

Mount Carmel College

1967







The cover incorporates the motto of the College, upper left hand corner. The five concentric circles following it are the symbols of the five principles of good life— Love, Honour, Honesty, Unselfishness and Co-operation. The arrow in the centre of the circles shows the purpose of service to humanity, which is the chief aim of Carmelites. The next figure stresses ambition under control. The fourth figure is the evergreen branch of learning, which Carmelites should never allow to decay. The world of books and culture is represented by the next figure. Humanity, which flowers into beauty of character – is symbolized next. The amalgamation of these qualities in Carmelites, (three converging arrows) helps alleviate Ignorance – the next symbol so that the World is a better place to live in. The guiding spirit for all is "The fear of the Lord is the beginning of Wisdom"

GYANU DALWANI
I B.Sc., (CBZ)

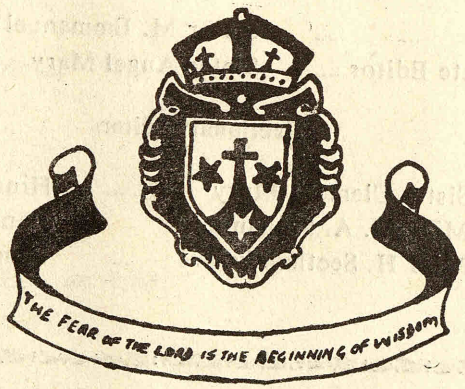
ANNUAL

OF

MOUNT CARMEL COLLEGE

BANGALORE

MYSORE



OF THE CONGREGATION ST. TERESA'S CONVENT, ERNAKULAM

1967

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The Magazine is dedicated to the intellectual, spiritual and social betterment of our dear students

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Most Holy Father

Superior, Sisters, Staff, Students
Guardians and Benefactors
of Mount Carmel College and Convent

humbly beg the Apostolic Blessing and a Plenary Indulgence at the hour of death, on condition that being truly sorry for their sins, but unable to receive the last Sacraments they shall at least invoke the Holy Name of Jesus.

Datum Romae apud Sanctum Petrum sub annulo Piscatoris
die 22 Februarii 1967 die 25 Cal. Apr. 1967

A. Bea

Editorial

Our sincere good wishes go out to the Readers of our Annual that the Year might be one of peace and joy.

The Year was ushered in by a renewal of prayers for Peace. The message of Our Holy Father Pope Paul VI rang loud and clear and was re-echoed in all parts of the world. The Holy Father while warning against pacifism asked that January 1st would be dedicated to peace each year " as a hope and a promise that peace would dominate the development of future events ".

Peace is no extraneous commodity – not to be bargained for. There are no tarrifs – no duties to be paid for acquiring or retaining it, for the simple reason that it is to be found in the heart of every man a d for its careful nuture in the world at large, each individual is responsible. For, as Thomas Merton says, " Will you end wars by asking men to trust men who evidently cannot be trusted ? No. Teach them to love and trust God ; then they will be able to love the men they cannot trust, and will dare to make peace with them, not trusting in them, but in God. For only love – which means humility – can cast out the fear which is the root of all war " (Seeds of Contemplation)

Focussing the light nearer home, we watch our country passing through crucial times. God grant that the seeming *impasse* might be wisely dealt with and a peaceful progressive India emerge.

A still smaller focus reveals our efforts towards more effective *raprochement* – sharing experiences in the various activities both on our campus and at various group movements outside.

We note with great pleasure and pride the developments at 'Nagarbhavi' and look forward to seeing a dream come true. The schemes that have been set on foot at the University are also of great interest – the University Students' Council, The Earn while you Learn scheme, the Employment Information and Guidance Bureau, the Health Centre and the Consumers' Co-operative stores will be enthusiastically supported by all.

We have kept the last word for what we consider the happiest duty – that is, to felicitate our Vice-Chancellor on the Degree of D.Litt. conferred on him by the Karnatak University. May he be inspired to build the University in directions, dimensions and design according to the mind of God !

Accept a sincere " Thank You ", all who have helped to bring out this issue of our Magazine. May God bless and prosper you !



Dr. Zakir Hussain, our President, in Bangalore with our Principal and Vice-Principal.

MOUNT CARMEL COLLEGE, BANGALORE

Parents' Day 1967

Under the Distinguished Patronage of

PROFESSOR V. K. GOKAK, M A. (Oxon.)

VICE-CHANCELLOR, BANGALORE UNIVERSITY

REPORT FOR THE YEAR 1966 - 1967

Sir, Mrs. Gokak, Rt. Rev. Monsignors, Rev. Fathers and Sisters, Ladies and Gentlemen, it gives us much pleasure to welcome you here this evening and to present to you briefly, our Annual Report.

STRENGTH

The strength, at the end of the year, was 1,018 and 1,041 at the commencement. The high-water mark we set ourselves is 1,000, on which there is some small encroachment annually and, I am afraid, this section of the Report will read very sadly next year!

In this College there was a rush for both Science and Arts Courses, nevertheless we agree with the Vice-Chancellor that some of the surplus in Colleges could have been avoided had more students evaluated Arts Courses better. "Neglect of Humanities" said the Vice-Chancellor recently, "is a sign of imbalance, from the points of view of Education and National growth."

EXAMINATION RESULTS – UNIVERSITY

Examination	No. appeared	No. passing in all parts at the first attempt	Percentage of full passes	No. passing in parts Pt. 1	Pt. 2	Pt. 3	Pt. 4
Pre-University							
Arts	107	96	89.7	103	101	103	—
Science	294	185	62.9	267	276	203	—
Degree :							
B.A. 1st Exam.	75	63	84	73	75	75	63
B.A. Final	90	79	87.8	—	—	—	—
B.Sc., 1st Exam.	110	100	90.9	107	106	106	110
B.Sc., Final	112	87	77.7	—	—	—	—
Total	786	610	77.7				

DISTINCTIONS GAINED

	Part	Rank	First Class	Second Class
Pre-University :				
Arts		1st in Arts & 9th in	35	41
Science		Arts & Science	20	59
B. A. Degree : 1st Exam	I		1	27
	II	1st (Sanskrit) 2nd & 7th (Kannada)	10	27
	IV	4th & 6th	2	21
B. Sc., Degree : 1st Exam	I	7th	1	28
	II		6	34
	IV	9th	4	32
B. A. Final :		1st Rank	1	41
		1st Rank in Major English		
B. Sc., Final :		1st Rank in Home Science	8	31

COLLEGE EXAMINATIONS
FIRST AND SECOND YEAR DEGREE

	Class Strength	No Promoted	Percentage of Passes
B. A. 1st Year	94	91	96.8
B. Sc., 1st Year	124	122	98.3
B. A. 2nd Year	76	76	100
B. Sc., 2nd Year	111	111	100

EXTRA - CURRICULAR

The Associations, nine in number, recorded very good work, both intra-mural and extra-mural, in all fields of activity.

(a) Writing-Debate-Speech and Cultural

(An Advisory Committee of students, helps the Principal to select representatives for Inter-Collegiate events)

National Co-operative Union of India	Inter-Collegiate debat on Co-operation	Won by T. Gurushree

University Grants Commission	National debate in English to celebrate International Co-operation in Education and Culture	Won by T. Gurushree at Bangalore University level : She also won the Third Prize at the Zonal and National levels, 26 Universities participating
Forum of Free Enterprise	A. D. Shroff Memorial, Inter-Collegiate Elocution Contest	T. Gurushree, the First Prize and Marina D'Sa the Second Prize
City Y. M. C. A.	Sir C. V. Raman Challenge Cup Debate	T. Gurushree, the First Prize and T. Sandya, the Second prize
National College	Kannada Debate	The Shield was won by B. N. Uma and K. M. Ponnamma, B. N. Uma also winning the Third Prize
Acharya Pathasala College	Kannada Debate	The First Prize to B. N. Uma
Vijaya College	Kannada Debate	The First Prize to B. N. Uma
nt Arts & Science College	Kannada Debate	B. N. Uma was awarded the prize, for the best speaker in the Pre-University section
Government Arts & Science College	Science speech Contest in Kannada	The Second Prize won by R. Rojavathi
Lions Club	Elocution Contest	The Shield and Prize won by T. Gurushree
Commissioner of Police Traffic Week	Essay Contest	Jean Satur won the Third Prize
University College of Engineering Association	Debate in English	Won by T. Gurushree

Literary and Cultural Committee of Jawahar Hindi Vidalaya, Bangalore District	Hindi Essay Contest	Bharathi David of the Pre-University Class won the First Prize in her section
Forum of Free Enterprise	Essay Contest for All India, on the Food Problem	B. Bhagyalakshmi of the III Home Science class, won a Consolation Prize of Rs. 25/- and the commendation "This is a creditable performance, considering the fact that there was a large number of entries, thus necessitating very strict evaluation."
National Press Service Ryali	Essay Contest on the Food Problem	B. Bhagyalakshmi again won a prize for her study of this problem!
Bangalore Science Forum National College	Speech Contest	Geetha Lingappa (Chemistry) and Aruna Murali (Botany) won Grade A awards. Alpheen George and Manorama Janikiram (both Zoology) won Grade B awards
Bangalore Science Forum	Inter-Collegiate Examination for P.U.C. students	Valsa Kurien and Susan Kuruvilla (both CBZ students) won Grade B awards
Central College Botanical Society	Lecture and Essay Contest	The Rolling Shield was won by this College, K.M. Ponnamma also winning the First Prize and Sadhika Bai Easa, the Second Prize
Hebbal Agricultural College	Debate in Kannada	Won by B. N. Uma
Lions Club International	Essay Contest on "The Case for English"	G. Bhagyalakshmi won the Third Prize

University Grants Commission Celebration of International Co-operation year in the fields of Education and Culture	Essay Competition	M. Shanthi, Usha Devi Kotda Sangani and Geetha Naidu won cash prizes of Rs. 300/-, Rs. 200/- and Rs. 150/- respectively

SOME OTHER STUDENT PROGRAMMES AND ACTIVITIES 1967

An Elocution Contest for the students of this College, was held by the Forum of Free Enterprise : Visit of students from the University of California, under the Project India Programme: Participation in a Symposium in Kannada "Nehru as I saw him" conducted by Air India, Bangalore and for which Shri P. Mallikarajunappa, Registrar, Bangalore University, was Moderator: Book discussion group organised by U.S.I.S., Bangalore, over the working year: visit of a team of Teachers and Students of Nepal University.

GAMES AND SPORTS

Achievments were numerous in this field. To sum up – the College won the Team Championship in Independence Day Sports, Inter-Collegiate Athletics and Dasara Sports Meets. Mary Philip won the Individual Championship at the Inter-Collegiate Meet of Bangalore University and Ninette Suares, at the Dasara Sports Meet. At the Golden Jubilee Celebrations Sports Meet of Mysore University, our athletes won Gold, Silver and Bronze medals. Ninette Suares, Mary Philip and C. M. Seetha represented the University in Athletics at Patiala and Sunbeam Mathews, Mary Philip and Mary Fernandez in Basket Ball, at Madras. Sunbeam Mathews and Kamalakshi Kapur were selected for National Basket-ball at Bombay. Other outstanding players were S. Jayamma (National Ball Badminton) Juliana Kuryan (State Hockey) Shoba K. S., Vani Murthy and Preeth Somana (State and National Tennis). Our Badminton team won the Air Vice-Marshal Goyal Rolling Shield.

N. C. C.

139 Cadets were enrolled. On Parents' Day, 50 Cadets presented a Guard of Honour to His Excellency, Shri V. V. Giri, Governor of Mysore. 4 Cadets were selected for the Mountaineering Course at Darjeeling and Corporal K. M. Susheela won the Aruna Sen Gupta Medal and a cash prize of Rs. 100/- for the best Cadet Trainee. Our Officer, Captain M. V. Leela, was appointed full time Officer from August 1966, and Officer Zarina Irani having resigned, 2nd Lt. Shri Devi Nair took charge of our unit. Our Cadets took part in the public parades, camps and training programmes, including shooting contests and also cultural programmes. They gave a smart demonstration of continuity drill on 6th January, 1967 at the NCC Rally, at the stadium. The Director's Medal for the best cadet was awarded to U/O Krupa Swamy. U/O S.B. Shalina and Krupa Swamy and Sgt. Usha Rao attended

the Republic Day Parade at Delhi. For the second year in succession, the College won the Chandrashekar Shield for First Aid (St. John's Ambulance Association). U/O Shalini was selected for the Basic Mountaineering Course at Manali. 48 Cadets took the G I and 2 the G II Examination and all were successful.

1967 SOCIAL SERVICE

I would like to speak in the words of the report itself, of the Social Service League – "The year 1966 – 1967 was one of great activity. The members were enthusiastic. They worked in the slums of Jawpadi and Srirampuram. They also entertained the blind boys at the Divine Light School at Whitefield and their dear friends at the Home for the Aged, at Hosur. They also comforted and consoled the members of the Cheshire Home. Wherever they went they took clothes, food and sweets, which they begged as well as worked for. They painted cards and stitched garments, which were sold in aid of our League. We thank God for being able to do our bit this year and look forward to another year of greater achievement for the sake of our less fortunate brethren". Modest work, doubtless it was, but the spirit of love and service was also there, which we should build up into a mighty force in the near future, now that the Ministry of Education is thinking in terms of National Social Service Camps and upliftment programmes for students The College has also, lately become a member of the Christian Association for Social Service, Bangalore.

EXCURSIONS AND TOURS

There were several excursions to nearby places of interest - Nandi, Kanwa Hessarghatta Farm and to various factories, but the giant one of over 15 days, was - not to the moon yet - but to North India! It was a tour of Delhi, Agra, Chandigarh, Bakra Dam, Simla and alas and alack! back to Bangalore. The Staff arranged a day's outing for themselves, to the beauty spot, Devarayana Durga, about 65 miles out of Bangalore.

DEPUTATION OF STAFF MEMBERS TO CONFERENCES AND SEMINARS

Mrs. Indira Sampath, M.A.,,participated in the English Literature Seminar organised by the British Council at Bombay, during January of this year, on the theme " Twentieth Century Criticism".

RELIGIOUS INSTRUCTION

Inter-Collegiate Examinations in Religion for Catholic Students (conducted by the Xavier Board of Higher Education in India)

Class	Number appeared	1st Class	2nd Class	3rd Class	Percentage of Passes
* Pre-University	3	3	—	—	100%
Final Year	28	7	13	8	100%

* Three students alone were selected to appear for the Pre-University Examination, as we were experimenting on the new text-book and syllabus.

Wilma D'Souza, of the Final Degree Class, was awarded the Second Silver Medal in the Open Contest Section.

MORAL INSTRUCTION

Moral Science Courses were provided for all other students. Terminal Examinations were held and prizes awarded, as for other subjects and courses.

DEVELOPMENT AND EXPENDITURE

(a) Scholarships, Free-Studentships and other Fee Concessions

		Number Aided
1.	Central Government Scholarships	13
2.	State Government and University Scholarships	81
3.	Free Studentships	143
4.	Help towards books, free meals, special fees, transport, educational excursions and other expenditure (provided by the Poor Students Fund, aided by the University Grants Commission) Total sum spent	121
		Rs. 3,670/-

(b) EQUIPMENT

1,480 volumes were added to the library and 146 volumes to the U.G.C. lending library. The total expenditure on books, furniture, science and other equipment was Rs. 22,247.04. On the U. G. C. Section the expenditure was Rs. 1,400/-. We acknowledge with deep gratitude, donations of books and periodicals by the U.S.I.S. Bangalore and Delhi : Asia Foundation, Delhi : British Council, Madras : Forum of Free Enterprise, Bangalore.

(c) BUILDINGS AND LANDS

The extension of the science wing of the College was contemplated and begun at the commencement of the year under report. The wing will contain an extensive library on the ground floor and near a dozen, standard science laboratories on the first floor. We have applied for aid, to the University Grants Commission and the State Government. Towards the library, which cost Rs. 5 1 lakhs, the University Grants Commission has sanctioned the ceiling grant of Rs. 1.5 Lakhs only. The floor of Science laboratories will cost over Rs. 6 lakhs, including equipment. We remain very sanguine of suitable aid towards the whole project !

COLLEGE HOSTEL

116 Students were resident. The hostel visiting doctor, Mrs. V. Ambujakshi, found the health of the students and hostel conditions, normal. The usual "days" of the Hostel were celebrated with much enthusiam. There was an excursion to Madras, Mahabalipuram and other spots. The U.S.I.S. Bangalore, played us a tape of "The Sound of Music", with a re-telling of the story in a fascinating manner, by Mr. Francis Coward, University Programmes Officer, U.S.I.S. Madras. That was about 9 months before the many months run of the film in our City !

GENERAL REMARKS

The College, begun in 1948, is now in the 20th year, of its existence-16 years in Mysore University and, since 1964, a Constituent College of Bangalore University. In last year's Report we expressed our desire to introduce some Honours and Post-Graduate Courses. We are pleased to inform our guardians and friends, in the presence of our much esteemed Vice-Chancellor, that we have good hopes of being permitted to start Honours Courses in English and Politics, in 1968, provided we satisfy the norms of the Syndicate. We hope we shall be able to introduce some Science Honours Courses too, for the benefit of talented students, in the near future. On behalf of the Management and of our guardians and friends, we take this opportunity to wish our Vice-Chancellor a most successful tenure of office for the University of Bangalore, for the City, the State and the Country. Education is truly, at the crossroads in our Country and very much will depend on our realising this. You have already done much Sir, for the University, the Colleges, Government and Private, the teachers, the students and every other department of University life. We are grateful to you and assure you of our humble co-operation.

We thank you Sir, for so graciously presiding at this function. We thank Mrs. Gokak for distributing the annual prizes. We thank all our esteemed authorities, spiritual and civil, parents, guardians and friends, for making it possible to be with us tonight.

Yours in service,
(Sd.) Mother M. Antoinette
Principal for Management

PRIZES AWARDED FOR THE YEAR 1966 — 1967

HOSTEL PRIZE

Rani Joseph

RELIGION

Pre-University — Sundari Reddy
Degree — Wilma D'Souza

MORAL INSTRUCTION

Pre-University — Monica Starke
I Degree — B. Shanta
II Degree — Fatima Mekhri
III Degree — Madhavi Naib

ENGLISH

Pre-University — Vidya Kishan Chand
I Degree — Nalini V. Bhat
II Degree — Urmila Devi

PART II (LANGUAGES)

SANSKRIT

Pre-University — V. Rangamani
II Degree — V. Vimala

KANNADA

Ponnamma, K. M.
Zarine Shetty

TAMIL

Pre-University — H. Janaki
II Degree — N. Vijayalakshmi (B.A.)

HINDI

Pre-University — Kumudini Khare
II Degree — Sunita Vadgaonkar

FRENCH

Sarasu Mathew
Sister Madeleine

PART III ARTS

Pre-University — Nirupamma Menon
I Degree — Bharathi Kumari, N.
II Degree — N. Vijayalakshmi
III Degree — Preeth Somana

PART III — SCIENCE

Pre-University — P.C.B. — Chitralekha Ramanathan
II Degree — Prabhavathy Bhat

Pre-University — CSB. — Sulochana Tirumalai
III Degree — Aruna Bhandarkar

I Degree — K. Geetha

HOME SCIENCE

Pre-University — Shobhana Abraham
I Degree — Vijaya Menon
II Degree — Laj Bojraj Balani
III Degree — Heera Krishna Murthy

PART III MINOR (DEGREE COURSE)

HISTORY
N. Vijayalakshmi

HINDI
K. Poori

SOCIOLOGY
Urmila Devi

CHEMISTRY : Zarine Shetty

HOUSEHOLD CHEMISTRY : Shakuntala Nedungadi

PART IV — SOCIAL SCIENCE
Zarine Shetty, II B.Sc.

PART IV — GENERAL SCIENCE
Hema Satagopan (II Yr. Gen. Sc.)

FOR RANK IN UNIVERSITY EXAMINATIONS

PRE-UNIVERSITY -- ARTS

1st in Arts & 9th in Arts & Science — Nirupamma Menon

B.A. DEGREE 1st EXAMINATION

PART II

1st Rank (Sanskrit) — G. K. Bharghavi
2nd ,, (Kannada) — K. A. Yashoda
7th ,, ,, — S. Vasanthakokila

PART IV

4th Rank — J. P. Hema
6th Rank — N. Vijayalakshmi

B.Sc., DEGREE 1st EXAMINATION

PART I

7th Rank — P. A. Neelamma

PART IV

9th Rank — M. Anuradha

B.A. FINAL

1st Rank — T. Gurushree
1st Rank (Major English) — Daphne Alva

B.Sc., FINAL

1st RANK (Home Science) — Marina D'Sa

PRINCIPAL'S PRIZE FOR BEST PREFECT

Preeth Somana, III B.A.

PRINCIPAL'S PRIZE FOR BEST STUDENT

T. Gurushree, III B.A.

PRINCIPAL'S PRIZE FOR BEST SPORTSWOMAN

Sunbeam Mathews, III B.A.

For an outstanding student at the University Degree Examination

FINAL

Marina D'Sa (Home Sc.)

Dr. B. D. Laroia Memorial Prize for Public Speaking

Marina D'Sa III H. Sc

PRIZE ENDOWMENTS

1.	Mr. Joseph Chowriappa	Prize :	Pre-University Science CBZ.
2.	Mr. B. G. Shantappa	Prize :	a) ,, ,, PCB.
3.			b) Third Year Degree Science
4.	Rao Bahadur S. L. Mathias & Sons		,, ,, ,, Arts
5.	Mr. K. J. Joseph	Prize :	a) First Year Degree Arts
6.			b) Second Year Degree Arts
7.	Mr. K. Srinivas Rao	Prize :	For an outstanding student at the University Degree Examination--Final
8.	Dr. Miss D. M. Satur	Prize :	Pre-University Home Science
9.	Smt. Rukmini Varma	Prize :	History Minor
10.	Miss Christine Pinto	Memorial Prize :	English Second Year Degree Examination

HERE IS GOD'S PLENTY.

You don't have to go to Chaucer's Canterbury or Shakespeare's England to find God's plenty. Visit our College once, just once, preferably before a celebration, a feast, or a function. And you will see God's plenty in all its bounty. You will wonder at its splendour.

You can see them, some of them in groups, in large groups, in small groups. They loiter together in groups, chat together, eat together, sing together, laugh together, and of course, gossip together. These are our college bevies. They talk alike, and on occasions dress alike and they are birds of the same feathers Shoulder to shoulder they walk their way and block your way. Cars honk, cyclist. pause, but these battalions may not budge. Their group loyalty is laudable. They would rather all walk together than leave one or two behind, when getting into a bus. They would all miss a show, but not leave one or two without tickets. They provide excellent practical exemplification of integration and unity.

These battalions are sometimes dreaded as their presence often means a total disappearance of the eatables from the canteen cupboards. Theirs is always a wholesale purchase. Thcy also have their respective places of resort. There are as many groups as there are trees in our college and every tree has under its shade an assemblage of an elite group. As a result individuals are driven into class room corners or like Wordsworth, " wander lonely as a cloud ". They loiter alone with their eyes fixed on eternity. They are oblivious of battalions.

There is however, a rich variety of types, whether they move as groups or by themselves. The sari types, the salvar type the half skirt type and then there is the careful-careless type, the tidy-smart type, but very rarely the untidy type, the Hindi film heroine type, the Tamil film heroine type, the slim type, the tall type, the short type, the round type, the chubby type. There are as many hair style types as there are heads. The one plait, the short plait, the long-loose plait, two plaits, the bob type, the French roll type, the pony tail type, the back comb type, from the one that gives a typical feminine touch to the one that gives a definite masculine look, and the one that makes one appear like an Indian sage with a knot on top! Then again you have variety of dress material from the shining nylons to common cotton, costly cotton, hand woven, mill woven, print, batick, drelon, orlon, Madras silk, Bangalore silk, Banares silk, Bengal silk, Kashmir silk, in a thousand different shades and combinations. This indeed is woman's plenty!

You see plenty in jewellery too. Gold glitters, silver shines, pearls glow. Old becomes new and the new turns out to be old. Ornaments match clothes and vary with hair styles. You can also see an exhibition of hand bags, from the most ordinary to the most extraordinary, from the ones that can just hold a few paise and a pen to the ones that can hold you and me together. Chappals and

shoes too, there are in plenty to match clothes from the regal royal type to the tarred road type.

There are other types also. The " book worms " devouring print and pages, glued to library desks. Not even an earthquake can move them. We have also a rare but plucky type that manages to have snacks and sleep in class rooms without being caught by lecturers.

Then, there are the play ground favourites running and jumping, hopping and sprinting, striking and scoring They are of course the chosen few.

Some there are every where and in every thing. Some there are nowhere and in nothing. Some there are because their parents want them to be there. Some there are because they cannot be any where else. Some there are because they have to learn. Some there are because they find it exciting. But many there are because the university holds a convocation every year and a degree is a thing worth having !!

So we are all there, the happy and the gloomy, the lonely and the sociable, the sprightly and the serious, the simple and the sophisticated, the plain the fashionable, the motorists, the scooterists, the cyclists, the bus crowd, the walker, the talker, the player, the reader, the learner and the entertainer.

We are all there. You and I and all of us. We are God's plenty.

By
VANI MURTHY,
II Year B.A.
(English Major)

Men as seen by a Woman

Men are what women usually marry. They have two hands, two feet and sometimes two eyes and in their minds, never more than one idea at a time. Like Turkish cigarettes they are all made of the same material.

Generally speaking, they may be divided into three classes—husbands, bachelors and widowers. A bachelor is an eligible mass of obstinacy entirely surrounded by suspicion. Husbands are of three types—prizes, surprises and consolation prizes. Making a husband out of a man requires science, common-sense, faith and charity—chiefly charity.

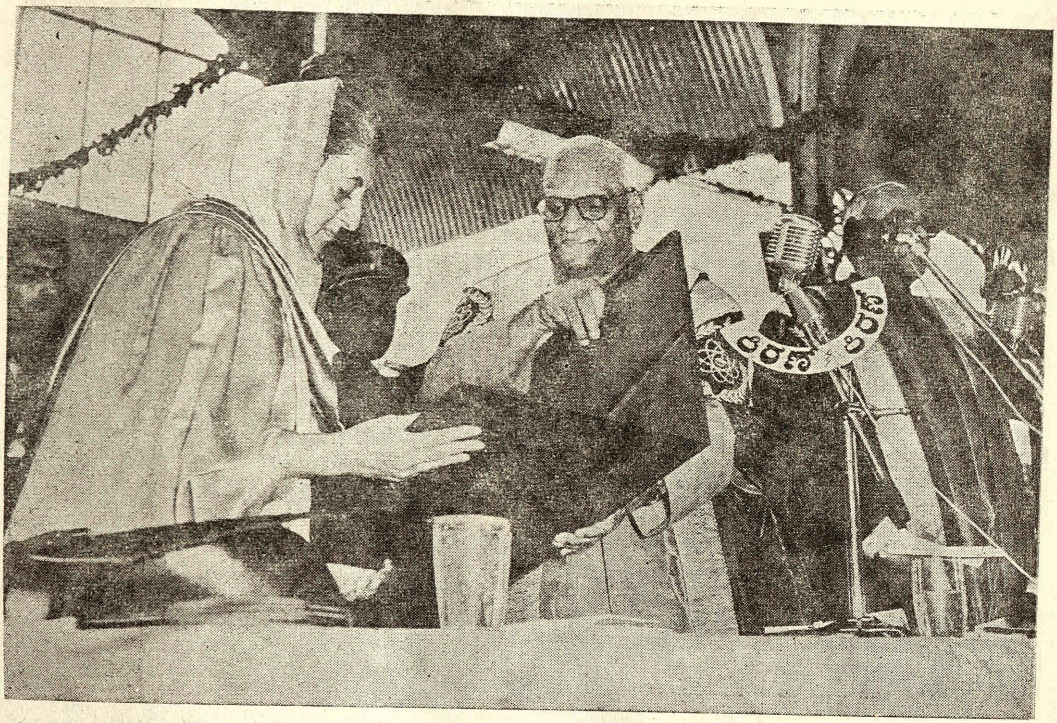
It is a psychological marvel that a small, tender, rose—scented thing like a woman should enjoy kissing a big, awkward, stubby chinned tobacco and whisky scented conglomeration of humanity like a man.

If you flatter a man you frighten him to death. If you don't, you bore him to death. If you let him make love to you, he gets tired of you in the end ; and if you don't he gets tired of you in the beginning. If you wear gay colours and a startling hat, he hesitates to take you out. But if you wear a little brown beret and a tailored suit, he takes you out all evening and stares at the women in gay colours and startling hats. If you are the clinging type, he wonders whether you have a heart. If you are silly, he longs for a bright mate. If you are a brilliant and intelligent person, he longs for a playmate.

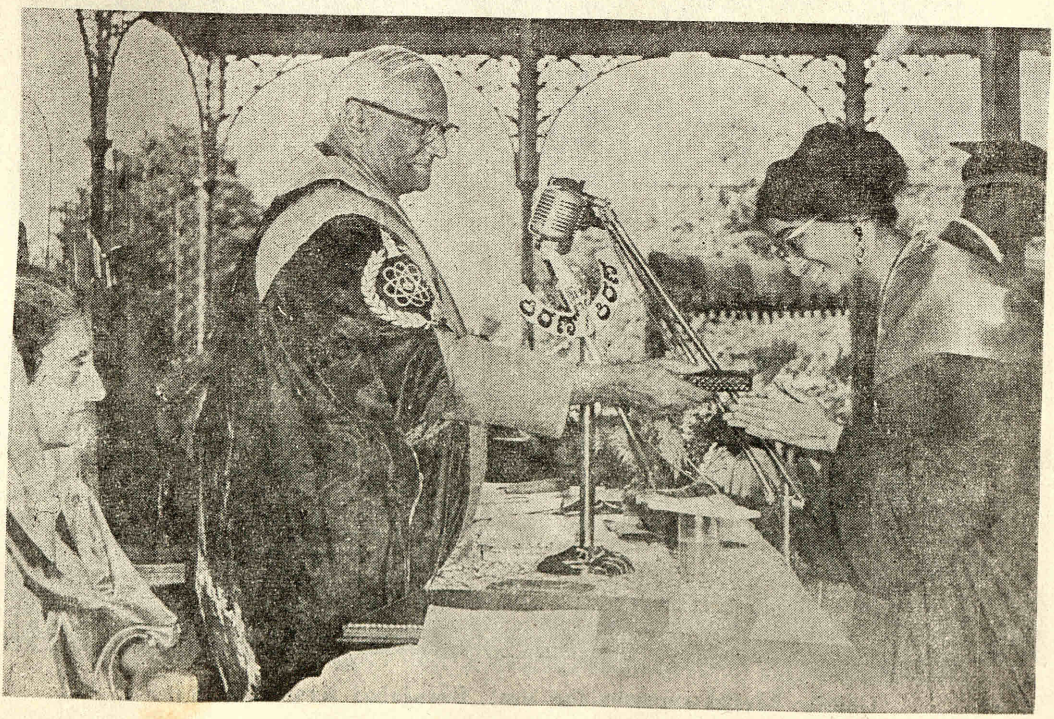
Man is just a worm in the dust. He comes along, wriggles around for a while and finally some chicken gets him.

Valerie D'Souza,
I Degree (Arts).

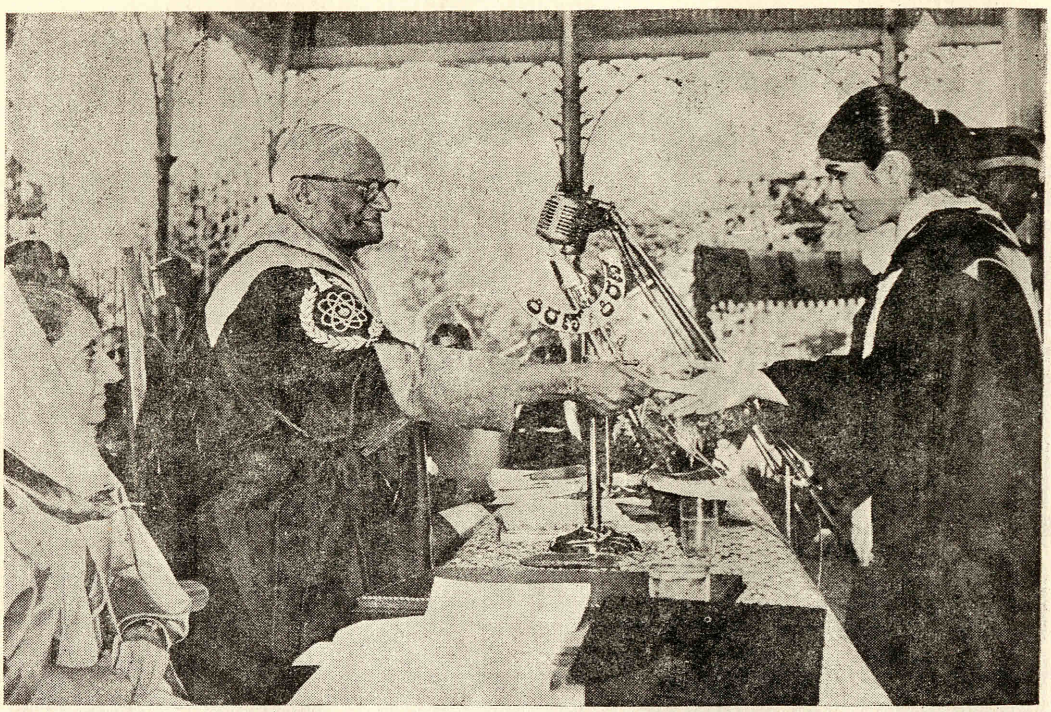
At the Convocation '67 Bangalore University [Postponed from Dec. '66]



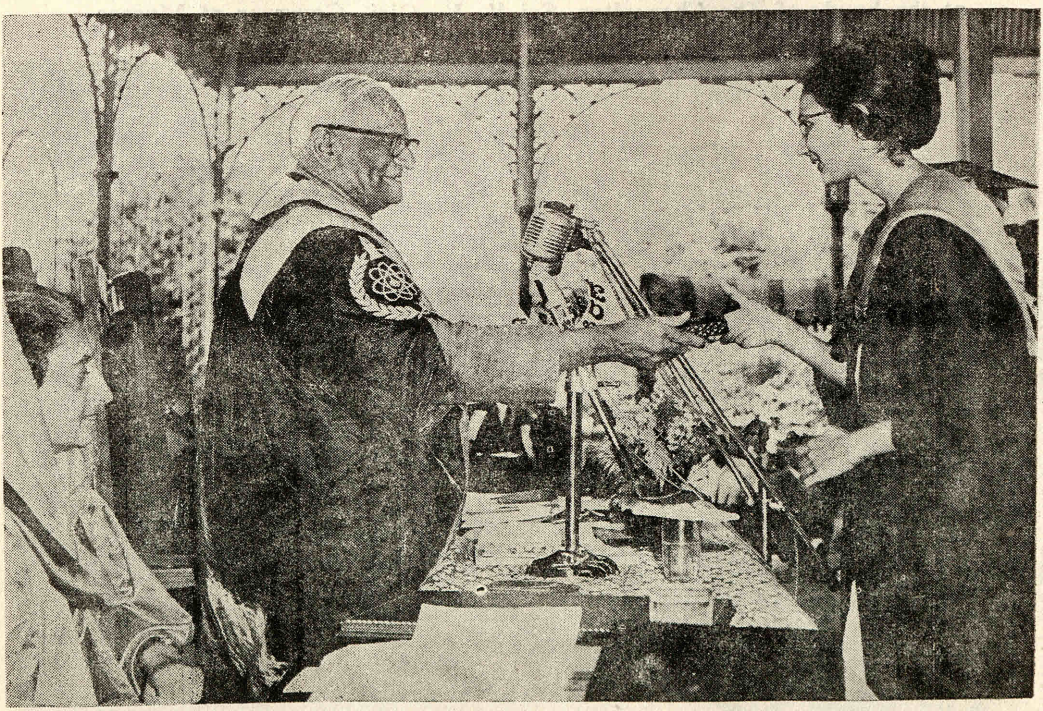
Our Prime Minister receives the Honorary Degree of LL.D.,
at the hands of The Chancellor, Sri V. V. Giri, Governer of Mysore



Kala Rangaswamy receiving the President J. F. Kennedy Memorial Gold Medal
[Best Student B. A. Degree]



Arti Hosali receives the Mrs. Mary Kodanda Rao Prize (English)



Geetha Metha receives the Smt. Sarojabai Keshav Vittal Commemoration Gold Medal for H. Sc.



Some of our graduates with the Registrar of our University
Sri P. Mallikarjunappa, M. Sc.

(Class of '67)



To Mount Carmel College

Many thanks

PROJECT INDIA 1967

Lavoisier, A Great Chemist.

Unveiling the mystery of respiration, probably the finest scientific contribution to medicine in the eighteenth century was the work of a chemist, Antoine Laurent Lavoisier, the first to demonstrate what actually happened during respiration.

Lavoisier was born to the family of a middle class lawyer in Paris, on August 26, 1743. He studied law at Mazarin College, qualifying as a Bachelor of Law in 1764. Young Antoine published his first paper on a subject he preferred—chemistry—in 1766, using the quantitative approach. He won an essay contest on " Metropolitan Street Lighting " in 1766, and two years later became a member of the Royal Academy of Sciences.

Keenly interested in all natural sciences, Lavoisier early revealed talents for pure research in Chemistry and for applying scientific knowledge to solving problems. He used his knowledge to help improve water supplies, ventilation and sanitation in prisons, and to bring about hygenic and procedural reforms in hospitals. Similarly, he served his Government in solving social, agricultural and political problems.

Lavoisier married Marie Paulze in 1771. She was brilliant and talented and became a devoted collaborator in her husband's work. She translated foreign language papers into French, made notes on many experiments, drew sketches and engraved plates to illustrate some of his publications. She was also hostess to internationally renowned scientists and to a host of friends.

Oxygen had been discovered independently by Scheele in Sweden, and Priestly and Cavendish in England. Lavoisier's experiments enabled him to report on the true nature and role of the gas in 1776 and to suggest that it be named " Oxygen " (acid-maker). His experiments began with oxidation of metals and reduction of metallic oxides. He determined that oxygen, the only gas in air that sustains combustion or respiration, made up only about one fifth of the volume of atmospheric air, and that a definite ratio exists between the amount of oxygen consumed and the amount of carbon-di-oxide released in combustion. Thus he over threw the ancient theory of four elements, namely water, fire, earth and air. He proved that water is a compound rather than an element. He published a book in 1789, which included a system of naming chemical substances that is used today with only minor revisions.

Having proved that burning substances combine with oxygen and give off both heat and carbon-di-oxide, Lavoisier developed a method of measuring oxygen consumed and carbob-di-oxide formed. The French Government appointed Lavoisier head of a committee to direct the Royal Powder Factory, to remedy a

gunpowder shortage. Lavoisier's improvements filled the Royal Arsenal with a good quantity of gunpowder, making France a seller rather than a buyer of gunpowder. This achievement enabled France to supply American Colonists with gunpowder to fight their battle for independence against Great Britain. Later he worked on the Commission on Weights and Measures, which established the Metric System.

During the French revolutionary movement, in November 1793, Lavoisier, his father-in-law, Paulze and 27 of his colleagues were arrested, tried and condemned for plotting against the people of France. Although Lavoisier tried to secure release on the basis of his many services to the country, he and 27 others were executed on May 8, 1794. Lavoisier accepted his fate calmly and remarked, " This probably saves me from the inconveniences of old age ".

Joseph Langrange spoke a most befitting epitaph for Lavoisier : " It took only a moment to sever that head, and perhaps a century will not be sufficient to produce another like it ".

MEENA GOPINATH,
PUC. PCB.



The Battle Cry of Freedom!

A desire for freedom is common to every one, and forms the major issue in the various world organisations striving for peace.

But a desire for freedom common to every one of us teenagers is something different. Many a girl living at home with her parents has, in many instances, been heard expressing some such utterance as this: "Oh, why can't I do what I want, and go where I like, without constantly being asked where I am going, what I have been doing, what time I am coming in, or whether I will do this or that? If only I am left alone surely I will get on ever so much better, and do more good in the world than I am doing now".

But maybe before very many years have passed, those questioning voices will have been stilled for ever, with just the questions lingering in our memory. As years advance, we are given more freedom. Now we are free—free to do just what and as we like, and go where we will, with no one taunting us with the questions we previously hated or rather ignored.

Now, if asked the question "Are you satisfied?", one is bound to answer, "No!" a thousand times, "No!" Now any girl would certainly be willing to sacrifice a great deal of what she has, to hear again a loving, familiar voice as she enters the house asking her, where she has been, how she has enjoyed herself and so on.

So the freedom we crave so earnestly when young, will definitely not taste as sweet as we imagined, but it is sure to bring with it the responsibility of settling for ourselves many perplexities and difficulties that previously we would have quite naturally allowed the wiser heads to solve.

Why should we then, not cherish those dear, restraining influences while they are spared to us lavishly, for none will ever have cause to regret having done so!

Bharathi Narayan
II Year, B.A.

A Sense of Humour

"To me old age is always fifteen years older than I am," said Bernard Baruch once. And in Lewis Carroll's verse, Father William concedes that he is undoubtedly old and almost brainless too.

"You are old, Father William," the young man said,
And your hair has become very white,
Yet you incessantly stand on your head!
Do you think, at your age, it is right?"
"In my youth," Father William replied to his son,
"I feared it might injure the brain,
But now that I 'm perfectly sure I have none,
Why I do it again and again".

These are two divergent views about old age, but both have one thing in common—a sense of humour. The tone of Baruch's remark and that of Father William's confession, gracefully refutes the feeling of being old.

Robert Louis Stevenson has said that the arrival of a happy person in a room is always like the lighting of another candle. There are many such persons, and whenever we come across them, we feel grateful to them for their presence.

