
ANNUAL
MOUNT CARMEL COLLEGE
BANGALORE
MYSORE STATE

# Annual of Mount Carmel College

BANGALORE (Mysore State)

## *God's Minute*

I have only just a minute,
Only sixty seconds in it,
Forced upon me, can't refuse it,
Didn't seek it, didn't choose it
But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it,
Just a tiny little minute —
But eternity is in it !

Of the Congregation of St. Teresa's Convent, Ernakulam

Vol. 13 - No. 1 1965



Our Prime Minister — Mrs. Indira Gandhi
(1st Woman Prime Minister of India)
Elected : 19th January 1966.

# EDITORIAL

*Ex-officio President*:
Rev. Mother M. Antoinette
(Superior and Principal)

*Editor*:
Rev. Sister M. Angelina

*Associate Editors*:
(Indian Languages)
Miss M. A. Singamma
(Kannada)

Miss H. Sithalakshmi
(Tamil)

Mr H. M. Mohamed Jalaluddin
(Urdu)

Rev. Sister Clement Mary
(Hindi)

We have grown a year older as has the rest of the world. But our ageing is not of our choosing, for Time rolls on whether we will it or not. We have however the choice to trail a blazing year of glory — or content ourselves to dally, down the primrose path of mediocrity. Let us then pause for a moment to assess our strivings and that of the world towards our respective goals of greater honour and peace.

Peace and harmony in the world still seem as elusive as the Scarlet Pimpernel. While on the one hand the Pope steps humbly into the midst of a conclave of nations, pleading for good-will among men, and peace-loving leaders preach and practise the creed of non-violence, there are, on the other hand, ambitious nations who unscrupulously plunge themselves and others into a futile blood-bath. Just when our sympathies were with the victims of the prolonged Vietnam War, we ourselves felt the privations of battle when a trickle of Pakistani infiltrators threatened to become a flood of enemy troops. How the Indian troops went, saw and conquered, is only too well-known. However, the period of toil and sweat is not over and the toil and sweat of the youth is as necessary to India as that of the lone soldier who patrolled a still-explosive cease-fire line until the historic Tashkent Agreement was signed. The least that a student can do for her bruised nation is to straighten herself and be serious in thought, word and deed. That is the least. The most that she can do is much, for an

imaginative, unselfish and generous mind can encompass the world within its ample confines.

Coming to our own achievements—without much loss of modesty we may state that our efforts towards the national cause have not lacked enthusiasm or labour. Besides the vigorous drive conducted by the Principal to bring out 'hoarded' pocket money, so to say, the students themselves pooled their talents to entertain amused audiences. To add to this jingling collection, the old students of our College spared time and energy to stage Sheridan's "The Rivals." The proceeds of this commendable performance at the Town Hall will aid in expanding the College to meet the yearly growing needs while a part of the proceeds has been sent to the Bangalore University Jawans' Fund. Speaking of additions to the College Campus, we recall with pride our new Sports ground situated at Vasanthnagar and just a stone's throw from the College. It was declared open by the Principal on the occasion of our Annual Sports Day which was presided over by Mr. C. Chandy, Commissioner of Police. Let us hope that the new stadium heralds a future of greater Olympian glory to our Athletes!

The year has not been all play and no work. The results at the end of the last academic year brought many laurels home — Mount Carmel had bagged the first ten positions except one in compulsory English alone! And Valerie Ward, graduating in Home Science, was one of the recipients of gold medals awarded by the President at the first convocation of the Bangalore University. We hope that a University of our own with its many incentives, such as the covetable Kennedy Memorial Award for Politics, will spur our students of this year and the years to come to strive for greater scholastic honour to themselves and to their Alma Mater.

Finally, a word about the magazine itself. This year, it may be observed, that the magazine is entirely comprised of the literary material tapped from our students, unlike as in preceding years, when we included the brave efforts of the pupils and tiny-tots of affiliated convent schools. However, it would be more to the point if the Editor could substitute the word "mined" for "tapped". Besides the prize - winning articles of a few enthusiastic students who participated in the Short story and Poetry composing competitions many of the other articles had literally, to be dug out from the brains of our reticent literary geniuses. The Editor hopes that the next academic year will provide more inspiration to the budding writers of our College, or is inspiration the right word of use? We would also request intending contributors to invoke the Muses at the beginning of the Session so as to avoid the inconvenient trickle of articles, with which the Editor and the Printer had to uncomplainingly cope throughout this year.

With that we ring the curtain down on another year of human endeavour, blessed by a merciful Providence and we wish our Final year students much success in the various paths they will betake. We also hope that the years that they have spent at this institution will stand them in good stead to enable them to do well what is worth doing — to trail paths of glory, not ruts of slothful indifference.

The year 1966 has opened very sadly for India, with the passing away of eminent men. On the 11th of January of this year, we heard what we did not wish to hear—Our great Prime Minister, Lal Bahadur Shastri, had died at Tashkent, a few hours after he had signed a declaration of peace with Pakistan. To the memory of this 'Little Big man', a rare combination of extreme humility and unknown determination, we pay our homage. On the 24th January occurred the memorable plane disaster off Mount Blanc, resulting in the death among 118 others, of Dr. Homi J. Bhaba, Chairman of the Atomic Energy Commission and on the 29th January the demise of Dr. B. D. Laroia, Vice-Chancellor of Bangalore University.

Speaking at the condolence meeting in our College, our Principal Mother Antoinette said that "the late Dr. Laroia.....was not merely an outstanding educationist, scientist, organizer and administrator, but a gentleman of broad culture, high integrity, fair play and great human kindness. He was a personal friend of one and all..... He was especially a friend of students..... 'A little more than a year in office, he had laid the Bangalore University on a firm basis already....' (echoing the words of Shri Nijalingappa, the Chief Minister of Mysore). "Great things had been hoped of his administration."

The Staff and students passed the following resolution to be conveyed with their heartfelt condolences to Mrs. Laroia and the family of Dr. Laroia :—

" The Principal, Staff and Students of Mount Carmel College feel that no better tribute could be paid to their late, dear Vice-Chancellor, Dr. B. D. Laroia, than to resolve to follow in the path of duty and high standards of thought and life set by him."

The assembly remained standing in silent prayer for two minutes, for the soul of the deceased Vice-Chancellor. May his soul rest in peace.

★ ★ ★ ★

## A Woman is at the Helm

We offer our respectful congratulations to Mrs. Indira Gandhi, the first woman-Prime Minister of our country. We pray that our Prime Minister and her Cabinet will rise to the occasion and solve most successfully the challenging problems facing our country.

*Annual* — Mount Carmel College, Bangalore

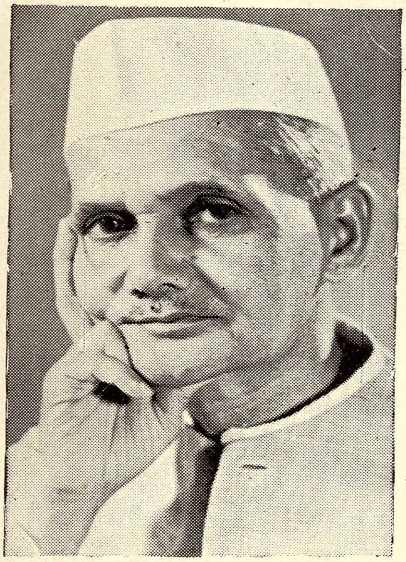
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*Ownership* — do do



Our late dear Prime Minister Lal Bahadur Shastri
Died at Tashkent : 11th January 1966

*" ..... If you prepare yourselves in a disciplined and determined manner, the country's future will be bright indeed." (His message to youth, taken from his convocation address at Aligarh)— 'Sunshine'.*



Mrs. V. Alva — Deputy Chairman Rajya Sabha



Our Vice-Principal, Sister M. Imelda, is seen in the Photo as one of the Faculty Members at the Political Science Seminar, held at Madras in August '65 by Dr. Saul K. Padover an eminent Political Scientist and Historian.

# MOUNT CARMEL COLLEGE, BANGALORE

## PARENTS' DAY 1965

*Under the Presidentship of*

Dr. B. D. Laroia

Vice-Chancellor, Bangalore University

**Report for the year 1964-'65**

Sir, Mrs. Laroia, Rt. Rev. Mgr. Celestine, Rev. Fathers and Sisters, Ladies and Gentlemen, we have pleasure in placing before you the Annual Report for the last academic year.

### STRENGTH OF THE COLLEGE

The strength of the College was 1,011 at the commencement of the year and 974 at the closing.

### EXAMINATION RESULTS — UNIVERSITY

| Examination | No. appeared | No. passing in all parts at the first attempt | Percentage of full passes | No. passing in Parts Part I | Part II | Part III | Part IV |
|---|---|---|---|---|---|---|---|
| **Pre-University :** | | | | | | | |
| Arts | 100 | 66 | 66 | 84 | 84 | 75 | — |
| Science | 250 | 135 | 54 | 246 | 231 | 140 | — |
| **Degree :** | | | | | | | |
| B.A. 1st Examination | 103 | 87 | 84.5 | 96 | 95 | 100 | 95 |
| „ Final | 67 | 59 | 88.1 | | | | |
| B.Sc. 1st Examination | 113 | 92 | 76.9 | 98 | 110 | 105 | 103 |
| „ Final | 80 | 51 | 63.8 | | | | |

### DISTINCTIONS GAINED

| | Part | Rank | First Class | Second Class |
|---|---|---|---|---|
| Pre-University : Arts | | | 14 | 28 |
| „ Science | | | 18 | 48 |
| B.A. Degree : 1st Examination | I | 1st, 2nd, 4th, 5th & 6th, 7th (2 students), 8th, 9th (2 students) & 10th (2 students) | 12 | 29 |

| | | | | |
|---|---|---|---|---|
| B.A. Degree: | II | 10th | 5 | 17 |
| | IV | 1st, 2nd (2 students), 3rd, 4th (2 students), 5th, 6th (2 students), 7th (2 students), 8th (2 students), 9th (2 students), 10th (2 students), | 49 | 20 |
| B.Sc. Degree 1st Examination | I | 1st, 2nd, 3rd, 5th, 7th, 9th (2 students) | 8 | 29 |
| | II | 4th | 5 | 37 |
| | IV | 7th & 8th | 12 | 21 |
| B.A. Degree Final | | 5th & 7th | 2 | 20 |
| B.Sc. Degree Final | | | 3 | 26 |

## COLLEGE EXAMINATIONS

### First and Second Year Degree

| | Class Strength | No. Promoted | Percentage Promoted |
|---|---|---|---|
| B.A. 1st Year | 107 | 106 | 99% |
| B.Sc. „ | 137 | 135 | 98.5% |
| B.A. 2nd Year | 93 | 92 | 98.9 |
| B.Sc. „ | 114 | 111 | 97.4 |

## EXTRA-CURRICULAR

The Associations and group activities, eleven in number, recorded a year of satisfactory work, including inter-Collegiate, inter-State and inter-University events.

### (a) Writing — Debate — Speech and Cultural Contests

| | | |
|---|---|---|
| Sri Ganapathi Seva Mandali | Essay Contest on "Role of Pandit Nehru as National Builder" | M. D. Gita & S. N. Shasikala won the First and Second Prize respectively |
| 9th Inter-University Youth Festival | | Rose Goveas, Raychelle Roy & T. S. Padma were awarded Certificates of Merit for Painting, Shakespeare Recitation and Discussion and Instrumental Music, respectively. Raychelle Roy was selected to represent the University at Delhi, which she did with credit |

| | | |
|---|---|---|
| United Nations' Day Mysore State Committee | Speech Contest | Won by Kala Rangaswamy |
| Bangalore Science Forum | Science Speech Contests | **Chemistry 'A' Division**<br>Meena Bose, 2nd Prize<br>**Botany 'A' Division**<br>S. Gayathri, 1st Prize<br>Gloria Dawson, 2nd Prize<br>**Zoology 'A' Division**<br>Shaila Chinnappa, 2nd Prize<br>**Zoology 'B' Division**<br>Vijaya Brahmanandan, 2nd Prize |
| Botanical Society Central College | Essay Contest | R. Premila, P. V. Vimala and Krishnaveni tied for the 1st, 2nd and 3rd Prize respectively with students of other Colleges |
| | Prize Lectures | Shaila Chinappa won the 1st Prize and S. Gayathri the 3rd Prize. |
| Maharaja of Mysore Thevaram Prize | For the recitation of Tamil Slokas | The 1st and 2nd Prize won by S. Vidya, Pre-University and S. Vijayalakshmi, Pre-University, respectively |
| Government of India | Science Talent Search | A Scholarship awarded to A. Manorama (CBZ combination), Pre-University: Merit Certificates to Sadikha Bai Easa, Tara Jani Sait and Priya Jagdish, also of the Pre-University class (PCB combination) |
| Bangalore Junior Chamber | Children's On-the-Spot Painting Contest | Girish Punja of the 3–5 Age Group, was awarded a Consolation Prize ! |

## DEPUTATION OF STAFF MEMBERS TO CONFERENCES, SEMINARS AND RESEARCH

Mrs. Lydia Manoharan, M.Sc. Lecturer in Physics, attended the Summer Institute Physics Course at Tirupati in June'64 and also completed successfully the Graduate Course in Engineering Physics of A.M.I.E. Sister M. Dorothy, Professor of French, was selected by the University of Mysore and the University Grants Commission to attend a Refresher Course in French at the French College, Pondicherry.

Sister Clement Mary, O. T. Vidwan, M.A. and Miss Susheela Gadgil, R. B. Praveen, M.A., Lecturers in Hindi and Sister M. Angelina of the Economics Department, are doing research in their respective subjects for the Ph.D.

Miss R. Lalitha M.Sc. and Miss B.S. Nagarathna, M Sc. of the Zoology department and Miss Shreedevi Nair, M.Sc., of the Botany department, were selected to attend the U.G.C. Summer Institute courses in their respective subjects, during the Summer vacation of this year.

## (b) GAMES AND SPORTS

The College won the M.G.S. Memorial Team Championship in Athletics for the 15th year in succession and the Individual Championship for Games, as well as the Championship in Mysore State Olympics, the C.P.M. Athletic Meet, Independence Day Games and Athletics and Dasara Sports. The best athletes, both in the College and University, were Krishna Brahmanandan and Clara Menezes. The Mysore Women's teams for Inter-Varsity Athletics and Tennis and Basketball Nationals, were mainly formed by our players and athletes. Special mention should be made of S. N. Sashikala, who scored successes in State, Inter-State and National Tennis.

## (c) N C C

Cadets U/O Leenatha Reddy and U/O Summi attended the All India Summer Camp at Dharmasala, Punjab. Cadet Capt. Shantha Rao Beedu attended the Training Camp at Simla. Cadets participated in the Annual Training Camp at Vidyanagar. Nearly 100 Cadets were recruited in July. Two additional NCC Officers 2/Lt. Shreedevi Nair and 2/Lt. Zarina Irani, reported to duty in June. 2/Lt. Zarina Irani was selected to be in charge of the NCC Girls Contingent at the Republic Day Parade, Delhi. Two Cadets, Sgt. Aruna Rao and U/O Leenatha Reddy, were in the contingent. Our Cadets took part, with credit, in Ceremonial parades held in the City. 8 Cadets passed successfully the G. I. examination. Officer Lt. M. V. Leela was promoted to the rank of Captain.

## (d) RANGER COMPANY

Gita Mirjanker attended the mountaineering Camp at Darjeeling and the East West Conference. Our team was privileged to meet Mrs. Dursheath, International Guide Commissioner, England. Four Rangers represented Mysore at the Jamboree at Allahabad and our Rangers were also selected for the first skiing Course at Simla. Ranger Leader, Sister M. Angelina, attended the first All India Ranger Leaders Advance Camp at Pachmari. Ranger activities included training in traffic control. Our Rangers controlled the traffic effectively, on Republic Day and at Ravindra Kalekshetra, on the occasion of the birthday of the Chief Minister.

AT THE COLLEGE ON PARENTS' DAY



Dr. B. D. Laroia, the late Vice-Chancellor with Mrs. and Miss Laroia, Mgr. F. X. Celestine — Vicar General, Principal and Vice - Principal



At the inauguration of all the Associations ( July'65 ) — with Mr. Jayaram Education ~~Minister~~ Sec.

FIRST BATCH OF STUDENTS UNDER THE BANGALORE UNIVERSITY



Final B.Sc. (Home Science Group) Valerie Ward — Gold Medalist (1st from right, 1st row Standing)
1st rank in the University

## (e) SOCIAL SERVICE

Students of the Social Service League look back with happiness on what they were able to accomplish in a brief period. They concentrated on the improvement of the Urban Welfare Centre at Srirampuram, working with the local Y.M.C.A. Food and clothes were distributed. Pre-Primary children were taught songs and games and mothers were initiated in the preparation of cheap remedies for simple ailments and in elementary hygiene. Some poor homes in Vasanthnagar and the Home for the Aged, run by the Little Sisters of the Poor, were also visited.

## (f) EDUCATIONAL EXCURSIONS AND TOURS

There was a large tour consisting chiefly of Science students, covering Salem, Madura, Kerala and the Nilgiris. A second, large excursion was to Calcutta and Darjeeling. Besides, there were the usual visits and excursions to factories and places of interest in the locality.

## RELIGIOUS INSTRUCTION

### INTER-COLLEGIATE EXAMINATION IN RELIGION

**(Conducted by the Xavier Board of Higher Education)**

| Class | Number appeared | First class | Second class | Third class | Percentage of passes |
|---|---|---|---|---|---|
| Final Degree | 19 | 3 | 5 | 9 | 89.5 % |
| Pre-University | 37 | 14 | 4 | 16 | 91.9 % |

## DEVELOPMENT AND EXPENDITURE

### (a) Scholarships, Free-Studentships & other Fee Concessions

| | | Amount | No. Aided |
|---|---|---|---|
| 1. | Central Government Scholarships .... | Rs. 455/- | 1 |
| 2. | State Government & University Scholarships .... | „ 7,160/- | 73 |
| 3. | Free-studentships .... | „ 15,836/- | 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 Rs. 3,600/- .... | „ 3,600/- | 98 |

### (b) EQUIPMENT

677 Volumes were added to the Library. We are very grateful to the University Grants Commission, the U.S.I.S. Bangalore, Madras and Delhi, to the British Council, Madras, to the Regional Institute of English, Bangalore, to the Ranfurly Library of the Women's Indian Association in the U.K., to Mr. Stanley Satur and to other individual donors for the books, papers and periodicals they have presented to the Library and Reading Rooms.

The expenditure on books, furniture, science and other equipment was Rs. 13,030.18 Ps.

## (c) BUILDINGS AND LANDS

The Construction of a track on the land leased to us by the City Trust Board for a stadium, has been completed. A grant of Rs. 18,000/- was sanctioned by Government, towards the total cost of Rs. 36,800/-. The College has acquired out of its own resources, a plot of land adjacent to the science laboratories, for additional laboratories so urgently needed. We have also purchased a small plot of land across the road for the construction of essential Staff Quarters. The University Grants Commission approved the plan and sanctioned a grant of 50% of the estimate, which was Rs. 1,28,744/-. We are also happy to report that the domestic workers have been provided with new and better quarters and the day students and staff with a satisfactory dining hall, at the cost of the Management. Two other small and necessary constructions have been completed, at a cost of Rs. 3,103.70 and Rs. 2,515 respectively. The former has been assured a grant but the other, an aviary, has been refused a grant as " not necessary ". We have been wondering why museums alone but not live specimens are eligible for grant in aid !

## COLLEGE HOSTEL

The hostel accommodated comfortably 107 students. The health of the inmates was quite satisfactory. There was an excursion to Sivaganga during the year, besides the various College excursions.

## GENERAL REMARKS

Much has been done up to the present moment but far more remains to be done. We look forward to years of increasing and more efficient service to the State and Country, under the Bangalore University and the experienced, sympathetic and inspiring leadership of our Vice-Chancellor, Dr. Laroia.

We would like, very much, to improve the equipment and accommodation of the College and Hostel. As a matter of fact, the Management has been spending large sums of money on the College in every direction, especially of late and all this expenditure leaves us trembling when we consider the possibility of losing a grant or two, due to failure to see eye to eye with us, or to formalities or to red-tapeism ! We say this in the presence of our esteemed and sympathetic authorities merely to alert them to the all important need of adequate and speedy grants to developing institutions, sacrificing their everything in the interests of the Public.

Finally, Sir, we would, like to start, as soon as you tell us when, Post-Graduate courses in English and Political Science as a beginning of the Post-Graduate section of this College.

We thank you, Sir and Mrs. Laroia for your kind acceptance of our invitation. We thank you Right Rev. Monsignor, Rev. Fathers, Sisters, Ladies and Gentlemen for your kind presence tonight.

Yours in Service,

*(Sd.) Mother M. Antoinette,*

Principal for Management

## PRIZES AWARDED FOR THE YEAR 1964–'65

### HOSTEL PRIZE

Flavia Mathias — III B.Sc.

### RELIGION

Pre-University — Patricia D'Cunha
Degree — Valerie Ward

### MORAL INSTRUCTION

Pre-University — Laj Bhojraj Balani
I Degree — Ramani Nair
II Degree — Geetha Mehta
III Degree — Prema Chandra Leela

### ENGLISH

Pre-University — K. Vijaya
I Degree — Aruna Bhandarkar
II Degree — Geetha Mehta

### Part II (Languages)

**Sanskrit**

Pre-University — G. K. Bhargavi
II Degree — Chitra Ramani

**Kannada**

Zarine Shetty
Arundhathi K. N.

**Tamil**

Pre-University — N. Vijayalakshmi
II Degree — R. Premila

**Urdu**

Naseem Banu Taher
Anwarunissa

**Hindi**

Pre-University — Nilima Kulkarni
II Degree — Santosh K.

**French**

Urmila Devi
Jyoti Batra

### Part III Arts

Pre-University — Nilima Kulkarni
I Degree — Gurushree T.
II Degree — Lorna Raymond
III Degree — Malini Devi

### Part III Science

Pre-University — P.C.B. — Laila Abraham

### C. B. Z.

Pre-University — A. J. Manorama
I Degree — H. L. Usha
II Degree — K. B. Vatsala
III Degree — Shaila Chinappa

## HOME SCIENCE

Pre-University — Laj Bhojraj Balani
I Degree — Renu Kalsie
II Degree — Geetha Mehta
III Degree — K. Padma

### Part III Minor (Degree Course)

**History**

Ganga Madappa — II Degree

**Sociology**

Lorna Raymond — II Degree

**Chemistry**

K. B. Vatsala

**Household Chemistry**

Geetha Mehta

**Part IV — Social Science**

Geeth Mehta — II H.Sc.

**Part IV — General Science**

Arti Hosali

## FOR RANK IN UNIVERSITY EXAMINATIONS

### B A. Degree 1st Examination

| | Part I | Part II | Part IV |
|---|---|---|---|
| | | 10th Rank — Lorna Raymond | |
| 1st Rank | — Sashikala, S.N. | 1st Rank — Sarala, R.B. | |
| 2nd „ | — Chitra, R. | 2nd „ — Vasanthamani Kala Rangaswamy | |
| 4th „ | — Ganga, I.M. | 3rd „ — Moyra Thompson | |
| 5th „ | — Sunitha Malkani | 4th „ — Ganga, I.M. Maya Ramchand | |
| 6th „ | — Shahtaz Ali Khan | 5th „ — Chitra, R. | |
| 7th „ | — Arti Hosali Sarala, R.B. | 6th „ — Elaine Mary Mascarenhas Jeannette Pinto | |
| 8th „ | — Rukshana Taher | 7th „ — Vijayalakshmi, P.R. Gita, M.D. | |
| 9th „ | — Roopali Sircar Jyoti Batra | 8th „ — Arti Hosali Sadana Pandit | |
| 10th „ | — Lakshmi Varma Enid Marie Fabia Pinto | 9th „ — Sharada Chalam Hema Malini Iyer | |
| | | 10th „ — Bernadette Marie Verdes Rose Mary Vas | |

## B.Sc. Degree 1st Examination

| Part I | Part II | Part IV |
|---|---|---|
| 1st Rank — Maria Alice D'Souza | 4th Rank — Anwar Unnisa Begum | 7th Rank — Vatsala, K.B. |
| 2nd " — Sushila K. Chelliah | | 9th " — Gayatri, S. |
| 3rd " — Maria Antoinette Le Tang | | |
| 5th " — Geetha Mehta | | |
| 7th " — Gloria Dawson | | |
| 9th " — Umadevi Parmanand | | |
| Shobana, B. | | |

## B.A. Final

5th Rank — Leenatha Reddi
7th Rank — Menaka Varatharajan

## Principal's Prize for " Best Prefect "

K. B. Vatsala — II B.Sc.

## Principal's Prize for " Best Student "

Geetha Mehta — II H.Sc.

## Principal's Prize for Best Sportswoman

Clara Menezes

## PRIZE ENDOWMENTS

| | | |
|---|---|---|
| 1. | Mr. Joseph Chowriappa | Prize : Pre-University Science CBZ. |
| 2. | Mr. B. G. Shantappa | Prize : a) " " |
| 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 |

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# MENDELISM



*Johann Gregor Mendel*

Exactly one hundred and forty-three years ago, Johann Mendel, the " discoverer " of the Principles of Heredity, was born of a family of peasants, in the village of Hyncice in Moravia, a part of Czechoslovakia. As a schoolboy Mendel showed himself to be unusually gifted. The schoolmaster noticing this, persuaded Anton Mendel, the father of the boy, to let young Mendel continue his education.

After graduating at a Secondary school in Troppau with excellent results, Mendel's first thought was to secure for himself the means to continue his studies at the Olmutz Institute, where he managed to spend four years in work and study amidst hunger and poverty. At this critical juncture one of his professors F. Franz, suggested to Mendel, that he should continue his studies by entering the Augustinian Monastery in Briinn.

At the Monastery, Mendel was surrounded by persons well versed in the field of Natural Sciences. The Abbot of the Monastery accepted only gifted men whom he provided with opportunities for further education and research. As a result of this, Mendel's interest in Natural Sciences grew. In 1847 he applied for the post of a substitute-teacher at a local secondary school. Though he wished to qualify as a full fledged teacher, so as to earn his living, he failed at the examinations. Considering this, the Abbot thought that Mendel should have an opportunity to devote himself to studies ; so he sent him to Vienna, for two years, where Mendel studied Zoology, Botany, Plant anatomy, Physics and other subjects.

During the next decade at Briinn Mendel carried out his experiments on Cross-fertilization of Pea plants. He selected two varieties — tall and dwarf. The first generation of plants were all tall. When these " hybrids " were self-fertilized, the dwarfness reappeared in the second generation, the ratio of tall to dwarf plants being 3 : 1. Mendel made other crosses involving other characters and obtained similar ratios. After a careful study of these results, he concluded that there must be two " factors " which influence the height in each plant. One of these, the factor for tallness was dominant ; the other, the factor for dwarfness was recessive. A plant carrying two factors for dwarfness would be

dwarf, but a plant carrying one of the factors for tallness and one for dwarfness would be a tall one, because the factor for tallness is dominant over that for dwarfness. When two of this latter type are crossed, however, there will be a segregation of the factors so that one-fourth of the total number of plants will be dwarf, having two recessive factors. This is Mendel's law of dominance. Observing that the factor for dwarfness, although present in the first generation, does not interfere with the tallness of the plant, but is recovered in the next generation, Mendel enunciated his second law of heredity. This law states that " the unit characters of the parents do not blend with or contaminate each other, but segregate independently in the hybrid reproductive cells."

Mendel continued his experiments for quite some time. His efforts were not unrewarded, for he discovered another important law governing heredity. This discovery was based on the results obtained by crossing two plants differing not only in height, but also in the colour of their flowers. One of the plants was tall and red-flowered ; the other, dwarf and white-flowered. The offspring of the first generation were all tall and red-flowered, proving that the red flower colour is dominant over white. The second generation yielded four kinds of plants ; tall and red-flowered, tall and white-flowered, dwarf and red-flowered and dwarf and. white-flowered. The proportion in which these were produced was 9 : 3 : 3 : 1. This ratio can be explained as follows :— Each pair of unit characters is inherited independently of the other. In other words their assortment is independent. Thus, tallness and redness which occur together in one parent are not always passed on to the same reproductive cell of the first generation of plants. Tallness behaves as an independent unit and is free to combine with redness to form a tall, red-flowered plant, or with whiteness to form a tall, white-flowered plant. The third law therefore, is the law of independent assortment and states that " when two individuals differ from each other in two pairs of genes, the segregation of genes in one pair is independent of segregation in another pair."

The results of Mendel's work were read in February and March of 1865, before the Natural History Society of Briinn and were published in the " Memoirs " of the Society in 1866. Mendel was disappointed, that nobody understood the importance of his work. He was elected as the Abbot of the Monastery in 1868 and he reluctantly gave up the post of substitute-teacher which he held. From then on, he was obliged to devote himself more to the community and less to his research work. He talked less of his work with peas, though, towards the close of his life he remarked " It will not be long . . . the whole world will acknowledge it". He died in 1884.

In 1900, exactly sixteen years after the death of Mendel, three other botanists—Devries, Correns and Tschermack who were working independently on

hybridizing experiments on plants, called attention to the work of Mendel. The science which stemmed from Mendel's work to which Bateson gave the name of Genetics, in 1905, has penetrated all branches of Biology, and has become its nucleus and guiding principle to the explanation of the mystery of life—its origin and evolution.

*V. S. Kanthamma,*
*III B.Sc., (C.B.Z.)*

# Pray Always

Remembering God is easy
When troubles come our way :
But when our hearts are free from woe,
Do we find time to pray ?

Are we thankful for each bright new day,
The Sun, the Moon, the Stars :
The Birds that sing, the fish that swim,
The animals and flowers ?

A life, a home to us He gives,
He gave us eyes to see.
The everflowing stream of love,
That flows to you and me.

He sent His only Son to Earth
From sin to set us free ;
To shed His precious Blood for us
And die on Calvary.

For all these gifts He's made to us
We in return should pray,
A little prayer of love or thanks
Today and Everyday.

*Sunbeam Matthews,*
*II Year B.A.,*

# Inaugural Address—1965

At Mount Carmel College for women, Bangalore, Mr. T. R. Jayaraman, I.A.S., Education Secretary, Government of Mysore, inaugurated the year's work of the College Associations, eleven in number, on July 30th.

Mother M. Antoinette, Principal, in her introductory remarks, regretted that the "useful and important art of debate and public speaking" seemed to be on the decline, although ours was a democratic age. She also felt that the art could not be fostered in the noisy debating halls of our Colleges, especially of men and she felt it important that something should be done by Educational Authorities to ensure the good organisation and conducting of debates. The Principal regretted the little time there was for extra-curricular activities today due to heavy and extensive curricula of studies in the present pattern of Pre-University and Three-Year Degree Courses.

The Education Secretary expressed agreement with the views of the Principal. He also felt that students should be educated according to their aptitudes, which would reduce the present waste in education.

The Secretary of the English Association, S. N. Sashikala Murthy, proposed a vote of thanks to the distinguished guest. The meeting was preceded by a short cultural programme of music and elocution, by students of the College.

# Association Reports

(1964–'65)

## THE ENGLISH LITERARY ASSOCIATION

Our activities for the year began with an election meeting held on the 14th of July, 1964. The office-bearers elected were :

Vice-President—Miss Jayanthi Rao.
Secretary —Bindoo Purnaiya.

**Class Representatives :**

| | | |
|---|---|---|
| Third-year degree | — | Shantha Phillips |
| Second-year degree | — | Sunita Malkani |
| First-year degree | — | Nandita Rao |
| Pre-University | — | Patricia Ruthnaswamy. |

The Inauguration of the English Association together with the other Associations was held on 24th July, 1964. Dr. Sushila Lingiah, Chief guest, gave an inspiring talk on " the ideal college student ".

Dr. James B. Hall, eminent novelist and poet of America spoke to us on " Contemporary poetry " on 30th August, 1964.

A speech contest was held on the 14th and 15th September, to select participants for the Youth festival held in Mysore. Rachel Roy of Mount Carmel College had the honour of representing Mysore University at the Inter-'Varsity festival at Delhi.

On the 30th of October, three students who had been to the United States of America, under the American Field Scholarship, spoke to us of their experiences there.

Our last meeting was the elocution competition held on the 10th of February. Mrs. Mulliyil, Mrs. Tara and Miss Satur were the Judges. In the Senior section Laxmi Varma and Moyra Thompson vied for top honours. Among the Juniors Valsa Iype and Rachel Roy were awarded the first and second prizes respectively.

Since this meeting brings to a close, all the activities for the year, I take this opportunity to wish the Association all the best in the years to come. With the help of God I am sure it will live up to the reputation it has so nobly acquired.

*Bindoo Purnaiya*
*(Secretary)*

# LANGUAGES ASSOCIATION

An election meeting was held on the 14th July 1964 to elect the secretaries of the various Associations. This was followed by an Inaugural meeting held on the 24th July 1964.

A meeting in Hindi was held on 16th September 1964. Smt. Kamakshi Devi presided over the function .

On 3rd February 1965, Mr. Natesha Mudaliar and Mr. Krishnamurthy gave informative talks in Tamil.

Quiz contests-in Hindi and Kannada were held on 3rd February 1965. The prize winners were :

**Hindi**

| Degree Students | | | P. U. C. | |
|---|---|---|---|---|
| Shoba Rani H. L. | 1st | | Asha Kalyani | 1st |
| Usha H. L. | | | Vanajakshi D. N. | 2nd |
| Ganga Medappa | 2nd | (II B.A.) | Jyothi K. V. | 3rd |
| Kala Saraff | 3rd | (III B.A.) | | |

**Kannada**

| | | | | |
|---|---|---|---|---|
| R. Uma | (II B.A.) | 1st | B. Padmavathi | 1st |
| K. N. Shantha | (II B.Sc.) | 2nd | S. R. Vijayamala | 2nd |
| Ashalatha | (I B.Sc.) | | M. C. Nirmala | 3rd |
| K.N.Arundathi | (II B.Sc.) | 3rd | | |

An elocution competition in Sanskrit was held on the 5th February 1965 The Prize-winners were :

| Degree | | P. U. C. | |
|---|---|---|---|
| Vanaja Ramamurthy | 1st (II B.Sc.) | Bhargavi | 1st |
| Chitra Ramani | 2nd (II B.A.) | Vijayamala | 2nd |

On the same day Essay competitions were held in Urdu and Tamil. The Prize-winners were :

**Tamil**

| Degree | | P. U. C. | |
|---|---|---|---|
| R. Vyjayanthi | 1st | Mohana | 1st |
| Vanajakshi S. P. | 2nd | Shantha | 2nd |
| R. Indira | 3rd | Seetha | 3rd |

**Urdu**

| | |
|---|---|
| Anwarunnisa (II B.Sc.) | 1st |
| Gulnar Rafath Afza (P.U.C.) | 2nd |
| Khatifa Khatoon (I B.Sc.) | 3rd |

I wish the Association every success.

*Meena Bose*
*(Secretary)*

# *History, Politics and Economics Association*

After the election of the office-bearers and the Inaugural address, the activities of the Association for the collegiate year 1964–'65 commenced.

To begin with we had a Film-show in connection with the U. N. Day on the 2nd of November. The documentary films were regarding the lives and services of two great men– The late U. N. Secretary General Dag Hammerskjoeld and U. S. President John F. Kennedy.

On the 9th of November, a prize speech contest was held on the following subjects :

1. The Food Crisis.
2. The U. N. at the Hour of Crisis.

and 3. Khruschev's exit from world Politics

for which the 1st place was awarded to Marina D'Sa of the 1st year H.Sc., the 2nd place to Alpheen George of the Ist B Sc., there being a tie for the 3rd place between Moyra Thompson and Sashikala Murthy both of the IInd B.A.

In January 1965 we had Rev. Father Mathews with us who gave an interesting speech on a topic of current interest— " The Food Crisis " with which ended our activities.

And so while bringing the academic year to a close I would like to wish this Association every success in the years to come.

*N. Leenatha Reddi*
*(Secretary).*

# SCIENCE ASSOCIATION

Elections were held on 14th July and on the 24th July the Inaugural meeting took place.

Mrs. Elizabeth Abraham is the Vice-President of our association.

The office-bearers chosen were :

| | | |
|---|---|---|
| Secretary | — | Shaila Chinapa |

Class representatives :

| | | |
|---|---|---|
| Vimala P. V. | — | III B.Sc. |
| Vatsala K. B. | — | II B.Sc. |
| Shanta K. S. | — | I B.Sc. |
| Geetha Lingappa | — | Pre-University |

On the 26th August 1964, the Science Association held a drawing competition which proved to be a great success. Prof. Ghulam Muhammad, Mr. Thathachar from Central College and Miss Pamela Scolt from Mount Carmel College were the judges.

The prize-winners were :

| | | |
|---|---|---|
| III Year degree | — | Hemalatha M. J. |
| II Year degree | — | Krishna Brahmanandam |
| I Year degree | — | Vijaya C. P. |
| Pre-University | — | Geetha K. |

On 24th January 1965, the Science Association held a meeting when Mr. Balu Director of Propaganda in the Coffee Board presided and gave an inspiring talk on " Romance of Coffee seeds ".

On the 3rd February 1965, the an ual Prize debate was held ; the subject was " In the opinion of this house, Science has contributed more to the happiness of man than humanities ". Dr. Parthasarathy from Central College presided over the function.

The following were the judges.

1. Mr. Jesurathnam
2. Mrs. Sequeira
3. Mrs. Vanajakshi

The Prize-winners were :

| | | |
|---|---|---|
| 1st | — | Shaila Chinapa |
| 2nd | — | Alpheen George |
| 3rd Prize | — | Vijaya Brahmanandam<br>Marina D'Sa<br>Jaya Menon |

We participated in the speech contest sponsored by the National College Science Forum.

The Prize-winners were :

| Division A | Divison B |
|---|---|
| Gloria Dawson | Vijaya Brahmanandam |
| Gayatri S. | R. Vanaja |
| Meena Bose | |
| Shaila Chinapa | |

As we bring another Collegiate year to a close, I thank Rev. Mother Principal, Our Vice–president Mrs. Abraham and the Staff for their kind help and encouragement. I wish this Association every success in the coming years.

*Shaila Chinapa*
*(Secretary)*

# The Home Science Association

The following were the office-bearers of the Home Science Association for the year 1964–'65.

Ex-officio President — Principal
Vice-President — M. Liguori
Secretary — Premilla Govindan
Class Representatives :
III Degree — Najma Jaffer
II Degree — Elaine Pinto
I Degree — Marina D'Sa
Pre-University—Uma Govindan

The high-lights of the activities of the association were 'A Floral Arrangement Exhibition' held on Principal's Day – 4th August'64 and a Salad Contest held on the 3rd February'65. These two activities displayed the talents of many of our Home Science Students.

The Prize-winners of the Salad Contest were:-
Lorette Saldanha — II yr. H. Sc.
Gita Rani — III yr. H. Sc.

I wish this new Association all success in the years ahead.

*Premilla Govindan*
*(Secretary)*

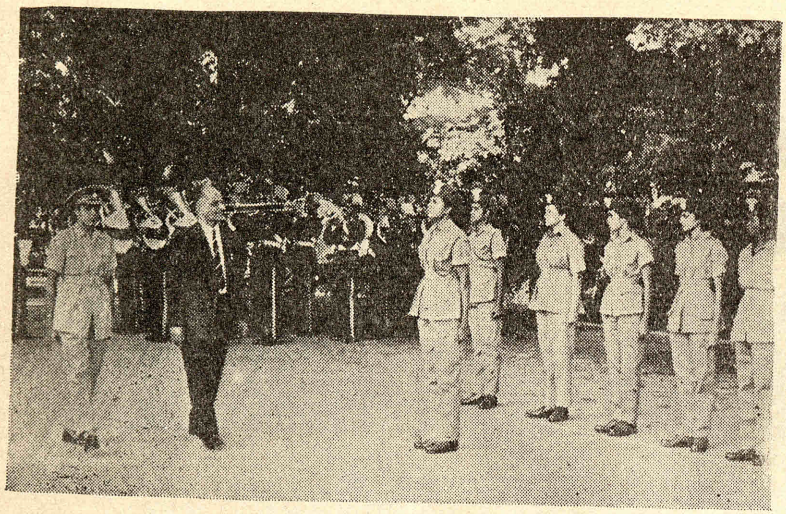
# The Planning Forum

At an Election-meeting held in Fatima Hall on the 14th July 1964, the following were elected office-bearers of the Association.

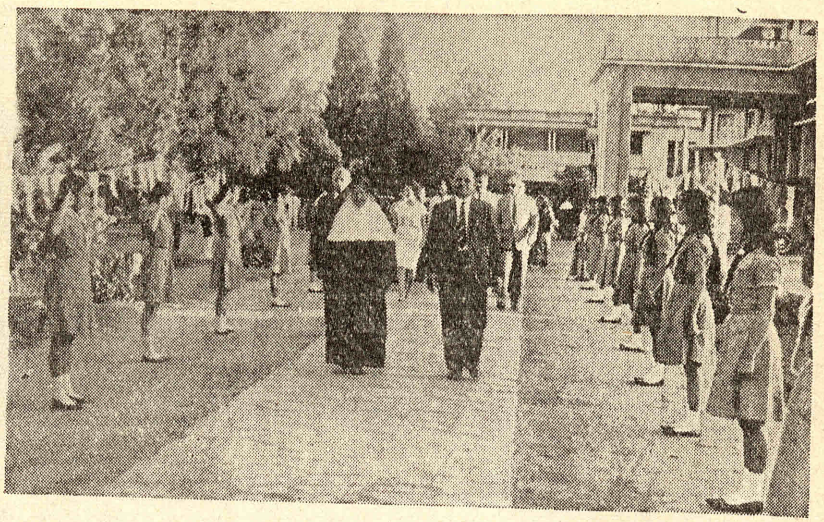
The Principal is the ex-officio President of all the Associations.
Vice-President — Miss Kamala Menon
Secretary — Moyra Thompson
Class Representatives — III Degree : Heera Ramakrishnan
— II Degree : R. B. Sarala.
— I Degree : Jayalaxmi
— Pre-University : Cheryl Kumar

An Inaugural meeting of the various Associations was held on the 24th July 1964 at which Dr. Miss S. Lingaiah presided.

