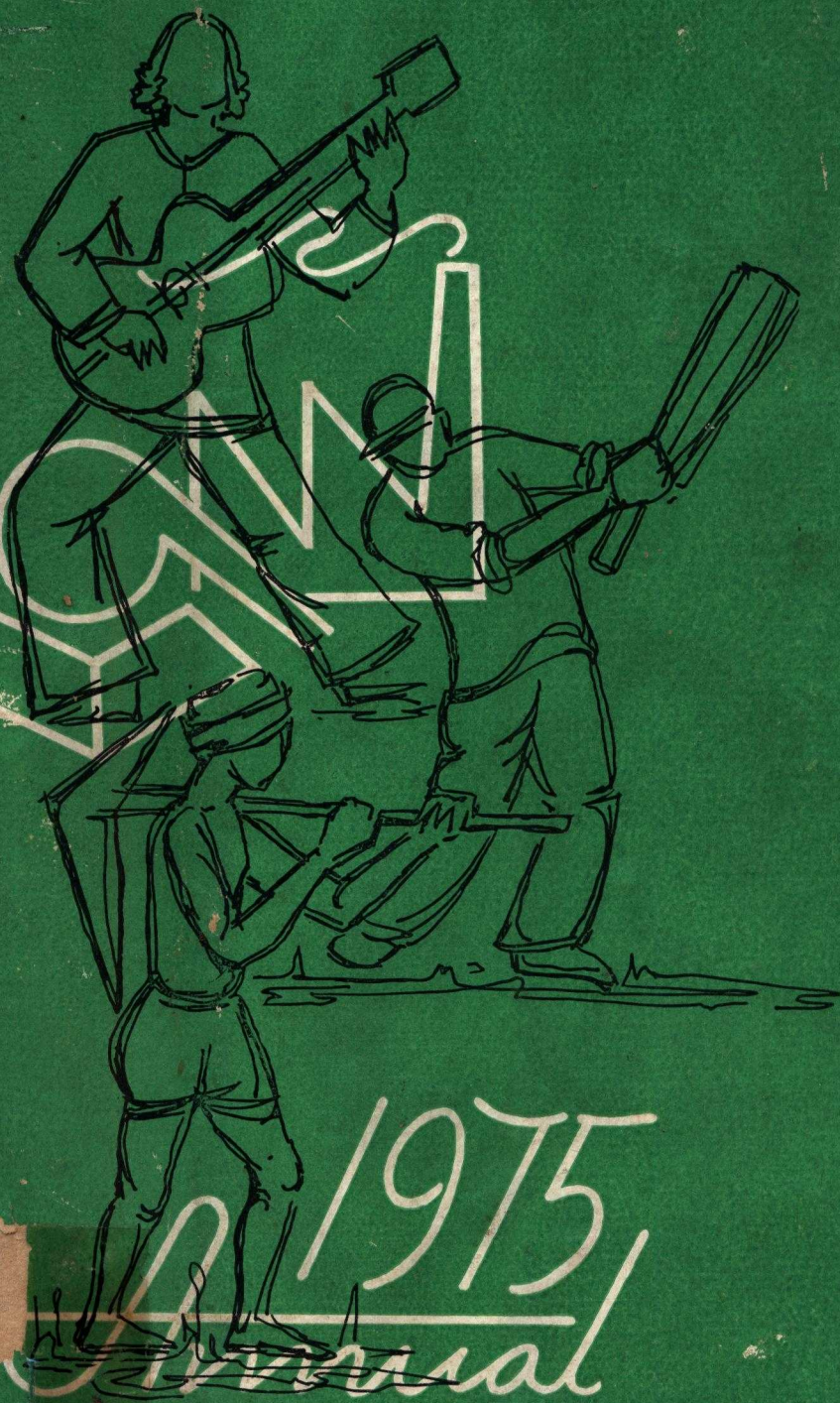




# CHRIST COLLEGE



1975  
*Anniversary*

BANGALORE



**CHRIST COLLEGE  
(BANGALORE)  
ANNUAL**



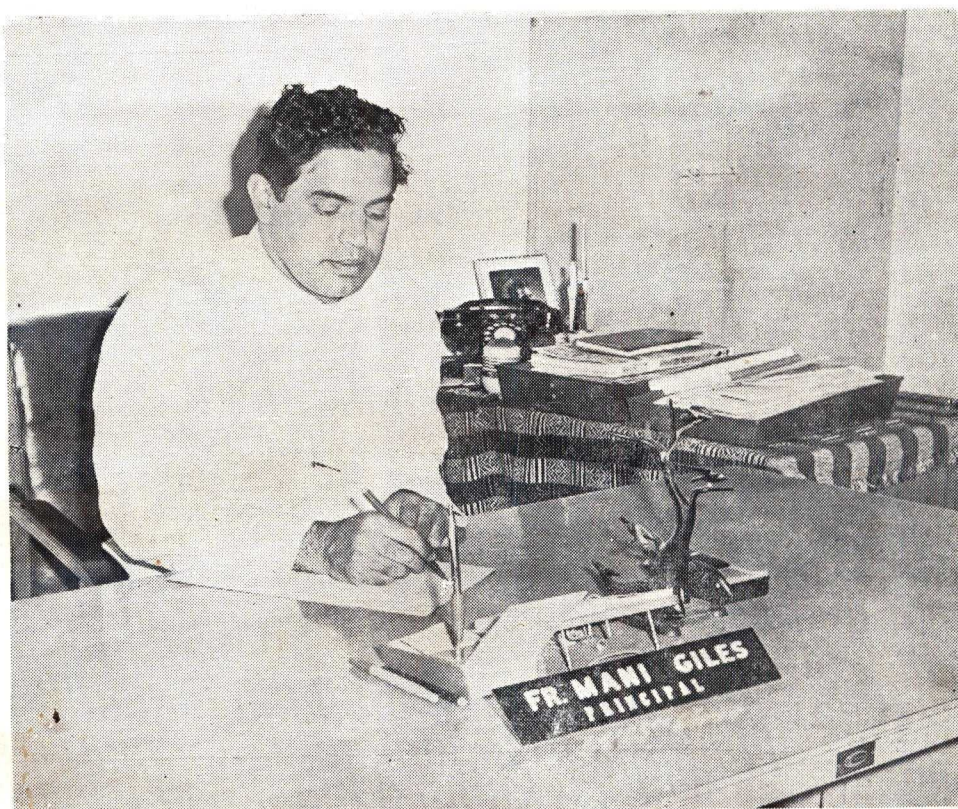
**1975**





**Rev. Dr. A. Mathias Mundaden, C.M.I.,  
Rector**





**Rev. Fr. Mani Giles, C.M.I., M.Sc.,  
Our Principal**



**We owe the leg work that this magazine involved,  
much ink and a few nibs to**



## **The Magazine Committee**

### **Sitting (from the left)**

- 1) **Rev. Father Joseph Vithayathil (Vice President) C.M.I., M.A.**
- 2) **Mr. Oommen Mathew (Chief Editor), M.A.**
- 3) **Rev. Father Mani Giles (President) C.M.I., M.Sc.**
- 4) **Mr. Srinivasa Raju (Editor - Kannada), M.A.**
- 5) **Rev. Father Anthony Chirathalakal (Editor - Hindi) C.M.I. M.A.**

### **Standing (from the left)**

- 1) **Darshan N. Chatpar (Assistant Editor - Hindi)**
- 2) **K. P. Ratna Kumar (Assistant Editor - Kannada)**
- 3) **S. Suchindranath (Editor - English)**



## Editorially

Our College has lit its fifth lamp, and has sailed into this year with every piece of canvas on.

'Excelsior!' every brick in the College seems to cry as the College goes on adding to its achievements.

As is customary, the College bagged umpteen University ranks including the first ranks in the B.A. and B.Sc. Examinations, and more than umpteen prizes in the literary, cultural and other co-curricular activities at the University and All-India levels.

'Excellence and Service' is the motto of this College of ours. 'Excellence' it has achieved and 'service' it provides—first to its own students (for service, like charity, begins at home) and then through the N.S.S. and the N.C.C. to the country and thence to the world.

The Magazine Committee wishes to give all those who are associated with the Good Shepherd Convent Press a thunderous applause: they have printed the magazine wonderfully well.

Oh yes, 1975 is the International Women's year. We don't have much to say about it: ours is a Men's College. However, we admire women—probably because they are far away. And we feel that Shakespeare's comment on them is unpleasant—or rather, unpleasantly true. Anyway, we wish all the women in the world more beauty as the days roll by.

Despite all odds, we have made an effort to live up to the reputation of the College and to make the fifth Christ College Annual as worthy of cherishing as the previous ones.



## Mr. Principal's Report for the Academic Year — 1974-75

It is my pleasure to place before you the Sixth Annual Report of Christ College. A unique academic year in several ways, during 1974-75 we did not lose working days owing to strike or student agitation. And as a result, the teaching work and the extra-curricular activities of the College could be conducted smoothly, with peace and efficiency.

After the summer vacation the College reopened on the 1st of July, 1974. Classes for the First Year P.U.C. were started on the 8th of July, and for the First Year Degree on the 10th of the same month. As in the previous years the College maintains a cosmopolitan nature with respect to its alumni and members of the staff.

### STRENGTH :-

We have 924 students on the rolls of the College, out of which 482 students belong to the Pre-University Classes and 442 to the Degree Classes. The college is maintaining its cosmopolitan character with regard to its alumni.

### STAFF :-

Mr. Manohar Chajjer, Lecturer in Hindi; Mr. K. S. Ramnaik, Lecturer in History; Mr. John Pereira and Mr. C. D. Johnny of the Department of Zoology; Mr. S. Venkatakrishnan, Part-time Lecturer in Political Science; Mr. Basavaraju, Part-time Lecturer in Psychology; Mr. Mohan C. Padman, Lecturer in English; and Mr. F. Roberts, the Office Superintendent left the College for various reasons.

New appointments have been made during the course of the year under review, and here are the names of the fresh members of the staff of the College:-

Fr. Antony Chirathalakkal (Department of Hindi)

Fr. Augustine Joseph (Department of History)

Fr. John Manickanampara (Department of Psychology)

Mr. Thiaga Surendra Kumar (Department of Psychology)

Mr. S. V. I. Loyola (Department of Zoology)

Mr. Arul Chellaswamy (Department of Zoology)

Fr. Silvin (Office Superintendent)

### LIBRARY :-

During the current academic year we have added 1467 volumes to the library, of which 455 came from the Vice-Chancellor's Book Bank and 20 from Students' Aid Book Bank Project.



## EXAMINATION RESULTS :-

In the University and the P.U.C. Board Examinations conducted during the Summer of 1974, the College secured fairly good results.

In the Final Year B.A. Examinations of the University we secured 87% results with 8 First Classes and 43 Second Classes. In the Final Year B.Sc. Examinations the College got 73.5% results with 28 First Classes and 22 Second Classes. However, in the Final Year B.Com. Examinations the percentage of passes were 30, and in the Pre-University Examinations only 45.

I am happy to note that the following students of the College have secured ranks and have brought laurels and good name to the College :

|                     |                  |
|---------------------|------------------|
| Sri Jose M. Abraham | I Rank in B.Sc.  |
| Sri Sebastian K. C. | I Rank in B.A.   |
| Sri Joseph P. K.    | III Rank in B.A. |
| Sri Joseph T. K.    | IV Rank in B.A.  |
| Sri Joseph K. J.    | V Rank in B.A.   |
| Sri Poulouse C. D.  | X Rank in B.A.   |

The following Rank-holders were awarded Gold Medals and Special Prizes at the Convocation held by the University of Bangalore, on the 8th of December, 1974.

### Sri Jose M. Abraham :

- i) Shri S. Nijalingappa Commemoration Gold Medal for securing the First Rank in B.Sc. Examinations of April/May 1974.
- ii) Dr. B. D. Larira Memorial Gold Medal.
- iii) Dr. Bharadwaj Gold Medal for securing the highest marks in Chemistry.
- iv) Mr. B. K. Srinivasa Iyengar Gold Medal for securing top marks in Mathematics.
- v) Dr. Visweswaraya Centenary Celebration Prize.
- vi) Central College Diamond Jubilee Commemoration Prize.

### Sri Sebastian K. C. :

- i) President John F. Kennedy Memorial Gold Medal for securing the First Rank in B.A.
- ii) Shri M. Srinivasa Iyengar Award for securing the highest marks in Political Science.

Sri Jose P. K. was the recipient of Prof. L. Narayana Rao Gold Medal for scoring top marks in B.Sc. (Botany)

## GRADUATION CEREMONY :-

At the Convocation held by the Bangalore University on the 8th of December, 1974, thirty four of our students took their Degrees in person and 100 in absentia. Diplomas together with gifts were given at a mini-convocation held in the



College on the 10th of December. Rev. Fr. Rector presided, and Mr. Jagadeesha Sastry, Principal, R.C. College of Law delivered the Convocation Address.

#### STUDENTS' UNION :-

The elections for the Students' Union were held on the 6th of August, 1974, and the following students were elected to office :

|                       |                     |
|-----------------------|---------------------|
| Mr. Ramesh Reddy      | Chairman            |
| Mr. Naval Narielwalla | Secretary           |
| Mr. Randolph Viegas   | Vice-Chairman       |
| Mr. John Korula       | Treasurer           |
| Mr. Krishna T.G.      | Joint Vice-Chairman |
| Mr. Lalu Isaac        | Joint Secretary     |

The Union succeeded in conducting several extra-curricular activities. An Inter-Collegiate Debate for P.U.C. students; and the Spring Festival, an Inter-Collegiate Competition in Debate, Dramatics, Music etc., conducted on the 4th, 5th and 6th of February were sponsored by the Students' Union of the College.

#### KANNADA SANGHA :-

The activities of the College Kannada Sangha was significant this year. On 16-12-1974 Dr. M. Chidananda Murthy released an anthology of prize winning essays, entitled "Bahumanita Barahagalu" and an other play 'Prethagalli' written by T.G. Raghava of M.E.S. College, Bangalore. The Sangha conducted an Inter-Collegiate Essay Competition in memory of the noted novelist Dr. A.N. Krishna Rao. Almost all the colleges of the Bangalore University participated in this competition. Four prizes were given for the best four essays. These essays will be printed in a booklet-form next year by the Kannada Sangha. Just two days ago, Prof. G.P. Rajaratnam, a well known writer in Kannada, distributed the prizes. He gave an inspiring speech to the Kannada students of this College.

Kannada students participated for the first time in the Inter-Collegiate Drama Competitions conducted by the Bangalore University. Our Drama (Tappisikondid-dare-M.S.K. Prabhu) was listed as one of the best five dramas of the competition. Sri S.K. Srinivasamurthy, II B.Com. student won the prize for Essay Writing Competition conducted by the Bangalore University.

#### N.C.C. AND N.S.S.

The activities of the N.C.C. and the N.S.S. have been marvellous and praise-worthy. The N.C.C. Cadets of the College secured several trophies and honours in the Inter-Collegiate Competitions and were invited to participate in the Republic Day Parade held in Bangalore.

A Two Year Diploma Course has been introduced for National Service Scheme, and fifty students have enrolled themselves for the programme. The N.S.S. has



rendered valuable services in the neighbourhood of the College. Our volunteers collected 2500 pieces of garments for the flood victims of South Kanara.

#### SPORTS & GAMES :-

As is in the academic field, our students - athletes of the College I should call them - have left noteworthy imprints in the field of Sports and Games also.

Mr. Naval Narielwalla of III B. Com. represented the University of Bangalore in Aquatic Contests held in Calcutta.

Mr. Mark Mascarenhas of II B. Sc. was selected to represent the University in the Inter-Varsity Athletic Meet held at Calicut. Mr. Mascarenhas also represented the State Meet at Hyderabad.

Mr. Jose G. Mundackal of II B. Sc. was chosen for the University Athletic Team and the University Basket-ball Team.

Mr. R. Shivshankar of I B. Com. was selected to represent the University in Volleyball, and

Mr. George Abraham of I B. Sc. was absorbed into the University Hockey Team.

In the Bangalore University Athletic Meet new records were set up by Mr. Jose Mundackal in pole vault, and by Mr. Mark Mascarenhas in Shot-put. Mr. Naval Narielwalla became the Individual Champion of the University by securing five prizes. In the Aquatic Sports of the University, our College secured the Championship.

In the 2nd week of December, 1974, the Christ College Basketball Tournament was conducted. The trophy was won by U.V.C.E. and runner up was Christ College.

The Sports Festival of the College for the year was held on the 31st January and 1st February, 1975. The Individual Championship for the Seniors went to Mr. Jose Myndackal, and Mr. M.T. Varghese secured the Individual Championship for the Juniors. Dr. C.M. Francis, Dean of St. John's Medical College, was the Chief Guest of the concluding function.

Before I wind up this brief report, it is my duty and good pleasure to thank the Almighty for his continued guidance and help. My thanks also go out to my colleagues on the teaching staff, to the members of the ministerial staff, to all my students together with their parents and guardians. I also take this occasion to offer my best wishes to all who take Public Examinations this year, and especially to the Final Year students who are about to leave the College. Let all the students of Christ College try their best "to strive, to seek, to find, and not to yield."

Thank you,

Fr. Mani Giles, C.M.I., M.Sc.

*Principal*



**"Two thirds of the world's correspondence is now written in English. One half of the world's newspapers are printed in it. Three quarters of the world's broadcasts are delivered in English... This language is full of excitement and beauty. It is the richest and proudest language in history."**

**— Wilfred Funk**



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*They should have the right to initiate the agenda and the right to vote. They should have access to all the relevant papers and should have an opportunity to express their views fully and influence the decision in a democratic manner.*

## **STUDENT PARTICIPATION IN UNIVERSITY ADMINISTRATION**

**fr. mani giles, cmi, m.sc.,  
principal & head of the dept. of botany**

Student participation in the administration of University and Colleges is a rather new idea which has not yet received popular support and ratification in our country. No doubt educational thinkers and philosophers have advocated student participation in the administration for more than a decade. As we all experience and as we all are fully aware of, the field of higher education in our country is far away from its ideal where we expect to find highly motivated student bodies and committed, dedicated and competent teaching staff and management and an ideal democratic government which supports and encourages the cause of higher education without selfish and unacademic motives and party politics. In fact we are thwarted and paralysed by several forces which vitiate the noble cause of education. Undue and unhealthy interference of the political parties in the campus, unmotivated or undermotivated student groups, unorthodox and unprincipled managerial interests are the order of the day. Even the universities and colleges with noble aspirations and principles are victims of several intrigues and cliches and intervention of outside elements. It is in this situation that we have to place the participation of students in the administration of universities and colleges.

The Vice Chancellors' Conference in 1969 accepted the principle of student participation in university affairs, but desired that the details be worked out by a Committee of the U.G.C.

**Areas of Participation :-** While there is no controversy regarding the participation of students in all activities which have a direct bearing on student life, as for instance, hostel administration, sports and co-curricular activities, student participation in policy-making bodies of the University, like the Syndicate, the Senate, the Academic Council and the Board of Studies, has still to receive recognition of the academic community. What is needed is a dialogue between the students and University authorities regarding the degree and nature of student involvement and demarcation of the areas of agreement on the issue.



Similarly in the case of colleges, student participation in the Governing Body will come in due course. But it should be borne in mind that if participation is to be meaningful students should have the status of full members and not coopted members or in an advisory capacity. They should have the right to initiate the agenda and the right to vote. They should have access to all the relevant papers and should have an opportunity to express their views fully and influence decisions in a democratic manner. Moreover, the representation of the students should be adequate and effective. It is suggested that student representation on the decision-making bodies will not only serve as a training ground for youth leadership but also democratise the administrative set up.

**Proposed Compulsory Participation :-** Mr. Madhu Limaye introduced a bill in the Lok Sabha on 21st February, 1969 under which it is proposed to secure student participation in a very active manner in all the decision making bodies at the university and college levels. The bill lays on the U.G.C. the additional duty of making recommendations to the State Universities in respect of compulsory setting up of University and College Unions, establishment of joint-teacher-student committees and association of students' representatives with the decision making bodies of the University. According to him these measures will remove the sense of frustration among the students and create healthier academic life.

Under the bill it is proposed that Students' Unions should be compulsorily set up in all colleges and universities. All students will be members of the union, and only students will be allowed to run the unions. Secondly the bill will enable the necessary amendment of the University Acts to provide for participation of students in the University bodies like the Executive Council, the Senate, the Academic Council etc. Thirdly, there is a provision for setting up of Teacher-Student Committees at the university and college levels for discussing university and college affairs and making suggestions to the appropriate college and university bodies.

**Experimentation :-** According to Mr. G. S. Manuskhani, majority of Vice Chancellors of Indian universities do not seem to be in favour of student participation in decision-making bodies. So far the Kerala University has permitted three student members to sit in the Senate. Cochin University has given representation to students both in the Senate and in the Academic Council. Bihar and Rajasthan States have agreed to allow student participation in the administration of universities in their own areas. Bombay University has permitted student representation in the Senate.

**Gajendragadkar Committee Report :-** A Committee appointed by the U.G.C. on the governance of universities under the chairmanship of Dr. P.B. Gajendragadkar submitted its report in June 1971. It contains the latest recommendations regarding student participation in the decision making bodies of universities. The Committee



recommended that 10 - 15% of the total number of members of the Senate may be students. One third of this shall be from students' unions, one third elected by students of academic merit and the remaining one third shall represent from sports and games, social service and other extra-curricular activities. The Education Commission observed: "The principle that good ideas often originate at the lower levels of hierarchy must be recognised and respected. The tendency to attach importance to ideas and proposals merely because they emanate from persons who happen to hold important positions is unhealthy and particularly out of place in a university where they must be judged objectively and on their intrinsic merit."

The Committee further recommended the establishment of a student advisory committee for each faculty which will express its view on academic matters like the structure of courses, the content of syllabus, the pattern of instruction and syllabus and examination. The committee will consist of the dean, the head of each department, one student elected by the students of each post graduate department and half of the number of elected students to be nominated by the dean from among academically outstanding students.

The Gajendragadkar Committee also recommended the establishment of a student council. The functions of the council are to consider the rules regarding discipline, N.C.C., N.S.S., students' health and welfare, hostel management and allied matters and to make recommendations to the executive and academic councils in relation to courses of instruction and the corporate life of the university. The council will be composed of the president, vice president and secretary of the students' union, the secretary of the students' advisory committee of each faculty, ten elected students and five students nominated by the Vice Chancellor.

We live in an age of democracy and students are vital part in the academic community. A beginning for student participation is to be made immediately. It is therefore suggested that to start with, students may have one representative on the Executive Council, 10% of the seats in the Academic Council, and 10 - 15% of seats in the Senate. With regard to faculties and departments, the establishment of joint teacher-student committees will serve the purpose. All these measures may be phased in such a manner that the students are convinced about the earnestness of the authorities to introduce student participation at all levels.

A university may lay down that 50% of the student representatives be elected or nominated by the union and the remaining 50% be nominated by the faculty. The joint teacher-student committee may consist of 12 members on a 50:50 basis; students being nominated by the union and teachers being nominated by the Vice Chancellor.

It will be necessary to lay down some qualifications for students seeking election to the important bodies of the university. These qualifications may be (i) only



post graduate students and students in the final year will be eligible for selection (ii) that students will cease to be members of these bodies as soon as they leave the university or cease to be students.

It may be necessary to lay down a code of conduct for students in order to make their participation in university affairs smooth and rewarding. The students will have to take a pledge to respect the Constitution of the university to desist from destroying university property. If they violate their pledge, they will be treated as ordinary law - breakers and not let off as juvenile delinquents. In this connection Gajendragadkar Committee wrote: "When students studying on the university campus become violent, we must always remember that we are dealing with the anger of impressionable young persons, who may be acting under external influences or blindly protesting against alleged grievances and they may therefore be dealt with as adolescents, who are emotionally disturbed temporarily or psychologically ill-adjusted or mal-adjusted. Even so, it is important to emphasise that the commission of acts of violence cannot be condoned merely because they are students of the University." If this gentlemen's agreement between the students and the university authorities is observed student participation will lead to a healthy cooperation between the administrators and students.

It will foster a sense of responsibility among the student representatives and thereby help in the training of youth leadership. It may be necessary to amend the University Acts to permit student participation and this has to be done quickly to create a peaceful and healthy climate on the campus.

It may also be noted that the educational thinkers do not find it reasonable to give representation to students on the Board of Studies, the Board of Examiners and on the Syndicate.

Participation at the College level is equally or more important than participation at the university level. Student representation in the governing body of the college and in the admission committee has several positive advantages. It would probably help to remove the cloud of suspicion, doubt and unfounded allegation on the management and administration of the college. Very often there is an impression among the student body and to some extent in the general public that something secretive and inexpressible is going on in schools and colleges. If the student representatives are given a chance to understand what is happening in the college administration it would help to undo the mass of suspicion.

Finally we have to consider the university and the college as a community or a fraternity of teachers and the taught wherein grown up young men and women should be given a chance to express their views and opinions before something is decided which has a say on their course, career and life.



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*Such a nuclear race is bound to be disastrous for the subcontinent as whole. An arms-race always leads to war and a nuclear-race means nuclear war.*

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## INDIA AND THE ATOM BOMB

**jayanth rama varma**  
**I heca**

An intense flash of light, a terrible roar; and a powerful shock wave, marked the birth of the atomic bomb at Alamo-gordo Air Base in the U.S. on the 16th of July 1945 at 5.20 a.m. Hardly a month later came the first use in war—Hiroshima; Nagasaki followed very soon.

Could India be another victim? Should India build up a nuclear arsenal? Is the atom bomb the answer to India's defence problems?

The nuclear threat to India is, of course, from China. But, the Chinese threat to India is, predominantly, conventional. The Chinese do not have a reliable IRBM (Intermediate Range Ballistic Missile). Though they have conducted many nuclear tests, they have yet to perfect the dropping device. Meanwhile, the Chinese conventional threat is very serious indeed. They did not need any nuclear power to make short work of our defences in 1962. Today, we have improved a lot; in this decade we have achieved a great deal, but we have not kept pace with the Chinese. The immediate task before us, is the

modernisation of our army, navy and air force.

No single wing of the armed forces, is complete by itself; even a nuclear force has to be backed up by conventional forces. Many nations have made the blunder of neglecting a wing of their defence force and they have paid heavily for it. In the Second World War, the V-1s and V-2s (V-ones and V-twos) failed miserably in containing the Allied offensive in 1944-'45. These weapons were great technological achievements; they were the forerunners of the giant ICBMs of today. The V-1s and V-2s—the dreaded secret weapons failed miserably because there was nothing to back them up: the Germans launched hundreds of V-2s, but the Allies continued to advance on land and sea. Many modern strategists believe that a nuclear attack can be most effective when backed up by tank columns. The shock—military and psychological—can be best exploited by tank forces concentrating rapidly and dispensing rapidly. In the Post-World War years, neither the U.S.A.



nor the USSR neglected the development of conventional weapons, especially tanks.

A single atomic bomb would cost about Rs. 1,300 crores and the dropping device Rs. 400 crores. This is far too costly for us, at least for the present. We cannot spend so much money to ward off such a remote possibility as a nuclear attack. A single atom bomb is worse than none at all. It would only turn international opinion against us. We would need a massive nuclear arsenal to withstand a Chinese attack and sufficient strength to hit back. It is quite probable that, a small nuclear capacity may only prompt the Chinese to smash our defences: to kill us, before we kill them. It is certain that a small nuclear force would have almost no deterrent value.

Nuclear strategy, tactics and technology are constantly changing; everything is uncertain. For example, the British Government abandoned work on their advanced 3000 mile range liquid fuel, Blue Streak Missile, after £65 million had been spent on it. This was done because liquid fuel missiles were considered vulnerable to enemy attacks.

Further, the development of a nuclear force by India may force Pakistan to acquire nuclear weapons. Such a nuclear race is bound to be disastrous for the subcontinent as a whole. An arms-race always leads to war and a nuclear-race means nuclear war. Even in the Middle East, where all the countries have been making feverish and hectic preparations for war, no one has acquired nuclear weapons. Even Israel, which has been

fighting desperately for survival has not manufactured an atomic bomb. This certainly is not because of incapability—Israel was rated among the countries nearest to making an atom bomb. Israel has refrained, they have been wise in doing so, it would be better for us too to refrain from manufacturing atomic bombs.

But it is not so in the long run. In the long run, all these arguments cease to have any validity. When we have improved our fighting potential we can use nuclear weapons more efficiently and effectively. With the Chinese going ahead with their ambitious designs, the nuclear threat would become very real indeed. Further, with all the improvements in the technique of war, nuclear war may not be as horrible and unethical as it probably is today. The cost is not a question at all, we have to make sacrifices for the defence of India. What is ten thousand crores of rupees when the integrity, the freedom, the existence of our country is at stake? We may expect that our economic situation would have improved. After all, poverty is not an incurable affliction. We must be in a position to counter any threat to our country. We cannot shrink from war; we cannot be frightened by it. 'Bellum nec timendum nec provocandum', says the Latin maxim. (War is neither to be feared nor provoked.) In the long run, a nuclear arsenal is the sole answer to our defence problems. But, that day, when India can be proud of being a nuclear power — a power to be reckoned with — may come only if we exert ourselves now to improve our armed forces, to modernise them, concentrating on conventional weapons.



# Hoping Against Hope

madhava prasad,  
I B.A.

Man has, since ages, tried to make things easier for him and succeeded to a great extent. Right now, a quarter of a century away from 2000 A.D., we have so many accessories that have made life easier for us. We have everything we could ever hope for and still there is no evidence to support this writer's hope that man is satisfied. He is moving like the fire along the sea-shore, without seeing the danger of extinguishment. We are creating a shapeless Frankenstein monster, or may be we already have it, and it is lurking behind us, waiting for us to switch it on, which we don't seem to mind doing.

Now for some nostalgia. There was once a world, believe it or not, which was not materialistic... A world which did not feel the need for a dirty diesel engine to transport people to their meaningless destinies. People had what they needed and still need — love, leisure, peace.

And then, as if a new Pandora's box had been opened, came the period of

---

No man cares for his fellow-being anymore. He cares for his job, his money, his television and his sleeping pills. Sleep has been mistaken for happiness, because it is the only time when man does not feel greedy.

---

industrialization. We got smoke, dirt, unhappiness, cruelty, a materialistic outlook and all that's not nice. May be we also got the aeroplane but it was not at all a fair bargain. What is wrong with a horse carriage? And it is not as if the thrill of speedy travel is as satisfying and perennially appealing as the elementary human factors—love, friendship, and humanity.

Our scientists have been very generous and provided us with things that help save man-power. Now the question is, what purpose does this 'saved' man-power serve? Man has greedily accepted whatever the inventors give them. It won't be long before he will regret them. Do we really need a computer? Or the nuclear knowledge, be it for peaceful or belligerent purpose?

Science as it is, is a harmless thing. It just discovers the wonders of the world. What is really disagreeable is technology. There should be a limit to technological advancement. Speed is not important,



life is. Speed is dangerous, as it is used now. Speed should not be an end. If used as a means, then it is all right. But alas! We want to live on it. That is what has made the world such a cold materialistic one. No man cares for his fellow being anymore. He cares for his job, his money and his television and his sleeping pills. Sleep has been mistaken for happiness because it is the only time when man does not feel greedy. The extent of materialistic domination can be surmised by debating whether a man living in New York would cancel his Wall Street engagement to care for his wife's happiness and interests. Definitely, absolutely not. You can always marry another wife, but there is only one stock market in his life. Good stocks are not as easy to acquire as good wives.

