AGNES COLLEGE • THE APOSTOLIC CARMEL • MANGALORE

966

ST. AGNES COLLEGE MAGAZINE

1966

46th Year

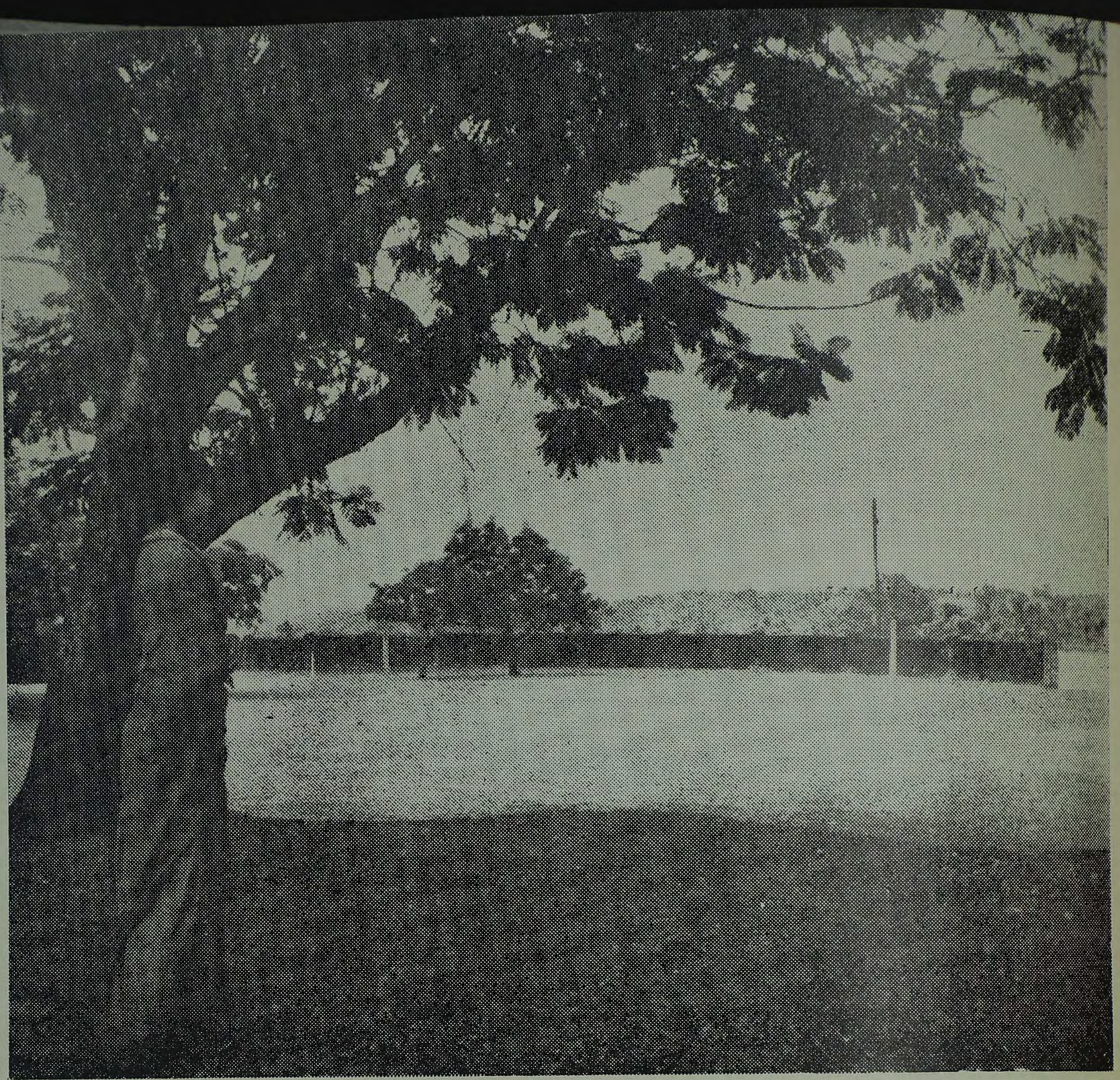
THE APOSTOLIC CARMEL, MANGALORE

THE APOSTOLIC CANNET MANCATORE

1969

MAGAZINE

ST. AGNES COLLEGE



View from the College grounds

In Salutation to the Eternal Peace

SAROJINI NAIDU

Men say the world is full of fear and hate,
And all life's ripening harvest-fields await
The restless sickle of relentless fate.

But I, sweet Soul, rejoice that I was born,
When from the climbing terraces of corn
I watch the golden orioles of Thy morn.

What care I for the world's desire and pride,
Who know the silver wings that gleam and glide,
The homing pigeons of Thine eventide?

What care I for the world's loud weariness,
Who dream in twilight granaries Thou dost bless
With delicate sheaves of mellow silences?

Say, shall I heed dull presages of doom,
Or dread the rumoured loneliness and gloom,
The mute and mythic terror of the tomb?

For my glad heart is drunk and drenched with Thee,
O inmost wine of living ecstasy!
O intimate essence of eternity!

Editorial

College Report

Section I— A YEAR TO REMEMBER

- Student President's Jottings
- A Brief Survey of International Cooperation
- International Cooperation is a Myth—Debate

Section II— PIECES ON PEACE

- Man of Peace
- Women and Peace
- Poets on Peace
- A Letter on Peace
- Atoms for Peace
- The Nobel Peace Prize
- Organisation for Peace—The Birth of the UN
- Symbols of Peace
- Scenes of Peace in Nature
- They walked the Paths of Peace
- What price Peace?
- Prescriptions for Peace
- Blueprint for Peace
- Bells!

Links with— Our Ex-Students

- Obituary
- Paradox of Peace
- What is this thing called Peace?

Section III— KANNADA AND HINDI SECTION

- ಕನ್ನಡ ಕಾವ್ಯಗಳು—ಹಳದು, ಹೊಸತು
- ಜೀವನ ದೃಷ್ಟಿ
- ಕವಿ ಸೂಕ್ತಿ ಸುಧಾ
- ಆತ್ಮದ ಕರೆ
- ಗೆಳತಿಗೆ
- ಅಲ್ಪ ಕಾಣಿಕೆ
- ಆತ್ಮಸಮರ್ಪಣೆ
- ಪ್ರೇಮಿಗಳ ತ್ಯಾಗ
- ಶಾಪ
- पेद्दू भट्ट (व्यंग्य)
- दुल्हन की चूडियाँ

1965 gave place to 1966. There was no International Cooperation in some spheres, there was no peace. There was AGGRESSION.....When 1966 dawned, the dawn belied its very name. It was dawn darkened by war clouds, blackened further by the shadows of death. Death removed from us the man who ruled India, that "small super-man", our peace loving Prime Minister, Sastri during his very quest for peace—but his death was the price of peace!

The war clouds have gradually lifted. It is now a woman's world, with a woman at the helm of our country. She stands for peace too, true daughter of her father, worthy successor of our late Prime Minister. She works for peace by her ceaseless striving, her gentle pleading, her travelling.

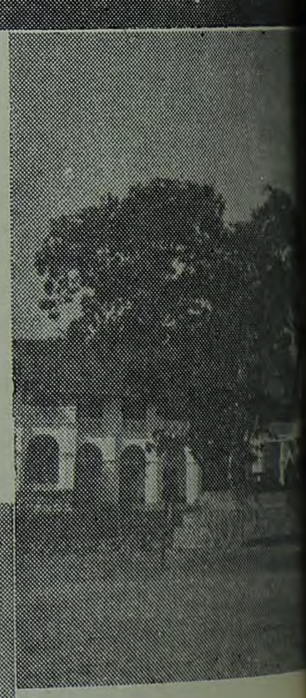
The nations of the world are striving for peace through conferences, peace missions, agreements and exhortations to intransigent nations. The Pope too is working for peace. Trampling down tradition and privilege he has gone to the doors of the United Nations begging for peace.

And we are working for peace too. Here is our little effort—the St. Agnes College Magazine, 1965–66.

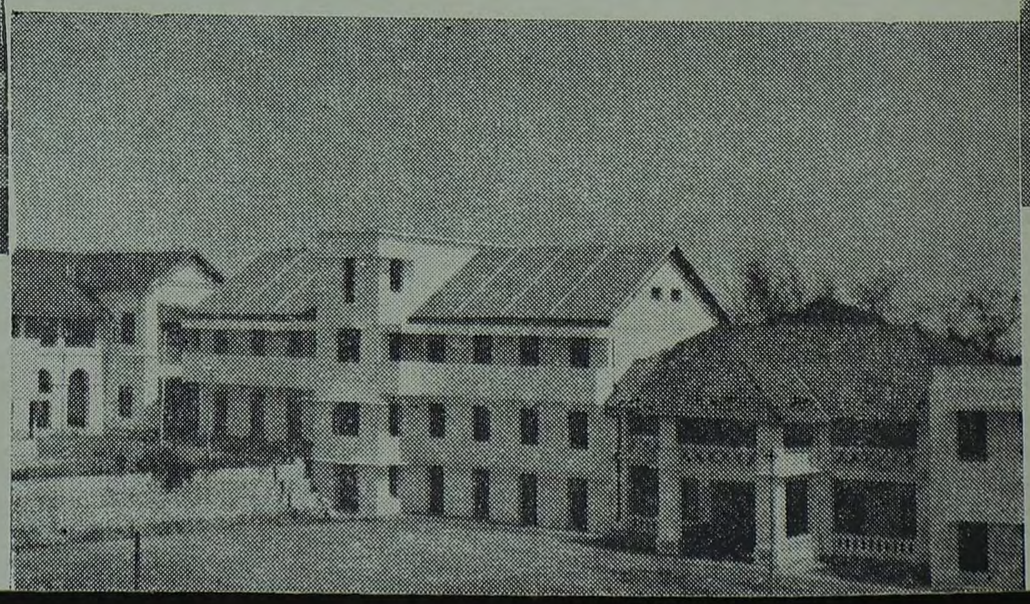
The very Rev. Mother M. Theodosia A.C.
Superior General of the Apostolic Carme
with His Holiness Pope Paul VI

The Vice Chancellor K. L. Shrimali, at the College—seen here with the Mother General, the Principal, and a few distinguished guests

