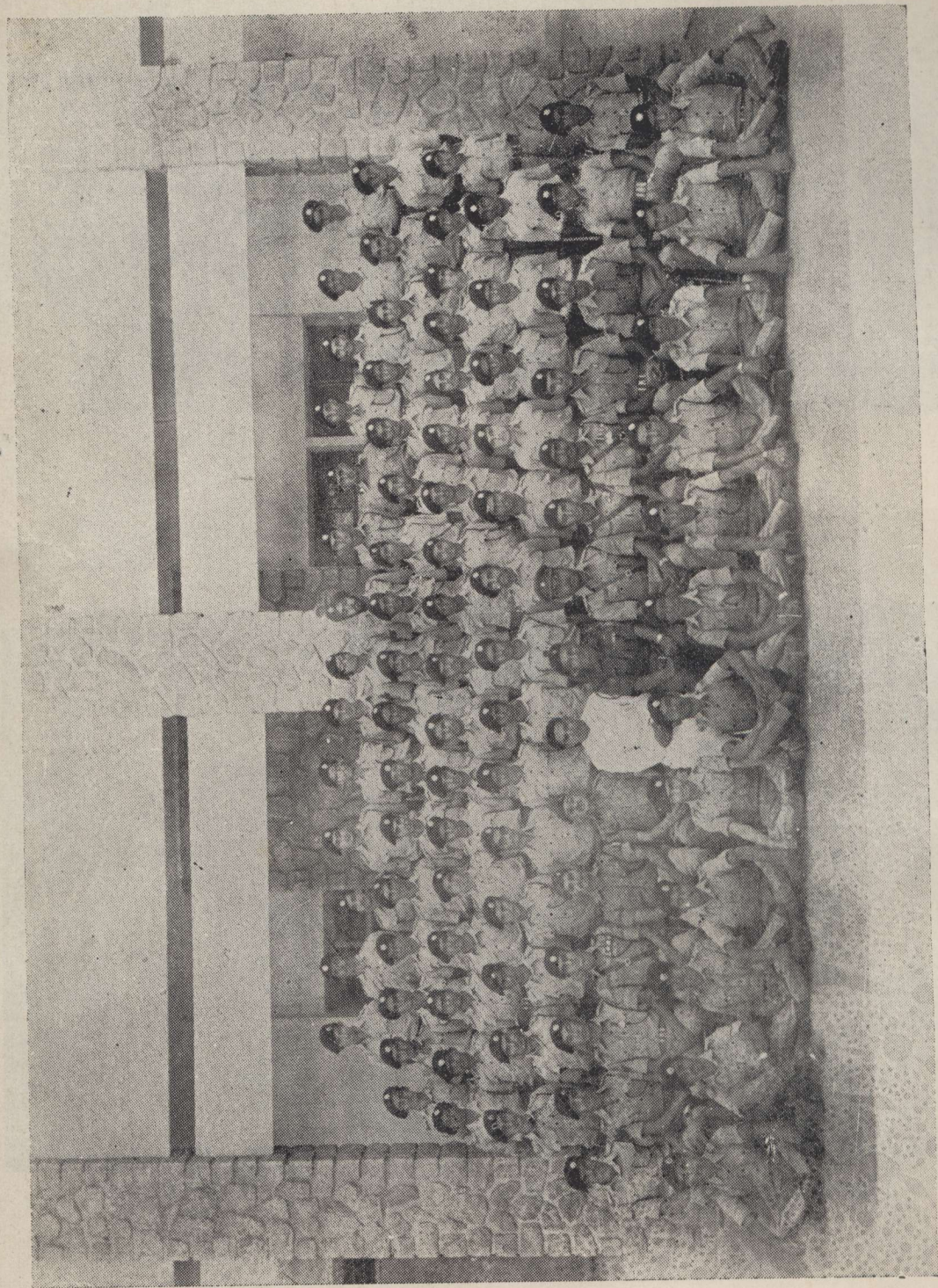


**L/CPL Lodoë Namgyal, Best Shot**



**C U.O. B.T. Sagar,  
Best Cadet**





N. C. C. 1971-72



## N. C. C. REPORT

I have great pleasure to present to you the third annual report of the 7th Coy, 14 MYS BN N. C. C., Christ College, Bangalore - 29. I have the satisfaction to say that in the past years our college N. C. C. unit has made considerable progress.

This year forty-one of our cadets attended the annual training camp held at MARIKUPPAM, Kolar District, from 17th October to 28th October 1971. BN. S. U. O. Basil A Hobkirk of II B. Com., attended the Basic Mountaineering Course conducted at Darjeeling in December '71. C.S.U.O., A.M.V. Lobo, and C.U.O.. B. T. Sagar attended the Army attachment course held with 56 A.P.O. C.U.O., B. C. Nanjappa attended the Advance Leadership Course held at Kurseong. For enrolment into the OTU (N. C. C.)-1971 batch, the following cadets were selected C. U. O., B. T. Sagar, Sgt. Narjit Singh Sahani Cpl. Ashok Kumar Ghoshal and L/Cpl. Satish N. Katkar. In February 1971, fifteen cadets appeared for the 'B' Certificate examinations and thirteen were successful. Again two cadets appeared and were successful in the 'C' Certificate examinations. On 5th of February, 1972, forty-nine cadets and I took part in a 23 miles cross-country route march. I am happy to state that cadets were specially demanded for ceremonial parades and also for the guard of honour at the Bangalore University convocation. In February, 1972 eighteen cadets appeared for the 'B' Certificate examination, and fifteen were successful. Four cadets appeared for the 'C' Certificate examination and three were successful. Once again our college stood first in the certificate examination of the 14 Mysore BN N.C.C. This year C.U.O. Bhanutej Sagar and L/Cpl. Lodeo Namgyal were adjudged the best cadet and best shot of the company respectively.

On 26th January 1972 Rev. Fr. Rector presided over the Republic day function and stressed the importance of youth movement with special reference to the recent Indo-Pakistan conflict. On 26th February 1972, Lt. Col B. R. Doss (SM) was the chief guest for the N. C. C. Socials. Mrs. Doss distributed the prizes. Lt. Col. B. R. Doss spoke about the importance of the N. C. C. and how to keep individuality and originality in the world of mechanical institution and hypocrisy. He advised cadets to become self-made gentlemen. Major L. D. Ramachandran praised the company's achievement. Rev. Fr. Principal in his address said that every cadet must follow the aims of N.C.C. throughout his life, and not merely on the parade ground.

I am very grateful to Rev. Fr. Principal, Rev. Fr. Bursar, Major L. D. Ramachandran, Capt. S. M. Kumar, the P. I. Staff, Office staff, and senior cadets of the Coy for their kind co-operation in all the activities.

2/Lt. C Srinivasaraju  
Coy. Commander.



## COMMERCE ASSOCIATION REPORT

The Commerce Association was formed this year with a view to bring the commerce students of the college into closer contact with the commerce world and giving them an opportunity to meet leading men of commerce.

The Association earned the distinction of being the first of college associations to get off the ground when it was inaugurated by Fr. Principal on 24th January, 1972. Mr. N. K. Bhuyan, Commercial Manager, Motor Industries Co. Ltd., Bangalore, spoke on the occasion on, most appropriately, "The prospects of Commerce Graduates in India's rapidly developing Manufacturing Industries".

The Association held its next meeting on 17th February, 1972. when Mr. V. N. Venkitesalu, Asst. Chief Officer, Reserve Bank of India, spoke on "The Control of the Reserve Bank over the Scheduled Banks".

A further meeting was held on 28th February, 1972. On this occasion the students of 1st B. Com. were addressed by Mr. J. Alexander, IAS, Chief Marketing officer to the Government of Mysore, on "The Role of the Regulated Markets in agricultural marketing".

The belated inception was responsible for limiting the time available for Association activities. However a beginning has been made and the Association hopes to hold several meetings in the coming year.

A report on the activities for the year would be incomplete without a mention of the role played by Mr. James K. Alumkara, the President of the Association. who was responsible for getting the Association started and organising the various meetings.

**K. Menon**  
Secretary.

## N. S. S. REPORT

The current academic year marked a new era in the realm of social service under the auspices of N. S. S. The response from the students was so encouraging that enrolment had to be restricted only to 120 students.

Two projects were undertaken, namely, the rural and the campus. Siddaguntapalya village was adopted for the all round service to the rural folk, with emphasis on sanitation and health problems. Saturday afternoons were



## STUDENTS WELFARE

Towards the close of the academic year 1971-1972, Student Welfare activities were inaugurated by Rev. Fr. T. A. Mathias, an eminent educationist. Shri D. Srinivasan, Department of Political Science, will function as Student Welfare Officer in our college.

Students Services Constitute an ever-widening field of activity in which students tap their own inherent abilities and emerge as complete personalities. It may not be possible to detail all the activities here, but they primarily cover the following items:—

- a) Setting up machinery for redress of all Student grievances of curricular and extra-curricular nature.
- b) Forming a number of associations, clubs and the like to deal with dramatics, music, debating, sports, finance etc.
- c) Creating inter-class, inter-college, inter-university contact among the students.

We fervently hope that all the students of this college will co-operate in in the effort to develop these services. Let each individual student with talent, ability and initiative come forward to organise different programmes. Let groups of students pool their talents, abilities and resources in making Christ College, Bangalore an institution to be cited as an example for student services. We owe this this to our Alma Mater which exists and exerts itself to make each one of us a worthy person.

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spent at the village for the above work. Further "Ashaniketan" a French home for the mentally retarded was also adopted for its campus work. Volunteers worked at "Ashaniketan" with zest.

In the college campus project, a multi-purpose playground is under preparation and by next monsoon it will be ready. This will be a singular achievement by the N. S. S. for the sports facilities.

A ten day camp was held during X' mas vacation with a regular schedule, featuring manual work, visits to hospitals, Red Cross Home and slum areas. First aid training was also imparted during the camp. Eminent Social Scientists and social workers delivered informative talks to the volunteers. During various functions of the college, N. S. S. volunteers took upon themselves a lot of manual work with bubbling enthusiasm.

**M. Kalimulla, M.A.,**

Director,

NATIONAL SOCIAL SERVICE SCHEME



# C. S. U. REPORT 1971-72

Rev, Fr. D. Varughese took over as the Chaplain of our unit this year. Elections for the various offices were held on the 4th of August 1971 and the following were elected:

Nigel Barrett	....	President
George V. Thomas	....	Vice President
Bobby George Thaliath	....	Secretary

The activities of the C. S. U. were inaugurated by Rev. Fr. Ceyrac S. J. A half - day Seminar was conducted for the unit members on the 29th of August 1971.

Activities of the year included a visit to the mental hospital, the annual retreat for Catholic Students and competitions to develop the talents of students etc.

On the 1st of December 1971, Rev. Fr Varkey Vythayathil addressed the students, Due to the closure of the Colleges following the students agitation, many of our proposed activities could not be conducted.

The office bearers attended all the "city council meetings" without fail, The executive body have had eight meetings so far,

We express our gratitude to the authorities and the students for the help and co-operation given to us in making our unit function effectively.

Bobby George Thaliath  
Secretary.





**K. D. Antony**, Gold Medelists  
(Essay Competitions)



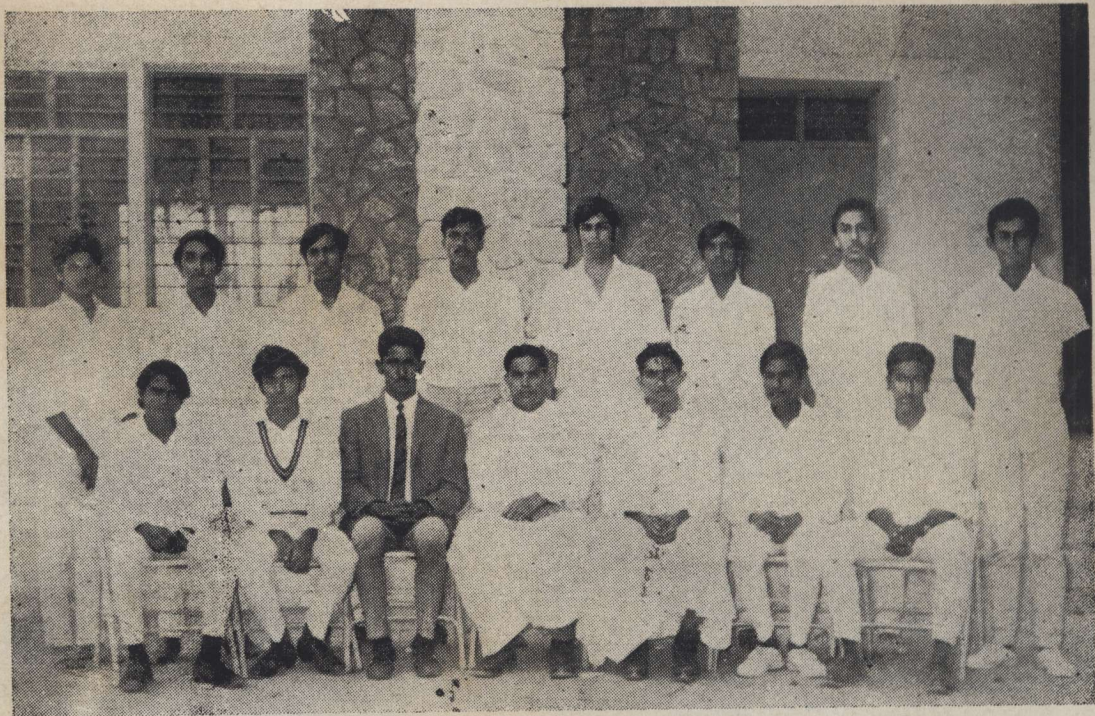
[ N. S. S. Volunteers ]



## II B. A. Tour

**Bommasandra Doddi,**  
**Mahadeshwara Hills.**





**CRICKET TEAM**



**BALL BADMINTON**





## HOCKEY 1971 - 72

To review another season of hockey when your team has not won a coveted trophy is not a very happy position to be in. Although there is disappointment I do not think there should be dissatisfaction.

Pratice began early in August. We were fortunate in having the able Mr. Jani Sait a former national player as coach. Practice was taken seriously and all the players were present at the Bangalore Military School grounds at 6-30 A.M. braving the biting cold of the Bangalore mornings. And, of-course, the thought of doing five rounds as punishment taught us punctuality.

INTER-COLLEGIATE TOURHAMENT: We did fairly well in this tournament, scoring a four-nil win over K. L. E. Society and then going on to trounce S. R. Science seven - nil. With this ended the winning sequence. We next met St. Joseph's College, Champions who subdued us four - one. Incidentally the goal scored was the only one they conceded in the tournament. St. Josepn's won the tournament defeating Govt. Law. nine - nil.

KOSHY OMMEN MEMORIAL: The less said about this tournament the better. In our match against U. V. C. E. we lost by an unfortunate goal in the dying minutes of the game. The validity of the goal was questioned even by the bystanders. That put us out of the tournament.

MAJOR RAJARAM MEMORIAL: In this tournament we again reached the semi-finals. After a walkover against Govt. Law in the 1st round we came up against the Physical Education College whom we beat by an odd goal in three. Next we met St. Joseph's in the semi-finals. The reputation of our opponents with their range of inter-national and state players seemed to have unnerved our players who seemed to be at sixes and sevens. We saw our weakness fully exposed that day and we lost three - nil. However a scribe had this to say :-

"The match turned out to be an interesting affair.  
Christ were beaten but not disgraced They  
played zestful hockey never throwing in the  
towel at any stage".

(Indian Express 7 - 3 - '72)

The team for '71 - '72 consisted of Richard Baker Sherry Lukose, Basil Hobkirk, Burjar Nariman, N. Lakshimikar, G. Rajan, Achi Tsepai, N. K. Chinappa, Ashok Ghoshal, Hormese Tharakan, Ali Mohamed, Ajaz Amed, K. K. Poonacha, L. Manohar and Anil Kumar.

Seven of our players - Richard Baker, Ali Mohamed, Rajan G, Ajaz Ahmed, Manohar, Aehi Tsepai and Sherry Lukose were called for Universiry selections.

Summing up our performance in the tournments we could be pleased at our display but we lack goal scoring ability.

I am grateful to Rev Fr. Principal. Rev Fr Bursar, Physical Director Mr. Chacko, the members of the staff and students for their kind support and guidance throughout this season.

**Sherry Lukose**  
Captain





## FOOTBALL REFOR 1971 - 72

The footballers had a good year despite several handicaps. The first time we played as a team was in the opening round of the Inter-Collegiate Tournament of this University when we played M.S. Ramaiah College of Engineering whom we defeated 5-0. The main feature of the match was that Andrews K. V. scored all the goals for our team. We then played K.L.E. Society College and won by 2-0. We entered the league with this win.

The followin matches were rather tough but we had improved by then. Playing against Government Arts College, we were beaten by the odd goal in three although we opened the account. Next we played Bangalore Medical College and defeated them by a lone goal. The last match of the league was very exciting and really crucial because we could have lifted the trophy had we beaten Government Science College. We were almost sure of acheiving this goal for we had improved our game tremendously by then. Unfortunately we lost by a solitary goal scored almost at the end of the match. Incidentally Andrews K- V. scored all the goals for the team in this tournament; congratulations.

The following seven players were called up for selection to the University team. Fernando D'Costa, Rajan G. Monoharan Nair, Zacharias Joseph, Roy Samuel, Thomas M. J. and Andrews K. V. I regret to note that none of them were selected for the University XI, but Rajan G. and Manoharan Nair were stand-byes.

The College also entered the Kitchu Memorial Tournament. Once again we fielded a team without any practice. We won the first match against R. C. C. by a convincing margin of 4-0 but lost to Government Science College in the quarter finals by 2-0.

Reviewing the year I think we could have done far better with more coaching and proper practice. I am proud to say that we had one of the best teams in the University this year. The team earned a very good reputation. Unfortunately, lack of a ground and coaching caused lack of practice and consequently cost us the tournaments.

We are grateful to all those who have given us help and encouragement in achieving whatever in Football this year.

The Team: Fernando D'Costa (Captain), Andrews K. V. (Vice Capt.), Rajan G. Manoharan Nair, Zacharias Joseph, Roy Samuel, Nigel Barrett, Nanjappa B. C., Kannan Krishnan, Thomas M. J., Zacharia V. J., Thomas K. Kuruvilla, Kenneth Bartlett, Victor Almeida, Godfrey Bartlett, Chenappn C., Augustine V. C., Francis Kunjikatt.

**FERNANDO D'COSTA**  
CAPTAIN



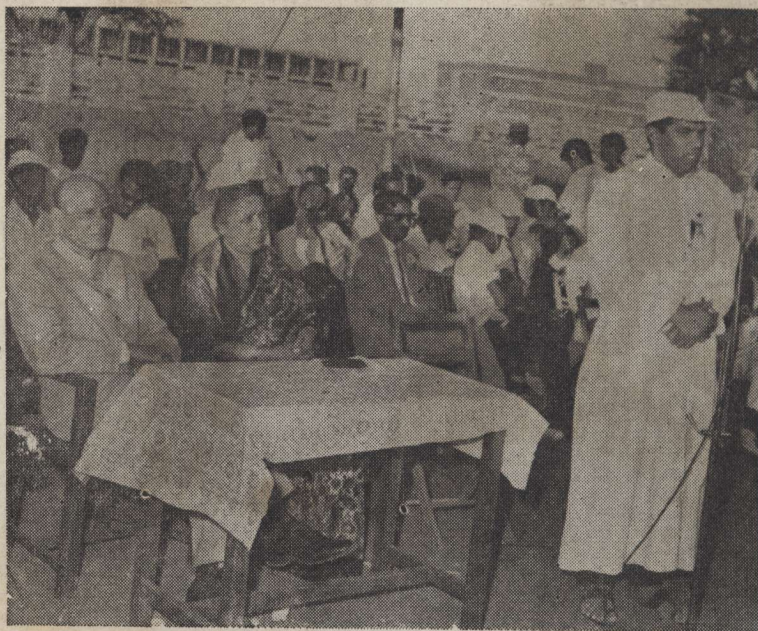


**HOCKEY TEAM**



**FOOT BALL TEAM**





JOHN T. HUGHES



JOHN T. HUGHES

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**HOCKEY TEAM**

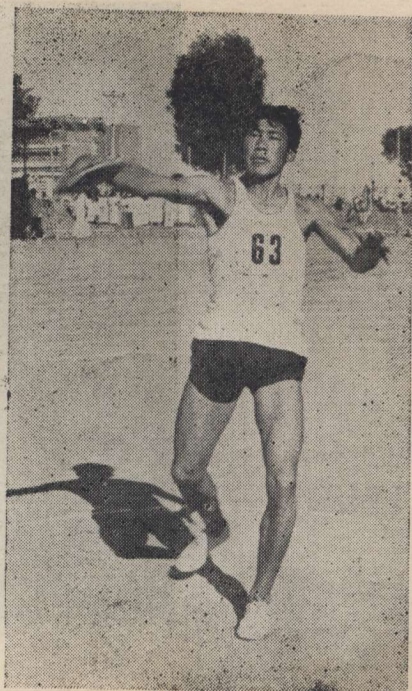


**FOOT BALL TEAM**





**Junior Champion Maqbul Ahmed**



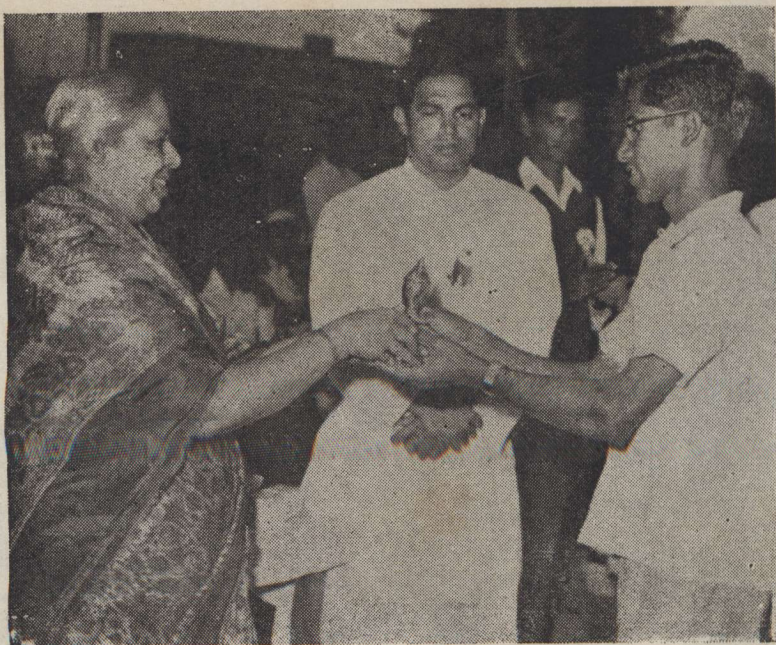
**Record Breaker Lodos Namgyal**



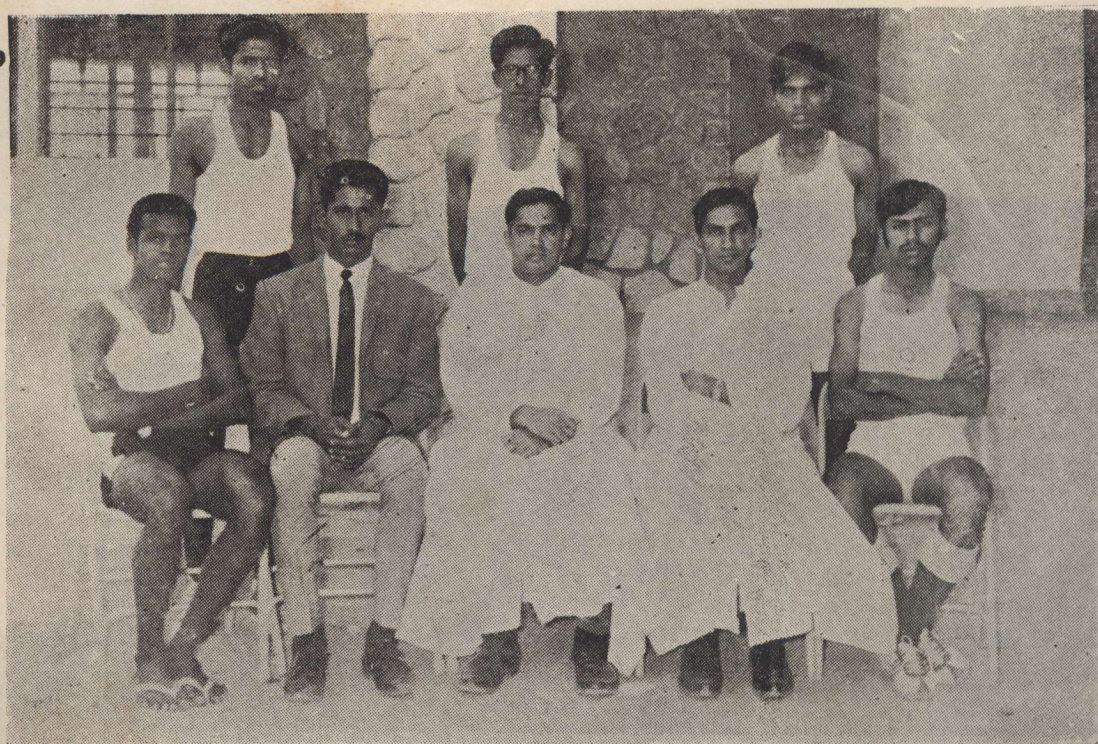
**STAFF RACE**







Senior Champion A. V. XAVIER



**ATHLETICS TEAM**





## INTER - COLLEGIATE ATHLETIC MEET

The Inter Collegiate Athletic Meet was held on 4th and 5th December 1971. It was conducted at Sree Kanteerava Stadium. About 40 colleges participated in this meet.

The College sent a team of six under the captaincy of Paul Joseph. Ali Mohamed, Xavier A. V. Thomas K. Kuruvilla George T. R. and Joseph P. M. were the other members of our team.

The team performed fairly well in the meet. Ali Mohamed secured the 2nd place in the 5000 meters race with a likhtining dash at the finish. Joseph P. M. got the 2nd place in the pole vault. We secured the 3rd place in 4x100 mtrs. relay and 4th place in 4 x 400 mtrs. relay. Ali Mohamed was chosen to represent the University in the Inter - University Sports Meet at Dharwar, where he won the 3rd place in 10,000 mtrs.

I take this opportunity to thank all those who gave us guidance and encouragement, in particular Fr, Principal and our Physical Director Sri P. C. Chacko.

**Paul Joseph**  
Captain

## Games & Sports 1971-72

### A-REVIEW

The Physical Education programme of the academic year 1971-72 was flushed with success, and the college achieved distinctions in ever so many competitions. Our football and basket-ball teams entered the final rounds of the inter-collegiate tournaments of the University of Bangalore. Mr. Ali Mohamed of First year B. Com., was selected for the Bangalore University Athletic Team which stood first in the Mysore State inter-varsity tournaments; Mr. Ali secured the third place in the 5000 metres race.

In the current academic year Pre-University students were not allowed to participate in the University tournaments since the P. U. C. Course is controlled by a separate Board of Education. However, Mr. Imtiaz Ahmed of the P. U. C. (HECA) Class represented the Mysore State in the Ranji Trophy Cricket Tournament.



The Sports Festival of the College was conducted on the 28th and 29th of January 1972 at the St. John's Medical College Grounds, and Rev. Fr. Mani Giles, our beloved Principal, inaugurated the meet. Many students participated in the various competitions and innumerable previous records were shattered. No doubt, Christ College has many promising athletes, but the one who stole the limelight at the Festival was Shri Xavier A. V. of II B. Com., who secured the individual championship for the seniors. Shri Maqbool Ahmed of the second year C. B. Z. Class carried off the prize for the Junior Champion. The Team Championship went to the Yellow House. A few competitions were also held for the members of the staff, attenders and guests. Dr. L. H. Monteiro, Dean of St. John's Medical College presided over the concluding functions, and Mrs. Monteiro gave out the prizes.

