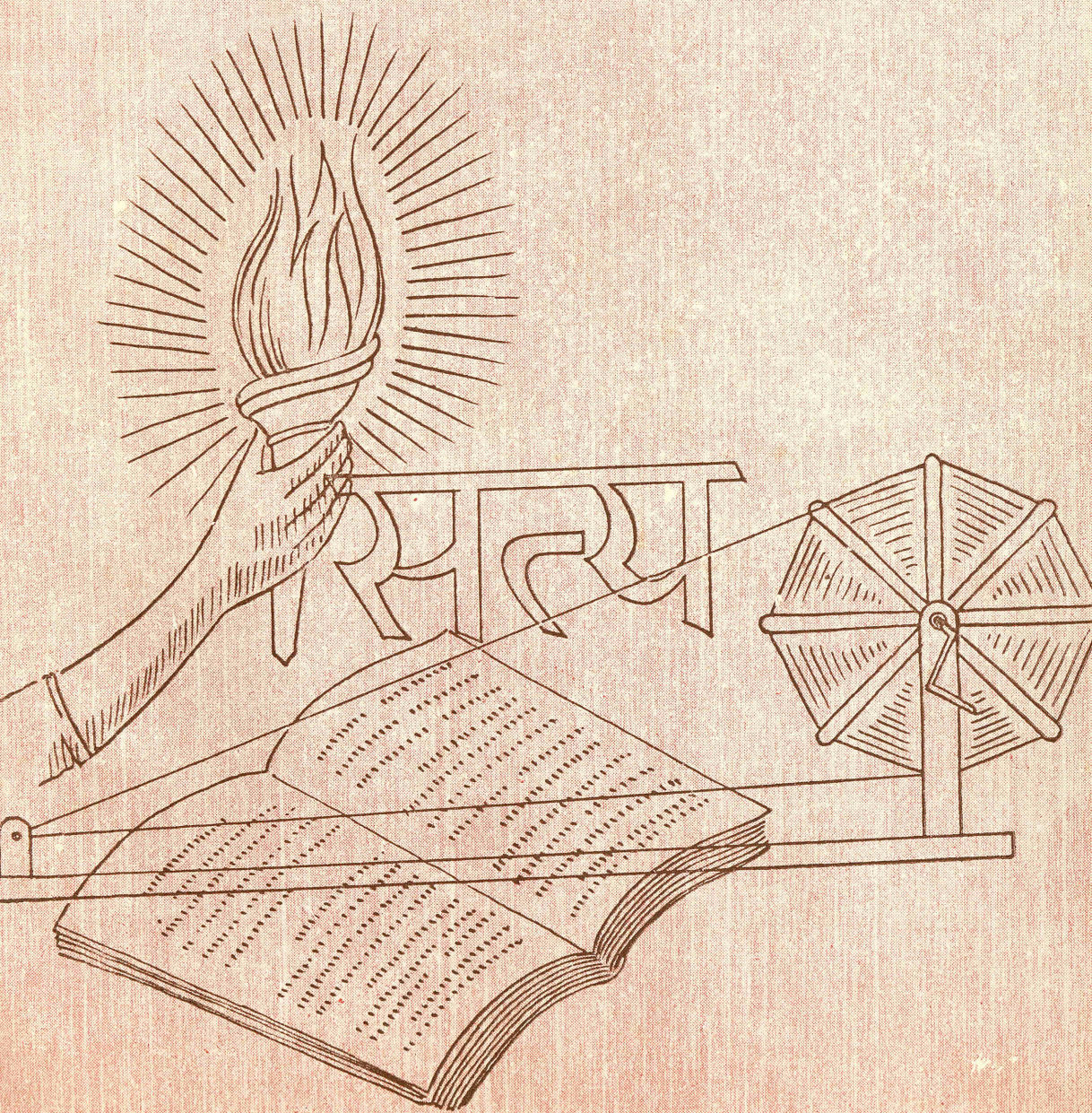
Mount Carmel College

BANGALORE

1969



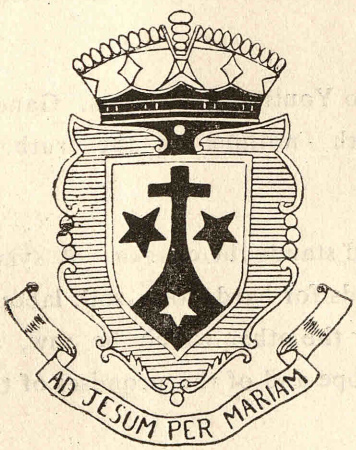
ANNUAL

OF

MOUNT CARMEL COLLEGE

BANGALORE

MYSORE



OF THE CONGREGATION OF TERESIAN CARMELITE SISTERS

1969

Cover Page

During his time as a school master Gandhi had always given the first place to the culture of the heart, the building of the character, the moulding of the child the urge to transform him into a noble, confident youth bearing the torch of wisdom and knowledge. In so doing he felt confident that correct moral and religious behaviour would manifest itself gradually in this youth. He would view with tolerance all religious. In his message to the world Gandhi stressed and repeated the need for this tolerance. The book symbolises religion – the Word of God.

In his message to Youth, to Students, Gandhi Commands that we always speak the truth – nothing but the truth. The word "Satya" bears that message.

In the background stands the charka. A symbol, an understood symbol of him. It stands for hard work, toil, labour and sweat every hardship in one form or the other which he saw, and beyond that it stands as a symbol of hope and of the promises of the future.

designed by
RADHIKA DORAISWAMY
I Hons. (Lit.)

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LANGUAGES

Kannada Section

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The Rangers present a guard of honour to His Grace,
Dr. Lourdusamy, D.D., D.C.L.
Archbishop of Bangalore,
on Guardians' Day.

Editorial

1969 has sped by as many another year has done. Startling world events have thrilled us, though incidents at home were dismaying. But hope is Heaven's greatest gift to man and we look forward to a quiet year with youthful enthusiasm and zest working in the right channels, with a balanced sense of proportion towards real and objective values – " Values which are not imposed from outside but arise inside every man's consciousness ".

The future of Journalism seems bright and secure, judging from the many good articles offered for publication, in our Annual. All could not be accepted for want of space. Hats off to our contributors ! There is no dearth of talent among young people, yet the distilling of it, needs talent greater than theirs !

Our Student Governing Body has been active, and that too, says much for latent talent.

We are sorry that the Bangalore University Convocation is late this year and that the pictures of the new Graduates will not find a place in this issue.

The Management, Staff and Students of the College offer their gratitude to Dr. V. K. Gokak, former Vice Chancellor, for his wise guidance of the Institution during his tenure of office.

We accord a warm welcome to our new Vice Chancellor, Shri T. K. Tukol and wish him success and God's blessings in this fresh field of service, where we envisage great harvests.

The Seminar on the Church in India held in May 1969 has given us new and inspiring directions for greater service to our country.

A section of the Magazine is named, the 'Gandhi Memorial Section' and essays and drawings appearing here, are the ones chosen for awards in the various competitions held this year, in honour of 'The Father of the Nation'.

By far the most satisfying achievement of the year was the realisation of the idea of the 'Spiritual Week'. Much thought and work went into it and earnest participants shared a sense of being stirred and uplifted. Coming as it did at the close of 1969, it did 'ring out the old' and 'ring in the new'.

Our grateful thanks to our printer, block maker and student assistants for all the help rendered in the publication of this number of the magazine, and to those good business houses who advertised with us, so helping to swell our working budget and avoid a crash, while they in turn, claimed the attention of our judicious readers.

EDITORIAL BOARD

Editor .... Sister M. Emmanuel } Department
Associate Editor .... Sister Angel Mary } of English

Sectional Editors

Sister Clement Mary .... Hindi
Miss M. A. Singamma .... Kannada
Miss H. Seethalakshmi .... Tamil

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

In Appreciation

26 L.F. Tansen Marg,
New Delhi-1
February 25, 1969

Dear Sister,

....I was simply delighted to receive a copy of the Mount Carmel Annual – 1968. It is indeed a very useful and interesting publication. I can visualise the spirit behind it. I am sure with such devoted and enthusiastic teachers, Mount Carmel College will kindle light in darkness. God bless you!

Sincerely Yours,
H. S. KAPUR

Carmelite Monastery,
Aquen - Margao,
Goa
21—2—1969

Rev. and dear Mother,

....Thanks for the "Annual of Mount Carmel College". As usual I read the report of the last year with great interest. It gave me great pleasure to note the words of Mr. D'Souza that yours has come to be known as one of the finest institutions in the country due to your indefatigable efforts. It is wonderful that you have a library, which is one of the most modern in the city of Bangalore.

Sincerely in Jesus & Mary,
Father Lucas

St. Xavier's College,
Bombay-1

.....Thank you for your Annual and congratulations on your work.

Kind regards,
M. M. BALAGUER

Regional Institute of English,
6 - A Cunningham Road,
Bangalore-1
March 3, 1969

Dear Rev. Mother,

.....I acknowledge with thanks receipt of a copy of your beautifully got up Annual which we have gone through with great interest.

Yours sincerely,
DAVID HORSBURGH
for Director

Coxwell House,
Cirencester,
Glos: England
11—6—1969

My dear Sister Antoinette,

.....Thank you for your letter of April 7th - and the College Magazine arrived a day or two after your letter. I read it with much interest and thought the articles were well written.....

....Your College goes on expanding in its scope.

With love,

Yours affectionately,
DOROTHY DELA HEY
(Former Principal,
Queen Mary's College Madras)

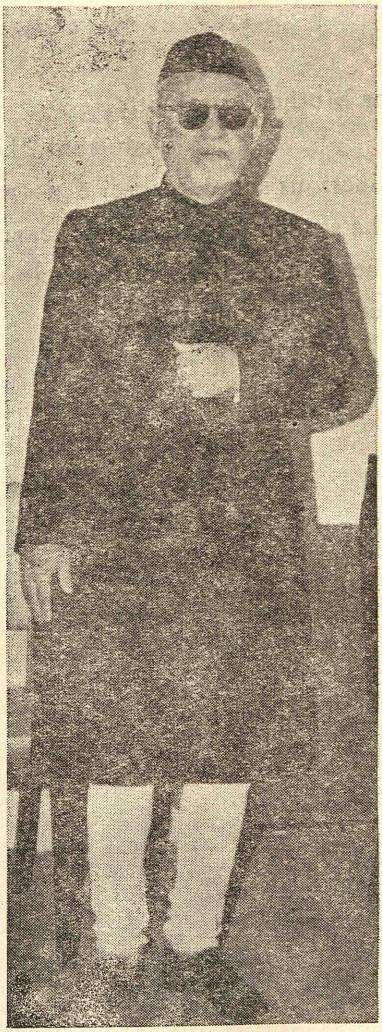
National Catechetical & Liturgical Centre,
St. Mary's Town.
Bangalore-5
February 7, 1969

Dear Mother Antoinette,

.....I wish that the College, in addition to securing high academic distinctions should exercise a transforming influence on the moral, spiritual life of the student, so that after leaving the portals of the College they may be a leaven in the political life, in the socio-economic development and in the cultural renaissance of our country.

Yours devotedly in Christ,
D. S. AMALORPAVADASS,
Director.

A Man Apart



It so often happens that one gets a far greater amount of information and, consequently, a clearer vision of a person's motivations, sources of inspiration and his life's work – only after his death. This is especially true when a national figure passes away. The newspapers bring out a deluge of matter regarding his public and personal life, which leaves someone who has been ignorant of it so far, wondering, "Why ever didn't I know all about him before? Why didn't I get to know of this wonderful man, while he was warm and breathing?"

But upon reconsideration this does not really signify. You do not have to meet a renowned and respected being in flesh and blood in order to have his memory etched out in stark living lines on your mind.

Reading about Dr. Zakir Husain, like reading about other men and women who have contributed towards the enrichment of humanity, has been a voyage of discovery. In such cases you invariably come across an inflexible determination to serve some worthy purpose, honest hard work, and often a deep compassion and love for their fellow beings which transcends individual selfishness and elevates the giver into a noble sphere. Life does not consist in taking, but in the giving of one-self and those who do it quietly, intently, are the ones who are singled out for remembrance and affection – perhaps by only a handful of persons, or the nation, or the world. All that is of no consequence. It is their work that matters, the type of work and the way it was performed.

An artist runs his fingers over a lump of clay and a human form emerges; a poet is spellbound by a glowing sunset and a song is written down A teacher can be as creative, in a more selfless manner. Concentrating on a limited number of students and studying the personality of each, he can help to bring out and

develop their most attractive attributes and eliminate their worst. It was in this respect that Dr. Zakir Husain made a positive contribution. To him teaching was not a process of mumbling some dry details monotonously, shuffling off without a backward glance at equally drowsy students and forgetting about them entirely outside the precincts of the college – a case of "out of sight is out of mind".

Dr. Husain's interest in teaching primary and secondary school classes showed his keen desire to guide and strengthen the fibres of tender minds with certain basic values of life. Concerning this, he laid down a principle which he followed admirably. "The educator has to first realise these values in himself and then to help his pupils in realising them," said Dr. Zakir Husain and his students must have been especially fortunate in having for a guide a man who practised what he preached.

One cannot by words alone inspire another to perform noble deeds. The speaker should prove himself equally capable of doing them. These days we younger ones have sickeningly dishonest and hypocritical politicians thundering to us to choose the path of Mahatma Gandhi. We are not naive to be stirred by empty meaningless words. Let those who wish to preach, inculcate in themselves a true concern for the welfare of others, a willingness to make personal sacrifices, if they wish us to hear them and be inspired.

Dr. Zakir Husain was one of the rare ones who shunned the mere exercising of vocal cords with extravagant phrases. We stand in need of more men with that type of dignity and decency ; men who ceaselessly strive in their field of work, unconcerned as to whether or not their every act is going to be publicised by the news reporters.

With the winning of freedom, those who had till then been ardent nationalists shed every vestige of self respect and, vulturelike, swooped down to get their claws on high offices. Sensitive individuals stood aloof and watched in pain and disgust this unashamed grabbing of power. Dr. Husain throughout his life, in fact, never worked for personal gains and positions. He did not claim rights to this or that but focussed his energy on fulfilling his duties in the right manner.

Although Dr. Zakir Husain was deeply absorbed in teaching, he had other interests as well. Serious in outlook, he was nevertheless no ascetic, shunning

the joy and colour of life. Being a lover of nature, the rustle of fallen leaves or the gentle swaying of a flower must have afforded him a visual pleasure as great as his intellectual pursuits. Beauty in life and nature is fostered by those who are intensely aware of it. Man has scaled the highest peaks, crossed the stormiest oceans and even stepped on to the moon. But these achievements do not in any way subdue the magnificence of creation. It takes a person of exceptional sensitivity to realise that.

During his life time and after his death, Dr. Zakir Husain, did not of course escape the carping criticism of parochial minded people. But a character like Dr. Zakir Husain cannot be affected by the derogatory comments of petty minds. His own broad religious outlook and humanity took care of that.

THUNGA S. N.
II Yr. B.A. (Hons.)
(Pol. Sc.)

MOUNT CARMEL COLLEGE, BANGALORE

Parents' Day 1969

Under the Distinguished Patronage of

His Grace, Most Rev. Dr. D. S. LOURDUSAMY,

ARCHBISHOP OF BANGALORE

REPORT FOR THE YEAR 1968—1969

Your Grace, Rev. Fathers, Sisters, Ladies and Gentlemen, it is my privilege to present to you the report of the College for the academic year 1968—1969.

STRENGTH

The College closed for the academic year with a strength of 1169 as against 1196, at the commencement. The usual stampede for entry into the Pre-University class continued this year, and was followed by an equally measured rush for admission to the degree classes. Our objective to limit the total strength only to 1000, with the view to maintaining the high standards we have always kept, proved unattainable !

EXAMINATION RESULTS—UNIVERSITY

Examination	No appd.	No. passed in all parts at the first attempt	Percentage of full passes	No. passed in several parts			
				I,	II,	III,	IV
Pre-University							
Arts	140	96	68.5	136	124	101	....
Science	291	193	66.2	282	274	197	....
Degree							
B.A. First Year (R.S.)	57	38	56.6	61	62	52	61
B.Sc. First Year (R.S.)	137	101	73.72	132	129	112	137
B.A. Second Year (R.S)	86	56	64.00	79	69	75	83
B.Sc. Second Year (R S.)	172	127	73.4	165	156	139	166
B.A. Final Year (N.S.)	79	69	86.01				
B.Sc. Final Year (N.S.)	110	88	80.00				
B.A. Hons. I Year English	28	26	92.08	28	26	28	
B.A. Hons. I Year Political Science	22	12	54.06	20	20	22	

DISTINCTIONS GAINED

	Part	Rank	First Class	Second Class
Pre-University				
Arts			27	45
Science		4th & 6th	60	80
Degree				
B.A. Second Year (R S.)	I		15	18
	II		5	24
	IV		26	31
B.A. Final Year (N.S.)		1st & 2nd	2	32
B.Sc. Second Year (R.S.)	I		23	68
	II		1	27
	IV		39	68
B.Sc. Final Year (N.S.)			5	34

STAFF

We would like to place on record, our feelings of appreciation to the members of the Staff for their co-operation in making our work a success, both in academic and extra-curricular activities. We consider ourselves fortunate in having Dr. M. V. Krishna Rao, as Honorary Professor in our Department of Political Science.

DEPUTATION OF STAFF MEMBERS TO CONFERENCES AND SEMINARS

Name of Teacher	Summer Courses/Seminars	Duration
Mrs. Susheela Punitha	Seminar in Applied Linguistics, Madras	3 Weeks
Sister M. Josephette	Summer Institute in Human Nutrition, Coimbatore	One Month
Miss Gemma Britto & Miss Lorna Raymond	Orientation Course for Junior Lecturers, Bangalore	3 Weeks
Miss Premalatha Bai & Mrs. Zahara Nawaz	Summer Institute in Chemistry, Bangalore	3 Weeks
Mrs. Indira Sampath	Seminar in English Language Teaching Bangalore	6 Weeks

EXTRA CURRICULAR ACTIVITIES

While the class room whets the appetite for knowledge, the extra curricular activities of the various Associations, keep our students very much in contact with fellow students outside the campus, by participation in debates, essay contests, cultural activities, sports and games. These several Associations worked very satisfactorily. The Secretaries showed commendable enthusiasm.

(a) SPEECH—DEBATE—WRITING

B. M. S. College of Engineering Students Association Inter-Collegiate debate in English	Sandhya T.	III Prize—Won the Runners-up Shield
Mysore United Nations Organisation (Observance of Human Rights Year) Inter-Collegiate debate in English	Eunice Misquith	Prize awarded to the best Lady Speaker
Mysore Pradesh Youth Congress Inter-Collegiate debate in English	Sandhya T.	I Prize
Dakshina Bharath Sangham Inter-Collegiate debate in English	Sandhya T.	II Prize
National College Old Students Association Inter-Collegiate English debate	Sandhya T.	III Prize
Indo-Japanese Youth Association Inter-Collegiate debate in English	Sandhya T.	III Prize Won the Runners-up Cup
St. Joseph's College Students Union Inter-Collegiate debate	Sandhya T.	III Prize
Catholic University Students Inter-Collegiate debate in English	Eunice Misquith	I Prize – Won the Rolling Trophy
Central College, Botanical Society Inter-Collegiate Speech Contest	Kiran Chabria	II Prize

Shri. C. Narasimha Moorthy Memorial First Inter-Collegiate Lecture contest in Humanities	Eunice Misquith	'B' Grade in Economics
National College Inter-Collegiate English Essay Contest for T. M. Babu Shield	Nimi Omar, P.U.C. and Nirupama Menon II B.A. competed	Won the Rolling Trophy
Traffic Week Inter-Collegiate Essay Contest	Nimi Omar	II Prize
Gandhi Sahitya Sanga Essay Contest in Kannada	Mary Carmela	I Prize
Botanical Society, Central College, Essay Contest	Sally Cherian	III Prize

SOME OTHER STUDENT PROGRAMMES AND ACTIVITIES

Four students participated in the Inter-disciplinary seminar organised by the U.S.I S., in May 1969. Miss Miriam Pereira of the Pre-University class represented our College at the International Student Seminar held at Kashmir in the summer. She also attended the Social Service Camp in Madras Eunice Misquith attended the National Catholic camp in Trivandrum. Ten students attended the Convention for Catholic students held in Madras in May, 1969.

The Freshmen Orientation Programme was initated in July 1968 for our new students, with the purpose of preparing these young people for the experiences they will meet with during the course of their College life. For the Final Year students a "Career Day" was organised. The preference for the several professions was obtained from the students in advance and experts in these fields were invited to speak to the groups of students.

One of the particular features of the year was to organise a "Spiritual Week" for all the students. There were separate programmes on certain days for the Catholics. On other days, there were common programmes. Talks on moral and religious topics were followed by a "Question - Answer" period. Many of the students found these programmes profitable.

GAMES AND SPORTS

In the field of games and sports, the College maintained its established reputation. At the Mysore State Olympic Meet, Mary Philip won the first place in Shot Put and Discus. The College won the team championship at the Inter-Collegiate Athletic Meet. At the Don Bosco All India Athletic Meet and at the

Mysore State Meet, Aruna Ramaswamy secured the first place in broad jump. K. K. Parvathy, Mary Fernandes, Jaya Grandhi, Aruna Ramaswamy and Mary Philip represented the University at Jabalpur for the Inter-University Meet. The team was captained by Mary Philip. The College also won the games shield and the Air Vice Marshall Goyal rolling shield and cup for badminton. Mary Fernandes, Mary Philip and K. K. Parvathy were selected to represent the University in basket ball at Indore. Vani Murthy won the tennis title at the Bowring Institute. She also represented the State and University for tennis. Shoba Shivaswamy captained the University shuttle team. She also represented the State at the National Meet at Amritsar.

N. C. C.

160 Cadets were enrolled in July 1968. On Guardians' Day, a Guard of Honour was presented to His Excellency, G. S. Pathak, Governor. 65 Cadets took successfully the First Aid examinations conducted by the St. John's Ambulance Association. Our Cadets won the team Championship for the Chandrashekra Rolling Shield, also conducted by the St. John's Ambulance Association. U/O, Bharathi Magdum was adjudged the best First Aider and was awarded the Gold Medal. Of the five cadets that attended the Basic course in Mountaineering in September 1968 at Manali, two were selected for the advanced Course. It was a rewarding and thrilling experience. The lure of the mountains drew them on and they came up against what their instructors told them, peaks not discovered before. Could their excitement have been less than that of Tensing or Hillary ? U/O Padmini Sundaram was selected for the Republic Day parade in Delhi. She was judged the "Best Cadet" in the Mysore State for the year 1968 and the second best at the All India Best Cadet selection on Republic Day, 1968. Our cadets won the team championship for the inter-battalion shooting and Cadet Mytherie Raman, was awarded the medal for the "Best Shot" among the State Girl Cadets.

SOCIAL SERVICE LEAGUE

The activities of the League were many and varied. Three economically backward children were provided with school fees and books. Besides the routine work and visits to the slums, the League arranged recreation programmes at the Home for the Aged and the Cheshire Home. Substantial assistance in the form of clothes, food, medicine, were given to the poor at Bairadebandi. On Independence Day the members of our League had a "Get Together" with the poor at Srirampuram. Games, sports and singing competitions for young and old, were organised. Individual League members contributed the prizes generously. First Aid was rendered to many poor children and labourers.

EXCURSIONS AND TOURS

Besides the usual brief trips to the several places of interest in our City and its neighbourhood, there were two trips worthy of mention. An excited, group

of 52 students made a trip, partly by plane and partly by railway to Ceylon and came back with exciting accounts and interesting pictures of Colombo, Kandy, Hikkaduva, Galle Fort, Nuwara Eliya, Mehin Tale, the National Park and other focal points. Our students who went to Kashmir spoke for days on end of their boat-house experiences and their first sight of snow !! They were no less excited than the men who have landed on the moon;

Departmental excursions as usual were conducted by the Botany department.

RELIGIOUS INSTRUCTION

Regular instruction in religion was imparted to the Catholic students. Terminal examinations were held and prizes awarded to the best students of each section.

MORAL INSTRUCTION

Instruction in Morals was given to all other students, Terminal examinations were held and prizes awarded.

DEVELOPMENT AND EXPENDITURE

(a) Scholarships, Free Studentships and other Fee concessions.

1.	Central Government Scholarships	7
2.	State Government and University Scholarships	108
3.	Freeships	115
4.	Help towards books, free meals, special fees, transport, educational excursions (provided by the Poor Students Fund, aided by the University Grants Commission)	205 students were helped
	Total amount spent	Rs. 3,843/-

EQUIPMENT

1,479 volumes were added to the library and 56 to the University Grants Commission lending library. The total expenditure on books, furniture, Science and other equipment was Rs. 33,825-48. On the University Grants Commission section, the expenditure was Rs. 659-65. We are very grateful to U S. I. S., Bangalore and Madras, British Council, Bangalore and Madras and Forum of Free Enterprise, Bangalore, for their donations of books and periodicals.

HOSTEL

Our hostel accommodated 128 students. The general health was good. The hostelites enjoyed the films that were shown them regularly.

Due to the undue pressure on the hostel, we have proposed to provide for an extension of the existing hostel building.

GENERAL REMARKS

In October of the year under report, the College applied for first affiliation for the P.C.M. group at the B.Sc., level and Psychology at the B.A. degree level ; besides for continuance of affiliation for the Honours courses in English and Political Science.

It was reported last year that the new Science laboratories were nearly completed. They are now complete. The cost of construction was Rs. 5,11,129/- towards which the University Grants Commission gave Rs. 1.5 lakhs and the Mysore State Government Rs. 75,000/-. The rest of the cost was met by the Management. It now remains to equip these laboratories.

CONCLUDING REMARKS

All good things too come to an end ! Before we conclude, we take the opportunity to thank His Grace, Most Rev. Dr. D. S. Lourdusamy, our dear and esteemed Archbishop, for his paternal presence at this function, despite heavy and pressing schedules.

Finally, on behalf of the Management, Mother M. Antoinette, Superior, Staff and students we thank our guardians, friends and the general public for their kind support and co-operation over the years. We feel confident of their continued support in the years to come.

Yours in Service,

Sister Angel Mary

PRIZES AWARDED FOR THE YEAR 1968—1969

HOSTEL PRIZE

C. M. Seetha

RELIGION

Pre-University — Leola D'Souza
Degree — Lorna Saldanha

MORAL INSTRUCTION

Pre-University — Prathima Naidu
I Degree — Jaya Venkateswaran
II Degree — Nirupama Menon
III Degree — Shahnaz Hashim

ENGLISH

Pre-University — Prathima Naidu
I English Honours — Patricia D'Cruz
II Degree — Kathleen Satur
I Degree — Radha Warrier

PART II — LANGUAGES

SANSKRIT

Pre-University — K. Chandrika (P.C.B.)
II Degree — V. Rangamani

KANNADA

Sarojini Hosamani (P.C.B)
L. G. Champaka (C.B.Z.)

TAMIL

Pre-University — A. Rajarajeswari
II Degree — K. Lalitha

HINDI

Pre-University — Padmini Mishra (P.C.B.)
II Degree — Pushpa K.
Hons : — Usha Mohan —

FRENCH

Sarojam G. Nair
Eulalie Caillard
Patricia D'Cruz

PART III — ARTS

Pre-University — Nimi Omar —
I Degree — Lata G. S. —
II Degree — Nirupama Menon
III Degree — Shankari V.

PART III — SCIENCE

Pre-University — Padmini Misra (P.C.B.) — II Degree — Rehnuma Jehan
Pre-University — Prabha Nair (C.B.Z) — III Degree — K. Geetha
Pre-University — Prathima Naidu (P.C M.)— I Degree — S. Girija

HOME SCIENCE

Pre-University — Gita Ramani S. — II Degree — Nandini Lele

I Degree — Jaya Venkateswaran — III Degree — Arti Metha

PART IV

Social Science — Gyanu Dalwani General Science — Bharati Rani Suvarna

FOR RANKS IN UNIVERSITY EXAMINATION

Pre-University	— IV Rank	— Prathima Naidu	— P. C. M.
	VI Rank	— Padmini Mishra	— P. C. B.
B.A. Degree	— I Rank	— Vasumathi Hanuman	— English and Economics
	II Rank	— Sheela Vasantha Rao	— Economics and Political Science

FOR AN OUTSTANDING STUDENT AT THE UNIVERSITY DEGREE EXAMINATION

Vasumathi Hanuman III B.A.

PRINCIPAL'S PRIZE FOR BEST PREFECT

With - held

PRINCIPAL'S PRIZE FOR BEST STUDENT

Gloria Peters III B.Sc.

PRINCIPAL'S PRIZE FOR BEST SPORTSWOMAN

Mary Fernandez — III B.Sc.

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

Sandhya T.

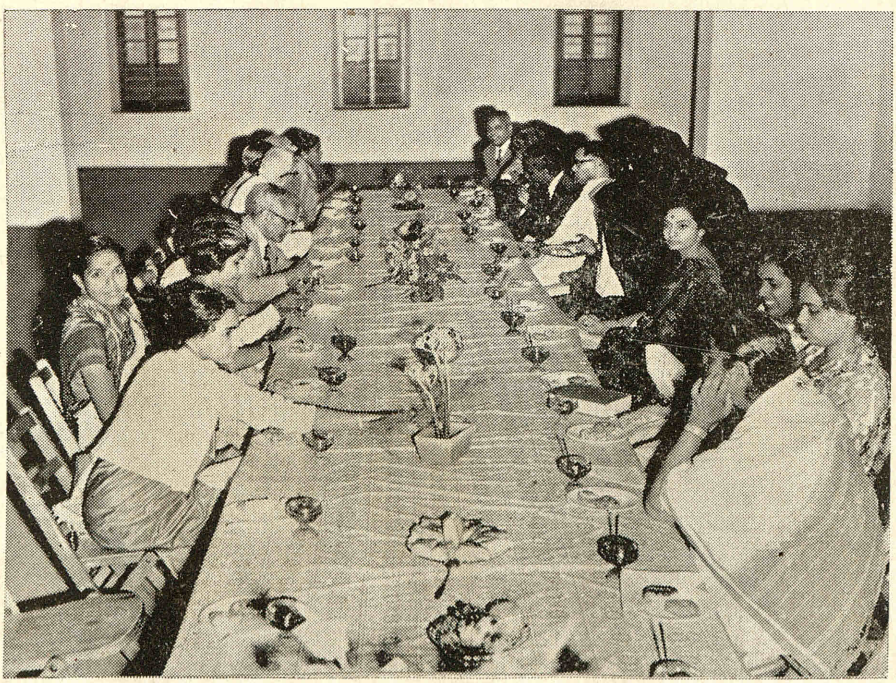
PRIZE ENDOWMENTS

1.	Mr. Joseph Chowriappa	Prize:	Pre-University Science CBZ
2.	Mr. B. G. Shantappa	Prize: a)	,, ,, PCB
3.		b)	Third Year Degree Science
4.	Rao Bahadur S.L. Mathias & Sons	Prize:	Third Year Degree Arts
5.	Mr. K. J. Joseph Pothenkullam	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
10.	Miss Christine Pinto	Memorial Prize:	English Second Year Degree Examination
11.	Mr. W. H. Lowe	Prize:	For Religion, Degree Section

At the Inauguration of the College Associations 1969



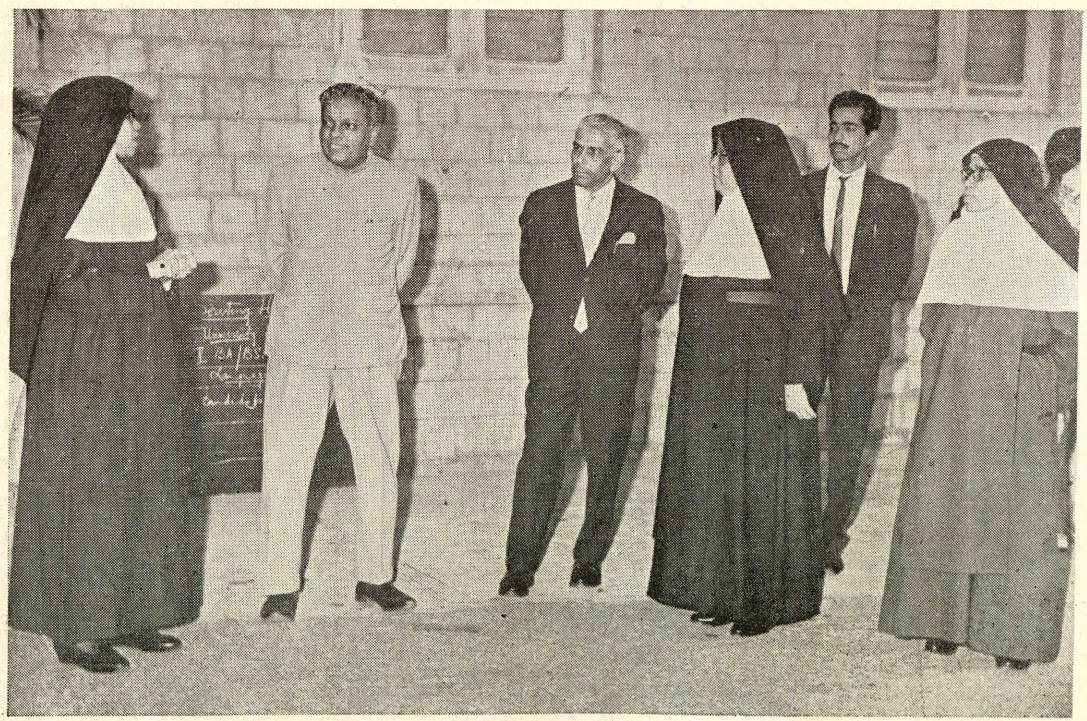
Sri K. R. Ramachandran, I.A.S. Edn. Sec. (Mysore State) and Vice Chancellor of the Bangalore University for a brief period, presides



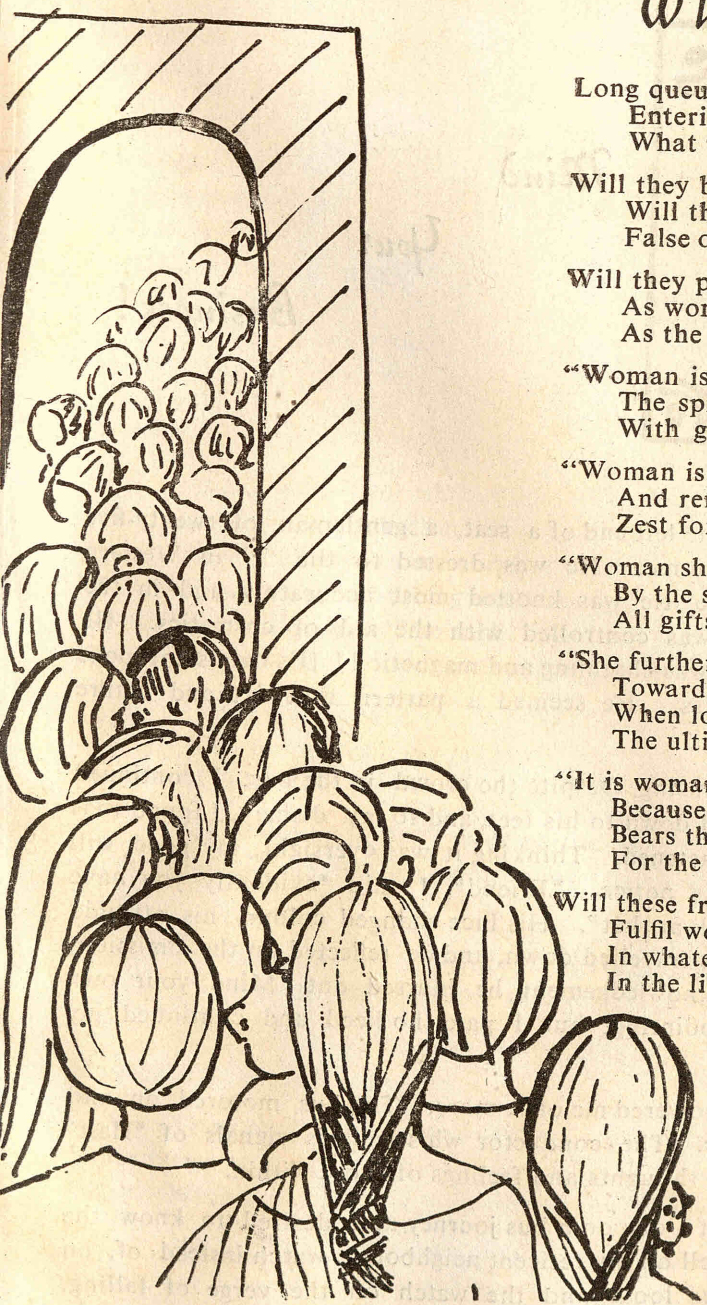
Guests and Office Bearers of the Associations at tea after the Inaugural Address



Members of the 7th Annual Conference of History Studies Visit Mount Carmel College



What?