There is a difference between necessity and fancy. What we call necessity at present is just plain fancy. Not everything we crave for is necessary. No one can deceive himself and say he NEEDS a motor-

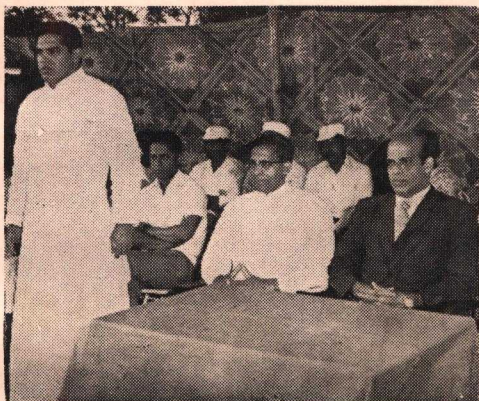
car or he NEEDS a calculating machine. Man is vulnerable to temptations. And all our present gadgets are nothing but that. Nobody loves any more. Nobody laughs heartily anymore. Before long, nobody will enjoy living. A famous science fiction writer has predicted that in the days to come, there will be installed 'suicide machines' where men who are bored can go and kill themselves; he also predicts there will be good business. I would not daresay he is wrong, though I very much hope he is.

Knowing all this, why is man going on the way he is? There is an answer to that. He simply does not care. He would have a hundred years ago. But now there isn't any hope for him. Every cigarette smoker knows that smoking is bad for health but that does not stop him from doing so.

And so it goes on. Let us hope there is hope. Let us hope man is not as weak minded as he appears to be. Hope is the only thing that is left.







**"Stop that yelling there"**



**From the smile we gather that  
the champion is giving away  
the cup**



**A special prize for the Princi**



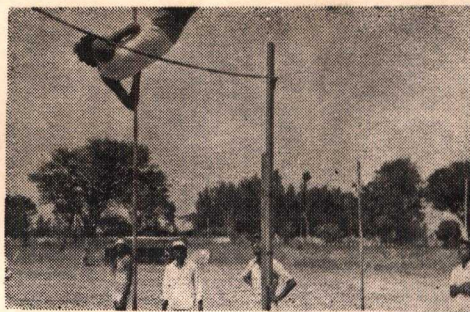
**And finally the Physical Director  
said, 'At the outset, let me thank  
Mr. P. C. Chacko, the Physical  
Director.'**



## SPORTS — “EXCELSIOR”



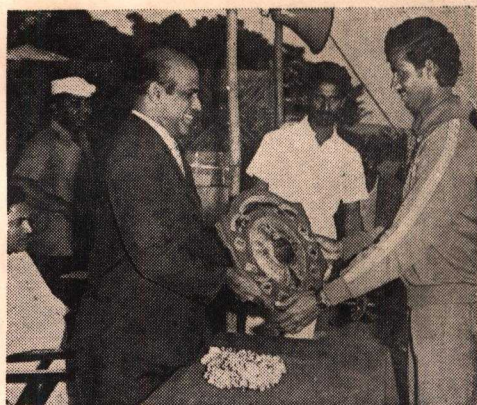
All for a bunch of bananas...



High hopes



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"It is a pity that I didn't bring my comb with me."



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observed by  
a. suhindanath s. yon

## At Gandhi Bazaar

A black veil ; majestic twinkling sight ;  
The long aspired close of a sultry day  
A thousand shadows haunt the market way :  
The naked hearts in groups beneath a light.  
The scent of sweat and smelling breath  
Revise bills: payment at hotels  
With the beats of waves upon worn-out shells  
A gust of wind, and quiet death.

srinivas murthy k. s.

I B.Com.



*... Railway officials will sell the tickets in the black, corruption is rampant, integrity is passant, justice is dead, there is no law that even remotely coincides with justice. It's all because of the dirty British, the unkempt CIA pigs and the Indian politicians, they are all hand in hand. Nehru paid Churchill a million pounds for India. Don't question me, I have Inside information, bureaucracy is only for fleecing the poor.. and so on . . . .*

## It happened at the Third Class Reservation Office A Tiny Scene

---

*observed by*  
**s. suchindranath aiyer**

---

Here I was at 6:15 Indian Standard Time, early in the morning, (15 minutes before the ticket booth opened), confident that I would get a ticket, with just fifteen people ahead of me in the queue.

I stand looking mighty officious and mighty important, (without meaning to, of course), for along comes this person looking like a lost lamb in search of a travel agent, a consul, and a guide map that gives all the important places in the city, (available at your friendly petrol station for just Fifty p.), (if you can find a friendly petrol station, by the way, just tell me where it is, I've been looking for one for years), and asks me where he can find booth 16. I don't know what to do under the circumstances, never having been in the same c. before, but this is where my experience, travel and observation come in. I remember having been to New Delhi

long, long ago. I had never been there before. I got down at the Railway Station and made my way across to a booth, conveniently placed across the pavement, (inconvenient, perhaps, to the pedestrians and the street hawkers, but there you are, one man's food is another man's poison and other similar homilies), in front of the station, bearing across it's forehead, or, at least where it's forehead ought to have been, the word, "INFORMATION", in bold, dark, and handsome letters. I asked a gentleman ensconced within for directions on how to get to King George's Avenue. The gentleman, after a heated debate conducted with another gentleman, in a similar uniform, similarly brass buttoned, assumed a peculiar expression that can be likened only to that of a stuffed frog. I remember the expression well. I had had nightmares in which I had seen the expression under question. But that, of course,



was long ago, when I used to crucify the little green victims on the dissection board, in compliance with the mandate of an irate zoology pedagogue, who hadn't quite learnt the meaning of the words "Ahimso paramo Dharmaha", (Non violence is the ultimate creed), yet. Well, to get back to where we were, he assumed this expression you see, and in a pompous and impressive tone of voice told me what I later gathered was the motto of Delhi. He said, "Patha nahin" (No address/idea). All this came to my aid now as I faced this lost lamb, who looked more like a wolf in sheep's clothing, than the wolf in sheep's clothing, and I assumed, or at least contorted my facial muscles so as to portray what I thought at the time to be a passable imitation of a Delhi Police Constable faced with a poser. Don't quibble, any poser. But I did not say, "Patha nahin", primarily because the man would have said, "Ennu heluthaidiri Sar?" (What are you saying sir?) and prolonged the conversation, for which I was already developing a severe antipathy. So avoiding Hindi, I said to him in Kannada, "Gothilla." (Don't know). I get a glare for my troubles. Time wears it's weary way on.

I've often thought of this before, you know, this knack that time has of stretching and contracting. If I sit down with a few near and dear friends after a hard day's loitering at College for a bottle of beer, under a redolent magnolia tree, on a hot afternoon, watching the fellows pat the ball around on the tennis court, utilising absurd strokes, like the Nataraja, the Menaka, the Waltz and the Polka, you can bet your everything that within five minutes, the afternoon will get over and it will be time to go home to bed. But if,

on the other hand, I sit down with a silly book by one of the quainter, more absurd and lecherous Indian authors on which I am to give in a criticism to the College Magazine, you can be equally sure that though I may have lived a week, not five minutes would have passed. I think we have the wrong idea here, in adjusting time to suit M'sieur Sun's queersense of unpunctuality. What we really need is time, to be set according to man's ideas. If one were to cycle from Bangalore (where this Station is) to Madras and thought of nothing but the task at hand, the eighteen hours it would take will seem eighteen thousand. If, on the other hand, one whiles away the time by dreaming of one's Princess Charming or the Rolls one intends to buy when one wins the lottery, one finds oneself in Madras almost too early! Of course, it may be argued that since each individual will not have a change in thought with the same rapidity as other people, this system will be impractical. Not so; this is one of the strong points of Socialism. All men had better learn to change ideas simultaneously and also to have the same ideas. There ought to be a legislation on that soon. Especially, as it will give the various pillars of the establishment in India a wonderful opportunity to "hail" and "laud" the new measure. Oh, yes, there I was at the Third Class Reservation Office, (as an economy measure they hadn't yet repainted the sign to read, "Second Class Reservation Office", there being no third class now, yet) And time was wearing it's weary way on.

Around 6:30 pip emma, the bespectacled, studious looking chappie ahead of me in the queue, (hereinafter referred to as the professor), explodes. "In Calcutta,



where I come from, we would have shot the station master for this." And after glaring at his watch, he glares at us, meaningfully, proudly and even defiantly, a picture worth a thousand words and all that, what? I don't know what imp prompted me (it probably was the one that my doctor keeps around to get him more patients), but there I was telling him that his wrist watch was fast and that there were still ten minutes left for the booth to open. WHOOPS! He gives me a mammoth wallop on the back and assumes a comradely, if slightly condescending, air, "Yes, you are right, IST is always at least ten minutes late." I do not argue the point. I am, basically, a tranquil fellow, with a more than normally sensitive back that has never come back into it's own ever since that memorable day I won that bet where I rowed across Ulsoor lake in fifteen minutes flat, with a pair of odd oars and a six man feinant crew. No sir, I'm a peaceful fellow, besides there's that football match on Saturday. I decided not to make friends with this Calcutta pugilist sailing under false and professional colours.

Another two minutes wear their weary way by. And, along comes this cop and taps me on the shoulder. "Eh?", I was scared stiff, and beneath that cool facade and stiff upper lip I was seething with remorse and regret. I remembered the tales my grandmother used to tell me, tales that poets and writers of recommended reading imparted to me. Crime never pays! The crook is always caught! I was wondering which of my depredations had finally caught up with me. Was it because I had dropped Ferrous Sulphide powder into dilute Hydrochloric Acid in the Hindi Master's class, or, was it because I had

substituted a Jolly Roger for the National Flag at the last Republic Day meeting at College, or was it, perhaps, because I had been recognised as the villain who stole the turban of an unoffending if snoozing cop, standing at peace with the world on a traffic island, or was it because I had played hooky from college to stand in the queue today? Let me tell you, I spent a most uncomfortable half second there before I heard the policeman say, nay growl, "Kew nalli ninthukolli". (Stand in the queue). "Oh, sure, sure." I wipe the sweat of my brow and stand in the queue which seem to have deserted me. I distinctly remember having stood in it a while ago.

Oh, oh, they're off: The pugilist in the striped sweater, with a long nose and a rotund figure who obviously "hails from the Punjab" and the pugilist sans sweater whose Italian side whiskers and pencil moustache distinguish him as a Malayalee are having a bout of fisticuffs to decide who was before who. "Shocking", says the Professor, "In Calcutta, we would have used knives, chains and revolvers!" Bangalore City Policeman 133 looks benignly on. Behind me an impatient, blood thirsty little Madrassi points, thumbs down, and intones sonorously. "Throw them out: Throw them out:" The Professor is off about Calcutta again. He feels that all people other than Bengalees fight like children. He also, obviously, feels that his observations will be of immense interest to these stupid insufficiently uncivilised non-Bengalees.

The elbow of the pugilist sans sweater establishes rapport with the chin of an innocent passerby, a bystander, a mere



porter, a non-combatant. Soon there are three people contesting the right to the Free For All Crown of The Third Class Reservation Office. A little while later, the sweated pugilist takes a swing and misses. All of a sudden, a triple sundae, (Tarzan, Phantom, and Superman from the Sunday Comic strips that is), lands in Bangalore City Policeman 133's stomach, an unusually well developed organ which BCP 133 carries before him with pride. Unusual, I say, because in Bangalore, the lean and hungry look is a prerequisite to the policeman's profession. And most rotund men who are also neither squint-eyed nor knock-kneed get side-tracked into being inspectors of police, and are required to straddle ungainly motorcycles from dawn to dusk. BCP 133 looks hurt, obviously because insult has been offered to his proud stomach, his only qualification for promotion. BCP 133 also wears a bored expression on his face as he performs the disappearing act. Remarkable that: I've never seen anyone else who can look both hurt and bored at the same time, except one of the more popular film icons of Bombay who always looks bored and hurt, especially when he's trying to look tragic, heroic, courageous or happy. A lot of people have joined he of the sonorous voice. The cry of the pack waxes louder, "Throw them out! Throw them out!" The professor screams at me over the din in a confiding way, "Policemen are no use, there is no system, no order, no method. This is all a result of imperialism, dirty British dogs! Dirty CIA pigs! Dirty Congress donkeys!" He spits in an aside to me. I try unsuccessfully to avoid the "pan-" stained, Bengalee saliva. Obviously, the Naxalite movement puts in an automatic

"feeler device" that smells out victims in all the spittle and pan manufactured in Calcutta. What progress Mao has achieved!

BCP 133 returns with a burly inspector in tow, something like the INS Vikranth towing in the Titanic. Now there are five people fighting for the Free For All Crown of The Third Class Reservation Office. Gradually, the co-ordinates of the titular ring shift in the direction of the Police Outpost. I make a mental note, "So, the inspector got the Crown". Before I can breathe in the fresh air that the mob has left by leaving, the professor is off again. The man is a menace!

Not only is he violent, radical, fifth columnist, and redder than the nose of the woman who hasn't got a new car like her neighbour has, he's also upsetting the ecological balance of the Third Class Reservation Office. Noise and salivary pollution give way to pollution of a different sort, and I make another mental note, "If I can get his address, I shall send him a tube of toothpaste". I even know which brand to send. I'd seen all about it in a commercial in the movie theatres. But I haven't got the guts to smell the man's mouth again afterwards, like the chappie does to the girl in the flicks. I'd say it would be rather rash to set so much store by a toothpaste advertisement.

I turn away from the Professor who, obviously, is not qualified to lecture on dental hygiene BUT his big mouth is omnipresent. The professor as I have had occasion to remark before is blowing his big mouth off, "Our ministers are neither learned nor emancipated. They have no



solid background.....Indian planning is policy based and not results oriented..... hail.....ivory tower ..laud .... repudiate... sorry state.... professional politics must end...freedom of press...freedom of speech \* ...bad... worse... panacea.... . Struthonian principle...pyrrhic victory .. that's why we are going from Scylla to Charybdis". He pauses there for a bit. He likes that last piece of his, he savours it for a moment and then repeats it..."From Scylla to Charybdis". He taps me on the shoulder, "You look intelligent, why don't you take up politics? It's either politics, agriculture or banking. There's nothing else these days. I visualise that in another few years everybody in India will be employed by a bank and that the Government will borrow from the non-Nationalised Banks to pay the employees of the Nationalised ones and print more notes to pay the interest. After all, Indian economy you know!" (pause) Or they may go about begging with a gold plated Hindusthan Aluminium bowl asking every other country for money, which of course, will go into the ministers' Swiss accounts, oh my poor Bharath Mata how my heart bleeds for your honour! you have been made into a W.....by these dirty P ....! Yes that's what you have to do... enter politics, join a bank, or take up agriculture". With commendable patriotism, I stand up for my own subject, "What about accounts?" He explodes with a rare display of pyrotechnic exuberance noxious and gaseous by products not excepted, that would have any Diwali credit, "Either you must be so naive or you were born yesterday!", He likes that sentence, he repeats it, "Either you must be so naive or you were born yesterday!" I retreat. I don't like taking on a Bengalee

who is a Naxalite, semi-learned and armed with "indisputable" facts and figures culled from a more popular weekly rag, and, offers you a choice between the frying pan and the fire, only, he being the diner. The trouble is, that I don't have any of Mom's home-made mango pickle with me. If I had, I should've taken on just about anything. It doesn't inebriate, but the stuff makes me rash. Oh, oh! He's off again, "Look what they're doing in Madras.....", he expects me to fill in. He has forgotten that he has antagonised me but I have not. I come from a family credited with pachydermal memory. Why, grand uncle Sir..... [What's his name?], well anyway, the name isn't so important, it's the same chappie who was an oxford don you know, the fellow who was acclaimed the doyen of the civil service, to whose credit stands half the red tape in India, who could remember all the facts pertaining to...you know what... something or the other that goes, you know about maps and dates and clauses and multiplication and things. Well anyway, there you are, I've inherited that chappie's memory, and I'm known for it in family circles where amidst giants, I stand distinguished. So, remembering that this fellow in glasses, revealing pyorrhoeaic dentures in a revolting, confiding, fellow-well-met grin had antagonised me, I do not answer. But another voice chimes in, "They should be shot every damned f... s...o...a...b... should be shot: "It's the same little Caesar with the sonorous voice. I do tell him that nobody can afford 549, 999, 999 cartridges, (I hope the census was right, somehow, I always feel insecure when I quote Government statistics), (the odd number is myself),



but he does not seem to hear me. Besides, who would live long enough, and have the patience to use all those cartridges, [I've always felt that this logic had much to do with Britain's retirement from the imperialist scene, the British have always been a polite and logical people]. This I don't voice for fear that the professor may volunteer. They continue, talk, talk, talk, talk, timeless, endless, talk. The national character you know, or at least, a facet thereof. My legs feel numb, and time wears it's weary way on.

Finally it is my turn to buy a ticket, but there are not any tickets to buy. I argue, desperately, that there were only fifteen people ahead of me in the queue, that today is the first day of booking for the twentieth to Bombay, that there should be at least five-hundred tickets going, but all to no avail.

The professor's, (he got his ticket) nasal drone does not comfort me, or, raise the devil in me, it merely jars on me, (You see, I'm a Public School Man, besides, I am very patriotic and a staunch Indian), as I leave the Third Class Reservation Office. The railway officials will sell the tickets in the black, corruption is rampant, integrity is passant, justice is dead, there is no law that even remotely coincides with justice, it's all because of the dirty British, the unkempt CIA pigs and the Indian politicians, they are all hand in hand. Nehru paid Churchill a million pounds for India. Don't question me, I have inside information. Bureaucracy is only for fleecing the poor. . " and so on.

Another day, another class missed. Oh, well, perhaps tomorrow?

MORAL : I'm still trying to figure it out myself, can you?

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## SPRING

I lay numb  
on the green park-bench  
dreaming of flowers.  
A girl came along  
carrying  
Spring  
in her basket, showing  
two rain-bathed  
flowers.  
I liked the colour of  
one—like the pupil of  
her eyes.  
The other had fragrance  
which made my  
nostrils  
ache.  
I searched my pockets —  
I couldn't have both.  
'Spring will have many flowers,'  
thought I  
and said,  
'Colour  
and  
Fragrance  
and  
Shape, I want in one.'  
The girl strayed away  
muttering curses  
that shook me  
with  
rage,  
and I awoke  
only to find  
the grass  
drying fast  
in the  
summer wind —  
the eternal  
death  
of Spring.



**Oh, lovely Spring !  
How sweet are your pleasures !**

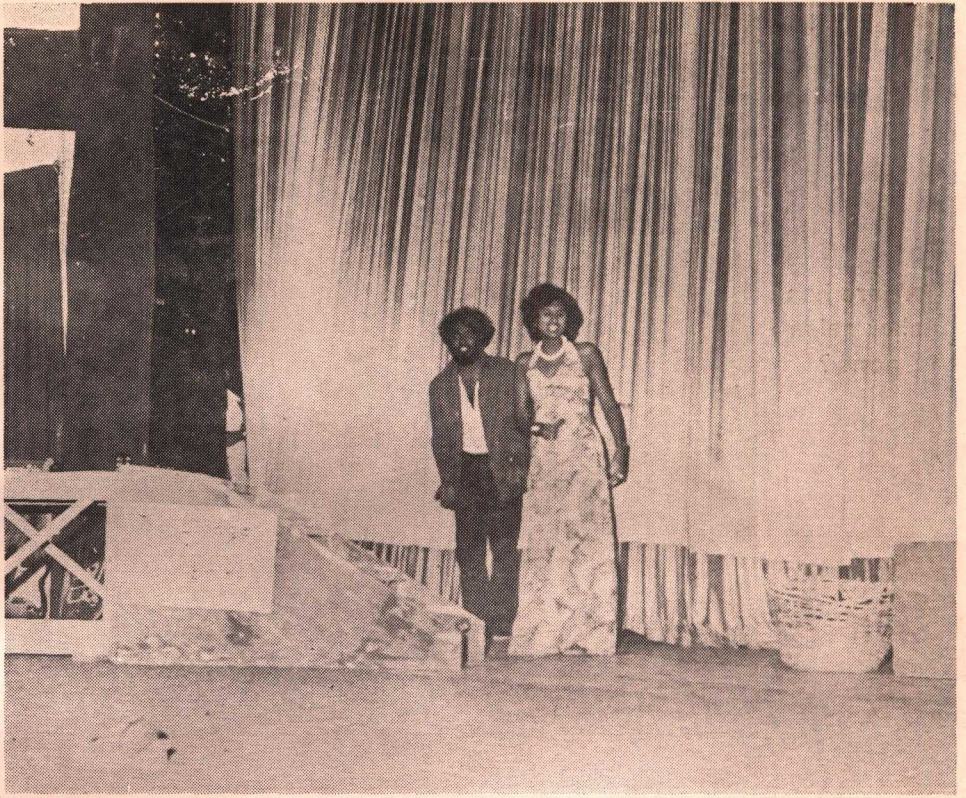
## **Spring Festival**

**(PHOTOGRAPHS)**



# SPRING FESTIVAL

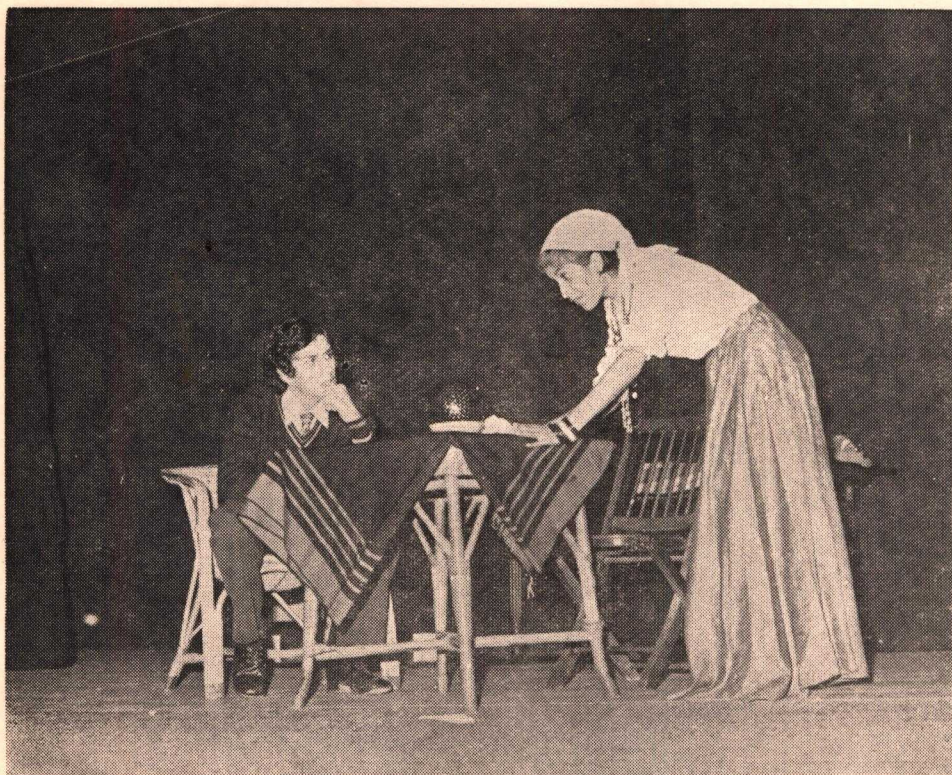
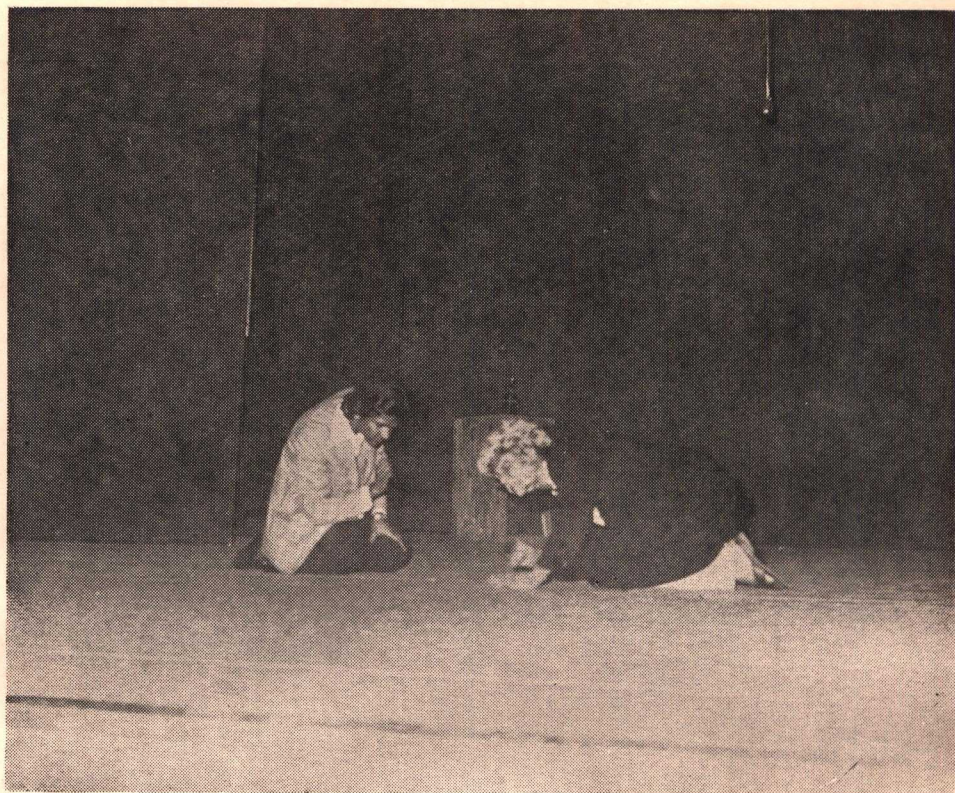
They luv'd  
themselves  
and we had  
a terrible  
time



The two at  
the back got  
prizes for  
holding up the  
other two  
(Best support-  
ing actresses)

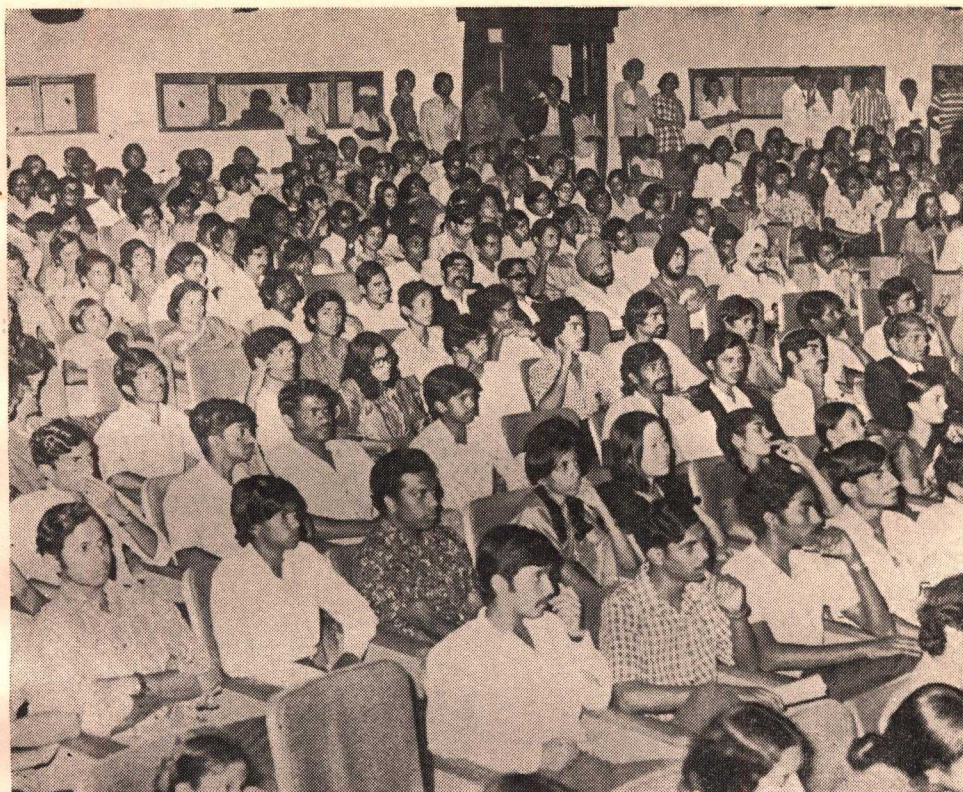


**Where has  
that paisa  
gone ?**



**Fiona : "Oh  
my Gosh !  
catch me on  
your mo-bike  
tomorrow!"  
(Poor Jimmy)**





"They also  
serve who sit  
and watch."  
Everyone had  
a good time,  
or, rather  
everyone had  
time !

"Long Live....."  
(Fill in the blanks)







Heard from  
the audience :  
"Poor fellow !  
everytime he  
tries to kiss  
the 'mike' it  
goes away"



They sang (!)





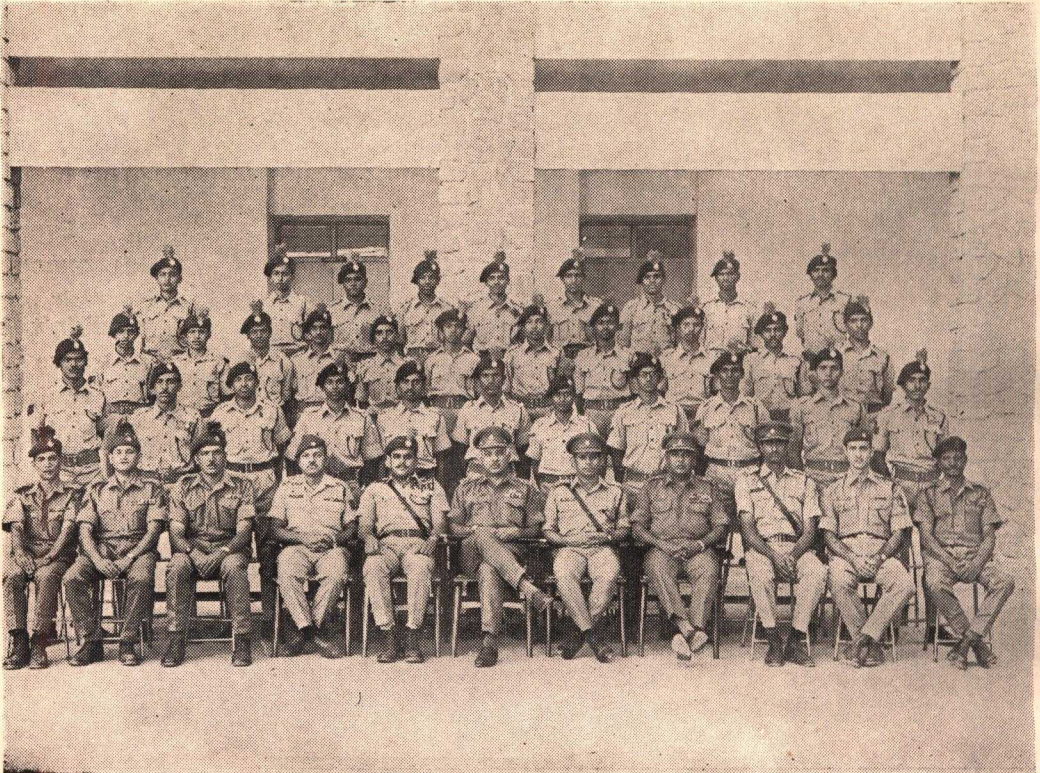
Everyone  
except the  
drummer  
didn't seem to  
care when  
the pianist  
didn't turn up



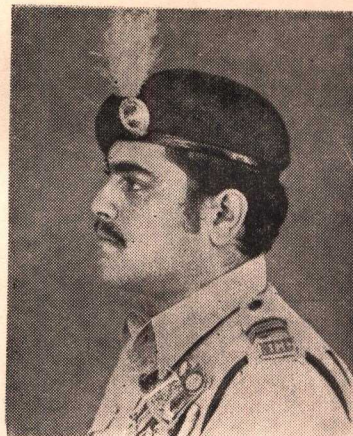
I.I.T. (M) snatched the overall Trophy  
from U.A.S. by the skin of their teeth.  
We did not participate. We are good  
hosts.



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best cadet, winner of shooting competitions and a veteran  
who has done attachments with the Army and Navy,  
mountaineering, advanced leadership and the Republic Day  
Parade at New Delhi and has achieved much else. We wish  
him well.**



Here, in our country, the 'high priests' of our political establishment are sharpening their tongues to nail a man called JP who tries to triumph over many an unwanted element in our social and political institutions such as red-tapism, political tug-of-war, backstairs influence . . . .