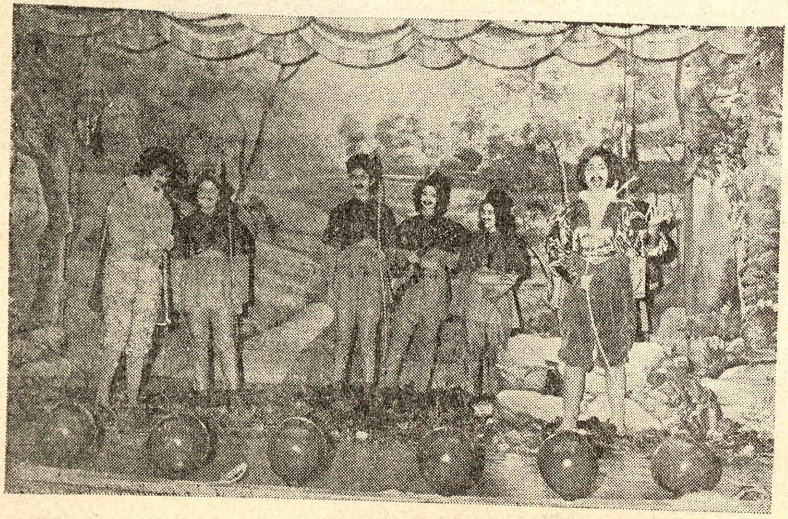
PARENTS' DAY — Our (late) beloved Vice-Chancellor, Dr. B. D. Laroia Presides

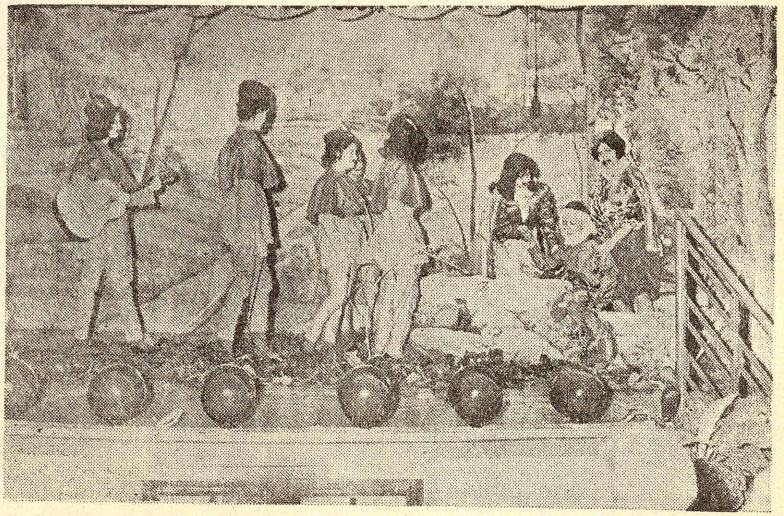


N. C. C. — Guard of Honour

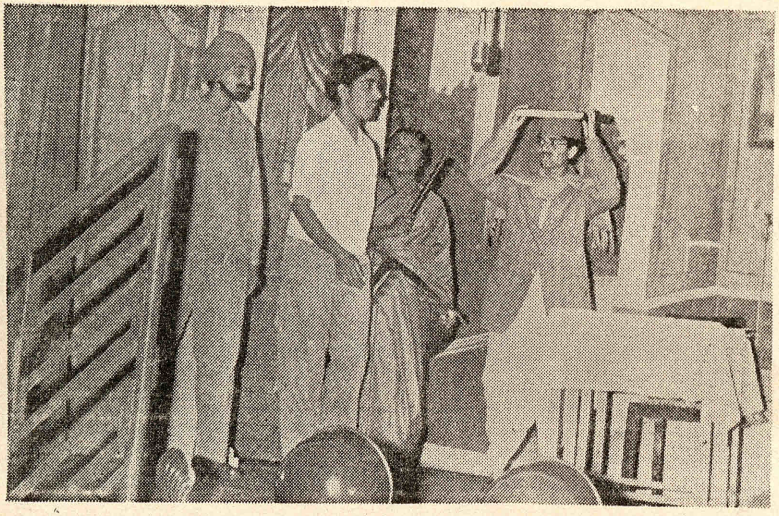


Rangers — Posse of Welcome

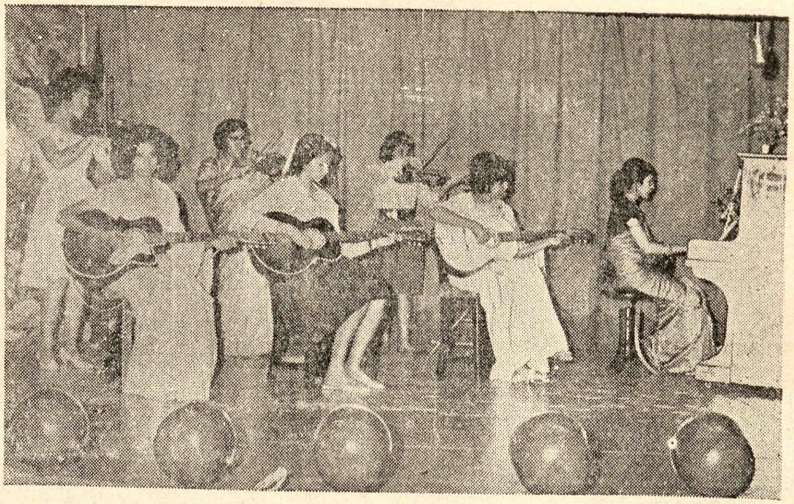




Scenes from — " As you like It "



Scene from — " Varshikothsava " (One Act Kannada Play)



Orchestra



" Off to Nursery Land "

# COLLEGE DAY SPORTS



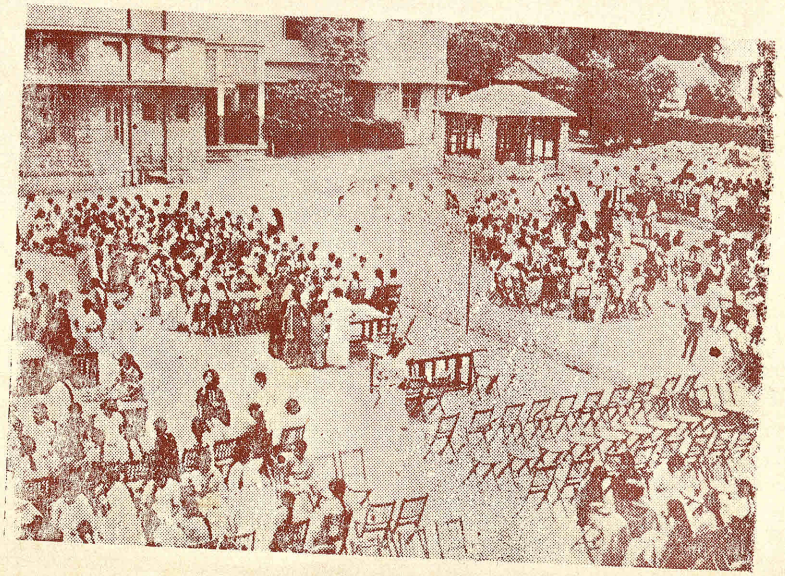
A Budding Sportsman receiving his prize



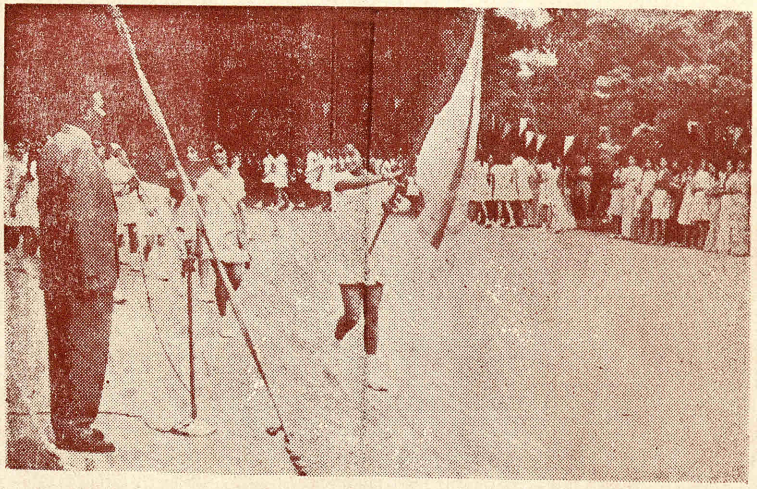
The Scotch Reel, a most welcome item !



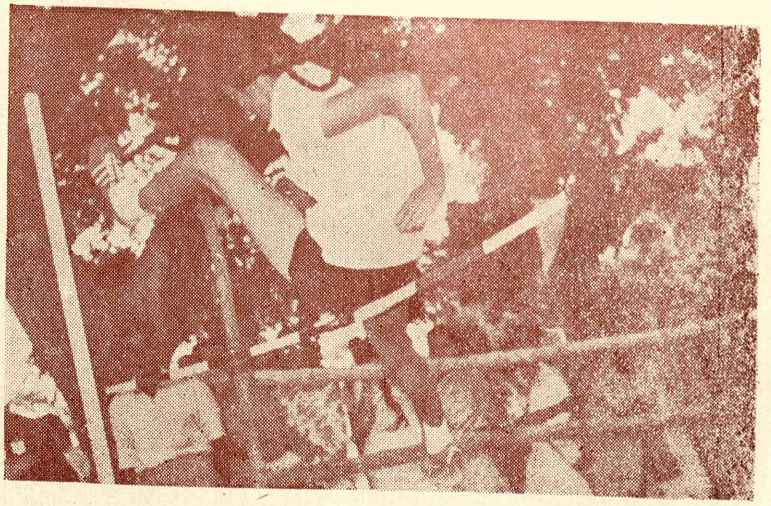
Mr. J. C. Paulose (Donor of the House Championship shield) with our Principal and Superior, Sports Secretary and House Captains



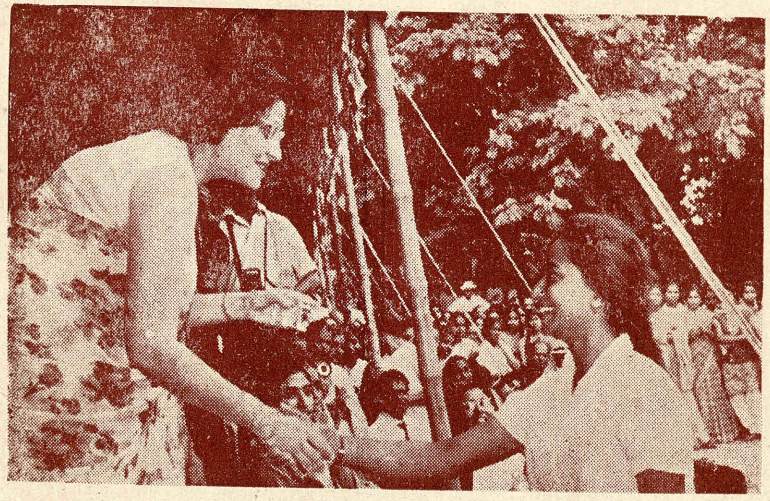
Tea



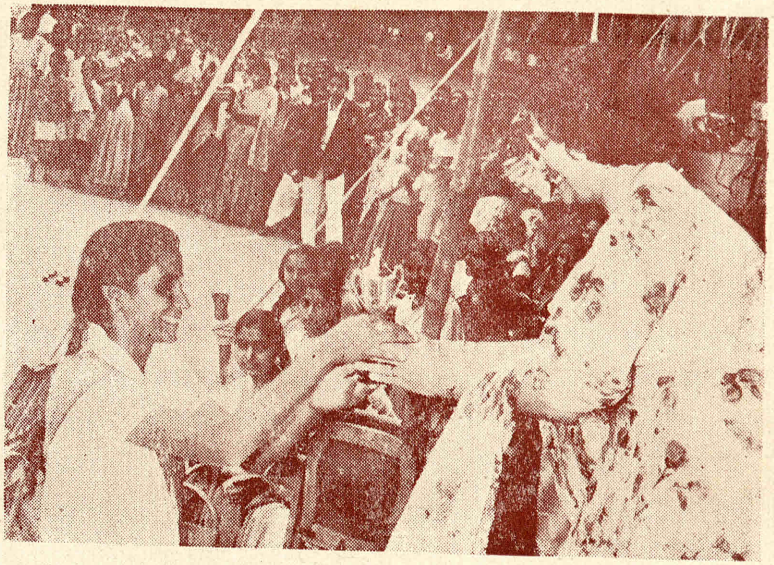
Brig. C. E. James takes the Salute



High Jump



Clare Menezes — Captain (Marians, winners of the House Championship)



Krishna Brahmanandam (winner of the Individual Championship — 2nd year in Succession)

To celebrate the National Plan Day an exhibition of posters depicting the progress made in the development of our country through the Five year plans was held on the 16th November 1964. In the same connection a prize essay competition was conducted on the 17th November 1964, the winners being :

Pre-University — 1. Padma Rekha Kanthan P. C. B.
— 2. Priya Jagdish P. C. B.

Degree Classes (Arts section) — 1. Nalini Nayak I B.A.
— 2. Sucheta Kamath I B.A.

Degree Classes (Science section) — 1. Bhagya Lakshmi I H.Sc.
— 2. Marina D'Sa. I H.Sc.

On the 16th January 1965, twenty students accompanied by Miss Kamala Menon and Mrs. Singamma, visited Hebbagodi and Bommasandra, two small villages under the National Extension Scheme, in the Anekal Taluk. The students conducted a survey of the living conditions of the villagers. to study the effects of the Five year plans, on them. Many requisite articles were distributed to the adults ; and slates, pencils and sweets were presented to the children. Besides this, Literary Books to start a Library and games Equipment were gifted to the village schools. Quite a few medicines too, were presented to them. The same procedure was followed when another batch of twenty students accompanied by Miss Kamala Menon, Miss Vijaya Rajagopalan and Mrs. Singamma, visited other Villages—Makah, Dasanpur—Alur and Laxmipur in the Neelamangala Taluk on the 17th January 1965. A consolidated report of the surveys made of all six villages will be submitted to the Government of India. These trips are very useful in helping to instil in our students the need for progress and efficiency in our country. They also help in bringing them closer to the bare realities of life in the villages.

On the 27th January 1965, Dr. Buehrer, Group Leader of the Indian Agricultural programme sponsored by the University of Tennessee and Adviser in the Administration of the Agricultural College, Hebbal, spoke on " Agriculture in the planning of India's Future."

I hope that the students of this College have benefitted from the Planning Forum and it is my sincere wish that the Association continue its constructive work through the years to come. May success attend its every venture.

*Moyra Thompson*
*(Secretary)*

# Report of the Social Service League

FOR THE YEAR '64 — '65

An election meeting, was held on the 14th July'64 and the Inaugural Meeting of the various Associations was held on the 24th July.

Looking back over the past year we are glad to report that the Social Service League has worked quite efficiently and successfully in the Village Srirampuram in Gandhinagar. Our first visit was on the 25th July when we spent our time teaching the Nursery Children and feeding the babies in the Creche ; and one of our students addressed the women assembled.

Two weeks later we paid them another visit and on their request promised to put on three items for their Independence Day variety entertainment. This time we were very pleased to have been invited into their houses, where we were hospitably received.

On the 15th of August, as promised we contributed three items to their programme and sweets were distributed to the children. Some of our students visited them two days later and after teaching the children, held a Mothers' Club meeting.

To Rev. Mother Principal, Rev. Sister Jane and each and every member, I would like to say a very special ' Thank You ' for the help and the co-operation during the past year. We hope the interests and services rendered by this League will be carried on with redoubled vigour and greater success in the years to come.

*Valerie Ward*
*Secretary*

## Games and Sports Association

The inauguration of all the Associations of the College was held on the 24th of July when Dr. Lingiah addressed the house.
Members elected :—Secretary : Clara Menezes.

| | | | |
|---|---|---|---|
| Captains : | Poovamma I. U. | — | (Throw-ball) |
| | Krishna Brahmanadam | — | (Basket-ball) |
| | Mary Premakumari | — | (Tennikoit) |
| | Prema, T. M. | — | (Badminton) |
| | Lalitha, S. | — | (Tennis) |
| | Clara Menezes | — | (Athletics) |

The Sports and Games Association had many intra-mural activities from July to September. The College Day Sports meet was a grand success. The Marians won the House Championship and Krishna Brahmanandam—the Individual Championship.

I am proud to record here the series of victories Our College has won in the field of sports this year. We won the Championships in :

1) Mysore State Olympics
2) C. P. M. Athletic Meet
3) Independence Day Games and Athletics
4) Dasara Sports
5) M.G.S. Inter-Collegiate Games and Athletics

In the last mentioned we are the winners for the 15th time in succession. This year Krishna Brahmanandam was the best athlete and Clara Menezes a close second. In short our athletes and players made a clear sweep of all the events in the University and State.

The Mysore Women's Team for the inter-'Varsity Athletics, 'Varsity Tennis and Basket-ball Nationals were mainly formed by our Athletes and players.

I now thank Rev. Mother Principal and Staff, especially our Vice-President Sister Candida for their help and encouragement and all my friends for their co-operation.

We are proud to have kept up the high standards of our College in this field.

I wish the Association all success and hope it will keep winning more and more laurels in the years to come. Thank You.

*Clara Menezes*
*Secretary*

# Mount Carmel Ranger Team

1964 — '65

Rev. Mother Principal is the ex-officio President of all the Associations. The election of the Office-bearers was held on 14th July 1964.

| | | |
|---|---|---|
| Ranger Leader | — | Rev. Sister Angelina |
| Secretary | — | G. Indira Kumari, III B.A. |
| Treasurer | — | P. S. Kavery I B.Sc. |
| Ranger-Mates | 1) | G. Indira Kumari, III B.A. |
| | 2) | Gita Mirjanker, II B.A. |
| | 3) | Lena Kapadia, I B.A. |

The year's activities of Mount Carmel Ranger Team were as follows :— Mountaineering Camp at Darjeeling (April 8th — May 11th) and the East-West Conference (26th October — 6th November) at Delhi were attended by Gita Mirjanker. Rangers went from July (29th — 2nd August) to Dodaballapur for a week-end Camp. Our Ranger Leader attended the First All-India Ranger Leader Advance Camp (4th October — 15th October). She was adjudged the best Ranger Leader trainee.

Our Team was the only one which was privileged to meet Mrs. Dunsheath, International Commissioner (Guides), England, who gave us an account of the first Mountaineering expedition conducted by our National Headquarters to Trishul and Mrigathuni, on November 10th.

Four Rangers representing Mysore State formed the Service Squad at the 4th All-India Jamboree at Allahabad in December (27th — 31st December). Our Rangers were selected for the first Skiing Course at Simla in January (21st — 28th).

After undergoing a training the Rangers controlled the traffic on Republic Day — 26th January on Mahatma Gandhi Road ; and for the Chief Minister's birthday, at Ravindra Kalakshetra on 30th January.

May the Rangers keep their flag flying forever.

*G. Indira Kumari,*
*Secretary.*

# National Cadet Corps

Sgt. Sumi, Sgt. Leenatha Reddi, Cdt. Padma, K. and Cpl. Shanta Rao Beedu attended the All-India Summer Training Camps held at Dharmasala (Punjab) and Simla in the month of May.

100 Cadets were enrolled in Juy'64. Miss Zarina Irani and Miss Shreedevi Nair qualified as 2/Lts. at the pre-commission training course at Kamptee. Nine Cadets took part in the Independence Day Parade on August 15th. 2/Lt. Miss Shreedevi Nair led the troop. On August 30th—Parents' Day 50 Cadets, for the first time, presented the Guard of Honour to the Chief Guest — Dr. Shrimali, Vice-Chancellor of the Mysore University.

54 Cadets and 3 Officers attended the Annual Training Camp at Vidyanagar in October. Training was given in drill, wireless, weapon training, telephone exchange, First Aid, Sanitation and Hygiene. The drill competition was won by our troop for the second year in succession.

40 Cadets took part in the N.C.C. day Parade, on November 10th. 2/Lt. Miss Zarina Irani led the troop. Lt. Miss M. V. Leela was promoted to Captain during the latter half of the month.

U/o Leenatha Reddi and Sgt. Aruna Rao were selected for the Republic Day Parade at Delhi; 2/Lt. Miss Zarina Irani was selected to accompany the contingent of 17 girls. 12 Cadets took part in the Republic Day Parade in Bangalore.

On 30th January '65, 6 Cadets took the $G_1$ exam, successfully. The break-up socials which were held on February 27th wound up the activities for the academic year.

During the summer vacation Cpl. Krupa Swamy and Cpl. Jayalakshmi attended the Advanced Leadership Courses held in May at Mercara and Mt. Abu respectively. In the same month Cpl. Vimala Rao, Cpl. Shireen Hameed and Cpl. Shalini, B. attended the Camp at Horsley Hills at Chittoor. Cadet Roma Manickavelu attended the All-India Summer Training Camp at Dagshai Hills, Simla and Sgt. Aruna Rao underwent the Mountaineering Course at Manali.

We thank Mother Superior for the keen interest shown in our activities.

*M. V. Leela,*
*Captain.*

## *Choral and Dramatics Association*

Rev. Mother Principal is the ex-officio President of all the Associations; Rev. Sr. Emmanuel, our Vice-President. The elections of the office-bearers was held on 14th July 1964.

| | | |
|---|---|---|
| Secretary | — | Heera Ramakrishnan |
| Class Representatives : | | |
| May D'Silva | — | III B.A. |
| Lakshmi Varma | — | II B.A. |
| Roma Manickavelu | — | I B.A. |
| Jaya Menon | — | P.U.C. |

Our Association was proud to have been the revivers of a faded tradition by introducing the Principal's Day celebrations, on 5th August 1964. The entertainment comprised extracts from Dickens and Shakespeare, one act plays in Kannada and English, a lively Scotch-Reel, Indian Dances, and a Tableau completed the programme.

The Parents' Day programme on the 28th August 1964 included the 5th Act of the " Tempest " to commemorate the 4th centenary of the immortal William Shakespeare.

In the same connection our students broadcast 2 songs from Shakespeare — " I know a Bank " and " Who is Sylvia ? " on 19th November 1964.

I offer my sincere thanks to Rev. Mother Principal, the Vice-President and the students for their kind co-operation and willingness which has made the last year a very successful one for our Association.

I hope this Association which has functioned successfully in the past will continue to do so in the future and achieve greater success.

*Heera Ramakrishnan,*
*Secretary.*

# Christian Service in the University

Once more we have come to the end of a very satisfying year. It is with a feeling of fulfilment that we can look back to the happy series of events—meetings, seminars and camps that began and ended our interesting year of C.S.U.

With the election meeting held on the 24th January'64 began a new C.S.U. cycle. The following were the office-bearers elected for the year'64—'65.

President :—Shirley D'Silva
Secretary :—Flavia Mathias

The first general Body Meeting was held on 14th July'64. Rev. Sr. Dorothy, our Directress, addressed the meeting. The new members were welcomed and plans for the activities of the year were discussed.

On 19th July'64, we joined the other local units and attended the Inaugural Mass. The activities of the year commenced with the Inaugural Mass of our unit on 14th July'64. On Sunday, 14th August our unit joined the other local units at the C.S.U. Inaugural Social held in St. Joseph's Hall. Mr. W. Smith presided and the Social having been held in the morning, facilitated the presence of nearly all the members of our unit !

Our President, Secretary, and a member—Elaine Pinto, attended the Regional Committee meeting held at Mysore on 24th July'64.

On 24th July we held an inter-unit Seminar. The theme was " What I expect of a priest." Three of our Members—May D'Silva, Alpheen George and Fatima de Silva spoke to us on the subject and a general discussion on the topic followed.

Our Students made the Annual closed Retreat from the 6th to the 9th of September. The retreat was preacher by Rev. Fr. Clancy CSSR.

At the debate sponsored by our unit in St. Joseph's College on 13th September two of our members walked away with prizes—Rachel Roy was placed first and Marina D'Sa second.

Six of our members attended the Leadership camp at Mercara from the 11th—17th October 1964. On 24th October our unit along with the other local units attended the Mass held in honour of Christ the King at Christ the King Church, Malleswaram. Mass was followed by a three-hour Seminar on " At the Service of India ". On 8th Nov. we joined the other units once more in attending the Rice Mass held in St. Joseph's Commerce College.

On 22nd Nov.'64 the CSU General meeting was held in St. Joseph's College. This was followed by a Memorial Service for the late Mr. J. F. Kennedy. Following this was a debate on " The Eucharist and the New Mass ", a preparation for the ' Eucharistic Congress.'

On 25th Nov. a large majority of our students left for the Congress at Bombay. For the benefit of those who stayed behind a two-day Seminar on the Eucharistic Congress, was held.

For Christmas, a number of our students joined the CSU Carol singing on the 22nd and 27th December.

We once again put our best foot forward for the Inter Unit Shield Debate held on 24th Jan. but unfortunately we did not win the coveted trophy which went once again to St. Joseph's. However Alpheen George secured the 2nd prize !

The activities of this year came to an end with the election of the office bearers for the year '65—'66. The new office bearers being :

| | | |
|---|---|---|
| President | — | Moyra Thompson |
| Vice-President | — | End Pinto |
| Secretary | — | Alpheen George. |

*Flavia Mathias*
*Secretary*

# Mother Mary Memorial Hostel

The Hostel opened on 24th June with a strength of 92 hostelites. Flavia Mathias and Moyra Thompson were elected prefects. In spite of the epidemics that raged through the State in the latter part of the year, our hostel managed to keep a clean bill of health-what with extra hygienic precautions, inoculations and other preventives.

The annual excursion was held on 12th September. Two buses of excited and hilarious youngsters wended their way to Shivaganga at 7-30 a.m. Idyllic scenery and plenty of choice eats added to the enjoyment of eager youth released from restraint of rules and regulations. At the close of day all were back again in the speeding buses. Tired but happy, we voted again that the picnic was one of the best in recent years. All too oon the year has rolled by and we—newly emancipated wrigglers were wishing adieu to the awesome seniors, whose friendship we had so late come to appreciate. This year's experience has taught us that a little ragging is beneficial to " Wrigglers " and " Raggers "—it takes the brashness off the former and keeps the latter in good form. So here's to ' Good Natured Ragging ' and let us not forget its revival next year. Wrigglers of 1966, look out !

# The Sodality of the Children of Mary

The Sodalists commenced this year with the election of Office-bearers on 5th July'64 :

The results were as follows :

| | | |
|---|---|---|
| President | — | Miss Pamela Scolt |
| Secretary | — | Flavia Mathias, III B.Sc. |
| Counsellors | — | Valerie Ward, III B.Sc. |
| | | Moyra Thompson, II B.A. |
| | | Meera Prabhu, I B.A. |
| | | Rema Chacko, P.U.C. |
| Librarians | — | Rose Alexander, II B.A. |
| | | Jane D'Souza, III B.Sc. |

Morning and Night Prayers with the recitation of the Rosary were said each day in the Chapel. The Little Office of the Blessed Virgin was recited on Sundays and all Feast Days of Our Lady.

Recollection was observed on every First Sunday. Fr. Chaplain usually gave them a small talk on that day. Mother Principal also gave them a spiritual pep-talk once a month.

The Annual Retreat was well attended by the Sodalists and they did their best to make a good Retreat.

The Sodalists took an active part in the new Liturgy and were encouraged to attend Daily Mass and go to frequent Communion. They also took part in the Bible Reading and Explanation classes.

They sang hymns at Mass on the 25th of each month in honour of the Infant Jesus and on first Saturdays in honour of Our Lady. They took part in the Processions held on our convent grounds.

The last activity for the year was a picnic to Ramohalli which is a few miles out of Bangalore. The sodalists enjoyed themselves and participated in a few games.

I wish this sodality all God's blessings for the years to come.

*Flavia Mathias*
*Secretary*

# Influences on the English Language Today

The most prominent influence on the English language (the British English language) today, can be said to be that exercised by American English. American neologisms have become so much a part of the British language today, that it is difficult, as Mr. Simeon Potter says, even for language experts to decide which of the neologisms apparent in modern English are of true British stock and which of them are American lendings.

The language which John Smith carried with him to Virginia and which the Pilgrim Fathers transported to Massachusetts was the language of Shakespeare and Milton. American writers like Nathaniel Hawthorne and Edgar Allan Poe write the same language and use the same mode of expression their English contemporaries employed. It is only in recent years that the divergence of British English and American English has been so marked.

American English still retains many of the 17th century archaisms which British English has unfortunately discarded. Examples of these are the use of the lovely word " Fall " for Autumn, " Faucet " for tap and the use of " gotten " as the past participle of " get". It has been noticed that these archaisms are more beautiful than their present English counterparts. Americans still retain some English modes of pronunciation which British English has discarded. Americans use the low frontal " a " (phonetically " ae ") sound in words like " dance " " fast " etc. and it has been noticed that this " ae " sound still prevails in the northern counties of England.

The main difference between American English and British English is said to lie in rhythm and intonation. Englishmen use clipped crisp sentences while Americans drawl their words and exhibit a nasal tendency. It has been discovered now that this " nasal " pronunciation of words was the legacy of the East Anglian Puritans of English origin. Therefore I think it safe to conclude conditionally that even though American English has diverged from British English probably due to the influence of the various non-British immigrants who are citizens of America, British English (as it existed in the 17th Century) has wielded more influence. American English is still 90% ancient British English.

American English displays new elements in vocabulary, structure, phraseology and in syntax. Some writers, (prominently American writers !) feel that American might one day replace English. English has absorbed Americanisms mainly after 1925 to a large extent. American films have imported slang words into Britain. It is thought that American expressions are more vivid and have more force than their British counterparts. Americans have the happy art of coining expressive phrases like " paint the town red " and " go the whole hog." Compound words are used as substantives, as in referring to a free lunch as a " hand-out ; " a lowering in social position as a " come-down". Such simplified words may be

thought to be more effective than the verbose, British words. Since America leads in the field of technology, Britain has to absorb American technical words. The American word " streamline," which was a highly technical word in hydro-dynamics has come to mean " simplification" in both American English and British English.

American has influenced English to be lax in grammar. The functions of figures of speech are frequently being interchanged. Potter gives a simple illustration : The word " Park " which was originally a noun is now being used as a verb. It is true that Shakespeare in " Henry IV," did use the word " park " in the sense " to confine and to enclose as in a park," but 20th century users of the word have applied it especially to the placing of automobiles. Both the Englishmen and Americans now " park cars." P. G. Wodehouse demonstrates that Americans now further use the word to mean " keeping an object or person in a safe place until required " by the illustration that Americans now park not only cars but also their children, their dogs and their chewing gum ! The theory is advanced that Englishmen too might do likewise in the years to come. Perhaps this illustration is not quite relevant to the topic on hand but it proves that the English language has been affected by Americanisms in practically, every sphere.

Wrenn feels that the English language suffers by absorbing stereotyped Americanisms wherein English would have served just as well. Some American slang words as those purported to be used by gangsters in low life may not enter the English language and if they do, the English language is the loser.

Journalists, writers of gossip-columns and script writers of Radio and Cinema productions also influence the English language, especially in the field of vocabulary. The radio has been an influence on English today. The B.B.C. broadcasts are taken to serve as guides in the field of pronunciation by the less educated population of the world (who form the majority of the English speaking people). The Advisory Committee on spoken English formed to help announcers in their pronunciation, now occupies a position akin to that enjoyed by the Academic Francaise. The bulletins and pamphlets they issue have authoritarian status even though language experts may decry them.

The B.B.C. realizes the importance of the various dialects of English by the prominence it gives to its Welsh and Scottish programmes. This encouragement of dialects and the subsequent realization of the beauty of dialects which are held to be better than the standard English used by the broadcasters (Southern English, the English of London) have helped the English language immensely by bringing in new dialect words and encouraging speakers to be more natural in their use of the language.

It is yet too early to decide exactly how influential the cinema has been on the English language. Its importance is not as great as that of the radio

for while the cinema deals with sight as well as sound, the radio deals with sound only and therefore influences the listeners' speech more by making them more " sound-conscious."

English has also been influenced by the efforts of writers to simplify it and in a sense, to change its form. C.K.Ogden's " Basic English " and Zachrissan's " Anglic " have raised controversial questions which might prompt English as it exists today, to be modified. It has been noticed that various non-British nationals pronounce English in different ways; an example is that of Indian English which is not idiomatic English in the sense generally understood, but uses basically Indian idioms ; Irish English uses predominantly Irish idioms. If these varieties of English were to gain more prominence, they may wield as great an influence over English as American English is wielding now.

Eminent orators have also influenced English. Mr. Churchill has shown that a happy amalgamation and fusion of American English and British English is possible by coining the phrase — " The Fall of Autumn leaves."

*I. Ganga Madappa*
*III B.A.*

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# Indian English (?!)

**Indian English is** a comparatively recent innovation and one of the prime examples of a novel written in Indian English is Raja Rao's " Kanthapura ". He has made a totally novel experiment in the style and language of this book and it remains for time to decide whether his experiment has proved successful or not. Raja Rao attempts to convey factual information and typically Indian thoughts and feelings in a foreign tongue. So in order to create an Indian atmosphere for the purpose of reaching across the barrier of a foreign tongue, he employs many " Indianisms " or typically Indian proverbs and maxims literally translated into English. His style, it must be admitted, seems at times somewhat forced and artificial and is ungrammatical. However his attempt to create a new type of English is laudable since it is unique — a departure from the ordinary style of writing. Any writer has a difficult task before him when he has to write about Indian life and themes and if he wants to successfully convey the spirit of things Indian in a foreign tongue, he must inevitably have recourse to Indian English, according to Raja Rao. It would indeed appear artificial and queer if Raja Rao had made the villagers of Kanthapura express themselves in correct grammatical " King's English." Instead he has represented their conversations in Indian English typifying the Indian mannerisms and behaviour.

FIRST BATCH OF STUDENTS UNDER THE BANGALORE UNIVERSITY



Final B.A. Degree — Leenatha Reddy (7th from left 3rd row standing 5th Rank — Economics Major) and Menaka Varatharajan (13th from right 1st row Standing, 7th Rank — English Major)

FIRST BATCH OF STUDENTS UNDER THE BANGALORE UNIVERSITY



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

English has become a well-nigh universal language and is spoken in many countries by various peoples of the world. It is by no means restricted to its birthplace England. Naturally, a language spoken over such a wide area and by so many diverse races must develop local dialects and diverse features peculiar to the district where it is used. In England itself there are many dialects. The Irish, the Scottish and the Welsh all speak English in their own characteristic ways with different accents and modes of pronunciation. Cockney is the peculiar type of English spoken in the streets of London by uneducated people. American English is totally different from the standard King's English. Thus, if English is enriched with Indian terms and an Indo-Anglican type of language derived from it, it will just be one more example of the way in which English can adapt itself to the needs of a people for purposes of both speech and literature.

*Arti Hosali*
*III B.A.*

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Indian English is extremely popular in India itself but nowhere else in the world is this queer dialect spoken. Indian English is a mixture of King's English expressed as one would an Indian tongue, and this expression produces a corroded and corrupted effect.

Each language has its own peculiarities and if not spoken in its characteristic fashion, produces an unusual and incorrect effect. English and its grammar are to be spoken in the way that the King's English is to be expressed. Indian English, is English in its vocabulary only, but often in the ordering of words, appropriateness of the same and grammatical style it resembles any of the fourteen Indian languages.

Indian English is spoken differently in the different parts and States of India. Observers have remarked that the chief offenders in this respect are the people of Northern India while educated classes of South India are positively more prone to speak the King's English.

A classic example of Indian English is a novel by Raja Rao entitled " Kanthapura," in which though the vocabulary is English, the style of expression is Indian English — depicting how a Southern Indian would express himself if he used his own dialect.

Some modern Universities of India, tend to encourage Indian English and authors of the same. This is a grave mistake which will lead to unfortunate consequences. Constant use of Indian English will make Indian citizens foreigners to the King's English and unfortunate consequences are most likely to result in the international sphere.

Indian English is therefore a language invented by the Indians for their convenience. The ultimate result of this innovation is not however conducive to the

intellectual advancement of the Indian people. Science technology and humanities play an increasingly important role in the life of man. Progress in these spheres is being achieved for the most part in the western Hemisphere and hence it is essential that Indians familiarize themselves with the king's English—the general form and standard officially used the world over. Constant use of Indian English will only tend to hinder the overall advancement of the nation in relation to the international sphere of progress.

*Vasantha Mani*
*III B.A.*

# India's Indebtedness to the World

The Indian is normally led to believe through vividly publicised propaganda chits that India has been making effective progress since the dawn of Independence — it is not very welcome to discover after all, that this is sheer exaggeration — at least as far as our literal economic progress is concerned. In spite of everything, it has been proved — according to an annual scrutiny by the International Monetary Fund that India is " the largest single debtor in the World " — this is a topic of periodical study by the United Nations. Besides it has had the expert assessment by a reputable body of International bankers and quite a few specialists in growth economics.

In addition to moral support the more enlightened parts of the World have actually under-written the cost of Indian planning. In recent years, foreign aid (due adjustments being made for the over-valuation of the Rupee) has accounted for about three-fourths of the investment in the public sector. About 60% of the aid came from the United States of America, 12% from Germany, 7% each from Russia and the United Kingdom.

Despite its colossal magnitude, it is surprising to note that there has been no ' Pro rata ' contribution from it to Indian economic development. Much of the Foreign aid has been dissipated or otherwise misdirected. It has provided the foreign exchange counterpart of the construction of idle production capacities. A part has financed the creation of uneconomic industries. Some of it provides the Foreign exchange finance for illicit exports of capital, the smuggling in of gold and consumer goods, the imports of which are severely restricted, the speculative building up of stocks, the construction of less essential urban property and of luxury living.

India's development in the last ten years heavily leaned on the availability of foreign capital. External assistance formed 10% of the Plan Finance for the

First Five Year Plan, 24% for the Second Plan and it is estimated to be 29% for the Third Plan—even during the Fourth Plan India's reliance on foreign capital will continue.

The rapidity with which our external obligations have increased can be seen from the fact that our foreign debt trebled during the period of 1955–'59. Since'59 it has quadrupled! It stood at $ 249,000,000 in '55, at $ 775,000,000 in '59, and $ 3,148,000,000 in 1963. At the end of the year '55 the country was enjoying the status of a net creditor. It is true that the massive development effort should require assistance from abroad. However it is equally true that the peculiar pattern of development with undue emphasis on heavy industries all the time, while relegating agriculture to a subsidiary position, was more responsible for our external debt position. With an alternative plan pattern, our requirements of foreign assistance would have been significantly smaller.

Besides, a large part of our normal import trade, instead of being financed out of exports, is financed out of capital inflow and foreign assets. To the extent that some of the imports constitute consumer goods (like food) it implies the use of external capital for consumption rather than for capital formation. During 51—'56 89.6% of our imports were financed out of foreign exchange earned through exports. During '57–'62 the percentage fell to 66.9. Capital inflow financed 6.9% of our import bill during '51–'56. It is significant to note that other developing countries finance their imports to a greater extent from exports. For instance Burma finances 91.5%, Ceylon 92.5%. Persia 90%, Thailand 90 4% and Japan 98.3% of their imports from export earnings.

The availability of massive foreign aid has made us complacent in our attitude towards our external trade balance, and allowed us to indulge in the luxury of financing larger proportions of our imports out of foreign aid.

How long can we depend on the generosity of capital inflow? What about servicing the debt, and repaying capital? An export target of Rs. 5,100 crores is tentatively fixed for the Fourth Plan—An annual export of 1600 crores of Rupees is the minimum necessary for the twin objectives of financing imports and servicing, and repayment of foreign obligations.

Since our export earnings are not sufficient to pay for our imports, the payment of interest on existing debt has to be financed again from fresh external loans. The same holds good regarding our repayment problem. Right from the beginning of the Third Plan we had to start repaying our debt. At present, 9–10% of our new loan proceeds are earmarked for the payment of past loans.

The following statistics clarify our position :—

| Year ending 31st March | Total External Public Debt (Dollars) | Repayment of Loans (Dollars) | Loans Received (Dollars) |
|---|---|---|---|
| 1955 | 249 | ——— | ——— |
| 1959 | 775 | 18.7 | 573.7 |
| 1960 | 1277 | 54.2 | 565.3 |
| 1961 | 1733 | 121.6 | 715.9 |
| 1962 | 2283 | 81.7 | 720.3 |
| 1963 | 3148 | ——— | ——— |

(N.B. Figures are in million U.S. Dollars)

Source :—India's External Debt—Prof. Amul N. Desai—Swarajya Annual Number—1965.

Export diversification :—A policy of export diversification therefore follows as a corollary of our policy to accept foreign assistance. Various measures therefore have been devised since 1958 to step up our exports—the most important of these obviously is the provision of incentives to exporters in the form of import entitlements against their foreign exchange earnings. Currently exporters of nearly twenty broad groups of products, a few traditional and others non-traditional are entitled to import various raw materials, machinery, spare parts and components upto a specified percentage of their export receipts. Customs duties have been adjusted with a view to fostering exports. Drawbacks on imports and Central excise levies on materials used in the manufacture of nearly 277 items are also provided on the quantities exported. Concessions in railway rates are being provided for goods which have to be hauled over long distances before shipment. Income-tax rebates are permitted to assessees on profits derived by them from goods or merchandise exported at the rate of 10% of the tax, generally attributable to such profits.

The provisions of these incentives and concessions, and the introduction of such measures as arranging of credit to exporters, establishment of export houses, laying of stress on pre-shipment inspection, participation in international trade fairs etc. have yielded some wholesome results—but however our imports have risen considerably and so the balance of trade is still adversely affected.

The export efforts of the country however will be considerably successful only if concerted attempts are made to bring down costs of production. Progressively restricting importers through reductions in quotas, asking them to deposit with an exchange bank in advance 25% of the value of their prospective imports and indiscriminate levy of import duties can hardly lower production costs. Customs levies only contribute to a cost-push inflation. Since a total exemption from sales tax is incomprehensible (as it involves difficulties) the only solution lies in the grant of a rebate on all exports, if India is to have any sort of trade balance.

*Roopa Subbaramiah*
*11 B.A. (Econ. Maj.)*

# Go Forward Now

Countrymen !
Driven into the ice
Of himalyan top
Was the Indian Flag
By Tensing and others.

Brothers !
Let us go forward now
Increasing the pace
And quality
Of each action.

Faction,
Communal rifts,
Small enmities, jealousies
And rivalries
Must henceforth cease.

Peace !
We are a Nation now.
Let us gear our energies
To scale the very top –
Being virtuous first, then strong.

Belong
We all to India our Mother
Here were we born
And nurtured. Here shall we
See thee great, our Country.

S. M. A.

# .0000000 Decimal or Dismal ?X !?X !

Our systems of life are in the process of revolutionary changes. They are in the melting pot, so to say. What our grandparents and parents, and for that matter even elders of our own generation learnt at their schools are all strange to us today and we, pooh-pooh them as outmoded. When our parents, with education considered by all means enviable during those days, speak of annas and pounds today, we cannot help looking upon them with scorn. Maybe, we will have to repay for it one day by being at the receiving end of such treatment, if in our old age (English would have gone out of existence then, judging by the present trend) happening to undertake a train journey, we were to ask an uncouth co-passenger what destination was printed in Hindi on the ticket ! Things are changing with such rapidity in this country that learned become illiterate overnight, revered becomes hated, powerful become powerless etc. We are in fact rewriting history and parenthetically, the sentence would read better with the adjectival clause " while China is rewriting geography " !

Returning to think of the changes, our coinage has been transformed into the decimal system followed by weights and measures appearing in the new garb of metric style. We may even call this not the nuclear or space era as they do in Russia and America, but as the decimal era of our country (or is it dismal as some elders view it ?). These changes are, of course, with the compelling patronage of the Government but for which our people, conservative as they are, would not have spared a second look at the " Preposterous " idea. In this context, any new proposal made without official sponsorship is bound to perish. However, let me make bold to extend the decimal idea into a " pastures new."

There is no more rhyme or reason in our present calendar than what there would be, were it framed in any other way, shorter or longer. Sixty, twenty-four, seven—and often thirty-one, sometimes thirty and once in a way, twenty-eight and finally twelve used in the build-up of a year from minutes and upwards were conceived as some common expressions of time for purpose of uniformity, while any other suitable table will equally serve our purpose. Why deny ourselves the benefit of a decimal calendar ? As we experience now and by the law of nature, the main factor in time measurement is the completion of a cycle. In our existing calendar, there is only one natural cycle which is the 'day' and all other cycles like the seconds, hours, weeks, months and years are man-made and should not offer much resistance to change, once it is decided upon. Any one seized with this idea seriously should keep the day as the starting point as no one including the few spacemen have so far attempted (or succeeded in their attempt ?) to persuade the sun to change its rising and setting timings, and it is quite unlikely either. Each day can be divided into ten hours, each hour into hundred minutes, and each minute into one hundred seconds as lesser denominations. On the multiple side, ten days can make a week, five weeks

(if that number does not offend the fundamentals of the decimal system) can make a month and ten months a year. The four seasons of the year which are no doubt natural cycles have not been respected as distinctive months since they have in recent years invariably failed to honour their age-old duties in the allotted sequence. One has also to painfully ignore the old cycle of a year denoting the time taken by the sun to cycle the earth once (or vice versa as scientists may eventually settle !). Who knows that the projection of new satellites into the orbit will not alter the course and speed of the old planets or even a human attempt will not be made in that direction ?

What a change it would be ! It would bring in its wake many consequential changes in all fields where age or years matter—whether in the age limits for college admission or in the adult franchise qualifications or so on.

The government has constructed a committee to examine the question of calendar reforms. Any of our readers happening to be accorded a hearing by them may remember these points about the decimal calendar which may appear dismal to many ; for the one writing about it would, by such calendar, be only less than twelve years and not sixteen as she is.

*K. B. Vathsala*
*III B.Sc (C.B.Z)*

# Friend of Nature

The bee is often called 'Nature's wonder worker'. Whether this term suits the bee is left entirely for us to decide and many people after carefully studying the nature of the bee, have come to the conclusion that it can be called the ' Wonder-worker of Nature '.

The honeycomb has cells of two sizes. The cells are hexagonal. The larger size is used for the raising of drones which are male, while, the others serve for the smaller and more numerous workers. The latter though they are practically neither male nor female are essentially female.

Each of these cells affords just enough room to accommodate a full grown group. It is natural that each receives an egg of its kind and for this the Queen bee makes no mistake at all. The Queen bee lays male eggs in the larger cells and female eggs in the smaller ones.

A virgin Queen can lay eggs and produce the young just as an animal does. But her eggs will produce only drones. Only after she meets the male in what is known as " Wedding Flight ", can she lay eggs of either kind. The Queen holds in her body numerous sperms acquired in her wedding flight.

The difference between a Queen Bee (a perfect female) and a worker bee is only due to feeding though she differs from the worker in size, shape and function. She is hatched from the same type of egg as the worker-bee. Any bee-keeper can take any of the recently hatched larvae in the small cells and by giving it a different diet and more room will cause it to become a Queen Bee instead of a worker. This change is caused by the transference of one, of the young larvae from one of the small cells into a very large one, a Queen cell whereupon the nurse bee takes note of the change and brings up the little one as a Queen.

Some differences between the worker and the Queen bee are: On each of the hind legs of the worker bee, there is a brush for carrying the pollen and a basket for carrying it home. The Queen Bee lacks this. On the abdomen of the worker Bee are pockets extruding the plates of building wax; but the Queen has no such device. The Queen having a shorter jaw can do no such work as the worker which is able to reach into the nectar-bearing chalices of flowers and gather honey. The worker bee has only the rudiments of sex, whereas the Queen Bee is sexually complete.

The most surprising contrast between the Queen and the worker bee is found in the mechanism of the sting. The Queen bee has a curved sting which can be easily removed from the wound. It is never lost and may be used repeatedly. The sole function of her weapon is to kill rival Queens.

The sting of the worker-bee takes such strong hold that it resists the bee's best efforts to extract it and when it pulls it out of the bee's body it is likely to bring a part of the intestine with it. In consequence, the bee dies.

In these instances, we see two creatures with two different equipments. This is also due to giving one richer food than the other. In what secret recesses of the elements or in what ultimate interstices of carbon, hydrogen and nitrogen does the mystery of life hide itself?

Certainly this seems to be a great deal for mere Victuals to do! It is simply a fact—when the Queen is about seven days out of the cell in which she has hatched, she takes the " wedding Flight " high in the air. This is the only time she leaves the Hive without the swarm. In this swift flight several drones mate with her and she becomes impregnated. After impregnation she returns to the hive leaving her mates dead behind her.

As a farmer must make hay while the sun shines, so also the bees must do the year's work while the flowers are in bloom. If there are not enough of these workers in summer, there will not be enough honey to carry the clustered swarm through the dark months of winter. This is fundamental in the economy of nature.

