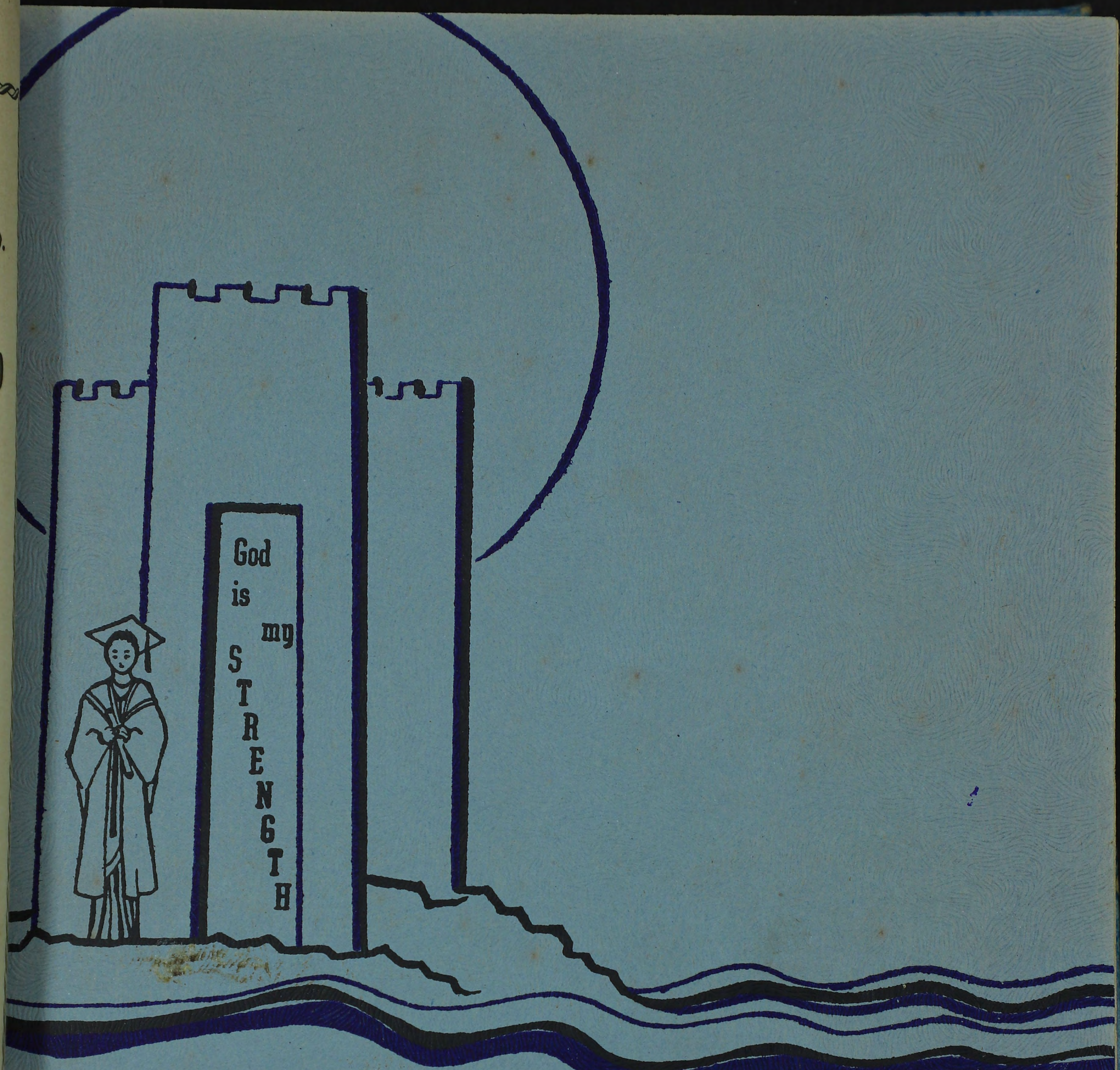


St. Agnes College

The Apostolic Carmel

Mangalore

1965



ST. AGNES COLLEGE MAGAZINE

1965

45th Year

THE APOSTOLIC CARMEL, MANGALORE

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✠

Only in God is my soul at rest;
From Him comes my salvation.
He only is my rock and my salvation,
My stronghold; I shall not be disturbed at all.
Only in God be at rest my soul
For from Him comes my hope.
He only is my rock and my salvation,
My stronghold; I shall not be disturbed.
With God is my safety and my glory,
He is the rock of my strength; my refuge is in God
Trust in Him at all times, O my people!
Pour out your hearts before Him;
God is our Refuge!

Psalm 61

"A vast responsibility, therefore, rests on our Universities and Educational Institutions and those who guide their destinies. They have to keep their lights burning and must not stray from the right path even when passion convulses the multitude and blinds many among those whose duty it is to set an example to others."

Nehru—The Universities have much to Teach us, 1947.

College Reel	**General**
The Pope'e Thoughts on Peace	
For His Country and the World	
The World we Want	
Courage to Face the World	
The World and I	
Understanding and Co-operation through Shakespeare's Heroines	**Literature**
Indian Creative Writing in English	
"The Wrath of the Feet that follow"	
"Walk together, Talk together"	**New Horizons**
The Dark Continent	
My Trip to Italy	
Memories of a Camera	
Memoires	
Seminar on the U. N.	**Politics**
History of the U. N.	
The Achievements of the U. N.	
Prospects of the U. N.	
Neutralism and World Peace	
Economics of John Maynard Keynes	**Economics**
How Hungry is the World?	
Prospects for an Asian Common Market	
Intermingling of Cultures in india	**History**
The Falling Apple	**Physics**
The Elusive Ether	
The Geological Clock	**Chemistry**
Explosives	
The Insect World, a Wonder	**Biology**
The Rear Window	**Topics of the Teen World**
Penfriendship	
Childhood	
ಭಗವಂತನನ್ನು ಕುರಿತು...	**Kannada Section**
ಕುಮಾರವ್ಯಾಸನ ಕರ್ಣ	
ಒಂದು ನೋಟ	
ಅಮರಕವಿ ''ಕುವೆಂಪು''	

ಜಾಗತಿಕ ಪ್ರಭುತ್ವ ಎಲ್ಲಿದೆ?
ಹೆಜ್ಜೆ ತಪ್ಪಿತು
ಕಲೆಗಳಲ್ಲಿ ಕಲೆ ನರ್ತನ ಕಲೆ
ಅಂದು ನಾ ನಿನಗಾಗಿ ಕಾದಿದ್ದೆ
ಜಗನ್ಮಾತೆಯ ದೇಗುಲ
ಅಪಸ್ವರ
ಮುರಿದ ಮೌನ
ವಿದ್ಯಾರ್ಥಿಯ ಕರ್ತವ್ಯ

किस्मत **Hindi Section**
कुछ सूक्तियाँ

The Role of the Woman in the Changing World **Links**
The Role of Woman in the World **With Ex-Agnesians**
Minutes of the General Body Meeting
List of Donors

PRINTED AT THE SHARADA PRESS, MANGALORE-1.

The Cover Page illustrates the College Motto "God is My Strength". It holds before the student the ideal of radiant and virile, yet womanly womanhood, the secret of whose strength and optimism is her integrity of life, conviction and inner trustful union with God. The tower symbolizes this strength, the cloud, His overshadowing protection, and the waves, the inevitable struggles of life.



The Staff

Mother M. Honorine A.C., M.A.,
Social Science.

History— Sr. M. Scholastica A.C., B.A. Hons. (Lond.), M.A., *Principal.*
Sr. M. Liceria A.C., M.A.
Mr. V. U. Kurien, M.A., M.A.

Politics— Sr. M. Hedwige A.C., M.A., B.Ed., *Vice Principal.*
Miss U. N. Rama, M.A.

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Miss A. Lobo, M.A.
Mr. K. C. Keshava Rao, M.A.

Psychology— Sr. M. Aloysius A.C., M.A. (Dip. E.g.).
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Miss B. Radha, B.A.
Mrs. K. Sumana, M.A.

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Mr. M. Shankaranarayana, B.O.L.

Hindi— Mr. C. Pereira, M.A.

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Mr. K. B. Ramachandra, M.Sc.
Mr. Elias Chaly, M.Sc.
Miss M. P. Vatsala, B.Sc.

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Mr. M. Mohan Shetty, M.Sc.
Miss R. Martis, M.Sc.
Miss Kasturi Baliga, M.Sc.
Miss Grace Pereira, B.Sc.

Botany— Miss Leela Rao, M.Sc., B.T.
Miss M. Chandraprabha, M.Sc.
Miss E. D' Souza, M.Sc.
Miss Jyothi Shetty, B.Sc.

Zoology— Mr. P. Manickavachakam, M.Sc.
Miss Vilasini Suvarna, M.Sc.
Miss S. Sukumaran, M.Sc.
Miss N. Shyamala, B.Sc.

Mathematics— Mr. S. Ishwara Bhat, M.Sc., M.A.

French— Mrs. Lou Lobo, B.A.

Meet

And Students

UNION COMMITTEE

President: Sylvia Rasquinha
Vice-President: Devaki Bhandari
Francene Coelho
Hazel Machado
Nagaveni Shetty
Pamela D'Souza
Tara Gopi
Moira Albuquerque





They

Wrote

These

Pages

College Reel

The New Academic Year opened brightly but quietly as the Senior Students took their seats in the lecture rooms on the 24th **June.** The sudden loss of our beloved Prime Minister had sobered us and it was fitting that we should meet together on this first morning before his portrait to recall cherished memories of his life, his work and his last journey. Four speakers, two lecturers and two students came forward to speak on the occasion. All heads then bowed in silent prayer for a few minutes.

The seniors were left undisturbed with their books for a full fortnight, except for the stir over the public examination results, which, thanks be to God, were good. Out of nine students in the Final B.Sc., Physics-Chemistry Major all passed with 6 in the first class. The Botany-Zoology Major students had 2 first classes and nine second classes, and the Economics-History Major students 7 second classes.

On the 7th of **July** the peace and silence was shattered as new life flowed into the College with the advent of the of the Juniors. The oldsters kindly but firmly took the youngsters under their wing until they learnt their way about. Two weeks later each class elected its representative to the College Union Committee, and College life began in earnest. On the July 16, Our Lady of Mount Carmel was fittingly honoured. The succeeding days brought in two informative educational film shows. An interesting event in the month was the "Brooke Bond Tea" Competition, at which two final B.A. students proudly carried off two beautiful tea-sets as prizes for making the best cups of tea! A highlight of the month was the Inaugural meeting of the College Union. It was a hail and a farewell—a hail to the freshers who were presented this day to the rest of their College mates. There were students from 72 schools among them! These freshers are no mean orators to be sure—for what could equal the gusto of their speeches on

the occasion? Loud with the praises of their respective schools, and full of expectations about their life in College, they dared to say what they expected from us, seniors and even from the lecturers! But they entertained us quite heartily, with dance and song and a glimpse of Shakespearian Comedy, giving us a pleasant evening. The function closed with a farewell to Mr. Shanker Bhat, one of the seniormost members of our Staff, who was retiring after 35 years of devoted service, from the Kannada department. Himself an eminent writer and poet, he has imparted to a full generation of students the art of appreciating Kannada literature. We are grateful to him for it. Very Rev. Mother Theodosia, A.C., Mother General, who presided, closed the function with a lively and appreciative speech giving us a few tips on College life and reading.

Thursday afternoons are devoted to student activities of every kind,—music, oratory, drama, discussions and lectures. These started in full swing in **August** and participants were very much encouraged by the student audience. It was a month of debates and competitions. There was first the College Union debate, as part of Independence Day Celebrations, at which Victoria D'Silva and Thilothamma Kalyanji won the first and second places respectively. Independence Day also saw the inauguration of the N.C.C. in the College, when 200 cadets ready to serve their Country took their oath. This was followed by an inter-collegiate debate organised by the K.M.C. Once again Victoria and Thilothamma, won the First and Second prizes respectively, thus carrying off the coveted rolling shield awarded to the Best Team. On the 16th there was the K.M.C. inter-collegiate music competition at Don Bosco Hall. The Kannada Group won the first prize for their song. Every singer was awarded a cup. The 20th saw the inauguration of the Science Association., Dr. G. D. Veliath M.D., D.T.M., (Cal.) Principal, Kasturba Medical College presided, and Dr. Bhattacharya M.Sc, Ph.d., was the guest speaker. He spoke on the March of Science and the Scientific Method.

September was ushered in by cool breezes and sunshine. The first event in the month was a talk by Miss. E. Jones of the Institute of Social Work, on 'Student-Teacher Relationship'. It was a fitting prelude to the celebration of Teacher's Day on the 5th. The best way to please one's teachers is to cooperate in studies. So off to a hard week of more earnest endeavour! The ensuing terminal examinations from the 10th to the 17th can then be looked for ward to! On the following day we enjoyed a demonstration of various kinds of recitation given by the students of one of the Apostolic Carmel Schools.

"If the record of the past year has been good. We hope this year will be better still."

Inaugural Meeting.



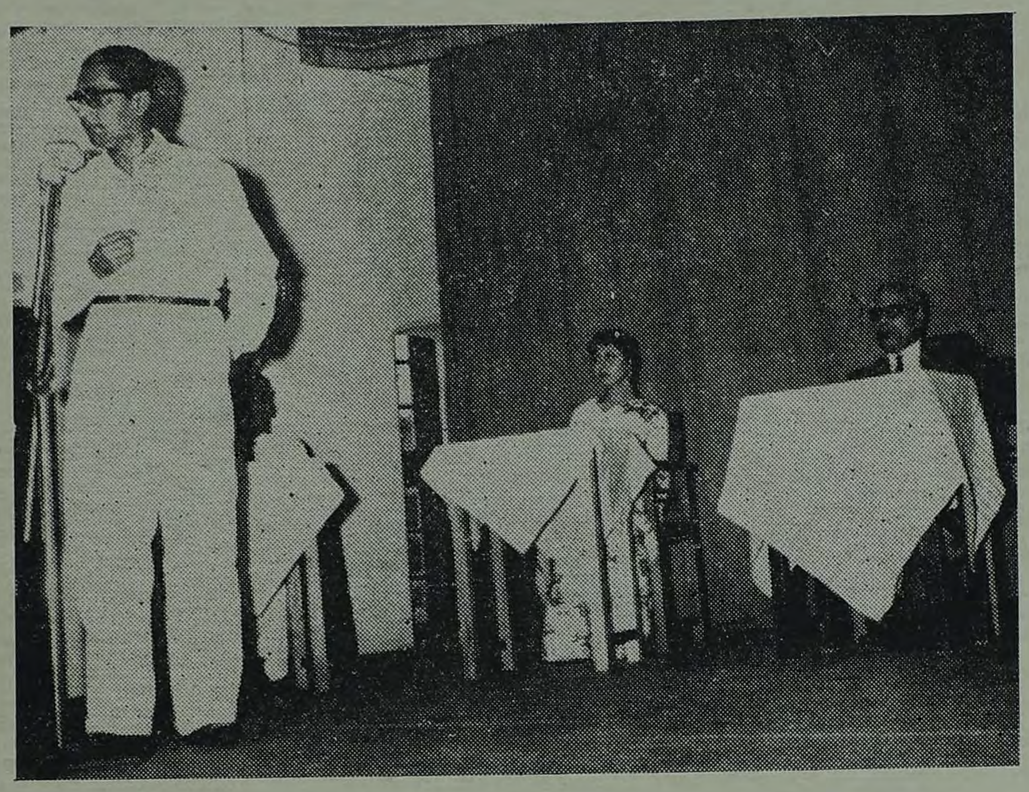
The freshers entertain us with dance drama and Song.....

A performance by Chitralekha Rao.

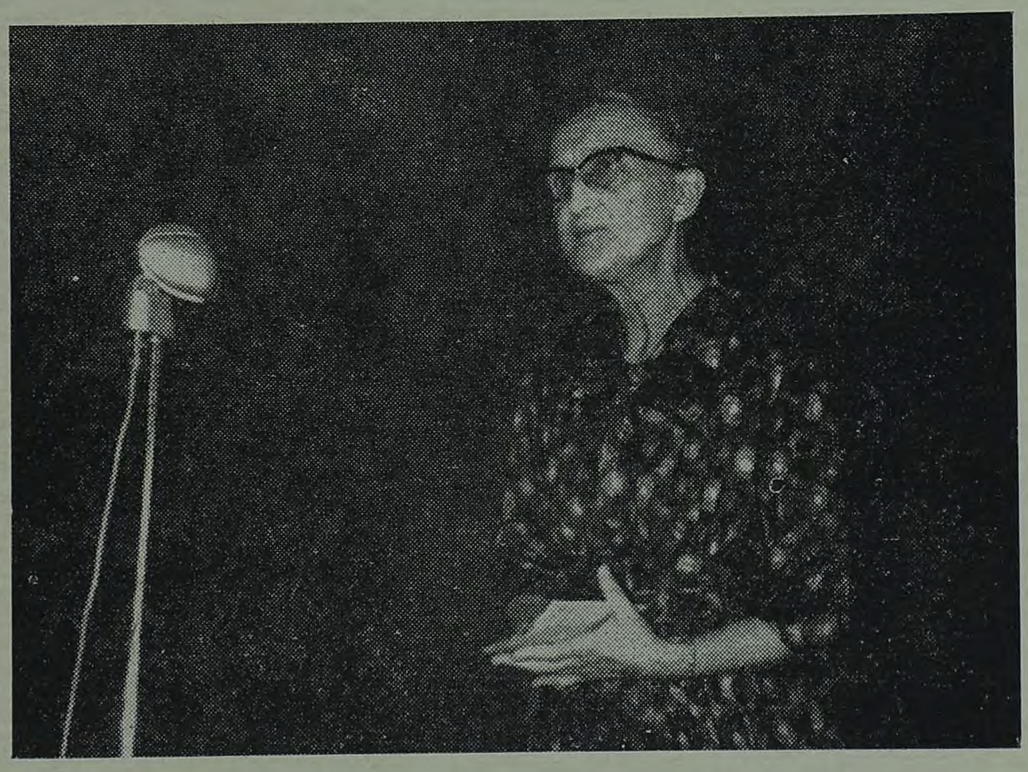
Mr. K. Shankar Bhat, will be gratefully remembered by Staff and students for his thirty five years of service.



Congratulations to—
Victoria D'Silva &
Thilothamma Kalyanji.



Dr. G. D. Veliath, M.D.,D.T.M. (Cal.) presides and Dr. Bhattacharya, M.Sc., Ph.D. speaks on the March of Science at the Inaugural Meeting of the Science Association.



Miss E. Jones talks on Student Teacher Relationship.



The First Year Class stages 'A Shakespearian Myth'.

The month of **October** opened on a festive note. Principal's Day celebrations gave occasion for much excitement. Each class vied with the other for excellence. The year being the Quatercentenary of Shakespeare, every item in the celebrations was based on the life and plays of the immortal bard. The Pre-university Students gave us specimens of Shakespearian Poetry, in animated recitation. The first year students acted 'A Shakespearian Myth'; the second years' brought Shakespeare's heroes and heroines to life in a pageant entitled—'The Universality of Shakespeare' while and final years waxed very enthusiastic over an extract from 'Love's Labour Lost'. Then there was an educative exhibition on Shakespeare's life, his comedies, histories, tragedies and poems, the tributes paid to Shakespeare, and Shakespeare's influence on everyday parlance. Artists contributed their drawings of Shakespeare's portrait. To cap it all there was a Quiz on Shakespeare's life and works and prizes were awarded to the winners. Even the Staff members got into the mood for acting and entertained the Principal with an enjoyable programme, of music and drama but unfortunately resident students were the only lucky spectators! During the Dasara holidays, 6 students participated in the Sports at the Divisional and State level, and won 2 first places, 6 second places, and 2 third places. Six students participated in the C.S.U. Students' Regional Leadership Camp at Mercara. College reopened on the 19th. The 20th was National Solidarity Day. Mr. Keshava Rao M.A., and Victoria spoke. This was followed by a pledge of loyalty and the National Anthem. The film for the month was 'Tom Brown's Schooldays'. On U.N. Day the annual tribute to the U.N. was paid. There was an educative forum on the U.N. to mark the event. Finally, a treat and games to cheer up poor children brought the month to a close.

November was a sporting month when the MGS tournaments were in full swing and excitement ran high. All the 4 teams won at the local level, and three at the Zonal level. Congrats to the winners! Then physical exercise gave place to mental exercise and soon the corridors and halls were steeped in silence, save for the industrious scratching of pens on papers. The International Eucharistic Congress which 52 students attended, afforded a break, salutary in every way. One of the students also participated in the International Pax Romana Seminar, at its close, where Human Problems of Developing Countries were thoroughly discussed.

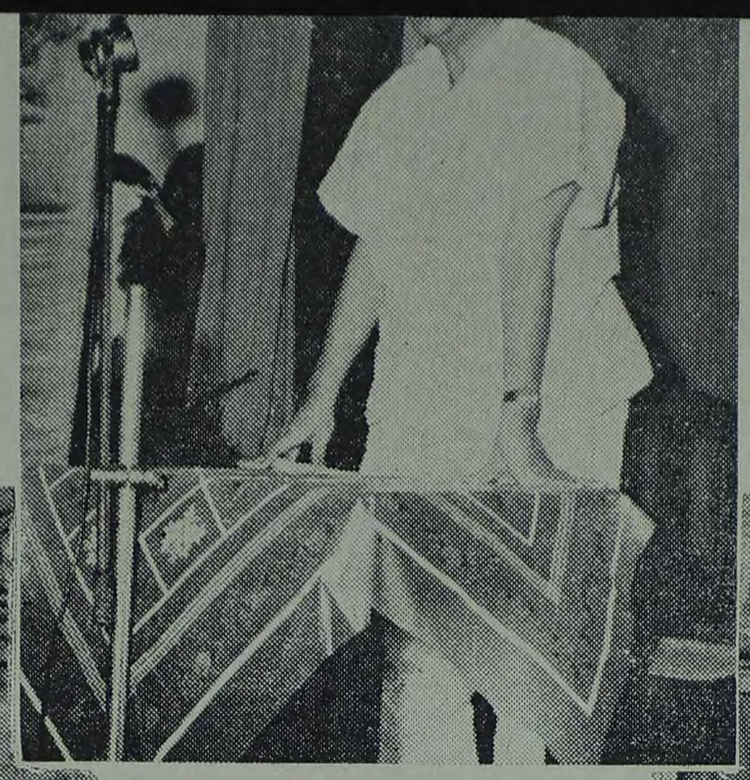
December brought the students back to their desks and books and for some days memories of the Congress and the Pope's visit

were the foremost topics of conversation. The 'Postman's Knock', the film of the month afforded wholesome recreation during the week. On the 12th and 13th the College happened to be the venue of a series of lectures on the Better World Movement, delivered by two American nuns. The other excitement of the month was the triumphant return of our teams from the finals. They were the State Champions for Tenniquoit and Soft ball and runners up for Kho-kho and Throw ball. Another victory was won when Iona Mascarenhas carried off the First Prize at the Inter-collegiate Elocution Competition on Planning at the Government College. Ten students participated in the discussions. Following close was the Inter-Collegiate Seminar on the Fourth Plan at St. Aloysius College at which Victoria D'Silva won the second prize, Very soon the Chiristmas spirit was in the air and we had a short break. The Biology students availed themselves of the Christmas Vacation for their excursion to Trivandrum and Cape Comorin. Time flew rapidly as activities sped by and soon the old year was only a memory behind us.

A Bright and Happy New Year brought back bright and happy faces to College on **January** 4th. It was a month bursting with activities. The very first evening we were privilegded to have Countess de Hemptine of the WUCWO, an International Organisation of Women, with us. She spoke enthusiastically about social work among women in the developing countries, and with a few examples drawn from her experiences in Africa she showed us what women have accomplished with a little training even in such high circles as the UNESCO. The next event was the College Greeting to Mother on her Day. This year it took the form of an evening's open air entertainment and social with the poor women and children from one of our social service centres. The 14th was exciting, for it was Student's Day. We began with Holy Mass. The morning was spent joyfully in sports and tournaments while refreshments were served. The lecturers too participated heartily. Intellectual games followed out-door games. Most of all, the evening get-together was a grand success. Each class contributed its own items and the display of hair-styles by the final year class, was an exhibition in itself. On the 15th, Rev. Mother General was in our midst and there was an entertainment in her honour. Excitement did'nt subside for the hostel residents, for the following sunday was Hostel Day. Again there were matches, fancy dress competitions and competitions on 'home decoration' in the rooms of the students. A much appreciated visitor at the College was Rev. Fr. Ceyrac S. J., Chaplain General of the AICUF, who arrived on the 18th and spent an evening with us. The feast of St.

...ollege

Day



The President Speaks
T. A. Pai
Chairman,
Food Corporation of India



Prayer Kannada Song

Scenes From

STUDENTS OF NAVARRE

Finale :
The Dawn of the Divine Light



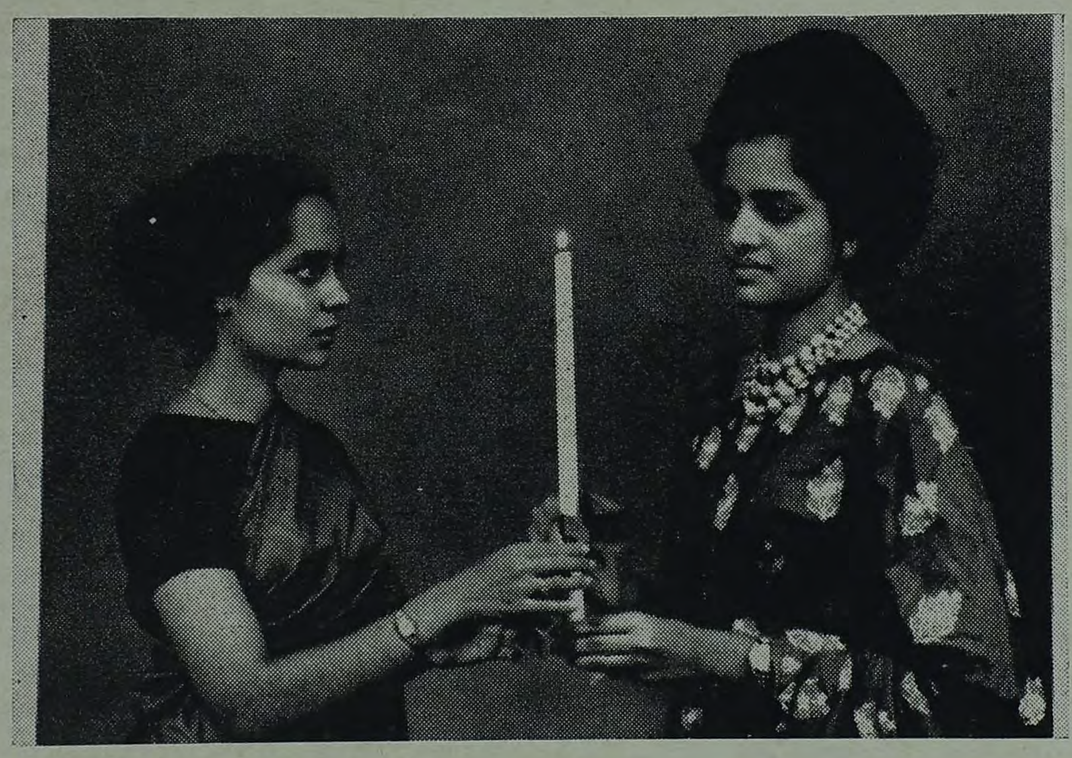




Countess d'Hemptine with a group of students



Rev. Fr. Ceyrac S.J.,
A.I.C.U.F. Chaplain General spends an evening with us.



The outgoing President passes on the candle to the newly elected President



"It is hard to say farewell, but it is sweet to cherish memories of College Days.

Agnes was the occasion for spiritual celebration. It put us in mind of our College motto, 'GOD IS MY STRENGTH' and renewed the desire to be always pure and true. College Day was celebrated with great eclat when well-wishers and parents met together to review the activities of the year and applaud the accomplishments of the deserving students. Sri T. A. Pai, Chairman Food Corporation of India, was our honoured president. In the current stuation and in his new capacity, the food problem as the main theme of his speech was very much to the point and highly appreciated. The entertainment of the day included besides music and song, a phantasy of 'Romeo and Juliet', 'The Students of Navarre' and an Indian dance 'The Dawn of the Divine Light'.

At the end of this round of activities, a quiet spell was refreshing both to body and soul. So while the three day Annual Retreat was going on, the moral science classes had a 'Day of Orientation' Rev. Fr. A. Menezes S.J., Principal of St. Aloysius College, Dr. G. D. Veliath, Principal of Kasturba Medical College, & Rev. Mother Beatrice, of B.Ed. College, (our ever obliging speakers) addressed the students, and that was the end of January.

February days were sober. At the College elections conducted on the 2nd, Hazel Machado was elected Union President with a vast majority of votes, and Nisha Rao, Vice-President. The Second Year's then took over responsibilities leaving the Final Year's to their books and exams. The 19th saw the final get-together of the year when the whole College met to bid us, seniors, a farewell. We had never dreamt the day would dawn so soon when we would have to leave the portals of our beloved College, to step out into the vast world. Yes, it is'nt pleasant to say farewell, but it is sweet to cherish pleasant memories of College Days. For all the care and training we have received, the responsibilities ahead don't bewilder us, and we hope we shall never belie the hope and trust Alma Mater has always reposed in us!

"Take my little light round the world
I'm going to let it shine
Let it shine all the time let it shine!"

Sylvia Rasquinha

Examination Results

B. Sc. Degree Final Examination:

Physics & Chemistry Major—Mathematics Minor. 100% passed

6 in the first class.

3 in the second class.

Botany & Zoology Major—Chemistry Minor. 84% passed

2 in the first class

9 in the second.

B. A. Degree Final Examination:

History & Economics Major—Politics Minor. 70% passed

7 in the second class.

B. A. & B. Sc. First Examination:

Part	I	—	English	78%
Part	II	—	Kannada & Hindi	100%
Part	III	—	Minor Subject	93%
Part	IV	—	General Education	100%

Pre-University:

Physics, Chemistry, Mathematics:

67% with 14 in the first class and 5 in the second.

Physics, Chemistry, Biology:

33% with 2 in the first class and 9 in the second.

History, Economics, Logic:

53% with 4 in the first class and 24 in the second.

Inter-Collegiate Examination in Religion:

B. A. Degre	—	100% with 13 in the first class and 10 in the second.
Pre-University	—	99% with 13 in the first class and 47 in the second.
Gulobi Rasquinha	—	1st rank — Winner of the Gold Medal.
Joyce Sequeira	—	Winner of the Regional Silver Medal

MAJOR-PHYSICS, CHEMISTRY | BOTANY-ZOOLOGY | ECONOMICS-HISTORY | POLITICS-PSYCHOLOGY

III YEAR



B. Vijaya Pai



Shanthi Lewis



Sylvia Rasquinha



Doll Pais

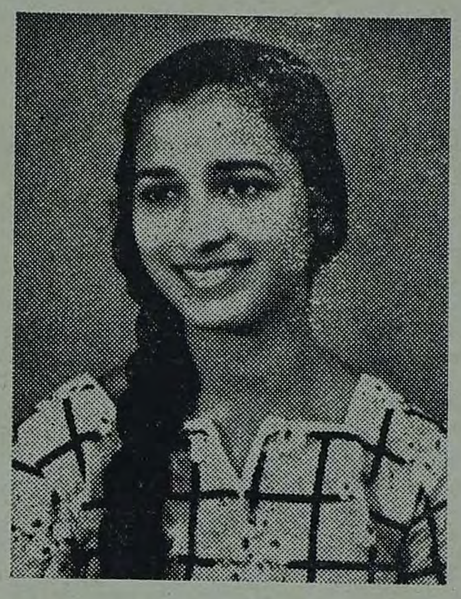
II YEAR



Lena Sequeira



P. S. Jalaja



Iona Mascarenhas

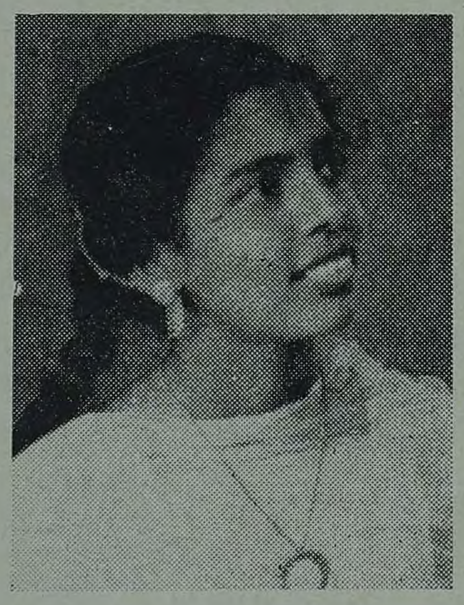
Proficiency

1964-65

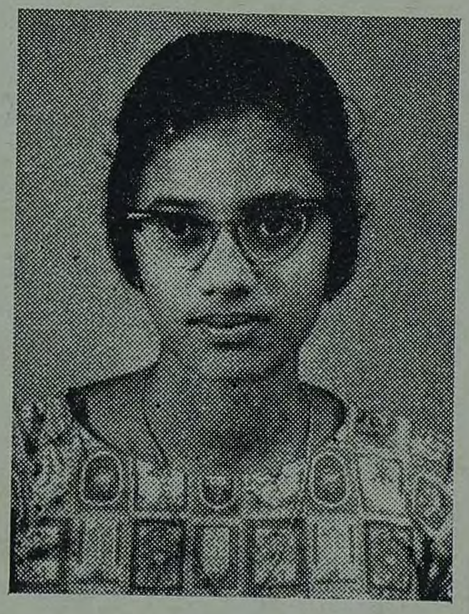
I YEAR



K. Kasturi



Nagaveni Shetty



Matilda Sequeira

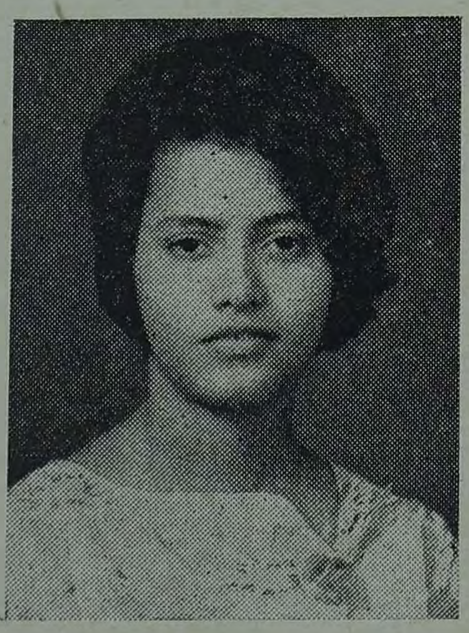


Prathibha Shetty

P. U. C. SCIENCE



Adeline Menezes



Rita Lobo



Irene Noronha



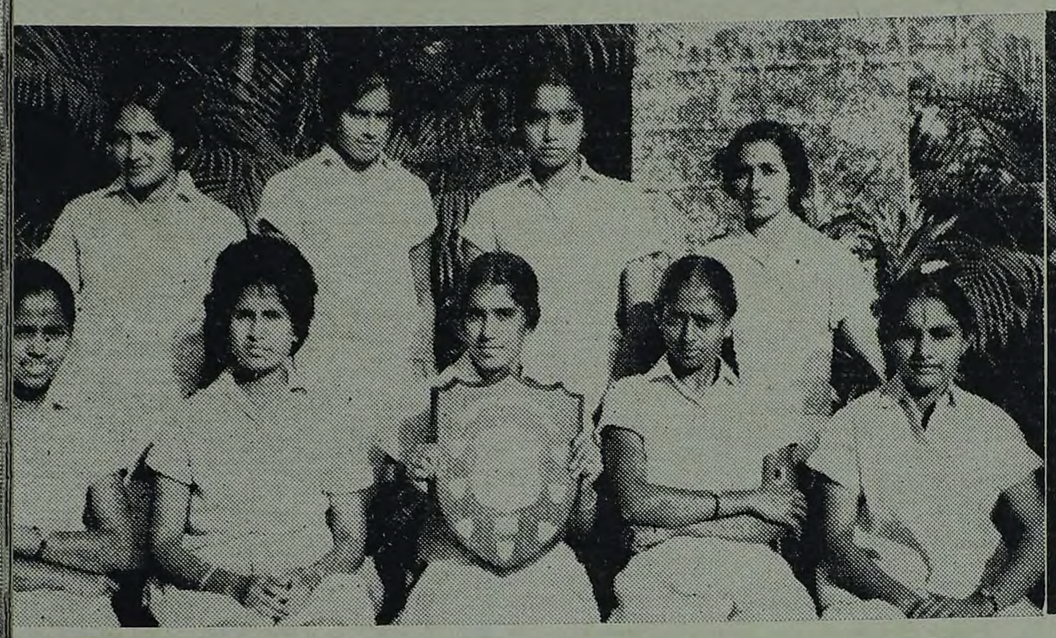
Meena Rebello

P. U. C. ARTS

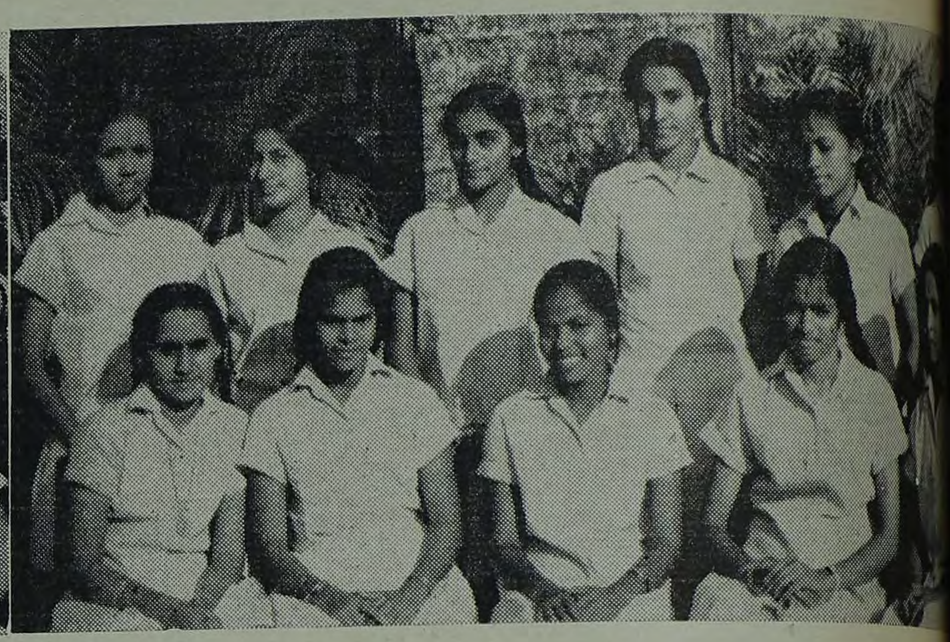
Inter Collegiate Tournaments



Games Committee



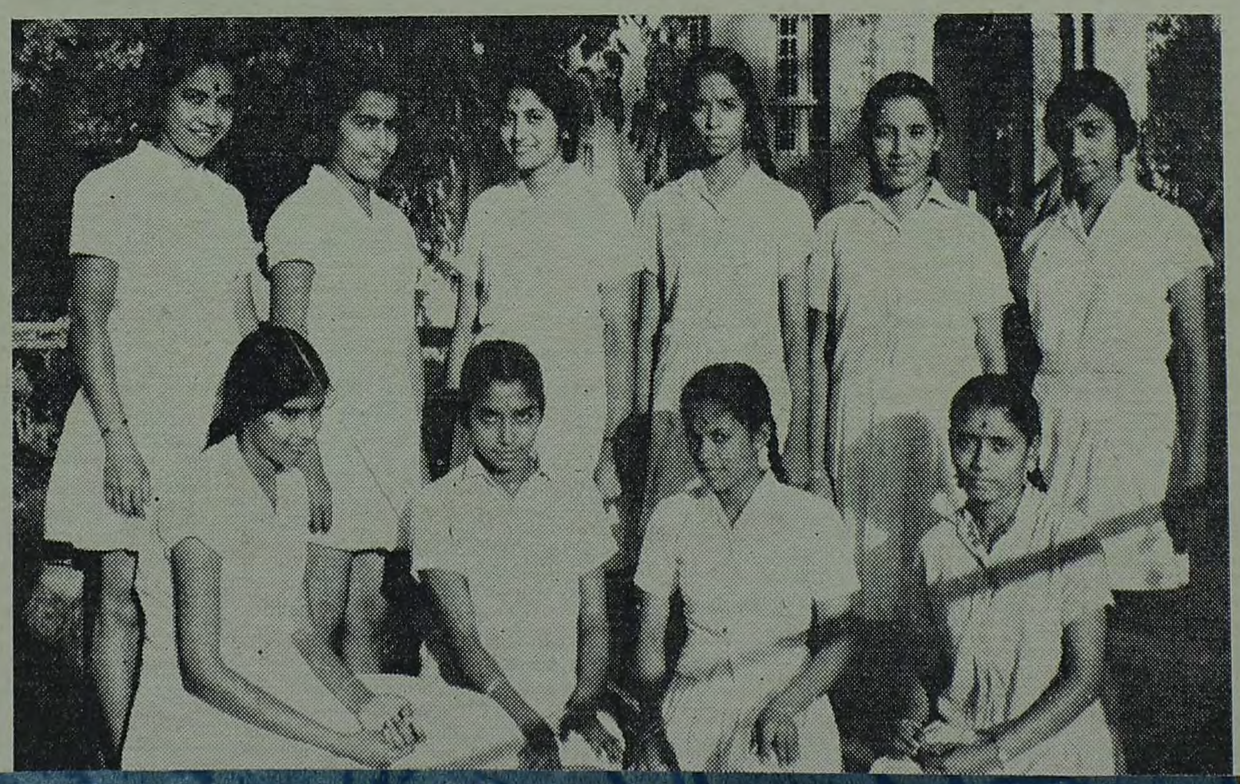
Soft Ball Team
State Champions



Kho-Kho Team
Zonal Champions
Runners-up for
State Championship



Tenniquoit — State Champions



Throw Ball Team

Zonal Champions
Runners-up for
State Championsh

Trophies

SPORTS AND TOURNAMENTS
DASARA SPORTS

Divisional Level

Long Jump	—	First Place	Ameetha Rao P.U.C.
100 metre race	—	second place	Ameetha Rao P.U.C.
200 metre race	—	2nd place	Josephine D'Souza II B. A.
Shot put	—	2nd place	Chandrakala Furtado P.U.C.
Relay 4x100 metres	—	Mavis Mascarenhas, Josephine D'Souza Ameetha Rao, Enid D'Souza	FIRST PLACE

State Level

4x100 metres Relay	—	Mavis Mascarenhas, Josephine D'Souza Ameetha Rao, Enid D'Sonza	SECOND PLACE
Shot put	—	Chandrakala Furtado	2nd place.
100 metre race	—	Ameetha Rao	3rd place.
200 metre race	—	Josephine D'Souza	3rd place.
Long jump	—	Ameetha Rao	3rd place.

MGS Inter-Collegiate Tournaments

Tenniquoit

State Champions

Emilda Pereira — Gretta D'Souza

Soft-Ball

State Champions

Gladys Pinto *(Captain)*
Mavis Mascarenhas
Blanche Pinto
B. Shreemathy
P.C. Latha
Hazel D'Souza
Victorine Pinto
N.A. Nirmala
Subhashini Rai
Vanajakshi K. B.

Elvira D'Souza.

THROW—BALL

Zonal Champions (Runners-up for State Championship)

B. Shreemathy *(Captain)*
Elvira D'Souza
Accamma P.S.
Malathi Kamath
Blanche Pinto
Irene V. Pereira
Sheilavathy
Vijaya Mundkur
N. A. Nirmala
P. K. Amulya

KHO—KHO

Zonal Champions (Runners-up for State Championship)

Mavis Mascarenhas *(Captain)*
Josephine D'Souza
Enid D'Souza
M. B. Vidya.
Hazel D'Souza
Rita Mathias
Winnie D'Cruz
T. N. Dechamma
H. Vanamala
M. A. Snehaprabha
Sheilavathy
Alice Pinto.

PUBLIC SPEAKING

K. M. C. Independence Day—Inter-Collegiate Debate

Victoria D'Silva—First Prize; Thilothamma Kalyani—Second Prize.

Winners also of the shield for the Best Team

Government College Planning Forum—Inter-Collegiate Elocution Competition

Iona Mascarenhas—First Prize

St. Aloysius College—Seminar on the Fourth Plan

Victoria D'Silva—Second Prize.

SINGING

K. M. C. Inter-Collegiate Music Competition

Kannada Group Song—First Prize

N. C. C.

Best Cadet—Enid Fernandes—participated in the Republic Day Celebrations at Delhi.





B.Sc. Final Year, 1964–'65

The Pilgrim of Peace

Carmel Pinto, P.U.C.

"We come as a pilgrim, a pilgrim of peace, of joy, of serenity". Coming as they did, after that truly moving "Jai-Hind" which made us, Indians, take him to our hearts, those words gave us at once the key to the heart of that small man in white, who oft had a heart large enough to embrace the world symbolically manifested in his ever open arms.

Not indeed to see the glory that is India, the bait that draws tourists in their thousands every year to this punya bhumi of ancient philosophy and spirituality, and go back registering only the beauty of mountain and valley, or the achievements of modern science or to rush from North to South in feverish haste to cull what art and culture can offer, but, as he said "We come to the beloved people of India, whom we desire to know by closer contact in their high spirituality, the permanent values of their ancient civilization, and the generous activity which is unwearyingly striving towards the betterment of the world's progress and universal peace".

That was the one great impulse that brought Pope Paul VI to India, as it also took him earlier in the same year 1964 to the Holy Land, the impulse that has wrung from his lips time and again appeals to peace and fraternity.

"Peace is a supreme good for humanity living on this earth", he had said on August 30th at a general audience when he could not but take up the topic of peace a second time since the publication of his Encyclical. The previous reference to peace was on August 26th, when something at this very time of the year carried back his thoughts to the fiftieth anniversary of that first world cataclysm that started in 1914, and to the twenty-fifth anniversary of its repetition in 1939. He recalled that though the voices of his predecessors and their vibrant appeals for fraternal settlement of differences between nations had failed, he would not allow discouragement to keep him from renewing this same appeal.

What naturally ached his paternal heart found vent in his expression of regret that once again the concept of the sacred and inviolable character of human life is obscured, and once more men are being measured in functions of their numbers, their possible efficiency in war and not by reason of their dignity, their needs, their common brotherhood.

Was it then, this yearning to demonstrate by his personal example this bond of common brotherhood, that he would condition his very coming to India, on his being allowed to meet and mingle with the poor? And when contact with the slums proved impossible did he not give himself unweariedly to the man in the street? Was it not the orphan and the unwanted sick and poor that seemed to claim his prior interest in the three short busy days he had in India, and towards whom the largesse of his unstinted bounty freely flowed? It was the same while in Israel and in the Jordan, it is the same in Rome today as it

was in the yesterday of his earlier days in the sacred city, and in the highly industrialized archdiocese of Milan with its hordes of underfed workers.

Learned and enlightened, he regrets that "new symptoms are noted of a regrowth of divisions and oppositions between peoples between the various races and different cultures". He sorrows that "this spirit of division is guided by nationalistic pride, by prestige politics, and the armament race and by social and ecomomic antagonisms". He owns with anguish that "there is a return to the illusory concept that peace can only be based on the terrifying power of extremely homicidal weapons".

When in his last Christmas message his heart spoke to the nations of the world, this preoccupation found expression in his alarm at the tendencies "to build up stockpiles of weapons even more powerful and destructive". He renewed the appeal he had made from Bombay, that nations should divert at least part of their military expenditure, to help the poor and the hungry, and especially the developing nations. He condemned racialism as an obstacle that raises its head again to separate the different branches constituting the great human family. "Hunger and misery," he said "sickness and ignorance, still cry out for remedy. In this age of plenty and of brotherhood, we do not hesitate to make our own, once more, the pleas of the innumerable poor and suffering today in need of genuine and substantial relief".

Realizing that peace between nations was no matter of verbal quibbles, he expatiated on "the patient negotiation and opportune pacts that are needed to avoid war and to prevent clashes, to facilitate the growth of the awareness to expression of international law, briefly, to give peace its lasting security and dynamic equilibrium.

And to this he had committed himself as we read in his "Ecclesliam Suam" of August 6th, 1964, in which he declares: "Regarding the just and universal question of world peace, we say at once, that we shall feel it specially incumbent upon us not only to devote a watchful and understanding interest, but also to entertain a more assiduous and efficacious concern. This will be, of course, within the limits of our ministry, and therefore utterly divorced from purely temporal interests and strictly political forms, but it will be eager to make its contribution in educating mankind to sentiments and ways of acting contrary to violent and deadly conflict, and in fostering national and civilized agreements for peaceful relations between nations".

But man of God that he is, and the spiritual father of the world, he goes yet further. He would have for us a peace that would be built upon a solid basis, "a peace that would be security indeed". And so he urges: "if the security of peoples still rests on the hypothesis of a lawful and collective use of armed force, we must recall, that security imposes still more on an effort of mutual understanding, on the generosity of loyal and mutual trust, on the spirit of collaboration for common advantage. In a word it rests upon love!"

"And it is still this golden word that we mention and praise, in order to cover the memories of past atrocious wars with the white mantle of peace".

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POPE PAUL VI

At The International Eucharistic Congress

"We greet all the Indian people, every man, woman and child;
and we extend our greeting to all the nations of Asia, to every nation in the World."

December, 1964.



JAWAHARLAL NEHRU

To whom we owe so much and whose memory can never die

"He was not one man but a procession of men. In him you witnessed a national hero, statesman, philosopher, historian, author, educator."

—Norman Cousins

He will speak again on the topics that interest us through these pages.

FOR *His Country and the World*

Kripa Sanjiva Rao, P.U.C. Sc.

No more shall we behold the face that with its radiance once illumed the Indian landscape. The voice heard so much above the multitude in the tumultuous decades is stilled forever. A silence prevails and in this silence, we can hear India's heart sobbing.

Jawaharlal Nehru was one of the greatest figures of our generation, an outstanding statesman, whose services to the cause of human freedom are unforgettable. As a fighter for freedom, he was illustrious, as an architect of modern India, his services were unparalleled. He used the existing social and political institutions and breathed into them a new spirit, a new vitality. Though nurtured in life of sheltered ease and comfort, he threw himself into the national struggle and became a great leader, second only to Mahatma Gandhi. The part he played in the national struggle and in the final settlement of the Indian Government in 1947 are a part of recent Indian History. But even more fresh in our memories is the part he played as a builder of peace.

Nehru was educated at home by a series of tutors. At the age of sixteen, he was sent to Harrow, England. In 1910, he left Cambridge to follow his father's profession. Two years later, as a full fledged lawyer he prepared to return on a new voyage of Discovery of India. In May 1920, he made this discovery. In that month about two hundred peasants marched upon Allahabad and gathered upon the banks of the Jamuna. Nehru went to see them and they begged him to help in their fight against rapacious landlords. They persuaded him to return with them and see their conditions for himself. For Nehru who had never lived in a village before, the poverty of the peasants, the wretched hovels in which they were forced to starve, the oppression of the landlords and money-lenders was a startling revelation. He talked to the villagers, assuring them of his help. "Looking at them and their misery and the overflowing gratitude," he wrote "I was filled with shame and sorrow, shame at my own easy going and comfortable life and our petty politics of the city. A new picture of India, seemed to rise before me, naked, starving, crushed and utterly miserable and their faith in us, casual visitors from a distant city, embarrassed me and filled me with a new responsibility that frightened me."As peasants responded to Nehru's presence, so too Nehru seemed to draw a new strength from them. He began to establish, a surprisingly intimate relationship with the downtrodden. He suffered innumerable pains for the benefit of his people. He spent about ten years in prison. He never once put up a defence when led to jail. Like Lord Byron who wrote "Chillon! thy prison is a holy place". Nehru declared "Jail has indeed become a heaven for us, O holy place of pilgrmage". He also said, "To serve India in the battle for freedom is honour enough, to serve her under a leader like Mahatma Gandhi is doubly fortunate, but to suffer for our country! What greater glory can befall an Indian, unless it is death for the cause or the full realization of our glorious dream!"

On the night of August 14th, 1947, India moved from foreign rule and Nehru as the first Prime Minister of Independent India, ushered in freedom with his famous 'Tryst with Destiny' speech. He had said in a most buoyant and vibrant voice "At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, but rarely in history, when the soul of a nation, long suppressed finds utterance. It is fitting that at this solemn moment, we take a pledge of dedication to the service of India and her people and to the still larger cause of humanity." To Nehru, freedom meant much more than the end of an old road. It meant the beginning of the new. Both India and he had made an arduous trek to that goal. He breathed new life and confidence into this fragile structure of the new born nation. His ability to combine political flexibility with an overriding sense of moral purpose, not only helped to liberate India from colonial rule, but also established the frame-work of the freedom struggle in much of Africa and Asia. During Hindu-Muslim riots, he displayed his extraordinary physical energy, resilience and courage, often driving or walking alone into a crowd of enraged people while they were attacking and pillaging homes, himself personally chastising looters and other more unruly and menacing elements. In this crisis, his courage and example were superb. He stressed the need for unity and tolerance, the urgency for bettering the lot of the common man, of rehabilitating the refugees and of harnessing and utilizing for the general good, the mighty resources of India. In the shaping of India's constitution and also of the form and spirit animating the country's first general elections, Nehru's leadership was bold, positive and constructive. As a worker and leader in the congress, he was in the habit of concerning himself with the finest minutiae of organization. He worked hard to keep Gandhiji's memory alive. In many of his public utterances, he constantly reminded the audience of the teachings of the father of the nation. Unity and stability were the two vital needs of an India newly free. Nehru concentrated on hammering them into the minds of the people. He laid emphasis on certain fundamental principles affecting the well being and prosperity of the nation. He was not merely one of the prime liberators of the country, but one of its main builders as well. He identified himself with the life of the people and tried to make their life somewhat richer and fuller. Extracts from his will show his burning love for the people. He strove to secure not only political freedom, but also economic and social justice. Indifference to personal comforts, to wealth and possessions marked his career. He felt that every human being was essentially incomplete, that he had to enter upon a larger life of spirit and freedom.

He ruled the hearts of our people for almost half a century. He has been guiding India, through all her vicissitudes and it is his inspiring leadership that has set her on the path of progress and prosperity with honour and prestige. He represents a finely tempered synthesis of the East and West. Over the years he has won international stature as a world statesman with a distinctive foreign policy. He has given India a foreign policy which has enabled her to hold her head high in international gatherings and to speak as an equal with the most powerful nations of the world. Reflecting on India's foreign policy, he had written "Even with distant America we wanted close relations, for we could learn much from the United States, as also from the Soviet Union". For him the United Nations was a fountainhead of hope in a world torn by strife, ideological wars and the cataclysmic portents of atomic holocausts. So strong had been his faith in the United Nations, that he never missed an opportunity to express it whenever

he could. Nehru's faith in the value of international friendship—and it is almost a record, that has been set of the efforts made by one individual to promote closer relations between nations–was undying. The world was his field, all countries and leaders his friends. He was a great believer in world peace and the concept of one world community. No one else had so valiantly stood between chaos and cosmos, whenever there was a threat of nuclear war. He dedicated his life to emancipate the enslaved people throughout the world and strove to free the human race from the horrors of nuclear war. His intervention at crucial moments in cold wars have brought hope and peace in the widely troubled areas of the world. His strenuous efforts in the cause of world peace, rightly secured him the unique distinction of a world figure.

His towering personality has brought about equilibrium between the various conflicting ideologies prevailing in the country. He set the whole perspective of a vast democratic set up and insisted on a great get-together of the people to the furthest extent possible. He was a man of refinement, scholarship, vision and of persuasive humanism. India has long been accustomed to look up to him for guidance in almost every sphere of life. In fact there is hardly a field in independent India, which does not bear the imprint of his genius, courage and idealism. He was an ardent champion of secularism and democracy. Next to promoting peace, Nehru's abiding interest lay in science and the scientist to him was a symbol of progress. Of the unchallenged rulers in the world, he is perhaps the only one whose strength and stability stem from the genuine deep affection of the masses. There also persisted a strong streak of sentiment and humility. This is was what Gandhiji said about Nehru "He is pure as crystal. He is truthful beyond suspicion. He is a knight sans peur, sans reproche. The nation is safe in his hands." His memory shall be cherished as that of a great emancipator who employed moral force in solving the problems of the civilized world. There has never been one so great, nor will there be anyone. As Shakespeare says, "When comes such another?"

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"Our task is the preservation of peace and indeed of our civilisation. To this task let us bend our energies and find fellowship and strength in each other."

—Nehru, B. B. C. Broadcast, London 1951.

The World we Want

Pamela D'Souza, I B. A.

The world is changing fast. After two World Wars, and the threat of a third, we are unable to say that everything is right with the world. New schools of thought have appeared on the horizon. The Colleges and Universities are changing, Science and Technology are taking new strides. Democracy is no more considered a panacea for man's ills. With the new thrusts and urges in man even Communism and Capitalism have become obsolete. Work patterns too are fast changing. Take the case of social work. Under the old pattern some help was given to the poor man—but there we stopped. The modern pattern is first to look for the change in the man before you decide upon the kind of help you are to give him. Till just a few years ago, men thought that a little good-will could cure past blunders. People now realise that man has to change from within. He must become a new man.

What about poverty? One section of the world does not know how the other section lives. The altruists plead or a better distribution, but they never go near the poor. The communists are also there, but in the guise of helping the poor, they are actually exploiting them. Should not the richer people voluntarily go out and help the poorer? That is what we want.

Let us have a peep into the countryside ! We need more food to feed the hungry. We have to help the marginal farmer. The Government and the U.N. are putting forth mighty schemes. They feel that given modern instruments of service and technology they can solve the problem of hunger. But then—the old ring of Landlord—Trader—Money Lender is still there. Even cooperative effort has become after all a new label for the existing monopoly. The have-nots, not having the wherewithal to maintain themselves, desert the country-side and crowd the cities. Is no solution possible?

What about the undeveloped countries? Statistics have their own tale to tell—and unfortunately it is a sad one. Two thirds of the population of the world do not receive the 2,500 calories daily considered to be the vital minimum. Ignorance, poor living conditions, under-employment are together with poverty the links in the vicious circle which imprison the underdeveloped countries. The nineteen richest countries, representing together only 16% of the world's population, control 75% of the world's income. A hundred and fifty million families are living in sub-human conditions in the underdeveloped countries and thirty million in countries called prosperous. India has an illiteracy percentage of 83.4. On the other hand there is the rapid population growth. Here again it is the underdeveloped countries that are going to be overpopulated whilst the prosperous countries with a falling birth rate may probably be underpopulated with a large percentage of adults and elderly people! Thus unless the underdeveloped countries progress fast enough, instead of advancing, they might retreat in the face of the challenge of poverty.

War is said to be sectional good will—

a perversion of the right motive. By its organised confusion and misery it degrades the saving principle of fellowship into a means of misery and destruction. After what happened in Hiroshima we do not need any further exhibition of world's museum of horrors to entice men away from its pseudo-glory. We all hate it and yet it is the final arbiter in international disputes. Throwing stones at it does no good. Declaring it unlawful is futile for the outlaw is a particularly dangerous enemy.

Absence of war can never mean presence of peace. Efforts at disarmament are certainly good. But they do not carry you far enough. Prudence demands that we remove from a child anything with which it could injure itself or others. But is a disarmed child necessarily a better child? Let us not forget that peace is something positive. It is nothing other than a constant endeavour towards understanding and mutual love. We cannot content ourselves with disarmament nor with a more peaceful coexistence which is synonymous with a cold war. There is no doubt we have to reach the man himself and not just the arms he carries in his hands.

Fr. Dominque Pire of Belgium has something pertinent to say: "What is the position at the start?" he asks. He immediately answers "This position is easy to describe. It is pluralism and misunderstanding. Despite an unquestionable basic unity (all children of God—all having the same human nature) it is pluralism which characterises our world. This multiform pluralism has to be taken as a fact. Pluralism of races, of philosophy, of political opinions, pluralism in religions and social matters, pluralism of cultures, characters, sexes, ages, and many more. And in this diversity which can itself be a source of richness, misunderstanding reigns instead of harmony. Misunderstandings between groups, blocks, parties, sects, — even misunderstandings between individuals. The world is a cacophony."

It is easy to give examples and these can be multiplied ad infinitum. In Belgium, French and Flemish speaking people form two separate groups. In Ireland, one finds Protestants and Catholics, in Italy the right and left wings; in the United States the whites and blacks; throughout the world, en-colonized countries and en-colonizing countries; the Eastern bloc and the Western bloc, and above all the rich countries and the poor countries, the developed and underdeveloped countries. As for individual differences, just look around, you will see appearing arguments, divorces, competitions and tears.

Although it does not seem so, this preliminary view of disunity between men is an optimistic one. An old Arab proverb says: "Do not grieve because rose bushes have thorns, but rather rejoice because the thorny bushes bear roses". One must not be scandalized by these misunderstandings. They are the normal human requisites at the present time.

The problems are many. But they have to be solved not in any way we like, but in God's own way. We have to develop a human society which will be dominated by religious or higher values. This done, the nations of the world though each retaining its identity will have become one body under the supreme sovereignty of God. In the magnificence and spaciousness of this vision we move on to our duty. Assuming our acceptance of God's great purpose, we face the puzzle of cooperating with them, in working it out. It is a puzzle but like all divinely constructed puzzles there is a key to it—that key is fellowship. Fellowship with God and in God with one another. Fellowship is not merely a unifying force, but also unity itself. It is the only end which is its own means. Under its influence all

interests can be reconciled with mutual goodwill born of mutual understanding and mutual forbearance. The same however applies corporately as well as personally. The fellowship between nations must be controlled by love, joy, peace, good temper, kindliness, generous fidelity, gentleness, self control.

The modern expression for fellowship is fraternal dialogue. The French Philosopher Jean Lacroix defines dialogue in these simple words "To open oneself to the other; the other being one who is different from you". The first step and that which is a necessary condition of all the others, is not so much to denounce the partisan spirit in one's neighbour as to destroy it in oneself, thus desiring that the other too, shall be fully himself. It was St. Exupery who said, "Loving is not looking at one another but looking in the same direction". If we just reverse the phrase it comes to this—It is by looking together in the same direction that men learn to love each other.

At this stage we are confronted by a further puzzle. Our theories are good, but human nature is not good so that practical application is the perplexity of the moment. A dialogue therefore must under penalty of remaining just a theory, be put into practice. There is no room for undue pessimism. Pope John XXIII was a optimist. Fr. Dominque Pire is another optimist. What he said at Oslo University has to be remembered and put into practice.

"Quite recently at a place in Rabat I met an old Algerian sage and many of his Muslim brothers. I soon formed a profound respect for them and many prejudices vanished in meeting them." We could pursue this question much further and say that there is a very profound common denominator between all theists, those who believe in one or in several gods.

Thirty three leading Indian citizens including Mr. Jayaprakash Narayan, have called the people to close the chapter of discord and ill will towards one another and begin a new one of mutual love and tolerance so that 'we may prove worthy of the teachings of Mahatma Gandhi'.

In an appeal released just a few days ago (22—9—64) they said that the vast Hindu majority of the Indian Nation, had an obligation towards the smaller communities, Muslims and others. By their compassion they could evoke the sympathy of others, by their cooperation they could make them happy and by opening their hearts they could win their affection.

Why not prolong this example and extend it to the whole world? These thirty three persons —all praise and glory to them— have taken the first step. They have started what we called Fraternal Dialogue. More of these dialogues and the ushering in of a new era—a new world of our dreams—can be an accomplished fact. If we only will it!

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"The cultured mind, rooted in itself, should have its doors and windows open. It should have the capacity to understand the others' viewpoint fully even though it cannot always agree with it."

—Nehru, New Delhi, 1950

Courage to Face the World

Vidya M. Rao, P.U.C. Sc.

The dominant need of our day is courage. Courage for the fields of endeavour which encircle the globe, embrace the waters of the deep, and reach into the horizons of all the world; courage for the Herculean task of building a new and a better world out of the ruins of the old. The building of a world organization that will relegate war to the limbo of outmoded institutions demands that we "screw our courage to the sticking place".

Of all qualities of character courage provokes the greatest admiration of men. Although it is so highly prized in every land, courage is not a common virtue. It makes an appeal to something deep in human nature which neither friend nor foe can resist. In the words of Doctor Johnson, "Unless a man has that virtue, he has no security for preserving any other". Even though we walk not on mountain peaks but in valleys, we can still be heroes, worthy of the highest acclaim.

Courage is never to be confused with recklessness, which is lacking in prudent caution. Courage must have eyes as well as hands and feet. That is a high type of courage which first measures the formidableness of the danger and then takes effective means to cope with it. The man who takes risks needlessly and without due preparation is not courageous but rash. Far from acting without guidance of reason, courage utilises all its light to chart its way and then plunges resolutely onward. In the exhibition of performers who flirt with death on the steeples of lofty buildings to thrill a morbid crowd and to satisfy their own pathological vanity, one finds little or nothing to admire. True courage, therefore is anchored in reason. It is educated fear, it assumes risks only for causes worthwhile. It demands a justification and a compensation for a risk. It leaves to the so called dare-devil the reckless assumption of risks of life and limb for vain-glorious exbitionism. This type of recklessness is unworthy of the respect and admiration so universally accorded to true courage.

Life is filled with occasions which challenge our courage and our fortitude. Courage is not confined to the doing of the spectacular and the unusual. Courage of a high order is required to face the daily grind and do it not grudgingly, but cheerfully and well. The note of cheerfulness is inherent in courage. It demands that a difficult and often painful duty not only be done, but be done cheerfully. How many there are who have spoiled many a good deed and robbed it of its radiance by complaining about it, either before they did it or afterwards. If they could only have suppressed the whine and the sour look, how vastly more appealing the deed, how much greater the upwelling of gratitude to them! The deed then would have the smiling face of courage. "A true knight" observes Sir Philip Sidney, "is full of gay bravery in the midst of danger". We think of the Christian martyrs facing the swordsmen not with frowns or groanings or complaints, but with smiles of joy mantling their countenances.

Thus, St. Peter welcoming the cross, requested only that he be crucified head downwards not being worthy, as he said, to be crucified in the manner of his Lord. Courage, then, is the magic alchemy which transmutes not only a dull and monotonous task but even an excruciating ordeal into a labour of cheerfulness and joy.

The best way of facing danger with courage is by calling upon the aid of the Divine Ally. What the sun is to vegetative life, God is to courage in the hearts of men. When men are subjected to long suffering and their stamina is being tested to the limit, it is noteworthy that even if unaccustomed to pray, they turn instinctively to God for courage and strength like blades of grass reaching desperately for the sun. In the words of Lincoln "God and one constitute a majority".

Prayer is the means of tapping divine power. No one has ever lifted his mind and heart to God in a cry for aid without receiving strength and courage. This is one of the important steps in the development of courage. Tennyson's lines, "More things are wrought by prayer than this world dreams of" can be justified by many examples. We can take for instance Capt. Eddie Rickenbacker and his companions, floating for twenty-one days on three small rafts, with the sun burning them during the day and the winds freezing them during the nights. They were tortured by a gnawing hunger and a constant thirst. During those long unending days and nights with death staring them in the face, some of those who had not prayed for years kept their hope and courage alive by prayer, the singing of hymns and the reading of the New Testament. From the Divine Source they derived strength and courage to carry on when all human aid was beyond their reach.

Courage does not mean the absence of fear but its subordination to a steadfast resolution. By alerting man to danger, fear rouses him to circumvent the peril and hence stimulates his intelligence and develops his intellectual interests. The most powerful stimulant to foresight is fear; it is therefore the mother of prudence and of enlightened courage. There is a world of difference between prudent courage and dare-devilry. "Fools rush in where angels fear to tread".

Acting courageously is subject to the laws of habit formation. The best way to develop an act into a habit is to perform it frequently: repetition grooves the act into the nervous system and tends to make the reaction to a similar situation habitual. Fortunate is the individual who early in life has learned to face a disturbing situation, analyse the elements of danger, weigh the pros and cons, and who then having made his decisions, acts with calmness, vigour and courage. When that is done frequently that manner of reaction becomes habitual and courage becomes a constituent element in the habit.

An individual must view himself not only as a citizen of a particular country but also as a citizen of the world. "My country is the world"; "My countrymen are all mankind"; to act upon this principle requires a kind of moral courage which has been all too rare but which is desperately needed to heal a wounded and ailing world today. The key to the development of this form of moral courage, humanitarian and world-wide in scope lies in the clear realization of two fundamental truths. First, the personality of each individual, regardless of race or creed, possesses a dignity and a sanctity that stems from the fact that it is an image of God. Second, whatever we do to a human being is to be regarded as being done to God Himself.

