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Capacity
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INDIAN INSTITUTE OF PUBLIC ADMINISTRATION

Karnataka Regional Branch, Bengaluru

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- Chief Editor



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A Note from the Chief Editor

I am happy to place before our readers the **June 2022** issue of our *Virtual Newsletter*. This is our **23rd Issue**, since we began this initiative.

The *Lead Article* in this issue is by **Dr. A. Ravindra**, titled, '*The Need for Religious/Spiritual Democracy*'. We are reproducing this thought-provoking Lead Article which appeared in *Deccan Herald* last month. In the words of the author: "*What we need today is religious or spiritual democracy that will unite and not divide people. This would mean involving the people at the grassroots level in fostering social and communal harmony*".



In the section on *Karnataka News*, we are delighted to inform our readers of the appointment of **Smt. Vandita Sharma**, IAS as the 39th Chief Secretary of Karnataka. She is the fourth woman to occupy this prestigious post. The Executive Committee of the Karnataka Regional Branch of the Indian Institute of Public Administration congratulates Smt. Vandita Sharma, and wishes her all the best in discharging the duties and responsibilities of this challenging position.

We carry the findings of a Research Study Report carried out by **CESS**, Bengaluru titled, '*Policy Framework for Post-Pandemic Development Needs*', which contains important recommendations in five sectors, namely Education, Healthcare, MSME, Economy and Agriculture.

According to the *Ease of Living Index-2020*, Bengaluru is India's Most Liveable Major City. We carry a news report on this "achievement".

In the section on *Audit Matters*, we reproduce an article by **Shri Subhomoy Bhattacharjee** which appeared in the *Business Standard* last month titled, *CAG vs. Government*. According to the writer, rapid structural changes in the economy have radically altered what was once a low-profile department.

In our section on *Branch Activities*, we carry a report of a seminar organized by the Dharwad Local Branch of the IIPA on *Public Health Governance in Karnataka*.

In our *Books* section, we carry a Book Review done by our EC Member, **Mr. Anil Gokak**, of **Mr. P. A. Nazareth's** book, '*Gandhi: The Soul Force Warrior*'. The book was translated into Kannada by **Prof. Meena Deshpande**. Mr. Gokak's review is in Kannada.

I wish to add a disclaimer here that the views expressed by the contributors in this issue are personal and *do not represent the views or position of the Editorial Board or the Executive Committee of the Branch*.

Do write in, with your responses, views and ideas for improvement of the Newsletter.

S.V. Ranganath, IAS (Retd.)
Former Chief Secretary, Government of Karnataka
Chairman, Indian Institute of Public Administration,
Karnataka Regional Branch

Lead Article

The Need for Religious or Spiritual Democracy



A. Ravindra, IAS (Retd.)
Former Chief Secretary, Government of Karnataka

Ambedkar's contribution is too well known to warrant elaboration; suffice it to say, he was one of the principal architects of modern Indian democracy.

Source: *Deccan Herald*, 22nd May 2022

The months of April-May mark the birth anniversaries of three of the greatest individuals India has produced -- **Gautama Buddha, Basaveshwara** and **Babasaheb Ambedkar**. Separated in time by centuries, ranging from the 6th century BCE to 12th century ACE to the 20th, and in the space, from the north to the south and the western parts of our country, all three were imbued with the same spirit of humanity. The languages they spoke were different -- Pali, Kannada and Marathi/English, but the essential message they conveyed was the same -- compassion for all, and equality of human beings without distinction of caste, community, religion or social status.

It is interesting to note that all the three were men of faith and men of action. Gautama Siddhartha was trained to be a king but chose the path of seeking knowledge to deliver mankind from suffering. Basaveshwara served as a minister in the kingdom of Bijjala in Karnataka, but gave up his position and power when the king wanted him to deviate from the path of dharma (virtue) and went into exile to lead a spiritual life. Ambedkar, born in penury and subjected to oppression, rose to become one of the makers of modern India. He yet opted to quit his position as a minister, refusing to be party to a decision that went against his conscience.

What is more striking is the fact all three were great democrats. Not content to have achieved personal enlightenment, the Buddha went on to share his knowledge and wisdom with the common people. He did not impose his ideas on others; he exhorted his followers to deliberate and choose the right path which he himself had walked. It stands to the glory of the Buddha and to the credit of his followers that Buddhism became the first democratic religion in the world. The Buddhist Councils, convened from time to time, the first held just after the passing away of the Buddha in 483 BCE, served as a forum to discuss the Buddhist tenets and spread the message of the Master.

Basaveshwara launched a movement aimed at promoting equality among different sections of society. He created the *Anubhava Mantapa*, an Experiential Forum, where

people of different castes and denominations could gather and deliberate on issues and exchange ideas. This was a democratic body where the participants could express their thoughts freely. Basaveshwara was also a great social reformer and attracted a large number of followers, who came to be called Veerashaivas/Lingayats, and have now emerged as a major force in Karnataka.

Ambedkar's contribution is too well known to warrant elaboration; suffice it to say, he was one of the principal architects of modern Indian democracy and the prime mover behind the Constitution. A strong advocate of a casteless society, he strove tirelessly for the upliftment of the downtrodden, finally seeking solace in Buddhism, towards the end of his life.

Being the inheritors of such a lofty spiritual legacy, it is indeed a tragedy that in the 21st century, when we boast of a modern civilisation and unprecedented economic and technological progress, we must be witnessing people fighting for rights over places of worship. Is the God of the Hindus different from that of the Muslims and the Christians? The ancient Hindu scripture *Ishavasyopanishad* opens with the words: "The entire universe is enveloped by God, Ishvara or Siva (*Ishavasyamidam sarvam*)". So, why are we confining Siva to Kashi Visweswara temple and Allah to Gyanvapi Masjid or Christ to a church?

Let us listen to what the other religions say: The Buddha declared, "*There is a universal existence that pervades all existence. He who experiences the unity of life sees his own Self in all and all beings in his own Self*". The Bible of the Christians appeals to the people: "*All of you should be of one mind. Sympathise with each other as brothers and sisters*". The Holy Quran of the Muslims proclaims: "*Humanity is but a single brotherhood, so make peace with your brotherhood*". Guru Nanak, founder of the Sikh faith clarified who is truly religious: "*He who regards all men as equal is religious*".

Despite all the positive things the sacred texts and religious leaders might have said, there is also a negative legacy of religion. From the Crusades between the Jews and Christians to Jihad of the Muslims, militancy of the Buddhists and Hindutva of the Hindus, much blood has been shed in the name of every religion. If we have to ensure peace and order, Hindus who are not only in a majority but claim that tolerance is a key element of their religion, must assume greater responsibility. Strangely, the boldest critique of Hinduism comes from one of the greatest of Hindu religious leaders, Swami Vivekananda:

"No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. The Lord has shown me that religion is not in fault, but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines".

Unfortunately, there are Pharisees and Sadducees in every religion, who in the name of religion, promote hatred and violence. What we need today is religious or spiritual democracy that will unite and not divide people. This would mean involving the people at the grassroots level in fostering social and communal harmony. In my view, the institutions of panchayats and municipalities can take on this responsibility. It is here that elected representatives are closest to the people -- at the village, town and city level where people live and work, which are also the sites for conflicts and disputes. They can play a strategic role in prevention of incidents detrimental to communal harmony and bring about an amicable settlement, avoiding matters being taken to courts. Committees for peace and harmony comprising legislators and prominent persons belonging to different religions can be set up at the state level which can act as friend, philosopher and guide to the local bodies and interact with government to create a conducive environment for peace and progress.