As man lives largely upon the produce of nature—grain, nuts, fruit and eggs, it is necessary for him that the winged commerce be carried on. Summer's mission has not begun until by some device there has been a meeting between plants ; and so much of the work devolves upon the bee that it can be said that it does not live for itself at all, but fundamentally for plants.

Thus we see how helpful the bee is to man and the important role it plays in nature.

*Sarala, G.*
*IIIB.Sc—C.B.Z.*

## *Shrimati Violet Alva speaks to Us...*

(4th August '65)

Speaking at the History and Economics Association of the Mount Carmel College at Bangalore this afternoon, Shrimati Violet Alva, Deputy Chairman of the Rajya Sabha reminded the students that apart from the University in which they were at present studying, there was a University of life in which they would be tested for their courage, for their convictions, for their loyalty, for their character and for their integrity. She therefore told the students that their textbooks alone were not going to help them if they had no human understanding. She said that apart from text-book knowledge they must know what was happening around them in their country, in their towns and villages and that knowledge alone could make them great in the India of tomorrow.

Shrimati Alva exhorted the students to step out into the world and do something for the greatness and glory of their motherland, because they would be the women who mattered in the India of tomorrow. She told the students to remain the fairer sex if they wished but never the weaker sex. She, however, reminded the students not to lose their femininess, for the day the Indian woman loses her feminine qualities then we have lost everything.

Defining History, Shrimati Alva said that "down the ages certain things have happened which should never have happened and that is human history."

Shrimati Alva stressed the importance of character, discipline and human values. Defining corruption negatively, Shrimati Alva said that "honesty is the mother of poverty" and therefore human values have to be changed. According to

Shrimati Alva, "education is discovering oneself; it is the sum-total of one's personality to discover oneself, to discover all the capacity that an individual has to stand alone".

Shrimati Alva exhorted the students to think that they were Indians first, leaving aside their communal and linguistic differences and only then they could give their loyalty to the motherland.

Quoting poet Harindranath Chattopadhyaya's couplet –

"The world is full of paddy
The world is full of wheat
And yet there are tens and millions
Who have no food to eat"

Shrimati Alva asked the students to take up that challenge and build the India of tomorrow.

Introducing the Chief Guest to the students, Rev. Mother Antoinette, Principal, said that Shrimati Alva was the first woman to hold the post of Deputy Chairman of the Rajya Sabha and that she was also the first woman to be Deputy Home Minister of India. The Principal further said that Shrimati Alva was one of a galaxy of great women of India today.

Miss Gurushree, Secretary of the Association proposed a vote of thanks to the distinguished visitor. She assured her how much the students felt themselves called to action by her stirring words when the time should come for them to render some service to their Nation.

# The Odes of Keat

If John Keats had lived longer, he may well have been called the greatest of the Romantics. In his short literary career, he produced much of the greatest lyric poetry in English Literature. The best of them are the Odes.

Keats was chiefly occupied with his reflective poems or Odes during the spring months of 1819. In his odes, Keats approaches Shelley in lyric ardour, and equals Coleridge in touches of wild musical beauty and far sought romance. Of the five Odes composed in the Spring of 1819, two, those on 'Psyche' and 'The Grecian Urn' are inspired by the old Greek world of imagination and art; two, those on 'Melancholy' and 'The Nightingale', by moods of the poet; while the fifth, that on 'Indolence' partakes in a weaker degree of both inspirations.

In all Keats' Odes, the influence of Robert Burton and John Dryden are evident. The theme of wine and Bacchus in the Nightingale Ode is certainly derived from Burton, and more so, the lovely description of the nightingale's song as 'thy high requiem.' The theme itself of the 'Ode to Melancholy' is from Burton.

In the 'Ode to Psyche', Keats goes back to the same Hellenic theme of which he had long been enamoured. Even though the poem is strained at times, it abounds in fancy and music which delight the reader.

Less glowing, but of finer conception and more rare poetic value than 'Psyche' is the 'Ode on a Grecian urn'. Instead of the long and unequal stanza of 'Psyche', it is written in a regular stanza of five rhymes, the first two arranged in a quatrain, and the second three in a sestet—a plan to which Keats adhered in the rest of his Odes, only varying the order of the sestet and in one instance—the 'Ode to Melancholy'—expanding it to a septet. Burton provided Keats with hints for the main theme, and much of the general philosophy. The echo of "the sun never saw a fairer city Thessala Tempe" ('Pleasant objects of love' by R. Burton), is found in this line

'In Tempe or the dales of Arcady'.

Even the line 'Beauty is truth, truth beauty', though illustrative of Keats' philosophy was also the idea of Robert Burton. Though much of the verbal expression comes from Dryden, the thought is that of Burton.

Keats did not receive his inspiration for this great Ode from any particular Grecian Urn. An imagined piece of ancient sculpture had set the poet's mind at work on the one hand, conjuring up scenes of ancient life and worship which suggested the sculptured images; on the other, speculating on the abstract relations of plastic art to life. "In the last lines the poet proclaims, what amidst the gropings of reason and the flux of things is to the poet and artist—at least to one of Keats' temper an immutable law", says Sidney Colvin. Robert Bridges says that the last lines, 'redeem an otherwise not very distinguished work', while T. S. Eliot holds that they are 'a serious blemish on a beautiful poem'.

The Ode to Melancholy like that on 'Indolence' reflects a slight exhaustion of poetic power and invention. These two odes are a minor counterpart of the great odes. In both of them, Keats searched backward in his experience, instead of taking the living moment, which provided his usual vital inspiration. In the fragmentary 'Ode to Melancholy', (which has no proper beginning, its first stanza having been discarded), Keats treats the theme of Beaumont and of Milton in a manner entirely his own, expressing his experience of the habitual interchange and alteration of emotions of joy and pain, with a characteristically easy magnificence of imagery and style.

The same crossing and intermingling of opposite currents of feeling find expression, together with unequalled touches of the poet's feeling for nature and romance in the 'Ode to a Nightingale'. Just as his Grecian Urn was no single specimen of antiquity, so also it is not that particular nightingale he had heard in the Hampstead garden that he in his poem invokes, but a type of the race imagined as singing in some far-off scene of woodland mystery and beauty. Certain lines in this ode are an echo of his letters. He mentions

"Fast fading violets, cover'd up in leaves,
And mid-May's eldest Child
The coming musk-rose, full of dewy wine,"

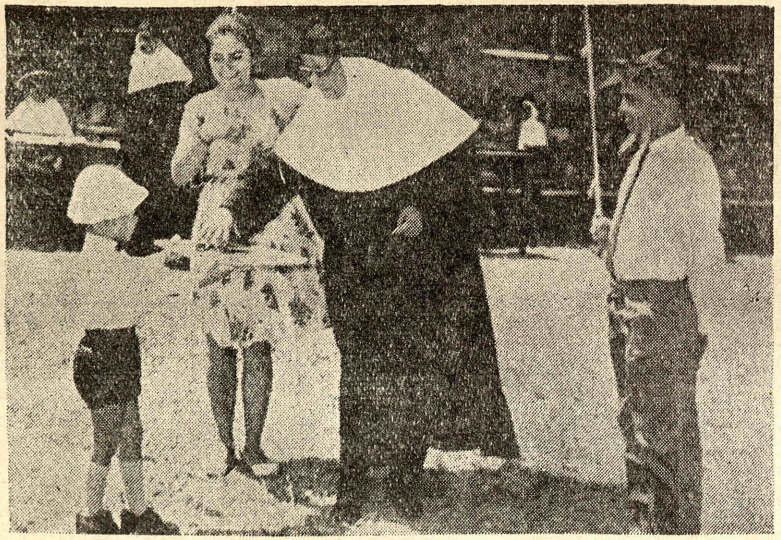
in a letter to his brother, George. He was happy at the time of the composition of this Ode and his happiness is evident in the poem. But it is not without that strain of melancholy that is characteristic of all Keats' poems.

The one flaw in the Ode which is a breach of logic, is when the poet contrasts the transitoriness of human life, or the life of the individual with the permanence of the bird's life, which to the poet stands for the life of the type. The Nightingale Ode takes that place in the personal Odes, that the 'Grecian Urn' takes in the Greek Odes. Neither is strictly faultless; but such revealing imagination, insight, and such conquering poetic charm, the touch that in striking so lightly, strikes so deep, who does not prefer to faultlessness? Both Odes are among the glories of English literature. The 'Ode to Indolence' stands midway, not necessarily in date of composition, but in scope and feeling, between the two Greek and the two personal Odes. In it, Keats, again calls up the image of a marble urn, not for its own sake, but only to illustrate the allegoric presences of Love, Ambition and Poetry, which seems to have appeared to him in a day dream. This Ode, less highly wrought and more unequal than the rest contains the imaginative record of a passing mood.

The 'Ode to Autumn', was the last Ode Keats wrote and it contains the record of his quiet September days at Winchester. Robert Gettings calls this ode the 'most serene poem in the English Language'. The influence of Chatterton's Aella, is found in this poem. It does not open out any far-reaching avenues of thought as do the other Odes; but in execution, it is perhaps the most complete of them all In the first stanza, the bounty, in the last, the pensiveness of the time are expressed in words, so transparent and direct, that we almost forget that they are words at all, and nature herself and the season, seem to be speaking to us. In the middle stanza, the touches of literary art and Greek personification have an exquisite congruity and lightness. Arthur Compton Rickett says that the 'first stanza is a symphony of colour, the second, a symphony of movement, and the third, a symphony of sound."

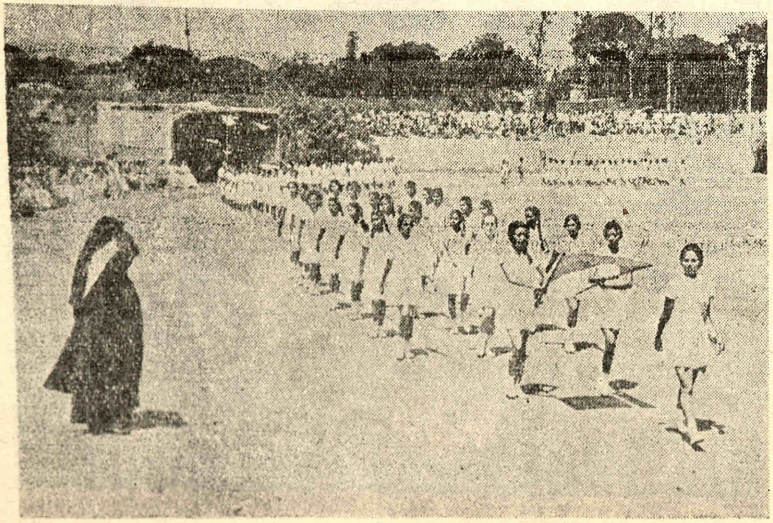
Keats, though strongly in sympathy with Byron and Shelley was essentially different. He was not influenced by Christianity like Byron, and did not have

## COLLEGE-DAY SPORTS IN OUR NEW STADIUM

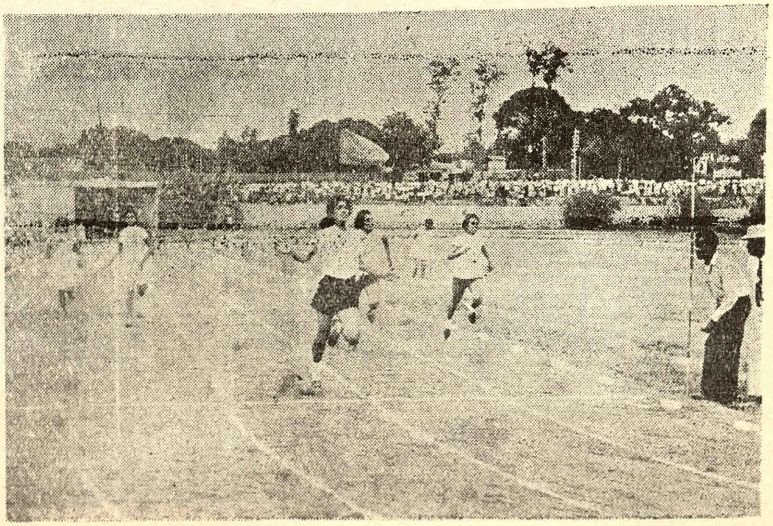




Rev. Mother Principal opens the New Stadium



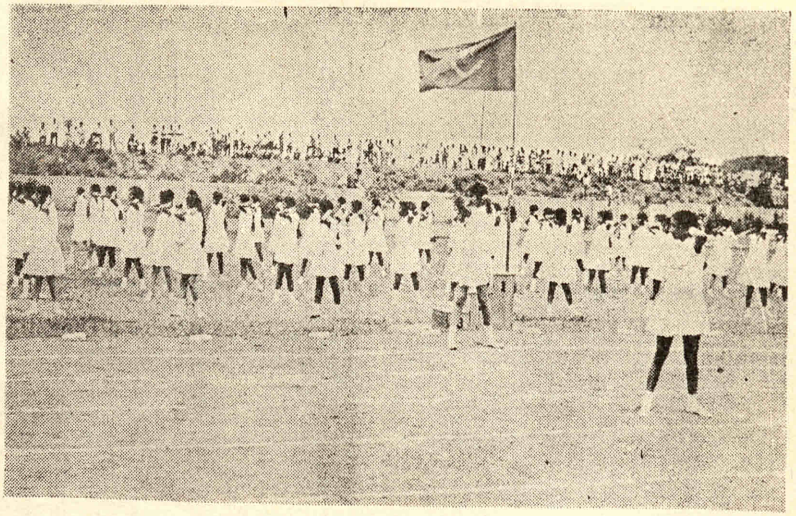
Taking the Salute



Little Sita — Our Star Sprinter wins the 100 Metres Run



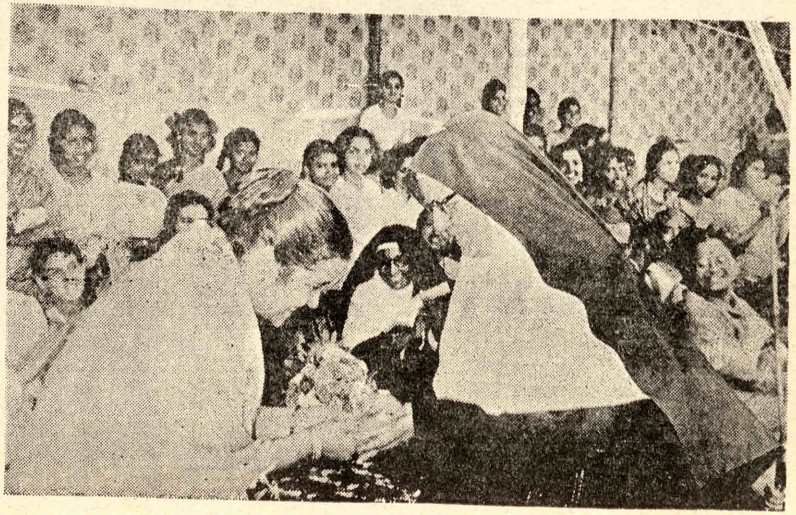
Welcoming the President — Mr. C. Chandy, Commissioner of Police



Mass Drill



Tiny-Tots get ready for " Hats and Glasses "



Mrs. Chandy gives away the Prizes

he fervour of Shelley. He had no religion, save beauty. Keats idealism reflects nothing of the life of his day. He took from Mediaevalism and Hellenism material for fashioning his sequestered land of beauty, but what he found here, he used for sensuous delight, not ethical inspiration. He differs from Shelley in that he chooses to deal with sensations rather than ideas, with concrete life rather than abstract imaginings. His odes do present ideas, but he chooses such human things like love, sorrow, life and beauty and presents them in concrete shape. Thus he helps us to realize, as no other poet has done, since Shakespeare, the oneness of Truth and Beauty.

*R. B. Sarala*
*III B.A. (Eng. Maj.)*

# Rise Up Beloved Country!

Rise up beloved country
And look to the East,
The dawn is breaking,
The sun is struggling
Through the clouds.
Must we prolong the dawn?
For if we tarry there will never be
Another dawn.
We are at the turning point—
Our freedom is at stake;
Each must play his part.
Think not of the past—
The future must occupy us,
Overwhelm us, remind us
Of this soil
Which must never be trampled upon
By barbarian feet—
Feet that have never known
The godly arms of civilization.
The East and West are full of flies
That bite and leap and feel their way;
The Yellow hordes come threatening near
In spreading jaundiced numbers,
Followed close by greedy packs.
They look about with rolling eyes
Sharp fangs, forked tongues
Beware their smooth and shiny backs.

Must we stand and wait
To see the yellow dragon
Smugly hold the tricolour in his hand ?
Curb the panic in the camp....
The Sun must rise.
Call upon the hundreds,
The thousands, the millions
Who fought for freedom's sake.
What use is one feeble ray
Against the wolf and buzzard pack ?
They will crush it like a chicken's back.

The Sun must rise.
Shake off sleep.
The night is o'er
We have only ourselves to fear.
Rise up beloved country and look to the East—
The Sun is shining shimmering clear.

*Sheila Joseph*
*II B.A.*

# Competition—Short Stories

**"Look! Down there in the valley, one line of smoke going up to the sky like a black pencil mark."**

*or*

## THE ANSWER

**First Prize — the Answer**

I walked along moodily. I had been in this village for seven weeks. In all these weeks, I had seen nothing but dirt, disease and poverty — and ignorance — appalling, sheer, all-pervading ignorance. How could people exist thus? Their lives seemed to me to be one long nightmare — there were not moments of reflection or recreation. It was an alternating stream of work and sleep. I had tried to reason with them, but they had only smiled sweetly with eyes smug in a contentment that eluded me.

Three days ago, a small boy had died of Small-pox. His parents had sat by during the preliminary stages and had come to me when I could do nothing. They had wept a little, but not much for they had no time for that. My efforts at vaccinating the rest had been met again with that smug expression that seemed to say " What can you, a mere mortal, do?" They had submitted to my vaccinations, but that expression had never left their faces.

The mines were deep, I knew. The modern amenities of lights and fresh air had not reached this place. The houses were dingy, the women-folk—skeletons after years of child-bearing. The children were grimy and dirty. They played in the half-dried ditch near the mines all day and slept, all in one room at night.

I was wretched. All my compassion for these people had evaporated. They seemed curiously opposed to any improvement. They had accepted their fate too easily, I thought. Thoughts were tender as I thought of the clean homes I had known. But these only made the contrast sharper. "They just can't live like this! What do they work for?—what do they live for?"—I broke out in anguish.

It was cooler now and quite dark. I could see the kerosene lamps inside the little huts. I sat down and hoped the cool breeze would cool my thoughts. Almost venemously I looked into the hut to my left. They were eating—hard, dry " chappathis " with " channa " left over from the morning's meal. They were nine—the parents and the seven children. Angrily, I thought—" Seven children and more on the way—why won't they listen to reason?". The youngest two were fighting over the last piece. I watched as the mother took it out of their hands, cut it into two and handed it back. I watched and slowly my temper did cool. This mother was no different from mine. I saw her as she gave them a loving pat and looked out of eyes that were at once amused and caressing. My mother had looked at us like that—when my brother and I had wanted the same toy wagon.

The scene absorbed me. They had finished. The children were huddled together on the floor. Their mother sat making the dough for the next day. Her husband smoked a " beedi " the only luxury he could afford. Soon they were talking. They talked for a long while, the woman plying the dough all the while. There was affection in their voices and often laughter. I smiled as I thought of my parents—they talked too, often late into the night—finally, the man got up. She put aside her work and from a corner brought him a glass of water. He drank it as though it was the best wine in the world. He blew out the lamp—the drama had ended.

I got up with a sigh. There was a little satisfaction in my heart. I thought musingly —this is the answer—this is why they live!

*Gurushri, T.*
*II B.A.*

**Second Prize :**

"Look ! Down there in the valley, one line of smoke going up to the sky like a black pencil mark."

## "THE LOST TREASURE"

Harry looked down from his perch on the precarious rock with a puzzled frown. His companion Tom, shading his eyes with his hand remarked, "Who do you think it could be ? I thought we were the only ones on this lonely island. Well, looks like we've got companions. Shall we scramble down and see who it is?" Harry replied, "Oh, sure. Anyway he might prove interesting; and besides, we have nothing in particular to do."

So the two boys climb gradually down the cliff and follow in the direction from where the smoke is going up. It is rather painful and tedious as the way is blocked by thorny bushes and other thick plants. When they are within a few feet of the fire, they cautiously peep between the bushes to get a good view of the stranger. They are quite sure he is not an inhabitant of the island. Nothing edible grew there; and there was only a tiny stream for water supply. There were many caves, scattered all over the island in which one could take shelter from the elements. Besides these, there was nothing else but the gentle sea washing the shores of the island. Hence it is not surprising that the boys were so taken aback to find someone else besides them on this forsaken island. It was summer time and the boys accidently 'discovered' the island on one of their ventures in the sea. Today they had brought enough food for the day; so they could explore the whole island.

As they drew nearer they heard the man singing an old folk song, very loudly indeed. They perceived that he was wearing a pair of brown corduroy pants and a cream shirt, both cut to the latest style. After taking a good look at him they left their place behind the bushes and cheerily welcomed him with a big "Hallo".

The effect on the man was electric. He whirled round and his eyes were wide open with fear as well as astonishment. He calmed down a little later and introduced himself as Mr. Brown. He was very curious to know if anyone else had come with them,-where they had left their boat; and when they intended to leave. As it was long past noon, the boys unpacked their food and shared it with Mr Brown. Over lunch they answered his endless queries.

The boys' curiosity was aroused when Mr. Brown kept on asking them to leave at the earliest opportunity, the reason for which he was not able to give any real explanation. When Tom and Harry insisted on knowing the reason, he told them that a storm was brewing and that they would not be able to manage their boat in the rough sea.

The boys winked at each other and left him assuring him that they would leave immediately. As soon as they were out of ear-shot Harry remarked, "Hi, Tom! Don't you think the fellow looked a bit shady? You could tell by the furtive look in his eyes that he has not come on a picnic. Moreover, why was he so anxious to get rid of us?" Tom agreed with Harry and suggested they snoop back and keep an eye on his movements.

It was quite dark when they saw Mr. Brown go into one of the caves. Then he disappeared completely from sight. After about ten minutes he came out of a recess with a lantern held high in his hand.

Both Tom and Harry slipped into the cave as soon as his back was turned. To their amazement they found another small cave, leading from the outside but obscured by a huge boulder. With much difficulty they pushed the rock aside and Harry entered leaving Tom on watch, in case Mr. Brown should return.

Inside the cave he found stones of various shapes and sizes-all glittering in the dark. The light so dazzled his eyes that he stumbled out of the cave hardly able to believe his eyes. When he regained his speech he said breathlessly to Tom, "What do you think is in there? You'd never guess! I think they are diamonds or valuable gems."

Tom hurriedly took a look around; then they both toured the island to make sure that Mr. Brown could not get away in any hidden boat. They were perfectly sure he was a thief and was waiting for his accomplice to come so that he could dispose of his gems.

They both got into their tiny boat and travelled as fast as they could to the mainland After convincing the Inspector there, they accompanied him and a number of policemen to the island. The Inspector thought the man was probably the well-known thief who robbed Sir Alec's family Jewels.

It was night when they arrived at the island, but they were sure of getting their man, since he was all alone. However Mr. Brown, as he called himself refused to answer the policemen's summons at first. An hour later the police caught him hiding in a half-submerged cave. He was immediately handcuffed and marched off to the waiting boat. Needless to say the gems and jewels were all returned to Sir Alec. Sir Alec was so happy he got back his family jewels that he paid Harry and Tom a large sum of money. In order that they should make good use of it, Sir Alec himself undertook to invest it for them, so that they could continue with their academic studies after their schooling. Besides, he gave them each a costly gem as a remembrance of their adventure. The next day the papers were full of their bravery and pluck. The whole town congratulated them; and the island was named "Hato" in honour of the two brave lads.

*G. Bhagyalakshmi*
*II B Sc. (H.Sc)*

## *The Answer*

Jessica grew up to be a beautiful maiden. She had been only a year old when she was brought to this house. She had lost her mother when she was born, so the owners of the house had brought her up with kindness and affection. She liked their two sons, and of course, their father. She was not unmindful of their mother who was a kind and considerate woman. It was known throughout the community that she was adopted by the family. During childhood, she played and romped about together with the two boys. She was fed to her heart's content, and a good night's rest was most welcome. But there was one hindrance. She was dumb! As children, the three of them were very attached to one another. In spite of her dumbness, she managed very well to endear herself to them As they reached adolescence, Jessica found that she felt more of a liking for the younger son Edward, than for his brother. But she did not think much of this She was only interested in having fun with her companions, going to school with the boys and returning home when they returned. Being sweet natured, Jessica won the hearts of all around her. Edward too loved her black eyes, and the pleading way in which she looked at him when he refused to play with her. When they grew up the sons began to be interested more in girls and dances and parties. Lots of young people gathered on these occasions and enjoyed themselves for all they were worth. Jessica did not lose her affection for Edward; But her dumbness could not show this. In fact, she was very proud of his blond hair, blue eyes and personality. He was taking after his father. Jessica tried to exhibit her charms (to him) at every opportunity. She would display her beautiful legs and speak with her eyes. Edward sometimes thought she had the prettiest nose he had ever seen. His parents found the liking Jessica had for him quite astonishing. She would hang her head in sadness when he was not there and fall quite ill when he was away at college. As for Edward he knew that she was dumb and would leave the thought at that.

Jessica's behaviour became increasingly embarrassing. She *really was* acting like one of those cheap filmstars. Finally, Edward could bear her attentions no longer. He tried to avoid her as much as possible. He knew he could not return the affection she showed him. He could not act silly like her. The situation was very difficult—and rather amusing, he thought. But Jessica refused to be thwarted. One night, she proposed to him in her own way. She expressed by actions what she could not express by words, and her dumbness made it all the more quaint. Edward was at a loss as to what he should do. He sweated and stammered and made all sorts of excuses. He felt very sorry indeed, that he could not wed Jessica. "How sad it is to be dumb, and not be able to communicate one's feelings easily!" thought he. Edward was not in love with anyone else; it was not that he wanted to be a bachelor—not that Jessica was not lovable—not that *she* did not show enough affection for him or for any other such silly reason. The answer for his having to refuse her offer was much more serious, and more grave. The answer to this diffi-

culty could be overcome by no means, not even by the most modern methods of science. The answer to this problem could never be solved, no, not in a thousand years ! The answer was—

**Jessica was a DONKEY !**

*Geetha Krishnamoorthy*
*I B.Sc. (C.B Z.)*

# College Day Sports

Mount Carmel College Annual Sports (College Day, September 8,) were held on their new stadium grounds situated at a short, walking distance from the College. Here, a good cinder track had been successfully laid by Mr. G. Gurumoorthy our Building Contractor in the hitherto water-logged area. A pavilion and tiered seats are yet to constructed for guests, staff and a thousand students.

The Commissioner of Police, Mr. C. Chandy presided. Mrs. Chandy gave away the prizes. Mrs. & Mr. Chandy have added a rolling trophy to the Sports prizes of the College, to be awarded from next year onwards.

Everyone was out on contest, from the Nursery tot to the Principal! Ex-students too were there — They won the 4 x 100 metres relay from the present students. The House Championship was won by the "Teresians" and the Individual Championship by Mary Phillip, whose wins consisted of just the three Throws - Discus, Javelin and Shot-put. She beat Krishna Brahmanandam by only one point Better luck next time Krishna! The Police Band was in attendance and added to the gaiety and colour of the scene.

The Principal, Mother M. Antoinette congratulated Mr. Chandy on behalf of the whole College on having been conferred the President's Police and Fire Service Medal. She also took the occasion to declare the full loyalty and support of Staff and Students, to their dear Country, in this hour of grave emergency.

# God Eludes

God eludes us.
Climb to Mars
Reach the Moon
Later or soon.
" Did you find Him near ?"
Futile hope or jeer.

The mystery of Him deepens
As the rocket pierces
Space.
Nothing so clear
As His absolute infinity
Save His unity !

Search for Him
In the expanding Universe
With Computer.
The Creator
Of it and you
Is not in view.

But search for Him
In your mind and soul.
To man's spirit alone
Is He known.
Find Him on a starry day
In your own Milky Way.

*S. M. A.*

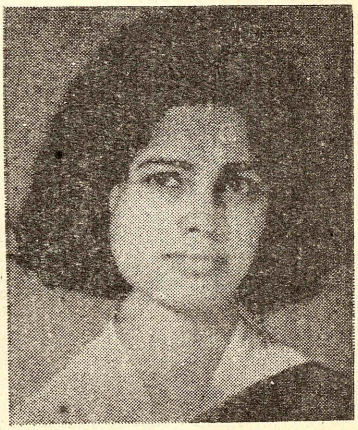
# NATIONAL AND ALL-INDIA 'VARSITY PLAYERS



Sunbeam Mathews - National & Inter-'Varsity Basket-Ball



Elaine Pinto – Inter-'Varsity Basket-Ball and Athletics



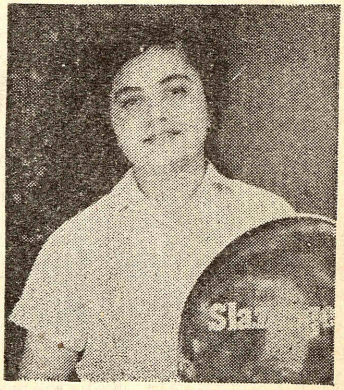
Nirmala Mandanna – National Hockey, Inter-'Varsity Basket-Ball



Mary Philip – National Athletics, Inter-'Varsity Athletics & Basket-Ball



Shashikala Murthy
Winners of the Inter-'Varsity Tennis at Allahabad



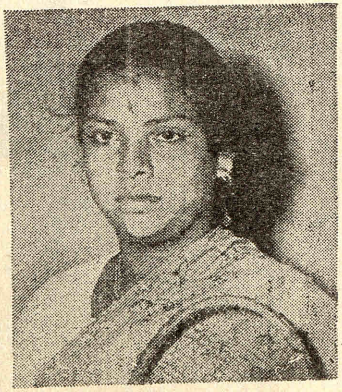
Vani Murthy



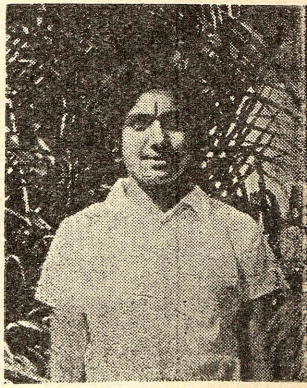
Krishna Brahmanandam
National Athletics and Inter-'Varsity Athletics and Basket-Ball



Sujata Chakravarthy
National Hockey



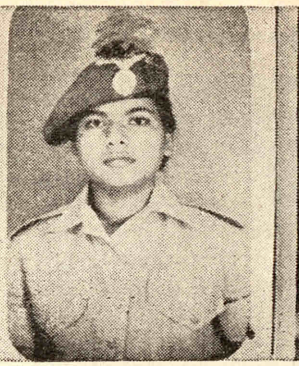
Jayalakshmi
National Badminton



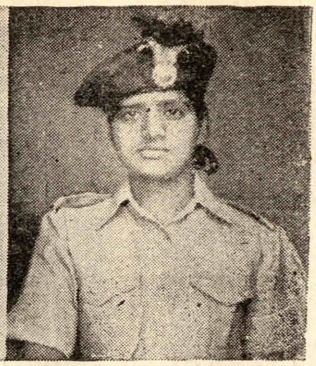
C. M. Seetha
National and Inter-'Varsity Athletics



U/O Leenatha Reddy



U/O Aruna Rao selected for Republic Day at Delhi 1965 and for Mountaineering course at Manali (17,000 ft.)



Sgt. Jayalakshmi attended the Leadership course at Mount Abu.



Sgt. Rama Reddy selected for Republic Day, Delhi 1966



Sgt. Vimala Rao selected for the Republic Day, Delhi 1966

Girija Menon —



Climbing the heights at Darjeeling

# Silk

Silk-worms have been making silk for themselves for millions of years. These worms are the caterpillars or larvae of the silkworm moth. They use the silk they make to protect their cocoons. About 4000 years ago, the Chinese learned how to unravel cocoons made by silkworms and weave the silk into cloth.

Nobody is sure as to when or how this discovery was made. A story goes that one day in 2700 B.C. (approximately) a silkworm cocoon accidentally dropped into the cup of hot tea which a Chinese princess was drinking. When the princess tried to remove it, the cocoon got unravelled and what she pulled out of her tea-cup was a long strand of silk thread.

Another story is that Ho-ang-ti, the emperor of China in 1700 B.C. became interested in silkworm cocoons. He told his young queen Sing-li-chi, to find out whether the thread in the cocoons could be of any use. The Queen who was only 14 years old, set about raising and studying silkworms. Finally she learned how to unravel the silk and to weave it into cloth. The Chinese were so happy over Queen Sing-li-chi's discovery that they forever after called her the Goddess of silk.

For hundreds of years the Chinese made silk cloth and sold it to people all over Asia and Europe. They were however, forbidden to tell how the cloth was made. But it was so beautiful that people everywhere were eager to learn the secret of making it. Gradually the information leaked out.

In the sixth century, Justinian the Roman Emperor, learned the secret from two Persian Monks who had been travelling in China. With the promise of rich reward, he pursuaded them to go back to China and bring him some silkworm eggs. The Monks returned with the eggs they had smuggled out of China by hiding them in a hollow bamboo cane. It is said that all the silk produced by Western Countries since that time, could be traced back to those eggs.

Silk-making is a somewhat complicated process. First the eggs are laid by the female silk-worm moths on cards. Since the eggs are sticky, they stick to the cards. In about 10 days they hatch into tiny worm-like larvae. These larvae or silk-worms are carefully examined. All sickly worms are destroyed The healthy ones are spread out on trays and given mulberry leaves to eat. If the silk industry is to exist and flourish, raising healthy mulberry trees is just as important as raising healthy silk-worms.

After about 25 days of continuous feeding, the silk-worms are ready to spin their silk cocoons and are now fully grown. About one-fifth of their weight is silk. The silk is stored in two sacs; one on each side of the body. Both sacs are connected by means of tubes to an opening called the spinneret. This is located just below the mouth. The silk comes out of the worm's body as a single thread. The

silk-worm fastens the end of the thread to a stick or some other support and then proceeds to wind the thread around the body. The thread is wound in the figure of eight, so that the cocoon when finished is sometimes pinched in the middle like a peanut. The spinning is completed in about 24 hours.

Inside the cocoon the silk-worm begins the remarkable process of transforming itself into a full-grown moth. Not all the silk-worms are allowed to develop, however—but only those that are needed for laying eggs. In crawling out of their cocoons, the moths break the thread and make the cocoons useless for making thread for cloth. The moths that are allowed to come out of their cocoons live for a very short time. They fly about very little, live only long enough to mate and then to lay their eggs.

Most of the cocoons are placed in refrigerators to kill the silk-worms inside. They are then put in boiling water to soften the gum which holds the threads together. Special brushes are used to help clean the silk and to find the end of the thread. The silk in a cocoon is one long, unbroken thread. When completely unwound it may be from 500 to 1300 yards long. The threads from five to six cocoons are brought together and wound on a large reel or spool, as one thread. When the thread from these cocoons have been completely unwound, the threads from other cocoons are fastened to these. The joining is done so skilfully that it does not show when the silk is taken from the reels. It is twisted into skeins. These are then made into bundles called balls and are shipped to silk-cloth manufacturers.

For hundreds of years silk cloth was prized as being the most beautiful and most luxurious of all materials for clothing. It is still prized, although some people think that nylon and some of the other man-made fibres are more beautiful.

*V. N. Vijayalakshmi*
*III B Sc., (C.B.Z.)*

# Adventures into Literary Space

If you are feverish with curiosity, craving for excitement or thirsting for adventure, you can fulfill your every dream by love for reading. No special talent is required in order to experience the pleasure of a journey into "Literary Space"—the horizon is an unlimited vista of books! Books to suit your personality, your mood or your particular interests.

Edwin Percy Whipple writes—"Books are lighthouses erected in the sea of Time". Like steadfast friends, they become very dear to you, influencing your thinking, your emotions, your language, your very life! Who can remain unmoved by the aesthetic characters portrayed by Charles Dickens, or not be stirred by the homely language of Jane Austen? "Jane Eyre" will never remain merely a character of fiction but will live on through time as a real live person! History has paused on paper! How enriched are we who have shared the creative works of great authors.

Thomas Carlyle writes, "All that mankind had done, thought, gained or been, is lying as in magic preservation in the pages of books".

Reading is informative, relaxing and recreative. It sparks interest, stimulates curiosity, adjusts one's perspective of life and promotes a closer understanding of mankind. It is a strong weapon that dispels ignorance and the magic carpet that flies you anywhere without leaving your arm-chair!

Man has felt the strong urge to express himself. He has recorded his thoughts on papyrus, on sun-baked bricks, on Dead Sea scrolls and in books, in order to provide a means of communication with his fellowmen. A love for Reading is the master-key that opens the lock on the immortal treasures of countless minds—the jet that propels one into "Literary Space".

*Kiran Rani Chhabra*
*P.U.C. (P.C.B.)*

# ART FASHIONS

Whatever sort of Painting you personally like, whatever sort of reproduction or picture you display at home, your aesthetic preferences are unlikely to reflect the fashions of the moment, unless you are yourself a professional collector of modern paintings. I say 'fashions of the moment', since fashions in art, though they change more slowly than fashions in women's attire, are none-the-less transient and superficial, not to say false.

The really big collector, such rare men of genuine vision as Kahnweiler, who had the foresight to foster and buy Picassos in 1908, do of course slice through the fashions of the moment to determine what is likely to remain of a near - Permanent value in the future. But mainly art fashions are cynically nurtured by some dealers and critics to meet the demands of the snobs, with more money than discernment. It is not that every fashionable painter is a bad painter. Great innovators both establish the pattern of future fashion and in time themselves become fashionable.

The emphasis of the prevailing international fashions in painting today is still solidly upon abstraction or non-figurative art. The last great innovator was the American painter Jackson Pollock, killed in a car crash in 1956, who invented *action* painting. Pollock's method was to drip, spill and splash his paint from cans held over a large canvas laid on the floor. There was no subject, the *action* of painting being the essence of the operation.

Sensationalists found it easy to misrepresent Pollock's original paint-dripping activities as a gimmick, when they were in fact an entirely genuine system of producing abstract patterns. It has been possible for talentless painters in league with corrupt galleries and critics to cash in on the demands for gimmicks Pictures produced by such absurd methods as bicycling over wet paint, slashing canvases with razor blades and setting fire to bituminous pigment have found a ready market in the commercial galleries of London, Paris and New York.

This kind of action picture is still fashionable, although it is fast being superseded by a more severe form of abstraction which again has its roots in the soil of a genuine innovation.

There is a fashion just now for what is called 'Hard edge Painting'. This simply means the organisation of clean-cut shapes, forms and colours (abstract of course) all neatly separated. The emphasis is upon geometric contents But now, years after their invention, the principles of these two movements are being resurrected under the sterile title of 'hard edge Painting'. Once again the pin-heads of art are on the move, the phonies cashing in.

The most significant reaction against current fashions in non-figurative art is led by the Australian painters, Sidney Nolan and Arthur Boyd. Both artists have re-established the *subject* of a painting as its fundamental core. In the work of these painters the subject has come flooding back on to the canvas ; it is no longer dammed by the brickwork of geometric abstraction, nor inhibited by the demented anarchy of action techniques.

During the next decade, I envisage a withering away of non-figurative art and a full scale revival of subject painting but on a more imaginative level than hitherto. What Nolan and Boyd have done for Australia, others will do for New Zealand and Canada, for Africa, India and Russia.

In trying to forecast new trends in art (mere fashion being only the fag - end of genuine creativity) we ought not to think that the centres of culture will of necessity remain in the West. Moscow and Peking, Delhi and Cairo are also on the Map. The trends of the next hundred years may well emanate from these capitals. Of one thing we can be convinced—Abstract art, in a vacuum, is a lost cause.

*Baghyalakshmi, G.*
*II B.Sc., (H.Sc.)*

# GOSSIPPING

Gossipping or talking maliciously of others is a common-failing today — especially among teenagers. It usually arises from feelings of envy or jealousy, but there *are* people who gossip just to be the centre of attraction. They usually possess the ' gift of the gab ' in telling a spicy story about someone, and of course, cutting out the nice bits and substituting what they think sounds much more juicy and interesting.

A typical gossip may start off with, ' gosh gals, you know that dame Shashi ?—Yah, the one with the skin-tight choli and that Marilyn Monroe Shake. Guess what ?????—while the others are straining their eyes almost out their sockets to have a pee p at the unfortunate victim— She stops just there, with the others clamouring around her in anticipation—' Do tell us Shanti, c'mon, be a sport and don't leave us in suspense '. This is what she's been waiting for, to put that Shashi down a peg or two—Who did she think she was anyway, strutting around the College and displaying her terrific wardrobe ? This is her moment of triumph, as with a wicked grin she says, ' Well, yesterday you'll never guess who I saw her with. You know that guy whom we say looks like Rock Hudson ?....gosh I don't know what he finds in her anyway—he needs to have his glasses changed. The others of course are in a frenzy of excitement, exclaiming ' ooh, aah, gosh, can you beat it ?'

This only encourages her and leads her on to add her own titbits and liven it up. Ah, wasn't she doing splendidly. But she hadn't finished yet....oh no, she was enjoying herself thoroughly and had no intention of stopping just then. 'You know, her mother's brother's son was supposed to get married to her, but knowing what she—well.....blah blah blah blah till she's torn the poor girl's character to shreds.

This is a typical case, and the tendency to gossip is prevalent in many of us. At some time or other, it just happens without us being aware of the harm being done to the victim of our scandalous gossip. The best thing to do, would be to discourage the gossip-monger with a stinging remark, and unless she's 'thick skinned', she'll really 'shut up'. If this does not work, make it obvious that you're not interested. Then, realising that she's not making such a great hit as expected, she'll steer the topic on to safer ground.

*Cecelia Chandy*
*II B.A.*

## My Culinary Adventure

'The way to a man's heart is through his stomach'. Well if this saying is true I don't think I'll ever win a man's heart, unless time improves my cooking abilities. Poor me! I have very little faith judging from my disappointing debut.

29th December - could I ever forget that day. A black letter day! We were having guests for dinner and Mum was frantic since she was most unfit to cook, and our unpredictable cook had made a beeline to the cinema. With all confidence I regally took matters into my hands and decided to enter the portals of the kitchen. After all cooking is inborn in a Woman! (But my performance was a roaring failure). Brushing Mum's protests aside I stalked into the kitchen doubly determined to prove my worth.

Branded with vessels and spoons I entered what was to be a room of utter chaos and confusion for a few hours. I started planning the menu. (The picture I imagined was most flattering). After an hour of hard work a pleasant aroma reached my nostrils. With the first flush of success not yet receded I continued and quite soon had everything ready. It was nearly time for dinner and I laid the table in a most artistic style. With a beaming face full of smut I welcomed the guests. I was the server-in-charge. To start with I had forgotten to prepare Chapatties. A frantic signal to Dad made matters worse. His look was enough to reduce me to ash. To continue my tale of woe - the palao was burnt. The chutney was full of chillies. I could see the ladies' eyes watering? Next the Rice, where

were its accompaniments—forgotten ! I controlled the tears threatening to spill out any moment. Anyway bygones are bygones. Now for the piece de resistance. The pudding it looked so fine with all its trimmings. But ulp ! The expression on everyone's face ! Luckily they got up soon. The old gentleman was choking. To my utter consternation I discovered that the porridge was full of salt instead of.....!!! My Dad was speechlessly indignant. He just wouldn't talk. The guests had departed with sympathetic smiles. Mum looked on helplessly and I was busy trying to ward off the fits of self-pity that threatened to engulf me.

So folks what a fall from the lofty heights of a successful debutante, I had imagined and I did fall with a severe bump. Put me in my place !! so take an experienced friend's advice—Never overestimate yourselves.

*Meera Balaratnam*
*II B.A.*

# The Charm of Poetry

People who have not made a special study of literature usually think of poetry as something written in verse, with a system of rhythm and often with rhyme as well. It is true that most poetry is in verse form but there is also another kind of poetry in which verse is not necessary at all.

*One of the best definitions of poetry is*—

"The expression of beautiful or elevated thought, imagination or feeling, in appropriate language, such language containing a rhythmical element and having usually a metrical form".

Poetry is the language of reality, for it can alone interpret our thoughts and deepest experiences. It enriches man's life and helps him to escape from this life of worry and tension.

Imagination creates poetry. It removes the film from our eyes and awakens our senses to reality. All emotions are the outbursts of imagination—love, friendship, patriotism. Imagination when excited gives birth to poetry.

'Longingness' is the root of poetry. It might be a longing for lovely things that have passed on, or for better things to come, for in every thought there is a perpetual stream of beauty. Every poet feels that without this continuous stream of beauty, the world would be impoverished. His solace lies in the fact that though lovely things may pass, there is always beauty to come. Many a time speech is not enough to convey our joys and sorrows ; the language of poetry can reveal to others our deepest emotions.

Poetry draws on language and on the experiences of ordinary people — these gain their vitality, pleasantness and joyousness only through a poet's art. The choice of words in poetry characterises the action. Poets can make words convey the action so that we find ourselves in imagination, feeling, and hearing actually taking part in the event and not being merely outsiders who watch from outside.

Just as inventors have given us so many beneficial devices which have become part of our daily life, so too have poets. Their inventions are of the more valuable kind. Their inventions influence our attitude towards each other, towards religion, nature, death, love, adventure—in short, everything that matters. A poet does not invent language. He develops the hidden powers already present in the existing language created by millions of people.