By focusing our attention upon these two basic truths we make ourselves psychologically strong and render them functional ideals in the motivation of our conduct so that we have the courage to be fools for God and servants to all mankind. To strive to

build world peace upon any other basis is to build it upon shifting sand. Mahatma Gandhi is a splendid illustration of this fact. He towered above the statesmen and rulers of the world in utter simplicity and in sheer willingness to follow his conception of ethical principle at whatever cost to his political cause and to himself. Even his enemies acknowledged the power of his indomitable will and his inexhaustible courage—a courage which led him to fasts and to death. A little man of skin and bones scarcely weighing ninety pounds with only a loin cloth around him, pitted himself against the mighty British Empire on many occasions. Without arms or an army, relying only on the might of moral power and the claims of the human soul to freedom, the Mahatma hurled defiance into the face of king and parliament. "Strike the chains of slavery from my people", he said, "and we shall co-operate. But on no other condition". His weapon was not violence but passive resistance, which he called soul force. More than any leader in the modern world, Gandhi infused ethical principles into political action and made them the lodestar of his policy. He won the unquestioning loyalty of the vast millions of Indians because of the transparent unselfishness and the exalted holiness of his personal life.

Courage has blossomed in every season of the race's history, and knows no limitations of border or race. It is the monopoly of no race, the heritage of no tribe. Its fatherland is the earth and all men are its potential heirs. In the mythology of every race there is a Hector, a Hercules, an Arthur, a Cid. In the authentic history of every people there is an Alexander, a Caesar, A Napoleon, a Tenzing, a Nehru, a Kennedy. Their likenesses are perpetuated in statues and paintings; their names are enshrined in song and story; their memories live in the heart-throbs of the race.

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"Youth can think and is not afraid of the consequences of thought ..... and it is because youth dare think and dare act that it holds out the promise of taking out this Country and this World of ours from the ruts and the mire in which they have sunk."

—Nehru, to youth of Bengal 1928.

The World and I

Tara Gopi, P.U.C. Sc.

I was born in a free India, an India that had just stepped out, on to the vast unfettered and unbounded state known as 'Swaraj'. My mother recalls, how an English lady picked her way daintily into the house and was stunned to see me, wrapped up in clean white sheets and lying on a cot with a bonnet hiding my shiny top. The lady had expected to see an oil-smeared dark baby on a mat, plastered on one side with dirt and the other with what she said was 'medicine'.

The picture that stands out in my memory is of a world torn to bits, into piteably small shreds, by the wars far away in Assam. I can still see the shell-scarred buildings standing up in all their shattered dignity, with no prospects but that of desolation before them. I did not know what it was all about. There was a hill near our house. Strewn about on this hill were boots with bones sticking out of them, kaki clothing dyed a dark sticky brown, water bottles and trenches filled with a lot of unidentified trash. I remember an old soldier taking us over this hill, pointing out things, his voice harsh and his eyes brimming over with tears that spilled over his rough face and on to the soil he had stood on and faced the Japs. 'Why had that poor man to cry?' I had thought wiping my own tears. We used to walk through a well laid-out cemetry. I enjoyed looking at all those closely planted white crosses with lovely flowers about the whole place. There is a huge plaque there with what my father says is the prettiest piece of writing on it. 'When you read this remember that for your tomorrow we gave our today'. Now, many, many tomorrows after that day I feel humble and unworthy of so high a sacrifice made by those unknown soldiers of so many lands, who died so that people like me could live and make the world a better place. But have we made it better? I fear we have not.

It was in Assam that I had the pleasure of meeting of all people a 'Priest'. I always recall him in the image of Father Christmas. He was always about, garbed in his white cassock, with a dozen cameras hanging from his shoulders. He was always laughing and the world laughed with him. He trekked to the wildest parts of the hills carrying his medicine case in his hand garlanded as usual with his cameras. I can see him coming home to us after each outing, smiling but tired. Once my mother asked him if he nursed only the Christians to which he replied that his medicines were so stupid that they healed anyone who took them irrespective of their religion. To that holy man religion was no barrier when help was to be given. Why was one like that, when many I can think of cling to what is theirs and find the smallest excuse big enough to withold some small help from another? One funny incident I can remember was that Rev. Father Bass once brought along to our house a foreign priest who had been sent to Assam. This new man had started talking about the good work he had done, was doing and would do. Suddenly one of those freak Assam earthquakes tipped him

almost out of his chair. Calmly Father Bass said 'naturally you were too heavy with all that good work that the world dipped on your side'.

I am a teenager now. In the short period in this world I have seen many aspects of life. Cruelty frightens me and I being a soldier's daughter, pray daily to Almighty God that the world may not go crazy again with greed and another war break out. I, like other youth of my age, am looking forward to a peaceful happy future where it will be in my power to help and be helped and live in a happy world. But what chances have I or others like me with the atom hanging over us or the unreasonableness of man always rising to the fore, not heeding the result but only wanting things to happen as he wants? This world has seen two World Wars, and many small wars. I hope that having known what the result is, people of the nations of the world will think before they talk and act. They owe it to us, the future citizens of the world. It is for us that those unknown graves were dug on that hill and many such hills all over the world. It is our world, in the temporary keeping of the wise men or at least the men of experience. It is up to them to deliver back to us unscathed, what belongs to us. We dont want a shell-scarred, atom-charred world to live on, we want it back as fresh, as beautiful and as good as God made it. I look forward with eagerness, hope, honesty of purpose and willingness to sacrifice anything, to that world that will belong to me and my generation.

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".....We must catch something of the fire than burnt in the hearts of those who were the torch bearers of freedom, not only for this Country but for the world; for those who are truly great have a message that cannot be confined within a particular country but is for all the world."

Nehru—Address in New York, Oct. 1949

Understanding and Co-operation through Shakespeare's Heroines

Nisha Sanjeeva Rao, II B.Sc.

War is not an evil which stands alone, it belongs to a great family. It may be said said that society, through its whole extent is deformed by war. Even in families, we see jarring interests and passions, invasions of right, resistance of authority, violence and force; and in common life we see men struggling with one another for property or distinction, injuring one another in word or deed, exasperated against one another by jealousy, neglect and mutual reproach. All this is essentially war.

What gives these miseries pre-eminence among human woes, what should compel us to look on them with peculiar terror is not their awful number, but their origin, their source. They are miseries inflicted by man on man. They spring from depravity of will. They bear the impress of cruelty, of hardness of heart. The distorted features the writhing frames and the shrieks of the wounded and the dying,—these are not the chief horrors of war; they sink into unimportance compared with the infernal passions which work this woe. It is incredible that man, born of woman, bound by ties of brotherhood to man, and commanded by an inward law and the voice of God, to love and to do good, should through selfishness, pride or revenge, inflict these agonies and shed these torrents of human blood! Here is an evil which combines with exquisite suffering, fiendish guilt. All other evils fade before it.

Just as charity begins at home, so also feelings of love, peace, kindness and all other virtues. It is in the home that we learn these virtues and from the woman, the Queen of the Home. The root, the pillar and the foundation stone of every home is the woman. She can be summed up as poets have done in just a few lines:

"When pain and anguish wring the brow,
A ministering angel thou!" (*Scott*)

"I am very fond of the company of ladies; I like their beauty, I like their delicacy, I like their vivacity and I like their silence." (*Johnson*)

'O Woman! Lovely Woman! Nature made thee
To temper man: we had been brutes without you."

Shakespeare discovered woman four hundred years before she discovered herself. For Rosalind, Cordelia, Juliet, Miranda, Portia, Kate, Viola and Beatrice are more nearly like the Indian women of today than like the women of any other time or country.

We concede to Shakespeare's age its heroism and its chivalry. But those other

qualities of innate purity of mind, and of steadfastness and beauty of soul which have come to constitute the ideal womanhood for all time, were not present either in the life of or the literature of the world until Shakespeare made us his eternal debtors by putting them there.

The fundamental characteristics which go to make up ideal womanhood, the qualities of faith, of loyalty, of purity in its broadest and deepest sense, of sympathetic inspiration, have been as potent factors in the world's progress as have the corresponding ones of courage or chivalry or daring. Shakespeare's triumph consisted in this, that for every phase of a woman's need he gives us a Juliet, a Rosalind, a Beatrice or a Portia. If only even one of these were present all would be well; and then by the very infection of these good examples he rears a race of noble women. They handle with equal care the Bassanios whom they love, the Hamlets whom they inspire, the Benedicts whom they taunt, the Shylocks whom they circumvent. They are able to summon at will the courage of the soldier as they grasp his sword, the brain of the lawyer as they don his wig and gown, the tongue of the orator as they mount his rostrum, the art of the actor as they speak his lines, and yet they throw over it all the modest cloak of the woman, good and true!

The heroines of Shakespeare present the particular types of heart and soul ideas which have made women the embodiment of all that is good and true and wholesome.

Cordelia of "King Lear": It is a story of how Cordelia who was disinherited by her father, because she refrained from speaking her love, makes up for the non-co-operation of her two sisters. Cordelia is a woman of sterling honesty which is a striking contrast to the fulsome flattery and the moral laxity of her sisters. When the heartless ingratitude of each of his daughters in turn has broken his heart and shattered the mind of King Lear, when he is driven crazy and unprotected into the blinding storm, it is Cordelia who comes to England to his rescue with an army from France. Her love for her father is supremely tested. King Lear is found and given every care that Cordelia and her physician can summon, and love and peace working their miracles, King Lear is restored. Cordelia is in the prime of young womanhood. The ideal of honesty and loyalty shines brightly in her breast. She realizes the injury her father was doing to his better nature by yielding to the craving for praise. She understands full well the motives of her sisters. She is but a girl steadfast in her ideals of right, but lacks the tactful wisdom of experience. She pays the penalty of this ignorance by her death, but she teaches us how to behave towards the lonely old who in these modern times are neglected, snubbed, or bullied by those who owe life and everything to them.

Rosalind and Celia of "As You Like It": This is the story of how two young women, Rosalind and Celia brought about reconciliation between the Duke and Fredrick who had usurped the Duke's place. Rosalind and Celia are some of those women who make the world glad by their coming. Their love and loyalty to each other went to such an extent that rather than be separated they fled together into the forest of Arden. Though young they had the capacity of lofty thought. They consecrated themselves to an ideal, that of bringing together the two brothers, their fathers. They had the ability to live their lives well and cheerfully with light hearts and nimble tongues taking the very sunshine wherever they went. They meet any situation squarely, wittily and bravely. Shakespeare renders through these two young women a service to youth. He crystallizes from the lives of two girls the qualities of heart and soul which,

latent in the heart of youth everywhere, need only this ideal, to spring into life and multiply by good example, good cheer and sunshine.

Portia of "The Merchant of Venice": This play tells us how a woman's wisdom and daring kept the Jew's knife from Antonio's bosom. We can say that Portia is one of the most capable women in all literature. Antonio is saved only by her resourceful daring and her cool effective execution of a carefully thought out plan. As a woman she has dignity, sweetness and tenderness but in addition to this she has high mental powers, enthusiasm of temperament and decision of purpose. Her affections are all mixed with joy, hope and faith.

Intellect is of no sex it is said and Portia has proved this beyond doubt. She has depicted for the women of the world a charming and capable type of womanhood.

Juliet of "Romeo and Juliet": This play is about a young Italian boy and girl who are in love and belonging to the families of the Capulets and the Montagues, who were great rivals. As such they were bitterly prejudiced against this match. Romeo and Juliet together sacrifice their love to the prejudices of old people. Juliet sacrifices her everything for Romeo and in some of the scenes even Romeo does not realize all that Juliet undergoes for him. Her love was immortal. With her message of love and sacrifice, Juliet pays the price, and unites the Capulets and the Montagues by a death which is immortal.

Volumnia of "Coriolanus": This is a study of the relation between a mother and son. She is a mother who brings up her son in integrity, dauntless courage and exalted patriotism. She has great pride in her son, in the hope and conviction that he will give a good account of himself to his country. She has supreme confidence in his ability to care for himself but she hovers over him in his manhood as she did in his boyhood, making sure that he preserved all that was good and noble in him, taking care never to let him swerve from high ideals. She lives for her son alone. When his country has used him despitefully Coriolanus faces the temptation to turn against his mother in revenge, but she brings to his service a mind keen with experience, a heart beating with a desire only for his good, a soul thrilled with a high ideal for him and for his work in the world. She points out to him a path which is difficult but right and she impels him by the power of her mother's will to follow it. It was Volumnia's noble and rightful love and guidance which made Coriolanus relent at last and forgive his country the grievous wrong it had done him. It arouses in every son who reads this play, a new feeling of thankfulness that God in His goodness has given him one friend sympathetic in sorrow, changeless in adversity, constant in good and evil report, better than the best things in his life or his memory, his mother.

Ophelia of "Hamlet": Ophelia is one of those delicate souls who are crushed by fate before their lives are fully shaped. The cruelty of her father, Lord Polonius, and her brother Laertes, wrought great harm and misunderstanding and ended in tragedy, a chance remark of Laertes about Hamlet's attention to Ophelia arouses the old man's suspicions. Here is how Ophelia who is a dutiful daughter with a clean conscience becomes a victim of misunderstanding. Polonius never hears any of the evidence but assumes that she has been at fault. Polonius confuses her by sowing seeds of doubt in her mind against Hamlet. Without giving any just grounds he manages to shatter for the moment all her faith in Hamlet and exhorts a promise from her to avoid him. Here Hamlet passes through the greatest experience of his life. He is called to wreak vengeance. He needs for the first time in his life the help and inspiration of a woman's presence and a

woman's faith. The one woman to whom he might most naturally have been expected to turn, his mother, had already made herself lowly by her disloyalty to his father, he turns to Ophelia. She hesitates remembering the promise to her father and all is lost, and we see the ruined sectacle that is caused by silly careless misinterpretation and misunderstandings. Polonius makes the mistake so general among parents of beginning with an attitude of suspicion, doubt and criticism when he should have given the situation all his sympathy.

Hermione of "The Winter's Tale": Hermione is the wife of Leontes, King of Sicily. Her husband, on slioght grounds suspects her of infidelity with his friend Polixenes, King of Bohemia. The suspicion once admitted working in a jealous, passionate and vindictive mind becomes a settled and confirmed opinion. Hermione is thrown into a dungeon, her new born infant is taken from her and exposed to death on a desert shore. Brought to a public trial, she defends herself nobly and is pronounced innocent by the oracle. She has been openly insulted. He to whom she gave herself and her heart and soul had stooped to weakness and baseness of suspicion, had wronged her love, and her innocent babe, stained with illegitimacy, disowned and rejected was exposed to evil death. Yet it strikes us as incredulous that this woman should forgive such a man. She is a combination of qualities like faith, poise, loyalty, endurance, unselfishness and forgiveness without resentment. This is a lesson of what frantic unreasonable jealousy created without any outside influence unlike Desdemona's. It sounds fantastic that even today there are many Leontes who suspect without proof and make innocent Hermiones the victims of their madness.

Desdemona of "Othello": This is a study in race differences. There were between Othello, the Moor and Desdemona, the high born Venetian lady, certain fundamental differences of blood, tradition and manner which are prone to attract in the beginning and at the same time apt to lead to tragedy in the end. Due to the devilish malignity of Iago who sows seeds of discord and suspicion in the mind of Othello thereby resulting in his murdering of his wife in a fit of jealousy and finally his own self-destruction, we can clearly see the harm that results from jealousy, malice and hatred.

Cleopatra of "Antony and Cleopatra": What a woman can be and her influence on the world would be without the characteristics which exalt her, without modesty, or faith or constancy, without truth or chastity or any form of nobility, these are things which Shakespeare shows us in Cleopatra. Mark Antony was a great man who under proper conditionsw as capable of rendering the world great service but Cleopatra drags him down along with her in the ruins of honour and of manhood. Cleopatra was one of those women who use all their charms for the purpose of alluring men to destruction. It is a lesson to us of the woe passion can work. On the other hand it also gives us a hint to what powers for good women could be with the opposite virtues.

Lady Macbeth of "Macbeth": Represents the extreme of one form of temptation that may beset a woman. It is she who arouses in her husband ideas of kingship to such an extent that he murders Duncan while he is their guest and seizes his throne. Lady Macbeth knows that the throne is something he wants more than anything in the world, and even knows that unaided he would fail to secure it. Instead of advising him with her woman's influence she leads him to paths which his weak character could not resist nor turn away from. He hesitates but she is determined and holds him ventlessly to his portion of the task. The world today is full of such instances. The moral is

Indian Creative Writing in English—an Estimate

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Indo-Anglian literature has had a chequered history. But the difficulties inherent in the development of this literature have been considerably overcome, thanks to the efforts of pioneers like Rammohan Roy, Vivekananda, Ramesh Chander Dutt, Manmohan Ghosh, Toru Dutt, Sarojini Naidu, Tagore and Nehru. A harmonious fusion of Indian thought and feeling with the graces and discipline of English, is a difficult ideal to achieve. It is also a novel experiment, and no wonder therefore, there have been successes and failures. But it must be said to the lasting credit of some writers that they have faced the problem bravely and successfully. The erstwhile diffidence is yielding place to confidence, and this is in no small measure due to the sympathy extended by English writers like Edmund Gosse, Yeats and E. M. Forster. It will be interesting to know, in brief outline, the contribution made by representative Indian writers to the growth of Indo-Anglian literature.

Ram Mohan Roy was the pioneer in the field, writing as he did, masterly English. He was a veritable source of inspiration, and can be rightly said to be the Architect who laid the foundations of Indo-Anglian literature.

Toru Dutt is another important figure. Her "Ancient Ballads and Legends of India" reveal the eternal truths contained in ancient Indian religious culture. She has breathed fresh life into the great legends, and revitalised the ancient Indian heroes and heroines. In the poem "Savitri", she depicts the ideal of Indian womanhood and wifely devotion, which conquers death itself. The poem "Sita" symbolises suffering as a purifying factor in life—yielding final glory. In "Laksman" Toru reveals the picture of an ideal brother, who is surpassingly tender

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(Continued from previous page)

that nothing can bring happiness unless achieved under proper conditions and that every crime brings its own reward.

Woman weilds the greatest power in the world for good or for evil. Each one in her own little world may be a Cleopatra or Lady Macbeth or a Volumnia or Cordelia just as she chooses. Passions begin in the hearts of men and reform too must begin there. Each one should strive to perfect her own character and that done, what a peaceful and beautiful world we would have!

Shakespeare is prized most not so much for his eloquence, poetry and prose but because he taught men and women of the world many otheir greatest lessons in living.

"God for His service needeth not
proud work of human skill,
They please Him best who labour most
in peace to do His will".

(*Wordsworth.*)

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even under provocation from Sita. These and other examples would suffice to establish Toru's skill as a great literary artist.

Sarojini Naidu is yet another great Indian poet, who is justly famous for her bird-like quality of song, which intoxicates the senses with its excessive sweetness. She has written several love poems and poems on patriotism, as for example the "Indian Weavers", "Leile", "Bangle Sellers", and "Buddha". Nature held out a peculiar appeal to her, suiting a spontaneous joy in her at the sights and sounds of the earth.

Toru and Sarojini had, no doubt, certain defects. Here and there, in Toru, the metre is defective, but these minor defects would have been eliminated, had Toru lived a little longer. Similarly, in the case of Sarojini, her emotion is sometimes extravagant and imagery a little too conventional. But it must be conceded that by any standard, Toru and Sarojini have both written good poetry.

Tagore won universal praise. The Gitanjali songs are mainly poems of "Bhakti", true to the great Indian Tradition. In these poems, Tagore has made the devotional poetry of India, reach ethereal heights of tenderness, and mysticiam. The imagery, the longing the trial, and the realisation are characteristically Indian. The human soul partakes of the Divine. The vicissitudes of life are but the melodies played on the flute of the Lord. The world is phenomenal and is part of the cosmic joy of creation.

The works of Tagore like "Gitanjali", "The Gardener", "No Chitra" and the "Post office", have achieved for him immortal reputation in the realm of world literature. His poetry is the source of his main inspiration while his other writings, although by-products bear testimony to his versatile genius. No wonder therefore that Tagore the mystic philosopher poet of India has gained for his country a pride of place on the world literary scene. His immortal pictures of "Minnie" and the "Cabulliwallah" reveal him as a great master of child psychology.

Nehru especially in his "Autobiography" and "Glimpses of World History" has given a true picture of living reality. He has fathomed the past, analysed the present, and has given a glimpse of the future in a charming style and faultless diction. He breathes life to the dry bones of history.

Mulk Raj Anand, and R. K. Narayan have also made an appreciable contribution, and this, in the field of fiction. Anand is a passionate social reformer, while R. K. Narayan, is a delightful writer of comedy. Mention may also be made in this context of Shanta Rama Rao, a woman novelist of rare ability. In her novel "Remember the House" she depicts love as a fleeting experience, a "little excitement and much imagination". Like Jane Austen, she is content with her "little bit of ivory" and draws realistically from her range of experience. She does therefore well. Childhood and girlhood at Jalnabad are narrated with with great tenderness, but care is taken to avoid shallow sentimentality. Her writings are invariably marked by grace, and realism, —a realism which, is aware of the huge difference in culture between the east and west.

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"..... The Wrath of the Feet that follow"

Dina Noronha, III B.A.

Early Greek tragedy can best be understood if viewed not merely as entertainment but as a solemn national and religious festival. Like the miracle plays, tragic plots were not invented—they were founded on the traditional stories of religion....It was a time when gods walked the earth; interfered in the lives of human beings; taught, loved and hated men and gods alike. They even took sides in battles that were fought on earth. Men had no power against them and were forced to do as they commanded.

Tragedy is, in essence, the theatrical representation of themes wherein man is set in relation to the universe. In Aeschylus' thought, the relation of God to man was ever paramount. His plays do not deal with with social relationships but the eternal problem of good and evil which turns in a never-ending cycle and cannot easily be solved. The supernatural becomes part of the natural: man and fate are irrevocably bound together. The play is real, showing clash of character, suspense and subtlety, but an unearthly atmosphere pervades the whole. It's object is not the entertainer's wish to thrill an audience, nor even the artist's wish to create beauty, but something passionate and prophetic—an expression of the truth....something felt rather than heard.—an eternal and majestic rhythmn like the movement of the stars.

Aeschylus' trilogy of the Oresteia centres round the eternal, unsolved problem of "The ancient blinded vengeance and the wrong that amendeth wrong". It is an endless chain of "evil duty" commencing in a wrong. Every wrong is justly punished and yet, every punishment becomes a fresh wrong, meriting more punishment and so on till it seems the destiny of man is no more his to shape. The wheel is wielded by the merciless hand of Fate, twining lives together and crushing them as it turns.

The Orestiea is such a tale of crime and punishment which begins long before the action of the play. There is a "first blind deed of wrong" and the children of Atreus are steeped to the lips in them. Thyestes seduced his brother Atreus' wife and in revenge, Atreus, under pretence of a friendly banquet served up to him the flesh of his (Thyestes') own children. The first crime has been committed. A curse has descended upon the House of Atreus. Agamemnon, son of Atreus has married Clytemnestra and when the former is absent in Troy, Clytemnestra is seduced by Aegisthus, the son of Thyestes.

A characteristic of Greek tragedy is its commencement at the crucial moment of the play. The causes and events which lead to it are related by the chorus, as in Agamemnon. At the outset of Agamemnon's expedition against Troy there had appeared an omen—two eagles devouring a hare with her unborn young. It was interpreted as the two kings of Argos and Sparta destroying

Troy. Agamemnon and Menelaus accepted the sign and were ready to pay any price in return for the ultimate victory over Troy. There were terrible consequences following therefrom seen in the vision. Troy will be sacked but the unseen pity—the goddess Diana—has been alive and watching the Artemis who "abhors the Eagle's feast". Agamemnon's army is made to suffer long wastes of wind and starvation. In order to appease the gods Agememnon sacrifices his own daughter Iphigenia to Artemis. This seemingly heartless act alienates Clytemnestra from her husband and she nurses her hate for ten years, waiting for the time when she can avenge her daughter's death. In this she is aided by Aegisthus who has not forgotten the wrong done his father, Thyestes. Living in Agamemnon's palace, the pair of lovers await the return of its lord. It is at this moment, in time, ten years after the departure of Agamemnon for Troy, that the trilogy begins.

Agamemnon appears, royally attended on a chariot, while another chariot bears Cassandra, daughter of Priam and sister of Paris. Agamemnon enters the palace in triumph. Clytemnestra bids Cassandra enter too,. As soon as the former departs, the priestess-prophetess dismally foreshadows the evil that is to follow.

Cassandra was beloved of Apollo who gave her the gift of true prophecy. In some way, she broke her promise to the god; and since his gift could not be recalled, he added to it the curse that none should believe her.

Standing outside the palace, Cassandra sees as in a vision the crimes of the past and those that are about to follow—she gives us the awful conception of a race intent upon its own wrongs and blindly groping towards the very terror it is trying to avoid. The woes of the House of Atreus pass before us in a single tableau—her vision shows a house given over to the spirits of vengeance, a choral band never absent since the primal woe that brought defilement. Phantom children loom on her sight, their palms filled with meat of their own flesh. In revenge for that deed another crime is to bring fresh stain on the house. The chorus understands the old story and crime of Atreus but is baffled by what she says after she sees a "net, a snare of hell"—"blood in the bath and treachery". She prophecies thus the murder of Agamemnon by "A hand. . . another hand, ... That reach, reach gropingly. . . . " those of Clytemnestra and Aegisthus. The chorus understands her not because of the curse of Apollo, she prophesies her own death and soon after she enters the palace, there are cries heard, Clytemnestra appears standing over the dead bodies of Agamemnon and Cassandra whom she has murdered.

Thyestes and Iphigenia have been avenged by the death of Agamemnon by Clytemnestra and Aegisthus. But "wrong amendeth wrong" and as Cassandra prophesies, Agamemnon's son, Orestes, returns later and with the help of his sister Electra, kills his mother and Aegisthus, thus avenging the death of Agamemnon. But he is not to be spared from the consequences of his deed—the curse descends on him. The Furies crowd round him, driving him mad and he commences his wanderings, going to Delphi and Athens pleading with the gods to rid him of the spirits. Finally, after much suffering , he expiates his sin and the curse comes to an end. In the old order of heaven and earth there was no such escape from the endless chain of evil. But according to Aeschylus, there is a new Ruler in Heaven . . . .Zeus. . . . who has both sinned and suffered and thereby grown wise. His gift to mankind is the ability to learn through suffering.

Throughout the plays there is an undercurrent of terror and foreboding. The watchman at the very outset feels fear breathe round his bed and ". . . . there stone walls know well, if stones had speech, what tale

were theirs to tell . . . .". . a "Sighing for the tale untold, of this house. . . . ."—the House of Atreus. The whole theme is summed up by the chorus—they describe the elopement of Helen, wife of Menelaus with Paris of Troy—some Pan or Zeus or Apollo hears the keen throated suffering cry of the wronged ones—

"And sendeth down for the law transgressed
The wrath of the feet that follow."

At the sacrifice of Iphigenia, Agamemnon bids them hinder the sweet mouths' utterance, "Lest she should speak a curse on Atreus' home and see". Though revenge is bound to follow one day, as Clytemnestra says: "The smiter shall be smit", recklessness begets recklessness and Justice directs the course of things to its appointed goal.

The part played by the gods in the play is remarkable. They take sides, demand sacrifices, issue orders etc, against which men have no power. . . . .

In the first place it was ". . . one beloved by many men, on Paris sent the Atreidae twain,. . . ." It was expressly at the command of Zeus that Agamemnon and Menelaus launched an expedition against Troy. But "Pity lives. . . and Artemis abhorreth the eagles' feast."—Diana is disgusted at the thought of the destruction of the unborn generations of Troy and determines to inflict punishment on the Greek army— "Upon other evil her heart she setteth, long wastes of wind, held ship and unventured sea, on, till another shedding of blood be brought!" —the sacrifice of a virgin's blood—Agamemnon's own daughter—Iphigenia.

Troy has been sacked—"Though of God it pass unchallenged,. . . the wound of all those desolate dead might waken, groping for its will. . ." Agamemnon dies to atone for the siege of Troy, for his father's sin and for the sacrifice of his own daughter.

It seems too, that Appollo had a hand in the capture and death of Cassandra, because, standing outside Agamemnon's palace Cassandra cries: "Apollo, Apollo!. . . ." She prays to Him to be remembered—"This little thing, the woman slave they show".

Then there are the Furies which haunt the play—the Evil Genius—the "Daemon whose heel is set on the house. . . ." Though the deeds are accomplished by human beings, it is the Genius of the House that prompts them to it and leads them to their Fate. To our eyes the deed of Clytemnestra and her truimph over Agamemnon's death seems almost inhuman—after all he is her husband but Clytemnestra maintains that not herself, but the Avenger of Blood in her shape, has done this deed—

"And criest thou still this deed hath been
My work? nay, gaze, and have no thought
That this is agamemnon's queen
Tis he, tis he, hath round him wrought
This phantom of the dead man's wife;
He, the old wrath the driver of men astray
Pursuer of Atreus for the feast defiled;
To assoil an ancient debt he hath paid this life;
A warrior and a crowned king this day
Atones for a slain child."

The chorus, guilty as they know the queen to be cannot deny that the avenging doom is there, but when is the tale of curses begotten of curses to come to an end? "Who then shall hunt the race of curses from out this hall?"

Orestes—in order to avenge the deaths of Agamemnon and Cassandra, Apollo commands Orestes to seek out and kill Aegisthus and Clytemnestra. Orestes is not afraid of the consequences—so strong were the sanctions with which Apollo bade him do the deed:—leprosy, madness, exile, wasting, death should overtake him if he hung back.

The anvil-block of vengeance is firm

set and fate is the swords-mith, hammering all working. The chorus realize, nothing can come of evil but evil, which the avenger in his turn will have to prove. For his act of matricide—though done by the command of Appollo—Orestes was given up to the Furies and driven over the earth a madman. He feels his brain giving way and reiterates his innocence saying that he will go to Delphi and challenge the god who sent him on this mission, to free him from its dire consequences. The madness increases, he can see the Furies in bodily shape, and all their tresses entwined with serpents—they swarm and from their eyes is dripping loathsome blood—they drive him on and he can bear no more. Thus the third storm has burst. When will the dread doom be lulled into slumber?

Orestes commences his long career of wandering till at last in Athens he is cleansed and healed by reason of all he has suffered. He thus expiates the sin of Atreus, that of Agamemnon., and his own evil deed wiping away foreover the curse of the House of Atreus. Time, with its cleansing rites has purified the House.

"The fire of the avenging star" has fallen upon the shedder of blood and purged the deed of evil. Man has learnt by suffering as Zeus did—

"Zeus, who did ordain
Man by suffering shall learn....
Tis the gift of one by strife
Lifted to the throne of life."

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Fulfilment

I shall make my life a poem,
I shall make my life a song;
I shall fill my heart with music
As I trip life's way along.

For if I write a poem
Who'll print it I can't tell;
And if I sing a melody
The listeners would rebel!

So I'll make my life a poem
I'll live it like a song,
Doing the deeds of beauty
For the folks I meet along.

If the sunshine of my poem
Can make one soul more bright;
If the music of my living
Can make hearts feel more light;

I'll joy I've done my duty,
I'll be glad my life was spent
In adding to life's beauty
In just the way 'twas meant.

And when I've reached the ending
Though folks wont miss me long,
I'll reap the joy unending
Having given the world my song!

O.S.

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Students recounting experiences abroad help create international friendship.

"Walk together Talk together"

Bina Rao, I B.Sc.

As the plane touched the airport at Amsterdam one more place on the map, which had been a mere name, became real to me. We disembarked feeling more experienced than we were when we left Bombay thirteen hours before. After getting through the customs, we travelled to Rotterdam where we boarded a chartered ship, *The Seven Seas*, which was to be our home for the next nine days. For the first time, we came face to face with American teenagers who were returning home after a three months stay in various homes abroad, as well as teenagers from all over the world. It was amazing to see, how in spite of the language problem, we were firm friends before we reached New York. *The Seven Seas* seemed like a miniature world, where the "inhabitants" were capable of understanding one another. If this understanding can be created on a small scale, why should it not work on a larger one? The motto of the American Field Service, which sponsored our scholarships, "Walk Together Talk Together", could not have been better brought to light than by the students on the ship who were meeting for the first time.

The American Field Service International Scholarships (AFS) is a two-way programme, which opens the door to understanding and friendship among the peoples of the world. A brief history of the AFS will do well to make its purpose clearer. It was started during World War I as an ambulance corps by a group of Americans who were working in France at that time. After the war the group dispersed but was brought together through the efforts of Mr. Stephen Galatti, one of the men who worked in the ambulance corps. In World War II AFS volunteers served in Burma, Italy, France, where they worked side by side with people from other countries, and and discovered a mutual understanding and respect for one another. After the war, they decided to continue creating these personal contacts by encouraging foreign students to visit America. They chose the 16-18 age group when students are considered to be most open minded and eager to learn. The students are screened in their own countries for personality and intelligence.

It was a big experiment, and no one had ever tried it before. They were not sure if it would work, but it did work as statistics prove. The programme started with seventeen students, but now more than 25,000 students have passed through the AFS. To make the understanding at which it aims, complete, there is a programme for the Americans called the Americans Abroad Programme.

The AFS students are encouraged to

participate whole-heartedly in the life of their American community where they attend the senior year of high school, and live in carefully selected homes as members of their American families on the same basis as the other young people. Besides mixing with the American teenagers we were given a chance to meet and converse with the other foreign students in the district. The students learn first hand of the different aspects of American life–their customs, ideals, interests and problems, and also broaden the horizons of those people by telling them about their own countries. In this way, the students as well as the Americans learn to recognize and respect their similarities and differences, and to learn that foreigners also have dreams and efforts directed toward the goal of a peaceful and useful life. Whatever their race, religion or language, people are essentially the same all over the world.

My year in Tiffin, Ohio, was similar to what the other 2,825 AFS students experienced. I stayed with an American family, the Dale Walcutts, as their daughter. They accepted me as a member of their family, and I grew to love them like my family at home. Besides having a father, mother and two sisters, I had a host of other relatives who treated me as one of their own family. The people in the community invited me to their homes, to church dinners, barbecues and the like, and took great pains to make me feel at home. After December I was invited by various organizations and service groups to speak on India. The interest with which they heard me and plied me with questions was really amazing.

I attended the public high school in town where, along with the other students, I was swept into the informal, sometimes violent, discussions in class. American students have an incurable love for discussions, and never leave any news item unscathed. Every subject from Politics and Economics to Religion and customs was taken as a topic for discussion. Away from school they are altogether different from the serious people at school.

At the end of the school year, the AFS organizes a bus trip to broaden our (students') picture of the United States. Communities volunteer to be hosts to the students, showing them places of interest, and affording every type of enjoyment during their short stay. It was really astonishing to see the bonds of affection formed between the host families and the students, and what is more, the growth of friendship among the students themselves from all the countries of the world. There were several such buses, each making its way to the rendezvous—Washington D.C. where all the 2,826 students were to assemble for the first time at one place to meet President Johnson and his family. Ours was bus 49, so we called ourselves the "Fortyniners". It carried students from 21 countries. Thus, as on *The Seven Seas*, each bus carried people from different countries walking together, talking together and living in perfect harmony and understanding.

This experiment started after World War II, which was uncertain of success, has proved how lasting, friendship based on understanding and respect can be. While we, the students, observe the American way of life, the AFS does not expect us to lose our individuality. Ex-President Dwight Eisenhower has said of this programme, "This kind of exchange, as it grows and grows will have a better effect on advancing the peace of the world, of giving greater promise to each of us, young and old, to live fuller and better lives, free of the burdens of armaments, from the fears of attack, living together in the confidence that humans can trust and believe other humans." His words sum up the aim and purpose of the AFS.

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The Dark Continent

Matilda Sequeira, I B.A.

Africa, the world's largest continent, widely known as the dark Continent thrills all travellers with its ageless wonders. Within its frontier are countless areas of outstanding interest, an incomparable variety of sights and scenes that defy description—and as different from each other as they are distinctive to Africa alone. It is indeed a land of contrasts with scenes varying from desert to jungle, thundering falls to primitive pygmies, ancient sites to modern cities, all interwoven with the colour and charm of many nations from the beginning of time.

East Africa is supposed to be a land of diversity, but it has its own specialities, the most important being its wildlife. Game roam the dry bush-covered plains in teeming herds and here are some of the last great strongholds of the big game animals. The National Parks, Reserves and Sanctuaries are world-famous and a paradise for tourists. In them can be seen the greatest concentration of animals still existing in the world in their wild state and natural surroundings, all providing a wealth of material for the photographer to devour.

The Tsavo Park is the largest game sanctuary in the world. To the South of this lies the Masai Amboseli Game Reserve with the famous Kilimanjaro backdrop to complete the wild-life picture. The venturesome travellers to the Royal National Park and the Meru and Mara Game Reserves are rewarded by the sight of rare species of animals such as lions, gerenuk, grevy's zebra and reticulated giraffe. Hippopotami, elephant buffalos, wart hogs, antelopes, water buck, topi and Uganda Kob are much sought-after residents. Other reserves like the Manyara Reserve, the Kikuyu Reserve and the Queen Elizabeth National Park are all favourite ha nts of tourists, the more so, because of their infinite variety of animals which intensify the pleasing effect of the rugged landscape.

But, game alone has not contributed to the invigorating beauty of the country. East Africa has received recognition the wide world over for her profusion of bird life. Along the Kazinga Channel a bewildering variety of bird life lines the banks, making a paradise for the ornithologist. The Nakuru Bird sanctuary is a haven for enthusiastic tourists who are favoured with sights of the multifarious species of birds, the most noteworthy being the famous flocks of elegant flamingos that line the shores of Lake Nakuru. With such an abundance of game and birds, it is not astonishing that there is a continuous stream of tourists, including hunters and ornithologists, pouring into the country. Since this forms an important source of national income, great encouragement is given by the Government to the tourist industry and all sorts of facilities and conveniences are provided to visitors.

Another of East Africa's specialities is its colourful peoples, ranging from the more civilized African to the dimunitive, primitive pygmy. As members of the "Dark Continent", the natives are characteristically dark, with here and there a sprinkling of the fairer variety (probably as a result of intermarriage with the Arabs). An out-

standing feature of their physical appearance is their extraordinarily thick lips and mass of short curly hair. The women usually wear the little hair they have in a series of narrow plaits, beginning at the forehead and terminating at the nape of the neck, the result closely resembling a tight-fitting knitted cap. Their mode of dress and traditional customs vary with the tribe, and a study of the above reveals the Africans as the most interesting and photogenic peoples to be found anywhere in the world today. Their way of life in the villages depict them as a primitive people, but a study of those inhabiting towns gives us an idea of the considerable progress they have made towards civilization. The villagers live in small huts plainly built of mud, wattle and thatch, whereas those in the towns now live a high social life in luxurious bungalows and flats which can easily compete with most of the European homes. Their diet includes a dish made of maize flour—"oogari", cassava, maize cobs and beans. Termites and dragonflies fried in oil is a delicacy they enjoy.

In the remote areas, African tribesmen still live as much as they did centuries ago, preserving their colourful and fascinating costumes and customs. The Masai and Samburu still wear their picturesque tribal dress, the Wakamba are famous for their snake-dance. These cling tenaciously to their religious rites and observances. Unfortunately increasing civilization is making its effects felt on certain tribes—on their age-old fashions of dress, adornment and ways of life—and, in towns and the more sophisticated areas, Africans have in general, assumed the Western style of dress and customs. However the change has been recent and is still in the process of emergence.

Only a small percentage of the Africans have been endowed with a secondary school education. Of the number that attend primary schools, only about a quarter finish the course, and only approximately 5% can afford to go on to high school. The students themselves have high academic and character qualifications but their families are too poor, most of them struggling at the subsistence level. Formerly, land and educational policies discriminated against Africans in favour of the white settlers, but now that interracial tensions have ceased, radical reforms have been introduced in these policies. There are now enlarged job opportunities which have transformed the lives of the Africans, who in the past could only nurse thwarted ambitions. New horizons have opened to African women, and the country will soon reach a stage when the women will play as vital a role in the development of the country as they do in some of the more developed countries of the world.

In general, with a prosperity born of its agricultural exports and its tourist industry East Africa is making steady economic social and political progress. With the millions of pounds spent each year on the development of education, health, and other services, the idea of the African 'savage' will soon pass into oblivion.

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A Trip to Italy

Gulobi Rasquinha, I B.A.

The year 1962 was a lucky one for me I should say, because in the year, that is just when I stepped into the X Std. of Capitanio High School, I had the unique opportunity of visiting Italy, that fascinating historic country of Europe, with nineteen other Indian students, ten boys and nine girls.

Italy was waiting for us with a smiling welcome, so it seemed to us twenty young 'ambassadors' of India who had flown to Rome on July 4th, 1962, in the luxurious airliner Alitalia DC 8 Jet. We were out there to make a three week tour of Italy together with four other groups of twenty students each from Argentina, Nigeria, Yugoslavia and Italy. It was all due to the kind invitation of the C.I.V.I.S. (Centro Italiano Viaggi Instruzione Studenti) an organ of the Italian Ministry of Education.

It was simply wonderful to realize that after having halted at Karachi, Teheran and Athens, we were finally in Rome that fascinating capital of Italy within a flight of ten hours. Whenever the name of Rome is spoken, a crowd of myths, legends and souvenirs immediately come to mind for with the founding of Rome originated a civilisation which has influenced the entire world.

To absorb the centuries-old fascination which emanates from the buildings, to listen to the cool whisper of the hundred fountains which adorn the squares, to linger about the princely villas now transformed into public gardens, and to gaze with awe at the innumerable churches which give to Rome its unique atmosphere—that is an experience indeed!

Rome is the cradle of early Christian Art. The buildings and museums of Rome contain the most vivid documentation of the rise and fall of the Roman Empire and the triumph of Christianity. Modern art is largely prevalent there and the most important modern art museum is the Modern Art Gallery, which we did not fail to visit.

The Coliseum, which is very much in ruins now, did not fail to catch our eyes. It was a rare experience to walk round the place scrutinising the massive walls and the arena rooms.

During our stay in Rome, we were highly honoured to meet President Segni of the Republic of Italy at the Palace Quirinale, his residence. We saluted him in Indian style 'Namaste', which he reciprocated likewise. Other groups saluted him in their respective styles. It was indeed gracious of him to honour us with his presence for about half an hour.

Rome is the only city in the world which contains an independent and sovereign state within its walls, the Vatican city, the residence of the Pope. The vast piazza of St. Peter's, sweeping outward from the great Cathedral is the most celebrated of the many monuments created for Rome by Gian Lorenzo Bernini, the 17th century master of art. Its colonnades erected in 1656 are intended to symbolise the embracing arms of the Church. St. Peter's, surmounted by Michael Angelo's dome, is most impressive; and once inside St. Peter's we found such a serene and peaceful atmosphere that we wished we could have stayed on longer.

Tivoli on the outskirts of Rome, contains many Roman monuments and the Villa D'Esta. The latter is celebrated for magnificent Renaissance Gardens with thousands of jets of water playing in their fantastic fountains.

Rome, so lavishly embellished with monuments and statues, justifies the saying of Augustus, "I received a city of bricks and I leave one of marble".

In Rome we visited night clubs where we made friends with some American and and French youngsters. I had my first experience of tasting wine (we have prohibition in India) during lunch in Rome. For the first couple of days I felt a little homesick perhaps due to the change of atmosphere. But we were soon glad to meet many an Indian student studying there.

Next on our programme was Naples the city that has suffered the full impact of war, but the many new buildings that have come up and the many more that are just rising go to show how fast this place is recovering. The main attractions here are the smart shopping centres, where windows elegantly display models of fashion houses and the products of Italian handicraft. It was here that we were stunned to hear the sad news of the crash of Alitalia DC 8, the luxury jet which had brought us to Italy, near Poona on its return journey, causing the death of about 96passengers. The news was read to us by the Italian students, from the "Osservatore Romano".

On the July 6, we sailed by night from Naples to Sicily. Our night's voyage was a pleasant one, with beautiful sights of illuminations. With her geographic position in the centre of the Mediterranean Sea, with her history, her art and culture, Sicily occupies a special place in tourism and we were fortunate to enjoy its natural beauty which is vivid and full of colour. Of the mountains which dominate Sicily, the most important is the legendary Etna—the greatest active volcano in Europe. When we saw this volcano, it made a striking picture with its smoking crater. We enjoyed the pleasant beaches where some of us had a delightful swim.

Sicily can boast of galleries, museums and works of the highest cultural and artistic value, such as the "National Archaeological Museum" in Palermo and the "Castello Ursino Museum" at Catania. In Palermo, the great palace built by the Norman Kings and the Church called 'Palatheen' held us spellbound. From Palermo we proceeded to the tour of Agregento, where we went for Mass to St. Rosalina's church built in a cave on the top of a high mountain.

Among the monuments of major historic and artistic interest visited, were the Church and the graves of William I and William II, the Palace of the Norman Kings which is now transformed into a Museum of great historic value, and Bellini's Theatre which because of its frescoes and its gold is one of the most estimable in Italy.

Another place worthy of note was Taormina. It is one of the most celebrated resorts in the world both for its inviting beach and its magnificent landscape.

Before we left Sicily, we spent a night at Messina from where we sailed back to Italy the next day, leaving behind us a friendly and hospitable people. While we were there, they were always in admiration of our colourful sarees. Young and old followed us when we went out shopping asking us many questions which we struggled hard to reply in broken Italian.

Resuming our tour of Southern Italy, we spent a couple of days at Cosinza which is noted for its scenic beauty. We spent an enjoyable morning in its exquisite gardens which nestle between the green of the olives of the Paola Hills. On the high Paola Hills, the clouds were very low, and for a few seconds we strolled among them. We felt as if we were suspended in space without rockets.

As scheduled, we were in Pompeii on the 15th July. This once flourishing Roman City, buried after the famous eruption of Vesuvius in 79 A.D., has been brought to light as a result of a two century long excavation. De-

tails of its past grandeur and the intimate aspects of its life as it was hundreds of years ago are so well preserved that we were amazed and impressed.

After enjoying the glories of the South, we carried on to have a glimpse of the North. The first place on the programme was Perugia. It is situated on a hill top commanding an extensive view. Twenty kilometres from Perugia is Assisi, an artistic Roman centre noted particularly as the birth place of St. Francis, who founded his order there. We saw here the relics of the Saint—the cord which he used and the wild rose bush in which he used to roll to mortify himself whenever he was tempted. The chief glory of Assisi is its medieval monuments.

On the 17th July we were in the city of Florence (Firenze). It was probably founded centuries before Christ. The splendour of the rule of the House of Medici graced Florence for over three centuries. The palaces and churches speak eloquently of the power of Florence at that time. In order to enjoy a truly beautiful view of the city of Florence, we went up to the Piazzale Michaelangelo, just above the city. The centre of this square is graced by the statue of David, the patron saint of this place. Florence was the most lively centre of Italian art and thought; the greatness of its past glory lies in its numerous libraries, museums and galleries. The Palazzo Vecchio, the Palazzo degli Uffizi, the Archaeological Museum and the Academia Museum are among some of the imposing and stately buildings of Florence.

From beautiful Florence we went to Bologna which is no less beautiful; an active and important trading centre it has also become celebrated as a centre for studies and is often referred to as the "University City". While in Bologna we were privileged to see the 'Leaning Tower of Pisa'. It is narrow and high and leans considerably out of plumb.

The city has numerous basilicas, churches and sanctuaries which were erected in some striking periods of history and which speak of the flourishing art in Bologna.

The last place on our programme was Milan. It is by far the most modern. It is the centre of Italian commercial and industrial activity and has many "miniature skyscrapers"—so they appeared to me. In Milan, I visited the Mother House of the Sisters of Charity. We went out shopping here at huge departmental stores where all sorts articles from A to Z were available. But we could not buy many things which fascinated us as we were allowed to take an exchange of only Rs. 75, when we left India.

On the 25th July, we had to bid goodbye to the other groups of students, before we emplaned for Rome.

The happiest and most charming of all our friends were the Nigerians who loved us Indians much more than the others. The Yugoslavians could not be very friendly with us, as they knew very little English. The Argentinese were more friendly. We exchanged autographs and soon parted with tearful eyes and embraces.

At 4.30 p.m. the same day we saw the last of Rome as the jet took off. As all good things must end, so also did this wonderful trip to Italy.

It had all become a sweet dream as I landed at Santa Cruz on the evening of July 26th, but what I still carried with me was a wonderful tapestry of memories of sunny Italy and feelings of deep gratitude to the C.I.V.I.S. organisation that presented us with this opportunity to see the "Garden of Europe". I shall also be ever grateful to my headmistress Rev. Sr. Rose, and to all those who made it possible for me enjoy this trip. I often think of those wonderful twentyone days and look forward to another chance of visiting a foreign country.

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Memories of a Camera

Hazel Machado, II B.A.

We are approaching Geneva. Every year "Swissair" brings tens of thousands of visitors to this city of Switzerland. And now its Lalith and me! Hanging on her shoulder I can see that she is thrilled to the core! She just cannot wait to get off the jet, and then as we are getting down to the air-strip she stops suddenly and I hear her whisper "No, not even in my wildest dreams did I imagine that it would be so cold!"

Yes, she is fast asleep now. I wonder if she is dreaming of our drive from the air-port, through the country side to the hotel or is it the wonderful days we spent in the Middle East, then in Italy and later in France and in Germany? I just cannot forget those fascinating days. Beirut, the Capital of the Lebanon and the gateway of the Middle East offered us a tremendous amount of sight seeing and there were many places of great beauty and historic interest within easy drive of the Capital. Lalith used me a number of times to photograph herself and others against the background of the strange and colourful Grotto of Jeita, about 12 miles from Beirut, and then as we drove along the road which took us to the beautiful summer resorts up the Western slopes of Mount Lebanon, through the pass of Dahr-el-Baidar then down to the fertile Bekaa plain, and thence to Baalbek the city of the Sun-God, as we walked through the ruins of this fantastic temple city, it was almost like shooting a movie. Camera focus 5: "Moonlight on Stone"! A view of the temple of Jupiter consecrated to the Triad of the three divinities. Hadard the god of Heaven, Atargates his wife, and Mercury their son. Focus 6: The great Citadel, or rather the remains of it, and a beautiful picture of the marvellous temple of Venus. Of course we did not miss the Baalbek International Festival, held in the majestic setting of the ruined temples, and I was very busy photographing the Lebanese folk-dancers. The special lighting effect which revealed the romantic beauty of the gigantic ruins facilitated my work, very much.

And then we were in Rome. I did not hope to have any free time there. Well, how could I hope for that rare treat when Lalith was bent upon visiting every nook and corner of that ever young city?"Look there's Lalith! what is she up to?" accosts a perfect stranger and she slips me into his hands to have herself photographed! Later, I bet, she'll write below, a gay Italian insisted on taking a snapshot of me..!

When the train brought us to the "Austerlitz" in Paris, Lalith's excitement knew no bounds. She had travelled by train purposely because as she said, she wanted to get to know the people and the countries better. And then Paris! it sort of makes my head spin. Lalith took me on a jaunt round the city, and I must say, I worked hard focusing myself on the huge Cathedral of Paris, the "Notre Dame", trying to catch the solemn beauty of the Basilica of the 'Sacred Heart' on Montmatre, and photographing the 'L' Arc de Triumph' which stands as a memory of one of Napoleon's war triumphs.

"Goodness, what an exhausting but rewarding day it had been!" We had climbed

the Eiffel Tower and I had taken a magnificent view of Paris stretching far and wide at our feet. And then it was hard to tear ourselves away from this Museum which houses the "Mona Lisa".

Oh! Going shopping! The mere mention of the word completely turned Lalith's head. How could she forget to shop in Paris? Packages and bundles began to fill her arms and bills filled her handbag and for a couple of hours I did not exist at all. Yet, it was a good occasion for rewarding snapshots. 'The ravishing displays in the modern shop windows and the charming Paris ladies in front of them'.

'Revelations' may become a hobby of a camera. People talk of enjoyable hours spent in an elegant restaurant. Lalith had felt happy and relaxed that day in Munich and she had declared that Miinchen as the Germans call it, was a wonderful place to get a good meal. I suppose that must be true, for when Lalith was faced with German specialities she forgot all her dietetic rules and aims. That evening driving round Munich, the cultural centre of Europe, we had a taste of the ever alive German wit. We were in our Swiss friend's automobile with its distinctive national license plate. As the green traffic lights showed, he wanted to rush forward but there was a long line of pedestrians, so he stopped. Again the lights and the pedestrians—then once more red lights! A young German stopped at our car and called through our window "Hey, William Tell, are you gonna wait here till them apples are ripe?"

When we arrived at the city of the famous Cathedral and of 'Eau de Cologne', it was just after dusk. The illuminated city was enough to bewilder even a camera. That night Lalith strolled along the busy main street. That's just how she wanted it in her album—a boulevard of a thousand moods and impressions—I've quite forgotten its name. All I remember is that on that gay and friendly boulevard the old and the new rubbed shoulders in sweet harmony. There we met people walking, strolling, working and laughing.

How delightful when two people set out to explore an island! We had already seen Nordenie and Bordur, two of the Northern islands, it was just now, the tiniest of the lot. The island beaches are the German summer paradises. We met thousands relaxing in the sun. Walking along the beach we ran into a group of foreign students. "We are in love with the islands" said one of them and we're sorry we can stay only for three months. Lalith of course agreed with them.

"Come along snapshooter, we are going to explore Switzerland now" said Lalith as she hung me on her shoulder, and that brought me out of my reverie. What a night! I had almost relived the last few weeks and now lets see what Switzerland has for us. Unlike Berne, Zurich, and Basel, Geneva is a French speaking city. Geneva the symbol of the Swiss hatred of war has become the city of Congresses. From this beautiful city, Mont Blanc and other Alpine peaks can be seen in the distance. But mere glances were not sufficient for Lalith. So we set out in the Engleberg railway from Stanstad, a little town on the shores of Lake Lucerne, up through the picturesque Engleburg valley to the mountain resort,, Engleberg (3500 Ft.) In summer, Engleberg offers mountaineering rambles, tennis and fishing and it has one of the most beautiful Alpine swimming pools of Switzerland. Brilliant sunshine doing full credit to the proverbially good Swiss climate enabled me to take lovely shots of rosy cheeked children enjoying themselves in the children's paradise, under the supervision of a nurse. Our trips from Engleberg by furnicular to Gerschnidp, from there by air cableway to Triibsee and by chair lift to Jachpass (7500 ft.) or by cable

Memories

Sr. James, I B. Sc.

The name of "France" brings with it a train of sweet memories of the one and a half year spent in that beautiful country.

It was the 8th of August 1962, that saw the dawn of our sojourn in Blois—one of the many important towns of France. What joy and then what excitement to see the new faces of our Mothers and Sisters! New—yes but not strange, for love unites us all with the same bond into one family. Needless to say that a warm reception was reserved for us, "Petites Soeurs" as they call us. The difficulty of expressing ourselves in the French language awaited us, but it was soon surmounted by the wonderful method of trial and error.

Fortunately, we began our stay in France in the Summer season. To live through the four seasons in reality is quite a different thing from reading about them in India. Every season has its own characteristics. One is instinctively led to meditate upon the Omnipotence and Omniscience of the Creator of this wonderful nature! During Autumn which follows summer, nature seems to be mourning when plants and trees shed off their beautiful verdure. It's really interesting to see the gradual change in nature. Autumn is followed by Winter when nature

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(Cantinued from previous page)

railway to Brunnee (5250 ft.) offered me endless opportunities. "I am already stiff to the bones" cried Lalith. It was in Saasfer of the upper Valais. My energetic Lalith had already tried her hand at skiing on the winter snows and had earned a lot of bumps and bruises when she tried skating on the frozen lake. And then we were in Zurich. We came to this truly international city of Europe after visiting Berne, Basel, Lausanne, Fribourg and Neuschatel. We found that though Switzerland is famous for its mountains, its towns have their own interest and beauty and they really dominate Swiss life. They combine picturesqueness with active industrial business life and have great historical traditions.

Oh! its such a pity! Lalith wants to leave me, her camera behind in her room, as dusk is creeping over the city. Why, that's just the time when I spot things that are easily overlooked, the thousands of lamps lighting up and bathing the city in new splendour and the people relaxed and happy, sauntering past the brightly lit shop windows.

Talking of people, well the most interesting thing Lalith did was meeting the people and learning their language and ways. Forgetting all differences of race, and colour she became a little 'Ambassadress' I should say of India. As for me, my most vivid memory is of photographing people with warm and friendly smiles.

Now the time has come for us to part. It is really hard to say good-bye, but well, there the jet is waiting for us. Oh! poor me now I really feel my head spin, because my fair lady is gaily, swinging her camera. But at any rate what were those words again? Oh she feels quite at home in Europe so she's coming back some day again.

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seems to be lifeless. Except for a few sparrows no bird is seen for they fly to the warmer regions. The weather is atrociously cold,and houses are being heated. To our great surprise we see the near-by river frozen! Winter has its pleasant side too. Who will not be delighted by the whiteness of the snow around? As if in contrast to winter comes the season of Spring. With Spring comes life. Plants begin to sprout, trees and shrubs put forth their tender shoots, lovely flowers make their appearance everywhere and to add to this is the echo of the chirping of birds.

Our sojourn was not confined to Blois alone. When the weather was pleasant we went to visit places like Paris, Brittany, Bourges, Tours and others. Wherever we went we made acquaintances among the people, some of whom were seeing Indians for the first time. We were asked several questions about India. Children were the most interested of all. We felt a sense of legitimate pride when we could write something in different scripts on the French black-boards with the children looking at us dumb-founded. Many of these children even expressed their desire to have some Indian correspondent.

It was with a pilgrimage to Lourdes that we ended our stay in France, a pilgrimage which will ever remain fresh in our minds. People of every nation and tongue irrespective of caste and creed flock to this Sacred place, where reigns an air of true peace and tranquility and a deep spirit of prayer and supplication. Just to see the place where our Blessed Lady appeared to Bernadette more than a hundred years ago fills one with true delight!

It was on the 16th of February 1964 that we retraced our steps to our motherland, which we were to reach on the 2nd of March. Besides the material luggage, we brought along with us a large stock of sweet memories of a country which had now become for us a second motherland and of a people who had become dear to our hearts.

Oh! how much is God to be praised for having given us this unique privilege!

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"Yet, though we may know the history and something of the culture of our respective countries, what is required is a true understanding and appreciation of each other even where we differ. Out of that understanding grows fruitful cooperation in the prusuit of common ideals."

Nehru – address to U. S. Congress. Oct. 1949

".....about new ways and new ideas with which we can change our horizons. We shall still see the old; this is our heritage. But we shall also see the new; this is our future."

Nehru—Discovery of India.

Seminar on the U. N.

October 20th, 1964

The History of the Charter of the U. N.

The two World Wars within the short period of one generation convinced the thinking men and women all over the world of the utter urgency of making radical changes in the modes of thinking and evolving an appropriate international machinery, the task of which should be among others, to "save succeeding generations from the scourge of war". The statesmen of the west everywhere began to realise that there was something fundamentally defective with the existing system of international organizations, and that the bitter fruits of the two World Wars, the world-wide economic depression, mass extermination on a scale unknown in history, and extinction of human freedom everywhere should, if not out of wisdom, at least out of necessity, lead to the establishment of a stronger and more equitable international order after the war. This realization to be sure, was not a new one. The League failed dismally in its security function.

The occurrence of the Second World War, sealed the fate of the League, and no thought was given to revive and restore it after the termination of hostilities. First, the U.S.A. would have been averse to joining the League which the Senate had condemned in 1920. Secondly, it was very unlikely that the Soviet Union could be induced to rejoin the League from which it had been expelled. Finally, people generally thought that "a fresh start would bring something stronger than the League had been" and less affected by the stigma of failure which, more or less unjustly, rested upon the League.

The launching of a new international organization rather than trying to rejuvenate the League was apparent. But before the universal urge to avoid any further wars could take its final shape at San Francisco in 1945, it had to cross many states and pass many tests.

The Atlantic Charter: The first step in this direction was taken on August 14th, 1941, when President Roosevelt & Prime Minister Churchill met aboard an American cruiser in Mid-Atlantic Ocean and issued a declaration of international importance called the 'Atlantic Charter'. The Charter declared, that after the final destruction of the Nazi tryanny, they hope to see established a peace in which all people will live free from fear and want, abandon the use of force and seek universal disarmament, and the establishment of a wider and permanent system of general security.

The Atlantic Charter evoked universal response and on September 24,1941, the USSR Luxembourg, Holland, Greece, Norway, France, Poland, Yugoslavia & Czechoslovakia subscribed to this declaration.

The United Nations Declaration: The next important landmark in the evolution of this urge was the signing of a short document, which later came to be known as the United Nations Declaration, by USA, USSR, Great Britain and China in January, 1942. The

next day, 22 more nations including India added their signature. The signatures explicitly pledged their governments to the maximum war effort against the Axis Powers and to the purposes and principles of the Atlantic Charter.

Moscow Conference: Then followed the Moscow Declaration of Oct. 30, 1943, which was the outcome of the Moscow Conference (19-30th Oct. 1943) attended by the U. S. Secretary of State, Hull, British Foreign Secretary, Anthony Eden, the Russian Foreign Minister, M. Molotov and the Chinese Foreign Minister. The Declaration pledged further joint action in dealing with the surrender and recognised the necessity of establishing at the earliest practical date a general international organization. Thus the new international organisation was more specific than that of the Atlantic Charter.

The Teheran Conference, Nov. 28 to Dec. 1. 1943: The Moscow Conference paved the way for the momentous meeting of President Roosevelt, Prime Minister Churchill and Premier Stalin at Teheran, capital of Iran from Nov. 25 to Dec. 1, 1943. The three leaders in a joint statement promised to work together in peace as they had been doing during the war and also that "large and small nations would be invited to join a world organization".

Dunbarton Oaks Conference: The Representatives of Britain, USSR, China and the United States met at Dunbarton Oaks, Washington from Aug. 21 to Oct. 7, 1944 and laid the foundations of the entire structure of the United Nations. The Dunbarton Oaks Conference could not solve several issues.

The Yalta Conference: In Feb. 1945, Roosevelt, Churchill and Stalin met for the last of their War-time Conferences at Yalta in Crimea and decided several of the disputed points.

The San Francisco Conference: In accordance with the Yalta Schedule, the Conference of the U.N. met at San Francisco on April 25, 1945, and was attended by 50 Governments. There were present 282 delegates, 1,444 assistants, 1,058 members ofthe International Secretariat, 2,636 journalists and radiomen, 2,252 Army & Navy aides, 800 Boy Scouts, 400 Red Cross workers, 188 telephone and telegraph operators, 1,200 public spectators. Behind them, stretching far beyond the confines of the conference town and of the American continent itself, was an endless sea of faces, the common people of all countries the world over. These millions, the majority of whom had known at first hand the meaning of being at war, were now looking to this conference for peace, guidance and hope. The task of the Conference was to draft a Charter which could be acceptable to all States—a task at once difficult and delicate—a crucial test of mankind's ability to unite and work for peace, and a triumph of the human spirit in transcending 'national' physical frontiers and other petty considerations. The voice of Truman speaking by telephone line from the White House in Washington about 3,500 miles away was the key note call to the conference to work in the spirit of Roosevelt who had died on April 12, 1945. "This Conference will devote its energies and its labours exclusively to the single problem of setting up the essential organization to keep the peace. You are to write the fundamental charter. We fully realize today that victory in war requires a mighty united effort; victory in peace calls for, and must receive, an equal effort. We were not isolated during the war. We dare not become isolated in peace.

The conference faced several crises and deadlocks. However the delegates unanimously passed the Constitution (called the Charter) of the United Nations.

Addressing the Final Session, President

Truman said "The charter of the U.N. which you have just signed is a solid structure upon which we can build a better world. History will honour you for it. If we fail to unite, we shall betray all those who have died so that we might meet here in freedom and safety to create it. If we seek to use it selfishly—for the advantage of any one nation or any small group of nations—we shall be equally guilty of that betrayal."

If the verdict of time on the prodigious labours of the San Francisco Conference was already becoming unfavourable a few years after the event, this is not to be attributed to lack of good will, intelligence, or even statesmanship on the part of the founders.

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THE *Achievements of the U. N.*

October 1964

Victoria D'Silva, III B.A.

With the threat of nuclear warfare, the craving for peace has gathered momentum. The necessity for international understanding and cooperation among nations in establishing world peace and advancing the age-long fight against human misery, hunger, want, injustice and aggression is universally recognised. The founding and the progressive growth of this World Organisation—113 nations today as against the original 52—is the only hope for man's survival on this planet.

The achievements of the U.N. may be classified into political, social, economic and cultural.

In the political sphere, the withdrawal of troops from Iran by Soviet Russia, the emancipation of Greeks from Communist guerillas, the establishment of the S. Korean Government, the settlement of Jews in Israel; the formation of the Republic of Indonesia; the lifting of the Berlin blockade; the settlement of the intricate problem of the Italian colonies; the intervention in the disputes between Syria and Lebanon and Albania and Britian in the Corfu channel; the tackling of the Turko-Syrian crisis; the persistent digging into the South African racial question resulting in a world-wide arms embargo against South Africa and the United Nations operations in the Suez and Congo are some of these. The momentous intervention in the Cuban crisis averted the most dangerous confrontation of the major powers since the II World war. The good offices of the United Nations in the bitter disputes over West New Guinea and in Laos, the creation of Libya as an independent state and the decision over Malaysia are noteworthy. The Kashmir problem, the Arab Israeli dispute, the highly explosive situation in Cyprus and the tangle in Vietnam are are receiving tactful and sustained attention, in an effort to reduce world tensions, preserve peace and draw nations away from wars.

The United Nation's most important role in the last 19 years, has been to settle or to keep disputes under negotiations, while time passes and passions cool. "It is better that old men get ulcers than young men get shot". Any of these terrific situations in Hungary, Suez, Berlin, Congo and Cuba, would have easily triggered a thermonuclear world war.

The Cuban crisis led the Big Three to

the compelling necessity of the Test Ban Treaty later acclaimed, signed and acceded to, by 108 nations. This will gradually pave the way for more disarmament measures amongst nations. The many conferences convened for the peaceful uses of atomic energy and the sponsoring of training and research work in "Atoms for peace" are instances in point.

The world tensions today, says U. Thant, are not solely due to political and ideological causes, but due to the widening gap in economic progress and prosperity between nations, wealthy and poor—and these are more dangerous and explosive than political differences. The U.N. and its many specialised agencies are engaged in a world-wide struggle against poverty, disease and illiteracy.

The Food and Agricultural Organisation (FAO) has sent technical experts to countries to advise on the growing of food and other crops, the control of pests, plant and animal diseases, the proper storage of food and to increase the yield of fisheries and forests. Rinderpest has been rapidly controlled, livestock improved and fertilisers used due to its efforts. The International Freedom From Hunger Campaign intiated in 1960 was marked by the World Food Congress sponsored by the U.N. in 1963

The World Health Organisation (WHO) with a membership of over 80 nations is at the service of governments and builds up the health and vitality especially of underdeveloped nations. The war on malaria, tuberculosis, yaws, leprosy and other diseases goes on silently, but effectively.

The UNICEF created by the General Assembly in 1946, took over the relief of children especially in emergencies like floods famines and earthquakes. It has supplied medicines, food and equipment for maternal and child welfare services and has helped to control diseases affecting children.

The International Labour Organisation (ILO) promotes laws to protect the wage earners. Under an expanded programme, technical assistance has been provided by the ILO to various regions in Africa, Asia, Europe, Latin America and the near and Middle East, in the fields of cooperation, small scale industries, social security, occupational safety and labour conditions.

"The advancement by UNESCO", says John Foster Dulles, "of human welfare, through education, science and culture, has promoted international understanding and contributed to peace". Campaigns for universal literacy have been launched. The International Institute for Educational Planning has been set up in Paris. Schools, museums and libraries have been increased. Its Public Library Project in India alone, caters to over 2,300 persons daily. Schools in the Middle East and in Latin America show an increase of 9 million pupils. Its Committee has agreed to protect the valuable monuments in Nubia, has promoted standardisation of Braille for the blind and the spread of cultural materials and international contacts. The study of oceanic resources and help to countries wrecked by natural disasters, are its special features.

The International Bank for Reconstruction and Development and the International Monetary Fund have financed projects like the Damodar Valley project in India, waterpower in Mexico, highways in Ethiopia, pulpmills in Finland, a new port in Rangoon and other projects in Asia and the Far East. The Conferences sponsored by the GATT attend to trade problems and reduction of trade barriers.

The UPU and ICAO have facilitated handling of international mail and helped emergent nations to set up ground services in aviation, pilot training and air-craft respectively. Violations of air space have been

dealt with and the WMO has established weather stations to help countries with weather information.

United Nations Regional Commissions in Asia, the Far East, Latin America, Europe and Africa, have conducted surveys to advance countries in the economic, educational, industrial and technical spheres thereby promoting friendly feelings among nations.

The Human Rights Day on December 10, 1963, marked the adoption of the Universal Declaration of Human Rights of the people since its first declaration in 1948. The essential freedoms, social security, education, opportunities to earn a living, the refugee problems, rights of married women and consent to marriage, rights of the stateless, equality of work and remuneration, abolition of slavery, forced labour, children's rights, discrimination in education, independence of colonies and elimination of racial discrimination are some of the many items or which the several conventions have set forth principles for acceptance by nations.

The International Court of Justice has protected the rights of nations and the moral force exerted by the U.N. on nations reluctant to right their wrongs is a striking power of its United action.

Its Trusteeship Council has looked after the interests of the people in trust territories and thereafter voted for their independence, as in the French Cameroons, West Irian, Somalia, Libya, South West Africa and Togoland.

This great Organisation rests on moral power and world opinion. It has exposed aggression and hypocrisy, shrunk differences by conciliation, ended emotional isolation and neutrality and has served as a harmonising centre. It is the bridge between the big and the small powers, the haves and the havenots; between different ideologies and view points, teaching all that security is not the by-product of fear, but of great endeavour, sacrifices and faith. U. Thant its secretary general, spoken of as "The little man who holds the world together" has been acclaimed for his ability, intelligence, forthright speech, simplicity, persuasiveness and humility.