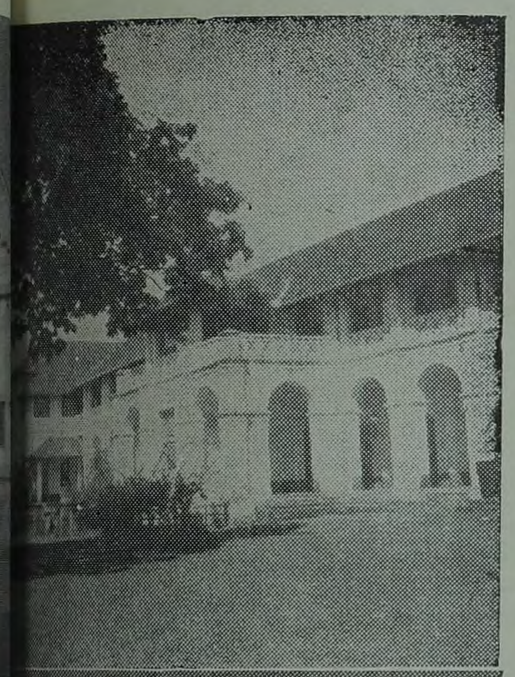
NEW VIEWS OF A

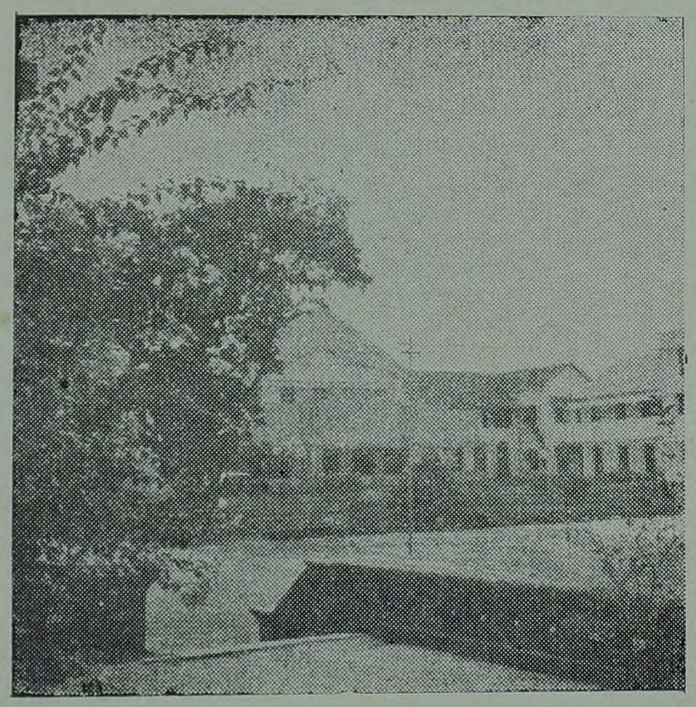


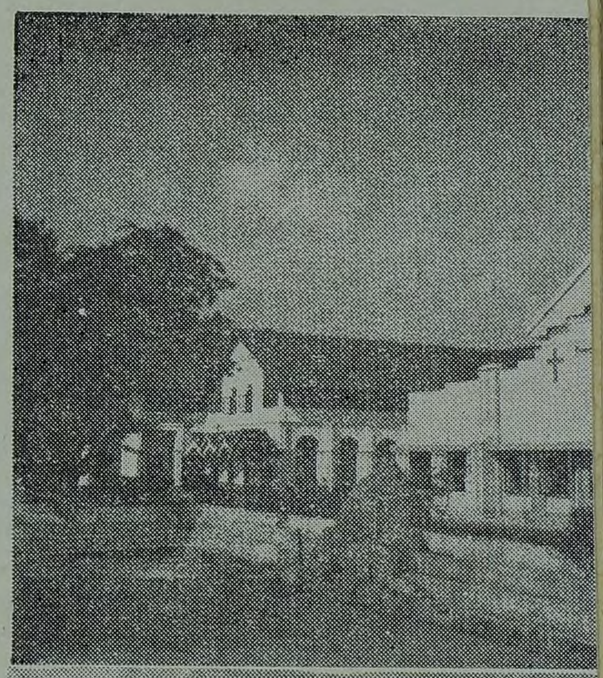
THE NEW BIOLOGY BLOCK

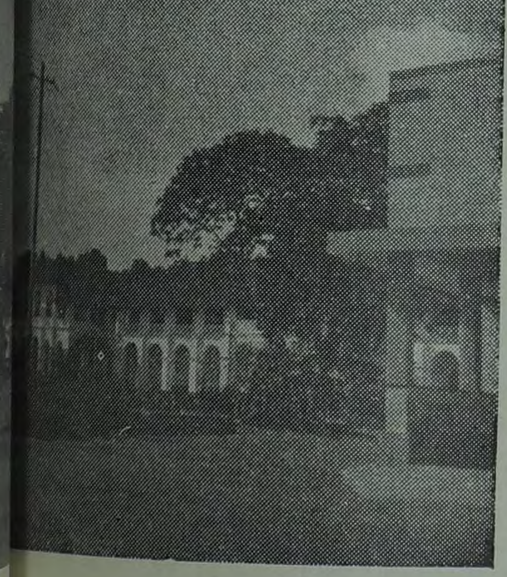


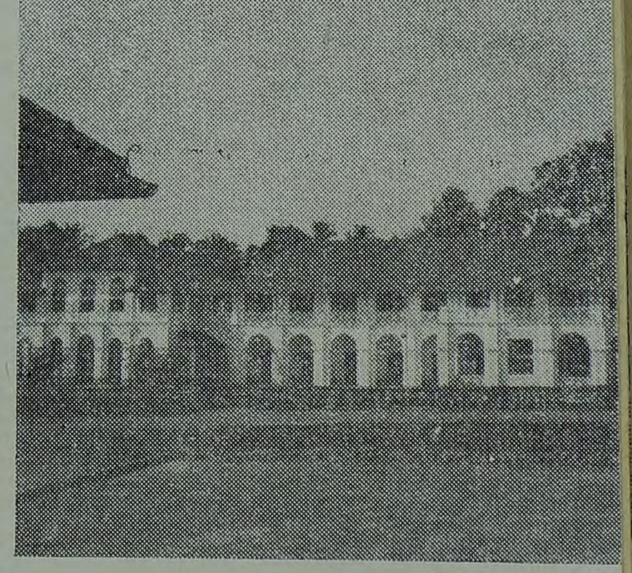
OLD COLLEGE

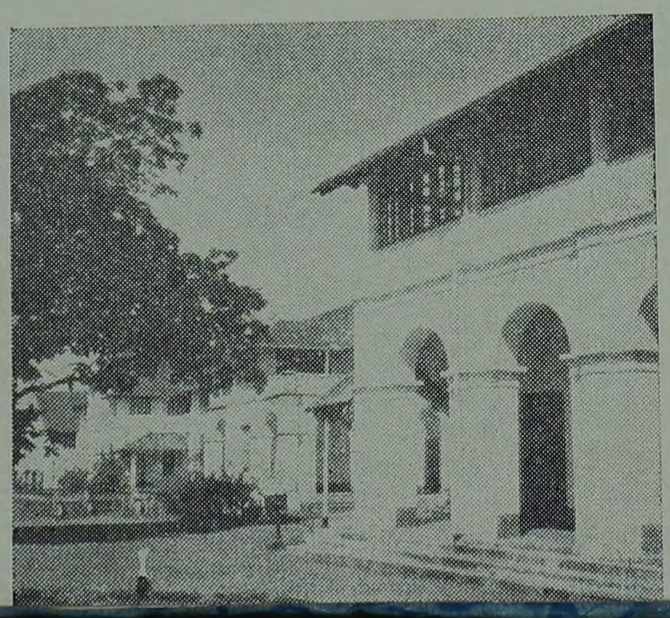












COLLEGE UNION COMMITTEE

Hazel Machado

Nisha Rao

Nagaveni Shetty

Matilda Sequeira

Carmel Pinto

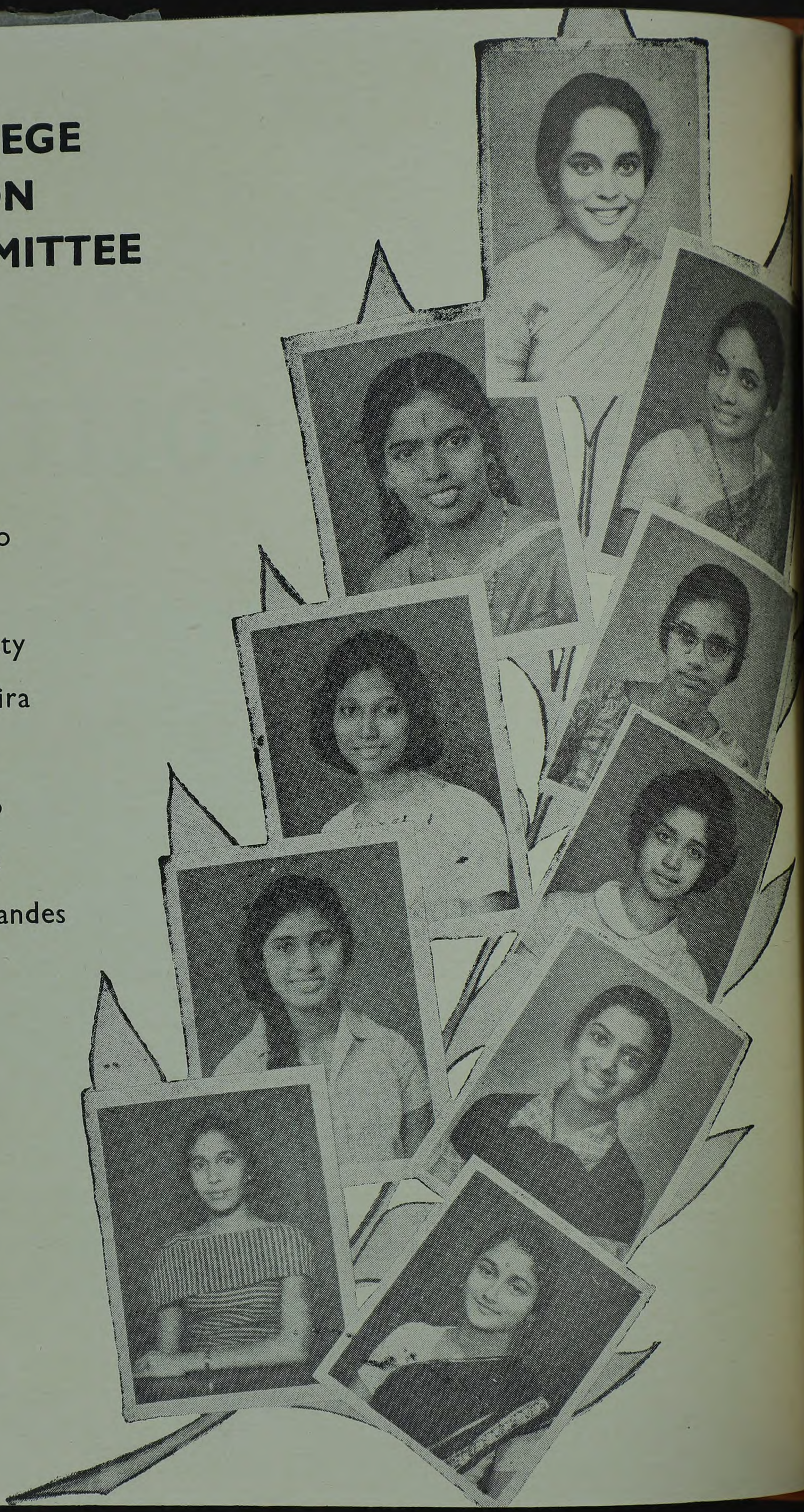
Meena Rebello

Hedy D'Souza

Dorothy Fernandes

Jessie Pais

Geetha Pai



COLLEGE STAFF

1965—1966

Mother M. Honorine, A. C. (*Social Science*)

Principal: Sr. M. Scholastica A.C., B.A. (Hons.) Lond., M.A.
Vice Principal: Sr. M. Hedwige A.C., M.A., B.Ed.

Department of English

Sr. M. Benedicta A.C., M.A. Sr. Moira A.C., M.A., B.T.
Sr. M. Josina A.C., M.A., B.Ed. Miss B. Radha B.A.

Languages

Kannada: Mr. P. Gopalakrishna M.A.
Sr. M. Evangelista A.C., B.O.L.
Hindi: Mr. C. Pereira, M.A.
French: Mrs. L. Lobo, B.A.

Department of Physics

Sr. M. Noelle, A.C., M.Sc. Mr. K. B. Ramachandra, M.Sc.
Mr. Elias Chaly, M.Sc. Miss M. P. Vatsala, B.Sc.

Department of Chemistry

Miss B. Usha, M.Sc. Mr. Mohan Shetty, M.Sc.
Sr. M. Immaculata, A.C., M.Sc. Miss Kasturi Baliga, M.Sc. Miss A. Vasanthi, B.Sc.

Mathematics

Mr. S. Ishwara Bhat, M.A., M.A.

Department of Botany

Miss Leela Rao, M.Sc., B.T. Miss M. Chandraprabha, M.Sc.
Miss E. D'Souza, M.Sc. Miss Vishala Alva, M.Sc.

Department of Zoology

Miss Vilasini Suvarna, M.Sc. Miss S. Sarojini, M.Sc.
Miss Vishala Alva, M.Sc. Miss S. K. Kokila, M.Sc. Miss N. Shyamala, B.Sc.

Department of History

Sr. M. Scholastica, A.C., B.A. (Hons.) Lond., M.A.
Mr. B. Manmunhi, M.A., L.L.B. Miss Janaki Krishnamoorthy, M.A., M.A.

Department of Economics

Sr. M. Noelline, A.C., M.A. Miss Aileen Lobo, M.A. Miss Dinah Sequeira, M.A.

Department of Politics

Sr. M. Hedwige, A.C., M.A., B.Ed. Miss U. N. Rama, M.A.

Department of Psychology

Sr. M. Aloysius, A.C., M.A., Dip. V.G. Mr. B. N. Manjunathaiah, M.A.
Mr. M. L. Rajashekar, M.A.

Physical Education

Miss Zita Aranha, B.A., Dip. Phy. Ed.

N.C.C. Officer

Miss Aileen Lobo, M.A.

College Union Committee

Hazel Machado
Nisha S. Rao
Nagaveni Shetty
Matilda Sequeira
Carmel Pinto
Meena Rebello
Geetha Pai
Dorothy Fernandes
Audrey Cutinha
Jessie Pais
Heddie D'Souza

REPORT—1965-'66

COLLEGE DAY—FEBRUARY 27TH, 1966

As the fragrance of the dawning year still lingers in the air, we wish you all a very happy and prosperous New Year. It gives us great pleasure to welcome into our midst today, Dr. K. L. Shrimali, M.A., Ph.D., Vice-Chancellor of the Mysore University who willingly and graciously accepted our invitation to preside at this function inspite of his heavy schedule of work. You are thrice welcome Sir, especially because we know you are passionately dedicated to the cause of education. We extend also a very warm welcome to the parents of our students, our friends and well wishers.

Ere we turn on the news reel, we wish to touch upon the momentous events that are currently holding our attention. On the 11th January we were enveloped in gloom at the passing away of another of the stalwart sons of India, our beloved Prime Minister. Silently we stood mourning over an irreparable loss. A week had scarcely run out when the radio broadcast the election of Mrs. Indira Gandhi as the next Prime Minister. We are justly proud of our womanhood, as a woman, today, stands at the helm of affairs in our country. While we cherish the memory of our late Prime Minister who guided the destinies of this nation at a very critical time, with unsurpassable statesmanship, we hail our new chief with joy, hoping that our country will march on to peace and progress under her leadership.

Now, let us review the progress of this Institution through the year that has just passed. It has been our good fortune to have a stable staff of 37 members which is largely responsible for the academic efficiency and moral virility of our students. To each one of them we say a special "Thank you" for their devoted and loyal service. The student-strength has risen to 790 and as the student population is on the increase, we have been obliged to expand our buildings to accommodate them. A new Biology Block has been constructed with the aid of the University Grants Commission.

Examination Results have been quite gratifying. The percentage of passes have been as follows:—

In the Final Year:

100% in the Politics and Psychology group.
96% in the History and Economics group.
75% in the Physics and Chemistry group.
61% in the Botany and Zoology group.

Miss. M. Geetha, III B.A. was awarded the Sumati Srinivasan Gold Medal for Economics.

In the B.A. & B.Sc. First Examination the percentage of passes was—

91 % in Part I—English
88 % in Part II—Kannada
90 % in Part II—Hindi
100 % in Part II—French
98 % in Part III—Chemistry Minor
88 % in Part III—Maths Minor
97 % in Part III—Politics Minor
85 % in Part III—English Minor
100 % in Part IV—Social Science
98 % in Part VI—General Science

Miss A. Rathnavalli stood second in the University in English. Miss Thelma Barrett-

and Miss Iona Mascarenhas secured the 4th, and 6th ranks respectively in General Science. A detailed analysis of results is given elsewhere.