Poets, by the skilful wielding of their pen and choice of words create beautiful poetry which has varying effects on the reader - a sensation of rapture due to some exciting, joyous experience or perhaps the dark gloominess of a death scene— The attractions of poetry are varied.

Through the ages the charm of poetry has remained ever the same. Even in the days of King Alfred and Richard the Lion Heart, poetry was written and sung by wandering minstrels. Lovers expressed their love and affection for each other, by composing small verses of only a line or two, but which were enough to start hearts a - racing.

Many are those who have written poetry—they were inspired, each by his own passion. For instance, Wordsworth was enamoured of natural beauty, Coleridge of supernatural powers, Jonathan Swift of bitter satire against society. Why did they choose of all forms, poetry? Because poetry alone can express man's innermost feelings.

What beauty and depth there is in Keats' " Ode to Autumn " .... " Seasons of mist and mellow fruitfulness ...," or the cruel reality of this prosaic world in Davies' " Colliers' wife ",...." In fear of fire and gas what life more danger has."

Poetry is not for the eye alone. Poetry is action as well as evocation; it produces a magical effect of certain words, certain sounds, certain images brought together. There are lines that stir the mind like a bugle and lines that fade away in the forest distances. There are lines that seem to hold great wisdom and great peace. But they must be heard before they become part of the reader's mind.

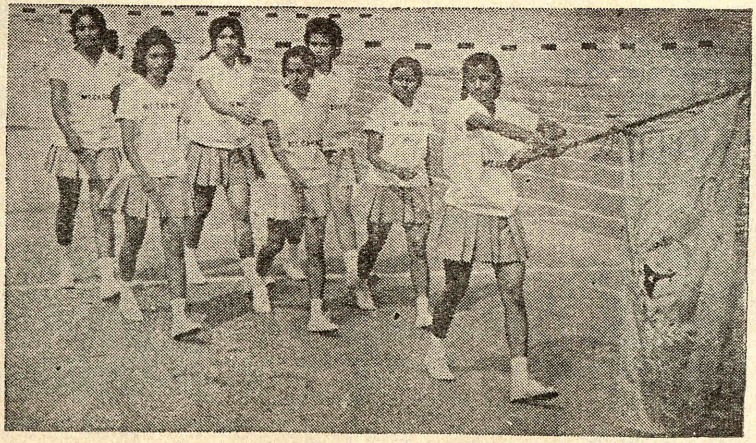
Today man is getting more and more entangled in the web of wealth and power, which are but immaterial, they produce a feeling of discontent and longingness and eventually he turns to the peace and beauty of poetry.

Forever there is a hunger for love, beauty and truth in man, and this hunger is satisfied by poetry. Not that poetry asks man to live in an unreal world - that is not its purpose; but it can make the world we live in, different and more shining.

*Gita Naidu*
*II B.A.*




Girija Menon and Krupa Swamy at the HMI Darjeeling with Mr. Tensing



Winners (our athletes) of the First Bangalore University Athletics Meet leading the March Past headed by Krishna Brahmanandam



Miss Queenie Satur ( A bride of Christ)



Now (a Novice) Sister Mary Veronica



Gurushree — Best Debater

K. B. Vatsala

( Best Prefect )



Geetha Mehta — Best all-rounder
(Won 7 Prizes on Parents' Day)

## College - A Place of Toughening - or of Ennobling?

It is indeed regrettable that ragging has fast become a tradition in most colleges in India. Many justify this practice saying it is necessary to break the young colts—'wrigglers' into college life. Others shrug their shoulders and say 'Oh, everyone does it,' and still others — 'don't be so goody and besides, it's such fun.' What is ragging? The dictionary meaning is—'to rebuke, scold, tease, torment' and also, 'noisy disorderly conduct, to play rough jokes on'. In college, the apt meaning is — teasing of the juniors, especially 'freshmen' by the senior students.

Some of the ways in which ragging has found expression are —

In giving wrigglers, a heave, ho, and bump! Perhaps it is done to create a more intimate relationship between the sacred college soil and the ignorant shy 'freshmen.' Otherwise, the ritual is to order the reluctant newcomers to 'kneel and smell the ground,' or 'get down on all fours.' However ragging is also 'noisy, disorderly conduct', which includes taking away wrigglers' personal possessions - which they were foolish enough to bring - such as bags, purses and lunch boxes. Most students justify the desirability of ragging with such sayings as 'there's no harm in it, and no wrong done, and such lark! Besides, there's no ill meant; in fact we are trying to be friendly.' Or,

"Our ragging is intended to make them feel that they have been recognised and taken notice of by us, the seniors."

Deep psychology indeed, and a perverted one too for it is not enough to recognise juniors; what is necessary is to give them a sense of security and drive out that fear of the unknown, which prevails in all of us when we are on a new venture Besides, what honest pleasure is it to torment newcomers and after it all to see that they are in tears, or on the verge of it? Does it give those who rag a sense of pride in having carried out their ragging so well that some badly scared juniors take refuge even in — bathrooms? If the raggers derive 'fun' from the discomfiture of others, and if these others are not their equals, but their juniors both in size and age, do they not fit the term 'bullies'? And so what a state are we in to see that bullying is in vogue in most colleges?

First impressions matter. Juniors are determined to get their share of fun when their turn comes; so college, a place of learning has become an arena where elements of hooliganism find their vent. Where are all our finer qualities of hospitality and gentleness gone? Indian woman was always characterised by these virtues, yet, is it because she has attained a social status equal to that of Man, and become modern that she finds it necessary to take on the qualities of a brute deriving pleasure when juniors are in distress? Many students come from distant places to be educated. Is it hospitable and friendly to frighten, unnerve and scare them? Is it being considerate when many are homesick, least of all is it manners?

One should feel proud to belong to a recognised college. But from where can a sense of belonging originate when juniors instead of being welcomed and made to feel at home, are made to feel outsiders and only targets of mockery. These same juniors on becoming seniors act likewise, making the process a vicious circle. Our so-called highly cultured Indian way of living is a farce in the face of ragging.

Our standards, if we are to judge from this, have sunk. Perhaps, many would laugh or smile smugly when told that ragging defeats the whole purpose of going to college. Yet, why do we attend college if not for attaining an education which besides book-learning includes the development of personality? Ragging has an adverse effect on the latter. If bullying becomes the order of the day, and if women students the mothers of tomorrow are to stand up for it, can there be any hope of a good life for tomorrow's generation, of whom we are the trend-setters? And if ragging is prevalent all over our country, where are we leading India?

"The hand that rocks the cradle, rules the world."

Are we going to rock India into a bottomless pit where bullying is acknowledged and encouraged? It is a minority that morally forces the majority to rag. However, there are some who stand back disapprovingly and sigh that somebody should bell the cat. Who is to do it if not we, the students of today? Even though we are only a small number, we must rise to the occasion and curb ragging before it develops sadistic tendencies, and never ever let ourselves be "slaves who dare not be right with two or three."

Besides imbibing knowledge, the 'freshman' ought to learn how to nurture inherent good, Indian, womanly qualities to be able to become and form proud and capable leaders of tomorrow's India. This can only be done if we seniors set the pace. So, why don't we put our foot down on that small yet influential minority, and so, simultaneously, on their sheep-like followers — the majority, and make ragging taboo next year and for posterity? Mount Carmel should be the first among all Indian colleges to start this drive, only then, with full-blooded voices, and whole-heartedness, can we sing,

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

*Preeth Somana*
*II B A.*

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*This article was shown to the Principal for her comments and her comments were — "A splendid article, anticipating the decision of the college that ragging should be stopped from at least next yeur (the 'season' is at its highest from the 1st—15th July. Late fruit sometimes appears). We are happy that the 'push' is come from the students themselves". Editor.*

# For me - A Sinner, Lord!

The Precious Blood that Thou didst shed,
As little drops of sweat;
The Agony Thou didst have to bear
That night in Olivet;
'Twas all for me, a sinner, Lord,
Yet, I, do all forget,
When cares and burdens come my way,
And feel distressed and fret.

The mockery, jeer and blasphemy,
Were meekly borne by Thee;
So too the scourges that befell,
With great severity;
'Twas all for me, a sinner, Lord,
So let me readily
Forgive the hurt that I receive,
And bear it all for Thee.

The cruel thorns that formed a crown,
To wound Thy sacred Head;
The sceptre that was made of reed,
Thou held in hands that bled;
Thou suffered all for me, O Lord,
Then help me dread
My grudge, my hate, my enmity,
Let charity reign instead.

The cross — that heavy wooden one
Which bent Thee down with woe;
The weight which caused Thee thrice to fall,
Thy footsteps to flag and grow slow;
'Twas all for me, a sinner, Lord,
Then let me never more fall low,
But let me for the future—prove a foe.

The nails that pierced Thy Hands and Feet,
The lance that pierced Thy side;
The bitter gall Thou didst receive
When in anguish, 'I Thirst', Thou cried;
'Twas all for me, a sinner, Lord,
Permit me then to bide,
Forever in Thy sacred Arms,
With Mary by my side.

*Meera Prabhu,*
*II B.A. (Eng. Major)*

# Human Welfare and Fungi

The fungi are extremely complicated groups of organisms found almost everywhere on this earth. Soon after the rains, we find the earth carpeted by many fungi, some of which like the mushrooms are conspicuous, as if by magic. They sometimes form delicacies for the table.

What are fungi? Some people are apt to think that only the macroscopic forms such as toadstools and mushroom are fungi, but others such as Ascomycetes, Pencillium, bacteria and yeasts — the microscopic forms are not fungi. Actually, all the above mentioned forms belong to the group Fungi.

Fungi belongs to the vegetable kingdom, but differs from it in that they lack chlorophyll. Hence in order to survive they become either saprophytic or parasitic. There are some lichens which exhibit symbiosis (The lichens are actually a group of algae and fungi which live in close association with each other, so that both the parties are benefitted. If it were not for the fungi, man would not have been able to produce many of the essential products necessary for him. They are responsible for the fermentation of cheese, bread, butter and are also used in commercial preparations such as drugs and antibiotics. They can cause much harm such as the destruction of crops, but at the same time help in furnishing many mineral substances too.

Mushrooms are used mainly in cooking and were cultivated first in England. The food value is however very little and 91% of the flesh is water. Proteins constitute 3.75%, carbohydrates 3.50% and fats only. 20%. Some however are used as antibiotics.

Truffles also are used in cooking. They produce their fruiting bodies underground. They are brown or greyish and have a pleasant odour. They are grown in loose soil The schizomycetes which include bacteria are very helpful to man. The sulphur bacteria separate sulphur from the acids and store it in their bodies. The earth, besides, is not full of decayed matter because of the activity of certain saprophytic bacteria often called —" the world's most efficient scavenger."

Many friendly bacteria are also found in nature whose activity and secretion of enzymes, convert the ammonium ($NH_4$) compounds into nitrites and this again into nitrates—Such are the Nitrosomonas and Nitrobacter. Some even fix free atmospheric nitrogen (Bacterium radicicola).

Some are employed in several industrial processes like the retting of jute, curdling of milk and also in the leather industry.

In the preparation of milk products, the dairy farmers use various types of bacteria to obtain different flavours. Most of them are the lactic acid group. Some are used in bakeries. Some forms like Penicillium chrysogenum yield the wonderful antibiotic Pencillium. Other forms like Aspergillus are used in the manufacture of acids such as citric, glutamic, alcohols and Vitamins such as Riboflavin. Some species of Aspergillus and certain yeasts are used in fermenting certain beverages to impart a fine odour and flavour. Rhizopus of the order Mucorales help in the manufacture of various acids.

Lichens are also beneficial to man. 'Reindeer Moss' (cladonia rangifera) forms food for the reindeer and cattle. The "Iceland Moss" (cetraria islandica) is mixed with wheat and made into cakes. Some forms yield a jelly and some are poisonous. Poisons, drugs and perfumes have been prepared from lichens. Peltigera cannine, the dog-lichen is used as a remedy for hydrophobia, and Lobaria pulmonaria has a dual function. Firstly it is used to cure any lung disease and secondly it is used in tanning. The Shaggy Ink cap appears as a black mass and contains a fluid similar to ink and is used in writing. The morels are edible fungi of the U. S. A. and form an ingredient in making soup.

In nature it is largely due to the activity of certain bacteria that the continuity of the Nitrogen cycle is kept up. The reduction of the proteins (manufactured by plants) into free nitrogen involves many kinds of bacteria.

There are certain bacteria which infect the plant body such as cystopus which causes the white rust of potatoes. Phytophthera infects plants such as the palm, castor, cotton. It causes 'Koleroga' on arecanuts and other diseases such as 'late-blight', 'Bud-rot' "Seedling blight" on potatoes, toddy and castor respectively. Puccinia causes the rust fungi on cereal plants.

Most of the fungi which cause serious damage are parasites and can be destroyed by man by spraying fungicides or growing resistant varieties or by burning up the infected plants.

Thus fungi and man-kind are very closely associated with one another and so often attract our attention. We also see that man who is much advanced cannot live without the aid of these minute organisms and the topic 'Human Welfare and Fungi' finds an interesting place in many of the discussions.

*K. B. Vathsala*
*III B.Sc. (C.B.Z.)*

# A Quick Talk

'Well, and how have things been going with you ?'
'Pretty fair : I've had my ups and downs.'
'That's good.'
'Well, not so good, for my father's dead !
'That's bad.'
'Well, not so bad, for he left me his farm and Stock.'
'That's good.'
'Not so good, for all the cattle fell sick and died.'
'That's bad.'
'Not so bad, for they were all insured over value.'
'That's good.'
'Well, not so good, for the insurance company burst and the chairman blew his own brains out.'
'That's bad.'
'Well not so bad, for I married the widow.'
'That's good.'
'Not so good, for she was a woman with a very violent temper.'
'That's bad.'
'Not so bad, for she had plenty of money.'
'That's good.'
'Well not so good, for in one of her tantrums she set fire to our house.'
'That's bad.'
'Well, not so bad, for she perished in the flames.'

*Geetha, C.*
*1st B.A.*

# The Bulgarian Rose Legend

O beauteous Queen, Rose,
I have often seen thee pose.
Queen of the Garden most precious
Thy colours are ever the choicest
Queen of all flowers we adore thee—
Thy form, thy fragrance, thy hue.
We crown thee nature's fair garden
The sweetest, the choicest we view.

From one rose-bush, thousands of new bushes have descended, full of fragrance and bright colours. It is neither Bangalore nor Mysore nor even the whole

of India that has rose-bushes, but other countries too have them. Why, whole continents have wonderful varieties of roses—each competing with the other in trying to get new varieties.

Even during the time of the Egyptians and Persians rose bushes had been better cared for than other plants. The Bulgarians are still very fond of flowers especially Roses. They decorate their gardens with a number of rose-bushes. How did the Rose reach Bulgaria ? It was not there when man was made but it was brought in by some person from another place. There is a legend which tells us how Roses began to grow in Bulgaria.

The kings in olden times thought that if they conquered more and more lands their power and prestige would be increased. Wars were very frequent and very fierce and many were taken prisoners. Once upon a time a mighty Persian king waged war. When he had won it he decided to build a great temple. Many architects submitted their designs but not one of them was attractive and beautiful. At last one of the prisoners, a young architect from Bulgaria asked if he could show his new design to His Majesty. It was a wonderful piece of architecture, very beautifully planned and the king approved of it almost immediately on seeing it.

The emperor had a pretty daughter, who walked every day in the seclusion of her rose-garden, which she loved more than anything else in the world. But as the temple walls rose up into the sky, the young architect looked down into the rose garden and the princess looked up into his eyes. When the great temple was finished the architect was allotted three wishes. The Bulgarian was a very wise man, his first wish was that the war should end. This boon was granted. The second was, that all the prisoners should he set free—the king graciously consented to it ; But the third was that he be given the King's daughter in marriage. At this the King was furious and condemned the young Bulgarian to death.

The princess liked the Bulgarian and when she heard of her father's decision she resolved to save him. When night fell she stole away to the prison. Here she found her lover bound in chains, and with great difficulty set him free. They fled as fast as they could, but the way was hard and very rocky, the poor princess who was tired fell down breathless. Then the Bulgarian carried her up in his arms never faltering in his flight. As the moon lit up the sky above the clouds, the damsel said "I am dying my beloved. Stay with me to the end, after which you must leave me and go home to your country in peace." He knelt down and laid her on the ground under the silver moon, and held her hand till her last breath. Lo and behold! When she died a Rose sprang up, from her heart and unfolded blood - red petals. This the young architect picked and kissing it took it with him to Bulgaria. He it was who planted the first rose in his country.

From this single rose sprang up a bush which carried a number of roses. The bush was grafted and budded and thus new varieties came up. The Austrian

Briar and Sweet Briar—are popular roses and have descended from the rose which the architect brought. The Bulgarians still say that the dew-drops that fall from the petals in the first faint light of dawn are the tears of the two unhappy lovers who are responsible for the existence of the Rose in Bulgaria.

*Hema Satagopan*
*1st B.A.*

## *Time*

How many have stood
By a railway clock
And thought and thought
Of those passed by ....
Soldiers gone to war
And never returned,
Families parted
Never to meet,
Lovers eloped
To find 'eternal bliss';
The old to find
Frustration or content.
Young hearts in search of —
They know not what.
All this
Trapped by two hands
Which go round and round
And never stop.

*Sheila Joseph*
*II B.A.*

# Art Fashions

Whatever sort of painting you personally like, whatever sort of reproduction or picture you display at home, your aesthetic preferences are unlikely to reflect the fashions of the moment, unless you are yourself a professional collector of modern paintings; I say 'fashions of the moment', since fashions in art, though they change more slowly than fashions in women's attire, are none-the-less transient and superficial, not to say false.

The really big collectors, such rare men of genuine vision as Kahnweiler, who had the foresight to foster and buy Picassos in 1908, do of course slice through the fashions of the moment to determine what is likely to remain of a near-permanent value in the future. But in the main, art fashions are cynically nurtured by some dealers and critics to meet the demands of the snobs with more money than discernment. It is not that every fashionable painter is a bad painter. Great innovators both establish the pattern of future fashion and in time themselves become fashionable.

The emphasis of the prevailing international fashions in painting today is still solidly upon abstraction or non-figurative art. The last great innovator was the American painter Jackson Pollock (killed in a car crash in 1956), who invented action painting. Pollock's method was to drip, spill and splash his paint from cans held over a large canvas laid on the floor. There was no subject, the *action* of painting being the essence of the operation.

Sensationalists found it easy to misrepresent Pollock's original paints-dripping activities as a gimmick, when they were in fact an entirely genuine system of producing abstract patterns. It has been possible for talentless painters in league with corrupt galleries and critics to cash in on the demand for gimmicks. Pictures produced by such absurd methods as bicycling over wet paint, slashing canvases with razor blades and setting fire to bituminous pigment have found a ready market in the commercial galleries of London, Paris and New York.

This kind of action picture is still fashionable, although it is fast being superseded by a more severe form of abstraction which again has its roots in the soil of a genuine innovation.

There is a fashion just now for what is called 'hard edge Painting'. This simply means the organisation of clean-cut shapes, forms and colours (abstract of course) all neatly separated. The emphasis is upon geometric contents. But now, years after their invention, the principles of these two movements are being resurrected under the sterile title of 'hard edge Painting'. Once again the pin-heads of art are on the move, the phonies cashing in.

The most significant reaction against current fashions in non-figurative art is led by the Australian painters, Sidney Nolan and Arthur Boyd. Both artists have re-

established the subject of a painting as its fundamental core. In the work of these painters the subject has come flooding back on to the canvas; it is no longer damned by the brick-work of geometric abstraction, nor inhibited by the demented anarchy of action techniques.

During the next decade, I envisage a withering away of non-figurative art and a full-scale revival of subject painting — but on a more imaginative level than hitherto. What Nolan and Boyd have done for Australia, others will do for New Zealand and Canada, for Africa, India and Russia.

In trying to forecast new trends in art (mere fashion being the fag - end of genuine creativity) we ought not to think that the centres of culture will of necessity remain in the West. Moscow and Peking, Delhi and Cairo are also on the Map The trends of the next hundred years may well emanate from these capitals. Of one thing we can be convinced. Abstract art, in a vacuum, is a lost cause.

*G. Baghyalakshmi*
*II B.Sc. (H.Sc.)*

## Poetry Composition

**( Competition )**

**1st Prize—** *Thoughts On A Hill-top*

Atop a hill I stood
And gazed with unseeing eyes
Upon the beauteous scene before me.
With eyes unseeing—for little did they see
Or realize, of Nature's wealth and beauty.
Instead they saw Him who is Creator
Whose word had brought forth these things—
These rich and plushy trees, these glassy waters
And each lovely bird that sings —
And thought—the fleetest vehicle on earth
Flies on, that truth to recall —
He made them one and all
To please me! — so unworthy and so small.
And my heart with peace and joy overflowed
As atop the hill I stood.

*Moyra Thompson*
*III B.A.*

# The Space Age

**II Prize —**

5 — 4 — 3 — 2 — 1.....fire ?!
Up went the rocket to man's desire,
Oh ! 'twas a dream come true
A silvered hope now in full hue.

The moon was up, full mellow and clear,
When man was filled with his desire dear;
He gazed upon that gold face
And wondered when he'd win the race.

Stands the scientist brave and bold,
Where coloured sulphur and phosphorus enfold,
First 'tis the ape—up he ascends,
Then it is man who follows it's trends.

'To the moon' is the sign-post now,
As zooming jets away do plow,
Roaring machines make music to our ears,
Nothing to daunt or bring about fears.

*Betty Lobo*
*P.U.C. (P.C.B.)*

# Psycho.....?

Every illness, I feel has a psychological explanation. In fact there have been many cases where intense psychological tension has resulted in serious illnesses. Hale and hearty persons have been known to develop symptoms of various diseases, all of a sudden. An intimate study of their cases has disclosed psychological maladjustment.

One can quote examples from almost anywhere. There was one young lady who suddenly and unfortunately decided that she was made of glass. No one could approach her for she would scream out that she was made of glass and that if anyone touched her she would break. This was very distressing indeed until a doctor solved the problem. He asked her to walk away from him and told her that he would strike her as she did so, thus curing her. The lady obeyed. During the process of striking her however the doctor had upset a few glass things. When she spun around, the doctor assured her that he had broken all the glass in her and that

she was quite alright now. The lady went away feeling satisfied. This of course is a serious case where psychology alone was responsible for very nearly wrecking a woman.

Ailments of old age are understandable, but young girls and boys have known to develop tumours, T.B. etc., merely because they forced themselves to believe that they had this or that malady.

Even in every day life, one comes across instances when minor ailments like colds, headaches and fevers materialise, only because one has been consciously or unconsciously wanting to have them or dreading them. Either way a high degree of tension is built up, resulting in the required or dreaded ailment.

And so a few words for the budding hypochondriacs. The moment your imagination starts working morbidly, do not get caught. Ignore it, forget it. Do not get the idea that the joy of life can be experienced through illnesses. Say nothing is wrong, have a good laugh, and everything will be well!

*Aruna, S. K.*
*III B.A.*

## Worlds Within

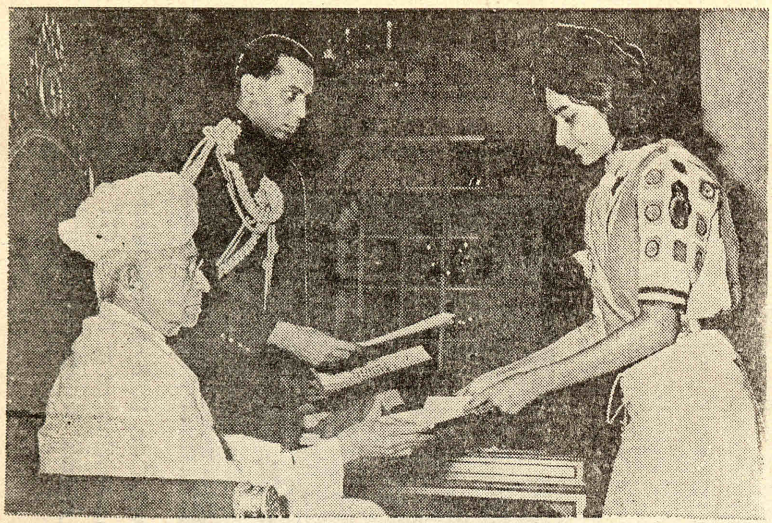
New worlds to conquer, worlds of delight,
Of joys, visions, beauty, peace —
Worlds where there's harmony, never to cease,
Worlds to discover, possess, explore,
To be discovered and enjoyed evermore.

Look within — there are worlds yet to find,
Worlds of ideals — hidden in your mind,
Yet unchartered, awaiting your will;
Worlds that happiness can instil
New Worlds to be seen — then life will begin.

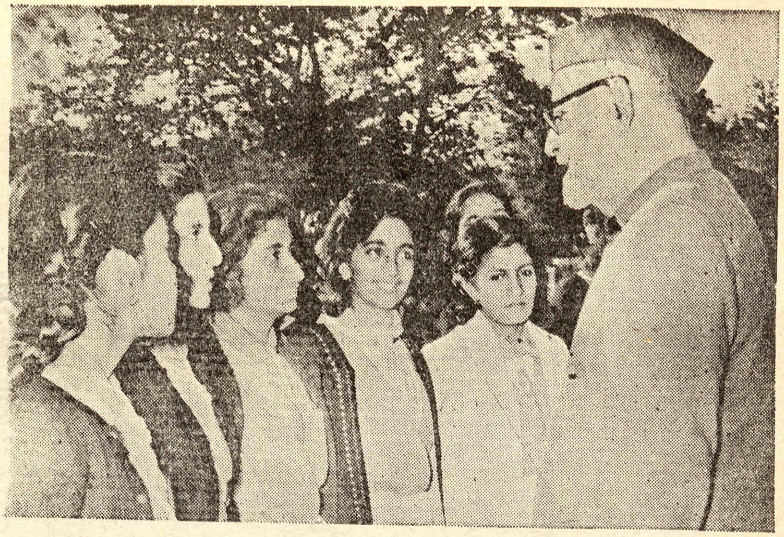
When found, these worlds within your soul,
All the others will unroll —
Be not content, bound to the past,
But up — and claim — and hold fast,
The beauty of your soul.

*Gloria B. Dawson*
*III B.Sc. (C.B.Z.)*

ELIZABETH LOBO RECEIVES THE PRESIDENT'S BADGE



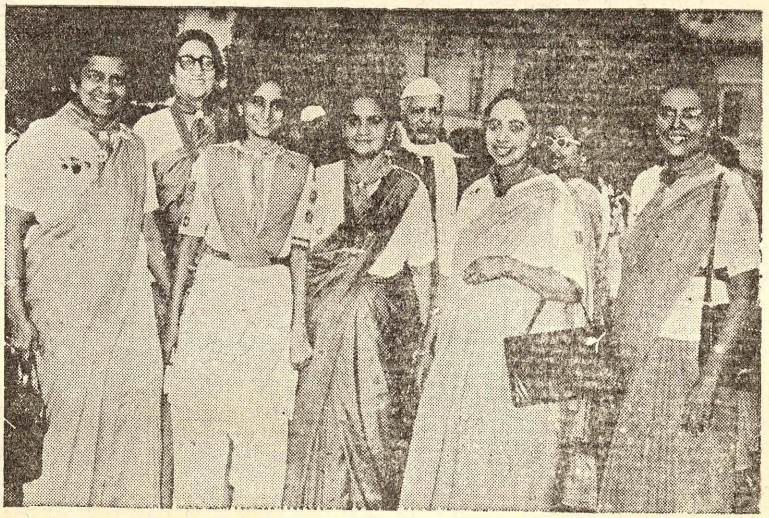
Receiving the Certificate at Delhi from President Radhakrishnan



— With Our Vice-President Zakir Hussain



— With the late Prime Minister Lal Bahadur Shastri

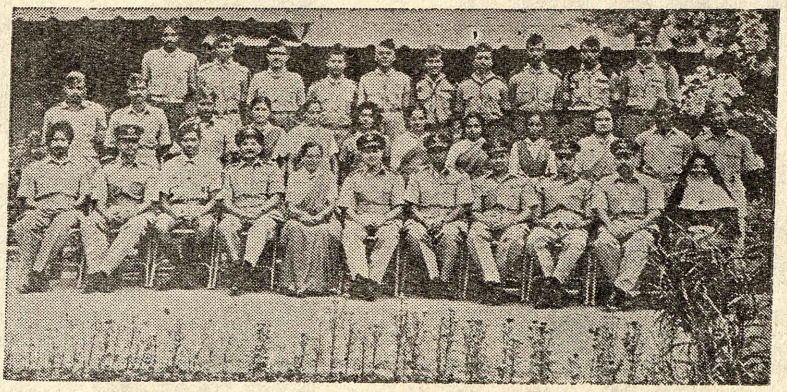


— With our National Commissioner Mrs. L. Mazumdar, Dy. Ch. Comr. (G) Miss V. G. Bhan, Miss V. Caleb JNOC (G) Mysore State Comr. (G) Mrs. Anjanappa and Dt. Comr. (G)

## RANGERS



With Miss V. Caleb, JNOC (G) on Enrolment Day.



Air Ranger/Rover Leaders with Wg/Cdr. L. B. Joseph and
Staff and Miss V. Caleb JNOC (G) as Camp-in-Charge at No. 3. GT Jallahalli
(Ist All-India Air Ranger/Rover Leaders' Advanced Course)

# Examination Fever

Nearly all the students in our locality are burning their midnight oil studying for the approaching public examinations.

In almost every sphere of recreation, there is suddenly an appalling fall in the number of its enthusiastic members.

The Cricket bats are lying shamelessly neglected and left lying useless and idle below the staircase; Radio Ceylon is no more blaring out; the boys and girls next door, aren't dropping in to discuss either Desai's score or the Hippy-hippy shake; finally as the theatre-owners will ratify, the months March and April are definitely very tedious and dismal ones, since the matinee shows are all very, very poorly attended.

This is the time, at long last, when every happy-go-lucky and lazy student casts off his apparel of carelessness and laziness and dons on most seriously, instead, an appearance that is most scholarly and studious. Lengthy, dry passages are memorised; the most difficult problems are solved, both in Algebra and Arithmetic; brains are wracked over countless dates, figures and histories of long forgotten and dead V. I. Ps.

Just when doom's day, that is the E-day, is round the corner, temperatures automatically shoot up to the highest reading in the thermometers;. All at once, there is a great demand for Aspirin, Vitamin tablets, Vicks and Glycodin, for students (who, quite sometime ago, never knew what a cold was) everywhere seem to be suffering from an imaginary influenza, and severe cough, eating less day by day and studying more and more. Of course! in spite of parental advice on keeping tranquil and serene, there are yet inevitable times, when one gets the jitters even when one sketches the image of examinations on the canvas of one's imagination. Lo and behold, before one succeeds in getting rid of that thought, one has become a bundle of nerves.

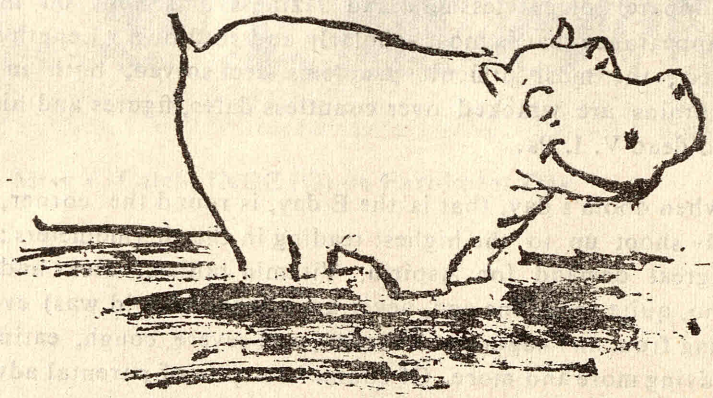
The study bug seems to have bitten every student, so that everywhere, everyone is studying — under a cot, or upon a tree top; behind tall churches, or in front of examination halls; in short all are poring over their books.

The air all around is tense. The suspense experienced on the eve of the examination is greater than any of Alfred Hitchcock's films. Instances, when a student's heart fails (most conveniently and correctly too!) in the hall, and when someone's become rigid and stiff all over at the sight of the question paper, are seen, heard and spoken about.

Therefore, when all is said and done, even people, with normal blood pressure at present aren't meant to do the examination, because, they cannot stop

their blood pressure from threatening to shoot up, most alarmingly at the very thought of examinations. No! exams, and people can't just get on well together!

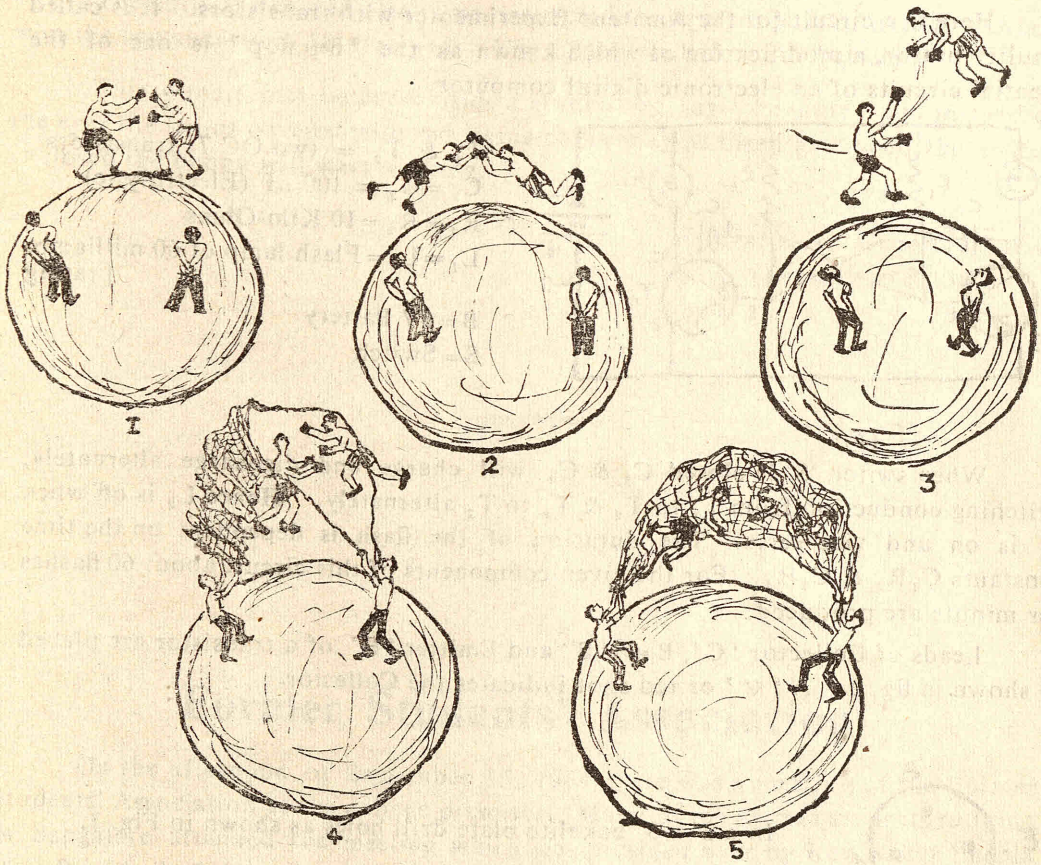
*M. Rajmani*
*II B A.*



"Smile, smile, smile,
All the while,"
Says this Hippopotamus —
'A little extra eating, won't give U weight,
People are fat, 'cause 'tis their fate;
If U want to be happy, have a few tips —
Eat as U like, and have a smile on your lips;
Keep high your chin
Remember langhter's the BEST MEDICINE.

*K. C. Kamala*
*II B A. (Politics)*

# A 21st Century Space Fight




**NOTE:** It is assumed that on the *moon* there is no gravity. Therefore if people should fight (Fig. 1) they will literally be 'flown up' (Figs. 2 and 3). Finally they will have to be brought down by the spectators (if that is possible!) with a net (Figs. 4 and 5). So then, it's going to be risky fighting on the moon. Hence in the future it will not pay to fight for any cause whatever.

*T. S. Chandra*
*P.U.C. (P.C.B.)*

# The Multivibrator

Here is a circuit for the Amateur Experimenter with transistors. It is called a multivibrator, a modification of which known as the "flip flop" is one of the essential circuits of an electronic digital computor.

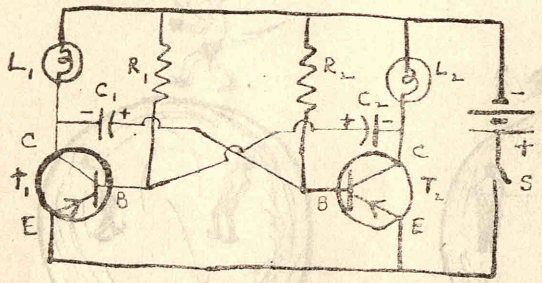



FIG: 1

$T_1$ & $T_2$ = two OC 71 transistors
$C_1 = C_2$ = 100 $\mu$F (Electrolytic)
$R_1 = R_2 = 10$ Kilo-Ohms
$L_1 = L_2$ = Flash lamp of 60 milliamp: rating
B = 6V Battery
S = Switch

When switch 'S' is closed $C_1$ & $C_2$ will charge and discharge alternately, switching conduction from $T_1$ to $T_2$ & $T_2$ to $T_1$ alternately. Hence $L_2$ is off when $L_1$ is on and vice-versa. The duration of the flash is dependent on the time constants $C_1R_2$ & $C_2R_1$. For the given components of this circuit about 60 flashes per minute are produced.

Leads of Collector 'C', Base 'B' and Emitter 'E' of a transistor are placed as shown in fig. 2. A '▽' or red spot indicates the Collector.

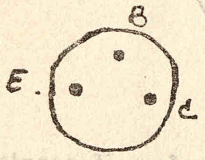



FIG: 2

In a 2" x 3" bakelite plate drill holes as shown in Fig. 3.

Fix the components as shown in Fig. 4 and solder the components according to Fig. 1

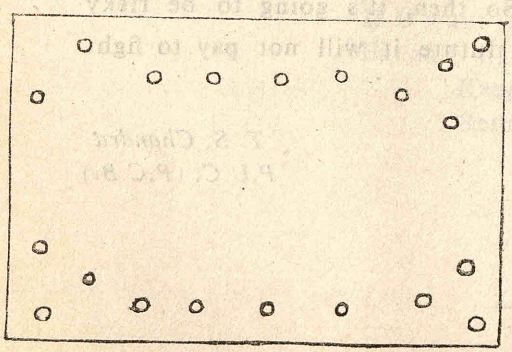


FIG 3

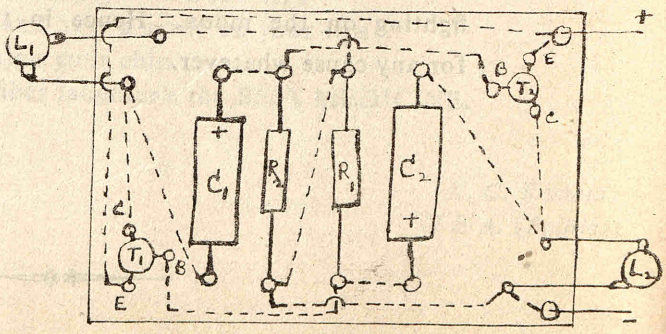



FIG: 4

(*Note:* The transistor should not be heated during soldering. Use nose pliers while soldering.

The collector should always be connected to negative pole of battery. Otherwise the transistor will be damaged. Use a separate holder for battery.)

This circuit may be fixed inside a stuffed toy, say a " bunny " and instead of the eyes the lamps covered with red tissue paper may be fitted and when the switch is closed the bunny will start winking.

*Mrs. L. C. Manoharan*, M.A.
(*Lecturer in Physics*)

# Former Students' Association

On the afternoon of September 15, 1964 there was a meeting of the Former Students' Association at the college premises. Many of the former students residing in Bangalore attended the meeting which was presided over by Rev. Sister Imelda Vice-Principal of the college. At the meeting it was decided to have another gathering of the Former Students' Association members, so that the latter may have more opportunities of coming in contact with one another.

Rev. Mother Principal gave an inspiring talk to the members on the sacred bond that held the students to their Alma Mater even after the discontinuance of their college career. The meeting came to an end with a vote of thanks by the Secretary.

*Mrs. M. A. Singammal*
(*Secretary*)

# Valedictory Address—Feb. '65

Prof M. Shadaksharaswamy, Principal of the Central College, addressed the Valedictory Meeting of Mount Carmel College, held on the 15th afternoon, on the subject of recent research on some aspects of the chemistry of a living cell. Scientists in Molecular Biology thought. he said, that in the study of the cell—the smallest fraction of any living organism—lay possibilities of astounding developments in Science and human life, like the repetition of a particular physical type or even the control of character traits !

Mother M. Antoinette, Principal, introduced the speaker. The extra-curricular activities had been conducted at a satisfactory level she said, and the students had distinguished themselves and brought credit to the University and State, especially in Sports and in the recent Youth Festival at Delhi, where Rachelle Roy represented the Mysore University in Shakespeare Recitation and in Discussion. The best Sportswomen of the year were N. S. Shashikala, S. Lalitha and K. S Shoba in Tennis, and Clara Menezes and Krishna Brahmanandam in Athletics. Three students had received Certificates of Commendation at the preliminary Youth Festival conducted by the Mysore University. She made special reference to the need for improvement in debates which were a feature of student activities in Bangalore. She felt that students had not acquired the ability to speak on a subject for even five minutes. They depended too much on memory or on written notes. She also felt that for the most fruitful results, debates should be held at three levels, Post-graduate, Graduate and Pre-University. Also, audiences should be more attentive and appreciative. At present student contestants are less fortunate than the village Preacher, of whom Goldsmith wrote " those who went to scoff remained to pray "!

Prof. Shadaksharaswamy awarded prizes to more than 60 winners in Association contests.

There was a brief introductory programme of music and elocution by Miss K. Padma and Miss Lakshmi Varma. Miss Bindoo Purnaiya, Secretary, English Association, proposed a vote of thanks.

# IN APPRECIATION

SEGRETERIA DI STATO
DI SVA SANTITA
DAL VATICANO
March 23, 1965

The Secretariat of State of His Holiness is graciously directed by the Holy Father to acknowledge receipt of the copy of "Mount Carmel College, Bangalore, and Schools in Mysore State", Vol. 12, which was recently forwarded for His acceptance.

The Secretariat of State, in giving assurance of the Sovereign Pontiff's cordial appreciation of the sentiments of loyal homage which prompted this presentation, has pleasure in conveying to the donors, in pledge of abundant divine graces, the Apostolic Blessing of His Holiness.

+A. J. A.
Substitute.

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CARMELITE CONVENT
14, ALI ASKER ROAD
BANGALORE-1.
13—2—1965

DEAR REV. MOTHER ANTOINETTE,

Many thanks for the copy of your College Annual. It is as good as usual. I glanced through some of the articles on Shakespeare and found them most interesting. Congratulations.

With every kind wish,

Yours sincerely,
C. A. BROWNE.

DR. B. D. LAROIA
VICE-CHANCELLOR
BANGALORE UNIVERSITY
BANGALORE
28th June 1965

Dear Mother Antoinette,

I am thankful to you for your letter of 16th June. I am indeed happy to see from the extracts you have sent to me, how satisfactorily your college has fared in the recent examinations held in March/April '65 under the Bangalore University. In addition to the highly satisfactory pass percentage in the B A , B.Sc Examinations, it is satisfying to see that by far, a large number of students occupying ranks amongst the first ten in the order of merit belong to your institution.

I congratulate you and your colleagues on this splendid result and hope the college will continue a good record and maintain its existing reputation. Please convey my congratulations to your colleagues for this creditable result.

Wishing your college every success in future,

Yours sincerely,
Dr. B. D. LAROIA

DEPUTY CHAIRMAN
RAJYA SABHA
PARLIAMENT HOUSE
NEW DELHI
Camp : KUMARA KRUPA,
BANGALORE
August 7, 1965

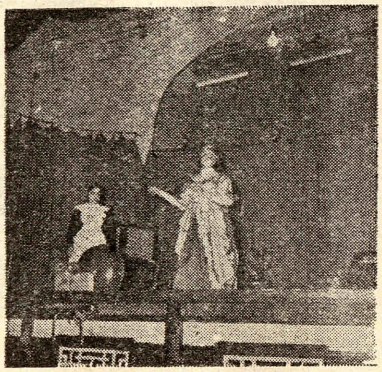
Dear Rev. Mother Superior,

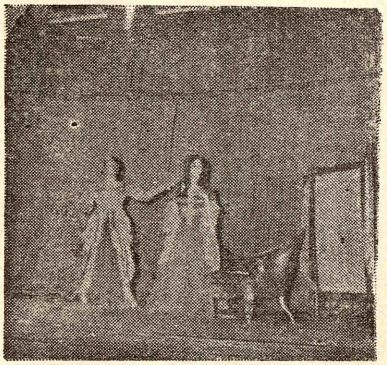
Thank you very much for the beautiful souvenir you have sent me. You need not have done that, for I shall ever remember the happy meeting I had with you the other day. Indeed it is a very good College that you are running and I wish you and the other Rev. Sisters all the best.