A sense of humour gives us relief in a real perspective, in that we are not too quickly dazzled by pomp, nor scared out of our wits by poverty or sorrow. To possess a sense of humour is to be able to face a grave situation squarely and to accept all its implications cheerfully or, at least, without much resentment.

How should a man acquire the sense of humour if he does not possess it? He must begin by reminding himself that he is not the focal point of the universe, that what concerns him is of little concern to the world. Secondly, reading, too, can help us in acquiring a sense of humour. To converse with men like Dickens, Wodehouse and Shaw and see life through their eyes, means to have at our disposal the enjoyment and the exuberance possessed by these lively spirits. These are but some of the ways of acquiring a sense of humour, and yet ultimately the possession or acquirement of humour depends upon the spirit in which we take life. To-day most philosophers and doctors are agreed on the fact that the sense of humour in an individual is an inborn quality. A resourceful person would turn apparent limitations to his advantage, as was done by Jimmy Durante when he made his long nose the symbol of successful comedianship. Another person might have merely brooded over the length of the nose or attempted to play a hero's role to his own discredit.

Anecdotes from the lives of great men reveal that they all possessed a good sense of humour. A look at Bernard Shaw's life shows how he had reacted to

verbal attack on his person and his ready wit outwitted his opponents.

There is no doubt that his 'flair' for good relations - born of the instinct of "kindness and genialities", inherited from his father - and his ready wit were an invaluable asset in holding together strong and often divided temperaments.

"Whenever there was a quarrel, I betrayed everybody's confidence, by analysing it and stating it lucidly in the most exaggerated terms. Result: Both sides agreed that it was all my fault. I was denounced on all hands as a reckless mischief - maker, but forgiven as a privileged Irish lunatic."

One fine day, Bernard Shaw happened to cross a stream. The bridge was narrow and two persons could not walk side by side. When he was in the middle, another man happened to come that way from the opposite direction. Both came face to face. Seeing Bernard Shaw's hair and whiskers, the other man said: "I don't give way to fools", obviously comparing this eminent philosopher to a fool! Had he been an ordinary man, he would have simply turned up his sleeves and a duel would have ensued, until one or the other fell into the stream below. But this did not happen because, as it is said, it takes two fools to make a quarrel. The chances for the starting of a fight were remote in this case. Bernard Shaw coolly replied, "But I give way to fools" and accordingly moved to a side.

On another occasion it is said that while addressing a meeting in New York, he remarked, "Half the Americans are fools!" This enraged the audience and there were protests that he should withdraw his remark. Bernard Shaw used to say everything after pre-planning and to take back his words was not his motto. He paused for a while and then added: "Half the Americans are wise". This set at rest the unfavourable anxiety of his audience.

Brain and brawn do not always go together. There is a famous story concerning the thin and wiry George Bernard Shaw and the stout and fleshy Chesterton. Meeting the great dramatist, one day in a London street, Chesterton, quipped at Shaw: "Shaw, anyone looking at you, would say that there was a famine in the country"

Quickly Shaw retorted by saying, "Anyone looking at you would say that you were the cause of it".

Abraham Lincoln was also noted for his humour. In a debate over the abolition of slavery, he had to face the most powerful senator of that time, Stephen A. Douglas. Douglas, with a view to amuse the audience, said that he first came to know Lincoln as a grocery keeper and a whisky seller, adding that he was "a very good bar-tender". All these remarks were incorrect, for Lincoln was not addicted to drinking and instead of refuting the charges he said, "I remember, in those days Mr. Douglas was one of my best customers. Many a time have I stood on one side of the counter and sold whisky to Mr. Douglas on the other side, but the difference between us now is this: "I have left my side of the counter, but Mr. Douglas still

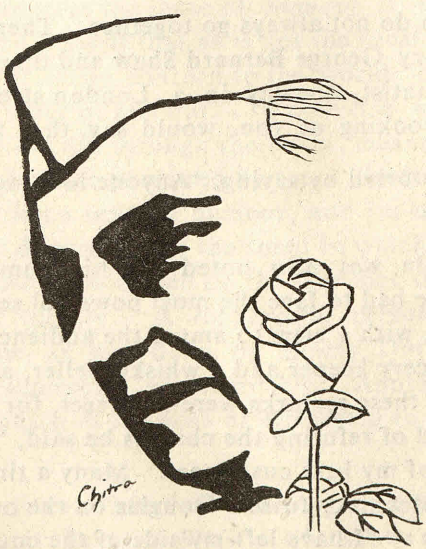
sticks to his as tenaciously as ever."

When Lincoln was President he led a simple life as usual. Once a visitor to the White House saw the President polishing his shoes. He exclaimed: Mr. President, you shine your own shoes? The President replied calmly: "Yes, I shine my shoes, but whose shoes do you shine?" This left the visitor in a quandary.

Lin Yutang has suggested in one of his books that our diplomats should be chosen from among our humorists; that P.G. Wodehouse should represent England and Bernard Shaw speak for Ireland. These humorists he asserts, would not be able to start a war, however hard they may try. Shaw would have enough humour and understanding to confess that his own country could not be quite as blameless as it virtuously made itself out to be on all occasions, and Wodehouse would probably get on his Committee, genial men—men more interested in gardening than in chemical warfare.

Indeed it is high time the nations possessed a sense of humour. It is humour which can prevent us from losing our heads in a crisis. A sense of humour would make mass - hysteria impossible and this would eliminate wars from the world and thus save mankind from complete annihilation.

Sabiha Ahsan
PUC - PCB



Milton's Ethics

A proper understanding of Milton's ethics is possible only if we have a right conception of the Puritan ethics. For the Puritan, nothing came from within man. Man had no inward, ethical strength, but was the shadow of will and reality. It is however evident in Milton's works that he considered the "internal" of paramount importance.

It is true that Milton's ethics, like his thoughts in general, under went a distinct change. The unqualified independence and self-assertiveness of his early thought had been much modified when he composed *Paradise Lost* and the *Christian Doctrine*. Yet all the essential features of his early Hellenic ethics left a profound impression upon his mature Christianity.

The primary doctine of Milton's ethics is that the individual should be self-determining in matters of belief. To be so, is not only a right but a duty and a necessity. He not only may, but must also work out for himself the principles he accepts. In *Comus* we find Milton's conception of good. One phrase in the invective in *Lycidas*, gives us clearly the aptest expression of what he thought evil[1]. At this time Milton believed that man is born with the seeds of good and evil in him; mere environment cannot determine his character; in the most favourable environment evil might come out.

Milton states that it is the duty and privilege of man to discriminate between good and evil. The prosecution of truth is in any case difficult, but the difficulty is unusually increased if knowledge is not fostered and learning discouraged. It is this knowledge that tests the judgement of the full-grown man and distinguishes his mature and deliberate choice of the better from the mere innocence of those who in their sheltered lives remain ignorant of this world of evil.

Milton shares with the rest of mankind the belief that truth will prevail over error if both are allowed to grapple together[2]. But Milton's conception of truth is very different from the general idea. For him, even a heretic may be in the truth if he believes his heresy to be true and founded on reason.

The study of the Fall teaches us that for Milton, man is a double being, in whom co-exist desire and intelligence or passion and reason. We have an instance of how passion defeats and dethrones reason in the Fall: Eve was charmed by flattery; she desired to gain more power to become like God, and wished to rule over her husband. Adam was overcome by his love for Eve. Their passions destroyed their reason and made them lose their virtue; and with it fled their freedom and happiness simultaneously. Hence passion triumphing over reason is the source of all evil: With the Fall, the peace and equanimity of their minds had departed.

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[1] l. 119 [2] In Milton's "Aeropagitica"

Good men are under the control of the strictest rational law. But bad men know no law whatever—they act according to impulses, never deterred by consequences which may be foreseen. Irrational choices result in the utmost confusion. Such was the state of Adam and Eve after their Fall.

Thus we see that extreme lawlessness and misery are the first results of allowing passion to overcome reason; but the second consequence is that one who is enthralled to internal despotism soon becomes a slave to an external tyrant also; the latter degradation, however is merely the inevitable result of the former. The lady in *Comus*, because she maintained her personal integrity, was proof to all assaults from without. Thus all slavery must, in the last analysis, be the nemesis of inward corruption.

The dualism of Reason and Passion, symbolising God, the Son and Satan respectively, is a principle which had slowly crystallized through his narrow and public experience into the very essence of his thought. In the story of the Fall, the theory applies to Adam. Adam has been carried away against his reason, by his passion for Eve and in particular by the passion of sensuality.

The doctrine of free will had for Milton a double meaning. It was a condition of significant action and it expresses his belief in the value of the conscious will. He had little belief in any deed, however seemingly great, performed instinctively or with the full significance of the issues unrealized. Part of the sin of Adam and Eve is that they fail to realize the full issue and to make full use of the will-power that is the great weapon for good in their natures. They are not worthy of the great gift of free-will.

Another doctrine of Milton's ethics is the need and value of self-discipline. Man's great foe is not to be found outside himself, but within. Milton forever insists upon the right of the individual to be free from any kind of outward restraint. This however, certainly does not imply that he is not to be governed by unbending law. Reason, which is law must dominate over irrational impulse or passion.

The goal of discipline which Milton outlines is the formation of the well-rounded, scholarly gentleman, who shall also be well-fitted for public leadership, an ideal inherited from the early Renaissance. He says: "There is not that thing in the world of more grave and urgent importance throughout the whole life of man, than is discipline".[3] It holds with its musical chords all the parts of this life together. "And certainly discipline is not only the removal of disorder, but ..... the very image of virtue".[4]

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[3] Milton; "On Education." [4] Ibid.

Proud and intensely conscious of his own personality, Milton had a natural reverence for himself and advocated self-reverence as a quality of the first importance in others. Milton was easily able to argue that as sons of God we owe ourselves, respect.

Milton reflects that proper self-esteem is consistent with true humility and that a good man gone astray through weakness is not showing a proper moral recovery by abjectly blaming himself for everything he has done; his task is to discriminate between what he accepts and what he rejects in his own conduct.

We find that the love and practice of virtue was a special concern of Milton's. By obedience to reason, man achieves virtue, which in turn, confers freedom upon him automatically; and the inevitable result is happiness. "Love virtue, she alone is free," the young poet enthusiastically exhorts and proclaims. Later, Milton repeatedly declares that only the virtuous can be free: "For indeed, none can love freedom heartily, but good men. The rest love not freedom, but license."

Victory over real temptation is the only proof of virtue; and in opposition to the Puritan, Milton considered virtue and action inseparable. We must use the good within the mind to judge the appearances of the world. For Milton, virtue and vice are personal, intrinsic, internal existing quite irrespective of anything external to the mind. When Milton wrote *Paradise Lost*, he had undergone many experiences, but his principle of internality remained principally unchanged, and is expressed repeatedly.

> The mind is its own place and in itself can make a
> Heaven of Hell, a Hell of Heaven[5].

It is surprising to note sometimes that such a noble mind as Milton's could indulge in gross invectives and personal abuse. In hi *Pro Se Defensio*, we however find him defending the use of gross langnage and personal vilifications against the enemies of righteousness which show how little at ease Milton was about his own controversial practices. It was only by convincing himself that in prosecuting private enemities he was exposing and correcting public delinquencies, that he was able to take satisfaction in his achievement.

No other poet but Milton has spoken so eloquently on chastity. He was proud of this virtue. He boasts of his chastity in his epistle to Diodati. We see this pride again in the *Apology for Smectymnuus* Let us note here the chief reason for this chastity. It is not religious in our sense, though it is in a more fundamental meaning; like the great ascetics of primitive magic, Milton says he kept chaste in order to aquire super natural powers.

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[5] Paradise Lost, Bk I, 1256-65

We discern several feelings that uphold Milton's purity in his *Comus*. Besides his hatred for all compromise when an ideal is at stake, there is also seen pride, moral pride and intellectual pride. But in his youth Milton was playing with the Platonic conception of chastity.

His high appreciation of chastity was to remain with him to the end. About twenty years after Milton wrote *Comus*, the Platonic raptures on chastity became the praise of wedded love. Yet even in *Paradise Lost*, we have the strange account of love of angels and the whole poem stands as Milton's fulfilment of his promise to write of "this love which is truly so", whose "first and chiefest office ends in the soul, producing those two happy twins of her divine generation, knowledge and virtue".[6]

The chief passion to be conquered according to Milton, is sensuality. We see that in *Comus* and later in *Paradise Lost*. The knowledge of good and evil did not come to Adam and Eve after eating the apple, but after the sensual crisis. The first knowledge is sexual shame and Adam tells Eve that he sees

..... in our faces evident the signs of foul concupiscence.[7]

Milton to mark the essential part of sensuality in the Fall, brings the same motive into the fall of Satan. The study of *Paradise Lost* shows us Satan as a general symbol of evil desire, opposed to the Son, who is Reason.

For Milton however, desire is not evil in itself. Desire is normal, necessary, good. It is divine in its origin like matter itself. Evil appears only when desire obliterates intellect. Therefore the regeneration of man will be the triumph of reason over passion. When desire is approved of by reason, not only is it allowed but it is good.

We must be careful to note that evil is not the normal state of man. Primitive nature was good. Regenerated human nature is good. In it desire, fully in harmony with reason is legitimate.

Love has its seat in reason. This means that physical love is legitimate when men and women are united by the common interests of reason, affection, religion and all the higher inclinations.

Milton's hasty marriage with Mary Powell, in which he was carried away by passion remained a nominal one for nearly three years [8] and this was the occasion, probably for the divorce tracts.[9] He experienced the first shock of his life when his wife refused to return to him. His highest ideal that of love as a harmony between body and spirit was at once shattered; and the cause of this painful degradation was the blind impulse of the flesh.

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[6] Apology for Smectymnus. [7] Paradise Lost, IX 1077-8. [8] The first divorce tracts. [9] Some critics believe that his marrlage with Mary Powell had nothing to do with the divorce tracts.

For Milton marriage or love must be based on intellectual harmony between man and woman. Where such harmony of feeling and thought does not exist, the marriage is null and divorce should be pronounced on the husband's petition. Milton says very little about desertion as a ground of divorce, assuming that there would be general agreement on that point. His main plea is that incompatability of temper is a more vital impediment to the higher objects of marriage than any other and that the will of the parties should therefore be admitted as decisive for the continuance or dissolution of the bond. It was because he thought nobly of marriage as a spiritual rather than a merely physical union that he resented the common idea that it was dissoluble only on physical grounds. Milton's temper and views as to the natural superiority of man over woman, makes him put the decision in favour of divorce chifly in the hands of the man. Yet he appears to make an effort to be just to the woman and put her interests on an equal footing with those of her husband. Milton sees in the woman, an inferior of man, but never a slave.

If Milton believes in the Fall, he still believes in re-generation which can be effected only by humility, intellectual clarity and self-knowledge as in the case of Samson.

Work was punishment for the Fall, but Milton gives a glorified picture of it. Adam and Eve leave Paradise to work and toil, with the whole world before them. The pioneering spirit of hope dwells in them, yet they are in a sense lonely. They know now that while mutual love and help sweeten all human toil, complete communion between individuals is not possible, for love and companionship are bound with self-interest.

The central principle of Stoicism is the actuating doctrine in Milton. The impregnability of the fortress of virtue and intellect, a personal and individual possession from which all good may proceed, is the ideal expressed. But just as the human mind is the source of all good, so it is also the source of all evil. It is in this that ethical reality exists. All else is but shadow and the material upon which the ruling faculty, the mind may exercise its powers.

Milton's essential repudiation of Puritanism and absorption of essential Stoicism are indeed most significant. By these actions he is marked chiefly as a man of the modern world. He is a rationalist, instead of a legalist. But above all he is an individualist, the destroyer of mediaeval realism, uniformity and conformity; and a powerful herald of that democracy which has made itself felt in every aspect of human existence, namely, the domestic, the political, the social and the religious His theory, that the human mind can by no moral right be subjected to external tyranny is the secret of Milton's ethics ; this enabled him to treat with great scorn the social and religious codes which ruled mankind in his day. It was because of this that he could proclain the validity of divorce and the liberty of the press ; that

he could declare kings subjeet to the laws of the governed; that, in theology, he could be a universal critic; and that, in short, he could have so much in common with present day thinking. This principle marks Milton as perhaps the most significant exponent of the modern theory of life, which holds that all men are inalienably free and potentially equal. It offers a far-reaching solution for the greatest of all social problems; but far more than that, it gives the individual a rational rock of refuge in all disaster, a satisfying solution for the miserable contradicions of human life. But the final consequences of the principle have as yet by no means been realized. It is a doctrine that contains more sublime truth than mediocre commonsense. But this truth is one on which may be founded the happiness and the elevation of the individual, the integrity of societies, the strengh, of nations, and the yet unrealized peace and unity of the world. Such are the potentialities of the doctrine of internality, and Milton is probably the greatest teacher of ethics that England has yet ever produced.

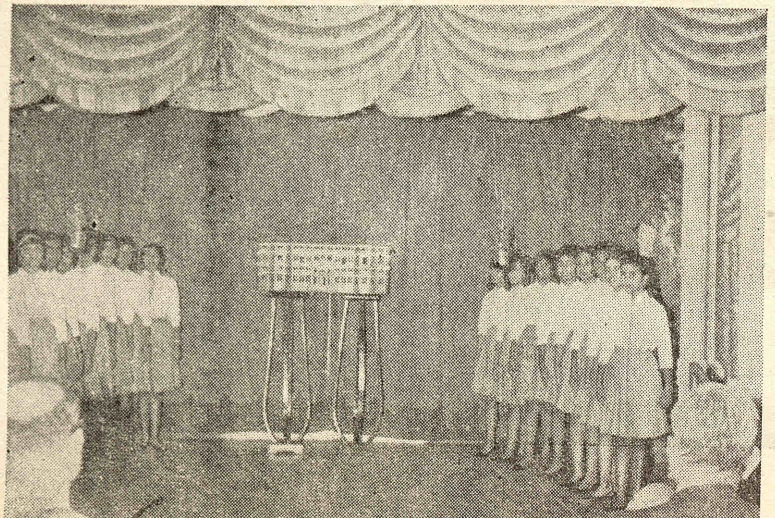
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Guardians' Day '67

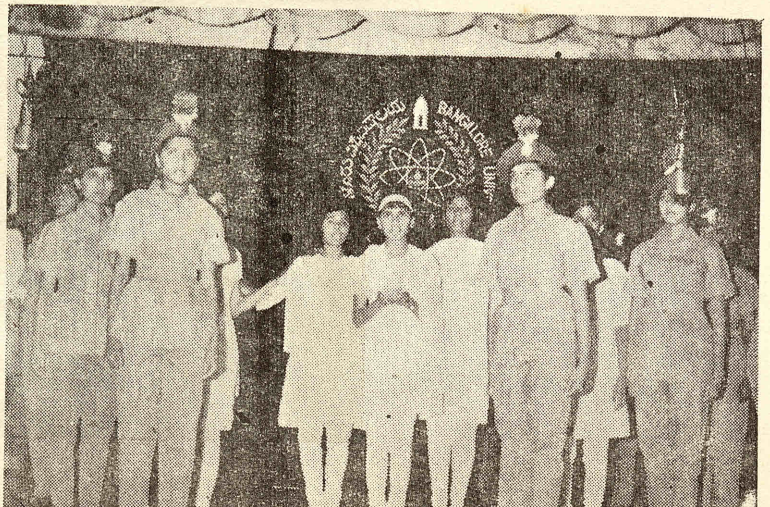
"The Parable of the Sower"
Indian Dance Drama →



"Raise we then the joyous shout,
Life to Alma Mater"



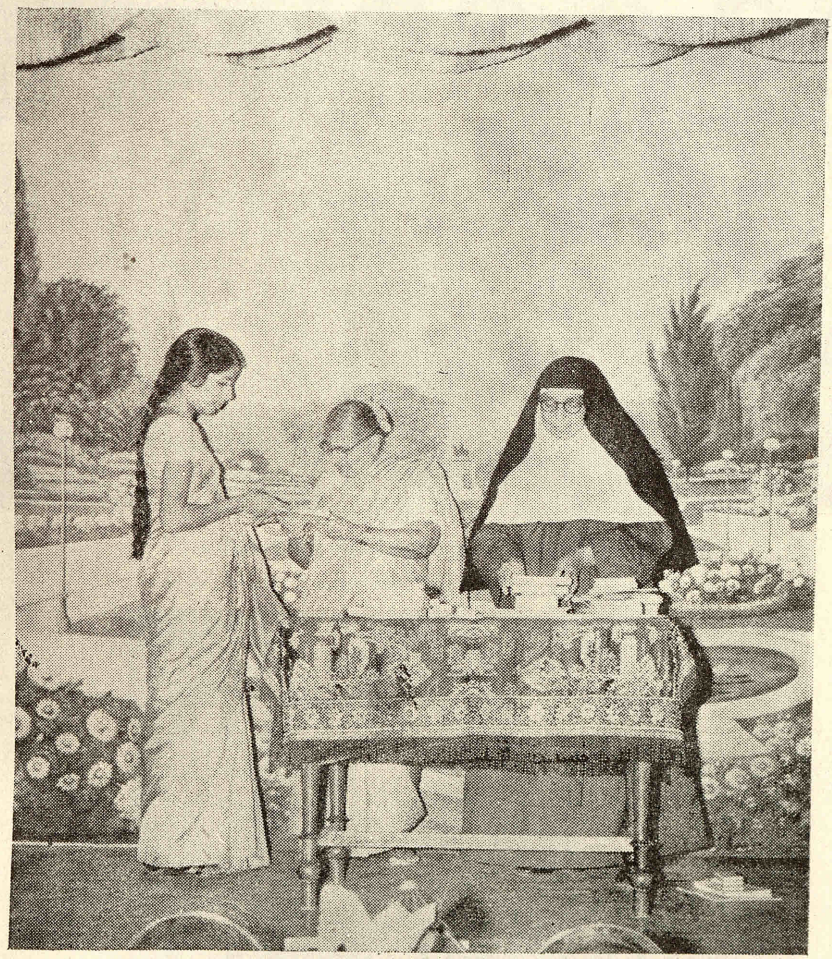
The Curtain goes down with the Anthems





The Vice-Chancellor of our University
Professor V. K. Gokak, M.A. (Oxon) with Mrs. Gokak
and Rt. Rev. Mgr. D'Mello, Vicar General of Bangalore Archdiocese.

Day '67

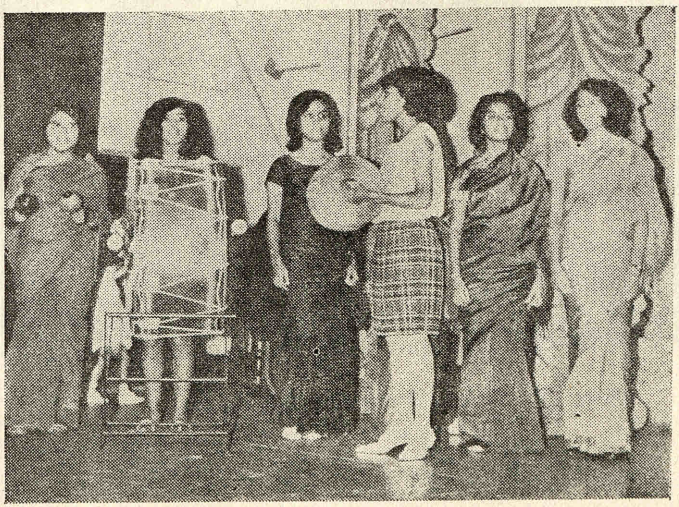


Mrs. V. Gokak Presents the Prizes

Principal's Day '67



Mother Principal is greeted by the Staff



Its a hap, hap, happy Feast Day,
May you have many more,
Feast Days galore !.

Chaucer's 'Rhyme Royal.'

In the medieval ages reigned Geoffrey Chaucer,
Of English Language he was king.
Of many poetic works he was author,
And they of satire and humour do ring.
Under various influences he did bring
Unto England, works of great distinction,
That to this day have defied extinction.

Allegories, Ballads, Roundels, Love lyrics :
These in his poems do abound.
English life and manners he depicts,
His admiration for good women is found
Humorous; he is sometimes profound;
But the eternal poem which never fails
To win our admiration is 'Canterbury Tales.'

'Rhyme Royal' was his form of stanza,
A pioneer in fashioning metres rare,
His style was allegorically 'bonzer,'
Harmonious, dramatic and fair.
His genius none can compare.
Thus stands Chaucer undaunted in his age,
A satirical, humorous, philosophic sage.

Vasumathi Hanuman
II B.A. [Eng].

The English Language Now

Although the language of Shakespeare, Milton, Shaw and countless other past and extant master-exponents stands in doubtful esperance today, on account of prudish asininity in a few countries, we must account for, in prosaic ennui, the marvel and grandeur of the 'language of the Gods'.

English today is no more the exclusive prerogative of the British race than intelligence, art or music the claim of one blood. With its excessive adaptability, universality, verbose vocabulary and the not too little glamour attached to it, this kingly, sonorous language is today, along with its numerical majority, one of the grandest languages in use, and the English speaking peoples of the world are justly proud of their priceless inheritance or acquisition.

The Catholicity of English knows no territorial or ethnic bounds. Today, it finds itself, arbitrarily or naturally the lingua franca of a preponderance of modern states. People today have, with shrewd foresight, recognized and appreciated the great propensity of the English language and are incorporating the same in ever increasing numbers.

This abounding usage has brought on its dubious and inherent advantages or disadvantages. We have as many 'Englishes' as there are races speaking it. There is for instance the proverbial 'King's English', in the tenor of Shakespeare, Tennyson, Burke and those profuse masters. Then there is the succinct nasal, all-elucidating twang of the American, and his jargon that would be jarring and grating to the Etonian; and there are the one too many pidgins of those who have but meagrely tasted of the deep grandeur of the English language. All these are English in its myriad facets; all contributing to the world's master language.

We who speak the English language, are the makers of this everchanging and growing organism. If we stopped to think, we would realize that there are so many kinds of English today. What then do we consider as 'correct' or 'good' English? That which sounds sweet to the ear, or that which is clear and understandable? This would depend actually on the purpose for which the language is to be used. In Broadcasting for instance, men use that type of English which is most clear and could be fairly understood by the majority. An orater on the contrary would have to put a bit of ornament and beauty into his language. So 'good' English broadly speaking would be that of the educated classes, since educated people would necessarily have a better knowledge of the language and thus make the best use of its resources.

There was a time when there was no marked distinction between the English spoken in England and the English spoken in America. Now we notice a great many differences. The 'clipped syllables' of the English and the 'drawl' and

'nasal tone' of the Americans are only differences in intonation and rhythm. We must however admit that 'American' English has certainly influenced 'British' English. Most marked is the slang of the younger generation in Britain. Perhaps most of these words are only 'passing fancies' and will disappear as soon as 'fancies' do!

Differences in pronunciation however have not prevented the whole English speaking world using the same written form. Printing is one of the chief instruments that helped to standardize the written dialect. Pronunication on the other hand vastly differs. It can never remain constant, and since English is so widespread, it is only natural that the variation exists. The Radio has a great influence on pronunciation. To-day, the Cinema too influences language. This statement could be justified from the fact that many new words and meanings have entered the English language through the film world.

English today is the child of yester-year and the parent of to-morrow. Its cycle of changes (often so devastating, and revolutionary, as to suggest a wholly new language) have and will bring in its wake ever new and green epochs in the spoken and written word. The future of this many faceted jewel is, even with all the stoicism and fatalism of the world, drenched in sunshine and proud hope. The Engish language cannot die; it can only merge with another greater language which man may coin or enhance - but that is left in the laps of the Gods!

JEAN SATUR
II Year B.A. (English Major)



Compact

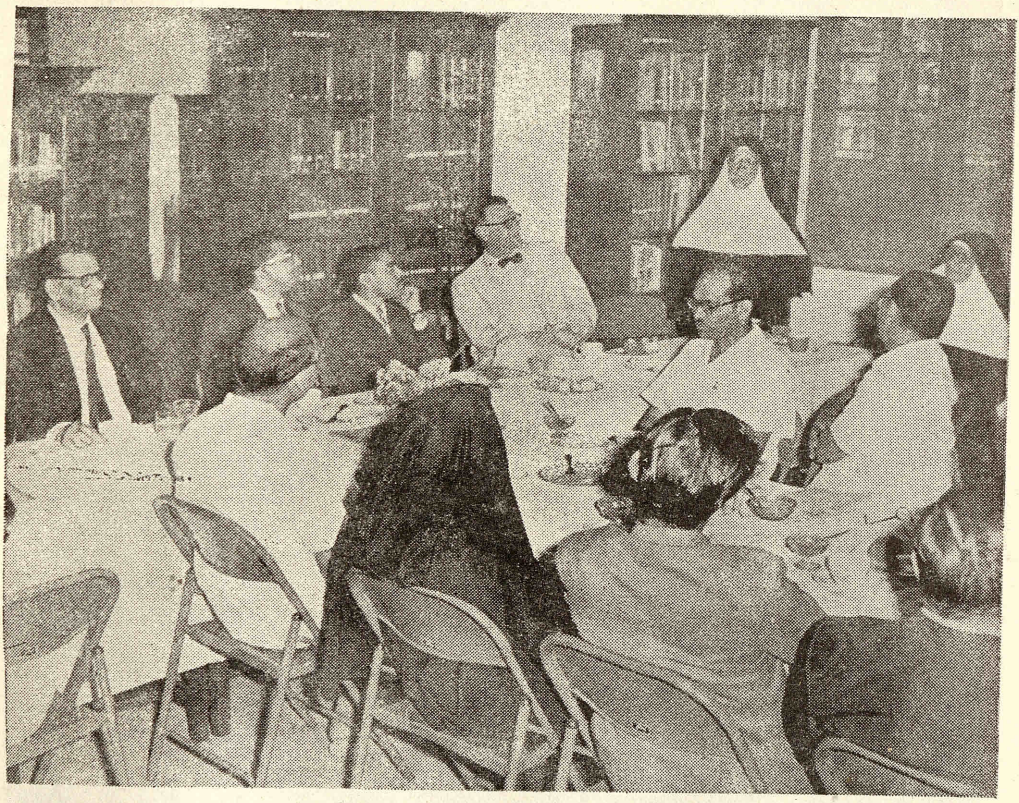
A bough – smoky sky
Blotched with silver –
Leaves softly rustling
In the breeze.
The peace of night descends
Upon my spirit.
My soul passes
Into the peace of night –
Until dawn breaks.

Till the dawn break
And I awake,
And by the strength of Him
Perform the tasks He asks,
Until the peace of night
Descends
Eternal dawn breaks.

The mystery
Of that eternity!
I have made it clear
To my sole Lord, that I hope
To find there
All that was mine on earth –
Near ones
All mankind.

S. M. A.

Reception at Mount Carmel College to the faculty and participants of the Summer Institute of the Bangalore Political Science Association



AT TEA



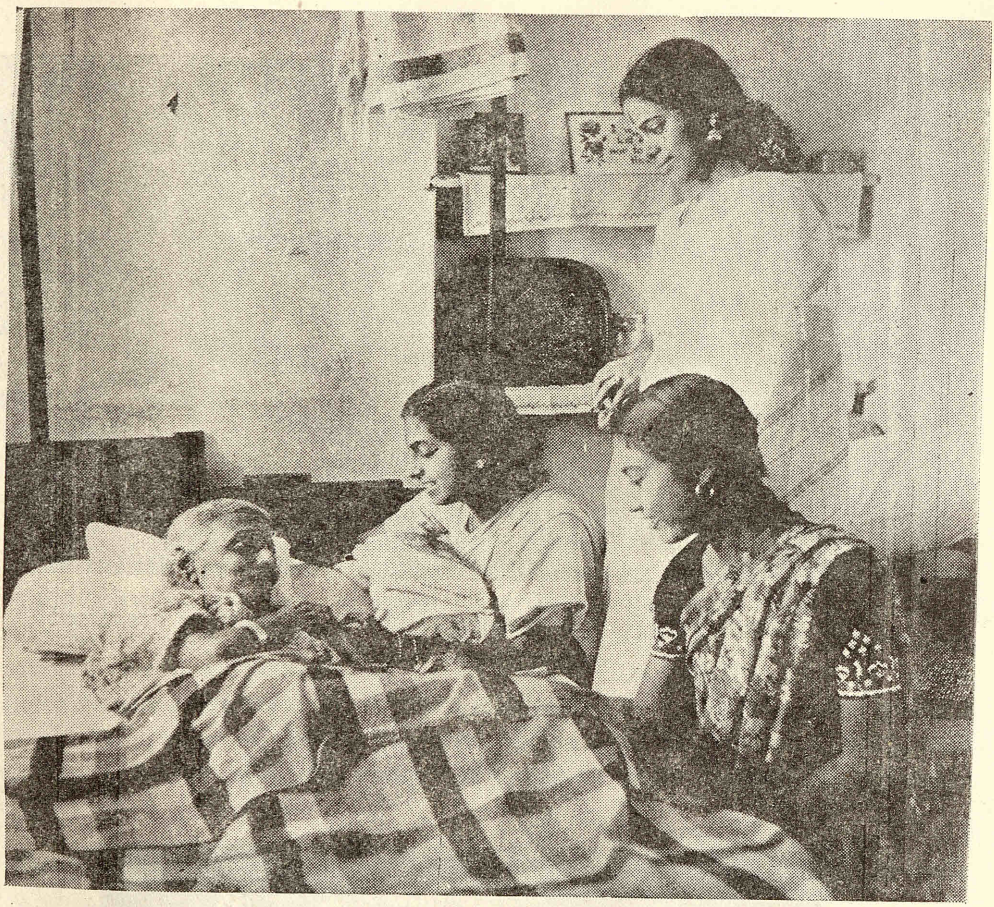
POSE FOR THE CAMERAMAN



Sr. Jane, our Social Service League Moderator with a widow and two children from the village the League has adopted



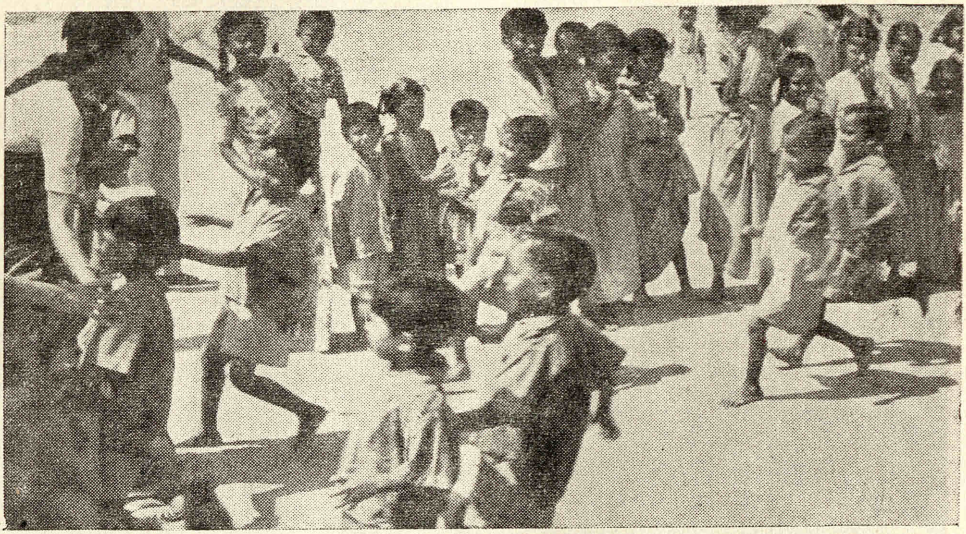
'Feeding the hungry' in the villages is an important item on the programme of our Social Service League



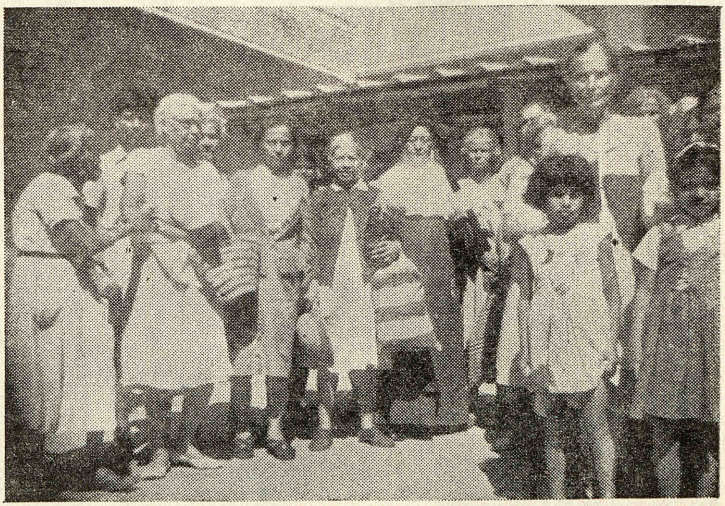
Cheerfulness is reflective — Our Social workers bring joy and comfort to the old and infirm



Our Social workers dole out candy to the children in the villages



Games and Sports for the youngsters in the villages are organised by our Social Workers.



The old ladies, whom we help, find it fun to face the Camera with our Mother Principal

Meet Kamala Markandeya

My first introduction to Kamala Markandeya was through a Jewish American friend of ours who told me that there was something similar about her portrayal of suffering in India and that undergone by his own Jewish people. He lent me " Nectar In A Sieve " which happened to be not only the first book of Kamala Markandeya that I had read but also my initiation into the world of the Indian novelist writing in English. It was certainly a pleasant eye-opener because I had in my ignorance, always doubted the ability of Indian novelists to express themselves fluently in English. So when I learned that Kamala Markandeya was actually coming to our College and we were to meet her informally, I was unashamedly thrilled. It was not often that one meets a writer, especially, one as quietly charming as Kamala Markandeya proved to be.

Miss Markendeya who has made her home in England was in India on holiday and fortunately for us, she spent a few days in Bangalore during which our meeting with her was arranged. We were cautioned to make the discussion as informal and lively as possible so as to make Miss Markandeya at home. Kamala Markandeya shattered all my preconcieved notions about her, but being a notoriously bad judge of people I was not surprised! Most of us, I think, were surprised to find that she was almost as shy as we were. It made things easier for us.

The next hour or so was fascinating as through our questions we were allowed an insight into some of Miss Markandeya's ideas. Most of her books she told us were based on personal experience. She had lived in a village for some time and had collected most of her material from there. When questioned about the portrayal of poverty in almost all her novels she replied, " I think if you are an Indian you have to write about poverty. Even if you close your eyes, you cannot help seeing it." But she assured us that not all her writings were pervaded with suffering. She described her collection of two hundred odd short stories as " very light hearted."

When asked which of her books she liked best, she replied, " I like them all " and later reflecting on some of our queries she told us that she felt one did not merely write a book, one threw it out into space – in the sense that public opinion being volatile, is difficult to gauge. Howeyer her reading public in India is a wide and admiring one and she has modestly claimed that her books have been reasonably well received in England.

Kamala Markandeya started her literary career as a journalist, but she felt that to become a successful writer one did not necessarily need a journalistic background. When asked what her standards for a good novel and a good novelist

were, she said the total absorption of the reader indicated that the novelist had achieved his purpose, and that character, integrity was an essential for a good writer.

Our discussion ended with an exchange of views on Indian women and Miss Markandeya told us that she was brought up in a typical Indian household where the man was the only one to have a say in matters and the women were expected to be submissive. This obviously has not detracted from Miss Markandeya's art or personality, but most of us I presume were relieved that conditions have changed so radically that the days of Indian women being neither heard nor seen are things of the past.

Urmila Devi,
B.A. III



As the Child

" As the child in the lap of its mother
So is my soul within me."
As the babe in the lap of its mother
So lies my soul in thee.

May thy peace enwrap all my spirit
And the spirit of every nation:
May thy peace enwrap each spirit
Of earth without cessation!

When creation's time is ended
The whole of creation will be
Like a child in the lap of its mother –
That consummation we shall see.

As a child in the lap of its mother,
So may my soul ever be,
And the soul of every other
Of my human family!

Great Teilhard, a much smaller spirit
As I, sees with you into Space;
How the whole universe is converging
To a single point of grace.

S.M.A.

---

* Teilhard de Chardin, S.J., scientific genius of our age

Education To-day

Student indiscipline is prevalent in such an alarming proportion that perhaps now, more than ever, we must pause to think if our present system of education is effectual, or if we could do better with any reform.

The existing principle of teaching is generally single in purpose, in that it serves to provide students only with factual information in the various subjects taught, without developing much, the other valuable faculties of the students' personality, such as understanding, appreciation, analysis and critical thinking, application of knowledge to human situations and finally, evaluation or judgement. If education could focus on developing these intellectual faculties, whatever the subject taught, it would naturally improve the emotional response of the students to their studies, thus developing their interest, their sense of values, and their point of view.

These objectives can effectively guide our teaching technique, thus introducing greater student - participation in the class, through the encouragement of questions and critical view-points from them; and also, by allowing them a practical application of the informative knowledge they have obtained in class. Assignments can help them to develop a point of view by testing their use of information gathered, not only in the class, but also from the library and the laboratories.

The mark of a student's maturity is a consistency in his point of view through which he expresses all his opinions, revealing his ability to evaluate the relative importance of several standards, while yet maintaining his standard of judgement.

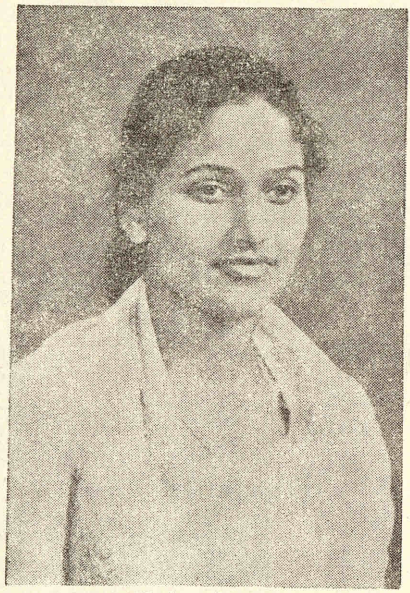
Thus in the final outcome the principle of teaching will be the development of knowledge, through information, which will evoke an interest in the student towards learning, so that, through his education, he will develop an attitude to life.