## A MAN CALLED 'JP'

by anthony porookkara

\*\*\*

Christ was a man who got crucified just because he spoke the truth. Life was very difficult for those high priests of the Jewish establishment as the Son of God was questioning their misdeeds.

Here, in our country, the 'high priests' of our political establishment are sharpening their tongues to nail a man called JP who tries to triumph over many an unwanted element in our social and political institutions, such as red-tapism, political tug-of-war, backstairs influence etc. which do obstruct the spontaneous growth of our nation considerably. Though, in fact, it is time for them to retire, they still occupy a prominent place in the political and social spheres of life as a going concern.

Ever since the machinery of administration was handed over to the representatives of the people from the royalty,

JP, endowed with a moral and dynamic force was trying to clean up the country, first as a traditional Marxist, then as a Gandhian and now by synthesising the two. His triumphant entry into the hearts of the people with the motto of 'Total Revolution,' is expected to ennoble the self-motivated corrupt politics, though the so called 'high priests' take whatever measures to under-rate him.

The Sarvodaya leader is an apostle who professes to make politics a noble profession. His apostolate in this regard is so intense that he himself is working in two directions. Firstly, as an ideologist he examines things quite minutely with a view to producing an apple-pie-order in society. Secondly, when he is in action he is determined for a purification of this chaotic political situation of India today. With his intuition and originality he made it



clear to the masses that it would not be compatible with the nation to let these crimes off unnoticed. This is the reason, why, even when the eight opposition parties have become combined into one the Congressmen did not bother on it much and instead they were pointing their gun at JP alone whom they preferred to the merge of the opposition parties.

JP is a man of vast experience and 'ipso facto' he is to be listened to. Chandrasekhar, the intellectual 'young turk' by emphasising the need for a compromise with JP has already caught the attention of the press. Hence those who try to underestimate him are simply digging their own graves.

### JP and Students

Everywhere in India JP is having a close relationship with the student community. He makes them realise that in the present-day world student generation is the most active and energetic group with strong feelings of admiration towards certain ideas. He is informed of many a student movement, and this enables him to guide them wisely. JP knows that the reasoning power of a student is the most powerful element in him and if well controlled it is as graceful as a swan. Hence

he directs the vivacity of their healthy, young aspirations and animal spirits in getting the churlish elements prevailing in the political administration thrown away into the dust-bin.

Whatever be the system of administration in the India of today, it will be a challenging task for the Government to provide 'roti, kapada aur makan' plus dignity to all the six hundred millions of the country. 'Garibi Hatao' has lost its lure as there was not much sincerity and seriousness in materialising it. Politically speaking, the slogan was an image booster to the Congress but only very few like Mr. JP must have realised the fact that it was merely an election slogan to canvass the franchise of the electorate.

On the other hand, Jayaprakash Narayan has designed the outbursts of the student community for the attainment of a better and beneficial distinction in their lives. He has in mind to form a national community that comprises good breeding and good manners. Of course, this can be formed by good education only. In short, JP is trying to make students bolt upright, cost what it may, to put a full stop to all sorts of anti social elements which sully the fair name of the country.





**On returning to  
Bangalore —  
Again and  
Once more**

**s. suchindranath aiyer**

Returning to fond mistress Bangalore  
I met King Edward the Seventh once more.  
He stands in brave, white, Carrara splendour.

Behind him bloom the Cherry Blossom trees.  
Patinas of white on pink filigrees  
Cascading from the clear China-Blue Skies.

A monument to "The Unknown Soldier"  
Dreams of erstwhile glories to his rear  
Warming the cockles of Valhalla's heart.

A bright arc of steel marks a shining sun,  
Drawn in King's name blood thirsty blade or gun,  
Banners and bagpipes, the urging of drums.

Omdurman and Mesopotamia,  
Cavalry charges, dread fantasia,  
Hardwon battles of a bygone era.

Forgotten Guiderons, dead Coats of Arms,  
Drumming Gatling Guns, Lady Love's Larmes,  
"Death to Dishonour" ! No more these old psalms.

Beside him stand the Jacarandas old.  
They cast limpid pools beneath them of gold.  
Lilies of the valley mirror blue soul.

Thousand yards and many decades away  
Sir Mark Cubbon atop his steed holds sway.  
He looks for his Liege Lord (though late) in vain.

He sits his horse, any young man's envy.  
His King for the high blaze he cannot see.  
Flame of the forest. Pyrotechnic dream.

Parrots, small sparrows, cuckoos and mynas  
Flutter and flit amidst magnolias.  
Redolence! An unmatched ambrosial.

Dry leaves burning in heaps add their fragrance.  
Sudden sparks leap, twist, like dervishes in trance,  
Jewels, gymnasts; and the smoke curls up through plants.

Slumbering villa, red, tiled roof, green, trimmed hedge;  
No comparison to tomorrow's cage.  
Cooking aromas. Of plenty this age.  
..... (And then)



His Majesty sees his Ashoka groves  
That were not always in such unkempt rows.  
The Guards would not have then these trees disowned.

He seeks the Queen Empress, his own mother,  
But cruel tree comes 'tween, casting shadow  
Over the flag stones, more worn than before.

Under her commanding, imperial bulk  
Urchins quite numberless play, and some sulk  
Crying with hunger. On all fours they crawl.

Bent black Gandhi before her cowering.  
A truant school boy caught while absconding.  
Mark her visage, indignant, glowering.

Gaudy paper buntings mar her beauty.  
They have laid low her simple majesty  
To fete some one of the neo-royalty.

.....(And then)

Elsewhere the Maharaja of Mysore  
Looks on once green lawns that near no verdure.  
Not yet de-recognised or named "eyesore".

But change is in the wind, I smell the stench.  
Khadhi clads watch, sitting on a doomed bench,  
Surveyors at work, ugly scar called "trench".

.....(And then)

No beauty, no flowers, luxuries' end.  
Building to house a new Parliament.  
The sky is not blue so you must pay rent.

Do you dare call any one your father?  
Can you not digest two decades hunger?  
Hell is to pay ! will it wait much longer?

.....(And so)

Returning to old haggard Bangalore  
I meet my dear friend, King Edward, no more.  
There is no chivalry, charm or splendour.

(And then)



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*Democracy is in peril in India because there are fissiparous tendencies all around us. Bribing, nepotism and favouritism have made our democracy a mockery, created chaos and disorder and has reduced a surplus State to a position where the spectre of death by starvation is haunting millions.*

## **CRISIS IN INDIAN ECONOMY**

....."India is at present in the grip of a severe economic crisis. The trouble with the present spiral of inflation in Indian economy is such that it has never quite happened like this before.....Economists are floundering because they have never faced such a situation...will the next—year end show a decline in pessimism....."?

The year 1974 witnessed India's worst economic crisis since Independence. The country's economy has been under severe strain for sometime past. Industrial production has remained stagnant, resulting in acute shortages of daily necessities. Inflation reached its peak. Shortage of essential consumer goods and critical raw materials have been a persistent feature over the last two years. The over-all rate of growth of economy has continued to be unsatisfactory since 1971-72, the growth rate of the economy registered an absolute decline of 1.7% in 1971—73. The increase in deficit financing became inevitable on

**george varghese (mariadas),**

**I hep**

account of larger food subsidies, higher expenditure on drought relief, revision in the pay scales and dearness allowances of Government employees etc.

### **The Phenomenon of Rising Prices:-**

As regards the position on the price front, the rate of inflation in India is among the highest in the world. This problem of "rise in prices" has been causing serious concern to the people of India. In spite of planning and fiscal discipline in recent years, there has been a steady rise in the price level. This phenomenon has reached an alarming stage and has caused great imbalance in our economy. There are a number of reasons behind this: Since ours is a planned economy large sums of money are spent on certain selected fields of production. This results in a relative short fall in the production of consumer goods and consequently prices tend to rise. Deficit financing becomes necessary in the process



of planning, it increases supply of money without a corresponding increase in the supply of goods. The increase in the supply of money increases the purchasing power of the people, but the supply of goods remains the same. Such a situation inevitably causes a rise in the prices of goods. Similarly the export of some commodities and indirect taxation policy may result in an abnormal rise in prices. The efforts and measures of the Government have so far not produced any salutary results. Unless ways and means are devised to increase production in all the sectors of our economy, the problem is not going to be solved.

### **Alarming State Deficits:-**

The twenty one States in India have shown deficit of over Rs. 166 crores in their budgets of 1974-75. Of these only seven namely, Assam, Bihar, Gujarat, Himachal Pradesh, Manipur, Nagaland and Uttar Pradesh have shown "marginal" surpluses, the total being Rs. 26.97 crores. The budgets of the rest of the fourteen States have shown a net deficit of Rs. 193.23 crores. The net deficit on account of State-budgets would thus be Rs. 166.31 crores. This statistical data clearly indicates the financial position of our country, which is giving sleepless nights to the finance ministry.

### **Food situation still under stress**

India is a vast country with a population of 55 crores. For the last many years India has been experiencing food shortage, even now the situation is still under stress. The most important factor to be noted here is the already high and still increasing prices of food products. The statistics in this connection are both revealing and

relevant. According to the recent report, 73% of the total consumption expenditure in the rural areas is spent on food items and 63% in the urban areas. The per capita food availability in the country is stagnant at a low level. It was about 418 gms. per day in 1973-74, as against 469 gms in 1960-61. With food consumption at such a low level, there is hardly any scope to cut it down further. In other words the demand for food is price-inelastic.

The present acute scarcity and non-availability of food grains is artificial, man-made and the corrupt and irresponsible bureaucrats with the power of running the administration is the main reason behind this. Democracy is peril in India because there are fissiparous tendencies all around us. Bribing, nepotism and favouritism have made our democracy a mockery, created chaos and disorder and has reduced a surplus State to a position where the spectre of death by starvation is haunting millions.

### **Profile of stagnation "every where"...**

The quick estimates of national income in 1973-74 provide what may indeed be described as a profile of stagnation over a whole decade and the sharpening of imbalances and distortions in the economy. The national income according to the quick estimates, increased in 1973-74 by 3.1%. This was not much of an achievement and marked only a slight improvement over the depressed base of the previous year which had registered a fall of 0.9%. The national income between 1964-65 and 1973-74 increased by 24%. This was barely enough to neutralise the effect of the increase in population. The per capita income in



1964-65 stood at Rs. 335.1, only five rupees lower than in 1973-74.

According to the report on currency and finance of the Reserve Bank of India for 1973-74, the sizeable shortfall was the consequence of a steep increase in investment cost especially in the last two years of the plan without there being a corresponding provision for step-up in financial outlays. In four out of five years, the annual plan provisions remained unfulfilled. The overall shortfall in outlays during the fourth plan (1969-74) show a decline of Rs. 105 crores at current prices against a reduction of Rs. 3394 crores in real terms i. e. at the price level of 1968-69, the base year for the plan.

The outstanding debt of the central Government stood at Rs. 17056 crores at the end of March 1974 and the aggregate liabilities (gross) of the Government of India during the Fourth Plan period rose from Rs. 16637 crores to Rs. 23269 crores, a rise of Rs. 6623 crores. The rise in outstanding public debt was mainly under internal debt which stood at Rs. 11226 crores, the external debt being Rs. 5830 crores.

The overall industrial output remained stagnant during 1973, and the partial data available for the first half of 1974 points to a further deterioration. The stagnation in industrial output except for the capital goods sector has been due to the cumulative impact of shortage and bottlenecks in

a few critical sectors like steel, non-ferrous metals, coal and petroleum products, power and transport.

### A Recession in Indian Conditions.

Recession generally refers to a phase when the growth of industrial production slows down as a result of a decline in consumer demand. If this happens to a particular industry, or only to particular units within an industry, that industry or those units are said to be suffering from recession. When the phase spreads to a sufficiently large number of industries so as to affect the national index of industrial production, we say that there is a general recession. Interestingly, a slow down in the growth of industrial production is nothing new in India. We have lived with it almost continuously, and that is nothing but the truth. Because of this "genuine cry of recession" we are now experiencing a period of acute inflation and scarcity accompanied by continued industrial stagnation (i. e. stagnation from inflation and inflation from stagnation).

### Conclusion

Taking into account all the mere experiential facts mentioned above, at this critical juncture, what have we to make of the total picture? Shall we paint a mixed picture of the economy giving little news of good cheer? Will the next year-end mood show a decline in pessimism. ....?





# SMILE A WHILE

compiled by  
**bonnie**

A certain young fellow named Beebee  
Wished to marry a lady named Phoebe,  
"But," he said, "I must see  
What the Clerical fee  
Be before Phoebe be Phoebe Beebee."

There was a young person named Ned  
Who dined before going to bed  
On lobster and ham  
And pickles and jam,  
And when he awoke he was dead.

A fiftul young fisher named Fisher  
Once fished for some fish in a fissure,  
Till a fish, with a grin,  
Pulled the fisherman in -  
Now they're fishing the fissure for Fisher.



# HELLO

Leonard James Paul  
i cbs

The Reverend Henry Ward Beecher  
Called a hen a most elegant creature,  
The hen, pleased with that,  
Laid an egg in his hat,  
And thus did the hen reward Beecher !

A silly young man from the Clyde  
In a funeral carriage was spied;  
When asked, "Who is dead?"  
He giggled and said:  
"I don't know - I just came for the ride."

There once was a lady from Guam  
Who said, "Now the ocean's so calm  
I will swim for a lark."  
She encountered a shark.  
Let us now sing the 90th Psalm.

There was a young man who was bitten  
By twenty-two cats and a kitten;  
Sighed he, "It is clear  
That my finish is near;  
No matter - I'll die like a Briton !"

There was a young lady named Sue  
Who wanted to catch the 2:02;  
Said the trainman, "Don't hurry  
It's a minute or two to 2:02."

There once was an old man of Lyme  
Who married three wives at a time;  
When asked, "Why a third?"  
He replied, "One's absurd !  
And bigamy, sir, is a crime."

A flea and a fly in a flue  
Were imprisoned, so what could they do?  
Said the fly, "Let us flee!"  
"Let us fly!" said the flea,  
And they flew through a flaw in the flue.



**Like Pontius Pilate, we wish to wash our hands off  
This writer's composition . . . . .**

# HELLO

**leonard james paul  
i cbz**

When we were talking about the unpredictable nature and habits of girls, Gopinath, my classmate, told me about Shanthi. He said that she was his father's Boss's daughter and the reason why he was friendly with her was that she had a large collection of novels and comics. Anyway, as time passed on, Shanthi crept a lot into our communings, simply because there was no other interesting topic to talk about.

Once, while we were talking about her, Auther King, a sloppish, moony, bespectacled character and a First Year Degree student, walked up in view. Talking about Shanthi (we were told that she was "real cute"), and, in contrast suddenly seeing Auther in his jumping kangaroo walk, on an impulse, I shouted out, Hey Auther! how's your dame Shanthi?", and thus started a nonsensical match-making talk about Auther, whose face showed that the moon was looking straight into the blues.

Days rolled by, and when we met our pals from the C.B.Z. Section, during our free time, our talks would centre around Auther and Shanthi, whom we treated as a huge joke - the height of "impossible

possibility." By this time we were creating an illusion and were spinning a love-web around Auther and Shanthi.

One day, Gopi and I decided to dial up Shanthi anonymously. On second thoughts we decided to pose as Auther. Shanti stays with her married sister - a block away from Gopi's house near Cubbon Park, as it is close to her College. During her holidays, she moves over to her mum's place on the outskirts of Bangalore. To our advantage we found, after prodding through the Telephone Directory, that both the houses where Shanthi would stay have telephones.

It so happened that Shanthi's father's firm was celebrating its third anniversary. On the auspicious day, there was a function held in the factory wherein our girl, naturally as the boss's daughter, spoke about the firm's history. After the speech and the function, a party was thrown for the executives of the firm and invited guests, where a young executive, a flirt, who was drunk (drunk also most probably with deep, intoxicating love for Shanthi), came up to Shanthi, smacked a kiss full on her lips and said, "you spoke well at the function." Luckily for us, and naturally



unluckily for Shanti, Gopi came right on time to witness the scene.

So we finally dialled up Shanthi at home the day after the mooching incident. Her pop seemed to be a sporting guy and called Shanthi on to the telephone.

Shanti : (in her sweet droonish Sopranoish voice) Hello?

Me : Hi (in a high-pitched and squeaky voice)

S : Yes?

Me: Shanti? hello!

S: Who is speaking please?

Me: Auther King. Whats yours?

S: "MOTHER"

Me: Aye, I'm not FATHER, I'm A-U-T-H-E-R-. Auther King.

S: Oh? I'm Rani of Jhansi.

Me: Come on, I know you're not that.

S: What are you doing, studying?

Me: Yeah - at school.

S: Oh! that's all (as if I were a small kid), I'm studying at College (as if it were )

Me: What are you doing - studing?

S: First Year P. U. C. (only that too)

Me: I'm doing my Higher Secondary. Next year I would be doing my First Year Degree while you would be stuck in Second Year P. U. C.

S: But how do you know who I am?

Me: I saw you yesterday at the function (pause - she might have been wondering who) (now Gopi nudged me and whispered, "Say, 'you spoke well yesterday!'")

Me: (like a great guy) You spoke well yesterday.

S: (taken aback) Thank you, (going on trying to find out who I am), who is your father?

Me: My father's name is King of course - He is a retired guy.....

(Gopi nudged me again and whispered, "Say' He is a retired something, never say he is an Army Officer, she'd suspect me of speakin'").

Me: (Carrying on) - He is a retired lawyer. But why are you asking about him? Don't tell me that you're interested in him!

(Pause)

I want to see you

(Pause)

Say something

(Pause)

(SHE DISCONNECTED)

Poor dame, she was irritated - so whenever we were bored Gopi and I decided to ring up Shanthi and tease her.

One day, Gopi and I were walking through the Mahatma Gandhi Road. He suddenly stopped sad, "There's she," "Who?" "Shanthi!". I turned my head and saw a Herald car crammed with youngsters whom Gopi identified as her cousins. Next to the rear door window sat Shanthi. She was wearing a sky-blue sari - a thin whisp of a girl. This was the very first time I saw her.

We dialled up again and were told that she was not at home- presumably after I had said 'Auther speaking'. This business of her being not at home carried on for some more time. Finally her mum roared at us, "You can't speak to Shanthi." And before I could protest, slammed down the receiver.

The next week, Gopi told me that Shanthi was back in her sister's house. Since the college was closed and since her Ma and Pa had gone to Calcutta, we



dialled up again and Shanthi came on to attend the call.

S: Hello! (She drooled)

Me: Hi Shanthi this is Auther speaking!  
How are you?

S: I am not feeling well (cheek!)

Me: Don't gup

S: Really man

She thrust down the receiver and did the same thing when we rang up again.

About the phone calls, Shanthi's mother suspecting Gopi - around after returning from Calcutta and asked him if he had telephoned Shanthi.

To this Gopi said that of all the dames he hates Shanthi a ton.

Gopi told me that since there was no other guy of the same age group around, Shanthi had put her claim on him. Before Gopi came to Bangalore he was acquainted with a gang of girls at Jaipur and he obviously found nothing interesting in Shanthi. We finally hit on a plan - "To make Shanthi jealous."

Everything went smoothly according to the plan. I dialled up about seven or so in the evening. She came on.....

Me: (In a low deep voice this time).  
Hello, may I speak to Gopi please?  
He told me that he would be around the joint.

S: (denying it) I don't know the person you must have made a mistake.

Me: What is your number?

(She gave it)

Yes that's the number

S: But I tell you I don't know the person

Me: Come on, don't pull, he told me that

he stays a stone's throw—away from the joint.

S: I'm sorry, I don't know.

Me: You might know him as Sonna (that's his pet-name)

S: (reluctantly) I may not see him now.

Me: Then take down this message

S: I may not see him tonight.

Me: Please - its pretty urgent

S: (resignivdly), o.k.

Me: Tell him that Pauline wants to see him at nine sharp before College, at Brigades, tomorrow.

S: What! (couldn't believe her Gopi was meeting another girl).

Me: Please tell him that he's to be at Brigades at nine, he'd understand - o.k.? Thanks.

The next day at College, Gopi told me the other side of the story. It seems that Shanti met his sister at the Super Market after the call and told her that Gopi's pal called and said that he's to meet HIM. Before the classes, at Brigades at nine tomorrow. His sister passed it on when she came home. Gopi then rushed to Shanthi's house (all in the plan) to find out who had dialled up. And Shanthi was turning red when she told him about Pauline wanting to meet him. Then to give her a ray of hope, Gopi said, "Oh hell! She wants to meet me!" When Shanthi asked who this dame was, he told her that she's the crooner in their newly formed pop group. (just imagine our pal Gopi playing an electric guitar!").

We again planned to dial up about this Pauline bit. Gopi was around the joint, so he came over.

Gopi: Hi, the bird's flown



Me: O.K. Then we can make our plans for tomorrow about Shanthi.

Gopi: Right.

Me: What shall we do? Dial up Shanthi and say Arthur speaking or to pass on a message from Pauline?

Gopi: Anything - Hey you want an intro?

Me: To whom - Shanthi?

Gopi: Yeah

Me: O.K.

Gopi: Come home tomorrow - my sis's teaching Shanthi how to arrange flowers or something like that. I can give you an intro.

After College, we went straight to Gopi's house. His sis was in their neighbour's garden clipping flowers,

leaves, collecting dry sticks and all that muck. Shanthi was in the drawing room reading some magazines.

Gopi: Hey Shanthi - meet my classmate.

Shanthi: Oh! So you're King Arthur and that fictitious Pauline's goose-berry!

We were stunned wondering how she read things out.

Later after pleading guilty and truce established, she told us that there was a telephone extension installed the day before upstairs and when Gopi told me that the bird had flown, she was actually roosting upstairs listening to what we said.

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One of our editors approached every lecturer of the College in turn, asking for contributions. "No time", said Mr. Joseph Eden of the Department of Zoology. "Oh, please....." said the editor. "Suggest a topic", said Mr. Eden. "Why don't you write about the Scope of Biology?" The editor was all smiles. Here's the article he obtained after 15 days :

## SCOPE OF BIOLOGY

**joseph eden**  
head of the dept. of zoology



*But what exactly is behind this gigantic growth? Many people who have been responsible in large measure for this state of affairs have tried to explain away things in their characteristic method. Their fine words, unfortunately, do not butter parsnips.*

## THE PROBLEM OF UNEMPLOYMENT

darshan n. chhatpar

II puc

Unemployment is an economic problem faced by most nations. No country, even from the so-called "advanced" nations, is spared from this malady. In this context, it is perhaps, nor surprising that India, having failed to utilise the large reservoir of man power that she possesses, and being as she is, still in the stage of commencing development, is in the agonising throes of unemployment.

Though, we have since independence, developed marvelously by means of a planned economy, which has created, many new jobs, the corresponding rise in the number of job seekers has maintained the jeopardy of unemployment, and has in fact, fattened it. As per statistics, the number of unemployed has increased from 6.7 million at the end of the Second Plan to 10 million at the end of the Third Plan and has gone up consecutively to 14 and 19 millions at the end of the Fourth and Fifth Plans respectively.

But what exactly is behind this gigantic growth? Many people who have been responsible in large measure for this state of affairs have tried to explain away things in their characteristic method. Their fine words, unfortunately, do not butter parsnips. Being a student of economics I would like to explain this cancerous and rapid growth.

The main problem is the increase in population. India nearing the 600,000,000 mark stands second in the World. The birth rate is, however, the highest, which means that we may soon be leaders in the production of cannon fodder and manure through starvation. We owe to our efficient medicos the fact that our death rate is decreasing (18 per thousand as against 41 per thousand births). Naturally, other resources being limited, it will not be easy to find jobs for all these living people.



Indian agriculture too contributes in its own way to unemployment. In India 68% of the working population depend on agriculture for their means of livelihood. And with the monsoon and our underdeveloped irrigation, we gamble too with unemployment. Paucity of agricultural resources, reflects spiralling unemployment.

Our leaders obsessed with the thought of India as a developing country, have given too much importance to heavy industries, hence proportionately neglecting, to some extent, the cottage and small scale industries which are the mainstay of Indian economy as much today as through the ages. Small scale industries are by their size and proliferousness, singular aids to the control of the diseconomy of unemployment. Even though in recent years, would-be cognoscentes have harped on the subject, and despite two decades of planned and pruned economy, the flow of interest, investment, aid, and man-power towards these traditional, Gandhian and economically wise as well as viable sectors have remained negligible, thus fostering the unemployment dragon.

Faulty planning too could be one of the targets for the wrath of the unemployed. Optimistic, propaganda type plans are formulated, and corresponding achievements are far below the hopeful par. Planning is policy and slogan based rather than practical in approach and viable in execution. Hence the planning being inadequate and largely irrelevant, unemployment is not far solved by these futile exercises in public expenditure that our leaders call Plans.

Our education, too, continues to be impractical. Vocational training, job and utility oriented courses are remarkable by their absence in the curricular of our 'Varsities. False prestige attached to the Degree by virtue of the Government's own machinations through the UGC and the UPSC have put a premium on white collared work and urban concentration. Doctors and engineers who have paid vast sums of money to acquire their degrees and who are treated somewhat preferentially by the Governmental attitude create a situation conducive to the maintenance of an artificial unemployment caused by their demanding urban employment and high minimum wages and perquisites, failing the grant of which they refuse to work.

Lest this essay be merely an exercise in vague words and tirades against the establishment I would like to conclude with the following suggestions:



- 1) The Government must introduce statutory means of population control and remove the anomalous laws governing religious minorities in this respect.
- 2) Agriculture, irrigation and the co-operative movement must be made sound, purged of corruption and equated and standardised on an all India basis in a way relevant to Indian economy and not just by way of plagiarising the Russians or the Chinese.
- 3) Credit must be provided to the small scale industrialist in an impartial manner. Credit must be issued on the basis of project viability, and credit worthiness, rather than relations and strings.
- 4) Planning must be practical and not slogan slinging.
- 5) Education must be made relevant.
- 6) The Government must run Industries that are based on sound principles of costing, unlike today's white elephants, and absorb every unemployed man.

**Daniel D.**

**I P.U.C. (H.E.C.A.)**



Gone ahead to receive his  
eternal reward on  
14th May 1975

**R. I. P.**

"Such were the notes, thy once-loved  
poet sung, **till death** untimely  
stopped his tuneful tongue."

**— POPE**



# The Mighty Prophet

The smile of glittering lakes lasts not long,  
The charm of powdery snow lasts but a day,  
The pleasure of a rainbow fades soon away.  
The flame of cerulean skies burns but is momentary,  
The gleam of moonlight is but ephemeral,  
The luminescence of a starry beam soon melts  
I cannot be but gay at the crux of this sweeter beauty.

The breath of man too is not long—but  
His spirit is not still as are the shadows,  
The soul is a beacon burning, unfailing, permanent.

The inner might shines and shimmers today, tomorrow,  
The fragrant soul glitters and sparkles in immortality,  
The mighty prophet in man blooms eternally.  
This lofty memory fills my heart with permanent beauty.

george verghese (mariadas)

l b a



# COLLEGE DAY CELEBRATIONS



**"Ladies and Junglemen....."**



**Mark's chivalrous if not myopic bow over  
the guest's proffered hand**



**Drunk on a  
Bottle of  
Orange  
Squash!  
Prohibition  
be not proud!**



**Overheard:  
"Groovy!"  
Sorry, but he  
did not come  
out of a can.**



A professor of my acquaintance, who went to England and lost his appetite, used to prepare very sincerely so much that while lecturing in classrooms he had the singular habit of closing his eyes in order to get into the mood that on a few occasions he had the good fortune of being chided by the Head of the Institution for lecturing to empty benches and walls.

## PLEASURES OF PREPARATION

Teachers of all faculties know what it is to enter classrooms without preparation. The subject, pleasures of preparation, is chosen partly because it is so wide that it covers almost any discursiveness. Some people have such a passion for preparation that they will acquire the habit and maintain it against all obstacles including the orthodox Hindu domestic inconvenience like cooking food for three days in a month, bringing up children and giving private tuitions which, strictly speaking, are forbidden. There is another class of people to whom preparation, because of the nature of their temperament, will never be any pleasure at all. There are some on whom the task of preparation is almost forced.

**v. kodanda ram**  
**head of the dept. of english**

There is a story of one of my colleagues I do not know whether it is true or not but I do not mind connecting it with him. When some visitors were announced he received them in all politeness and good humour and after a warm welcome, he said to them, without mincing matters, 'And now what would you like to do? - I am preparing for the class tomorrow.'

The lack of preparation for the class leads to certain humorous and serious consequences while the more of it causes disappointment and frustration. Once a friend of mine, who, evidently, did not prepare, went into the classroom and said, in the manner of the speaker, who said



thrice, 'I conceive' and delivered none, 'I think' thrice and continued that he would not take the class for the day.

That is much more a confessional and polite and indirect way of suggesting that he did not prepare for the class than the unprepared teacher who picked up a quarrel with a number of students instead of answering the question, "Why there was an allegation that Shakespeare never 'blotted a line'?"

The unprepared will be the butt of ridicule, the ill-prepared will provide fun to the intelligent, the well-prepared will guard themselves against any eventuality and those who prepare too much will either soon fall into disrepute or earn the sobriquet of being a 'Big Bore.'

There is another class of people who do not mind creating an opportunity to talk on contemporary political and social events, no matter whether they are well prepared or ill prepared. An acquaintance of mine has a remarkable ability to explain away the text of **JULIUS CAESAR** in the light of the political atmosphere in our country in his own inimitable and unimitated style, with a particular reference to the politicians alive and dead, of course, occasionally falling into fitful expressions in his mother tongue, which are Greek and Latin to the students.

It is, of course, interesting to prepare for the classes to teach Shakespeare but I do not make an attempt to write about the works of the gentleman from Stratford-on-Avon here for fear of falling into platitude. But I hasten to add that it is not due to want of appreciation of his status and

genius. However, I cannot restrain myself from mentioning the fact that some seasoned and well-prepared teachers on Shakespeare have a tendency to be more expressive in enacting a scene from Shakespeare in a classroom than explaining the same in an intelligible way.

A professor of my acquaintance, who went to England and lost his appetite, used to prepare very sincerely, so much that while lecturing in classrooms he had the singular habit of closing his eyes in order to get into the mood that on a few occasions he had the good fortune of being chided by the Head of the Institution for lecturing to empty benches and walls.

Considering one or two aspects of preparation for the classes at undergraduate level, preparing for the drama with historical, social, political or contemporary allusions or the novels with enduring and innocent humour or the poetry with less obscurity and less complicated images will be interesting. It also depends upon the receiving set (I mean, of students).

It is a matter of happiness to prepare and teach poetry which abounds in rhythm, the music of words, imagery and sensuousness. For instance, the poetry of Keats. There are some who love to teach Keats. Some of them even take the advantage of having a temporary mental relief from their sorrows while explaining the sorrowful events in the poet's life. To explain the expression, "half in love with easeful death" calls in for the preparation and explanation of the poet's failure in matters of love, of his brother's death and of his own ill-health. A friend of mine had the remarkable ability to identify his own



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failure in matters of love with that of Keats that he lectured to the students in such a way that some of them later did not have the heart to fall in love with any girl for fear of being rejected.

People who are resourceful and have the ability to prepare themselves either to get into the moods or identify themselves with the characters have sometimes (not always, please) not only have stolen the show, but have put up the show literally. A colleague of mine whose squint eye added the rich glint of lunacy to his pitiable appearance had the ability to make the students weep (irrespective of the number) whenever he had to explain the character of blind Samson in Milton's Samson Agonistis. On enquiry the students revealed that in spite of their restraint on themselves, they could not but weep, not because of the explanation but because of the miserable appearance of the sobbing teacher.

It is exhilarating to prepare for historical allusions like 'Shipmoney' which reminds one of Charles' wish to repair the Royal Navy, the Petition of Right and the 'dauntless village Hampden' or The War of Jenkins' Ear which is chiefly remarkable in being the first of that series of wars against France and Spain which lasted three quarters of a century, or the Boston Tea Party, or the Wars of Roses. That way the study of British History makes one understand the literature better.

