



# CHRIST COLLEGE

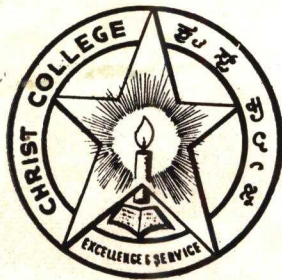


*Annual* 1976-77



# CHRIST COLLEGE

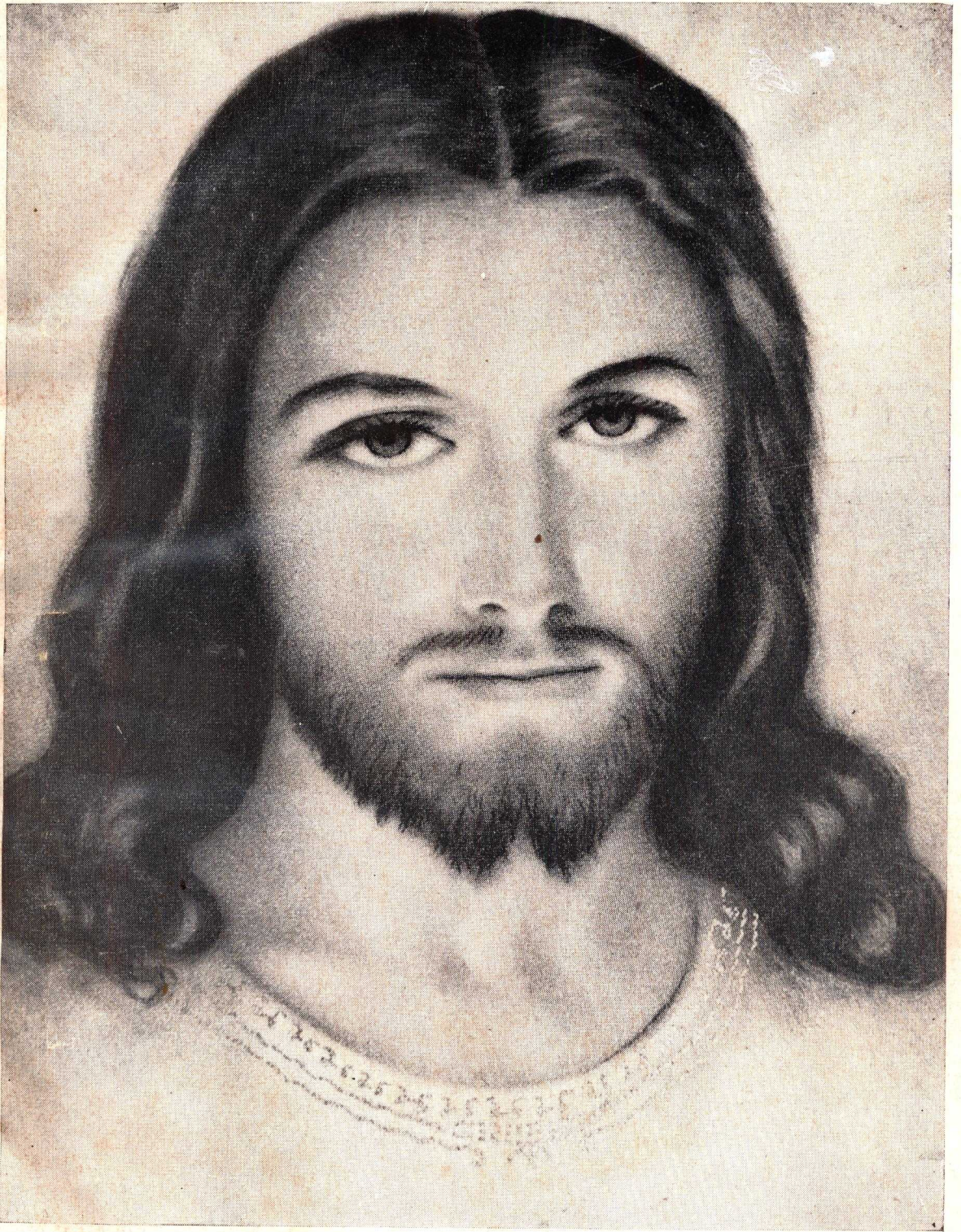
BANGALORE



# ANNUAL

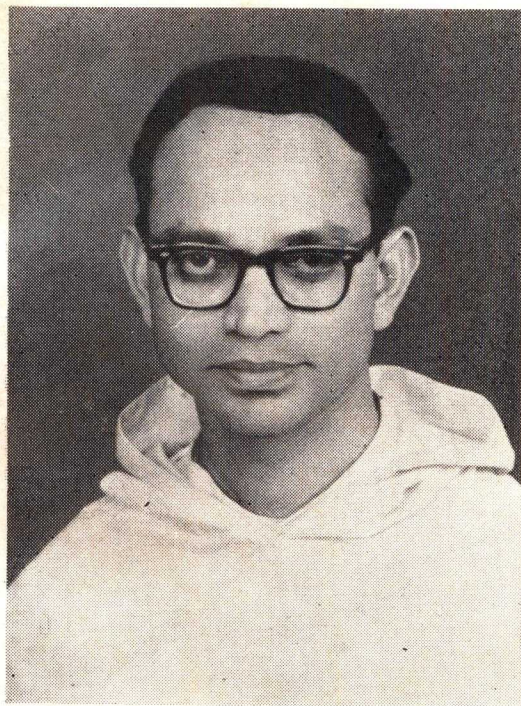
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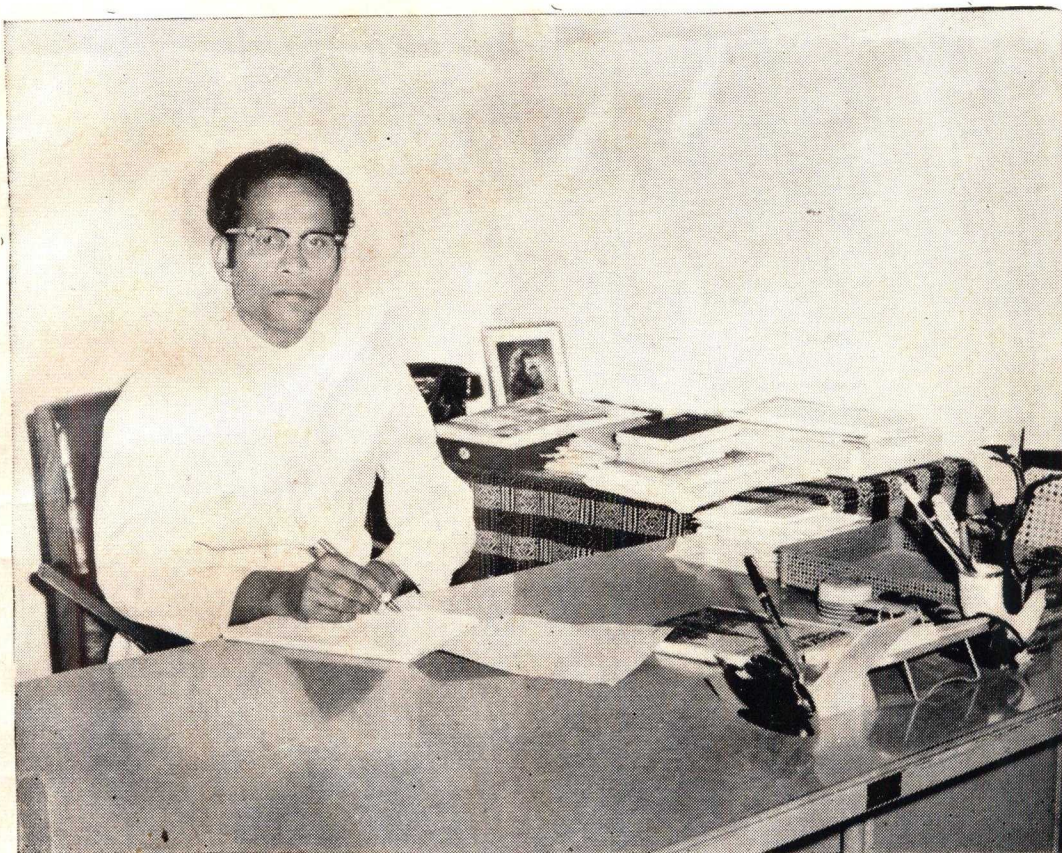
CHRIST, LIGHT OF THE WORLD





Rev. Dr. Mathias Mundadan, C.M.I.  
Rector





'He keeps up the light burning bright'  
Rev. Fr. Augustine Joseph, C.M.I., M.A.  
PRINCIPAL



## The Magazine Committee



*Sitting—from the left*

Fr. Antony, C.M.I., M.A.      Mr. Srinivasaraju, M.A.      Fr. Augustine Joseph, C.M.I., M.A.  
Mr. Kodandaram, M.A. (Editor-in-Chief)      Fr. Antony Thanical, C.M.I., M.Th.

*Standing—from the left*

Nagarajan      Paul      Madhava Prasad      Agarwala      Philip  
Rajaram (not in picture)





As culture to civilisation and fragrance to a flower, so is education to the really qualified that are educated. The fact that we have too many graduates and post-graduates and Ph.D. degree holders and very few that are really educated is often a painful realization and a point for discussion. Popular education, thanks to the movies, the press and the T.V. really succeeded in providing the average mind scrappily with ill-digested pieces of information about Freud and Jung, the economic theories and the dialectical materialism, Behaviourism and point-ism and various

odds and ends. Besides, in our own times, as the time is out of joint, democracy is confused with ignorance, lack of discipline and low taste. Further, tyranny of tradition and disruptive subjectivity sit heavily on us. The only saviour from this predicament of man, now, is an effort to look for commitment, order, discipline, hard work and harmony which is possible only if the homosapiens tune themselves as a whole, to the vibrations of nobler values and refinement in taste and task.

\* \* \* \*

The College, as it enters into the ninth year of its existence, is suggestive of "Service before Self" according to numerology which indicates universal vibrations by pointing to certain numbers. The *numerical* value of CHRIST COLLEGE, which has made a distinct mark in curricular and extra-curricular activities, is ONE (1) which symbolizes leadership, strength and dependability. The references to the well-defined and steady progress of the College during these years, made by no less a person than the Vice-Chancellor of Bangalore University in his valedictory address, bear ample testimony to its service and excellence in the cause of education.

\* \* \* \*

Rich tributes have been paid to the great Bengali writer, Sarat Chandra Chatterjee, who championed the cause of emancipation in the hierarchies of human awareness. Throughout the country his birth centenary celebrations are going on. There are articles written by our students to honour the writer.

\* \* \* \*

The articles have a variety in themselves and yet a distinctive individual approach for which the contributors must be thanked. Those who are helpful, especially the student representatives, without whose sincerity and hard work the *Annual* would not have seen daylight, must also be thanked profusely.

\* \* \* \*

We join the nation in condoling with the death of Fakruddin Ali Ahmed, President of India.

EDITOR-IN-CHIEF



# ***Principal's Annual Report***

It is my pleasant and happy duty to place before you the 8th Annual Report of the working of Christ College, during the year 1976-77. While taking stock of the various activities of the College during the academic year, which is drawing to a close, I think, we are fairly justified in entertaining a feeling of modest sense of satisfaction and pride in our achievements.

After the summer vacation the College reopened on the 15th of June, 1976. Classes for the Second P.U.C. and Second and Third Year Degree commenced on 15th of June, 1976. The first year P.U.C. students, on the completion of their admissions, started off on June 21st, and the First Degree course on July 1st.

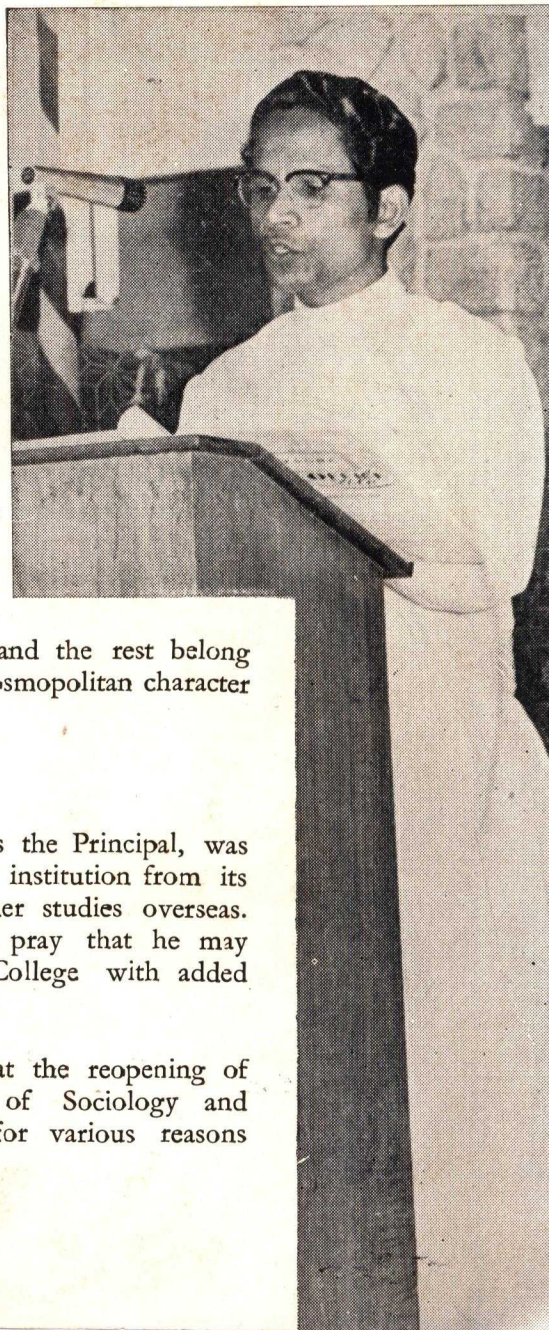
## **Strength**

We have 1,100 students on the rolls of the College, of which 640 belong to Degree section and the rest belong to the P.U.C. class. The College is maintaining its cosmopolitan character with regard to its alumni.

## **Staff**

Rev. Fr. Mani Giles who, in his capacity as the Principal, was guiding and moulding the destiny of this infant institution from its very inception, left us on 30th December, for higher studies overseas. We wish all success to Fr. Giles in his studies and pray that he may return to us soon to shape the destinies of Christ College with added vigour and enthusiasm.

There were some minor changes in the staff at the reopening of the College. Mr. Kalimulla of the Department of Sociology and Mr. P. C. Chacko, the Physical Director, left us for various reasons





and their places were taken over by Rev. Fr. John Olical and Mr. Vishakanta Swamy. Rev. Fr. Issac of the Department of Chemistry, has gone on leave to take up a Ph.D. programme in the Indian Institute of Science. We wish him good luck in his new endeavour. In the vacancy Mr. Anantharaju has been appointed. Mr. Lakshmi Narayan, Lecturer in Telugu, left us to take up an assignment in the International Telugu Institute and his place has been taken over by Mr. Bhaskara Sharma. Mr. Zachir Hussain is the new addition to the Department of Urdu. My hearty welcome to the newcomers, and I express my gratitude to those who left our service.

### **Library**

During the current academic year we have been making a conscious effort to encourage the students to develop healthy reading habits and promote self-study. During the year under review, we have added no less than 1,372 volumes and 15 periodicals to the Library.

### **Results of the Examinations**

In the University examinations conducted during the summer of 1976, the College maintained a fairly proud record of academic performances. In the P.U.C. examinations, we secured 62% results with 37 first classes and 64 second classes. In the Final Year Degree classes the percentages of pass varied between 35 and 69% with a large number of classes and distinctions. The performance of the students in the Post-Graduate Indology course was superb. Out of the six candidates four secured first classes and the remaining two came out in second class.

I am glad to mention that Paul Njaliath secured the First Rank in the Second Year B.A. Examination and Jose Thaliath and Antony Palathingal bagged the 5th and 6th ranks respectively in the First Year B.A. Examination.

### **Students Union**

This year there was no election to the Students Union, for reasons known to all. But we have striven to encourage the students' participation in all the matters pertaining to them.

### **Activities**

A two-day Seminar for College Lecturers was organised under the auspices of the Xavier Board of Higher Education. The theme of the Seminar was "Motivation, Challenges, and Opportunities for College Teachers". The Seminar was inaugurated by the Hon'ble Minister S. M. Yahya of Karnataka, for University Education.



The Spring Festival was conducted on January 24th and 25th with the opening speech of Dr. Joseph Pathrapankal. The colourful two-day programme drew to a close when Mr. Jogindra Singh, the Director of the Youth Activities, Karnataka, gave away the prizes to the winners of the competitions. We are extremely thankful to the untiring and selfless efforts of all the members of the Spring Festival Committee headed by Mr. H. R. R. Rao.

### **Religion and Moral Science**

Extension Lectures were arranged on every Wednesday on Religion and Morals. A good number of students profited by them.

Finally, while taking stock of the situation, I find that the modest success we have been able to achieve in the various fields is due to the whole-hearted co-operation of the staff and students. We are singularly blessed with an efficient community of dedicated band of teachers and non-teaching staff whose untiring devotion to duty and industry are highly commendable. I avail myself of this opportunity to acknowledge my deep felt sense of gratitude to our devoted staff, teaching and ministerial, and to the loyal, generous and enthusiastic students. Finally this report will be incomplete, if I do not mention the name of Fr. Antony Thanickal, the Bursar, whose untiring devotion to work and the able management of the finances of the College, helped me to ease my burdens to a very large extent. I am extremely grateful to him also. Before I wind up this report I raise my exuberant heart to Jesus Christ who is our mainstay and source of inspiration in every venture.

FR. K. AUGUSTINE JOSEPH, C.M.I., M.A.  
*Principal*





the lyre of Literature

english section



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*(Her eyes met mine. We held them there for some time.  
Who will say the first "Hello?")*

# The Encounter

ANIL V. ANGRE, I. B.Sc.

As if ordained  
That I should pass by that lonely lane,  
Just walking without any aim  
With nothing to lose or gain.

A number of shops I did pass,  
In each one taking a glance,  
Salesman inside, with boredom drooping their heads  
They were all empty, so like the dead.

My eyes did drop  
On one such shop  
For at a desk, on a black and white chair  
A girl was sitting there.

Lo! her head did turn  
Those eyes met mine,  
We held them there, for sometime,  
They were smiling, not stern.

As I strode on,  
From that place, was soon gone  
But lingering still a while,  
Was that girl whose eyes did smile.

To make sure I was completely sane,  
I passed that way again,  
Behold! she was there,  
And at each other we did stare.

I wonder, if those eyes that smile  
were not with Love, but guile,  
Is there anyone who knows?  
A girl so nice! I don't think so.

Now every day  
To see each other, I pass that way,  
And to myself, I say, fellow  
When will you get the courage to say "hello!"



*....It is not as a contest or as a means of exciting the human instinct of combativeness that cricket has a place in India.*

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## Cricket in India

THOMAS SAMUEL

II B.SC.

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The English were the first influence on Indian cricket. It lasted till about the visit of Dexter's team in the early years of the century. Later it faded away for a short period, when the English found it difficult to cope with the Indian climatic condition.

From the early 1930's to the early 1970's India had been advancing in cricket, but it was not until 1971, when we defeated West Indies and later England, that we reached the heights of glory. This remarkable improvement was very clearly indicated, when we found the public interests growing steadily.

It is not as a contest or as a means of exciting the human instinct of combativeness that cricket has a place in India. No Indian would hold back from saying that our batsmanship is most graceful and pretty and our bowling is both harmless and smooth in contrast to the West Indian temperament of frantic violence, and the Australian's thundering speed.

At present we top the world in our spin attack. It is quite obvious that many a game was won because of our bowling. But it is to be seen what will be the state of our cricket when the present-day bowlers have to leave. We still have not succeeded in finding a few more remarkable bowlers who can take the place of our spinners. "CATCH THEM YOUNG" is a slogan that is read and heard of, but we have not unearthed any fresh talent till today. Though

rumours about some promising youngsters are heard.

Secondly, we are faced with the formidable task of having to produce a few batsmen who could face upto real place. This task would not have been formidable if only we had a few fast bowlers and a few fast wicket. At present we lack both.

Our fielding had been in a very bad state of affairs through the years, but today we can proudly say that we are considerably good at fielding, though we often hear of misjudged catches. There could be a reason best known to that particular player.

India was and is gifted with a number of talented skippers, who never refrained from putting India on the top. Our country and we as Indians owe much to these men who had kept our cricket moving through the years.

Last but not the least our band of selection and commentators should never be ignored when Indian cricket is talked about. Our selectors, a group of old stars, do a good job in always selecting a well balanced team, and our commentators do much backing them up, with their encouragement.

To close I would like to wish Indian cricket

"ALL THE BEST IN THE FUTURE".



# Nature Doesn't Know Best

RAMA VARMA, I B.Com.

Ecologists and environmentalists have long dinned into our ears that we must curb our polluting industries and return to the ways of nature. It is argued that nature knows best. But as the world famous microbiologist Dr. Rene Dubos points out, it quite often does not. To take one instance, ecologists tell us that we must reduce our consumption of fossil fuels; but what does the very existence of the fuel-coal, peat and oils how? They show that nature has failed, it has failed to decompose these substances completely and return them to the biological cycle. Man in burning these fuels may be polluting the atmosphere but he is at the very same time making these vital carbon substances available for plant growth once more—he is helping complete the biological cycle.

The development and growth of agriculture demand enormous amounts of energy. No one today can deny that the continued well being of agriculture is intimately bound up with the discovery and exploitation of fresh energy sources. A non scientific agriculture without fertilizers and mechanisation can support at the most a population of 1,000 millions while the world population today is 4,100 millions. In other words we cannot return to a primitive non-industrial society unless we are prepared to wipe out 75% of the world population. The limit of 1,000 million set by primitive agriculture was actually reached only in 1850 and then

mankind continued to survive only because by then the industrial revolution had been completed at least in the advanced countries. From then on one scientific advance after another has enabled the world to support an ever increasing population. If it is to continue to do so, it must inevitably permit scientific progress and industrialization. Unfortunately, however, the environmentalists have been struggling their level best to frustrate this very progress and development that is so essential for the survival of the world. Thus in the U.S. the environmentalists have succeeded in getting a plethora of environmental laws on the statute book, so much so that when the Duke Power Company wanted to take up the Keowee Taxaway Power Generation Project in South Carolina, it had to obtain 67 different licences and permits. Similar restrictions in India could completely frustrate the efforts of the Government to industrialise the country and totally undo the entire progress that it has made in the past quarter of a century.

Environmentalists may very well argue that industrial progress must not be at the cost of air pollution; but pollution is not as grave a danger as the ecologist would make it out to be. Even the decidedly pessimistic report of the Club of Rome says that pollution is not a major problem; the great problem is the exhaustion of scarce industrial resources. Environmentalism far from solving this problem actually



compounds it by preventing scientific progress and technological research that may discover fresh reserves or exploit available ones more efficiently.

The problems created by modern technology can be solved only by better technology, greater industrialization and a more complete alienation from nature. These problems certainly cannot be solved by an atavistic reversion to primitive barbarism. At all times and at all epochs in the history of human civilisation there have been people standing in the way of development, there have been anti-progressive reactionaries, there have been conservatives and conservationists struggl-

ing to conserve and stagnate. But, all along, the better sense of human wisdom has always prevailed, and here mankind has survived. Therefore, at this moment when fresh threats to the progress of the world present themselves I frequently hope and pray that once again the irrespressible spirit of man may assert itself and that humanity may continue its inexorable journey forward. If that happens, then I can see our country and the world rise to ever higher levels of progress and prosperity and wealth. But if on the other hand the environmentalists have their say then the world will be covered with luxuriant vegetation and wild life but man the crown of creation will be languishing.

### Something to know

D. S. GANGADHAR  
I B.COM.

With some of the numbers a type of puzzle is made. The product of 37 and their multiples of 3 are given.

3	x	37	—	111
6	x	37	—	222
9	x	37	—	333
12	x	37	—	444
15	x	37	—	555
18	x	37	—	666
21	x	37	—	777
24	x	37	—	888
27	x	37	—	999
0	x	9	+	8 = 8
9	x	9	+	7 = 88
98	x	9	+	6 = 888
987	x	9	+	5 = 8888
9876	x	9	+	4 = 88888
98765	x	9	+	3 = 888888
987654	x	9	+	2 = 8888888
9876543	x	9	+	1 = 88888888
98765432	x	9	+	0 = 888888888



....The funny bone of thomas Gray laments for his unknown friend in the class room.

## Elegy Written in a College 'Class Room

With due apologies to Thomas Gray —

ANTONY G. PALATHINGAL, II B.A.

The peon tolls the bell of starting class,  
The murmuring bands get slowly into the class,  
The Professor classward makes his weary way,  
And leaves the world to boredom and to me.  
Now fades the glimmering freshness from my face,  
And all the class a sweeping chillness holds.  
Each in his narrow seat for an hour sleeps,  
The potent torch bearers of city bright.  
The master's wailing voice O' yelping loud  
No more shall rouse them from their lovely seat.  
For them the animated board mean nothing;  
Nor any problem knocks at their closed ear-drums.  
How nicely did they drive their vehicles ahead,  
How bowed the signals before their straying dash.  
Let not any intruder, and disturb the rest,  
Their solace, after the hazardous task.  
Can cosy chairs or shining desks of teak  
Back to the class, call the fleeting mind?  
Can human's voice provoke the dreaming soul,  
Or warnings sooth the dull ear of slumber?  
Perhaps in this desperate mood is left,  
Hands that the banner of strike have swayed,  
Or woke to the call of "September-Itch."  
Full many a genius of exceptional gifts  
The stuffy intolerable class room holds.  
Some local J.P. that with dauntless speeches  
Stirred the masses in Pre-Emergency days  
Some college Kapoor with 'Rubyat' in his dreams,  
Some potential Raffi of melody unknown.

If chance, by sheer curiosity, led,  
Some one of them will be inquired about  
Hastily may one of the 'Brothers' say:  
"Once in every month I saw him coming here  
There stop the yonder stretching wall,  
He sat and winked at all the passing girls;  
Once did I see him at the peep of dusk,  
Walk along the noisy 'Briagade Road'  
Next morn I found him in the customary place,  
With yawns, struggling with the cruel sleep."



....a new superstar of the college has to emerge.

## The Super-Star of the College

CHERIAN MENACHERRY, III B.A.

"You must concentrate on the academic subjects"; "You fellow, work hard and try to get first class or distinction," thus go the repeated admonitions of the old generation, to the students. Professors want to tie us to the lecture-room chairs so that we may concentrate on our studies. Social Psychologists put forward plans and programmes that we may become better members of the society. For the last few years they have been hunting after us with their 'Vocational guidance'.

Today those who aspire for any success in society have to possess the ability to make friends and influence people. Mastering the human environment becomes more important than mastering the physical and economic environment. Now the 'acquired virtue' of a student is popularity and the new 'mortal sin' is to become unpopular. Now-a-days, a 'good student' is not a Rank holder but 'the super-star of the college'.

Thus we are crazy about all things, that will contribute to our popularity. In the class room, we pile chairs up to give a warm welcome to the lecturers. Walking along the verandah has become the "thing". We sit on the walls to tease the 'Helens' who pass by. One cannot become a super-star of the college if one dares not place a cracker under the professor's table. How one can be popular without having a little bit of LSD in stock?

To the super-star academic and intellectual interests are irrelevant. Whatever intelligence he possesses goes into a rather calculated effort to please and impress others, win their respect and to dominate them, to have more and more 'underlings' and to have a substantial amount of puppets under control.

The 'super-star' and the 'underlings' and the 'puppets' together foster a new culture—a non-academic youth culture. This student culture becomes more and more insulated both from the academic culture and from the culture of the society as a whole. We develop our own particular rites, rituals and traditions. There is no likeness between our world and the world of the adult generations. Our culture emphasises enjoyment, popularity, attractiveness, daringness and intellectual indifference. We construct walls of hatred between us and our teachers so that our culture may not be polluted by their more academic and intellectual values.

### "Halt and Proceed !!!"

I was speaking about today's students; but not about the students of tomorrow. And I find, tomorrow has already started today. So today has already found its dusk. Now tomorrow's today prevails. However, today superior academic performance is a prerequisite for admission to any kind of job. Now popularity and attractiveness have fallen into secondary



....he will not dare to utter a single word about God. But in his house this same professor prays to God together with his wife and children.

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## God created man or man created God?

PHILIP, P.C., II B.Sc.

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To understand the fact about whether God created man or man created God let us meet some of the gentlemen of our society (Ladies, please don't raise your voice for equality here) and take their opinion as to who the creator is, God or man.

Well, if the above question is put forward to a true-scientist his answer will be, God created man. Well, now you may be wondering who this true-scientist is? No doubt, he is a scientist who knows the difference between himself and science. I define a true-scientist thus for no scientific invention is greater than the inventor. For example, the lock or key, without the inventor (man) has no use in this world. But without a driver, again, is useless. Thus all the inventions of man without man are useless. Thus we the human-beings without an inventor or a creator are also of no use. The true-scientist knows that a supreme power is controlling him in the similar way as he is controlling his inventions and that the supreme power is his God.

Well, again, if the same question is put to a scientist—a professor, especially to a professor in zoology—he will at once give out a very interesting explanation starting from the single-celled animals to

the evolution-theory of Darwin and then will jump to apes and from them to man. He will not dare to utter a single word about God. But do you know what this same professor does in his house? He prays to God—not only by himself—and that is the fun of it—but together with his wife and children (who came from them and not the children who came out by evolution). Not only he prays to God or presents his needs before God but scolds his children when they do not go to church or temple or when they do not pray or when they walk ungodly.

Finally, if the same question is put forward to an atheist-cum-rationalist then, he, being an atheist the letters G.O.D. will be irritating him and being a rationalist he will think for a while to replace those words from the statement—"God created man or man created God". He may well put the word 'woman' in place of 'God' and 'and' in place of 'or' so that it reads, "Woman created man and man created woman." But if we ask him who created man or a woman, he will say that they came to existence by themselves, i.e., to say from nothing. How can something come out of nothing? To prove his argument he will for a moment become a scientist and give us the evolution-theory of Darwin.



Well, I, being a firm believer in God and the Bible, will first tell you what answer the Bible—the holy scripture of the Christians—has for the above question. The Bible says that “God Created Man!” Man was alone. God had mercy upon his loneliness and created a companion (woman) for him and that was the greatest mistake which God did in his invention and that is why His invention (atheist) is today mocking at the INVENTOR. Thus I declare to you, readers, that “God created man” and man has not created and cannot and will not create God!”

Reason within yourselves and say which of the following is TRUE and which is FALSE—

- A. Can an invention invent its inventor?
- B. You gave birth to your father or mother or both.
- C. Your parents gave birth to you.

If A is possible or B is true and C is false then I have wasted my time.

But if A is impossible and B is false and C is true, then what do you say about my point of view. All true scientists know

### Thought for the moment

*Our atomic age is like a knife; in the hands of a surgeon it can save a life; in the hands of an assassin it can take one. But to blame the knife is ridiculous.*

—DAVID SARNOFF

*An autobiography usually reveals nothing bad about its writer except his memory.*

—MARY HEATON VORSE

*If a man deceives me once shame on him, if he deceives me twice shame on me.*

—ANCIENT PROVERB

that ‘C’ cannot be false. i.e., your parents gave birth to you and my parents gave birth to me is an acceptable truth. Ask your parents who gave birth to them. They will definitely say that your grandparents were responsible for it and this question can be repeated to parents and grandparents until the question is put to the first man and woman who will at once replace the word birth and will say that some power created them and that power is God and that is to say “God created the first parents or the first man and woman.”

One final question—Can man create God?

‘No’ is the positive answer. But....man can only create the so-called Gods—the so-called Godmen. Here comes the need of the atheist-cum-rationalist. If atheists were not there then the number of such Pseudo-godmen would have increased. So kudos to them in this work but not for saying that there is no God.

Readers, I once again emphasise that God created man and not man God. Man can create only the so-called Gods, pseudo-godmen.

MURALI LINGAM, I P.U.C.



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# MIDNIGHT RENDEZVOUS\*

AJAY SACHDEV II B.SC.

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At 0300 hours, Indian Standard Time, a red light began flashing at Police Quarters, New Delhi. It was the telephone link with Interpol—The International Police Organization—relayed *via* satellite and kept open at all hours. A senior officer of the CBI, the Central Bureau of Investigation, picked up the receiver and answered the call. The information he received was startling enough to cause him to spill the coffee which he was drinking from a paper cup, on to his lap. It was the information the CBI had been waiting for. The official activated the hot line to Bombay and relayed the information to the Commissioner of Police, Bombay.

The Commissioner was in conference with the Governor when the message reached him. He scribbled a note for the Deputy Inspector General of Police putting him in charge of the case and sent it by the Governor's personal messenger. It said—

"Fishing boat from Singapore and Indian freighter to rendezvous in the Arabian Sea off the Goa coast on 16th July midnight; shipment of drugs to be transferred from fishing boat to freighter. Do not interrupt rendezvous. Intercept freighter only after the rendezvous is over. Seek cooperation of Navy. Interpol to look after Singapore end of case."

The Deputy Inspector General of Police, Ram Kumar, pondered in Police Head-

quarters over the message he had received. It was the information he too had been waiting for—the vital breakthrough. For months on end, the CBI, the customs and the Naval coastal patrol had been literally breaking their backs to secure this information, to find a chink in the vast armour of the organization that supplied opium, LSD, heroin and cannabis to the villages of Punjab, Haryana and Uttarpradesh—the agricultural heartland of India and to University campuses all over India which constitute its intellectual heartland. They had never been able to succeed. In desperation the CBI requested Interpol aid to smash what had popularly come to be known as "The Asian Connection". The CBI had helplessly watched the ruin of sturdy sikhs in Punjab villages, the ruin of potentially brilliant students in India's campuses which seemed to be part of a deep seated campaign to throw India into chaos. Ram Kumar too had not escaped unscathed. Ram's mind went back to his son, Sudhir. A brilliant student in school, always first in every class and in addition a brilliant debator. Ram Kumar squirmed in agony as he remembered the blunder he had committed in sending his son to a Delhi College for higher education, away from his parents in Bombay. Sudhir inevitably had to stay in his college hostel. Ram still remembered the cheerful goodbye his son bade him at the station while leaving by the Delhi Express, his first exultant letter full of expression of his new found freedom, full of promise,



projecting visions of securing the first rank in his university, overflowing with the unspoiled exuberance of youth. All that was now gone. In his very second week at college, Sudhir has been gradually introduced to cannabis, marijuana, hashish, opium, LSD and finally the last straw-hypodermically injected heroin. At the end of his eighth week in college, Sudhir had become a total physical and mental wreck. A pitiable ruin of a once brilliant person. After the half-yearly examination, Sudhir returned to Bombay for his mid-term vacation. Greeting him at the station, Ram was shocked at the change that had come over his son. Sudhir was as thin as a rake and his face wore a haggard look. Both his arms were covered with red spots, which to Ram looked like puncture marks. As soon as Sudhir saw his father, he rolled down his sleeves but not before Ram had noticed the marks. From deep inside him, something told Ram the truth but his conscious mind refused to accept this horrifying conclusion. The final truth was hammered home to Ram one morning when hearing a thud from his son's room, he opened the door to find his son collapsed on the floor, a hypodermic needle stuck in his arm. Sudhir was now undergoing treatment at a California clinic in the USA at a cost of fifty thousand rupees. The specialists had given it as their considered opinion that he had suffered permanent physical and mental damage through drug abuse and could never quite be the same again.

As Ram sat in the fast Naval launch, the leader of a group of highly trained police and navymen armed with, among other things, a 5 mm. cannon, sub-machine guns, hand grenades, flares and mines, he

grimly determined to perform his part in smashing "The Asian Connection" to the best of his ability. He was motivated by a burning desire to avenge the destruction of his son by destroying those who destroyed him and thereby save many other young men from a similar fate.

The launch slipped noiselessly away from Bombay harbour. The date was the sixteenth of July. The time was 2100 hours IST. One hour later at 2200 hours IST, a naval helicopter took off from the aircraft carrier INS Vikarnt to assist in the operation code named "operation heroin."

The grey coloured launch was now drifting noiselessly in the rendezvous area; by 2300 hours, the radar on board the launch had detected the approach of two unspecified vessels on an intersection course, one from India and the other from Singapore. At midnight, the two vessels rendezvoused. Ten big drums were observed to be transferred from the Singapore boat to the Indian freighter. By 1100 hours on July 17th the two vessels had separated; at 0130 the navy swung into action.

The powerful engines of the launch roared to life. With a tremendous lurch, the launch was under way, in pursuit of the Indian freighter. By 0145 the freighter was visible over the horizon. Ram Kumar ordered a warning to be broadcast over the short wave radio to the freighter to heave to. The freighter chose to ignore the warning. It increased its speed to the maximum its engines would permit. The launch too followed suit. Surprisingly, the naval launch could not catch up to the freighter. In an ecstasy of sheer agony, Ram watched the freighter draw rapidly



away from the launch. His burning desire to avenge his son would have to be postponed. Suddenly, inspiration descended on Ram. He lit one of the special naval flares. The flare ascended into the air and remained stationary there, emitting a bright light which could be observed from miles around. Soon, the reassuring whirl of a helicopter reached his ears. The naval helicopter had arrived. This brought a vestige of relief for Ram. He would get "them" this time. The helicopter approached the ship and began dropping depth charges in a ring around the ship. The launch broadcast another warning to the freighter. The warning was ignored as before.

Suddenly, without warning, a machine gun began firing out of the side of the ship on the helicopter. Ram Kumar ordered the 5 mm. cannon to be fired on the freighter in order to silence the machine gun. Before this could be done, the helicopter suddenly exploded in a fiery ball of fire and fell into the sea. Ram ordered the pilot of the sunken helicopter (who had baled out just in time) to be picked up. By the time they had accomplished the rescue, valuable time had been lost and the freighter meanwhile had widened the distance between them. Ram began to despair of ever catching up with the freighter. All of a sudden, taking both the freighter and the launch by surprise, the boom of guns rang out. It was the

navy to the rescue! The battle cruiser, the INS Mysore had arrived on the scene! The freighter rather than risk being blown out of the water, heaved to at the side of the cruiser. A boarding party including Ram Kumar boarded the freighter and confiscated the drums after arresting the crew. Later, aboard the INS Mysore, the drums on inspection proved to contain drugs worth five million rupees.

The next morning, DIG Ram Kumar, with no small measure of satisfaction observed the following headlines in the local papers:

"ASIAN CONNECTION SMASHED!  
 DRAMA ON THE HIGH SEAS  
 NAVY PLAYS STELLAR ROLE."

The papers went on to describe how Interpol had trailed the Singapore based boat first by satellite and then by fast launches which had led them to the ringleaders responsible for the Asian Connection operating with Singapore as its headquarters.

Little more needs to be said. Ram Kumar was duly promoted to the rank of Inspector General of Police for his role in the affair. The ringleaders and various henchmen are serving jail terms ranging from 10 to 40 years and last but not least hope again flourishes in India's campuses and its states.

\*Prize Winning Short Story.

## BRAIN TEASER

D. S. GANGADHAR, I B.COM.

*If you cut off my head I am on your head. If you cut off the head of what is on your head, I am every where, what am I?*

Ans—Chair, Hair, Air.



*continued from page 6*

position. Without good grades and ability, the 'gentlemanly' and popular students will not even receive an interview card. So our parents try to bring our attention to the academic demands that modern society puts forward. The authorities have faith not in our popularity but in our expertise. Then the super-star of the college can be popular only in the confines of the college campus and not on any other campus.

If we are to become tomorrow's research scientists, government administrators, factory managers, engineers, lawyers, physicians and the 'foremen' of the 'knowledge industry,' then our 'new sin' is not unpopularity but underachievement. And in the future if any one of us repents on this sin of underachievement, then there will be no one to absolve that sin. Because of this reason we must devote our time with extreme care to the academic subjects.

### **"Caution!"**

But in the attempt to securing a good grade we may forget ourselves, and our individuality and meaning. Do we not often times experience "meaninglessness"; "identity crisis"; "anxiety," etc.? There is no room for surprise because we must bear in mind that these academic achievements are only a kind of intellectual *cum* physical 'gymnastics' and so naturally we cannot expect from them a definition or an answer for our quest for identity. So, now we have already come to a dangerous curve of 'split personality'. In public we are men of efficiency and 'efficacy' but when we are alone, We are at loss.

### **"Take a Right Turn!"**


How to do away with this polarity between our public life and our private life? We, students, whose daily life is almost inevitably spent in the pursuit of intellectual competence attending to hour after hour lectures; 'undergoing' daily tests, weekly tests, monthly tests, semestral tests and annual tests—will be at a loss if we do not develop in ourselves a philosophy of life; where we can express our own individuality and creativity; and from that, attain a sense of satisfaction and fulfilment. Religion or rather religious experience, friendship, love and artistic-experiences are the exact 'spots' where we can express ourselves.

Here extra-curricular activities assume a new meaning—a striving for self-definition and self-fulfilment. After spending long hours on academic subjects, on week ends and holidays we can be ourselves, we can search to find ourselves by spending some time in the park with our friends—even—

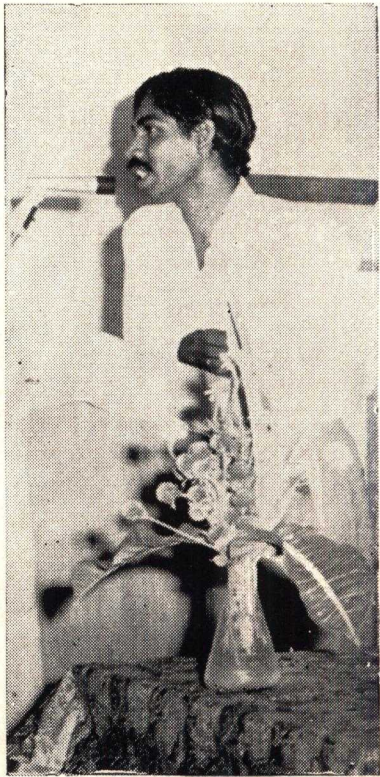
"Beneath the lemon tree one day my  
Love and I did laugh;  
The girl so sweet when she smiled  
The sun rose in the sky"

by singing along with the melody of a guitar; by creating something on a sheet of writing paper with a pen or on a canvas with a brush; or by running after a ball; or just by trying to become an "Othello" on stage. All these are not mere fun but serious things—to have a self-definition. Our adult generation think that extra-curricular activities are spots just like the Pokaran in the Thar Desert to have a nice implosion for the student's extra energies;





To States  
with smiles  
Fr. Giles



"Five-Point-Farewell"  
to Fr. Giles

Wisdom Star of East, led them to the West  
WISDOM INCARNATE, They encountered in QUEST  
CHRIST'S Star in 'galore' led him to the States  
Eight years in glory, guiding the wheel grew weary  
Alas! we the moment, your ABHAVANUBHAVA, reminds  
Wishing 'Bon Voyage', 'r Princi' we your deary  
Farewell be it short, await your glorious coming.

SUNIL, PUC.



Fr. Giles  
at the  
Air Port



Ecstasy of  
music at the  
'Cross Roads'



The Audience  
with mixed  
feelings





Final B.A.  
(E.P.S.)



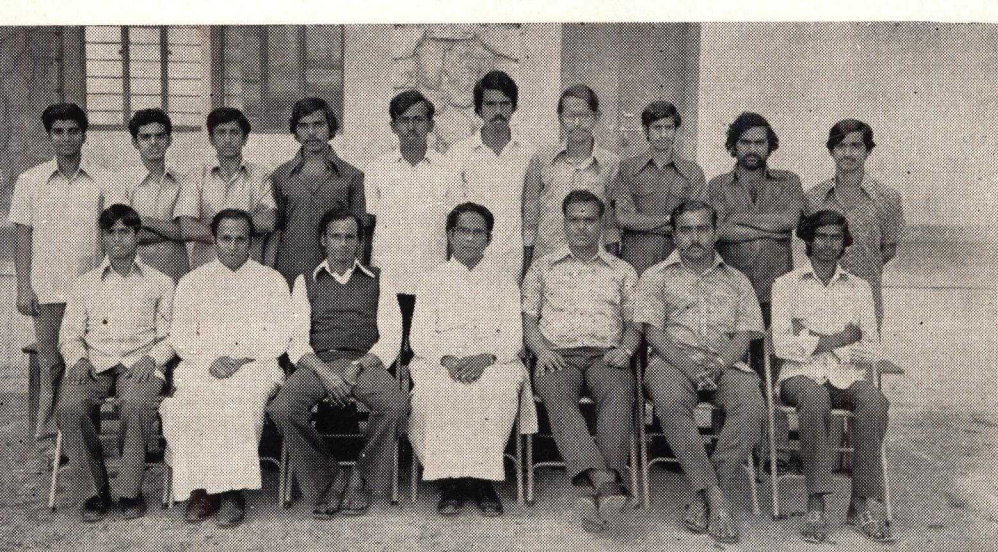
Final B.Com.



Final B.Sc.  
(P.C.M.)







Final B.A.  
(H.E.P.)



Final B.A.  
(P.S.E.)



Final B.Sc.  
(C.B.Z.)



so that they may not cause any damage to the society. So one from the adult generation suggested, a few years back, in *'The Indian Express'* that government must erect 'Commotion Parks' with used-up buses and dummy police constables, so that we might spend our extra energies on them. Nonsense. Can we, by pure destruction, construct something in ourselves? We must turn our extra energies to seek ourselves, to find ourselves and thus to have a self-satisfaction and the extra-curricular activities are meant for that serious purpose.

Sex also has got a new meaning. We are no more mad about sex. Otherwise our situation is not far different from that dog in Aldous Huxley's *'Point Counter Point.'* In that novel Elinor and Philip are being driven through the suburbs of Bombay when their driver runs over a dog: "The sight of a dog across the road just in front of them aroused her from her reverie. How suddenly....it has dashed into the narrow universe of the head lamp! It existed for a fraction of a second; desperately running and was gone

into darkness on the otherside of the luminous world. Another dog suddenly in its place pursuing.

'Oh!' cried Elinor. 'It will be .... run over' she concluded.

'Poor beast!' Elinor shuddered.

'It was his fault,' said Philip. 'He wasn't looking. That's what comes of running after females of one's species ....'

'Sex for sex's sake' is an idea of the past. Today sex is an aid to intimacy, understanding, communication and ultimately to have a mutual-self definition.

A new super-star of the college has to emerge. He must be an academically committed student, at the same time not an abandoned person to himself. His public life is regulated to have a high grade in academic field and his private life is a constant search for 'himself'. And by this, there comes a perfect synthesis or integration between his public life and his private life. Then for him life is a serious one, not mere fun.

— "STOP" —

### WHO AM I?

M. K. GEORGE

III B.A.

*"I contradict myself; I am large. I contain multitudes."*

—WALT WHITMAN

*"The one THAT I AM sadly salutes  
the one I COULD HAVE BEEN."*

—HEBBEL, German Poet



*(Nostalgia; will the gate closed behind us be opened for us again?)*

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## CHILDHOOD

MUNEEB AHMED SHARIFF, I P.U.C.

