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S. D. M. LAW COLLEGE

MANGALORE

1984-85

Shri Dharmasthala
Manjunatheshwara Law College

MANGALORE — 575 003.



ANNUAL MAGAZINE

1985

Phone : 27736

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Editorial

One more year has rolled and the College completes Eleven years of its existence. It is for our well wishers now to say where we stand today in the educational pyramid of this area. Does the progress of the institution gives its founding fathers, Governors and teachers a sense of satisfaction? No, as teachers we do not lay claim to any sense of complacency. There is much to do and "miles and miles to go"

The burning problem of the day which has to be faced by the legal system as a whole, is a challenge posed by the demand of social Justice. Unless the problem is faced boldly and imaginatively, the system will not be able to deliver the goods. So both the legal profession and Judiciary are facing formidable changes.

It is therefore incumbent upon all of us to afford proper encouragement to students to develop their creative and analytical talents to the fullest possible extent. We believe that the contributions of the students to this magazine represents such progressive opportunities

We are fully aware, that the result of our attempt is far from perfect. But it is also true that striving towards perfection gives much happiness and satisfaction. It is in this spirit we place the magazine before the public.

Prof N. J. KADAMBA

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be a proper guide to the citizens. This can be acquired by an indepth study of our legal system and Laws. Hence, it is in this perspective the Bar-Council of India has decided to introduce a Five Year study of Law instead of three years study prevailing at present. Admissions are sought to this course soon after the completion of Pre-University Courses wherein they will have the chance to determine as to which field of study they have to embrace in order to carve out their career. By this method the student is made to study Law intensively and given both theoretical and practical training. Thus the programme contemplated by the Bar Council of India deserves appreciation and encouragement from all concerned. Hence, we not only welcome it but promise to extend full co operation for the betterment of the student community and society at large.

It is with this sense of responsibility that we are placing this souvenir before the Law loving public. In the articles contributed by the students, one cannot fail to notice serious application of mind to the task of investigating & interpreting the burning problems of the day.

We had serious doubts regarding our ability to bring the souvenir out in time. But this has been possible by the continuing efforts of the members of the Editorial Board, the co-operation of the Staff and fellow students.

The Decennial year of the College has been a splendid success. It is a fitting reward for dedicated and devoted efforts in the cause of legal education displayed by all concerned, Management, Staff, Students, Old Students and other well wishers, who have graciously complied with our request to send their learned and thought provoking articles. We pray "Lord Manjunatheshwara to bless them".

Editorial Board owes a debt of gratitude to all those who collaborated in the publication of this souvenir. We also thank our advertisers for the excellent patronage extended to us and to our Printers Udaya Printery & Publications, Mangalore for the timely performance within the shortest period of time available for publication.

N. J. Kadamba

Editor in Chief

Editorial

We have the immense pleasure to present this souvenir on the occasion of the decennial celebration of our Law College. Our College is completing 10 years of dedicated service in the field of imparting legal education & hence the campus of our Law College is surcharged with emotions, enthusiasm & with a lot of activities in curricular and extra curricular fields as a part of decennial celebrations. One such activity of our Institution is bringing out this souvenir at the proper time.

We are really proud to place this humble attempt before the matured public. Shri Dharmasthala Manjunatheshwara Law College within this short span of ten years is able to carve out its own special identity in the field of legal education mainly due to the blessings of Lord Manjunatheshwara & also due to the pioneering spirit of our President Sri D. Veerendra Heggade.

The Decennial report given at the very beginning records our humble educational endeavours spread over a decade. While imparting education to the youth, we have always tried to lay emphasis on promoting academic excellence, personality development and inculcation of social concern and moral values. Further we have always tried to develop a proper analytical and critical approach and laid emphasis on clarity of Thought and Expression which is most essential for a Lawyer. Then only the study of Law becomes meaningful. To what extent we have succeeded in this is to be judged not by us, but by the society at large. But we have the fullest satisfaction to say that the College has provided plenty of opportunities to its students to learn and grow.

The Legal system in the present days is becoming more & more complex as everyday passes with a number of Laws being passed from time to time. The basic presumption is that "Every one knows Law" and "Ignorance of Law is no excuse".

It is in this context that the duty and the responsibility of the Law students and Lawyers becomes more prominent because it is they who make the Laws known. Only a fair knowledge of one's rights as well as duties can

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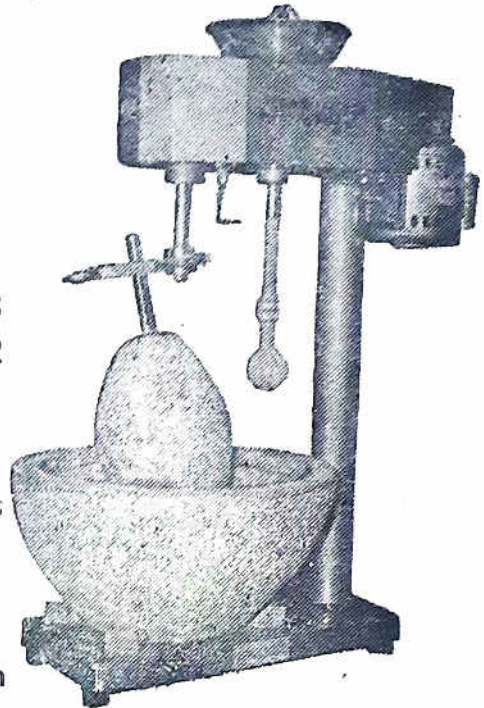
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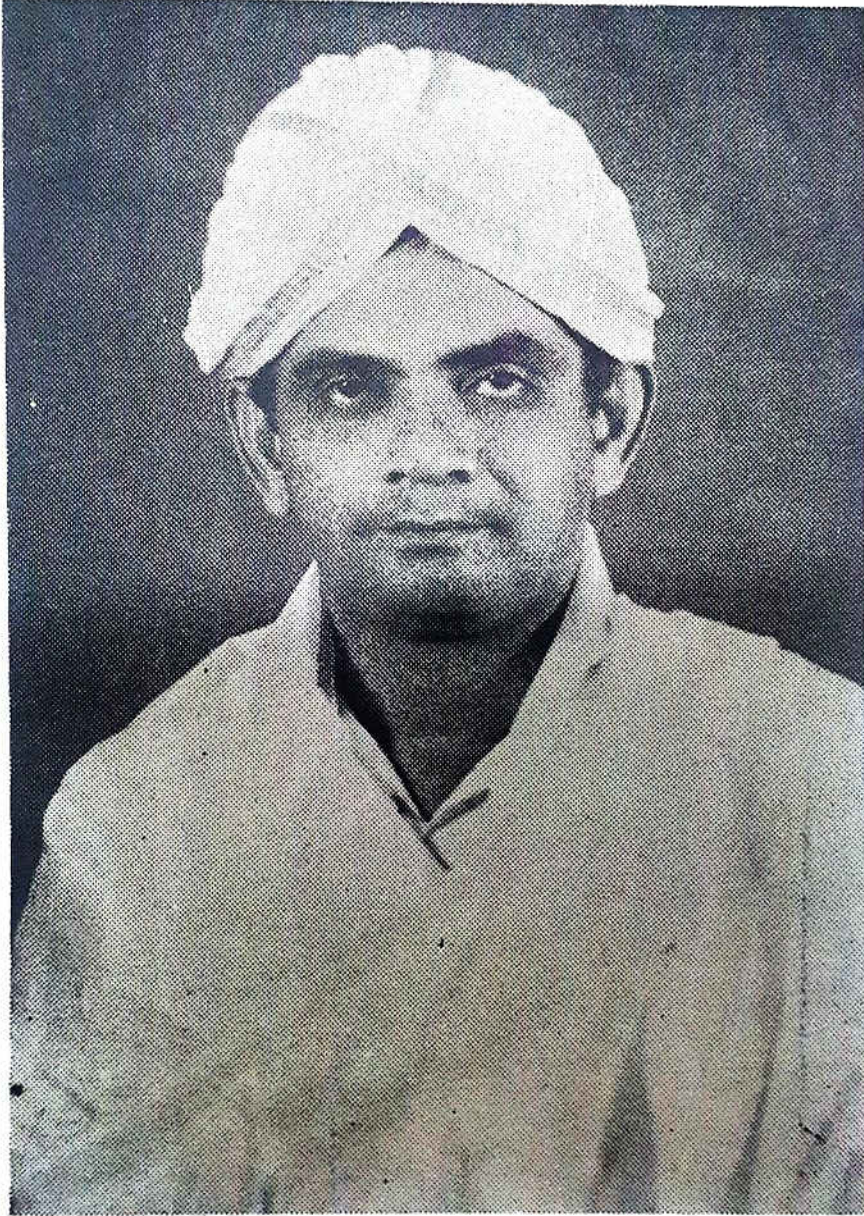
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Founder, Sri Dharmasthala Manjunatheshwara
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SRI D. VEERENDRA HEGGADE

DHARMADHIKARI, SHREE KSHETRA DHARMASTHALA.
President of the Sri D. M. Law College Governing Council.



Prof. N. J. KADAMBA — Principal

Shri Dharmasthala Manjunatheshwara Law College,
MANGALORE—575 003.

COLLEGE DAY REPORT 1984—85

Hon'ble President Mr. Gopalkrishna Shetty, Mrs. Shetty, Ladies and gentlemen

At the outset, on behalf of the president, members of the Governing Council, Staff and students, I welcome you all to this function. I extend a warm welcome to Mr. Gopalkrishna Shetty, Advocate and President Karnataka State Bar Council and Mrs. Kamini G. Shetty, for having accepted our invitation and for coming over here in the midst of their duties.

It appears to me that the least the staff and students of this Law College can do is to reciprocate the goodwill of the public and the kindness of our well wishers is to place before them a brief account of our activities and to share with them the joy of our achievements. It goes without saying that there is a special sense of gratification in presenting a report of success and progress.

The Law College, is sponsored, founded in 1974 and run by Shri Dharmasthala Manjunatheshwara Educational Trust (Regd.), Ujire, represented by its President Shri D. Veerendra Heggade. The Educational Trust was started by Late Sri Ratnavarma Heggade with the object of providing higher education. Inspired by him, the Present President has started and is sponsoring many Colleges and the Law College at Mangalore is one of them. During all these years law college has earned a great reputation as one of the progressive colleges, affiliated to the Mangalore University.

STAFF MEMBERS :

1. Prof. N. J. Kadamba	...	Principal
2. Sri G. D. Shetty	...	Full Time Lecturer
3. Sri A. Rajendra Shetty	...	"
4. Sri B. K. Ravindra	...	"
5. Sri P. D. Sebastian	...	Full Time Lecturer
6. Sri P. Janardhana Rao	...	Part Time Lecturer
7. Sri M. Mahabala Bhat	...	"
8. Sri Rajarama Semitha	..	"
9. Sri J. Puthabba	..	"
10. Sri B. Rama Adyanthaya	...	"

11. Sri P. F. Rodrigues	..	Part Time Lecturer
12. Sri K. Seetharam Bhat	..	..
13. Sri M. C. Sanjeeva		Part Time Lecturers for 5 year Law Course
14. Sri Udaya Kumar	..	..
15. Sri P. Narayan Bhat	..	..
16. Sri P. A. Joseph	..	..
17. Sri A. Lakshminarayan Shenoy	...	..

NON-TEACHING STAFF:

1. Sri P. Krishna Das	..	Office Manager
2. Sri Raghuveer Mudya	..	Librarian in Charge
3. Sri B. Siddartha Ajri	..	Cashier Cum Typist
4. Sri K. Chandrasaha		Clerk
5. Sri Vinod Kumar	..	Clerk (Appointed in the year 1984)
6. Miss. Usha	..	Clerk (Appointed in the year 1984)
7. Sri Suchethana	..	Attender.

STUDENTS STRENGTH:

	BOYS	GIRLS	TOTAL
I LL. B.	154	17	171
II LL. B.	111	22	133
III LL. B.	114	8	122
I Year 5 years Law Course	61	19	80

RESULTS:

The College records with much appreciation the good results secured by our students in the annual examination conducted by the Mangalore University. We heartily congratulate them. We are pleased to record the names of the following students who have secured Ranks in the year 1983-84.