This is the concept behind creating a decentralised religious democracy. This should of course be inclusive and free from party politics. How to make legislators and members of local bodies act in a non-partisan manner in this endeavour and promote human and constitutional values of equality and fraternity will be a challenge. The idea can be debated.

Karnataka News

Smt. Vandita Sharma, IAS takes charge as new Chief Secretary



The Government of Karnataka has appointed **Smt. Vandita Sharma**, a 1986-batch IAS officer, as the State's new **Chief Secretary**. She succeeded **Shri P. Ravi Kumar** who retired on 31st May 2022. She is the **39th Chief Secretary of Karnataka** and the fourth woman to occupy the post, after Smt. Teresa Bhattacharya (2000), Smt. Malati Das (2006) and Smt. Ratna Prabha (2017).

Hailing from Punjab, Smt. Sharma holds an undergraduate degree in Sociology and a post-graduate degree in English.

Over the past 36 years, she has worked in departments which include Land Revenue Management, District Administration, Agriculture, Urban Development, Rural Development, Women and Child Development, Panchayati Raj, Civil Aviation, Tourism, Horticulture, Finance and Space.

The Chairman and members of the Executive Committee of the Karnataka Regional Branch of the IIPA wish her the very best, in leading the State Administration.

Report of Study on “*Policy Framework for Post-Pandemic Development Needs*”



The Centre for Educational and Social Studies (CESS), Bengaluru, recently completed a research study, funded by ICSSR, titled, “*Policy Framework for Post-Pandemic Developmental Needs of India - Underpinning the Need for Self-Reliance.*” The study aimed at recommending a policy framework for post-pandemic developmental needs of the country in sectors such as Economy, Education, Agriculture, MSME, and Health Care. The study was predominantly based on field surveys and consultations. Two important groups of respondents - domain experts and stakeholders - were consulted for the study through Key Informant Survey (KIS) and Stakeholder Survey.

The Project Director was **Dr. H.S. Ashok**. Co-Directors were **Dr. S.R. Keshava** and **Dr. Gowrisha**. The Research Team consisted of **Dr. C.V. Sindhuja**, **Dr. Harshita**, **Ms. Dharini** and **Mr. Praveen Srinivas**.

Major Recommendations of the Research Study are presented below. The link to the Executive Summary of the study is given here, for those interested in going through the details:

https://cessedu.org/sites/cessedu.org/files/inline-files/Executive%20Summary_ICSSR.pdf

Education



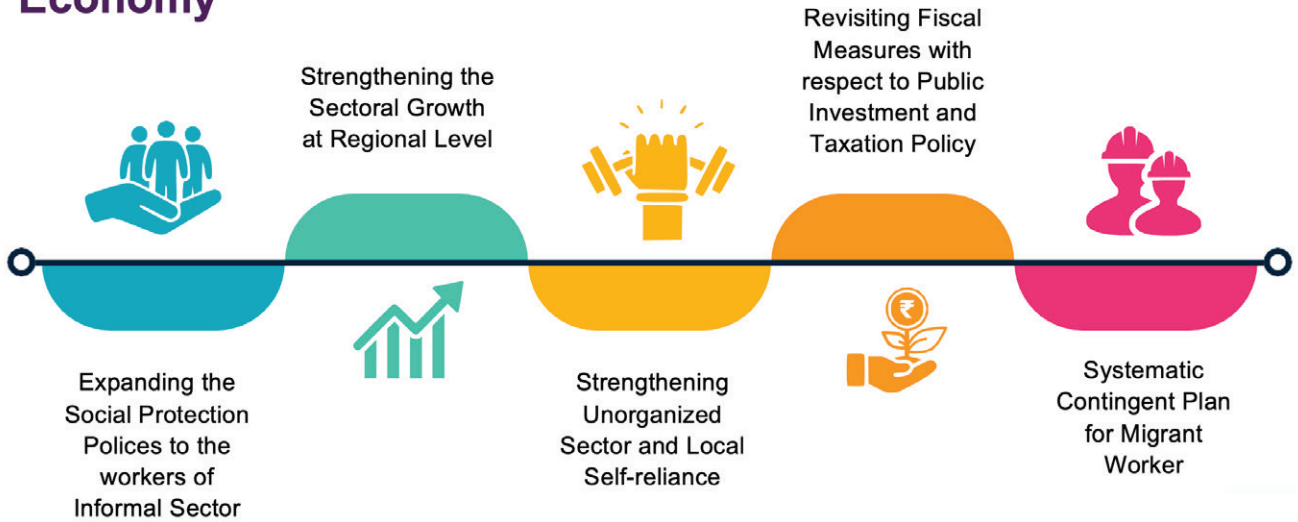
Healthcare Sector



Micro, Small and Medium Enterprises (MSME)



Economy



Agriculture



Bengaluru is India's Most Livable Major City

Delhi 13th most liveable big city, Bengaluru best

Anisha Dutta and Abhishek Jha

letters@hindustantimes.com

NEW DELHI: Bengaluru is India's most livable major city while Srinagar is the least, according to a central government ranking released on Thursday that also noted cities in western and southern regions outperformed their peers in the east and north.

The Ease of Living Index 2020 evaluated 49 cities with more than one million people and 62 with less than a million people. Bengaluru, Pune and Ahmedabad topped the first category, and Delhi was ranked 13th (16th overall across both categories). Shimla, Bhubaneswar and Silvassa were the best cities in the second category; Muzaffarpur was the worst.

The ranking, prepared by the Union ministry of housing and urban affairs and released by minister Hardeep Puri, scored well-being on quality of life, economic ability, and sustainability, with 49 indicators spread across 14 categories.

"These cities have emerged as models of development who will inspire others to perform better. Further, their peers will also benefit from emulating their best practices," Puri said.

The 2020 report noted the index was born out of the need to measure the outcomes of programmes and verify whether interventions were effective in

India's best cities

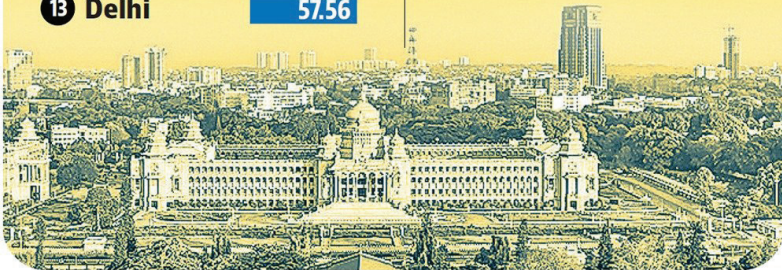
Ease of Living Index evaluated 49 cities with over one million residents and 62 with less than a million people

Top big cities

Rank	City	Index score
1	Bengaluru	66.7
2	Pune	66.27
3	Ahmedabad	64.87
4	Chennai	62.61
5	Surat	61.73
6	Navi Mumbai	61.6
7	Coimbatore	59.72
8	Vadodara	59.24
9	Indore	58.58
10	Gr Mumbai	58.23
13	Delhi	57.56

Top small cities

Rank	City	Index score
1	Shimla	60.9
2	Bhubaneswar	59.85
3	Silvassa	58.43
4	Kakinada	56.84
5	Salem	56.4
6	Vellore	56.38
7	Gandhinagar	56.25
8	Gurugram	56
9	Davanagere	55.25
10	Tiruchirappalli	55.24



ushering progress. The rankings are crucial in shaping government policies and determining expenditure priorities. West Bengal didn't participate in the process. "India's steady economic growth is reflected in the rapid expansion of her cities... with the current urbanisation rate, India is expected to have

50% of the country's population residing in cities within the next 30 years," Puri said.

