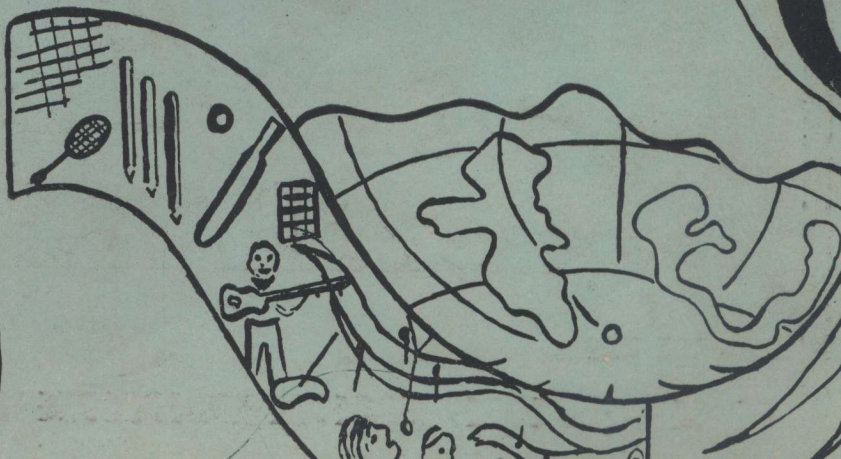


CHRIST COLLEGE ANNUAL - 198



GRAMS : WOODWAYS

PHONE : 564342

568257

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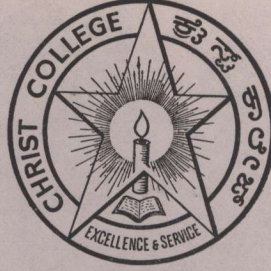
WOODWAYS - INDIA

FURNITURE MAKERS TO THE NATION



BRIGADE ROAD

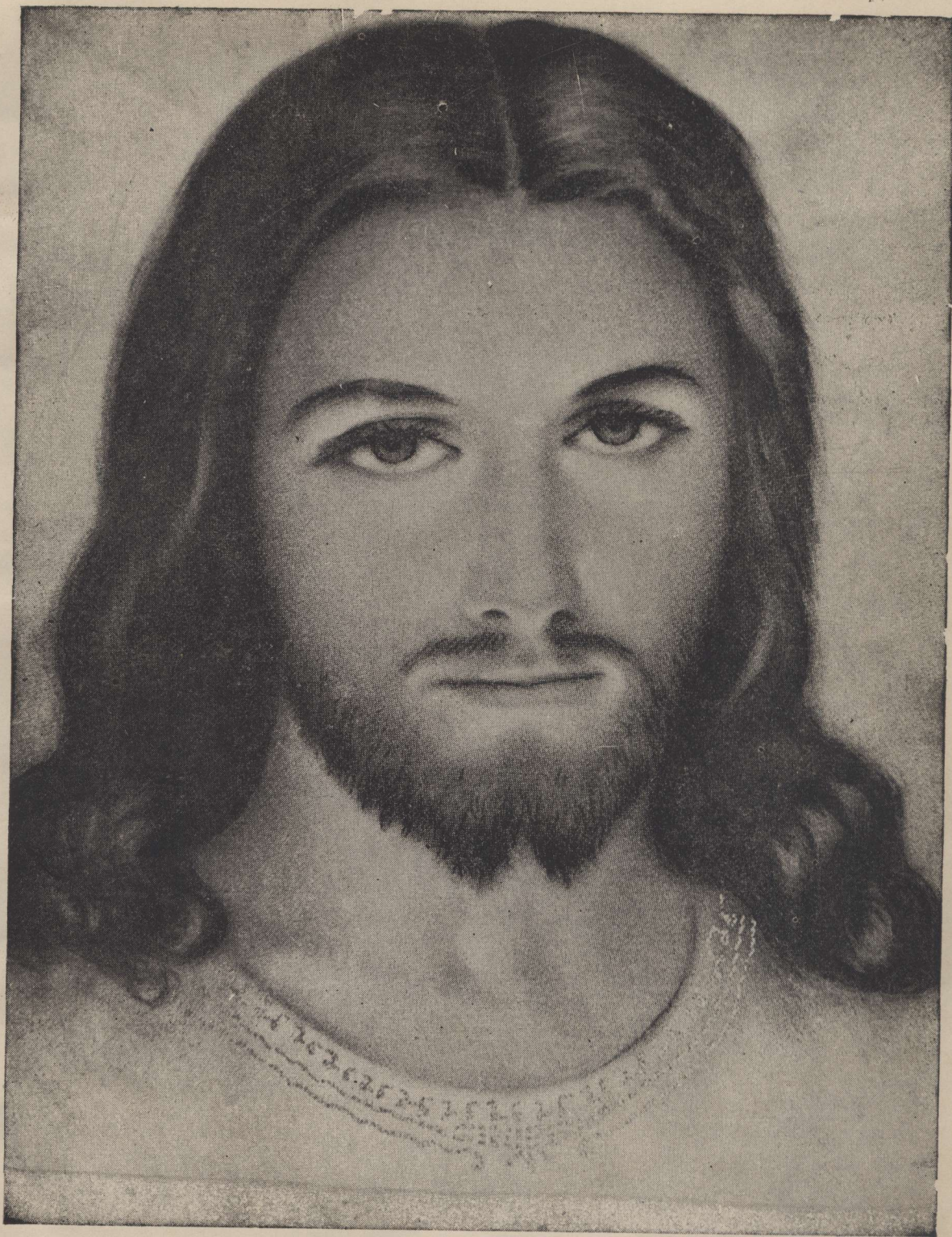
BANGALORE-25



Annual 1983

Christ College

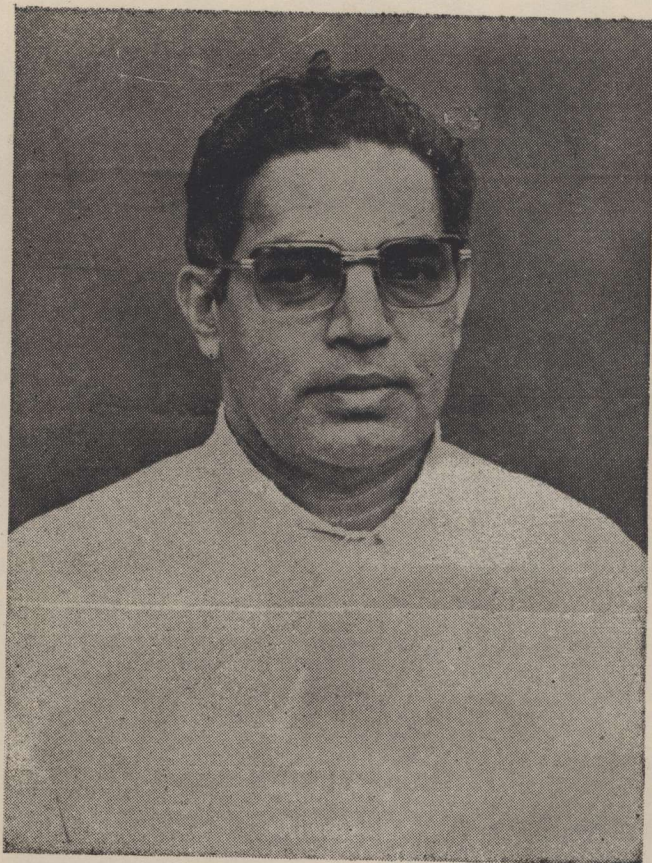
BANGALORE



*".....I am the way, the truth, and the life;
no man cometh unto the Father, but by me"*



Rev. Dr. Justin Koyiparam CMI
RECTOR



Rev. Fr. Manl Giles C M I
PRINCIPAL

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Kannada Mr. Srinivasa Raju

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Student Editors

Rajaram

Abraham George

Ramesh Chari

Supriya Balse

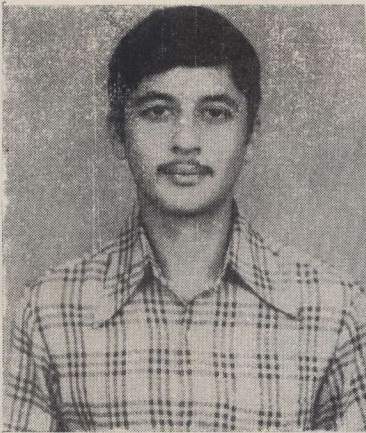
Rebeccah Jeevanesan

Sunil Charles Fernandez.

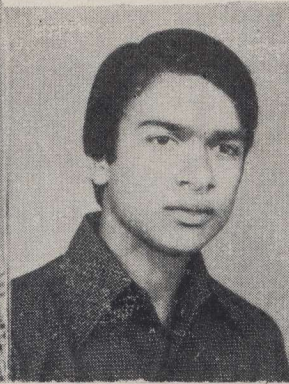
YOU WILL FIND INSIDE

1. From the student editors
2. The Memento ... *V.Kothandaram*
3. Principal's Report
4. Report of the Students' Union
5. Report of the Humanities Association
6. Spring Fest '83 *S.Vijaya Kumar*
7. Human Inventions
 -Patent Rights to Animals ... *Joseph Eden*
8. Things Unsaid *Abraham George*
9. Slave ... *Raghudev*
10. Students and Film Culture *P Krishna Swami*
11. Please My Friend *Mathew Kulapuram*
12. The Roots of Middle East Conflict *Vinod Gangadharan*
13. A Dream ... *Ashok Ramesh*
14. In Pursuit of Meaning in Life *Gideon Arulmani*
15. Para Training *Pawan P Singh*
16. Am I Free *Joseph C P*
17. Depression ... *D.Parameshwaran*
18. Mourning and Teenage *Sebastian Jose*
19. Up The Down Staircase *Harish Bijoor*
20. Eureka. ... *D.Varkey.*

STUDENTS UNION



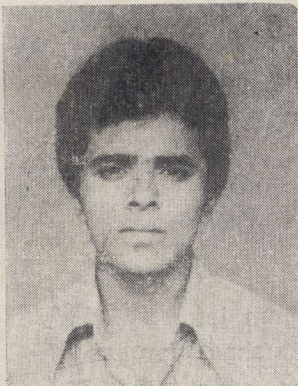
Appaiah
Chairman



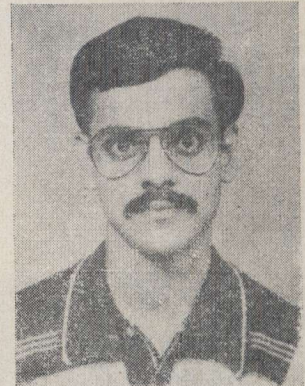
Girish Babu
Treasurer



G K Girish
Secretary



Abraham Varghese
Vice Chairman
←



R. Rajaram
Cultural Secretary
→



Arnab Ghosh
Joint Vice Chairman
←



K P K Menon
Joint Secretary
→

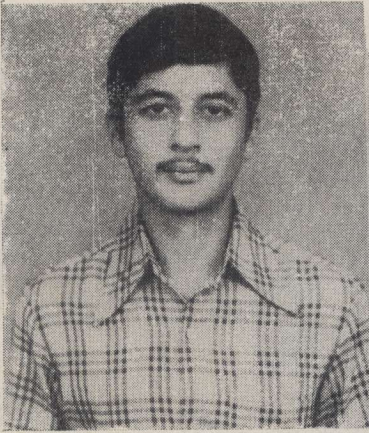
The Union Members at a glance



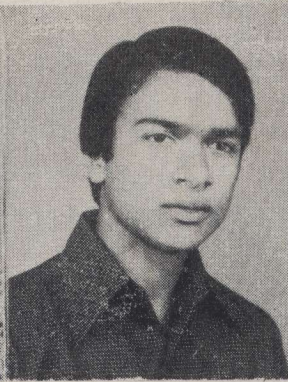
From left :

1. Abraham Varghese
-Vice Chairman
2. Girish Babu
-Treasurer
3. G K Girish
-Secretary
4. Appaiah - Chairman
5. Arnab Ghosh
-joint Vice Chairman
6. K P K Menon
-joint Secretary

STUDENTS UNION



Appaiah
Chairman



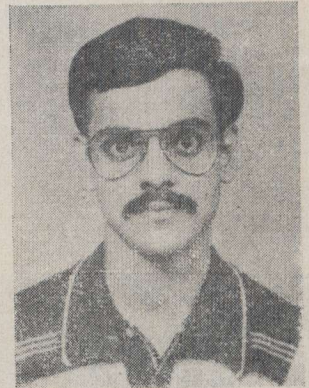
Girish Babu
Treasurer



G K Girish
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Vice Chairman



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Joint Vice Chairman



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Joint Secretary

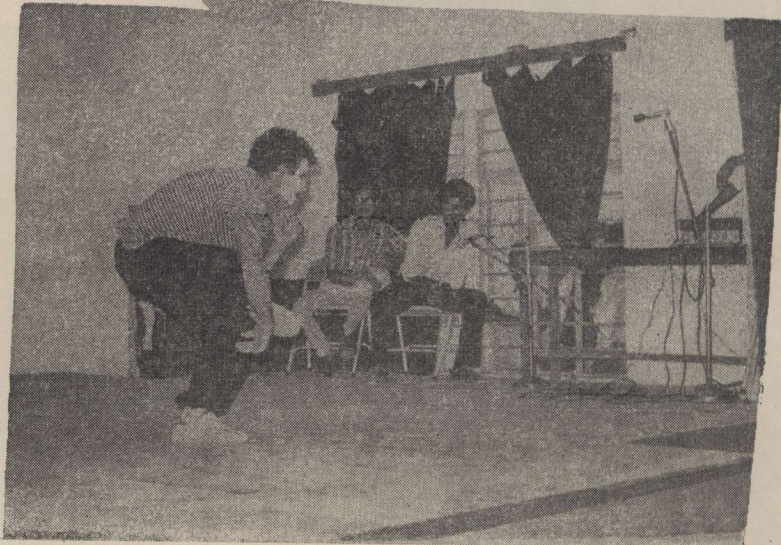


UNION INAUGURATION



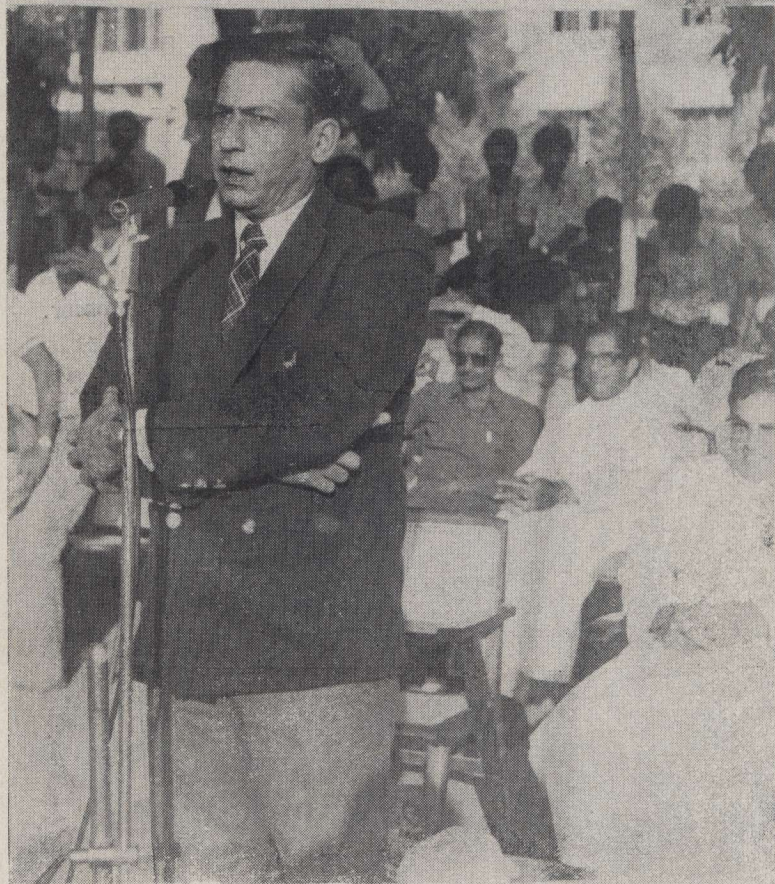
Blowing in
the wind.

The pensive
Gambler.





OATH BEFORE
THE MEET.



BRIG. WHITE'S
address on the
Sports day.



Moments of Joy! ↑

! 'm flabbergasted! ↑

Richard Joseph, Junior champ. →



← Mohammed Imtiaz, Senior champ.



Running for
their lives!



The teachers in the
mêlée



The leap of victory





Flying High !



Hindi, Photography, what next ? ↑



Our College Raqueteers



H. Kariappa, III B Com,
Bangalore University and All
India Combined Universities



Captain

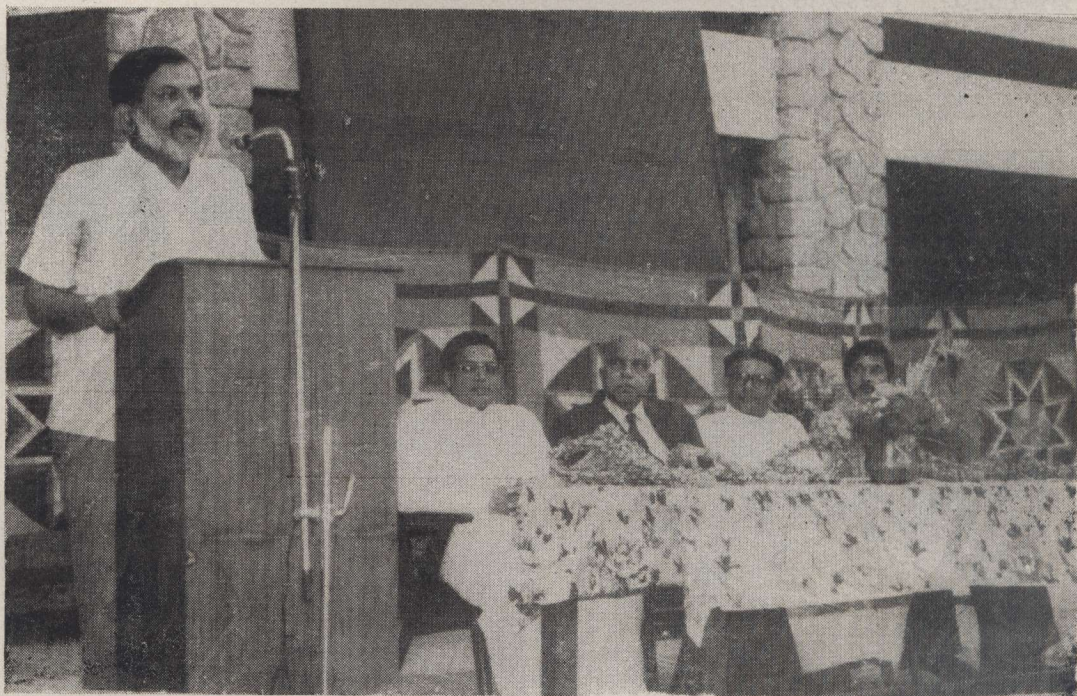


S. P. Singh Bangalore Uty
82-83 and Karnataka State
Senior Hockey



THE VICE –
CHANCELLOR
SPEAKS.....

As does
Dr.Prabhu
on the College
day.





Capt. James K. Alumkara, received the Commendation Card (Best Officer) from the Chief Minister of Karnataka on the N C C Day. He has Commanded the Parade for 3 years Continuously. (1980 to 82).



CUO. B. Mathews
Secured a Seat in Engg in U V C E,
Bangalore from the N C C quota



CUO. Mir. Alizaki
Best Cadet
1982-83.



Sgt K P K Menon
 Attended the R D
 Parade at New Delhi.
 26.1.1983.
 Also Union Joint Secretary.

N. C. C.



CUO K. Subramaniam
 Secured a seat in Engg, in
 UVCE, Bangalore from the NCC
 quota



Sgt Emmanuel Thomas
 Attended the Army
 Attachment Camp at Belgaum.



CUO Pawan P. Singh
 Attended the para training in
 Agra.

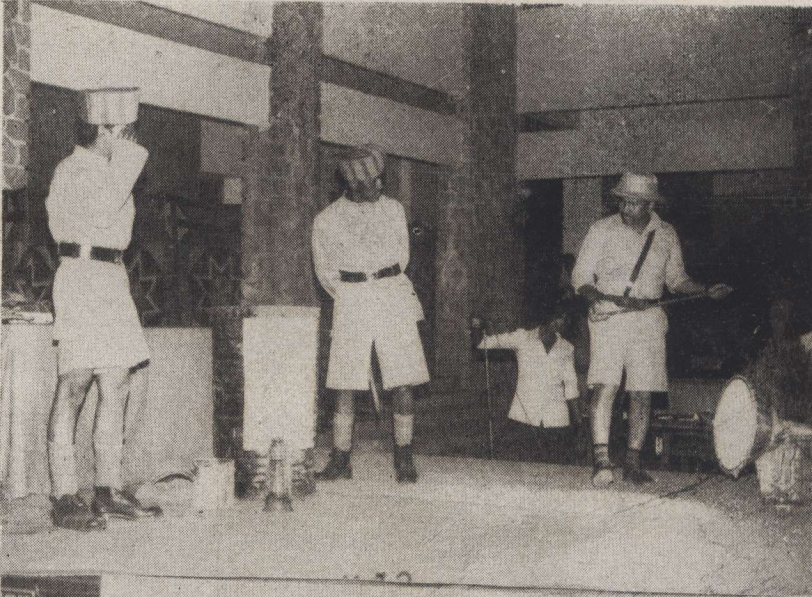
A Great Day !



Thank you for the medal



KANNADA SANGHA

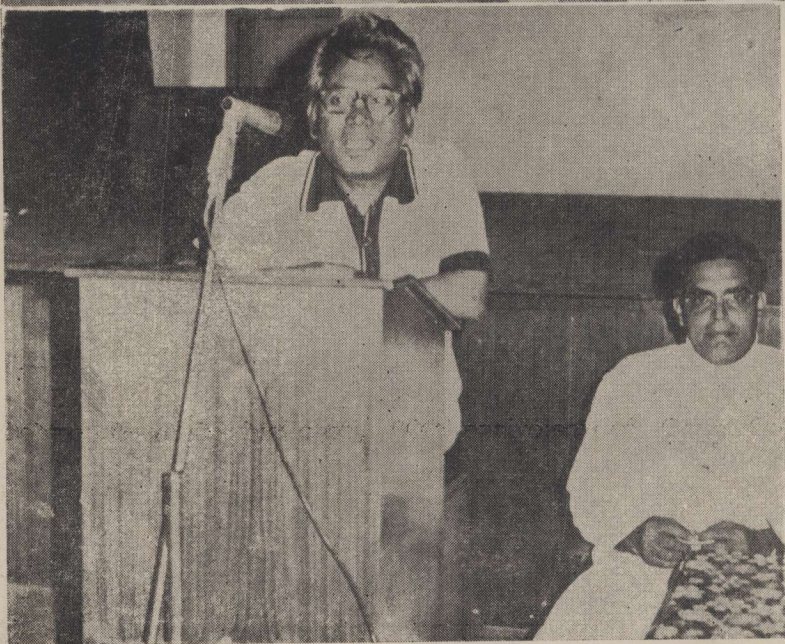


Playing at Police
and robbers,
Kannada Sangha
style.



The stalwarts of
the Kannada
Sangha.

"Dahmanotsava Celebrations", 10th anniversary of Christ College Kannada Sangha.

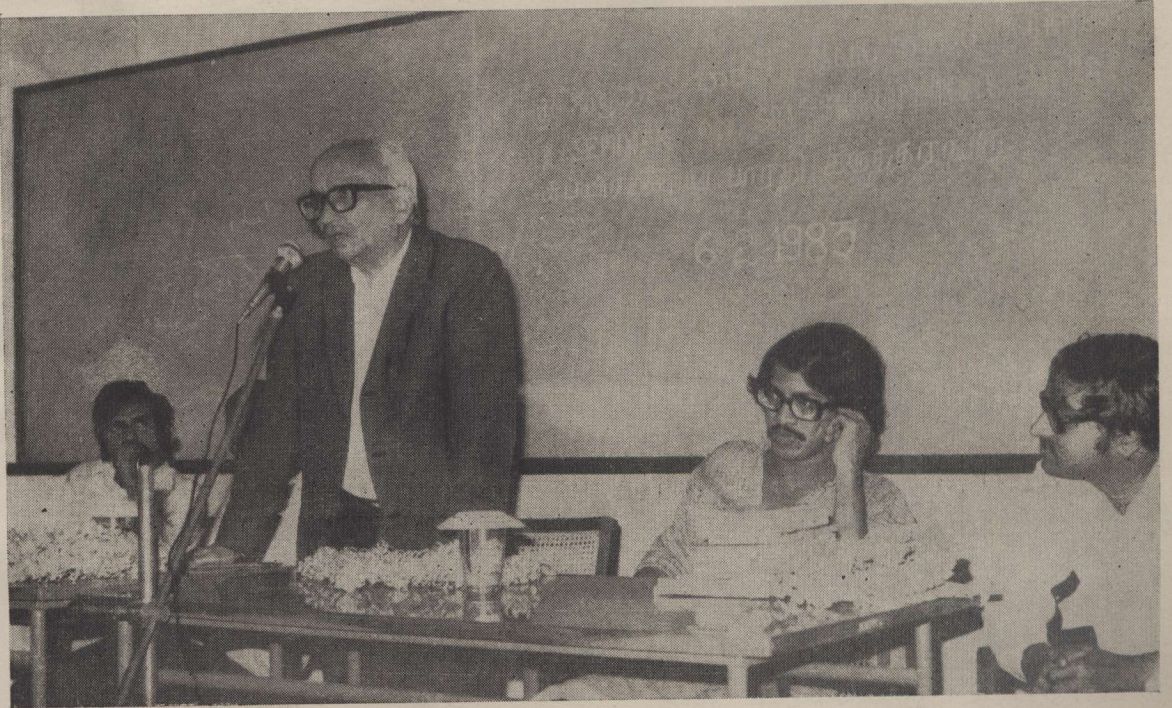


Film Club inauguration
"Cinema is open to all, irrespective of age, education and what have you".
Mr. Srinivas Kulkarni, Regional officer, National Film Archives of India, inaugurates the Christ College Film Club on 1st October 1982.