Long queues of girls we see
Entering Mount Carmel,
What will they be, in the future ?

Will they be anything –
Will they ring
False or true ?

Will they play their destined part
As women –
As the heart of mankind ?

"Woman is destined to replace
The spirit of violence and war
With gentleness."

"Woman is destined to maintain
And renew mankind's
Zest for life and progress."

"Woman shows how to truly love
By the sacrifice of herself –
All gifts above."

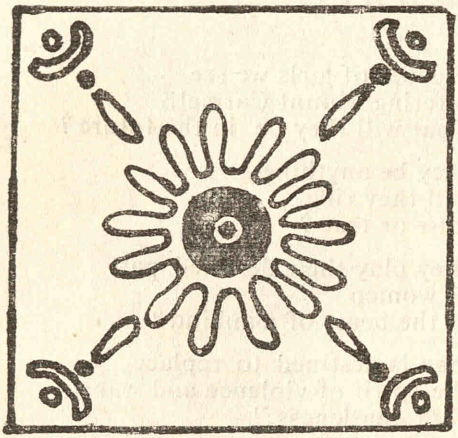
"She furthers the world's evolution
Towards amorization" –
When love will effect
The ultimate revolution.

"It is woman too, who
Because of her nature,
Bears the weighty responsibility
For the degradation of love."

Will these fresh and lovely girls
Fulfil woman's vocation,
In whatever role they play
In the life of world or Nation ?

S. M. A.

Thoughts inspired by "Teilhard and Womanhood" by Andre Devaux (Paulist Press) and the review of the book by B. O. R. in "The Word", June 1969 number.



Mind Your Business!

While I sat in a bus at the left end of a seat, a gentleman of twenty-five entered and took his seat opposite me. He was dressed to the 'T' in Western style of course – his fashionable tie was knotted most accurately and in the modern mode, his curly hair was controlled with the aid of cosmetics. He possessed a certain naturalness—was charming and magnetic ! ! His handsome looks and clear cut features were flawless. He seemed a pattern that art and nature could conjointly achieve.

Fascination led me to musing. Despite the crowd in the bus, I continued observing him. My eyes strayed down to his feet, and to my dismay, I found that the laces of his shoes were not fastened. Thinking it was oversight, my good will prompted me to bring this to his notice. "Friend", I said. "evidently you have forgotten your shoe lace, do look at that". His face changed colour, his attitude was grim. Nevertheless his eyes travelled down, and he reflected on the omission, but instead of the expected acknowledgement he blurted out "Mind your own business, Sir". That was disappointing, but I paid no heed and continued my journey in strained silence.

Abstract thought overpowered me once more. The bus motored on and did not pause with our thoughts. The conductor whistled his signals of "Halt" and "Proceed" regardless of the thoughts and feelings of those within.

I suddenly realised that I was on a bus journey and desired to know the time. My eyes automatically fell on my reticent neighbour's watch instead of, on my ordinary one. His strap was loose and the watch on the verge of falling. "Young man", said I again, much to his displeasure, "Your strap has gone loose. Set it right". "Mind your business", came that angry retort again. "Funny Guy" thought I. "Strange behaviour. I had done him a good turn. Were it not for my timely warning he might have dropped a costly watch by the way side."

I was not annoyed however for I had long learned to understand a man. Human nature varies and one cannot clarify or formulate reactions. No two men are alike.

The bus moved on and on. Passengers stepped out while others entered. An elegant passenger took his place right behind the young man. I soon recognised him as a popular film star. My grumpy friend turned around abruptly to get a view of him, and while he did so, his tie got misplaced. The man had twice asked me to mind my business, yet my sense of courtesy did not let me hold my tongue. I drew his attention to his tie and drawing forth a hand mirror from his pocket, he set it right. I was pleased and thought the severity of the man was relaxing and he was coming round. But to my utter surprise, out came the reiterated phrase "mind your own business". This was too much for me. I decided to mind my business for the rest of the journey.

A half hour later the bus came to a halt and the man who sat beside my companion made a quick dash for the door and disappeared. The suddenness of his exit seemed strange to my companion. He slipped his hand into his pocket as if to make sure that everything was safe, and lo ! he turned absolutely pale. "My pocket has been ripped" he said. "Dear me ! My purse has gone". He turned his agonising face to me. "Did you see that young man who flashed out of the bus ?"

"Yes I did" said I.
"Did he rip open my pocket ?"
"Yes he did" replied I.

"How did he do it ?" went on the agitated man ; and I, with the calmness characteristic of me, but annoying to my friend, said that he did it with a shaving blade.

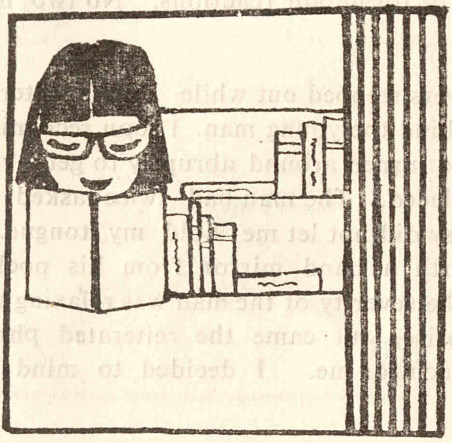
"Have you seen him before ?" he asked me again. "Oh yes" said I. "His photo ranks in the gallery of crooks in all police stations".

"Have you any idea where I can find him ?" "No idea" said I, "I am not in touch with such a 'smart' set."

"You saw him do it and you did not tell me?" "Yes dear friend" said I. "Once bitten twice shy. I was asked to mind my business, not once, not twice, but thrice. When I saw him cut your pocket, I did mind my business.

My friend got off at the next halt. I guess he walked to the nearest police station, but I doubt be retrieved his purse, which contained a few hundred rupee notes and a collection of small change.

AUDREY MORRIS
First Year Honours (Political Science)



The Novel

Difficult as it is to give a formal definition of the novel, it will be admitted that Jane Austen, Dickens, Balzac, George Eliot, Tolstoy, Dostoevsky, the Joyce of 'Ulysses' and Faulkner are all novelists, and that, different as they are from a formal point of view, they have one thing in common : a deep love of fact, of the empiric element in experience. And it is this that really distinguishes the novel from other species of prose fiction : the tale, the fable, the romance. The staple ingredient present in all novels in various mixtures and proportions, but always in a fairly heavy dosage, is fact.

If a criterion is wanted for telling a novel from a fable, or a tale, or a romance (or a drama), a simple rule-of-thumb would be the absence of the super-natural. In fairy-tales and fables, as everyone knows, birds and beasts talk. In novels, they don't. Men in novels may behave like beasts, but beasts in novels may not behave like men. The characters in a novel must obey the laws of nature. They cannot blow up, or fly, or rise from the dead, as they can in plays, and if they talk to the devil, like Ivan Karamazov, the devil, though he speaks French, is not real like Faust's Mephistopheles, but a product of Ivan's derange-ment. The devil is a part of Ivan. A dramatist however, could put a devil on the stage, because the stage accepts devils and even has a trap-door ready for them to disappear through with a flash of brimstone. To speak even metaphorically of Gods and their machinery in a novel, is to imply a short-coming. Dickens is always criticised on this score. The devil can appear in person in a tale of Haw-thorne's like "Young Goodman Brown", but not in Hawthorne's novel "The Scarlet Letter", though he may be there in spirit.

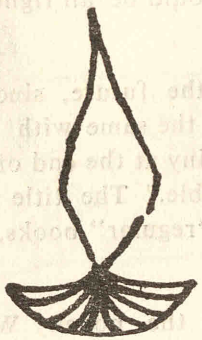
The novel does not permit occurrences outside the order of nature—miracles. Mr. Krook's going up in a spontaneous combustion in his junk-shop is

a queer Punch-and-Judy note in "Bleak House". Actually, Dickens thought Science had found out that people could explode of their own force, but now it seems that they can't, that Mr. Krook couldn't; it would be all right in a fantasy but not in a novel.

By the same law, a novel cannot be laid in the future, since the future, until it happens, is outside the order of nature. It is the same with public events in the past that never happened, for example the mutiny at the end of World War I, led by a Christ-like corporal in Faulkner's "A Fable." The title is Faulkner's warning to his readers that this volume, unlike his "regular" books, is not to be considered a novel, but something quite different.

This air of veracity is very important to the novel. We do really expect a novel to be true, not only true to itself like a poem, or a statue, but true to actual life, which is right around the corner. The reader of "Pride and Prejudice" knows exactly how much money the characters have. Whenever the chance arises, Jane Austen supplies a figure. Everything is lucid and perspicuous in her well-chartered world, except of course the weather, which is often unsettled, and this fact too is always noted ("The shower was heavy but short, and it had not been over five minutes when .. .. "). We not only make believe we believe a novel, but we do substantially believe it, as being continuous with real life, made of the same stuff, and the presence of fact in fiction, of dates and times and distances, is a kind of reassurance—a guarantee of credibility. If we read a novel, say, about conditions in post-war Germany, we expect it to be an accurate report of conditions in post-war Germany; if we find out that it is not, the novel is discredited. This is not the case with a play or a poem. Dante can be wrong in the "Divine Comedy"; it does not matter, with Shakespeare, that Bohemia has no sea-coast, but if Tolstoy was all wrong about the Battle of Borodino or the character of Napoleon, "War and Peace" would suffer.

PATRICIA D'CRUZ
II B.A. Honours (English)



Act of Sincerity

"It is easy enough to tell the poor to accept their poverty as God's will when you yourself have warm clothes and plenty of food and medical care and a roof over your head and no worry about the rent. But if you want them to believe you—try to share some of their poverty and see if you can accept it as God's will, yourself !", says Thomas Merton. Anyone reading this quotation will be forced to agree with it. It is quite true that when we see poor people, we often pity them and blame their fate as the cause of their poverty. And with that we pass on. How many of us really do something for these unfortunate people, or at least think of doing something for them to lessen their suffering and want on this earth ?

By this I do not mean that we should encourage beggary by giving them alms whenever they approach us. Oh no ! what I mean is, how many of us think of doing something for them, like starting a home for them where they can be well fed, clothed and educated so that they will be able to work and earn their living instead of resorting to begging. Of course, to start a home we need money and initiative. Not many of us possess both. We may have the money but not the initiative and vice versa. And very few of us are willing to give up all our material comforts and desires, and dedicate our lives to the cause of the poverty-stricken.

Another way of helping these unfortunate people is by doing collective social work. But this has to be done very sincerely and such social work must be encouraged by all, by the Government, by the various institutions and by private people.

I am glad that one of the various associations of our College is the Social Service League. This League has a Secretary and anyone in the College, can become a member of it. The Social Service League goes on duty nearly every alternate Saturday, visiting various homes like the Home for the Aged, the Bangalore Cheshire Home, Bairade Bandhe and the Sriramapuram slums.

Sister Jane, who heads the Social Service League, is a very active social worker. On hearing that the Sriramapuram slums had been demolished, she decided that the place to be visited would be the Sheriff Gardens. So we set out, about thirty of us. young. energetic and enthusiastic people, on a wild goose chase, to find the Sheriff Gardens. Round Shantinagar we went, trying to locate the place by following all the directions that were given to us. Finally, we managed to stop at the correct place and we alighted from the bus, armed with a whole lot of things to be distributed to the people there.

Once we entered the place, we came into actual contact with the dirt and poverty in which they were living. It was a ghastly sight and one who has no inclination to do social work, would have held her breath and walked out of the place taking a vow not to try her hand at social work. There was a Kannada Primary school with nearly forty children who were only too eager to show us what they had learnt and to sing songs for us. We had some games and distributed prizes among the winners and to as many children as we could, we gave sweets. In the meantime, some of the girls had gone around to all the houses, or rather huts, and brought back disheartening news about the living conditions. All this had taken our time and now we had to return home. And that was a great pity. I felt we could stand there and just give and give and give. It was delightful to see the poor faces lighting up with happiness when they received something, be it a small toffee or a prize packet.

It was with a happy and at the same time, a sad heart that we left the place – happy that we had been able to cheer them, sad that we had to leave them. It is true that 'real joy is the joy, that joys in the joys of others'. And we experienced real joy in seeing their joyous faces waving farewell to us and imploring us to visit them again. With confidence we assured them that we would, because we knew that our College authorities would definitely encourage us to pay them more visits and also help us to collect various articles for them.

If more institutions would only extend a helping hand and encouragement to more young, eager, willing and enthusiastic social workers, I think more of the poor people could be helped and more of us would experience the happiness felt in helping others, especially those who are not as fortunate as ourselves.

KAUSALYA SIVARAMAN,
II B.A. Honours (Political Science)



O Trees.

O you trees, you shaghaired giants of the Forest !
Day after day have I sat beneath your leafy canopy
And listened to your mystic chantings.
O ! But I confess I don't understand the meaning of your
weird music ;
You shake your heads and sigh as if lamenting
Our follies and our short comings.
And as I come and sit at your feet,
Your leafy arms caress me
Like a mother welcoming her wandering son,
And you whisper sweet words into my ears.

USHA MOHAN
II Eng. Hons.

The Indian Film Today

Numerous are the absurdities in the Indian movie of today and however naive an audience, it cannot fail to scoff at something which defies space and time. ignores the element of realism and makes an attempt to exploit one's capacity to stretch one's imaginative powers to the nth degree.

Strewn with glaring inaccuracies and anachronisms. our films turn out to be most often a conglomeration of impossible events and strange situations. One begins to wonder if producers take an enlightened twentieth century audience for a set of gullible morons who will accept any fare that is doled out to them in the name of excellent entertainment.

Anachronisms are many and perhaps excusable in some cases, but a grand limousine with all its modern fitting appearing in a setting of several decades ago or Sita wearing a wrist watch in 'Sampurna Ramayanam' does strike one as being ridiculous. Chance encounters of old acquaintances at opportune moments; planes taking off or landing on any ground that seems convenient and the sudden and welcome appearance of a well staffed hospital in a wilderness to cater to the needs of the victims of a plane crash in a jungle are common occurrences.

Western films are often criticised for the lack of inhibition in depicting love scenes which often, one claims, verge on indecency. Indian films with their amorous episodes so crudely enacted I would say, are more suggestive of obscenity. Love often starts off in a railway compartment with the hero rolling off the upper berth straight on to the seat where a damsel sits. She exhibits little or no surprise at the accidental encounter or the effusions of love which follow a brief apology. It is love at first sight ; and ignoring the fact that it is the first meeting, the hero proclaims his love for the girl in a song of not less then a hundred stanzas. A robust hero chases an equally corpulent heroine, in a park devoid of any living creature save of course pigeons, parrots, love-birds and rabbits. which, as though by the wave of a magic wand appear from nowhere – and in pairs. Unreciprocated love. heads always for suicide, which, so the audience may well anticipate, is thwarted in the nick of time by a chivalrous knight who emerges from a thicket to save a drowning heroine, or darts across a railway track to snatch a child about to be run over by a speeding train. Before deciding to terminate all mundane strife by self-slaughter, the heroine most often proclaims her sad fate to the sympathetic birds

and bees that have congregated to listen to her in a lengthly dirge, often so monotonous as to make one wish that she would expedite the process of putting an end to herself and her song and let you go home. The dying hero with a sword pierced in a bleeding bosom draws forth a very long last breath to tell the world his harsh story.

Though primarily Indian in theme and setting, our Indian films today are a ludicrous mixture of the East and the West in everything else. Apish imitation leads to the traditional Indian element being relegated into obscurity. One cannot but eagerly wish that only the best would be imbibed, such as the realism and emotional restraint exhibited in highly poignant situations which saves the note of melodrama from jarring Western films. Many of our thespians have histrionic abilities of a high calibre and this could be achieved without much difficulty.

GEETHA IYER
II B.A. (Hons) Pol. Sc.

"To him (Mahatma Gandhi) life was an integrated whole, a closely woven garment of many colours. A word to a child, a touch of healing to a sufferer, was as important as a resolution of challenge to the British Empire."

Flight Of The Lark

When cousin Smriti in a somewhat unruffled manner let us into the ghastly secret that a cove from the law college had the olympian impudence to slip a ring around her third finger, we gaped at her in silence. It was however broken in the next few minutes by remonstrating screams.

"How could you Smrit, how could you surrender without the least gumption to a trivial act of the law!"

"Escape, Smrit escape. To the South Pole if possible," Premi urged fervently, "or else you'll be imprisoned by musty, legal snuff for the rest of your days on earth." "No, I could not and would not Prem. The long arm of law in pursuit and all that you know." Oh! oh to have for a brother-in-law a rounded barrel in mourning gear, with those hideous waving contraptions running from his owlish eyes down his pudgy neck," Smriti's school going sister gasped frantically.

By now the object of our resentment snorted and not wishing to go through the unpleasant task of standing up as matadors, we lamely went up and offered our congratulations.

We were not to be blamed for showing a want of enthusiasm for the proposed wedding. The drastic switch over from passion to reason, in short from poet to lawyer was too big for us to swallow in one bite. For Smriti's previous fiance had been an effeminate, tragic looking writer of verses, whose rare slow sad smiles could bring down to dust, the fortifications of any female heart within a yard of him.

When he first confessed his love for Smriti, so she confessed later to satisfy our vulgar curiosity, he had brought the traditional bouquet of red roses, which revealed more than words ever could, the turbulent revolution raging within him. He had got down to his feet, though the width of his pants had spoilt this highly commendable posture, pressed trembling lips to her hand while treating it at the same time with marked gentleness, 'Lest this low soul's harsh breath besmirch the fluttering flower.' And then he had launched into the first of those great verses whose words would ever haunt and echo through the halls of love.

"Hail to thee oh dusky maiden, over my heart thou reign'st sovereign!
Queen of a thousand petty mortals of thee I beseech to design
To escape with this thy slave on a golden carpet, edges pearled;
Waft along radiant fairy clouds to a lamplit fairy world . . . ."

"He must have meant you to elope with him. Smriti, my girl, you be careful of these double faced slickers who sugar coat their words," was what one of the members of the midnight conference later put, in dry, practical terms. But Smriti did not show the least inclination of taking this timely warning. Her next words showed to what extent she herself had exalted her devotee. She whispered dreamily,

"A second Keats you know. Given a few years he'd easily top Keats." "No doubt about that," we chimed with unmitigated enthusiasm, except of course the already ostracised member, who said she supposed that in the game of love each party would have to contribute adequate weights, lest the other sink down with insanity.

All went well between the greatly appeased goddess and her tenaciously pursuing slave cum lover cum poet. The latter came with armful of flowers, brought away from fuming, chasing gardeners, as one of us had the misfortune to see, and about which we maintained a discreet silence in Smriti's presence. But whether he took to his heels with a spring blossom for his dearly beloved or tucked a golden goose under his arm, we could not help liking him. To repeat, all went well and we could not help liking him, until of course that wretched disease called chicken pox, which swept the city like a plague, chose an extremely in auspicious moment to condescend and pay a call to the face that had launched the singer's ship. For three days the unwelcome guest lingered and just when we had raised our hands to wave it a relieved farewell, another hanger-on in the form of measles dropped in. It departed in due time all right but we had not reckoned with the third of the Musketeers, namely mumps. These intruders literally barged in and threw up a barricade to the rightful guardian of Smriti, the poet, who by this time was completely exhausted from having to bloat up with ecstasy at the news of the disappearance of the enemy and collapse with agony at its reappearence. He came daily with the illegally derived goods of nature, which Smriti's present fiance would have denounced as an outrage against the sacred sceptre of law, were he ever to hear of it. With majestic gravity the poet would hand over his verses after extracting solemn promises that we would blow 'their fragrant sweetness into his beloved's lustrous shells (i.e ears), and so cool her fevered brow.'

The poet had a delicate constitution which could be brutally translated as being a sickly beanpole. We did not want the poxes or the measels or the mumps to get at him which was why he was not allowed within breathing space of Smriti. But soon we had to admit we could no longer keep the lovers apart. Smriti threatened she would enter the gateways of heaven through the open window, while the poet stationed himself below the already mentioned window at midnight and sang the most plaintive Spanish love songs vibrating with a heavy dose of 'Senora . . . . ohhhhhhhhsenora, siiiiiiiii; senora,' which proved a most effective

sleep deterrent. It really was unwise to let things go as they were, especially since mother was complaining that an escaped lunatic was proving a public menace at nights and that she would have to get the police to take notice of it.

So the pining Majnu was at last escorted to his Laila's side. Then to out stupefaction, so to speak, the poet had one look at the prostrated Smriti, her face bloated to an extraordinary width, her skin with a none too appealing hue and finally came the feeble croaking voice which proved too much to her sensitive lover, who finding that his Diana had descended from Mount Olympus to the scum of the earth, bolted, scandalised. That was the last we saw of him. But a week later the now deserted idol received a lengthy letter which began like this, 'Fain would I wrench from thee that which I gave so cheerfully, and yet destiny dictates it to be so . . . .' The long and short of it was that the poet wanted his ring back.

The affair left Smriti a cynic. She developed a vehement prejudice for all rhyming words as well as those who rhymed them, which those unaware of the cause found most unnatural. Meanwhile we heard that the poet's last composition was the best he had penned so far. It spoke of a full moon that had dwindled into a hideous streak, much to the mental torture of the writer whose heart however sizzled with the hope of coming across a far fuller one poised behind clouds of greater beauty. All so darned insolent.

If the poetic devotee was one extreme, this logical devotee is another, and these days we usually hear a callously gay voice yelling, "Where's my doodle, poodle pettikins?" But our horror and repulsion for the lawyer's somewhat over-bold attempt to try a purely emotional case has rather abated.

THUNGA S.N.
II B.A. Hons. (Pol. Science.)





The Hippies

Every generation, before it dies, assures itself it has seen the worst. Its almost laughable how every age seems to take a pride in claiming nothing can shock it—and one might add, that we of the Age of the Youth Cult, are no exalted exceptions. Social historians may be inclined to note that the year 1968 was the accession year of the phenomenon called the " flower child " — to many, a hateful reminder of the doubt and disorder in and around us.

We who have had world wars, and have come to look upon international conflicts and dislocations as normal, have come face to face with a crusade — not for a Holy City — but, a mammoth social crusade for the citadel of man's integrity. These crusaders march, not with banners and arms, but with the blinding beauty of youthful conviction, and fiery ideas of perpetuating a new millennium. Perhaps we could all do with a new world. At times it seems people hardly dare breathe for fear of starting another war ; trembling years of peace continue to prod our race from one century to the next. And if mankind survives long enough for our days to take on that vague, romantic glamour with which Time and History so mercifully and generously cloak days of a thousand years ago, surely like the Hellenistic world we can say: "Future ages will wonder at us as the present age wonders at the past."

Particularly will the youth of this turbulent planet wonder at their parallels of the mid twentieth century. Never has the restlessness of youth been so widely publicized. For in the west, out of a world fashioned and led by razor-sharp intellects and chartered accountants — struggling to keep the social pyramid

on its apex — has risen a strange, wild thing; as its best — full of a savage and impassioned innocence, at its worst — more contemptible than the 'picaro' of fifteenth century Spain.

Contrary to what most people think, the Hippies aren't just a bunch of neurotics who have auditioned for life and failed. They have only begun to take the first tentative and tottering steps towards introducing this conception of theirs in whieh they seem to have such absolute faith. Their longing to sever all ties with the society that bred in them so strong a sense of disgust, can best be summed up by that supreme poet of half-strangled despair, Lord Tennyson . . . .

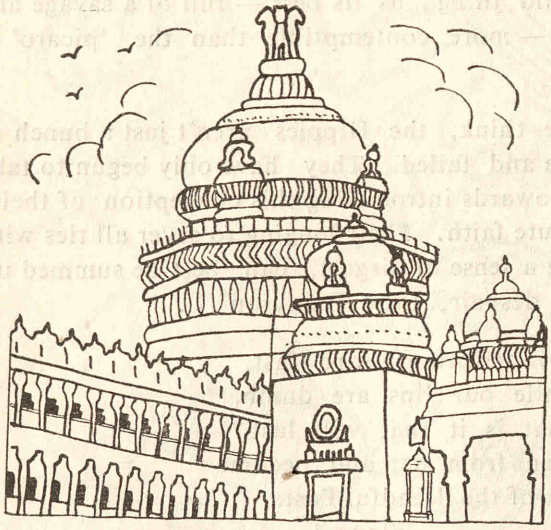
"Let us alone. Time driveth onward fast,
And in a little while our lips are dumb.
Let us alone. What is it that will last?
All things are taken from us, and become
Portions and parcels of the dreadful Past.
Let..... us.....alone."

Isn't this exactly the attitude of our flower-children? — With a slight modification of course, in that, that unlike the ill-fated crew of the Odyssey, the Hippies do have a sense of responsibility toward their children and fellow Hippies.

Perhaps the Hippies are too idealistic, but, their theme and what it has to offer their fellow human beings, is a way of life in which natural man lives by his conscience, untroubled by the falseness of polite society. Auden's line, written 30 years ago, "We must love one another or die," seems to have taken on a new significance. For despite some of their weird and irregular living habits, they have undeniable moral truth on their side. Their attitude is a defence against some of the great emptiness of our age.

To dismiss the Hippie attitude as mawkish sentimentality and nonsense would be to deny human courage and the need to reform our sick world. T. E. Lawrence once said: "The young can take but cannot hold." But History has a funny way of being kind to those who form her without violence. The 'Establishment' seems to be in full agreement with that reactionary Austrian Emperor, Francis I, who, during the post-Napoleon reconstruction of Europe, climbed back on to his throne, shook his sceptre at a disillusioned people and said, " Hold to the old, for it is good." "No," cry the Hippies, "No in thunder!"

MINI MENON
IInd Year Eng. Hons.



Right Royal Entry to Vidhana Soudha

Having been in Bangalore for over a year, we Political Science students, waited in great anticipation for the right royal entry into the majestic Vidhana Soudha. It wasn't long before we realized this dream. One bright afternoon, when, to our pleasure, we were told by the Principal that a few of us had been chosen to attend the third Parliamentary course to be held in Vidhana Soudha, we almost screamed with delight.

We scurried along to attend the very first lecture. Instead of peering around, looking through doors and windows, for once, we had the honour of entering the majestic building. After having circumferenced the ground floor, we realized that we had to go to the Committee room on the first floor. Very soon, we got there and made ourselves at home. No sooner had the Secretary of the Legislative Assembly, Mr. Hanumanthappa, made the usual introductions, than we got to know one another. There were other students from various Universities, most of them doing Post-Graduate Courses. On the whole there were twenty of us. The Course commenced with a talk by the Finance Minister, on Parliamentary Democracy. This day was full of excitement not only to us but also to the politicians. The counting of the presidential votes was going on. Luckily someone had a transistor. So we listened in to the news with suspense.

Mr. Hegde's talk was very interesting. Though in the beginning he told us that he was not in the mood for it, in fact, it was much appreciated by all.

Lectures on the Upper Chamber, Budgeting, Passing of Bills, Functions of the House, 'Role of Whips' – being controversial by nature, gave scope for heated debating followed by questions from the inquisitive minds of the students.

We had the privilege of having a lecture by the former Chief Justice of the Supreme Court of India, Mr. Subba Rao. His enlightening talk on the relation between the Legislature and the Judiciary was much appreciated by all. Further more, we were highly honoured by being given an interview with the Chief Minister. Some of the students expressed their grievances. He only commented on the behaviour of students, requesting them to be involved in educational issues and not political ones. After the short interview, we asked him to tea the next day and he gladly accepted our invitation. The evening went off gaily. After having taken snaps with him, there was a short invocation sung by the students. Later we requested him to give us a talk on 'Leadership in Democracy'. The short talk was very interesting and the day ended well.

At intervals during the lectures we had the opportunity of watching the proceedings in the Assembly and the Council. It was very interesting to hear the discussions and see part of democracy in action. By free debating and discussions we had the real opportunity of learning much by practice and by first hand information, instead of poring over drab printed lines in a text book. The end of the day found us like so many Oliver Twists, asking for more.

Mr. Gorphade gave us an excellent talk on the relation between State and Centre. Mr. Jaysheela Rao kept us engaged on the interesting topic of the relation between the Legislature and the Press.

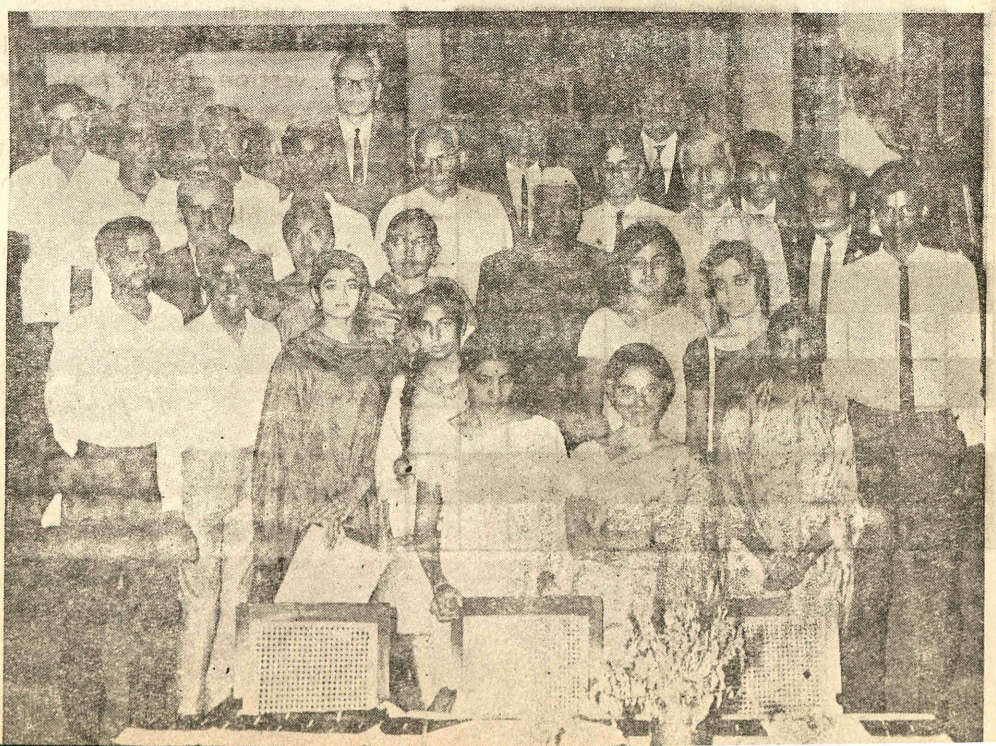
The whole experience had seemed like a dream. But to prove that it was a dream come true, we were, at the end of that eventful week, the proud possessors of imposing certificates.

Then there were last moment autographs, and farewells to all whom we had come to know so well in those few memorable days.

Vidhana Soudha is no longer to us only an imposing structure, but a heart pulsating with life—in which we had, for a brief space, been participating.

GITA CANDADE,
II B A. (Honours) Pol. Sc.

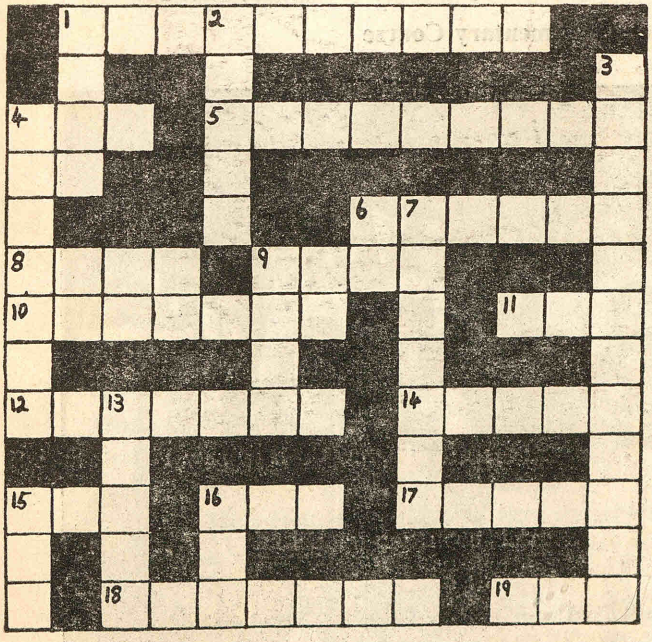
Members of the Parliamentary Course



Cross Word Puzzle.

Clues Down

1. Irish novelist who wrote of nature, animals and friendship and was a close friend of Walter de la Mare.
2. His novels had a Wessex background.
3. Mary Shelley's horror tale.
4. He was known as the Anglo-Saxon Aesop and also as the Indian story teller.
7. Tennyson wrote a poem on him, and James Joyce, a novel.
9. "First Men in the ...."
   H. G. Wells.
13. Disraeli's novel in which the heroine is the daughter of a mill-worker.
15. Mr. Pickwick's friend.
16. A contemporary (novelist) of Virginia Woolf and James Joyce. (Initials only).



Clues Across

1. Henry Fielding's great rival
4. Kipling's famous novel
5. Jane Eyre married him
6. He wrote a masterpiece in Bedford County Jail
8. Dr. Zhivago's ladv-love.
9. The first woman Defoe wrote a book on.
10. Scott's historical romance of the Middle Ages.
11. Sir Henry Rider Haggard's story of an immortal sorceress in Africa
12. A writer and great admirer of Dickens.
14. First name of the hero in Marian Evans's shortest novel.
15. Jules Verne's 'Nautilas'.
16. Short form of Defoe's Christian name
17. "..... and Sensibility" – Jane Austen.
18. Peter O'Toole stars in the picture version of a book written by Joseph Conrad.
19. *Katherina* – I know it is the moon.
    Petruchio – Nay, then you lie, it is the blessed .....
    (*The Taming of the Shrew Act, IV, Scene V.*)

SARAH GEORGE
II English Honours

Solution on Page 62

Principal's Day



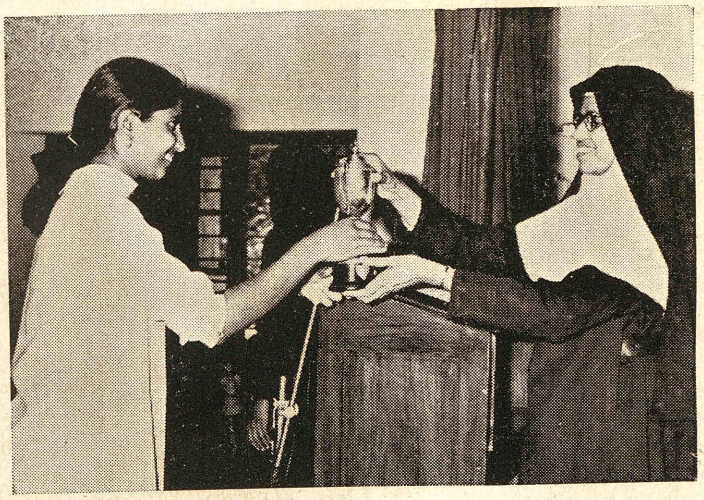
Inauguration of the Home Science Exhibition

Cheers ! !

Winners of the Competitions on Principal's Day.



Tennikoit . . . Juniors.



Badminton . . . Juniors.



Team Singing . . . Seniors.
Kathleen Satur III Yr. H Sc. has led her team to Victory for the past three years !