Mrs. S. Punithama



Revathi Rangachar

Dancing

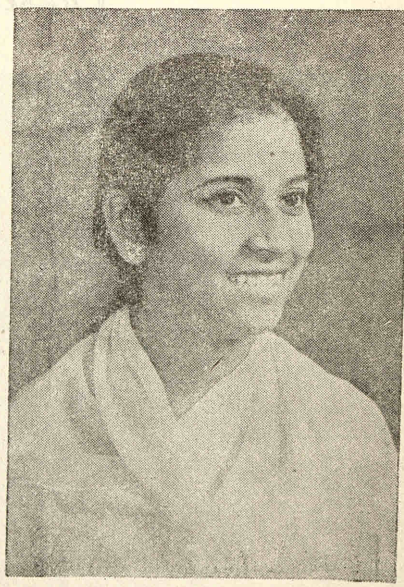


Valsa Iype

Play-Acting

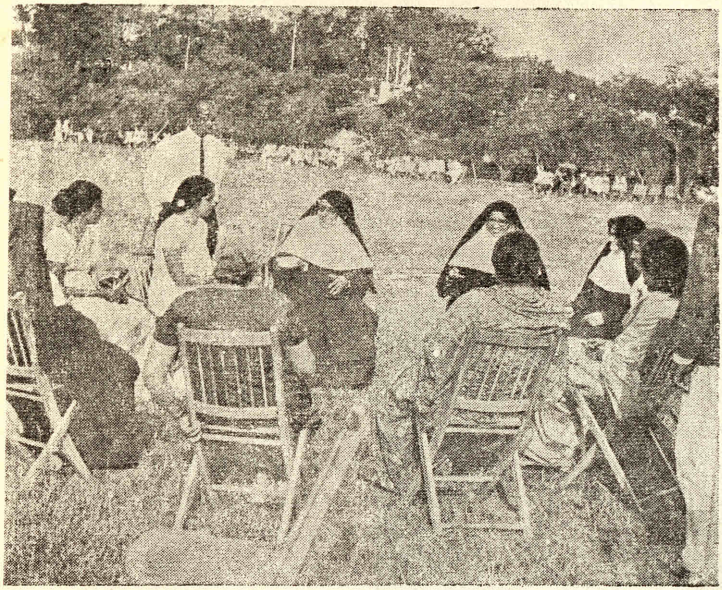


Under officer, K. M. Susheela was selected as the 'Best Cadet' for Mysore State, 1967–'68.



Sandhya Thandeswara

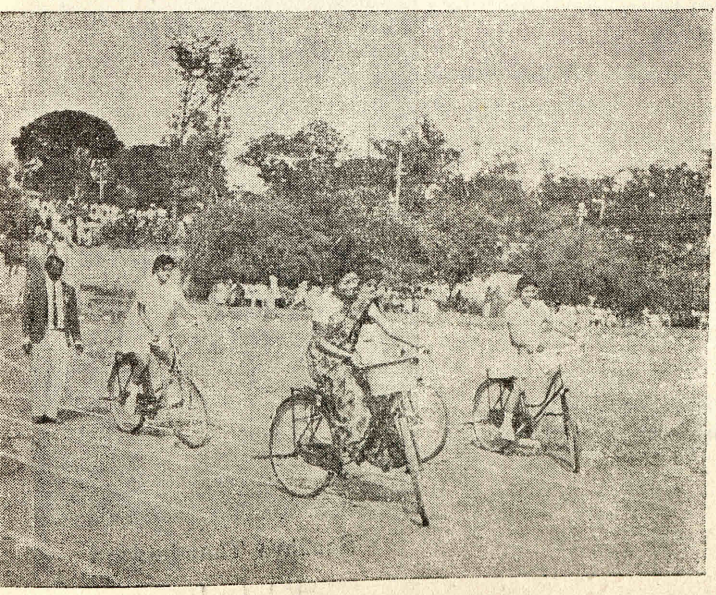
Debating



Love of
sport
brings



Staff
and
Students
Past
and
Present



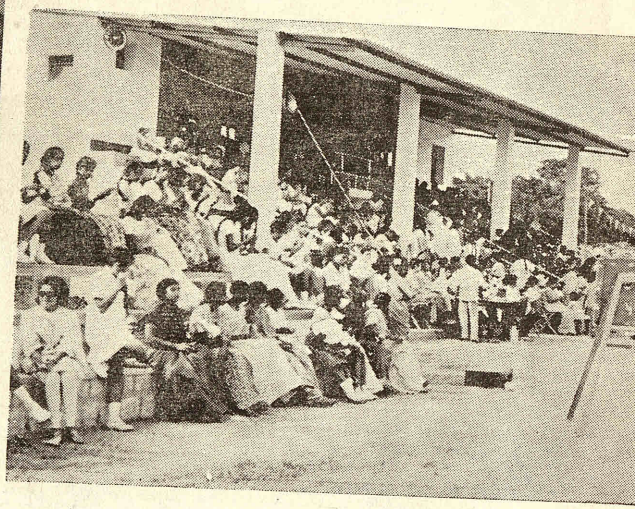
together

College Day '67

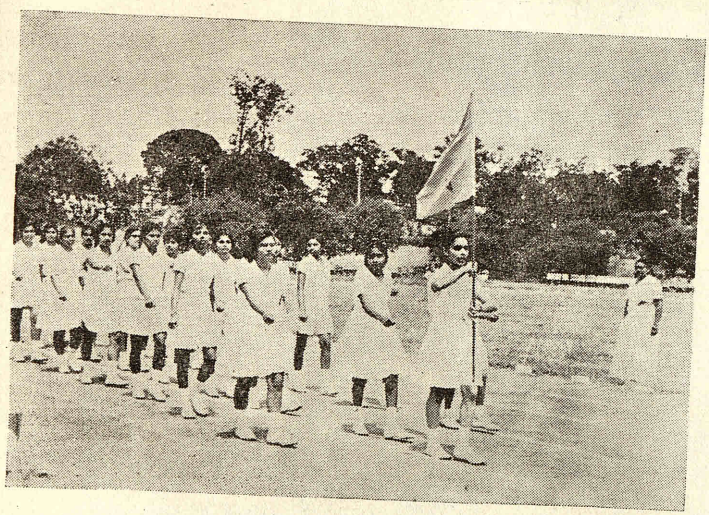


Salutes

The Hon Mr. Justice, G.R. Govinda Bhatt, B.Sc.
Chief Guest is greeted on arrival



Spectators enjoy the several events



on

College

Proudly they march with flag held high

Unwilling to the winning post, he leads her.



Day



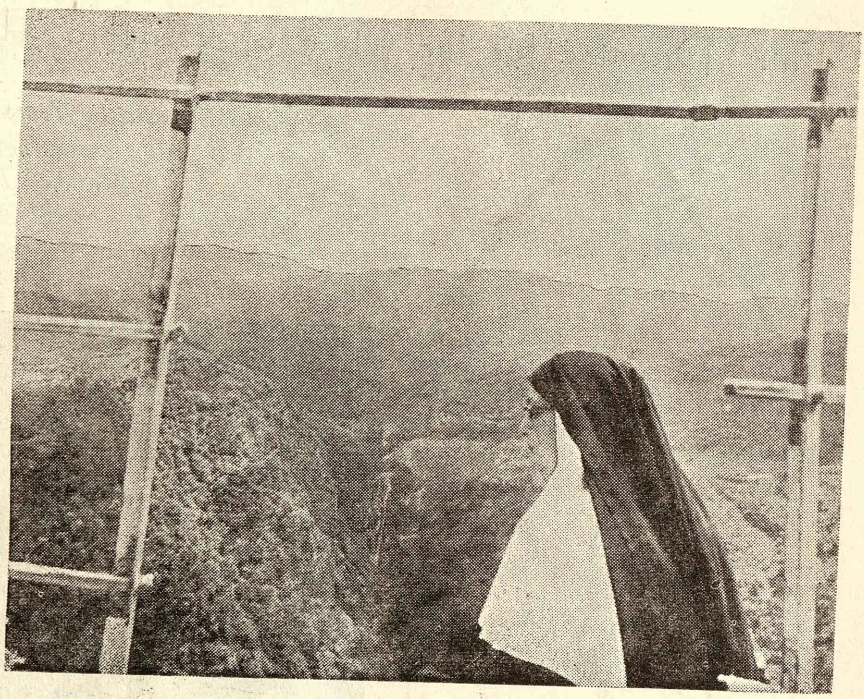
With Mrs. Subba Rao and their children

Spots that are



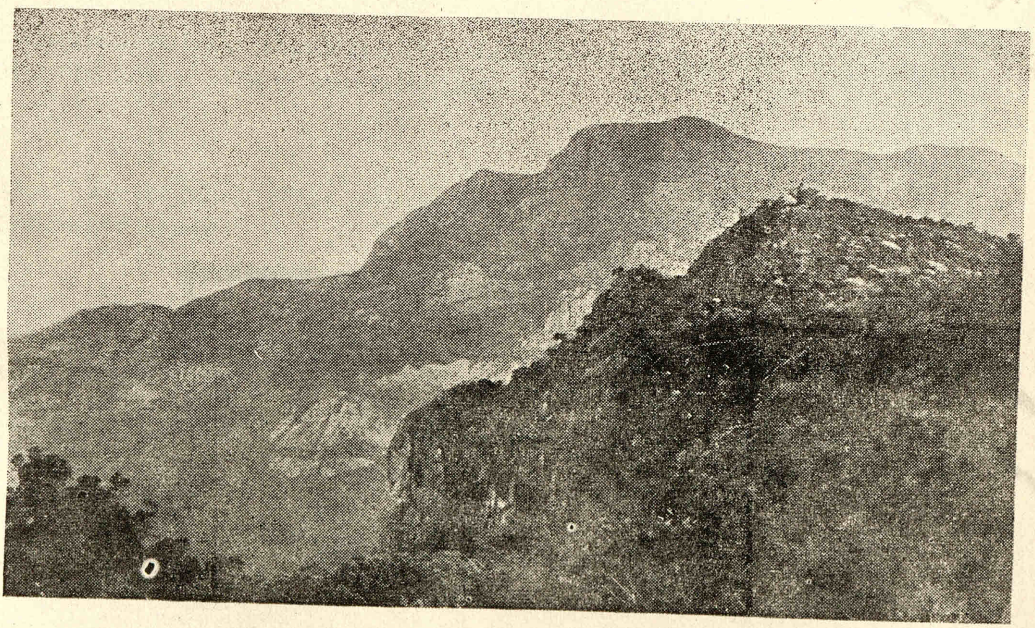
'Dolphin's Nose'
Coonoor

" The hills are alive with the sound of music
With songs they have sung for a thousand years.
The hills fill my heart with the sound of music
My heart wants to sing every sound it hears "



a " must "

"My day in the hills has come to an end, I know.
A star has come out to tell me it's time to go."

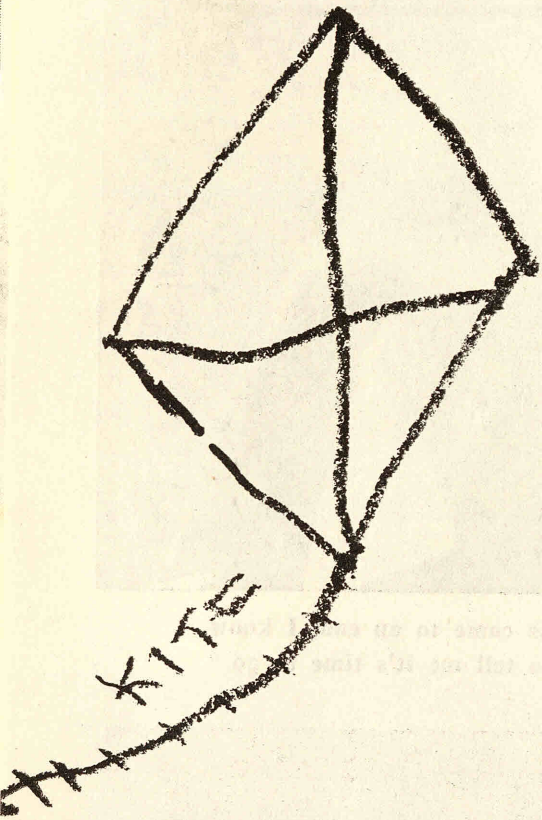


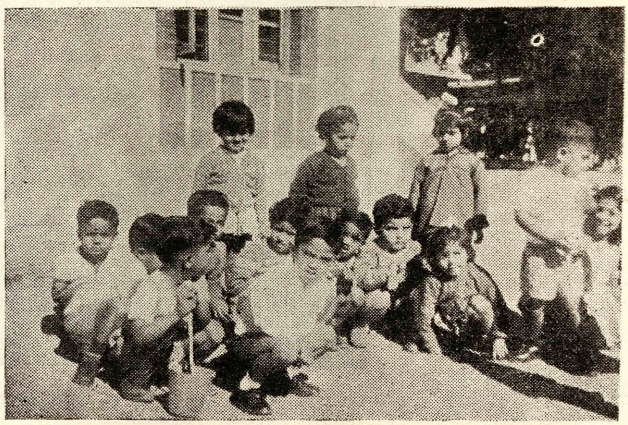
" Lamb's Rock " Coonoor

Photographs by **T. N. Subba Rao, Bombay**

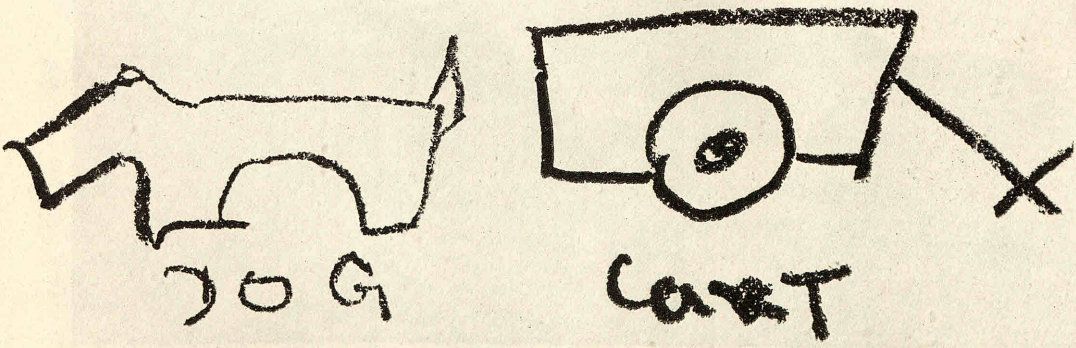
Fair Promise for the future of Graphic Arts!

← *By Maria D'Costa (4 Years)*





PLAY TIME



By K. Radhakrishnan (4½ Years)

Echoes from Nursery Land

"Harsha, it is time that you had a hair-cut!
Tell your Mummie to see to it".
Harsha (age 4 years) "No! I'm not cutting my hair.
I am going to be a Beatle."

The same Harsha, fresh from the U.K., tells Sister in charge
"I know 50 songs. How many nursery rhymes do *these babies* know?"
(indicating the other children of the school with an adult air.)

"I am not coming to school tomorrow", said pretty little Melanie, with much firmness.
"But, you just must come!" said Sister. "I am not" said Melanie
"I am going to see my dog's operation". Then followed a gory description of the stages of the impending operation of her pet (a hound larger than herself.)
Nothing could alter her devoted decision to attend the operation.

Radhakrishnan, on being shown the toy rocking-horse, on his first day at school—
"What is this horse! I have seen real horses."

Harsha – "I am the father of ten children today!" Reeling off the names of all his toy humans and animals.

Several babies, to Sister in charge - "Sister, we like you more than our Mummies. You never beat us."

The Wonder of Life Below the Brine

One of the most exciting places is the world below the brine, the home of a multitude of strange creatures, symbolic of luxury, glory and magnificence. The corals — the beauty beyond praise, the grandest ornament of the ocean, the pearls, the shells and those mysterious " living lamps", inhabiting the fearful abysses have continued to bewitch and enchant the king of animals from time immemorial.

The corals with the wealth of romance, form an interesting and wonderful illustration of life's colonies. Dotted in the Pacific ocean and jutting out from the mainland of Florida are the coral reefs built up by " living builders." The wonderful craftsmanship with which the coral has been constructed is evident by the miles of coral reefs, some parts of which are still alive and others which were alive, but are now only a memorial of the workers of the past.

The corals show variety in their shape ranging from small, smooth, rounded ones to large, finger-shaped skeleton with a series of ridges. They can be called " Sea anemones with a cover." Each builder of this massive coral is but an *insignificant* polyp. These minute polyps build the coral framework with relative ease and are no more concerned in their work than a child in the building up of its bones.

With every tide, the breathing seas cast upon the beaches of the world, new treasures — the oysters and mussels which are a tangible evidence of beauty. They are dazzling in shape, size and tint. The shells may look as a petal frozen on a stone or a claw of a lion or a heavenly comb of Venus. The shells are the abode of the molluscs, which are nature's oldest and most profound experiment in animal life. Thc skeleton of the shell is mainly the limestone deposits secreted by the animal living inside. The pride of the molluscans resides in the heart of the shell, which has a pearly lustre and may glow with the pink of a rose petal or shimmer with the peacock's blue and green.

The formation of the pearls has been rather controversial. The first advanced view was that the nucleus of any irritating material, immaterial of the kind and nature, when enclosed within the walls of the shell, the innermost layer composed of nacreous material, secretes the crystalline nacre in definite layers. By this the mother of pearl is formed. Recorded in the American museum of national history magazine is a story of how a native diver happened to be by chance, an " irritable substance " to a huge clam. This was proved when that particular animal was cut open and a huge pearl of fourteen pounds glowed inside. Turning from horror to beauty, there is the star of the west — the finest of pearls ever found and sold for over 10,000 pounds sterling.

Inhabiting the fearful abysses of the ocean are "living lamps" — the phosphorescent creatures. What a wonderful sight it would be to see a small fish flitting through the silence and darkness of the deep, with its head lights and rows of light, gleaming through the darkness like some small ship passing through the night with its port holes aglow.

The phosphorescence of these fishes is due to the photophores which are present as a special modification of the skin glands. Some, like the anglers may have a single headlight. Others like poricthys spinax and others have light spots on their sides, tails and jaws. Besides these creatures, there are squids injecting luminous clouds and even protozoans like noctiluca which gleam brilliantly. The light organ consists of a modified gland producing a luminous secretion, a concave reflector of dark pigment behind this, and outwardly a cluster of transluscent cells acting as a lens The secretion is a mucus containing luciferine. Luciferine contains phosphorus. By the oxidation of luciferine by the enzyme luciferase, luminescence is produced.

Now a question naturally arises, as to what exactly is the significance of phosphorescence. It must be of immense importance to them, if not nature would not have imparted this wonderful gift to them. Did nature set out to make a living lamp, just as man goes about the manufacture of a lamp? Probably not.

The phosphorescence in these creatures serves as a bait, to catch prey, as a means of sex attraction, as a lantern to guide the fish's way through the inky waters and finally as recognition marks.

The unique feature of this light is that it is "cold light" manufactured by a marvellous economy. These self illuminating creatures are most interesting to man for in them nature has learned a trick which man in his workshops has not yet mastered. When man manufactures artificial light, a tremendous amount of energy is wasted in the form of heat. If man can surpass that made by natural means we can have luminous walls for our rooms by painting the walls with a mixture of chemicals which can act on one another producing economical cold light. We can look forward to this day in the near future.

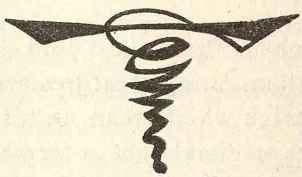
The wealth of the sea is beyond our imagination. The corals and molluscs are rightly called the "jewels of the sea" for they were valuable as currency and jewellery from prehistoric times. The intricate designs created by these marine architects surpass those of the most skilled engineer.

The sea is not just salt water but is teeming with life. Over immense extents, the sea shines with a splendour that rivals the starry firmament, while in the depths of its abysses, fairy illuminations suddenly blaze forth at the passage of fantastic animals, which are themselves wreathed with shining gems, the strange brilliance of whose light would put to shame the most sumptuous jewels.

The waters of the ocean sparkle with myriads of beautiful colours which can be compared to a palace lit up by colourful lights. The beautiful scenery of the sea cherished in one's mind reminds one of Walt Whitman's poem, " The world below the brine".

" The world below the brine,
Forests at the bottom of the sea, the branches and leaves.
Sea lettuce, vast lichens, strange flowers and seeds,
The thick tangled openings and pink turf,
Different colours, pale grey and green, purple white and gold,
The play of light through the water."

By
C. Parvati and Geetha Subbioh
III B. Sc. (C.B.Z.)



The Master Molecule

What is it which ensures that an elephant continues to be an elephant a mosquito, a mosquito ? Does the determinative stuff of life lie in the organs, tissues, cells, chromosomes, or is there a master molecule which spells out the " Genetic Code ", whose order governs the whole "State" of the body ? What is it that confers heredity uniqueness to the cell and to individuals ?

As the war-torn 1940s began, the chromosomes were marked as the key to heredity. DNA (a handy nickname for deoxyribonucleic acid), the interesting substance that Miescher had extracted from pus and salmon sperm cells in 1897 was examined. Mirsky found that sperm-cells contained exactly half as much DNA as somatic cells. When fertilisation took place, the exact amount of DNA or the species was re-established. It began to seem as if DNA behaved as a heredity material.

In Pneumococcus, the bacterium responsible for some kinds of pneumonia, several strains are known which differ principally in the capsular material. When DNA from Type I was added to a solution containing cells of Type II, the Type II cells had part of their chromatin (genes) replaced by that from Type I. The merest trace of DNA persuaded Type I to forge their own heritage and synthesise capsules of Type I " Transmission of hereditary characters in pneumcocci by means of DNA provides a beautiful example of one of the principles of heredity". Further proof came from another unexpected source – the virus. When a bacteriophage infects a beautiful cell, it injects its DNA into it. Twenty four minutes later, are produced 200 new viruses, each an exact copy of the invader. The injected material takes control of the cell and uses its contents to produce new viruses of its own kind. The material injected was marked as DNA by the enzyme DNAase which acts only on DNA. So it is the amazing substance DNA that shapes the limitless diversity of life.

But how could a bit of matter, a bit measured in millionths of a milligram, bear within itself all the instructions needed for the construction of a human being, a fly or a leaf? How could so much be concentrated in so little ? How is it possible for this " Master Molecule " to " rule " so perfectly ? The answer may lie in its structure.

According to the Watson-Crick model. DNA is a double helix. In its natural state it is a simple twist, a coil, a sort of " spiral-staircase " with alternating sugar phosphate " bannisters " and " steps " of base pairs, the bases being Adenine, guanine (purines), thymine and cytosine (pyrimidines). The combination of Adenine with thymine and cytosine with guanine proved so essential that Crick, with a puckish sense of humour, suggested that some enthusiastic biochemist might wish to name his newly born twins Adenine and Thymine. Thus the sequence of bases on one chain determines the sequence on the other. Therefore only one nucleotide can fit at a given position anywhere in either chain, hence, the duplication is highly

accurate. If the bases along one of the chains ran ACTG, the four would fit with TGAC on the other side chain. The two sections would match thus –

A—T; C—G; T—A; G—C

It is the sequence of these four bases on the DNA which make bodies grow and turn out wood, muscles, leaves or lungs. But could this sequence of the " steps " account for all the differences in living things? Such a simple foundation seems almost impossible, or is it possible after all? The simplest calculation indicates that DNA can do it. Dr. John Kendrew estimates that if the DNA tapes inside the nucleus of a single human cell were uncoiled and laid end to end, they would extend three or four feet.

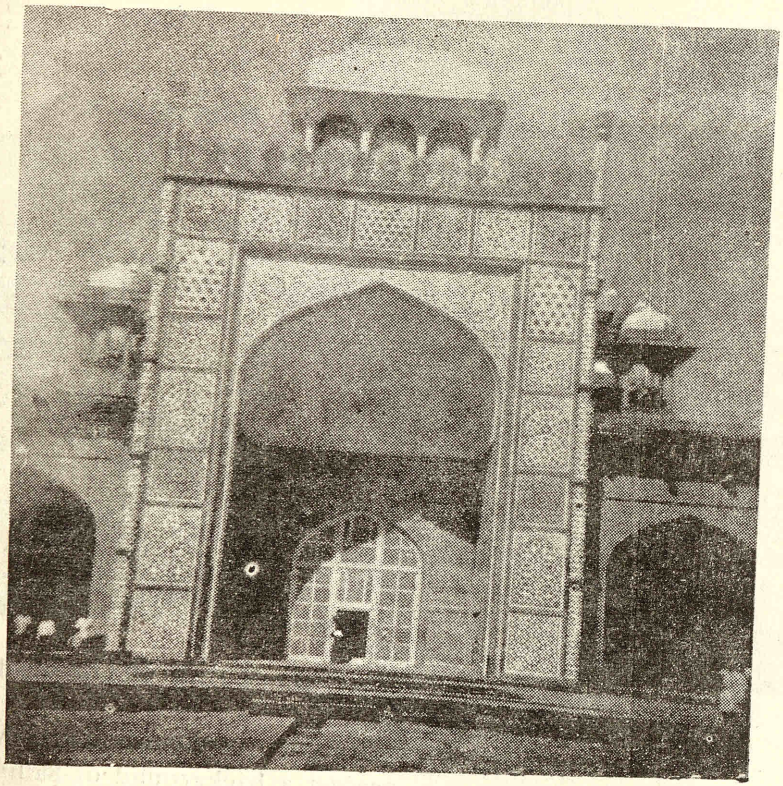
In one single long, slender strand of DNA there might be about ten thousand " steps." In the 46 chromosomes of the human body the number of " steps " might mount to a hundred million. These " steps " would be subject to alteration by mutation hence making more new combinations possible. It has been estimated that if we were to put the DNA code of a single human cell into English letters and a typist copied them, they would fill a thousand volume encyclopaedia. Thus the base sequence is the alphabet of life which can produce the uniqueness of the two million people of this globe.

How is it possible for DNA to transfer the master plan of life? DNA directs the synthesis of RNA (Ribonucleic acid), hence this is a step where the master molecule carries out its primary act, that is, the base sequence of DNA is transferred to messenger RNA while it is being synthesised in the nucleus. Off goes messenger RNA to the cytoplasm, with the instructions of its master, and directs the synthesis of proteins, which as enzymes catalyze the other reactions of the cell.

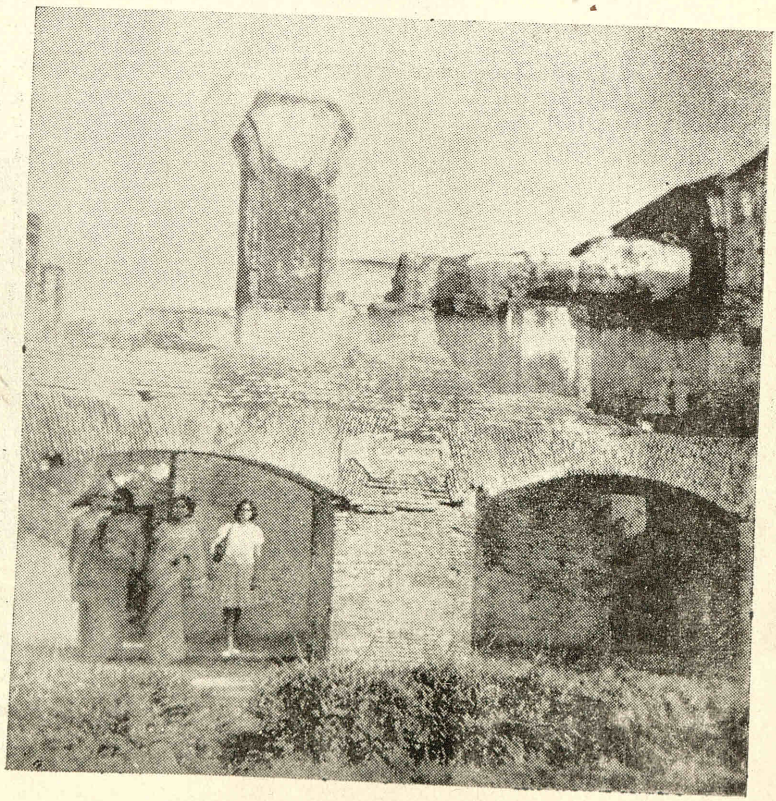
The master plan, which tells an organism how many and what kinds of proteins to build, is contained in the substance of its genes - DNA. DNA is intimately concerned with the cellular synthesis of proteins and enzymes. Sickle - Cell anaemia,a dreadful disease which causes a number of deaths, is one of the most striking proofs of DNA's complete, superprecise control, over determination of protein and of life as a whole. A change in a single nucleotide " step " in the DNA stair-case of one chromosome alters the haemoglobin from round to sickle-shaped, Life and death depend upon one " step " in the long DNA helix. The reach of DNA is long, its consequences infinitely large. The sequence of " steps " in the DNA helix determines the sequence of aminoacids in a protein. DNA is at the centre of cancer problems. DNA in the test tube (synthesized in) must lead to the discovery of powerful new agents for halting cancer.

What utter fineness of tapes and tightness of coils, where all this is neatly packed inside an ultramicroscopic speck! There is surprising logic in the long, slender form of DNA which gives it a capacity, like magnetic recording tape for storing all the vast quantity of information needed in a lifetime, thus making it a " coil of life."

SADIKA EASA
III B. Sc. (CBZ)

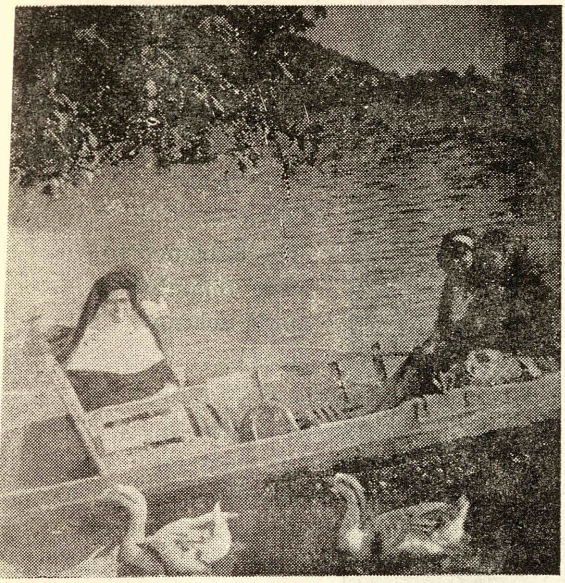


The entrance to the Imambara, Lucknow.

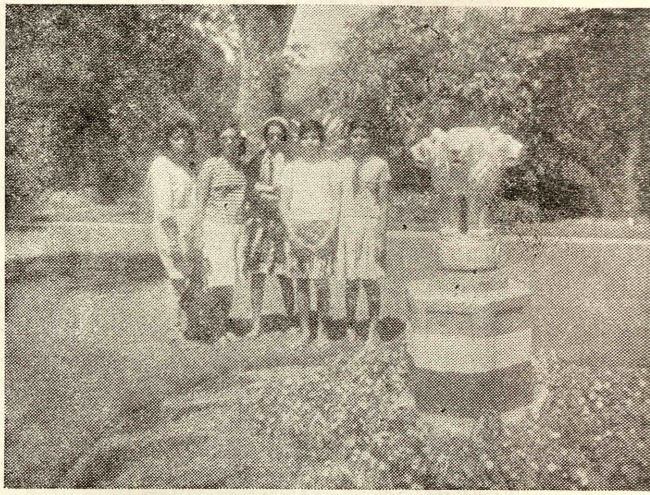


At the ruins of the Residency, Lucknow.

"The Tables Turned"

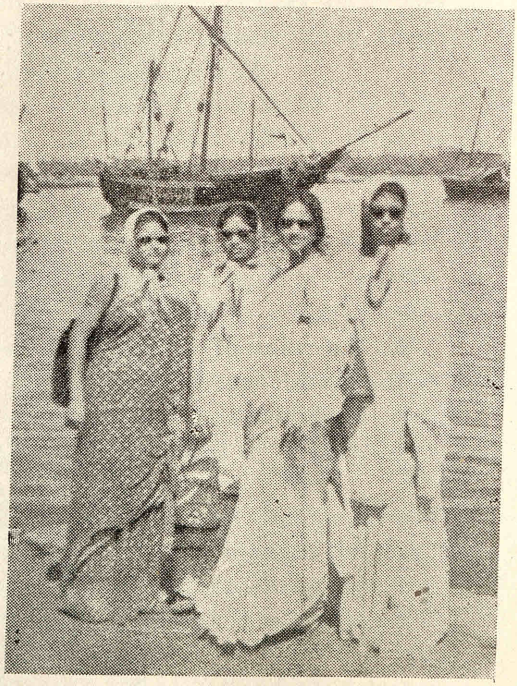


The shining levels of the Lake, Nainital



Sim's Park Ootacamund

Charming young women of M. C. C. against a background of Sailing Ships



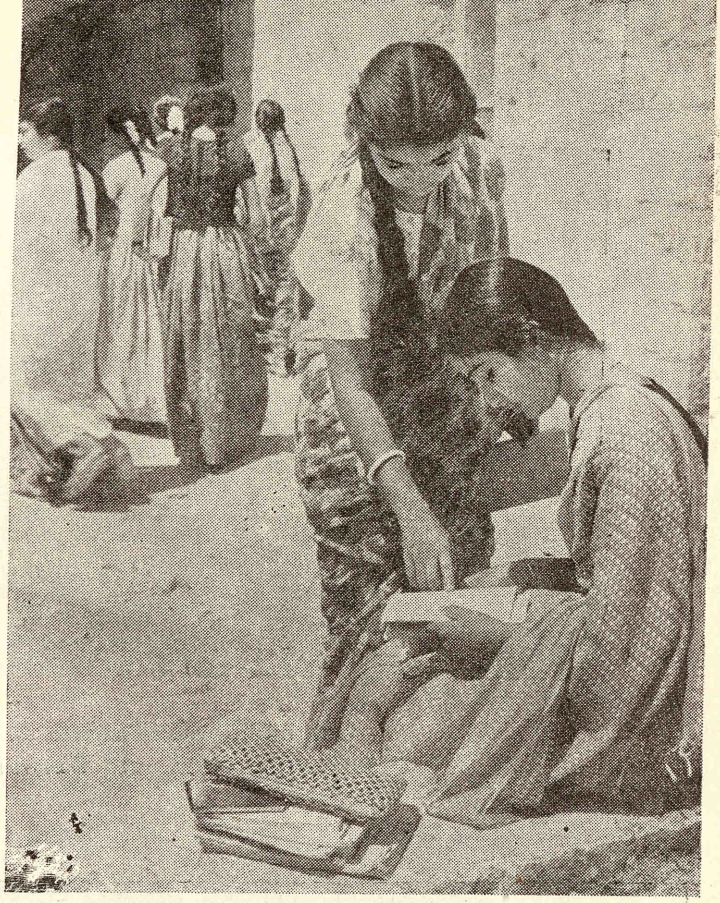
Pony Riders



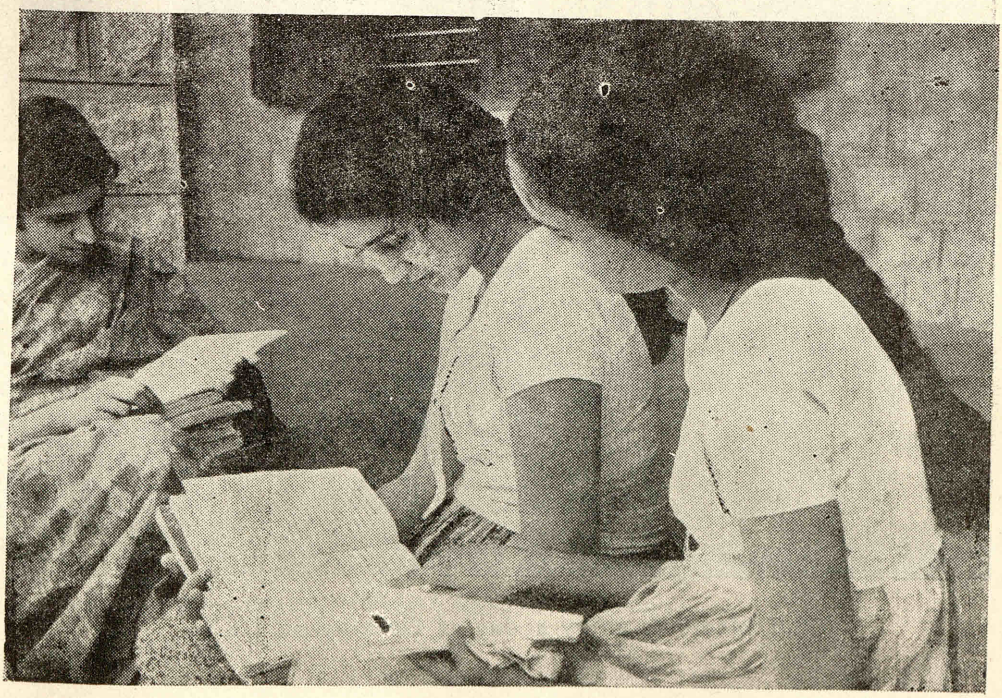
"Come forth into the light of things, Let Nature be your teacher."

" Expostulation and Reply "

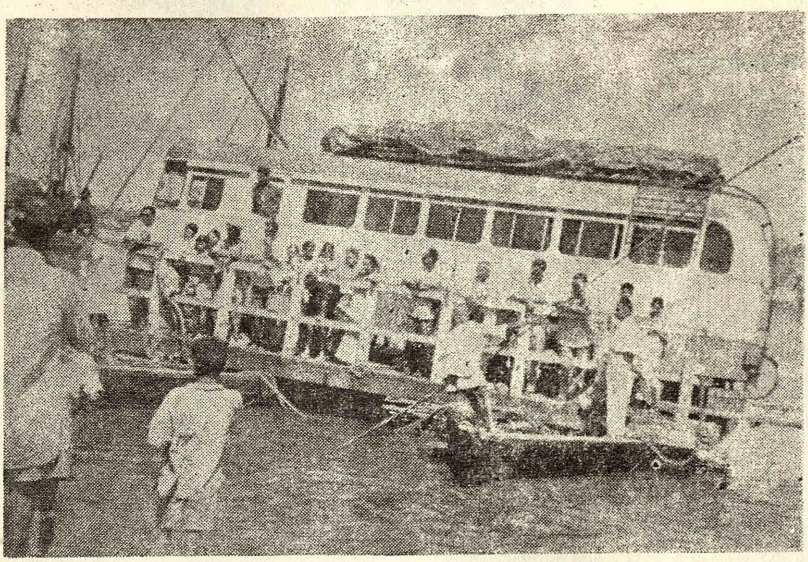
'Up! up! and drink
the spirit breathed
From dead men to
their kind.'



'Twixt the bells on Exam. Morn



"The one last drowning look."



Our budding Zoologists
Crossing the Ferry into Karwar



Staff Members enjoy a day at Devarayana Durga

The End of the World

" Tan–Tan–Tarraa.....Tan–Tan–Tarraa..... "Good Lord", I thought "when did I get an alarm clock which made that sort of noise? " I sat up, still with my eyes closed. "Tan-Tan–Tarraa.....

Suddenly I remembered everything. I could now see Peter blowing the silver trumpet calling all of us in. All around in the graveyard and further on I could see the rest of the world hurrying towards where Peter stood.

"Hurry up, or you'll be late". This voice came from a short, stocky man who had just clambered out of the next grave. He was wearing a 1914 battledress.

"They are judging according to alphabetical order so you'll have to hurry if you're an 'A'."

"No, I'm an 'R'. Reddy", I replied, "What do we do ? "

"Just come along with me, I'll show you where to stand; we'll have to get a decent place."

"How did it all end ?", I asked the soldier, "What happened?".

"Oh, I'm not too sure, but I think some silly clot pushed the button".

I looked around me curiously. Apparently, everyone was waiting for God to judge them. I could see Greeks and Romans, Red Indians, Zulus, Anglo-Saxons Normans and over on my right I could also see some dark, short Dravidians, Everyone was wearing the clothes they had died in. Even the mummies were still encased in their dirty bandages. Someone tapped me on the shoulder and asked me politely if I could move my head so that he could see. He was carrying a stone axe in his hand and it was obvious that he was a man from the stone-age.

"You'll be lucky," said the little soldier, "You're an 'R' ; you'll be able to hear Henry VIII," he chuckled, "I'd like to hear that one, but I'm only a 'C'. By the way my name's Creighton. Pleased to meet you."

Just then everyone hushed as God arrived. He didn't waste any time but got straight down to business. He had a very busy day ahead.

Peter called the first name and God lifted the little figure into his hand and asked him what he had to say for himself.

"My name is Aabas. I was a good and holy prophet of God. I gave alms every day and went to the mosque regularly. I looked after my 13 wives and sixty seven children. I abstained from eating pork. I did not - - - - - - . His voice faded away as Peter began to read from a large book. At every offence the little man became more and more frantic. Peter's voice droned on :

"------ and when Aabas was a lad of eight he went to the cowshed and ------.

"No! No!", cried the prophet, "Not that little sin". In despair the little man ran up God's large sleeve and hid there.

It went on till Peter came to Aristotle. Peter started reading the offences he committed and how he caused trouble to other people by always telling them how to think correctly, when quite a few times he was doing just the opposite.

And so it went on. I can only remember a few of them. But one stood out in my mind. I had a good place now, at the end of God's sleeve and could hear all.