Dr. J.S.Shivarhadrappa, with the latest Publication of the Kannada Sangha.

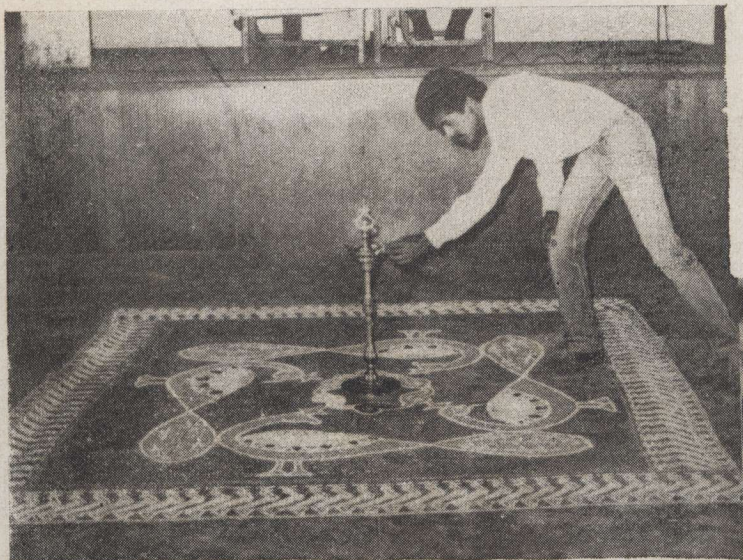


"Westernization is not modernisation", says Prof.Adiga at the Seminar on Bharathiyar organized by the Kannada Sangha & Dept of Tamil.



Prof. Gopalakrishna Adiga, Dr.John Samuel, Mr.Gnani, Prof.Albert, Mr.Vaidyanathan.

SPRING



The first glimmer of Spring



↑
The gallant Hero.



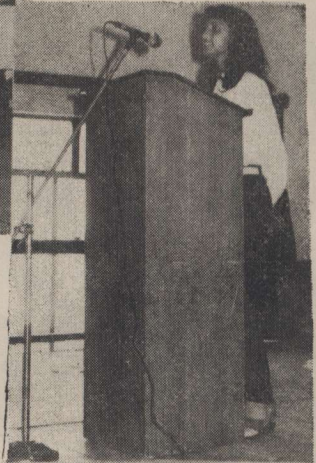


A Study of the Grotesque



A Confetti of Inspiration—

Debate, Potpourri.....



↑
They speak to Conquer→

Guess what?→





Rings on her fingers and a gem in
her throat



Strains of Paradise



The Budding
maestros



S-s-ss.Snake!



A MEDLEY OF MUSIC



While my guitar
gently weeps. ...

The Bards Cacophonix!

Arun Andrews.



Music for a mellow-mood.





Black Power



"Come-Hither,"
Look



She attempts
a hat trick.



Tarzan of the grapes !



Dance to the Drum Beat



THE BE-WITCHY WOMAN



The(anti) Climax of SPRING.



CHRIST-college bags the overall trophy at SPRING. G.K. Girish, the most talented student of the year, receives the prize and generously hands it over to St. Joseph's College.



One for us too.J&MC, Delhi.





Dr. Marie Mascarenhas telling us-
"How we came to be here".



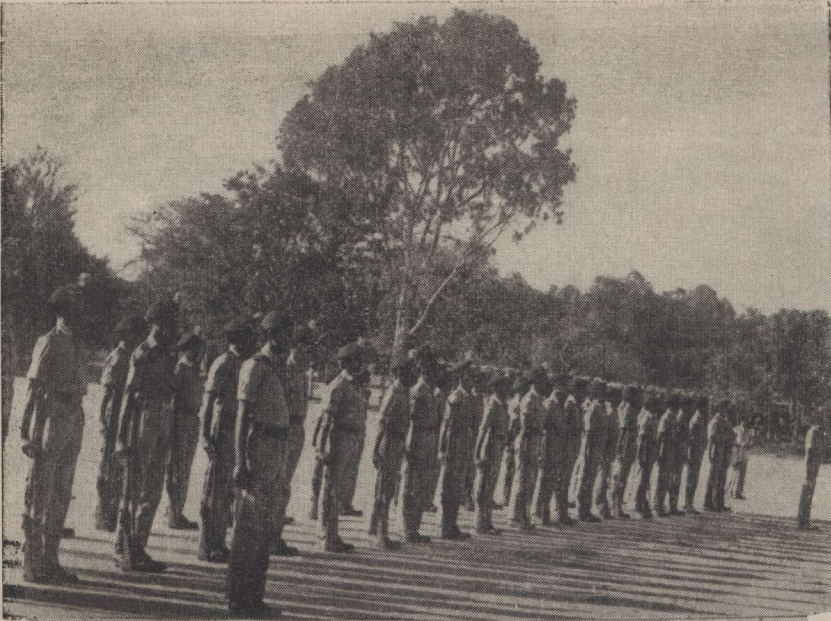
Tribute to the Scholars!



THE N.S.S. BAND



ASPIRING SOLDIERS AT BANNERGHATTA.



Types of Marching ?



A Study in
Contrast





OUR MAGNIFICENT STICK WIELDERS.

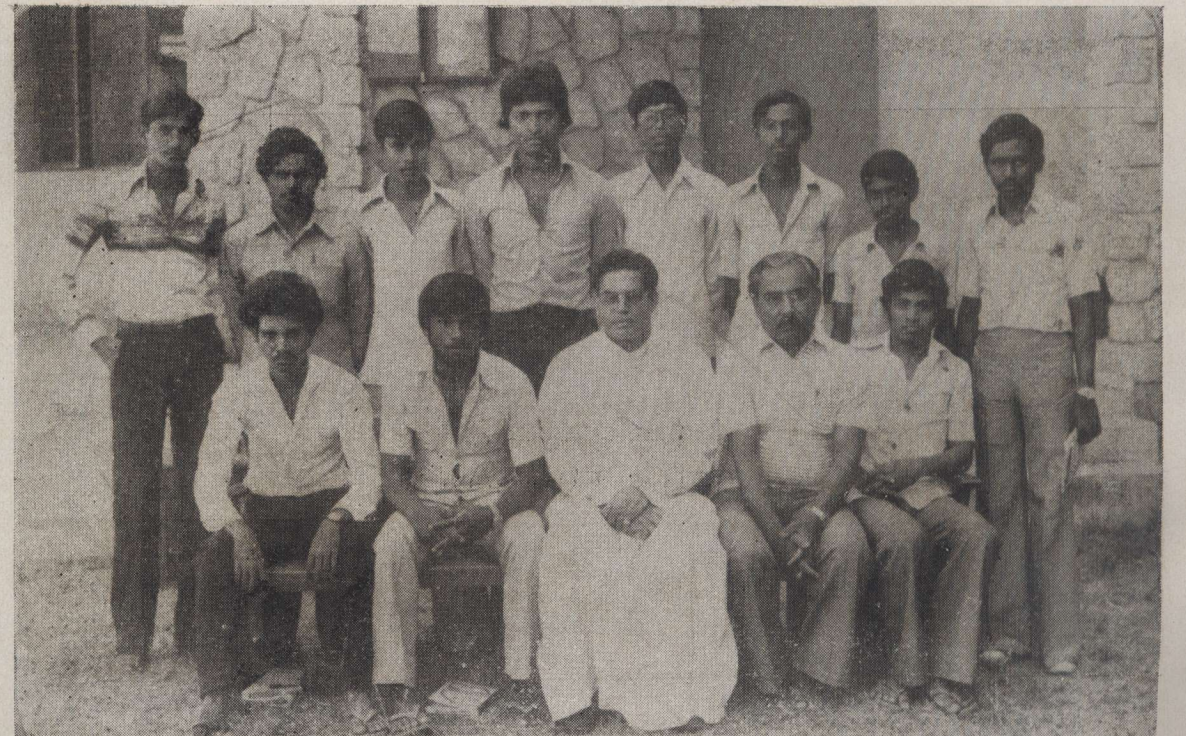


NATURAL SCIENCE ASSOCIATION-INAUGURAL.

III B A outgoing students



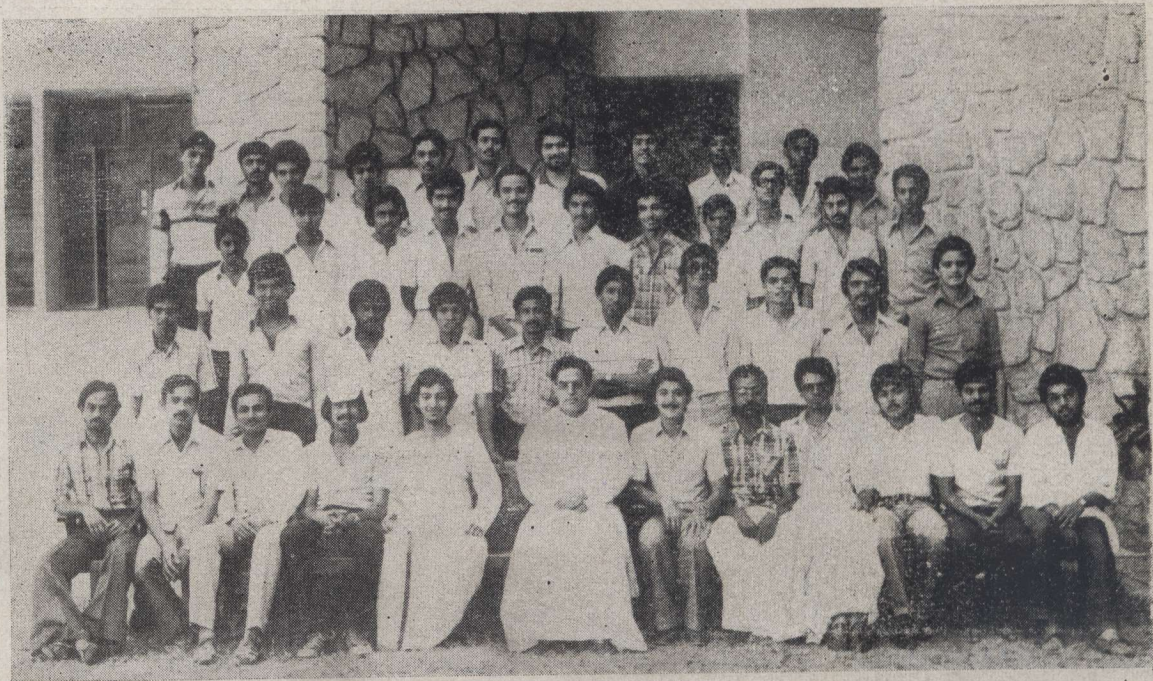
KANNADA SANGHA

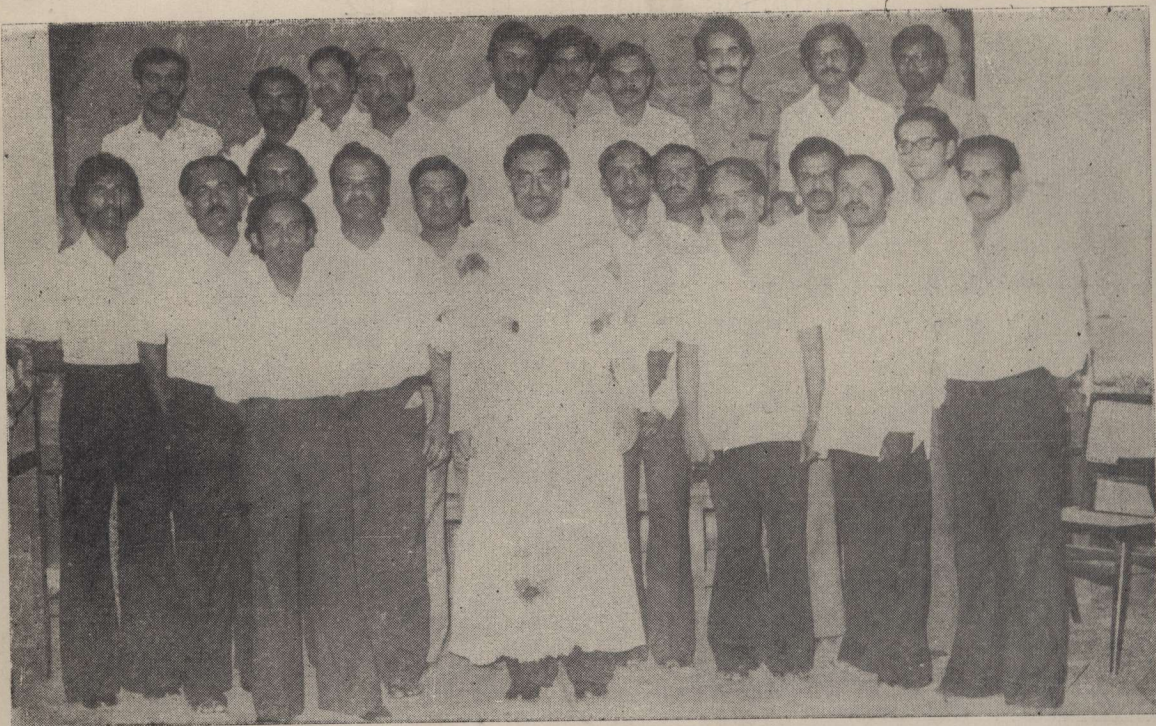


OUTGOING STUDENTS, III B.SC CBZ

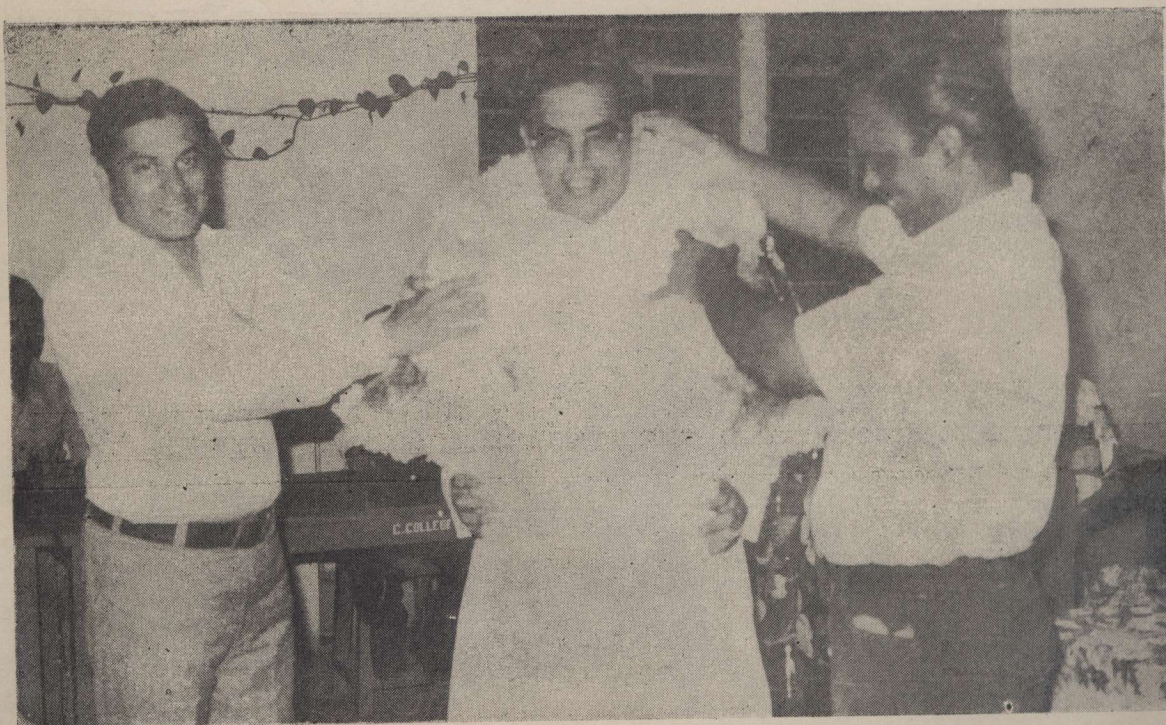


III B.Com outgoing students





SEND-OFF TO OUTGOING PRINCIPAL FR.MANI GILES



From the Student Editors

As the year comes to an end, we have behind us another set of achieved goals, small failures, sweet successes that ran through the year making us happy and proud sometimes and sad, uncertain at times, but sure, they made us grow all the time.

The year was as colourful as any other that preceded it and unique. The lectures, the time we spent within the class rooms was sometimes scintillating, the air touched by inspired teaching, a few rare moments of teaching which transcends both the teacher and the taught, and few moments of togetherness within and outside the class room. The soothing campus will linger in the memories of all for all time.

And the contrast, the class hours where the teaching is lifeless, robots droning over prepared notes, often the hour filled by projected frustrations of those who teach, the air forcing one to a fitful sleep. Students who looked forward to break from this monotony in the lunch hour were sadly disappointed, for the canteen this year was a terrible let down. Towards the end of the year the canteen was selling more plants than food.

And inevitably there were new associations formed, some thrived, some gasped throughout the year and some died and were buried by Christmas time. The annual sensation the "Spring Festival" failed to rise above mediocrity.

And as the dust of time settles down on the past days and its memories, the torch light of added experience is a beckoning guide to enlightened thought and purposeful action in the coming year.



THE MEMENTO

The memento, which is presented by the teaching staff to Rev. Fr. Giles on the eve of his laying down the office as principal of Christ College, speaks symbolically of the ideal for which Fr. Giles has been striving to achieve for the past 14 years.

The eagle represents imperial power and strength necessary in the physical world of reality.

The cherubs or the cherubim-winged creatures with human faces or the celestial spirits—are symbolic of the child like innocence that must be preserved, further cultivated and retained in order to be in close touch with divinity through innocence that is opposed to experience.

The light carried in hands by the cherubim is remindful of the truth of the fact that the soul is potentially divine and the goal is to manifest this divine within oneself.

I, on behalf of the members of the teaching staff, wish him Au Revoir.

V. Kothandaram.

Department of English.

Principal's Report 1982-83



We are having our college day towards the tail end of the academic year and I am happy to present to you a brief report of the activities of the college during the past one year. The motto of the college is 'excellence and service' and we have been doing our best to achieve excellence in all that we do with a service motive and orientation. Looking back, I do have mixed feelings, feelings of joy and satisfaction as well as dissatisfaction. Well, in human enterprises we can never have success and achievements alone, we will have failures and disappointments too. The role of true education is to train people to face failures and sorrows of life with equanimity and serenity of mind.

We started our academic year with a 3 day seminar for all the teachers and representatives of students and parents, taking stock of our strength and weaknesses, successes and failures with an objective of making an action plan for better performance. This seminar was followed up by subsequent seminars and I am happy to say that many constructive ideas have been implemented during the year under review. Some of the novel and constructive steps taken are starting of departmental libraries, revitalisation of branch associations of the students union, starting of a film club and participative teaching and learning. Right from the beginning of this academic year a congenial spirit of cooperation, understanding and respect was visible. We wish to further our attempt to make this an ideal and model college maintaining high academic standards and all round development of students and welfare of the staff.

After the annual examinations and holidays the college reopened on 22nd June for II Year PUC students, on 1st July for the III Degree and II Degree students and I degree started on 7th July.

Strength : We have a total of 1156 students, of which 665 are in degree classes and 491 in PU classes. The strength at the beginning of the year was 1170.

Staff: Only very few changes occurred in our staff during the year under review. In the place of Mr. L Devasurappa M. Com., M.Phil., who left the college to take up a teaching post in the Bangalore University, Mr. Thomas Joseph M Com., was appointed.

Dr. Fr. Isaac C who took his Ph.D. in Biochemistry during the year left for Mac Gill University in Montréal for a post doctoral research in cancer.

Results: In the II year PU examination our students scored 76% overall pass with 66 I classes. I am happy to say that many of our Pre University students could easily find their way to Medical colleges and engineering colleges.

In the final B A Class we got 80% overall pass with 4 I classes, Final year BSc 68% pass with 8 I classes and final B.Com 70% pass with 11 I classes.

Library and laboratories

During the year under review we added 1318 books to our library and we are subscribing to 52 periodicals and journals.

We also got new lab equipments worth Rs. 35,000/- to the college laboratories during the year.

Co-curricular and extra curricular activities

On every Wednesday we used to have lectures and talks given by eminent people on personality development and family life education. Educative and informative films were screened in the college auditorium at least once in two

weeks. Added to these, we had extension lectures on various interesting topics given by eminent men.

Sports

Sports activities during the year were very impressive and encouraging. Practices in various games were started right from the beginning of the year. Special coaching camps for our students were conducted in Hockey, Volleyball and Basketball.

The Christ College Basketball and Bishop Jonas Thaliath Memorial Volleyball tournaments were conducted on our grounds, from 6th January 1983 to 10th January 1983. UVCE won our Basketball trophy and P E S college won the Volleyball trophy. Sri.M P Ganesh, an international hockeyplayer and special officer in youth services and sports department, distributed the trophies and prizes.

Our annual athletic meet was held on 21st and 22nd January 1983 at our fields. Mr. Mohd Imtiaz became the senior champion and Mr. Richard William Joseph became the junior champion in our athletic meet. As many as 8 new college records were created this time. Brig. Comdr D B White distributed the prizes.

Our hockey team won the Dr. Isaac Memorial inter collegiate tournament organized by St. John's Medical college. This year the following 5 students of our college represented the Bangalore University hockey team ;

1. S P Singh
2. Connel Veigas
3. C A Cariappa
4. Christopher and
5. M Cariappa

Mr. S P Singh was selected to represent the Karnataka State senior hockey team.

The following 3 students were selected to represent the Bangalore University football team ;

1. Mr. A Mani
2. Mohd Imtiaz and
3. Sugumar

Our physical director, Mr.N Vishakantaswamy coached the team and accompanied the team to Trichur for the inter university meet.

Our shuttle badminton team won the Bangalore University intercollegiate tournament. Mr. Arun Bajaj and Mr. Kerdarnath were selected to represent the Bangalore University shuttle badminton team. These two boys are now making a goodwill tour to Colombo and Kuala Lumpur to play the matches.

Christ College organized Bangalore University inter collegiate Volleyball tournament (South Zone) on our grounds. Our team won the south zone and became runners up for the University inter zone tournament.

Mr. Mohd Imtiaz represented the Bangalore University at the inter 'varsity' Volleyball tournament. He has been selected to represent the state team also.

Mr. Ashok of our college won the first place in the 'Bajaj cycles road races' for the distance of 10 Kms.

In the 9th Asian Games held at Delhi, our Physical Director, Mr.N Vishakantaswamy, participated as a technical official in gymnastics.

Cultural activities

Our students were very much in the forefront for cultural activities. Soon after the students' union elections, our students organized a talents-week to identify and develop the cultural talents in them. The various cultural teams then participated in the various cultural competitions including one in Delhi. They bagged many prizes and trophies. They won the overall trophy in LINKS competition and in the Spring Festival organized by our college and some trophies in 'VIBRATIONS.'

Kannada Sangha

The Kannada Sangha celebrated its tenth anniversary. An inter collegiate poetry competition to commemorate the memory of the great Kannada poet, Bendre, was held as a part of the celebrations. Dr G S Shivarudrappa released the following publications on the tenth anniversary celebrations held on 31. 1. 1983.

- 'MALE BIDDA NELADALLI' by Sri. H S Shivaprakash
- 'NAVU HUDUGIYARE HIGE' by Miss V R pratibha
- 'ANTHOLOGY OF POEMS' by Student poets
- 'COLLECTION OF ESSAYS' prize winning essays.

A Special paper entitled 'Sahitya Tatva: Bendre drushti' was read by Sri. K V Narayan. A seminar on the life and

works of the poet Subramanya Bharathti was organised with the college Tamil Sangham on 6.2.1983. Five eminent Tamil scholars from Tamil Nadu read scholarly papers. The 'Hindu' dated 31.1.1983 wrote the following words about Kannada Sangha.

"On the tenth anniversary of Kannada Sangha, Christ College let us offer a many coloured bouquet. What makes the Kannada Sangha, Christ College in Bangalore, unique? It is different; it is original; it works quietly." One of the publications of the Kannada Sangha 'VISLESHANE' has won the Karnataka Sahitya academy award for the year 1983.

N C C

The enrolment for this year was very encouraging. As many as 160 cadets have registered their names and took part in all the activities of the N C C this year.

20 cadets attended the Annual training camp at Besant park, Doddballapur. 95 cadets had gone on a Trekking expedition to the Bannerghatta National park. Our cadets have actively participated in the social service activities and Blood Donation campaign mobilised by the NCC unit.

Our NCC unit participated in the Independence Day parade and the NCC Day celebrations held at the Brigade parade grounds, Bangalore.

Our NCC unit secured the second place in the annual shooting competition held at the Iblur range.

Cadet Under officer P P Singh, Subramaniam K and Sergeant K P K Menon were selected for the para training

at Agra and Republic Day parade at New Delhi. All of them successfully completed their assignments and returned victoriously.

Cadet Under Officers K Subramaniam and B Mathews have secured their seats for engineering in UVCE, Bangalore, out of the total 10 seats reserved for the outstanding NCC cadets of the State; so also, Cadet Under Officer Syed Azeez has secured his seat for M Sc in the Central College, out of the NCC reserved seats.

Our NCC Officer, Capt James Alumkara, was selected as the Parade Commander for the third year in succession for the annual NCC Day celebrations at the Brigade Parade Grounds and he was awarded with the Commendation Card of the Director General of NCC, New Delhi, by the Chief Minister of Karnataka, on the occasion.

Students' Union

Though a separate report on the activities of students' union will be presented, I will be failing in my duties if I don't mention a few things.