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1. Lying under a shade tree, your mind wanders far,  
Your mind is like the ocea, so deep, and you go,  
Searching for calm, at the bottom sands,  
but turbulent thoughts swell, till the sands of eternity,  
They rock you mind, like the way gigantic waves,  
Do to a tiny boat, that vast ocean of your mind.
2. You close your eyes, to the warth, all thoughts fade,  
for a golden movement, you have found the bottom,  
You're in love with the weather, in natures lap,  
rain drops pattern suddenly, on to dry crisp leaves,  
Somewhere in your chest, all is very empty,  
You are filled with happiness, the water in that ocean of your mind.
3. The smell of rain to your nostril you doze,  
your body has vanished, but your soul,  
you feel that bliss at the very, root of your being,  
you float with the clouds, floating and floating,  
Somewhere in the unending spare of time,  
Suddenly you return with a jolt, you fall,  
Like a heavy stone, your body returns,  
you shiver, you return, to some trifle on earth,  
you are getting wet.
4. You walk home slowly, amid the spectrum,  
of colours and hues the sky displays,  
you wander, a tiny speck, amid the nebulae of thoughts,  
you disappear a dark shadow, a part of the night,  
to that place, with all earthly misery the dust settles,  
you dream of that bliss, you had seen, will it come back?  
you are growing with age.





*....the women have in them the power and grace to save  
what is best in their men.*

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## Saratbābu

PAUL NJALIATH

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Sarat Chandra Chatterjee was born in 1876 when the Norwegian Playwright Henrik Ibsen was at the height of his literary career. There is no denying about the substantial contribution of Ibsen to the moulding of destiny of the 19th century drama. He developed a philosophy and dramatic technique which Bernard Shaw termed Ibsenism in literature. Among many other things, Ibsenism, on the thematic side, included a concern for family, individual predicaments and women's emancipation. In working all this out he gave attention to the subtle workings of the human mind, and the fine qualities of the personality. Many of these 'dramatic traits' are recognizable in the social novels of Sarat Chandra. That's why I thought of starting this brief sketch on Saratbabu by striking a note of similarity between these two veterans.

Sarat was brought up and educated at Bhagalpur, but he had to leave college half way due to poverty. In 1903, he went to Rangoon as a clerk. In 1913 some of his best known stories were published in various periodicals. As the success of these stories assured a steady income and as he was not well, he came back to India and settled down in Calcutta to take up writing professionally. Thus began Sarat's glorious days of prolific and creative writing. Gradually he rose to prominence and came to be considered the best Bengali

writer after Bankim Chandra Chatterjee and Tagore. Even the works of Bankim Chandrababu and Tagore were not read with so much eagerness and warmth as were Sarat's.

Daring and sympathetic, he travelled widely and observed the society at close quarters. In his works he has very graphically portrayed the effects of economic inequality, rigid and orthodox social systems, and superstitious religious beliefs, on common man. His stories are striking for their obvious sincerity and basic realism. He believed that man does not become a sinner readily and that it is the sin that we should hate and not the sinner.

The terms of his many novels were, like those of Ibsen's plays, bitter forms of curses. They are concerned with the concept of 'home' as a source of bigotry, hypocrisy and blinkered vision or as the abode of tyrannical affection and possessiveness. Ibsen's plays and Sarat's novels document a process of emancipation of man and woman by ordeal and suffering. Nora in 'A Doll's House' is a typical character which protests against the "masculine society". She boldly declares to Mr. Helmer, her husband for 8 years, that as a woman her first duty is to herself, not to their children or to her husband. She recognizes finally that she has been living with a "stranger" for 8 years in a



doll's house. Lona Hessel in "The Pillars of Society" again, almost depicts the same theme of women's liberation from the shackles of traditions.

Likewise, Kiron of Sarat's "Charitraheen," a brave woman of sober calibre. Like Nora, this woman, realizes that she has been living in her husband's home as a beggar, from hand to mouth. Women as they were, they had to adjust according to the tastes of their husbands. But they did not fail to speak out their protest and carry it out in definite actions. They boldly demanded equality in matters of love with men.

Women assume very important roles in their stories. They, often, are able to guide the actions of their husbands or loved ones. Sabitri (Charitraheen) makes of Satish a perfect and honest young man through her tireless devotion. This, again, is comparable to the influence of Lona

Hessel on Mr. Bernick. They saved their men by their sincerity and audacity. Thus we come to notice that not only do these authors speak of women's emancipation alone but assert forcefully that the women have in them the power and grace to save what is best in their men. One is reminded of Ruskin's statement on Shakespeare. "Shakespeare has no heroes—he has only heroines". 'Srikant,' 'Devdas,' 'Badi Didi,' 'Charitraheen,' are all illustrations of these fundamental concerns of Saratbabu. These books have become popular both by their translations into other languages and by the extensive and intensive use of his stories by the Indian cinema; the credit goes to the Hindi films for having succeeded in putting Sarat's works on an all-India level. Today, we remember with pride this great soul who breathed his first a hundred years ago and who opened the eyes of thousands by his life and works and thus still continues to live in our hearts too !



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*....in this shattered equilibrium of the world, should we turn blind eyes to the suffering millions, or should we treat them with open eyes?*

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## Blindness or Belongingness?

JOY ANTONY I B.A.

---

The history of modern man is the story of his struggle for adjustment in the competing society. Man is surrounded and overcast by his own uncertainties, chaotic thinking and inhibitions.

The stakes are rising higher, the game becoming more risky, the casualties more startling, the pace more breathless, poverty, squalor and ill-health gape at every society. The picture is confused and confusing, partly because of its very complexity and partly because we are involved in it in a dual role, being at the same time both spectators and participants. In this shattered equilibrium of the world, should we turn blind eyes to the suffering millions, deaf ears to the outcries of starving stomachs, or mute lips to the begging needy or should we treat them with open eyes; clear ears and consoling lips—i.e., with a sense of belongingness?

In the craze for development, maladjustments and denial of the primary needs lead to an army of social evils. In every society there are persons who are vulnerable, dependent, weak, sick, disabled and mentally handicapped. In the Indian Society they were nursed by way of built-in mechanism in the social institution. Family, caste and community took care of the needs and the maladjusted. But as greater social mobility and socio-economic changes embraced the society,

its ambitions melted away, they felt short of their purposes. Under these circumstances organised attempts at helping in the rehabilitation of the individual needing assistance in his readjustment to his surroundings and his integration into society are a human responsibility.

Social service is a part and parcel of human responsibility in championing the cause of the down-trodden, the neglected and the forgotten, thus making the world a better place to live in. The true social worker dreams of creating a social order in which social ills are minimised and the conditions of life are healthy, affording protection against social insecurity. In such a just society every human being will have the opportunity to raise to his full stature and lead a full and fruitful existence. Thus what is wanted is to concentrate energies on meeting felt human needs, as well as deviating measures that will tend to eradicate the causes that lead to the malaise and hinder progress. Social service is recognised by a constellation of value, purpose, sanction, knowledge and method. No part of this alone is characteristic of social service nor is any part unique to it.

Some philosophical notions are basic values in the practice of social service. The individual is taken to be the primary concern of any society and the individuals



are interrelated in a society. They have social responsibility for one another. In a democratic society the full potential of each and every individual is to be realized through active participation in the society. Responsibility is vested upon the society to provide ways to overcome the obstacles hindering this self-realization.

Social service has the following purposes. Several problems arise out of maladjustment of the individuals to their environment. They have to be assisted to identify and solve these problems. Moreover, potential areas of maladjustment have to be foreseen to prevent its occurrence. Besides, these curative and preventive aims, seeking out, identifying and strengthening maximum potential in the individuals are an imperative on the part of a social worker.

Sanction is authoritative permission or approbation. The emergence of social service is out of the community's feeling the need to provide services to meet basic needs. This requires the intervention of practitioners to bring together the means and ends. His authority and power derive from law in the case of government agencies. As regards voluntary agencies it evolves from his ambition and people's expectation.

There is hardly any conscious fruitful activity without sufficient prior knowledge. Man's knowledge is never final or absolute. Social service is guided by the knowledge of human development and behaviour. It

is characterised by emphasis on the wholeness of the individual and the influences of his total environment. The psychology of giving and taking help from other persons or sources is of great importance. A sound knowledge of the interactional processes between individuals, between individual and groups and between group and group is of paramount importance in social service. No fruitful service is possible without a clear idea about its structure, organisation and methods.

An orderly, systematic procedure is method. With regard to social service it encompasses social case work, social group work and community organisation. The method includes systematic observation and assessment of the individual or group in their situation and chalking out appropriate plans of action.

Becoming the architect of the poor man's destiny is a herculean task. Dedicated lives and patience, love and indefatigable energy to better living conditions of less fortunate brethren are needed for the dawn of a new era of progress. History affords splendid examples of selfless workers, dedicated to the service of the suffering humanity. Let the darkness in their lives be shot through by shafts of light from our sense of belongingness to them (rather than blindness) by unlocking the power for good that lies within and the vision of Dr. Toynbee comes true—the twentieth century will go down in history as a century of social progress.



.....he found himself in a curious situation: that he had to adapt himself to the tools.  
The creator had to give in to his creatures!

## Social Dimensions of Modern Life\*

GEORGE KALAMPAT

When the pressures of modern living became heavy, the harassed city-dweller often referred to his teeming world as a concrete jungle. The abounding concrete structures of the city make this way of explanation realistic as well as colourful. This "jungleness" of the city renders man's environment unnatural. His position is comparable to that of a wild animal kept in captivity. The animal in a cage exhibits many an abnormality. The concrete jungle is a cage for the human animal; the city is a human zoo.

This is the story of modern man; the modern man trapped by his own brainy brilliance, has set himself in a huge restless menagerie where he is in constant danger of cracking under the strain. The story of modern man is the story of his struggle to deal with the consequences of this difficult advance.

Desmond Morris calls the modern city 'A Human Zoo,' the social psychologists refer to it as 'Crowd'. T. S. Eliot compares it to a barren 'Wasteland', W. B. Yeats describes life in it as a 'Death-in-life', and James Joyce calls it a 'Paralysed Society'.

The modern city with its huge skyscrapers, large network of transport and communications, rushing automobiles, complicated systems of laws and insti-

tutions, and flowing masses had its humble birth in the simple village of yesterday, where people lived in little huts, where carts cracked through dusty, muddy roads, where mythical traditions were the law, where people chatted and moved with smiling faces. This dramatic change has been instantaneous, and it has taken just a few thousand years for the conversions of the village into city. The human animal appears to have adapted brilliantly to his extraordinary new condition. But he has not had time to change biologically, to evolve into a new genetically civilised species. So biologically he remains the simple tribal animal of yesterday's village. The civilising process of this tribal man is accomplished entirely by learning and conditioning by the use of tools. This simple tribal man with his ingenious adaptability tries his best to wear his new trappings lightly and proudly, but they are so complex that he keeps on tripping his fabulous cloak of civilisation.

This simple food gatherer was a magnificent animal full of untapped potentialities and capabilities. His thinking brain planned and schemed planting and hunting manoeuvres. This produced a regular supply of food and even a regular surplus food. And the creation of this surplus was the key that was to unlock the gateway to civilisation. The human tribe could

\*Prize winning Essay



support more members than that were required for food production. With this the struggle for existence was over and it was followed by a new sort of struggle, *i.e.*, the struggle for expression. In order to give expression to his selfhood he worked out his originality; so he created. With this the age of specialisation was born. Further complexities with the new found affluence followed the growth of village into towns. Cities became centres of anything and everything. People began to live in flats. This physical phenomenon has given rise to a social fact: flats of social status also began to be erected. Through flat life the city was able to bear more and more people in its womb. The skyscrapers were the swelling of the city towards sky. The simple tribe became so large in size that it could no more be referred to as a tribe.

The first feature of this inflated tribe was its social mobility. The social mobility resulted in the effort to reach the peak of the social ladder. The mass movement to get the "highest social flat" resulted in today's competitions—possessed society. The ancient pattern of conduct came under pressure and began to break down. And thus the delicate balance of the social system—*i.e.*, social co-operation when facing outward, and social competition when facing inward—began to oscillate so damagingly that artificial laws and codes of discipline had to be imposed to correct the imbalance. So the laws came into force as a balancing device tending to counteract the distortions and deviations caused by the unnatural environmental conditions of the human animal.

This balancing device worked on man in two ways: by the use of force, and by

the establishment of values and norms. These impositions failed to reach the inner core of the individual and hence a balance was never achieved. So in the competitive set up the individual cracks under the strain to keep what he has gained.

The human animal trapped and captivated by his own brainy brilliance has set himself in a huge menagerie named the city. This produces a strain in him, the benefits seem to be rather great. It, like a gigantic parent, protects its inmates with food, drink, shelter and medical care. The basic problems of survival are reduced to the minimum. There is time to spare. Having an essentially explorative and inventive brain the human animal cannot relax for a long time like other animals which simply relax and doze in the sun. He will be driven on and on to more and more elaborate activities. He will manipulate, investigate, organise and create things. His new knowledge will result in creation of further complexities, and he again plunges himself deeper still into the captive, complicated, complex world. Each new complexity throws him farther and farther away from his natural conditions.

The urban situation energized man's insatiable curiosity, his inventiveness and his intellectual athleticism. And it gave more opportunities to seek after the satisfaction of his energized qualities. And the urban culture could tolerate anything that was new because of the anonymity and impersonal relations that existed. The creativity and originality of each individual in the urban community got greater opportunity to be expressed, and this accelerated change in culture and civilisation. For the psychological adaptation the beautiful system of formal



# quarks

RAGHU RAO, V.  
I B.SC.

Over a hundred sub-atomic particles have been discovered in the last quarter of a century and not one of them existed for over a billionth of a second before breaking up. This spurt in the discovery of subatomic particles has puzzled scientists a great deal.

Why should there be so many sub-atomic particles, each one different from the other. What is their significance? Can these particles be divided into families? If they could be, wouldn't it be simpler to study them? Now these particles in the families could differ from each other in a regular pattern. Then physicists had only to study the families and not the individual particles. This made their job much easier.

In 1961, MURRAY GELL-MANN, an American physicist, worked out a system for arranging these heavy particles in a family. He also suggested a family in which there was a particle called the OMEGA MINUS particle with very peculiar properties and this had never been seen before. By deducing the properties of this particle from the family system worked out by GELL MANN physicists found it in 1964.

Gell Mann on studying his family system wondered if all the particles could not be made up of a combination  $Q/3$  simpler particles called QUARKS. As these particles were needed he decided to call it quark

having recollected a passage from James Joyce's novel "finnegans Wake" which runs,

"Three quarks for Musthen Mark".

These quarks have a peculiar property. They have fractional charges. The three types of quarks, the 'P' quark, the 'n' quark and the 'lambda quark' have charges of  $+2/3$ ,  $-1/3$  and  $-1/3$  respectively.

What Gell Mann suggested was that the other particles are made up by a combination of these charges. E.g., a proton could be made up of two 'p' quarks and one 'n' quark. A neutron could be made up of two 'n' quarks and one 'p' quark. Now these quarks have not been found yet. Physicists feel that if these quarks are found, the whole of particle of physics will be simplified and an order would be restored in the subatomic jungle.

Of late a fourth quark called the charm has been suggested. Recently an American physicist Dr. Lincoln Read, Head of Fermi National Accelerator Laboratory, has said that the tracks of this charmed particles have been observed. This new breakthrough, nuclear physicists hope, will lead to one integrated theory which explain the properties of the hundreds of subatomic particles and the natures of the forces that control them.



# Destiny Rules

K. SHIV KUMAR, I B.SC.

It was a happy occasion on the 20th of March 1965. Mr. Kapoor's house lit up with numerous bulbs. There was soft music spreading melodious tunes. One end of the spacious garden was covered by shamiana. Under it were tables where the friends and relatives of Mr. Kapoor were seated. Waiters decked in white were carrying trays containing eatables, juices and pans. It was the occasion of the marriage of his daughter Rajani.

A small room in the house was occupied by ladies who were decking up Rajani. Rajani was a beautiful girl and she was getting married to Captain Raghu. Her thoughts were going back to the days when she had first met Captain Raghu.

It was in the month of January when Rajani had gone with her parents to Kashmir. Captain Raghu was staying next to their cottage. Captain Raghu was quite tall and well-built. They fell in love with each other. Before they returned from Kashmir they were engaged to be married.

Happy days followed their marriage. Rajani was deeply in love with Raghu. She was experiencing a paradise on earth. Nothing had happened now, she thought to herself. And then came a crushing blow. Rajani was taking an evening stroll with Raghu. A messenger came and handed over a telegram to Raghu. He opened it and his smiling face showed sadness. He handed the telegram to Rajani. She took one look at it and started crying.

Captain Raghu was wanted at once at Chamb border. Pakistan had started a war against India.

Rajani started weeping while Raghu tried to console her and told her that there was no need to worry. Rajani thought "We have hardly been married for two weeks". He must not go. Suppose he is killed in the war! She told Raghu, "Why can't you stay here? If you go I will die in grief, what if one person does not go. There are so many who will be present there to fight."

Raghu seeing her in this state consoled her and said "Duty calls first, when the nation is in a state of crisis the interest of the motherland are far greater than one's personal interests. I must go and fight for my country."

Rajani saw him off the next morning with tears in her eyes. She slowly muttered "May God be with you..."

One day morning Rajani received a telegram. She opened the telegram and read it, and let out a heart piercing cry. The telegram was from the Army Headquarters. It conveyed the message that Captain Raghu was missing. All the castles she had built in the air were broken. Raghu was no more! Rajani collapsed. When she recovered she thought of what the duty conscious Raghu had told her about serving the nation.

Rajani decided that she too would do something. She already had undergone



'nurses-training' in her college days. So she determined to go to Chamb area and treat the wounded soldiers, so that she would do something useful.

She did her work very well. The soldiers were very thankful to her. They appreciated the care she took for them. Patients considered themselves lucky to be under her gentle hands.

One day a wounded soldier who had served under Captain Raghu came to the hospital. Rajani had to care for him. She asked him about Raghu's last hours. "Ah! Sister," he told her, "the Captain was a brave man. He was killed when a grenade burst in front of him, but not before he had killed a great number of the enemy. He met death fighting. He was a brave and gallant soldier and we jawans who were under him could not wish for a better Captain."

Dr. Varma, Head of the Army Hospitals, came in and told Rajani that a certain patient suffering from shock and amnesia would arrive at 10'o clock. He had to undergo a small operation of the brain.

At 10'o clock an officer arrived. His face was deeply scarred and unidentifiable. Since he had lost his memory and did not know who he was he could not be identified.

The operation lasted three hours. Later Dr. Varma told Rajani "The outcome will be good. I am sure he will regain his memory". An hour later Rajani met Dr. Varma coming out of Room 27. "I have questioned him; he has recovered his memory" said Dr. Varma "go in and have a look".

Rajani opened the polished wooden door and stepped into a clean white walled room. She pushed aside the screen and saw the patient lying in bed.

At the sound of the door the patient fixed his eye on the nurse. For a moment he gazed, then started wildly and finally shouted "who are you?" Rajani whispered "Don't get excited; be calm and rest."

"Rajani" shouted the patient "It is I Raghu".

Soon the truth came out. Raghu had not been killed. Due to the grenade blast, his face had been badly scarred and he had lost his memory; Jawans on the field had picked him up and taken him to a nearby hospital. All through his identity had remained a mystery.

Finally the young couple were reunited. Her experience gave Rajani new courage, new hope and indications of a happy life, never again to be separated from Raghu.



*Continued from page 20*

education and conditioning came into existence. For biological adaptation he began to make tools and added his power.

The first man-made tool was a very great step in this evolution of the human tribe. First he made the tools to adapt to his environment. Then he began to make use of tools the more he got control over environment. Slowly, the tools were becoming a part of his environment. He made more and more complicated tools, each time with increasing complexity. Then he found himself in a curious situation: that he had to adapt himself to the tools. The creator had to give in to his creatures!!! Then his inventive brain found out tools which help to adapt himself to the tools he has made. The modern electronic computers can be an example. This increased complexity has again thrown him into an unnatural condition making him a part of the tools. So the tools he made superseded him to such an extent that he became a tool for the tools he made.

Another hazard characteristics of the modern era is the generation gap. The tools which were made by man began to push him forward, *i.e.*, accelerated change to such a great extent that very little was common of external environment when his ancestor, generation, was of his age. So the mode of behaviour, the mode of enjoyments, the mode of everything is so changed that the existing generation could no more imitate from the previous one. The daughter no more imitates the mother in dressing, the son no more enjoys the type of cinema his father enjoyed, the children no more imitate the manners used by their parents. The children enjoy jazz, travel by a 'horrible motor bike,' take LSD, marijuana, enjoy sex-life with

a member of the same sex, while their fathers enjoyed a piece of Bethoven, or travelled in a soundless motor-car, had occasional alcohol or enjoyed sex with heterogeneous members.

With such an accelerated change in the mode of social life and perhaps in personal life also, to define a norm of behaviour in the contemporary situation is impossible. Yesterday's norms of behaviour or value systems which our parents held become so old that they are irrelevant today. So the generation gap practically means a breakage of value systems; a breakage in the psychological heredity. The breakage of value-system was the breakage of the "control co-ordination" of the society. Alvin Toffler reflects about this situation and sees that this accelerated change created odd personalities like a 50-year old childish generation and 10 year old adult-generation. The 10-year old child is more adjusted and adult-like in the contemporary society than a 50-year old man who is practically ill-adjusted.

The swollen society or the inflated tribe has as one of its most important characteristics, 'the impersonal nature of relations'. Human relations become merely functional and casual. This impersonal nature of social relations killed the influence of society on the individual. The social cohesive forces began to break down. The individual with a sense of belonging to nobody, to no society, to no place, became insecure, because human security consists to a great extent in identification and affiliation. He became a victim to the well-known hazard of the city, loneliness. The institutions like family groupings and personal tribal relationships too became distorted, crushed or fragmented.



In a village the neighbours are personal friends or at worst, personal enemies, none is a stranger.

The fall of cohesive forces resulted in a lessening of conformed behaviour. Two types of deviated behaviour originated here; deviated behaviour for the society and deviated behaviour against the society. The deviated behaviour against the society is titled as crimes and is treated by force like police-justice-jail complex. The deviated behaviour for the society is aimed at a fight against the evil practices existing in the society, Innovators, later called reformers, represent this behavioural pattern.

There are two ways in which social control is realized in society: by the use of force and by the establishment of values and norms which may be more or less fully accepted by the members of the society as binding rules of conduct. The society is inflated to such an extent that the system of social control by the establishment of values and norms becomes impossible. The anonymity in the modern cities has given to its inmates such a freedom that declined to such an extent that in the society there exists only competition and not co-operation. This was a drift away from his natural conditions.

The increased rate of social change made an increased rate of death of any system—both material and non-material. The changed material values roused a breakage in the social values which put the individual in a problematic situation. The values emerge slowly and the individual has to adapt his behaviour. Rapid changes made every value unstable and man found the behavioural adjustment more difficult. The confusion as to what to do, when to do,

whether one should do this or that or whether one should believe at all, etc., became one's daily experience. And most difficult problem of making choices confronted him. When he chose the rejected alternatives and possibilities left him agonising, and doubting his propriety of the choice.

The co-operative forces in the society like religion, blood-relations, common identity are all decaying and have decayed. Tradition is more significant as a norm of conduct. He finds amusement in theatres, hotels and parks. The society has become so very competitive, and business-oriented, that the individual has to be vigilant and careful always to such an extent that he has no time for calm and easy life. He has to pay for his material comforts through his psychological agonies. The enraged individual finds himself alone, in his fight to be included among the fittest to survive. In his solitary moments he begins to feel nothingness, a vacuum in his depth, a painful vacuum which craves to be filled up.

The modern man with his commitment to objectivity questioned everything that existed and found it meaningless and discarded. He has created nothing to substitute them. The belief that earth was the centre of the universe, is disapproved, the special creation of man by God is denied; his superstatus on the earth is denied by telling he had a humble origin from protozoa like other animals; his uniqueness is denied by suggesting that there may be human-like beings on other planets. What is he? He is something like anything else. This advancement in the scientific field put man in a new dangerous situation in which he felt that he is



nowhere. Facts are painful. The experience of nothingness gave rise to a philosophy referred to as nihilism. We saw its application in Mussolini's Italy and Hitler's Germany where the sky became grey by the smoke raised from the human crematory ovens. But this experience of nothingness can also be the source of creativity and plenitude. Albert Camus says that even within nihilism it is possible to find the means to proceed beyond nihilism. It is through our own experience, that we save ourselves. Experience enlightens us more than the values of the culture do. These experiences are our myths; the only things which can save us.

When I speak of myths, first I want to clarify what is meant by them. They are man's way of expressing the quintessence of his experience, his way of seeing life, his self-image and his relations to the world of his fellowmen and of nature. The most important part of it is that they carry the vital meaning of this experience. They function regressively when they elicit the repressed unconscious, archaic urges, longings, dreads and other psychic content. They function progressively when they reveal new goals, insights and possibilities. So myths draw out inner reality and they are also vital force of action.

These myths work in two realms: the myth of a society as a whole, and the myth of an individual. We, Indians, consider the Chinese as enemies—it is a national myth of India. People of the world think that war is disastrous and it should

be avoided. This is a myth transferred mainly from the experience of Second World War. But these myths do not concern us personally. In a modern inflated tribe such a social myth is absent. And thus the society to which he belongs fails to give him anything except the material and physical environment. So one has to make his own myths to depend upon, to rely upon, and to regulate his behaviour, *i.e.*, one has to make his own value system. One has to put a structure to his experience. Bernard Shaw visualised such a man—the superman—one who controls and directs one's anarchic energy to create himself.

There are different ways in which men try to create themselves from this experience of nothingness. The first of these attempts can be the myth of "enlightenment methods". In this the individual attempts to be objective, value-free, distrusting his own introspective view of experience, but observes actions from outside. It is an attempt to gain facts as such. The second myth is that of the "solitary autonomous individual". One of the most effective ways to manipulate men is to isolate them, "divide and conquer." More effective still is to isolate them, while convincing them that myth is the "need for hard, competitive work". Our concept of merit, based on selection of games, sports, etc., aptly expresses this myth. This myth in its practice may lead to supreme achievement and self-realization. But this myth is seldom oriented towards an internal sense of dignity; it is "other regarding".



So in the midst of this experience of nothingness, *i.e.*, in the darkness, we have to trace our own light. We have to answer the question "Shall I at least set my lands in order?" And with the author of "*In the Happy Night*" we shall sing,

"This light guided me more surely  
than the ight of moonday,

To the place where he (well I knew  
who) was awaiting me

A place where none appeared."

—o—o—o—



*("Is weeping to love a maid for ever?" The heart is never at rest, being deprived of its object).*

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## **Return to my friend**

M. VITHUVATTICAL, III B.A.

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Away the long and gloomy days  
The grassy greenish ragi smiles  
Sun and moon do smile in drops  
No concern thy sweet day dies.

O weary day, you separate us,  
You call me fool? You laugh at me?  
With your sunshade pushed away  
Whole day ends in dread-lone chill.

What reason O, God of heaven  
Give you, a loving heart to me  
Is weeping to love a maid for ever  
Then what you mean by sweet tenderness.

When words of man make conflict  
Hearts of man make his love confess  
When words and hearts are wide apart  
Love and kiss become lonely.

O, Murmuring day of freedom night  
Why you but to mourn for me?  
Like the bees, honey, enjoyed,  
Coloured petals of mine away by day.

Come ye my comforter once  
Serve me your sweet wine of smile  
Past is past, never come again  
Dark and lonely makes me mad.

The doves and fish I feed  
Dance for me before my path  
When I think of my dearest friend  
All my joy begins in tears.



*'...we are still producing Babus,'  
while the West is digging deep  
down into the wisdom contained  
in our ancient literature.*

## Should the Present System of Education be Changed?

N. VENKATESAN, II B.COM.

Our present system of education has certain defects with regard to its aims. The highest end of education is to discipline rather than to furnish the mind; to train students to use their minds, rather than fill them with facts from books. The aim of education should be to teach us how to think for ourselves, to train our minds to dig facts for ourselves than to load the memory with the thoughts of other men.

Another aim of education should be to develop strong character of the students. But has our system of education given us, people of sterling character? No! It miserably failed in it. The rising generations are less dependable, less responsible, they have no grit. They are unduly occupied with sex, show more interest in drinking, smoking, cinema going. They organise strike and go to the extent of murdering each other. This is the gift of our modern system of education.

Commission, comprising world famous educationalists making exhaustive study of the prevailing system of education come to the conclusion that the system following fundamental theory, as done in the ancient Greek Universities and the Forest Universities of India was the best. What is the

system of education that we are following in this country? It is in fact no system. The British started the schools and colleges in this country to create Babus (clerks) to help in the government offices. We are still producing Babus; while the West is digging deep down into the wisdom contained in our ancient literature and are utilising it for their cultural progress, we have forgotten all about it. While they are coming back to our own system of education, we are continuing with woefully defective system introduced by our British masters.

Actually we are making a hotch-potch of our education. We have public school of the English type, Grammar schools or the French type based on naturalism. We have forgotten that India has a soul, that she has a culture based on philosophical tradition. The world is still looking towards us for lead in the moral, cultural and religious fields. We must change our system of education. We cannot afford to let the world down.

We do not have to educate people to obtaining degrees only. The quality of wine is to be judged not by the label, the bottle it bears but by its contents. We have to educate our youth to develop their



reason, thinking power and imagination, to discipline their minds, control the passions and curb their prejudices and harmful tendencies. The present system lacks this quality. The aim of our present-day education seems to be to enable students to get jobs. For the real purpose of education we have to aim higher. This aim is absent in our present system of education. Therefore it demands some radical changes.

On top of all we have introduced secular education. It is just an expression of fear of religion. In our anxiety to remove communalism, we are compromising and undermining the very foundation of our culture. A man without God, without religious philosophy is like flour without salt. The result is that vice is flourishing and virtue is finishing. I, therefore, feel that the present system of education should be changed.



## ANAGRAMS

VASUDEV, B. K.

II B.COM.

ASTRONOMERS

— NO MORE STARS

DEMOCRATIC

— COMIC TRADE

GRAMMATICAL

— MAGICAL MART

IMPATIENT

— TAP IN TIME

LAWYERS

— SLY WARE

MILITARISM

— ARM IS LIMIT

MINISTER

— REMIT SIN

OPPORTUNITIES

— RUN IT OPPOSITE

PARLIAMENT

— PARTIAL MEN

PHILOSOPHY

— HIS HOLY POP

PLEASURE

— SURE LEAP

REVOLUTION

— TO LOVE RUIN

SWEETHEART

— THERE WE SAT

TELEGRAPH

— GREAT HELP



# ANNUAL TRAINING CAMP AT TRIBHUVANAHALLI

K. RAMESH SWAMY, I B.SC.

It was on 2nd November, 1976 when all the N.C.C. cadets of the 'B' Group gathered at the Bangalore City Station. The station was bustling alive with the cadets of all ranks moving about with "tic-tok" of their ammunition boots, and their red hackles added to their usual smartness.

Christ College N.C.C. cadets represented 6th and 7th Coy of the 14 Karnataka Battallion NCC, Bangalore. They were led by 2nd Lt. T. N. Sreenivasan, a tall man about 6 ft. 3" (In fact he was the tallest officer in the whole camp). Boys from 6th and 7th Coy were 29 in number and they were the smartest and the best of all. The cadets reported punctually at 8.30 A.M. in the station. All were eager to reach their camp site.

The train was expected on the platform at 11 00 hours. Every one was excited and waited anxiously for the train while singing the song—

"When the train comes  
In the morning  
I'll be waiting  
In the station...."

At last the train arrived punctually. Our boys were disciplined and never entered the train till asked to do so by their Officer.

The journey lasted an hour or so and on detraining we were received warmly by the Camp Reception Committee. All our luggage was dumped in a truck and we

started off marching to our camp site. By the time we reached our camp site we were all ready for the temporary life there.

We occupied the tents which were allotted to us. The first thing we did was to clean up our tents and build canals around it to prevent rain water entering the tents. Our Camp Commandant Lt. Col. R. L. Handu was very happy to see us there and requested us for complete co-operation in running the camp successfully. Our camp was declared open by the Vice-Chancellor of Bangalore University Sri Narasimhiah. He was given a smart guard of honour. He later delivered a speech. The Vice-Chancellor was very much impressed by the turnout and smartness of the cadets. He exhorted the students to take up social service to alleviate the sufferings of the ignorant villagers.

Our daily routine started at 5.30 A.M. when the tea was served. Then we were given physical training. But we, guys, used to wake up at 4 00 hours to visit the Zoo since it could be expected to be vacant only at such time. At 8 00 hours our breakfast would be served followed by the beginning of our vigorous training entrusted in the hands of our training JCO's and NCO's. Lunch was served (sorry, doled out!) at 13 00 hrs and surprisingly enough the quality and the quantity of the food were good comparatively. We were again taken to the training area at 14 00 hrs and returned at 16 30 hrs when we were served tea with biscuits. As usual at



20 00 hrs we were served dinner followed by Roll Call Parade at 21 00 hrs. At 21 15 hrs we would begin our cultural programmes. This dragged on till 22 00 hrs, after that we would go to our tents.

Our camp routine consisted of social service too, to which we devoted two days. We went to a village nearby, laid roads which gave them a great relief.

On 11th November it was really a jolly day for us because our college Principal Rev. Fr. Mani Giles visited the camp and conveyed his congratulations and best wishes to us. He also distributed sweets to us. Our Senior Under Officers also visited us on the very same day and we were very happy.

On 12th morning our Chief Guest was Sri Kondaji Basappa. A prominent figure in Bharat Scouts and Guides, he presided over the valedictory function. We had a "Badā Khana" that night and waited eagerly for the next morning.

On the morning of 13th November we woke up very early because we had to return home. Some were very happy because of the happy memories they carried with them, while some were sad because they had to part from their friends. The scene that day was full of mixed feelings. We were given a warm farewell by our Camp Commandant. As we boarded the train the sad occasion of parting brought many a tear from some cadets' eyes.

### LAUGH A WHILE !

*The scholarly father was lecturing to his teenage children on the evils of staying out late and getting up late in the morning; "Remember, it is the early bird that catches the worm," he said. "How about the worm?" asked one of the children, "Wasn't it foolish to get up so early?" "That worm," said the father, "hadn't been to bed all night, and was on its way home."*

M. K. GEORGE, III B.A.



*"When life always ends in dying  
what difference does the timing  
make?"*

## suicide - why not?\*

FRANCIS R. DAVID I P.U.C.

This topic sounds rather stupid and senseless when you read it the first time, doesn't it? But take a second look at it. Now I think it sounds a bit sensible, but, .....No. it doesn't make sense.....but it could if ..... No, that is not possible. So you have concluded that it is stupid eh? Now read through the article and in the first half of it I am sure you will change your mind and begin to think along the lines on which the suicide reasons out things and approach from a different angle this question that confronts the disheartened, the confused and the depressed, who feel they are at the end of their tether.

April is the month in which most people kill themselves. May be the fine weather around them contradicts their inner feelings and they want to lash out against the world by committing suicide. Or perhaps they fear the imminent examination results and the consequences they have to face if there are too many red marks on the marks card. But the strongest motive which puts people on the 'unhappy' road leading to suicide is LONELINESS.

Books written on suicide give us information about what ages and types kill themselves most often, where and when? You can find out what to say to a suicide and the method involved in trying to get him out of the mood of killing himself; but none of the articles or books that I

have read answers the most basic but overlooked question; WHY NOT? Why not kill yourself? Suppose you want to eat a particular dish, you try your best to accomplish your desire as soon as possible. Suppose you want to go to a certain place or a certain movie, you do so at the earliest convenient time. Now, why do you eat that particular dish or see that particular movie when there are so many other kinds of dishes and so many other movies? The answer (I can hear it) is 'because I wanted to' or why not? Why shouldn't I? Now similarly suppose you feel that you can get rid of all the problems that you have and can have a peaceful mind for ever by committing suicide—why not kill yourself? Why shouldn't you?

Most people think that only insane people commit suicide. This appears to be a rather unkind thought. A thinker as great as Camus wrote 'There is but one really serious philosophical problem—Suicide.' Why stay alive when your life seems meaningless? Why endure pain when a simple, painless action will end all pain forever? When life always ends in dying, what difference does it make if death comes early? Is the timing so important? Old people who commit suicide are open to this logic. They don't have long to live and no one needs them any more—why go on heroically suffering?



Suicide bid is also a way of expressing deep anger. We like to think how hurt people will be when we are gone. Often the relatives and friends of suicides spend years searching their consciences, asking 'WHY?' Sometimes they commit suicide themselves. The family and friends of the suicide watch dumbly and guiltily as the body of their friend, brother or son is taken away. And that is the kind of pain the suicide hopes to inflict on the mother who is smothering him or the girl who ignores him. He even wants to pay back those who don't know him and don't care, but who will feel funny all day after they hear he took his life.

I believe suicide is wrong, but this goes against the current mood. Suicides are almost treated like saints and are revered because they supposedly felt things more deeply than common people.

We haven't yet developed a pill for loneliness. I wonder if the suicide rate will decrease if the act was greeted with outrage, like a vicious murder, instead of guilty, sorry shrug and a secret feeling that the suicide is better off now. The only thing one can say to a suicide (in our age) is a motherly, "You'll feel better in the morning."

The olden days gave a very strong set of reasons why you shouldn't kill yourself. You would go straight to hell. The idea behind this was that you had to confess sins in order to have them forgiven, and since you die soon after committing the sin of suicide, you couldn't be saved. Some people still believe this. If this sort of a system of confessing every sin that you have committed is the correct system (God's system), then I think none of us in

this world will go to heaven, because nobody keeps account of all the kinds of sins he commits and then asks forgiveness for all those sins (he has to mention each and every sin).

Nobody knows what happens after death. All we can say for sure is that the 'eternal sleep' we think about is illusory. According to the Bible we will be just as alive after death as before, but in a different way. Shakespeare has Hamlet notice this 'peacelessness.' He thinks about suicide as the simplest way of opposing "the slings and arrows of outrageous fortune" a dreamless sleep where the horrors of life can't intervene. Another thought stops him in his track; "In that sleep of death what dreams may come must give us pause." Loneliness and pain may not end at death. There may be nightmares worse than the flesh and blood troubles we face now. We don't know. So we can conclude that suicide may not give the peace it seems to offer. But that is a weak argument. Someone who wanted to kill himself might counter it by saying "at least it will be a change of scenery."

Now let me tell you the reason why you shouldn't kill yourself—it is murder, the taking of a human life. The reasons why we consider murder wrong and punishable are exactly parallel to the reasons why suicide is wrong.

MURDER—why is murder wrong? In some ways doesn't it make sense to get rid of a person who is causing you (and may be others) a great deal of pain? Don't some people deserve to be murdered? Many murderers quite sanely think so.

Three reasons can be given to explain why murder is wrong; The first is that all



human life is holy, and has been put on earth for a specific purpose which we do not know and is not our decision. When we murder someone we may be murdering future Gandhis or Einsteins. God says to all murderers: 'I'm not done with that person yet, leave him along.' God says the same thing to the suicide also, 'leave yourself alone.' We do not know that God doesn't have anything more wonderful in store for us.

A second reason why murder is wrong is because of the damage it does to the friends and family of the victim. If you kill yourself, you are hurting other people. Your life isn't your own business. You are someone's best friend; someone else's son or daughter and someone else's hope for the future. You have no right to kill yourself; for others need you.

A third reason why murder is wrong, is the emotions that led to it. People murder in hate, bitterness or anger. They murder to get revenge. Without these motives murder is still wrong, but these motives added makes it worse. Suicides are the same. Killing yourself expresses self hatred and anger toward friends (or God) who "haven't helped you enough."

But this last point raises the problems all over again. There are things which hurt us. What are we supposed to do? Smile and pretend we are happy. There are real enemies in the world, things that cause pain. The murderer solves the problem by killing those enemies. The suicide solves it by killing himself. But if both the actions are wrong, what are the alternatives? Are we just to endure the pain? If we can't strike out against it, what can we do?

The answer to the above question is given to us by a person who can solve all our problems. He said something like this:

"The traditional way of dealing with your enemies is to hate them, and pay them back for what they do to you: an eye for an eye and a tooth for a tooth. But I am going to tell you a new way: Love your enemies; Do good to whoever is hurting you." He was offering an alternative to striking out against your enemies: **LOVING**. By doing this you have a chance of changing others. Love can convert enemies, whereas hate can only destroy them. Not that he was suggesting you open up the top of your skull and massage your brain until you feel warmly toward the people and situations that hurt you. This love should start with actions, not feelings. This love looks at your enemies (including yourself) as friends, cares for them and gives them what they need rather than what they richly deserve. If suicide is really an attempt to destroy your enemies, then love is an alternative. If you love, things can change. What someone needs at the point of suicide isn't logic, but a word of love, a hug and encouragement to live in a hostile world.

The great person who offered this alternative (**LOVE**) is none other than the person about whom is said—

He was born in an obscure village the child of a peasant woman. He grew up in still another village, where he worked in a carpenter-shop until he was thirty. Then for three years he was an itinerant Preacher. He never wrote a book.

He never held an office. He never had a family or owned a house. He didn't



go to college. He never visited a big city.

He never travelled two hundred miles from the place where he was born.....

Nineteen centuries have come and gone, and today he is the central figure of the human race and the leader of mankind's progress. All the armies that ever marched, all the

navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned,

put together, have not affected the life of man on this earth as much as that—

### ONE SOLITARY LIFE.

### \*Prize Winning Essay.

The great person who offered this advice (Gaut) is none other than the person about whom a child—

He was born in an obscure village the child of a peasant woman. He grew up in still another village where he worked in a carpenter-shop until he was thirty. Then for three

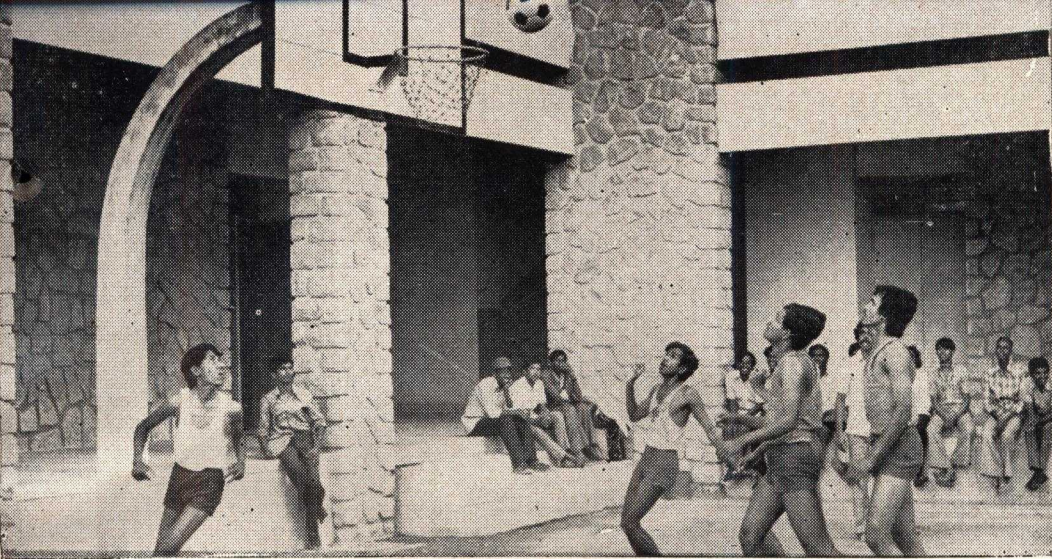
years he was an itinerant preacher. He never wrote a book.

"Optimism is the cheerful attitude of mind that enables a kettle to sing though it is in hot water up to its neck."

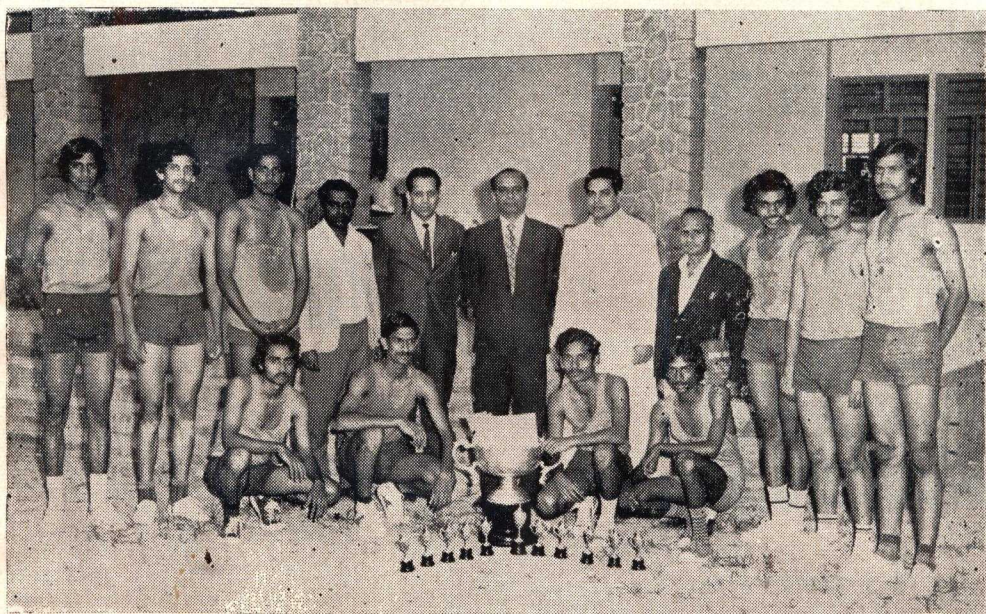
A third reason why murder is wrong is this: murder is a bad business of anger. They murder to get revenge. Without their motives murder is still wrong, but their motives added makes it worse. Murderers are the same. Killing yourself, exposing self, hatred and anger toward friends for God who "haven't helped you enough."

But this last point about the problems of our world. There are things which we must do. What are we supposed to do? Smile and pretend we are happy. There are real enemies in the world things that cause pain. The murderers who kill the people by killing those enemies. The trouble is not by killing those enemies. But it is both to solve it by killing himself. But the action is wrong, what are the alternatives? Are we just to change the pain?

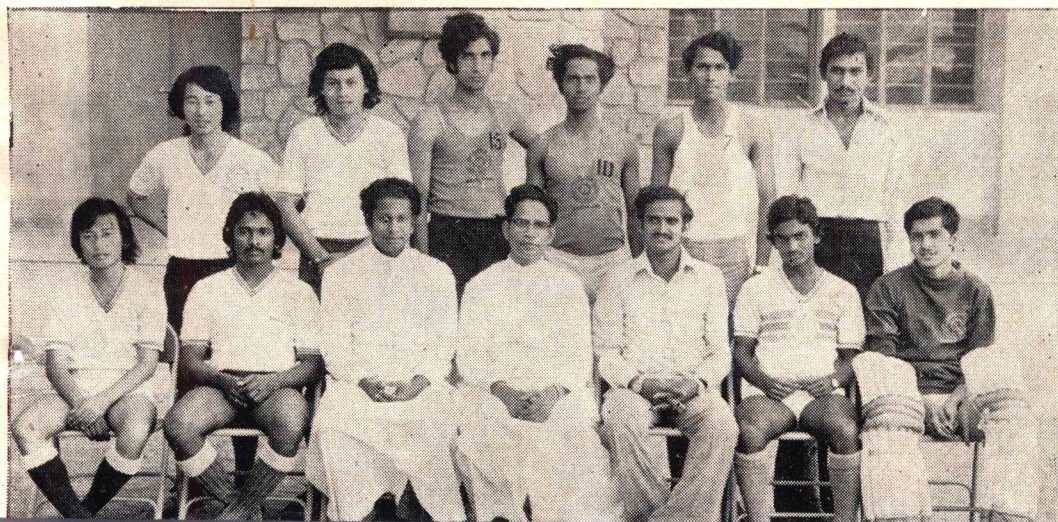




Oh God!  
will it  
ever fall?



Fr. Principal  
with the Chief  
Guest and the  
Winners  
(S.J.P.) of the  
Christ College  
Basket Ball  
Trophy



Distingu shed  
Representa-  
tives of the  
College Team





"I declare the Meet open"



I. G. P. Mr. Albert Manoraj garlanded by  
Mr. Visakantaswamy



At the Commentator's Box

# SPORTS DAY

"Things are falling apart; the centre cannot hold....."