"Next one", called Peter, "William Shakespeare." Another little figure jumped on to God's hand and shouted in a loud voice: "Fears and Scruples shake us, In the great hand of God I stand -------". Peter interrupted him impatiently, "Stop quoting and let's get on with it." Peter began, "All through his life this man made a nuisance of himself and not only this, for hundreds of years after, he caused agony to thousands of school children with his silly plays, and he didn't even write them himself, but he got them from an old man in Strat ford who ----.

"Nay, Sire, Nay! Tell them not these things my noble lord." He was hysterical now and kept shouting.

Peter watched him for a moment; he had waited long for such a chance. He would pay William back in his own coin, "Methinks", stated Peter slowly, "Methinks he protesteth too much". At this deliberate misquotation Shakespeare sped up God's sleeve and joined the rest of mankind.

And so, when God finished judging he took all the nations of the world in his hands and with His infinite kindness he said:

"Now go and have another go - but for heaven's sake, please, please try to do better".



In USA, the AFS Way

The American Field Service is a private volunteer organisation. Its origin. can be traced to the early days of World war I. The American hospital there offered its services to the French army and some ambulances were given to it. These were driven by a handful of young American volunteers. As men of several nationalities served side by side, they discovered how personal contacts like these created understanding and respect. So, when the war was over, a small exchange programme was established at the University level. In 1947 this facility was offered to High School students, and a small number of teenagers were brought from all over the world to establish this close relationship from an earlier age. This proved a marvellous success, This year the U.S. had 3093 students from fifty eight different countries. Of these forty nine were Indians and seven were from Bangalore.

A scholarship awarded by this organisation is what took me to the U.S.A. I began all the formalities of applying by the 18th of April, 1966. On the 7th of July I was informed that I had been selected. I left my family and home on the 6th of August. From the 11th to the 14th, I attended an orientation programme in Bombay. At 11-00 p.m. of the 14th I boarded the jet that was to take me on one of my most unforgetable trips. This being my maiden flight, I was a bit nervous at first; but was soon assured by the charming hostesses that there was nothing to worry about. Her calm assurance dispelled my fears. I did enjoy my flight. The sensation of being 'air borne' was absolutely thrilling.

My first stop was at Beirut where we spent five hours and enjoyed a delicious Lebanese breakfast. My next stop was at Istanbul, where we spent twelve hours and enjoyed a wonderful sight seeing tour. We had two brief stops, at Frankfurt and Gander. On August 16th, a little before noon we landed at the JFK International Airport in New York. After a brief stay in the city, I boarded a bus that was to take me to my foster home in Lincoln, Nebraska. My adopted family greeted me at the bus depot and I was warmly welcomed into my new home. My father is an ordained Lutheran Minister and is the pastor and director of a Home for the Aged. My mother does plenty of volunteer work. My 22 year old sister Elizabeth had just completed her nurses' training and was married on the 9th of September. My 20 year old brother Sam is in his 4th year at College. My 18 year old sister, Lois is also in College and my 15 year old brother Marty is in the 9th grade.

I was a senior in High School, that is the 12th grade, at Lincoln High school of 2,300 students, 600 of them being in the 12th grade.

I spent most of the year in Lincoln and travelled around the State. At Easter time I took a short vacation in Connecticut, on the East Coast. Towards the end

of my stay, my family took me to the Black Hills in South Dakota and I was fortunate enough to see the renowned Mount Rushmere.

I left Lincoln on the 29th of June for my journey back home. There were 34 of us students on that bus, from 28 different countries. I will always remember the trip that 'Bus 21' took. I travelled across the country from Lincoln to New York. The trip lasted almost a month and a few of the big cities I visited were - Kansas City, Saint Louis, Indianapolis, Washington D.C., Boston and New York City.

I boarded the plane for home on the 24th of July, 1967. My stops were at Paris, Rome and Beirut. I landed in Bombay on the 26th. On the 27th I boarded the train for Bangalore, arriving on the 28th.

This account would be incomplete if I do not record some of my experiences. The biggest adjustment I had to make was to the size of my school. However, the friendliness and hospitality which greeted me there, impressed me greatly and made me feel quite at home right from the beginning.

My foster family accepted me as one of them, from the start. The people in the community seemed to be always warm and cordial, thus making the adjustment to my totally new environment, very easy.

At Lincoln High, the football and basketball games were thrilling events. I was a member of the "Pep or Cheering" club and I found myself getting just as excited as the others at these games.

Graduation day was a lovely end to a wonderful year. I can never forget the pomp and splendour of that grand occasion.

Of the many pleasant memories I have of Lincoln, the one that stands out most in my mind is that of the first snow fall. My mother woke me up at 6 a.m. on the 1st of December to tell me that it was snowing. I jumped out of bed and ran to the window. It was the most beautiful sight I had seen for a very long time. Before I knew what was happening, I was outside, in the snow. My mother ran out behind me with my heavy winter coat, snow boots, mittens, hood etc., Within a few days I had learnt how to shovel the side walk, make a snow man, and have a snow ball fight. All this was fun, even though it was bitterly cold. I regard my year in the United States as a total success since I encountered only pleasant experiences. One of the most important results of this trip is the fact that I have a closer and a better understanding of America and a more personal relationship towards her great people. God bless America !

It was a dream come true ! I only hope that during my stay in the U.S., I had proved to be not only a good Indian but, also a good "Carmelite".

Angela Moses
Ist Year Home Science

The First Rehearsal

The College Orchestra

"From Harmony to Heavenly Harmony!" Then back to earth with a crash on E♭ final chord played with tremendous zest by the pianist, while the first violins wail a bar behind. The second violin squeaks the third beat when the rest have lapsed into silence! The guitars have long ceased playing because they have nothing more to play. Having run through all the chords within their ken, they're on the rocks! They watch the melodica player and nod approval since she's managed to stop at the correct moment. They are all mighty loyal to each other and maintain the clap-on-the-shoulder attitude!

At it again? Yes. The Piano Accordion is not quite in tune. So it gasps and fades out - with the result that a stentorian voice is now heard trying to keep the peace and the pace 1, 2, 3, 1, 2, 3. If Strauss had only an inkling that this would be the inglorious end of 'Wine, Woman and Song!' ! If only - Ah! they've come to the Coda. Bows are flying in mad pursuit of the last chord. Painted finger nails flashing across slightly discordant strings - the melodica piping its farewell and I, beating time which waits for none! The final note is reached but not by all. The second violin has the last bow to draw!

But all's well that ends..... ....

Method of Identifying Visitors Examining An Automobile

1. If he opens the hood and looks at the engine..... .....German
2. If he examines the quality of the upholstery and the interior..... ..... English
3. If he is interested in the style and lines of the car.....French
4. If he tries the horn .....Italian
5. If he checks the price tag ... .American.

The Study Week of June 1967

The National Study Week for girls which has become a regular feature of the Summer Programme of the A.I.C.U F. was once again held in Mount Carmel College in the first week of June. It is very sad and discouraging to note that inspite of so many favourable factors—place, climate, theme and expert lecturers the number of participants is dwindling.

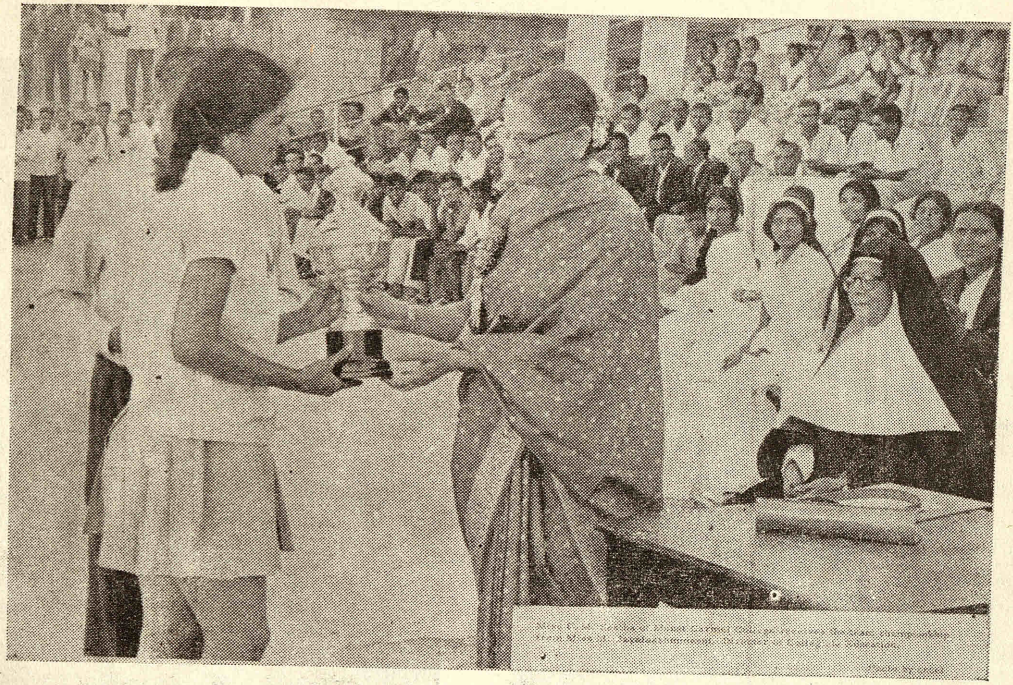
The theme of this study week was particularly interesting and significiant. 'The Community and the Sacraments in the light of the constitution on the Sacred Liturgy'. Rev. Father Ryan S.J., of the Lumen Institute, Ernakulam gave us a very original and inspiring conference on the Eucharist and the Community. He showed us very clearly the Universal, nay cosmic dimensions of this Sacrament. Another talk which sprang a big surprise on us was the social dimensions of Holy Orders. Rev. Father Ivor Fernandes, C.S.S.R. dealt with this topic and very lucidly explained to us the exalted vocation of the priest. He described the Sacredotal ministry as a blending of cult, mediation and service. To most of us it had hitherto seemed only one of cult.

When Rev. Father Francois Mikel O.F.M., spoke to us on the Sacrament of Baptism, he pointed out that in the administration of this Sacrament the entire community participates, not only the sponsors. In his talk Rev. Father Gerwin O.F.M. brought home to us the wonderful fact, that in the Sacrament of Penance and the Anointing we actually encounter the healing and forgiving Christ. Old truths on which a new light was beamed!

The entire days were not given over to study and discussion on theological questions. Rev. Father Keogh's humorous and informative talk on how to enjoy a film put across in his inimitable style did prepare us for the intelligent enjoyment of "Judith" at one of the local theatres. We followed it up with a film review at night. One afternoon was devoted to a panel discussion with notable social workers in the town. Two of our former students interested in social work also gave us some of their personal experiences.

We could not envision a study week without the pleasurable profit of a talk from Doctor (Mrs.) Marie Mascrenhas – a hot favourite with us:teen agers. She spoke to us on the, "Adolescent and the Community." Finally we concluded a very instructive and profitable week of study and prayer, discussion and enjoyment with a para liturgy inspired and planned by our enthusiastic and thoughtful Director Rev. Father Colaco, to which the parents of participants were invited. Unfortunately only one participant had the joy of introducing them to the crowd.

At the Bangalore University Inter Collegiate Meet—1967



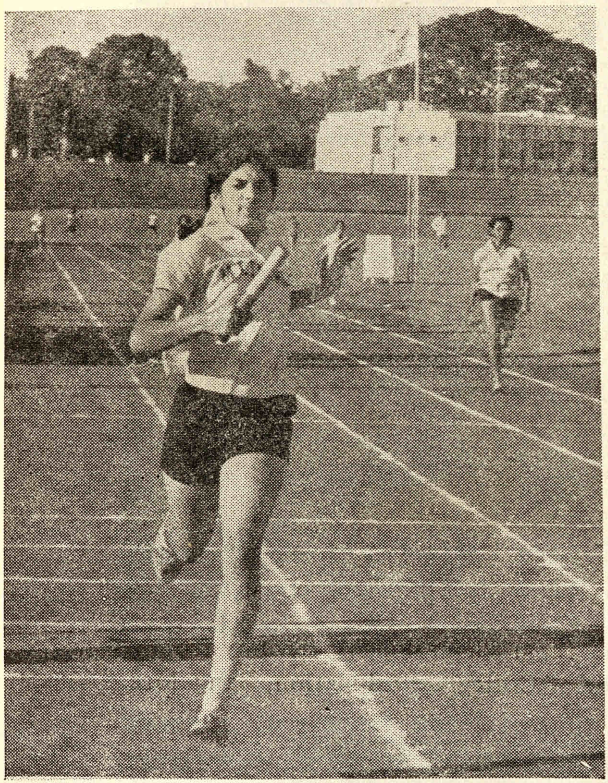
C. M. Seetha, Team Captain. receives the Team Championship Trophy from Miss M. Jayalakshammani M. A., Director of Collegiate Education, Bangalore



SHOT PUT

Mary Phillip breaks her record

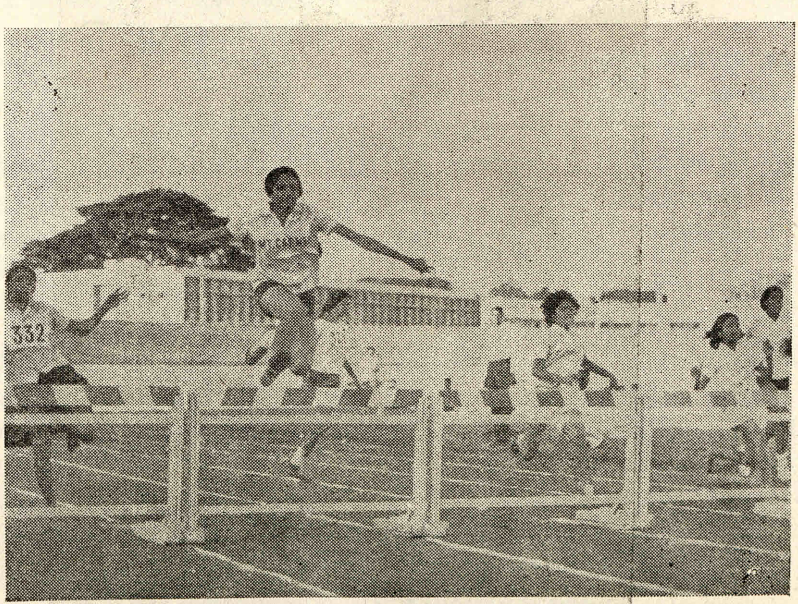
ore events



C. M. Seetha, Record Sprinter



Mary Fernandez clears the strip



K. K. Parvathy hurdles to victory

The Perfect Prefect

It's so difficult, this job as a prefect
One can't have fun and be perfect.
You see the prefect sets the example,
And hope and pray it's followed by the pupil.
A tough task ? Nay, Nay, Nay !
Well that's what you think and say.

But we know what's it to be a monitor,
She does not stroll about with a pointer.
Let me try and explain !
It's difficult, sometimes, for one's feelings to contain.
When one must very dignified look,
One would rather throw a book.

The girls (sweet things) with their chattering the room doth fill,
While my mind (a distracted thing) hammers out a message to kill.
No matter how much I tell them - 'HUSH!'
So much faster do their words seem to gush.
One girl to another must jabber, jabber, jabber.
I, at home, in my mouth put a thermometer.

You see what I mean ?
I would fain shout 'HELP'!
If I had not the comment foreseen,
' What a fine prefect - to yelp '
Blame me, do you, that I complain ?

Parveen Hasan,
P. U. C.

Carmel Calendar

1966—1967

June

24th: College reopens for all.

25th: Promotion Exams for II year Degree commence.

July

8th: Fr. Volken S.J., introduces the C.S.U. to the students.

9th: Election of C.S.U. office bearers and orientation session.

16th: Feast of our Lady of Mount Carmel – Patroness of the College.

17th: Inaugural Mass for all the Units of the C.S.U. at Jyothi Nivas College, said by Fr. Kelleher C.S.S.R. The students participated in the seminar on " Teenagers "

19th: Election of Office-bearers for the College Associations.

20th: Appointment of class prefects.

22nd: Inaugural meeting of the College Associations. A.V.M. Goyal delivers the address on "Role of Women in India ".

24th: At the Regional Office Bearers Meeting of the C.S.U. Alpheen George is appointed Secretary for the Karnatak Region.

27th: The C.S.U. conducted a prayer meeting for all faiths in our College to dedicate the year's work to God and our fellowmen.

28th: Our C.S.U. unit had Fr. Gerwin O.F.M. to say Mass in our Chapel.

29th: Aruna Rao relays her experiences in climbing Hanuman Tibba.

August

3rd: Rev. Wishart of the Student Christian Movement spoke to Catholics and Non-Catholics in Our College on " Christ and the Hungry One ".

5th: The Home Science Association held a Festival of Flowers and Music in honour of Principal's Day – Japanese floral arrangements.

8th: Students celebrate Principal's Day. The Seniors win the Principal's Day cup.

10th: Lecture competition in Chemistry. The prize winners were :- 1. Satya Menon, 2. Meena M. V. and 3. K. M. Ponnamma and A. Latha. The students were shown two films - 'Power for the seventh Continent' and " Eclipse of the Silent Sun ".

15th: Students participate in the Independence Day sports and games at the stadium.

16th: The College C.S.U. organises a common prayer meeting to pray for the Nation and to thank God for our Independence.

21st: Debate organised by the Bangalore University in co-operation with the U.G.C. Gurushree T. wins the First Prize and Geetha Naidu, the First prize for the best report.

24th: Miss Daphne Satur I.A.S. spoke to the Home Science Students on the 'Role of Women in To-day's Society".

27th: Governor V. V. Giri presides and distributes the prizes on the occasion of Guardians' Day.

28th: Dr. Loganathan speaks to Home Science Students on " The Development of the Child's Mind ".

29th: In observance of small pox eradication week a seminar on small pox was held.

September

5th: Speech contest conducted by the Forum of Free Enterprise 1st, 2nd & 3rd prizes won by Sandhya T., Gurushree T., and Maria D'Sa respectively.

7th: Debate " The Advancement in Science and Technology has been a curse to mankind rather than a blessing " Aruna Murali, and Sadhika Easa, were the best speakers.

8th: College Day Sports and Tea at our Stadium. Police Commissioner Quadir Ali presided and distributed the prizes. C. M. Seethamma won the individual championship and the Marians, the House Championship.

12th: Hostel Day.

16th & 18th Hostel excursion to Madras and Mahabalipuram.

24th: Gurushree T., wins the First Prize and Sandhya T., the PUC prize for the Sir C. V. Raman English Debate.

28th: Professor Lakshman gives an informative talk on India's IV Five Year Plan.

October

14th: 10 students participated in a symposium on Shakespeare. College closes for the Dasara Vacation. Some of our Catholic students attended the three day Regional leadership camp during the holidays. Our students also participated in the Dasara sports at Mysore and did well for Bangalore. Women's section – Ninette Suares won the individual championship in the Women's College section.

26th: College reopens after the Dasara holidays for the second term. Gurushree T., won the first prize for the debate organised by the Bangalore University in co-operation with the Indian Co-operative Union. U.N. Day celebrations were conducted by the Economics Association and Planning Forum – A symposium on United Nations.

30th: Feast of Christ the King – C.S.U. Mass at St. Joseph's College. Symposium on " Student Indiscipline ".

November

9th: Lions' Club Elocution Contest – Shield and First prize to Gurushree T.

11th: National College Old Students Assocication Debate – Gurushree T., Third prize.

11th – 13th: Retreat for the Catholic Staff and Students preached by Rev. T. K. Long C.S.S.R.

18th: Our Ball Badminton Team won the A.V.M. Goyal Rolling Shield and cup at the First Annual Ball Badminton Tournament sponsored by National College.

21st – 22nd: Variety entertainment in aid of the College at the Town Hall.

24th: We win Inter-Collegiate Basket Ball. Three of our players were selected for the Inter-varsity Tournaments at Madras.

27th: S.K S.U.T.I. (Polytechnic) Debate – Gurushree T. won the shield and First prize, Sandhya T., – Second prize.

December

3rd: Monica Starke won the First place in Inter-Collegiate Swimming Competition for 25 m. and 50 m. free style.

11th – 13th: Inter-Collegiate Athletic Meet. We won the team Championship with 51 points and Mary Philip the individual championship with 15 points.

20th: College closes for Christmas holidays. Jayamma is selected as a player for the winning Mysore Badminton Team – Nationals. Sunbeam Mathews selected Captain for the State Basket Ball Team.

January

8th: Second Annual Convocation of the Bangalore University at the glass House. Prime Minister Smt. Indira Gandhi presided.

9th: College reopens. First Reunion tea for Graduates. Film "Centres of Learning". Group photograph. Registrar present.

11th – 14th: Our Athletic team participated in the State Olympics and fared fairly well. Inter-Collegiate speech contest in Kannada at Government College. Second prize to Rojavathi. Bangalore Science Forum Inter-Collegiate speech contest won by Geetha Lingappa and Aruna Murali, both A grade and Alpheen George and Manorama Janakiram obtained B Grade.

12th: Inter-University debate on Co-operation held at Poona by the Indian Co-operative Union. Gurushree T., represented Bangalore University and won the Third prize.

16th: Second Year Promotion Exams in the Majors. Our students participated in the seminar held at St. Joseph's College sponsored by the Natural Science Association. Certificates were awarded to the Participants.

20th: Vani Murthy and Shoba K. S. go to Madras as players of the winning team of the S. Zone Inter Varsity Tennis.

21st: University College of Engineers Debate. Gurushree T. won the shield and First Prize and Sandhya T. the Second Prize.

25th – 27th : English Association heard a tape recording of Eliot's & Frost's Poems. Our C.S.U. students joined the other units to put up the Cultural show at the Ravindra Kalakshetra in aid of the Bihar Famine Relief Fund.

31st : Zonal Debate held by the U G.C. to celebrate the International Co-operation year, at Osmania University. Gurushree T., was one of the two representatives. Bangalore University won the Team prize and Gurushree the Third Prize.

February

9th : An Exhibition of work in Botany by third Year B.Sc., girls. A Botany inter-Collegiate speech and essay contest at Central College in which our students participated.

15th : Dr. T. K. Bose of N.M.L. spoke to us on "Space Travel".

20th : Planning Forum conducts an outing and Social Service work in a nearby village.

22nd : Mr. S. Jesurathnam spoke oh "Peace time uses of Atomic Energy." Annual Elocution Competition sponsored by the English Association. Hat Contest conducted under the auspices of the Home Science Association.

23rd – 25th : Annual Fun Fair in aid of the Students' Fund.

27th : Forum of Free Enterprise Inter-Collegiate Speech Contest. Gurushree T – First Prize and Marina D'Sa – Second Prize.

Murder at 'Branbury.'

Magazine Contest Winner '67 *Patricia Satur, PUC–CBZ*

Mr. J. A. Barry, Sr., opened the bathroom door. Hanging over the towel rack was the lifeless, drooping body of his only son, Jim, standing in a pool of blood, his neck and back torn with gory stabs. It was about 10.15 in the night.

It was the night of Saturday, September 22nd, when a dinner was being held at 'Branbury', the ancestral home of Mr. J. A. Barry, Sr., Manager of Lloyd's Book Bank. These were frequent social events which made the sociable Barrys a well-liked couple.

Jim Barry, a lad of about 17 years of age, was a friendly, devil-may-care debonair, who loved fun. He, of course, elected to go out for a movie that night, with his friends Bud Edwards, Mac Dunworth, Phil Alistair, and the latter's sister, Connie. Sybil Crawford ('Crawfie'), a friend of Connie's also joined them.

The dinner ended around 10-30 p.m. and when the guests departed, the Barrys sat down exhausted, and with a smile of happiness and satisfaction went through the amusing details of the party. Mrs. Barry thought of Jim, and called out to him from the foot of the staircase; she received no reply. Getting no reply, she phoned the Alistairs. Mr. Barry was annoyed. Jim had never kept them so long. Phil Alistair reported that they had left Jim at his house some time ago, about 9-45 p.m. Mrs Barry started getting worried. She told her husband of this, and then she ran around to the neighbours and asked if Jim was with them. They were surprised, but said that they heard Jim bidding farewell to his friends, and presumed he entered his house by the back-door.

Mrs. Barry was in panic. She called her husband, and together they went up to Jim's room. Not finding him there, they looked into his dressing room and again meeting with no luck, opened the bathroom. Mrs. Barry shrieked aloud and then collapsed. Jim Barry had been murdered in his bathroom.

Mr. Barry was first to recover. He telephoned the police, a few family friends and the boy's childhood nurse, Joan Muddins. The police arrived within minutes, and started investigating. A few friends, including the Dunworths and the Alistairs rushed over and were overcome with grief at the news. Joan Muddins

arrived the first thing in the morning. She broke into an uncontrollable hysteria and had to be removed from the scene. Just the evening before, she had come to pay her respects to the Barrys, in whose employ she was. She had even brought a tiny gift for Jimmy.

By the 23rd afternoon, the police had collected about a dozen people. They were convinced that the murderer was among the close friends of the Barrys and the victim.

Inspector Douglas of Scotland Yard began interviewing Jim's acquaintances. Bud Edwards was a happy-go-lucky lad of sixteen; a clever, though very shoddy individual; a good, likeable fellow. He said he had left Jim at the gate, and the rest of the gang went in the direction of the Alistair's house. Mac Dunworth was a seventeen year old boy, with a lot of Jim's characteristics in him. Jim, in fact, was his class-mate and boyhood pal. He too gave an account of his movements. Phil Alistair was a rather quiet boy of eighteen; he hardly ever confided in anyone; he did seem on the conceited side. His sister Connie, was also a very highly strung girl, who always believed that Jim had fallen for her; this was quite the contrary, for Jim had shown a definite liking for 'Crawfie.' The latter was the bright girl of the group and was always the livewire. Mr. and Mrs. Alistair confirmed the presence of their children and Sybil Crawford, at the time of the murder. That left the neighbours and the nurse remaining. Both however were quickly dismissed since both produced alibis as regards their movements.

The tide and balance was definitely tilting against the Alistair family. That evening Phil and Jim had got into a heated argument that almost got into blows. Connie also stepped into the fray, and her jealousy over the Jim–Sybil affair had caused a deep hatred for Jim.

Inspector Douglas was the only one who wasn't satisfied. A continued examination of his suspects had drawn conflicting results. Bud Edwards and Mac Dunworth were eliminated; so was the nurse, Joan Muddins. He spent a week, checking up on the alibis of the suspects. After a week's investigations, it finally dawned on him that the Alistairs could also be eliminated. There was no one left, and yet in the back of his mind he felt that the murderer was among Jim's acquaintances.

He went back on a review of the Saturday episode, and went through a rescreening of the entire group. After completing the screening, he noticed something about someone that changed the picture entirely.

Within hours, Joan Muddins was behind the bars of the country jail. In a week's time, she pleaded guilty to having murdered Jim.

Joan was an animal lover in the extreme. She liked Jim a lot, but their friendship was estranged after Jim had injured and finally killed the family dog, Buster. Jim showed apparent disconcern, and this infuriated this animal lover, who swore that she'd avenge the cruelty of this boy.

The nurse's excessive hysteria betrayed her; the excessive detail of her minute to minute alibi made her prominent among the suspects. Nurse Muddins was convicted of culpable homicide amounting to murder and proved guilty. She had killed Jim Barry on Saturday 22nd September. It was indeed a cold-blooded, premeditated murder.

The mystery of the 'Branbury' murder case was now over.



Student Government

Over the past few years it has been found that the student problem in India is becoming as alarming and distressing as the hunger problem. Experts have found that this superabundant energy of the modern youth could be usefully directed towards constructive work. It is also felt that the present day student is lacking in good and effective leadership, which probably is the vital cause of today's student unrest. With a view to giving our student body the opportunity to shoulder responsibility and discover the latent qualities of leadership, a modest beginning was made in the second half of the second term to set up a Student Government in this College. Experience of our dealings with the young people of today has shown that they can "manage their own affairs", if given the right kind of leadership and also that they are less inclined to resent punishment for infringement of rules or other faults that usually happen on a college campus, if it comes from their own companions, and not from the "exalted hierarchy"

The purpose of this Association is to maintain order and decorum in the building and on the campus, to promote active co-operation among all members of the College community, to foster an intelligent interest in all phases of College activities, to increase the sense of individual responsibility, personal integrity and loyalty to the highest ideals of the College and to prepare its members to take their proper share in serving and advancing the best interests of their nation and of the world.

Adviser.

Former Students Association

Two meetings were held under the auspices of the Former Students Association for the year 1967 - 1968. The second meeting coincided with the College Day celebrations, on September 15th. There was a large gathering of members, particularly residents of Bangalore. At this meeting Smt. Susheela and Smt. Vasumathi, respectively, were elected Secretary and Joint Secretary of the Association for the year 1968-1969. Members expressed their appreciation of the services of the retiring Secretary, Smt. Nirmala Varmha and felicitated her on her trip to the United States for further studies. Many members expressed a wish to be allowed to join the College excursions occasionally. A resolution was passed to this effect. Another resolution was adopted seeking the co-operation of the members to collect funds for the new College building. The meeting came to a close with a vote of thanks to the Secretary.

They Write Back To Us

Koottickal P. O.,
Mundakayan,
Kerala State,
August 11, 1967

Dear Rev. Mother,

.....I want to thank you for everything you did for me. You have always been very just and kind when dealing with me. Thank you very much for all your advice. It saves us a lot of unhappiness, though we don't realize that till later.

Yours obediently,

Rani Joseph

★

C. I. M. M. Co.,
Birlanagar,
Gwalior,
August 8, 1967

Dear Rev. Mother,

..... I miss the College a great deal and the number of friends I made during my year of study there.

The Sisters were most friendly and helpful and I cannot forget them.

.....

Yours lovingly,

C. Prema Basker

★

22, Cromwell Road,
Brentwood,
Essex, England,
July 6, 1967

Dear Mother Antoinette,

I am sure you will be surprised, nonetheless pleased to receive my letter. I have been wanting to write to you as I could not see you before I left India.

I have come to England to restart my medical studies from where I had left off in India .....

The reason for my writing this letter is to thank you and the Sisters who have helped me during my academic years in College.....

I visited some of the Catholic Institutions here, and was astonished at the work they put in. I have had all my education in Convent institutions, and I always wonder at the sacrifices that the priests and nuns make. One school in particular that needs special mention is St. Raphael's in Middlesex.

There are five brothers managing a school for the mentally handicapped. The children there, Mother, range in age from 5 to 25 (?) years. There are about a hundred and forty five of them. I felt that if I qualified in any branch of medicine I would most certainly help them. I have left my future in the hands of God.

How are you Mother and how is the College ?.....

.....

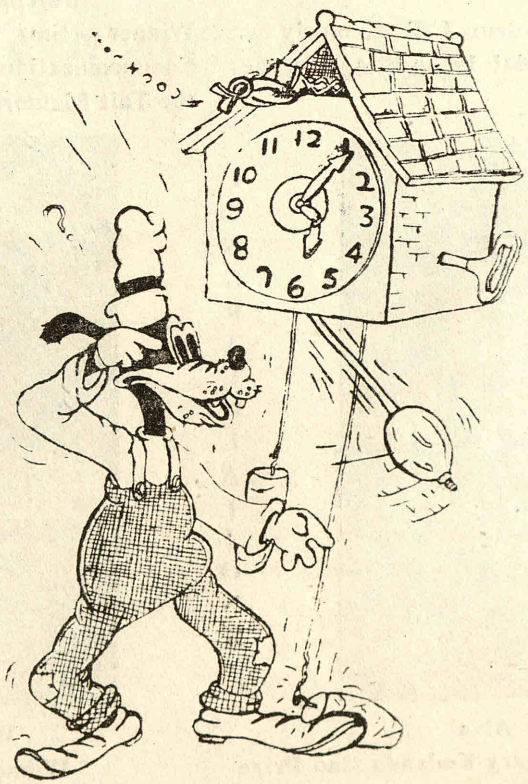
Well Mother, while waiting for admission, I am a free-lance Journalist. I still send articles to *The Deccan Herald*, Bangalore. I write for the magazine section. I will be writing for the papers here too. It keeps me occupied.

I am staying here with my mother and my brother. I hope to come back to India when I complete my studies here.....

With best wishes,

Your old student,

Mumtaz Hayat



After the Convocation '67 Sri V. K. Govindarajulu, Advocate, presides on

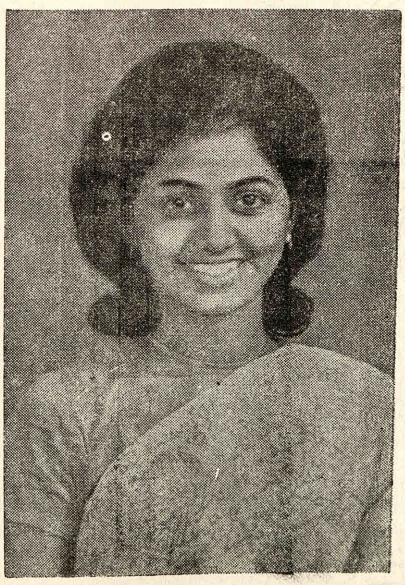
GRADUATION DAY



T. Gurushree ↑
Winner — President J. F. Kennedy Memorial Gold Medal 1st in B. A. Degree

↑ Marina D'Sa
Winner — Smt. Sarojabai Keshav Vittal Commemoration Prize - for H. Sc., and the Tait Memorial Prize for English '67

CONGRATULATIONS



Daphne Alva
Winner — Mrs. Mary Kodanda Rao Prize
[English Major B. A. Final]



Wilma D'Souza
Winner — Silver Medal
[Religion]

1

ನಿನ್ನ ಬಿಟ್ಟಿರಲಾರೆ ನಾ!

ಓಹ್! ನಿನ್ನ ಬಿಟ್ಟಿರಲಾರೆ ನಾ!
ಎಲ್ಲಿ ಹೋಗಿಹೆ ಎನ್ನನಗಲಿ ನೀ!

ಆಲೆಯುವಾಗ ಬೇಕು ನಿನ್ನ ಸಂಗ
ನಿನ್ನ ಬಿಟ್ಟು ಚಲಿಸಲಾರದೆನ್ನ ಅಂಗ

ಅನುದಿನವು ತಳೆಯುವೆ ಸಂತಸದಿ ನಾ
ಇನಿದನಿಯಿನೆಳೆಯುವೆ ಎಲ್ಲರನು ನೀ

ಕಾಲೇಜೊಳು, ಎಲ್ಲೆಡೆಯೊಳು ಬೇಕೆನಗೆ ನೀ
ಇಲ್ಲದಿರೆ ತಾಳಬೇಕವಮಾನವನು ನಾ!

ಗುಡಿಗೋಪುರ ಪ,ಶಾಂತ ಸ್ಥಳದೊಳು ನಾ

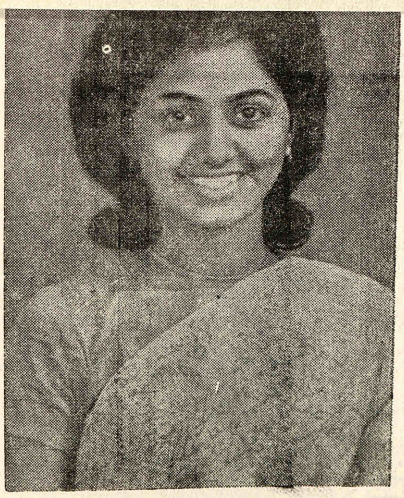
LANGUAGES

II Yr. B.A. (Pol.)

After the Convocation '67 Sri V. K. Govindarajulu, Advocate, presides on



GRADUATION DAY



Daphne Alva
Winner — Mrs. Mary Kodanda Rao Prize
[English Major B. A. Final]

NGRATULATIONS



Wilma D'Souza
Winner — Silver Medal
[Religion]

ನಿನ್ನ ಬಿಟ್ಟಿರಲಾರೆ ನಾ!

ಓಹ್! ನಿನ್ನ ಬಿಟ್ಟಿರಲಾರೆ ನಾ!
ಎಲ್ಲಿ ಹೋಗಿಹೆ ಎನ್ನನಗಲಿ ನೀ!

ಅಲೆಯುವಾಗ ಬೇಕು ನಿನ್ನ ಸಂಗ
ನಿನ್ನ ಬಿಟ್ಟು ಚಲಿಸಲಾರದೆನ್ನ ಅಂಗ

ಅನುದಿನವು ತಳೆಯುವೆ ಸಂತಸದಿ ನಾ
ಇನಿದನಿಯಿನಿಳೆಯುವೆ ಎಲ್ಲರನು ನೀ

ಕಾಲೇಜೊಳು, ಎಲ್ಲೆಡೆಯೊಳು ಬೇಕೆನಗೆ ನೀ
ಇಲ್ಲದಿರೆ ತಾಳಬೇಕವಮಾನವನು ನಾ!

ಗುಡಿಗೋಪುರ ಪ್ರಶಾಂತ ಸ್ಥಳದೊಳು ನಾ
ಎರೆವಾಗಲು ಮನದೊಳು ಸುಳಿಯುವೆ ನೀ

ಅಂಗರಕ್ಷಕಳೆ! ಈಗೆಲ್ಲಿರುವೆ ಎನ್ನ ಬಿಟ್ಟು?
ಓ ಚಪ್ಪಲಿಯೆ! ನಾ ಇರಲಾರೆ ನಿನ್ನ ಬಿಟ್ಟು!

T. V Vasantha Kumari
II Yr. B.A. (Pol.)

ಅಭಿಮಾನಧನ ಸುಯೋಧನ

ಮಹಾಭಾರತದಲ್ಲಿ ಕರುಣೆಗೆ ಪಾತ್ರವಾಗುವ ಹಲವಾರು ಪಾತ್ರಗಳಲ್ಲಿ, ದುಷ್ಟಚತುಷ್ಟಯದಲ್ಲಿ ಒಬ್ಬನಾದ ದುರ್ಯೋಧನನೂ ಒಬ್ಬ. ಒಂದು ದೃಷ್ಟಿಯಲ್ಲಿ ಸಜ್ಜನನಾಗಿದ್ದೂ ದುರ್ಜನನೆನಿಸಿಕೊಂಡದ್ದು ಅವನ ದೌರ್ಭಾಗ್ಯ.

ದುರ್ಯೋಧನನ ಛಲದ ಹೊದ್ದಿಕೆ ಹೊದೆದ ಅಭಿಮಾನ ಅವನ ಹುಟ್ಟು ಬಳುವಳಿ. ಗರ್ಭಪೂರ್ವದ ತಾಯಿ ಮಾತ್ಸರ್ಯಗುಣ ತನಯನಲ್ಲಿ ಅಚ್ಚೊತ್ತಿತ್ತಿದ್ದಿತು. ಅದಕ್ಕೆ ಪೋಷಕವಾದದ್ದು ಭೀಮನ ಬಾಲ್ಯದ ಕೋಟಲೆ. ಅದೇ ಆ ಮಾನಧನನ ಛಲದ ಸಾಧನವೂ ಆಹುದು. ಸುಯೋಧನ ಬಡಬಾನಲವೆನ್ನು ಅಡಗಿಸಿಟ್ಟುಕೊಂಡ ಗಭೀರ ಮಹೋದಧಿ. ಅದನ್ನು ಮಥಿಸಿ ಶ್ರೀಮಂತ ಗುಣಿಯನ್ನು ಗುರುತಿಸಿ, ಅವನ ಅಮಿತ ಅಭಿಮಾನವೇ ಘನಗುಣಿಗೆ ಕಳಂಕವಾದದ್ದನ್ನು ಕವಿ ರನ್ನ ಸ್ಪಷ್ಟಗೊಳಿಸಿದ್ದಾನೆ.

ರನ್ನನ "ಗದಾಯುದ್ಧ" ಕೌರವನ ದುರಂತ ನಾಟಕ. ಅಲ್ಲಿ ಪ್ರತಿನಾಯಕನಾಗಿ ಬಂದರೂ ದುರ್ಯೋಧನ ಉನ್ನತ ಮೇರು. ಕವಿಯ ಕಣ್ಣಲ್ಲಿ ಸುಯೋಧನ ಸುಗುಣಗಳ ಆಗರ. ಗರುಹಿರಿಯರಲ್ಲಿ ವಿನಯ ಭಕ್ತಿಯಿತ್ತು; ಸ್ನೇಹದಲ್ಲಿ, ಸೋದರ, ಪುತ್ರರ ಪ್ರೀತಿವಾತ್ಸಲ್ಯದಲ್ಲಿ ಸಾಗರಹೃದಯಿ. ಆದರೆ ಅಂತಹವನೂ ದುರ್ಜನನಾದ. ಅದಕ್ಕೆ ಮುಖ್ಯಕಾರಣ ಅವನಭಿಮಾನ! ಇದಕ್ಕೆ ಪುಟವಿಟ್ಟಂತೆ ವಿದುರವಚನ ತಿರಸ್ಕಾರ, ಭೀಷ್ಮಹಿತೋಪದೇಶ ಧಿಕ್ಕಾರ, ಮತ್ತೆ ಶಕುನಿಯ ಪ್ರೋತ್ಸಾಹ ಅವನನ್ನು ಕೊನೆಯಿಲ್ಲದ ಸಂಕಷ್ಟಗಳಲ್ಲಿ ಸಿಲುಕಿಸಿತು. ಇಲ್ಲದಿದ್ದರೆ ಆ ಸಹೃದಯಿ ಸುಯೋಧನ ಅಂತಹ ಅವಸ್ಥೆಗೆ ಸಿಕ್ಕುತ್ತಿದ್ದನೆ?