The elections of the various office bearers of students' union were conducted in a highly peaceful and democratic manner in the first week of August 1982.

The students of the college had 3 blood donation camps here and scores of students generously donated their blood to the poor and needy patients in Bowring Hospital, Kidwai Memorial Cancer Institute and St. John's Medical College Hospital.

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The union organized a cultural festival for Pre University students in Bangalore and a three day grand cultural meet by name "Spring Festival" for which 18 colleges including one from Delhi and 3 from Madras participated. The union also organized a musical concert by name 13.A.D.

The students' union extended whole hearted support to the administration in all our activities and undertakings and contributed much to the maintenance of peaceful and studious academic atmosphere in the campus. I do offer my sincere thanks to the union for all their services and cooperation.

Before I conclude, may I raise my heart with deep sentiments of love and gratitude to the Almighty for His continued assistance and blessings on this college. I also wish to express my sincere thanks to the management, to the teaching and non teaching staff for their generous help and dedicated service and cooperation. Finally I thank you Sir, beloved Vice Chancellor, for sparing your time to come over here to attend the College Day.

THANK YOU.



Student Chairman, Appiah Reports:-



Respected Chief Guest Dr. M. N. Viswanathaih, Dr. G. G. Prabhu, speaker for the occasion, Rev. Dr. Justin Koyipuram, Rev. Fr. Mani Giles, Members of the staff, distinguished guests and colleagues,

I have much pleasure to present to you a brief report of the activities of the Students Union for the academic year 1982-83.

The students union elections were held on the 6th of August 1982, in a peaceful and democratic manner.

The students union was inaugurated on the 20th of Aug. 1982, and the Chief Guest for the occasion was Dr. R. K. Kochar, Asst. Director of Astro Physics. It was after the inauguration that the students union started its activities in full fledge.

The elections for the posts of the Executive members of the students union were held on the 25th of August '82. Also the various secretaries for the cultural associations and Humanities, Arts, Commerce and Natural Science Association were elected.

The 'Talents Week' was held from the 1st to 7th Sept '82, where the students were given an opportunity to come forward with their hidden talents. The results of the talents week helped us to form the cultural teams for the inter collegiate competitions.

On the 27th and 28th of Sept the Students Union sponsored "Gnatak" a professional theatre group to enact a play called "Whose line is it any way" at the Institute of Engineers.

On the 8th of Oct the students union organised a Rock Concert at the Sophia High School grounds by a group called 13 AD from Cochin.

The proceeds of these shows went towards buying stockings for the hockey players and colours for the Kho-Kho and Kabaddi teams. Our hockey team came out with flying colours by winning the Isaac Memorial Hockey Tournament conducted by St. John's Medical College.

In the month of November a cultural team, sponsored by the Students Union left for Delhi to attend the cultural festival "Montage" organised by

the Jesus & Mary College. Our college team fared well at Montage with Girish GK being adjudged, the Best Actor, Rajaram, the Best Debator, Ravichandran, being placed 2nd in Clay Modelling and Poster Painting and Shivar 2nd in "Call me Bluff". The Western Music team won the overall trophy for Western Music, the team consisting of Rahul Roy, Arun Andrew, Felix, Joseph Lobo and Gerard Abrao.

Christ College won the overall trophy at "LINKS" in November, an inter-collegiate cultural festival.

The Christ College Western Music Team won laurels at this cultural festival it attended. Jerry was adjudged the best instrumentalist at LIVE WIRE an inter-collegiate music competition organised by St. Joseph's College of Commerce. At Vibrations held in the first week of February the team was placed second over all.

I take this opportunity to congratulate the above mentioned proud winners and also the Indian music team, the debators and other cultural competitors, who have brought laurels to this institution. The Natural Science Association represented Christ College in the First Gangadhar Memorial Trophy and won the Trophy. Shankar Ram Murthy secured the first place.

A cultural festival for P. U. students in Bangalore was organised and conducted on the 8th December. Apart from this a three day grand cultural meet "SPRING FESTIVAL" was conducted on the 11th, 12th and 13th Feb '83. 18 colleges participated including 3 colleges from Madras and a college from Delhi. Christ College was the Overall Winners. The proceeds from the Spring Festival will be utilised by the next students Union towards the bettering of the student activities in our college.

Last year's Spring Festival proceeds were utilised to purchase a drum kit and two electric guitars for the college.

Three blood donation camps were held at our college by various organisations. These camps were a great success.

Before I conclude, I would like to place on record that this year has been one free from student agitations. Joy, sweet memories and spirited extra curricular activities marked the year.

I wish to express my sincere thanks to the management, to the teaching staff and our unforgettable body of students for their generous help and cooperation.

Thank you.



The Humanities Association

RAJARAM, Secretary, Humanities Association



The Humanities Association was started in the College with the basic aims of enlarging and improving the study and understanding of the humanities subjects, mainly through student participation and active guidance by the staff and the faculty members. Lectures by eminent scholars, seminars, debates and outdoor activities like excursions and visits to relevant places of interest covering sociology, psychology, economics, political science and History are some of the planned activities of the association started this year.

Following is the association activities for the year 1982-83.

1. The association was inaugurated formally by Rev. Fr. Mani Giles, our Principal. The chief Guest was Dr. Prabhu, Head of the department of

Psychology, NIMHANS, Bangalore. The chief guest addressed the gathering on the 'Relevance of Social Sciences in India'. It was an inspiring and enlightening talk well-appreciated by all present.

2. A 'Quiz Contest' was held on the 8th October. 9 teams participated in the quiz competition which was predominantly on humanities subjects. The three winning teams were awarded certificates of merit.

3. On the 23rd of January 1983, a seminar was held on 'WITHER INDIA'. Students from I, II & III Degree classes presented papers on the mentioned theme. The seminar examined the movement of our nation and its progress and regrets from the economic, political and sociological view points. It was well appreciated.

The humanities association had planned a survey on 'the student habits and behavioural trends' in Christ College. But it had to be postponed to the next academic year. So were some of its other programmes; For it faced some problems that are inevitable with any new born purposeful endeavour. We solicit the encouragement and co-operation of the staff and students alike in realising our aims and making the association what it should be and we hope it will be.

SPRING FEST '83

S.VIJAYAKUMAR, Student Welfare Officer Says :-

Every season brings changes in human activities. Spring, the queen of all seasons, awakens the human spirit and helps man to develop his moral, intellectual and physical natures in a harmonious way. College life plays a vital role in the evolution of the students' personality, in training them to encounter the societal and psychological conflicts later in life. The team work, concentration, healthy rivalry and sportsmanship can be cultivated not only through academic pursuits, but through aesthetic and spiritual endeavours. Art and Literature, Music and Dance are the finer expressions of man's perennial desire to capture Beauty and if students are not exposed to it at the right time, as history proved, we would see only "obtuse academic robots and coarse indisciplined rebels."

Christ College looks back the ten long years when it started spreading out its wings of fraternity outside its four walls. True, a decade is only a fraction in the ocean of time. But every year when the curtain is raised, it took upon

the sacred duty of channelising the potentialities of the youth and exposing them to more elevating experiences. It carried on this noble task by celebrating the Spring Festival on the 11th, 12th and 13th of February 1983 with all its refulgence, pomp and splendour.

Among the various items of this year's festival, Debates, Just-a-minute, Skit were those that would help the students sharpen their critical acumen and objective outlook. Dumb Charade nurtures their histrionic talents. Collage tries to see the visionaries in them. In an attempt to give more emphasis to visual arts which appeal to all the senses, this year we introduced Indian dance, the traditional national art form. We witnessed fair participation in this subtle form of human expressions.

The bubbling youth tries to sing the song of man's eternal pursuits. We have to enjoy and equip ourselves to encourage it.



Human Inventions — Patent Rights to Animals

JOSEPH EDEN, *Dept of Zoology.*

“Necessity is the mother of inventions”—they say. But I would say that “Necessity is the mother of imitations”. Anyone who even casually observes the lives of animals cannot deny that most of today’s human ‘inventions’ have their origin in animals. So man is not necessarily an inventor, but he is the best imitator.

In warfare man uses a variety of gadgets, techniques and manoeuvres, such as Radars, Aeroplanes, Helicopters, parachutes, smoke screens, signalling, camouflaging and so on. All have been, in use among animals. For example, the Radar—It works on the principle of echo location. Sounds are emitted—the echoes are received. Based on these one knows about the obstacles on the way. Small flying mammals, the bats have been using ‘radar’ for some 60 million years. The bat while flying constantly emits ultrasonic squeaks with frequencies between 30,000 and 120,000 hertz (1000 cycles/sec). These squeaks fall on the objects and are echoed. These echoes are received by the bat’s enlarged ear, highly sensitive auditory complex and some special sensillae on the snout. Based on these echos the bat pursues its prey, avoids obstacles and finds the mate. In laboratory conditions blind-folded bats are seen to pursue small fruit flies avoiding wires as thin as 0.1 m.m. in diameter.

The aeroplanes and the aerodynamics are simply copied versions of any bird body. The helicopters, in particular, are imitated from the humming birds (family trochilidae). These tiny birds beat their narrow blade like wings upto 90 times per second. They can stay stationary in the air or move backwards or forwards.

The parachuting manoeuvres of our jumpers are but daily routine movement to some of the animals like the flying lizards (draco) or flying squirrels (glauconys). These animals have a loose foldable skin on the two sides of the body, between the fore and hind limbs. These tree living creatures, when they want to move from tree to tree, simply open their ‘Parachutes’ (patagium) and glide.

Smoke screening is yet another manoeuvre of warfare. A thick cloud of smoke by means of white phosphorous or oils is produced, which is used to cut off visual contacts of enemies. The same technique has been used by squids (cuttle fish) in the sea. These molluscs have a pair of ink sacs in the body. When threatened by a predator they promptly send out a few drops of this ink. The ink dissolves in the water and forms a black cloud. Taking advantage of this cloud the squid retreats to safety.

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Communication by signalling is being done by ships in the sea, by planes in the sky and by soldiers on land. A group of small insects viz : honey bees are masters from time immemorial in the art of signalling. Whenever a bee finds a supply of food (nectar) somewhere it rushes to the hive and communicates the message to the fellow bees by performing a dance—a round dance or atailwagging dance. A round dance is simply drawing circles in the air which means food is available within 50 metres from the hive. A tail wagging dance is done by vibrating the abdomen and drawing a figure '8' in the air. The higher the number of vibrations the nearer is the food. eg. when the food is 100 meters away the bee vibrates the abdomen about 9 times in 15 seconds. But if food is about 6 k.m. away it vibrates only two times in 15 seconds.

Camouflaging by means of matching colorations, body structures etc., are practised by a variety of creatures like chameleons, the ostrich, leaf insects, stick insects etc.,

Building dams across rivers for various purposes is a very significant human 'invention'. But it would be surprising to know that a small 10 inch long rodent living in Europe and North America called Beaver (castor) has taught the art to humans. These small creatures build 6 feet high dome shaped nests with wood and clay on small islands or on the banks. In order to maintain a constant level of water around their nests they fell huge trees and build dams across the rivers, and streams. Once

when a dam on a river in Canada developed a leakage the engineers put a few beavers in the dam. The beavers promptly located and sealed the leakage overnight.

There are several more inventions of animals copied by man—the injection needles from the fangs of snakes and stings of wasps ; firing of bullets through a gun copied from the Archer fish and the like.

There are not imitations only in war paraphernalia. In many other areas too man has imitated animals. Man successfully exploits animals by domesticating them. But he learnt the art from animals only. The small ants are known to rear 'Aphids' (another group of living insects) in their nests. The aphids produce a sweet secretion which is taken by the ant. In return the ant 'keeps' the aphids—i.e the ant gives them accomodation, takes them to the plants for feeding, brings them back to their nest. On a still higher plane the human social organizations consisting of families and communities are also borrowed concepts from other primates like monkeys and Apes. Among monkeys and apes the dominant male (or female) is the leader. The leader enjoys all comforts in the matter of food, shelter and mate. To gain the favour of the leader the other individuals in the community may offer food, materials or females (sexual appeasement). In short whatever man does to secure and safeguard his position in society, the monkeys and Apes have been doing already. That of course is not an excuse for man to do the same.

Things Unsaid

My friend,
You have let fall around me
a cloak of the richest silk.
Warm, enfolding, comforting and strong
I bask in the security of this womb.
You speak to me of paradoxes
but you also talk of flight.
Of freedom, of timelessness
I sit at your feet,
lost in wonder and longing,
at the vistas you spread before me
Mountains, with snow glistening
on their peaks,
green, verdant valleys and
winding, tortuous rivers.
Your finger points to the
grandeur of a lone eagle,
in the heavens.
I weep in ecstasy
at the exquisite agony
of its loneliness.
And I weep in anguish
at my unhelpable helplessness,

ABRAHAM GEORGE, II P.S. Eco.

for my terrible ignorance
My soul feels crushed down
with the weight of
futility and inadequacy.
Come, you say, take my hand
and we'll walk the road
together.
Listen, you say
can you hear the music ?
The music of the universe ?
I blink back my tears
and strain.....
and in the blue distance
I hear.....
a faint, haunting melody.
Holding your hand,
I take
the first, hesitant, stumbling step.
And, within me,
in the midst of the
turmoil and confusion
I feel,.....
a deep, soothing peace.

"Look straight into the light, and the shadows will always be behind you"

Dr. W. Ingram.

SLAVE

RAGHUDEV, II PCMB

The growing silence was very disturbing

The mass of flesh a perfect sculpture

Questions or spitfire

Pitted eyes — stared

The figure though adorned is a naked

slave

On lookers enjoyed, their mouths

an invitation

for flies

Was TOLD to stand up

Was ASKED to turn around

Was MADE to walk

Was COMMANDED to sing

What we are proud of is that we

bought a gold doll

She-an INDIAN BRIDE.

INCREASING TEARS

Someone shouted Revolution, Revolution
The only solution.

The cleverman laughed and shouted
Tyranny hasn't been routed
Burden has never been lightened.

They have only shifted shoulders
Revolution struck tyranny
with great might,

But firmly stood tyranny to see
Revolution shed a tear of lost
hope and misery.

We are in the world
Where hungry men survive,
Who shall never stop revolting
And never shall tears stop
increasing.

Students and film culture

P. Krishna Swami, Dept. of Tamil

“So how do you meet all these things? Shouldn't you be educated not only in Geography, History, Mathematics and all the rest of it, but also in this field, when you have to discover for yourself how to live in this monstrous world—isn't the part of education?”

— J. Krishnamurthi

It is imperative to modernize the teaching technology corresponding to the changes taking place in the other spheres of human activities especially in scientific and technological fields. A new generation grows up surrounded by technological marvels undreamed of by their grand parents. Our text book centered-curriculum policy and our examination system narrow down the scope of moulding a balanced personality of the student to an absurd limit. Unable to get involved with their studies students always look out for an entertainment which is easily accessible to them and which is a fertile ground to nurture their dream and illusions. In their adolescent age, their propensity for dreaming causes them to find the film experience satisfying. Indian film, which is more a commodity, being a product of capitalist society, than an art form creates a synthetic ethos that has far-reaching effects. In proportion, as local and individual miseries grow, the sub-conscious need for escapist ideals magnify. So the principal concern of all higher educational institutions should be to liberate the students from the myths

this society proliferates and to make them fit to participate in a more complex socio-economic setting and an era more demanding than any other. Freedom of all kinds and a self-critical awareness should be imparted and this is well-nigh impossible in the existing educational pattern. So co-curricular and extra-curricular activities assume vital importance and the more the medium is attractive and accessible the greater its impact on the students. To serve this purpose one can think of no other medium than films.

What is the role played by motion films in the life of man today? It creates a mental universe in its audience and this mental universe differs from an illiterate spectator to a sophisticated critic. Modern society is made of uprooted people, people not knowing each other but nonetheless sharing a common situation-way of life, mechanised work and mass culture. The traditional means of communication as well as art forms are of more inter-personal nature and the mental universe created the audience has identical elements. But the modern

mass media or means of communication, cinema in particular, is purely mass oriented and the perception of the audience also might differ.

However, a film being an organic structure, is an activity whereby an artist creates a form—a form which has some relation or reference to the world of its maker and to the world of his viewer as well. A good film can operate effectively at two levels —as a mass medium and as a visual art through which concepts and feelings can be conveyed directly. When the students get exposed to films of this kind, considering their socio-economic background, the possibilities of misunderstanding, the chances of error are great. This is a very crucial stage in their psychic development and a free, frank discussion of films will lead to proper understanding of things.

After the invasion of audio-visual methods natural science subjects and some of the social science disciplines are taught in an effective way. But the aims and ways of teaching a science subject and an art subject or language differ greatly. Language teaching at College level has completely lost its relevance and a vacuum is created in the field of aesthetic communication. The 'Indian Mind' irrespective of its academic status lacks proper training in understanding and appreciating a work of art. As Gaston Roberge pointed out in his monumental book "Film Appreciation", a cultural revolution is still required if the Indian masses, rich and poor alike, are to free themselves from the cultural impact of colonial bourgeois rule". All

the attempts to review the traditional cultural forms have miserably failed and the educational policy makers should look for the new avenues. In this regard cinema comes in handy for the following reasons.

- 1) Film experience accounts for a part of the lives of not only the students but also their parents and cinema will become increasingly so in years to come.
- 2) Film deals with particularly all the areas of human knowledge. It is a cultural phenomenon and a technical means of expression and often an art. It is a language in the broadest sense and it has an important social function.
- 3) The object of teaching film language is to create and spread a film culture. Film language can be studied only by full time learners like students and they will in turn educate their parents and the society as well.
- 4) Cinema is a synthesis of many art forms. Exposure to films provides an over-all view of the nature and function of all art forms.

It is not surprising that the teaching of films have been included in the high school curriculum in Europe and U.S.A. during 1950s.

Christ college Film Club screened a variety of movies in its first year and these films evoked a mixed response among its members. They were unanimous in accepting Sathyajit Ray as a genuine Indian film maker and were quite appreciative of his penetrating observation, his lyricism and his vision of Indian (Hindu) life portrayed in

"Aparajito". They were able to differentiate between a crude comedy and human comedy or a people's comedy when they chanced to see Charlie Chaplin's "Gold Rush". The art pantomime was one of the key attributes of silent cinema art and Chaplin's mastery over that art was widely acclaimed.

But the films which created much polemical response was Kurosowa's "The throne of Blood" and Zanussi's "Behind the Wall". Kurosowa's film was a free adaptation of Macbeth and many viewers left the hall unable to see the "gross distortions" in the play and the "great injustice" done to Shakespeare. But a few discernible viewers like Mr. Johny (III B. Com) and Mr. Ullas (I.B.A.) were able to see the spirit of Shakespeare's Philosophy rooted in an alien soil. A student of sociology, Ullas had a glimpse of Japanese social life set in a historic perceptive (no difference between Royal and public life.) Mr. Rajaram (III B.A.) noticed the passivity of the characters (de-gene-

ration of lady Macbeth in particular), and attributed these changes to the characteristics of Japanese society.

Polish Film "Behind the Wall" seemed to have caught the attention of the viewers justifiably for its unique blend of cinematographic excellence and authentic portrayal of characters with painful realism. Johnny could see the difference between symbols and implications displayed in this film and in most of the Indian Films. Rajaram, in his analysis of characters identified the "controlled arrogance and the cold egoism" of the scientist and the "Raw passions" of that frustrated woman (a state in every woman's life). They were surprised to hear the voice of a dissident from a socialist country (Poland), but they were impressed more by Zannussi's depiction of trivial everyday life unfolding into a parable of human destiny than by his criticism of academicians and bureaucrats. "This is a kind of film", they said, "We wanted to see and analyze".

"Man consists of body, mind and imagination. His body is faulty, his mind is untrustworthy, but his imagination has made his life on this planet an intense practice of all the lovelier energies"

John Masefield.

Please.....My Friend

MATHEW KULAPURAM, II B.A. (HEP)

In my love
I promise you my own person
Not a thing.
Have I not the right to express
My thoughts and feelings ?
Have I not the right to have
My own preferences and the liberty
To follow them ?
Have I not an area of personal choice
Which is my own ?
Of course, you do have
A corresponding sets of rights.
And I will try to be very careful
In respecting them.
I am not able to read your intention
I can not guess your thoughts.
I have no 'X-ray eyes' to penetrate
into you.

So, have the courage. my friend,
To share with me
Your thoughts and feelings.
For, I want to love persons
And use things.
The primary Gift of Love
Is the offering of One's Honest-Self.

"Suffering for a friend doubleth the friendship."

Proverb.

The Roots of the Middle East Conflict

The Middle-East today, is the world's number one trouble spot. The main parties in this conflict are Israel and the Palestinians under the PLO. Israel gets the latest in American Military Technology and the PLO arsenal is partly equipped with Russian Hardware. Hence, the Middle-East can one day become the battleground of the super powers.

The latest flare up occurred in Lebanon but the Arab-Israeli dispute has deeper roots.

Palestine has had a long troubled history. Till 1947 it was British territory after which the United Nations divided it into an Arab state and a Jewish State.

The necessity of creating a Jewish state became more urgent when Hitler ruthlessly persecuted them during world war II. The Jews fled Germany as refugees and formed the State of Israel in Palestine in 1948. But the Arabs rejected the UN partition outright. As soon as Israel was proclaimed, the armies of Egypt, Syria, Jordan, Iraq and Lebanon invaded it. Had the Arabs won, the Middle-East would never have become prominent. But the Israelis emerged victorious.

The Palestinians were evicted from Palestine by the Israelis and became refugees. These refugees formed the

VINOD GANGADHARAN, I HEP
Palestinian Liberation Organization in 1964 under Yasser Arafat. Its main aim has been to win back their homeland from Israel. The PLO even refuses 'the right of Israel to exist'! The PLO has based its operations against Israel from Jordan and Lebanon. The PLO actively uses terrorism to achieve its ends and to gain publicity. At the 1972 Munich Olympics, its terrorists gunned down most of the Israeli athletes.

In the six day war of 1967, Israel again captured much of the Palestinian territory 'notably the West Bank and East Jerusalem.' Later on, Israel declared Jerusalem to be its capital. But not a single nation in the world recognizes this claim. Hence all foreign embassies are in Tel Aviv and not in Jerusalem. For Arabs, Jerusalem is the most sacred city, apart from Mecca and Medina. And the Israelis have said that they are willing to bargain on many things, but not Jerusalem. The fighting over it goes on.

Egypt, under Anwar Sadat was the first Arab State to sign a peace treaty with Israel through the Camp David agreement brought about by the then president of the US, Jimmy Carter in 1979. But less than two years later, Sadat was assassinated while reviewing a military parade in Cairo. The assassin was punishing Sadat for making peace with the Jews.

The Israelis in a bid to do away with the PLO, once and for all, recently made a series of attacks against Palestinian positions in Southern Lebanon. The PLO were driven out of the Lebanese capital Beirut only to find refuge in sympathetic Arab countries. Once the guerrillas have settled down, the vicious circle will start again!

The USA and USSR closely follow developments in this area because of the vast oil reserves.

Unless Yasser Arafat and Mr Menachem Begin, the Israeli Prime Minister can talk to each other in a language of words rather than in a language of arms, the prospects for peace in the Middle-East are indeed dim.

"It is not a bad rule for the pilgrimage of this world to travel light and leave the luggage to those who take a pride in its abundance."

Alpha of the plough.

"Penniless is not poverty and ownership is not possession; to be without is not always to lack, and to reach is not to attain; sunlight is for all eyes that look up, and colour for those who choose."

Helen Hunt.

a dream

It was a beautiful dream.

I was an odyssey to find answers to some questions which had puzzled me in my wakeful hours.

I was levitating to celestial heights, close to the sun, the moon and the stars.

From the days I have developed perceptions about good and evil, right and wrong, I have searched, but not found, I have asked in humble supplication, but not been answered, the meaning of life, the 'raison d'être' of all these mundane pursuits.

To eat good food, to wear fashionable clothes, to move in imported cars, to sleep in a palatial house : is that all life is about ? Even the pursuit of knowledge, of academic excellence appears to be only a means to acquire the wherewithal for more and more comforts, the yearning of flesh.

What is the dividing line between the feeling of delight when I see a beautiful sunset and the feeling of revulsion when I see human deprivation around me ?

Ashok Ramesh, III P.S. Eco.

What is my role in the scheme of things ? Where do I fit in this world which is at once both beautiful and ugly ?

I cannot escape a feeling of revulsion when a leper extends his stunted and disfigured hand towards me for alms. But I have an ecstatic feeling of indescribable 'something' when I hear about how Mother Teresa moves among the very same lepers spreading solace and comfort.

Have I found an answer, at least a partial answer to my questions ? The beauty and the ugliness I sense must be lying within me. The sunset or the leper may not have the qualities of beauty or ugliness in themselves.

The feeling of compassion, of love must be lending beauty to the seemingly ugly things.

Yes, life must have a meaning beyond mere eating, drinking, singing, dancing, sleeping and so on.

Compassion and love is the answer, at least a partial answer.

It's love, it's love that makes the world go around

Anonyms.

IN PURSUIT OF MEANING IN LIFE

GIDEON ARULMANI, III B.A.

Paul Gauguin, the famous artist, wrote on his last painting, before attempting suicide, "Whence we come? What are we? Whither do we go? Very pertinent and profound questionsquestions that every individual should ask himself. What is the purpose of our existence? Are we living life to its fullest? Most of us today, just drift through life, without getting the most out of it. The question that now arises, is what does it mean, "to live life to its fullest?" How can human life be brought to realisation?

Man, is a multifaceted being. He has a mind, physique, a soul, he has emotions and social instincts. All the other characteristics that distinguish him from other forms of life arise from this basic fact.

Man is born well equipped to survive in the world. This is manifested in his possession of a **body**, a **mind** and a set of **social instincts**. These three characteristics of man, interacting with each other, make it possible for him to continue his life comfortably. It is this interaction, that has facilitated progress and had brought human society to where it stands today. Let us call these traits, the 'secular' in man.