III LL. B.	:	1. Narahari, A. M.	..	I Rank
		2. Jennifer Lydia Rego	..	II Rank
		3. Thimmappa Gowda	..	V Rank
		4. Mahalinga Patali	..	VII Rank
		5. Balakrishna Bhat, K.	...	IX Rank
II LL. B.	:	1. Lawrance C. D. Souza		I Rank
	:	2. Venugopala. B. S.		II Rank

I LL. B.	:	1. Prakash. K. V.	..	I Rank
		2. Ganesh Kamath	..	II Rank
		3. Subrahmanya, P.	..	III Rank
		4. Narasimha Bhat	..	IV Rank

Results :	No. of Appeared	No. of Passed	Percentage
Third LL. B.	38	20	52%
Second	39	18	46%
First LL. B.	69	14	20%

COLLEGE LIBRARY:

The College is having 5,850 books (including donated books). The College has so far invested more than two and half lakhs for the purchase of library books and particularly in the year 1984—85, we have invested nearly Rs. 65 778/-for the purchase of Law books which includes Law Books of foreign editions We are subscribing 16 Law Journals and other Dailies and Weeklies of current affairs. We profusely thank Mr. Jayanth R. Karnad, for having generously donated 62 Law Books to our Library.

SCHOLARSHIP:

Mr. Venugopal. B. S. of III LL. B. has been awarded Government of India National Loan Scholarship. Miss. Shylaja of I LL. B. is being awarded Scholarship of Service personnel and 60 students are getting Fee Concessions.

STUDENTS' COUNCIL:

Mr. Devadas Ajila of Third LL. B., Madhava, K. of III LL. B. and Miss. Vijaya Shenava of III LL. B. have been elected as President, Secretary and Joint Secretary respectively. The council was inaugurated by Sri Sudhir Krishna, Dy. Commissioner and Sri Rajavenkatappa, Additional District and sessions Judge of Mangalore, was in the chair. A brief report of the activities of the council will be read by the Secretary separately.

SPORTS AND GAMES:

We are happy to announce that the students of our college have participated in most of the games and sports competitions conducted by the Mangalore University. Our Kabadi team with its Captain Mr. Gopinath Mallya has won the Championships in following Kabaddi Tournaments—

1. Championship : Mangalore University Inter Collegiate Competitions.
2. " : Conducted by Karnataka Sangha of M. I. T., Manipal.
3. " : Hebbur Trophy conducted by Hebbur Advertisers, Udupi.
4. " : All College students union of Mangalore University Colleges.
5. " : Sri D. Ratnavarma Heggade Memorial Tournaments
Conducted by Shri D. M. Law College.

Besides Mr. Rajeeva Shetty of I LL. B. has been selected as the Captain of Mangalore University Kabaddi Team to represent Inter-University competitions. We are much pleased to record with appreciation that the Kabaddi Team which competed in each competitions never lost to any Team.

WEIGHT LIFTING:

Following students of our college have won in the Weight Lifting Competitions of Mangalore University Inter Collegiate Competitions.

- | | | | |
|------------------------------|-----------|----------|-----------|
| 1. Mr. M. S. Narendra Hebbar | I Law | 110 Kgs. | I Place |
| 2. Mr. Sandeep Shenava | I Law | 82 Kgs. | I Place |
| 3. Manjunath Kamath | II LL. B. | 82 Kgs. | II Place. |

BALL BADMINTON:

Following students have represented Mangalore University Ball Badminton Team in Inter University Tournaments.

- | | |
|-----------------------|------------|
| 1. Mr. N. Vasantha | III LL. B. |
| 2. Mr. Ramesh Rao, S. | III LL. B. |

SOFT BALL:

Our Team won the championship in the Mangalore University Inter Collegiate Competitions for 1984—85.

BEST PHYSIQUE:

Mr. Anand of I LL. B. has been adjudged as MR. MANGALORE UNIVERSITY for 1984—85 and he represented the University in the All India Inter University Competitions.

We are happy to place before you that Sri D. M. Law College has sponsored Late Sri Ratnavarma Heggade Memorial Inter Collegiate Kabaddi and Throw Ball Tournaments for 1984—85. As many as 10 Colleges have participated for each Tournaments. We have the pleasure to say that Shri D. M. Law College took First place in Kabaddi and Venkatramana Swamy College, Bantwal got the II place. and in Throw ball St. Agnes College, Mangalore took the First Place while Poorna Prajna Collega Udupi bagged the II place. We thank all the participants in the Tournament.

DEBATE:

We have great pleasure to inform you that our students with Mr. Talhaje Subrahmanya Bhat of II LL. B. taking the lead has bagged First place in Inter University debate competitions held at Dharwar in connection with the youth festival 1985. He has also

competed in a number of Inter Collegiate Competitions and won prizes. Mr. Michel D'Cunha of III LL. B. has been selected to the Mangalore University for English Elocution Competition and Mr. Anantha Krishna Udupa for Music Competition.

SHRAMADHAN:

It gives us immense pleasure to inform you that the students of our college under the leadership of Sri Raghuvver Mudya Librarian, Prof. B. K. Ravindra and Siddartha Ujire, Cashier Cum Typist conducted a day Shramadhana at Mary Hill to clean Gandhiji Road. Students' Council leaders and the students of the College conducted Shramadhana to clean the College Campus.

FIVE YEARS LAW:

We are happy to announce that we in accordance with the direction of the Bar Council have implemented the Five Years Law Course from 1984—85. I am proud to say on this occasion that the Mangalore University has taken the lead in the implementation of 5 Years Law Course in the Karnataka State and our college is the first college to start 5 year course. In the begining there was some uncertainty regarding the implementation of 5 years Law Course. Though we started the 5 years course a little late due to this uncertainty, we have received a good response from the students. The Student strength of the 5 years law is 80. We hope to receive a better response next year from the students community. The students of 5 year Law Course are taking keen interest in both curricular and extra curricular activities.

On the same hand, I am happy to state that with the rapid development of our Law College it was possible to start many professional courses like BBM, AMIE and ICWAI Oral Coaching Classes, recognized by the Head Office, Calcutta. This was nothing but the brain child of Sri D. Veerendra Heggade who thought no useful purpose would be served by starting Arts and Science Colleges because the present time is an era of specialization.

COLLEGE CANTEEN: For the benefit of the students we have started Canteen this year:

CONCLUSION:

Ladies and gentlemen, before I thank all the members I wish to state that the college has been rendering yeomen service in the field of Law from past 11 years. This has been possible mainly due to the blessings of Lord Manjunatheshwara and due to the yeomen service rendered by Sri D. Veerendra Heggade of Dharmasthala. I am thankful to all the members of the staff and students whose united and sustained effort and sincere work made responsible for all round progress. Let us hope and pray that the visionary zeal and inspiration of Late Sri Ratnavarma Heggade the founder of Sri Dharmasthala Manjunatheshwara Educational Trust may continue to guide in the years to come to further to shape the destiny of this Institution. I think with the continued co-operation and patronage of the general public we will be able to succeed in this humble endeavour.

Shri Dharmasthala Manjunatheshwara Law College, Mangalore-575 003.

REPORT OF STUDENTS COUNCIL

By: Madhava Suvarna, Secretary,
Students, Council.

Esteemed President of this evening Mr. Gopalkrishna Shetty and Mrs. Kamini G. Shetty, distinguished guests, beloved Principal of our College, respected Lecturers and other staff members and dear friends,

I consider it my proud privilege to present this brief report of our students council on this occasion.

The students council started its activities with election of the office bearers for the academic year 1984-85

Mr. Devadas Ajila	:	President
Mr. Madhava K.	:	Secretary
Miss Vijaya Shenava	:	Joint Secretary.

The council consists of 12 class representatives

1. Krishna Mohan T. N.	:	III LL. B.
2. John Michael D' Cunha	:	III LL. B.
3. Talthaje Subramanya Bhat	:	II LL. B. (A)
4. Pradeep Kumar	:	"
5. Noel M. V. Anande	:	II LL. B. (B)
6. Prasanna M. N.	:	"
7. Ranjani Kamath	:	I LL. B. (A)
8. Ganesh Krishna Bhat	:	"
9. Manjunath Shetty	:	I LL. B. (B)
10. Gopinathan K. P.	:	"
11. Venugopal Shenoy	:	I year Law
12. Abdul Shukhur and lady representative	:	" Veena Kumari II LL. B. (B.)

The following committees with respective secretaries were elected from the student's council.

1. Sports and games secretary : Ganesh Krishna Bhat I LL. B.
2. Fine Arts Secretary : Krishna Mohan T. N. III LL. B. & Noel M. V. Anande II LL. B.
3. Editorial and wall Magazine : Talthaje Subramanya Bhat II LL. B.
: Miss Veena Kumari II LL. B.
4. Debating : Michael D' Cunha III LL. B.
5. Social service' Picnic & tour : Prasanna M. N. II LL. B.
: Ranjani Kamath I LL. B.

The students council was inaugurated by Sri Sudhir Krishna, Dy Commissioner Dakshina Kannada and Shri Rajavenkattappa, Addl. District Session Judge, Mangalore was the chief guest.

The council has been very active under the able guidance of Sri M. Mahabala Bhat, Sri A Rajendra Shetty and Sri B. K. Ravindra who are the staff advisers of the students council.

The following students have been selected to represent the University from our College for the following games and Sports

Kabbadi: Mr. Rajeeva Shetty — I LL. B. He is also the captain of Mangalore University Kabbadi Team.

Ball Badminton: Mr. N. Vasanth III LL. B.
Mr. Ramesh Rao III LL. B.

Our College team participated in many inter Collegiate events and won many prizes.

KABBADI: Our Kabbadi team won the Mangalore University Championship and Participated in the T. M. A. Pai Memorial Trophy conducted by Karnataka Sangh M. I. T. Manipal, Hebbar Trophy conducted by P. P. C. Udupi and also Spartha Trophy conducted by All College Students' Union and Secured the I Place in all these tournaments.

SOFT BALL: Our Soft Ball team won the Mangalore University Championship.

BALL BADMINTON: Our Ballbadminton Team won the II Place in Spartha Trophy conducted by All College Students' Union.

WEIGHT LIFTING: Mr. M. S. Narendra Hebbar, Pre-law has got the I Place, Mr. Manjunatha Kamath, III LL. B. II Place and Mr. Sandeep Shenava has got III Place in Inter Collegiate Weight Lifting competition.

BEST PHYSIQUE: Mr. Anand of I LL. B. has got the title as "Mr. Mangalore University".

Besides these, we are not lagging behind in cultural activities:

DEBATE: Mr. Talhaje Subramanya Bhat II LL. B. has got I Place in Inter University State level Kannada Debate Competition held at Dharwar and I Place in late Sri Ratnavarma Heggade Memorial District level Inter Collegiate Debate competition held at Ujire. I place in Kannada Debate competition conducted by Vittal Sports Club.

ENGLISH ELOCUTION: John Michael D' Cunha represented Mangalore University in Inter University Competition held at Dharwar.

BAVA GEETHA: Mr. Anantha Krishna Udupa of I LL. B. represented Mangalore University in Inter University Competition held at Dharwar and also secured III place in Inter Collegiate Eastern Solo competition conducted by Government College, Mangalore and Mr. Raviraj Y. V. III LL. B. in wind instrument.

FANCY DRESS: Jherna Vasanth and party of 5 years Law Course secured II place in Inter Collegiate Fancy Dress competitions conducted by Sun Club, Mangalore.

We have successfully organised an Inter Collegiate Kabaddi and Throw Ball Tournaments in memory of Late Shri Rathnavarma Heggade on 25th Jan, 1985, which was inaugurated by Mr. Y. S. Bhonsle, Superintendent of Police of Dakshina Kannada Dist. Our College won the I place in Kabaddi and St. Agnes College won the I place in Throw Ball.

In spite of the fact that a number of Law Students are employed, we have been successful in constructing a Road at Mary Hill and we named it as 'Gandhiji Road'.

Our annual sports day was inaugurated by Sri. A. Rajendra Shetty. Lecturer of our College on 9th Feb. 1985 at Mangala Stadium Mangalore. We conducted Many track and field events. In connection with College day celebration Various inter class Matche were conducted like Kabbadi, Cricket Badminton, Volley Ball, Carrom, Chess etc. and Cultural Programmes like Elocution, Debate, Essay competition, Music and Variety Entertainment, Fancy Dress, Rangoli and Flower show.

In all our activities we have been ably guided, advised and encouraged by Prof. N. J. Kadamba our beloved Principal and our Lecturers. I take this opportunity to thank them with gratitude.

I once again thank the Management, staff and students of our college for their Co-operation.