In the inter-collegiate tournaments for teachers sponsored by the University of Bangalore, our College secured the championship for volley-ball and in the table-tennis tournament our team came upto the semifinals. Again, some of our lecturers took part in the M.E.I. Polytechnic College Ball-badminton (Fives) tournament; as ill-luck would have it, we lost to Maharani's College in the semi-finals.

I take this opportunity to extend my heartiest congratulations once again to our sportsmen. I am confident that in the immediate future Christ College will produce some of the great sportsmen to our nation. I would like to express my deep gratitude to Rev. Fr. Rector, Rev. Fr. Principal, Rev. Fr. Christopher, President of the College, Rev. Fr. Bursar, members of the staff, and the students for the encouragement and help they have been giving me throughout the academic year. Within a few months, our immense multi-purpose sports field will be quite ready and I hope that in the coming year our performance in games and sports will be still more spectacular, impressive and enthusiastic.





# CHRIST COLLEGE TROPHY

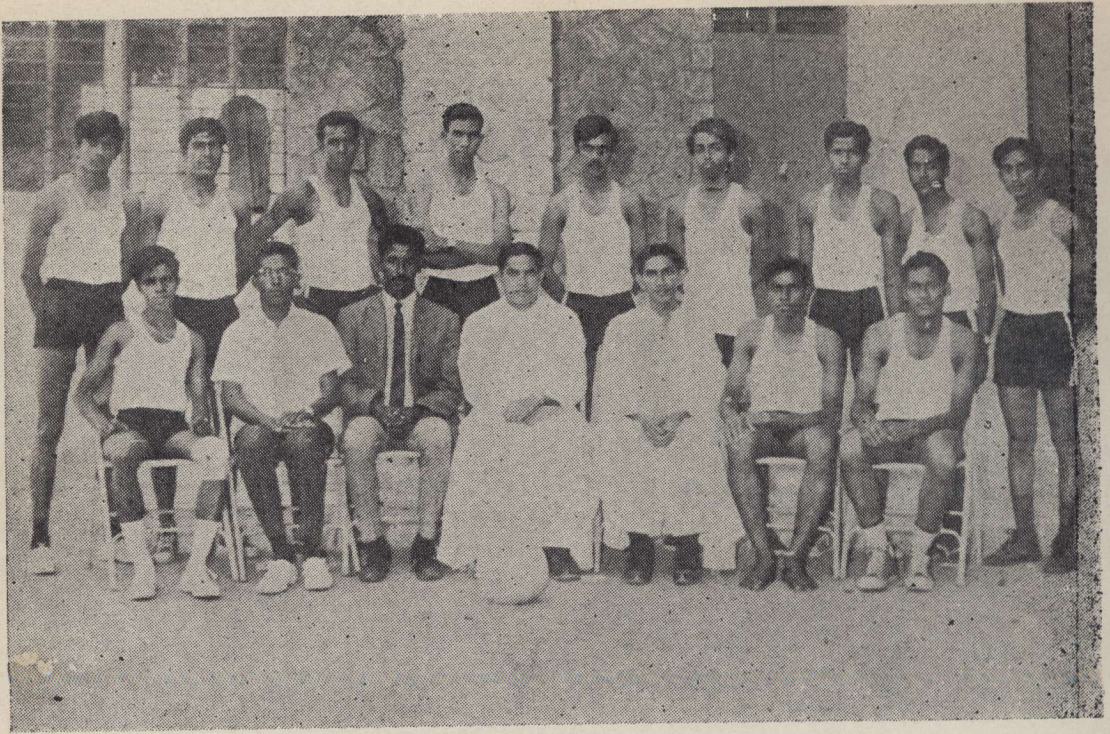


**Captain of U. V. C. E. Team Receives Trophy  
From Mr. P. J. LEWIS I G.**





# BASKETBALL TEAM



## REPORT

With a view to imparting proper training to our basket-ball enthusiasts, the College Basket - Ball team was selected almost at the outset of this academic-year. Rngular and intensive coaching was given to our players, under the able guidance of Mr. Nagu, a veteran basket, - ball player of Mysore State.

Our team actively participated in the various tournaments held by the University. Though in experienced, we fought remarkably well and always gave a tough fight to the major teams. It is a matter of pride and joy that as an infant team of the University, we were able to get the third place in the Inter - Collegiate Basketball Tournament. This creditable performance resulted from good teamwork.

Our tenm players also participated in the Basketball clinic conducted by Dr. Edward Steitz, a professional coach and President ef the U S. Basketball Federation. The players have profited much from this trëining camp, as it was an instructions in modern techniques and theories of the game.

**M. T. George**  
CAPTAIN



# ಕನ್ನಡ ವಿಭಾಗ



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## ಸಾಹಿತ್ಯ ಮತ್ತು ಜೀವನ

ಜೀವನ ಬೃಹತ್ ಮತ್ತು ಮಹತ್ವಗಳ ಮೊತ್ತವಾಗಿದೆ. ಜೀವನದ ಯಾವ ಭಾಗವನ್ನು ಯಾವ ಪ್ರಮಾಣದಲ್ಲಿ ಸಾಹಿತಿ ತನ್ನ ಕೃತಿಗಳಲ್ಲಿ ಪ್ರತಿಬಿಂಬಿಸಬೇಕು ಎನ್ನುವುದರ ಬಗ್ಗೆ ವಿಪುಲ ಚರ್ಚೆಯಾಗಿದೆ. ರಾಜ್ಯಶಾಹಿಗೆ ಸಾಹಿತಿಯ ವಿಚಾರಶಕ್ತಿ ಅಧೀನವಾಗಿರಬೇಕೆಂಬವಾದವೂ ಇದೆ. ಸಾಹಿತಿ ಆಯ್ದ ಕೊಳ್ಳ ಬೇಕಾದ ವಿಷಯಗಳು ಹೇಳಬೇಕಾದ ರೀತಿಯ ಬಗ್ಗೆ ರಾಜ್ಯ ಶಾಸನವಾಗಬೇಕೆಂದು ಕೆಲವರು ಅಭಿಪ್ರಾಯ ವ್ಯಕ್ತವರಾಗಿದ್ದಾರೆ.

ತಾನು ಕಂಡುಂಡ ಜೀವನವನ್ನು ತನ್ನ ಶಕ್ತಿಯನುಸಾರ ನಿರೂಪಿಸಲಾಗದವನು ಕವಿಯಾಗಲಾರ. ನಮ್ಮ ಭಾವನೆ, ವಿಚಾರ, ಆಸೆ ನಿರಾಶೆಗಳಿಗೆ ಪುಟವಿಟ್ಟು ಕವಿ ಹೇಗೆ ನಿರೂಪಿಸುತ್ತಾನೆಂಬುದನ್ನು ನೋಡಲು ನಾವು ಕುತೂಹಲಿಗಳಾಗುತ್ತೇವೆ. ಅಚ್ಚು ಯಂತ್ರವಾಗುವ ಕವಿಯಾವ ಜೀವನ ದರ್ಶನ ಮಾಡಿಸಬಲ್ಲ? ಯಾವುದೇ ಕಾರಣಕ್ಕಾಗಿ ಯಾಗಲಿ ಕವಿಯು ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಕುಂಠಿತಗೊಳಿಸುವುದು, ಅವನನ್ನು ರಾಜಕೀಯ ಸಾಮಾಜಿಕ ಪ್ರಣಾಳಿಕೆಯ ಹಸ್ತಕನನ್ನಾಗಿ ಮಾಡುವುದು ರಾಷ್ಟ್ರದ ಪ್ರಭುದ್ವಾರ್ಷಿಯ ಸಂಕೇತ ವಾಗುತ್ತದೆ. ಕವಿ ನಿರಂಕುಶಮತಿ ಯಾಗಿದ್ದಲ್ಲದೆ ರಾಷ್ಟ್ರ ಬದುಕಲಾರದು.

ಅಚ್ಚಾಗಿ ಓದುಗರ ಕೈಸೇರುವ ಪ್ರತಿಯೊಂದು ಪುಸ್ತಕವು ಸಾಹಿತ್ಯವಾಗುವುದಿಲ್ಲ ಕೋಲಾರದ ಚಿನ್ನದ ಗಣಿಯಲ್ಲಿ ಒಂದು ಗುಂಜಿ ತೂಕ ಚಿನ್ನ ಸಂಗ್ರಹಿಸ ಬೇಕಾದರೆ ಬೆಟ್ಟದಷ್ಟು ರಾಶಿ ಮಣ್ಣು ಬೀಳುತ್ತದೆ. ಸಾಹಿತ್ಯದ ವಿರಾಟ್ ಗರ್ಭದಿಂದ ಒಂದು ಉತ್ತಮ ಕೃತಿ ಹೊರಬೀಳಬೇಕಾದರೆ ಬೆಟ್ಟದಷ್ಟು ಪುಸ್ತಕಗಳು ಹೊರ ಬರುವುದು ಅನಿವಾರ್ಯ.

ಲೋಕದಲ್ಲಿ ಸತ್ಯವಿರುವಂತೆ ಅಸತ್ಯವೂ ಇದೆ, ಸೌಂದರ್ಯವಿರುವಂತೆ ಕುರೂಪವಿದೆ, ನೀತಿಯಿರುವಂತೆ ಅನೀತಿಯೂ ಇದೆ, ಕವಿ ನಿಜಜೀವನದ ಮೇಲೆ ಅವಕುಂಠನ ವೆಳೆದು ಅಸಹಜತೆಯ ಪ್ರತಿಪಾದಕನಾಗಬೇಕೆಂದು ಬಯಸುವುದು ಯಾವನ್ಯಾಯ? ಅಸತ್ಯ, ಕುರೂಪ, ಅನೀತಿಗಳ ಪುರಸ್ಕಾರವಾಗಿ ಕವಿ ಅವುಗಳನ್ನು ಪ್ರತಿಪಾದಿಸುವುದಿಲ್ಲ. ಸತ್ಯದರ್ಶನದಿಂದ ಜನತೆಯ ದೃಷ್ಟಿಶುದ್ಧಿ ದೃಷ್ಟಿ ವಿಕಾಸವಾಗಲೆಂದು ಅವನು ಅಪ್ರಿಯ ವಾದ ವಿಷಯಗಳನ್ನು ಪ್ರತಿಪಾದಿಸ ಬೇಕಾಗುತ್ತದೆ.

ಒಂದು ಕೃತಕ ಪ್ರಪಂಚವನ್ನು ನಿರ್ಮಿಸಿಕೊಂಡು ಅದರ ಅವಾಸ್ತವ ಸೌಂದರ್ಯದಲ್ಲಿ ಸೌಖ್ಯ ಕಾಣುವುದಕ್ಕಿಂತ ನಿತ್ಯ ಜೀವನದಲ್ಲಿ ಹಾಸುಹೊಕ್ಕಾಗಿ ಗಿರುವ ಸೌಂದರ್ಯ ತ್ಯಾಗ, ಸತ್ಯ, ಔಪಾಯ, ಅನುಕಂಪಾದಿ ಗಳನ್ನು ಕಾಣುವುದು ಹೆಚ್ಚು ಶ್ರೇಯಸ್ಕರ ಎಂಬ ಭಾವನೆಯೇ ಆಧುನಿಕ ಸಾಹಿತ್ಯದ ಪೌರಕ ಶಕ್ತಿ.

ನಿತ್ಯ ಜೀವನದ ಕಾಣಿಕೆಗಳನ್ನು ತೊಡೆದು ಅವು ಪರಿಶುದ್ಧವೂ, ಸುಭಗವೂ, ಆಗುವಂತೆ ಶ್ರಮಿಸುವುದೇ ಆಧುನಿಕ ಸಾಹಿತಿಯ ಜೀವನದ ಉದ್ದೇಶವಾಗಿದೆ.



## ಕಂಠಾಗ

ಅರಕಲಗೂಡು ಎಂ. ರಾಜಶೇಖರ  
ಮೊದಲನೆಯ ಬಿ. ಎ.,

ಸೂರ್ಯೋದಯದಲ್ಲಿ  
ಕಂಡೆ ಹೂ ಆನಂದದಲ್ಲಿ  
ಎಸಳುಗಳ ಮೇಲೆ ಬಿದ್ದ ಹಿಮ ಮಡಗಳು  
ಕಣ್ಣು ಬಿಟ್ಟ ಅರಳಿ ಹರಳುಗಳು,  
ಹರ್ಷ ಆವರಿಸಿತ್ತು  
ಮನಸು ತೇಲಾಡುತ್ತಿತ್ತು.

ಆಗ ಅರಿವಾಯಿತು ವಸಂತ ಋತುವೆಂದೂ;  
ನಾನು ಅಲ್ಲಿರುವೆನೆಂದು  
ಗಿಡ ಮರಗಳಲ್ಲಾ ಬಣ್ಣದ ಬಟ್ಟೆ  
ಮನವನು ಸೆಳೆಯುವ ಸೊಬಗಿನ ಚಿಚ್ಚೆ.

ಕೈ ಬೀಸಿ ಕರೆಯಿತು ಹತ್ತಿರಕ್ಕೆ,  
ಹೋದೆ. ಪ್ರಿಯತಮೆಗೆ ಕೊಡಲೆಂದು  
ಯೋಚಿಸಿ,  
ಆಗದೆ  
ನ . . . ಡೆ . . . ದೆ.

ಸಂಜೆ ಹೂವ ನೋಡಲು ಬಂದೆ  
ಬಾಡಿ ಬಾಗಿತ್ತು ನೆಲದಡೆಗೆ.  
ನಾ . . . ನು  
ನೆಲವನ್ನೇ ಅಳಿಯುತ್ತ ನಡೆದೆ ಮನೆಕಡೆಗೆ.



ಶ್ರೀನಿವಾಸ

ರಾಮಾನುಜನ್

ಶಾಸ್ತ್ರದ ಪ್ರಗತಿಗಾಗಿ ಶೋಧನೆಯನ್ನು ನಡೆಸುವುದಕ್ಕೆ ಪ್ರತಿಭೆ, ಪಾಂಡಿತ್ಯಗಳು ಅವಶ್ಯಕ. ಪ್ರತಿಭೆಯಿಂದ ಹೊಸ ವಿಷಯ ಸ್ಫುರಿಸುತ್ತದೆ. ಪ್ರತಿಭೆ ಮತ್ತು ಪಾಂಡಿತ್ಯ ಸಮಪ್ರಮಾಣದಲ್ಲಿ ಒಬ್ಬನೇ ಹೊಂದಿರುವುದು ಅಪೂರ್ವ. ಆದರೆ ಇಂತಹ ಅಪೂರ್ವರ ಸಾಲಿಗೆ ಸೇರಿದವನು ಪ್ರತಿಭಾಶಾಲಿ ಶ್ರೀನಿವಾಸ ರಾಮಾನುಜನ್. ಒಬ್ಬ ಪ್ರತಿಭಾಶಾಲಿ ಮಾಡಿಟ್ಟು ಹೋದ ಕೆಲಸವನ್ನು ಅನೇಕ ಮೇಧಾವಿಗಳು, ಪಂಡಿತರು, ಬಹುಕಾಲ ಮುಂದುವರಿಸ ಬೇಕಾಗುವುದು. ರಾಮಾನುಜನ್‌ರವರ ವಿಷಯಗಳ ಮೇಲೆ ಈಗಲೂ ಸಹ ಕಾರ್ಯ ನಡೆಯುತ್ತಿರುವುದೇ ಇದಕ್ಕೆ ಸಾಕ್ಷಿ.

“ಕನಸಿನಲ್ಲಿ ದೇವಿಯುನನಗೆ ಸಹಾಯಮಾಡುತ್ತಾಳೆ” ಎಂದು ರಾಮಾನುಜನ್ ಹೇಳುತ್ತಿದ್ದರು. ಅನೇಕ ವೇಳೆ ಇವರು ನಿದ್ರೆಯಿಂದಿದ್ದು ಕುಳಿತು ಶೋಧನೆ ನಡೆಸುತ್ತಿದ್ದರು. ಇವರ ಪ್ರತಿಭೆ ಅಮಾನುಷವಾಗಿಯೇ ಇತ್ತು. ಇವರ ತಂದೆ, ತಾತಂದಿರು ತಂಜಾವೂರಿನ ಸಾಧಾರಣ ಗುಮಾಸ್ತರಾಗಿದ್ದರು. ರಾಮಾನುಜಂ ೧೮೮೭ರ ಡಿಸೆಂಬರ್ ೨೨ ರಂದು ಈರೋಡಿನಲ್ಲಿ ಜನಿಸಿದರು. ಐದನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ಬಾಲಕನನ್ನು ಶಾಲೆಗೆ ಕಳುಹಿಸಿದರು. ಎರಡು ವರ್ಷಗಳನಂತರ ಕುಂಭಕೋಣದಲ್ಲಿ ಹೈಸ್ಕೂಲಿಗೆ ಸೇರಿಸಿದರು. ಇವರು ಎರಡನೆಯ ತರಗತಿಯಲ್ಲಿದ್ದಾಗ “ಸೊನ್ನೆಯಿಂದ ಸೊನ್ನೆಯನ್ನು ಭಾಗಿಸಿದರೆ ಒಂದುಬರುವುದೇ? ಎಂದು ಕೇಳಿ ಉಪಾಧ್ಯಾಯರನ್ನು ತಬ್ಬಿಬ್ಬು ಗೊಳಿಸಿದರು. ಮೂರನೆಯ ತರಗತಿಯಲ್ಲಿ ಶ್ರೇಣಿ ವ್ಯವಹಾರ (arithmetic progression) ವನ್ನು ಕಲಿತರು. ನಾಲ್ಕನೆಯತರಗತಿಗೆ ಬಂದಮೇಲೆ ಲೋನಿಯ

ಬಿ. ಅಸ್ಪಾಜಿರಾವ್

ಎರಡನೇ ವರ್ಷದ ಬಿ.ಎಸ್. ಸಿ.

ಕೋನ ಶಾಸ್ತ್ರ (Loney's Trignometry) ಎಂಬ ಪುಸ್ತಕವನ್ನು ತಂದು ಅದರಲ್ಲಿನ ಲೆಖ್ಪಗಳನ್ನೆಲ್ಲಾ ಮಾರ್ಕು ಬಿ. ಎ., ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಹೇಳಿಕೊಟ್ಟರು. ಅಲ್ಲದೆ ಕೋನ ಶಾಸ್ತ್ರದ ಕೆಲವು ಸಮಸ್ಯೆಗಳನ್ನು ಸ್ವತಃ ಬಿಡಿಸಿದರು. ಆರನೆಯ ತರಗತಿಯಲ್ಲಿ ಕಾರ್ (carr) ಎಂಬ ಗಣಿತ ಶಾಸ್ತ್ರಜ್ಞನ Synopsis of pure Mathematics ಎಂಬ ಗ್ರಂಥವು ಇವರ ಪ್ರತಿಭೆಯನ್ನು ವಿಕಾಸಗೊಳಿಸಿತು. ಮೆಟ್ರಿಕ್ಯುಲೇಷನ್ ಪರೀಕ್ಷೆಯಹೊತ್ತಿಗೆ ಈ ಪುಸ್ತಕವನ್ನು ಸಾಂಗೋ ಪಾಂಗವಾಗಿ ಅಭ್ಯಾಸ ಮಾಡಿದ್ದರು. ೧೯೦೭ ರಲ್ಲಿ ಖಾಸಗಿಯಾಗಿ ಎಫ್. ಎ. ಪರೀಕ್ಷೆಗೆ ಕುಳಿತರು. “ಇಂಗ್ಲೀಷ್ ಭಾಷಾ ಪರಿಜ್ಞಾನ ವಿಲ್ಲ” ಎಂದು ಫಲಿತಾಂಶ ಬಂದಿತು. ಈಗ ಜಗತ್ಪ್ರಸಿದ್ಧವಾದರಾಮಾನುಜನ್ ಹಿಂದೆ ತಮ್ಮ ಕಾಲೇಜಿನ ವಿದ್ಯಾರ್ಥಿಯಾಗಿದ್ದನೆಂದು ಅವರು ಹೆಮ್ಮೆ ಪಡುವುದಾದರೂ ತಮ್ಮ ಕಾಲೇಜಿನ ಪದವೀಧರರ ಪಟ್ಟಿಯಲ್ಲಿ ಅವರ ಹೆಸರಿಲ್ಲದಂತೆ ಮೊಡಕೊಂಡ ಕಳಂಕವು ಅವರಿಗೆ ತಪ್ಪಲಾರದಂತೆ ಇವರ ಪ್ರತಿಭೆಯನ್ನು ಅರಿತುಕೊಳ್ಳಲು ಕೆಂಬಿಜ್ ಹಾರ್ಡಿಯವರೇ ಬೇಕಾಯಿತು.

ಇವರ ಪ್ರತಿಭೆಯನ್ನು ಗುರುತಿಸಿದ ಮದ್ರಾಸಿನ ಇಂಜಿನೀರಿಂಗ್ ಕಾಲೇಜಿನ ಪ್ರೊಫೆಸರ್ ಟಿ. ಎಲ್. ಸಿ. ಗ್ರಿಫಿತ್, ಮದ್ರಾಸು ಪೋರ್ಟ್ ಟ್ರಸ್ಟಿನ ಅಧ್ಯಕ್ಷರಾದ ಫ್ರಾನ್ಸಿಸ್ ಸ್ಪಿಂಗ್ ಇವರ ಬಗ್ಗೆ ಹೀಗೆ ತಿಳಿಸಿದ್ದಾರೆ. “ಅವನು ಬಡಗುಮಾಸ್ತ ನಾದರೂ ಅವನ ಅಸಾಧಾರಣ ಪ್ರತಿಭೆ ಉಪಯೋಗಕ್ಕೆ ಬರುವವರೆಗೆ ಅವರನ್ನು ಸುಖವಾಗಿಟ್ಟಿರುತ್ತಿರೆಂದು ನಂಬಿದ್ದೇವೆ”. ರಾಮಾನುಜಂ



ಣ್ಯವ್ಯಕ್ತಿಗಳಿಂದಲೂ ಕಲೆಕ್ಟರ್ ರಾಮಚಂದ್ರರಾಯ  
ಂದಲೂ ಪ್ರೋತ್ಸಾಹ ಲಭಿಸಿತು

1913 ರಲ್ಲಿ ಸರ್‌ಗಿಲ್‌ಬರ್ತ್ ವಾಕರ್  
ಡೈರೆಕ್ಟರ್ ಜನರಲ್ ಆಫ್ ಅಬ್ಸರ್ವೇಟರಿಸ್”  
ಮಾತ್ರವಲ್ಲ ಅವರು ಮದ್ರಾಸಿಗೆ ಬಂದಾಗ ರಾಮಾನುಜಂ  
ನವರ ಪುಸ್ತಕವನ್ನು, ಆತ ಮಾಡಿದ ಕೃಷಿಯನ್ನು ನೋಡಿ  
ಶ್ಚರ್ಯ ಚಕಿತರಾದರು. ಇದನ್ನು ಬೆಳಕಿಗೆ ತರಲು  
ವಾಕರ್ ಸಿಫಾರ್ಸಿನ್ ಮೇರೆಗೆ ಎರಡು ವರ್ಷಗಳಕಾಲ  
ರೂ.75/-ಮಾಸಿಕ ವೇತನವಾಗಿ ರಾಮಾನುಜಂಗೆ ಕೊಡಲ್ಪ  
ಟ್ಟಿತು. ಜಿ. ಹೆಚ್. ಹಾರ್ಡಿಯವರ ಸಹೋದ್ಯೋಗಿ  
ಜಿ. ಎಚ್. ನವೀಲ್ ಮದ್ರಾಸಿಗೆ ಬಂದು ಇವರ ಬಗ್ಗೆ  
ಳಿದು ಮದ್ರಾಸ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ರಿಜಿಷ್ಟ್ರಾರ್‌ಗೆ  
ಮೇಧಾವಿ ರಾಮಾನುಜಂ ಸಂಶೋಧನೆ ಗಣಿತಪ್ರಪಂಚ  
ಲಲ್ಲಿ ಒಂದು ಕುತೂಹಲ ವಿಷಯ” ಎಂದು ತಿಳಿಸಿದರು.  
ವರಲ್ಲರ ಪ್ರೋತ್ಸಾಹದಿಂದ ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ  
1914ರ ಮಾರ್ಚ್ 17ರಂದು ಇಂಗ್ಲೆಂಡಿಗೆ ಪ್ರಯಾಣ  
ನಿರ್ಮಿಸಿದರು. ಇವರನ್ನು ಜಿ.ಎಚ್. ಹಾರ್ಡಿಯವರ ಶಿಷ್ಯ-  
ನಾಗಿ ಮಾಡಿದರು. ಹಾರ್ಡಿಯವರೇ ಈ ರೀತಿ  
ನಿರ್ಮಿಸಿದರು.

“Here was a man who could work  
out modular equations and theorems  
of complex multiplication to orders  
unheard of, whose mastery of con-  
tinued functions was on the formal  
side at any rate, beyond that of any  
mathematician in the world.

..... a poor solitary Hindu  
bitting his brain against the accumu-  
lated wisdom of Europe”  
- Hardy.

ರಾಮಾನುಜನ ರಾಮಾನುಜತ್ವವು ಕಡಿಮೆಯಾಗಿ  
ರಾಶಿ ಮಾತ್ರ ಪಾಂಡಿತ್ಯವು ಹೆಚ್ಚಾಗಿ ಲಾಭಕ್ಕಿಂತ  
ಷ್ಠವೇ ಜಾಸ್ತಿ ಎನಿಸುತ್ತಿತ್ತು. ಹಾರ್ಡಿಯವರು ಕೊನೆಗೆ

“I learnt more from him than  
he from me” ಎಂದಿದ್ದಾರೆ ಅಲ್ಲದೆ.

“I can till remember with satis-  
faction that I could recognise at  
once what a treasure I had found”

ಕೆಂಬ್ರಿಜ್‌ನಲ್ಲಿ ರಾಮಾನುಜನ್‌ರವರ ಕಾರ್ಯವು  
ಏಕಮುಖವಾಗಿ ಸಾಗುತ್ತಿತ್ತು. ಇವರಿಂದ ಮತ್ತು ಹಾರ್ಡಿ  
ಯವರಿಂದ ಮದ್ರಾಸ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯಕ್ಕೆ ಕಾಗದ-  
ಗಳು ಬರುತ್ತಿದ್ದವು. ಹಾರ್ಡಿಯವರು ಇವರ ಶೋಧನೆಗೆ  
ಳನ್ನು ಶ್ಲಾಘಿಸಿ ಬರೆಯುತ್ತಿದ್ದರು. ಅದರೇ ರಾಮಾನುಜನ್  
ರವರು “ವೇತನಕ್ಕೆ ತಕ್ಕಷ್ಟು ಕೆಲಸನಡೆಯುತ್ತಿಲ್ಲ ಎಂದು  
ಬರೆಯುತ್ತಿದ್ದರು.

ಹಾರ್ಡಿ ಯವರ ಸಾನ್ನಿಧ್ಯದಲ್ಲಿ ರಾಮಾನುಜನ್  
ರವರು ಅನೇಕ ಲೇಖನಗಳನ್ನು ಪ್ರಕಟಿಸಿದ್ದಾರೆ.  
ಅಲ್ಲದೆ ಹಾರ್ಡಿ ಯವರು ತಮ್ಮ ಅಧಿಕಾರಿ ವಾಣಿಯಿಂದ  
“I am inclined to think that it was  
in the theory of partitions and the  
allied parts of the theories of elliptic  
functions and continued fractions  
that Ramanujan shows at his best”  
ಎಂದು ತಮ್ಮ ಅಭಿಪ್ರಾಯವನ್ನು ಸೂಚಿಸಿದ್ದಾರೆ.