In the Pre-University,

59 % passed in the Science Section

54 % passed in Arts section.

College Activities:

Besides the usual round of activities due attention was paid to the celebration of the International Co-operation Year 1965.

1. A debate was held on the proposition "International Co-operation is a Myth." This was presided over by Mr. G. Somashekar Rao, B.A., B.L., Chairman of the Municipal Council.
2. Mr. Bhavani Rao, Professor of Mathematics, St. Ann's Training College, and Co-ordinator of the Extension Service, delivered a lecture on "India and International Co-operation." Chev. L. C. Pais, Ex-Chairman of the Municipal Council, and a leading advocate, presided at the function.
3. Mrs. Octavia Albuquerque, Vice-Chairman of the Municipal Council, addressed the students on her first hand experience regarding International Co-operation, during her recent tour round the world. She had attended a session of the Security Council on the India-Pak dispute, and gave the students her impressions of it.
4. An International Dress Parade was held, when students dressed in the national costumes of various countries, danced and sang and delivered speeches outlining the contributions of all countries towards International Co-operation. Special reference was made to Nehru's contribution to International Co-operation.
5. A Mock Session of the Security Council on the Indo-Pak Cease fire was acted by the Students against a background of all the flags of the U.N.
6. The Economics Department had an extensive exhibition on International Economic Co-operation, and Indian Agriculture. This was done in collaboration with the Forest, Agriculture and Fisheries departments. The Economics students also held a demonstration on the development and activities of the Freedom from Hunger Campaign.
7. The Science department demonstrated through certain apt Scenes that no progress in any sphere is possible without the help of Science.
8. The Politics Students put up an Exhibition on the United Nations and its agencies, in International Co-operation.

Defence Efforts

Fired with true patriotic spirit, our students made an all out effort to do their humble best for the defence of our Motherland. They joined their fellow students of other Colleges in organizing a cultural programme in aid of the Jawans' Fund. A sum of Rs. 13,000 was collected through the mutual efforts of all the students of M'lore. Our Students also gave their hearty co-operation towards the "Carnival" organized in the town in aid of the Jawans, by holding stalls of their own. Around Christmas time, a gift parcel of Bourn Vita and Cigarettes, was sent to the Prime Minister, along with a letter pledging their loyalty to the nation. This spontaneous, patriotic gesture was rewarded by a letter from the Prime Minister.

Inter-Collegiate competitions in music and elocution have been eagerly patronised by our students. At the Independence Day competitions, our students captured the 2nd prize for debate, and for the group song. Students also participated in the Fine Arts, Week held at Surathkal Engineering College, carrying away the 1st prize for Western

Music and the 3rd prize for painting. At the Planning Forum held at St. Aloysius College, the 1st prize came to our College. The 1st prize was also won for public speaking in the Besant Competition, and the 2nd prize at the Forum held at Kasturba Medical College. One of our students got the 1st prize for Indian dancing in the Competition held by the Junion Chamber, and another won the 1st prize for painting in the competition held at Kasturba Medical College.

Sports:

It is not just the class room that moulds the student. The stage, the platform, the play-ground are other anvils on which is forged the all round character of our students. On the playground, it was success leading to success. Details are given elsewhere in this issue.

N.C.C.

The N.C.C. has taken due note of the extreme need for national service, and is preparing for any danger ahead. Though it is only in its second year, regular parades have made worthy cadets of our students. The Cadets participated in the camp held in Orissa last june, and at Hebbal in October.

The Social Service League through the voluntary services of its members, brings comfort, relief, and entertainment to the following centres:—

1. The Harijan colony, Kankanady.
2. The St. Anthony's Poor Home.
3. Father Muller's Hospital.
4. The Nirmala Rescue Home, Moodbidri.
5. The Government Sanitorium, Moodbidri.

In addition to visits, gifts of food, clothes, stationery, toys, and recreational items, this year the students spent a half day cooking a sumptuous meal for 200 lepers. Each student contributed in kind towards the meal, and a group of 12 was privileged to take the meal to the lepers and serve it out to them. There were also treats and games for children of other orphanages.

The CSU, Sodality and Legion of Mary give the Catholic Students the spiritual formation without which no other development is possible. Some of the activities conducted by these organizations are open to all students. In the Religion examination held by the Xavier Board of Higher Education, the following medals were won:—

General Contest:

III Year—Silver Medal—Shanthi Lewis

General Contest:

P.U.C.—Gold Medal—Irene Noronha
Silver Medals—Hermie Coelho
Pauline Pinto.

Regional Award;

P.U.C.—Silver Medal—Clara Baretto

Donations received:—We are grateful to Mr. T. A. Pai for his "Book Bank" of Rs. 2,000/- on behalf of the Syndicate Bank. Other amounts received during the last year are as follows:—

Brenda Paes (Ex-student)	..	Rs. 400/-
Mr. J. X. Pinto	..	Rs. 300/-
Mr. C. B. Naidu	..	Rs. 154/-
Mr. K. K. Kuruvilla	..	Rs. 100/-

The College is very much in need of financial help. If we are to receive everyone that knocks at our door, a big College extension is necessary. Parents of our students and friends of the College, we look to you for help. Even small amounts are welcome; many small amounts will make a big sum.

Our last word is hearty thanks to our honoured President for his presence here this evening. We thank all those who have contributed towards our Prize Fund. We do appreciate the interest taken by the parents of our students, our friends and well wishers in the progress of th e College and thank them all for it.

Sister M. Scholastica A.C.
Principal.

UNIVERSITY AWARDS

The Sumathi Sreenivasan Gold Medal for Economics —Geethakumari Kamath
Merit Scholarship for highest marks obtained in the Major Exam. of the II B.A. —Cynthia Gonsalves
Merit Scholarship for highest marks obtained in the Pre-university Examination —Vijayalakshmi Kamath

Xavier Board of Higher Education Awards

Graduate Section	:	Silver Medal	:	Shanthi Lewis
Pre-University Section	:	Gold Medal	:	Irene Noronha
	:	Silver Medals	:	Hermie Coelho
				Pauline Pinto
Regional Contest	:	Silver Medal	:	Clara Baretto

COLLEGE AWARDS

	Third Year	Second Year	First Year	Pre-University
Good Conduct	Louella Farias	* * * *	* * * *	Geetha Pai
	Lily Pinto	* * * *	* * * *	Gita Ramakrishnan
Christian Doctrine	Henrietta Fernandes	Matilda Sequeira	Irene Noronha	Cynthia V. Cutinha
	* * * *	* * * *	Jean Gonsalves	Annette Marie Gonsalves
Moral Science	Rathnavalli A.	Ponnamma M. B.	Sumithra M.	Shuba Nayak
	* * * *	* * * *	* * * *	Aruna Pai K.
English	* * * *	Gulobi Rasquinha	Jean Gonsalves	Annette Gonsalves
	* * * *	* * * *	* * * *	Mary Kattakayam
	* * * *	* * * *	* * * *	Shyamala Narayanan
Kannada	* * * *	Shyamala Bai B.	Prabha Bhandary	Usha Shanbogue
Hindi	* * * *	Malini Pai G.	Shyamala P. S.	Juliet Britto
French	* * * *	* * * *	* * * *	Hema Shekharan
General Proficiency				
Physics/Chemistry (Group)	Lena Sequeira	Ponnamma M. P.	Carmel Pinto	Juliet Britto (PCM)
Botany/Zoology „	Jalaja P. S.	Nagaveni B.	Shyamala P. S.	Mary Kattakayam (PCB)
History/Economics „	Iona Mascarenhas	Gulobi Rasquinha	Irene Noronha	Sr. Annalisa (HEL)
Politics/Psychology „	Lydia Fernades	Not awarded	Cecy Kuruvilla	* * * *

College Activities : Hazel Machado
Social Service : Rita Mascarenhas
: K. M. Meenakshi
Theatricals : Hazel Machado
Hostel : Wera Sequeira
Games: Josephine D'Souza
Special (founded) Prize for Physics: Lena Sequeira
S.S.L.C. Prize for General Proficiency (Founded) : Celine D'Souza
Special Prize for good conduct (Founded) : Regina Pinto

COLLEGE COMPETITIONS

Elocution Competition : First Prize : Thangamma Verghese Second Prize : Jean Gonsalves
Essay Competition : on International Co-operation : Cecy Kuruvilla
Painting Competition : Malathi Flower Arrangement Competition : Sudha Shetty.

Geetha Kumari Kamath

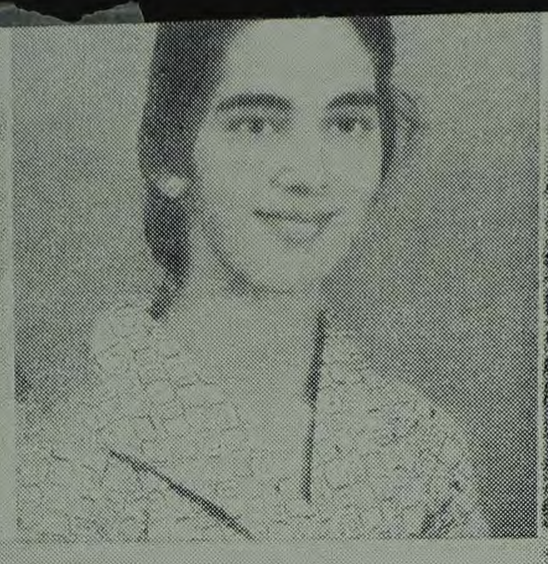
Winner of the Sumathi Sreenivasan Gold Medal for Economics

A. Rathnavalli

First Class in English, 2nd in the University

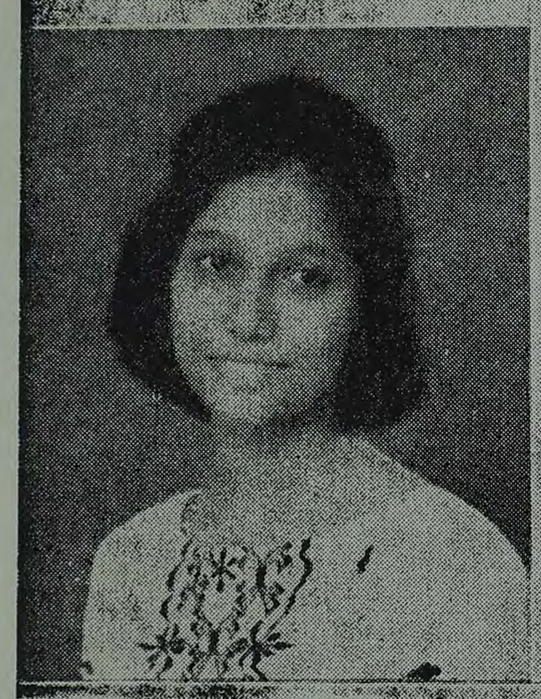
Three of the four winners of Medals in the Inter-Collegiate Examination in Religion

Elocution Competition : First Prize : Thangamma Verghese Second Prize : Jean Gonsalves
Essay Competition : on International Co-operation : Cecy Kuruvilla
Painting Competition : Malathi : Flower Arrangement Competition : Sudha Shetty.



Iona Mascaren
Lena Sequeira
Lydia Fernande
P. S. Jalaja

Gulobi Rasquin
Nagaveni Shett
M. P. Ponnamm



Carmel Pinto
Cecy Kuruvilla
Irene Noronha

Juliet Britto
Mary Kattakaya
P. S. Shyamala

GENERAL PROFICIENCY

UNIVERSITY RESULTS

MARCH 1965

	Presented	I cl.	II cl.	III cl.	Failed	Passed	Percentage
III Year B.A.							
Politics/Psychology (English)	9	—	4	5	—	9	100%
Major—Politics	9	—	4	5	—	9	100%
Major—Psychology	9	—	4	5	—	9	100%
History/Economics (Politics)	26	—	4	21	1	25	96%
Major—History	26	—	—	25	1	25	96%
Major—Economics	26	1	9	16	—	26	100%
III B.A. Total	**35**	—	**8**	**26**	**1**	**34**	**97%**
III Year B.Sc. Physics/Chemistry(Maths)	8	2	3	1	2	6	75%
Major—Physics	8	2	1	5	2	6	75%
Major—Chemistry	8	2	1	5	2	6	75%
Botany/Zoology (Chemistry)	37	—	8	15	14	23	62%
Major—Botany	37	—	10	20	1	30	81%
Major—Zoology	37	—	2	25	10	27	73%
III B.Sc. Total	**45**	**2**	**11**	**16**	**16**	**29**	**64%**
II B.Sc. Part I:	50	1	18	30	1	49	98%
Part II: Kannada	33	—	5	24	4	29	93%
Hindi	17	—	8	7	2	15	88%
French	1	—	—	1	—	1	100%
Part III: Maths Minor	8	6	—	1	1	7	87.5%
Chemistry M.	41	18	14	8	1	40	97.5%
Part IV: Social Science	53	13	23	17	—	53	100%
II B.A. Part I:	58	—	9	40	9	49	84.5%
Part II: Kannada	45	—	5	35	5	40	88.8%
Hindi	13	—	2	10	1	12	85.4%
Part III: Politics M.	38	—	—	—	1	37	97%
English Minor	20	—	—	17	3	17	85%
Part IV: General Science	58	20	18	19	1	57	98%
II Year: Part I	108	1	27	70	10	98	90.7%
Part II	109	—	20	77	12	97	89%
Part III	107	—	—	—	6	101	93.5%
Part IV	111	33	41	36	1	110	99.1%
P.U.C. Science. P.C.B.	112	8	22	32	50	62	55.2%
P.C.M.	32	5	10	7	10	22	68.7%
P.U. Science	144	13	32	39	60	84	59%
P.U. Arts	143	6	31	41	65	78	54%
P.U. Class	287	19	63	80	125	162	56.8%

II B.Sc.	A. Ratnavalli	2nd in the University in English
II B.A.	Thelma Barett	4th in the University in General Science
	Iona Mascarenhas	6th in the University in General Science

In the Degree Examinations, for percentage of passes in the University the College ranked Ist in First Examination B.A., Part I, B.Sc. Part I, B.Sc. Part III & B.Sc. Part IV; 3rd in B.A. Part III & Part IV, 7th in B.A., Part II; 8th in B.Sc., Part II; 12th in B.A., Part IV; In the Final Examination, 2nd in the B.A., Degree; 5th in the B.Sc., Degree Exam. In the Pre-University Arts 4th out of 49 and Pre-University Science 9th out of 57 Institutions.