We know, however, that this is not all there is to man. There is the other dimension in man, that has been called

by a variety of names such as—the soul, the spirit, the life force and so on. It is this that truly gives him his uniqueness. In this area, man's identification and relation with the supernatural is manifested. Let us call this the 'sacred' in man.

Thus, in essence, man consists of a secular aspect and a sacred aspect. They are both integral parts of his personality and each is as essential as the other. The sacred in man complements the secular; the secular is meaningful only because of the existence of the sacred counterpart. One of the greatest mistakes committed by our religions, our philosophies and our systems, is that they have separated these two aspects in man, put them in compartments by themselves and created a vast schism within the personality of man. The sacred and the secular, have become two almost independent (if not opposed) systems, trying to press forward their own viewpoint of the Universe of the world and of man. Religion — the manifestation of the sacred, called upon man to be more spiritually oriented.... to have nothing to do with the 'things of the world'. While the 'World'—the manifestation of the secular generally feels that the spiritual life of 'good seeking' is meant for those who are physically deformed, mentally handicapped or intellectually abnormal and for those who in life are ridden with disappointments and cala-

maties. If a healthy, level-headed individual turns to religion the rest of the world is aghast. He is ridiculed and laughed at.

This then is the state of affairs. The secular and the sacred, although they are essential parts of any one personality, have been torn apart and compartmentalised. Man will never find peace, satisfaction and fulfillment as long as this split exists. Let us take a closer look at this, by examining the areas where the sacred and the secular functioning separately have manifested themselves and the effects of these manifestations.

The secular finds this expression in the materialist philosophy and in science. Here the dictum is : "all reality is made up only of matter ; only matter exists." The existence of the supernatural is totally ignored or even denied. Existential humanism is an extension of this view. It takes man, and makes him the measure of all things. The assumption is that the universe forever, in some form and its present form, just happened as a result of chance events. Thus men and women are by chance, more complex and not unique. People are simply a different arrangement of molecules ! Thus according to the secular viewpoint, the universe did not get here because it was created by supernatural God... in fact the secular humanist feels that science and technology have progressed to such an extent, that the idea of God, is obsolete and quite ridiculous.

This we may say is in a very small nutshell what humanist materialism stands for. The point to be noted is

that this view is completely secular in its approach and totally negates, denies and ignores the sacred facet of man's personality.

Let us now look and see how the problem of bringing human life or realisation has been tackled by the sacred functioning separately. These religious trends of thought attempting to give an answer from a purely spiritual angle, lie at the other end of the continuum. According to this view, man's spirit is all important and the secular aspect of his personality is belittled and sometimes even considered a burden. According to the understanding of eastern philosophers for example, attempts must be made to get rid of the secular aspect and merge with God....the final impersonal reality.

Thus in both these views, men and women are seen abnormal aliens to the way things actually are. In the Eastern spiritual terms, they are spoken as 'maya'.... where the secular part of them is a cumbersome burden ! and in Western secular and materialist terms, they are viewed as soulless machines.

The basic problem that crops up as a result of such lop-sided views is the meaninglessness of all things. Holding any **one** of the above two views leads to meaninglessness both for the universe and for man....for each of us individually. If the universe is what the materialist humanist says it is, then we can find absolutely no way of having meaning or morality or hope or beauty. We would have to take seriously the challenge of Camus.... "There is but one truly serious philosophical problem and that is....

suicide!'. All the information the materialist scientist gives us today about the universe, then seen from a purely secular angle, is meaningless. As Francis Shaffer says "A greater understanding of the universe within a materialistic frame work is no true understanding at all. It is a comprehension of a sort, but it is like giving sight to a blind person, only to remove anything seeable!" The answers to questions such as.... "Whence we come; What are we? Wither do we go?" would be "nowhere ... nothing ... nowhere." Life and all it stands for would be rendered meaningless and purposeless.

This then is the dilemma mankind is in, as a result of the divorce between the sacred and the secular. What then is the solution? Is the realisation of human life possible at all?

The first step toward a solution, is that man must realise that this life is important and has meaning. It is precisely here that the tension between the sacred and the secular arises. The sacred claims that if you are to live a happy life, you must become more 'spiritual oriented'. The familiar chorus is: 'This world is not my home, I'm just a passing through.' If this were the truth, then the very purpose of the existence of man is negated. If this life has no meaning and is a burden then the next life has no meaning either. Thus what must be kept in mind is....this world is my home, I have been put here with a purpose and thus I have a **responsibility to myself** as a member of this world and to the **world at large**.

The fact that we acknowledge and give importance to the secular, does not

mean that the spiritual is relegated to the background. By attaining his full stature in the secular area, man naturally moves into the sacred sphere. The fact is that, he is a human being with multiple facets to his personality and realisation of his life is to bring each of these facets to fruition. This includes the secular as much as it does the sacred.

The classic example of the harmonising of the sacred and the secular, is found in the Gospel according to Mark 12th chapter verses 18-31, where Jesus says:—

"Love the Lord your God,
with all your heart, with all
your soul, and with all your
mind, and with all your strength
and love your neighbour as your
self."

Here Jesus acknowledges every aspect of the human being, by asking him to glorify (love) God, with each part of his being...the individual is called to love God with the **total self**. The need for **total development** is stressed. Such a growth would build **self-esteem**, in every individual. The natural outcome of this, is that he will be able to love his neighbour. Therefore realisation comes when the individual learns to love God and so loves and develops himself fully and as an outflow of this, he loves his neighbour. The picture seen here, is the harmonising of the sacred and the secular. Such a holistic approach is essential, I would say, for any religion, philosophy and system if it is to bring human life to fullness.

In conclusion I quote Harold B Titus: "Men who have a high respect for the significance and meaning of life, will make human living as rich as possible in the present and will look toward the future with confidence and hope. What men believe does make a difference in life's decisions."

The young person of today, needs to take life as a challenge, accept it in all its glory, climb every mountain, follow every stream, find his area of greatness and live his life to its fullest.

"Courage is the first of human qualities because it is the quality which guarantees all the others."

Winston Churchill.

PARATROOPING

ACTION STATION:—We all lined up inside the Fairchild packet aircraft. The next word of command was RED ON and we all started moving step by step one behind the other towards the door. Then came the loveliest and the most scary part of paratrooping. GREEN ON GO, GO, GO. In a few seconds all 42 of us were swinging in the air with our parachute fully open and coming down.

Last year I was also one of the many aspirants who had lined up for a para selection. The selection started at 9 a.m. First of all, we had to run around Ulsoor Lake twice wearing our big ankle boots. Then those who had done well in running were feeling happy but I was feeling real bad because I had not done well. In the second round of selections we had to do long jump and wall jump, again wearing our big ankle boots. Finally 15 boys and 3 girls were selected to represent the prestigious directorate of Karnataka & Goa.

We left Bangalore in the second week of September for AGRA. As the train moved out of the platform we all felt ‘so finally we are off to para camp’. We had already started getting a feeling of being qualified paratroopers. We reached Agra after two days of journey. We

PAWAN P SINGH I PCM

moved towards our camp which was 9 kms away from the city. Totally there were 212 boys and 48 girls from all over India. The first few days every team was busy among themselves, because nobody knew each other, but after a few days we all became free with each other.

On the morning of 13th September, we all were taken to paratrooper's Training School (P.T.S.). This is the only training school in the whole of India and it is considered as one of the best schools in the world. We were thrilled to see plenty of planes parked around the place.

Our training lasted for 35 days. The first 12 days were a toughening course. In this, of course, we all had to run for about 10–15 kms everyday and do plenty of strenuous excersises, like sit-ups, pull-ups, push-ups etc. During this course we started getting the lessons of our basic rolls, which is used in the landings. Totally there were six rolls;

1. Front Right Roll
2. Front Left Roll
3. Back Right Roll
4. Back Left Roll
5. Side Right Roll
6. Side Left Roll.

We had to do each of these rolls at least 50 times a day. At the end of this course we had our first test in P.T.S. known as "FAN TEST". In this test we were supposed to jump from a 30 ft platform. Although it was a string controlled jump, we were afraid to jump because it was the first time we were jumping from such a height. This test is meant for checking the fear of height. Every one of us did well in this test and moved on to the next course known as "GROUND TRAINING" course. During this course we were given training on understanding the functions of different apparatus. First we were taken to the EXIT TRAINER. This is nothing but the apparatus where you learn about your exit from the aircraft - How you jump out, Whether to jump up or jump straight out. Then we came on to the "CONTROLS IN THE AIR". There was an apparatus known as "HARNESS SWING TRAINER". In this apparatus you are harnessed the way you harness up with a real parachute. We were made to jump from 12 ft high platform and kept swinging in the air, and had to learn how to control the parachute, how to steer it to the front, back, left or right. Apart from the different movements of the parachute we learned about different positions for emergency exits - What positions to take when you are going through high tension electric wire or when you are heading for a tree to land on, or if you are dropped in an area which is full of water. From Harness Swing Trainer we moved onto the apparatus HORSE RAMP, RUNNING RAMP, SLIDES and SWING RING TRAINER. These

apparatus basically teach you the tough down- How you touch the ground and immediately after touching how to roll in order to break the impact.

After all this training we were taken for "FLYING EXPERIENCE". We were taken up, and the door of the aircraft was opened and we were asked one by one to come near the door to put our head, hands and legs out one after another. It was real scary looking down from 2600 ft above the ground level.

Then came the final moment for which we all were waiting anxiously. The jump. We got into the plane and it took off from the airport towards the "DROPPING ZONE". All of us were really nervous and we were getting a peculiar feeling because it was our first jump. We did not know how it was going to be, what was going to happen to us, whether we would survive or not. Suddenly we heard our Instructor shout 'Position', we all stood up and took our places. Then we had to check up our equipments like parachute, static line, boots, boot pattis etc,. After some time there was another command ACTION STATION; and we all turned towards the door, and as we heard the next word of command RED ON we all started moving towards the door. As soon as the first boy reached the door and plane was well over dropping zone, another command GREEN ON GO, GO, GO. We were out of the aircraft. We did not get time to think whether to jump or not. Before we came to know what was happening our parachute had opened up and we all were coming down slowly. As I

touched the ground I rolled and was up after finishing my roll. That was the moment when I really felt great. I just can't put these feelings in words. From my experience I can tell you that paratrooping is safer than riding a motorbike

on the road. On 15th October we had our impressive wing parade and got our para wings from the Deputy Defence Minister. Tears of joy and happiness filled our eyes.

"Not to go back is somewhat to advance".

Proverb.

"Patience is power; Time and patience change the mulberry leaf to satin".

Confucius.

"Genius is one percent inspiration and ninety-nine percent perspiration".

Thomas E. Edison.



AM I FREE

The world of chains ! On my every path there are chains-blocking 'dont's. I want to see. I want to hear. I want to taste. I want to experience. I want to live. I want to achieve...I desire to find out the road to the unknown world of hope—the world of my imagination. Where is it ? How is it ? I don't know. But my self whispers in my ears, "It is over there". At my every step I hear an inner call up-up, It is there. Enthusiastically I get ready for a leap. STOP ! I hear a voice – the voice of the world of chains. This way you walk, it says. Why ? I asked. Our fathers trod on this way, answer comes. Should I follow that, do you think I am a worthy inheritor of the wealth of freedom which I am bequeathed ? I turn back. I walk fast. They pooh-pooh me,. Those cowards-detractors, the deaf who can not hear the inner call of genuine self, who sell their freedom for the ease of life. To follow is easy. To lead is tiresome.

I look back. The predators are close by. I hurry. The valleys, brooks all left behind. At the top of a cliff I come. No way before me, but a tremendously deep chasm. The dead end ! A step further that is the end of all. Shall I do that ? Why ? My life proves to be a

JOSEPH C.P., II B.A.
burden for me. I want a life of freedom. The world around is not ready to allow it. The only way out-SUICIDE !

Just a minute. Who told me to end my life. Sure I myself. Nobody else. Atleast in this respect I am free. Let me use this freedom to decide my destiny freely. To decide whether I have to carry my existence reluctantly or throw it away. Is my existence a free choice of mine ? I did not ask for it. But somebody put that deadening burden of existence on my shoulders without consulting me. So I am wrong. I am fundamentally not free, eh !

Why should I carry the unwanted burden. I am going to leave it. Where shall I leave it ? Here ? There ? If the unknown task master finds it, this will be a burden for somebody else. So it should escape his notice. But where is he ? He may be here or there. He may be at my front or back, at my left or right. No safe place. So let me keep it with me only. I did not jump.....

It is I who decide to end my life.
It is I who decide not to end my life.

Am I not free then ???????



DEPRESSION

D. Parameshwaran, II HECA

a confused mind, a mind without peace,
a time when everything seems to be
turning against you;
this is a time of depression.
he may be wealthy he may be wise,
but this state of depression appears
some time or other in his life;
at such instances you could cry.
remembering the past,
those days when every thing was
perfect in its own way.
these moments of depression you
would like to spend alone, in the
comfort of your room or in the cool
shade of the tree, for what
ever you do then, would not be
what you wanted to do.

*"As the night keeps hidden in its gloom, the petition for light,
even thus in the depth of my unconscious rings the cry— I
want thee, only thee."*

R. Tagore.

MOURNING AND TEENAGE

Sebastian Jose M II CBZ

Fallen in an unawakening sleep
With a suffocating heart
Like a melancholy tune
In the closed doors of the mind
Frozen love.

In the bosom of the eternal time
Searching am I the once
Lost colourful days of teenage
In the past memories
Searching an I the
Unforgotten bonds of love
And the living gossip-moments?

I know the light and the darkness
But don't know the shadow
That comes in between
In the broken mind
I see many bright figures
I try to draw them in drugs.

Came to the heart, the love
Like a lost path-dream
What is mine is mine
Rest all bonds are dreams
Being cordial is meaningless
Then what's the meaning of
noncordial ?

Continues I, the lonely journey

With tears of silent love

In a paddleless boat

A mateless voyage

Let me walk up to death

Shouldering the coffin of dead heart

Drowning the fate given

Memories in tears.

* * * * *

Up The Down Staircase

(This article won the I prize for "Create to Music" competition, Spring Festival 1983)

Harish Bijoor, St. Joseph's College, Bangalore.

There is bitterness in the air, there is turbulence in the air. Calm does come ... but rarely.

The country is in chaos. The home is a mess. Society is rotting. People are... ... from bad to worse. Corruption, Nepotism, Poverty, Crime, Disease, Politics. There is just no reprieve - for calm comes but rarely.

'Calm' is obsolete lingo today. So is cousin Truth. Equivocation is the order of the day. All the ancient vices are today modern virtues. Look society in the face and don't tell a lie for once. See for yourself. Malice and Greed the sugar and spice of modern living. The pitch is high, the treble tremulous - and the thrill fascinating.

There is fire in the soul. Fire in bondage. One dare not release it. It's rot, the done thing. Society will look down upon you. And society, after all is everything.

There is turbulence in the air? Who says? See for yourself. Do you see at all? If you do, do you notice at all? If you notice, do you act at all?

There is this thing called Politics - an ubiquitous fellow who very impishly

manages to meddle everywhere. In my family there is politics. My uncle and aunt are a powerful family - there is politics. My uncle and aunt are powerful factions in it. There is much lobbying and the atmosphere is churlishness personified. My mother's Mother-in-law (whom I refuse to endear in any other way) forms yet another lobby. My mother didn't buy my father. My mother's Mother-in law insists that she buy him. The dowry is still eagerly awaited, My mother might be burnt-but till then she will only be whipped....and made to do the scrubbing and washing. My mother likes it this way. Dirty linen should never be washed in public. It's a sin.

In Delhi, politics of yet another sort reigns. The city is the capital of all sordid politicking. People talk politics everywhere, in Rashtrapathi Bhavan, in Barber shops, in Churches, in Mosques, in Temples, in Kitchens and even in lunatic Asylums. Mud-slinging, Corruption, cousin Nepotism, sister Sabotage and second cousin Poverty and third cousin Crime - are all related to one another. Politics is the mother of all of 'em. The father? A senseless entity indeed!

Mrs. Gandhi - of the variety, is sinking her teeth into chicken. Roghan Josh as Venkatappa from Munireddy palya is scrummaging through the corner dust-bin for his afternoon meal. Mrs. Gandhi has the visiting head of State from Senegal for Company at the noon banquet, Venkatappa isn't alone. Three days, a cat and five crows gave him company.

Poverty reigns supreme in over three million huts. Sheer affluence prevails almost everywhere else. No one is really worried. 'Fatalism' is the hutment motto and 'Enlightened callousness' the spirit of the rich. The gulf widens. A few protest. Those who drown, those who don't live on on either edges of the wide chasm - each content in their own way. There is no misunderstanding anywhere. There is perfect harmony all around or so it seems.

The social problems are as many as the mosquitoes in Koramangala. The beggar population is growing. A unique class of glorified beggars occupying public posts of profit, is fast emerging. Some call it alms - others call it bribe. There is a difference may be subtle one. Prostitutes roam the streets. Public morals are outraged and action is contemplated, but seldom taken. Prostitution is being nationalised. An 'Industry' of great promise-striving towards a national cause.'

Crime dominates the national horizon - not to speak of the international scene. Rape and murder are but daily occurrences. War is no different. Nations are ravaged and their sons and daughters mauled. Man's morals are at their lowest ebb. High tide is yet to be seen - not even on a full moon light.

The drug racket is gaining in popularity and acceptance. In posh Jayamahal, boys and girls huddle together in a sleazy ramshackle garage, sipping 'POT'. A trail of smoke rises from the 'CHILLUMS', they pass around. The smoke speaks much....of their willing existence. An accepted form of living. Elvis presley did it. Aldous Huxley did it. Even Mark Twain tried it. So why shouldn't I? That's the mentality ... well almost. I am disgusted. Isn't that enough comment on the prevailing state of affairs? The future can wait. One has no time to think of it now. When the future brings shudders, why think of it at all?

The pitch is high, the treble tremulous-and the thrill fascinating. Everyone is talking about progress while we're really walking up the 'down' staircase....

The pitch is high, the treble, tremulous - and the thrill fascinating. SIMPLY FASCINATING



EUREKA

Living together, working together, playing together and above all praying together for a period of 25 years, I and Rev.Fr.Giles possibly had the longest association that any couple of persons in Christ College could think of.

Giles by name, giant in size, gentle in action, generous at heart, Fr.Princi - for that is how he is affectionately and popularly known - had a phenomenal success in building up Christ College for the past 14 years, culminating in a kind of inescapable and inseparable identification of his self with the institution.

Inspired with a messianic zeal Fr.Giles is slow in action, firm in conviction and fearless in execution. He is a man of few words. Unlike most of the erring humanity he never goes about blowing his own trumpet.

Lovable as a person, efficient as an administrator, feared for his righteous indignation, Fr.Princi is a great believer in time. Wounds are healed and things are set right in due course of time.

Encouraged by his winsome manners, some improved themselves by hard work,

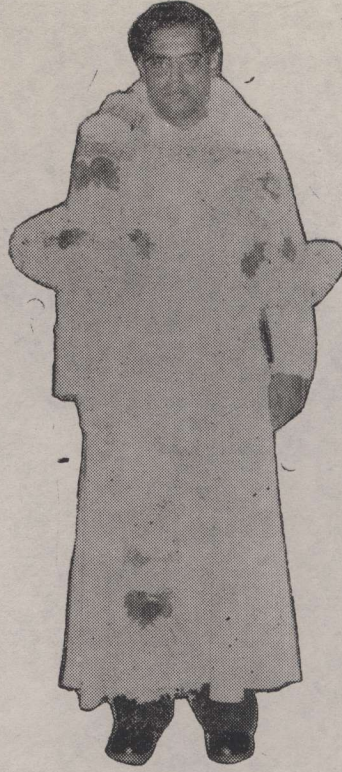
others tried to imitate though unsuccessfully, and even those who came to scoff remained to pray with him and that is his charm that prevailed with double sway.

Service-minded as he is by nature he readily offered his helping hand to those in distress. I have an instance to reminisce, for that concerns my metamorphosis on 10th January 1982, the day I suffered from myocardiac infraction and survived by divine grace. After a period of three months' bed rest I met Fr.Giles who casually told me, "You must take rest and pray well - prayer can change your life."

And then followed a great discovery of myself - the areas of weakness and strength in me - through prayer, for, I am convinced now that 'more things are wrought by prayer than the world can dream of.'

I am grateful and indebted to Fr.Giles. May God grant him the strength to do things he can and accept things he cannot and the wisdom to know the difference between the two.

D.Varkey, Department of English.

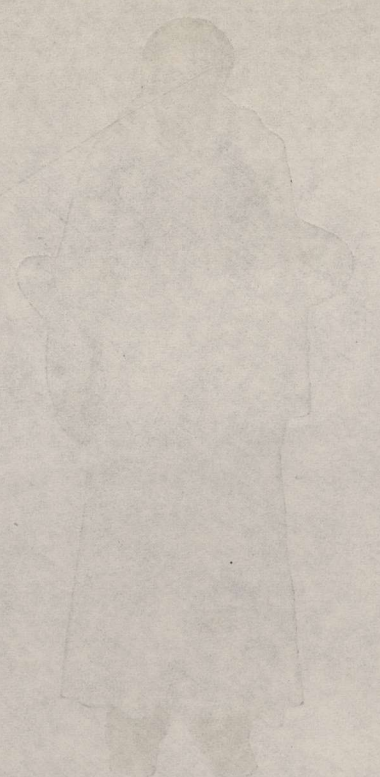


ರೆ||ಫಾ||ಪ್ರೊ|| ಮಾಣಿಗೃಲ್ಸ್

ಚಿತ್ರಗಳಾದೆವು ಚಿತ್ತದೊಳೆ

“ ನೀವು ಕ್ರೈಸ್ಟ್ ಕಾಲೇಜ್ ಸ್ಥಾಪಕ ಪ್ರಿನ್ಸಿಪಾಲರಾಗಿ ಕನ್ನಡ ನಾಡು-ನುಡಿಗೆ ಒಳ್ಳೆಯ ಕೆಲಸ ಮಾಡಿದ್ದೀರಿ. ‘ಕನ್ನಡ ಸಂಘ’ ಕಟ್ಟಿ ಬೆಳೆಸಲು ಸಹಾಯ-ಸಹಕಾರ ನೀಡಿ, ಕನ್ನಡ ನಾಡಿನ ಸಾಂಸ್ಕೃತಿಕ ಇತಿಹಾಸದಲ್ಲಿ ಕ್ರೈಸ್ಟ್ ಕಾಲೇಜ್‌ನೊಂದಿಗೆ ನಿಮ್ಮ ಹೆಸರೂ ಸೇರಿಹೋಗಿದೆ. ಶಿಷ್ಯವತ್ಸಲರಾಗಿ ಅಪಾರ ಮೆಚ್ಚುಗೆಯನ್ನು ಪ್ರೀತಿಯನ್ನು ಗಳಿಸಿದ್ದೀರಿ. ನಿಮ್ಮ ಅಧಿಕಾರಾವಧಿಯಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿ ಮುಷ್ಕರಗಳಿಂದ ಕಾಲೇಜಿನ ಅಸ್ತಿ-ಪಾಸ್ತಿಗೆ ನಷ್ಟವಾಗುವುದಿರಲಿ, ಒಂದು ‘ಗ್ಲಾಸ್’ ಕೂಡ ಫಳ್ ಎನ್ನಲಿಲ್ಲ ಎನ್ನುವುದೇ ಇದಕ್ಕೆ ಸಾಕ್ಷಿ. ನೀವು ತುಂಬು ಹೃದಯದ, ಬಿಚ್ಚು ಮನಸ್ಸಿನ ಮಾನವೀಯ ವ್ಯಕ್ತಿ. ನೀವು ತೋರಿಸಿದ ದಾರಿ, ನೀವು ಹೇಳಿದ ಮಾತು, ನೀವು ನೀಡಿದ ಪ್ರೇಮ ನಮ್ಮ ಚಿತ್ತದಲ್ಲಿ ಹಸಿರಾಗಿದೆ. ನಮ್ಮ ನೆನಪಿರಲಿ. ನೀವು ನಾಡು-ನುಡಿಯ ಬಗ್ಗೆ ತೋರಿದ ವಿಶ್ವಾಸಕ್ಕೆ ಜನತೆಯ ಅಭಿವಂದನೆಗಳು.”