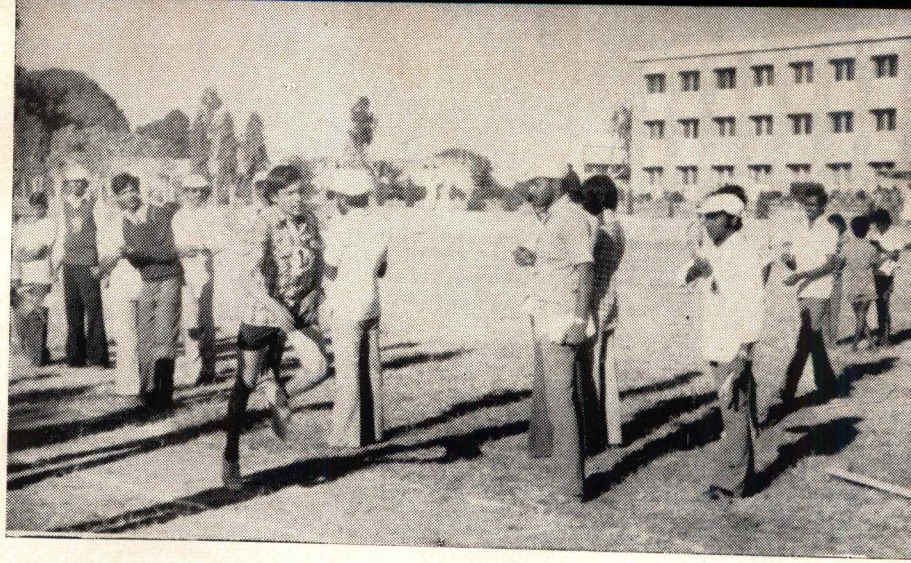


Leap into darkness?—Mr. Desmond

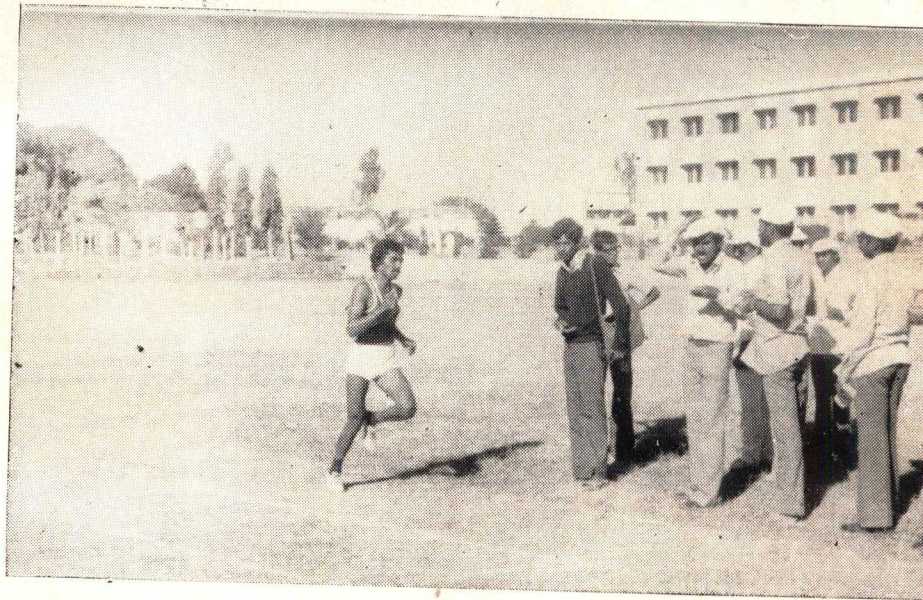




Count down  
the time



Mr. Sridhar—  
"walks less  
runs more"



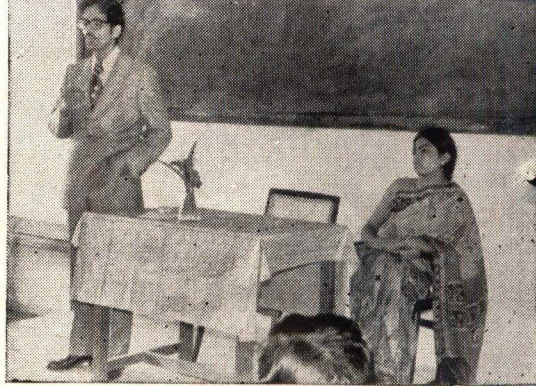
Musically  
around the  
chair



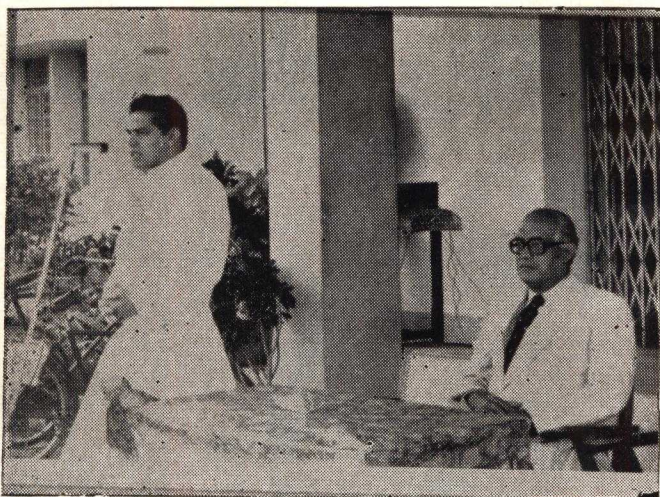




Fr. Frank Podjorski speaks on the Educational Systems in the U.S. Universities

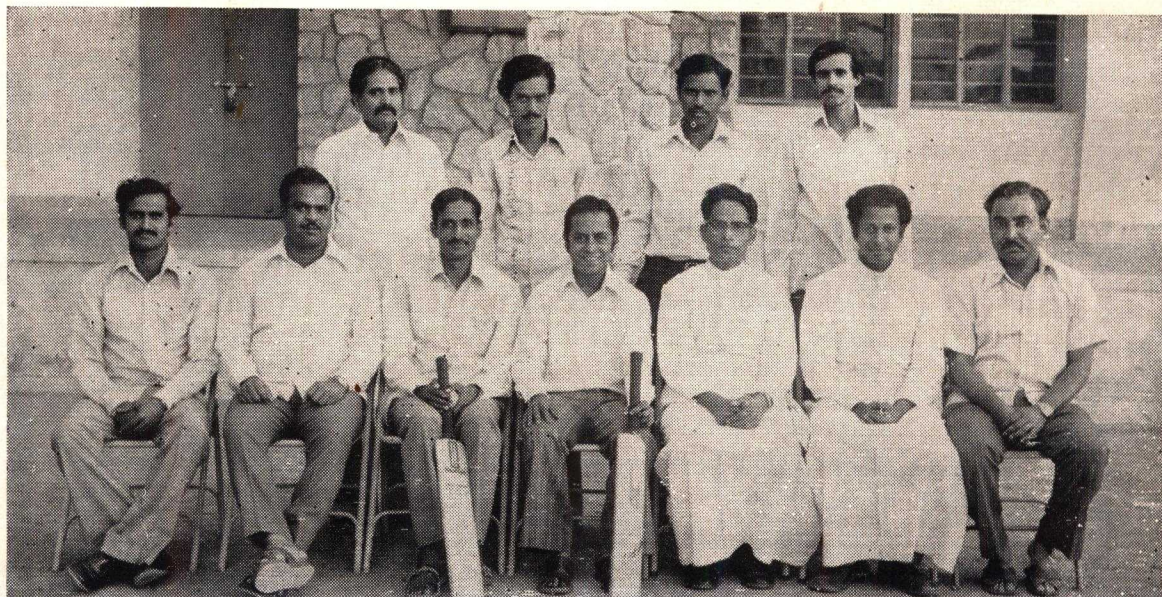


Mr. and Mrs. Chandrashekhar from Max Plank Institute, W. Germany



Dr. Mascarenhas, Chief Guest of Independence Day Celebrations

Christ College Staff Cricket Team





# The Becoming Phase of Our Being

*(A reflection on the cultural aspect of their trip to Bombay)*

—PRASAD, III B.A.

It has become a must that before one winds up any particular course in a college, one has to go for a "study tour," at least once, provided there is some manipulated relevance for the same. The emphasis is not on the duration of the journey or the number of places and people one visits or the amount that is lavished out, but rather on the experience one gains, an integral result of all the above mentioned, which adds to the personality dimensions of our contemplated modern educational system. In this short review of our 'Trip to Bombay' led by Rev. Fr. John, C.M.I., M.A., the cultural aspect of our journey is mainly contemplated, *viz.*, what contributed to the Becoming Phase of our being as students.

Our team consisted of 15 Final B.A. students and Rev. Fr. John, C.M.I., M.A., our Psychology Lecturer. We started from Bangalore on 11th of December, 1976 by Karnataka Express and reached Poona on the next day evening by 4 P.M., where we were accommodated for two days in the De Nobili College Campus.

We reached Bombay on 14th and were roomed in St. Joseph's High School, Wadala, which served as the fulcrum of our journey-wheel in Bombay, until we left the city on 19th evening.

## The Moving Experience

Journey, however long be it, is never tiresome, particularly for young minds

brimming with adventurous spirit, when there are cards, comforts and company. So did we enjoy our journey from Bangalore to Bombay and back. Everything was interesting except few "railway-fallacies," which deprived us of some of our precious temper, as when our already reserved seats were again given to others and so on. As we were on our moving phase, similar experiences propelled in the inner-spirits a momentum, a craving to move against corruption, that precipitated its residue, an ardent wish to be honest to ourselves as well as to the nation at large.

## The Static Experience

Two days halt at Poona bound up our scattered spirits. The Film Institute, the NDA with its majestic dining hall and military solemn stillness of the environs, the Aghaghan Palace with its glorious gloom, the University Campus reminding the atmosphere of Shantiniketan, all seemed to mourn for Ali Yavar Yung, the late Governor.

The experience we had in Bombay, "the Heart of India" as some of our sentiments deem to put it, with the admixture of all her innumerable cultures, is inexplicable. The B.A.R.C., the Museum, the University of Bombay with its voluminous Library, Tata Oils, R.K. Studio, T.V. Studio, etc., etc., built our cognitive castles, whereas on the aesthetic sphere, the "Queen's Necklace" (New Marine Drives) twinkling in delight, the Malabar



Hills flowing with cars, sky scrapers vying with each other, the rushing crowds running in all haste, the Elephanta Caves ending where it begins, etc., springs up the "ever changing, ever flowing yet ever the same" Bombay.

### The Integral Experience

Finally, back in Bangalore, ruminating all those daring experiences that invoked

our sentiments, that held our spirits in abeyance, we are filled with the joy of being nourished psychologically, culturally, intellectually and in what else? To single out one of the striking events of this great experience, a visit to the NIMHANS, as a conclusion to our trip, has to be specially mentioned; it was a practical demonstration of our theoretical 'Abnormal Psychology'.



### Esaw Wood's Saw

JAGANNATHAN, T. II B.A.

*One day, Esaw Wood saw a wood-saw, that would saw woods as no other woodsaw he ever saw saw wood. So Esaw Wood got the wood-saw that would saw wood like no other wood-saw would. I never saw any wood-saw that would saw-wood as the wood-saw, Esaw wood-saw-saw-wood.*



# My Thoughts

SARAT CHANDRA SHARMA

I B.S.C.

---

OFFERS, SACRIFICES, DONATIONS AND Beauties

I cannot offer 'O' Lord, except my duties

Born Poor, without luck and fear

Hope my prayer to you will be dear.

Being a man, it is really a shame

For I cannot sing about your name or fame

Neither I thought of your divinity,

Nor I paid importance to your sovereignty.

Forgive 'O' Lord for I am in the dark,  
Bring enlightenment in me with a spark,

So that I shall be a faithful man

Like the Lotus floating near Swan.

---

*An autobiography usually reveals nothing bad about its writer except his memory*

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MARY HEATON VORSE

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*"Our progress would be like writing on sand with the waves of population growth washing away all that we have written."*

M. C. CHAGLA

## the rising tide

—K. N. S. RAMMOHAN RAO II H.E.C.A.

The rapid rate of population growth in the country is hampering the battle against hunger and poverty and has proved to be a major obstacle for the achievement of rapid economic development. The Government is forced to view the problem with effective measures and stringent actions.

At the present rate of growth, our human family is expected to touch the billion mark at the turn of the century. So the country will have a human family of more than 16 percent of the world's population on a land area of just a little over 2 percent of the total land area of the world.

Only a disaster of appalling magnitude could prevent the human tide from reaching the 1,000 million mark at the end of the century. Nobody knows how many people our country can support. Nobody knows the magnitude of disaster the country will have to encounter on account of the population explosion.

The consequences of population boom are too serious to imagine. The country has 230 million children, of them 60 million are malnourished. It is feared that 4,00,000 may die within the next three months. Starvation, poverty, hunger, unemployment, etc., are rampant through-

out the country. The individual gains from national progress are eroded by rapid population growth.

There are four major reasons why this immense burden is now inevitable. First, past growth rates have boosted the number of young people *i.e.*, the parents of the next generation. A country teeming with young men and women will naturally have a high birth rate.

Second, people are living longer. The average life span in our country was 27 years in the 1920's, rose to 32 years by 1945 and at present is 50 years.

Third, illiteracy is a dominant social factor. Only 30 percent of the people of India are literate. The people are donned with ignorance, superstitious beliefs, and are conservative and fatalistic in their outlook.

Last, but not least, the birth rate is very high in relation to death rate. The birth rate is 3.88 per cent while the death rate is 1.4 percent. Therefore, the net increase in population is 2.48 per cent or an increase of nearly 100 to 120 lakhs people in a calendar year.

Excessive population growth draws off resources which otherwise could be used



for economic development. But the country is obliged to devote relatively large sums to education, housing, medical facilities and other amenities needed for the swelling population. Investment on a school or hospital is a social necessity, but is not directly productive. The same resources put into expanding industry or agriculture would help the economy. So the rising tide impedes economic growth in two ways; a disproportionate part of the capital available is diverted to social rather than economic ends and capital formation itself is hampered.

Today, the country faces a situation which demands that it act on a war-footing to face the problem effectively and efficiently. The red triangle seems to be the only solution for our staggering economy. The problem demands result-oriented attitude and programmes, adequate financial resources and the strong support of the people.

One of the major hurdles to the propagation of family planning is illiteracy among the people. Nearly 80 per cent of the population are illiterates. So for the success of family planning, literacy among the people is very essential. Adult education must be encouraged and more importance should be given to women's education.

Cinema, being a powerful medium of communication, should be used for the propagation of family planning. Production of Documentary films, underlining its

importance, merits and advantages, should be encouraged and screened throughout the breadth and length of the country.

Sterilization camps should be conducted throughout the country. Production of contraceptives, medicines, chemicals necessary for preventing population boom, should be undertaken on a large scale and distributed among the masses especially in the rural areas.

The Government should consider legislation for adjusting incentives and disincentives towards its desired purpose. Some of the areas for possible consideration include provision of or limitations on maternity benefits; provision of tax relief; Government or public services which can be given or withheld such as housing, medical aid education etc.


Only the determination of the people and the authorities to reduce the birth rate, can curb the population boom without sacrificing valuable human vitality required for economic development which in turn eventually leads to planned families of optimum strength and satisfaction.

### *Tail-Spark*

To educate the ever increasing number of children new schools have to be opened every 2 hours.

A child is born every 1 1/2 seconds.

Yearly 15,000 go blind for lack of vitamin A.

  
*The epitaph of a prostitute*: 'NOW FOR ONCE, HERE SHE SLEEPS ALONE'

M. K. G.



## IN ONE DAY

K. ANANDA PILLAI  
I P.U.C.

If an adult is of average weight and in good health, in every 24 hours:-  
His heart beats about 1,00,000 times  
His heart pumps about 1,800 gallons of blood  
He breathes about 23,000 times  
He breathes in about 400 cubic feet of air  
He takes out of the air about 20 cubic feet of oxygen  
He eats about 3 pounds of food  
He drinks about 1/2 pint of liquid  
He loses in perspiration about 1/5 pint of water  
He produces 2 to 3 pints of saliva  
His nails grow about .000046 of an inch  
His hair grows about .01714 of an inch  
He speaks about 5,000 words.

"If I had only one sermon to preach it would be a sermon against fear."

—CHESTERTON

J VADAKUNCHERRY



*PRAXIS is our objective—"creative action impelled by deep, personal and critical reflection on concrete reality."*

## **Social Awareness—The Missing Factor**

M. K. GEORGE, III B.A.

"Greeting his pupils the master asked:  
What would you learn of me?

And the reply came—

How shall we care for our bodies?

How shall we rear our children?

How shall we work together?

How shall we live with our fellow men?

How shall we play?

For what ends shall we live?

And the teacher pondered these words,  
and sorrow was in his heart, for his own  
learning touched not these lessons."

Education should prepare one for life. All learning unless helpful in dealing with the world of men and objects is a waste of time and energy. If one can come out of his school or college with a basic critical understanding of the social, economic, political, cultural and religious dimensions of man and society, then it is a great achievement. And any true education ultimately is a 'learning to learn for one-self.'

One is painfully conscious, as the teacher in the above quotation, that our present system of education achieves nothing of the above goals. With an unhealthy stress on the informational aspect of learning our education becomes an exercise in rote memory. Both our educators and the educated seem to have forgotten that education should aim at the 'integral and integrating formation of man.'

One specific flaw in us students is this: we lack social awareness and social responsibility. Every year our universities churn out graduates who refuse to go back to their traditional ways of living. They want white-collar jobs. No more dirtying the dress. The professionals, Doctors, Engineers and the like, who got trained with the sweat and blood of the masses want to get abroad. They tell us that there are more challenges over there in the U.S., U.K. and so on.

It is under these circumstances that social awareness and social responsibility takes a pressing claim in our minds and hearts.

### **What is Social Awareness?**

Awareness is a realistic and an 'in-depth' contact with a reality. Social awareness would then mean a deep, personal, critical and creative contact with the social realities that surround us. This awareness is not a cursory glance, rather it is a prolonged reflective study. It is not study for the sake of study; rather it is an analysis of the social situation that should lead to creative activity which would mean affirming all that is good and negating all that is evil in the given reality. The ultimate goal of it all is the transformation of the society—a better tomorrow.

### **PRAXIS—Our Objective**

The word praxis summarises our objective—"creative action impelled by deep,



personal and critical reflection on concrete reality." Concrete reality for us students would mean India as a whole and especially our village, our college etc.

### A Look at India of Today

One has to be prepared for shocks when looking at the situation today.

### Frightening Poverty

87.6% of our people live at, below or just above poverty line. Poverty line is defined as Rs. 15-20 per month per person. (Scientists differ on this point. But none goes beyond Rs. 22) Now let us be realistic—What can a man get to eat with 75 paise per day? Almost impossible to live a human life. And that is the case for most of our people!

There is another side. A small minority of 10 millions (2% of the population) has all the advantages of a developed nation.

65% of India's toddlers suffer from malnutrition; 18% from severe malnutrition.

About 1.16 lakh villages have no drinking water available within a depth of 50 feet or a distance of one mile.

There are varieties and varieties of cloth. But very few which is within the reach of the vast majority of our people.

We have got 410 million illiterates, which is almost 70% of our population.

One can go on endlessly. But as that random look at statistics (2) shows, India

is a land of frightening poverty. Along with the poverty-stricken majority there is the affluent minority. India is a land of gross inequalities too.

### What we students can do

On the personal level each one of us or small pockets of students could take to concrete and in-depth study of our own village, or college. The emphasis should be on a realistic analysis of the social, political and other aspects of life. There we should affirm all that is good and fight against all that is detrimental to the growth of the nation.

Ultimately our attention should somehow or other land on the villages of India. The villagers are the majority; and yet they are the most exploited. If only each college could adopt one village as its own and take up the challenge of educating the village, not just the 3 R's. but educating them in social, political and economic aspects of life. Our villagers need to be shaken out of a lethargy that has overpowered them.

Village-India is a challenge to the youth of today. And it is only through a meaningful programme in social awareness that the students can respond to the challenges that is India today.

### References

1. LEAN, E. ARTHUR, 'And Merely Teach.' S. University Press, Illinois.
2. C.S.A. publications, Bangalore.

*If a man deceives me once shame on him, if he deceives me twice shame on me*

—ANCIENT PROVERB



*.....it was a tale written in blood and agony.*

## II WORLD WAR

—SUNIL SHAH, I B.Com.

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Known as the most destructive war in history, the II World War lasted from 1939 to 1945. 15 million fighting men and 20 million civilians died during the course of the war.

It began on September 1st 1939 when Adolf Hitler, the German dictator sent his troops to Poland. Britain and France declared war on Germany with a view to support Poland. But at the same time USSR supported Germany and attacked Poland. Within 3 weeks Poland was over-run by German and USSR troops and was divided between the two. In 1940 USSR attacked Finland and occupied one tenth of its territory.

In April 1940 the Germans invaded Denmark and Norway. The following month they attacked Belgium, the Netherlands and Luxemburg. By the middle of the year they had entered France and by a series of lightening attacks defeated the French in 17 days. The Germans then began an aerial bombardment of Great Britain. But the Royal Air Force rose to the occasion and destroyed hundreds of German bombers and fighter planes in the Battle of Britain. The Germans had to postpone their invasion and had to keep quiet.

Italy joined the war and supported Germany. The Fascist dictator of Italy, Benito Mussolini, ordered his troops to

Egypt and N. Africa and attacked the Britishers. In June 1941, the German invaded USSR. USA gave aid to Great Britain but she did not enter the war. In December 1941 Japan suddenly attacked the US bases at Pearl Harbour. The Japanese aided the Germans in the war. They occupied within a short time Indo-China, Malaya, Thailand, Hong Kong and the Philippines, Burma and the East Indies and American Islands such as Guam and Wake. The Japanese had already been at war with the Chinese since 1937. To help Japan, Germany and Italy declared war on the US.

In 1942 USA and the Allies landed troops in N. Africa. By May 1943, the German and the Italian troops were defeated. The American troops, ably assisted by the Britishers, then, invaded Italy. On June 6th 1944, the American and British forces landed in France. For eleven long months heavy fighting took place. At last West Germany was defeated.

In the meantime the USSR troops from the east moved fast and overran Eastern Germany. The War in Europe ended in May 1945. In the Pacific Ocean the Americans defeated the Japanese in a series of grim battles. In August 1945 USA dropped atom bombs on the cities of Hiroshima and Nagasaki in Japan. This was one of the worst cases that took place during this year. The Japanese surrendered



a few days later. Therefore the II World War came to an end.

The II World War is without parallel in history, because of the human suffering and complete destruction. Missiles and rocket bombs were used. Aerial fighting

was predominant, a number of ships sank and nations were decreased to heaps of debris. It is difficult to estimate the cost of the war. It led to shortage of food, cloth and led to black marketing and inflation. In short the II World War was a tale written in blood and agony.



*A reporter who was not very strong in the English language consulted a dictionary to find that 'pregnant' means 'carrying a child'. Later on, reporting on the scene of a burning house he said very idiomatically, "The house was on fire; the fireman went upstairs and came back 'pregnant'."*

P. RAVINDRAN, I B.Sc.



# MY WORLD

SALGUNAN NAIR

I B.S.C.

Built of hopes that vanquished,  
With the time that's lost forever,  
It seems to me, I've lived on dreams,  
That were ideal, as idle can be.

Tomorrow a new day—  
I build new hopes,  
But soon they fade away—  
As tomorrow becomes yesterday.

Nothing is eternal, nothing permanent,  
Man has lived a million years,  
And died a million years too,  
Whatever lives has to die.

My life, my world is temporary,  
Like a flower that blooms before it withers,  
I shall try to live to bloom,  
Before my world is lost forever.

*The epitaph of a prostitute: 'NOW FOR ONCE, HERE SHE SLEEPS ALONE.'*



*".....several incidents are there of a bride's father staying in bed for two months after his daughter's wedding."*

# A Marriage Party

—C. G. BALASUBRAMANIAN, I B.SC.

A function which is celebrated with great pomp and show in every religion is a marriage. We can see different customs among different sectors of people just to declare a boy and a girl as a married couple. Now let us see how a Brahmin marriage is celebrated.

When a bride's father settles a marriage he feels happy. He arranges money and other odd things required for the function. When he actually steps into the arena, he will face the great task. Several incidents are there of a bride's father staying in bed for two months after his daughter's wedding.

## Settlement of Wedding

Many describe marriage as the ceremony in which, the boy ties three knots with the aid of a yellow thread, with a few pieces of gold in it, around the girl's neck. The ceremony takes but a few minutes. But the wedding programme starts six months before the marriage date.

When the girl's father finds out a bachelor with a suitable horoscope he writes to the parents of the particular boy that he is satisfied with the horoscopes, and whether he can proceed with the other

arrangements of the wedding. And if the boy's parents are satisfied with the horoscopes, they will write and get a copy of the girl's photograph.

Then the groom's father will intimate that he wishes to have a 'seeing ceremony' i.e., to have a look of the bride in person, along with some of his family members and of course with the groom.

The house will be cleaned, decorated with flour designs and the girl will be dressed well. She will sit in an inner room with much tension. The boy's people will arrive. They will be received and offered seats. Edibles prepared for the occasion will be served. The girl will come to the hall, when she receives the call from her father. She will be instructed to prostrate before the boy's people and the boy. She will sing a song, answer some queries and get off from the stage. As a rule decision from the boy's people will not come then. If they are very well satisfied, they will say that the engagement can proceed and if not they will say that their decision would be intimated.

## The Marriage

The marriage takes place for three days.



The first day would be purely for women. There will be a dinner for them. No one knows what they will do; whether they eat their lunch or not, they will take some five hours to finish the ceremony. Men will have their meal when the ceremony is over.

The eve of the marriage day is an important occasion to witness. The groom will be taken in procession in an open car surrounded by many kids. He will be garlanded and a flower bunch will be in his hand. The procession will start from a temple. In front of the procession, music will be played by a famous 'Nagaswaram' (Long pipe) party.

The VIP of the marriage, the fellow with a 'tuft' behind his head, stripes of sacred ash on the upper parts of his body, chants something. The groom keeping an eye on the bride repeats the chants. Some yellow rice will be smeared, two to three coconuts will be broken, some fifty paise coins will be exchanged. The tufted fellow finishes his rituals, asks some of the womenfolk to do 'Arati,' that is, a red coloured water will be taken in a dish, two women, catching the dish by the two ends, will make some elliptical orbits in front of the couple, singing a song. Some coins will be put in that. That shows the end of the programme of the day.

The most important time has come. The bride's people will rush to the room where the groom's people stay and invite them for the supper. The groom's people will always try to find an occasion to find fault with the bride's people's doing. They will say that enough sugar is not in the coffee, coffee tastes like ditch water, some people are not served properly and

so on. A marriage without a quarrel between the two parties is not a marriage at all. But the quarrel must occur before the groom ties the knots around the bride's neck. Many marriage ceremonies get stuck because of such quarrels.

### The Final Day

The third day is the important day. There is an important programme before the 'tying' ceremony. The groom will start for 'Kasi Yatra' (Banaras tour). He will walk till a corner of a street accompanied by several people. A fellow will hold a brand new umbrella over the groom's head.

In the marriage hall, the VIP will chant some holy hymns, and make the holy fire. The sacred thread will be blessed by elders. The 'tuft fellow' commands the 'Nagaswaram Party' to play the music in a high pitch. The groom ties the knots and the main part of the function is over. This part of the marriage we can see in almost all the social movies produced in India.

Sweets will be served followed by cool drinks. The audience will rush for the meal. The audience will not make the meal free of cost but in return they will present something to either of the couple or to both of them.

In the evening is the 'Reception'. The groom will be wearing a suit. The bride will be clad in a Banarasi sari. Some more guests will come, a music of any kind will be arranged.

A room decorated with flowers and incense sticks is the place meant for nuptials. This is also a usual scene in an



Indian cinema and explanation is not needed for this.

This in brief is the performance in a Brahmin Marriage. The customs differ

from place to place. All the function is a fun. But one must have fun within his limits. The father of the bride gets into debt, if he is not wise.

In the marriage hall, the VIP will chant some holy hymns, and make the body line. The sacred thread will be blessed by elders. The 'rust fellow' commands the 'Nagawarman Party' to play the music in a high pitch. The groom ties the knots, and the main part of the function is over. This part of the marriage we can see in almost all the social movies produced in India.

Sweets will be served followed by cool drinks. The audience will rush for the meal. The audience will not make the meal face of cost but in return they will present something to either of the couple or to both of them.

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*A little boy said to his teacher, "I ain't got no pencil." She corrected him at once: "It's—I don't have a pencil. 'You don't have a pencil. We don't have any pencils. They don't have any pencils.' Is that clear?"*

*"No" said the bewildered child, "what happened to all their pencils?"*



# Quite Strange but True

—K. SHIVKUMAR, I B.SC.

Here are some interesting facts about the human body.

Do you know each and everything about your body? I don't think so. Well, I may be able to tell you something very very interesting and amusing about yourself. Shall I begin? We shall start with a very common phenomenon—Sneezing. Have you ever tried to sneeze with your eyes open? You can't. It is impossible to sneeze with your eyes open. This is strange but true.

Most probably you think that your heart is beating continuously. Can you imagine that your heart stands for a period equal to  $\frac{1}{6}$  of your life time? Do not gape, the explanation is simple—the heart stops for one-sixth of a second between heart beats so that the above statement is true.

Now I shall try to give you an idea about the human skin. If a piece of skin as large as a 15 paise stamp is cut (do not wince for I shall not do it) it contains 30,000,000 cells, one yard of blood vessels, 4 yards of nerves, 100 sweat glands, 15 oil glands and 25 nerve endings. Speaking

of blood vessels, I would like to tell you that when all the blood vessels are joined end to end the total length would be—you know how much—616,000,000 yards. Just to get an idea of the above number, if you start counting at the rate of one number per second, it would take you a little over nineteen and a half years to accomplish this task! After reading this you may gasp with astonishment and say “wow!” Well every word you speak requires the use of 72 muscles.

You must have heard that so and so's hair is curly or straight. Scientifically speaking straight hair is circular and curly hair is flat. These are only a few astonishing facts about the human body. By the way do you know a man who got the first prize for telling the best lie. The lie was “I saw a group of women silent for a whole minute in a party.” Now I shall tell you why women talk too much. The vocal chords of women are shorter than those of men. They are higher pitched and need less air to agitate. As a result women talk more than men.

I hope you have enjoyed these facts; pass them on to your friends.





*(Heard melodies are sweet. But those unheard are sweeter."  
The loveliest of all (bliss) is the bliss of nothingness?)*

## OH, LOVELY SLEEP

BENJAMIN A. CRUZ

III B.A.

---

Lovely faces are those that were  
It matters little if dark or fair,  
Where man's honesty is printed.

Lovely minds are those that do  
Work in Disillusion not in Cynical  
Where souls cuteness be seen there.

Lovely eyes are those that glow  
Like Crystals, where earth fire shines  
Lovely thoughts that vanish below.

Lovely lips are those where words  
Flow out from the heart like songs of birds  
Yet whose beauty can linger on.

Lovely hands are those, that do  
Work, that is earnest, sincere and frank  
Moment by moment the long day through.

Lovely graves are those  
Where grasses creep, where feature flowers fall,  
Over worn-out bodies

OH, LOVELY SLEEP



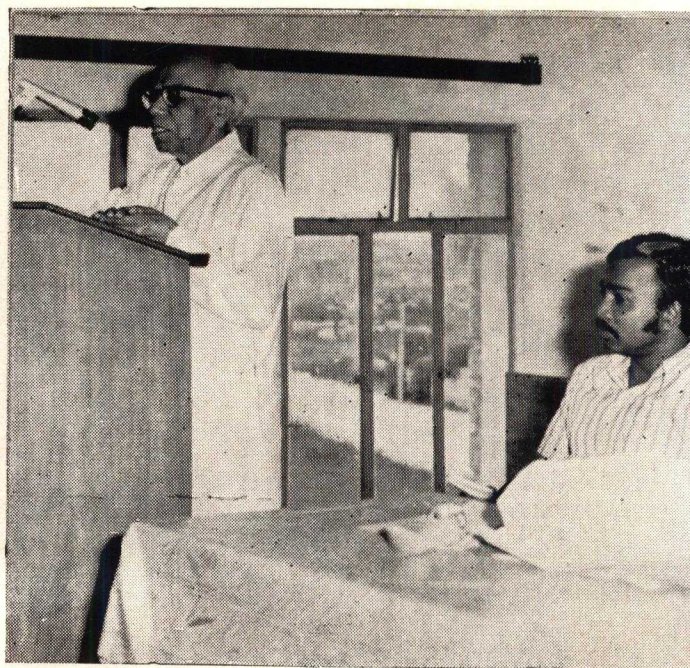
### Animals

*One fine evening when Father Rabbit was feeding with carrots, saw his son in a jovial mood, and he asked what made Junior so happy. Mother Rabbit explained, "He had a wonderful time in school today, he learned how to MULTIPLY (X)."*



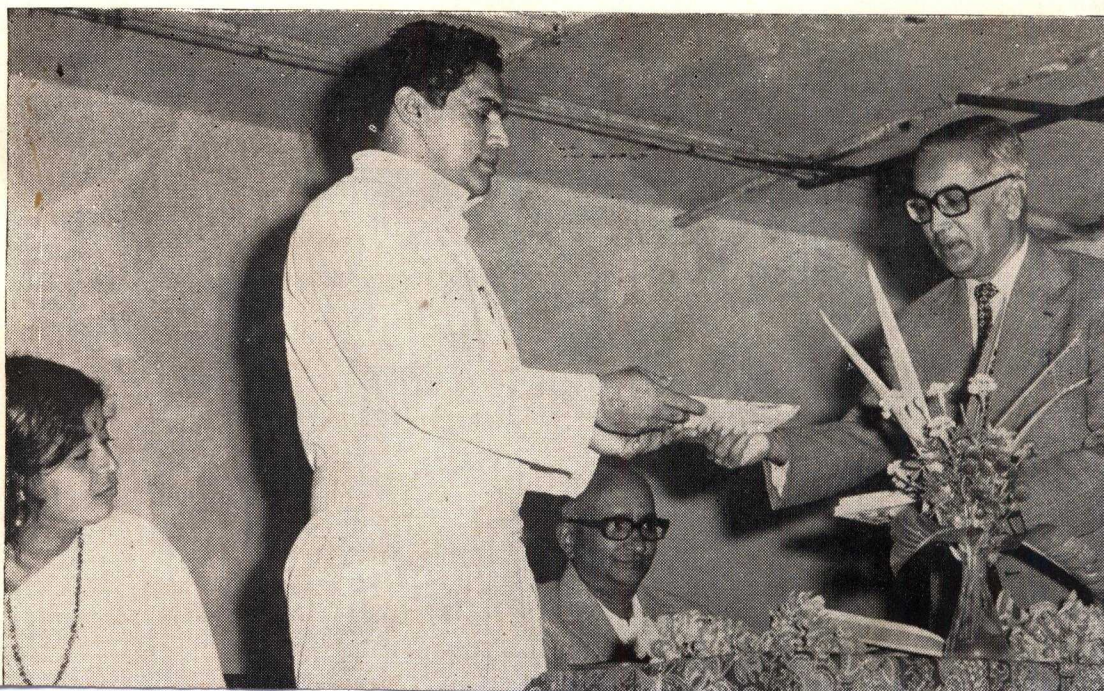


"Thus Spake Sujatha ...and thus listened Benny"



Prof. L. Gundappa released the Tamil Book  
"Nattupura Nambikaigal" by Carlos

"Berala Sandiya Baduku" Anthology of Kannada Poems by Smt. N. V. Bhagyalakshmi released  
by Mr. J. R. Purohita

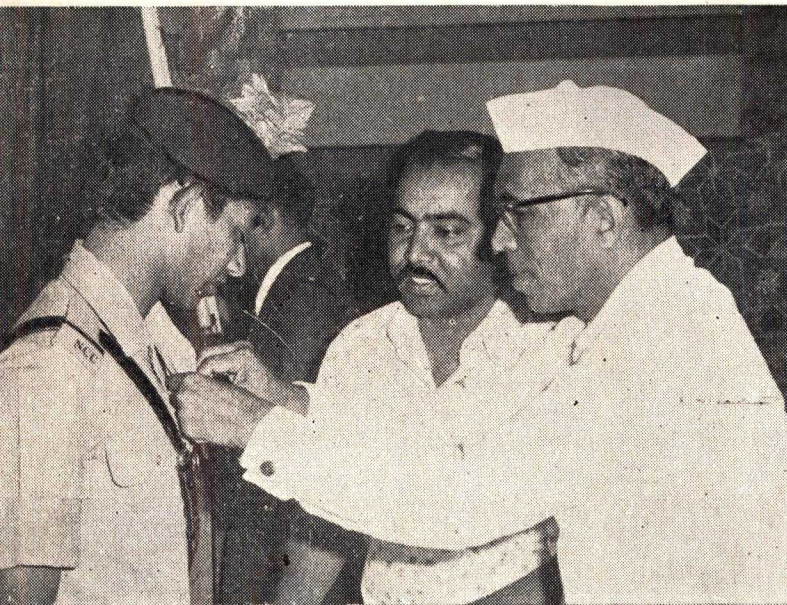






Chief Guests—College Day

Welcome



CSUO S Sumant, our Best Cadet, honoured

"Education  
should not make  
the illiterate  
superstitious become the  
literate superstitious"

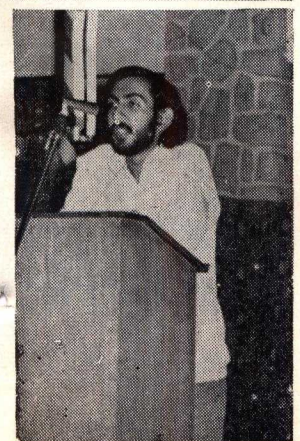


The trio—bold and enduring

Parents to Wards—  
Effective Communication

Thanks Enormous—  
Ajay Sachdev

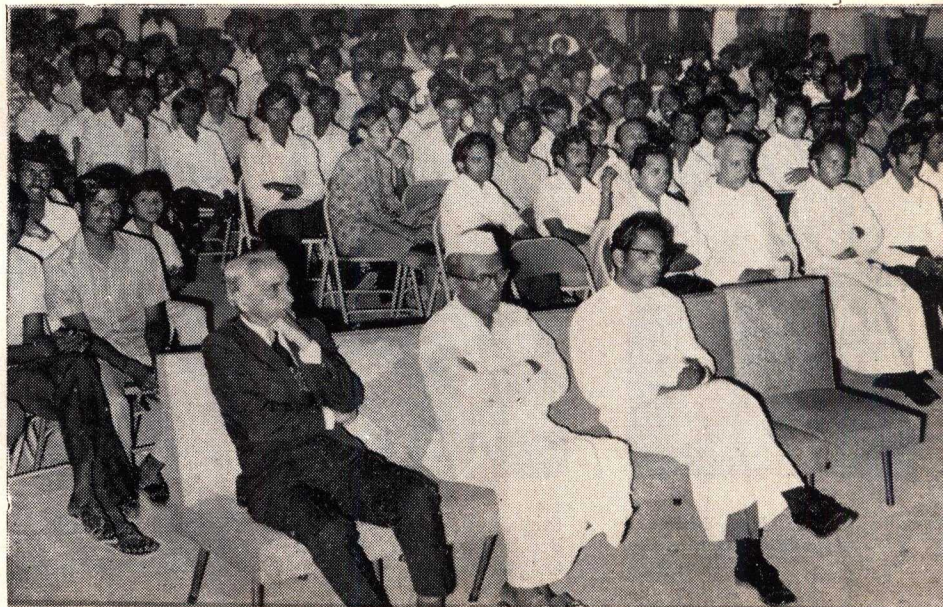




"Good fences make good neighbours—The Wall"

# COLLEGE DAY

The Chief Guest with the audience—College Day

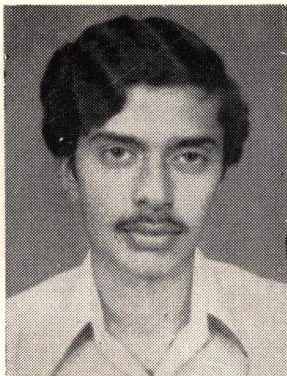




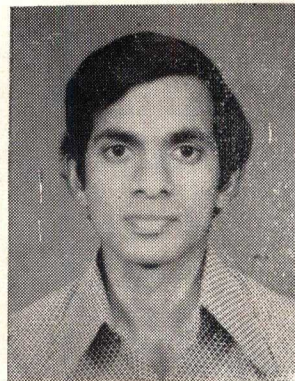
# RANK HOLDERS - 1975-76



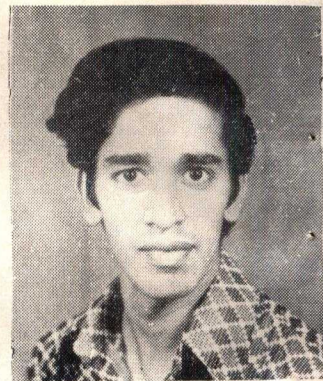
Paul N. O. (II B.A.)



Rajaram B. S. (II B.Com.)

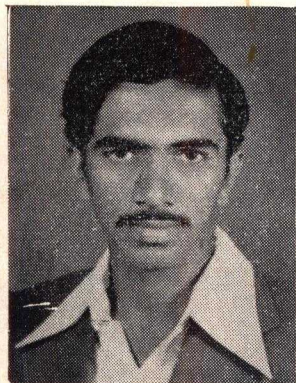


Antony G. Palathingal (I B.A.)

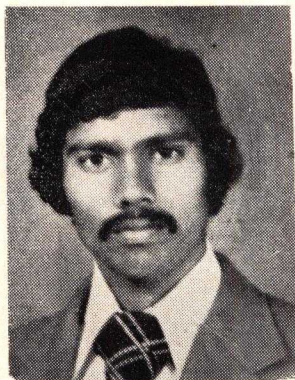


Jose Thaliath (I B.A.)

## SPORTSMEN



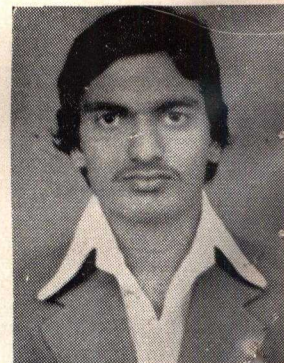
Ramakrishna—  
Represented University  
in Cricket



Sridhar, M. S.—  
Rep. University in Athletics;  
College Senior Champion



Cherian Kuncheria—  
College Junior  
Champion (Athletics)



Jairaj—  
Rep. University  
in Foot Ball



# SPEAKERS . . . DEBATERS . . .



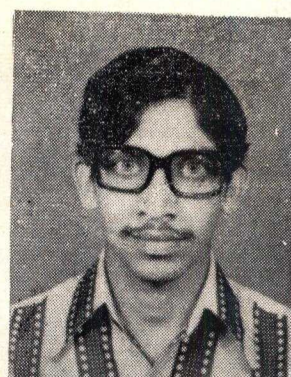
Thomas, C. J. (II B.Sc.)  
II Prize in  
Science Speech Contest



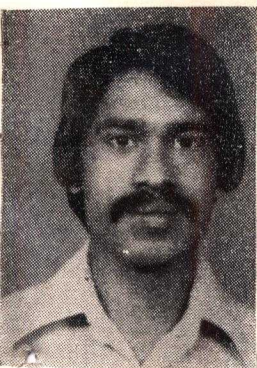
Jayanth Rama Varma  
II Prize in Debate  
Contest, Spring Festival



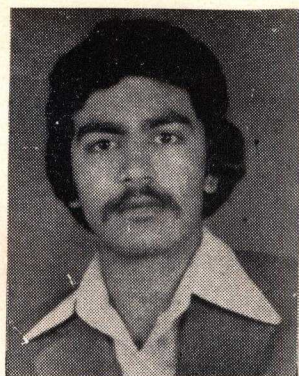
Raghu Rao, V.  
III Prize in  
Science Speech Contest



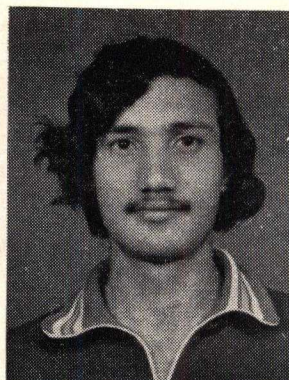
Iqbal Ahmmed Baig  
III Prize in  
Urdu Debate



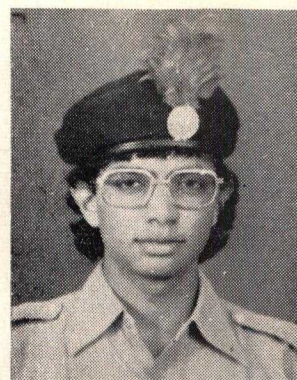
Sojan Joseph  
Rep. Karnataka  
in Volley Ball



Jai Prakash—  
Rep. University  
in Hockey



Maheswaram—  
Rep. Karnataka  
in Junior Athletics

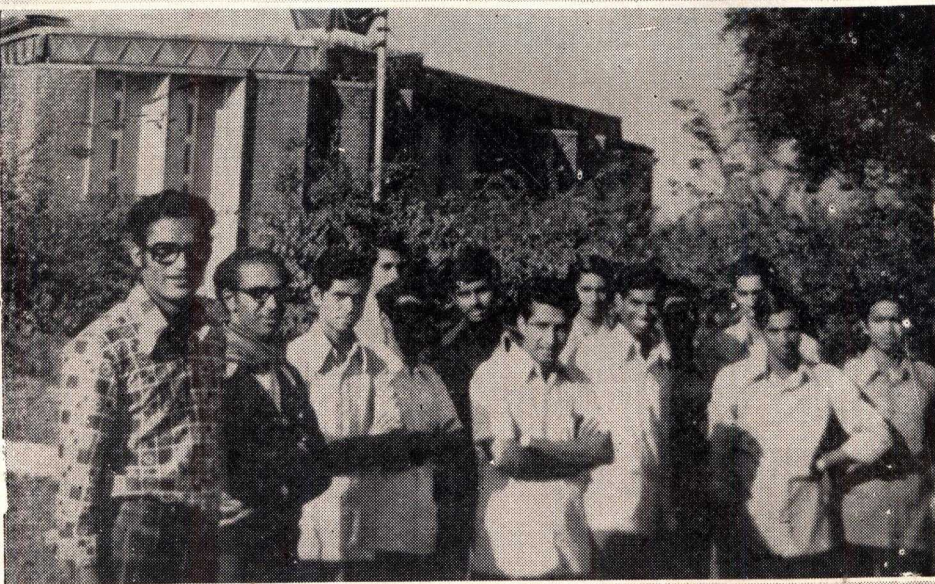


L/Cpl. P. O. Koshy—  
Best Shot





Kannada Drama  
enacted by  
our students at R. K.  
"Neenu yaru Geleya  
Neenu yaru?"



The Psychology  
students at  
**De Nobili College**  
with Fr. John



Our N. C. C.  
(Army Wing)



# Reports

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## NCC

It is my pleasant privilege to present to you the 8th Annual Report of the NCC Unit of our College. The units which are commanded by the Officers of the 14 Kar. Bn. NCC, have secured remarkable honours during this year.

Our cadets and an officer attended the Annual Training Camp at Tribhuvanahalli. Our unit secured the 2nd prize in the Drill Competition and Kit-Lay-Out.