ರಾಮಾನುಜನ್ ರವರ ಶೋಧನೆಯನ್ನು ಮೆಚ್ಚಿ  
ರಾಯಲ್ ಸೊಸೈಟಿಯ ವಿಶ್ವಾಂಸರು 1918 ನೆಯ  
ಫೆಬ್ರವರಿ 28ರಂದು ಅವರನ್ನು ತಮ್ಮ “ಫೆಲೋ” ಪ್ರಶಸ್ತಿ  
ಯಿಂದ (FRS) ಸನ್ಮಾನಿಸಿದರು. ಆಗ ಇವರಿಗೆ ಕೇವಲ  
30 ವರ್ಷ ವಯಸ್ಸು. ಇವರು ಪೂರ್ತಿಯಾಗಿ “ಗಣಿತ-  
ಜೀವಿ” ಯಾಗಿಬಿಟ್ಟರು. ಗಣಿತ ಶಾಸ್ತ್ರ ಸಂಶೋಧನಾ  
ದಾಹದಿಂದ ಶರೀರವನ್ನು ವಿಶೇಷವಾಗಿ ದಂಡಿಸಿದರು.  
ಇದರಿಂದ ಮತ್ತು ಅಲ್ಲಿಯ ಹವೆಯಿಂದ ಹೋದ  
ಮೂರು ವರ್ಷಗಳಲ್ಲಿಯೇ ಕ್ಷಯ ರೋಗಗ್ರಸ್ತರಾದರು.  
1917 ರ ಬೇಸಿಗೆಯಲ್ಲಿ ಕೆಂಬ್ರಿಜ್‌ನ ಆಸ್ಪತ್ರೆಗೆ ಸೇರ  
ಬೇಕಾಯಿತು. 1918 ರ ವೇಳೆಗೆ ರೋಗವು ಸ್ವಲ್ಪ  
ಮಟ್ಟಿಗೆ ಇಳಿಯಿತು. ಅವರ್ಷ ಲಭಿಸಿದ ಎಫ್.ಆರ್.ಎಸ್  
ಪ್ರಶಸ್ತಿಯಿಂದ ಉತ್ತೇಜಿತರಾಗಿ ಶರೀರ ಡಾರ್ಬಲ್‌ವನ್ನು



ವನ್ನು ಲಕ್ಷಿಸದೆ ಮತ್ತೆ ಕೆಲವು ಶೋಧನೆಗಳನ್ನು ನಡೆಸಿ  
ಅದೇ ಅಕ್ಟೋಬರ್ 13 ರಲ್ಲಿ ಟ್ರಿನಿಟಿ ಕಾಲೇಜಿನ  
“ಫೆಲೋ” ಆದರೂ ಇದರಿಂದ ವರ್ಷಕ್ಕೆ 250 ಪೌಂಡು  
ಗಳಂತೆ ಅರುವರ್ಷಗಳ ಕಾಲ ವೇತನ ದೊರೆತಂತಾಯ್ತು.

ಮುಂತಾದ ದಶಮಾಂಶ ರೂಪವನ್ನು ಎಷ್ಟು ಸ್ಥಾನ  
ಗಳವರೆಗೆ ಬೇಕಾದರೂ ಹೇಳುತ್ತಿದ್ದರು. ಹಾರ್ಡಿ ಯವರು  
“He remembered the idiosyncran-  
sis of numbers in an uncanny way”  
ಎಂದು ಹೇಳಿದ್ದಾರೆ.

ರಾಮಾನುಜನ್ ಪುಟ್ಟೆಯ ಆಸ್ಪತ್ರೆ ಯಲ್ಲಿದ್ದಾಗ  
ಒಂದು ದಿನ ಹಾರ್ಡಿ ಯವರು ಅಲ್ಲಿಗೆ ಟ್ಯಾಕ್ಸಿ ಯಲ್ಲಿ  
ಹೋದರು. ರಾಮಾನುಜನ್‌ರವರ ಶರೀರಸ್ಥಿತಿ ಉತ್ತೇಜನ  
ಕರವಾಗಿರಲಿಲ್ಲ, ಹಾರ್ಡಿಯವರು “ನೀವು ಹೀಗೆ ಮಲ-  
ಗಿದ್ದಿರಿ. ನಾನು ಇಲ್ಲಿಗೆ ಬರುವಾಗ ಶಕುನಸರಿಯಾಗಿ ಆಗಲಿಲ್ಲ  
1729 ನೇ ನಂಬರಿನ ಟ್ಯಾಕ್ಸಿ ದೊರೆಯಿತು. ಆ ಸಂಖ್ಯೆ  
ಅಷ್ಟೇನು ಒಳ್ಳೆಯದಲ್ಲ ಅದರ ಅಪವರ್ತನಗಳು 7, 13,  
19.” ಎಂದರು. ಅದಕ್ಕೆ ರಾಮಾನುಜನ್ ಅದು ಸ್ವಾರ  
ಸ್ಯವಾದ ಸಂಖ್ಯೆ. ಏಕೆಂದರೆ ಎರಡು ಘನ ಸಂಖ್ಯೆಗಳ  
ಮೊತ್ತವಾಗಿ ಎರಡು ವಿಧವಾಗಿ ಗುಣಕ ಪಡಿಸಬಲ್ಲ ಕನಿಷ್ಠ  
ಸಂಖ್ಯೆ ಎಂದರು.

1729 = 10<sup>3</sup> ಮತ್ತು 9<sup>3</sup> ಅಥವಾ 12<sup>3</sup> ಮತ್ತು  
1<sup>3</sup> ಹಾರ್ಡಿಯವರಿಗೆ ಆಶ್ಚರ್ಯ ವಾಯಿತು. ಈ ಸಂಖ್ಯೆ  
ಯೇ “ರಾಮಾನುಜನ್ ಸಂಖ್ಯೆ”ಯಾಗಿ ಪ್ರಸಿದ್ಧಿ ಗೊಂಡಿತು.  
ರಾಮಾನುಜನ್‌ರವರು ಆಯಿಲರ್ ಯಾಕೋಬಿ ಮುಂತಾ  
ದ ಮಹಾ ವ್ಯಕ್ತಿಗಳ ಮಟ್ಟದವರೆಂದು ಹಾರ್ಡಿಯವರು  
ಎಣಿಸಿದ್ದಾರೆ.

ಮದ್ರಾಸ್ ವಿಶ್ವವಿದ್ಯಾ ನಿಲಯದ ಅಧಿಕಾರಿಗಳ  
೧೯೧೯ನೇ ಏಪ್ರಿಲ್ ೧ರಿಂದ ಶಿವರ್ಷಗಳಕಾಲ ರಾಮಾನು  
ಜ ರವರಿಗೆ ವೇತನ ಕೊಡುವಂತೆ ಮಾಡಿದರು. ಆದರೆ  
ರೋಗವು ಪ್ರಬಲವಾದ ಕಾರಣ ಭಾರತಕ್ಕೆ ಹಿಂತಿರುಗಿ  
ಬೇಕಾಯಿತು. ೧೯೧೯ ಫೆಬ್ರವರಿ ೨೭ ರಂದು ಇಂಗ್ಲೆಂಡ್  
ನಲ್ಲಿ ಹೊರಟು ಏಪ್ರಿಲ್ ಎರಡ ರಂದು ಮದ್ರಾಸ್  
ತಲುಪಿದರು. ಹಾರ್ಡಿಯವರು “ಹಿಂದೂ ಇತಿಹಾಸದಲ್ಲೇ  
ಅದ್ವಿತೀಯವಾದ ವಿಧ್ಯಾ ಗುರುತ್ವವನ್ನು ಯಶಸ್ಸನ್ನೂ  
ಹೊಂದಿ ಇವರು ಇಂಗ್ಲೆಂಡಿನಿಂದ ಭಾರತಕ್ಕೆ ಹಿಂದಿರುಗು  
ವವರಾಗಿದ್ದಾರೆ. ನಿಧಿಯಾಗಿರುವ ಈತನನ್ನು ವಿಧಿಯೆಂದೇ  
ಭಾವಿಸುವರು” ಎಂದು ನನಗೆ ಭರವಸೆ ಇದೆ ಎಂದರು  
ರಾಮಾನುಜನ್‌ಗೆ ಮಡ್ರಾಸಿನಲ್ಲಿ ಪ್ರೊಫೆಸರ್ ಸ್ಥಾನವನ್ನು  
ನಿರ್ಮಿಸುವ ಯೋಚನೆ ನಡೆಯಿತು. ಆದರೆ ದೈವಸಂಕಲ್ಪ  
ಬೇರೆ ಇತ್ತು.

ಇವರಿಗೆ ದೇಹ ಸ್ಥಿತಿ ಬರ ಬರುತ್ತಾ ಕೆಡುತ್ತಾ  
ಬಂದಿತು. ಉತ್ತಮ ವೈದ್ಯ ಚಿಕಿತ್ಸೆ ನಡೆಯಿತು. ವೈದ್ಯರು  
ವ್ಯಾದಿಯೊಂದಿಗೆ ಹೋರಾಡುವುದರ ಜೊತೆಗೆ ಇವರ  
ಜೊತೆಯು ಹೋರಾಡ ಬೇಕಿತ್ತು. ಇವರ ಮನಸ್ಸು  
“mock theta functions” ಎಂಬ ಭಾಗದಲ್ಲಿ  
ಸಿಕ್ಕಿ ಶೋಧನೆ ನಡೆಸುತ್ತಿತ್ತು. ಸರ್ವ ಪ್ರಯತ್ನವು ವಿಫಲ  
ವಾಗಿ ೧೯೨೦ನೇ ಏಪ್ರಿಲ್ ೨೭ರಂದು ತಮ್ಮ ೩೩ನೇ  
ವಯಸ್ಸಿನಲ್ಲಿ ಚಿಟ್ ಪಟ್‌ನಲ್ಲಿ ಕಾಲವಶರಾದರು. ಇವರ  
ಆಕಾಲ ಮರಣದಿಂದ ಗಣಿತ ಪ್ರಪಂಚಕ್ಕೆ ಅದರಲ್ಲೂ  
ಭಾರತಕ್ಕೆ ತುಂಬಲಾಗದ ನಷ್ಟ.

(ಆಧಾರ)





## ಬೇಕೋ ? ಸಾಕೋ ?

ಅಮ್ಮಾ...ಎಂಬುದಾಗಿ ಕ್ಷೀಣ ಸ್ವರದಿಂದ ಎರಡು ಮೂರು ಸಾರಿ ನರಳಿದಳು ಪಾರ್ವತಮ್ಮ. ತಕ್ಷಣವೇ ಮಂಚದ ಪಕ್ಕದಲ್ಲಿ ಕುಳಿತಿದ್ದ ರಾಮರಾಯರು ಮರುಕದಿಂದ ಪತ್ನಿಯನ್ನು ಸಂತೈಸ ತೊಡಗಿದರು. ತಮ್ಮ ಪತ್ನಿಯ ಖಾಯಿಲೆಯ ಕೊರಗಿನಿಂದ ರಾಯರು ಸೊರಗಿ ಹೋಗಿದ್ದರು. ವೈದ್ಯರು ಕೊಟ್ಟಿದ್ದ ಔಷಧಿಯನ್ನು ಪತ್ನಿಗೆ ಕೊಟ್ಟು ಆಕೆಯು ನಿದ್ರಿಸಿದ ಮೇಲೆ ಅಲ್ಲೇ ಇದ್ದ ಆರಾಮ ಕುರ್ಚಿಯ ಮೇಲೆ ಕುಳಿತುಕೊಂಡಾಗ ಮೂರು ದಿನಗಳಿಂದ ನಿದ್ರೆಯಿಲ್ಲದೆ ಇದ್ದುದರಿಂದ ಹೆಚ್ಚಾದ ಆಯಾಸ ದಿಂದ ಹಾಗೇ ನಿದ್ರೆ ಹೋದರು.

‘ಪಾರ್ವತೀ’ ಎಂದು ಕೂಗುತ್ತಲೇ ಒಳಗೆ ಬಂದರು ರಾಯರು. ಪತಿಯ ಕೂಗನ್ನು ಕೇಳಿ ಅಡಿಸೆ ಮನೆಯಲ್ಲಿದ್ದ ಪಾರ್ವತಮ್ಮ ನವರು ಗಾಬರಿಯಿಂದ ಹಜಾರಕ್ಕೆ ಬಂದರು. ಆಗ ರಾಯರು ಕೈಯಲ್ಲಿದ್ದ ವರ್ತಮಾನ ಪತ್ರಿಕೆಯನ್ನು ತೋರಿಸುತ್ತಾ ನಮ್ಮ ರಾಮು ಫಸ್ಟ್ ಕ್ಲಾಸಿನಲ್ಲಿ ಪಾಸಾಗಿ ದ್ದಾನೆ ಕಣೆ ಎಂದರು. ಆಗ ಪಾರ್ವತಮ್ಮ ನವರು ಆನಂದ ಭಾಷ್ಯ ಸುರಿಸುತ್ತಾ ತುಪ್ಪದ ದೀಪ ಹಚ್ಚುವುದಕ್ಕಾಗಿ ದೇವರ ಮನೆಯಕಡೆಗೆ ಹೊರಟರು. ರಾಯರ ಮತ್ತು ಪಾರ್ವತಮ್ಮನ ಜೋಡಿಯು ಹಾಲು ಸಕ್ಕರೆಯಂತೆ ಬೆರೆ ತಿತ್ತು.

ರಾಮರಾಯರು ಆಗರ್ಭ (ಶ್ರೀಮಂತ ರಲ್ಲದಿದ್ದರೂ ಬಡವರಾಗಿರಲಿಲ್ಲ. ಅವರು ಒಂದು ಕಛೇರಿಯಲ್ಲಿ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದರು. ಅವರಿಗೆ ಬರುತ್ತಿದ್ದ ಸಂಬಳ ಮತ್ತು ತಮ್ಮ ಜಮೀನಿನಿಂದ ಬರುತ್ತಿದ್ದ ದವಸ ಧಾನ್ಯಗಳಿಂದ ಅವರ

ಸಂಸಾರವು ಸುಖವಾಗಿದ್ದಿತು. “ಒಂದು ಎರಡು ಬೇಕುಗೆ ಮೂರು ಮಕ್ಕಳು ಸಾಕು” ಎಂಬ ಮಾತಿನಂತೆ ರಾಯರಿಗೆ ರಾಮಚಂದ್ರ, ಸತೀಶ, ಮತ್ತು ಸುಮತಿ ಎಂಬ ಮೂರು ಮಕ್ಕಳು.

ರಾಯರು ಮೊದಲಿನಿಂದಲೂ ಮಕ್ಕಳಿಗೆ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಕೊಟ್ಟಿದ್ದರು. ಮೊದಲನೇ ಮಗನಾದ ರಾಮಚಂದ್ರನು ಎಸ್. ಎಸ್. ಎಲ್. ಸಿ. ಯಲ್ಲಿ ಫಸ್ಟ್ ಕ್ಲಾಸಿನಲ್ಲಿ ಪಾಸಾಗಿ ಕಾಲೇಜಿಗೆ ಹೋಗುತ್ತಿದ್ದನು, ಬಹಳ ಬುದ್ಧಿವಂತನಾದುದರಿಂದ ಅವನು ಯಾವ ಕ್ಲಾಸಿನಲ್ಲಿಯೂ ಫೇಲಾಗದೆ ಎಂ. ಬಿ. ಬಿ. ಎಸ್ ಅನ್ನು ಮೊದಲನೇ ದರ್ಜೆಯಲ್ಲಿ ಪಾಸಾದನು. ಇವನ ಓದು ಮುಗಿಯುವ ಹೊತ್ತಿಗೆ ರಾಯರಿಗಿದ್ದ ಪಿತ್ತಾರ್ಜಿತ ಆಸ್ತಿಯಲ್ಲಿ ಮನೆಯೊಂದು ಬಿಟ್ಟು ಉಳಿದುದೆಲ್ಲಾ ಮಾರಾಟವಾಗಿತ್ತು. ಆದರೆ ರಾಯರಿಗೇನೂ ಆದರಿಂದ ಚಿಂತೆಯಿಲ್ಲ ಪಾರ್ವತಮ್ಮ ನವರು ಆ ವಿಚಾರವಾಗಿ ಮಾತನಾಡಿದ ತಕ್ಷಣ ರಾಯರು ಮಗನ ವಿಚಾರವಾಗಿ ಮಾತನಾಡುತ್ತಾ ಅವನು ಡಾಕ್ಟರಾದ ತಕ್ಷಣ ನಮ್ಮನ್ನು ಸುಖವಾಗಿ ಸಾಕುತ್ತಾನೆ ಎಂಬುದಾಗಿ ಹೇಳಿ ಪತ್ನಿಯ ಬಾಯನ್ನು ಮುಚ್ಚಿಸುತ್ತಿದ್ದರು. ರಾಮಚಂದ್ರನು ಮಾತ್ರ ಮನೆಯ ಸ್ಥಿತಿ-ಗತಿಯ ಬಗೆಗೆ ತಲೆಯನ್ನು ಕೆಡಿಸಿ ಕೊಳ್ಳುತ್ತಿರಲಿಲ್ಲ. ತಾನಾಯಿತು ತನ್ನ ಓದಾಯಿತು. ಅವನು ವಿಶ್ವವಿದ್ಯಾನಿಲಯಕ್ಕೇ ಮೊದಲು ಬಂದವನಾದುದರಿಂದ ವಿದೇಶಕ್ಕೆ ಹೋಗಲು ಸರ್ಕಾರದಿಂದ ಸ್ಕಾಲರ್ ಶಿಪ್ ದೊರಕಿದುದರಿಂದ ಅಮೇರಿಕಕ್ಕೆ ಹೊರಡಲು ತಯಾರಾದನು ಆಗಲಂತೂ ರಾಯರನ್ನು ಹಿಡಿಯುವವರು ಯಾರೂ ಇರಲಿಲ್ಲ. ಸಿಕ್ಕಿದವರ ಜೊತೆ



ತಂದೆಯ ಮಂಕಾದ ಮುಖವನ್ನು ಕಂಡ  
ಮಕ್ಕಳು ಬೆಚ್ಚರಂತ ನಿಂತಿದ್ದನ್ನು ಕಂಡು ರಾಯರು  
ಸಂತೋಷದಿಂದ ಮಕ್ಕಳನ್ನು ತಬ್ಬಿಕೊಂಡು ಪತ್ನಿಯ  
ಕಡೆಗೆ ಕಂಡಾಗ ಚೇತರಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದ ಪಾರ್ವತಮ್ಮ

ನವರು ಮುಗುಳ್ಳಕ್ಕರು, ಆ ಸಮಯದಲ್ಲಿ ಪಕ್ಕದ  
ಮನೆಯವರ ರೇಡಿಯೋದಲ್ಲಿ ಒಂದು ಎರಡು ಬೇಕು  
ಮೂರು ಮಕ್ಕಳು ಸಾಕು” ಎಂಬುದನ್ನು ಕೇಳಿ  
ರಾಯರು ಮುಗುಳ್ಳಕ್ಕರು.

### ಅಭಿಸಾರಿಕೆ

‘ಹಬ್ಬದಿರುಳೊಳಗೆತ್ತ ಹೊರಟಿರುವೆ ಚೆಲುವೆ’

‘ನನ್ನ ಪ್ರಾಣಗಳೊಡೆಯ ಪ್ರಿಯನಿರುವ ನೆಲೆಗೆ’

‘ಒಬ್ಬಳೇ ನೀನೆಂತು ಹೆದರೆಯಲೆ ತರಳಿ ?’

‘ಸೋಗೆಯಂಚಿನ ಮದನ ನಿಲ್ಲವೇ ಜೊತೆಗೆ’

— ತೀ. ನಂ. ಶ್ರೀ.

### ಅರಿವು

ಪುಸ್ತಕದಿ ದೊರೆತರಿವು ಮಸ್ತಕದಿ ತಳೆದ ಮಣೆ

ಚಿತ್ತದೊಳು ಬೆಳೆದರಿವು ತರು ತಳೆದ ಪುಷ್ಪ

ವಸ್ತು ಸಾಕ್ಷಾತ್ಕಾರವಂತ ರೀಕ್ಷಣೆಯಿಂದ

ಶಾಸ್ತ್ರೀತನದಿಂದಲ್ಲ — ಮಂಕುತಿಮ್ಮ

— ಡಾ|| ಡಿ. ವಿ. ಜಿ.



ಯಿಲ್ಲೆಲ್ಲಾ ಆಮಗನ ವಿಚಾರವನ್ನೇ ಮಾತನಾಡುತ್ತಿದ್ದರು. ರಾಯರು ಇದ್ದಬದ್ಧ ಹಣವನ್ನೆಲ್ಲಾ ಮಗನೊಡನೆಗೆ ಖರ್ಚು ಮಾಡಿದುದರಿಂದ ಸುತ್ತ ಮುತ್ತಲೂ ಸಾಲವಾಗಿದ್ದಿತು. ಆದರೆ ಇದೊಂದೂ ರಾಮಚಂದ್ರನಿಗೆ ಬೇಕಾಗಿರಲಿಲ್ಲ.

ಈ ಮಧ್ಯೆ ಸತೀಶನು ಎಸ್. ಎಸ್. ಎಲ್. ಸಿ. ಯಲ್ಲಿ ೫ ಭಾರಿ ಫೇರಾಗಿದ್ದ. ಸಹವಾಸ ದೋಶವೋ ಸಂಘ ದೋಷವೋ ಅವನಲ್ಲಿಲ್ಲದ ದುಶ್ಚಟಗಳೇ ಇರಲಿಲ್ಲ. ರಾಯರೂ ಪಾರ್ವತಮ್ಮನವರು ಎಷ್ಟೇ ಹೇಳಿದರೂ ಸುರೇಶನಿಗೆ, “ಕೋಣನ ಮುಂದೆ ಕಿನ್ನರಿ ಬಾರಿಸಿದಂತೆ ಆಯಿತು. ಇದರಿಂದ ಮನಸ್ಸಿನಲ್ಲಿಯೇ ಕೊರಗುತ್ತಿದ್ದರು. ರಾಮಚಂದ್ರನಾದರೂ ತಮ್ಮನಿಗೆ ಬುದ್ಧಿ ಹೇಳುವ ಪಾಪಕ್ಕೂ ಹೋಗಲಿಲ್ಲ, ರಾಮ ಚಂದ್ರನು ಅಮೆರಿಕಕ್ಕೆ ಹೋಗುವುದು ಪಾರ್ವತಮ್ಮ ನವರಿಗೆ ಸ್ವಲ್ಪವೂ ಇಷ್ಟವಿರಲಿಲ್ಲ. ರಾಯರಿಗೂ ವಯಸ್ಸಾಗುತ್ತಾ ಬಂದಿತ್ತು. ಆದುದರಿಂದ ಅವನು ಇಲ್ಲೇ ಉದ್ಯೋಗದಲ್ಲಿದ್ದುಕೊಂಡು ಸಂಸಾರವನ್ನು ಪೋಷಿಸಬೇಕೆಂದು ಅವರ ಇಷ್ಟವಾಗಿತ್ತು, ಆದರೆ ರಾಮಚಂದ್ರನು ಒಂದೇ ವರ್ಷದನಂತರ ಖಂಡಿತ ವಾಗಿ ಬಂದೇ ಬರುವನೆಂದು ಹೇಳಿ ತಾಯನ್ನು ಒಪ್ಪಿಸಿ ಅಮೆರಿಕಕ್ಕೆ ಹೊರಟುಹೋದನು. ಮೊದಲು ಮೊದಲು ವಿವರವಾಗಿ ಕಾಗದ ಬರೆಯುತ್ತಾ ಇದ್ದ ವನು ಬರುಬರುತ್ತಾ ಕಾಗದ ಬರೆಯುವುದೇ ಕಮ್ಮಿ ಯಾಯಿತು. ಇಲ್ಲಿ ಸತೀಶನಲ್ಲಿ ಯಾವ ಮಾರ್ಪಾಡು ಆಗಲಿಲ್ಲ. ರಾಮಚಂದ್ರನದೂ ಆರೀತಿಯಾದರೆ, ಸತೀ ಶನಮ ಈ ರೀತಿಯಾದರೆ ಕೊನೆಯವಳಾದ ಸುಮತಿ ಯದೇ ಒಂದು ರೀತಿ. ಅವಳು ಮೊದಲಿನಿಂದಲೂ ಅಲಂಕಾರಪ್ರಿಯೆ. ಒಬ್ಬಳೇ ಮಗಳಾದುದರಿಂದ ಅವಳು ಕೇಳಿದ್ದನ್ನು ತಂದೆಯು ತಕ್ಷಣ ತಂದು ಕೊಡುತ್ತಿದ್ದರು. ಮೊದಲಿನಿಂದಲೂ ಅವಳು ಸ್ವಚ್ಛಂದವಾಗಿ ಬೆಳೆಯುತ್ತಿದ್ದಳಾದುದರಿಂದ, ಯಾರಮಾತಿಗೂ ಓಗುಡುತ್ತಿರಲಿಲ್ಲ. ಕಾಲೇಜಿನಲ್ಲಿ ಪ್ರಸಾದ್ ಎನ್ನುವವನನ್ನು ಪ್ರೇಮಿಸಿ ಅವನನ್ನೇ ಮದುವೆಯಾಗಬೇಕೆಂದು ತಂದೆ ತಾಯಿಯ ಬಳಿ ಹೇಳಿದಳು. ಆದರೆ ಪ್ರಸಾದ್ ಬೇರೆಯ ಜಾತಿಯವನಾದುದರಿಂದ ರಾಯರು ಎಷ್ಟು ಹೇಳಿದರೂ ಕೇಳದುದರಿಂದ ರಾಯರು ಬಹಳವಾದ

ಕೋಪದಿಂದ ಚೆನ್ನಾಗಿ ಥಳಿಸಿದರು. ಆದರೆ ಸುಮತಿ ಯು ಯಾರ ಮಾತನ್ನೂ ಕೇಳುವ ಸ್ಥಿತಿಯಲ್ಲಿರಲಿಲ್ಲ. ಆದುದರಿಂದ ಸುಮತಿಯು ಯಾರಿಗೂ ಹೇಳದೆ ಪ್ರಸಾದನೊಡನೆ ರಿಜಿಸ್ಟರ್ಡ್ ವಿವಾಹವಾಗಿ, ತಂದೆ ತಾಯಿ, ಎಲ್ಲರನ್ನೂ ತೊರೆದು ಹೊರಟು ಹೋದಳು.