Overall, Indian cities achieved an average score of 53.51. "Scope of improvement is thus imminently evident in improving the ease of living in Indian cities,"

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Audit Matters

Business Standard MUMBAI | TUESDAY, 10 MAY 2022

'CAG versus Government'

Over the past decade, rapid structural changes in the economy have radically altered what was once a low-profile department

SUBHOMOY BHATTACHARJEE
New Delhi, 9 May

In a first, the Comptroller and Auditor General's (CAG) officers reached out to several ministries in the last week of April as part of a confidence-boosting measure. The meeting brought the CAG officials and those from the ministries across the table to discuss the pain points in their relations.

CAG of India Girish Chandra Murmu took this novel step because of growing tensions between those audited and the auditor. As Prime Minister Narendra Modi pointed out last year, "CAG versus Government" has become a common thought in our system." By any reckoning, it has been a tumultuous ride since 2011 for a government agency that was once known for its low profile. CAGs get a six-year term, double the usual three-year term for most other regulators.

In this last decade, each CAG of India has left a major impression. Vinod Rai served a full six-year term, followed by S K Sharma with four years and then Rajiv Mehrishi for three years.

"Individuals do tend to impact institutions disproportionately in India," said Mohan Kumar, dean of public policy at OP Jindal Global University, and chairman of Research and Information System for Developing Countries (RIS), a Delhi-based think tank. "Just as TN Seshan impacted the Election Commission, the past few chiefs of CAG have also done so," he added.

Part of the reason is that the institution is evolving along with the structural changes in the Indian economy. "The demands on the auditors have risen sharply as the economy has diversified, and have had an impact on the functioning of the CAG," said Chakshu Roy, head of outreach, PRS Legislative Research.

The CAG conducts three types of audit — compliance, accounts and performance. The first two are straightforward. It is the last one that throws up surprises. A performance audit measures whether a government organisation, a scheme or a project worked within the principles of economy, efficiency and effectiveness. For example, it would examine whether the purchase of aircraft for Air India, when it was a state-owned



ILLUSTRATION: AJIYA MOHANTY

ACCOUNTING FOR COMPLEXITY (Comparative chart of audit reports of last 10 years)

	Union	Audit reco (in numbers)	State	Audit reco (in numbers)	Units audited	CAG
FY21	18 (20)*	223	105 (89)	1,525	20,460	G C Murmu
FY20	21 (15)	123	97 (70)	1,593	42,192	R Mehrishi
FY19	15 (14)	130	58 (45)	1,305	47,976	do
FY18	32 (27)	293	66 (46)	942	56,692	do
FY17	49 (39)	388	101 (75)	1,628	56,437	S K Sharma
FY16	53 (47)	348	135 (90)	1,777	57,985	do
FY15	38 (31)	276	124 (78)	1,540	53,754	do
FY14	32 (all)	578	102 (58)	1,726	54,513	do
FY13	24 (all)	235	114 (108)	1,281	50,738	Vinod Rai
FY12	33 (all)	195	104 (all)	1,395	52,251	do

Figures in brackets refer to number of reports actually tabled in Parliament or state legislature within the same financial year; * arrears from previous year Source: Annual reports of CAG

airline, was an effective decision or whether the allocation of coal mines to private companies raise coal production and at what cost.

Each year the audit department selects some public sector undertakings, systems, operations, programmes, activities or organisations on which to conduct a performance audit. The choice is sometimes guided by media noise about them. The pitfall, as Mehrishi pointed out in a recent seminar organised by the Centre for Social and Economic Progress with the World Bank, is that "the CAG's audits are only pilot kind of audits. If [the selected] department chooses not to give us those files or not give the information, then there is nothing much we can do about it".

Notwithstanding the limitations, in Rai's term (2008-2013) the CAG began a new practice of providing an aggregate "loss to the government" in the performance audit reports. In earlier eras, each deficiency in performance would be summarised as an independent audit para. Under Rai the audit teams began to add up

those numbers. The results were explosive. What came to be known as coal, telecom or Commonwealth Games scams in public parlance was often the result of this math.

As a result, the audit reports acquired a life of their own. Rai's successor Sharma upgraded the department's information technology systems. With this backbone, the CAG was able to venture into audits of e-auction of coal mines, the turnaround plan and financial restructuring of Air India, revenue share agreements of telecom service providers, and the pricing mechanism of major petroleum products and hydrocarbon production-sharing contracts.

But Sharma hit the front page when he told a wire agency that the CAG planned to audit the tax implications of demonetisation. Nothing has been heard on this since. The former CAG has also faced problems, unrelated to his term as CAG, from his term as defence secretary. It is about Sharma's role in India's procurement of AgustaWestland helicopters under the United Progressive

Alliance, in which middlemen were allegedly involved.

The next CAG, Rajiv Mehrishi, reasoned that all audits of a department should be handled by the same team to extract more juice from the inspection. Accordingly, cutting across audit teams, he has superimposed subject specialisations.

His term was famous for placing a redacted version of the audit of the Rafale aircraft purchase deal — the first time the auditor had placed such a version with Parliament. Mehrishi also made news for slowing down the number of audit reports issued by his office (see table). Insiders claim that the slower speed led to greater depth in the audit process.

Mehrishi introduced a new element in his examination of state government accounts. At the end of the mandatory and formal certificate that accompanies each CAG report, he introduced a section titled "Emphasis of Matter". In this paragraph, the supreme auditor listed the key discrepancy in the accounts of the state government that had escaped the state legislatures' attention. For FY18 and FY19, there was an unexplained excess or savings in various state government accounts of ₹2.55 trillion.

Mehrishi also made news by expanding the auditor's remit. CAG reports are tabled in Parliament where the committee on public accounts examines them. In April 2020, the former CAG submitted a report under Article 150 of the Constitution to the President, protesting against "a nightmare of accounts that militates against good governance". His detailed note suggested that there should be a 100 per cent data capture of all government earnings and spending, "which is end-to-end— from the time of budgeting to the time of actually invoicing and spending the money". He later clarified that his comments were made in the context of the 15th Finance Commission's report.

Murmu, meanwhile, has turned the spotlight on the third tier of government. On his watch the national auditor has done the first detailed audits of local government agencies, including hospitals and educational bodies. To assure ministries and departments that audit will be more of a two-way process, he has revived the standing audit committees in the ministries to address audit queries. With the private sector playing an expanding role in public service delivery, it's going to be a testing time for the CAG.