GANDHI MEMORIAL SECTION

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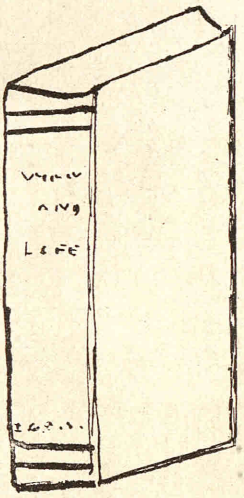
Runner up for Cover Page Contest

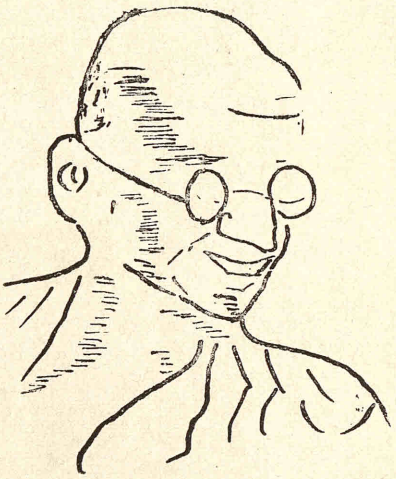
The Eight Beatitudes in Indian Dance Pose – Gandhi's favourite Scripture theme

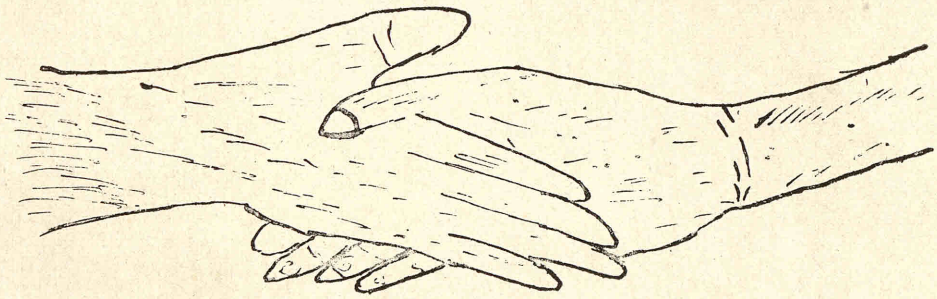
How Gandhiji Improved the Status of Women — 1st Prize Winner of Essay Contest

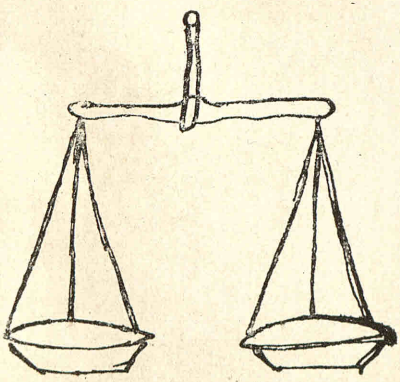
An Indian Gem Borrowed by Mauritius

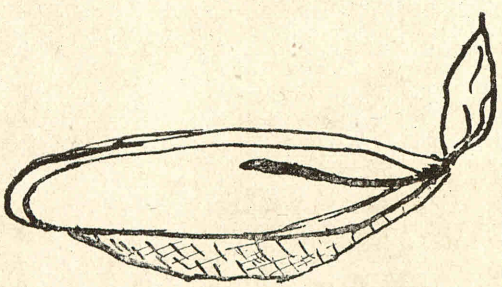
How Gandhiji Improved the Status of Women — Runner up of Essay Contest


LIFE







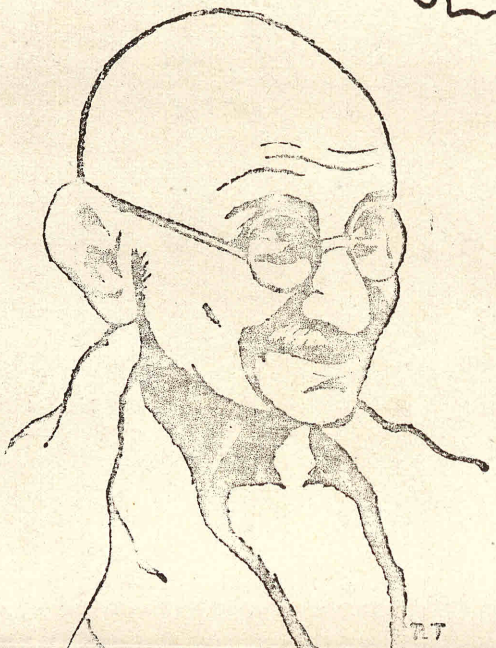


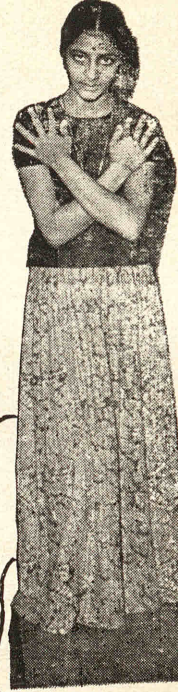


How blest are those who know that they are poor; the kingdom of Heaven is theirs.



How blest are the sorrowful; they shall find consolation.

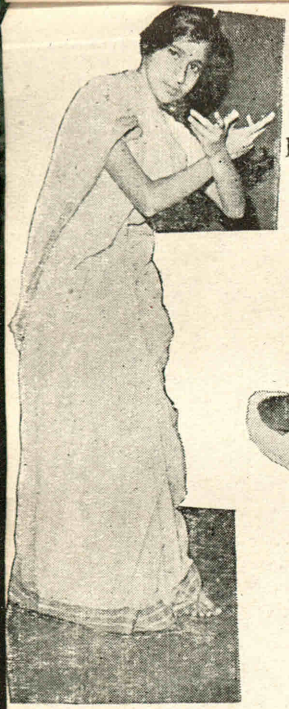




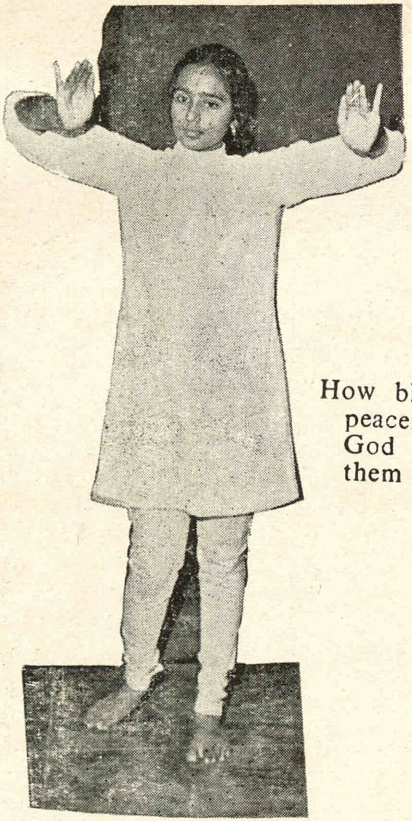
How blest are those of a gentle spirit; they shall have the earth for their possession.



How blest are those who hunger and thirst to see right prevail; they shall be satisfied.



How blest are those who show mercy; mercy shall be shown to them.



How blest are the peacemakers; God shall call them his sons.



How blest are those who have suffered persecution for the cause of right; the kingdom of Heaven is theirs.



How blest are those whose hearts are pure; they shall see God.

Tableau Mouvant, depicting in Indian Dance Pose, the Eight Beatitudes,

Contest For Cover Design — Runner-up.

Gandhi's face is still vivid in the memories of countless thousands. His contribution to humanity is so immense that India through the ages will always be indebted to him.

The lamp is the symbol of 'truth' and 'purity', the guiding light to the right path. Gandhiji was an advocate of love and peace ; thus the lamp represents one of his ideals.

Knowledge must be sought and understood, only knowledge can achieve the highest goal of man. Youth has to strive after knowledge and thus it can be seen that the book stands for wisdom.

It was Gandhiji who uplifted the downtrodden, the poor and the lowly. He espoused the cause of the harijans and tried to remove untouchability. The scales stand as a symbol of this idea of his.

So it must be seen and noted that youth, youth even in the fast moving and lunar age has to follow the ideals of Gandhiji as they are not only his ideals but the ideals of humanity. Youth, then has to meet Gandhiji, and to accept and acknowledge his ideas. The hands show us youth trying to understand and accept Gandhiji, Gandhiji with his world fame and deep understanding.

KASHMIRA R. IRANI,
I Hons. (Lit.)

How Gandhiji Improved the Status of Women

To many men the world over, India is a land of hungry mouths and despairing eyes of men and women grown weary with grinding poverty, year in and year out, a land where the burning sky is a hostile canopy, the stifling dust, a scent of suffocation, and a handful of rice, the road to Nirvana.

Yet this hungry soil has produced immortal grains of gold, the great men and women that have sprung out of her teaming womb – men whose spirits have dared to flout the rigours of prison life in the cause of freedom. These men and women have written their names across the silent stars.



Of this race of generative genius was born the Mahatma – Mohandas Karamchand Gandhi, a man with a sermon to stir the seasons, a man who dreamed and spoke of an India in which the poorest shall feel it is their country; in whose making they have had an effective voice, an India in which there shall be no class distinctions. An India in which all communities shall live together in perfect harmony, in which there shall be no room for the curse of untouchability, or the curse of intoxicating drinks and drugs . . . . . Where women will enjoy the same rights as men . . . . . This is the India of my dreams ".

Mahatma championed a number of lost causes and one of these was the uplift of women. In the India of history, the male gods had subdued middling mortals to a lingering wonder, and women had always sat among the desolation and the backdrop of domestic slavery. She had gained glory in Epic India, in the epochs of Sitas and Samayantis and Draurpades but as triumphant warriors embraced the spoils of war and the booty of conquerors, as they had built new empires and marble columns, women had stepped down from the pinnacles. Thus

it was that for centuries they had lived, suffering in their hearts the suppressed rebellion of their inmost beings, seething in the face behind the mask.

The Mahatma realised that Hindu sanctions and codes of morality had begotten this repression, where wives were slaves and playthings to their overriding lords and masters. But yet, the winds of change were blowing across the slavery of centuries. Gandhiji had brought the breath and zest of freedom into the hearts of the oppressed. In this rejuvenation and reflowering, in this spring awakening, women too would sing the hymns and anthems that would lead them into the Promised Land of Freedom.

Women, as the Mahatma believed, were to labour under no "legal disability". They were to become the equals of their male counterparts, inherit and enjoy wealth like them. Yet, the Father provided a corollary to the general injunction. It was to be the duty of the daughters of the land to teach the disadvantages of " unbridled ambition " and vanity. Into an existence of epicurean ease and the practice of a hedonistic creed, theirs was the task of ushering in sweetness and light. Women were not to be rushed into a lifetime of slavery, parents were to educate their girls and ignore the " brutal indifference " of society mores – mores which required them to marry their children at an age when they still nursed their dolls and played with tops.

To the Mahatma, women and men were "complements to each other". Their vocations differed, though. The man was the "breadwinner," the woman "the keeper and the distributor of the bread". Gandhi's perspective was not unlike that envisaged by Ruskin, in his fight and crusade for social reform. The Indian philosopher believed that a woman was the highest "embodiment of sacrifice and suffering". As he put it, Ahimsa to him meant "infinite capacity for love and infinite capacity for suffering". Women suffered in bringing their children into the world, in rearing them and in moulding them into citizens capable of playing their part on the stage of the world. Gandhi wished that they would turn this love into a wider channel – into the surging ocean that is love of humanity. "It is given to woman", he said "to teach the arts of peace to a warring world, thirsting for that nectar". This was the greatest that women could do.

A woman's honour was her greatest asset and she would have to cultivate that greatness, that unquenchable valour, that would infuse her with courage to embrace and enter the Valley of Death, rather than face the despair that meant the sullying of her honour. Gandhiji believed in the proper education of the daughters of the soil, the education that would arm them with the arsenal that could conquer all disillusion and dis-enchantment. The "greatest ornament of a woman" he said, is "her character, her purity". She was to scorn the embellishment of "metals and stones", and purify her character and develop the beauty of her heart.

The Purdah system, India's morass of conventional hypocrisy, was one of the issues that received the Mahatma's most pungent criticism. To him, the India of the epics had produced women matchless in purity, women, who had not been enveloped by the cloak of the purdah and the veils of illusion. He said, "Chastity is not a hot house growth . . . . it must grow from within . . . . and withstand any unsought temptation . . . ." He deplored the callous indifference of men who had evolved this convention and in the boundless compassion of his generous heart sympathised with this disability under which women laboured.

In India, Hindu widows had laboured long, as social outcasts, they were constantly ostracised from their childhood homes, turned away from their husband's families. To these suffering individuals the Mahatma gave an almost infinite love and sympathy "The real Hindu widow is a treasure . . . . the gift of Hinduism to humanity", he remarked.

But more than the plight of widows in Hindu society, Gandhiji was concerned with the abolition of that "atrocious caricature – the term which he used to castigate the widowing of young children - girls – married to old men and stumbling in their dotage, soon to lapse into the oblivion of the grave. His soul looked back in anger, at this long line of child widows down the centuries. His heart was wrung with the anguish and the agony that had plagued their tender minds. He besought young men to throw off the chains of convention, to go forth among these slaves of fate and society, to marry them, and illumine once more the darkness of widow-hood. Through the dark, there echoed the voice of the Mahatma – "Let there be light" and men awakened out of their complacency, lit lamps in the night.

A woman takes a mate, and like a patient builder, moulds him into the good man known through the country side.

That was the role of woman to him. He ever believed in her unflinching chastity, her unyielding purity, in her capability to mould men into heroes. Yet Hindu society presented the spectacle of downtroddeness, of woman enslaved to man. The Mahatma believed with deep sincerity that women could be emancipated by her education in the arts of life, the science of living, and by an awakening of men to a realization of the oppression of his sisters. Woman was to achieve her salvation and sublimity not through mimicking man, not through an indication in imitation but in trying to evaluate herself in those spheres which she knew were her own. He knew that in "trying to ride the horse that a man rides, she brings herself and him down." Gandhi was the true philosopher. He might have pleased the ancient Confucius, for he sought always to mingle a dream with the prospect of reality. He says, "No prospect of far hills to swell the heart, with the accepted falsity of dreams" !

His plea for emancipation was not the mere cry that had risen among the suffragettes of the roaring twenties, yet his effort would lead to the advancement of feminine rights, and when independence sounded its clarion call. women would mingle in the rank and file of men, to greet the coming of a new day and a new India. It was a rousing trumpet-call to battle that he blew, among the legions, the oppressed and the down-trodden, lifted their hearts and voices to sing an anthem of rejoicing. Like all mortals, the Mahatma accepted the irrevocable truth that what was to come he did not know. Sophocles, thousands of years ago, among the splendours of Hellas said :

> No human thing,
> Born on earth has the power of conjuring truth
> From the dark of God."

The gods must have smiled upon the greatness of their son and the breadth of his gentle heart.

There were many women who would become the followers of the Mahatma; women, who would march saffron clad into the arena of Civil Disobedience, women like Sarojini Naidu, Kamala Nehru, Sucheta Kripalani and a phalanx of others. Theirs would be the path of glory with Gandhi. They would seek "justice" not "favours" as the Mahatma wanted them to do. For, even if he wished woman to attain occupational equality with man, he believed that she should seek always the improvement of her hungry and humilated sisters.

Such was the man in his perspective of woman. Well might women sing of him :

> "Because of you we will be glad and gay
> Remembering you we will be brave and strong
> And hail the advent of each dangerous day,
> And meet the last adventure with a song.

To us, who belong to the generation born of Post Independent India, Gandhi is the man that our politicians and forefathers talked about. Yet, strangely enough, history, the eternal triumphant, has not gathered him into her books, his memory remains fresh, ebullient, victorious. His charisma radiates across the decades, and its fall-out shall settle across the cities and spaces of the future. He shall be remembered, by young India, disillusioned as it is by the fabrications of competitive political faces, disenchanted by hunger in every corner – the symbol of freedom and fire, a symbol that beckons towards the cineramic, kaleidoscopic revolution of the future.

NIRUPAMA MENON
III B A.

An Indian Gem Borrowed by Mauritius

The letter that I received last morning from home made an unusual impression on me – my attention was caught by the stamps. These had been issued to celebrate the birth centenary of Mahatma Gandhi.

This set me thinking .... why are we Mauritiaus so keen about Gandhi? We have not only issued stamps, but throughout the island were held various functions to celebrate this particular centenary. Then suddenly flashed to my mind the name of another Indian – that of Manillal Doctor. Of course this name is strange to my Indian readers ; but for us it is a name which means what the name 'Mohandas Gandhi' means to Indians.

But the name of Manillal Doctor is closely connected with that of Gandhi. In 1901, Gandhi who was on his way to South Africa, stopped in Mauritius for a week. As we know, he was going to South Africa to defend the civil rights of the Indians settled there. Yet what he saw in Mauritius, during his short stay there, was worse than what was awaiting his sight in Africa.

In Mauritius , as in South and East Africa. a handful of Indians, lured by the prospect of acquiring wealth without much hardship, had settled down in the early nineteenth century. It was the children and grand-children of those settlers, whom Gandhi saw toiling like slaves under the hot sun, so that their masters – the rich sugar magnates – would have an easy life. These people were thoroughly exploited by the French settlers. Though not slaves in the proper sense of the word, yet their lot was not different from those beings whom Abraham Lincoln had officially freed a century before. They had no political or social freedom ; their children could not attend schools because it was believed – by the French employers – that education was not meant for the children of labourers. They did not know the meaning of Sunday or holiday. Everyday they had to toil for eighteen hours, If they happened to be sick for two consecutive days, they forfeited their wages for that period. To visit a relative who happened to live in another village, they had to ask their employer's permission, which was, more often than not, refused them under some pretext or other. Such was the lot of these people.

God who is ever and always merciful, turned the course of their fate by sending a man called Gandhi to visit there. Gandhiji witnessed the misery. He could not do anything ; he could not change anything on the spot or in a fortnight, but promised those ill-fated labourers that he would do something to improve their lot. He kept his word and on his arrival in India, he sent Manillal Doctor – an

Indian lawyer – to fight for the cause of the Mauritian labourers. Manillal Doctor had a Herculean task before him. He met with severe opposition from the French estate owners and the British by whom the island was occupied. What is worse, even among those labourers, he found many who were recalcitrant for fear of reprisals at their masters' hands. Yet enthusiastic and devoted to a right cause, Manillal was not brow-beaten and nearly ran the risk of a life in prison. He succeeded in emancipating those labourers – their political and social rights came to be recognised. Schools were thrown open to their children ; they were given the right to vote and to own property. In fact, Manillal Doctor did everything that was possible to put the down-trodden labourers on the path of progress. Had he been here today, he would have seen that he did not fight in vain. Mauritians – mostly the children of those who went from India – have progressed. Yet whatever we have achieved and hope to achieve in the future, is and will be a part of him also. May be, it was his greatest achievement, when on March 12, 1968 the flag of Mauritius was hoisted for the first time replacing the Union Jack. The prominent red colour, which means victory over subjection and tyranny, is also a symbol of Gandhiji's and Manillal Doctor's victory over the colonialists. We are greatly indebted to Manillal Doctor—his statue looking down upon us from the Paniplemonsses garden, knows that we are. Not only to him are we indebted, but also to Gandhi who sent us the light in the person of Manillal Doctor.

The British are proud to say that they produced Shakespeare, the French Hugo. Italy can boast of having given Dante to the world, Americans take pride in saying 'Our Kennedy'. What of me and my fellow country men.? I am sure Indians won't grudge it, if we say Gandhi belongs to us also !

SARASWATEE L.
I English Honours.

How Gandhiji Improved the Status of Women

One of the outstanding characteristics of Mahatma Gandhi, the great apostle of India and the herald of Indian independence, was his love for the poor, the oppressed and the weak.

Gandhiji had a paternal affection for women, who often sought his company. They were his ardent admirers, fellow-workers, disciples and torch-bearers. His name was inspiring enough to make women do the hardest task. They dared the fury of the British by boy-cotting British goods and refusing to pay the salt tax. He tried his best to remove the many difficulties from which women suffered. Gandhiji always inspired women with courage. The charkha movement was carried on mostly by women. To discriminate between Harijan and Brahman women he thought, was ridiculous.

Mahatma Gandhi will always be gratefully remembered by women for whose emancipation and betterment he laboured so hard.

Gandhiji improved women's social status by pointing out from time to time that women are equal to men, gifted with equal mental capacities. She has her supreme place, in her own sphere of activities as man has in his. She has the right and liberty to participate down to the very minutest detail, in the activities of man. Hence, man is not justified if he looks upon woman as inferior to him, in any respect.

Achievement of Sarvodaya was the aim of Mahatma Gandhi's life. Sarvodaya means the welfare of all. He used this term in the first instance to indicate that the main aim of society and state is the welfare of all. Gandhiji had women in mind when he made this statement, conscious of the inferior status of women in those days.

Gandhiji insisted on the education of women. He said "unless women are educated, they will not realise the importance and necessity of their rights. Again, true knowledge of self will be unattainable without education." "It is no exaggeration" said Gandhiji, to say that, a human being without education is not far removed from animals. A man to whom education means, what it really is, cannot but advocate education for women.

No one made a sterner protestation than Gandhiji, against child marriage and the prohibition of remarriage of widows. "I deplore to see the utter indifference of parents, who bring up their daughters in entire ignorance only to marry them to some young men."

His compassion for young widows was very remarkable. He once requested a group of young men, that if they wished to marry at any time, they should marry young widows. He suffered to see such young lives, going through life all alone, just because, once, they had married and lost their husbands, whom they had hardly met and known. This was another important point Gandhiji often stressed to improve the status and condition of women.

Gandhiji's first shock was when he met a group of women at Cocnanada. They were known as devadasis. A short meeting with them revealed to Gandhiji that they sacrificed their chastity to earn their livelihood. They told him that their lives and the lives of their children could not be repaired. This was like a stab in the flesh of Mahatma Gandhi. He said "It is most humiliating and heart-breaking to see women sacrificing their chastity to satisfy man's passions." Hence, he invited every married or unmarried man to respect women for what they are and not make them slaves of his passion. Also, he advised women "not to adorn herself for man."

Gandhiji advocated the extension of the franchise to women. Time and again, he pointed out that women are equal to men ; they could even be leaders if they were given the opportunity to improve their status. "Most of our work cannot yield its fullest fruit because of our attitude to our women", said Gandhiji. If we want our efforts to yield full fruit, the status of our women must be improved. He also said that no rights should be denied to women because they belong to what men call "the weaker sex". Women should be given with men equal legal and political rights.

Women had a psychological defect, namely they considered themselves inferior to men. They were brought up with this psychological outlook. Hence, they cultivated an inferiority complex, which made them slaves to men. Gandhiji wanted women to be conscious of their dignity. Hence he encouraged them to cultivate a sense of freedom and right which would not make them slaves to men. He pointed out to them that man is the bread-earner in a family, while the woman is the sole manager of the whole house, looking after her husband, and bringing up her children as future citizens of Bharath Mata. So, she has equal rights and duties in a family. He thus showed her how important a place she had in a family. Husband and wife are both companions, co-workers. Nothing could be achieved if both do not co-operate. This encouragement of Gandhiji helped to remove the inferiority complex under which women lived.

Gandhiji explained to the world that a woman is the incarnation of Ahimsa, which means infinite love, which in turn states the capacity of women to suffer. "Who but a woman, the mother of a man, could suffer as much" ? asks

Gandhiji. She alone suffers intensely and has the capacity to suffer more. By this statement Gandhiji exalted the status of women, showing them that they are capable of doing something that mean cannot do.

Relating the story of a woman, who refused to take chloroform, because she did not want to risk the life of the baby she was carrying, Gandhiji praised the heroic act of this woman who was ready to endure the pain of a major operation without an anesthetic because she loved her unborn babe. He continued, "there are many such heroines among you women, whose rank I envy, so keep up your dignity as a woman and do not destroy or degrade it by going contrary to nature." He spoke this when sterilisation and the use of contraceptives were introduced.

Gandhiji, showed women the way to honourable living in the charkha He pin-pointed to them how easy and honourable it is, for a woman to spin and earn her living. She need not depend only on man to provide her with daily food. It is not degrading to spin. On the contrary, it makes her feel important and a useful member of society.

Thus we find that Mahatma Gandhi, the Father of the Nation, did his best to remove the many disabilities under which women laboured. He has indeed been pioneer in the welfare of Indian women. He wished that every man would reflect on what he had written about women and respect her dignity and treat her as his equal. What Gandhiji has done for women is realised more day by day. When he improved the status of women he did not encourage them to disobey or treat their husbands disrespectfully. But all that he wanted was that women should not be considered as inferior to man. This leads to the degradation of woman and man takes the upper hand. Thus, women were grateful, and all the women throughout the ages will be grateful to Mahatma Gandhiji for his efforts and the measures taken to improve the status of women.

SISTER REGINA, T. C. S.
Final B.A,

Youth and Authority

In dabbling with any social problem, the writer is quick to recognise the manifold difficulties involved in providing his study with an apt title. He more often runs the risk of generalisation, of sketchiness or of innaccurate connotation. In doing so, the author must be prepared to weather purposeful criticism, though not without a foolproof suit to bear him out.

The eternal, and possibly inevitable strife between youth and authority is probably as old as the hills. It would therefore be wise on our part to establish one crowning fact; and that is: the present upheaval that has enveloped youth and society is not in anyway unprecedented or unique; on the contrary, it is only the result of a relentless cycle of events and circumstances that periodically detain the behaviour of society, with a subtle difference of course, in that, the slow and possibly passive recalcitration has given way to a more virulent, active and at times belligerent manifestation of youth opinion.

Let us however at this stage establish the nature of the problem. It would be salutary to prefix our observations with the caution – that what is to follow, is after all only a personal, non-expert view and can hold no claim to specialist research with the backing of technical knowledge.

As has been expressed earlier, social problems in their very nature, necessitate an all-pervading and all-embracing generalisation, that immediately meets with disapproval. However, if one were to generalise, on the nature of the problem facing us today, one could at any rate subscribe it to a general overall disatisfaction in the ranks of youth, towards the prevailing schools of thought, action, tradition and custom.

What could have motivated this spirit of due antagonism? The casual observer, particularly if he has claims to being party to this laudable movement, must proudly admit that much of the fuel has been provided by a love for candour, ingenuousness and a sheer revulsion from the traditional customary, pharisaical dissembling and hypocritical norms of conventional behaviour.

We could probably pin down this antipathy to a justified hatred for the insincere. There has been more than one motivating force however. There is currently a frustration that has engulfed the youth of today. This utter contempt for the whitened sepulchre ways of contemporary behaviour, has driven youth into invading and unveiling so many schools which were either the prerogative of the

so-called wealthy-class or else were arbitarily departmentalised under water-tight conventions. This desegregation has brought in a breath of welcome change, so that in a way no sphere is too sophisticated or beyond the scope of anyone, only because of his social status.

The youth of today have done more, have gone further, and have endeavoured far more towards the realisation of the genuine brotherhood of man, irrespective of, and notwithstanding caste, colour, creed and social status.

These well-merited and furiously contested laurels are however tarnished by what we may call an unfortunate extremity. From extreme conventionalism that led to a superstructure of airs and false graces, the pendulum has swung in many cases to an extreme of impersonal, irreligious and an unconventional state of nature. The latter state is obnoxious as the first mentioned. In fact it has undone much of the good wrought by youth today.

To make matters worse, communism's uncanny load has worked its way into frustrated youth and has endeavoured to supply him with food for thought and action. Despite the fact that the discerning individual is cute enough not to fall a prey to these double-tongued overtures of communistic doctrines, the evil is not removed however, and only living with it is not going to solve matters in any way.

This age-old youthauthority duel is bound to rearup, generation upon generation, However merely toeing opposing views through force of habit is both peurile as well as wrong. We are all brothers and sisters, the sermonizer would declare, and without even moralising or attempting to do so, we must decide unanimously that our criticism or any criticism for that matter must only be constructive and with a view to bettering human conditions and fostering love and harmony. In this way, all our so-called achievements will not be success for the whites against the blacks, or for the blues against the reds; rather they would mean a commendable contribution of our society towards its own betterment.

K. SATUR
*Final Year, **Home Science***

Aubade

Spring came to the City
Startling the dawn which blu ed
All over the face of the Hemisphere.
And suddenly, the air shivered as
Distant cow-bells swelled into the
Crescendo of a season's orchestra.
The minutes radioed instant discovery
Watching us trying to catch sunshine
In our fists, painting the sky with
A reckless revolt that spelt
No hesitation. Street urchins
Galloped in mirth as the sky
Forgot gradually to weep on umbrellas,
And once and future kings faded
From window panes. Only
Caprice played flute magic as
Sun-rays struck elusive gold in
Curtained shadows and Fragrance
Wandered in labyrinths that echoed
An invitation :
Would you care to dance ?

NIRUPAMA MENON
III B.A. (Eng. Opt.)

Guardians' Day '69



H. Vasumathi (English Major) receives the award for the First Rank – B.A. Degree '69.

Scene from "A Man for All Seasons"



Lady Alice More with Margaret and Roper visit Sir Thomas More in prison.

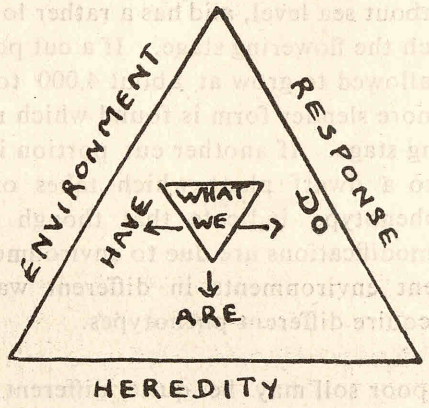
A Sprightly Country Dance



B. G. Geetha (Centre) and Party

Heredity and Environment

Heredity and environment are the two factors determining the development of traits in organisms. Research has made it clear that both physical and mental characters are the result of the interplay of genetic and environmental factors. Some genes, such as those which determine the blood groups, produce their effects regardless of the environment. The expression of other genes may be markedly affected by the environment. The triangle of life must therefore have heredity as the base and environment and response, the two sides. The response will be the outcome of the interaction of heredity and environment. Heredity is what individuals are. Environment is what individuals have and response is what individuals do.



The phenotype of any organism is a result of the interaction of a genotype with the environment. Thus both heredity and environment are important factors in determining the phenotype of organisms. The genotype of a person, is a product of growth and development brought about by a certain genotype in a certain succession of environment.

It is possible to discover the extent to which the observed difference between the phenotypes of different individuals are due to heredity and the extent to which they are environmentally induced.

Agricultural and animal breeders have shown that yields are influenced not only by genotype but also by environmental factors such as the quality of the soil, the amount of moisture, heat and light, and the quality and quantity of the fertilizer or food supplied.

The conditions must be fulfilled in studies on the interactions of heredity and environment.

1. First the environment must be controlled.

2. The genotype of the experimental organism must be controlled.

The environment can be made reasonably, but never absolutely uniform. The control of genotype is possible in organisms that reproduce asexually by simple fission such as clones.

Experiments conducted by Clansen, Keck and Hiesey in California on **Potentilla glandulosa** have shown that the environment can modify the phenotype. This plant grows wild at about sea level, and has a rather long stem and large leaves and takes 200 days to reach the flowering stage. If a cut portion of this plant with the identical genotype is allowed to grow at about 4,000 to 5,000 feet above sea level, a much taller and more slender form is found which requires only 50 to 60 days to reach the flowering stage. If another cut portion is planted at a height of 10,000 feet, this grows into a dwarf plant which takes only 50 days to flower. These differences in the phenotype indicate that though these are genotypically identical, the phenotype modifications are due to environmental factors. The same genotype reacts to different environments in different ways, so that the plants develop differently and acquire different phenotypes.

Plants grown in poor soil may be quite different in height, number of leaves and yield of fruit and seed from plants in rich soil The sweet potatoes grown in soil rich in potassium are round and fleshy but when the same plant is grown in soil were the potassium element is scarce, they become long and spindling. In the same way precise rations fed to a cow, or a laying hen makes a great deal of difference in the number of pounds of beef, quarts of milk, dozens of eggs produced. Much attention is given in agricultural practice to manipulation of factors such as feed, fertilizers, water, temperature etc.

In rabbits there is a true breeding variety known as Himalayan, in which the pink eyes and the pattern of black feet, ears and tail and white body are transmitted faithfully to the descendants. If fur is plucked from the white parts and the animal is kept in a cold place, the new fur which comes in is black instead of

white ! On the other hand, if fur is plucked from the black parts and the part kept warm, the new hair which comes in is white instead of black ! It appears at first that the black and white pattern itself is inherited, but the experiment shows that what is really inherited is the ability to certain parts to form pigment or not to form it, depending on the particular temperature obtaining in that part. Thus any character is a result both of heredity and environment.

Any character that is formed in an individual is a net product of the interaction of the genotype with the environment. There is no hard and fast distinction between hereditary and environmental traits.

SHANTA RETNA RAJ,
B. Sc., (Final year) C. B. Z.

Banking–
Bouquets and Brickbats

That banks are of crucial importance in the building up of a sound and thriving economy is neither an exaggeration nor a disputable fact. Whatever may be the differences of opinion as to what extent they should expand their activities, their indispensable nature is obvious. The demands on banks made by an underdeveloped economy, like India, is doublefold, and the banks have increased challenges to face and responsibilities to shoulder. Shortage of capital is one of the root causes of under development and the difficult task of encouraging capital formation and the adequate use of this capital is left mainly to banks. Banks have helped Indian economic development to a very large extent as is evident by the fact that the aggregate deposits of all scheduled banks increased by 235% from 1955-56 to 1965-66. However, a review of their performance in the fields of agriculture, industry commerce and to society at large would be helpful in assessing their achievements and failures.

There seems almost no need to emphasise the strategic position of agriculture in the Indian economy. In fact, agriculture is the mainstay of the majority of the population. And yet, it is not only strange, but also disturbing that agriculture is immensely underdeveloped. The neglect of the rural sector, with regard to credit advancing is one of the foremost criticisms levelled against banks. Banks however have this to say in defence – (1) That the Indian economic set-up, confines credit advancing to the local co-operative sector. (2) That they have been lending to agro industries, and (3) that they have contributed to the debentures of the co-operative land mortgage banks. These explanations are not entirely satisfactory and one wonders why lending by the co-operatives should prevent commercial banks from doing the same While it is true that agriculture is a highly risky business and that returns are low, I do not believe that this is much justification for the neglect of the rural sector. Dr. A. M. Khusro has rightly pointed out that bankers have not considered their innovating role in agriculture. He brings out the difference between social profitability and immediate business profitability and states that good business demands a shift from immediate profits to long term social profits. It is here that the banks have failed since they have left it in the hands of the traditional money lender and the co-operative institutions. While co-operatives have failed to deliver the goods and made it imperative for banks to replace them, they also have an important lesson for us, put very clearly by Dr. Khusro- "Conventional banking is not likely to make a dent in underdeveloped agriculture. The approach of the banker to attract deposits, the facility of a cheque book and a small rate of interest is not what the rural folk

want. It is outside the sphere of traditional banking that commercial banks can hope to be successful. They have to work by discovering what types of services the rural folk want and what they are suited to. It is important to mop the savings at the source before increased consumption claims them. e.g. the Syndicate Bank collected large volumes of saving by reducing the unit of saving to 25 paise and by organising house to house collection under their Pigmy Deposit Scheme. In respect of security requirements, insistence on collateral security or land ownership would rule out a majority of the people. Crop loans and loans against hypothecation could be considered. Technical assistance could be provided. Only the banker can succeed who is more than a banker. This is the crucial point."

The contribution of banks in the industrial sector is perhaps more significant and commendable. The shift in the lending policy of banks which took place in the post independence era, was devoid of much public debate or pressure on banks. Though the lending policies of banks underwent change in this period, it was only during the Second Plan Period that industry got a larger share of credit than commerce. In 1951, the total credit extended was 585 crores, 40.4% of which went to commerce and only 33% to industry. During the Second Plan, however, the share of industry went up to 41% and this new position has not been conceded since. While it is true, that neglect of the industrial sector is hardly a legitimate complaint against banks, one cannot accept their success in the field without reservations. They have not been able to deliver the goods as far as credit to small industries is concerned. More than 38,000 small industrialists got only 151 crores of total bank credit — i.e., a meagre 5% of the total. This is particularly disturbing considering that small industrialists make up 30% of the total industrial production in the country. Secondly, they have failed to distribute credit evenly. They should aim at wide disposal — geographically and industrially. Further, they would do well to pay more attention to export oriented industrial units. Finally, organisational improvements in the form of an adequate staff of technologists and market analysts would enable banks to perform their functions with greater efficiency.

These days, when production, distribution and consumption have not only developed, but have also become increasingly complex, the role played by commerce in the economy can hardly be belittled. Commerce, is in fact as important an organ as the others in the body economic. Broadly speaking, "Agriculture and industry are the manufacturers of production, while commerce is the channel through which what is produced, moves out from the factories and farms, to reach the ultimate consumer." It is therefore, quite obvious, that if commerce is not given adequate bank finance, the produced goods would not reach the consumer. Paradoxically enough on the one hand, there would be accumulation of stocks and wastage at the producers end, and, on the other hand, there would be scarcity at the consumers' end. In this field, also, banks have been subject to complaint and

criticism. After independence and the launching of the plans, the growing tempo of industrialization made heavy demands on banks for credit. This being unaccompanied by a simultaneous augmentation of deposit resources, resulted in commerce being deprived of its share of credit. While increase in industrial advances was 670%, the increase in advances to commerce was only 385%. In 1966, the Reserve Bank directed that the lion's share of increased bank credit should be in the industrial sector. The adverse effects of this priority cannot go ignored. Increased credit facilities resulted in increased production. But at the same time, the wholesale dealer did not have the credit facilities to lift stocks from the mills. So, while, on the one hand there was increased production, on the other hand, there was scarcity in the domestic house hold." (Ruston C. Cooper).