ಕುರುಕ್ಷೇತ್ರ ಯುದ್ಧದಲ್ಲಿ ತನ್ನ ಹನ್ನೊಂದು ಅಕ್ಷೋಹಿಣೀ ಸೈನ್ಯವನ್ನೂ ಕಳೆದುಕೊಂಡ ಕೌರವ ದೇಸಿಗನಂತೆ ರಣರಂಗದಲ್ಲಿ ಅಲೆಯುತ್ತಾನೆ. ಗುರು ದ್ರೋಣ' ಕಾಪಿಟ್ಟ ಭೀಷ್ಮರನ್ನು ಅಂದು, "ಪಾಂಡವ ಪಕ್ಷಪಾತಿಗಳಾಗಿ ಶಸ್ತ್ರಸನ್ಯಾಸ ಕೈಗೊಂಡಿರಿ" ಎಂದವನೇ ಇಂದು ಅವರ ಮರಣ, ಶರಶಯನವನ್ನು ನೋಡಿ ಕಣ್ಣೀರ್ಗರೆಯುತ್ತಾನೆ. 'ನನ್ನ ದುಷ್ಕರ್ಮದ ಫಲವನ್ನು ತಾವನುಭೋಗಿಸುವಂತಾಯ್ತೆ' ಎಂದು ಹಲಬುತ್ತಾನೆ. ಪಶ್ಚಾತ್ತಾಪದ ಅಶ್ರುಬಿಂದುಗಳು ದೇವಗಂಗೆಯಾಗುತ್ತದೆ.

ಮುಂದೆ ಗೆಳೆಯ ಕರ್ಣ, ಸೋದರ ದುಶ್ಶಾಸನ, ಪುತ್ರ ಲಕ್ಷಣರ ಮೃತದೇಹಗಳನ್ನು ನೋಡಿ ಅವನ ಕರುಳು ಕಿತ್ತು ಬರುತ್ತದೆ. ದುಃಖದಿಂದ ಹೃದಯ ಹಿಂಡಿ ಹಿಸ್ಪೆಯಾಗಿದ್ದರೂ, ಆ ವೈರಿ ಭೀಮನ ರಕ್ತದಿಂದ ಪ್ರಿಯರ ಕೂರ್ಮೆಗೆ ಕೃತಜ್ಞತೆ ಸೂಚಿಸುವ ತವಕ! ಅಂಗಾಧಿಪತಿಯಿಲ್ಲದೆ ಕೌರವಾಧಿಪತಿಯಿಲ್ಲ; ಜಯಿಸಿದರೂ ರಾಜ್ಯದಿಂದಾಗ ಬೇಕಾದದ್ದೇನೂ ಇಲ್ಲ. ಆದರೂ ಮಾನಧನ ಒಂಟಿಯಾಗಿ ಕಾಳಗಕ್ಕೆಳೆಯುತ್ತಾನೆ! ಇಲ್ಲಿಯೇ ಸತ್ವಯುಕ್ತ ವೀರಾಗ್ರಣಿಯೊಬ್ಬನ ಮೂರ್ತಿ ಗೋಚರವಾಗುತ್ತದೆ. ಒಂದುಕಡೆ ಪುತ್ರನನ್ನು ಕಳೆದುಕೊಂಡ ಪಿತನ ದೈನ್ಯಾವಸ್ಥೆ, ಮತ್ತೊಂದು ಕಡೆ ಗೆಳೆಯನನ್ನು ಕಳೆದುಕೊಂಡ ಶೋಚನೀಯ ಪರಿಸ್ಥಿತಿ. ಸೋದರ ದುಶ್ಶಾಸನನ ಕರುಳು ಹರಿದು ಬಿದ್ದಿರುವ ದೃಶ್ಯ ಅವನ ತುಟಿ ಕಚ್ಚುವಂತೆ ಮಾಡುತ್ತದೆ. ಒಂದೇ ಸಮಯದಲ್ಲಿ ಇಷ್ಟೆಲ್ಲಾ ಮನಕುಗ್ಗಿಸುವ ಸಂದರ್ಭ ಸುಯೋಧನನಿಗೊದಗಿ ಬಂದರೂ ಅವನು ಛಲದಂಕಮಲ್ಲ! ವೈರಿ ಭೀಮನ ರಕ್ತ ಪಿಪಾಸಿ! ಪ್ರಿಯರ ಆತ್ಮಕ್ಕೆ ಶಾಂತಿ ದೊರಕಿಸುವ ಸಾಧಕ!

ಭೀಷ್ಮರು ಒಂಟಿಯಾಗಿ ಉಳಿದಿರುವ ಅವನನ್ನು ನೋಡಿ ಮನಕರಗಿ ಸಂಧಿಮಾಡಿಕೊಳ್ಳೆಂದು ಸೂಚಿಸುತ್ತಾರೆ. ಸಂಧಿಯ ಸುದ್ದಿಯನ್ನು ಕೇಳಿದೊಡನೆ ಸರ್ಪಮೆಟ್ಟಿದವನಂತಾಗುತ್ತಾನೆ. ಪೂಜ್ಯರೆಂದು ಗೌರವಿಸಿ, ಅವರಿಗಾಗಿ ಶೋಕಿಸಿದ ಕೌರವ ಜ್ವಾಲಾಮುಖಿಯಾಗುತ್ತಾನೆ! 'ನೆಲಕರಿವೆನೆಂದು ಬಗೆದೀಂ ಚಲಕರಿವೆಂ' ಎಂದು ಮೊನಚಾಗಿ ಉತ್ತರಿಸಿ 'ಈ ಸಂಧಿಯ ಮಾತುಗಳನ್ನು ಕೇಳಲೋಸುಗ ತನ್ನ ಕಿವಿಗಳನ್ನು

ಬ್ರಹ್ಮವಾಡಿದನೆ?' ಎಂದು ಮನನೊಂದುಕೊಳ್ಳುತ್ತಾನೆ. 'ರಣರಂಗದಲ್ಲಿ ಎಲ್ಲ ಅಪ್ತರೂ ಸತ್ತುಬಿದ್ದಿರುವಾಗ ತಾನು ರಾಜಧಾನಿಗೆ ಹಿಂದಿರುಗಿ ಅವರ ಮಡದಿಮಕ್ಕಳಿಗೆ ಹೇಗೆ ಮುಖ ತೋರಿಸಲಿ' ಎಂದು ಗೋಳಾಡುತ್ತಾನೆ. ಕೊನೆಗೆ ತನ್ನ ತಂದೆತಾಯಿಗಳನ್ನು ಭೇಟಿಮಾಡಲು ಸಹ ಹಿಂಜರಿಯುತ್ತಾನೆ ಈ ಮಾನಧನ!

ಮಗನನ್ನರಿಸಿ ಬಂದ ಧೃತರಾಷ್ಟ್ರ, — ಗಾಂಧಾರಿಯರು, "ಧರ್ಮಜ ತನ್ನ ನಾಲ್ವರು ಸೋದರರಲ್ಲಿ ಒಬ್ಬ ಮೃತ್ಯುವನ್ನಪ್ಪಿದರೂ ಅಗ್ನಿಪ್ರವೇಶ ಮಾಡುತ್ತಾನೆ. ಆದ್ದರಿಂದ ಸಂಧಿಯೇ ಉಚಿತ" ಎಂದಾಗ ಫಣಿಕೇತನ ತಿರಸ್ಕರಿಸುತ್ತಾನೆ. ನಾಲ್ವರಲ್ಲಿ ಒಬ್ಬನಿಲ್ಲದಿರುವಾಗ ಧರ್ಮಜ ಮರಣವನ್ನಪ್ಪುವುದಾದರೆ, ನೂರರಲ್ಲಿ ಒಬ್ಬನೂ ಇಲ್ಲದಿರುವಾಗ ಸ್ವಾರ್ಥಿಯಾಗಿ ಸಂಧಿಗೊಡಂಬಡುವ ಅಲ್ಪತೆಗೆ ಮನಕೊಡುವನೆ ಸುಯೋಧನ?

ಪಾಂಡವರೈವರನ್ನುಳಿದು ಉಳಿದ ಯಾರ ಪರಾಕ್ರಮವನ್ನಾದರೂ ಗುರುತಿಸುವಂಥವನು ದುರ್ಯೋಧನ. ತನ್ನ ಒಡಹುಟ್ಟಿದವರ, ಗೆಳೆಯನ ಸೇಡನ್ನು ತೀರಿಸಿಕೊಳ್ಳುವ ಸಲುವಾಗಿ ಸಂಧಿಗೊಡಂಬಡದಿದ್ದ ಸುಯೋಧನ ಅರಿಕುಮಾರ ಅಭಿಮನ್ಯುವಿನ ದೇಹವನ್ನು ನೋಡಿ ಕಂಬನಿಗರೆಯುತ್ತಾನೆ. ತನಗೂ ಅಂಥ ಸಾವೇ ಬರಲೆಂದು ಆಶಿಸುತ್ತಾನೆ; ಅವನ ಜನ್ಮದಾತೆ ಧನ್ಯಳೆನ್ನುತ್ತಾನೆ. ಯಾರಿಗೂ ಮಣಿಯದಿದ್ದ ಆ ಕುರುಭೂಪಾಲ ಅಂದು ಆ ಪೋರನ ಪಾದಗಳಿಗೆ ಭಕ್ತಿಗೌರವದಿಂದ ಶಿರಬಾಗುತ್ತಾನೆ! ಗುಣಿಯು ಗುಣವಂತನನ್ನು ಬಲ್ಲನಷ್ಟೆ?

ಕೇವಲ ಅಭಾವ ವೈರಾಗ್ಯದಿಂದ ಅವನು ವೈಶಂಪಾಯನ ಪ್ರವೇಶಮಾಡುವುದಿಲ್ಲ; ಭೀಷ್ಮರ ಮಾತಿಗೆ ಮನ್ನಣೆ ಕೊಟ್ಟು ಸರೋವರಗಾಮಿಯಾಗುತ್ತಾನೆ. ಆದರೆ ಭೀಮನ ಮೂದಲಿಕೆ ಅವನನ್ನು ಗದಾಯುದ್ಧಕ್ಕೆ ಪ್ರಚೋದಿಸುತ್ತದೆ. ಗದಾಯುದ್ಧ ನಡೆದಾಗ ಉದಾರಿ ದುರ್ಯೋಧನ ಮೂರ್ಛೆಹೋದ ಪವನಾತ್ಮಜನನ್ನು ಗದೆಯಿಂದಲೇ ಗಾಳಿಬೀಸಿ ಎಚ್ಚರಗೊಳಿಸಿ ಅನಂತರ ದ್ವಂದ್ವಕ್ಕೆ ತೊಡಗುತ್ತಾನೆ. ಸಮಾನ ಕಲಿಗಳ ಕೈಚಳಕ ಸೋಲುಗೆಲುವುಗಳನ್ನು ದೂರವಿಡುತ್ತದೆ. ಆದರೇನು? ಭೀಮ ಅನ್ಯಾಯವಾಗಿ ಕೌರವನ ಊರುಭಂಗ, ಮಕುಟಭಂಗಗಳನ್ನು ಕೈಗೊಳ್ಳುತ್ತಾನೆ. ಭೀಮ ದುರ್ಯೋಧನರ ಸ್ವಭಾವಾಂತರದಲ್ಲಿಯೇ ಮಾನಧನನ ಹಿರಿಮೆ ಪ್ರಕಾಶಿಸುತ್ತದೆ. ಕೆಳಗೆ ಬಿದ್ದವನನ್ನು ಮೇಲೆಬ್ಬಿಸಿದವನು ಸುಯೋಧನನಾದರೆ, ಕೆಳಗೆ ಬಿದ್ದು ವಿಪನ್ನಾವಸ್ಥೆಯಲ್ಲಿದ್ದವನ ಮಕುಟಭಂಗವನ್ನು ಅಮಾನುಷವಾಗಿ ಮಾಡಿದವನು ಭೀಮ! ಇದರಿಂದ ಅಭಿಮಾನಧನನ ಎದೆಗೆ ಎಂಥ ಗಾಯವಾಗಿರಬೇಡ!

ತೊಡೆಮುರಿದು ಬಿದ್ದಿದ್ದರೂ ಅವನ ವ್ಯಕ್ತಿತ್ವ ಬಿಡದ ಕೌರವನ ಘನತೆ ಸ್ತುತ್ಯಾರ್ಹ. ಸುಯೋಧನನಲ್ಲಿಗೆ ಅಶ್ವತ್ಥಾಮ ಬಂದಾಗ ಅವನ ಕೊನೆಯಾಸೆ ಒಂದೇ; ತನ್ನ ಪ್ರೀತಿಪಾತ್ರರೆಲ್ಲಾ ಸಾವನ್ನಪ್ಪಿದಂತೆ ಪಾಂಡವರ ಸಾವನ್ನು ಕಾಣುವ ಪ್ರಬಲೇಚ್ಛೆ! ಕೌರವನ ದುಃಸ್ಥಿತಿಯ ಉಪಶಮನಕ್ಕೆ ಏನು ಮಾಡಲೂ ಸಿದ್ಧನಾದ ಗರುಪುತ್ರ ಸರಿರಾತ್ರಿಯಲ್ಲಿ ಪಾಂಡವರೆಂದೇ ಭ್ರಮಿಸಿ ಉಪಪಾಂಡವರ ಶಿರಚ್ಛೇದನಗೈದು ಸುಯೋಧನನಲ್ಲಿಗೈತರುತ್ತಾನೆ. ಆ ರುಂಡಗಳನ್ನು ಕಂಡು 'ವೈರಿ ಭೀಮನ ತಲೆ ತನ್ನನ್ನು ನೋಡಿಯೂ ಈ ರೀತಿ ಸುಮ್ಮನಿರುತ್ತಿತ್ತೆ?' ಎಂದು ಬದ್ಧದ್ವೇಷವನ್ನು ಕಹಿಯಾಗಿ ಕಾರಿದ ಕುರುರಾಯ ಆ ಪಾಂಚಾಲಿಸೂನುಗಳ ತಲೆಗಳನ್ನು ನೋಡಿ ಅಷ್ಟೂ ಸಂಕಟಪಡುತ್ತಾನೆ. ಶಿಶುಹತ್ಯಾ ದೋಷ ಗುರುಪುತ್ರನಿಗಾಯಿತಲ್ಲ ಎಂದು ವ್ಯಥೆಗೊಳ್ಳುತ್ತಾನೆ. ಕೊನೆಗೂ ಕೌರವೇಶ್ವರ ಭಗ್ನಮನೋರಥನಾಗಿ ಅಸುವನ್ನು ನೀಗುತ್ತಾನೆ. ಅವನ ಮರಣದ ಅಪೂರ್ವತೆ ಅತಿಶಯವಾದದ್ದು. ಅಂದು ಸಂಜೆ 'ಅರ್ಕನೊಡನೆ ಕುರುಕುಲಾರ್ಕನೂ ಅಸ್ತಂಗತನಾಗುತ್ತಾನೆ.

"ಗದಾಯುದ್ಧ"ದ ಕೊನೆಯಂಕ ಕುರುಭೂಪಾಲನ ಕೊನೆಯಂಕವೂ ಹೌದು. ಇಲ್ಲಿ ನಾವು ಕಾಣುವುದು ಮೋಸದಿಂದ ವಿಷವನ್ನೂಡಿದ ಸುಯೋಧನನನ್ನು ಅಲ್ಲ; ಲಾಕ್ಷಾಗೇಹದಹನದ ಪಾಂಡವವೈರಿಯನ್ನೂ ಅಲ್ಲ. ದ್ರೌಪದೀ ವಸ್ತ್ರಾಪಹರಣದ ನೀಚ ದುರ್ಯೋಧನನೂ, ಕಪಟದ್ಯೂತದಿಂದ ದಾಯಾದಿಗಳನ್ನು

ದೂರಮಾಡಿದ ಕುರುಪುತ್ರನೂ ಮನದ ಊಹೆಗೂ ಬರುವುದಿಲ್ಲ. ಬದಲಾಗಿ ತನ್ನ ಕಾರ್ಯದ ಅಪಜಯ, ಅಸಫಲತೆಯನ್ನನುಭವಿಸಿ, ತನಗಾಗಿ ಎಲ್ಲರೂ ಹೋರಾಡಿ ನಾಶಹೊಂದಿದ್ದನ್ನು ಕಣ್ಣಾರೆ ಕಂಡ ಚಕ್ರವರ್ತಿ ಸಾರ್ವಭೌಮ ಕೌರವೇಶ್ವರ ಊರುಭಂಗ, ಕಿರೀಟಭಂಗಗಳಿಂದ ನಿರ್ಜನ ಪ್ರದೇಶದಲ್ಲಿ ದೇಸಿಗನಂತೆ ದೈನ್ಯಾವಸ್ಥೆಯಿಂದ ಅಸುವನ್ನು ನೀಗಿದ ಚಿತ್ರ ಮನದ ಕಣ್ಣಿಂದ ಎಂದಿಗೂ ಮಾಸುವುದಿಲ್ಲ.

"ಗದಾಯುದ್ಧ"ದ ಕೌರವ ದುರ್ಗುಣ-ಸುಗುಣಗಳೆ, ಕಳಂಕ-ನಿಷ್ಕಳಂಕತೆಯ ಮಿಲನದ ಸಾಕಾರ. ಅವನಲ್ಲಿ ಕೆಲವಾರು ಕುಂದು ಕೊರತೆಗಳೂ, ಅವಗುಣಗಳೂ ಮನೆಮಾಡಿವೆ ನಿಜ. ಆದರೂ ಅವನು ಶೀಲಶೂನ್ಯನಲ್ಲ. ಘನಗುಣಿಯು ಅವಗುಣಗಳು ಚಂದ್ರಿಕೆಯ ಮುಂದೆ ಚಂದ್ರಕಳಂಕವು ಮರೆಯೊಗುವಂತೆ ಅವನ ಸುಶೀಲತ್ವದ ಮುಂದೆ ಸಂಪೂರ್ಣ ಮರೆಯಾಗಿವೆ. ದುರ್ಯೋಧನನು ವಜ್ರಮನಸ್ಕನೇ ಆಹುದು. ಆದರೆ 'ತನುಜಾನುಜರ ವಿಯೋಗದ ಮನಕ್ಷತದ ಮುಂದೆ ಬೆಣ್ಣೆಯ ಮುದ್ದೆ. ತನಗಾಗಿ, ತನ್ನ ಕೀರ್ತಿಗಾಗಿ, ತನ್ನ ಉನ್ನತಿಗಾಗಿ ತನ್ನ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಹೋರಾಡಿ ಮಡಿದ ಗುರು, ಮಿತ್ರ, ಸಾಮಂತ ನೃಪರ ಶವಸಮೂಹ ವೀಕ್ಷಣೆಯಿಂದ 'ಧನ್ಯತೆ, ಕೃತಜ್ಞತೆಯ ಕಣ್ಣೀರು ಹನಿತು' ಕೌರವನ ಕೆನ್ನೆ ತೊಯ್ದು ತೆಪ್ಪಡಿಯಾಗುತ್ತದೆ! ಮಹಾನುಭಾವನಾದ ಸುಯೋಧನ ಸಮರಾಂಗಣದಲ್ಲಿ ಅಭಿಮನ್ಯುವನ್ನು ಕಂಡಾಗ ಅವನನ್ನು ಸ್ತುತಿಸಿ, ಅವನ ಸಾಹಸಕ್ಕೆ ಮೆಚ್ಚಿ ಅವನನ್ನು ಅಭಿನಂದಿಸಿದ ಘನತೆ ಅಜಕಾಮರವಾದದ್ದು. ಕರ್ಣನಿಗಾಗಿ ಮೂಡಿದ ಪ್ರಲಾಪ ಸುಯೋಧನನಂತರಂಗವನ್ನು ವ್ಯಕ್ತಗೊಳಿಸುತ್ತದೆ. ಅವನ ಬಹಿರಂಗವು ಕಠಿಣ, ಆಂತರಂಗ ಕೋಮಲ; ಬಹಿರಂಗ ಕ್ರೌರ್ಯದ ನಿದರ್ಶನವಾದರೆ ಆಂತರಂಗ ದಯೆಯ ಆವಾಸಸ್ಥಾನ. ಕುರುನೃಪಾಲನ ಶೀಲದ ಕ್ರೂರತೆಯು ಶಶ್ರುಪಕ್ಷದ ಮುಂದೆ, ಆಂತೇ ಅವನ ಸೌಮ್ಯಶೀಲತೆ ಮಿತ್ರರ ಮುಂದುಗಡೆ ಪ್ರಕಾಶಗೊಂಡಿದೆ. ಅರಿಗಳ ಮುಂದೆ ಕುರುಕೇಸರಿಯು ಗ್ರೀಷ್ಮರವಿ, ಆಪ್ತರಿಗೆ ಅವನು ಆಹ್ಲಾದಕರ ಶರದೃತುವಿನ ಹುಣ್ಣಿಮೆಯ ಶಶಾಂಕ! ಭೀಮನ ಗೆಲವು ಕೌರವನ ಸೋಲೇನೂ ಅಲ್ಲ, ಬದಲಾಗಿ ಅವನು ಸೋತು ಗೆದ್ದವನು! ಅವನ ಹೃದಯಶ್ರೀಮಂತಿಕೆಯ ವಿಜಯಶ್ರೀ ಚಿರನೂತನ, ಚಿರಂತನವಾದದ್ದು. ಅವನು ಅದೃಷ್ಟಗೇಡಿಯಲ್ಲ; ಅದೃಷ್ಟದೊಡನೆ ಸೆಣಸಿದ ಉನ್ಮತ್ತ ಸಾಹಸಿ! ಅವನಿಗೆ ಕವಿಯು 'ಮಹಾನುಭಾವ' ಪದವಿ ಸಲ್ಲಿಸಿರುವುದು ಯುಕ್ತವಾಗಿಯೇ ಇದೆ. ಆ ಸುಗುಣಿಗೆ ಆ ಗೌರವ ಸೂರ್ಯನಿಗೆ ಸೊಡರುಹಿಡಿದಂತೆ!

Yashoda K. A.
III B. A. (Pol)

ಭ್ರಾತೃಭಕ್ತಿ ಭರಿತ ಭರತ

ಭರತ ರಾಮಾಯಣದಲ್ಲಿ ಪೂಜೆಗೆ ಅರ್ಹವಾದ ಪಾತ್ರಗಳಲ್ಲಿ ಒಬ್ಬನು. ಅವನ ಸದ್ಗುಣ, ಕಳಂಕವಿಲ್ಲದ ಮನಸ್ಸು ಮತ್ತು ಎಲ್ಲಕ್ಕಿಂತ ಮಿಗಿಲಾಗಿ ಅವನ ಭ್ರಾತೃಪ್ರೇಮ ಅವನನ್ನು ಎಲ್ಲರ ಮೆಚ್ಚುಗೆಗೆ ಪಾತ್ರನನ್ನಾಗಿ ಮಾಡಿದೆ. ಕೈಕೇಯಿಯ ಪುತ್ರನಾದ ಭರತನನ್ನು ವಾಲ್ಮೀಕಿ "ಭರತೋ ಭಕ್ತಿ ಭರಿತಃ" ಎಂದಿರುವನು. ಭಕ್ತಿಯ ಸಾಕಾರ ರೂಪವೇ ಆಗಿ ಮೆರೆದ ಭಾಗವತ ಶಿರೋಮಣಿ ಭರತ.

ಮಹಾಕವಿ ಕುವೆಂಪುರವರು ತಮ್ಮ 'ರಾಮಾಯಣ ದರ್ಶನಂ' ನಲ್ಲಿ ಭರತನ ಭ್ರಾತೃಪ್ರೇಮ ಮತ್ತು ಅವನ ಹೃದಯ ವೈಶಾಲ್ಯತೆಯನ್ನು ಬಹು ಸುಂದರವಾಗಿ ಚಿತ್ರಿಸಿದ್ದಾರೆ. ಜ್ಯೇಷ್ಠಪುತ್ರನಾದ ಶ್ರೀರಾಮನನ್ನು ವನವಾಸಕ್ಕೆ ಕಳುಹಿಸಿ ತನ್ನ ಮಗನಾದ ಭರತನಿಗೆ ರಾಜ್ಯಾಧಿಕಾರವನ್ನು ದೊರಕಿಸಿಕೊಡಬೇಕೆಂದು ಸಂಚು ಹೂಡಿದಳು ಕೈಕೆ. ಅವಳ ಉದ್ದೇಶ್ಯಕ್ಕೆ ಅನುಸಾರವಾಗಿ ಎಲ್ಲ ಕಾರ್ಯಗಳೂ — ಭರತನು ತನ್ನ ಮಾವನ ಮನೆಯಲ್ಲಿದ್ದಾಗ — ನಡೆದುಹೋದುವು. ಅಯೋಧ್ಯೆಯಿಂದ ದೂತರು ಭರತನನ್ನು ಕರೆತರಲು ಹೋದಾಗ, ದುಃಸ್ವಪ್ನಗಳ ಮೂಲಕ ದುರಂತದ ಸುಳಿವಾಗಿದ್ದರೂ ಭರತನಿಗೆ ವಿಷಯ ತಿಳಿದಿರಲಿಲ್ಲ. ಅಯೋಧ್ಯೆಗೆ ಹಿಂತಿರುಗಿದ ಅವನು ತನ್ನ ತಂದೆ ಸ್ವರ್ಗಸ್ಥರಾಗಿರುವುದನ್ನು ತಿಳಿದು ಬಹು ದುಃಖಿಸಿದನು. ಇನ್ನು ರಾಮನೇ ತನಗೆ ಗತಿ ಎಂದು ತಿಳಿದ ಅವನು, ರಾಮನು ತನ್ನ ತಾಯಿಯಿಂದಲೇ ವನಕ್ಕೆ ಕಳುಹಿಸಲ್ಪಟ್ಟನೆಂಬುದನ್ನು ಹೇಗೆ ಸಹಿಸಿಯಾನು? ರಾಮನಲ್ಲಿ ತನಗಿದ್ದ ಅಪರಿಮಿತವಾದ ಪ್ರೇಮ, ತಂದೆಯನ್ನು ಕಳೆದುಕೊಂಡ ದುಃಖ, ಎಂದೂ ಎದಿರುನೋಡದಿದ್ದ ದೊಡ್ಡ ಅಪವಾದ ಬಂದಿತೆಂಬ ಸಂಕಟ ಇವುಗಳಿಂದ ರೋಷಾವಿಷ್ಟನಾಗಿ ತಾಯಿಯನ್ನು ಬಹು ಕ್ರೂರವಾಗಿ ನಿಂದಿಸಿದನು. ಇದರಿಂದ ಕೈಕೆ ತನ್ನ ಅಸಹಾಯಕತೆಯನ್ನರಿತು ಭರತನ ಬಳಿ ಬಂದು ಅವನ ಕಾಲ್ಪಿಡಿದು ಕ್ಷಮೆ ಬೇಡಿದಳು. ತನ್ನಡಿಗೆ ಮುಡಿಚಾಚಿ ಕೆಡೆದಂಬೆಯನ್ನು ಕಂಡು ಮನಕರಗಿ ಅವಳನ್ನು ಬಾಗಿ ಅಪ್ಪಿದನು 'ಭರತ ಕ್ಷಮಾಕಲ್ಪತರು ತನ್ನ ಮೃದುಬಾಹುಶಾಖೆಯಿಂದ. ನರನರಗಳಲ್ಲಿಯೂ ಭ್ರಾತೃಪ್ರೇಮ ತುಂಬಿದ್ದ, ನಿಷ್ಕಲ್ಮಶ ಮನಸ್ಸುಳ್ಳ ಭರತ ಉನ್ಮತ್ತಾವೇಶಚಿತ್ತನಾಗಿ ಶ್ರೀರಾಮನ ಮಾತೆಯಾದ ಕೌಸಲ್ಯೆಯ ಶರಣುಹೋದನು.

ಭರತನ ಶಿರವನ್ನಲಂಕರಿಸಲು ರಘುವಂಶದ ಮಣಿಮಕುಟ ಕಾದಿತ್ತು. ವಸಿಷ್ಠ ಮುಂತಾದ ಹಿರಿಯರು ಅವನನ್ನು ರಾಜ್ಯ ಸ್ವೀಕರಿಸಲು ಪ್ರೇರೇಪಿಸಿದರು. ಆದರೆ ಆ ಧರ್ಮಶೀಲನಾದ ಭ್ರಾತೃಪ್ರೇಮಿ, ಅಣ್ಣನಿಗೆ ನ್ಯಾಯವಾಗಿ ಸಲ್ಲಬೇಕಾದ ರಾಜ್ಯವನ್ನು ಅವನಿಗೇ ಕೊಡುವೆನೆಂದು ನಿಶ್ಚಯಿಸಿ ರಾಮನನ್ನರಸಿ ಹೊರಟನು.

ರಾಮದರ್ಶನಕ್ಕಾಗಿ ಹಾತೊರೆಯುತ್ತಾ ಚಿತ್ರಕೂಟಕ್ಕೆ ಬಂದ ಭರತನನ್ನು ಲಕ್ಷ್ಮಣ ದೂರದಿಂದ ಕಂಡನು. ಸೈನ್ಯಸಮೇತನಾಗಿ ಬರುವ ಅವನನ್ನು ಕಂಡು ಶಂಕೆಗೊಂಡನು. ಆದರೆ ಸಕಲವನ್ನೂ ಅರಿತ ರಾಮನು ಭರತನ ಹೃದಯವನ್ನರಿತು 'ಧರ್ಮಶೀಲಂಗೇಕೆ ನಿಂದೆ? ಬಂದಿಹನೇನೋ ನೆಲವನೊಪ್ಪಿಸಲೆಮಗೆ' ಎಂದು ಹೇಳಿ ಲಕ್ಷ್ಮಣನ ತಪ್ಪನ್ನು ಕ್ಷಣಮಾತ್ರದಲ್ಲಿ ಸರಿಪಡಿಸಿದನು.

ಭರತನು ತನ್ನ ಸೈನ್ಯವನ್ನು ಹಿಂದೆ ಬಿಟ್ಟು ಶತ್ರುಘ್ನ, ಸುಮಂತ್ರ ಮುಂತಾದವರೊಂದಿಗೆ ರಾಮನ ಬಳಿಗೆ ಬಂದನು. ಚೀರವಲ್ಕಲವನ್ನುಟ್ಟ, ಜಟೆಹೊತ್ತ ದೀನಮುಖಿ ಭರತ ರಾಮನನ್ನು ಕಂಡೊಡನೆ 'ಅಣ್ಣಯ್ಯ ಓ'! ಎಂದಷ್ಟೇ ಹೇಳಿ, 'ತನ್ನ ಭಾರಕೆ ತಾನೆ ಬೇರು ಬಳಲಿದ ತರುಣತರು ಬೀಳುವಂತೆ' ರಾಮನ ಪಾದಗಳ ಮೇಲೆ ಬಿದ್ದನು. ಭರತನ ದುಃಖವನ್ನು ಕಂಡ ಕವಿ ಕುವೆಂಪು, "ಹಾ! ಪ್ರಿಯವಿಯೋಗದ ನೋವಿಗೆಣೆಯುಂಟೆ? ಕಬ್ಬುನಂ ಕರಗಿದಪುದಲರವೊಲ್ ಬಾಡುವುದು ವಜ್ರಮುಂ. ಇಷ್ಟವಿರಹಕೆ ಮಿಗಿಲ್ ಸಂಕಟದ ಶಿಕ್ಷೆಯುಂ ಸೃಜಿಸಬಲ್ಲನೆ ನರಕ ಶಿಕ್ಷಾಚಾರ್ಯನಾಮೊಡಂ" ಎಂದಿದ್ದಾರೆ.

ರಾಮನಿಗೆ ತನ್ನ ಭಾವಾಭಿಲಾಷೆಯನ್ನು ತಿಳಿಸಿ ಅವನನ್ನು ಅಯೋಧ್ಯೆಗೆ ಹಿಂತಿರುಗಿ ರಾಜ್ಯಸ್ವೀಕರಿಸೆಂದು ಪರಿಪರಿಯಾಗಿ ಪ್ರಾರ್ಥಿಸಿದನು ಭರತ. ಆದರೆ ಪಿತೃವಾಕ್ಯಪರಿಪಾಲಕನಾದ ಮತ್ತು ಧರ್ಮನಿಷ್ಠನಾದ ದಾಶರಥಿ ಇದಕ್ಕೆ ಒಪ್ಪದಿರಲು ಹಿರಿಯರ ಸಲಹೆಯ ಪ್ರಕಾರ, ರಾಮನನ್ನು ಬಲಾತ್ಕರಿಸುವುದನ್ನು ನಿಲ್ಲಿಸಿ, ಅವನ ಪಾದುಕೆಯ ಹೆಸರಿನಲ್ಲಿ ರಾಜ್ಯನಾಳುವೆನೆಂದು ಹೇಳಿ, ಆ ಪೂಜ್ಯಪಾದನ ಪಾದುಕೆಗಳನ್ನು ಪಡೆದು ಅದರಿಂದ ತನ್ನ ಶಿರವನ್ನಲಂಕರಿಸಿದನು. ರಾಮು ಬರುವವರೆಗೂ ಅದೇ ಭ್ರಾತೃದೇವನ ಪೂಜೆಯೆಂದು ಬಗೆದು ಪಾದುಕೆಗೆ ಪೂಜಿಸುವೆನೆಂದೂ, ಹದಿನಾಲ್ಕು ವರ್ಷ ಕಳೆದ ಮರುದಿನ ರಾಮದರ್ಶನವಾಗದಿದ್ದರೆ ಅಗ್ನಿಪ್ರವೇಶ ಮಾಡುವೆನೆಂದೂ, ಅಲ್ಲಿಯವರೆಗೆ ಜಟಾವಲ್ಕಲವನ್ನು ತೊಟ್ಟು ವ್ರತ ಪಾಲಿಸುತ್ತಾ ರಾಮಾಭ್ಯುದಯತಪೋಮಗ್ನನಾಗಿರುವೆನೆಂದೂ ಪ್ರತಿಜ್ಞೆ ಮಾಡಿದನು, ಆ ಪೂಜ್ಯ ಪಾದುಕಾಕಿರೀಟ.

ಅಪಾರವಾದ ದುಃಖದಲ್ಲಿ ಮುಳುಗಿದ್ದ ಅಯೋಧ್ಯೆಯಲ್ಲಿರಲು ಇಚ್ಛಿಸದೆ ನಂದಿಗ್ರಾಮದಲ್ಲಿದ್ದುಕೊಂಡು ಪಾದುಕೆಗಳ ದಾಸನಾಗಿ ಅವುಗಳ ಹೆಸರಿನಲ್ಲಿ ರಾಜ್ಯಾಧಿಪತ್ಯವನ್ನು ನಡೆಸಿಕೊಂಡು ಬಂದನು ಮಹಾನುಭಾವ ಭರತ. ತನ್ನದೆಂಬ ಮಮತೆಯಿಲ್ಲದೆ ಬೇರಾವ ಆಸಕ್ತಿಯನ್ನೂ ಇಟ್ಟುಕೊಳ್ಳದೆ ಭಗವಂತನ ಚರಣಗಳಲ್ಲಿ ಫಲಗಳನ್ನು ಸಮರ್ಪಿಸಿ ತಪಸ್ಸು ಮಾಡಿದನು. ರಾಮನು ಅರಣ್ಯವಾಸಿಯಾಗಿ ಹದಿನಾಲ್ಕು ವರ್ಷಕಾಲ ತಪಸ್ಸಿನಲ್ಲಿದ್ದಂತೆ, ತಾನೂ ನಂದಿಗ್ರಾಮವಾಸಿಯಾಗಿ ತಪಸ್ಸಿನಲ್ಲಿದ್ದು ಶ್ರೀರಾಮ ಸುಪ್ರೇಮ ಚಿಂತನಾ ಪ್ರಾರ್ಥನೆಗೆ ತನ್ನಾತ್ಮವನು ತೆತ್ತ ನಾಭ್ರಾತೃಪ್ರೇಮಿ.

ಶ್ರೀರಾಮನು ದಶಶಿರನನ್ನು ಸಂಹರಿಸಿ, ಸೀತಾದೇವಿ ಲಕ್ಷ್ಮಣರೊಡಗೂಡಿ ಬರುವ ಮಾರ್ಗದಲ್ಲಿ ಭರದ್ವಾಜಾಶ್ರಮದಲ್ಲಿ ನಿಂದು, ಅಲ್ಲಿಂದ ಗುಹನಿಗೂ ಭರತನಿಗೂ ಸುದ್ದಿ ತಿಳಿಸಲು ಹನುಮಂತನನ್ನು ಕಳುಹಿಸಿದನು. ಭರತನಲ್ಲಿಗೆ ಬಂದ ಹನುಮಂತ ಅಲ್ಲಿ ಜಟಾಧಾರಿಯಾಗಿಯೂ ಕೃಶನಾಗಿಯೂ ತೇಜಸ್ವಿಯಾಗಿಯೂ ಇದ್ದ, ಅಣ್ಣ ಇನ್ನೂ ಬರಲಿಲ್ಲವೆಂದು ಅಗ್ನಿ ಪ್ರವೇಶಕ್ಕೆ ಸಿದ್ಧನಾಗಿದ್ದ ಭರತನನ್ನು ಕಂಡ ಅಣ್ಣನಲ್ಲೇ. ಅನುರಕ್ತನಾಗಿ, ಅವನ ಕ್ಷೇಮಕ್ಕಾಗಿ ಹದಿನಾಲ್ಕು ವರ್ಷಗಳು ತಪಸ್ಸುಗೈದು, ರಾಮಪಾದುಕಾ ಮಕುಟ ಸಂಪದ್ಯುಕ್ತನೂ, ಚೀರವಲ್ಕಲ ಕೃಷ್ಣಮೃಗ ಚರ್ಮವಸನನೂ, ಭ್ರಾತೃವಾತ್ಸಲ್ಯ ಫೇನಮೂರ್ತಿಯೂ ಆಗಿದ್ದ ಭರತನನ್ನು ನೋಡಿ ಆನಂದಭಾಷ್ಪ ಸುರಿಸುತ್ತಾ ಅಂಜಲಿಬದ್ಧನಾದನು ಆಂಜನೇಯ. ರಾಮನು ಕಾಡಿಗೆ ಹೋಗಲು ಕಾರಣನಾದೆನಲ್ಲಾ ಎಂದು ಕೊರಗಿ ಕೊರಗಿ ಕೃಶನಾಗಿದ್ದ ಭರತ. ಇಂಥ ಭಕ್ತಾಗ್ರಣಿ ಭರತನಿಗೆ ಹನುಮಂತ ರಾಮು ಬರುವ ವಿಷಯವನ್ನು ತಿಳಿಸಿದ. ಅತ್ಯಾನಂದಕರವಾದ ಈ ಮಾತುಗಳು ಭರತನ ಕಿವಿಗೆ ಸುಧಾಸೇಚನದಂತಿತ್ತು. ಈ ಸುದ್ದಿಯನ್ನು ತಂದ ಹನುಮಂತನನ್ನು ಆಲಂಗಿಸಿ, ಹೊಗಳಿ ಸಂತೋಷಪಟ್ಟ. ಇಷ್ಟುಕಾಲದ ಮೇಲೆ ತನ್ನ ಮನೋರಥ ಪೂರ್ಣವಾಗಿ, ತಪಸ್ಸಿದ್ಧಿ ಪಡೆದ ಆನಂದದಲ್ಲಿ ಮುಳುಗಿದ ಭರತ.

ಭರತ ರಾಮನ ಸ್ವಾಗತಕ್ಕಾಗಿ ಅಯೋಧ್ಯೆಯನ್ನಲಂಕರಿಸಲು ಶತ್ರುಘ್ನನಿಗೆ ಹೇಳಿದ. ರಾಮನ ಎರಡು ಪಾದುಕೆಗಳನ್ನೂ ತನ್ನ ಶಿರದಲ್ಲಿ ಧರಿಸಿ ರಾಮನನ್ನು ಕಂಡೊಡನೆ ಮರವಟ್ಟಂತೆ ನಿಂದು ಚಲಿಸದಾದ. ತನ್ನ ಕಿರೀಟವನ್ನೇ ರಾಮನ ಚರಣತಲ ಸೇವೆಗೆ ಸಮರ್ಪಿಸುವಂತೆ, ತಾನು ಪೂಜಿಸಿದ ಪಾದುಕೆಗಳನ್ನು ಪೂಜ್ಯ ಪಾದ ರಾಮನ ಪಾದಗಳಿಗೆ ತೊಡಿಸಿ, ಸಮಸ್ತವನ್ನೂ ರಾಮನಿಗೆ ಅರ್ಪಿಸಿ ಕೃತಕೃತ್ಯನಾದನು. ಭರತನ ಸ್ವಾರ್ಥ ತ್ಯಾಗ, ಸೇವೆ ಮತ್ತು ಭ್ರಾತೃಪ್ರೇಮ ಇವುಗಳನ್ನು ಕಂಡ ಸುಗ್ರೀವ, ವಿಭೀಷಣರ ಕಣ್ಣುಗಳು ಭಾಷ್ಪಭರಿತವಾದವು. ಅಣ್ಣನನ್ನು ಕೊಲ್ಲಿಸಿ ರಾಜ್ಯವನ್ನು ಪಡೆದ ತಮಗೂ, ತನಗೆ ಸುಲಭವಾಗಿ ಕರಗತವಾಗಿದ್ದ ರಾಜ್ಯವನ್ನು ಅಣ್ಣನಿಗೆ ಒಪ್ಪಿಸಿದ ಭರತನಿಗೂ ಇರುವ ಅಂತರವನ್ನು ತಿಳಿದರು.