ಕನ್ನಡ ವಿಭಾಗ



ಪರಿವಿಡಿ

ಆತ್ಮೀಯರು /೩/ ಎಚ್. ಆರ್. ರಾಮಕೃಷ್ಣರಾವ್
ಕೈ ಹಿಡಿದು ನಡೆಸಿದವರು /೭/ ಎಚ್. ಡಿ. ಎಸ್. ಕೆ. ಶಾಸ್ತ್ರಿ
ಅರೆ! ಇವರೂ ನಮ್ಮವರೆ!! /೯/ ವಿದ್ಯಾರ್ಥಿ
ಕಣ್ಣೆರೆಯಿರೇಳಿ, ಓ ಕನ್ನಡದ ಮಕ್ಕಳರ /೧೦/ ವಿದ್ಯಾರ್ಥಿಗಳು
ಕೀರ್ತಿಶೇಷ ಪಾಲಗುಮ್ಮಿ ಪದ್ಮರಾಜು /೧೧/ ಎ. ಭಾಸ್ಕರಶರ್ಮ
ನಾನು ಕಂಡ ಏಷ್ಯಾಡ್-೮೨ /೧೧/ ವಿಷಕಂಠಸ್ವಾಮಿ
ಚಿತ್ರಗಳು /೧೨/ ಮಂಜುಳಾ
ವನಸುಮ /೧೩/ ಸಿ. ಎಚ್. ಪಿ.
ಒಂದು ವಾಕ್ಯ ತರಂಗ /೧೪/ ಐರಿನ್ ವಲೆಂಟಿನ್ ಲಸ್ರಾದೊ
ನೀನೆನ್ನ ಅನುಗ್ರಹಿಸು /೧೫/ ಕೆ. ಎಲ್. ಮಂಜುನಾಥ್
ನಿಶ್ಯಬ್ದ ಕ್ರಾಂತಿ /೧೬/ ಚಿ. ಶ್ರೀನಿವಾಸರಾಜು

ಆತ್ಮೀಯರು

ಎಚ್. ಆರ್. ರಾಮಕೃಷ್ಣ ರಾವ್

ಭಾತಶಾಸ್ತ್ರ ವಿಭಾಗ



1969ರ ಜುಲೈ ತಿಂಗಳ ಮೊದಲವಾರ. ಈಗಿರುವ ಬ್ಯಾಂಕ್ ಕಟ್ಟಡವೇ ಕ್ರೈಸ್ಟ್ ಕಾಲೇಜ್‌ನ ಪ್ರಿನ್ಸಿಪಾಲರ ಕೊಠಡಿ, ಆಫೀಸ್ ಎಲ್ಲ ಆಗಿತ್ತು. ಉಪನ್ಯಾಸಕರ ಆಯ್ಕೆಗಾಗಿ ಧರ್ಮಾರಾಮ್ ಕಾಲೇಜ್‌ನಲ್ಲಿ ನಡೆದ ಸಂದರ್ಶನದ ಸಮಯದಲ್ಲಿ ರೆ|| ಫಾ|| ಮಾಣಿಗೈಲ್ಸ್ ಅವರನ್ನು ನೋಡಿದ್ದೆ. ಆಯ್ಕೆ ಸಮಿತಿಯಲ್ಲಿ ಐದು ಜನರಿದ್ದರೂ ನನ್ನ ಗಮನವನ್ನು ಅತಿಯಾಗಿ ಆಕರ್ಷಿಸಿದ್ದು ಸುಂದರ ಕಾಯದ, ನಗುಮುಖದ, ಪ್ರಿನ್ಸಿಪಾಲ್ ಹುದ್ದೆಗೆ ಅತಿ ಚಿಕ್ಕವಯಸ್ಸಿನವರಂತೆ ಕಾಣುತ್ತಿದ್ದ ಗೈಲ್ಸ್. ಕಾಲೇಜ್ ಪ್ರಾರಂಭವಾಗುವುದಕ್ಕೆ ಮೊದಲು ಪ್ರಿನ್ಸಿಪಾಲ್ ಅವರನ್ನು ಕಾಣಲು, ಪರಿಚಯ ಬೆಳೆಸಲು, ಹೋಗಿದ್ದೆ. ಔಪಚಾರಿಕ ಮಾತುಕತೆಗಳಾದ ಬಳಿಕ, ಭಾತಶಾಸ್ತ್ರ ವಿಭಾಗದ ಪ್ರಯೋಗ ಶಾಲೆಯನ್ನು ನೋಡಬಯಸಿದೆ. ಈಗಿರುವ ಕಟ್ಟಡಕ್ಕೆ ಅವರೇ ನನ್ನೊಡನೆ ಬಂದರು. ಕಟ್ಟಡ ಇನ್ನೂ ಪೂರ್ತಿಯಾಗಿರಲಿಲ್ಲ. ಕೊಠಡಿಗಳೆಲ್ಲಾ ನೀರು. ಈಗಿನ ಭಾತಶಾಸ್ತ್ರ ಪ್ರಯೋಗಾಲಯದ ಕೊಠಡಿಯ ಮುಂದೆ ನಿಂತು ಗೈಲ್ಸ್ ಹೇಳಿದರು... “ಇದೇ ನಿಮ್ಮ ವಿಭಾಗದ ಪ್ರಯೋಗಾಲಯ. ಈ ಕಾಲೇಜಿನ ಕಟ್ಟಡದ ಬುನಾದಿಯನ್ನು ಮೂರು ವರ್ಷದ ಹಿಂದೆ ಹಾಕಲಾಯಿತು. ಈ ತಿಂಗಳ 16 ರಂದು ಕಾಲೇಜಿನ ಉದ್ಘಾಟನೆ ಯಾಗಲಿದೆ. ಈ ಪ್ರಯೋಗಾಲಯದ ಬುನಾದಿ ನಿಮ್ಮಿಂದಾಗಬೇಕು. ಏನು ಸಲಹೆ, ಸಹಕಾರ ಬೇಕಾದರೂ ನನ್ನಿಂದ ಪಡೆಯಬಹುದು” ಅಂದಿನಿಂದ ಇಂದಿನವರೆಗೂ ಭಾತಶಾಸ್ತ್ರ ವಿಭಾಗದ ಬೆಳೆವಣಿಗೆಯಲ್ಲಿ ಅತ್ಯಂತ ಆತ್ಮೀಯ ಸಲಹೆ, ಸಹಕಾರ ನನಗೆ ಗೈಲ್ಸ್ ಅವರಿಂದ ದೊರೆತಿದೆ. ಆಗಿನ ದಿನಗಳಲ್ಲಿ, ಕಾಲೇಜಿನ ಪ್ರಯೋಗಾಲಯಗಳಿಗೆ, ಪುಸ್ತಕ ಭಂಡಾರಕ್ಕೆ ಬೇಕಾದ ವಸ್ತುಗಳನ್ನು ತರಲು ಅವರೊಂದಿಗೆ ಮೋಟರ್‌ಬೈಕ್‌ನಲ್ಲಿ ಸುತ್ತಿದ ನೆನಪು ಹಸಿರಾಗಿದೆ. 1969ರ ಜುಲೈನಿಂದ 1983ರ ಏಪ್ರಿಲ್ ತಿಂಗಳವರೆಗೆ ಅವರ ಒಡನಾಟದಲ್ಲಿ ಕಳೆದ ದಿನಗಳನ್ನು ನೆನಪಿಡಲು, ಗೈಲ್ಸ್ ನನಗೆ ಒಬ್ಬ

ಅಧಿಕಾರಿಯಾಗಿ ಕಾಣದೆ; ಕ್ರೈಸ್ಟ್ ಕಾಲೇಜಿನ ಸರ್ವಾಂಗೀಣ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಹಗಲಿರುಳು ಕಾರ್ಯಾನ್ಮುಖರಾಗಿದ್ದ ಒಬ್ಬ ‘ಕರ್ಮಯೋಗಿ’ಯಾಗಿ ಕಾಣಿಸುತ್ತಾರೆ. ಕೇವಲ ಕ್ರೈಸ್ತಪಾದ್ರಿಯಾಗಿ ಮಾತ್ರ ಉಳಿಯದೆ ಮಾನವೀಯ ಗುಣಗಳನ್ನು ಮೈಗೂಡಿಸಿಕೊಂಡ ಆತ್ಮೀಯ ಗೆಳೆಯನ ಅಂತಃಕರಣವನ್ನು ನಾನು ಅವರಲ್ಲಿ ಕಂಡಿದ್ದೇನೆ.

1970ರ ಮಾರ್ಚ್ ತಿಂಗಳಲ್ಲಿ ವರ್ಷಾಂತ್ಯದ ಒಂದು ಚಹಾಪಾರ್ಟಿಗಾಗಿ ಎಲ್ಲ ಅಧ್ಯಾಪಕರೂ, ಈಗಿನ ಗ್ರಂಥಾಲಯದ ಕೊಠಡಿಯಲ್ಲಿ ಸೇರಿದ್ದೆವು. ನಾನು, ಗೈಲ್ಸ್, ರೆಕ್ಟರ್, ಇಂಗ್ಲಿಷ್ ಅಧ್ಯಾಪಕ ಫ್ರಾನ್ಸಿಸ್ ಮತ್ತು ಒಬ್ಬ ಕ್ರೈಸ್ತ ಪಾದ್ರಿ ಒಂದೇ ಮೇಜಿನ ಸುತ್ತ ಕುಳಿತಿದ್ದೆವು. ಸಂಜೆ 4-30ರ ಸಮಯ. ಆಗ ತಾನೆ ಅಂಚೆಯಲ್ಲಿ ನನ್ನ ಹೆಸರಿಗೆ ಬಂದಿದ್ದ ಪತ್ರ ಒಂದನ್ನು ಆಫೀಸಿನವರೊಬ್ಬರು ತಂದುಕೊಟ್ಟರು. ನನ್ನ ಅಮ್ಮ ಕಾಶಿಯಲ್ಲಿ ಅವರಿಗಾದ ಅನುಭವವನ್ನು ವಿವರಿಸಿ ಪತ್ರ ಬರೆದಿದ್ದರು. ತನ್ನಯತೆಯಿಂದ ನಾನು ಪತ್ರ ಓದುತ್ತಿದ್ದುದನ್ನು ಗಮನಿಸಿದ ಪಾದ್ರಿ ಕುತೂಹಲ ವ್ಯಕ್ತಪಡಿಸಿದರು. ಗಂಗಾನದಿಯಲ್ಲಿ ಮಿಂದಾಗ ನನ್ನ ತಾಯಿಗಾಗಿದ್ದ ಧಾರ್ಮಿಕ ಸಂತ್ಸಪ್ತಿಯ ಬಗ್ಗೆ ತಿಳಿಸಿದೆ. ಒಂದು ರೀತಿಯ ವ್ಯಂಗ್ಯ ಬೆರೆತ ಧ್ವನಿಯಲ್ಲಿ ಪಾದ್ರಿ ಅಂದರು :



"I wonder why People go to Banares. The water flowing there is not of a river but of a ditch"

ಆರೋಗ್ಯ ಶಾಸ್ತ್ರದ ದೃಷ್ಟಿಯಿಂದ ಇದು ಸ್ವಲ್ಪ ಮಟ್ಟಿಗೆ ನಿಜವೇ ಆಗಿದ್ದರೂ ಆತ ಮಾತನಾಡಿದ ಧ್ವನಿಯಲ್ಲಿನ ವ್ಯಂಗ್ಯ ನನಗೆ ಹಿಡಿಸಲಿಲ್ಲ. "ನಿಮಗೆ ಅರ್ಥವಾಗದ್ದು ಲೋಕದಲ್ಲಿ ಬೇಕಾದಷ್ಟಿದೆ. ನಮ್ಮಮ್ಮ ಮೈ ಕೊಳೆ ತೊಳೆದುಕೊಳ್ಳಲು ಅಲ್ಲಿಗೆ ಹೋಗಲಿಲ್ಲ. ಇನ್ನೊಬ್ಬರ ಧಾರ್ಮಿಕ ಭಾವನೆಗಳ ಬಗ್ಗೆ ಲಘುವಾಗಿ ಮಾತನಾಡಬೇಡಿ" ಮುಂತಾಗಿ ಇನ್ನೂ ಕಟುವಾಗಿಯೇ ಮಾತನಾಡಿದೆ. ಪರಿಸ್ಥಿತಿ ಗಂಭೀರವಾದದ್ದನ್ನು ಗಮನಿಸಿದ ಗೈಲ್ಸ್ ಮಧ್ಯೆ ಪ್ರವೇಶಿಸಿದರು. "ಎಲ್ಲ ಧರ್ಮಗಳಲ್ಲಿಯೂ ಇಂತಹ ನಂಬಿಕೆ ಆಚರಣೆಗಳು ಇದ್ದೇ ಇವೆ. ನಾವು ಚರ್ಚೆಗಳಲ್ಲಿ ಪವಿತ್ರ ತೀರ್ಥ ಅಂತ ಸಣ್ಣ ಪಾತ್ರೆಯೊಂದರಲ್ಲಿ ನೀರಿಟ್ಟಿರುವುದಿಲ್ಲವೆ? ಬಂದವರೆಲ್ಲ ತಮ್ಮ ಬೆರಳುಗಳನ್ನು ಅದರಲ್ಲಿದ್ದ ಸಿಂಪಡಿಸಿಕೊಳ್ಳುವುದಿಲ್ಲವೆ? ಆ ತೀರ್ಥವನ್ನು ಹನಿಸಿ ಕೊಂಡಾಗ ಅವರಿಗಾಗುವ ತೃಪ್ತಿಯನ್ನು ಲಘುವಾಗಿ ಕಾಣಬಹುದೆ?" ಮುಂತಾಗಿ ಹೇಳಿ ಆ ಪಾದ್ರಿಯ ಬಾಯಿ ಮುಚ್ಚಿಸಿ ನನ್ನನ್ನು ಸಮಾಧಾನ ಪಡಿಸಿದರು. ಆ ಘಟನೆಯ ನಂತರ ನನ್ನ ಅನೇಕ ಅಧ್ಯಾಸಕ ಮಿತ್ರರು ನಾನು ದುಡುಕಿದನೆಂದು ಆಕ್ಷೇಪಿಸಿದ್ದೇ ಅಲ್ಲದೆ ಪ್ರೋಬೇಷನರಿ ಅನಧಿಯಲ್ಲಿ, ಅಡಳಿತ ವರ್ಗದ ಒಬ್ಬ

ಪ್ರತಿನಿಧಿಯನ್ನು ಎದುರು ಹಾಕಿಕೊಂಡದ್ದು, ನನ್ನ ಕೆಲಸಕ್ಕೆ ಸಂಚಕಾರ ತರಬಹುದೆಂದು ಅಭಿಪ್ರಾಯ ಪಟ್ಟರು. ಈ ಘಟನೆ ನಡೆದ ಮೂರು ತಿಂಗಳ ನಂತರ ಗೈಲ್ಸ್ ನನ್ನೊಡನೆ ಮಾತನಾಡುತ್ತಿದ್ದಾಗ ಹೇಳಿದರು. "ಎಲ್ಲ ಧರ್ಮಗಳೂ ನಿಂತಿರುವುದು ಮಾನವ ಧರ್ಮದ ಮೇಲೆ. ಪರಸ್ಪರ ಪ್ರೀತಿ, ಗೌರವ, ಅನುಕಂಪ ಮರೆತಾಗ ನಮ್ಮ ಧಾರ್ಮಿಕ ನಂಬಿಕೆಗಳಿಗೆ ಬಿಲೆಯೇ ಇರುವುದಿಲ್ಲ" ಅಂದಿನಿಂದ ಇಂದಿನವರೆಗೂ ನನ್ನ ಧಾರ್ಮಿಕ ಭಾವನೆ ಯನ್ನು ನೋಯಿಸುವ ಯಾವುದೇ ಘಟನೆ ನಮ್ಮಿಬ್ಬರ ಮಧ್ಯೆ ನಡೆದಿಲ್ಲ. ಅವರೊಬ್ಬ ಪರಿಪೂರ್ಣ ಕ್ಯಾಥೊಲಿಕ್.

ಗೈಲ್ಸ್ ಸ್ವಲ್ಪ ಮುಂಗೋಪಿ. ಕೋಪ ಬಂದಾಗ ಅವರ ಕೆನ್ನೆ ಕೊಡಗಿನ ಕೆತ್ತಲೆಹಣ್ಣಿನ ಬಣ್ಣದಿಂದ ಮಿಂಚುತ್ತಿರುತ್ತದೆ. ತಮಾಷೆ ಅಂದರೆ ಇನ್ನೊಬ್ಬರು ಕೋಪ ಮಾಡಿಕೊಂಡಾಗ ಆತ ಶಾಂತಮೂರ್ತಿ. ಕೋಪಕ್ಕೆ ಶಾಂತ ಪ್ರತಿಕ್ರಿಯೆ. ಗೆಳೆಯ ಶ್ರೀನಿವಾಸ ರಾಜು N.C.C. ಆಫೀಸ್ ಆಗಿದ್ದರು. ಅವರ ಗೈರು ಹಾಜರಿಯಲ್ಲಿ N.C.C. ಕೊಠಡಿಯ ಬೀಗವನ್ನು Master Key ಸಹಾಯದಿಂದ ತೆಗೆದು, ಅಲ್ಲಿದ್ದ ವಸ್ತುಗಳನ್ನೆಲ್ಲ ಈಗಿನ ಮಹಿಳಾ ವಿದ್ಯಾರ್ಥಿನಿಯರ ಕೊಠಡಿಯಲ್ಲಿ ರಾಶಿ ಹಾಕಿದ್ದರು. ಇದು ರಾಜು ಅವರನ್ನು ರೇಗಿಸಿತ್ತು. ಸಾಲದಕ್ಕೆ "Please send the Key of the N.C.C. room" ಅಂತ ಪ್ರಿನ್ಸಿಪಾಲರಿಂದ ಚೀಟಿಯೊಂದು ಅವರಲ್ಲಿಗೆ ಬಂತು. ತಮ್ಮ ಕೆಲಸದ ಬಗ್ಗೆ ಪ್ರಿನ್ಸಿಪಾಲರು ಅತ್ಯಪ್ಪಿ ವ್ಯಕ್ತ ಪಡಿಸುತ್ತಿದ್ದಾರೆಂದು ತಿಳಿದುಕೊಂಡ ರಾಜು ಪ್ರಿನ್ಸಿಪಾಲರ ಕೊಠಡಿಗೆ ಧಾವಿಸಿ ಅವರ ಮೇಜಿನ ಮೇಲೆ ಬೀಗದ ಕೈ ಗೊಂಚಲನ್ನು ಇರಿಸಿದರು. ತಮ್ಮ ಕೆಲಸದ ಬಗ್ಗೆ ಅತ್ಯಪ್ಪಿಯಾಗಿದ್ದಲ್ಲಿ ರಾಜೀನಾಮೆ ಕೊಡುವುದಾಗಿ ಸ್ವಲ್ಪ ಏರಿದ ಧನಿಯಲ್ಲಿಯೇ ತಿಳಿಸಿದರು. ಕೆಲವೇ ಕ್ಷಣಗಳಲ್ಲಿ ಆಗಿರುವ ತಪ್ಪು ಗ್ರಹಿಕೆಯನ್ನು ಉಹಿಸಿದ ಗೈಲ್ಸ್ ನಗುನಗುತ್ತಾ ರಾಜು ಅವರನ್ನು ಸಮಾಧಾನ ಪಡಿಸಿ, ಅನಿವಾರ್ಯ ಸಂದರ್ಭವನ್ನು ವಿವರಿಸಿದರು. ಆಗಲೇ N.C.C. ಕೊಠಡಿಯಲ್ಲಿ ಸಾಮಾನುಗಳನ್ನು ಜೋಡಿಸಲು ಹಲಗೆಯ ಅಟ್ಟಣೆಗಳು ನಿರ್ಮಾಣ ವಾಯಿತು. ಈಗ ಗ್ರಂಥಾಲಯ ವಿಭಾಗದವರು ಅದನ್ನು ಸ್ಟೋರ್ ರೂಂ ಆಗಿ ಉಪಯೋಗಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ.

ಭಾರತದ ಎಲ್ಲ ಭಾಗಗಳಿಂದ ಬಂದ, ವಿಭಿನ್ನ ಸಂಸ್ಕೃತಿಗಳ, ವಿವಿಧ ಭಾಷೆಗಳನ್ನಾಡುವ ವಿದ್ಯಾರ್ಥಿ ಮತ್ತು ಅಧ್ಯಾಪಕರುಗಳನ್ನು ಸೆಡೆದಿರುವುದು ಕ್ರೈಸ್ಟ್ ಕಾಲೇಜಿನ ವೈಶಿಷ್ಟ್ಯ. ಅಧ್ಯಾಪಕರುಗಳಿಂದ ಬಂದ ಸಲಹೆಗಳಿಗೆ ಗೈಲ್ಸ್ ಅವರಿಂದ ಯಾವಾಗಲೂ ಸ್ವಾಗತ. ಅವು ಸಾಧುವಾಗಿದ್ದಲ್ಲಿ ತಕ್ಷಣ ಕಾರ್ಯಗತಗೊಳಿಸುತ್ತಿದ್ದರು. ಕಾಲೇಜಿನ ಪ್ರಾರಂಭದ ದಿನಗಳಲ್ಲಿ ನಡೆದ ಘಟನೆಯೊಂದು ನೆನಪಿಗೆ ಬರುತ್ತಿದೆ. ಕಾಲೇಜಿಗೊಂದು ಲಾಂಛನವನ್ನು ಪ್ರಸಿದ್ಧ ಕಲಾವಿದರೊಬ್ಬರಿಂದ ಸಿದ್ಧಗೊಳಿಸಿದ್ದರು. ಇಂಗ್ಲಿಷ್ ಮತ್ತು ಹಿಂದಿ ಭಾಷೆಗಳಲ್ಲಿ ಕಾಲೇಜಿನ ಹೆಸರಿದ್ದ ಮೊಹರಿನ ಮೇಲೆ ಚಕ್ರ, ತೆರೆದ ಪುಸ್ತಕ, ಜ್ಯೋತಿ ಮತ್ತು ಕಾಲೇಜಿನ ಘೋಷಣೆ Excellence and Service ಎಂದು ಬರೆಸಲಾಗಿತ್ತು. ಅಧ್ಯಾಪಕರ ಕೊಠಡಿಯಲ್ಲಿ ಅದನ್ನು ಗೈಲ್ಸ್ ನಮಗೆಲ್ಲ ತೋರಿಸಿದರು. ಸುಂದರವಾದ ಮೊಹರಿನಲ್ಲಿ ಕನ್ನಡದಲ್ಲಿ ಹೆಸರಿದ್ದು ನನಗೆ ಒಂದು ಕೊರತೆಯಾಗಿ ಕಂಡಿತು. ಅದನ್ನು ಅವರಿಗೆ ತಿಳಿಸಿದೆ. ಏನೂ ಹೇಳದೆ ಅವರು ತಮ್ಮ ಕೊಠಡಿಗೆ ಹೊರಟು ಹೋದರು. ನನ್ನ ಸಲಹೆ ಅವರಿಗೆ ಒಪ್ಪಿಗೆಯಾಗಲಿಲ್ಲವೆಂದುಕೊಂಡೆ. ಆ ಘಟನೆಯಾದ ಒಂದು ವಾರದ ಮೇಲೆ ನನಗೆ ಅವರಿಂದ ಕರೆಬಂತು.

“ಕರ್ಣಾಟಕದ ರಾಜಧಾನಿಯಲ್ಲೊಂದು ಕಾಲೇಜಿನ ಹೆಸರು ಕನ್ನಡದಲ್ಲಿರಬೇಕಾದದ್ದು ಅಗತ್ಯ” ಎಂದು ಹೇಳಿ ಅವರು ನನಗೆ ಕಾಲೇಜಿನ ಮೊಹರು ತೋರಿಸಿದರು. ಮೊಹರಿನ ಮೇಲೆ ಕಾಲೇಜಿನ ಹೆಸರು ಕನ್ನಡದಲ್ಲಿ ಕೆಂಗೊಳಿಸುತ್ತಿತ್ತು.

ಕಾಲೇಜಿನಲ್ಲಿ ಕನ್ನಡದ ಮಧುರ ವಾತಾವರಣವನ್ನು ನಿರ್ಮಿಸಿ, ಕನ್ನಡದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಒಂದು ಸಾಂಸ್ಕೃತಿಕ ವೇದಿಕೆಯನ್ನು ಸಜ್ಜುಗೊಳಿಸಲು ‘ಕನ್ನಡ ಸಂಘ’ ಒಂದರ ಅನುಚಕ್ರ ಇತ್ತು. ಅನ್ಯಭಾಷಾ ವಿದ್ಯಾರ್ಥಿಗಳು ಹಾಗೂ ಅಧ್ಯಾಪಕರುಗಳಿಗೆ ಕನ್ನಡ ಸಂಸ್ಕೃತಿಯ ಪರಿಚಯ, ಪರಸ್ಪರ ಅಭಿಪ್ರಾಯ ವಿನಿಮಯಕ್ಕೆ, ಪ್ರಬುದ್ಧವಾದ ನೆಲೆಗಟ್ಟು ಬೇಕಾಗಿತ್ತು. ಇದನ್ನು ಗೈಲ್ಸ್ ಅವರ ಗಮನಕ್ಕೆ ನಾವು ತಂದಾಗ ಅವರಿಂದ ತುಂಬು ಮನಸ್ಸಿನ ಸ್ವಾಗತ ದೊರೆಯಿತು. ಸುಮಾರು



ಹತ್ತು ವರ್ಷಗಳ ಕಾಲದಲ್ಲಿ ‘ಕನ್ನಡ ಸಂಘ’ ಒಳ್ಳೆಯ ಕೆಲಸವೇನಾದರೂ ಮಾಡಿದ್ದಲ್ಲಿ ಅದಕ್ಕೆ ಗೈಲ್ಸ್ ಅವರ ಸಲಹೆ, ಸಹಕಾರಗಳೇ ಕಾರಣ. ಕನ್ನಡ ಸಂಘದ ಮಾತು ಬಂದಾಗ 1973ರಲ್ಲಿನ ಒಂದು ಘಟನೆ ನೆನಪಿಗೆ ಬರುತ್ತದೆ. ಅದು ಕನ್ನಡ ಸಂಘದ ಪ್ರಕಟಣೆ ‘ಕ್ರಿಸ್ತಾಂಜಲಿ’ಗೆ ಸಂಬಂಧಿಸಿದ್ದು. ಕ್ರಿಸ್ತನನ್ನು ಕುರಿತು ರಚಿಸಿದ ಕವಿತೆಗಳನ್ನೆಲ್ಲ ಸಂಕಲಿಸಿ ಪುಸ್ತಕದ ರೂಪದಲ್ಲಿ ಪ್ರಕಟಿಸುವ ಉದ್ದೇಶದೇಫಲ-‘ಕ್ರಿಸ್ತಾಂಜಲಿ’. ಆ ಕವನ ಸಂಕಲನದಲ್ಲಿ ಕವಿ ನಾ. ಡಿಸೋಜ ಅವರ ಕವನ ‘ನೆನಪು’ ಕೆಲ ಪಾದ್ಯಗಳಿಗೆ ಹಿಡಿಸಲಿಲ್ಲ. ಅವರು ತಮ್ಮ ಅಸಮಾಧಾನವನ್ನು ಲಿಖಿತ ರೂಪದಲ್ಲಿ ವ್ಯಕ್ತಪಡಿಸಿ ಆ ಕವನವನ್ನು ‘ಕ್ರಿಸ್ತಾಂಜಲಿ’ಯಿಂದ ಕಿತ್ತು ಹಾಕುವಂತೆ ಸೂಚಿಸಿದ್ದರು. ಅದರೊಂದಿಗೆ ಪುಸ್ತಕವನ್ನು ಬಹಿಷ್ಕರಿಸುವಂತೆ ವ್ಯವಸ್ಥಿತ ಪ್ರಚಾರವನ್ನೂ ಕೈಗೊಂಡಿದ್ದರು. ಕನ್ನಡ ಸಂಘಕ್ಕೆ ಇಕ್ಕಟ್ಟಿನ ಪರಿಸ್ಥಿತಿ. ಪ್ರಕಾಶಕರಾಗಿ ಆ ಕವನವನ್ನು ಸಂಕಲನದಿಂದ ತೆಗೆಯುವುದು ಅನೈತಿಕ ಕಾರ್ಯವಾಗುತ್ತಿತ್ತು. ಕವಿಯ ಸೂಕ್ಷ್ಮ ಸಂವೇದನೆಗೆ ಅಸಹಾರವಾಗುತ್ತಿತ್ತು. ಯಾರನ್ನೂ ಉದ್ದೇಶ ಪೂರ್ವಕವಾಗಿ ನೋಯಿಸಲೆಂದು ಆ ಕವನವನ್ನು ಸಂಕಲನದಲ್ಲಿ ಸೇರಿಸಿರಲಿಲ್ಲವೆಂಬ ಆತ್ಮವಿಶ್ವಾಸ ಪ್ರಧಾನ ಸಂಪಾದಕರಿಗಿತ್ತು. ಅದರೂ ಪ್ರಿನ್ಸಿಪಾಲರಾದ ಗೈಲ್ಸ್ ಯಾವ ನಿಲುವು ತಾಳುತ್ತಾರೋ, ಎಲ್ಲಿ ಘರ್ಷಣೆಗೆ ಅವಕಾಶವಾಗುತ್ತದೆಯೋ, ಎಂಬ ಅಳುಕು ಕಾರ್ಯಕರ್ತರಿಗಿತ್ತು. ತಾಳ್ಮೆಯಿಂದ ಎಲ್ಲವನ್ನೂ ಪರಾಮರ್ಶಿಸಿದ ಗೈಲ್ಸ್



ಸಂಘದ ನಿಲುವಿಗೆ ಭಂಗ ಬರದಂತೆ ನಡೆದುಕೊಂಡು, ಕನ್ನಡ ಸಂಘವನ್ನು ಪ್ರೋತ್ಸಾಹಿಸಿದರು. ಕ್ಯಾಥಲಿಕ್‌ನ ನಿಜವಾದ ಅನುಭವ ಸಂಘದ ಕಾರ್ಯಕರ್ತರಾಗಾಯಿತು.