In a mixed economy like ours. trade is bound to be carried on by the private and the public sectors. The Food Corporation of India and the State Trading Corporation are State organisations carrying on trade. All these institutions need credit and it is meaningless to reduce credit to commerce, and at the same time, expect industry to thrive.

We are now, perhaps, in a better position to assess the performance of banks in the country. But before doing so, it is only fair to consider briefly, some of the odds that banks are set against. Non-banking financial intermediaries pose one of the greatest problems to banks. As Dr. K. V. G. Gowda has pointed out — "The objective of planning is growth with stability. This is possible only when investment at the adequate rate takes place and monetary instruments are made use of. The effectiveness of this depends on the institutional framework which in India is highly complex. On the one side, there is the organised monetary influence coming from the organised sector. On the other side, are the non-banking financial intermediaries. The problem is, therefore, one of integrating the organised and the unorganised sectors on one side and integrating the banking intermediaries on the bank". The existence and thriving of these financial intermediaries renders the banks' activities very difficult, because not only are they unorganised and unscrupulous, but also lend and borrow for unproductive and speculative purposes. What is particularly harassing is the fact that their influence in the past has been on the increase. In 1955-56 they had 46% of the total financial assets. In 1961-62, their assets increased to 60% : It is therefore obvious, that if banks are to play their true role in the economy, particularly in the rural sector, the non banking financial intermediaries need to be controlled.

Secondly, we must remember that banking is as much an industry as any other, in the sense, that banks do expect profits to a certain extent. Unfortunately, banks today, are faced with the problem of receding profit margins. Net profits as a % of total earnings declined from 21.7 in 1951 to 4.1 in 1966. "It has been argued that since banks are allowed to conceal their profits by transferring a part of

them to secret reserves, a fall in the disclosed rate of profits is only an indication of the transfer of reserves. But in the Indian context, the profit freeze is severe, and is actually due to a rise in operating costs and a fall in earnings. Between 1951 and 66 expenses increased by 476%, while deposits increased only by 345%. This declining trend of profits can be arrested by reducing costs of operation" (Dr. K. V. G. Gowda).

A third formidable problem is presented by inflation as a result of credit expansion. On the one hand increased economic activity and development, demands more credit from banks. On the other hand, continuous and increasing credit creation sets moving the inflationary spiral. Banks are faced with the problem of reconciling these opposing tendencies. Increased credit creation is necessary, yet it should not have an inflationary impact. The problem of maintaining this delicate balance is, therefore, a major one. In the words of Arvind Mafatlal — " Bank credit should not and cannot be made a substitute for genuine savings in the country. If we want to invest more, we cannot shirk the responsibility of saving."

These then are only some of the many basic problems facing the banking industry, and, considering their performance in this light, is only fair, as said earlier. "The past few years have diversified the lending policies of the banking industry throughout the world. Certain common features have been brought into bold relief. Firstly, it is recognised that a borrower playing a role in the economic sphere is socially desirable and that the banker's role is to help him efficiently and effectively to play that role." In the strict conventional meaning of the term, "banking" we have little to complain of. But this strict and conventional connotation of the word Banking is no longer valid. "It would be fair to say that society expects banks to be more friendly, and reliable and give banking facilities. The greater the consciousness among bankers about their social obligations, the larger will be their utility to society. It is hard to define the totality of the needs of the present day society. The banker is, in short, a friend, guide and philosopher of society. This is what distinguishes him from the money lender and makes the banking business more dynamic than one of only dealing with money" (G. M Laud). This is undoubtedly, a tall order, but not a totally impossible one. And it is only when banks are able to achieve this goal, that they may be said to have fulfilled their economic, and as importantly, their social obligations.

SANDHYA THANDAVESWARA,
III B.A.,

The Residential Course

As part of our Home Science course, the final year students have to reside in the 'Home Management Cottage' for a duration of about ten to fifteen days. This cottage is used as a laboratory where we students have to carry out a number of experiments on home economy, planning, and the preparation of meals and various other activities that come under that very broad, term, "Housekeeping".

To begin with, our class was divided into batches of six and each of the six students in all the batches was required to bring Rs. 30/-. This total of Rs. 180/- had to take care of our meals, electricity and water charges and also some recreation, in the form of a movie. In addition to the above requirements, we had to keep aside an adequate amount of money to organise a party for our parents.

Before entering the cottage, each batch has to plan a menu for each day of their stay. There is no escape whatsoever. The meals planned, have to be balanced diets and these are checked by our Food and Nutrition lecturer. In addition to meal-planning each batch has to decide on the name by which their cottage will be known and each girl in the batch takes an individual name related to the main theme. We planned to call our cottage "Deep Stumb", the Hindi word meaning "Pillar of Lights" and our individual names were Amar Deep, Akash Deep, Naina Deep, Nanda Deep, Sudeep and Dev Deep. I was Akash Deep or "Light of the Sky".

There are certain specific duties to be performed in the cottage, namely, those of the cook, assistant cook, maid, hostess and Manager. Every girl in the batch has a different duty to perform each day, the duties being changed in rotation. A rotation chart is made for this purpose so that each girl's duty for the day may be clear to all in the batch, and, is of even more importance to our Adviser, who makes a routine check-up on each girl to see if she is performing her work conscientiously.

Coming to the cottage building proper, it is situated just above the Nursery School building. There is a cosy, sitting room from which a small corridor leads off to the dining room. On one side of this corridor there is a room for our Adviser and on the other side, a room for any two of the girls in a batch. The dining room is a spacious one and next to it, on the right, is the kitchen which is neat and compact. Going straight through the dining room, there is yet another corridor parallel to, but larger than the previously mentioned one. Off this corridor, there are two more rooms to the left which are occupied

by the remaining four girls in a batch. To the right of this corridor, there are a row of windows which help to make the rooms light and airy. Each bedroom is furnished with two cots, a cupboard, a dressing table and chair, a writing table with two chairs and also a clothes stand. There is also a sink in each room. It is obvious that nothing is lacking. The bathing rooms and toilets are conveniently situated.

My batch was welcomed by the previous batch and given tea by them. After that, we commenced settling up the house and settling down ourselves. A few of the girls in my batch, being day students, found the atmosphere rather strange and especially the first night, we were most amused to find, when we got into bed, that the springs creaked like mad, every time a single movement was made!

The following day, work started in right earnest. We were all very glad to find that no one in our batch said, "This is not my work", but instead, after finishing their allotted chores for the day, they helped with any other work especially with the cooking for the day (Was it in their own interest ? I wonder). The mornings were always one mad rush, as all the sweeping, tidying-up etc., and both breakfast and lunch had to be completed before class at 10 a.m. In the evenings, however, we had plenty of spare time for recreation and going out. Very often we used to do the marketing when we went out on our evening walks. After tea, we usually got ready and went out somewhere. As we had to be back by 6-30 p.m. there was always ample time to prepare dinner.

We had a number of different kinds of foods when we were at "Deep Stumb" — Coorgi, Malayali. Mangalorean and Mysorean. The food was very enjoyable, especially as a change from the usual home fare. Since we were not so expert, one never knew exactly what would come to the table! The menu was about as reliable as the predictions of a fortune teller. I can honestly say that I was one of the worst cooks. Hoping to make "Milk Toffee" I turned out "Khoa" which, by the way, was only like gum with the addition of maida. Still, it was great fun! It is very true that one does not know people till one lives with them — we only realised what talents as cooks and housekeepers our class was hiding when we stayed with them! Also, we came to know our Adviser very well and had a very enjoyable time. It was so different from the class-room atmosphere, and the student-teacher relationship we were used to.

From the first day, we kept planning our party — the most important item on the agenda of the stay. We decided to have it on Sunday. Our dress would be traditional Indian saries. The invitation cards, would be circular with a hand painted 'deepa' in the centre. The house would be decorated with brass lamps and clay deepas.

The most important arrangement was, of course, the refreshments for the guests. The morning of the party was a hectic one ; the small kitchen crowded with girls cooking, washing scarching for things, frying, and stirring. We had to cook our own lunch and dinner as well. To add to the confusion, we had no electricity or water on that day, and had to cook on kerosene stoves ! !

However, by 4-30 p.m we were ready to meet the guests. Each girl invited two guests. In addition, we had the Staff of the Home Science Department, the Mother Superior, Principal and Vice-Principal present. It was therefore quite a large gathering.

On the whole, the party turned out quite good. I made ribbon sandwiches. There were also gulab jamuns and hot channas which were delicious and enjoyed by all. The hotstuff was quite tasty. and the orange juice, refreshing. The guests enjoyed themselves and the evening passed all too quickly. By about 6-00 p m. everyone had gone, and we looked sadly around us and realised that after all the planning and excitement, the party was over in less than two hours !

We had five more days to stay in the cottage and we did have a pleasant time. Like all good things, the pleasure we derived from our stay came to a close quite fast, and suddenly we found ourselves packing and getting ready to leave. We were sad to leave, and at the same time glad to be home and be relieved of so much work and responsibility.

We all learned much from our stay – mainly how to look after a home, and even more, to live amicably with people of other castes, creeds and backgrounds. We learned more about our batch mates and were quite surprised by what we had missed in them, inspite of being in the same class for three years ! !

So ended our stay at "Deep Stumb". We had plenty of fun during it, but all the same, we realised that responsibility shared was what made home-keeping enjoyable !

MIRIAM TAURO
Final year (Home. Science.)

who finished ... ard girls in the ...AA's Inter... XI S... Sree Aanteerava S... Meet at ...n Tuesday.

ANITA SOOD IS CHAMPION OF MT. CARMEL COLLEGE

BANGALORE, Sept. 9.

THREE excellent victories and a most vital second place in the 200 metres event gave dashing Anita Sood 13 points and the individual championship in the Mount Carmel College's annual sports Meet held at their Stadium in Vasanthnagar today.

That second place proved all-important to this versatile youngster, formerely of Sacred H...rts, for t...

...in a fine manner with the MEG band in attendance.

P... the ...



sch... metr... timin... jump... 13 sec... clippe... Cotto... thre...

It ... comp... from ... In fa...

College Day 1969.



Gen. A. C. Cariappa, the dynami
Mysore Sub-Area Commander, presided



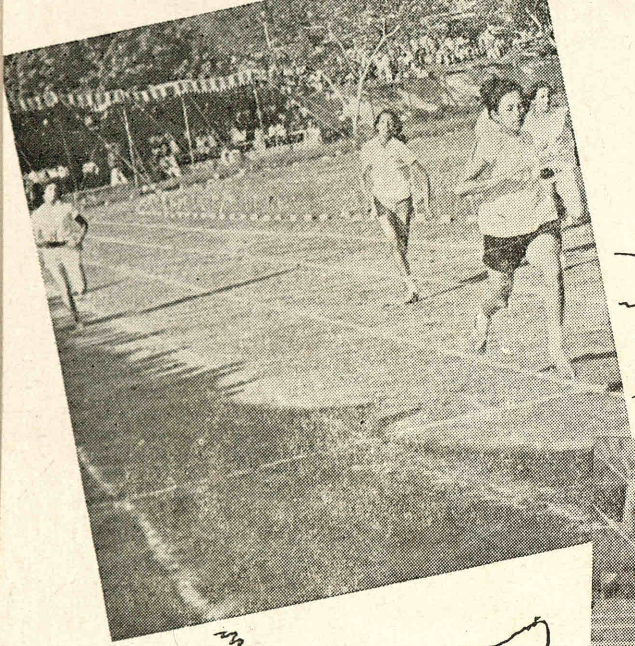
Anita Sood clears 4' 5½" to bag the
cup.

Mary Philip took the oath on behalf of the athletes after a smart march past. Brigadier Cariappa, who presided took the salute at the final march past and Mary Philip proposed a vote of thanks. The chief guest was welcomed by Sister Angel Mary, the Principal.



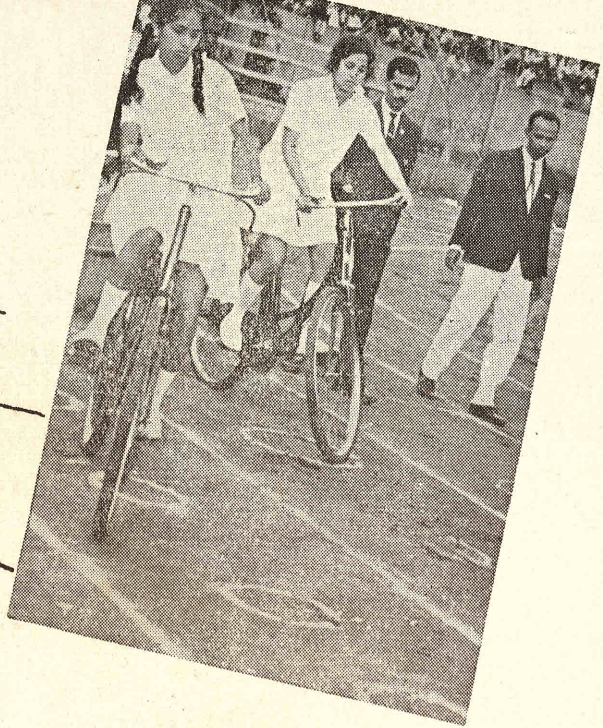
Played ! You've kept the track
though in a sack !

"Bunny Race"
Our future athletes make a gallant attempt to
hop like rabbits to the winning post

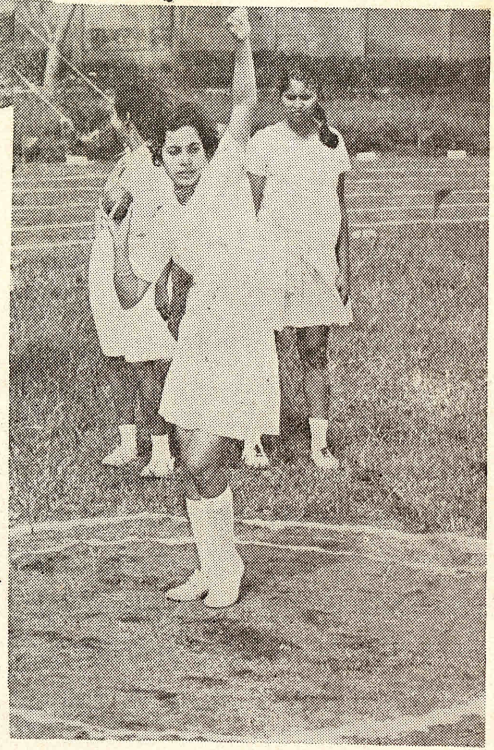


NIRMALA UTHIAH

. . . top sprinter



Nirmala simply flew away with the sprints to emerge as the fastest girl of the Meet.



The spotlight also fell on Jaya Grandhi who hurled the discus and threw the javelin to winning distances and capped a fine display with a victory in the slow cycle race—her third triumph in successive years in this event.

Mutagenic and Somatic Effects of Radiation and Chemicals.

It remains a controversy whether it is Nature or Nurture that has greater potentiality in bringing about individual differences. Convincing evidences about the importance of both Heredity and Environment are in abundance in the literature of Psychological Genetics. However let me tell you here about some of the effects of a few external stimuli on the hereditary material of the organism and also in its body. Followers of Lamarck assume one-to-one relationship between the change in the bodily characteristic and the supposed change in the hereditary material. In the experimental induction of mutations, the environmental agent is so applied that it will reach directly the reproductive cells and thereby bring about a change — a mutation, as we call it.

A wide variety of chemical and physical agents have been used to induce mutations. To list a few of them: alcohol, lead, arsenic, ammonia, iodine, manganese, acids, alkalis, alkaloids, neutral salts, ether and other anesthetics, foreign proteins, antibodies, oxygen deprivation, centrifugal force, supersonic vibrations, high and low temperatures, x-rays, radium, neutrons, carcinogenic chemicals, mustard gas and related compounds. Most of these agents are poisonous or injurious to the living cells and produce permanent changes when applied in proper concentrations.

In the year 1927 Prof. H. J. Muller demonstrated the induction of true genemutations by means of x-rays. He experimented on the fruit fly, Drosophila and got mutations in a high proportion of the sperms and eggs of the treated flies, and found that x-ray treatment has caused 150 fold increase in the mutation rate over that in the untreated flies. The mutations were quite similar to those of untreated flies. Lethal mutations greatly out numbered those with visible effects. Dominant lethals were as numerous as recessive lethals. Chromosome breakages and re-arrangements were also frequent. In recent years seeds of barley, wheat and oats have been exposed to the intensive radiations from atomic-bomb explosions, and mutations were induced comparable to those from heavy exposure to x-rays. Most of the mutations were deleterious Other short-wave radiations such as gamma rays, electrons, protons, alpha particles, and neutrons have all given positive results.

Later experiments, especially those of Dr. Hansgruneburg et al. indicate that like all other sp ecies of animals and plants, mice too are susceptible to short

wave radiations. W. L. Russell exposed wild-type male mice to x-rays and was most successful in producing mutations. The great difference in mutation rate between the irradiated and the control animals in this extensive experiment is convincing proof that x-rays cause mutations in mammals.

Since we are more interested in the effects of radiation on human beings, let us consider the impact of ionizing radiation on the human body as such. Is there any relationship between radiation and some somatic abnormalities such as cancer? It is proved that by radiation it is possible to increase the frequency of leukemia – a kind of cancer characterized by an excess formation of white blood cells. In the population of Hiroshima and Nagasaki that survived the atom bombs in August 1945, there was a marked increase in leukemia during the subsequent years. This close relationship between increasing amounts of radiation and increasing evidence of cancer is also exhibited in other groups that have some how been exposed to increased radiation. Radiation can induce cancer for a number of reasons Since cancers have diverse origins, they may be caused by a virus, a mutation or other factors. However, it is well established that there is some sort of an association between increasing amounts of radiation and increasing incidence of cancer. Hence Radiation is a potential somatic hazard.

Experimenters also observed the existence of an association between irradiation and ageing. It is evident from some animal experiments that the shortening of human life may well be measured in days per unit dose. Furthermore the abundance of certain radio-active elements should also be viewed as a somatic hazard. For example, radioactive strontium 90 formed as a consequence of hydrogen bomb explosions is extremely dangerous since it has a long half-life and can replace calcium in bone. It is carried into the ionosphere and is ultimately washed down and is widely deposited over the earth's surface by rain and snow. From the soil, strantium-90 is absorbed by growing plants, and the plants are consumed by cattle, and strantium-90 appears in milk and milk products. When taken into the body the radioactive isotopes can take the place of calcium in the bone tissue, particularly in growing children. Strontium-90 in bone, constitutes small centers of radioactivity and, if present in sufficient amounts, can give rise to bone cancer and a variety of other abnormalities. It is this new cycle of nature which Prof. D. M. Bonner calls a "Twentieth Century Cycle".

Recent experiments have also indicated that in addition to x-rays, alpha, beta and gamma rays too are potent enough to bring about mutations. Cosmic rays though they are dilute, are more penetrating than x-rays and gamma rays. Ultra-violet rays are very effective in producing mutations in Drosophila, if the developing egg is treated at the polar-cup stage.

We have been discussing a few radiation hazards of certain rays and radioactive elements. But one should not forget that a number of chemicals too appear to be capable of producing mutations in plants and animals.

In an experiment before the II World War, lead and alcohol were used but negative results were obtained. The earlier experiments with positive results will be found in the book "**The Genetics of the Mouse**" by Gruneberg, where he reviews experiments with alcohol administered to mice. However the first unquestioned and repeatable postive results with chemicals were obtained in Scotland during the II World War. Dr. J. M. Robson who was engaged in a pharmacological study of war gases drew his attention to mustard gas burns. Robson thought of the possibility that it might affect the chromosomes in a similar way to x-rays, and they decided to test the possibility on Drosophila.

In 1941, they carried out the first test of sex linked lethals. The mustard gas-treated flies showed a rate of 7% sex linked lethals, while the controls had a mutation rate of about 0.2%. In subsequent experiments they could induce mutations at much higher rates. In addition a number of other chemicals have given evidence of mutogenic properties. Formaldehyde (H.C.H.O.) has produced mutations in Drosophila. Various cancer-inducing substances have proved to be effective, and it is held that certain types of cancer are the result of somatic mutation. Natural organic peroxides seem to induce mutations at a higher rate than formaldehyde, permanganate, urethane and caffene.

Bio-chemical mutations in man can hinder the metabolic chain of some important acids like phenylalanine and cause somatic abnormalities. Phenylalanine is an important aminoacid necessary for the synthesis of proteins. People who suffer from a rare disorder known as alcaptonuria (in which urine is black) may be the victims of recessive mutation which is due to a chemical block. Phenylpyruvic idiots are those children who suffer from phenyl ketonuria, a metabolic disorder. They cannot break down phenylpyruvic acid into hydrophenyl pyruvic acid. This chemical block also is due to a mutation. Similarly Albinism in man is due to a mutation which causes a chemical derangement.

H. MARUTHI GOWDA,
Lecturer in Psychology.

Tribute to Thomas Merton -- Trappist Monk

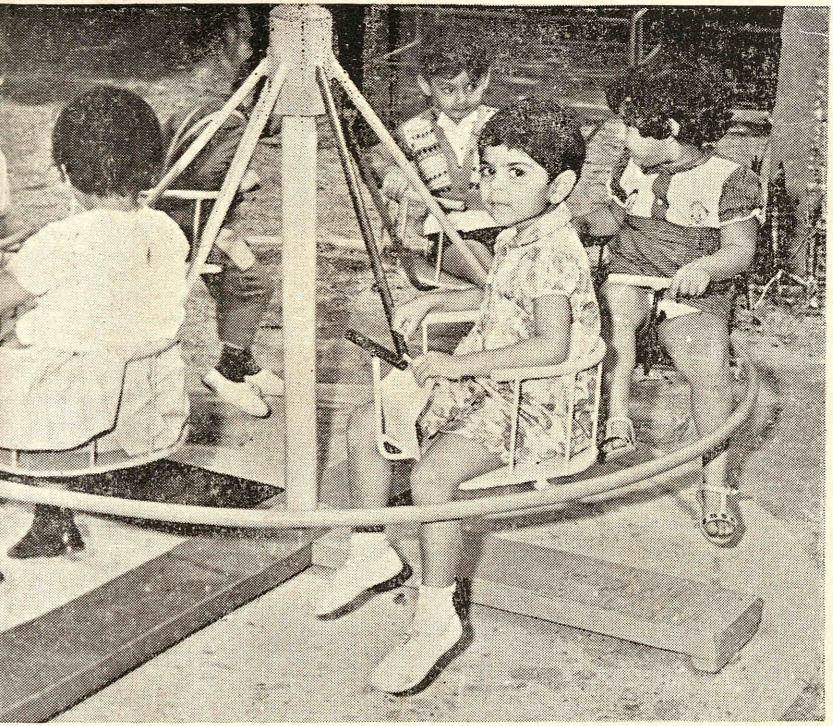
(I wondered at the quick and almost ignominious end of this very great man : He was found dead, seated beside an electric table fan, during the World Conference of Contemplatives, held at Bangkok, in May 1969.)

I believe that Thomas Merton was ripe for God.
So, when the electric current singed his body,
It winged his soul aloft above this sod.

He was the author of such works as, The Seven Storey Mountain, the Sign of Jonas, The Waters of Siloe, Seeds of Contemplation, What is Contemplation — works that showed that the seed had indeed "fallen into the ground", was "dead" and "brought forth much fruit."

For nothing more was he able,
At that feast of Contemplatives in Bangkok.
The tree had reached maturity.
The fruit was ripe for plucking
For the Master's table.
It was plucked.

(December 1969) S. M. A.



Play Time in Nursery Land









WHAT FUN

A Comparative Study of the Adjustment of Adolescents Having Both Parents With Those Deprived of Father by Death

Life is not always static — it is dynamic — and even in the most adequate homes inevitable deviations from the normal way of life have to be faced squarely. Failure to do so culminates in maladjustment. The process of reorganisation to unforeseen circumstances is influenced by a multiplicity of factors such as age, sex, ordinal position, socio-economic level. Adjustment to changes is, therefore, varied and relative; and on it depends the happiness and well being of individuals.

Adolescence is labelled as a " problem stage " in the life cycle, demanding immense adjustments. Tragic incidents as the death of a parent, are likely to aggravate the intensity, and increase the number of adjustments to be made. Paternal absence is far less studied than maternal absence; yet, the father's role in the family cannot be underestimated. In fact, equalitarian roles of parents today, establish the importance of a father's role in child rearing ; and research holds that paternal deprivation is a more potent factor than mere paternal absence. To examine the veracity of these reflections in the Indian setting, it is necessary to systematically evaluate the level of adjustment of fatherless adolescents as compared with those who have both parents.

Hypotheses :— The following hypotheses were therefore formulated for verification :—

I. There is no significant difference in the adjustment of those adolescents with both parents and those deprived of father by death.

II. There is no significant difference in the adjustment of male and female adolescents.

III. There is no significant difference in the adjustment of adolescents in high and low socio-economic groups.

IV. There is no significant difference in the adjustment of adolescents on the basis of age at which they lost the father.

Procedure :— A total sample of 240 adolescent boys and girls, between the ages of 12 and 16 years, was selected from Standards VII and VIII of the Malayalam medium High Schools in Ernakulam. A questionnaire on basic data, administered to the students of the above-mentioned classes in the various schools

FIGURE I

MEAN SCORES OF ADJUSTMENT PROBLEMS IN GROUPS I AND II.

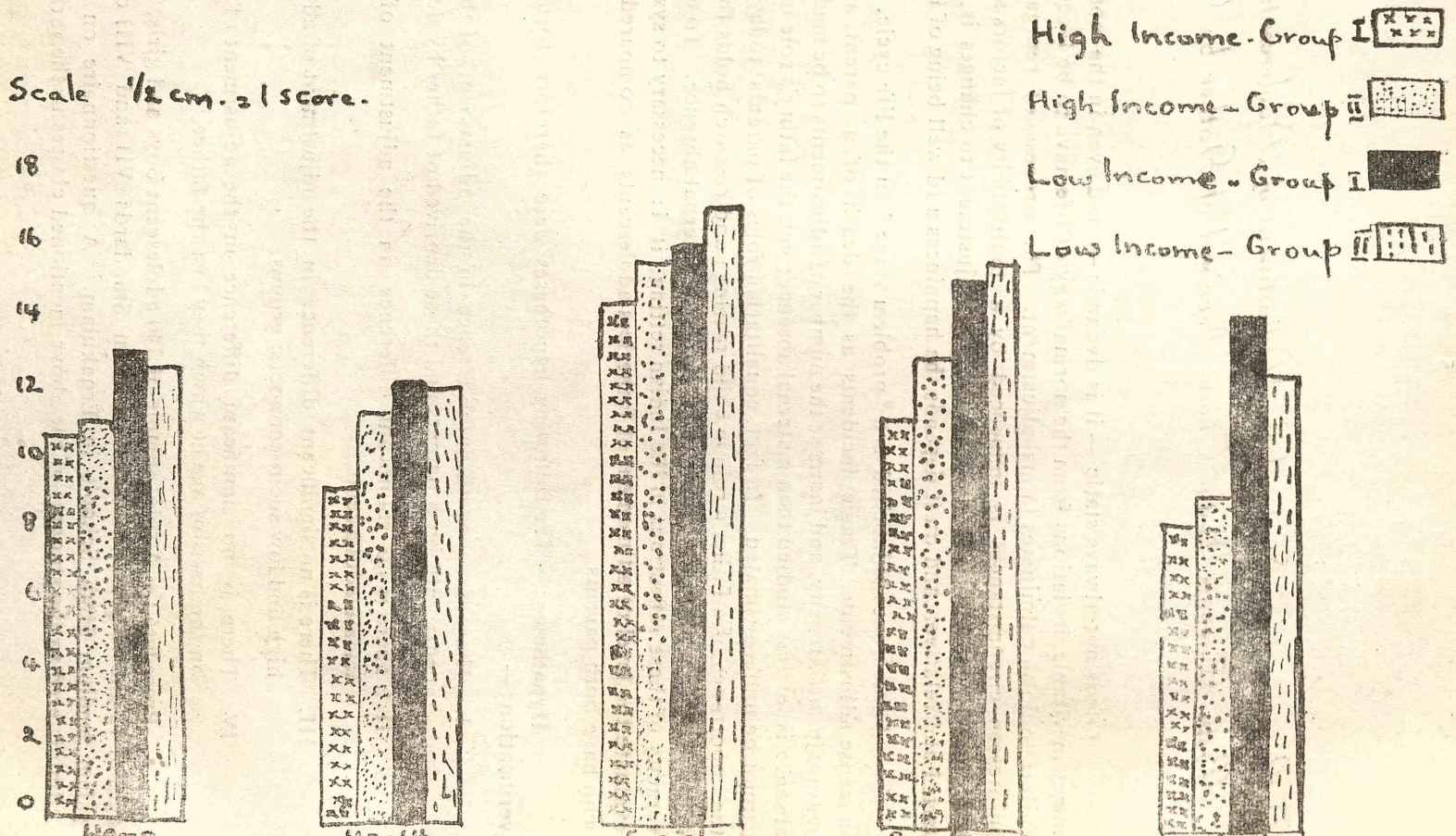
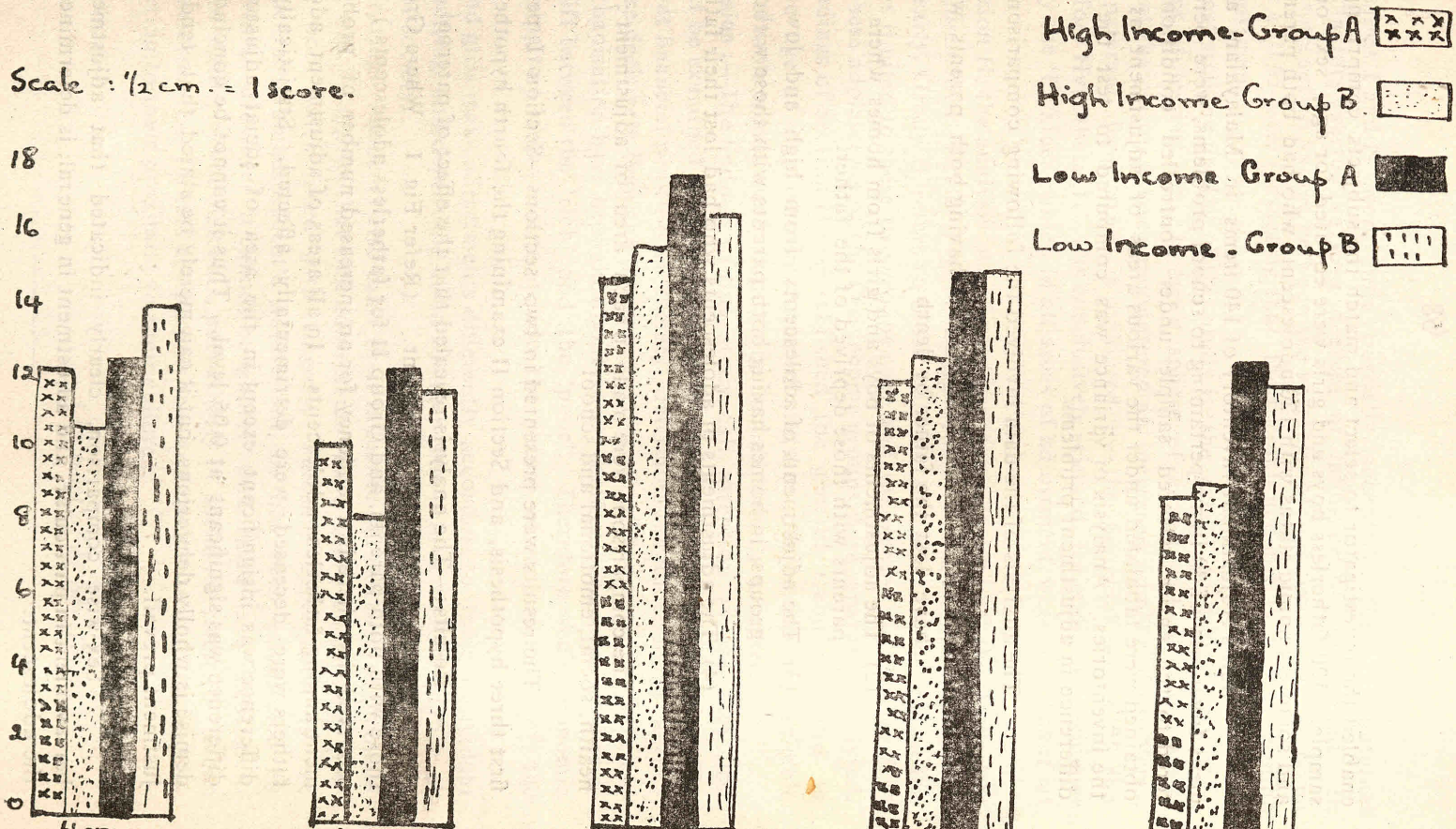


FIGURE II.

MEAN SCORES OF ADJUSTMENT PROBLEMS IN GROUPS A AND B.



enabled the investigator to select and match the subjects comprising the working sample. 120 fatherless boys and girls were equated for age, sex, ordinal position and socio-economic status with 120 adolescents who had both parents.

Bell's Adjustment Inventory of 140 items in Malayalam and an Adjustment Inventory of 30 items pertaining to school problems, were personally administered to the entire selected sample under controlled conditions. The scores obtained were tabulated under the various areas of adjustment as designated by the inventories. Analysis of variance was computed to test the significance of difference in adjustment problems.

The analysis of the data involved the following comparisons:—

(1) The adjustments of adolescents having both parents with those who have lost the father by death.

(2) The adjustments of boys and girls from homes where there are both parents with those deprived of the father.

(3) The adjustments of adolescents from high and low socio-economic groups, in homes having both parents with those without the father.

(4) The adjustments of adolescents who had lost their father early in life, with those who lost him later on.

The comparisons were made in each area of adjustment; namely home, health, social, emotional and school.

The results were presented in two sections—Section I pertaining to the first three hypothesis, and Section II examining the fourth hypothesis.

Results:—The analysis revealed that the effect of paternal deprivation on the young adolescent is not consistent. (Refer Fig. I Where Group I stands for those with both parents, and Group II for fatherless adolescents.) It was however observed that there is a tendency for an increased number of problems of adjustment among fatherless adolescents. In all areas of adjustment adolescents whose fathers were deceased were detrimentally affected. Statistically however, the difference was insignificant except in the area of social adjustment, where the difference was significant at 0.05 level. Thus it cannot be concluded that paternal demise is wholly deleterious, but it can merely be stated that tendencies to maladjustment prevail.

Sex-wise comparison, clearly indicated that adjustment to paternal bereavement in particular, and adjustment in general, is determined by the sex of the adolescent.

Hypothesis I and II were only partially accepted; for both paternal demise and sex factors exerted varying degrees of influence on adjustment. In some cases the interaction values between the variables of sex, group and income were significant at 0.05 level indicating that their combined effects can determine the level of adjustment

The most striking finding of this study is the extent to which economic conditions affect adolescent life. In every sphere of adjustment, it was consistently found that the poorer classes encountered an increased number of problems. Adjustment to paternal deprivation is coloured by the financial status of the family. Therefore Hypothesis III was conclusively rejected, for additional evidence was supplied by the 'F values' which in all areas of adjustment were significant at 0.01 level.

In Section II, the analysis was based on the analogy of the fatherless adolescent's adjustments. (Refer Fig. II. where Group A stands for those who lost the father early, Group B refers to those who lost him after the seventh year). The analysis was limited to these two groups only and the scores of the level of adjustment of these adolescents of the two income groups were separately analysed.

The findings of Section II re-established the general trend observed in Section I. The age at deprivation revealed neither consistent nor reliable influence. Observable trends were found to be unconditionally accepted.

Conclusion :—The findings of this study call attention to the fact that adjustment must be examined in relation to social-class and sex differences. The study reveals that financial position on society determines an adolescent's adjustment in life more decisively than the presence or absence of the father. Industrialisation and urbanisation have brought about swift economic changes in social life creating a rift between the 'rich' and the 'poor'. Therefore socio-economic conditions of living to a large extent decide the nature of adjustments of the adolescent.

Boys and girls make adjustments differently according to their individual environmental setting, and depending upon whether they belong to the higher or lower stratum of society.

Further, tragic incidents also exert their influence on the basis of financial standing in life, which suggests that rich adolescents have more adjustment problems than the poor when faced with tragedy. Paternal deprivation is not markedly detrimental to an adolescent's adjustment, as has been established by foreign investigators. However, it cannot be ignored that there is a leaning to maladjustment in fatherless-adolescents, particularly in social adjustment. It can therefore be re-asserted that fathers are parents too, and their role will be appreciated in proportion to their proximity to their children.