INTER-COLLEGIATE SPORTS

District Level—Nehru Maidan, Mangalore

100 Metres: First four places:— 1st Esmie Lobo; 2nd Josephine D'Souza; 3rd Chanchalakshi; 4th Jessy Pais.
200 Metres: First two places:—1st Esmie Lobo; 2nd Josephine D'Souza
High Jump: 1st place—Maureen Lewis; 3rd Connie D'Souza
Long Jump: 2nd place—Maureen Lewis; 3rd Lovejoy Lobo
Shot Put: 1st place—Blanche Pinto; 3rd Mallika Shetty.

Dasara Sports, Divisional Level at Mysore.

100 Metres: Esmie Lobo secured the 2nd place
200 Metres: Josephine D'Souza secured the 2nd place
High Jump: 1st place—Maureen Lewis
Long Jump: 1st place—Maureen Lewis
Shot Put: 2nd place—Blanche Pinto

Dasara Sports, State Level at Sri Kanteerava Stadium Bangalore.

The College Relay Team stood first in the State.
Esmie Lobo secured the 3rd place in 100 Metres.
Maureen Lewis secured the 3rd place in Long Jump.

M.G.S. Inter-Collegiate Athletic Meet at Mysore.

The College won the Team Championship for which a Shield was presented

50 Metres: 1st place Esmie Lobo; 3rd Ameetha Rao.
100 Metres: 1st place—Ameetha Rao; 2nd Esmie Lobo
200 Metres: 2nd place—Esmie Lobo; 3rd, Ameetha Rao
80 Metres Hurdles 2nd place—Jessy Pais; 3rd, Esmie Lobo
High Jump: 1st place—Jessy Pais; 2nd Maureen Lewis
Long Jump: 2nd place—Maureen Lewis; 3rd, Jessy Pais
Discus Throw: 3rd, Mallika Shetty
4x100 Metres Relay—College team — 2nd place.

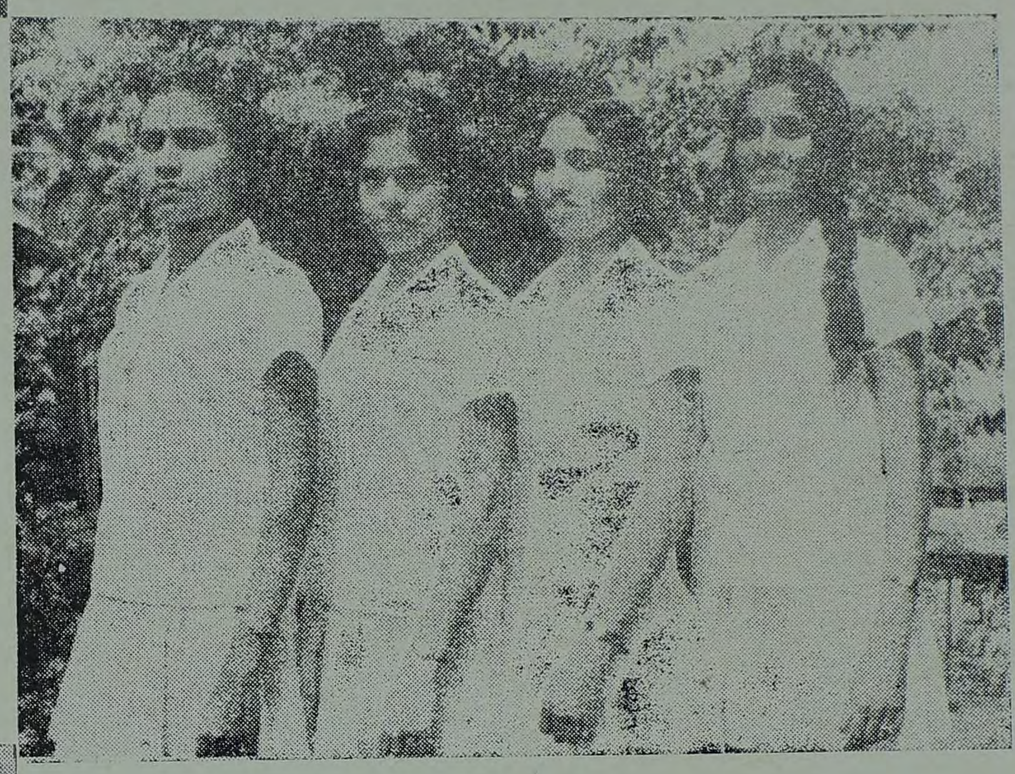
Among the 8 athletes chosen to represent the Mysore University at the Inter-Varsity Athletic Meet at Annamalai 4 were from St. Agnes College: Jessy Pais; Esmie Lobo; Ameetha Rao and Maureen Lewis.

S. Kanara District Olympic Athletic Meet—Nehru Maidan, Mangalore.

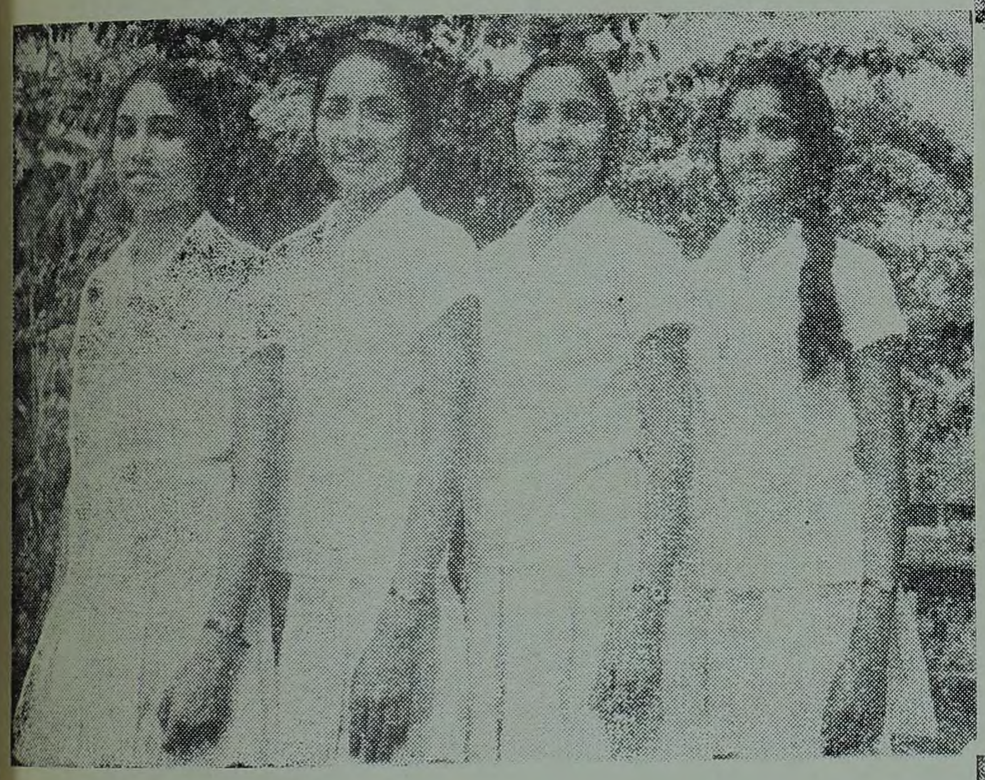
50 Metres: 1st place—Ameetha Rao; 2nd, Esmie Lobo; 3rd, Jessy Pais; 4th, Chanchalakshi
100 Metres: 1st place—Ameetha Rao; 2nd Esmie Lobo; 3rd, Jessy Pais; 4th, Josephine D'Souza

Sport

Athletic Team that
won the Team Championship
in the M. G. S. Inter-collegiate
(Finals) at Mysore



Selected to represent the
Mysore University at the
Inter-varsity Athletic Meet



Left: Winning Relay team
at the State Dasara Sports
Meet at Bangalore

Zonal Champions — Kho-Kho Team

DISTINGUISHE

Chitralekha Rao
First class, First in the State
(Theory & Practical)

Shanthakumari Nair
First class (Theory)
Second class (Practical)

Bharatanatyam — Higher grade — Special Dance Examination

Elocution Contest Winners

Jean Gonsalves
Thangamma Verghese
Irene Noronha
Celine Correa

Mariette Lobo
Winner of the
First Prize in the
Jaycee Dance Competition

200 Metres: 1st place Ameetha Rao; 2nd Esmie Lobo; 3rd Jessy Pais; 4th, Josephine D'Souza.

High Jump: 1st place—Jessy Pais; 2nd, Maureen Lewis ; 3rd, Margaret Saldanha

Long Jump: 1st place—Maureen Lewis; 2nd, Esmie Lobo; 3rd, Ameetha Rao

Shot Put: 2nd place—Ameetha Rao; 3rd Blanche Pinto; 4th Chanchalakshi

Discus Throw: 1st place—Maureen Lewis; 3rd, Jessy Pais

Javelin Throw: 2nd place—Eunice Sunitha.

4x100 Metres Relay: 1st 2 places:—College 'A' and 'B' Teams

Ameetha Rao won the Cup for Individual Championship.

Maureen Lewis and Jessy Pais created new district records in Long Jump and High Jump respectively.

The College won the Team Championship.

S. Kanara District Olympic Games—Nehru Maidan—Mangalore—January, 1966.

We were the Winners in Throw-ball; Badminton Fives and Tennikoit Singles.
Runners-up in Kho-Kho; Tennikoit Singles and Doubles and Ball-Badminton Doubles.

M.G.S. Inter-Collegiate Tournaments—Zonals at Puttur.

We were the Winners in Kho-Kho and Soft-ball.
Runners-up in Throw-ball, Ball-Badminton and Tennikoit.

OTHER AWARDS

Dancing:

Bharatanatyam Special Dance Examination: (Higher Grade) First Class in Theory and in Practical—First Rank in the State—Chitralekha Rao, I B.A. First Class in Theory—Shanthakumari Nayar I B.A. (Both trained by Mr. K. L. Mooralidhar).

JAYCEE Dance Competition: First Prize: Mariette Lobo I B.A.

Music:

K.R.E.C. Intercollegiate Competition in Music
Western Music : First Prize : Hazel Machado
K.M.C. Inter-Collegiate Competition
Group Song : Second Prize—Malini Pai and her Group.
Konkani Natak Sabha: Second Prize—Irene Pinto—Third Prize: Gulobi Resquinha

Painting:

K.M.C. Painting Competition:
First Prize for colour Painting : Jayamala P.U.C.
K. R. E. C. Painting Competition: Third Prize—Juliana Pinto

Elocution:

K.M.C. Inter-Collegiate Debate : Second Prize —Jean Gonsalves I B.A.
Besant Elocution Competition : First Prize —Celine Correa I B.A.
St. Aloysius College Planning Forum Elocution Competition : First Prize —Celine Correa I B.A.
Sodality Elocution Competition : —Irene Noronha I B.A.

SECTION I

A YEAR TO REMEMBER

THE STUDENT PRESIDENT'S JOTTINGS

The 2nd of February, 1965, dawned bright but quiet, as is usual at the close of the academic year. Then suddenly, everybody was excited as the notice board announced the College elections. Tension rose to a climax as minute by minute elapsed, bringing us closer to the time of the announcement of the results, which were as follows: Union President–Hazel Machado; Vice-President–Nisha Rao.

The 19th of the same month was indeed a sad day, for the whole College got together to wish the seniors an unwilling farewell. It moved us all to hear the outgoing President, Sylvia Rasquinha say that it was very hard indeed to say farewell, but very pleasant to cherish sweet memories of College Days! That evening, college closed for everybody, except the lucky first year students who reigned supreme on the premises till the 31st of March.

The 24th of June brought in the smiling faces of the senior students back to College. We were happy to be back again full of enthusiasm and encouraged by the wonderful fruit of last year's labour. A new academic year of bright promise stretched before us.

Congratulations! and thanks to God for the brilliant University results!

At last came the long awaited day–the 5th of July,–when the freshers stormed the College in hundreds. At 10 a.m. an opening function to welcome our junior sisters was held in the College Hall. A fortnight later, each class elected its representatives to the College Union Committee. The representatives elected were as follows:

Nagaveni Shetty	—II B.Sc.
Matilda Sequeira	—II B.A.
Carmel Pinto	— I B.Sc.
Meena Rebello	— I B.A.
Audrey Cutinha, Jessie Pais	—P.U.C. Science
Dorothy Fernandes, Geetha Pai, Heddy D'Souza	—P.U.C. Arts

It was the 'International Cooperation Year' and the need for cooperation in every field that was stressed by all our professors, this year. The students soon imbibed the spirit of cooperation and one activity followed another to mark its celebration, with the hearty cooperation of all.