ಗೈಲ್ಸ್ ಮೂಲತಃ ಭಾವನಾಜೀವಿ. ಎಲ್ಲದ ರಲ್ಲಿಯೂ ಒಳ್ಳೆಯದನ್ನೇ ಅರಸುವ ಸಹೃದಯತೆ ಅವರದು. ಅಧ್ಯಾಪಕರುಗಳ ಕೆಲಸದಲ್ಲಿ ಏನಾದರೂ ನ್ಯೂನತೆ ಕಂಡು ಬಂದಾಗ ಶಿಸ್ತಿನ ಕ್ರಮ ಜರುಗಿಸುವುದಕ್ಕಿಂತ, ಸಾರ್ವತ್ರಿಕವಾಗಿ, ಹೇಗೆ ನಡೆದರೆ ಸೂಕ್ತ ಎಂದು ತಿಳಿಸುವುದೇ ಅವರಿಗೆ ಪ್ರಿಯ. ಈ ಅತಿ ಒಳ್ಳೆಯತನ ಒಮ್ಮೊಮ್ಮೆ ಅವರ ಕಾರ್ಯನಿರ್ವಹಣೆಯಲ್ಲಿ ತೊಡಕಾದದ್ದೂ ಉಂಟು. ತಪ್ಪು ಮಾಡಿದವರಿಗೆ ನೇರವಾಗಿ ಹೇಳಿ, ಅದೇ ತಪ್ಪು ಮರುಕಳಿಸಿದಾಗ ಕ್ರಮ ಜರುಗಿಸದೆ, ಸಾರ್ವತ್ರಿಕವಾಗಿ ಎಲ್ಲರಿಗೂ ಉಪದೇಶ ಕೊಡುತ್ತಾರೆಂದು ನಮ್ಮಲ್ಲಿ ಕೆಲವರು ಅಸಮಧಾನಪಟ್ಟಿದ್ದುಂಟು.

ಕ್ರೈಸ್ತ ಕಾಲೇಜು ಎಲ್ಲ ರಂಗಗಳಲ್ಲಿಯೂ ಪ್ರತಿಷ್ಠಿತ ಸ್ಥಾನ ಗಳಿಸಬೇಕೆಂಬುದು ಅವರ ಆಸೆ.

ಆ ಉದ್ದೇಶ ಸಾಧನೆಗಾಗಿ ವಿದ್ಯಾರ್ಥಿ ಹಾಗೂ ಅಧ್ಯಾಪಕರುಗಳಿಗಾಗಿ ಅನೇಕ ವಿಚಾರ ಸಂಕೀರ್ಣಗಳನ್ನು ಅವರು ಏರ್ಪಡಿಸಿದ್ದರು. ಆ ಸಂಕೀರ್ಣಗಳು, ಎಲ್ಲ ಮಾತಿನ ಮಂಟಪಗಳಂತೆ, ವಿಫಲವಾದವೆಂಬುದು ಬೇರೆ ಮಾತು. ಆ ಏರ್ಪಾಟುಗಳ ಹಿಂದಿನ ಪ್ರಾಮಾಣಿಕ ಕಳಕಳಿ ಮಾತ್ರ ಪ್ರಶ್ನಾತೀತ. ಪ್ರತಿಭಾವಂತ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಅವರಿಂದ ಯಾವಾಗಲೂ ಪ್ರೋತ್ಸಾಹ, ನೆರವು ಸಿಕ್ಕುತ್ತಿತ್ತು. ನಮ್ಮ ಹಳೆಯ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ನಾವು ಭೇಟಿಯಾದಾಗ ಅವರು ಕೇಳುವ ಮೊದಲ ಪ್ರಶ್ನೆ : 'ಗೈಲ್ಸ್ ಹೇಗಿದ್ದಾರೆ?' ಕ್ರೈಸ್ತ ಕಾಲೇಜಿನ ಚೈತನ್ಯಕ್ಕೆ ಗೈಲ್ಸ್‌ರ ವ್ಯಕ್ತಿತ್ವ ಸಾಕಾರ ರೂಪು ಕೊಟ್ಟಿತ್ತು.

ಒಂದು ಕಾಲೇಜಿನ ಜೀವನ ಹರಿಯುವ ನದಿಯಿದ್ದಂತೆ. ಪ್ರಿನ್ಸಿಪಾಲುರು, ಅಧ್ಯಾಪಕರುಗಳು ಹಾಗೂ ವಿದ್ಯಾರ್ಥಿಗಳು ಕೆಲಕಾಲ ಪ್ರಭಾವ ಬೀರಿ, ಕಾಲ ಸರಿದಂತೆ ಕಾಲೇಜಿನಿಂದ ದೂರವಾಗುತ್ತಾರೆ. ಆದರೆ ಕ್ರೈಸ್ತ ಕಾಲೇಜಿನ ಇತಿಹಾಸದ ಪುಟಗಳಲ್ಲಿ ಮಾಣಿ ಗೈಲ್ಸ್‌ರ ಹೆಸರು ಪ್ರಮುಖ ಸ್ಥಾನ ಪಡೆಯುತ್ತದೆ. ಹೊಸೂರು ರಸ್ತೆಯಿಂದ ದಕ್ಷಿಣಕ್ಕೆ ತಿರುಗಿ, ಕಾಲೇಜಿನ ಆವರಣದಲ್ಲಿ ಅಡಿ ಇರಿಸಿದಾಗ ತಣ್ಣನೆಯ ಗಾಳಿ, ಅವರು ನೆಟ್ಟು ಬೆಳೆಸಿದ ಸೊಂಪಾದ ಮರಗಳಿಂದ ಮೂಡಿ ಬರುತ್ತದೆ. ಎಲ್ಲೆಡೆ ಕಣ್ಣಿಗೆ ಹಬ್ಬುವುದು ಬಣ್ಣ ಬಣ್ಣದ ಹೂವು, ಹಸಿರು ನೋಡುತ್ತಾ ನಡೆಯುವಾಗ, ಸುವಾಸನೆ ಹೊತ್ತ ಸುಳಿಗಾಳಿ ನನ್ನ ಕಿವಿಯಲ್ಲಿ ಉಲಿಯುತ್ತದೆ : 'ಮಾಣಿಗೈಲ್ಸ್...ಮಾಣಿಗೈಲ್ಸ್...' ಸ್ಥಾಪಕ ಪ್ರಿನ್ಸಿಪಾಲ್ ಗೈಲ್ಸ್ ನಡೆದ ದಾರಿ ಇದು... ಅವರ ಕನಸಿನ ಕಾಲೇಜ್ ಕಟ್ಟಡ...ಕಾರಂಜಿ... ಕೈದೋಟ...ಹಸಿರು...ಎಲ್ಲೆಲ್ಲೂ ಹಸಿರು. ನೆನಪು... ಹಸಿರು.



ಕೈಪಿಡಿರು ನಡೆಸಿದವರು

ಎಚ್. ಡಿ. ಎಸ್. ಕೆ. ಶಾಸ್ತ್ರಿ

ಗಣಿತ ಶಾಸ್ತ್ರ ವಿಭಾಗ

ನಮ್ಮ ಕಾಲೇಜು ಹದಿನಾಲ್ಕು ವರ್ಷಗಳನ್ನು ತುಂಬಿಕೊಂಡು ಹದಿನೈದನೇ ವರ್ಷಕ್ಕೆ ಪದಾರ್ಪಣ ಮಾಡುತ್ತಿದೆ. ಈ ವರ್ಷದ ಪ್ರಮುಖ ವಿಷಯವೇನೆಂದರೆ ನಮ್ಮ ಪ್ರಾಂಶುಪಾಲರಾದ ಫಾದರ್ ಪ್ರೊ|| ಮಾಣಿ ಗೈಲ್ಸ್ ರವರು ನಮ್ಮೊಡನೆ ಪ್ರಾರಂಭದಿಂದಲೂ ಇದ್ದು, ಈ ಕಾಲೇಜನ್ನು ಇದುವರೆಗೂ ಬೆಳೆಸಿ, ಈಗ ಕಾಲೇಜಿನಿಂದ ಅಗಲಿರುವುದು. ಇದು ನಮ್ಮೆಲ್ಲರಿಗೂ ತುಂಬ ದುಃಖದ ಸಂಗತಿ.

ನಮ್ಮ ಕಾಲೇಜು ಇಂದು ಕರ್ನಾಟಕದ ರಾಜ ಧಾನಿಯಾದ ಬೆಂಗಳೂರಿನಲ್ಲಿ ಒಂದು ಒಳ್ಳೆಯ ಕಾಲೇಜು ಎಂದು ಹೆಸರು ಮಾಡಿದ್ದರೆ ಅದಕ್ಕೆ ಕಾರಣ ಫಾದರ್ ಪ್ರೊ|| ಮಾಣಿಗೈಲ್ಸ್.

ಅವರ ವ್ಯಕ್ತಿತ್ವ ಹೇಗೆ ಎಂದರೆ ಯಾರಿಗಾದರೂ ಅಗಲಿ “ನೊಡಲ ನೋಟದ ಪ್ರೇಮ”ದ ಹಾಗೆ. ತುಂಬಾ ಕರುಣಾಮಯಿ. ದೊಡ್ಡವರಲ್ಲಿ ಚಿಕ್ಕವರಲ್ಲಿ ಒಂದೇ ರೀತಿಯ ಸೌಜನ್ಯ. ಹೇಳಬೇಕೆಂಬುದನ್ನು ನೇರವಾಗಿ ಹೇಳುವ ಸ್ವಭಾವ. ತುಂಬಾ ಸಾಮ್ಯ ಸ್ವಭಾವದ ಶಾಂತ ಸ್ವಭಾವದ ವ್ಯಕ್ತಿ. ಎಂದೂ ಯಾರ ಮನಸ್ಸನ್ನೂ ನೋಯಿಸಿದವರಲ್ಲ. ಒಟ್ಟಿನಲ್ಲಿ ಹೇಳುವುದಾದರೆ ಅವರು ಒಳ್ಳೆಯ ಗುಣಗಳನ್ನು ಹೊಂದಿದ್ದ ತವನಿಧಿ.

ಮೊದಲು ನಾನು ಅವರನ್ನು 1969ನೇ ಇಸವಿ ಜುಲೈ 14ರಂದು ಕಂಡದ್ದು, ಈಗಿನ ನಮ್ಮ ಕಾಲೇಜಿನ ಬ್ಯಾಂಕ್ ಇರುವ ಕಟ್ಟಡದಲ್ಲಿ. ಆಗ ಇನ್ನೂ ನಮ್ಮ ಕಾಲೇಜಿನ ಕಟ್ಟಡ ಪೂರ್ಣವಾಗದೆ ಇದ್ದುದರಿಂದ ಕಾಲೇಜಿನ ಅಫೀಸು ಈಗಿನ ಬ್ಯಾಂಕ್ ಕಟ್ಟಡದಲ್ಲೇ ಇತ್ತು. ನನ್ನನ್ನು ನೋಡಿದ ತಕ್ಷಣ ಅವರು ನನ್ನನ್ನು ಆದರದಿಂದ ಬರಮಾಡಿಕೊಂಡು ಕುಳಿತುಕೊಳ್ಳಲು ಸ್ಥಳ ತೋರಿಸಿದರು. ಆ ವೇಳೆಗಾಗಲೇ ನಾನು ನಾಲ್ಕು ಪ್ರಿನ್ಸಿಪಾಲರೊಡನೆ ಕೆಲಸ ಮಾಡಿದ್ದೆ. ಇವರ ಈ ನಡೆವಳಿಕೆ, ಬರ



ಮಾಡಿಕೊಳ್ಳುವಿಕೆ ನನಗೆ ಅತ್ಯಾಶ್ಚರ್ಯವನ್ನುಂಟು ಮಾಡಿತು. ಜೊತೆಗೆ ಅವರು ನನಗೆ ಸಿಗರೇಟನ್ನು ಕೊಡಲು ಮುಂದಾದರು. ಆದರೆ ಆಗ ನಾನದನ್ನು ಸ್ವೀಕರಿಸಲಿಲ್ಲ.

ನಾನು ಇಲ್ಲಿ ಕೆಲಸಕ್ಕೆ ಸೇರಿದ ಕೆಲವು ದಿವಸಗಳಾದ ಮೇಲೆ ನನ್ನ ಸ್ನೇಹಿತರೊಬ್ಬರು ನನ್ನನ್ನು ನೋಡಲು ಕಾಲೇಜಿಗೆ ಬಂದರು. ಅವರು ನಮ್ಮ ಪ್ರಾಂಶುಪಾಲರನ್ನೇ ಭೇಟಿಯಾಗಿ ನನ್ನ ಬಗ್ಗೆ ಕೇಳಿದರು. ನನ್ನನ್ನು ಕರೆಯಲು ಕಳಿಸಿ ನಾನು ಬರುವವರೆಗೂ ನನ್ನ ಸ್ನೇಹಿತರೊಡನೆ ಮಾತನಾಡುತ್ತಿದ್ದರು. ಇದನ್ನು ಗಮನಿಸಿದ ನನ್ನ ಸ್ನೇಹಿತರು ತುಂಬಾ ಅಶ್ಚರ್ಯವನ್ನು, ಸಂತೋಷವನ್ನೂ ವ್ಯಕ್ತಪಡಿಸಿದರು. ಅದೇ ಶೈಕ್ಷಣಿಕ ವರ್ಷದ ಅಂತ್ಯದಲ್ಲಿ ಗಣಿತ ಶಾಸ್ತ್ರದ ಬೇಸಿಗೆ ಶಿಬಿರಕ್ಕೆ, ತಿರುಪತಿಗೆ ಹೋದೆ. ನಾನು ತಿರುಪತಿ ತಲುಪಿದ್ದಕ್ಕೆ ಹಾಗೂ ಆ ತರಗತಿಗಳ ರೀತಿ ನೀತಿಗಳ ಬಗ್ಗೆ ಫಾದರ್ ಪ್ರೊ|| ಮಾಣಿಗೈಲ್ಸ್ ಅವರಿಗೆ ಒಂದು ಪತ್ರ ಬರೆದೆ. ಅವರೂ ಸಹ ನನಗೆ ತಕ್ಷಣ ಕಾಗದ ಬರೆದು ಕಾಲೇಜಿನ ವಿಷಯವನ್ನೆಲ್ಲ ತಿಳಿಸಿ, ಯೋಗಕ್ಷೇಮವನ್ನು ವಿಚಾರಿಸಿ ನನ್ನನ್ನು ಬೇಗ ಬರಲು ತಿಳಿಸಿದ್ದರು. ಆ ಪತ್ರಗಳನ್ನು ಓದಿದಾಗ ಒಂದು ಸಮಾಧಾನ, ಸಂತೋಷವಾಗುತ್ತಿತ್ತು.

ನಾನು ಸೇರಿದ ವರ್ಷದಲ್ಲಿ ಹಲವಾರು ‘ಬ್ರದರು’ಗಳು ತರಗತಿಯಲ್ಲಿ ಓದುತ್ತಿದ್ದರು. ಅವರೆಲ್ಲಾ ನಾಲ್ಕು, ಐದು ವರ್ಷಗಳು ಬಿಟ್ಟು ಬಿಟ್ಟು ಕಾಲೇಜಿಗೆ ಸೇರಿದವರು.



ಕೆಲವು ಸಸ್ಯಗಳನ್ನು ಸಂಗ್ರಹಿಸಲು ಕೇರಳಕ್ಕೆ ಹೊರಟಿದ್ದರು. ಆಗ ಫಾದರ್ ವೈ|| ಮಾಣಿಗೈಲ್ಸ್ ಅವರು ನನ್ನನ್ನು ಕರೆದು 'ನೀನು ಕೇರಳವನ್ನು ನೋಡುವಿಯಂತೆ ನಮ್ಮ ಜೊತೆಯಲ್ಲಿ ಹೊರಡು' ಎಂದು ತಿಳಿಸಿದರು. ಒಡನಾಡಿಯಾಗಿ ಪ್ರೀತಿಯಿಂದ ಕೇರಳ ದರ್ಶನ ಮಾಡಿಸಿದರು.

ಹೀಗೆ ಅವರ ಸ್ವಭಾವ, ವ್ಯಕ್ತಿತ್ವ ತುಂಬಾ ವೈವಿಧ್ಯಮಯ. ಈ ರೀತಿ ಘಟನೆಗಳನ್ನು ಸ್ಮರಿಸುತ್ತಾ ಹೋದರೆ ಅವುಗಳಿಗೆ ಕೊನೆಯೇ ಇಲ್ಲ. ನಮ್ಮೆಲ್ಲರಿಗೂ ಅವರ ಈ ಗುಣ ಒಂದಲ್ಲ ಒಂದು ರೀತಿಯಿಂದ ತಟ್ಟಿದೆ.

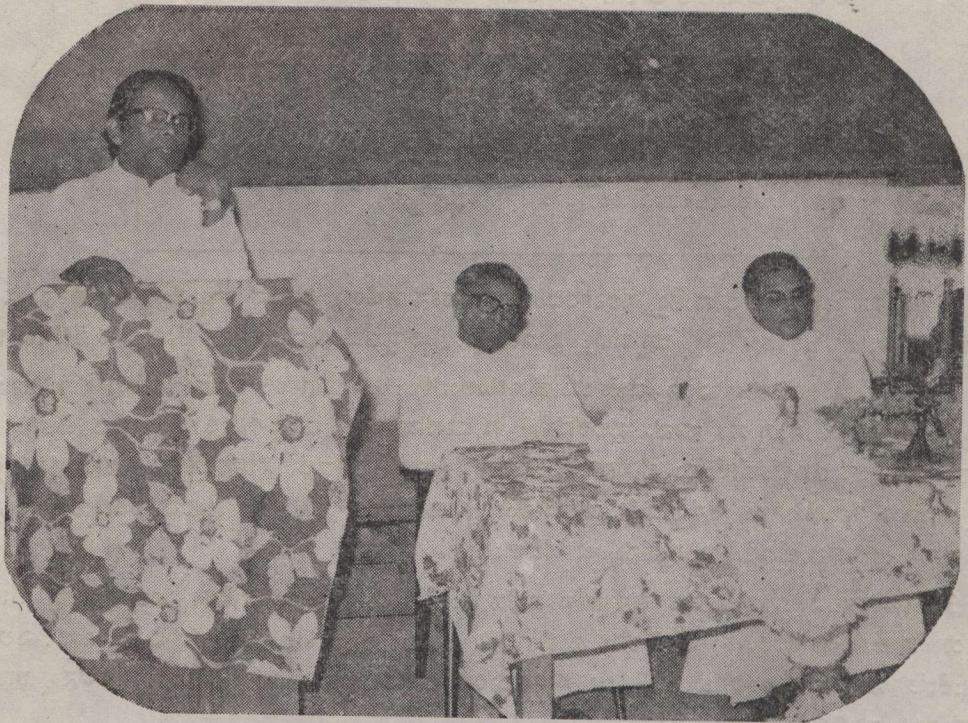
ಅವರಿಗಾಗಿ ಬೇರೆ ಸಮಯದಲ್ಲಿ ಗಣಿತ ಶಾಸ್ತ್ರ ಬಗ್ಗೆ ಕೆಲವು ತರಗತಿಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳಲು ಪ್ರಾಂಶುಪಾಲರೇ ತಿಳಿಸಿದರು. ಆ ತರಗತಿಗಳು ಮುಗಿದ ಮೇಲೆ ಒಂದು ದಿವಸ ಆ ವಿದ್ಯಾರ್ಥಿಗಳೆಲ್ಲ ಸೇರಿ ನನಗೆ ಒಂದು ಸರಳ ಸಮಾರಂಭವನ್ನೇರ್ಪಡಿಸಿ, ಒಂದು ಕೈ ಗಡಿಯಾರವನ್ನು ಉಡುಗೊರೆಯಾಗಿ ಕೊಟ್ಟರು. ನಮ್ಮ ಪ್ರಾಂಶುಪಾಲರೇ ನನ್ನ ಕೈಯಲ್ಲಿದ್ದ ಹಳೇ ಗಡಿಯಾರವನ್ನು ಗಮನಿಸಿ ಅವರಿಗೆ ಗಡಿಯಾರವನ್ನು ಉಡುಗೊರೆಯಾಗಿ ನೀಡುವಂತೆ ಸಲಹೆಯನ್ನು ಕೊಟ್ಟಿದ್ದರೆಂದು ಆಮೇಲೆ ತಿಳಿಯಿತು. ಹೀಗೆ ಅವರು ಎಲ್ಲರ ಸ್ವಭಾವಗಳನ್ನು ಅರಿತುಕೊಂಡು ನಡೆಯುತ್ತಿದ್ದರು.

1971ನೆ ಬೇಸಿಗೆ ರಜದಲ್ಲಿ ಸಹೋದ್ಯೋಗಿ ಶ್ರೀ ಪ್ರೇಮಾನಂದರವರು ಸಸ್ಯಶಾಸ್ತ್ರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ

ಅವರು ಸದ್ಯಕ್ಕೆ ಕಾಲೇಜಿನಿಂದ ಬಿಡುಗಡೆ ಹೊಂದಿದರೂ, ಮಾನಸಿಕವಾಗಿ ಅವರು ನಮ್ಮ ಹೃದಯದಲ್ಲಿ ಆಳವಾಗಿ ನೆಲಸಿ ಹೋಗಿದ್ದಾರೆ. ಅವರು ಎಲ್ಲೇ ಇರಲಿ, ಭಗವಂತ ಅವರಿಗೆ ಒಳ್ಳೆ ಆಯುರಾರೋಗ್ಯ ಕೊಟ್ಟು ಅವರಿಂದ ಇನ್ನೂ ಹೆಚ್ಚು ಒಳ್ಳೆಯ ಕೆಲಸಗಳನ್ನು ಮಾಡಿಸಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಅವರಿಗೆ ನಾವು ತೋರಿಸುವ ಕೃತಜ್ಞತೆ ಎಂದರೆ ಅವರು ಯಾವ ಸದುದ್ದೇಶದಿಂದ ಕ್ರೈಸ್ಟ್ ಕಾಲೇಜನ್ನು ಪೋಷಿಸಿ, ಬೆಳೆಸಿದರೋ ಅದೇ ಮಾರ್ಗದಲ್ಲಿ ನಾವು ನಡೆಯುವುದೇ ಆಗಿದೆ.





ಅರೆ! ಇವರೂ ನಮ್ಮವರೆ!!