To the pessimist there are always short comings but we can rightly endorse Eisenhower's appraisal "With all its defects, with all the failures we can check up against it, it still represents man's best organised hope to substitute the conference table for the battlefield." It has taught mankind that internationalism is the service of God through the service of humanity by the acceptance of the high ideals in the Charter of Human Rights. "All human beings" says U. Thant "have a common stake in progress and prosperity as they have in peace and survival". With these achievements to its credit already, we may hope that the U.N. will survive for the survival of mankind.

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"The United Nations is the chief repository of our hopes for ever closer aud more effective international co-operation for security as will as welfare. It is dedicated to peace, freedom and justice—noble ideals which embody the aspirations of all mankind—and it may lead us out of this fear and strife-ridden age into a more settled future.." —*Nehru, 1963*

Prospects of the U. N.

October 1964

Prathibha Shetty, I B.A.

The United Nations Organization was formed in April 1945 and it is the organization of states that replaced the League of Nations. Representatives of four great powers namely the United kingdom, the United States, Russia and China conferred at Dunbarton Oaks in the United States from August 21 to October 7, 1944, to work out definite proposals and in due course invitations were sent to a conference at San Francisco held from April to June 1945, at which the charter of the United Nations was drawn up and signed by the delegates of the 52 nations taking part. The size of the U.N. has been constantly expanding and inspite of temporary "boycotts" and "walk outs" there have been no withdrawals. The present strength of the U.N. is 113.

The U.N. being a world wide organization consists of almost all the nations of the world except Communist China. Naturally all the different camps of the world are being represented in the U.N. Consequently the U.N. consists of members representing the Socialist Camp, the Democratic Camp and finally the Camp of the Non-aligned nations, which are the three great forces of the world today. As it is, the cold war existing between these countries has been extended to the U.N. also. Consequently, the U.N. today faces a new crisis, the gravest so far. The Soviet Union, which has been refusing to pay its share of U.N. peace keeping expenses in the Congo and Palestine, has run up arrears in excess of its two years dues and that under Article 19 of the charter lays it open for disqualification from voting. The U.S. has announced that when the General Assembly convenes, it will move to invoke Article 19 and Russia had reacted to this threat with the counter-threat that it will walk out of the organization if deprived of voting rights. Russia's refusal to pay its bills is not doing the U.N. any good. It is setting a bad example and it is bound to encourage others also to default. The permanent members are the pillars on which the U.N. edifice has been erected and if Russia which is one of them fails to meet its obligations the whole edifice is in danger of coming down.

Besides this, in the U.N. there are different organizations of groups of countries such as the NATO, the Commonwealth of Nations. Thus the mixing up of the members of the U.N. among these organizations weakens its strength.

Any organization without a common goal will never be a success. Though the the U.N. has the attainment of world peace as its common goal, this is only in theory for each member has his own ideas about the manner in which this goal is to be attained. As it enters its 20th year the U.N. finds its future hanging in the balance. In fact, its existence, despite its achievements has been a hand to mouth one. While all members agreed on its indispensability and support its objectives, differences among them, specially among the five permanent members, on how it should carry out its duties, have been landing it in one crisis after the other.

Neutralism and World Peace

Irene Noronha, P. U. C.

"The Brave New World", as we of the mid-twentieth century are want to call the world in which we live, is not one which has moved through the path of smoothness and harmony. Though we see a beautiful world around us, there are several shortcomings hidden within. The world of today is entangled in many problems, the chief of which are hatred among races and petty differences between various nations. By a series of experiments the modern politician has discovered that the best solution for all the unrest that prevails in the universe is nothing short of "World Peace". Thus the concept of "World Peace" has become the handmaid of the brave new world. However, this idea of "World Peace" is not new to ancient lands like India, which in the glorious past, flourish-

(Continued from previous page)

Another weakness of the U.N. is that its principles are not being followed. After years of toil and struggle the policy of racial discrimination is being practised relentlessly and the U.N. has failed to take action against a state which has openly violated the charter. In relation to an independent state, at any rate, the U.N. has no effective control. The U.N. efforts did not materially solve the Anglo-Egyptian conflict over the Suez which culminated in the crisis of 1956. On the question of the Austrian and German peace treaties too the U.N. could not act effectively. The U.N. condemnation of Franco's Spain merely served to solidify the regime in power, and eventually had to be withdrawn. In Kashmir the aggressor has not yet been named let alone punished. It may even be said that sometimes "double standards" has been applied by the U.N. to parallel situations e.g. Korea and Kashmir. The charter also does not make any provisions for safeguarding the rights of those countries which suffer a civil wrong, e.g. Britain suffered a civil wrong by Egyptian nationalization of the Suez Canal. Nor does the Charter adequately provide for peaceful change.

But when all is said against it, the U.N. record has been really admirable. No system of representation anywhere can be perfect. The success and potentialities of the U.N. depend first and foremost on the moderation, good sense and good will of its members, not on its precise institutional machinery. The U.N. with all its shortcomings and pitfalls is yet serving "as a useful navigational aid—a diplomatic lighthouse—warning statesmen of the peril to be avoided." And it still symbolizes in however dim and incohate a way, those ideals to which the majority of mankind stands committed. What is uncertain is the efficacy of weapons and the range of results. But as long as a more effective international machinery is not developed it is vital that available weapons be tried to achieve the maximum.

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ed in peace within themselves and with their neighbours.

Effects of Two Great Wars: Indeed, the effects of the two great World Wars have been very significant in that they have given rise to the full consciousness of the need of "World Peace". Science, especially in this twentieth century has shown remarkable progress. The vast universe of our ancestors has become a small kingdom to the modern generation. "The great, wide, beautiful, wonderful world" of the poet of yore appears to have shrunk in size. Human minds have developed not only in science but also in the spirit of co-existence and co-operation with others. A nation developing internally has also to be conscious of the developments of the neighbouring nations in the modern world. Nations in the modern world have been linked together in such a way that it is impossible for any one to remain in isolation. Thus we see the great need for nations to live together in peace for the attainment of progress and prosperity.

In the distant past, when there was a war in any part of the world it was often unknown to others except their immediate neighbours. But now conditions have changed. A war in the remotest corner of the world makes its effects felt in the entire universe. Hence, there has arisen the need for mankind to live in peace with each other and to put an end to wars. During the First World War, only ordinary bombs were used and devastation was confined to Europe. But the lessons of this war were soon forgotten and the campaign to establish World Peace became a failure. Thus arose a Second World War which caused the destruction of entire cities, like Hiroshima and Nagasaki in Japan. This was a global war extending to the entire "Old World". But for the deadly atom bombs, the war would have continued its havoc and destruction. In Hiroshima and Nagasaki innocent people and children,all non-combatants living peacefully in their homes, were killed in thousands and many more were crippled for life.

Progress in research for improved atomic weapons has left just two alternatives to the nations of the world: either the whole universe has to re-unite in such a way as to follow the principle of 'World Peace", or face world destruction. It would be stupidity indeed for modern world-citizens to favour world annihilation at a time when they are trying with the aid of science to bring prosperity everywhere. Hence, World Peace is of primary importance at the moment.

Modern Neutralism: All countires of the world, whether powerful or not, have their own foreign policies. These contribute their share in promoting world peace. There are two powerful blocs in the world at present: The Eastern and the Western. Almost all the countries are members of one bloc or the other. But there are a few states like India, Ghana, Egypt, Ceylon, and the Arab States which have not taken sides with any bloc. They maintain friendly relations with both of them, and play an important part in promoting world peace. But more often than not, their methods for the promotion of world peace cause more bitterness than unity among nations.

We have to own that each state has its own approach to world peace and its establishment within its own territory as well as in neighbouring states. Neutral states provide an incentive for imitation to other states of the world.

"What we mean by neutralism is that we must not indulge in the diplomatic game of bloc-making and forging aggressvie military alliances, which tend to intensify the peril of cold war. Neutralism is the dignified cult of independent self-determination and self-assertion". This was Nehru's interpretation of neutralism.

The concept of neutralism is not new to

the world. We have many historic proofs that this policy was undertaken by famous kingdoms in ancient times for the betterment and security of their nations. For instance, during the Augustan age and during the dictatorship of Bismark a policy of non-interference had been followed. This is the prefigure of modern neutralism. By not taking part in war between neighbouring states they could safely protect their own countries from enemies.

States like Sweden, Switzerland and Austria call themselves the patrons of "Neutrality". But neutrality is a military concept, whereas, neutralism is a political one, though, it may have military implications. We can hope that these two concepts will become one ultimately.

In this context, it may be noted that the efforts towards world peace of those states which are wedded to genuine "neutralism" like India, Ghana etc. have been so impressive that even the Eastern Bloc members like Russia have come forward to take part in their deliberations. After the 1960 Red Summit of Moscow the members of the Eastern Bloc have been thinking deeply over the subject of "the importance of neutral states in promoting world peace". The result has been that the aggressive Communist ideology is slowly being modified by neutralism. Thus, it is now acknowledged that neutralism is the handmaid of "World-Peace". It is encouraging to note that Russia is gradually changing its attitude towards the West.

Nuclear Disarmament: One of the standing obstacles preventing nations from trusting one another and devoting their entire attention to the encouragement of world peace has been the stock-pile of nuclear armaments. Russia, America, France and England have amassed nuclear weapons the use of which could destroy the world in a matter of minutes if not seconds. Recently there was held a 17 nation Disarmament Conference at Geneva, but its deliberations did not result in much fruit. The two powerful blocs refused to destroy their nuclear weapons and thus the guarantee of world-peace is still a dream. However, the tension that existed between the two blocs appears to have eased to certain extent. But, there is a ray of hope. Under India's initiative it was proposed and agreed upon that the conference should continue its efforts for a total ban on nuclear weapons.

Though, according to the Nuclear Test Ban Treaty of Berlin, the four nuclear powers cannot undertake further nuclear tests, secret research and experiments are still being carried out by these countries. And quite recently Communist China has caused a rude shock to the nations by the explosion of its first atom bomb.

India's Neutralism And World Peace: It is true that the Geneva Disarmament Conference failed to achieve the results which were expected from it. But India's role in its deliberations is widely acclaimed. As a leader of neutral nations, it took to itself all the problems and pointed out the way which would lead to mutual understanding and affection between these two blocs. It may be preposterous to state that India, because she is the largest neutralist country, can decide the fate of the world. But her strength, born of conviction, in preventing war and establishing peace is not without significance. India cannot and does not sit at the top of the Himalayas and watch the world unconcerned. It has indeed rendered its valuable service to promote World Peace. She has always been called a mediator and peace-maker. The trumpet of World Peace was first blown by India during the time of Asoka. Its blast will continue to be heard throughout the length and breadth of the world. Under the able guidance of her first Prime Minister, Mr. Jawaharlal Nehru, she has been able to present successfully her own blue-print for

World Peace. There are the five principles of "Panchasila" which India holds out to the world. These are based on on the historical maxims of Buddha. They comprise mutual respect for territorial integrity and sovereignity of other states; non-aggression; non-interference in the internal affairs of other states; equality and mutual benefit, and peaceful co-existence.

It may not be out of place to note here that during the Suez Canal Crisis India's role as a peace-maker prevented a major war. The Arab-States have always hailed the foreign policy of India. Similarly the majority of the world's nations acknowledge the part that has been played by India in promoting world peace. And thus, India, the ancient land of sages and savants, with its neutralism and moral influence is guiding the nations towards that World Peace which is based on truth and justice.

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"Therefore, let us not be frightened too much of the military power of this or that group. I am not frightened and I want to tell the World on behalf of this Country that we are not frightened of the military might of this Power or that. Our policy is not a passive or a negative policy."

Nehru—1948

Economics of John Maynard Keynes

Economist of the World Depression

K. C. Keshava Rao, M. A.

The tendency of the present day world is to overrate sciences like Physics, Chemistry and Biology at the cost of the humanities. This fact will become evident to readers, if they venture to find out what is going on in the field of education in this country. This system of giving lop-sided importance to certain subjects and forgetting others is the most dangerous path to tread. A purely scientific education, uncorrected by other influences, has a narrowing effect. Natural Science seems so all-embracing, that we do not notice that vast regions of life—and these the most important, do not come within its view—and a mind dominated by it would naturally be inclined to ignore or underestimate them. It has little to say about those creations of the human spirit which alone are immortal, great literature or great art. "When we read Homer or Dante or Shakespeare, listen to a symphony of Beethoven, gaze at the Parthenon or the paintings in the Sistine Chapel, Natural Science has little light to throw on what we feel, or why we feel it . . . . . It is dumb if we ask it to explain the greatest human works or emotions or experiences . . . . The chief limitation of natural science is that it is not human. But we have to live with human beings—including ourselves and nearly all the problems of life are human. Whereas the problems and subject matter of Physics, Chemistry and Biology are not. When we enter their laboratories, we find little human there, except ourselves and our fellow-workers. We are in a world of cells, elements, atoms (or whatever substitute for them the latest analysis reveals). There are obvious dangers in living in such a world. It is too unlike the world of men to be a good preparation for it: the fundamental reality is that the world is a human personality: the ideal society is a community of such personalities, self-controlling, self-developing, self-respecting and respecting others. But natural science is not concerned with personality, at least in this sense and in these relations: there is a risk that when we return to the human world, we may be inclined to ignore its difference from the laboratory and even to treat men as if they were elements or cells . . . . it gives an inadequate view of the world, and that living and dealing with atoms and cells is no preparation for living and dealing with men." (Sir Richard Livingstone—"Science"). Hence a study of science must necessarily be "combined with humanistic studies, so that education may produce balanced human beings."

Therefore, the fundamental truth remains that for the promotion of human welfare and happiness mere scientific knowledge is not sufficient. It must necessarily be combined with a study of the humanities. The aim of this article, therefore, is to tell

you about the remarkable contribution of a great Economist, whose efforts have gone a long way towards the promotion of human happiness. Perhaps, today only a few are aware of the fact that it was John Maynard Keynes who guided them at a time of trial and tribulation, by lifting them from the pangs of depression and the agony of unemployment, with a helping hand. As such the place of J. M. Keynes in human history is definitely not inferior to that of any great scientist. Therefore it is not enough if we know about Einstein and Edison, we ought also to know about other great men like Keynes.

John Maynard Keynes, son of John Neville Keynes, himself an economist, was born on June 5, 1883. He graduated from Cambridge and for twenty years taught Marshallian Economics at Cambridge. Later, he developed in his writings ideas, most of which were original. Even the great Dr. Alfred Marshall, an authority on Classical Economics, was impressed by the writings of his own disciple. It was in 1936, after being dissatisfied with the practical validity of classical economics, that he published what has come to be known today as a master piece of Economics—"The General Theory of Employment, Interest and Money". The publication of "The General Theory" was a pathbreaking change from the accepted principles of classical economics. Keynes used the term "classical economists" broadly to refer to such economists as Ricardo, John Stuart Mill, Alfred Marshall and A. C. Pigou. Keynes developed the idea that classical economics as a systematic body of thought was on the whole impracticable and utterly incapable of application in modern society.

The main assumption of the classical theory, which became the main target of Keynes' attack, was that there is always full employment of labour and resources and any situation giving rise to unemployment was abnormal. According to the classical theory there is always a tendency towards full employment. The classicists also believed in "Say's Law of Markets," according to which "supply creates its own demand." J.B. say contended that there cannot be general overproduction. If genereal overproduction is impossible, there is no possibility of general unemployment. As the normal situation of full employment will be brought about by the free play of market forces, the classical economists warned the governments to keep their hands off the economic field. By full employment the classicists meant "the absence of involuntary unemployment". If at any particualr period of time unemployment existed it was due to "interferences" with the free working of the economic system. According to them unemployment existed because of the rigidity in the wage structure. Therefore, at a time of unemployment they suggested, if the wages are sufficiently lowered, unemployment would disappear. Prof. A. C. Pigou, the last and the greatest of the classical school, argued that wage cuts during a time of unemployment would be a practical cure for unemployment.

To Keynes the tenets of classicism looked unsound and inapplicable in modern society. In his own words—"If orthodox economics is at fault, the error is to be found not in the superstructure, which has been erected with great care for logical consistency but in a lack of clearness and of generality in the premisses." (J.M. Keynes-The General Theory). Especially during and after the great depression of the 1930's the classical theories were put to severe test and failed in their application. Thus public confidence was shaken in the absolute validity of classical economics. According to Keynes, depression was the

direct outcome of insufficiency of effective demand, while an excess of it created inflation. Thus the fundamental and underlying idea of Keynesian economics was "effective demand". It is the variation in effective demand that leads to fluctuations in the economy.

The most important aspect of Keynesian economics is that it deals only with the short period. Keynes had ignored the long period. As he himself remarked, "in the long run we are all dead." "His philosophy of life was essentially a short run philosophy" (J.A. Schumpeter—Ten Great Economists). Another important feature of Keynesian economics is its aggregative character. Keynesian economics deals with the economic system as a whole e.g., it deals with the aggregate of consumption, production, income, demand, saving and investment; whereas the Classical system dealt mainly with an individual firm or an individual industry. Thus as contrasted with the micro-economic character of traditional economics, Keynesian economics is of a macro-economic nature. A more correct description of Keynesian economics will be to call it "Macro-dynamics". Finally Keynesian economics should not be mistaken for a mere theoretical economics. Besides being a comprehensive system of thought it is based on strong empirical foundations. Keynes gave equal importance to the theoretical as well as the practical aspect. Though Keynes himself held the view that, "his main purpose is to deal with difficult questions of theory, and only in the second place with the application of this theory to practice." (J.M. Keynes—The General theory of Employment, Interest and Money).

Keynes had remedies both for depression and inflation. His pamphlet "How to pay for the War?" included practical recommendations to the British Government for meeting the expenses of the World War

II. An inflationary situation is quite the opposite of a deflationary situation. Hence during a time of depression, it is a problem of deficiency of aggregate demand, whereas during a period of inflation, it is a problem of excessive aggregate demand. The cure for inflation is to cut down aggregate demand and the remedy for depression is to step up aggregate demand. In an inflationary situation such measures as bringing down consumption and investment via fiscal and monetary measures must be adopted by the Government. The Government of India's present programmes of compulsory savings etc. to bring down consumption to curb the inflationary potential in the economy are obviously based on the Keynesian principle. As L. R. Klein rightly predicted "not only the recent war and post-war period but also the years to come will see fruitful applications of the new methods." (L.R. Klein—Keynesian Revolution.)

Keynes' greatest triumph over classical economics came when Pigou beeme a convert to Keynesianism (cf: A. C. Pigou—Lapses from Full Employement,) after a prolonged controversy. According to Pigou money wage-cuts would help to increase employment at a time of depression and unemployment. But Keynes criticised this view as fundamentally wrong by stressing the dual nature of wages, viz. the cost aspect and the income aspect. If wages meant cost to producers, they were incomes to labourers. As such, if there was a general wage cut to promote employment, it will worsen the already agrravated situation, instead of improving it. Because wages which were incomes to wage-earners meant purchasing power in their hands. Therefore, if the wages are to be generally cut, then the aggregate effective demand in the economy will fall as a result of the removal of purchasing power from the wage earners. Though such measures may be adopted with good

intentions so as to bring down the cost of production by making labour cheaper, which if it functions correctly ought to increase employment, the natural and real repercussions of such measures will be other than good. The falling of aggregate effective demand at time of depression and unemployment will worsen the situation, because at a time of depression when there is a need to step up aggregate demand, the action of cutting down wages would mean cutting the ground under ones own feet. Hence, the Keynesian remedy to meet depression and unemployment is state intervention to bring about adjustment between supply and demand. Therefore, a public investment policy during a time of depression will not only promote employment, but also cure the evils of depression and take the economy into the healthy realm of prosperity.

Often the question is asked whether Keynesian economics is universally applicable? It is of course applicable in its entirety to countries like America and Britain. In the case of a country like India, the problem is one of economic development, and not of deficiency of demand. Hence, the question of increasing effective demand does not arise. Yet, Keynesian ideas of state intervention and increased public investment to cure depression, will not only promote employment in Britain and America, but also in India and in Africa. There is hardly any country today that has not adopted at least one of the Keynesian remedies to cure its economic ills. In the theoretical field there is hardly any branch of economic theory that does not have the Keynesian impression on it. Keynesianism flows through the very veins of the monetary and fiscal policies of the governments of today. There is the instance where President Hoover failed to cure depression by applying the classical tenets, but there is the instance where President Roosevelt succeeded marvellously in curing depression and unemployment in America during the 1930's simply by applying the Keynesian formula. Indeed Great Britain owes a great debt to Keynes for having shown a splendid path to prosperity from depression. "It is indeed doubtful whether any other economist ever had so large an influence on policy and particularly in so short a time" (S.E. Harris—The New Economics).

Keynes like Dr. Alfred Marshall, was a tool maker of great importance. Several new concepts in Economics like 'propensity to consume', 'liquidity preference', 'inducement to invest' and 'marginal efficiency of capital' are the contributions of Keynes to economic theory. The two international institutions viz., the International Monetary Fund and the International Bank for Reconstruction and Development owe their existence to the sincere efforts of Keynes in promoting international understanding and co-operation. In this way he made human welfare his subject of primary interest.

The last question to be discussed is whether Keynes was a Socialist or an Individualist. Because he advocated state intervention, he should not be mistaken for a Socialist. In essence he was an enemy of Communism and till his death he crusaded for Capitalism. "Keynes was essentially a defender of Capitalism . .. His motive was to save Capitalism and not to destroy it". (Harris—New Economics). But the capitalism he advocated was not Laissez-faire capitalism. He foresaw a fall in the rate of profits as capitalism developed and referred to the tendency as the "declining marginal efficiency of capital". He wanted to protect capitalism from this inherent weakness and hence, advocated state intervention at critical times. "For Keynes, Capitalism is fine; it merely needs adjustment". (John Eaton—Marx against Keynes). It is true that Keynes

advocated re-distribution of national wealth in favour of the poor, because the poor have a greater "propensity to consume" than the rich. Re-distribution of wealth in favour of the poor, increases national consumption and hence effective demand. Nothing is more important at a time of depresssion than the raising of national consumption, to increase the employment level. Thus Keynes was in favour of a more equal distribution of wealth. But whatever measures he advocated, inspite of their socialistic nature, Keynes was essentially an individualist and a defender of capitalism, as is indicated by his writings.

Of the thirteen odd publications of Keynes, his ' General Theory" is his 'Magnum Opus'. His other works are 'Indian Currency and Finance' (1913), The Economic Consequences of the Peace (1920), A Tract on Monetary Reform (1923), A Treatise on Money (1930), and How to Pay for the War? (1923). He developed his ideas in his varied writings and gave them their final shape in in his masterpiece "The General Theory".

"There is general agreement among most economists that measured by both the originality and the influence of his writings, J. M. Keynes is the greatest Economist the twentieth century has produced thus far and it will rate him as the greatest of all times". (P. C. Newman—The Development of Economic Thought). Though some may be disinclined to rank him as the greatest of all time, there can be no doubt about his being the greatest economist of the mid-twentieth century. "Keynes figures today alongside such illustrious economists as Adam Smith and Karl Marx". His "Magnum Opus," "The General Theory of Employment, Interest and Money" is accorded today the same status as Adam Smith's "Wealth of Nations" and Karl Marx's "Das Capital". "The General Theory" has come increasingly to be termed as the "Bible" of the professional economists. In view of its original and path-breaking character, Keynes's theory of employment is often referred to as the "New Economics," (Prof. S. E. Harris has coined this term. Eric Roll calls it 'The New Political Economy'). Some economists are so deeply inpressed with the radical and far-reaching character of Keynes' economics that they endearingly refer to it as the "Key nesian Revolution" (L. R. Klein—The Keynesian Revolution) Though many would now consider his analysis less than adequate for meeting such special problems as cyclical forecasts and controls, persistent inflation, the maintenance of full employment booms, secular growth, non-linear structural relations and macrofunctional distribution, few would gainsay that Keynes "opened up new vistas and new pathways to a whole generation of economists". Several economists are now engaged in the work of developing the various aspects of the Keynesian system, "each taking Keynes work as a frame of reference for searching criticism, further exploration, imaginative extra-polations and novel insights, yet all trying to add something to a superstructure on the foundation of the "General Theory" (Kenneth K. Kurihara — Post-Keynesian Economics). Whatever the appreciation and criticism, there is no mistaking of the fact that "he has left behind indelible foot-prints on the sands of economic thought — foot-prints which shall provide guidance, sustenance and stimulation to several generations of economists yet unborn". (Dr. M. L. Seth—An Introduction to Keynesian Economics)..

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How Hungry is the World?

Iona Mascarenhas, II B. A.

If we were more occupied waging the war on hunger we would wage less wars on one another.

We are now on the threshold of the world's most exciting, most fearful and yet most hopeful period. It may be made exciting by advance in science and technology, fearful by the threat of war and menace of hunger, and yet hopeful by the increasing capacity of the minds of men to cope with the additional wants of sixty-three million people who are added every year to the world's population. With each discovery man made, he sowed around him the seeds of war, slavery, misery, poverty and hunger. One of the most threatening problems which stalks the modern world is hunger concomitant with poverty. The world is divided into two groups of people: the "Haves" and the "Have-nots" or those who want for nothing and those who are in want of almost everything.

A statistical study of the F.A.O. confirms that not less than a third to a half of the total world's population remains in the ruthless and degrading grip of poverty and hunger. Most of these unfortunate beings, degraded to wallowing in squalor, violence and obsession, by the spectre of hunger, belong to the newly independent and developing nations of Africa, Europe and Asia. The F.A.O. report stated that out of every ten deaths in the world, seven were directly or indirectly due to starvation or malnutrition. Forced to live on anything below adequate food makes a man a social liability, and besides having a physical effect on his body, causes lack of mental alertness, creative thinking, apathy and irritability. He thus holds back not only the economic and social development of his own country but also the prosperity of the world. Freedom from hunger is a fundamental human right and an essential ingredient of the larger freedom of the spirit to which all men aspire.

Foremost among the underdeveloped countries, are China and India. Collective farming used by the communists as a panacea for poverty among peasants, was followed by a reduction in agricultural output in China. The average intake and calorfic consumption is far below the requirement standard in these countries. India is a rich country inhabited by poor people wherein 60% of the people live on a level of consumption lower than Rs. 25/- per capita per month. Their diet is inadequate, unbalanced lacking in protective foods and has a low caloric value, and everywhere population seems to be growing at a faster rate than food.

In 1963-64, according to the F.A.O.'s State of Food and Agriculature, farm production rose by between one and two per cent, appreciably less than the growth of population. Moreover, the F.A.O. indices showed that there was no gain at all in the food production per head since 1958-59, while in 3 of the developing regions, Africa, Latin America and the Far East, food production per head has *tended to decline* over the past few years. Today about half the world goes hungry to bed everyday.

Hunger may be defined to include both undernutrition which stands for a quantita-

tive deficiency and malnutrition, which stands for a qualitative deficiency. It has been said that expressed in terms of calories, with the estimated requirements based on the F.A.O. findings, supplies in underdeveloped countries fall short of requirements by 6% and in India by 13%. The gap may persist all through the year and be more severely felt during the period preceding the harvest. According to Dr. P. V. Sukhatme, Director, Statistics Division of the F.A.O., while the poor countries consume about 2150 calories per person, per day, with 77% of the calories derived from carbohydrate foods, the food consumed in the rich countries, provides over 3050 calories per person, per day—the share of starchy foods being only 57%. According to his calculation therefore, in India alone, one person in every four is undernourished and—at a very conservative estimate—20% of the people of the less developed areas.

Undernourishment, it has been observed may even change the whole manner of life of the people and is responsible for loss of weight, insufficient physical effort, increased morbidity and in more serious cases may lead to death from starvation.

Malnutrition is difficult to measure, but speaking in general, the lower the content of protective foods in the diet, the greater the incidence of malnutrition. One evidence of malnutrition is provided by changes seen in the composition of the diet, as income increases and the improvement in the health of the people. In most of the underdeveloped countries cereals form the bulk of the intake, and malnutrition is therefore high. Dr. Sukhatme's estimate places malnutrition of the population in underdeveloped countries at 50%, and in India alone 60% of the households are malnourished. Thus the conclusion is that between 1000 and 1500 million in the underdeveloped areas are hungry or malnourished.

The results of malnutrition and the diseases caused by particular deficiencies are various. Of these kwashiorkor, associated with protein deficiency is most widespread. A recent study of 5000 children under 5 years of age conducted by the Government of India with the assistance of the WHO showed that 2000 suffered from various states of protein malnutrition especially in the post-weaning period ranging from serious retardation to extreme emaciation. Other deficiency diseases included nutritional anaemia, resulting from iron deficiency; beriberi from lack of Vitamin B; eye and skin disorders from lack of Vitamin A; and rickets, due to low intake of calcium, associated with lack of Vitamin D.

The paradox of overproduction and over nutrition in some countries side by side with underproduction and undernutrition in others is a grim spectre. A.A. De Tuddo who works on the Economic Analysis Division of the FAO remarked at the recent Food and Health Seminar in Bombay that notwithstanding the large quantities of food stuffs traded in the world market, the amount of food moved from net exporting areas to net importing areas is marginal in relation to the total supplies. The grain traded for example, during the period 1960-62 represented little more than 10 per cent of world production. Another problem is therefore that of maldistribution of food resources.

Looking for causes, three of these may be highlighted viz. low productivity of agriculture, rapid population growth owing to rising or constant birth rates and falling death rates, and maldistribution of food resources.

The first is being solved through Governmental plans at the national level and through intergovernmental assistance,through Technical Assistance Programmes, the Colombo Plan and other international organisations. It includes programmes for the adoption of

better techniques of production, the use of more fertilizers, rural education and land reforms.

The rapid population growth is usually made the villain of the piece. There is no doubt that the growth rates are high. It has taken thousands of years to achieve the present world population of over 3100 million, but it is estimated that it will take less than fifty years to double that number. Sixty-three million people are being added every year to the world population, and the increase is taking place at a highter rate in the poorer countries of Asia, Africa and Latin America, more than in advanced and prosperous parts of Europe and North America. If besides providing the needs of the growing population undernutrition is also to be done away with, food supplies in the developing countries would have to be increased by over 80 per cent by the year 1980. It is evident that programmes for a policy of increasing food production have to be dove-tailed with a rational population policy, which is of course must be in keeping with ethical principles and God's law. Otherwise we shall only be burdening. the world with fresh problems. Japan for example that has tried artificial means of curbing population growth is now faced with fresh medical and psychological problems. This point was stressed by the Japanese delegate to the Asian population Conference, held at Delhi, in Dec. 1963. He quoted Hayato Ikeda very strongly on this point.

The solution of the last depends on the goodwill and cooperation of the nations of the world. It has been suggested by some economists that the abundant wealth and and skill possessed by the West place them in a position to help the less developed countries. "The most optimistic estimates suggest that the absorptive capacity of the developing countries for capital resources does not amount to more than one per cent of the combined national income of the Atlantic States" with the mutual cooperation of the underdeveloped countries and the lands of plenty. In a recent lecture, Dr. B. R. Sen, Director General of the FAO, said, "the dimension of the actual problem of hunger is such that no nation acting singly can provide a solution. Our best hope therefore lies in international cooperation."

An optimistic note has already been struck by Dr. B. R. Sen, himself, who said "the production potential offered by the world's natural and human resources if properly harnessed and developed are sufficient to meet the needs of several times the present population."

Thoughtful statesmen all over the world have given a high place in their thinking to the elimination of hunger. In the rich developed countries of the West many voluntary agencies have been established for this purpose. Their main objective is to assist developing nations to raise the living standards of their people. The Cooperative for American Relief Everywhere, (CARE) with its assistance and numerous activities in the field of food and health, has benefited many Indian and private organisations. The Catholic Relief Service (CRS) has made a national effort to solve the problem of hunger distributing large quantities of food surplus to the needy in Inda, besides giving financial and technical assistance. The Oxford Committee for Famine and Relief (OXFAM) organises and sponsors rehabilitation schemes and gives financial assistance to buy agricultural implements and machines to increase milk production, to improve seeds and for other agricultural improvements.

But eclipsing all these efforts, is the Freedom From Hunger Campaign, FFHC, launched officially on July 1st, 1960 and the World Food Programme, a joint United Nations and Food and Agriculture Organisation Programme to use the World's food

abundances for schemes of economic development, which was started in 1963.

The Freedom From Hunger Campaign was intended originally to run from 1960 to 1965. It was a bold recognition of the fact that hunger could be defeated, if only men could be brought to recognise the urgency of the problem, and be inspired to action. But the FAO's member states after seeing the progress of the Campaign during the last four years, have decided to continue it beyond 1965, making it an intergral part of the organisation's regular activities.

The Campaign was designed to tackle three major tasks. First, the task of information and education to create worldwide understanding of the extent and nature of the problem, while simultaneously showing that the problem could be conquered, given the will to use available knowledge and resources to the full. The second task was to undertake long range research with the same urgency as that given to research in physical sciences. It would also help to use available knowledge to solve specific problems. The third task was to stimulate practical action.

The FAO sought the cooperation of the U.N. and its specialised agencies, the governments of different countries, and various voluntary and non-governmental organisations. "Each group could contribute according to its own means, ability and intrest. A manufacturer of agricultural implements could open his factory to help train more mechanics, a women's club could organise discussion groups on malnutrition and home economics, while youth groups could help raise funds" to support a plan. National Campaign Committes have now been set up in 72 countries, and there has been a great increase both in public understanding of the problem and the willingness to help. Even more encouraging has been the response of those countries whose present food resources place them in a position to help others. Thus while we cannot overestimate the success of the campaign, the progress achieved so far has given confidence. There is still need to increase action. For this purpose plans have already been made. Last year special FFHC Weeks were held in many countries. A second worldwide FFHC week is planned for October 1965, and linked with this will be the launching of a World Youth Mobilisation Appeal, which will last till the Spring of 1966. The main aim will be to present to the younger generation the challenge of hunger, and to mobilise the enthusiasm and energy of young people for the War on Hunger. Already one of the prominent members working in the FFHC, Charles Weitz, says: "The magnificent response of youth to the first stages of the Campaign encourages us to believe that if we can succeed in this, we shall have taken a most important step to ensure final success".

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"We want a stream of wealth pouring out from our fields, factories and workshops and reaching our country's millions, so that ultimately we may be able to see our dreams for India fulfilled."

—Nehru—Radio broadcast, New Delhi. Jan. 1948.

Prospects for an Asian Common Market

Mangala A. Saletore, I B.A.

A common market is a regional economic arrangement aimed at reaping certain commercial advantages by mutual understanding and co-operation. "The member countries of a common market have in common one central feature: A commerical policy based on more favourable of treatment of countries within the groups than those outside". (Isaiah Frank—"The European Common Market"). Naturally then, all Common Markets should aim at abolition of tariffs and duties. But the formation of a common market does not mean that restrictions and tariffs are to be done away with all at once, but a progressive removal of restrictions and duties on trade and commerce is to be sought after. The transitional period in this case may extend over a period of twenty years. A technical, yet a more precise definition of the term common Market is "A protected free-trade Area". Such common markets have been formed in the West after the II World War. A Common Market is likewise considered by some to be very essential for the economic development of the developing countries of Asia. It is also necessary to give them a favourable balance of trade.

At present the developed countries of the West by their trade policies have aggravated the already serious imbalance in the import and export trade of the developing countries. It is the developing countries now, that are forced to sell their products at lower and lower prices to the developed countries, while paying higher and higher prices for their products. The 13th Session of the GATT had agreed in principle to the special treatment of less developed countries whose rapid rate of expansion is an essential precondition for the enlargement of world trade.

Certain important developments have occured in international trade after the second World War. One such development is that the world trade today is leading towards regionalism. Various organisations such as the European Payments Union, The European Economic Community and the European Common Market were formed after this war, in the west. And thus in Europe there is an increasing tendency towards closer economic integration. But nothing has been done in the case of any Asian countries. It is because most of the Asian countries are underdeveloped, raw material producing as well as exporting countries. But it is just because of this that more emphasis should be laid on the promotion of the trade of these countries. There is a gread need for economic co-operation and integration among their economies. To quote Professor Gunnar Myrdal "I am firmly convinced that in twenty and perhaps fifteen or ten years time, the problem of closer economic co-operation between the countries in the region will stand out as an eminently practical and important problem". While there is an urgent

necessity for closer economic cooperation among Asian Countries, they have overlooked that aspect all along. As compared with the Western countries, at present the Asian Countries have very little scope for widening their trade relations. Perturbed by such developments, the need has been increasingly felt among these economies, for closer economic cooperation. Representations of the Asian countries at the Bandung conference expressed their deep desire for mutual coopeation.

While there is an urgent need of such a Common Market in Asia yet there are some difficulties and limitations in the way of its formation. The first and foremost of these has been the colonial policy of the Western countries. Till the first quarter of the 20th century more or less all the Asian countries were under Colonial rule. Their policy of trade was dictated by their ruling countries. Thus the foreign trade policy of India, Burma & Ceylon and some of the West Asian Countries was controlled by England. Similarly the foreign trade policy of Indonesia and Indo-China was regulated by the Dutch and the French. A forced policy was practised in all these Asian countries. Even when they became independent, they were still dependen on Western Countries. As these countries are not well developed they still have to depend on the Western countries for their imports and the marketing of their products. So all the new-born Asian countries face great peril today in the sphere of international trade.

A second difficulty is that even if all these Asian countries join together and decide to diversify their semi-processed and manufactured goods within Asia and export them to the West, they will still have to face the problems of serious competition and uncertainty of acceptability from the West. This is actually a serious problem now faced by Japan. In the case of India it is a growing one.

The third cause for lack of mutual integration among these Asian countries is that all the economies of Asia unlike those of Europe are not complementary but competitive. For the successful formulation of a Common Market the member countries should be complementary units rather than competitive ones.

Still another formidable difficulty is that all the Asian countries differ in their economic growth. Compared to India, Japan is far ahead in her trade as well as in her capacity for investment. Japan's rate of saving is 25% of the national income, while India's is a little over 11%. Again, to form a common market the trade of these countries should be based on a sound economic basis. But perhaps the greatest economic problem of these countries is the fluctuation in their terms of trade. Being primary-goods exporting countries the value of the principal export commodities as a percentage of the total export value is very high. So a small variation in foreign demand affects the national income and employment of the economies. Another problem which stands in the way of the formation of a Common Market is that these countries have developed a tendency towards self sufficiency and specialisation. Other important causes are their dependence on customs revenues to finance their plans, their general desire to protect their own industries and complete dependence on western countries for aid. These unfavourable conditions prevent them from forming a common market.

Apart from all these economic difficulties there are a number of political problems. The Asian countries have adopted different political ideologies and practices. To give an example, India is a democracy but China though a leading Asian country has adopted Communism. She has diverted her trade towards the U. S. S. R. and the Eastern European countries. So these Asian coun-

tries lack a kind of political understanding, which was achieved by the economically integrated European countries long ago.

Nevertheless, the establishment of such a Common Market is not altogether impracticable in Asia. All the difficulties mentioned above can be dissolved by mutual understanding. The present day policy of self-sufficiency and import substitution can be avoided by assuring the supply of these goods at fair prices to the countries adopting these policies. Another remedy is that all the countries should get together and arrange a conference, with the object of discussing certain difficulties which prevent the formation of a common market for Asia. Japan and China should change their trade policies. Japan has restricted her trade with China and Korea which were formerly her raw-material supplying countries. Now she is importing her raw materials from the U.S.A., Canada, and some of the Asian countries. Japan's westward directed trade can be changed and diverted towards Asia, by a change of outlook for the better. China has developed sufficient trade with U.S.S.R. she should now think of more cooperation with Asian countries. Specialisation of products should be encouraged. Each country should specialise in the product for which she is best suited. e.g: India should concentrate more upon the specialisation of jute than wool, or she can provide Burma & Thailand with some light engineering goods while they in turn can help India with rice in which they specialise. So there will be mutual help and cooperation, and as a consequencea Common Market need not remain a mere dream. So international specialisation has its own advantages. As Professor Myrdal writes "Industrialisation of countries in this region can be achieved much more rapidly, if a certain specialisation can be agreed upon by means of a common protected market; by offering each other an expanding market for their product, they can naturally accelerate the rate of economic develop. ment."

The Asian countries should not lose hope of building up such a regional grouping as a Common Market. It has its own advantages. It would lead to the effective stabilisation of primary goods prices. It would increase the productivity and economic efficiency of the economies. It would check the worsening of the terms of trade. A common market for Asia would help in the achievement of a Common objective such as that of rapid economic growth. Natural economic advantages in the production of primary and other goods should not be ignored. An expanded market would attract more private capital from the industrial countries. It would lead to a rise in the standard of living.

Apart from all these economic advantages there are the political gains to be counted on. Through increased commerce these countries will come nearer to each other. They will develop mutual understanding and better relations would be established. There will be cultural and political progress. And all these economies could better devote their best towards the promotion of world peace and prosperity.

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"India is likely to become the centre for defence purposes and trade for Southern and South-East Asia. It is my hope that regional agreements within the four corners of a World agreement will bind together these Countries of the South and South-East Asia."

Nehru, – Bombay, Oct. 9, 1945

Intermingling of Cultures in India

U. Sabitha, III B. A.

Modern Indian culture is the result of the action and reaction of so many different races and creeds upon one another that it is difficult to say which of its features is due to a particular influence.

From time immemorial India has been the seat of a rich civilization and culture. The cultural history of India is a story of unity, continuity, synthesis, culmination, reconciliation and enrichment but more than that of blending of ancient customs with modern values.

Till recently the Aryans were regarded as the earliest invaders of the land. But modern research has revealed the fact that there were carlier inhabitants who had evolved a culture higher than that of the Aryans which has marvelled modern scholars by its extent and depth. It was the Dravidian culture the traces of which have been excavated at Mohenjodaro and Harappa in Punjab and Sind respectively. The antiquity of this civilization stands contemporary to that of Egypt, Assyria and Babylonia. The Mohenjodaro civilization was not lost but taken up by the Aryans. The Shiva and Bhakti cults have been traced back to this culture. The combination of the Dravidian and Aryan cultures produced a more complex and novel form which constitutes the main theme of Indian Culture as a whole.

The Aryans at first occupied the Indus valley and its tributaries. They were divided into different sects but were connected by a common bond of religion, language, rites and observances. They worshipped the forces of nature and composed hymns. The Rig Veda gives us the picture of early civilization of the Aryans. This period takes the name of the Vedic Age.

In the course of centuries the whole of Northern India, as far as Bihar was Aryanised. Slowly the Aryan colonists and the religious teachers penetrated into the remote regions of South India and introduced their civilization there. As a result of this intercourse a common Hindu civilization was evolved. India became a Hindu world from the Himalayas to the Cape Comorin by the time of the 6th century B.C. much before the invasion of Alexander.

The language of the Aryans, their culture, their social and religious traditions have sufficient similarity to those of the Greeks. This identity of language and culture does not indicate identity of race but the close contact between the two nationalities. There is striking similarity between the life depicted in Homeric and Vedic poems. This contact was brought through Persia which under its mighty rule held the Indians and the Greeks as its subjects. The earliest contact between Greece and India was made about 510 B.C. during the time of Darius. During the whole of this period, Persia was the link between Greece and India. Indian troops took part in the invasion of Greece while Greek officials served parts of the empire

including India. This contact was further strengthened by Alexander's invasion of India.

Alexander broke the wall of separation between the East and the West and the cultural intercourse between India and Greece was fruitful and remarkable during the succeeding centuries. Ambassadors of the Greek monarchs visited the Mauryan Court. With the death of Asoka this close connection broke off. Meantime one of the Greek dependants of Bactria had conquered much of the Mauryan empire and established himself in the Punjab. In course of time the Bactrian Greeks became thoroughly Indianised and Menander was converted to Buddhism. A column constructed near Bensnagar records the fact how rapidly the Greeks were adopting the religion of their neighbours. The Greeks learnt lessons in philosophy from the Indian Buddhists and the Bhagavathas and in India the Greek influence was evident in the coinage system, which was an imitaion of the Greeks.

It is an established fact that even before the dawn of history there was also considerable intercourse between the Indian subcontinent and The Western World. There were trade relations with Babylonia and also with Syria and Egypt. The Phoenicians too carried on direct trade between India and the West. We are told in the Bible that Hiram King of Tyre sent his fleet of "Ships of Tarshish" to fetch ivory, apes and peacocks from the port of Ophir—now a suburb of Bombay—to decorate the palace and Temple of King Solomon. It is during this time that several Jews came into direct contact with India.

It has been rightly pointed out that India is a land of diverse religions and each religion has contributed its own share to Indian Culture. It is the tradition of the Universal Church that India was evangelized by two immediate disciples of Christ—St. Thomas and St. Bartholomew. They spread monotheism in India. It is said that St. Thomas founded seven Churches in South India. In the absence of the Vaishya or trader class in the Hindu Caste hierarchy of Kerala, the Christians found it easy to step into the breach and they were welcomed by every ruling family. There the Christian settlements rose in course of time to be important centres of trade all over Kerala. At the same time the influence of Hindu art can be seen even in the Churches built in South India long before Portuguese days.

About 48 A.D. the Kushanas, a horde from Central Asia rose into prominence. It reached its zenith under Kanishka. He was a convert to Buddhism. His coins indicate with their curious pictures of dieties—Zoroastrian, Hindu, Greek and Buddhist—the cosmopolitan nature of the prevalent culture. Under the Kushanas a Graeco-Buddhist sculpture viz. the Gandhara School of art flourished. It was an application of Hellenistic methods to the portrayal of scenes in the life of Buddha. Hitherto Buddha was represented symbolically but now it was the Indo-Greek artists of Gandhara who evolved the Buddha figure. Later from this conflict of cultures emerged the Sassanian art. It is said that in the famous pillar of Asoka, and in his edicts Greek influence is apparent.

Thus the Indian cultural stream was fed by Greek, Kushan and Brahmanical rivulets. Later during the time of the Guptas and Vardhanas foreign influence did not play a prominent role. The invasion of the Huns was a brief interlude and they soon found themselves lost among the natives.

Meanwhile in the Deccan there were springing up a number of independent flourishing kingdoms among which the Sathavahanas, Pallavas, Rashtrakutas, the imperial Chalukyas and the Cholas were more important. Each of these dynasties

distinctly contributed to the mainstream of Indian culture. Thus we see that the story of Indian culture is one of continuity and unity. It is this sense of unity that made the foreign origin of the Rajputs sink into oblivion. In no time their alieness was lost and no less is their contribution to the cultural development. They were regarded as the special champions of Hinduism.

The impact of Islam of India was deep and profound. It was first felt in the 7th and 8th centuries after the Muslim conquest of Sindh that Indian religious and social systems were faced with a system equally definite and formulated. There was a long drawn out struggle between the two cultures. But out of the conflict and contrast arose a fusion of the two cultures and not the absorption of one into the other. These two influences are as far reaching as to cover a wide range like religion, music, the style of building, painting, arts and crafts, dress, costumes and in short the whole life of the country.

In the field of religion the intermingling can be seen in the impact of the monotheism of Islam upon the pantheism of the Hindus which gave rise to the cult of the Sikhs. The growth of Vaishnavism started by Chaitanya and the Bhakti movement associated with the names of Ramananda, Kabir, Tukaram and others may be attributed to the fusion of religious cultures. On the other hand Sufism, the basis of which lies in the Quran was profoundly influenced by the currents of Hinduism and Buddhism.

In literature there was the creation o a new language, Urdu, which was a mixture of Persian and Hindi, another proof of the union of Hindu and Muslim cultures.

One of the main characteristics of Muslim architecture was its simplicity and servility. Hindu and Muslim elements combine together to form a new type of architecture. In the words of Humayun Kabir "The servility of Muslim architecture was mellowed down and the plastic exuberance of the Hindu was curtailed. The Muslim emphasis of harmony and decorum blended with the Indian emphasis of splendor of decoration and we have the miracle of architecture like the Tajmahal". During this period Indian painting became more of portraiture. When the vigorous and individualistic Muslim style met with it, new lines, symmetry, proportion and spacing were imposed upon the plasticity of the Ajanta style.

A number of musical instruments were introduced or given Persian names with some modifications like Rabab, Sarod, Dilruba. In the field of music the process of assimilation was perceptible. Khiyal which was invented by Sultan Hussainshah, has become an important limb of Hindu music.

Thus the genius of the opposing cultures united to produce a rich and complex pattern of unrivalled beauty. Indian culture underwent a remarkable change during the medieval period. When confronted with a new culture from a foreign source, it absorbed it and grew richer.

But the appearance of the Europeans on the Indian scene brought a new set of circumstances in its train. Throughout the ages the power of assimilation and synthesis characterised the Indian spirit. Each fresh incursion of race had found the Indian temperament more malleable. The impact of the West was quite different. Hitherto the people who brought new ideals settled here but the Europeans had no intention of settling. They remained alien, aloof and distant. Neither the Portuguese nor the Dutch nor the English considered India as the Colony for settlement.

With the advent of the Portuguese there took place a revolution in the mode of warfare. In the beginning the Portuguese strengthened Goa, and increased its commercial importance. Horses began to be imported

into the country from Arabia and were an important arm in Indian Warfare. Later they introduced other scientific weapons and it is from them, the French and the English, that the Indians learnt the use of such weapons which completely revolutionized the method of warfare in India.

When the Portuguese arrived in India, Hindu Medicine had progressed little beyond the stage at which it had been left by the famous medical triad of Ancient India—Charaka, Sustruta and Vaghbata. The Indians were completely ignorant of anatomy; they also lacked accurate knowledge of pulmonary diseases. The European physician found it to his advantage to consult the Hindu doctor when his drugs failed to bring about a cure and use the medicines prescribed in the Hindu Pharmacopoeia. In his turn, the Indian physician learned bloodletting and the use of the syrups and distilled water and other therapeutic prescriptions which were in favour in the West.

The Christian Missionaries were also responsible for the introduction of Western education in our Country. A number of Schools and Colleges were opened and the Indians especially the girls could avail themselves of this opportunity to increase their knowledge. They also organised a number of famine relief agencies and thus gave active support to the poor and the suffering. They worked in slums and villages, and endeavoured to raise the social status of the untouchables and depressed classes.

In the latter half of the 18th century through a strange irony of fate when the English who had come to trade remained to rule, the predominantly materialistic intercourse between India and the West completely changed its course. Under their influence, revolutionary changes began on the Indian scene. The old traditional pattern of social, economic and political life was changed and the new western style of education which was introduced brought about the bifurcation of society. The British rule brought with it awakening of national consciousness. There grew a sense of nationality. The spirit of patriotism in Western thought had an influence in increasing emphasis on democracy. The excitement of acquaintance with English literature helped in the flowering of vernaculars, notably the revival of Bengali.

The influence of the West has in other ways accelerated the process of social change in India. With the advent of the West, Indian craftmanship faced the hungry capitalism of the West. Indian industries were destroyed and the country forced back in a certain sense to a rural economy. At the same time the contact with the West revealed to the people a panorama of immense possibilities. A new spirit of unrest and inquiry permeated the Indian mind.

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"History teaches us of growth and progress and of the possibility of an infinite advance for man."

—Nehru

The Falling Apple

Francene Coelho, II B. Sc.

Apples seem to have played a significant role in legend and history. The "apple" (?) of Eden resulted in Adam and Eve's expulsion from Paradise. The apple of Paris started the Trojan War. The apple of William Tell figured in the formation of one the world's most stable and peace loving countries. But the most significant of them all is 'the falling apple' or the apple that fell in a Lincolnshire farm when Newton was just under the apple tree. It was this apple that began a great revolution in the minds of men which till this day hasn't attained stability. Sir Isaac Newton noticed this falling apple and discovered to the world the laws of gravity governing the whole universe.

The laws of gravity were not a sudden discovery of Newton. The concept of gravity had its origin very early. In the beginning the world was considered to be flat. The strong argument against a round universe was that people living on the other side would fall into empty space and all ocean water would drain off the earth. But Magellan's triumphant round-the-world trip was a death blow to all such arguments. Soon Aristotle and Ptolemy sprang up with the idea that all objects were directed to the centre of the earth. For a long time this theory dominated human thought.

The earliest approach to the laws of gravity was made in the early 1600's by the Italian scientist Galileo Galilei. It all began, according to a colourful story which seems somewhat legendary, when he was watching a swinging candlebrum in the Cathedral of Pisa. Though the amplitude was changing, the time period checked by his pulse was found to be the same. This was followed by numerous experiments which confirmed this observation even with different loads. But the change in the length did not adhere to this rule. To prove this phenomena to the Aristotelian school of thought Galileo is said to have climbed the leaning tower of Pisa and dropped two objects of very different masses which reached the ground at the same time. This proved that the velocity of free fall was independent of the mass of the body.

It was the time of the awakening of scientific thought. Galileo was unable to attempt observation of falling bodies, since the fall was too quick. Only from bodies rolling down an inclined plane could Galileo manage to get a sense of the relation between the distance covered and the time as well as the change in velocity. The time was measured by a water clock. In each experiment the change in velocity was found to be nearly a constant. It was 981 cms/sec. This value was found to vary slightly with the latitude on the earth's surface and the altitudes above sea level.

The credit of introducing the word 'gravity' into the dictionary of science goes to Sir Isaac Newton. He was watching a falling apple but he saw the moon and stars right in their places. Why didn't the moon and stars fall if every motion was directed to the centre of the earth?

If we observe a bullet being shot in a

horizontal direction, it will trace a curved path and finally hit the ground. It is said to consist of two components of force, the horizontal and the vertical. If the vertical component were not there the bullet would move in a straight direction. This vertical component is the force of gravity. If the earth were flat the bullet would surely reach the ground though the impact may be at a distance. But since the earth is round the surface curves under the bullet's path. At a certain limiting velocity it will even follow the curvature of the globe. If there were no air resistance the bullet would go on circling the earth. This theory forms the basis of artificial satellites and rockets the launching of which is too common in the modern era. The moon orbits around the earth and hence it can also be considered an artificial satellite. Considering the motion of the falling moon its acceleration was found to be 0.27 cm /sec^2 which is 3640 times smaller than the accleration found on the surface of the earth. This shows that the force of gravity decreases with the increase of distances. Experiments confirmed this view showing that the force of gravity was inversely proportional to the square of the distance.

If due to the attraction of the earth on the moon, it orbits round the earth then the sun should also attract all the planets as well as the earth making them orbit round the sun. Then there must also be attraction between individual planets. Hence any two objects on the earth must also attract each other, though the force may be very weak. This force is almost negligible which must be due to the mass of the body. Thus we have to conclude that the force of gravity must be proportional to the mass of the body. Therefore gravitational attraction between the moon and the earth is very large due to the large mass of the bodies. It is much weaker between the earth and an apple and absolutely negligible between two apples. The law of universal gravity was thus formulated as 'the attraction between any two material objects is proportional to the product of their masses and inversely proportional to the square of the distance apart'. The constant of proportionality G is known as the universal constant of gravity. Three quarters of a century later this law was experimentally proved, though Newton did not live to witness it.

In order to give a complete mathematical formulation of this theory Newton invented a new branch of mathematics i.e. Calculus. This branch of Mathematics is an absolute must in all physical sciences and is fast gaining a commanding position in Biology and other fields also.

The invention of Calculus also led to the proof of Kepler's laws of planetary motion. Newton was able to show that even the members of the solar family were guided by the universal law of gravity in their motion. Their path was elliptical in nature.

An early as 123 B.C., the Greeks found that there were slow changes in the dates of the commencement of spring and winter. But only after the assumption of the universal law of gravity could we find a necessary solution to such behaviour. The gravitational attraction between the sun and the moon and the earth caused rotation of the earth. This solar-lunar precession of the earth turns the axis of the earth to a small degree every year which results in slight changes.

The rise and fall of tides is also attributed to the universal law of gravity. Due to the attraction of the sun and especially the moon the attraction will be greater on the moonlit or sunlit side. This causes a rise in the water level. This tidal formation deforms the earth. The American physicist Michelson has found the deformation every 12 hours to be 1 ft. on the earth's surface which is 4-5 ft. on the ocean surface. These

tides cause friction at the ocean bottom causing slowing of the rotation of the earth round its axis. The exact figures are found to be 2 x 10–8 secs per rotation which are too small to be measured. According to the law of Conservation of Momentum the decrease in the earth's rotation causes increase in that of the moon around the earth. This will cause an increase in its distance from the earth. This distance is exactly 1/3″ per month. From these figures George Darwin puts an interesting possibility before us. According to him three billion years ago the earth and the moon must have been very close together, almost a single body which might have broken up into two. As time goes on the moon might eventually get so far from the earth that a day will be longer than a month! Then as friction due to lunar tides is less, the acceleration of the earth will increase, and the moon will again come closer to the earth! Finally it may come as close as to be splintered by the high force of the earth's gravity. This will of course be the end of the moon together with man.

The triumphs of celestial mechanics are mainly credited to Newton's laws of gravity. The discrepancies in the motion of planets from time to time, gave rise to the discovery of new planets.

The gravitational pull of the planets changes the eccentricity of the orbit of the earth. This change in the earth's orbit has a profound effect on climate. The change in eccentricity changes the distance of the earth from the sun which results in high and low temperatures. M. Milankovitch in 1938 attempted the explanation of glacial periods based on these facts. Thus though the planets and the stars may not affect the individual person they surely affect mankind, plants and animals in general.

Our focus in the present age is towards the moon. The two great power blocs are vying with each other to send a man to the moon first. But what are the main factors governing space flight? These are actually related to gravity. The escape from the gravitational pull of the earth and after escaping, the travel to its destination. Therefore the rocket is given enough of speed to escape gravity and the remainder to proceed further.

Newton's theory has thus led us to the moon with all hopes of success. But the nature of gravitational interaction and the reason for the proportionality between gravitational and inertial mass remained completely in the darkness until the dawn of the twentieth century.

In 1914 the great American Scientist Einstein revolutionized physics by the introduction of the theory of relativity which explained the above phenomena. This theory postulated that no observation made inside an enclosed chamber would answer whether the chamber was at rest or moving with constant velocity. In an accelerated system and a real field of gravity the observations due to gravity would be similar, thus forming a principle of equivalence which is found in optical phenomena. The same theory of relativity was found true in the case of body rotating with uniform motion.

It is an interesting observation that a clock rotating with a certain high velocity will appear to be losing time. Also a bodies moving with such velocity will appear to be contracted in the direction of its motion. Again we find that a clock moving in a high gravitational potential will lose more time than the one moving in a lower potential.

The above applied to the aging of man would give rise to interesting problems. Twin sisters will be found to age differently if there were to work or live at different heights i.e. like working on the first and top floor of the Empire State Building which is quite high. Similarly a twin brother moving in a space ship with uniform velocity would

The Elusive Ether

M. Chandralekha, II B. Sc.

Christiaan Huygens, the Dutch mathematician, astronomer and physicist, was the first to fashion a theory of light. According to Huygens, luminous bodies such as the incandescent sun or flaming torches, set up vibrations or waves, that travel outward to the eye of the observer. The vibrations set up by a clanging bell for example travel outward in all directions just as ripples travel from a spot where a pebble has been dropped into water. If a bell were struck in a vacuum with no air to transmit the undulations there would be no sound. So it is with light, said Huygens. The "Ether" a concept dating back to ancient times was Huygens' answer. The ether was the medium that carried his light waves.

"Ether" is derived from a Greek word meaning air, sky or the upper regions. Ancient philosophers used it in explaining the motion of planets and other celestial bodies. They spoke of many different regions in space. Aristotle sanctioned its use and considered it a sort of fifth element. "The earth is surrounded by water" he wrote, "the water by air, the air by the ether. Beyond the ether there is nothing more".

An atomist at heart, Isaac Newton, like

(Continued from previous page)

age more slowly than the one on the earth. This was due to their existence on different gravitational potentials. Einstein also proved the curvature of the path of planets in his new theory which gave rise to a great controversy between Newton and Einstein.

Now development in the laws of gravity has at once come to a stand still. Both these theories have yet a pit fall. They haven't yet been able to explain any relationship between gravity and electro-dynamics.

In one of H. G. Wells' fantastic stories we hear of a substance called 'cavorite' which was impenetrable to the gravitational force. Thus a person was to able shield himself from the forces of gravity and move higher and higher. All eyes today are directed towards such a substance which would ease the many problems of flight and space ships.

This seems to be a possibility since gravity is closely related to magnetic and electric forces which can be nullified by a negative force. Then matter should consist of positive and negative gravitational mass which would be attracted or repelled by the earth. This has not yet been found. But yet there is another way to the solution. This concerns antiparticles. Could they have negative gravitational mass? This is still open for experimental determination. Some day if antiparticles of gravity are detected then men will be able to fly like birds and the moon might just be another home which they may visit often.

Thus the apple that fell long ago in a Lincolnshire orchard might prove to be the prime mover taking man up, high above the earth to make his home in the vast space created by the Almighty.

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some of the ancients, believed light to be composed of small particles or "corpuscles" emitted by the source of light. Though these corpuscles are too small to be measured, the theory can explain on this basis its propagation in straight lines, its reflection from surfaces, its refraction at the boundary of media of different densites, its absorption and its pressure. Newton himself was not satisfied with this theory because it failed to explain interference, which he called "inflections". Newton himself introduced "ether waves" and suggested that both the corpuscle and wave concepts were needed to explain the phenomena of light. His complete acceptance of the ether is implicit in these words he wrote about gravitation "To suppose that one body may act upon another at a distance through a vacuum, without the mediation of anything else is to me so great an absurdity that I believe no man, who has in philosophical matters a complete faculty for thinking, can ever fall into". So, for many centuries, to deny the existence of the ether was as foolish as saying that the ocean did not need water for boats to float on. Whatever it was, the ether pervaded all space; it permeated all matter; it was even present between the atoms of solid matter. Agreement on the necessity of ether, however, did not preclude debate over its nature. That at different times under different conditions, the ether, like cobbler's wax had different characteristics, was a common anology used by others, Michelson among them.

'Could the ether be measured'? was the question which made a number of scientists take part in this debate on light. Indeed the behaviour of light did seem to demand some medium capable of carrying wavelike radiations, through millions of miles without weakening or diluting the initial energy. But Michelson wondered, was there really such a thing as ether? Could science in the laboratory materialize or exorcise the theoretical ghost, so conveniently invoked to explain scientific dilemmas? Was it only a gossamer of physics without body, shape or form? Was it as the British statesman Lord Salisbury suggested only a noun for the verb "to undertake".

And furthermore was this mysterious ether if it did exist, stationary? Or did the earth in its daily rotation on its axis and its annual revolution around the sun drag the ether along with it as some like the English physicist and mathematician Sir George G. Stokes, liked to believe? There were those who welcomed the fixed or stationary ether. Among the proponents of the stationary ether concept was the brilliant Frenchman Augstine Fresnel who co-ordinated all the experimental data on light phenomena into a mathematical theory of wave motion and proved that light waves are transverse. In transverse wave motion the oscillations are at right angles to the direction of wave travel. Water surface waves are transverse as are the waves that run along a rope when we shake one end of it. Many looked with favour on the notion of the stationary ether because it provided a needed frame of reference in space in order to measure absolute motion as opposed to relative motion. The term 'absolute' designated a quality that all observers anywhere in the universe could accept as a fact. Can the velocity of light be an absolute? Was it the same for all observers regardless of the source of light or the position of the observer?

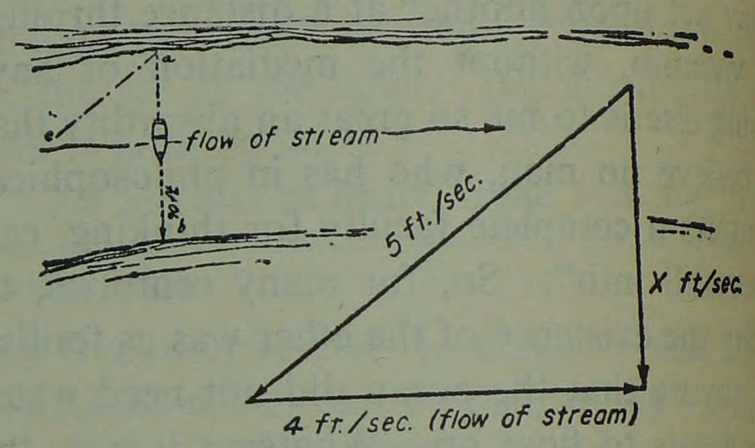
The answer to this question was incontrovertible. It was cosmic in scope, profound in implications. The great Clerk Maxwell wrote, "If it were possible to determine the velocity of light by observing the time it takes to travel between one station and another on the earth's surface, we might by comparing the observed velocity in opposite directions determine the velocity of the ether with respect to these terrestrial stations". Maxwell expressed his doubt of man's ability to mea-

sure the answer. He took his answer from an idea of Sir Oliver Lodge, an eminent British Scientist. Lodge had said, "A deep sea fish has probably no means of apprehending the existence of water; it is too uniformly immersed in it and that is our condition in regard to the ether". Michelson went on reasoning like this. Let us assume that the ether is something material that pervades and surrounds the earth. Let us suppose, the earth is not moving but stationary. Then it should be possible for an observer perched securely on the earth's surface to detect an 'ether wind' as he rushes through space on the earth, moving in its orbit around the sun. The observer should feel, or be able to detect, an ether wind just as the sailor on the deck of a moving ship feels the wind blowing across his face though the air is calm.

The existence of ether and its magnitude can be calculated by ether test. Michelson was the one who was fully immersed in this sea of ether. This sea of ether in which we are immersed as fish are immersed in water, should offer an obstacle to the passage of light. It should hold light back, and the slowing down should be measurable. You can see the problem clearly in this analogy. A swimmer knows though he may not understand why it is easier to swim across a moving body of water and back than it is to swim the same distance down-stream or up-stream and then back to the starting poing. Similarly it is the experience of fishermen that it takes longer to row a boat upstream and back to the starting point than to row across and back.

This fact can be illustrated with an easy calculation. Two men can row at the rate of 5 ft. per second in still water. The stream on which they are boating flows at the rate of 4 ft. per second and is 90 ft. wide. Rower No. 1 rows his boat 90 ft. down stream and then back going downstream he travels 9 ft. per second; returning he makes only 1 foot per second. His total time is then 90/9 + 90/1 = 100 seconds. When rower No. 2 crosses the stream, his rate of travel may be represented as one of the perpendicular side, of a right angle triangle whose other perpendicular side is the stream speed of 4 and whose hypotenuse is 5, the speed at which he can row in still water. The square of the hypotenuse equals the sum of the squares of the other two sides, or $5^2 = 4^2 + x^2$, and his actual rate equals 3. Therefore, he takes 90/3 or 30 seconds to cross each way and his total time for the trip over and back is 60 seconds, against the 100 seconds of No. 1's total trip over the same distance.

Diagram



From such simple analogies Michelson reasoned that the stationary ether should retard light less if the light were moving at a right angle to the motion of the earth around the sun, than it would if the light were moving through space in the same direction as the earth. If there were no ether at all, then it should make no difference whatever be the direction in which the light moved.

He planned out an experiment in which he would send one beam of light through a measured distance in one direction and another beam of light an equal distance but at a right angle to the direction of the first. He would despatch both beams at the same instant and have them reflected back to the same starting point. Now if the ether were a reality, the two pencils of light rays, like the two fishermen we considered before, would

return to the starting point at slightly different times and demonstrate one characteristic of wave motion—an interference effect. That is the waves of the two beams would reinforce or destroy each other and produce the atlernative dark and bright bands of light known as a fringe system. The phenomena of interference can be studied if we observe the waves in a ripple tank. For a very crude demonstration, the tips of the forefingers are held several inches apart and dipped into the water simultaneously to start two circular waves. This dipping was done taking care to see that the intervals are kept regular. As the two series of circular waves meet, we can see the interference patter—the areas of cancellation where the water remains undisturbed, form nodal lines radiating out some what like wheel spokes. Between the nodal lines the wave motion continues. Similar is the reinforcement and cancellation in the case of light waves. If this phenomenon is observed through a telescope we will see alternative light and dark bands. The dark bands occur when there is cancellation. If on the contrary, the waves arrive at the eye-piece of telescope, in the same phase—that is crest on crest and trough on trough—no dark band appears. This phenomenon was first demonstrated by Thomas Young, and his exposition supported the wave theory.

Diagram

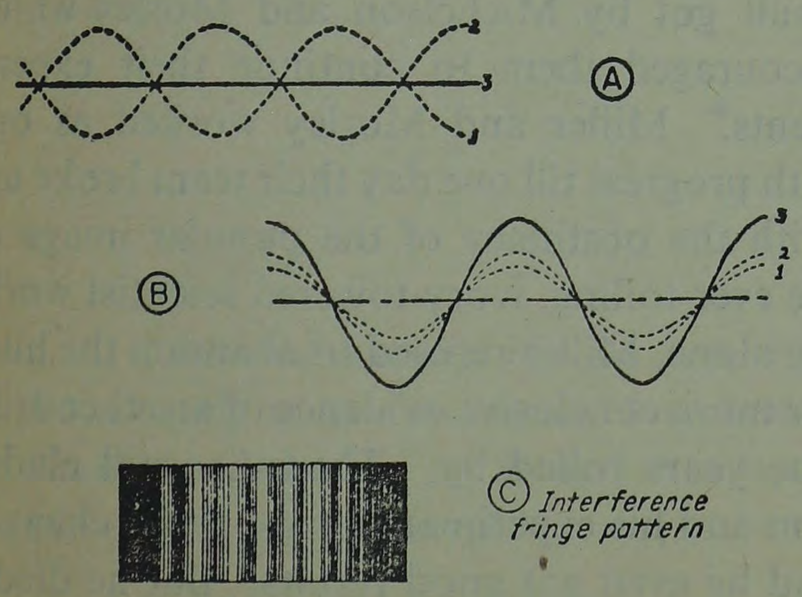


Fig. 6. INTERFERENCE.