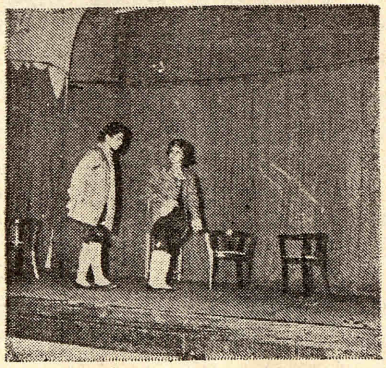
Yours sincerely,
VIOLET ALVA

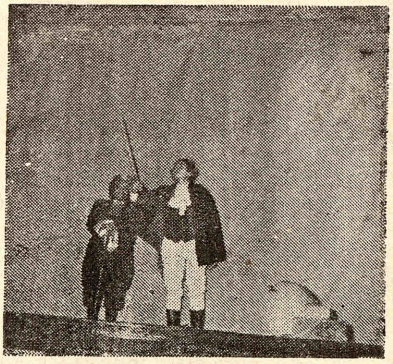
## SHERIDAN'S 'THE RIVALS' — (FORMER STUDENTS) —

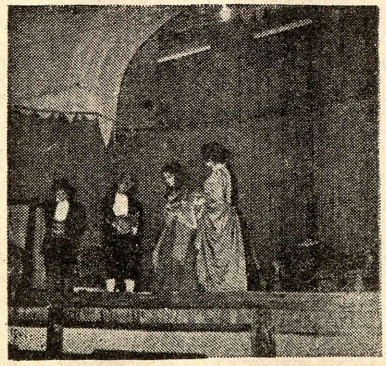
Directed by Mrs. M. RIKH













(Public Entertainment in aid of the College at Puttanna Chetty Town Hall)

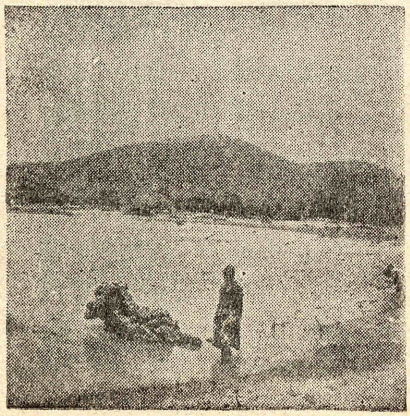
# PICNICS

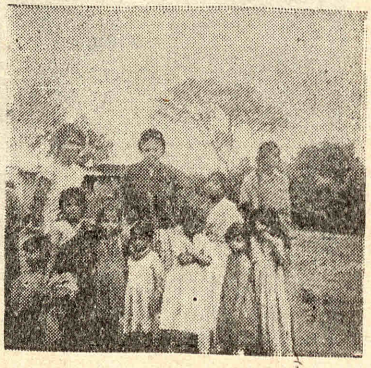


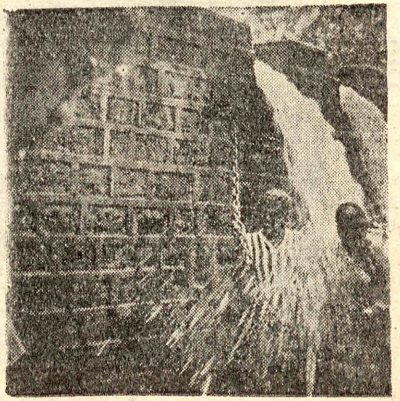




At Arkavati and at Hogenekal







# CARMEL CALENDAR

## 1964—'65

### June

**24th**: College re-opens for Seniors: half – holiday.

**25th — 30th**: Promotion Examination — II yr. Degree.

### July

**1st**: Science Talent Scholarship (Government of India conducted by the National Council of Education, Research & Trng. Dept. of Science Education) awarded to Mehrunisa Ali, (the only girl in the State) S. Shantha Kumari and Lakshmi Nageswaran awarded certificate of merit.

**2nd**: College re-opens for Juniors (P.U.C. and 1st Degree)

**10th**: Opening of the **Bangalore University** —(The Central College being the nucleus) and our (late) much esteemed Dr. B. D. Laroia the first Vice-Chancellor of the University — A memorable day for all the Colleges of Bangalore University.

**14th**: Election of Office-bearers of the various Associations of the College.

**15th**: College conducts the Independence Day Tournament in Throw Ball— Hostelites vs. Day Scholars—Congratulations dear Hostelites!

**16th**: Feast of Our Lady of Mount Carmel — Patroness of our College — Holiday — In the evening after Benediction all join in the Procession in our Convent Compound followed by Distribution of Scapulars.

**24th**: Dr. (Miss) S. Lingiah, Principal, Central Institute of Home Science delivers the Inaugural Address and speaks on the 'Ideal College Student' — Bindoo Purnaiya proposed the vote of thanks. There is a short programme of Orchestra, Dance recital and reading of the Minutes.

**27th**: Principal's Day Badminton Match.

**27th — 30th**: Happy days spent with Amercican Students who stayed in our College under the Project India Scheme.

**29th — 2nd Aug.**: Rangers' Week-end Camp at Doddaballapur (State Central Camp).

### August

**4th**: A beautiful "Floral Arrangement" Exhibition is conducted by the Home Science Students in honour of Principal's Day.

**5th**: Principal's Day was revived— It was fitting it should be so as our Principal has been appointed Mother Superior as well of our College. There were garlands and bouquets galore and a very light and interesting programme of Dances, Songs, Drama and Pianoforte Duets was put on boards.

**15th** : Holiday — Independence Day N.C.C. unit takes part in the parade as usual.

**17th** : Independence Day Basket Ball match is held.

**19th** : Friendly match in Throw Ball against Medical College.

**22nd** : Miss De La Hay, 1st Principal of QMC, Madras visits us on her visit to India for the Golden Jubilee Celebrations of QMC.

**26th** : Under the auspices of the Science Association a Drawing Competition was held -Prof. Ghulam Mohamed and Mr. Thathachar of Central College and Miss Pamela Scolt were the judges.

**29th** : Parents' Day Celebration under the distinguished patronage of Dr. K L Shrimali, Vice-Chancellor, Mysore University. The Programme consisted of Prize distribution by Mrs. Shrimali and a Pageant symbolizing the International Eucharistic Congress in Bombay, "The Tempest" Act V "Off to Nursery Land," Pianoforte Duets and a one Act Comedy in Kannada "Rayara Radhanta" by Y. R. Aswathnarayana Rao and the President's speech were the highlights of the day. The Tableau was a surprise item in which Dr. Shrimali himself shook hands with Shakespeare. We thank him very much for being so sportive. We were also glad to have Mr. Aswathnarayana Rao, the author of the Kannada Play, and we are glad he said we have done full justice to him.

**30th** : Moyra Thompson, Christine Noronha and Gillian Mascarenhas were the lucky winners of the Eucharistic Congress Essay Competition — Moyra received as 2nd prize a Second Class Train Ticket to Bombay to attend the Congress and the other two students received special prizes.

An eminent Novelist and poet of America gave an interesting talk on "Contemporary Poetry."

## September

**5th** : To celebrate Teachers' Day (Govt. of India) our Sports Association conducted a Basket Ball Match—the Second Year Students versus the rest of the College. The Second Years won the day of course as all the State Players were in that class.

**6th — 8th** : Rev Father Clancy C.SS.R. preached the Annual Retreat for the Catholic Staff and Students of the College.

**11th** : Essay Competition on 'Nehru' for Colleges conducted by Ganapathi Seva Mandali, Bangalore is won by Gita M.D. (1st. Prize) and Shashikala Murthy.

**13 th** : Rachelle Roy wins the First Prize for the C.S.U. Trial Debate held in St. Joseph's College. Marina D'Sa gets the second and Fatima D'Silva tied for the third place.

**14th & 15th** : Rachelle Roy is selected from our College to participate in the IX Inter-'Varsity Youth Festival at Delhi having won the Speech Contest held in Mysore.

**15th** : College Day Sports — Brigadier James C. E. M. B. E., Commander Headquarters, Mysore Sub Area presi-

ded. The A.S.C. Band was in attendance. Krishna Brahmanandam beat Clara Menezes for the second year in succession; but Clara bettered her own record in Javelin Throw. The House Championship was won by the Marians. Sandhya Bhagavan gave the vote of thanks. Mr. C. Paulose of Tracton Book Society presented the College with a Shield for House Championship.

**16th** : Smt. Kamalakshi Devi presides at the Hindi Association Meeting.

**17th & 18th** : Debate Contest for selection of students to attend the Youth Festival was held — the topic of the debate being "Extra-curricular activities are a distraction to serious education."

**22nd** : First Terminal examinations commence.

## October

**2nd** : Dasara holidays begin after quite a long term of hard work put in by staff and students.

**4th — 15th** : First All-India Ranger Leaders' Course at Pachmarhi (Madhya Pradesh) attended by Sister M. Angelina, Ranger Leader of our College Team.

**7th** : Our athletes win laurels for the Bangalore Division in the Dasara Sports.

**22nd** : College re-opens after the Dasara holidays.

**25th** : Our C. S. U. unit joins the Bangalore Units in the celebrations of Christ the King's Feast and takes part in the Procession from Cluny Convent to Christ the King Church (Malleswaram) where they take part in Holy Mass followed by breakfast and an interesting seminar on 'At the Service of India.'

**26th — 6th Nov** At the East-West Conference conducted under the auspices of WAGG & GS held in Delhi. Gita Mirjanker (Ranger) and Malika Bano (old student) represented Mysore State.

**26th** : Six of our Science Students bag first and second prizes at the Third Inter - Collegiate contest conducted by the Bangalore Science Forum.

**30th** : Under the auspices of the English Association an informal meeting was held when Shashikala Murthy from our College and two other students from Maharani's College spoke to us on their " Experiences in U. S. A." Besides Shashikala, Niloo Kagal was also selected from our College to go to the States (under the American Field Scholarship.)

## November

**2nd** : A Film Show is arranged by the Planning Forum Association in connection with U. N. Day — The Documentary films were on the lives of two great men — the late U. N. Secretary General Dag Hammerskjoeld and the late U. S. President J. F. Kennedy.

**9th** : There was a Prize Speech contest — the topic being 'U. N. at the hour of Crisis.'

**10th** : The Rangers are privileged to meet Mrs. Dunsheath, International Commissioner (G) England who led the First 'Himalayan Mountaineering Expedition to Trishul and Mrigathuni

conducted by our National Headquarters, Bharath Scouts and Guides. Usha Sarpeshkar (old student) was selected from Mysore State to attend the same.

**11th :** Cleanliness and Vigilance Squad formed consisting of two students from each class.

**12th :** Our students take an active part in the Model Lok Sabha (by University Students) at Puttanna Chetty Town Hall — Bindoo Purnaiya is the President and Kala Rangaswamy – speaker.

**12th — 14th :** Fun Fair in aid of the Poor Students.

**12th — 15th :** M. G. S. Athletics — We retain the Shield for the 15th year in succession.

**16th & 17th :** To celebrate National Plan Day the Planning Forum of Our College conducts an Exhibition of Posters depicting Progress through the Five-Year Plans and a Prize Essay Competition is also held.

**17th & 19th :** The Annual Variety Entertainment is held consisting purely of Songs, Music, Dances culminating in a Tableau.

**19th :** The Students participated in the 'University Students' Programme' (Radio Broadcast). They sang "Where is Sylvia" and 'I know a Bank.'

**26th Nov — 6th. Dec :** Eucharistic Congress Holidays.

**28th Nov. — 6th. Dec. :** Our Students and Staff attend the 38th International Eucharistic Congress — the students are privileged to have an audience with our Holy Father Pope Paul VI at Don Bosco's, Matunga with other students.

## December

**7th :** Second Terminal Examinations commence.— There's no time for other activities now.

**11th — 14th :** M.G.S. Inter-Collegiate Games at Udipi — We win the shield for the games as well.

**18th :** College closes for Christmas Holidays.

**26th — 5th Jan :** College Excursion to Kerala by bus ( Tourist).

**27th — 31st :** Our Rangers are selected to go to Allahabad for the 4th All-India Jamboree.

## January

**7th :** College re-opens. Half-day only.

**13th :** Rev. Father Mathew, Principal — Fatima College, Quilon speaks on the " Food Crisis "

**15th :** Sleight of Hand Tricks by Sister Rosenda in aid of the Poor Students.

**16th :** Under the auspices of The Planning Forum the students conduct a Survey of living conditions in Hebbagodi and Bommesandra (two villages under the National Extension Scheme) and make a study of the effects of the Five Year Plans in those villages. They also distribute library books, games equipment, medicines and other requisites to the villagers.

**17th** : Survey etc, are conducted on similar lines in Makah, Dasanpur, Alur and Laxmipur by the Planning Forum.

**19th — 22nd** : USIS Exhibition of Books on "American Studies" in various subjects is held in our library.

**25th** : Mr. Balu, Director of Propaganda (Coffee Board) speaks to us on the "Romance of Coffee Seeds."

**26th** : During the Republic Day Celebrations (in Bangalore) the Rangers controlled the Traffic; and our students of the N.C.C. took part in the Republic Day Parade in Delhi headed by 2/Lt. Zarina Irani.

**27th** : Dr. Buehrer, Group Leader of the Indian Agricultural Programme sponsored by the University of Tennessee and Adviser in the Administration of the Agricultural College, Hebbal gave us a talk on "Agriculture in the Planning of India's Future."

**30th** : Again at Ravindra Kalakshethra the Rangers controlled traffic on the occasion of the birthday of the Chief Minister of Mysore.

## February

Chiefly a month of Prize Competitions.

**3rd** : Dr. Parthasarathy of Central College presides at the Prize Debate under the auspices of the Science Association, the topic of the debate being "In the opinion of the House, Science has contributed more to the happiness of man than Humanities." The Home Science Section holds a 'Salad Contest' on the same day. The dishes were dressed so well that they did look attractive and appetizing.

The Languages Association also conducted a Quiz Prize contest in Hindi and Kannada; and Mr. Natesa Mudaliar and Mr. K. Murthy delivered informative talks in Tamil.

**5th** : The Languages Association further holds Prize Competitions—Elocution in Sanskrit and Essays (in Urdu and Tamil.)

**10th** : The English Literary Association has the Annual Elocution Competition which everyone looks forward to.

**15th** : Valedictory Address ~~delivered by Mr. Jayaram, Secretary of Education, Mysore.~~ (Refer Page 76)

**22nd** : Graduation Day — When we have to bid farewell and Godspeed to our dear outgoing students at a solemn closing function followed by Tea.

## March

Month of Examinations.

**1st — 12th** : Study Leave for the students of the 1st year Degree Classes who are the only ones who do not have to face Public Examinations.

**12th** : Promotion Examination for the 1st Years commence.

**19th** : Holiday — Feast of Our Very Rev. Mother General.

**31st** : College closes for Mid-Summer holidays.

# LANGUAGES

# ಕುವೆಂಪುರವರ ಪ್ರಕೃತಿ ಪ್ರೇಮ ಮತ್ತು ಕನ್ನಡ ಪ್ರೇಮ.

ಕನ್ನಡ ಕಾವ್ಯ ಭಂಡಾರದ ಕೋಹಿನೂರು ಕಾವ್ಯರ್ಷಿ ಕುವೆಂಪುರವರು. ಕಥನಕಲೆಯ ಕುಸುರಿಗೆಲಸವನ್ನು ಕರಗತವಮಾಡಿಕೊಂಡಿರುವ ಕುವೆಂಪುರವರು ಕನ್ನಡದ ಪ್ರಕೃತಿ ಕವಿ.

'ಆಡು ಮುಟ್ಟದಸೊಪ್ಪಿಲ್ಲ ಎಂಬಂತೆ' ಕುವೆಂಪು ಮುಟ್ಟದ ಸಾಹಿತ್ಯ ಪ್ರಾಕಾರವಿಲ್ಲ' ಎನ್ನಬಹುದಾಗಿದೆ. ಕವನಗಳು, ಕಥನಕವನಗಳು, ಕಾದಂಬರಿ, ನಾಟಕ, ವಿಮರ್ಶೆ, ಜೀವನಚರಿತ್ರೆ ಶಿಶುಸಾಹಿತ್ಯ, ಕಾವ್ಯ-ಮುಂತಾದುದೆಲ್ಲವನ್ನೂ ಬರೆದಿದ್ದಾರೊಂದೇ ಅಲ್ಲ, ಬರೆದದ್ದನ್ನೆಲ್ಲ ಅಮರವಾಗಿಸಿದ್ದಾರೆ. ಸ್ಪರ್ಶಮಣಿ ಮುಟ್ಟಿದ್ದೆಲ್ಲ ಚಿನ್ನವಾಗುವಂತೆ, ಕುವೆಂಪು ಸೃಜಿಸಿದ ಕೃತಿಗಳೆಲ್ಲ ಜನಪ್ರಿಯವಾಗಿವೆ.

## ಪ್ರಕೃತಿ ಪ್ರೇಮ:-

ಮೂಲತಃ ಮತ್ತು ಮುಖ್ಯತ: ಅವರ ಬರವಣಿಗೆಯಲ್ಲಿ — ಅದು ಯಾವುದೇ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧ ಪಟ್ಟಿರಲಿ — ಅದರಲ್ಲಿ ಪ್ರಕೃತಿವರ್ಣನೆ ಜೀವಂತವಾಗಿ, ಸರಳ ಆದರೆ ಸುಂದರವಾಗಿ, ಮನೋಹರವಾಗಿ ಮೈದಳೆತ್ತಿದೆ. ಕುವೆಂಪು ಕಂಡ ಶರತ್ಕಾಲದ ಸೂರ್ಯೋದಯದ ಸವಿಯನ್ನು ಅನುಭವಿಸೋಣ:

" ಹಾಸಿಗೆಯಂದದಿ ಬಯಲನು ತಬ್ಬಿ
ಹಚ್ಚನೆ ಹಸುರದು ಹಸಿಹಸಿ ಹಬ್ಬಿ
ಪಚ್ಚೆಯ ವೇದಿಕೆಯಾಗಿತ್ತು
ಹುಲ್ಲಿನ ಮೇಗಡೆ ಇಬ್ಬನಿ ರಾಸಿ
ಶಿಶುರವಿ ರುಚಿಯಲಿ ನಗೆನಗೆ ಸೂಸಿ
'ಉರಿ-ಕಿಡಿ', 'ಕಿಡಿ-ಉರಿ'ಆಗಿತ್ತು. "

ಮುತ್ತಿನ ಮಣಿಗಳಂತೆ ಇಬ್ಬನಿರಾಸಿ, ಹಚ್ಚನೆಯ ಹುಲ್ಲುಹಸಲೆಯ ಮೇಲೆ ಹಬ್ಬಿತ್ತು. ಬಾಲ ಸೂರ್ಯನ ದಿವ್ಯಕಿರಣಗಳು ಅದರಲ್ಲಿ ಪ್ರತಿಬಿಂಬಿಸಿದಾಗ ಅವುಗಳು ಕಿಡಿಯಾಗಿ, ನಂತರ ಸಾಸಿರಗಟ್ಟಲೆ ಹೆಚ್ಚಿ ರವಿಕಿರಣಗಳೊಡನೆ ಸ್ಪರ್ಧಿಸಿದ್ದವು.

ಹುಣ್ಣಿಮೆ ರಾತ್ರಿಯೊಂದರ ವರ್ಣನೆಯಿದು:
" ಏಂ ನೀರವಮೇಂ ನಿಶ್ಚಲ
ಮೀ ಹುಣ್ಣಿಮೆಯಿರುಳು;
ತಿಂಗಳ ಬೆಳಕಿಂಗಡಲಲಿ
ತೇಲಿದೆ ತಿರೆಯರಳು! "

ಬೆಳುದಿಂಗಳೆಂಬ ಅಭ್ರಸಾಗರದಲ್ಲಿ ಭೂಮಿ ಎಂಬ ಪುಷ್ಪವೇ ತೇಲಿಹೋಗಿದೆಯಂತೆ! ಎಂತಹ ಸೂಕ್ಷ್ಮ, ಆದರೆ ಸ್ಪಷ್ಟ ಹಾಗು ಸುಂದರ ಹೋಲಿಕೆ!

ಆದರೆ ಪ್ರಕೃತಿ ಶಾಂತಸುಂದರಿ ಮಾತ್ರವಲ್ಲ; ಅಪೇಕ್ಷೆ ಪಟ್ಟರೆ ಆಕೆ ಲಯರುದ್ರೆಯೂ ಆಗಬಲ್ಲಳು. ಒಂದೇ ನಾಣ್ಯದ ಎರಡು ಮುಖಗಳಂತೆ ಸೌಮ್ಯ ಮತ್ತು ರೌದ್ರಗಳು ಆಕೆಯ ದ್ವಿಮುಖಗಳು. ಆದರಿಂದಲೇ

"ಇಂದುವಂದನೆ ಕುಂದರದನೆ ಪ್ರಕೃತಿ ರೂಪಸಿ
ರಕ್ತಮುಖಿ ರಕ್ತನಖಿ ಪ್ರಕೃತಿ ರಾಕ್ಷಸಿ"

ಎಂದು ವರ್ಣಿಸಿರುವುದು. ಪ್ರಕೃತಿಯ ಈ ಅನಂತಮುಖ ಭೇದಗಳನ್ನು ನೋಡುವ ಕಣ್ಣು, ಅರಿವು ತಿಳಿವುಬೇಕು. ಆಗ ಎಲ್ಲವೂ ಸುಂದರ, ಸೊಬಗ ತವರು.

" ಹಸರು ಬಯಲ ಮೇಲೆ
ಬಾಣ ಜಾಲದೋಲೆ
ಮಳೆಯ ಹನಿಗಳಿರಗಲೊಡೆಂ
ತುಂತುರಾವಿ ಲೀಲೆ"

ಈ ಸುಮಮೃದುತೆಯ ಅಮಲ ಸೌಮ್ಯತೆಯನ್ನು ಕಂಡಾಗ ಪ್ರಕೃತಿ ಅಭಯಂಕರಿಯ ಹಾಗೆ ಕಂಡರೆ, ಸ್ವಲ್ಪ ಹೊತ್ತಿನಲ್ಲೇ ಮಳೆ ಜೋರಾದಾಗ

" ತಲೆಯ ಕೆದರಿ ಕಾಳಿ
ಕುಣಿವ ತೆರನ ತಾಳಿ
ಪವನ ಹರಿಯು ಗರ್ಜಿಸಿಹೆಂ
ವಿಪಿನ ಕರಿಯ ಸೀಳಿ"

ಈ ಪ್ರಲಯ ಭೈರವನನ್ನೂ ಪ್ರಕೃತಿ ತಾಳಬಲ್ಲಳು. ಆ ರುದ್ರಸೌಂದರ್ಯದಲ್ಲೂ ಪ್ರಕೃತಿಯ ಪರಮಾಂಶವಿದೆ. ಅದರ ವ್ಯಾಪ್ತಿ ಅಪಾರ, ಅನಂತ, ಅದ್ಭುತ.

ಕುವೆಂಪು ಪ್ರಕೃತಿಯಲ್ಲಿಯೆ ಪರಮನನ್ನು ಕಂಡ ರಸಋಷಿ. ಅವರಿಗೆ "ಪ್ರಕೃತಿಯಾರಾಧನೆಯೆ ಪರಮನಾರಾಧನೆ, ಪ್ರಕೃತಿಯೊಳ್ಮೈಯೆ ಮುಕ್ತಿಯಾನಂದ ಸಾಧನೆ". ಕುವೆಂಪುರವರ ಕವನಗಳನ್ನು ಓದಿದಾಗ ಅದರೆ ಬಾಹ್ಯದೃಷ್ಟಿಯಲ್ಲೇ ಅದರ ಬಿಡಗು, ಲಯ, ವಿನ್ಯಾಸ, ಪದಪುಂಜಗಳ ರವ್ಯತೆ ಮನಸೆಳೆಯುತ್ತದೆ; ಮನವನ್ನು ರಸಿಕತೆಯ ರಂಗವನ್ನಾಗಿಸುತ್ತದೆ. ಆದರೆ ಅದರ ಅಂತರಂಗದಲ್ಲಿ ದಿಟ್ಟಿನೆಟ್ಟಾಗ, ಅಮೃತಗಂಗೆಯ ರಸಪ್ರವಾಹ ಓತಪ್ರೋತವಾಗಿ ಹರಿಯುತ್ತಿರುತ್ತದೆ. ಅಲ್ಲಿ ಅಧ್ಯಾತ್ಮದೃಷ್ಟಿ ತಾನೇ ತಾನಾಗಿ ಕುಸುಮಿಸಿ ಸೌರಭಯುತವಾಗಿರುತ್ತದೆ.

ಸೂರ್ಯೋದಯವೊಂದನ್ನು ಪರ್ಶಿಸಿದಾಗ, ಅದರ ಚೈತನ್ಯದ ಅಪಾರ ವ್ಯಾಪ್ತಿಯನ್ನು ಕಂಡು ತಣಿದಾಗ ಅವರಿಗೆನ್ನಿಸಿತು,

" ಕಲ್ಲಲಿ ಮಣ್ಣಲಿ, ಹುಲ್ಲಲಿ ಹುಡಿಯೆಲಿ
ನೀರಿನ ಹನಿಯಲಿ ಬೆಂಕಿಯ ಕಿಡಿಯಲಿ
ನನ್ನಲಿ- ಎಲ್ಲಿಯು ಚೈತನ್ಯ!"

ಸುಂದರ ಪ್ರಾತಃಕಾಲವೊಂದರಲ್ಲಿ ದನಕರುಗಳು ಹಾಯಾಗಿ ಮೇಯುತ್ತ, ಒಣತರ್ಕದ ವೇದಾಂತದ ಗೋಜಿಗೆ ಸಿಲುಕದೆ ಬದುಕನ್ನು ಅರಿಯದಿದ್ದರೂ ಬದುಕನ್ನು ಸವಿದು 'ಬದುಕಿದಾಗ'

" ಅರಿವಾಸೆಯೆ ಮಾಯಾಬಂಧ,
ಇರುವಾಸೆಯೆ ಮುಕ್ತಿಯ ಆನಂದ!
'ಅರಿವಾ' ಸೆಯ ಬಿಡು; ಇರುವಾಸೆಯ ತೊಡು
ಇಂತಹ ಸಮಯದ 'ಇರುವಿಕೆ' ಗಿಂತಲು
ಹೆಚ್ಚಿನ 'ಅರಿವಿ'ಲ್ಲ!"

ಎಂಬ ದಿವ್ಯ ಭವ್ಯ ವಿರಾಟ್‌ದರ್ಶನವಾಯಿತು.

'ನಾನು ನೀನೆಂಬ ಭೇದವಿಲ್ಲ ಎಲ್ಲವೂ ಒಂದೇ' ಎಂಬ ದಿವ್ಯ ಸತ್ಯವಾದರೂ ಹೇಗೆ ಗೋಚರಿಸಿತು?

"ಸುಧೆ ತುಂಬಿದ ವಿಧು ಬಿಂಬದ
ಮಧು ಚಂದ್ರಿಕೆಯಾಯೆ
ನೆಲ ಬಾನ್ಗಳನೊಲಿದೊಪ್ಪಿರೆ
ದ್ವೈತವು ಬರಿಭಾಯೆ!"

ಆ ಹುಣ್ಣಿಮೆಯ ನೀರವ, ಶಾಂತಿಯ ರಾತ್ರಿಯಲ್ಲಿ ಬೆಳುದಿಂಗಳು ಭೂಮ್ಯಾಕಾಶಗಳನ್ನು ಪ್ರೇಮದಿಂದ ತಬ್ಬಿದಾಗ ಎಲ್ಲವೂ ಒಂದೇ ಎಂಬ ಅದ್ವೈತ ಸತ್ಯವು ಗೋಚರಿಸಿತು.

ಆಗತಾನೆ ಚಿಗುರೊಡೆಯುತ್ತಿದ್ದ 'ಕೆಂದಳಿರು' ಸಾರಿದ ಸಂದೇಶವಾದರೂ ಏನು?

"ಮೃಣ್ಮಯದ ಹೃದಯದಲಿ ಚಿನ್ಮಯನಿಹನು ಎಂದು
ಜಡವನೆಂದೆಂದಿಗೂ ಚೇತನ ಗೆಲುವುದೆಂದು,
ಮಾಗಿ ಮುಗಿದೊಡನೆಯೇ ಸುಗ್ಗಿ ಬರುವುದು ಎಂದು
ನೆಚ್ಚುಗೆಡದಿರೆಯೆ ಮುಂದು ಮುಂದಕೆ ನಡೆ ಎಂದು—"

ದಿವ್ಯ, ಭವ್ಯ, ಸತ್ಯ, ನಿತ್ಯನೂತನವಾದ ಅಮರ ಸಂದೇಶವನ್ನು ಸಾರಿತು.

## ಕನ್ನಡ ಪ್ರೇಮ:-

ಕುವೆಂಪುರವರ ಶೈಲಿ ಬಯಲು ಸೀಮೆಯ ನದಿಯಂತೆ ಸರಳ, ಆದರೆ ಮಲೆನಾಡಿನ ಮಿಂಚಿನಂತೆ ತೀಕ್ಷ್ಣ. ಅವರ ಶೈಲಿಯಲ್ಲಿ ಕೆಚ್ಚಿದೆ, ಉದ್ರೇಕವಿಲ್ಲ, ಉನ್ಮತ್ತತೆ ಇಲ್ಲ. ಅವರ ಬರವಣಿಗೆಯ ಮಾರ್ದವತೆಯನ್ನು ಸವಿದಾಗ, 'ಕನ್ನಡದಲ್ಲಿ ಏನಿದೆ.?' ಎಂದು ಅಲಕ್ಷ್ಯ ತೋರುತ್ತಿದ್ದವರೂ, 'ಕನ್ನಡದಲ್ಲಿ ಏನಿರಬಹುದು?' ಎಂದು ಕುತೂಹಲಗೊಂಡು ನೋಡಿ,'ಕನ್ನಡದಲ್ಲಿ ಏನಿಲ್ಲ!' ಎನ್ನುವ ಹಾಗಾಯಿತು. ಅಂತಹ ಧೀರವಾಣಿ ಕುವೆಂಪುರವರ ಕನ್ನಡ ಪಾಂಚಜನ್ಯದಲ್ಲಿದೆ

ಕಾವ್ಯರ್ಷಿ ಕುವೆಂಪು ತೊಟ್ಟ ಕನ್ನಡ ದೀಕ್ಷೆ ಇದು:

" ಎಲ್ಲಾದರು ಇರು; ಎಂತಾದರು ಇರು ;
ಎಂದೆಂದಿಗು ನೀ ಕನ್ನಡವಾಗಿರು.
ಕನ್ನಡ ಗೋವಿನ ಓ ಮುದ್ದಿನ ಕರು,
ಕನ್ನಡತನವೊಂದಿದ್ದರೆ ನೀನಮ್ಮಗೆ ಕಲ್ಪತರು!"

ಕನ್ನಡದ ಏಳ್ಗೆಗಾಗಿ, ಕನ್ನಡದ ಉನ್ನತಿಗಾಗಿ, ಕನ್ನಡದ ಮೇಲ್ಮೆಗಾಗಿ, ಕನ್ನಡಿಗರ ತನುಮನಧನಗಳು ಮೀಸಲು. ಜೀವನವೇ ಕನ್ನಡದ ಹಿರಿಮೆಗಾಗಿ.

"ಬಾಳುವುದೇತಕೆ? ನುಡಿ, ಎಲೆಜೀವ!
ಸಿರಿಗನ್ನಡದಲಿ ಕವಿತೆಯ ಹಾಡೆ!
ಸಿರಿಗನ್ನಡದೇಳಿಗೆಯನು ನೋಡೆ!
ಕನ್ನಡ ತಾಯಿಯ ಸೇವೆಯ ಮಾಡೆ!"

ಎಂತಹ ಸನ್ನಿವೇಶದಲ್ಲೇ ಆಗಲಿ ಪರಭಾಷಾ ವ್ಯಾಮೋಹ ಸಲ್ಲದು. ತಾಯನ್ನು ಕೊಲೆಗೈದು ಅನ್ಯಮೋಹಕ್ಕೆ ಬಲಿಯಾಗಬಾರದು. ಎಂತಹ ಕಾರಣವೇ ಆಗಲಿ ಬೇರೆಭಾಷೆ ಹೊರೆಯೇ.

"ನಿವವು ಏನಾದರೇನ್, ಹೊರನುಡಿಯು ಹೊರೆಯೈ;
ನಿನ್ನ ನಾಡೊಡೆಯ ನೀನ್; ವೈರಿಯನು ತೊರೆಯೈ."

ನಮಗಾಗಿ, ನಮ್ಮ ನಾಡಿಗಾಗಿಎಂಬಅನುಸಂಧಾನ ನಮ್ಮಲ್ಲಿ ಅರಳಬೇಕು. ಕನ್ನಡಿಗನಲ್ಲಿ ಕನ್ನಡತನದ ಪ್ರಜ್ಞೆ ಪೂರ್ಣವಾಗಿ ಎಚ್ಚೆತ್ತಿರಬೇಕು. ಅಭಿಮಾನಶೂನ್ಯತೆ ತೊಲಗಿ ಮಾನಧನರಾಗಬೇಕು. ಕನ್ನಡಿಗರಿಗೆ ಕುವೆಂಪು ಕೊಡುವ ಅಮರ ಸಂದೇಶವಿದು.

"ನೀ ಮೆಟ್ಟುವನೆಲ ಅದೆ ಕರ್ನಾಟಕ;
ನೀನೇರುವ ಮಲೆ ಸಹ್ಯಾದ್ರಿ
ನೀಮುಟ್ಟುವ ಮರ ಶ್ರೀಗಂಧದ ಮರ;
ನೀ ಕುಡಿಯುವ ನೀರ್ ಕಾವೇರಿ."

ಕನ್ನಡವೆಂಬುದು ಬರಿಯ ಭಾಷೆಯಲ್ಲ, ಅದೊಂದು ಅದಮ್ಯಶಕ್ತಿ, ಅಮರವಾದ ಅಮೋಘ ದೀಕ್ಷೆ. ಕನ್ನಡವೇ

"ಮಾತೆ ಕಣಾ! ಶಕ್ತಿಕಣಾ!
ತಾಯಿಕಣಾ ! ದೇವಿಕಣಾ !
ಬೆಂಕಿ ಕಣಾ ! ಸಿಡಿಲುಕಣಾ!
ಕಾವ ಕೊಲುವ ಬಲವ
ಪಡೆದ ಚಂಡಿ ಕಣಾ!
ಋಷಿಯ ಕಾಣ್ಬ ಕಣ್ಣಿಗೆ !

ಇದು ಕವಿ ಕುವೆಂಪು ಕಂಡ ಕನ್ನಡ. ತಾಯಿಯಾಗಿ, ಕಾಯುವವಳಾಗಿ, ಕೊಲುವವಳಾಗಿ, ಅಪಾರ ಶಕ್ತಿ-ಯುತಳಾಗಿ ಕನ್ನಡತಾಯಿ ಕಾಣಿಸಿಕೊಂಡಿದ್ದಾಳೆ. ಕನ್ನಡಿಗರೆಲ್ಲರಿಗೂ ಈ ದೃಷ್ಟಿ ಬರಬೇಕು. ಅಂದೇ ನಮ್ಮೆಲ್ಲರ ಬಾಳಿನಲ್ಲಿ ಸೂರ್ಯೋದಯ ಹಾಗೂ ಸರ್ವೋದಯ.

ಕುವೆಂಪುರವರ 'ಶ್ರೀ ರಾಮಾಯಣ ದರ್ಶನಂ' ಮಹಾಕಾವ್ಯಕ್ಕೆ ಹೋದವರ್ಷ ರಾಷ್ಟ್ರಪ್ರಶಸ್ತಿ ದೊರಕಿತು ; ಕುವೆಂಪು ರಾಷ್ಟ್ರಕವಿಯಾದರು. ಅವರ ಕೈಯಿಂದ ಇನ್ನೂ ಅನೇಕ ಮೇರುಕೃತಿಗಳು ಮೂಡಿ ಬರಬೇಕಾಗಿದೆ.

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# ವಿಡಂಬನ

ಒಬ್ಬ ವ್ಯಕ್ತಿಯಲ್ಲಿ, ಒಂದು ಸಂಸ್ಥೆಯಲ್ಲಿ ಅಥವಾ ಒಟ್ಟು ಸಮಾಜದಲ್ಲಿ ಕಂಡುಬರುವ ಯಾವುದೋ ದೋಷವನ್ನು ಹಿಡಿದೆತ್ತಿ ಅದನ್ನು ಹೀನಾಯ ಮಾಡುವುದೇ ವಿಡಂಬನವೆನಿಸುತ್ತದೆ. ವಸ್ತುವಿನ ಸ್ವರೂಪದಲ್ಲಿ ಅಡಗಿರುವ ಕುಂದನ್ನು ಕಂಡುಹಿಡಿದು, ಅದನ್ನು ಪ್ರಕಟಪಡಿಸಿ, ವಸ್ತುವನ್ನು ಪರಿಹಾಸ್ಯಕ್ಕೆ ಗುರಿಮಾಡುವುದೇ ವಿಡಂಬನದ ವರ್ತನೆ. ಮನುಷ್ಯ ಜೀವನದಲ್ಲಿ ಹೇಗೋ ಹಾಗೆ, ವಿಡಂಬನವು ಸಾಹಿತ್ಯಪ್ರಪಂಚದಲ್ಲಿಯೂ ಎಲ್ಲೆಲ್ಲಿಯೂ ಕಾಣಬರುವ ಅಂಶ. ಕಥೆ, ಕಾದಂಬರಿ, ಗೀತೆ, ನಾಟಕ, ಪದ್ಯ, ಪ್ರಬಂಧ, ಮಹಾಕಾವ್ಯ ಮುಂತಾದ ಎಲ್ಲಾ ಸಾಹಿತ್ಯ ವಿಭೇದಗಳಲ್ಲೂ ಅದು ಯಥೇಚ್ಛವಾಗಿ ದೊರೆಯುತ್ತದೆ.

ಮನುಷ್ಯನ ಅಥವಾ ಸಮಾಜದ ನ್ಯೂನತೆ ಅತಿರೇಕಗಳನ್ನು ಕುರಿತು ಅಪಹಾಸ್ಯ ಮಾಡಿ ತಿದ್ದುವುದೇ ವಿಡಂಬನದ ಗುರಿಯಾದರೂ, ಅನೇಕಬಾರಿ ಅದು ಧಾರ್ಮಿಕ, ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ ಮತ್ತು ವೈಯಕ್ತಿಕ ದ್ವೇಷಾಸೂಯೆಗಳ ಕೈಯ ಕೈದುವಾಗಿ ಪರಿಣಮಿಸಿದ್ದೂ ಉಂಟು. ದೇಶಕ್ಕೆ ತಕ್ಕ ಭಾಷೆಯಿರುವಂತೆ ದೋಷಕ್ಕೆ ತಕ್ಕ ಹಾಸ್ಯವಿರುವುದು. ಬೇರೆ ಬೇರೆ ಸಂದರ್ಭಗಳಲ್ಲಿ ವಿಡಂಬನವು ಬೇರೆ ಬೇರೆ ರೀತಿಯಲ್ಲಿ ಉಪಯೋಗಿಸಲ್ಪಟ್ಟಿದೆ. ವಿಡಂಬನದ ಹಲವು ಮುಖಗಳನ್ನು ಸುಲಭವಾಗಿ ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಅದನ್ನು ಪರಿಹಾಸ್ಯ, ಅಪಹಾಸ್ಯ, ಗೇಲಿ, ಕೊಂಕುನುಡಿ, ಬೈಗಳು ಅಥವಾ ನಿಂದೆ, ಕಟಕಿ, ಮೂದಲಿಕೆ, ಹುಚ್ಚುಹಾಸ್ಯ, ವಿಕಟಹಾಸ್ಯ ಮತ್ತು ಚತುರೋಕ್ತಿ ಎಂಬ ಹತ್ತು ವಿಧಾನಗಳ ಸ್ಥೂಲವಾದ ವಿಭಜನೆಗಳ ಮೂಲಕ ಪರಿಶೀಲಿಸಬಹುದು. ವಿಡಂಬನದ ಈ ಕೆಲವು ವಿಧಾನಗಳು ಸಾಹಿತ್ಯ ಪ್ರಪಂಚದಲ್ಲಿ ಮತ್ತು ಮನುಷ್ಯ ಜೀವನದಲ್ಲಿ ಹೇಗೆ ಬಳಸಲ್ಪಟ್ಟಿದೆ ಎಂಬುದನ್ನು ಇಲ್ಲಿ ನೋಡಬಹುದು.

ಮೊತ್ತ ಮೊದಲನೆಯ ವಿಡಂಬನದ ವಿಧಾನ ಪರಿಹಾಸ್ಯ. ಯಾವುದಾದರೊಂದು ವಸ್ತುವಿನ ನ್ಯೂನತೆಯನ್ನು ಸಾಧಾರಣೀಕರಿಸಿ ಅದನ್ನು ಕೃಪೆಯಿಂದ ಕೂಡಿದ ಕೋಮಲ ಹಾಸ್ಯಕ್ಕೆ ತರುವುದೇ ಪರಿಹಾಸದ ವರ್ತನೆ. ಈ ಲಲಿತ ಹಾಸವನ್ನು ತಮ್ಮ ಕಾವ್ಯದಲ್ಲಿ ಬಳಸಿದವರಲ್ಲಿ ಕರ್ನಾಟಕದ ಜೈನಕವಿ ನಯಸೇನನು ಒಬ್ಬನು. ಹನ್ನೆರಡನೆಯ ಶತಮಾನದಲ್ಲಿ ಕರ್ನಾಟಕ ಒಂದು ಪ್ರಬಲವಾದ ಮತೀಯ ಕ್ರಾಂತಿಯನ್ನು ಅನುಭವಿಸಿತು. ಬೇರೆ ಬೇರೆ ಮತೀಯರಲ್ಲಿ ಸ್ವಮತಾಭಿಮಾನವು ಅನ್ಯಮತದ್ವೇಷವಾಗಿ ಪರಿಣಮಿಸಿ ಪರಸ್ಪರ ಖಂಡನ ಮಂಡನಗಳು, ಮೂದಲಿಕೆಗಳು ಉಲ್ಬಣಿಸಿದವು. ಜೈನಕವಿ ನಯಸೇನನ ಧರ್ಮಾಮೃತದಲ್ಲಿ ಆ ಕಾಲಕ್ಕೆ ಸಹಜವಾದ ಸ್ವಮತ ಪ್ರಸಾರಣೆ, ಪರಮತ ಖಂಡನೆಗಳು ತೋರಿಬರುತ್ತವೆ. ಜೈನರನ್ನು ಬಹುಶಃ ಹಾಸ್ಯ ಮಾಡುತ್ತಿದ್ದ ವೈದಿಕ ಮತದನರನ್ನು, ಬೌದ್ಧರನ್ನು ತನ್ನ ಗ್ರಂಥದಲ್ಲಿ ನಯಸೇನ ಅನೇಕಬಾರಿ ಕುಚೋದ್ಯ ಮಾಡಿದ್ದಾನೆ.

" ಹೋಮಮಂ ಮಾಡುವ ಬ್ರಾಹ್ಮಣಂ ನೊಣವು ಬೆನ್ನನೂರಿಬೊಡೆ ಸೈರಿಸಲಾರದೆ ಬೆನ್ನಂ ಪೊಯ್ದುಕೊಳ್ವುದುಂ, ಕೆಲದೊಳಿರ್ದವರೆಲ್ಲ ಕೊಡನ ತುಪ್ಪದೊಳ್ ಕೈಯನದ್ದಿಕೊಂಡು ತಮ್ಮ ಬೆನ್ನಂ ಪೊಯ್ದುಕೊಂಡರೆಂಬ ಗಾವಿಲತೆಯಂ ಮಾಡಿ " — ಎಂಬಲ್ಲಿ ಬಾಹ್ಮಣರನ್ನು ಕುರಿತ ಪರಿಹಾಸಯುಕ್ತವಾದ ವಿಡಂಬನೆ ಇದೆ.

ಹೀಗೆ ಪರಿಹಾಸ ಸ್ವಚ್ಛ ಸೌಮ್ಯತೆಯಿಂದ ರಮಿಸುತ್ತಿದ್ದರೆ ಅಪಹಾಸ್ಯವೆಂಬ ವಿಡಂಬನದ ವಿಧಾನ ಬಿರುಸು ರಂಜನೆಗಳಿಂದ ಕೂಡಿ ಮೆರೆಯುತ್ತದೆ. ಕುಮಾರವ್ಯಾಸ ಭಾರತದ ದ್ರೌಪದೀ ಸ್ವಯಂವರ ಸನ್ನಿವೇಶದಲ್ಲಿ ಈ ಬಗೆಯ ವಿಡಂಬನಕ್ಕೆ ಒಂದು ಉದಾಹರಣೆ ದೊರೆಯುತ್ತದೆ.

ಅರ್ಜುನ ಮತ್ಸ್ಯಯಂತ್ರವನ್ನು ಭೇದಿಸಲು ಸ್ವಯಂವರ ಮಂಟಪದಲ್ಲಿ ಎದ್ದು ನಿಂತಾಗ ದ್ರೌಪದಿಯ ಸಖಿಯರು,

ಧನು ತನಗೆ ನೆಗಹಲ್ಕೆ ಕೃಷ್ಣಾ |
ಜಿನವೊ ಸಾಲಗ್ರಾಮ ದೇವರೋ |
ವಿನುತ ತುಳಸಿಯೋ ಕುಶವೊ ಧರ್ಭೆಯೊ ಸಮಿಧೆಗಳ ಹೊರೆಯೊ ||
ನೆನೆದ ತಿಲವೋ ನೇಣಿದೌವಾ |
ಸನದ ಕೊಳವಿಯೊ ಬಣಗು ವಿಪ್ರನ |
ನೆನಹ ನೋಡಿರೆ ಘನವಲಾ ದ್ರೌಪದಿಯ ಸೌಭಾಗ್ಯ ||

ಇತ್ತ ನೋಡೌ ತಾಯಿ ಹಾರುವ |
ರತ್ತ ಗಡ್ಡದುಪಾಧ್ಯರನು ತಾ |
ವೆತ್ತುವರು ಗಡ ಧನುವನಿಸುವರು ಗಡ ತಿವಿಂಗಲವ ||
ಹೊತ್ತುಗಳೆವೊಡೆ ಲೇಸು ಬಳಿಕಿ
ನ್ನುತ್ತಮರಲ ವಿಪ್ರರೆನೆ ತಲೆ
ಗುತ್ತಿ ನಾಚಿದಳಂಗುಟದೊಳೌಂಕುತ ಮಹೀತಳವ ||

ಎಂದು ಅವನನ್ನು ಅಪಹಾಸ್ಯಕ್ಕೆ ಗುರಿಮಾಡುತ್ತಾರೆ.