ಪರಿಶುದ್ಧತೆಯಲ್ಲಿ ಭರತಾಳ್ವಾರನು ಭಗವಂತನನ್ನೂ ಮೀರಿಸಿದವನೆಂದು ಜ್ಞಾನಿಗಳು ಹೇಳಿರುವರು. ಶ್ರೀರಾಮನ ಜೊತೆಯಲ್ಲೇ ಹದಿನಾಲ್ಕು ವರ್ಷವೂ ವನವಾಸದಲ್ಲಿದ್ದು, ಕಾಯಾ, ವಾಚಾ, ಮನಸಾ ಶ್ರೀರಾಮ ಪಾದಸೇವಾ ಕೈಂಕರ್ಯವನ್ನು ಮಾಡಿದ ಲಕ್ಷ್ಮಣನಿಗಿಂತ ಯಾವ ವಿಧದಲ್ಲೂ ಕೊರತೆಯಿಲ್ಲದ ಪ್ರೇಮವನ್ನೂ,

ಭಕ್ತಿಯನ್ನೂ ಭರತ ತೋರಿದ್ದಾನೆ. ಲಕ್ಷ್ಮಣನಿಗೆ ರಾಮಸೇವಾ ಕೈಂಕರ್ಯ ಮಾಡಲು ತೊಡಕಿಲ್ಲದ ಅವಕಾಶ ದೊರಕಿತ್ತು. ಆದರೆ ಭರತನಿಂದಲೇ ರಾಮ ಕಾಡಿಗೆ ಹೋಗಬೇಕಾಯಿತೆಂಬ ಅಪವಾದ ನಿರ್ದೋಷಿ ಭರತನ ಬೆನ್ನಟ್ಟಿತ್ತು. ರಘುವಂಶದ ಸಿಂಹಾಸನ ತನ್ನನ್ನು ಸ್ವಾಗತಿಸುತ್ತಿದ್ದರೂ ಸರ್ವಸ್ವವನ್ನೂ ತ್ಯಾಗಮಾಡಿ, ರತ್ನ ಖಚಿತವಾದ ಕಿರೀಟಕ್ಕಿಂತ ತನ್ನ ಅಣ್ಣನ ಪಾದುಕೆಯೇ ಹೆಚ್ಚೆಂದು ತಿಳಿದು, ತಾಪಸ ವೃತ್ತಿಯನ್ನು ಕೈಗೊಂಡು ರಾಮಕ್ಷೇಮ ಚಿಂತಕನಾಗಿದ್ದ ಈ ಪಾದುಕಾ ಕಿರೀಟಿಯ 'ಭ್ರಾತೃಪ್ರೇಮ' ಅಸಮಾನ, ಅದ್ವಿತೀಯ.

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ಶ್ರೀ ಕುವೆಂಪುರವರ ಕಾವ್ಯ ಸಿದ್ಧಿ

ಕನ್ನಡ ಸಾಹಿತ್ಯ ಭಂಡಾರದಲ್ಲಿ ಕವಿಚಿಂತಾಮಣಿಯಾಗಿ ಮೆರೆಯುತ್ತಿರುವ ಪದ್ಮಶ್ರೀ ಕೆ. ವಿ. ಪುಟ್ಟಪ್ಪನವರ ಕಾವ್ಯಸೇವೆ ಅಪಾರ, ಅಮೂಲ್ಯ, ಅವರ್ಣನೀಯ. ಶ್ರೀ ಕುವೆಂಪು ಸಾಹಿತ್ಯೋಪಾಸಕರಿಗೆ ತಮ್ಮ ಮೃದು ಮಧುರ ಕವಿತೆಗಳಿಂದ ಅತ್ಯಂತ ಪ್ರೀತಿಪಾತ್ರರಾಗಿದ್ದಾರೆ. ಸಾಹಿತ್ಯರಂಗದಲ್ಲಿ ನವ್ಯಕಾವ್ಯದ ಕ್ರಾಂತಿ ಕಹಳೆ ಮೊಳಗಿತು ಅವರಿಂದ.

ನಮ್ಮ ರಾಷ್ಟ್ರ, ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಿ 'ಮಾಡು, ಇಲ್ಲವೆ ಮಡಿ' ಎಂದು ಹೋರಾಡುತ್ತಿರುವಾಗ "ಕತ್ತಿಗಿಂತ ಲೇಖನಿ ಶಕ್ತಿಶಾಲಿ" ಎಂಬ ಉಕ್ತಿಯನ್ನು ಅವರ ಕಾವ್ಯವಾಣಿ ಸ್ಪಷ್ಟಪಡಿಸಿತು. ಅವರ ಅನುಪಮ ಕಾವ್ಯಶಕ್ತಿ ಭಾರತೀಯರ ನಾಡಿನಾಡಿಗಳಲ್ಲಿ ದೇಶಭಕ್ತಿರಸವನ್ನು ತುಂಬಿತು.

"ಪ್ರೇಮಾಗ್ನಿಯಿಂ ದ್ವೇಷಾಗ್ನಿಯನು ಸುಟ್ಟು,
ದೇಹಶಕ್ತಿಯನಾತ್ಮ ಶಕ್ತಿಯಿಂ ಗೆದ್ದು,
ಮೌನದಿಂ ಮಡಿದವನು ಧನ್ಯ ಸತ್ಯಾಗ್ರಹಿ!
ಕಲಿಯುಗದ ಪ್ರಚ್ಛನ್ನಕಲ್ಕಿ ಸತ್ಯಾಗ್ರಹಿ!"

ಎಂತಹ ಹೇಡಿಯ ಹೃದಯದಲ್ಲೂ ಶೌರ್ಯದ ಕಹಳೆಯನ್ನು ಮೊಳಗಿಸುವಂತಹ ನುಡಿಗಳು ಇವು. ಎನಿತು ಸುಂದರ! ಏನು ಸ್ಫೂರ್ತಿದಾಯಕ ಯುದ್ಧದ ಕರೆ! ಎಷ್ಟು ಹಿರಿಯ ಭಾವನೆಯನ್ನು ಎಂತಹ ಸರಳ ಶೈಲಿಯಲ್ಲಿ ಹೇಳಿದ್ದಾರೆ!

ಕುವೆಂಪುರವರು ತಮ್ಮ ಪ್ರತಿಭೆಗೆ, ಕಲ್ಪನೆಗೆ ಗೋಚರವಾದ ಸೃಷ್ಟಿಯ ರಹಸ್ಯ, ಆನಂದ, ಸೌಂದರ್ಯಗಳನ್ನು ತಮ್ಮ ಕೃತಿಯಲ್ಲಿ ಯಥಾವತ್ತಾಗಿ ಪ್ರತಿಬಿಂಬಿಸಿದ್ದಾರೆ. ಆದರೂ ನೇತ್ರದ್ವಯಗಳು ಕಂಡು ಆನಂದಿಸಿದ ದೃಶ್ಯವನ್ನು ಜಿಹ್ವೆ ವರ್ಣಿಸುವುದು ಕಷ್ಟಸಾಧ್ಯವೆನ್ನುತ್ತಾರೆ, "ಉಭಯಸಂಕಟ" ಎಂಬ ಕವಿತೆಯಲ್ಲಿ:

"ಹೇಳಿದರೆ ಹಾಳಾಗುವುದೋ ಈ ಅನುಭವದ ಸವಿ,
ಹೇಳದಿರೆ ತಾಳಲಾರನೋ ಕವಿ."

ಅವರ ಕಾವ್ಯಶಕ್ತಿ ನಾವು ಕಾಣದ ದೃಶ್ಯವನ್ನು ನಮ್ಮ ಕಣ್ಣಮುಂದೆ ನಿಲ್ಲಿಸಬಲ್ಲುದು. ಭಾರತದ ವಿಹಾರ ಸ್ಥಳಗಳಲ್ಲಿ ಒಂದಾದ, ಪ್ರಕೃತಿ ರಮಣೀಯತೆಗೆ ಪ್ರಸಿದ್ಧಿಯಾದ ಮೈಸೂರನ್ನು "ರಸತರಂಗದುಯ್ಯಲೆಯಲ್ಲಿ ರಮ್ಯಲತಾನಟಿಯ ಬಾಹುಗಳಲ್ಲಿ ನಾಟ್ಯವಾಡಿದ ಕವಿ ಹೃದಯ" ಎನಿತು ಸೊಂಪು, ಎನಿತು ಸವಿಯಿಂದ ವರ್ಣಿಸಿದೆ! ನಿಜ, ರಸಿಕಕವಿ ಪ್ರಕೃತಿದೇವಿಯ ಪ್ರೇಮಿ.

"ತಾರೆಗಳ ತವರೂರು ಸಿಂಗರದ ಮೈಸೂರು!
ಕನ್ನಡದ ಕುಶಲತೆಗೆ, ಕನ್ನಡದ ರಸಿಕತೆಗೆ,
ಕನ್ನಡದ ನಿಪುಣತೆಗೆ, ಕನ್ನಡಿಯು ಮೈಸೂರು!"

"ದೇಗುಲವು ಭಕ್ತರಿಗೆ ಉಪವನವು ರಸಿಕರಿಗೆ,
ಲೌಕಿಕರಿಗಿದು ಸರ್ಗ, ವೈದಿಕರಿಗಿದು ಮುಕ್ತಿ!"

ನಿಜವಾಗಿಯೂ ದನಿಯ ಜೇನ್ಗೆ ಜಿಹ್ವೆ ಕಿವಿ. ಆನಂದ ಅಪೂರ್ವ ಧ್ವನಿಯಲ್ಲಿ ಹಾಡಾಗಿ ಹೊಮ್ಮಿದೆ ಇಲ್ಲಿ. ಅಂತೆಯೇ "ಅರಳಿತೀ ವನಸುಮವು ನಿನಗಾಗಿ ಹರಿಯೆ, ತ್ವರೆಯಿಂದ ಬಂದಿದನು ಸ್ವೀಕರಿಸು ದೊರೆಯೆ" ಎಂಬಲ್ಲಿ ಕವಿ ಎಷ್ಟು ಮಾರ್ದವತೆಯಿಂದ ತಮ್ಮ ಭಾವನೆ ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ! "ಮಧುಸೌಂದರ್ಯದ ಮಧುರಜಗತ್ತು ಹೃದಯ ಜಿಹ್ವೆಗೆ ಜೇನಾಗಿತ್ತು." ಭುವನ ಕವಿಯ ಮನದಲ್ಲಿ ಮೂಡಿದ ಮಂತ್ರ ಪ್ರಕೃತಿ-

ಯಂತ್ರವಾಗಿ ತೋರುತ್ತದೆ ಕವಿಗೆ. ಸುಂದರತಮ ಕಾವ್ಯಶಕ್ತಿಯಿಂದಲೇ ಕುವೆಂಪು "ಕಲೋಪಾಸಕರ ಹೃದಯ ಕುಟೀರದ ಅಗ್ರಗಣ್ಯಮೂರ್ತಿಯಾಗಿದ್ದಾರೆ.

ಅವರ ಸಾಹಿತ್ಯಸ್ಫೂರ್ತಿ ಕೆಲವುಬಾರಿ ಮರಣದಂತೆ ಮೌನವಾಗಿ, ಇಲ್ಲವೇ ವಿಲಯದಂತೆ ರುದ್ರವಾಗಿ ಅಥವಾ ಗುಡುಗನುಳಿದ ಸಿಡಲಿನಂತೆ ಸಶಕ್ತವಾಗಿದೆ. ಅವರ ರಸಿಕ ಹೃದಯ ಕರುಣೆಯಿಂದಲೂ ತುಂಬಿದೆ. ನಯನ ಮನೋಹರ ದೃಶ್ಯಕಂಡಾಗ ಆನಂದಪಡುವ ಕವಿ, ಬಡವರ ನೋವು-ಕಷ್ಟಗಳನ್ನು ನೋಡಿದಾಗ ಮೌನವಾಗಿ ಕಣ್ಣೀರು ಮಿಡಿದಿದ್ದಾರೆ. ಅವರ ಪಾಂಚಜನ್ಯದ "ಕಲ್ಕಿ" ಯಲ್ಲಿ ಎಂತಹ ಕರುಳರಿಯುವ ಹೃದಯಸ್ಪರ್ಶಿ ಚಿತ್ರ ಕೊಟ್ಟಿದ್ದಾರೆ.

"ಬಡವರ ಸಿಟ್ಟದು ಏನು ಪಿಶಾಚಿ!
ಬಡಬಾಗ್ನಿಯು ತಲೆತಗ್ಗಿತು ನಾಚಿ!
ಶ್ರೀಮಂತರ ಸೌಧಂಗಳನೆತ್ತಿ
ಸೀದುದು ಬಡಹೊಟ್ಟೆಯ ಉರಿಹತ್ತಿ."

"ಧನಿಕರು-ಬಡವರು ಎಂದು ಎರಡು ಗುಂಪುಗಳಿರಬಾರದು. ಅದು ಸಮಾಜದ ಹಾನಿಯ ತಳಪಾಯವಾಗುತ್ತದೆ" ಎಂಬ ಭಾವನೆ ಹೃದಯದಲ್ಲಿ ಜನಿಸಿ, ಸರಳವಾಗಿ ಹರಿದು, ಮತ್ತೊಂದು ಹೃದಯವನ್ನು ನೇರವಾಗಿ ತಲಪುವಂತಿದೆ.

ಕಲೋಪಾಸಕರ ಮೇಲೆ ವಿಶೇಷ ಪ್ರಭಾವ ಬೀರುವುದು ಅವರ ಶೈಲಿ ಮಾತ್ರವಲ್ಲ, ಅವರು ಅರಿಸುವ ವಿಷಯವೂ ಘನತರವಾದದ್ದೇ. ರಾಜಕೀಯ, ಸಾಮಾಜಿಕ, ಧಾರ್ಮಿಕ, ಶೈಕ್ಷಣಿಕ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮತ್ತೆ ಮತ್ತೆ ಗೊಂದಲವೆಬ್ಬಿಸುತ್ತಿರುವ ಕುಲದ ಬಗ್ಗೆ ಅವರ ಭಾವನೆ ಎನಿತು ಸ್ಪಷ್ಟ! "ಕುಲ" ಎಂಬ ಕಾವ್ಯದಲ್ಲಿ

"ಕುಲಕುಲವೆಂದೊರಲುವೆ ಏತಕೆ
ಕೋಗಿಲೆಗಾವುದು ಕುಲವಿದೆ ಹೇಳು?"

ಎಂಬುದಾಗಿ '. ಕುಲ ಮುಖ್ಯವಲ್ಲ, ಗುಣ ಮುಖ್ಯ" ಎಂದು ಅರ್ಥಪೂರ್ಣವಾಗಿ ಎತ್ತಿ ಹಿಡಿದಿದ್ದಾರೆ.

ಅವರ ವರ್ಣನಾವೈಖರಿ "ಎಂದೋ ನಡೆದದ್ದನ್ನು ಇಂದು ನಡೆಯುತ್ತಿದೆಯೋ" ಎಂಬಂತೆ ಮನ ಮುಟ್ಟಿಸುತ್ತದೆ. ಜಗದ್ವಂದ್ಯ ಲೋಕಗುರು ಪೂಜ್ಯ ಮಹಾತ್ಮಾಗಾಂಧಿಯವರು ತಲೆಗೆಟ್ಟ ಕೊಲೆಗಾರನೊಬ್ಬನ ಕ್ರೂರ ಹಸ್ತದಿಂದ ಪ್ರಾರ್ಥನಾಸಭೆಯ ವೇದಿಕೆಯ ಮೇಲೆ ಮೃತ್ಯುರಾಹುವಿಗೆ ತುತ್ತಾದಾಗ, ಅವರ ಸಾವಿನ ತೀವ್ರತೆಯನ್ನು ಇವರ ಕವಿತೆ ಎತ್ತಿ ಹಿಡಿದಿದೆ.

"ರಾಷ್ಟ್ರಪಿತ ದಿವಂಗತ
ಉನ್ಮತ್ತ ಹಸ್ತಹತ!
ನರಹೃದಯದ ವಿಷವಾರ್ಧಿಗೆ
ಜೀವಾಮೃತ ಸಮರ್ಪಿತ!
ಕ್ಷಮಿಸು; ಓ ಜಗತ್‌ಪಿತ!
ಅದೃಷ್ಟ ಹೀನ ಭಾರತ!"

ಅದು "ಎಷ್ಟು ಆಕಸ್ಮಿಕ ಅನಿರೀಕ್ಷಿತ ಭಯಂಕರ ಘಟನೆಯಾಗಿತ್ತು, ಕೋಟ್ಯಾನುಕೋಟಿ ಭಾರತೀಯರ ಪಾಲಿಗೆ" ಎಂದು ದೇಶಭಕ್ತ ರಾಷ್ಟ್ರಕವಿ ತೋರಿದ್ದಾರೆ.

ಪ್ರಕೃತಿಶಿಶು ಕುವೆಂಪು ಪ್ರಕೃತಿಯಲ್ಲಿ ಕಂಡ ಸತ್ಯ ಅನಾದಿ ಅನಂತ. ಶಿಶುವಾಗಿದ್ದಾಗ,

"ಇಂದುವದನೆ ಕುಂದರದನೆ ಪ್ರಕೃತಿ ರೂಪಸಿ
ರಕ್ತಮುಖಿ ರಕ್ತನಖಿ ಪ್ರಕೃತಿ ರಾಕ್ಷಸಿ"

ಎಂದು ಪ್ರಕೃತಿಯ ದ್ವಿಮುಖಗಳನ್ನು ಕಂಡು ಅಚ್ಚರಿಗೊಂಡ ಮನಸ್ಸು ಬೆಳೆದಾಗ,

" ಪ್ರಕೃತಿಯ ಸೊಬಗನು ಹೀರಿ,
ಸವಿದಿಹೆನೆನಿತೋ ಸಾವಿರ ಸಾರಿ,
ಚೆಂದುಟಿ ಜೇನಂತೆ;
ನಲಿಯುವೆ ಅಂತೇ ಪ್ರತಿಸಲವೂ,
ಅದೇ ಮೊದಲೆಂಬಂತೆ!

ಎಂದು ಸರ್ವಸ್ವವನ್ನೂ ಮರೆತು ಪ್ರಕೃತಿಯಲ್ಲೇ ತಲ್ಲೀನವಾಗಿದೆ. ಅದೇ ಮನಸ್ಸು ಕೊನೆಗೆ ಪ್ರಕೃತಿಯಲ್ಲೇ ಪರಮನನ್ನು ಕಂಡಿದೆ.

" ಪ್ರಕೃತಿಯಾರಾಧನೆಯೆ ಪರಮನಾರಾಧನೆ
ಪ್ರಕೃತಿಯೊಲ್ಮೆಯೆ ಮುಕ್ತಿಯಾನಂದ ಸಾಧನೆ"

ಕುವೆಂಪುರವರ ವಿಶೇಷವೆಂದರೆ ಅವರ ಕವಿತಾಶಕ್ತಿ ತತ್ತ್ವಶೀಲವೂ ಆಗಿರುವುದು. ಧ್ಯಾನಮಯವೂ, ತತ್ವಶೀಲವೂ ಅಲ್ಲದ ಕವಿತೆ ಎಷ್ಟೇ ಭಾವರಾಗ ಪೂರ್ಣವಾಗಿದ್ದರೂ, ಅದರಲ್ಲಿ ಎಷ್ಟೇ ಮಧುರಪದಶೈಲಿಯಿದ್ದರೂ, ಆದು "ಸಮುದ್ರದ ತೆರೆಗಳ ಮೇಲೆ ನಲಿದಾಡಿ ಮನಮೋಹಿಸುವ ಕ್ಷಣಿಕ ನಶ್ವರವಾದ ನೊರೆಯಂತೆಯೇ ಹೊರತು, ಕಡಲಿನ ಆಳದಲ್ಲಿ ಗಂಭೀರ ಮೌನಗಾರವದಿಂದಿರುವ ಮುತ್ತು" ಗಳಂತೆ ಮಾನ್ಯವಾಗಲಾರದು. 'ತಪಸ್ಸಿಲ್ಲದ ತೇಜಸ್ಸು, ಪ್ರೇಮವಿಲ್ಲದ ಕಾಮುದಂತೆ ತುಚ್ಛವಾದದ್ದು.' ಅವರ ಆನಂದದಲ್ಲಿ ತಪಸ್ಸೂ ಇದೆ.

ಕುವೆಂಪುರವರ ಕಾವ್ಯಗಳೊಂದೊಂದೂ ಬೂರುಗದ ಅರಳೆಯಂತೆ ಹಗುರುವಲ್ಲ, ವಜ್ರದಂತೆ ಘನವಾಗಿವೆ. ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪ್ರಪಂಚದಲ್ಲಿ ಅವರನ್ನು ಅನಭಿಷಿಕ್ತ ಚಕ್ರವರ್ತಿಯನ್ನಾಗಿ ಮಾಡಿರುವುದು ಅವರ ಮಹಾ ಕಾವ್ಯ 'ಶ್ರೀರಾಮಾಯಣ ದರ್ಶನಂ.' ರಸಸಿದ್ಧಿಯ ಈ ರಸಋಷಿ ರಚಿಸಿದ ಈ ಕಾವ್ಯ ಸಾಹಿತ್ಯ ಲೋಕದಲ್ಲಿ ಎಂದೆಂದಿಗೂ ಪ್ರಜ್ವಲಿಸುವ ಅಮರ ಕೃತಿ; ಅದರಿಂದ ಕವಿ ಶ್ರೇಷ್ಠರೂ ಅಮರರು!

S. Vasanthakokila.
III Yr. B A.

ಮುದ್ದಣ - ಮನೋರಮೆಯರ ಸಂಭಾಷಣೆ

ಹತ್ತೊಂಬತ್ತನೆಯ ಶತಮಾನದ ಕೊನೆಯಲ್ಲಿ, ಹೊಸಗನ್ನಡ ಯುಗದಲ್ಲಿದ್ದೂ ಹಳಗನ್ನಡದ ಧಾಟಿಯಲ್ಲಿ "ಶ್ರೀರಾಮಾಶ್ವಮೇಧ"ವನ್ನು ರಚಿಸಿ ಕ್ರಾಂತಿಯನ್ನುಂಟುಮಾಡಿದ ಪ್ರತಿಭಾಶಾಲಿ 'ಮುದ್ದಣ' ಅಥವಾ 'ನಂದಳಿಕೆ ಲಕ್ಷ್ಮೀನಾರಣಪ್ಪ.' ಮುಂಜಾನೆ ಎಲೆಯ ಮೇಲೆ ಬಿದ್ದು-ಕ್ಷಣಿಕವಾದರೂ, ರತ್ನಸದೃಶವಾಗಿ ಕಂಗೊಳಿಸಿ-ಮಾಯವಾದ ಮಂಜಿನ ಮಣಿಯಂತೆ ಇವನ ಜೀವನ. ರಾಮಾಶ್ವಮೇಧದ ಕಥಾವಸ್ತು ಬಹು ಹಳೆಯದಾದರೂ ಮುದ್ದಣ ಅದನ್ನು ಹೇಳಿರುವ ರೀತಿ, ಅವನು ಸೃಷ್ಟಿಸಿರುವ ಮನೋರಮೆಯ ಪಾತ್ರ, ಮುದ್ದಣ ಮನೋರಮೆಯರ ಸಂಭಾಷಣೆ ಅದನ್ನು ಹೊಚ್ಚಹೊಸದನ್ನಾಗಿ ಮಾಡಿದೆ. "ಈ ಬಗೆಯ ನುಡಿ ಗಬ್ಬಂ ಮುಂತಿಲ್ಲ ಪಿಂತಿಲ್ಲ" ಎನ್ನುವ ಹಿರಿಮೆಯನ್ನು ಗಳಿಸಿಕೊಟ್ಟಿದೆ.

"ವಾಸ್ತವವಾಗಿ ಕಾವ್ಯದ ಸುಗಮವಾದ ಬೆಳವಣಿಗೆಗೆ ಮನೋರಮೆಯೇ ಜೀವಧಾರೆ. ಮುದ್ದಣ-ಮನೋರಮೆಯರ ಲಘುತರವೂ ಹಾಸ್ಯಪೂರಿತವೂ ಆದ ಸಂಭಾಷಣೆಯೇ ವಾಚಕ ಶ್ರೋತೃ ವೃಂದಗಳ ಉತ್ಸಾಹಸಸ್ಯಕ್ಕೆ ಜೀವದಾತೃವಾದ ಅಮೃತವರ್ಷ. ಮನೋರಮೆಯು ಕವಿಯ ಪ್ರೇಯಸಿಯೂ ಆಹುದು; ಶ್ರೋತೃವೂ ಆಹುದು; ವಿಮರ್ಶಕಳೂ ಆಹುದು." "ಮುದ್ದಣ ಸಂಪ್ರದಾಯದ ಪ್ರತಿನಿಧಿ; ಮನೋರಮೆ ವಿಮರ್ಶೆಯ ಹೊಸನೋಟದಿಂದ ಎಲ್ಲವನ್ನೂ ಸಮಾಲೋಚಿಸಬಲ್ಲ ಕವಿಯ ಆಂತರಿಕ ಭಾವನೆಗಳ ಬಾಹ್ಯ ಸ್ವರೂಪ. ಒಳ್ಳೆಯ ರಸಿಕರಸಜ್ಞಳು. ಕವಿಯು ಹಾಸ್ಯ ಮನೋವೃತ್ತಿಗೆ ತಕ್ಕ ಗೃಹಿಣಿ."

ಕಾವ್ಯ ಆರಂಭವಾಗುವುದೇ ಒಂದು ಸುಂದರ ಸಂಭಾಷಣೆಯಿಂದ. ಜಡಿಮಳೆಯಿಂದ ಬೇಸರಗೊಂಡ ಮನೋರಮೆ ಪತಿಯನ್ನು ಕಥೆ ಹೇಳೆಂದು ಕೇಳುವಾಗಲೇ "ಪದ್ಯಂ ವಧ್ಯಂ; ಗದ್ಯಂ ಹೃದ್ಯಂ; ಹೃದ್ಯಮುಪ್ಪ ಗದ್ಯದೊಳೆ ಪೇಳ್ವುದು" ಎಂದು ಅಪ್ಪಣೆ ಮಾಡುತ್ತಾಳೆ. ಅವನು ಸಾಂಪ್ರದಾಯಿಕ ಸಂಸ್ಕೃತ ಶೈಲಿಯಲ್ಲಿ ಪ್ರಾರಂಭಿಸ ಹೊರಟೊಡನೆ "ಲೇಸು ಲೇಸು, ನೀರಿಳಿಯದ ಗಂಟಲೊಳ್ ಕಡುಬಂ ತುರುಕಿದಂತಾಯ್ತು. ಕನ್ನಡದ ಸೊಗಸನರಿಯಲಾರ್ತೆನಿಲ್ಲಿನಗೆ ಸಕ್ಕದದ ಸೊಗಸಂ ಪೇಳ್ವುದು ಗಡ; ತಿರುಳ್ಗನ್ನಡದ ಬೆಳ್ಮುಡಿಯೊಳೆ ಪುರುಳೊಂದೆ ಪೇಳ್ವುದು ಕನ್ನಡಂ ಕತ್ತುರಿಯಲ್ತೆ" ಎಂದು, ಎಚ್ಚರಿಸುತ್ತಾಳೆ. "ಕರ್ಮಣಿ ಸರದೊಳ್ ಜೆಂಬವಳಮಂ ಕೋದಂತಿರೆ, ರಸಮೊಸರೆ ಲಕ್ಕಣಂ ಮಿಕ್ಕೆರೆ ಎಡೆಯೆಡೆಯೊಳ್ ಸಕ್ಕದದನಲ್ಪುಡಿ ಮೆರೆಯೆ ತಿರುಳ್ಗನ್ನಡದೊಳೆ ಕತೆಯನುಸಿರ್ವೆಂ" ಎಂಬ ಕವಿಯ ಕಥನ ರೀತಿಯನ್ನು ಪ್ರಕಟಪಡಿಸುತ್ತಾಳೆ.

ಕತೆಯ ಪ್ರಾರಂಭದಲ್ಲಿ ಮುದ್ದಣ, "ರಾಮನು ಪೊನ್ನ ಸೀತೆಯೊಡನೆ ಯಜ್ಞಾರಂಭ ಮಾಡಿದನೆಂದು" ಹೇಳುತ್ತಾನೆ. ಶ್ರೋತೃಗಳ ಸಹಜ ಕುತೂಹಲಕ್ಕನುಗುಣವಾಗಿ ಮನೋರಮೆ "ರಮಣ! ಇಂತಿದೇಂ ಪೊನ್ನ ಸೀತೆಯೆಂಬೈ? ರನ್ನ ಸೀತೆಯೆತ್ತವೋದಳ್?" ಎಂದು ಪ್ರಶ್ನಿಸಿ ಸೀತೆಯ ಪುತ್ರದೋಹಳ, ಸೀತಾಪರಿತ್ಯಾಗ ಗಳಿಗೆ ಎಡೆಮಾಡಿ ಕೊಟ್ಟಿದ್ದಾಳೆ. ಮುಂದೆ ಕವಿ, ಲಕ್ಷ್ಮಣ ಅಣ್ಣನಾಜ್ಞೆಯಂತೆ ಸೀತೆಯನ್ನು ಕಾಡಿನಲ್ಲಿ ತೊರೆದು ಹೋದನೆಂದು ಒಂದೇ ವಾಕ್ಯದಲ್ಲಿ ಮುಗಿಸಿ ಯಜ್ಞವರ್ಣನೆಗೆ ತೊಡಗುತ್ತಾನೆ. ಸೀತಾಪರಿತ್ಯಾಗವನ್ನು ಕೇಳಿದ ಯಾರಿಗಾದರೂ ಗರ್ಭಿಣಿಯೂ, ಅನಾಥೆಯೂ ಆದ ಅವಳ ಗತಿಯೇನಾಯಿತೆಂದು ತಿಳಿಯುವುದಕ್ಕೆ ಮುಂಚೆ ಮತ್ತೇನೂ ಬೇಕಾಗುವುದಿಲ್ಲ. ಮನೋರಮೆ ಕಂಬನಿಗರೆದು "ಆಃ! ಎನ್ನೊಡೆಯ! ನೀನುಮೆಂತು ಕಲ್ಮನನಾದೆಯ್? ಸೀತೆ ಏನಾದಳ್ ಪೇಳ" ಎಂದು ಕೇಳಿ ಸೀತಾ ಲಕ್ಷ್ಮಣರ ದಾರುಣಸ್ಥಿತಿಯ ವರ್ಣನೆಗೂ, ವಾಲ್ಮೀಕಿ ಸಂದರ್ಶನಕ್ಕೂ ಅವಕಾಶಮಾಡಿಕೊಟ್ಟಿದ್ದಾಳೆ. "ಇತ್ತಲ್ ಸಾಕೇತ ನಗರದೊಳ್ ಸೀತಾರಾಮಂ-" ಎಂದು ಕವಿ ಎಂದಾಗ "ಸೀತೆಯನಂತುಳಿದುಂ ಏತರ ಸೀತಾರಾಮಂ," ಎಂದು ಕೇಳಿ, "ಆದನ್ನೇ ನೆನೆದು ರಾಮಂ ಪಲುಂಬಿದಂ" ಎಂದಾಗ ಕೆರಳಿ "ಏಂ ತನಗೆ ಪೆರರ್ ಪೆಂಡಿರಿಲ್ಲೆಂದೆಯೆ" ಎಂದು ಕಟುವಾಗಿ ಟೀಕಿಸುತ್ತಾಳೆ.

ಕಥೆ ಯಜ್ಞದ ವರ್ಣನೆಯ ಒಂದೇ ಜಾಡಿನಲ್ಲಿ ಓಡಿ ಬೇಸರ ಬಂದಾಗ ವಿನೋದಕ್ಕಾಗಿ ಮುದ್ದಣ ಮನೋರಮೆಯನ್ನು 'ದೇವಿ', 'ರತಿದೇವಿ' ಎಂದು ಕರೆದು ಅವಳ ವರ್ಣನೆಯನ್ನು ಪ್ರಾರಂಭಿಸುತ್ತಾನೆ. ಮೊದಲು ಸಾಂಪ್ರದಾಯಿಕವಾಗಿ ವರ್ಣಿಸಲು ಹೊರಟು ಮನೋರಮೆಯ ಟೀಕೆಗೊಳಗಾಗಿ, ಸರಸ್ವತಿಯನ್ನೂ, ವಿನಾಯಕನನ್ನೂ ಪ್ರಾರ್ಥಿಸಿ ವರ್ಣಿಸುತ್ತೇನೆಂದು ಸೋಗುಹಾಕುತ್ತಾನೆ. ಎಡಗೆರೆಡಿಯನ್ನು ಕುರಿತು, " ನನ್ನ ಮಡದಿ ತನ್ನ ಹೊಗಳಿಕೆಯನ್ನು ಕೇಳಿ ನನಗೆ ಕೊಡುವ ಚಕ್ಕುಲಿ, ಗಾರಿಗೆ, ಪುರಿಗಡಲೆ, ಕಬ್ಬು, ತೆಂಗಿನಕಾಯಿ ಗಳನ್ನು ನಿನಗೇ ಮೊದಲು ಅರ್ಪಿಸುವೆ" ಎನ್ನುತ್ತಾನೆ. ಆಗ ಮನೋರಮೆ " ಒಂದೇ ಹಲ್ಲಿರುವ ನಿನ್ನ ವಿನಾಯಕ ಇಷ್ಟನ್ನೂ ಹೇಗೆ ತಿನ್ನುವ?" ಎಂದು ಪ್ರಶ್ನಿಸಿದಾಗ, ಮುದ್ದಣ " ಏಂ ರಮಣಿ! ದೇವರುಣ್ಬರೇ? ಉಣ್ಬೊಡೆ ಅಂತೆಂಬೆನೆ?" ಎನ್ನುತ್ತಾನೆ. " ಹಾಗಾದರೆ ನೀನೊಬ್ಬನೇ ತಿನ್ನಲಿಚ್ಛಿಸುತ್ತಿರುವೆಯಾ?" ಎಂದಾಗ " ಇಷ್ಟು ಭಕ್ಷ್ಯವನ್ನೂ ನಾನೊಬ್ಬನೇ ತಿನ್ನುತ್ತೇನೆಯೇ" ಎಂದು ಹೇಳಿ " ಚಕ್ಕುಲಿ ಗಾರಿಗೆಗಳ್ ಕಾಮದೇವಂಗೆ; ಅವಲುಂ ಪುರಿಗಡಲೆಯುಂ ಮುದ್ದಣಂಗೆ; ಕಬ್ಬು ಕಬ್ಬಿಗಂಗೆ; ತೇಂಗಾಯೆನಗೈಸೆ" ಎಂದು ನಾನಾ ಹೆಸರುಗಳ ಮೂಲಕ ಆ ಎಲ್ಲ ಭಕ್ಷ್ಯವೂ ತನಗೇ ಸೇರುವಂತೆ ಹೇಳುತ್ತಾನೆ. 'ನಿನ್ನ ಮನೋರಮೆಗೆ?' ಎಂದಾಗ, " ಕರ್ಬಿನ ಸಿಪುರುಂ ಮುಗ್ಗಿದ ಗಾರಿಗೆವುಡಿಯುಂ ಮನೋರಮೆಗಿರ್ಕೆ" ಎಂದು ಘನ ಔದಾರ್ಯ ತೋರುತ್ತಾನೆ.

ಪುನಃ ರತಿಯನ್ನು ವರ್ಣಿಸುತ್ತಾ ಈ ಬಾರಿ ಮನೋರಮೆಗೆ ಅರ್ಥವಾಗದ ಕ್ಲಿಷ್ಟವಾದ ಶ್ಲೇಷೆಯನ್ನಿಡುವನು. ನಾನು ವರ್ಣಿಸುವ ರತಿಗೆ " ಮಿಂದ ಮರಗೂಳನೊಂದು ಮೆಯ್ವೊಗರ್" ಎನ್ನುತ್ತಾನೆ. ಮುಗ್ಧ ಮನೋರಮೆ " ಮರಗೂಳನೆಂದೊಡೆ ಆರ್" ಎಂದಾಗ, " ದೆಸೆವಳರೊಳೊರ್ವಂ" ಎನ್ನುತ್ತಾನೆ. (ಅಗ್ನಿ ದಿಕ್ಪಾಲಕರಲ್ಲಿ ಒಬ್ಬ ನಿಜ. ಆದರೆ ಇಲ್ಲಿ ಕವಿ 'ಮಿಂದ ಮರಗೂಳ' ಎಂದು ಹೇಳಿ ಮನೋರಮೆಯ ಮೈಬಣ್ಣ ಅಗ್ನಿಗೆ ಅಭಿಷೇಕ ಮಾಡಿದಂತೆ ಎಂದಿದ್ದಾನೆ.) ಅವಳಿಗೆ " ಸಿಂಗರದ ಮಲೆನಾಡಿಗನೊಂದು ಭಂಗಿಯ ನೊಗಂ" ಎನ್ನುವನು-ಮಲೆಯಲ್ಲಿರುವ ನಾಲ್ಕು ಕೈಯ ದೇವರಂತೆ ಅವಳ ಮುಖ ಎಂದು. (ಅಂತರಾರ್ಥ, ಮಲೆನಾಡಿನಲ್ಲಿ ಹೇರಳವಾಗಿರುವ ಕಸಿಯಂತೆ ಅವಳ ಮುಖ ಎಂದು.) ಅವಳ ಕಣ್ಣು " ಇರುಳ್ಗಣ್ಣಂಗೆಂತಂ ತೊಪ್ಪುವ ಬಟ್ಟನುಣ್ಗಣ್" ಎಂದು ಹೇಳಿ ಇರುಳ್ಗಣ್ಣನೆಂದರೆ ಚಂದ್ರನೆಂದು ವಿವರಣೆ ಕೊಡುವನು. (ಅಂತರಾರ್ಥ ಅವಳ ಕಣ್ಣು ಗೂಬೆಯ ಕಣ್ಣಿನಂತೆ ಎಂದು.) ಹೀಗೆ ತನ್ನ ಪತ್ನಿಯನ್ನು ಹಾಸ್ಯವಾಗಿ ವರ್ಣಿಸುತ್ತಾ ತನ್ನಲ್ಲೇ ನಕ್ಕು ನಲಿಯುತ್ತಾನೆ.

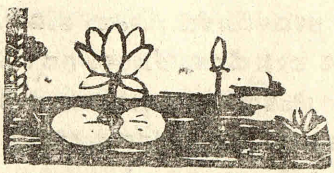
ಮನೋರಮೆ ಸೂಕ್ಷ್ಮಮತಿಯವಳಾದರೂ ಋಜುಸ್ವಭಾವದವಳು, ಮುಗ್ಧಳು. ' ಯಜ್ಞಾಶ್ವ ಊರೂರು ಸುತ್ತುತ್ತಾ ಅರಣ್ಯಕಮುನಿಯ ಆಶ್ರಮಕ್ಕೆ ಬಂದಾಗ ಮುನಿ ಆ ಅಸಂಖ್ಯಾತ ಸೈನ್ಯವನ್ನೆಲ್ಲಾ ಆತಿಥ್ಯ ದಿಂದ ಸತ್ಕರಿಸಿದ' ಎಂದಾಗ ಅಚ್ಚರಿಗೊಂಡ ಮನೋರಮೆ ' ಬಡ ಮುನಿಗಳಿಗೆ ಅದು ಹೇಗೆ ಸಾಧ್ಯ?' ಎಂದು ಸಂದೇಹಗೊಳ್ಳುವಳು. ಆಗ ಕವಿ " ಮುನಿಗಳಿಗೆ ಏಕಾಕ್ಷರಿ, ದ್ವ್ಯಕ್ಷರಿ, ತ್ರ್ಯಕ್ಷರಿ, ಚತುರಾಕ್ಷರಿ, ಪಂಚಾಕ್ಷರಿ, ಷಡಕ್ಷರಿ ಮೊದಲಾದ ಮಂತ್ರಗಳೆಲ್ಲಾ ಸಿದ್ಧಿಸಿರುವುದರಿಂದ ಅದು ಸುಲಭಸಾಧ್ಯ" ಎನ್ನುತ್ತಾನೆ. ಬಡತನ ದಿಂದ ಬೇಗುದಿಗೊಂಡ ಮನೋರಮೆಗೆ " ತನ್ನ ಪತಿಯೂ ಮುನಿಗಳಿಂದ ಅಂತದೊಂದು ಮಂತ್ರಸಿದ್ಧಿ ಪಡೆದರೆ!" ಎನ್ನಿಸುವುದು. ಅದನ್ನು ಕೇಳಿದ ಕವಿ " ತನ್ನಲ್ಲಿಯೂ ಈ ಮಂತ್ರ ಹಾಸುಹೊಕ್ಕಾಗಿ ಸೇರಿದೆ. ತನ್ನ ಎಳೆತನದಲ್ಲೇ ಗುರುವಿನಿಂದ ಉಪದೇಶವಾಗಿದೆ" ಎಂದು ಹೇಳಿ, ಅವಳ ಕುತೂಹಲವನ್ನು ಕೆರಳಿಸುವನು. ಅಷ್ಟೇ ಅಲ್ಲದೆ ತನಗೆ ಕರಗತವಾಗಿರುವ ಮಂತ್ರ ನಾಲ್ಕೆರಡು ಅಕ್ಷರದ್ದಲ್ಲವೆಂದೂ, ಏಳು ಅಕ್ಷರದ ಸಪ್ತಾಕ್ಷರೀ ಮಂತ್ರವೆಂದೂ ಹೇಳುತ್ತಾನೆ. ಕುತೂಹಲಗೊಂಡ ಮನೋರಮೆ ಆ ಮಂತ್ರ ಯಾವುದೆಂದು ಬಹಳವಾಗಿ ಗೋಗರೆದು ಬೇಡಿದಾಗ, ಆ ಮಂತ್ರವನ್ನು ಯಾರಿಗೂ ಹೇಳಬಾರದೆಂದು ಭಾಷೆ ತೆಗೆದುಕೊಂಡು, ಜಿಪುಣ ಹಣ ಬಿಚ್ಚಿದಂತೆ ನಿಧಾನವಾಗಿ " ಭವತಿ ಭಿಕ್ಷಾಂ ದೇಹಿ" ಎಂದು ಹೇಳುತ್ತಾನೆ. " ಇದುವೆ ಕಬ್ಬಿಗರ್ಗ

ಸಿದ್ಧಿಸಿದ ಪೆರ್ಮೆಯ ಸಪ್ತಾಕ್ಷರೀ ಮಂತ್ರಂ'' ಎನ್ನುತ್ತಾನೆ. ಅಹುದು, ಈ ಹಾಸ್ಯ ಭಾಗವನ್ನು ಓದಿದಾಗ ನಾವೂ ನಕ್ಕು ನಲಿಯುತ್ತೇವೆ, ನಿಜ. ಆದರೆ ಅದರೊಡನೆ ಕನ್ನಡ ಕವಿಗಳ ಕಡುಬಡತನದ ಕಟು ಸತ್ಯದ ನೈಜಚಿತ್ರ ನಮ್ಮ ಕಣ್ಣಮುಂದೆ ನಿಂತು ಕಣ್ಣನ್ನು ತೇವಗೊಳಿಸುತ್ತದೆ.