" JAI HIND "

DECENNIAL YEAR

"Ten years of dedicated service in the field of Law"



"Disciplined and peaceful walk"



"A Beautiful Smile"

justice, you are really So gentle and humble" ←



→ "I am proud to release the Decennial Souvenir"



**Prof. Sheik Ali—History man
says “Law is Social Engineering”**



“We apply Ajamila doctrine to Law Students”



“Incarnation of Devi”

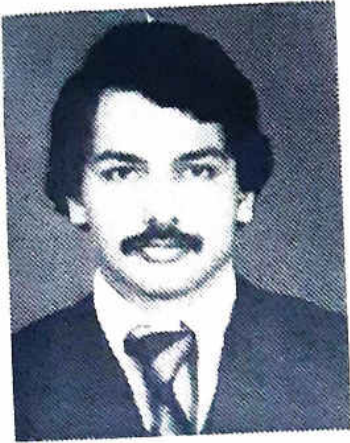


“A Serious warning”

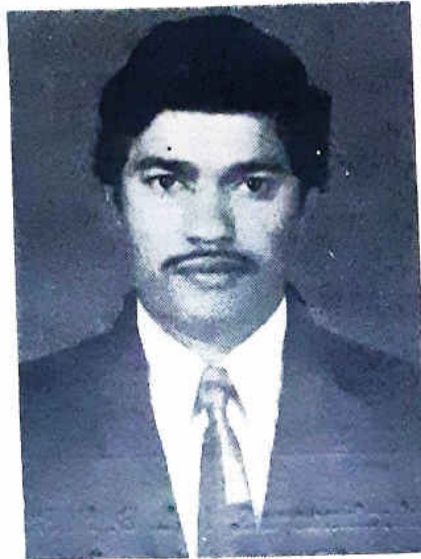


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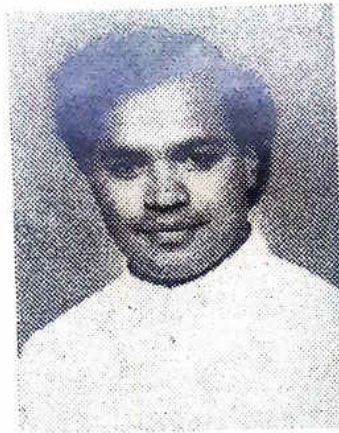
Thimmappa Gowda V Rank
"Physically and mentally fit"



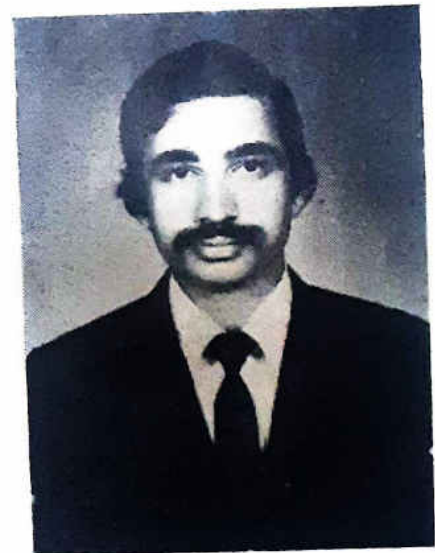
Jennifer Lydia Rego II Rank
I am not an ordinary Student



Mahalinga Patali III LL. B VII Rank
"I want to aim much higher"



Fr. Lawrence D' Souza
II LL. B. I Rank
"Commendable"



Balakrishna Bhat K. III LL. B IX Rank
"I am an advocate"



Venugopala B. S. II LL. B. II Rank
"I am a Law Man"



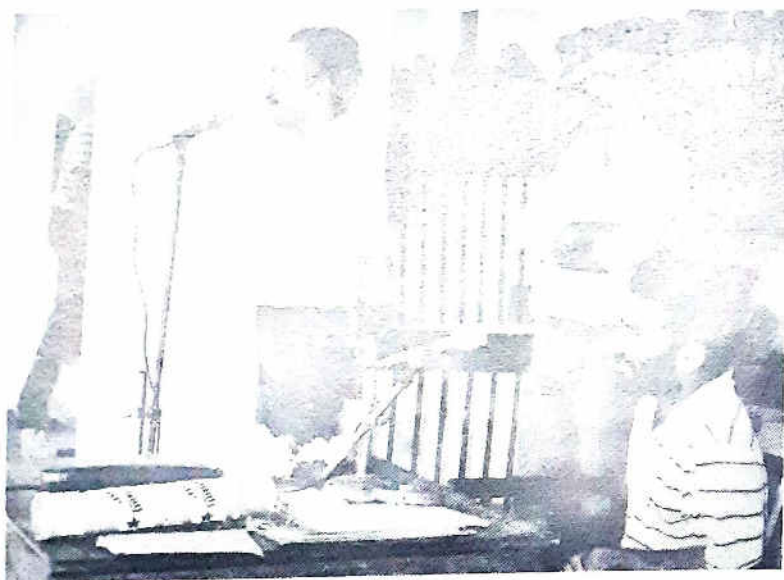
Prakash K. V. I LL. B. I Rank
"Work is Worship"



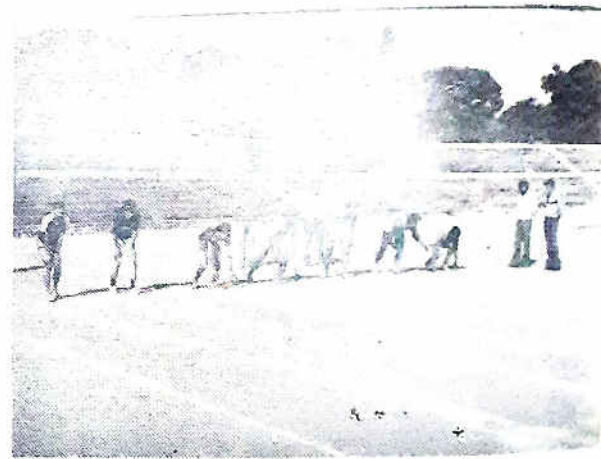
Subrahmanya S. I LL. B. III Rank
"Disciplined man"



Narasimha Bhat I LL. B. IV Rank
"Don't be anxious"



Inauguration of the Annual Athletic meet
Sri Rajendra Shetty, Lecturer –Inaugurates



Annual Sports meet
"Wait, Don't hurry"



A Still from Rathnavarma Heggade memorial Inter Collegiate Kabadi Tournament—1985
"We are great in Kabadi—None to Challenge"



A Still from Inter Collegiate Throw Ball Tournament—1985
"Don't think we are backward"

**EXCERPTS FROM THE SPEECH OF JUSTICE CHANDRAKANTHARAJ URS,
ON THE OCCASSION OF DECENNIAL YEAR CELEBRATION.**

Mr. Heggade, you gave a few anxious movements when you rendered your welcome address so beautifully in Kannada. I would have loved to speak in Kannada too. I am not a stranger to Kannada because my mother tongue is Kannada and I can claim some amount of knowledge ancient, medieval and modern Kannada. But there are a few things which cannot be said to the students of law in Kannada so effectively as I could say in English. So I am going to speak in English by seeking your permission.

Dharmasthala the very name is a constant reminder to you all that there is place for justice. I am not therefore surprised that the Heggade family more particularly Shri D. V. Heggade, who is here this evening conceived of this law college and has dedicated it to Shree Manjunatheshwara as the very name of your college suggests. Your college is located in the premier city of coastal Karnataka where one of the most illustrious judge indeed one of the first Indian Chief Justice of Chartered High Court of India of the then British Raj presided over one of the then courts subordinate though it be that was Shree Muthuswamy Iyer who was subjecture of Mangalore. Therefore your college has a distinction quiet unique on account of its location and neccessarily a great tradition to maintain. Your teachers have come from a stock of practicing lawyers some of whom I personally know, and they were a credit to any legal fraternity any where in the World. I am not flattering I am expected to say a few words this evening as your chief guest. I should say only a very few words as I have no claim to Scholastic achievements in the field of law nor any credence or pretensions to erudision. As a judge I am given to simplicity and justicions as the cause before me and my judgements are not motivated by the thirst of immortality. In that sense I am not the best choice as your chief guest this evening. You could have found more eminent scholar or jurist but the compulsion to accept the invitation of the Heggades of Dharmasthala was the benign hospitality enjoyed as a small school boy at the hands of late Manjayya Heggade, way back in 1938, when my father had taken me to Dharmasthala along with the rest of my family members. By accepting I am paying my humble respects to that great man.

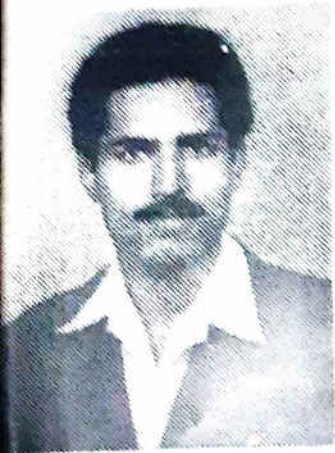
Law Colleges have mushroomed in Karnataka. But have the study of law helped the standards being raised in the legal fraternity in the state. It is a vexed question. I am unable to answer the question in the affirmative, I have heard the report of your Principal showing the achievements of your college in the academic field, in sports as well as in the area of extra-curricular activities. You deserve my congratulations for that. But those achievements are not enough to benefit the Indian society or Indian polity. Study of law is more ettiquette to set up, Practice in a given court or courts, here or elsewhere, Today study of law is expected to yield social benefits and open out

new horizons to our rank students in many aspects of life problems that India faces today. We are expected to preserve the rule of law against the terrorism and thuggery that have raised their ugly heads in our society. The country looks forward to the law students and legal studies to preserve integration of the nation. The country expects you to neither help the rich in their social crimes nor delight to the deserving poor. Legal studies have to be more purposeful than what it was before and what it is today. The Bar Council of India has at last taken up to bring a change. We are going to free from the shackles of the British Raj system of studies. A new era has begun and it is high time it did so. The great American Judge Oliver Wendholmes once said that "Pages of history worth volume of logic". How true it is. But have you learnt the lessons of History? Have the code of Hamurabi survived?. Is there a justiniane code still in existence?. What were the causes for their disappearance? what happened to Solo the law giver of Athens? Why was Aristatis banished from Athens and how? Why was the sons of themisclus the great polomarch of Athens executed. Believe me, the last three questions which I posed occured in the name of democracy. I think here I should digress from the written text and narrate briefly to the rather facinating, Ironical, tragic, anecdotes of history of Athens in regard to what I mentioned.

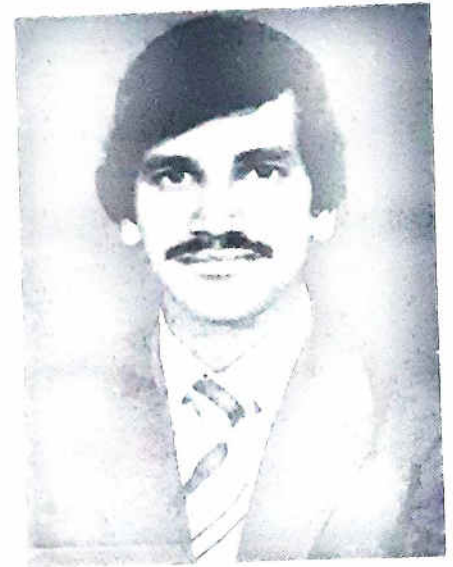
Solo, the law giver, as the Vice Chancellor of Mangalore University will tell, was among the earliest great thinkers among the law givers though he was not the first. His laws were very kind, benign and they were aimed at rendering justice for all in Athens. True a small city state can be governed by good laws much easier than a large nation like ours. But moments alone disappeared from the Sun's, laws from Athens also disappeared and gave rise to anarchy. Then take this wonderful aspect of democracy. Athens had a custom, in its city state that there cannot be more than one hero at a time. Because they knew competitions in leadership will result in division of the state. To avoid that they had a system of banishing one of the contending leaders, or if there were more than one contending leaders then all the contending leaders then the one they wanted to retain. Its so happened that Aristatis who was known as the just and themisclus the great hero of the Prussian war who saved Athens were together polomax and that coul not be. One of them had to go. The free Athenians had to cast their votes on a mut-tablet the name of the man whom they wanted to banish from the city state. So in that General Assembly of Athens Arristastis was walking around when a free athenian came to him and said, do me a favour. He said, on the tab'et write the name of Aristatis-I dont know how to write. Aristatis took the tablet and wrote the name. Forgive me sir, why is it that you want Aristitis to be banished from Athens He has loved Athens. Well, the illiterate voter tells him, I am fed up of hearing that Aristatis is just. Therefore Aristatis did not wait for results. He walked away from Athens. But ten years later when neighbouring states had attacked Athens, Themisclus had died and there was no one to defend Athens. It was Aristatis who came back to Athens on his own and defended Athens. Here is a great lesson that the man who is just also has no thirst for revenge. Then the last anecdotes is the tragedy of democracy. The way the rule of law is forsaken notwithstanding transitory times. The two great sons of themisclus were never hero's, but they lost a crucial battle closed to Athens to the Purssians.