The first meeting of the Social Service League was held and the members were assigned their duties of visiting and entertaining the sick and the aged, the poor and the needy.

On the following Thursday, the 13th, the P.U.C. students entertained the seniors with drama and song. They exhibited their talents and proved their worth as actresses.

When the freshers joined us we were delighted to see a Canadian among the number. Indeed, Nancy Huber's talk on

1965

A YEAR TO REMEMBE

THE INTERNATIONAL COOPERATION YEAR

His Excellency,
Rt. Rev. Dr. B. S. D'Souz

Bishop of Mangalore
at the C. S. U. Inaugural

COLLEGE INAUGURAL

A Scene from the Life of
St. Agnes in Indian Dance

her home country heightened our interest and she delighted us with wonderful pieces of music on her flute.

Later that month, our C.S.U. unit celebrated its inaugural function. The Inaugural Address was delivered by His Lordship, Rt. Rev. Dr. B. S. D'Souza, Bishop of Mangalore. We were much the richer in spirit for having heard his valuable words on the apostolate. The function which opened with a Bible Service, closed with a little item composed and acted by the students. It showed a sick world yearning in vain for some remedy. There were many quack doctors ready to prescribe but only LOVE could cure her.

The Kannada Association was inaugurated on the 29th. Sri B. S. Kedilaya, M.A., Lecturer in Kannada, St. Aloysius College, delivered the inaugural address.

"Kabuliwallah", a Hindi film on the 31st, brought the month to a close.

August was a month of debates and competitions. At the beginning of the month the 'Wild Life Week' was announced and the need for the preservation of wild life was pointed out to the students.

On the 5th, the College Union Debate was held. The proposition was "International Cooperation is a Myth." Mr. G. Somashekar Rao, chairman, of the Municipal Council presided. Thangamma Verghese and Jean Gonsalvez won the firt and second prizes respectively.

Then dawned the great day—Our Independence Day. The staff and students gathered round the flagstaff and as the flag flew high we stood in silent reverence. An Independence Day Service followed. In our midst was Rev. Dr. Scheurmeier of the Basel Mission Seminary. He spoke on India's fight for independence and how much we should strive to preserve this precious gift. He also referred to the current food problem and suggested practical measures by which students could help. Then the students gathered in the hall for a film show. The Social Service Leaguers left for Moodbidiri that afternoon to visit the T.B. Sanatorium. In the evening students from all over and around Mangalore met in the K.M.C. auditorium for the Inter-Collegiate debate organised by the Medical College. Congratulations to Jean for winning the second prize. The Inter-Collegiate music Competition was held in the Town Hall the next day. Malini Pai and her group won the second place in the Group Song contest.

The formal inaugural meeting of the College Union Committee and the introduction of the P.U.C. students on the 26th was the highlight of the month. It was a thoroughly enjoyable evening. The month ended with another film show.

September came round with the 'promise' of exams on the horizon. But the celebration of 'Teacher's Day' was the first event of the month. We greeted our dear professors and lecturers with flowers and songs, and that evening, Dr. G. D. Veliath spoke brilliantly on the herioic role of the Teacher in society. What we did for our lecturers was not at all enough to show the deep gratitude we felt in our hearts for their loving care and the excellent education they were giving us. Mr. Bhavani Rao spoke on the necessity of "International Cooperation" to mark the inauguration of the "International Cooperation Year" and Chev. L. C. Pais presided at the function.

Then suddenly our country was caught in the grip of war. The fire of patriotism spread wild among our students and we willingly joined the other colleges to do our bit for our suffering India. A procession was organised and a huge sum of money collected for the National Defence Fund by staging a cultural programme in the Town

Hall. Out of the contributions made by our College students, a gift package of Bournvita tins and other articles were sent to our brave jawans. The members of the Social Service League went on a house to house collection of old clothes for the stricken families.

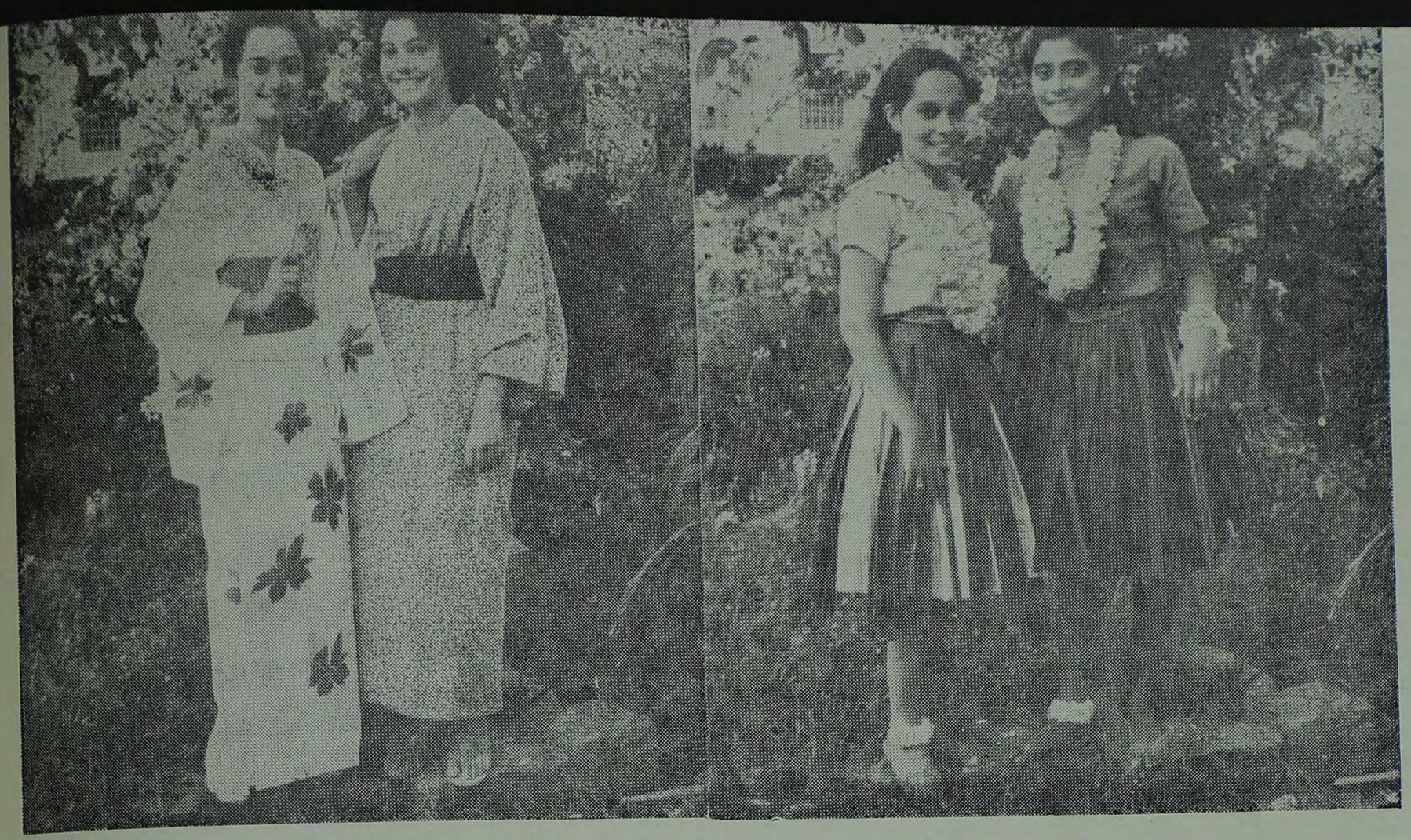
At the Symposium on Prohibition, Prathibha Shetty, Gulobi Rasquinha and Jean Gonsalvez participated and were awarded certificates. At the Inter-Collegiate Art Competition, Jayamala won a prize for painting and Hazel Machado, the first Prize for Western Music. During the Dassera holidays, Celine Correa won the first prize in the Senior Besant Competition, and Mariette Lobo, the first prize in the Jaycee Dance Competition.

October brought in a number of activities in connection with the Principal's Day celebrations. All the activities this year were on the theme of 'International Cooperation'. An essay competition brought Cecy Kuruvilla the First Prize; a painting contest on the emblem of the International Cooperation Year brought Malathi the First Prize. A Forum on the U.N. followed next. The Flower Arrangement Competition was the third in the series of competitions organised to honour our beloved Principal who has put her heart and soul into the work of making each one of us great. Sudha Shetty, Theresiamma, Meena Rebello and others excelled in the art. An International Dress Parade gave us all an idea of the costumes and customs of the various peoples of the world.

The following week, the Principal witnessed a Mock Session of the U.N. on the Kashmir Dispute. Our students acting as Chagla and Bhutto did very well indeed! A playlet composed and acted by the psychology students showed the audience how important a part the family plays in society and how each one of us is responsible for the happiness of the family and thus of the whole world community. "The Homage of Hands" was the last item in the programme. This depicted the service offered by the 'hands' of teachers, nurses, soldiers and other dedicated workers to the world. Two very instructive and educative exhibitions filled the afternoon hours—one on the achievements of the United Nations was organised by the Politics students and another on International Economic Cooperation and Indian Agriculture was organised by the Economics students. The latter also gave an instructive demonstration on the 'Freedom from Hunger Campaign'. On the following thursday the Science Departments were all astir. That afternoon they entertained us with three original plays composed by them, which were both light and high. The Chemistry Section staged "The Chemistry Professor"—even he had his noteworthy contribution to make towards furthering international cooperation. The Botany and Zoology Departments combined to present a skit entitled 'The Albino' which showed us in a very humourous way the part played by heredity in the transmission of characteristics. The Physics Department gave us an enjoyable playlet "I Love You, Dora" wherein the daughter of a scientist falls in love with an artificial man, the brain child of his own creation. The Mathematics Department showed us how 'Mathematics Solves all Problems.'

On the 21st of October, Mrs. Octavia Albuquerque was invited to speak on the part woman played in the home and in the country. This marked "Woman's Day". U.N. Day was also observed and the same speaker gave us a vivid account of a session of the U.N. and its headquarters which she had visited earlier in the year.

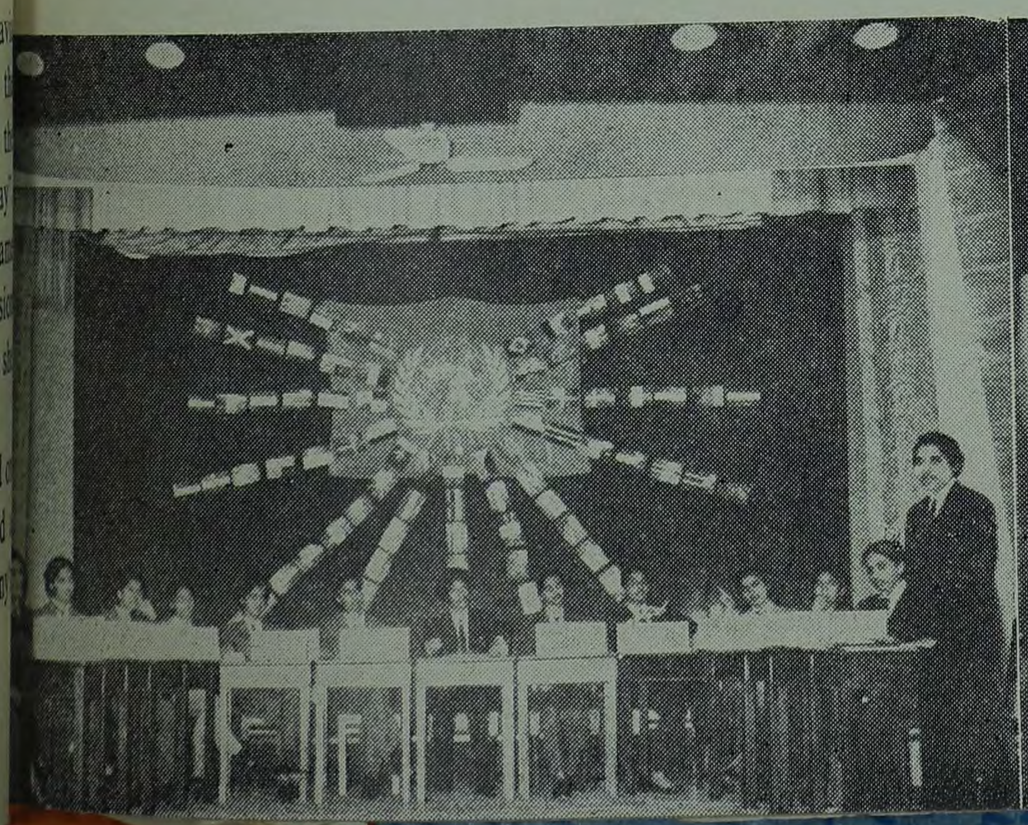
The long chain of celebrations ended on the 29th of November with sports and a treat. The little children of St. Anthony's