Sometimes it is not only the interest in the subject that makes us sit at the desk for long hours but also the interest and love for others or things. I have a neighbour whose love for 'a beauty' made him wade

through the medical course for a decade because his father promised him to celebrate his marriage with her if only he completed the course successfully. He did marry her at his forty-fifth year with all smiles! I have seen a number of men taking up English Literature as the main subject not for the love of the literature but a number of women candidates opted for the course.

A Professor of Physics who loved eating sweets more than his subject and his wife, (for which by the wrath of God he was cursed later in life to suffer from diabetes) used to mention the example of a box full of sweets being passed on from one person to the other as kinetic energy and a number of sweets put at a height inaccessible to children at home, as potential energy.

Preparing for literary and idiomatic expressions, the origin and development of certain words will not be less interesting. The word dunce means one slow at learning or a stupid person. In the 14th century the followers of Duns Scotus, the subtle doctor and leader of the Schoolmen were called Dunses, who opposed classical studies on the revival of learning. Hence any opposer of learning, a block head. Similarly the preparation for the expressions—Blimps, Fifth Columnist, O.K. Bunkum—to mention a few—will be equally interesting.

In spite of obstacles, teachers have to prepare for classes. Preparations, in the manner of Bacon, are 'for delight, for ornament and for ability.' Prepare to be quiet, if not to teach.



## BELIEVE IT OR NOT

One dark day, one bright night

Two dead boys came out to fight

Back to back they faced each other

Drew their swords and fought.

A deaf policeman heard them fight

And went to them to stop their might.

If you do not believe that this lie is true

You ask the blind man who saw it too.

**darshan n. chhatpar**

**// heca**



This is a time when students demand more freedom in their life, but when they have to make use of their freedom for educating themselves, they will face problems which they are unable to solve by themselves. Here arises the need of guidance.

Literally, 'to guide' means to direct, to conduct or to pilot. In psychology the term guidance is used to mean helping an

## The need of Guidance in Colleges

---

**Democracy has permitted freedom and the result is frustration ; has created the hope that any citizen of India can rise to any position and the result is frustration, and finally, has preached fraternity, the result is frustration. In brief, democracy creates high aspirations in the minds of students but the result is terrible frustration.**

---

individual or a group which has a common problem. The value of encouraging the development of an individual along the lines of his own particular interest, abilities and aptitudes in relation to existing opportunities and needs of society, has been recognised by educators and other professionals. In the complex fast - changing world of today, young people need professional guidance for their development, as well as for solving their day-to-day problems of adjustment, and to make decisions and plans for their future.

Guidance enables an individual to discover and to develop his potentialities and thereby achieve an optional level of

**fr. john manickanamparambil, c.m.i.**

*dept. of psychology*

personal happiness. Crow and Crow explains guidance as follows, "It is not meant for giving directions. It is not the imposition of one person's point of view upon another. It is not making decisions for an individual which he should make for himself. It is not carrying the burdens of another's life. Rather, guidance is an assistance made available by personally qualified and adequately trained men or women to an individual of any age to help him manage his own point of view, make his own decisions and carry his own burdens". Shirley Hamrin says, "It is a



help rendered to any individual to see through himself in order that he may see himself through."

### **Guidance in Colleges :**

In the earlier days, life was probably simpler in a number of ways. Colleges and their problems were also simpler; and a great deal of what we would now call guidance was accomplished without being so named and without any specially organised programme. But the situation has become complex; and there is an increasing danger that the individual as an individual may be submerged.

It is a fact that college students have more problems and potentialities than others. If these problems are intelligently solved and potentialities properly developed, they can contribute in abundance to the well-being of society. Students need able guidance to attain that goal. For the first time when they enter the portals of a college they are in a state of anxiety and ambition. First of all, they are not familiar with facilities available in a college. This is the reason why the education leaders in India are becoming increasingly aware of the need of guidance services and look forward to provide sound programme of guidance services in educational institutions.

### **Students' problems :**

A student may be maladjusted in a college because of wrong choice of subjects. If subjects are not chosen in accordance with his intelligence, interest and aptitude, it is possible that he may feel college life boring and he may begin to create troubles. Here a guidance worker

will be of immense help to a student. At the college level a student is often emotionally unstable because of psychosexual problems. A counsellor can enable the student to have proper perspective towards sex and can suggest means to sublimate his psychosexual energy towards constructive work.

The youth in our country are again perturbed with the paradoxes of democratic society. What Erich Fromm in his "Art of Loving" has stated about the American set-up applies to a larger extent to the Indian students' way of life also. Democracy has permitted freedom and the result is frustration; has created the hope that any citizen of India can rise to any position and the result is frustration. In brief, democracy creates high aspirations in the minds of students but the result is terrible frustration.

Taking all these points into consideration the Kothari Commission has recommended that guidance service should be opened in Colleges and Universities and that it should be considered as an integral part of education and be aimed at assisting the individual to make decision and adjustments from time to time.

### **The Type of guidance to be given in Colleges :**

Educational as well as personal and vocational problems of the students can be discussed with the guidance worker with a view to choose a proper course of study or a career or to find out solutions for problems faced by students.

If individuals, particularly college students are to make wise choices and decisions and to utilize to the full, their



potentialities and their opportunities, they must have accurate and up to date information about the world of work. To attain this, there should be an information bureau that can disseminate information about educational and training facilities and scholarships in India and abroad. They must also be made aware of local and national employment trends and opportunities. The bureau can also provide facilities for registration for eligible candidates against vacancies notified by the State and Central Governments and private agencies.

The desire to earn while learning is most welcome as it helps the students realize the dignity of labour. The bureau can strive to place the students in part-time jobs wherever such opportunities are available.

One of the effective means for success in any enterprise is a periodic examination of the results achieved. In guidance work this is done by follow-up work which includes the collection of dependable evidence on the changes in the attitudes and adjustments of students actually attending the institution as well as those who have already left it.

If a student can make use of all such facilities available in a college, he can, of course, achieve a clear understanding and acceptance of himself—his strength and limitations and develop his abilities and interests to the extent possible and thereby he can, in course of time become an efficient citizen of the country.

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# EPITAPH TO A POLITICIAN

---

by diwan brittany das, I.b, k.g. (pegasus)

---

Indian White (With a few sweat marks) Collar Service (Retd.)

---

Chacha Chamcha Charas Chor  
Resembled rather our Gustavus Gore.  
Born on Sunday and christened on Monday  
(Auspiciously like what the nursery rhymes say)  
He puked all over his red ribboned bib,  
Quadruplicating the feat all over his crib.  
And so causing his godmother to gravely remark :  
" I say, he may join the civil service...What a Lark ! "  
But this I must say was a false prediction  
As Chacha became a model politician.  
His manners were sauve, his scruples undiscerned  
And his Khadi Topi - a ministry earned.  
On his spotless close-collared coat he bore  
A dozen roses or maybe more,  
In a nearly successful and laudable attempt  
To outdo a predecessor, though he was more unkempt.  
Chacha's speeches were the talk of the town.  
It made only the intellectuals mourn.  
"Who are a minority anyway  
Down with those damned pandits, I say."  
To quote from one of his more famous speeches  
That threatened to do away with the "privileged" species.  
Right from his school days when he stood on the forum  
To debate a burning issue in the fifth form.  
Right from the day he wrote the stunning letter  
Which except for a line omitted by the type setter  
Saw print in one of the Nation's more  
Prominent dailies dealing in gossip and rumour.  
Chacha Chamcha's hoarse voice rose and crescendoed  
From turret and battlement, on footpath and road.  
To Chacha's genius goes the supreme credit  
Of an achievement of no ordinary merit.



Chacha when a mere infant on the political stage  
 Put all the established in a seething rage  
 Usurping for himself the finance portfolio  
 By dint of incomparable braggadocio.  
 Where other nations dealt with merely one economy  
 Chacha with oppressive tax and revenue, brilliantly  
 Introduced establishment of two economies,  
 And parallel too ! To the unequalled surprise  
 Of his old Geometry Professor who found fit to remark :  
 "But Chamcha, in my subject was never over the zero mark !"  
 But criticism pierced not Chor's close-collared coat  
 As he repeated his secretary's speech by rote,  
 His multitudinous chins quivering in ecstasy  
 Over his vocal chords clanging in harmony  
 About the cumbersome and weighty thoughts of the day  
 Which into innumerable houses brought a ray  
 By uprodding the downtrodden, and downtrodding the uprodden  
 With a waltz and a polka and a few dances modern.  
 With patriotic zeal and political wisdom  
 He married the princess of a decayed kingdom  
 Which brought dexter and sinister people to his court  
 Building for him a near impregnable fort.  
 When his Government toppled he showed his adaptability  
 Running across the floor as fast as he gobbled up his lunch and tea  
 By the time six Governments toppled, he made his name  
 As a sprinter of renown he had unequalled fame.  
 Then Chance hurtled him on to further heights  
 When his country stood in to defend another's rights.  
 He held the portfolio of defence then as his son was in the military  
 And just as he promoted him to General and had not a worry  
 The war was won. And over the grave of the soldiers dead  
 He stood in filmi posture brave and demonstrated how he drew a bead  
 On the wicked enemy who knew better now  
 Then to meddle with Chacha's noble renown.  
 Medals and decorations in countless hues and numbers  
 Could not pull him down with their weight encumbrous.  
 And so when we see our Chamcha next  
 Lo ! his name, by far, leads all the rest.  
 Chacha's seat has been placed in the saddle  
 Under him the nation gallops with a faithful waddle.  
 He draws a bead on his enemies no more  
 But draws his "pashupata" on the capitalists sour.



His bow is supreme self importance  
 And his "astra" is nationalisation conscience.  
 What if the country should loose a thousand crores or two ?  
 It will mean employment for the masses that will do !  
 After all the mandate lies with the masses  
 So say Confusion...or is it Confucius ?  
 Commissions and enquiries were instituted by the score  
 To discover panaceas and many things more.  
 Feeding his country with catchy slogans,  
 Which he coins by the impressive tons...  
 Sitting on the fence as a non aligned centerist  
 Swinging now to the right for aid from the leftist  
 And now to the left...Oops ! That was a bit too far,  
 His equilibrium has failed, dragging him into the dark.  
 But be of good cheer, never, ever, fear !  
 Chacha Chamcha Charas Chor is here !  
 What if the left be weary and dark?  
 Lead, kindly Chacha, lead us to the mark!  
 With unerring accuracy he coins a few phrases more  
 That slide through our gullets and move us to the core.  
 The people rejoice for succour is at hand.  
 And from the mountain to the coastal sand  
 Road and river, town and stream,  
 Rill and brake are renamed after him.  
 After this momentous career that marks History  
 With pockmarks that make it look rather unsightly,  
 Chacha Chamcha Charas Chor  
 When with his favourite painted whore  
 Breathed his last and fled away  
 Leaving us mortals to dire despair.  
 But fear not! For his immortal name  
 Shall be enshrined in the deathless halls of fame.  
 Posterity shall have to bear with his bust  
 On aluminium coins that will not rust.  
 In schools and colleges, his immortal speeches  
 Shall be administered by ill-paid teachers.  
 Time capsules shall be lowered, and monuments erected,  
 Laws enacted and commissions instituted  
 To the greater glory of Chamcha Chor.  
 May his soul rest for ever more!



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*He's more or less acknowledged king of his domain. For example not one of us who knew him were the least surprised when he walked away with "The Person of the Festival" crown at Mardi Gras '75 (IIT - Madras). He's the sort who becomes THE PERSON anywhere, anytime.*

---

## Mohammed of Ghazni

---

If you think this is another dry History lesson, you're mistaken. Mainly because it isn't about an insipid character (Mahmud Ghazni) or about a scandal that's just too stale ('75 A. D.). It's about the most colourful, original and accomplished swashbuckler this University has had the good fortune to see.

Right! You guessed it! I'm talking about Mr S. Suchindranath Aiyer esq.

He's more or less acknowledged king of his domain. For example not one of us who knew him were the least surprised when Suchi walked away with "The Person of the Festival" crown at Mardi Gras '75 (IIT - Madras). He's the sort who becomes *The Person* anywhere, anytime.

Now after this short introduction, you will probably ask, "Look we knew all this already, why did you entitle this article Mahmud Ghazni?". That's because the Freudians of the College, lurking within the sacred precincts of the Psycho-Lab hard put to define the undefinable and bracket the unbracketable defined Suchi as a man with a Mahmud of Ghazni Complex a while ago.

Christ College (Bangalore) Annual '75

**krishnaswami a. g.**

You see, Suchi had won for the College seventeen prizes. But that was a while ago. Now the total is twenty four which has caused the would be Psychoanalysts to re-classify him after the fashion of, "Half a league, half a league, half a league onwards, into the Valley of Death ..... "as one of the" another prize, another prize, another prize onwards" bimbos.

All very difficult for the hard pressed Jungs of the College really, because every one of them has seen one or perhaps two facets of Suchi and since they just aren't content with saying Suchi's as colourful as a monsoon sun-set sky, but insist on docketing him, no two of them are in agreement. They haven't all seen the same facets. There is for instance the group that maintains that Suchi has a Napoleon Complex, because Suchi is an Imperialist. They even converted the chappies who said he was a definite Casanova by convincing them that this was a mere extension and that Suchi had just got himself a Josephine in Jyothi's and a Marie Wakewska in Mount's. But that's



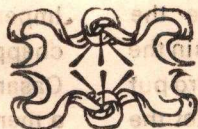
just a beginning. There is for example another school of opinion that holds that he has an overwhelming superiority complex. This faction nearly came to blows with the other faction that insisted that he had an inferiority complex. When he goes all out on the Athletics field, he's docketed as a Mark Spitz complex and when on the cricket pitch, as the somebody or the other who scored a duck in the 1939 match between All India and Loamshi e. Notwithstanding all this, I'd like to add something. His versatility does not resist the temptation of even becoming a Czar Nicholas for oft in the stilly Saturday afternoon ere slumber's airs have bound me, I have noticed Adolf Suchi parading the NCC boys most mercilessly. Suchi as the Battalion Under-Officer is a pain alright. Only the Jenkin's Ear is whether in the neck or a region far lower down. But even there he is undisputed king. He is a crackshot and has done an Advanced Leadership Course, an attachment to the Regular Army and one to the regular Navy, an Unarmed Combat course, the Republic Day parade, New Delhi, a Mountaineering Course and half a dozen other courses whose names I cannot, for the life of me, recall.

His getting accolades for his Bharatha Natyam performance, and prizes for

Carnatic Music, Dramatics, Quizzes, Debates and extempore speaking, not to mention a dozen things else has not helped him at all though. The trouble is it feeds his ego and since he spends so much money buying a bigger size hat every second day, I have to pay for his coffees!

Suchi is most definitely, a Super Ego and that nobody disputes. For example there was this other ego from REC Trichy who said: "I am Rajaram, when I pray I get answers". Suchi cut in with "Sure old chap, I'll answer. I wouldn't let a friend down"! But he doesn't spare other egos either, for example, when we'd gone down to IIT we left in a hurry as the decision to go was a last minute one and Suchi just carried a change of underwear with him. Unfortunately, nobody could lend him a spare set because it just can't fit him (He looks like one of those Roman Gladiators, by the way). Anyway, along comes this huge hulk and says "Suchi, don't tell me you don't have any more clothes in your wardrobe?". The answer was, "Why? You want to borrow some, old chap?"

So much for Suchi, another one of those ordinary demi-gods whom Carlyle wrote about. There! I've docketed him.





# In a chemistry lab

**kodanda ram**  
**dept. of english**

There was a lean and lanky scientist with rickets

Who used to move about amidst pipettes, burettes and cucurbits

Call it what you may

To every one's dismay!

And one day he slipped into one of his pipettes!



# Intervals In the Repose of the Editor

A

Sir,

Is it true that the Canteen is now a defunct organisation ?

Joseph P. V.  
I P.U.C.

B

Sir,

I suggest that the Canteen be nationalised.

R. J. Anthony  
II B.A.

C

Sir,

Here is a sign to hang in the Canteen :-

"Before you rail at our tea, remember you will be old and weak yourself someday."

Robin Bond  
III B.Sc.

D

Sir,

We escaped from the College Canteen to St. John's for coffee. Now we know where they get their autopsy "patients".

S. Kuriakose  
III B.A.

E

Sir,

The staff shot-putt was a sight to see ! It's so rare to see masters throwing their weight around in Christ College.

Cyanide  
III B.Sc.

F

Sir,

Has Christ College been transferred to the Madras University ? If not, why is it that we have no water ?

Ancient Mariner  
III B.A.



G

Sir,

Christ College Tennis Court reminds me of the Bokharo Steel Plant. As per last year's letter : grass continues to grow revel and is smoked on the tennis court. Football and Cricket are taboo as the field is more conducive to the practice of obstacle courses and war games as indeed the N.C.C. does.

Is basketball the only game for Christ College ? Admirable, I admit, for would be babus to practice throwing appeals in quadruplicate into the W. B. but basketball is just not cricket !

**Pegasus**

*Class : College Canteen*

H

Sir,

Is the Bangalore University Non - Compos - mentis ?

The following are two typical questions from the II B.Com's General Science paper :-

- a) "What is Rocket ? "
- b) "Distinguish between living and non-living".

I suggest the following answers :-

- a) *Rocket* A noun used colloquially to denote a dressing-down. As in "The boss gave his accountant the rocket". and
- b) *Living and non-living* Realms of metaphysics. Soul and spirit. Transmigration... Garuda Purana.

**Napoleon**

*Psycho Lab.*

Sir,

I have inside information that you, in your editorial, intend to wish the women more beauty as the years roll by.

With or without max factor dear editor?

Tsk! Tsk!

**Mysogynist.**

**I P.U.C. (H.E.L.P.)**

Sir,

I am leaving this college this year, but I wish to tell you that these three years have left an indelible impression on (may I say) my soul. The pleasant arbours, the brilliant flowers, the homely canteen, the space, library and immaculate classrooms and above all Fr. Principal and the staff who are even younger at heart than body.

A tearful goodbye.

**Phoenix III B.Com.**



Some seek education to get jobs and  
earn their livelihood, others for  
social status and prestige. Some  
seek it to please their parents  
while still others just  
to spend time  
and money.

davis m. p.

/ B.A.

## What for Education?

If some one puts forward this poser to the students the following will be the answers from different students of different types.

1. Just to get a job and thereby earn one's livelihood.
2. For social status and prestige.
3. To become good citizens.
4. Knowledge for its own sake.
5. Just to get a degree.
6. To satisfy the pressure of parents.
7. For intellectual development.
8. Just to spend money and time.

The real aim of education is different from all these but in tune with some of these factors. According to modern educationists and psychologists education is not only for intellectual development, for getting a job, or a degree but for "Integral development of man". Integral formation or formation of integral personality includes development in fields like social, cultural,

scientific, intellectual, spiritual etc. The purpose of education is represented by the three Hs  $H^H$  - education for head, heart & hand. This kind of education makes one mature and enables him to look at life and its problems through the correct perspective.

According to Indian way of thinking knowledge is truth. Absolute knowledge is the knowledge of Brahman, knowing which everything else is known (Chandogya Upanisad). For Socrates "knowledge is virtue". The Aristotelian view of education obviously reveals the relevance and need of it. He says "educated men are as such superior to the uneducated as the living are to the dead."

Can education transform society? In order that education transform society it should be conducive to promote social change, national development and total liberation.



## **Education for Social Change:-**

'Exploitation' and 'Social Justice' are the catchwords of the day. If social justice is violated all are ready to wage war against it. Education should promote the noble ideals of social justice and social welfare among the students. Students should be given ample opportunities to encounter people outside, their problems and sufferings, their trials and tribulations. This will foster a concern for the poor among the students. Education should make the students aware of malpractices like exploitation, corruption, black marketing, hypocrisy, despotism etc and also enable them to evaluate and fight against all these evils through correct means. The curriculum should be reorganised so that it may be relevant to the needs and necessities of the society.

## **Education for National Development:-**

The future of any nation is in the hands of its youth. In addition to the universally accepted objectives of education, each nation at each time will have certain national goals to be achieved. For example the national goals for us are a) adoption of democracy, equality and social justice b) elimination of poverty and fostering economic growth; c) national integration. Education should give inducement or stimulation to work for the welfare and wellbeing of the people. During the convocation meeting held at Dharwar, Vice President, Jatti said "your education will be futile if it is not conducive to national development."

## **Education for Total Liberation:-**

Man is neither body nor soul, neither animal nor angel but a combination of all.

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He has so many potentialities, qualities and aspirations. Education should develop and harmonise all these factors and help him to become a *whole* man. Religious and moral instruction, sex education etc are indispensable for integral development. By education one should be able to understand the realities of life; goals, ideals and meaning of life. Education should make one liberated from all kinds of imperfections and limitations. Mere job-oriented study without caring for character formation is meaningless, according to Mahatma Gandhiji. Job-oriented study is essential but it should not nullify the importance of character formation. Mere getting through the exams or getting a degree should not be the aim of education. In this connection I personally think that it will better to stop all the guides and refresher courses so that students can think for themselves and attain knowledge.

To conclude, real education does not consist in simply explaining what a person ought to do and what he ought to be. This does not make one a better person. The real job of educators is to foster growth. And growth must come from within, from the emergence and development of the real self. The etymology of the word education shows that it has originated from the Latin word *educere* — means 'to bring forth' what is latent in a person, so as to help the person realize his full potential for growth on the natural and supernatural levels. Teachers should give more emphasis on creative and critical thinking rather than 'spoon feeding'. This should be borne in mind when students and teachers go to the educational institutions which are called the "Saraswathi Kshethras."



# NCC-Report

I have immense pleasure to present to you the 6th annual report of our NCC unit. The NCC unit has been bifurcated in to two separate coys. under the command of 2/Lt. James. K. Alumkara and 5/Lt. T.N. Srinivasan as 6th coy. and 7th coy. respectively.

The various activities of our NCC units and the cadets were really remarkable and appreciable this year. Sgt. M.M. Jaffer and Sgt. S. Jayakrishnan, of II B.Com were sent to M.R.C. Wellington, Madras to attend the Army Attachment Course and Sgt. M.G. Alexander Sgt. Y. Mohan Gupta of II B.Com. and CPL. C. N. Shanker of II PCMB were also sent to the same Course in MEG and Centre in Bangalore. Sgt. M. M. Joffer and Sgt. C. N. Kumar went for the Mountaineering Course at NIM, Utter Kasi and Sgt. M. M. Joffer has been grouped among the "Best Rock Climbers".

Our NCC unit won the trophies of the Earl Roberts and Burdwan shooting competitions and Sgt. A. Mallesh Reddy of I B.Com. was awarded the "Best Shot" medal. The prizes were distributed by Lt. Col. M.K. Nair, the then group Commander of the 14 Karnataka BN. NCC, at a special function in our College.

Our College NCC unit participated in the Independence Day and Republic Day Parades at the Brigade Parade grounds along with the other Service units.

During the visit of the Director General of the NCC, Major General B.M. Bhattacharjea, PUSM, MUC, in Bangalore, our College NCC unit was selected for a demonstration in the Range Drill at Hebbal.

A team of Army officers of the ASC Centre (Trg.) visited our college this year. They addressed our students and showed the various opportunities in and importance of the Army for young graduates and undergraduates.

We conducted a 12 day Cadre Training Camp in our campus for the senior cadets and they were given all sorts of military training during the period. We could secure 75% in the 'C' Certificate and 67% in the 'B' certificate examinations this year. CSUO. S. Suchindranath of III B.Com. and Sgt. C.P Medappa of I B.Com. were adjudged the "Best Cadet" and "Best Shot" respectively of the year.

We are immensely thankful to the management for having given the permission to construct a firing range in the College campus.

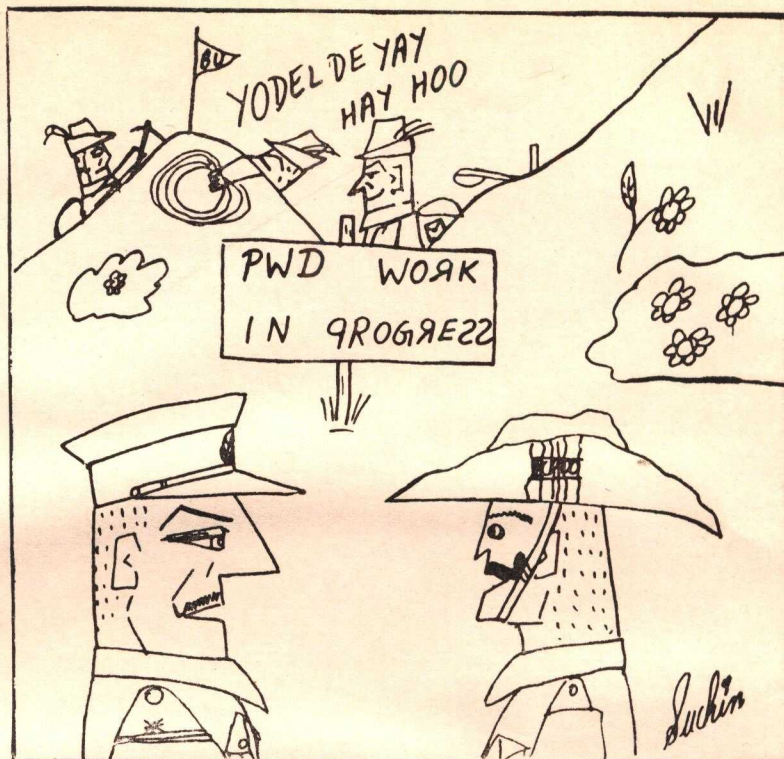
We, the officers are deeply grateful to Rev. Fr. Principal, Rev. Fr. Bursar, Lt.Col. Rajamanickem, Capt. Bhalla, the P.I. staff, the office staff and the senior cadets for their kind co-operation in all our activities.

**Coy. Commander**

**2/Lt, James. K. Alumkara.**

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"They say they're from the Varsity Mountaineering Club, Sir! They've sworn to conquer every road and footpath in Bangalore."

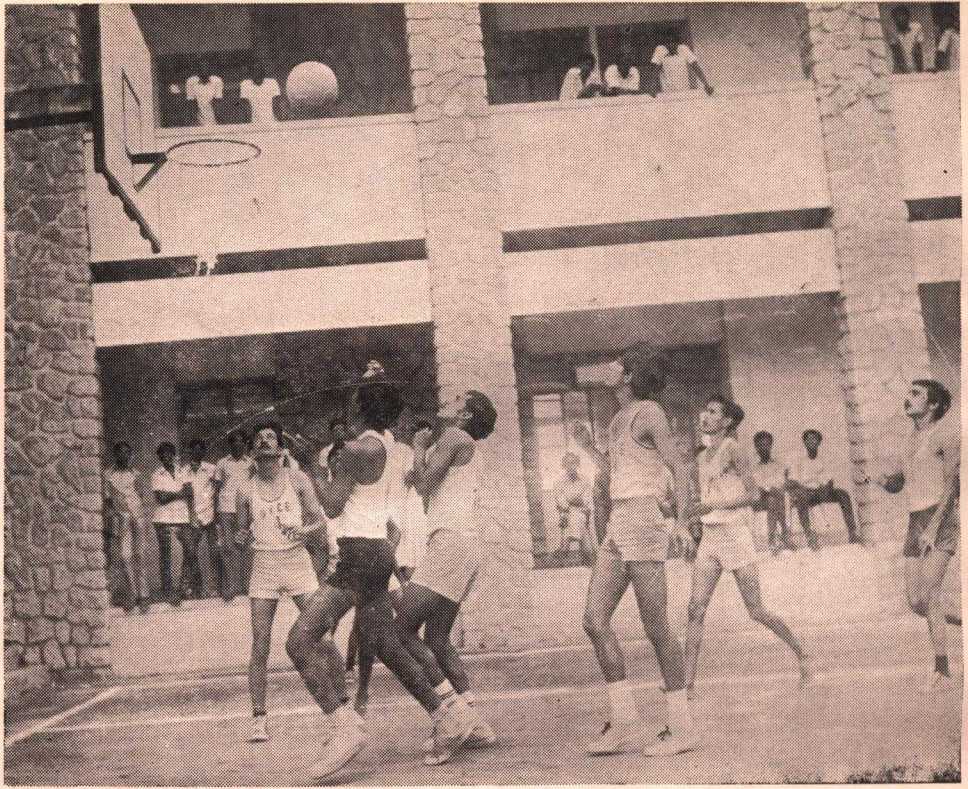


"At this rate I calculate that there will be a serious shortage for the dairy industry."



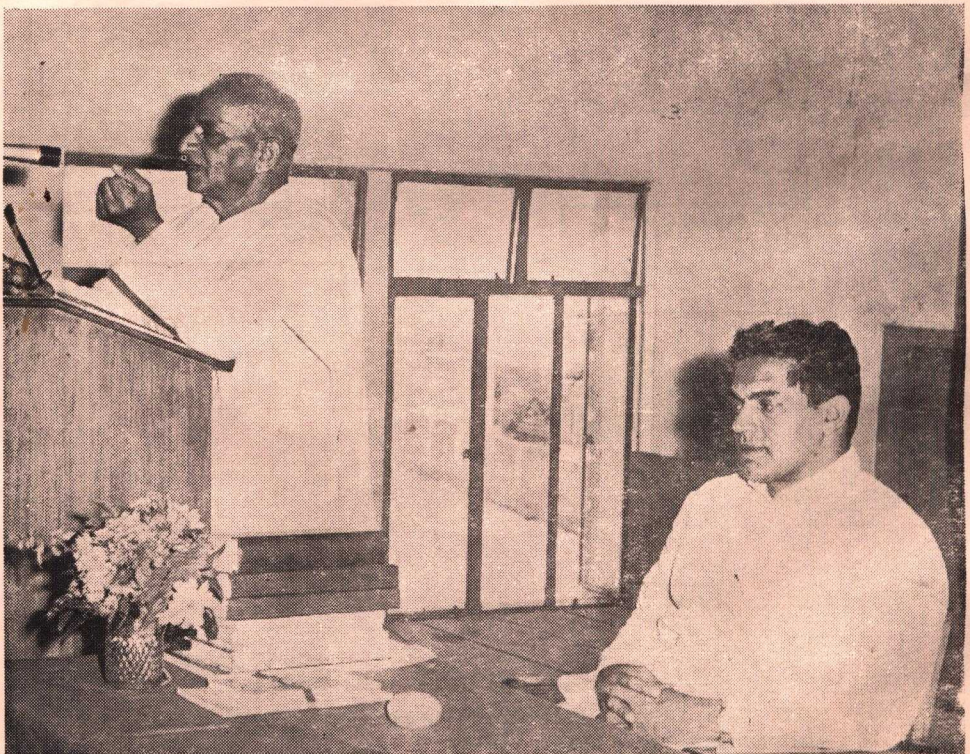
## COLLEGE — A FEW VISIONS RE-CAPTURED

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Tourney**



**The Moon and Six Pence**

**Kannada  
Sangha**



**Prof. G. P. Rajaratnam on "Aa . Na . Kru"**



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# ಕನ್ನಡ ವಿಭಾಗ

ಪಶ್ಯೇಮ ಶರದಶ್ಯತಂ । ಜೀವೇಮ ಶರದಶ್ಯತಂ ।  
ನಂದಾಮ ಶರದಶ್ಯತಂ । ಮೋದಾಮ ಶರದಶ್ಯತಂ ।  
ಭವಾಮ ಶರದಶ್ಯತಂ । ಶೃಣುವಾಮ ಶರದಶ್ಯತಂ ।  
ಪ್ರಬ್ರುವಾಮ ಶರದಶ್ಯತಮ ಜೀತಾಸ್ಯಾಮ ಶರದಶ್ಯತಂ ॥

(“ ನೂರು ವರ್ಷ ನಮ್ಮ ಕಣ್ಣುಗಳು ಚೆನ್ನಾಗಿರಲಿ ; ನೂರು ವರ್ಷ ನಮಗೆ ಆಯುಸ್ಸಿರಲಿ ;  
ನೂರು ವರ್ಷ ನಮಗೆ ಸಮೃದ್ಧಿಯಿರಲಿ ; ನೂರು ವರ್ಷ ನಮಗೆ ಆನಂದವಿರಲಿ ;  
ನೂರು ವರ್ಷ ನಮಗೆ ಸಾಮರ್ಥ್ಯವಿರಲಿ ; ನೂರು ವರ್ಷ ನಮಗೆ ಕಿವಿ ಚೆನ್ನಾಗಿರಲಿ ;  
ನೂರು ವರ್ಷ ನಮಗೆ ವಾಗ್ವೈರಣಿ ಚೆನ್ನಾಗಿರಲಿ ; ನೂರು ವರ್ಷ ಸೋಲಾಗದಿರಲಿ ”)

— ತೈತ್ತಿರೀಯಾರಣ್ಯಕ ೭-೪೨



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# ‘ವಿಜ್ಞಾನ’ ವೆಂದರೆ ಏನು?