But that was enough, the mob fury said they shall be executed to death, because they had lost a battle. They voted for it. Democratically it was done but there was no law known at that time, or thereafter which says if you loose a battle you must be thanked. I have just digressed to point out what the concept of justice had been in the European world and what others have to say about it. What has happended to concept of Dharma in India. This was the land of Buddha & Mahaveera. The Anglo-saxon system over the ages have reduced the courts of justice to mere courts of law with an emphasis on procedure and the wonderful thing we call "The Evidence Act". Here again I must pass and digress from the text book and rules of Evidence are very important in deciding cases. Belive me with growing volume of work in the court at all levels, the adherence to the rules of Evidence contained in the Indian Evidance Act first delays, the Second more dangerous thing, everything but the truth comes out in the court hall and we hardly made any attempt to make a radical departure from the present law of Evidence. It is high time we did. This I am saying with some amount of experience as a lawyer and as a Judge. It is interesting to note what Renney David, a great scholar of two leading European legal systems, English and the French law have to say. I quote "For a French or a German Lawyer the law has become something similar to Dharma to Hindu". It does represent a model body of fules independent of the procedures followed and decissions made by the courts. I am afraid I cannot discuss here and elaborate on the short, quotation, because it takes 8 days of two hours lectures to really explain to you what it means. But I would advice you to go over to the Library if you have the text book the French law and English law written by Renny David, Every student who is interested can go through it. He therefore states that the European law students never expect theory of Oliver Wendholmes that decisions were made by courts, the judges of the future will know how to decide the cases. Holmes was not a prophet. He did not know what the future cases were going to be. Yet, he advocated a static theory of Law. Law in my view has to be dynamic and serve the social needs of the time. If this is not accomplished when society becomes static and therefore decay sets in. This happened in India. Things would have been worst but for people like Raja Ram Mohan Roy who advocated social reforms through Anglo-saxon jurisprudence. Therefore over the last 150 years a new elitist society has emerged in the country. They still believe the Anglo-saxon system is the only system that can save India. I do not want to deal in detail the difficulties of Ethenic-saxon system of justice. We taught the Anglo-saxonic genes in our culture and heritage. At best we can only immitate and ape them. That is not enough to do justice, social, economic, political which the constitution of India assure to all the people. I have nothing against Anglo-saxon system. Here again I may digress and state I was somewhat surprised to find in one of the states in Canada that is Qubec which has code Napolean a french legal system because it is a french speaking state still in operation. I was still more surprised to learn that one of the states mini state that is Lousiane also has code Napolean a french legal system operating in the western hemisphere besides the whole of south America, except British and West-Indies. I said, this because in Canada I was informed by the lawyers that for criminal trials they prefer the Anglo-saxon system and they follow more or less the same procedure we follow except they have a jury trial. But in so far as in

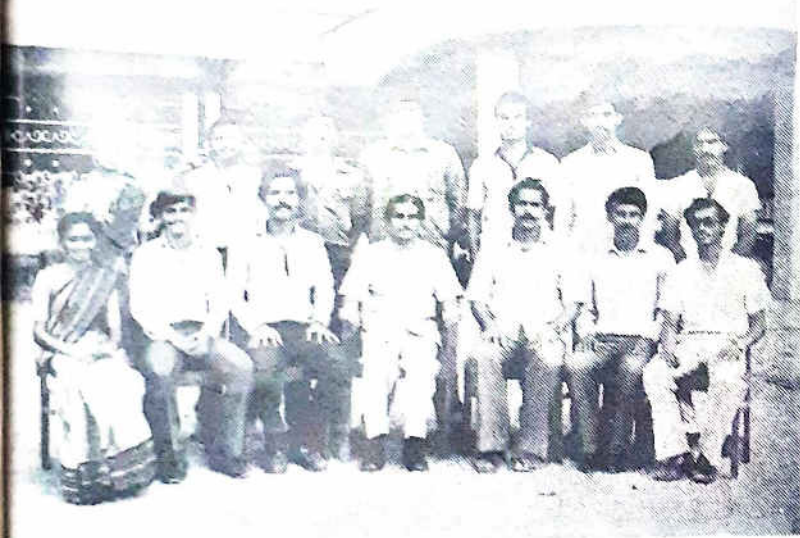
They Ran the Students Council



Devadas Ajila,
President.



Madhava K,
Secretary.



Students Council

*"Time is too short to implement all our
manifestos"*



Editorial Board

"We are here to censor"

Inauguration of the Students Council 1984-85



Sri Sudhir Krishna Dy. Commissioner
"I am interested in students welfare"

College Day Celebration 1985

Mr. Gopalakrishna Shetty, Advocate.
Bar Council Member, Bangalore
"The study of Law has to be changed"



At last, we are happy



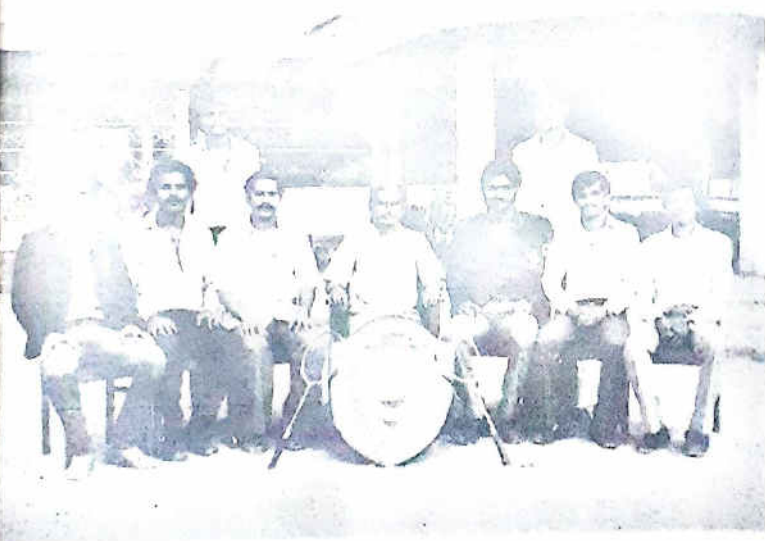
Poovappa V.
"You are not an ordinary man"



↑
Prize Distribution
Dont be eager to receive Prizes



← **College Soft Ball Team**
"How soft you are?"



← **College Ball Badminton Team**
"Dont be proud"

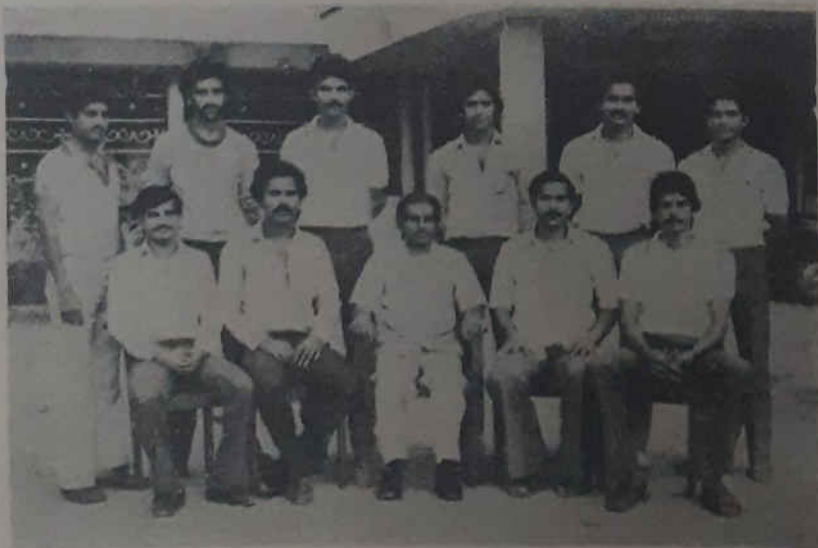
College Kabadi Team
"None can defeat us in Kabadi"
↓



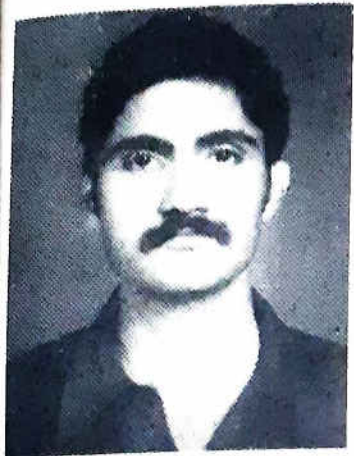


At last we have conquered
"Rolling shield awarded to Third LL. B. Class"

College Cricket Team
"Are you ready for run"



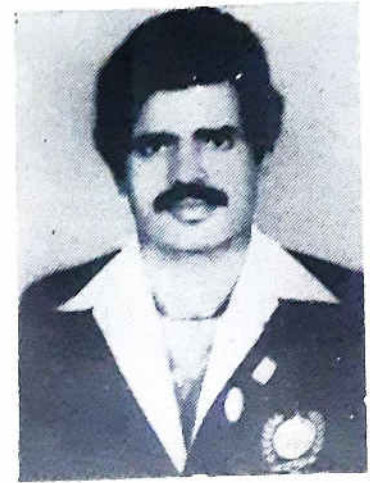
College Shuttle Team
"Smile, please"



N. Vasantha
"Recognise me"



S. Ramesh
"I am great"



Rajeeva Shetty

Weight Lifting Mangalore University Competition



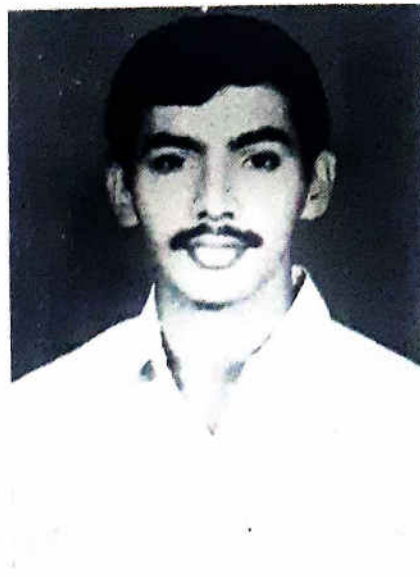
I Place 110 Kg. Category
Mr. Narendra Hebbar



II Place 82Kg. Category
Sandeep K. Shenava
"Physically fit"



III Place 82 Kg. Category
Mr. Manjunath Kamath



Subrahmanya Bhat Talthaje,
"Listen to my speech", please.



Out going students

The Message of Sarva Dharma Sammelana

By: **Sri Krishna Iyer**, Rtd. Justice of Supreme court.

Poojya Swamiji, Sri Veerendra Heggade, the dignitaries of various religions who are going to address the Sammelan, Brothers and Sisters,

I deem it a great honour to have been invited to participate in this function, which is so profound in its meaning and so critically necessary at this hour of India's history and the history of the world. The message of this Sammelan, Sarva Dharma Sammelan is, it could take wings and reach the far corners of our blessed land and the remote reaches of this big planet now in crisis. There could well be a turn in human destiny, we have had so much of bloodshed in the name of religion, we have had threats of genocide in the world in the name of irrelevancies like colour, religion, caste and what not. To crown it all, the most Adharmic danger that faces mankind today is the threat of nuclear annihilation. We are meeting here, in the far south of India at a time, when mankind is faced with no option of survival as it were, should we practise in this country or anywhere else for that matter, the religion and politics of assassination or the religion and politics of humanisation? Should we, in this hallowed land, Bharat, or in this unique planet where alone man has been known to exist, practise the process of converting the beautiful earth into a cosmic graveyard of homospiens or should we practise the dharmas quintessential in all the religions of the world and save mankind for its own posterity so that it may redeem its tryst with destiny?

What is human destiny? All the religions proclaim that the salvation of mankind, the ultimate in human destiny, consists in realization of the divinity. What we practise is not realization of divinity but vulgarization of barbarity. Look at this world of tensions where we have abandoned all dharma. Instead of invoking Sarva Dharma, what we have done is dereliction of all dharma, all duty and all humanity. That is why I insist that at this critical hour, we must have more and more Sarva Dharma Sammelana everywhere in the world. There was a reference, and a moving reference, to the assassination of the late Prime Minister of India. Can we claim to be civilized? Are we not guilty? As Mahathma Gandhi said "The wickedest man in the world is integrally connected with everyone else". If there is a savage crime committed anywhere in India all Indians are guilty because, the society is one. So it is, that I say that the time for heartsearching has come. We have been equivocating on religion, on secularism, on socialism. These ambiguous expressions, dubious and sometimes dishonest have been put to the test and now we have found ourselves to be blagardly blocked and blockdly blagard. The whole country has to feel guilty of the assassination politics not merely the assassination of our dear Prime Minister Indira Gandhi. I may have disagreement

with her, but on the cultural plane, I feel guilty that an Indian has committed this to another Indian. And what happened after that? All Dharmas were thrown to the wind and massacre took place. Some children were going to school—because they were sikhs—with crowbars you kill them. And you talk of Dharma. You talk of hinduism. You talk of christianity or I-lam. Butchery is your religion; not blessedness. So let us feel in our blood, in our bones that we must revive our values and the something applies, on a larger scale, on a macroscale to the whole world.