(A) In this case when waves (1, 2) of equal amplitude, travelling in the same direction so that the crests of one coincide with the troughs of the other, and the medium (3) remains undisturbed (B) If however the waves (1, 2) coincide crest to crest and trough to trough, then the waves add, and the amplitude of the wave (3) motion is increased, producing in water a higher wave or in light a greater intensity.

Thomas Young, Michelson and Fizeau were the Scientists who with the help of the phenomenon of interference, proved different theories. Michelson put forward his interferometer whereas Fizeau confirmed that the velocity of light in a denser medium is greater than that in the rarer medium. In simple words, the theory behind Michelson's interfero meter can be explained. A ray of light, A is split in two. When it falls on the glass plate, P_1, whose back surface is covered with a very thin film of silver part of the light is reflected from this film of silver as R_1 to mirror M_1; part of it is transmitted as R_2 to mirror M_2. Plate P_2 is cut from the same piece of glass as P_1 and is therefore exactly parallel to P, when pencil, R_1 reaches mirror M, it already has passed through P, twice the first time on its path, to the silvered back surface of P, and the second time on its reflection from that surface to M. On its reflection from mirror M, it retraces its path, passes through plate P, a third time, and goes to the observer's telescope. The metal film on the back of P, is thin enough to allow R_2 to pass through it. Pencil R_2 then has passed through plate P_2 to mirror M_2, which reflects it back along the same path. It passes through P_2 again and is reflected from the back surface of P, to the observer's telescope. Note that its passage through P, and its two passages through P_2 equal R_1's three trips through P, since P_1 and P_2 are of exactly the same thickness. The distances travelled by R_1 and R_2 when they reach the observer's teles-

cope are the same. When the two mirrors are exactly the same distance from the silvered plate and at right angles to each other, and the two plates are of exactly the same thickness and at angles of exactly 45 degrees, when the observer looks through his telescope, he will see a dark field. The image of mirror M_1 coincides with the surface M, but pencil R_2 unlike R_1 is externally reflected at P. and so the two pencils arrive exactly out of phase. In the absence of all these conditions, the the image of M_2 will not coincide with the surface of M_1 but will act as one of the glass plates and form a wedge with the surface of M_1. By means of a telescope the observer will be able to see the fringe system.

"The hypothesis of a stationary ether is erroneous" Michelson wrote. Many scientists came forward and refused to believe the existence of ether with reasons. The jig-saw puzzle of ether drift, velocity of light and other aspects of science had attracted a young scientist named Albert Einstein. He was an excellent pupil in mathematics and physics and as far back as he could remember had "a furious impulse to understand to be informed", and to think for himself. Einstein said that there was no reason for the existence of an ether, no need for an ether to carry light. His equations stood up in a cosmos completely devoid of any other. He developed in general the Theory of Relativity. He also proved that light does not always travel in straight lines, as was formerly taken for granted.

In this great upheaval in physics, the classic ether drift experiment of Michelson had been of fundamental significance. Einstein in a letter to Bernard Jaffe had expressed his debt to the American physicist Michelson in these words: "It is no doubt that Michelson's experiment was of considerable influence upon my conviction concerning the validity of the principle of the special theory of relativity. On the other side I was pretty much convinced of the validity of the principle before I did know this experiment, and its result. In any case Michelson's experiment removed practically any doubt about the validity of the principle in optics, and showed that a profound change of the basic concepts of physics was inevitable". The battle following the explosion of Einstein's relativity bombshell was terrible. Many were repelled. Einstein's treatment was so logical and his mathematics so rigorous that they were compelled to accept the new reconstruction. Michelson was not a first rate mathematician. His knowledge of the necessary mathematics was hopelessly inadequate to grasp the general theory. He thought in terms of physical models rather than in abstract mathematics. But his insight into physical phenomena was powerful. He was never afraid to admit ignorance, nor was he too proud to place himself in the position of a learner.

The ether drift experiments of 1881 and 1887 began to take on significance after Fitzgerald had suggested his contraction hypothesis in 1893 and later to an even greater extent with the publication of the relativity theory in 1905. The experimental set-up in its final form consisted of a large steel cross with arms 16 ft. long, floating in mercury. The path length of the light was also increased for greater precision. Miller and Morley finally obtained results much superior to the result got by Michelson and Morley which encouraged them to continue their experiments. Miller and Morley worked as one with progress till one day their team broke up. With the obstinacy of the popular image of the ever-toiling, ivory-towered scientist working alone, Miller refused to abandon the hunt for more conclusive evidence of an ether drift. The years rolled by. The ether still eluded him and his experimental set-up was changed and he even got good results. But he died a disapponted man in 1941. Even after his

death, this elusive ether was of great interest to Fred Pearson and Francis G. Pease. For the last time no shift in interference effect was observed.

Recently tests for the existence and nature of this elusive ether were taken up by Roy J. Kennedy and he repeated Michelson's experiment in 1928. In the presence of Michelson himself and Lorentz at a conference attended by many great scientists, Kennedy read his report. Michelson was so impressed by the work of this young scientist, that he complimented him, "Your work renders my own quite superfluous. I should not have undertaken it had I known you were doing it it so well!" thus encouraging the young Kennedy. Reports of several scientists were delivered at this conference, some of which confirmed the results given by Kennedy. The Swiss physicist Auguste Piccard, using a specially constructed small interferometer mounted in a free balloon had obtained measurements at an elevation of about a mile and half above the earth. The fringe system was automatically photographed on a moving film while the balloon was kept in steady rotation by small propellers. When the baloon landed and the film was carefully analysed, there was the same result—zero. But the search did not end here. Other intrepid hunters appeared with new weapons. Louis Esseu in 1948 set to work using a fresh device known as cavity resonator. It was said to be ten times as accurate as Michelson's interferometer. With it he got the same zero again. Finally ten years later, at the close of 1958, a Maser Oscillator was brought into action to ensnare the ether if it could be caught. The name Maser is the acronym for Microwave Amplification of stimulated Emisson of Radiation. The device was developed by Charles H. Townes. In the cavity of the Maser is a beam of ammonia molecules which vibrate and give off radio-waves. These waves travel with the same velocity as light and so can be used as a substitute for light in the Michelson ether-drift experiment. Townes suggested that by using two Masers and turning the beam of one in the direction of the earth's motion in its orbit and the beam of the second in the opposite direction, it might be possible to find a change in output frequency if an ether wind actually existed. It was estimated that the accuracy of this measurement was of the order of one part in a thousnad billion, the most precise physical experiment in history. Observations were made at the IBM Watson Scientific Research Laboratory, Columbia University. The experiment was completed and the data analyzed early in 1960, and again Michelson was vindicated. It was almost eighty years after he had made his first determination is Potsdam. And he was still right. The ether if it exists has not yet been detected.

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"Science has a very different way of looking at things. It takes nothing for granted and has, or ought to have no dogmas. It seeks to encourage an open mind and tries to reach truth by repeated experiment. ....Indeed, in every direction and in every department of life, science has revolutionized the world."

Nehru—"Glimpses of world History"-1934.

Geological Clock

Vijaya Pai, B. III B.Sc..

In 1871 Charles Darwin published his famous book "Origin of Species" which created a sensation in all thinking minds. He said that life began on earth millions of years ago. Only lower forms of life existed in the beginning. Higher and better species came into existence by a process of evolution. Man stood at the top of the ladder of evolution.

Biologists began a frantic search for evidence of the theory of evolution. They started collecting fossils from every nook and corner of the world. But alas! there was no way of finding out the date of fossils. . . . Soon chemists and physicists came to their rescue. They developed methods of finding out the age not only of fossils but also of rocks, minerals and the very earth itself.

Chemists found that there are various geological clocks scattered all over the world. They require no winding! When two samples of the same elements which are identical in their chemical properties differ chiefly in their atomic weights and some physical properties, we call them the Isotopes of that element. Some isotopes are stable. The unstable ones, have a tendency to decompose or split and get converted into the stable ones. During this process of splitting they can emit positively charged protons, neutrons, negative electrons or high energy radiations such as gamma-rays. Due to this innate urge to emanate active radiations, the unstable isotopes of an element are termed radio-active isotopes. These radio-active elements serve as excellent geological clocks which are all proof and accurate. These are scattered all over the world and no devil can destroy them.

In 1947, Dr. W. F. LIBBY of the University of Chicago, invented a method of finding out how old things are, by the use of radio-active carbon. Cosmic rays, penetrating radiations present in the atmosphere smash several kinds of atoms in the upper atmosphere and break them down into chiefly neutrons protons and mesons. Some of the neutrons produced strike atoms of nitrogen which has an atomic weight of 14. Nitrogen having an atomic weight 15 is produced by absorption of a neutron. Nitrogen^{15} loses a proton readily, resulting in its conversion into carbon having atomic weight 14. Ordinary carbon has atomic weight 12. Carbon^{14} is radio-active. Radio-active elements disintegrate into simple elements at a constant rate irrespective of temperature, pressure and concentration. The time taken for half the material to decompose is known as a half-life period of an element. Each element has a half-life period characteristic of its own. For example, radium's half-life period is 1,590 years i.e. one gram of radium after 1590 years will be reduced to 0.5 grams and after a lapse of 1590 years more, the amount remaining will be only 0.25 gms. and so on.

The final product of radio-active disintegration of a radio-active element is lead or any other non-radio-active element. Thus a radio-active element will be always associated with the final product . As time passes on the amount of the latter will increase.

Thus the ratio of the two elements will enable us to calculate the period when radio-activity started. It can also be determined by measuring the rate of disintegration which depends upon the concentration of radio-active material. The rate of disintegration will decrease with time. The radio-active content of the atmosphere is always constant. The number of atoms formed is always equal to the number of atoms that decay. The radio-active carbon formed in the air combines with oxygen to form radioactive carbon-dioxide which is absorbed by plants along with ordinary carbon-dioxide during photo-synthesis. From plants radio-active carbon atoms find their way to the animal kingdom. Plants, animals and human beings absorb this radio-active carbon from the air. The radio-active carbon disintegrates in their tissues but is constantly renewed from the air as long as they live. When a plant or or animal dies, the absorption of radio-active carbon ceases and the number of unstable carbon atoms in the dead body of the organism begins to decrease. The radio-carbon atoms give off alpha particles and start what is called 'decaying'. As has already being said the atoms decay at a constant and uniform rate, in the process of radio-activity. The radio carbon loses half its radiations in about 5600 years to 5700 years. In another 5600 years only 1/2 of the original substance will be left and so on. Hence it is possible to find out the time of death of the plant or animal from the content of radio-active carbon in its remains.

A small piece of the plant or animal whose age is required is burnt. Carbon combines with atmospheric oxygen to give carbondioxide.

$$C + O_2 \rightarrow CO_2$$

Carbon dioxide formed is collected purified and is then reduced to carbon by burning magnesium in it.

$$CO_2 + 2Mg \rightarrow 2MgO + C$$

This amount of radio-activity remaining in the carbon is measured with a Geiger Counter. It is an instrument which measures radio-activity. By this means scientists can determine the age of once living things now dead, up to a period of about 44,000 years.

This dating of life also helps in the discovery of petroleum deposits. Oil is usually expected when there is methane or marsh gas. It is also known that when methane is formed by the decay of plants no oil exists in the vicinity. The methane of plant origin contains a larger proportion of radio-active carbon atoms than the methane of the petroleum deposits formed ages ago. Finding out the age of methane will point out the existence or otherwise of the oil.

As after about 44,000 to 60,000 years the remains of an organism will contain only about a 1000th of the radio-active carbon atoms that existed during its life time, it is rather very difficult to estimate them after this period. It is here that uranium comes on the scene. Uranium has a much longer half-life period than carbon. The final product of disintegration of uranium is lead having atomic weight 206. The amount of lead^{206} in a mineral is proportional to its age. Roughly 8 million years pass before one gram of lead^{206} is formed from one kilogram of uranium. It takes about 2,000 million years for a greater portion of the uranium to become lead and it may take 100,000 million years for all the uranium in the earth to get converted into lead or helium. By using uranium, scientists have estimated the age of the minerals found in the earth's crust to be nearly 3,000 million years. In the begining all the rocks were in a liquid state. As long as the material of the rock was in the molten state, the products of radio-active decay could have been continuously removed from the place of their origin by a process of diffusion, and convection. As soon as it solidi-

Explosives

Lena Sequira, II B. Sc.

"Ring out the old, ring in the new!"

The words kept resounding in my mind as the bells chimed and then the crackers cracked, heralding the birth of the New Year. Everyone was gay, wrapped in a mood of festivity, but my pensive mind was intent on the person who had first invented crackers—those mild explosives—and made himself immortal. Yet no one even knows his name! Perhaps even now, some one is still confined to the four walls of the laboratory, struggling to give birth to some new chemical, but immune to the gaiety of the outer world. Yes,—these chemists are rare specimens—"the chemists are a strange class of mortals, impelled by an almost insane impulse to seek their pleasure amidst smoke

(Continued from previous page)

fied into a rock accumulation of lead must have begun along side. So the age of rocks will denote the time passed after solidification. The oldest rocks are of Karelia, Finland which are 850,000,000 years. The Black hills of South Dakota are 1,460,000 years. So the earth must have been older still, roughly about 2 million years old.

Certain radio-active elements like uranium and thorium give out helium during disintegration. Helium present in minerals containing uranium and thorium is measured. This helium formed from alpha particles in granites and rocks of close texture is likely to remain trapped, so that from its amount, the time taken during which it has been produced may be calculated. One gram of uranium with its decay generates about 10-7cc. of helium per year and the rate of production from thorium is rather less than one-third of this. Thorium is therefore equivalent to one third the weight of uranium.

Passing reference might also be made here to the method of measuring the intensity of colouration in pleochroic haloes which occur in quartz, mica and other minerals. The haloes are a direct result of discolouration by the alpha particles from minute particles of radio-active material. The haloes appear as a series of concentric rings each of which represent the action during geological time of alpha particles of a particular range. The age determination depends on an estimation of the amount of irradiation necessary to produce a given degree of colouration. But the accuracy is very low.

The age of our earth is much more than 2 million years which by any stretch of the imagination is not a mean figure. We are none the poorer for all its hoariness, and it is a great pleasure to find that the earth is still going strong and that its inhabitants have traversed a long way from the dim distant and dark pre-historic times, to the present age and unless a catastrophic "Atomic War" breaks out which may result in an artificial radioactive, disintegration of our earth this planet of ours may have an endless life.

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and vapour, soot and flame, poisons and poverty, yet among all these evils, I seem to live so sweetly that I would not change places with a Persian King"—said an alchemist. "Oh, these crackers! how they get on my nerves!" complained my mother, but I was engrossed with my own thoughts that nothing perturbed me.

The Chinese, I think were the first to discover a kind of crackers which gave a very mild explosion and a crack! The destructive power of explosives was recognised later and we find gun-powder acting as the universal explosive, till a century ago. The discovery of Nitroglycerine by the Italian Chemist, Sobrero, was an innovation; but this was a deadly chemical—even the slightest shock was enough to cause it to explode violently. This seemingly uncontrollable explosive became a humble slave in the efficient hands of Alfred Nobel.

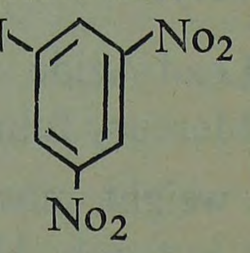
Alfred Nobel was born in 1833 in Stockholm, the capital of Sweden. His father was a science teacher, doing research work on explosives. Naturally, young **Nobel** was fascinated by science, and more especially by explosives. It was a chance discovery when one day during the transportation of Nitroglycerine—the liquid leaked out and was absorbed by the sandy earth enveloping it. Nobel found that this mixture was less jittery, and exploded only on giving a sharp blow—or detonation. He called the mixture "dynamite" meaning 'power'.

Dynamite, i.e. nitroglycerine absorbed in kieselguhr, a kind of sand, and Cordite i.e. nitroglycerine in gun cotton, both were invented by Nobel subsequently. These two inventions brought eternal fame and collosal wealth to Nobel. All the varied activities of the nation whether at war or at peace, were reshaped by the inventions of Nobel. The son of a poor school teacher, rose to the top-ranking position of the world. Inspite of this, he was leading a lonely life. Though he was a versatile personality, a philosopher, story-writer, poet and a good conversationalist, humility was his congenital virtue. This "monk without robes" had a compassion for human suffering. Seeing that his inventions had devastating effects if used in improper ways he was deeply grieved. He had often dreamt of a day when all aims of destruction would be burnt to ashes. But now he realised his inventions would add to the suffering of humanity. To compensate for this, he established Nobel Prizes to promote peace and international understanding and every year those who have made remarkable contributions to enrich knowledge in any field of human activity and promote peace are the happy recipients of this prize.

Perhaps it would be interesting to make a brief study of a few more explosives:

Gun Cotton:—Cellulose nitrates are used both as disruptive (high) and propulsive (low) explosives. Gun cotton is manufactured by the action of cellulose (cotton or wool) with excess of a nitrating mixture. It is then gelatinised by ether or alcohol without passing into solution. When it is ignited it burns fiercely without the production of smoke or ash; when compressed it explodes violently. The military propellant (low explosive) cordite, was introduced in 1892 through the research of Abel and Dewar. Cordite burns when ignited and explodes when detonated.

All the nitrocompounds of benzene and toluene are explosives. E.g. are T.N.T., TNB, teryl and picric acid.

TNB:—  trinitro-benzene is prepared by treating benzene with a mixture of concentrated sulphuric acid and nitric acid. It is difficult to prepare and therefore is not in common use.

TNT:—trinitrotoluene is most widely used for shells and air-borne demolition bombs. It melts below 100°c and so can be conveniently melted with steam and poured into shells and exploded by the detonator which then produces energy sufficient to set off the TNT.

Picric Acid:—This was used extensively for a time as a military explosive but has been abandoned because of the serious disadvantage, that the strongly acidic substance corrodes metal surfaces of shells to form picrates, which are far more sensitive to impact. Ammonium picrate however is free from the above disadvantage and compares with TNT in power but is less sensitive to shock.

Teryl:—(Abbreviation of N,2,4,6 tetranitro phenyl nitramine) It is generally employed as an "exploder or booster" for TNT, TNB and ammonium picrate and is the usual component of re-enforced detonators.

The 'Impact Sensitivity' of an explosive is measured by the height from which a weight must fall for its impact to cause a small sample of the substance to explode. It depends to a certain extent on the physical state such as the size, shape etc. of the sample. The following are some of the explosives arranged in the order of their sensitivity.

Increasing	TNB Ammonium Picrate	High explosives
Impact	TNT	
Sensitivity	Picric Acid Teryl	Boosters
	Lead Azide Mercury fulminate	Detonators

A 5 kg. weight must fall 150 cms. to explode TNB but only 110 cms. to explode TNT, whereas mercury fulminate detonates even when struck by a 2kg. weight falling only 5 cms. The relatively impact resistant nitro compounds are classified as high explosives; they are not easily exploded by heat or shock and are detonated by the shock of a primary explosive. Lead azide is a preferred detonator for military uses because it is less sensitive than mercury fulminate and less subject to accidental or premature detonation. Teryl occupies an intermediate place in the scale—not sensitive enough to serve as detonator but serves as an ideal booster.

The impact sensitivity should tell the worker with explosives that rough handling will eventually lead to disaster. Even ammonium nitrate (with or without 1% organic matter) which is so insensitive that it usually is not classed as an explosive, has caused severe accidents about once in 25 years.

A detailed study of the behaviour of explosives under various conditions has lead to the following generalisations:

1. Explosives are less easy to detonate at low temperatures, and failure or low order detonation may result.
2. Liquids are usually easier to initiate than solids; furthermore liquids become increasingly sensitive when they contain bubbles and dissolved gases.
3. A liquid may be desensitised by introducing a component that will form a gel.
4. The more homogeneous a solid, the more difficult to initiate the explosion.
5. Sharp, brittle crystals are more sensitive to initiation than soft flexible ones.

A thorough understanding of these generalisations enables the explosive's chemist to utilise to the best advantage the substance which he has synthesised. He will avoid low melting explosives if they are likely to meet temperature conditions where they may liquefy, even partially. He will ascertain the

amount of initiation his substance requires to insure high-order detonation, under the extremes of weather conditions which it will encounter in use. Finally he will desensitise the system by making it soft or waxy rather than hard or fragile. Water is a good desensitiser. The process of desensitisation in explosives parlance is known as "phlegmatisation".

A satisfactory explosive should be safe to handle until the operator initiates detonation deliberately; then it should detonate without failure.

There is no doubt that explosives have done much more to build up the efficient complex economy of the twentieth century during peace than to tear it down during war. The car you drive, the fuel that warms your homes, fires the hearths and boilers of industry—all these are made ready for man's service through the help of explosives.

Most impressive is the constructive peace-time record, achieved through the science of precision-blasting, based on a profound study of the direction and force of explosive charges of all sizes. Through this science dynamite became the sculptor's tool for carving of the massive Rushmore Memorial in America. Gutzon Borglum exploded charges as light as 1/64 of a pound of dynamite to mould the features of W. Jefferson, Lincoln and Roosevelt, from the rock facade of Mount Rushmore in South Dakota. 31,000 lbs. of dynamite exploded at a single blast, as the experts dug the trench in the rock bed of Susquehanna river in Pennsylvania.

Once again the creative genius of dynamite was challenged to meet a crisis which threatened the 25,000 dollar worth market-garden produce, at a Florida farm; unless the rising waters could be diverted the growing crops would be ruined. The experts charted courses for canals, the blasts were detonated, the flood followed man-made channels to natural water courses. The crops were saved.

In this technique of ditching with dynamite, experts have given farmers a valuable time and labour saving device of bringing water to dry areas.

Explosives have come a long way and proved of great help since primitive warriors combined C, and S, and saltpetre into the first bomb. It would however be more appropriate to extol the ingenuity, skill, and courage of the men who made and used these explosives.

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We hear a lot about the atom bomb and the various kinds af energy that it represents, and in essence today there is a conflict in the world between two things — the atom bomb and what it represents and the spirit of humanity. I hope that while India will no doubt play a great part in all the material spheres, she will always lay stress on the spirit of humanity and I have no doubt in my mind that ultimately in this conflict that is confronting the world the human spirit will prevail over the atom bomb.".

—Nehru.

The Insect world..... A wonder!

P. S. Jalaja, II B.Sc.

"There was never a king like Solomon
Not since the world began,
Yet Solomon talked to a butterfly
As a man would talk to a man."

The insect world....is really a wonderful world. Have you ever peeped into the insect world? If you ever have, you must have marvelled at its wonders. The study of insect life in all its aspects is very interesting and it goes by the name of Entomology. Insects are a successful group. They outnumber all the other species of animals on the face of the earth. They hold their own way in the air, in water and on land. Since they have in many ways been adapted to lead a successful life, they have become winners in life's race.

If you probe into the realms of the insect world, you will wonder at the marvellous ways in which these insects are adapted to different circumstances and environments. The varied structures of these insects have helped them to live under all possible conditions. The larvae of many species are adapted to a life in water, others bore holes in various parts of plants, some are subterranean, while still others inhabit the bodies of domestic animals or other insects. The possession of wings by the adults confers on them the power of conquest over 'fresh fields and pastures new'.

Now let us consider the peculiarities found in the insect world. We can say that insects exhibit the highest degree of 'intelligence' among the invertebrate animals. The wisdom and industry of the ant and the wonderful organization of the bee are proverbial.

Among all the fascinating things in the insect world, the one thing that would capture the mind of any one is the "communal life" of insects. Certain species of insects have a system of social life which can be compared to that found among human beings. In connection with this communal life nature has worked out a division of labour in a remarkable way. This can be seen in tracing out the lives of several of the insects which live in communities. The most wonderful communal life is seen among the honey bees.

The honey bee in a wild state makes its home in a hollow tree called the "bee-tree". In the hive the colony usually consists of a queen or egg-laying female, a few hundred drones or males, and several thousand working females or workers. The colonies vary greatly in numbers; the division of labour is well seen in a hive in which the bees have been living for some weeks. The main job of the queen is to lay eggs, sometimes the number may go up to three thousand eggs a day and she may lay a million eggs during her life. She does not as is popularly believed rule the hive, but is on the contrary a captive most of her life. Most of the eggs are fertilized by the sperms of the males. The unfertilized eggs develop into males or drones. After a short existence in the hive the drones are usually

driven out by the workers. The fertilized eggs may develop into workers, but if the young larva is fed with a certain kind of food, it will develop into a young queen. Is'nt it a wonderful thing that queens could be made just by serving them a special dainty?

If new queens are to be produced, several of the cell walls of the honey comb are broken down by the workers in which one egg develops. The young bee in this cell is fed during the whole of its larval stage upon bee jelly, and grows to a much larger size than any ordinary worker. When a young queen appears, great excitement spreads in the community; some remain with the young queen in the hive, while others follow the old queen out into the world. Here they may settle around the queen often hanging to the limb of a tree. This is called swarming. For while the bees are swarming certain workers act as scouts in determining the site for their new home; and if they are undisturbed they may soon go there and construct their new hive. The honey bee gathers nectar, which she swallows, keeping the fluid in her crop until her return to the hive. Here it is regurgitated into the cells of the comb. It is now thinner than the usual honey we get in the market. To thicken the honey, the bees swarm over the open cells, moving their wings very rapidly, thus evaporating some of the water in the honey. Thus we find a sort of systematic communal life among insects.

A more remarkable communal life is found among ants. The ant larvae are called grubs. They are absolutely helpless and are taken care of by nurses. The pupae may be seen often being taken out in the mouths of the nurse ants for sun and air. They are mistakenly called ant-eggs in this stage. The colonies have underground galleries with enlarged store-rooms, nurseries etc. The ants are very fond of honey-dew secreted by the aphids or plant lice. Some species of ants live in a state of partnership with aphids which are popularly known as "ant-cows". There is mutual benefit between the two insects which is commonly called as symbiotic relation. The ants provide protection and sometimes food; the aphids in return give up the honey dew of which the ants are very fond. Does this not suggest to us, also a policy of give and take?

Another wonderful creature of the insect world is the Praying Mantis. The Greeks called it "the Prophet". Of course, she deserves that name for her saintly look and her large delicate green wings, hanging about her like a linen veil and her 'hands' raised to heaven as if in prayer. The people in their ignorance, compared her to a prophetess or a nun in prayer. But alas, what a great mistake they have committed! These holy airs and graces hide the most atrocious manners, these prayerful hands are horrible brigands claws. The Praying Mantis is the tiger of the insect world. When the mantis is resting, her trapping machine looks innocent enough folded against her chest. She looks really pious praying most of the time. But if someone edible passes by, that praying attitude is gone in a flash, and the unlucky prey—a cricket or grasshopper or even more powerful insect has no chance, once caught within the working of those four lines of sharp points.

It is not only that she is not prayerful but the worst remains to be said. She is a cannibal who eats other mantis mothers, a thing not even done among wild animals. She feasts on her fellows even when her favourite food, the circket is plentiful around her.

Let us visit a mantis wedding! Mantis gentleman is an affectionate fellow. He makes eyes at his large and powerful lady; he turns his head towards her, bends his neck, puffs out his chest. He contemplates the desired one for a long time in the same position. She keeps quite still, indifferent. The lover, however, after seeing some sign of consent approaches her and spreads his quivering wings.

That is his way of proposing. They embrace, but by next morning at the latest she has seized him, has bitten his neck and thereafter methodically in little mouthfuls, has eaten him, leaving nothing but his wings. And that terrible mantis lady, like Henry VIII marries again, and eats her next husband or her sixth with equal appetite.

Another interesting feature found among these insects is that there are many tribes that live on other tribes. The innocent mason bees enclose their grubs in cells of rock which they think are perfectly safe. It is really a wonder that this grub is preyed upon by another grub, a fat fellow who "kisses" the juice out of the bees grub till it is no more than an empty skin. Now how did this fat fellow—the fly's grub enter the bee's cell? Sure, the fly laid its eggs on the ground and it never went inside the bees cell and the fly's grub is too fat and too weak to get inside either. Yet, it is inside! Now can anyone of you guess this riddle? After the bee's egg had been plastered up in a stone case, the fly laid its eggs on the ground outside and yet the fly grub ate the bee-grub inside the cell! Out of the fly's egg, came out an active thread-like creature which explores the ground till it comes across a bee's cell. Making use of its extreme slimness it slips into the bee's cell.

Another thing of interest is the silky white muff containing the eggs that the pine bombyx lays. It is slightly tinted with pink and covered with little, lovely transparent white scales fixed on the top of one another like tiles on a roof. Those scales, the mother moth has made with a part of her own body to protect her eggs. If you are curious and open the scaly covering, you will find the eggs like little white enamel pearls, tightly grouped in nine rows. If you are patient enough, you will count thirty-five eggs in each row, the nine rows being parallel and practically the same. A nice family for one mother. Young and old, learned and ignorant, we would all wonder at the regular, geometrical arrangement of the bombyx's adorable little spike. Even the mathematicians have to bow their heads before this butterfly. What exquisite order and law rules the work of a mindless thing, one of the humblest of humble beings! A frail moth obeys the harmonious laws of order.

Though we have understood the peculiar behaviour of some of the insects, yet it is a puzzle to us to note that with such delicate features they can escape from the innumerable enemies that surround them. This is a question of considerable interest. The answer to this question is very simple; the insect's power of flight is of considerable importance in helping it to escape from its enemies. But other means of protection are also seen. Insects give many interesting examples of protective resemblance. The grasshopper is coloured like the grass on which it lives. The Katydid with its green body and wings, can scarcely be distinguished from the leaves on which it rests. One example of common interest is the dead-leaf butterfly. This insect at rest resembles a dead leaf attached to a limb. The under wing moth is another example of a wonderful simulation of the background of the bark on which the animal rests in the day time. Thus insects can easily escape from their innumerable enemies.

Thus from the foregoing brief account of insect life in its different aspects, we feel that different types of animals are created by God only to keep the minds of men interested and in a happy mood. This idea can be further substantiated by quoting the following lines from Harvey:

"When God had finished the stars and whirl of coloured suns,
He turned His mind from big things to fashion little ones:
Beautiful tiny things (like daisies) He made; and then

(*Continued*)

The rear window

M. Sumithra Pai, III B.A.

The nucleus of this article is the result of a visit I paid to my sister in Bombay during my summer vacation last year. She lives in a five storeyed building enclosing a quadrangle where the children may play. My sister's flat happens to be on the top floor in one corner of the building with a balcony overlooking the street on one side and a rear window in the kitchen from which we can see a large number of flats on the opposite side of the building.

I used to spend most of my time in the kitchen near this rear window. My sister would be working in the kitchen most of the time, and I could sit there munching something or other. Talking to her and looking out of the window became a very interesting pastime to me.

I have never seen a silent picture (I was born after the talkies came into existence) and looking out from this window at people on the opposite side I could very well imagine what these silent pictures were like, years ago. The things I saw and remembered I could reproduce in a book, running into hundreds of pages but I have to content myself with trying to give you a few glimpses of things which amused me most.

I was at breakfast as usual at 6 A.M. Looking out of the rear window casually, I could see a few lights coming on in some of the flats on the opposite side. For some of them the routine starts carlier than the others. The woman gets into the kitchen first and starts working on the fire, cooking breakfast for the family. A little later the husband gets up, moves about the house in a hurry brushing his teeth, then having a shave and looking at the wall clock, he runs into the bathroom for a quick bath. Coming out there is a frantic search for—probably his socks or his shirt buttons,—with a periodical peep into the kitchen to find out whether the breakfast is ready. He certainly takes time getting dressed, but hopes to find his wife unready, so that he could blame her for his missing the usual bus!

Through another window I could see a father trying to wake up the children one by one only to see them turn on the other side thrusting their heads under the pillows to shut out the light.

In another flat a mother was trying to coax her child to sit down at his desk and read his lessons. The moment the mother was out of sight the boy left his desk, picked up a toy gun and started shooting at some inaginary person under the cot. Probably the noise he made brought the mother back again into the room and the boy was promptly returned to his desk with the gun confiscated. The boy sat there gazing at his book with not a page turned until the was called away half an hour later, evidently for his breakfast.

In the third storey window promptly at 7 A.M. a girl took her music lessons from an

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(From previous page)

He made the comical ones, in case the
minds of men
Should stiffen and become
Dull, humourless and glum"!

• • •

old professional who never seemed to absent himself even for a single day. This girl either disliked her music or the old man, I couldn't say which, considering the long face face she pulled during the ordeal which lasted for an hour each day. But the moment the old man left the place she was a care-free kid, getting ready to go to school, or later in the evening playing in the yard below with other children.

By 9.30 A.M. almost every woman in the building had sent her husband off to work and the children off to school. When the door is shut on the children she heaves a sigh and looks around at the confusion left behind by the husband and the kids. She starts collecting clothes thrown all over the place, doing up the beds, straightening up chairs and teapoys and sweeping the place clean. In an hour she is back again coming out to the balcony to dry up the washed clothes. This is gossip time. While clothes of every shape and colour flutter in the wind over the balconies these women snatch a pleasurable half hour exchanging gossip, relating all the happy and unhappy events since they saw each other, the previous evening. I have seen many of them on the roads some evening or other with their pains-taking hours of effort to appear at their best, one vying with the other to provide the latest trends in fashion. And to think that these women who appear in their drab and ill fitting clothes, in balconies with their make up washed off and their hair tied up in small 'lemon-sized' knots, were the self-same women who paraded the streets the evening before with the best of cosmetics on their faces, their garments chosen for proper appeal and effect on the onlookers and their tressess (with a carefully concealed false hair pad) tied up in all sorts of 'melon size buns', is something which is beyond my comprehension. Their casual simplicity of the morning is transformed into 'devilish artistry' before they set foot out of the house in the evenings.

Looking out of my rear window almost any time of the day or late at night I could see one young woman of enormous proportions, rather short, leaning out of her balcony in a corner flat from where I am sure she could survey almost every other flat in the building. She was a regular feature. She would be munching something or other looking all round at the people below and around her in their respective balconies and casting about for an opportunity to talk to somebody who was free or willing at the time. She had probably an old mother-in-law to work in the kitchen who provided her the time and energy to be at her post on the balcony all day long. If she hadn't anybody to talk to, she would hail some hawker passing by and buy from him nuts, fruits and sweets to satisfy her enormous appetite.

Then I must not forget to tell you about the girl who finished her schooling and who was a regular 'stay-at-home', probably waiting to get married. I could see her moving about the house doing small chores or in bed with a book, munching something or other and with a radio playing soft tunes in the background. I have seen her paying three visits to the balcony everyday. One exactly at 9.30 in the morning, one at 5 in the evening and the last one at the stroke of ten at night. This had become almost a ritual with her and these visits looked very surreptitious. This intrigued me very much and I made it my business to be at my rear window on all these three occasions. It took me nearly a week to find out that a budding romance was in the offing with a young college-going guy who lived two blocks away from her. Her first visit to the balcony was to see him go to college, the second one when he went out in the evenings and her third visit was exactly at 10 P.M., when he too appeared on his balcony for a

fleeting look and a flying kiss before she retired to bed. I do hope they are happily married by this and she no longer needs to trouble herself about such regular schedules.

Last, but not least was a bedroom scene which provided me with the greatest interest. To have seen what I saw from this bedroom window over a period of three weeks would have provided a cosmetic manufacturer with enough material for advertising his products for over a year. This involves lady who spent a lot of time in front of her bedroom mirror and dressing table. Face cream was rubbed and rubbed off. Yards of cleansing tissues were used. Lotion, astringents, hair fixing contraptions and sometimes head caps were put on before she could lie down to rest. This took a long long time and while she was about it, lights glared long and grievously into the eyes of her sleepy husband who had almost always the unhappy task of getting his child to sleep, and not before he had narrated a new story every day. After she was sure that she had not left out even the minutest detail of this laborious routine she would get up and yawn a couple of times and carefully planting a good-night kiss on the forehead of the child and the lips of her husband, she would put out the light and get into bed.

And as to what happens after this I am completely in the dark. I certainly couldn't tell you what she does in bed with all those cosmetics plastered over her. Your guess is as good as mine because she never failed to put off that light before she got into bed and leave me guessing.....!

• • •

"You and I are Indians and to India we owe much, but we are human beings also and to humanity we also owe a debt. Let us be cttizens of the commonwealth or Empire of youth. This is the only empire to which we can owe our allegiance, for that is the forerunner of the future federation of the world."

—Nehru, To the Youth of Bengal.

Penfriends

Barbara Barett, P.U.C. Sc.

Penfriendship is a hobby of a most novel type, although on the surface it may appear a meaningless pastime. It does seem funny to write to perfect strangers, whom perhaps one may never have an opportunity to meet or speak to in life, yet call them "dear friends", exchange news of everyday life, then end by sending good-wishes and kind regards, often warm love, with hopes of a lasting friendship.

There have been instances, rare, of course, where long-standing correspond-ence, begun as penfriends, has led to a deeper knowledge of one another's hidden sentiments, to a revelation of mutual ideals, thus creating admiration and leading up to marriage and happiness. But for this chance friendship, how very different their lives would have been!

When and where exactly did this most interesting pastime came into existence is not known. As far as I can imagine, it might have cropped up as an off-shoot of stamp collection, that is to say, as a means to an end.

Time was, when it seemed almost impossible for a boy or girl of moderate means to obtain stamps from foreign countries without incurring heavy expense, which one could ill afford. Penfriendship might thus have slipped in as an aid to stamp collection.

Today stamp collecting has become a most lucrative trade. There are agents in all countries, ready to buy, sell or supply stamps to collectors for among hobbies that of stamp collecting seems to be the most popular. It counts the greatest num-ber of adherents from all walks of life. age, and sex. Even religion is no barrier to this most interesting and educative pastime. Many an hour that would otherwise have been idly wasted can be well spent in arrang-ing and affixing stamps in their proper places in an album.

Having come in as an aid, penfriend-ship now stands in the first rank of hobbies because of the numerous personal benefits that could be derived from so beneficial a pastime. These are more marked when it is carried on between individuals of different countries. Through penfriends, one learns to understand and value the aims and ideals of the people of other lands,. One can also broaden one's own outlook on life, exchange news and views on sports and hobbies, learn of customs prevailing elsewhere and of the art and culture of various countries. Penfriendship may also be a useful means to keep in touch with progress in various fields even in our own country.

Penfriendship with foreigners has only tended to increase since our attainment of Independence. People elsewhwere are keen about getting into touch with a country like ours and our knowledge of English is a very helpful means to keep up these foreign links. With independence, our edu-cational programmes also have received a definite fillip and more people are able to

appreciate and make use of so instructive a pastime as penfriendship. Addressess of willing penfriends the world over are now available in our numerous magazines and newspapers, and these will surely help old and young alike, to enlarge their circle of friends.

This very healthy pastime may also be a helpful means to keep up our love for and appreciation of English-that international language, whieh is so useful to us.

Pen-pals finally can do us a great service, for they can help to enlarge that great bond of universal fellowship among growing youth so necessary to build a better world.

• • •

"It is the realisation of the common bond of humanity that has given rise to the great youth movement of today."

Nehru,—To the Youth of Bombay.

• • •

"You must have your ideal clear-cut before you. How else can you hope to build the structure of your dream?"

Nehru,—To the Youth of Bombay.

• • •

"I hope the children of today will be wiser than their elders and will understand that the great and fascinating world of ours is yet one world, where all of us should try to make friends with each other and work and play together."

—Nehru

Childhood

Berna Sequeira, I B. A.

Childhood, O what happy days
I spent when I was young!
No school, no work, just fun always.—
Ne'er asked to hold my tongue!

All oe'r the spacious house roamed I,
When just a little girl;
To all—the apple of their eye,
My parents' precious pearl!

I'd play all thro' the livelong day
For never a care had I;
With love and roses all my way
What cause had I to sigh?

At times I was odd, at times I was sweet
At times I would fret and fight;
But whenever I did a naughty deed
They'd say 'she's just a little mite'!

So I passed the days with joys and gains
Till I grew and grew and grew—
Now that life has thorns, and gains
mean pains,
I'd call back those wonderful days anew!

Yet I wonder, when the days speed by
And I am very old,
Will I recall my present days
And call their memories gold?

● ● ●

"I like being with children and talking to them and, even more playing with them. For a moment, I forget that am terribly old and that it is a very long time since I was a child."

—Nehru.



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Hostel Residents 1984 '85

ಭಗವಂತನನ್ನು ಕುರಿತು . . .

Parameshwari, N. G. P. U. C., Sc.

ಜಗದ ಪ್ರತಿ ಕಣಗಳೊಳು
ನರ, ಪ್ರಾಣಿ ತರುಗಳೊಳು
ಬಿಡದೆ ಬೆರೆತಿಹ ಗುರುವೆ ನೀ ಕರುಣೆದೋರು ।
ಈ ಧರೆಯ ಶ್ರೀರಮಣ
ಸಕಲ ಶರಣಾಭರಣ
ಸುರಭರಣ ಜಯ ನಿನಗೆ ಭಕ್ತಭಯ ಹರಣ ॥ ೧ ॥

ಅರಿತರಿದು ಎಸಗಿರುವ
ಖಳನೀಚ ಕರ್ಮಗಳ
ಕ್ಷಮಿಸಿ ಎನ್ನನು ಪ್ರಭುವೆ ನೀ ಮುಂದೆ ನಡೆಸು. ।
ಸರಿಹಾದಿಯನು ತೊರೆದು
ಮನ ತಿರುಗುತಿರಲೆನ್ನ
"ಮಗುವೆ ಏಳೆನುತ ಮತಿಯನೆಚ್ಚರಿಸು ॥ ೨ ॥

ಪಿತನೆ ಕರಗಳ ಮುಗಿದು
ಶಿರಬಾಗಿ ಕೋರುವೆನು
ಚಿರ ನಿನ್ನ ಚರಣಗಳ ಮರೆಯದಂತೆಸಗು ।
ಚಾರುಗುಣ ಗಂಭೀರ
ಶರಣಜನ ಮಂದಾರ
ಸುರರರಸ ಶರಣು ಬಂದಿಹೆನು ಆಧರಿಸು ॥ ೩ ॥

ಗುರುಗಳಲಿ ವಿನಯುವನು
ಹಿರಿಯರಲಿ ಭಕುತಿಯನು
ಕಿರಿಯರಲಿ ಪ್ರೇಮವನು ದಯಪಾಲಿಸೆನಗೆ ।
ಗುರಿಯ ಸಾಧಿಸಲೆಂದು
ಸತತ ಸೆಣಸುವ ಮುನ್ನ
ನಿನ್ನ ನಾನೆನೆಯುವಂತೆಸಗು ಜಗದೀಶ ॥ ೪ ॥

ಜಯ ಸತ್ಯ ಭೂಷಣಗೆ
ಜಯ ಪಾಪ ಮೋಚನಗೆ
ಜಯ ದೋಷ ನಾಶನಿಗೆ ನುತಗುಣನಿಗೆ,
ಜಯ ಅಸಾಮಾನ್ಯನಿಗೆ
ಜಯ ಭಕ್ತಭರಣನಿಗೆ
ಜಯಮುಕ್ತಿಕರಣನಿಗೆ ಭಕ್ತಬಂಧುವಿಗೆ ॥ ೫ ॥

ಜಯ ನಿರಾಕಾರನಿಗೆ
ಜಯ ಕ್ಷಮಾದಾನನಿಗೆ
ಜಯ ದೀನಪಾಲನಿಗೆ ಕರುಣಸಾಗರಗೆ ।
ಜಯ ಸರ್ವಶಕ್ತನಿಗೆ
ಜಯ ಜಗತ್ಪಾಲನಿಗೆ
ಜಯ ದಯಾಭರಿತನಿಗೆ ವಿಶ್ವಕರ್ತನಿಗೆ ॥ ೬ ॥

ಕುಮಾರವ್ಯಾಸನ ಕರ್ಣ

Sharada, II B. Sc.

ಕರ್ಣ! ನಾಮ ಮಾತ್ರದಿಂದಲೇ ಮಾನವಕೋಟಿಯ ಮನ ಪುಳಕಿತವಾಗಬಲ್ಲುದು. ತನು ಹಿಗ್ಗುವುದು. ಕಣ್ಣು ಆ ಮಹಾತ್ಮನ ಅಂತ್ಯವನ್ನು ನೆನೆದು ಅಶ್ರುಧಾರೆಯನ್ನು ಸುರಿಸುವುದು. ಧನ್ಯ ಕರ್ಣ! ಮಾನವ ಕೋಟಿಗೆ ಆದರ್ಶ ಪ್ರಾಯನಾದೆ! ಮೂರು ದಿನದ ಬಾಳಿನಲ್ಲಿ ಎರಡೇ ದಿನ ಬದುಕಿದೆ. ಆದರೇನು ಮಾನವ ಹೃದಯದಲ್ಲಿ ನಿನ್ನ ನೆನಹಿನ ಕುಸುಮ ಎಂದೂ ಬಾಡದು. ಬಾಳಿ ಸಂಗ್ರಾಮದಲ್ಲಿ ಧೀರ ಯೋಧನಾಗಿ ಮುನ್ನುಗ್ಗಿದೆ.

ಕುಮಾರ ವ್ಯಾಸನ ಭಾರತ, ಕರ್ಣನ ಸಕಲ ಶ್ರೇಷ್ಠ ತ್ವಕ್ಕೆ ಒಂದು ಆಗರ. ಕುಮಾರ ವ್ಯಾಸನೋ 'ರೂಪಕ ಸಾಮ್ರಾಜ್ಯ ಚಕ್ರವರ್ತಿ'ಯಾಗಿದ್ದಾನೆ. ಪಂಪನ ಭಾರತವು ಲೌಕಿಕ ಕಾವ್ಯವಾಗಿದ್ದರೆ, ಕುಮಾರ ವ್ಯಾಸನ ಭಾರತವು ಭಗವದ್ವಿಲಾಸದ ತವರುಮನೆಯಾಗಿದೆ. ಮಾನವಪ್ರಕೃತಿಯನ್ನು ಮಾತ್ರ ಇವನಂತೆ ಬಹಳ ಚಿತ್ರಿಸಿಲ್ಲ. ಪಶುವಿನಿಂದ ಸ್ಥಿತಪ್ರಜ್ಞನ ವರೆಗೆ ಕುಮಾರವ್ಯಾಸ ಯೋಗಿ ಅರಿಯದ ಮನೋವೃತ್ತಿ ಇಲ್ಲ. ಅವನು ರಚಿಸಿದ ಭಾರತವೋ ಕುವೆಂಪುವೇ ಮೊದಲಾದ ಶ್ರೇಷ್ಠ ಕವಿಗಳಿಂದ ಹಾಡಿ ಹೊಗಳ್ಪಟ್ಟಿದೆ.

ಕುಮಾರ ವ್ಯಾಸನು ಹಾಡಿದನೆಂದರೆ
ಕಲಿಯುಗ ದ್ವಾಪರವಾಗುವುದು.
ಭಾರತ ಕಣ್ಣಲಿ ಕುಣಿವುದು । ಮೈಯಲಿ
ಮಿಂಚಿನ ಹೊಳೆ ತುಳುಕಾಡುವುದು.

ಭಗವದ್ವಿಲಾಸವನ್ನೇ ಶ್ರೇಷ್ಠ ಗುರಿಯನ್ನಾಗಿಸಿಕೊಂಡ ಕುಮಾರವ್ಯಾಸ ಉಳಿದ ಪಾತ್ರವನ್ನೇನೂ ತಿರಸ್ಕರಿಸಿಲ್ಲ. ಭಗವದ್ವಿಲಾಸವನ್ನು ಬಿಟ್ಟರೆ ಓದುಗನ ಮನದಲ್ಲಿ ಅಚ್ಚಳಿಯದೆ ನಿಲ್ಲಬಹುದಾದ ಪಾತ್ರ ಕರ್ಣನದ್ದು—ದಾನಶೂರ ಕರ್ಣನದ್ದು.

"ಛಲದೊಳ್ ದುರ್ಯೋಧನಂ, ನನ್ನಿಯೊಳ್ ಇನತನಯಂ,
ಗಂಡಿನೊಳ್ ಭೀಮಸೇನಂ,
ಬಲದೊಳ್ ಮದ್ರೇಶನ್, ಅತ್ಯುನ್ನತಿಯೊಳ್
ಅಮರ ಸಿಂದೂದ್ಭವಂ ಚಾಪ ವಿದ್ಯಾ
ಬಲದೊಳ್ ಕುಂಭೋದ್ಭವಂ, ಸಾಹಸದ ಮಹಿಮೆ-
ಯೊಳ್ ಫಲ್ಗುಣಂ ಧರ್ಮದೊಳ್ ನಿ
ರ್ಮಲಚಿತ್ತಂ ಧರ್ಮಪುತ್ರಂ ಮಿಗಿತು ಇವುಗಳಿನೀ ಭಾರತಂ
ಲೋಕಪೂಜ್ಯಂ"

ಕುಮಾರ ವ್ಯಾಸನ ಕರ್ಣನ ಪಾತ್ರ ಕರುಣಾರಸದ ಹೊನಲೇ ಆಗಿದೆ. ಭಕ್ತಿರಸದ ಪ್ರಭಾವದಿಂದ ಮಹಾಭಾರತವು ಜನದ ಮನೋರಂಜನೆಗೊಳಿಸಿದೆಯಾಗಿದ್ದರೆ, ಕರುಣಾರಸದ ಹೊನಲಿನಿಂದ ಮಾನವ ಮಂತ್ರಮುಗ್ಧನಾಗಿದ್ದಾನೆ. ಕುಮಾರ ವ್ಯಾಸನೋ ನವರಸಗಳನ್ನು ಚಿತ್ರಿಸಿದ್ದಾನೆ. ಆದರೆ ಅದರಲ್ಲೂ ಕರುಣಾರಸದ ಮೇಲೆ ಬಹಳ ಮಮತೆಯನ್ನು ತೋರಿಸಿದಂತೆ ಕಂಡುಬರುತ್ತಿದೆ.

ಕರ್ಣನೇನೂ ಶಕುನಿ ಅಥವಾ ಇನ್ನು ಕೆಲವರು ತಿಳಿದಂತೆ ಸೂತಪುತ್ರನಲ್ಲ, ಭಗವಾನ್ ಭಾಸ್ಕರನ ಆಶಾಜ್ಯೋತಿ. ರಾಜಕುಮಾರಿ ಕುಂತಿಯೇ ಅವನ ಮಾತೆ. ದೂರ್ವಾಸನ ವರಪ್ರಸಾದದಿಂದ ಕರ್ಣನ ಜನನವಾಯಿತು. ಅಪವಾದಕ್ಕೆ ಹೇಸಿದ ಕುಂತಿ ತನ್ನ ಮುದ್ದಿನ ಮಗನನ್ನು, ಕರುಳಿನೊಂದು ತುಂಡನ್ನು, ಹೆತ್ತೊಡಲಾಗಿದ್ದರೂ, ತಾಯಿ ಗಂಗೆಗೆ ಅರ್ಪಿಸಿಬಿಡುತ್ತಾಳೆ. ಪುತ್ರಸಂತಾನದ ಹಾರೈಕೆಯಲ್ಲಿ ನೊಂದು ಬೆಂದಿದ್ದ ಸೂತನೋರ್ವನು ಈ ಮಗುವನ್ನು ತನ್ನದೆಂದೇ ಭಾವಿಸಿ ಸಲಹುತ್ತಾನೆ. ಅವನ ಪತ್ನಿ ರಾಧೆಯ ಕಣ್ಮಣಿಯಂತೆ ಬಾಳಿದ ಕರ್ಣ, ರಾಧೇಯನೆನಿಸುತ್ತಾನೆ.

ಕರ್ಣನೇನೂ ಸಾಮಾನ್ಯ ವ್ಯಕ್ತಿಯಲ್ಲ. ಅದನ್ನು ಕುರು ಕುಲಾಧಿಪತಿ ಸುಯೋಧನ, ಕರ್ಣನ—ಆತ್ಮೀಯ ಸ್ನೇಹಿತ ತನ್ನ ಮಾವ ಶಕುನಿಗೆ ಹೀಗೆ ಹೇಳುತ್ತಾನೆ.

ಹರನು ಬಿಲುವಿದ್ಯವನು ಕೊಡುತವೆ
ಪರಶುರಾಮಂಗೆಂದ ನಧಮರಿ
ಗೊರೆಯದಿರು ಸತ್ಪಾತ್ರಕಿದನಾದರಿಸಿ ಕಲಿಸೆಂದ
ಕರೆದು ಗರುಡಿಯ ಹೊಗಿಸಿದನು ಕಡು
ಗರುವನೀ ರಾಧೇಯ ನಧಮನೆ ಮಾವ ಕೇಳೆಂದ.

ಆದರೆ ಪರಶುರಾಮನ ಬಿಲ್ಲುವಿದ್ಯೆ ಅವನಿಗಿತ್ತ ಸಹಾಯವಾದರೂ ಏನು? ಗುರುವೇ ದೇವನೆಂದೂ, ಅವನಿಗಾಗಿ

ತನ್ನ ಪ್ರಾಣವನ್ನು ಪಣವಾಗಿಟ್ಟ ಕರ್ಣನಿಗೆ ಆ ಗುರು ತನ್ನ ಶಿಷ್ಯ ಕೇವಲ ಕ್ಷತ್ರಿಯನೆಂಬ ನೆಪದಿಂದ ಕೊಟ್ಟ ಶಾಪವಾದರೂ ಎಷ್ಟು ಹಿರಿದು? "ನೀನು ಕಲಿತ ವಿದ್ಯೆ ನಿನ್ನ ಕಡೆಗಾಲದಲ್ಲಿ ಬಾರದಾಗಲಿ" ಎಂದು ಗುರುತರವಾದ ಶಾಪವನ್ನೀಯಲು ಕರ್ಣನು ಗೈದ ಅಪರಾಧ ಎಷ್ಟು ಹಿರಿದು?

ಕಪಟನಾಟಕ ಸೂತ್ರಧಾರಿಯಾದ ಕೃಷ್ಣನ ಬೆಂಬಲದಿಂದ ಅರ್ಜುನನು ಕರ್ಣನನ್ನು ಕೊಲ್ಲುವುದಕ್ಕೆ ಸಾಧ್ಯವಾಯಿತು, ಪಾಂಡವರಿಗೆ ವಿಜಯವಧುವು ಪುಷ್ಪಮಾಲಿಕೆಯನ್ನು ತೊಡಿಸಿದಳು. ಕರ್ಣನಲ್ಲಿ ವೀರತ್ವಕ್ಕೇನಾದರೂ ಅಭಾವವಿತ್ತೇ?

ತೋರಿರೈ ಫಲುಗುಣನ ನಿದಿರಲಿ
ತೋರಿರೈ ಸಿತಹಯನನಕಟಾ
ತೋರಿರೈ ವಿಜಯನನು ನಿಮಗೆ ಯು
ಸ್ವಾಮಿಕಾರ್ಯ್ಯದಲಿ
ತೋರಿ ಪಾರ್ಥನನವನ ನೆತ್ತರ
ಸೂರೆ ಶಾಕಿನಿಯರಿಗೆ ನಿಮಗುರೆ
ಶೂರೆ ಯೋ ಭಂಡಾರ ಕೌರವರಾಯ ನಾನೆಂದ.
ನರನ ರಕುತದ ಮದ್ಯಪಾದವ
ನೆರೆದು ಶಾಕಿನಿಯರಿಗೆ ಪಾರ್ಥನ
ಕರುಳ ಗೊಂಡೆಯ ಕೂಳ ಮುದ್ದೆಯ
ಬಡಿಸಿ ದೈತ್ಯರಿಗೆ
ಅರಿಯ ಖಂಡದ ಹಸಿಯ ಸುಂಟಿಗೆ
ವೆರಸಿ ಭೂತಾವಳಿಯ ದಣಿಸಿದ
ಹರನು ಕೌರವನೆನ್ನ ಸಾಕಿತಕಿಂದು ಫಲವೆಂದ

ತನ್ನ ಸ್ವಾಮಿಗಾಗಿ ಸಕಲ ವೈಭವಗಳನ್ನೂ ರಾಜಭೋಗಗಳನ್ನೂ ತ್ಯಾಗ ಮಾಡುತ್ತಾನೆ ಕರ್ಣ. ಉಪ್ಪುಂಡ ಮನೆಗೆ ಎರಡು ಬಗೆಯಲು ಅವನ ನಿಷ್ಕಲ್ಮಷಮನ ಒಪ್ಪದಾಗುತ್ತದೆ. ಕೃಷ್ಣ ಸಂಧಿಗಾಗಿ ಕರ್ಣನೆಡೆಗೆ ನಡೆದಾಗ ಕರ್ಣ ಮುನ್ನ ಬರುವ ಸಂಕಟವನ್ನರಿಯದಿದ್ದರೂ ಅಂಜುತ್ತಾನೆ ಅವನ ಬರವಿನಿಂದ—ಖಿಳನ ಆಗಮನವನ್ನರಿತ ಬಾಲೆಯಂತೆ. ಹುಲಿಯ ಬರವನ್ನರಿತ ಹುಲ್ಲೆಯಂತೆ. "ಎಡದ ಬದಿಯಲ್ಲಿ ಕೌರವೇಂದ್ರನ ಗಡಣ. ಬಲದ ಬದಿಯಲ್ಲಿ ಪಾಂಡುನಂದರ ಶೋಭೆ. ನಡುವೆ ನಿನ್ನ ರತ್ನಸಿಂಹಾಸನ, ಇಂತಹ ವಿಲಾಸವನ್ನು ತೊರೆದು ಕೌರವನ ನುಡಿಗೆ ಜೀಯ, ಹಸಾದ ಎನ್ನುವುದೇಕೆ ಎಂದು ಕೃಷ್ಣನು ಕರ್ಣನೊಡನೆ ಕೇಳಿ ಅವನಿಗೆ ಅವನ ಜನನ ವೃತ್ತಾಂತವನ್ನು ವಿಸ್ತರಿಸಿ ತಿಳಿಸುತ್ತಾನೆ. ನಿರ್ಜನ ಕಾನನದಲ್ಲಿ ಒಬ್ಬಂಟಿಗಳಾದ ಬಾಲೆಯಂತೆ ಆತ ಹಲುಬುತ್ತಾನೆ, ನಿಜವಿಷಯವನ್ನರಿತು. ಇನಸುತನು ತಾನೆಂದು ಸಂತಸದಲ್ಲಿ ಕರ್ಣ ಮೈ ಮರೆಯುತ್ತಿದ್ದ ಸಮಯದಲ್ಲಿ ಕೃಷ್ಣನು ಪಾಂಡವರು ಅನುಜರೆಂಬುದನ್ನು ಅರುಹುತ್ತಾನೆ. ಮೊಸರನ್ನದಲ್ಲಿ ಕಲ್ಲು ದೊರಕಿಸಿದಂತಾಗುತ್ತದೆ ಕರ್ಣನ ಪರಿಸ್ಥಿತಿ. ಆದರೆ ತ್ಯಾಗಮೂರ್ತಿಯಾದ ಕರ್ಣ ಉತ್ತರಿಸಿದುದಾದರೂ ಏನು? "ಮರುಳು ಮಾಧವ ಮಹಿಯ ರಾಜ್ಯದ ಸಿರಿಗೆ ಸೋಲುವನಲ್ಲ"—ಎನ್ನುತ್ತಾನೆ ಆತ. "ಕೌರವೇಂದ್ರನನ್ನು ನೀನು ಕೊಂದೆ" ಎಂದಾತ ಉದ್ಗಾರ ತೆಗೆಯುತ್ತಾನೆ. ತನ್ನ ಸ್ವಾಮಿಯ ಸಹಸ್ರಗುಣಗಳನ್ನು ಹಾಡಿ ಕೊಂಡಾಡುತ್ತಾನೆ, ತನ್ನ ಪ್ರಾಣ ಪದಕದಂತಿದ್ದ ಸ್ವಾಮಿಯನ್ನು ಮರೆಯಲಾರೆನೆಂದು ವಿಶಾದದಿಂದ ಆದರೆ ದೃಢಮನಸ್ಕನಾಗಿ ಹೇಳುತ್ತಾನೆ. ಸಾಗರವನ್ನು ಸೇರಬಯಸಿದ ನದಿಯೊಂದು ಸಕಲ ಕಷ್ಟಗಳನ್ನು ಸಹಿಸುವಂತೆ ತನ್ನ ಸ್ವಾಮಿಯ ಮೇಲ್ಮೆಗಾಗಿ ಆತ ಸಕಲ ಕಷ್ಟಗಳನ್ನೂ ಆಹ್ವಾನಿಸುತ್ತಾನೆ.

ಮಾರಿಗೌತಣವಾಯ್ತು ನಾಳಿನ
ಭಾರತವು ಚತುರಂಗ ಬಲದಲಿ
ಕೌರವನ ಋಣಹಿಂಗೆ ರಣದಲಿ
ಸುಟ್ಟು ಕೋಟಿಯನು
ತೀರಿಸಿಯೆ ಪಡಿಯವಸರಕ್ಕೆ ಶ
ರೀರವನು ನೂಕುವೆನು ನಿನ್ನಯ
ವೀರರೈವರ ನೋಯಿಸೆನು ರಾಜೀವ ಸಖನಾಣೆ.

ಎಂದೆನ್ನುತ್ತಾನೆ ಕರುಣೆಯ ಆಗರವಾಗಿ. ಉಭಯ ಸಂಕಟಕ್ಕೀಡಾದ ಕರ್ಣನ ಮನದಳಲು ಪರಿಸ್ಫುಟವಾಗುತ್ತದೆ. ಆದರೂ ಮಹಿಯ ಸಿರಿಗೆ ಆಶಿಸದೆ, ತನ್ನ ಸ್ವಾಮಿಗಾಗಿ ಸರ್ವಸ್ವವನ್ನೂ ತ್ಯಾಗಮಾಡುತ್ತಾನೆ.

ಮೋಡವಿಲ್ಲದ ಆಗಸದಲ್ಲಿ ಮೊಳೆತ ಸಿಡಿಲಂತೆ, ಸಂತೋಷದ ಶರದಿಯಲ್ಲಿ ಸುಖವಾಗಿ ತೇಲುತ್ತಿದ್ದ ಕರ್ಣನಿಗೆ, ಪಾಂಡವರ ಬಂಧುತ್ವ ಸಹಿಸಲಾರದ ಒಂದು ಆಘಾತವಾಯಿತು. ಲೋಕವೀರರಾದ, ಸುಗುಣಿಗಳಾದ ಪಾಂಡವರೈವರು ತನ್ನ ಸಹೋದರರೆಂದು ಅರಿತಾಗ ಕರ್ಣ ಅದೆಷ್ಟು ಆನಂದ ಪಡಬಹುದಾಗಿತ್ತು. ಆದರೇನು ವಿಧಿ ಅವನ ಪಾಲಿನ ಆನಂದವನ್ನು ಕ್ರೂರವಾಗಿ ಕಸಿದಿತ್ತು. ಆದರೂ ಮಾತೆ ಕುಂತಿ ಪುತ್ರಭಿಕ್ಷೆಯನ್ನು ಬೇಡಿದಾಗ ಅದಕ್ಕೆ ಒಪ್ಪುತ್ತಾನೆ ತುಂಬು ಹೃದಯದಿಂದ. ದೈನ್ಯತೆಯೇ ಮೂರ್ತಿವೆತ್ತಂತಿದ್ದ ಪೂಜ್ಯಮಾತೆಯನ್ನು ಕಂಡು 'ತೊಟ್ಟ ಬಾಣವನ್ನು

ಮರಳಿ ತೊಡೆನು" ಎಂದು ಭಾಷೆ ನೀಡುತ್ತಾನೆ. ಮುಂದೆ ಅರ್ಜುನನ ನಾಶಕ್ಕಾಗಿ ಬಿಟ್ಟ ಫಣಿ ಬಾಣವು ಕೇವಲ ಅವನ ಕಿರೀಟಿವನ್ನು ಮಾತ್ರ ಹಾರಿಸಲು ಶಕ್ತವಾದಾಗ, ಶಲ್ಯನ ಹಿತ ನುಡಿಯಾಗಲೀ, ಫಣಿ ಬಾಣದ ಬೇಡಿಕೆಯಾಗಲೀ ಅವನ ಸ್ಥಿರ ಚಿತ್ತವನ್ನು ಅಲುಗಾಡಿಸಲು ಶಕ್ತವಾಗಲಿಲ್ಲ, ಪೂಜ್ಯ ಮಾತೆ ಗಿತ್ತ ಭಾಷೆಯನ್ನು ನೆರವೇರಿಸಲು ತವಕಗೊಂಡ ಮನವು ರಣಾಂಗಣದಲ್ಲಿ ಜೀವನಾಡಿಯಂತಿದ್ದ ಸಾರಥಿಯ ಅಗಲು ವಿಕೆಯನ್ನು ಕಡೆಗಣಿಸಿತ್ತು.

ತನ್ನ ಸ್ವಾಮಿಯ ಹಿತಕ್ಕಾಗಿ ಹರಣವನ್ನೀಯಲು ಸಿದ್ಧ ನಾದ ಕರ್ಣನ ಬೆಂದ ಹೃದಯದಿಂದ ಕಾದ ಸಲಾಕೆಯಂತೆ ಅಳಲು ಹೊರಹೊಮ್ಮುತ್ತದೆ. ಯುದ್ಧಾಂಗಣದಲ್ಲಿ ತಮ್ಮ ವರ ನಿಸ್ಸಾಯಕತ್ವವನ್ನು ಕಂಡು—

ಶಿವನ ಬಲುಹೆಂತೆಂಬೆನೇ ಶಿವ
ನವರ ಕಡೆ ಹರಿಯೆಂಬೆನೀ ಪಾಂ
ಡವರ ಬಂಡಿಯ ಬೋವ ನಿಂದ್ರಾದ್ಯರು ಸಹಾಯಿಂಗಳು
ಅವರು ಸಾಕ್ಷಾತ್ತರ್ಜುನರು ನ
ಮ್ಮವನಿ ನಮ ಗುಂಟೆಂಬೆನೇ ಕೌ
ರವನ ಪುಣ್ಯವನರಿಯೆನಿದು ಹದನೆಂದನಾ ಕರ್ಣ.
ದ್ರೋಣ ಬೀಷ್ಮರ ನೆಚ್ಚಿದರೆ ಮುಂ
ಗಾಣಿಕೆಯಲೇ ಮಡಿದರೆನ್ನಯ
ಗೋಣ ಕೊಯ್ದನು ಕೃಷ್ಣ ಮುನ್ನಿನ ಕುಲವನೆಚ್ಚರಿಸಿ
ಪ್ರಾಣಪಾಂಡವರೆಂಬ ನುಡಿಯನು
ಜಾಣನಲಿ ಹರಿ ಬಲಿದನೊಡೆಯಗೆ
ಕಾಣೆ ನಾಪ್ತರನೆಂದು ಮನದಲಿ ಮರುಗಿದನು ಕರ್ಣ.