ಡಾ|| ಡಿ.ವಿ.ಜಿ.

‘ವಿಜ್ಞಾನ’ ವೆಂದರೆ ನೀವು ಕಾಲೇಜಿನಲ್ಲಿ ಮಾಡುವ ಬರಿಯ ಪರೀಕ್ಷಾ ಪ್ರಯೋಗಗಳು ಮಾತ್ರವೇ ಅಲ್ಲ. ಒಂದು ಪ್ರಾಣಿಯ ಶರೀರವನ್ನೋ ಗಿಡವನ್ನೋ ಕುಯ್ದು, ಅದರಲ್ಲಿರುವ ನರ, ನಾಳ, ಮೂಳೆ ಮಾಂಸಗಳ ವಿವರಗಳನ್ನು ತಿಳಿಯುವ ಕ್ರಮವೊಂದೇ ವಿಜ್ಞಾನವಲ್ಲ. ಅಥವಾ ಒಂದು ವಸ್ತುವಿನ ತೂಕ ಗಾತ್ರ, ಆಕಾರ ಬಣ್ಣ - ಇವುಗಳನ್ನು ನಿಷ್ಕರ್ಷಿಸುವುದು ಮಾತ್ರವೇ ವಿಜ್ಞಾನವಲ್ಲ. ರೆಯಿಲ್, ಮೋಟಾರು, ಏರೋಪ್ಲೇನ್, ರೇಡಿಯೋ ಗ್ರಾಫ್ - ಇಂಥಾ ಯಂತ್ರ ಸಂಧಾನಗಳ ನಿರ್ಮಾಣ ಮಾತ್ರವೇ ವಿಜ್ಞಾನದ ಸರ್ವಸ್ವವಲ್ಲ. ಇವೆಲ್ಲಾ ವಿಜ್ಞಾನದ ಕ್ರಿಯೆಗಳು, ಅಥವಾ ಕಲ್ಪನೆಗಳು ಅಥವಾ ವಿಧಾನಗಳು. ವಿಜ್ಞಾನದ ಜೀವಾಳವೋ ಎಂದರೆ, - ಆದು ಪರೀಕ್ಷೆ, ಸಂಶೋಧನೆ, ಸ್ವತಂತ್ರ ಬುದ್ಧಿ ಪರಿಶ್ರಮ. ಇದಕ್ಕೆ ‘ರಾಷನಲಿಸಮ್’ (Rationalism) ‘ವಿಚಾರವಾದ’ ‘ವಿಮರ್ಶನ ಪದ್ಧತಿ’ ಎಂದೂ, ಸ್ಪಿರಿಟ್ ಆಫ್ ಎನ್‌ಕ್ವಯರಿ’ (spirit of enquiry) ವಿಚಾರ ಬುದ್ಧಿ, ಶೋಧನ ಬುದ್ಧಿ ಎಂದೂ ಹೆಸರು. ಹಿಂದೆ ನಮ್ಮ ಸಾಂಖ್ಯ, ನ್ಯಾಯ ಮುಂತಾದ ದರ್ಶನಗಳು ಹುಟ್ಟಿದುದು ಇಂಥಾ ಸ್ವತಂತ್ರ ವಿಚಾರ ಬುದ್ಧಿಯಿಂದಲೇ; ಈ ಸ್ವತಂತ್ರ ಬುದ್ಧಿಯೇ ಈಗ ಯೂರೋಪಿನಲ್ಲಿ ವಿಜ್ಞಾನ (ಸಯನ್ಸ್) ಅಗಿ ಪರಿಣಮಿಸಿದೆ. ಇದು ಈಗಿಗೆ ಮನುಷ್ಯ ಪ್ರಯತ್ನದ ಮುಖ್ಯರೂಪ. ವಿಜ್ಞಾನಕ್ಕೆ ಬೀಜಭೂತವಾದ ಈ ಸ್ವತಂತ್ರ ವಿವೇಚನ ಪದ್ಧತಿಯು ಈಗ ನಮ್ಮ ಜೀವನದಲ್ಲಿ ಬಹಳ ಕುಗ್ಗಿರತಕ್ಕ ಅಂಶ. ಈ ಶೋಧನ ಬುದ್ಧಿ, ಸಂಸ್ಕಾರದ ಬುದ್ಧಿಗಳು ನಮ್ಮಲ್ಲಿ ಬೆಳೆಯಬೇಕು. ಈಗ ವಿಜ್ಞಾನ ಪ್ರವಾಹ ಬಂದು ನಮ್ಮ ಜೀವನರೀತಿಯಲ್ಲಿ ಅಪಾರವಾಗಿ ಮಾರ್ಪಾಟುಗಳನ್ನುಂಟು ಮಾಡಿಬಿಟ್ಟಿದೆ. ವಿಜ್ಞಾನ ರಾಜ್ಯಕ್ಕೆ ಸೇರದ - ವೈಜ್ಞಾನಿಕ ದೃಷ್ಟಿಗೊಳಪಡದ-ಮಾನುಷ ವ್ಯಾಪಾರವಾವುದೂ ಇಲ್ಲ.

‘ಸಾಹಿತ್ಯ ಮತ್ತು ವಿಜ್ಞಾನ’ ಉಪನ್ಯಾಸ - ೧೯೨೮



# ನಾನು ಮತ್ತು ನೆರಳು

ಬಿ.ಇ. ಪ್ರಭಾಕರ  
ಮೊದಲನೆ ಬಿಎಸ್ಸಿ.

ವಿಚಿತ್ರ ನೆರಳು ಹರಿಯಿತು  
ಪಕ್ಕದ ಮನೆಯ ಬಾಗಿಲಲ್ಲಿ.  
ಬೆರಗಾಗಿ ನಿಂತು ನೋಡಿದೆನು,  
ಹತ್ತು ದಿನದ ಕೂಸನು ಬಿಟ್ಟು ಹೆತ್ತವಳು ಕರಗುವುದನು.

ಅದಕಂಡು ನಾನು ನಿಲ್ಲೆ,  
ನೆರಳು ತಲೆದೂಗಿತು.  
ಮೀಸೆ ತಿರುವಿತು  
ಕಣ್ಣು ಕೆಂಪಾಯಿತು,  
ಒಮ್ಮೆ ಹೂಂಕರಿಸಿ -

‘ ಪ್ರೇಮಿಸುತ್ತಿರು, ಪೂಜಿಸುತ್ತಿರು ನೀನವಳ  
ಸರಧಿ ಬರುವುದು ಇಂದಲ್ಲ ನಾಳೆ  
ಎಲ್ಲವೂ ಮಿಥ್ಯೆ, ನಾನೇ ಸತ್ಯ ’  
ಎಂದು ಮೂರೆಜ್ಜೆ ಹಿಡಲು

‘ ನಿಜ ನನ್ನವಳು ಮಾನವಿ, ನಾನು ಮಾನವ  
ಇಂದಿನದಲ್ಲ ನಾಳೆ ಇಲ್ಲ  
ಆದರೆ,  
ಮಾನವನ ಕೊನೆಯ ಸಾವಿನಿಂದ ನೀನು ನಿತ್ಯನೇ? ’

ಎಂದಾಗ  
ನೆರಳು ಜರುಗಿತು.  
ನೆರಳು ಕರಗಿತು.



ಕತೆ, ನಾಟಕ, ಸಂಗೀತ ಎಂದರೆ ಅವನಿಗೆ ಎಲ್ಲಿಲ್ಲದ ತಲೆ ನೋವು. ಯಾವುದರಲ್ಲೂ ಆಸಕ್ತಿ ಇಲ್ಲ. ಆದರೆ ಗಂಡನಿಗೆ ಏನಾದರೂ ಮಾಡಿ ಇವುಗಳಲ್ಲಿ ಆಸಕ್ತಿ ಹುಟ್ಟಿಸಬೇಕೆಂದು ಹೆಂಡತಿಯ ಆಸೆ. ಅದಕ್ಕೆ ಊರ ಮುಂದೆ ಏರ್ಪಡಿಸಿದ್ದ ಕಥಾ ಕಾಲಕ್ಷೇಪಕ್ಕೆ ಹೋಗಿ ಬರುವಂತೆ ಗಂಡನಿಗೆ ಒತ್ತಾಯ ಮಾಡಿ, ಒಳ್ಳೆಯ ಊಟವನ್ನು ಹಾಕಿ ಉಪಾಯದಿಂದ ಕಳಿಸುತ್ತಾಳೆ. ಕೊನೆಯ ಪಕ್ಷ ದಾಸರು ಹೇಳುವ ಎರಡು ಮೂರು ಮಾತುಗಳನ್ನಾದರೂ ಯಜಮಾನರು ಕೇಳಲಿ ಎಂಬುದು ಆಕೆಯ ಇಚ್ಛೆ.

ಹೊಸದಾಗಿ ಮದುವೆಯಾಗಿದ್ದ ಇವನಿಗೆ ಹೆಂಡತಿ ಯನ್ನು ಬಿಟ್ಟು, ಅದರಲ್ಲೂ ತನಗೆ ಆಸಕ್ತಿ ಇಲ್ಲದ ಹರಿಕಥೆ ಯನ್ನು ಕೇಳಲು ಹೋಗುವುದು ಸ್ವಲ್ಪವೂ ಇಷ್ಟವಿಲ್ಲ. ಆದರೆ ಹೊಸ ಹೆಂಡತಿ ಮಾತನ್ನು ನೆರೆವೇರಿಸಲು ಊರ ಮುಂದಿನ ಛಾವಡಿಗೆ ಹೊರಡುತ್ತಾನೆ. ಅವನ್ನು ಅಲ್ಲಿಗೆ ಬರುವ ಸಮಯಕ್ಕೆ ಸರಿಯಾಗಿ, ಕಥಾ ಸಂದರ್ಭಕ್ಕೆ 'ಬರುವಿರಾ....?' ಎನ್ನುವರು. ಹೆಂಡತಿ ಮಾತು ನೆನಪಾಗಿ ಅದನ್ನು ಜ್ಞಾಪಕದಲ್ಲಿಟ್ಟು ಕೊಂಡು ಹತ್ತಿರದ ಕಂಭದ ಬಳಿ ಕುಳಿತು ಕೊಳ್ಳುವನು. ಮತ್ತೆ ದಾಸರು ಕಥೆಯ ಸಂದರ್ಭಕ್ಕೆ ಅನುಗುಣವಾಗಿ 'ಕುಳಿತಿರಾ..?' ಎನ್ನುವರು. ಅದನ್ನು ಮತ್ತೆ ಜ್ಞಾಪಕದಲ್ಲಿಟ್ಟು ಕೊಂಡು ತನ್ನ ಪಾಡಿಗೆ ತಾನು ನಿದ್ರಾಲೋಲನಾಗುವನು. ಸುಮಾರು ಮದ್ಯರಾತ್ರಿ ಸಮಯದಲ್ಲಿ ಎಚ್ಚರವಾಗಿ, ಹೊಸ ಹೆಂಡತಿ ನೆನಪಾಗಿ ಬರುತ್ತಿರಬೇಕಾದರೆ ಪುನಃ ದಾಸರು 'ಹೊರಟಿರಾ....?' ಎನ್ನುವರು. ಅದನ್ನೂ ಜ್ಞಾಪಕದಲ್ಲಿಟ್ಟು ಕೊಳ್ಳುವನು. ಬರುವಿರಾ? ಕುಳಿತಿರಾ? ಹೊರಟಿರಾ? ಎಂಬ ಮಾತು ಗಳನ್ನು ಚೆನ್ನಾಗಿ ಮನದಟ್ಟು ಮಾಡಿಕೊಂಡು ಹೆಂಡತಿಗೆ ಹೇಳಲು ತವಕದಿಂದ ಬರುತ್ತಾನೆ, ಬೆಳಿಗ್ಗೆ ಹೇಳೋಣ ವೆಂದು ಫಲಗುತ್ತಾನೆ. ನಿದ್ರೆಯಲ್ಲೂ ಈ ಮೂರು ಪದಗಳನ್ನೆ ಜೋರಾಗಿ ಮೆಲಕು ಹಾಕುತ್ತಿರುತ್ತಾನೆ.

ರಾತ್ರಿ ಮೂವರು ಕಳ್ಳರು ಇವರ ಮನೆಗೆ ಕನ್ನಹಾಕಲು ಬರುತ್ತಾರೆ. ಅವರು ಮನೆಯ ಹತ್ತಿರ ಬರುತ್ತಿದ್ದಂತೆ ಹರಿಕಥೆಯಲ್ಲಿ ಕೇಳಿದ. ಬರುವಿರಾ? ಎಂಬ ಮಾತನ್ನು ಒದರುವನು. ಕಳ್ಳರು ಯಾರೋ ಎಚ್ಚರದಿಂದ ಇರುವ ರೆಂದು, ಸ್ವಲ್ಪ ಹೋತ್ತು ಕುಳಿತು ಮತ್ತೆ ಕೆಲಸ ಪ್ರಾರಂಭ ಮಾಡೋಣವೆಂದು ಅಲ್ಲಿ ಯೇ ಕುಳಿತುಕೊಳ್ಳುವರು. ಅದೇ ಸಮಯಕ್ಕೆ ಇವನು ಕುಳಿತಿರಾ? ಎಂದು ಒದರುವನು. ಇದನ್ನು ಕೇಳಿದ ಕಳ್ಳರು ತಮ್ಮ ಕೆಲಸ ನಡೆಯುವುದಿಲ್ಲ

## ಬರುವಿರಾ...?

ನಾ. ಮುನಿರೇಡ್ಡಿ  
ಎರಡನೆ ಬಿ.ಎ.,

ವೆಂದು ತಿಳಿದು ಹೊರಡಲು ಸಿದ್ಧರಾಗುವರು. ಇವನು ಹೊರಟಿರಾ? ಎನ್ನುವನು. ಇದನ್ನು ಕೇಳಿದ ಕಳ್ಳರು ಸದ್ದು ಮಾಡದೆ ಕಾಲಿಗೆ ಬುದ್ದಿ ಹೇಳುವರು. ಆದರೆ ಈ ಯಜಮಾನ, ಹೊಸ ಹೆಂಡತಿಯಿಂದ ಪ್ರಶಂಸೆಯನ್ನು ಪಡೆಯಲು ಇದಾವುದನು ಗಮನಿಸದೆ ತನ್ನಷ್ಟಕ್ಕೆ ತಾನು ಆ ಮೂರು ಮಾತುಗಳನ್ನು ಜಪಿಸುತ್ತಲೇ ಇರುತ್ತಾನೆ. ಕಳ್ಳರು ಬಂದದ್ದು ಗೊತ್ತಿಲ್ಲ. ಕಳ್ಳರು ಹೋಗಿದ್ದು ಗೊತ್ತಿಲ್ಲ. ಎಲ್ಲಾ ಹೊಸ ಹೆಂಡತಿಯ ಉಪದೇಶದ ಫಲ.

(ಆಧಾರ: ತೆಲುಗು ಜಾನಪದ ಕಥೆ)



## ಜೆ. ಪಿ. ಚಳುವಳಿ ಬಗ್ಗೆ ನನ್ನ ಅಭಿಪ್ರಾಯ

(ಮೊದಲನೆಯ ಬಿ.ಎ., ಬಿ.ಕಾ., ಬಿ.ಎಸ್.ಸಿ. ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಸುಮಾರು ಇಪ್ಪತ್ತೈದು ಪದಗಳಲ್ಲಿ ಮೇಲಿನ ವಿಷಯದ ಬಗ್ಗೆ ಬರೆಯಿರಿ ಎಂದಾಗ ಬಂದ ಪ್ರತಿಕ್ರಿಯೆ)

೧. ಜೈ ಪ್ರಕಾಶ್ ನಾರಾಯಣ್ ಮಾಡುತ್ತಿರುವುದು ಉಪಕಾರದ ಚಳುವಳಿ. ಅವರು ಬೆಲೆ ಇಳಿಸುವ ಬಗ್ಗೆ ಮತ್ತು ನಮ್ಮ ಈ ಭಾರತದಲ್ಲಿ ದೊಡ್ಡ ವ್ಯಕ್ತಿಗಳಿಂದ ಆಗುತ್ತಿರುವ ಅನ್ಯಾಯಗಳನ್ನು ಕುರಿತು ಹೇಳುತ್ತಿದ್ದಾರೆ. ಬಿಹಾರದ ಚಳುವಳಿಯಂತೆ ಎಲ್ಲ ರಾಜ್ಯದಲ್ಲೂ ಚಳುವಳಿ ನಡೆದರೆ ಭಾರತಕ್ಕೆ ಒಳ್ಳೆಯದು.

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೨. ಜೈ ಪ್ರಕಾಶ್ ನಾರಾಯಣ್ ಬಿಹಾರದವರು. ಇವರು ಬಡವರ ಪರವಾಗಿ ಚಳುವಳಿ ಹೂಡಿದ್ದಾರೆ. ಕೆಲವು ದಿನಗಳ ಹಿಂದೆ ಇವರು ಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ ಪ್ರಯಾಣ ಮಾಡುತ್ತಿರುವಾಗ ಅವರ ಕಾರಿಗೆ ಅನೇಕ ಮಂದಿ ಕಲ್ಲುಗಳನ್ನು ತೂರಿದರು. ಇಷ್ಟು ಮಾತ್ರ ನನಗೆ ಗೊತ್ತು.

ಚಂದ್ರಶೇಖರರೆಡ್ಡಿ

೩. ಜೆ. ಪಿ. ತಮ್ಮ ಪ್ರಾಣವನ್ನು ಒತ್ತಿ ಇಟ್ಟು ದೇಶದಲ್ಲಿನ ಭ್ರಷ್ಟಾಚಾರದ ವಿರುದ್ಧ ಹೋರಾಡುತ್ತಿದ್ದಾರೆ. ಇವರ ಚಳುವಳಿ ದೇಶದ ಒಳಗೇ ಇರುವ ಶತ್ರುಗಳ ವಿರುದ್ಧ. ಇವರು ಕೈಹಾಕಿರುವ ಕೆಲಸ ಬಹಳ ಕಷ್ಟಕರವಾದುದು. ಅವರ ಬಗ್ಗೆ ನಾನಾ ಟೀಕೆಗಳು ಬಂದರೂ ಸರಿಯೇ ಅವರು ತಮ್ಮ ಕಾರ್ಯವನ್ನು ಬಿಡುವುದಿಲ್ಲ ಎಂಬ ನಂಬಿಕೆ ನಮ್ಮಲ್ಲಿದೆ. ಈ ಚಳುವಳಿಯಿಂದ ನಮ್ಮ ಮಂತ್ರಿಗಳಿಗೆ ಬುದ್ಧಿಬರಬಹುದು. ಜೆ. ಪಿ. ಅವರು ಇಳಿ ವಯಸ್ಸಿನಲ್ಲೂ ಕಿರಿಯರಂತೆ ಹೋರಾಡುತ್ತಿರುವುದು ಅದ್ಭುತ.

ಎಂ. ಎಲ್. ನರಸಿಂಹ ಮೂರ್ತಿ

೪. ಜೆ. ಪಿ. ಒಬ್ಬ ಚಳುವಳಿಗಾರರು. ಅವರು ಈ ದೇಶವನ್ನು ಕಷ್ಟದಿಂದ ಪಾರು ಮಾಡಲು ಪ್ರಯತ್ನ ಪಡುತ್ತಿದ್ದಾರೆ. ಆದರೆ ಒಬ್ಬರಿಂದ ಈ ಕೆಲಸ ಸಾಧ್ಯವಿಲ್ಲ ಎಂದು ನನ್ನ ಅಭಿಪ್ರಾಯ. ಈ ಸ್ಥಿತಿಯಲ್ಲಿ ನಾವು ಏನು ಮಾಡಿದರೆ ಒಳ್ಳೆಯದು ಎಂದು ತಿಳಿದು, ಸಹಾಯ ಮಾಡಿದರೆ ಒಳ್ಳೆಯದು.

ಎನ್. ಸಂಪತ್ ಕುಮಾರ್

೫. ಜೆ. ಪಿ. ಚಳುವಳಿಯ ಬಗ್ಗೆ ನನಗೆ ಯಾವ ಅಭಿಪ್ರಾಯವೂ ಇಲ್ಲ.

ಡಿ. ಎಸ್. ವಿಜಯಾ

೬. ಜೆ. ಪಿ. ಬಗ್ಗೆ ನನಗೆ ಖಂಡಿತವಾಗಿ ಯಾವ ವಿಷಯವೂ ಗೊತ್ತಿಲ್ಲ.

ಎಸ್. ಜಿ. ಶ್ರೀನಿವಾಸನ್

೭. ನಮ್ಮ ದೇಶದಲ್ಲಿ ಎಲ್ಲಾ ಕಡೆ ಕಳ್ಳರು ಸೇರಿಕೊಂಡಿದ್ದಾರೆ. ಅವರನ್ನು ಆಚೆಗೆ ಅಟ್ಟದೆ ಇದ್ದರೆ ನಮ್ಮ ದೇಶ ತಲೆ ಎತ್ತುವುದು ಬಹಳ ಕಷ್ಟ. ಈ ಕಳ್ಳರನ್ನು ಓಡಿಸಲು ಜನರನ್ನು ಒಂದುಗೂಡಿಸುವ ಪ್ರಯತ್ನವೇ ಜೆ. ಪಿ. ಚಳುವಳಿ. ಅವರು ವಿದ್ಯಾರ್ಥಿಗಳ ನೆರವನ್ನು ಕೋರುತ್ತಿದ್ದಾರೆ. ಅವರು ಇಲ್ಲಿಗೂ ಬರುವರು. ಚಳುವಳಿ ನಡೆಸುವರು.

ಜಾನಾಥನ್ ಪ್ರೇಮಕುಮಾರ್



೮. ಜೆ. ಪಿ. ಮಾಡುತ್ತಿರುವ ಚಳುವಳಿ ಸರಿ. ಏಕೆಂದರೆ ಬೆಲೆಗಳು ಹೆಚ್ಚಿರುವುದರಿಂದ ಬಡಬಗ್ಗರಿಗೆ ದವಸ ಧಾನ್ಯಗಳು ಕೊಳ್ಳಲಾಗುತ್ತಿಲ್ಲ. ಈಗಿನ ಸರ್ಕಾರ ಬದಲಾದರೆ, ಕಳ್ಳಕೊರವರವನ್ನು ತೆಗೆದುಹಾಕಿದರೆ ಬೆಲೆಗಳು ಇಳಿದಾವು. ಇದೇ ಚಳುವಳಿಗೆ ಮೂಲ.

**ಬಿ. ಅರ್. ಜಗದೀಶ ಚಂದ್ರ**

೯. ಜಯ ಪ್ರಕಾಶ್ ನಾರಾಯಣ ಭಾರತದಲ್ಲಿ ಹೆಸರಾಂತ ಚಳುವಳಿಗಾರ. ಈತನು ಸರ್ಕಾರದ ವಿರುದ್ಧ ನಡೆಸುತ್ತಿರುವ ಈ ಚಳುವಳಿಗೆ ನನ್ನ ಸಹಕಾರವಿದೆ. ಈ ದೇಶದಲ್ಲಿನ ಅನ್ಯಾಯವನ್ನು ತಡೆಯಲು ಇದು ಮೊದಲ ಹೆಜ್ಜೆ. ಇದೇ ರೀತಿ ಚಳುವಳಿ ಹೆಚ್ಚಿ ಅನ್ಯಾಯ ತೊಲಗಬೇಕೆಂಬುದೇ ನನ್ನ ಇಚ್ಛೆ.

**ಎರಿಕ್ ವಿಲಿಯಮ್ಸ್**

೧೦. ಜೆ. ಪಿ. ಚಳುವಳಿ ಎಲ್ಲರಿಗೂ ತಿಳಿದಿರುವ ವಿಷಯ. ಈ ಚಳುವಳಿ ಏಕೆ ಪ್ರಾರಂಭವಾಯಿತೋ ತಿಳಿಯದು. ಆದರೆ ಈ ಚಳುವಳಿಯಿಂದ ಆಗುತ್ತಿರುವ ನಷ್ಟ ಬಲು ಅಪಾರ. ಈ ಚಳುವಳಿಯಿಂದ ನಮ್ಮ ಭಾರತದಲ್ಲಿ ಗಲಭೆಗಳು ಪ್ರಾರಂಭವಾಗಿವೆ. ವಿದ್ಯಾರ್ಥಿಗಳು ಕೂಡ ಇದರಲ್ಲಿ ಸೇರಿ ಅಪಾರ ನಷ್ಟವನ್ನು ಅನುಭವಿಸುತ್ತಿದ್ದಾರೆ. ಜೆ. ಪಿ. ಚಳುವಳಿಯಿಂದ ನಮಗೆ ಯಾವ ಲಾಭವೂ ಆಗದು. ಏಕೆಂದರೆ ಇದಕ್ಕೆ ಶ್ರೀ ಬರುವಾ ಅವರು ಪ್ರತಿ ಚಳುವಳಿ ಹೂಡುತ್ತಾರೆ. ಇದರಿಂದ ಆಶಾಂತಿ ಹೆಚ್ಚುತ್ತದೆ. ಜೆ.ಪಿ. ಚಳುವಳಿಯಿಂದ ಲಾಭಕ್ಕಿಂತ ನಷ್ಟ ಹೆಚ್ಚು ಆದ್ದರಿಂದ ಜೆ. ಪಿ. ಚಳುವಳಿ ನಿಲ್ಲುವುದು ಅವಶ್ಯಕ. ಇದು ನನ್ನ ವೈಯಕ್ತಿಕ ಅಭಿಪ್ರಾಯ.

**ಎಸ್. ಲಕ್ಷ್ಮಣ್**

೧೧. ನನಗೆ ಜೆ. ಪಿ. ಬಗ್ಗೆ ಯಾವ ವಿಷಯಗಳೂ ತಿಳಿದಿಲ್ಲ.

**ಎಂ. ನರದರಾಜ್**

೧೨. ಜೆ. ಪಿ. ಅವರು ನಮ್ಮ ಇಂದಿನ ಗಾಂಧಿ ಎನಿಸಿದ್ದರೂ, ಅವರ ಚಳುವಳಿ ವಿದ್ಯಾರ್ಥಿಗಳ ಮೇಲೆ ತುಂಬಾ ಪರಿಣಾಮ ಬೀರಿದೆ. ಅವರ ಚಳುವಳಿ ಭ್ರಷ್ಟಾಚಾರ ಸರ್ಕಾರ, ಕಾಳಸಂತೆಕೋರರ ವಿರುದ್ಧ. ಇವರ ಚಳುವಳಿಯಿಂದ ಒಂದು ಕಡೆ ಉಪಯೋಗವಾಗಿದ್ದರೂ, ಜನರ ಕಷ್ಟಗಳು ಪೂರ್ಣವಾಗಿ ನಿವಾರಣೆಯಾಗಿಲ್ಲ ಮತ್ತು ಸಮತಾವಾದ ಬಂದಿಲ್ಲ. ಈ ಚಳುವಳಿಗೆ ನನ್ನ ಪ್ರೋತ್ಸಾಹವಿದ್ದರೂ ಸಹ 50% ಅಂದರೆ ನಾನು ಆಳುವ ಕಾಂಗ್ರೆಸಿನ ಕಡೆ ಸೇರಿದವನಲ್ಲ. ಇದರಿಂದ ಮುಖ್ಯವಾಗಿ ವಿದ್ಯಾರ್ಥಿಗಳ ಕಲಿಕೆ ಹಾಳಾಗುತ್ತಿದೆ.

**ಟಿ. ಎನ್. ನಾಗೇಂದ್ರ**

೧೩. ಜೆ. ಪಿ. ಅವರು ನಮ್ಮ ಇಂದಿನ ಗಾಂಧಿ. ಇಂತಹ ಚಳುವಳಿ ಭಾರತದಲ್ಲಿ ನಡೆಯುವುದರಿಂದ ಈಗ ತಾಂಡ ವಾಡುತ್ತಿರುವ ಭ್ರಷ್ಟಾಚಾರವನ್ನು ನಿರ್ಮೂಲನ ಮಾಡಲು ಸಹಾಯವಾಗುತ್ತದೆ. ಇದು ಎಲ್ಲಾ ಕಡೆ ಹರಡಿ ಕಾಳಸಂತೆ, ಲಂಚಗುಳಿತನ ಸರ್ಕಾರಗಳನ್ನು ಅಳಿಸಿ ಒಳ್ಳೆಯ ಸರ್ಕಾರಗಳನ್ನು ರಚಿಸಲು ದಾರಿಯಾಗುತ್ತದೆ. ಜೆ. ಪಿ. ಭಾರತದ ಜನತಾ ಪ್ರತಿನಿಧಿ. ಇವರ ಚಳುವಳಿಯೇ ಸರಿಯಾದ ದಾರಿ ಎಂದು ನನ್ನ ಅಭಿಪ್ರಾಯ.

**ಬಿ. ಎಂ. ಸುಬ್ಬಣ್ಣ**

೧೪. ಜೆ. ಪಿ. ಚಳುವಳಿ ಬಗ್ಗೆ ನನ್ನ ಅಭಿಪ್ರಾಯವಿಲ್ಲ.

**ಅಹಮದ್ ಅಲೀಖಾನ್**



೧೫. ಪ್ರಪಂಚದಲ್ಲಿ ಬಡದೇಶವೆಂದರೆ ಭಾರತ. ಈ ಬಡತನದ ವಿರುದ್ಧ ನಡೆಸುತ್ತಿರುವ ಜೆ. ಪಿ. ಚಳುವಳಿ ಒಳ್ಳೆಯದೆಂದು ಕಂಡು ಬರುತ್ತದೆ.

**ಕೆ. ಕೆ. ಶರಣ**

೧೬. ಜೆ. ಪಿ. ಅವರ ಹೆಸರನ್ನು ತಿಳಿಯದವರು ಅಪರೂಪ. ಇಂದಿನ ಭಾರತದಲ್ಲಿ ಅವರದೇ ಒಂದು ಮುಖ್ಯಪಾತ್ರ. ಅವರ ಚಳುವಳಿಯ ಮುಖ್ಯ ಉದ್ದೇಶ ಇಂದಿನ ರಾಜಕೀಯದಲ್ಲಿನ ಅನೀತಿಯನ್ನು ಅಳಿಸುವುದು. ಅವರನ್ನು ಕೆಲವರು ತೆಗಳುತ್ತಾರೆ, ಕೆಲವರು ಹೊಗಳುತ್ತಾರೆ. ಅದು ಮುಖ್ಯವಲ್ಲ. ಆದರೆ ಅವರು ಕೈಗೊಂಡಿರುವ ಕಾರ್ಯಮಾತ್ರ ತುಂಬಾಒಳ್ಳೆಯದು.