ನಾನು ಮೇ ಎರಡರಂದು ಪ್ರಿನ್ಸಿಪಾಲರ ಕೊಠಡಿಯಲ್ಲಿ ಇಣಕುಹಾಕಿದೆ. ರೆ|| ಫಾ|| ಪ್ರೊ|| ಮಾಣಿಗೈಲ್ಸ್ ಕುರ್ಚಿಯಲ್ಲಿ ಇರಲಿಲ್ಲ. ಅವರ ದೊಡ್ಡ ಕುರ್ಚಿಯಲ್ಲಿ ರೆ|| ಫಾ|| ಅಗಸ್ಟಿನ್ ಜೋಸೆಫ್, ಬರುವವರಿಗೆ ಕಾದು ಕುಳಿತಿದ್ದರು. ಭಯ, ಸಂಕೋಚ ನಿವಾರಣೆಯಾಯಿತು. ಗೈಲ್ಸ್ ಜಾಗಕ್ಕೆ ಇನ್ನಾರು ಬರುವರೋ ಎಂದು ಯೋಚಿಸುತ್ತಿದ್ದೆವು. ಆದರೆ ನಾವು ನೋಡಿದ, ಮಾತನಾಡಿದ, ಒಡನಾಡಿ ರೆ|| ಫಾ|| ಅಗಸ್ಟಿನ್ ಜೋಸೆಫ್ ಅವರೇ ಹೊಸ ಪ್ರಿನ್ಸಿಪಾಲರಾದಾಗ ನಮಗೆಲ್ಲ ಒಂದು ಬಗೆಯ ಸಮಾಧಾನ. ಇತಿಹಾಸದ ಅಧ್ಯಾಪಕರಾಗಿ ಕರ್ನಾಟಕವನ್ನು ಬಲ್ಲವರು ; ಕರ್ನಾಟಕದಲ್ಲಿ ಓದಿದವರು ; ಹಿಂದೆ ಒಂದು ವರ್ಷ ಹಂಗಾಮಿ ಪ್ರಿನ್ಸಿಪಾಲರಾಗಿದ್ದವರು. ಇವರು ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಕೈಗೊಳ್ಳಬೇಕಾದರೆ ಹಿಂದೆ-ಮುಂದೆ ಆಲೋಚಿಸಿ, ಜವಾಬ್ದಾರಿಯ ಭಾರಹೊತ್ತು, ಕಾನೂನುಬದ್ಧವಾಗಿ, ಕೆಲಸಮಾಡುವಾಗ ಇನ್ನೊಬ್ಬರಿಗೆ ನೋವಾಗದಂತೆ ನಡೆದುಕೊಳ್ಳಬೇಕೆನ್ನುವಲ್ಲಿ ಸಂಕೋಚಪಡುವ ವ್ಯಕ್ತಿ. ಆದ್ದರಿಂದ ಇವರೂ ನಮ್ಮವರೆ. ನಾಡು-ನುಡಿಗೆ ಒಳ್ಳೆಯದನ್ನು ಮಾಡುವವರು. ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ, ಅಧ್ಯಾಪಕರಿಗೆ ಶುಭ ಕೋರುವವರು.

ವಿದ್ಯಾರ್ಥಿ

ಕಣ್ವಿರೆಯಿರೇಳಿ, ಓ ಕನ್ನಡದ ಮಕ್ಕಳಿರ

ಕರ್ನಾಟಕದಲ್ಲಿ ಸರಿಯಾದ ಕನ್ನಡ ವಾತಾವರಣ ಮೂಡಲು ಯಾರಿಗೂ ತೊಂದರೆಯಾಗದೆ, ಸುಲಭವಾಗಿ ಕೂಡಲೇ ಕೈಗೊಳ್ಳಬಹುದಾದ ಕೆಲವು ಸಲಹೆಗಳನ್ನು ಎರಡನೆಯ ಪಿ.ಯು.ಸಿ. ಕನ್ನಡ ವಿದ್ಯಾರ್ಥಿಗಳು ಸಾಮೂಹಿಕವಾಗಿ ಚಿಂತಿಸಿ, ಚರ್ಚಿಸಿ ನೀಡಿದ್ದಾರೆ.

1. ಕರ್ನಾಟಕ ಸರ್ಕಾರ ಮತ್ತು ಸರ್ಕಾರದಿಂದ ಅನುದಾನ ಪಡೆಯುತ್ತಿರುವ ಎಲ್ಲ ಸಂಸ್ಥೆಗಳು ತಾನು ನೀಡುವ ಪ್ರಕಟಣೆಗಳನ್ನು, ಜಾಹಿರಾತುಗಳನ್ನು ಕನ್ನಡದಲ್ಲಿ ನೀಡಬೇಕು. ಕನ್ನಡದ ಪ್ರಮುಖ ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಪ್ರಕಟಿಸಬೇಕು.

2. ಕರ್ನಾಟಕದಲ್ಲಿರುವ ಎಲ್ಲಾ ದರ್ಜೆಯ ಹೋಟೆಲುಗಳು; ಅಂಗಡಿಗಳು; ದೊಡ್ಡ ಹಾಗೂ ಸಣ್ಣ ಕಾರ್ಖಾನೆಗಳನ್ನು ತೆರೆಯುವಾಗ, ಸಂಸ್ಥೆಯ ನಾಮ ಫಲಕವನ್ನು ಪ್ರಧಾನವಾಗಿ ಕನ್ನಡದಲ್ಲಿರಬೇಕು, ನೀಡುವ ಬಿಲ್, ರಸೀದಿ ಮುಂತಾದುವು ಕನ್ನಡದಲ್ಲಿರಬೇಕೆಂದು ಲೈಸೆನ್ಸ್ ನಿಯಮಾವಳಿಯಲ್ಲಿ ಕೂಡಲೇ ಸೇರಿಸಬೇಕು. ಕರ್ನಾಟಕದಲ್ಲಿರುವ ಎಲ್ಲಾ ಸಿನಿಮಾ ಟಿಕೆಟುಗಳು ಕನ್ನಡದಲ್ಲೇ ಇರಬೇಕೆಂಬ ನಿಯಮನ್ನೂ ಕೂಡಲೇ ಜಾರಿಗೆ ತರಬೇಕು. (ಎರಡು ವರ್ಷ ಮಾತ್ರ ಕನ್ನಡದ ಜೊತೆಗೆ ಇಂಗ್ಲಿಷನ್ನು ಬಳಸಬಹುದು)

3. ಸರ್ಕಾರದಲ್ಲಿ, ಸರ್ಕಾರದ ಅನುದಾನ ಪಡೆದ ಸಂಸ್ಥೆಗಳಲ್ಲಿ, ಕಾರ್ಖಾನೆಗಳಲ್ಲಿ, ಬ್ಯಾಂಕುಗಳಲ್ಲಿ ಗೆಜೆಟೆಡ್ ಹುದ್ದೆಯಿಂದ ಕೆಳಗೆ ತೆಗೆದುಕೊಳ್ಳುವ ನೌಕರರ ಹುದ್ದೆಗಳಿಗೆ, ಎಲ್ಲರೂ ಕರ್ನಾಟಕ ಸರ್ಕಾರದ ಎಸ್. ಎಸ್. ಎಲ್. ಸಿ. ಸರ್ಟಿಫಿಕೇಟ್ ಮಾತ್ರ ಹೊಂದಿರಬೇಕು. ಆಗ ಸ್ಥಳೀಯರಿಗೆ ಪ್ರಾಮುಖ್ಯತೆ ದೊರೆಯುವುದು. ಇದನ್ನು ಕಡ್ಡಾಯ ನಿಯಮವಾಗಿ ಪಾಲಿಸಬೇಕು.

4. ಕರ್ನಾಟಕದಲ್ಲಿ ನಡೆಯುವ ಅಂತರಾಷ್ಟ್ರೀಯ ಸಭೆ, ಸಮಾರಂಭಗಳನ್ನು ಹೊರತು ಮಿಕ್ಕ ಎಲ್ಲಾ ಸಂದರ್ಭಗಳಲ್ಲೂ, ಸ್ಥಳಗಳಲ್ಲೂ, ಸಭೆಗಳಲ್ಲೂ, ಮಂತ್ರಿಗಳು ಕನ್ನಡದಲ್ಲೇ ಮಾತನಾಡಬೇಕು. ಹಿರಿಯ ಅಧಿಕಾರಿಗಳು ಈ ಮಾರ್ಗವನ್ನು ಅದಷ್ಟು ಬೇಗ ಅನುಸರಿಸಬೇಕು.

5. ಇನ್ನು ಮುಂದೆ ಇಂಗ್ಲಿಷ್ ಮಾಧ್ಯಮದ ಶಾಲೆಗಳನ್ನು ಆರಂಭಿಸಲು ಅವಕಾಶ ಕೊಡಬಾರದು. ಸೆಂಟ್ರಲ್ ಸ್ಕೂಲ್‌ಗಳಲ್ಲೂ ಕನ್ನಡವನ್ನು ತರುವ ಪ್ರಾಮಾಣಿಕ ಪ್ರಯತ್ನವನ್ನು ರಾಜ್ಯ ಸರ್ಕಾರ ಮಾಡಬೇಕು. ಕನ್ನಡ ಶಾಲೆಗಳ ಕಟ್ಟಡ, ಸೌಕರ್ಯ, ಗುಣಮಟ್ಟ ಅದಷ್ಟು ಬೇಗ ಸುಧಾರಿಸಬೇಕು. ಕಾಲೇಜುಗಳಿಗಿಂತ ಅದಷ್ಟು ಹೆಚ್ಚು ಹೆಚ್ಚು, ಎಲ್ಲಾ ಕಡೆ ಕನ್ನಡ ಪ್ರಾಥಮಿಕ, ಮಾಧ್ಯಮಿಕ ಶಾಲೆಗಳನ್ನು ತೆರೆಯಬೇಕು. ಬಜೆಟ್‌ನಲ್ಲಿ ಹೆಚ್ಚು ಹಣವನ್ನು ಈ ಕಾರ್ಯಕ್ಕೆ ನಿಗದಿ ಮಾಡಬೇಕು.

6. ನೊಂದಲನೆಯ ತರಗತಿಯಿಂದ ಹತ್ತನೆಯ ತರಗತಿಯವರೆಗೆ ಈಗಿರುವ ಕನ್ನಡ ಪಠ್ಯಕ್ರಮವನ್ನು, ಹೇಳಿಕೊಡುವ ವಿಧಾನವನ್ನು ಇಂದಿನ ಅನಶ್ಚಕತೆಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ತಯಾರಿಸಬೇಕು. ಈ ಮಾರ್ಗವನ್ನು ಅನುಸರಿಸಲು ಉಪಾಧ್ಯಾಯರಿಗೆ ಬೇಸಿಗೆ ಶಿಬಿರಗಳನ್ನು ಶಿಸ್ತಿನಿಂದ ನಡೆಸಬೇಕು. ಎಲ್ಲ ವಿಧವಾದ ಸಂಕುಚಿತ ಭಾವನೆಗಳಿಂದ ಮುಕ್ತವಾದ, ಗುಣವೇ ಪ್ರಧಾನವಾದ ಏಕಮಾತ್ರ ಗುರಿ, ಸಮಿತಿ ಹೊಂದಿರಬೇಕು. ಯಾವುದೇ ಕಾರಣಗಳಿಂದ ತಪ್ಪುಗಳಾಗಬಾರದು.

7. ಕರ್ನಾಟಕದಲ್ಲಿ ಹಾಕುವ ಎಲ್ಲಾ ಶಿಲಾನ್ಯಾಸಗಳು, ಆಹ್ವಾನ ಪತ್ರಿಕೆಗಳು ಕನ್ನಡದಲ್ಲಿ ಇಲ್ಲದಿದ್ದರೆ ಮಂತ್ರಿಗಳು ಆ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಬಹಿಷ್ಕರಿಸಬೇಕು. (ಬೇಕಾದವರು ಕನ್ನಡದ ಜೊತೆಗೆ ಇಂಗ್ಲಿಷ್ ಅಗಲಿ, ಇತರೆ ಭಾಷೆಯನ್ನಾಗಲಿ ಬಳಸಿದರೆ ಒಪ್ಪಿಕೊಳ್ಳಬಹುದು)

ನೀನೆನ್ನ ಅನುಗ್ರಹಿಸು

ಕೆ. ಎಲ್. ಮಂಜುನಾಥ್

ಮೊದಲನೆಯ ಬಿ.ಎ.,

ಶಬ್ದಕದು ಅಳವಲ್ಲ ತವಾನುಗ್ರಹ ಮಹಿಮೆ
ಹರನೊಲುವೆಗಿಂತದಿಕವದುವೆ ನಿಜದಿ
ಮೂಜಗಂಗಳು ಸೇರಿ ಮಿಗಿಲೆಂತು ಅದಕಿಂತ
ಪರಿಪೂರ್ಣ ಮದ್ಗುರುವೆ ನೀನೆನ್ನ ಅನುಗ್ರಹಿಸು

ಅಜ್ಞಾನದಿಂ ಬರಿದೆ ಅತ್ತಿತ್ತ ಓಲುತಿಹ
ಎಲ್ಲಿಯೂ ಸೊಗಕಾಣ್ಣೆ ನಿನ್ನತ್ತ ನೋಡುತಿಹ
ಭವಶರಧಿಯೊಳ್ಳುಳುಗಿ ತೊಳಲಾಡುತಿರುವೆನ್ನ
ಮದ್ಗುರುವೆ ಕೃಪೆಯಿಂದ ನೀನೆನ್ನ ಅನುಗ್ರಹಿಸು.

ಬಾಳೊಂದು ಶೂನ್ಯವೆಂದೊದ್ದಾಡುತಿದ್ದೆನ್ನ
ಬಳಸಾರಿ ಕೃಪೆಗೈದು ಮುದ್ದಿಸುತ
ಬಾಳಿದರ ಅರ್ಥವೇನೆಂದು ಸಾರ್ಥಕವೆಂತೆಂದು
ಸುಲಭದಿಂ ಬೋಧಿಸಿದ ಮದ್ಗುರುವೆ ನೀನೆನ್ನ ಅನುಗ್ರಹಿಸು

ನಾನೆಂಬ ಹಮ್ಮಿಂದ ನೀನಾಗಿರುವೆ ಭವಿಯು
ಹಮ್ಮಿದುವೆ ಅಳಿದೊಡನೆ ತ್ರಿಕರಣದಿಂ ನಿಜದಿ
ಜೀವ ಬ್ರಹ್ಮರಮಧ್ಯೆ ಬಿನ್ನವಿಲ್ಲೆಂದು
ಸುಲಭದಿಂದೊರದ ಮದ್ಗುರುವೆ ನೀನೆನ್ನ ಅನುಗ್ರಹಿಸು.

ನಿಶ್ಚಯ ಕ್ರಾಂತಿ

ಸರದಿ

ಜಿ. ಶ್ರೀನಿವಾಸರಾಜು

ಹತ್ತು ವರ್ಷಗಳ ಹಿಂದೆ 'ಕನ್ನಡ ಸಂಘ'ವನ್ನು ಉದ್ಘಾಟಿಸಿದ ಡಾ|| ಜಿ. ಎಸ್. ಶಿವರುದ್ರಪ್ಪನವರು, ಡಾ|| ದ. ರಾ. ಬೇಂದ್ರೆ ಅವರ ಹುಟ್ಟು ಹಬ್ಬದ ದಿನ ವಾದ 31 ಜನವರಿ 1983ರಂದು ಸಂಘದ ದಶ ಮಾನೋತ್ಸವ ಸಮಾರಂಭದಲ್ಲಿ ಪಾಲುಗೊಂಡಿದ್ದರು. ಸ್ಥಾಪಕ ಪ್ರಿನ್ಸಿಪಾಲರಾದ ರೆ|| ಫಾ|| ಪ್ರೊ|| ಮಾಣಿ ಗೌಲ್ಸ್ ಅವರು ದೀಪ ಹಚ್ಚುವುದರ ಮೂಲಕ ದಶ ಮಾನೋತ್ಸವ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ದಶಮಾನೋತ್ಸವ ಸಮಾರಂಭದ ನೆನಪಿಗೆ ಪ್ರಾರಂಭಿಸಿದ ವಿಶೇಷ ಉಪನ್ಯಾಸ ಮಾಲೆಯನ್ನು ಶ್ರೀ ಕೆ. ವಿ. ನಾರಾಯಣ (ವಿಷಯ-ಸಾಹಿತ್ಯ ತತ್ವ: ಬೇಂದ್ರೆ ದೃಷ್ಟಿ) ನಡೆಸಿಕೊಟ್ಟರು. ಡಾ|| ಜಿ. ಎಸ್. ಶಿವರುದ್ರಪ್ಪನವರು ಕನ್ನಡ ಸಂಘದ 'ನಿಶ್ಚಯ ಕ್ರಾಂತಿ' ಯನ್ನು ವಿವರಿಸಿ, ಈ ಕೆಳಕಂಡ ಪುಸ್ತಕಗಳನ್ನು ಬಿಡುಗಡೆ ಮಾಡಿ, ಬಹುಮಾನ ವಿತರಣೆ ಮಾಡಿ ಶುಭ ಹಾರೈಸಿದರು.

ಮಳೆಬಿದ್ದ ನೆಲದಲ್ಲಿ-ಎಚ್. ಎಸ್. ಶಿವಪ್ರಕಾಶ್
ನಾವು ಹುಡುಗಿಯರೇ ಹೀಗೆ-ವಿ. ಆರ್. ಪ್ರತಿಭಾ
ಅವರು ಬೆಳೆಸಿದ ಗಿಡಗಳು-ವಿದ್ಯಾರ್ಥಿಗಳು
ಬಹುಮಾನಿತ ಲೇಖನಗಳು-ವಿದ್ಯಾರ್ಥಿಗಳು

ಈ ವರ್ಷದ ಡಾ|| ಜಿ. ಪಿ. ರಾಜರತ್ನಂ ಬಹು ಮಾನ ಮತ್ತು ಡಾ|| ಶಿವರಾಮಕಾರಂತ ಬಹುಮಾನಗಳನ್ನು ಶ್ರೀ ಶಿವನಂಜಯ್ಯ (ಪಿ.ಯು.ಸಿ.) ಹಾಗೂ ಶ್ರೀ ನಾರಾಯಣರೆಡ್ಡಿ (ಪದವಿ) ಕ್ರಮವಾಗಿ ಪಡೆದರು.

ಈ ವರ್ಷ ಬಿ. ಕಾಂ. ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿ ಕನ್ನಡದಲ್ಲಿ ಹೆಚ್ಚಿನ ಅಂಕಗಳನ್ನು ಪಡೆದವರಿಗೆ ಶ್ರೀ ಕುವೆಂಪು ಬಹುಮಾನವನ್ನು ಪ್ರೊ|| ದೇವಸೂರಪ್ಪ (ವಾಣಿಜ್ಯ ವಿಭಾಗ, ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾಲಯ) ಸಹಾಯದಿಂದ ಸ್ಥಾಪಿಸಲಾಗಿದೆ. ನಮ್ಮ ಕಾಲೇಜಿನ ಎರಡನೆಯ ಬಿ.ಎ., ಬಿ.ಎಸ್.ಸಿ., ಬಿ.ಕಾಂ. ವಿದ್ಯಾರ್ಥಿಗಳು ಮತ್ತು ಎರಡನೆಯ ಪಿ.ಯು.ಸಿ. ವಿದ್ಯಾರ್ಥಿಗಳು ಈ ಕೆಳಕಂಡ ಪುಸ್ತಕಗಳನ್ನು ಕಾಲೇಜಿನ ಗ್ರಂಥಭಂಡಾರಕ್ಕೆ ನೀಡಿ ಹಿಂದಿನ ಸಂಸ್ಕರಣೆಯನ್ನು ಮುಂದುವರಿಸಿದ್ದಾರೆ.

ರನ್ನ ಕವಿ ಪ್ರಶಸ್ತಿ-ಸಂ|| ಬಿ. ಎಂ. ಶ್ರೀ
ಯದುಗಿರಿ-ಪು. ತಿ. ನ. ಅಭಿನಂದನ ಗ್ರಂಥ
ಅಂಬಿಕಾತನಯದತ್ತರ ಭಾವಗೀತೆಗಳು ಡಾ|| ರುಕ್ಮಿಣಿ ಸರ್ವತಿ
ಪಾಶ್ಚಾತ್ಯ ಕಾವ್ಯ ಮಿಮಾಂಸೆ-ವಿ. ಎಂ. ಇನಾಂದಾರ್
ತಿರುಪತಿ ತಿಮ್ಮಪ್ಪ-ಎಸ್. ಕೆ. ರಾಮಚಂದ್ರರಾವ್
ಸಂಭಾವನೆ-ಬಿ. ಎಂ. ಶ್ರೀ ಅಭಿನಂದನ ಗ್ರಂಥ

ಈ ವರ್ಷ ತಮಿಳುನಾಡಿನ ಹಿರಿಯಕವಿ ಶ್ರೀ ಸುಬ್ರಮಣ್ಯಭಾರತಿ ಶತಮಾನೋತ್ಸವವನ್ನು ಕಾಲೇಜಿನ ತಮಿಳು ವಿಭಾಗ ಮತ್ತು 'ಕನ್ನಡಸಂಘ' ಒಟ್ಟಿಗೆ ಸೇರಿ ಒಂದು ವಿಚಾರಸಂಕರಣವನ್ನು 6 ಫೆಬ್ರವರಿ 1983ರಂದು ಏರ್ಪಡಿಸಿದ್ದವು. ಐದು ಜನ ವಿದ್ವಾಂಸರು ಭಾರತಿ ಯವರನ್ನು ಕುರಿತು ಐದು ಪ್ರಬಂಧಗಳನ್ನು ಇಂಗ್ಲಿಷ್ ನಲ್ಲಿ ಮಂಡಿಸಿದರು. ಪ್ರೊ|| ಎಂ. ಗೋಪಾಲಕೃಷ್ಣ ಅಡಿಗರು ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಿದ್ದರು. ಈ ಪ್ರಬಂಧಗಳ ಸಂಕಲನವನ್ನು ಪ್ರಕಟಿಸಲು ಸಿದ್ಧತೆ ನಡೆಯುತ್ತಿದೆ.

ಸ್ಥಾಪಕ ಪ್ರಿನ್ಸಿಪಾಲರಾದ ರೆ|| ಫಾ|| ಪ್ರೊ|| ಮಾಣಿ ಗೌಲ್ಸ್ ಅವರು ಕಾಲೇಜಿನ ಕಾರ್ಯಭಾರದಿಂದ ಬಿಡುಗಡೆ ಹೊಂದಿದ್ದಾರೆ. ಅವರ ಸ್ಥಳಕ್ಕೆ ರೆ|| ಫಾ|| ಅಗಸ್ತ್ಯನ್ ಜೋಸೆಫ್ ಅವರು ಬಂದಿದ್ದಾರೆ. ಕಳೆದ ಹತ್ತು ವರ್ಷಗಳಿಂದ 'ಕನ್ನಡಸಂಘದ' ಬೆಳೆವಣಿಗೆಗೆ ಸಹಾಯ-ಸಹಕಾರ ನೀಡಿದ ಎಲ್ಲರಿಗೂ ಅನಂತ ವಂದನೆಗಳು. ಇದೇ ರೀತಿ ಮುಂಬರುವ ವರ್ಷಗಳಲ್ಲೂ ಕನ್ನಡದ ಕೆಲಸಕ್ಕೆ ಎಲ್ಲರೂ ಸ್ನೇಹಪೂರ್ವಕ ನೀಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ.

हिन्दी विभाग

सम्पादकीय

रंगीली दीपावली बस्तियों में

कैसे पाऊँ आपको

गत दिल्ली एशियाड

दिल की पुकार

महाकवी तुलसीदास जी का लोक तात्विक दृष्टि

आई एम साँरी

सम्पादकीय

श्रीमान फादर प्राचार्य महोदय, प्राध्यापक महोदय एवं मेरे प्रिय सहपाठियो, सर्वप्रथम मैं आप सब का हार्दिक अभिनन्दन करता हूँ एवं परम पिता परमेश्वर से कामना करता हूँ कि यह वर्ष हम सब के लिए पूर्ण रूप से सफल सिद्ध हों। फिर मैं सरस्वति के पावन मन्दिर काईस्ट कालेज एवं इस कालेज के हिन्दी विभाग के प्राध्यापक फादर सि. एन्थोनी के प्रति आभार प्रकट करता हूँ जिन्होंने मुझे इस वार्षिक पत्रिका के हिन्दी विभाग का सम्पादक चुना और सम्पादक की हैसियत से दो शब्द व्यस्त करने का सुनहरा अवसर प्रदान किया।

अब मैं, इससे पूर्व कि कुछ और लिखूँ, पहले मैं हमारे महाविद्यालय में हुई, इस क्षेत्र की मुख्य-मुख्य क्रिया विधियों एवं लब्धियों पर प्रकाश डालना चाहूँगा।

हर वर्ष की भाँति, इस वर्ष, सोमवार 29 जून 1982 को नई उमंगों, उम्मीदों, आशाओं एवं नये रंगों के साथ यह सत्र प्रारंभ हुआ। सत्र 1982-83 का सुस्वागत।

सत्र के प्रारंभ में सब से पहला एवं महत्वपूर्ण कार्य छात्र-संघ के चुनाव कराना होता है। हमारे कालेज में पूर्वनिर्धारित कार्यक्रम के अनुसार शुक्रवार, ३ अगस्त 1982 को अति सुव्यवस्थित ढंग से तथा प्रजातांत्रिक एवं शांतिपूर्ण वातावरण में काईस्ट कालेज छात्र-संघ के चुनाव संपन्न हुए। छात्र-संघ का विधिवत् उद्घाटन दिनांक 20 अगस्त 1982 को हुआ जिसमें मुख्य अतिथि डा. आर. के. कोयार ने संघ के नव-निर्वाचित सदस्यों को अपने-अपने पद की शपथ दिलाई। सत्र के अन्त

तक छात्र संघ ने बड़ी जिम्मेदारी के साथ अपना कार्य-भार संभाला और कई कार्यक्रमों का आयोजन किया।

13 दिसंबर, 1982 को एशियाड के अवकाश के बाद पुनः महाविद्यालय के पट खुले जो 8 नवंबर को एशियाड-मद्यावधि अवकाश के लिए बन्द कर दिये गये थे

16 दिसंबर से 22 दिसंबर तक मद्यावधि परीक्षाएं चली और फिर 23 दिसंबर से 3 जनवरी 1983 तक क्रिसमस-अवकाश था।

नव वर्ष मुबारक ! नये साल में होने वाले आकर्षक एवं मनोरंजक कार्यक्रमों की श्रृंखला में सर्वप्रथम 21 एवं 22 जनवरी, 1983 को कॉलेज-खेल-कूद प्रतियोगिता का आयोजन किया गया।

11, 12 एवं 13 फरवरी को इन्टर कॉलेज सांस्कृतिक कार्यक्रम "स्प्रिंग फेस्टिवल" का आयोजन किया गया। जिस में सिर्फ बेंगलूर के छात्रों ने ही नहीं, बल्कि दिल्ली एवं मद्रास से भी कई कलाकार यहाँ पहुँचे और अपनी अद्वितीय कलाबाजी के प्रदर्शन करके इस कार्यक्रम, उत्सव में चार चाँद लगाए।

प्रत्येक कालेज के छात्रों का सबसे महत्वपूर्ण दिन "कॉलेज-डे" होता है। हमारे कॉलेज में शुक्रवार 18 फरवरी को कॉलेज-दिवस मनाया गया। इसका उद्घाटन बेंगलूर विश्वविद्यालय के उपकुलपति श्रीमान एम. एन. विश्वनाथैया ने

क्रिया । डा.जी.जी प्रभू विद्यार्थियों के माता-पिता के प्रतिनिधि के रूप में आमंत्रित था । हों यह तो था इस सत्र में हमारे महा विद्यालय में होने वाले कुछ अति महत्वपूर्ण, मनोरंजक एवं सराहनीय कार्यक्रमों की एक झलक ।

प्यारे सहपाठियों, दुनिया में मनुष्य सिर्फ धन-दौलत और माया से ही महान नहीं बनता बल्कि वह अपने सुकर्मे एवं परोपकार के पीछे महापुरुष कहलाता है । मेरे साथ ही कई अन्य बन्धु भी इस वर्ष कॉलेज से अपनी शिक्षा पूरी करके प्रस्थान करने वाले हैं । तो साथियों आप भले ही कहीं पर भी कितने ही उच्च पद पर आसीन क्यों न हो जाएं अपनी इस विद्या क्षेत्र की मधुर-स्मृति एवं यहाँ के कुशल तथा बुद्धिजीवी गुरुजनों की याद हमेशा अपने दिल में ताजे बनाये रखना । मैं ने इस श्रेष्ठ विद्यालय में दो वर्ष अध्ययन किया । इस दौरान मुझे जो शांतिपूर्ण एवं अध्ययन के अनुकूल वातावरण और आप सभी का जो निस्वार्थ सहयोग मिला है वह सदा केलिए

सराहनीय है ।

याद रखिए, “आज के विद्यार्थी कल के विधायक है ।” अतः हमें सिर्फ अपना ही स्वार्थ न देखते हुए इस विकासशील भारत वर्ष के उत्थान में हाथ बँटाना है ।

अतः मैं आप सब से “अलविदा” नहीं बल्कि “विदा” लेना चाहता हूँ । और कामना करता हूँ कि आप के अति-उज्ज्वल भविष्य के सपने साकार हों और परिणामतः आप सब के दिल-और-दिमाग में क्राईस्ट कॉलेज की चिरहरित स्मृति बनी रहे। नमस्ते !