At the International Dress Parade

PRINCIPAL'S DAY

Mock Session—Indo-Pak Border Dispute



Psychology Student's Playlet

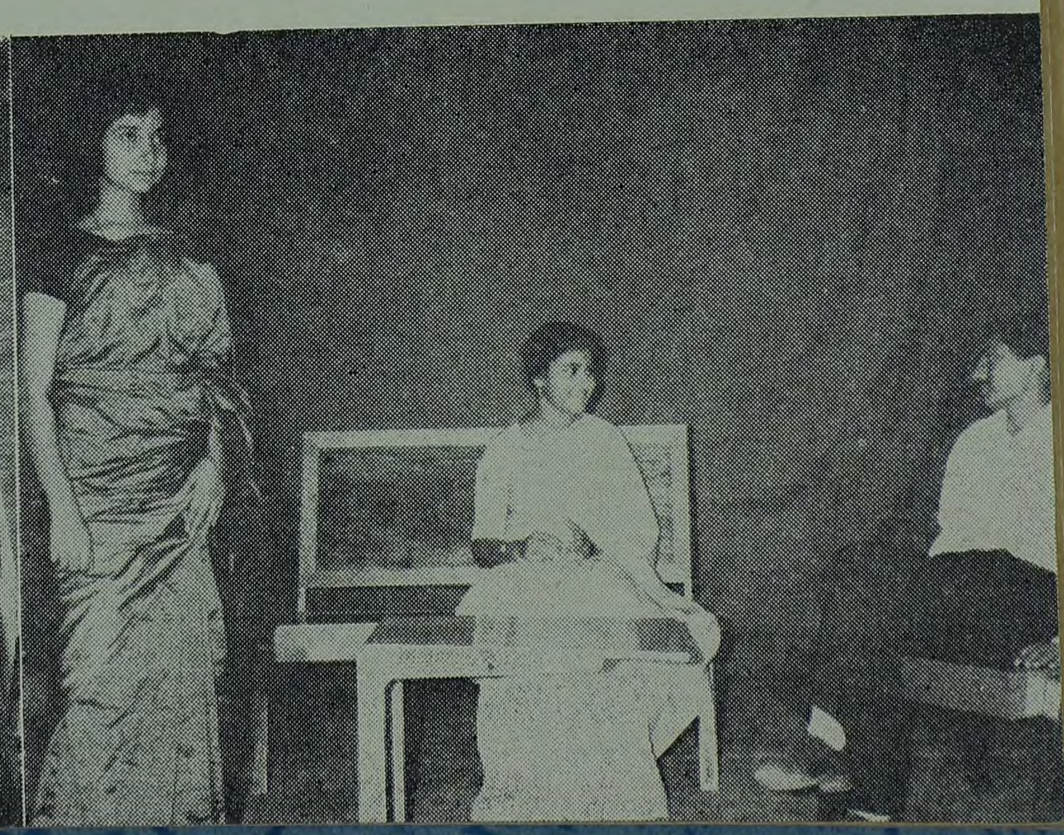
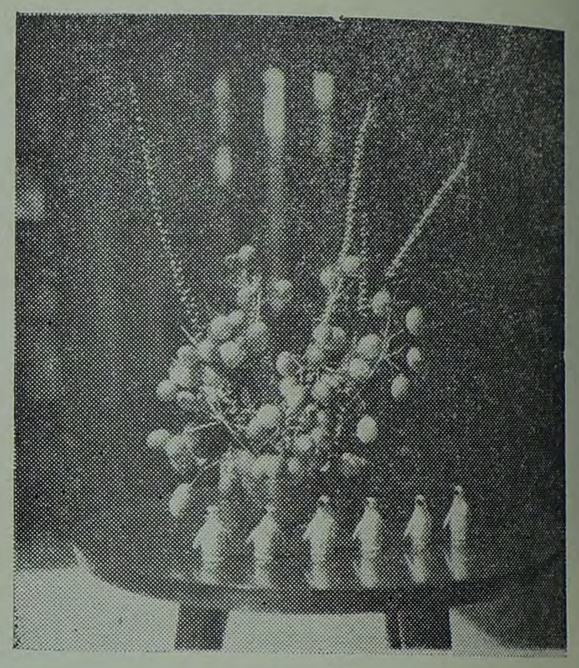
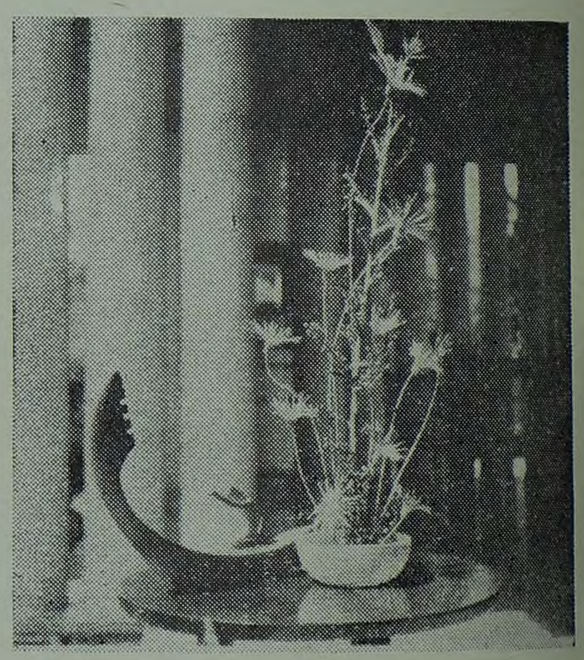


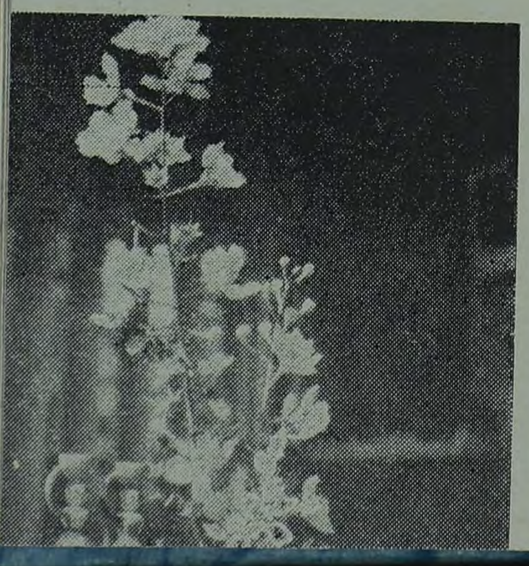
TABLE DECORATION

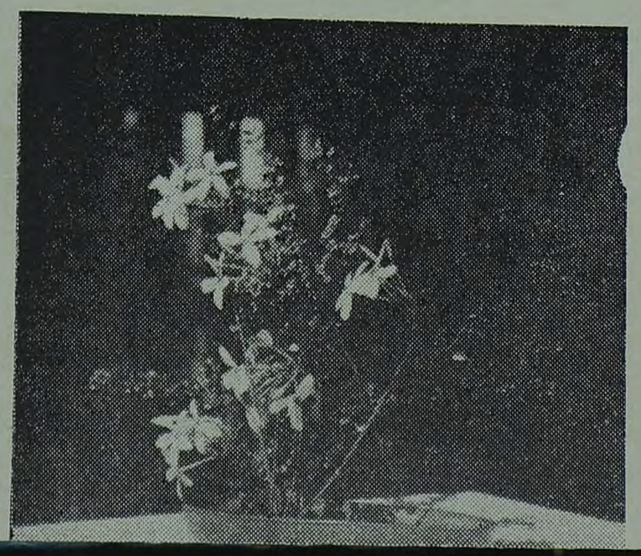
By

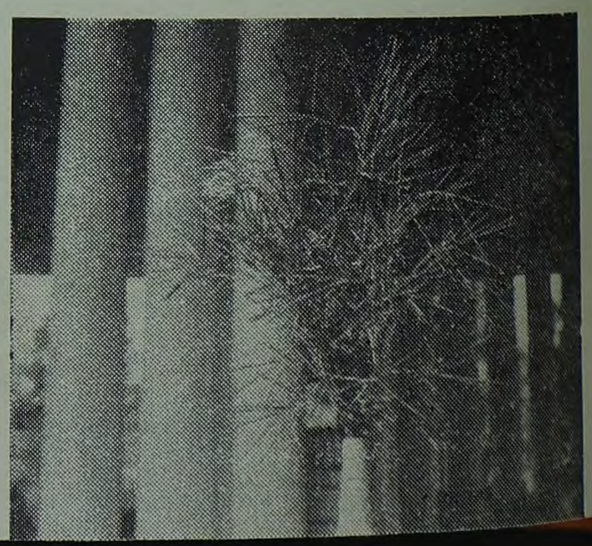
THERESIAMMA THOMAS

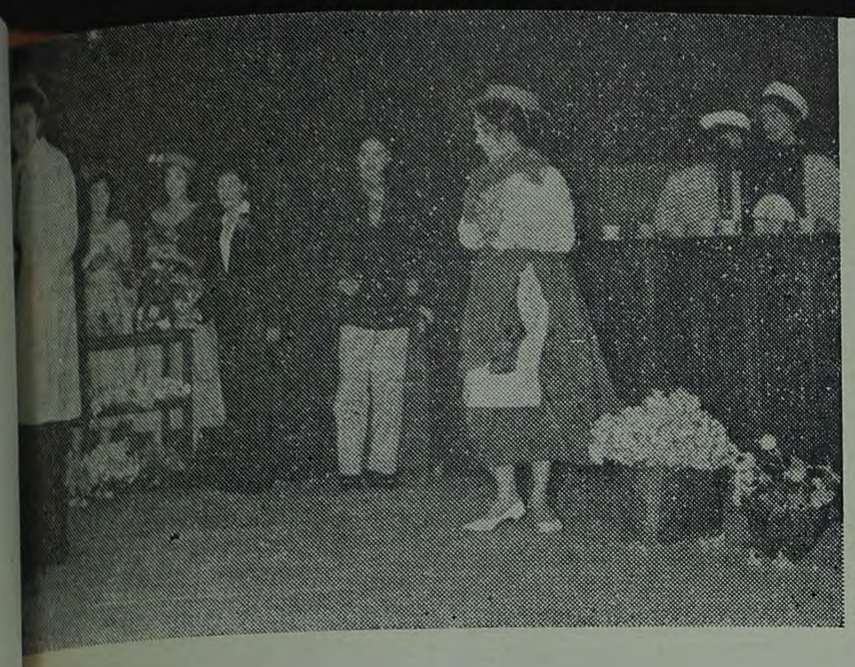












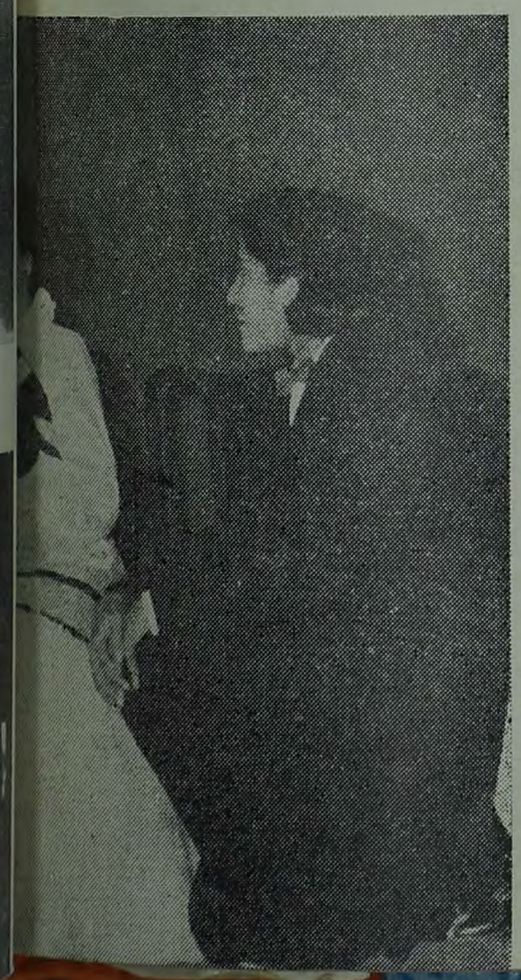
"Get out of my way!"

"Just you wait 'enry 'iggins!"

COLLEGE DAY

"She's coming to see you"

"Yes, Lord love you, my aunt died of influenza"



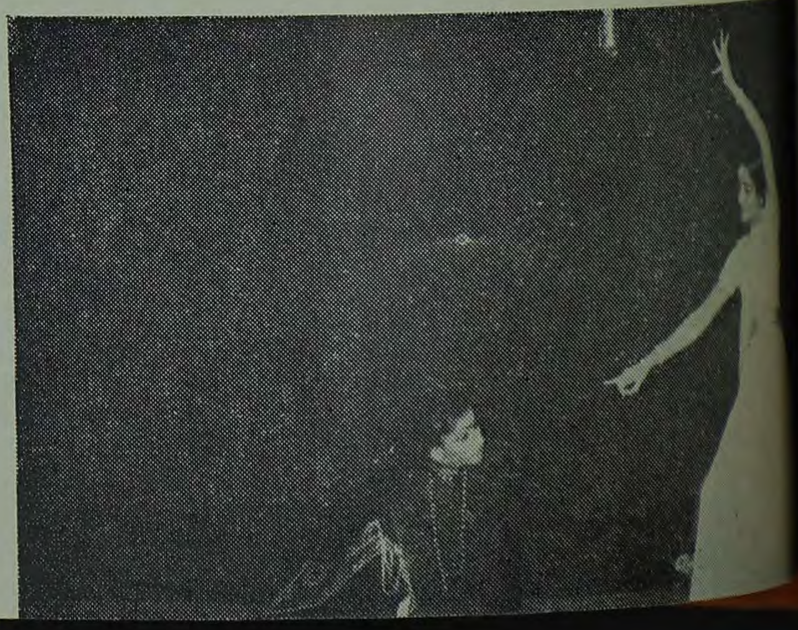
"I've grown accustomed to your voice and appearance, I like them rather "

MY FAIR LADY

VAR AND PEACE

THE TRIUMPH OF PEACE

IN INDIAN DANCE



Home were entertained by our students and that brought us to the month of December.