ರಾಜವೈಭವದ ನಡುವೆ, ರಾಜದುರ್ಯೋದನನ ಸ್ನೇಹ ದಿಂದ ಸುಖಿಯೆನ್ನಿಸಿ, ಪರಾಕ್ರಮಕ್ಕೆ ಆಶ್ರಯವೆನಿಸಿದ್ದ ಕರ್ಣ, ಕೃಷ್ಣನ ಕುಟಿಲೋಪಾಯದಿಂದ ಅಗ್ನಿಕುಂಡದಲ್ಲೇ ನಿಂತಿ ದ್ದಾನೆ, ತನ್ನನ್ನು ಸಲಹಿದೊಡೆಯನಿಗಾಗಿ ತಾನೇನೂ ಮಾಡಲಾರದಾಗಿದ್ದೇನಲ್ಲಾ? ತನ್ನ ಅನ್ನದಾತನಿಗೆ ಸಹಾಯ ಕರಾರೂ ಇಲ್ಲವಲ್ಲಾ? ಎಂದು ಹಲುಬಿ ಹಂಬಲಿಸುತ್ತಾನೆ. ಕರುಣ ರಸದ ಪ್ರವಾಹವನ್ನೇ ಕುಮಾರವ್ಯಾಸನು ಹರಿಸಿ ದಂತಿದೆ. ಅದನ್ನೋದಿದ ಓದುಗನೊಬ್ಬನು ನಿಸ್ಸಹಾಯಿ ಕರ್ಣನನ್ನು ಕಂಡು ಮಮ್ಮಲ ಮರುಗಲೇಬೇಕು,

ಆದರೆ ಅಲ್ಲೂ ಕರ್ಣ ತನ್ನ ಸುಕೃತವನ್ನು ಹಾಡಿ ಕೊಂಡಾಡುತ್ತಾನೆ. ಮರಣ ಕಾಲದಲ್ಲಿ ಕೃಷ್ಣ ಪರಮಾತ್ಮ ನನ್ನು ಕಾಣುವ ಪುಣ್ಯವೇನು ಕಿರಿದೇ? ಸಲಹಿದೊಡೆಯನ ಜೋಳವಾಳಿಗೆ ತಲೆಯನ್ನು ಮಾರುವುದೇನು ಕಡಿಮೆಯ ಪುಣ್ಯವೇ? ಇಷ್ಟಕ್ಕಾಗಿಯೇ ಎಷ್ಟೊಂದು ಜನರು ಆಶಿಸು ತ್ತಿಲ್ಲ. ಕರ್ತವ್ಯದ ಹಾದಿಯೇ ಮುಕ್ತಿಗೆ ದಾರಿ. ಮುಕ್ತಿಯ ಮಹಾಕವಾಟಕ್ಕೆ ಕರ್ತವ್ಯ ಬೀಗದ ಕೈ ಎಂಬ ತತ್ವವನ್ನು ಕರ್ಣ ನಮಗೆ ನೀಡುತ್ತಿದ್ದಾನೆ. ದಾನಶೂರನಾದ ಕರ್ಣ ತನ್ನ ಕುಂಡಲಗಳನ್ನು ತನ್ನೆದೆಯ ಅಮೃತಕಲಶದಿಂದ ಬ್ರಾಹ್ಮಣ ರೂಪಿ ಕೃಷ್ಣನಿಗೆ ಧಾರೆಯೆರೆದು ಕೊಡುವ ಸನ್ನಿವೇಶವೋ ವಿರೋಧಿಯ ಪಕ್ಷವಾಗಿದ್ದ ಕೃಷ್ಣನಲ್ಲಿ ಕರುಣೆ ಹುಟ್ಟಿಸುತ್ತದೆ. ಅಂತೇ ಕರುಣಾಸಾಗರನಾದ ಶ್ರೀಕೃಷ್ಣ ಕರ್ಣನ ದಾನಶೂರತ್ವಕ್ಕೆ ಒಲಿದು, ತನ್ನ ವಿಶ್ವರೂಪವನ್ನು ತೋರಿಸುತ್ತಾನೆ,

ದುರ್ಯೋಧನನಿಂದ ಅಂಗರಾಜ್ಯದ ಅಧಿಪತಿಯೆನಿಸಿ ದ್ದರೂ ಕರ್ಣ ತನಗಾಗಿ ಒಂದಿನಿತು ಸ್ವಾರ್ಥ ತೋರಲಿಲ್ಲ. ತನ್ನ ಸ್ವಾಮಿಗಾಗಿ ಮನ ಒಲ್ಲದಿದ್ದರೂ ತಪ್ಪೆಂದು ಅರಿತಿ ದ್ದರೂ, ಬಾಲಕನಾದ ವೀರ ಅಭಿಮನ್ಯುವಿನ ಕೈಗಳನ್ನು ತುಂಡರಿಸುತ್ತಾನೆ. ಸ್ವಾಮಿಯ ತೃಪ್ತಿಗಾಗಿ ಪತಿವ್ರತಾ ಶಿರೋಮಣಿಯಾದ ದ್ರೌಪದಿಯ ಮಾನಭಂಗವನ್ನು ದುಶ್ಶಾಸನನು ಮಾಡುವಾಗ, ಅವಳನ್ನು ಇನ್ನಷ್ಟು ಅಪ ಹಾಸ್ಯಕ್ಕೆ ಗುರಿಯಾಗಿಸುತ್ತಾನೆ. ಸಂಧಿಗಾಗಿ ಬಂದ ಕೃಷ್ಣ ನನ್ನು ಕಟ್ಟಿ ಬಂಧಿಸುವ ಕಾರ್ಯದಲ್ಲಿ ಸ್ವಾಮಿಗೆ ನೆರವಾಗಲೆ ಳಸುತ್ತಾನೆ. ಇವೆಲ್ಲಕ್ಕೂ ಕಾರಣ ಕರ್ಣನ ಸ್ವಾಮಿನಿಷ್ಠೆಯೇ ಹೊರತು ಬೇರಾವುದೂ ಅಲ್ಲ. ಆದರೆ ಅದೇ ಕರ್ಣನನ್ನು ಕೊಲ್ಲುವ ಕೃತ್ಯವು ನರನೋರ್ವನಿಂದಲೇ ಸಾಧ್ಯವಾಗಲಿಲ್ಲ. ಕೃಷ್ಣ, ಕುಲದ ನೆನಹನ್ನು ಇರಿಸಿಕೊಡದಿದ್ದರೆ; ಮಾತೆ ಕುಂತಿ—ತನ್ನದೇ ಮಗನಿಂದ ಕರುಳಿನ ಒಂದು ತುಂಡಿನಿಂದ ಭಾಷೆಯೊಂದನ್ನು ಕೇಳಿ ಕರ್ಣನ ಜೀವಂತ ಕೊಲೆಮಾಡಿ ದ್ದಳು. ತನ್ನ ಶಿಷ್ಯನು ಬ್ರಾಹ್ಮಣನಲ್ಲವೆಂದು ಅರಿವಾದೊ ಡನೆಯೇ ಪರಶುಧರನು ನಡೆದು ಹೋದ ವಂಚಕತನದಿಂದ ಕನಲಿ "ಕಡೆಗಾಲದೊಳು ಕಲಿತ ವಿದ್ಯೆ ಬಾರದಿರಲಿ" ಎಂದು ದುಸ್ತರವಾದೊಂದು ಶಾಪವನಿತ್ತು ಕರ್ಣನ ಸಾವಿಗೆ ತಾನು ಕಾರಣನಾಗುತ್ತಾನೆ. ಸಹಿಸಲಳವಲ್ಲದ ಸನ್ನಿವೇಶವಾಗಿ ದ್ದರೂ, ಕರ್ಣ ಈ ಆಘಾತವನ್ನು ಸಹಿಸಲೇಬೇಕಾಗುತ್ತದೆ. ಸುರಪನೋ ಮಾತ್ಸರ್ಯದ ಪರಮಾವಧಿಯಲ್ಲಿದ್ದುದರಿಂದ ದುರುಳ ದುಂಬಿಯಾಗಿ ಬಂದು ಪರಶುರಾಮನಿಗೆ ಸಹಾಯ ಕನಾದ. ತಾಯಿ ಜಗನ್ಮಾತೆ, ಭೂದೇವಿ. ನೀನು ನಿನ್ನ ಪುತ್ರರಲ್ಲಿ ಪಕ್ಷಪಾತ ತೋರಿಸಿಬಿಟ್ಟೆಯಾ? ದಾನಶೂರ

ಕರ್ಣನಿಂದ ಅರ್ಜುನನ ಮೇಲೆ ನಿನ್ನ ಮೋಹ ಹೆಚ್ಚಾಯಿತೆ? ಕರ್ಣನ ಮನ ಇದಕ್ಕಾಗಿ ಒರಲದಿದ್ದೀತೇ? ಕರ್ಣನ ಅವ ಸಾನಕ್ಕೆ ನೀನೂ ಕಾರಣಳಾಗಿ ಪಾಷಾಣ ಹೃದಯಿಯೆನ್ನಿಸಿದೆ ಯಲ್ಲಾ?

ಕಿರೀಟಿಯಾದರೂ ಏನು ಮಾಡಬಹುದಿತ್ತು? ಕರ್ಣನ ರಥದ ಗಾಲಿಯು ಭೂಮಿತಾಯಿಯ ಮಡಿಲಲ್ಲಿ ನಿಂತು ಹೋಗುವ ಸಮಯ ಕರ್ಣನ ನಿಸ್ಸಹಾಯಕತ್ವವನ್ನು ಕಂಡು ಧನಂಜಯನು ಮರುಗಲಿಲ್ಲವೆ? ಕರ್ಣನನ್ನು ಕೊಲ್ಲಲಾರೆ ನೆಂದೂ, ಏನೋ ಒಂದು ಮೋಹ ಸೆಳೆಯುತ್ತಿದೆಯೆಂದೂ, ಹೇಳಿದ ಪಾರ್ಥನಿಗೆ ಕೃಷ್ಣ ಹೇಳಿದುದೇನು? ವಸುಮತೀ ಶರನೀತಿಯನ್ನು ತಿಳಿಸಿ "ತೊಡು ಬಾಣವನ್ನು" ಎನ್ನುತ್ತಾನೆ. ಕರ್ಣನ ಜನನ ವೃತ್ತಾಂತವನ್ನು ಕೃಷ್ಣ ಫಲ್ಗುಣನಿಗೆ ತಿಳಿಸಿ ದ್ದರೆ, ಮಹಾಭಾರತವೇ ಬೇರೆಯಾಗುತ್ತಿತ್ತು. ನಾನಾ ವಿಧ ವಾಗಿ ಹೀಯಾಳಿಸುತ್ತಿರುವ ಕೃಷ್ಣನ ಮಾತಿಗೆ ಶ್ವೇತವಾಹನು ಮನ್ನಣೆ ಈಯುತ್ತಾನೆ. ಕೃಷ್ಣನ ವಿಶ್ವರೂಪವನ್ನು ಕಂಡ ಪಾರ್ಥ, ಅವನಿಂದ ಗೀತಾ ಸಾರವನ್ನು ಕೇಳಿದ ಸವ್ಯಸಾಚಿ, ಪಾಪ ಪುಣ್ಯಗಳನ್ನು ಪರಮಾತ್ಮನ ಪಾದಕಮಲಗಳಿಗೆ ಅರ್ಪಿಸಿ, ಕರ್ಣನನ್ನು ಕೃಷ್ಣನ ಈ ತೆರದ ಲೀಲಾಜಾಲದ ಗಂಧಗಾಳಿಯನ್ನು ಅರಿಯದ ಕರ್ಣನನ್ನು ಕೊಲ್ಲುತ್ತಾನೆ.

ಪರಮ ತೇಜಃ ಪುಂಜವೊಂದು ಕರ್ಣನ ದಿವ್ಯ ತನುವಿ ನಿಂದ ಹೊರಹೊರಟು ಭಗವಾನ್ ಭಾಸ್ಕರನಲ್ಲಿ ಐಕ್ಯವಾ ಯಿತು, ಅಂತಹ ದಾನಿಯನ್ನು, ಸತ್ಯವಂತನನ್ನು ಕಳೆದು ಕೊಂಡು "ಭಾರತ" ಅನಾಥವಾಯಿತು. ಅವನ ಮರಣ ವನ್ನು ಕಂಡು ಮರುಗದ ವ್ಯಕ್ತಿ ಎಲ್ಲಿದ್ದ? ವೈರಿ ಬಳಗವೂ ಅವನಿಗಾಗಿ ಕಣ್ಣೀರ ಕಾಲುವೆಯನ್ನೇ ಹರಿಸಿತ್ತು. ಗಾಳಿ ಗೊಡ್ಡಿದ ಸೊಡರಾಗಿತ್ತು ಅವನ ಜೀವ. ಅದು ನಂದುವ ಮೊದಲು ಜ್ವಾಜ್ವಲ್ಯಮಾನವಾಗಿ ಪ್ರಕಾಶಿಸಿತ್ತು. ನಂದುವ ಕಟ್ಟಕೊನೆಯ ಕ್ಷಣದ ತನಕವೂ ಸೊಡರು ಗಾಳಿಗೊಡ್ಡಿದೆ ಎಂಬ ಅರಿವನ್ನು ಉಂಟುಮಾಡುವಂತಿತ್ತೇ? ತನ್ನ ಪಾಲಿನ ಕರ್ತವ್ಯವನ್ನು ನೆರವೇರಿಸಿದ ಕರ್ಣ ತನ್ನ ಮಹತ್ವಾಕಾಂಕ್ಷೆ ಯಲ್ಲಿ ಕೊನೆಗೂ ಜಯಶೀಲನಾಗಿದ್ದನು. ಅಮರಗಣವು ಕರ್ಣನ ಅಳಿವನು ಕಂಡು ದುಃಖದ ಪ್ರವಾಹವನ್ನೇ ಹರಿ ಸಿತ್ತು, ಕಲಿ ಹನುಮ ಕರ್ಣಾವಸಾನವನ್ನು ಕಂಡು "ನಿನ್ನ ಸರಿದೊರೆ ಎರಡು ಯುಗದಲ್ಲಿ ಕಾಣೆ" ಎಂದು ಅಳಲನ್ನು ತೋಡಿಕೊಂಡನು. ಕೌರವನೋ ತನ್ನ ಜೀವದ ಮಿತ್ರನ ಮರಣಕ್ಕಾಗಿ ಪಟ್ಟಿದ್ದ ಬೇಸರವೋ ವರ್ಣಿಸಲಸದಳ

ದ್ಯಮಣಿ ಕರ್ಣದ್ಯುಮಣಿಯೊಡನಸ್ತಮಿಸಲು ಕೌರವನ ಮುಖ ಕಮಲವು ಬಾಡಿಹೋಯಿತು. ಶೋಕವೆಂಬ ತಮ ದೊಡನೆ ತಿಮಿರವು ಪರಕಲಿಸಿ ಮಡಿಲಿರಿಯಿತು. ಕಲ್ಪದ್ರುಮ ಪೊಂದನ್ನು ಕಿತ್ತಂತೆ; ಸುರಧೇನುವನ್ನು ಕೊಂದಂತೆ, ಪರುಷ ವನ್ನು ಜಲಧಿ ಮಧ್ಯದಲ್ಲಿ ಕೈವರ್ತಿಸಿದಂತೆ, ಎರಡೂ ಕಡೆಯ ಯೋಧರು ಕರ್ಣನಿಗಾಗಿ ಒರಲಿದರು. ಕೌರವನ ಸೋಲು ಕರ್ಣನ ಅವಸಾನದಿಂದ ನಿಶ್ಚಯವಾಯಿತು, ಪಾಂಡವರಿಗೆ ಜಯವಧುವು ಮಾಲೆಹಾಕಲು ಒಂದು ಹೆಜ್ಜೆಮುಂದಿಟ್ಟಳು. ದೇವಾದಿದೇವರಾದ ಶಂಕರ ವಿರಿಂಚಾದಿಗಳು ಕರ್ಣನ ಪರಮ ಸತ್ಯವ್ರತವನ್ನು ಕೊಂಡಾಡಿದರು.

ಕುಮಾರವ್ಯಾಸನು ಕರ್ಣನನ್ನು ಯಾವ ವೀರನಿಗೂ ಕಡಿಮೆಯಾಗಿ ಚಿತ್ರಿಸಿಲ್ಲ. ಪಾಂಡವರಿಗೆ ಅದೃಷ್ಟ ಒಲಿದಿತ್ತು. ಪರಮ ಪುರುಷನಾದ ಕೃಷ್ಣನೇ ಸಹಾಯಕನಾಗಿದ್ದನು. ಆದರೆ ಕರ್ಣನು ನಿಸ್ಸಹಾಯಿಯಾಗಿದ್ದನು. ಅದನ್ನು ಅವನೇ ಹೇಳಿಕೊಂಡಿದ್ದಾನೆ. "ಶಿವನ ಒಲುಹುಂಟೆಂಬೆನೇ"-ಎಂದು ಹೇಳಿ ಕಾಣೆನಾಪ್ತರ ಎದು ಹೇಳುವಾಗ ಯಾವ ಪಾಷಾಣ ಹೃದಯಿಯೂ ಕರುಣಾಮೂರ್ತಿಯಾಗಲೇಬೇಕು, ಕರ್ಣ ನಿಂದಲೇ ಮಹಾಭಾರತ ಕರ್ಣರಸಾಯನವಾಗಿದೆ ಎಂದು ಪಂಪನೆಂದಿದ್ದಾನೆ.

ಭಾರತೀಯರು ಯುದ್ಧದಲ್ಲಿ ವಿಜಯಿಯಾದ ಯೋಧ ನನ್ನು ಮಾತ್ರ ವೀರನೆಂದು ಪರಿಗಣಿಸುತ್ತಾರೆ. ಆದುದ ರಿಂದಲೇ ವೀರತ್ವಕ್ಕೆ ಅರ್ಜುನನು ಹೆಸರುವಾಸಿಯಾಗಿದ್ದಾನೆ, ಆದರೆ ಗ್ರೀಕರು ವೀರನನ್ನು ಪರಿಗಣಿಸುವ ರೀತಿಯೇ ಬೇರೆ. ಅವನು ಯುದ್ಧಾಂಗಣದಲ್ಲಿ ಸತ್ತು ಹೋದರೂ ಅವ ನೋರ್ವ ವೀರ ಎಂದೇ ಅವರು ತಿಳಿಯುತ್ತಾರೆ. ಅವರ ದೃಷ್ಟಿಯಲ್ಲಿ ಪ್ರಾಯಶಃ ವಿಜಯನಿಗಿಂತಲೂ ಕರ್ಣನೇ ವೀರ ನೆಂದೆನ್ನಿಸಬಹುದು.

ಕರ್ಣ ಯಾವ ದಾನಿಗೆ ಕಡಿಮೆಯಾಗಿದ್ದ? ಆದರೂ ಅವನು ಸೋತು ಹೋದನೇಕೆ? ವಿಧಿಯ ವಿಕಟ ಅಟ್ಟಹಾಸ! ಆದರೆ ಅವನಿಂದ ನಡೆದ ಅಪರಾಧವೆಂದರೆ—ಅವನು ಅಧರ್ಮಕ್ಕೆ ಬೆಂಬಲಿಗನಾಗಿದ್ದನು. ಆದುದರಿಂದಲೇ ಅವ ನತಿಯನ್ನೈದಿದನು ಎಂದರೆ ತಪ್ಪಾಗಲಾರದು, ಆದರೆ ಅದೂ ಅವನ ಅಪರಾಧವೆಂತಾಗಬೇಕು? ಸಲಹಿದೊಡೆ ಯನ ಜೋಳವಾಳಿಗೆ ತಲೆಯನ್ನೀಯುವುದು ತಪ್ಪೆ? ಸ್ವಾಮಿ ಭಕ್ತಿ ನಿಂದನೀಯವೇ?

ಕುಮಾರವ್ಯಾಸನ ಕರ್ಣ, ಸಕಲ ಶ್ರೇಷ್ಠ ಗುಣಗಳಿಗೂ

ಒಂದು ನೆಲೆಮನೆ, ಎಂದು ಕಂಡುಬರುತ್ತದೆ. ಕುಮಾರ ವ್ಯಾಸನ ಕಾವ್ಯದ ಶೈಲಿ, ಅವನ ಹೃದಯದ ಪ್ರತೀಕದಂತಿದೆ. ಕಾವ್ಯದ ಪಾತ್ರ ನಿರೂಪಣೆಗೆ ಕರುಣಾರಸದ ಹೊನಲು, ಭಗವದ್ವಿಲಾಸದ ಪರಿಚಯ, ಇವು ಹೃದಯಂಗಮವಾಗಿದೆ, ಮಹಾಭಾರತವೆಂಬ ಸುಂದರವಾದ ನೀಲಾಕಾಶದಲ್ಲಿ, ಕರ್ಣ ಧ್ರುವತಾರೆಯಾಗಿ—ಸುಂದರಪೂರ್ಣ ನಕ್ಷತ್ರವಾಗಿ ಚಿತ್ರಿತನಾಗಿದ್ದಾನೆ, ಹುಣ್ಣಿಮೆಯ ಆಗಸದಲ್ಲಿ ನೀಹಾರಿಕೆಯ ನಡುವೆ ತೊಲಗುವ ಚಂದ್ರನಂತೆ ಶ್ರಾವಣದ ಉದಯದಲ್ಲಿ ಪುಷ್ಕರಣಿಯ ನಡುವೆ ತಾವರೆಗಳ ಸಮೂಹದಲ್ಲಿ ಅರೆ ಬಿರಿದು ನಗುವ ರಾಯ ತಾವರೆಯಂತೆ ಆತ ಕಂಗೊಳಿಸುತ್ತಾನೆ. ನವರಸಗಳನ್ನೂ ವಿಧವಿಧವಾಗಿ ಚಿತ್ರಿಸುವ ಸಮಯ ಕುಮಾರವ್ಯಾಸನು ಕರ್ಣನನ್ನು ಕಂಡು ಕಂಡು ಕರುಣರಸವನ್ನೇ ಹೆಚ್ಚಾಗಿ ಹರಿಸಿದಂತೆ ಕಂಡುಬರುತ್ತದೆ,

ಹೀಗೆ ಕುಮಾರವ್ಯಾಸನು ಮಹಾಭಾರತದಲ್ಲಿ ಸೂತ್ರಧಾರನ ಕೈವಾಡ ಮತ್ತು ಕರ್ಣನ ಪಾತ್ರ ಸೃಷ್ಟಿಯ ಸಮನ್ವಯದ ಸೌಂದರ್ಯವನ್ನು ಮಾನವೀಯ ಹೃದಯದ ನೂರು ಭಾವಗಳಿಂದ ಅಲಂಕೃತಗೊಳಿಸಿ ನಮ್ಮೆದುರು ಹಿಡಿದಿದ್ದಾನೆ. ಕರ್ಣನ ಪಾತ್ರದ ಸೃಷ್ಟಿಯಲ್ಲಿ ಕರುಣರಸದೊಂದಿಗೆ ವೀರರಸದ ಸಮನ್ವಯವನ್ನು ಮಾಡಿದ್ದಾನೆ. ಅಂತರಂಗವನ್ನರಳಿಸುವ ವಿರಾಟ ಶಾಂತಿಯ ಉದ್ಭೋದಕ ತಾತ್ವಿಕ ಘನತೆ, ಕರ್ಣಾವಸಾನದ ಸನ್ನಿವೇಶದಲ್ಲಿ ಕೃಷ್ಣಾರ್ಜುನರ ಸಂವಾದದಿಂದ ಪರಿಸ್ಫುಟವಾಗುತ್ತದೆ. ಕಣ್ಮನ ಸೆಳೆದು ನಿಲ್ಲಿಸುವ ಸುಮನೋಹರ ಶೈಲಿ ಕರ್ಣನ ವ್ಯಕ್ತಿತ್ವವನ್ನು ಸ್ಪುಟಗೊಳಿಸುವಂತಿದೆ. ಕುಮಾರವ್ಯಾಸನ ಹೃದಯದ ಸಂಸ್ಕೃತಿ ಕರ್ಣನ ಪಾತ್ರ ಸೃಷ್ಟಿಯಲ್ಲಿ ರೂಪುಗೊಂಡು ನಿಂತಿದೆ.

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ಒಂದು ನೋಟ

B. Pushpavalli, II B. Sc.

ಪ್ರಕೃತಿ—ಅದು ಮಾನವನ ತೊಟ್ಟಿಲು. ಮಾನವನ ಬಾಳರಂಗದ ವಿವಿಧ ಹಂತಗಳಲ್ಲಿ ಅದು ದಾದಿಯಾಗಿ, ರಮ್ಯ ಆಡುಂಬೊಲವಾಗಿ, ಮಾತೆಯೊಗಿ, ಗುರುವಾಗಿ, ಚಿರ ಚೇತನದ ಚಿಲುಮೆಯಾಗಿ ಬೆಳಗುವುದು. ಆದರೆ ಪ್ರಕೃತಿಯ ಮಡಿಲಲ್ಲಿ ಜನ್ಮ ತಳೆದ ಮಾನವ ಜೀವಿಯು ಕೊನೆಗೂ ಪಯಣಿಸುವುದು ಮರಳಿ ಮಣ್ಣಿಗೆ. "Dust thou art and to dust thou returnest" ಎಂಬುದು ಮಾತು. ಪ್ರಕೃತಿಗೂ ಮಾನವನಿಗೂ ಇರುವ ಈ ನಿಕಟ ಬಾಂಧವ್ಯವು, ಅದು ಎಂದೆಂದಿಗೂ ಅಳಿವು ಕಾಣದುದು. ಈ ಬಾಂಧವ್ಯವೇ ಪ್ರಕೃತಿಯ ಮೇಲೆ ಮಾನವನಿಗೆ ಅದೊಂದು ಅಲೌಕಿಕ ಪ್ರೇಮವನ್ನು ಇರಿಸುವಂತೆ ಪ್ರೇರಿಸುವುದು. ಕವಿ ಹೃದಯದ ಅಮೂಲ್ಯ ಸೊತ್ತು ಈ ಅಲೌಕಿಕ ಪ್ರೇಮ. ಜಗತ್ತಿನ ಪ್ರತಿಯೊಂದು ಮೂಲೆಯ ಮಾನವರು (ಮುಖ್ಯವಾಗಿ ಕವಿಗಳು) ಪ್ರಕೃತಿಯ ಆರಾಧನೆ ಗೈದಿರುವರು, ಗೈಯ್ಯುತ್ತಾರೆ, ಹಾಗೂ ಮುಂದೆ ಈ ಆರಾಧನೆಯು ಸತತವಾಗಿ ಮುಂದುವರಿಯುವುದು. ಪಾಶ್ಚಾತ್ಯ ಸಾಹಿತ್ಯರಂಗದಲ್ಲಿ 'Wordsworth'ನ ಪ್ರಕೃತಿ ಆರಾಧನೆಯನ್ನು ನಾವು ಕಂಡರೆ. ಭಾರತೀಯ ಸಾಹಿತ್ಯವು, ಕವೀಂದ್ರ ರವೀಂದ್ರರ ಪ್ರಕೃತಿ ಆರಾಧನೆಯಿಂದ ರಾರಾಜಿಸುವುದು. "ನೀನೇ ಬಾಂದಳ, ನೀನೇ ಕೋಟರ" ಎಂಬುದಾಗಿ ಒಂದೆಡೆಯಲ್ಲಿ ನುಡಿದ ಠಾಗೂರರು, ಇನ್ನೊಂದೆಡೆ "ಅವನ ಪ್ರಶಾಂತ ಹೆಜ್ಜೆಗಳ ಕೇಳಿಲ್ಲವೇ? ಬರುತಿಹನು ಬರುತಿಹನು ಎಂದೆಂದು ಬರುತಿಹನು" ಎಂದು, ಭಗವಂತನ ಸ್ಸಾನಿಧ್ಯವನ್ನು ಕಂಡಿದ್ದಾರೆ ಪ್ರಕೃತಿಯ ಮಡಿಲಲ್ಲಿ. ಪ್ರಕೃತಿದೇವಿಯೆದುರು ನಿಂದು ಭಕ್ತಿಯಿಂದ ಉಪಾಸನೆಗೈಯ್ಯುತ್ತಿರುವ ಒಂದು ಶ್ರೇಷ್ಠತಮವಾದ ಕವಿಹೃದಯ —ಅದು ಶ್ರೀಯುತ ಕೆ. ವಿ. ಪುಟ್ಟಪ್ಪನವರದು. ಪುಟ್ಟಪ್ಪನವರು ತಮ್ಮ ಹೃದಯಮಂದಿರದಲ್ಲಿ ಪ್ರಕೃತಿಮಾತೆಯನ್ನು ಅಧಿಷ್ಠಾತ್ರಿಯಾಗಿ ಮಾಡಿದುದನ್ನು ಅವರ ಕೃತಿಗಳಲ್ಲಿ ನಾವು ಕಾಣುತ್ತೇವೆ. ಶ್ರೀಯುತ ಕಾರಂತರು ಗದ್ಯರೂಪವಾದ ಕಾದಂಬರಿ "ಚಿಗುರಿದ ಕನಸು", "ಬೆಟ್ಟದ ಜೀವ" ಹಾಗೂ ಇತರ ಕೃತಿಗಳಲ್ಲಿ ಇದೇ ಮಧುರವಾದ ಬಾಂಧವ್ಯದ ಮಧುರ ನಿನಾದವನ್ನು ಹೊರಡಿಸಿದ್ದರೆ, ಶ್ರೀ. ಕುವೆಂಪುರವರು ಪದ್ಯರೂಪವಾದ "ಪಕ್ಷಿಕಾಶಿ"ಯಲ್ಲಿ ಕವಿಹೃದಯ ವೀಣೆಯಿಂದ ಆ ಮಧುರ ಗೀತವನ್ನು ನುಡಿಸಿದ್ದಾರೆ. ಪಕ್ಷಿಕಾಶಿಯ ಒಂದೊಂದು ಪದ್ಯವೂ ಪ್ರಕೃತಿ

ಪ್ರೇಮದ ಪ್ರಕಾಶಿತ ಕಿಡಿಗಳು. ಕುವೆಂಪುರವರು ತಮ್ಮ ಇತರ ಕೃತಿಗಳಲ್ಲಿ, ಉದಾಹರಣೆ "ಕಾನೂರು ಸುಬ್ಬಮ್ಮ ಹೆಗ್ಗಡಿತಿ"ಯೂ ಸೌಂದರ್ಯವನ್ನು ಜೀವನದ ಸತ್ಯವನ್ನು, ಆ ಅಲೌಕಿಕ ಆನಂದವನ್ನು ಪ್ರಕೃತಿಯ ಮಡಿಲಿಂದ ಯಥೇಷ್ಟವಾಗಿ ಹೀರಿದ್ದಾರೆ.

ಕವಿಹೃದಯದ ಸುಂದರ ಭಾವಗಳ ಸಮ್ಮಿಳನವೇ "ಪಕ್ಷಿಕಾಶಿ". ಪ್ರಕೃತಿಮಾತೆಯನ್ನು ಆರಾಧನೆಗಾಗಿ ಆದರಿಸುತ್ತಾನೆ ಕವಿ. ಆ ಆದರಪೂರ್ವಕವಾಗಿ ಅರ್ಪಿತವಾದ ಪುಷ್ಪಮಾಲೆಯಲ್ಲಿನ ಹೂಗಳೇ ಕವಿಮನದ ಚೆಲು ಭಾವಗಳು, ಕವಿಯು ಪ್ರಕೃತಿಯ ಬಗೆಗೆ ತೋರುವ ಅಲೌಕಿಕ ಪ್ರೇಮದ ಹನಿಗಳು, ತುಣುಕುಗಳು ಆದರೆ ಹನಿ ತಾನೇ ಹಳ್ಳವಾಗುವಂತೆ ಭಾವ ಸಮ್ಮಿಳನವೇ ಸಮನ್ವಯ ಹೊಂದಿ, ಭೂದೇವಿಯ ಮಡಿಲ ಕಾಣ್ಕೆಯಾಗಿ ಮೆರೆವುದು. ಕುವೆಂಪುರವರು ತಮ್ಮ ಕಾವ್ಯಗಳಲ್ಲಿ ಪ್ರಕೃತಿಯನ್ನು ಬಲು ಆಳದ ತನಕ ದಿಟ್ಟಿಸಿ ನೋಡಿದ್ದಾರೆ. ಆ ನಿರತ ಸೌಂದರ್ಯವನ್ನು ಕಾಣಲು ಸಮರ್ಥರಾಗಿದ್ದಾರೆ. ಜೀವನರಂಗವು ಮಾನವಕೋಟಿಗೆ ರಸಹೀನವಾಗಿ ತೋರುವಾಗ, ಬಾಳ ಬವಣೆಯು ಅತ್ಯಂತ ದುಸ್ಸಹವಾದಾಗ ಕವಿಯು ತನ್ನ ಹೃದಯವನ್ನು ಸ್ವರ್ಗೀಯ ಆನಂದದಿಂದ ಹಗುರವಾಗಿರಿಸುತ್ತಾನೆ. ಜೀವನದ ಮುಖ—ಅದು ಜಗತ್ತಿನ ಸಕಲ ಜೀವಿಗಳಿಗೂ ವೈವಿಧ್ಯಪೂರ್ಣವಾಗಿ ತೋರುವುದು. ಕವಿಗೆ ತನ್ನ ಜೀವನದ ಸಾರ್ಥಕತೆಯೇ, ಧನ್ಯತೆಯೇ ಪ್ರಕೃತಿಯಲ್ಲಿ ಮೈವೆತ್ತಂತೆ ಭಾಸವಾಗುವುದು. ಸಾಮಾನ್ಯ ಜನತೆಯ ಕಣ್ಣಿಗೆ ಹೊರಜಗತ್ತು, ಈ ಸ್ವರ್ಗಸೌಂದರ್ಯವು ನಿಜವಾಗಿಯೂ ಬರಡು. ಆದರೆ ಶ್ರೀ. ಕೆ. ವಿ. ಪುಟ್ಟಪ್ಪನವರ, ಆ ಜ್ಞಾನಚೇತನದಿಂದ ಪರಿಪೂರ್ಣದೆಡೆಗೆ ಸಾಗಿದ ಮನಕ್ಕೆ ತನ್ನ ಜೀವನವೇ, ಪ್ರಕೃತಿಯ ನೀಲಾಕಾಶದಲ್ಲಿ, ಸುಂದರ ಹೂಗಳಲ್ಲಿ, ಉದಯಿಸುವ ರವಿಯಲ್ಲಿ, ಸೌಂದರ್ಯದ ಖನಿಯಂತಿರುವ ಪಕ್ಷಿಸಂಕುಲದಲ್ಲಿ ಹಾಗೂ ಸೌಂದರ್ಯದ ನೆಲೆವೀಡಾದ ಬನಸಿರಿಯ ಆಭರಣಗಳಿಂದ ಶೋಭಿತವಾಗುವ ಮನೋಹರ ಮಲೆನಾಡುಗಳಲ್ಲಿ ವಿಧ ವಿಧವಾದ ಭಂಗಿಗಳಿಂದ ಮುಂಬರುವ ಋತುಗಳಲ್ಲಿ, ಮುಗಿಲನ್ನು ಚುಂಬಿಸುವ ಗಿರಿಶೃಂಗಗಳಲ್ಲಿ ಸಫಲತೆಯನ್ನು ತೋರಿ, ದೇಹದ ನರನಾಡಿಗಳೂ, ಹೃದಯವೂ, ಆತ್ಮವೂ ಪ್ರಕೃತಿಯೊಡಲಿನಲ್ಲಿ ಲೀನವಾಗಿ ಹೋಗುವುದು. ಹಸುರು ಬಣ್ಣದ ಶ್ಯಾಮಲ ವನಧಿಯನ್ನು ವೀಕ್ಷಿಸುವಾಗ ಕವಿಯ ಹೃದಯವು,

"ಹೊಸ ಹೂವಿನ ಕಂಪು ಹಸುರು;
ಎಲರಿನ ತಂಪೂ ಹಸುರು!
ಹಕ್ಕಿಯ ಕೊರಲಿಂಪು ಹಸುರು;
ಹಸುರು ಹಸುರಿಳೆಯುಸಿರೂ!

ಅಂತೆಯೇ "ಹಸುರ್ಗಟ್ಟಿತೊ ಕವಿಯಾತ್ಮಂ" ಎಂದು ಹಾಡುತ್ತದೆ.

ಒಂದೊಂದು ಪದ್ಯವೂ ಕುವೆಂಪುರವರು ಪ್ರಕೃತಿಯನ್ನು ಅದೆಂತು ಉಪಾಸನೆಗೈಯುತ್ತಾರೆ, ಅದೆಂತು ಪ್ರೇಮಿಸುತ್ತಾರೆ ಎಂಬುದನ್ನು ಸಾರಿ ಹೇಳಲು ಶಕ್ತವಾಗಿದೆ. ಸುಂದರ ಪದಗಳ ಜೋಡಣೆಯಿಂದೊಡಗೂಡಿ ಭಾವಗಳು ಮುಪ್ಪುರಿಗೊಂಡು ಕವಿಯ ಮನದ ಉನ್ನತ ಭಾವಗಳಿಗೆ ಕನ್ನಡಿಯಾಗಿದೆ. ಪ್ರಕೃತಿ ಪ್ರೇಮವನ್ನು ಅಳೆಯಲೋಸುಗ ಪದ್ಯಗಳಲ್ಲಿನ ಆ ಸುಂದರ ಪ್ರೇಮದ ಆಣಿಮುತ್ತುಗಳನ್ಯಾಯ್ದು ಪೋಣಿಸಲೆತ್ನಿಸಿದರೆ ಅದು ಬಲು ಮಟ್ಟಿಗೆ ಅಸಾಧ್ಯ. ಏಕೆಂದರೆ ಆ ಮಧುರ ಭಾವಗಳ ಆಧಿಕ್ಯದಿಂದ ಅವರ ಆ ಪ್ರೇಮವು ಪ್ರಕೃತಿಯ ಮಡಿಲಲ್ಲಿ ಅವರ ಜೀವನದ ಗುರಿಯನ್ನೆ ತೋರಿಸುವುದು. ಅದನ್ನೇ ಕವಿ ನುಡಿಯುತ್ತಾರೆ. ಅವರ "ಇಂತಹ ಸುಂದರ ಪ್ರಾತಃಕಾಲದಿ" ಕವನದಲ್ಲಿ—

ಇಂತಹ ದಿವ್ಯ ಪ್ರಭಾತಕಾಲದಿ
ಜೀವಿಸುವುದಕಿಂತಲು ರಸಜೀವಿಗೆ
ಬೇರೆಯು ಗುರಿಯಿಲ್ಲ!

ಇದಲ್ಲವೇ ಜೀವನದ ಸಾಫಲ್ಯ? ಕವಿಯು ಪ್ರಕೃತಿಯ ಸೌಂದರ್ಯದಲ್ಲಿ ತಲ್ಲೀನನಾಗಿ ಕಿವಿಯೆ ದೋಣಿಯಾಗಿ ಹಕ್ಕಿದನಿಯ ಕಡಲಿನಲ್ಲಿ ವಿಹರಿಸುವಾಗ, ಇನ್ನೊಮ್ಮೆ "ಕೆಂದಳಿರಿ"ನ ಸೌಂದರ್ಯಕ್ಕೆ ಮಾರುಹೋಗಿ ಮೂಕನಂತೆ ನಿಂತಿರುವಾಗ, ಆಗ ಮನಃಪಟಲದಲ್ಲಿ ಬಿಂಬಿತವಾದ ಹಲವು ಭಾವಗಳು ಹಲವು ಸಂದರ್ಭಗಳಲ್ಲಿ ಹಲವು ವಿಧದಲ್ಲಿ ಹೊರಹೊಮ್ಮಿವೆ, ಒಂದೆಡೆ ಆನಂದದ ಉಕ್ಕೇರುವಿಕೆಯಾಗಿ, ಇನ್ನೊಂದೆಡೆ, ಈ ನಿಸರ್ಗದ ಮಡಿಲಿನಾನಂದವನ್ನು ತನ್ನ ಹೊರತು ಆರೂ ಹೊಂದುತ್ತಿಲ್ಲವಲ್ಲ, ಜನತೆಯು ಜೀವನ ನಿರ್ವಹಣೆಗಾಗಿ ಹೋರಾಡುತ್ತಿರುವಾಗ ಕುಮುದಗಳಲ್ಲಿ ಮಗ್ನರಾಗಿ ಜೀವನ ಇಂತಹ ಸತ್ಯವನ್ನೆ ಮರೆಯುತ್ತಿರುವರಲ್ಲ! ಎಂಬ ಸಂತಾಪದ ನಿಟ್ಟುಸಿರಾಗಿ, ಇನ್ನು ಹಲವು ವಿಧಗಳಲ್ಲಿ ರೂಪುಗೊಂಡಿವೆ. ಭಾವಗಳು ನೀರಿನ ಮೇಲಿನ ಗುಳ್ಳೆಗಳಂತೆ ಕ್ಷಣಕಾಲದಲ್ಲಿ ಮಿಂಚಿ ಮಾಯವಾದರೂ ಆ ಗುಳ್ಳೆ ಅತ್ಯಲ್ಪ ಕಾಲದಲ್ಲಿ ಅತ್ಯಧಿಕ ಆನಂದವನ್ನು ತಂದುಕೊಟ್ಟಿವೆ. ಆವ ಸಿದ್ಧಿಗಾಗಿ, ಯಾರ ದರ್ಶನಕ್ಕಾಗಿ ಸಾಧಕರೂ, ತಾಪಸರೂ ಹಗಲಿರುಳು ಶ್ರಮಿಸುವರೊ, ಆ ಭಗವಂತನ ರೂಪವನ್ನು ಕವಿಯು ನಿರಾಯಾಸವಾಗಿ, ಜಗತ್ತಿನ ಈ ಸುಂದರ ಸೃಷ್ಟಿಯಲ್ಲಿ ಕಾಣು

ತ್ತಾನೆ. ನೀಲಾಕಾಶದಲ್ಲಿ ವಿಹರಿಸುವ ಸುಂದರ ಬಲಾಕ ಪಂಕ್ತಿಯು ದೇವರ ರುಜುವನ್ನೇ ತೋರಿಸುತ್ತದೆ. ಸೃಷ್ಟಿಯ ಸಕಲ ಸೌಂದರ್ಯಕ್ಕೆ ನಾನೇ ಕಾರಣ ಪುರುಷನೆಂಬ ಸತ್ಯ ವನ್ನು ದೇವರು ಬರೆದು ತೋರಿಸಿದಂತೆ ಭಾಸವಾಯಿತು.

ಲಲಿತಗಿರಿಯನ್ನು ಕಾಣುವಾಗ—

"ದೇಗುಲವು ಭಕ್ತರಿಗೆ,
ಉಪವನವು ರಸಿಕರಿಗೆ,
ಲೌಕಿಕರಿಗಿದು ಸಗ್ಗ
ವೈದಿಕರಿಗಿದು ಮುಕ್ತಿ,
ಲಲಿತಗಿರಿಯು."

ಎಂಬಂತೆ, ಅದರಲ್ಲಿ ತಲ್ಲೀನನಾಗುತ್ತಾನೆ. ಶ್ರೀಯುತ ಕೈಯ್ಯಾರ ಕಿಞಣ್ಣ ರೈಗಳವರು. "ಪೊಸಡಿಗುಂಪೆ"ಯನ್ನು ಕುರಿತು ಹಾಡಿದ್ದರೆ, ಅದೇ ಮಧುರ ಭಾವವು ಲಲಿತಗಿರಿ ಯನ್ನು ನೋಡುವಾಗ, ಕುವೆಂಪುರವರಿಗೆ ಉಂಟಾಗಿದೆ. "ಶರತ್ಕಾಲದ ಸೂರ್ಯೋದಯದಲಿ"

ಕವನದಲ್ಲಿ ಕವಿಗಳು—

ಹಚ್ಚನೆ ಪಚ್ಚನೆ ವೇದಿಕೆಯಲ್ಲಿ
ಸಾಸಿರಗಟ್ಟಲೆ ಮುತ್ತನು ಚೆಲ್ಲಿ,
ರನ್ನದ ಕಿರುಹಣತೆಗಳಲ್ಲಿ
ಶ್ಯಾಮಲ ತೈಲದಿ ಹೊನ್ನಿನ ಬತ್ತಿ-
ಕಾಮನ ಬಿಲ್ಲಿನ ಬೆಂಕಿಯು ಹೊತ್ತಿ
ಸೊಡರುರಿಯುತ್ತಿವೆ ಅಲ್ಲಲ್ಲಿ !

ಮೇಲಿನ ಪದಸಮೂಹವು, ಪ್ರಕೃತಿಯ ಮೇಲ್ಮೈಯನ್ನು ಅದೆಷ್ಟು ಸುಂದರವಾಗಿ ಹೆಣೆದಿದೆ! ಅದೇ ಕವನದಲ್ಲಿ ಕವಿಯು ಮುಂದಿಟ್ಟ—

"ಕಲ್ಲಿನ ಯುಗ ಯುಗದಿರವೂ ಶೂನ್ಯ;
ಹುಲ್ಲಿನ ಅರೆನಿಮಿಷದ ಹನಿ ಧನ್ಯ."

ಎಂಬ ಮಾತು, ಜೀವನದ ಮೂಲಪಾಠ. Ben Jonson ಕವಿಯು "It is not growing like a tree" ಎಂಬ ಪದ್ಯದಲ್ಲಿ ಇದೇ ತತ್ತ್ವವನ್ನು ಸಾರಿರುವನು. ಇನ್ನೊಂದೆಡೆ "ಜಡಿಮಳೆ"ಯು ತಲೆಯನ್ನು ಕೆದರಿದ ಕಾಳಿಯಂತೆ ನರ್ತಿ ಸುತ್ತಾ ಬರುವುದು.

ಈ ಚಿತ್ರಣವು, Edward Thompsonನು ತನ್ನ "Sravan" ಪದ್ಯದಲ್ಲಿ ಇತ್ತ ಜಡಿಮಳೆಯ ಚಿತ್ರಣವನ್ನು ಹೋಲುವುದು. "ಕೆಂದಳಿರು" ಪದ್ಯದಲ್ಲಿ "Gold Simth ನುಡಿದಂತೆ - Ono impulse from a vernal wood will teach you more of man, of evil, moral and of good than all the sages can" ಕವಿಗೆ ಜಗತ್ತಿನ ಜ್ಞಾನಭಂಡಾರವನ್ನೇ ತೆರೆದು ತೋರಿಸಿತ್ತು ಆ ತಳಿರು. ಸೃಷ್ಟಿಯು ಕವಿಗೆ ಗುರುವಾಗಿ ಜ್ಞಾನದ ಪ್ರಕಾಶ ವನ್ನು ನೀಡಿತ್ತು. ಸಾಮಾನ್ಯ ಗುಲಾಬಿಯು, ಮನ್ಮಥ ಚುಂಬನ ದಂತಕ್ಷತಗಳಿಂದ ಸೋರಿದ ಕೆನ್ನೆತ್ತರು ಮರಳಿ ಬಂದಂತೆ ಕವಿಯ ಭಾವನಾದೃಷ್ಟಿಗೆ ಗೋಚರವಾಗಿದೆ. "ಸಗ್ಗದ ಸಿರಿಯೆ ನೆಲಕ್ಕೆ ಬಿದ್ದು ಹುಡಿ ಹುಡಿಯಾಗಿದೆ" ಎಂಬಂತೆ ಸ್ವರ್ಗಸೌಂದರ್ಯವೇ ಕಣ್ಣೆದುರು ಕಂಗೊಳಿಸು ವಾಗ, ಅದನ್ನು ತುಂಬಿಕೊಳ್ಳಲು ಹೃದಯದ ಹೊನ್ನ ಬಟ್ಟಲನ್ನು ಒಯ್ಯುವುದರಲ್ಲಿ ತಪ್ಪೇನು? ಮಲೆನಾಡ ಸೌಂದರ್ಯದ ಆ ಸೊಬಗನ್ನು ಮನಗಾಣಬೇಕಾದರೆ, ಕವಿಯ "ಹೋಗುವೆನು ನಾ" ಪದ್ಯವೊಂದೇ ಸಾಲದೇ? ತಾಯ್ನಾಡ ಪ್ರಕೃತಿ ಸೌಂದರ್ಯವನ್ನು ಹೆಮ್ಮೆಯಿಂದ ಕವಿ ಒಡಮೂಡಿಸುತ್ತಾನೆ. "ಹೀರೆಯ ಹೂವು" ತನ್ನ ಸರಳ ತೆಯೇ ವೈಶಿಷ್ಟ್ಯವಾಗಿದ್ದು, ಸುಂದರ ಶೈಲಿಯನ್ನು ಬಿಂಬಿ ಸುತ್ತದೆ. "ರಸಾನುಭೂತಿ" ಕವನವು, ಕವಿಗಿರುವ ಖಗೋಲ ಶಾಸ್ತ್ರಜ್ಞಾನವನ್ನು ಪ್ರಕಟಿಸುವುದು. ಬಲಾಕಪಂಕ್ತಿಯು ಕವಿಮನವನ್ನು ಸೆರೆಹಿಡಿದಂತೆಯೇ ಕ್ರೌಂಚಪಂಙ್ಕ್ತಿ ಯೊಂದು, ಕವಿಗೆ ಜೇಡರ ಬಲೆಯ ತಂತುವಿನ ಸೂಕ್ಷ್ಮತೆ ಯನ್ನು ನೆನಪಿಗೆ ತರುತ್ತದೆ. ಇವೆಲ್ಲವುಗಳಿಗೆ ಪ್ರೇರಕ— ಕವಿಯ ಹೃದಯದಾಳದಲ್ಲಿ ಚಿಮ್ಮುವ ಪ್ರಕೃತಿಪ್ರೇಮ, ಬಾಲಭಾಸ್ಕರನು ತನ್ನ ರಶ್ಮಿಗಳಿಂದ, ಹೂಗಳು ಸುವಾಸನೆ ಯಿಂದ, ದ್ವಿಗುಣಿತ ಸೌಂದರ್ಯವನ್ನು ಹೊಂದುವಂತೆ ಕವಿ ಮನಕ್ಕೆ ಆ ಪ್ರಕೃತಿಪ್ರೇಮದಿಂದ ಪ್ರೇರಕಹೊಂದಿದ ಚೆಲು ಭಾವಗಳೇ ಶೋಭಾಯಮಾನವಾಗುವುವು.

ಆದರೆ ನಾಣ್ಯವೊಂದಕ್ಕೆ ಎರಡು ಬದಿಗಳಿಲ್ಲವೆ? ಹಗಲನ್ನು ರಾತ್ರಿಯೂ, ಸುಖವನ್ನು ದುಃಖವೂ ಅನುಸರಿ ಸುವುದಿಲ್ಲವೆ? ಅಂದರೆ, "ಪಕ್ಷಿಕಾಶಿ"ಯ ಮೇಲ್ಕಾಣಿಸಿದ, ಸೌಂದರ್ಯ ನಾಣ್ಯದ ಇನ್ನೊಂದು ಬದಿಯಾವುದು? ಜ್ಞಾನದ ಸುಳಿಯ ಇನ್ನೊಂದು ದಿಶೆಯಲ್ಲಿ ಅಜ್ಞಾನದ ಮುಸುಕೂ ಇರುವಂತೆ, "ಪಕ್ಷಿಕಾಶಿ"ಯ ಸೌಂದರ್ಯವನ್ನು ಅಲ್ಪಮಟ್ಟಿಗೆ ಮುಸುಕಿರುವುದು, ಅದರಲ್ಲಿ ಕಾಣುವ, ಸೂರ್ಯೋದಯ, ಸೂರ್ಯಾಸ್ತಮಾನಗಳ ಪುನರಾವೃತ್ತಿ ಕವಿಯಲ್ಲಿ ಕಂಡುಬರುವ, ತನ್ನ ಬಗೆಗಿರುವ ಉತ್ಕೃಷ್ಟ ತೆಯ ಭಾವನೆ, ತನ್ನ ಹೊರತು ಇತರರೆಲ್ಲರೂ, ಈ ಸೌಂದರ್ಯದ ಆಸ್ವಾದನೆಗೈಯ್ಯಲು ಅನರ್ಹರು ಹಾಗೂ ಅಸಮರ್ಥರು ಎಂಬ ಬಗೆಯ ಭಾವ "ಪ್ರಕೃತಿ ಉಪಾಸನೆ" ಯಲ್ಲಿ ಶ್ರೀಯುತರೇ ಕೇಳುತ್ತಾರೆ, "ನನ್ನವೋಲ್ ಯಾರಾ ದರೀ ಉದಯವೆನು ನೋಡುತಿಹರೇನು?" ಎಂಬುದಾಗಿ ಒಂದು ವೇಳೆ, ಇತರರಾರಾದರೂ, ನೋಡುತ್ತಿರುವರೊ, ಇಲ್ಲವೊ ಎಂಬುದು ಅಪ್ರಕೃತ ಜನಸಾಮಾನ್ಯರ ಬಗೆಗಿರುವ

ತಾತ್ಸಾರವೂ ಕೆಲವೊಮ್ಮೆ ತೋರಿ ಬರುವುದು—"ಒಂದು ಸಣ್ಣ ಹಕ್ಕಿಗೆ" ಕವನದಲ್ಲಿ ಕವಿಗಳು—

"ರಸ್ತೆಯಲ್ಲಿ ನಡೆವ ಮಂದಿ

(ಮುತ್ತಿನೆದುರು ಮಂದೆಹಂದಿ) ಎಂಬುದಾಗಿ ಮಾನವನನ್ನು ಸೂಕರ ಮಹಾಶಯನಿಗೆ ಹೋಲಿಸಿಬಿಟ್ಟಿದ್ದಾರೆ. ಇದಂತೂ ಕ್ಷಮ್ಯವೊ, ಅಕ್ಷಮ್ಯವೊ, ಎಂಬುದು ಓದುಗರ ವಿವೇಚನೆಗಿರಲಿ.

ಎಂತಿದ್ದರೂ, ಪುನರಾರ್ತನೆಯು ಬೇಸರವನ್ನೇ ತಂದೊಡ್ಡುವುದು, ಎಂಬ ಮಾತಿದ್ದರೆ,—"A thing of beauty is a joy for ever" ಎಂದ ಹಾಗೆ, ಸೂರ್ಯೋದಯ, ಸೂರ್ಯಾಸ್ತಮಾನಗಳ ಆ ಅವರ್ಣನೀಯ ಸೊಬಗು ಮಾನವನ ಮನಕ್ಕೆ ಹರ್ಷದ ಹೊನಲನ್ನೇ ನೀಡ ತಕ್ಕುದು. ಸ್ವರ್ಗಸುಖದ ಸಾಧನೆಗೆ ಅತ್ಯಂತ ಕಠಿನತಮ ವಾದ ಯೋಗ ತಪರ್ಚ್ಯೆಯು ಮುಂತಾದುವುಗಳ ಸೋಪಾನಗಳಿರುರಂತೆ, ಭಾವಸಮಾಧಿಯನ್ನು ನೀಡುವ ಆ ಅನುಪಮ ಸೌಂದರ್ಯವನ್ನು "ಪಕ್ಷಿಕಾಶಿ"ಯಲ್ಲಿ ಕಾಣಬೇಕಿದ್ದರೆ ಹಲವೊಮ್ಮೆ ಸಪ್ಪೆ ಎಂದು ತೋರಿಬರುವ, ವಿವರಣೆಗಳನ್ನು ದಾಟಬೇಕಾಗುವುದು. ಅದೇನೇ ಇರಲಿ, "ಪಕ್ಷಕಾಶಿ" ಶ್ರೀಯುತ ಕೆ. ವಿ. ಪುಟ್ಟಪ್ಪನವರ ಕಾವ್ಯರಚನಾ ಸಾಮರ್ಥ್ಯಕ್ಕೆ ಒಂದು ಕೈಗನ್ನಡಿ ಎಂಬುದನ್ನು ನಿಸ್ಸಂದೇಹವಾಗಿ ಹೇಳಬಹುದು

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ಅಮರಕವಿ "ಕುವೆಂಪು"

Juliana Pinto, II B. A.

'ರತ್ನದ ದೀಪ್ತಿ ಕುಂದುವುದಿಲ್ಲ, ಕವಿಯ ಪ್ರತಿಭೆ ನಂದುವುದಿಲ್ಲ' ಎಂಬ ಮಾತಿನ ಯತಾರ್ಥತೆಯು ಕುವೆಂಪುರವರ ಕಾವ್ಯ ಪರಿಚಯವಾದಾಗ ನಮಗರಿವಾಗುತ್ತದೆ. ಸಾಹಿತ್ಯಾಕಾಶದಲ್ಲಿ ಚಿಕ್ಕೆಯಾಗಿ ಮೂಡಿ ಚಂದ್ರಮನಾಗಿ ಅವರು ಬೆಳಗಿದ್ದಾರೆ, ಆದಿಕವಿ ಪಂಪನು ಹೊತ್ತಿಸಿದ ಹೊನ್ನ ನಂದಾದೀಪ ಇನ್ನೂ ಇವರು ಬೆಳಗಿಸಿಯೇ ಇಟ್ಟಿರುವರು. ಪಂಪನ ಆದಿಕಾವ್ಯಕ್ಕೆ, ತೈಲವನ್ನೆರೆದು ಕನ್ನಡ ಕೀರ್ತಿ ದೀಪಿಕೆಯನ್ನಾಗಿ ಮಾಡಿ ಎತ್ತಿ ಹಿಡಿದ ಕವಿವರೇಣ್ಯರೆಷ್ಟು ಮಂದಿ ಅವತರಿಸಿ, ಅದಕ್ಕೆ ತಮ್ಮ ಜೀವನರಸವನ್ನೆರೆದು ಕಾವ್ಯದಲ್ಲಿ ನವೀನತೆಯ ನವಕಾಂತಿಯನ್ನು ಬಳಸಿ, ಉಜ್ವಲವಾಗಿ ಬೆಳಗುವಂತೆ ಮಾಡಿದವರಲ್ಲಿ ಒಪ್ಪುವ ಅಮರ ಕವಿಯೇ "ಕುವೆಂಪು". ಜ್ಞಾನ ಪ್ರತಿಭೆ, ಅನುಭೂತಿಗಳೆಂಬ ಪ್ರಕೃತಿಯ ಪರಮ ಚೈತನ್ಯಗಳ ಸಮನ್ವಯದಲ್ಲುದಿಸಿದ ಕವಿಯೇ "ಕುವೆಂಪು".

ನಿಸರ್ಗದಲ್ಲಿ ಅವಿತಿರುವ ಈ ಶಕ್ತಿಗಳು ನಿಸರ್ಗದ ಶಿಶುವಾದ ಕವಿಯಲ್ಲಿ ಮೊಳೆತಿರುವುದೇನೂ ವಿಚಿತ್ರವಲ್ಲ; ಆದರೆ ಅವನ್ನು ವಿದ್ಯೆ ಸಂಸ್ಕೃತಿಜೀವನಾನುಭವಗಳ ಕುಲುಮೆಯಲ್ಲಿ ಪರಿಶುದ್ಧಗೊಳಿಸಿ ಭಾವನೆಯ ವಿವಿಧ ವೇಷಗಳಿಂದ ಸಾಹಿತ್ಯದಲ್ಲಿ ಹರಿಸುವುದು ವಿರಳ ಸಾಧ್ಯವಾಗಿದ್ದರೂ ಪುಟ್ಟಪ್ಪನವರು ಇದನ್ನು ಸಾಧಿಸಿಕೊಂಡಿದ್ದಾರೆ ಎನ್ನುವುದಕ್ಕೆ ಅವರ ಕಾವ್ಯಗಳೇ ಸಾಕ್ಷಿ; ಕಾವ್ಯಗಳಲ್ಲಿ ಪರಿಪ್ಲುತವಾಗುತ್ತಿರುವ ಭಾವನೆಗಳೇ ಸಾಕ್ಷಿ; ವಿಶ್ವವ್ಯಾಪಿಯಾದ ಸೌಂದರ್ಯವನ್ನು ಶೇಖರಿಸಿ, ಲೋಕಕ್ಕೆ ಸವಿಯಲು ಕೊಡುವ ಅವರ ಆ ದಿವ್ಯ ಕಲೋಪಾಸನೆಯೇ ಸಾಕ್ಷಿ!

ಸೌಂದರ್ಯ ಮತ್ತು ಜೀವನ ಇವೆರಡೂ ಕವಿಯ ವಿಹಾರಭೂಮಿಗಳು. ಅವರ ದೃಷ್ಟಿ ಜನತೆಯ ಮೆಚ್ಚಿಕೆಯ ಕಡೆಗಿಲ್ಲ, ಹೊಗಳಿಕೆಯ ತೆಗಳಿಕೆಯ ನುಡಿಗಳ ಕಡೆಗಿಲ್ಲ; ಬದಲಾಗಿ ಪ್ರಶಾಂತ ಸರಸಿಯ ತಡಿಯಲ್ಲಿ ವಾಸಿಸುವ ಹಕ್ಕಿಯಂತೆ, ಸಕ್ಷೋಭೆ, ಸಂಘರ್ಷಗಳಿಂದ ದೂರವಾದ ಕಲ್ಪನಾ ಸಾಮ್ರಾಜ್ಯದ ಸೌಂದರ್ಯದುದ್ಯಾನದಲ್ಲಿ ವಿಹರಿಸುವ ಮನವವರದು. ತನ್ನ ತಾಯ್ನಾಡ ಮಲೆನಾಡಿನ ಗಿರಿಶೃಂಗಗಳೂ ಅಲ್ಲಿ ಹರಿಯುವ ನಿರ್ಝರಿಣಿಗಳೂ, ಕಾನನವನ್ನು ಮಧುರ ಗಾನದಿಂದ ತುಂಬಿಸುವ ಕೋಗಿಲೆ, ಕಾಮಳ್ಳಿ, ಕಾಜಾಣವೇ ಮೊದಲಾದ ಕಾಡುಹಕ್ಕಿಗಳ ಇಂಚರಗಳೂ ಅವರಿಗೆ ಅವರ್ಣನೀಯವಾದ ಹೃದಯಾನಂದವನ್ನೀಯುತ್ತದೆ. ಅವರ ಆ ವರ್ಣನೆಗಳಲ್ಲಿ ಅದೆಷ್ಟು ಸೌಂದರ್ಯಪ್ರಿಯತೆಯು ಎದ್ದು ತೋರುವುದೋ ಅಷ್ಟೇ ತಾಯ್ನಾಡ ಮೇಲಿನ ಅನುಪಮ ಪ್ರೇಮ ಆತ್ಮಾಭಿಮಾನಗಳೂ ಮೂಡಿ ಕಾಣುತ್ತವೆ. "ಕುವೆಂಪು" ಅವರಿಗೆ ತಾಯ್ನಾಡ ಮೇಲಿರುವ ಅನುಪಮ ಪ್ರೀತಿಯನ್ನು ಅವರದೊಂದು ಕಾವ್ಯದಲ್ಲಿ ಕಾಣಬಹುದು.

ದೃಷ್ಟಾಂತಕ್ಕಾಗಿ ಒಂದು ಚರಣ—

ರವಿಯ ರಶ್ಮಿಯ ಪ್ರಜ್ಞೆಯಿಲ್ಲದ ವಿಪಿನ ನಿರ್ಜನ
ರಂಗಕೆ।
ಮಂಗಿಲ ನಂಡಲೆಯುತ್ತ ನಿಂತಿಹ ಧೀರ ಪರ್ವತ
ಶೃಂಗಕೆ,
ವನ ವಿಹಂಗಸ್ವನ ತರಂಗಿತ ಪವನ ಪಾವನ ಸಂಗಕೆ
ಹೋಗುವೆನು ನಾ ಮಧುರ ಸುಂದರ ಶೈಲವನ
ಲಲಿತಾಂಗಕೆ"

ಕನ್ನಡನಾಡಿನ ಸೃಷ್ಟಿ ಸೌಂದರ್ಯದ ಕಣಿಯಾದ ಮಲೆನಾಡಿನ ಕಾನನದ ನೀರವತೆಯನ್ನೂ, ಭವ್ಯ ಗಂಭೀರತೆಯನ್ನು, ರೌದ್ರ ಭೀಕರತೆಯನ್ನೂ ಓದುವಾಗ ಸಹೃದಯನಾದ ವಾಚಕನು ಭಾವನಾಸಾಮ್ರಾಜ್ಯದಲ್ಲಿ ತನ್ಮಯನಾಗುತ್ತಾನೆ.

ಕಲ್ಪನಾಲಹರಿಯಲ್ಲಿ ತೇಲಾಡಿ ಕವಿಯೊಡನೆ ಕವಿಯೊಡನೆ ಕವಿಯಾಗಿ ದಿಕ್ಕುಗೆಟ್ಟು ಅಲೆಯುವಂತೆ ಮಾಡುವುದೇ "ಕುವೆಂಪುರವರ ಕಲಾಕೃತಿಯಲ್ಲಿರುವ ಅವ್ಯಕ್ತ ಅಮೋಘ ಶಕ್ತಿ. ಪಂಡಿತಪಾಮರರೆನ್ನದೆ ಅವರ ಕಲ್ಪನೆಯ ರಸಲೋಕದಲ್ಲಿದ್ದಾಗ ಕ್ಷಣಕಾಲ ಬಾಳಿನ ಕಷ್ಟನಿಷ್ಠುರಗಳನ್ನು ಮರೆತು ಆನಂದ ಸಮಾಧಿಯಲ್ಲಿ ಮೈಮರೆಯುವಂತೆ ಮಾಡುವುದೇ ಅವರ ಭವ್ಯ ಪ್ರತಿಭೆ. ಸೃಷ್ಟಿಯಲ್ಲಿ ಹುದುಗಿದ್ದ ಸೌಂದರ್ಯವನ್ನೆಲ್ಲಾ ಹೀರಿ ತಮ್ಮ ಕೃತಿಯಲ್ಲಿ ಚೆಲ್ಲಲು ಕುವೆಂಪುರವರು ಯತ್ನಿಸಿದ್ದಾರೆ. ಕೇವಲ ಒಂದು ಪಕ್ಷಿಯ ಉಲಿಯನ್ನು ಕೇಳಿ ಆನಂದಿಸಿ, ಅದನ್ನು ಕಾವ್ಯದಲ್ಲಿ ಈ ಬಗೆ ರೂಪಿಸಿದ್ದಾರೆ.

ಅಃ ! ಮತ್ತದೊಮ್ಮೆ ಉಲಿ !
ಹಕ್ಕಿ, ಮತ್ತದೊಮ್ಮೆ ನಲಿ
ಬತ್ತಿದೆದೆಗೆ ಬರಲಿ ನಿನ್ನ
ಗಾನದೊಳ್ಸಿರಿ.
ಬರಲಿ ಜನದ ಬಡತನಕ್ಕೆ
ಜೀವದೈಸಿರಿ.

ಹಾಗೆನೇ ಬರಿಯ ಒಂದು ಕೆಂದಳಿರನ್ನು ಕಂಡು ಅದಕ್ಕೂ ಕಾವ್ಯರಚನೆ ಮಾಡಿ ತನ್ನ ಹಾವ ಭಾವಗಳನ್ನು ಕಲ್ಪಿಸಿ ಚಿತ್ರಿಸಿದ್ದಾರೆ ಉದಾಹರಣೆಗಾಗಿ ಒಂದು ಪಂಕ್ತಿ—

ನಾಕಂಡ ಚೆಲುವೆಯರ ಕೆಂದುಟಿಗಳೆಲ್ಲಾ
ಸಮ್ಮೇಲಗೈದಂತೆ ತೋರುತ್ತಿಹುದಿಲ್ಲಿ !
.....ಕಾಶಿಯಾತ್ರೆಗಳೇಕೆ?
ಇಲ್ಲಿಗೈತರು, ಯಾತ್ರಿಕನೆ, ಇದುವೆ ತರುಕಾಶಿ !

ಇದೇ ತೆರನಾದ ವರ್ಣನೆಗಳಿಂದ ಸರ್ವೋದಯ ಸೂರ್ಯಾಸ್ತಮಾನಗಳ ಸ್ವರ್ಣಾರುಣರಾಗಚ್ಛಾಯೆಗಳನ್ನೂ, ಕಾವ್ಯ ರೂಪದಲ್ಲಿ ನಮಗುಣಿಸಿದ್ದಾರೆ. "ಕುವೆಂಪು"ರವರು ದೈನಿಕ ಬಿಸಿಲನ್ನು ಕಂಡು—

ಬಿಸಿಲಿದು ಬರಿ ಬಿಸಿಲಲ್ಲವೊ
ಸೂರ್ಯನ ಕೃಪೆಕಾಣೊ
ಸೂರ್ಯನು ಬರಿ ರವಿಯಲ್ಲವೊ
ಆ ಭ್ರಾಂತಿಯ ಮಾಣೊ—

ಎಂದು ಹೇಳಿರುವಾಗ, ಇನ್ನೊಂದೆಡೆಯಲ್ಲಿ ಪ್ರಾತಃಕಾಲದ ಸೊಬಗನ್ನು ನೋಡಿ—"ಸಗ್ಗದ ಸಿರಿಯೆ ನೆಲಕ್ಕೆ ಬಿದ್ದು ಹುಡಿಹುಡಿಯಾಗಿದೆ ಎಂದಿದ್ದಾರೆ. ಅರುಣೋದಯವನ್ನು ಕಾವ್ಯಗಳಲ್ಲಿ ಚಿತ್ರಿಸಿದ ಬಗೆಯನ್ನು ನಮ್ಮ ಮಾತಿನಲ್ಲಿ ನಾವು ಹೇಳುವುದಕ್ಕೆ ಸಮರ್ಥರಲ್ಲ. ಅವರ ಕಾವ್ಯದ ಪಂಕ್ತಿಯೊಂದು ದೃಷ್ಟಾಂತವಾಗಿ ನಿರೂಪಿಸುವುದಾದರೆ—ಕುಂಕುಮ ಧೂಳಿಯ ದಿಕ್ತಟ ವೇದಿಯೊಳೋಕುಳಿಯಲಿ ಮಿಂದೇಳುವನು" (ಸೂರ್ಯನು).

ಈ ಸಮಯದಲ್ಲೆಲ್ಲಾ ತನಗಾಗುವ ಉಲ್ಲಾಸವನ್ನು ನಾನಾ ಬಗೆಯಲ್ಲಿ ಕುವೆಂಪು ವಿವರಿಸಿದ್ದಾರೆ. "ಕಾಸಿದ ಚಿನ್ನದ ಪುತ್ಥಳಿಯಂದದಿ ರವಿಮೆಯ್ ಮೆರೆಯುತ್ತಿದೆ" ಎಂದು ಅವರಾಗಿಯೇ ತಮ್ಮ ಕಾವ್ಯದಲ್ಲಿ ಹೇಳಿದ್ದುಂಟು. ತಾನು ಮಾತ್ರವಲ್ಲ ತನ್ನೊಡನೆ ಇಂತಹ ಉಲ್ಲಾಸದಮೃತವನ್ನುಣ್ಣಲು ನೇಹಿಗರನ್ನು ಕರೆಯುತ್ತಿದ್ದಾರೆ.