IIPA-Dharwad Local Branch Activity

Public Health Governance in Karnataka: Multidisciplinary Perspectives

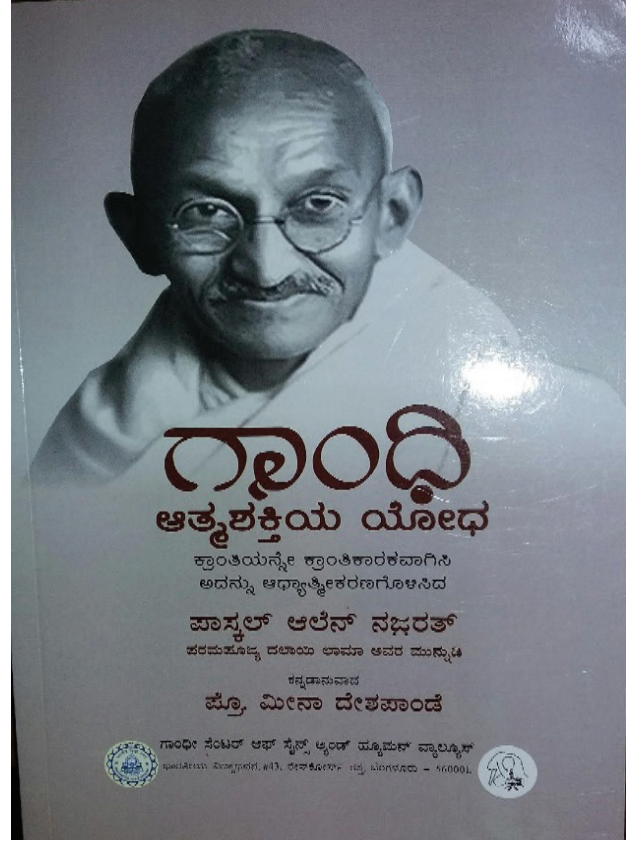
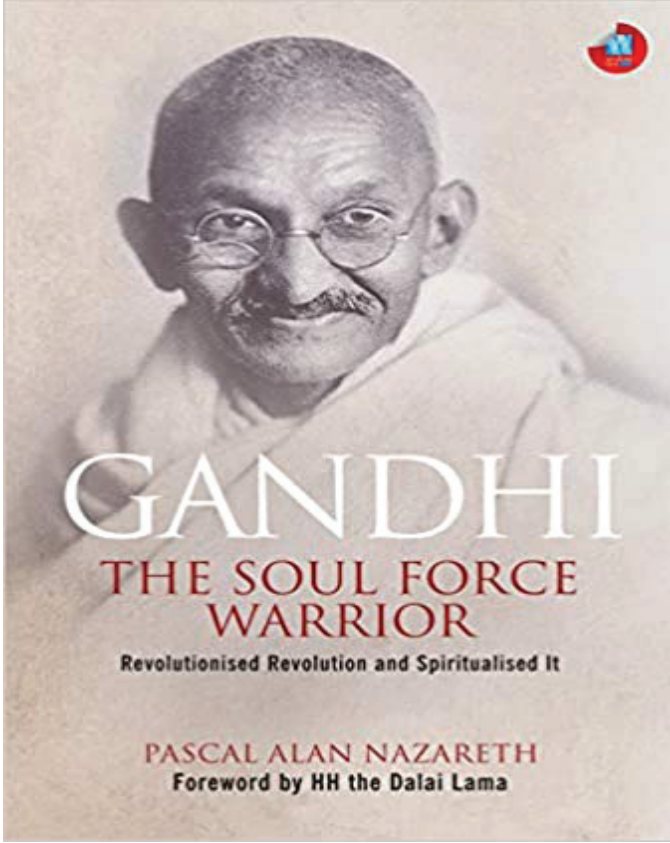


A seminar on “*Public Health Governance in Karnataka: Multidisciplinary Perspectives*” was organized by the **Indian Institute of Public Administration Local Branch, Dharwad** in collaboration with KLE Society’s **PC Jabin Science College, Hubballi** on 23rd May 2022.

Dr. R. G. Akkihal, Emeritus Professor of Economics, Marshall University, Huntington, USA inaugurated the seminar and spoke on the vital role of public health governance in preventive and curative health care, and suggested preventive health care needs to be strengthened in Karnataka. **Dr. Lingaraj Horakeri**, Principal, P.C. Jabin College, presiding over the inaugural function opined that the proper use of government health schemes is an important part of public health governance. **Dr. V. R. Betagar**, Secretary, IIPA Local Branch, Dharwad, proposed a vote of thanks, at the end of the Inaugural function. **Ms. Medha Deshpande** compered the programme.

Dr. V.N. Toragal, retired KAS officer and Private Secretary to Minister for Energy and Kannada and Culture, Government of Karnataka, presenting his paper in the Technical Session, shared his observation that the primary concern of public health governance is to ensure accessible, affordable and quality health care services to everyone in India. He also referred to the role of the central and state governments in promoting good public health governance. **Prof. V. B. Annigeri**, former Director of CMDR, Dharwad, explained the economic dimensions of public health governance and held the view that adequate budget provision plays a crucial role in providing quality public health care services. **Dr. Subhas Babruwad**, retired District Surveillance Officer, Hubballi, viewed the need for strengthening the health infrastructure facilities in urban areas and said that there is scope for digitization of health services. **Dr. S.S. Patagundi**, Chairman, IIPA Local Branch, Dharwad, presided over the technical session of the seminar and summed up the presentations made by the three experts from the perspectives of civil service and Public Administration, Economics, and Medical Science; further, he said multidisciplinary perspectives are essential to understanding and addressing public health problems. **Dr. A.R. Jagatap**, Treasurer, IIPA Local Branch, Dharwad compered the programme.

Books



An ‘*apostle of non-violence*’ is probably the most popular description of Mohandas Karamchand Gandhi, but is it the most accurate one? Former Ambassador **Alan Nazareth**, a globally recognised scholar on Gandhian thought, elucidates in this book on how Gandhi was much more than that; how the essence of his ideology was a rare and distinctive combination of truth and non-violence—a pro-active, passionate and path-breaking approach, rather than a passive absence of violence. His biggest contribution, in fact, was to channelise the spirit of self-sacrifice and convert it into a soul force. This, in turn, led to an unprecedented thought revolution which not only resulted in India’s independence but sounded the death knell for European imperialism worldwide on one side and the most significant social reforms on the other—his work in the elimination of untouchability, feudalism and indenture system is unparalleled. Scholarly and thought-provoking, this highly readable book opens new vistas in our understanding of Gandhi, Gandhian thought and its contemporary relevance.

The above book of Mr. P.A. Nazareth was translated into Kannada by Prof. Meena Deshpande and published by the Gandhi Centre of Science and Human Values, Bengaluru, recently. A review of the Kannada translation of the book by our esteemed EC Member, Mr. Anil Gokak, IAS (Retd.) appears below:

“ಗಾಂಧಿ ಆತ್ಮಶಕ್ತಿಯ ಯೋಧ”

Anil Gokak, IAS (Retd.)



“ಗಾಂಧಿ ಆತ್ಮಶಕ್ತಿಯ ಯೋಧ” ಎಂಬ ಶೀರ್ಷಿಕೆಯ ಪಾಸ್ಕಲ್ ಆಲೆನ್ ನಜರೆತ್‌ರವರು ರಚಿಸಿದ ಮೂಲ ಇಂಗ್ಲಿಷ್ ಕೃತಿಯನ್ನು ಶ್ರೀಮತಿ ಮೀನಾ ದೇಶಪಾಂಡೆಯವರು ಕನ್ನಡಕ್ಕೆ ಅನುವಾದಿಸಿದ್ದಾರೆ. ಭಾರತೀಯ ವಿದ್ಯಾಭವನ ಬೆಂಗಳೂರಿನ ಗಾಂಧಿ ಸೆಂಟರ್ ಆಫ್ ಸ್ಟಡೀಸ್ ಎಂಡ್ ಹ್ಯೂಮನ್ ವೆಲ್ಯೂಸ್ ಅದನ್ನು ಪ್ರಕಟಿಸಿದೆ. ಈ ಕೃತಿಯು ಗಾಂಧಿಯವರ ಅಹಿಂಸೆಯ ಪರಿಕಲ್ಪನೆ ಮತ್ತು ಅದರ ವಿವಿಧ ಅಂಶಗಳನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ವಿಶ್ಲೇಷಿಸುತ್ತದೆ.