N.C.C. Day was celebrated on the 3rd and then silence descended on the college as students scratched away on sheet after sheet of paper as selection exams proceeded. On the 22nd, we celebrated Mother Superior's Day. Our Rev. Mother Honorine, a wonderful and loving person did not want anything for herself. All her thought was for the poor and the sick. So we cooked a lunch and sent it to the inmates of St. Joseph's Leper Hospital in her name, and Mother served it to them with her loving hands. Thanks to the voluntary and generous contributions of the students we were able to serve a substantial meal and give some joy at least to our suffering brothers and sisters in the Kankanady Leper Home.

During the Christmas vacation, ten of our students attended the National Convention of the AICUF at Madras. On the 10th of January, "A Happy New Year" was the refrain that filled the air, for all of us were back in College. Then the most unexpected happened. Two deaths! Our College was overwhelmed with grief as we felt the deep loss of our beloved Prime Minister, Lal Bahadur Shastri, and also that of Sri U. S. Mallya, M.P., of our own town.

On the 21st, we celebrated the Feast of St. Agnes, with the opening of our modernized Chapel. It was a marvel of beauty and art!

The College greeted Rev. Mother Theodosia, A. C., Mother General, who had just returned from the Vatican Council, Rome on the 26th. The next day, the College Day, was an eventful one. We had as our president no less a personality than the Vice-Chancellor Dr. K. L. Shrimali, M.A., PH.D., to preside and give away the prizes. He congratulated the College on its high standard of education and culture. Miss Berna Sequeira read the College Report. By way of entertainment, we next presented "My Fair Lady" and an Indian Dance "War and Peace". As the audience said it was a 'smashing success'!

Silence descended on the College the next day as we entered into retreat. The Moral Science students had one day of reflection and the rest a three day Retreat. The quiet spell was very refreshing.

And that brought us to February. Excitement and tension rose high once again on the 3rd and subsided giving place to a peaceful joy as the results announced Pamela D'Souza and Nagaveni Shetty as the newly elected President and Vice-President respectively. In the C.S.U. elections, Gulobi Rasquinha and Matilda Sequeira were elected President and Secretary respectively. The 17th was a happy day full of fun and frolic as it was Student's Day and we enjoyed it to the core! But the last hours of the day were to us, final year students, at least the saddest hours of our College life! Nobody could fathom the depth of our sorrow as we said "Goodbye" to our dear College, its lessons, its activities and most of all our lecturers and fellow students. They had done so much for our well-being and how could we show them our gratitude? We shall forever cherish the memory of our College and try our best to live up to the ideals it has held before us. We shall try to be little sunbeams, spreading a little warmth and light wherever we go, and this in gratitude to our College!

Hazel Machado, III B. A.

A BRIEF SURVEY

OF

INTERNATIONAL COOPERATION

B. M. Ichlangod, M. A., LL. B., (*Department of History*)

Our late Prime Minister, Jawaharlal Nehru of beloved memory inspired the world to devote a year to the furtherance of co-operation in all fields. In an address to the U.N. General Assembly, on November 16, 1961, he said "The essential thing about this world is cooperation. And even today between countries which are opposed to each other in political or other fields, there is a vast amount of cooperation. Little is known or little is said about this cooperation that is going on, but a great deal is said about every point of conflict and so the world is full of the idea that conflicts go on and we live on the verge of disaster. Perhaps, it would be a truer picture if the co-operation elements in the world today were put forward and we were made to think that the world depends on cooperation and not on conflicts." Subsequently the U.N. General Assembly proclaimed 1965 to be the International Cooperation Year. This serves to remind us all that it is only through practical activities of cooperation that the world can raise the standards of millions of poor people and restore freedom and equality to the oppressed nations. This an open road to security for humanity. There are thousands of fields in human activities which require a helping hand from other nations. The world of might and 'law of nature' is no more. The growth of science and technology has uncovered many secrets of nature. Constructive as well as destructive forces play an active part in world activities. Here comes the need of cooperation to promote the constructive activities of the world and to avoid the incredibly dangerous and terrifying consequences of nuclear weapons and other means of mass destruction.

There was an endeavour on the part of nations after the Congress of Vienna (1815) to abide by the rules of the nations to preserve world peace. The Vienna Congress was the first International Assembly which settled territorial disputes of nations, made rules for navigation on international rivers and prescribed ranks and precedence of en-

voys. For a time the nations were freed from conflicts and strife. Nations enjoyed a rapid growth of industry, finance and trade. There were several conferences deliberately designed to maintain world peace and to increase world cooperation. All the major nations were represented at the Congress of Paris (1856) which ended the Crimean war; at the Congress of Berlin (1878) which settled the Balkan situation; and at another congress of Berlin (1884-85) which laid down rules for the opening up of Africa. In 1884, a Congress at Geneva, set up an International Red Cross Society, which soon had many branches. Most nations joined the Telegraph Union (1875) and the Postal Union (1878) and many agreed to standardised patent laws (1883) and uniform copyright laws (1887). The great nations of Europe at a Congress in Brussels agreed in 1890 to end the traffic in arms and liquor with African nations. The Hague Conferences tried to evolve laws for the family of nations as a whole. In 1899, Tsar Nicholas II convoked an international peace conference at Hague. Twenty-six nations of Europe, Asia, and Amcrica were represented. The main aim was to reach some agreement on reduction of armaments. Though the chief purpose failed, steps were taken to restrict certain weapons of war, to codify international law regarding warfare and to establish an international court of arbitration at Hague. Again in 1907, prompted by President Roosevelt the Tsar summoned the Second Hague Conference where 42 nations were represented. Humane amendments were added to the laws of land and sea warfare, and there was set up an international prize-court. All these efforts vanished with the First World War. War brought horrible disaster to the world. A new age began with high hopes of peace and created a widespread demand for some sort of association of nations. With efforts of politicians like President W. Wilson a League of Nations was formed in 1920. A solemn international covenant of twentysix articles was incorporated in the Paris settlement of 1919-1920.

THE LEAGUE OF NATIONS was the first world body created to promote general international cooperation. It resembled an international government. It was formed with the association of 42 nations and was formally inaugurated in 1920 at Paris. The first assembly was convened in Geneva. It set up an International Court of Justice at Hague for the settlement of disputes. It also designed an International Labour Office to safeguard the interests of labour all over the world. By 1935 there were 62 members in the League.

The League proved a valuable instrument of international Cooperation. The League Secretariate gathered and published much useful data about world conditions. It assisted in the repatriation of prisoners of war and aided in caring for refugees. It did much to check the spread of typhus and international traffic in opium. It organised an international commission on intellectual cooperation and facilitated the exchange of scientific, artistic and literary information. It gave a start in the codification of international law.

The League's efforts in respect of disarmament were not less remarkable. Outside its framework several conferences were held. A conference of naval power at Washington (1921) another at Geneva (1927) and a third conference at London (1930) attempted to limit the naval powers. The 1925 League Commission for the disarmament problem of land armies brought forth a draft in 1930. But, the conference of Geneva (1932) to discuss the treaty was protracted. The conference dragged on till 1935 and achieved nothing.

The "Nine-power Treaties" (1922) were designed to maintain the political integrity

of China and to settle the affairs of eastern Asia. In 1928, by the Kellog-Briand Pact, all countries pledged to "renounce the use of war as an instrument of international policy." But in the ensuing years, Japan and Italy violated the peace terms. Hostilities appeared in many parts of the world. The League failed to solve the situation, as the major nations interfered in the affairs of the League. The Japanese aggression on Manchuria and the Italian aggression on Ethiopia led to the decline of the prestige of the League. The world was disturbed and the League of Nations sank in the miseries of the world. Soon the world was aflame with the Second World War. Millions of human lives were lost. Two atomic bombs razed the two cities of Japan to the ground with 106,000 human lives lost. For a time the world was wrapped with the cloudy smoke of atomic weapons.

The Atlantic Charter drawn up by President Franklin D. Roosevelt and Churchill appealed to the people to safeguard the integrity of independent nations. The hopes of democracy, peace, and security were rekindled with the charter. Many nations accepted the Charter in a conference at London (1941). Conferences were held by Roosevelt and Churchill at Casablanca (1943) in Washington and at Cairo. Stalin attended the Conferences at Tehran (1943) and Yalta (1945). In 1943, the foreign secretaries of the major powers met at Moscow and decided to establish a 'permanent international organisation of all peace loving nations.' At the Tehran Conference, Roosevelt, Churchill and Stalin called for a 'World family' of nations. These ideas were implemented at the Dumbarton Oaks Conference in Washington (1944) where the big threes and China drafted a Charter for this world body which was named The United Nations by Roosevelt. It was adopted by 51 nations at the San Francisco Conference (1945). Now, the U.N. consists of 117 nations including the Malowi and Maldive islands which joined in September 22, 1965.

The U.N. resembles the League of nations. It has a General Assembly and a Security Council of eleven members. The Secretariate, under the General Secretary performs the administration; an Economic and Social Council of 18 members elected by the General Assembly works to improve world health and economic, social and educational conditions, A Trusteeship Council is designed to safeguard the interests of the colonial people; an International Court of Justice is empowered to decide international disputes. All these are directly related to the General Assembly. Besides this, under the Security Council, there is an Atomic Energy Commission to deal with development and use of atomic power and a Military Staff Committee. The General Assembly selected New York as its headquarters. In 1951, it shifted to the 39 storeyed Secretariate building on the East River. It has four regional offices, at Geneva, Bangkok, Addis Ababa and Santiago.

The U.N. makes its services available in various fields through its special agencies. Most of them have rendered worthy services to the world. They are: The UN Educational Scientific and Cultural Organisation (UNESCO). The Food and Agricultural Organisation (FAO); The International Labour Organisation (ILO); The International Civil Aviation Organisation (ICAO); The International Monetary Fund (IMF); The International Bank of Reconstruction and Development (IBRD); The World Health Organisation (WHO); The International Children's Emergency Fund (UNICEF); The International Refugees Organisation (IRO); The Universal Postal Union (UPU); The International Tele-communication Union; (ITU); The World Meteorological

Organisation (WMO); The UN Relief and Rehabilitation Administration (UNRRA); The UN Commission on Narcotic Drugs (UNCND); The Economic Commission for Asia and the Far East (ECAFE); The Economic Commission for Latin America (ECLA); The Economic Commission for Europe (ECE); The International Union of Official Travel Organisation (IUOTO); and the Intergovernmental Maritime Consultative Organisation (IMCO). All these agencies duly implement the whole idea of international cooperation.

The UNESCO has helped the nations to fight against illiteracy to find cooperative research in nuclear physics and to protect the common cultural heritage of mankind. It turned out thousands of engineers from the IIT of Bombay and assisted in planning for education through the Kothari Educational Commission. Most of its services in the educational field are found in Asia, Latin America and West Africa. Conferences of the Asian ministers of Education were held in Karachi (1960), in Tokyo (1962) and in Bangkok (1965 Nov.). India has established an Asian Institute of Educational Planning and Administration. Indonesia and the Philippines had established the Asian Institute for School Building Research and Teacher Education respectively. Similar works have been carried on in the Arab states, Africa and Latin America. In the building of the Aswan Dam in Egypt, 51 nations of the UNESCO contributed and archaeologists of 22 nations assisted in the removal of anicient monuments. The preparation of a "History of Scientific and Cultural Development of Mankind" is a remarkable achievement of the UNESCO. 25 scholars of 20 nations worked at it and in 1963, the first six volumes were published under the title "Prehistory and Beginnings of Civilization". A European Council for Nuclear Research (ECNR) was set up by a UNESCO sponsored convention. It also created an Inter-governmental Oceanic Commission (IOC) to coordinate the expedition on the Indian Ocean, in the investigation of the Tropical Atlantic and the Kuroshio current in the Western Pacific. Another, similar creation is the International Hydrological Decade, which opened in 1965 to work on water.

Similarly a great contribution was made by the FAO. It had only 42 nations at the founding conference at Quebec in 1945 and now it has 110 nations. It had helped the world much in feeding the hungry people and aiding in constructing agricultural projects. The cooperation in feeding the world was demonstrated in the First World Food Congress held in Washington (1962). The Expand Programme of Technical Assistance (EPTA) had enabled a limited number of field projects to work. FAO has cooperated to solve the great problems of the world. 42,000 families were moved for settlement during the Aswan Dam construction in Egypt. The World Food Programme had by August 1965, 107 development projects in 51 countries.

The ILO was founded in 1919 as a part of the League of Nations and in 1946 it became the first specialised agency associated with the UN. Most of the technical projects of ILO are Asia, Latin America, Africa and the near and middle East. These programmes are financed by the UN Special Fund and the EPTA. We have established in our country with the aid of the UN Special Fund, the National Institute for Training in Industrial Engineering at Powai. The NITIE Project was set in motion in 1963. Besides the ITI we have five Central Training Institutes (CTI) created in collaboration with the ILO. The ILO carries out varied and complete operational programmes in 106 countries.

The UNICEF has extended its activities

to every corner of the world. The work began with the supply of milk to the European orphans at the close of the Second World War. Today, more than eight million people send UNICEF greeting cards at Christmas time with good wishes in English, Spanish, Russian, French and Chinese. The new themes, 'A world of Fancy' by Brian Wildsmith, 'Three Wise Men of Beni Monstresors and Maria Vall's 'Playful angels' added more attraction last year. The UNICEF was established to relieve the misery of the world's children and it is currently operating 500 projects in 115 countries.