ಆಗಲಂತೂ ರಾಯರು ಮತ್ತು ಪಾರ್ವತಮ್ಮ ನವರೂ ಭೂಮಿಗೆ ಇಳಿದುಹೋದರು. ಸತೀಶನಂತೂ ಒಂದುಬಿಾರಿ ಪಿಕ್‌ಪಾಕೆಟ್ ಮಾಡುತ್ತಿದ್ದಾಗ ಪೊಲೀಸರ ಕೈಗೆ ಸಿಕ್ಕು ಸೆರೆಮನೆಯನ್ನು ಕಂಡುಬಂದ. ಇದನ್ನೆಲ್ಲ ಕಣ್ಣಾರೆ ಕಂಡ ಪಾರ್ವತಮ್ಮನವರು ಹಾಸಿಗೆ ಹಿಡಿದರು. ರಾಯರು ಬೀದಿಯಲ್ಲಿ ಹೊರಟರೆ ಸಾಕು ಜನರು ತಮ್ಮನ್ನೇ ಅಷಹಾಸ್ಯ ಮಾಡುತ್ತಿದ್ದಾರೆ ಎಂಬಂತೆ ಮುಖವೆತ್ತದೇ ನಡೆಯುತ್ತಿದ್ದರು. ರಾಮ ಚಂದ್ರನಂತೂ ವಿದೇಶದಲ್ಲಿಯೇ ನೆಲೆಸಿ ಅಲ್ಲಿಯ ಹುದುಗಿಯನ್ನೇ ವಿವಾಹವಾಗಿ ಭಾರತಕ್ಕೆ ಬರಲೇ ಇಲ್ಲ. ಆಗ ಗೊತ್ತಾಯಿತು ರಾಯರಿಗೆ, ಮಕ್ಕಳಿಗೆ ಮಿತಿಮೀರಿದ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಕೊಡಬಾರದೆಂದು.

ಖಾಯಿಲೆ ಮಲಗಿದ್ದ ಪಾರ್ವತಮ್ಮನ ಸ್ಥಿತಿ ಚಿಂತಾ ಜನಕವಾದುದರಿಂದ ಡಾಕ್ಟರನ್ನು ಕರೆತರಲು ಹೋದ ಡಾಕ್ಟರನ್ನು ಕರೆದುಕೊಂಡು ಬರುವ ಹೊತ್ತಿಗೆ ಪಾವ್ತ ತಮ್ಮನ ಪ್ಲಾಣಪಕ್ಷಿ ಹಾರಿಹೋಗಿದ್ದಿತು, ಆ ತಕ್ಷಣವೇ ರಾಯರು “ಪಾರ್ವತೀ” ಎಂಬುದಾಗಿ ಜೋರಾಗಿ ಕೂಗಿ ತಮ್ಮ ಹೆಂಡತಿಯ ಕಳೆಬರದೆ ಮೇಲೆ ಬಿದ್ದರು.

ಈಗ ರಾಯರ ಕಣ್ಣೀರನ್ನು ಯಾರೋ ಒರೆ ಸುತ್ತಿರುವ ಅಸಂಭವವಾಗಿ ರಾಯರು ಕಣ್ಣುಬಿಟ್ಟು ನೋಡಲು ರಾಯರ ಮಕ್ಕಳಾದ ಹತ್ತು ವರ್ಷದ ರಾಮಚಂದ್ರ, ಎಂಟು ವರ್ಷದ ಸತೀಶ ಹಾಗೂ ೫ ವರ್ಷದ ಸುಮತಿಯರು ರಾಯರ ಕಣ್ಣೀರನ್ನು ಒರೆ ಸುತ್ತಿದ್ದರು. ರಾಯರಿಗೆ ವಾಸ್ತವತೆಯ ಅರಿವಾಗ ಬೇಕಾದರೆ ಕೆಲವಾರು ಕ್ಷಣಗಳೇ ಹಿಡಿದವು. ಆಗ ಗೊತ್ತಾಯಿತು ರಾಯರಿಗೆ ತಾನು ಕಂಡದ್ದು ಕನಸೆಂದು.



## ಹೊಸ ವರುಷ

ಏನಣ್ಣಾ, ಇದು ಏನಣ್ಣಾ  
ಮರ ಮರದಲ್ಲೂ ಚಿಗುರಿವೆ ಬಣ್ಣ !

ಹೊಸ ವರುಷವು ಹಡೆಯಿತು ಕಂದ  
ಅದಕ್ಕೇ ಜಗದಲಿ ಈ ಆನಂದ

ಯಾವುದು ಈ ಹೊಸ ವರುಷ ?  
ಚಿಗುರು ಚಿಗುರಿಗೂ ಮೂಡಿದೆ ಹರುಷ !

ಮುಗಿಯಿತು 'ನಿನ್ನೆ', ಬಂದಿತು 'ನಾಳೆ'  
ಇಂದೇ ನೋಡು ಎರಡನ್ನು

ಬಯಲಿನೊಳಗೇ ಚಿಲುವಿನ ಉದಯ  
ವರುಷ ವರುಷವೂ ದೇವರ ಅಭಯ

ಮಾವಿನ ಚಿಗುರಿನ ತೆರ  
ಮಾಖಿ ಮೆರೆಯಲಿ  
ಬೇವಿನ ಕಿರಿ ಹೂವಿನ ತೆರ  
ನಗೆ ಅರಳಲಿ.

— ಚಂದ್ರಶೇಖರ, ಕೆ. ವಿ.

ಪಿ. ಯು. ಸಿ.



## ರಹಸ್ಯಮಯ ವೈರಸ್

— ಎನ್. ಡಿ. ಶಶಿಕಾಂತ್  
೪೪೨ ೨ನೆ: ಸಿ.ಬಿ.ಜಡ್.

ನೆಗೆಡಿ ಇನ್‌ಫ್ಲುಯೆಂಜಾ ಪೋಲಿಯೋ ಮೈಲಿ ಬೇನೆ ಹಾಗೂ ಇನ್ನು ಅನೇಕ ರೋಗಗಳಿಂದ ಮಾನವನು ಮೊದಲಿನಿಂದಲೂ ಬಳಲುತ್ತಿದ್ದಾನೆ. ಈ ರೋಗಗಳ ಬಗ್ಗೆ ಮಾನವನ ಜ್ಞಾನವು ಸೀಮಿತವಾಗಿದೆ. ಈ ರೋಗಗಳು “ವೈರಸ್” ಎಂಬ ಜೀವಿಗಳಿಂದ ಉಂಟಾಗುವುದು, ವೈರಸ್ ನಿರ್ಜೀವಿ ಹಾಗೂ ಜೀವಿಗಳ ಮಧ್ಯದಲ್ಲಿರುವ ಒಂದು ವರ್ಗ.

ವೈರಸ್ ಮಾನವನಿಗೆ ತಿಳಿದಿರುವಂತಹ ಅತ್ಯಂತ ಸೂಕ್ಷ್ಮವಾದ ಹಾಗೂ ಪ್ರಾಚೀನ ಜೀವಿ. ಅತ್ಯಂತ ಚಿಕ್ಕದಾದ ಬ್ಯಾಕ್ಟೀರಿಯಕ್ಕಿಂತ ೧/೧೦೦೦೦ ಪಾಲಿಷ್ಟು ಚಿಕ್ಕದಿರುತ್ತದೆ. ಈ ವೈರಸ್ ರಹಸ್ಯವನ್ನು ಗಾತ್ರವನ್ನು ಎಲೆಕ್ಟ್ರೋನ್ ಮೈಕ್ರೋಸ್ಕೋಪ್‌ಗಳಿಂದಲೂ ಅರಿಯಲು ಕಷ್ಟ. ವೈರಸ್ ಪ್ರೋಟೀನ್‌ನ ಹೊದಿಕೆಯಿಂದ ಆವೃತವಾದ ನ್ಯೂಕ್ಲಿಕ್ ಆಮ್ಲದ (DNA) ಕಣವಾಗಿದೆ.

ವೈರಸ್ ಒಂದು ಜೀವಿಯ ದೇಹವನ್ನು ಆಕ್ರಮಿಸುವ ವಿಧಾನವು ವಿಚಿತ್ರವಾಗಿದೆ. ರೋಗ ನಿರೋಧಕ ಶಕ್ತಿಯು ಕಡಿಮೆ ಇರುವ ಅಂಗಾಂಶದಲ್ಲಿ ಮಾತ್ರ ವೈರಸ್ ಕಾರ್ಯ ಪ್ರವೃತ್ತವಾಗುವುದು. ತಾನು ಅಂಟಿರುವ ಅಂಗಾಂಶದೊಂದಿಗೆ ಒಂದಾಗಿ ಸಂಯೋಗಗೊಂಡು ಅಂಗಾಂಶದ ಅವಿಭಾಜ್ಯ ಭಾಗವಾಗುವುದು. ವೈರಸ್ ನ ನ್ಯೂಕ್ಲಿಕ್ ಆಮ್ಲವು ಜೀವಿಯ ನ್ಯೂಕ್ಲಿಕ್ ಆಮ್ಲದೊಡನೆ ಒಂದಾಗಿ ಬಹಳ ವೇಗವಾಗಿ ಉತ್ಪಾದಿಸುವುದು. ಜೀವಿಯ ದೇಹವನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಆಕ್ರಮಿಸುವ ಪ್ರಯತ್ನವನ್ನು ಮಾಡುವುದು. ಈ ಎಲ್ಲಾ ಕ್ರಿಯೆಗಳೂ, ನಡೆಯಲು ಹೆಚ್ಚಿನ ಕಾಲಾವಧಿಯ ಅವಶ್ಯಕತೆಯಿಲ್ಲ. ಯಾವ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿಯೂ ಇದರ ಉತ್ಪಾದನೆಯನ್ನು ತಡೆಯುವುದು

ಕಷ್ಟ. ಇದರಿಂದಾಗಿ ಆಕ್ರಮಿತ ಜೀವಿಯು ಹಠಾತ್ತನೆ ಕೆಲವು ವಂಶವಾದಿಗಳನ್ನು (HERIDITORY CHARACTERS) ಕಳೆದುಕೊಂಡು, ಹೊಸದಾದ ವಂಶವಾದಿಗಳನ್ನು ಪಡೆಯುವ ಸಂಭವವಿದೆ.

ವೈರಸ್ ರೋಗಗಳ ನಿವಾರಣೆಯು ಸುಲಭವಲ್ಲ. ವೈರಸ್ ಮಾನವನಿರ್ಮಿತ ಹೆಚ್ಚಿನ ಔಷಧಿಗಳನ್ನು ಜೀರ್ಣಿಸುವುದು. ಇದರ ವೇಗವಾದ ಉತ್ಪಾದನೆಯು ಇನ್ನೊಂದು ಸಮಸ್ಯೆ. ರೋಗ ನಾಶಮಾಡಲು ಅಂಗಾಂಗವನ್ನೇ ನಾಶಮಾಡಬೇಕಾಗುವುದು. ಇಂಥ ಪರಿಸ್ಥಿತಿ ಚಿಕಿತ್ಸೆಗೆ ಅನುಕೂಲವಾದುದಲ್ಲ. ಇವುಗಳ ಗಾತ್ರವು ವೈರಸ್ ರೋಗದ ನಿವಾರಣೆಯನ್ನು ಕ್ಲಿಷ್ಟದ್ದಾಗಿ ಮಾಡುವುದು.

ಸದ್ಯಕ್ಕೆ ವೈರಸ್ ಸಂಶೋಧನೆಯಲ್ಲಿ ಮಹತ್ ಸಾಧನೆಯನ್ನು ಮಾಡಿದಂತೆ ಕಾಣುವುದಿಲ್ಲ. ಮಾನವನ ದೇಹದ ರಕ್ಷಣ ವ್ಯವಸ್ಥೆ (Natural Immunity) ಯು ವೈರಸ್‌ನ್ನು ತಡೆಯಲು ಬಹಳ ಸಹಕಾರಿಯಾಗಿದೆ. ವೈರಸ್‌ಗಳನ್ನು ದೇಹವು ತಯಾರಿಸಿದ ಅಂಟಿಬಾಡಿಗಳು ಉದುರಿಸುವುದು. ಆದುದರಿಂದಲೇ ಈ ಶಕ್ತಿಯು ಕಡಿಮೆ ಇರುವ ಜೀವಿಗಳನ್ನೇ ವೈರಸ್ ಆಕ್ರಮಿಸುವುದು.

ವೈರಸ್‌ಗಳನ್ನು ಮಾನವನು ಅಲಕ್ಷಿಸುವಂತಿಲ್ಲ. ಮಾನವನ ಅಸ್ತಿತ್ವಕ್ಕೇ ವೈರಸ್ ಪ್ರಶ್ನೆಯಾಗಬಹುದು. ಆದುದರಿಂದಲೇ ಮಾನವನು ವೈರಸ್‌ಗಳ ಸಂಶೋಧನೆಯನ್ನು ಮುಂದುವರಿಸಿ ಜೀವ ರಹಸ್ಯವನ್ನು ಭೇದಿಸುವ ವರೆಗೆ ವಿಶ್ರಮಿಸುವ ಅವಕಾಶವಿಲ್ಲ. ಪ್ರಾಯಶಃ ಆಗ ಮಾನವನು ರೋಗ ನಿವಾರಣೆ ಬಗ್ಗೆ ಹೆಚ್ಚಿನ ಜ್ಞಾನವನ್ನು ಪಡೆದಾನು.



## ವಿಧ್ಯಾರ್ಥಿ ವಿಚಾರ ರತ್ನಿ

ಬ್ರಾಹ್ಮಣ ಸಮಾಜದ ಚಿತ್ರಣ

ಈಗ ಪ್ರಕಟಿಸುತ್ತಿರುವ ಕಾದಂಬರಿಗಳಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಬ್ರಾಹ್ಮಣ ಸಮಾಜದ ಜೀವನ ಕಾಣಿಸುತ್ತದೆ. ಈ ಏಕ ಮುಖ ದೃಷ್ಟಿ ಕಾದಂಬರಿಗಳನ್ನು ಬರೆಯುವವರು ಹೆಚ್ಚಾಗಿ ಬ್ರಾಹ್ಮಣರಾಗಿರುವುದರಿಂದಲೇ ? ಈ ರೀತಿ ಯಿಂದ ನಮ್ಮ ಸಮಾಜದ ಕೇವಲ ಒಂದು ಭಾಗವನ್ನು ಚಿತ್ರಿಸಿದಂತಾಗುವುದಿಲ್ಲವೇ ? ಪುರಾಣಗಳು, ಮಹಾಭಾರತ ಮುಂತಾದ ಹಿಂದಿನ ಕೃತಿಗಳಲ್ಲೂ ಬ್ರಾಹ್ಮಣರ ಬರಹಗಳಿಗೆ ಅಗ್ರಪ್ರಾಜ್ಞೆ ಇದನ್ನು ಗಮನಿಸಿದರೆ ಮೊದಲಿಂದಲೂ ಸಮಾಜದ ಒಂದು ಭಾಗವನ್ನು ಪ್ರತಿನಿಧಿಸಿದಂತಾಯಿತಲ್ಲವೇ ? ಬೇರೆಯವರಿಗೆ ಬರೆಯುವುದು ಬರುತ್ತಿರಲಿಲ್ಲವೇ ? ಅಥವಾ ಅವರು ಬರೆದಿದ್ದಕ್ಕೆ ಪ್ರೋತ್ಸಾಹ ಕೊಡದ ಮಹಾಜನತೆ ಇರಲಿಲ್ಲವೇ ?

— ಆರ್. ಎ. ಪಾರ್ಥಸಾರಥಿ, ಎರಡನೇ ಬಿ.ಕಾಂ.,

ವಿಧ್ಯಾರ್ಥಿ ಜೀವನ

ವಿದ್ಯಾರ್ಥಿ ತನ್ನ ಜ್ಞಾನವನ್ನು ಪಡೆಯಬೇಕಾದರೆ ಒಳ್ಳೆಯವರ ಸಹವಾಸ, ಸಂಚಾರ ಮತ್ತು ಓದುವುದ ರಿಂದ ಸಂಪಾದಿಸಬೇಕು. ಆದರ್ಶ ವಿದ್ಯಾರ್ಥಿಯೆಂದರೆ ಎಲ್ಲ ವಿಧದಿಂದ ಮಾರ್ಗದರ್ಶಿ ಯಾಗಿರಬೇಕು. ವಿದ್ಯಾರ್ಥಿಯ ಜ್ಞಾನ ಅವನ ನಡೆ, ನೀತಿ ಮತ್ತು ಜೀವನದಲ್ಲಿ ಪ್ರತಿಬಿಂಬಿಸಬೇಕು.... ಕಳೆದುಹೋದ ವಸ್ತುವನ್ನು ಪಡೆಯಬಹುದು ಆದರೆ ಕಳೆದು ಹೋದ ಸಮಯವನ್ನು ಪಡೆಯಲಾಗುವುದಿಲ್ಲ. ವಿದ್ಯಾರ್ಥಿ ಪ್ರತಿ ನಿಮಿಷವನ್ನು ತನ್ನ ಪ್ರಯೋಜನಕ್ಕೆ ಉಪಯೋಗಿಸಿಕೊಳ್ಳಬೇಕು..... ಒಳ್ಳೆಯ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದರಿಂದ ಮನಸ್ಸಿಗೆ ಸಂತೋಷವಾಗುತ್ತದೆ. ತೃಪ್ತಿಯಾಗುತ್ತದೆ ವಿದ್ಯಾರ್ಥಿ ಸಮಸ್ಯೆಗಳು ಎದುರಾದಾಗ ದಿಟ್ಟತನದಿಂದ ಎದುರಿಸಿ ತನ್ನ ಕೆಲಸವನ್ನು ಮುಂದುವರಿಸಬೇಕು. ತನ್ನ ನಡತೆಯನ್ನು ಹೆಚ್ಚು ಹೆಚ್ಚುಗೂ ಪುನರ್ವಿಮರ್ಶಿಸಬೇಕು.... ವಿಧ್ಯಾರ್ಥಿ ಮಾನಸಿಕ ಮತ್ತು ಶಾರೀರಿಕ ಆರೋಗ್ಯದ ಕಡೆ ಗಮನ ಕೊಡಬೇಕು.

— ಪಿ. ಸದಾಶಿವ, ಮೊದಲನೆಯ ಬಿ.ಎಸ್.ಸಿ.,

ಸಮಾನತೆ

‘ಗರೀಬಿ ಹರಾಮ್’ ‘ಬಡತನವನ್ನು ತೊಲಗಿಸಿ’ ಮುಂತಾದ ಘೋಷಣೆಗಳಿಂದ ಇಂದು ರಾಜಕೀಯ ಪಕ್ಷಗಳು ಜನಸಾಮಾನ್ಯರನ್ನು ಶೋಷಣೆ ಮಾಡುತ್ತಿವೆ. ಇಂದಿನ ರಾಜಕೀಯ ವಾತಾವರಣ ಸಮಯ ಸಾಧಕರಿಗೆ ಒಳ್ಳೆಯ ಅವಕಾಶವಾಗಿದೆ. ರಾಜಮಹಾರಾಜರು ಅಪಮಾಲ್ಯವಾಗಿರುವ ಕಾಲದಲ್ಲಿ ರಾಜ ಕಾರಣಿಗಳು ರಾಜಮಹಾರಾಜರಾಗುತ್ತಿದ್ದಾರೆ. ದಲಿತರನ್ನು ದೋಚುವುದರ ಜೊತೆಗೆ ಅವರ ಆಲೋಚನೆಯನ್ನು ನಿಯಂತ್ರಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದಾರೆ. ಇದು ನಮ್ಮ ದೇಶದ ಭವಿಷ್ಯದ ದೃಷ್ಟಿಯಿಂದ ಒಳ್ಳೆಯದಲ್ಲ. ಸಮಾನತೆ ಕೇವಲ ಗಾಳಿ ಮಾತಾಗಿದೆ. ಈ ಅನಿಷ್ಟ ಪರಂಪರೆಯನ್ನು ಬೇರೂರಿಸಿ ಮತ್ತು ಹಾಕಲು ವಿದ್ಯಾರ್ಥಿಗಳು ಎಚ್ಚರಗೊಳ್ಳಬೇಕು. ರಾಜಕಾರಣಿಗಳ ಆಕರ್ಶಕ ಮಾತುಗಳಿಗೆ ಮೋಸಗಳಿಗೆ ನಮ್ಮ ತಲೆಯನ್ನು ಒತ್ತಿ ಇಡಬಾರದು.

— ಜಿ. ಶಾನ್ಮುಖ, ಮೊದಲನೆಯ ಬಿ. ಕಾಂ.,



ಬೇಲೂರು :

ಒಂದು ಸರಿಚಯ

— ಕೆ. ಎಂ. ಬೋಪಯ್ಯ

ಹಾಸನ ಜಿಲ್ಲೆಯಿಂದ ಇಪ್ಪತ್ತೈದು ಮೈಲಿ ದೂರದಲ್ಲಿ ಶಿಲ್ಪಕಲೆಗೆ ಹೆಸರಾದ ಬೇಲೂರು ೧೧೦೦ರಲ್ಲಿ ಹೊಯ್ಸಳ ವಂಶ ರಾಜನಾದ ಬಲ್ಲಾಳನ ರಾಜಧಾನಿಯಾಗಿತ್ತು. ಅವನ ನಂತರ ೧೧೦೬ರಲ್ಲಿ ಅವನ ತಮ್ಮ ಬಟ್ಟಗನು ಪಟ್ಟಕ್ಕೆ ಬಂದನು. ಇವನು ವಿಷ್ಣುವರ್ಧನನೆಂದು ಪ್ರಸಿದ್ಧಿ ಪಡೆದನು ತಲಕಾಡಿನ ಚೋಳನನ್ನು ಗೆದ್ದು ಅದರ ಸವಿನೆನಪಿಗಾಗಿ ಕ್ರಿ. ಶ. ೧೧೧೧ ರಲ್ಲಿ ಶ್ರೀ ಬೇಲೂರಿನ ಚನ್ನ ಕೇಶವನಿಗೆ ಒಂದು ಕೋಟೆಯನ್ನು ಕಟ್ಟಿಸಿದನು. ಇಂದು ಆ ವೈಭವದ ಸಂಕೇತವಾಗಿ ಚನ್ನಕೇಶವ ದೇವಾಲಯ ಬೇಲೂರಿನಲ್ಲಿದೆ.

ಈ ದೇವಾಲಯದ ಹೊರನೋಟ ಹಾಗು ಒಳ ನೋಟದ ಶಿಲ್ಪಕಲಾ ವೈಭವವು ನಮ್ಮ ಕಣ್ಣಿಗೆ ಒಂದು ಹಬ್ಬ. ಅಲ್ಲಿನ ಕಲ್ಲಿನಲ್ಲಿ ಕಡೆದಿರುವ ಕುಸುರಿ ಕೆಲಸವನ್ನು ನೋಡಿದರೆ ಎಂತಹವರನ್ನು ಬೆರುಗುಗೊಳಿಸುತ್ತದೆ. ಅಲ್ಲಿ ನಿಂತಿರುವ ಶಿಲಾಬಾಲಿಕೆಯರು ನಕ್ಷತ್ರದಂತೆ ಮಿನುಗುತ್ತಾರೆ ಆಲಿಸಿದರೆ ಸಪ್ತಸ್ವರನಾದ ಕೇಳಿಬರುತ್ತದೆ, ನಂತರ ಒಂದರ ಮೇಲೊಂದರಂತೆ ಏಳುಸಾಲಿನ ಸುಂದರವಾದ ಶಿಲ್ಪಕಲಾ ದೃಷ್ಟಿ ಒಂದೊಂದೂ ಒಂದೊಂದು ಬಗೆಯ ಕೆತ್ತನೆ. ಆನೆ ಗಳ ದೊಡ್ಡ ಸಾಲು, ಮೇಲಿನಸಾಲಿನಲ್ಲಿ ಸಿಂಹಗಳ ಸಾಲು, ಅದರ ಮೇಲೆ ಅಶ್ವಗಳ ಸಾಲು, ಅದರ ಮೇಲೆ ಕೊಕ್ಕಿನಲ್ಲಿ ಅಕ್ಷರ ಮಾಲೆಯನ್ನು ಹಿಡಿದು ಸಾಲಾಗಿ ಸಾಗುತ್ತಿರುವ ಹಂಸಗಳು. ಅದಕ್ಕೂ ಮೇಲೆ ರಾಮಾಯಣ ಮತ್ತು ಮಹಾಭಾರತ ಕಥಾಶಿಲ್ಪ. ಇದಕ್ಕೂ ಮೇಲೆ ಶಿಲಾ ಬಾಲಿಕೆಯರ ಬೆಡಗು ಭಿನ್ನಾಣಗಳ ರಸಧಾತು ಹೀಗಿದೆ. ಚನ್ನಕೇಶವ ದೇವಾಲಯದ ಮೋಡಿ.

ದೇವಾಲಯದ ಪೂರ್ವದಲ್ಲಿ ವಿಷ್ಣುವಿನ ಸಭಾ ಮಂಥಪವಿದೆ. ಸುತ್ತಲೂ ಲತಾಕುಂಜ. ಶಿಲ್ಪಿಯು ವಿಷ್ಣುವಿನ ಹತ್ತು ಅವಕಾಶಗಳೂ ತುಂಬಾ ಭಯಂಕರವಾಗಿದೆ. ಇದೇ ಸಾಲಿನಲ್ಲಿ ಜಗನ್ನೋಹಿನಿಯ ಭಂಗಿ ಒಬ್ಬ ನರ್ತಕಿ ಕೈಯಲ್ಲಿ ಕನ್ನಡಿ ಹಿಡಿದು ತನ್ನ ರೂಪ ರಾಶಿಯನ್ನು ನೋಡಿ, ಮುಂಗುರುಳನ್ನು ತಿದ್ದುವುದು ಹೀಗೆ ಮುಂದೆ ನಡೆದಂತೆ ಶಿಲ್ಪ ಸಂಗೀತ ಕೇಳುತ್ತದೆ.

ಮುಂದೆ ನಡೆದರೆ ರಾವಣನು ಕೈಲಾಸ ಪರ್ವತ ಹತ್ತಿದ ದೃಶ್ಯ, ತಪೋಮಗ್ನವಾಗಿರುವ ಭ್ರಹ್ಮ, ದ್ರೌಪತಿಯ ಸ್ವಯಂವರ ತುಂಬಾ ಸಹಜವಾಗಿ ಬಿಡಿಸಿದ್ದಾರೆ. ಇಲ್ಲಿ ನಲವತ್ತೈದು ಭರತ ನಾಟ್ಯದ ಭಂಗಿಗಳು ಕಲ್ಲಾಗಿ ನಿಂತಿವೆ. ಅಂತಃಪುರ ವರ್ಣನೆ, ಅಲ್ಲಿನ ಕೇಶಾಲಂಕಾರ, ಪುಷ್ಪಾಲಂಕಾರ, ಮತ್ತು ವಸ್ತ್ರಾಲಂಕಾರವೂ ಆಧುನಿಕ ನಾರಿಯರ ಅಲಂಕಾರವನ್ನು ಮೂದಲಿಸುತ್ತದೆ. ಕನ್ನಡಿ ಹಿಡಿದ ಸುಂದರಿ ಯೋರ್ವಳ ಭಂಗಿ, ಆ ಸುಂದರಿ ಲಜ್ಜಾ ಭಾವದಿಂದ ನಾಚಿ ಬಳುಕಿ, ತನ್ನ ಮುಗ್ಧ ಪ್ರತಿ ಬಿಂಬವನ್ನು ನೋಡಿ ತಾನೇ ಮನಸೋತಂತಿರುವ ದೃಶ್ಯ ಜೀವಂತವಾಗಿ ಭಾಸವಾಗುತ್ತದೆ. ಕೊರವಂಜಿಯ ಚೀಟಿ, ಒಬ್ಬಳು ಸ್ತ್ರೀ ಕಾಲುಂಗರ ತೊಡಿಸಿಕೊಳ್ಳುತ್ತಿರುವ ದೃಶ್ಯ, ಸೀರೆಯಲ್ಲಿ ಚೀಳು ಕಂಡ ಈ ಲಲನೆ ಸೀರೆ ಯನ್ನು ತೊರೆದು ಹೋಗುವ 'ದೃಶ್ಯವನ್ನು ಕಲ್ಲಿನಲ್ಲಿ ತುಂಬಾ ಚೆನ್ನಾಗಿ ಬಿಡಿಸಿದ್ದಾರೆ ಒಳಗೆ ನುಗ್ಗಿದರೆ ಳಲ ಕಂಬಗಳ ಭವ್ಯ ಭವನ ಸೂರ್ಯನ ರಶ್ಮಿ ಒಳಬರಲು



ಅಲ್ಲಿನ ಜಲಾಂಧ್ರಗಳು ಅದ್ಭುತವಾಗಿವೆ.