"ಕುವೆಂಪು"ರವರ ಕಾವ್ಯಗಳನ್ನು ಕಿರಿಯರೂ, ಹಿರಿಯರೂ, ಬಡವರೂ, ಬಲ್ಲಿದರೂ ಸಮಾನವಾಗಿ ಮೆಚ್ಚುವರು. ಅವುಗಳನ್ನೋದುವಾಗ ವಾಚಕನು ನಾಟ್ಯಗಾರನಾದರೆ ಕುಳಿತಲ್ಲೇ ನೃತ್ಯಮಾಡಲನುವಾಗುವನು; ಸಂಗೀತಗಾರನಾದರೆ ಶ್ರುತಿಹಿಡಿದು ವೀಣೆಯನ್ನೊ ತಬಲೆಯನ್ನೊ ಬಾರಿಸಲನುವಾಗುವನು. ಗಾಯಕನಾದರೆ ಆ ಕಾವ್ಯಗಳನ್ನು ಓದುತ್ತಲೇ ಗಾನಮಾಡಲನುವಾಗುವನು. ಏಕೆಂದರೆ ಅವರ ಕಾವ್ಯಶಕ್ತಿ ಜಲವನ್ನೊಯ್ಯುವ ಕೃತಕ ಕಾಲುವೆಯಲ್ಲ. ಬದಲು ಸ್ವಚ್ಛ ಶೀತಲ ಅಮೃತೋದಕವನ್ನು ಹೊತ್ತು ನಲಿಯುತ್ತಿರುವವನ ನಿರ್ಝರಿಣಿ. ಅದಕ್ಕೆ ದಾರಿ ಹಾಕಿಕೊಡಬೇಕಾಗಿಲ್ಲ, ಗಿರಿತರುಗಳೆಡೆಯಲ್ಲಿ ನುಗ್ಗಿ ಚಿಮ್ಮಿ ಹರಿಯುವಂತೆ ಸುವಿಶಾಲ ಬಯಲು ಭೂಮಿಗಳಲ್ಲೂ, ಹೆಚ್ಚೀಕೆ ಮರುಭೂಮಿಗಳಲ್ಲೂ, ಬತ್ತದೆ ಹರಿಯಬಲ್ಲುದು.

ಅಮರಕವಿ ಕುವೆಂಪು ಪ್ರಕೃತಿ ಪ್ರೇಮವನ್ನೇ ಜೀವದುಸಿರನ್ನಾಗಿ ಮಾಡಿಕೊಂಡಿರುವಾಗ, ತನ್ನಂತೆ ಇತರರೂ ಈ ಸೌಂದರ್ಯವನ್ನು ನೋಡುತ್ತಿರುವರೇನು ಎಂದು ಹಲವು

ಬಾರಿ ಕಾವ್ಯಗಳಲ್ಲಿ ಕೇಳಿದ್ದುಂಟು. ಹಲವೆಡೆ — "ಶಿವಾ, ಶಿವಾ, ಕಣ್ದೆರೆದು ಪ್ರಕೃತಿ ಸೌಂದರ್ಯಮಂ ಭಾವನೋ ಜ್ವಲವಾಗಿ ನೋಡದಿಹ ಬಾಳೊಂದು ಬಾಳಲ್ಲ! ಎಂದು ಉದ್ಗಾರವೆತ್ತಿದ್ದಾರೆ. ಭಾವನೆಯೆಂಬ ಹೃದಯ ಜಲದೊ ಸರಿನಿಂದ ಹರಿಯುವ ಅಮರ ಸ್ರೋತವೆ ಕುವೆಂಪುರವರ ಕಾವ್ಯವಾಹಿನಿ.

ಇಂತಹ ಕಾವ್ಯಸರಿತ್ತುಗಳು ಆಗಾಗ ತುಂಬಿ ಹರಿದು ಕನ್ನಡ ಸಾಹಿತ್ಯ ಸಸಿಯು ಚಿಗುರೊಡೆದು ನಳನಳಿಸುವಂತೆ ಮಾಡಿದೆ. ಆದ ಕಾರಣ ಕುವೆಂಪುರವರ ಕಾವ್ಯವಾಹಿನಿ ಎಂದೆಂದೂ ಕನ್ನಡವನ್ನು ಕೊನವರಿಸುತ್ತಿದೆ ಎಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ.

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ಜಾಗತಿಕ ಪ್ರಭುತ್ವ ಎಲ್ಲಿದೆ?

B. Shashilekha, P. U. C.

ಇಂದಿನ ಯುಗ ವಿಜ್ಞಾನಯುಗ ಅಥವಾ ಅಣು ಯುಗ. "ವಿಜ್ಞಾನ ಪ್ರಗತಿ ಹೊಂದಿದೆ ಆದರೆ ಅದನ್ನು ಕೇವಲ ಸ್ವಾರ್ಥ ಸಾಧನೆಗೆ ಉಪಯೋಗಿ ಸುವುದರಿಂದಾಗಿ, ಅಂದು ಇಂದು ಅಪಾಯದ ಹಂತವನ್ನು ತಲಪಿದೆ! ಸರ್ವನಾಶವನ್ನು ಸವಿೂಪಿಸುತ್ತಿದೆ!! ಇಂದು ವಿಜ್ಞಾನವೇ ಜಾಗತಿಕ ಪ್ರಭುವಾಗಿ ಜಗತ್ತನ್ನು ಆಳತೊಡ ಗಿದೆ!!

ಹಲವು ವಸ್ತುಗಳ ಸಂಶ್ಲೇಷಣೆಯಿಂದ ನವಶಕ್ತಿಯನ್ನು ಉತ್ಪಾದಿಸುವ ಕಲೆಯೇ ವಿಜ್ಞಾನ. ಇಲ್ಲವೆ ನಿಸರ್ಗ ನಿಯಮಗಳನ್ನು ವ್ಯಾವಹಾರಿಕ ರೀತಿಯಿಂದ ಉಪಯೋ ಗಿಸುವುದೇ ವಿಜ್ಞಾನ. ವಿಜ್ಞಾನದ ಆದಿ ಮೂಲಗಳನ್ನೂ, ಪ್ರಗತಿಯ ಪಥದಲ್ಲಿ ಅದರ ಬೇರೆ ಬೇರೆ ಹಂತಗಳನ್ನೂ, ವಿವರಿಸುವುದು ಸುಲಭಸಾಧ್ಯವಲ್ಲ. ಆದರೆ ವಿಜ್ಞಾನದ ಸ್ವರೂಪವು ಮನುಷ್ಯನಿಗೆ ಅಂತಃಸ್ಫೂರ್ತಿಯಿಂದಲೇ ಬಹು ಮಟ್ಟಿಗೆ ಬಂದಿರಬೇಕು. ಬಹಳ ಹಿಂದಿನ ಕಾಲದಲ್ಲಿ ವಿಜ್ಞಾನವು ಕಾಲದ ಗರ್ಭದಲ್ಲಡಗಿತ್ತು. ಅದು ಏನೇನೂ ಮುಂದುವರಿದಿರಲಿಲ್ಲ. ಪ್ರಾಚೀನರು ವಿಜ್ಞಾನದಲ್ಲಿ ನಂಬಿ ಕೆಯನ್ನೇ ಇಟ್ಟಿರಲಿಲ್ಲ, ಅಂದು ಇಂದಿನಂತೆ ವಾಹನ ಸೌಕರ್ಯಗಳು, ಬೆಂಕಿಯನ್ನುತ್ಪಾದಿಸುವ ಸುಲಭ ಸಾಧನ ಗಳು ಬೆಳಕಿಗೆ ಬಂದಿರಲಿಲ್ಲ. ಕಾಲಕ್ರಮೇಣ ಮನುಷ್ಯನು ಸುಖ ಸೌಕರ್ಯಗಳ ಆಶೆಗೊಳಗಾಗಿ ಸೃಷ್ಟಿ ನಿಯಮಗಳನ್ನು ತಿಳಿದು, ಅವನ್ನು ವ್ಯಾವಹಾರಿಕವಾಗಿ ಉಪಯೋಗಿಸತೊಡ ಗಿದನು. ಈ ಪ್ರಯತ್ನದಿಂದಾಗಿ ವಿಜ್ಞಾನವು ಬೆಳೆಯಲಾ ರಂಭಿಸಿತು. ಈ ಜ್ಞಾನಾರ್ಜನೆಯು ಮೊದಲು ಸ್ವಾರ್ಥ ಪರವಾಗಿದ್ದರೂ, ಕ್ರಮೇಣ ನಿಸರ್ಗದ ನಿಗೂಢ ರಹಸ್ಯ ಗಳನ್ನು ಭೇದಿಸಬೇಕೆಂಬ ಮಾನವನ ಹೆಬ್ಬಯಕೆಯು ವಿಜ್ಞಾನದ ಬೆಳವಣಿಗೆಗೆ ಸಾಧಕವಾಯಿತು. 1939ರಲ್ಲಿ ಪ್ರಾರಂಭವಾದ ಈ ಭೀಕರ ಕದನ 1945ರಲ್ಲಿ ಅಂತ್ಯವಾ ಯಿತು. 1945ರಲ್ಲಿ ಅಮೇರಿಕವು ಜಪಾನಿನ ಹಿರೊಶಿಮಾ, ನಾಗಸಾಕಿಗಳ ಮೇಲೆ ಪ್ರಥಮ ಅಣುಬಾಂಬ್ ಪ್ರಯೋಗ ಮಾಡಿತು. ಇದರಿಂದ ಜಗತ್ತಿನ ಜನ ಅಂದಿನ ತನಕ ಕಂಡು ಕೇಳಿ ಅರಿಯದ ಭಯಂಕರ ಪರಿಣಾಮ ಉಂಟಾಗಿ ಜಗತ್ತೇ ತಲ್ಲಣಿಸಿತು; ಅಲ್ಲಿಂದ ವಿಜ್ಞಾನ ಮತ್ತು ಅಣು ಶಕ್ತಿಗಳು ಪ್ರಗತಿಯ ಪಥದಲ್ಲಿ ಕಾಲಿಟ್ಟಿವೆ. ಜನರ ವಿಮ ರ್ಶಕ ಬುದ್ಧಿ ವಿಕಸಿತವಾಯಿತು. ಫ್ಯಾರಡೇ, ಗೆಲ್ವಾನಿ ಮುಂತಾದ ವಿಜ್ಞಾನಿಗಳ ಶ್ರಮದ ಫಲವಾಗಿ ವಿದ್ಯುಚ್ಛಕ್ತಿ ತಲೆಯೆತ್ತಿತು. ವಿದ್ಯುತ್ತಿನ ಗಾಡಿಗಳು, ಟೆಲಿಫೋನ್, ಟೆಲಿವಿಜನ್, ವಿದ್ಯುದ್ದೀಪ, ರೇಡಿಯೊ ಮುಂತಾದ ತರತರದ ಯಂತ್ರ ಸಾಮಗ್ರಿಗಳು ವಿದ್ಯುಚ್ಛಕ್ತಿಯ ಕೊಡುಗೆಗಳಾಗಿವೆ. ವೈದ್ಯಕೀಯರಂಗದಲ್ಲಿ ಅದ್ಭುತ ಪ್ರಗತಿಯಾಗಿ, ಭಯಂಕರ ವಾದ ಸಾಂಕ್ರಾಮಿಕ ರೋಗಗಳಿಗೆ ಆಧುನಿಕ ಔಷಧ ಮತ್ತು ಚಿಕಿತ್ಸಾ ಕ್ರಮಗಳು ಕಂಡುಹಿಡಿಯಲ್ಪಟ್ಟುವು. ಜನರ ರೋಗಗಳ ವಿಷಯದಲ್ಲಿದ್ದ ಭಯನಿವಾರಣೆಯಾಯಿತು. ಈಗ ಜೆಟ್, ಮಿಗ್, ಸೂಪರ್ ಸೋನಿಕ್ ಮುಂತಾದ ಯುದ್ಧ ವಿಮಾನಗಳೂ, ರಾಡಾರ್ ಮುಂತಾದ ಅದ್ಭುತ ಯಂತ್ರಗಳೂ, ಅಣುಶಕ್ತಿ ಚಾಲಿತ ಜಲಾಂತರ್ಗಾಮಿ, ಶಸ್ತ್ರ ಸಜ್ಜಿತ ಯುದ್ಧನೌಕೆಗಳೇ ಮೊದಲಾದುವು ನಿರ್ಮಾಣ ಗೊಂಡಿವೆ. ಅಣುಶಕ್ತಿಯಿಂದ ನಿರ್ಮಾಣಗೊಂಡ ಉಪ ಕರಣಗಳು ವಿಜ್ಞಾನದ ಈ ತೀವ್ರ ಬೆಳವಣಿಗೆಯ ದ್ಯೋತಕ ಗಳಾಗಿವೆ. ಅಣು ವಿಭಜನೆಯು ಕಾರ್ಯ ಸಫಲಗೊಂಡು, ಅಣುಬಾಂಬುಗಳೇ ಮೊದಲಾದ ಮಾರಕಾಸ್ತ್ರಗಳೂ, ರಾಕೆಟ್ ಮೊದಲಾದ ಸ್ವಯಂಚಾಲಿತ ವಾಹನಗಳೂ ನಿರ್ಮಾಣಗೊಂಡಿವೆ. ಭೂಮಿಯ ವಾತಾವರಣವನ್ನೂ ದಾಟಿ, ವ್ಯೋಮದ ಪರೀಕ್ಷೆಯನ್ನು ಕೈಕೊಂಡ ಜಗತ್ತಿನ

ಪ್ರಥಮ ಗಗನ ಯಾತ್ರಿ ರಶ್ಯಾದ ಗಗಾರಿನ್, ಅಮೇರಿಕದ ಶೆಪರ್ಡ್, ಗ್ಲೆನ್, ಜಗತ್ತಿನ ಪ್ರಥಮ ಮಹಿಳಾ ಗಗನ ಯಾತ್ರಿ ವೆಲೆಂಟಿನಾ ಟೆರೆಷ್ಕೋವಾ – ಇವರುಗಳ ಸಾಹಸವು ಶ್ಲಾಘನೀಯವಾಗಿದೆ. ಈ ಗಗನಯಾನದಿಂದಾಗಿ ಭೂಮಿಗೂ ಸೌರವ್ಯೂಹದ ಇತರ ಗ್ರಹಗಳಿಗೂ ಇರುವ ಅಂತರವು ಬಹು ಕಡಿಮೆಯಾಗಿದೆ. ಅಂತರ್ಗ್ರಹಯಾನವು ಸಾಧ್ಯವಾಯಿತೆಂದ ಮೇಲೆ, ವಿಜ್ಞಾನದ ಬೆಳವಣಿಗೆಯು ಪರಮಾವಧಿಯ ಮೆಟ್ಟಿಲಿಗೆ ಕಾಲಿಟ್ಟಂತಾಯಿತು,

ಇಂದು ರಶ್ಯಾ, ಅಮೇರಿಕಾ, ಇಂಗ್ಲೆಂಡ್, ಫ್ರಾನ್ಸ್, ಮೊದಲಾದ ಮಹಾರಾಷ್ಟ್ರಗಳು ವಿಜ್ಞಾನದಲ್ಲಿ ಮುಂದುವರಿದಿವೆ. ಆದುದರಿಂದ ಜಗತ್ತಿನ ಅಳಿವು-ಉಳಿವು ಈ ರಾಷ್ಟ್ರಗಳ ಹಿಡಿತದಲ್ಲಿದೆ. ಹೀಗಾಗಿ ವಿಜ್ಞಾನವೇ ಜಾಗತಿಕ ಪ್ರಭುವಾಗಿದೆ. ವಿಜ್ಞಾನದಲ್ಲಿ ಮುಂದುವರಿಯದ ರಾಷ್ಟ್ರ ಇಂದು ಹಿಂದುಳಿದ ರಾಷ್ಟ್ರಗಳ ಸಾಲಿಗೆ ಸೇರದೆ ವಿಧಿಯಿಲ್ಲ! ಪ್ರತಿಯೊಂದು ರಾಷ್ಟ್ರವೂ ಇಂದು ಜನ ಜೀವನವನ್ನು ಕುಂಠಿತಗೊಳಿಸಿ, ವಿಜ್ಞಾನದ ಬೆಳವಣಿಗೆಗೇ ತನ್ನ ಪೂರ್ಣ ಲಕ್ಷ ಹರಿಯಿಸುತ್ತಿದೆ. ಉದಾಹರಣೆಗಾಗಿ ಕೆಂಪುಚೀನಾದಲ್ಲಿ ಆಹಾರ ಸಮಸ್ಯೆ ಭೂತಾಕಾರವಾಗಿ ಬೆಳೆದಿದ್ದರೂ, ಜನಜೀವನ ದಾರುಣ ಸ್ಥಿತಿಗೆ ಮುಟ್ಟಿದ್ದರೂ, ಸರಕಾರ ತನ್ನ ಜನತೆಯ ಸ್ಥಿತಿಯನ್ನು ಸುಧಾರಿಸುವ ಆರ್ಥಿಕ ಶಕ್ತಿಯನ್ನು ಅಣ್ವಸ್ತ್ರ ತಯಾರಿಯಲ್ಲಿ ಕೇಂದ್ರೀಕರಿಸಿದೆ. ಸಣ್ಣಮಟ್ಟದ ಅಣ್ವಸ್ತ್ರ ಸ್ಫೋಟಗೊಳಿಸಿ, ಅಣ್ವಸ್ತ್ರ ರಾಷ್ಟ್ರಗಳ ಸಾಲಿಗೆ ಸೇರಲು ಪ್ರಯತ್ನಿಸಿದೆ. ಈ ರೀತಿಯ ವಿಜ್ಞಾನದ ಬೆಳವಣಿಗೆಯಿಂದ, ಮಾರಕಾಸ್ತ್ರಗಳ ನಿರ್ಮಾಣದಿಂದ, ಜಗತ್ತಿನ ವಾತಾವರಣ ಭಯದಿಂದ ಪೂರಿತವಾಗಿದೆ. ಮಹಾಯುದ್ಧವು ಯಾವುದೇ ಕ್ಷಣದಲ್ಲಿ ಆಗಬಹುದೆಂಬ ಭೀತಿಯಿಂದ ಜನ ತತ್ತರಿಸಹತ್ತಿದೆ. ಅಣ್ವಸ್ತ್ರ ಮಹಾಯುದ್ಧವು ಜಗತ್ತಿನ ಸರ್ವನಾಶದಲ್ಲೇ ಅಂತ್ಯಗೊಳ್ಳುವುದೆಂದು ಜಾಗತಿಕ ಮಹಾ ವಿಜ್ಞಾನಿಗಳೇ ಸಾರುತ್ತಿರುವರು. ಎರಡನೆಯ ಮಹಾಯುದ್ಧದಲ್ಲಿ ಅಣ್ವಸ್ತ್ರ ಪ್ರಯೋಗದ ಅಂದಿನ ಭಯಂಕರ ಚಿತ್ರ ಜನರ ಮನಸ್ಸಿನಲ್ಲಿ ಇಂದಿಗೂ ಅಚ್ಚಳಿಯದೆ ನಿಂತಿವೆ. ಹೀಗಾಗಿ ಜಗತ್ತು ಇಂದು ಭಯದಿಂದ ಕಂಗೆಟ್ಟಿದೆ! ಅಲ್ಲದೆ ಈ ತೆರದ ವಿಜ್ಞಾನದ ಬೆಳವಣಿಗೆಯು ನಾಸ್ತಿಕತ್ವಕ್ಕೆ ದಾರಿಮಾಡಿಕೊಟ್ಟಿದೆ. ವಿಜ್ಞಾನದ ಸಹಾಯದಿಂದ ಜಗತ್ತಿನ ಅಳಿವು-ಉಳಿವು ಮನುಷ್ಯನ ಕೈಗೆ ಬಂದಿದೆ ಅನ್ನುವಾಗ, "ಜಾಗತಿಕ ಪ್ರಜಾಪ್ರಭುತ್ವದ ಸ್ಥಾನ ಎಲ್ಲಿ?" ಎಂಬೀ ಪ್ರಶ್ನೆ ಸ್ವಾಭಾವಿಕವಾಗಿ ತಲೆಯೆತ್ತುವುದು, ವಿಜ್ಞಾನದ ಪ್ರಗತಿ ಇಂದು ದೈವಿಕ ಶಕ್ತಿಯನ್ನು ತುಳಿದು ನಿಂತಿದೆ. ವಿಜ್ಞಾನದಲ್ಲಿ ಮುಂದುವರಿದ ಸಮಾಜವಾದೀ ರಾಷ್ಟ್ರಗಳಲ್ಲೆಲ್ಲಾ ಈಗಾಗಲೆ ದೈವಿಕ ಭಾವನೆಯು ನಾಶವಾಗಿ ನಾಸ್ತಿಕತ್ವವೇ ಆ ಸ್ಥಾನವನ್ನಾಕ್ರಮಿಸಿದೆ. ರಾಷ್ಟ್ರ ರಾಷ್ಟ್ರಗಳಲ್ಲಿ ಉಂಟಾಗುವ ಈ ಶಸ್ತ್ರ ಸ್ಪರ್ಧೆಯ ಮೇಲಾಟದಿಂದ ಜಗತ್ತಿನಲ್ಲಿ ಕ್ಷೋಭೆ ತಲೆಯೆತ್ತುವಂತಿದ. ಜೀವನಾವಶ್ಯಕ ವಸ್ತುಗಳ ನಿರ್ಮಾಣದೆಡೆಗೆ ವಿಜ್ಞಾನವನ್ನು ಹರಿಯಿಸದೆ ಮಾರಕಾಸ್ತ್ರಗಳ ತಯಾರಿಯಲ್ಲೇ ಜನ ಮಗ್ನವಾದುದು ದುರ್ದೈವದ ಸಂಗತಿ. ಪ್ರತಿಯೊಂದು ದೇಶವೂ ಮಾರಕಾಸ್ತ್ರಗಳ ತಯಾರಿಗೆ ಹೆಚ್ಚು ಲಕ್ಷವೀಯುವುದರಿಂದ ಜನಜೀವನದ ಮೇಲೆ ದುಷ್ಪರಿಣಾಮ ತಲೆಯೆತ್ತಲಿದೆ. ದೇಶದೇಶಗಳಲ್ಲಿ ಆರ್ಥಿಕ ಮುಗ್ಗಟ್ಟು ತಲೆದೋರುತ್ತಿದೆ. ಇದೇ ಸ್ಥಿತಿ ಮುಂದುವರಿದು, ವಿಜ್ಞಾನವು ಬೆಳೆಬೆಳೆದು, ಅಣ್ವಸ್ತ್ರಗಳು ನಿರ್ವಾಣವಾಗುತ್ತಾ ನಡೆದರೆ, ಮಹಾಯುದ್ಧ ಆಗಬೇಕಾದುದು ಅನಿವಾರ್ಯ!! ಮಹಾಯುದ್ಧದೊಂದಿಗೆ ಜಗತ್ತಿನ ಸರ್ವನಾಶ, ಅದರೊಂದಿಗೆ ಪ್ರಗತಿಯು ಶಿಖರವೇರಿ ವಿಶ್ವವ್ಯಾಪಿಯಾದ ವಿಜ್ಞಾನದ ಲಯವೂ ಅನಿವಾರ್ಯ!!

ಆದುದರಿಂದ ಸಕಲರ ಸುಖವನ್ನು ಸಾಧಿಸುವುದೇ ವಿಜ್ಞಾನದ ಮುಖ್ಯ ಧ್ಯೇಯವಾಗಿರಬೇಕು, ವಿಜ್ಞಾನ ಹೊಂದಿದ ಈ ಅಪಾರ ಪ್ರಗತಿಯನ್ನು ದುಷ್ಟಕಾರ್ಯಗಳಿಗೆ ಉಪಯೋಗಿಸುವುದನ್ನು ಕೊನೆಗಾಣಿಸಬೇಕು. ಅದಕ್ಕಾಗಿ ಅಣ್ವಸ್ತ್ರ ತಯಾರಿಯು ಕೊನೆಗೊಳ್ಳಬೇಕು. ಇಲ್ಲವೆ ಜಾಗತಿಕ ಹತೋಟಿಯೊಳಗೆ ಬರಬೇಕು. ರಾಜ್ಯವಿಸ್ತಾರ, ಸಾರ್ವಭೌಮತ್ವ ಸ್ಥಾಪನೆ ಇತ್ಯಾದಿ ಮಹಾಸ್ವಾರ್ಥ ಸಾಧನೆಯೇ ವಿಜ್ಞಾನದ ಗುರಿಯಾಗಬಾರದು. ಜೀವನಾವಶ್ಯಕ ವಸ್ತುಗಳ ತಯಾರಿಕೆಗೆ ವಿಜ್ಞಾವು ಉಪಯೋಗಿಸಲ್ಪಡಬೇಕು. ಜಾಗತಿಕ ಕಲ್ಯಾಣ ಸಾಧಿಸಲು ವಿಜ್ಞಾನಿಗಳು ಸ್ವತಂತ್ರರಾಗಿ ಇರಬೇಕು. ಯಾವ ರಾಜಕೀಯ ಧ್ಯೇಯ ಸಾಧನೆಗೂ ಅವರು ಕಟ್ಟುಬೀಳುವಂತಿರಬಾರದು. ಕೇವಲ ಸ್ವಾರ್ಥ ಸಾಧನೆಯ ಬದಲು ಸತ್ಯಾನ್ವೇಷಣೆ ವಿಜ್ಞಾನದ ಗುರಿಯಾಗಬೇಕು. ಈ ಸ್ಥಿತಿ ಜನ್ಮ ತಾಳಿದಾಗ ವಿಜ್ಞಾನ ಚಿರಶಾಂತಿಗೆ ತಳಹದಿಯಾಗುವುದು!! ಭಾರತವೂ ತನ್ನ ದೇಶದಲ್ಲಿ ಅಣುಶಕ್ತಿ ಸ್ಥಾವರಗಳನ್ನು ಸ್ಥಾಪಿಸಿದೆ. "ಅಣುಶಕ್ತಿಯನ್ನು ಜನೋಪಯೋಗಿ ಕೆಲಸಗಳಲ್ಲಿ ಮಾತ್ರ ಉಪಯೋಗಿಸುವ ನಿರ್ಧಾರ" ಕೈಗೊಂಡಿದೆ. ಆದುದರಿಂದ ತನ್ನ ಶತ್ರುರಾಷ್ಟ್ರವಾದ ಚೀನಾದೊಡನೆ ಭಾರತ "ಅಣ್ವಸ್ತ್ರ ತಯಾರಿಕೆಯಲ್ಲಿ ಸ್ಪರ್ಧಿಸದಿರಲು ದೃಢನಿರ್ಧಾರ ಕೈಗೊಂಡಿದೆ. ವಿಜ್ಞಾನದಿಂದಾದ ಈ ಅಪಾಯಗಳನ್ನು ತಪ್ಪಿಸಲು ಇರುವ ಒಂದೇ ದಾರಿಯೆಂದರೆ ಅಣ್ವಸ್ತ್ರಗಳ ಹತೋಟಿ ಮತ್ತು ಸಹಬಾಳ್ವೆ! ಜಗತ್ತಿನಲ್ಲಾಗುವ ಯುದ್ಧಗಳನ್ನು ತಡೆಗಟ್ಟಿ ಶಾಂತಿಸ್ಥಾಪನೆ ಮಾಡಲು ವಿಶ್ವಸಂಘದಂತಹ ಮಹಾಸಂಸ್ಥೆಗಳು ಸ್ಥಾಪನೆ

ಯಾಗಿವೆ. ಆದರೂ ಇಂದು ಜಗತ್ತಿನ ಅಳಿವು-ಉಳಿವು ವಿಜ್ಞಾನದಲ್ಲಿ ಮುಂದುವರಿದ ರಾಷ್ಟ್ರಗಳನ್ನೇ ಆಧರಿಸಿದೆ. ವಿಜ್ಞಾನದ ಅಧಿಕಾರಿಯಾಗಿರುವ ಮಾನವನಿಗಿಂದು ಎರಡು ದಾರಿಗಳು ತೆರೆದಿಟ್ಟಿವೆ. ವಿಜ್ಞಾನವನ್ನು ಕೇವಲ ಸ್ವಾರ್ಥ ಸಾಧನೆಗೆ, ಅಣ್ವಸ್ತ್ರ ತಯಾರಿಗೆ, ಯುದ್ಧಸಿದ್ಧತೆಗಳಿಗೆ ಉಪಯೋಗಿಸಿ. ಮಹಾಯುದ್ಧದ ಮೂಲಕ ಸರ್ವನಾಶವನ್ನು ಹೊಂದುವುದು; ಇಲ್ಲವೆ ಅದನ್ನು ಶಾಂತಿ ಮಾರ್ಗದಲ್ಲಿ ಉಪಯೋಗಿಸಿ, ಜಾಗತಿಕ ಕಲ್ಯಾಣವನ್ನು ಸಾಧಿಸುವುದು. ಇವುಗಳಲ್ಲೊಂದನ್ನು ಆರಿಸುವ ಹಕ್ಕು ವಿಜ್ಞಾನದಲ್ಲಿ ಮುಂದುವರಿದ ಪ್ರಬಲ ರಾಷ್ಟ್ರಗಳನ್ನೇ ಆದರಿಸಿದೆ. ಆದುದರಿಂದ ಜಾಗತಿಕ ರಾಜಕಾರಣಿಗಳು ಶಾಂತಿದೂತ ಭಾರತದ ಕರೆಗೆ ಓ ಗೊಟ್ಟು, ದಿ॥ ನೆಹರೂರವರು ಸಾರಿದ ಪಂಚಶೀಲ ತತ್ವವನ್ನು ಸ್ವೀಕರಿಸಲಿ! ಜಗತ್ತನ್ನು ಅಳಿವಿನ ದವಡೆಯಿಂದ ಹೊರಗೆಳೆದು ಉಳಿಸಿಕೊಳ್ಳಲಿ! ವಿಶ್ವದಾದ್ಯಂತ ಬೆಳೆದು ಬಂದ ವಿಜ್ಞಾನವು ಚಿರಕಾಲ ಬಾಳುವಂತಾಗಲಿ!!

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ಹೆಜ್ಜೆ ತಪ್ಪಿತು

N. Shalini Kudva, I B. Sc.

ಮದುವೆ? .... ಮದುವೆಯಾಗುವುದಾದರೆ ಒಬ್ಬ ಶ್ರೀಮಂತ ತರುಣನನ್ನು, ಭವ್ಯವಾದ ಮನೆ, ಮೋಟಾರು ಕಾರು, ನೌಕರರು–ಸುಖದ ಸಂಪತ್ತಿಗೆಯಲ್ಲಿ ಯಾವ ಅತಂಕವೂ ಇರದು. ಅವನು ತನ್ನ ಪತಿಯೆಂದೆನಿಸಿಕೊಳ್ಳುವನು.

ತನ್ನ ಮದುವೆಯ ಕುರಿತು ತಾನೇ ನಿರ್ಧಾರಕ್ಕೆ ಬಂದ ಶಾಂತಾ, ತಾಯಿ ತಂದೆಯರಿಗೆ ಮಾತ್ರ ತಿಳಿಸಲೇ ಇಲ್ಲ. ಅವಳ ತಂದೆ ಮಗಳಿಗೆ ಯೋಗ್ಯ ವರನನ್ನು ಹುಡುಕುತ್ತಾ ಆ ಚಿಂತೆಯಲ್ಲೇ ಹಣ್ಣಾಗಿದ್ದರು. ಗೆಳೆಯರೊಡನೆ, ಪರಿಚಿತರೊಡನೆ, ಆಗಾಗ ಈ ಪ್ರಸ್ತಾವೆತ್ತುತ್ತಿದ್ದರು. ಒಬ್ಬಿಬ್ಬರು ಅನುರೂಪ ತರುಣರನ್ನು ಕಂಡೂ ಇದ್ದರು. ಆದರೆ ಶಾಂತಳಿಗೆ ಈ ವಿಷಯ ತಿಳಿಸಲೇ ಇಲ್ಲ. ಅದಕ್ಕೂ ಉತ್ತಮ ವರ ಶೋಧಿಸುವ ಚಲ! ಅವರ ಆಕಾಂಕ್ಷೆಗಳು ವ್ಯರ್ಥವೆನಿಸಿ, ಪ್ರಯತ್ನವೆಲ್ಲಾ ವಿಫಲವೆನಿಸಿ ತನ್ನ ಜೀವನದಲ್ಲೇ ಜಿಗುಪ್ಸೆ ಮೂಡಿದ ಆ ಘಟನೆ.... ಎಂದೆಂದಿಗೂ ಮರೆಯಲಾಗದು.

ದಿನಾ ಆಫೀಸು ಬಿಟ್ಟೊಡನೆಯೇ ಸಿಟಿಮಾರ್ಕೆಟಿನ ಬಳಿ ಒಂದು ಬಸ್ಸು ಹಿಡಿದು ನರಸಿಂಹರಾಜ ಕಾಲೋನಿಗೆ ಬರುತ್ತಿದ್ದ ಶ್ರೀಧರರಾಯರು ಅಂದು ಅದೇಕೊ ಬೆಂಗಳೂರಿನಲ್ಲಿದ್ದ ಕಬ್ಬನ್ ಪಾರ್ಕಿನ ಬಳಿ ಹೋಗುತ್ತಿದ್ದರು. ದಿನದ ಕೆಲಸದಿಂದ ಆಯಾಸಗೊಂಡಿದ್ದ ದೇಹಕ್ಕೆ, ಕಬ್ಬನ್ ಪಾರ್ಕಿನ ಬಳಿ, ವಿಧಾನಸೌದದ ಮುಂದುಗಡೆ ಬಸ್ಸು ಓಡುವಾಗ ದೊರೆಯಬಹುದಾದ ತಂಗಾಳಿಯ ಸ್ಪರ್ಶ ಸುಖ ಹಾಗೂ ರಮಣೀಯ ನೋಟ ಎರಡೂ ಅವರಿಗೆ ಹಿತವೆನೆಸಿ ಹಾಯಾಗಿ ಕುಳಿತು ನೋಡುತ್ತಿರುವಂತೆ ಬಸ್ಸು ಆ ಕಡೆಯಿಂದ ಹಾದುಹೋಗುತ್ತಿದ್ದಾಗ ಅವರು ಕಂಡ ದೃಶ್ಯ ....? ಮುಂದೆ ಆ ದೃಶ್ಯದ ಸ್ಮರಣೆ ಬಂದಾಗಲೆಲ್ಲಾ ಅವರು ಭ್ರಾಂತರಾಗುತ್ತಿದ್ದರು.

ರಜಾ ದಿನಗಳಲ್ಲಿ ಕಿಕ್ಕಿರಿದ ಜನಸಂದಣಿಯಿಂದ ಜೀವಂತ ಕಾಣುವ ಕಬ್ಬನ್ ಪಾರ್ಕಿನಲ್ಲಿ ಆ ಸಂಜೆ ಜನ ವಿರಳವಾಗಿ ನಿಸ್ತೇಜವಾಗಿ ಕಾಣುತ್ತಿತ್ತು. ಆದರೆ ಆ ದೃಶ್ಯ ....? ಕೈಹಿಡಿದು ಉಲ್ಲಾಸದಿಂದ ನಗುತ್ತಾ ರಸ್ತೆಯ ಬದಿಯ ಕಾಲುದಾರಿಯನ್ನು ಸವಿೂಪಿಸುತ್ತಾ ಆ ಜೋಡಿಯನ್ನು ಬಸ್ಸಿನಿಂದ ನೋಡಿದ ಶಾಂತಳ ತಂದೆ ವಿಸ್ಮಯದಿಂದ ತನ್ನ ಕಣ್ಣನ್ನೇ ನಂಬದಾದರು. ಬಸ್ಸಿನೊಳಗೆ ಕುಳಿತ್ತಿದ್ದ ಶ್ರೀಧರರಾಯರಿಗೆ ಕಣ್ಣುಕತ್ತಲೆ ಬಂತು. ಬೇಡವೆಂದರೂ ಸ್ಮೃತಿಪಟಲದಲ್ಲಿ ಆ ಚಿತ್ರವೇ ಮೂಡಿ ಬರುತ್ತಿತ್ತು.

ತಲೆ ತುಂಬಾ ಸುತ್ತುತ್ತಿದ್ದ ಆಲೋಚನೆಯ ಚಕ್ರ ಸುಳಿಯಲ್ಲಿ ಸಿಲುಕಿದವರಾಗಿ ಗೊತ್ತುಗುರಿಯಿಲ್ಲದೆ ಸುತ್ತಾಡುತ್ತಾ ಅವರು ಮನೆ ಸೇರಿದಾಗ ರಾತ್ರಿ ಹತ್ತಾಗಿತ್ತು. ತಡವಾಗಿ ಮನೆಗೆ ಸೇರಿ ಊಟ ಮಾಡದೆ ಮಲಗಿದ ಪತಿಯ ವರ್ತನೆಯಿಂದ ಪತ್ನಿಗೆ ತಿಳಿಯದೆ ಭಯವೆನಿಸಿದರೆ, ಶಾಂತಳಿಗೆ ಮೊದಲು ವಿಸ್ಮಯವೆನಿಸಿದರೂ ತದನಂತರ ಸಂಶಯ ಮೂಡದೆ ಇರಲಿಲ್ಲ.

ಮಗಳ ಮುಖವನ್ನೇ ನೋಡುವುದಿಲ್ಲವೆಂದೂ ಶಪಥ ಮಾಡಿ ಮಲಗಿದ್ದ ಶ್ರೀಧರರಾಯರು ಮರುದಿನ ಎದ್ದಾಗ ವಿಚಾರವೇ ಬದಲಾಗಿತ್ತು. ಹಿಂದಿನ ದಿನ ತಾನು ಕಂಡದ್ದನ್ನು ಪತ್ನಿಗೆ ತಿಳಿಸಿದಲ್ಲದೆ ಸಿಟ್ಟು ಉಕ್ಕೇರಿ ಬಂದು ಮಗಳನ್ನು ಬೈದು ಭಂಗಿಸಿದಲ್ಲದೆ ಕೆನ್ನೆಗೆರಡು ಚೆನ್ನಾಗಿ ಥಳಿಸಿದ್ದರು. ಆದರೆ ಅವಳು—ಏನೂ ಆಗಿಲ್ಲವೆಂಬಂತೆ

ಪ್ರತಿಯಾಡದೆ ಮೌನವಾಗಿ ತಲೆಯೆತ್ತಿ ನಿಂತಿರುವುದನ್ನು ಕಂಡ ಅವರ ಸಿಟ್ಟು ಎಲ್ಲೇ ಮೀರಿತು. 'ನೀನಿಲ್ಲಿ ಇರುವುದೇ ಬೇಡ, ಅವರ ಜತೆಗೇ ಹೋಗಿಬಿಡು' ಎಂದು ಅವಳನ್ನು ಹೊರದಬ್ಬಿದರು. ಅವಳು ಹೋಗಲೆಂದು ಮುಂದಾದಳು. ಆದರೆ ಅವರ ಪತ್ನಿ ತಾಯಿ ಕರುಳಿನ ನೈಜ್ಯಪ್ರೇಮದಿಂದ ಹೋಗಗೊಡದೆ ಮನೆಯೊಳಗೆ ಕರೆತಂದು ಹಿತವಚನಗಳನ್ನಾಡಿದಾಗ ಶಾಂತಾಳಿಗೆ ದುಃಖ ಉಮ್ಮಳಿಸಿ ಬಂದು, ಕ್ರೋಧ ಉಕ್ಕೇರಿ ಬಂದು ಅಳುತ್ತಲೇ ಕೊಡುಗಚ್ಚಿ ಅವಳು ಹೇಳಿದ ಮಾತು—ಅವಳ ತಂದೆಯನ್ನು ದಿಙ್ಮೂಢರನ್ನಾಗಿ ಮಾಡಿತು. "ನಾನು ಅವರನ್ನೇ ಮದುವೆಯಾಗುವುದು. ಕಡಿದು ಕತ್ತರಿಸಿ ಹಾಕಿದರೂ ಸರಿಯೇ, ನನ್ನ ನಿರ್ಧಾರ ಬದಲಾಗದು" ಎಂದ ಮಗಳ ಮಾತಿನ ಪೆಟ್ಟಿಗೆ ಶ್ರೀಧರರಾಯರು ತತ್ತರಿಸಿ ಅಲ್ಲಿ ನಿಲ್ಲುವುದೇ ದುಸ್ತರವಾಗಿ ಹೊರಟುಹೋದರು.

ಮಗಳ ನಿರ್ಧಾರವನ್ನು ಬದಲಾಯಿಸಲು ತಂದೆ ತಾಯಿ ಮಾಡಿದ ಪ್ರಯತ್ನವೆಲ್ಲಾ ವಿಫಲವಾಗಿ ಅದೊಂದು ದಿನ ಬೆಳಿಗ್ಗೆ ಹೊರಟ ಮಗಳು ಕಾಣೆಯಾಗಿ ಮರುದಿನ 'ನನ್ನ ಮದುವೆ ನಾನು ಬಯಸಿದ ಗಂಡನೊಡನೆ ನಡೆದು ನಾವಿಬ್ಬರೂ ಜತೆಯಾಗಿ ಸಂತೋಷದಿಂದ ಇದ್ದೇವೆ. ನಮ್ಮ ಚಿಂತೆ ನಿಮಗೆ ಬೇಡ' ಎಂದು ಬರೆದ ಪತ್ರ ಕೈಸೇರಿದಾಗ ಇದ್ದೆಲ್ಲಾ ಆಶೆಬಿಟ್ಟು ತಮ್ಮ ಪಾಡಿಗೆ ತಾವು ಇರತೊಡಗಿದರು.

ಶಾಂತಾ ಮೆಚ್ಚಿದ ತರುಣ ಸೀತಾರಾಮ. ಅವಳು ನೌಕರಳಾಗಿದ್ದ ಆಫೀಸಿಗೆ ವ್ಯವಹಾರದ ನಿಮಿತ್ತ ಬರುತ್ತಿದ್ದ ಆ ತರುಣನು ತನ್ನ ಉತ್ತಮ ಪೋಷಾಕುಗಳಿಂದ, ಸೌಜನ್ಯ ನಡೆ ನುಡಿಗಳಿಂದ ಆ ಆಫೀಸಿನ ಕೆಲಸಗಾರರಿಗೆಲ್ಲಾ ಮೆಚ್ಚುಗೆಯವನಾಗಿದ್ದಂತೆ ಶಾಂತಳಿಗೂ ಮೆಚ್ಚುಗೆಯವನಾದನು. ಮೊದಲು ಮೆಚ್ಚಿನ ಒಂದೆರಡು ಮಾತುಗಳನ್ನಾಡಿದರೆ ಅನಂತರ ಸಖ್ಯ ಬೆಳೆದು ಪ್ರಣಯಿಗಳಾಗಿ ಒಂದು ಕೂಡಿ ಅಡ್ಡಾಡುವುದು ರೂಢಿಯಾಯಿತು. ಹಾಗೆ ಅಡ್ಡಾಡುತ್ತಾ ಕಬ್ಬನ್ ಪಾರ್ಕಿನಲ್ಲಿ ಒಂದು ದಿನ ಅವರಿಗರಿವಿಲ್ಲದೆ ಅವಳ ತಂದೆಯ ದೃಷ್ಟಿ ಅವಳ ಮೇಲೆ ಬಿದ್ದಿತು. ಮೊದಲಿದು ಪ್ರಮಾದವಾಯಿತೆಂದು ಅವಳು ಬೇಸರಗೊಂಡಿದ್ದರೆ ಅನಂತರ—ಒಳ್ಳೆಯದೇ ಆಯಿತು ಶೀಘ್ರವೇ ಸಮಸ್ಯೆಯೊಂದು ಪರಿಹಾರವಾಗುವುದು ಎಂದು ಸಮಾಧಾನ ಪಟ್ಟಳು.

ಶಾಂತಳ ಗುಪ್ತ ಮದುವೆಯ ಶಾಸ್ತ್ರ ಸೀತಾರಾಮನೊಡನೆ ನಡೆದಾಗ ಅಲ್ಲಿ ಹಾಜರಿದ್ದವರು ಸಾಕ್ಷಿಗೆಂದು ಆಗಮಿಸಿದ್ದ ಗೆಳೆಯರು ಮಾತ್ರ. ತಾನು ಮೆಚ್ಚಿದ ಗಂಡನ್ನೇ ಮದುವೆಯಾಗಿ ಹಿಡಿದ ಛಲವನ್ನು ಸಾಧಿಸಿಯೇ ಬಿಟ್ಟಿನೆಂದು ಶಾಂತಾಳಿಗೆ ಸಂತೋಷವಾದರೆ, ಮದುವೆ ಗುಪ್ತವಾಗಿ ನೆರವೇರಬೇಕಾಯಿತು; ತಂದೆ ತಾಯಿಗಳಿಂದ ದೂರವಿರಬೇಕಾಯಿತೆಂಬ ಮರುಕವೂ ಆಗದಿರಲಿಲ್ಲ. ಆದರೆ ಆ ಸಮಾಧಾನ—ಮಹತ್ತರ ಆದರ್ಶ ಒಂದನ್ನು ಸಾಧಿಸಿದೆನೆಂಬ ಮಾತ್ರ ನಿಶ್ಚಯವಾಗಿಯೂ, ಅವಳ ಸಂತಾಪವನ್ನು ದೂರಮಾಡಿತ್ತು.

ಭವ್ಯವಾದ ಮನೆ, ಮೋಟಾರುಕಾರು, ನೌಕರರು, ಸುಖದ ಸಂಪತ್ತುಗಳಲ್ಲಿ ಹಾಯಾಗಿ ಜೀವನ ಸಾಗಿಸಬಯಸಿದ ಶಾಂತಾಳ ಭಾಗ್ಯಕ್ಕೆ ಮೊದಲು ಹೋಟೆಲಿನಲ್ಲಿ ಇರಬೇಕಾಯಿತೆಂದು ಸ್ವಲ್ಪ ಬೇಸರವೆನಿಸಿದರೂ ಅದನ್ನವಳು ಹಚ್ಚಿಕೊಳ್ಳಲಿಲ್ಲ. ಆದರೆ ಇದು ಕೆಲವೇ ಸಮಯದ ತಾತ್ಕಾಲಿಕ ಯೋಜನೆ. ಮೂರು ನಾಲ್ಕು ಕೋಣೆಗಳುಳ್ಳ 'ಬ್ಲಾಕ್' ದೊರೆಯುತ್ತಲೇ ಮೋಟಾರುಕಾರು, ರೇಡಿಯೋ, ನೌಕರ ಚಾಕರರು—ಎಲ್ಲಾ ವ್ಯವಸ್ಥೆಯನ್ನು ಮಾಡುವುದಾಗಿ ಸೀತಾರಾಮನು ತನ್ನ ಪತ್ನಿಗೆ ಆಶ್ವಾಸನೆ ಕೊಟ್ಟಿದ್ದನು. ಶಾಂತಾಳಿಗೆ ಅಷ್ಟೇನೂ ಅವಸರವಿರಲಿಲ್ಲ. ಹಗಲು ಕೆಲಸವಾಯಿತು, ಸಂಜೆ ಪತಿಯೊಡನೆ ವಿಹಾರ ಸ್ಥಳಗಳಲ್ಲಿ ಅಡ್ಡಾಡುತ್ತಲೋ ಚಿತ್ರಮಂದಿರಗಳಲ್ಲಿ ಚಲಚ್ಚಿತ್ರ ನೋಡುತ್ತಲೋ ಸಮಯ ಕಳೆದರೆ ರಜಾದಿನಗಳಲ್ಲಿ 'ಪಿಕ್‌ನಿಕ್' ಸಿದ್ಧವಾಗಿರುತ್ತಿತ್ತೋ ಹೀಗೆ ದಿನಗಳು ಸಂತೋಷವಾಗಿ ಕಳೆಯುತ್ತಿರುವಾಗ . . . .

ತಿಂಗಳು ಆರು ಕಳೆದು ಇದೀಗ ಆ ರಸ ನಿಮಿಷಗಳ ಸ್ಮರಣೆ ಮಾತ್ರ ಉಳಿದಿದೆ. ಆದರೆ ಸೀತಾರಾಮ . . . . ಈಗ ಎಲ್ಲಿರುವನೆಂದೂ ಗೊತ್ತಿಲ್ಲ. ತಿಂಗಳೊಂದು ಅವನನ್ನು ಹುಡುಕಾಡಿ ಪರಿಶ್ರಮಪಟ್ಟ ಶಾಂತಾಳಿಗೆ ಈಗ ಖಚಿತವಾಗಿದೆ—ಅವನಿಗಿನ್ನು ತಾನು ಬೇಕಾಗಿಲ್ಲ. ಅವನು ಕಾಣೆಯಾಗುವುದಕ್ಕೆ ಸ್ವಲ್ಪ ಸಮಯದ ಮೊದಲು ಅವನ ವರ್ತನೆ, ಮಾತುಗಳಲ್ಲಾದ ಪರಿವರ್ತನೆ ಶಾಂತಾಳಿಗೆ ಈಗ ತಿಳಿಯುತ್ತದೆ. ಆದರೆ ಈಗ—ಆಗೇಕೆ ತಿಳಿಯಲಿಲ್ಲವೋ! ಅವಳ ಪ್ರೇಮದ ಕುರುಡು ದೃಷ್ಟಿಯ ಅರಿವು ಅವಳಿಗೆ ಈಗ ಆಗುತ್ತದೆ.

ತಂದೆ ತಾಯಿಗಳನ್ನು ಬಿಟ್ಟು ಆದರ್ಶದ ಬೆನ್ನು ಹಿಡಿದು ವಿಜಯೋತ್ಸಾಹದಿಂದಿದ್ದ ಶಾಂತಾ ಈಗ ವಂಚಕ ಪತಿಯನ್ನು ಕಳಗೊಂಡು ಪರಾಜಿತಳಾಗಿ ಮಮ್ಮಲ ಮರುಗುವಂತಾಗಿದೆ. ಜನ್ಮವಿತ್ತ ಮಾತಾಪಿತರು ಪುನಃ ತನ್ನನ್ನು ಸ್ವೀಕರಿಸುವರೋ, ಇಲ್ಲವೋ ಎಂಬುದು ಸಂಶಯಾಸ್ಪದ. ಯಾರ ಆಸರೆಯೂ ಇಲ್ಲದೆ ಶಾಂತಾಳಿಗೆ ಈಗ ಜೀವನವೇ

ಶೂನ್ಯವಾಗಿ ತೋರುತ್ತದೆ. ಒಬ್ಬಂಟಿಗಳಾಗಿ ಭವಿಷ್ಯದ ಜೀವನವನ್ನು ಸಾಗಿಸುವ ಎದೆಗಾರಿಕೆ—ಯಾವುದೂ ಬೇಡವೆನಿಸಿ ಶಾಂತಾ ಆತ್ಮಹತ್ಯೆಗೆ ಮುಂದಾಗುತ್ತಾಳೆ. ಆದರೆ ಯಾವುದೋ ಶಕ್ತಿ ಅವಳನ್ನು ತಡೆಯುತ್ತದೆ. ದಾರಿ ಕಾಣದೆ ಶಾಂತಾ ಯೋಚಿಸುತ್ತಾಳೆ, "ಜೀವನದಲ್ಲಿ—ಇನ್ನು ಹೇಗೆ ಹೆಜ್ಜೆ ಇಡಲಿ? ಹೆಜ್ಜೆ ತಪ್ಪಿತು."

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ಕಲೆಗಳಲ್ಲಿ ಕಲೆ ನರ್ತನ ಕಲೆ

P. Shantha Kumari, P. U. C.

ಯಾವುದಾದರೂ ಒಂದು ಕಲೆಯು ಆಯಾ ರಾಷ್ಟ್ರದ ಸಂಸ್ಕೃತಿಯನ್ನೂ ಜನತೆಯ ಮನೋಭಾವನೆಗಳನ್ನೂ ರೂಪಿಸುತ್ತದೆ. ಈಗಿನ ಜೀವನದಲ್ಲೂ ರಾಷ್ಟ್ರದ ವರ್ಚಸ್ಸು ಎಲ್ಲಾ ಲಲಿತಕಲೆಗಳಲ್ಲೂ ಬೀರುವುದನ್ನು ನಾವು ಕಾಣಬಹುದು. ಈಗ ಎಲ್ಲರಿಂದಲೂ ಹೊಗಳಲ್ಪಡುವ "ಭರತನಾಟ್ಯವು ಸರಭೋಜಿ ಅರಸರ ಕಾಲದಲ್ಲಿ ಆರಂಭವಾಯಿತು. ತದನಂತರ ತಂಜಾವೂರಿನ ಅರಸುಮನೆತನದ ಸಹೋದರರಾದ ಪೊನ್ನಯ್ಯ, ಚಿನ್ನಯ್ಯ, ವಡಿವೇಲು ಮೊದಲಾದವರು ಇಂದು ಕಾಣುವ ಭರತನಾಟ್ಯದ ರೂಪನ್ನು ಕೊಟ್ಟವರು.

ಹೀಗೆ ಕೊಟ್ಟಾರಕರ ಅರಸನು ಪ್ರದರ್ಶಿಸಿದ "ರಾಮನಾಟ್ಟಂ" ಇಂದು ಕಥಕಳಿಯಾಗಿಯೂ, ಇದೇ ರೀತಿಯಲ್ಲಿ ಕಥಕ್, ಮಣಿಪುರಿ ಸಂಪ್ರದಾಯಗಳೂ ಬಳಕೆಗೆ ಬಂದುವು. ಹಲವಾರು ಕಲೆಗಾರರ ಸತತ ಪ್ರಯತ್ನದಿಂದಾಗಿ ನೃತ್ಯದಲ್ಲಿ ಹಲವಾರು ಬದಲಾವಣೆಗಳಾಗಿವೆ.

ಭಾರತದ ನೃತ್ಯವು ಕೀಳುದರ್ಜೆಯ ಕಲಾವಂತರ ಕೈಕೆಳಗೆ ಸಿಕ್ಕಿ ತುಚ್ಛಸ್ಥಿತಿಗೆ ಇಳಿದಿತ್ತು. ಇದು ಆಗಿನ ಜನರು ನೃತ್ಯಕ್ಕೆ ತೋರುತ್ತಿದ್ದ ಅನಾಸಕ್ತಿ ಮತ್ತು ಅಸಡ್ಡೆಯೇ ಕಾರಣ. ಆದರೆ ಈಗ ಸರಕಾರವು ಈ ನಾಟ್ಯ ಕಲೆಗೆ ಪ್ರೋತ್ಸಾಹವನ್ನಿತ್ತಿದ್ದರೂ, ಹಾಗೂ ಹಲವಾರು ಕುಲೀನ ಮನೆತನದವರು ಈ ನೃತ್ಯವನ್ನು ಕಲಿಯುತ್ತಿದ್ದರೂ ಅದರ ಮೇಲಿನ ಕಲಂಕವು ಈಗಲೂ ಸಂಪೂರ್ಣವಾಗಿ ಅಳಿಸಿ ಹೋಗಿಲ್ಲ.

ಆದರೆ ಈಗ ನೃತ್ಯಕಲೆಯು ಭಾರತದಲ್ಲಿ ಬಹಳ ಪ್ರಸಿದ್ಧಿ ಪಡೆದಿದೆ. ಮಾತ್ರವಲ್ಲ, ಈಗ ಎಲ್ಲರೂ ನೃತ್ಯ ಕಲೆಯು ತಮ್ಮ ಕುಮಾರಿಯರಿಗೆ ಭೂಷಣವೆಂದೇ ಹೇಳುತ್ತಿದ್ದಾರೆ. ಮಾತ್ರವಲ್ಲ ಹೆತ್ತವರು ಕೂಡಾ ತಮ್ಮ ಮಕ್ಕಳು ಎಷ್ಟೇ ಚಿಕ್ಕವರಾದರೂ, ನೃತ್ಯಭ್ಯಾಸದಲ್ಲಿ ಆಸಕ್ತಿ ಇಲ್ಲದವರಾದರೂ ಅವರನ್ನು ಒತ್ತಾಯದಿಂದ ಕಲಿಸುತ್ತಿದ್ದಾರೆ. ಆದರೆ ಹೀಗೆ ಮಾಡುವುದರಿಂದ ನೃತ್ಯದ ಶ್ರೇಷ್ಠತೆಯು ಕಡಿಮೆಯಾಗುವ ಸಂದರ್ಭವಿದೆ. ಅದಲ್ಲದೆ ಚಿಕ್ಕ ಮಕ್ಕಳು ನೃತ್ಯವನ್ನು ಏನೂ ಅರ್ಥಮಾಡದೆ ಮಾಡುವುದರಲ್ಲಿ ಒಂದು ರಂಜನೆಯಿದ್ದರೂ, ಕಲೆಯೆಂದರೆ ಗುರುಗಳಲ್ಲಿ ವಿನೀತರಾಗಿ ಕಲಿತು ತಮ್ಮ ಸ್ವಂತ ಕುಶಲತೆಯಿಂದ ಮಾಡುವುದಾಗಿರಬೇಕು.

ಹಿಂದಿನ ಕಾಲದಲ್ಲಿ ನೃತ್ಯವು ಅರಸರ, ಮತ್ತು ಶ್ರೀಮಂತ ಮನೆತನದವರ ಮಾತ್ರ ಹಕ್ಕಾಗಿತ್ತು. ಆದರೆ ಈಗ ಅದು ಪ್ರತಿಯೊಬ್ಬ ಪ್ರಜೆಯ ಹಕ್ಕೂ ಆಗಿದೆ. ಪುರಾತನ ಕಾಲದಲ್ಲಿ ಅದು ದೇವರಿಗೆ ಅರ್ಪಿಸುವ ಪೂಜಾವಸ್ತುವಾಗಿತ್ತು. ಹೀಗೆ ಅದು ದೇವಾಲಯಗಳಲ್ಲಿ ಉತ್ಸವದ ಸಮಯದಲ್ಲಿ ಆಡುವ ಸ್ಥಿತಿಗೆ ಇಳಿಯಿತು.

ಪರಕೀಯರು ಭಾರತವನ್ನು ಮುತ್ತುವ ಮೊದಲು ಈ ನೃತ್ಯಕಲೆಯು ಬಹಳ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಶ್ರೇಷ್ಠತೆಯಲ್ಲಿ ಮೆರೆಯುತ್ತಿತ್ತು. ಕ್ರಮೇಣ ಅದು ಕ್ಷೀಣವಾಗುತ್ತ ಬಂದಿತು.

ಹೀಗೆ ದೇವಾಲಯಗಳಲ್ಲಿ ನಾಟ್ಯವಾಡುತ್ತಿದ್ದ ದೇವಸ್ಥಾನಗಳಲ್ಲಿ ಭಕ್ತಿಯುತವಾಗಿ ಅರ್ಪಿಸುತ್ತಿದ್ದ ನಾಟ್ಯವು ಇಂದ್ರಿಯಾಸಕ್ತರಾದ ಅರಸರ ಮತ್ತು ನವಾಬರ ಮನಸ್ಸಂತೋಷಕ್ಕಾಗಿ ಉಪಯೋಗವಾಯಿತು. ಆದರೆ ವಿಂಧ್ಯ ಪರ್ವತಗಳ ದಕ್ಷಿಣದಲ್ಲಿ ಕಲೆಯು ಅಷ್ಟೊಂದು ಮಾರ್ಪಾಟನ್ನು ಪಡೆಯಲಿಲ್ಲ.

ಆದರೆ ಹೊಯ್ಸಳ ಅರಸರೂ ಈ ಕಲೆಯನ್ನು ಆಶ್ರಯಿಸಿದರು. ಹೀಗೆ ಈಗ ಭಾರತದಲ್ಲಿ ಪುನಃ ನೃತ್ಯ ಕಲೆಯು ಮೆರೆಯುತ್ತಿದೆ. ಹಿಂದಿನ ಕಾಲದಲ್ಲಿ ಹೊಯ್ಸಳ ಶಾಂತಲಾ ದೇವಿಯೂ, ಪರಾಕ್ರಮ ಬಾಹುವಿನ ರಾಣಿ ರೂಪವತಿಯೂ, ಮಾಲವಿಕೆಯೂ ನರ್ತಿಸಿದ ಸಂದರ್ಭಗಳನ್ನು ನಾವು ಚರಿತ್ರೆಯಲ್ಲಿ ಕಾಣಬಹುದು.

ಈಗ ಭರತನಾಟ್ಯವು ಹೆಚ್ಚಾಗಿ ಭಾರತದ ಎಲ್ಲೆಡೆಗಳಲ್ಲೂ, ಪ್ರಚಾರದಲ್ಲಿದೆ. ಇದು ಹಿಂದೆ 'ಸದಿರ್‌ನಾಚ್' ಎಂಬ ಹೆಸರನ್ನು ಪಡೆದಿತ್ತು. ಈ ನೃತ್ಯವು ಹೆಚ್ಚಾಗಿ ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ ತಮಿಳುನಾಡಿನಲ್ಲಿ ಪ್ರಚಾರದಲ್ಲಿದೆ.

ಕಥಕ್ಕಳಿಯು ಕೇರಳದಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಪ್ರಚಾರದಲ್ಲಿದೆ. ಕಥಕ್ಕಳಿಯಲ್ಲದೆ ಕೇರಳದಲ್ಲಿ "ಮೋಹಿನಿ ಆಟ್ಟಂ" ಎಂಬ ನೃತ್ಯವೂ ಬಳಕೆಯಲ್ಲಿದೆ.

ಉತ್ತರ ಹಿಂದೂಸ್ಥಾನದ ಲಕ್ನೋ, ಜಯ್‌ಪುರ್ ಮೊದಲಾದೆಡೆಗಳಲ್ಲಿ ಹೆಚ್ಚಾಗಿ "ಕಥಕ್" ನೃತ್ಯವು ಪ್ರಚಾರದಲ್ಲಿದೆ.

ಇನ್ನು ಬಳುಕು ಬಾಗು ಲಾಲಿತ್ಯಗಳಿಂದ ಕಣ್ಮನಗಳನ್ನು ಸೆಳೆಯುವ "ಮಣಿಪುರಿ" ನೃತ್ಯವು ಅಸ್ಸಾಮಿನ ಪೂರ್ವಕ್ಕಿರುವ ಮಣಿಪುರ ಪ್ರದೇಶದಲ್ಲಿ ಬಳಕೆಯಲ್ಲಿದೆ.

ಇದಲ್ಲದೆ ಆಂಧ್ರದೇಶದ "ಕುಚಿಪುಡಿ" ನೃತ್ಯವು ಕೂಡಾ "ಭರತನಾಟ್ಯ"ದ ತಳಹದಿಯಲ್ಲೇ ರಚಿಸಿದುದಾಗಿದೆ. ಇದಲ್ಲದೆ ಭಾರತದಲ್ಲಿ ಜಾನಪದ ನೃತ್ಯಗಳೂ ಬಳಕೆಯಲ್ಲಿವೆ. ಇದು ಹಳ್ಳಿಯ ಮುಗ್ಧ ಸ್ವಭಾವದ ಚಟುವಟಿಕೆಗಳನ್ನು ತೋರಿಸುತ್ತದೆ. ಸಾಮಾನ್ಯವಾಗಿ ಸುಗ್ಗಿಯ ಸಮಯದಲ್ಲಿ, ಮಳೆಗಾಲದಲ್ಲಿ, ಉತ್ಸವ ಸಮಾರಂಭಗಳಲ್ಲಿ ಜನರು ಈ ನೃತ್ಯಕ್ಕೆ ಆರಂಭಿಸುವರು.

ನೃತ್ಯಗಾರರ ಸ್ಥಿತಿಯು ಈಗ ಕಷ್ಟವಾಗಿದ್ದರೂ ಇತ್ತೀಚೆಗೆ ಅವರ ಉದ್ಧಾರಕ್ಕಾಗಿ ಹಲವಾರು ಕಾರ್ಯಗಳನ್ನು ನೆರವೇರಿಸಲಾಗುತ್ತಿದೆ, ಕಲೆಯಲ್ಲಿ ಪ್ರಾಮುಖ್ಯವನ್ನು ಪಡೆದವರಿಗೆ ರಾಷ್ಟ್ರಪತಿಯವರು ಉಡುಗೊರೆಯನ್ನೀಯುವರು. ಮಾತ್ರವಲ್ಲದೆ ಈಗ ಸರಕಾರವು ನಾಟ್ಯದಲ್ಲಿ ಪರೀಕ್ಷೆಯನ್ನೂ ಏರ್ಪಡಿಸಿದೆ. ಅದಲ್ಲದೆ ಸರಕಾರವು ಹಲವಾರು ಮುಂದಿಗೆ ನೃತ್ಯದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿವೇತನವನ್ನೇರ್ಪಡಿಸಿರುವರು, ಇದಲ್ಲದೆ ಹಲವಾರು ವಿಧಗಳಿಂದ ಸರಕಾರವು ಸಹಾಯಮಾಡುತ್ತಿದೆ. ಹಲವಾರು ಸಲ ಯುವತಿಯರು ನರ್ತಿಸುವುದನ್ನು ಕಂಡರೆ ಜನರು ಹೀನಾಯವಾಗಿ ಆಡುವರು. ಆದ್ದರಿಂದ ಈಗ ಸರಕುರವು ನೃತ್ಯವನ್ನು ಶಾಲಾ ಕಾಲೇಜುಗಳಲ್ಲಿ ಬಳಕೆಗೆ ತರುವುದರಲ್ಲಿದೆ.

ಇದು ಮಾತ್ರವಲ್ಲದೆ ನಾಟ್ಯವನ್ನು ಆಡುವವರಿಗೂ ಇದರಿಂದ ತುಂಬಾ ಉಪಯೋಗವಿದೆ. ಅವರ ಜ್ಞಾನಾಭಿವೃದ್ಧಿಯಾಗುವುದು. ಶರೀರಕ್ಕೆ ಒಳ್ಳೆಯ ವ್ಯಾಯಾಮವು ಸಿಗುವುದು. ಮನಸ್ಸಿಗೆ ಶಾಂತಿ ಲಭಿಸುವುದು. ಹಲವಾರು ಮಂದಿ ಶ್ರೇಷ್ಠರ ಪರಿಚಯವಾಗುವುದು. ಕಷ್ಟವನ್ನೂ ಸುಖವನ್ನೂ ಒಂದು ತೆರನಾಗಿ ಸಹಿಸುವ ತಾಳ್ಮಾಶಕ್ತಿಯು ಬೆಳೆಯುವುದು. ಮುಂದಿಗೆ ಕಲಾಗಾರನ ಭವಿಷ್ಯವೇ ಉತ್ತಮಗೊಳ್ಳುವುದು. ಆತನ ಕೀರ್ತಿಯು ಎಲ್ಲೆಡೆಗಳಲ್ಲೂ ಪಸರಿಸುವುದು. ಆತನ ಜೀವನವೂ ಸುಖಮಯವಾಗುವುದು. ಮಾತ್ರವಲ್ಲದೆ ಕಲಾಗಾರನು ಇದರಿಂದ ಪರರಿಗೂ ತನಗೂ ಒಳ್ಳೆಯದನ್ನೇ ಮಾಡುವನು. ತನ್ನ ಕಲಾಚಾತುರ್ಯದಿಂದ ಸಭಿಕರ ಮನಸ್ಸನ್ನು ಸೆಳೆದು ಅವರ ಕಷ್ಟವನ್ನು ಮನೋಪಟಲದಿಂದ ದೂರವಿರಿಸಿ ಆನಂದಸಾಗರದಲ್ಲಿ ತೇಲಾಡಿಸುವನು.

ಈ ಕಲೆಯನ್ನು ಸ್ವಲ್ಪವಾದರೂ ತಿಳಿದವರಿಗೆ ಮತ್ತು ಅದರಲ್ಲಿ ಅಭಿರುಚಿಯಿದ್ದವರಿಗೆ ಮಾತ್ರವೇ ಆ ಸಂತೋಷವು ಲಭಿಸುವುದು.

ನಾಟ್ಯವೆಂಬುದು ಜೀವನದ ತಿಳಿಯಾದ ಪ್ರತಿರೂಪ, ಜೀವನದ ಎಲ್ಲಾ ಮುಖಗಳನ್ನು ತೋರಿಸಲು ನಾಟ್ಯವು ಅನುಕೂಲವಾಗಿದೆ. ರಂಗಸ್ಥಳದಲ್ಲಿ ಜನತೆಯ ಎಲ್ಲಾ ಅನುಭವಗಳನ್ನೂ ನಾವು ಕಾಣುತ್ತೇವೆ. ನೃತ್ಯವೆಂಬುದು ಆನಂದವನ್ನು ಕೊಡುವಂತಹ ಒಂದು ಮನೋರಂಜನೆಯ ಕಾರ್ಯಕ್ರಮವಾಗಿದೆ.

ಪ್ರೇಕ್ಷಕರಲ್ಲಿ ಕರ್ತವ್ಯನಿಷ್ಠರಿಗೆ ಕರ್ತವ್ಯದ ಪ್ರಭಾವವನ್ನು ತಿಳಿಯಗೊಡಬೇಕು. ಪ್ರೇಮವನ್ನು ಬಯಸುವವರಿಗೆ ಅದರ ಸಫಲತೆಯನ್ನೂ ದುಷ್ಟರಿಗೆ ಸದ್ಗುಣಗಳ ವಿಜಯವನ್ನೂ, ಶಿಸ್ತಿನಿಂದಿರುವವರಿಗೆ ಆತ್ಮಸಂಯಮವನ್ನೂ, ಹೇಡಿಗಳಿಗೆ ಧೈರ್ಯವನ್ನೂ, ವೀರಾಧಿವೀರರಿಗೆ ಶಕ್ತಿಯನ್ನೂ, ದುಃಖಿತರಿಗೆ ಸಹನಾಶಕ್ತಿಯನ್ನೂ ದ್ರವ್ಯಾಪೇಕ್ಷಕರಿಗೆ ಧನಪ್ರಾಪ್ತಿಯ ಸುಖವನ್ನೂ, ಪಂಡಿತರಿಗೆ ಜ್ಞಾನವನ್ನೂ, ಕೊಡುವಂತಹ ಒಂದು ಸಾಧನವೇ ನಾಟ್ಯವಾಗಿದೆ.