C. S. M. Sharat Chandra Sharma and Sgt. Udaychand Dadwal attended the Army Attachment Camp of EME Secunderabad. Our cadets were also in the front for donating blood. An officer and cadets of our unit were selected to attend the Republic Day Ceremonial Parade at the South Parade Grounds. His Excellency the Governor of Karnataka received the salute and inspected the guard of honour. The cadets of this unit participated in the bayonet drill demonstration in connection with the NCC Day Celebrations at the South Parade Grounds. Again it is worth mentioning that our cadets and officers were present during the "TREE PLANTATION" ceremony at Cubbon Park and also for the "TRAFFIC WEEK" organised by the Government of Karnataka.

Our NCC Unit (14 Karnataka) secured the Earl Roberts and Burdwan Trophies for the Shooting Competitions in the Group level.

CSUO S. Sumant and L/Cpl. P. O. Koshy have been adjudged as the best cadet and best shot respectively for this year.

Finally we, the officers and the cadets of Christ College, extend our sincere thanks to Rev. Fr. Principal, the Gp. Commander, the Officer Commanding, the Adm. Officer, the PI Staff and our College office staff and the Senior Under Officers for their kind co-operation in all the activities of the NCC.

JAI HIND.

LT. JAMES K. ALUMKARA

Coy. Commander



## Kannada Sangha

The Kannada Sangha resumed its activities for the academic year 1976-77 with the releasing of the book 'NATTUPURA NAMBIKAIGAL,' a collection of Tamil folk belief by Sri S. Carlose, under its publication. Prof. L. Gundappa released the book on 29th July, 1976. The Inter-Collegiate Essay Competition in memory of the noted writer Dr. N. Krishna Rao was conducted this year also. The prize winning essays were published in a book form and were released on 8-2-1977 by Prof. M. S. Venkata Rao, Principal, National College, Basavangudi, Bangalore-4. He distributed the "Aa-Na-Kru" memorial prizes. An anthology of Kannada poems written by Smt. N. V. Bhagyalakshmi, was released by Mr. Jayatheertha Raja Purohita on December, 30, 1976. Prof. M. Gopalakrishna Adiga spoke about the women poets in general and Smt. N. V. Bhagyalakshmi in particular.

Sri B. S. Rajaram, an active member of the Sangha, who has designed the cover pages of the Kannada Sangha publications, won the Bangalore University Gold Medal for having secured the highest marks in Kannada in II Year Degree Examination. Sri B. S. Rajaram and G. P. Ramanna won the second and sixth prizes respectively in the Inter-Collegiate Essay Competition conducted by the Bangalore University. The Sangha produced a play in Kannada, "NINU YARU GELEYA? NINU YARU?" written by Lady Gregory and translated by Mr. H. S. Raghavendra Rao.

Five valuable Kannada books were presented to the College Library by the outgoing Kannada students.

SRINIVASA RAJU

## The Department of Urdu

The students of the Department of Urdu, participated in the Inter-Collegiate Urdu Debate and Essay Competitions held at the Department of Urdu, Bangalore University, and Al-Ameen College. Abdul Wajid and Iqbal Ahmed Baig bagged the Rolling Shield in Urdu Essay Competition held at Al-Ameen College.

## The Department of Tamil

The popular writer Sujatha addressed the students in the Christ College Auditorium. Mr. S. Vasudevan of I B.com. and Venkatesh of II B.com. represented the Christ College in the Tamil Oratorical Contest held in St. Joseph's College. Vasudevan won the 2nd prize.

S. CARLOS



## Sportsfolio

Our achievements in the field of sports and games are remarkable this year. If trophies are the only norm of assessing the standards, we have not many of them to display this year. But the performance of our boys in the competitions this year proved the tenacity and martial prowess in unmistakable terms.

Our foot-ball team under the able captaincy of Mr. Benjamin D'Cruz, did pretty well, when it trounced every team and entered the semi-final round of the Bangalore University Inter-Collegiate Tournament held at K.G.F., Oorgam. But in the final we lost.

Vinay Bajaj captained our Cricket team and Ramakrishnan fought his way to the Bangalore University Cricket Team.

The performance of the Shuttle Badminton team at Bangalore University Shuttle Badminton Tournament was impressive. Its captain Mr. Ganguli of III B.com. won the appreciation of the spectators by his dynamic performance.

Basket Ball team proved to be a force to be reckoned with in this field under its Skipper Peter Issac. Christ College Inter-Collegiate Basket Ball Tournaments were conducted in the second week of December. 12 teams participated. S.J.P. annexed the trophy for the second consecutive year.

The Hockey and the Ball Badminton teams, coached respectively by Messrs. Benny Joseph and Nanjundaiah, displayed a considerable progress this year. Their captains Mr. Medappa and Chandra Mouli can be proud of their modest achievements.

The Volley Ball team reached the finals of Prof. Nagamani Memorial Volley Ball Tournament. Owing to bad luck we lost the finals by toss. The Table Tennis team was also quite active during the current year.

A selected group of Athletes headed by Gerard Sequeira participated in the Inter-Collegiate Athletic Meet held at Doddaballapur. Mr. Sridhar is our contribution to the Inter-University Athletic Meet, held at Benares Hindu University. Messrs. Maheswaran, Francis Vaz and Guru Dutt were selected to the Karnataka State Athletic Team, Junior.

The Annual Track and Field Athletic Meet was held on 21st and 22nd January 1977. The Meet was declared open by Rev. Dr. Mathias Mundadan, The Rector, Dharmaram College. The prizes to the winners were distributed by Mr. Albert Manoraj, I.P.S., I.G.P.

N. VISAKANTASWAMY  
Department of Physical Education



## Physical Science Association

The activities of the Physical Science Association were formally inaugurated on 22nd June 1976 by Dr. H. R. Chandrasekhar, Scientist, Max Plank Institute, West Germany. Mrs. Meera Chandrasekhar was also present on the occasion.

Thomas, C. J., Raghu Rao, V., and Thomas Mathew took part in the Inter-Collegiate Speech Contest in Science Subjects organised by the National College, Gauribidanur.

Thomas, C. J., secured the 2nd prize and Raghu Rao the 3rd prize.

Ajay Sachdev, Thomas, C. J., and Raghu Rao participated in the Inter-Collegiate Science Speech Contest organised by the St. Joseph's College, Bangalore. Sri Raghu Rao won the 3rd prize.

H. R. RAMAKRISHNA RAO

## Department of Psychology

The Final B.A. students of Psychology went on a study tour to Poona and Bombay under the leadership of Fr. M. V. John of the Department of Psychology. During their one week stay there they visited some places of importance to the study of Psychology.

## Department of English

Paul, Njaliath won the first prize in the English Essay Competition sponsored by the Al-Ameen College. Mr. Mohan Padman, M.A., gave a talk on the "Shakespearean Theatre Today."

## Commerce Association

Commerce Association arranged a Three-day Seminar on "Self-Employment" and an Exhibition on Vocational Guidance under the guidance of the Canara Bank. Mr. Ganguli of the Final Year B.Com. secured the first prize in the Inter-Collegiate Debate organised by Al-Ameen College, Bangalore.

JAMES K. ALUMKARA





ಯಾರೆ ಒಪ್ಪಲಿ, ಯಾರೆ ಒಪ್ಪದಿರಲಿ, ರಂಗ  
ಮಂಡಿಯನು ಊರಿ ಉಳಿಯುವುದಕ್ಕಿಂತ  
ಕಾಲಿನ ಮೇಲೆ ನಿಂತು ಅಳಿಯುವುದು ಲೇಸು.

ಎಸ್. ವಿ. ರಂಗಣ್ಣ  
(ರಂಗ ಬನ್ನಪ)

# ಕನ್ನಡ ವಿಭಾಗ



## ಪ ರಿ ವಿ ಡಿ

ಜೀವನದ ಉತ್ಸಾಹದಲ್ಲಿರುವ ಯುವಜನರೆ	..... ಕುವೆಂಪು
ಬದುಕಿಗೆ ಬೇಕಾದ ವಿದ್ಯೆ	..... ಬಿ. ಅಶ್ವತ್ಥ ರೆಡ್ಡಿ
ಹೊರಗೆ-ಒಳಗೆ (ಕವನ)	..... ಅಹಮದ್ ಅಲಿಖಾನ್
ಲೋಕಮಾನ್ಯ	..... ಜಿ. ಪಿ. ರಾಮಣ್ಣ
ಭಾರತದಲ್ಲಿ ಶಕ್ತಿಯ ಹೊಸ ಮೂಲಗಳು	..... ಎಚ್. ಆರ್. ರಾಮಕೃಷ್ಣರಾವ್
ಸಿನಿಮಾ : ನಿಮ್ಮ ಅಭಿಪ್ರಾಯ	..... ವಿದ್ಯಾರ್ಥಿಗಳು
ಆ ಕಣ್ಣುಗಳು (ಕತೆ)	..... ಕೆ. ಆರ್. ಶ್ರೀನಾಥ್
ಭಾವನೆಗಳಿಗೆ ಸಸ್ಯಗಳ ಪ್ರತಿಕ್ರಿಯೆ	..... ಬಿ. ಎಸ್. ರಾಜಾರಾಂ
ವರದಕ್ಷಿಣೆ ?	..... ವಿದ್ಯಾರ್ಥಿಗಳು
ಶಿವಶಂಕರನ ವಿಕ್ಟಿ ಸವಾರಿ (ಲಘು ಪ್ರಬಂಧ)	..... ಎ. ವಿ. ಶ್ರೀನಿವಾಸ
ಕಾಲೇಜು ವಿದ್ಯಾರ್ಥಿ : ಒಂದು ಅಭಿಪ್ರಾಯ	..... ಎಚ್. ಎಸ್. ಚಂದ್ರಮೌಳಿ
ಶರತ್ : ಕ್ರಿಷನ್ ಚಂದರ್	..... ವಿದ್ಯಾರ್ಥಿಗಳು
ಹರಡುತಿರಲಿ ನಿನ್ನ ಬೆಳಕು ಸುತ್ತಲೂ	..... ಚಿ. ಶ್ರೀನಿವಾಸರಾಜು



# ಜೀವನದ ಉತ್ಸಾಹದಲ್ಲಿರುವ ಯುವಜನರೆ...

—ಕುನೆಂಪು

'ಜೀಗತ್ತು, ಆದರಲ್ಲಿಯೂ ನಮಗೆ ಪ್ರಕೃತವಾಗಿರುವ ಭಾರ ತೀಯ ಜಗತ್ತು, ಭಯಂಕರ ಸಮಸ್ಯೆಗಳ ಜಟಿಲ ಕಂಟಕ ಮಯ ಸಂಕಟದಲ್ಲಿ ಸಿಕ್ಕಿ ದಿಕ್ಕುಗಾಣದೆ ದಾರಿತಪ್ಪಿ ತೋಳಲು ತ್ತಿರುವಾಗ ಯಾರು ತಾನೆ ಏನು ಉಪದೇಶ ಭಾಷಣ ಮಾಡಿ ನಿಮ್ಮ ಮನಸ್ಸನ್ನು ಆಶಾವಾದದತ್ತ ಕರೆದೊಯ್ಯಲು ಸಾಧ್ಯ ? ನೀವಿನ್ನೂ ಜೀವನದ ಉತ್ಸಾಹದಲ್ಲಿರುವ ಯುವ ಜನರು ; ಎಂತಹ ಕಷ್ಟಗಳು ಎದುರಾದರೂ ಧೈರ್ಯದಿಂದ ಇದಿರಿಸುವ ಸಾಹಸ ಚೇತನರಾಗಿದ್ದೀರಿ. ನಾವು ಎದೆ ಗೆಟ್ಟರೂ ನೀವು ಎದೆಗೆಡುವುದಿಲ್ಲ ಎಂಬ ಭರವಸೆ ನನಗಿದೆ. ಗಾಂಧೀಜಿಯ ಅನುಯಾಯಿಗಳಾಗಿದ್ದ ವಿನೋಬಾಜಿ, ಜಯಪ್ರಕಾಶ ನಾರಾಯಣರಂತಹ ಕೆಲವರಾದರೂ ಆ ದೈಯ ಜ್ಯೋತಿಯನ್ನು ಬೆಳಗುತ್ತಾ ನಾಡನ್ನು ಎಚ್ಚರಿಸುವ ಮತ್ತು ಮುನ್ನಡೆಸುವ ಕ್ಲಿಷ್ಟ ಕಾರ್ಯದಲ್ಲಿ ತೊಡಗಿದ್ದಾರೆ. ಆದರೆ ಅಲ್ಪಸಂಖ್ಯಾತರಾಗಿರುವ ಆ ಗುಂಪಿನವರು ರಾಜ ಕೀಯ ರಂಗದಲ್ಲಿ ಅಧಿಕಾರದಲ್ಲಿರುವ ಬಹುಸಂಖ್ಯಾತ ರೊಡನೆ ಹೋರಾಡಬೇಕಾಗಿ ಬಂದಿರುವ ದುರಂತ ದುಃಸ್ಥಿತಿ ಯೊಂದಿದೆ, ನಮ್ಮ ನಾಡಿಗೆ. ಇಂತಹ ಪರಿಸ್ಥಿತಿ ಇರುವ ಬದುಕಿನ ಕಣಕ್ಕೆ ನೀವು ಇಂದು ನಿಮ್ಮ ವಿದ್ಯಾರ್ಥಿದಿಶೆಯಿಂದ ಉತ್ತೀರ್ಣರಾಗಿ ಪ್ರವೇಶಿಸುತ್ತೀರಿ. ಎಂತಹ ಭಯಂಕರ ಹೋರಾಟ ಕಾದಿದೆಯೋ ನಿಮಗೆ ಆ ಕಾಲ ಪುರುಷನೇ ಬಲ್ಲ !

ಪರಕೀಯರ ಶೋಷಣೆಯಿಂದ ನಮ್ಮ ದೇಶ ಎಂತಹ ಬಡತನಕ್ಕೆ ಇಳಿದಿತ್ತು ಎಂದರೆ ಯಂತ್ರ ನಾಗರಿಕತೆಯಲ್ಲಿ ತುಂಬ ಮುಂದುವರಿದ ದೇಶಗಳಂತೆ ಮಹಾ ಮಹಾ ಕಾರ್ಖಾನೆಗಳ ಮತ್ತು ಕೈಗಾರಿಕೆಗಳ ಭಾರವನ್ನು ಹೊರುವ ತ್ರಾಣವೇ ಆದಕ್ಕಿರಲಿಲ್ಲ. ಆದರೂ ಅದರ ಹೆಗಲಮೇಲೆ ಅವನ್ನೆಲ್ಲ ಹೇರಿದೆವು, ಕೋಟ್ಯಂತರ ಧನದ ಸಾಲವೆತ್ತಿ. ನಮಗೆ ಆಗ ತುರ್ತಾಗಿ ಬೇಕಾಗಿದ್ದುದು ಅನ್ನ, ನೀರು, ಬಟ್ಟೆ, ಗುಡಿಸಲು, ಆದರೆ ನಾವು ಮೋಟಾರು ಕಾರು ಗಳನ್ನು ತಯಾರಿಸುವ ಏರ್ಪಾಡಿಗೆ ಬೆಂಬಲ ಕೊಟ್ಟೆವು. ನಾವೂ ಉಪಗ್ರಹಗಳನ್ನು ಹಾರಿಸಬೇಕೆಂದು ಹಠತೊಟ್ಟೆವು. ನಾವು ರಿಯಾಕ್ಟರ್‌ಗಳನ್ನು ಸ್ಥಾಪಿಸಿದೆವು. ಕೊನೆಗೆ ಆಟಂ ಸಾಧನವನ್ನೂ ಸಿಡಿಸಿದೆವು. ಹೀಗೆ ಅನೇಕ ರೀತಿಯ ಭೋಗದ ಮತ್ತು ಷೋಕಿಯ ವಸ್ತುಗಳ ತಯಾರಿಕೆಗೆ ಬಡ ರೈತರ ತೆರಿಗೆಯ ಧನವನ್ನು ವ್ಯಯಮಾಡಿದೆವು ದೊಡ್ಡ ದೊಡ್ಡ ಪಟ್ಟಣಗಳಲ್ಲಿ ಭೋಗ ಜೀವನ ನಡೆಸುವ ಶ್ರೀಮಂತರ ಸುಖಕ್ಕಾಗಿ ಹಳ್ಳಿಗಳನ್ನೂ ರೈತವರ್ಗವನ್ನೂ

ಮರೆತುಬಿಟ್ಟೆವು. ನಗರಗಳಲ್ಲಿ ಮಹಾ ಪರ್ವತೋಪಮ ಕಟ್ಟಡಗಳನ್ನು ಕಟ್ಟುವುದಕ್ಕೆ ನಮಗೆ ದುಡ್ಡು ಇತ್ತು. ಆದರೆ ಹಳ್ಳಿಗಳಲ್ಲಿ ಬಾವಿ ತೋಡಲು ಹಣವಿರಲಿಲ್ಲ. ಯಾವುದಕ್ಕೆ ಮೊದಲು ಗಮನಕೊಡಬೇಕಾಗಿತ್ತೋ ಅದಕ್ಕೆ ಕೊಡಲಿಲ್ಲ. ಗ್ರಾಮ ಸ್ವರಾಜ್ಯ ಪರಿಕಲ್ಪನೆಯ ವಿಕೇಂದ್ರೀ ಕರಣದ ಸ್ಥಾನದಲ್ಲಿ ಸಂಪೂರ್ಣ ಕೇಂದ್ರೀಕರಣ ಸ್ಥಾಪನೆ ಯಾಗಿ, ದೆಹಲಿಗೆ ಹೋಗಿಬರುವುದೇ ಕರ್ತವ್ಯ ಕರ್ಮದ ಪ್ರಧಾನ ಭಾಗವಾಯಿತು. ಆಡಳಿತ ಮತ್ತು ನ್ಯಾಯ ವಿತರಣೆಗಳು ಬ್ರಿಟಿಷರ ಕಾಲದಲ್ಲಿದ್ದುದಕ್ಕಿಂತಲೂ ಜಟಿಲ ವಾಗಿ ಅನಕ್ಷರಸ್ಥ ಹಳ್ಳಿಗರು ಅಧಿಕಾರದ ಗಾಣಕ್ಕೆ ಸಿಕ್ಕಿ ನರಳುವಂತಾಯಿತು.

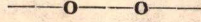
ಇಂತಹ ಪರಿಸ್ಥಿತಿಯ ಪಿತ್ತಾಚ್ಚಿತ ಆಸ್ತಿಗೆ ನೀವು ಹಕ್ಕು ದಾರರಾಗಿ ಹೋಗುತ್ತಿದ್ದೀರಿ. ಏಕೆ ಹೀಗಾಯಿತು ? ಸಮಾಜವಾದವೇ ನಮ್ಮ ಗುರಿ ಎಂದು ಘೋಷಿಸಿದ್ದೆವು. ಪ್ರಜಾಸತ್ತೆಯೇ ನಮ್ಮ ವಿಧಾನ ಮಾರ್ಗ ಎಂದೂ ಸಾರಿ ಸಾರಿ ಪ್ರತಿಜ್ಞೆ ಮಾಡಿದ್ದೆವು. ಆದರೂ ಹೀಗಾಯಿತಲ್ಲಾ ಏಕೆ ? ಇತರ ದೇಶಗಳು ಶತಮಾನಗಳ ವಿಕಾಸದಿಂದ ಸಾವಧಾನವಾಗಿ, ಆದರೂ ಸುದೃಢವಾಗಿ ಸಾಧಿಸಿದ್ದನ್ನು ನಾವು ತಕ್ಷಣವೇ ಸಾಧಿಸಲು ಹೊರಟಿದ್ದು ನಮಗೊದಗಿರುವ ಅಪಘಾತಕ್ಕೆ ಮೂಲಕಾರಣವಾಯಿತು. ನೂರಕ್ಕೆ ತೊಂಬತ್ತರಷ್ಟು ಅನಕ್ಷರರಿರುವ ದೇಶದಲ್ಲಿ ಅದೆಂತಹ ಪ್ರಜಾಸತ್ತೆ ಸಾಧ್ಯವಾದೀತು ? ಆದರಲ್ಲಿಯೂ ನಮ್ಮ ದೇಶ; ಯಾವತ್ತೂ ಪ್ರಜಾಸತ್ತೆಯ ಗಾಳಿಯನ್ನೂ ಮೂಸಿ ನೋಡದಿದ್ದ ದೇಶ. ರಾಜರನ್ನು ಪ್ರತ್ಯಕ್ಷ ದೇವರೆಂದು ಪೂಜಿಸಿದ ದೇಶ; ಪುರೋಹಿತರನ್ನು ಭೂಸುರರೆಂದು ಆರಾಧಿಸಿದ ದೇಶ, ಮತಮೌಢ್ಯ ಎಂಬ ನಿತ್ಯರೋಗವು ಇವರ ನಾಡಿ ನಾಡಿಗಳಲ್ಲಿ ಮಾತ್ರವಲ್ಲದೆ ಎಲುಬಿನಲ್ಲಿಯೂ ಐದು ಸಾವಿರ ವರ್ಷಗಳಿಂದ ಸರ್ವವ್ಯಾಪಿಯಾಗಿದ್ದು ವರ್ಗ, ವರ್ಣ, ಮತ, ಜಾತಿ, ಪಂಥ, ಪಂಗಡ ಎಂಬ ನೂರಾರು ಭೇದಗಳಿಂದ ನರಳುತ್ತಿರುವ ದೇಶ.

ಈ ಬಿರುಕು ಒಡಕುಗಳಿಗೆ ಮತ್ತು ಭೇದ ಭಾವನೆಗಳಿಗೆ ಮೂಲಕಾರಣ ಎಲ್ಲಿದೆ ಎಂಬುದನ್ನು ಹುಡುಕಿ, ನೀವು ಅದರ ಬೇರಿಗೆ ಬೆಂಕಿ ಹೊತ್ತಿಸಿ ಸಮಾನತೆಯನ್ನು ಸಾಧಿಸ ಬೇಕಾಗಿದೆ. ಮೊದಲು ನಿಮ್ಮ ನಿಮ್ಮ ಹೃದಯಗಳನ್ನೇ ಶೋಧಿಸಿಕೊಳ್ಳಬೇಕು. ಶತಮಾನಗಳ ಬೋಧನೆ ಮತ್ತು ನಂಬಿಕೆಗಳ ಫಲವಾಗಿ ನಿಮ್ಮ ವಿಚಾರಶಕ್ತಿಯ ಕುಂಠಿತವಾಗಿ



ಹೋಗಿದೆ. ವಿಜ್ಞಾನ ಸಂಪನ್ನವಾದ ಪಾಶ್ಚಾತ್ಯ ನಾಗರಿಕತೆ ನಮ್ಮನ್ನು ಇನ್ನೂರು ವರ್ಷ ಆಳಿದರೂ ಅದರ ವಿಜ್ಞಾನ ಸೃಷ್ಟಿಸಿದ ಯಂತ್ರನಾಗರಿಕತೆಯನ್ನು ಅನುಕರಿಸಿದವೆ ಹೊರತು ಅದರ ವೈಜ್ಞಾನಿಕ ದೃಷ್ಟಿ ನಮ್ಮದಾಗಲಿಲ್ಲ; ಮತ್ತು ಆ ವೈಜ್ಞಾನಿಕ ದೃಷ್ಟಿಗೂ ತಾಯಿಬೇರಾದ ವೈಚಾರಿಕತೆಯನ್ನು ನಾವು ಮೈಗೂಡಿಸಿಕೊಳ್ಳಲಿಲ್ಲ. ಮನುಜ

ಮತ, ವಿಶ್ವಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣ ದೃಷ್ಟಿ—ಈ ಪದಗಳು ಮಂತ್ರಗಳಾಗಿ ನಿಮ್ಮನ್ನು ಜಾತಿ ಮತಗಳಿಂದಲೂ ಭೇದಭಾವಗಳಿಂದಲೂ ಪಾರುಮಾಡಿ ನಿಮ್ಮಿಂದ ನಿಜವಾದ ಪ್ರಜಾಸತ್ತೆ ಮತ್ತು ಸಮಾಜವಾದ ಸ್ಥಾಪನೆಯಾಗಲಿ ಎಂದು ಹಾರೈಸುತ್ತೇನೆ.



### ಆಲೋಚಿಸುವುದು

ನಡೆದು ನೋಡುವುದು ಸುಲಭ;  
ಕಿವಿಗೊಟ್ಟು ಆಲಿಸುವುದು ಸುಲಭ;  
ಮಲಗಿ ಮೈ ಮರೆಯುವುದು ಸುಲಭ  
ಏನು ಎಸಗದೆ ಕಾಲ ತಳ್ಳುವುದು ಸುಲಭ;  
ಅನುಭವಿಸಿ ಉದ್ರೇಕಗೊಳ್ಳುವುದು ಸುಲಭ  
ಕುಳಿತು ಆಲೋಚಿಸುವುದು ಸುಲಭವಲ್ಲಯ್ಯ  
ಆಲೋಚನೆಯ ಆರಾಧ್ಯಮೂರ್ತಿ, ರಂಗಯ್ಯ!

—ಎಸ್. ವಿ. ರಂಗಣ್ಣ  
(ರಂಗ ಬನ್ನಪ)



# ಬದುಕಿಗೆ ಬೇಕಾದ ವಿದ್ಯೆ

ಬಿ. ಅಶ್ವತ್ಥ ರೆಡ್ಡಿ  
ಮೊದಲ ಪಿ. ಯು. ಸಿ.

ಇಂದಿನ ವಿದ್ಯಾಭ್ಯಾಸ ಪದ್ಧತಿ ಖಂಡಿತವಾಗಿ ಔಪಚಾರಿಕ ಮತ್ತು ಸಾಂಪ್ರದಾಯಿಕವಾಗಿದೆ.

ವಿದ್ಯೆ ಎಂದರೇನು? ಈ ಪ್ರಶ್ನೆಗೆ ಉತ್ತರ ಸುಲಭವಾಗಿ ಕಂಡುಬಂದರೂ ಅದನ್ನು ತಿಳಿಯಪಡಿಸುವುದು ಕಷ್ಟ. ಯಾವುದು ಮಾನವನ ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ಹೆಚ್ಚಿಸಿ ವ್ಯಕ್ತಿಯ ಪರಿಪೂರ್ಣ ಬೆಳವಣಿಗೆ ಮತ್ತು ಸಮಾಜದ ಬದಲಾವಣೆಗಳಿಗೆ ಹೊಂದಿಕೊಂಡು ಜೀವನವನ್ನು ರೂಪಿಸಿ ಕೊಳ್ಳುವಂತೆ ಮಾಡುತ್ತದೆಯೋ ಅದೇ ವಿದ್ಯೆ. ಆದರೆ ಇಂದಿನ ವಿದ್ಯಾಭ್ಯಾಸದಲ್ಲಿ ಇಂತಹ ಯಾವುದೇ ಗುಣವನ್ನು ನಾವು ಕಾಣುತ್ತಿಲ್ಲ. ಆದ್ದರಿಂದ ಅದು ಖಂಡಿತವಾಗಿ ಸಾಂಪ್ರದಾಯಿಕವಾದದ್ದೆಂದೇ ಹೇಳಬೇಕು.

ನಮ್ಮ ವಿದ್ಯಾಭ್ಯಾಸ ಪದ್ಧತಿಯನ್ನು ಆಂಗ್ಲರು ನಮ್ಮ ಭಾರತ ದೇಶದಲ್ಲಿ ಪ್ರಾರಂಭಿಸಿದರು. ಅವರು ತಮ್ಮ ಸ್ವಾರ್ಥ ಮನೋಭಾವನೆಯಿಂದ ಜ್ಞಾನ ಬೆಳವಣಿಗೆಗೆ ಅವಕಾಶವಿಲ್ಲದಂತೆ ಈ ವಿದ್ಯಾಭ್ಯಾಸ ಪದ್ಧತಿಯನ್ನು ಆರಂಭಿಸಿದರು. ಆದ್ದರಿಂದ ಇಂದಿನ ವಿದ್ಯಾಭ್ಯಾಸ ಪದ್ಧತಿ ಕಾರಕೂನರನ್ನು ತಯಾರಿಸುವ ಯಂತ್ರವಾಗಿದೆ.

ಇನ್ನು ವಿದ್ಯಾಭ್ಯಾಸದ ಕುಂದುಕೊರತೆಗಳನ್ನು ಅಭ್ಯಾಸಿಸಲು ರಚಿತವಾದ ಹವರ್ಡ್ ಸಮಿತಿ, ರಾಧಾಕೃಷ್ಣನ್ ಸಮಿತಿ ಮತ್ತು ಕೊಲಾರಿ ಸಮಿತಿಯ ವರದಿಗಳು ತಿಳಿಸಿರುವಂತೆ ಇಂದಿನ ವಿದ್ಯಾಭ್ಯಾಸದಿಂದ ನಮ್ಮ ಯುವ ಜನಾಂಗಕ್ಕೆ ಯಾವ ರೀತಿಯ ಪ್ರಯೋಜನವೂ ಆಗುತ್ತಿಲ್ಲ. ಬಂದು ವೇಳೆ ಪ್ರಯೋಜನವಾಗಬೇಕಾದರೆ, ಇಂದಿನ ವಿದ್ಯಾಭ್ಯಾಸ ಪದ್ಧತಿ ಸಂಪೂರ್ಣ ಬದಲಾದಾಗ ಮಾತ್ರ ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ.

ಇಂದಿನ ವಿದ್ಯಾಭ್ಯಾಸ ಕ್ರಮದಲ್ಲಿ ಬಹಳ ಬೃಹದಾಕಾರವಾಗಿ ಕಂಡುಬರುತ್ತಿರುವ ಕೊರತೆ ಅಥವಾ ನ್ಯೂನತೆ ಎಂದರೆ ವೃತ್ತಿ ಶಿಕ್ಷಣ ತರಬೇತಿಯನ್ನು ಕೊಡದಿರುವುದು. ಆದ್ದರಿಂದ ಇಂದಿನ ವಿದ್ಯಾಭ್ಯಾಸದ ಪದ್ಧತಿ ಜೀವನದ ಯಾವ ರಂಗಕ್ಕೂ ಪ್ರಯೋಜನಕಾರಿಯಾಗುತ್ತಿಲ್ಲ. ಅಂತೂ ಯಾವ ದೃಷ್ಟಿಯಿಂದ ನೋಡಿದರೂ ಸಹ ಇಂದಿನ ವಿದ್ಯಾಭ್ಯಾಸ ಪದ್ಧತಿ ಔಪಚಾರಿಕವಾದುದು ಎಂಬುದು ಸ್ಪಷ್ಟ. ಹಾಗಾದರೆ ಇದನ್ನು ಮಾರ್ಪಡಿಸುವುದಾದರೂ ಹೇಗೆ? ಇದು ನಮ್ಮ ವಿದ್ಯಾಭ್ಯಾಸ ಕ್ರಮದಲ್ಲಿ ಈ ಕೆಳಗೆ ಕೊಟ್ಟಿರುವ ಅಂಶಗಳನ್ನು ಸೇರಿಸಿದಲ್ಲಿ ಆಗ ನಮ್ಮ ವಿದ್ಯಾಭ್ಯಾಸ ಕ್ರಮ ಪರಿಣಾಮಕಾರಿಯಾಗಬಹುದು.

೧. ಭಾರತೀಯತೆಯನ್ನು ನಮ್ಮ ವಿದ್ಯಾಭ್ಯಾಸ ಕ್ರಮದಲ್ಲಿ ಸೇರಿಸುವುದು.

೨. ವೃತ್ತಿ ಶಿಕ್ಷಣ ತರಬೇತಿಗೆ ಆದ್ಯತೆ ನೀಡುವುದು.

೩. ಜೀವ ವಿರೋಧಿ ಭಾವನೆಯನ್ನು ಬೆಳೆಸದಂತೆ ಶಿಕ್ಷಣ ನೀಡುವುದು.

೪. ಅನ್ವೇಷಣೆ, ಧೈರ್ಯ, ಸಾಹಸಗಳನ್ನು ಬೆಳೆಸಲು ಅವಕಾಶ ಕಲ್ಪಿಸುವುದು.

ಈ ವಿಷಯಗಳನ್ನು ಗಮನದಲ್ಲಿಟ್ಟುಕೊಂಡು ಅದರಲ್ಲೂ ಮುಖ್ಯವಾಗಿ ವೃತ್ತಿ ಶಿಕ್ಷಣ ಪಡೆಯಲು ಅವಕಾಶ ನೀಡಬೇಕು. ನಮ್ಮ ವಿದ್ಯಾಭ್ಯಾಸ ಕ್ರಮದಲ್ಲಿ ಮಾರ್ಪಾಡು ಮಾಡಿ ಅದು ಉಪಯುಕ್ತವಾಗುವಂತೆ ಮಾಡಲು ನಮ್ಮ ಸರ್ಕಾರ ಶ್ರಮಿಸಬೇಕು. ಮತ್ತು ಆ ಸುದಿನ ಬೇಗ ಬರಲಿ. ಯೋಚಿಸುವುದು, ಸಾಧಿಸುವುದು ಮತ್ತು ಬದುಕುವುದನ್ನು ಕಲಿಯಲಿ.



“ಅಮ್ಮಾ .... ತಾಯೀ....  
ಒಂದು ತುತ್ತು ಅನ್ನ ಹಾಕಮ್ಮಾ..”  
ಮನೆ ಮುಂದೆ ಭಿಕ್ಷುಕ  
ಅಖಾಡ ಪೈಲ್‌ಮಾನ್ ದೇಹ  
ಬೆವರು ಸುರಿಸದ ದೇಹ  
“ನಾಚಿಕೆ ಬಿಟ್ಟು  
ಭಿಕ್ಷೆ ಕೇಳೋದೆ?”  
ಎಂದಳು ಮನೆಯಾಕೆ.

“ರಂಜಾನ್ ಹಬ್ಬಕ್ಕೊಂದು  
ರೇಷ್ಮೆ ಬುಟ್ಟಾ ಸೀರೆ”  
ಗುಡನ ಮುಂದೆ ಮನೆಯಾಕೆ  
ಕಲ್ಕತ್ತಾ ಪಾನ್ ಹಾಕುತ್ತಾ  
“ಬಕ್ರೀದ್ ಬರಲಿ”  
ಎಂದ ಮನೆಯಾತ.

ವಾರ್ಡ್ ರೋಬ್ ತುಂಬಾ ಇದ್ದ  
ಸೀರೆಗಳು ಕಿಲಕಿಲನೆ ನಕ್ಕವು,  
ಕಿಟಕಿಯಾಚೆ  
ಲಾಲ್‌ಬಾಗ್ ವಸುಂಧರೆ ಉಟ್ಟಿದ್ದಳು  
ಸಾವಿರ ಸಾವಿರ ಬಣ್ಣದ ಸೀರೆ.



# ಲೋಕ ಮಾನ್ಯ

ಜಿ. ಪಿ. ರಾಮಣ್ಣ  
ಮೊದಲ ಪಿಯು.ಸಿ.

ಲೋಕೋದ್ಧಾರೇ ಪ್ರವೀಣಂ ತಿಲಕಂ  
ಸುಚರಿತಂ ಧ್ಯಾಯತೇ ತದ್ವರೇಣಂ||

ಲೋಕೋದ್ಧಾರದಲ್ಲಿ ಹಿರಿತನ ಗಳಿಸಿದ ಲೋಕಮಾನ್ಯ ಬಾಲಗಂಗಾಧರ ತಿಲಕರ ಜೀವನವನ್ನು ಭಾರತದ ಜನರು ಭಕ್ತಿಯಿಂದ ನೆನೆಯುವರು. ಅವರ ಜೀವನ ಜನತೆಯ ಉದ್ಧಾರಕ್ಕಾಗಿ ಮೀಸಲಾಗಿತ್ತು. ಅವರ ಸೆರೆಮನೆಯ ವಾಸ ಜನರ ಹೃದಯದಲ್ಲಿದ್ದ ರಾಷ್ಟ್ರಭಕ್ತಿಯನ್ನು ಕೆರಳಿಸಿತು. ಅವರ ಅರಿವಿನ ಮಾತಿನಿಂದ ಜನರು ತಮ್ಮ ಗುರಿ ಸ್ವರಾಜ್ಯವೆಂದು ಬದ್ಧಕಂಕಣರಾದರು.

“ನಮಗೆ ಸಮಾನತೆ ಬೇಕು. ಪರಕೀಯರ ಆಳ್ವಿಕೆಯಲ್ಲಿ ನಾವು ಗುಲಾಮರಾಗಿ ಇರಲಾರೆವು. ಎಷ್ಟೋ ಕಾಲದಿಂದ ಹೊತ್ತಿರುವ ಈ ದಾಸ್ಯದ ನೊಗವನ್ನು ಇನ್ನೊಂದು ಕ್ಷಣವೂ ಹೊರಲಾರೆವು. ‘ಸ್ವರಾಜ್ಯ ನಮ್ಮ ಆಜನ್ಮ ಸಿದ್ಧ ಹಕ್ಕು.’ ಅದು ನಮಗೆ ದೊರೆಯಲೇ ಬೇಕು. ನಮ್ಮಂತೆಯೇ ಏಷ್ಯಾದವರಾಗಿರುವ ಜಪಾನೀಯರು ಸ್ವತಂತ್ರರಾಗಿರುವಾಗ ನಮಗೇಕೆ ಈ ಪಾರತಂತ್ರ್ಯ?” ಅವರ ಈ ಅರಿವಿನ ಮಾತಿನಿಂದ ಜನರು ತಮ್ಮ ಗುರಿ ‘ಸ್ವರಾಜ್ಯ’ ಎಂದು ಬದ್ಧಕಂಕಣರಾದರು. ಇದರಿಂದ ಸ್ವರಾಜ್ಯದ ಅಗ್ನಿಕುಂಡ ಪ್ರಜ್ವಲಿಸಲು ಸಹಾಯವಾಯಿತು.

ಭಾರತದ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಿ ತನು, ಮನ, ಧನಗಳಿಂದ ಹಗಲಿರುಳು ಸೇವೆ ಸಲ್ಲಿಸಿದ ಕರ್ಮಯೋಗಿ ಲೋಕಮಾನ್ಯ ತಿಲಕರ ಚರಿತ್ರೆಯು ಹೇಡಿಗಳನ್ನು ಕೂಡ ಬಡಿದೆಬ್ಬಿಸುವಂತದ್ದಾಗಿದೆ. ತಿಲಕರ ನುಡಿ, ವ್ಯಕ್ತಿತ್ವ, ಪ್ರತಿಭೆ, ಕಾರ್ಯ ಪದ್ಧತಿ ಎಲ್ಲದರಲ್ಲಿಯೂ ಒಂದು ವೈಶಿಷ್ಟ್ಯವಿರುತ್ತಿತ್ತು.

ಜನಜಾಗೃತಿಯುಂಟುಮಾಡಲು ಮತ್ತು ಜನರನ್ನು ಸಂಘಟಿಸಲು ತಿಲಕರು ಶಿವಾಜಿ ಮತ್ತು ಗಣೇಶೋತ್ಸವಗಳನ್ನು ಆಚರಣೆಗೆ ತಂದರು. ‘ಕೇಸರಿ’ ಮತ್ತು ‘ಮರಾಠಾ’ ಪತ್ರಿಕೆಗಳನ್ನು ಆರಂಭಿಸಿ ಅದರಲ್ಲಿ ತಮ್ಮ ಹಕ್ಕುಗಳಿಗಾಗಿ ಹೋರಾಡಲು ಭಾರತೀಯರಿಗೆ ಕರೆ ನೀಡುತ್ತಿದ್ದರು. ಹೇಡಿಯಲ್ಲೂ ಸ್ವಾತಂತ್ರ್ಯ ದಾಹವನ್ನು ಕೆರಳಿಸುವಂತಹ ಕೆಚ್ಚು ನುಡಿಗಳೂ, ಬ್ರಿಟಿಷರ ಅತ್ಯಾಚಾರಗಳನ್ನು ಕುರಿತಾದ ಉಗ್ರವಾದ ಲೇಖನಗಳೂ ಪ್ರಕಟವಾಗುತ್ತಿದ್ದವು. ಇದಕ್ಕಾಗಿ ಸರ್ಕಾರ ‘ಕೇಸರಿ’ ಪತ್ರಿಕೆಯ

ಮೇಲೆ ಮೊಕದ್ದಮೆ ಹೂಡಿತು. ಆದರೆ ಭಾರತದ ಕೇಸರಿ, ಭಾರತೀಯ ಗಂಡೆದೆ ಯಾವುದಕ್ಕೂ ಬೆದರಲಿಲ್ಲ.

೧೮೯೬ರ ಬರಗಾಲದ ಕಾಲದಲ್ಲಿ ತಿಲಕರು ಮಾಡಿದ ಕೆಲಸ ಚಿರಸ್ಮರಣೀಯವಾದುದು. ಜನತೆ ಬರಗಾಲದ ಕಿಚ್ಚಿನಲ್ಲಿ ದಹಿಸುತ್ತಿತ್ತು. ಬ್ರಿಟಿಷ್ ಅಧಿಕಾರಿಗಳು ಮತ್ತು ಇತರ ಸಣ್ಣ ಪುಟ್ಟ ಅಧಿಕಾರಿಗಳು ಜನರ ಸಂಕಷ್ಟಗಳಲ್ಲಿ ನಿರಾಸಕ್ತರಾಗಿದ್ದರು. ಆದರೆ ತಿಲಕರಂತಹ ದೇಶಭಕ್ತರ ಮನಸ್ಸು ಇದರಿಂದ ನೊಂದಿತು. ಜನರ ಈ ಕರುಣಾ ಜನಕ ದೃಶ್ಯವನ್ನು ನೋಡಲಾರದೇ ತಿಲಕರು ಊರಿಂದೂ ರಿಗೆ ತಿರುಗಿ ಹಗಲಿರುಳಿನಲ್ಲೇ ಬರಗಾಲ ಪೀಡಿತ ಜನರ ಸೇವೆ ಮಾಡಿದರು. ಅಗ್ಗದ ದರದ ಅಂಗಡಿಗಳನ್ನು ತೆರೆದರು. ಬರಗಾಲದ ಹೊಡೆತದಿಂದ ತತ್ತರಿಸುತ್ತಿದ್ದ ಜನರಿಗೆ ದವಸಧಾನ್ಯಗಳನ್ನೊದಗಿಸಿದರು. ನೌಕರ ಶಾಹಿಯ ಅನ್ಯಾಯ, ಅತ್ಯಾಚಾರಗಳನ್ನು ಬಯಲಿಗೆಳೆದರು. ತಮ್ಮ ಕೇಸರಿ ಪತ್ರಿಕೆಯಲ್ಲಿ ನೌಕರಶಾಹಿಯನ್ನು ಖಂಡಿಸುತ್ತಾ ಅಪಾರ ಸಂಖ್ಯೆಯಲ್ಲಿ ಜನರು ಹೊಟ್ಟೆಗಿಲ್ಲದೆ ನರಳಿ ಸಾಯುತ್ತಿರುವಾಗ ಲಾಭಬಡುಕರಾಗಿ ನೀಚತನವನ್ನು ತೋರಿಸಿಕೊಳ್ಳುವುದರ ವಿರುದ್ಧ ವ್ಯಾಪಾರಿಗಳಿಗೆ ಎಚ್ಚರಿಕೆ ನೀಡಿದರು. ಹಾಗೂ ನೌಕರಶಾಹಿಗೆ ಬರಗಾಲ ನಿವಾರಣೆಗಾಗಿ ಸಲಹೆಗಳನ್ನಿತ್ತರು. ಈ ಸಲಹೆ, ಸಹಕಾರಗಳು ಅಧಿಕಾರಿಗಳಿಗೆ ಸರಕಾರದ ವಿರುದ್ಧ ಉಪಯೋಗಿಸುವ ಅಸ್ತ್ರಗಳಾಗಿ ಕಂಡವು.

ಸ್ವದೇಶಿ ಚಳವಳಿ ತೀವ್ರವಾಗುತ್ತಿದ್ದ ಕಾಲವದು. ಗೋಖಲೆ, ರಾನಡೆ, ಪರಾಂಜಪೆ ಮೊದಲಾದವರು ‘ಸ್ವದೇಶಿ ತತ್ವ’ದ ಮಹತ್ವವನ್ನು ತೋರಿಸಿಕೊಟ್ಟಿದ್ದಾರೆ. ತಿಲಕರು ತಮ್ಮ ಪತ್ರಿಕೆಗಳ ಮತ್ತು ವೇದಿಕೆಗಳ ಮುಖಾಂತರ ಹಳ್ಳಿಹಳ್ಳಿಗೂ ಸ್ವದೇಶಿ ಸಂದೇಶಗಳನ್ನು ಕಳುಹಿಸಿದರು. ತಿಲಕರ ಮನೆಯ ಮುಂದೆ ಒಂದು ‘ಸ್ವದೇಶಿ ಮಾರುಕಟ್ಟೆ’ ತೆರೆಯಲ್ಪಟ್ಟಿತು.

ಎಲ್ಲರಿಗೂ ಸ್ವದೇಶಿ ಪದಾರ್ಥಗಳನ್ನು ಉಪಯೋಗಿಸಲು ಕರೆ. ಎಲ್ಲೆಲ್ಲೂ ಸ್ವದೇಶಿ ಕೂಗಿನ ಕೋಲಾಹಲ. ವಿದೇಶಿ



ಬಟ್ಟೆಗಳು ಭಸ್ಮವಾದುವು. ವಿದೇಶಿ ಸಕ್ಕರೆ ಬಿಸಾಡಿ, ಸ್ವದೇಶಿ ಬೆಲ್ಲದ ಬಳಕೆ—“ಸ್ವದೇಶಿ, ಸ್ವರಾಜ್ಯ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ”—ಇವು ಮೂರು ತಿಲಕರು ಉಪದೇಶಿಸಿದ ಮಂತ್ರಗಳು.

ಹೀಗೆ ಸ್ವದೇಶಿ ವಸ್ತುಗಳ ಬಳಕೆ ಜನರಲ್ಲಿ ಸ್ವದೇಶಾಭಿಮಾನವನ್ನು ಕೆರಳಿಸಿತು. ಗುಲಾಮಗಿರಿಯನ್ನು ಧಿಕ್ಕರಿಸಿ ನಿಲ್ಲುವ ಪ್ರವೃತ್ತಿ ಬೆಳೆಯಿತು. ತಿಲಕರು ಕೆರಳಿಸಿದ ಈ ದೇಶಾಭಿಮಾನ ಒಂದು ಕ್ರಾಂತಿಯೂ ಹೌದು. ಕಾಂತಿಯೂ ಆದೀತು.

‘ಭಾರತದ ಕೇಸರಿ’ ಬಾಲಗಂಗಾಧರ ತಿಲಕರಿಗೆ ರಾಜಕೀಯ ರಂಗದಲ್ಲಿದ್ದಂತೆ, ಸಾಹಿತ್ಯ ರಂಗದಲ್ಲಿಯೂ ಅಭಿರುಚಿ ಇತ್ತು. ತಮ್ಮ ಸರಮನೆಯ ದಿನಗಳಲ್ಲಿ ಮ್ಯಾಕ್ಸ್ ಮುಲ್ಲರ್ ಮುಂತಾದ ಲೋಕಪ್ರಸಿದ್ಧ ವಿದ್ವಾಂಸರು ಮೆಚ್ಚುವಂತೆ ‘ಓರಿಯನ್’ ಕೃತಿಯನ್ನು ರಚಿಸಿದರು. ಅನಂತರ ‘ವೇದಗಳಲ್ಲಿ ‘ಉತ್ತರ ಧ್ರುವದ ಮನೆ,’ ‘ಗೀತಾ ರಹಸ್ಯಗಳು,’

ಇವು ತಿಲಕರು ಹಿರಿಯ ಲೇಖಕ ಮತ್ತು ಪಾಂಡಿತ್ಯಪೂರ್ಣ ಸಂಶೋಧಕನೆಂಬ ಹೆಸರನ್ನು ಗಳಿಸಿಕೊಟ್ಟವು. ತಾವೇ ವೇದ ಅಭ್ಯಾಸ ಮಾಡುತ್ತಿದ್ದರು. ವಿರಾಮ ವೇಳೆಯಲ್ಲಿ ತಿಲಕರು ಅನೇಕ ಬಿಡಿ ಲೇಖನಗಳನ್ನು ಬರೆಯುತ್ತಿದ್ದರು.