ಈ ಅಪೂರ್ವ ಚನ್ನಕೇಶವ ದೇವಾಲಯದಲ್ಲಿ ಸುಮಾರು ಮೂರು ಅಡಿ ಪೀಠದ ಮೇಲೆ ಹನ್ನೆರಡು ಅಡಿ ಎತ್ತರದ ಚನ್ನಕೇಶವನು ನಿಂತು ರಾರಾಜಿಸುತ್ತಿದ್ದಾನೆ. ಆ ನಾಲ್ಕು ಕೈಗಳಲ್ಲಿ ಶಂಖ, ಚಕ್ರ, ಗದ್ದೆ ಪದ್ಮಗಳನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಅಕ್ಕ ಪಕ್ಕದಲ್ಲಿ ಶ್ರೀದೇವಿ, ಭೂದೇವಿ ಕಂಗೊಳಿಸುತ್ತಿದೆ. ಮೇಲಿನ ತೋರಣದಲ್ಲಿ ದ್ವಾದಶ ಮೂರ್ತಿಗಳು, ಅಷ್ಟದಿಕ್ಪಾಲಕರು ಮುಂಭಾಗದಲ್ಲಿ ಗರುಡ ಮಂಡಿಸಿದ್ದಾನೆ.

ಈ ಸೌಂದರ್ಯ ರಾಶಿಯನ್ನು ನಿರ್ಮಿಸಿದ ಶಿಲ್ಪಿ. ಒಂದು ಕಡಲೆ ಕಾಳಿನಷ್ಟು ದಪ್ಪ ಕಲ್ಲಿನಲ್ಲಿ ಒಂದು ಬಸವನನ್ನು ಕೆತ್ತಿರುವನೆಂದರೆ ಅವನ ಪ್ರತಿಭೆಯ ಅಸಮಾನ್ಯತೆಯನ್ನು ಊಹಿಸಬಹುದು. ಇಂತಹ ಅನೇಕ ಚಮತ್ಕಾರಗಳನ್ನು ನಾವು ಇಲ್ಲಿ ಹೆಜ್ಜೆಹೆಜ್ಜೆಗೂ ಕಾಣುತ್ತೇವೆ.

ಈ ಶಿಲ್ಪಿನಿಧಿ ನಮ್ಮ ಕರ್ನಾಟಕಕ್ಕಲ್ಲದೆ ಇಡೀ ಭರತಖಂಡಕ್ಕೆ ಕೀರ್ತಿ, ಹೆಮ್ಮೆಯನ್ನು ತಂದಿದೆ. ಶಿಲ್ಪಕಲಾನಾಡು ಕರ್ನಾಟಕ. ಅದಕ್ಕೆ ಇದನ್ನು ಕಂಡು ಕವಿ ಶಿಲೆಯಲ್ಲವೇ ಗುಡಿಯು ಕಲೆಯ ಬಲೆಯು, ಎಂದು ಹಾಡಿರಬೇಕು.



**ಕನ್ನಡ ನಾಡು :**

ಗಾಡಿಯ ಸೀಮೆ ಚೆಲ್ಲೊಗೆವ ತಾಣ ಮಲಂಪಿನ ಸಂತೆ ಪಂಪ ನಾ ।  
ಪಾರ್ಥವ ಭೂಮಿ ಸೌಖ್ಯದೆಡೆ ಪುಣ್ಯದ ಗೊತ್ತು ವಿನೋದ ದಾಗರಂ ॥  
ಮೋಡಿಯ ಮಂಟಪಂ ಸಿರಿಯ ಪೆರ್ಚುಗಗೊಳ್ಳನೆ ಮುಕ್ತಿಕಾಂತೆ ಕೈ ।  
ಗೊಡುವ ಬೀಡು ಕನ್ನಡದ ನಾಡು ವಿರಾಜವುದೆಂದು ಬಣ್ಣಪೆಂ ॥

— ಚಿಕ್ಕಪಾಠ್ಯಾಯ



## ವಿಕ್ರಮ ಸಾರಾಭಾಯಿ

ಎನ್. ಡಿ. ಶಶಿಕಾಂತ್

೪೪೨, ೨ನೇ ಬಿ.ಎಸ್ಸಿ, ಸಿ.ಬಿ.ಸಡ್.

ಅಣುಶಕ್ತಿಯು ಮಾನವಕುಲದ ನಾಶದ ಪ್ರತೀಕವೆಂದು ಅನೇಕರ ಭಾವನೆ ಆದರೆ ಅದೇ ಅಣು ಶಕ್ತಿಯು ಜಗತ್ತಿನ ಉದ್ಧಾರಕ್ಕೂ ಕಾರಣವಾಗಬಹುದು. ನೈಸರ್ಗಿಕವಾಗಿ ದೊರೆಯುವ ಇಂಧನವು ತುಂಬಾ ಕಾಲಕ್ಕೆ ಬರಲಾರವು. ಭವಿಷ್ಯದ ಕಡೆ ದೃಷ್ಟಿಯಿಟ್ಟ ಮಾನವನು ಅಣುಶಕ್ತಿಯನ್ನು ತನ್ನ ಲಾಭಕ್ಕೆ ಅನಂತವಾಗಿ ಉಪಯೋಗಿಸಬಹುದು.

ಭಾರತದಲ್ಲಿ ಅಣುಶಕ್ತಿಯು ತುಂಬಾ ಪ್ರಯೋಜನಕಾರಿಯಾಗುವ ಭವಿಷ್ಯವಿದೆ. ಅಣುಶಕ್ತಿ ಭಾರತದಲ್ಲಿ ಕಾಲಿಡಲು ಮುಖ್ಯವಾಗಿ ಇಬ್ಬರು ಕಾರಣ ಪುರುಷರು ಒಬ್ಬರು, ಹೋಮಿಭಾಭಾ, ಇವರ ನಾಯಕತ್ವದಲ್ಲಿ ಭಾರತವು ಅಣುಶಕ್ತಿಯ ಒಂದು ರಿಯಾಕ್ಟರ್‌ನ್ನು ಪಡೆಯಿತು. ಟ್ರಾಂಬೆಯಲ್ಲಿರುವ ರಿಯಾಕ್ಟರ್‌ರು ಬಾಭಾರವರ ಕಾರ್ಯದಕ್ಷತೆಗೆ ಒಳ್ಳೆಯ ನಿದರ್ಶನ. ಅನಿರೀಕ್ಷಿತವಾಗಿ ಬಾಭಾರವರ ಮೃತ್ಯುವು ೧೯೬೨ ರಲ್ಲಿ ವಿಮಾನ ಅಪಘಾತದಿಂದ ಸಂಭವಿಸಿತು. ಭಾರತದ ಅಣುಶಕ್ತಿ ಭವಿಷ್ಯದ ಬಗ್ಗೆ ವಿಜ್ಞಾನಿಗಳು ಚಿಂತಿಸಿರುವಂತೆಯೇ. ವಿಕ್ರಮ ಸಾರಾಭಾಯಿಯವರು ಬಾಭಾರವರ ಸ್ಥಾನವನ್ನು ಅಲಂಕರಿಸಿದರು. ಬಾಬಾರಪ್ಪೇ ಚೆನ್ನಾಗಿ ಕಾರ್ಯವನ್ನು ನಿರ್ವಹಿಸಿ, ಅಣುಶಕ್ತಿಯ ನಕಾಶೆಯಲ್ಲಿ ಭಾರತದ ಸ್ಥಾನವನ್ನು ಸ್ಥಿರಪಡಿಸಿದವರು, ವಿಕ್ರಮ ಸಾರಾಭಾಯಿ.

ವಿಕ್ರಮ ಅಂಬಲಾಲ್ ಸಾರಾಭಾಯಿಯವರು ೧೯೧೯ರಲ್ಲಿ ಆಗಸ್ಟ್ ೧೨ ರಂದು ಶ್ರೀಮಂತ, ವ್ಯಾಪಾರಿಗಳ ಕುಟುಂಬದಲ್ಲಿ ಜನಿಸಿದರು. ಚಿಕ್ಕಂದಿನಿಂದಲೂ ಇವರ ವಿಜ್ಞಾನ ಪ್ರತಿಭೆಯು ಎಲ್ಲರನ್ನೂ ಬೆರಗು ಗೊಳಿಸುವಂತಿತ್ತು. ಅಹಮದಾಬಾದಿನಲ್ಲಿ ಹಾಗೂ ಬಳಿಕ ಕೇಂಬ್ರಿಡ್ಜ್‌ನಲ್ಲಿ ಇವರ ಶಿಕ್ಷಣವಾಯಿತು. ಭಾರತಕ್ಕೆ ಮರಳಿ ಬಂದು ಶ್ರೀಮಂತಿಕೆಯಿಂದ ಜೀವನವನ್ನು ಸುಖವಾಗಿ ನಡೆಸಬಹುದಿತ್ತು. ಆದರೆ ಸಾರಾಭಾಯಿಯವರು ಸತ್ಯದ ಅನ್ವೇಷಣೆಯಲ್ಲಿ, ನಿಸರ್ಗದ ರಹಸ್ಯಗಳನ್ನು ಬಿಡಿಸಿ ಲೋಕೋದ್ಧಾರವನ್ನು ಮಾಡಲು ಅಪೇಕ್ಷಿಸಿದರು. ಈ ಪ್ರಯತ್ನದಲ್ಲಿ ಬೆಳಕಿನ ವಿಕಿರಣ (Photo Fisson) ದ ಬಗ್ಗೆ ಸಂಶೋಧನೆಯನ್ನು ಮಾಡಿ ೧೯೪೭ ರಲ್ಲಿ ಪಿ. ಹೆಚ್. ಡಿ. ಯನ್ನು ಪಡೆದರು.

ಭಾರತಕ್ಕೆ ಬರುವಷ್ಟರಲ್ಲಿ ಸಾರಾಭಾಯಿಯವರು ಸಾಕಷ್ಟು ಪ್ರಸಿದ್ಧಿಯಾಗಿದ್ದರು. ಬೆಂಗಳೂರಿನಲ್ಲಿ ಡಾ|| ಸಿ. ವಿ. ರಾಮನ್ ಅವರ ನೇತೃತ್ವದಲ್ಲಿ ಕಾಸ್ಮಿಕ್ ಕಿರಣಗಳ ವಿಷಯವಾಗಿ ಸಂಶೋಧನೆಯನ್ನು ಕೈಗೊಂಡರು. ಇದೇ ವಿಷಯವಾಗಿ ಹೋಮಿ ಬಾಬಾರೋಡನೆಯೂ ಸಂಶೋಧನೆಯನ್ನು ಮಾಡಿದರು. ಈ ವೇಳೆಗೆ ಅವರನ್ನು ರಾಷ್ಟ್ರೀಯ ಹಾಗೂ ಅಂತರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಥೆಗಳು ಗೌರವಿಸಿದವು. "Sub-Committee on Cosmic Ray Intensity Variations" (ಕಾಸ್ಮಿಕ್‌ರೇಯ ಪ್ರಭಾವದಲ್ಲಿನ ಬದಲಾವಣೆಯ ಬಗೆಯ



ಕಮಿಟಿಯ ಸದಸ್ಯರಾಗಿದ್ದರು. COSIMC RAY COMMISSION ನ ಸದಸ್ಯರಾದರು, ಅಹಮದಾಬಾದಿನಲ್ಲಿ Physical Research Laboratory(Pri) ಜನನಕ್ಕೂ ಇವರೇ ಕಾರಣ. ಈ Pri ಭಾರತದ Space Programme ನ ಪ್ರಥಮ ಹಂತ.

ಭಾರತವು ಬಳಸಿರುವ Atomic energy programme ನ ಫೇರ್‌ಮನ್ ಆಗಿ ಇವರು ಆರಿಸಲ್ಪಟ್ಟರು. ಇವರು ಈ ಕಾಲವಕಾಶದಲ್ಲಿ ಮೂರು ರಿಯೋಶರ್‌ಗಳನ್ನೂ, ತುಂಬಾದಲ್ಲಿ rocket launching station

ನ್ನೂ ಉತ್ತಮ ಸ್ಥಿತಿಗೆ ತಂದು ಸುಧಾರಿಸಿದರು. ಭಾರತವು ಅಣುಶಕ್ತಿಯ ಸಹಾಯದಿಂದ ಪ್ರಗತಿ ಯನ್ನು ಸಾಧಿಸುವುದೆಂದು ಅವರು ಆಶಿಸಿದ್ದರು ಆದರೆ ಅವರ ಅಕಾಲ ಮೃತ್ಯುವು ಅವರ ಆಶಯ ಕಾಲದಲ್ಲಿಯೇ ಕಾಣುವ ಭಾಗ್ಯವನ್ನು ಕೊಡಲಿಲ್ಲ. ಇವರ ಮೃತ್ಯುವಿನಿಂದ ಭಾರತಕ್ಕೂ ಮತ್ತು ಜಗತ್ತಿಗೂ ಅಪಾರವಾದ ನಷ್ಟವಾಗಿದೆ. ಯಾರು ಈ ನಷ್ಟವನ್ನು ತುಂಬಿಸಿಡಾಗ ಎಕ್ರಮ ಸಾರಾಭಾಯಿ ಯವರ ಕನಸು ನನಸಾದಾಗ ಹೋಮಿ ಬಾಬಾ ಮತ್ತು ಎಕ್ರಮ ಸಾರಾಭಾಯಿ ಆಶ್ಚರ್ಯ ಶಾಂತಿ.

### ವಿದ್ಯಾರ್ಥಿಯ ಹೊಣೆ

“ಬಹುಮಂದಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಬಹುಶಃ ಯಾವ ವಿಷಯದಲ್ಲೂ ಆಸಕ್ತಿ ಇಲ್ಲ. ಪಾಠವೂ ಬೇಡ, ವ್ಯವಹಾರ ಜ್ಞಾನವಂತೂ ಬೇಡವೇಬೇಡ. ಸುಮ್ಮನೆ ಕಾಲತಳ್ಳುವುದು, ಅಹಿತವಾದ ಕಾರ್ಯಗಳಲ್ಲಿ ತೊಡಗುವುದು, ಕೇವಲ ಸ್ವಾರ್ಥಕ್ಕಾಗಿ ಚಳುವಳಿ ನಡೆಸಿ ವಿಧ್ವಂಸಕ ಕೃತ್ಯಗಳನ್ನೆಸಗುವುದು. ಇವೆಲ್ಲ ಸಾಕಷ್ಟು ವಿದ್ಯಾರ್ಥಿಗಳ ಕಸಬು-ಉಪಕಸಬುಗಳಾಗಿವೆ. ಈ ಸ್ಥಿತಿ ನಿಜಕ್ಕೂ ಶೋಚನೀಯ. ಯುವಕರು ರಚನಾತ್ಮಕವಲ್ಲದ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಭಾಗವಹಿಸಬೇಕಾದರೆ ದೇಶದ ಗತಿ ಏನಾಗಬೇಕು? ಏನೇ ಕಾರಣಗಳಿದ್ದಾಗ್ಯೂ ಇಂತಹ ಹಾನಿಕಾರಕವಾದ ಮಾರ್ಗಗಳನ್ನು ನುಸರಿ ಸುವುದಾಗಲೀ ಅಥವಾ ಅದನ್ನು ಸಮರ್ಥಿಸುವುದಾಗಲೀ ಸಾಧ್ಯವಿಲ್ಲ. ಶಿಕ್ಷಕ ಶಿಷ್ಯ ಒಳ್ಳೆಯ ಶಿಕ್ಷಣ ಪದ್ಧತಿಯನ್ನು ರೂಪಿಸಿಕೊಂಡು ದೇಶದ ಸರ್ವತೋಮುಖ ಪ್ರಗತಿಗೆ ಶ್ರಮಿಸ ಬೇಕು.”

— ಡಾ|| ಎಚ್. ನರಸಿಂಹಯ್ಯ  
ಪಿನ್ನಿಪಾಲ, ನ್ಯಾಷನಲ್ ಕಾಲೇಜ್, ಬೆಂಗಳೂರು-೪



## ನಾನು ಬರೆಯದ ಕಥೆ

— ಎಂ. ರೇಣುಕಾ ಪ್ರಸಾದ

ಪಿ. ಯು. ಸಿ.

ಒಮ್ಮೆ ನಮ್ಮ ಕಾಲೇಜಿನಿಂದ ಕಾಲೇಜ್ ಮ್ಯಾಗಸೈನ್ ಅನ್ನು ಹೊರಡಿಸುವುದಾಗಿಯೂ, ಅದರಲ್ಲಿ ಪ್ರಕಟಿಸಲು ಯಾರು ಬೇಕಾದರೂ ಕಥೆಗಳನ್ನಾಗಲೀ ಲೇಖನಗಳನ್ನಾಗಲಿ ಬರದುಕೊಡಬಹುದೆಂದು ತಿಳಿಸಿದರು. ಆಗಲೇ ನನ್ನಲ್ಲಿ ಕಥೆ ಬರೆಯುವ ಉತ್ಸಾಹ ಮೂಡಿತು. ಕಥೆ ಬರೆಯುವ ರೀತಿ ಮತ್ತು ಯಾವ ವಸ್ತುವಿನ ಮೇಲೆ ಕಥೆ ಬರೆಯಬೇಕೆಂದು ಹೊಳೆಯಲಿಲ್ಲ. ಅನೇಕ ದಿನಗಳವರೆಗೆ ಯೋಚಿಸಿದೆ. ಆದರೆ ನನ್ನ ಮೊಂಡು ಬುದ್ಧಿಗೆ ಯಾವುದೂ ಹೊಳೆಯಲಿಲ್ಲ. ಒಂದು ದಿನ ರಾತ್ರಿ ಮಲಗಿದ್ದಾಗ ಏನು ಬರೆಯಬೇಕೆಂದು ಹೊಳೆಯಿತು. ಮಾರನೆಯದಿನ ಕಥೆ ಬರೆಯಬೇಕೆಂಬ ಕುತೂಹಲದಿಂದ ಎದ್ದು ನನ್ನ ಇತರ ಕೆಲಸಗಳನ್ನು ಮುಗಿಸಿಕೊಂಡು (ಸ್ನಾನ, ಪೂಜೆ) ಕಥೆ ಬರೆಯಲು ಕುಳಿತೆ. ಆಗ ಗಂಟೆ ಎಂಟಾಗಿತ್ತು. ಅಷ್ಟರಲ್ಲಿ ನನ್ನ ಹಳೆಯ ಗೆಳೆಯರು ನಮ್ಮ ಮನೆಗೆ ಬಂದರು. ಅವರನ್ನು ಮಾತನಾಡಿಸಿ ಕಳುಹಿಸಲು ಒಂದು ಗಂಟೆ ಹಿಡಿಯಿತು. ಅಷ್ಟರಲ್ಲಿ ಅಡಿಗೆ ಮನೆಯಿಂದ ನಮ್ಮ ತಾಯಿ “ತಿಂಡಿ ತಿನ್ನು ಬಾ ಆಗಲೇ ೯ ಗಂಟೆಯಾಗಿದೆ” ಎಂದರು. ತಿಂಡಿ ಮುಗಿಸಿ ಪುನಃ ಕಥೆ ಬರೆಯಲು ಕುಳಿತೆ. ಅಷ್ಟರಲ್ಲಿ ನನ್ನ ಗೆಳೆಯರು “ಕಾಲೇಜಿಗೆ ಬಾ ಹೊತ್ತಾಗಿದೆ” ಎಂದು ಕರೆದರು. ಬರೆಯುವುದನ್ನು ನಿಲ್ಲಿಸಿ, ಕಾಲೇಜಿಗೆ ಹೋದಾಗ ನೋಟೀಸ್ ಬೋರ್ಡಿನ ಮೇಲೆ ನೋಡಿದಾಗ ಕತೆಗಳನ್ನು ಕೊಡಲು ಅಂದೇ ಕಡೆಯ ದಿನವಾಗಿತ್ತು. ಇಷ್ಟನ್ನಾದರೂ ಪ್ರಕಟಿಸುತ್ತಾರೆಯೋ ಎಂದು ಕಾಯುತ್ತಿದ್ದೇನೆ.





## ಸಮುದ್ರ ತೀರದಲ್ಲಿ.....

ಶ್ರೀನಿಧಿ ಕೃಷ್ಣಮೂರ್ತಿ  
ಮೊದಲನೇ ಬಿ.ಎಸ್ಸಿ.

ರಸ್ತೆಯಲ್ಲಿ ಓಡಾಡುತ್ತಿರುವ ಜನರುಗಳ ಗಲಭೆ ಮತ್ತು ಸಂಚರಿಸುತ್ತಿರುವ ವಾಹನಗಳ ಆರ್ಭಟದಿಂದ ದಿಢೀರನೆ ಎಚ್ಚರವಾಯಿತು. ಇನ್ನೂ ಮಂಪರು ನಿದ್ದೆ, ಹಾಗೆಯೇ ಕುಡಿಗಣ್ಣಿನಿಂದ ಗಡಿಯಾರದಕಡೆ ನೋಡಿದೆ. ಆಗಲೇ ಎಳೂವರೆ. ಹಿಂದಿನ ದಿನ ಅಲ್ಲಿ ಇಲ್ಲಿ ಅಲೆದು ಬಂದದ್ದರಿಂದ ಚೆನ್ನಾಗಿ ನಿದ್ದೆ ಬಂದು ಎಚ್ಚರವಾಗಿರಲಿಲ್ಲ. ಎಳುವಾಗಲೇ ಮೈಕ್ಕೆ ನೋವು ಪ್ರಾರಂಭವಾಗಿತ್ತು. ಒಂದೆರಡುಸಾರಿ ಮೈ ಮುರಿದು ದೊಡ್ಡದಾಗಿ ಆಕಳಿಸಿ ಮಂಚದಿಂದ ಮೇಲಕ್ಕೆದ್ದೆ. ಇನ್ನೂ ಒಂದು ತಿಂಗಳು ರಜವಿದ್ದುದರಿಂದ ಕಾಲೇಜಿಗೆ ಹೋಗುವ ಗಡಿಬಡಿಯಿರಲಿಲ್ಲ, ಪರೀಕ್ಷೆ ಬೇರೆ ಮುಗಿದಿತ್ತು.

ಎದ್ದು ದೈನಂದಿಕ ಬೆಳಗಿನ ಮಾಮೂಲಿಗಳನ್ನು ಮುಗಿಸಿ, ಉಪಾಹಾರ ಮಾಡಿ, ಅಂದಿನ ದಿನ ಪತ್ರಿಕೆಯನ್ನು ತಿರುವಿಹಾಕಿದೆ. ಅಂದು ಭಾನುವಾರ ಬೇರೆ! ಅಂತಹದೇನೂ ವಿಶೇಷ ಸುದ್ದಿ ಇರಲಿಲ್ಲ. ಒಂದು ವೇಳೆ ಈ ರಾಜಕಾರಣಿಗಳ ತಕರಾರು, ಅವರ ತಿಕ್ಕಾಟಗಳಿರದಿದ್ದರೆ ಪ್ರಾಯಶಃ ಪತ್ರಿಕೆಗಳಿಗೆ ಕಳೆಯೇ ಇಲ್ಲ. ಮನರಂಜನೆ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಮತ್ತು ಕೆಲವು ಪ್ರಮುಖ ವಿಷಯಗಳನ್ನೋದಿ ಕೇವಲ ಪುಟಗಳನ್ನು ತಿರುವಿಹಾಕಿ, ಬೇಸರದಿಂದ ವಾರ್ತಾ ಪತ್ರಿಕೆಯನ್ನು ಒಂದು ಮೂಲೆಗೇ ಎಸೆದೆ. ಏಕೋ ಅಂದು ಎದ್ದಾಗ ಮೈಯಲ್ಲಿ ಸ್ವಸ್ಥವಿರಲಿಲ್ಲ. ವ್ಯಕ್ತಪಡಿಸಲಾರದಂತಹ ಮೂಕವೇದನೆ.

ಸರಿ. ಗೆಳೆಯರ ಮನೆಯತ್ತ ಕಾಲು ತಿರುಗಿಸಿದೆ. ಆದರೆ ಅಂದಿನ ನನ್ನ ಅದೃಷ್ಟವೋ ದುರಾದೃಷ್ಟವೋ ಯಾರು ಮನೆಯಲ್ಲಿ ಇರಲಿಲ್ಲ. ಅವರನ್ನು ಶೂಸುತ್ವ ಮನೆಗೆ ಬಂದು, ಮತ್ತೆ ಹೊರಗೆ ಹೊರಟೆ. ಆದರೆ ಹೋಗುವುದಾದರೂ ಎಲ್ಲಿಗೆ? ನಾನಿದ್ದ ಊರು ಮಹಾನಗರ ಬೊಂಬಾಯಿ. ಇಲ್ಲಿ ನನಗೆ ಅಪರಿಚಿತ ಸ್ಥಳವೇ ಇರಲಿಲ್ಲ. ಇದ್ದ ಜಾಗಕ್ಕೆಲ್ಲಾ ಅನೇಕಬಾರಿ ಭೇಟಿಕೊಟ್ಟಿದ್ದಾಗಿದೆ. ಆದರೂ ಪ್ರಪಂಚ ವಿಶಾಲವಾಗಿದೆ ಎಂದುಕೊಂಡು ಕಾಲು ಎತ್ತ ಒಯ್ದತೋ ಅತ್ತ ಸಾಗಿದೆ.

ಸೂರ್ಯ ಜನರ ದೇಹದಿಂದ ಬೆನ್ನರು ಸುರಿಸುತ್ತಿದ್ದ. ಎಷ್ಟಾದರೂ ಬೇಸಿಗೆ ಕಾಲ. ಇವೆಲ್ಲಾ ಸಾಮಾನ್ಯ ತಾನೇ ಜನರು ಗಡಿಬಡಿಯಿಂದ ತಮ್ಮ ತಮ್ಮ ಕಾರ್ಯ ಚಿಂತೆಯಲ್ಲಿ ಮುಳುಗಿ ಅವಸರವಸರವಾಗಿ ನಡೆಯುತ್ತಿದ್ದರು. ಕೆಲ ಹುಡುಗರು ಸಹ ಗುಂಪು ಗುಂಪಾಗಿ ತಮಾಷೆಮಾಡಿಕೊಂಡು ಹೋಗುತ್ತಿದ್ದರು.