ಸೌಂದರ್ಯ, ಗಾಂಭೀರ್ಯ, ಮಾಧುರ್ಯಗಳನ್ನು ಯಾವುದಾದರೂ ವಸ್ತುವಿನ ಮುಖಾಂತರ ಹೊರಪಡಿಸುವುದೇ ಕಲೆಯ ಉದ್ದೇಶ. ನಮ್ಮ ದೇಶದ ಕಲೆಗೋಸ್ಕರ ಹಲವಾರು ಶ್ರೇಷ್ಠ ಕಲಾಗಾರರು ದುಡಿದಿದ್ದರೂ ಅವರ ವ್ಯಕ್ತಿತ್ವವು ಅನಾಮಿಕವಾಗಿದ್ದು, ಅವರ ವಿಷಯವು ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬಂದಿಲ್ಲ. ಉದಾಹರಣೆಗಾಗಿ ಈಗ ನಟರಾಜನ ಒಂದು ಮೂರ್ತಿಯಲ್ಲಿ ಅನೇಕ ಭಾವಗಳೂ, ಅರ್ಥಗಳೂ ಇದ್ದು ಅದು ಜಗತ್ಪ್ರಸಿದ್ಧವಾಗಿದೆ. ಆದರೆ ಅದನ್ನು ಕೆತ್ತಿದ ಮಹಾಶಿಲ್ಪಿ ಯಾರೆಂದು ನಾವು ಇದುವರೆಗೂ ತಿಳಿದಿಲ್ಲ.

ಹೊರ ಪ್ರಪಂಚಕ್ಕೂ ನಮ್ಮ ಮಾನಸಿಕ ಪ್ರಪಂಚಕ್ಕೂ ಮಧ್ಯವರ್ತಿಯಾಗಿರುವ ನೃತ್ಯಭಿನಯವು ಶಾಸ್ತ್ರೀಯವಾದ ಅರ್ಥವುಳ್ಳ ಚಲನೆಗಳನ್ನು ಅವಲಂಭಿಸಿವೆ. ಅದನ್ನು ಚೆನ್ನಾಗಿ ಅರಿತು ಆತ್ಮಸುಖಪಡಲು ಪ್ರೇಕ್ಷಕನು ವಿದ್ಯಾವಂತನಾಗಿರಬೇಕು. ಸಹೃದಯನಾಗಿರಬೇಕು.

ಸೌಂದರ್ಯೋಪಾಸನೆ ಮತ್ತು ಕಲೆಯೇ ಸೃಷ್ಟಿಯ ನಾಗರಿಕತೆಯ ಹೆಗ್ಗುರುತಾಗಿದೆ. ಈ ಎಲ್ಲಾ ಕಾರಣಗಳಿಂದಾಗಿ ನೃತ್ಯವೆಂಬುದು ಒಂದು ಶ್ರೇಷ್ಠ ಕಲೆಯಾಗಿದೆ.

● ● ●

ಅಂದು ನಾ ನಿನಗಾಗಿ ಕಾದಿದ್ದೆ

Judy, G. Philips, II B. A.

ಹಗಲ ರಾಜನೆಂದೆನಿಸುವ ರವಿಯು ಸಮುದ್ರದೊಳಗೆ ಧುಮುಕುವಾಗ ಹಾರಿದ ನೀರಿನ ಹನಿಗಳೋ ಎಂಬಂತೆ ತಾರೆಗಳು, ಕಾರ್ಗತ್ತಲೆಯಿಂದ ಕೂಡಿದ ಆಗಸದಲ್ಲಿ ಮೂಡಿ ಬರಲು, ಚಂದ್ರನು 'ಕತ್ತಲೆಯ ರಾಜ' ತಾನೆಂಬ ಹೆಮ್ಮೆಯಿಂದ ಮೇಲೇರಿ ಬಂದು ತಾರೆಗಳೊಡನೆ ಸರಸವಾಡುತ್ತಿರುವಾಗ, ಅವರ ಚಿನ್ನಾಟವನ್ನು ತಾವು ನೋಡಲಾರೆವೆಂಬ 'ನಿದ್ರಾಸತ್ಯಾಗ್ರಹವನ್ನು' ಹೂಡಿದ ಪಶುಪಕ್ಷಿ, ಮಾನವರೆಲ್ಲರೂ ಮಲಗಿ ನಿದ್ರಿಸುತ್ತಿರುವಾಗ ನಾನು ನಿನಗಾಗಿ ಕಾದಿದ್ದೆ. ಸುತ್ತಲಿನ ಬೆಳದಿಂಗಳು ಎಂಥವರನ್ನು ಹುಚ್ಚಾಗಿಸುತ್ತಿತ್ತು.' ಆದರೆ ನೀನು ಆದಿನ ನನ್ನ ಬಳಿಗೆ ಬರುವೆನೆಂದು ಮಾತು ಕೊಟ್ಟಿದ್ದಿ. ನಿನ್ನ ಆಗಮನವನ್ನೇ ನಾನಿದಿರು ನೋಡುತ್ತಿದ್ದೆ. ಚಂದ್ರ ತಾರೆಯರ ಚಿನ್ನಾಟವು ನನ್ನ ವಿರಹ ದುಃಖವನ್ನು ಹೆಚ್ಚಾಗಿಸಿತ್ತು. ಮನದಲ್ಲಿ ವಿರಹವೆಂಬ ಬೆಂಕಿಯು ಚಂದ್ರ ತಾರೆಯರ ಚಿನ್ನಾಟದಿಂದಾಗಿ ಗಾಳಿ ಊದಿದ ಬೆಂಕಿಯಂತೆ ಹೆಚ್ಚಾಗಿ ಉರಿಯುತ್ತಿತ್ತು. ಏಕಾಂಗಿಯಾದ ನಾನು ನಿನಗಾಗಿ ನನ್ನ ರೂಮಿನಲ್ಲಿ ಕಾದಿದ್ದೆ. ನಿನ್ನ ಆಗುಮನವನ್ನು ಮೊದಲೇ ತಿಳಿಯುವ ಹವ್ಯಾಸದಿಂದ ಕಿಟಿಕಿಯನ್ನು ತೆರೆದು ಅಲ್ಲಿಯೇ ಮಂಡಿಸಿದ್ದೆ. ಆದರೆ ನೀನೆಲ್ಲಿ? ಕಿಟಿಕಿಯಿಂದ ಬಂದ ಮಂದ ಮಾರುತವು, ಮೃದುವಾಗಿ ನನ್ನನ್ನು ಚುಂಬಿಸುತ್ತಿತ್ತು, ಅದರೊಂದಿಗೆ ಬೆರೆತ 'ರಾತ್ರಿ ರಾಣಿ' ಎಂಬ ಹೂವಿನ ಪರಿಮಳವು, ನಿನ್ನ ಕೂದಲಿನ ಎಣ್ಣೆಯ ಪರಿಮಳದ ನೆನಪನ್ನು ಹುಟ್ಟಿಸುತ್ತಿತ್ತು. ಮಂದಮಾರುತವೂ ನನಗೆ ಬೇಕಾಗಿರಲಿಲ್ಲ, ಹೂವಿನ ಪರಿಮಳವೂ ಬೇಕಾಗಿರಲಿಲ್ಲ. ನನಗೆ ಬೇಕಾದುದು ನಿನ್ನ ಸಾಮೀಪ್ಯ. ನಿನ್ನ ನಲ್ಮೆಯಿಂದೊಡಗೂಡಿದ ನಗು, ನಿನ್ನ ಪ್ರೀತಿಯ ಮಾತು, ನಿನ್ನ ಪ್ರೀತಿಯ ಬಾಹುಬಂಧ. ಪ್ರತಿದಿನ ನೀನು ಎಂದೂ ತಪ್ಪದೆ ನನ್ನಲ್ಲಿಗೆ ಬರುತ್ತಿದ್ದೆ. ನೀನು ನನ್ನಲ್ಲಿ ಅನುರಕ್ತಳಾಗಿದ್ದೆ. ನಾನೂ ಆದೇ ರೀತಿ. ಆದರೆ ಇಂದು? ನೀನು ಯಾವಾಗಲೂ ಬರುವ ಸಮಯಕ್ಕೆ ಸರಿಯಾಗಿ ನಾನು ನಿನಗಾಗಿ ಕಾದಿದ್ದೆ. ಹೌದು, ಪ್ರತಿದಿನ ನಿಶಾರಾಣಿ ತನ್ನ ಕರಿಯ ಶೀರೆಯ ಸೆರಗನ್ನು ಆಕಾಶದಲ್ಲಿ ಹಬ್ಬಿದಾಗ, ನೀನು ನಲಿನಲಿದು ನನ್ನೆಡೆಗೆ ಬರುತ್ತಿದ್ದೆ. ಆಗ ನಾನು ಪ್ರಪಂಚವನ್ನೇ ಮರೆತಿದ್ದೆ. ನಿನ್ನನ್ನು ಪಡೆದ ನನ್ನ ಭಾಗ್ಯವನ್ನು ನಾನೇ ವರ್ಣಿಸಲಾರದಾದೆ. ಆಗ ನಾನೇ ಸುಖಿ ಎಂದು ಹೆಮ್ಮೆಪಡುತ್ತಿದ್ದೆ. ಆದರೆ....? ಆ ಸುಖದ ದಿನಕ್ಕೆ ಕಲ್ಲು ರುಳಿಸಿದಂತೆ ನೀನು ಅಂದು ನನ್ನಲ್ಲಿಗೆ ಬರಲಿಲ್ಲ. ಪ್ರತಿ ಗಳಿಗೆಯೂ ನನ್ನ ಮನಸ್ಸು ನಿನ್ನಲ್ಲಿಗೆ ಓಡುತ್ತಿತ್ತು. ಪ್ರತಿ ಸದ್ದು ನಿನ್ನ ಬರುವಿಕೆಯ ಆಶೆಯನ್ನು ಹುಟ್ಟಿಸುತ್ತಿತ್ತು. ಆದರೆ ಆ ಸದ್ದು ನಿನ್ನ ಮೆಲುನಡಿಗೆಯದಲ್ಲ. ಗಿಡದ ಎಲೆಗಳ ಸದ್ದು.

ಎಲೇ ಮನದನ್ನೆ, ನನ್ನ ರಾಣಿಯೇ, ನಿನಗಾಗಿ ಅಂದು ರಾತ್ರಿ ಕಾದ ನಾನು ಪಟ್ಟ ಪಾಡನ್ನು ಕೇಳು. ನಿನ್ನ ಆಗಮನಾಭಿಲಾಷಿಯಾಗಿ ನಾನು ಅಂದು ರಾತ್ರಿ ಕಿಟಿಕಿಯ ಬಳಿಯಲ್ಲಿ ಕೂತಿದ್ದೆ. ಎಲ್ಲವೂ ನನ್ನ ಮನದಂತೆಯೇ ನೀರಸವಾಗಿತ್ತು, ಶೂನ್ಯವಾಗಿತ್ತು, ಎಲ್ಲವೂ ನಿಶ್ಶಬ್ದ, ಸುತ್ತಲೂ ಹರಡಿದ ಬೆಳದಿಂಗಳು ಸಹ ನನ್ನ ಹೃದಯದಲ್ಲಡಗಿದ ವಿರಹವೆಂಬ ದುಃಖದ ಕತ್ತಲೆಯನ್ನು ಹೋಗಲಾಡಿಸಲಶಕ್ಯವಾಗಿತ್ತು. (ಹಾಗಾದರೆ ನೀನೇ ಯೋಚಿಸು. ನನ್ನ ಹೃದಯದಲ್ಲಡಗಿದ್ದ ದುಃಖ ಎಂಥಾದ್ದೆಂಬುದನ್ನು) ರಾತ್ರಿ ಗಂಟೆ ಕೇವಲ $10\frac{1}{2}$ಯಾದರೂ ಎಲ್ಲಿಯೋ ಯಾವನೋ ಒಬ್ಬ ಪಾಪಿ ನನ್ನ ವಿರಹ ದುಃಖವನ್ನು ಹೆಚ್ಚಿಸಲೋ ಎಂಬಂತೆ ಗ್ರಾಮಫೋನ್ ರೆಕೊರ್ಡನ್ನು ಇಟ್ಟಿದ್ದ. ಗಾಳಿಯ ಅಲೆಗಳಿಂದ ಆ ಪದ್ಯದ ತುಣುಕು ತುಣುಕು ನನ್ನ ಕಿವಿಗೆ ಬೀಳುತ್ತಿತ್ತು. "ಅಗರ್ ಮರ್ ಜಾವೊಂ ರೂಹ ಭಟ್ ಕ್‌ಗೀ ತೆರೆ ಇಂತ್‌ಜಾರ್‌ಮೆಂ" ಆ ಪದ್ಯದ ಒಂದು ವಾಕ್ಯ ನಿನ್ನನ್ನು ಕಾಯುತ್ತಾ ಕುಳಿತ್ತಿದ್ದ ನನಗೆ ನೀನು ಬರದಿದ್ದರೆ ಖಂಡಿತವಾಗಿಯೂ ಬದುಕಲಾರೆನೆಂಬುದನ್ನು ದೃಢಪಡಿಸಿತು. ಅಲ್ಲಿಗೆ ಆ ಪದ್ಯವೂ ಕೊನೆಗೊಂಡಿತು. 'Romantic' ಪದ್ಯಗಳಿಂದ ನನ್ನ ವಿರಹವನ್ನು ಹೆಚ್ಚಿಸುತ್ತಿದ್ದ ಆ ಮಹಾರಾಯನ ರೆಕೊರ್ಡ್ $10\frac{1}{2}$ ಗಂಟೆಯ ಬಳಿಕ ನಿಂತಿತು. ನನ್ನ ಮನಸ್ಸು ಚಡಪಡಿಸುತ್ತಿರುವಷ್ಟರಲ್ಲಿಯೇ ನನಗೊದಗಿದ ಇನ್ನೊಂದು ಕಷ್ಟವನ್ನು ಕೇಳು, ಮುನ್ಸಿಪಾಲಿಟಿಯ ದತ್ತುಪುತ್ರರಾದ ನುಸಿರಾಯರುಗಳು ನನ್ನ ಮೇಲೇರಿ ನನ್ನನ್ನು ಮುತ್ತಿಕೊಂಡರು. ನಿನಗಾಗಿ ತೆರೆದಿದ್ದ ಕಿಟಿಕಿಯೇ ಅವರಿಗೆ ಒಳನುಗ್ಗಲು ಸಹಾಯವಾಯಿತು. ಕೇಳಬೇಕೇ ನನ್ನ ಪಾಡು, ಕಿಟಿಕಿ ಬಿಟ್ಟು ಏಳಲು ಮನಸಿಲ್ಲ. (ನಿನ

ಗಾಗಿ) ಏಳದೆ ಉಪಾಯವಿಲ್ಲ, ಹೆದರದೆ ವೀರಕೇಸರಿಯಂತೆ ಹೋರಾಡುವುದೊಂದೇ ದಾರಿ ಉಳಿದಿತ್ತು. ನಾನೂ ಧೈರ್ಯವಾಗಿ ಅವರ ಮೇಲೇರಿದೆ. ಅವರು 50 ಮಂದಿ ಯರಾದರೆ ನಾನು ಏಕಾಂಗಿ, (ನೋಡಿದೆಯಾ, ನಿನ್ನ ಮನದನ್ನನ ಶೌರ್ಯವನ್ನು?) ಅವರೆದುರು ನನ್ನ ತೋಳ್ಬಲ ಸಾಕಾಗಲಾರದ ವಿಷಮ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ನಾನು 'Flit' ಎಂಬ 'Light Machine Gun'ನ್ನು ಉಪಯೋಗಿಸಿ ಅವರೆಲ್ಲರನ್ನು ಸದೆ ಬಡಿದೆ. (ಶಹಭಾಷ್! ವೀರರೇ ಸರಿ.) ನನ್ನೆದುರು ಯೊರೊಬ್ಬರೂ ನಿಲ್ಲದೆ ಎಲ್ಲರೂ ಓಡಿ ದರು. ಸತ್ತುಬಿದ್ದವರೋ, ಲೆಕ್ಕವಿಲ್ಲದಷ್ಟು ಮಂದಿ, ಮತ್ತು ತಕ್ಕೊ, ಹೆಣ ಸಾಗಾಟದ ಕೆಲಸ. ಹೆಣ ಸಾಗಿ ಸಿಯೂ ಆಯಿತು. ಇಷ್ಟೆಲ್ಲಾ ನಡೆಯುವಾಗ ಗಂಟೆ 2 ದಾಟಿತ್ತು. ಬಂದ ಬಂದ ನುಸಿ ಸೇನೆಯೊಡನೆ ಹೋರಾಟ ನಡೆಸಿದ ನಾನು ಗೆದ್ದರೂ ಸೋತಂತಿದ್ದೆ. (ನೀನು ಬಾರ ದಿದ್ದುದರಿಂದ) ಬಹಳವಾಗಿ ದಣಿದ ನನಗೆ ಆಗ ನಿನ್ನ ಸಾಮೀಪ್ಯ ಅಗತ್ಯವಾಗಿ ಬೇಕಿತ್ತು. ಕಂಗೆಡದೆ ನಿನಗಾಗಿ ಕಾದೆ, ಹೀಗೆ ಕಾದು ಕಾದು ಬೇಸತ್ತ ನಾನು ಮೆಲ್ಲನೆ ಹಾಸಿ ಗೆಯ ಮೇಲೆ ಉರುಳಿದೆ. ಹಾಸಿಗೆಯಲ್ಲಿ ಬಿದ್ದುಕೊಂಡೇ ನಿನಗಾಗಿ ಕಾದೆ. ನನ್ನ ಕಣ್ಣುಗಳು ನಿನ್ನನ್ನು ಅರಸುತ್ತಿದ್ದುವು. ಕಿಟಿಕಿಯ ಹೊರಗೆ ನೋಡುತ್ತಾ ಇದ್ದಂತೆ ಮೆಲ್ಲಮೆಲ್ಲನೆ ಕತ್ತಲೆಯು ಸರಿದು, ನಿರಾಶರಾದವರಿಗೆ ಆಶಾಕಿರಣವನ್ನು ಬೀರುವಂತೆ, ಮೂಡಲಿನಿಂದ ಬಾಲರವಿಯು ತನ್ನ ಹೊಂ ಬಣ್ಣದ ಕಿರಣಗಳಿಂದ ಪೃಥ್ವಿಯನ್ನು ಬೆಳಗಿಸಿದನು. ಎಲ್ಲರೂ ನವೋತ್ಸಾಹಿಗಳಾಗಿದ್ದರು. ಆ ಪ್ರಾತಃಕಾಲ ದಲ್ಲಿ ಶೀತಲವಾದ, ಕುಸುಮಗಳ ಸುಗಂಧದಿಂದ ಕೂಡಿದ ಮಂದಮಾರುತವು ಬೀಸುತ್ತಿರುವಾಗ ಹಕ್ಕಿಗಳೆಲ್ಲವೂ ಹಾಡುವ ಸ್ಪರ್ಧೆಗೆ ಇಳಿದಂತೆ ಇಂಪಾಗಿ ಹಾಡುತ್ತಿರುವಾಗ ನನ್ನ ಮನಸ್ಸು, ನೀನು ಕಳೆದ ರಾತ್ರಿ ಬಾರದೆ ಇರಲು ಕಾರಣವೇನೆಂಬುದನ್ನು ಹುಡುಕಲು ಪ್ರಾರಂಭಿಸಿತು. ನೀನು ನನ್ನಲ್ಲಿ ಮುನಿದಿರುವಿ ಎಂಬುದು ನನ್ನ ಮಂಕು ತಲೆಗೆ ಹೊಳೆದದ್ದು ಆಗಲೇ, ಹೌದು, ಪರೀಕ್ಷಾವೇಳೆಯಲ್ಲಿ ಏಕೆ ಆದಕ್ಕಿಂತ ಮೊದಲೇ ನಾನು, ನೀನು ನನ್ನ ಬಳಿಯ ಲ್ಲಿರುವಾಗ ನಿನ್ನೊಡನೆ ಅಸಡ್ಡೆಯಿಂದ ವರ್ತಿಸಿದ್ದೆ. ಏನು ಮಾಡಲಿ? ಅದು ನನ್ನ ತಪ್ಪಲ್ಲ, ತಲೆ ತುಂಬಾ ಪರೀಕ್ಷೆಯ ಯೋಚನೆ ಇತ್ತು. ಪರೀಕ್ಷೆಯ ಸಮಯದಲ್ಲಿ ರಾತ್ರಿ ನೀನೇ ನನಗಾಗಿ ಕಾಯುವಂತೆ ಮಾಡಿದ್ದೆ. ನಿನ್ನಲ್ಲಿಗೆ ನಾನೇ ತಡವಾಗಿ ಆಗಮಿಸುತ್ತಿದ್ದೆ. ಇವೆಲ್ಲವುಗಳಿಂದ ನೀನು ಬೇಸತ್ತು ಹೋಗಿರುವೆ. ನನಗೆ ನಿನ್ನ ಮೇಲೆ ಪ್ರೀತಿ ಇಲ್ಲ ಎಂದು ತಪ್ಪು ತಿಳುಕೊಂಡಿರುವೆ.

ಎಲೇ ನನ್ನ ನೆಚ್ಚಿನ, ನನ್ನ ಪ್ರೀತಿಯ, ನನ್ನ ಒಲವಿನ ನಿದ್ರಾಸಖಿಯೇ ನಾನು ನಿನ್ನನ್ನು ಪ್ರೀತಿಸಿಲ್ಲವೆಂದು ಕನಸಿ ನಲ್ಲೂ ನೆನಸಬೇಡ. ನನಗೆ ನಿನ್ನಲ್ಲಿರುವ ಪ್ರೀತಿ ಅಗಾಧ ವಾದುದು. ಅದನ್ನು ವರ್ಣಿಸಿ ಫಲವಿಲ್ಲ. ನಾನದನ್ನು ವರ್ಣಿಸಿ ಬರೆದು ಅದನ್ನು ನಿನ್ನಿಂದ ಓದಿಸಿ, ನಿನ್ನನ್ನು ದಣಿ ಸುವ ಪ್ರಯತ್ನವನ್ನೆಂದೂ ಮಾಡಲಾರೆ. ನೀನು ದಣಿದರೆ ನಾನೂ ದಣಿದಂತೆಯೇ. ನಿನ್ನನ್ನು ರಾತ್ರಿ ಇಡೀ ಕಾದು ಕುಳಿತ ನನಗೆ ಮರುದಿನವೇ ಪಿತ್ತವಿಕಾರ ಪ್ರಾಪ್ತಿಯಾ ಯಿತು. ನಿನ್ನನ್ನು ಕಾದ ನನ್ನ ಕಣ್ಣುಗಳು ಊದಿ ಕೊಂಡುವು. ನುಸಿಗಳೊಡನೆ ನಡೆಸಿದ ಹೋರಾಟದಿಂದ ನನ್ನ ಮೈಗಳಲ್ಲಿ ಗಾಯಗಳಾಗಿ ನಾನು 'Wounded Soldier'ನಾಗಿದ್ದೆ. ಇಷ್ಟೆಲ್ಲಾ ನಾನು ಬಂದ ಪಾಡು ನಿನಗಾಗಿ, ಕೇವಲ ನಿನಗಾಗಿ. ಎಲೇ ನಾರೀಮಣಿ ನಿದ್ರಾ ದೇವಿಯೇ ಈ ನನ್ನ ಗೋಳನ್ನು ನೀನು ಕೇಳಿಯಾದರೂ ನನ್ನ ಮೇಲೆ ದಯೆದೋರು. ಇನ್ನೆಂದೂ ನನಗೆ ಈ ಶಿಕ್ಷೆ ವಿಧಿಸಬೇಡ. ಇನ್ನೆಂದೂ ನಾನು ತಡಮಾಡಲಾರೆ. ನಿನ್ನ ಸಾಮೀಪ್ಯ ನನಗೆ ಅಗತ್ಯ. ನೀನಿಲ್ಲದಿದ್ದರೆ ನನ್ನ ಆರೋಗ್ಯ ಕೆಟ್ಟುಹೋಗುವುದು. ನಿನ್ನನ್ನೇ ನಂಬಿದ್ದೇನೆ, ನಿನ್ನನ್ನು ಅತಿಯಾಗಿ ಪ್ರೀತಿಸುವೆ. ಎಂದೆಂದಿಗೂ ನೀನು ನನ್ನವಳೇ, ನೀನು ಎಂದು ಯಾವ ಗಳಿಗೆಯಲ್ಲಿ ಬಂದರೂ ನಿನ್ನನ್ನು ಆದರಿಸುವೆ, ನಿನ್ನನ್ನು ಅಂಗೀಕರಿಸುವೆ. ನನ್ನಲ್ಲಿ ಕರುಣೆ ಇಡು, ಈಗಲಾದರೂ ನನ್ನ ಬಳಿಗೆ ಬಾ, ಬಂದು ನನ್ನನ್ನು ನಿನ್ನ ಮಾಯಾಜಾಲದಲ್ಲಿ ಬಂಧಿಸು. (ಬೆಳಿಗ್ಗೆ ನನ್ನನ್ನು ಬಿಟ್ಟುಬಿಡು, ಇಲ್ಲವಾದರೆ Collegeಗೆ 'ಚಕ್ಕರ್' ಹೊಡೆಯಬೇಕಾದೀತು. Attendance 0 ಆದೀತು!)

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ಜಗನ್ಮಾತೆಯ ದೇಗುಲ

A. Rathnavalli, II B. Sc.

ಆಗಿನ್ನೂ ನಾನು ನಿದ್ದೆಯ ಕೈವಿಡಿತೆಯೊಳಗೋಲಾಡುತ್ತಿದೆ ಆಗಲೇ ಆ ವಿಚಾರ ಪ್ರೇರಿತ ಕನಸು. ಮನೆಯಲ್ಲಿ ಎಲ್ಲರೂ ಗದ್ದಲದಿಂದ ಅತ್ತಿತ್ತ ತಿರುಗುತ್ತಿದ್ದರು. ನಾನಿನ್ನೂ ಮಲಗಿಯೇ ಇದ್ದೆ. ಅದಕ್ಕೆ ಕಾರಣ ಆ ಕನಸು ನನ್ನ ತಲೆಯಲ್ಲಿ ವಿಚಾರ ಚಕ್ರ ತಿರುಗುತ್ತಾ ಇತ್ತು. ಕನಸಿನಲ್ಲಿ ನಾನು ಕಂಡದ್ದು ಬರೇ ಅಲ್ಪವಾಗಿದ್ದರೂ ನಿಜ ಹೇಳಬೇಕಿದ್ದರೆ ನಾನೇನೂ ಕಂಡೇ ಇರಲಿಲ್ಲ. ಯಾರೋ ಯಾರಿಗೇ ಕೇಳಿದ ಪ್ರಶ್ನೆಯೊಂದು ನನ್ನ ಕಿವಿಗೆ ಬಿದ್ದುದು ಮಾತ್ರ ಗೊತ್ತು ನನಗೆ "ಮನುಷ್ಯನ ಈ ದೇಹ ಯಾಕಿನ್ನೂ ಜಗನ್ಮಾತೆಯ ದೇಗುಲವಾಗಿಲ್ಲ?" ಈ ಪ್ರಶ್ನೆ ನನ್ನನ್ನು ಬಡಿದೆಬ್ಬಿಸಿ ವಿಚಾರ ಚಕ್ರ ನನ್ನ ತಲೆಯಲ್ಲಿ ಸುತ್ತುವಂತೆ ಮಾಡಿತ್ತು. ಆಗಲೇ ತಂಗಿಯ ಮೃದು ಹಸ್ತಗಳು ನನ್ನನ್ನು ಎಬ್ಬಿಸಿ ಆ ವಿಚಾರ ಪ್ರಪಂಚದಿಂದ ನೈಜ ಪ್ರಪಂಚಕ್ಕೆ ಕರೆದು ತಂದಿದ್ದುವು. ಆಗಲೇ ಆಕೆಯ ಪ್ರಶ್ನೆ "ನೀನಿನ್ನೂ ಯಾಕೆ ಎದ್ದಿಲ್ಲ? ದೀಪಾವಳಿ ಹಬ್ಬವಲ್ಲವೇ ಇಂದು?" ನಾನು ಗಡಬಡಿಸಿ ಎದ್ದೆ. ಆ ದಿನವಿಡೀ ನಾನು ಸಂಭ್ರಮದಲ್ಲೇ ಓಡಾಡಿದರೂ ಆ ವಿಚಾರ ಚಕ್ರ ಮಾತ್ರ ನನ್ನ ತಲೆಯಲ್ಲಿ ತಿರುಗುತ್ತಾ ಇತ್ತು. ಅದಕ್ಕೆ ಉತ್ತರವಿನ್ನೂ ದೊರಕಿರಲಿಲ್ಲ.

ಆ ದಿನದ ಸಂಜೆ ನಾವು ಮನೆಯವರೆಲ್ಲಾ ಗಾಳಿ ಸೇವನೆಗೆ ಹೊರ ಹೊರಟಿದ್ದೆವು. ನಾನೇನೋ ಯೋಚನಾ ಪರಳಾಗಿ ಸಾಗುತ್ತಾ ಇದ್ದೆ. ಆಗ ಕಂಡ ದೃಶ್ಯವೊಂದು ನನ್ನ ಮನಃ ಪಟಲದಿಂದಿನ್ನೂ ಮಾಸಿಲ್ಲ. ಎದುರಿನಲ್ಲೇ ಮಾರ್ಗದಲ್ಲಿ ಬಸ್ಸೊಂದು ರಭಸದಿಂದ ಓಡುತ್ತಿತ್ತು. ಆಗಲೇ ಚಿರುತ್ತಾ, ಮಾರ್ಗದ ಮಧ್ಯದಲ್ಲಿ ತನ್ನ ಬಾಲಲೀಲೆಗಳನ್ನು ಪ್ರದರ್ಶಿಸುತ್ತಾ ಓಡುತ್ತಿದ್ದ ಮಗುವನ್ನು ಬದಿಗೆ ತರಲು ಹೆಂಗಸೊಬ್ಬಳು ಓಡುವುದೂ ಕಂಡಿತು. ಬಸ್ಸು ಮಗುವಿನ ಹತ್ತಿರ ಬರುವುದಕ್ಕೂ ಆ ತಾಯಿ ಮಗುವನ್ನೆಳೆದು ಕೊಳ್ಳುವುದಕ್ಕೂ ಸರಿಹೋಯಿತು. ಎಲ್ಲವೂ ಚಲಚಿತ್ರದಲ್ಲಿ ನಡೆದಂತೆ ಕಣ್ಣು ಮುಚ್ಚಿ ತೆರೆಯುವುದರೊಳಗೆ ನಡೆದು ಹೋಗಿತ್ತು. ಆ ತಾಯಿ ಕಣ್ಣಿಂದ ಆನಂದ ಭಾಷ್ಪವನ್ನು ಹರಿಸುತ್ತಾ ಮಗುವನ್ನು ಎದೆಗಪ್ಪಿಕೊಂಡಿದ್ದಳು. ಅರೆ ಮುಚ್ಚಿದ ಆಕೆಯ ಕಣ್ಣುಗಳನ್ನು ನೋಡುವಾಗ ಆಕೆ ಮನಸ್ಸಿನಲ್ಲಿಯೇ ದಯಾಮಯನಾದ ಆ ಭಗವಂತನಿಗೆ ಕೃತಜ್ಞತೆಗಳನ್ನರ್ಪಿಸುತ್ತಿರುವಳೆಂದು ನಾನು ಭಾವಿಸಿದೆನು.

ಈ ಘಟನೆಯಿಂದಾಗಿ ಬೆಳಗಿನಿಂದಲೇ ನನ್ನ ಮನಸ್ಸನ್ನು ಕೊರೆಯುತ್ತಿದ್ದ ಪ್ರಶ್ನೆಗೆ ಉತ್ತೇಜನ ನೀಡಿದಂತಾಯಿತು. ನಾವು ಆಗಲೇ ಮಾರ್ಗವನ್ನು ಬಿಟ್ಟು ಸಂಜೆಯ ಆ ಪ್ರಶಾಂತ ಆವರಣದಲ್ಲಿ ಕಾಲುಹಾದಿಯಲ್ಲಿ ನಡೆಯತೊಡಗಿದ್ದೆವು. ನನ್ನ ಯೋಚನಾ ಲಹರಿ ಮೇರೆಯಿಲ್ಲದೆ ಹರಿಯತೊಡಗಿತ್ತು. ಆಕೆ ಬಡವೆ. ಬಡವೆಯಾದರೇನಂತೆ? ಆಕೆಯಲ್ಲಿ ಮಾತೃ ಹೃದಯವಿತ್ತು. ತನ್ನ ಮಗುವಿಗಾಗಿ ಸರ್ವಸ್ವವನ್ನೂ, ಹೆಚ್ಚೇಕೆ ತನ್ನ ಜೀವವನ್ನೇ ಕೊಡಲು ತಯಾರಾಗಿದ್ದಳು ಆಕೆ. ಎಂತಹ ತ್ಯಾಗ. ಬುದ್ಧಿ ! ಇಂತಹ ಪವಿತ್ರ ಹೃದಯದ ಮಾತೆಯರಿಂದಲೇ ಈ ಜಗತ್ತು ತುಂಬಿಲ್ಲವೇ? ವಿಚಾರವಂತನಾದ ಮಾನವನೇ ಯಾಕೆ? ಪ್ರಾಣಿ ಸಂಕುಲದಲ್ಲಿಯೂ ಅಂತಹ ಉದಾಹರಣೆಗಳೆಷ್ಟಿಲ್ಲ? ಹಸು ತಾನು ಗಟ್ಟಿ ಹುಲ್ಲನ್ನು ತಿಂದು ಕರುವಿಗೆ ಹಾಲನ್ನು ಕುಡಿಸುವುದಿಲ್ಲವೇ? ಇದಕ್ಕೆಲ್ಲಾ ಕಾರಣ, ಪವಿತ್ರವಾದ ದೈವೀ ಪ್ರೇಮವಲ್ಲವೇ? ನಾನು ಮುಂದೆ ಆಲೋಚಿಸ ತೊಡಗಿದೆ.—"ಇಂತಿರುವಾಗ ಮಾನವನ ಹೃದಯವೇಕೆ ಇನ್ನೂ ಜಗತ್ಮಾತೆಯ ದೇಗುಲವಾಗಿಲ್ಲ? ಯಾಕೆ ಮಾನವ ಎಲ್ಲರನ್ನೂ ತನ್ನ ಸೋದರ ಸೋದರಿಯರೆಂದು ತಿಳಿದು ಪ್ರೀತಿಸುತ್ತಿಲ್ಲ? ಅದಕ್ಕೆ ಉತ್ತರ ಅದೀಗ ನನ್ನ ಮನಸ್ಸಿನಲ್ಲಿ ಮೊಳಕೆಯೊಡೆಯುತ್ತಾ ಬರುತ್ತಿತ್ತು. ತಂಗಿ ತಮ್ಮಂದಿರೆಲ್ಲಾ ಮುಂದೆ ಮುಂದೆ ನೆಗೆದೋಡಿ ಆಗಾಗಲೇ ತಮ್ಮ ಆಟದಲ್ಲಿ ಮಗ್ನವಾಗಿದ್ದರು. ನಾನು ಅಲ್ಲೇ ವಿಶಾಲವಾಗಿ ಚಾಚಿದ್ದ ಮರವೊಂದರ ತಂಪಿನಲ್ಲಿ ತಂಗಿ ಮುಂದೆ ಆಲೋಚಿಸತೊಡಗಿದೆ.

ಯಾವ ತಾಯಿಯಾದರೂ ತನ್ನ ಮಗುವಿನ ತಾಯಿಯಾಗ ಬಲ್ಲಳು, ಹೆರರ ಮಗುವಿನ ತಾಯಿಯಾಗುವುದೇ ಶ್ರೇಷ್ಠವಾದ ನಾರೀ ಧರ್ಮ. ತನ್ನ ಮಗುವಿಗಾಗಿ ಯಾವ ತ್ಯಾಗಕ್ಕೂ ಸಿದ್ಧಳಾದ ತಾಯಿ, ತನ್ನ ಮಗುವಿನ ಮೇಲೆ ಪ್ರೀತಿಯೆಂಬ ಅಮೃತದ ಸೋನೆಯನ್ನೇ ಕರೆಯಲು ಸಿದ್ಧಳಾದ ತಾಯಿ. ಹೆರರ ಮಗುವಿನ ಮೇಲೂ ಪ್ರೀತಿಯ ಧಾರೆಯನ್ನು ಸುರಿಸಲು ಶಕ್ತಳಾಗುತ್ತಿದ್ದರೆ ಎಷ್ಟು ಚೆನ್ನಿತ್ತು? ತಾಯಿ ಮಗುವಿನ ಪ್ರೇಮದಂತೆಯೇ ಆ ಪವಿತ್ರ ಪ್ರೀತಿಯು ನಾನಾ ಬಗೆಯಲ್ಲಿ ನಾನಾ ವಿಧಾನದಲ್ಲಿ ನಾನಾ ಜನರ ಮಧ್ಯೆ ಮೂರ್ತಿವೆತ್ತು ನಿಂತಿದೆ.

ಸಹೋದರ ಸಹೋದರಿಯರೊಳಗಣ ಪವಿತ್ರ ಪ್ರೇಮ, ಗುರು ಶಿಷ್ಯರ ನಡುವಿನ ನಿರ್ಮಲವಾದ ಪ್ರೀತಿ, ಸ್ನೇಹಿತರಿಬ್ಬರ ಹೂವಿನಂತ ಹೃದಯಗಳಿರಡಕ್ಕೆ ಬೆಸಿಗೆ ಹಾಕುವ ಆ ದೈವೀ ಪ್ರೇಮವೆಷ್ಟನ್ನು ನಾವು ಕಂಡಿಲ್ಲ? ಮಾನವನು ಕೆಲವು ವೇಳೆ ಕರುಣೆಯೇ ಮೈವೆತ್ತಂತೆ ಅಚರಿಸುತ್ತಾನೆ. ಇಂತಿರುವಾಗ ಆತನೇಕೆ ವಿಶ್ವಪ್ರೇಮಿಯಾಗಿಲ್ಲ? ಮಾನವನ ಹೃದಯವೇಕೆ ಇನ್ನೂ ಜಗನ್ಮಾತೆಯ ದೇಗುಲವಾಗಿಲ್ಲ? ನಾನು ಅಂಕುಡೊಂಕಾದ ದಾರಿಯಲ್ಲಿ ಹಾದು ಪುನಃ ಮೊದಲಿನ ಮಾರ್ಗಕ್ಕೆ, ಅದೇ ಮೊದಲಿನ ಪ್ರಶ್ನೆಗೆ ಬಂದು ತಲಪಿದ್ದೆ. ಪುನಃ ಮೊದಲಿನಂತೆಯೇ ಯೋಚನೆ ಮುಂದುವರಿಯಿತು. "ನಮ್ಮ ಬಯಕೆಗಳೆಲ್ಲಾ ಸ್ವಾರ್ಥವಿಲ್ಲದೆ ಅವು ನೆಟ್ಟಗೆ ದೇವರ ಅಡಿಗಳನ್ನು ತೊಳೆಯ ಬಲ್ಲವಾಗಿದ್ದರೆ. ಪ್ರತಿಯೊಬ್ಬ ನಾರಿಯೂ ತನ್ನ ಮಗುವಿನಂತೆಯೇ ಇತರರ ಮಗುವಿನ ಮೇಲೂ ಪ್ರೀತಿಯ ಧಾರೆಯನ್ನು ಸುರಿಸಲು ಶಕ್ತಳಾಗುತ್ತಿದ್ದರೆ ಮಾನವರೆಲ್ಲರೂ ಎಲ್ಲರನ್ನೂ ಸಹೋದರ ಸಹೋದರಿಯರಂತೆ ಪ್ರೀತಿಸಲು ಸಾಧ್ಯವಾಗಿದ್ದರೆ ಮನುಷ್ಯನ ಈ ದೇಹ ಜಗನ್ಮಾತೆಯ ದೇಗುಲವೇ ಆಗುತ್ತಿತ್ತು. "ಈಗ ಆಗಿಲ್ಲವೇ" ಎನ್ನುವುದು ನನ್ನ ಮುಂದೆ ಎದ್ದು ನಿಂತ ಮತ್ತೊಂದು ಪ್ರಶ್ನೆ.

ಪ್ರತಿಯೊಬ್ಬ ಮಾನವನಲ್ಲೂ ಮಾನವೀಯ ಹೃದಯವಿದೆ. ಎಷ್ಟೇ ಕೆಟ್ಟವನಿರಲಿ, ಆತನಲ್ಲಿ ದೈವತ್ವದ ಸಂಕೇತವಾದ ಒಂದೇ ಒಂದು ಒಳ್ಳೆಯ ತನವಾದರೂ ಇದ್ದೇ ಇದೆ. ಇಂತಿರಲು ನಾವು ಎಲ್ಲರಲ್ಲಿಯೂ ಒಳ್ಳೆಯದನ್ನೇ ಕಂಡು ಎಲ್ಲರನ್ನೂ ಬಂಧುಬಾಂಧವರಂತೆ ಪ್ರೀತಿಸಿ, ಕಷ್ಟದಲ್ಲಿರುವವರಿಗೆ ಕರುಣಾರಸವನ್ನೆರೆದು ನಮ್ಮ ಹೃದಯವನ್ನು ವಿಶಾಲವಾಗಿಸಿಕೊಂಡರೆ ಈ ಜೀವನ ಸುಖಶಾಂತಿಗಳ ಆಗರವಾಗಬಹುದು. ಆಗಾಗಲೇ ನಾನು ತಲೆಯೆತ್ತಿ ನೋಡಿದೆ. ನನ್ನ ತಲೆಯ ಮೇಲೆ ವಿಶಾಲವಾದ ಆ ವೃಕ್ಷದ ತಣ್ಣೆಳಲು ವ್ಯಾಪಿಸಿತ್ತು ಆ ತಣ್ಣೆಳಲು ನನ್ನಂತಹ ಇನ್ನೂ ಅನೇಕರಿಗೆ ತಂಪನ್ನೀಯುತ್ತಿತ್ತು. ಅಂತೆಯೇ ಮಾನವನ ಹೃದಯವೂ ಕರುಣೆ, ಪ್ರೀತಿ ಮತ್ತು ಸೇವಾ ಭಾವಗಳಿಂದ ತುಂಬಿದ್ದರೆ ಅದೆಷ್ಟು ಜನರಿಗೆ ತಂಪನ್ನೀಯ ಬಲ್ಲುದು. ಜೀವನದ ಜಂಜಡದಲ್ಲಿ ಬೇಸತ್ತ ಮಾನವ ಹೃದಯವೊಂದಕ್ಕೆ ಸಹಜೀವಿಯ ಕರುಣಾರಸದಷ್ಟು ಮೃದು ಹಾಗೂ ತಂಪನ್ನೀಯುವ ಸಂಗೀತ ಬೇರೊಂದಿಲ್ಲ. ಪ್ರೇಮವೇ ಬಾಳಿನ ಬೆಳಕು, ಬದುಕಿನ ದಾರಿ ಅಂತಿರಲು ತಾಯಿ ಮಗುವಿನ ಮೇಲೆ ತೋರಿಸುವ ಸಹೋದರ ಸಹೋದರಿಯರ ಪವಿತ್ರ ಪ್ರೇಮ ವಿಶ್ವವ್ಯಾಪಿಯಾಗಿದ್ದರೆ ಎಷ್ಟು ಚೆನ್ನಿತ್ತು? ಸಹಜೀವಿಯೊಬ್ಬನ ಪ್ರೇಮ ಕರುಣೆಗಳೇ ಬಾಳಭವಣೆಗಳನುಂಡು ನೊಂದು ಬೆಂದ, ದುಃಖದ ಕಡಲಲ್ಲಿ ಈಸಾಡುವ ಮಾನವನೊಬ್ಬನಿಗೆ ಹಸುರು ನಡಂಗುಡ್ಡೆಯಂತೆ ಆನಂದವನ್ನೀಯುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ. ಸಹಜೀವಿಯೊಬ್ಬನ ದುಗುಡಗೊಂಡ ಮನಕ್ಕೆ ಪ್ರೇಮ ಕರುಣೆಗಳ ಮೂಲಕ ಸುಖದ ಸುಗಂಧವನ್ನೆರುಚುತ್ತಾ ಸರ್ವಮಾನವ ಕಲ್ಯಾಣದತ್ತ ಎಲ್ಲಾ ಮಾನವ ಜೀವಿಗಳೂ ಮನಸ್ಸು ಹರಿಯಿಸಿದರೆ ಈ ಭೂಮಿಯಲ್ಲಿ ಸ್ವರ್ಗೀಯವಾದ ಆನಂದ, ಶಾಂತಿಗಳು ನೆಲಸುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ, ಪ್ರತಿಯೊಬ್ಬನೂ ತನ್ನ ಬಾಳದೀವಿಗೆಯಿಂದ ಇತರರ ಬಾಳನ್ನು ಬೆಳಗಿಸಲು ಯತ್ನಿಸಬೇಕು, ಎಲ್ಲರೂ ಒಂದು ಒಡೆದ ಹಡಗಿನಲ್ಲಿ ತೇಲುತ್ತಾ ಇದ್ದಾರೆ ಎಂಬ ಭಾವನೆ ಎಲ್ಲರಲ್ಲಿದ್ದರೆ, ಎಲ್ಲರಲ್ಲಿಯೂ ಒಂದು ಬಗೆಯ ಭ್ರಾತೃಭಾವನೆ ಬಂದೇ ಬರುವುದು. ಎಲ್ಲಾ ಜೀವಿಗಳೂ ಭಗವಂತನ ಕುಟುಂಬದವರು. ಹಾಗೂ ಎಲ್ಲರೂ ಕಟ್ಟ ಕಡೆಗೆ ಲೀನವಾಗಲಿರುವುದು ಆತನಲ್ಲಿಯೇ ಎಂಬ ಭಾವನೆ ಪ್ರತಿಯೊಬ್ಬ ಮಾನವನನ್ನು ಎಲ್ಲರೂ ತನ್ನ ಸೋದರ ಸೋದರಿಯರೆಂಬ ಪವಿತ್ರವಾದ ಭಾವದಿಂದ ಬಂಧಿಸುವುದು. "ಉದಾರ ಚರಿತನಾಂತು ವಸುಧೈವ ಕುಟುಂಬಿಕಂ" ಅಂತಿರಲು ಸರ್ವ ಮಾನವ ಕಲ್ಯಾಣವೇ ತನ್ನ ಧ್ಯೇಯವಾಗಿರುವ ಮನುಷ್ಯನಿಗೆ ಇಡೀ ವಿಶ್ವವೇ ತನ್ನ ಕುಟುಂಬವೆಂದು ತೋರುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ"

ಆಗಲೇ ಆಟವಾಡಿ ದಣಿದ ತಂಗಿ ತಮ್ಮಂದಿರು ಮನೆಯ ಕಡೆಗೆ ಹೊರಡಲನುವಾಗಲು ನಾನೂ ಯೋಚನೆಗಳ ಆವರಣದಿಂದ ಮೇಲೆ ನೆಗೆದೆದ್ದು ನಿಂತೆ. ನನ್ನ ಮನವಾಗ ಹೂವಿನಂತೆ ಹಗುರವಾಗಿತ್ತು. ಹೃದಯ ತಿಳಿಯಾಗಿತ್ತು, ಬೆಳಗಿನಿಂದ ಯೋಚಿಸುತ್ತಿದ್ದ ಪ್ರಶ್ನೆಗೆ ಉತ್ತರ ದೊರಕಿತ್ತು. ಸಂಜೆಯ ಗಾಳಿ ತಂಪಾಗಿ ತೀಡುತ್ತಿದ್ದಾಗ ಉಲ್ಲಸಿತತಗೊಂಡ ಮನದೊಡನೆ ಮನೆಗೆ ಮರಳಿದೆ.

ದೀಪಾವಳಿಯ ಆ ದಿನವ ಪ್ರದೋಷ ಕಾಲದಲ್ಲಿ ದೇವರಿಗೆ ಆರತಿಯನ್ನೆತ್ತುವಾಗ ನಾನು ಕಣ್ಣು ಮುಚ್ಚಿ ದೇವರೊಡನೆ ಬೇಡಿದ್ದೆಂದರೆ "ದೇವಾ, ಅಂತಹ ಪವಿತ್ರ ಪ್ರೇಮವು ವಿಶ್ವವ್ಯಾಪಿಯಾಗುವ ಸುದಿನ ಬೇಗನೆ ಉದಯಿಸುವಂತೆ ಮಾಡು" ಎಂಬುದಾಗಿತ್ತು.

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ಅಪಸ್ವರ

Dolores D' Souza, III B. A.

ಶುಭ ಮುಹೂರ್ತ ನೋಡಿ ರಂಗರಾಯರು ವಿಮಲೆಯನ್ನು ಮದುವೆಯಾದರು. ಅವರ ಜೊತೆಯೋ ಜಕ್ಕವಕ್ಕಿಗಳಂತಿದ್ದುವು. ಅವರನ್ನು ಕಂಡಕಂಡವರೆಲ್ಲರೂ 'ಶಹಭಾಸ್' ಅನ್ನುತ್ತಿದ್ದರು. ಪರಸ್ಪರ ಪ್ರೇಮವು ಅವರ ಹೃದಯದಲ್ಲಿ ತುಂಬಿತುಳುಕುತಿತ್ತು. ರಂಗರಾಯನೊಬ್ಬ ಗೃಹಸ್ಥ. ಆತನು ತನ್ನ ಸ್ಥಾನಗುಣಕ್ಕೆ ಸರಿಯಾಗಿ ಯೋಗ್ಯ ಕನ್ನಿಕೆಯನ್ನು ವಿವಾಹವಾಗಿದ್ದನು, ಮದುವೆಯಾಗಿ ದಿನಗಳು ಬಹಳ ಸೊಗಸಾಗಿ ಕಳೆದುವು. ಕಣ್ಣುಮುಚ್ಚಿ ತೆರೆಯಬೇಕಿದ್ದರೆ ಎರಡು ವರ್ಷಗಳು ಕಳೆದುವು.

ರಂಗರಾಯರನ್ನೂ ವಿಮಲೆಯನ್ನೂ ಕೊರೆಯುತ್ತಿದ್ದ ಒಂದೇ ಒಂದು ಚಿಂತೆಯೆಂದರೆ ಮಕ್ಕಳಿಲ್ಲದಿರುವುದು. "ಮಕ್ಕಳಿಲ್ಲದ ಮನೆ, ಹಕ್ಕಿಗಳಿಲ್ಲದ ವನ" ಇದು ಸರ್ವಥಾ ನಿಜವೆಂದು ಈಗ ಈ ದಂಪತಿಗಳು ಮನಗಂಡರು. ವಿಮಲೆ ಯಾವರೋ ದೇವರಲ್ಲಿ ನಂಬುಗೆಯನ್ನು ತೊರೆಯಲಿಲ್ಲ. "ನನ್ನ ಮನೆಯನ್ನು ಬೆಳಗಿಸುವ ಜ್ಯೋತಿಯೊಂದನ್ನು ಉರಿಸು ಪರಮಾತ್ಮಾ" ಎಂದು ಮೊರೆಯಿಟ್ಟು ಭಗನಂತನಲ್ಲಿ ಅಂಗಲಾಚಿದಳು.

ಅವಳ ಹೃತ್ಪೂರ್ವಕ ಬೇಡಿಕೆಯನ್ನು ಭಗವಂತನು ಉತ್ತರಿಸಿದನೋ ಎಂಬಂತೆ ವಿಮಲೆಯು ಗರ್ಭವತಿಯಾದಳು. ರಂಗರಾಯರ ಆನಂದಕ್ಕೆ ಪಾರವೇ ಇರಲಿಲ್ಲ. ಇನ್ನೇನು ಮಗುವಿನ ಬರೋಣವನ್ನೇ ಎದುರುನೋಡುತ್ತಿದ್ದಂತೆ ವಿಮಲೆಗ ನವಮಾಸಗಳು ತುಂಬಿ ಶುಭಗಳಿಗೆಯಲ್ಲಿ ಹೆಣ್ಣು ಮಗುವೊಂದನ್ನು ಹಡೆದಳು. ಮಗು ನೋಡಲು ಮುದ್ದು ಮುದ್ದಾಗಿ ಇತ್ತು. ನಾಮಕರಣದ ದಿನ ಬಂತು. ಮಗುವಿಗೆ "ಶ್ಯಾಮಲ" ಎಂದು ಗುರುಗಳು ನಾಮೋಚ್ಚರಣೆ ಮಾಡಿದರು.

ಕಾಲ ಕಳೆದಂತೆಲ್ಲಾ ಶ್ಯಾಮಲೆ ಮನೆಯ ಜೀವನಾಡಿಯಂತೆ ಬೆಳೆದಳು. ಆಕೆಯ ಕಾಲಿನ ಗೆಜ್ಜೆಗಳೂ ಕೈಯ ಬಳೆಗಳೂ ಕೋಣೆ ಕೋಣೆಗಳಲ್ಲೂ ರಿಂಗಣಗುಣಿಯುತ್ತಿದ್ದುವು, ಶ್ಯಾಮಲ ನೋಡಲು ತಂದೆಯ ಪ್ರತಿಬಿಂಬವೋ ಎಂಬಂತೆ ಇದ್ದಳು. ಮೊನಿನಂತಹ ನೇತ್ರಗಳು, ಸಂಪಗೆಯಂತಹ ಮೂಗು, ದಿಗಂತದಂತೆ ವಿಶಾಲವಾದ ಹಣೆ, ಎಸಳಿನಂತಹ ತುಟಿಗಳು, ದುಂಡುಮಲ್ಲಿಗೆಯಂತಹ ಹಲ್ಲು. ಆಕೆ ನಡೆದರೆ ನರ್ತನವಾಗುತ್ತಿತ್ತು, ನಕ್ಕರೆ ಸಂಗೀತವಾಗುತಿತ್ತು. ಮಾತಾಡಿದರೆ ಹಕ್ಕಿಗಳ ಚಿಲಿಮಿಲಿ ನಿನಾದಂತಿತ್ತು.

ಒಬ್ಬಳೇ ಮಗಳನ್ನು ಸರ್ವ ವಿಧದಲ್ಲೂ ಮೆಚ್ಚಿಸಿ ಯೋಗ್ಯ ವಿದ್ಯಾಭ್ಯಾಸಕೊಟ್ಟು ಸಮುದ್ರಕ್ಕೆ ಗಂಗೆಯು ಸಂಘಟಿಸುವಂತೆ ಯೋಗ್ಯ ವರನಿಗೆ ಮದುವೆ ಮಾಡಿಕೊಡಬೇಕೆಂಬ ಆಶೆ ಆ ದಂಪತಿಗಳದಾಗಿತ್ತು. ಆದರೆ ಮಾನವನೊಂದು ಬಗೆದರೆ, ವಿಧಿ ಬೇರೊಂದು ಬಗೆದಳು. ವಿಧಿಯೊಡನೆ ಸರಸವಾಡುವುದು ಮಾನವರಿಂದ ಸಾಧ್ಯವೆ? ಶ್ಯಾಮಲೆ ಮೂರು ವರ್ಷ ಪ್ರಾಯ ತುಬುವಾಗ್ಯೆ ವಿಮಲೆಯು ಸ್ವರ್ಗವಾಸಿಯಾದಳು. ಅಂದಿನ ವರೆಗೆ ಸವಿನುಡಿಗಳ ಕೇಂದ್ರವಾಗಿದ್ದ ಆ ಮನೆಯಲ್ಲಿ ಇಂದು ಮೃತ್ಯು ಮೌನವು ಆವರಿಸಿತು. ಕಾಲಹರಣ ಮಾಡುವುದು ರಂಗರಾಯರಿಗೆ ಬಹುಕಷ್ಟವೆನಿಸಿತು. ಶ್ಯಾಮಲೆಯ ಕೇಕೇ ನಿನಾದವಲ್ಲದೆ ಬೇರೇನೂ ಸದ್ದು ಆ ಮನೆಯಲ್ಲಿ ಕೇಳಲಾರವು.

ಹೀಗಿರುವಾಗ ನೆರೆಮನೆಯ ಪ್ರಾಯಕ್ಕೆ ಬಂದ ಕುಸುಮಳ ತಾಯಿಯು ರಂಗರಾಯರಲ್ಲಿಗೆ ಬಂದು ಅವರ ಸುಖದುಃಖ ವಿಚಾರಿಸಿ ಕೊನೆಗೆ ಉಪಾಯದಿಂದ ಮದುವೆಯ ಪ್ರಸ್ತಾಪ ಎತ್ತಿದಳು. ರಂಗರಾಯರು ಮೊದಲು ಉಲ್ಲಂಘಿಸಿದರೂ, ಕೊನೆಗೆ ಶಾರದಳ ಮಾತು ಹೌದೆನಿಸಿತು. ಕೊನೆಗೆ ಒಲ್ಲದ ಮನಸ್ಸಿನಿಂದ ಮದುವೆಗೆ ಒಪ್ಪಿದರು.

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ಕುಸುಮಳು ಈಗ ರಂಗರಾಯರ ಪತ್ನಿ, ಶ್ಯಾಮಲೆಗೆ ಮಲತಾಯಿಯಾದಳು. ಮುಗ್ಧೆ ಶ್ಯಾಮಲಳು ಚಿಕ್ಕಮ್ಮನನ್ನು ತುಂಬಾ ಪ್ರೀತಿಸಿದಳು. ಕುಸುಮಾಳಿಗೂ ಶ್ಯಾಮಲೆ ಎಂದರೆ ಪಂಚಪ್ರಾಣ, ಹೀಗೆ ವರ್ಷ ಒಂದು ಸುಖವಾಗಿ ಕಳೆಯಿತು. ಆದರೆ ಶ್ಯಾಮಲೆಯ ದುರ್ಭಾಗ್ಯದ ದಿನಗಳು ದೂರವಿರಲಿಲ್ಲ, ಶ್ಯಾಮಲೆಯು ಐದನೆಯ ಹರೆಯಕ್ಕೆ ಕಾಲಿಡುವಾಗ ಆಕೆಗೆ ಓರ್ವ ಮಲತಮ್ಮನು ಹುಟ್ಟಿದನು. ಶ್ಯಾಮಲೆಗೆ ಮಗುವಿನ ಮೇಲೆ ತುಂಬಾ ಪ್ರೀತಿಯಿತ್ತು. ಮಗುವಿಗೆ ಮಾತ್ರ ಒಂದು ಕಾಲು ಕೊಂಚ ಓರೆಯಾಗಿತ್ತು. ಇದನ್ನು ಕಂಡು ಕುಸುಮಳಿಗೆ ತಡೆಯಲಾರದಾಯಿತು. ಶ್ಯಾಮಲೆ ಇಷ್ಟು ಸುಂದರಿಯಾಗಿರುವಾಗ ತನ್ನ ಮಗು ಕುರೂ

ಪಿಯಾಗಿರುವುದು ಆಕೆಗೆ ನೆನೆಯಲಾರದ ಸತ್ಯವಾಗಿತ್ತು, ಅಂದಿನಿಂದ ಕುಸುಮಳಿಗೆ ಶ್ಯಾಮಲೆಯನ್ನು ಕಂಡರೆ ಆಗದು. ಮಗನ ಕುರೂಪಕ್ಕೆ ಶ್ಯಾಮಲೆ ಹೊಣೆಯೆಂದು ಆ ದುಷ್ಟೆ ಬಗೆದಿದ್ದಳೋ ಏನೋ?

ಶ್ಯಾಮಲೆಗೆ ಚಿಕ್ಕಮ್ಮನ ವರ್ತನೆ ಬದಲಾದುದು ತಿಳಿದರೂ ಮನಸ್ಸಿಗೆ ಹಚ್ಚಿಕೊಳ್ಳಲಿಲ್ಲ. ಆಕೆ ಎಂದಿನಂತೆ ಚಿಕ್ಕಮ್ಮನನ್ನು ಪ್ರೀತಿಸುತ್ತಿದ್ದಳು. ಆದರೆ ಕಾಲಕಳೆದಂತೆಲ್ಲಾ ಕುಸುಮಳು ಕಾರಣವಿಲ್ಲದೆ ಶ್ಯಾಮಲೆಯ ಮೇಲೆ ರೇಗಿ ಬಿದ್ದು ಕ್ರೂರಮಾತುಗಳಿಂದ ಜರೆಯುತ್ತಿದ್ದಳು. ಶ್ಯಾಮಲೆ ಶಾಲೆಯಿಂದ ಮನೆಗೆ ಬಂದು ಸುದ್ದಿ ಸಮಾಚಾರ ಹೇಳುವುದು ಕುಸುಮಳಿಗೆ ಬೇಡವಾಯಿತು.

ಈಗ ಶ್ಯಾಮಲೆ ಏಕಾಕಿ!

ತಂದೆಯೊಡನೆ ಮಾತಾಡಿದರೆ ಚಿಕ್ಕಮ್ಮ ಎಲ್ಲಾದರೂ ಬೈದಾರು ಎಂಬ ಹೆದರಿಕೆಯಿಂದ ಮೌನವಾಗಿ ಇದ್ದಳು, ರಂಗರಾಯರಿಗೆ ಮನೆಯಲ್ಲಿ ದಿನಕಳೆಯುವುದು ಅಸಹನೀಯವಾಯಿತು. ದಿನೇ ದಿನೇ ವಿಮಲಳನ್ನು ನೆನೆದು ಕೊರಗುತ್ತಿದ್ದನು. ಶ್ಯಾಮಲಳ ಮುದ್ದು ಮುಖವನ್ನು ಕಂಡ ಕಂಡಂತೆಲ್ಲಾ ದುಃಖವುಮ್ಮಳಿಸಿ ಬರುತ್ತಿತ್ತು, ಅಂದಿನ ವರೆಗೆ ಮಧುರ ಮಾತುಗಳ ತಾಣವಾಗಿದ್ದ ಆ ಮನೆಯಲ್ಲಿ ಈಗ ಅಪಸ್ವರವೊಂದು ಕೇಳಿಬಂತು.

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ಈಗ ಶ್ಯಾಮಲೆ ಹದಿನೆಂಟು ವರುಷದ ಸುಂದರಿ. ಆಕೆಯನ್ನು ಮದುವೆ ಮಾಡಿಸುವ ವಿಚಾರ ಮಾತಾಡಿದಂತೆಲ್ಲ ಕುಸುಮಳು ತಡೆಯುತ್ತಿದ್ದಳು. ವಿಮಲೆಗೆ ಕೊಟ್ಟಮಾತನ್ನು ನೆರವೇರಿಸಬೇಕಿದ್ದರೆ, ಯೋಗ್ಯ ವರನಿಗೆ ಆಕೆಯನ್ನು ಕೊಟ್ಟು ವಿವಾಹ ಮಾಡುವುದು ರಂಗರಾಯರ ಕರ್ತವ್ಯವಾಗಿತ್ತು.

ಇತ್ತ ಚಿಕ್ಕಮ್ಮಳ ಉಪಟಳವನ್ನು ಸಹಿಸಲಾರದೇ ಶ್ಯಾಮಲೆ ಒಂದು ದಿನ ಕಾಲೇಜಿನಿಂದ ನೇರವಾಗಿ ಸಮುದ್ರ ತಡಿಗೆ ಹೋಗಿ ಸಮುದ್ರದ ತೆರೆಗಳನ್ನೇ ದಿಟ್ಟಿಸಿನೋಡುತ್ತಿದ್ದಂತೆ ತಾಯಿಯನ್ನು ನೆನೆದು "ಗೋಳೋ" ಎಂದು ಅತ್ತಳು. ತಾನು ನಡೆಯಲು ಕಲಿಯುತ್ತಿರುವಾಗ ಹೆಜ್ಜೆ ತಪ್ಪಿಬಿದ್ದೊಡನೆ ಅಕ್ಕರೆಯಿಂದ ಎತ್ತಿ, ಎದೆಗೊತ್ತಿ "ಮಗು ನೋವಾಯಿತೇ" ಎನ್ನುವ ಸ್ವರ ಈಗ ಶೂನ್ಯವಾಗಿತ್ತು. ತೊಟ್ಟಿಲಲ್ಲಿ ಜೋಗುಳ ಹಾಡಿದ ಸ್ವರ ಈಗ ಕೇಳಲಾರದಾಯಿತು, ಹೀಗೆ ಹಲುಬುತ್ತಿರುವಾಗ ಸೂರ್ಯಾಸ್ತಮಾನದ ಸಮಯ ಸಮೀಪಿಸಿತು, ಶ್ಯಾಮಲೆ ಮನೆಗೆ ಹಿಂತಿರುಗಿದಳು, ಮನೆ ಸಮೀಪಿಸಿದಂತೆಲ್ಲಾ ಆಕೆಯ ಹೆಜ್ಜೆಗಳು ಭಾರವಾಗ ತೊಡಗಿದವು. ಇತ್ತ ಮಗಳ ದಾರಿಯನ್ನೇ ನೋಡುತ್ತಿದ್ದ ರಂಗರಾಯರು ಶ್ಯಾಮಲೆಯ ನಗುಮುಖವನ್ನು ಕಂಡು ಸಮಾಧಾನದ ನಿಟ್ಟುಸಿರೆಳೆದರು. ಶ್ಯಾಮಲೆ ಬುದ್ಧಿವಂತಳು. ತಂದೆಯ ದುಃಖವನ್ನರಿತ ಆಕೆ ಅವರನ್ನು ಸಮಾಧಾನ ಪಡಿಸಲು ನಗುಮುಖದಿಂದಲೇ ಅವರನ್ನು ಇದಿರುಗೊಂಡಳು.

ಅವಳನ್ನು ಕಂಡ ಕುಸುಮಳು "ಅಯ್ಯೋ ಪಿಶಾಚಿ ಪುನಃ ಬಂದೆಯಾ? ನಿನ್ನ ಮಾರಿ ಹೋಯಿತೆಂದು ನಾನು ಬಗೆದಿದ್ದೆ" ಎಂದು ಸಿಕ್ಕಾಬಟ್ಟೆ ಜರೆದಳು. ಮೌನವಾಗಿ ಶ್ಯಾಮಲ ತನ್ನ ಕೋಣೆಗೆ ನಡೆದು ಬಿಕ್ಕಿ ಬಿಕ್ಕಿ ಅತ್ತಳು. ರಾತ್ರಿ ಊಟ ಮಾಡುವುದು ಅವಳಿಗೆ ಬೇಡವೆನಿಸಿತು. ತನ್ನ ಹಾಸಿಗೆಯಲ್ಲಿ ಮಲಗಿದವಳು ಅಲ್ಲೇ ನಿದ್ರಾವಶಳಾದಳು. ರಾತ್ರಿ ಅವಳಿಗೊಂದು ಸವಿಕನಸು. ಆಕೆಯ ತಾಯಿ ಅವಳನ್ನು ಮಂದ್ದಿಟ್ಟು ಕುರುಳನ್ನು ನೇವರಿಸುತ್ತ ನಸುನಗುತ್ತಿದ್ದಳು. ಮರುಚ್ಚಣದಲ್ಲೇ ಶ್ಯಾಮಲೆ ಎಚ್ಚೆತ್ತಳು. ಸುತ್ತಲೂ ಕಣ್ಣೊಣರಿಸಿ ನೋಡಿದಳು. ಯಾರು ಕಾಣಲಿಲ್ಲ. ಇದು ಬರಿ ಕನಸು ಎಂದು ಅರಿತಳು.

ಹೀಗಿರುವಾಗ ನೆರೆಮನೆಯ ಶ್ಯಾಮರಾಯರ ಮಗ ವಸಂತನು F. R. C. S. ಡಿಗ್ರಿ ಪಡೆದು ಹಲವು ವರ್ಷಗಳ ಅಭ್ಯಾಸ ಹೊಂದಿ ಈಗ ಮದುವೆ ನಿಮಿತ್ತ ಊರಿಗೆ ಬಂದಿದ್ದರು. ಈ ಸುದ್ದಿ ರಂಗರಾಯರ ಕಿವಿಗೆ ಬಿತ್ತು. ಇದೇ ಸುಸಮಯವೆಂದು ಅವರು ಶ್ಯಾಮರಾಯರನ್ನು ಕಾಣಲು ಹೋದರು, ಪರಸ್ಪರ ಮಾತಾಡಿ ಕೊನೆಗೆ ಮದುವೆ ವಿಚಾರಕ್ಕೆ ಶ್ಯಾಮರಾಯರೇ ಪೀಠಿಕೆ ಹಾಕಿದರು. ಮದು ಒಪ್ಪಿಗೆಯಾಯಿತು. ಇನ್ನೇನು ಜಾತಕ ನೋಡಿಯೂ ಆಯಿತು, ಎರಡೂ ಕೂಡಿಬಂದುವು.