ಸೃಷ್ಟಿಕರ್ತನ ಅಪೂರ್ವ ಸೃಷ್ಟಿಯಾದರೂ ಮಾನವನು ಬಹುಮಟ್ಟಿಗೆ ಅಪೂರ್ಣ. ವಿಷ್ಣುನ ನ್ಯೂನಾತಿರೇಕಗಳು ಅನೇಕರಲ್ಲಿ ಸಮಾನ ಲಕ್ಷಣವಾದಾಗ ಅವು ಸಮಾಜದ ಲೋಪದೋಷಗಳ ರೂಪದಲ್ಲಿ ತಲೆದೋರುತ್ತವೆ. ಹೀಗೆ ತೋರಿಬರುವ ಸಮಾಜದ ಕುಂದುಗಳನ್ನು ತಿದ್ದಲು ಆಗಾಗ್ಗೆ ಸಮಾಜ ಸುಧಾರಕರು ಹುಟ್ಟಿಬರುವುದುಂಟು. ಹನ್ನೆರಡನೇ ಶತಮಾನದಲ್ಲಿ ಕನ್ನಡನಾಡಿನಲ್ಲಿ ಹುಟ್ಟಿದ ಬಸವಣ್ಣನವರು ಅಂದಿನ ಲೋಕದ ಅಂಕುಡೊಂಕುಗಳನ್ನು ತಿದ್ದಲು, ಅವುಗಳನ್ನು ವಿಡಂಬನೆಗೈದ ವಿಧಾನಗಳಲ್ಲಿ ಗೇಲಿ ಮತ್ತು ಕೊಂಕುನುಡಿಯೇ ಮುಖ್ಯವಾದುವುಗಳು. ಗೇಲಿಗೆ ಉತ್ಪ್ರೇಕ್ಷೆಯೇ ಬೆಂಬಲ. ಓದುಗರ ಬಗೆಗಣ್ಣಿನೆದುರಿಗೆ ಕಲ್ಪನೆಯ ಚಿತ್ರಗಳನ್ನು ಕಟ್ಟಿ, ವಸ್ತುವನ್ನು ಎಡಬಿಡದೆ ನಕಲಿ ಮಾಡುವುದೇ ಇದರ ಅಭಿರುಚಿ. ಕೆಳಗಿನ ವಚನದಲ್ಲಿ ಬಸವಣ್ಣನವರು ಜನರ ಅಂಧಶ್ರದ್ಧೆ ಮತ್ತು ಮೂಢನಂಬಿಕೆಯನ್ನು ಗೇಲಿಯ ಮೂಲಕ ಅಪಹಾಸ್ಯಕ್ಕೆ ಗುರಿ ಮಾಡಿದ್ದಾರೆ.

" ಹಾವಾಡಿಗನು ಮೂಕೊರತಿಯು — ತನ್ನ ಕೈಯ್ಯಲ್ಲಿ ಹಾವು
ಮಗನ ಮದುವೆಗೆ ಶಕುನವ ನೋಡ ಹೋದಾಗ
ಇದಿರಲ್ಲೊಬ್ಬ ಮೂಕೊರತಿಯ ಹಾವಾಡಿಗನ ಕಂಡು
ಶಕುನ ಹೊಲ್ಲೆಂಬ ಚದುರ ನೋಡಾ "

ಬಸವಣ್ಣನವರು ಅನೇಕ ಬಾರಿ ಕೊಂಕುನುಡಿಯ ವಿಡಂಬನವನ್ನು ಬಳಸಿದ್ದಾರೆ. ಈ ರೀತಿಯ ವಿಡಂಬನದಲ್ಲಿ ಸಂಸ್ಕೃತ ಸಾಹಿತ್ಯದ ಅನ್ಯೋಕ್ತಿಯೆಂಬ ಬಿಡಿ ಪದ್ಯಜಾತಿಯನ್ನು ಸೇರಿಸಬಹುದು. ಒಂದು ಪ್ರಾಣಿ ಅಥವಾ ಪದಾರ್ಥವನ್ನು ಉದ್ದೇಶಿಸಿದಂತೆ ಮಾತನಾಡಿ ತನ್ಮೂಲಕ ಸಮಾಜದ ದೋಷವನ್ನು ಎತ್ತಿ ಹಿಡಿಯುವುದೇ ಅನ್ಯೋಕ್ತಿಯ ಸ್ವಭಾವ.

" ಮಾತಿನ ಮಾತಿಗೆ ನಿನ್ನ ಕೊಂದಹರೆಂದು

ಎಲೆ ಹೋತೆ ಅಳುಕಂಡಾ
ವೇದವನೋದಿದವರ ಮುಂದೆ ಅಳುಕಂಡಾ
ಶಾಸ್ತ್ರವ ಕೇಳಿದವರ ಮುಂದೆ ಅಳುಕಂಡಾ
ನೀನತ್ತುದಕ್ಕೆ ತಕ್ಕುದ ಮಾಡುವ ಕೂಡಲ ಸಂಗಮದೇವಾ "

– ಎಂಬಲ್ಲಿ ಬಸವಣ್ಣನವರು ಧರ್ಮದ ಹೆಸರಿನಲ್ಲಿ ನಡೆಯುತ್ತಿದ್ದ ಪ್ರಾಣಿವಧೆಯನ್ನು ಕುರಿತು ಬಹು ಮಾರ್ಮಿಕವಾದ ರೀತಿಯಲ್ಲಿ ಟೀಕೆ ಮಾಡಿದ್ದಾರೆ.

ಮನುಷ್ಯನ ದುರ್ಬುದ್ಧಿಯ ದೌರ್ಜನ್ಯ ಉಗ್ರರೂಪವನ್ನು ತಾಳಿದಾಗ ಅದನ್ನು ವಿಡಂಬನೆ ಮಾಡುವ ವಿಧಾನವೂ ಬಿರುಸಾಗಬೇಕಾಗುವುದು. ನಿಂದೆ ಆಥವ ಬಯ್ಗಳನೆಂಬ ವಿಡಂಬನ ವಿಧಾನವು ಯಾವ ತಿರುಗು ಮುರುಗನ್ನೂ ಅರಿಯದ ಧಿಕ್ಕಾರ.

" ಪೆಣ್ಣಲ್ಲವೆ ತಮ್ಮನೆಲ್ಲ ಪಡೆದ ತಾಯಿ |
ಪೆಣ್ಣಲ್ಲವೆ ಪೊರೆದವಳು |
ಪೆಣ್ಣು ಪೆಣ್ಣೆಂದೇತಕೆ ಬೀಳುಗಳಿವರು
ಕಣ್ಣು ಕಾಣದ ಗಾವಿಲರು || "

ಎಂಬ ವಚನದಲ್ಲಿ ಹೊನ್ನಮ್ಮನವರು ;

" ಮಡಿ ಮಡಿ ಮಡಿಯೆಂದು ಅಡಿಗಡಿಗ್ಹಾರುತಿ ! ಮಡಿಯೆಲ್ಲಿ ಬಂತೆ ಬಿಕನಾಸಿ " ಎಂಬಲ್ಲಿ ದಾಸರೊಬ್ಬರೂ ಬಯ್ಗುಳವೆಂಬ ಖಡಾ ಖಂಡಿತವಾದ ರೀತಿಯನ್ನು ಅನುಸರಿಸಿ ಸಮಾಜದ ವಕ್ರ ಮನೋಭಾವವನ್ನು ಕುರಿತ ವಿಡಂಬನೆ ಮಾಡಿದ್ದಾರೆ.

ಕಟಕಿ ಅಥವಾ ವ್ಯಂಗ್ಯೋಕ್ತಿಯೆನ್ನುವುದು ವಿಶೇಷ ವೈಖರಿಯ ಸಾಹಿತ್ಯಯುಕ್ತಿ. ಕೊಂಕುನುಡಿಯ ಹಾಗೆ ಇದು ಎರಡರ್ಥಗಳನ್ನುಳ್ಳದ್ದಾದರೂ, ಇದರಲ್ಲಿ ಎರಡು ಅರ್ಥಗಳೂ ಸಮಾನವಾಗಿ ಪ್ರಕಾಶಿಸುತ್ತು ತಮ್ಮ ವೈಷಮ್ಯದಿಂದ ಇನ್ನೂ ಹೆಚ್ಚಿನ ಪರಿಣಾಮವನ್ನು ಉಂಟು ಮಾಡುತ್ತವೆ. ವ್ಯಂಗ್ಯೋಕ್ತಿಯಿಂದ ಒಂದು ಗ್ರಂಥ ಅತ್ಯುತ್ಕೃಷ್ಟವಾಗುವುದಕ್ಕೆ ರನ್ನನ ಗದಾಯುದ್ಧವೊಂದು ಉತ್ತಮ ನಿದರ್ಶನ. ಕುರುಕ್ಷೇತ್ರ ಯುದ್ಧದ ಕಡೆಯ ಘಟ್ಟ. ಏಕಾಂಗಿಯಾಗಿ ಉಳಿದ ದುರ್ಯೋಧನನು ಭೀಷ್ಮರ ಉಪದೇಶದಂತೆ ಜಲಸ್ತಂಭನ ಮಂತ್ರ ಸಿದ್ಧಿಯಿಂದ ವೈಶಂಪಾಯನ ಕೊಳಕ್ಕೆ ಹೋಗುತ್ತಾನೆ. ಆಗ ಭೀಮನು ತನ್ನ ವೈರಿಯನ್ನು ಕಟಕಿ ಅನ್ಯೋಕ್ತಿಗಳಿಂದ ಚುಚ್ಚಿ ಚುಚ್ಚಿ ಅತನನ್ನು ಯುದ್ಧಕ್ಕೆ ರೇಗಿಸುವನು.

" ಜಳದೊಳ್ ವಿಾನಿರ್ಪ ವೋಲ್ ನೀಂ ಕೊಳದೊಳೆ ಮುಳುಗಿರ್ದಕ್ಕಟಾ
ಕೋಡ ಸೇಡಿಂಗೊಳಗಾದಯ್ "

ಎಂಬ ವ್ಯಂಗ್ಯೋಕ್ತಿಯಲ್ಲಿ ಅಡಕವಾಗಿರುವ ಉಪಹಾಸಗರ್ಭಿತವಾದ ಕಸಿಕರವನ್ನು ಸಹಿಸಲು ದುರ್ಯೋಧನನಿಗೆ ಎಷ್ಟು ಅಶಕ್ಯವಾಗಿರಬೇಕು !

ಮೂದಲಿಕೆಯು ಕಠಿಣವಾದ ಮರ್ಮಭೇದಕವಾದ ಅವಹೇಳನ. ಗದಾಯುದ್ಧದ ಪ್ರಸಂಗದಲ್ಲಿ ಈ ವಿಡಂಬನ ವಿಧಾನವನ್ನೂ ನಾವು ಕಾಣಬಹುದು.

" ಹರಿ ಸಂಧಾನಕ್ಕೆ ವಂದಂದವಗಡಿಸಿದಹಂಕಾರವೆಲ್ಲಿತ್ತೊ ಕೃಷ್ಣಾಂಬರ ಕೇಶಾಕೃಷ್ಟಿಯಂ ಮಾಡಿಸಿದ ಮದಮವೆಲ್ಲಿತ್ತೊ ಕೌಂತೇಯರಂ ಮಚ್ಚರದಿಂ ಕಾಂತಾರದೊಳ್ ತಿರ್ಪನೆ ತಿರಿಪಿದ ಸೊಕ್ಕಿರ್ಪಗಳೇ – ನಾದುದು " ಎಂಬ ಭೀಮನ ಮರ್ಮಭೇದಕವಾದ ಮೂದಲಿಕೆಗೆ ಧುರ್ಯೋಧನನು ಕರುಳು ಚುಚ್ಚುವ ಅವಹೇಳನದಿಂದ ಕೂಡಿದ ಉತ್ತರವನ್ನು ಕೊಡುತ್ತಾನೆ :—

" ಪುಟ್ಟಂ ಸಟ್ಟುಗಮುಂ ಕೊಂ
ಡಟ್ಟಾರಿಸಿ ಬೋನಮಿಟ್ಟು ಬಂದೆಯೋ ಗದೆಗೊಂ
ಡೊಟ್ಟೈಸುವಂತುಟಾದುದೆ
ತೊಟ್ಟನೆ ಕೊಳಿ ನಿನಗೆ ಗಂಡಗರ್ವಮುಮಾಯ್ತೇ "

ಹುಚ್ಚುಹಾಸ್ಯ ಮತ್ತು ವಿಕಟಹಾಸ್ಯ ಯಾವ ನಿಯಮವನ್ನೂ ಲೆಕ್ಕಿಸದ ವಿಕಾರ, ವಿಷಮ ಮತ್ತು ವಿಪರೀತ ವಿದೂಷಕ ಹಾಸ್ಯಗಳು. ವಿಡಂಬನದ ಎಲ್ಲಾ ವೈವಿಧ್ಯಗಳನ್ನು ತನ್ನ ನಾಟಕದ ಪಾತ್ರ ಸನ್ನಿವೇಶಗಳಿಗೆತಕ್ಕಂತೆ ಅಳವಡಿಸಿಕೊಂಡಿದ್ದ, ಪ್ರಸಿದ್ಧ ಆಂಗ್ಲಕವಿ ಷೇಕ್ಸ್‌ಪಿಯರ್‌ನ 'ಕಿಂಗ್ ಲಿಯರ್' ನಾಟಕದಲ್ಲಿ ಲಿಯರನ ಪ್ರೀತಿಯ ವಿದೂಷಕನ ಮಾತಿನಲ್ಲಿ ಹುಚ್ಚುಹಾಸ್ಯ ಮತ್ತು ವಿಕಟ ಹಾಸ್ಯಗಳು ತುಂಬಿ ತುಳುಕುತ್ತಿದೆ.

ವಿಡಂಬನದ ಕೊನೆಯ ವಿಧಾನ ಚತುರೋಕ್ತಿ. ಸಮಯ ಸನ್ನಿವೇಶಗಳಿಂದ ಪ್ರಚೋದಿತವಾಗಿ ಸೂಕ್ಷ್ಮಬುದ್ಧಿ ಪ್ರದರ್ಶಿಸುವ ಈ ವಾಕ್‌ಚಮತ್ಕಾರವು ಕೈಗೆ ಬಿದ್ದ ಮನುಷ್ಯನನ್ನೋ, ಸಂಸ್ಥೆಯನ್ನೋ, ವಿಚಾರವನ್ನೋ, ತೀಕ್ಷ್ಣವಾಗಿ ಇರಿಯುತ್ತದೆ. ರಾಜಕೀಯ ರಂಗದಲ್ಲಿ ಇಂತಹ ವಿಡಂಬನೆಗೆ ಅನೇಕ ಸಂದರ್ಭಗಳು. ದೊರೆಯುತ್ತವೆ. ಇಂತಹ ಸಂದರ್ಭಗಳಲ್ಲಿ ಸಿಕ್ಕಿದ ಸದವಕಾಶವನ್ನು ಸಾಕ್ರೆಟೀಸ್, ಜಾನ್ಸನ್ ಮತ್ತು ವಾಲ್ಪೇರರಿಂದ ಹಿಡಿದು, ಇತ್ತೀಚೆಗೆ ಬರ್ನಾಡ್‌ಶಾ ಮತ್ತು ಚರ್ಚಿಲ್‌ರವರವರೆಗೆ ಸೂಕ್ಷ್ಮಮತಿಗಳು ತಮ್ಮ ವಿಡಂಬನ ಚಾತುರ್ಯವನ್ನು ಪ್ರದರ್ಶಿಸುವುದಕ್ಕಾಗಿ ಉಪಯೋಗಿಸದೆ ಬಿಡಲಿಲ್ಲ.

ಇಂಗ್ಲೆಂಡಿನ ಪಾರ್ಲಿಮೆಂಟಿನಲ್ಲಿ ಪ್ರಥಮ ಸದಸ್ಯೆಯಾಗಿ ಭಾಗವಹಿಸಿದ ಲೇಡಿ ಆಸ್ಟರ್‌ರವರು ತಮ್ಮ ಚತುರೋಕ್ತಿಗೆ ಹೆಸರಾದವರು. ಅಂದಿನವರೆಗೆ ಪುರುಷರಿಗೆ ಮೀಸಲಾಗಿದ್ದ ಕಾರ್ಯರಂಗವನ್ನು ಆಕ್ರಮಿಸಿದ ಈ ಹೆಣ್ಣಿಗೆ ಅನೇಕ ದ್ವೇಷಿಗಳಿದ್ದರು. ಒಂದು ಬಾರಿ ಅವರು ಭಾಷಣ ಮಾಡುತ್ತಿರಲು ಯಾವನೋ ಒಬ್ಬ " ಹಂದಿಯ ಕಾಲಿನಲ್ಲಿ ಎಷ್ಟು ಬೆರಳುಗಳಿವೆ ? ಹೇಳಿ ನೋಡೋಣ " ಎಂದು ಕೇಳಲು " ನಿನ್ನ ಬೂಟ್ಸನ್ನು ತೆಗೆದು ಎಣಿಸಿ ನೋಡು " ಎಂದಳಾಕೆ. ಈಕೆಗೂ ಚರ್ಚಿಲ್ಲರಿಗೂ ಎಂದಿಗೂ ಸರಿಬೀಳುತ್ತಿರಲಿಲ್ಲ. ಅವರಿಬ್ಬರಿಗೂ ಪರಸ್ಪರ ತೀವ್ರವಾದ ವಾದವಿವಾದ ನಡೆಯುತ್ತಿದ್ದ ಒಂದು ಸಂದರ್ಭದಲ್ಲಿ ತಡೆಯಲಾರದೆ ಲೇಡಿ ಆಸ್ಟರ್ ತನ್ನ ಎದುರಾಳಿಯನ್ನು ಕುರಿತು " ನಾನು ನಿಮ್ಮ ಹೆಂಡತಿಯಾಗಿದ್ದರೆ ಏನು ಮಾಡುತ್ತಿದ್ದೆ ಗೊತ್ತೇನು ? ನಿಮ್ಮ ಚಹದಲ್ಲಿ ವಿಷವನ್ನು ಬೆರೆಸುತ್ತಿದ್ದೆ " ಎಂದಳಂತೆ. ಸ್ವಲ್ಪವೂ ತಡವರಿಸದೆ ಚರ್ಚಿಲ್ಲರು " ಅಮ್ಮ ನೀವು ನನ್ನ ಹೆಂಡತಿಯಾಗಿದ್ದರೆ ನಾನು ಅದನ್ನು ಕುಡಿಯುತ್ತಿದ್ದೆ " ಎಂದು ಉತ್ತರ ಕೊಟ್ಟರಂತೆ. ಸೆಂಟ್ ಅಗಸ್ಟಿನರು ಒಂದುದಿನ ತಮ್ಮ ತೋಟದಲ್ಲಿ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದಾಗ ಅವರ ನಿಂದಕರೊಬ್ಬರು ಬೇಲಿಯ ಆಚೆಕಡೆ ನಿಂತು," ಅಗಸ್ಟಿನನೇ ನಿನ್ನನ್ನು ಕತ್ತೆಜಾತಿಯಿಂದ ಬೇರ್ಪಡಿಸುವುದೇನಿದೆ ? " ಎಂದು ಕೇಳಿದರು. ಸ್ವಲ್ಪವೂ ಕೆರಳದೆ, ' ಬೇಲಿ ' ಎಂದು ಉತ್ತರವಿತ್ತನು ಅಗಸ್ಟಿನ್.

ಹೀಗೆ ಇಹದ ಬಾಳಿಂಬ ಕಹಿಮದ್ದಿನ ಗುಳಿಗೆಯನ್ನು ನುಂಗಲಶಕ್ಯರಾದ ಮಾನವರು ವಿಡಂಬನದ ಸಕ್ಕರೆಯ ಹೊದಿಕೆಯನ್ನು ಅದಕ್ಕೆ ಹೊದಿಸಿದ್ದಾರೆಯೋ ಎಂಬಂತೆ, ಸಾಮಾನ್ಯ ಜೀವನದ ಮತ್ತು ಸಾಹಿತ್ಯ ಪ್ರಪಂಚದ ಎಲ್ಲಾ ಸನ್ನಿವೇಶಗಳಲ್ಲೂ ವಿಡಂಬನವು ಯಥೇಚ್ಛವಾಗಿ ಕಾಣಬರುತ್ತದೆ.

( ಶ್ರೀ ಎಸ್. ವಿ. ರಂಗಣ್ಣ ನವರ ' ವಿಡಂಬನ ' ದ ನೆರವಿನಿಂದ )

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# ಕಸ್ತೂರಿ ಬಾ

ಬಾಪುರವರು ಹೇಗೆ ಭಾರತದ ತಂದೆಯಾಗಿದ್ದರೋ ಹೇಗೆ 'ಬಾ' ರವರು ಭಾರತದ ತಾಯಿಯಾಗಿದ್ದರು. ಭಾರತದ ಆದರ್ಶ ನಾರೀಮಣಿಯೆನಿಸಿ ಸ್ತ್ರೀಯರ ಪಾಲಿಗೆ ತಿಲಕಪ್ರಾಯರಾಗಿದ್ದರು. ಶ್ರೀಮಂತ ಮನೆತನದಲ್ಲಿ ಹುಟ್ಟಿಬೆಳೆದು, ಶ್ರೀಮಂತ ಮನೆತನವನ್ನೇ ಸೇರಿದ ಕಸ್ತೂರಿ ಬಾರವರು, ಸಿರಿವಂತಳಾಗಿ ರಾಜೋಪಚಾರದಲ್ಲಿ ಮೆರೆಯಬಹುದಾಗಿತ್ತು. ಆದರೆ, ಅವರು ತಮ್ಮ ಜೀವನದಲ್ಲಿ ಐಶ್ವರ್ಯ, ಸುಖ-ಸಂತೋಷಗಳನ್ನು ತ್ಯಜಿಸಿ ಬರಿಯ ಕಷ್ಟ ದಾರಿದ್ರ್ಯಗಳನ್ನೇ ಆರಿಸಿ, ತಮ್ಮ ಮಹತ್ತರ ತ್ಯಾಗದಿಂದ ತಮ್ಮ ಜೀವನವನ್ನೇ ಭಾರತದ ಜನತೆಗಾಗಿ, ಏಕೆ? ವಿಶ್ವದ ಜನತೆಗಾಗಿ ಮುಡಿಪಾಗಿಟ್ಟರು.

೧೮೬೯ ರಲ್ಲಿ ಒಬ್ಬ ಧನಿಕ ವರ್ತಕರ ಮಗಳಾಗಿ ಜನಿಸಿ ೧೮೮೨ರಲ್ಲಿ ಹನ್ನೆರಡುವರ್ಷ ಪ್ರಾಯದವರಾಗಿದ್ದಾಗ ಗಾಂಧಿಯವರನ್ನು ಮದುವೆಯಾದರು. ಮೊದಮೊದಲು ಗಾಂಧಿಯವರ ನಿಯಮ ನೀತಿಗಳನ್ನು ಕಂಡಾಗ ಸಹಜವಾಗಿಯೇ ಕೋಮಲಳಾಗಿದ್ದ ಅವರಿಗೆ ದಃಸಹವೆನಿಸಿದರೂ, ಅವರ ಕಾರ್ಯವನ್ನೂ, ಆ ಕಾರ್ಯದ ಉದ್ದೇಶವನ್ನೂ ಅರಿತುಕೊಂಡ ಮೇಲೆ, ಸಹಧರ್ಮಿಣಿಯಾದ ಅವರು, ಬಾಪುರವರ ಜತೆ ಸರಿಸಮವಾಗಿ ದುಡಿಯತೊಡಗಿದರು. ಇಡೀ ಭಾರತಕ್ಕೆ ತನ್ನನ್ನರ್ಪಿಸಿದ ಮಹಾತ್ಮರಿಗೆ, ತನ್ನನ್ನೇ ಅರ್ಪಿಸಿಕೊಂಡು, ಅವರ ಮೊದಲ ಅನುಯಾಯಿಯಾಗಿ, ಭಾರತದ ಆದರ್ಶ ಸ್ತ್ರೀತ್ವದ ಪ್ರತೀಕವಾಗಿ, ಮಾತೆಯಾಗಿ, ಜ್ಯೋತಿಯಾಗಿ ಬೆಳಗಿದರು, 'ಬಾ.'

ಬಾಪುರವರಿಗೆ ತಕ್ಕಂತೆ ನಡೆದು, ಸಮಯ ಕಂಡು ಬಂದಾಗ ಆಪ್ತಮಂತ್ರಿಯ ಹಾಗೆ ತಮ್ಮ ಸಲಹೆಗಳನ್ನೂ ಅವರಿಗೆ ಕೊಟ್ಟು ,ಅವರ ಕೆಲಸಗಳಲ್ಲಿ ತಾವೂ ಭಾಗಿಯಾಗುತ್ತಿದ್ದರು. ಸಹಜವಾಗಿಯೇ ಸ್ವಲ್ಪ ಹಠಗಾರರಾಗಿದ್ದರೂ 'ಬಾ,' ಬಾಪುವಿನ ಯಾವ ಮಾತಿಗೂ ಎದುರಾಡುತ್ತಿರಲಿಲ್ಲ ;ಯಾವ ಕಾರ್ಯವನ್ನೂ ಪ್ರತಿಭಟಿಸುತ್ತಿರಲಿಲ್ಲ. ಅವರಿಗೆ ಗೊತ್ತು, ಬಾಪು ಮಾಡುವುದೆಲ್ಲಾ ಮುಂಗಳಕ್ಕಾಗಿಯೇ ಎಂದು.

ಮುಂದೆ ದಕ್ಷಿಣ ಆಫ್ರಿಕಾಕ್ಕೆ ಗಾಂಧೀಜೀಯವರ ಜೊತೆ 'ಬಾ' ರವರೂ ಹೋದರು. ಗಾಂಧೀಜಿ ಭಾರತೀಯರಿಗಾಗುತ್ತಿದ್ದ ಅನ್ಯಾಯವನ್ನು ಪ್ರತಿಭಟಿಸಿ ಚಳುವಳಿ ಹೊಡಿದ್ದ ಕಾಲ ಅದು. ಅಲ್ಲಿ 'ಬಾ' ರವರು ಕಳೆದ ಒಂಬತ್ತು ವರ್ಷಗಳೂ ಅವರನ್ನು ಪುಟಕ್ಕೆ ಹಾಕಿದ ಚಿನ್ನದಹಾಗೆ ಪ್ರಕಾಶಗೊಳಿಸಿತು. ಅಲ್ಲಿಯೇ ಅವರು ಬಾಪುರವರ ಧ್ಯೇಯ, ತ್ಯಾಗ, ಸಾಧನೆಗಳನ್ನರಿತುಕೊಂಡು, ಅವರಿಗೆ ಸಕ್ರಿಯದಾಯಕರಾದರು.

ಮಹಾತ್ಮರ ಹೆಂಡತಿಯಾಗಿ ಬಾಳುವುದು ಎಂದರೆ ಸುಖದ ಸುಪ್ಪತ್ತಿಗೆಯಲ್ಲ, ಕಲ್ಲುಮುಳ್ಳುಗಳಿಂದ ಕೂಡಿದ ಹಾದಿ ಎಂಬುದು ಕಸ್ತೂರಿ ಬಾ ರವರ ಜೀವನದಿಂದ ಸ್ಪಷ್ಟವಾಗಿ ತಿಳಿದುಬರುತ್ತದೆ. ಆದರೆ 'ಬಾ' ರವರು ಆ ಹಾದಿಯಲ್ಲಿ ಸ್ವಲ್ಪವೂ ಹಿಂಜರಿಯದೆ ನಡೆದು, ಹೆಜ್ಜೆಹೆಜ್ಜೆಗೂ ಉದ್ಭವಿಸಿದ ಎಲ್ಲ ಅಗ್ನಿಪರೀಕ್ಷೆಗಳನ್ನೂ ಜಯಿಸಿದರು. ಗಾಂಧೀಜೀಯವರಲ್ಲಿ ಪೂರ್ಣಐಕ್ಯವಾಗಿ ಇಬ್ಬರೂ ಒಂದೇ ಎಂಬಂತೆ ದುಡಿದರು.

ಒಡವೆ ವಸ್ತುಗಳನ್ನು ಕಂಡರೆ ಹೆಂಗಸರಿಗೆ ಸಹಜವಾಗಿಯೇ ಆಸೆ. 'ಬಾ'ರವರು ಇದಕ್ಕೆ ಹೊರತಾಗಿರಲಿಲ್ಲ. ಒಮ್ಮೆ ಗಾಂಧೀಯವರ ಸೇವೆಗೆ ಪ್ರತಿಫಲವಾಗಿಬಂದ ಆಭರಣಗಳನ್ನು 'ಬಾ' ರವರು ತೆಗೆದು ಕೊಂಡಾಗ ಗಾಂಧಿಯವರು ತೆಗೆದುಕೊಳ್ಳಕೂಡದೆಂದು ಖಡಾಖಂಡಿತವಾಗಿ ಹೇಳಿಬಿಟ್ಟರು. ಒಡವೆಗಳನ್ನು 'ಬಾ' ರವರು ಮುಂದೆ ಬರುವ ತಮ್ಮ ಸೊಸೆಗಾಗಿ ತೆಗೆದುಕೊಂಡಿದ್ದರು. ಅವುಗಳನ್ನು ಮರಳಿಕೊಡಲು ಮನಸಾ ಒಪ್ಪಿಗೆಯಿಲ್ಲದಿದ್ದರೂ, ಬಾಪುರವರ ಮನಸ್ಸನ್ನರಿತ ಅವರು, ಮರುಮಾತಾಡದೆ ಕೊಟ್ಟುಬಿಟ್ಟರು. ಬಾಪುರವರ ದರಿದ್ರನಾರಾಯಣನ ವ್ರತದಲ್ಲಿ ಪಾಲುಗೊಂಡ ಅವರಿಗೆ ಈರೀತಿಯ ಕಷ್ಟಗಳನ್ನೂ, ಶೋಧನೆಗಳನ್ನೂ, ತಮ್ಮ ಸಹನೆ, ತ್ಯಾಗಗಳಿಂದ ಜಯಿಸುವುದೇನೂ ಕಷ್ಟವಾಗಿರಲಿಲ್ಲ. ಗಾಂಧಿಜೀಯವರೇ ಹೇಳಿದ್ದಾರೆ —" ಹೆಣ್ಣು ಸೋತ ಗೆಲ್ಲುತಾಳೆ " ಎಂದು.

ನಿಜ ! ಕಸ್ತೂರಿ ಬಾರವರ ಸಹನೆ ಅವರ ಶ್ರೇಷ್ಠಗುಣವಾಗಿತ್ತು. ಸಹನೆಎಂಬ ಆಯುಧದಿಂದಲೇ ಎಂತಹ ಅಗ್ನಿಪರೀಕ್ಷೆಗಳನ್ನೂ ಗೆದ್ದುಬಿಡುತ್ತಿದ್ದರು. ಒಂದುಸಲ ಗಾಂಧೀಜಿ 'ಬಾ' ರವರನ್ನು ತವರುಮನೆಗೆ ಓಡಿಸಿ ಬಹಳ ಕೊರಗಿಸಿದರು. ಆಗ ಸಹನಾಮೂರ್ತಿಯಾದ ಆಕೆ ಎಲ್ಲವನ್ನೂ ಸಹಿಸಿಕೊಂಡಳು ಮುಂದೆ ಗಾಂಧೀಜಿಯವರೇ ಅವರನ್ನು ಕರೆಸಿಕೊಂಡರು. " ಅದ್ವಿತೀಯವಾದ ಸಹನೆಯಿಂದ ನನ್ನ ಹೆಂಡತಿ ಯಾವಾಗಲೂ ಜಯಶಾಲಿಯಾಗಿದ್ದಾಳೆ" ಎಂದು ಬಾಪುರವರೇ ಮೆಚ್ಚಿ ನುಡಿದಿದ್ದಾರೆ.

ಸಹನಾಗುಣಿಯಾದ 'ಬಾ' ರವರ ಧೈರ್ಯವೂ ಅಸಮಾನವಾದುದೇ. " ವಜ್ರಾದಪಿ ಕಠೋರಾಣಿ ಮೃದೂನಿ ಕುಸುಮಾದಪಿ " ಎಂಬ ಮಾತು ಅವರಿಗೆ ಬಹುಚೆನ್ನಾಗಿ ಅನ್ವಯಿಸುತ್ತದೆ. ಎಲ್ಲ ಕಷ್ಟಸುಖಗಳನ್ನೂ ಒಂದೇ ರೀತಿಯಾಗಿ ತಾಳಿಕೊಳ್ಳುವ ಹೃದಯ ಅವರದಾಗಿತ್ತು .ಎಂತಹ ಕಷ್ಟಸಮಯವಾದರೂ ದೇವರಲ್ಲಿ ನಂಬಿಕೆಯಿಟ್ಟು, ಧೈರ್ಯಗೆಡದೆ, ತಾಳ್ಮೆಯಿಂದಿರುತ್ತಿದ್ದರು ಒಂದುಸಲ ಆಫ್ರಿಕಾದಲ್ಲಿದ್ದಾಗ ರೋಗ ಉಲ್ಬಣ-ಗೊಂಡು ಬಹಳ ಗಂಡಾಂತರ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿದ್ದರು. ವೈದ್ಯರು ಮಾಂಸದ ಟೀ ಕುಡಿಯುವಂತೆ ಸೂಚಿಸಿದರು. ಬಾಪುರವರೂ ಸಹ ರೋಗಕ್ಕೆ ಔಷಧಿಯಾಗಿ ತೆಗೆದುಕೊಳ್ಳುವಂತೆ ಹೇಳಿದರು. ಆದರೆ 'ಬಾ' "ಹಸುವಿನ ಮಾಂಸದ ಟೀ ತೆಗೆದುಕೊಂಡು ಈದೇಹವನ್ನು ಅಪವಿತ್ರ ಮಾಡಿಕೊಳ್ಳುವ ಬದಲು ನಿಮ್ಮ ಸನ್ನಿಧಿಯಲ್ಲಿ ಸಾಯುತ್ತೇನೆ " ಎಂದರು. ತಮ್ಮ ಅದ್ವಿತೀಯ ಧೈರ್ಯದಿಂದ ಗಾಂಧೀಜೀಯವರ ಭಯವನ್ನು ಹೋಗಲಾಡಿಸಿ, ಅವರಿಗೇ ಧೈರ್ಯಹೇಳಿದರು.

ಬಾಪುರವರು, ಭಾರತಕ್ಕೆ ಬಂದು ಸ್ವಾತಂತ್ರ್ಯಕ್ಕೋಸ್ಕರ ಹೋರಾಡಲು ಆರಂಭಿಸಿದರು.ಸಬರ್‌ಮತಿಯ ಹತ್ತಿರ ಆಶ್ರಮವನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಆಶ್ರಮದ ನಿಯಮಗಳೆಲ್ಲವೂ ಬಹು ಕಠಿಣವಾಗಿತ್ತು. ಆದರೂ 'ಬಾ' ಆಶ್ರಮದ ಮೊದಲನೆಯ ಸದಸ್ಯರಾಗಿ , ಎಲ್ಲರಿಗೂ ತಾಯಿಯಾದರು. ಮುಂದೆ ಸತ್ಯ, ಪ್ರೇಮ, ಸಮಾನತೆ, ಅಹಿಂಸೆಯ ಮಾರ್ಗವನ್ನು ಜಗತ್ತಿಗೆ ಭೋದಿಸಿದ ಮಹಾತ್ಮ , ಅಸ್ಪೃಶ್ಯತಾ ನಿವಾರಣೆಗೆ, ಹರಿಜನೋದ್ಧಾರಕೆ ದುಡಿದರು. ಅಸ್ಪೃಶ್ಯರನ್ನು ಆಶ್ರಮಕ್ಕೆ ಸೇರಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ಅವರು ಹೇಳಿದಾಗ ಮೊದಲು ಆಚಾರವಂತ ಮನೆತನದಲ್ಲಿ ಹುಟ್ಟಿದ 'ಬಾ' ವಿರೋಧಿಸಿದರೂ, ನಂತರ " ಎಲ್ಲರನ್ನೂ ಒಂದೇ ಸಮನಾಗಿ ಕಾಣಬೇಕು " ಎಂಬ ಗಾಂಧೀಜೀಯವರ ಮಾತಿನ ಪ್ರಕಾರ ನಡೆದರು. ಅಲ್ಲದೆ, 'ಲಕ್ಷ್ಮಿ' ಎಂಬ ಹರಿಜನಕನ್ಯೆಯನ್ನು ಬೆಳೆಸಿ ತಾನೇ ಅವಳಿಗೆ ತಾಯಿಯಾದರು. ಅದು ಮಾತ್ರವಲ್ಲ, ಅವರ ತಾಯಿಹೃದಯ ಇಡೀ ಭಾರತದ ಜನತೆಗಾಗಿ ಮರುಗುತ್ತಿತ್ತು. ಅದರಲ್ಲೂ ರೈತರಿಗಾಗುತ್ತಿದ್ದ ಅನ್ಯಾಯ ಅಕ್ರಮಗಳನ್ನು ತಿಳಿದು ಅವರ ಬಡತನವನ್ನು ನೋಡಿ ಅವರ ಹೃದಯ ಅಪಾರ ವೇದನೆಗೊಳಗಾಗುತ್ತಿತ್ತು. ಅದರ ಫಲವಾಗಿ , ಮುಸ್ಲಿಮರಯಸ್ಸಿನಲೂ ಅವರು ಗ್ರಾಮಗ್ರಾಮಗಳಲ್ಲಿ ಸಂಚರಿಸಿ, ಜಿಲ್ಲೆಯ ಸ್ಥಿತಿಗಳನ್ನರಿತುಕೊಂಡು ಅವರಿಗೆ ಸಹಾಯಕರಾಗಿ ನಿಂತರು. ಚಳುವಳಿಯಲ್ಲಿ ಧುಮುಕಿದರು. ಬಾಪುರವರು ಸೆರೆಯಲ್ಲಿದ್ದಾಗ ಅವರ ಪವಿತ್ರಕೆಲಸವನ್ನು ನಿರ್ವಹಿಸಿಕೊಂಡು ಹೋದರು. ಗಾಂಧೀಜೀ ಸೆರೆಗೆಹೋದದಿನ, ಅವರಿಗೆ ಬದಲಾಗಿ ಭಾಷಣ ಮಾಡಬೇಕೆಂದಿದ್ದ 'ಬಾ' ರವರನ್ನು ಕ್ರೂರ ಆಂಗ್ಲಸರ್ಕಾರ ದಸ್ತಗಿರಿಮಾಡಿತು. ಆದರೇನು ! ಭಾರತದ ಧೀರಮಹಿಳೆಯಲ್ಲವೆ ಅವರು? ಸೆರೆಮನೆ ವಾಸಕ್ಕೂ ಅಂಜಲಿಲ್ಲ , ಅಳುಕಲಿಲ್ಲ.

ತಮ್ಮ ಕೊನೆಯ ದಿನಗಳಲ್ಲಿ ಅವರು ಸೆರೆಮನೆಯಲ್ಲಿದ್ದರೂ ಪತಿಯೊಂದಿಗೇ ಇರುವ ಭಾಗ್ಯಪಡೆದಿದ್ದರು. ೧೯೪೪ ನೆಯ ಇಸವಿ ಫೆಬ್ರವರಿ ೨೨ ರ ರಾತ್ರಿ, ಸೆರೆಯಿಂದ ಇನ್ನೂ ಬಿಡುಗಡೆ ಯಾಗದಿದ್ದ ಅವರ ದೇಹದಿಂದ ಅವರ ಪ್ರಾಣಪಕ್ಷಿ ಬಿಡುಗಡೆಯಾಗಿ ಹಾರಿಹೋಯಿತು ಗಾಂಧೀಜೀ ಮಹಾತ್ಮರಾಗಲು ಅವರ ಬಾಳಿನುದ್ದಕ್ಕೂ ಸ್ಫೂರ್ತಿಯನ್ನು ನೀಡುತ್ತಾ ಬಂದು, 'ಕಸ್ತೂರಿ'ಯ ಹಾಗೆ ಎಲ್ಲೆಡೆಯಲ್ಲೂ ಪರಿಮಳಿಸಿದ ಕಸ್ತೂರಿ ಬಾರವರು ಪುಣ್ಯ ಶಿವರಾತ್ರಿಯಂದು , ಎಲ್ಲರೂ ಪ್ರಾರ್ಥನಾಗೀತೆ ಹಾಡುತ್ತಿದ್ದಾಗ ದೇವರನ್ನು ನೆನೆಯುತ್ತಾ, ತನ್ನ ಪತಿಯ ಸನ್ನಿಧಿಯಲ್ಲೇ, ಸೌಭಾಗ್ಯವತಿಯಾಗಿ, ಭಾರತೀಯ ನಾರಿಯರು ಇಚ್ಛಿಸುವ ಮುತ್ತೈದೆ ಮರಣವನ್ನು ಪಡೆದರು.

*B. S. Jayalakshmi*
*II B.A. ( Maj Pal)*

# ಸೂರ್ಯಜ ಸೂತಜನಾಗದಿದ್ದಿದ್ದರೆ.....!

ಮಹಾಭಾರತದಲ್ಲಿ ಕಣ್ಣಿಗೆ ಕಟ್ಟುವಂತಿರುವ ವ್ಯಕ್ತಿ ಕರ್ಣ. ಪಂಪ 'ನನ್ನಿಯೊಳ್ ಜನತನಯನ್' ಎಂದು ಹೇಳಿ ಅವನ ಸತ್ಯಗುಣವನ್ನು ಸಾರಿಹೇಳಿದ್ದಾನೆ. ಕುಮಾರವ್ಯಾಸ ಕರ್ಣಪರ್ವವನ್ನು ರಚಿಸಿ ಅವನಿಗೆ ಸಲ್ಲಬೇಕಾದ ಪ್ರಾಶಸ್ತ್ಯವನ್ನು ಸಲ್ಲಿಸಿದ್ದಾನೆ. ಆದರೆ ಲೋಕದಲ್ಲಿ 'ದಾನಶೂರಕರ್ಣ'ನೆಂದು ಕರೆಸಿಕೊಂಡ ಕಲಿಕರ್ಣನು ಪಟ್ಟಪಾಡನ್ನು ನೆನೆದಾಗ 'ಅಯ್ಯೋ!' ಎಂದು ಮನಮಿಡುಕುತ್ತದೆ. 'ಅತಿಯಾದದ್ದು ಗತಿಕೇಡು' ಎಂಬುದು ಕರ್ಣನಿಗೆ ಬಹಳ ಚೆನ್ನಾಗಿ ಅನ್ವಯವಾಗುತ್ತದೆ. ಅಷ್ಟಲ್ಲದೆ ಅವನ ದುಃಖಸ್ಥಿತಿಗೆ ಕಾರಣವೇನು? ಹೇಳಿಲ್ಲವೆ ಪಂಪಃ 'ಅವನ ತುಂಬುಹೃದಯದ ಸಿರಿವಂತಿಕೆ ಹಗ್ಗವನ್ನೂ ಹಾವಾಗಿಸಿ ಅವನಿಗೇ ಶೂಲಪ್ರಾಯವಾಗಿಸಿದೆ.' ಅವನ ಗೋಪ್ಯ ಜನ್ಮದ ಬಗ್ಗೆ ಒಂದು ಕ್ಷಕಿರಣ ಅಂದೇ ಬೀರಿದ್ದರೆ.....! 'ರಾಧೇಯ'-'ಕೌಂತೇಯ'ನಾಗಿದ್ದರೆ .....!!

ಮುಗ್ಧಕುವರಿ ಕುಂತಿ ಅರುಣಚ್ಛವಿಯ, ಕುಂಡಲ ಕವಚಗಳಿಂದ ಶೋಭಿಸುತ್ತಿದ್ದ ಎಳೆಗೂಸನ್ನು ಗಂಗೆಯಲ್ಲಿ ತೇಲಿಬಿಟ್ಟು ರಾಜಧಾನಿಯತ್ತ ಭಾರವಾದ ಹೆಜ್ಜೆಯನ್ನಿಕ್ಕುತ್ತಾ ನಡೆದಳು. ಇತ್ತ ಅಕೂಪಸೂತನ ಮನೆಯಲ್ಲಿ ವಾತ್ಸಲ್ಯದ ಖನಿಯಾಗಿ 'ರಾಧೇಯ' ನಾಗಿ ಬೆಳೆದು ಮುಂದಿನ ಭಾರತಯುದ್ಧದಲ್ಲಿ ವಿಧಿಯ ಕೈಗೊಂಬೆಯಾಗಿ ಕರುಣಾಜನಕ ಅಂತ್ಯವನ್ನು ಹೊಂದಿತು, ಕರ್ಣನೆನಿಸಿ.