ಅದನ್ನೊಳಗೊಂಡ 9 ಅಧ್ಯಾಯಗಳು ಕ್ರಾಂತಿ, ಅಹಿಂಸೆ, ಮತ್ತು ಸತ್ಯದ ನಡುವಿನ ನಿಕಟ ಸಂಬಂಧವನ್ನು ಗಾಂಧಿಯವರ ತತ್ವಶಾಸ್ತ್ರದ ಬೆಳಕಿನಲ್ಲಿ ಬಯಲುಗೊಳಿಸುತ್ತವೆ. ಗಾಂಧಿಯವರ ತತ್ವಶಾಸ್ತ್ರ, ಅದರ ವಿವಿಧ ನೋಟಗಳು, ಅದರ ಸಮಕಾಲೀನ ಪ್ರಸ್ತುತತೆಯ ಬಗ್ಗೆ ಸೂಕ್ಷ್ಮ ಒಳನೋಟಗಳನ್ನು ನೀಡುತ್ತವೆ. ಅಧ್ಯಾಯ 8ರಲ್ಲಿರುವ ಅವರ ಕ್ರಾಂತಿಕಾರಿ ತತ್ವಶಾಸ್ತ್ರ, ಕಾರ್ಯತಂತ್ರ ಸಾಧನೆಗಳ, ಮೂಲ್ಯಮಾಪನಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ವಿಧಾನಗಳು ಸಮತೋಲಿತವಾಗಿವೆ. ಕೊನೆಯಲ್ಲಿ “ಆತ್ಮಶಕ್ತಿ: ಮಾನವನ ಏಳಿಗೆಯ ಪ್ರಥಮ ಸೋಪಾನ” ವೆಂಬ ಅಧ್ಯಾಯ ಮಾನವನ ಪರಿವರ್ತನೆ ಮತ್ತು ಜಗತ್ತಿನ ಆಧ್ಯಾತ್ಮಿಕರಣವೇ ವಿಶ್ವಕ್ಕೆ ನಿರಂತರ ಶಾಂತಿ ನೀಡಬಲ್ಲದು ಎಂಬ ಅರ್ಥಪೂರ್ಣ ಸಂದೇಶ ಬೀರುತ್ತದೆ.

ಈ ಕೃತಿಯ ಕೆಲ ವೈಶಿಷ್ಟ್ಯಗಳನ್ನು ಕೆಳಗಿನಂತೆ ಗುರುತಿಸಬಹುದು:

(1) ವಿಶ್ವದ ಇತಿಹಾಸದಲ್ಲೇ ಭಾರತದಲ್ಲಿ ಜರುಗಿದ ಸತ್ಯಾಗ್ರಹದ ಕ್ರಾಂತಿ ಅನನ್ಯವಾಗಿದೆಂಬುವುದನ್ನು ಒತ್ತಾಯಿಸುತ್ತದೆ. ರಷ್ಯಾ, ಫ್ರಾನ್ಸ್ ಜೈನಾ ಮತ್ತು ಇನ್ನಿತರ ದೇಶಗಳಲ್ಲಿ ಜರುಗಿದ ಕ್ರಾಂತಿಗಳು ಹಿಂಸಾತ್ಮಕ ಮತ್ತು ರಕ್ತಸಿಕ್ತವಾಗಿವೆ. ಕ್ರಾಂತಿಕಾರರ ಗುರಿಗಳು ಉದಾತ್ತವಾಗಿದ್ದವು ಎಂಬ ಯುಕ್ತಿವಾದವನ್ನು ಆಧರಿಸಿ ಅವುಗಳನ್ನು ಕ್ರಾಂತಿಕಾರರು ಸಮರ್ಥಿಸಿದರು. ಆದರೆ ಗಾಂಧಿಜಿಯವರು ಕ್ರಾಂತಿಕಾರರ ಉದ್ದೇಶಗಳು ಏಷ್ಯೇ ಉದಾತ್ತವಾಗಿದ್ದರೂ ಅವುಗಳನ್ನು ಸಾಧಿಸಲು ಕೈಗೊಂಡ ಹಿಂಸಾತ್ಮಕ ಮಾರ್ಗವನ್ನು ವಿರೋಧಿಸಿದರು. ಹಿಂಸಾತ್ಮಕ ವಿಧಾನಗಳು “ಉಳಿದುಕೊಂಡವರಲ್ಲಿ ಕಹಿಭಾವನೆಯನ್ನೂ ಹಾಗೂ ನಾಶಮಾಡುವವರಲ್ಲಿ ಕ್ರೌರ್ಯವನ್ನು ಸೃಷ್ಟಿಸುತ್ತವೆ.” ಎಂಬ ಅವರ ನಿಲುವಾಗಿತ್ತು.

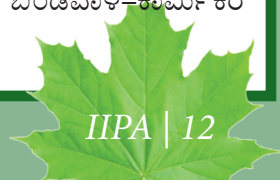
(2) ಹಿಂಸೆಯನ್ನು ವಿರೋಧಿಸಲು ಅವರು ಸ್ವೀಕರಿಸಿದ ವಿಚಾರಸರಣಿ ಅವರಲ್ಲಿ ಮಾನವನ ಬಗ್ಗೆ ಇದ್ದ ನಂಬಿಕೆಯನ್ನು ಎದ್ದುಗಾಣಿಸುತ್ತದೆ. ಮಾನವ ದೇವನ ಸೃಷ್ಟಿಯ ಕೇವಲ ಅತ್ಯುಚ್ಚ ಶಿಖರವಲ್ಲ. ಅವನು “ಸತ್ಯ, ನ್ಯಾಯ ಹಾಗೂ ಪ್ರೇಮಕ್ಕೆ ದೃಢವಾಗಿ” ಬದ್ಧನಾಗಿದ್ದಾನೆ. ಅವನು ದೇವರ ಪ್ರತಿಬಿಂಬದಂತೆ ಜನಿಸಿದ್ದಾನೆ. ಮಾನವರು ಈ ಕಾರಣ ಪರಸ್ಪರ ಸಹಕಾರದಿಂದ ಸಾಮರಸ್ಯ ಸಾಧಿಸಬಲ್ಲರು ಎಂಬ ಅವರ ಅಚಲ ನಂಬಿಕೆ ಅವರ ಅಸಾಧಾರಣ ದೂರದೃಷ್ಟಿಯ ಬುಡಪಾಯವಾಗಿತ್ತು. ಅವರ ದೃಷ್ಟಿಕೋನ ಪ್ರಾಚೀನ ಬಾರತೀಯ ತತ್ವಶಾಸ್ತ್ರ ಮತ್ತು ಸಂಸ್ಕೃತಿಯ ಅಭಿಭಾಜ್ಯ ಅಂಶವಾಗಿದೆ. ಮಾನವಿಕ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ನಡೆದ ಸಮಕಾಲೀನ ಸಂಶೋಧನೆ ಮಾನವ ಕೇವಲ ಸ್ವಯಂಕೇಂದ್ರಿತ ಪ್ರವೃತ್ತಿವುಳ್ಳ ಪ್ರಾಣಿಯಲ್ಲ; ಅವನಲ್ಲಿ ಸಹ ಮನುಷ್ಯರ ಬಗ್ಗೆ ಅನುಕಂಪ ಮತ್ತು ಸಹಾನುಭೂತಿಯ ಪ್ರವೃತ್ತಿಗಳೂ ಇವೆ ಎಂಬ ಮಹತ್ವಪೂರ್ಣ ನಿಶ್ಚಾರವನ್ನು ನೀಡಿದೆ. ಪಾಶ್ಚಾತ್ಯ ತತ್ವಶಾಸ್ತ್ರದ ಬುನಾದಿಯನ್ನೇ ಅಲ್ಲಾಡಿಸಿದೆ. ಮಾನವಿಕ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಇದು ಕ್ರಾಂತಿಕಾರಕ ಬೆಳವಣಿಗೆಗಳಿಗೆ ಹೊಸ ದಾರಿಯನ್ನು ತೋರಿಸುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ.