We are facing a grave peril in this planet never before confronted in history. We have had many wars, the I world war, the II world war, and before that, and after that, many limited wars. Never before have we had this high tension where a wrong button pressed at a wrong moment would mean that you and I will not be listening peacefully to a Sarva Dharma Sammelan. On the other hand, we will all be reduced to ashes—a world graveyard. In this juncture, let us go back to the science of the spirit. What has been happening is that, by perversion, religions have played false with us. Gods have cheated us. They have enjoyed men killing each other in the name of this God or the Other God. The sikh thought that he could butcher the hindu, the hindu thought he could butcher the sikh. The muslim thought he could wipe out the hindu, and hindu reacted in the same bleeding way. All that happened was, there was neither religion nor God, nor Dharma, nor man. Now, we are in search of man, where is man? The religion of mankind has humanism as the basic value, God-head as a unifying divinity—the radiant power that chastens us. We are in search of that. The basic value of all religions is the same. The value of non-religion is also the same. Some people think that it is atheism. There are many who consider that marxism is anti-religion. In fact the marxists themselves say so. But if we understand the deeper meaning of religion—the innate connotation of this concept, all that we need to accept is what Romaine Roland in his famous book on Ramakrishna Paramahansa said, that every man who goes beyond his self and wants to serve unselfishly the rest of mankind, he is truly religious. Carl Marx perhaps without knowing it, or even refuting it, was a very religious man. Lenin has been compared to Jesus. They might have thought that religion is the opium of mankind. But, what really happens is, those who want to go beyond themselves into the wider self, the larger self, the universal self, and wish the betterment of mankind—world brotherhood—where there will be no exploitation, no suffering—each one like that is a truly religious man and Jawaharlal Nehru in his autobiography, quoting this definition given by Romaine Roland says “Although I do not believe in the denominational religions which have divided us rather than united us, if only I could fulfil the definition given by Romaine Roland I would like to be a camp follower of one of those great galaxy of religious leaders”. That is why I insist that we penetrate into the Kernel of religion. Religion does not mean the sign of the cross only; that is symbolic, religion does not mean the idol in the temple only; that is symbolic, religion does not mean five times namaz only, that is again symbolic. It is the human spirit in its sublimest level where it merges with the universal self and feels the identify with all creations. It is this cosmic process which unfolds itself through you, through me, through all of us. That is the essence of religion. It is the essence of Buddha's

teaching, compassion. When the Buddha spoke of samatha, of Prajna, of karuna—equality not merely between man and man but fellowship with all beings. Prajna, understanding, a deeper understanding, behind the way of what we see superficially and karuna—compassion. Now, that is truly religion. When the hindu speaks in terms of Vasudaiva Kutumbakam, Loka Samasta Sukinobhavantu, he does not confine it to the brahmins of India please be prosperous, or the Indians of India, please be prosperous. Universally, we invoke the God and say let all mankind, and all creations, be happy, and prosperous. That is religion of the hindus. The Advaita doctrine which we have inherited, does not make division between man and man; does not accept boundries. It is uniquely universal indeed. It is not confined to the planet earth. It goes into the galaxies, into the stars. That union with everyone else, I am part of you, not in theory, not in script but essentially in the way of life. If you suffer, I must shed tears, that is why when Jawaharalal Nehru spoke that the greatest man of our generation had an ambition to wipe every tear from every eye. That is religion. It is not politics, It is religion, To divorce politics from religion in the sense, the dharmic values being taken away from religion, will result in the corruption, degradation, dehumanization vulgarity, barbarity that we see today in politics, If we want to save politics for mankind and for we in India, we have to revive the dharmic values injected by hinduism by christianity, why by Islam. What did Jesus say? Love thy neighbour as you love yourself. I am a christian if I am a hindu, I cannot say I am not a christian, because, do I love my neighbour? If I love my neighbour I am a christian and I am obligated to love my neighbour if I am a hindu because—Advaita—you and I are one; there is no division between us. When you cry I must also cry or I must try to remove the reason for your cry. Islam—world brotherhood. Islam does not mean brotherhood of those who are muslims only, Salam peace, peace be unto you, wakf-brotherhood-ness, that is Islam and I am a mussalman if I am a hindu, I am a christian, if I am a hindu, because hindu tenets of Dharma take in everything. It is so universal, so cosmic, so pervasive in its operations, in its vision, that it is difficult to say that a man who is convinced of the values of hinduism is not this, that or the other. He is everything all encompassing is the value of our religion. So there is oneness in all these religions

The brotherhood of man of 'slam, the love of Jesus, the compassion of the Buddha, the Ahimsa of Jaina, and hinduism which speaks in terms of the Akhanda. This united or cosmic process. Advaita philosophy whether it is Visista Advaita, Shankar's Advaita or Ramanuja's Advaita, it does not matter because, all of them postulate the presence of divinity in every being. That is why Swami Vivekananda said "Religion is the manifestation of divinity already present in man" Everybody has divinity. But he is blinded, Total dedication to the cause of mankind—are we ready for that? If you are not ready, you are nor a christian, nor a muslim, nor a hindu, nor a Jain, nor a Buddhist, Whatever label you may wear.

So I plea for a new synthesis of all the religions and that is the spiritual being of man. Religion with a capital R is a dangerous stuff; religion with a spiritual core is indispensably within us. When Christ said "Thy Kingdom", the kingdom of God is

within you, he spoke what the hindu sages spoke. When Islam says, I am ready to sacrifice my son for the sake of Allah; he has commanded me; that was the ultimate sacrifice he was ready for the sake of mankind. So there is no division among religions. The divisions are superficial. The divisiveness is injected by our own superstitions, our formalism our rituals. At bottom, in their soul, all religions speak the same language, the language of the heart, the language of the spirit. Are we, therefore, going to propagate a new religion of mankind which will take in the religion of the Vedas, religion of the Upanishads, the religion of the Brahmanas, the religious teachings involved in the puranas, in the Ithihasas all of them contain the same truth, but what we do is, we think in terms of the decorative figure of Krishna or Rama and forget what they have been teaching through those stories of the epics. We have been reading the Upanishads, and chanting them but forget what the golden principles embedded therein are. We have been doing five namaz, but forget world brotherhood-Equality which is the essential teaching of Islam. The same thing happens in the name of other religions-Christianity, Zorastrianism. And what does Marx say? Why did this man go to the London Library, and spend years upon years to find out whether we can create a **society** where man will not be exploited by man? Religion. What was the October revolution about? Man Died. Men were killed of-course, what was the goal? We may disagree on the means, but the goal? The goal was, we want a fraternity where man will not practise inhumanity on man and, that is the sublime goal of hinduism. So when we speak in terms of Jainism—Ahimsa, not even an insect shall be killed, no animal shall suffer. And imagine, visualize the Buddha—How he renounced everything and fought the priscraft of his time—which was obscurantist fundamentalism—because, he thought compassion was the noblest religion. Unfortunately, we have droughts of compassion. Everywhere there is drought, moral drought ethical drought, spiritual drought and sometimes people escape by saying this is all science.

This is the age of science and that is why Einstien reminded us that science without religion is lame; Religion without science is blind. There is no anti-thesis or contradiction between religion and science. Science as we properly understand is the science of materialism, the science of matter, the science of the material forces, the science of nature in its externality. Religion in its real meaning is again science, the science of the spirit, the science of the soul. That is why science without religion is lame and religion without science is blind, because science throws light. Today we want a new synthesis of religion and science and spirituality. A spiritualised science committed to the welfare of humanity. Not a nuclearised science which threatens mankind with extinction. That is Sarvadharm, in all the religions of the world. All the great religions of the world speak the same language, the same teaching-Paramam Rahasyam and that Rahasyam, the secret within the secret is, "O man, proud man, realise, blest in this brief authority you play pranks which make angels weep. Realise, Sarvadharm Sammelan. From that angle it is doubtful whether we are marching through the ages of history or retreating backwards into darkness. All that I can say is "Asatho ma Sadgamaya, Thamaso ma Joythirgamaya "This, must be our approach.

Today more than ever before a grave crisis confronts mankind. Each year, each month, each day we find a new crisis confronting us. We have got to face these crises. A nuclear bomb can not be conquered by nuclear bomb. Soviet nuclear bomb is not going to conquer the American nuclear bomb, nor Vice-Versa. It is not a matter of Reagan's tantrums and temper, not even the counter blasts from the soviet side. It is a change of heart it is a change of values. It is a conviction by which we are all our thinking, all our action; it is that Karma which is hallowed by the Dharma which we speak of here at this conference. From that angle we have miles to go before we sleep, we have many promises to keep. I hope, that this conference at this year will ignite a new thought, a new synthesis, a new holystic perception, a militant vision of what we should be and an activised mission for mankind and if this idea, this thought, this synthesis, this holysm, this perspectivism. If this new vision catches on everywhere, then we can transmute society, transform the social order. Can this idea come? who will midwife this idea? This idea of oneness of mankind, this idea of love and compassion of mankind. this concept of brotherhood of mankind. Who will midwife it? A great man has said we are midwife to each other. You midwife it, I midwife it, we midwife a new society. There we have got a great creative task before us. A midwifing operation becons to us, shall we listen to the summons of the time, the summons of the spirit, the summons of all religions, the summons of the human spirit for its very survival. If we respond, there is tomorrow. If we do not respond and go about our ways as usual our business as usual, then, tomorrow will be a future shock because there won't be survival, So I plead, so I entreat every one here and not here, to realise the grave crisis in which we are placed, not you and I here at this hall or in Karnataka State or in India, that is Bharath, but all over the world and the message of India, that is Bharath, but all over the world and the message of India, the message of our sages, the message of all prophets, the message of all those great men who have wished well of mankind is one and that is Om Shanthi in its dynamic sense and not in its scriptural muttering. That is why we had this non-aligned movement-humanism-inter-nationalised. That is why we have this world peace movement-again-humanism transmented into a new social wave. When an idea comes into its own the time comes for that idea to catch on. Long ago Victor Hugo said 'When an idea finds its time, there is no power on earth not all the armies in the world can resist the application, the all conquering application of that idea'. Now let the message go, the idea go from here, from this Dharmasthala. It is both appropriate, that here it starts. I have no words to describe this young man Heggade. He is some kind of an incarnation of which he is not aware. I have been seeing this place and I am cheerfully reminded of the great seed sown here. It will sprout one day. It will blossom next day and under this tree and from this tree, the banyan tree of the Buddha, where the new awakening came, let us spread the gospel, the message that man-the question before you is, the fatal interrogation you are facing is, do you go forward towards your destination which is godhood or do you go backward into your pre history of savage existence of the animal form? Sometimes as Orwell said "To see what is in front of your nose is a constant struggle", Let the spiritual struggle begin here. I formally inaugurate this Sarva Dharma Sammelana.

The Arrival of Superman

By: M. D' Cunha

Culture

(Philosophical Perspective)

Superman is on the scene now. The youth and the folk greet him at the newstands and on the silver screens. Superman has come not to destroy man but to fulfil him. He is the paragon of human perfection. His superior powers, x-ray look, super-speed are the culmination of science and technology. He is the "Ideal Man" who can liberate the contemporary man caught in the clutches of this drab and painful existence. In him "the dreams, hopes and fears of the modern man are reflected."* He is the mythicized saviour-figure who fills the vacuum created by the materialism.**

Scenerio of his Arrival

Man was "thrown-into-the-world." He was "fallen. In and around him "sarvam dukham asti." Life on earth was miserable and unbearable. He was desperately in search of a meaning for his existence. He dreamed and fantacised-and at one point of time man "invented" gods who justified his earthly life. Religion gave significance to the meaningless life of man. He found his life worth living in the secure hands of gods. But these gods could not contain the spirit and freedom of man for long. Very soon man sounded the deathknell of god and that was the spiritual suicide-a field day of materialism.

From then on reason became the guiding principle. But before man could realise the limitation of reason-reason failed. Man was left orphan, to lead a meaningless, absured existence in the affluence of materialism. In his utter helplessness man could not even conjure up the image of a divine being whom he had already given a decent burial. Man is left alone to work out his own salvation. He is his own saviour. But how could an imperfect, fallen man work out his own liberation?