ಮುದ್ದಣನ ರಚನಾವೈವಿಧ್ಯದ ಇನ್ನೊಂದು ವಿಶೇಷತೆಯೆಂದರೆ ಮುದ್ದಣ-ಮನೋರಮೆಯರ ಪರಸ್ಪರ ಸಂಬೋಧನೆಗಳು. ಇಲ್ಲಿ ನಾವು ಅವರ ಪ್ರೇಮ, ರಸಿಕತನದ ಅರಿವು ಪಡೆಯುತ್ತೇವೆ. ಮುದ್ದಣ ಅವಳನ್ನು '' ಪೆಣ್ಮಣಿ, ಪ್ರಾಣೇಶ್ವರಿ, ಎನ್ನ ಕೊಂಡಾಟದ ಬಾಳ್ವಣವೆ, ಎನ್ನ ನಿಚ್ಚದಪೂಜೆಯ ಕಟ್ಟಚ್ಚಿನ ಪ್ರಾಣಲಿಂಗವೆ, ಎನ್ನಬಿತ್ತರದ ಚಿತ್ತರದ ಬೊಂಬೆ, ಎನ್ನ ಮೋಹದ ಗಿಳಿಯೆ, ನಸೆಗಾರ್ತಿ ಮೊದಲಾಗಿ ಕೂಗಿ ಕರೆದರೆ ಅವಳೂ ಹತ್ತು ಸಲಕ್ಕೊಮ್ಮೆ ರಮಣ, ನಲ್ಲ, ಪ್ರಾಣೇಶ್ವರ, ಜಿನ್ನಿಗ ಎಂದು ಸಂಬೋಧಿಸಿದ್ದಾಳೆ.

ಈ ಮುತ್ತಿನಂತಹ ಸರಸ ಸಂಭಾಷಣೆಯನ್ನು ಸವಿದೇ ಶ್ರೀಮಾನ್ ಎಸ್. ವಿ. ರಂಗಣ್ಣನವರು ಇದನ್ನು '' ಸಾಮಾನ್ಯ ಚಿತ್ರಕ್ಕೆ ಸುವರ್ಣದ ಚೌಕಟ್ಟು '' ಎಂದು ಕರೆದಿರುವುದು. ಆದರೆ ಈ ಸಾಮಾನ್ಯ ಚಿತ್ರದಲ್ಲೂ ನಾವು ಸುವರ್ಣರೇಖೆಗಳನ್ನು ಕಾಣುತ್ತೇವೆ. ಜೀವನದಲ್ಲಿ ಎಷ್ಟೇ ಬಡತನವಿದ್ದರೂ ಹೃದಯ ಸಂಪನ್ನರಾಗಿ ಮುದ್ದಣ-ಮನೋರಮೆಯರಂತೆ ಸತ್ಕಥಾ ವಿನೋದದಲ್ಲಿ ಬಾಳುವದನ್ನು ಕಲಿತುದಾದರೆ ಬಾಳು ಸಾರ್ಥಕ.

N. Malini
II B.A. (Pol)



"ಶಾಕುಂತಲಾ" ನಾಟಕದ ಶ್ಲೋಕ ಚತುಷ್ಟಯ

"ಕಾವ್ಯೇಷು ನಾಟಕಂ ರಮ್ಯಂ,
ತತ್ರ ರಮ್ಯಾ ಶಕುಂತಲಾ,
ತತ್ರಾಪಿ ಚತುರ್ಥೋಂಕಃ,
ತತ್ರ ಶ್ಲೋಕ ಚತುಷ್ಟಯಂ."

ಕಾವ್ಯದಲ್ಲೆಲ್ಲಾ ನಾಟಕ ರಮ್ಯ. ಅದರಲ್ಲಿ ರಮ್ಯವೆನಿಸಿದ್ದು 'ಶಾಕುಂತಲಾ.' ಅದರಲ್ಲೂ ನಾಲ್ಕನೆಯ ಅಂಕ ರಮ್ಯವಾದದ್ದು. ಅದರಲ್ಲಿ ನಾಲ್ಕು ಶ್ಲೋಕಗಳು ರಮ್ಯವಾದುವು ಎಂಬುದು ಈ ಶ್ಲೋಕದ ಅರ್ಥ. ಈ ಶ್ಲೋಕವೊಂದೇ ಸಾಕು, 'ಶಾಕುಂತಲಾ' ನಾಟಕದ ಹಿರಿಮೆ, ಅದರ ಶ್ರೇಷ್ಠತೆಯನ್ನು ಪ್ರತಿಪಾದಿಸಲು. ಭಾವ ಸಂಪನ್ನತೆಯಿಂದ ಕೂಡಿದ ನಾಲ್ಕನೆಯ ಅಂಕವು ಇಡೀ ನಾಟಕಕ್ಕೇ ಕಳಶಪ್ರಾಯವಾಗಿದೆ. ಅದರ ನಾಲ್ಕು ಮೂಲೆಯ ಕೀರ್ತಿ ಗೋಪುರಗಳಂತೆ ನಿಲ್ಲುತ್ತಿವೆ ಅದರಲ್ಲಿ ಬರುವ ನಾಲ್ಕು ಶ್ಲೋಕಗಳು. ಇವು ನಾಲ್ಕೂ ಮಹರ್ಷಿ ಕಣ್ವರಾಡಿದ ನುಡಿಮುತ್ತುಗಳು.

ದುಷ್ಯಂತ, ಶಕುಂತಳೆಯರ ಗಾಂಧರ್ವ ವಿವಾಹದ ಸುದ್ದಿಯನ್ನು ಅಶರೀರವಾಣಿಯು ಮೂಲಕ ತಿಳಿದ ಕಣ್ವರು 'ಶಕುಂತಳೆಗೆ ಅನುರೂಪನಾದ ಪತಿ ದೊರೆತನಲ್ಲ' ಎಂದು ಸಂತೋಷಪಡುತ್ತಾರೆ. ಶಕುಂತಳೆ ಕಣ್ವರ ಅನುಮತಿಯಿಲ್ಲದೆ ದುಷ್ಯಂತನನ್ನು ಮದುವೆಯೂದರೂ ಅವರು ಚಿಂತಿಸುವುದಿಲ್ಲ. ಏಕೆಂದರೆ ಶ್ರೇಷ್ಠ ಪುರು ವಂಶದ ದುಷ್ಯಂತ ಅವಳಿಗೆ ಎಲ್ಲ ರೀತಿಯಿಂದಲೂ ಅನುರೂಪನಾದ ವರ ಎಂದು ಅವರಿಗೆ ತಿಳಿದಿತ್ತು. 'ಶಕುಂತಳೆಯು ಅವಳಿಗನುರೂಪನಾದ ವರನನ್ನು ಹುಡಿಕಿಕೊಂಡು ನನ್ನ ಭಾರವನ್ನಿಳಿಸಿದಳೆಂದು' ಅವರು ಹೇಳುವ ಮಾತಿನಲ್ಲಿ ಅವರಿಗೆ ಕರ್ತವ್ಯದ ಬಗ್ಗೆ ಇದ್ದ ಆಸಕ್ತಿ ತೋರಿ ಬರುತ್ತಿದೆ. ಇಲ್ಲಿ ಅವರು ಒಬ್ಬ ಶ್ರೇಷ್ಠ ಗೃಹಸ್ಥನಂತೆ ತೋರಿ ಬರುತ್ತಿದ್ದಾರೆ.

ವಿವಾಹಿತಳಾದ ಮಗಳನ್ನು ಹೆಚ್ಚು ದಿನ ತಮ್ಮ ಬಳ ಇಟ್ಟುಕೊಳ್ಳಲಿಚ್ಛಿಸದೆ ಅವರು ಅವಳನ್ನು ಗಂಡನ ಮನೆಗೆ ಕಳುಹಿಸಿ ಕೊಡಲುದ್ಯುಕ್ತರಾಗುತ್ತಾರೆ. ಅವಳು ಹೊರಡುವಾಗ ಅವರು ಹೇಳುವ ಈ ನುಡಿಗಳಲ್ಲಿ ಅವರ ಹಿರಿಮೆ, ಶಕುಂತಳೆಯ ಬಗೆಗೆ ಅವರಿಗಿದ್ದ ಪ್ರೀತಿ ತೋರುತ್ತದೆ. ಇದರಲ್ಲಿ ಶೋಕರಸ, ಕರುಣರಸಗಳು ತುಂಬಿವೆ.

ತಾನಿಂದು ತೆರಳಿದಪಳೀ ಶಕುಂತಳೆಯೆಂದು
ಕಳವಳದೊಳೆದೆ ನೊಂದು ತುಡಿಯುತಿಹುದು
ಒತ್ತಿ ಬಹ ಬಾಷ್ಪದೊಳು ಕೊರಳು ಗದ್ಗದಿಸುವುದು
ಚಿಂತೆಯೊಳು ನೋಟವಿದು ಮಸುಳುತಿಹುದು
ಕಾಡಿನೊಳು ನೆಲಸಿರುವ ನನಗುಮೀತೆರನಳಲು
ಕಟ್ಟಿರಕದಿಂದೆನ್ನೊಳೊಗೆದುದೆನಲು
ಪೆತ್ತ ಪೆಣ್ಮಕ್ಕಳನು ಕಳುಹುವ ಗೃಹಸ್ಥರನು
ಅಗಲಿಕೆಯ ಹೊಸದುಗುಡವೆಂತುರಿಪುದೊ!

"ಈ ದಿನ ಶಕುಂತಳೆ ಹೊರಡುವಳೆಂದು ಕಳವಳದಿಂದ ಎದೆ ನೊಂದು ದುಃಖಿಸುತ್ತಿದೆ. ಒತ್ತಿಬರುವ ದುಃಖದ ಕಣ್ಣೀರಿನಿಂದ ಕೊರಳು ಗದ್ಗದವಾಗುತ್ತಿದೆ. ಚಿಂತೆಯಿಂದ ಮುಸುಕಿರುವುದರಿಂದ ನನ್ನ ಕಣ್ಣುಗಳು ಮಂಜಾಗುತ್ತಿವೆ. ಕಾಡಿನಲ್ಲಿ ನೆಲೆಸಿರುವ ನನಗೇ ಅಳವಾದ ಪ್ರೀತಿಯಿಂದ ಈ ರೀತಿಯ ದುಃಖವುಂಟಾಗುತ್ತಿದೆಯೆಂದರೆ ಇನ್ನು ತಮ್ಮ ಸ್ವಂತ ಹೆಣ್ಣುಮಕ್ಕಳನ್ನು ಪತಿಗೃಹಕ್ಕೆ ಕಳುಹಿಸುವ ಗೃಹಸ್ಥರನ್ನು ಈ ಅಗಲಿಕೆಯ

ಹೊಸ ದುಃಖವು ಅದೆಷ್ಟು ಉರಿಸುವುದೋ!" ಎಂದು ಕಣ್ವರು ಹೇಳುತ್ತಿದ್ದಾರೆ. 'ಕಾಡಿನೊಳು ನೆಲಸಿರುವ ನನಗುಂ' ಎಂದು ಅವರು ಹೇಳುವಾಗ ಮುನಿಗಳ ವಿಚಾರ ಹೇಳುತ್ತಿದ್ದಾರೆ. ಕಾಡಿನಲ್ಲಿ ವಾಸಿಸುವ ಋಷಿಗಳು ತಾವು; ಜಿತೇಂದ್ರಿಯರು, ಸರ್ವವನ್ನೂ ತ್ಯಜಿಸಿದವರು. ಈ ರೀತಿ ಮೋಹವನ್ನು ಗೆದ್ದಿರುವವರಿಗೇ ಅವಳ ಅಗಲಿಕೆಯು ಇಷ್ಟು ದುಃಖವನ್ನುಂಟುಮಾಡುತ್ತಿದೆಯಲ್ಲ ಎಂಬರ್ಥದಲ್ಲಿ ಅವರು ಹೇಳುತ್ತಿದ್ದಾರೆ. ಕೇವಲ ಸಾಕಿದ ಮೂಕ್ಕೆ ಇಷ್ಟು ಮೋಹವುಂಟಾದರೆ ಇನ್ನು ಹೆತ್ತು, ಹೊತ್ತು, ಸಾಕಿ, ಅಗಲಬೇಕಾಗುವ ಗೃಹಸ್ಥರ ಪಾಡೇನು! ಎಂದು ಅವರು ಚಿಂತಿಸುತ್ತಿದ್ದಾರೆ.

ಶಕುಂತಲೆಯು ಹೊರಟುನಿಂತು ಆಶ್ರಮವಾಸಿಗಳಿಂದ ಬೀಳ್ಕೊಳ್ಳುತ್ತಿರುವಾಗ ಕಣ್ವರು ಹೇಳುವ ಇನ್ನೊಂದು ಶ್ಲೋಕವೂ ಅತಿ ಶ್ರೇಷ್ಠವಾದುದರಲ್ಲಿ ಒಂದೆನಿಸಿದೆ. ಈ ಶ್ಲೋಕವೂ ಶಕುಂತಳೆಯ ಪ್ರಕೃತಿಪ್ರೇಮವನ್ನಷ್ಟೇ ಅಲ್ಲದೆ ಕಣ್ವರಿಗೆ ತಪೋವನದ ಪ್ರಕೃತಿಯಲ್ಲಿದ್ದ ಆತ್ಮೀಯತೆ, ಬಂಧು ಪ್ರೇಮ ಮತ್ತು ವ್ಯಕ್ತಿ ಭಾವನೆಯನ್ನೂ ತೋರಿಸುತ್ತದೆ.

ಮೊದಲು ನಿಮಗೆಲ್ಲರಿಗುಮೆರೆದಲ್ಲದಂಬುವನು
ಜಲಪಾನಕಿನ್ನಾವಳೆಳಸದಿಹಳು
ಸಿಂಗರದೊಳರ್ತಿ ತನಗಿರ್ದುಮೆಳಕುಡಿಗಳನು
ಅಳ್ಳರಿಂದಿನ್ನಾವಳಾಯದಿಹಳು
ನೀವು ನನಿಕೊನೆವೋದ ಮೊದಲ ದಿವಸದೊಳೊಲಿದು
ಉತ್ಸವಂಗಳನಾವಳೆಸಗಿದಪಳು
ಆ ಶಕುಂತಳೆಯಿಂದು ಪತಿಯ ಮನೆಗೈದುವಳು
ನೀವೆಲ್ಲರೊಲಿದೀವುದನುಮತಿಯನು.

ಕಣ್ವರು ಆಶ್ರಮದ ಗಿಡ, ಮರ, ಬಳ್ಳಿಗಳನ್ನು 'ಶಕುಂತಳೆಗೆ ಪತಿಯ ಮನೆಗೆ ಹೋಗಲು ಅನುಮತಿ ಕೊಡಿ' ಎಂದು ಕೇಳುತ್ತಿದ್ದಾರೆ. ಇಲ್ಲಿ ಅವರು ತಮ್ಮ ಮಾತಿನಲ್ಲಿ ಶಕುಂತಳೆಯ ಗುಣಗಳ ಪರಿಚಯಮಾಡಿಕೊಡುತ್ತಿದ್ದಾರೆ. ಅವರ ಮಾತುಗಳಿಂದ ಪ್ರಕೃತಿಶಿಶುವಾದ, ಪ್ರಕೃತಿಯಲ್ಲಿ ಒಂದಾಗಿರುವ ಶಕುಂತಳೆಯ ರೂಪು ಮುಂದೆ ನಿಲ್ಲುತ್ತಿದೆ. "ಮೊದಲು ನಿಮಗೆಲ್ಲರಿಗೂ ನೀರೆರೆದಲ್ಲದೆ ತಾನು ನೀರು ಕುಡಿಯಲು ಯಾರು ಇಷ್ಟ ಪಡುತ್ತಿರಲಿಲ್ಲವೋ, ನಿಮ್ಮ ಹೂ ಕುಡಿಗಳಿಂದ ಸಿಂಗರಿಸಿಕೊಳ್ಳಬೇಕೆಂಬ ಆಸೆಯಿದ್ದೂ ನಿಮ್ಮ ಮೇಲಿನ ಪ್ರೀತಿಯಿಂದ ಯಾರು ನಿಮ್ಮ ಕುಡಿಯನ್ನೂ ಸಹ ಕೀಳದೆ ಇರುತ್ತಿದ್ದಳೋ ಆ ಶಕುಂತಳೆ ಇಂದು ಪತಿಯ ಮನೆಗೆ ಹೊರಡುತ್ತಿದ್ದಾಳೆ. ನೀವೆಲ್ಲರೂ ಪ್ರೀತಿಯಿಂದ ಅವಳಿಗೆ ಅನುಮತಿ ಕೊಡಿ" ಎಂದು ಕಣ್ವರು ಕೇಳುತ್ತಿದ್ದಾರೆ. ಇದು ನಿಜವಾಗಿಯೂ ಬಹು ಶ್ರೇಷ್ಠವಾದ ಶ್ಲೋಕ. ಇಲ್ಲಿ ಕಾಳಿದಾಸನ ಪ್ರತಿಭೆ ತೋರಿಬರುತ್ತಿದೆ. ನಿಸರ್ಗದ ಒಂದೊಂದು ವಸ್ತುವಿನಲ್ಲೂ ಅವನು ಚೈತನ್ಯವನ್ನು ಕಾಣುತ್ತಿದ್ದಾನೆ. ಅವು ಅವನ ಪಾಲಿಗೆ ನಿರ್ಜೀವ ವಸ್ತುಗಳಾಗದೆ ಜೀವಂತವಾಗಿವೆ.

ಹೀಗೆ ಬೀಳ್ಕೊಳ್ಳುತ್ತಿರುವ ಶಕುಂತಲೆಯ ಜೊತೆ ಹೊರಡಲಿರುವ ಮುನಿಕುಮಾರರ ಮೂಲಕ ದುಷ್ಯಂತನಿಗೆ ಒಂದು ಸಂದೇಶವನ್ನು ಕಳುಹಿಸುತ್ತಿದ್ದಾರೆ. ಈ ಸಂದೇಶವೂ ಅತ್ಯಂತ ರಮ್ಯವಾದುದು.

ಪಿರಿದು ಬಗೆದೆಮ್ಮುವನು ಸಂಯಮಧನರ್ಕಳನು ನಿನ್ನ ಕುಲದುನ್ನತಿಯನು
ನೆಂಟರ ನೆರಂಬಡೆಯದೆಯೆ ನಿನ್ನೊಳವಳೊಲುಮೆ ಪರಿದುದನು ನೆನೆದು ನೀನು
ನಿನ್ನ ಒಲ್ಪಿಂಡಿರೊಳು ಸರಿಗಾಣುತೀಕೆಗೆಣೆ ಮನ್ನಣೆಯ ನೀವುದಿಂದು
ಮತ್ತಿನವು ಬಗೆಯೆ ಭಾಗ್ಯಾಧೀನ ತಗದು ಗಡ ಬಂಧುಜನರದನೊರೆವುದು.

"ನೀನು ಶ್ರೇಷ್ಠವಾದ ಪುರುಕುಲದವನು. ನಿನ್ನ ವಂಶದ ಉನ್ನತಿಯನ್ನು ನೆನೆದು, ಮತ್ತು ನಮ್ಮಂತಹ ಸಂಯಮವನ್ನೇ ಧನವನ್ನಾಗಿ ಉಳ್ಳ ತಪಸ್ವಿಗಳ ಮಗಳು ಇವಳು ಎಂಬುದನ್ನು ನೆನೆದು, ಶಕುಂತಳೆಯೆನ್ನು ಯೋಗ್ಯ ರೀತಿಯಲ್ಲಿ ನಡೆಸಿಕೋ. ಶಕುಂತಳೆಯು ಯಾರ ಸಹಾಯವೂ ಇಲ್ಲದೆಯೇ, ಹಿರಿಯರ ಅನುಮತಿಯಿಲ್ಲದೆಯೇ ನಿನ್ನಲ್ಲಿ ಪ್ರೀತಿ ಇಟ್ಟು ನಿನ್ನನ್ನು ವರಿಸಿದ್ದಾಳೆ. ಆದ್ದರಿಂದ ಅವಳ ಒಲವಿಗೆ ನೀನೇ ಹೊಣೆಗಾರ. ಅದನ್ನು ನೆನೆದು, ಅಂತಃಪುರದ ಇತರ ಶ್ರೇಷ್ಠ ರಾಣಿಯರಿಗೆ ಸರಿಸಮಾನವಾಗಿ ಅವಳನ್ನು ಕಂಡು, ಅವಳಿಗೂ ಅವರಂತೆ ಮರ್ಯಾದೆ, ಗೌರವ ಕೊಡಬೇಕು. ಬೇರೆ ಉಳಿದವುಗಳು ಅವಳ ಅದೃಷ್ಟಕ್ಕೆ ಅಧೀನವಾದುವು. ಬಂಧುಜನರು ಅದರ ವಿಚಾರವಾಗಿ ಹೇಳುವುದು ಸರಿಯಲ್ಲ" ಎನ್ನುತ್ತಾರೆ. ಇಲ್ಲಿ ದೈನ್ಯವೇ ಮುಖ್ಯವಾಗಿ ತೋರಿಬರುತ್ತಿದೆ. ಶಕುಂತಳೆಯ ಭವಿಷ್ಯದ ಬಗೆಗೆ ಕಣ್ವರು ಬಹು ಕಾತರಗೊಂಡಿದ್ದಾರೆ, ಅವಳ ಒಳಿತನ್ನೇ ಅವರು ಸದಾ ಬಯಸುತ್ತಾರೆ. ಆದ್ದರಿಂದ ಅವರು ದುಷ್ಯಂತನನ್ನು, ಶಕುಂತಳೆಯನ್ನು ಲಕ್ಷ್ಯವಿಟ್ಟು ನೋಡಿಕೊಳ್ಳಬೇಕೆಂದು ಕೇಳಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಅದರ ಜೊತೆಗೆ ಅವರು ದುಷ್ಯಂತನಿಗೆ ಅವನ ಕರ್ತವ್ಯದ ಅರಿವನ್ನೂ ಮೂಡಿಕೊಡುತ್ತಿದ್ದಾರೆ. 'ನಿನ್ನ ಕುಲದುನ್ನತಿಯನ್ನು ನೆನೆಪು' ಎಂದು ಅವರು ಹೇಳುವಾಗ 'ನೀನು ಪುರುವಂಶದ ಕೀರ್ತಿಯನ್ನು ಬೆಳಗಿಸುವ ರೀತಿಯಲ್ಲಿ ನಡೆಯುತ್ತೀಯೆ ಎಂಬ ನಂಬಿಕೆ ನಮಗಿದೆ' ಎಂಬ ಅಭಿಪ್ರಾಯ ವ್ಯಕ್ತವಾಗುತ್ತದೆ. ಕೆಲವರು ಇದರಲ್ಲಿ ದರ್ಪದ ಭಾವನೆಯೂ ಇದೆಯೆಂದು ಅಭಿಪ್ರಾಯ ಪಡುತ್ತಾರೆ. 'ಪಿರಿದು ಬಗೆದೆಮ್ಮುವನು ಸಂಯಮಧನರ್ಕಳನು' ಎಂದು ಹೇಳುವಾಗ "ನಾವು ತಪಸ್ವಿಗಳು, ಸಂಯಮವನ್ನೇ ಧನವಾಗಿ ಉಳ್ಳವರು. ನಮಗೆ ಕೋಪಬಂದರೆ ನಾಶವನ್ನೂ ಮೂಡಬಲ್ಲೆವು ಆದ್ದರಿಂದ ಸಲ್ಲದ ರೀತಿಯಲ್ಲಿ ನಡೆಯಬೇಡ" ಎಂಬ ಎಚ್ಚರಿಕೆಯನ್ನು ಕೊಡುವಂತೆ ಇದೆ ಎಂದು ಅವರು ಹೇಳುತ್ತಾರೆ. ಆದರೆ ಸಂಯಮಧನರಾದ - ಅಂದರೆ ಸುಖ-ದುಃಖ ಎರಡನ್ನೂ ಸಹನೆಯಿಂದ ಸಹಿಸಿ ಕೊಳ್ಳಬಲ್ಲ - ಅವರ ಪಾತ್ರಕ್ಕೆ ಆ ಭಾವನೆ ಕಳಂಕವಾಗುತ್ತದೆ. ಈ ರೀತಿ ದೈನ್ಯದಿಂದ ಕೂಡಿದ ಆ ವಾತ್ಸಲ್ಯಪೂರಿತ ಸಂದೇಶ ಬಹು ಮನೋಹರವಾಗಿದೆ

ಇನ್ನು ಅವರು ಶಕುಂತಳೆಗೆ ಪತಿಯ ಗೃಹದಲ್ಲಿ ಅವಳು ಹೇಗೆ ನಡೆಯಬೇಕೆಂಬುದನ್ನು ಕುರಿತು ಉಪದೇಶ ಹೇಳುತ್ತಾರೆ. ಆ ಶ್ಲೋಕವು ಅತ್ಯಂತ ಅರ್ಥಪೂರ್ಣವಾಗಿದೆ.

ಹಿರಿಯರನು ಓಲೈಸು ಮತ್ತೆ ನೀಂ ಪ್ರಿಯಸಖಿಯ ತೆರದೊಳಿರು ಸವತಿಯರೊಳು
ಮುಳಿದು ನೀಂ ಪ್ರತಿಕೂಲೆಯಾಗದಿರು ಅಪಚಾರವೆಸಗಿದರು ಪತಿಯು ಹಳಿದು
ಪರಿಜನರ ವಿಷಯದೊಳು ದಾಕ್ಷಿಣ್ಯವಶಳೆನಿಸು ಭಾಗ್ಯದೊಳು ಬೀಗದಿರು ನೀನು
ಪೆಣ್ಗಳಿಂತಿರ್ಪವರು ಗರತಿಯರು ತಾವಹರು ಕುಲಪೀಡರಿನ್ನನ್ಯರು.

"ನಿನಗಿಂತಲೂ ಹಿರಿಯರಾದವರ ಸೇವೆ ಮಾಡು. ನಿನ್ನ ಸವತಿಯರಲ್ಲಿ ಪ್ರಿಯಗೆಳತಿಯಂತೆ ಇರು. ಪತಿಯು ನಿನ್ನ ವಿಚಾರದಲ್ಲಿ ಅನ್ಯಾಯ ಮಾಡಿದರೂ ಅವನಲ್ಲಿ ಕೋಪಿಸಿಕೊಳ್ಳಬೇಡ; ಅವನನ್ನು ನಿಂದಿಸಬೇಡ. ಪ್ರೀತಿಯಿಂದ ನಡೆದು ಅವನ ಪ್ರೀತಿಯನ್ನು ಗೆಲ್ಲು. ನಿನ್ನ ಸೇವಕ, ಸೇವಕಿಯರ ವಿಚಾರದಲ್ಲಿ ದರ್ಪ ತೋರಿಸದೆ ಮಮತೆಯಿಂದ ನಡೆದುಕೋ. ನಿನಗೆ ದೊರೆತ ಭಾಗ್ಯಕ್ಕಾಗಿ ಗರ್ವ ಪಡಬೇಡ. ಹೀಗೆ ನಡೆಯುವ ಹೆಂಗಸರು ತಾವು ಶ್ರೇಷ್ಠರಾದ ಗರತಿಯರು, ಗೃಹಿಣಿಯರು ಎನ್ನಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಇದಕ್ಕೆ ವಿರೋಧವಾಗಿ ನಡೆಯುವವರು ವಂಶಕ್ಕೆ ಕಳಂಕ ತರುವವರಾಗುತ್ತಾರೆ" ಎಂದು ಕಣ್ವರು ಶಕುಂತಳೆಗೆ ಹೇಳುತ್ತಿದ್ದಾರೆ. ಈ ಮಾತುಗಳನ್ನು ಹೇಳುತ್ತಿರುವಾಗ ಇಲ್ಲಿ ಕಣ್ವರು ಕೇವಲ ಮುನಿಗಳಾಗಿ ತೋರದೆ ಉತ್ತಮ ಗೃಹಸ್ಥರಾಗಿ ಕಂಡು ಬರುತ್ತಿದ್ದಾರೆ. ಈ ಶ್ಲೋಕದಲ್ಲಿ ಬರುವ ಮಾತುಗಳು ಕೇವಲ ಶಕುಂತಳೆಗೊಬ್ಬಳಿಗೇ ಅನ್ವಯಿಸದೆ ಲೋಕದ ಎಲ್ಲಾ ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೂ ಎಲ್ಲಾಕಾಲಕ್ಕೂ ಅನ್ವಯಿಸುತ್ತದೆ. ಅಷ್ಟು ಅರ್ಥಪೂರ್ಣವಾಗಿ ಬುದ್ಧಿ ಮಾತುಗಳು ಇವು. ಗರತಿಯರ ಮುಖ್ಯಲಕ್ಷಣವಾದ ತಾಳ್ಮೆ, ವಿನಯಗಳನ್ನು ಎತ್ತಿ ತೋರುವ ಈ ಉಪದೇಶ ಚಿರನೂತನವಾಗಿ ನಿಲ್ಲುವಂತಹುದು.

ಹೀಗೆ ಉತ್ತಮೋತ್ತಮ ಶ್ಲೋಕಗಳಿಂದೊಡಗೂಡಿದ ಈ ಚತುರ್ಥಾಂಕ ಕಾಳಿದಾಸನ 'ಶಾಕುಂತಲಾ' ನಾಟಕದ ಹಿರಿಮೆಗೆ ಮುಖ್ಯ ಕಾರಣವಾಗಿ ಅದನ್ನು ಕೀರ್ತಿಶಿಖರದಲ್ಲಿ ನಿಲ್ಲಿಸಲು ಸಹಾಯಕವಾಗಿದೆ.

Mary Carmela. A.
II B. Sc. (C. B. Z.)

" குறள் வழி வாழ்வு "

" வள்ளுவன் தன்னை உலகினுக்கே தந்து வான்புகழ் கொண்ட தமிழ் நாடு" என்று பாரதி இறுமாந்து கூறினன். உலகிலுள்ள மற்றைய நாட்ட வரெல்லாம் பணிந்து, புகழ்ந்து, ஏத்தி மகிழ்ச்சி பெருவெள்ளத்தில் திளைக்கின்றனர். வள்ளுவர் தந்த தெள்ள முதைச் சுவைத்து " இத்துணை பெருமை பெற்ற நாட்டில் கல் தோன்றி மண் தோன்றுக் காலத்தே முன்தோன்றி மூத்த குடி " எனப் புகழ் கொண்டவர்கள் தமிழர்கள். உலகம் இன்ன உண்மை இயல் புடைய தென்று தனது அமைப்பிலே அறிவிக்கும் மொழி ஒன்றுண்டாயின் அது தமிழ் மொழியே யாகும். உலகை அளக்கும் மேன்மை உடையது என்பதை " ஞால மளந்த மேன்மை தெய்வத் தமிழ் " என சேக்கிழார் அருளினர். இதனைப் பின் பற்றியே " நீண்ட தமிழால் உலகை நேமியினளந்தான் " என்று பாடினர் கம்பர். இக்கருத் தினை உளங் கொண்டு திருக்குறளை ஆராய்வோமாயின் திருக்குறளால் உலகை அளந்து விட்டார் வள்ளுவர் எனக் கூறின் அது மிகையாகாது.

இனி திருக்குறள் என்பதில் திரு எனின் அழகு, செல்வம் என்பதாகும். குறள் என்பது வெண்பா வகையுள் ஒன்று. இது இரண்டடிச் சிறுமையுடையதாய் முதலடி நான்கு சீரும், இரண்டாம் அடி மூன்று சீரும் உடையாய் வருவது. கருத்து அழகு மிக்க, சிந்தனைச் செல்வம் மிக்கவுடையது. தசாவதாரங்களில் குறுகிய கோலங் கொண்டது வாமனவதாரமாம். ஈரடியால் மூவுலகை அளந்தாற் போல வள்ளுவரும் தம் குறுவெண் பாட்டினுல் உலகை அளந்து விட்டார்! அதனால் தான் இடைக்காடரும் " கடுகைத் துளைத்தேழ் கடலை புகுந்திக் குறுகத் தரித்த குறள் எனப் பாராட்டினர் போலும்! இனி நூல் என்று தமிழில் இயற்றப் படுவதெல்லாம், மக்கள் உயிர்க்கு உறுதியைக் கொடுக்கும் அறம், பொருள். இன்பம் வீடு எனும் நான்கினுள் ஒன்றனைப் பற்றியாவது பலவற்றையும் பற்றி யாவது உரைப்பனவாகும். இந்நான்கில் ஒன்றனைப் பற்றியும் கூறுதது நூல் எனப்படாது, பயனில் மொழியாம் ஏனெனில் " அறம், பொருள், இன்பம் வீடடைதல் நூற்பயனே " என்பது தமிழ் இலக்கணம். ஆகவே தமிழ் இலக்கணத் துக்குப் பொருந்த இலக்கியம் செய்த திருவள்ளுவனர் உலகத்தார்க்கு இன்றியமை யாது வேண்டப்படுவதாகிய அறம், பொருள் இன்பம் என்பனபற்றி அறத்துப் பால், பொருட்பால் காமத்துப்பால் என மூன்று வகுத்து அவற்றின் கூறுகளை எல் லாம் நிரம்ப எடுத்தோதினர். வீடு என்பதற்கு தனியே ஒருபால் வகுத்து, விரித்து ஓத வில்லை எனினும் நூலின் முதற்கண் பாயிரம் என நான்கு அதிகாரங்களை வைத்துக் " கடவுள் வாழ்த்து " என்பதனுள், வீட்டின் இயல்பை சுருங்க விளங்க ஓதினர். அதுவேயன்றித் துறவறப்பகுதியில் வைத்த மெய்யுணர்தல், அவாவறுத்தல் முதலிய

வற்றுள்ளும் வீடு பேற்றிற்கு வழி கூறினர். முப்பாலாக இருப்பினும் உறுதிப் பொருள் நான்கினையும் உணர்த்தியது என்பதைச் சங்கச் சான்றோர்கள் ஒப்புக் கொண்டனர் என்பதைத் திருவள்ளுவ மாலையிலிருந்து அறியலாம்

நிற்க பெரியவர்கள் ஒரு வேலையைச் செவ்வனே செய்து முடிக்க விரும் புங்காலை, பத்து முறை பன்னிப் பன்னிக் கூறியாயிற்று என்று கூறுவது காண் கிறோம். இது பற்றியே வள்ளுவரும் ஒவ்வொரு அதிகாரத்திலும், உடன் பாட் டானும், எதிர் மறையானும் ஒரு பொருளைக் கூறுங்காலை பத்துக் குறள்களால் விளக்கியிருக்க வேண்டும்,

இனி உலக இயலில் குழந்தை முதல் பெரியவர் வரைக்கும் சாதாரணமாகப் பேசும் போதும் கூட உவமை காட்டிக் கூறுவது வழக்கம். கற்றவரும், கல்லாத வரும் உவமை பெய்து உரையாடுவது உலக வழக்கு. கவிஞர்கள் தங் கவிதைகட்கு உயிரூட்டுவதும், மெருகேற்றுவதும் உவமைகளால் தான். பொற் குடத்திற்குப் பொட்டிட்டு பார்ப்பதே போல் அழகுக்கு அழகு செய்ய உதவுவது உவமைச் சொற்களே. வள்ளுவரும் இவ்வழக்கிற்குப் புறம்பானவர் அல்லர். புலமை நலங் கெழுமிய இப்புலவர் பெருமானும் தனது அரும் பெருங் கருத்துக்களை விளக்கச் சிறந்த உவமைகளை ஆங்காங்கே பெய்துள்ளார். அவற்றுள் ஒரு சிலவற்றின் நயங்களைக் காணலே இக்கட்டுரையின் நோக்கமாகும்.

முதன் முதலில் கடவுள் தன்மையை விளக்கித் தந் நூலையும் தொடங்கு கிறார் பொய்யா மொழிப் புலவர்.

" அகர முதல் எழுத்தெல்லா மாதி
பகவன் முதற்றே யுலகு.

As Alpha is of all the letters first and source of birth So God primeval is alone the source of all this earth.

எல்லா எழுத்துக்களுக்கும் 'அ' என்ற எழுத்து மூலமாக இருப்பது போல், இந்த உலகுக்கும், இதில் காணப்படும் எல்லாப் பொருள்களுக்கும் ஒரு மூலம் இருக்க வேண்டும். அந்த மூலத்தைத்தான் நாம் கடவுள் என்கிறோம்

கடவுளைச் சுட்டிக்காட்ட எழுத்துக்களை உவமானமாகச் சொல்லப் பட்டிருப்பதில் ஒரு அருமை தோன்றுகின்றது. ஒரு கருத்தை வெளியிடச் சொல் தேவை. வெறும் வாய்ச் சொல் கேட்டவனுக்குத்தான் பயன்படும். சொல்லைச் சொன்னவன் இல்லாத இடத்திலும், காலத்திலும் பிறர் அறிந்து பயனடையும்படிச் செய்வதற்கு எழுத்துத்தான் வேண்டும். எழுத்துக்கள் அகரத்திலிருந்து உண்டா கின்றன. எழுத்தைக்கொண்டு எழுதியவனைப் பார்க்கிறோம். அதே போல உலகத் தைக் கொண்டு அதை உண்டாக்கினவனை எண்ண வேண்டும் என்பது கருத்து.

மனிதன் பிறந்தான், வாழ்ந்தான், இறந்தான் என்று மூன்று பிரிவில் வாழ்வை அடக்கிவிடாமல் வாழ்ந்தவன் நாடும் ஏடும் போற்ற வாழவேண்டும். இறந்தும் உலகிலே என்றும் மக்களிடையே மங்காத புகழ் பெறவேண்டும். இதற்கு மனிதன் கல்வி பயில வேண்டும். கல்வி கற்காவிடின் கண்ணுடையவரென்று போற்றப் படமாட்டார். முகத்திரண்டு புண்ணுடையரென இழுப்படுவர். அது மட்டும் அல்ல, கற்பதோடு நிற்காமல் அதன்வழி நிற்க வேண்டும். என்று கூறும் வள்ளுவர் அக்கல்வியின், தன்மையை விளக்க—

தொட்டனைத் தூறு மணற்கேணி மாந்தர்க்கு.
கற்றனைத்தூறு மறிவு—கல்வி 6.

The deeper is the sand-well dug, the more doth water flow. The wider is the men's learning, the more doth wisdom grow.

ஆற்று மணலை எவ்வளவுக் கெவ்வளவு ஆழமாக தோண்டுகிறோமோ அவ்வளவுக் கவ்வளவு மணல் கேணியில் நீர் ஊறும், அதுபோல எத்துணை நூல் களைப் கற்கிறோமோ அத்துணை அறிவு பெருகும்.

" உற்றுழி உதவியும். உறுபொருள் கொடுத்தும் கற்றல் நன்று. ஏனெனில் அறிவுடையோன் ஆறு அரசுஞ் செல்லும், மூத்தோன் வருக என்னுது அறிவுடையோன் வருக என்பர். கல்விச் சிறப்பால் தாயின் மனமும் திரியும் " எனக்கூறுகிறது புறநானூறு. பிறரால் கவரமுடியாத, காலத்தால் அழிக்க முடியாத அரும் பெருந் நிதி கல்வி. அதனுற்றுன் " பாடை ஏறினும் ஏடது கைவிடாதே " என்றனர் போலும்!

மனிதப் பிறவி மிகவும் அரிது அதிலும் அரிது கல்வியும், ஞானமும் பெறுதல் அப்படி அறிவு பெற்றால் அவன் வாழ்க்கையில் மேற்கொள்ள வேண்டிய சிறந்த பண்பாடுகள் பல இருக்கின்றன. மனிதன் மனிதனாக வாழ வேண்டுமானால், உலகில் உண்மையான இன்பங் காணவேண்டுமாயின் அவன் தனக்கென வாழாமல் பிறர்க்கென வாழும் பெருந்தகையாளனாக இருக்கவேண்டும். செல்வத்துப் பயனே ஈதல், துய்ப்பேம் எனினே தப்புன பலவே "—என்பது புறம் வாழ்வில் காணும் இன்பம் அத்தனையும் எனக்கே உரியது என்ற குறுகிய நோக்கத் தோடல்லாது வாழு, வாழவிடு என்ற கொள்கையுடன். ஈத்துவக்கும் இன்பங் கண்டு, அன்பர் பணி செய்ய என்னை ஆளாக்கி விட்டுவிட்டால் இன்பமிலை தானே வந்தெய்தும் பராபரமே என்ற ஆன்றோர் வாக்கினை வாழ்வில் கடைப்பிடிக்க வேண்டும், கல்வியுடையவனிடத்து இப்பண்பிருக்கும். அதனால் தான் வள்ளுவரும்

ஊருணி நீர் நிறைந்தற்றே யுலகவாம்
பேரறிவாளன் திரு—ஒப்புறவறிதல் 4

The wealth of one of supreme wisdom loving all mankind Is like a village tank with water brimful that we find.

உலகத்தார் விரும்பத் தகுந்த பெரிய அறிவாளியிடத்து உள்ள செல்வம் குடி தண்ணீருக்காக உள்ள குளத்தில் நீர் நிறைந்திருப்பது போலவாகும்.