SISTER M. CHRISTABELLE

(Abstract of M.Sc. Thesis.)

It Pays to Persevere

John Masefield narrates a story of how an anonymous quatrain he came across, kindled the spark of genius in him. An avid admirer of the romantic poets, Masefield longed to become a poet someday. He had just bade farewell to life on the sea and taken up a job in a carpet factory when he felt the urge to write, but it seemed an impossible task, even more difficult than the arduous chores of seamanship. It was then the following lines arrested his attention :

Sitting still and wishing

Makes no person great,

The good Lord sends the fishing,

But you must dig the bait.

From then on Masefield did not merely sit nurturing glorious visions of becoming a great poet. He encouraged the scribacious tendencies that lay latent in him and his poetic effusions, as we know, eventually won him the much coveted laureateship.

Nothing in life seems quite as difficult or impossible as one figures it out to be. LIVES of great men – of writers, painters, sculptors – remind us of the fact that success is a ladder one cannot climb with one's hand in the pocket. Prodigies like Michael Angelo and Menuhin do cross the stage now and then, but it is through conscientious and persistent effort that they developed their talents, mastering their respective arts to perfection. An incident tells how, on listening to the famous violinist Kreisler, a woman, at the close of the performance, went up and congratulated him, adding the words, "O Mr. Kreisler. I'd give my life to play as you do!". With a smile Kreisler, the great musician replied. "Well Madam, I did".

"Use what talents you possess. The woods would be very silent if no birds sang there except those that sang sweetest" wrote Van Dyke. Most of us have some inherent talent but due to lack of interest or incentive we fail to develop it. At the slightest set back we are bound to be discouraged and overcome by a feeling of hopelessness. "It is not worth trying anymore" is the

despondent lament when we have spent a few hours at something and have not achieved the result that we hoped for. The great Bernard Shaw once remarked, "When I was a young man, I observed that nine out of ten things I did were failures. I didn't want to be a failure, so I did ten times more work". The less persevering and easily frustrated would do well to remember that it took Brahms twenty years to compose his first symphony and that Flaubert spent ten years writing 'Madame Bovary'.

One can cite numerous examples of people who have even transcended physical handicaps and contributed more to the world than many with all their faculty intact. One remembers especially Helen Keller who rose above her triple handicap to become one of the most outsanding characters that the world has ever produced. With her courage and faith she achieved not a little during her life time and she will ever remain an inspiration to the seeing and the non-seeing throughout the universe. Somerset Maugham, the renowned author refers to the impediment in speech he suffered from. not as a handicap but as a great influence. "What has influenced me more than anything else" he writes, "has been my stammer. Had I not stammered I would probably have gone to Cambridge as my brothers did, perhaps have become a don and every now and then published a dreary book on French Literature".

Anthony Trollope's brilliant penmanship resulted from sheer nccessity. The love of hunting was great in him but the post that he held in the civil service was not highly remunerative. Deciding that he would make his pen pay for his hunting, Trollope worked assiduously at his books and the series of delightful novels, which epitomise a vista of Victorian life, was the outcome of this resolve.

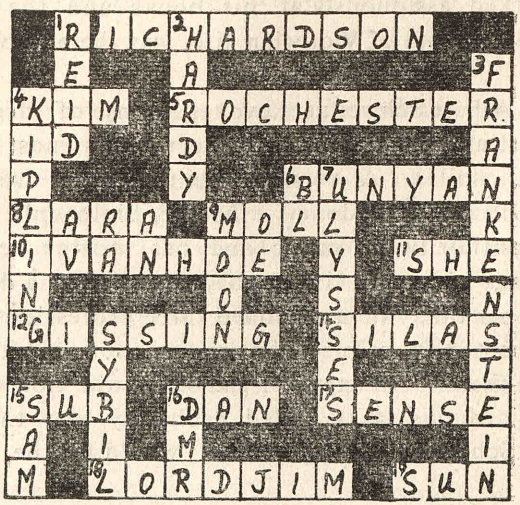
The name of Albert Schweitzer evokes a sense of dedication and selfless sacrifice. In an almost antediluvian setting, the world's most enterprising missionary started his bush hospital. A versatile genius, there were few things that Schweitzer could not do or left undone. Doctor, Philosopher and Theologian, he was also a renowned authority on music and has written scholarly volumes on Bach. It was at the age of twenty six that he graduated as a doctor of philosophy, theology and music. At thirty he abandoned three professions and chose to spend his life in one of the most inaccessible and primitive spots in Africa, ministering unto the sick and suffering there. An expert organist, he did not sacrifice his musical genius but after the arduous tasks ended each day and the darkness of night enveloped the world, Schweitzer's organ notes would fill the nocturnal landscape of Lambarene.

Many are they who have striven hard in their path to eminence and left their imprints on the sands at time. When one ponders on their life and achievements, one recalls the words of Longfellow in the 'Ladder of St. Augustine'.

The heights by great men reached and kept
Where not attained by sudden flight,
But they while their companions slept
Were toiling upward in the night.

KALYANI DAVIDAR.
[*Dept. of English*]

Solution to Crossword Puzzle on Page 28.



Around Japan in Four Days !

"East is East and West is West and never the twain shall meet". Incredible, though it may seem, my first glimpse of Tokyo, the largest city in the world, just a maze of buildings, lights and busy people quickening their steps in the gathering dusk, seemed a queer combination of the mysterious Orient and the ultra-modern West.

The next day, our first stop on a long sightseeing tour was the Tokyo tower; almost a replica of the Eiffel Tower in Paris. An elevator took us to the very top where we were able to get a magnificent view of the City. The buildings seemed to stretch for miles and the roofs of the pagodas glinted in the mild sunlight. The elderly Japanese couple who accompanied us were obviously pleased when my parents and I expressed such delight in the view. The next item on the agenda was the Happo-en-Garden Restaurant where we were to witness a tea ceremony. The ceremony was performed in a small room only ten feet square. The entrance to the room is only three feet by three feet, and one has to stoop to enter. Each guest sat on cushions on the floor, and admired the room's furnishings — the hanging picture in the alcove, the objets d'art and the display of the utensils. The host then put a small quantity of powdered tea into an earthen bow-like cup with a bamboo spoon. With a dipper he ladled hot water into the cup from a kettle hung over a charcoal fire. Then the contents of the cup were whipped into a froth with a bamboo whisk. The tea and cake were offered to the guests. Of course, all this is very Japanese ! One compliments the refreshments by taking home a confection in his kimono sleeve !

After a quick look at the Imperial Palace Plaze we stopped for lunch at the revolving restaurant of the New Otani Hotel. In about an hour, the elevated restaurant completed one revolution, and we had a good look at Tokyo from all angles. Japanese food is delicious and very attractively served, and if you are not too particular about the contents, you will surely enjoy it ! We then drove to the Sony Transistor Radio Factory and after that, paid a short visit to the Canon Camera Factory. We were taken on a guided tour of certain parts of the scrupulously clean Factories (the place is too enormous to be covered is a single day), and friendly demonstrators explained, first in Japanese and then in English, how the parts were assembled. What impressed me most was the smiling cordiality of the Japanese people.

Before the shadows lengthened we paid a visit to the Asano painting and handicraft Centre. Japanese painting has great beauty, charm and imaginative

quality. They often use Indian Ink, and watercolours are mixed with rice paste or fish glue. The colour is then applied on absorbent paper or on closely woven silk. Fine specimens of pottery, ivory carving, cloisonne', bronze and brass, lacquer and porcelain, were displayed on delicate shelves.

Traditional Sukiyaki Dinner was served by Geisha girls wearing Silk Kimonos with their hair elaborately dressed, at the Suahiro Restaurant. We then drove through Ginza – the best shopping and entertainment area in Japan. The neon signboards and twinkling, multicoloured advertisements invited the large evening crowds to stop at the department stores, tiny shops, theatres, night-clubs and bars. But we could not stop here for long as we had to attend the Kabuki Drama at Kabukiza Theatre. Though the plot of the drama completely passed over my head, and I gave up concentrating on the steady flow of Japanese all around, I was impressed by the revolving stage, elaborate setting and costumes and faithfully applauded, laughed and exclaimed with the rest of the audience.

KYOTO BOUND. The world's fastest train, the 'SUPER EXPRESS' which runs at 125 m.p.h. provided a thrilling ride from Tokyo to Kyoto early next morning. Enroute we had a fleeting glimpse of Mt. Fujiyama and its snow capped peak. After a light snack at the Okayaki hotel we joined the motor tour of Kyoto. The city is truly a priceless repository of Japan's ancient art treasures. The Migashi Hongani Temple with its double sloping roof, and huge oriental lamp posts at its entrance, was a typical example of Japanese Buddhist architecture. We then visited the Sanjusangendo Hall, an elongated 13th cent. Buddhist Temple known for its thousand handed Kannon, Goddess of Mercy. Since stone is scarce in Japan, unlike India, the sculptors use wood and bronze for the statues. We returned to the hotel for lunch, then visited the Kimono Yuzen Dyeing Factory, where we were given a detailed description of the whole process of the traditional way of creating the famed Kimono designs. The Ryoani Temple presented a peculiar rock garden. Flat and oblong in shape, it was enclosed by earthen walls. The garden contained neither trees nor grass, but its white sand carpet and oddly shaped stones placed in effective groups created a dramatically artistic picture. The Shoren-In Palace with its exquisite traditional garden, fantastic music of Koto (horizontal harp) and a charming Folk Dance performed by the Shirakawame (flower girls of Kyoto) provided a pleasant evening in Kyoto. The next morning, once more by Super Express we were off to Osaka. After stopping at the Osaka International Hotel for a quick breakfast, we drove to the Expo 70 site at Senii Hills, N. E. of Osaka. It covers approximately 815 acres and many of the pavilions are already under construction. Then back to Osaka to view the most conspicuous landmark in the city – the imposing Osaka Castle with its conical sloping windows. We spent the afternoon shopping at Shinsaibashi centre, the most bustling shopping centre in Osaka, being lined with department stores and a great number of refined

speciality stores. The stone Tori Gate at the front entrance of the Shitennoji temple is the oldest of its kind in Japan. The mural painting of Buddha's life in the main hall is a fascinating piece of ancient Japanese painting.

We stopped for a short time at Cabaret king which featured towering indoor fountains and various floor shows, then proceeded to our hotel for a good night's rest. The next morning we flew back to Tokyo and half an hour after our arrival drove down south to Kamakura. Kamakura noted for its huge bronze image of Buddha, called Daibutsu. Formed of sheets of bronze cast separately and finished with a chisel, it rises forty-two feet six inches in height. The face is more then seven feet long and the eyes are about three feet wide. But we could not linger at this famous spot of pilgrimage for long. Before we knew it we were back in Tokyo rushing through a quick meal at my uncle's place and were speeding towards Tokyo International airport. As the Jet started across the runway and quickly took off, I gazed longingly at the fading myriads of lights that was TOKYO. ..... SAYONARA. JAPAN .....

NIMMI OMAR,
First Year Hons. (Literature).

After Graduation - What?

Examinations knock at the door, notes are hurriedly copied, hints and probable questions are wormed out of teachers with remarkable diplomacy. All this and more pervades the college atmosphere as the examination fever sets in. To those who have reached the final year of college, these examinations not only mean hectic preparation but also bring with them the not too comfortable thought of what comes next. Whatever doubts you may harbour about your future, your parents, however, seem pretty sure about it. Almost six months before you actually graduate, the atmosphere at home gives you the feeling that some conspiracy is under way : You often come upon your parents busily conversing in hushed undertones, correspondence seems increased all of a sudden, and parents often go off on secret missions, and finally, one day, Papa corners you and very sweetly asks you what you plan to do after you graduate. Now you realise what they have been up to. Yes, you guessed right — Mama and Papa have been very busy with *their* plans for *your* marriage ! The only trouble is that your plans do not coincide with theirs and your plans certainly do not include marriage !

Anyway, when you are confronted with a Papa who asks you what you plan to do, with that ambiguous glint in his eye, don't for heaven's sake say "I don't know" or "Let's see", because if you do, you'll discover that since you don't know what to do, you will have to listen to your Papa who does know what you ought to do. So, if you don't want to be saddled with husband and a home, (and I'm sure you don't) just go ahead and enumerate a long list of all the things that you want to do, with a Ph. D. degree, thrown in for good measure. Whether you really want to do it or not is beside the point. At the crucial moment, throw in a good deal of jargon about wanting to be economically independent and professionally prepared for any eventuality in later years — in other words, impress Papa with your foresight, ambitions and noble ideals. It usually works, you know. You can actually see the calculating glint in his eye turn into a look of pride, with visions of you becoming the Economic Advisor to the Planning Commission, or the President of the All India Federation of Employed Women, or even the Prime Minister herself. Don't let this change of mood go unused. - Make a beeline to your friend's place or anywhere, so long as you are out of Papa's sight before all his wonderful visions come crashing down on his head.

If you feel, however, that the above approach is dangerous, because it might enthuse him to tackle you with double determination the next day, don't worry too much : There are still other ways of giving him the slip - and this time it is purely physical - that is, whenever he gets that characteristic glint in his eye,

just shove in any old excuse and charge out of the room at top speed! In other words, avoid being alone with Papa, when he is in one of his benevolent moods, wanting you to get married, settle down and live happily ever after. However, if you do get inextricably cornered, tell him in a very dignified and mature manner that you do not think yourself mature enough to get married – That should make him sit up – he certainly would not want his son-in-law to accuse him of child-marriage, later on. An even more effective method, (I have found) is to appear mighty hurt and say, "Why are you so anxious to get rid of me? Am I such a burden to you?" And boy, now watch the reaction. Vehement and sincere denials of your accusations come forth, and not only do you get a pampered feeling, your job is also done! (Don't do this too often though (he might see through it.)

Well, so much for escaping, avoiding and evading. Now just suppose all your efforts fail, and Papa's marriage plans reach the "interview stage", despite all your protests — don't lose heart and give in. There are still some last resorts — agree to the interview, be absolutely docile, and extra obedient, only, when the guy comes to "see" you, just stare straight into his eye without batting an eyelid, and don't hesitate to look him up and down! That is sure to unnerve His Lordship, because you are not supposed to do that and he will think twice before deciding to marry you. And even if he does, you still have the final say. Refuse to marry him because his hair is as curly as a golliwog's or his grin as wide as a clown's, or his nose as long as Pinochip's, or his voice as squeaky as a mouse's, and by Gad! you've done it! The number of things you can criticise is endless, so go ahead and make good use of your imagination and wit, to ward off marriage as the next step after graduation.

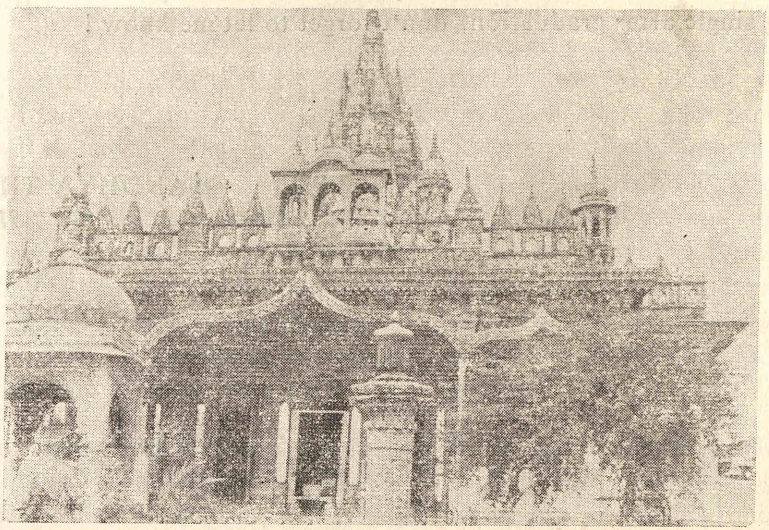
P.S. And, of course, if you do discover any more effective ways of remaining single after graduation, don't forget to let me know!

SANDHYA THANDAVESWARA,
III B.A.

Lured to the North

As the train wound its way through a maze of tracks, while heading towards Madras, I had the feeling that our tour of North India might be something more than just one of those 'Package Tours'. It was. In fact, our whirlwind trip through Madras, Calcutta, Darjeeling, Kalimpong, Sikkim and Bombay turned out to be a most rewarding and enlightening experience for all of us. We got to meet several types of people of our country and these encounters helped us to sculpture our own ideas, regarding this country — her people, ideals, her problems, her solutions.

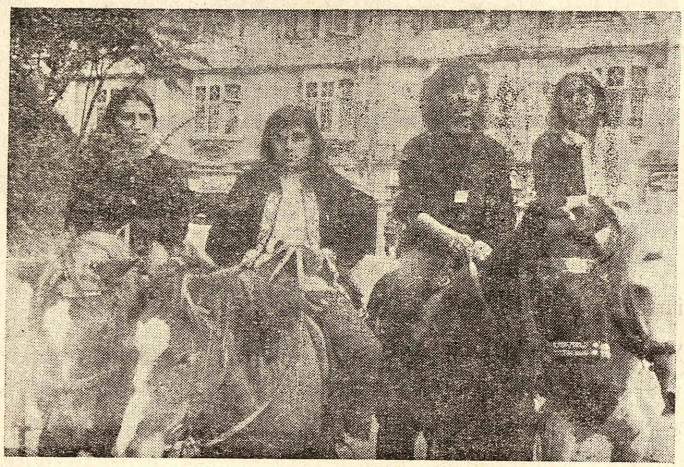
While the first few rays of the sun were lighting up Madras, we arrived there. As I walked aimlessly along the roads, I was reminded of a foreigner's comment, "India is one vast latrine". At times I am inclined to agree with him. Furthermore it was harrowing to have a close-up view of the world. Here were men and women living in absolute filth and squalor. It must have rained the night before. Their cardboard shacks lay in shambles on the pavement. In vivid contrast, were the numerous large buildings and the countless number of statues dotting the silhoutte of the skyline. Madras was certainly a sobering influence. She is a city of necessity with her harbours, wharves and warehouses.



Jain Temple
Calcutta

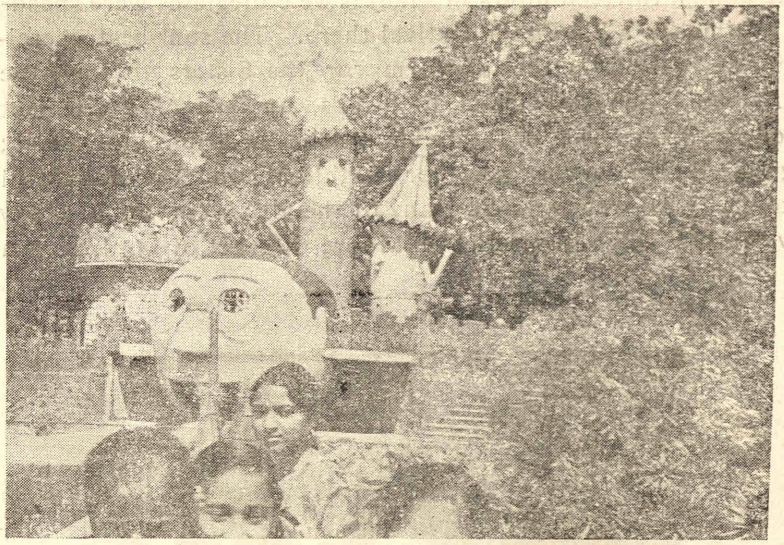
After spending almost thirteen hours in Madras we collegiates were speeding towards Calcutta, in time for a big Pooja festival there. The sun beat mercilessly down on us while we waited on the platform for the Sisters to solve the transport problems. As we rode sandwiched in a bus, a wave of excitement swept through us. Howrah Bridge was in total view – spans of grim, grey metal; yet with a silent dignity all her own. Another highlight was the delightful tram ride some of us took. Like true women, many of the girls went on a heavy shopping spree in New Market which is parallel to Moore Market of Madras — a shopping Paradise.

Darjeeling



I was almost relieved when our plane jetisoned us off from Calcutta Airport, north to Darjeeling.

This hill station was probably the highlight of the tour for many of the students. After a long ride from the airport to Darjeeling it felt good to be warmly welcomed by the Sisters of Loretto Convent — a magnificent school set in the midst of awe-inspiring hills. The food smelt delicious and our beds seemed so warm, that cold, cold night. For the next two days we did plenty of shopping. The crisp air, the cosmopolitan society and the general quaintness of everything they had to offer made us feel that Darjeeling would be a place we would certainly want to come back to ! There were however a few disappointments in store for us. We drove all the way up to Tiger Hill (the point closest to Mt. Everest) to watch a supposedly fabulous sunset. There wasn't any. We trudged up to a dairy farm – only to find it was closed. We had another shock in store for us when we found that Bhutan was out of bounds. After some nerve-racking, behind – the – curtain conferences, it was decided Gangtok, Sikkim via Kalimpong would be the best alternative.



Humpty Dumpty (*Bombay*)

I found Bombay a thoroughly delightful and expensive city. It had a very international look about it — fly-overs, vast shopping centres, miles of flats (and yet has a housing-shortage problem) and good amenities offered by hotels. Of course there was the inevitable Marine Drive. At night it seemed as if a whole chain of stars was suspended, joining one end to the other for eternity. Seemingly as ancient were the Elephanta Caves. Magnificent pieces of sculptured gods and godesses stood as if they had just risen from the sheer hard rock to take a look at the gyrating young of today! Juhu Beach seemed as if the sea and sand merged into an endless Odyssey.

It was market day in Kalimpong but we did not notice much activity. In fact I found it quite placid, dull and insipid. The best I can recollect of our two hour stay there is the good food we had. Of course what drew us to Sikkim was its unique royalty. The highlight of our stay there was our visit to the royal palace. All around stood tall, slender bamboo poles from which hung long strips of muslin-like cloth. I was told by our guide that those were the National Sikkimese flags. Within these grounds we visited a temple. As I stood barefoot inside, I felt awfully, that for once, Time had been captured here. The atmosphere felt pure and good. The delicately done lacquer work on the ceiling witnessed to the faith that must have been behind the pair of hands that fashioned every groove.



The audience with the Queen of Sikkim was not as enlightening as I had hoped it would be. Queen Hope, (Standing on right of Sister) because of her official role, seemed to have wrapped herself in a cocoon that would be too hard to try to penetrate in roughly ten minutes. The palace itself was neither striking nor rich. This, I thought. was in good taste, considering that most of the Sikkimese are very poor people.

The drive back from Gangtok to Bagdoghara was long and extremely tedious. We, however, made up for this by gorging our eyes on the breath-taking beauty of the mountains that seemed to have enveloped us irrevocably. We at times came across villages where the calendar could easily be set back a hundred years. Very primitive and very amusing it was to us. After having enjoyed the fresh and crisp air of the highlands, the grime and soot of Calcutta seemed intolerable. Two more days in Calcutta enabled us to explore every facet of hers – from the Planetarium to Park Street, from Victoria Memorial to some fine theatres like the Metro. Calcutta seemed to be a seething river of humanity.

We were back in Bangalore again — tired, but confident that we had gained a new respect not only for the various peoples of India that we had met, but also for ourselves. Often, along the way we had to deal individually with problems and this experience will probably help mould us into responsible and above all — open – minded individuals. Our tour was tremendously rewarding from the point of view of both experience and enjoyment.

SHOBA RAGHURAM
I Hons. (English).

My Impressions of the **Spiritual Week**

Spiritual Week this year was held from the 15th to the 20th of December. This year for the very first time in our College, two afternoons of this week were set aside exclusively for non-Catholics, who wished to participate in it.

I'm sure I would be voicing the opinion of all the girls present at the meetings, when I say that we had highly interesting and enlightening discussions with Father Long who was so very frank and helpful. The topics discussed were mainly problems faced by the modern College girl in her daily life, for instance, love and marriage, love and sacrifice.

Being the last two days of the term, the girls were already in the holiday mood and many hostelites were busy packing. Secondly we found that two afternoons were too short a time to discuss any topic in detail, and it was time to end them, just as we were all really participating in the discussions and overcoming our self-consciousness.

Perhaps for the next year it would be possible to have secular speakers too ; as that might help.

So we hope to have a longer Spiritual Week next year, which will be just as interesting !

SALLY CHERIAN
I B.Sc.

Student Government in Action.



Lakshmi Menon III Yr. B.A.
President.

"Student Government, it is doomed to fail"! In an atmosphere created by statements like these, was the Student Government born in 1968. It struggled for existence for a few months, but its energetic President, made an attempt to rally the students under her leadership and though her Government did not achieve much, she had blazed a trail that others were willing to follow. This year the elections showed results that surprised every one The office bearers elected in this democratic manner, rose to the occasion and began to function in a manner that proved that, given authority "they can do"! Students, who often remained in the background or got into scrapes became potent leaders of the 1,445 student members of the College. They became champions of the rules of the College; listened to the students patiently, studied their problems, and found solutions for them!

A "Suggestion Box" was found very useful. The Executive branch meets three times a year ordinarily, and the Legislature twice a year.

With the permission of the College authorities they organised a "beat" show and collected part of the funds to provide a "Water cooler" for the Students. A Judiciary Committee has been nominated by the executive branch of the Committee, with three senior members of the faculty, as advisers. Just as the members of the executive were 'sworn in', at the beginning of the academic year, the nine student members of the judiciary were also



Kausalya Shivaraman
II Yr. Hons. (Pol. Sc.)
Vice President.



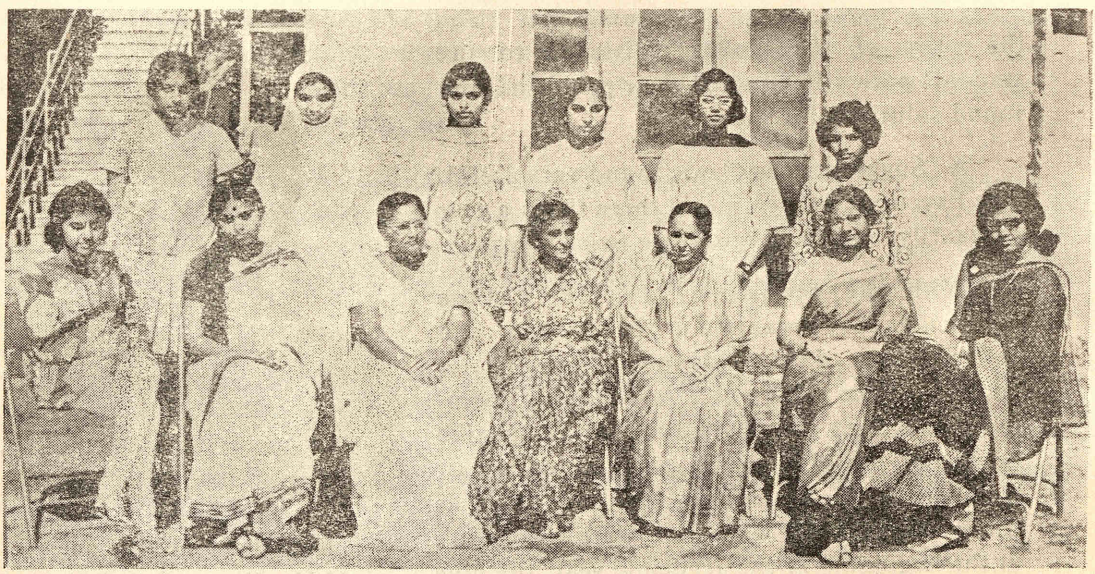
Sally Cherian I Yr. B-Sc.
Secretary

"sworn in" in November. The Judiciary punishes minor violations of College regulations, after collecting sufficient evidence, supported by five witnesses. This committee is summoned whenever there is a need.



Geetha Ramnane I Yr. H.Sc.
Treasurer

Thc Student Government is still operating on an experimental stage but we feel it will soon prove that the gloom that was cast over it at its installation will be dispelled, as it visualizes an era of successful achievements! Hurrah, for Student Government!



The Judiciary Committee

The Second National Convention.

Camps and socials are the most interesting spots on the horizon of the C. S. U. The students who can make it, attend these camps and socials. But one large gathering at which I was one of the many delegates from Bangalore, was the Second National Convention of the AICUF, which was held at Madras, from the 28th December 1968 to 2nd January 1969.

A Convention is held once every four years and students of all denominations, Catholics being the majority, from all Universities gather together for an intensive seminar.

The theme of the seminar usually is significant to students and their place in society.

The most striking characteristic of the past fifty years has always been 'change', often violent, sometimes peaceful but always radical and reaching to the roots of the established social structures. Fundamentally, the world is faced with a crisis of values, hence change involves the questioning of traditional value patterns. Hence change, value and beliefs were all discussed in the main theme of the Convention namely 'The India we want'.

All the main lectures in one way or another dealt with the main theme. We were informed of the 'Truths we held', of 'The Inner Revolution' and the 'Student's Place in Society.' We concluded that "The University stands for the onward march of the human race towards even higher objectives. If the universities discharge their duties adequately, then it is well with the nation and the people". Hence the role of teachers and students was clearly outlined.

Besides lectures and workshops in which the lectures were discussed, there were the evening entertainments. It was at this time most of the units put up small items of either vocal or instrumental music. There was even a 'Beat group' called the 'Untouchables'.

The one week of community living passed very quickly. There was a closing celebration and most of the batches prepared to leave for their respective home towns. The Bangalore contingent that left Madras on the 2nd instant, returned a more thoughtful crowd.

VALERIE D'SOUZA
III B.A.

C. S. U. Regional Leadership Camp Delegates, Holy Cross Students' Home – Bangalore-18 – 23rd October 1969.



Rangers Again

After a long period of silence, Ranger activities have sprung up again in the college, under the guidance of Sister M. Christabelle.

We made our debut with the following pledge :—

"On my honour, I promise that I will do my best, to do my duty to God and my Country, to help other people at all times and to obey the Guide Law ; my special responsibility as a Ranger is to carry out this promise into a wider world". Eighteen girls were invested as Rangers on 23rd August. The words of this promise are simple and easy to memorize, but the meaning is profound — this the new Rangers understand only too well.

There are three stages in the Guide movement. Girls belonging to the age group of 9 – 12 are called Bulbuls, those a little older, Guides, and those 16 and over are called Rangers. However, the principle of all three is the same – Service to others.

Guiding is an international movement. Though the promise is given in many lands and in different languages, the feeling behind it is always a heartfelt vow to live up to its meaning.

The Guides have promised to offer help and service to others, to extend their friendship, skills, the understanding of a sympathetic word, a warm smile. These are very good ways of becoming important persons to others and to themselves.

The path of guiding is a fun-filled path. The guides hike in the sun, in the cold, in the rain. They explore, on foot, take a bus or a train, camp under a tree, learn to dress a scratched knee or a bleeding arm. Every step of the way is filled with adventure. Indoors too, there is plenty to do. The guides learn to cook and sew, put on a play, make figures of clay, make bracelets and rings – all kinds of things. They celebrate special Guide days in the special guide way. Above all they learn to render service to the aged, the sick, and the needy.

The guides can also become proficient in certain things as working, sewing, pioneering, entertaining, and in plenty of other practical skills, which are useful in daily life.

Guiding also helps develop girls spiritually. As the guides accept and absorb the law, they shape themselves into the individuals they want to be.

This law helps the guides to be trustworthy, loyal, friendly, tolerant, sincere. They also help them to express thoughtfulness for others, cultivate a cheerful attitude and develop cleanliness of mind and spirit. Baden Powell believed that every guide should train herself to look for what is beautiful in everything so that she may become strong enough in her mind to avoid listening to or taking part in anything ugly. It is the duty of the guides to let the law and promise become a part of their lives, to believe in them, and be guided by them.

Guiding brings to girls the challenge courses for deeper understanding of themselves, development of their special abilities, and more fun than ever.

1. The challenge of Social Dependability develops them as people in relation to others - old and young, friends and family and new comers. It will help them attain poise and social grace.

2. The challenge of Emergency - preparedness gives them a chance to learn and practise the skills of safe and comfortable living both indoors and outdoors.

3. The challenge of Active Citizenship calls on them to show their understanding of democracy and their part in it. It is a challenge that evokes a spirit of service to others.

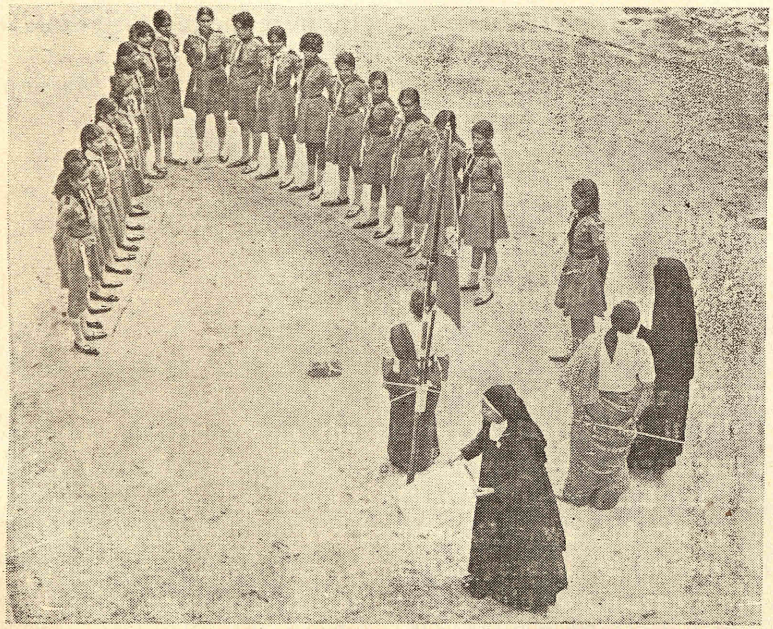
4. The challenge of the Guide Promise, helps them to relate this promise with every day life, by emphasizing the spiritual values, and by helping them to reaffirm and strengthen their own standards of everyday conduct.

Already the Ranger team of Mount Carmel is making its presence felt. The girls are divided into three patrols and they hold their meetings on Tuesdays. The Rangers hoisted the flag for the Independence Day Celebrations and formed the Guard-of-Honour, on Parents' Day. They are now engaged in getting some lessons in practical Home Nursing at St. Martha's hospital.

They will definitely endeavour to abide by their motto "Service". Rangers have fun too – for we went on a half day hike and to a local camp fire.

We look forward to a very active and successful future for our team.

JYOTI NAIDU
1st Yr. (Eng. Hon.)



Enrolment Ceremony
Mrs. Hamida Rehman (S.O.C.) Presides

F. S. A. Awakes

A determined effort was made this year to shake off the lethargy of the members of the F. S. A. and stimulate their activities. With the view to bringing about a far closer contact between the alumnae and the college and above all to co-operating with the College in promoting its ideals and assisting one another spiritually, morally and materially, a new Constitution was discussed and passed by a group of F. S. A. members who met at the College on November 30, 1969. The Office bearers elected for the year are :

President : Mrs. H. Vasumathi, M.A

Vice-President : Mrs. Susheela Punitha, M.A.

Secretary-cum-Treasurer ; Miss Lorna Raymond, M.A.

The Principal is the Patron of the Association.

The members decided at this meeting to get the Association registered and enlarge the membership. To promote the interests of the College and offer monetary assistance to past students deserving help, were the resolutions adopted at this meeting.

The F. S. A. will meet thrice, annually. Sister Jesuine Marie has replaced Sister M. Imelda, as the F. S. A. Moderator.

Secretary.



Mrs. S. Singamma,

Former Student and present Staff member takes her Ph. D. Degree.

Congratulations !

Dearest Mother,

.....The first few days after our arrival here the weather was beautiful it was not too cold and the sun was perpetually shining and all the people looked very happy. I mean they would look up at the sun and smile at it, or at someone else and look for all the world like children who look pleased at the thought of something pleasant to come or at the pleasant memory of something past.

It has now become very cold and it has snowed rather heavily. It is down to 11° and with what the Canadians call the "chill factor" added to it, it feels like a few degrees below 0°. But someone once said that the people of Sudbury more than compensate for the weather of Sudbury, and that is definitely true, they are such warm and friendly people.

I miss College tremendously. I always loved it. Mrs. Rikh and everyone else must be getting ready for the public performance now. How I wish I could be with you.

Merry Christmas, and a happy rewarding New Year.

Love to all,

PARVEEN (MECCI)

Dear Sister,

My Dad had sent me the Annual from Mount Carmel College and St. Teresa's. Sure was good to see the familiar faces again - tho' I didn't see yours. I see Sister Angel Mary has promoted Student Government and elections as they have in American Colleges. I think that's great, as students are an essential part of a University body and should have a say in campus activities.