ರಂಗರಾಯರು ಕುಸುಮಳಿಗೆ ಈ ವಿಷಯವನ್ನು ಹೇಳಲೇ ಇಲ್ಲ, ಮದುವೆಗೆ ಮೂರು ದಿನ ಇರುವಾಗ ಕುಸುಮಳಿಗೆ ಹೇಳಿದರು. ಆಕೆಗೆ ಹೊಟ್ಟೆಕಿಚ್ಚು ತಡೆಯಲಾಗಲಿಲ್ಲ. ಆದರೆ ಈಗ ಎಲ್ಲವೂ ಕೈಮೀರಿತ್ತು, ಏನು ಮಾಡಿದರೂ ಮದುವೆ ತಪ್ಪಿಸುವುದು ಅವಳಿಂದ ಸಾಧ್ಯವಾಗಲಿಲ್ಲ.

ಮದುವೆ ದಿನ ಬಂತು. ಶ್ಯಾಮಲೆಗೆ ತಂದೆಯವರನ್ನು ಬಿಟ್ಟು ಹೋಗುವುದು ಬಹು ಕಷ್ಟವೆನಿಸಿತು. ವಿಧಿಯು ಶ್ಯಾಮಲೆಯನ್ನು ಪೀಡಿಸುವ ಆಟಕ್ಕೆ ಅಂದು ತಿಲಾಂಜಲಿಯಿತ್ತಿತು. ಶುಭಗಳಿಗೆಯಲ್ಲಿ ತಾಳಿ ಕಟ್ಟಿ ಶ್ಯಾಮಲೆ ವಸಂತನ ಧರ್ಮಪತ್ನಿಯಾದಳು. ರಂಗರಾಯರಿಗೂ ಶ್ಯಾಮಲೆಯನ್ನು ಬೀಳ್ಕೊಡುವುದು ಬಹಳ ಕಷ್ಟವಾಯಿತು. ಆದರೆ ಅವಳ ಸುಖವೇ ತನ್ನ ಸುಖವೆಂದು ತಿಳಿದಿದ್ದ ಅವರಿಗೆ ಅದೇ ಉತ್ತಮವೆಂದು ತೋರಿತು, ಶ್ಯಾಮಲೆ ಈಗ ವಸಂತನ ಮನೆಯನ್ನು ಬೆಳಗಿಸಿ ಆದರ್ಶ ಸತಿಯಾಗಿ ಬಾಳಿದಳು. ಮಗಳ ಸುಖದಲ್ಲೇ ರಂಗರಾಯರು ತಮ್ಮ ದುಃಖವನ್ನು ಮರೆತರು.

ಮುರಿದ ಮೌನ

Sumathi, II B. Sc.

ಶಾಲಿನಿ ಮತ್ತು ನಾನು ಸಹಪಾಠಿಗಳಾಗಿದ್ದೆವು, ತರಗತಿಯಲ್ಲೂನಾವಿಬ್ಬರುಜತೆಯಾಗಿಯೇ ಕುಳಿತುಕೊಳ್ಳುತ್ತಿದ್ದೆವು. ನಮ್ಮಿಬ್ಬರ ಗೆಳೆತನ ಅಧ್ಯಾಪಕರುಗಳಿಗೆ ಕಣ್ಣುರಿಯಾಗಿತ್ತು. ಸದಾಕಾಲ ಒಬ್ಬರನ್ನೊಬ್ಬರು ಎಡೆಬಿಡದೆ ಇರುತ್ತಿದ್ದ ನಮಗೆ ನಮ್ಮ ಕನ್ನಡ ಪಂಡಿತರು "ಕಣ್ಣು ಇರುವ ವರೆಗೆ ನೋಟ, ನಾಲಗೆ ಇರುವ ವರೆಗೆ ಮಾತು" ಎಂದು ಹಾಸ್ಯಮಾಡುತ್ತಿದ್ದರು, ಅಧ್ಯಾಪಕರ ಜತೆಗೂಡಿ ಇತರ ಸಹಪಾಠಿಗಳೂ ನಮಗೆ ಹಾಸ್ಯ ಮಾಡುತ್ತಿದ್ದರು, ಆದರೆ ಇದರಿಂದ ನಮ್ಮ ಸ್ನೇಹಕ್ಕೇನೂ ಕುಂದು ಉಂಟಾಗಿರಲಿಲ್ಲ. ನಾವಿಬ್ಬರೂ ಹೆಚ್ಚಾಗಿ ಮಾತನಾಡುತ್ತಿದ್ದುದರಿಂದ ಮಾತಾಳಿಗಳೆಂಬ ಬಿರುದನ್ನು ಗಳಿಸಿದ್ದೆವು. ಶಾಲಿನಿಯ ಮನೆ ಶಾಲೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲೇ ಇದ್ದುದರಿಂದ ನಾನು ಮತ್ತು ಅವಳು ಜತೆಯಾಗಿಯೇ ಶಾಲೆಗೆ ಹೋಗಿಬರುತ್ತಿದ್ದೆವು.

ಅಧ್ಯಾಪಕರುಗಳೂ ಸಹಪಾಠಿಗಳೂ ಮಾಡುತ್ತಿದ್ದ ಹಾಸ್ಯವನ್ನು ತಡೆಯಲಾರದೆ ಒಂದು ದಿನ ನಾನು ಶಾಲಿನಿಯೊಡನೆ 'ಇವರು ಈ ರೀತಿ ಹಾಸ್ಯಮಾಡುವಾಗ ನಮಗೆ ಮೌನವಾಗಿರಲು ಸಾಧ್ಯವಿದೆ ಎಂದು ಇವರಿಗೆ ತೋರಿಸಿಕೊಡಬೇಕು' ಎಂದು ಹೇಳಿದೆನು. ಸರಿ! ಅದರಂತೆ ಮರುದಿನವಿಡೀ ಮೌನವ್ರತವನ್ನು ಪಾಲಿಸಬೇಕೆಂದು ನಿರ್ಧಾರ ಮಾಡಿಕೊಂಡೆವು.

ಎಂದಿನಂತೆ ಮರುದಿನವೂ ನಾವಿಬ್ಬರೂ ಜತೆಯಾಗಿಯೇ ಶಾಲೆಗೆ ಬಂದೆವು, ಹಪಾಠಿಗಳ ಹಾಸ್ಯದ ಮಾತುಗಳಿಗೆ ಗಮನವೀಯದೆ ಗಂಭೀರವಾಗಿ ತರಗತಿಯನ್ನು ಪ್ರವೇಶಿಸಿ, ನಮ್ಮ ಆಸನಗಳನ್ನು ಸ್ವೀಕರಿಸಿದೆವು. ಆಗ ನನ್ನ ಇನ್ನೊಂದು ಪಕ್ಕದಲ್ಲಿ ಕುಳಿತಿದ್ದ ವಸಂತಿ 'ಕನ್ನಡ ಪ್ರಬಂಧವನ್ನು ಬರೆದಿರುವೆಯಾ' ಎಂದು ಕೇಳಿದಾಗ ನಾನು ಉತ್ತರಿಸದೆ ಸುಮ್ಮಗಿದ್ದೆ. 'ನನ್ನ ಮೇಲೆ ಕೋಪವೇ' ಎಂದು ಆಕೆ ಮತ್ತೆ ಪ್ರಶ್ನಿಸಿದಾಗ ನಿರ್ವಾಹವಿಲ್ಲದೆ ನಮ್ಮ ನಿರ್ಧಾರವನ್ನು ಆಕೆಗೆ ಒಂದು ಕಾಗದದಲ್ಲಿ ಬರೆದು ತಿಳಿಸಿದೆ. ಇದರಿಂದಾಗಿ ಹುಡುಗಿಯರೆಲ್ಲರಿಗೂ ವಿಷಯ ತಿಳಿದು ನಮ್ಮಿಬ್ಬರನ್ನೂ ಮಾತನಾಡಿಸಲು ಅವರು ಶತಪ್ರಯತ್ನಮಾಡಿದರು. ಆದರೆ ನಾವಿಬ್ಬರೂ ಒಂದಿನಿತೂ ಜಗ್ಗಲಿಲ್ಲ.

ಮೊದಲನೆಯ ಬೆಲ್ ಹೊಡೆದೊಡನೆ ತರಗತಿಯು ಶಾಂತವಾಯಿತು. ಒಂದೇ ಪೀರಿಯಡ್ ಇಂಗ್ಲೀಷಾಗಿತ್ತು. ಇಂಗ್ಲಿಷ್ ಮಾಸ್ತರರು ತರಗತಿಯನ್ನು ಪ್ರವೇಶಿಸಿದೊಡನೆ ನಮ್ಮಿಬ್ಬರ ಹೃದಯದ ಬಡಿತ ಹೆಚ್ಚಾಯಿತು. ಏಕೆಂದರೆ ಆ ದಿನ ಅವರು ವ್ಯಾಕರಣವನ್ನು ಕಲಿಸಿದರು. ಮೊದಲನೆ ಬೆಂಚಿನಲ್ಲಿ ಕುಳಿತಿದ್ದ ನಮ್ಮೊಡನೆ ಪ್ರಶ್ನೆಗಳನ್ನು ಕೇಳಿದರೆ? ನಾನು ತಲೆತಗ್ಗಿಸಿ ಮೆಲ್ಲಮೆಲ್ಲನೆ ಬರೆದುಕೊಳ್ಳುತ್ತಿದ್ದಂತೆಯೇ ನನ್ನೊಡನೆ ಒಂದು ಪ್ರಶ್ನೆ ಕೇಳಿಯೇ ಬಿಟ್ಟರು! ನಾನು ಕಂಬದ ಹಾಗೆ ನಿಂತಿದ್ದೆ, ಆ ಬಳಿಕ ಇದ್ದೇ ಇದೆಯಲ್ಲ ಅಧ್ಯಾಪಕರ ಬೈಗಳು, ನೀವಿಬ್ಬರೂ ಸದಾ ಮಾತನಾಡುತ್ತಾ ಇರಿ. ಪಾಠಗಳಿಗೆ ಒಂದಿಷ್ಟು ಗಮನ ವೀಯಬೇಡಿ ಎಂದು ನಮ್ಮಿಬ್ಬರನ್ನೂ ದುರುಗುಟ್ಟಿ ನೋಡಿದರು. ಸದ್ಯ ಒಂದು ಗಂಡಾಂತರ ಕಳೆಯಿತೆಂದು ನಾನು ಉಸಿರು ಬಿಟ್ಟೆ.

ಎರಡನೆಯ ಪೀರಿಯಡ್ ಕನ್ನಡವಾಗಿತ್ತು. ಗಂಭೀರವಾಗಿ ಕುಳಿತಿದ್ದ ನಮ್ಮಿಬ್ಬರನ್ನು ನೋಡಿ ಕನ್ನಡ ಮೇಸ್ಟ್ರು ಅಚ್ಚರಿಗೊಂಡರೇ ಹೊರತು ಏನನ್ನೂ ಪ್ರಶ್ನಿಸಲಿಲ್ಲ. 'ಸದ್ಯ ಉಳಿದುಕೊಂಡೆ' ಎಂದು ನಾನು ನೆನಸಿದೆ. ಮೂರನೆಯ ಪೀರಿಯಡ್ ಗಣಿತವಾಗಿತ್ತು. ಆದರೆ ಅದೃಷ್ಟವಶಾತ್ ಗಣಿತದ ಮೇಸ್ಟ್ರು ಆ ದಿನ ಬಾರದಿದ್ದುದರಿಂದ ನಮಗೆ ಪಾಠ ತಪ್ಪಿಹೋಯಿತು.

ಇನ್ನು ಮಧ್ಯಾಹ್ನ ಎರಡು ಪೀರಿಯಡುಗಳಿವೆಯಲ್ಲಾ ಎಂದು ನಾನು ಚಿಂತಿಸುತ್ತಿದ್ದೆ. ಪ್ರಥಮ ಪೀರಿಯಡ್ ವಿಜ್ಞಾನವಾಗಿತ್ತು. ಮೊದಲನೆಯೆ ಸಾಲಿನವರೊಡನೆಯೇ ಪ್ರಶ್ನೆಗಳನ್ನು ಕೇಳುವ ಅಭ್ಯಾಸವಿದ್ದ ಮಾಸ್ಟರರು ನಮ್ಮೊಡನೆ ಪ್ರಶ್ನೆಗಳನ್ನು ಕೇಳಿದಾಗ ಉತ್ತರವನ್ನೀಯದೆ ನಾವು ಅವರ ಆಗ್ರಹಕ್ಕೆ ಪಾತ್ರರಾಗಬೇಕಾಯಿತು. ಆದರೆ ನಮಗೆ ಇನ್ನೊಂದು ಗಂಡಾಂತರ ಕಾದಿತ್ತು. ಎರಡನೇ ಪೀರಿಯಡ್ 'Social Studies' ಆಗಿತ್ತು. ನಮ್ಮ ಸಮಾಜ ಮಾಸ್ಟರರಾದರೋ ಮೂಗಿನ ತುದಿಯಲ್ಲೇ ಸಿಟ್ಟುಳ್ಳವರು. ಆ ದಿನವಂತೂ ತರಗತಿಗೆ ಬರುವಾಗಲೇ ಬುಸುಗುಟ್ಟುತ್ತಿದ್ದರು. ಏನೋ ವಿಪರ್ಯಾಸವಾಗಿದೆ ಎಂದು ನಾವು ತಿಳಿದುಕೊಂಡೆವು.

'ಇಂದು ಇವರ ಸಿಟ್ಟಿಗೆ ಬಲಿಯಾಗುವುದಂತೂ ಖಂಡಿತ, ದೇವರೆ ನಮ್ಮನ್ನು ಪಾರುಮಾಡು, ನಮ್ಮೊಡನೆ ಒಂದು ಪ್ರಶ್ನೆಯನ್ನೂ ಕೇಳದಿರಲಿ, ಎಂದು ನಾವಿಬ್ಬರೂ ದೇವರನ್ನು

ಬೇಡಿಕೊಂಡೆವು. ಆದರೆ ಎಲ್ಲವೂ ವ್ಯರ್ಥವಾಯಿತು. ತರ ಗತಿಗೆ ಬಂದು ಕುರ್ಚಿಯ ಮೇಲೆ ಕುಳಿತುಕೊಂಡವರೇ ಅನಾವಶ್ಯಕವಾಗಿ ಪುಸ್ತಕವನ್ನು ತಿರುವಿ ಹಾಕುತ್ತಿದ್ದ ನನ್ನೊ ಡನೆ "ಬೆಂಗಳೂರು ಕೋರ್ಪೊರೇಶನಿನೆ ಈಗಿನ ಮೇಯರ ರಾರು?" ಎಂದು ಕೇಳಿದಾಗ ನಾನು ದಿಗಿಲುಬಿದ್ದೆ. ಸಾವ ಕಾಶವಾಗಿ ಚೇತರಿಸಿಕೊಂಡು ಇನ್ನೇನು ಉತ್ತರಿಸಬೇಕೆನ್ನು ವಾಗ ನಮ್ಮ ಪ್ರತಿಜ್ಞೆಯ ನೆನಪಾಯಿತು, ಆದುದರಿಂದ ಉತ್ತರವನ್ನು ತಿಳಿದಿದ್ದರೂ ನಾನು ಮೂಕಳಾಗಿಯೇ ನಿಲ್ಲ ಬೇಕಾಯಿತು.

ಸರಿ ಪ್ರಾರಂಭವಾಯಿತು. ಬೈಗುಳ ಸುರಿಮಳೆ: ಇಂತಹ ಕ್ಷುಲ್ಲಕ ಪ್ರಶ್ನೆಯನ್ನು ಉತ್ತರಿಸಲೂ ಸಾಧ್ಯವಾಗದ ನೀನು ಈ ಸಲದ S. S. L. C. ಪರೀಕ್ಷೆಗಾದರೂ ಹೇಗೆ ಉತ್ತರಿಸ ಬಲ್ಲೆ, ಈ ರೀತಿಯಾಗಿಯೇ ಕಲಿಯುತ್ತಾ ಹೋದಲ್ಲಿ ನೀವು ಪಾಸಾದಂತೆಯೇ . . . . . ಇನ್ನೂ ಏನೇನೋ ಹೇಳಿ ತಮ್ಮ ಕೋಪವನ್ನು ತೀರಿಸಿಕೊಂಡರು. ಆ ಪೀರಿಯಡ್‌ನ ಅಂತ್ಯವನ್ನು ಸೂಚಿಸುವ ಗಂಟೆಯನ್ನು ಹೊಡೆಯುವ ವರೆಗೂ ನಾನು ಗಾಬರಿಯಿಂದ ಇದ್ದೆ. ಸದ್ಯ ಅವರು ಇನ್ನೇನೂ ಪ್ರಶ್ನೆಯನ್ನು ಕೇಳಲಿಲ್ಲ,

ಗಂಟೆ ಹೊಡೆದ ಕೂಡಲೆ ನಾವಿಬ್ಬರೂ ಜತೆಯಾಗಿ ಮನೆಯತ್ತ ಹೊರಟೆವು. ಆದರೆ 'ರಾಮೇಶ್ವರಕ್ಕೆ ಹೋದರೂ ಶನಿಕಾಟ ತಪ್ಪದು' ಎಂಬಂತೆ ಹತ್ತನೇ ತರಗತಿಯ ವರೆಗೆ ನಮ್ಮ ಸಹಪಾಠಿಯಾಗಿದ್ದ 'ಅಹಲ್ಯೆ'ಯು ಮಾರ್ಗದಲ್ಲೇ ಪ್ರತ್ಯಕ್ಷಳಾಗಬೇಕೆ? ಅಹಲ್ಯೆಗೆ ಮದುವೆಯಾಗಿ ಅವಳು ಬೊಂಬಾಯಿಗೆ ತೆರಳಿದ ವಿಚಾರ ನಮಗಿಬ್ಬರಿಗೂ ತಿಳಿದಿತ್ತು. ಈಗ ಅವಳನ್ನು ಕಂಡು ಮಾತನಾಡಿಸದಿದ್ದರೆ ಹೇಗೆ? ನಮ ಗಿಬ್ಬರಿಗೂ ಉಭಯಸಂಕಟ. ನಾವು ಮಾತನಾಡದೆ ಸುಮ್ಮ ನಿದ್ದರೆ ಈಕೆಯು ನಾವು ಜಂಬಗಾರ್ತಿಯರೆಂದು ಭಾವಿಸುವು ದಂತೂ ಖಂಡಿತ ಎಂದು ನಾನು ನೆನಸಿದೆ. "ನೀನು ಯಾವಾಗ ಊರಿಗೆ ಬಂದೆ?" ಎಂದು ನಾವಿಬ್ಬರೂ ಏಕ ಕಾಲದಲ್ಲಿ ಪ್ರಶ್ನಿಸಿದೆವು. "ಎಗಡು ದಿನಗಳಾದುವು" ಎಂದು ಅವಳು ಉತ್ತರಿಸಿದಳು, ಆ ಬಳಿಕ ಅವಳೊಡನೆ ಸ್ವಲ್ಪ ಹೊತ್ತು ಮಾತನಾಡುತ್ತಿದ್ದು ನಾವು ಮುಂದೆ ಸಾಗಿದೆವು. ನಮ್ಮ ಪ್ರತಿಜ್ಞೆಯನ್ನು ಹೇಗೆ ಪಾಲಿಸಿದೆವು ಎಂಬರ್ಥದಲ್ಲಿ ನಾನು ಶಾಲಿನಿಯ ಮುಖವನ್ನು ನೋಡಿದೆ. ಅವಳು ಅದಕ್ಕೆ ಉತ್ತರವೆಂಬಂತೆ ನಸುನಕ್ಕಳು. ನಾವಿಬ್ಬರೂ ಪ್ರತಿ ಜ್ಞೆಯನ್ನು ಏಕ ಕಾಲದಲ್ಲಿ ಮುರಿದಿದ್ದೆವು!

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ವಿದ್ಯಾರ್ಥಿಯ ಕರ್ತವ್ಯ

P. K. Amulya, II B. A.

ವಿದ್ಯಾರ್ಥಿಯೆಂಬ ಬಿರುದನು ಧರಿಸಿ
ವಿದ್ಯಾ ಸಾರವ ಹೀರಲು ಬಯಸಿ
ವಿದ್ಯಾದಾತೆಯ ಅಭಯವ ಗಳಿಸಿ
ವಿದ್ಯಾ ಸುಮದಿಂ ಕಂಪನು ಸೂಸಿ
ವಿದ್ಯಾರ್ಥಿ ಮೆರೆವುದು ಬಲು ಸೊಗಸು ॥ ೧ ॥

ಖ್ಯಾತಿ ರಾಜ್ಯವ ಕಟ್ಟಲೆಳಸುತ
ಶತ್ರು ದಾಳಿಯ ಶಮನ ಗೊಳಿಸುತ
ಮೈತ್ರಿ ಭಾವನೆ ಬೆಳಗಲೆಳಸುತ
ಮಾತೃ ಋಣವನು ನಿತ್ಯ ನೆನಸುವ
ಕರ್ತೃ ಕುವರನೆ ನಿಜಸುತ ॥ ೩ ॥

ನಿನ್ನ ಮನವು ಧರ್ಮ ಬಾಳು
ಚಿನ್ನವೆಂದು ನೆನೆಯುತ್ತಿರಲು
ನೀನೆ ಒಲವೆಯ ಶರಧಿಯೆನಲು
ನೀನೆ ವಿದ್ಯಾಯೋಗಿ ಜಗದೊಳು
ಸನ್ಮತಿ ತಿಳಿಸಲು ಧಾರಿಣಿಗೆ ॥ ೫ ॥

ಪರಿಪರಿ ಉಡುಪನು ಧರಿಸುತ ಬಂದು
ತರತರ ಅನುಭವ ಕೃಷಿಯೊಳು ತಂದು
ಗುರುಗಳ ಒಲವನು ಗಳಿಸುತ ನಿಂದು
ಹಿರಿಯರು ತೋರಿದ ದಾರಿಯ ತಿಳಿವುದು
ಕಿರಿಯರ ಧರ್ಮದ ಮರ್ಮವದು ॥ ೨ ॥

ವಿಶ್ವ ಸೇವೆಗೆ ಬೆವರನು ಸುರಿಸಿ
ವಿಶ್ವಾಂಧತೆಯ ತಿಮಿರವ ಹರಿಸಿ
ವಿಶ್ವದಿ ನಿನ್ನಯ ಯಶವನು ಸೂಸಿ
ವಿಶ್ವದೇಳ್ಗಿಯಂ ತನುಮನ ಬಯಸಿ
ವಿಶ್ವರೂಪನ ಕೃಪೆಯನು ಗಳಿಸು ॥ ೪ ॥

ಸೋದರತ್ವದಿ ಬಾಳ್ವೆ ಚಿಗುರಲು.
ಸೋದರತೆಯಂ ಹಿರಿದುಗೊಳಿಸಲು,
ಸೋರತೆಯಲಿ ವಿಶ್ವಬೆಳಗಲು
ರುಧಿರ ಚೆಲ್ಲುತ ದುಡಿವುದು
ಹಾದಿ ತಪ್ಪದೆ ಬಾಳ್ವುದು. ॥ ೬ ॥

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किस्मत

Malini Pai, II B.Sc.

पाठको । यह मेरी बीते जीवन की कहानी है । उस वक्त मेरी उम्र सिर्फ़ पाँच बरस की थी; उसी समय मेरी सौतेली माँ ने हमारे घर में अपना अधिकार जमाया । वह देखने में बहुत सुंदर थी । इसलिए मैंने सोचा कि वह मुझे उतना ही प्यार करेगी जितना मुझे उसके प्रति गौरव था । पर ब्रह्मा ने मेरे भाग्य में जो लिखा था वही हुआ । वह मुझ से नफरत करने लंगी । पिताजी मुझे बहुत चाहते थे और तब तक मैं उनकी इकलौती बेटी थी । पिताजी के सामने वह ऐसा ढोंग रचती थी कि पिताजी सोचते थे कि हम सुखी हैं । मैंने सौतेली माँ का थोड़ा-सा प्यार पाने के लिए जो कुछ किया, वह सब व्यर्थ हुआ । उसके जीवन में मैं एक खाई बनकर खाड़ी थी । उसके हृदय में मेरे प्रति ऐसा क्रोध और घृणा थी जो कभी नहीं दूर होती थी और राख के अंदर की आग जैसी सदा ज्वलित रहती थी ।

वक्त गुज़रता गया और पिताजी ने मुझे एक पाठशाला में भर्ती करा दिया । मुझे तो वहाँ की बच्चियों के साथ खेलने में बड़ा आनंद आता था । वहाँ के अध्यापक वृंद भी मुझे बहुत चाहते थे । मैंने सब का प्यार प्राप्त किया । मैं खुशी-खुशी दिन बिताने लंगी । मगर.....मगर कब तक?

मेरी सौतेली माँ, माँ बननेवाली थी । मैं फूले अंग न समाई, क्योंकि मुझे नन्हें बच्चे बहुत पसंद थे और वह भी जब मेरा सगा भाई (या बहन) आनेवाला था।

अब माँ से कोई काम करते न बनता था । अतः मुझे उनका सारा काम-काज सँभालना पड़ा । वे काम मेरी उम्र की दृष्टि से अधिक ही थे । कभी-कभी मुझ से जो छोटी-सी भूल हो जाती तो माँ अपने गुस्से में मुझे राक्षसी जैसी लगती थी । और वह मुझे डाँटती हुई कहती "अरी निगोडी, कहाँ चली? सुबह से रट लगाती ही रही! देख, कहीं दाल झुलस तो नहीं गई ।" उसकी फ़टकार सुनते ही मैं रसोई घर में दौड चलंती । हाँ, एक बार दाल तो झुलस गई थी । फ़िर क्या हुआ? अचानक मेरे मस्तक पर किसी का थप्पड पडते ही मैं बेहोश होकर गिर पडी । होश में आने के बाद भी मेरी माँ बकती रही । लेकिन मैंने कुछ सुना नहीं । वह फ़िर पंजाब मैलं की तरह फटकारती रही—"खाना पकाने को कहा तो दालं झुलंसा दी । अब दस बज गए । तेरे पिताजी क्या खाएँगे? मैं तो इस कुलंच्छनी से तंग आ गई । घर में ऐसा कौन-सा भारी काम है जो समय पर खाना नहीं पकता? सौत के साथ मर जाती तो मुझे ये दिन क्यों देखने पड़ते?"

मैंने अपना मन कठोर किए रखा था । पर उस दिन जब सौतेली माँ ने इन बातों को कहा तब मेरा मन आग मे उंडेले धी की तरह हो गया । अब मेरा बचपन बीत चुका था । अतः शीघ्र ही उसके मन का राज़ मेरे सामने खुलं गया कि वह मेरी मौत चाहती है । घर में चंद लोग ऐसे भी थे जो मेरे दुःख कों महसूस कर सकते थे—यद्यपि बातों में न सही तो कम से कम अपने मन में । वे थे मेरे पिताजी और सौतेली माँ का भाई संजय जिससे मिलंना वह मुझे सदा मना करती थी । आत्महत्या करूँ तो पिता को भारी दुःख होगा और मैंने सुना भी था कि आत्महत्या करना धोर पाप है । इसलिए एक दिन घर छोड़कर भाग जाने का इरादा किया । उसी दिन मुझे छात्रवृत्ति के रुपये मिले थे । उतने ही रुपये लेकर मैंने उस रात को अपना घर त्याग दिया । जाने से पहले अंतिम बार दूर से अपने पिताजी और घर को प्रणाम किया और मैं आगे बढी। अंधेरी रात—हर कहीं सन्नाटा छाया हुआ था । कुछ ही क्षणों में मैं रेलवे-स्टेशन पर पहुँची । थोडे समय में पूना से गुजरात जानेवाली गाड़ी आई । मैंने भावनगर का टिकट लिया । गाड़ी में मुझे ऐसा लंगा कि सभी मेरी ओर ताक रहे हैं । शायद वे सोच रहे थे कि मैं कोई भूलं किए भाग रही हूँ । परंतु मेरा मन कहता था "धीरज धरो—अब तुम स्वावलंबिनी हो ।" मुझे

जीवन बिताने के लिए कोई न कोई नौकरी ढूँढनी थी। आखिर मन में आया कि अध्यापिका क्यों न बनूँ? कहने को तो मेरी ऐसी—वैसी कोई बड़ी डिग्री न थी—सिर्फ़ एस. एस. एल. सी. थी। आखिर गाड़ी भावनगर पहुँची। अपरिचित गाँव मेरा स्वागत कर रहा था। वहाँ मैं पत्रिकालय चली गई। संपादक मे एक विज्ञापन प्रकाशित कराया—नाम विजया पराजपे; एस. एस. एल. सी; अध्यापिका बनना चाहती हैं। पत्रिकालय के पते पर सूचित करना। मेरे सभी रुपये खर्च हो चुके थे। दो दिन तक मैंने न कुछ खाया, न कुछ पिया। बस, अपनी किस्मत को रोती रही। आखिर, दो दिन बाद एक स्थान से बुलांवा आया। मैं तत्कालं उस स्थान पर पहुँची।

सुजयनडकर्णी ने मुझे बुलाया था। उनकी बच्ची सरिता की देख-भालं करने के लिए एक दाई की जरूरत थी। वे मुझे एक सौ पच्चीस रुपये महीने तनख्वाह देने के लिए तैयार थे। मैंने नौकरी स्वीकार की।

अब मैं उनके यहीं रहने लंगी। बाबू सुजय नडकर्णी बड़े ज़मीनदार थे। सरिता उनकी इकलौंती लड़की थी जिसकी माँ गुज़र चुकी थी। बाबू साहब ने दूसरा विवाह न किया था, क्योंकि वे जानते थे कि सौतेली माँ झगड़ों की जड होती है, अतः दाई को रखा जाय। मेरे और सरिता के बीच जल्दी दोस्ती हो गई। बाबू साहब भी हम दोनों पर प्रसन्न थे। इस वक्त भी दुःख मेरे सीने के एक कोने में काँटे की तरह चुभ रहा था। जिस तरह वर्षा का पानी दो-तीन दिन में धरती के ऊपर से अगोचर हो जाता है, तथापि उसकी आर्द्रता धरती के अंदर बहुत दिन तक बनी रहती है, उसी तरह मेरी दशा थी।

सरिता मुझे 'दाई' न कहकर 'दीदी' कहकर पुकारती थी। बाबू साहब ने मुझे सारा मक़ान दिखाया था। केवलं एक कमरे की तरफ़ जिसपर हमेशा तालां लंगा रहता था, वे मुझे और सरिता को जाने न देते थे। मुझे रात में, उसी ओर से किसी की मंद हँसी और कभी-कभी रोना सुनाई देता था। कितुं निश्चित रूप से यह नहीं कहा जा सकता था कि वह सचमुच किसी मनुष्य की आवाज़ थी या नहीं।

एक दिन जब मैं अकेली अपने कमरे में बैठी हुई थी तब दरवाजा अपने-आप खुलां और एकाएक बाबू साहब अंदर आए। मुझसे कुछ इधर-उधर की बातें करने के बाद सरिता की बात भी पूछने लंगे। फ़िर मेरी तारीफ़ करने लंगे कि तुम सरिता को जी-जान से प्यार करती हो। इस बार मैंने सवालं किया कि सरिता की माँ को क्या हुआ था। यह सुनते ही उनके चेहरे का रंग पांडु-सा बन गया। कुछ हिचकिचाकर कहने लंगे कि उसकी बात छोड दो। वह मर चुकी है। अब मैं ऐसी लड़की की खोज में हूँ, जो सरिता को खूब प्यार करे और मेरी राय में तुम उसकी माँ बनने योग्य हो। एतराज न हो तो तुम मुझ से शादी करोगी? उनकी ऐसी बातें सुनकर मुझे पहले डर-सा लंग गया। अतं में उनके लांख कहने पर, मैंने मजबूर होकर अपनी सम्मति दे दी।

हमारे विवाह के लिए सिर्फ़ दस दिन बाकी रहे थे। हमने राजिस्ट्री विवाह करने की बात सोच रखी थी। मैंने सोचा मेरी किस्मत के अच्छे दिन आनेवाले हैं।

रात का समय था। नींद मेरी पलंकों पर थी सही, पर खुशी के मारे मेरी आँखें न मूँदती थीं। इतने में मेरे कमरे में कोई औरत आती दीख़ पड़ी। वह मेरे सामने आकर खाडी रही और मुझे धूरकर ताकने लंगी। फ़िर ज़ोर से हुँसी और बोली कि क्या तुम नडकर्णी की पत्नी बनने-वाली हो? क्या तुम यह नहीं जानती कि एक पत्नी के रहते दूसरा विवाह नहीं किया जा सकता? पगली, तुम जानती नहीं कि मैं उनकी पत्नी और सरिता की माँ हूँ? यह नडकर्णी है न, उसके जालं में फँसो मत। फ़िर तुम्हें भी कमरे में बंद करके रखेगा। होशियार! तुम्हारी यह शादी कभी नहीं हो सकती। इतना कहकर वह चली गई। उसकी शकलं मात्र से मेरी रूह काँपने लंगी। मन में यह शंका उत्पन्न हुई कि आखिर वह नडकर्णी की पत्नी तो नहीं है?

मैंने यह बात किसी से कही नहीं। अपने दिलं में ही छिपा रखी। आखिर हमारे विवाह का दिन आया। बाबू नडकर्णी दफतर में दस्तखत के लिए मेरा इंतजार कर रहे थे कि वह स्त्री जिसे मैंने चंद रोज़ पहले अपने कमरे में देखा था दौड़ती हुई आई और शोर मचाती

हुई बोली कि यह शादी नहीं हो सकती । मैं इनकी पत्नी हूँ । ये रोज मुझे कमरे में बंद कर देते हैं .... वगैरह ।

मेरी शादी वहीं रुक गई । मैंने तय किया कि अब उस घर में रहना ठीक नहीं है । अतः नडकर्णी से कहे बिना उसी रात मैं वहाँ से भाग निकली ।

मैं इलांहाबाद आ पहुँची और वहाँ अध्यापिका बनी । दो-तीन सालं गुज़र गए । एक दिन मुझे नडकर्णी की याद आई । सोचा कि जाकर उन्हें और सरिता को देख आऊँ । भावनगर पहुँची तो मालूंम हुआ कि सरिता को 'हास्टेलं' में पहुँचा दिया गया है । मेरे पुराने मालिक कहीं नज़र नहीं आए । नौकरों से पता चलां कि मालिक की उस पत्नी ने जो पगली थी, घर में रातों रात आग लंगा दी थी और वह उसी आग में जल मरी थी । नडकर्णी सरिता और अपनी पत्नी को बचाने के प्रयत्न में अपने पैरों और आँखों को खो बैठे । मुझे बहुत अफ़सोस हुआ । फौरन नडकर्णी के कमरे में दौड़ चली । मेरा स्वर सुनते ही उन्होंने पहचाना कि मैं विजया हूँ । फ़िर अपनी सारी कथा मुझे सुनाने लगे । मेरी आँखों से आँसू बह निकले । इस पर उन्हें हँसी आई । कहने लंगे "अरी, तुम रो रही हो? रोओ मत । इस दुनियाँ में अब मेरा कोई नहीं रहा जो मेरे दुःख में हाथ बँटाता ।

मैंने नडकर्णी से विवाह कर लिया है । मेरे पति लंगडे और अंधे हैं । लेकिन, उनके गुण न ती लंगडे हैं, न अंधे । मेरी किस्मत का पासा पलंट गया है । में नडकर्णी के साथ सुखी हूँ और मुझे इस से अधिक और क्या चाहिए?

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कुछ सूक्तियाँ

C. S. Pereira

1. चिंता और चिता में एक ही बिंदी का अंतर है । काम करने की अपेक्षा चिंता करने से अधिक लोग मरते हैं ।

2. इतिहास अपने को दोहराता है और इतिहासकार इतिहासकार को दोहराता है ।

3. कुछ लोग केवल इसलिए वादा करते हैं कि वे उसे तोडने का आनंद प्राप्त कर सकें ।

4. किसी भी आदमी को छुट्टी की इतनी आवश्यकता नहीं होती जितनी कि उसे जो अभी हालं ही में छुट्टी ले चुका है ।

5. आपत्ति एक ऐसी स्थिति है, जिस में मनुष्य स्वयं से आसानी के साथ परिचित हो जाता है, क्योंकि वह उस समय अपने प्रशंसकों से मुक्त रहता है ।

6. मनुष्य को फाँसी एक मिनट में अवश्य दी जा सकती है, पर उसे सुधारने में कठिन तथा अनिश्चित श्रम की आवश्यकता पड़ती है ।

7. कितना अच्छा होता यदि हम अपने कान भी उसी आसानी से बंद कर लेते जितनी आसानी से हम आँखें बंद कर लेते हैं ।

8. किसी भी आदमी की स्मरण-शक्ति इतनी अच्छी नहीं होती कि वह एक सफल झूठ बोलनेवाला बन सके ।

9. आप अपने बच्चे को चुप रहने के लिए कहिए वह बहुत जल्दी बोलना सीखेगा ।

10. विश्वसनीय मित्र तीन ही होते हैं—बूढी पत्नी, बूढा कुत्ता और जमापूँजी ।

11. मनुष्य के दुःख और कमज़ोरी का एक मात्र कारण उसकी क्षीण विचारशक्ति ही होती है ।

12. सच्चा प्रेम एक भूत की तरह है, जिसके बारे में बात सभी करते हैं, किंतु उसे देखा किसी ने नहीं ।

13. इस पृथ्वी पर केवल कुत्ता ही ऐसा प्राणी हैं जो अपने से अधिक आप को प्यार करता है ।

14. बच्चों को आलोंचकों की अपेक्षा आदर्श व्यक्तियों की अधिक आवश्यकता होती है ।

15. बगीचों का निर्माण छाया में बैठकर उनकी सुंदरता के गीत गाने से नहीं होता ।

16. मन के भाव से ही पाप पुण्य माना जाता है, वचन या कर्म से नहीं। पत्नी और पुत्री के आलिंगन में भाव की ही भिन्नता होती है ।

17. पुराने पत्रों को पढ़ने से जो खुशी मिलती है उस का एक कारण यह है कि उनका उत्तर देने की जरूरत नहीं होती ।

18. मूर्ख आदमी बुद्धिमानों से जितना सीखते हैं, बुद्धिमान् उसकी अपेक्षा मूर्खों से कहीं अधिक सीखते हैं।

19. अच्छे आदमी को बुरे अवसर भी ऊँचा उठा देते हैं, जब कि बुरे आदमी की सहायता अच्छा अवसर भी नहीं करता ।

20. यदि आप किसी परेशान करनेवाले आगंतुक से पीछा छुड़ाना चाहें तो उसे रुपया उधार दे दीजिए।

21. छींटी से बेहतर शिक्षा कोई नहीं देता और वह किसी से कुछ नहीं कहती ।

22. दूसरों से द्वेष करनेवाला अपना ही खून पीता है ।

23. अन्याय सहने से अन्याय करना अधिक अच्छा है ।

24. आप जितनी अधिक बातें करेंगे, लोग अतना ही कम उन्हें याद रखेंगे ।

25. प्रत्येक मनुष्य अज्ञानी है, केवल अज्ञान के विषय भिन्न हैं ।

26. पक्षी चाहता है, "मैं बादल होता ।" बादल चाहता है, "मैं पक्षी होता ।"

27. हम सुख-दुःख के पक्षियों को अपने सिर पर से उडने से नहीं रोक सकते, लेकिन अपने सिर के बालों में धोंसलां बनाने से उन्हें अवश्य रोक सकते हैं ।

28. जीवन फूलों की शय्या नहीं; पर इसका अर्थ यह नहीं कि हम उसे काँटों का मुकुट बनने दें ।

29. किसी को उपदेश मत दीजिए; क्योंकि, मूर्ख उसे ग्रहण नहीं करते और बुद्धिमानों को उसकी आवश्यकता नहीं ।

30. सेबों की राशि के ऊपर जो दिखाई देता है, वह ख्याति है; राशि में नीचे की ओर जाते वक्त जो दिखाई देता है, वह चरित्र है ।

31. दृढता से पैर रखो, पर दूसरों के पैरों पर नहीं ।

32. शराब बूढों को बच्चा बनाती है और बच्चों को सुला देती है ।

33. नाले को कूदकर पार करते वक्त बीच में मत रुकिए ।

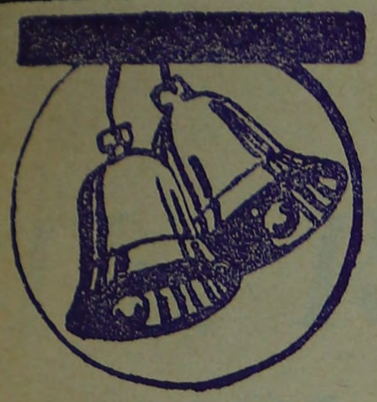
34. मुँह से निकले हुए शब्द पक्षियों की तरह होते हैं; क्योंकि, तुम उन्हें सीटी बजाकर वापस नहीं बुला सकते ।

35. दूसरे से बोलने से पहले दुबारा सोचिए, फ़िर अपने से बोलिए ।

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The world is round,
we shall meet again!



Convent Bells!

Marie Therese Sequeira	***Apostolic Carmel***	
Hilda Menezes	,,	
Rosy Miranda	,,	
Dorothy Rodrigues	,,	
Mary Pereira	,,	
Yvonne D'Cunha	,,	
Irene D'Souza	,,	
Philomena D'Souza	,,	
Felicitas Fernandes	,,	
Ex-students— Mercedes Pinto	,,	

Bells!

Rosaline Saldanha	***Bethany Sisters***
Stella Lasrado	***Franciscan Servants of Mary***
Sylvia Sequeira	***Franciscan Missionaries of Mary***

Wedding Bells!

Staff	Jyothi Shetty	*Ex-students*	Leela Saldanha
III Year	Jaya Pai		Lilian Saldanha
	S. Kusuma		Patricia Pais
	T. Girijathe		C. A. Anila
	Dolores D'Souza		Celine Mathias
	Shalini Gurpur		Maisie Noronha
II Year	Meenakshi Naidu		Anitha Beedu
	Marjorie Fernandes		Therese Menezes
	Uma Shetty		Nirmala Ragade
	K. Susheela		Rukma Nayak Sujir
	Myrtle Veigas		Helen Moras
	K. Sunanda		Jessy Rebello
I Year	K. Jayanthi		
P. U. C.	Geetha Shenoy		

Congratulations!

Links . . . . with Ex-Agnesians

The Role of Woman in the Changing World

Mrs. Octavia Albuquerque

Right through the ages, woman has played an important part in the formation of society and home. In the history of all countries we find that in the revolutionary changes taking place at different times woman has been a guiding factor towards progress. Not only in the national but also in the international field she has shown her awareness and how it has come to stay that 'the hand that rocks the cradle rules the world'. For the national field women have according to the times entered into the Religious, Social, Cultural, Civic, Economic and Political milieux like Jhansi Rani, Kasturbai, Amrit Kaur, Sarojini Naidu and I could name so many more. In the international field she has played a more important role in that she has entered into international organisations such as the WUCWO which has a representation of women of 38 countries and over 40 millions and has obtained a consultative status in the ECOSOC,UNICEF, FAO, UNESCO, ILO and WHO. There she seeks relief for the world's hunger, strives for better education and child development, and works for the emancipation of the woman worker. We had as the first Lady Chairman of the UN our own Indian Lady Smt. Vijaya Laxmi Pandit. The AIWC has served on several international organisations.

Coming nearer home, India has always had a status for woman. Indian culture respected woman as sacred but always subject to man. She was always considered as mother of the home, and she played a vital role as a silent server in the effective and wise direction of the household. In the pre-Aryan times 'Swayamvera', choosing her own husband and the 'Sati' are all proofs of the value of the Indian woman, in the days gone by. With all this yet the woman was subject to man and was for his benefit, he being her lord and master.

Today in the era of independence and and the close contact with the world, a spirit, in fact a craze for modernism has now caught the atmosphere. It prevails in the economic, social and political fields. Attitudes and values of life are subject to great changes and many old traditions and customs crumble and fall to the ground. Our country is taking great strides towards progress on one side and the conservative nature of our people on the other is causing a tug of 'to be or not to be'. Much remains to be done for the liberation of women from the shackles of traditions, customs and rigid attitudes. Notwithstanding the fact that much has been done for the woman, she is now taking a big stride and she finds herself overwhelmed with the sudden onrush of responsibilities concerning the whole country.

By nature she is given a tender heart and her motherly instinct and deep religious spirit make her attitude to life different from man's. A woman ruffled in life is like the ocean tossed. Everything must yield

before it. She possesses great powers and once she is convinced of a thing she spares no pains till she achieves it in the end with immense patience. Her attitude is rather to bend and not to break.

With a socialist ideology in one form or other on the one hand and industrialisation on the other, a great work is in store for the woman. It is now hers to play her role in the social, economic and political field, and for this she needs the right type of education and training. She is to be made strong mentally, morally and physically to withstand the attacks on her dignity and womanliness.

Her role she has to play in representing 60% of the nation. She is there to bring security by legislation for all problems, economic and social. Today, the maternity benefit schemes, the provident fund, creches the abolition of the dowry, the Sharada Act etc. are found to be the outcome of her role.

There is no doubt that India is undergoing a cultural crisis. By culture I mean education, dance, music, art, dress and it is all manifested in daily life. It would be ideal for woman to form an organisation to give an orientation or set a standard for our culture in keeping with the best traditions of our country. It is important that woman should have a say on the type of education our children should receive because they are the future of our country. The mother who was once the teacher has passed the responsibilities to the educators. Our children should be prepared for the very great responsibility awaiting them in this fast changing world.

Today 80% of our people are living in rural areas. With the coming of Panchayati Raj are they reaping its fruits? Is it not the role of the woman to pay attention to the village woman who needs your care and attention to prepare her to reap the benefits of democracy? What is being done to alleviate their lot? There lies a great task before us. Of course the rural women are being treated by social welfare services and voluntary agencies, but there is much more to be done.

With rapid industrialisation protection for the woman worker is needed She is still weak. For the sake of supplementing her husband's income she goes to work and she has now to be the bread winner besides having to shoulder the drudgery of her domestic work. This leaves her easily irritable and unpleasant. Legislation regarding Maternity Benefit, Medical attention Creches and Balvadies is being arranged— thanks to the woman's struggle for rights. Women need to make industrialists feel in the words of Oliver Sheldon "Industry is not a machine, it is a complex form of human association". The true reading of its past and present is in terms of human beings— their thoughts, aims and ideals and not in the terms of system or of machinery.

Her duty in another part of society is towards the working girl. She goes to cities to serve in offices and factories where she often needs protection and I think the attention of women social workers as in Europe. Thanks to the AIWC we have women police who are necessary to deal with women offenders.

Today greed and avarice have led to so much competition that unsocial elements— the cause of so much suffering—need to be handled and this is the vital role of the woman, to suffer to get her necessary requirements. Gandhiji—the Father of the Nation always felt that woman should rise to keep vice and corruption at bay. She should play her part in solving the problem of population in a manner that is in keeping with the dignity of womanhood.

With all these problems and many more, woman now does not know what she should

a give top priority. Let her not for get that the most important role of hers is as wife and mother. Her duty to her husband and children done well can reduce many social problems. Today due to neglect by the parents, juvenile delinquency is on the rise. We find wrong values in life creating unhappiness in homes and leading to their breakup. The family counselling agencies set up are offering education and service with the help of experienced volunteers. Social workers, who are trained doctors and educationists are needed at all levels. Preventive measures as premarital courses on economic, psychological, physical, ethical and religious levels would be ideal for women to take up. "A happy family is the greatest defense against all kinds of waywardness". Statistics say a that 70% of the men say "Give me a happy home and I will put up with the job".

It would be the saddest anti-climax if woman strove to achieve greater things while her basic role of "Queen of the Home" was a failure, for the family is the basis of society. Of course she is not merely the servant of man but the home-maker and companion to her husband and children and rightly she is considered the heart, while the man is the head,. Her co-operation with man with her dignity and charm would bring about a full society. For as President Dr. Radhakrishnan, our great statesman, politician and philosopher puts it, "The refinement of man by woman is said to be the essence of civilisation". And that is most needed. Having attained happiness the need today, is to radiate it to others. Let her fight against the five giants WANT, DISEASE SQUALOUR, IGNORANCE and IDLENESS. Let woman be the beacon light to the struggler and the strayer and may this light bring the nation to greater heights.

Woman be Thou a beacon light
To show creatures God's strength and might.
May you to vagrants a succour be
All evils round you do swiftly flee.

• • •

"A great French idealist, Charles Fourier once said: "one can judge the degree of civilization of a country by the social and political position of its women. And if we are to judge of India today, we shall have to judge of her by her women."

Nehru,—To the Women of India, Allahabad, 1928.

Role of the Woman in the World

Sr. Marie Antoinette, S.S.A.P., M.Sc.

Today, more than ever before there is a world-wide emphasis upon woman and her role in the modern world. Leaders of nations have now come to appreciate the words of Shakespeare that "Women are the books, arts and the academies that show, contain and nourish all the world". And it is this "Woman" which constitutes one of the natural resources that most countries in the world are wasting.

Women of today are on the threshold of a new era of power and progress with its wide opportunities of creative joys. After long ages of self-forgetful slumber and suppression, women are now awake and on the march.

When we survey the progress that women have made in all spheres since the beginning of this century we are struck by the great gap revealed betwen the present and the not so distant past. It is not merely the quantity or quality of the progress but the speed, the acceleration with which it has occured that impresses us most. In these 5 or 6 decades more progress has been registered than in the 5000 years preceding them—a strange and startling fact. There were, indeed, famous women before but they were exceptional: a Cleopatra, an Elizabeth, a Zebunissa, a Rani of Jhansi. It needed the suffragette movement with all its froth and and fury, its tragic-comic features, to draw women out of their shell.

The winds of change stirred gently at first but blew a veritable whirlwind at the dawn of the 20th century. The First World War (1914-1918) became a still more powerful, catalytic liberating force, women being driven by necessity and patriotism to do their part in the home and on the fighting fronts in various capacities—a process which was continued and completed by the Second World War (1939-1944). By the middle of the fourth decade of this century women had achieved their emancipation. All doors were thrown open to them; even law, medicine, politics, science and industry were no longer forbidden ground. Fifty years ago, therefore, the women's role was quite limited even in the so called progressive nations as the United States. She was just beginning to get the right to vote and branch out into careers.

The evolution of the Indian woman is still more unique. In a country with a history as old as India's and with its distinct social problems resulting from different languages, different religions, different ideologies and different cultural impacts upon a traditionally bound people, women had suffered from lack of educational opportunities for nearly a 1,000 years. There have been four philosophies which have contributed strongly to this evolution, namely the thinking of the ancient Hindu Indian, later Buddhist Indian, medieval Muslim Indian and last, the impact

of the British rule on Indian society. In 1930, it was Mahatma Gandhi who rekindled this dying flame. "I am firmly of the opinion" said Gandhiji "that India's salvation depends on the sacrifice and elightenment of her women." Thus the Independence Movement needed, used, and developed women; and today, in the words of Margaret Cormack, formerly professor of Brooklyn College, N. Y., "India boasts of more women in high places than most western countries." The role that women have to play is of great national and international importance. President Radhakrishnan speaking of the primacy of women's education remarked, "There cannot be educated people without educated women. If general education had to be limited to men or women, that opportunity should be given to women for then it would most surely be passed on to the next generation." Since then, educators have been constantly challenged with the question of how to provide an education suitable to her needs. Because the problem of the modern woman is not that she cannot vote, compete for public office or command respect, but it is that of being herself—an informed, thoughtful and contributing citizen, while at the same time fulfilling the traditional roles of wife and mother.

The modern educated woman is having experiences different from her mother and grandmother. Rising out of a non-competitive society she has to compete, to respond to new challenges, and to stand on her own feet. Most women today want to be happy wives and mothers but the recipe for happiness is changing. Happiness today includes self-realization through the development of the individual potentiality. A college student recently made this remark with a smile, "Peeling an orange and hand-feeding it to my husband as I sit at his feet in humble adoration is not my idea of marriage. I want to be his intellectual and social companion and not his slave." Most young Indian men would agree with her, though many want the old and new woman wrapped up in a single package. Consequently the ideals of both men and women are changing daily.

Yet, the fact remains that as mother, nurse, or teacher, she best fulfils a role she she is eminently fitted for. Biologically it is she who is primarily responsible for the growth and well-being of the race. The child of today is the citizen of tomorrow and therefore we can truly say with Wordsworfth: "The hand that rocks the cradle builds the nations and rules the world".

• • •

"I may be a weak instrument capable of doing little by myself inspite of my ardent desire to do much. And you individually may be able to do little. But you and I together can do much and working with the awakened youth of this country we can and will achieve a great deal. For youth only can save this country and the world."

Nehru,—To the young men and women of Bengal.

MINUTES OF THE GENERAL BODY MEETING

Dated 20th April, 1964

Present: Rev. Mother General in the Chair. Rev. Mother Honorine the President of the Association, Rev. Sr. Scholastica, Rev. Sr. Virgilia, the Secretary and twenty members.

Proceedings: The Association was very happy to have Rev. Mother General in the Chair. As patron of the Association her presence lent a good deal of joy and enthusiasm to the meeting. She opened the meeting with a few words of encouragement and advice to the members. After congratulating the Association over the laudable work it was turning out, she requested the Committee to arrange for some lectures which would enlighten them on modern thought. Mothers should know the problems of their children. They should help in making the future lives of their children happy in all respects. We are in a fast changing world and as such the old methods hold good no more. It is essential that Mothers make the right approach to their children, and give them the right guidance in this materialistic age. Children should be taught to be helpful to Society. They should be up to date with Governmental and Social demands, they should be active living members of Society and thus fashioned they will bring credit to their homes and their country.

2. The rules of the Association with the amendments were read out by Mrs. Muriel D'Silva.

3. One minute silence was observed in memory of the dear departed members—Mrs. Ethel Vas, and Mrs. Laura Pais. As Mother General was hard pressed for time, having important work to attend to, she left.

4. The Secretary then read out the Annual report and the same was adopted.

5. The statement of accounts was presented to the members and passed. The Auditor's Report was then read out and found in order. The statement of accounts stood as follows:

In cash	:	Rs. 256.75
Fixed deposit	:	Rs. 500.00
Total	:	Rs. **756.75**

6. Mrs. Hera Shetty was appointed Auditor for the coming year, and Miss B. Sita was requested to continue as Treasurer.

7. Next, the election of five members of the Managing Committee took place. The outgoing members were seven. As the election should be of only 1/3 of the full number, two were retained by lots at the previous Managing Committee Meeting. They were Mrs. Maisie Saldanha and Mrs. Muriel D' Silva. The other five names were put up for re-election. The members elected were Mrs. F. D'Souza, Mrs. Hera Shetty, Mrs. Cynthia Pereira, Mrs. Elaine Coelho and Mrs. Terry Vas.

The Managing Committee for 1964-'65 stands as follows:

1. Mrs. Gladys Rego—*Secretary*
2. Mrs. F. D'Souza—Assistant Secretary
3. Mrs. Hera Shetty
4. Mrs. H.D'Souza
5. Mrs. Mabel Britto
6. Mrs. Ivy Saldanha
7. Mrs. Maisie Saldanha
8. Mrs. Terry Vas
9. Miss B. Sita
10. Mrs. Muriel D'Silva
11. Miss Patricia Saldanha
12. Mrs. Eileen Veigas
13. Mrs. Ottie Albuquerque
14. Mrs. Elaine Coelho
15. Mrs. Cynhtia Pereira

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I, Sr. M. Scholastica, A.C., hereby declare that the particulars given above are true to the best of my knowledge and belief.

(*Sd.*) **Sr. M. Scholastica, A.C.,**
Principal, St. Agnes College, Mangalore.
Signature of Publisher.

16—3—1965.

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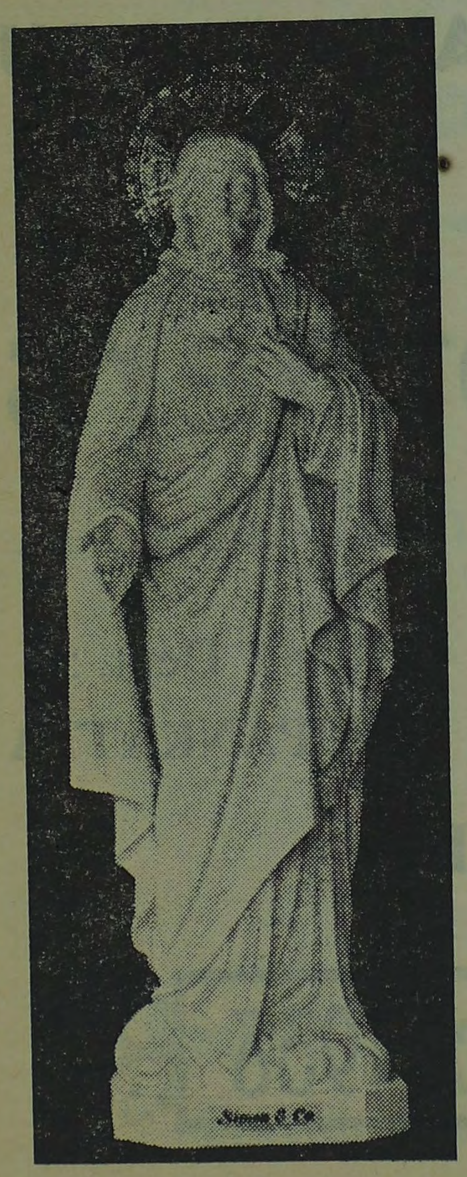
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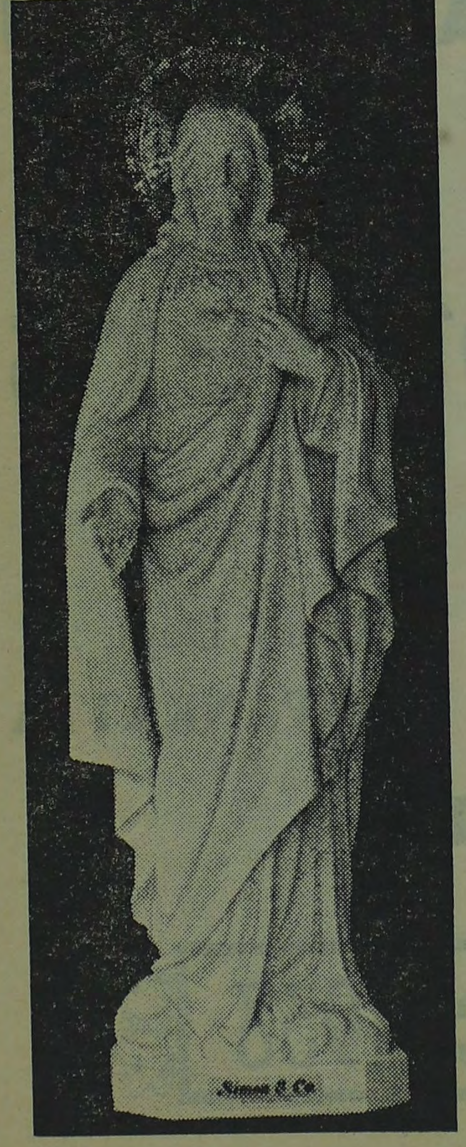
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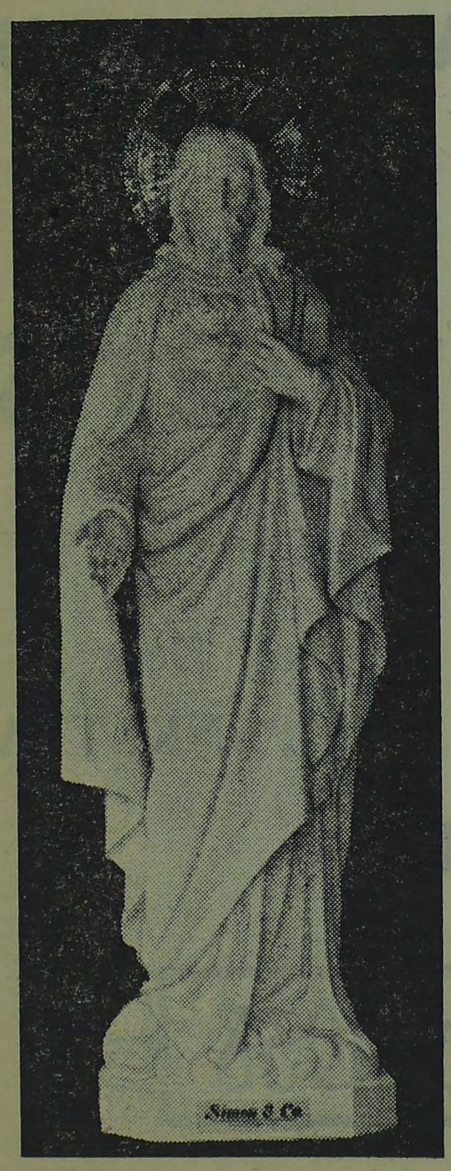
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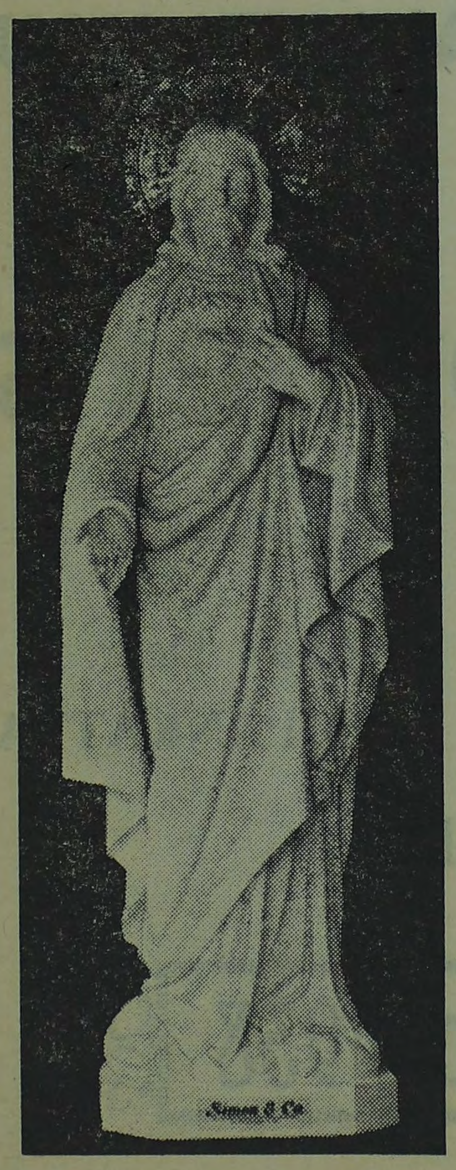
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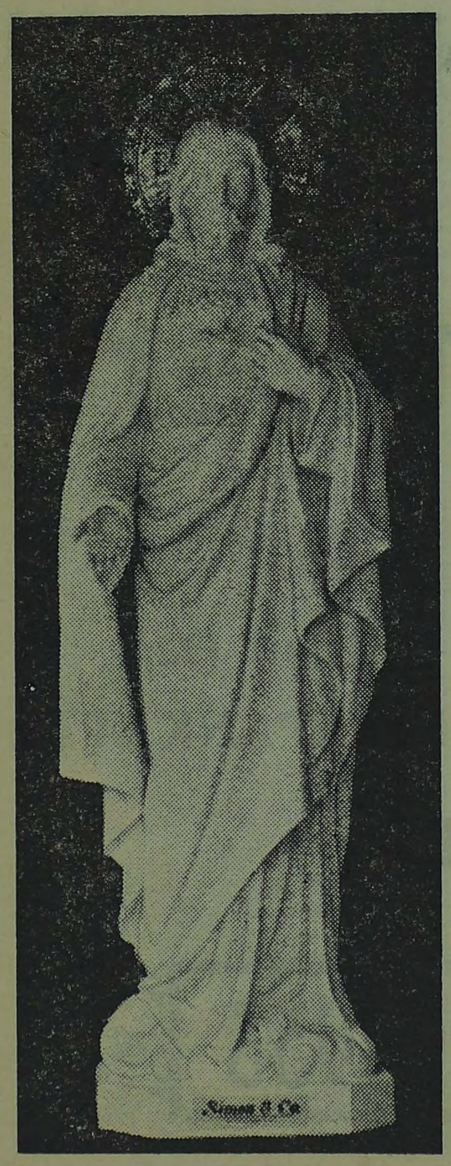
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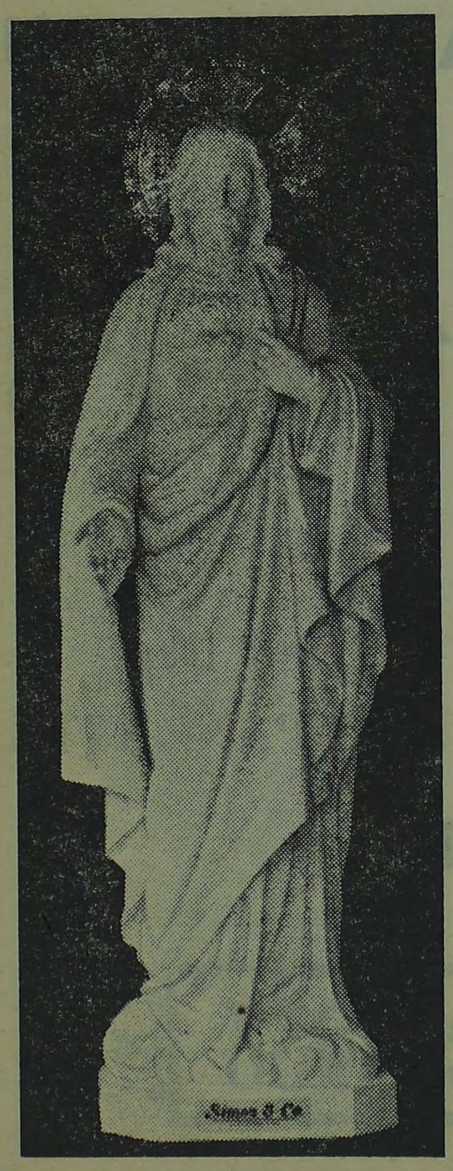
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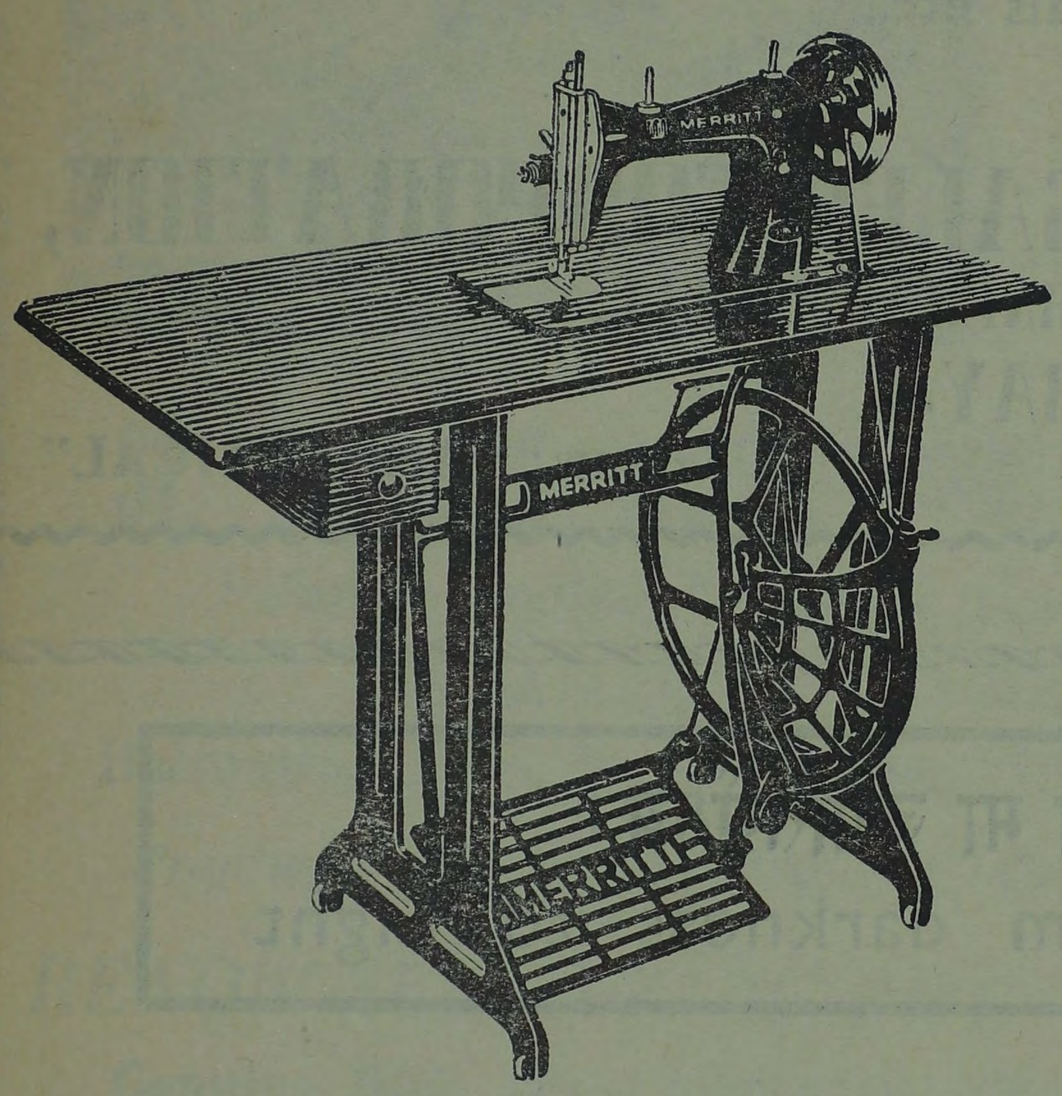
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