Birth of Superman:

Man is not to loose heart. For, every age has its own heroes, saviours and messiahs. And at this point of our time a new hero is awaiting his **birth in the fertile soil of man's imagination: through fiction, myths and utopian novels.** Once again man takes to dreams and fantasy. But now with his technical know-how and scientific world-view he traverses across the tiny earthly planet and to his amazement encounters Superman-an inhabitant of a new, far away planet. In him man sees his prototype. Man discovers the fulfilling moment of his life. He is face to face with his saviour, the perfect figure who has reached the higher level of consciousness. He "has an almost divine nature which is manifest in his superior powers."* He can save man, guide, him,

and help him in any calamity and catastrophe. With Superman on his side, man has no need for his age old gods and religion.

The Cult of Superman:

The passionate welcome given to Superman by the Americans and other European countries testify to the timely arrival of Superman. The response to the cult of Superman is gaining momentum. Even a new religion called "UFOLOGY", the religion of the planetarians, is in the offing. "This religion is represented by a great number of groups, sects and associations both in America and Europe, where they propogate their teachings through many periodicals."* The mighty success of this cult of Superman can be ascribed to the material progress of the Western world. The Western man in his attempt to control and subjugate Nature through science and technology brought upon himself the wrath of Nature. His own inventions are escaping his control and posing a grave threat to annihilate his very species. Man in the 20th Century is living in a constant fear of a nuclear holocaust. Only Superman can deliver man from this agonising situation. Thus Superman is in the counter-image of the over-scientific, urbanised, technocratic Western civilisation.

The developing countries too are not without the influence of this new cultural boom. The urban children and youth of our country show marked liking for Superman-comics and Superman movies. This trend cannot be brushed aside with the rote alibi as imitation of the West, rather, it can be interpreted as the decadence of traditional religion, and the decay of moral values.

Conclusion:

Is God necessary for religion? Are gods eternal? History can answer us-There were religions which are now wiped out from the face of the earth. Likewise, there were gods who are now cast into oblivion. e. g. The gods of the Aryans, Indra, Varuna, Mitra etc, in India, have been disappeared as Vishnu, Shiva, Ganesha usurped their thrones. And now the time has come for Superman to assert himself. Scientists, writers, para-psychologists will give us the proofs of 'His' existence. who knows, Superman willing, one day Superman may guide man to his proper destiny.

Notes: * Demosthenes Savramis, "Tarzan, Superman and the Messiah," NEGATIONS (No. 12, Oct.-Dec. 1984) pp. 2-8.

Reconstruct the Policy of Reservation

By: B. K. Ravindra, M.A , LL.M.

It is true that the Indian constitution contemplates to the citizens of India Justice. social economical and political. The concept of Justice reveals giving what is ones due. The true character of Justice is that not only giving one's due but enable all to share the resources of the state and participate in developing the national life and it is guaranteed by Article 14 & 15(1). However Article 15(4) which was inserted into Art. 15 as a clause by 1 amendment to the constitution in 1951 as a result of Champakam case states nothing in Article 15(1) or Art. 29(2) prevent the states from making any special provisions for the advancement of Backward Classes, S. C. & S. T. So, a brief study of these articles would show that the constitution recognises the necessity for making special provisions in favour of Backward Classes S, C. & S. T. and it would not amount to infringement of citizens right to equality.

However, the real issue before us is, whether can reservation become a vested unrest? 2) Who are backward class? 3) Whether reservation is permitted on caste basis? 4) Whether reservation can become a permanent feature of the Indian constitution? 5) What are the factors to be considered while providing the protection of Art 15(1) to backward class? 6) Whether seats in reserved quota should be made available to all the generations of backward class?

The term backward class is not defined in the constitution. But the supreme court in Balaji v/s State of Mysore has observed that 'Backward Class' as envisaged by Article 16 (4) must be both social and educational and not either educational or Social. Through caste may be a relevant factor but it cannot be the sole test for ascertaining whether a particular class is a backward class or not. Poverty, occupation, place of habitation may all be the relevant factors to be taken into consideration to judge the Backwardness of a class.

2. As for as the reservation on the basis of caste the S. C in Balaji's case has observed that Article 15 (4) only speaks of class, and class and caste are not synonymous. Article 15 (4) only enable the state to make special but not exclusive provision for the Backward class. The state is not justified in ignoring altogether the advancement of rest of the society in its zeal to promote the welfare of Backward class. National interest would suffer if qualified and competent students were excluded from admission in institutions of higher education.

3. In Periakaruppan V/S of Tamil Nadu the S. C. has observed that classification of backward classes on the basis of caste is well within Article 15 (4) provided those castes are shown to be socially and educationally backward. But the court has

also advised that the government should not proceed on the basis of that once a class is considered backward it should continue as backward for all times. Such an approach would defeat the very purpose of reservation. The Government should review the position of reservations to backward classes every year and allow only such classes which still remain socially and educationally backward to enjoy the protection of Article 15 (4). Reservation of seats should not become a vested interest. Whereas S. C. in Jayashree V/S State of Kerala has observed that neither the caste by itself nor poverty by itself is the determining factor for social backwardness. Both caste and poverty should be taken into consideration.

4. But in Chitralekha V/S State of Mysore the S. C. has observed that caste, is of course, one of the relevant circumstances in determining backwardness but if a group has been classified as backward on other relevant considerations that classification cannot be challenged as invalid on the ground of omission to take caste into consideration.

5. Thus the above case analysis brings to our knowledge that reservation and special provisions contemplated under Article 15 (4), first appeared on the scene as a result of Champakam Dorairajan's case wherein the court struck down distribution of seats in Medical and engineering colleges on communal ratio as a fraud on the constitution. It was also pointed out by the court that Art 15 (4) is only an enabling provision and it does not give a right to Backward classes to compel the State to implement.

6. Balaji's case very clearly indicates that apart from caste various other factors such as place of habitation, environment, occupation is to be taken into consideration. While providing reservations, Caste is not the sole criterion to determine the backwardness of a class. If caste were to be the sole criterion then the nation will be deprived of intelligent class as a result of which the prosperity of the Nation stumbles down. Whereas Periakaruppan's case highlights that once a class is considered as backward it should not be continued as backward for all times that is, Reservation should not become a permanent feature. Besides, Balaji, Jayashri and Chitraleka cases indicate that caste should not become the criterion to determine the backwardness of classes. Various other factors such as occupation, poverty environment, place of habitation should all be taken into consideration to determine the backwardness of a class otherwise it amounts to fraud on the constitution.

7. Besides reservation should be in accordance with Art. 335 of the Indian Constitution that is each according to his abilities. Art 15 (4) is in the nature of the exception to Class (1) and the state must proceed objectively, having regard to the relevant considerations relating to the interests of the backward classes and the rest of the citizens and the classification by the state of a particular class as backward is not final but open to judicial review.

8. Hence instead of canvassing for amending or scrapping reservation it is better if proper care is taken to see that the constitutional provision are not misinterpreted and reservation should not become a vested interest.

Moreover as observed by T. K. Tope the question is delicate one the leaders of the society have to strike a balance between the need of doing justice to these classes who have been ignored upto now and the consequence of frustration, among the qualified and competent students from the backward classes. Even among backward classes only certain sections have been benefited. Hence it is suggested that seats in reserved quota should be made available only to the first generation learners of backward classes. Then alone all the sections of the society will be benefited. Instead of following policy of reservation on communal basis or providing the excess of reservation in educational institutions as Champaram and Balaji cases indicates, it would be better to keep a strong concern on other factors and try to rehabilitate the backward classes by giving many benefits like concession in fees, free boarding and lodging supply of all academic equipments instead of depending on states charity of reservations. Sons and daughters of backward classes who are well educated and enjoying security in employment should be made to compete with forward class. Art. 29 Class (2) and Art 15 (1) very clearly indicate that state shall not discriminate or deny admission to any educational institutions on the basis of caste, religion, race and language. If reservation were to be made in an arbitrary manner, excess reservation provided means then the very purpose of justice and object contemplated in the constitution, will be defeated and the nation will be deprived of the intelligent class. Let the leaders of the society appreciate and follow the applauded verdict of S. C. in Balaji's case. Otherwise, tensions will mount and democracy will be in peril. Let not constitutional provisions be misinterpreted and slogan be canvassed that 'once a backward always a backward'.

Ham: Amateur Wireless Hobby

By: Yashavanth Nayak N. III LL. B.

Amateur Radio is an international technical hobby which promotes international understanding and brotherhood. Radio Amateurs have been responsible for many new discoveries which have contributed to the growth of Radio communications in the world today. It is very important that this hobby is given all the encouragement.

Amateur Radio is a direct private experimental communication from one's own place with other anywhere in the world who are equipped. It is a mini Radio Station maintained purely for hobby purposes only. Though the origin of the word 'HAM' is not known, the operator of this station is known as 'HAM'. Communication can be made either in speech form or in Telegraphic Code.

The whole world comes to Ham's doorstep. He can talk to United States, England, Japan or any other country. Each Ham acts as a Radio Station and mutual broadcasting makes it possible to establish contacts. He cannot call the other just like a Telephone ring, but with prior appointment two Hams can meet on the band in the same frequency. Transmission is done on speak-listen-and then speak basis as simultaneous two-way transmission is not possible. While sitting in different parts of the country/world, Ham can have group discussions. There is no time limit except for certain etiquettes. They can have 'Rag-chewing' conversations for fun and pleasure. For that a Ham should be both good speaker and a better listener.

Any one-boy or girl, young or old-can become an Amateur Radio Hobbyist (HAM) regardless of previous training and experience. All that is required is a sincere desire to learn and a little effort to acquire basic technical knowledge in electronics including the practice of international Morse Code. Amateur Radio offers an excellent opportunity for any aspirant to become an electronic communicator and experimenter. The main aim of Ham activity under International Law is 'Self training, Intercommunication and Technical investigation carried on by Radio Amateurs, who are duly authorised persons interested in Radio techniques solely with personal aim and no pecuniary interest'.

Any one wanting to become a Ham and operate an Amateur Station should first pass the ASOC Examination conducted by the Ministry of Communications and get a licence from the Government of India. Pre-requisite code of conduct of an operator is that the amateur should know the technique regarding how not to interfere with other users of the spectrum and also they shall not misuse their privileges for commercial purposes, personal gain or antisocial and anti-national activities.

Amateur Radio as a sophisticated intellectual hobby promotes competitive spirit and a spirit of brotherhood. It gives wonderful opportunity for inventions in the field of telecommunications. Hams also assist the national government at the time of emergencies like war, natural calamities, in establishing/maintaining communication links through their own net work. Many distress calls from ships on high seas have been monitored by Hams and timely aid was provided to those in distress. There are provisions frequencies usable only during emergencies.

A team of Hams have operated from Lakshadweep Islands as part of an International Communications Year project by setting up a ham station and brought the main island kavaratti on the amateur radio map of the world.

There are more than 10 lakh hams all over the world while India figures around 2500, Karnataka itself has more than 500 Hams. Amateurs owe much gratitude to their Ham Friend Mr. Rajiv Gandhi, Prime Minister of India, who made it possible for them to import equipment without import control and duty under Open General Licence. Hams are keen to answer a CQ (seek you) call from call sign VU2RG, that is of Mr. Rajiv. Recently Mr. Amitab Bachan also has joined the fold of Hams. Call signs like VU2HEG, VU2ABU are allotted to each ham in which VU2 stands for India and the rest 2-3 letters are identified with the Handle (Operator).

Hams rendered help during the recent Asiad and CHOGM meets at Delhi, the 'retreat' for the CHOGM participants in Goa and also during the cyclone which ravaged Andhra Pradesh. Hams have been associated regularly with the Himalayan Car rally and a ham from Delhi was with Indian expedition to the Antarctica. The leading Hams—Mr. B. M. Hegde and Mr. Abhaykumar of Mangalore Amateur Radio Club have worked for 'Karavali-500' Motor Sports Rally and have participated, for demonstration, in hobby exhibitions.

Competitions are also conducted in an national and international level for establishing highest number of contacts. A few orbital satellites carrying amateur radio are launched by some developed countries. Even Ham-astronauts proved successful to operate the ham radio in spaceships. Olympic Light relay is also not an exception to use the services of Ham activity.

For a first meeting on the band, hams exchange QSL cards as an acknowledgement showing the proof of established contact. The collection itself will be a pride to a Ham. These cards carry the messages of culture, nature, and beauty of the place on the reverse through pictures or photoprints. To have the card from King Hussain of Jordan or Senator Barry Goldwater of United States is an added attraction to the collection. No need to say about the card from Mr. Rajiv Gandhi, our Prime Minister.