I have joined Rosary College (a small liberal Arts school in one of Chicago's suburbs) and am doing Library Science. I'm taking just two courses for a start. Its very interesting and I enjoy being back in class again. I still work at my old University, Loyola - in the library. We have a fabulous new one - five floors of a building with wall-to-wall carpeting, curtains and beautiful furniture and all the newest in library equipment - microfilms, Xerox machines to make copies of books etc.

Love,

YOLANDE (PINTO.)

My dear Sister,

.....The University of Oklahoma is huge. I have just started classes. I am the first foreigner going for Ph. D. in English here. I need prayers because of that. The Chairman said that the board decided they'd have to be extra strict with me! Oklahoma is so different to the East Coast that I sometimes feel that I'm elsewhere.

Yours ever,
NIRMALA (VARMHA.)

Cheltenham
December 1, 1969.

My dear Rev. Mother and Sisters,

.... You have mentioned your new library and I wish I could see it. May be one day I will. Yes a new building can really make a change or shall I say give books a new look. The Central Library where I work now, is in an old building; and we are terribly cramped. We have very little place left for shelving books, which can be really frustrating because of lack of place. I have just finished working at our Branch library, where I was for two months. Its a new building, very modern with lots of light, place and ventilation. It was a real pleasure working there. Anyway I have just about five weeks more and I'll be joining library College in Aberystwyth in Wales. It's near the sea and consequently it will be cold and windy.

I remember Mount Carmel College quite often and like to see it again, someday. Christmas is fast approaching. Everyone seems to think and some hope it will be a "white" one. I wish I could have a sunny one. I am crouched by the fire now. Outside is pitch dark and its just six thirty. I am waiting for April, and new green leaves. Its really marvellous watching the change in the seasons, especially Spring and the beautiful brown and gold and reds in Autumn.

A very merry Christmas and a bright and prosperous New Year.

Yours affectionately,
AGNES (COELHO.)

Arathi Writes Home

Nursery School Pupil
till 1966
age 7 years.

My dear Daddy and Mummy

How are you. We are missing you but we dont cry. Hear it is lovely. God has made Wellington. I think he loves Wellington better than Banglo, because he has made many lovely things. The clouds is on the ground and not in the sky. We can Walk on the clouds I remembered Jesus walking on the waves. We play with yellow flowers. I haven't seen them in Banglo. They are like dried up Stars.

We are cleaning our hearts for Christmas, making them white. Please come soon. Please come for my Birthday Party. Please send a parcel for my birthday. Please send a gift for Pavitra too. She will be sad on my birthday. I am praying for you and everybody in the wold.

ARATHI



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ಚಂದ್ರಮತಿಯ ಪ್ರಲಾಪ

ಮಹಾಕವಿ ರಾಘವಾಂಕನ ಹರಿಶ್ಚಂದ್ರ ಕಾವ್ಯಕ್ಕೆ ರಸಜೀವ, ಭಾವ ಒಡಲು, ಅರ್ಥ ಅವಯವ. ಅದರಲ್ಲಿ ಬರುವ ಚಂದ್ರಮತಿಯ ಪ್ರಲಾಪ ಒಂದು ರಸಘಟ್ಟ; ಅದೊಂದು ಮಹೋನ್ನತ ಭಾವಗೀತೆ. ಅಲ್ಲಿ ಕರುಣರಸ ಕೋಡಿಯಾಗಿ ಹರಿದಿದೆ.

ಒಂದು ದಿವಸ ಲೋಹಿತಾಶ್ವ ತನ್ನೊಡೆಯನ ಮನೆಗೆ ಹುಲುಹುಳ್ಳಯನ್ನು ತರಲು ಅರಣ್ಯಕ್ಕೆ ಹೋದಾಗ ಅಲ್ಲಿ ಸರ್ಪದಂಶನಕ್ಕೆ ತುತ್ತಾಗಿ ಮಡಿದನು. ಇತ್ತ ಚಂದ್ರಮತಿಯು ಮಗನೆಂದುಂಬಪ್ಪ ಹೊತ್ತಿಂಗೆ ಬಾರದಿರೆ ಮನಸೊಂದು "ಇದೇಕೆ ತಳುವಿದನೆಂದು", "ಹುಲಿ ತಿಂದುದೋ, ಕಳ್ಳರೊಯ್ದರೋ, ಫಣಿಕಚ್ಚಿತೋ" ಎಂಬ ಸಹಜ ಭೀಕರ ವಿಚಾರವಶಳಾಗಿ "ಬಂದರಂ ಲೋಹಿತಾಶ್ವಾ ಎಂದು ಬಟ್ಟಿಯೊಳು ನಿಂದರಂ ಲೋಹಿತಾಶ್ವಾ ಎಂದು ಗಾಳಿ ಗಿರಿಕ್ ಎಂದೊಡೆ ಲೋಹಿತಾಶ್ವಾ" ಎಂದು ದಾರಿ ನೋಡುತ್ತಿದ್ದಳು. ಆಗ ಒಬ್ಬ ಹುಡುಗನು ಬಂದು 'ನಿನ್ನ ನೆಗನನ್ನು ಉಗ್ರಫಣಿಯೊಂದು ಕಚ್ಚಿತು' ಎಂದು ಹೇಳುವನು. ಆಗ ಅವಳ ದುಃಖತಪ್ತವಾದ ಹೃದಯದಿಂದ ಹೊರಟ ಮೊದಲ ಪ್ರಶ್ನೆ "ಏಕೆ ಕಚ್ಚಿತ್ತು?"ಎಂಬುದು. ಆ ಪ್ರಶ್ನೆ ತಾಯಿಯಾದವಳಿಗೆ ಮಾತ್ರವೇ ಸಾಧ್ಯ! ಮುಂದೆ "ಯಾವ ಕಡೆ? ಯಾವ ಹೊಲನಕ್ಕಟಾ ಕುಮಾರ ಮಡಿದ ಠಾವೆನಿತು ದೂರ" ಎಂದು ಅವಳು ಕೇಳುವ ಪ್ರಶ್ನಾವಳಿಯನ್ನು ಕವಿಯು ತುಂಬ ಸಹಜವಾಗಿ ಚಿತ್ರಿಸಿರುವನು. ಅದರಲ್ಲಿ ಸಹಜವಾದ ಗತಿ ಇದೆ. ಧೈರ್ಯನಿಧಿಯಾದ ಅವಳು ಮೇರೆಮೀರುತ್ತಿರುವ ದುಃಖವನ್ನು ಅಳವಡಿಸಿ ತನ್ನ ಕರ್ತವ್ಯವನ್ನು ನೆನೆಯುವಳು. ಒಡೆಯನ ಮನೆಯಲ್ಲಿ ಚಚ್ಚರದಿ ಮಾಡುವ ಕೆಲಸವನ್ನೆಲ್ಲವನ್ನು ಮುಗಿಸಿ ಅಡವಿಯಲ್ಲಿ ಕತ್ತಲೆಯಲ್ಲಿ ಮಗನ ಶವವನ್ನು ಅರಸುವಳು.

"ಮಗನ ಶವ ಕಂಡಕಾಣ್ಕೆಯೊಳು ಶಿವಶಿವನಿಂದ ನಿಲವಿನಲ್ಲಿ ದಿಂಡುಗೆಡೆದಳು". ವಿಷವೇರಿ ಮಡಿದ ತನ್ನ ಮಗನ ದುಃಸ್ಥಿತಿಯನ್ನು ಕಂಡಾಗ ಅವಳ ದುಃಖ ಮಿತಿ ಮೀರುವುದು. "ಹಡೆದೊಡಲು ಹುಡಿಯಾಯ್ತು ಮಗನೆ" ಎಂದು ಮರುಗುವಳು. "ಮುಂದೆ ಹರಿಶ್ಚಂದ್ರನು ಧನವನ್ನಾರ್ಜಿಸಿ ನಮ್ಮನ್ನು ಬಿಡಿಸುವ ಆಸೆಯಿಂದ ಬಂದು, "ಮಗನನ್ನು ಕರೆ" ಎಂದಾಗ ನಾನು ಏನನ್ನು ಹೇಳಿ ಸಂತೈಸಲಿ" ಎಂದು ಪರಿಪರಿಯಾಗಿ ದುಃಖಿಸುವಳು.

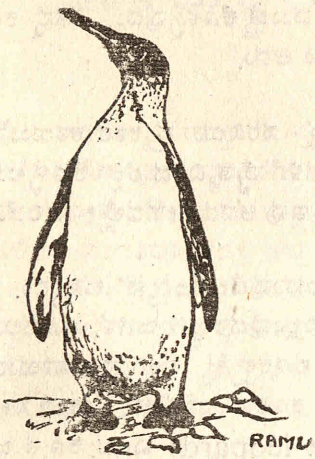
"ಹಾವು ಹಿಡಿಯೆ ಹಾ ಎಂದೊರಲಿದೆಯಾ, ಸಾವಾಗವ್ವಾ ಎಂದಳಲಿದೆಯೊ" ಎಂದು ಮಗನು ಸಾಯುವಾಗ ಪಟ್ಟ ಅವಸ್ಥೆ ನ್ನು ನೆನೆದು ಶೋಕಿಸುವಳು. "ಜನಪನಿಟ್ಟ ಸುರತರು ಮುರಿಯಿತ್ತೋ" ಎಂದು ದುಃಖಿಸುವಳು. "ಅಯ್ಯೋ ಕಾಲ! ಬಾಲಕನನಗಲಿಸಿ ಕೊರಳಂ ಕೊಯ್ದೆ" ಎಂದು ಮತ್ತೆಮತ್ತೆ ಪ್ರಲಾಪಿಸುವಳು. ಕೊಸೆಗೆ ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಸಹಜವಾಗಿರುವಂತೆ ತನಗೊದಗಿದ ಈ ಪುತ್ರಶೋಕವು ಯಾವುದೋ ದುಷ್ಕರ್ಮದ ಫಲವೆಂಬಂತೆ 'ಆರಸಿರಿಯನೆಳೆತಂದೆನೋ ಮುನ್ನ, ಅಲ್ಲದಡೀಯಳಲಪ್ಪುದೆ ನನಗೆ' ಎಂದು ಗೋಳಾಡುವಳು. ಶೋಕ ಮತ್ತು ಕರುಣೆಯು ಇದಕ್ಕಿಂತ ಅಧಿಕವಾಗಿ ಮೂಡಿಬರಲು ಸಾಧ್ಯವೇ ಇಲ್ಲವೆಂಬಂತೆ ಕವಿ ಇಲ್ಲಿ ನಿರೂಪಿಸಿದ್ದಾನೆ.

ತನ್ನ ಸರ್ವಸ್ವವಾದ ಮಗನು ತೀರಿಕೊಂಡಾಗ ಅವಳು ಶೋಕದಿಂದ ಜೀವನ್ಮೃತಳಾಗುವಳು. ಅಂತಹ ದುಃಖದಲ್ಲಿಯೂ ಸಹ ತಾನು ಒಡೆಯನ ಮನೆಗೆ ಬೇಗ ಹಿಂತಿರುಗಬೇಕೆಂಬುದನ್ನು ನೆನೆದು, ದೆಸೆದೆಸೆಗೆ ತಿರುಗಿ ಮುನ್ನೆಲ್ಲರಂ ಸುಡುವ ಕಾಡಾವುದೆಂದು ನೋಡಿ ಹೋಗಿ ಕತ್ತಲಲ್ಲಿ ನೆಲದ ಮೇಲೆ ಕೈಯಾಡಿಸಿ ಮಗನನ್ನು ಸುಡಲು ಕಟ್ಟಿಗೆಯನ್ನು ಆಯ್ದು ತರುವಳು. ಅವುಗಳನ್ನು ಒಟ್ಟಿಸಿದ ಮೇಲೆ "ಮಂಗಳಮಯ

ಕುಮಾರನಂ ಪಟ್ಟೆರಿಸಿ ಕೆಲದೊಳುರಿವಗ್ನಿಯಂ ಪಿಡಿದು ನಿಂದು, ಹುಟ್ಟಿದಲ್ಲಿ ಹುಟ್ಟಿ ಬೆಳೆದಲ್ಲಿ ಬೆಳೆ" ಎಂದು ಹೇಳಿ ದುಃಖ ಉಕ್ಕಿಬರಲು ಬಾಯಳಿದು ಮೊರೆಯಿಡಿವಳು. ಅವಳ ಧ್ವನಿಯನ್ನು ಕೇಳಿ ಸುಡುಗಾಡನ್ನು ಕಾಯುತ್ತಿದ್ದ ಹರಿಶ್ಚಂದ್ರನೇ ಬಂದು ಮಗುವಿನ ಹಿಂಗಾಲ್ವಿಡಿದು ಸೆಳೆದು ಬಿಸುಡುವನು. ಆಗ ಚಂದ್ರಮತಿಯು "ಬಿಸುಡದಿರು, ಬಿಸುಡದಿರು, ಬೇಡಬೇಡಕಟಕಟ ಹಸುಳಿನೊಂದಹನೆಂದು" ಮಗುವನ್ನು ಎತ್ತಿಕೊಂಡು "ಇವ ನನ್ನ ಮಗನಲ್ಲ ನಿನ್ನ ಸಿಸುವಿನೋಪಾದಿ" ಎಂದೆನ್ನುವಳು. ಇಲ್ಲಿ ಕರುಣರಸದ ಮಹಾಪೂರ ಬಂದು ಎಂತೆಂತಹವರನ್ನೂ ತನ್ನಲ್ಲಿ ಕೊಚ್ಚಿಕೊಂಡು ಹೋಗುತ್ತದೆ. ಅವಳಿಗೆ ತನ್ನ ಮಗನ ದೇಹ ನಿರ್ಜೀವವಾದದ್ದು ಎಂಬ ಭಾವನೆಯೇ ಬರುವುದಿಲ್ಲ. ಇದು ಇಲ್ಲಿ ತುಂಬ ಸಹಜವಾಗಿ ಚಿತ್ರಿತವಾಗಿದೆ. ಮುಂದೆ ಸುಡುಗಾಡು ಕಾಯುವವನು ತನ್ನ ಪತಿ ಹರಿಶ್ಚಂದ್ರನೇ ಎಂದು ತಿಳಿದಾಗ ವನಿತೆ ಚಿಂತಿಸುತ 'ತೂಕದ ಕೋಲ ತೊಲೆಯಾಗುವಳು'.

ಚಂದ್ರಮತಿಯು ಈ ಕಾವ್ಯದಲ್ಲಿ ಶ್ರೇಷ್ಠಮಾತೆಯಾಗಿ, ಸರ್ವದುಃಖವನ್ನೂ ಸಹಿಸಿಕೊಳ್ಳುವ ಭೂಮಾತೆಯಂತೆ ಸರ್ವಂ ಸಹೆಯಾಗಿರುವಳು; ಮಂಗಳಮೂರ್ತಿಯಾಗಿ ಭಾರತೀಯ ಸ್ತ್ರೀಯರ ಆದರ್ಶವನ್ನು ಬೆಳಗುವ ದಿವ್ಯಮಣಿಯಾಗಿರುವಳು.

LEELAVATHI BIDAP,
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ದಕ್ಷಿಣ ಧ್ರುವದ ಪಕ್ಷಿ—ಪೆಂಗ್ವಿನ್

ಬಹುಪುಟ್ಟಗೆ ಮಾನವನನ್ನೇ ಹೋಲುವ ಈ ಪಕ್ಷಿ—'ಪೆಂಗ್ವಿನ್' ದಕ್ಷಿಣ ಧ್ರುವದಲ್ಲಿ ಮಾತ್ರ, ವಾಸಿಸುವುದು. ಈ ಪಕ್ಷಿಯದು ಕಪ್ಪು ಮಿಶ್ರಿತ ಬಿಳಿಯ ದೇಹ. ಬಹುಪುಟ್ಟದೇಹವುಳ್ಳ ಮಾನವನನ್ನೇ ಹೋಲುವುದು. ನೇರವಾಗಿ ನಿಲ್ಲುವ ಈ ಪಕ್ಷೀ ಇದರ ರೆಕ್ಕೆ ದೂರದಿಂದ ನೋಡಲು ನೀಳವಾದ ತೋಳುಗಳಂತೆ ತೋರುವುದು.

ಪೆಂಗ್ವಿನ್ ನಡೆಯುವ ರೀತಿ ಬಹು ವಿನೋದಕರ. ನೆಟ್ಟಗೆ ನಡೆಯಲು ಸಹಾಯವಾಗುವಂತೆ ಇರುವ ಇದರ ಕಾಲುಗಳು ಮೂರು ಅಂಗುಲ ಉದ್ದವಿವೆ. ಒಂದು ನಿಮಿಷಕ್ಕೆ ಅದು ಕನಿಷ್ಠ ಪಕ್ಷ 120 ಹೆಜ್ಜೆಗಳನ್ನಿಡ ಬಲ್ಲುದು. ಆದರೆ ಯಾವಾಗಲೂ ಅಸಂತುಷ್ಟವಾಗಿರುವ ಈ ಪಕ್ಷಿ ತನ್ನ ದೃಷ್ಟಿಯನ್ನು ತಾನು ಕಾಲಿರಿಸುವ ಮುಂಜಿನ ಮೇಲಿಡದೆ ನಡೆಯುವುದರಿಂದ ಆಗುವ ಪರಿಣಾಮ ಬಲು ನೋಜಿನದು. ಸುತ್ತಲೂ ತಲೆ ತಿರುಗಿಸಿ ಮುಂದೆ ನಡೆಯುವ ಈ ಪಕ್ಷಿ ಒಮ್ಮೊಮ್ಮೆ ಬೀಳುವುದುಂಟು. ಆದರೆ ಮರುಕ್ಷಣವೇ, ಏನೊಂದೂ ನಡೆಯಲಿಲ್ಲವೆಂಬಂತೆ ಎದ್ದು ಸೊಕ್ಕಿನಿಂದ ಮತ್ತೆ ಹಿಂದಿನಂತೆಯೇ ನಡೆಯಲು ತೊಡಗುತ್ತದೆ. ಹೀಗಾಗಿ ಗಳಿಗೆ ಗೊಮ್ಮೆ ಬಿದ್ದು ಏಳುತ್ತದೆ.

ಆದರೆ ದೂರದ ಪ್ರಯಾಣವನ್ನು ಕೈಗೊಳ್ಳಬೇಕಾಗಿ ಬಂದಾಗ ಈ ಪೆಂಗ್ವಿನ್‌ಗಳು ಮಂಜಿನ ಮೇಲೆ ಮಲಗಿ ತಮ್ಮ ಕಾಲು ಹಾಗೂ ರೆಕ್ಕೆಗಳನ್ನು ಹುಟ್ಟಿನಂತೆ ಉಪಯೋಗಿಸಿ ಮುಂದೆ ಸಾಗುವುವು. Emperor–Penguin (ಚಕ್ರವರ್ತಿ ಪೆಂಗ್ವಿನ್) ಹೀಗೆ ಗಂಟೆಯೊಂದಕ್ಕೆ 10 ಮೈಲಿ ಸಾಗಬಲ್ಲುದು.

ಕುತೂಹಲದಿಂದ ಮಾನವನ ತೀರ ಸಮೀಪದಲ್ಲಿ ಬಂದರೂ ಸ್ವತಂತ್ರವಾಗಿ ಇರಲಿಚ್ಛಿಸುವ ಈ ಪೆಂಗ್ವಿನ್‌ಗಳು ತಮ್ಮನ್ನು ಹಿಡಿಯಲು ಬಂದವರನ್ನು ಕೊಕ್ಕಿನಿಂದ ಕುಕ್ಕಿ ಬಲಿಷ್ಠವಾದ ರೆಕ್ಕೆಗಳಿಂದ ಬಡಿದು ಗಾಯ ಗೊಳಿಸುತ್ತವೆ. ಆದರೆ ಈ ಆರ್ಭಟ ಕೇವಲ ನಿಮಿಷ ಮಾತ್ರದ್ದು. ಅನಂತರ ಪೆಂಗ್ವಿನ್ ಶಾಂತವಾಗುವುದು. ಗಂಡು ಹಾಗೂ ಹೆಣ್ಣು ಪೆಂಗ್ವಿನ್‌ಗಳು ನೋಡಲು ಒಂದೇ ರೀತಿ ಇರುವುದರಿಂದ ವಿಜ್ಞಾನಿಗಳಿಗೆ ಮಾತ್ರವಲ್ಲ ಸ್ವತಃ ಪೆಂಗ್ವಿನ್‌ಗಳಿಗೇ ಗಂಡು ಹೆಣ್ಣುಗಳ ವ್ಯತ್ಯಾಸ ತಿಳಿಯಲು ಕಷ್ಟವಾಗುತ್ತದೆ. ತನ್ನನ್ನು ಪ್ರಣಯಿಯಾಗಿ ಆರಿಸುವ ಸಲುವಾಗಿ ಗಂಡು ಪೆಂಗ್ವಿನ್ ಕಲ್ಲೊಂದನ್ನು ಹೆಣ್ಣಿನ ಬಳಿ ಇರಿಸುವ ಬದಲು ಗಂಡಿನ ಬಳಿ

ಇರಿಸಿ, ಅದರಿಂದ ಕುಕ್ಕಿಸಿಕೊಂಡು ಬರುವುದು ಬಹು ಸಾಮಾನ್ಯ. ಹೆಣ್ಣು ಪೆಂಗ್ವಿನ್ ಗಂಡು ಇರಿಸಿದ ಕಲ್ಲನ್ನು ತಿರಸ್ಕರಿಸಿದಾಗ, ಅದು ತಲೆಯನ್ನು ತಗ್ಗಿಸಿ, ಕಣ್ಣು ಮುಚ್ಚಿಕೊಳ್ಳುವುದು. ತನ್ನ ಕಷ್ಟಕ್ಕೆ ತಕ್ಕ ಪ್ರತಿಫಲ ದೊರೆಯದಾದಾಗ ತನ್ನ ದುಃಖವನ್ನು ತೋರಿಸುವ ರೀತಿ ಅದು.

ಗಂಡು ಹಾಗೂ ಹೆಣ್ಣು ಪೆಂಗ್ವಿನ್‌ಗಳೆರಡೂ ಮೊಟ್ಟೆಗಳನ್ನು ಸರದಿಯ ಪ್ರಕಾರ ಕಾಯುವುವು. 40 ದಿನಗಳ ನಂತರ ಮೊಟ್ಟೆ ಒಡೆದು ಹೊರಬರುವ ಮರಿ ಪೆಂಗ್ವಿನ್‌ಗಳಿಗೆ ಶೈತ್ಯದಿಂದ ರಕ್ಷಿಸಿಕೊಳ್ಳಲು 'brood patches' ಎಂಬ ಹೊರ ಅವಯವಗಳಿರುತ್ತವೆ. ಮರಿ ಬೆಳೆದಂತೆ ಇವು ಅದರ ದೇಹದಲ್ಲೇ ಸೇರಿಹೋಗುತ್ತವೆ.

ಈಜುವ ಶಕ್ತಿಯಿದ್ದರೂ ನೀರಿನಲ್ಲಿ ಮೊದಲು ಹಾರಲು ಯಾವುದೇ ಪೆಂಗ್ವಿನ್ ಒಪ್ಪದು. ಇದಕ್ಕಾಗಿ ಒಂದರ ಹಿಂದೆ ಒಂದು ಸಾಲಾಗಿ ನಿಲ್ಲುವುದು. ಇದರಲ್ಲೂ ಹಿಂದೆ ನಿಲ್ಲುವುದಕ್ಕಾಗಿ ಜಗಳ. ಮೊದಲು ನಿಂತಿರುವ ಪೆಂಗ್ವಿನ್ ಹಿಂಡೆ ನಿಂತಿದ್ದವರಿಂದ ನೂಕಲ್ಪಡುತ್ತದೆ. ಹೀಗೆ ನೂಕಲ್ಪಟ್ಟ ಪೆಂಗ್ವಿನ್ ಸಾಯದೆ ಈಜಿದರೆ, ಒಂದರ ಹಿಂದೆ ಇನ್ನೊಂದರಂತೆ ಎಲ್ಲವೂ ಮೊದಲನೇ ಪೆಂಗ್ವಿನ್ ಹಾರಿದ ಜಾಗದಲ್ಲೇ ಹಾರಿ ಸಾಲಾಗಿ ಈಜ ತೊಡಗುವುವು. ಇವುಗಳ ಈ ಭೀತಿಗೆ ಕಡಲ ಚಿರತೆ (Sea–leopard) ಎಂಬ ಕ್ರೂರ ಜಲಚರಗಳು ಕಾರಣವಿರಬಹುದೇನೋ!

ಈಜುವಾಗ ಕಿರುಚಾಡುತ್ತಾ, ಒಂದನ್ನೊಂದು ನೂಕಿ ಕುಕ್ಕಿ ಪುಟ್ಟ ಮಕ್ಕಳಂತಾಡುವ ಇವುಗಳು ತೀರಕ್ಕೆ ಬರುವ ರೀತಿ ಬಹು ಉಲ್ಲಾಸಕರ. ಸಾಲಾಗಿ ಬರುವ ಈ ಪೆಂಗ್ವಿನ್‌ಗಳು ತೀರವು 30 ಅಡಿ ದೂರವಿರುವಾಗ ನೀರಿನಲ್ಲಿ ಮುಳುಗುವುವು. ಸುಮಾರು ನಿಮಿಷಗಳ ನಂತರ ಅವುಗಳ 'ನಾಯಕ' ಮಂಜಿನ ಮೇಲೆ ಕಾಲಿಡುವನು. ಅವನ ಹಿಂದೆಯೇ ಉಳಿದೆಲ್ಲ ಪೆಂಗ್ವಿನ್‌ಗಳೂ ಸಾಲಾಗಿ ಹತ್ತಿ ಬರುವುವು. ಹೀಗೆ ಶಿಸ್ತಿನಿಂದ ಸಾಗುವ ಈ ಪಕ್ಷಿಗಳು ಚಳಿಗಾಲದಲ್ಲಿ ಉತ್ತರದಿಕ್ಕಿಗೆ ಪ್ರಯಾಣ ಬೆಳೆಸುವುವು.

ಈ ಕೂತೂಹಲಕಾರಿ ಪಕ್ಷಿಗಳ ಜೀವನ ಹೂವಿನ ಹಾಸಿಗೆಯೇನಲ್ಲ. ಕ್ಷಣ ಮಾತ್ರ ಮೊಟ್ಟೆಗಳನ್ನು ಬಿಟ್ಟು ಅದು ದೂರ ಹೋದಲ್ಲಿ 'Skua–gulls' ಎಂಬ ಪಕ್ಷಿ ಆ ಮೊಟ್ಟೆಗಳನ್ನು ಕಬಳಿಸಿ ಬಿಡುತ್ತದೆ. ಇನ್ನು ನೀರಿನಲ್ಲಿ 'ಕಡಲ ಚಿರತೆಯ' ಭೀತಿ. ಹೀಗಾಗಿ ಸದಾಕಾಲ ಭಯದಿಂದ ಸುತ್ತಲೂ ನೋಡಿ ಸಾಗುವ ಪೆಂಗ್ವಿನ್ ಹೆಜ್ಜೆ ಕುಜ್ಜೆಗೂ ಮುಗ್ಗರಿಸಿ, ತನ್ನ ಈ ನಡಿಗೆಯಿಂದಾಗಿ "ದಕ್ಷಿಣ ಧ್ರುವದ ವಿದೂಷಕ" ಎಂಬ ಹೆಸರನ್ನೂ ಪಡೆದಿದೆ.

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ಜಾತಿಯಲ್ಲಿ ರಾಕ್ಷಸಿ, ನಡತೆಯಲ್ಲಲ್ಲ

ಹಿಡಿಂಬೆ! ಅವಳೊಬ್ಬ ರಾಕ್ಷಸಿ! ಮಹಾಭಾರತದಲ್ಲಿ ಇವಳ ಪಾತ್ರ ಬಹು ಚಿಕ್ಕದು. ಸಹೋದರರು ಮತ್ತು ಮಾತೆಯೊಡನೆ ಲಾಕ್ಷಾಗೃಹದಿಂದ ಗುಪ್ತವಾಗಿ ಬಂದ ನಂತರ ಕಾಡಿನ ದಾರಿಯಲ್ಲಿ ಅಡ್ಡ ಬಂದ ಹಿಡಿಂಬನನ್ನು ಕೊಂದು ಅವನ ತಂಗಿ ಹಿಡಿಂಬೆಯನ್ನು ಮದುವೆಯಾದ, ಭೀಮ. ಘಟೋತ್ಕಚನನ್ನು ಪಡೆದನಂತರ ಅವಳನ್ನು ಅಗಲಿದ. ಮಹಾಭಾರತದಲ್ಲಿ ಇವರ ಪುನರ್ಮಿಲನದ ಪ್ರಸಂಗ ಎಲ್ಲೂ ಇಲ್ಲ. ಘಟೋತ್ಕಚನಿಗಾಗಿ ಹಿಡಿಂಬೆ ಆಶ್ಚೇ. ಹಿಡಿಂಬೆಗಾಗಿರುವ ಈ ಅನ್ಯಾಯವನ್ನು ಸರಿಪಡಿಸಲೋಸುಗವೋ ಎಂಬಂತೆ ಭಾಸ ತನ 'ಮಧ್ಯಮ ವ್ಯಾಯೋಗ' ನಾಟಕದಲ್ಲಿ ಅವಳ ಗುಣಶೀಲಗಳನ್ನು ಎತ್ತಿ ಹಿಡಿದಿದ್ದಾನೆ. ಅಲ್ಲಿ ಎಲೆಮರೆಯ ಹೂವಾಗಿ ಕಂಗೊಳಿಸಿದ್ದಾಳೆ ಆಕೆ. ಹುಟ್ಟಿನಿಂದ ರಾಕ್ಷಸಿಯಾದರೂ ಅವಳು ಪಾಂಡವಶ್ರೇಷ್ಠ ಭೀಮನನ್ನು ವರಿಸಿ ಭಾಗ್ಯವತಿಯೆನಿಸಿದವಳು. 'ಪೂರ್ಣ ಚಂದ್ರನ ಕೂಡಿ ಗಗನ ಶೋಭಿಸುವಂದದಿ!'

ಪಾಂಡವರು ವನವಾಸದಲ್ಲಿದ್ದ ಕಾಲ. ತನ್ನ ಆಶ್ರಮದ ಬಳಿಯಲ್ಲಿಯೇ ಪಾಂಡವರ ಆಶ್ರಮವಿದೆಯೆಂಬುದನ್ನರಿತಾಗ ಹಿಡಿಂಬೆಗೆ ಬಹುಕಾಲದಿಂದ ಕಾಣದ ಪತಿಯನ್ನು ಕಾಣಬೇಕೆಂಬ ಕಾತುರವುಂಟಾಯಿತು. ಆದರೆ ಸ್ತ್ರೀಸಹಜವಾದ ಲಜ್ಜೆ ರಕ್ಕಸಿಯಾದ ಇವಳನ್ನೂ ಬಿಡಿಲಿಲ್ಲ. ನಾಚಿಕೆ ಬಿಟ್ಟು ಅವನಿಗೆ ಕರೆಕಳುಹಿಸಲಾರಳು, ಆತ್ಮಾಭಿಮಾನಿನಿಯಾದ ಆಕೆ ತಾನೇ ಅವನಲ್ಲಿಗೆ ಕರೆಸಿಕೊಳ್ಳದೆ ಹೋಗಲಾರಳು. ಕೊನೆಗೆ ಅವನೇ ತನ್ನಲ್ಲಿಗೆ ಬರುವಂತೆ ತಂತ್ರಹೂಡಿದಳು, ಈ ಜಾಣೆ.

ತನ್ನ ಉಪವಾಸದ ಪಾರಣೆಗಾಗಿ ಒಬ್ಬ ಮನುಷ್ಯನನ್ನು ಹಿಡಿದುಕೊಂಡು ಬರುವಂತೆ ಮಗನಿಗೆ ಅಪ್ಪಣೆ ಮಾಡಿದಳು. (ಅವಳು ರಕ್ಕಸಿಯಾದರೂ ಮಾನವಭಕ್ಷಣದ ಆಸುರೀಗುಣವನ್ನು ಹೊಂದಿದವಳಲ್ಲ) ಅವಳ ಉದ್ದೇಶ 'ಮಗ ಭೀಮನನ್ನೇ ಹಿಡಿದು ತರುತ್ತಾನೆ ಅಥವಾ ಬೇರೆಯವರನ್ನು ಹಿಡಿದರೂ ಅವರ ಆರ್ತನಾದವನ್ನು ಕೇಳಿ ಅವರ ರಕ್ಷಣೆಗಾಗಿ ಭೀಮ ಬಂದೇ ಬರುತ್ತಾನೆ' ಎಂಬುದು. ನಡೆದದ್ದೂ ಹಾಗೆಯೇ. ಘಟೋತ್ಕಚ ಹಿಡಿದ ಬ್ರಾಹ್ಮಣ ಕುಟುಂಬದ ಮಧ್ಯಮ ಪುತ್ರನಿಗೆ ಬದಲಾಗಿ ಪಾಂಡವ ಮಧ್ಯಮ ಭೀಮಸೇನನೇ ಬಂದ. ಮಗ ತಾನು ಹಿಡಿದು ತಂದ ವ್ಯಕ್ತಿ 'ಮಾತಿನಲ್ಲಿ ಮಾತ್ರ ಮನುಷ್ಯ, ವೀರ್ಯದಲ್ಲಲ್ಲ' ಎಂದಾಗ, ಈ ಸೂಕ್ಷ್ಮ ಬುದ್ಧಿಶಾಲಿನಿ 'ಹಾಗಾದರೆ ಬ್ರಾಹ್ಮಣನೆ? ಮುದುಕನೇ? ಹುಡುಗನೇ?' ಎಂದು ಕೇಳಿದಳು. ಅವರಾರೂ ಅಲ್ಲವೆಂದಾಗ ತನ್ನ ತಂತ್ರ ಫಲಿಸಿತೆಂದು ಸಂತೋಷದಿಂದ ಬಂದು ಪತಿಯನ್ನು ಕಂಡಳು. ಮಗನಿಗೆ 'ಇವನು ನಿನಗೂ ಮತ್ತು ನನಗೂ ದೇವತೆ' ಎಂದು ಹೇಳಿ ಪತಿಯ ಪಾದಕ್ಕೆರಗಿದಳು. ಆಗ ವೃಕೋದರನು 'ರಾಜ್ಯ ಕೈಬಿಟ್ಟುರುಳಿ ಕಗ್ಗಾಡುಗಳ ನಡುವೆ ತೊಳಲುತ್ತ ನಾವಿರಲು, ಕರುಣೆಯಿಂದೆಲೆ ದೇವಿ ನಮ್ಮ ಸಂತಾಪವನ್ನು ತೊಲಗಿಸಿದೆ ನೀನು' ಎಂದನು. ಪತಿಯ ಇಂತಹ ಶ್ಲಾಘನೆಗಿಂತ ಮಿಗಿಲಾದದ್ದು ಯಾವುದು ಪತ್ನಿಯಾದವಳಿಗೆ!

ತನ್ನ ಮಡದಿ ಮಾನವನನ್ನು ಮೆಲ್ಲಲು ಮನಸ್ಸು ಮಾಡಿದ್ದನ್ನು ಕಂಡ ವಲಲ ಬೇಸರಗೊಂಡು, "ಹಿಡಿಂಬೆ ಏನಿದು?" ಎಂದು ಕೇಳಿದಾಗ ಆಕೆ ತನ್ನ ತಂತ್ರವನ್ನು ರಹಸ್ಯವಾಗಿ ಅವನ ಕಿವಿಯಲ್ಲಿ ಉಸುರಿದಳು. ಪತಿಯನ್ನು ಕಾಣಬೇಕೆಂಬ ತನ್ನ ಮನದಾಳದ ಆಸೆಯನ್ನು ಯುವಕ ಪುತ್ರನೆದುರು ಬಾಯಿಬಿಟ್ಟು ಹೇಳಲಾರದೆ ಹೋದಳು, ಆ ಲಜ್ಜಾವತಿ. ಸಂತೋಷಗೊಂಡ ಭೀಮ 'ಜಾತಿಯಲ್ಲಿ ರಾಕ್ಷಸಿ, ನಡತೆಯಲ್ಲಲ್ಲ' ಎಂದು ಹೊಗಳಿದ. ಈ ಮಾತು ಅವಳ ಪಾತ್ರಕ್ಕೆ ಕಳಶಪ್ರಾಯವಾಗಿದೆ.