குடி தண்ணிருக்காக உள்ள குளத்தில் நீர் எவ்வளவு நிறைந்திருந்தாலும் ஒருவன் தன் தேவைக்கு மேல் நீரை எடுக்க விரும்ப மாட்டான். அளவுக்கு மீறினால் அமிர்தமும் நஞ்சுதானே ! அறிவுடையவனிடத்தில் செல்வம் நிறைந்து இருக்குமாயினும் வருபவர் தேவையறிந்து கொடுப்பான். தேவைக்கு மீறிய செல்வம் கொடுப்பினும், பெற்றவன் தீய வழியில் செல்ல ஏதுவாகும்.

கல்வி அறிவுள்ள மனிதன், மற்றவருக்கு உதவியாக வாழவேண்டும் அப் படி அவன் வாழ அவனிடத்து அன்பு தேவை. அந்த அன்பில்லாதவர்கள் உடம்பு எலும்பைத் தோல் போர்த்தியது போலாகும் என்றார். மற்றும் அன்பில்லாதவர்கள் எல்லாம் தனக்கே என்று இருப்பவர்கள். அன்புடையவர்கள் தன்னுடைய எலும்பையும் மற்றவர்க்கு உரிமையாக்கி விடுவார்கள் என்று கூறும் வள்ளுவர்.

" அன்பகத்தில்லா உயிர்வாழ்க்கை வன்பாற்கண்
வற்றல் மரந் தளிர்த்தற்று—அன்புடைமை 8 என்றார்.

It is as hard for life bereft of love to thrive in aught As for the saplers trees it is to flourish in deserts hot.

மனதில் அன்பில்லாத மனிதனுடைய வாழ்க்கை கட்டாந்தரையில் முளைத்த மரம் தழைத்து செழிக்கும் என்று எதிர்பார்ப்பது போலாகும்

கட்டாந்தரையில் முளைத்த மரம் அன்பில்லாத மக்களுக்குச்சமம். அது நீர்ப்பசையில்லாதால் எப்படி தழைத்து, செழித்து மற்றவர்க்கு நிழலோ. கனியோ கொடுக்காதோ அதேபோல மனிதன் அன்பில்லாதவனாக இருப்பின் மற்றயாருக்கும் எவ்வித பயனையும் தரமாட்டான். இப்படிப்பட்ட மனிதன் இருந்தாலும், இறந் தாலும் ஒன்றே–ஏனெனின் அன்பினால் அகிலத்தையே அடக்கி ஆண்டு விடலாம், புத்தர், ஏசு, காந்தி போல். ஆனால் அன்பின்றி அதிகாரத்தால் உலகில் எதையுமே சாதிக்க இயலாது என்பது வெள்ளிடை மலை.

இப்படி மனதில் அன்பிருந்தால் மட்டும் போதாது. அவனுக்கு உலகத்தா ரோடு ஒட்டி ஒழுகத் தெரிந்திருக்க வேண்டும். அன்பைக் காட்டவும் தெரிய வேண்டும். மனிதனின் சூழ்நிலை மற்றவரோடு இணைந்து வாழும் தன்மை. " Man is a social animal " என்றனர் ஆன்றோர். தனித்து வாழ்வதில் இன்பங் காணமுடியாது. மனிதன் அன்றாடம் புதுப்புது மனிதர்களைச் சந்திக்க விரும்புகிறான். அப்படிச் சந்திக்கும் போது அவன் கையாளவேண்டிய சில வரை முறைகள் உள்ளன. தன்னை எவ்வாறு மற்றவர்கள் நடத்த வேண்டும் என்று விரும்புகிறானோ அதே போல் மற்றவரிடத்து இவன் வாழவேண்டும் என்பதை.

" மோப்பக் குழைபும் அனிச்சம் முகர்திரிந்து நோக்கக் கெடும் விருந்து— என்று அனிச்ச மலரை உவமிக்கிறார் வள்ளுவப் பெருந்தகை.

Whilst soft Anicha " flower doth wither away yet when it is smelt A wry-face look askance will cause one's guests to writher and melt.

அணிச்ச மலராவது கையில் எடுத்து முகர்ந்த பின்தான் வாடிவிடும். ஆனல் விருந்தாக வருபவர்களை அகமும், முகமும் மலர வரவேற்காவிடில் விருந்தினர் முகம் வாடிவிடும். அனிச்ச மலரென்பது மிகவும் நுட்பமான சுபாவ முடைய மலராக இலக்கியங்களில் கூறப்படுகிறது.

இப்படி வாழும் மனிதன் வாழ்வில் இருக்க வேண்டிய இன்றியமையாத பண்பு இன்சொல்லைக் கூறல். எப்பொழுதும் மற்றவர்கள் தன்னை புகழ்ந்து கூறு வதையே விரும்புகிறான் பாராட்டுரைகளுக்கு வணங்காத, மயங்காத மனித உள்ளம் இராது. மற்றவர் தன்னிடத்து இன்சொல்லை வழங்கவேண்டும். என்று எதிர் பார்க்கும் போது இவனும் மற்றவரிடத்து இன்சொல்லை உபயோகிக்க வேண்டும். அப்படி இனிய சொற்களைக் கூறத் தெரியாதவன், பழுத்த நல்ல சுவையான பழ மிருக்கும் போது காயை உண்ட நிலை என்பதை " இனிய உளவாக இன்னுத கூறல் கனியிருப்பக் காய் கவர்ந்தற்று—என்கிறார்.

To utter painful words while there are pleasing words galore Is like one's tasting rawest fruits, with ripest fruits in store.

இனிய பழங்கள் உள்ள மரத்தில் ஏறின ஒருவன் இனிப்பான பழங்களைப் பறித்துக் கொள்ளாமல் அதிலுள்ள புளிப்பான, கசப்பான காய்களைப் பறிப்பது எப்படியோ, அப்படித்தான் நல்ல வார்த்தைகள் நிரம்ப இருந்தும் அதைப் பேசாமல் கடுஞ் சொற்களைப் பேசுவது. ஆதலால் நமக்கின்பம் பயவாக் கடுஞ் சொற்களை நாம் மற்றவரிடத்தும் கூறக் கூடாது.

" நிறை குடம் தளும்பாது " என்பதே போல் கல்வி, அன்பு, இன்சொல் கூறல் ஆய பண்புகளைப் பெற்றவன் அடக்கமாகத் தானிருப்பான். வாழ்வில் ஒரு வன் சிறப்புற அடக்கம் தேவை. Empty vessels make more sound என்பது போல் அறிவற்றவர் ஆரவாரமிக்கவராக இருப்பர். அடக்கமுடையவனை அமர ராகக் கருதுவர். எப்பொழுதும் துன்பத்தினை அடைய மாட்டார்கள். மனம், மொழி, மெய் என்ற மூன்றிலும் அடக்கம் தேவை என்பதை கூற வந்த வள்ளுவர்

" ஒருமையுள்ளாமை போலைந் தடக்கலாற்றின்
எழுமையும் ஏமாப்புடைத்து—என்றார்.

If one could like a tortoise draw in ones our senses five will throughout one's sevenfold birth as one's great strength will that survive.

ஆமையானது தன் நான்கு கால்களையும், தலையும் ஆய ஐந்துறுப்புக்களை அடக்கி ஆள்வதைப் போல நாம் ஐம்பொறிகளையும் அடக்கி ஆள முடியுமானால் அது நமக்கு இனிவரப் போகும் ஏழு பிறவிகளுக்கும் பாதுகாப்பளிக்கும்.

வாழ்வின் மிகத் தேவையான அடக்க மிருப்பின் அவனை, எந்தத் தீமையும் வாழ்வில் அணுகாது. காரணம் அடக்கத்தின் சிறந்த பண்பான பொறுமையும் கூட இருக்கும்.

"அகழ்வாரைத் தாங்கும் நிலம் போலத்தம்மை
இகழ்வார்ப் பொறுத்தறல."

Just as the earth the ones who dig her in, doth calmly clear, So too should one as grace supreme one's insulters forbear.

குழி தோண்டுவதற்குத் தன்னையே வெட்டுகிறவர்களையும் சுமந்து கொண்டிருக்கிற பூமியைப் போலத் தம்மை அவமதிக்கிறவர்களை மன்னித்து விடுதல் சாலச்சிறப்புடைத்து. பூமி தன்னை வெட்டுகிறவனுக்குத் தீங்கு செய்யாது, தானே சுமந்து கொண்டிருப்பது போலச் சான்றோர்கள் தம்மை அவமதித்தவர்களை மன்னிப்பதோடல்லாமல் வேறு பல உதவிகளைச் செய்யவும் தயங்கமாட்டார்கள்.

இயேசு பெருமானைச் சிலுவையில் அறையும் போது அவர்களை மன்னித்தும் கடவுளிடத்திலும் அவர்கள் அறியாமற் செய்கின்ற பிழையை மன்னிக்க வேண்டியதையும் இங்கு நினைவு கூறத்தக்கதாம். பொறுமை என்னும் குணங் கொண்டவர்கள் மன்னிப்பதை விட மறந்து விடுதல் சிறப்புடைத்து மன்னித்தலில் தழும்பிருக்கும், அன்புகெட ஏதுவிருக்கும். மறந்துவிட்டால் மனம் மலர்ந்து நட்பு கொண்டு, உதவி செய்யவும் இயலும்.

மக்கள் மக்களாக வாழ வேண்டுமென்றால் முதலில் சினத்தை அடக்கக் கற்றுக் கொள்ள வேண்டும்.

ஒரு நிமிடம் சினங்கொண்டவன் பொறுத்துக்கொண்டால் பல தீய செயல்களை செயலாற்ற மாட்டான். சினம் தன்னையும் அழித்துச் சேர்ந்தாரையும் அழிக்கும் தன்மை வாய்ந்தது

"சினத்தைப் பொருளென்று கொண்டவன் கேடு
நிலத்தறைந்தான் கை பிழையாதற்று.

The ruin of the one befriending wrath as thing of worth Is quite unfailing like the smiting palm which lands on earth.

கோபத்தை ஒரு திறமையென்று பாராட்டுகிறவன் கெடுதி அடைவது. நிலத்தை ஓங்கி அறைந்தவனுடைய கை கெடுதி அடைவது எப்படித் தப்பாதோ அப்படித்

தான். நிலத்தில் ஓங்கி அறைவதனால் நிலத்திற்கு ஏதும் கேடில்லை. ஆனால் அறைகின்ற கைக்குத் தீங்கு நேருவது தப்பாது. அதுபோல ஒருவன் எவ்வளவு அதிகக் கோபம் பாராட்டுகிறானோ அவ்வளவு அதிகமாகக் கேடு வருவதும் தப்பாது.

சினத்தை மட்டும் தவிர்த்தால் போதுமா? மென்மை தன்மை மிகுந்த மரக்கறி உணவை விடுத்து மாக்களைப் போல மற்றோருயிரை செகுத்து உண்ணலை வள்ளுவர் வெறுக்கிறார். புலால் உண்பது பாவச் செயலாக, அறிவற்ற செயலாகக் கருதியவர் " படை கொண்டார் நெட்சம்போ, னன்றாக்கா தொன்றனுடல் சுவை வுண்டார் மனம் "

The hearts of those with murd'rous steel and minds of those whose food
A creature's carcass is can ne'er be drawn to ought of good.

கொலைக் கருவியைக் கையில் வைத்துக் கொண்டிருக்கிறவர்களுடைய மனதைப் போல, இன்னொரு பிராணியின் ஊனைத் தின்று சுவை கண்டவனுடைய மனமும் நல்ல காரியங்களில் நாட்டம் கொள்ளாது என்பதே கருத்து. கொலைக்கருவியைக் கையில் வைத்துக் கொண்டிருப்பவன் அக்கருவியை உபயோகிக்க இலக்கு தேடிக் கொண்டிருப்பான். அதில் அவன்மனம் துன்பஞ் செய்யும் காரியங்களிலேயே கண்ணுக இருக்கும். அதைப் போலவே ஊனைத் தின்று சுவை கண்டவனின் மனம் எந்தப் பிராணியின் ஊன் சுவையுடையதாக இருக்கும் என்பதிலே நாட்டங் கொண்டதாக இருக்கும். அருள் நெறியில் அவன் மனம் செல்லாது.

மேற் கூறிய சிறந்த குணங்கள் ஒருவனிடத்தில் அமையுமாயின் அவன் எவ்விதத் துன்பத்தையும் தாங்கும் தவசீலனாக இருப்பான். தவம் எனும்போது காட்டிற்குச் சென்று மழித்துக் கொண்டும், காஷாயம் உடுத்திக் கொண்டுமிருப்பதல்ல. படிப்பது இராமாயணம், இடிப்பது பெருமாள் கோவில் என்று தன் வாழ்வைக் கடத்தாமல் தன் அன்றாட வாழ்வில் ஆற்ற வேண்டிய பணியைச் செய்து முடித்தலே சாலச் சிறந்த தவமாகும். அத்தகைய சான்றோர் " சுடச் சுடரும் பொன்போல் ஒளிவிடுந்துன்பஞ் சுடச் சுட நோற்கிற்பவர்க்கு

The souls enduring pain of hot penance will shine and glow Like gold that is heated whence do rays of splendrous lustre flow.

தீயிலிட்டுக் காய்ச்சக் காய்ச்சக் களிம்பு நீங்கி ஒளி விடும் தங்கத்தைப் போல் எவ்வளவு துன்பங்கள் அடுத்தடுத்து வந்தாலும் நிலை தவறாது தவம் செய்கிறவர் களுக்கு வலிமை அதிகமாகும். நெருப்பிலிட்டுக் காய்ச்சும் போது பொன் தன் ஒளி மிகுந்து காணப்படும். " புடமிட்ட பொன் " என்பதுபோலத் துன் பங்கள் அதிகரிக்க அதிகரிக்க அதைப் பொறுக்கும் தன்மை அதிகமாகி தக்க அறிவுடையோராக ஆகிறான்.

" It is the crushed grapes that yields blood red wine and it is only the suffering soul that attain eternal happiness."

இத்துணை சிறந்த வாழ்க்கை வாழ்ந்து, வானுறையும் தேவருள் ஒரு வனாக வைத்தெண்ணப்படும் மனிதன் இவ்வுலகத்தை நிலையானதென்று எண்ணி மயங்குதல் கூடாது. இன்றைக்குள்ளவன் நாளை இல்லையெனும் பெற்றிமைத்து உலகம் பிறப்பு ஒன்றுண்டாயின் இறப்பு என்பது தவறுது. ஆனால் அந்த இறப்பை எண்ணி மனிதன் மனங்கலங்கி அழியக் கூடாது என்பதற்காக மிக எளிமையாகக் கூறிவிடுகிறார்.

" உறங்குவது போலும் சாக்காடு உறங்கி
விழிப்பது போலும் பிறப்பு "

The thing which is called death is like the deeper sleep of soul But birth is like the waking up of soul from sleeping role.

உயிருக்குச்சாவு என்பது தூக்கம் போன்றது; தூங்கி விழிப்பது போன்றது இன்னொரு பிறப்பு என்றார். உயிர் அழிவற்றதாயினும் உடல் நிலையில்லாதது. அந்த நிலையாமையை உணர்ந்து மனிதன் நற்செயல்கள் செய்ய வேண்டும். எனெனில் " எப்போதாயினும் கூற்றுவன் வருவான், அப்போதவன் போற்றவும் போகான், பொருளொடும் போகான் " என்பது யாவரும் அறிந்த உண்மை. ஆதலால் நன்றே செய்க அதுவும் இன்றே செய்க என்று அறிஞர் கூறிச்சென்றுள் ளனர். நாளை நம் நாள் ஆவதும் அறியீர். நமன் நாள் நாள் ஆவதும் அறியீர் என்ற அரும் பெரும் உண்மையை மிக எளிதாக விளக்கி விட்டு நல்லதைச் செய்தால் மறுபிறவியிலேனும் நன்மை வந்தெய்தும் எனக் கூறியுள்ளார்.

இத்தன்மையான உலகில் மக்கள் இறுதிவரை தன் நிலையினின்றும் தவறு தல் கூடாது. இதை மிக அழகாக, எளிமையான உவமையுடன் எடுத்துக் காட்டுகிறார். " தலையினிழிந்த மயிரனையர் மாந்தர்தம்.

நிலையினிழிந்தக் கடை. "

The men who have sustained a moral fall from off their worth Are like the hair which has sustained a fall from head to earth

மனிதர்கள் மானம் என்ற உயர்ந்த நிலையினின்றும் தவறி விட்டால், தலையிலிருந்து வேரோடு விழுந்துவிட்ட மயிருக்குச் சமானமாகி விடுவார்கள் என்பது தேற்றம்

மனிதனுடைய உறுப்புக்களுள் தலை உயர்ந்த இடம் தலையிலே இருக்கும் வரை அந்த மயிருக்கு நீவல், சீவல், போன்ற பராமரிப்புக்கள் உண்டு தலையினின்றும் கழன்று விட்டால் தன் உடைமை என்று யாரும் பாராட்டுவதில்லை குப்பை யோடு போய்ச் சேருகிறது, அதேபோல் மனிதன் தந் நிலையிலிருப்பானேயாகில் மானமெனும் சிறந்த அணியிருக்குமாகில் வையகம் அவனேவல் கேட்கும் அந் நிலையினின்றும் சிறிது பிழையிருந்தாலும் அவனை யாரும் மதிக்க மாட்டார்கள் மானமிழந்து மதிப்பிழந்து வாடுவர் என்பதே கருத்து.

"வையகத்தில் வாழ்வாங்கு வாழ்பவர் வானுறையுந்
தெய்வத்துள் வைக்கப்படும்"

இதனுல் ஆன்ரோரும் சான்ரோரும் வாழ்த்தும்படி வாழ வேண்டுமென் பதையே குறளில் காண்கிரோம்.

பாரதி வழி

சின்னஞ் சிறு கிளியே, செல்வக் களஞ்சியமே, உன் கண்ணில் நீர் வழிந்தால், என் நெஞ்சில் உதிரம் கொட்டுதடி என்று குழந்தையைக் கொஞ்சி, சாதிகள் இல்லை, குலத் தாழ்ச்சி சொல்லல் பாவம், சொல்லில் உயர்வு தமிழ்ச் சொல்லே எனப் பாப்பாவுக்கு அறிவுறுத்துகிறார். அடுத்து மனதிலுறுதி வேண்டும், வாக்கினிலே இனிமை வேண்டும், என்றவர், பகைவனுக்கருள் வாய் நன்னெஞ்சே என இயேசுவின் வழி நடத்திச் செல்கிறார். தனி ஒருவனுக்கு உணவில்லை எனில் சகத்தினை அழித்திடுவோம் என்று சமதர்மத்தைப் போதிக்கிறார். "போற்றி தாய்" என்று பொற் குழலாதடா என்று தாயின் பெருமை பேசி, காற்றிலேறி அவ்விண்ணையுஞ் சாடுவோம் காதற் பெண்கள் கடைக் கண் பணியிலே என்று பெண்மையை சிறப்பிக்கிறார். ஆயுதம் செய்வோம், ஆலைகள் வைப்போம், உலகத் தொழிலனைத்தும் உவந்து கொள்வோம் என்றும், இறவாத புகழுடைய புது நூல்கள் தமிழ் மொழியில் இயற்றல் வேண்டுமென வற்புறுத்துவதோடு பிறநாட்டு நல்லறிஞர் சாத்திரங்கள் தமிழில் வரவேண்டுமென்று பல மொழிகளைக் கற்குமாறு பணிக்கிறார். காலா, உன்னைச் சிறு புல்லென மதிக்கிறேன் என் காலருகே வாடா என்று கோழையை வீரனுக்குகிறார். இறுதியாக ஆலல் உறுதியாக நிமிர்ந்த நெஞ்சும் நேர் கொண்ட பார்வையுடன், பாரில் யாருக்கும் அஞ்சாத துணிவுடன், பெற்ற தாயும், பிறந்த பொன்னுடும் தனிச் சிறப்புடையது, புகழ் ஏறிப் புவிமிசை என்றும் இருப்பேன் எனத்தயங்காது கூறும் பாரதி வழி நாமனைவரும் வாழ்வதே சிறப்புடையதாகும்!



भीगी पलकें

सुबह से ही मूसलधार वारिश हो रही थी। बडी बडी बूँदे जिस तरह खिडकियों के शीशे पर बह रही थीं जैसे रेणु के कपोलों पर आँसू बह रहे थे। बादल गरज रहे थे, ठंडी हवा चल रही थी, और फिर भी रेणु सुलग रही थी।

वक्त धीरे धीरे बीत रहा था और रेणु के मन में विचारों की धारा बह रही थी। रह-रहकर उसे अपनी माँ की बातें मन में आती थीं। "रेणु इतनी निष्ठुर न बनो। मैं हमेशा तुम्हारी भलाई चाहती हूँ। और चाहती हूँ कि तुम सदा सुखी रहो। क्या माँ का कहना तुम्हें मानना नहीं है? तुम्हारे लिए मैंने क्या नहीं किया है। और.....और आज तुम मुझे ठुकरा रही हो। मेरी बात मानना नहीं चाहती।" माँ इन वाक्यों को कहते कहते सिसककर रोने लगी थी।

रेणु ने फिर भीगी पलकों से उन बादलों को देखा। "हाय राम, मैं क्या करूँ" वह अपने आप कह उठी। वह लाचार हो गयी थी। एक बडी समस्या उसके सामने खडी हो गयी हो। समस्या.....हाँ, जिसके के लिए कोई लड़की खुशी से नाच उठती है.....यह रेणु के लिए दु:खदायक समस्या हो गयी थी। वह थी शादी। उसे अपने इच्छानुसार शादी करने का अवसर न मिल रहा था।

"यह क्यों?" वह सोचती थी, "मैं मिलिटरी वाले से शादी करना चाहती हूँ तो क्या हुआ? विनोद भी तो राकेश के जैसा अच्छा है। क्या यह उसका कुसूर है कि वह एक फ़ौज़ी आफिसर है? इसके लिए माँ मुझे क्यों रोक रही है? क्यों.....माँ कहती है कि उनका जीवन खतरनाक है.....आपत्तिपूर्ण है.....युद्ध का डर है.....मौत का भय है। हाय मौत..... मौन.....कैसी मौत.....मौत एक भयानक चीज़ है, इसमें कोइ शक नहीं, पर जिन लोगों के दिल में मातृभूमि का प्यार हो, जिनके कण - कण में देश - रक्षा का जोश भरा हो, मौत का डर उनके निकट आने नहीं पाता। और फिर उस चीज़ से क्यों डरना है? कौन मौत से बचा है या कभी कोई बचेगा? और जब उसे एक न एक दिन मरना है तो वतन के नाम पर मरकर

सदा के लिए अमर हो जाना अच्छा है। और यह कहना सिर्फ पागलपन है कि ऐसे जवानों की पत्नी बनकर रहने में खतरा ही खतरा है। केले के छिलके से गिरकर कितने लोग मरते हैं, कितने लोग सोते सोते मरते हैं, कोई कोई तो चलते चलते मरते हैं। उनके जीवन में भी तो खतरा है।"

सोचते सोचते वह थक गयी। बारिश अभी तक गिर रही थी। वह अपने भाग्य को कोसने लगी। हाँ नहीं तो और क्या? क्या इस दुनिया में और स्त्रियाँ नहीं है जिन्होंने फौजी ऑफिसरों से शादी की है?

इतने में माँने कमरे का दरवाजा खोला। रेणु जैसे सपने से जागी। माँ कमरे में आ गयी। जैसे ही रेणु पर दृष्टी पडी, कदम जड हो गये। माँ बेटी दोनों एक दूसरे की ओर एकटक देखती रह गयीं।

"बेटी.....", माँ ने रेणु का हाथ पकड लिया। उसका गला रुँध गया, "राकेश और उसके घरवालों ने तुम्हें पसंद किया है। अब तुम बता दो। बिटिया मैं तुम्हारी भलाई चाहती हूँ। राकेश बहुत होनहार लड़का है। सोच लो.....फौज़ी ऑफिसर से शादी करने से तुम सुखी नहीं होगी। वे लोग बरस दो बरसों में दो महिने की छुट्टी पर घर आया करते हैं। और उनका जीवन खतरों से भरा है.....जल्दी से बता दो" और माँ ने मुँह घुमा लिया। वह चुपचाप खडी रही और फिर सिर झुकाये हुए कमरे से चली गयी।

रेणु का मन खिन्न हो उठा। उसके कानों में फिर माँ की बातें गूँज उठीं। उसका चेहरा उदास पड गया। उसका जी चाहता था कि दोनों हाथों से अपना मुँह ढाँप ले और फूट-फूटकर रो पडे। लेकिन.....लेकिन वह कुछ न कर सकती थी। उसे पल भर के लिए अपनी माँ पर क्रोध आया। पर वह इतना निष्ठुर बनना नहीं चाहती थी। माँ ने उसको बहुत प्यार के साथ इतना बडा किया था। उसे किसी चीज़ की कमी होने नहीं दी। और आजकल उसकी तबियत भी अच्छी नहीं थी।

फिर उसने सोचा, "मुझे माँ के लिए इतना करना ही होगा। अगर उसकी तबियत बिगड जायेगी तो क्या मैं स्वार्थी नहीं होऊँगी। यह मेरा दुर्भाग्य है.....एक सैनिक की पत्नी बनकर रहने का पुण्य मैंने नहीं किया। हाय! कैसी विचित्र दुनिया है; जो सैनिक की पत्नी बनने में झिझकती है।"

अंत में उसने माँ के लिए राकेश से शादी करने का संकल्प कर लिया। राकेश का घराना अच्छा था। उसकी माँ थी, दो बहनें और दो भाई थे। बहुत बडा अफसर था। माँ उससे बहुत प्यार करती थी। पर रेणु खुश नहीं थी।

वह कमरे से चली आयी। फिर बाहर वह रुक गयी। फिर सोचने लगी। कितनी अजब-सी स्थिति उसके सामने खडी थी। लेकिन पल भर। वह जानती थी कि उसकी सम्मति से माँ अवश्य खुश हो जायेगी। वह सीधा माँके पास गयी और धीरे से बोली,

"मैं शादी के लिए तय्यार हूँ माँ। मगर यह न कहना कि सैनिक के जीवन में खुशी नहीं है।"

माँ को सहसा विश्वास न हुआ। पल भर खडी खडी उसे देखती रही और फिर बोल उठी, "बेटा, इस जिंदगी में और मैं क्या चाहती हूँ। यही ना कि तुम शादी करके सुख से रहो..... जिओ बेटा.....जिओ..... "

रेणु ने माँ की बात का कोई जवाब नहीं दिया। चुपचाप हट गयी। उसकी आँखें डबडबा गयीं। उसे ऐसा लगा कि कोई उसके सुन्दर सपनों का जीवन छीन रहा है।

माँ का मन खुश हो गया। सोचा कि, "ऐसी बेटी बडे भाग्य से मिलती है। किसी तरह रेणु ने बात मान ली। अब वह सुखी होगी।.....भगवान उसे सदा सुखी रखे।"

विवाह महोत्सव की तय्यारियाँ होने लगी। और थोडे ही दिनों में बहुत समारोह के साथ शादी हुई। नयी बहू घर आयी।

रेणु अपने को खुश रखने की बहुत कोशिश करती रही। उसने अपनी पहले की आशाओं, अरमानों और सपनों का अंत करना चाहा। उसने अपने मन को बहुत समझाने का प्रयत्न किया कि अब तो दु:खी नहीं होना चाहिये। जो हुआ सो हुआ। अब कौन क्या कर सकता है? मेरे भाग्य में जो नहीं था, उसके लिए रोने की क्या जरूरत। मैं हूँ ही अभागिन ती कौन क्या कर सकता है।" इस तरह इन तमाम विचारों को निकालने की वह कोशिश करती रही।

शादी के बाद लगभग दो महीने हुए थे। अभी अभी वह राकेश से प्यार करने लगी थी। अपना दु:ख भूल रही थी। और.....और राकेश किसी बीमारी से पीडित होकर इस दुनिया से सदा के लिए गया। घरवाले और गलीवाले कहने लगे कि बहू घर में आयी और हमारा राकेश चला गया।

राकेश की मृत्यु से रेणु के मन में हलचल मच गयी। वह पत्थर सी बन गयी। उसके शरीर में जरा भी स्पन्दन न था। वह न कुछ बात करती थी और न रोती थी। एक दिन के बाद माँ आयी।

माँ की सारी इच्छायें धूल में मिल रयी। रेणु का हाथ अपने हाथ में लेकर सहलाया —

"बोली .....रेणु.....आखिर कब तक इस तरह बैठी रहोगी।"

रेणु कुछ न बोली। दरवाजे की ओर ताकती रही। उसकी आँखें फैली हुई थीं। होंठ सूख गये थे।

"रेणु....." माँ ने उसे हिलाते हुए कहा, "बेटा मुझे माफ करो। हम, तुम, सबको एक दिन मरना होगा। जो तुम कहती थी वह सच था और अब तुम ही इस तरह मत बैठो..... मैं.....मैं पापिनी हूँ.....बेटी.....।"

माँ.....माँ....." कहते कहते वह फूट-फूटकर रोने लगी। उसने अपनी माँ की छाती में मुँह छिपा लिया। उसका बदन थरथरा रहा था। "माँ.....यह मेरा ही दुर्भाग्य है। इसके लिए.....तुम अपने को क्यों दोषी बताती हो। हाँ, दुनिया में एक न दिन सबको मरना है।"

"हाँ बेटी.....मैं गलत समझती थी। बहुत गलत.....अब मुझे माफ करो.....अब आराम करो.....।"

रेणु थोडी-ही हँसी, "आराम कैसा माँ.....अब मैं देश सेवा में अपने प्राण अर्पण करूँगी। अब आराम काहे का.....दुर्भाग्य है मेरा—और क्या। मैं हूँ ही अभागिन।"

शीला वसन्त राव,
II B. A. (Politics)



गुप्तजी के प्रति

[मैथिली शरण गुप्तजी हिन्दी काव्य के ध्रुव नक्षत्र हैं। इनकी भाषा बहती नदी के कल-कल नाद और सुरीली तान के समान है, और भाव मलय समीर के समान शीतल है। ये हमारे हृदय में कभी उत्साह, दुःख, प्रेम, घृण, कल्पना तथा भय एक साथ उत्पन्न करते हैं। मैं इनकी सुन्दर, सुकोमल लालित्य भरे 'पंचवटी' नामक खंड काव्य से प्रेरित होकर यह कविता, उन महान् कवि के चरण कमलों में, भक्ति पूर्वक अर्पण कर रही हूँ। काश वह महान् ज्योति आज हमारे बीच में होती।]

महावीर से लेकर मैथिली के
शरण तक कर दी बरवान,
हजारों वर्षों की जंगी तलवार को
नव ज्ञान का दिया दान।

पंचवटी की गहरी छाया में छोडकर
गये कहाँ हमें पुकारकर,
शुक - रंभा संवाद सुनाकर
छोड हमें विरह बलिवेदी पर।

नारी को तुमने रत्न कहा
नारीत्व तुमने अनमोल कहा,
शूर्पणखा के चरित्र कहा
सीता पर क्या ही बोल कहा।

क्षमा करो, तुम हो यहाँ पर–
अपने कृतियों के जीवन धर,
हमें बल दो कि इस भूमि में
कर दे तुम्हें हम चिर अमर।

भारती मगदूम,
II B- Sc.

सूरदास

सूरदास हिन्दी के अमर कवि थे, जिनकी सरल वाणी से देश के असंख्य सूखे हृदय हरे हो उठे। भग्नाश जनता को जीने का नवीन उत्साह मिला। सूर वास्तव में जन्मांध नहीं थे, क्योंकि शृंगार तथा रंग-रूपादि का जो वर्णन उन्होंने किया है, वैसा कोई जन्मांध नहीं कर सकता। भक्ति के आवेश में, वाणी के साथ गाये हुए जो सरस पद उन अन्धकवि के मुख से निस्सृत हुए, उन में पुनरुक्ति चाहे भले ही हो पर उनकी मर्मस्पर्शिता और हृदयहारिता में किसी को भी सन्देह नहीं हो सकता।

'सूरसागर' ग्रन्थ में कृष्ण की बाल-लीला से लेकर उनके गोकुल-त्याग और गोपिकाओं के विरह तक की कथा फुटकर पदों में कही गई है। यह पद मुक्तक के रूप में होते हुए भी एक भाव को पूर्णता तक पहुँचा देते हैं। सभी पद गेय हैं अतः 'सूरसागर' को हम गीत-काव्य भी कह सकते हैं।

'सूरसागर' में कथा का आरम्भ कृष्ण-जन्म से हुआ है। यशोदा के गृह में पहुँच कर कृष्ण धीरे-धीरे बड़े होने लगे। उस काल में उनकी बाल-लीलाओं का जितना विशद वर्णन सूरदास ने किया, उतना हिन्दी के अन्य कवि ने नहीं किया। माँ बालक को दूध पिलाती है, न पीने पर, उसे चोटी बढ़ने का लालच दिखाती है। उसे आकाश के चन्द्रमा के लिए रोते देखकर, थाल में पानी भरकर चाँद को बालक के लिए भूमि पर ला देती है। कितना वात्सल्य-स्नेह, कितना सूक्ष्म निरीक्षण और कितना वास्तविक वर्णन है। इस प्रकार के असंख्य सूक्ष्म भावों से युक्त अनेक रसपूर्ण पद कहे गये हैं। कृष्ण कुछ बड़े होते हैं। मणि-खम्भों में अपना प्रतिबिंब देखकर प्रसन्न होते और मचलते हैं। घर कीं देहली नहीं लांघ पाते। सब कुछ आनन्दप्रद है। उनके माखन चोरी आदि प्रसंगों में गोपिकाओं के प्रेम की व्यंजना भरी पड़ी है। कृष्ण की यह किशोरावस्था है, कलुष या वासना का नाम भी नहीं। शुद्ध स्नेह है। आगे चलकर कृष्ण सारे ब्रजमंडल में सबके स्नेह-भाजन बन जाते हैं।

गोपिकाओं का स्नेह बढ़ता है। वह कृष्ण के साथ रासलीला में सम्मिलित होती हैं।

संयोग के उपरांत वियोग होता है। कृष्ण वृन्दावन छोड़कर मथुरा चले जाते हैं। वहाँ राजकीय कार्यों में सलग्न हो जाने के कारण प्यारी गोपियों को भूल जाते हैं।

इसी कथानक के बीच कृष्ण के लोक - रक्षक स्वरूप की व्यंजना करते हुए उन में असीम शक्ति की प्रतिष्ठा की गई है। लेकित सूरदास के कृष्ण महाभारत के कृष्ण की भाँति नीतिज्ञ और पराक्रमी नहीं हैं, वह केवल प्रेम के प्रतीक और सौंदर्य के मूर्ति हैं। कृष्ण के शील का भी थोड़ा - बहुत आभास सूर ने दिया है। माता यशोदा जब उन्हें दंड देती हैं तब वह रोते हुए उसे स्वीकार करते हैं। बड़े भाई बलदेव के प्रति भी उनका सम्मान भाव बराबर बना रहता है। पर सूरदास में कृष्ण की प्रेममयी मूर्ति की प्रधानता है, रामचरितमानस की भाँति उस में लोकादर्शों की ओर ध्यान नहीं दिया गया।

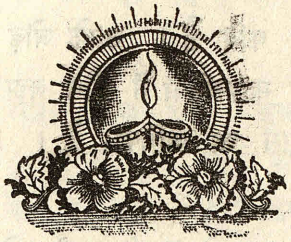
सूरदास ने फुटकर पदो में रामकथा भी कही है, पर वह वैसी ही बन पड़ी है जैसी तुलसी की कृष्ण - गीतावली। लोक संबन्ध में गम्भीर व्याख्याएँ सूरदास ने अधिक नहीं की, पर मनुष्य जीवन में कोमलता, सरलता और सरसता भी इतनी ही प्रयोजनीय है जितनी गम्भीरता। उनकी पवित्र वाणी में जो अनूठी उक्तियाँ आप - से - आप साकर मिल गई हैं। अन्य कवि उनकी जूठन से ही सन्तोष कर सकते हैं।

सूरदास हिन्दी के अन्यतम कवि हैं। उनके जोड़ का कवि गोस्वामी तुलसीदास को छोड़कर दूसरा नहीं है। इन दोनों महाकवियों में कौन बड़ा है, यह निश्चय करना सरल काम नहीं। भाषा पर अवश्य तुलसीदास का अधिकार है। ब्रज और अवधी दोनों का प्रयोग किया है।

तुलसीदास ने रामचरित का आश्रय लेकर जीवन की अनेक परिस्थितियों तक अपनी पहुँच दिखलाई है। सूरदास के कृष्णचरित में उतनी व्यापकता नहीं। इस दृष्टि में तुलसी सूर से ऊँचे ठहरते हैं। परन्तु मधुरता सूर में तुलसी से अधिक है। जीवन के अपेक्षाकृत संकीर्ण क्षेत्र को लेकर उस में अपनी प्रतिभा का पूर्ण चमत्कार दिखा देने में सूर की सफलता अद्वितीय है। सूक्ष्मदर्शिता में भी सूर अपना जोड़ नहीं रखते। पर शुद्ध कवित्व की दृष्टि से दोनों का समान अधिकार है।

चरन्जित कौर,
II year Home Science.

विषय को ध्यन में रखा जाय तो कबीर का महत्व इन दोनों से बढ़कर नहीं तो, कम-से-कम इनका तुल्य तो है। जाति–मत–भेद बिना सब कोई कबीर - साहित्य का रसास्वादन कर सकते हैं। कबीर साहित्य धार्मिक कलहों से ऊपर उठकर एक ऊँचे सोपान पर विराजमान है। अतएव कबीर-साहित्य देश की या धर्म की परिधि में कैदी नहीं है। किसी विशेष जाति को गरिमा देने का अनावश्यक प्रयत्न उन्होंने नहीं किया है। फलस्वरूप उनकी रचनाएँ सर्व - जन - स्वीकार्य है। अनेक युगों से पहले उन्होंने आधुनिक विचार - रीति को ग्रहण किया था। उनकी दृष्टि में सकल मानव समान था। वही अर्वाचीन विचार - धारा भी है। वर्तमान बुद्धि जीवियों के लिए सूर - साहित्य या तुलसी - साहित्य चाहे उपेक्षणीय हो जाय, पर कबीर - साहित्य अपेक्षणीय नहीं होगा।



Magazine Exchanges

Alleppey	....	Annual of St. Joseph's College for Women
Alwaye	....	"Caritas" – St. Joseph's Seminary
Bagalkot	....	The Basaveshvar College Magazine
Bangalore	....	Commerce College Magazine
,,	....	St. Joseph's College Magazine
,,	....	The Association Annual (National College) and News Bulletin
,,	....	Vijaya College Magazine
,,	....	Acharya Patasala College
,,	....	B. M. S. College of Engineering
,,	....	Good Shepherd and Its Works
,,	....	Maharani's College for Women
,,	....	Sri Renuka Acharya College Magazine
,,	....	The Government Arts & Science College Miscellany
,,	....	Vastra – S.K.S J. Technological Institute
,,	....	C.S.U. Souvenir
Coimbatore	....	Nirmala College Magazine
Elur	....	St. Theresa's College Magazine
Ernakulam	....	"The Teresian" – St. Teresa's College
Guruvayur (Trichur)	....	"Assisi Blossom" – Little Flower College
Kottayam	....	Mount Carmel Training College Annual
,,	....	BCM. College Magazine
Kozhikode	....	St. Joseph's College Magazine
,,	....	Providence College Magazine
Madras	....	Devagiri College Magazine
,,	....	Loyola College Magazine
,,	....	The Ethiraj College Magazine
,,	....	Stella Maris College Magazine
,,	....	Queen Mary's College Magazine
Mangalore	... .	St. Joseph's Inter-diocesan Seminary
,,	....	"Marylite" – St. Mary's High School
,,	....	St. Aloysius College Magazine
,,	....	St. Agnes College Magazine

Mangalore	....	Government Arts College Magazine
Mysore	....	Annual of St. Philomena's College
Ootacamund	....	Government Arts College Magazine
Palghat	....	Mercy College Magazine
Palghat (Chittor)	....	Government College Chronicle
Quilon	....	"Pyari Ma" – Fatima National College
Secunderabad	....	"St. Ann's Bee–hive"
Tiruvella	....	Teacher's College Annual
Trichinopoly	....	St. Joseph's College Magazine
Trichur	....	"Marian Voice" – St. Mary's College
Trivandrum	....	The Mar Ivanios College Annual
Udipi	... .	Don Bosco Club Magazine

The Printer's Devil Apologises

Page	
13	*Insert a comma after "regal".*
17	*Last line – insert a comma after "us".*
22	*Para 3 – Delete comma after "God"*
25	*Para 1. – read "chiefly" for "chifly"*
26	*Last para – read "contradictions" for "contradicions"*
28	*Para 3 – Change capital "C" to small c for "Catholicism"*
31	*Para 4 – insert semi - colon after "all".*
41	*Read "colt" for "clot"*

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AND
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FORM IV.

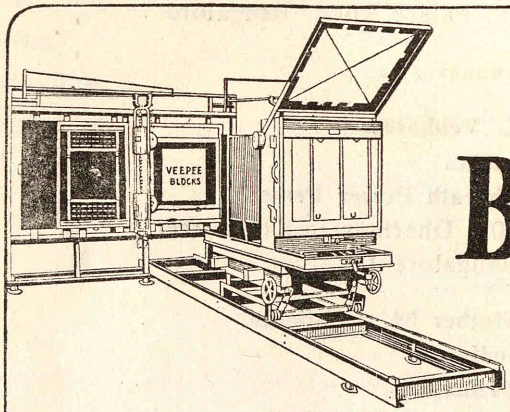
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I, Mother M. Antoinette, hereby declare that the particulars given above are true to the best of my knowledge and belief

Sd. Mother M. Antoinette

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