The corner of the house where the equipment placed is called 'Shack.' To spend an hour in the shack during mornings and evenings is to meet quite a good number of new people with different moods, & aspirations from different walks of life. Time runs fast when it is a group discussion or a rag-chewing conversation between different sex. A few minutes as a layman in the Shack, no doubt, stimulates your desires and inspires you to become a Ham then and there itself. □

YOGA FOR HEALTH

Poovappa, III LL. B.

India inherited a good number of philosophical tenets, cultural peculiarities scientific and astrological theories. Right from the Indus valley civilisation, it has been gradually developing. But in the passage of time, it was over-shadowed by the western influence. Especially on the onset of British rule, all the inventions and discoveries original to India was vanishing giving place to foreign. Indian ideologies were moulded in such a fashion that they were made to look foreign. This is true even for Yoga.

Indian mythologies speak of 'Shathayushis' i. e. people who lived for a full century. This long life span was made possible by the practice of Yoga. Yoga is a science of mind and body. For the development of individuality, there should be peace and tranquility in the mind as also healthy and orderly growth of the body. Mind is so fickle that it thinks in thousand ways in a single second. The potentiality of the mind would be fully explored when it is deeply concentrated. In a torch light when its rays are pointed, the things look bright. Like wise when the mind is concentrated Psychic faculties would be brightened to its full capacity. "Yoga" originally aims at a healthy mind for which a healthy body is a pre-requisite. Philosophically it is told that the body is the horse which carries the soul to the desired end. The horse is to be strengthly and energetic to win the race.

"Asanas" are different postures developed on scientific lines for giving thorough exercises to all parts of the body, i. e. both the external and internal organs. Even if the exercise can also be had by running or swimming, the superficial muscles and some particular parts are activated by these activities. Asanas give good and sufficient exercise to the internal organs like liver, spleen, pancreas, intestines, heart, lungs brain etc. This is achieved by variety of postures. It is said that there are as many asanas as there are species of living creatures in the universe. Some asanas can be performed in standing posture while some in sitting posture. 'Tadasana' 'Trikonamsana' and 'Garudasana' are done in standing posture. 'Paschimottanasana' 'Janushirshasana'. 'Padmasana' and 'Lolasana' are done in the

sitting posture. 'Shishasana' 'Sarvangasana' are practiced with head down wards and legs upwards. All these postures are to be done with easy and facility that there should not be any painful sensation while practising these exercises.

"Prevention is better than cure". Asanas not only prevent the diseases but also cure most major diseases. 'Shirshasana' cures Tonsillitis, Halitosis and papititions. All diseases of eyes; nose, head throat, stomach, genito urinary system. spleen lungs and deafness, diabetics, asthma are cured by this asana. Sarvangasana cures asthma, bronchitis, hypertension of the nerves, nervous break-down, piles and anemia. Constipation and indigestion are also cured completely. Sarvangasana reduces fat in the abdomen, relieves constipation, removes sluggishness of the liver, cures piles and diabetics. Added to that the asanas will render all the rigid tendons and bones elastic preventing early ossification. Even the spinal cord will become elastic, the lungs are expanded by these exercise. The body is trained to withstand all stresses and strains.

The Science of Yoga does not stop in achieving bodily health and mental equilibrium. It goes a step forward and aims at moral and spiritual attainment. Asana is one among the eight accessories of Yoga profounded by Maharshi Patanjali. 'Yama' and "Niyama the first two accessories of yoga lay down principles, according to which one should lead one's life. 'Pranayama' the fourth accessory is the science of breathing. By the systematic inhaling and exhaling, the emotions and passions of the individual are controlled. 'Pratyahara' which distracts the senses from involvement in excessive sensual enjoyment and leads to self contentment as far as material prosperity is concerned. After 'Pratyahara' Yogi proceeds to 'Dyana' or meditation. Going further he achieves the steadfastness or becomes capable of concentrating at his wish and the stage is called 'Dharana'. And at last this Yogi achieves 'self realisation' or attains 'Samadi' where the individual would be indifferent to pleasure and pain. Such a person would neither be jubilant by prosperity nor dissipated by the adversity. This is a state of ultimate bliss

Recently, Yoga is taught even in foreign colleges and universities. The astronaut Rakesh Sharma' practiced Yoga to overcome the imbalances of health in space. If the Younger generation evinces greater interest in the practice of these exercises, India will boast of her strength and healthy citizens.

Justice and Delay

Vidya S. Rai II LL.B.(B)

"Delay in dispensing justice is itself an act of injustice" Said Pope Paul. People approach the Courts seeking justice unless cases are disposed of early people can not get justice due to the delay in the disposal of cases by the courts under the existing system the problems and sufferings of the people are being post poned uncertainly. The courts normally take 3 to 10 years for deciding a civil matter and 1 to 5 years for deciding a criminal matter. Complicated matter are pending in courts for more than 15 years. If a person files a suit for partition, he is not sure to get his share partitioned during his life time under the existing system. A person may have to wait 5 to 10 years or more to recover possession of a house from the tenant through the legal process though he requires the house for his own occupation. This shows the seriousness of the problem.

The causes for the delay in the disposal of cases by the courts are many. Since Independence population of the nation has been increased tremendously. There has been vast development in the commerce and Industry. Agriculture has been developing scientifically. Human activities in their way of life has been expanded to various fields. Thus society is moving fast. Our judicial system is not able to cope with the need of the Society. Through various legislation governments have brought Socio Economic changes. Various legislations created rights and duties in the people and imposed liabilities. Life has become more competetive. Many land legislation gave rise to numerous litigations.

Recently public interest litigations have been recognised by the courts. Crime have been increasing always. Therefore there is tremendous increase in the litigations.

Our existing procedural laws are cumbersome and steps are being taken to simplyfy the procedural laws. It is needed urgently.

The Judges and judicial officer are overburdened with the cases. Though number of courts have been increased during the past few years it has no impact on the disposal of cases due to increase in the litigations.

Our system is quite expensive to the litigants. Litigants have to pay heavy court fees and lawyers fees and bear many other expenditure. Delay in disposals is agonising, Therefore many frevelous litigations enter the courts, since parties litigate just to satisfy their vengence without a need of legal remedy such frevelous litigation have to be curbed by the courts and lawyers both.

Effecting compromise between the parties in appropriate matters, by the courts and lawyers would be helpful in quick disposal of cases. A reconciliation stage may be introduced in every proceedings in courts.

The Government have to appoint judges and judicial officers promptly whenever the vacancies arise. The vacations to the courts have to be completely abolished. By this system judges will attend more work and number of cases will be disposed off. Considering number of cases pending, new courts have to be established so that considerable delay may be avoided and there would be acceleration in the disposals.

Recently Government has set up administrative tribunals to decide service matters. This may reduce the burden of courts. In cases of disputes relating to nationalised banks and other organisations separate tribunals may be set up.

Codification of laws may be quite helpful to speed up disposals of cases in addition to simplification of procedural laws. The lawyers have to rise to the occasion. On flimsy grounds the lawyers should not take adjournments. United efforts of the lawyers and judges in speedy disposal of cases are immensely needed to answer the society's cry for speedy justice.

Our existing legal system has underwent many changes during the past. No inherent defect could be found in our legal system. We have to extract the need of the society out of existing system itself because we don't have alternative legal system for the administration of justice, what is required is reformation in our legal system.

Administration of justice is essential for an organised society. If there is inordinate delay in the administration of justice people may loose confidence in courts. In that event there would be disastrous consequences. All necessary steps have to be taken to avoid the delay in the administration of justice.



SUNSET

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On and on I treaded
The Golden sand beneath my feet
The evening wind did shower
Its wealth of freshness on my face

I sat rooted on the crowded beach
Absorbed in the splendour full
The golden sun cloth shred around
You never could ever behold
A more wonderous earthly sight

The Golden globe with power supreme
Did yield to the pressing sea
And impart it did its fury shine
To the haughty dancing waves of the sea
As to shine with light divine

The boatmen return, there days workdone
Their boats in clusters retrare their paths
The splendour of the evening sun
Did reveal their joyous mood
As they carry ashore their bounty of fish

Slowly the sun began its descent
Towards the inviting maiden sea
More red his face had grown
As if nervous meeting her
Her — his waiting lover the sea.

Humanly jealousy nagged the sky
So cunningly had she - the sea
Snatched her beloved away from her
The sky grew dark like her heart
Her eyes strained with tears

Unheeding by the sun did move
Faster than before towards his mate
Half immersed he is; engrossed
In mingling with his love
That more brilliance he did emit
To the world around him

The sky mourned — her tears
In droplets formed the stars
On her sad clouded cheeks
Then slowly comes the moon
To pacify the heavenly queen

They danced they sang for the rest of the night
That the sky clean forgot her lost love beneath
He that lay peacefully with the sea
And content the couples slept
That peace reigned through the night.



ಸಂತ್ರಾಪ

ನಿನ್ನ ಮನವೆಲ್ಲ ಹಣ್ಣೆಲೆಗೆ

ಮೆರುಗು ಕೊಟ್ಟಂತೆ ಹೊಲೆಯುತ್ತಿರಲು,

ನಾನು ಚಿಗುರೆಲೆಯಂತೆ ನಿನ್ನ

ಮನಸೇರಲು, ಒಂದುಗೂಡಿತು

ಇಬ್ಬರ ಮನವು,

ನೀನು ಆಲದ ಮರದಂತೆ

ಇತರರಿಗೆ ಆಶ್ರಯನೀಡುತ್ತ

ನಾನು ಕರಿಮರದ ಹಾಗೆ

ನನ್ನ ತನವನ್ನೇ ಬಯಸುತ್ತ

ಉದ್ದಕ್ಕೂ ಹೋದೆ.

ಅಲ್ಲಿಯೂ ಬಂಧಿಸಿತು ನಿನ್ನ

ಉಪದೇಶದ ಒಣರೆಂಬೆಗಳು.

ಅದನ್ನು ದಾಟಿಕೊಂಡು ಮುಂದೆ

ಹೋಗಲು ಅಲ್ಲಿ ಕಾದಿತ್ತು; ನನ್ನನ್ನು

ಸಂತೈಸಲು ನಿನ್ನ ಹೆಬ್ಬಾವಿನಾಕಾರದ

ಬೇರುಗಳು.

ಕೊನೆಗೂ ನೀನು ನನ್ನನ್ನು ಆವರಿಸಿ

ಕೊಂಡೆ. ನನ್ನನ್ನು ಸಂತೈಸಲು

ಯತ್ನಿಸಿದೆ. ಆದರೆ ನಾನು

ನನ್ನ ತನವನ್ನೇ ಅರಸುತ್ತಾ

ಹೋದೆ.

ಶಶಿಪ್ರಭ ಬಿ. ಕೆ. | Pre. Law.