ಹಿಡಿಂಬೆ ಆದರ್ಶ ಪತ್ನಿ ಹೇಗೋ ಹಾಗೆಯೇ ಆದರ್ಶ ಮಾತೆಯೂ ಹೌದು. ಮಗನಿಗೆ ತಾನೇ ತಾಯಿ, ತಂದೆ, ಗುರುವಾಗಿ ವಿದ್ಯೆ ಬುದ್ಧಿ ಕಲಿಸಿದಳು. ಘಟೋತ್ಕಚ ಗುರುಹಿರಿಯರಲ್ಲಿ, ಬ್ರಾಹ್ಮಣರಲ್ಲಿ ಭಕ್ತಿ ಗೌರವಗಳಿಂದ ನಡೆಯಲು ಅವಳೇ ಕಾರಣ. ಎಂದೂ ಕಾಣದ ತನ್ನ ಪಿತನ ಬಗ್ಗೆ ಅವನಲ್ಲಿ ಒಲವು, ಗೌರವ ಭಕ್ತಿ ತುಂಬಿ ತುಳುಕುವಂತೆ ಅವನನ್ನು ಬೆಳೆಸಿದವಳು ಅವಳೇ ಅಲ್ಲವೆ!

ಭಾಸನ ಹಿಡಿಂಬೆ ಪತಿಭಕ್ತಿಯಲ್ಲಿ, ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಭಾರತದ ದ್ರೌಪತಿಗೇನೂ ಕಡಿಮೆಯಲ್ಲ.

MANJULA K. C.

P. U. C. (P.C.M.)

ಬೆಳೆಯುವ ಸಿರಿ ಮೊಳಕೆಯಲ್ಲಿ

ಅನೇಕಾನೇಕ ವರುಷಗಳು ಬ್ರಿಟಿಷರ ದಾಸ್ಯದಲ್ಲಿ ಕೊಳೆಯುತ್ತಿದ್ದ ಭಾರತವನ್ನು ಸ್ವಾತಂತ್ರ್ಯದ ಬೆಳಕಿನತ್ತ ಒಯ್ದು, ಸ್ವತಂತ್ರ ಭಾರತದ ನಾಯಕನಾಗಿ, ನವಭಾರತದ ನಿರ್ಮಾಣಕ್ಕಾಗಿ ತನ್ನ ಜೀವನವನ್ನೇ ಮುಡುಪಾಗಿಟ್ಟು ಕೊನೆಗೆ ಕಣ್ಮರೆಯಾದ ಮಹಾವ್ಯಕ್ತಿ ಪಂಡಿತ್ ಜವಾಹರಲಾಲ ನೆಹರು. "ಬೆಳೆಯುವ ಸಿರಿ ಮೊಳಕೆಯಲ್ಲಿ" ಎಂಬಂತೆ ಅವರ ಬಾಲ್ಯಜೀವನದ ಕೆಲವು ಘಟನೆಗಳು ಮುಂದೆ ಅವರು ಭಾರತದ ಮಹಾ ನಾಯಕರಾಗುವರೆಂಬುದಕ್ಕೆ ಮಾತ್ರ ಸಾಕ್ಷಿಯಾಗದೆ ಅವರ ನಿಸ್ವಾರ್ಥ ಮನೋಭಾವ, ಶಾಂತಿಪ್ರಿಯತೆ, ನಿರ್ಭಯತೆ ಇವುಗಳನ್ನೂ ಪ್ರತಿಬಿಂಬಿಸುತ್ತವೆ.

ನೆಹರೂ ಐದಾರು ವರ್ಷಗಳ ಬಾಲಕನಾಗಿದ್ದಾಗ ಒಮ್ಮೆ ತಂದೆಯ ಮೇಜಿನ ಮೇಲಿದ್ದ ಎರಡು ಫೌಂಟನ್ ಪೆನ್ನುಗಳು ಅವರ ದೃಷ್ಟಿಗೆ ಬಿದ್ದವು. ಬಾಲಕನಿಗೆ ಮಹದಾಶ್ಚರ್ಯ — ತಂದೆಗೇಕೆ ಎರಡು ಪೆನ್ನು? ಎಂದು. ಅದೂ ಅಲ್ಲದೆ 'ಒಂದೇ ಬಾರಿಗೆ ತಂದೆ ಅವೆರಡನ್ನೂ ಉಪಯೋಗಿಸುವುದಿಲ್ಲವಲ್ಲ' ಎಂದು ಯೋಚಿಸಿ ಒಂದು ಪೆನ್ನನ್ನು ತಾವು ತೆಗೆದುಕೊಂಡರು. ನಂತರ ಅವರ ತಂದೆ ಕಳೆದುಹೋದ ಪೆನ್ನಿಗಾಗಿ ಬಿರುಸಾದ ಹುಡುಕಾಟ ನಡೆಸಿದ್ದರೂ, ನೆಹರೂ ತಾನೇ ಪೆನ್ನು ತೆಗೆದುಕೊಂಡಿರುವುದಾಗಿ ಹೇಳಲಿಲ್ಲ, ಸುಮ್ಮನಿದ್ದರು. ಕೊನೆಗೆ ಪೆನ್ನು ಸಿಕ್ಕಿತು. ಅದನ್ನು ತೆಗೆದುಕೊಂಡವರು ಯಾರೆಂಬುದೂ ಅವರ ತಂದೆಗೆ ತಿಳಿಯಿತು. ಆಗಲೇ ಜವಾಹರರಿಗೆ ತಂದೆಯ ಉಗ್ರರೂಪದ ಪರಿಚಯವಾದದ್ದು. ತಂದೆಯ ಕೋಪದ ಫಲವಾಗಿ ಜವಾಹರರಿಗೆ ಬಲವಾದ ಏಟುಗಳು! ಆದರೆ ನೆಹರೂರವರಿಗೆ ಮಾತ್ರ ತಮ್ಮ ತಪ್ಪೇನೆಂದು ಅರಿವಾಗಲಿಲ್ಲ, ತಾವು ನಿರಪರಾಧಿಗಳು ಎಂದೇ ನಂಬಿದರು. ತಮಗೆ ಅಗತ್ಯವಾದುದಕ್ಕಿಂತಲೂ ಹೆಚ್ಚಾಗಿ ಇಟ್ಟುಕೊಂಡಿದ್ದ ತಂದೆಯದೇ ತಪ್ಪು ಎನಿಸಿರಬಹುದು ಆ ಪುಟ್ಟ ಬಾಲಕನಿಗೆ.

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ಜವಾಹರರಿಗೆ ಬೇಟೆ ಎಂದರೆ ಬಲು ಪ್ರೀತಿ. ದೊಡ್ಡ ಬೇಟೆಗಾರನಾಗಿ ಮುಂದೆ ಶ್ರೇಷ್ಠ ಯೋಧನಾಗಬೇಕೆಂಬ ಕನಸು. ಹತ್ತು ವರುಷದ ನೆಹರೂ ಒಮ್ಮೆ ಸ್ನೇಹಿತರೊಡನೆ ಬೇಟೆಯಾಡಲು ಹೊರಟರು. ಕಾಡಿನಲ್ಲಿ ಎಲ್ಲರೂ ಬೇರೆ ಬೇರೆಯಾದರು. ನೆಹರೂ ಒಂಟಿಯಾಗಿ ಬೇಟೆಯನ್ನರಸುತ್ತಾ ಹೊರಟರು. ಒಣಗಿದ ಎಲೆಗಳ ಮೇಲೆ ಪ್ರಾಣಿಯೊಂದು ನಡೆಯುವ ಚರಪರ ಶಬ್ದ ಕೇಳಿ ಅತ್ತಕಡೆ ತಕ್ಷಣವೇ ಗುಂಡು ಹಾರಿಸಿದರು. ಪ್ರಾಣಿಯ ನರಳಾಟ ಕೇಳಿಬಂತು. ನೆಹರೂ ಅತ್ತ ಧಾವಿಸಿದರು. ಹತ್ತಿರ ಹೋಗಿ ನೋಡಿದ ಕೂಡಲೇ ಅವರು ಕಂಪಿಸತೊಡಗಿದರು. ಕಣ್ಣೀರು ಧಾರಾಕಾರವಾಗಿ ಹರಿಯತೊಡಗಿತು. ಇನ್ನೇನು ತಾಯಿಯಾಗುವುದರಲ್ಲಿದ್ದ ಜಿಂಕೆಯೊಂದು ರಕ್ತದ ಮಡುವಿನಲ್ಲಿ ಬಿದ್ದು ಹೊರಳಾಡುತ್ತಿದೆ! ನೆಹರೂ ತಮ್ಮ ಕೈಲಾದ ಆರೈಕೆ ಮಾಡಿದರು. ಆದರೆ ಜಿಂಕೆ ಉಳಿಯಲಿಲ್ಲ; ಅವರ ಕಣ್ಣೆದುರಿಗೇ ಪ್ರಾಣ ನೀಗಿತು. ಅಂದೇ ಕಡೆಯಾಯಿತು, ನೆಹರೂ ತಮ್ಮ ಜೀವನಮಾನದಲ್ಲಿ ಇನ್ನೆಂದೆಂದಿಗೂ ತುಪಾಕಿ ಮುಟ್ಟಲಿಲ್ಲ.

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ಕುದುರೆ ಸವಾರಿ ಜವಾಹರರಿಗೆ ಚಿಕ್ಕಂದಿನಿಂದಲೂ ಬೆಳೆದು ಬಂದ ಹವ್ಯಾಸ. ಸವಾರನೊಬ್ಬನಿಂದ ಅವರಿಗೆ ತರಪೇತಿ ಸಿಕ್ಕಿತು. ತಮ್ಮ ಎಂಟನೆಯ ವಯಸ್ಸಿನಲ್ಲೇ ಪ್ರತಿದಿನವೂ ಕುದುರೆ ಸವಾರಿಗೆ ಹೋಗುತ್ತಿದ್ದರು. ಆ ಸವಾರನೂ ಅವರ ಜತೆಯಲ್ಲೇ ಸವಾರಿ ಮಾಡುತ್ತಿದ್ದ. ಒಮ್ಮೆ ನೆಹರೂ ತಾನೇ ಒಂಟಿಯಾಗಿ ಸವಾರಿ

ಮಾಡಬೇಕೆಂಬ ಹಠದಿಂದ ತಮ್ಮ ಕುದುರೆಮರಿಯ ಮೇಲೆ ಕುಳಿತು ಹೊರಟರು. ಮಾರ್ಗದಲ್ಲಿ ಕುದುರೆ ಅವ ರನ್ನು ನೆಲಕ್ಕೆ ಕೆಡವಿ ಮನೆಗೆ ಹಿಂದಿರುಗಿತು. ಮಗನ ದಾರಿಯನ್ನೇ ಕಾಯುತ್ತಿದ್ದ ಮೋತಿಲಾಲರು ಬಾಲಕ ನಿಲ್ಲದೆಯೇ ಮನೆಗೆ ಬಂದ ಕುದುರೆಯನ್ನು ಕಂಡು ಗಾಬರಿಯಾಗಿ, ಮಗನನ್ನು ಹುಡುಕಲು ದೊಡ್ಡ ಸೇನೆ ಯನ್ನೇ ಕಳುಹಿಸಿದುದಲ್ಲದೆ, ತಾವೇ ಖುದ್ದಾಗಿ ಹೊರಟರು. ದಾರಿಯಲ್ಲಿ ಮಗ ಸಿಕ್ಕಿದ. ಕುದುರೆಯಿಂದ ಕೆಳಗೆ ಬಿದ್ದರೂ ಅಳುತ್ತ ಕೂರದೆ ನಿರ್ಭಯವಾಗಿ ನಡೆದು ಬರುತ್ತಿದ್ದ ಮಗನನ್ನು ಕಂಡು ಹೆಮ್ಮೆಯಿಂದ ಅವರ ಮನಸ್ಸು ಅರಳಿ ಹೂವಾಯಿತು. ಬಾಲ್ಯದಲ್ಲೇ ನೆಹರೂರವರಲ್ಲಿ ಕಂಡು ಬಂದ ಈ ನಿರ್ಭಯತೆ ಮುಂದೆ ಸ್ವಾತಂತ್ರ್ಯ ಸಂಗ್ರಾಮದಲ್ಲೂ ಅವರಲ್ಲಿ ಕಂಡು ಬಂತು.

ಹೀಗೆ ನೆಹರೂರವರ ಬಾಲ್ಯದಲ್ಲಿ ನಡೆದ ಹಲವು ಘಟನೆಗಳು ಸಾಮಾನ್ಯವಾದುವಾದರೂ, ಅವರ ಜೀವ ನದ ಮೇಲೆ ಮರೆಯಲಾರದಂಥ ಪರಿಣಾಮ ಬೀರಿ ಅವರನ್ನೊಬ್ಬ ಶ್ರೇಷ್ಠ ನಾಯಕನನ್ನಾಗಿ ಮಾಡಿದವು. ಅಹಿಂಸಾ ಮೂರ್ತಿ ಮಹಾತ್ಮಗಾಂಧೀಜಿಯವರ ನೆಚ್ಚಿನ ಶಿಷ್ಯನಾಗಿ, ಭಾರತಮಾತೆಯ ಸೇವಕನಾಗಿ, ಭಾರತೀ ಯರ ಕಣ್ಮಣಿಯಾಗಿ. ಪುಟ್ಟಮಕ್ಕಳ 'ಚಾಚಾ' ಆಗಿ ಬಾಳಿ ಅಮರರಾದರು ನೆಹರು. 'ಯಾರೂ ಯಾರನ್ನೂ ದ್ವೇಷಿಸಬಾರದು', 'ನಾವೆಲ್ಲ ಒಂದೇ' ಎಂದು ಬೋಧಿಸಿದರು; ಮಾತ್ರವಲ್ಲ ತಾವೂ ಹಾಗೆಯೇ ಬಾಳಿ ಎಲ್ಲರಿಗೂ ಮಾರ್ಗದರ್ಶಕರಾದರು. ಜವಾಹರಲಾಲರು ಭಾರತ ದೇಶದ ಅನರ್ಘ್ಯ ಜವಾಹಿರಿ. ಇಂತಹ ರತ್ನವನ್ನು ಪಡೆದ ಭಾರತಾಂಬೆ ಧನ್ಯೆ !

Champaka. L. G.

III Bsc. (C.B.Z.)

ತುಳಸೀದಾಸ.

ಭರತ ಖಂಡದಲ್ಲಿ ಭಗವದ್ಗೀತೆಯಷ್ಟೇ ಜನಪ್ರಿಯತೆಗಳಿಸಿರುವ ಇನ್ನೊಂದು ಪುಸ್ತಕ ತುಲಸೀ ರಾಮಾಯಣವೆಂದರೆ ತಪ್ಪಾಗಲಾರದು. ಹಿಂದೂದೇಶದಲ್ಲಿ ವರ್ಣಭೇದ, ಜಾತಿಭೇದ, ಅಂಧವಿಶ್ವಾಸ, ಅನೀತಿಗಳು ತಾಂಡವಾಡುತ್ತಿದ್ದ ಸಮಯದಲ್ಲಿ ತುಲಸೀದಾಸರ ಜನ್ಮವಾಯಿತು. ಆಗ ಜನಸಾಮಾನ್ಯರಲ್ಲಿ ಎರಡು ಪಂಗಡಗಳು ಹುಟ್ಟಿಕೊಂಡಿದ್ದವು. ಒಂದು ಗುಂಪು ರಾಮನನ್ನು ಪರಮಾತ್ಮನೆಂದು ಒಪ್ಪದೆ ಶಾಸ್ತ್ರ ಹಾಗೂ ಮೂರ್ತಿ ಪೂಜೆಗಳನ್ನು ಖಂಡಿಸಿ, ಸರ್ವಾಂತರ್ಯಾಮಿಯಾದ ಪರಮಾತ್ಮನ ಧ್ಯಾನದಲ್ಲಿ ನಿರತರಾಗಿರಲು, ಎರಡನೆಯ ಗುಂಪು ಪರಮಾತ್ಮನು ಅವತಾರಗಳ ಮೂಲಕ ನಡೆಸುವ ಲೀಲೆಗಳನ್ನು ಗಾನ ಮಾಡುವುದರಲ್ಲಿ ನಿರತವಾಯಿತು. ಈ ಎರಡನೆಯ ಗುಂಪಿಗೆ ಸೇರಿದವರೇ ತುಲಸೀದಾಸರು.

ತುಲಸೀದಾಸರು ಹುಟ್ಟಿದ್ದು ಕ್ರಿ. ಶ. 1497 ಎಂದು ಕೆಲವರು ವಾದಿಸಿದರೆ ಇನ್ನು ಕೆಲವರು ಅವರ ಜನ್ಮ ಕ್ರಿ. ಶ. 1532 ರಲ್ಲಿ ಎನ್ನುವರು. ಅವರು ಸರವರಿಯಾ ಅಥವಾ ಸರಯೂಪಾರೀಣ ಬ್ರಾಹ್ಮಣ ಪಂಗಡಕ್ಕೆ ಸೇರಿದವರು. ಅವರ ತಂದೆ ಆತ್ಮಾರಾಮ ಶಕ್ಲ ಮತ್ತು ತಾಯಿ ಹಲಸಿ. ಮೂಲಾ ನಕ್ಷತ್ರದಲ್ಲಿ ಜನಿಸಿದ ತುಲಸೀದಾಸರಿಗೆ ಹುಟ್ಟುವಾಗಲೇ ಐದು ವರ್ಷದ ಮಗುವಿಗಿರುವಂತೆ ಹಲ್ಲುಗಳು ಹಾಗೂ ಕೂದಲು ಇದ್ದು, ಸಾಮಾನ್ಯ ಮಕ್ಕಳಂತೆ ಅಳದೆ ಮೊದಲು ರಾಮನಾಮವನ್ನು ಉಚ್ಚರಿಸಿದರೆಂದು ಪ್ರತೀತಿಯಿದೆ. ಇದನ್ನು ಅಪಶಕುನವೆಂದು ಭಾವಿಸಿದ ಅವರ ತಂದೆತಾಯಿಗಳು ಮಗುವನ್ನು ತ್ಯಜಿಸಿಬಿಟ್ಟರು. ಆ ಮಗು 'ಮುನಿಯಾ' ಎಂಬ ದಾಸಿಯ ಬಳಿಯಲ್ಲಿ ಅವಳು ಮೃತಳಾಗುವವರೆಗೆ ಇದ್ದಿತು. ಅನಾಥರಾದ ತುಲಸೀದಾಸರು ತಮ್ಮ ಕೃತಿಯಲ್ಲಿ "ತಂದೆತಾಯಿಗಳು ಜಗತ್ತಿನಲ್ಲಿ ಹೆತ್ತು ಬಿಟ್ಟು ಬಿಟ್ಟರು. ವಿಧಿಯೂ ಸಹ ಹಣೆಯಲ್ಲಿ ಏನೊಂದು ಒಳ್ಳೆಯದನ್ನೂ ಬರೆಯಲಿಲ್ಲ" ಎಂದು ಹೇಳಿಕೊಂಡಿದ್ದಾರೆ.

ನಂತರ ತುಲಸೀದಾಸರು ಕಾಶಿಯಲ್ಲಿ ಬಾಬಾ ನರಹರಿದಾಸರ ಆಶ್ರಯದಲ್ಲಿದ್ದುಕೊಂಡು ಪ್ರಾರಂಭಿಕ ವಿದ್ಯಾಭ್ಯಾಸನಾಡಿ ನಂತರ ಆಗಿನಕಾಲದಲ್ಲಿ ಪ್ರಸಿದ್ಧ ಪಂಡಿತರಾದ ಶೇಷಸನಾತನರ ಶಿಷ್ಯರಾಗಿ ವೇದ, ವೇದಾಂಗ, ಪುರಾಣಶಾಸ್ತ್ರ, ಕಾವ್ಯಗಳನ್ನು ಓದಿ ನಿಷ್ಣಾಂತರಾದರು.

ಮರಳಿ ಊರಿಗೆ ಬಂದ ತುಲಸೀದಾಸರು ದೀನಬಂಧುಪಾಠಕರ ಮಗಳಾದ ರತ್ನಾವಳಿ ಎಂಬ ಕನ್ಯೆಯನ್ನು ಮದುವೆಯಾದರು. ಅವರು ತಮ್ಮ ಪತ್ನಿಯನ್ನು ಜೀವಕ್ಕಿಂತ ಮಿಗಿಲಾಗಿ ಪ್ರೀತಿಸುತ್ತಿದ್ದರು. ಒಮ್ಮೆ ತನ್ನ ಗಂಡನಿಲ್ಲದ ವೇಳೆಯಲ್ಲಿ ರತ್ನಾವಳಿ ತನ್ನ ತವರು ಮನೆಗೆ ನಡೆದು ಬಿಟ್ಟಳು. ಪತ್ನಿಯನ್ನು ಕಾಣದ ತುಲಸೀದಾಸರು ಜಡಿಮಳೆ ಸುರಿಯುತ್ತಿದ್ದರೂ ಲೆಕ್ಕಿಸದೆ ಆಕೆಯ ತವರುಮನೆಗೆ ಹೋಗಲು, ಆಕೆ ತಿರಸ್ಕಾರದಿಂದ, "ನನ್ನ ಹಿಂದೆಯೇ ಓಡಿಬರುವುದಕ್ಕೆ ನಿಮಗೆ ನಾಚಿಕೆಯಾಗಲಿಲ್ಲವೇ ? ಹೇ ನಾಥ! ನಾನೇನೆನ್ನಲಿ ! ಇಂತಹ ಪ್ರೇಮಕ್ಕೆ ಧಿಕ್ಕಾರ. ಅಸ್ಥಿಚರ್ಮಗಳಿಂದ ಕೂಡಿದ ಈ ನನ್ನ ಶರೀರವನ್ನು ಪ್ರೀತಿಸುವುದಕ್ಕೆ ಬದಲಾಗಿ ನೀವು ಶ್ರೀರಾಮನನ್ನು ಪ್ರೀತಿಸಿದ್ದರೆ ಭವ ಭೀತಿಯಿಂದ ಪಾರಾಗುತ್ತಿದ್ದಿರಿ" ಎಂದಳು. ಈ ಮಾತುಗಳನ್ನು ಕೇಳಿದೊಡನೆಯೇ ತುಲಸೀದಾಸರಿಗೆ ಜ್ಞಾನೋದಯವಾಯಿತು. ಈ ಸಂಗತಿ ಸತ್ಯವೋ ಮಿಥ್ಯೆಯೋ ತಿಳಿಯದು. ಆದರೂ ಯಾವುದೋ ಒಂದು ಮಹತ್ತರವಾದ ಕಾರಣದಿಂದ ತುಲಸೀದಾಸರ ಜೀವನ ಬದಲಾಯಿತೆಂಬುದಂತೂ ಖಚಿತ.

ವಿಶ್ವನಾಥ ಮೇಲೆ ಕಾಶಿ, ಪುರಿ, ಜಗನ್ನಾಥ ಮೊದಲಾದ ತೀರ್ಥಕ್ಷೇತ್ರಗಳನ್ನು ಸಂದರ್ಶಿಸಿ ಬದರಿಕಾಶ್ರಮವನ್ನು ಸೇರಿದರು. ತದನಂತರ ಕೆಲವು ಕಾಲ ಅಯೋಧ್ಯೆಯಲ್ಲಿಯೂ ಕಾಶಿಯಲ್ಲಿಯೂ ವಾಸಿಸುತ್ತ ಭಕ್ತಿ ಮತ್ತು ಕಾವ್ಯಸಾಧನೆಯಲ್ಲಿ ನಿರತರಾಗಿ ಕ್ರಿ. ಶ. 1632ರ ಶ್ರಾವಣ ಶುಕ್ಲ ಸಪ್ತಮಿಯ ದಿನ ಗಂಗಾನದಿ ತೀರದ ಅಸ್ಸೀಘಾಟ್‌ನಲ್ಲಿ ತಮ್ಮ ಶರೀರತ್ಯಾಗ ಮಾಡಿದರು.

ತುಲಸೀದಾಸರು 37 ಕಾವ್ಯಗಳನ್ನು ಬರೆದಿರುವರೆಂದು ಪ್ರತೀತಿ. ವಿದ್ವಾಂಸರ ಪ್ರಕಾರ ಅವರು ಕೇವಲ 12 ಕೃತಿಗಳನ್ನು ಬರೆದಿರುವರು. ಅವರ ಐದು ದೊಡ್ಡ ಕಾವ್ಯಗಳು ರಾಮಚರಿತ ಮಾನಸ (ತುಲಸೀರಾಮಾಯಣ), ವಿನಯ ಪತ್ರಿಕಾ, ಕವಿತ್ತರಾಮಾಯಣ, ಗೀತಾವಳಿ ಮತ್ತು ದೋಹಾವಲಿ.

ತುಲಸೀದಾಸರ ಕಾವ್ಯಗಳಲ್ಲಿ ಅವರ ಪ್ರತಿಭೆಯ ವೈಭವವನ್ನು ನಾವು ಕಾಣಬಹುದು. 'ವಿನಯ ಪತ್ರಿಕೆ' ಭಾಷೆ, ಭಾವ ಮತ್ತು ಕಲೆಯ ದೃಷ್ಟಿಯಿಂದ ಸರ್ವಶ್ರೇಷ್ಠ. ಇದರಲ್ಲಿ ತುಲಸೀದಾಸರಿಗೆ ರಾಮನಲ್ಲಿದ್ದ ಅನನ್ಯ ಪ್ರೀತಿ, ದೈನ್ಯತೆ, ಆತ್ಮಸಮರ್ಪಣೆ, ಆತ್ಮಗ್ಲಾನಿ, ಆತ್ಮನಿವೇದನೆ ಇತ್ಯಾದಿ ಭಾವನೆಗಳ ಮರ್ಮಸ್ಪರ್ಶಿಯಾದ ವರ್ಣನೆಗಳಿವೆ. ಇವುಗಳಲ್ಲಿ ಭಕ್ತಿ ಹಾಗೂ ಸಂಗೀತದ ಮಧುರಮಿಲನವಿದೆ.

ತುಲಸೀದಾಸರು ಭಕ್ತರಾದುದರಿಂದ ಅವರ ಕಾವ್ಯಗಳಲ್ಲಿ ಶೃಂಗಾರ ಭಾವಕ್ಕೆ ಹೆಚ್ಚು ಪ್ರಾಧಾನ್ಯತೆ ಇಲ್ಲ. ಅವರು ಕಾವ್ಯಶಾಸ್ತ್ರವನ್ನು ಚೆನ್ನಾಗಿ ಬಲ್ಲವರಾದುದರಿಂದ ಕಾವ್ಯಗಳಲ್ಲಿ ಅಲಂಕಾರಗಳ ಪ್ರಯೋಜನವನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿದಿದ್ದರು. ಅವರ ಗುರಿಯು ಉತ್ತಮವಾಗಿದ್ದು, ತಮ್ಮ ಆರಾಧ್ಯದೈವ ರಾಮನ ರೂಪ, ಶೀಲ, ಶಕ್ತಿ, ಸೌಂದರ್ಯಗಳನ್ನು ತಮ್ಮ ಕಾವ್ಯಗಳಲ್ಲಿ ನಾನಾ ವಿಧವಾಗಿ ಹಾಡಿ ಕೊಂಡಾಡಿದ್ದಾರೆ. ಅವರದು ನಿಷ್ಕಾಮ ಭಕ್ತಿ.

Ponnamma K. S.
III B. A. (E. P S.)

மணிமேகலை

மணிமேகலை என்பது தமிழிலுள்ள ஐம்பெருங்காப்பியங்களில் ஒன்று. நல்லிசைப் புலவராகிய மதுரைக் கூலவாணிகன் சாத்தனாரால் இயற்றப்பெற்றது. தொல்லையுரையாசிரியர்கள் பலராலும் எடுத்தாளப்பெற்ற பெருமையுடையது. "மணிமேகலை நூல்நுட்பங் கொள்வதெங்ஙன்" என்று திருவெங்கைக் கோவையில் கவிஞர் சிவப்பிரகாச அடிகளாற் சிலேடையில் வைத்துப் பாராட்டப் பெற்றது. காவிரிப்பூம் பட்டிணத்திலிருந்த கோவலனுக்கும், நாடகக் கணிகை மாதவிக்கும் பிறந்த மணிமேகலையின் வரலாற்றை உரைத்தலின் மணிமேகலை எனவும் மணிமேகலைத் துறவு என்றும் பெயர் பெற்றது.

இக்காப்பியம் இயற்றிய சாத்தனாரது கவிதை மாண்பினை நோக்குவோம். காப்பியம் இயற்றும் கவிகளின் உட்கோள் தாம் கூறும் கதை வாயிலாக உலகத்தார்க்கு உறுதிபயக்கும் அறங்களை வெளிப்படுத்தலேயாகும். அங்ஙனமே இவ்வாசிரியரும் இக்கதையை நடத்திச் செல்வழி இயலுமிடங்களிலெல்லாம் மக்கள் அறியவேண்டிய நீதிகளையும், அறங்களையும் திட்பமுறக்கூறிச் செல்கின்றார். மணிமேகலையைக் காதலித்து அவளைக் கைப்பற்றுதற் பொருட்டு மலர் வனத்தை யடைந்த உதயகுமரனை நோக்கிச் சுதமதி நீதி கூறுங் கூற்றில் வைத்து

"இளமை நாணி முதுமையெய்தி
உரைமுடிவு காட்டிய உரவோன் மருகற்
கறிவுஞ் சால்பும் அரசியல் வழக்குஞ்
செறிவளை மகளிர் செப்பலு முண்டோ
அனைய தாயினும் யாஞென்று கிளப்பல்
வினைவிளங்கு தடக்கை விறலோய் கேட்டி
வினையின் வந்தது வினைக்கு விளைவாயது
புனைவன நீங்கிற் புலால் புறத்திடுவது
மூப்பு விளிவுடையது தீப்பிணி யிருக்கை
பற்றின் பற்றிடம் குற்றக்கொள்கலம்
புற்றடங் கரவிற் செற்றச் சேக்கை
அவலது கவலை கையா றழுங்கல்
தவலா வுள்ளந் தன்பாலுடையது
மக்கள் யாக்கை யிதுவென வுணர்ந்து
மிக்கோ யிதனைப் புறமறிப் பாராய்

என உரைத்திருப்பது திட்பமும் நுட்பமும் கொண்டு விளங்குகின்றது. அரச

குமரனுக்கு அவன் குலத்தில் சிறந்தானின் பெருமையை எடுத்துக்காட்டி, அவனது வழித் தோன்றலாகிய நீ பிறர்க்கெல்லாம் அறிவும், சால்பும், அரசியல் முறையும் கூறுதற்கு உரியவனாக இருக்கவும் மகளிர் செப்பல் பொருந்துமோ? என்ற கூற்று அவனுள்ளத்தில் எத்துணை நாணினையும், உணர்ச்சியையும் விளைத்திருத்தல் வேண்டும். பிறப்பும் வினையும் காரண காரியத் தொடர்ச்சியாய்க் கரையின்றி வருவன என்னும் உண்மையை "வினையின் வந்தது வினைக்கு விளைவாயது" என்னும் ஓரடியாற் சுருங்க உரைத்திருப்பது பாராட்டற்குரியது. இதில் யாக்கையின் இழிவை எடுத்துரைப்பது கேட்போருள்ளத்திற் பசுமரத்தாணிபோற் பதியத்தக்கதாக உள்ளது. அவனுக்கு மணிமேகலா தெய்வங் கூறிய

.....மன்னவன் மகனே
கோனிலை திரிந்திடிற் கோணிலை திரியும்
கோணிலை திரிந்திடின் மாரிவறங் கூறும்
மாரிவறங்கூரின் மன்னுயிரில்லை
மன்னுயிரெல்லாம் மண்ணுள் வேந்தன்
தன்னுயிரென்றும் தகுதியின் ரூகும்
தவத்திறம் பூண்டோன் தன்மேல் வைத்த
அவத்திறம் ஒழிக"

என்னும் பகுதி அரசன் செங்கோன்மை திரிதல் பெருங்கேட்டிற்கு ஏதுவாகின்றதென்பதனை அளவை நூல் முறையால் அறிவுறுத்துகிறது.

ஆபுத்திரன் ஈயுந்தொறும் தேயாது சரக்கும் தெய்வக் கடிஞையொன்று கொண்டு மாயிரு ஞாலத்து மன்னுயிர்களை ஒம்பிவரும் நாளில் ஆங்கு போந்த இந்திரன் அவனை நோக்கி "நினக்கு வேண்டியதை நல்குவேன், என் பெருந்தானத்தின் உறுபயன் கொள்க" என்று கூற அதனைக்கேட்ட ஆருயிர் முதல்வன் எள்ளி நகையாடி "ஈண்டு செய், நல்வினையின் பயனை ஆண்டு நுகர்ந்திருக்கும் நும் கடவுளரை அன்றி "அறஞ்செய்மாக்கள் புறங்காத்தோம்புநர் நற்றவஞ் செய்வோர் பற்றற முயல்வோர் யாவரு மில்லாத் தேவர் நன்னுட்டுக்கிறைவனாகிய பெருவிறல் வேந்தே என விளித்து, வருந்தி வந்தோரின் அரும் பசியைப் போக்கி அவரது இனிய முகத்தை யான் காணுமாறு செய்யும் என் தெய்வக் கடிஞையிருக்க, நின்னால் அளிக்கப் பெறுவன யாவுள" என்கின்றான், தேவர் நன்னுட்டுக்கு இறைவனாகிய பெருவிறல் வேந்தே என்பது புகழ்வது போல பழித்திறம் பூண்டது அணி நலமுடைத்து.

உதயகுமரன் விஞ்சையனொருவனால் வெட்டுண்டிறந்ததற்கு ஆற்றாது இராசமாதேவி மணிமேகலைக்குப் பலஇன்னல்களை அவள்விளைக்க அவற்றினால் இடுக்கணின்றி இருந்தமை கண்டு அஞ்சி "மகனை இழந்த துயரினைப் பொறுக்கலாற்றாது நான் நினைக்குச் செய்த பிழையினைப் பொறுத்தருள்க" என வேண்டினள்.

மணிமேகலை அவளை நோக்கி, "சென்ற பிறப்பிலே நீலபதி வயிற்றில் தோன்றிய இராகுலனை அழற்கன் நாகம் ஆருயிருண்ட காலையான் அதனைப் பொருது தீயிற் பாய்ந்து உயிரை விட்டேன்: அப்பொழுது நீ

யாங்கிருந் தழுதனை யிளங்கோன் தனக்குப்
பூங்கொடி நல்லாய் பொருந்தாது செய்தனை
உடற்கழுதனையோ உயிர்க்கழுதனையோ
உடற் கழுதனையேல் உன் மகன் றன்னை
எடுத்துப் புறங்காட்டிட்டனர் யாரே
உயிர்க் கழுதனையேல் உயிர்புகும் புக்கில்
செயப்பாட்டு வினையாற் தெரிந்துணர் வரியது
அவ்வுயிர்க் கன்பினை ஆயினுய் தொடி
எவ்வுயிர்க் காயினும் இரங்கல் வேண்டும்

என்று அறிவுறுத்துகின்றனள். ஈண்டு இறந்தோர் பொருட்டு அழுங்குதல் தகவன்று என்பதனை உடலுயிர்களையும், அவற்றினியல் பினையும் வேறு பிரித்துணர்த்தி தெருட்டும் திறம்பாடு போற்றிற்குரியது. மற்றும் அவ்வுயிர்க்கு அன்பினையாயின் எவ்வுயிர்க்காயினும் இரங்கல் வேண்டும் என்பதன் பொருள் நுட்பம் கற்பவர்க்கு இன்பம் பயப்பதாகும். எவ்வகைப் பொருளையும் செவ்விதினறிந்து வழுவின்று உரைக்கும் ஆசிரியரது புலமை மாண்பினை புலப் படுத்துகின்றது. மற்றும் அவர் முதுகாட்டியல்பினையும் எஞ்சாது எடுத்துரைத்து, மூடிவில்

"தவத்துறை மாக்கள் மிகப்பெருஞ் செல்வர் ஈற்றிளம் பெண்டிர் ஆற்றுப் பாலகர் முதியோரென்னன் இளையோரென்னன் கொடுந்தொழிலாளன் கொன்றனன் குவிப்பவிவ் வழல்வாய்ச் சுடலை தின்னக்கண்டும் கழிபெருஞ் செல்வக் கள்ளாட்டயர்ந்து மிக்கநல்லறம் விரும்பாது வாழும் மக்களிற் சிறந்த மடவோருண்டோ" என்று, அதுவே வாயிலாக மக்களுள்ளத்தை அறநெறியிற் திருப்புவது அவரது குறிக்கோள் என்பதை இனிது தெரிவிக்கிறது.

பாவம் தமிழ்!