**ರಿ. ನಂ. ೫೮೮**

೧೭. ಜೆ. ಪಿ. ಅವರ ಸಮಾಜ ಚಳುವಳಿ ದೇಶದ ಮೂಲೆ ಮೂಲೆಗಳಲ್ಲಿಯೂ ಹರಡಿದೆ. ಪ್ರತಿಯೊಂದು ಪತ್ರಿಕೆಗಳಲ್ಲಿಯೂ ಪ್ರಮುಖ ಸುದ್ದಿಯಾಗಿದೆ. ಇದರ ಕಾವು ಪ್ರತಿಯೊಂದು ರಾಜಕೀಯ ಪಕ್ಷಕ್ಕೂ ತಟ್ಟಿದೆ. ಕೇವಲ ರಾಜ್ಯಗಳ ಮಂತ್ರಿಮಂಡಲಗಳನ್ನು ಉರುಳಿಸುವುದೇ ಚಳುವಳಿಯ ಗುರಿಯಾದರೆ, ಅದಕ್ಕೆ ನನ್ನ ಒಡಂಬಡಿಕೆ ಇಲ್ಲ. ಮಂತ್ರಿಗಳು ಬದಲಾಗುವುದರಿಂದ ಬೆಲೆ ಇಳಿಯುವುದಿಲ್ಲ.

**ಬಿ. ಸಿ. ಪಿಲ್ಲಾರಿಡ್ಡಿ**

೧೮. ಜೆ. ಪಿ. ನಾರಾಯಣರು ಇಂದಿನ ಗಾಂಧಿ. ಇವರು ನಮ್ಮ ದೇಶದ ಅಜ್ಞಾನವನ್ನು ಹೊಡೆದೊಡಿಸಲು ಚಳುವಳಿ ಪ್ರಾರಂಭಿಸಿದ್ದಾರೆ. ಇವರಿಗೆ ಹೆಳ್ಳಿಯವರ ಮತ್ತು ನಗರದವರ ಪ್ರೋತ್ಸಾಹವಿದೆ. ಸರ್ಕಾರ ಇವರನ್ನು ಅನಧಿಕೃತವಾಗಿ ಬೆದರಿಸಿ, ಅಧಿಕೃತವಾಗಿ ಉಪಚಾರ ಮಾಡುತ್ತಿದೆ. ಇವರ ಚಳುವಳಿ ವಿಜಯಹೊಂದಲಿ ಎಂದು ದೇವರಲ್ಲಿ ಪ್ರಾರ್ಥಿಸೋಣ.

**ವೈ. ಎನ್. ರವಿಶಂಕರ**

೧೯. ಜೆ. ಪಿ. ಚಳುವಳಿಯಿಂದ ಜನರಿಗೆ ಬಹಳ ತೊಂದರೆಯಾಗಿದೆ. ಇದರಿಂದ ಬಡವರಿಗೇ ಹೆಚ್ಚು ಕಿರುಕುಳ. ಈ ಚಳುವಳಿಯ ವಿರುದ್ಧ ಕೆಲವರು ಪ್ರತಿ ಚಳುವಳಿ ಹೊಡೆದ್ದಾರೆ. ಎರಡರಿಂದಲೂ ಕೆಡುವುದು ಸಾಮಾನ್ಯ ಜನರು. ಈಗ ಇದರ ಕಾವು ಸ್ವಲ್ಪ ಕಡಿಮೆಯಾದಂತಿದೆ.

**ಸಿ. ಗೋವಿಂದ**

೨೦. ಜಯಪ್ರಕಾಶ್ ನಾರಾಯಣ್ ಚಳುವಳಿಯಿಂದ ಅನೇಕ ಕಷ್ಟನಷ್ಟಗಳು ಉಂಟಾಗಿವೆ. ಚಳುವಳಿ ಅವರಿಗೆ ಸರಿಯಾಗಿ ಕಂಡರೂ, ಜನಗಳಿಗೆ ಸರಿಯಾಗಿ ಕಾಣುತ್ತಿಲ್ಲ. ದೇಶ ಮುಂದುವರಿಯಲು ಇವರ ಚಳುವಳಿ ಸಹಕಾರಿಯಲ್ಲ.

**ವಿ. ಕೃಷ್ಣಪ್ಪ**

೨೧. ಸರ್ವೋದಯ ನಾಯಕ ಜಯ ಪ್ರಕಾಶರ ಚಳುವಳಿ ನ್ಯಾಯವಾದದ್ದು. ಇವರು ಸರ್ವೋತ್ತಮಮುಖ ಅಭಿವೃದ್ಧಿಗೆ ಹೋರಾಡುತ್ತಿದ್ದಾರೆ. ಆದರೆ ಅವರಿಗೆ ಸರಿಯಾದ ಪ್ರೋತ್ಸಾಹವಿಲ್ಲ. ನಮ್ಮ ದೇಶದಲ್ಲಿ ಲೆಕ್ಕವಿಲ್ಲದಷ್ಟು ಪಕ್ಷಗಳಿರುವುದರಿಂದ ಇವರ ಚಳುವಳಿ ಯಶಸ್ವಿಯಾಗುತ್ತಿಲ್ಲ. ಆದ್ದರಿಂದ ಒಂದು ರೀತಿಯಲ್ಲಿ ಜೆ. ಪಿ. ಹೋರಾಟ ಸುಮ್ಮನೆ waste.

**ಬಿ. ಟಿ. ಶ್ರೀಧರನ್**

೨೨. ಜೆ. ಪಿ. ಚಳುವಳಿ ಒಂದು ರೀತಿಯಲ್ಲಿ ಒಳ್ಳೆಯದು. ಇದು ಆಡಳಿತದ ವಿರುದ್ಧ ನಡೆಸುತ್ತಿರುವ ಚಳುವಳಿ. ಇದರಲ್ಲಿ ಅನೇಕ ಪಕ್ಷಗಳು ಸೇರಿಕೊಂಡಿವೆ.

**ಪಿ. ಆರ್. ರಾಧಾಕೃಷ್ಣ**



# ಗಾಂಧಿ

ಕೆ. ಎಸ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ  
ಎರಡನೆ ಬಿ.ಕಾಂ.,

ಗಾಂಧಿ ಎಂದರೆ ಅಣುಸ್ಫೋಟ :

ಹುಟ್ಟಿದಲ್ಲಿ ಬೆಂಕಿಯಾವೇಶ

ನಿರಾಳವಾಗಿ ಕ್ರಾಂತಿಗೊಂಡ ಮಣ್ಣಿನ ಆಳದಿಂದೆದ್ದ

ಶಾಂತಿ ಹೊಗೆಯ ಕಣ್ಣು ಕಟ್ಟಾಟ.

ಗಾಂಧಿಯಿಂದ ದೂರವಿರಿ ಸ್ವಾಮಿ ನಾಲ್ಕು ಕಿಮೀ

ನ್ಯೂಕ್ಲಿಯರ್ ರಸಾಯನಿಕ, ಕಲ್ಲು ಸಿಡಿಲಗಳ ಕ್ರಿಯೆ.

ಸಿನಿಮಾ - ಟಿ. ವಿ. ಪರದೆಗಳ ಮೇಲೆ

ಇಂದಿನ ಕನಸು ನಾಳಿನ ನನಸು.

ಉಸಿರೆಲ್ಲ ಧೂಮ ಧೂಮ

ಬಂಜರು ಭೂಮಿಗೆ ಬೆಲೆಯುಳ್ಳ, ಬೇಲಿ.

ಗಾಂಧಿ ಬಿಸಿಬಾಯಿಗೆ ನೀರಿಲ್ಲ-ನೆರಳಿಲ್ಲ

ಹೆಜ್ಜೆ ಹೆಜ್ಜೆಗೂ ಸಹರಾ ಭೂಮಿ

ಗಾಳಿ ಬೀಸಿದಲ್ಲಿಲ್ಲಾ ಇಬ್ಬಾಗ

ಹೊಟ್ಟೆಯಲ್ಲಿಲ್ಲಾ ಗೆರಿಲ್ಲಾ ಸತ್ಯಾಗ್ರಹ

ಮೈಯೆಲ್ಲಾ ಬಹುರೂಪಿ ಖಾದಿ

ಅಳಿವು ಉಳಿವೆಲ್ಲಾ ಒಂದೆ ರೀತಿ

ಗಾಂಧಿ ಎಂದರೆ ಮಹಾ ಗಾಂಧಿ



# ಮತ್ತೆ ಮತ್ತೆ ಹುಟ್ಟಿಬರುವ ನೀರು

ಪಿ. ವಿ. ರೆಡ್ಡಿ

ಎರಡನೆ ಬಿಎಸ್‌ಸಿ.

ಪ್ರಪಂಚದ ಮುಕ್ಕಾಲು ಭಾಗವನ್ನು ನೀರು ಆಕ್ರಮಿಸಿ ಕೊಂಡಿದೆ. ನೀರಿನ ಸಂಪರ್ಕದಿಂದಲೇ ಜಗತ್ತಿಗೆ ಜೀವರಾಶಿ ಬಂದದ್ದು. ಇಂದಿಗೂ ಜಗತ್ತಿಗೆ ನೀರು ಆಧಾರವಾಗಿದೆ. ಅದರ ಅನಂತ ಶಕ್ತಿಯನ್ನು ಕಂಡುಹಿಡಿಯಲು ಮಾನವ ಪ್ರಯತ್ನ ಪಡುತ್ತಲೇ ಇದ್ದಾನೆ. ನೀರು ಜಲಜನಕ ಮತ್ತು ಆಮ್ಲಜನಕಗಳಿಂದ ಕೂಡಿದೆ. ಒಂದು ಅಣು ಆಮ್ಲಜನಕದ ಜೊತೆಗೆ, ಎರಡು ಅಣು ಜಲಜನಕಗಳು ಕೂಡಿ ರಾಸಾಯನಿಕ ಸಂಯೋಗದಿಂದ ನೀರು ಬರುತ್ತದೆ.

ಜಲಜನಕ + ಆಮ್ಲಜನಕ = ನೀರು.

ಮಂಜುಗಡ್ಡೆಯ ನೀರನ್ನು ಬೇಕಾದ ಆಕಾರಗಳಲ್ಲಿ ಕಾಣಬಹುದು. ಉದಾ- ನಮ್ಮ ಅಚ್ಚುಮೆಚ್ಚಿನ ಐಸ್ ಕ್ರಿಮ್. ಈ ಶೀತಲೀಕರಣದಿಂದ ಅನೇಕ ಉಪಯೋಗಗಳಿವೆ. ಆದರೆ ಗಡ್ಡೆಯ ರೂಪಿನಿಂದ ಹೆಚ್ಚು ಪ್ರಯೋಜನವಿಲ್ಲ.

ಈ ಗಡ್ಡೆಯ ರೂಪದ ನೀರಿಗೆ 32°F ಉಷ್ಣಾಂಶವನ್ನು ಕೊಟ್ಟಾಗ ಹರಿಯುವ ನೀರಾಗುತ್ತದೆ. ಒಂದು ಸಣ್ಣ ಗಿಡ ತನ್ನ ಸಾರ್ಥಕತೆಯನ್ನು ಮುಂದಾಗುವ ಮರದಲ್ಲಿ ನೀಡುವುದೋ, ಹಾಗೆಯೇ ಗಡ್ಡೆಯ ರೂಪದಿಂದ ನೀರಿನ ರೂಪ ಪಡೆದು ಕೊಂಡಾಗ ನೀರು ಅನಂತ ಫಲಗಳನ್ನು ಕೊಡುತ್ತದೆ. ಗಡ್ಡೆಯಲ್ಲಿ ಇದರ ಅಣುಗಳು ಒಂದಕ್ಕೊಂದು ಬಂದಿತವಾಗಿ ನಿರ್ದಿಷ್ಟವಾಗಿ ಸುತ್ತುತ್ತಿರುತ್ತವೆ. ಶಾಖ ರೂಪದ ಶಕ್ತಿಯನ್ನು ಈ ಅಣುಗಳಿಗೆ ಕೊಟ್ಟಾಗ ಬಂಧನದಲ್ಲಿ ಸುತ್ತುತ್ತದೆ. ಈ ಅಣುಗಳು ಸ್ವಲ್ಪ ಸಡಿಲಗೊಂಡು ಅದೇ ಬೌಂಡರಿಯಲ್ಲಿ ಸುತ್ತುತ್ತಿರುತ್ತವೆ. ಈ ದ್ರವ ರೂಪದ ನೀರಿಗೆ ತನ್ನದೇ ಆದ ಆಕಾರವಿಲ್ಲ. ತಾನಿದ್ದ ವಸ್ತುವಿನ ಆಕಾರವನ್ನೇ ಇದು ಪಡೆಯುತ್ತದೆ. ಇದನ್ನು

ಸಾಮಾನ್ಯವಾಗಿ ೧) ಉಪ್ಪು ನೀರು ೨) ಸಿಹಿನೀರು ೩) ಶುದ್ಧ ನೀರು ಎಂಬುದಾಗಿ ಕರೆಯುತ್ತಾರೆ. ಬೇರೆ ಬೇರೆ ಖನಿಜಗಳ ಮಿಶ್ರಣದಿಂದ ನೀರಿನ ರುಚಿ ಬೇರೆ ಬೇರೆ ಯಾಗುತ್ತದೆ. ಇದೇ ರೀತಿ ಜೀವಂತ ನೀರು ಮತ್ತು ಸತ್ತ ನೀರು ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಜೀವಂತ ನೀರು ಮಾನವನಿಗೆ ಉಪಕಾರಿ. ಸತ್ತ ನೀರು ಮಾನವನಿಗೆ ಅಪಕಾರಿ. ಏನೇ ಆದರೂ ಇಡೀ ಮನುಕುಲದ ಧನ್ಯವಾದಗಳು ಮೊದಲು ನೀರಿಗೆ ಸಿಕ್ಕಬೇಕು. ನಿಂತ ನೀರು, ಹರಿಯುವ ನೀರು, ಧುಮುಕುವ ನೀರು ಹೀಗೆ ಎಲ್ಲದರಿಂದಲೂ ಪ್ರಯೋಜನ ವುಂಟು.

ತನ್ನ ಬೌಂಡರಿಯೊಳಗೇ ಸಡಿಲವಾಗಿ ಸುತ್ತುತ್ತಿರುವ ಈ ನೀರಿನ ಅಣುಗಳಿಗೆ ಮತ್ತಷ್ಟು ಹೆಚ್ಚಿನ ಶಾಖದ ಶಕ್ತಿಯನ್ನು ಕೊಟ್ಟಾಗ ಅಣುಗಳ ಓಡಾಟ, ನೆಗೆದಾಟ ಹೆಚ್ಚಿ, ಕೊನೆಗೆ ಅವು ಆ ಜಾಗದಿಂದಲೇ ನೆಗೆದುಬಿಡುತ್ತವೆ. ಆಗ ಉಷ್ಣಾಂಶ 212°F ಗಳಷ್ಟಿರುತ್ತದೆ. ಅಂದರೆ ಮನುಷ್ಯನ ದೇಹದ ಉಷ್ಣಾಂಶಕ್ಕಿಂತ 113.6°F ಹೆಚ್ಚಾಗಿರುತ್ತದೆ. ಆವಿ ಪ್ರಾರಂಭವಾಗಿ ಅನಂತರ ನೆಗೆದು ಓಡಿಹೋದ ಅಣುಗಳು ತನ್ನ ಸ್ಥಿರತೆಯನ್ನು ಕಳೆದು ಕೊಂಡು ಮೂಲವಸ್ತುಗಳಾಗುತ್ತವೆ. 212°F ಗಳಷ್ಟು ಕಾಯಿಸಿದಾಗ ನೀರು ವಿಭಜನೆಯಾಗುತ್ತದೆ.

ನೀರು = ಆಮ್ಲಜನಕ + ಜಲಜನಕ

ಹೀಗೆ ನೀರು ತನ್ನ ಆಕಾರ ಬದಲಾಯಿಸುತ್ತಾ, ಎಲ್ಲ ಘಟ್ಟಗಳಲ್ಲೂ ಮನುಷ್ಯನ ಪ್ರಗತಿಗೆ, ಅಸ್ತಿತ್ವಕ್ಕೆ ಸಹಕಾರಿಯಾಗುತ್ತದೆ. ಗಡ್ಡೆ, ನೀರು, ಆವಿ, ಗಡ್ಡೆ, ನೀರು ಹೀಗೆ ಮತ್ತೆ ಮತ್ತೆ ಹುಟ್ಟಿ ಬಂದು ಲೋಕಕ್ಕೆ ಜೀವನಾಡಿ ಯಾಗಿರುವುದೇ ಇದರ ಧರ್ಮ.



# ಭಾರತದಲ್ಲಿ ಕ್ರಾಂತಿ?

ಹೆಚ್. ಎಸ್. ಚಂದ್ರನಾಥಿ

ಮೊದಲನೆ ಬಿ.ಕಾಂ

‘ಕ್ರಾಂತಿ’ ಈ ಪದವನ್ನು ಇತಿಹಾಸಪುಟಗಳನ್ನು ತಿರುವಿ ಹಾಕಿದಾಗ ಅದರ ಅರ್ಥವೇನೆಂಬುದು ನಮಗರಿವಾಗುತ್ತದೆ. ಹಿಂದಿನ ತಲೆಮಾರಿನಲ್ಲಿಯೇ ಆಗಿರುವ ಸುಧಾರಣೆಯಫಲವನ್ನು ಮೂತ್ರ ನಾವು ಅನುಭವಿಸುತ್ತಿದ್ದೇವೆ. ನಮ್ಮ ಮುಂದೆ ನಡೆಯುತ್ತಿರುವ ಆರಾಜಕತೆ, ಭ್ರಷ್ಟಾಚಾರ, ಲಂಚ ಗೊಳಿತನದ ಪ್ರತ್ಯಕ್ಷದರ್ಶಿಗಳಾಗಿ ಮೂಕರಂತೆ ಕಣ್ಣು ಮುಚ್ಚಿ ಕುಳಿತಿದ್ದೇವೆ. ಇದಕ್ಕೆ ಕಾರಣವೇನು? ನಮಗೆ ಪ್ರತಿ ಭಟಿಸುವ ಹಕ್ಕಿಲ್ಲವೇ. ನಾವೇಕೆ ನಿರ್ವಿರ್ಯರಾಗಿದ್ದೇವೆ ಎಂಬುದು ಪ್ರತಿಯೊಬ್ಬ ಭಾರತೀಯನನ್ನು ಕಾಡುತ್ತಿರುವ ಪ್ರಶ್ನೆ. ನಮ್ಮ ಮುಂದೆ ಪ್ರಶ್ನೆಗಳು ಬರುತ್ತಿವೆ. ಹೋಗುತ್ತಿವೆ. ಆದರೆ ಅದಕ್ಕೆ ಉತ್ತರವನ್ನು ಕಂಡುಕೊಳ್ಳುವ ಗೋಜಿಗೆ ಹೋಗುವುದಿಲ್ಲ. ಏಕೆಂದರೆ ನಾವು ಪಡೆದು ಕೊಂಡು ಬಂದಿರುವ ಸಂಸ್ಕಾರವೇಹಾಗೆ. ಅದು ಭಾರತೀಯನ ಲಕ್ಷಣ.

ನಾವು ಯಾರನ್ನು ಚುನಾಯಿಸಿ ನಮ್ಮನ್ನು ಆಳುವ ಅಧಿಕಾರವನ್ನು ಕೊಟ್ಟಿದ್ದೇವೋ ಅವರಿಂದಲೇ ನಮ್ಮ ಮೂರಣ ಹೋಮವಾಗುತ್ತಿರುವುದನ್ನು ಸಹಿಸಿ ಕೊಂಡಿರುವುದೇ ಭಾರತೀಯ ಪ್ರಜೆಯ ತಾಳ್ಮೆಯ ಪ್ರತೀಕವೆಂದೇ ಹೇಳಬಹುದು. ನಮಗೆ ತಕ್ಕಂತೆ ನಮ್ಮ ಅಧಿಕಾರ ನಡೆಸುವ ವರಿದ್ಧರೋ. ಅಥವಾ ಅವರಿಗೆ ತಕ್ಕಂತೆ ನಾವಿದ್ದೇವೋ ಎಂಬುದು ಕಾಡುತ್ತಿರುವ ಪ್ರಶ್ನೆಯಾಗಿದೆ.

ನಮಗೆ ಸ್ವಾತಂತ್ರ್ಯ ಲಭಿಸಿ 28 ವರ್ಷಗಳಾದರೂ ಪ್ರತಿಯೊಬ್ಬ ಭಾರತೀಯನ ಮೂಲಭೂತ ಅವಶ್ಯಕತೆಗಳನ್ನು ಈಡೇರಿಸಲು ಸಾಧ್ಯವಿಲ್ಲವಾಗಿದೆ. ಇದನ್ನು ಪ್ರತಿ ಭಟಿಸಲು ಪ್ರಸ್ತುತ ಭಾರತದಲ್ಲಿ ಜನತಾ ಕ್ರಾಂತಿ ಬರೀ ಭ್ರಾಂತಿಯಾಗಿಯೇ ಉಳಿದೆಯೋ ಅಥವಾ ಕ್ರಾಂತಿಯ ಲಕ್ಷಣಗಳೇನಾದರೂ ಇದೆಯೋ. ಇಂದಲ್ಲ ನಾಳೆ ಸಾಧ್ಯವಿದೆಯೇ ಎಂದು ನಮ್ಮ ಮುಂದೆ ಪ್ರಶ್ನೆ ಹಾಕಿ ಕೊಂಡಾಗ ಪ್ರಸ್ತುತ ಪ್ರಜಾತಂತ್ರಾತ್ಮಕ ಗಣರಾಜ್ಯವಾದ ಭಾರತದಲ್ಲಿ

ಇದರ ಸಾಧ್ಯತೆ ಬಹಳ ಕಡಿಮೆ. ಅದು ಅದರಲ್ಲಿ ನಮ್ಮ ಮುಂದಿನ ಜನಾಂಗದಲ್ಲಾಗಬಹುದೇನೋ?

ಕ್ರಾಂತಿ ಎಂದಾಗ...ಅದು ರಕ್ತರಹಿತವಾಗಿರಬಹುದು. ಅಥವಾ ರಕ್ತಸಹಿತವಾಗಿರಬಹುದು, ಕೇವಲ ಒಂದು ಅಂದೋಲನವಾಗಿರಬಹುದು. ಪ್ರತಿಯೊಂದು ಕ್ಷೇತ್ರದಲ್ಲಿಯೂ ಅಂದರೆ, ರಾಜಕೀಯವಾಗಿ, ಆರ್ಥಿಕವಾಗಿ ಸಾಮಾಜಿಕವಾಗಿ ಶೈಕ್ಷಣಿಕವಾಗಿ ಆಗಬೇಕಾಗುವ ಮಹತ್ತರ ಬದಲಾವಣೆಯೇ ಕ್ರಾಂತಿಯ ಒಂದು ಮುಖ. ಇಲ್ಲಿಯ ವರೆಗೆ ಮೇಲೆ ತಿಳಿಸಿದ ಯಾವೊಂದು ಕ್ಷೇತ್ರದಲ್ಲೂ ಬದಲಾವಣೆಯ ಮುನ್ನೋಟವೇನೂ ಇಲ್ಲ. ಇದಕ್ಕೆ ಭಾರತದ ಪ್ರತಿಗಾಮಿ ಧೋರಣೆ ಕಾರಣ. ಯಾವದೇಶದಲ್ಲಿ ಅತಿ ಯಾದ ಭಾವುಕತೆ ಇದೆಯೋ. ಎಲ್ಲಿ ಜನರು ಮೂಡ ನಂಬಿಕೆ -- ಮೂಡಭಾವನೆಗಳಿಗೆ ಬಲಿಯೋಗಿದ್ದಾರೋ. ಯಾವ ದೇಶದಲ್ಲಿ ಅನಕ್ಷರತೆ ತುಂಬಿ ತುಳುಕಾಡುತ್ತಿದೆಯೋ, ಎಲ್ಲಿ ರಾಜಕಾರಣಿಗಳು ಆಡಂಬರ ಜೀವನ ನಡೆಸಿ, ಸುಖಸಂತೋಷ ಭೋಗಗಳಿಂದ ಮರೆದು, ಭ್ರಷ್ಟಾಚಾರಗಳಿಗೆ ಬಡವರ ಜೀವನವನ್ನು ಕಿತ್ತುತಂದು ಅರಾಜಕತೆ ನಡೆಸುತ್ತಿದ್ದಾರೋ ಅಂತಹ ಒಂದುರಾಷ್ಟ್ರವಿದೆಯೇ ಎಂದು ಎದುರು ನೋಡಿದಾಗ ನಿರ್ಭಯವಾಗಿ ಕಾಣುತ್ತದೆ, ಆ ರಾಷ್ಟ್ರವೇ- ನಮ್ಮ ಈ ಭಾರತ. ಅಲ್ಲಿ ಕ್ರಾಂತಿ ಸಾಧ್ಯವೇ? ಫ್ರಾನ್ಸಿನ ಮಾಹಾಕ್ರಾಂತಿಯ ಕೊಡುಗೆಯಾಗಿರುವ ಸಮಾನತೆ, ಸ್ವತಂತ್ರ, ಭ್ರಾತೃತ್ವ ಭಾರತದಲ್ಲಿ ಯಾವೊಂದು ಬದಲಾವಣೆಯನ್ನು ನಾವು ಕಂಡಿಲ್ಲ. ಕಾಣುವುದಿಲ್ಲ. ಬಡವರು ಬಡವರಾಗುತ್ತಿದ್ದಾರೆ. ಶ್ರೀಮಂತರು ಶ್ರೀಮಂತರಾಗುತ್ತಿದ್ದಾರೆ. ಪ್ರಜೆಗಳಿಂದ- ಪ್ರಜೆಗಳಿಗಾಗಿ - ಪ್ರಜೆಗಳಿಗೋಸ್ಕರ - ರಚಿತವಾಗಿರುವ ಪ್ರಜಾಪ್ರಭುತ್ವದ ನಮ್ಮ ರಾಷ್ಟ್ರದಲ್ಲಿ, ಪ್ರಜಾಪ್ರಭುತ್ವ ಹೆಸರಿನಲ್ಲಿ ಜನಗಳ ಕಗ್ಗೊಲೆ ನಡೆಯುತ್ತಿದೆ, ಅಟ್ಟಹಾಸ, ಆಡಂಬರ, ಸ್ವಜನ ಪಕ್ಷಪಾತ ರಾಷ್ಟ್ರದಲ್ಲಿ



ಎದ್ದು ಕಾಣುತ್ತಿದೆ. ಇಲ್ಲಿ ಸಾಮಾನ್ಯನ ಸ್ಥಿತಿ ವರ್ಣಿಸಲ ಸಾಧ್ಯವಾಗಿದೆ. ದಿನದ ಪ್ರತಿಯೊಂದು ಕೊಳಿಗೆ ಹಂಬಲಿಸಿ ಹಾತೊರೆಯುವ ಪ್ರಜೆ ಕ್ರಾಂತಿಯ ಜ್ವಾಲೆಯಲ್ಲಿ ದುಮಕಲು ಸಾಧ್ಯವೇ? ಇದು ಕೇವಲ ಭ್ರಾಂತಿ ಹೊರತು ಕ್ರಾಂತಿಯಲ್ಲ. ಹೇರಳ ಜನಸಂಪತ್ತು - ಪಡೆದಿರುವ ಇಲ್ಲಿ ಜಾತಿಯತೆಯ ಸೋಗಿನಲ್ಲಿ ಒಂದು ಜನಾಂಗ-ಮತ್ತೊಂದು ಜನಾಂಗವನ್ನೂ, ಧರ್ಮದ ಹೆಸರಿನಲ್ಲಿ ಒಂದು ಧರ್ಮದವರು ಮತ್ತೊಂದು ಧರ್ಮದವರನ್ನು ಒಂದು ಬಾಷೆಯಜನರು ಮತ್ತೊಂದು ಬಾಷೆಯ ಜನರನ್ನು ದಮನ ಮಾಡಲು ಪ್ರಯತ್ನಿಸುತ್ತಾ ರಾಷ್ಟ್ರೀಯ ಮನೋಬಾವವನ್ನು ಕಳೆದು ಕೊಂಡಿರುವ ಈ ಒಂದು ಪ್ರಜಾತಂತ್ರಾತ್ಮಕ ಗಣರಾಜ್ಯದಲ್ಲಿ ದೇಶದ ಒಳಿತಿಗಾಗಿ, ಪ್ರಗತಿಗಾಗಿ, ಕ್ರಾಂತಿ ಮಾಡುವ ಗಂಡೆಯ ವೀರರಿದ್ದಾರೆಯೇ? ಮೇಲೆ ತಿಳಿಸಿದಂತೆ ಕ್ರಾಂತಿ ಕೇವಲ ಭ್ರಾಂತಿ ಎಂಬುದಕ್ಕೆ ಅನೇಕ ಕಟು ಸತ್ಯದ ನಿದರ್ಶನಗಳನ್ನು ಲೆಖ್ವಿಲ್ಲದಷ್ಟು ಕೊಡಬಹುದು.

ಯಾವೊಂದು ರಾಷ್ಟ್ರದಲ್ಲಿ ಕ್ರಾಂತಿಯಾಗಲು ಸಹಕರಿಸಬೇಕಾಗಿದ್ದ ರಾಜಕಾರಣಿಗಳು ತಮ್ಮ ವ್ಯಕ್ತಿತ್ವ ಕಳೆದುಕೊಂಡು ಕೇವಲ ಸ್ಥಾನಕ್ಕಾಗಿ, ಅಧಿಕಾರಕ್ಕಾಗಿ, ಸ್ವಾರ್ಥದ ಅಮಲಿನಲ್ಲಿರುವ 5 ವರ್ಷಗಳಿಗೊಮ್ಮೆ ನಡೆಯುವ ಸಾರ್ವತ್ರಿಕ ಚುನಾವಣೆಯಲ್ಲಿ ಹಣದ, ಹೆಂಡದ ಮತ್ತು ಪೋಷಣೆಗಳ ಪ್ರವಾಹವನ್ನು ಮೂಡಿ ಅವಿದ್ಯಾವಂತರಿಂದ ಮತಗಳಿಸಿ ಅಧಿಕಾರಕ್ಕೆ ಬಂದು ಭ್ರಷ್ಟಾಚಾರಿಗಳಾಗಿ, ಜಾತಿಯತೆಯ ಅಮಲಿನಲ್ಲಿ, ಶ್ರೀಮಂತಿಕೆಯ ಸೋಗಿನಲ್ಲಿ ತೇಲುತ್ತಿರುವ ಈ ರಾಜಕಾರಣಿಗಳು ರಾಷ್ಟ್ರದ ಪ್ರಗತಿಗಾಗಿ, ಅಭ್ಯುದಯಕ್ಕಾಗಿ, ಪ್ರಯತ್ನಿಸಿದ್ದಾರೆಯೇ ಇವರನ್ನು ಚುನಾಯಿಸಿದ ಶ್ರೀ ಸಾಮಾನ್ಯನಿಂದ ಕ್ರಾಂತಿಯಾಗಲು ಸಾಧ್ಯವೇ. ಕ್ರಾಂತಿಯಾಗಲು ರಾಷ್ಟ್ರದಲ್ಲಿ ರೈಲ್ವೆ ಮುಷ್ಕರ ಬಂದರು

ಕಾರ್ಮಿಕರ ಮುಷ್ಕರ-ವಿದ್ಯಾರ್ಥಿ ಮುಷ್ಕರಗಳಾಗಿ ಕ್ರಾಂತಿಯ ಮಟ್ಟವನ್ನು ಮುಟ್ಟದೆ ಕೇವಲ ಅಂದೋಲನಗಳಾದವು.

ಬ್ರಿಟೀಷರು ಹಾಕಿಕೊಟ್ಟ ಶೈಕ್ಷಣಿಕ ಪದ್ಧತಿಯನ್ನು ಗುಲಾಮರಂತೆ ಅನುಸರಿಸಿ, ದೇಶದ ಬಗ್ಗೆ ದೇಶದ ಸಮಸ್ಯೆಯ ಬಗ್ಗೆ ದೇಶದ ನಾಗರಿಕತೆಯ ಬಗ್ಗೆ ದೇಶದ ಧರ್ಮದ ಬಗ್ಗೆ. ಸಂಸ್ಕೃತಿಯ ಬಗ್ಗೆ ನಿಜವಾದ ಅರಿವನ್ನು ತಿಳಿಯಲು ಸಾಧ್ಯವಾಗದೇ ಅದೇ ಪದ್ಧತಿಯನ್ನು ಇನ್ನೂ ಮೂಕರಂತೆ ಮುಂದುವರೆಸಿಕೊಂಡು ಹೋಗುತ್ತಿರುವ ನವ ಭಾರತ ನಿರ್ಮಾಣದ ಶಿಲ್ಪಿಗಳಾದ ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿಯೂ ಸಾಧ್ಯವಾಗದ ಕ್ರಾಂತಿ ಶ್ರೀ ಸಾಮಾನ್ಯನಿಂದ ಸಾಧ್ಯವೇ.