ಮಹಾರಾಷ್ಟ್ರದ ಅನಭಿಷಕ್ತ ದೊರೆಯೆನಿಸಿಕೊಂಡ ಬಾಲಗಂಗಾಧರ ತಿಲಕರು ಭಾರತದ ರಾಷ್ಟ್ರೀಯ ಹೋರಾಟದ ಇತಿಹಾಸದಲ್ಲಿ ಗಾಂಧೀಜಿಗೆ ಮುಂಚೆ ಅತ್ಯಂತ ಹೆಸರಾದ ದೇಶನಾಯಕರು. ಅವರ ಅಪ್ರತಿಮ ಧೈರ್ಯವೂ, ಘನ ವಿದ್ವತ್ತೂ, ವೀರ ದೇಶಾಭಿಮಾನವೂ, ಅವರನ್ನು ನೆಚ್ಚಿನ ನಾಯಕನನ್ನಾಗಿ ಮಾಡಿವೆ. ಭಾರತದ ಜನರು ಧರ್ಮದಲ್ಲಿ ಯಾವ ರೀತಿಯಾದ ಶ್ರದ್ಧಾಭಕ್ತಿಗಳನ್ನು ತೋರುತ್ತಿದ್ದರೋ ಅದೇ ಶ್ರದ್ಧಾಭಕ್ತಿಗಳನ್ನು ದೇಶದ ವಿಷಯದಲ್ಲೂ ತೋರುವಂತೆ ಮಾಡಿದವರು ತಿಲಕರು. ರಾಜಕೀಯವನ್ನು ಸಾಮಾನ್ಯ ಜನತೆಯ ಕೈಯಲ್ಲಿ ನೀಡಿದ ನಾಯಕರಲ್ಲಿ ತಿಲಕರು ಮೊದಲಿಗರು.

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### ಆತ್ಮ ಗೌರವ

ಭಡಿಯೇಟಿಗೆ ಬೆನ್ನು ಬಗ್ಗಿಸಿ

“ಭೋ, ಸ್ವಾಮಿ, ಪರಾಕು” ಎನ್ನುವ

ಗುಲಾಮ ಸಂದೇಶಿಯಿಂದ ಅವ ಉಪಯೋಗ?

ಭಾರತೀಯರಿಗೆ ಆತ್ಮ ಪ್ರತ್ಯಯವ ಮೊದಲು

ಕಲಿಸಯ್ಯ, ದೇವರ ದೇವ ಮಾವಿನಕೆರೆ ರಂಗಯ್ಯ

ಎಸ್. ಎ. ರಂಗಣ್ಣ  
(ರಂಗ ಬನ್ನಪ)



# ಭಾರತದಲ್ಲಿ ಶಕ್ತಿಯ ಹೊಸ ಮೂಲಗಳು

ಎಚ್. ಆರ್. ರಾಮಕೃಷ್ಣ ರಾವ್  
ಭೌತ ಶಾಸ್ತ್ರ ವಿಭಾಗದ ಮುಖ್ಯಸ್ಥರು.

## ಲೇಸರ್ ಸಮ್ಮಿಲನ ಕ್ರಿಯೆ

ಕಲ್ಪಿದ್ದಲು, ಪೆಟ್ರೋಲ್ ಹಾಗೂ ಜಲ ವಿದ್ಯುಚ್ಛಕ್ತಿಗಳು, ಭಾರತದಲ್ಲಿ ಇನ್ನು ಮುಂದೆ ಶಕ್ತಿಗಾಗಿ ಇರುವ ಬೇಡಿಕೆಯನ್ನು ಪೂರೈಸಲಾರವೆನ್ನುವುದು ವಿದ್ಯುಚ್ಛಕ್ತಿ ಖೋತಾ ಅನುಭವಿಸುತ್ತಿರುವ ಎಲ್ಲರಿಗೂ ತಿಳಿದ ವಿಷಯ. ಇದನ್ನು ಮನಗಂಡಿದ್ದ ವಿಜ್ಞಾನಿಗಳು ಪರಮಾಣು ಶಕ್ತಿಯನ್ನು ಬಳಸಿ ವಿದ್ಯುಚ್ಛಕ್ತಿಯನ್ನು ಲಾಭದಾಯಕವಾಗುವಂತೆ ಉತ್ಪಾದಿಸುವ ಸಾಧ್ಯತೆಯನ್ನು ಕಂಡುಹಿಡಿಯಲು ಶ್ರಮಿಸುತ್ತಾ ಬಂದಿದ್ದಾರೆ. ನಿಯಂತ್ರಿತ ತಪ್ಪು ಬೀಜಕ್ರಿಯೆ ಅಥವಾ controlled thermo nuclear reaction ಎಂದು ಪ್ರಸಿದ್ಧಿಯಾಗಿರುವ ಪರಮಾಣು ಬೀಜಗಳ ಸಮ್ಮಿಲನ ಕ್ರಿಯೆಯ ಬಗ್ಗೆ ತಿಳಿಯೋಣ.

ಸಮ್ಮಿಲನ ಕ್ರಿಯೆ ಎಂದರೇನು? ಪರಮಾಣುವಿನ ಬೀಜವಿಧಳನ ಕ್ರಿಯೆಯಿಂದ (Nuclear Fission) ಅಗಾಧ ಶಕ್ತಿ ಉತ್ಪತ್ತಿಯಾಗಿ ಈ ತಿಳುವಳಿಕೆ ಪ್ರಚಂಡ ಶಕ್ತಿಯ ಅಣುಬಾಂಬಿನ ಸೃಷ್ಟಿಗೆ ಕಾರಣವಾಯಿತು. ಇದೇ ರೀತಿ ಎರಡು ಹಗುರವಾದ ಬೀಜಗಳ ಸಮ್ಮಿಲನ ಕ್ರಿಯೆ ನಡೆದಾಗ ಸ್ವಲ್ಪ ಜಡಮಾನ ಲೋಪವಾಗಿ, ಹೀಗೆ ಲೋಪವಾದ ಜಡಮಾನವು ಶಕ್ತಿಯ ರೂಪ ತಾಳುತ್ತದೆ. ಸೂರ್ಯನ ಕಕ್ಷತ್ರಗಳಿಂದ ನಮಗೆ ನಿರಂತರ ಲಭಿಸುತ್ತಿರುವ ಶಕ್ತಿಯ ಉಗಮ ಈ ರೀತಿ ಸಮ್ಮಿಲನ ಕ್ರಿಯೆಯಿಂದಾದದ್ದು. ಜಲಜನಕ ಬೀಜಗಳು ಸಮ್ಮಿಲನ ಕ್ರಿಯೆಯಿಂದ ಹೀಲಿಯಂ ಬೀಜಗಳಾಗಿ ಪರಿವರ್ತಿಸುವಾಗುತ್ತಿರುವುದೇ ಈ ಅಗಾಧ ಶಕ್ತಿಯ ಮೂಲ.

ತಪ್ಪು ಬೀಜಕ್ರಿಯೆಗೆ ಉಪಯೋಗಿಸುವ ಬೀಜಗಳು ಡ್ಯುಟೀರಿಯಂ ಮತ್ತು ಟ್ರೈಟಿಯಂ. ಇವು ೨ ಮತ್ತು ೩ ಜಡಮಾನವುಳ್ಳ ಜಲಜನಕ ಸಮಸ್ಥಾನಿಗಳು. ಈ ಕ್ರಿಯೆ ನೇರವಾಗಿ ಜರುಗದೆ ಅನೇಕ ಹಂತಗಳಲ್ಲಿ ನಡೆದು ಪ್ರತಿ ಹಂತದಲ್ಲಿಯೂ ಅಗಾಧ ಉಷ್ಣ ಶಕ್ತಿ ಉತ್ಪತ್ತಿಯಾಗುತ್ತದೆ. ಉದಾಹರಣೆಗೆ ೧ ಗ್ರಾಂ ಡ್ಯುಟೀರಿಯಂನಿಂದ ಉತ್ಪತ್ತಿಯಾಗುವ ಶಕ್ತಿಯು ೧೦,೦೦೦ ಲೀಟರ್ ಪೆಟ್ರೋಲಿನ ಶಕ್ತಿಗೆ ಸಮ.

ಸಮ್ಮಿಲನ ಕ್ರಿಯೆಗೆ ಬೇಕಾಗುವ ಭಾರ ಜಲಜನಕವು ಸಾಗರಗಳಲ್ಲಿ ಅಮಿತವಾಗಿ ದೊರಕುವ ನೀರಿನಿಂದ ಅಲ್ಪ

ವೆಚ್ಚದಲ್ಲಿ ಉತ್ಪಾದಿಸಬಹುದು. ಈ ಕ್ರಿಯೆಯಲ್ಲಿ ಹೊರಚೆಲ್ಲುವ ಅಪಾಯಕಾರಿ ವಿಕಿರಣವೂ ಅತ್ಯಲ್ಪ.

ಸಮ್ಮಿಲನ ಕ್ರಿಯೆಯಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವ ಸಮಸ್ಥಾನಿಗಳು ಧನವಿದ್ಯುತ್ ಕಣ ಹೊಂದಿರುವುದರಿಂದ ಅವು ಹತ್ತಿರ ಬಂದಾಗ ವಿಕರ್ಷಣ ಬಲವು ಅಗಾಧ ಪ್ರಮಾಣದ್ದಾಗುತ್ತದೆ. ಈ ಅಡಚಣೆಯನ್ನು ದಾಟಿ ಬೀಜಗಳು ಬೆಸುಗೆಗೊಳ್ಳಬೇಕಾದರೆ, ಅವು ಸಾಪೇಕ್ಷವಾಗಿ ಅತ್ಯಂತ ವೇಗವಾಗಿ ಚಲಿಸುವಂತೆ ನೋಡಿಕೊಳ್ಳಬೇಕು. ಯುರೇನಿಯಂ ಇಂಧನದಿಂದ ಬೀಜ ವಿಧಳನ ಕ್ರಿಯೆಯಲ್ಲಿ ದೊರಕುವ ಉಷ್ಣ ಶಕ್ತಿಯನ್ನು ಇದಕ್ಕಾಗಿ ಸದ್ಯದಲ್ಲಿ ಬಳಸಲಾಗುತ್ತಿದೆ. ಡ್ಯುಟೀರಿಯಂ ಮತ್ತು ಟ್ರೈಟಿಯಂ ಮಿಶ್ರಣವನ್ನು ಸುಮಾರು ಹತ್ತು ಕೋಟಿ ಡಿಗ್ರಿ ತಾಪಮಟ್ಟದಲ್ಲಿ ಕಾಯಿಸಬೇಕಾಗುತ್ತದೆ. ಈ ಸ್ಥಿತಿಯಲ್ಲಿ ಪರಮಾಣುಗಳ ಇಲೆಕ್ಟ್ರಾನುಗಳೆಲ್ಲಾ ಹೊರಬಿದ್ದು ಅನಿಲವು ಅಯಾನೀಕರಣ ಹೊಂದಿ ಪ್ಲಾಸ್ಮಾ ಸ್ಥಿತಿಯಲ್ಲಿರುತ್ತದೆ. ಮಿಶ್ರಣದ ಸಾಂದ್ರತೆ ಹೆಚ್ಚಿದಂತೆಲ್ಲಾ ಅತಿ ಕಡಿಮೆ ಸಮಯದಲ್ಲಿ ಅತಿ ಹೆಚ್ಚು ಸಮ್ಮಿಲನಗಳು ನಡೆಯುವುದೆಂದು ಸಂಶೋಧನೆಯಿಂದ ತಿಳಿದುಬಂದಿದೆ. ಉತ್ಪನ್ನಗೊಂಡ ಪ್ಲಾಸ್ಮಾವನ್ನು ಹೆಚ್ಚು ಕಾಲ ಒಂದೆಡೆ, ವಿಸ್ತರಣಗೊಳ್ಳದಂತೆ ಬಂಧಿಸಲು ಸಾಧ್ಯವಾದರೆ ಸಮ್ಮಿಲನ ಶಕ್ತಿ ಅಪಾರವಾಗುತ್ತದೆ. ಇದನ್ನು ಎರಡು ರೀತಿ ಸಾಧಿಸಬಹುದು. ಹೆಚ್ಚು ಶಕ್ತಿಯ ಕಾಂತ ಕ್ಷೇತ್ರಗಳನ್ನು ನಿರ್ಮಿಸಿ ಪ್ಲಾಸ್ಮಾವನ್ನು ಕೇಂದ್ರ ವಲಯದಲ್ಲಿ ಸಂಕುಚಿತಗೊಳಿಸುವುದು (Magnetic confinement). ಇನ್ನೊಂದು ತಂತ್ರ, ಅಗಾಧ ಶಕ್ತಿಯ ಲೇಸರ್ ಕಿರಣಗಳನ್ನು ಡಿ.ಟಿ. ಮಿಶ್ರಣದ ಗೋಲಿಗಳ ಮೇಲೆ ಕೇಂದ್ರೀಕರಿಸುವುದು. ಅಯಾನೀಕರಣದಿಂದ ಪ್ಲಾಸ್ಮಾ ಸ್ಥಿತೀರಿದ ಮಿಶ್ರಣವು ಜಡತ್ವ ನಿಯಮದಿಂದಾಗಿ ಕೂಡಲೇ ವಿಸ್ತರಣ ಹೊಂದುವುದಿಲ್ಲ. ಇದನ್ನು ಜಡತ್ವ ಬಂಧನ ಅಥವಾ Inertial confinement ಎನ್ನುತ್ತಾರೆ. ಸಾಂದ್ರತೆ ಹೆಚ್ಚಿಸಲು ಪ್ಲಾಸ್ಮಾವನ್ನು ಊಹಿಸಲೂ ಸಾಧ್ಯವಾಗದಷ್ಟು ಒತ್ತಡಕ್ಕೆ ಒಳಪಡಿಸಬೇಕಾಗುತ್ತದೆ. ಉದಾಹರಣೆಗೆ ಸಾಂದ್ರತೆಯನ್ನು ೧೦,೦೦೦ ಪಟ್ಟು ಹೆಚ್ಚಿಸಲು ನೂರು ಸಾವಿರ ಕೋಟಿ ಯೂನಿಟ್ ಒತ್ತಡ ಬೇಕಾಗುತ್ತದೆ. ಆಶ್ಚರ್ಯವೆಂದರೆ



ಸೂಕ್ತ ಲೇಸರ್ ಕಿರಣಗಳನ್ನು ಪಯೋಗಿಸಿ ಈ ಆಗಾಧ ಒತ್ತಡವನ್ನು ಡಿ-ಟಿ ಮಿಶ್ರಣವನ್ನು ೧೦ ಕೋಟಿ ಡಿಗ್ರಿ ತಾಪಕ್ಕೆ ಕಾಯಿಸಲು ಬೇಕಾಗುವ ಶಕ್ತಿಯ ಶೇಕಡಾ ಒಂದರಷ್ಟು ಶಕ್ತಿಯಿಂದ ಪಡೆಯಬಹುದು.

ಸೂಕ್ತ ಶಕ್ತಿಯ ಲೇಸರ್ ನಿರ್ಮಾಣ ಸಾಧ್ಯಗೊಂಡಂತೆಲ್ಲ ಅಮೂಲ್ಯವಾದ ಯುರೇನಿಯಂ ಬಳಸದೆ ನಿಯಂತ್ರಿತ ಸಮ್ಮಿಲನ ಕ್ರಿಯೆ ಸಾಧ್ಯವಾಗುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ.

## -ಸಸ್ಯಮೂಲಗಳಿಂದ ಶಕ್ತಿಯ ಉತ್ಪಾದನೆ-

ಮನುಕುಲದ ನಾಗರಿಕತೆ ಬೆಳೆದುಬಂದ ರೀತಿಯು, ವಿವಿಧ ಕಾಲಗಳಲ್ಲಿ ಹಂತಹಂತವಾಗಿ ಶಕ್ತಿಯ ಉತ್ಪಾದನೆ ಮತ್ತು ಅದರ ಇತಿಹಾಸವನ್ನು ವಲಂಬಿಸಿದೆ. ಸ್ವಾಯು ಬಲದಿಂದ ಮೊದಲಾಗಿ, ಬೆಂಕಿಯ ಉತ್ಪಾದನೆ ಅದರಿಂದ ಉಷ್ಣಶಕ್ತಿಯ ಬಳಕೆಯನ್ನು ರೂಢಿಸಿಕೊಂಡ ಮಾನವ ಇಂದು ದೈತ್ಯಾಕಾರವಾಗಿ ಲಭ್ಯವಾಗುತ್ತಿರುವ ಪರಮಾಣು ಶಕ್ತಿಯನ್ನು ಮಣಿಸಿ ತನ್ನ ಹಿತಕ್ಕೆ ದುಡಿಸಿಕೊಳ್ಳುವ ಪ್ರಯತ್ನದಲ್ಲಿದ್ದಾನೆ.

ಯಂತ್ರ ನಾಗರಿಕತೆ ಬೆಳೆದಂತೆಲ್ಲಾ ಶಕ್ತಿಯ ಬಳಕೆಯೂ ಹೆಚ್ಚುತ್ತಾ ಇದ್ದು ಸಾಂಪ್ರದಾಯಿಕ ಇಂಧನಗಳಿಂದ ಕಲ್ಲಿದ್ದಲು, ಪೆಟ್ರೋಲ್, ಜಲವಿದ್ಯುಚ್ಛಕ್ತಿ, ಕೊನೆಗೆ ಪರಮಾಣು ಶಕ್ತಿ ಕೂಡ ನಶಿಸಿ ಹೋಗುವ ಸಾಧ್ಯತೆಗಳು ಹೆಚ್ಚಾಗುತ್ತಿವೆ. ಇದರಿಂದಾಗಿ ಶಕ್ತಿಯ ಹೊಸ ಮೂಲಗಳ ಶೋಧನೆ, ಮಿತವ್ಯಯ, ಜೊತೆ ಜೊತೆಯಾಗಿ ಈಗ ನಿರುಪಯುಕ್ತವೆಂದು ಎಸೆಯಲ್ಪಡುತ್ತಿರುವ ಎಷ್ಟೋ ವಸ್ತುಗಳನ್ನು ಜಾಣತನದಿಂದ ಉಪಯೋಗಿಸುವ ಕಲೆಯನ್ನು ರೂಢಿಸಿಕೊಳ್ಳಬೇಕಾದ್ದು ಅನಿವಾರ್ಯ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ, ಸಸ್ಯಮೂಲಗಳಿಂದ ನಿರುಪಯುಕ್ತವೆಂದು ಪರಿಗಣಿಸಲ್ಪಟ್ಟ ಜೀವವಸ್ತುಗಳನ್ನು ಶಕ್ತಿಯಾಗಿ ಪರಿವರ್ತಿಸಲು ಭಾರತದಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ಸಂಶೋಧನೆಗಳನ್ನು ಪರಿಶೀಲಿಸೋಣ.

ಭಾರತದಲ್ಲಿ ಈಗ ಬಳಸುತ್ತಿರುವ ಒಟ್ಟು ಶಕ್ತಿಯಲ್ಲಿ ನೂರಕ್ಕೆ ೫೦ರಷ್ಟು ಜೀವ ಮೂಲಗಳಿಂದ ಅಂದರೆ Biological Sources ನಿಂದ ಬಂದದ್ದೆಂದು ಡಾ|| ಸೇಥ್ ಮತ್ತು ಪ್ರೊ. ಭಾಟ್ಟಗರ್ ಅವರು ಸಂಗ್ರಹಿಸಿರುವ ಅಂಕಿ ಅಂಶಗಳಿಂದ ತಿಳಿದು ಬರುತ್ತದೆ. ಈ ಮೂಲಗಳನ್ನು ಆಧರಿಸಿ ಜಲಜನಕ ಮತ್ತು ಮಿಥೇನ್ ಅನಿಲಗಳನ್ನು ಉತ್ಪಾದಿಸಲು ಸಾಧ್ಯವಾದರೆ ಶಕ್ತಿಯ ಪೂರೈಕೆಗಾಗಿ ಈಗ ಬಳಸುತ್ತಿರುವ ಸಾಧನಗಳ ಮೇಲಿನ ಒತ್ತಡ ಕಡಿಮೆಯಾಗುತ್ತದೆ.

ನೀರು ಜಲಜನಕ ಮತ್ತು ಆಮ್ಲಜನಕಗಳಿಂದಾದ ಸಂಯುಕ್ತ ವಸ್ತು. ವಿದ್ಯುಚ್ಛಕ್ತಿ, ಪರಮಾಣುಶಕ್ತಿ, ಸೂರ ಶಕ್ತಿ ಮುಂತಾದುವುಗಳನ್ನು ಬಳಸಿ ನೀರನ್ನು ವಿಭಜಿಸಿ ಜಲಜನಕವನ್ನು ಪಡೆಯಬಹುದು. ಸದ್ಯದಲ್ಲಿ ಈ ಸಾಂಪ್ರದಾಯಿಕ ಶಕ್ತಿಗಳನ್ನು ಉಪಯೋಗಿಸದೆ ಸಸ್ಯಗಳಲ್ಲಿ ಅಡಗಿರುವ ಶಕ್ತಿಯನ್ನು ಬಳಸಿ ನೀರಿನಿಂದ ಜಲಜನಕವನ್ನು ಉತ್ಪಾದಿಸುವ ಬಗೆಯನ್ನು ತಿಳಿಯೋಣ.

ಭಾರತದಲ್ಲಿ ಅಂಕಿ ಅಂಶಗಳ ಪ್ರಕಾರ, ಪ್ರತಿ ಚದರ ಸೆಂಟಿ ಮೀಟರಿನ ಮೇಲೆ ದಿನ ಒಂದಕ್ಕೆ, ಸರಾಸರಿ ೬೦೦ ಕ್ಯಾಲರಿಗಳಷ್ಟು ಸೂರ್ಯಕಿರಣ ಬೀಳುತ್ತದೆ. ಸಸ್ಯಗಳು ಈ ಶಕ್ತಿಯನ್ನು ಬಳಸಿಕೊಂಡು ದ್ಯುತಿಸಂಶ್ಲೇಷಣ ಕ್ರಿಯೆಯಿಂದ ಆಹಾರವನ್ನು ಉತ್ಪಾದಿಸುತ್ತವೆ. ದ್ಯುತಿ ಜಲಜನಕವನ್ನು (Photo-Hydrogen) ಸಸ್ಯಮೂಲಗಳಿಂದ ಉತ್ಪಾದಿಸಲು ಬಳಸುವ ಸೂತ್ರವನ್ನು ಸ್ಥೂಲವಾಗಿ, ಹೀಗೆ ವರ್ಣಿಸಬಹುದು.

ಸಸ್ಯಗಳಲ್ಲಿರುವ ಹಸಿರು ವರ್ಣದ ಜಟಿಲ ಸಂಯುಕ್ತವಾದ ಕ್ಲೋರೋಫ್ಲಾಸ್ಟನ್ನು ಬ್ಯಾಕ್ಟೀರಿಯಲ್ ಹೈಡ್ರಾಜನೀಸ್ ಮತ್ತು ಫೆರಾಡಾಕ್ಸಿನ್‌ನೊಂದಿಗೆ ಬೆರೆಸಿ ಬೆಳಕಿನ ಶಕ್ತಿಯನ್ನು ರಾಸಾಯನಿಕ ಕ್ರಿಯೆನಡೆಯಲು ಉಪಯೋಗಿಸಿ ಜಲಜನಕವನ್ನು ಉತ್ಪಾದಿಸಬಹುದು. ಈ ವಿಧಾನದಲ್ಲಿನ ಪ್ರಮುಖ ತೊಡಕು, ಜಲಜನಕದೊಂದಿಗೆ ಆಮ್ಲಜನಕವೂ ಉತ್ಪಾದನೆಯಾಗುವುದು. ಹೈಡ್ರಾಜನೀಸ್ ಆಮ್ಲಜನಕದೊಂದಿಗೆ ರಾಸಾಯನಿಕ ಕ್ರಿಯೆಯಲ್ಲಿ ತೊಡಗಲು ಸಾಧ್ಯವಾಗದಂತೆ ಅದನ್ನು ನಿಷ್ಕ್ರಿಯಗೊಳಿಸುವ ಸಾಧನಗಳನ್ನು ವಿಜ್ಞಾನಿಗಳು ರೂಪಿಸಿದ್ದಾರೆ. ಒಂದು ಅಂದಾಜಿನ ಪ್ರಕಾರ ಭಾರತದ ಕೆಲವು ಪ್ರದೇಶಗಳಲ್ಲಿ ಚದರ ಕಿಲೋಮೀಟರ್ ಜಾಗದಲ್ಲಿ ದಿನ ಒಂದಕ್ಕೆ ೨೦ ಟನ್ ಪೆಟ್ರೋಲ್ ಶಕ್ತಿಗೆ ಸಮನಾಗುವಷ್ಟು ಜಲಜನಕದ ಉತ್ಪಾದನೆ ಸಾಧ್ಯವಾಗಬಹುದು.

ಇನ್ನು ಎರಡನೆಯದು, ನಗರಗಳ ಹೊರವಲಯದಲ್ಲಿ ಒಳಚರಂಡಿ ನೀರನ್ನು ಸಂಗ್ರಹಿಸಿ ಅದರ ಮೇಲೆ ಜೀವ ವಿಜ್ಞಾನಿಗಳು ಕರೆಯುವ 'ಆಲೈ' ಜಾತಿಯ ಸಸ್ಯವನ್ನು ಬೆಳೆಸುವುದು. ಹಳ್ಳಿಗಳಲ್ಲಿ ಕೃಷಿಗೆ ಯೋಗ್ಯವಲ್ಲದ ಜಾಗದಲ್ಲಿ ಸಹ ಈ ಸಸ್ಯವನ್ನು ಬೆಳೆಯಬಹುದು. ದ್ಯುತಿ ಸಂಶ್ಲೇಷಣಾ ಕ್ರಿಯೆಯಿಂದ, ಈ ಸಸ್ಯಗಳಲ್ಲಿ ಸಂಗ್ರಹವಾಗಿರುವ ಶಕ್ತಿಯನ್ನು, ಹುದುಗಿಸುವ ಕ್ರಮದಿಂದ ಮೀಥೇನ್ ಅನಿಲವಾಗಿ ಪರಿವರ್ತಿಸಬಹುದು. 'ಆಲೈ' ಬೆಳೆಯಲು ಸಾಕಷ್ಟು ಜಾಗ, ಸೂಕ್ತ ಉಷ್ಣತೆ, ಹೆಚ್ಚಿನ ಪ್ರಮಾಣದಲ್ಲಿ ಬಿಸಾಡಲ್ಪಟ್ಟ ಆಹಾರ ವಸ್ತುಗಳು (Garbage) ದೊರೆತಲ್ಲಿ ಮೀಥೇನ್ ಉತ್ಪಾದನೆ ಲಾಭದಾಯಕವಾಗುತ್ತದೆ.



ಶಕ್ತಿಯ ಹೊಸ ಮೂಲಗಳ ಶೋಧನೆಗಾಗಿ ನಡೆಯುತ್ತಿರುವ ಪ್ರಯತ್ನಗಳನ್ನು ಗಮನಿಸಿದರೆ, ಸಸ್ಯಗಳಿಂದ ಶಕ್ತಿ ಪರಿವರ್ತನೆಯ ಪ್ರಯತ್ನ ತೀರಾ ಈಚೆಗಿನ ವೈಜ್ಞಾನಿಕ ಮುನ್ನಡೆ. ಕಲ್ಲಿದ್ದಲು, ಎಣ್ಣೆ ನಶಿಸುತ್ತಿರುವ ವೇಗವನ್ನು ಗಮನಿಸಿದರೆ ಈ ಹೊಸ ಪ್ರಯತ್ನ ಲಾಭದಾಯಕವಾಗುವ ಸಾಧ್ಯತೆಗಳು ಹೆಚ್ಚಾಗಿರುವುದಾಗಿ ತೋರುತ್ತದೆ.

ಭಾರತದಲ್ಲಿ MHD ಯಂತ್ರದಲ್ಲಿ ಪ್ಲಾಸ್ಮಾ ತಯಾರಿಕೆಗಾಗಿ ಕಲ್ಲಿದ್ದಲನ್ನು ಬಳಸುವ ಸಾಧ್ಯತೆಯನ್ನು ಪರಿಶೀಲಿಸುತ್ತಿದ್ದಾರೆ, ಅಯಾನೀಕರಣ ತೀವ್ರಗೊಳ್ಳಲು ಕಾದ ಕಲ್ಲಿದ್ದಲಿನ ಅನಿಲದೊಂದಿಗೆ ಸೋಡಿಯಂ ಅಥವಾ ಪೊಟ್ಯಾಷಿಯಂಗಳನ್ನು ಬಿಡುತ್ತಾರೆ. ಪರಿವರ್ತನೆ ಮುಗಿದ ನಂತರ ಹೊರ ಬರುವ ಅನಿಲದಲ್ಲಿನ ಉಷ್ಣತೆಯನ್ನು ಯಂತ್ರದ ಕೊಳವೆಯೊಳಗೆ ಬರುವ ಅನಿಲವನ್ನು ಕಾಯಿಸಲು ಉಪಯೋಗಿಸಬಹುದು. ಕಲ್ಲಿದ್ದಲಿನೊಳಗಿನ ಗಂಧಕದ ಅಂಶವು ಸೋಡಿಯಂ ಅಥವಾ ಪೊಟ್ಯಾಷಿಯಂನೊಂದಿಗೆ ವರ್ತಿಸಿ ಹೊರಬರುವುದರಿಂದ ಅದನ್ನು ರಾಸಾಯನಿಕ ಗೊಬ್ಬರವಾಗಿ ಬಳಸುವ ಸಾಧ್ಯತೆಗಳಿವೆ.

ಈ ಯಂತ್ರದ ಕೆಲವು ಪ್ರಮುಖ ಅನುಕೂಲಗಳನ್ನು ಈ ಕೆಳಗೆ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ:

1. ಚಲನಶಕ್ತಿ ನೇರವಾಗಿ ವಿದ್ಯುಚ್ಛಕ್ತಿಯಾಗಿ ಮಾರ್ಪಾಟಾಗುವುದರಿಂದ ತೊಡಕಿನಿಂದ ಕೂಡಿದ ಯಂತ್ರ ಭಾಗಗಳಿಲ್ಲದೆ ಯಂತ್ರ ಸರಳವಾಗುತ್ತದೆ.
2. ಕಲ್ಲಿದ್ದಲು, ಎಣ್ಣೆ, ಅಣುಶಕ್ತಿಗಳನ್ನು ಯಂತ್ರದಲ್ಲಿ ಬಳಸಬಹುದು.
3. ಉಷ್ಣಯಂತ್ರ ಅಥವಾ ಅಣುಶಕ್ತಿ ಚಾಲಿತ ಯಂತ್ರದೊಂದಿಗೆ ಜೋಡಿಸುವುದರಿಂದ ಯಂತ್ರಗಳ ಪರಿವರ್ತನಾ ದಕ್ಷತೆಯನ್ನು ಶೇ. 33-40ರಿಂದ ಶೇ. 33-40ಕ್ಕೆ ಏರಿಸಬಹುದು. ಇದರಿಂದ ಕಲ್ಲಿದ್ದಲಿನ ಉಳಿತಾಯ.
4. ಉಷ್ಣ ಯಂತ್ರಗಳನ್ನು ನಡೆಸಲು ಬೇಕಾದ ವೆಚ್ಚಕ್ಕೆ ಹೋಲಿಸಿದರೆ ಇದು ಶೇ. 30ರಿಂದ 20ರಷ್ಟು ಅಗ್ಗ.
5. ಬೇರೆ ಯಂತ್ರಗಳಿಂದ ಬರುವ ಹಬೆ, ವಿಕಿರಣಗಳು ವಾತಾವರಣವನ್ನು ಮಲಿನಗೊಳಿಸುವಂತೆ ಈ ಯಂತ್ರದಿಂದ ಪರಿಸರ ಮಾಲಿನ್ಯವಾಗುವುದು ತೀರಕಡಿಮೆ.

ಇಷ್ಟೆಲ್ಲಾ ಹೇಳಿದ ಮೇಲೆ, ಈ ವಿಧಾನದ ಎಲ್ಲಾ ತಾಂತ್ರಿಕ ತಿಳಿವು ವಿಜ್ಞಾನಿಗಳಿಗೆ ಈಗಾಗಲೇ ಇದೆ ಎಂದು ಭಾವಿಸಲಾಗದು. ಪ್ಲಾಸ್ಮಾದ ಚಲನೆ, ಅಯಾನೀಕರಣ ಕಲ್ಲಿದ್ದಲಿನಲ್ಲಿ ಹೆಚ್ಚು ಪ್ರಮಾಣದಲ್ಲಿರುವ ಬೂದಿಯಿಂದ

ಯಂತ್ರದ ಭಾಗಗಳ ಮೇಲಾಗುವ ಪರಿಣಾಮ, ಮುಂತಾದ ಎಷ್ಟೋ ನಿಯಮಗಳ ಬಗ್ಗೆ ಇನ್ನೂ ಸಂಶೋಧನೆ ನಡೆಯಬೇಕಾಗಿದೆ.

## ಪ್ಲಾಸ್ಮಾ ವಿದ್ಯುತ್ ಉತ್ಪಾದಕಗಳು

ವಿದ್ಯುಚ್ಛಕ್ತಿ ಬಳಕೆಯ ಪ್ರಮಾಣದ ಸೂಚ್ಯಂಕವನ್ನು ಲಂಬಿಸಿ ಒಂದು ದೇಶದ ತಾಂತ್ರಿಕ ಶಕ್ತಿ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿರತೆಯನ್ನು ಅಳೆಯುವುದು ರೂಢಿಯಲ್ಲಿದೆ. ಸ್ವಾತಂತ್ರ್ಯದ ಪೂರ್ವದಲ್ಲಿ ಸಿದ್ಧವಸ್ತುಗಳಿಗಾಗಿ ಪರಾವಲಂಬಿಯಾಗಿದ್ದ ಕಾಲದಲ್ಲಿ ಸುಮಾರು ೧೨೦೦ ಮೆಗಾವಾಟ್ ಸಾಮರ್ಥ್ಯ ಶಕ್ತಿ ಉತ್ಪಾದಿಸಲಾಗುತ್ತಿದ್ದು ಸುಮಾರು ೧೯೦ ಕೋಟಿ ರೂಪಾಯಿ ಖರ್ಚಾಗುತ್ತಿದ್ದರೆ ಇಂದು ೩೩,೦೦೦ ಮೆಗಾವಾಟ್ ಶಕ್ತಿ ಉತ್ಪಾದಿಸಲಾಗುತ್ತಿದ್ದು ಸುಮಾರು ೩,೩೦೦ ಕೋಟಿ ರೂಪಾಯಿ ಅಂದಾಜಿನ ಯೋಜನೆ ಸಿದ್ಧವಾಗಿದೆ. ಇಷ್ಟಾದರೂ ಈ ಶತಮಾನದ ಕೊನೆಯ ವೇಳೆಗೆ ಶಕ್ತಿಗಾಗಿ ನ ಬೇಡಿಕೆ ಈಗಿನ ಮೂರು ಪಟ್ಟು ಹೆಚ್ಚಾಗಲಿದ್ದು, ಸಾಂಪ್ರದಾಯಿಕ ಮೂಲಗಳಾದ ಕಲ್ಲಿದ್ದಲು, ಎಣ್ಣೆ, ಯುರೇನಿಯಂ ಇಂಧನಗಳಿಗಾಗಿ ಬೇಡಿಕೆ ಅಪಾರವಾಗಲಿದೆ. ಇದರಿಂದಾಗಿ ಇರುವ ಮೂಲಗಳನ್ನು ಪೋಲುಮಾಡದೆ, ಈ ಮೂಲಗಳಿಂದ ದೊರೆಯುವ ವಿದ್ಯುತ್ ಪ್ರಮಾಣವನ್ನು ಎರಡು ಪಟ್ಟು ಹೆಚ್ಚಿಸಲು ಸಾಧ್ಯವಾದರೆ ಅದೊಂದು ಮಹತ್ವಾಕಾಂಕ್ಷೆ. ಮೊದಲನೆ ಕೈಗಾರಿಕಾ ಕ್ರಾಂತಿಯಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳದೆ, ಆರ್ಥಿಕವಾಗಿ ಹಿಂದೆ ಬಿದ್ದಿದ್ದ, ಭಾರತ, ಸ್ವಾತಂತ್ರ್ಯ ಬಂದ ನಂತರ, ಸ್ವಯಂಪೂರ್ಣತೆಯನ್ನು ಸಾಧಿಸಲು, ಜಗತ್ತಿನ ಮುಂದುವರೆದ ದೇಶಗಳ ಜೊತೆ ಜೊತೆಗೆ ಸಂಶೋಧನೆಯಲ್ಲಿ ತೊಡಗಿರುವುದು ಹೆಮ್ಮೆಯ ವಿಷಯ. ಕಲ್ಲಿದ್ದಲನ್ನು ಲಾಭದಾಯಕವಾಗಿ ಬಳಸಿಕೊಂಡು ಪರಿವರ್ತನಾ ಸಾಮರ್ಥ್ಯವನ್ನು ಎರಡು ಪಟ್ಟು ಹೆಚ್ಚಿಸುವಂತಹ MHD ಅಂದರೆ Magneto Hydro Dynamics ವಿಧಾನವನ್ನು ರೂಪಿಸುವಲ್ಲಿ ಭಾಭಾ ಅಣು ಶಕ್ತಿ ಕೇಂದ್ರದ ವಿಜ್ಞಾನಿಗಳು ಶ್ರಮಿಸುತ್ತಿದ್ದಾರೆ.

ವಿದ್ಯುತ್ ವಾಹಕ ಒಂದು ಕಾಂತ ಕ್ಷೇತ್ರದಲ್ಲಿ ಚಲಿಸಿದರೆ ವಿದ್ಯುಚ್ಛಕ್ತಿ ಉತ್ಪನ್ನವಾಗುತ್ತದೆ. ಇದು ಜಗತ್ತಿನಲ್ಲಿದ್ದ ವಾದ ಫ್ಯಾರಡೆ ನಿಯಮ. MHD ಯಂತ್ರದಲ್ಲಿ ವಿದ್ಯುತ್ ವಾಹಕವನ್ನು ಘನರೂಪದ ಬದಲು 'ಪ್ಲಾಸ್ಮಾ' ರೂಪದಲ್ಲಿ ಬಳಸಲಾಗುವುದು. ಅನಿಲ ರೂಪದಲ್ಲಿರುವ ವಸ್ತುವಿನ ಪರಮಾಣುಗಳು ಇಲೆಕ್ಟ್ರಾನ್‌ಗಳನ್ನು ಕಳೆದುಕೊಂಡು ಅಯಾನೀಕರಣ ಹೊಂದಿದ ಸ್ಥಿತಿಯನ್ನು 'ಪ್ಲಾಸ್ಮಾ ಸ್ಥಿತಿ' ಎನ್ನುತ್ತಾರೆ. ಈ ವಿದ್ಯುತ್ ಅನಿಲವು ಸಮಕೋನವಾಗಿ ಹೆಚ್ಚು ಶಕ್ತಿಯ ಅಯಸ್ಕಾಂತ ಕ್ಷೇತ್ರದ ಮೂಲಕ ಹರಿದರೆ ವಿದ್ಯುತ್ ಉತ್ಪನ್ನವಾಗುತ್ತದೆ. ಅಂದರೆ MHD ಯಂತ್ರದಲ್ಲಿ ತಿರುಗುವ ಭಾಗಗಳಿಲ್ಲದೆ ಇದೊಂದು ಉಷ್ಣಯಂತ್ರದಂತೆ ವರ್ತಿಸುವುದರಿಂದ ಇದರ ಪರಿವರ್ತನಾದಕ್ಷತೆ ಹೆಚ್ಚು.



# ಸಿನಿಮಾ : ನಿಮ್ಮ ಅಭಿಪ್ರಾಯ

ಸಿನಿಮಾ ಬಗ್ಗೆ ಸುಮಾರು ಮೂನ್ನೂರು ಪದಗಳಲ್ಲಿ ಐದು ಪ್ರಶ್ನೆಗಳಿಗೆ ಬಂದ ಉತ್ತರಗಳಲ್ಲಿ, ಬಹುಮಾನ ಪಡೆದವನ್ನು ಮತ್ತು ಆಯ್ಕೆ ಕೆಲವು ಉತ್ತರಗಳನ್ನು ಕೆಳಗೆ ಪ್ರಕಟಿಸಲಾಗಿದೆ.

## ಪ್ರಶ್ನೆಗಳು

- ಚಲನಚಿತ್ರ ಜಗತ್ತಿನ ಪ್ರೇಮ ಪ್ರಕರಣದ ಗಾಳಿ ಸುದ್ದಿಗಳು ಹೇಗೆ ಮತ್ತು ಏಕೆ ಹರಡುತ್ತವೆ ?
- ಚಿತ್ರರಂಗದ 'ನಾಯಕಪೂಜೆ' ಯ ಬಗ್ಗೆ ನಿಮ್ಮ ಅಭಿಪ್ರಾಯವೇನು?
- ಚಲನಚಿತ್ರದ ಹೊಸ ಸೆನ್ಸಾರ್ ನೀತಿ ನಿಮಗೆ ಒಪ್ಪಿಗೆಯೇ?
- ನಿಮಗೆ ಪ್ರಾಯೋಗಿಕ ಚಿತ್ರಗಳು ಇಷ್ಟವೇ? ಅಥವಾ ಜನಪ್ರಿಯ ಚಿತ್ರಗಳು ಇಷ್ಟವೇ? ಏಕೆ?
- ನಮ್ಮ ದೇಶಕ್ಕೆ ಎಂತಹ ಚಿತ್ರಗಳು ಬೇಕು?

ಪಿ.ಯು.ಸಿ. ಬಹುಮಾನ :

ಎನ್. ಸತೀಶ್ವರ ರಾವ್

●ನನ್ನ ಅಭಿಪ್ರಾಯದಂತೆ ಈ ಗಾಳಿ ಸುದ್ದಿಗಳು ನಟ-ನಟಿಯರಿಂದಲೇ ಹರಡುತ್ತವೆ. ಅಥವಾ ಅವರ ಭಕ್ತ ಶಿರೋಮಣಿಗಳಿಂದ ಹರಡುತ್ತವೆ. ಜನರ ನಾಲಿಗೆ ಮೇಲೆ ತಮ್ಮ ಹೆಸರು ಸದಾ ಸುಳಿದಾಡುತ್ತಿರಬೇಕು. ಆದ್ದರಿಂದ ನಮ್ಮ ಚಿತ್ರಗಳು ಯಶಸ್ವಿಯಾಗಬೇಕು ಎಂಬ ಅಭಿಲಾಷೆ ಈ ನಟ-ನಟಿಯರಿಗೆ ಇರುತ್ತದೆ. ಯಾರೋ ಅನಾಮಿಕರಿಂದ ಹುಟ್ಟಿಕೊಂಡ ಈ ಪ್ರಕರಣಗಳು ಒಬ್ಬರಿಂದ ಒಬ್ಬರಿಗೆ ಹರಡುತ್ತದೆ. ಕೆಲಪತ್ರಿಕೆಗಳೂ ಇಂತಹ ಸುದ್ದಿಗಳಿಗೆ ಹೆಚ್ಚು ಪ್ರಾಧಾನ್ಯ ಕೊಡುವುದರಿಂದ ಇವು ಜನಪ್ರಿಯವಾಗುತ್ತವೆ.

●ನನ್ನ ಅಭಿಪ್ರಾಯದ ಪ್ರಕಾರ ನಾಯಕ ಪೂಜೆ ಸರಿಯಲ್ಲ. ನಟನೆಯನ್ನು ತಿಳಿಯದ ಒಬ್ಬ ನಾಯಕನ ಕೆಲಚಿತ್ರಗಳು ಯಶಸ್ವಿಯಾಗಬಹುದು. ಆದರೆ ಇವನಿಗಿಂತ ಹಲವಾರು ಉತ್ತಮ ನಟರಿದ್ದಾರೆಂಬುದನ್ನು ಮರೆಯಬಾರದು. ಈ ಚಾಕೋಲೇಟ್ ನಟರ ಡಿಷಂ ಡಿಷಂಗಳಿಗೆ ಪ್ರೋತ್ಸಾಹಿಸುವ ಜನ ನಟನೆಯನ್ನು ಬಲ್ಲವರನ್ನು ಗೌರವಿಸಬೇಕು.

ಚಿತ್ರದ ನಾಯಕ ಯಾರಾದರೇನು ಚಿತ್ರ ಉತ್ತಮವಾಗಿದ್ದರೆ ಸಾಕು ಎಂಬುದು ನನ್ನ ನಿಲುವು.

●ಈಗಿನ ಸರ್ಕಾರದ ನೀತಿಯು ಸರಿಯಲ್ಲ. ಭಾರತೀಯ ಚಿತ್ರಗಳಲ್ಲಿ ಕ್ರೌರ್ಯ ಇರಬಾರದು, ಹಿಂಸೆ ಇರಬಾರದು ಅದರಿಂದ ಜನ ಕೆಡುತ್ತಾರೆಂದ ಮೇಲೆ ಇವೇ ತುಂಬಿದ ಇಂಗ್ಲೀಷ್ ಚಿತ್ರಗಳನ್ನು ನೋಡಿ ಜನ ಕೆಡುವುದಿಲ್ಲವೇ? ಭಾರತದಲ್ಲಿ ತೆರೆ ಕಾಣುವ ಎಲ್ಲ ಚಿತ್ರಗಳಿಗೂ ಈ ನೀತಿ ಒಂದೇ ವಿಧವಾಗಿರಬೇಕು. ಮದ್ಯಪಾನವನ್ನು ತೆರೆಯ ಮೇಲೆ ತೋರಿಸಬಾರದೆನ್ನುವ ನೀತಿಗೆ ಚೋಮನದಾಡಿ ಸಿಕ್ಕಿದ್ದರೆ ಅದೊಂದು ಉತ್ತಮ ಚಿತ್ರವಾಗುತ್ತಿರಲಿಲ್ಲ. ಭಾರತದ ಅತಿ ಉಚ್ಚ ಪ್ರಶಸ್ತಿಯನ್ನು ಗಳಿಸುತ್ತಿರಲಿಲ್ಲ.

●ನನಗೆ ಪ್ರಾಯೋಗಿಕ ಚಿತ್ರಗಳು ಹೆಚ್ಚು ಇಷ್ಟ. ವ್ಯಾಪಾರಿ ಚಿತ್ರಗಳು ಕೆಲವೊಂದು ಫಾರ್ಮಲಾಗಳಿಗೆ ಬದ್ಧವಾಗಿರುತ್ತವೆ. ಅವುಗಳಲ್ಲಿ ಹಿಂಸೆ, ಕ್ರೌರ್ಯ, ಅಳು ಎಲ್ಲ ಇರಬೇಕು.