हार्दिक शुभकामनाओं सहित

सधन्यवाद ।

शुभाकंक्षी

अमर राम माली

अंतिम वर्ष बि.एस.सी 82-'83.

“श्रम और उद्योग चुम्बक के समान है,
जो सब अच्छे-अच्छे पदार्थों को पास
खींच लाते हैं ।”

बार्टन



रंगीली दीपावली बस्तियों में ?

एस. प्रभु-प्रथम वर्ष वि.ए.

दीपावली, बच्चे, बूढ़े नर-नारी सभी के हृदयों में एक विशेष आनन्द की अनुभूति से सरोवर करनेवाला पर्व है। बड़ी ही उत्सुकता से प्रतीक्षा करते-करते अन्त में दीपावली आ ही गई। हम ने तो महीने भर से बड़ी बड़ी योजनाएं बनायी थी कि पटाखे व फुलझडियाँ छुड़ायेंगे, अपने घर को मोमबत्तियों व दीपकों से सजायेंगे। मृष्टान्त पकवान के मजे लुटेंगे और नये नये वस्त्र पहनेंगे। आखिर उस दिन जब दीपावली का पर्व आया तो अपनी रंग-विरंगी योजनाओं को साकार करने के लिए बड़े जोरों से तैयारियाँ आरम्भ कर दी। बस्तियों के सभी बच्चे मिल कर बाज़ार गए और दीपावली के लिए बहुत पटाखे, मोमबत्तियाँ आदिखरीद लाये। प्रातःकाल से ही नये वस्त्र धारण करके त्योहार की मस्ति में डूबे घूमने लगे और रात की आगमन की प्रतीक्षा बड़ी बेचैनी से करने लगे। यों तो बच्चे दिन में भी पटाखे छोड़ कर खुशियाँ मना रहे थे। पर इस खुशी की चरम सीमा तो संध्या के आगमन के पश्चात् ही आती है, जब किसी को भी अपनी सुध नहीं रहती है।

संध्या सुन्दरी के आगमन पर पर्व के योद्धाओं में अपने हथियारे संभाले। इधर दीपावली के दीपक जले और उधर हमारे पटाखें चले। चारों ओर अनार की बौछारें और पटाखों का धूम धड़कना। प्रकाश के कारण अमावस्या की रात में दिन सा खिल गया। दीपकों की पंक्तियों सब का मोन-मोह रही थीं। सभी लोग मस्ती में डूबे थे। कुछ रोने और चिल्लाने की आवाज़ और तभी एक ओर से ऊँची लपटे। इस दीपावली के प्रकाश और शोर से भिन्न अत्याधिक भयावना दृश्य था। एकदम सभी के मुख से निकला कि आग लग गयी। रंग में भंग हो गये। सभी उस ओर भागे। अनेक स्त्री-पुरुष वा बच्चे चिल्ला रहे थे “बचाओ

बचाओ”। देखा तो बस्ती घूँघूँ करके जल रही थी। हमारी बस्ती में उस ओर मजदूर वर्ग की कुछ झोपडियाँ थी। किसी बच्चे ने पटाखा छोड़ा और झोपडी के सूखे फूस ने जो आग पकड़ी तो महाकाल का दृश्य उपस्थित कर दिया। चारों ओर से लोग भाग-भाग कर आग बुझाने का प्रयास कर रहे थे। कोई पानी की बालटियाँ फेंक रहा था तो कोई मिट्टी। औरतें और बच्चे जोर जोर से रो रहे थे। हवा पश्चिम से पूर्व की ओर चल रही थी और पूर्व की ओर भी कितने ही निर्धन वर्ग के अध्र पक्के मकान थे। आग ने जो विकराल रूप धारण किया तो एक-एक करके सभी मकान उसकी चपेट में आ गए। पानी से आग बुझती है; पर उस दिन तो ऐसा लग रहा था कि पानी आग में घी का काम कर रहा है। कई साहसी व्यक्तियों ने मकानों के अन्दर से बच्चों व सामान को निकाला। पर बेचारे गरीब मजदूर घर से बेघर हो गए। आग बुझाने का प्रयास विफल रहा। सूचना पाकर फायर ब्रिगेड वाले भी पहुँच गये। उन्होंने तीन चार घंटों के सतत प्रयास के बाद आग पर काबू पाया। उस समय तक सब कुछ आग की भेंट चढ़ चुका था। बच्चों व औरतों के क्रन्दन ने दीपावली की सारी खुशियों पर पानी फेर दिया। मन खिन्न हो उठा और महसूस किया कि इस भयंकर काण्ड का जड़ ये पटाखें हैं। प्रभु हमारी रक्षा करें और हमें सदबुद्धि दे ताकि भविष्य में ऐसे विस्फोटक पदार्थों से हम दूर रहें, जो हमें प्रसन्नता नहीं बल्कि दुःख परेशानियाँ और विनाश प्रदान करते हैं। क्षणिक सुख के लिए असीम दख को लेग, लगाना कहाँ की बुद्धिमत्ता है?

* * *

कैसे पाऊँ आपको

वि. आनन्द कुमार

I.P.U.C.

ढूँढ़ी मैं ने सावन की हर एक बहार,
पर मिली मुझे न मेरा वह प्यार,
घने बादलों से झाँका मैं ने आकाश की ओर,
पर मिला न मुझें किरण की छोर ॥

बेसुधी में खोये दिन करवाडों में बीती रातों,
पर हो पायी न कभी तुम से मुलाकातें,
मुख दुःख को पार कर पाया है वजूद,
पर बता दो मेरे भगवान हो तुम मौजूद?

आँखों से आँसु बहाकर ढूँढ़ा तुम्हें याद सितारों में,
खुशियों को भी गँवाकर ढूँढ़ा तुम्हें खिली बहारों में,
स्वागत केलिए भगवान् मैं कब से खड़ी हूँ इस पार,
पर मेरे कदम धरती पर तुम बादलों के उस पार ॥

“शीलवंत सब से बड़ा, सर्व रतन की खानि ।

तीन लोक की सम्पादा, रही सील में आनि ॥”

कबीर



गत दिल्ली एशियाड

भारत में अब तक के सब से बड़े एशियाड का आयोजन नई दिल्ली में 19 नवंबर को 3 बजे 40 करोड़ रुपये की लगान से निर्मित विशाल जवाहरलाल नेहरू स्टेडियम में हुआ। राष्ट्रपति ज्ञानी जैल सिंह ने भारतीय खेलों के इतिहास के इस सब से बड़े महोत्सव के उद्घाटन किया। रस्म अदा की। स्टेडियम में उपस्थित ज्योति कुंड में पवित्र ज्योति को प्रज्ज्वलंत करने का गौरव भारत के महानतम भूतपूर्व खिलाडी बलवीर सिंह तथा सुप्रसिद्ध एथलीट डायना साइम्स को दिया गया।

यह संयोग की बात है कि नौवें एशियाड खेलों का उद्घाटन प्रधानमंत्री श्रीमती इंदिरा गाँधी अपनी 65 वीं सालशिरह पर शुरू हो रहे, इस उत्सव में आयी और खचाखच स्टेडियम में तालियों से उनका स्वागत किया गया। एक मिनट बाद उत्तर पश्चिम के प्रवेश द्वार से राष्ट्रपति के घुडसवार अंग रक्षक आने लगे। उनके बीच काली लिमूजीन कार में राष्ट्रपति ज्ञानी जैल सिंह आये। राजा भालिन्दर सिंह और श्री बूटा सिंह ने उनकी अगवानी की और जैसे ही वे सीढ़ियाँ चढ़कर अपने लिए नियत आसन पर बैठे, सामने के पेवालियन पर खड़े बैड ने राष्ट्रीय ध्वज बजाना शुरू कर दी।

इस अवसर पर देश के विभिन्न राज्यों के लोक नर्तक एवं नर्तकियाँ अपनी रंग विरंगी वेशभूषा में लोक-नृत्य भी प्रस्तुत किया। दर्शकों को रंग-विरंग कार्यक्रम के अलावा उद्घाटन समारोह के लिए विशेष रूप से केरल से लाये 31 हाथियों के करतब भी देखने को मिला। इसके बाद 33

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टीमों का मार्च पास्ट शुरू हुआ, जो कुल सैंतीस मिनट तक चला। मार्च पास्ट में एशिया की काफी विविधता प्रतिबिंबित थी। उस में कदम ताल मिला कर चुस्ति से खेलने वाले चीनी, जापानी और थाईलैंड के लोग थे, तो जरा फुर्सत से चहल कदम करने वाली टीम भी थी जो मानों उद्घाटन नहीं बल्कि समापन समारोह में भाग लेती लगती थी।

जैसे ही खेलों के उद्घाटन की घोषणा की गयी भुरे रंग का अप्पू इलेक्ट्रॉनिक स्कोर बोर्ड से एक हाइड्रोजन बेलून के सहारे ऊपर उठता दिखाई दिया। ऐसा लगा जैसे अप्पू पूरे स्टेडियम का जायजा ले रहा हो। एक ने यह भी टिप्पणी की कि अप्पू ने सब से पहले स्कोर बोर्ड का जायजा लेकर अपनी बुद्धिमत्ता प्रकट कर दी है।

शांति के प्रतीक जो 2 हजार श्वेत कबूतर उड़ाये गये, ऐसा लगा वे स्टेडियम छोड़ना ही नहीं चाहते। स्टेडियम के चारों कोनों पर वे जाकर बैठ गये और भारतीय वायु सेना के हेलिकाप्टर द्वारा गिराये गये गुलाब के फूलों की पंखुडियाँ चुगते रहे।

खेलों की सब से प्रमुख प्रतियोगिता थी—अथलेटिक्स। इस में हमें जो सफलता मिली उससे संतोष किया जा सकता है। कुल 21 पदक जीत कर हम तीसरे स्थल पर रहे जिस में हमें सिर्फ 4 सोने के पदक थे। एशियाड की चर्चा केवल कुवैत के उन तीन बहनों के शौर्य की चर्चा के बिना अधूरी रह जायेगी। उन्होंने घुडसवारी जैसे कठिन मुकाबले में पुरुषों को पूरी तरह मात दी। नादिया एम एल मुटवा, जमेल एम एल मुटवा और अल सबाह, इन तीनों बहनों ने घुडसवारी की

व्यक्तिगत सेर जंपिंग स्पर्धा में क्रमशः स्वर्ण, रजत ताँबा तीनों पदक जीत कर पुरुषों को ठेंगा दिखा दिया। हमारी महिला हॉकी टीम ने भी एशियाड में अपनी श्रेष्ठता की धाक जामा दी।

भारत जैसे गरीब देश के लगभग एक हजार करोड़ रुपये बर्बाद कर दिये और एशियाड दो साल के लंबे दौर के बीच संपन्न हो गया। यह बड़ी बात है। अब यह कहा जा रहा है कि सारा आयोजन बेकार हो गया। विदेशों में एशियाड का कोई महत्व नहीं मिला, न तो वहाँ से लोग ही आये और न ही विदेशी पत्रकारों की बड़ी संख्या में उपस्थिति रही।

कम से कम एशियाड के इन 16 दिनों में देश भर के सारे अखबार, सारे पत्रकार, सारे संचार-माध्यम एशियाड खेलों के समाचारों से भरे रहे। ऐसे लोग भी दिन भर रेडियो से, टी.वी. से चिपके बैठे दिखायी दिये; यहाँ वहाँ पदकों के परिणामों

के बारे में पता लगाते मिले।

16 दिनों का खेल-मेला खत्म हो गया। एक ऐसा आयोजन इस देश में हुआ जिस से असी तक याद किया जायेगा कि इस आयोजन केलिये दिल्ली दुलहन की तरह सज्जित थी। याद किया जाएगा तो पूरे 15 दिन तक दिल्ली के 17 स्टेडियम दर्शकों से भरे रहे थे। याद किया जाए तो इन 15 दिनों का खेलों कि दुनियाँ के कितने कीर्तिमान दिन टूटे थे। याद किया जाएगा कि 35 एशियाई देशों के पाँच हजार खिलाड़ियों के पूरे 15 दिन तक 'सदा मैत्री बढ़ता' के परिमल के नीचे अपने जौहर दिखते थे। फिर भी याद किया जायगा कि एशियाड 82 में पाकिस्तान ने भारत को हॉकी के मैदान में धूल भरा दी थी। पाकिस्तान ने हमें जो हार दी है यह एक कील सा हमारे दिलों में चुभ गयी है बहुत गहरे तक, बहुत बीतर तक ॥

“मधुर संगीत आत्मा के ताप को शान्त कर सकता है।”

महात्मा गाँधी.



दिल की पुकार

शेख यासीन I.B.Sc.

अगर हो इस मोहब्बत में जुदाई भी जरूरी है
गमों दिल के बिना दिल की कहानी कुछ अधूरी है ।
नहीं डरते जो मरने से जुदा होने से डरते है
पकड़ कर यार का दामन वो से फरियाद करते है ॥

गवारा अपने दिलबर की कभी फुकत नहीं करते
ये आशिका वक्ते रूखसत भी कभी रूखसत—
नहीं करते ।
अभी भी वक्त है देखो बदल लो फैसला अपना
खुदा जाने न फिर कब हो कभी रो फासला
अपना ॥

बदल जाते है कितने भी बुरे हालत होते है
जुदाई के बड़े लम्बे मगर दिन रात होते हैं ।
हवाओं का हर एक झोंका लिए फरियाद आएगा
सबको मैं याद आऊँगा, मुझे तू याद आएगा ॥

हमें जाना है जाने दो ये ज़िद होती है यारों की
कहाँ परवाह करते है वे अपने बेकरारों की ।
तुम्हें जाना है तुम जाओ मेरे अशकों को बहने दो
मुझे इतना तो हक दे दो, मुझे इतना—
-तो कहने दो ॥

“यह संसार एक सुन्दर पुस्तक है ; परन्तु जो
इसे पढ नहीं सकता उस के लिए व्यर्थ है ।”

गोलहोनि.

● ● ●

महाकवी तुलसीदास जी का लोक तात्विक दृष्टि

प्रवीण कान्त सेठ I.B.Sc (CBZ)

लोक शब्द, जनसमूह के उस संसार गत चेतना का द्योतक है, जो सभ्यता जन्य वाहा विकारों से मुक्त हैं। सामान्य मानव की भावनाओं का प्रकाशन और संकलन लोकतत्व का मूलतत्व है। लोकतत्व में जनमानस के बनावटीपन से सहज युक्त भावनाएँ व्यक्त होती हैं। लोकतत्व ग्राम्यता का द्योतक न होकर उस तत्व का बोतक है जिसका आधार शास्त्र सम्मत नहीं है। वह लोकमानस में मौखिक परम्परा से प्राप्त भावनात्मक एवं विचारात्मक चिन्तन है। लोकतत्व में व्यक्ति की भावनाएँ सहज रूप से अलंकृत ढङ्ग से व्यक्त होती हैं। मध्ययुगीन काव्यधारा जन मानस के अधिक निकट है क्योंकि वह लोकमान्य की उत्पत्ति है।

मध्ययुगीन भक्त कवियों में महाकवी तुलसीदास का महत्वपूर्ण स्थान है। उन्होंने अपनी चेतना को जिस भूमि से वाणी दी है उसमें अभिजातीय गरिमा शून्य है। इसी कारण इसमें लोक-तत्वों की निश्चित अभिव्यक्ति है। अतः उनकी रचनाओं का प्रभाव आज न केवल भारत अपितु विश्व भर में देखने को मिलता है। तुलसीदास ने लोक जीवन का मानस चक्षु से दर्शन किया है और उसमें निहित सामान्य से सामान्य तत्वों की व्याख्या 'ग्राम्यगिरा' में की है। इन्होंने लोक चलित रीति-रिवाजों एवं रूपकों तथा प्रतीकों के माध्यम से भावनाओं की अभिव्यक्ति की है। यह तुलसीदास जी की लोक-तात्विक दृष्टि के लिए महत्वपूर्ण तथ्य है।

तुलसीदास का जन्म ओक क्षेत्र में हुआ था। अतः जन मानस में अधिक निकट से परखने की उनकी दृष्टि सहजात है। जन समुदाय से विशेष सम्बन्धित

होने के कारण उनकी प्रवृत्तियों, उत्सवों, रीतिरिवाजों, त्योहारों, भाषा का आदि प्रयोग करना, तुलसीदास के लिए आवश्यक हो गया। लोक-प्रचलित लोकोक्तियों विनोदों एवं अनेक प्रकार के लोक विश्वासों का प्रयोग तुलसी साहित्य में मिलता है। इसी प्रकार तुलसी ने जहाँ एक ओर मन मानस ग्रहण किया वही दूसरी ओर जनमानस को ग्रहण करने में उदारता दिखाई है। तुलसी ने राम के आदर्श चरित्र की ग्राम्यगिरा में रचकर लोक मानस को आन्दोलित किया है। परिणामतः लोक में प्रचलित विभिन्न लोक परम लौकिक तत्वों का संचयन इनके काव्य में हुआ। तुलसीजी का काव्य लोक तत्वों के समावेश के कारण ग्राम पुर तथा नगर तक सामान्य जनता को आज तक आलोकित करता जा रहा है।

राम-चरित मानस एक ऐसा महाकाव्य है जिसमें तुलसी ने ब्रह्म राम के चरित्र को लौकिक धरातल पर प्रस्तुत किया है। परिणामतः राम के साथ जनमानस का हर प्राणी अनेक प्रकार का सम्बन्ध स्थापित कर अपना रक्षा और निर्वाहन करता है -

ब्रह्म तू हो जीव, तुम्ही ठाकुर हौ चेरों,
ताता, मात, गुरु सखा सब विधि हितू मेरो,
तोहि मोहि नाते अनेक मानिये जो भावो।

इन्होंने जनसमूह में प्रचलित लोक-विश्वासों एवं रीति रिवाजों को प्रयाग किया है। इन्होंने लोक-विश्वासों के प्रसंग में विविध प्रकार की प्रथाओं परम्पराओं तथा मागलिक कार्य के समय होने वाले विभिन्न मंगल और अमंगल सचक शकुनों का प्रयोग किया है। राम जन्म नामकरण यज्ञोप नीत

राजाभिषेक, विवाह आदि अवसरों पर होने वाले विभिन्न सत्कारों को लोक शास्त्र सम्मत प्रयोग इनकी रचनाओं में मिलता है। विवाह प्रसंग में वर एवं वधू के आने पर रोकना दधि-चीनी खिलाना,

नव दम्पति द्वारा कौड़ी से खेलना आदि क्रियाएँ गृह सूत्रों में वर्णित न होकर, लोक व्यवहारों में प्रचलित है। तुलसीदास ने 'पावर्ती-मंगल' उक्त संसारगत लोक विधि का प्रयोग किया है। यथा—

रोकि द्वारा मैंना कौतिक सब कीन्हेऊ,
करि लहकौरि गौरिहर बड सुख दीन्हेऊ।

लोक-विश्वासों के प्रसंग में सूचक शकुन के लिए अयोध्या से प्रस्थान करती हुई बारात के सम्मुख पडने वाली शुभ सूचक शकुनों को लिया जा सकता है।

होहिं सगुन सुन्दर सब गाता।

या

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दरस लाभ सब काह पाव।।

सनमुख आयऊ दधि अरू मोना,
कर पुस्तक दुई विप्र प्रवीण

“सब से मुख्य बात यह है कि अपने साथ सच्चे बनो।”

शेक्सपियर



आई एम सारी

प्रबोध कान्त सेठ I.B.Sc (CBZ)

“ओह! आई एम सॉरी” एक जनाब ने माफी मांगते हुए कदम बढ़ाए शायद आपने कभी इस वाक्य (आई एम सॉरी) पर गौर नहीं किया। आजकल की दिन-चर्या में चाहे जिस किसी को भी देखो, चाहे वह किसी फुटपाथ पर, सड़क पर स्कूल, कोलेजों या किसी सिनेमा अथवा जलसे में प्रत्येक बच्चा, बूढ़ा विद्यार्थीगण एवं अधिकतर युवक युवती यही कहते दिखाई देंगे “आई एम सॉरी”। शायद इन सब लोगों से पूछा जाए तो उचित होगा कि वह कभी उस “आई एम सारी” की गहराई में गए हों अथवा नहीं।

आप सड़क पर से गुजर रहे हैं। पीछे से एक सज्जन बड़ी शान शौकत से अपनी साईकिल को आपके बिल्कुल नजदीक से निकाल देते हैं। वह भी उस समय जब आप साफ कपड़े पहने हुए कालेज जा रहे हों। जब आपको पेंट खराब हो जाएगी तो वे बड़े भोलेपन से कह उठेंगे ‘आई एम सॉरी’ चाहे आपके कपड़ों पर साईकिल के टयर से छापे जैसा धब्बा क्यों न लग जाए। आप उन सज्जन को भी कुछ नहीं कह सकते क्योंकि वे ‘सारी’ का इस्तेमाल कर देते हैं।

किसी रेलवे स्टेशन के प्लेट-फार्म पर या किसी बस स्टॉप पर खड़े हों। एक महाशय पीछे से आकर आपकी पीठ पर कसकर धूँसा जमा देते हैं। जब आप मुड़कर देखते हैं तो वे घबरा जाते हैं और भोलेपन से कहते हैं की ‘आई एम सॉरी’ मैं आपको अपना मित्र समझ बैठा था।

आप बस में सफर कर रहे हैं और आपका सूटकेस आपके आगे रखा है। आपके सहायी देखने में सज्जन लगते हैं। आप खिड़की से मुहं निकालकर चलती बस से बाहर प्रकृतिक सौंदर्य निहार रहे हैं। जब बस रुकती है तो वे सज्जन आपका सूटकेस उठाकर चल पड़ते हैं तब आपको इसका ज्ञान होता है तो वे आपका सूटकेस रख देते हैं और भोलेपन से ‘सॉरी’ रूपी राम बाण फार्मूले का प्रयोग कर देते हैं। ऐसी घटनाएं अधिकतर पेश आती हैं। ‘सॉरी’ तो बस एक सूत्र सा बन गया है कि जिससे जब भी चाहे अपनी संकटपूर्ण स्थिति से छुटकारा पाने के लिए अपनी जुबान पर लाकर कह दिया। आजकल विद्यालयों में जब कोई अध्यापक विद्यार्थी को डाँटता है तो विद्यार्थी झट से ‘सॉरी’ का प्रयोग कर छुटकारा पा लेता है।

आज इस ‘सॉरी’ ने देश के भावी युवक युवतियों के आचरण को एक विशाल काय पतन को गर्त की ओर अग्रसित किया है। हर समय एवं जीवन के हर कदम पर अपने शिष्टाचार और अनुशासन की उच्चता को प्रदर्शित करने के लिए प्रायः लोग यही राम बाण औपधि का प्रयोग करने लगते हैं।

जो कुछ मैंने लिखा है यदि उसमें किसी प्रकार की कोई भी त्रुटि हो तो मैं भी यही कह सकता हूँ “आई एम सॉरी”



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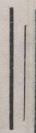
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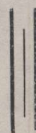
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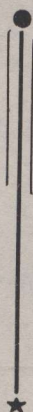
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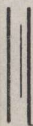
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