(3) ಗಾಂಧಿಜಿಯವರ ತತ್ವಶಾಸ್ತ್ರದ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರಿದ ಧರ್ಮ ಮತ್ತು ಇತರ ಕೃತಿಗಳ ಸ್ಪಷ್ಟ ಕಲ್ಪನೆ ನೀಡುತ್ತದೆ. ಭಗವದ್ಗೀತೆಯ ತಿರುಳಾದ “ಸತ್ಯಂ ನಾಸ್ತಿ ಪರೋ ಧರ್ಮ” ಎಂಬುದನ್ನು ಅವರು ಎತ್ತಿ ಹಿಡಿದರು. ಅವರು ಸ್ವರಾಜ್ಯದ ಪರಿಕಲ್ಪನೆಗೆ ಒಂದು ಹೊಸ ಅರ್ಥ ನೀಡಿದರು ಅದನ್ನು ಮೊದಲು ಸಾಮಾನ್ಯವಾಗಿ ಬ್ರಿಟಿಷರಿಂದ ಸ್ವಾತಂತ್ರ್ಯ ಪಡೆಯಲು ಮತ್ತು ಹೋಂಮರೂಲ್ ಕ್ಯಾಗಿ ಬಳಸಲಾಗುತ್ತಿತ್ತು. ಗಾಂಧಿಜಿಯವರು “ಸ್ವರಾಜ್ಯ ವೇದದ ಒಂದು ಪವಿತ್ರ ಪದ”ವೆಂದು ಪರಿಗಣಿಸಿದರು. “ಹೋಂರೂಲ್” ಕ್ಯಾಗಿ ಅರ್ಹನಾಗಬೇಕಾದರೆ ವ್ಯಕ್ತಿ ತನ್ನ ಮೇಲಿನ ಆಳ್ವಿಕೆ” ಸಾಧಿಸಬೇಕು. ರಾಷ್ಟ್ರೀಯವಾಗಿರಲಿ, ವಿದೇಶೀಯವಾಗಿರಲಿ ನಾವು ಸರಕಾರದ ಎಲ್ಲ ಬಗೆಯ ನಿಯಂತ್ರಣದಿಂದ ಮುಕ್ತರಾದಾಗಲೇ ನಾವು ನಿಜವಾದ ಸ್ವರಾಜ್ಯ ಪಡೆಯುತ್ತೇವೆಂಬ ವಿಧಾನ ಅವರ ತತ್ವಶಾಸ್ತ್ರ ಮತ್ತು ಕಾರ್ಯತಂತ್ರಕ್ಕೆ ಆಧ್ಯಾತ್ಮಿಕ ಬುನಾದಿ ನೀಡುತ್ತದೆ. ಹಿಂದೂ ಧರ್ಮದಿಂದ ಪ್ರಭಾವಿತರಾದರೂ ಜೈನ ಮತ್ತು ಬುದ್ಧ ಧರ್ಮಗಳು ಕೂಡ ಅವರ ಮೇಲೆ ತಮ್ಮ ತಮ್ಮ ಛಾಪನ್ನು ಬೀರಿದವು. ಜೈನ ಧರ್ಮದ ಅಹಿಂಸೆ ಮತ್ತು ಬುದ್ಧ ಧರ್ಮ ಒತ್ತಾಯಿಸುವ ಕರುಣೆ ಅವರ ಮೇಲೆ ಬಹಳ ಪ್ರಭಾವ ಬೀರಿದವು. ಇಸ್ಲಾಂ ಧರ್ಮ ಬಲವಾಗಿ ಒತ್ತಾಯಿಸುವ ಏಕದೇವತ್ವದ ತತ್ವವನ್ನು ಅವರು ಎತ್ತಿ ಹಿಡಿದರು. ಜೀಜಸ್ ಪ್ರತಿನಿಧಿಸುವ ಪ್ರೇಮ ತತ್ವಕ್ಕೂ ಅವರು ಮನಸೋತರು. ಟೊಲ್ ಸ್ಟೋಯ್, ರಸ್ಕಿನ್, ಥೋರೊ ಮುಂತಾದ ಚಿಂತಕರ ವಿಚಾರಸರಣಿಯೂ ಅವರ ಮೇಲೆ ಅಗಾಧ ಪ್ರಭಾವ ಬೀರಿತು. ಹೀಗೆ ಅನೇಕ ಮೂಲಗಳಿಂದ ಸ್ಫೂರ್ತಿ ಪಡೆದ ಅವರು ಧಾರ್ಮಿಕ ಆಚರಣೆಯನ್ನು ಆಧ್ಯಾತ್ಮಿಕ ಮಟ್ಟಕ್ಕೆ ಏರಿಸಿದರು. ಸತ್ಯ ಮತ್ತು ಅಹಿಂಸೆ ಒಂದೇ ನಾಣ್ಯದ ಎರಡು ಮುಖಗಳಂತೆ ಮೊದಲು ಜೋಡಿಸಿದವರೇ ಗಾಂಧಿಯೆಂದು ಲೇಖಕರು ಪ್ರತಿಪಾದಿಸಿದ್ದಾರೆ. ಇದರಲ್ಲರ ಉದ್ದೋಧಕ ವಿವರಣೆ ಪುಟ 19- 49ರಲ್ಲಿ ಅಡಗಿದೆ.

(4) ಅಂಜುಬುರುಕ ಯುವಕರಾಗಿದ್ದ ಗಾಂಧಿಜಿಯವರು ಆತ್ಮಶಕ್ತಿಯನ್ನು ಬಲವಾಗಿ ಸಮರ್ಥಿಸುವ ಕ್ರಾಂತಿಕಾರರಾಗಿ ಪರಿವರ್ತಿತಗೊಂಡರು. ಅವರ ಪರಿವರ್ತನೆಯ ವಿವಿಧ ಹಂತಗಳನ್ನು ನಿರೂಪಿಸುತ್ತದೆ ಆಫ್ರಿಕಾದಲ್ಲಿ ದರ್ಬನಿನಿಂದ ಪ್ರಿಟೋರಿಯಾದವರೆಗೆ ಪ್ರಥಮ ದರ್ಜೆಯ ಟಿಕೆಟನ್ನು ಹೊಂದಿದ್ದರೂ ಅವರಿಗೆ ರೈಲಿನಿಂದ ಹೊರಹಾಕಲಾಯಿತು. ಇದೇ ಅವರ ಪರಿವರ್ತನೆಯ ಕ್ಷಣವಾಗಿತ್ತೆಂಬುದನ್ನು ಕೃತಿಯು ಸಂಯುಕ್ತವಾಗಿ ವರ್ಣಿಸಿದೆ. ಈ ಅನುಭವ ಅವರಿಗೆ ನೀಡಿದ ಆತ್ಮಶಕ್ತಿಯನ್ನು ಅವರು ಮೊದಲು ದಕ್ಷಿಣ ಆಫ್ರಿಕಾ ಮತ್ತು ನಂತರ ಭಾರತದಲ್ಲಿ ಆಚರಣೆಗಾಗಿ ವಿವಿಧ ಸಂದರ್ಭಗಳಲ್ಲಿ ಹೇಗೆ ಪ್ರತಿಪಾದಿಸಿದರು ಎಂಬುವುದನ್ನು ಅತ್ಯಂತ ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಬಯಲುಗೊಳಿಸುತ್ತದೆ.