ಒಟ್ಟಿನಲ್ಲಿ ಜನರನ್ನು ಮೋಸಪಡಿಸಿಯಾದರೂ ಚಿತ್ರ ಯಶಸ್ವಿಯಾಗಬೇಕು ಎಂಬುದು ವ್ಯಾಪಾರಿ ಚಿತ್ರಗಳ ನಿರ್ಮಾಪಕರಿಗೆ ಇರುತ್ತದೆ. ಪ್ರಾಯೋಗಿಕ ಚಿತ್ರಗಳು ಹಣ ಗಳಿಸದಿರಬಹುದು, ಜನರ ಬೆಂಬಲ ಪಡೆಯದಿರ ಬಹುದು ಆದರೆ ಅವು ಉತ್ತಮ ಮೌಲ್ಯವನ್ನು ಪಡೆ ದಿರುತ್ತವೆ.

●ಭಾರತದಲ್ಲಿ ಅವಿದ್ಯಾವಂತರೇ ಹೆಚ್ಚಾಗಿರುವ ದೇಶ. ಈ ಜನರಿಗೆ ಸುಲಭವಾಗಿ ಅರ್ಥವಾಗುವ ನಮ್ಮ ದೇಶದ ಸ್ಥಾನಮಾನಗಳನ್ನು ಅರ್ಥಮಾಡಿಕೊಡುವ ಚಿತ್ರಗಳು ಬೇಕು. ಚಿತ್ರಗಳಿಂದ ಏನನ್ನೂ ಕಲಿಯದೆ ಕೇವಲ ನಾಯಕ ತನ್ನ ಶತ್ರುವಿಗೆ ಕೊಡುವ ಡಿಷುಂ ಡಿಷುಂಗಳನ್ನು ಕಂಡು ಚಪ್ಪಾಳೆ ತಟ್ಟುವುದರಿಂದ ಏನು ಪ್ರಯೋಜನ?

ಪದವಿ ತರಗತಿ ಬಹುಮಾನ

ಕೆ. ಆರ್. ಶ್ರೀನಾಥ್

○ಚಲನಚಿತ್ರ ಜಗತ್ತಿನ ಪ್ರೇಮ ಪ್ರಕರಣದ ಗಾಳಿಸುದ್ದಿ ಗಳು ಮೂರು ರೀತಿಯಲ್ಲಿ ಹರಡುತ್ತವೆ. (೧) ಒಬ್ಬ ನಟ ಮತ್ತೊಬ್ಬ ನಟಿಯ ಜೊತೆ ನಿಜ ಜೀವನದಲ್ಲಿಯೂ ಸಹ ಅನ್ಯೋನ್ಯವಾಗಿದ್ದರೆ, ಜನರು ಇಂತಹ ಸುದ್ದಿ ಹರಡುತ್ತಾರೆ. (೨) ಕೆಲವು ಜನಪ್ರಿಯರಾಗದ ನಟನಟಿಯರು ಚಿತ್ರರಂಗದ ಜಗತ್ತಿನಲ್ಲಿ ಪ್ರಸಿದ್ಧರಾಗಲು, ತಾವೇ ಪ್ರೇಮಪ್ರಕರಣದ ಗಾಳಿ ಸುದ್ದಿಗಳನ್ನು ಹಬ್ಬಿಸುತ್ತಾರೆ. (೩) ಕೆಲವು ಸಿನಿಮಾ ಪತ್ರಿಕೆಗಳು, ಜನಪ್ರಿಯ ನಟ ಮತ್ತು ತಾರೆಯ ಮೇಲೆ ಪ್ರೇಮಪ್ರಕರಣದ ಗಾಳಿ ಸುದ್ದಿಗಳನ್ನು ಹುಟ್ಟಿಸಿ ತಮ್ಮ ಪತ್ರಿಕೆಯ ಮಾರಾಟವನ್ನು ಹೆಚ್ಚಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತಾರೆ.

ಅಂಥರಾಗಿ ನಂಬಿ ನಲಿದಾಡುವ ಸಿನಿಮಾ ಪ್ರೇಕ್ಷಕರು ನಮ್ಮ ದೇಶದಲ್ಲಿರುವುದರಿಂದ ಇಂತಹ ಗಾಳಿ ಸುದ್ದಿಗಳು ಹರಡುತ್ತವೆ.

○ಚಿತ್ರರಂಗದ 'ನಾಯಕ ಪೂಜೆ' ಯನ್ನು ನಾನು ವಿರೋಧಿಸುತ್ತೇನೆ. ಚಿತ್ರದಲ್ಲಿಯೇ ನಾಯಕರೂ ಸಹ ಮನುಷ್ಯರೇ. ಒಬ್ಬ ನಾಯಕನು ನಟಿಸಿದ ಚಿತ್ರದ ಅಭಿನಯವನ್ನು ಕೇವಲ ವಿಮರ್ಶನಾತ್ಮಕವಾಗಿ ನೋಡಿ ದಾಗಲೇ ನಮಗೆ ಅವನ ಪೂರ್ಣ ಕಲಾಶಕ್ತಿಯ ಅರಿವು ಆಗುತ್ತದೆ. ಪ್ರೇಕ್ಷಕರಿಗೆ ಬೇಕಾಗಿರುವುದು ಉತ್ತಮ ಅಭಿನಯ. ಪ್ರೇಕ್ಷಕರು ಅಭಿನಯವನ್ನು ಮೆಚ್ಚಬೇಕೇ ಏನೇ ನಾಯಕ ಪೂಜೆಯನ್ನಲ್ಲ. ಇದರಿಂದ ಅಭಿನಯಕ್ಕೆ ಪ್ರಾಮುಖ್ಯತೆ ಕೊಟ್ಟಹಾಗಾಗುತ್ತದೆ. ಪ್ರೇಕ್ಷಕರು ನಟನ ಅಭಿನಯವನ್ನು ವಿಮರ್ಶನಾತ್ಮಕವಾಗಿ ನೋಡದೆ, ಕೇವಲ ನಾಯಕ ಪೂಜೆಯನ್ನು ಮಾಡಿದರೆ ಅದರಿಂದ ಚಲನ ಚಿತ್ರರಂಗಕ್ಕೆ ದೊಡ್ಡ ಹಾನಿಯುಂಟಾಗುತ್ತದೆ.

○ಚಲನಚಿತ್ರ ಹೊಸ ಸೆನ್ಸಾರ್ ನೀತಿ ನನಗೆ ಒಪ್ಪಿಗೆ ಯಾಗಿದೆ. ಕೇವಲ ಕಲೆಯ ಒಂದು ಭಾಗವಾಗಿ ಪ್ರಾರಂಭ ವಾದ ಚಲನಚಿತ್ರಗಳು ಕಾಮಕ್ರೋಧ ತುಂಬಿದ ಮಸಾಲೆ ಗಳಾದುವು. ಇದರಿಂದ ಪ್ರೇಕ್ಷಕರಲ್ಲಿ ಆದರಲ್ಲಿಯೂ ಯುವ ಜನಾಂಗದ ಮೇಲೆ ಹೆಚ್ಚು ಪರಿಣಾಮ ಬೀರತೊಡಗಿತು.

ಚಲನಚಿತ್ರಗಳು ಅಭಿನಯ ಮತ್ತು ಕಲೆಯ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ಕಳೆದುಕೊಂಡವು. ಕೇವಲ ಹಣಗಳಿಕೆಯ ದೃಷ್ಟಿಯಿಂದ ಕೇಳು ದರ್ಜೆಯ ಚಿತ್ರಗಳು ಬರಲಾರಂಭಿಸಿ ದವು. ಭಾರತೀಯ ಚಲನಚಿತ್ರರಂಗ ಕುಸಿಯುತ್ತಿರುವುದ ರಿಂದ ಸರ್ಕಾರ ಸೆನ್ಸಾರ್ ನಿಯಮವನ್ನು ತಂದಿದೆ. ಇದರಿಂದ ಇನ್ನೊಂದು ಒಳ್ಳೆಯ ಕಲಾತ್ಮಕ ಚಿತ್ರಗಳು ಬರುವುದ ರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ.

○ನನಗೆ ಪ್ರಾಯೋಗಿಕ ಚಿತ್ರಗಳು ಇಷ್ಟ. ಪ್ರಾಯೋಗಿಕ ಚಿತ್ರಗಳಲ್ಲಿ ಪ್ರೇಕ್ಷಕರು, ನಿಜಜೀವನದ ಅಂಶಗಳನ್ನು ಕಾಣ ಬಹುದು. ಜನಪ್ರಿಯ ಚಿತ್ರಗಳನ್ನು ಕೇವಲ ಹಣ ಗಳಿಸುವ ದೃಷ್ಟಿಯಿಂದ ತಯಾರಿಸುವುದರಿಂದ ನಿಜಾಂಶ ವನ್ನು ಕಳೆದುಕೊಳ್ಳುತ್ತವೆ. ಪ್ರಾಯೋಗಿಕ ಚಿತ್ರಗಳಿಗೆ ತಗಲುವ ವೆಚ್ಚವೂ ಸಹ ಕಡಿಮೆ. ಪ್ರಾಯೋಗಿಕ ಚಿತ್ರ ಗಳಲ್ಲಿ ಕಥೆ ಮತ್ತು ಅಭಿನಯ ಮುಖ್ಯವಾಗಿರುತ್ತವೆ.

ಆದರೆ ಜನಪ್ರಿಯ ಚಿತ್ರಗಳೂ ತಯಾರಾಗಬೇಕೆಂದು ನನ್ನ ಅಭಿಪ್ರಾಯ. ಏಕೆಂದರೆ ಕೆಟ್ಟದು ಇಲ್ಲದೆ ಒಳ್ಳೆಯದು ಬೆಳಕಿಗೆ ಬರುವುದಿಲ್ಲ. ಜನಪ್ರಿಯ ಚಿತ್ರಗಳು ಇರಬೇಕು. ಇಲ್ಲದೆ ಹೋದರೆ ಇವೆರಡಕ್ಕೂ ವ್ಯತ್ಯಾಸ ಮಾಡಿ ಹೋಲಿಸ ಲಾಗುವುದಿಲ್ಲ.

○ನಮ್ಮ ದೇಶದ ಸಂಸ್ಕೃತಿಯನ್ನು ಎತ್ತಿ ಹಿಡಿದು, ಪರದೇಶಗಳ ಸಂಸ್ಕೃತಿಗಳನ್ನು ಆದರಿಸುವಂತಹ ಕಲಾತ್ಮಕ ಚಿತ್ರಗಳು ನಮ್ಮ ದೇಶಕ್ಕೆ ಬೇಕು. ನಿಜಾಂಶವನ್ನುಳ್ಳ ಕತೆಯನ್ನಾದರಿಸಿ, ಇಡೀ ಮಾನವ ಜನಾಂಗಕ್ಕೇ ನೀತಿ ಬೋಧಕವಾದ ಉತ್ತಮ ಅಭಿನಯದಿಂದ ಕೂಡಿದ ಚಿತ್ರ ಗಳು ತಯಾರಾಗಬೇಕು. ತಾಂತ್ರಿಕವಾಗಿ ಮತ್ತು ಕಲಾತ್ಮಕ ವಾಗಿ ನಮ್ಮ ಚಲನಚಿತ್ರಗಳು ವಿದೇಶಗಳಿಗೆ ಸವಾಲೊಡ್ಡ ವಂತಿರಬೇಕು. ಮಾನವರಲ್ಲಿ ಸಮಾನತೆಯನ್ನು ಮೂಡಿಸಿ, ಅವರಲ್ಲಿ ದೇಶದ ಪ್ರಗತಿಗೆ ಶ್ರಮಿಸಬೇಕೆಂಬ ಭಾವನೆಯನ್ನು ಹುಟ್ಟಿಸುವ ಚಲನಚಿತ್ರಗಳು ತಯಾರಾಗಬೇಕು. ಜನರ ಮೇಲೆ ನೇರಪ್ರಭಾವ ಬೀರುವುದರಿಂದ ಚಲನ ಚಿತ್ರಗಳಿಗೆ ಇದು ಕಷ್ಟವಾಗುವುದಿಲ್ಲ.



## ಸಿನಿಮಾ: ನಿಮ್ಮ ಅಭಿಸ್ತಾಯ

ಚಲನ ಚಿತ್ರದ ಪ್ರೇಮ ಪ್ರಕರಣದ ಬಗ್ಗೆ ಗಾಳಿ ಸುದ್ದಿ ಹರಡುವುದು ಹೇಗೆಂದರೆ, ನಮ್ಮಂಥ ಮನುಷ್ಯರು ಸುದ್ದಿ ಗಾಗಿ ಹರಡುತ್ತಾರೆ. ಮಾತನಾಡುವ ಬಾಯಿಗೆ ಏನಾದರೂ ಬೇಡವೇ?

ಆರ್. ಪ್ರದೀಪ್ ಕುಮಾರ್, ಮೊದಲನೆಯ ಪಿ.ಯು.ಸಿ.

ಚಲನ ಚಿತ್ರದ 'ನಾಯಕ ಪೂಜೆ' ಸರಿಯಲ್ಲ. ಇದು ಜನರಲ್ಲಿ ಬೆಳೆದಿರುವ ದೊಡ್ಡ ಹುಚ್ಚು. ಎಷ್ಟೋ ಜನ 'ನಾಯಕರು' ಹಣ ಕೊಟ್ಟು ತಮ್ಮನ್ನು ಹೊಗಳುವ ರಸಿಕ ಸಂಘಗಳನ್ನು ಕಟ್ಟಿಕೊಂಡಿದ್ದಾರೆ. ಇವುಗಳಿಂದ ಚಲನಚಿತ್ರ ಪ್ರಪಂಚಕ್ಕೆ ಉಪಯೋಗವೂ ಇಲ್ಲ, ಬೆಲೆಯೂ ಇಲ್ಲ. ಅಸಭ್ಯ ಕಾಮಚಿತ್ರಣ, ಅರ್ಥವಿಲ್ಲದ ಬಡಿದಾಟ ವಿದ್ವರೂ 'ರಸಿಕರು' ತಮ್ಮ 'ನಾಯಕನಿಗೆ' ಮಹಾಪೂಜೆ ನಡೆಸುತ್ತಾರೆ. ಇದು ಅಜ್ಞಾನದ ಸಂಕೇತ. ಒಳ್ಳೆಯ ಚಿತ್ರ, ಒಳ್ಳೆಯ ಅಭಿನಯ ಮುಖ್ಯ.

ಜಿ.ಎಫ್. ಆಂತೋಣಿ ರಾಜ್, ಎರಡನೆಯ ಪಿ.ಯು.ಸಿ.

ಸರ್ಕಾರದ ಸೆನ್ಸಾರ್ ನೀತಿ ಒಂದು ದೃಷ್ಟಿಯಿಂದ ಕಲಾತ್ಮಕ ಚಿತ್ರಗಳ ನಿರ್ಮಾಣಕ್ಕೆ ಅಡ್ಡಿಯಾಗಿದೆ. ಸಮಾಜದಲ್ಲಿ ಬೇರೂರಿರುವ ಸಮಸ್ಯೆಗಳನ್ನು ತೋರಿಸುವುದರಲ್ಲಿ ತಪ್ಪೇನಿದೆ? ಸೆನ್ಸಾರ್ ಮಂಡಳಿ ಕುರುಡಾಗಿ ಕಾನೂನು

ಚಲಾಯಿಸುವುದಕ್ಕಿಂತ ನಿಜವಾದ ಚಿತ್ರ ಯಾವುದು? ಯಾವುದು ಅಲ್ಲ? ಎಂಬುದನ್ನು ಸರಿಯಾಗಿ ತೀರ್ಮಾನಿಸ ಬೇಕು.

ಸಿ. ಮಹೇಶ್ವರನ್, ಎರಡನೆಯ ಪಿ.ಯು.ಸಿ.

ಭಾರತದಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿ ಎಲ್ಲರೂ ಬೇಸರವನ್ನು ಹೋಗಲಾಡಿಸಿಕೊಳ್ಳಲು ಸಿನಿಮಾಕ್ಕೆ ಹೋಗುತ್ತಾರೆ. ಈ ಬೇಸರ ಪರಿಹಾರಕ್ಕೆ ಜನಪ್ರಿಯ ಚಿತ್ರಗಳೇ ಬೇಕು. ಪ್ರಯೋಗಾತ್ಮಕ ಚಿತ್ರಗಳು ತುಂಬಾ Serious ಆಗಿ ಇರುತ್ತವೆ. ಇದು ಕೆಲವರಿಗೇ ಬೇಕು. ಸಾಮಾನ್ಯ ಜನರ ನಿಜವಾದ ಮನರಂಜನೆಯನ್ನು Serious ಮಾಡಿ, ಅದ ರಿಂದಲೂ ಜನತೆಯನ್ನು ವಂಚಿಸಬಾರದು.

ಎಸ್. ಆನಂದ, ಮೊದಲನೆಯ ಪಿ.ಯು.ಸಿ.

ನಮ್ಮ ದೇಶಕ್ಕೆ ಪ್ರಾಯೋಗಿಕ ಚಿತ್ರಗಳು ಬೇಕು. ಇದರಿಂದ ದೇಶ ವಿದೇಶಗಳಲ್ಲಿ ಭಾರತದ ಪ್ರತಿಷ್ಠೆಯನ್ನು ಹೆಚ್ಚಿಸುತ್ತದೆ. ವಿದೇಶೀ ವಿನಿಮಯ ದೊರೆಯುತ್ತದೆ. ಜನಪ್ರಿಯ ಚಿತ್ರಗಳು ಚಿತ್ರಮಾಲೆಗಳಿಂದ ಜನಪ್ರಿಯ ವಾಗುವುದೇ ವಿನಹ ಜನರ ಮನಸ್ಸಿನಲ್ಲಿ ಸ್ಥಿರಗೊಳ್ಳುವುದಿಲ್ಲ. ಇದರ ಜೊತೆಗೆ ಲೈಂಗಿಕ ಚಿತ್ರಗಳನ್ನು ವೈಜ್ಞಾನಿಕ ವಾಗಿ ತೆಗೆದು ತೋರಿಸುವುದರಿಂದ ಯುವಕರಿಗೆ ಒಳ್ಳೆಯ ದಾಗುವುದು.

ಎಂ. ಆರ್. ಮದನಮೋಹನ ಹೊಳ್ಳ  
ಮೊದಲನೆಯ ಪಿ.ಯು.ಸಿ.



### ತಾಯಿ ಇದ್ದರೆ

ಗಿಣಿಯಿದ್ದಲ್ಲಿ ಪಂಜರ;  
ನೀರು ತುಂಬಿದರೆ ಕೆರೆ;  
ಸುವಾಸನೆ ಕೂಡಿ ಶ್ರೀಗಂಧ;  
ಮೆದುಳಿದ್ದವನೆ ಮನುಷ್ಯ;  
ಮೂಲದೇವರಿಂದ ದೇವಸ್ಥಾನ;  
ತಾಯಿ ಇದ್ದರೆ ಮನೆ, ರಂಗಯ್ಯ

ಎಸ್. ವಿ. ರಂಗಣ್ಣ  
(ರಂಗ ಬಿನ್ನಪ)



## ಆ ಕಣ್ಣುಗಳು

ಕೆ. ಆರ್. ಶ್ರೀನಾಥ್

ಎರಡನೆಯ ಬಿ.ಕಾಂ.

ಆ ಮನುಷ್ಯನನ್ನು ಲಾಲ್‌ಬಾಗಿನಲ್ಲಿ ಸೀತ ಕೊನೆಯ ಬಾರಿಗೆ ಹೋದವಾರ ನೋಡಿದ್ದಳು. ಅವಳು ಈದಿನ ಲಾಲ್‌ಬಾಗಿನಲ್ಲಿ ದಾಸವಾಳದ ಹೊಗಳನ್ನು ನೋಡುತ್ತಾ ನಡೆಯುತ್ತಿದ್ದಳು. ದಾಸವಾಳದ ಕೆಂಪನೆ ಬಣ್ಣ, ಅದರಲ್ಲಿಯ ಕೇಸರದ ಸುತ್ತ ಮುಟ್ಟಿದರೆ ಅಂಟುವ ಪುಷ್ಪ ಪರಾಗದಿಂದ ತುಂಬಿರುವ ದಳಗಳನ್ನು ನೋಡುತ್ತಾ ಅವಳ ಮನಸ್ಸಿನಲ್ಲಿ ವಿಚಿತ್ರವಾದ ಭಾವನೆ ಮೂಡಿತು. ಹೊಗಳಿಂದ ತಲೆ ಎತ್ತಿ ನೋಡಿದಾಗ ಸೀತ ಮತ್ತೆ ಈ ಮನುಷ್ಯನನ್ನು ಕಂಡಳು. ಅವನು ಸೀತಳನ್ನು ಕುತೂಹಲದಿಂದ ನೋಟ ಅಲುಗಿಸದೆ ನೋಡುತ್ತಿದ್ದ. ಆದರೆ ಕೊಂಚ ವಿವಕ್ತತೆಯಿಂದ.

ಸೀತ ತಕ್ಷಣ ನೋಟವನ್ನು ಬದಲಿಸಿ ಅಲ್ಲಿಂದ ನಡೆದಳು. ಆದರೆ ಅವಳು ಭಾವಿಸಿದ ಹಾಗೆ ಅವನು ಅವಳನ್ನು ಹಿಂಬಾಲಿಸುವ ಶಬ್ದ ಕೇಳಿಸಲಿಲ್ಲ. ಎಲೆಗಳ ಮಿರ ಮಿರ ಶಬ್ದವಿಲ್ಲ. ದಾರಿಯಲ್ಲಿ ಕಲ್ಲಿಗೆ ಸಿಕ್ಕಿ ಕರಕರ ಶಬ್ದ ಮಾಡುವ ಚಪ್ಪಲಿಗಳ ಸದ್ದೂ ಇಲ್ಲ. ತನ್ನ ಕುತೂಹಲವನ್ನು ತಾಳಲಾರದೆ ಸೀತ ಹಿಂದಕ್ಕೆ ತಿರುಗಿ ನೋಡಿದಳು. ನಿಲುಮನ್ನು ಬದಲಿಸದೆ, ಅಲುಗಾಡದೆ ಸೀತಳ ಹಿಂಭಾಗವನ್ನೇ ವೀಕ್ಷಿಸುತ್ತಾ ಆ ಮನುಷ್ಯ ನಿಂತಿದ್ದನು. ಅವನು ಒಂದು ವಿಗ್ರಹವಾಗಬಹುದಿತ್ತು. ಎಲ್ಲಕ್ಕಿಂತ ಆಶ್ಚರ್ಯಕರವಾಗಿ ಗಮನ ಸೆಳೆಯುತ್ತಿದ್ದುದು ಅವನ ಗಾಜನಂತಹ ಕಣ್ಣುಗಳು.

ಸೀತ ನಡಿಗೆಯನ್ನು ಜೋರುಮಾಡಿ ನಡೆದಳು. ಅವಳ ಮುಖದ ಮೇಲೆ ತೆಳ್ಳಗೆ ಬೆವರು ಹನಿಗಳು ಮೂಡಿವು. ಬಿಸಿಲಿನ ಜಳಕ್ಕೆ ಅವಳ ಕಣ್ಣುಗಳು ಕುಕ್ಕಿದವು. ಆ ಮನುಷ್ಯನನ್ನು ನೆರೆಸಿಕೊಂಡರೆ ವಿಕಾರ ಭಾವನೆಯಿಂದ ಅವಳ ಮನಸ್ಸು ಉಯ್ಯಾಲೆಯಾಡುತ್ತಿತ್ತು. ಮನೆಗೆ ತಲುಪುವ ವೇಳೆಗೆ ಬಿಸಿಲು ಉರಿಯುತ್ತಿತ್ತು. ಸೀತಳನ್ನು ಆಶ್ಚರ್ಯಚಕಿತನ್ನಾಗಿ ಮಾಡಿದ ವಿಷಯವೆಂದರೆ ಈ ಉರಿ ಬಿಸಿಲು ಕಣ್ಣನ್ನು ಇರಿಯುತ್ತಿದ್ದರೂ ಆ ಮನುಷ್ಯನು ರೆಪ್ಪೆ ಅಲುಗಿಸದೆ ಸೂರ್ಯನನ್ನು ನೋಡುತ್ತಿದ್ದುದು.

ಕಾಲೇಜು ವಿದ್ಯಾಭ್ಯಾಸ ಮುಗಿಸಿ ಜೀವನದ ಒಂದು ಮುಖ್ಯ ಘಟ್ಟದಲ್ಲಿ ನಿಂತಿದ್ದ ಸೀತಳಿಗೆ ಮನೆಯಲ್ಲಿ ಕುಳಿತು

ಬೇಸರವಾಗುತ್ತಿತ್ತು. ಲೈಬ್ರರಿಗೆ ಮತ್ತು ಸ್ಟೇಜಿಯರ ಮನೆಗೆ ಹೋಗಿ ಬರುತ್ತಿದ್ದಳು. ಆದರೆ ಲಾಲ್‌ಬಾಗಿನಲ್ಲಿ ಹೊಗಳ ಮಧ್ಯೆ ನಡೆದಾಗ ಸಿಗುವಷ್ಟು ಸಮಾಧಾನ ಅವಳಿಗೆ ಮತ್ತೆಲ್ಲೂ ಸಿಗುತ್ತಿರಲಿಲ್ಲ. ಸೀತ ಲಾಲ್‌ಬಾಗಿಗೆ ಹೋದಾಗಲೆಲ್ಲಾ ಆ ಮನುಷ್ಯ ಅಲ್ಲಿ ಇರುತ್ತಿದ್ದ. ಸೀತಳ ಕುತೂಹಲ ಮತ್ತು ಉತ್ಸಾಹದಿಂದ ನೋಟ ಬದಲಿಸದೆ ಅವನ ಗಾಜನಂತಹ ಕಣ್ಣುಗಳಿಂದ ನೋಡುತ್ತಲಿರುತ್ತಿದ್ದ. ಇದರಿಂದ ಸೀತಳ ಮನಸ್ಸಿನಲ್ಲಿ ಭೀಕರ ಭಯ ತುಂಬಿ ಕೊಂಡಿತ್ತು. ಮನೆಯಲ್ಲಿ ತಂದೆ ತಾಯಿಯರ ಜೊತೆ ವಿಚಿತ್ರವಾಗಿ ನಡೆದುಕೊಳ್ಳುತ್ತಿದ್ದಳು. ಹೆಚ್ಚು ಮಾತನ್ನಾಡುತ್ತಿರಲಿಲ್ಲ ಮತ್ತು ಶಾಂತತೆಯನ್ನು ಕಳೆದುಕೊಂಡಿದ್ದಳು.

ಸ್ವಲ್ಪ ದಿನ ಕಳೆದ ಮೇಲೆ ಮನೆಯಲ್ಲಿ ಕುಳಿತು ಬೇಸರವಾಗಿ, ಸೀತ ಸಾಯಂಕಾಲ ಹೊರಗೆ ಹೊರಟಳು. ಅವಳ ತಾಯಿ ಹಳೆಯ ರಾಗವನ್ನೇ ಹಾಡುತ್ತಾ “ಬೇಗ ಬಾ ಜಾಸ್ತಿ ಹೊತ್ತು ಮಾಡಬೇಡ. ಹೆಣ್ಣುಮಕ್ಕಳು ಕತ್ತಲಾಗುವ ಮುಂಚೆಯೇ ಮನೆ ಸೇರಬೇಕು. ಈಗಿನ ಕಾಲದಲ್ಲಿ ಯಾವಾಗ ಏನಾಗುತ್ತೋ ಹೇಳುವುದಕ್ಕೆ ಆಗುವುದಿಲ್ಲ” ಎಂದರು. ಸೀತ ಚಪ್ಪಲಿ ತೊಟ್ಟು ಯಾವುದೋ ಯೋಚನೆಯಲ್ಲಿ ನಡೆದಳು. ಆದರೆ ಅವಳ ಕಾಲುಗಳು ಅವಳಿಗರಿವಿಲ್ಲದೆಯೇ ಮನೆಯಿಂದ ಸ್ವಲ್ಪವೇ ದೂರವಿದ್ದ ಲಾಲ್‌ಬಾಗಿಗೆ ಕರೆದೊಯ್ದವು. ಅಲ್ಲಿ ಮಕ್ಕಳು ಇನ್ನೂ ಆಡುತ್ತಿದ್ದವು. ಸೀತ ಒಂದು ಬೆಂಚಿನ ಮೇಲೆ ಕುಳಿತು, ತಲೆ ಹಿಂದೆ ಮಾಡಿ ಕಣ್ಣುಚ್ಚಿದಳು. ಸೂರ್ಯ ಸ್ವಲ್ಪ ಹೊತ್ತಿನಲ್ಲೇ ಮುಳುಗುವವನಿದ್ದ. ಆಗಲೇ ಮೋಡ ಕವಿದು ಮಳೆ ಬರುವ ಸೂಚನೆ ಕಾಣುತ್ತಿತ್ತು.

ಸೀತ ಕಣ್ಣೆರದಾಗ ಆಗಲೇ ಕತ್ತಲಾಗಿತ್ತು. ದಾರಿದೀಪ ಹತ್ತಿಸಿದ್ದರು. ಕಾಗೆಗಳು ಆಕಾಶದಲ್ಲಿ ಅರಚುತ್ತಾ ಹಾರುತ್ತಿದ್ದವು. ಆಟವಾಡುತ್ತಿದ್ದ ಹುಡುಗರು ಮನೆಗಳಿಗೆ ಹೋಗಿದ್ದರು. ಮಳೆ ಸಣ್ಣದಾಗಿ ಆಗತಾನೇ ಪ್ರಾರಂಭವಾಯಿತು.

ಆಗ, ಸ್ವಲ್ಪ ದೂರದಲ್ಲಿಯೇ ಇದ್ದ ಮತ್ತೊಂದು ಬೆಂಚಿನ ಮೇಲೆ ಕುಳಿತ್ತಿದ್ದ ಯುವಕ ಅಸ್ಥಿರತೆಯಿಂದ ಎದ್ದು ನಿಂತನು. ಅವನು ಮುಗ್ಧರಿಸುವ ಹಾಗೆ ಕಂಡನು. ಆದರೆ ಸೀತಳ ಕಡೆಗೇ ನಡೆದನು. ಸೀತ ಭಯದಿಂದ



ಎದ್ದು ನಿಂತಳು. ಅವಳ ಕೈ ಕರವಸ್ತ್ರವನ್ನು ಬಿಗಿಯಾಗಿ ಆದಾಮುತ್ತಿತ್ತು. ಆ ಮನುಷ್ಯ ಮತ್ತೆ ಒಂದೆರಡು ಹೆಜ್ಜೆ ಮುಂದೆ ಬಂದನು—ಸೀತಳಿಗೆ ಖಚಿತವಾಯಿತು. ಕಪ್ಪು ಮುಖ, ಎತ್ತರದ ನಿಲುವು ಮತ್ತು ನಿರ್ವಣತೆಯಿಂದ ಕೂಡಿದ ಆ ಕಣ್ಣುಗಳು! ತಾನು ಇಲ್ಲಿಗೆ ಬಂದಾಗಲೆಲ್ಲಾ ತನ್ನನ್ನೇ ನೋಡುತ್ತಾ ನಿಲ್ಲುತ್ತಿದ್ದ ಮನುಷ್ಯ ಇವನೇ ಎಂದು ಸೀತಳಿಗೆ ಖಚಿತವಾಯಿತು. ಅವಳ ಜೀವ ಹದ್ದಿನ ಕೈಗೆ ಸಿಕ್ಕಹಾಗಿತ್ತು. ಅವನು ಕೈಗಳನ್ನು ಚಾಚಿಕೊಂಡು ಮುಂದೆ ಬಂದನು. ಅವನ ಮುಖ ನಿರ್ಭಾವನೆಯಿಂದ ಮತ್ತು ಗಂಭೀರತೆಯಿಂದ ಕೂಡಿತ್ತು. ಸೀತಳಿಗೆ ಕೂಗಬೇಕೆನಿಸಿತು. ಆದರೆ ಧ್ವನಿಯೇ ಹೊರಡಲಿಲ್ಲ. ಕೂಗಿದರೂ ಸಹ ಹತ್ತಿರ ದಲ್ಲಿಯಾರೂ ಇರಲಿಲ್ಲ, ಎಲ್ಲ ಮನೆಗೆ ಹೋಗಿದ್ದರು. ಕಾಲ ವನ್ನು ಇರಿಯುತ್ತಾ ಸೀತ ಕಲ್ಲಿನಂತೆ ನಿಂತಳು. ಅವಳ ದೃಷ್ಟಿ ಮಬ್ಬಾಗಿ ಕೆಳಗೆ ಬೀಳುವ ಹಾಗೆ ಇದ್ದಳು.

“ದಯವಿಟ್ಟು.....ಯಾರಾದರೂ ಇಲ್ಲಿದ್ದೀರಾ? ನನ್ನ ಊರುಗೋಲನ್ನು ಎತ್ತಿಕೊಡಲು ಸಹಾಯ ಮಾಡು ತ್ತೀರಾ? ನಾನು ಈ ಬೆಂಚಿನ ಹತ್ತಿರವೇ ಬೀಳಿಸಿದೆ ಎಂದು ಕಾಣುತ್ತದೆ” ಎಂದನು ಆ ಮನುಷ್ಯ. “ಆಗಲಿ” ಗೊಗ್ಗರು ಧ್ವನಿಯಿಂದ ಸೀತ ಪಿಸುಗುಟ್ಟಿದಳು. ಅವಳ ಕಣ್ಣುಗಳಿಂದ ನೀರು ಸ್ಪೋಟಗೊಂಡವು. ಅವಳಿಗೆ ಜೀವ ಮತ್ತೆ ದೊರೆ ತಂತಾಯಿತು. ಸೀತಳ ಮನಸ್ಸು ಅವಳನ್ನು ನಿಂದಿಸುತ್ತಾ “ನೀನು ಆ ಮನುಷ್ಯನ ಆಸಕ್ತಿಯ ಕೇಂದ್ರವಾಗಿರಲಿಲ್ಲ” ಎಂದು ಹೇಳಿತು.

ಆ ಮನುಷ್ಯನ ಕಣ್ಣುಗಳು ತೇಜಸ್ಸನ್ನೇ ಕಳೆದುಕೊಂಡಿ ದ್ದಾಗ ಆಸಕ್ತಿ ಎಲ್ಲಿಂದ ಬರಬೇಕು!

\* \* \* \*

### ಸದಾ ಹುಣ್ಣಿಮೆ

ಸಂಸಾರ ಶಾಸನವ ವಿಧಿಸಲಿ ಗಂಡ  
ಹೆಂಡತಿಯ ತಿದ್ದುಪಡಿಯೊಡನೆ;  
ಗೃಹಕೃತ್ಯದೇರ್ಪಾಟ ಕೈಕೊಳಲಿ ಹೆಂಡತಿ  
ಗಂಡನ ಸಲಹೆ ಅಂಗೀಕರಿಸಿ;  
ಆ ಮನೆಯಲ್ಲಿ ಸದಾ ಹುಣ್ಣಿಮೆ, ರಂಗಯ್ಯ

ಎಸ್. ವಿ. ರಂಗಣ್ಣ  
(ರಂಗ ಬಿನ್ನಪ)



# ಭಾವನೆಗಳಿಗೆ ಸಸ್ಯಗಳ ಪ್ರತಿಕ್ರಿಯೆ

ಬಿ.ಎಸ್. ರಾಜಾರಾಂ  
ಅಂತಿಮ ಬಿ.ಕಾಂ.

ಇಂದಿನ ದಿನಗಳಲ್ಲಿ ದಿನಂಪ್ರತಿ ಹೊರಬರುತ್ತಿರುವ ಅನೇಕ ಸೋಜಿಗ-ಸತ್ಯ ಸಂಗತಿಗಳಲ್ಲಿ ಅತ್ಯಂತ ಕುತೂಹಲ ಕಾರಿಯಾದುದೂ, ಮತ್ತು ಉಪಯುಕ್ತವಾದುದೂ ಆದ ವಿಷಯವೆಂದರೆ—ಸಸ್ಯಗಳೂ ಮಾನವರಂತೆ ಅಥವಾ ಇತರೆ ಅನೇಕ ಪಕ್ಷಿ ಪ್ರಾಣಿಗಳಂತೆ ಭಾವನೆಗಳಿಗೆ ಒಳಗಾಗುವುದು ಮಾತ್ರವಲ್ಲದೆ, ಅವು ತಮ್ಮದೇ ಆದ ಒಂದು ಅವ್ಯಕ್ತ ರೀತಿಯಲ್ಲಿ ಅವುಗಳನ್ನು ತೋರಿಸಿಕೊಡುತ್ತವೆ ಎಂಬುದು.

ಚಾರ್ಲ್ಸ್ ಡಾರ್ವಿನ್ ತನ್ನ “The Power of Movement in Plants” ಎಂಬ ಪುಸ್ತಕದಲ್ಲಿ ಸಸ್ಯಗಳು ಪ್ರಾಣಿಗಳಂತೆ ಕಾಲಕ್ಕೆ, ಹವಾಗುಣಕ್ಕೆ ತಕ್ಕಂತೆ ಬೆಳವಣಿಗೆಯನ್ನು ಸರಿಹೊಂದಿಸಿಕೊಂಡು ಪರಿಸರಕ್ಕೆ ಹೊಂದಿಕೊಳ್ಳುತ್ತವೆ ಎಂಬ ಸಿದ್ಧಾಂತವನ್ನು ಸಿದ್ಧಪಡಿಸಿದ್ದ. ಅದೇ ಜಾಡನ್ನು ಹಿಡಿದ ಅನೇಕ ವಿಜ್ಞಾನಿಗಳು ಸಸ್ಯಗಳ ಈ ‘ಗುಟ್ಟಿ’ನ ಬಗ್ಗೆ ಅನೇಕ ರೀತಿಯ ಸಂಶೋಧನೆಗಳನ್ನು ನಡೆಸಿ ಅನೇಕ ಹೊಸ ಹೊಸ ಸಂಗತಿಗಳನ್ನು ಹೊರಗೆಡಹಿದ್ದಾರೆ. ಮೊದಲಿಗೆ ಸಸ್ಯಗಳು ಯಾವ ಯಾವ ರೀತಿಯ ಪ್ರಚೋದನೆಗಳಿಗೆ ಹೇಗೆ ಹೇಗೆ ಪ್ರತಿಕ್ರಿಯೆ ಮಾಡುತ್ತವೆ ಎಂಬುದನ್ನು ಸರ್. ಜಗದೀಶ್ ಚಂದ್ರ ಬೋಸರವರು ಈ ಶತಮಾನದ ಮೊದಲಿನಲ್ಲೇ ಪರೀಕ್ಷಿಸಿದ್ದರು. ಅವರು ಸಸ್ಯಗಳಲ್ಲೂ ಪ್ರಾಣಿಗಳಂತೆ ನರಗಳು ಇದ್ದು ಅವು ಇತರ ಪ್ರಾಣಿಗಳಲ್ಲಿ ಮಾಡುವ ಕೆಲಸಗಳನ್ನೇ ಮಾಡುತ್ತವೆ ಎಂಬುದನ್ನು ತೋರಿಸಿದ್ದರು. ಅವರು ತಯಾರಿಸಿದ ಒಂದು ಉಪಕರಣದಿಂದ ಸಭೆಯಲ್ಲಿ ಇದ್ದವರು ತಮ್ಮ ಕಣ್ಣುಗಳಿಂದ ಹೇಗೆ ಗೆಡ್ಡೆಯ ಒಂದು ಭಾಗವನ್ನು ಸೂಜಿಯಿಂದ ಚುಚ್ಚಿದಾಗ ಅದರ ನೋವು ಆ ಗೆಡ್ಡೆಯ ಎಲ್ಲಾ ಭಾಗಗಳಿಗೂ ತಿಳಿಯುತ್ತದೆ ಎಂಬುದನ್ನು ಕಂಡರು.

ಇದಲ್ಲದೆ ಜಗದೀಶ್ ಚಂದ್ರ ಬೋಸರು ಸಸ್ಯಗಳೂ ಕಾಫೀನ್ (Caffeine), ಮದ್ಯ, ಕ್ಲೋರೋಫಾರಮ್ ಮುಂತಾದವುಗಳಿಗೆ ಮನುಷ್ಯರಂತೆಯೇ ಉದ್ರಿಕ್ತಗೊಂಡು ಅಥವಾ ಜಡವಾಗಿಬಿಡುವುದನ್ನು ಸಿದ್ಧಾಂತಪಡಿಸಿದ್ದಾರೆ. ಅವರ ಹೇಳಿಕೆಯಂತೆ ಸಸ್ಯಗಳು ತಮ್ಮ ಅಂತ್ಯ ಸಮೀಪಿಸಿದಾಗ ತುಂಬಾ ಆತಂಕಗೊಂಡು ಅತಿಯಾದ ವಿದ್ಯುಚ್ಛಕ್ತಿಯನ್ನು ಹೊರಗೆಡಹುತ್ತದೆ. ಉದಾಹರಣೆಗೆ ಒಂದು ಬಟಾಣಿಕಾಳು ಸುಮಾರು 0.50 Volts ನಷ್ಟು ಶಕ್ತಿಯನ್ನು ಚೆಲ್ಲುತ್ತದೆ. ಹೀಗೆ ಸುಮಾರು 1000 ಬಟಾಣಿಕಾಳುಗಳು ಒಮ್ಮೆಗೆ ಶಕ್ತಿಯನ್ನು ಹೊರಗೆಡಹಿದರೆ ಅದು

500 Volts ಆಗಿ ಒಬ್ಬ ಮನುಷ್ಯನನ್ನು ಕೊಲ್ಲಲು ಸಾಕು. ಆದರೆ ಅವುಗಳ ಮೊತ್ತ ಅಷ್ಟಾಗಲು ಅವುಗಳ ಜೋಡಣೆ ‘Series’ನಲ್ಲಾಗಿದ್ದು ಅವುಗಳ ‘amperage’ ಹೆಚ್ಚಾಗಿರಬೇಕು. (ಇದು ಅಡಿಗೆಯವರಿಗೆ ಧೈರ್ಯ ತುಂಬುವ ಒಂದು ವಿಷಯ !).

ಹೀಗೆಯೇ ಅನೇಕ ಸೋಜಿಗದ ವಿಷಯಗಳಲ್ಲಿ IBM ಕಂಪನಿಯ ಮಾರ್ಸಲ್ ವೈಗಲ್ ಎಂಬುವನ ಸಂಶೋಧನೆಗಳೂಕಮ್ಮಿಯೇನಲ್ಲ. ಅವನು ತನ್ನ ತರಗತಿಯಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳು ಚರ್ಚಿಸುತ್ತಿರುವ ವಿಷಯಗಳಿಗೂ ಸಸ್ಯಗಳ ‘ಭಾವನೆಗಳು’ ತೀವ್ರತೆಗೂ ಕೊಂಡಿ ಕಲ್ಪಿಸಲು ಅನೇಕ ರೀತಿಯ ಸಂಶೋಧನೆಗಳನ್ನು ಮಾಡಿದ. ಇವನ ಪ್ರಕಾರ ತರಗತಿಯಲ್ಲಿ ವಿಜ್ಞಾನ, ಗಣಿತ ಮುಂತಾದ ವಿಷಯಗಳ ಚರ್ಚೆ ನಡೆಯುತ್ತಿರುವಾಗ ಸಸ್ಯಗಳು ಯಾವುದೇ ತೀವ್ರತರವಾದ ‘ಭಾವನೆಗಳಿಗೆ’ ಒಳಗಾಗುವುದಿಲ್ಲ. ಆದರೆ ಅದೇ ಚರ್ಚೆ ಲೈಂಗಿಕ ವಿಷಯಗಳೆಡೆಗೆ ತಿರುಗಿದಾಗ ಅವು ತುಂಬ ತೀವ್ರತರ ಭಾವನೆಗಳನ್ನು ಪ್ರದರ್ಶಿಸುತ್ತಿದ್ದುವು. ಇದು ಅವುಗಳ ಸ್ವಂತ ಭಾವನೆಯೇ ಅಥವಾ ವಿದ್ಯಾರ್ಥಿಗಳ ಮನಸ್ಸಿನ ಒಂದು ಪ್ರಭಾವವೋ ಎಂಬುದು ಇನ್ನೂ ನಿರ್ಣಯವಾಗಿಲ್ಲ. ಆದರೆ ಇದೂ ಒಂದು ಸೋಜಿಗವೇ ಅಲ್ಲವೇ ?

ಮಾನವನ ಭಾವನೆಗಳನ್ನು, ಅದರ ಅರ್ಥವನ್ನು ಸಸ್ಯಗಳು ಬಲುಬೇಗ ಗ್ರಹಿಸಿ ಅದಕ್ಕೆ ಸರಿಯಾಗಿ ಪ್ರತಿಕ್ರಿಯೆ ತೋರಿಸುತ್ತವೆ—ಎಂಬುದನ್ನು CIAನ ಒಬ್ಬ “Lie Detector Expert” ತನ್ನ ಪರಿಶೋಧನೆಗಳಿಂದ ರುಜುವಾತುಪಡಿಸಿದ್ದಾನೆ. ಅವನು ತನ್ನ Galvanometer (ಅಪರಾಧಿಯ ಮನಸ್ಸಿನ ಸ್ಥಿತಿಯ ಬಗ್ಗೆ ಬೆಳಕು ಬೀರುವ ಒಂದು ಉಪಕರಣ)ನ ಎರಡು ತುದಿಗಳನ್ನು ಒಂದು ಗಿಡಕ್ಕೆ ಹಚ್ಚಿ ಅದನ್ನು ಸುಟ್ಟುನೋಡುವ—ಎಂದು ಮನಸ್ಸಿನಲ್ಲಿ ಅಂದುಕೊಂಡಾಕ್ಷಣ ಗಿಡವು ತುಂಬ ಉದ್ರಿಕ್ತವಾಗುತ್ತಿತ್ತಂತೆ. ಅದೇ ಅವನು ತಮಾಷೆಗಾಗಿ ಸುಮ್ಮನೆ ಅದನ್ನು ಸುಡೋಣ ಎಂದು ಅಂದುಕೊಂಡಾಗ ಏನೂ ಪರಿಣಾಮ ಆಗಲಿಲ್ಲವಂತೆ. ಆದ್ದರಿಂದ, ಮಾನವನ ಮನಸ್ಸಿಗೂ ಮತ್ತು ಇತರ ಎಲ್ಲ ಜೀವರಾಶಿಗಳಿಗೂ ಏನೋ ಒಂದು ರೀತಿಯ ಸಂಬಂಧ ಇದೆ ಎಂಬುದು ಖಚಿತವಾಗಿದೆ. ಇದನ್ನು ಅನೇಕ ವಿಜ್ಞಾನಿಗಳು ಒಪ್ಪಿಕೊಂಡಿದ್ದಾರೆ. ಈ ಸಂಬಂಧಕ್ಕೆ ಹತ್ತಿರ ದೂರ ಧಕ್ಕೆ ತರುವುದಿಲ್ಲ. ಇದೇ ವಿಜ್ಞಾನಿ (ಬಾಕ್ಸ್ ಟರ್)ತನ್ನ ಸಸ್ಯಗಳು ಸುಮಾರು ಮುನ್ನೂರು ಮೈಲಿಗಳ



ದೂರದಲ್ಲಿದ್ದಾಗಲೂ ಇವನ ಭಾವನೆಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ವರ್ತಿಸುತ್ತಿದ್ದುವು—ಎಂಬುದನ್ನು Stop watch, ಮುಂತಾದ ಉಪಕರಣಗಳ ಸಹಾಯದಿಂದ ಕಂಡುಹಿಡಿದಿದ್ದಾನೆ. ಅನೇಕ ವೇಳೆ ಮನುಷ್ಯರಲ್ಲಿಯೂ ತಮ್ಮ ಸಂಬಂಧಿಕರಿಗೆ ಆದ ಪೆಟ್ಟು, ಸಾವು-ಇವುಗಳ ತೀಕ್ಷ್ಣವಾದ ಅರಿವು ದೂರದಿಂದಲೇ ಆಗುವುದೂ ಸಹಜವೇ.