ಆಗಲೇ ಬಹಳ ದೂರ ನಡೆದಿದ್ದರಿಂದ ನನ್ನಲ್ಲಿ ಒಳ್ಳೆಗಲೇ ಬೆವರು ಕಿತ್ತುಕೊಂಡಿತ್ತು. ಆದರೆ ತಿರುಗಿ ಮನೆಗೆ ಹೋಗಿ ಮಾಡುವುದಾದರೂ ಏನು? ಆದದ್ದು ಆಗಲಿ ಇಂದು ಎಲ್ಲಿಯಾದರೂ ಸುತ್ತಿ ಕೊಂಡೇ ಮನೆಗೇ ಹೋಗಬೇಕೆಂದು ವಿವರಿಸಿ ನಡೆಯತೊಡಗಿದೆ. ಅಷ್ಟರಲ್ಲಿಯೇ ದಾದರ್ ಚೌಕ ಸಿಕ್ಕಿದುದರಿಂದ ನಿಂತು ಎತ್ತ ಕಡೆಗೆ ಹೋಗಲಿ ಎಂದು ಯೋಚಿಸಿದೆ. ನಾನು ನಿಂತ



ಲ್ಲಿಂದ ಉತ್ತರ ದಿಕ್ಕಿಗೆ ಸಾಗಿದರೆ ಸಮುದ್ರ ತೀರವನ್ನು ಸೇರುವೆನೆಂದು ತಿಳಿದು ಅದೇ ರಸ್ತೆಯಲ್ಲಿ ಸಾಗಿದೆ. ನಮ್ಮ ಮನೆಯಿಂದ ಸುಮಾರು ನಾಲ್ಕೈದು ಮೈಲಿ ಗಳಾದರೂ ಬಂದಿದ್ದೆ. ಆದ್ದರಿಂದ ಈ ಬಿಸಿಲಿನ ತಾಪ ವನ್ನು ನಿವಾರಿಸೋಣವೆಂದು ಸಮುದ್ರದತ್ತ ಭರದಿಂದ ಕಾಲು ಹಾಕಿದೆ. ನಾನಲ್ಲಿಗೆ ಸೇರುವಾಗಲೇ ಹನ್ನೊಂ ದೂವರೆ ಆಗಿತ್ತು. ನನಗೆ ಜನಸಂದಣಿ ಅಷ್ಟಾಗಿ ಸೇರುವುದಿಲ್ಲ. ಆದರೆ ನಮ್ಮ ಭಾರತದ ಜನಸಂಖ್ಯೆ ಕೋಟ್ಯಾ ನು ಕೋಟಿ ಇರುವುದರಿಂದ ವಿಧಿ ಇಲ್ಲದೆ ಅವರುಗಳ ಮಧ್ಯದಲ್ಲಿಯೇ ನುಸುಳಿಕೊಂಡು ಹೋಗಿ, ಕೆಲವೇ ಜನರಿದ್ದ ಒಂದು ಅಂಚಿನಲ್ಲಿ ಕುಳಿತು ನನ್ನ ಕಾಲುಗಳನ್ನು ನೀರಿನಲ್ಲಿ ಇಳಿಬಿಟ್ಟೆ. ಅಲ್ಲದೆ ಇಷ್ಟು ದೂರ ನಡೆದುಕೊಂಡು ಬರುವುದರಲ್ಲಿ ಆಯಾಸವಾಗಿ ದ್ದುದರಿಂದ ಏನೋ ಒಂದು ರೀತಿಯ ಸುಖಾನುಭವ ವಾಯಿತು. ಆ ಜಲರಾಶಿಯನ್ನೇ ನೋಡುತ್ತಾ ಕುಳಿ ತರೆ ಇನ್ನು ಮನೆಗೆ ಮರಳಿ ಹೋಗಬಾರದೆಂದೇ ತೋರಿತು. ನನ್ನಂತೆ ಸಾವಿರಾರು ಜನಗಳು ಅಲ್ಲಿ ಇರು ವುದನ್ನು ನೋಡಿ. ವನರೂ, ಈ ಸುಖಾನುಭವವನ್ನು ಪಡೆಯಲು ಬಂದಿದ್ದಾರೆಂದುಕೊಂಡೆ. ಅವರ ಚಿತ್ರ ವಿಚಿತ್ರ ವೇಶ ಭೂಷಣ, ಚಿಕ್ಕ ಹಸುಳೆಯಿಂದ ಹಿಡಿದು ಕೋಲಾತಾತನವರೆವಿಗೂ ಇರುವ ಉತ್ಸಾಹ, ಎಷ್ಟಾದರೂ ವನರೆಲ್ಲರೂ ಮನುಷ್ಯರೇ ತಾನೇ ?

ಸಮುದ್ರ ತೀರದಲ್ಲಿ ನೆರೆದಿದ್ದ ಅಬಾಲ ವಯೋ ವೃದ್ಧರನ್ನು ಅಲ್ಲಿನ ಹವಾಗುಣವು ಹುಚ್ಚು ಹಿಡಿಸು ವಂತಿತ್ತು. ಮಕ್ಕಳು ನೀರಿನಲ್ಲಿ ಕುಣಿದು ಕುಪ್ಪಳಿ ಸುತ್ತಿದ್ದಾರೆ. ಅವರ ತಂದೆ ತಾಯಂದಿರೂ ಅವರಿಗೆ ಪ್ರೋತ್ಸಾಹಕೊಟ್ಟು ತಾವೇ ಸ್ವತಃ ಕುಣಿಯುತ್ತಾ ಹಾಡುಗಳನ್ನು ಹಾಡಿ ಸಂತೋಷವಾಗಿದ್ದರು. ಈ ಸಮಯದಲ್ಲೇ ಹಲವರು ಆ ಸಮುದ್ರದ ನೀರಿನಲ್ಲಿ ಈಜುವರು, ದೋಣಿಗಳಲ್ಲಿ ಸಂಚರಿಸುವವರು. ಅವ ರೆಲ್ಲರನ್ನೂ ನೋಡುತ್ತಾ ಅವರ ಉಲ್ಲಾಸತೆಯನ್ನೂ ಹಾವಭಾವಗಳನ್ನೂ ನೋಡುತ್ತಿದ್ದೆ.

ಈ ಮಧ್ಯೆಯಲ್ಲಿ ನನ್ನ ಕಣ್ಣು ಅಕಸ್ಮಾತ್ತಾಗಿ ಗಡಿಯಾರದತ್ತ ಹೊರಳಿತು. ನೋಡಿದರೆ ಆಗಲೇ

ಮೂರು ಗಂಟೆಯ ಸಮಯ. ಅವರೆಲ್ಲರೂ ಅಲ್ಲಿಯೇ ತಾವು ತಂದಿದ್ದ ತಿಂಡಿಗಳನ್ನು ಮುಗಿಸುತ್ತಿದ್ದರು. ಮತ್ತು ಸಮುದ್ರದ ಹತ್ತಿರವೇ ಮೂರುತ್ತಿದ್ದ ಎಳೆ ನೀರನ್ನು ಕುಡಿಯುತ್ತಿದ್ದರು. ನಾನೂ ಸಹ ಒಂದು ಎಳೆ ನೀರು ಮತ್ತು ಕಡಲೆ ಕಾಯಿಯನ್ನು ತಿಂದೆ. ಅಷ್ಟಾಗಿ ಏನೂ ಹಸಿವಿರಲಿಲ್ಲ. ಬೆಳಿಗ್ಗೆ ಒಂಬತ್ತು ಘಂಟೆಗೆ ಮುಗಿ ಸಿದ ಭರ್ಜರಿ ಉಪಾಹಾರ ನನ್ನನ್ನು ಹಸಿವೆಯಿಂದ ಕಾಪಾಡಿತು.

ಇಷ್ಟೆಲ್ಲಾ ಮನರಂಜನೆಗಳು ನನ್ನ ಕಣ್ಣಿನೆದುರಿ ನಲ್ಲೇ ನೆಡೆದಿದ್ದರೂಕೂಡ ನನ್ನ ಮನಸ್ಸು ಒಂದು ಸ್ಥಿಮಿತಕ್ಕೆ ಬಂದಿರಲಿಲ್ಲ, ಆ ಸಮುದ್ರದ ಅಲೆಗಳಂತೆಯೆ ನನ್ನ ಮನಸ್ಸು ಅಲ್ಲೋಲ ಕಲ್ಲೋಲ ವಾಗಿತ್ತು. ಆ ಜಲರಾಶಿ ಕಣ್ಣುಹಾಯಿದಷ್ಟು ದೂರಕ್ಕೆ ಇರು ದು ಸಂತೋಷಪಡಿಸಿತು.

ಈಮಧ್ಯೆ ಅಲ್ಲಿ ಬೇಡಲು ಬರುತ್ತಿದ್ದ ಭಿಕ್ಷುಕರು ಆದರೆ ಅಷ್ಟು ಜನಗಳನ್ನು ನಿಭಾಯಿಸುವುದು ಹೇಗೆ? ಬಡತನವೇ ಜನ್ಮವೆತ್ತಿ ಬಂದು ಅವರ ವೇಷದಲ್ಲಿ ನಿಂತಿ ದೆಯೋ ಎಂಬಂತೆ ಕಾಣುತ್ತಿದ್ದಿತು. ಅಲ್ಲಿ ನೆರೆದಿದ್ದ ಕೆಲವು ಬಲ್ಲಿದರು ಅವರನ್ನು ಬಯ್ಯು ಓಡಿಸುತ್ತಿದ್ದರು ಅದನ್ನು ನೋಡಿದಾಗ ಕರುಳು ಕಿವಿಚುಪಂತಿತ್ತು. ಹಣವಂತರಾಗ ಬೇಕಾದರೆ ಒಬ್ಬರ ಹೊಟ್ಟೆಯನ್ನು ಹೊಡೆಯಲೇ ಬೇಕಲ್ಲವೇ?(ನಿಜ) ಇದನ್ನು ಯೋಚಿಸುತ್ತಿ ದ್ದಾಗ ಡಾರ್ವಿನ್ ಜೀವನಕ್ಕಾಗಿ ಹೋರಾಟ ಎಂಬ ವಿಜ್ಞಾನದ ಪಾದ ಮರುಕಳಿಸುತ್ತಿತ್ತು. ಆದರೆ ಪ್ರಾಣಿ ಗಳಿಗೂ—ಈಮನುಷ್ಯ ಎಂಬ ಪ್ರಾಣಿಗೂ ಏನೂ ವ್ಯತ್ಯಾಸವಿಲ್ಲವೇ?

ಚಿಕ್ಕ ಹುಡುಗರಂತೂ ಯಾರ ಎಡ ತಡೆಯೂ ಇಲ್ಲದೆ ನಿಸರ್ಗದ ಮಕ್ಕಳಂತೆ ಮರಳಿನಲ್ಲಿ ಕೆಪ್ಪೆಗೂಡು ಕಟ್ಟುತ್ತಾ ಅದಕ್ಕೆ ಅಲ್ಲಿಯೇ ಚದುರಿದ್ದ ಶಂಖಗಳಿಂದ ಮತ್ತು ಕಪ್ಪೆಚಿಪ್ಪುಗಳಿಂದ ಅಲಂಕಾರ ಮಾಡಿ ಆಕಾರ್ಯ ದಲ್ಲಿಯೇ ಮಗ್ನರಾಗಿದ್ದರು. ದೊಡ್ಡವರಾದವರು ಹರಟೆ ಯಲ್ಲಿ ಮುಳುಗಿದ್ದರು, ಈ ಮಧ್ಯೆ ನನಗೆ ದಾಹ. ಎದುರಿಗೆ ಜಲರಾಶಿ ಇದ್ದರೂ ಸಿಹಿ ನೀರಿಗಾಗಿ ಹಣತೆತ್ತು



ಕುಡಿದು ಬಂದೆ. ಜನರ ಗಲಭೆ, ಅಲ್ಲಿ ಗಲಭೆಯೇ ಸಂತೋಷ ತಿಂಡಿ ವ್ಯಾಪಾರಿಗಳ ಕಿರಿಚಾಟದಿಂದ ಆ ಅಲೆಗಳು ಬಂದು ದಡಕ್ಕೆ ಅಷ್ಟಳಿಸುವುದೂ ಕೇಳಿಸುತ್ತಿರಲಿಲ್ಲ. ಚಿಕ್ಕ ಮಕ್ಕಳು ಅವರ ತಂದೆ ತಾಯಂದಿರನ್ನು ಅಲ್ಲಿನ ಬಗೆ ಬಗೆಯಾದ ತಿಂಡಿಗಳಿಗೋಸ್ಕರ ಗೋಳಾಡಿಸಿ ತೆಗೆಸಿಕೊಂಡು ಅದನ್ನು ತಮ್ಮಲ್ಲಿಯೇ ಹಂಚಿ ಕೊಳ್ಳಲಾರದೆ ಕಿತ್ತಾಟದಲ್ಲಿ ಅವು ಸಮುದ್ರ ದೇವನಿಗ ನೈವೇದ್ಯವಾಗುತ್ತಿತ್ತು. ಇದನ್ನು ನೋಡುತ್ತಿದ್ದ ಹಸಿದ ಕಣ್ಣುಳಿಷ್ಟೇ ಅಲ್ಲಿ?

ಒಂದು ಕಡೆ ಕಣ್ಣು ಹೊರಳಿಸಿದರೆ ಮಕ್ಕಳ ಉಲ್ಲಾಸ ಭರಿತ, ಆದರೆ ಮತ್ತೊಂದು ಕಡೆ ಹೊರಳಿಸಿದರೆ ಪ್ರೇಮಗಳ ಸರಸ, ಇನ್ನೊಂದು ಕಡೆ ತರುಣಿಯರನ್ನು ತಮ್ಮ ಕಣ್ಣುಗಳಿಂದಲೇ ತಿಂದು ಬಿಡು

ವಂತೆ ಚುಡಾಯಿಸುತ್ತಾ ನಡೆವ ಯುವಕರ ಮುಂದೆ ಸೂರ್ಯ ಮುಳುಗಲಾರಂಭಿಸಿದ ಜನರೂ ತಮ್ಮ ಹರಟೆ ಯನ್ನು ನಿಲ್ಲಿಸಿ ಇನ್ನೂ ಆಟವಾಡುತ್ತಿದ್ದ ಮಕ್ಕಳನ್ನು ಮನೆಗೆ ಕರೆದು ಕೊಂಡು ಹೋಗಲು ತ್ವರೆ ಪಡಿಸುತ್ತಿದ್ದರು. ನನ್ನ ಜಠರದಲ್ಲಿ ಡೊಂಬರಾಟ ನಡೆಯುತ್ತಿತ್ತು.

ಅಂದಿನ ದಿನಚರಿ ಮುಕ್ತಾಯ. ಮತ್ತೆ ನಾಳೆ ಅದೇ ಸಮುದ್ರ, ಅದೇ ಜನ, ಅದೇ ಚಲ್ಲಾಟ,.... ...ಸೂರ್ಯ ಮುಳುಗಿದ ಮೇಲೆ ಮತ್ತೆ ಮನೆಗೆ .... ಆದರೆ ಮರಳ ಮನೆ ಕಟ್ಟಿ ಕೆಡಿಸುವ ಆಟ ನಿತ್ಯ ನೂತನ.....ಅದಕ್ಕೆ ಅಲ್ಲವೆ ನಾಳೆಗೆ ನಾನು ಉಳಿದಿರುವುದು.





ಉನ್ನಾದ

ಮೊನ್ನೆ ರಾತ್ರಿ ಇದ್ದಕ್ಕಿದ್ದಂತೆ  
ಪಂಚಕನೈಯರು ಬೆತ್ತಲೆಯಾದದ್ದು  
ಕಂಡೆ

ಹಾಸಿಗೆಯಲ್ಲಿ ಅತ್ತತ್ತ ಹೊರಳಿ  
ಯಾಕೋ ..... ಒಂದು ಥರವಾಗಿ

ಮುಸುಕೆಳದು ಕೊಂಡಾಗ  
ಷಟಾರನೆ ಕೆನ್ನೆ ಗೊಡೆಂತಾಯ್ತು ಭೀತಿ  
ಬತ್ತಲೆಯಲ್ಲಿ.

ಆಮೇಲೆ ಕಾಲ್ಪೀಟಿ ಅಂಗಾತಾಗಿ

‘ಉಷ್ಣ’, ಬಿದ್ದುಕೊಂಡೆ

ಕಣ್ಣು ರೆಪ್ಪೆಗೆ ಅಂಟಿಕೊಂಡು

ಹೆಲೆನ್, ಜ್ಯೋತಿಲಕ್ಷ್ಮಿ, ಪದ್ಮಾಖನ್ನಾ, ಅವಳು, ಅಮ್ಮ

ಕುಣಿದು

ಕುಣಿಸಿದ

ಮಜಾ ಅನುಭವ

ಎಲ್ಲೆಲ್ಲೂ ಬೆತ್ತಲೆ ಬಲೆ

ದೂರದಲ್ಲೊ ಗೆಜ್ಜೆ ಸದ್ದು

ಮೈ ಕೊಡವಿ ಮೇಲೆದ್ದಾಗ

‘ದುಬಟಿ’ ಬದಲಾಯಿಸು ಎಂದರವರಿ ವರು

— ವಿ. ಎಂ. ವೆಂಕಟಸ್ವಾಮಿ  
ಎರಡನೆಯ ಬಿ. ಕಾಂ.,



## ಜಿನೀವ ಒಪ್ಪಂದಗಳು.

(81, 121, 1)

ಅಂತರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಥೆಗಳು ಆಧುನಿಕ ರಾಜಕೀಯ ಮತ್ತು ಜೀವನದಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರಗಳನ್ನು ವಹಿಸುತ್ತವೆ. ಈ ಅಂತರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಥೆಯ ಬೆಳವಣಿಗೆ ಎರಡು ಪ್ರಮುಖ ರಾಜಕೀಯ ಸಮ್ಮೇಳನಗಳವರು ಕಾರಣ. ಅವು ೧೮೯೯ ಮತ್ತು ೧೯೦೭ ರಲ್ಲಿ ಹೆಸ್‌ನಲ್ಲಿ ನಡೆದವು. ಅವುಗಳ ಮುಖ್ಯಧೇಯ ವೆಂದರೆ ಅಂತರಾಷ್ಟ್ರೀಯ ಸಮಸ್ಯೆಗಳು ಉದ್ಭವವಿಷಯದ ಶಾಂತಿಯನ್ನು ಸ್ಥಾಪಿಸುವುದರ ಜೊತೆಗೆ ಸಮರವಿನ್ಯಾಸವನ್ನು ತಪ್ಪಿಸುವುದು. ಮೊದಲನೆಯದನ್ನು ೧೮೦೦ ರರಲ್ಲೂ ಮತ್ತು ಎರಡನೆಯದನ್ನು ೧೯೦೭ ರಲ್ಲಿ ಜಿನೀವದಲ್ಲಿ ಸಹಿಹಾಕಲಾಯಿತು, ಈ ಸಮ್ಮೇಳನಗಳಲ್ಲಿ ಸಮರದ ಗಾಯಾಳು ಮತ್ತು ರೋಗಿಗಳನ್ನು ಚೆನ್ನಾಗಿ ನೋಡಿಕೊಳ್ಳುವುದರ ಜೊತೆಗೆ ಸಮರಖೈದಿಗಳನ್ನು ಮಾನವೀಯ ದೃಷ್ಟಿಯಿಂದ ನೋಡಿಕೊಳ್ಳ ಬೇಕೆಂಬುದು ಈ ಒಪ್ಪಂದಗಳು. ೧೯೨೯ ಮತ್ತು ೧೯೪೯ ರಲ್ಲಿ ಮತ್ತಷ್ಟು ವಿಶಾಲದೃಷ್ಟಿಯಿಂದ ಚರ್ಚಿತವಾಯಿತು. ೧೯೪೯ ರ ಜಿನೀವ ಒಪ್ಪಂದಗಳು ಸಮರಖೈದಿಗಳನ್ನು ನೋಡಿಕೊಳ್ಳುವ ಬಗ್ಗೆ ಹೆಚ್ಚಿನ ವಿವರಣೆಗಳನ್ನು ನೀಡುವುದು.

ಈ ಜಿನೀವ ಒಪ್ಪಂದಗಳು ಎಲ್ಲಿಯವರೆಗೆ ಸಮರ ಮನೋಭಾವ ಮಾನವನಲ್ಲಿ ಉಳಿಯುವುದೋ ಅಲ್ಲಿಯವರೆಗೆ ಇರುತ್ತದೆ. ಆಸಮರ ದೊಡ್ಡ ದಿರಬಹುದು ಅಥವಾ ಚಿಕ್ಕದಿರಬಹುದು ಸಮರ ಪ್ರಾರಂಭವಾದ ಮೇಲೆ ಆದ ರೋಗಿಗೆ ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಅಥವಾ ಪರೋಕ್ಷವಾಗಿ ಭಾಗವಹಿಸಿದವರಿಗಲ್ಲಾ ಮಾನವೀಯ ದೃಷ್ಟಿಯಿಂದ ನಡೆದುಕೊಳ್ಳಬೇಕು. ಈ ಜಿನೀವ ಒಪ್ಪಂದಗಳು ಸಮರ ಖೈದಿಗಳ ಮಾನವೀಯ ಹಕ್ಕುಗಳನ್ನು ಹಿಡಿದು ನೋವಿನ ನರಳು ವಿಕಿಯಿಂದ ಪಾರು ಮಾಡುತ್ತವೆ.

ನಾಲ್ಕು ಒಪ್ಪಂದಗಳಿಗೂ ಸಮಾಕನಾದ ನಿಯಮಾನವಳಿ.

ಯುದ್ಧ ಆರಂಭವಾದ ಬಳಿಕ ಎಲ್ಲಾ ಸಂದರ್ಭಗಳಲ್ಲೂ ಈ ಒಪ್ಪಂದಗಳು ಎಲ್ಲಾ ಸಂದರ್ಭದಲ್ಲೂ ಅನ್ವಯವಾಗುತ್ತವೆ. (2)

ಅಂತರ್ಯುದ್ಧ ಇಲ್ಲವೆ ಅಂತರಿಕ ಹೋರಾಟ ನಡೆದಲ್ಲಿ ಒಪ್ಪಂದದ ಮೂಲಸೂತ್ರಗಳನ್ನಾದರೂ ಪಾಲಿಸಲೇಬೇಕು. (3)

ಈ ಕೆಲಸಗಳನ್ನು ಎಲ್ಲಾ ಸಮಯದಲ್ಲೂ ಎಲ್ಲಾ ಸ್ಥಳಗಳಲ್ಲೂ ನಿರ್ಬಂಧಿಸಲಾಗಿದೆ: ಒತ್ತೆಯಾಳು (ಹಾಸ್ಟೇಜೆ) ಗಳನ್ನು ಕೊಂಡೊಯ್ಯುವುದು; ಕ್ರಮಬದ್ಧ ವಿಚಾರಣೆಯಿಲ್ಲದೆ ದಂಡಿಸುವುದು; ಚಿತ್ರಹಿಂಸೆ ಮತ್ತು ಎಲ್ಲಾ ತರದ ಕ್ರೂರ ಹಾಗೂ ಅಪಮಾನಕರ ವರ್ತನೆ (I-IV, 3; I, II, 12; I, II, 13; IV, 32, 33)

ಒಪ್ಪಂದಗಳ ಪ್ರಕಾರ ರಕ್ಷಿಸಲ್ಪಟ್ಟ ವ್ಯಕ್ತಿಗಳ ಮೇಲೆ ಪ್ರತೀಕಾರ ಮಾಡುವುದನ್ನು ನಿರ್ಬಂಧಿಸಲಾಗಿದೆ. (I, 46, II, 47, III, 13, IV, 34)

ಒಪ್ಪಂದಗಳಲ್ಲಿ ನೀಡಲಾಗಿರುವ ರಕ್ಷಣೆಯನ್ನು ಯಾವನೊಬ್ಬನೂ ನಿರಾಕರಿಸಲಾಗದು ಹಾಗೂ ಅದನ್ನು ನಿರಾಕರಿಸುವಂತೆ ಯಾವನನ್ನೂ ಒತ್ತಾಯ ಮಾಡಲಾಗದು. (I-III, 7, IV, 8).

ರಕ್ಷಿತವ್ಯಕ್ತಿಗಳು ಈ ಕೆಳಗಿನವುಗಳ ಆಶ್ರಯ ಪಡೆಯಲು ಸಾಧ್ಯವಾಗಬೇಕು: ಅವರ ಹಿತಾಸಕ್ತಿಗಳನ್ನು



ರಕ್ಷಿಸುವ ಹೊಣೆ ಹೊತ್ತಿರುವ ತಟಸ್ಥ ಸರ್ಕಾರ; ರೆಡ್ ಕ್ರಾಸ್ ಸಂಸ್ಥೆಯ ಅಂತರಾಷ್ಟ್ರೀಯ ಸಮಿತಿ; ಅಥವಾ ಯಾವುದೇ ಇತರ ಮನ್ನಿತ ಸಮಾಜಸೇವಾ ಸಂಸ್ಥೆ. (I-III,8,9,10;IV,9,10,11,).

I ಯುದ್ಧರಂಗದಲ್ಲಿ ಗಾಯಗೊಂಡ ಹಾಗೂ ಅಸ್ಪೃಶ್ಯರಾದ ಸೈನಿಕರ ಪರಿಸ್ಥಿತಿಯನ್ನು ಸುಧಾರಿಸುವ ಬಗ್ಗೆ ಗರ್ವನೇ ಆಗಷ್ಟೆ ೧೨ರಲ್ಲಿ ಮಾಡಿದ ಜನೀವಾ ಒಪ್ಪಂದ.

II ನೌಕಾ ಯುದ್ಧದಲ್ಲಿ ಗಾಯಗೊಂಡ, ಅಸ್ಪೃಶ್ಯರಾದ ಹಾಗೂ ನೌಕಾಘಾತಕ್ಕೊಳಗಾದ ಸೈನಿಕರ ಪರಿಸ್ಥಿತಿಯನ್ನು ಸುಧಾರಿಸುವ ಬಗ್ಗೆ ಗರ್ವನೇ ಆಗಷ್ಟೆ ೧೨ರಲ್ಲಿ ಮಾಡಿದ ಜನೀವಾ ಒಪ್ಪಂದ.

ಗಾಯಗೊಂಡ ಹಾಗೂ ಅಸ್ಪೃಶ್ಯರಾದ ಸೈನಿಕರನ್ನು ಎಲ್ಲಾ ಸಂದರ್ಭಗಳಲ್ಲೂ ಗೌರವಿಸಬೇಕು ಮತ್ತು ರಕ್ಷಿಸಬೇಕು. ಅಂತಹ ವ್ಯಕ್ತಿಗಳ ಪ್ರಾಣಹರಣಕ್ಕೆ ಎಂದೂ ಪ್ರಯತ್ನಿಸಬಾರದು. ಅವರ ಮೇಲೆ ಬಲತ್ಕಾರ ಮಾಡಕೂಡದು. ಅವರಿಗೆ ಸಹಾಯ ಹಾಗೂ ಆರೈಕೆ ನೀಡಬೇಕು. (I,12,15)

ನೌಕಾಘಾತಕ್ಕೆ ಒಳಗಾದವರನ್ನೂ ಅದೇ ರೀತಿ ನೋಡಿಕೊಳ್ಳಬೇಕು. (II,12,18).

ಬಂಧನದಲ್ಲಿರುವ ಎದುರು ಪಕ್ಷದ ಗಾಯಾಳುಗಳನ್ನು, ಅಸ್ಪೃಶ್ಯರನ್ನು ಮತ್ತು ನೌಕಾಘಾತಕ್ಕೊಳಗಾದವರನ್ನು ತಮ್ಮ ಕಡೆಯ ಸೈನಿಕರನ್ನು ನೋಡಿಕೊಳ್ಳುವಂತೆಯೇ ನೋಡಿಕೊಳ್ಳಬೇಕು. (I,12,14,II,12,16).

ಮೃತ ಸೈನಿಕರ ದೇಹಗಳನ್ನು ಸಂಗ್ರಹಿಸಬೇಕು

ರೋಮನ ಅಂಕಗಳು ಒಪ್ಪಂದದ ಸಂಖ್ಯೆಯನ್ನೂ ಅರಬ್ಬಿ ಅಂಕಗಳು ಪರಿಚ್ಛೇದಗಳ ಸಂಖ್ಯೆಯನ್ನೂ ಸೂಚಿಸುತ್ತವೆ.

ಮತ್ತು ಅವುಗಳನ್ನು ದರೋಡೆಯಿಂದ ರಕ್ಷಿಸಬೇಕು. (I,15,II,18).