ಪಂಚಾಕ್ಷರಿ ಮಂತ್ರ	: ನಮಃ ಶಿವಾಯ
ಪಂಚೋಪಚಾರ	: ಗಂಧ, ಪುಷ್ಪ, ಧೂಪ, ದೀಪ, ನೈವೇದ್ಯ
ಪಂಚ ವೈಭವಗಳು	: ಸುರವಾಕ್ಯ, ಸುರಭೇರಿ, ಹೂಮಳೆ, ಹೊಂಚುಳೆ, ಸುರಭೀರವ
ಪಂಚ ಕಲ್ಯಾಣಗಳು	: ಗರ್ಭಾವತರಣ, ಜನ್ಮಾಭಿಷೇಕ, ಪರಿನಿಷ್ಕಮಣ, ಕೇವಲಜ್ಞಾನ, ಪರಿನಿರ್ವಹಣ
ಪಂಚ ನಮಸ್ಕಾರಗಳು	: ಅರ್ಹಂತ, ಅಪಾರ್ಥ, ಉಪಾಧ್ಯಾಯ, ಸಿದ್ಧ, ಸಾಧು
ಪಂಚೇಂದ್ರಿಯಗಳು	: ಕಣ್ಣು, ಕಿವಿ, ಮೂಗು, ನಾಲಿಗೆ, ಚರ್ಮ
ಪಂಚ ಲೋಹಗಳು	: ಚಿನ್ನ, ಬೆಳ್ಳಿ, ತಾಮ್ರ, ಕಂಚು, ಹಿತ್ತಾಳೆ
ಪಂಚಾಣು ವೃತ್ತಗಳು	: ಅಹಿಂಸೆ, ಸತ್ಯ, ಆಸ್ತೇಯ, ಬ್ರಾಹ್ಮಚರ್ಯ, ಅಪರಿಗೃಹ
ಪಂಚಾಶ್ಚರ್ಯಗಳು	: ದೇವದುಂಧುಭಿ, ಸುವರ್ಣ ವೃಷ್ಟಿ, ಸುವಾಸನೆಯಿಂದ ಕೂಡಿದ ಶೀತಲ, ವಾಯು, ಪುಷ್ಪವೃಷ್ಟಿ, ಆಹೋದಾನ
ಪಂಚ ಪಾಂಡವರು	: ಧರ್ಮರಾಯ, ಭೀಮ, ಅರ್ಜುನ, ನಕುಲ, ಸಹದೇವ
ಪಂಚ ಭೂತಗಳು	: ನೀರು, ಗಾಳಿ, ಆಗ್ನಿ, ಆಕಾಶ, ಭೂಮಿ
ಪಂಚಾಂಗ	: ತಿಥಿ, ವಾರ, ನಕ್ಷತ್ರ, ಕರಣ, ಯೋಗ
ಪಂಚಾಮೃತ	: ಹಾಲು, ಮೊಸರು, ತುಪ್ಪ, ಜೇನು ತುಪ್ಪ, ಎಳ್ಳು
ಪಂಚಗವ್ಯ	: ಹಸುವಿನ ಹಾಲು, ಮೊಸರು, ತುಪ್ಪ, ಗಂಜಲ, ಗೋರೋಚನ
ಪಂಚ ದ್ರಾವಿಡ	: ತಮಿಳು, ಕನ್ನಡ, ತೆಲುಗು, ತುಳು, ಮಲೆಯಾಳಂ
ಪಂಚ ಪ್ರಾಣ	: ಪ್ರಾಣ, ಉದಾನ, ಸಮಾನ, ಧ್ಯಾನ, ಅಪಾನ
ಪಂಚ ಕರ್ಮ	: ನಿತ್ಯ, ನೈಮಿತ್ತಿಕ, ನಿತ್ಯ ನೈಮಿತ್ತಿಕ, ಪ್ರಾಯಶ್ಚಿತ್ತ, ಪ್ರಕಾಮ
ಪಂಚ ಕಲ್ಯಾಣ	: ಗರ್ಭಾವತರಣ, ಜನ್ಮಾಭಿಷೇಕ, ಪರಿನಿಷ್ಕಮಣ, ಕೇವಲಜ್ಞಾನ, ನಿಯಾಣ
ಪಂಚಕೋಶ	: ಅನ್ಯಮಯ, ಪ್ರಾಣಮಯ, ಮನೋಮಯ, ವಿಜ್ಞಾನಮಯ, ಆನಂದಮಯ
ಪಂಚಕ್ಷೇಶ	: ಅವಿದ್ಯಾ, ಅಸ್ಮಿತ, ರುಗ, ಧ್ವೇಷ, ಅಭಿನಿವೇಶ
ಪಂಚಗೌಡ	: ಸಾರಸ್ವತ್ವ, ಕನ್ಯಾಕುಬ್ಜ, ಗೌಡ, ಉತ್ಕಲ, ಮೃಧಿಲ
ಪಂಚತರು	: ಮಂದಾರ, ಪಾರಿಜಾತ, ಸಂತಾನ, ಕಲ್ಪವೃಕ್ಷ, ಹರಿಚಂದನ
ಪಂಚ ಕರ್ಮ	: ದವನ, ವಸಂತ, ಪವಿತ್ರಾರೋಹಣ, ದೀಪೋತ್ಸವ, ನವಾನ
ಪಂಚ ಫಲ	: ಬಾಳೆ, ಸೀಯಾಳ, ಹಲಸು, ನಿಂಬೆ, ಕುಂಬಳ
ಪಂಚವಾದ್ಯ	: ಕೊಂಬು, ತಮಟೆ, ಶಂಖ, ಭೇರಿ, ಜಾಗಟೆ
ಪಂಚ ಮುದ್ರೆ	: ಶಂಖ, ಚಕ್ರ, ಗದಾ, ಪದ್ಮ, ನಾರಾಯಣ
ಪಂಚ ವರ್ಣ	: ಬಳಿ, ಕೆಂಪು, ಹಳದಿ, ಕಪ್ಪು, ಹಸಿರು
ಪಂಚಾನ್ನ	: ಅಮೃತಾನ್ನ, ಭೋಜಾನ್ನೇ ದೇವಾನ್ನ, ದಿವ್ಯಾನ್ನ, ಅಮೃತ ರಸಾನ್ನ
ಪಂಚಾವಸ್ಥೆ	: ಜಾಗರ (Child hood), ಸುಪ್ತಿ (boy hood), ಸುಷುಪ್ತಿ (youth), ತುರಿಯ (man hood, ಉನ್ಮನೀ Old age)
ಪಂಚಾಳ	: ಚಿನಿವಾರ, ಬಡಗಿ, ಕಮ್ಮಾರ, ಕಲ್ಕುಟಿಕ, ಕಂಚುಗಾರ
ಪಂಚ ತನ್ಮಾತ್ರಗಳು	: ಗಂಧ, ರಸ, ರೂಪ, ಸ್ಪರ್ಶ, ಶಬ್ದ
ಪಂಚ ಕರ್ಮೇಂದ್ರಿಗಳು	: ಬಾಯಿ, ಕೈ, ಕಾಲು, ಪಾಯು, ಉಪಸ್ಥ
ಪಂಚ ಮನಸ್ಸು	: ಮನಸ್ಸು, ಬುದ್ಧಿ, ಅಹಂಕಾರ, ಚಿತ್ತ, ಚೇತನ
ಪಂಚ ಕಚ್ಚಾಯ	: ಎಳ್ಳು, ತೆಂಗಿನಕಾಯಿ, ತುಪ್ಪ, ಬೆಲ್ಲ, ಬಾಳೆಹಣ್ಣು.

(ಸಂಗ್ರಹ)

ಶಶಿಪ್ರಭ ಬಿ. ಕೆ. I. Pre Law.

ಗೊತ್ತಾಗಲೇ ಇಲ್ಲ

ಆಶ್ವೀಜ ಮಾಸವು
 ಕಾಲಿಟ್ಟರೂ ಮಳೆಯು
 ಧಾರಾಕಾರವಾಗಿ ಸುರಿಯುತ್ತಿರಲು
 ನೆಲವೆಲ್ಲಾ ಹಸಿರಾಗಿ ಕಂಗೆಡಿಸುತ್ತಿರಲು
 ಈ ಭರವಲ್ಲಿ— ಕವಿಗೆ ಗೊತ್ತಾಗಲೇ
 ಇಲ್ಲ; ಆಶ್ವೀಜ ಮಾಸ ಆರಂಭವಾದುದು.
 ನೆನಪಿಗೂ ಬರಲೇ ಇಲ್ಲ
 ಹಿವಾದ ಮುತ್ತು;
 ಮಂಜಿನ ನೀರು.
 ಮನೆಮನೆಯಂಗಳದಲ್ಲಿ
 ಸೇರಿ ಕೊಂಡಿತು ಪೈರು.
 ದನಕರುಗಳಿಗೆ ಎಲ್ಲೆಂದರಲ್ಲಿ
 ಹುಲ್ಲು ಮೇವು ಹಸಿರು
 ಹಸಿರಾಗಿ ಶುಳುಕಾಡುತ್ತಿತ್ತು.
 ಹೀಗಿರಲು ಸಮೃದ್ಧಿಯ
 ಆಮಲಿನಲಿ ಕೆಲವರಿಗೆ ಗೊತ್ತಾಗಲೇ
 ಇಲ್ಲ; ಆಶ್ವೀಜ ಮಾಸ ಆರಂಭವಾದುದು
 ಉಸ್ಸುಪ್ಪ ಎನ್ನುವ ಜಪಮಂತ್ರ
 ನಿತ್ಯವೂ ಪರಮಾನ್ನದೂಟ
 ಅಂತೂ ಎದ್ದು ಕಾಣಲೇ ಇಲ್ಲ
 ಆಶ್ವೀಜದ ಈ ಮಾಸ.
 ಹೊಟ್ಟೆ ತುಂಬಾ ಉಂಡು ತೇಗಿ
 ಇನ್ನೂಕೆ ದುಡಿಯಬೇಕೆಂಬ ಮನಸ್ಸು.

ಈ ಸಮೃದ್ಧ ಕಾಲಕ್ಕೂ
 ಗುರುತು ಸಿಗದಿರುವುದುಂಟೆ ?
 ವರುಷದುದ್ದಕ್ಕೂ ಇಂಥ
 ಮಾಸಗಳಿಗೆ ಕೊನೆಯಿಲ್ಲ.
 ಹೀಗಾಗಿ ಶ್ರೀಮಂತರಿಗೆ ಗೊತ್ತಾಗಲೇ
 ಇಲ್ಲ; ಆಶ್ವೀಜ ಮಾಸ ಆರಂಭವಾದುದು.
 ಸಮೃದ್ಧತೆಯ ಶ್ರೀಮಂತಿಕೆಯ
 ಭರದಲಿ ಊರಿದೂರಿಗೆ
 ಹೋಗುವ ನೆಪದಲಿ
 ನೆಂಟರಿಷ್ಟರ ಆಗಮನದಿಂದ
 ಸಿನೆಮಾ, ಪಾರ್ಕ್, ಕ್ಲಬ್ಬು
 ಹೋಟೆಲು ಎಂಬಿತ್ಯಾದಿ
 ಗಳಿಂದ ತಮ್ಮನ್ನು ತಾವೇ
 ಮರೆತ ಶ್ರೀಮಂತರಿಗೆ
 ದುಡಿಮೆಯ ಭರದಲಿ
 ಬೆಂದು ಹೋದ ಬಡವರಿಗೆ
 ಇನ್ನೂ ಇಂಥವರೇ ಆದ
 ಕೆಲವರಿಗೆ ಗೊತ್ತಾಗಲೇ
 ಇಲ್ಲ; ಆಶ್ವೀಜ ಮಾಸ ಆರಂಭವಾದುದು.
 ಎಂಥಹ ವಿಪರ್ಯಾಸ !
 ಇದೇ ವಿಧಿಯ ಲೀಲೆ
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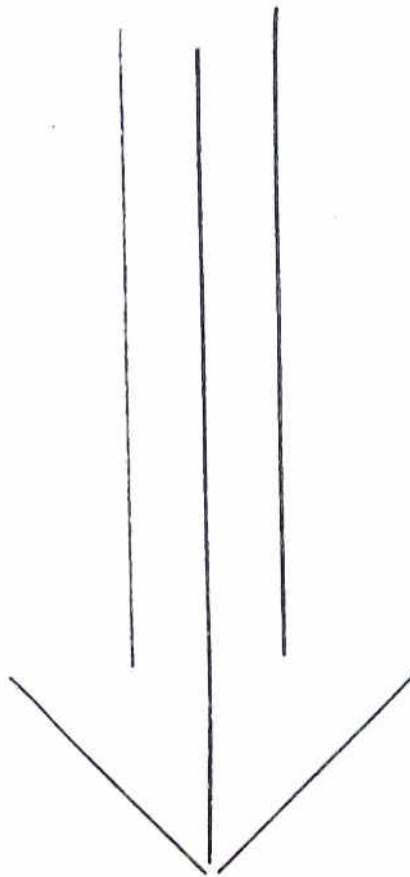
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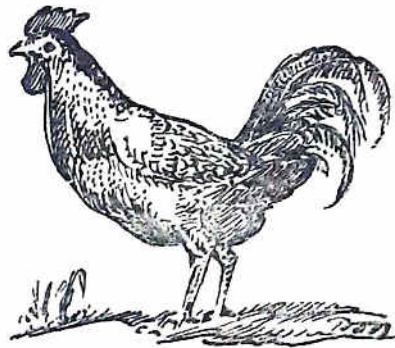
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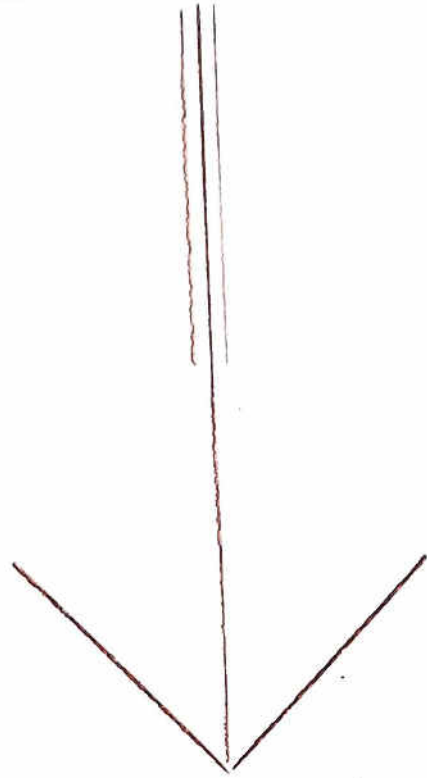
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