(5) ಗಾಂಧಿಜಿಯವರು ಪ್ರತಿಪಾದಿಸಿದ್ದ ಅಹಿಂಸೆ ಕೇವಲ ಒಂದು ಅವ್ಯವಹಾರಿಕ ಪರಿಕಲ್ಪನೆಯಾಗಿರಲಿಲ್ಲ. ಅಮೇರಿಕೆಯಲ್ಲಿ ನಡೆದ ನಾಗರಿಕ ಹಕ್ಕುಗಳ ಹೋರಾಟ, ಫಿಲಿಪಿನ್ಸ್‌ನಲ್ಲಿ ನಡೆದ “ಇಡಿಎಸ್‌ಎ” ಕ್ರಾಂತಿ ಪೋಲ್ಯಾಂಡಿನಲ್ಲಿನ ‘ಸಾಲಿಡ್ಯಾರಿಟಿ ಕ್ರಾಂತಿ’ ಹಾಗೂ ಚಿಲಿ, ಮತ್ತು ಇನ್ನಿತರ ಲ್ಯಾಟಿನ್ ಅಮೇರಿಕೆಯ ದೇಶಗಳಲ್ಲಿ ನಡೆದ ಕ್ರಾಂತಿ, ಮ್ಯಾನ್ಯಾರ ದೇಶದಲ್ಲಿ ಜರುಗಿದ ಕ್ರಾಂತಿಗಳು ರಾಜಕೀಯ ಹೋರಾಟಗಳಲ್ಲಿಯೂ ಆತ್ಮಶಕ್ತಿಯು ಮಹತ್ವದ ಪಾತ್ರ ವಹಿಸುತ್ತದೆಂಬುವುದನ್ನು ಸಮರ್ಪಕವಾಗಿ ತೋರಿಸಿಕೊಡುತ್ತವೆ. (ಪು 83-113.) 21ನೇ ಶತಮಾನವು ಇಪ್ಪತ್ತನೆಯ ಶತಮಾನದ ರಕ್ತಪಾತವನ್ನು ಮೀರಿದೆ ಮತ್ತು ಭಯೋತ್ಪಾದನೆ ಎಂಬ ಹಿಂಸೆಯ ಹೊಸ ಮುಖವನ್ನು ಸೃಷ್ಟಿಸಿದೆ. ತಂತ್ರಜ್ಞಾನ ಸಾಧಿಸಿದ ಅಸಾಧಾರಣ ಪ್ರಗತಿಯ ಕಾರಣ ಭಯೋತ್ಪಾದನೆ ಮತ್ತು ಯುದ್ಧದ ಖಾಸಗೀಕರಣವಾಗಿದೆ. ಇಂತಹ ಭಯಾನಕ ಯುಗದಲ್ಲೂ ಆತ್ಮಶಕ್ತಿಯ ಮಾರ್ಗ ಎಲ್ಲ ಬಗೆಯ ಸಮಸ್ಯೆಗಳ ನಿವಾರಣೆಗಾಗಿ ಲಭ್ಯವಿದ್ದ ಉತ್ತಮ ಮಾರ್ಗ ಹೇಗೆ ಆಗಿದೆಂಬುವುದನ್ನು ನಿದರ್ಶಿಸುತ್ತದೆ.

(6) ಗಾಂಧಿಜಿಯವರು ಪ್ರತಿಪಾದಿಸಿದ ಆತ್ಮಶಕ್ತಿಯ ಚಲನಶೀಲತೆ ಮತ್ತು ರಚನಾತ್ಮಕ ಸ್ವರೂಪವನ್ನು ಆಧ್ಯಾಯ ಏಲರಲ್ಲಿ ಸ್ಪಷ್ಟಪಡಿಸಲಾಗಿದೆ. ವಸಾಹತುಶಾಹಿ, ಅಸ್ಪೃಶ್ಯತೆ, ಕರಾರುಕೂಲಿ ವ್ಯವಸ್ಥೆ ಊಳಿಗಮಾನ ಪದ್ಧತಿ, ಗ್ರಾಮೀಣ ಕೈಗಾರಿಕೆಗಳ ಪುನರುಜ್ಜೀವನ, ಬಂಡವಾಳ-ಕಾರ್ಮಿಕರ



ನಡುವಿನ ಸಾಮರಸ್ಯ ಭಾರತದ ಅಲಿಪ್ತ ವಿದೇಶಾಂಗ ನೀತಿ, ಮುಂತಾದ ಬೇರೆ ಬೇರೆ ವಿಷಯಗಳಲ್ಲಿ ಅವರ ವಿಚಾರಧಾರೆಬೀರಿದ ಪ್ರಭಾವ ನಮ್ಮ ಗಮನಕ್ಕೆ ತರುತ್ತದೆ. ಅವರು ಪ್ರತಿಪಾದಿಸುವ ತತ್ವಶಾಸ್ತ್ರದ ಸಮತೋಲಿತ ಮೂಲ್ಯಮಾಪನ ಅನೇಕ ವಿಷಯಗಳನ್ನು ಹೊಸ ಬೆಳಕಿನಲ್ಲಿ ತೋರಿಸಿಕೊಡುತ್ತದೆ. ಒಟ್ಟಾರೆ ಗಾಂಧಿಯವರ ಪರವಾಗಿರುವ ಮೌಲ್ಯಮಾಪನಗಳು ಅವರಟೀಕಿಗಿಂತ ಬಹುದೊಡ್ಡ ಪ್ರಮಾಣದಲ್ಲಿದೆ ಎಂದು ಒತ್ತಾಯಿಸುತ್ತದೆ