ಮೃತರನ್ನು ದಫನ ಮಾಡುವ ಮೊದಲು ಅವುಗಳ ಗುರುತು ಮಾಡಿಕೊಳ್ಳಬೇಕಲ್ಲದೆ (I,16,17,II,19,20). ಸಾಧ್ಯವಾದಲ್ಲಿ ವೈದ್ಯಕೀಯ ಪರೀಕ್ಷೆಯ ಮೂಲಕ ಮರಣ ವಾಗಿರುವುದನ್ನು ಖಚಿತ ಪಡಿಸಿಕೊಳ್ಳಬೇಕು.

ಗಾಯಾಳುಗಳ ಹಾಗೂ ಅಸ್ಪೃಶ್ಯರ ಆರೈಕೆಗಾಗಿ ಇರುವ ಈ ಕೆಳಗಿನ ಪ್ರತಿಯೊಂದನ್ನೂ ಅವರ ಹಿತದೃಷ್ಟಿಯಿಂದ ಗೌರವಿಸಬೇಕು ಮತ್ತು ರಕ್ಷಿಸಬೇಕು: ಸಿಬ್ಬಂದಿ, ಸೊತ್ತುಗಳು, ವಾಹನಗಳು, ಸೈನ್ಯದ ವೈದ್ಯಕೀಯ ಸೇವೆಗಳು ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ರೆಡ್ ಕ್ರಾಸ್ ಹಾಗೂ ಇತರ ಪರಿಹಾರ ಸಂಸ್ಥೆಗಳಿಗೆ ಸೇರಿದ ವೈದ್ಯಕೀಯ ಪೂರೈಕೆಗಳು-ಇವುಗಳನ್ನು ಬಿಳಿ ಹಿನ್ನೆಲೆಯ ಮೇಲೆ ರೆಡ್ ಕ್ರಾಸ್ ಚಿಹ್ನೆಯ ಮೂಲಕ ಸೂಚಿಸಬೇಕು.

ವೈದ್ಯಕೀಯ ಹಾಗೂ ಧಾರ್ಮಿಕ ಸಿಬ್ಬಂದಿಯು ಈ ಕೆಳಗಿನವರನ್ನೂ ಒಳಗೊಂಡಿದೆ:

(ಅ) ಗಾಯಾಳುಗಳ ಹಾಗೂ ಅಸ್ಪೃಶ್ಯರ ಆರೈಕೆ ಹಾಗೂ ಸಂಚಾರಕಾರ್ಯಕ್ಕೆ ಮಾತ್ರವಲ್ಲದೆ ರೋಗ ಪ್ರತಿಬಂಧಕ ಕೆಲಸಗಳಿಗೆ ಹೊಣೆಗಾರರಾಗಿರುವವರು (ಡಾಕ್ಟರುಗಳು, ಆಡರ್ಲಿಗಳು, ದಾದಿಯರು ಮತ್ತು ಸ್ತ್ರೀಚರವಾಹಕರು); (ಆ) ವೈದ್ಯಕೀಯ ಘಟಕಗಳಲ್ಲಿರುವ ಕಾರ್ಯನಿರ್ವಾಹಕ ಸಿಬ್ಬಂದಿ; (ಇ) ಧರ್ಮಗುರುಗಳು. (I,24,27;II,36,37).

ಇಂತಹ ವ್ಯಕ್ತಿಗಳು ತೋಳಲ್ಲಿ ರೆಡ್ ಕ್ರಾಸ್ ಪಟ್ಟಿಯನ್ನು ಹಚ್ಚಿಕೊಳ್ಳಬೇಕು ಹಾಗೂ ಪರಿಚಯಪತ್ರವನ್ನು ಇಟ್ಟುಕೊಂಡಿರಬೇಕು. ತಮ್ಮ ಸ್ವಂತ ರಕ್ಷಣೆಗೆ ಹಾಗೂ ಗಾಯಾಳುಗಳ ರಕ್ಷಣೆಗೆ ಅವರು ಆಯುಧಗಳನ್ನು ಹಿಡಿದುಕೊಳ್ಳಬಹುದು. (I,22;II,35).

ವೈದ್ಯಕೀಯ ಮತ್ತು ಧಾರ್ಮಿಕ ಸಿಬ್ಬಂದಿಯವರು ವೈರಿಗಳ ಕೈಗೆ ಸಿಕ್ಕಿಬಿದ್ದಲ್ಲಿ ಅವರು ತಮ್ಮ ಕೆಲಸಗಳನ್ನು



ಮುಂದುವರಿಸಿಕೊಂಡು ಹೋಗಲು ಅವಕಾಶ ನೀಡಬೇಕು (I'19). ಕೈದಿಗಳ ಆರೈಕೆಗೆ ಅಗತ್ಯವಿಲ್ಲದ ಸಿಬ್ಬಂದಿ ಯನ್ನು ಅವರ ಸ್ವದೇಶಕ್ಕೆ ಕಳುಹಿಸಿಕೊಡಬೇಕು. ನಿಲ್ಲಿಸಿಕೊಂಡವರನ್ನು ಯುದ್ಧ ಕೈದಿಗಳೆಂದು ಕಾಣಲಾಗದು. ಅವರಿಗೆ ಕೆಲಸಮಾಡಲು ಎಲ್ಲಾ ಸೌಕರ್ಯಗಳನ್ನು ಒದಗಿಸಿಕೊಡಬೇಕು (I,28).

ಗಾಯಾಳುಗಳಿಗೆ ಹಾಗೂ ಅಸ್ಪೃಶ್ಯರಿಗೆ ಆರೈಕೆ ಮಾಡಲು ಯಾವ ನಾಗರಿಕರನ್ನೂ ಪ್ರತಿಭಂದಿಸಕೂಡದು. ಮಾತ್ರವಲ್ಲ ಆರೈಕೆ ಮಾಡಿದುದಕ್ಕೆ ಅವರಿಗೆ ಶಿಕ್ಷೆ ನೀಡ ಕೂಡದು ಅದರ ಬದಲಿಗೆ ಅವರಿಗೆ ಅಂತಹ ಕಾರ್ಯಮಾಡಲು ಪ್ರೋತ್ಸಾಹ ನೀಡಬೇಕು. (I,18).

ವೈದ್ಯಕೀಯ ಘಟಕಗಳಲ್ಲಿ ಈ ಕೆಳಗಿನವುಗಳು ಸೇರಿವೆ: ಆಸ್ಪತ್ರೆ, ಸಂಗ್ರಹಾಲಯ ಇತ್ಯಾದಿಗಳ ಕಟ್ಟಡಗಳು, ಅಥವಾ ಸಂಚಾರಿಘಟಕಗಳು (ಅಂಬುಲೆನ್ಸಗಳು ಕ್ಷೇತ್ರಾಸ್ಪತ್ರೆಗಳು, ಡೇರೆಗಳು ಬಯಲಿನಲ್ಲಿ ಸ್ಥಾಪಿಸಿದ ಚಿಕಿತ್ಸಾ ಕೇಂದ್ರಗಳು ಇತ್ಯಾದಿ) - ಇವು ಗಾಯಾಳುಗಳ ಹಾಗೂ ಅಸ್ಪೃಶ್ಯರ ಸಂಗ್ರಹ ಮತ್ತು ಶುಶ್ರೂಷೆಯಲ್ಲಿ ನಿರತರಾಗಿರಬೇಕು. (I,19).

ಇಂತಹ ಕಡೆಗಳಲ್ಲಿ ಒಂದೊಮ್ಮೆಗೆ ಗಾಯಾಳುಗಳು ಅಥವಾ ಅಸ್ಪೃಶ್ಯರು ಇಲ್ಲದಿದ್ದರೂ ಕೂಡ ಅವುಗಳಮೇಲೆ ಧಾಳಿ ನಡೆಸಲಾಗದು. ಅವರ ಕೆಲಸದಲ್ಲಿ ಅಡ್ಡಿ ಮಾಡ ಕೂಡದು. (I,19)

ಇದು ವೈದ್ಯಕೀಯ ವಾಹನಗಳಿಗೂ (ಅಂಬುಲೆನ್ಸಗಳು, ಲಾರಿ ಮತ್ತು ಟ್ರಕ್ಗಳು, ಚಿಕಿತ್ಸಾನೌಕೆಗಳು, ಲೈಫ್‌ಬೋಟುಗಳು, ವೈದ್ಯಕೀಯ ವಿಮಾನಗಳು ಇತ್ಯಾದಿ) ಅನ್ವಯಿಸುತ್ತದೆ.

ವೈದ್ಯಕೀಯ ಸಲಕರಣೆಗಳನ್ನು (ಸ್ಪ್ರೆಚರಗಳು, ವೈದ್ಯಕೀಯ ಹಾಗೂ ಶಸ್ತ್ರಚಿಕಿತ್ಸಾ ಸಲಕರಣೆಗಳು, ಔಷಧಿಗಳು, ಡ್ರೆಸಿಂಗ್ ಸಾಮಗ್ರಿಗಳು ಇತ್ಯಾದಿ) ಎಂದೂ ನಾಶ ಮಾಡಲಾಗದು. ಇವುಗಳನ್ನು ವೈದ್ಯಕೀಯ ಸಿಬ್ಬಂದಿಗೆ ಅವರು ಎಲ್ಲೆ ಇದ್ದರೂ ಕೊಡಬೇಕು. (I,33 34, II,28,38).

ರಕ್ಷಣೆಗೆ ಅರ್ಹವಾಗಿರುವ ಕಟ್ಟಡಗಳು, ಸಿಬ್ಬಂದಿ ಹಾಗೂ ಸೊತ್ತುಗಳ ಮೇಲೆ (ಇವು ಗಾಯಾಳುಗಳ ಹಾಗೂ ಅಸ್ಪೃಶ್ಯರ ನೆರವಿಗಾಗಿರಬೇಕು) ಬಿಳಿ ಹಿನ್ನೆಲೆಯ ಮೇಲೆ ರೆಡ್‌ಕ್ರಾಸ್ ಚಿಹ್ನೆ ಕಾಣಿಸಬೇಕು. ಬೇರೆಯಾವುದೇ ಉದ್ದೇಶಕ್ಕೆ ಈ ಚಿಹ್ನೆಯನ್ನು ಉಪಯೋಗಿಸಕೂಡದು. ಮತ್ತು ಈ ನಿಯಮವನ್ನು ಕಟ್ಟುನಿಟ್ಟಾಗಿ ಪಾಲಿಸಬೇಕು. (I,38-44; II,41-43)

III. ಯುದ್ಧ ಕೈದಿಗಳನ್ನು ನೋಡಿಕೊಳ್ಳುವುದಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಜನೀವಾಒಪ್ಪಂದ, ೧೯೪೯ನೇ ಆಗಸ್ಟ್ ೧೨

### ಸ್ಥಾನಮಾನ

ವೈರಿಯ ಕೈಗೆ ಸಿಕ್ಕುವ ಸೈನ್ಯದಳದವರು ಹಾಗೂ ಸಂಯೋಜಿತ ಸಿಬ್ಬಂದಿಯವರು ಯುದ್ಧ ಕೈದಿಗಳಾಗು ತ್ತಾರೆ(4). ಅಂತವರು ವೈರಿ ರಾಷ್ಟ್ರದ ಅಧಿಕಾರಕ್ಕೊಳ ಪಡುತ್ತಾರೆ. ಆದರೆ ಅವರನ್ನು ಕೈದು ಮಾಡಿದ ವ್ಯಕ್ತಿಗಳ ಅಥವಾ ಸೈನ್ಯದಳಗಳ ಅಧಿಕಾರಕ್ಕೆ ಅವರು ಒಳಪಡುವುದಿಲ್ಲ. (12).

ಎಲ್ಲಾ ಸಂದರ್ಭಗಳಲ್ಲಿಯೂ ಯುದ್ಧ ಕೈದಿಗಳು ಮಾನವೀಯ ವರ್ತನೆಯೊಳಪಡಲು ಹಾಗೂ ತಮ್ಮದೇಹ ಹಾಗೂ ಆತ್ಮಗೌರವಗಳ ಬಗ್ಗೆ ಗೌರವ ಪಡೆಯಲು ಅರ್ಹರಾಗಿರುತ್ತಾರೆ. (13,14).

ಎಲ್ಲಾ ಯುದ್ಧ ಕೈದಿಗಳನ್ನೂ ಒಂದೇ ರೀತಿಯಲ್ಲಿ ನೋಡಿಕೊಳ್ಳಲಾಗದು. ಆರೋಗ್ಯ ಪರಿಸ್ಥಿತಿ, ಲಿಂಗ, ವಯಸ್ಸು, ಸೈನಿಕ ಪದವಿ ಹಾಗೂ ವೃತ್ತಿಪರ ಅರ್ಹತೆಗಳ ಮೇಲೆ ಅವರನ್ನು ವಿಶಿಷ್ಟವಾಗಿ ನೋಡಿಕೊಳ್ಳಬೇಕು (16)

\*ವೈದ್ಯಪ್ರಾಚ್ಯ ಹಾಗೂ ದೂರ ಪ್ರಾಚ್ಯದಲ್ಲಿರುವ ಕೆಲವು ದೇಶಗಳು ರೆಡ್‌ಕ್ರಾಸಿನ ಬದಲಿಗೆ ಕೆಂಪು ಅರ್ಧ ಚಂದ್ರಾಕೃತಿಯ ಚಿಹ್ನೆಯನ್ನು ಉಪಯೋಗಿಸುತ್ತಿವೆ. ಇರನ್ (ಪರ್ಷಿಯಾ) ದೇಶದಲ್ಲಿ ಕೆಂಪು ಸಿಂಹ ಮತ್ತು ಸೂರ್ಯನ ಚಿಹ್ನೆಯನ್ನು ಉಪಯೋಗಿಸಲಾಗುತ್ತಿದೆ.

ಸಂಯೋಜಿತ ಸಿಬ್ಬಂದಿಯಲ್ಲಿ ಈ ಕೆಳಗಿನವರು



ಸೇರಿದ್ದಾರೆ. ಮಿರಾಪಿಯಾ ಮತ್ತು ಸ್ವಯಂಸೇವಕ ದಳಗಳ ಸದಸ್ಯರು, (ಸೈನ್ಯದ ಹೊರತಾಗಿ ವ್ಯವಸ್ಥಿತ ಹೋರಾಟಗಾರರ ಸಹಿತ), ಹೋರಾಡುವ ಪಕ್ಷಕ್ಕೆ ಸೇರಿದವರಾಗಿದ್ದಾರೆ (1) ಅವರಿಗೊಬ್ಬ ಹೋಣೆಗಾರ ನಾಯಕನಿದ್ದರೆ, (2) ಅವರನ್ನು ದೂರದಲ್ಲೇ ಗುರುತಿ ಲಾಗುವ ಚಿಹ್ನೆ ಉಳ್ಳವರಾಗಿದ್ದರೆ, (3) ಅವರು ಆಯುಧಗಳನ್ನು ಬಹಿರಂಗವಾಗಿ ಇಟ್ಟುಕೊಳ್ಳುವವ ರಾಗಿದ್ದರೆ, ಮತ್ತು (4) ಅವರು ಯುದ್ಧದ ನೀತಿ ನಿಯಮಗಳನ್ನು ಪಾಲಿಸುವವರಾಗಿದ್ದರೆ, ಅಂತಹವರು

ಯುದ್ಧ ಕೈದಿಗಳನ್ನು ಪ್ರಶ್ನಿಸಿದಾಗ ಅವರ ಹೆಸರು, ಮೂಲ ಹೆಸರು, ವಯಸ್ಸು, ಪದವಿ ಮತ್ತು ಸೈನಿಕ ಸಂಖ್ಯೆಯನ್ನು ಕೊಡಬೇಕು. ಇತರ ಸಮಾ ಚಾರವನ್ನು ಕೊಡುವಂತೆ ಅವರನ್ನು ಒತ್ತಾಯ ಮಾಡ ಲಾಗದು. (17)

ತಮ್ಮ ವೈಯಕ್ತಿಕ ಉಪಯೋಗದ ಸಾಮಾನು ಗಳನ್ನು ಅವರು ಇಟ್ಟುಕೊಳ್ಳಲು ಅವಕಾಶ ಕೊಡ ಬೇಕು. ಅವರ ಸೈನ್ಯ ಸಲಕರಣೆಗಳನ್ನು ವೈಯಕ್ತಿಕ ವಶ ಪಡಿಸಿಕೊಳ್ಳಬಹುದು. ಆದರೆ ಬಟ್ಟೆಬರೆ ಹಾಗೂ ಆಹಾ ರದ ಪಾತ್ರೆಗಳನ್ನು ವಶಪಡಿಸಿಕೊಳ್ಳಲಾಗದು. ಹಣ ಹಾಗೂ ಬೆಲೆ ಬಾಳುವ ವಸ್ತುಗಳನ್ನು ರಶೀದಿ ಕೊಡದೆ ಪಡೆದುಕೊಳ್ಳಲಾಗದು. ಇಂತಹ ವಸ್ತುಗಳನ್ನು ಬಿಡು ಗಡೆಯಾಗುವಾಗ ಅವರಿಗೆ ಹಿಂದೆ ಕೊಡಬೇಕು. (18)

ಯುದ್ಧ ಕೈದಿಗಳು ಅವರನ್ನು ಕೈದು ಮಾಡಿದ ರಾಷ್ಟ್ರದ ಶಿಸ್ತು ಹಾಗೂ ಸೈನಿಕ ನಿಯಮಗಳಿಗೆ ಒಳ ಪಡುತ್ತಾರೆ. (39, 82-88) ಭದ್ರತೆಯ ದೃಷ್ಟಿಯಿಂದ ಅವರ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ನಿಯಂತ್ರಣದಲ್ಲಿ ಇಡಬಹುದು. ಆದರೆ ಕಾನೂನು ಭಂಗವಾಗದೆ ಅವರನ್ನು ಜೈಲಿನಲ್ಲಿದ್ದ ಲಾಗದು. (21). ತೀರ್ಪುಕೊಡುವ ಮುನ್ನ ತಮ್ಮ ವಾದವನ್ನು ಮುಂದಿಡುವ ಅವಕಾಶವನ್ನು ಅವರಿಗೆ ಕೊಡಬೇಕು. (96, 99, 105, 106)

### ಕೈದಿನ ಶರ್ತಗಳು

ಕೈದು ಮಾಡಿದ ರಾಷ್ಟ್ರವು ಯುದ್ಧಕೈದಿಗಳಿಗೆ

ಉಚಿತವಾಗಿ ಆಹಾರ ಮತ್ತು ಬಟ್ಟೆಬರೆಯನ್ನೂ, ತಮ್ಮ ಸೈನಿಕರಿಗೆ ಕಡಿಮೆಯಲ್ಲದಂತಹ ವಸತಿ ಸೌಕರ್ಯವನ್ನು, ಅವರ ಆರೋಗ್ಯಕ್ಕೆ ಸರಿಯಾದ ವೈದ್ಯಕೀಯ ಸೌಕರ್ಯ ಗಳನ್ನೂ ಒದಗಿಸಬೇಕು, (15, 25, 26, 27, 30)

ಸೈನ್ಯಾಧಿಕಾರಿಗಳ ಹೊರತು ಇತರ ಯುದ್ಧಕೈದಿ ಗಳೆಲ್ಲರೂ ಕೆಲಸ ಮಾಡಬೇಕಾಗುವುದು. ಅವರಿಗೆ ಸಂಬಳ ಕೊಡಬೇಕು. ಅವರ ಕೆಲಸದ ಶರ್ತಗಳು ಕೈದು ಮಾಡಿದ ದೇಶದ ರಾಷ್ಟ್ರೀಯರಿಗಿರುವ ಶರ್ತಗಳಂತೆ ಯೇ ಇರಬೇಕು. ಸೈನಿಕ ಕಾರ್ಯವನ್ನು ಮಾಡಲು ಅವರನ್ನು ಒತ್ತಾಯಿಸಲಾಗದು. ಅಪಾಯಕಾರಿ, ಅನಾ ರೋಗ್ಯಕರ ಹಾಗೂ ಮಾನಹಾನಿಕರ ಕೆಲಸಗಳನ್ನು ಅವ ರಿಂದ ಮಾಡಿಸಲಾಗದು. (49 54).

ಕೈದು ಮಾಡಲ್ಪಟ್ಟಾಗ ಅವರು ತಮ್ಮ ಸಮಾಪದ ಸಂಬಂಧಿಕರಿಗೂ ಯುದ್ಧ ಕೈದಿಗಳ ಕೇಂದ್ರಸಂಸ್ಥೆಗೂ (ರೆಡ್‌ಕ್ರಾಸಿನ ಅಂತರರಾಷ್ಟ್ರೀಯ ಸಮಿತಿ) ತಿಳಿಸಲು ಅವ ರಿಗೆ ಅವಕಾಶ ಕೊಡಬೇಕು. ಆ ಬಳಿಕ ಅವರು ಆಗಾಗ ತಮ್ಮ ಸಂಬಂಧಿಕರೊಡನೆ ಪತ್ರ ವ್ಯವಹಾರ ನಡೆಸಲು ಪರಿಹಾರ ಪಡೆಯಲು ಹಾಗೂ ತಮ್ಮ ಧರ್ಮದ ಗುರು ಗಳ ಸೇವೆ ಪಡೆಯಲು ಅವಕಾಶ ಕೊಡಬೇಕು. (33, 70, 71, 72).

ತಮ್ಮ ಪರವಾಗಿ ಕೈದು ಮಾಡಿದ ರಾಷ್ಟ್ರ ದೊಂದಿಗೆ ಮತ್ತು ತಮಗೆ ಸಹಾಯ ಮಾಡುವ ಕಲ್ಯಾಣಕಾರಿ ಸಂಸ್ಥೆಗಳೊಂದಿಗೆ ವ್ಯವಹರಿಸಲು ತಮ್ಮ ಪ್ರತಿನಿಧಿಯನ್ನು ಆಯ್ಕೆ ಮಾಡುವ ಅಧಿಕಾರ ಯುದ್ಧ ಕೈದಿಗಳಿಗೆ ಇದೆ. (79).

ತಮ್ಮ ರಕ್ಷಣೆಯ ಹೋಣೆ ಹೊತ್ತಿರುವ ತಟಸ್ಥ ರಾಷ್ಟ್ರಕ್ಕೆ ದೂರು ಕೊಡುವ ಹಾಗೂ ಬೇಡಿಕೆಗಳನ್ನು ಸಲ್ಲಿಸುವ ಅಧಿಕಾರವು ಯುದ್ಧಕೈದಿಗಳಿಗೆ. ಅವರನ್ನು ಶಿಬಿರಗಳಲ್ಲಿ ಭೇಟಿಮಾಡುವ ಹಾಗೂ ನೇರವಾಗಿ ಇಲ್ಲಿವೆ ಪ್ರತಿನಿಧಿಗಳ ಮೂಲಕ ಮಾತನಾಡಿಸುವ ಅಧಿಕಾರವು ಇಂತಹ ತಟಸ್ಥ ರಾಷ್ಟ್ರಕ್ಕೂ ರೆಡ್‌ಕ್ರಾಸಿನ ಅಂತರಾ ರ್ಷ್ಟ್ರೀಯ ಸಮಿತಿಗೂ ಇದೆ. (78 126).



ಒಪ್ಪಂದದ ಪೂರ್ತಿ ಪಾಠವನ್ನು ಪ್ರತಿಯೊಂದು ಶಿಬಿರದಲ್ಲೂ ಪ್ರದರ್ಶಿಸಬೇಕು. ಇದರಿಂದ ಯುದ್ಧ ಕೈದಿಗಳಿಗೆ ತಮ್ಮ ಹಕ್ಕು ಹಾಗೂ ಕರ್ತವ್ಯಗಳ ಬಗ್ಗೆ ಸ್ಪಷ್ಟ ತಿಳಿವಳಿಕೆ ದೊರೆಯುತ್ತದೆ. (41).

#### ಯುದ್ಧ ಕೈದಿಗಳ ನಾಪಸಾತಿ

ತೀವ್ರ ಗಾಯಗೊಂಡಿರುವ ಅಥವಾ ವಿಶೇಷ ಅಸ್ವಸ್ಥರಾಗಿರುವ ಯುದ್ಧ ಕೈದಿಗಳನ್ನು ಅವರ ಸ್ವದೇಶಕ್ಕೆ ಕಳುಹಿಸಬಹುದು. ಅಂಥವರು ಮುಂದೆ ಸೈನಿಕ ಕಾರ್ಯಗಳಲ್ಲಿ ಸಕ್ರಿಯವಾಗಿ ಭಾಗವಹಿಸಬಾರದು. (109, 117).

ಆದರೆ ಹೋರಾಟ ಅಂತ್ಯವಾದೊಡನೆ ತಡವಿಲ್ಲದೆ ಯುದ್ಧ ಕೈದಿಗಳನ್ನು ಸ್ವದೇಶಕ್ಕೆ ಕಳುಹಿಸಬೇಕು. (118)

IV. ಯುದ್ಧಕಾಲದಲ್ಲಿ ನಾಗರಿಕರ ರಕ್ಷಣೆಗೆ ಸಂಬಂಧಪಟ್ಟ ಜಿನೀವಾ ಒಪ್ಪಂದ, ೧೯೪೯ನೇ ಆಗಸ್ಟ್ ೧೨.

ಸೈನ್ಯದಳಗಳಿಗೆ ಸೇರದ ಹಾಗೂ ಹೋರಾಟದಲ್ಲಿ ಭಾಗವಹಿಸದ ವ್ಯಕ್ತಿಯನ್ನು ನಾಗರಿಕ ಎಂಬುದಾಗಿ ಪರಿಗಣಿಸಲಾಗಿದೆ. ನಾಗರಿಕರ ಮೇಲೆ ಎಂದೂ ಧಾಳಿ ಮಾಡಲಾಗದು. ಅವರನ್ನು ಎಲ್ಲಾ ಸಮಯದಲ್ಲೂ ಗೌರವಿಸಬೇಕು; ರಕ್ಷಿಸಬೇಕು. ಅವರೊಂದಿಗೆ ಮಾನವೀಯವಾಗಿ ವರ್ತಿಸಬೇಕು. (3, 27) ಎಲ್ಲಾ ಸಮಯದಲ್ಲೂ ಅವರು ತಮ್ಮ ಸಂಬಂಧಿಕರೊಡನೆ ಪತ್ರವ್ಯವಹಾರ ನಡೆಸಲು ಭಾಧ್ಯರಾಗಿರುತ್ತಾರೆ. (25)

ಗಾಯಗೊಂಡ ಹಾಗೂ ಅಸ್ವಸ್ಥರಾಗಿರುವ ನಾಗರಿಕರು, ನಾಗರಿಕ ಆಸ್ಪತ್ರೆಗಳು ಮತ್ತು ಅಂಬುಲೆನ್ಸ್‌ಗಳು ಮತ್ತು ಅವುಗಳ ಸಿಬ್ಬಂದಿಗಳ ಬಗ್ಗೆ ವಿಶೇಷ ಗೌರವ ತೋರಿಸಬೇಕು. ಇವುಗಳಿಗೆ ರೆಡ್‌ಕ್ರಾಸ್ ಚಿಹ್ನೆಯ ರಕ್ಷಣೆ ಕೊಡಬಹುದು. (16, 22).