"ஞாயிற்றுக் கிழமை மத்தியான வேளை "டேய் வேலா! இங்கே வாடா". என்று கேட்டருகே சென்று கொண்டிருந்த தோட்டக் காரனை நான் ஜன்னலினூடே கூப்பிட்டேன். "என்னங்க எஜமான்"! என்று திரும்பி உள்ளே வந்தான். "எங்கேடா போயிடிருக்கே?" என்று நான் கேட்ட கேள்விக்கு பதில் பேசாமல் தலையை சொறிந்து கொண்டு நின்றான். எனக்கு ஒரே ஆச்சரியம்! வேலனு பேசாமல் இருக்கிறான் ஏனென்றால் வேலன் பேசிக் கொண்டேயிருப்பான் நேரம் கிடைக்கும் போதெல்லாம். என்னால் நம்பமுடியவில்லை. என் முகத்தில் திகைப்பு, வியப்பு எல்லாக் குறிகளையும் ஒன்றாக கண்டபின் அவன் பேச ஆரம்பித்தான். "எங்கேயும் இல்லிங்க பக்கத்து தெருவிலே இருக்குதே வாளப்பளக்கடை என்று நிறுத்தினான். ஆமாம் இருக்கு அதுக்கென்ன என்று கேட்டேன். ஒண்ணு மில்லிங்க அந்த கடைகாரன் படா பேஜார் புடிச்ச ஆளாயிருக்கான். கொஞ்சம் கூட மருவாதியே இல்லீங்க. தமிள் கூட தெரியலிங்க சொம்மா மைனர் கணக்கா டிரெஸ் செஞ்சுகிண்ணு கம்ணு குந்தியிருக்கான் என்று அவன் மேல் குற்றம் கூற ஆரம்பித்தான். திருவாளர் வேலனை பற்றி ஒரு குறிப்பு:— அவர் பேச ஆரம்பித்தால் தான் சொல்ல வந்ததை மறந்து வேறு விஷயத்திற்கு போய்விடு வார். தன்னுடைய தமிழ்தான் சிறந்த தமிழ் என்ற கருத்துடையவர். ஆயின் அவன் தமிழை கேட்டால் பாரதியாரே நேரில் வந்து "அப்பா இது என்ன மொழி" என்று கேட்பார். எனக்கு வெகு நாளாக அவனுக்கு நல்ல தமிழை கற்றுக் கொடுக்க வேண்டும் என்று அவா. இப்போதே அதை கேட்டால் என்ன? என்று எனக்கு தோன்றியது. அவன் வசைமாரி ஓருவாறு ஓய்ந்ததும், "டேய் வேலா உட்கார்ந்துகடா இப்ப நீ வெளிலே போகவேண்டாம் இன்னிலேந்து நான் உனக்கு நல்ல தமிழ் கத்துக்கொடுக்கப் போகிறேன்" என்றேன். வேலன் என்னை ஏதோ அதிசய பிராணியை பார்ப்பது போல் பார்த்து, ஏளனப் புன்னகை யுடன் "நீங்களா? தமிளா? எனக்கா? என்று வினவினான். "ஆம் உனக்குத் தான், நல்ல தமிழ்தான், நான்தான் சொல்லிக்கொடுக்க போகிறேன்" என்று அழுத்திச் சொன்னேன். நான் அழுத்திச் சொன்ன விதத்தைப் பார்த்து சரியென உட்கார்ந்து கொண்டான். முதலில் பேசும் தமிழை சரி செய்ய வேண்டும் என்று தோன்றிற்று எனக்கு. வேலா "முதலில் தமிழ் என்று சொல்லு" என்றேன் நான்.

வேலன் "தமிள்"

நான்: "தமிள் இல்லை, தமிழ்"

வேலன்: 'தமிளு' இதை கூறிவிட்டு என்னவோ பெரிதாக சாதித்த மாதிரி என்னை பார்த்தான். அவன் 'தமிளு' என்றது எனக்கு 'தேளை' நினைவூட்

டிற்று, ழ வராத ஏதாவதை நன்ருக சொல்ல வைக்கலாம் என்று, வேலா நீ 'கம்ணு, குந்திகிணு, சொம்மா' அப்படியெல்லாம் பேசக்கூடாது. இதோ நான் சொல்கின்ற வரியை கவனமாக கேட்டு சரியா சொல்லு என்று கூறி "இரவு நேரம் சும்மா தின்ருதே" என்றேன்.

வேலன் ப்பூ இவ்வளவுதானே என்பதுபோல ராவு நேரத்துல சொம் மா துண்ணுதே" என்று தன் தமிழில் மொழிந்தான். "நல்லாதானே சொன்னேன்" என்ற கேள்வி வேறு! எனக்கு மயக்கம் வராத குறைதான். இவனுக்கு இனியும் 'தமிழ்' சொல்லிக் கொடுத்தால் எனக்குத்தான் தமிள் வரும் என்று நினைத்து 'போபடா போதும் உனக்கு தமிழ் சொல்லிக் கொடுத்தது. நீ கடைக்கு போக வேண்டும் என்று சொன்னயே போ! என்று கூறி எழுந்து உள்ளே நகர முற் பட்டேன். "பின்னே என்னே என்ன நினைச்சிட்டிக்கீங்க நான் அந்த கடைக்கார பயலுக்கு தமிள் மொளியின் அருமை யெல்லாம் சொல்லப்போறேன்! எனக்கு நீங்க தமிள் சொல்லிக் கொடுக்க வந்தீங்களே!" என்று தன் பெருமை பேசிவிட்டு நகர்ந்தான்.

அவன் நகர்ந்த பிறகுதான் அவன் பேசியது எனக்கு புரிந்தது. வேலன் தமிழ் கற்றுக் கொடுக்க போகிருனு? தமிளுக்கும், அவன் மாணுக்கனுக்கும் என் மனம் தன் அநுதாபங்களை தெரிவித்தது. பாவம் தமிழ்!

S. VIJAYALAKSHMI
I Year B.Sc.

கம்பர் உவமை நயம்

விண்ணை முட்டும் கட்டிடங்கள் யாவும் உழைப்பின் உயர்வைக் காட்டும்; "விண்வெளிக் கப்பல்கள்" விஞ்ஞானத்தின் வேகமான வளர்ச்சியைக் காட்டும்; அழகான ஓவியம் ஓவியனின் கலைத்திறமையைக் காட்டும்; பேசும் கற்சிலை சிற்பியின் கைவண்ணத்தைக் காட்டும்; ஒரு கவிஞன் உயர்வைக் காட்டுவது எது? அவனுடைய கவிதைகளே அல்லவா? கவிஞன் எப்படிப் பட்டவன்? அவனுடைய நோக்கம் என்ன; அவன் அந்நோக்கத்தை எவ்வளவு தூரம் பின் பற்றியிருக்கிறான் என்பதை அவனுடைய கவிதைகளே சான்றாகக் காட்டா நிற்கும்?

கவிதைகள் எவ்வாறிருக்க வேண்டும்? ஆற்றொழுக்குப் போல தெளிந்த பொருளும், சொல்லும் உடையதாய், கற்பனைச் செறிவோடு கவிஞனின் உள்ளக் கிடக்கையைத் தெற்றென எடுத்துக் காட்டுவதாய் நயமான உவமைகளோடு கூடியதாய் இருக்க வேண்டும். சங்க மருவிய நூல்களில் காப்பியங்களில் நாம் இத்தகைய சிறந்த, உயர்ந்த பண்புகளோடு கூடிய, கவிதைகளைக் காணமுடியும். கவிதைகள் என்றால், அடுக்குச் சொற்களை அள்ளி வீசுவதும், எதுகை மோனைகளை எழுதிக்குவிப்பதும், புளித்துப் போன உவமைகளைத் திரும்பத் திரும்பக் கூறுவனவும் அல்ல, அத்தகைய கவிதைகள் நீண்ட நாள் உயிரோடு இரா. இந்த அளவில் பார்ப்போமேயானால், கம்பநாடான் காவியத்தில் சொல் நயமும், பொருள் நயமும், உவமை நயமும், படிக்குந்தோறும், படிக்குந்தோறும், நினைக்குந்தோறும், நினைக்குந்தோறும், நெஞ்சத்தை நெகிழச் செய்யும். 'கம்ப நாடான் கவிதையைபோல் கற்றூர்க் கிதயங்களியாதே' என்ற சொல் நூற்றுக்கு நூறு, உண்மை. கம்பருடைய உவமைகள் பயிலுந்தோறும், பயிலுந்தோறும் புதுப்புது நயம் பயக்கக் கூடியன; அவர்தம் உவமைகள் அப்பழுக்கற்றன; ஆய்ந்து தேர்ந்தன; அழகு மிகுந்தன; இயற்கையை ஒட்டியன; ஈடு இணையில் லாதன; ஒரு பானை சோற்றுக்கு ஒரு சோறு பதமல்லவா? கம்பருடைய காவியத்திலே, சில நல்ல உவமைகளைக் கண்டு களிப்போம்.

கம்பநாடார் காவியத்தின் நாயகனை இராமன் பிறந்த கோசல நாட்டின் வர்ணனையிலே, ஆற்றுப் படலத்திலே, சரயுநதியின் சிறப்பைக் கூறும் முதல் பாட்டிலேயே கம்பருடைய உவமை உச்ச நிலையில் உள்ளது. கரு உலகில் உயிர்த்து முதன் முதலில் உண்ணுவது தாய்ப்பாலே, பிறந்த குழந்தையின் உடலில், உயிர் நிலை பெறசெய்வது தாய் முலைப்பாலே; உயிரை வளர்ப்பதும் அதுவே, அதற்கிணையான அமுத உணவு, இந்நிலவுலகில் எதுவுமேயில்லை. அப்படிப்பட்ட சிறப்புடையது சரயுநதி, தாய்ப்பால் உயிரை வளர்ப்பதுபோல,

கோசல நங்நாட்டின் உயிர்களையெல்லாம் தன் தண்ணீரால் வளர்க்கும் பெருமை யுடையது என்று கூறுகின்றார், கம்பர். எங்கே ! அவருடைய வார்த்தைகளிலே அதனைக் கேட்கலாம்.

சரயு என்பது
தாய் முலை அன்னதில்
உரவு நீர் நிலத்
தோங்கு உயிர்க்கெல்லாம் ;

சரயு நதி அமுதத்தைப் போன்றதென்று கூறியிருந்தால் கூட அது சரியான உவமையாகாது. உலகியலைத் தெள்ளத் தெளிந்த புலவர் கையாண் டிருக்கும் உவமை ஒப்பற்றது; உயர்ந்தது.

கோசல நாட்டிலே, மருத நிலம் வனத்தைப் புகழ்கின்ற கம்பநாடார்; சரயுநதி எங்கெல்லாம் பாய்கின்றது என்று கூறப்புகுகின்றார். சரயுநதி கோசல நாட்டில், தவழாத, பாயாத, நிலமில்லை; இடமில்லை.

"ஓதிய உடம்பு தோறும்
உயிர்என உலாவ தன்றே"

உடலில் உயிர் எல்லா பாகங்களிலும், எவ்வாறு உலாவி வருகின்றதோ அதைப்போல் உலாவி வருகின்றதாம். இதை விடவேறு எந்த சிறந்த உவமை கொடுக்க முடியும் ?

நாட்டை வர்ணித்த கம்பநாடார், நாட்டின் வேந்தனை அறிமுகப் படுத்துகின்றார். நாட்டரசன். தசரதன் எப்படிப்பட்டவன்? அரசன் எப்படி யிருக்க வேண்டும் என்பதற்குக் கம்பர் காட்டும் உவமைகளை விடச்சிறந்தன இல்லை என்று திட்டமாகக் கூறலாம்.

தசரதனைப் பற்றிச் சொல்லும் பொழுது மக்களிடத்தில் அன்பு செலுத்துவதில் தாயைப் போன்றவன்; நன்மையைச் செய்வதில் தவத்தைப் போன்றவன்; முன்னே நின்று அழைத்துச் செல்வதில் தலைவனைப் போன்றவன்; நோய்க்கு மருந்தைப் போன்றவன்; நுட்பமான நூற்பொருளை ஆராயும் அறி வாகவும், விளங்குகின்றான் என்று கூறுகின்றார். தாயைவிட நன்மையைச் செய்பவர் யார் ? நோயைத் தீர்க்க மருந்தன்றி வேறு என்ன உதவும்? எத்தகைய உன்னதமான உவமை? லட்சிய மன்னனைப் படம் பிடித்தல்லவோ காட்டுகின் றார் கம்பர் ?

நாட்டை அழகாகச் செம்மையாகப் பெருமையுடன் ஆண்டு வருகின்ற தசரதனுக்குச் சோதனைக்காலம் கிட்டியது. கௌசிகன், இராமனை "செரு முகத்துக் காக" அனுப்பும் படிகேட்கின்றார். இச்சொல் வேல் வேகமாகப் பாய்ந்து பிறந்த பெரியதொலையில் பழுக்கக் காய்ச்சிய இரும்புக் கோலை நுழைத்தமாதிரி காதில் புகு கின்றது. இராமனை அனுப்ப வேண்டும் என்ற நினைவில் உயிர் ஊசலாடுகிறது. அவருடைய நிலை, குருடன் கண் பெற்று இழந்தவகை யேற்றிருந்ததாம். பிறவிக் குருடனுகவே, வாழ்ந்து விடும் ஒருவனுக்குத் துயரமேயில்லை. இடையில் கண்ணைக் கொடுத்து பிடுங்கிவிடுவது, குழந்தைகளுக்கு விளையாட்டுக்குப் பண்டத்தை கொடுத்து மீண்டும் பறிப்பதைப் போலக் கொடுமையான செய லாகும். அந்நிலையில் இருந்தான் தசரதன், பல்லாண்டுகளாகப் பிள்ளையின்றி, தவங்கிடந்து, அருமந்த பிள்ளையைப் பெற்றெடுத்து, உயிரை விட நேசித்து, வளர்த்து, அவனைப் பிரியவேண்டும் எனின், அவனுடைய நிலைமை கண்பெற்று இழந்த குருடனைத் போலன்றி வேறெவ்வாறு இருக்க முடியும்? அவர் மனநிலை யைக் காட்ட இதனினும் சிறந்த உவமை உண்டோ?

இராமனைப் பிரிந்துக் கங்கைக் கரையிலே நின்ற கௌசலையை, "கன்று பிரி காராவின் துயருடைய கொடி" என்று ஆசிரியர் கூறுகின்றார். எவ்வளவு பொருத்தமான உவமை?

அனுமன் சீதையிடம் இராமன் கொடுத்த சூளா மணியைக் கொடுக் கிறான். அப்பொழுது சீதை மகவைப் பெற்றெடுத்த, மலடியை ஒத்திருந்தாளாம் இதை விட, சீதையை எப்படிக் காட்ட முடியும்?

கம்பர், இராமாயணம் ஆறு காண்டங்களை உடையது. பக்திச் சுவை நனி சொட்ட, சொட்டப் பாடிய பதினாயிரம் பாக்களையுடையது. அக்கவிதைக் கடலிலே, நன்றாகக் குளித்து எழுந்தால் முத்துக்களாம் நல் உவமைகளை வாரி வாரி எடுக்கலாம்.

S. MALATHY LALITHA
I Year B.A., P.E.S.

हँसना मना है !!

१. बेटा—पिताजी, हम जो भाषा बोलते हैं उसे मातृभाषा क्यों कहते हैं ?

पिता—क्योंकि उसका प्रयोग पिता से ज्यादा माँ ही करती है ।

२. एक मित्र—आखिर तुमने उसे क्यों मारा ?

दूसरा मित्र—"उसने साल भर पहले मुझे 'जल घोड़ा' कहा था और आज पहली बार मैंने अजायब घर में जल घोड़ा देखा था ।"

३. पुत्र—माँ! मुझे दूध दो । आज मुझे दूध नहीं मिला ।

माँ—बेटा! दूध फट गया है ।

पुत्र – तो क्या हुआ माँ ? सफेद तागे से सिला देना ।

४. एक महाशय—(स्टेशन मास्टर जी के पास जाकर पूछा) "पूना की गाड़ी कितने बजे जाती है ?

स्टेशन मास्टर—"एक बजे", नागपुर की गाड़ी "दो बजे", मद्रास की गाड़ी "चार बजे" और बम्बई की गाड़ी (स्टेशन मास्टर जी, ज़रा झुँझलाकर बोले) "आपको कौन-सी गाड़ी पकड़नी है ?

महाशय—"अरे भाई मुझे कोई गाड़ी नहीं पकड़नी है, मुझे तो सिर्फ पटरी पार करनी है ।"

कामत कुमारी भन्डारी
II B. Sc.

यादों के सुनहरे सपने

गुलशन नन्दा

एक सुबह.....

एक शाम.....

और एक रात.....

हर दिन, हर सुबह, हर शाम, हर रात.....कमरों में उगी धूप, कमरों में जलती ट्यूब लाइट की दूधिया रोशनी.....झोंपड़ियों के किनारे लगे फुटपाथ पर सरकारी पाइप से गिरती रोशनी अलीशान बंगलों के हसीन बैडरूमों की मखमली रोशनी.....सब घंटे, सब दिन यानी गुलशन नन्दा !

'गेलार्ड' और 'कटी पतंग'।

'कटी पतंग' और 'गेलार्ड' और गुलशन नन्दा।

घरों और फिल्मों तक कोहरे की तरह छाये हुए गुलशन नन्दा और उनकी किताबें ..... सारे युवक - युवती समाज की एकमात्र चाह.....गुलशन नन्दा !

गुलशन नन्दा से बनावट का कोई संबन्ध नहीं। सब कुछ शीशे की तरह साफ ! साफ दिल, साफ आदमी।

नारी की मनःस्थिति का अनोखा चित्रण करने वाले चौदह वर्ष की उम्र तक यह पता ही नहीं था कि नारी क्या है ? फूल, कली और भँवरे में क्या संबन्ध है, धरती से उठता - उठता बादल कहाँ जाता है ?

फिर अचानक कुछ हो गया। खेलों से मन उचाट रहने लगा। अकेलापन भाने लगा। शायद उस बेचैनी की वजह जो शरीर को खींचे डालती थी, मन को बहकाये रखती थी.....

साइंस के योग्य विद्यार्थी को यहाँ पहली बार यह अनुभव होने लगा कि सांइस उसका विषय नहीं हैं। शायद संगीत में उसे ज़्यादा रस जायेगा, शायद कविता उसे ज़्यादा अच्छी लगेगी, शायद पेंटिग में मन रम जायेगा, शायद.....शायद.....

इस शायद का कोई एक निश्चित हल नहीं था, वह फिल्में जरूर फायदा करती थीं। वे फिल्म देखकर फिल्म की एक बात भी नहीं भूलते। आज गुलशन नन्दा का उपन्यास अगर फिल्म के लिए विशेष उपयुक्त जान पडता है तो सिर्फ इसलिए नहीं कि उसमें चरित्र - चित्रण सबल होता है, बल्कि इसलिए कि उसका प्रवाह पटकथा सा होता है और यह प्रवाह आज की नहीं उस

जमाने की देन है, जब वे बचपन और यौवन की दहरीज़ पर खड़े थे और अपने स्वभाव में हो रहे परिवर्तन को समझने में खुद घबराये हुए थे, अकेलेपन और फिल्मों के प्रति आकर्षण ने उन्हें एक साथी दिया, ग्रमोफ़ोन।

गुलशन नन्दा के लेखन में, युवक युवती के आकर्षण के अतिरिक्त जो पारिवारिक 'टच' है, वह उनके असली जीवन की घटनाओं की देन है, सोचकर जोड़ा हुआ मसाला नहीं है। ये घटनाएँ ही हैं जिन्होंने उन्हें रोमांस, घरेलू जिंदगी, जीवन, संघर्ष सभी को समझने का मौका दिया है। जिन्हें उन्होंने अपनी रचनाओं में यथा स्थान उतारा है।

रोमांस का मानवीय पक्ष गुलशन नन्दा ने देखा था। व्यापारिक दृष्टिकोण से सामना न हुआ होता तो शायद अनुभव अधूरे रह जाते। जब व्यापार खूब चलता था, 'वह उनकी दीवानी थी'। और जब व्यापार बरबाद हो गया, उसके घर वालों की नज़रें बदल गयी। पूछने पर उसने कहा "तुम २५० रू० में मुझे रखोगे कैसे? सौ रुपये तो मेरे मेकअप का खर्च है?"

गुलशन नन्दा कहते हैं, "इसके पहले तक मैं रोमांस के भ्रम में था, छलावा था। वह सब। असल में रोमांस तो मैंने विवाह के बाद ही जाना, और अब, गृहस्ती को प्यार करने वाली पत्नी और तीन बच्चों के होते हुए भी मैं चौबीसों घंटे रोमांस में डूबा रहता हूँ, पर वे मुझे ज़रा भी 'डिस्टर्ब' नहीं करते। मेरा रोमांस चलता ही रहता है, अपने उपन्यास के किसी न किसी चरित्र से"

इन्दीरा किर्जिवाल
II year B.Sc.

द्वन्द्व

जाते जाते मैं रुक गया, ऐसा अघटित तो कुछ नहीं हुआ था। रास्ते में कोई बड़ी दुर्घटना नहीं हुई थी या कोई प्रसिद्ध चित्रतारिका राजमार्ग पर पधारी नहीं थी। राममार्ग का सारा व्यवहार वैसे ही चल रहा था, फिर भी मैं रुक गया। एक बूढ़ा मुसल्मान पेड़ के नीचे बहुत सी पुरानी किताबें और कापियाँ लेकर बैठा था। उसकी आँखों पर पुरानी तथा सस्ती ऐनक थी; पुराना तथा बेरंगी कोट जो जगह - जगह पर फटा था। दाढ़ी मूछों का जंगल उसके चेहरे को

और भी उग्र बना रहा था। उसके सामने सौ – देढ़ सौ किताबें तथा कापियाँ पड़ी थी। मुझ जैसे लेखक को किताबों का मोह कैसे छूट सकता? चाहे वह नयी हो या पुरानी। जिस प्रकार भक्त मन्दिर में जाकर प्रणाम किये बिना नहीं रहता, उसी प्रकार सच्चा लेखक या पाठक किताबों को देखने पर रूके बिना आगे नहीं जा सकता। मैं आगे बढ़कर किताबें देखने लगा। एक भी किताब उल्लेखनीय नहीं थी। एकाएक मेरी दृष्टि एक कापी पर पड़ गई। मैंने वह कापी उठाकर उसके पन्ने उलटकर देखे। बिना शीर्षक की एक कहानी जो अधूरी भी थी, वह दिखाई दी। पहली पंक्ति पढ़ते ही पूरी कहानी पढ़ने का मोह हुआ। वह पंक्ति इस प्रकार थी —

"अमावस्या की इस मध्यरात्री ने मुझे फिर से इस पुल की ओर आने के लिए मज़बूर किया। यह पंक्ति लिखनेवाला या लिखनेवाली निश्चित ही सुप्रसिद्ध लेखक या लेखिका होगी, परन्तु किसी कारण वश उसकी कहानी पाठकों के सामने न आ सकी, यह सोचकर मेरा मन बेचैन हुआ और मैं आगे पढ़ने लगा। आगे की पंक्ति इस प्रकार थी--"कहाँ है मेरी सुलेखा? उस पर सचमुच तुम्हारा प्रेम था क्या? सच बोलो तो यह सुलेखा पुल के किनारे से कैसे गिर गई? मटापुर में कैसे बह गई? कहीं तूने तो उसको नहीं ढकेला। तूही उसका खूनी है। बार बार मन में ये ही प्रश्न उठने लगे। एक मन दोषी ठहराता तो दूसरा कहता तुम्हारा क्या दोष? सुधीर के मन का द्वन्द बढ़ता गया।

तीन महिने हो गये उस दुर्घटना को हुवे परन्तु जब भी आँखों के सामने आता है और आधी रात में ही सुधीर उठकर उस पुल के पास जाता है जहाँ से उसने सुलेखा को पानी में ढकेला था।

सुधीर एक सुप्रसिद्ध चित्रकार था। उसकी माँडल और पत्नी सुलेखा अत्यंत सुन्दर थी। उसी की तरह तरह की भंगिमाओं में सुधीर चित्र निकालता था। उसकी सुलेखा कभी तपस्विनी के रूप में, कभी सीता के, कभी अलहड़ ग्रामीण बालिका के रूप में, कभी मीराबाई के रूप में दर्शकों को नज़र आती थी।

उसने अपने प्रेम को बाजारी स्वरूप दिया था। उसका ध्येय पैसा कमाना ही हो गया। सुलेखा ने मॉडल होने से इनकार कर दिया। बस इतनी सी बात पर वह चिढ़ गया और दोनों चलते चलते पुल के किनारे आ गये जहाँ झगड़ा तीव्र रूप धारण कर रहा था। इतने में पानी में से धड़ाम सी आवाज़ हुई। आगे सुधीर देख न सका। उसके मन में घोर द्वन्द हो रहा था, उसे लग रहा था कि मैंने ही सुलेखा का खून किया और वह पागल हो गया।"

मैंने देखा कि कहानी अधूरी तथा हृदयस्वर्शी है। शायद सत्य घटना भी होगी। अब मेरे मन में सुधीर को ढूँढने की प्रबल इच्छा हुई। एक दिन किसी सम्मेलन में भाषण देने के

लिए मैं मनमाड़ बुलाया गया। उधर शाम को जब मैं नदी किनारे घूम रहा था तब एक पागल को अपने आप कुछ बड़बड़ाता हुआ पाया। मेरी उत्सुकता ने फिर पलट खाई। उसने पूछा कि इस नदी का पुल तुमने बनाया है? मैंने झट से कहा "नहीं"। इसे तो इंजिनिअर ने बनाया है। उसने गुस्से में आकर कहा, तब तो इंजिनिअर को फाँसी की सजा मिलनी चाहिये। इतना कच्चा पुल बाँधकर मेरी सुलेखा की जान उसने ले ली। उसके बाद वह रो पड़ा। "मेरी सुलेखा कहाँ है तुम"? वह नदी की ओर जाने लगा। इतने में डॉक्टर दीनानाथ आये और उन्होंने उसको पकड़ लिया। मेरी ओर देखकर बोले कि क्या आप इसे जानते हैं?

मैंने अपना परिचय तथा आने का उद्देश्य और अधूरी कहानी दिखाई। डॉक्टर गम्भीर हो गये और बोले कि सुलेखा पुल पर से फिसल कर नदी में नहीं गिरी। अब आश्चर्य करने की बारी मेरी आई। मैं आवाक् रह गया। तो सुलेखा मरी नहीं? दीनानाथ शान्ति से बोले—यह पुल दो मन के मिलने का है। वह पुल पर से नहीं गिरी, दोनों का मन एक न हो सका। सुधीर चित्रकार था। उसने सुलेखा से असीम प्यार किया था परन्तु उसे बाजारी स्वरूप दिया। अपनी कला में उसके सौन्दर्य का उपयोग उसने किया। उसे पैसे बहुत मिलते थे। परन्तु स्पर्धा और इर्ष्या के कारण और चित्रकार आगे आये और इसकी प्रसिद्धि कम हो गई। उसका स्वभाव अब चिड़चिड़ा बन गया। सुलेखा को वह हमेशा पुल पर ले जाता था और कहता था कि तुम सच्ची पतिव्रता हो तो इस नदी में कूदो। वह घबरागयी। उसका पति पर असीम प्यार था, परन्तु उसका पागलपन देखकर, वह तन मन से कमज़ोर हो गयी और मानसिक शान्ति के अभाव के कारण, और अपना दुख दूसरे से न कह सकने के कारण, कमज़ोरी बढ़ती गई तथा अन्त में एक दिन उसको शाश्वत शान्ति मिली, परन्तु सुधीर को लगा कि मैंने ही उसको पुल से ढकेल कर खून कर दिया और हमेशा एक अज्ञात भय उसका पीछा करता रहा और वह पागल हो गया।

दोनों का एक दूसरे से असीम प्रेम था परन्तु सुधीर ने अपने सुख के लिए उसके प्रेम का उपयोग किया। "प्रेम साधन नहीं है, वह तो साध्य है", जिस दिन वह तथ्य इन्सान को मालूम होगा, उस दिन दुनिया का आधा दुःख कम हो जायेगा। इतना कहकर उन्होंने दीर्घ निश्वास छोड़ा।

कहानी का अन्त और सच्चा स्वरूप देखकर मैं आवाक् रह गया और अनमाना सा लौट पड़ा।

पुष्प के.
iII B. A.

भाभी

(कन्नड से अनुवादित)

टक् टक् टक् टक् दरवाजा खटकटाने की आवाज सुनकर घर की अव्ववस्थितता को सुधारने में लगी हुई मंगला ने दरवाजा खोला। अचानक ही माधव को सामने देखकर वह चकित हुए बिना नहीं रह सकी, क्योंकि उस दिन काम की वजह से माधव न आने को कह गया था! माधव अपने आने का कारण स्पष्ट करता है कि उस दिन सरला का खत आया है जिससे उनके आने की खबर मिली है।

माँजी और सरला के आने की खबर सुनकर मंगला खुश होती है और जल्दी से घर को साफ सुथरा रखने की कोशिश में मग्न हो जाती है। उसके चेहरे से खुशी साफ झलक रही थी।

हायस्कूल के मास्टर कृष्णदेवराय पैसे से अमीर न होने पर भी वे दिलदार आदमी थे। कृष्णदेवराय हाथ में आये पैसे को खर्च कर डालते थे। उनके इस स्वभाव के कारण उनमें और उनकी पत्नी राजम्मा में अकसर कहा सुनी हो जाती थी। कृष्णदेवराय भगवान पर भरोसा रखते थे कि जिसने पैदा किया है वही भगवान पेट की भी चिन्ता करेगा। लेकिन उनका यह विश्वास उनकी बीमारी के समय काम न आया। और उचित दवाइयों के अभाव में अपने दो बच्चों माधव और सरला का भार राजम्मा को सौंपकर खुद निश्चित होकर परलोक की राह ली। पति की मृत्यु के बाद राजम्मा ने एक प्राथमिक स्कूल में अध्यापिका बनकर अपने बच्चों को पढ़ाया। माँ के कष्टों से परिचित होने के कारण माधव एस. एस. एल. सी के बाद नौकरी करके माँ का भार कुछ हल्का करना चाहता है। पर माँ उसे इंजिनियर बनाने के सपने देखती थी। अतः माधव अंत में इंजिनियर बनता है। इंजिनियर बनकर तीन महिने के पश्चात उसे जब इंजिनियरिंग कंपनी में नौकरी मिल जाती है तो सहज ही उसकी माँ उसे जानीपहचानी मंगला से शादी करने के लिए आग्रह करती है। और आज्ञाकारी माधव की शादी मंगला से हो जाती है जो उसके घर की लक्ष्मी बनकर घर आती है। माधव जितना सीदा सादा और आज्ञाकारी है, सरला उतनी ही हठीली, घमंडी है, जिसकी नासमझीपर क्रोध आने पर भी माधव उसे बर्दाश्त कर लेता है।

मंगला जपने पति माधव की आज्ञानुवर्ति नि होती हुई माँजी की भी विश्वास पात्र बहू बन जाती है। परन्तु भाभी जब भी कुछ काम करती, सरला उसमें कोई न कोई कमी निकालने के लिए मानों तुली रहती है।

माँ जब बहू के गुणगान करती तो सरला जलभुनकर कह उठती – माँ नयी बहू का गुणगान सिर्फ चार ही दिन होता है। मैं क्या भाभी के दिखावे को जानती नहीं? भाभी का मिलनसार स्वभाव सरला के जी में खटकता रहता है।

विवाह के कुछ दिनों बाद जब माधव का तबादला बेंगलोर को होता है तो भैया भाभी के बेंगलूर के लिए निकलते समय भाभी पर एक ईर्ष्याभरी निगाह डाल सरला यह कहने से न चूकी कि भाभी को यहाँ बहुत काम पड़ता है इसलिए उन्होंने यहाँ से बेंगलूर को तबादला करवा लिया है।

माधव को बेंगलोर आकर दो साल होने आ गये तब कहीं राजम्मा ने बेंगलोर आने की सम्मति दी थी। टॉक्सी की आवाज सुनकर मंगला उनके स्वागत के लिए दौड़ी दौड़ी बाहर आती है। भाभी ने ऊपर वाला कमरा उनके लिए खाली करवाया था पर सरला कहती है, भाभी माँ को ऊपर नीचे चढ़ने उतरने में तकलीफ होती है, उसके लिए नीचे का कमरा खाली करो। आखिर राजम्मा ऊपर ही रहना पसंद करती है, वह बात अलग है।

मंगला ने माँजी और सरला की खातीर दारी करने में कोई कसर न उठा रखी थी परन्तु फिर भी सरला उसे चिढाती रहती थी।

एक दिन सिनेमा जाने का प्रोग्राम बना भाभी सरला को उपमा खाने को कहती है—सरला बोल उठती है, भाभी क्यों एक ही हफ्ते में उकताा गई न खातिरदारी करके। लेकिन राजम्मा बीच में पडकर सरला को समझा लेती है।

मंगला भाभी भी सरला को अपनी गुलाबी बनारसी सारी पहनने को कहकर उसे मनाती है तो सरला उसकी साड़ियों पर भी नजर डालती है तो मंगला कह उठती है कि केवल एक यही साडी माधव ने उसे खरीद दी थी और तो सब मायकेवालों की दी हैं।

सरला बात का बतंगड बना कर कहती है—देखो माँ भाभी को! जैसे सभी साडियाँ तो मैके वालों से दी हुई हैं, जैसे हमने एक भी साडी खरीद कर नहीं दी बेचारो को।

मंगला ने माधव की दी हुई साडी बेहद पसंद है, ऐसा कहकर गंभीरता से चुप्पी ली। इतने में माधव आता है और सरला को भीतर कॉफी लाने के लिए भेजकर माँ से सरला के रिश्ते के बारे में बात चलाता है। फोटो वह साथ ही लाया है। लड़के का नाम रमेश है, वह बी. ई. पास है और मंगला का मौसेरा भाई है।

माँ तो आसानी से मान गई पर सरला ने यह रिश्ता पसंद नहीं किया। क्योंकि रमेश भाभी का मौसेरा भाई है। मंगला रमेश का फोटो उसे दिखाती हुई बोली, कहो पसंद है वह? सरला

उस को चिढ़ाने के लिये बोली, कि फोटो देखकर ही पता नहीं चलता क्या? नुकीली नाक, पिचके गाल और दाई तो देखो कैसी बाँधी है फाँसी के फन्दे की तरह।

राजम्मा बीच में उसे रोकने लगी।

शनिवार का दिन था। बाहर से दरवाजा खटखटाने की आवाज सुनकर बाल्कनी में खड़ी सरला आगे बढी। परन्तु भाभी को दरवाजे खोलते देखकर वह जाने को मुडी ही थी कि इतने में भाभी को एक सुन्दर नवयुवक के साथ हँसती हुई आती देखकर ठिठक गई। राजम्मा भी बहू को पराये युवक के साथ देख अचम्भे में रह गयी। और माधव आने पर इसका फैसला करने का निश्चय कर लिया। माधव जब ऑफीस से आता है तो दोनों माँ बेटी बहू की शिकायत करती है तो माधव तडाक से अपनी बहन सरला को एक तमाचा मारता है। माँ बीच में अपनी कसम डालकर उसे रोक लेती है। इस प्रकार वातावरण अचानक गंभीर बन जाता है। इस गंभीरता को दूर करने के लिए मंमला बडबडाती हुई सरला को भीतर खींच ले जाकर जल्दी से तैयार होनेपर मज़बूर करती है क्योंकि रमेश के आने का वक्त नजदीक आ गया है।

इसी बीच, जीजाजी कहाँ हैं मंगला, कहता हुआ रमेश भीतर आ जाता है पर सामने खड़ी अप्सरा जैसी सरला को देख कर वहीं खडा रह जाता है।

राजम्मा रमेश को देख कर आश्चर्य चकित रह जाती है क्योंकि उसे देखकर कई साल हो गये थे।

इधर सरला का भी यही हाल था क्योंकि पहले दिन उसने उसी रमेश को भाभी के साथ बातें करते हुए देखा था। अपनी गलतफहमी पर पछताती हुई सरला भाभी से अपनी भूल की माफी माँगने भाग जाती है। पर भाभी ने उसे यह कहकर मजाक में डाल दिया "धत् पगली, इस में माफ करने की भला क्या बात है। तुम्हें गलतफहमी हो गयी थी।"

अच्छा अब तो बता, तुझे यह नुकीली नाक और चपते गालों वाला पसंद है या नहीं? सरला के मुखपर लज्जा की लालिमा। मंगला ने उसे चिढाते हुए पूछ ही लिया।

संशय के काले बादल हटकर सुख समाधान के किरणों की झलक से सारा वातावरण जैसे मुस्कुरा पड़ा।

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