ನಮ್ಮ ರಾಷ್ಟ್ರದ ಪ್ರಜೆಗಳಲ್ಲಿ ಅನರಕ್ಷತೆ-ಮೂಡನಂಬಿಕೆ, ಅಸಮಾನತೆ, ಜಾತೀಯತೆ ಎಲ್ಲಿಯವರೆಗೆ ಇರುತ್ತದೆಯೋ ಅಲ್ಲಿಯವರೆಗೆ ಕ್ರಾಂತಿ ಕೇವಲ ಕನಸು ಮಾತ್ರ.

ರಾಜ್ಯಾಂಗದ ಪಿತಾಮಹನಾದ ಡಾ|| ಅಂಬೇಡ್ಕರ್ ಬರೆದ ರಾಜ್ಯಾಂಗದ ಪದ್ಧತಿಯನ್ನೇ ಅಧಿಕಾರದ ಅಮಲಿನಲ್ಲಿ ಸ್ವಾರ್ಥಕ್ಕೆ ತಿದ್ದುಪಡಿಮಾಡುತ್ತಿದ್ದರೂ ಸಹಾ ಮೂಕಪ್ರೇಕ ರಾಕಗಿ ನೋಡುತ್ತಿರುವ ನಮ್ಮಲ್ಲಿ ಕ್ರಾಂತಿಯ ಜ್ವಾಲೆ ಉರಿಯಲು ಸಾಧ್ಯವೇ ಇಲ್ಲ.

ರಾಷ್ಟ್ರದ ಮೂಲಭೂತಹಕ್ಕುಗಳಾದ ಸಮಾನತೆ, ಸ್ವಾತಂತ್ರ್ಯ, ಭ್ರಾತೃತ್ವ ಕೇವಲ ಸಂವಿಧಾನದಲ್ಲಿ ಮುದ್ರಿತವಾಗಿರುವ ಸುವರ್ಣಾಕ್ಷರಗಳಾಗಿದೆಯೇ ಹೊರತು ನಿಜವಾಗಿಯೂ ಪ್ರಜೆಗಳಿಗೆ ಈ ಹಕ್ಕುಗಳು ದಕ್ಕಲಿಲ್ಲ, ದಕ್ಕುತ್ತಿಲ್ಲ-ದಕ್ಕುವುದೂ ಇಲ್ಲ.

ಈಚೆಗೆ ಕ್ರಾಂತಿಯ ಲಕ್ಷಣ ಕಾಣುತ್ತಿರುವುದು ಶುಭ ಸೂಚನೆ! ಈ ಕ್ರಾಂತಿ ವಿಫಲವಾದಲ್ಲಿ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಕ್ರಾಂತಿ ಆಗುವುದು ಎಂದು?

### ಕಾನಲು ದಾರಿ

ಕವಲು ದಾರಿಯ ಮುಂದೆ ನೀ ಬಂದು ನಿಂದು  
ಗುರಿಯಾವುದೆಂದು ಮುಂಗಾಣದಿರೆ ನೊಂದು  
ಮನದ ಪೊರೆಪೊರೆಯೊಳುರಿಯೆದ್ದು ಭುಗಿಲಿಡಲು  
ನಿನಗೆ ನೀನೇ, ಗೆಳೆಯ, ನಿನಗೆ ನೀನೇ,

- ಗೋಪಾಲಕೃಷ್ಣ ಅಡಿಗ (ನಿನಗೆ ನೀನೇ)



# ನಾನು ಮತ್ತು ಕಾಲೇಜು

(ಮೇಲಿನ ವಿಷಯವನ್ನು ಕುರಿತು ಎರಡನೇ ಪಿ.ಯು.ಸಿ. ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಸುಮಾರು ಇಪ್ಪತ್ತೈದು ಪದಗಳಲ್ಲಿ ತಿಳಿಸಿ ಎಂದಾಗ, ಬಂದ ಪ್ರತಿಕ್ರಿಯೆಗಳಲ್ಲಿ ಉತ್ತಮವಾದುದನ್ನು ಅರಿಸಲಾಗಿದೆ)

## ಒಂದು ಗೌರವ

ನಮ್ಮ ಕಾಲೇಜು ಸಿಟಿಯಿಂದ ಹೊರಗೆ ಇದೆ. ಆದರೆ ಏಕೋ ಕಾಲೇಜಿಗೆ ಬರಲು ಬೇಸರ. ನಮ್ಮ ಕಾಲೇಜಿನಲ್ಲಿ ಎಲ್ಲಾ ಸೌಕರ್ಯಗಳು ಚೆನ್ನಾಗಿವೆ. ಆದರೆ SPORTS ಮೂತ್ರ ಚೆನ್ನಾಗಿಲ್ಲ. ಇದನ್ನು ಯಾರೂ ಗಮನಿಸಲಿಲ್ಲ. ನಮ್ಮ ಕಾಲೇಜಿನ ಅಧ್ಯಾಪಕರು ಚೆನ್ನಾಗಿ ಮಾತನಾಡುತ್ತಾರೆ. ನಮ್ಮ ಕಾಲೇಜಿನ ಮೇಲೆ ನನಗೆ ತುಂಬಾ ಹೆಮ್ಮೆ. ಏಕೆಂದರೆ ನನ್ನ ಸ್ನೇಹಿತರ ಹತ್ತಿರ ನನ್ನ ಕಾಲೇಜಿನ ಹೆಸರನ್ನು ಹೇಳಿದರೆ ನನಗೆ ಒಂದು ಗೌರವ.

ವಿಜಯರಾಘವರೆಡ್ಡಿ

## ಕಾಲೇಜ್ ಕ್ಯಾಂಟೀನ್

ನಮ್ಮ ಕಾಲೇಜಿನ ಕ್ಯಾಂಟೀನ್ ಒಳಗೆ ಒಮ್ಮೆ ಹೋದವರು ಮತ್ತೆ ಅದರೊಳಗೆ ಹೋಗುವುದಿಲ್ಲ. ಇದಕ್ಕೆ ಕಾರಣವೇನೆಂದರೆ ಅಲ್ಲಿ ಇರುವ ಕೊಳಕು ಮತ್ತು ಕತ್ತಲು. ಮೊದಲು ಕಾಲಿಡುತ್ತಲೇ ಅದು ಕ್ಲಬ್ ಎಂಬ ಭಾವನೆ ಬರುತ್ತದೆ. ಇನ್ನು ಊಟ, ತಿಂಡಿಯ ಕಡೆ ನೋಡಿದರೆ ಸದಾ ನೋಣಗಳು ತುಂಬಿರುತ್ತದೆ. ಮುಂದಿನ ವರ್ಷವಾದರೂ ಕ್ಯಾಂಟೀನ್ ಉತ್ತಮಗೊಳ್ಳಬಹುದೆಂದು ನಂಬೋಣವೇ?

ಕೆ. ಆರ್. ಶ್ರೀನಾಥ್

## ಕಾಲೇಜುಲೈಬ್ರರಿ

ನಮ್ಮ ಕಾಲೇಜು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ರಜಾ ಕಾಲದಲ್ಲೂ ಲೈಬ್ರರಿ ಉಪಯೋಗ ಸಿಕ್ಕಬೇಕು. ರಜಾ ಕಾಲದಲ್ಲಿಯೇ ಒಳ್ಳೆಯ ಪುಸ್ತಕಗಳನ್ನು ಓದಲು ಅವಕಾಶ. ಆದ್ದರಿಂದ ಲೈಬ್ರರಿಯನ್ನು ರಜಾ ಕಾಲದಲ್ಲಿ ಮುಚ್ಚಿರುವುದು ಮತ್ತು ಪುಸ್ತಕಗಳನ್ನು ಕೊಡದಿರುವುದು ಒಳ್ಳೆಯದಲ್ಲ. ಇದರಿಂದ ಓದುವ ಅಭಿರುಚಿ ಬೆಳೆಯುತ್ತದೆ.

ವಿ. ಎಂ. ಸಲೀಂ

## ಕನ್ನಡ ಮಾಧ್ಯಮ.

ಕ್ರೈಸ್ಟ್ ಕಾಲೇಜ್ ಗ್ರಂಥ ಭಂಡಾರ, ಪ್ರಯೋಗಾಲಯಗಳು ಚೆನ್ನಾಗಿವೆ. ಆದರೆ ಇಲ್ಲಿ ಕನ್ನಡ ಮಾಧ್ಯಮ ವಿಲ್ಲ. ನಗರದ ಬೇರೆ ಕಾಲೇಜುಗಳಲ್ಲಿ ಕನ್ನಡ ಮಾಧ್ಯಮವಿದೆ. ಕನ್ನಡ ಮಾಧ್ಯಮವನ್ನು ಇಲ್ಲಿ ತಂದರೆ ಸುತ್ತ ಮುತ್ತಿನ ಹಳ್ಳಿ ಹುಡುಗರಿಗೆ ತುಂಬಾ ಉಪಕಾರವಾಗುತ್ತದೆ.

ಎಸ್. ನಾಗರಾಜ

## ಮಾದರಿ

ಕಾಲೇಜು ನಗರದಿಂದ ದೂರವಿರುವುದರಿಂದ ಯಾವ ಗಲಾಟೆಯೂ ಇಲ್ಲ. ಇದರಿಂದ ಪಾಠಗಳನ್ನು ಚೆನ್ನಾಗಿ ಓದಲು ಅನುಕೂಲ. ಇಲ್ಲಿ ಉತ್ತಮ ಅಧ್ಯಾಪಕರಿದ್ದಾರೆ. ಆದರೆ ಕೆಲವರು ಸರಿಯಾಗಿ ಪಾಠ ಮಾಡುವುದಿಲ್ಲ. ಪಾಠಗಳನ್ನು ಮುಗಿಸುವುದಿಲ್ಲ. ಇಂತಹ ಮಾದರಿಯನ್ನು ಅಧ್ಯಾಪಕರು ಹಾಕಬಾರದು. ಒಟ್ಟಿನಲ್ಲಿ ಬೇರೆ ಕಾಲೇಜುಗಳಿಗಿಂತ ನಮ್ಮದು ಒಳ್ಳೆಯದು.

ಜಿ. ಸೆಲ್ವ ಕುಮಾರ್



# ಬೆಳೆಯೆ ಶುಭ ಬೇಕು ಯುಗ ಯುಗ

ಜಿ. ಶ್ರೀನಿವಾಸರಾಜು

ಒಂದು ಕನ್ನಡ ಸಂಘ ಚೆನ್ನಾಗಿ ಬೆಳೆಯ ಬೇಕಾದರೆ ಕೆಲವು ವರ್ಷಗಳಾದರೂ ಬೇಕು. ನಮ್ಮ ಕನ್ನಡ ಸಂಘ ತನ್ನ ಹಿಂದಿನ ಯೋಜನೆಗಳನ್ನು ನಡೆಸುವುದರ ಜೊತೆಗೆ, ಕೆಲವು ಹೊಸ ಯೋಜನೆಗಳನ್ನು ಈ ವರ್ಷ ಪ್ರಾರಂಭಿಸಿತು.

ಕಳೆದ ವರ್ಷದ 'ಅ.ನ.ಕೃ. ಸ್ಮಾರಕ ಅಂತರ ಕಾಲೇಜು ಲೇಖನ ಸ್ಪರ್ಧೆ'ಯಲ್ಲಿ ಬಹುಮಾನ ಪಡೆದ ಲೇಖನಗಳನ್ನು 'ಬಹುಮಾನಿತ ಬರಹಗಳು' ಎಂಬ ಕಿರುಹೊತ್ತಿಗೆಯ ರೂಪದಲ್ಲಿ ಬಿಡುಗಡೆ ಮಾಡಲಾಯಿತು. ೧೬,೧೨,೧೯೭೪ ರಂದು ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾಲಯದ ಡಾ|| ಎಂ. ಚಿದಾನಂದಮೂರ್ತಿ ಅವರು ಬಿಡುಗಡೆಮಾಡಿ ಈ ರೀತಿಯ ಹೊತ್ತಿಗೆಗಳ ಪ್ರಯೋಜನವನ್ನೂ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಮನದಟ್ಟುಮಾಡಿಕೊಟ್ಟರು. ಇದೇ ವರ್ಷದಲ್ಲಿ ಎಂ. ಇ. ಎಸ್. ಕಾಲೇಜಿನ ಟಿ. ಜಿ. ರಾಘವ ಅವರ 'ಪ್ರೇತಗಳು' ಎಂಬ ಏಕಾಂಕವನ್ನು ಸಂಘ ಪ್ರಕಟಿಸಿತು. ನಮ್ಮ ಯೋಜನೆಯಂತೆ ಈಗಾಗಲೇ ಇನ್ನೂ ಮೂರು ಪುಸ್ತಕಗಳು ಬಿಡುಗಡೆಯಾಗಬೇಕಿತ್ತು. ಆದರೆ ಮುದ್ರಣಾಲಯದ ಕಾರ್ಯಬಾಹುಳ್ಯ ಮತ್ತು ಅನಿವಾರ್ಯ ಕಾರಣಗಳಿಂದ ಮೂರು ತಿಂಗಳು ತಡವಾಗಿ ಪ್ರಕಟಗೊಳ್ಳಲಿವೆ. ಸಂಘದ ಮುಂಗಡ ಕೂಪನ್ ಪಡೆದವರು ಈ ವಿಷಯದಲ್ಲಿ ದಯವಿಟ್ಟು ಸಹಕರಿಸಬೇಕು. ಈ ವರ್ಷ ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿಯ ಪ್ರಶಸ್ತಿಯನ್ನು ಪಡೆದ ಶ್ರೀ ಗೋಪಾಲಕೃಷ್ಣ ಅಡಿಗರ 'ವರ್ಧಮಾನ' ಕವನ ಸಂಕಲನದ ಎಲ್ಲ ಕವನಗಳ ಪ್ರಾಯೋಗಿಕ ವಿಮರ್ಶೆಯನ್ನು ಪ್ರಕಟಿಸಬೇಕೆಂದು ಸಂಘ ತೀರ್ಮಾನಿಸಿದೆ. ಶ್ರೀ. ಜಿ. ಪಿ. ರಾಜ್ಯರತ್ನಂ ಅವರು ೧೩-೨-೧೯೭೫ ರಂದು ಈ ವರ್ಷದ 'ಅ.ನ.ಕೃ. ಸ್ಮಾರಕ ಅಂತರ ಕಾಲೇಜು ಲೇಖನ ಸ್ಪರ್ಧೆ' ಬಹುಮಾನಗಳನ್ನೂ ವಿತರಣೆ ಮಾಡಿದರು. ಅವರ ಉಪನ್ಯಾಸ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಓದು-ಬರಹದ ಬಗ್ಗೆ ಹೆಚ್ಚು ತಿಳುವಳಿಕೆಯನ್ನು ನೀಡಿತು. ಈ ವರ್ಷದ ಸ್ಪರ್ಧೆಗೆ ಒಟ್ಟು ಮುವತ್ತೈದು ಲೇಖನಗಳು ಬಂದಿದ್ದವು. ಸ್ಪರ್ಧೆಗೆ ತೀರ್ಪು ಗಾರರಾಗಿ ಶ್ರೀ ಆರ್. ಸಿ. ಕುಲಕರ್ಣಿ (ಎಂ. ಇ. ಎಸ್. ಕಾಲೇಜ್) ಮತ್ತು ಶ್ರೀ ಎನ್. ಬಿ. ಚಂದ್ರಮೋಹನ್ (ಸರ್ಕಾರಿ ವಿಜ್ಞಾನ ಕಾಲೇಜ್) ಅವರು ಕೆಳಗಿನ ಫಲಿತಾಂಶವನ್ನು ನೀಡಿದರು.

## ನೊಂದಲನೆ ಬಹುಮಾನ

ಶ್ರೀ ನಾರಾಯಣ

ಸೆಂಟ್. ಜೋಸೆಫ್ಸ್ ಕಾಮರ್ಸ್ ಕಾಲೇಜು

ಬ್ರಿಗೇಡ್ ರಸ್ತೆ, ಬೆಂಗಳೂರು - ೫೬೦೦೨೫

## ಎರಡನೆ ಬಹುಮಾನ

ಕು. ತೇಜಸ್ವಿನಿ ನಿರಂಜನ

ನ್ಯಾಷನಲ್ ಕಾಲೇಜು

ಜಯನಗರ, ಬೆಂಗಳೂರು ೫೬೦೦೧೧

## ಮೂರನೆಯ ಬಹುಮಾನ

ಕು. ಎನ್. ವಿ. ಅಸೀಲ

ಮಹಾರಾಣಿ ಕಾಲೇಜು

ಬೆಂಗಳೂರು - ೫೬೦೦೦೧

## ವಿಶೇಷ ಬಹುಮಾನ

ಶ್ರೀ ಗಣನಾಥ

ನ್ಯಾಷನಲ್ ಕಾಲೇಜು

ಬಸವನಗುಡಿ, ಬೆಂಗಳೂರು ೫೬೦೦೦೪

ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾಲಯದ ಅಂತರ ಕಾಲೇಜು ನಾಟಕ ಸ್ಪರ್ಧೆಯಲ್ಲಿ ನಮ್ಮ ಕಾಲೇಜು ಶ್ರೀ ಎಂ. ಎಸ್. ಕೆ. ಪ್ರಭು ಅವರ 'ತಪ್ಪಿಸಿಕೊಂಡಿದ್ದಾರೆ' ಏಕಾಂಕವನ್ನೂ ಅಭಿನಯಿಸಿ ಪರಾಯ್ತು ಫಲಕವನ್ನು ಪಡೆಯಿತು. ಅಂತರ ಕಾಲೇಜು ಪ್ರಬಂಧ ಸ್ಪರ್ಧೆಯಲ್ಲಿ ಶ್ರೀ ಕೆ. ಎಸ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ (ಎರಡನೆ ಬಿ.ಕಾಂ.)ಗೆ ಬಹುಮಾನ ದೊರೆಯಿತು.

ಸಂಘ ಈ ವರ್ಷ ಎರಡು ಹೊಸಯೋಜನೆಗಳನ್ನು ಪ್ರಾರಂಭಿಸಿತು. ಹಿರಿಯ ಸಾಹಿತಿಗಳ, ಕಲಾವಿದರ ದ್ವನಿ ಮುದ್ರಿಕೆ ಭಂಡಾರ ಇದು. ಈ ವರ್ಷ ಶ್ರೀ ಗೋಪಾಲಕೃಷ್ಣ ಅಡಿಗರ ದ್ವನಿಮುದ್ರಿಕೆಯಿಂದ ಪ್ರಾರಂಭವಾಯಿತು. ಕಾಲೇಜಿನ ಹಿರಿಯ ವಿದ್ಯಾರ್ಥಿಗಳು ತಾವು ಉಪಯೋಗಿಸಿದ ಉತ್ತಮ ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನು ಗ್ರಂಥಭಂಡಾರಕ್ಕೆ ನೀಡಿ ಪ್ರಸ್ತುತ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಸಹಾಯಕ ಗ್ರಂಥ ಭಂಡಾರವನ್ನು ಸ್ಥಾಪಿಸುವುದು. ಈ ದಿವಸದಲ್ಲಿ ಈಗಾಗಲೇ ಮೂವತ್ತು ಪುಸ್ತಕಗಳು ಸಂಗ್ರಹವಾಗಿವೆ. ಹಿಂದಿನ ಸಂಪ್ರದಾಯದಂತೆ ಈ ವರ್ಷವೂ ಎರಡನೆ ಬಿ.ಕಾಂ., ಬಿ.ಎಸ್.ಸಿ., ಬಿ.ಎ., ಮತ್ತು ಎರಡನೆ ಪಿ.ಯು.ಸಿ. ವಿದ್ಯಾರ್ಥಿಗಳು ಈ ಕೆಳಗಿನ ಪುಸ್ತಕಗಳನ್ನು ಗ್ರಂಥಭಂಡಾರಕ್ಕೆ ನೀಡಿದರು.



೨೩. ಅಂದು ಭಾರತದಲ್ಲಿ ಗಾಂಧಿ. ಇಂದು ಬಿಹಾರದಲ್ಲಿ ಜಯಪ್ರಕಾಶನಾರಾಯಣ.

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೨೪. ಜೆ. ಪಿ. ಚಳುವಳಿ ಭ್ರಷ್ಟಾಚಾರದ ವಿರುದ್ಧ. ಯುವಜನರ ಅಜ್ಞಾನವನ್ನು ಹೋಗಲಾಡಿಸಿ ನವನಿರ್ಮಾಣವನ್ನು ಮಾಡುವುದು. ಈ ಚಳುವಳಿ ಕ್ರಾಂತಿಗೆ ದಾರಿ.

**ಆರ್. ಶ್ರೀಧರ್**

೨೫. ಜೆ. ಪಿ. ಚಳುವಳಿಯಿಂದ ಜನಗಳಿಗೆ ತೊಂದರೆಯಾಗಿದೆ. ಅವರ ಆದ್ಯೋಳನ ಸರ್ಕಾರದ ವಿರುದ್ಧ. ಭಾರತದ ಈ ಚಳುವಳಿಯನ್ನು ಕಂಡು ಬೇರೆ ದೇಶದವರು ನಗುತ್ತಾರೆ.

**ಟಿ. ವೆಂಕಟೇಶ್**

೨೬. 'ಧರ್ಮ ಸಂಸ್ಥಾಪನಾಚಾರ್ಯ ಸಂಭವಾಮೀ ಯುಗೇ ಯುಗೇ' ಹೀಗೆ ಎಷ್ಟೋ ಜನರು ಬಂದರು. ಹೋದರು. ಜೆ. ಪಿ. ಅವರೂ ಕೂಡ ಅದೇ ಪಂಗಡಕ್ಕೆ ಸೇರಿದ ಅದರ್ಶವಾದಿ. ಇವರ ಚಳುವಳಿ ಏನೇ ಆಗಲಿ ಜನರ ಜಾಗೃತೆಯನ್ನು ಎಚ್ಚರಿಸಿದೆ.

**ರಿ.ನಂ. ಖಲೆ**

೨೭. ಜೆ. ಪಿ. ಹೆಸರು ಹೊಸದಲ್ಲ. ಅಂದು ಛಂಬಲ್ ಕಣಿವೆ ದರೋಡೆಗಾರರ ಗೊಂದಲವನ್ನು ಕಡಿಮೆಮಾಡಿ. ಇಂದು ಸಮಸ್ತ ಭಾರತದಲ್ಲಿಯ ರಾಜಕೀಯ ಗೊಂದಲಕ್ಕೆ ಕಾರಣಕರ್ತ. ಗುಜರಾತಿನಲ್ಲಿ ಶುರುವಾದ ರಾಜಕೀಯ ಗಲಾಟೆ ಪಾಟ್ನಾಕ್ಕೆ ಹರಡಿದೆ. ಇಂದಿನ ಅಪ್ರಮಾಣಕತೆ - ಸೋಮಾರಿತನವನ್ನು ಬ್ರಿಟೀಷರನ್ನು ಓಡಿಸಿದಷ್ಟು ಸುಲಭವಾಗಿ ಓಡಿಸಲು ಸಾಧ್ಯವೆ? ಅದು ರಕ್ತದಲ್ಲಿ ಬಂದಿರುವ ಗುಣ. ಒಬ್ಬ ನ್ಯಾಯವಾಗಿರುತ್ತೇನೆಂದು ಹೊರಟರೆ ಪ್ರಸೂತಿಗೃಹದಿಂದ ಸ್ಮಶಾನದವರೆಗೆ ಪರದಾಡಬೇಕಾಗುವುದು. ಎಲ್ಲರೂ ಗಾಂಧಿಯಾಗಬೇಕು. ಇಲ್ಲ **ಕಾಯಬೇಕು**. ಇದು ಸುಲಭದ ಕಾರ್ಯವಲ್ಲ ಎಂಬುದು ಜೆ.ಪಿ.ಗೆ ಮತ್ತು ಅವರ ಅಂಧ ಅನುಯಾಯಿಗಳಿಗೆ ಗೊತ್ತೇ ಇಲ್ಲವೆ? ಬಟ್ಟೆಗೆ ಬೆಂಕಿ ಬಿತ್ತು ಎಂದು ತಪ್ಪಿಗೆ ಕೂತರೆ ಮೈಯನ್ನೂ ಸುಟ್ಟೀತು. ಜೋಕೆ !

**ಬಿ. ಎಸ್. ರಾಜಾರಾಂ**

೨೮. ನನಗೇನೂ ಗೊತ್ತಿಲ್ಲ.

**ವೈ. ಆರ್. ಜನಾರ್ದನ ರೆಡ್ಡಿ**

೨೯. ಇಂದು ಭಾರತದಲ್ಲಿ ಕಂಡು ಬರುತ್ತಿರುವುದು ಅಧಿಕಾರಕ್ಕೋಸ್ಕರ ಕಿತ್ತಾಟ. ಜೆ. ಪಿ. ಹೆಸರು ಭಾರತ ಇತಿಹಾಸದಲ್ಲಿ ಮರೆಯಲಾಗದ ಹೆಸರು. ಬಿಹಾರದಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ಭ್ರಷ್ಟಾಚಾರವನ್ನು ಕಣ್ಣಾರೆ ಕಂಡು, ಅಲ್ಲಿನ ಕಾಂಗ್ರೆಸ್ ದುರೀಣರು ಬೀಸುತ್ತಿರುವ ಮೋಸದ ಬಲೆಯಲ್ಲಿ ಬೀಳುತ್ತಿರುವ ಮುಗ್ಧ ಜನತೆ ಪ್ರಾರಂಭಿಸಿದ ಈ ಚಳುವಳಿಗೆ ಸ್ವಾಗತ ನೀಡಬೇಕಾದುದು ನಮ್ಮ ಮುಖ್ಯ ಕರ್ತವ್ಯ. ಗಾಂಧಿಕಾಲದ ಕಾಂಗ್ರೆಸ್‌ಗೆ ಈಗಿನ ಕಾಂಗ್ರೆಸನ್ನು ಹೋಲಿಸಿದರೆ ಅದರ ಯೋಗ್ಯತೆ ಬಯಲಾಗುತ್ತದೆ. ಮುಂದಿನ ಸುಖದಿನಗಳಿಗೆ ಇಂದಿನ ಜೆ. ಪಿ. ಚಳುವಳಿಗೆ ಸಂಪೂರ್ಣ ಬೆಂಬಲ ಅಗತ್ಯ.

**ಹೆಚ್. ಎಸ್. ಚಂದ್ರಮೌಳಿ**

೩೦. ಜಯಪ್ರಕಾಶನಾರಾಯಣರು ಮಾಡುತ್ತಿರುವ ಕೆಲಸ ಸರಿ ಎನಿಸುತ್ತದೆ. ನಮ್ಮ ಭಾರತದಲ್ಲಿನ ರಾಜಕೀಯ ದೋಷಗಳನ್ನು ಸರಿಪಡಿಸಬೇಕಾಗಿದೆ. ಅವರು ಯಾವ ಒಂದು ಅಳುಕೂ ಇಲ್ಲದೆ ಜನಬೆಂಬಲದೊಂದಿಗೆ ನಡೆಯುತ್ತಿರುವ ಚಳುವಳಿಯಿಂದ ದೇಶಕ್ಕೆ ಒಳ್ಳೆಯದು.

**ಜಿ. ನಾಗರಾಜ**



೩೦. ಅಧೋಗತಿಯಲ್ಲಿರುವ ಪ್ರಜಾಸತ್ತೆಯನ್ನು ಉಳಿಸಲು ಜಯಪ್ರಕಾಶರು ಮುಂದೆ ಬಂದಿದ್ದಾರೆ. ಇದಕ್ಕೆ ನಮ್ಮ ಪ್ರೋತ್ಸಾಹ ಅಗತ್ಯ. ಜೆ. ಪಿ. ಬಳಿ ಹಣ ಇರದಿದ್ದರೂ ಬಿಹಾರ್ ರಾಜ್ಯದಲ್ಲಿ ಪ್ರಭಲವಾದ ಚಳುವಳಿ ನಡೆಸಿ ಜನತೆಯ ಕಣ್ಣು ತೆರೆಸಿದ್ದಾರೆ. ಇಡೀ ದೇಶಾದ್ಯಂತ ಈ ಚಳುವಳಿ ಹರಡಿದರೆ ಪ್ರಜಾಸತ್ತೆ ಉಳಿಯಬಲ್ಲದು. ಜಯಪ್ರಕಾಶನಾರಾಯಣ್ ಚಳುವಳಿಗೆ ಜೈ.

**ಅ. ನುಲ್ಲೇಶರೆಡ್ಡಿ**

೩೧. ಜೆ. ಪಿ. ಚಳುವಳಿ ಮಾಡುತ್ತಿರುವುದು ಸರಿ. ಚಳುವಳಿ ಮಾಡದೆ ಹೋದರೆ ಪ್ರಜೆಗಳ ಸ್ಥಿತಿ-ಗತಿ ಹದಗೇಡು ತ್ತದೆ. ಜೆ. ಪಿ. ಬೆಲೆವರಿಕೆ, ಭ್ರಷ್ಟಾಚಾರ, ಕಪ್ಪುಹಣ, ಸರ್ಕಾರದ ಕೆಟ್ಟನೀತಿ ವಿರುದ್ಧ ಚಳುವಳಿ ಹೂಡಿದ್ದಾರೆ.

**ಬಿ. ಎಚ್. ಶಂಕರ್**

೩೨. ಅಗತ್ಯ ವಸ್ತುಗಳ ಬೆಲೆ ಏರುತ್ತಿದೆ. ಸರ್ಕಾರದವರು ಅದನ್ನು ಗಮನಕ್ಕೆ ತೆಗೆದುಕೊಂಡಿಲ್ಲ. ಆದ್ದರಿಂದ ಜೆ. ಪಿ. ಅವರು ಸರ್ಕಾರದ ವಿರುದ್ಧ ಚಳುವಳಿ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಇವರು ಮಾಡುತ್ತಿರುವ ಚಳುವಳಿ ಒಳ್ಳೆಯದ ಕಾಸ್ಮರ. ಇನ್ನು ಹೆಚ್ಚು ವಿಷಯ ತಿಳಿದಿಲ್ಲ. ಅದಕ್ಕೆ ದಯವಿಟ್ಟು ಕ್ಷಮಿಸಿ.

**ಎಸ್. ನಾಗೇಂದ್ರ ಕುಮಾರ್**

೩೩. ಬೆಲೆವರಿಕೆ ಕಾಟದಿಂದ ಅಗತ್ಯವಸ್ತುಗಳನ್ನು ಕೊಳ್ಳಲು ಆಗುತ್ತಿಲ್ಲ. ಕೆಲವು ವೇಳೆ ಸಿಕ್ಕುತ್ತಲೂ ಇಲ್ಲ. ಉದಾಹರಣೆ ಸೀಮೆಎಣ್ಣೆ, ಅಕ್ಕಿ. ಈ ರೀತಿ ಬೆಲೆವರಿಕೆ ವಿಚಾರಗಳನ್ನು ಕುರಿತು ಜೆ. ಪಿ. ಅವರು ಸರ್ಕಾರದ ವಿರುದ್ಧ ಚಳುವಳಿ ಎಬ್ಬಿಸಿದ್ದಾರೆ.