ಒಪ್ಪಂದವು ವೈರಿಗಳ ವಶದಲ್ಲಿರುವ ನಾಗರಿಕರಿಗೆ ಸಂಬಂಧಿಸಿರುವುದಲ್ಲದೆ ಎರಡು ವರ್ಗದ ನಾಗರಿಕರನ್ನು ಗಮನಕ್ಕೆ ತೆಗೆದುಕೊಂಡಿದೆ. (4)

#### (ಆ) ವೈರಿ ಪ್ರದೇಶದಲ್ಲಿರುವ ನಾಗರಿಕರು

ಭದ್ರತೆಯ ಪ್ರಶ್ನೆ ಇಲ್ಲವಾದರೆ ವೈರಿ ಪ್ರದೇಶದಲ್ಲಿರುವ ನಾಗರಿಕರನ್ನು ಹೊರಡಲು ಬಿಡಬೇಕು. (35) ಅವರು ಹೊರಡದಿದ್ದಲ್ಲಿ ಅಥವಾ ಅವರನ್ನು ಇರಿಸಿಕೊಂಡಲ್ಲಿ ಇತರ ಪರದೇಶೀಯರನ್ನು ನೋಡಿಕೊಳ್ಳುವಂತೆ ಅವರನ್ನು ನೋಡಿಕೊಳ್ಳಬೇಕು. (38). ಭದ್ರತೆಗಾಗಿ ಅವರನ್ನು ಇರಿಸಿಕೊಳ್ಳಬೇಕೆಂದಾದರೆ ಅವರಿಗೆ ಅಪ್ಪೀಲು ಮಾಡುವ ಅಧಿಕಾರ ಕೊಡಬೇಕು. ಅವರ ಪ್ರಶ್ನೆಯನ್ನು ನಿಷ್ಪಕ್ಷಪಾತವಾಗಿ ಪರಿಶೀಲಿಸಬೇಕು. (41, 43)

#### ಅ) ಆಕ್ರಮಿತ ಪ್ರದೇಶದ ಜನತೆ

ಸಾಧ್ಯವಿರುವಷ್ಟು ಮಟ್ಟಿಗೆ ನಾಗರಿಕರು ಎಂದಿನಂತೆ ಮುಂದುವರಿಯಲು ಬಿಡಬೇಕು (47). ಶಿಸ್ತು ಪಾಲನೆಯು ಆಕ್ರಮಿತ ರಾಷ್ಟ್ರದ ಹೊಣೆ (64).

ಜನತೆಯನ್ನು ಗಡಿಪಾರು ಮಾಡುವುದಾಗಲಿ ಅಥವಾ ವರ್ಗಾಯಿಸುವುದಾಗಲಿ ಕೂಡದು (49). ಕಡ್ಡಾಯವಾಗಿ ಸೇವೆಗೆ ಜನರನ್ನು ನಿಯುಕ್ತಿ ಮಾಡುವಾಗ ಕಟ್ಟುನಿಟ್ಟಾದ ನಿಯಮಗಳನ್ನು ಪಾಲಿಸಬೇಕು. ಹದಿನೆಂಟು ವರ್ಷದೊಳಗಿನವರನ್ನು ನಿಯುಕ್ತಿ ಮಾಡಿಕೊಳ್ಳಲೇಕೂಡದು. ನಿಯುಕ್ತಗೊಂಡ ಕೆಲಸಗಾರರನ್ನು ಸೈನಿಕ ಕೆಲಸಗಳಿಗೆ ಉಪಯೋಗಿಸಿಕೊಳ್ಳಬಾರದು. (51) ಅನ್ಯಾಯವಾಗಿ ಸೊತ್ತುಗಳ ನಾಶಮಾಡುವುದನ್ನು ಮತ್ತು ಕೊಳ್ಳೆ ಹೊಡೆಯುವುದನ್ನು ನಿಶೇಧಿಸಲಾಗಿದೆ.

ಆಕ್ರಮಿತ ರಾಷ್ಟ್ರವು ಮಕ್ಕಳ ಯೋಗಕ್ಷೇಮಕ್ಕೆ ಹೊಣೆಯಾಗಿರುತ್ತದೆ. (50). ವೈದ್ಯಕೀಯ ಹಾಗೂ ಆರೋಗ್ಯ ಸೇವೆಗಳಿಗೂ ಇದು ಹೊಣೆ (56). ಜನತೆಗೆ ಆಹಾರ ಪೂರೈಕೆ ಮಾಡುವುದೂ ಅದರ ಜವಾಬ್ದಾರಿ. (55). ಪರಿಹಾರ ವಸ್ತುಗಳ ಪ್ರವೇಶಕ್ಕೆ ಅದು ಅನುಮತಿ ನೀಡಬೇಕಲ್ಲದೆ ಅವುಗಳ ಸಾಗಾಟಕ್ಕೆ ಅನುಕೂಲ ಮಾಡಿಕೊಡಬೇಕು. (59, 62) ಅಧಿಕಾರಿ ವರ್ಗ ಆಡಳಿತ, ಸಾರ್ವಜನಿಕ ಮತ್ತು ಖಾಸಗಿ ಸಂಸ್ಥೆಗಳು ಎಲ್ಲವೂ ಕೆಲಸ ಮಾಡುತ್ತಾಂಚೆ. (54, 63, 64)



ವೀಯವಾಗಿ ವರ್ತಿಸಬೇಕು. (27) ಅವರನ್ನು ಬಲಾತ್ಕರಿಸಲಾಗದು. (31). ಮಹಿಳೆಯರ ಗೌರವಕ್ಕೆ ಧಕ್ಕೆಯಾಗದಂತೆ ವಿಶೇಷ ರಕ್ಷಣೆ ದೊರೆಯಬೇಕು. ಮುಖ್ಯವಾಗಿ ಅವರನ್ನು ಮಾನಹಾನಿ ಹಾಗೂ ಅಶ್ಲೀಲ ಧಾಳಿಯಿಂದ ಕಾಪಾಡಬೇಕು (27).

ಈ ನಾಗರೀಕರಿಗೆ ರಕ್ಷಕ ತಟಸ್ಥ ರಾಷ್ಟ್ರಕ್ಕೆ, ರೆಡ್‌ಕ್ರಾಸಿನ ಅಂತರಾಷ್ಟ್ರೀಯ ಸಮಿತಿಗೆ ಹಾಗೂ ಅವಿರೋಧ ರಾಷ್ಟ್ರ, ದ ರೆಡ್‌ಕ್ರಾಸಿಗೆ ಮೊರೆಹೋಗುವ ಅಧಿಕಾರವಿದೆ. (30) ತಟಸ್ಥ ರಾಷ್ಟ್ರದ ಹಾಗೂ ಅಂತರಾಷ್ಟ್ರೀಯ ಸಮಿತಿಯ ಸದಸ್ಯರು ಅವರನ್ನು ಅನಿರ್ಬಂಧವಾಗಿ ಭೇಟಿಮಾಡುವ ಅನುಕೂಲತೆ ಇದೆ. ಅಧಿಕಾರಿಗಳು ಮತ್ತು ಸೈನಿಕ ಸಿಬ್ಬಂದಿಯವರು ನಾಗರೀಕರೊಡನೆ ಮಾಡುವ ವರ್ತನೆಗೆ ಶತ್ರು ಸರ್ಕಾರವು ಹೊಣೆಯಾಗಿದೆ. (29)

ಕೊನೆಯದಾಗಿ, ನಾಗರಿಕರನ್ನು ಬಂಧನಕ್ಕೊಳ  
ಪಡಿಸಿದಲ್ಲಿ (ಶಿಕ್ಷೆಯ ರೂಪದಲ್ಲಿ ಈ ಕ್ರಮವನ್ನು ಕೈ  
ಗೊಳ್ಳಲಾಗದು) ಅವರು ನಾಗರಿಕರೆಂಬುದನ್ನು ಗಮ  
ನದಲ್ಲಿಟ್ಟುಕೊಂಡು, ಯುದ್ಧಕ್ಕೆ ದಿಗಂತೆಯೇ ಅವರನ್ನು  
ನೋಡಿಕೊಳ್ಳಬೇಕು. (79, 135)



# हिन्दी - विभाग





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# अंधेरा

--अशोक कुमार घोषाल

घर की मजदूरियों ने दीपक को नौकरी करने के लिए मजबूर कर दिया, दीपक जब पन्द्रह वर्ष का था उसके पिताजी की मृत्यु केन्सर की बिमारी के कारण होगई थी। यह उसके मौज करने के दिन थे, परन्तु शायद ईश्वर को यह स्वीकार न था, घर का सारा बोझ उसके कन्धों पर आकर पड़ा घरपर माँ, एक छोटा भाई और बहन थी। अब इन सबका भविष्य दीपक के हाथों में था, दीपक खुद ही इतना छोटा था कि घर का सारा बोझ संभालना भी मुश्किल था। वह करें भी तो क्या?

घर में माँ, बहन, भाई का भी तो पेट पालना था। दीपक ने नौकरी करने की ठान ली और स्कूल से नाम कटवाकर नौकरी की तलाश करने लगा।

घर में थोड़ा जो भी खाने पीने का सामान था वह भी ब्राह्मणों के दान में तथा श्राद्ध में समाप्त हो चुका था, घर में सब भूखे रहने लगे। दीपक ने नौकरी की तलाश में सारा गांव छान मारा परन्तु कहीं भी नौकरी न मिली। मित्रों की सलाह से उसे पता चला कि पास के शहर में नौकरी मिल सकती है, दीपक के लिए इतना काफी था, वह नौकरी के लिए कितनी भी दूर जा सकता था क्योंकि उससे घर की बेवसी न देखी जा सकती थी।

अगले दिन ही वह पास के शहर में गया और ईश्वर की दया से उसको एक छोटे कारखाने में

पचास रुपये की नौकरी मिल गई। दीपक के लिए यह बहुत कुछ था, उसके लिए यह मानों 'डूबते को तिनके का सहारा' था। दीपक के गांव से यह शहर आठ-नौ मील की दूरी पर था, वह रोज सवेरे तैयार होकर निकल पड़ता और शाम होने से पहले घर लौट आता था क्योंकि रास्ते में एक घना जंगल पड़ता था, दीपक अपना कार्य बड़ी लगन से करता था जिससे कुछ ही महिनों में उसके वेतन में वृद्धि होने लगी।

दीपक की नौकरी के अब दस महिने बीत चुके थे, घर की स्थिति अब कुछ ठीक हो गई थी परन्तु दीपक के शरीर पर बड़ा अत्याचार हो रहा था, क्योंकि कारखाने में बहुत काम करना पड़ता था फिर भी वह अपना फर्ज निभाता गया, घर आते २ वह थककर चूर हो जाता था।

एक दिन दीपक की माँ ने उससे कहा कि काम से आते समय कुछ फल फूल तथा खाने का सामान लेकर आना। हर रोज की तरह दीपक उठा और काम पर चला गया। काम समाप्त कर दीपक बाजार में चीजें खरीदने लगा जिससे उसे देरी होगई। आज वह रोज से अधिक थकावट महसूस कर रहा था अतः धीरे धीरे चलने लगा और मूंगफली खरीद कर खाने लगा। एकदम उसे रास्ते में जंगल की याद आई और वह डर गया



परन्तु दीपक को तो घर पहुँचना था। सूर्य ढल चुका था, चारों ओर अंधकार था, दीपक जल्दी-२ चलने लगा अचानक उसे पीछे से आवाज सुनाई दी वह बिना पीछे देखे चलता गया, वह आवाज बढ़ गई और उसका पीछा करने लगी, दीपक ने अपनी रफतार बढ़ा ली परन्तु वह आवाज उसके पीछे पड़ गई, दीपक बहुत डर गया, वह भागने लगा, दौड़ते दौड़ते जब गांव के कुछ पास आ गया तो वह आवाज खत्म हो गई। दीपक अब भी थर-थर कांप रहा था परन्तु वही आवाज अब नारियल के पेड़ से आने लगी। दीपक का एक-एक रोम डर के मारे खड़ा हो गया, तभी वह आवाज ऊपर से होती हुई नीचे आकर गिरी, और बड़ी डाल दीपक के पीछे आकर गिरी। दीपक के पैरों तले जमीन खिसकने लगी, फिर भी ढाढ़स बांधा और दौड़ने लगा। अचानक उसे लगा कि उसकी धोती कोई खींच रहा है। उसने एक हाथ से धोती को खींचा जिससे धोती कोने से फट गई। उस सुनसान जंगल में बेचारा अकेला था फिर मदद माँगे भी तो किससे ?

घर पहुँच कर वह हाँपने लगा। डर के मारे उसका तन काँप रहा था। माँ ने उससे घबराहट का कारण पूछा। दीपक थोड़ा सुस्ताया फिर माँ से रास्ते में घटित बातों का वर्णन किया। दीपक बहुत डर गया था अगर दीपक की जगह ओर कोई लड़का होता तो डर के मारे जान गवां बैठता।

अगले दिन छुट्टी थी। दीपक अपने मित्रों के साथ जंगल में गया, वह उस घटना के रहस्य को

जानना चाहता था। उसने देखा कि लकड़ी के एक भाग से उसकी धोती का टुकड़ा अटका हुआ है तब वह भट समझ गया कि रात को धोती खींचने वाला कोई नहीं बल्कि यह लकड़ी ही थी। आगे चलकर उसने वह डाल तथा नारियल रास्ते पर पड़ा देखा जिनकी आवाज से वह रात को कांप उठा था।

तब अपने पर हंसता हुआ आगे बढ़ा और उस खतरनाक आवाज को मालूम करने के लिए इधर-उधर देखने लगा तभी उसने देखा कि जमीन पर कुछ निशान बने हैं, जो खरगोश के पाँव के निशान थे और आवाज करते हुए उसका पीछा कर रहे थे, दीपक ने यह बात अपने मित्रों से कही तो सब उसके साथ खूब हँसे।

अब दीपक को कारखाने में काम करते हुए दस बरस बीत चुके हैं अब वह उस कारखाने का मैनेजर हैं। अब दीपक ने एक कार खरीद ली है तथा उसी में चला फिरा करता है और उस जंगल का भी अब रास्ता पक्का हो गया है। जब भी वह उस रात की बात याद करता है तो वही भयानक आवाज उसके कानों में गूँज उठती है परन्तु जब वह घटना को वास्तविकता को याद करता है तो वह अपने आप पर हसने लगता है।

यह सच ही है कि उसके लिए वह रात कितनी भयानक होगी जिससे वह आज तक डर उठता है।



# प्रदर्शनी में एक घण्टा

—संगम आनन्द बेद्रे

दिवाली की छुट्टियाँ थी। पढ़ रहा था। इतने में मेरा मित्र अनिल कीमती कपड़ों में सजधज कर आया और कहने लगा, 'चलो आज आजाद मैदान में प्रदर्शनी देख आये।' मेरी आंखें उसके चेहरे पर रुक गईं। वह मुझे घसीटता हुआ कपड़े बदलने के कमरे में ले गया। थोड़ी देर में हम लोग आजाद मैदान के सामने थे। आजाद मैदान में सरकार की ओर से एक बहुत बड़ी प्रदर्शनी का आयोजन किया गया था।

प्रदर्शनी का द्वार देखकर मैं आश्चर्यचकित रह गया। इतना आलिशान। इतना आकर्षक। मैंने कल्पना भी नहीं की थी। अन्दर जाने की इच्छा ही नहीं होती थी। अन्दर जाने के लिए हम लोगों को पच्चीस पैसे के टिकट लेने पड़े। एक तरफ हाथ से बनाई हुई कलात्मक चीजे रखी हुई थी उनकी कला को देखकर मैं अपनी आंखें वहाँ से हटाना ही नहीं चाहता था। आगे बढ़े तो हाथ के बने सुन्दर कपड़े बिक रहे थे। विश्वास ही नहीं होता था कि यह सब अपनी आंखों से देख रहा था। मैं आश्चर्यचकित हो यह सोच रहा था कि क्या ये सब चीजे मनुष्य के हाथों से बनी हुई हैं? जी चाहता था कि सब कुछ खरीद लूँ। मन्त्र मुग्ध सा मैं आगे बढ़ता गया।

अब पंच वर्षीय योजनाओं के अन्तर्गत भारत की प्रगति का दृश्य देखने को मिला। हर प्रकार की

योजनाओं के सजीव चित्र थे। चित्रों द्वारा देश की प्रगति का ज्ञान कर मैं हक्का बक्का रह गया। मैंने कभी कल्पना भी नहीं की थी। इतने कम समय में इतनी अधिक प्रगति करना पत्थर पर दूध जमाना है। वास्तव में भारत ने वह कर दिखाया जो अन्य कोई देश नहीं कर पाया, कल कारखानों की प्रगति, नहर, बिजली उत्पादन, शिक्षा की प्रगति आदि का मुझको अच्छा ज्ञान हुआ। प्रगति की एक स्पष्ट रेखा मेरे मस्तिष्क में उभर आई।

इस विभाग से बहार निकलते ही संगीत की कर्ण-प्रिय ध्वनि ने कानों में रस घोलना शुरू कर दिया। यहां संगीत सम्मेलन का आयोजन किया गया था। हम मन्त्र मुग्ध खड़े हो गानों की धुनों को सुनने लगे। घड़ी ने आगे बढ़ने को मजबूर कर दिया। आगे बढ़कर तरह-तरह की मशीनों की दुकाने, खिलौने और मिठाईयों की दुकानें देखकर मुह में पानी भर आया। सारे दृश्य आंखों में बढते चले जा रहे थे।

रात्रि के बारह बजने वाले थे। प्रदर्शनी से बाहर निकलने की इच्छा नहीं हो रही थी। व्यापारी वर्ग अपना काम बड़े आकर्षक और सुन्दर ढंग से कर रहा था। अनिच्छा से हम लोग प्रदर्शनी के बाहर निकले। आज भी वही चित्र मेरे आंखों में प्रायः तैर आता है।





# मलयालम भाषा की प्राचीनता

—मेथ्यू टी. जे.

मलयालम भाषा का सम्बन्ध द्रविड परिवार से है। इस भाषा परिवार के दूसरे प्रधान अंग तमिल कन्नड, तुलु, तेलगु आदि हैं। तमिल तो मद्रास या तमिलनाडु की भाषा है। कन्नड मैसूर की और तेलगु आन्ध्र प्रदेश की। इस वर्णन से यह सिद्ध होता है कि ये द्रविड भाषाएँ दक्षिण भारत की भाषाएँ हैं। 'विशाल केरलम' नामक मासिक में प्रकाशित श्री शूरनाट्ट कुंजन पिल्लाजी के एक लेख के अनुसार इस परिवार की कुछ अन्य भाषाएँ—उद-हारण के लिए गोण्डि, नायिकी परजी, कुयी आदि मध्यभारत के कुछ भागों में और बंगाल में फैली हुई हैं। उसी प्रकार बाहुई भाषा, जिसका इस परिवार से मौलिक सम्बन्ध है, सिन्धु देश और बलूचिस्तान में व्यवहृत होती है, इससे यह निष्कर्ष निकलता है कि एक जमाने में द्रविड भाषा सारे भारत में थी।

द्रविड लोग शायद पुराने जमाने में भारत के उत्तर पश्चिम छोर से आई हुई एक जनता होगी। या तो वे लिखित इतिहास के पहले के समयके आदिवासी लोग होंगे, छोड़ दो इनके पूर्व इतिहास को, पर यह तो हम बिना संशय के कह सकते हैं कि एक समय था जब ये लोग, जो अब दक्षिण भारत में एकत्र हुए हैं वे भारत के सभी भागों में बिखरे हुए थे हड़प्पा और मोहनजोदड़ों की पुनरावृत्तिसंबंधी खोजों से यह सिद्ध होता है कि आर्यों के आगमन के सैंकड़ों वर्ष पूर्व द्रविड सभ्यता अपने चरमोत्कर्ष पर थी। द्रविड संस्कृति या सभ्यता के किन किन अंशों को आर्यों ने अपनाया, यह जानना आसान बात नहीं।

कहा जाता है कि आर्यों के आगमन के कारण द्रविड जनता उत्तर भारत से आकर दक्षिण भारत में बसने लगी, किसी भी स्थिति में द्रविड भाषा के तीन विभाग हम देख सकते हैं, उत्तर की, मध्य की और दक्षिण की। भारत के बहार की बाहुई, मध्य भारत और बंगाल की द्रविड भाषाएँ आदि प्रथम विभाग की हैं। नेलगु आदि दूसरे विभाग की और मलयालम, तमिल, कन्नड, तुलु आदि तीसरे विभाग की हैं। आर्यों की भाषाओं के संसर्ग से उत्तर और मध्यभारत की द्रविड भाषाओं में बहुतसा परिवर्तन हुआ। परिवर्तन होने पर भी पुरातन द्रविड रूप दक्षिण की भाषाओं में प्रायः अधिक विद्यमान है, विशेषतः तमिल में। तुलु में भी ये अधिक विद्यमान हैं लेकिन मलयालम में पूर्व द्रविड का अंश बहुत कम है।

मलयालम और तमिल में भेद होने का कारण मलयालम पर संस्कृत भाषा का अति प्रभाव है। पहले मलयालम तमिल की एक प्रादेशिक भाषा के रूप में थी। इन दोनों पर आर्यों की भाषा संस्कृत का प्रभाव पड़ा। मलयालम पर संस्कृत का प्रभाव अधिक है। आज भी अगर हम मलयालम और तमिल से संस्कृत के अंशों को दूर कर दें तो प्रायः एक ही भाषा हमें मिलती है।

ईसा की दसवीं शताब्दी से लेकर मलयालम, संस्कृत के संसर्ग से प्रगति पाने लगी। अधिकतर आधुनिक भारतीय भाषाओं के विकास का आरंभ इसी समय में हुआ। इसके पूर्व भी पाली



मगधी आदि भाषाओं से मलयालम का सम्बन्ध था फिर भी संस्कृत का अधिक प्रभाव ईसा की बारहवीं शताब्दी से मिलता है। आरम्भ में संस्कृत शब्दों को मलयालम ने तत्सम रूप में स्वीकार किया बाद में शुद्ध संस्कृत रूप को तत्सम रूप में ही स्वीकार करने लगी। इससे भाषा के रूप में समूल परिवर्तन आ गया। संस्कृत की संज्ञाओं को ही नहीं बल्कि एक हजार से अधिक धातुओं को भी मलयालम ने स्वीकार किया। इसके फलस्वरूप 'गणिप्रवालम' नामक एक नयी रीति का ही उदय हुआ जिसका लक्षण है 'भाषा संस्कृत योगों मणि प्रवालम'। तत्सम शब्द संस्कृत विभक्ति, सन्धि समास आदि के रूप में संस्कृत ने मलयालम पर अपना पूर्ण प्रभुत्व जमा लिया।

अब मलयालम के शब्द कोष में करीब एक सौ पचास हजार (१५०,०००) शब्द हैं जिनमें पचासों प्रतिशत संस्कृत के हैं। इस प्रकार हम समझ सकते हैं कि मलयालम और संस्कृत का कितना घनिष्ठ सम्बन्ध है। द्रविड परिवार से जितनी पद संपत्ति उसे मिली उससे दस गुनी अधिक संपत्ति मलयालम को संस्कृत से मिली। इतना ही नहीं बल्कि बहुत कुछ उसे मिला है जैसे वेद, पुराण, शास्त्र काव्य नाटक आदि। अनुवाद, अनुकरण आदि के रूप में इनको मलयालम ने स्वीकार किया।

संस्कृत तो भारतीय संस्कृति का आधार है। दुनियाँ की अनेक भाषाओं पर उसका प्रभाव देखा जा सकता है। इसमें कोई संदेह नहीं कि भारत की सभी भाषाओं का संस्कृत से निकटतम सम्बन्ध है।

संस्कृत वेद भाषा कहलाती है परन्तु वैदिक

और संस्कृत में तात्त्विक दृष्टि से कुछ अन्तर है। आधुनिक संस्कृत भाषा के संस्थापक वाणिनी कान्यायनन और पतंजली माने जाते हैं। इसके बाद संस्कृत में श्रद्धेय और अनश्वर नाम महाकवि कालिदासजी का है। उनकी दृष्टि में भारत एक था, इनकी सभ्यता भी एक थी।

उस समय संस्कृत भारत में केवल पंडितों की भाषा नहीं थी बल्कि यह व्यवहार की भाषा थी। राष्ट्र भाषा थी। बारहवीं सदी के महाकवि श्री हर्षन की कृतियों में हम पढ़ते हैं कि दमयन्ती के विवाह के अवसर पर भारत के सभी भागों से इकट्ठे हुए राजा संस्कृत में बिना तकलीफ के बातें करते थे। उस जमाने में लोग तीर्थ यात्रा करते समय इस भाषा में ही व्यवहार करते थे। श्री शंकराचार्य ने केरल से काश्मीर तक यात्रा करके अपने सिद्धांतों का प्रचार संस्कृत में ही किया। इस प्रकार हम देखते हैं कि संस्कृत भारत की सबसे समृद्ध भाषा थी।

कई अंग्रेजी विद्वानों ने इस भाषा का अध्ययन किया और इसकी अमूल्य निधियों को अपनाया भारत में ही नहीं बल्कि एशिया के कई अन्य राज्यों में संस्कृत बोली जाती थी। अब भी संस्कृत एक मृत भाषा नहीं, इसके बारे में कहा जाता है- 'अमरा, निर्जरा, देवा'। इस प्रकार यह मलयालम के लिए बहुत अभिमान की बात है कि उसकी विरासत बहुत यशस्वी है।

संस्कृत के साथ साथ कुछ अन्य भाषाओं ने भी मलयालम के विकास में योग दिया। पाली अर्द्ध मगधी



प्राकृत आदि भाषाये' यहां गणनीय है। हिन्दी उर्दू, फारसी आदि भाषाओं के नाम भी यहां स्मरण योग्य है। यूनानी, लतीन, अरबी, सिरियक आदि की देन भी सराहने योग्य है।

मलयालम को संपुष्ट करने वाली भाषाओं में संस्कृत के बाद अंग्रेजी का प्रमुख स्थान है। वर्तमान मलयालम के उपन्यास, कहानी, जीवन वृत्तान्त, लेख समालोचना, खण्ड काव्य, गद्य नाटक आदि रूप अंग्रेजी से आये है।

पिछले एक हजार वर्ष में मलयालम ने बहुत अधिक उन्नति की है। मलयालम की मुद्रण लिपि का सुधार हो गया है जिससे उसकी पांच सौ से अधिक मुद्रण लिपियों को सरल बनाकर अब नब्बे लिपियों में कम कर दिया है।

यह है मलयालम भाषा का संक्षिप्त इतिहास।





# गांधीजी की सूक्तियां

—बी. टी. सागर

**समाज**

हम स्वराज्य प्राप्त कर सकते हैं, पर हर एक आदमी नेता बनकर बात ही करता रहे और काम न करें तो लगातार तकलीफों का ही सामना करना पड़ेगा।

जिन देशों में स्त्रियों को सम्मान प्राप्त होता है, वे देश गौरवान्वित माने जाते हैं।

**शिक्षा**

शिक्षक ही विद्यार्थी की पाठ्य पुस्तक है।

परोपकार करना, दूसरों की सेवा करना और वैसा करते हुए जरा भी बड़प्पन न मानना, यही सच्ची शिक्षा है।

**राष्ट्रभाषा**

अंग्रेजी को राष्ट्र भाषा बनाने की कल्पना भी हमारो निर्बलता की निशानी है।

सच्ची प्रेरणा और प्रगति तो मातृ भाषा से ही मिलती है।

**अहिंसा**

अहिंसा कायरों का नहीं बल्कि बहादुरों का हथियार है।

जरूरत से ज्यादा चीजें इस्तेमाल करना भी हिंसा है, चोरी है, परिग्रह है।

**प्रार्थना**

भक्त वह है जो किसी से ईर्ष्या नहीं रखता, वह दया का भंडार है।

ईश्वर न तो स्वर्ग में है, न पाताल में, वह तो हर एक के हृदय में विराजमान है।

**धर्म**

हर एक व्यक्ति दूसरों को न देखे। अपनी ओर देखे और आत्मशुद्धि करें।

अनुशासन और विनय से मिलने वाली स्वतन्त्रता को कोई छीन नहीं सकता।