ಕರ್ಣನಿಂದ ಕುರುಕ್ಷೇತ್ರದ ಅಂಕವೇ ತಲೆಕೆಳಗಾಯಿತು. ದುರ್ವಿಧಿಯನ್ನು ಬೆನ್ನಿಗೇ ಕಟ್ಟಿಕೊಂಡು ಬಂದಿದ್ದ ಇವನ ಜನನದಿಂದಲೇ ಪ್ರಾರಂಭ 'ದುರ್ಘಟನೆಗಳ ಮಾಲೆಗಳು,' ಇವನು ಹುಟ್ಟಿದ್ದೇ 'ಕುಮಾತಾನಭವತಿ' ಎಂಬ ಮಾತನ್ನೇ ಸುಳ್ಳಾಗಿಸಿದ ಕುಂತಿಯಲ್ಲಿ. ಮಮತಾಮಯಿ ಮಾತೆಯಾಗಬೇಕಾದವಳು ಕಾಠಿನ್ಯಮಯಿ ದೈತ್ಯೆಯಾದಳು ಕೂಸಿನ ವಿಚಾರದಲ್ಲಿ.

ಬಾಲ್ಯಕಳೆದು ಯೌವ್ವನಕ್ಕೆ ಹೆಜ್ಜೆಯಿಟ್ಟಾಗ ಜನ್ಮಸಂಸ್ಕಾರ ಅವನನ್ನು ಶಸ್ತ್ರವಿದ್ಯೆಯ-ಕಡೆಗೆಳೆಯಿತು' ಪರಶುರಾಮರ ಶಿಷ್ಯತ್ವವೂ ಲಭಿಸಿತು. ಆದರೆ .....?! 'ಭೃಂಗದ ಕೊರೆತ' ಅವನು ಜನ್ಮತಃ ಕ್ಷತ್ರಿಯನೆನ್ನುವುದನ್ನು ಖಚಿತಪಡಿಸಿ ಪರಶುರಾಮರ 'ಕಾಲಕ್ಕೆ ಕಲಿತವಿದ್ಯೆ ಮರೆಯಲಿ' ಎಂಬ ಶಾಪಕ್ಕೀಡಾಗಬೇಕಾಯಿತು. ಭವಿಷ್ಯದ ಅನಿಷ್ಟಕ್ಕೆ ನಾಂದಿ ಹಾಡಿದ ಭೃಂಗರೂಪಿ ಇಂದ್ರ ಉಚ್ಚನಾದನು, ತುಚ್ಛನಾದ ಕರ್ಣನ ದೆಸೆಯಿಂದ. ಕರ್ಣನಾದರೋ ಕನಿಕರಕ್ಕೆ ಪಾತ್ರ.

ಅಲ್ಲಿಂದ ಕೌರವ-ಪಾಂಡವರ ಶಸ್ತ್ರವಿದ್ಯಾ ಪರೀಕ್ಷೆಯ ಅಂಗಣಕ್ಕೆ ಎಳೆತಂದಿದೆ ವಿಧಿ, ಕರ್ಣನನ್ನು. ಅಲ್ಲಿ ಅರ್ಜುನನಿಗೇ ಸವಾಲುಹಾಕಿ 'ಸೂತ' ನೆಂದು ತಿರಸ್ಕೃತನಾದಾಗ 'ಛಲದಂಕಮಲ್ಲ ಸುಯೋಧನನ' ಗೆಳೆತನ ಲಭಿಸಿ, ಅಂಗಾಧಿಪತಿಯಾಗಿ, ಬಿಲ್ವಿದ್ಯೆಯಲ್ಲಿ ಅರ್ಜುನನಿಗೆ ಸಮಸಮ ನಿಂತು ಸಹೋದರರಿಗೇ ವಿರೋಧಿಯಾಗಿ, 'ದುಷ್ಟಚತುಷ್ಟಯ'ಗಳಲ್ಲಿ ಒಬ್ಬನಾಗುತ್ತಾನೆ, ಈ 'ಶಿಷ್ಟೋಕ್ತಿಯ'! ಕುಂತಿಗೆ ಕರ್ಣನ ಅರಿವಾದರೂ ಪರಿಸ್ಥಿತಿ ಅವಳ ಬಾಯ್ಮುಚ್ಚಿಸಿದೆ.

ದ್ರೌಪದಿ ಸ್ವಯಂವರದಲ್ಲೂ ಹೆದೆಯೇರಿಸಲು ಹೋದಾಗ ಅದೇಹಾಡು, 'ಸೂತಜ'ನೆಂದು. ಅದೂ ದ್ರೌಪದಿಯಿಂದಲೇ!; ಇಲ್ಲದಿದ್ದ ಪಕ್ಷನಲ್ಲಿ ಸಾಂಚಾಲಿ ಪಂಚನಲ್ಲಭೆಯಾಗುತ್ತಿದ್ದುದು ತಪ್ಪಿ 'ಕುರುಕ್ಷೇತ್ರ' ಶಾಂತಿಧಾಮವಾಗುತ್ತಿತ್ತೇನೋ!? ಇನ್ನು ಕಪಟದ್ಯೂತದಲ್ಲಿ ಪಾಂಡವರು ಪಾಂಚಾಲಿಯನ್ನು ಸೋತಾಗ ಕರ್ಣ ಅವಳನ್ನು ಹೀಯಾಳಿಸಿ ಮಾತನಾಡದಿದ್ದಿದ್ದರೆ ಅರ್ಜುನನಿಂದ 'ಕರ್ಣವಧೆ'ಯ ಪ್ರತಿಜ್ಞೆತಪ್ಪಿ ಒಂದುಪಕ್ಷ ಕೌರವರೇ ವಿಜಯಿಗಳಾಗುತ್ತಿದ್ದರೋ!

ಸಮರವೋ? ಸಂಧಿಯೋ? ಎಂಬ ಕೃಷ್ಣನ ದೂತಪ್ರಸಂಗಕ್ಕೆ ಉತ್ತರವಾಗಿ ಸುಯೋಧನನನ್ನು ಸಮರಕ್ಕೆ ಸಜ್ಜಾಗಿಸಿದವನು ಕರ್ಣ; ಉರಿಯುತ್ತಿದ್ದ ಅಗ್ನಿಗೆ ಆಜ್ಯಹುಯ್ದ. ಅವನೇ ಪ್ರಚೋದಿಸಿದ ಕಾರ್ಯ ಅವನಿಗೇ, ಮುಳುವಾಗಿದೆ. ಯುದ್ಧದಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಅಂಶದಲ್ಲೂ ಮೋಸನೇ ಮೋಸವಾಗಿದೆ ಅವನಿಗೆ. ಕುಂತಿ ಮಗನೆಂಬ ಮಮತೆಯೇ ಇಲ್ಲದೆ ಸ್ವಾರ್ಥಿಯಾಗಿ, ಪಾಂಡವ ಪಕ್ಷಪಾತಿಯಾಗಿ 'ತೊಟ್ಟ ಬಾಣ ತೊಡಬೇಡ'ವೆಂಬ ವಚನ ತೆಗೆದುಕೊಂಡು ತನ್ನ ಹಿರಿಮೆಯನ್ನು ಕಳೆದುಕೊಂಡಿದ್ದಾಳೆ–ಕೃಷ್ಣನ ಮಾಯಾಜಾಲಕ್ಕೆ ಸಿಕ್ಕಿ. ದಯಾಮಯನಾದ ಕೃಷ್ಣನೇ ಕರ್ಣನಿಗೆ ಅವನ ಜನ್ಮರಹಸ್ಯ ತಿಳಿಸಿ ದುಃಖಕ್ಕೀಡುಮಾಡಿದ ನಿರ್ದಯಿಯಾಗಿದ್ದಾನೆ. ಆದೇ ಕರ್ಣನಾದರೋ ವಾತ್ಸಲ್ಯಹೀನ ತಾಯಿಯಲ್ಲೂ ಗೌರವ ತೋರಿಸಿ ಅವಳನ್ನು ಹಳಿಯದೆ ತನ್ನ ದುರ್ವಿಧಿಗಾಗಿ ಶೋಕಿಸಿ ಉನ್ನತನೇರುವಾಗಿದ್ದಾನೆ. ಯುದ್ಧಭೂಮಿಯಲ್ಲಿ, 'ಬ್ರಾಹ್ಮಣ ಇಂದ್ರ'ನಿಗೆ ಕವಚಕುಂಡಲಗಳನ್ನು 'ಹೃದಯಗಂಗೆ'ಯಲ್ಲೇ ಒಪ್ಪಿಸಿಕೊಟ್ಟು 'ದಾನಶೂರಕರ್ಣ'ನೆಂದು ಅಜರಾಮರನಾಗಿದ್ದಾನೆ. ಶಲ್ಯ ಸಾರಥ್ಯದಿಂದ ದೂರವಾದಾಗ ಸ್ವಯಂಸಾರಥಿಯಾಗಿ ರಕ್ತದ ಕೆಸರಿನಲ್ಲಿ ಸಿಲುಕಿದ್ದ ಚಕ್ರವನ್ನು ಎತ್ತಿಕೊಳ್ಳುವಾಗ ನಿಶ್ಶಸ್ತ್ರನಾಗಿ ಅರ್ಜುನನ ಬಾಣಕ್ಕೆ ಆಹುತಿಯಾಗುತ್ತಾನೆ, ಈಭಾನುಪುತ್ರ.

ಪ್ರತಿಯೊಂದರಲ್ಲೂ ಅನ್ಯಾಯವನ್ನೇ ಅನುಭವಿಸಿದ ಕರ್ಣ ನಿಜವಾಗಿಯೂ ಕುಂತಿಯ 'ಮುಗ್ಧತೆಯ ಫಲ' ವಾಗಿರವಿದ್ದರೆ ಭಾರತಯುದ್ಧವೇ ಆಗುತ್ತಿರಲಿಲ್ಲವೇನೋ !-ಆಗಿದ್ದರೂ 'ಪಾಂಡವವೀರರಲ್ಲಿ ಪ್ರಸಿದ್ಧನಾದ ಬಿಲ್ವೀರ ' ಅಸೂಯಾವಮೂರ್ತಿ' ಅರ್ಜುನನಿಗೊ ಮಿಗಿಲಾದ ಬಿಲ್ವೀರ ಕುರುಕ್ಷೇತ್ರದ ಕಲಿ ಕರ್ಣ'ನೆಂಬ ಉಕ್ತಿಯೇ ಲೋಕಪ್ರಸಿದ್ಧಿಯಾಗಿ ಭಾನುಸೂನು ಧ್ರುವತಾರೆಯಾಗುತ್ತಿದ್ದುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ.

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# ಕುಂತಿಯ ಮಾತೃವಾತ್ಸಲ್ಯ

ಮಹಾಭಾರತದಲ್ಲಿನ ಉದ್ಯೋಗಪರ್ವದ ಒಳಪರ್ವವಾದ ಭಗವದ್ಧ್ಯಾನಪರ್ವದಲ್ಲಿನ ಒಂದು ಸನ್ನಿವೇಶ. ಶ್ರೀಕೃಷ್ಣನು ದುರ್ಯೋಧನನೊಡನೆ ಸಂಧಿಪ್ರಸ್ತಾಪಕ್ಕಾಗಿ ಆಗಮಿಸಿದ್ದಾಗ ಕುಂತಿಯು ಮನೆಗೆ ಹೋಗಿ ಆಕೆಯು ಕಷ್ಟಗಳನ್ನೆಲ್ಲಾ ಕೇಳಿ, ತನ್ನ ಸಹಾನುಭೂತಿಯನ್ನು ವ್ಯಕ್ತಪಡಿಸಿ ಆಕೆಯನ್ನು ಕುರಿತು, "ಲೋಕದಲ್ಲಿ ನಿನಗೆ ಸಾಟಿಯಾದ ಉತ್ತಮ ಸ್ತ್ರೀ ಬೇರೆಯಾರುಂಟು? ಶೂರಸೇನ ಮಹಾರಾಜನ ಮಗಳಾಗಿ ಹುಟ್ಟಿ ಅಜಮೀಢವಂಶವನ್ನು ಸೇರಿದೆ. ಹೀಗೆ ಉತ್ತಮಕುಲದಲ್ಲಿ ಹುಟ್ಟಿ ಉತ್ತಮಕುಲವನ್ನು ಸೇರಿದ ನೀನು ಒಂದು ಮಡುವಿನಿಂದ ತೆಗೆದು ಮತ್ತೊಂದು ಮಡುವಿನಲ್ಲಿಡಲ್ಪಟ್ಟ ಕಮಲಪುಷ್ಪದಂತೆ ಲೋಕಕ್ಕೆಲ್ಲಾ ಪ್ರಶಂಸಾರ್ಹಳಾಗಿರುವೆ. ಸಮಸ್ತ ಭಾಗ್ಯಕ್ಕೂ ಪುಣ್ಯಕ್ಕೂ ಭಾಗಿಯೆನಿಸಿದ ನೀನು, ನಿನ್ನಪತಿಯಿಂದ ವಿಶೇಷ ಸತ್ಕೃತಳಾಗಿ ವೀರ ಮಾತೆಯೆನಿಸಿದೆ. ನಿನ್ನಲ್ಲಿ ಸಮಸ್ತ ಸದ್ಗುಣಗಳೂ ತುಂಬಿರುವುವು" ಎಂದು ಮೆಚ್ಚಿನ ಮಾತುಗಳನ್ನಾಡಿದನು.

ಶ್ರೀಕೃಷ್ಣನಿಂದ ಇಂತಹ ನುಡಿಗಳನ್ನು ಕೇಳಿದ ಸ್ತ್ರೀಯು ಧನ್ಯಳೇ ಸರಿ. ಈ ಸದ್ಗುಣಗಳುಳ್ಳ ಮಾತೆಯು ಮಕ್ಕಳಾಗುವುದೂ ಒಂದು ಸುಯೋಗವೇ. ಆಕೆಯ ಲಾಲನೆಪಾಲನೆಯಲ್ಲಿ ವರ್ಧಿಷ್ಣುಗಳಾದ ಮಕ್ಕಳು ಪುಣ್ಯಾತ್ಮರೂ, ಧರ್ಮಶಿಲರೂ, ಲೋಕವಿಖ್ಯಾತರೂ ಆದದ್ದರಲ್ಲಿ ಯಾವ ಆಶ್ಚರ್ಯವೂ ಇಲ್ಲ. ಕುಂತಿಯ ಮಕ್ಕಳಾದ ಪಾಂಡವರು — "ಮಹೋತ್ಸಾಹವೂ, ಮಹಾಬಲವೂ ಉಳ್ಳವರು; ಅಲ್ಪಬುದ್ಧಿಯುಳ್ಳವರಂತೆ ಅಲ್ಪ ಸಂತೋಷಿಗಳಲ್ಲ. ವಿನೇಕಿಗಳು, ಕಷ್ಟವಾಗಲೀ ಸುಖವಾಗಲೀ ಅದರ ಕೊನೆಯ ಎಲ್ಲೆಯನ್ನು ಅನುಭವಿಸತಕ್ಕ ಸ್ವಭಾವವುಳ್ಳವರು."

ಈ ಎಲ್ಲಬಗೆಯ ಸದ್ಗುಣಗಳೂ ತನ್ನ ಮಕ್ಕಳಲ್ಲಿ ಮೂಡಿ, ಮೆರೆದು ಫಲಕೊಡುವಂತೆ ತನ್ನ ಪ್ರಭಾವವನ್ನು ಬೀರಿದ ಮಹಾಮಾತೆ ಕುಂತಿ. ಪಾಂಡವರ ವಿಖ್ಯಾತಿಗೂ, ವಿಜಯಕ್ಕೂ ಯಾವ ಸದ್ಗುಣಗಳು ನೆಲೆಯಾಗಿದ್ದವೋ ಅವೆಲ್ಲವೂ ಆಕೆಯಿಂದಲೇ ಲಭಿಸಿದವು. ಆವರ ನಡೆನುಡಿಗಳಲ್ಲಿ, ಲೌಕಿಕ ಮತ್ತು ಧಾರ್ಮಿಕ ವ್ಯವಹಾರಗಳಲ್ಲಿ ಒಂದು ಉತ್ತಮ ಮಟ್ಟಕ್ಕೆ ಬರುವಂತೆ ತಕ್ಕ ಪರಿಸರಣವನ್ನು ಏರ್ಪಡಿಸಿ ಯೋಗ್ಯವಾದ ಹಾದಿಯು ದೊರಕುವುದಕ್ಕೆ ಮಾರ್ಗದರ್ಶಕಳೂ ಆಗಿದ್ದಳು. ಆಕೆಯು ಶ್ರೀಕೃಷ್ಣನ ಸಮ್ಮುಖದಲ್ಲಿ ತನ್ನ ಮಕ್ಕಳಲ್ಲಿ ಒಬ್ಬೊಬ್ಬನನ್ನೂ ಕುರಿತು ಶ್ಲಾಘನೆಯ ಮಾತುಗಳನ್ನು ನುಡಿದಿರುವುದನ್ನು ವಿವೇಚಿಸಿದರೆ, ಮಕ್ಕಳ ಪ್ರಗತಿಯ ಬಗೆಗೆ ಬಹು ದೂರದೃಷ್ಟಿಯುಳ್ಳವಳು ಎಂಬುದು ವ್ಯಕ್ತವಾಗದಿರದು.

ಕುಂತಿಯ ದೃಷ್ಟಿಯಲ್ಲಿ ಧರ್ಮರಾಯನು "ಆಕಾರ್ಯಗಳಿಗೆ ಬಹಳವಾಗಿ ನಾಚತಕ್ಕವನು. ಸತ್ಯವಲ್ಲಿ ಸ್ಥಿರವಾಗಿ ನೆಲೆಗೊಂಡವನು, ಜಿತೇಂದ್ರಿಯನು, ಸಮಸ್ತ ಭೂತಗಳಲ್ಲಿ ಕರುಣೆಯುಳ್ಳವನು, ಕಾಮದ್ವೇಷಗಳನ್ನು ನಿಗ್ರಹಿಸಿದವನು, ಸಜ್ಜನರ ಮಾರ್ಗವನ್ನೇ ಅನುಸರಿಸತಕ್ಕವನು, ತ್ರಿಲೋಕಕ್ಕೂ ಅರಸನಾಗಿ ಆಳತಕ್ಕ ಶಕ್ತಿಯುಳ್ಳವನು, ಶುದ್ಧವಾದ ಸುವರ್ಣದಂತೆ ಮುಖಕಾಂತಿಯುಳ್ಳವನು, ಅಜಾತಶತ್ರು-ವೆನಿಸಿಕೊಂಡು ಕೇವಲ ಧರ್ಮಮೂರ್ತಿಯೆಂತಿರುವವನು." ಭೀಮನು "ಹತ್ತು ಸಾವಿರ ಆನೆಗಳ ಬಲವುಳ್ಳವನು. ಕೋಪಸ್ವಭಾವವುಳ್ಳವನಾದರೂ ಅಣ್ಣನಾದ ಯುಧಿಷ್ಠಿರನಲ್ಲಿ ಅತಿಭಕ್ತಿಯುಳ್ಳವನಾಗಿ ಅವನಿಗೆ ಪ್ರಿಯವನ್ನೇ ಮಾಡತಕ್ಕವನು. ಪರಾಕ್ರಮದಲ್ಲಿ ಇಂದ್ರನಿಗೂ, ಕೋಪದಲ್ಲಿ ಕಾಲರುದ್ರನಿಗೂ ಸಾಟಿಯಾವನು." ಅರ್ಜುನನು "ಮಹಾಬಲಾಢ್ಯನು, ಒಂದೇ ಕೈಯಾಟಕ್ಕೆ ಐನೂರು ಬಾಣಗಳನ್ನು ಪ್ರಯೋಗಿಸತಕ್ಕವನು. ಶಸ್ತ್ರಾಸ್ತ್ರ-ವಿದ್ಯೆಯಲ್ಲಿ ಕಾರ್ತವೀರ್ಯನಿಗೆ ಸಮಾನನು, ಮಹಾಧೀರನು." ಮಾದ್ರಿಕುಮಾರನಾದ ಸಹದೇವನು "ಸರ್ವಭೂತ ದಯಾಪರನು, ಲಜ್ಜಾಶೀಲನು, ಮಹಾಸ್ತ್ರಗಳನ್ನು ಬಲ್ಲವನು, ಮೃದುಸ್ವಭಾವದವನು, ಕುಂತಿಯಲ್ಲಿ ಮಾತೃವಾತ್ಸಲ್ಯವುಳ್ಳವನು." ನಕುಲನು "ಶೂರನು, ಸುಂದರನು, ವಿಚಿತ್ರವಾಗಿ ಯುದ್ಧಮಾಡತಕ್ಕವನು." ಈ ಮಹಾಗುಣಗಳೆಲ್ಲವೂ ಮಕ್ಕಳಲ್ಲಿ ಮೂಡ ಬೇಕಾದರೆ ಮಾತೆಯ ಆಸಕ್ತಿಯು ಅತಿಯಾಗಿಯೇ ಇರಬೇಕು.

ಮಕ್ಕಳ ಸೇಲಣವಮಾತೆ ಎಂದರೆ ಮುಂದೆ ಅವರ ಪ್ರಬುದ್ಧತೆ ಮತ್ತು ಪ್ರವರ್ಧಮಾನತೆಗೆ ಸ್ಥಿರವಾದ ಮಾರ್ಗವನ್ನು ತೆರೆದಿರುವಂತೆ ಮಾಡುವುದೇ.

ಶ್ರೀಕೃಷ್ಣನ ಎದುರು ತನ್ನಪುತ್ರರು ನಿಷ್ಕಲ್ಮಶವಾದ ಗುಣಗಣಯುತರಾದವರೆಂಬುದನ್ನು ಬಿಚ್ಚು ಮಾತುಗಳಿಂದ ವ್ಯಕ್ತಗೊಳಿಸುವಳು ಕುಂತಿ. ಪಾಂಡವರ ಪರವಾಗಿ ಸಂಧಾನಕ್ಕಾಗಿ ಬಂದ ಶ್ರೀಕೃಷ್ಣನನ್ನು ನೋಡಿ ತನ್ನ ಮಕ್ಕಳು ಬಾರದುದಕ್ಕಾಗಿ ಹಿಂದಿನದೆಲ್ಲವನ್ನೂ ನೆನಪಿಗೆ ತಂದುಕೊಂಡ ಅವಳ ಕಣ್ಣೀರು ಕಂಡಲಾಯಿತು. ಬಾರಿಬಾರಿಗೂ ಶ್ರೀಕೃಷ್ಣನನ್ನು ತನ್ನ ಮಕ್ಕಳ ಬಗೆಗೆ ಕಾತರದಿಂದ ಕೇಳಿ ತನ್ನ ಕಳವಳವನ್ನು ಕಳೆದುಕೊಳ್ಳುವಳು. ಕುಂತಿಯಂತಹ ಮಾತೆಯನ್ನು ಪಡೆದ ಕೌಂತೇಯರೂ ಪುಣ್ಯವಂತರೇ ಸರಿ. ತಾಯಿಯ ಫಲಕಾರವಾದ ಹರಕೆಯೇ ಪಾಂಡವರ ವಿಜಯಕ್ಕೆ ಕಾರಣ. " ತಾಯಿಗಿಂತ ಬಂಧುವಿಲ್ಲ , ಉಪ್ಪಿಗಿಂತ ರುಚಿಯಿಲ್ಲ " ಎಂಬ ನಾಣ್ನುಡಿ ನ್ಯಾಯವಾಗಿಯೇ ಇದೆ. ಕುಂತಿಯ ಮನೋಧರ್ಮವೆಂತಹುದೋ , ಪಾಂಡವರ ಧರ್ಮವೂ ಅಂತಹುದೇ.

ಮಾತೃವಾತ್ಸಲ್ಯವೆಂಬುದಕ್ಕಿಂತ ಹಿರಿದಾದ ವಾತ್ಸಲ್ಯವಿನ್ನಿಲ್ಲ. ಸದಾಮಕ್ಕಳ ಯೋಗಕ್ಷೇಮವನ್ನೇ ಚಿಂತಿಸುವುದೂ ಅವರು ಮಹಿಮಾವಂತರಾಗಿ ಬಾಳಲೆಂಬುವುದೂ , ಅವರ ಕಷ್ಟದಲ್ಲಿ ಸಹಾನುಭೂತಿಯನ್ನೂ, ಸೌಖ್ಯಕಾಲದಲ್ಲಿ ಸಂತೋಷವನ್ನೂ ವ್ಯಕ್ತಪಡಿಸುವುದೂ ತಾಯಿಗೆ ಸ್ವಾಭಾವಿಕವಾದುದು. ಕುಂತಿಯು ಇದರಿಂದ ಹೊರತಾಪವಳಲ್ಲ. ಪಾಂಡವರೆಲ್ಲರು ಕೌರವರ ವಿರುದ್ಧವಾಗಿ ಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ ಯುದ್ಧ ಮಾಡುವಾಗ , ಮಾತೆ ಕುಂತಿಯ ಅಂತಃಕರಣವೆಲ್ಲವೂ ಮಕ್ಕಳ ಮೇಲೆಯೇ ಇದ್ದಿತು. ಅವರೇನಾಗುವರೋ ಎಂಬ ಶಂಕೆಯೂ, ಅವರು ಪರಾಜಿತರಾದರೆ ಅವರ ಗತಿ ಏನಾದೀತೋ ಎಂಬ ಕೊರಗೂ ಅವಳಿಗೆ ಇಲ್ಲದೆ ಇರಲಿಲ್ಲ. ಆಗಾಗ ಆಶಾಕಿರಣವು ಮೂಡಿ , ತನ್ನ ಮಕ್ಕಳ ಸತ್ಯಸಂಧತೆ , ಸದ್ವರ್ತನೆ , ಸನ್ಮಿತ್ರತೆ , ಸಂಪನ್ನ ಗುಣಗಳಿಂದ ಅವರ ಜಯವು ಸಿದ್ಧವೆಂದೇ ತೋರುತ್ತಿತ್ತು. " ಧರ್ಮಕ್ಕೆ ಜಯವು ಕಟ್ಟಿಟ್ಟದ್ದು. ಧರ್ಮವನ್ನು ಯಾರು ರಕ್ಷಿಸುತ್ತಾರೋ ಅವರನ್ನು ಧರ್ಮವು ರಕ್ಷಿಸುತ್ತದೆ " ಎಂಬ ಧೀರವಾಣಿಯು ಆಕೆಯ ಕಿವಿಗಳಲ್ಲಿ ಧ್ವನಿತವಾಗಿ ಅವಳ ಮನಸ್ಸಾಗರವನ್ನು ಶಾಂತಸ್ಥಿತಿಗೆ ತರುತ್ತಿತ್ತು.

ಇಂತಹ ಅದರ್ಶಮಾತೆ ಕರ್ಣನ ವಿಷಯದಲ್ಲಿ ನಡೆದುಕೊಂಡರೀತಿ ಸರಿಯೇ ಎಂಬ ಸಮಸ್ಯೆ ತಲೆದೋರುವುದು ಸಹಜ. ಕರ್ಣನಬಗ್ಗೆ ಅವಳಿಗೆ ಮಾತೆಗೆತಕ್ಕ ಅಭಿಮಾನವಿಲ್ಲದೆ ಇರಲಿಲ್ಲ.ಆದರೆ ವಿಧಿ ಈ ತಾಯಿಮಕ್ಕಳ ವಿಚಾರದಲ್ಲಿ ಮೊದಲಿಂದ ಸಂಚು ಹೂಡಿತು. ವಿದ್ಯಾಪ್ರದರ್ಶನದಲ್ಲಿ ಸೂತಜನಾಗಿ ಬಂದ ತನ್ನ ಮಗನನ್ನು ಕಂಡಾಗ ಅವಳಿಗಾದ ಸಂಕಟವೆಷ್ಟು ! ಅವನು ' ಕುಲೀನ'ನಾಗಿದ್ದೂ ' ಕುಲಹೀನ ' ನೆನ್ನಿಸಿಕೊಂಡಾಗ ಅವಳಿಗಾದ ದುಃಖ ಅಲ್ಪಸ್ವಲ್ಪವಲ್ಲ. ತನ್ನ ಬಾಲಿಶಸಹಜ ಚಾಪಲ್ಯದ ಪರಿಣಾಮವನ್ನು ಕಂಡು ಪಶ್ಚಾತ್ತಾಪ ಧಗ್ಧಳಾದಳು. ಆದರೂ ಆಗ ಅವಳ ' ಮೌನ ' ಅವಳನ್ನು 'ಮೌನ'ವಾಗಿಸಿತು.

ಸಂಧಿ ವಿಸಂಧಿಯಾದ ಸಂಧರ್ಭದಲ್ಲಿ ಕೃಷ್ಣನ ಪ್ರೇರಣೆಯಂತೆ ಕರ್ಣನ ಬಳಿಬಂದಳು, ಕುಂತಿ.ಅವಳ ಉದ್ದೇಶ್ಯ ತಾನು ಹುಟ್ಟಿದಂದೇ ತೊರೆದ ಹಿರಿಯನಿಂದ , ಹುಟ್ಟಿದಂದಿನಿಂದ ಸಾಕಿಸಲಹಿದ ಕಿರಿಯರೈವರನ್ನು ಉಳಿಸುವುದು. ಕೊನೆಗಳಿಗೆಯಲ್ಲಿ ತಾಯ್ತನದ ಪ್ರಭಾವ ಬೀರಲು ಬಂದ ತಾಯಿಯ ಬಗ್ಗೆ ಕರ್ಣ ಕೆರಳಿ ಮೊದಲು ಕಟುವಾಗಿ ನುಡಿದರೂ, ನಂತರ ಅರ್ಜುನನೊಬ್ಬನನ್ನುಳಿದು ನಿಮ್ಮವರನ್ನು ಉಳಿಸುವುದಾಗಿ ಮಾತುಕೊಟ್ಟ. ಅವನೆಂದ,"ನಿನಗೆ ಹೇಗಿದ್ದರೂ ಐದು ಮಂದಿ ಮಕ್ಕಳೆಂದು ತಿಳಿ. ಅರ್ಜುನ ನನ್ನನ್ನು ಕೊಂದ ಪಕ್ಷದಲ್ಲಿ ಅವನೊಡನೆ ಐದು ಮಂದಿ ಮಕ್ಕಳಿದ್ದೇ ಇರುವರು. ನಾನೇ ಅರ್ಜುನನನ್ನು ಕೊಂದ ಪಕ್ಷದಲ್ಲಿ ನನ್ನೊಡನೆ ನಿನಗೆ ಐದು ಮಂದಿ ಉಳಿಯುವರು." ಕರ್ಣನ ಈ ಔದಾರ್ಯದಿಂದ ಕುಂತಿಗೆ ಆನಂದವೇನಾಗಲಿಲ್ಲ. ಅವಳ ಪರಿಸ್ಥಿತಿ ಅಡಕೆ ಕತ್ತರಿಯಲ್ಲಿ ಸಿಕ್ಕಿ ಅಡಕೆಯಂತೆ. ಅವಳ ದುಃಖ ಎಂತಹವರ ಕರುಳನ್ನೂ ಹಿಂಡತಕ್ಕಂತಹುದು. ವಿಧಿಯ ವಿಡಂಬನೆ! ' ಕನಿಷ್ಠ ' ರೈವರ ಉಳಿವಿಗಾಗಿ ಮಾತೆಯಿಂದಲೇ ' ಜ್ಯೇಷ್ಠ 'ನ ಅಳಿವಾಗ ಬೇಕಾಯಿತು.

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# ರಸ ನಿಮಿಷಗಳು

ನಾನು ಹೈಸ್ಕೂಲಿನಲ್ಲಿದ್ದಾಗ ನಡೆದ ಘಟನೆ ಇದು. ವನಜ ನನ್ನ ಸಹಪಾಠಿ, ತುಂಬಾ ಜಾಣೆ ಎಂದು ಹೆಸರು ಪಡೆದ ಹುಡುಗಿ. ಅವಳ ಜ್ಞಾಪಕಶಕ್ತಿಯಂತೂ ಅಪ್ರತಿಮ ಎನ್ನಿಸಿಕೊಂಡಿತ್ತು. ವಾರ್ಷಿಕೋತ್ಸವದ ಅಂಗವಾಗಿ ಸ್ಪರ್ಧೆಗಳನ್ನು ಏರ್ಪಡಿಸಿದ್ದರು. ಅವುಗಳಲ್ಲಿ ಅವಳಿಗೆ Memory Test ನಲ್ಲಿ ಮೊದಲ ಬಹುಮಾನವೂ, ಮತ್ತೊಂದು ಸ್ಪರ್ಧೆಯಲ್ಲಿ ಎರಡನೆಯ ಬಹುಮಾನವೂ ದೊರೆಯಿತು. ಬಹುಮಾನ ವಿತರಣೆಯ ನಂತರ ಮನೆಗೆ ಹೊರಟೆವು. ದಾರಿಯಲ್ಲಿ ನಮ್ಮ ಪರಿಚಿತರೊಬ್ಬರು ಸಿಕ್ಕಿ ಸ್ಪರ್ಧೆಯ ಬಗ್ಗೆ ನನ್ನನು ಕೇಳಿದರು. ನಾನು ನನ್ನ ಹಣೆಯ ಮೇಲೆ ಮೂರು ನಾಮದ ಗುರುತು ತೋರಿದೆ. ಅವಳಿಡೆ ಪ್ರಶ್ನಾರ್ಥಕವಾಗಿ ನೋಡಿದರು. ಅವಳು " Memory Test ನಲ್ಲಿ First ರೀ ; ಮತ್ತೆ.....ಇನ್ನೊಂದು.....ಊ..... ಮರ್ತೇ ಹೋಯ್ತು. ಹೌದೇ, ಅದು ಯಾವುದು? ಹೇಳೇ " ಎಂದು ನನ್ನೆಡೆ ತಿರುಗಿದಳು.

★ ★ ★

ನಮ್ಮ ಪಕ್ಕದ ಮನೆಯ ಗೆಳತಿ ಸುಮಾ ಬಹಳ ತುಂಟಿ, ಚಾಲೂಕು, ಚತುರೆ. ಒಮ್ಮೆ ನಾವಿಬ್ಬರೂ ಮಾರ್ಕೆಟ್ಟಿನಲ್ಲಿ Express Bus ಹತ್ತಿದೆವು. ಅದು ನಮ್ಮ ಮನೆಯ ಹತ್ತಿರದ Stop ನಲ್ಲಿ ನಿಲ್ಲುತ್ತಿರಲಿಲ್ಲ; ದೂರದ Main stop ನಲ್ಲಿ ನಿಲ್ಲುತ್ತಿತ್ತು. ಅಷ್ಟು ದೂರದಲ್ಲಿ ಇಳಿದು ಹಿಂದಕ್ಕೆ ನಡೆದು ಬರಬೇಕಲ್ಲಾ ಎಂಬ ಸಂಕಟ ನಮಗೆ. ಅಂತೂ Main stop ಗೇ ಟಿಕೆಟ್ ಕೊಂಡು ಕೊಂಡೆವು. ಬಸ್ಸು ನಮ್ಮ Stop ಬಳಿ ಹೋಗುತ್ತಿರುವಾಗ, ಬಾಗಿಲ ಬಳಿ ಕುಳಿತ ಸುಮಾಳ ಕೈಯಿಂದ ಜಾರಿ ಪುಸ್ತಕವೊಂದು ರಸ್ತೆಗೆ ಬಿತ್ತು. "ಅಯ್ಯೋ! ನನ್ನ ಪುಸ್ತಕ" ಎಂದು ಕೂಗಿದಳು ಸುಮಾ. ಡ್ರೈವರ್ ಗೊಣಗುಟ್ಟುತ್ತಾ ಬಸ್ಸನ್ನು ನಿಲ್ಲಿಸಿದ. ತಕ್ಷಣ ಸುಮಾ ಕೆಳಗೆ ಬೀರಿ, " ನಾನೇ ಬೀಳಿಸಿದ್ದು " ಎಂದುಸುರಿ ಇಳಿದು ಹೋದಳು.

★ ★ ★

ಪುಟ್ಟ ರಂಗನಾಥನಿಗೆ ಇನ್ನೂ 'ರ' ಕಾರ ಉಚ್ಚರಿಸಲು ಬರುತ್ತಿರಲಿಲ್ಲ. "ನಿನ್ನ ಹೆಸರೇನೋ ಕಳ್ಳಾ" ಎಂದರೆ " ನನ್ನ ಹೆಸಯು ಯಂಗನಾಥ " ಎನ್ನುತ್ತಿದ್ದ. ಒಮ್ಮೆ ಗೇಟು ಕಬ್ಬಣವಾಯಿತು. " ಯಾರು ಮರಿ? ನೋಡಪ್ಪ " ಎಂದೆ. ಅವನು ಹೊರಗೆ ನೋಡಿ ಬಂದು " ಅತ್ತೆ ! ಯನು " ಎಂದ. " ಆ್ಞ!" ಎಂದೆ. "ಹೌದತ್ತೆ. ಯಮಾನೇ ಬಂದಿಯೋದು" ಎಂದ. ದಿಗ್ಮೂಢಳಾದ ನಾನು ಮಿಸುಕಲಿಲ್ಲ. ಅಷ್ಟರಲ್ಲಿ ನನ್ನ ಹೆಸರನ್ನು ಕೂಗುವ ಪರಿಚಿತ ಧ್ವನಿ ಕೇಳಿಸಿತು. ಹೋಗಿ ನೋಡಿದೆ. ಬಂದಿದ್ದು ನನ್ನ ಪ್ರಿಯ ಗೆಳತಿ ರಮಾ !

★ ★ ★

ಬಹಳ ಹಿಂದಿನ ಮಾತು. ಆಗ ನಾವು ಭದ್ರಾವತಿಯಲ್ಲಿದ್ದೆವು. ಒಂದು ಸಲ ಯಾವುದೋ Exhibitionಗೆ ಹೋಗಿದ್ದೆವು. ಅಲ್ಲಿ ಐದು ರೂಪಾಯಿನ Lucky Dip ಇತ್ತು. ಪಕ್ಕದ ಮನೆಯ ರತ್ನ ಐದು ರೂಪಾಯಿ ಕೊಟ್ಟು ಚೀಟಿ ಎತ್ತಿದಳು. ಹದಿನಾಲ್ಕನೇ ನಂಬರಿನ ಚೀಟಿ ಬಂತು. ಅದರ ಬಹುಮಾನ ಕ್ಷೌರದ ಡಬ್ಬ ! ಪೆಚ್ಚಾಗಿ ಅದನ್ನೆತ್ತಿಕೊಂಡು ಬರುವಾಗ 'ಮೈಕ್' ನಲ್ಲಿ ಕೇಳಿಸುತ್ತಿತ್ತು, " ನಿಮ್ಮ ಜನ್ಮದಲ್ಲೇ ಇಲ್ಲಿಯವರೆಗೂ ಉಪಯೋಗಿಸಿರುವಂತಹ ಸಾಮಾನುಗಳಿವೆ. ಬನ್ನಿ, ನಿಮ್ಮ ಅದೃಷ್ಟವನ್ನು ಪರೀಕ್ಷಿಸಿ. "

ಬೆಂಗಳೂರಿನಿಂದ ಕೃಷ್ಣರಾಜನಗರಕ್ಕೆ ಹೊರಟಿದ್ದೆವು. ದಾರಿಯಲ್ಲಿ ಒಂದೆಡೆ ರಸ್ತೆ ಕವಲೊಡೆಯುತ್ತದೆ. ಯಾವುದು ಸರಿಯಾದ ದಾರಿಯೆಂದು ತಿಳಿಯದೆ ಅಲ್ಲೇ ಹೋಗುತ್ತಿದ್ದವನೊಬ್ಬನನ್ನು ಕರೆದೆವು. "ಕೃಷ್ಣರಾಜನಗರಕ್ಕೆ ಹೋಗುವ ರಸ್ತೆ ಯಾವುದು?" ಎಂದು ಕೇಳಿದೆವು. "ತಿಳಿಯದು" ಎಂದ. ಅಲ್ಲಿದ್ದ ಎರಡು ರಸ್ತೆಗಳಲ್ಲಿ ಒಂದನ್ನು ತೋರಿ "ಈರಸ್ತೆ ಎಲ್ಲಿಗೆ ಹೋಗುತ್ತದೆ?" ಎಂದು ಕೇಳಿದೆವು. ಆವನು ಸಪ್ಪೆಮೋರೆಯಿಂದ, "ಇದು ನಿಮಗೇನೂ ಪ್ರಯೋಜನವಾಗೋದಿಲ್ಲ. ಇದು ಹೋಗೋದು ಕೆ. ಆರ್. ನಗರಕ್ಕೆ" ಎಂದ.

★ ★ ★

ಮನು ನನ್ನ ಆತ್ಮೀಯರಲ್ಲೊಬ್ಬಳು. ಒಮ್ಮೆ ಆವಳ ಭಾವ ಕಾಗದ ಬರೆದಿದ್ದರು ಮುದ್ದಿನ ಮಡದಿಗೆ. ಅದರಲ್ಲಿ ಮನೆಯವರನ್ನೆಲ್ಲಾ ವಿಚಾರಿಸಿ ಕೊನೆಯಲ್ಲಿ "Kisses to Putani" ಎಂದು ಬರೆದಿದ್ದರು. ಪತಿತನ್ನನ್ನು 'ಪೂತನಿ' ಎಂದು ಕರೆದರೆಂದು ಪತ್ನಿಗೆ ಕೋಪವೋ ಕೋಪ! ಏಕೆ ಹೀಗೆ ಬರೆದರೆಂದು ಯೋಚಿಸಿ ಮನೆಯವರೆಲ್ಲಾ ಕಂಗೆಟ್ಟರು. ನಂತರ ಹೊಳೆಯಿತು ನಿಜ ವಿಚಾರ. ಮನುವಿನ ಪುಟ್ಟ ತಂಗಿಯ ಮುದ್ದಿನ ಹೆಸರು "ಪುಟಾಣಿ." ಭಾವ ಬರೆದ 'ಪುಟಾಣಿ' ಆವರ ಪಾಲಿಗೆ 'ಪೂತನಿ'ಯಾಗಿದ್ದಳು.

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*III B.Se.( CBZ )*

# வள்ளுவர் குறளிலே

"வள்ளுவன் தன்னை உலகினுக்கே தந்து
வான்புகழ் கொண்ட தமிழ்நாடு"—என்பது

பாரதியாரின் முழக்கம். இச் செந்தமிழ் முழக்கம் இன்று உலகெங்கும் பரவி வருவதைப் பார்க்கின்றோம். இது தமிழர்க்குப் பெருமை, தமிழுக்கும் சிறப்பு இன்று பொதுமக்களிடையே திருவள்ளுவர் நடமாடத் தொடங்கி விட்டார். பாட்டாளிகள்—உழவர்கள்—படித்தவர்கள்—படிக்காதவர்கள் அனைவரும் திருக்குறளின் பொருளைத் தெரிந்து கொள்ள ஆவல் கொண்டு விட்டனர். தமிழகத்தில் மட்டுமன்று; மற்றும் பல நாடுகளிலும் திருவள்ளுவர் குடியேறி நிலைத்துவிட்டார். திருக்குறளைப் பிறநாட்டு மக்களும் பெருமையாகப் போற்றுகின்றனர். மேல்நாட்டு மொழிகள் பலவற்றிலும் பெயர்த்தெழுதப்பட்டிருக்கின்றது.

"வள்ளுவர் செய் திருக்குறளை மறுஅற நன்கு உணர்ந்தோர்கள் உள்ளுவரோ மனு ஆதி ஒரு குலத்துக்கு ஒரு நீதி இவ்வாறு திருவள்ளுவரைப் பாராட்டிப் பாடியவர் பேராசிரியர் சுந்தரம் பிள்ளை, வடமொழி, தமிழ், ஆங்கிலம் முதலிய மும்மொழிகளிலும் முதிர்ந்த அறிவுள்ளவர், எம் மொழியிலும் எவரிடத்தும் வெறுப்பற்றவர். தான் உணர்ந்த உண்மையை—திருக்குறளிலே தான் கண்டறிந்த கருத்தை – இவ்வாறு ஒளிவு மறைவில்லாமல் கூறினர்.

சைவர்கள், வைணவர்கள், சமணர்கள், பவுத்தர்கள் அனைவரும் திருக்குறளிலிருந்து பல மலர்களைப் பறித்துவைத்துத் தாங்கள் பாமாலைகளைத் தொடுத்திருக்கின்றனர்.

இலக்கிய ஆசிரியர்களை—கவிஞர்களை விட்டு விடுவோம். அரசியல் வாதிகள்—மதவாதிகள்—மத எதிர்ப்பாளர்கள்—வகுப்பு வாதிகள் அனைவரும் எழுத்துக்களில் மட்டுமன்றி பேச்சிலும் திருக்குறளை பயன்படுத்துகின்றனர், சுருங்கச் சொன்னால் பேச்சும் எழுத்தும் திருக்குறள் கலக்காதிருப்பின், எவ்வளவு சுவையாக இருப்பினும் சர்க்கரை கலக்காத பால்; உப்பில்லாத உணவு என்றே கருதப்படுகிறது,

திருவள்ளுவர் ஒரு பொருளைத் தலைப்பாகக்கொள்வார். அதனைப் பத்து பாட்டுக்களால் விளக்குவார். இவ்வாறு கூறுதலை உலகிலிருந்தே கற்றூர் பெற்றோர் தம் குழந்தையைப் பார்த்து ஒரு முறைக்கு பத்துமுறை கூறியும் கேட்கவில்லையே என்று அவர்களின் பேதைமைக்கு இரங்குகின்றனர். உலக வழக்கே நூல் வழக்காகும். வள்ளுவரும் கற்போர் மனதில் பசுமரத்தாணி போலப் பதியப்பத்து முறை கூறியிருக்க வேண்டும்.