ಇದೇ ಸಸ್ಯಗಳ ಪ್ರತಿಕ್ರಿಯೆಗಳು ಎಷ್ಟು ತೀವ್ರವಾಗಿರುತ್ತದೆ ಎಂಬುದನ್ನು ಕಂಡುಹಿಡಿಯಲು ಪಾಲ್‌ಸಾವಿನ್ ಎಂಬ ಒಬ್ಬ electronics technician ಕೆಲವು ಪರೀಕ್ಷೆಗಳನ್ನು ನಡೆಸಿದ. ಅವುಗಳಲ್ಲಿ ಒಂದು ಹೀಗಿತ್ತು : ಸಸ್ಯವನ್ನು ಎರಡೂವರೆ ಮೈಲಿಗಳ ದೂರದಲ್ಲಿಟ್ಟು ಅದರ ಭಾವನೆಯ ತೀವ್ರತೆಯನ್ನು ಗುರುತುಮಾಡಿ ಅದನ್ನು ಇವನ ಸಂಶೋಧನಾಲಯದಲ್ಲಿದ್ದ ಒಂದು ಉಪಕರಣಕ್ಕೆ ಕಳುಹಿಸುವ ಒಂದು ಯೋಜನೆ ಮಾಡಿದ್ದ. ನಂತರ ತನ್ನ ಸಸ್ಯಕ್ಕೆ ಒಂದು ತೀವ್ರವಾದ 'ಭಾವನೆಯನ್ನು' ಕಳುಹಿಸಿದ, ಇದಕ್ಕೆ ಸಸ್ಯದ ಪ್ರತಿಕ್ರಿಯೆ ಬಹಳ ತೀವ್ರವಾಗಿದ್ದು ಅದನ್ನು ಸಂಶೋಧನಾಲಯದಲ್ಲಿದ್ದ ಉಪಕರಣ (philodendron) ತತ್‌ಕ್ಷಣ ಗುರುತು ಮಾಡಿಕೊಂಡಿತು. ಆದರೆ ತೀವ್ರತೆ ಒಂದು ರೇಡಿಯೋಸಿಗ್ನಲ್ ಆನ್ನು ಚಾಲು ಮಾಡಿ ಈ ಸಿಗ್ನಲ್ ಆ ಕಟ್ಟಡದಲ್ಲಿ ನಿಲ್ಲಿಸಿದ್ದ ಆತನ ಕಾರಿನ ಎಂಜಿನ್ ಅನ್ನು ಹೊರಡಿಸಿತು. ಇವೆಲ್ಲವೂ ಕ್ಷಣದಲ್ಲಿ ಆಗಿತ್ತು. ಇದು ನಿಜವಾಗಿಯೂ ಒಂದು ಅಪೂರ್ವವಾದ ಸಂಗತಿ. ಇದೇ ಮೂಲಗಳನ್ನಾಧರಿಸಿ ಸಸ್ಯಗಳಿಂದ ಗುಂಡಿ 'ಒತ್ತಿಸುವುದು', ಮುಂತಾದ ಅನೇಕ 'ಕೆಲಸ ಮಾಡಿಸ'ಬಹುದೆಂಬ ಆಸೆ ಅವನದು.

ಮಾರ್ಸೆಲ್ ವೊಗೆಲ್‌ನ ಅಭಿಪ್ರಾಯದಂತೆ ಪ್ರಾಣಿಗಳಂತೆ ಸಸ್ಯಗಳೂ ನಮ್ಮ ಪ್ರೀತಿ, ಸ್ನೇಹ—ಇವುಗಳನ್ನು ಅಪೇಕ್ಷಿಸುತ್ತವೆ. ಮತ್ತು ಅವು ದೊರಕಿದಾಗ ಯಾವುದೇ ರೀತಿಯಿಂದ ಅವು ನಶಿಸುವುದಿಲ್ಲ. ಇದಕ್ಕೆ ಅವನು ಒಂದೇ ಗಿಡದ ಎರಡು ಎಲೆಗಳನ್ನು ಕಿತ್ತು ಒಂದನ್ನು ಒಂದು ಕೋಣೆಯಲ್ಲಿ ಪ್ರತ್ಯೇಕ ಇಟ್ಟ. ಇನ್ನೊಂದನ್ನು ಸದಾ ಕಾಲವೂ ತನ್ನೊಡನೆಯೇ ಇಟ್ಟುಕೊಂಡು ತುಂಬಾ ಆಸಕ್ತಿಯಿಂದ ಅದರ ಬಗ್ಗೆ ನಡೆದುಕೊಂಡಿದ್ದ. ಒಂದು ತಿಂಗಳ ಕಾಲದ ನಂತರವೂ ಅವನ ಬಳಿಯಿದ್ದ—ಅವನ ಪ್ರೀತಿ, ಸ್ನೇಹವನ್ನು ವಿಫಲವಾಗಿ ಉಂಡಿದ್ದ—ಎಲೆ ಹಾಗೆಯೇ ಇತ್ತು. ಆದರೆ ಇನ್ನೊಂದು—ಎಂದೋ ಕೊಳೆತು ಹಾಳಾಗಿತ್ತು. ಇದು ನಮ್ಮ ಸಸ್ಯಗಳ ಮೇಲಿರುವ ನಮ್ಮ ಆಸೆ, ಪ್ರೀತಿ, ಸ್ನೇಹಗಳನ್ನು ಅಧಿಕಗೊಳಿಸಲು ನಿಶ್ಚಯವಾದ ದಾರಿ, ಕಾರಣವಲ್ಲವೇ ?

ಅಮೇರಿಕಾದ ಬರ್‌ಬಾಂಕ್ ಎಂಬ ಇನ್ನೊಬ್ಬ ಸಸ್ಯ ವಿಜ್ಞಾನಿ ಮರಳುಗಾಡಿನ ಅನೇಕ ಮುಳ್ಳಿನ ಗಿಡಗಳಿಗೆ (Cacti) ಕೇವಲ ಸ್ನೇಹ, ರಕ್ಷಣೆ, ಪ್ರೀತಿಯಿಂದ ಮತ್ತು ಆಶ್ವಾಸನೆಗಳಿಂದ ಅವುಗಳ ಮುಳ್ಳುಗಳು ಬೀಳುವಂತೆ ಮಾಡಿದ್ದಾನೆ ! ಅವನ್ನು ತನ್ನ Cacti ಗಿಡಗಳಿಗೆ ದಿನವೂ "ನೀವು ಭಯಪಡಬೇಕಾಗಿಲ್ಲ, ನಾನಿದ್ದೇನೆ ನಿಮ್ಮ ರಕ್ಷಣೆಗೆ, ನಿಮಗೆ ನಿಮ್ಮ ಮುಳ್ಳುಗಳ ಆಗತ್ಯವಿಲ್ಲ" ಎಂದು ಆಶ್ವಾಸನೆ ಕೊಟ್ಟು, ಕೊಟ್ಟು, ಕೊನೆಗೆ ಮುಳ್ಳುಗಳಿಲ್ಲದ Cacti ಗಳನ್ನು ಉತ್ಪತ್ತಿ ಮಾಡಿದ್ದಾನೆ. ಇದೆಲ್ಲವೂ ಆಶ್ಚರ್ಯವಲ್ಲವೇ ?

ಆದರೆ ಇವೆಲ್ಲಕ್ಕಿಂತಲೂ ಆಶ್ಚರ್ಯಕರವಾದ ಸಂಗತಿಯೊಂದು ಸ್ವಾಟ್‌ಲಾಂಡಿನ ಕರಾವಳಿಯಲ್ಲಿ ಇಂದಿಗೂ ನಡೆಯುತ್ತಲಿದೆ. ಅಲ್ಲಿಯ "ಫಂಡ್‌ಹಾನ್‌ಗಾಡನ್" ಆಧ್ಯಾತ್ಮಿಕ ಕೇಂದ್ರದಲ್ಲಿ ಕೇವಲ ಸಮುದ್ರದ ಮರಳಿನಲ್ಲಿ ಅಲ್ಲಿನ ನಿವಾಸಿಗಳು ರಸಭರಿತವಾದ, ರುಚಿಯಾದ ಸುಮಾರು ಅರವತ್ತು ವಿಧವಾದ ತರಕಾರಿಗಳನ್ನು ಬೆಳೆಯುತ್ತಿದ್ದಾರೆ. ಇಷ್ಟು ಕೆಲಸವನ್ನು ಅವರು ಕೇವಲ 'ಪ್ರೀತಿ, ಸ್ನೇಹ—ಮತ್ತು ಅವುಗಳ ಸಂಪರ್ಕ'ದಿಂದಲೇ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಯಾವುದೇ ರೀತಿಯ ಗೊಬ್ಬರ, ಆಧುನಿಕ ವಿಧಾನಗಳನ್ನೂ ಅವರು ಕೈಗೊಂಡಿಲ್ಲ. R. Lindsay Roff ಎಂಬ ವ್ಯವಸಾಯದ ಪ್ರೌಢಪರರು ಇದನ್ನು ನೋಡಿ, ಯಾವುದೇ ರೀತಿಯ ಆಧುನಿಕ ವಿಧಾನಗಳಿಂದಲೂ ಇಂತಹ ಮರಳಿನ ಮೇಲೆ ಇಷ್ಟು ಒಳ್ಳೆಯ ತರಕಾರಿಗಳನ್ನು ಬೆಳೆಯುವುದು ಸಾಧ್ಯವಿಲ್ಲ ಎಂದು ಆಶ್ಚರ್ಯ ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ. ಆ ತೋಟದ ನಿವಾಸಿಗಳ ಪ್ರಕಾರ ಯಾವುದೇ ಗಿಡವನ್ನು ಪ್ರೀತಿ, ಸ್ನೇಹದಿಂದ ಬೆಳೆಸಬೇಕು. ಒಂದು ರುಚಿಯಾದ ಮಾಗಿದ ಹಣ್ಣನ್ನು ತುಂಬು ಹೃದಯದಿಂದ ಹೊಗಳಿ. ಗಿಡವನ್ನು ಪ್ರೀತಿಸಿದಾಗ ಗಿಡಕ್ಕೆ ತುಂಬ ಆನಂದವಾಗುತ್ತದೆ. ಹಾಗೆಯೇ ಹೂಗಳನ್ನು ಅವುಗಳ ಸುವಾಸನೆಯನ್ನೂ ಹೂಗಳಿಗಿಂತ (ಹೃದಯಪೂರ್ವಕವಾಗಿ), ಗಿಡಕ್ಕೆ ತುಂಬ ಆಹ್ಲಾದವಾಗುತ್ತದೆ. ಇದೇ ಅವರ ತೋಟದ ಸಾಂಪತ್ಯಿಕ ಅಭಿವೃದ್ಧಿಗೆ ಕಾರಣ.

ಇಂದು ನಾವು ತೀರ 'Rationalistic' ಆಗಿ ಹೋಗಿದ್ದೇವೆ. ಇದರಿಂದಾಗಿ ಅನೇಕ ಸತ್ಯಾಂಶಗಳು ನಮ್ಮ ಗಮನಕ್ಕೆ, ಮನಸ್ಸಿನ ಒಪ್ಪಿಗೆಗೆ ನಿಲುಕುತ್ತಿಲ್ಲ. ಸಸ್ಯ ಜೀವನದ ಈ ಮುಖ - ಇದಕ್ಕೆ ಒಂದು ನಿದರ್ಶನ. ನಮ್ಮ ದೃಷ್ಟಿಯು ವಿಕಾಸವಾಗುತ್ತಾ ಹೋಗಬೇಕು. ಜ್ಞಾನದ ದಾಹವು ನಿಸ್ಸಕ್ತವಾಗಿರಬೇಕು. ಅದರ ಸಂಪೂರ್ಣ ಉಪಯೋಗವನ್ನು ಎಲ್ಲರೂ ನಿಸ್ವಾರ್ಥವಾಗಿ ಪಡೆಯಬೇಕು. ಆದ್ದರಿಂದ, ಇಂದೇ ನೀವೊಂದು ಗಿಡ ನೆಟ್ಟು ಅದನ್ನು ಈರೀತಿ ಬೆಳೆಸಿ ನೋಡಬಾರದೇ ?

(ಆಧಾರಿತ)



# ವರದಕ್ಷಿಣೆ

(ವರದಕ್ಷಿಣೆ ಬೇಕೆ? ಬೇಡವೆ? ಎಂಬುದನ್ನು ಎರಡನೇ ಪದವಿ ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿ ಕೆಲವರು ಸುಮಾರು ಇಪ್ಪತ್ತೈದು ಪದಗಳಲ್ಲಿ ತಮ್ಮ ಅಭಿಪ್ರಾಯವನ್ನು ತಿಳಿಸಿದ್ದಾರೆ.)

ಇದು ಎಲ್ಲರಿಗೂ ಗೊತ್ತಿರುವ ವಿಷಯ. ಶ್ರೀಮಂತ ಗಂಡುಗಳು ಬಡ ಹೆಣ್ಣುಮಕ್ಕಳನ್ನು ಕಡೆಗಣಿಸುತ್ತಾರೆ. ಆದ್ದರಿಂದ ವರದಕ್ಷಿಣೆ ಹೋಗುವುದಕ್ಕೆ ಬಲವಾದ ಕಾಯಿದೆ ತರಬೇಕು.

ಎಲ್. ಎನ್. ನಾಗರಾಜ್

ಅನೇಕ ತಾಯಿ-ತಂದೆಯರು ಮಗಳ ಮದುವೆ ಖರ್ಚು ಭರಿಸಲಾಗದೆ ಆತ್ಮಹತ್ಯೆಮಾಡಿಕೊಂಡಿದ್ದಾರೆ. ವರದಕ್ಷಿಣೆಯನ್ನು ಹಳ್ಳಿಗಳ ಕಡೆಯೂ ಪಡೆಯುತ್ತಿದ್ದಾರೆ. ವರದಕ್ಷಿಣೆ ಪಡೆದು ಮದುವೆಯಾಗುವುದಕ್ಕಿಂತ ಸಾಯುವುದು ಮೇಲು.

ಬಿ. ವಿ. ಬಾಲರಾಜು

ವರದಕ್ಷಿಣೆಯ ಭೂತ ನಮ್ಮ ಸಮಾಜದಿಂದ ಬಡಿಸಲಾಗದ ಸಮಸ್ಯೆ. ವರದಕ್ಷಿಣೆಗೋಸ್ಕರ ಮಾರಿಕೊಳ್ಳುವ ಗಂಡುಗಳು ವೃದ್ಧ ಶೋಚನೀಯ. ಮಾನವ ಬುದ್ಧಿವಂತ ಜೀವಿ. ಆದರೂ ಈ ತಪ್ಪುಮಾಡುತ್ತಿದ್ದಾನೆ. ಇದರ ವಿರುದ್ಧ ಸ್ತ್ರೀಯರು ದೃಢಿಗಡೆದ ಹೋರಾಟ ನಡೆಸಬೇಕು.

ಟಿ. ಪಿ. ರಮೇಶ್

ವರದಕ್ಷಿಣೆಯನ್ನು ತೆಗೆದುಕೊಳ್ಳುವುದು ಒಂದು ದೃಷ್ಟಿಯಿಂದ ತಪ್ಪೇನು ಅಲ್ಲ. ಸಾಹುಕಾರರು ಮಗಳಿಗೆ ವರದಕ್ಷಿಣೆ ರೂಪದಲ್ಲಿ ಹಣ ಕೊಡಲಿ. ಇಲ್ಲದಿದ್ದರೆ ಶ್ರೀಮಂತ ಹುಡುಗಿಯರ ಶೃಂಗಾರ ಸಾಧನಗಳನ್ನು ಬಡಹುಡುಗರು ಪೂರೈಸುವುದು ಹೇಗೆ?

ಪಿ. ರಿಚರ್ಡ್ ರವೀಂದ್ರಕುಮಾರ್

ನಮ್ಮ ಸಂಸ್ಕೃತಿಯನ್ನು ಉಳಿಸಬೇಕಾದರೆ ವರದಕ್ಷಿಣೆಯನ್ನು ನಿರ್ಮೂಲನ ಮಾಡಬೇಕು. ಇದು ಸ್ತ್ರೀಯರನ್ನು ಶೋಷಣೆ ಮಾಡುವುದರ ಸಂಕೇತ. ವರದಕ್ಷಿಣೆಯನ್ನು ಪಡೆಯುವವನನ್ನು ಕೊಲೆಗಾರನೆಂದು ತಿಳಿಯಬೇಕು.

ಆರ್. ಟಿ. ಗೋಪಾಲರೆಡ್ಡಿ

ವರದಕ್ಷಿಣೆ ಬಡವರಿಗೆ ಒಂದು ದೊಡ್ಡ ತಲೆನೋವು. ಒಂದು ಹೆಣ್ಣಿನ ಜೀವನದ ಪ್ರಶ್ನೆಯಾಗಿದೆ. ಬಡವರು ವರದಕ್ಷಿಣೆ ಕೊಡಲು ಮನೆ, ಹೊಲ, ಗದ್ದೆ, ತೋಟಗಳನ್ನು ಮಾರಿ ಭಿಕ್ಷುಕರಾಗಿದ್ದಾರೆ. ವರದಕ್ಷಿಣೆ ಪಡೆಯನ್ನು ಹೋಗಲಾಡಿ ಸಲು ಸರ್ಕಾರಕ್ಕೆ ಬೆಂಬಲವಾಗಿ ಜನ ಸಹಕಾರ ನೀಡಬೇಕು. ವಿದ್ಯಾವಂತರಾದವರೇ ಇದಕ್ಕೆ ಮರುಳಾಗಿರುವುದು ವಿಷಾದಕರ.

ಬಿ. ಎನ್. ಗೋಪಿನಾಥ್



ವರದಕ್ಷಿಣೆ ಪದ ಇರಬಾರದು ಎನ್ನುವ ವಾದ ನನಗೆ ಹಿಡಿಸುವುದಿಲ್ಲ. ಇದು ಇದ್ದರೆ ಮದುವೆಗೆ ರಂಗುಬರುತ್ತದೆ. ವರದಕ್ಷಿಣೆ, ದುಂದು ವೆಚ್ಚ ಎಂದು ಜನ ಮಾತನಾಡುವುದನ್ನು ನಿಲ್ಲಿಸಬೇಕು. ಇವು ಪ್ರತಿನಿತ್ಯ ನಡೆಯುವ ವಿಶೇಷಗಳಲ್ಲ.  
ಎಸ್. ಎಸ್. ಹಾನೇರಿ

ವರದಕ್ಷಿಣೆಗೂ ಮತ್ತು Slave trade ಗೂ ಏನು ವ್ಯತ್ಯಾಸ? ವರದಕ್ಷಿಣೆಯ ದೆಸೆಯಿಂದ ಪತಿಪತ್ನಿಯರು ಗೌರವ ದಿಂದ ಇರಬಲ್ಲರೆ? ವರದಕ್ಷಿಣೆಯಿಂದ ಅತ್ಯಪ್ಪಿ, ಅಸಮಾಧಾನದ ಬದುಕಿನಲ್ಲಿ ಬದುಕುವುದಕ್ಕಿಂತ, ಅಂತರ್ಜಾತಿಯ ವಿವಾಹ ಮಾಡಿಕೊಂಡು ಒಬ್ಬರನ್ನೊಬ್ಬರು ಪ್ರೀತಿಸಿ, ಗೌರವಿಸಿ ಬಾಳುವುದು ಮೇಲು.  
ಜಿ. ಸೆಲ್ವಕುಮಾರ್

ವರದಕ್ಷಿಣೆ ನಮ್ಮ ದೇಶದ ದೊಡ್ಡ ಸಮಸ್ಯೆ. ವರದಕ್ಷಿಣೆಯನ್ನು ಯಾರೂ ಮುಟ್ಟಬಾರದು. ಹಿಂದುಳಿದ ಕನ್ಯೆಯ ರನ್ನು ಮದುವೆಯಾದರೆ ಸರ್ಕಾರವೇ ಹಣ-ಕಾಸು ಕೊಡುವುದು ಎಂಬ ವಿಚಾರವನ್ನು ಯೋಚಿಸಬೇಕು. ಇದು ಸರ್ಕಾರ ಕೊಡುವ ವರದಕ್ಷಿಣೆ ಅಲ್ಲವೇ?  
ಬಿ. ಬಿ. ನಾಗರಾಜ

ವರದಕ್ಷಿಣೆಯನ್ನು ನಿವಾರಿಸಲು ಸರ್ಕಾರ ಶ್ರದ್ಧೆಯಿಂದ ಕೆಲಸಮಾಡುತ್ತಿದೆ. ಇಪ್ಪತ್ತೈದು ಅಂಶ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಇದೂ ಸೇರಿರುವುದು ಸಂತೋಷದ ವಿಚಾರ. ಹೆಣ್ಣಿನ ಚಾರಿತ್ರ್ಯಕ್ಕಿಂತ ವರದಕ್ಷಿಣೆಯ ಮೂತ್ರ ಮುಖ್ಯವಾಗಿದೆ. ಹೆಣ್ಣು ಮಕ್ಕಳವರನ್ನು ದೇವರೇ ಕಾಪಾಡಬೇಕು.  
ಎಲ್. ರಾಧಾಕೃಷ್ಣ

ನಮ್ಮ ಮದುವೆಗೆ ವಿಶೇಷವಾಗಿ ಅಂಟಿಕೊಂಡಿರುವ ಅಂಶವೆಂದರೆ ವರದಕ್ಷಿಣೆ. ಇದರಿಂದ ಕೆಳಕ್ಕುರುಳಿದವರೂ ಇದ್ದಾರೆ. ಮೇಲಕ್ಕೇರಿದವರೂ ಇದ್ದಾರೆ. ಯುವಕರು ತಮ್ಮನ್ನು ಮಾರಿಕೊಳ್ಳುವುದನ್ನು ನೋಡಿದರೆ ಅಸಹ್ಯ ಉಂಟಾ ಗುತ್ತದೆ. ತಂದೆ-ತಾಯಿಗಳ ಒತ್ತಡದಿಂದಾಗಲಿ, ಸ್ವಾರ್ಥದಿಂದಾಗಲಿ ವರದಕ್ಷಿಣೆ ಪಡೆಯಬಾರದು. ಈ ವಿಷಯದಲ್ಲಿ ಯುವಕರು ಗಂಭೀರವಾಗಿ ಚಿಂತಿಸಬೇಕು. ನಮಗೆ ಶಕ್ತಿಯಿದೆ, ಧೈರ್ಯವಿದೆ. ನಮ್ಮ ನಮ್ಮ ಹೆಂಡತಿಯರನ್ನು ನೋಡಿಕೊಳ್ಳಲು ನಮಗೆ ತಿಳಿಯದೆ? ಅದಕ್ಕಾಗಿ ಹರಾಜು ಹಾಕಿಕೊಳ್ಳಬೇಕೆ?  
ವಿ. ಎಂ. ಸಲೀಮ್

ಒಂದು ಕುಟುಂಬದಲ್ಲಿ ಐದಾರು ಜನ ಹೆಣ್ಣುಮಕ್ಕಳಿದ್ದರೆ ಅವರ ಗತಿ ಏನು? ಇದರಿಂದ ಅವರು ಭೂಗತವಾಗುತ್ತಾರೆ. ನನ್ನ ದೃಷ್ಟಿಯಲ್ಲಿ ಶ್ರೀಮಂತ ಮಾವ ಬಡ ಅಳಿಯನಿಗೆ ವರದಕ್ಷಿಣೆ ಕೊಟ್ಟರೆ ತಪ್ಪಿಲ್ಲ. ಅದೂ ಒಂದು ರೀತಿಯ ಉಪಕಾರ ಮತ್ತು ಒಂದು ಕುಟುಂಬದ ಉದ್ಧಾರ. ಆದರೆ ಬಡ ಮಾವನನ್ನು ವರದಕ್ಷಿಣೆ ಕೇಳುವುದು ಒಳ್ಳೆಯದಲ್ಲ.  
ಬಿ. ಕೆ. ರಾಮಚಂದ್ರ ರೆಡ್ಡಿ

ವರದಕ್ಷಿಣೆ ಪದ ಇರಬಾರದು ಎನ್ನುವ ವಾದ ನನಗೆ ಹಿಡಿಸುವುದಿಲ್ಲ. ಇದು ಇದ್ದರೆ ಮದುವೆಗೆ ರಂಗುಬರುತ್ತದೆ. ವರದಕ್ಷಿಣೆ, ದುಂದು ವೆಚ್ಚ ಎಂದು ಜನ ಮಾತನಾಡುವುದನ್ನು ನಿಲ್ಲಿಸಬೇಕು. ಇವು ಪ್ರತಿನಿತ್ಯ ನಡೆಯುವ ವಿಶೇಷಗಳಲ್ಲ.  
ಎಸ್. ಎಸ್. ಹಾನೇರಿ



## ‘ಶಿವಶಂಕರನ ವಿಕ್ಕಿ ಸವಾರಿ’

ಎಂ. ವಿ. ಶ್ರೀನಿವಾಸ  
ಅಂತಿಮ ಬಿ.ಎಸ್.ಸಿ.,

ಅಂದು ಭಾನುವಾರ. ನಾನು ನನ್ನ ಗೆಳೆಯ ಸುಬ್ಬಣ್ಣ ಮಧ್ಯಾಹ್ನ ಊಟ ಮುಗಿಸಿಕೊಂಡು ಶಿವಶಂಕರನ ಹಾಸ್ಟೆಲ್‌ಗೆ ಹೋದೆವು. ಅನಂತರ ನಮ್ಮ ಮಿತ್ರನಾದ ಪ್ರಭಾಕರ ನನ್ನು ನೋಡಲು ಬೇರೆ ಹಾಸ್ಟೆಲಿಗೆ ಹೋದೆವು. ಅಲ್ಲಿ ಅವನ ಚಿಕ್ಕಪ್ಪ ಹೊಸ ವಿಕ್ಕಿಯನ್ನು ಕೊಂಡು ತಂದಿದ್ದರು. ಅವರ ಪರಿಚಯವನ್ನು ನಮಗೆ ಮಾಡಿಕೊಟ್ಟ. ಹೀಗೆ ಪರಿಚಯ ಬೆಳೆಯಲು, ಶಿವನ ವಿಕ್ಕಿ ಆಸೆ ಅಧಿಕವಾಗಿ ಅವರನ್ನು ಒಂದು ರೌಂಡು ಹೋಗಿ ಬರಲು ಗೋಗರೆದು ಸವಾರಿ ಹೊರಟ. ಮೊದಲೊಂದಲು ನಮ್ಮ ಮುಂದೆ ಚೆನ್ನಾಗಿಯೇ ಸವಾರಿ ನಡೆಸಿದ. ನಂತರ ಕೃಷ್ಣರಾಜೇಂದ್ರ ರಸ್ತೆಯಲ್ಲಿ ಜೋರಾಗಿ ಹೊರಟ. ಅವನು ಅತ್ತೆ ಹೊರಟ ನಂತರ ನಾವು ಅವನ ಹಾದಿಯಲ್ಲೇ ನಿಧಾನವಾಗಿ ಕಡಲೇ ಕಾಯಿ ತಿನ್ನುತ್ತಾ ಸಾಗಿದೆವು. ಎಷ್ಟು ದೂರ ಬಂದರೂ ಆಸಾಮಿ ಪತ್ತೆಯೇ ಇಲ್ಲ! ನಾವು ತುಂಬಾ ಗಾಬರಿ ಪಡುತ್ತಿದ್ದಾಗ ಗಾಂಧಿಬಜಾರ್ ರಸ್ತೆಯಿಂದ ಜೋರಾಗಿ, ಅಳುವ ಮತ್ತು ನಗುವ ಮುಖ ಮಾಡಿಕೊಂಡು ಬರುತ್ತಿದ್ದ. ಬಂದವನು ನಿಲ್ಲಿಸದೇ ನ್ಯಾಷನಲ್ ಕಾಲೇಜು ಬಸವನಗುಡಿ ಗ್ರೌಂಡ್‌ಗೆ ತೂರಿದ. ಸರಿ. ಅವನನ್ನು ಹಿಂಬಾಲಿಸಿದೆವು. ಆದರೆ ಇದ್ದಕ್ಕಿದ್ದಂತೆ ನಮ್ಮನ್ನು ಹಿಂಬಾಲಿಸಿ ವಿಕ್ಕಿ ನಿಲ್ಲಿಸದೇ

ನಮ್ಮನ್ನು ಸುತ್ತುತ್ತಲೇ ಇದ್ದ. ಕೊನೆಗೆ ಬೇಜಾರಾಗಿ ಏನು ಶಿವಶಂಕರ್ ನಿನ್ನ ಫಜೀತಿ ನಿಲ್ಲಿಸೋ ಎಂದೆವು. “ನನಗೆ ನಿಲ್ಲಿಸಲು ಬರೋದಿಲ್ಲ” ಎಂದ. ಪ್ರಭಾಕರನ ಚಿಕ್ಕಪ್ಪ ಹೋಗಿ ನಿಲ್ಲಿಸಿದರು. ಒಮ್ಮೆಲೆ ಜಿಗಿದು ಸಾಕಪ್ಪ ಈ ಹಾಳು ವಿಕ್ಕಿ ಸವಾರಿ ಎಂದು ಕೈ ಮುಗಿದ. ಅನಂತರ ಶಿವ ವಿಕ್ಕಿಯ ಸ್ವಾರಸ್ಯಕರ ಘಟನೆಯನ್ನು ವಿವರಿಸಿದ.

ರಸ್ತೆಯಲ್ಲಿ ಹೋಗುವಾಗ ಅವನ ಅತ್ತೆ, ಮಾವ ಮತ್ತು ಮಗಳೂ ಸಿಕ್ಕಿದರಂತೆ. ಅವರನ್ನು ಕಂಡು ನಿಲ್ಲಿಸಲು ಪಡಬಾರದ ಕಷ್ಟಪಟ್ಟನಂತೆ. ಆದರೂ ವಿಕ್ಕಿ ನಿಲ್ಲಿಲಿಲ್ಲವಂತೆ. ಕೊನೆಗೆ ಅವರನ್ನು ಸುತ್ತು ಹೊಡೆಯುತ್ತಾ ಮಾತಾಡಿಸಿದನಂತೆ. ಅತ್ತೆಯ ಮಗಳೂ, ಅವಳ ತಂದೆ-ತಾಯಿ, ಇವನ ಸುತ್ತು ಹೊಡೆಯುವ ಸಂಕಟವನ್ನು ಅರಿತು ‘ಟಾ.....ಟಾ’ ಮಾಡಿ ಕಳುಹಿಸಿದರಂತೆ. ಆದರೆ ಇವನಿಗಂತೂ ಹೇಳಲಾರದ ದುಃಖ. ಅವನ ಅತ್ತೆಯ ಮಗಳ ಮುಂದೆ ಅವಮಾನವಾಯಿತಲ್ಲ, ಅವಳೊಡನೆ ಮಾತಾಡುವ ಅವಕಾಶ ತಪ್ಪಿತಲ್ಲ ಎಂದು. ಶಿವನ ವಿಕ್ಕಿ ಸವಾರಿಯ ಅನುಭವವನ್ನು ಕೇಳಿ ತುಂಬಾ ನಗು ಬಂದು ಅವನಿಗೂ ಎರಡು ಕಡಲೇ ಕಾಯಿ ಕೊಟ್ಟೆವು.



**ಜೀವನ**

ಮಾನವನ

ಮೊಟ್ಟ ಮೊದಲನೆಯ ಉಸುರಿಗೂ ಕಟ್ಟಕಡೆ

ಉಸುರಿಗೂ ಮಧ್ಯೆ

ಬೀಸಿ ಹಾಸಿಕೊಂಡಿದೆ ರಂಗಯ್ಯ,

ಅತಿ ಮುಖ್ಯ ವಿಚಾರ—

ಜೀವನ !

ಎಸ್. ವಿ. ರಂಗಣ್ಣ  
(ರಂಗ ಬಿನ್ನಪ)



# ಕಾಲೇಜು ವಿದ್ಯಾರ್ಥಿ : ಒಂದು ಅಭಿಪ್ರಾಯ

ಹೆಚ್. ಎಸ್. ಚಂದ್ರಮೌಳಿ  
ಅಂತಿಮ ಬಿ. ಕಾಂ.

ನಾವಿಂದು, ನಮ್ಮ ಭಾರತದಲ್ಲಿ ಎದುರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳ ಸರಮಾಲೆಯಲ್ಲಿ ಅತ್ಯಂತ ವಿಚಿತ್ರ ಹಾಗೂ ಮುಖ್ಯವಾದ ಸಮಸ್ಯೆ 'ವಿದ್ಯಾರ್ಥಿ ಸಮಸ್ಯೆ.' ಬೇರೆಯ ಸಮಸ್ಯೆಗಳಿಗೆ ಒಂದಲ್ಲ ಒಂದು ರೀತಿಯಿಂದ ಪರಿಹಾರವನ್ನು ಒದಗಿಸಲು ಪ್ರಯತ್ನಿಸಬಹುದು. ಆದರೆ 'ವಿದ್ಯಾರ್ಥಿ ಸಮಸ್ಯೆ' ಒಂದು 'ಮುಗಿಯದ ಕತೆ' ಯಾಗಿದೆ.

ಜೀವನದ ಮೊದಲ ಉತ್ಸಾಹವನ್ನು ಅನುಭವಿಸಿ, ಎರಡನೆಯ ಹಂತವಾದ ಕಾಲೇಜು ಶಿಕ್ಷಣವನ್ನು ಹೆಚ್ಚು ವರ್ಣಮಯವನ್ನಾಗಿ ಮಾಡಿಕೊಳ್ಳಲು ಕನಸಿನ ಲೋಕ ವನ್ನು ಕಟ್ಟಿಕೊಂಡು, ವಿವಿಧ ಸ್ಥಳಗಳಿಂದ, ವಿವಿಧ ಹಿನ್ನೆಲೆ ಗಳಿಂದ, ಕಾಲೇಜುಗಳನ್ನು ಸೇರುತ್ತಾರೆ. ಇಂದಿನ ವಿದ್ಯಾರ್ಥಿ ಗಳು ಹಿಂದಿನ ವಿದ್ಯಾರ್ಥಿಗಳಿಗಿಂತ ಹೆಚ್ಚು ಧೈರ್ಯಶಾಲಿ ಗಳು; ಅವರ ತಿಳುವಳಿಕೆ ಕೂಡ ವಿಶಾಲವಾದುದು; ಅವರನ್ನು ವಯಸ್ಸಿನ ಮತ್ತು ಅಧಿಕಾರದ ದರ್ಪದಿಂದ ಆಳಲು ಸಾಧ್ಯವಿಲ್ಲ; ಹಿರಿಯರ ನಡೆ-ನುಡಿಗಳು ಜಾರಿದರೆ ನಿರ್ಭಯರಾಗಿ ಖಂಡಿಸುತ್ತಾರೆ. ಅತ್ಯಪ್ಪಿಯನ್ನು ವ್ಯಕ್ತ ಪಡಿಸುತ್ತಾರೆ. ಅವರ ಮನಸ್ಸಿನಲ್ಲಿ ಸ್ವತಂತ್ರ, ನಿರ್ಭಯ, ಉತ್ತಮ ಸಮಾಜವನ್ನು ರೂಪಿಸಬೇಕೆಂಬ ಆಶಯವಿದೆ.

ಕಾಲೇಜಿನ ಎಲ್ಲ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲೂ ತಮ್ಮ ಅಭಿ ಪ್ರಾಯಕ್ಕೆ ಮಾನ್ಯತೆ ದೊರಕಬೇಕೆಂದು ಬಯಸುತ್ತಾರೆ. ಕಾಲೇಜಿನ ಪ್ರವೇಶ, ವಿದ್ಯಾರ್ಥಿ ವೇತನ, ಶುಲ್ಕ ವಿನಾಯಿತಿ, ಸಂಘ-ಸಂಸ್ಥೆ ಕಮಿಟಿಗಳಲ್ಲಿ ಪಕ್ಷಪಾತ ಕಂಡುಬಂದರೆ ಖಂಡಿಸುತ್ತಾರೆ. ಅವರು ಜವಾಬ್ದಾರಿಯನ್ನು ಹೊತ್ತು ಕೊಳ್ಳುವ ಮನೋಪ್ರವೃತ್ತಿಯನ್ನು, ಪ್ರಗತಿ ದೃಷ್ಟಿಯನ್ನು ಹೊಂದಿರುವ ರೀತಿ ಸಮಾಧಾನ ನೀಡುವ ವಿಷಯ. ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿ ಹಕ್ಕಿನೊಂದಿಗೆ, ಕರ್ತವ್ಯಪ್ರಜ್ಞೆ, ಇದೇ ರೀತಿ ಮುಂದುವರಿದರೆ ದೇಶಕ್ಕೆ ಒಳ್ಳೆಯ ಭವಿಷ್ಯವಿದೆ. ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿ ಸುಪ್ತವಾಗಿರುವ ವಿಶೇಷ ಶಕ್ತಿ, ರಾಷ್ಟ್ರ ನಿರ್ಮಾಣದ ಕಡೆ ಹರಿಯುವಂತೆ ನೋಡಿಕೊಳ್ಳುವುದು ಮತ್ತು ಅದಕ್ಕೆ ಸೂಕ್ತ ಸದವಕಾಶವನ್ನು ಒದಗಿಸುವುದು ಹಿರಿಯರ ಕರ್ತವ್ಯ.

ಕಾಲೇಜಿಗೆ ವಿದ್ಯಾರ್ಥಿಗಳು ಪ್ರವೇಶಿಸಿದ ಕೂಡಲೆ ಅವರಿಗೆ ಹೆಚ್ಚಿನ ಸ್ವಾತಂತ್ರ್ಯ ಇರುತ್ತದೆ. ವಿದ್ಯಾರ್ಥಿ ಗಳಿಗೂ ಮತ್ತು ಶಿಕ್ಷಕರಿಗೂ ಉತ್ತಮ ರೀತಿಯ ಮಧುರ

ಬಾಂಧವ್ಯ ಬೆಳೆಯಲು ಇಂದಿನ ಶಿಕ್ಷಣ ಪದ್ಧತಿ ಅವಕಾಶ ನೀಡುವುದಿಲ್ಲ. ಸಮಾಜ ಬದಲಾದಂತೆ, ಮನೋಧರ್ಮ ಬದಲಾದಂತೆ ಶಿಕ್ಷಣದ ರೀತಿಯೂ ಬದಲಾಗಬೇಕು. ಹಳೆಯ ಕಂದಾಚಾರ ಶಿಕ್ಷಣ ಪದ್ಧತಿ ಒಂದು ಲೋಪ ವಾದರೆ, ಇದರ ಜೊತೆಗೆ ಶಿಕ್ಷಕರ ಲೋಪವೂ ಸೇರಿಕೊಳ್ಳು ತ್ತದೆ. ಅವರುಗಳ ಪ್ರಭಾವ ಅಲ್ಪವಾದರೂ ಗಮನಾರ್ಹ ವಾದದ್ದು. ಇಂದು ಅನೇಕ ಜನ ಅಧ್ಯಾಪಕರುಗಳು ಅಂತಸ್ತಿನ ಪ್ರಭಾವದಿಂದ, ಹಕ್ಕಿನ ಪ್ರಭಾವದಿಂದ ಬಂದು ಕೆಲಸಕ್ಕೆ ಸೇರುತ್ತಾರೆ. ಜ್ಞಾನದ ಬಂಡವಾಳದಿಂದ ಬಂದು ಕೆಲಸಕ್ಕೆ ಸೇರುವವರು ವಿರಳ ಮತ್ತು ಅವಕಾಶವೂ ಕಡಿಮೆ. ಕೇವಲ ಪ್ರಭಾವದಿಂದ ಬಂದವರು ವಿಷಯದ ಮೇಲೆ ಹತೋಟಿ ಯಿಲ್ಲದೆ, ಭಾಷೆಯ ಮೇಲೆ ಹತೋಟಿಯಿಲ್ಲದೆ ವಿದ್ಯಾರ್ಥಿ ಗಳ ಅವಹೇಳನಕ್ಕೆ ಗುರಿಯಾಗುತ್ತಾರೆ. ಅಪಾಮಾರ್ಗ ವನ್ನು ಹಿಡಿದು ಬಂದವರು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಸುಮಾರ್ಗ ವನ್ನು ತೋರಿಸಲು ಇರುವ ನೈತಿಕ ಹಕ್ಕೇನು? ಒಳ್ಳೆಯ ಅಧ್ಯಾಪಕರಿಗೂ ಮತ್ತು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೂ ಉತ್ತಮ ಸಾಮರಸ್ಯವಿದ್ದರೆ ಅಂತಹ ಸ್ಥಳದಲ್ಲಿ ಒಳ್ಳೆಯ ವಾತಾವರಣ ಮೂಡುತ್ತದೆ. ಆಗ 'ವಿದ್ಯಾರ್ಥಿ ಸಮಸ್ಯೆ' ಗಳನ್ನು ಬಿಡಿಸಲು ದಾರಿ ಸುಗಮವಾಗುತ್ತದೆ. ವೈದ್ಯಕೀಯ ವಿಭಾಗಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣ ವಿಭಾಗಕ್ಕೆ ಶಿಫಾರಸುಗಳನ್ನು ಪಡೆದು ಬಂದರೆ ಅಲ್ಲಿ ಜ್ಞಾನಾರ್ಜನೆಗಿಂತ ರಾಜಕೀಯ ಹೆಚ್ಚುತ್ತದೆ. ಇಡೀ ದೇಶದ ಭವಿಷ್ಯ, ಆರೋಗ್ಯ ಹದಗಡುತ್ತದೆ.

ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಕಾಲೇಜು ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಹೆಚ್ಚಿನ ಅವಕಾಶ ನೀಡಬೇಕು. ಅವರು ಜವಾಬ್ದಾರಿಯನ್ನು ಹೊತ್ತು ಕಾರ್ಯ ನಿರ್ವಹಿಸುವ ರೀತಿಯನ್ನು ಅರಿಯ ಬೇಕು. ನಾಯಕನಾಗುವ ಅವಕಾಶವಿರುವವನಿಗೆ ತರಬೇತಿ ಯನ್ನು ನೀಡಬೇಕು. ಇದರಿಂದ ಅಧ್ಯಾಪಕರ ಮಾರ್ಗ ದರ್ಶನ ಹಿತ-ಮಿತವಾಗಿ ಇರಬೇಕು. ವಿದ್ಯಾರ್ಥಿಗಳು ದಾರಿತಪ್ಪದಂತೆ ಎಚ್ಚರ ವಹಿಸಬೇಕು. ಶಿಕ್ಷಣ ಪದ್ಧತಿ ಯನ್ನು ಬದಲಾಯಿಸಿ, ತಾನು ಅಭ್ಯಾಸ ಮಾಡುವ ವಿದ್ಯೆ ತನ್ನ ಭವಿಷ್ಯದಲ್ಲಿ ಸಹಾಯವಾಗುತ್ತದೆ ಎಂಬ ಗೌರವ ಮೂಡುವಂತೆ ಮಾಡಿದರೆ ಒಳ್ಳೆಯದು. ಆಗ ಈಗಿನಂತೆ ಕೋಟಿ ಕೋಟಿ ರೂಪಾಯಿಗಳು ನಷ್ಟವಾಗುವುದನ್ನು ತಪ್ಪಿಸಬಹುದು. ವಿದ್ಯಾರ್ಥಿ ಸಮುದಾಯವನ್ನು ದೇಶ ನಿರ್ಮಾಣಕ್ಕೆ ಬಳಸಿಕೊಳ್ಳಬಹುದು.



## ಶರತ್ ಸಾಹಿತ್ಯ

ಶರತ್ ಭಾರತೀಯ ಸಾಹಿತ್ಯದಲ್ಲಿ ಶ್ರೇಷ್ಠರು. ಅಲ್ಲದೆ ಭಾರತೀಯ ಜನರ ಜೀವನದಲ್ಲಿ ಬಹಳ ಕಾಲ ಉಳಿಯುವಂಥ ಪರಿಣಾಮ ಬೀರಿದವರು. ಬಂಗಾಳದ ಜೀವನ ಅವರ ಕಾದಂಬರಿಗಳಲ್ಲಿ ಹೆಚ್ಚು ಸಮರ್ಪಕವಾಗಿ ಮೂಡಿಬಂದಿದೆ. ಭಾರತೀಯ ಮಹಿಳೆಯ ಸ್ವಾತಂತ್ರ್ಯ ಮತ್ತು ಅವಳ ಏಳಿಗೆಯನ್ನು ಕುರಿತು ಶರತ್‌ರು ದೊಡ್ಡ ಚಳುವಳಿಯನ್ನೇ ಹೂಡಿದ್ದರು. ಅವರ ಎಲ್ಲ ಕಾದಂಬರಿಗಳು ಇದಕ್ಕೆ ಉದಾಹರಣೆಯಾಗಿವೆ. ಅವರ ಕಾದಂಬರಿಗಳಲ್ಲಿ ಬರುವ ನಾಯಕಿಯರು ಸಮಾಜದ ಶಕ್ತಿಗಳ ನಡುವೆ ಪ್ರೇಮವಂಚಿತರಾದವರು. ಆತ್ಮಗೌರವವನ್ನು ಕಳೆದುಕೊಂಡು ತೊಳಲಾಡುವವರು ಆಗಿದ್ದು ಮಹಿಳೆಯರ ಭಾವನೆಗಳ ಪಂಜರವನ್ನೇ ಅವರು ಕಾದಂಬರಿಗಳಲ್ಲಿ ಸೃಷ್ಟಿಸಿದ್ದಾರೆ. ಇಂದಿಗೂ ಅವರ ಕಾದಂಬರಿಗಳು ಜವಾಬ್ದಾರಿಯುತ ಸಾಹಿತ್ಯದ ಪ್ರಕ್ರಿಯೆಗಳನ್ನು ತಿಳಿಸುವ ಸಾಹಿತ್ಯವಾಗಿದೆ. ಅವರು ಸತ್ತು ಎಷ್ಟೋ ವರ್ಷಗಳಾದರೂ ಅವರ ಕಾದಂಬರಿಗಳಲ್ಲಿ ಬರುವ ಮನಸ್ಸಿನ ಚಿತ್ರಣ ಭಾರತೀಯರ ಮನಸ್ಸಿನಲ್ಲಿ ಅಚ್ಚಳಿಯದೆ ಉಳಿದ ಹೆಸರಾಗಿದೆ.

— ಸುಧಾಕರ

ಎರಡನೆ ಬಿ.ಎ.

## .....ಮತ್ತೆ ಹುಟ್ಟುವೆ ಒಂದು ಕಾಳಾಗಿ.....

ಮಾರ್ಚ್ 8, 1922 ರಂದು ಕ್ರಿಷನ್ ಚಂದರ್ ಮುಂಬಯಿಯಲ್ಲಿ ನಿಧನರಾದರು. ಉರ್ದು ಸಾಹಿತ್ಯ ಪ್ರಪಂಚದಲ್ಲಿ ಸುಮಾರು ನಲವತ್ತು ವರ್ಷಗಳು ಸಾಮ್ರಾಟರಾಗಿ ಮೆರೆದರು. ಅವರ ಅನೇಕ ಕೃತಿಗಳು ಇಂಗ್ಲಿಷ್, ಚೈನಾ, ಮತ್ತು ಭಾರತೀಯ ಭಾಷೆಗಳಿಗೆ ಅನುವಾದವಾಗಿವೆ. ಕಾಶ್ಮೀರದಲ್ಲಿ ಜನಿಸಿ, ಪಂಜಾಬಿನಲ್ಲಿ ಶಿಕ್ಷಣವನ್ನು ಪಡೆದು, ಮುಂಬಯಿಯಲ್ಲಿ ನೆಲೆಸಿದ್ದರು. ಅವರು ಸುಮಾರು ನೂರು ಕೃತಿಗಳನ್ನು ರಚಿಸಿರುವುದಲ್ಲದೆ, ಮೂವತ್ತಕ್ಕೂ ಹೆಚ್ಚು ಚಲನಚಿತ್ರಗಳಿಗೆ ಸಂಭಾಷಣೆಯನ್ನು ರಚಿಸಿದ್ದರು.