(7) ಕೊನೆಯಲ್ಲಿ “ಆತ್ಮಶಕ್ತಿಯೇ ಮಾನವನ ಏಳಿಗೆಯ ಪ್ರಥಮ ಸೋಪಾನ”ವೆಂಬ ಮಹತ್ವಪೂರ್ಣ ತೀರ್ಮಾನಕ್ಕೆ ಬರುತ್ತದೆ. ಬ್ರಿಟನ್ನಿನ ವಸಾಹತುಶಾಹಿ, ಸೋವಿಯೆಟ ಒಕ್ಕೂಟ ಮತ್ತು ಪೂರ್ವ ಯುರೋಪಿನಲ್ಲಿನ ಸರ್ವಾಧಿಕಾರತ್ವ, ಅಮೇರಿಕೆಯಲ್ಲಿ ಜನಾಂಗೀಯ ಭೇದಭಾವದ ನಿರ್ಮೂಲನದಲ್ಲಿ ಆತ್ಮಶಕ್ತಿಯೇ ನಿರ್ಣಾಯಕ ಪಾತ್ರವನ್ನು ವಹಿಸಿತು ಎಂದು ತಿಳಿಸುತ್ತದೆ. ವಿಶ್ವಸಂಸ್ಥೆಯ ಕಾರ್ಯಕಲಾಪಗಳಲ್ಲಿ ಕೂಡ ಆಂತರರಾಷ್ಟ್ರೀಯ ಶಾಂತಿಯನ್ನು ಸಮರ್ಥಿಸುವ ಮನೋವೃತ್ತಿ ವರ್ಧಿಸುತ್ತಿದೆ. ವಿಶ್ವಸಂಸ್ಥೆಯ ಮಾಜಿ ಸೆಕ್ರೆಟರಿ ಜನರಲ್‌ರಾದ ಉ ಥಾಂತ ಆಧ್ಯಾತ್ಮಿಕ ಪುನರುತ್ಥಾನವಾಗದ ಹೊರತು ಮಾನವನು ಈ ಗ್ರಹದಲ್ಲಿ ಶಾಂತಿ ಪಡೆಯಲಾರನು ಎಂದು ಹೇಳಿದ್ದಾರೆ. ಈ ಕೃತಿಯು ಗಾಂಧಿಜಿಯವರ ವ್ಯಕ್ತಿತ್ವದ ಒಂದು ಪ್ರಮುಖ ಆಯಾಮವಾದ ಆತ್ಮಶಕ್ತಿಯ ವಿವಿಧ ಪರಿಗಳನ್ನು ನಮ್ಮ ಗಮನಕ್ಕೆ ಹೊಸ ರೀತಿಯಲ್ಲಿ ತಲುಪಿಸುತ್ತದೆ. ಆತ್ಮಶಕ್ತಿಯೇ ಮಾನವನ ಏಳಿಗೆಯ ಪ್ರಥಮ ಸೋಪಾನವೆಂಬ ವಿಧಾನ ಇಂದಿನ ಯುಗದಲ್ಲಿ ಅತ್ಯಂತ ಪ್ರಸ್ತುತ ವಾಗಿದೆ. ಮಾನವನ ಇತಿಹಾಸದಲ್ಲಿ ಸ್ವಾತಂತ್ರ್ಯ, ಸಮಾನತೆ ಹಾಗೂ ಸೌಹಾರ್ದತೆ ಈ ಮೂರು ಗುರಿಗಳನ್ನು ಸಾಧಿಸಲು ಅನೇಕ ಕ್ರಾಂತಿಗಳು ನಡೆದವು. ಆದರೆ ಯಶಸ್ವಿಯಾಗಲಿಲ್ಲ. ಏಕೆಂದರೆ ಅವುಗಳೆಲ್ಲವೂ ತಾವು ಹಿಂಬಾಲಿಸುತ್ತಿದ್ದ ಸ್ವಾತಂತ್ರ್ಯ ಸಮಾನತೆ ಮತ್ತು ಸೌಹಾರ್ದತೆಯ ಆಧ್ಯಾತ್ಮಿಕ ಬೇರುಗಳನ್ನು ಗುರುತಿಸಿರಲಿಲ್ಲ. ಸತ್ಯ, ನ್ಯಾಯ, ಅಹಿಂಸೆ ಮತ್ತು ಪ್ರೇಮತತ್ವಗಳು ಮಾನವನ ಮನದಲ್ಲಿ ದೃಢವಾಗಿ ಮನೆಮಾಡಿದಾಗ ಮಾತ್ರ, ಇಡೀ ಮನುಕುಲದ ಆಧ್ಯಾತ್ಮಿಕರಣವಾಗಿದ್ದಾಗ ಮಾತ್ರ, ವಿಶ್ವವು ಸುವರ್ಣ ಯುಗವನ್ನು ಕಾಣಬಹುದು. ಮಾನವನು ತಂತ್ರಗಾರಿಕೆ ಮತ್ತು ವಿಜ್ಞಾನದಲ್ಲಿ ಸಾಧಿಸಿದ ಪ್ರಗತಿ ಅಸಾಧಾರಣ. ಆದರೆ ಮಾನಸಿಕವಾಗಿ ಆತ ಇಂದಿಗೂ ಶಿಲಾಯುಗದಲ್ಲೇ ಸಂಚರಿಸುತ್ತಿದ್ದಾನೆ. ಹೀಗೆ ಅವನ ವಿಕಸನ ವರ್ತುಲಾಕಾರಿಯಾಗಿ ಮುಂದುವರಿದಿದೆ, ಊರ್ಧ್ವಮುಖಿಯಾಗಿ ಅಲ್ಲ. ಮಾನವನ ಚೇತನದಲ್ಲಿಯೇ ಕ್ರಾಂತಿಕಾರಕ ವಿಕಸನವಾಗಬೇಕು ಎಂಬ ಗಾಂಧಿಜಿಯವರ ನಿಲುವು ವಾದಾತೀತ ಮತ್ತು ಸಮರ್ಥನೀಯವಾಗಿದೆ.

ಅನುವಾದಕರಾದ ಶೀಮತಿ ಮೀನಾ ದೇಶಪಾಂಡೆಯವರು ನಿರ್ವಹಿಸಿದ ಕಾರ್ಯ ಶ್ಲಾಘನಾರ್ಹವಾಗಿದೆ. ಅವರು ಮೂಲ ಕೃತಿಯನ್ನು ಆಕರ್ಷಕ ಮತ್ತು ಸುಲಲಿತ ಭಾಷೆಯಲ್ಲಿ ಅನುವಾದಿಸಿದ್ದಾರೆ. ಗಾಂಧಿಜಿಯವರ ತತ್ವಶಾಸ್ತ್ರದಲ್ಲಿ ಪರಿಣತರಾದವರು ಗಾಂಧಿಜಿಯವರ ಸುಮಾರು 20 ಕೃತಿಗಳನ್ನು ಕನ್ನಡಕ್ಕೆ ಯಶಸ್ವಿಯಾಗಿ ಅನುವಾದಿಸಿದ್ದಾರೆ. ಅವರು ಅನುವಾದಕರಾಗಿ ಕ್ರಮಿಸುವ ದಾರಿಯಲ್ಲಿ ಇ ಕೃತಿ ಒಂದು ಮಹತ್ವಪೂರ್ಣ ಮೈಲುಗಲ್ಲಿಯಾಗಿದೆಂಬುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ.

Translator of the Book



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“ಗಾಂಧಿ ಆತ್ಮಶಕ್ತಿಯ ಯೋಧ” is priced at Rs. 170. It is available at the Book Store of Bharatiya Vidya Bhavan, #43/1, Race Course Road, Bengaluru-560001.

Feedback

Sir,

Thank you very much for the newsletter covering very interesting articles, a specially mentionable one being Sri Amitabh Bhattacharya's article on "*How the IAS has Actually Fared*". The article covered well-known plusses and minuses of the Civil Services which has a vast reach to bring about a change, if the individuals concerned apply themselves earnestly.

I wish Mr. Bhattacharya had touched upon the malaise of corruption in bureaucracy, which has spread across the country, as in most other fields; and eroding our GDP growth substantially (approx.3-4 % annually). Any suggestions for implementable counter measures would have been most useful.

Regards,
Wg. Cdr. A. Raghunath

Food for Thought





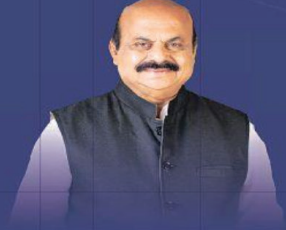
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As enshrined in our Constitution, "to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement" is the fundamental duty of every citizen of India.

Gunjan Krishna, IAS
Commissioner for Industrial Development &
Director of Industries & Commerce

Dr. E.V. Ramana Reddy, IAS
Additional Chief Secretary to Government,
Commerce and Industries Department



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