இனி திருக்குறளிலே புகுந்தோமாயின் வள்ளுவனின் இலட்சிய மனிதனைக் காணலாம். ''தோன்றிற் புகழொடு தோன்றுக'' என்று பிறப்பதற்கு முன்பே கட்டளையிடுகிறார், தோன்றிய பிறகு ''மயிர் நீப்பின் வாழாக் கவரிமான் அன்னர் உயிர் நீப்பர் மானம் வரின்'' என்று பிறந்தவன் எப்பொழுது இறக்க வேண்டும் என்றும் வரையறுத்துவிடுகிறார்.

''பிறப்பு ஒக்கும் எல்லா உயிர்க்கும் சிறப்பொவ்வா செய் தொழில் வேற்றுமையான் — என்ற முப்பாலின் கருத்து எப்பாலவர்க்கும் பொருந்தும். மாந்தர் இனத்தில் பிறப்பால் உயர்வு தாழ்வு கூறும் நூல்களை மறுத்துத் திறம்பட ''அந்தணன் என்போன் அறமுடையோன் மற்றெவ்வுயிர்க்கும் செந்தண்மை பூண்டொழுகலான்'' எனப் புகன்றார். ''கற்க கசடறக் கற்பவை கற்றபின் நிற்க அதற்குத் தக'' என்றும் கல்வி கற்காதவர்களின் கண்கள் இரு புண்களுக்கு சமம் என்று கற்கப்பணித்தவர் ''கற்றதனால் ஆயபயன் என்கொல் வாலறிவன் நற்றாள் தொழார் எனின் — என்று இறைவனை வணங்க அறிவுறுத்தி பிறகு ''மழித்தலும் நீட்டலும் வேண்டா உலகம் பழித்தது ஒழித்து விடின்'' — என்று சொல்லி விட்டு ''பகுத்துண்டு பல்உயிர் ஓம்புதல் நூலோர் தொகுத்தவற்றுள் எல்லாம் தலை'' என்று தலையாய அறத்தை எளிதான முறையிலே விளக்கிச் சொல்கிறார். மனித னுக்கு இனறியமையாத சில நல்லுரைகளைப் பார்ப்போம்.

1. ஆவி சொரிந்து ஆயிரம் வேட்டலின், ஒன்றன் உயிர் செகுத்து உண்ணுமை நன்று — (குறள் 259)

2. அடுக்கிய கோடி பெறினும் குடிப்பிறந்தார் குன்றுவ செய்தல் இலர் — (குறள் 954)

3. முயற்சி திருவினை ஆக்கும் முயற்றின்மை இன்மை புகுத்தி விடும் — (குறள் 616)

4. நகுதற் பொருட்டு அன்று நட்டல்; மிகுதிக்கண் மேற் சென்று இடித்தற் பொருட்டு — (குறள் 784)

தீமைகளைக் காணும் போது வள்ளுவரின் உள்ளம் குமுறுகின்றது அறிவின்றி அடாத காரியங்களைச் செய்பவர்களை அதட்டி நிறுத்தினால் தான் அடங் குவார்கள் இந்த உண்மையைத்தான் வள்ளுவர் சில பாடல்களை வசைகூறும் முறையிலே அமைத்திருந்தாலும், அவரது கருணை உள்ளத்தையே காட்டுகின்றது.

1. உலகத்தோடு ஒட்ட ஒழுகல், பல கற்றும்
கல்லார் அறிவிலாதார்—(குறள் 140)

2. பயனில் சொல் பாராட்டுபானை மகன் எனல்;
மக்கள் பதடி எனல்—(குறள் 196)

3. தலையின் இழிந்த மயிர் அனையர் மாந்தர்
நிலையின் இழிந்தக் கடை.

இத்துடன் நில்லாது மக்கள் மக்களாக வாழ வேண்டும் இல்லையேல் அவர்கள் சமுதாயத்துக்கு தேவையற்றவர்கள் என்று விதந்து கூறம் குறள் சில—

1. ஏவவும் செய்கலான், தான் தேரான், அவ்வுயிர்
போஒம் அளவும் ஓர் நோய்—குறள் 848.

2. செவியின் சுவை உணராவாய் உணர்வின் மாக்கள்
அவியினும் வாழினும் என்?—குறள் 420.

ஈன்ற பொழுதினின் பெரிதுவக்கும் தன்மகனைச் சான்ரோன் எனக்கேட்ட தாய் என்று தாய்மையின் உள்ளப் பாங்கினைத் தெள்ளிதின் உணர்த்தும் வள்ளுவர் "தந்தை மகற்கு ஆற்றும் நன்றி அவையத்து முந்தியிருப்பச் செயல்" என்று தந்தையின் கடமையை அறிவுறுத்தியவர் எண்ணிய எண்ணியாங்கு எய்துவர் எண்ணியவர் திண்ணியராகப் பெறின் என்று தைரியம் கூறுகிறார்.

யாகாவாராயினும் நாகாக்க! நன்றி மறப்பது நன்றன்று! அற்ரூர் அழிபசி தீர்த்தல், மனத்துக்கண் மாசிலதனல், அன்புடையார் எல்லாம் உடையார் பிறர்க்கு, என்ற நல் முத்துக்களை தன் கருத்தில் கொள்வாராயின் அவர்களை மாந்தருள் ஒரு தெய்வம் என வியப்பதைப் பாருங்கள். "வையகத்துள் வாழ்வாங்கு வாழ்பவன் வானுறையும் தெய்வத்துள் வைக்கப்படும்" — குறள் 50.

கற்றறிந்து அடங்கிய சான்ரோருக்கும் சில வேளைகளில் சீற்றம் பிறக்கும். சிலமே உருவாகிய திருவள்ளுவர் உலகத்தைப் படைத்தவனையே சினந்து சாபமிடுகிறார் — "இரந்தும் உயிர் வாழ்தல் வேண்டின் பரந்து கெடுக உலகியற்றியான்" என்பது அவரிட்ட சாபம் கரவாது உவந்து ஈயும் கண்ணன்னர் கண்ணும் இரவாது வாழ்வதே வாழ்க்கை. இத்தகைய மான வாழ்க்கை முட்டுப்பட்டுப் பல்லெல்லால் தெரியக் காட்டிப் பரிவுடன் இருகை நீட்டிப் பிச்சை எடுத்துத்தான் ஆக வேண்டும் என்ற நிலை ஏற்பட்டால் இச் சீரழிந்த உலகத்தைப் படைத்தவன் சிதைந்து ஒழிக என்று சீரினர் இவரை ஆதரிக்கின்ரூர் பாரதி "தனி ஒருவனுக்கு உணவில்லை எனில் சகத்தினை அழித்திடுவோம்".

நாகரீக உலக நங்கையர்களை நாணமடையச் செய்கிறதைப் பாருங்களேன் "தெய்வம் தொழாள் கொழுநற் தொழுதெழுவாள் பெய்யெனப் பெய்யும் மழை" — (குறள் 55) "அறவினையும் ஆன்ற பொருளும், பிறவினையும் பெண் ஏவல் செய்வார் கண் இல் — (குறள் 909) என்று கணவனுக்குரிய கம்பீரம் தேவை என்றவர் "குழலினிது யாழினிது என்பர் தம் மக்கள் மழலை சொற் கேளாதவர்" என்று இல்லத்தின் விழுமிய பயனை பெற வற்புறுத்துகிறார்.

போலி நாகரீகம் என்ற பேய் பிடித்து முன்னேற்றம் சீர்திருத்தம் என்ற பெயர்களால் மக்களை பல போலி இன்பங்களில் திளைத்துத் துன்பத்தை பரிசாகப் பெற்று இறுமாந்து அழியும் மக்கள் மாக்களாகாது வாழ குறள் உதவும் எனில் மிகையாகாது. ''கைம்மாறு வேண்டா கடப்பாடு மாரிமாட்டு என்னுற்றுங் கொல்லோ உலகு'', என்று அவர் கூறியவாறு பிறர் வாழ என்பும் உரியர் பிறர்க்கு என்றபடி அன்புடையரான தெய்வப் புலவர்க்கு நாம் செலுத்தும் நன்றி சான்றோன் மைக்கு ஆழியாக புத்தம் புதியதோர் சமுதாயத்தை உருவாக்கி நாமும் வாழ்ந்து மற்றவரையும் வாழ வைக்க வேண்டும் !



## கலைஞன் பாரதி

''பாட்டுக்கொரு புலவன் பாரதியடா அவன் பாட்டைப் பண்ணே டொருவன் பாடினைடா கேட்டுக் கிறுகிறுத்துப் போனேனேயடா'' என்றார் கவிமணி. சொல் வளத்தால் கற்பனை வளத்தால், கட்டுக்கோப்பு கருத்து வளத் தால் படிப்போர், கேட்போரை தேன் குடித்த நரிபோல் ஒரு கலைப்படையலுக்கு சொக்கடிங்க முடியும் சிறப்புக்கள் இருந்தால் மட்டும் போதாது, அந்தப் படைய லுக்கு படிப்போர் கேட்போரின் உணர்ச்சியைக் கலக்கி மறித்து, புது வாழ்வை உருவாக்கும் போராட்டத்தில் முழு மூச்சுடன் குதிக்க வைக்கும் ஆற்றல் இருந் தால்தான் அது தலை சிறந்த இலங்கியப் படையலாகும். புதிய உணர்ச்சிகளைத் தூண்டி, ஆற்றுப் பெருக்காக ஓட விட்டு, தனி மனிதனையும், சமுதாயத்தையும் உரிய வாழ்வில் ஏவி ஊக்குவித்த கலைஞன் பெருமான் பாரதி.

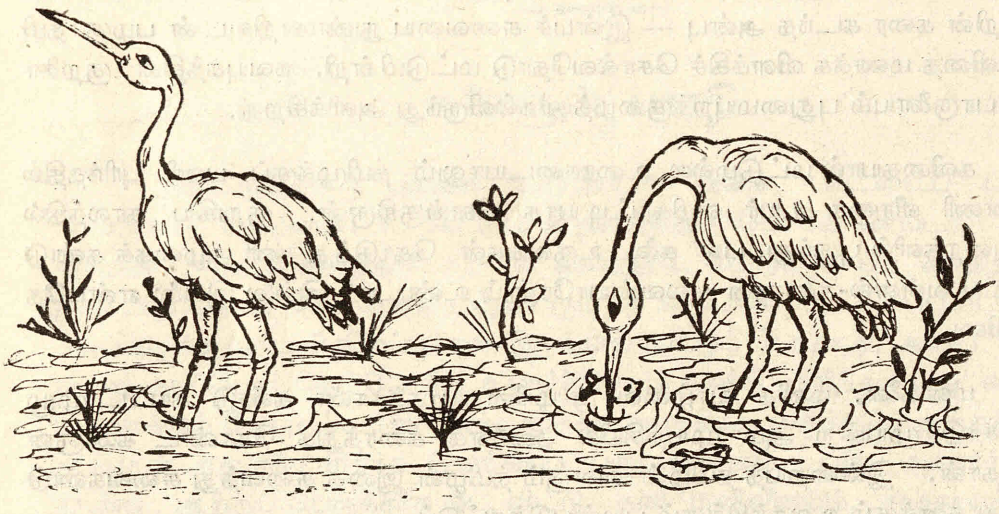
''இருங்கலைப் புலவனுக்குதி'' என்று பாஞ்சாலி சபதத்தில் பராசக்தியை வேண்டுகிறான் பாரதி. ''உண்மையிலே தவறுத புலவர்'', ''தொன்று நிகழ்ந்தது அனைத்தும் உணர்ந்திடும் சூழ் கலைவாணர்கள்'', ''கொள்ளை இன்பப் குலவு கவிதை கூறும் பாவலர்'' இவர்களிலும் பெரும் கலைஞனை வேண்டுமென்று பராசக்தியை பராவுகிறான் பாரதி. காவிய நூல்கள் ஞானக் கலைகள், ''சுவை புதிது பொருள் புதிது வளம் புதிது சொற் புதிது சோதி மிக்க நவ கவிதை என்னளும் அழியாத மகா கவிதை'', ''சாரத்திலே மிகு சாத்திரம் ஆய கலைகளைச் சிந்தித்து வரம் வேண்டு கிறான். ஆணி முத்துப் போன்ற மணி மொழிகள், மந்திரம் போன்ற சொல்லின் பம், வீரத் தமிழ்ச் சொல்லின் சாரம் பொங்கிப் பெருக் கெடுத்தோட தன்னிடம் வந்து அமைய வேண்டும் என விரும்புகிறான். எனவே கம்பன் இசைத்த காவிய கவியெல்லாம் நான்'' என்று முழங்குகிறான். ''காற்றே உன்னைக் குதிரை கொண்டேறித் திரியும் ஓர் உள்ளம் படைத்து விட்டேன்'' என்று பெருமிதம் கொள்கிறான். ''பாட்டினில் அன்பு செய்'' என்று புதிய தமிழனுக்கு அறிவுறுத்து

கிறான். ''வீடு தோறும் கலியின் விளக்கம் வேண்டும்'' என்று நவயுக ஜனநாயகக் கொள்கைப் பிரகடனம் செய்கிறான். ''காலத்தின் கூத்தினை கண் முன்பு கண்டு'' மழையைப் பற்றிய பாடலை உலக இலக்கியத்திலேயே பேராற்றல் மிக்க ஊழிக் கூத்தையும் பாஞ்சாலி சபதத்தைச் சுவைக்கத் தொடங்கினால் பாரதி தமிழ்ச் சொல்லில் அருளிய இணையற்ற பயங்கரப் பேராற்றல் புலனாகும்.

பேசும் பொற் சித்திரத்தை, பிள்ளைக் கனியமுதை ஏடுகள் சொல்ல இயலாத இன்பக் கதையை, சின்னஞ்சிறு கிளியை அவன் பாடியிருக்கும் அற்புத நல்லிசைப் பாடலோவியம் உலக இலக்கியத்தில் ஒரு பாடலாகும். குயிற்பாட்டின் காதல், கலித்தொகையை, குறுந் தொகையை, காமத்துப்பாலை, கற்கண்டு கோவையாரை, அவற்றின் கரை கடந்த அன்பு — இன்பச் சுவையை நுண்ணறிவுடன் பழகு தமிழில் கவிதை மணக்க விளக்கிச் சொல்வதோடு மட்டுமின்றி, நவயுகத்தின் குறிக்கோளையும் பொருளையும் புதுமையுறக்குழைத்து நல்விருந்து அளிக்கிறது.

கவிதையால் மட்டுமல்ல உரைநடையாலும் தமிழுக்குப் பணி புரிந்ததில் முன்னணி வீரனாக உயர் வழிகாட்டியாக விளங்குகிறான். குறுகிய காலத்தில் பல துறைகளில் புகுந்து, பல கலை உருவங்கள் கொடுத்து தனி அழகைக் கண்டு காட்டிய வள்ளல்-கலைஞன்-புலவன்யாரேனும் உண்டா ? இல்லை இல்லை என்பதே தனி விடை

மனிதனை, மனித வாழ்வை முழுநிறையாகக்காண கண்டு காட்ட முழு மூச்சோடு முயன்ற அம் முயற்சியில் தன்னைக் கரைத்துக் கொண்ட கலைஞன் பாரதிதான். இன்றையத் தமிழன்-வளரும் தமிழன் இதை சுவைத்து சுவைகண்டு நுகர்ந்து தனக்கும் உலகத்திற்கும் பயன் படுத்தட்டும்.



கொக்கொக கூம்பும் பருவத்து மற்றதன்
குதொக்க சீர்த்த விடத்து.

T. S. CHANDRA,
P.U.C (P.C.B)

# हमारा कालेज

१. मौंट कार्मल कालेज है जिसका नाम,
पॉलेस् रोड पर है उसका स्थान;
महाविद्यालयों में है यह सबसे महान,
है इसकी बडी गौरव मयी शान ।

२. चारो और घिरे हुए बडे आँगन,
से है स्थापित यह विशाल भवन;
यहाँ आती है, सभी नारियाँ, बडी लगन,
से होती अपना कर्तव्य निभाने में मगन ।

३. भारत भर की यहाँ आती है विध्यार्थिनियाँ,
पर इन में थोडी ही शिक्षार्थिनियाँ;
और रह गयी जो बाकी किध्यार्थिनियाँ,
कभी न हो सकती विध्या की प्रार्थिनियाँ ।

४. यहाँ विषय निरनिराले पढाये जाते,
जो हमेशा शिक्षार्थियों का मन लुभाते;
दूर दूर से यहाँ अध्यापिकाएँ है आती,
बडे अच्छे ढंग से वे अपना कर्तव्य निभाती ।

५- सभी क्षेत्रो में है यह सस्था महान,
हमेशा करती है अच्छी नारियोंका निर्माण;
जिससे बढ जाती है हमारे भारत की शान,
ऐसी सस्था को रहे हमारा सदा नमन ।

रेखा सराफ,
II B. A.

# मैं रसोई पकाने चली

अधिकांश बड़े बड़े लेखक ऐसे ही है जो बहुत सबेरे उठ कर साहित्य सेवा में लग जाते हैं। मेरी तो आदत का सवाल नहीं है बल्कि आज सोमवार है और मैं कल यानि इतवार की एक बड़ी ही दिलचस्प और मनोरंजक घटना का वर्णन कर रही हूँ।

शायद मैं शनिचरवार की रात को बहुत हँसी थी, इसलिये इतवार सबेरे ही एक आपत्ति आ टपकी। वह क्या? प्रातःकाल लोग भगवान का नाम लेते हैं, रुबी दीदी रेडियो सिलोन का नाम लेतीं हैं, मेरे भगवान तो विश्राम है यानि कि निद्रा है। मैं उसी में मस्त थी कि मेरी जन्मदाती ने आकर जैसे मानो मेरे सिर पर एटम बाम गिरा दिया जब उन्होंने यह आ

सुनाया कि " बेला उठ, आज की रसोई तुम्हें पकानी है "। मैं तो हक्की - बक्की रह गई। अब तो मेरा एकमात्र लक्ष्य यही था कि मैं इस विपत्ति से किसी प्रकार बच जाऊँ। पहले तो ऊं हूँ, ऊं हूँ किया फिर करवटें बदलीं पर मेरी एक न चली। मेरी ममी ने कहा " उठती हो कि ठंडा पानी डालूँ "। खैर मैं उठी, स्नान गृह में घुसी ही थी कि किवाड़ पर दस्तक हुई। ममी ने बड़े प्रेम से आवाज़ दी " बेला शीघ्र करना "। मैंने भी " अच्छा जी " बोल दिया। फिर मैं उस कबूतर के समान जो बिल्ली को देखकर अपनी आँखें बन्द कर लेता है और यह समझती है कि बला टल गई, न जानते हुए कि वह बला इसकी मृत्यु का आदेश लिए उसके आगे बढ़ रही है—मैं अपने को अपने स्नान गृह रूपी गढ़ में सुरक्षित समझ बैठी। शीघ्र ही प्रतीत हुआ कि यह मेरा भ्रम था। अब के बड़े ज़ोर की दस्तक हुई और मेरे डैडी की फौज़ी आवाज़ सुनाई दी " अरी तुम सो गई हो अन्दर क्या ? बाहर निकलो ममी प्रतीक्षा कर रही हैं "। अब तो कोई रास्ता न था। अब तो बचना मुश्किल ही नहीं असम्भव हो गया। इस निर्गमन को मैं टालती भी कैसे एक बार जब निर्णय हो गया तो उससे बचने का प्रयत्न व्यर्थ लग रहा था। मैं ऊट - पटांग चीज़ों पर वक्त बिताने की चेष्टा करती जा रही थी। लेकिन एक और चेतावनी सुनने पर मैंने एक लम्बी, ठंडी साँस भरी और मन - मन भर के पाँव उठाती हुई स्नान गृह से बाहर निकलकर अपने कर्मस्थान की ओर चली।

समझा तो मैंने यह था कि इतने विलम्ब के पश्चात मेरी ममी ने केवल नाश्ता और दिन का खाना ही नहीं रात का खाना भी पका दिया होगा। परंतु यह दिन मुझे क्षोभ पर क्षोभ देने के लिए ही चढ़ा था। ममी बड़े मज़े से दूध गर्म करके, चाय बनाकर मेरी प्रतिक्षा कर रही थीं। आज्ञा हुई आज उपमा बनाओ, सबज़ी आई पड़ी है, उसमें से साग, बन्द गोबी को काटो तथा मसाला पीसो। अरे भगवान यह क्या आपत्ति। " धरती माता " मैंने दिल में सोचा " तू फट क्यों नहीं जाती और मुझे अपनी गोद में क्यों नहीं ले लेती। तेरे पास तो विश्राम कर सकूँगी और यहाँ.....हाय ! " पर कहाँ धरती माता का फटना था और कहाँ का विश्राम। बेचारी बेला के भाग्य में वही आधुनिक चूल्हा जिसे स्टोव कहते हैं और खाना पकाना ही लिखा था। स्टोव की बर–र–र–र ने मुझे मानो नींद से जगा दिया।

ममी तो आज्ञा देकर के चलीं गई और मैं इस विपत्ति का सामना करने के लिए अकेली रह गई। स्टोर में घुसी, घी का डिब्बा निकाला और अब लगी सोचने कि, कितने घी की आवश्यकता होगी। सोचा फिर सिर खुजलाया परन्तु ऐसी बातें सिर खुजलाने से थोड़ी ही

आती हैं। खुजली करो तो बढ़ती है, और करो तो और ही खुजली करने को जी चाहता है। अभी आप ही बताईए कि मैं खुजली करती या यह सोचती कि कितना घी चाहिए। सटपटाकर दो कटोरी घी कड़ाई में डाल दिया, जब पिघल गया तो पाव भर सूजी भी उन्डेल दी और लगी हिलाने। थोड़ी ही देर हुई थी कि न जाने ममी को क्या सूझी रसोई में भागती आ पहुँची अपनी बेटी का काम देखने। अब मैं क्या बताऊँ कि मेरी कड़ाई की ओर देखकर मेरी ममी के दिल पर क्या गुज़री। हाँ, यह तो मैं बताना ही भूल गई कि मेरी ममी बड़े पकवान बनाती है तथा खाने पीने के विषय में अपनी सहेलियों और सम्बन्धियों में निपुण मानी जाती हैं।

लाल पीली होकर बोली "अरे यह क्या? यह उपमा बनाया जा रहा है या सूजी के पकोड़े"। मैं धरती की ओर देखती हुई बोली "ममी मैं क्या जानूँ, आप ही ने तो कहा था, पहले सूजी को थोड़े से घी में भुनना....."। ममी बोली "तो यह क्या थोड़ा सा घी है? यदि यह थोड़ा है तो अधिक के लिए तो तुम्हें मन भर ही चाहिए"। अब मेरी समझ में न आया कि मैं क्या करूँ। अतः चुप ही साध लेना भला समझी। भगवान जाने ममी ने मेरे इस गड़बड़झाले को कैसे ठीक किया। मुझे डाँट कर बोली "हटो तुम मसाला पीसो, मैं तुम्हारे पकोड़े ठीक करती हूँ"।

मैं समझी, लो जान बची परन्तु इस दिन मेरे लिए कुछ ग्रहों की चाल ही टेढ़ी थी। अपना तो वही हाल हुआ—कड़ाई से निकली, चुल्हे में गिरी। प्याज़ काटने लगी तो आँखों से जल धारा उमंड उठी। ईश्वर जाने इतना जल कहाँ भरा पड़ा था। मुझे तो ऐसे प्रतीत हुआ जैसे मेरे सिर के टैंक का नल किसी ने खोल दिया हो। ज्यों-त्यों करके उस उमंडती गंगा तो थामा था कि अर्दक काटते हुए अपनी उँगली को अर्दक समझ कर काट बैठी। फिर क्या था जल के स्थान पर मेरा लाल-लाल रक्त बहना शुरु हो गया। ममी की दृष्टी इस ओर जो पड़ी तो घबरा उठीं। डैडी को पुकारा, पल दो पल में डेटोल, ब्रनोल और जो कुछ घर में था आ गया। मुझे क्या सबों ने यह भुला दिया कि इस उपद्रव का कारण क्या था।

अब सोचती हूँ कि यदि मुझे ऐसा ज्ञान होता तो पहले ही उँगली काट लेती, पर अब तो यह कहने की बात ही रह गई है। नहीं भुला सकती ममी के यह शब्द "धन्य होगा वह घर जहाँ तू जाएगी। यह देख लेना कि घर के समीप होटेल अवश्य हो"।

बेला कलसी,
II B. A.

हमसे परोपकारार्थ कार्य होता जिस दिन
गिन सकते हैं हम फलवत् वह दिन
दुख पीडित का दूर करने में लगा जो क्षण
योग्य अनन्त काल तक गिनने वह क्षण ।



## शांति

सब कोई कहते हैं शांति शांति
उसका अर्थ लगाते हैं भिन्न भांति ।

कक्षा में विद्यार्थी–संयम शिक्षक सोचते
शिक्षकों का कक्षा में न होना ही विद्यार्थी लगाते
विद्यामंदिर–कक्षा में निशब्धता की उपस्थिति
शिक्षितों को पाठ में मन लगाने की मनस्थिति
उनमें श्रृद्धा, भक्ति, आदर, ध्यान–शीलतादि गुण
गुरुवों की समझ में शांति का है लक्षण ।

साम्य वाद का प्रचुर–प्रचार विश्व में होना चीन लगाता
गणतंत्र का सर्वत्र–प्रसार होना अमरीकी सोचता
गृह में संतान सकल अन्योन्य सौहार्द्र रहना
आहारादि सामग्री की कभी कमी न रहना
आधी व्याधी रोगादि का अभाव रहना
ये ही सब शांति के लक्षण हैं माता समझती ।



غالب کے کلام میں بہت سی خصوصیتیں ہیں اور کم و بیش وہ تمام عناصر پائے جاتے ہیں جو غزل گوئی کے دائرے میں شامل سمجھے جاتے ہیں۔ مثلاً شکایت زمانہ، اخلاق و خودداری درد و محبت اور اشک و یاس وغیرہ۔

مگر ان میں پانچ عنصروں کی فراوانی ہے۔

(۱) فلسفۂ عشق و محبت ؎

عشرت قطرہ ہے دریا میں فنا ہو جانا
درد کا حد سے گزرنا ہے دوا ہو جانا

(۲) تصوف ؎

ہم وہاں ہیں جہاں سے ہم کو بھی
کچھ ہماری خبر نہیں آتی

(۳) سوز و گداز اور درد و غم ؎

دل میں ذوقِ وصل و یادِ یار تک باقی نہیں
آگ اس گھر میں لگی ایسی کہ جو تھا جل گیا

(۴) عالم یاس ؎

مجھ سے مت کہہ تو ہمیں کہتا تھا اپنی زندگی
زندگی سے میرا جی بھی ان دنوں بیزار ہے

(۵) رندانہ مضامین ؎

میں اور بزمِ مے سے یوں تشنہ کام آؤں
گر میں نے کی تھی توبہ ساقی کو کیا ہوا تھا

ان پانچ اقسام کے مضامین کو غالب کی شاعری کا میدان سمجھنا چاہیئے۔ اپنی طبعی زندہ دلی سے انھوں نے خود غزل کے مایوس لہجے کو کس حد تک پُر امید اور عزم آفریں بنایا اس کا اندازہ آسانی سے ہو سکتا ہے۔

غالب کی شاعری میں عشق و عاشقی کے کرامات نہیں ملتے۔ خدا اور انسان کا تذکرہ بھی کم آیا ہے ان کی گرانقدر شاعری اور بے نظیر شخصیت کا راز ان کی شدید انفرادیت تھی۔ غالب فرد یا شخص کی اہلیت و عظمت کے بڑے قائل تھے۔ دوسرے شعراء کے خلاف ان کی شاعری میں نہ خواب ملتا ہے نہ خواری بلکہ ان کی شاعری میں خودی ملتی ہے وہ خودی جو اپنی گرانمایہ صلاحیتوں پر بھروسہ کرنے اور رکھنے سے شروع ہوتی ہے اور ایمان و یقین پر تکمیل پاتی ہے۔

ان ہی خوبیوں کی بنا پر غالب کا کلام آج تک زندہ ہے اور ہمیشہ رہیگا ــــ غالب کا کلام افقِ شاعری پر چمکتا ہوا ایک ایسا درخشاں ستارہ ہے جس کی چمک دمک کبھی ماند نہ ہوگی۔

# "کلامِ زندہ جاوید"

بقلم سلطانہ
بی ایس سی ایل ایل بی

مرزا غالب اس زمانے میں پیدا ہوئے جب اردو فارسی کا اہم جزو غزل گوئی تھی، غزل گوئی کے بغیر کسی شخص کی شاعری مکمل نہیں سمجھی جاتی تھی، کوئی شخص غزل گوئی کے بغیر شاعری کی ابتدا ہی نہیں کرتا تھا۔ وہی شاعر زیادہ مشہور و مقبول تھے جو غزل گو تھے۔ غزل کی تعریف کے لئے یہ کہہ دینا کافی ہے کہ یہ وہ سخن ہے جس میں کم و بیش عشق و عاشقی کی ہی باتیں ہوتی ہیں۔ اس غزل گوئی کا نتیجہ یہ ہوا کہ ہماری شاعری کا دارومدار صرف جذبۂ محبت تک محدود ہو کر رہ گیا۔ لیکن مغرب کے ہر شاعر کی نظر کائنات کے ایک نئے پہلو پر پڑتی ہے اور زندگی کے لاتعداد پہلوؤں پر وہاں کے شاعر اپنی طبعی رجحان کے مطابق روشنی ڈالتے ہیں۔

اس کے برخلاف اردو، فارسی کے شعراء صرف ایک ہی جذبے یعنے محبت کے اظہار پر مجبور ہو گئے ہیں۔ کائنات اور اس کے دل آویز مناظر پر پہلے تو ان کی نظر پڑتی ہی نہیں۔ اگر پڑتی بھی ہے تو وہ اس کا اظہار نہیں کرتے، کیونکہ اس سے نہ تو ان کی تعریف ہوگی نہ ہمت افزائی۔

جب اردو فارسی کے تمام شاعروں نے ایک ہی خیال یعنی جذبۂ محبت کو اپنا لیا اور نئے نئے خیالات کا فقدان ہو گیا تو شاعر پرانے خیالات کو نئے طریقوں سے ادا کرنے لگے۔ غرض اردو شاعری اسلوب کے لحاظ سے بدلتی اور ترقی کرتی رہی۔ لیکن مطالب و معانی کے لحاظ سے بگڑتی اور محدود ہوتی رہی۔

یہی وہ دور تھا جب لوگ مرزا غالب کو شاعر کی حیثیت سے پہچانے

مرزا غالب اگرچہ ایک آزاد اور خوددار طبیعت کے مالک تھے مگر ماحول کے اثر سے محفوظ نہ رہ سکے جس کے نتیجہ کے طور پر ان کے کلام کا بھی ایک حصہ اسی فرسودہ جذبۂ محبت پر مشتمل ہے۔ مگر اس کے علاوہ بھی ان کا کلام ان کی آزاد روی اور انفرادیت کی بے حساب مثالوں سے بھرا ہوا ہے۔

غالب کے مطالعے سے شعر و ادب کی عظمت روشن ہوتی ہے۔ زندگی اور انسانیت کی بڑائی اور رنگا رنگی کا احساس ہوتا ہے۔ اگرچہ غالب کا بچپن بیفکری میں گذرا مگر اس کے باوجود وہ اپنی زندگی کی پیاس نہ بجھا سکے۔

شاعری کے ذوق نے غالب کو اپنے اشعار میں زندگی کی محرومیوں اور ناکامیوں کی تلافی سکھائی۔ دو چیزوں کے لئے غالب ہمیشہ شاکی رہے۔ ایک تو ان کی شاعری کی ناقدری اور دوسری چیز غم روزگار۔

غالب پہلے شاعر تھے جنھوں نے قدیم ڈگر سے ہٹ کر چلنے کی کوشش کی اور اسی کے بازو سے ایک نیا راستہ نکالا اسی پر گامزن ہو کر وہ سب سے آگے نکل گئے۔ غالب نے اپنی جدت طبع اور خیالات سے کام لیا کہ نہ صرف عشق و عاشقی کے مضامین کو نرالے انداز سے باندھا بلکہ فطرتِ انسانی اور دوسرے مختلف موضوعوں پر بھی طبع آزمائی کی۔

ڈاکٹر سنہا کے لاکھ منع کرنے پر بھی وہ نہیں مانی اور یہی جملہ بار بار دہراتی رہی۔ آخر سب کو اس کی ضد کے آگے بے بس ہونا پڑا۔

لاجو اور انیل کے خون کی یکسانیت پرکھی گئی اور آخر کار لاجو کے جسم سے کئی اونس خون نکلوا کر اسے انیل کے جسم میں پہنچا دیا گیا۔ خون کے کم ہو جانے سے لاجو کو چکر آنے لگے آنکھوں میں سائے سے لہرانے لگے اور آنکھیں نقاہت سے بند ہونے لگیں۔ خون پہنچانے سے انیل کی حالت بہتر ہو رہی تھی اور لاجو۔۔۔ لاجو کے ہونٹ سفید ہوئے جا رہے تھے اور چہرے پر زردی چھائی ہوئی تھی۔ لاجو کو اس کی خواہش کے مطابق انیل کے کمرے میں لایا گیا تھا اور دونوں کے بستر برابر لگے ہوئے تھے

رات کے چار بجے تھے، صبح قریب تھی انیل کو ہوش آیا اور وہ لاجو کو پکارنے لگا۔ لاجو نیند کی آنکھ کھل گئی۔ انیل کی آواز سن کر لاجو کو ایسا محسوس ہوا جیسے اسکے جسم میں دوبارہ جان آ رہی ہو۔ وہ بجلی کی سی تیزی سے اٹھی اور لڑکھڑائے قدموں سے انیل کے پلنگ کیطرف بڑھی۔ نرس نے اسے جلدی سے سہارا دیا اور انیل کے بستر تک پہنچا دیا۔ لاجو انیل سے لپٹ گئی دونوں کی آنکھوں سے آنسو بہہ رہے تھے۔ "انیل بیٹے" ڈاکٹر سنہا نے کہا "لاجو نے تمہاری جان بچائی ہے اسنے تمہارے لئے خون دیا ہے" یہ سن کر انیل نے تعجب سے لاجو کیطرف دیکھا لاجو کے چہرے پر مسکراہٹ کھیل رہی تھی انیل نے بے تابی سے لاجو کے سر پر ہاتھ رکھ دیا اور صرف لاجو کہہ سکا وہ بہت کچھ کہنا چاہتا لیکن اسکی آواز پیار اور ممنونیت کے جذبات میں ڈوب کے رہ گئی۔ کچھ دیر بعد انیل نے کہا:

"لاجو! اب مجھے راکھی باندھو، میں اپنے ہاتھوں سے تمہیں وہ کنگن پہناؤں گا جو میں تمہارے لئے خریدے تھے" ڈاکٹر سنہا نے لاجو کو راکھی منگوا دی اور لاجو اپنے کانپتے کمزور ہاتھوں سے انیل کی زخمی کلائی پر راکھی باندھنے لگی۔ اس کی لانبی پلکوں پر خوشی کے آنسو لرز رہے تھے۔

ڈاکٹر انیل نے کنگن اپنی جیب سے نکال کر لاجو کے ہاتھوں میں پہنا دئے۔ اس کے بعد وہ لاجو کے بیمار اور مقدس ہاتھوں کو آنکھوں سے لگا کر چومنے لگا۔

بھائی بہن کے اس پاک اور مقدس رشتے کو اٹوٹ اور مضبوط بنتے دیکھ کر ڈاکٹر سنہا کی آنکھیں بھی خوشی سے پُرنم ہو گئیں۔ راکھی کے سنہرے تاروں میں کھو کر ساری کائنات مسکرانے لگی۔

"کیا ہوا میرے بھیّا کو" لاجونتی تقریباً چیخ پڑی

"وہ ... وہ ... چپراسی پھر ہکلایا۔

"ہکلاتے کیوں نہیں۔ کیا ہوا میرے بھیّا کو؟ کہاں ہیں وہ؟ لاجونتی کی آنکھوں سے آنسو نکل پڑنے کو بیتاب تھے۔

"انھیں چوٹ .... ان کا ایکسیڈنٹ ہوگیا .... وہ ہسپتال میں ہیں" بمشکل چپراسی کے منہ سے نکلا۔

"بھیّا" لاجو چیخ پڑی اور وہ دوسرے ہی لمحے ہسپتال کی طرف دوڑی جارہی تھی۔ وہ گرتی پڑتی اس وارڈ تک پہنچی جہاں اس کے زخمی بھیّا آنکھیں بند کئے بیہوش پڑے تھے اور کئی ڈاکٹر کھڑے ہوئے تھے۔ جن میں مشہور ڈاکٹر سنہا بھی موجود تھے جن سے اس کے مرحوم پتاجی کے گہرے مراسم تھے۔ ڈاکٹر سنہا کو دیکھ کر اس کی آنکھوں سے آنسوؤں کی لڑیاں جاری ہوگئیں اور وہ انیل کے پلنگ کے پٹی پر سر رکھ کر سسکیاں بھرنے لگی۔ ڈاکٹر سنہا نے اسے دلاسہ دیا اور پھر انیل کے علاج میں مصروف ہوگئے۔ اسوقت لاجو کی حالت بہت ہی قابلِ رحم تھی۔ وہ ایک طرف کو ہوگئی لیکن آہستہ آہستہ اس کے ہونٹوں سے کبھی کبھی آہیں اور سسکیاں نکل جاتی تھیں۔ انیل کی کار کی ٹکر ایک لاری سے ہوگئی تھی جس سے انیل کو کاری چوٹیں آئی تھیں۔ جن کی تاب نہ لاکر وہ بیہوش تھا۔

ان کی زندگی خطرے کے دور سے گذر رہی ہے ڈاکٹر سنہا کی آواز نے لاجو کو چونکا دیا لاجو کو ایسا لگا کہ اس کا آخری سہارا زندگی بھی ٹوٹ رہا ہے اور وہ بلک بلک کر رونے لگی اور بے اختیاری کے عالم میں ڈاکٹر سنہا سے سہنا انکل کہہ کر لپٹ گئی۔ ڈاکٹر سنہا اسے الگ کرتے ہوئے سر پہ ہاتھ پھیرنے لگے اور اپنے اسسٹنٹ سے کہنے لگے "ڈاکٹر کمارا اب انیل کو صرف خون کی ضرورت ہے یہی ایک چیز انھیں بچا سکتی ہے آپ ذرا بلڈ بینک ....." اور ان کا یہ جملہ لاجونتی کی نہیں نہیں انکل" کی آواز میں ڈوب کر رہ گیا" میں میرے بھیّا کو خون دونگی انکل میرا خون دوں گی میرے بھیّا کو" لاجو روتے ہوئے ڈاکٹر سنہا سے کہہ رہی تھی۔

خرید لاؤں گا۔" دیر تو نہ لگاؤ گے بھیّا! لاجو نے دریافت کیا۔ "نہیں لاجو منٹوں ہی کی بات ہے۔ بس تھوڑا اور انتظار کر لینا۔"

انیل کو گھر چھوڑے تقریباً ڈیڑھ گھنٹہ ہو چکا تھا اور لاجو الگ پریشان ہو رہی تھی۔ "بازار بھی تو دُور نہیں وہ منہ ہی منہ میں بڑبڑانے لگی۔ وہیں دروازے میں کھڑے کھڑے اس کے پاؤں شل ہو رہے تھے۔ وہ اندر آنا ہی چاہتی تھی کہ اسے گھنٹے کی آواز نے چونکا دیا" ہائے بھگوان! سات بھی بج گئے نہ جانے کیوں انیل بھیّا ابھی نہیں لوٹے" اور یہ بڑبڑاتے ہوئے لاجونتی اندر آگئی اور اپنے آپ کو آرام کرسی پر گرا کر پھر نئے سرے سے بھیّا کا انتظار کرنے کا موڈ بنانے لگی۔ تنہائی سے اکتا کر وہ تصوّرات کی دنیا میں چلی گئی۔ اس کی آنکھوں میں ماضی کی تصویریں یکے بعد دیگرے آنے لگیں۔

ابھی چند ہی سالوں کے آگے کی بات تھی جب اس کے ماتا جی اور پتا جی ہوائی جہاز کے حادثے میں انتقال کر گئے تھے۔ تب سے لیکر آج تک بھیّا اس سے بالکل ماتا جی پتا جی کا سا برتاؤ کرتے تھے اور جب کبھی وہ لاجو کو رنجیدہ دیکھتے تو کہتے تھے" لاجو تو ماتا جی اور پتا جی کی یاد میں افسردہ کیوں ہو جاتی ہے۔ مجھ سے تیرا اداس چہرہ دیکھا نہیں جاتا۔ تو یہ کیوں سمجھتی ہے کہ وہ مر گئے ہیں۔ نہیں لاجو وہ دونوں تیرے لئے نہیں مرے۔ وہ زندہ ہیں مر تو میں گیا ہوں!

اور جلد ہی اسے دوسری باتوں میں لگا کر ان خیالات سے بہت دور نکال لے آتے۔ اور لاجو کو کبھی یہ محسوس نہ ہونے دیا کہ یہ اس کے سوتیلے بھائی ہیں۔ انھوں نے اس کی خواہش کے مطابق اسے میڈیکل کالج میں بھی داخل کروایا تھا تاکہ وہ اس تنہا گھر میں نہ گھبرائے۔ لاجو آنکھیں بند کئے انھیں خیالات میں کھوئی ہوئی تھی کہ اچانک کسی کے قدموں کی چاپ نے اس کے خیالات کا تسلسل توڑ دیا۔ وہ سمجھی کہ اس کے بھیّا آگئے ہیں اور وہ کرسی سے اچھل کر باہر دروازے تک پہنچ گئی۔ لیکن انیل کی جگہ ہسپتال کے ہاسپٹے کا پہنے چپراسی کو دیکھ کر اس کی حیرت کی کوئی انتہا نہ رہی۔

"بی..... بی..... جی ڈاکٹر بابو..... انیل..... بابو..... چپراسی ہکلانے لگا۔

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کل رات ایک نئے مریض کے داخلہ کی وجہ سے ڈاکٹر انیل کی مصروفیات دوگنی ہو گئی تھیں اور جب وہ سارا دن ہسپتال میں گذار کر اوجھل قدموں سے گھر لوٹا تو لاجونتی کو سراپا انتظار پایا۔ اپنے بھیّا کو دیکھ کر لاجونتی انتظار کی ساری کوفت بھول کر آنکھوں میں شکوہ اور ہونٹوں پر مسکراہٹ لئے آرتی اتارنے کیلئے آگے بڑھی۔

یہ دیکھ کر ڈاکٹر کے چہرے پر مسکراہٹ پھیل گئی اور اچانک انیل کو یاد آیا کہ اب لاجونتی کو نیگ میں کیا دیا جائے؟ اس خیال کے آتے ہی اس کی ساری تھکان دور ہو گئی اور وہ لاجونتی معذرت بھرے لہجے میں گویا ہوا"

"اوہو..... لاجو میں اپنے فرض کے پورا کرنے میں اتنا کھو گیا تھا کہ مجھے تمہارے نیگ خریدنے کا خیال ہی نہ آیا۔ ٹھہرو تو لاجو اب میرے پاس تمہیں دینے کے لئے فی الوقت کوئی تحفہ نہیں ہے۔ میں ابھی بازار جا کر تمہارے لئے کوئی اچھی سی چیز

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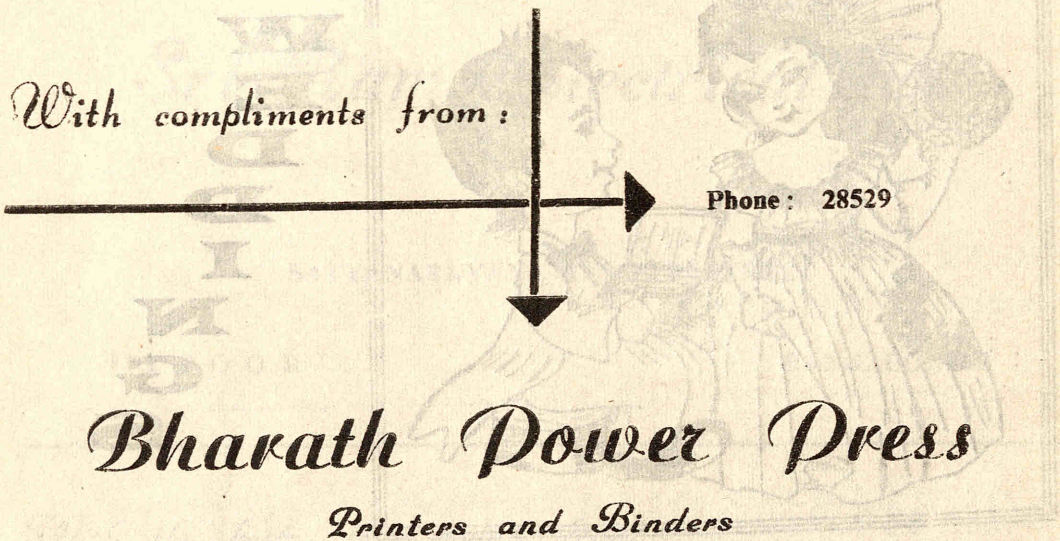
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