ಅವರ 'ಪರಾಭಯ', 'ಒಂದು ಕತ್ತೆಯ ಆತ್ಮಕತೆ' 'ಉತ್ತರಾಯಣ' ಮತ್ತು ಹಲವಾರು ಸಣ್ಣ ಕತೆಗಳು ಕನ್ನಡಕ್ಕೆ ಅನುವಾದವಾಗಿವೆ. ಅವರ ಕೃತಿಗಳಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಕಂಡುಬರುವ ಗುಣವೆಂದರೆ ದೀನದಲಿತರ ಬದುಕನ್ನು ಹತ್ತಿರದಿಂದ ಕಂಡು, ಅವರನ್ನು ಪ್ರಗತಿಯ ಕಡೆ ತಿರುಗಿಸುವ ದೃಷ್ಟಿ ಮತ್ತು ಹಿಂದೂ-ಮುಸ್ಲಿಂ ಮೈತ್ರಿಯನ್ನು ಪ್ರಾಮಾಣಿಕವಾಗಿ ಸಾರುವ ಧೋರಣೆ. ಜನಸಾಮಾನ್ಯ ಜೀವನದ ನೋವು ನಲಿವುಗಳಿಗೆ ಮಾತಿನ ರೂಪಕೊಟ್ಟ ಮಹಾನ್ ಲೇಖಕ. ಅವರು ತಮ್ಮ ಕೃತಿಗಳಲ್ಲಿ ವಿಡಂಬನೆಯನ್ನು ಪ್ರಮುಖ ಅಸ್ತ್ರವಾಗಿ ಬಳಸಿದ್ದಾರೆ. ಬಂಗಾಲದಲ್ಲಿ ಭೀಕರ ಬರಗಾಲ ಕಂಡುಬಂದಾಗ "ನಾನು ಮತ್ತೆ ಹುಟ್ಟುವುದಾದರೆ ಒಂದು ಅಕ್ಕಿಯ ಕಾಳಾಗಿ..." ಎಂದು ಬರೆದರು. ಈ ರೀತಿಯ ಬರವಣಿಗೆಯಿಂದ ಅವರ ಪ್ರಗತಿಶೀಲ ಮನೋಧರ್ಮ, ಮಾನವೀಯ ಗುಣ ಕಂಡುಬರುತ್ತದೆ. ಸ್ವಾತಂತ್ರ್ಯಪೂರ್ವ ಮತ್ತು ಸ್ವಾತಂತ್ರ್ಯೋತ್ತರ ಸಂಧಿ ಕಾಲದ ಸಾಂಸ್ಕೃತಿಕ ಸಂದರ್ಭದ ಗಟ್ಟಿ ದಾಖಲೆಗಳಾಗಿವೆ ಕ್ರಿಷನ್ ಚಂದರ್ ಕೃತಿಗಳು.

— 'ಸುನಿತಾಪ್ರಿಯ'

ಮೂರನೆ ಬಿ.ಎ.



# ಹರಡುತಿರಲಿ ನಿನ್ನ ಬೆಳಕು ಸುತ್ತಲು . . . .

ಚಿ. ಶ್ರೀನಿವಾಸರಾಜು  
ಕನ್ನಡ ವಿಭಾಗ

ಕನ್ನಡ ಸಂಘ ಈ ವರ್ಷ ತಮಿಳು ಜಾನಪದ ಪುಸ್ತಕ ವಾದ 'ನಾಟ್ಯಪುರ ನಂಬಿಕೆಗಳು' ಕೃತಿಯನ್ನು ಬಿಡುಗಡೆ ಮಾಡುವುದರಿಂದ, ತನ್ನ ಚಟುವಟಿಕೆಗಳನ್ನು ಪ್ರಾರಂಭಿಸಿತು. ಶ್ರೀ ಎಸ್. ಕಾರ್ತೋಸ್ ಸಂಗ್ರಹಿಸಿರುವ ಈ ಜಾನಪದ ಕೃತಿಯನ್ನು 'ಅನ್ಯ ಭಾಷಾ ಗ್ರಂಥಮಾಲೆ'ಯ ಪ್ರಥಮ ಪುಸ್ತಕವಾಗಿ ೨೯ ಜುಲೈ ೧೯೭೭ ರಂದು ಪ್ರೊ|| ಎಲ್. ಗಂಡಪ್ಪನವರು ಬಿಡುಗಡೆಮಾಡಿದರು. ವರ್ಷದ ಬಹು ಮಾನಿತ ಲೇಖನಗಳು ಹೊತ್ತಿಗೆಯನ್ನು ಬಳವನಗುಡಿ ನ್ಯಾಷನಲ್ ಕಾಲೇಜು ಪ್ರಿನ್ಸಿಪಾಲರಾದ ಪ್ರೊ|| ಎಂ.ಎಸ್. ವೆಂಕಟರಾಯರು ೮ ಫೆಬ್ರವರಿ ೧೯೭೭ ರಂದು ಬಿಡುಗಡೆ ಮಾಡಿದರು. ಅಂತರ ಕಾಲೇಜು ಅ. ನ. ಕೃ. ಸ್ಮಾರಕ ಲೇಖನ ಸ್ಪರ್ಧೆಯನ್ನು ಈ ವರ್ಷವೂ ನಡೆಸಿದೆವು. ಈ ವರ್ಷದ ಸ್ಪರ್ಧೆಗೆ ಡಾ|| ಎನ್. ವಿ. ವಿಮಲ (ಕನ್ನಡ ಅಧ್ಯಯನ ಕೇಂದ್ರ) ಮತ್ತು ಶ್ರೀ ಕೆ. ಆರ್. ಗಣೇಶ್ (ಆಚಾರ್ಯ ಪಾಠಶಾಲಾ ಸಂಜೆ ಕಾಲೇಜು) ಅವರು ತೀರ್ಪುಗಾರರಾಗಿದ್ದರು. ...ಗೋಕುಲ ದಾಯಿ

## ನೊದಲನೆಯ ಬಹುಮಾನ

ಶ್ರೀ ವೈ. ಎನ್. ನರೇಂದ್ರ  
ನ್ಯಾಷನಲ್ ಕಾಲೇಜು, ಬೆಂಗಳೂರು-೪

## ಎರಡನೆಯ ಬಹುಮಾನ:

ಕು|| ಪಿ. ಆರ್. ದ್ರೌಪದಿ  
ನ್ಯಾಷನಲ್ ಕಾಲೇಜು  
ಜಯನಗರ, ಬೆಂಗಳೂರು-೧೧

## ಮೂರನೆಯ ಬಹುಮಾನ:

ಕು|| ಗಾಯಿತ್ರಿ ಎನ್. ರಾವ್  
ನ್ಯಾಷನಲ್ ಕಾಲೇಜು, ಬೆಂಗಳೂರು-೪

## ಪಿ. ಯು. ಸಿ. ವಿಶೇಷ ಬಹುಮಾನ:

ಕು|| ವಿಜಯಲಕ್ಷ್ಮಿ ಧುಮಾಳ  
ಜೆ. ಎಸ್. ಎಸ್. ಕಾಲೇಜು  
ವಿದ್ಯಾಗಿರಿ, ಧಾರವಾಡ-೪

ಶ್ರೀಮತಿ ಎನ್. ವಿ. ಭಾಗ್ಯಲಕ್ಷ್ಮಿ ಅವರ 'ಬೆರಳಸಂದಿಯ ಬದುಕು' ಕವನ ಸಂಕಲನವನ್ನು ಶ್ರೀ ಜಯತೀರ್ಥ ರಾಜಪುರೋಹಿತ ಅವರು ೨೦ ಡಿಸೆಂಬರ್ ೧೯೭೭ ರಂದು ಬಿಡುಗಡೆ ಮಾಡಿದರು. ಅಂದಿನ ಮುಖ್ಯ ಆತಿಥಿಗಳಾಗಿ ಪ್ರೊ|| ಎಂ. ಗೋಪಾಲಕೃಷ್ಣ ಅಡಿಗರು ಬಂದಿದ್ದರು.

ನಮ್ಮ ಕಾಲೇಜಿನ ಬಿ.ಕಾಂ. ವಿದ್ಯಾರ್ಥಿಯಾದ ಶ್ರೀ ಬಿ. ಎಸ್. ರಾಜಾರಾಂ, ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾಲಯ ಎರಡನೆ ಪದವಿ ತರಗತಿಯ ಕನ್ನಡ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಅತಿ ಹೆಚ್ಚಿನ ಅಂಕಗಳನ್ನು ಪಡೆದು ಬೆಂಗಳೂರು ತೆಲುಗು ಸಮಿತಿಯ ಚಿನ್ನದ ಪದಕವನ್ನು ಪಡೆದರು. ಶ್ರೀ ಬಿ. ಎಸ್. ರಾಜಾರಾಂ ಮತ್ತು ಶ್ರೀ ಜಿ. ಪಿ. ರಾಮಣ್ಣ, ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾಲಯ ಏರ್ಪಡಿಸಿದ್ದ ಪ್ರಬಂಧ ಸ್ಪರ್ಧೆಯಲ್ಲಿ ಎರಡನೆಯ ಮತ್ತು ಆರನೆಯ ಸ್ಥಾನಗಳನ್ನು ಪಡೆದರು. ಆಲ್-ಅಮೀನ್ ಕಾಲೇಜು ಏರ್ಪಡಿಸಿದ್ದ ಪ್ರಬಂಧ ಸ್ಪರ್ಧೆಯಲ್ಲಿ ಶ್ರೀ ರಾಜಾರಾಂ ಎರಡನೆಯ ಬಹುಮಾನ ಪಡೆದರು. ನಮ್ಮ ಕಾಲೇಜಿನ ಕನ್ನಡ ವಿದ್ಯಾರ್ಥಿಗಳು ಲೇಡಿ ಗ್ರೆಗೋರಿಯವರ ರೂಪಾಂತರ 'ನೀನು ಯಾರು ಗೆಳೆಯ? ನೀನು ಯಾರು' ನಾಟಕವನ್ನು ವಿಶ್ವವಿದ್ಯಾಲಯ ಕನ್ನಡ ನಾಟಕ ಸ್ಪರ್ಧೆಯಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಿ ಆಭಿನಯಿಸಿದರು.

ಕನ್ನಡ ವಿದ್ಯಾರ್ಥಿಗಳ ಹಿಂದಿನ ಸಂಪ್ರದಾಯದಂತೆ ಕೆಲವು ಉತ್ತಮ ಪುಸ್ತಕಗಳನ್ನು ಕಾಲೇಜು ಗ್ರಂಥ ಭಂಡಾರಕ್ಕೆ ನೀಡಿದರು.

\* ಶ್ರೀಕಂಠತೀರ್ಥ-ಅಭಿನಂದನ ಗ್ರಂಥ (೨ ಪ್ರತಿಗಳು)

\* ಕುಮಾರವ್ಯಾಸ ಭಾರತದ ಗದ್ಯಾನುವಾದ-  
ಪ್ರೊ|| ಎಲ್. ಗುಂಡಪ್ಪ-

\* ಗಾಂಧೀ ಸ್ಮರಣೆ-ಶ್ರೀ ಚಂದ್ರಶೇಖರ ಪಾಟೀಲ

\* ತೆರೆದ ಬಾಗಿಲು-ಶ್ರೀ ಕೆ. ಎಸ್. ನರಸಿಂಹಸ್ವಾಮಿ

ಇದಲ್ಲದೆ ಎರಡನೇ ಬಿ.ಕಾಂ. ವಿದ್ಯಾರ್ಥಿ ಶ್ರೀ ಸಿ. ವಿ. ಸುರೇಶ್ ಕಾಲೇಜಿನ ಗ್ರಂಥ-ಭಂಡಾರಕ್ಕೆ ಇಪ್ಪತ್ತೊಂದು ಉತ್ತಮ ಪುಸ್ತಕಗಳನ್ನು ದಾನಮಾಡಿದರು.



ಕಾಲೇಜಿನಲ್ಲಿ ಮತ್ತು ಹೊರಗಡೆ ಕನ್ನಡ ಸಂಘದ  
ಮಧುರ ವಾತಾವರಣವನ್ನು ಹರಡಲು ಅನೇಕರು ಸಹಾಯ  
ಮಾಡಿದ್ದಾರೆ. ಸಂಘದ ಚಟುವಟಿಕೆಗಳ ಬಗ್ಗೆ ಕಾಲೇ  
ಜಿನ ಅಧಿಕಾರವರ್ಗ ಆಸಕ್ತಿಯನ್ನು ತೋರಿ ಸಹಕರಿಸುತ್ತಿದೆ.  
ಹಿರಿಯ ಕನ್ನಡ ವಿದ್ಯಾರ್ಥಿಗಳು ಸಂಘದ ಹೇಲಿನ ಅಭಿ

ಮಾನದಿಂದ ಅನೇಕ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ನೆರವಾಗಿದ್ದಾರೆ.  
ಗೆಳೆಯರಾದ ಶ್ರೀ ಎಚ್.ಆರ್. ರಾವ್, ಶ್ರೀ ಎಚ್. ಡಿ.  
ಎಸ್.ಕೆ. ಶಾಸ್ತ್ರಿ ಮತ್ತು ಶ್ರೀ ಡಿ. ವಿ. ರಾಜಶೇಖರ್ ಅವ  
ರುಗಳ ಸಹಕಾರದಿಂದ ಸಂಘ ಮುನ್ನಡೆಯುತ್ತಿದೆ. ಕನ್ನಡ  
ಬೆಳಕು ಹರಡಲು ನೆರವಾದ ಎಲ್ಲರಿಗೂ ವಂದನೆಗಳು.



### ಈ ಹೊತ್ತು

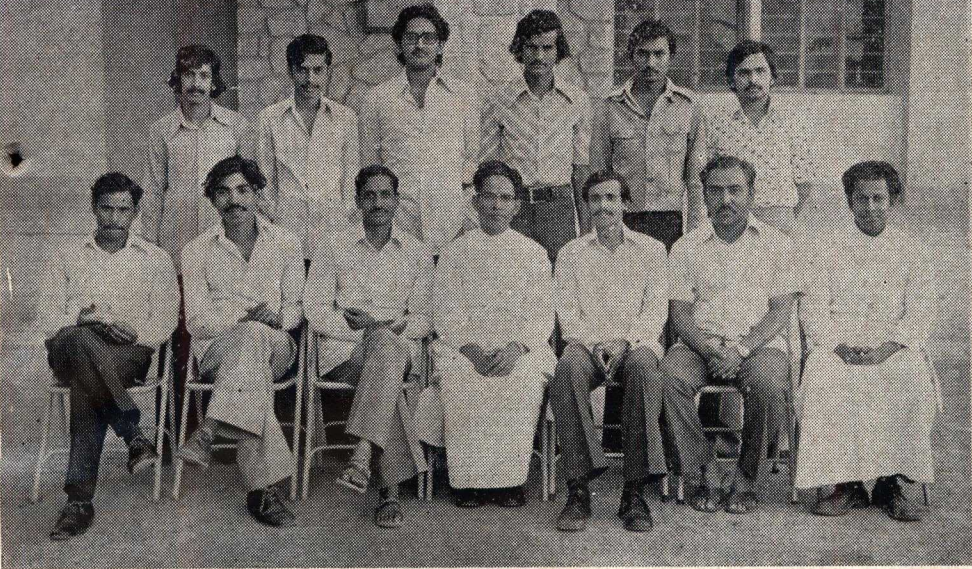
ಸತ್ತ ನಿನ್ನೆಯ ಕತ್ತಲು;  
ಬರುವ ನಾಳೆಯ ಬೆತ್ತಲು;  
ಯಾವ ಗುರಿ ? ಏನು ಗೊತ್ತು;  
ಈ ಹೊತ್ತು ನಮ್ಮ ಸೊತ್ತು  
ಇದೆ ರಂಗನ ಮಚನ, ರಂಗನ ಚಿತ್ತ

### ಸಜ್ಜನರ ಜಾಗ

ಡಿಕ್ಕಿಯಾಗಲಿ ಹಳ್ಳಿಯಾಗಲಿ  
ವನಭೂಮಿಯಾಗಲಿ ಮರುಭೂಮಿಯಾಗಲಿ  
ಬಯಲಾಗಲಿ ಬೆಟ್ಟವಾಗಲಿ  
ಸಜ್ಜನರು ಜೀವಿಸುವ ಜಾಗ ಚೆಲುವಯ್ಯ ;  
ಮಾವಿನಕೆರೆ ರಂಗಯ್ಯ

ಎಸ್. ವಿ. ರಂಗಣ್ಣ  
(ರಂಗ ಬಿನ್ನಪ)





Spring Festival Committee



Dr. Joseph Pathrapangal  
brings Spring to Christ

# SPRING FESTIVAL - 77

Finally the Judges and the Debaters Posed for a photograph



Vote of Thanks







Christ      Light Music in right notes  
 Vs.  
 Jyoti      Weighty, Songs they sang together







"A Lecturer in Love"



.....and that resulted in an unusual baby

"Wear your Helmets: you are flying over Bangalore"—Air Bus







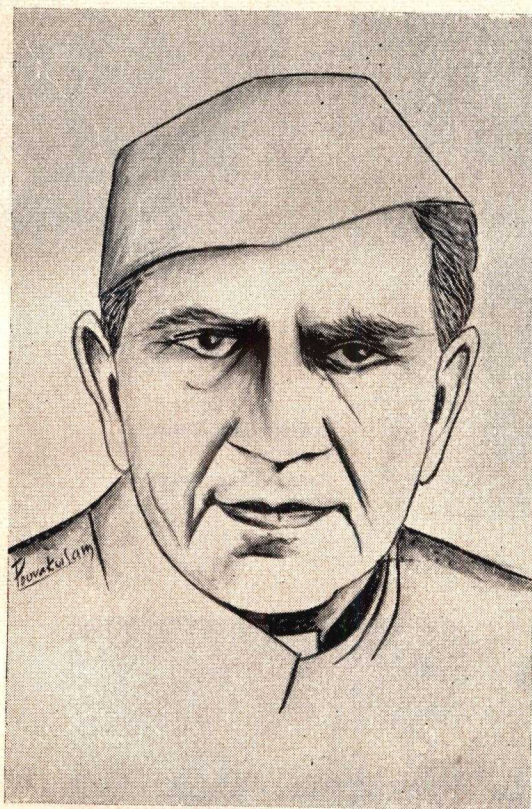
'I and the Trophies'

Mathew Justus won the First Prize in Western Solo.  
Mr. Joginder Singh gave away the Prizes

And we did not get.  
—Drama by Mount Carmel College

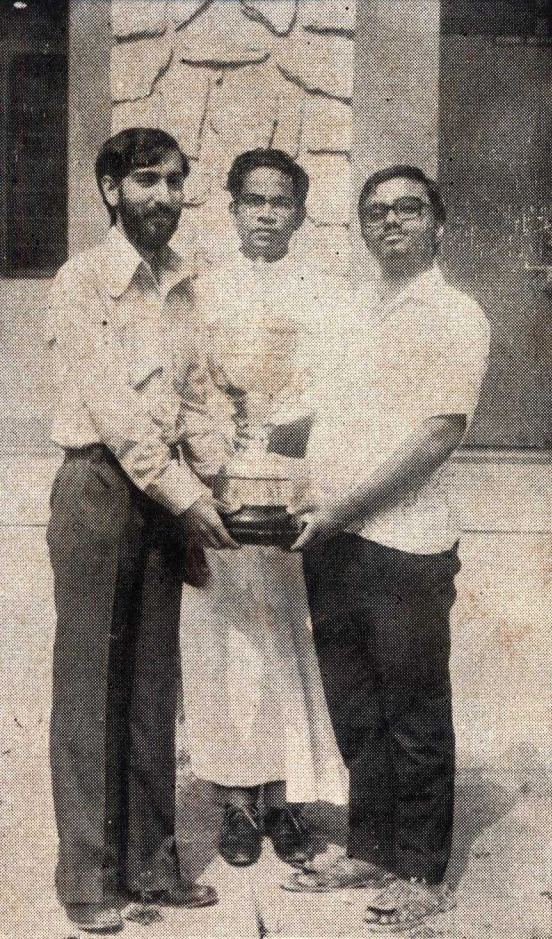






'He is no more to hear the new tidings'





College Quiz Team  
Won the  
Rotary Club Trophy  
1976—77



College Foot Ball Team  
Winners of  
John Memorial Foot Ball  
Tournament—1976—77



वसुन्धरा भी माता के जीवन में प्रयोग की जाती है। का प्रेम ही देशप्रेम को अपना समझे; उसकी कराये। देश की सुरक्षा ई तमाम अराजकताओं को सँभाल सकता है। देश के प्रति देश के लिये त्याग दे।

कार्यक्षेत्र बड़ा होता है, और उन्नति, देश की उन्नति है। श के गौरव को कलंक लगे। ना चाहिए; उसे सम्प्रदायिक रे देश पर आक्रमण करें तो

टर और मोहन दोनों मिनट — आधा घण्टा — शन ले गया। वहाँ पर चर्यचरित होकर देखा कि

तो पुलिस की कायबाही को वहाँ पर मारा गया, दो दिन तक उसे जेल से छोड़ दिया।

को अपनी माताजी को य सिवा सब कुछ था। मोहन ता का अन्त कैसे हुआ होगा घर के सामने सरकारी बस्ती के

# हिन्दी विभाग





## हि न्दो वि भा ग

- १ मुन्शीजी पर 'एक शब्द' !
- २ विद्यार्थियों से बापू की वाणी
- ३ मूक - मुक्तक
- ४ ओ जाने वाले हो सके तो लौट के आना
- ५ पैरोडियां
- ६ बन्दर का उपवास
- ७ अन्धविश्वासों का सच्चा स्वरूप
- ८ कहां छुपी हो आ भी जाओ







## मुन्शीजी पर 'एक शब्द' !



शशिकुमार अग्रवाल, II B.Com.,

प्रेमचन्द या हिन्दी साहित्य के 'चंद' ! - जिनकी कलम क्या थी - जादू की पिटारी !! -  
जिनकी ताबियत क्या थी - माशाअल्ला !!!

आज वे हमारे बीच तो नहीं - मगर हिन्द की रग-रग में बसे हुए हैं । आज हम उनकी याद में उनकी जिंदगानी पर 'चंद-लपज' - जिन लपजों की हैसियत ही क्या है ? - कहने बैठे हैं । या अपने एक नगीने को खोकर बैठे हैं, लेकिन हम बैठे हैं ज़रूर उनकी जिंदगानी पर बे - गानगी से गमगीन ।

काश ! आज वो कोहिनूरिक आलम होता ? - जो हमें नूर का कलाम देता । मगर हम उनकी मृत्यु पर किंचित खेद अब और अधिक न करेंगे क्यों कि उन्होंने कहा था कि

"ऐ दोस्त अब मुझे याद न करना मेरे ज़नाजे को देख कर ।  
नहीं तो मैं उठ बैठूंगा तुम्हारे दीदार के लिए ।"

अफ़सोस ! आज जिस के बनाए चमन में हम चिड़ियों से चह-चहें करते हैं । आज वो चमन का बाग़बां अपने दिल-ए-गुल को न देख सका । वो इसे एक बार भी तो नहीं अपनी आँखों से सेक सका !! जिस हिन्दुस्तान पर उसे नाज़ था - और जब इसे गुलामी की जंजीरों में देखा तो आठ-आठ आँसू निकलना चाहते थे - वो पी गया !

जिस हिन्दुस्तान को आज़ाद कराने की खातिर अपनी गुल सी ज़बानी का होम कर दिया । वह आज यह सब न देख सका !



उन्होंने 'हिन्दी-साहित्य' को जो एक नया मोड़ दिया । हम मुसफिरों को पितृ-तुल्य हमराही बने । वे आज नहीं—लेकिन, उनकी क़लम के सिपाही जहाँ-तहाँ नज़र आते हैं । और ऐसा मालूम पड़ता है कि ये हमारा 'मुआईना' कर रहे हैं—और हिंद का जब तक भी एक 'जवाँ-दिल' जिंदा है करते रहेंगे; करते रहेंगे !

आप की मृत्यु छप्पन (५६)-वर्ष की अल्पायु में ही हो गयीं,—मृत्यु रूपी राक्षसी ने ऐसी 'महान-विमूर्ती' व 'युग-निर्माता' पर ज़रा सा भी लिहाज़ न किया !

आप आज 'मृत्यु-संथ्या' पर विश्राम करने की सोच रहे थे । अंतिम शेर', करवट बदल कर, शुष्क लबों पर बच्चे सी मासूम हँसी, हँस कर कहते हैं—

“दरों दीवार पर हसरत से नज़र करते हैं ।

ख़ुश रहो अहले व़तन हम तो सफ़र करते हैं ।।”

और आप के लबों की हंसती हुई तितली उड़ती हुई परमात्मा के पावन-दामन पर जाकर उसे अपनी 'रूह' के नगीने से अलंकृत कर देती है ।

और हम.....! (?)

प्रेम से शासन करना मानवता है अन्याय से शासन करना  
बर्बरता है ।

प्रेमचन्द







## विद्यार्थियों से बापू की वाणी



फा. आप्णो

हिन्दी विभाग

“छात्र-छात्राओं के लिये न समाजवाद है, न कम्यूनियज्म है, कांग्रेस भी नहीं—उनका एक ही काम है विद्याभ्यास करना, जिस से ज्ञान की वृद्धि हो।”

गांधीजी

(प्रार्थना प्रवचन भाग-२)

गांधीजी संत थे, नेता थे, वकील थे, समाज सुधारक थे, सलाहकार थे, अर्थशास्त्री थे। वे वस्तुतः युग पुरुष थे। उनके विचार और आदर्श ने मानव जीवन के हर एक क्षेत्र का स्पर्श किया और प्रभावित किया। उन्होंने हमारे सामने जीवन के नये मूल्य रखे, नयी व्याख्याएँ एवं नई मान्यताएँ प्रस्तुत की हैं। उन्होंने अपने जमाने की सामाजिक समस्याओं और परिस्थितियों पर निश्चित और स्पष्ट विचार व्यक्त किये।

गांधीजी ने कई अवसरों पर विद्यार्थियों को संबोधित किया था और विद्यार्थी-जीवन के महत्व और श्रेष्ठता पर अपना मत प्रकट किया था। ‘यंग इण्डिया’ में विद्यार्थियों को कर्मोपदेश देते हुए उन्होंने लिखा कि जीवन-पाठ है—‘गीता’। उस में कर्म, भक्ति और ज्ञान के उपदेश हैं। जीवन में इन का सामन्जस्य होना है जो सेवा का आधार है।

वे स्वभाव के संबन्ध में कहते हैं कि मन, शरीर और कर्म की शुद्धता वृद्धता पूर्वक विद्यार्थी को अपने जीवन में रखना है। गांधीजी ने जोर देकर कहा कि जो विद्यार्थी व्यक्तिगत रूप में मन शरीर और कर्म से शुद्धता का पालन न करे, उसे किसी भी पाठशाला से निकाल देना चाहिये। विद्यार्थियों को जीवन का उद्देश्य विफल न करना चाहिये, और पश्चिमी अशुद्धि की हवा में न बह जाना चाहिये, परन्तु उन्हें अन्धानुकरण के प्रति भी सचेत रहना चाहिये, और उन्हें देश के लिये बढ़िया रत्न और मातृभूमि की सेवा हेतु स्वस्थ नागरिक बनना चाहिए।

गांधीजी ने अपेक्षित गुणों की आवश्यकता पर जोर दिया है। ऐसे गुण हैं—दृढनिश्चय, शांतता, एकता, रचनात्मक राष्ट्रीय प्रवृत्ति, श्रद्धा न छोड़ना, और राष्ट्र की भलाई और मंगल को किसी भी प्रकार क्षति न पहुँचना। पर अभद्रता, अडंगेबाजी, हुल्लड़बाजी, आदि स्पष्ट मना है और हिंसा है। विद्यार्थियों से बापू की और एक वाणी है कि वे जीवन में शीघ्रता न रखें कि शीघ्रता उन्हें अपनी बुद्धि और विचार की गति में और विजय की प्राप्ति में अयोग्य और अधूरे बनाये। इसलिये कर्मधर विद्यार्थियों को अपना लक्ष्य सामने रखकर कार्यरत रहना चाहिये।

॥ जयहिन्द ॥





## मूक - मुक्तक



दिनेश केडिया, II B.Com.

अनमोल रत्न जो मोला नहीं जाता है,  
मन के तन का शांतिदाता है,  
दुख हो सुख हो,  
मात्र से स्पर्श से वह तो निकल जाता है ॥

दुर्घ का साथ हो, या विषाद का अम्बर,  
वह तो बह जाता है, चरम पर पहुँचकर ॥

होने से जिसके भार नहीं होता है,  
पर बाहर आने से अभार कर जाता है, उभर कर वह,  
शान्त वाणी से कोहराम मिटा जाता है,  
सागर में मुक्तक जितने, उतने ही मन में है,  
वह ढूँढे से पा जाता है, ओह ! यह जाता है खो -  
मन तो बस दुःख से दुःखी, खुशी से खुश हो जाता है,  
अन्तर के अन्त को तो दर्शाता यही है ॥

जाने अनजाने ढलक जाता है, मूक रहकर भी कह जाता है,  
वह अनमोल - कण मोती नहीं, अश्रु कहलाता है ॥





## ❖❖❖ ओ जानेवाले हो सके तो लौट के आना ❖❖❖

किशोर कुमार एम. । B.Com.

अक्तूबर की तूफानी रात थी । बाहर हवा जोरों से थी । और मेरे दिल में भी एक तूफान जोरों से था । बारम्बार मेरी आँखें मेज़ पर रखी घड़ी पर जाती और मैं बड़ी बेचैनी से सुबह होने का इंतज़ार करने लगता आज शाम की गाड़ी से ही हम आगरा पहुँचे थे । और मैं ताजमहल को देखने के लिए बहुत ही व्याकुल था । रह-रह कर मेरी आँखों के सामने मुमताज़ का सुन्दर मुखड़ा नाच उठता, जिसके प्यार में यह स्मारक बनाया गया था । सूरज ढल चुका था । इसलिए, ताजमहल देखने हम उसी दिन ना जा सके । बिस्तर पर पड़ा मैं ऐसे करवटे बदल रहा था, जैसे विरह की आग में कोई प्रेमिका के लिए करवटे बदलता है । मेरी व्याकुलता को देखकर वक्त ने भी रहम खा अपनी गति तेज कर दी और बहुत ही जल्दी सूरज की पहली किरणों ने मेरी आँखों को चका-चौंध कर दिया । नहा-धोकर, मैं जल्दी-ही तैयार हो गया ! बाहर एक टैक्सी हमारा इंतज़ार कर रही थी जिससे हमें ताजमहल जाना था ॥

आगरा-कैन्ट से थोड़ी ही दूरी पर ताजमहल स्थित है । जैसे-जैसे हमारे बीच का दायरा कम होता गया, मेरा दिल एक अनजान आनन्दानुभूति से नाच उठता । आखिर हम वहाँ पहुँच ही गए । वहीं ताजमहल के बाहर बहुत सी ऐसी दुकानें हैं । इन दुकानों को देखकर मुझे उस दिन की याद आ गई जब मैं पहली बार वहाँ गया था । और मैंने भी एक ताज़ का खिलौना खरीदा था । यह सोचकर कि मिट्टी का बना यह छोटा सा ताज़-



मेरे घर की शोभा बनेगा । पर शायद किस्मत को यह मंजूर न था, घर पहुँचने से पहले ही मिट्टी का बना वह ताज टूट गया । मन तो नहीं मानता था कि उसे फेंक दूँ पर यह सोचकर कि असली ताजमहल ने तो मेरे दिल में घर कर लिया है । मैंने मिट्टी के ताज को फेंक दिया !

इन्हीं दूकानों को देखते-देखते मैं संगमरमर के बने उस अद्भुत महल तक पहुँच गया । यमुना नदी के बाँए तट पर स्थित है—, ताजमहल ! इस के तीन ओर हरी-भरी मखमली घास युक्त बगीचा है, जिसमें हर समय सुमन रानी अपनी पूरी सुन्दरता के साथ नव-वधू बनी बैठी रहती है जो इस महल की खूबसूरती को चार-चाँद लगाती है । यमुना नदी में जब पानी भरा रहता है । तो इस महल को देखने का मज़ा कुछ और ही है । पानी में ताजमहल का प्रतिबिम्ब देखकर ऐसा लगता जैसे वहाँ एक न दो ताजमहल हो । एक पानी में, दूसरा किनारे पर ।

कहते हैं मुमताज की मृत्यु उस समय हुई जब शहाजहाँ युद्ध पर थे । पत्नी की मृत्यु से शाहजाहाँ, मानो पागल गए । वो अपनी पत्नी की याद में कोई ऐसा स्मृति चिन्ह बनवाना चाहते थे, जो आज तक किसी ने नहीं बनवाया था । भिन्न-भिन्न प्रान्तों से उन्होंने कारिगरों और संगमरमर के पत्थरों को मंगवाया । वे न चाहते थे कि कोई और भी ऐसा महल बनवा सके । उन्होंने कारिगरों के हाथ की उंगलियों को कटवा दिया था इससे हम अंदाजा लगा सकते कि उनको अपनी पत्नी से कितना प्यार होगा ? काश ! मृत्यु के कठोर हाथों ने इतनी जल्दी हमसे न छीन लिया होता तो आज हमारे देश में एक नहीं बल्कि दो-दो ताजमहल होते एक सफेद और दूसरा काले रंग का । यमुना नदी के दूसरे तट पर उन्होंने एक ओर महल बनवाने की सोची थी । जो हू-बहू सफेद ताजमहल के जैसा होता । मगर शाहजहाँ की मौत के हाथों ने इतनी जल्दी हमसे छीन लिया कि वे उस महल को बनवाने का काम तक शुरू न करवा पाए ।

इन्हीं विचारों में मैं खोया हुआ था कि मैंने अपने पीछे आहट सुनी । मैंने घूमकर देखा और देखता ही रह गया ! मेरे सामने एक अत्यंत खूबसूरत लड़की खड़ी थी !! झिलमिल करती ।



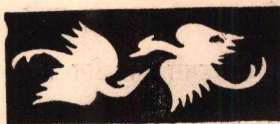
सफेद मैक्सी में वह स्वर्ग से उतरी कोई परी लग रही थी । उसे देखकर ऐसा लग रहा था मानो इतिहास के पन्ने से निकलकर मुमताज ताजमहल की सैर करने आई हो । ताजमहल के उस शांत बातावरण में उसकी हँसी ऐसी लग रही थी मानो किसी संगीतकार ने अपनी नाजुक उँगलियों से साज को झंकरत कर दिया हो । उसकी चंचल मुस्कराहट ने क्षण भर में मेरे हृदय को मुझसे छीन लिया । आखिर वह दिन भी आ गया जब हम दोनों एक दूसरे से बहुत दूर जानेवाले थे, शायद उस दिन के बाद दुबारा न मिलना था वह मुझसे मेरी एक किताब मांगकर ले गई और जाने से पहले लौटा गई । उसके जाने के बाद मैंने किताब खोली । पहले ही पृष्ठ पर छोटे-छोटे, पर बहुत ही खूबसूरत अक्षरों में एक गीत की कुछ पंक्तियाँ थी , जो इस प्रकार थी :

जीवन के सफ़र में राही

मिलते हैं बिछड़ जाने को

और दे जाते हैं यादें

तनहाई में तड़पाने को ।




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मनुष्य को शान्ति की कसौटी समाज में ही प्राप्त हो सकती है,  
हिमालय के शिखर पर नहीं ।

—महात्मा गांधी

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## पै रो डि यां




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रहीम कबीर तुलसी व ग़ालिब की  
आत्माओं से क्षमा याचना सहित

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अशोक कुमार गोटावत, || B.Com.

### ★★ सुपुत्र ★★

बेटा बाप से कहे, तू क्या ठोके मोहि ?  
बूढ़ा होगा जब तू, मैं ठोकूंगा तोहि !!!

### मुझे मेरी बीवी से बचाओं!!

दूर से बीवी की चीख सुन के दिया कबीरा रोय ।  
कल तो तोड़ी थी एक ही टांग, आज तोड़ेगी दोय ॥

### हाय ! हाय !! हाय !!!

बीवी आवत देख कै कबिरा करै पुकार ।  
सर के बाल तो चुन लिए—काल मूँछ की बार ॥

### ★★ सच्चा पंडित ★★

पौथी पढ़-पढ़ जग मुआ पंडित भया न कोय ।  
ढाई अखर 'इश्क' का पढ़े सो पंडित होय ॥



### \* विधि की विडम्बना \*

सुनहुँ भरत बेलन प्रबल विलस कहा मुनि नाथ ।  
हानि-लाभ ; जीवन-मरण, यश-अपयश, विधि हाथ ॥

### \* बुरे फंसे \*

अब रहीम मुश्किल पड़ी गाड़े दोऊ काम ।  
साने से तो बेलन पड़त, झूठे चले न काम ॥

### हाथ मेरी कमर और गंजी खोपड़ी!

अजी वे आये और कमर तोड़ के चल दिए ।  
सर पे जितने बाल थे, हाथ में लटका के चल दिए ॥

### \* मेल \*

रहीमन खुदा ने क्या बनाया बेलन सर को संग ।  
बो रस डोलत आपने इनके फाटत अंग ॥

### प्रेम से बोल-जय बीबी की

बेलन लाख भला चाहे तो क्या होता है ?  
होता है वही जो मंजुर खुदा के बाप (बीबी) को होता है !!







## बन्दर का उपवास



के. आर. कृष्णन । B.A.

एक बन्दर एक दिन हरिकथा सुनने गया । प्रभावित होकर उसने उपवास रहकर राम-नाम जप करने का निश्चित किया । एक शुभ दिन निश्चित कर रात की प्रतीक्षा में बैठा । काम पूरा करके, बिस्तर लपेट, उस पर जप करने बैठ गया ।

उसी क्षण एक विचार आया - यदि मैं कल उठकर, खाने की खोज में एक पेड़ से दूसरे पेड़ जाने लगूँ, तो क्या होगा ? मैं दुर्बल होकर अन्त में मर जाऊँगा !

वह जप कर न सका ! बाहर जाकर काफी खाना लाया, एक कोने में रखकर, जप आरम्भ किया । थोड़ी देर बाद, और एक विचार आया - यदि कल दुर्बलता के कारण मुझे उस कोने तक पहुँचना भी मुश्किल हो जाय तो ? खाना सामने होगा, लेकिन मैं मर जाऊँगा । इस भयंकर विचार पर उसकी आँखों से आँसू टपक पड़ा । वह सहन न कर सका ! उठकर, उस खाने को अपने हाथ की पहुँच में रखकर खुशी से जप आरम्भ किया ।

फिर एक विचार आया - यदि मैं इतना दुर्बल हो जाऊँ कि हाथ फैलाकर, खाना उठाना भी मुश्किल हो जाय तो क्या होगा ? हाय-रे अभाग ! .....

इस बात पर उसको बहुत दुःख हुआ । इसलिये खाना अपने मूँह में रख लेने का निश्चित किया ।

खाना उसके मूँह में था । जप करना आरम्भ किया । लेकिन, उसका मूँह भरा था, इसलिए राम नाम बोल नहीं सका । और फिर उसने सोचा,- खाना मूँह में क्यों रखूँ ? आज या कल खाना तो पड़ेगा । अभी खाकर बाद में जप करने लगूँ तो आसान होगा !

यह सोचकर उस बन्दर ने खाना खाया और नींद आयी तो सो गया । इस प्रकार उसका उपवास सम्पूर्ण हुआ !





## अंधविश्वासों का सच्चा स्वरूप



दर्शन एन. छाटपौर II B.Com.

अवैज्ञानिक तथ्यों को रूढ़िवादी मोह के कारण पकड़े रहना ही अंधविश्वास है। इसे तर्क के आग्रह से सिद्ध नहीं किया जा सकता, गतिशील सामाजिक नियमों के आधार पर समझा नहीं जा सकता, और सम्भवतः किसी रूप में भी जीवन के विकास के लिये लाभप्रद नहीं माना जा सकता।

अंधविश्वास अशिक्षा का पुत्र, रूढ़िया का सगा भाई, अगति का सहचर और भ्रम का पिता है। अज्ञान के अंधेरे में इसका जन्म होता है और प्राचीन के प्रति मोह के पालने में झूलकर जवान होता है। धर्मान्धता और साम्प्रदायिकता इसके रेशे-रेशे में अविवेक का पाप भर देती है। युग का रथ आगे बढ़ता जाता है परन्तु यह अपनी सीमा में चट्टान की तरह स्थिर और असत्य का पुतला बना रहता है।

आज भी बहुत से शिक्षित व्यक्ति ऐसे हैं जो मंत्र-तंत्र आदि में विश्वास रखते हैं। वे भाग्यवादी होकर अंधविश्वासों का शिकार हो जाते हैं। मूर्खता के साम्राज्य में अंधविश्वासों की तानाशाही है। प्रगतिशील देशों में भी ऐसे अनेक मूर्ख होंगे जो इनके शिकार हैं।

अंधविश्वास कई प्रकार के होते हैं। कुछ जातिगत, कुछ धर्म-संबन्धी, कुछ सामाजिक और कुछ विश्व-व्यापी। किसी विशेष जाति के लोग किसी अच्छे कार्यों को नहीं करते।



क्योंकि वे समझते हैं कि इन कार्यों को करने से उन्हें पहले के समान कष्ट होगा। धर्म के अशिक्षित ठेकेदार भी अंधविश्वास फैलाते हैं। हम पर जब कोई मुसीबत आती है तब हम उसे हटाने के बजाय पंडितजी के पास अपनी जन्म-कुण्डली लेकर जाते हैं। यह अंधविश्वास नहीं है तो क्या है? सामाजिक अंधविश्वास भी अत्यधिक प्रचलित है। यदि रास्ते पर चलते छींक दे अथवा बिल्ली रास्ता काट-दे तो हम उसे अपशकुन मानते हैं और कार्य को स्थगित कर देते हैं। कुछ अंधविश्वास विश्व-व्यापी भी होते हैं। कई देशों में तेरह-संख्या को अपशुकन माना जाता है।

कहा जाता है कि भारतवर्ष अंधविश्वासों का घर है। भारतीय लोग दम्भ से चिपटे रह कर संकीर्णता के पुजारी बनकर रूढ़ियों से लिपटे रहे और आगे चल कर इन तथ्यों ने अंधविश्वास का रूप धारण कर लिया। यहां के अशिक्षित भोले-भाले किसान, वैज्ञानिक तथ्यों को न समझकर अंधविश्वासों का सहारा लेते रहे हैं।

यहां पर कई शिक्षित व्यक्ति भी इन अंधविश्वासों से छुटकारा नहीं कर पाये! डिग्री वाले और विद्यार्थी भी पंडित के पास अपना भविष्य जानने के लिये जाते हैं।

पाश्चात्य देशों में भी अंधविश्वास है। तेरह-संख्या देख, सुन अथवा पाकर उनका मन किसी अज्ञात भय से कांपने लगता है। बादल के कड़कने की आवाज़ सुन कर संसद के सभासदों द्वारा सभा की कार्यवाही स्थगित कर देना आदि मूर्खता नहीं तो क्या है? कुछ हद तक इन अंधविश्वासों को आधुनिक सभ्यता का जापा पहना कर शिष्ट व्यवहार का नाम देना, उनका आधुनिकतम कर्म बन गया है। श्री हक्सले ने अंधविश्वास नामक निबन्ध में बतलाया है कि अंधविश्वास आधुनिक युग में वैज्ञानिक रूप ले रहा है। कुछ वर्षों बाद ये हमारे जीवन के अंग बन जायेंगे।

विशेषकर दो क्षेत्रों में अंधविश्वास अत्यधिक प्रबल पड़ गये हैं। पहला क्षेत्र है धर्म और दूसरा क्षेत्र है ज्योतिषशास्त्र। अब प्रश्न उठता है कि इन अंधविश्वासों को कैसे हटाया जाय? यह बड़ा दुष्कर कार्य है! परन्तु व्यावहारिक-शिक्षा उनको दूर करने में काफी



सहायक हो सकती है । हम जितनी अधिक शिक्षा का प्रचलन करेंगे उतने अंधविश्वास हट ही जायेंगे । यह ठीक है कि अंधविश्वास आज के युग में ज्ञान विज्ञान का दमन पकड़ने का प्रयास करता है परन्तु युग-पुरुष का धर्म है कि वह संस्कृति और विज्ञान की शिक्षा में सतर्क हो जाये साथ ही भाग्यधारी विचारधारा को त्याग कर कर्मवाद को अपनाये । जहां कर्म हों वहां अंधविश्वास नगण्य है । तुलसीदासजी ने भी कहा है कि—

“दैव-दैव आलसी पुकारा”

अंधविश्वास हमारा बहुत बड़ा शत्रु है । इसमें न केवल सामाजिक बल्कि आर्थिक और राजनैतिक कठिनाईयाँ भी उत्पन्न होती है और ये कठिनाईयाँ देश की उन्नति के मार्ग में अग्रसर होने से रोकती है । हमें जितनी जल्दी हो सके इन अंधविश्वासों को उखाड़ फेंकना चाहिए । इसीमें हमारे देश जाति और मानव जाति का कल्याण है ।



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सीलवंत सबसे बड़ा, सर्व रतन की खानि ।

तीन लोक की सम्पदा, रही सील में आनि ॥

—कबीर

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लेकिन जिनको हृदय दिया वे आए नहीं पिया मतवाले ॥

★ ★ ★

यह मधुर उपहार देकर तुम अभी आये नहीं ।  
और तुम बिन, हमें गजरे पिया भाए नहीं ॥

★ ★ ★ ★

प्रेम देवता के शर से उर घायल है अब मत तरसाओ ।  
ओ मेरी सपनों (सपनों) की रानी कहाँ छुपी हो आ भी जाओ ॥





“उन आँखों को - जिनमें मैं डूब न सका !  
उस प्यार को - जो सिर्फ एक ‘कसक’ रह गई ...!!”

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अर्पण हैं दिल के वलवले,  
जो तन्हाँ में तुमसे हैं मिले !

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★★ १ ★★

गर खुदा भी उतरे जहाँ में करने इश्क़ तुमसे ।  
है कसम तुम्हारी बंदे को दफ़न कर दूंगा उसे ॥

★★ २ ★★

तेरी जो शौख-नज़रों में है कातिल-ए-अंदाज ।  
हमें तो कर दिया बरबाद-जहाँ पर क्यों सितम ढाए ? ॥

★★ ३ ★★

क्यों ख्यालों में आकर रात भर जगाते हो मुझको ।  
कुछ काम नहीं क्या तुम्हें ? - हमें तो नींद आती है ॥

— शशि ‘अकेला’

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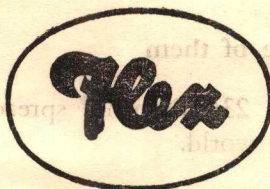
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