**ಎನ್. ಆರ್. ಭಗವನ್‌ದಾಸ್**

**ಆ ಮೇಲೆ ಉಳಿದುದೆಲ್ಲ!**

ಅನ್ನವನು ಕೊಡು ಮೊದಲು ; ಬಟ್ಟೆಯನು ಕೊಡು ಉಡಲು;

ಕಟ್ಟಿಕೊಡು ಮನೆಗಳನು ; ಬಳಿಕ ನೀನು

ಕವಿಯಾಗಿ ಬಾ, ನೀತಿವಿದನಾಗಿ ಬಾ, ಶಾಸ್ತ್ರ

ಯಾಗಿ ಧಾರ್ಮಿಕನಾಗಿ ಮನುಜತೆಯನು

ಕಲಿಸು ಬಾ ; ಇವನದನು ಕಲಿಯಬಲ್ಲ !

ಇದು ಮೊದಲು ಆಮೇಲೆ ಉಳಿದುದೆಲ್ಲ !

— ಗೋಪಾಲಕೃಷ್ಣ ಅಡಿಗ (ಇದು ಮೊದಲು)

**ಹೊಸ ಬಾಳಿನ ಹಾಡಿಗೆ**

ಜಾತಿಮತದ ಗುಹೆಗಳಿಂದ ಹೊರಬನ್ನಿರಿ ಬಯಲಿಗೆ

ಕೃತಕ ತಿಮಿರದಾಳದಿಂದ ವಿಸ್ತಾರದ ಬೆಳಕಿಗೆ ;

ಸೇರಿಕೊಳಿ, ಕೂಡಿಕೊಳಿ, ಮುನ್ನುಗ್ಗುವ ಸಾಲಿಗೆ

ಕತ್ತಲೋಡನೆ ಹೂಡಿದ ಈ ಉತ್ಸಾಹದ ದಾಳಿಗೆ,

ಕೂಡಿಸಿರೆದೆ ಕೊರಲುಗಳನು ಹೊಸ ಬಾಳಿನ ಹಾಡಿಗೆ !

— ಗೋಪಾಲಕೃಷ್ಣ ಅಡಿಗ (ನಾವೆಲ್ಲರು ಒಂದೆ ಚಾತಿ)



- ೧) ಪಂಪಭಾರತ
- ೨) ಪಂಜೆಯವರ ಕೃತಿಗಳು (ಭಾಗ ೧,೨,೩)
- ೩) ವಸ್ತು, ಚೈತನ್ಯ - ಡಾ|| ಶಿವರಾಮಕಾರಂತ
- ೪) ವಿಜ್ಞಾನ ಸಾಧನೆ - ಡಾ|| ಶಿವರಾಮಕಾರಂತ
- ೫) ವಿಮರ್ಶೆಯ ನೆಲೆ-ಬೆಲೆ - ಸಂ|| ಜಿ. ಎಸ್. ಶಿವರುದ್ರಪ್ಪ
- ೬) ವಿಚಾರ ರಶ್ಮಿ - ಜಿ. ಪಿ. ರಾಜರತ್ನಂ
- ೭) ಚಾಲುಕ್ಯ ವಾಸ್ತು ಮತ್ತು ಶಿಲ್ಪ - ಡಾ|| ಶಿವರಾಮಕಾರಂತ

ಈ ವರ್ಷದ ಶ್ರೀ ಜಿ. ಪಿ. ರಾಜರತ್ನಂ ಬಹುಮಾನವನ್ನು (ಪಿ.ಯು.ಸಿ.) ಶ್ರೀ ಬಿ. ಎಸ್. ರಾಜಾರಾಂ ಪಡೆದರು, ಶ್ರೀ ವಿ. ಸೀತಾರಾಮಯ್ಯ ಬಹುಮಾನವನ್ನು (ಪದವಿ) ಶ್ರೀ ಜಿ. ನಾಗರಾಜು ಪಡೆದರು. ಈ ವರ್ಷದ ಲೇಖನ ಸ್ಪರ್ಧೆಯ ಮೊದಲನೆ ಬಹುಮಾನವನ್ನು ಶ್ರೀಮತಿ ಮತ್ತು ಶ್ರೀ ಪ್ರೇಮಾನಂದ ಅವರು ನೀಡಿದ್ದಾರೆ. ಈ ಸ್ಪರ್ಧೆಯ ಬಹುಮಾನಿತ ಲೇಖನಗಳ ಕಿರುಹೊತ್ತಿಗೆಯ ಪ್ರಕಟನೆಯನ್ನು ಪ್ರತಿವರ್ಷವೂ ಗ್ರಂಥದಾನರೂಪದಲ್ಲಿ ಮಾಡಿಕೊಡುವುದಾಗಿ ಮಲ್ಲೇಶ್ವರದ ಶ್ರೀ ಎ. ರಾಜಾರಾವ್ ಮಿತ್ರರು ಆಶ್ವಾಸನೆ ಕೊಟ್ಟಿದ್ದಾರೆ.

ಸಂಘದ ಕಾರ್ಯಗಳನ್ನು ಚೆನ್ನಾಗಿ ನಿರ್ವಹಿಸಲು ರೆ||ಫಾ|| ಪ್ರಿನ್ಸಿಪಾಲ್, ರೆ||ಫಾ|| ಬರ್ನಾರ್, ಎಚ್. ಆರ್. ಆರ್. ರಾವ್, ಎಚ್. ಡಿ. ಎಸ್. ಕೆ. ಶಾಸ್ತ್ರಿ, ಎಚ್. ಎಸ್. ಮಾಧವರಾವ್, ಜನಾರ್ಡ್‌ಕಲಿಮುಲ್ಲ, ಸಂಘದ ಸದಸ್ಯರು, ಕಾಲೇಜು ಸಿಬ್ಬಂದಿ, ವಿದ್ಯಾರ್ಥಿ ಸಂಘ ಮತ್ತು ವಿದ್ಯಾರ್ಥಿಗಳು ಸಹಕರಿಸಿದ್ದಾರೆ. ಇವರಿಗೆಲ್ಲ ಸಂಘದ ಅನಂತ ವಂದನೆಗಳು.

### ಒಂದು ಅಪೂರ್ವ ಅನುಭವ

ನಾನು ಶ್ರೀ ಗೋಪಾಲಕೃಷ್ಣ ಅಡಿಗರ ಕವನಗಳನ್ನು ನಾನೇ ಓದಿದಾಗ, ಬೇರೆಯವರು ಓದಿದ್ದನ್ನು ಕೇಳಿದಾಗ, ಅವು ನನಗೆ ಸರಿಯಾಗಿ ಅರ್ಥವಾಗಿರಲಿಲ್ಲ. ಆದರೆ ನಮ್ಮ ಕನ್ನಡ ಅಧ್ಯಾಪಕರು, ನಾವು ಅಡಿಗರ ಕವನಗಳನ್ನು ಅವರ ದ್ವನಿಯಿಂದಲೇ ಕೇಳುವ ಅವಕಾಶ ಮಾಡಿಕೊಟ್ಟರು. ಜೊತೆಗೆ ಅವರೊಂದಿಗೆ ನಡೆಸಿದ ಸಂಭಾಷಣೆಯಿಂದ ಅವರ ಭಾವನೆಗಳು, ಅವರ ಕವನಗಳ ನಿಜವಾದ ನಿಲವು ಮನವರಿಕೆಯಾಯಿತು. ಇದರಿಂದ ನಮಗೆ ಅವರ ಕವನಗಳಲ್ಲಿ ಆಸಕ್ತಿ ಇಮ್ಮಡಿಸಿತು. ನಮ್ಮ ಪಠ್ಯ ಪುಸ್ತಕದ ಅನುಕೂಲಕ್ಕಾಗಿ 'ಟೇಪ್‌ರೆಕಾರ್ಡರ್' ಬಳಸುವ ಹೊಸ ಪ್ರಯೋಗ ನಮಗೆ ಹೆಚ್ಚಿನ ಆಸಕ್ತಿಯನ್ನು ಕೆರಳಿಸುವುದರ ಜೊತೆಗೆ, ಪ್ರಯೋಜನವೂ ಆಯಿತು. ಈ ಪ್ರಯೋಗ ಮತ್ತು 'ಟೇಪ್‌ರೆಕಾರ್ಡರ್' ಬಳಸಿಕೊಂಡು ಉಪನ್ಯಾಸ ನೀಡಿದ ರೀತಿ ನಿಜವಾಗಿಯೂ ಮರೆಯಲು ಸಾಧ್ಯವಿಲ್ಲ.

ಗೋಪಾಲರೆಡಿ  
ಎರಡನೆ ಬಿಎಸ್‌ಸಿ.



ਸਾਹਿਬ ਸਾਹਿਬ



## ❀❀ प्रभात ❀❀

दर्शन. ऐन. छाटपार  
पी. यू. सी. (द्वितीय वर्ग)

असफलता की बीती अब अँधेरी रात  
अब ओ जागो मुसाफिर, अब तो हुआ प्रभात ।

जिस प्रभात की मनुष्य ने कामना की,  
वह, असफलता के कारण कभी पास न आयी ।

वह हमेशा प्रभात के सपने लेकर सोता  
चाहे असफलता को ही क्यों न पाता ।

असफलता सफलता का ऐसा रंग  
मानों रात और प्रभात का संग ।

जिस मनुष्य ने असफलता पर न सोचा  
उसी मनुष्य ने है सफलता को पाया ।

इसलिये पाओ असफलता तो न कभी कोसो  
समय अपना व्यर्थ में यूँ न रोको ।

असफलता के बाद आती सदा सफलता  
ज्यों रात के बाद होता हमेशा प्रभात ।

रमणी की कातर दृष्टि में जो बल,  
जो कर्तृत्व - शक्ति है, वह मानव शक्ति की  
संचालक है ।

जयशंकर प्रसाद



## राष्ट्र प्रेम

बिपीन कुमार  
पी. यू. सी (प्रथम वर्ष)

सृष्टि में कौनसा जीव होगा जिसके हृदय में देश अनुराग की कोमल भावनाओं का विकास न हो। जिस मातामयी की मधुर गोद में हमने क्रीड़ा की है, जिस पावनतम वसुन्धरा ने हमें शरीर धारण कराया है जिसके अनमोल अन्न, मधुर जल तथा अनुकूल जलवायु से हमारे शरीर का विकास हुआ है, जिसने देव-तुल्य हमारे पूर्वजों को जन्म दिया है, क्या उसे भूला जा सकता है? अपनी मातृ-भूमि तो स्वर्ग से भी बढ़ कर होती है। इसलिये तो कहते हैं —

“जननी जन्म भूमि स्वर्ग से महान है।”

जिस व्यक्ति को अपने देश के प्रति प्रेम नहीं वह मनुष्य नहीं पशु और पत्थर के समान है। किसी ने कहा है कि —

“जी भरा नहीं है भावों से बहती जिसमें रसधारा नहीं वह दृह्य नहीं पत्थर है जिसमें देश का प्यार नहीं”

देश प्रेम की भावना प्रत्येक व्यक्ति में स्वभाविक रूप से होती है। यह सत्य है कि मनुष्य पशु, पक्षी, आदि, सभी को अपनी जन्मभूमि प्यारी होती है। दिन भर आकाश में उड़कर थका हुआ कबूतर अपने स्थान पर ही विश्राम लेता है। कवि के शब्दों में उसका देश कितना मार्मिक है। —

“आता हैं याद मुझको गुजरा जमाना वह झारिया चमन की वह भरा आशियाना।”

जन्मभूमि का प्रेम अलौकिक है। माता हमें जीवन देती है। वसुन्धरा भी माता के समान है। उससे उत्पन्न की हुई नाना प्रकार की वस्तुएँ हमारे जीवन में प्रयोग की जाती हैं। अतः ऐसी मातृभूमि को कैसे भूलाया जा सकता है। मातृभूमि का प्रेम ही देशप्रेम कहलाता है और इसका सच्चा रूप यही है कि हम अपने देश को अपना समझे; उसकी परंपराओं, आचार-विचार, रहनसहन आदि से अपने को अवगत कराये। देश की सुरक्षा के लिये अपनी शक्ति को देश की शक्ति समझे। देश में फैली हुई तमाम अराजकताओं को दूर करें और तब भी हमारा देश उन्नति की ओर अग्रसर हो सकता है। देश के प्रति हमारा यह भी कर्तव्य है कि हम आत्मबलिदान और व्यक्तित्व को देश के लिये त्याग दें।

देश भक्तों के कर्तव्य की सीमा ही नहीं होती। उसका कार्यक्षेत्र बड़ा होता है, और उसका प्रथम कर्तव्य यह है कि वह समझे कि प्रत्येक व्यक्ति की उन्नति, देश की उन्नति है। प्रत्येक व्यक्ति का कर्तव्य है कि वह ऐसा कार्य न करे जिससे देश के गौरव को कलंक लगे। साथ ही साथ उसे राजनैतिक अज्ञति की ओर भी उसे ध्यान देना चाहिए; उसे सम्प्रदायिक भेद-भावों को दूर करना चाहिए। यदि कोई बाहरी शक्ति हमारे देश पर आक्रमण करें तों



हमारा कर्तव्य है कि उसका सामना करें। देश-प्रेमी का कर्तव्य है कि वह किसी प्रकार के लोभ में न आकर देश को शत्रुओं से बचाये। तथा कोई भी ऐसा कार्य न करे जिससे देश की शान्ति एवं सुरक्षा भंग हो।

सृष्टि का साहित्य देश भक्तों की गाथाओं से भरा हुआ है। भारतवर्ष के भी अनेक देश भक्तों की गाथाएँ विश्व इतिहास में स्वर्णक्षरों में अंकित हैं। इतिहास में ऐसे कई वीरों का वर्णन किया गया है जिन्होंने अपनी मातृभूमि की रक्षा के लिये हंसते हंसते जान दे दी। महाराणा प्रताप और शिवजी की कीर्ति को कौन भूल सकता है? महात्मा गांधी, सुभाषचन्द्र बोस सरदार पटेल आदि के बलिदान तो सदा अमर रहेंगे। इन्होंने सदियों से सोये हुए भारत को जगाकर, देश का गौरव ऊंचा किया। पराधीनता की बेड़ियों को तोड़ कर जनता में देश प्रेम का मंत्र फूँक दिया : धन्य है वे वीर जिन्होंने इतना सब अपनी मातृभूमि के लिये किया।

आज के युग में सबसे बड़ा धर्म देश सेवा है। हमारा कर्तव्य है कि हम अपने स्वार्थ को छोड़कर देश का हित करे और तभी देश का कल्याण होगा। देश उन्नति के मार्ग पर अग्रसर होगा और हमारे दुःख दूर होंगे। जो व्यक्ति अपने देश से प्रेम नहीं करता तो उसका पूरा जीवन ही व्यर्थ है। वह अपना यश खो बैठता है। और कई प्रकार के कष्टों को झेलता है।

देश प्रेम के सम्बन्ध में एक बात और आवश्यक है कि हमारा यह प्रेम अन्य देशों की सुरक्षा और शान्ति के लिये खतरनाक न बने। अतः प्रत्येक मनुष्य का प्रथम कर्तव्य देश के सकटों को दूर करना तथा देश के लिये तन, मन, धन, सर्वस्व निछावर करना है। देश प्रेम ही जीवन का सच्चा रूप, सौन्दर्य, एवं आदर्श है।

मौन सर्वोत्तम भाषण है। अगर बोलना ही चाहिये तो कम से कम बोलो। एक शब्द से काम चले तो दो नहीं।

महात्मा गाँधी



## हाय आ गया जाड़ा

शरत चन्द्र शर्मा  
पी. यू. सी. (प्रथम वर्ष)

छोड़ रजाई उठकर तड़के;  
ताऊ जी के तीनों लड़के  
रटने लगे पहाड़ा  
रखकर गुडगुडिया में गोले  
सांस खींच दादा जी बोले  
हाय आ गया जाड़ा ॥

पहलवान कुछ बाँध लंगोटे  
पी कर गरम दूध भर लोटे  
खनने लगे अखाड़ा  
उनके शागिर्दों की टोली  
लेकर यों बोली  
हाय आ गया जाड़ा ॥

लाकर कुंदे कही बाग से  
गरम कर लिया गया आग से  
चौपायों का बाड़ा  
पर बेचारे पिन्ग्ले कूँ कूँ  
बोले बड़ी दीनता से यूँ  
हाय आ गया जाड़ा.

मानव का दानव होना उसकी हार है।

मानव का महामानव होना उसका चमत्कार है और

मनुष्य का मानव होना उसकी जीत है।

डा. राधाकृष्णन्



## पत्थर का देवता

सिमा दूध का

(१०० पन्ना) वि. पू. १०

खुरशीद आलम

द्वितीय वर्ष (पो. यू. सी.)

आदर्श महाविद्यालय के लड़के-लड़कियों का एक बल राजगढ़ नामक एक सुन्दर शहर में पर्यटन के लिये आता है और शहर के एक आलीशान बंगले में दो खूबसूरत मूर्तियों को देखकर उत्सुकतापूर्वक उस बंगले के एक रखवाले रामूकाका से मिलते हैं। रामूकाका उन्हें दुःखभरी आवाज़ में यह कहानी सुनाता है :-

आज से चार्लस साल पहले सेठ करोडीमल की पत्नी सीमा, अपने पीछे दस वर्षिय बालक विनय को छोड़ कर चल बसी। कुछ ही दिनों बाद सेठ ने बिन्दू नामक एक नवयुवती से विवाह कर लिया। लेकिन सेठ की नई पत्नी बिन्दू विनय को टेढ़ी नज़र से देखने लगी और उसे सताने लगी। विनय का नन्हा सा दिल इस को न सह सका और उसी दिन से उसके मन में नफरत दिवार खड़ी हो गयी। सौतेली माता से दुकराये जाने पर उसने अपने पिता से प्रेम और स्नेह की याचना की, लेकिन सेठजी तो पहले से ही नई पत्नी के रूप जाल में फँसे हुए थे, उन्हें कहां फुसंत थी कि वह अपने बेटे की तरफ नज़र घुमाते। इस तरह विनय के दिल को एक और गहरी चोट पहुंची और नफरत के दिवार की नींव और मजबूत होती गयी।

ऐसे नफरत भरे वातावरण में पलकर विनय बड़ा होने लगा। सिगरेट और शराब अधिक पीने के कारण उसकी सौतेली मां कैंसर से मर गयी। सेठ जी भी बिस्तर पकड़ चुके थे। किसी तरह विनय पल कर जवान हुआ। वह ऐसे वातावरण में पलकर बड़ा हुआ कि वह न जान सका कि प्यार और हमदर्दी किसे कहते हैं। इसलिये वह किसी को ये चीजें दे सका और न किसी से पा सका : इस तरह नफरत की दिवार इतनी ऊंची होती गई कि उसका दिल पत्थर सा हो गया जिस पर किसी बात का प्रभाव नहीं पड़ता था पिता की मृत्यु के बाद सारी ज़ायदाय का भालिक बना। उसके पास हर चीज़ थी पर आजतक किसी ने उसे प्यार से न देखा था। वह भी हरएक को नफरत की नज़र से देखता और पीड़ा पहुंचाने की कोशिश करता। वह अपने फैंट्री के मजदूरों से अच्छा व्यवहार नहीं करता। कभी कभी तो अपने मन की शान्ति के लिये उन्हें अपने धर बुलाता और कोड़े बरसाता था। लॉकन बदले में उन मजदूरों को मांगी किमत भी अदा करता। वह लोगों से बिल्कुल नहीं मिलता और ज़्यादातर वक़्त अपने बंगले में पाले गये खौफनाक जानवरों से बिताता। लोग उसे दिवाना कहते थे और वह भी दुनिया से नफरत करता था।

अब नक उसके जीवन ने एक नया मोड़ लिया। एक दिन जब कि विनय कैक्ट्री के युनियन वालों की सांगे पूरी न होने पर भजदूर हिसां पर उतर आये तब एक सुन्दर लड़की ने आकर उसकी रक्षा की। वह लड़की जिसका नाम रजनी था, युनियन के लीडर राम दास क बेटी थी। एक अपरिव्रित लड़की से स्वार्थहीन सहानुभूति और प्रेम पाकर उसके चरित्र में भारी परिवर्तन हुआ।



इधर रजनी से उसका प्यार बढ़ता गया, उधर उसके नफरत की दिवार गिरती गई। उसे यह भी अहसास हो गया कि इस नफरत ने उसे अन्धा कर दिया था जिसके कारण आज तक वह लोगों के साथ अन्याय करता है और बदले में अन्याय पाता रहा। लेकिन अब विनय, वह पुराना विनय नहीं था; बिल्कुल बदल चुका था। वह अपनी क्षमता से अधिक लोगों की सेवा करता और दुनिया को प्यार का खजाना छुटाता, बदले में दुनिया भी उसे प्यार करती। विनय ने लोगों की भलाई के लिये ऐसे कार्य किये कि लोग उसकी पूजा करने लगे थे।

विनय के दिल को एक बड़ा आघात पहुंचा जब रात में युनियन के विपक्षी दल के कुछ गुंडे लोग रजनी को उठा ले गये और उसकी इज्जत लूटने की कोशिश की। लेकिन रजनी ने अपनी इज्जत को बचाने के लिये जान दे दी। इस घटना ने विनय के साहस को तोड़ा। लेकिन विनय ने फिर अपने साहस को जुटाया और अपने बंगले के लान में, रजनी की याद में उसकी एक मूर्ति बनवायी और कसम खायी कि वह अपनी सारी जिन्दगी लोगों की सेवा में गुजार देगा। उसने ऐसे-ऐसे कार्य किये कि सरकार और जनता उसकी प्रशंसा करने न थकते।

इसी तरह कुछ वर्षों बाद एक दिन विनय जब कुछ स्मगलरों को पकड़वाने में पुलिस की मदद कर रहा था, तब एक गोली उसके सीने के पार हो गई जो उसे रजनी से मिलाने के लिये काफी थी। भारत सरकार विनय की सेवा से प्रभावित होकर उसकी आत्मा की शान्ति केलिये उसे उचित उपाधि से सम्मानित किया।

विनय के चाहने वालों ने रजनी की मूर्ति के बगल में उसकी भी एक शानदार मूर्ति बनवाई और उस पर लिख दिया गया—‘पत्थर का देवता’। लोगों ने उसकी पूजा शुरू कर दी। इस तरह नफरत की दिवार के बीच पला विनय आगे चलकर लोगों द्वारा पूजा जाने वाला—‘पत्थर का देवता’ बन गया।

सच्ची मित्रता में उत्तम से उत्तम वैद्य की सी  
निपुणता और परखहोती है, अच्छी से अच्छी माता  
का सा धैर्य और कोमलता होती है।  
रामचन्द्र शुक्ल



## संग्राम - प्राचीन और आधुनिक

जयन्त कुमार वर्मा  
(प्रथम पी. यू. सी.)

प्राचीन और आधुनिक संग्राम का तुलन, नीति और अनैति का, धर्म और अधर्म का तुलन है। एक, मनुष्य के साहस और निपुणता को दिखलाता था, दूसरा मनुष्य की क्रूरता और स्वार्थ को प्रकट करता है। एक ने मनुष्य के चरित्र को बनाया, दूसरे ने सभ्यता को चूर कर दिया।

रामायण और महाभारत में हम धर्म-युद्ध के बारे में पढ़ते हैं। यह युद्ध खून की नदी बहाना नहीं था; इस युद्ध का उद्देश्य रा्टों का सर्वनाश नहीं था; इस युद्ध ने सभ्यता को नहीं मिटाया, संस्कृति को नहीं बिगाड़ा इसलिये इसे युद्ध कहना ठीक नहीं। यह एक स्पर्धा थी जिससे मनुष्य को बल साहस और निपुणता प्रकट करने का मौका मिला। इस धर्मयुद्ध के बारे में सुनकर हमें खेलकूद और उसमें भी खास तौर पर कुश्ती के बारे में स्मरण हो आता है। धर्म युद्ध के नियम हमारे कुश्ती के नियमों से मिलते-जुलते हैं। पहले ललकारते थे। फिर किसी का हथियार नष्ट हो जाता था तो युद्ध समाप्त हो जाता था। वह युद्ध सूर्यास्त होने पर समाप्त होता था और उसके बाद शत्रु मित्र बन कर एक दूसरे से मिलते थे। सूर्यादय होने पर फिर युद्ध आरम्भ हो जाता था। ऐसा युद्ध न केवल भारत में बल्कि यूरोप तथा अफ्रिका की प्राचीन सभ्यताओं में भी पाया जाता है। इंगलैंड के 'नैट्स' (knights) अपने साहस और शिष्टाचार के कारण सुप्रसिद्ध थे। उस समय के 'नैट्स' अपने स्वाभिमान की रक्षा के लिये, चरित्र पर लगाये गये कलक को मिटाने के लिये युद्ध करते थे। अरेबिया में भी द्वन्द्व युद्ध प्रचलित था। कहा जाता है कि एक अरब राजा ने नेपोलियन को द्वन्द्व युद्ध के लिये ललकारा था। कितना था उसका साहस।

पर आज का युद्ध धोखे पर आधारित है। इसका तत्व ही पीछे से बार करना है। युद्ध का उद्देश्य शत्रु का सर्वनाश करना है तथा यह प्रायः रात से ही होता है। आधुनिक संसार में बलवानों के साथ सन्धि करके तथा दुर्बलों से युद्ध करके ही राष्ट्र की उन्नति होती है। अधुनिक संग्राम से सभ्यता कहाँ? संस्कृति कहाँ? केवल पशुत्व ही है।

पुराने जमाने में युद्ध प्रायः मैदानों में होते थे जैसे पाण्डवों और कौरवों की लड़ाई कुरुक्षेत्र के मैदान में हुई। बाबर और इब्राहीम लोदी की लड़ाई पानीपत के मैदान में हुई।

पर आज तो युद्ध का पहला प्रहार नागरिकों पर पड़ता है। युद्ध चलता है। बम गिरते हैं तब भोले नागरिक कुचले जाते हैं। प्रथम महायुद्ध में सिपाहियों से अधिक नागरिक मारे गये थे। युद्ध की समाप्ति के बाद भी सात महिनों तक जर्मनी के लोग भूल से मरते रहे। युद्ध के बाद भी जर्मनी बाहरी संसार से कटा रह गया था। लोग भूख के कारण मरने लगे थे। युद्ध के बाद इस प्रकार की हत्या क्रूरता नहीं है तो क्या है? दूसरे महायुद्ध में तो जीवन और भी खतरनाक बन गया था। अनेक हथियारों का अविष्कार हुआ। अब भी वैज्ञानिक ऐसे हथियार बना रहे हैं जिसके सामने हिरोशिमा पर गिरा बम लघु जान पड़ता है। इतना ही नहीं वेर्ट्रैंड रस्सल ने कहा है कि यदि तीसरा महायुद्ध हुआ तो उसके बाद हमें तलवारों से लड़ना पड़ेगा। मतलब यह है कि संसार में कुछ भी बाकी न रहेगा। हमारी सभ्यता का नाश होगा और फिर हमें पाषाण युग पुनः अपने जीवन को आरम्भ करना पड़ेगा। रस्सल की यह विचारधारा हमारे पुराणों की कहावतों से कितनी मिलती जुलती है। पुराणों में कहा गया है कि कलि युग के बाद इस ब्रह्मण्ड का नाश होगा, एक दूसरी सृष्टि होगी और हमें कृत युग से आरम्भ करना होगा। क्या अणु बम हमें इस अन्त की ओर खींच ले जा रहा है?





## गरीबी हटाओ



‘दर्शन’

मोहन उसकी गरीब माँ का अकेला लड़का था। गरीबी में उसकी माता ने जी तोड़ कर मेहनत मजदूरी करके उसे पढ़ाया। मोहन धीरे धीरे बड़ा होने लगा। उसने मन में सोचा कि उसकी माता ने कैसे कष्ट सहकर उसे पढ़ाया, परन्तु उसने माता के प्रति क्या किया? जैसे ही यह विचार उसके मन में आया उसने नौकर करने की ठानी।

उस समय बेकारी की समस्या जोरों पर थी। कई लोग बेकार थे। मोहन ने नौकरी करने में बहुत परिश्रम किया परन्तु सफलता न मिलती थी सोना भी न मिला।

अन्त में उसने रेल्वे स्टेशन पसंद किया और वहाँ पर मजदूरी करने की सोची। रेल्वे स्टेशन पर मजदूरी करने के लिये भी कई प्रकार की शर्तें थी। जैसे कि अगर किसी एक मजदूर ने सामान उठाने से इंकार कर दिया है तो कोई भी मजदूर उस सामान को नहीं उठा सकता था। इस प्रकार मेहनत करते करते दिन गुजरने लगे। दिन में वह सिर्फ दो-चार रुपये ही कमा पाता था।

एक दिन अचानक मोहन की माता बिमार पड़ी। डाक्टरों ने कहा उसे तपेदिक हो गयी है और इसके लिये उसे अच्छे खाने तथा आराम की ज़रूरत है। मोहन भी कहाँ अनपढ़ था। उसने दूसरे ही दिन से अपने काम के घण्टे बढ़ा लिये। ऐसा करने पर भी वह बड़ी मुश्किल से दवा के लिये पैसे बचा सकता था। कभी कभी बचते भी न थे परन्तु मोहन ने अपने प्रयत्न चालू ही रखे। उसकी माता की तबीयत दिन-ब-दिन खराब होती गयी और मोहन की चिन्ता बढ़ती गयी।

एक दिन स्टेशन पर एक आदमी ने उसे बुलाया और कहा कि सामने के डिब्बे में बेंग पड़ी है उसे उठा ला।

उस आदमी ने उससे कहा कि उसे कुछ काम है इसलिये वह बेंग लेकर सीधे मेन रोड के बायीं तरफ वाले पेड़ के पास मिले और उसने दस रुपये का नोट मोहन को पकड़ा दिया। मोहन को आश्चर्य हुआ और कहा कि उसके पास दस के छुट्टे नहीं हैं। तब उस आदमी ने कहा कि वह दस रुपये मजदूरी के लिये दे रहा है।

मोहन ने समझा कि आज उसे मदद करने के लिये साक्षात् भगवान पधारें हैं और वह झटपट बाहर जाने लगा। वह मेन गेट के बाहर निकला पर उसे वे सज्जन दिखाई न दिये। इतने में एक इंस्पेक्टर आया और पूछने लगा कि इस बेंग में क्या है?

उसने कहा पता नहीं। इंस्पेक्टर ने फिर पूछा कि यह किसकी है?

उसने कहा किसी सज्जन की। इंस्पेक्टर ने उस सज्जन के बारे में पूछा। तब मोहन ने कहा कि उसने उसे मेन रोड के कोने में खड़ा होने के लिये कहा था।



76-1/2  
76-2/0  
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इंस्पेक्टर और मोहन दोनों वहाँ आये। पर वहाँ कोई न था। इसलिये राह देखी गयी। पंद्रह मिनट — आधा घण्टा — एक घण्टा हुआ पर कोई न आया। इंस्पेक्टर मोहन को पुलिस स्टेशन ले गया। वहाँ पर बैग खोली गयी तब उसमें कागज भरे हुए थे और मोहन ने आश्चर्यचकित होकर देखा कि उन कागजों के बीच में सोने के बिस्कुट रखे गये थे।

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फिर तो पुलिस की कार्यवाही बढ़ गयी। मोहन को शहर की मुख्य जेल में भेज दिया। मोहन को वहाँ पर मारा गया, पीटा गया परन्तु दूसरी किसी प्रकार की सुचना पुलिस को न मिली। दो दिन तक उसे जेल में रखा स्टेशन के दूसरे मजदूरों से जानकारी ली और तीसरे दिन उसे छोड़ दिया।

मोहन को अपनी माताजी की याद आ गयी। वह जल्दी से घर पहुँचा। पर वहाँ पर माता के सिवा सब कुछ था। मोहन एकदम पागल हो गया। वह सोचने लगा पता नहीं उसकी माता का अन्त कैसे हुआ होगा।

उसके घर के सामने सरकारी बत्ती के पास पोस्टर लगा हुआ था — उस पर लिखा हुआ था — 'गरीबी हटाओ' —। मोहन की नज़र वहाँ गयी और इसे देखकर वह खूब हँसा।

जिस राष्ट्र का व्यापार असत्य पर चलता है  
उसका शील समाप्त हुआ ही समझना चाहिये।

विनोबा





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