Since its inception in 1948, the WHO continuously works to bring us to our goal of health and peace for mankind. The campaigns against Malaria, tuberculosis, trachoma and small-pox are in progress in many countries of the world. WHO stimulates and coordinates medical researches all over the world. International cooperative research work is done in the fields of cardio-vascular diseases, cancer, and the biology of human reproduction. A good work has been done in genetics and radiation medicine. It is fitting to mention here the laudable works of the International Union against Cancer which includes medical men from 80 countries and holds international congresses every four years. The last congress was held in Moscow (1962) and the next is proposed to be in Tokyo (1966). A great work was done in the field of Cancer research by the International Cancer Agency which was formed in 1965, through the interest of a French doctor, Antoine Lacassaigne, on inter-governmental lines. It comprises 7 countries: France, U.S.S.R., Britain, U.S.A., Australia, Italy and the German Federal Republic and also the WHO. The Council of ICA met in the Lyons Palace of Congresses on September 23rd, 1965.

The UN has put in strenuous efforts to bring peace to the world. It has helped to settle several political disputes. So far the members of the UN have met for 18 regular sessions, 4 special sessions and 4 emergency special sessions. The 19th session opened on December 1st, 1964 was suspended and adjourned till September 1965. In all the sessions various humane and essential problems were discussed and decided. I cite here a few of them, which are the most important decisions in promoting world peace.

Year	Sessions of G.A.	Decisions
1946	First	a) On principles governing the general regulation and reduction of armaments.
		b) Proclamation of Genocide as a crime under International law.
1947	Second	On measures against war propaganda
1948	Third	a) Universal Declaration of Human Rights.
		b) Convention on prevention and punishment of the crime of Genocide
1955	Tenth	Establishment of the International Atomic Energy Agency.
1959	Fourteenth	a) Establishment of a Committee on the Peaceful Uses of outer space.

		b)	On general complete disarmament.
1961	Sixteenth		Declaration on prohibiting the use of nuclear and thermo-nuclear weapons
1963	Eighteenth	a)	Declaration on the elimination of all forms of racial discrimination.
		b)	Declaration on legal principles governing the activities of States in the exploration and use of outer space.
		c)	On the urgent need for suspension of nuclear and thermo-nuclear tests.

Besides the effective role of the UN, the world has made several other attempts in the field of cooperation. The Marshall Plan of the U.S.A. to aid devastated Europe operated till 1952. In 1948 the U.S. Congress established the Economic Cooperative Administration, while European nations set up an organisation for European Administration. Another effort for peace was made by the U.S.A. in the Inter-American Treaty of Reciprocal Assistance signed in Rio de Janeiro on 1947. The Western European Union was formed in 1948 by the Treaty of Brussels. Further, cooperative security was maintained by the NATO (1949) and the SEATO (1954) agreements. A World Congress of Intellectuals for Peace took place in the Polish town of Wraclow in 1948, and in 1949, the First Congress of Defenders of Peace was held simultaneously in Paris and Prague with Soviet interests. A World Council of Peace was set up. Besides this, the World Federation of Trade Unions (WFTU), the Women's International Democratic Federation (WIDF) and the World Federation of Democratic Youth (WFDY) play a remarkable role in this field. The Soviet Union and other Socialist countries signed a treaty of Friendship and Cooperation and Mutual Assistance in Warsaw (1955) A Council for Mutual Economic Aid (CMEA) came into being in 1949, with Soviet initiative to aid European socialist countries; A few other agreements like the ECM (European Common market) of six countries; European Free Trade Association of seven countries (EFTA); and the European Economic Community are equally helpful in bringing international cooperation.

Problem of Disarmament: Several futile attempts had been made in this regard before the formation of the UN. It is a task of vital importance to safeguard humanity from mass destruction. The people must realise that the world today is sitting on a powder keg of thermo-nuclear weapons. If these weapons are used, the world will be turned into ashes within a few hours. The UN Disarmament Commission was set up within the frame work of the Security Council in 1952, replacing the A.E.C and the Conventional Armaments Commission. In the beginning it had only 12 members and in 1957, the 12th session of General Assembly, it included 25 nations. For the first time the East West Disarmament talks were held in Geneva in 1959, attended by ten members, five Communist and five non-Communist nations. Two views were presented at the Conference: (a) Partial Disarmament by Western powers, and (b) Complete Disarmament by Soviet Russia. The 10 Nation Commission failed to conclude practical measures. A Committee of 18 nations, constituted by the UN (excluding France) met

in Geneva in 1962. Though there was disagreement between Russia and the U.S.A., the Committee adopted a draft preamble to a total disarmament treaty. The Conference resumed in 1963 but the problem remained unsolved. However, on 5th August, 1963, U.S.A., Britain and Russia signed a Partial Nuclear Test Ban Treaty at Moscow. This banned the nuclear tests in air-space and under water. The Treaty sought to achieve a discontinuance of all test explosions of nuclear weapons for all time, and desired to put an end to the contamination of man's environment by radio-active substances.

These acts provided nothing substantial in the field of disarmament. Nuclear weapons are the most dangerous elements threatening world peace. So far they have been possessed only by the Big five, the USSR, U.S.A., Britain, France and People's China. The danger of destructive war is latent in the very existence of nuclear and thermo-nuclear weapons, if the tendency to amass them is allowed to continue. Technological progress has helped many countries to have the potentialities needed for manufacturing nuclear weapons. The great need of the time is an international treaty that would effectively check the nuclear proliferation.

Psycho-War A Menace to International Cooperation: Another threatening danger to world peace and cooperation is Psychological warfare. The Psycho-war is a process of fighting for men's minds. This concept includes diverse means such as ideological subversion, political provocation, spread of false information and other types of political black-mail. The main purpose of Psycho-war is to bring about subversion and sabotage in foreign states by creating a favourable situation in their minds. The chief weapon of this warfare is propaganda. It has played remarkable role in the world affairs, ever since the First World War.

Propaganda, both in war-time and peace, has a special role in world relations. During the first World War, it had three chief targets. The first was to create a direct hostility against the enemy and undermine and destroy the enemy morale. The second aim was to build up a high morale on the homefront. The third was to preserve and maintain the friendship of neutrals. The familiar technique used in the efforts to undermine and destroy the enemy morale was to blame the leaders and praise the people, and make great promises to the people, if they surrender. The second aim was maintained by making appeals to the in-group politicians against the out-group leaders. For this, nationalism was inflamed and policy was praised. Religious ideas were used to sanctify the conflicts. Religious faith was infused to create a so called righteous war against evil and sin. With the call of securing democracy to the world, the First World war called for a war to end all wars. The phobia of propaganda became enhanced and the activities in the European nations before the second world war, were limited by the actions of the Bolshevik Government of Russia. The influence of Communism over the world was well noticed by the imperialists of the west and a good deal of hostility was created out of it. The "National sozialistische Deutsche Arbeiter Portei" was one of the nationalistic movements which followed the Versailles Treaty. Hitler created a better German morale by combining socialism with nationalism against the weak Weimer Republic. According to Hitler, Propaganda and Organisation are the supporters and members and they stand in certain mutual relations to each other. The first task of propaganda was to unite people for organisation and the first task of organisation was to win people for propaganda. The second task was the disruption of the existing state of affairs and the permeation of this state affairs with new doctrines. The

means used were slogans and symbols, including stereotyped myths and legends. Besides platform speeches and marching music they used the tricks of journalism, by framing emotional and persuading headlines. Pamphlets and brochures were circulated and radio and motion pictures were used for this.

There were special agencies to work this instrument. The intelligence departments of the nations were busy in this task. In France, the task was entrusted to the Premier's 'Secret Cabinet' and associated with Le Service de Documentation Exterieure et de Centre Espionage (SDECE). In the U.S.A. propaganda plays greater role than in other nations. The early office of war information was changed into a Psychological Strategy Board in 1951. It was reconstituted as Operations Coordinating Board, assisted by the USIA (Information Agency).

In recent years, psycho-war is spreading fast in the world. The spread of Communism from socialist centres and the favour of imperialism from western centres occupy the lead in the present battle of propaganda. Everywhere, the socialist and imperialist countries are trying to win ideological, economic and cultural favour to their doctrines. Propagandists use various techniques like the spread of rumours and symbolic acts. These tactics are released by means of radio, press, cinema, television, books, pamphlets and leaflets. Radio broadcasting is a powerful instrument of propaganda. The B.B.C; the Voice of Justice (an Arab broadcasting station), Radio Swan; Radio Free Europe; Radio Omega; Radio Liberty, and many such stations participate in this battle of propaganda.

What man needs is a critical knowledge of facts which will help him in the cooperative adjustments in this world. The Psycho-war conceals the truth and complicates affairs. It creates a projective distrust which is derived from unconscious impulses and takes on certain characteristics of ambivalence. By this more hostility than cooperation can be created. This technique of Psycho-war, generally plays a negative role against the plans of International Cooperation. Let cooperation be the ideal of modern civilization and let it serve as the binding principle of nations.

We love peace, but not peace at any price.—There is a peace more destructive of the manhood of living man, than war is destructive of his body. Chains are worse than bayonets.—Jerrold.

"INTERNATIONAL COOPERATION IS A MYTH"

DEBATE, AUGUST 1965

TWO COMMONLY HELD VIEWS

YES— Thangamma Varghese, P. U. C. **NO— Iona Mascarenhas, III B. A.**

1. Yes

My dear friends, 1965 is the International Cooperation Year. Today we find international cooperation very much in the news. We find it in the speeches of great leaders visiting foreign countries, in the words of politicians paying tribute to the U.N., in the volumes of propaganda material, in press and in radio, in books and in magazines. Wherever we look, whichever way we turn, the term international cooperation confronts us.

But do we find this international cooperation when we need it most, where it has value for the world and for us? Do we find it in the attitudes of peoples and nations towards one another, do we find it in the policies of governments, do we find it in their actions, and most important of all, do we find it in the hearts of the people of any nation today?

My friends on the opposite side will point out to the technical and financial aid that economically developed countries are extending towards the developing ones. They would extol this as an example of international cooperation. Little do they know that foreign aid is not given out of selfless love of one's neighbour or out of blind devotion to the lofty ideal of cooperation. Today foreign aid is a major weapon in the strategy of winning campfollowers and keeping them. How much aid does America give Albania or Russia give Thailand? Nothing. Is it because these countries are not poor and are undeserving of foreign aid? No. It is because these countries belong to the opposite camps and cannot be won over by any means. If India today gets aid from both camps it is not because of their love for us or their respect for our ancient heritage, or their selfless desire for our progress, but because both of them want us to remain away from the other. Therefore in future when we hear about the glories of foreign

aid and the proximity of the era of international cooperation, let us keep our fingers crossed for international cooperation is only a tool in the hands of the great nations to perpetuate inter-bloc rivalry and thus make international cooperation both improbable and impossible.

As for the U.N. as the symbol of cooperation, my friends on the opposite side will not tell you about the problems it has failed to solve, of apartheid which still continues inspite of the innumerable resolutions; of burning problems like those of Kashmir and Cyprus which have been for the time-being smothered but which remain smouldering and unresolved; of questions like the Vietnamese situations which the U.N. has not even had the courage to tackle, for the U.N. is composed of selfish and self-seeking nations and can be no better than any of them. Even its very structure is imbalanced. The U.N. Constitution is weighted in favour of some countries, weighted to stifle the voice and opinion of a greater number of countries and therefore weighted towards indecision and deadlock. Just one of the permanent members of the security council can veto any resolution of importance even if it has the full support of all the other nations. The last session of the general assembly could not pass a single resolution of importance because a ballot would have forced the issue of Russia's voting rights, for under the U.N. Charter a nation defaulting payment of its share of peace-keeping operations loses its voting rights. The rest of the world body did not want to cause Russia's embarassment and risk Russia quitting the world organisation. Thus we had a general assembly session where practically no business was transacted. If just one nation can hold the U.N. to ransom and paralyse it, of what consequence is such a world body? Of course it serves as a debating society and a public platform for the countries of the world to blow their own trumpets and promote their interests at the cost of others.

I do admit that the richer nations feed the less rich ones and help to cure their diseases through organisations like the Food and Agriculture Organisation, and the World Health Organisation. But as long as they continue to be blindly devoted to their own supremacy even if they have to kill the people of other countries then there can be no international cooperation. For it matters little if you cure a man's cancer or feed him well, if you are prepared to kill him for your own interest. Unless bigger nations stop treating the smaller ones as if they were no better than animals, there can be no true international cooperation; for we too treat our animals when they are sick and feed them when they are hungry, but this does not make them our equals, or our cooperators.

In conclusion let me assert that international cooperation is such a myth that it requires us to observe a whole year as 'International Year' to remind us of it. We have the 'Wild Life Week' because we do not bother about wild life, we have the Prohibition Week because drinking is on the increase, we have the Cleanliness Week because we are dirty and we have The International Cooperation Year because we have no international cooperation.

Thank you.

2. No

Considering that the League of Nations became paralysed after a period, one might be tempted to predict the same fate to the U.N. or call international cooperation a myth. On the other hand, my dear friends, one feels that it is the forces of cooperation that have elevated man to his present pinnacle of glory and enabled him to sacrifice his personal interests in favour of realising the larger life of humanity.

The concept of cooperation is inherent in the very social nature of man. However twenty years ago with the threat of nuclear warface, the necessity for international co-operation and understanding among nations gathered momentum and resulted in the formulation of a world wide organisation in the UN based largely on justice and charity.

Today many a critic emphasizes that this "Monster of Turtle Bay" has neither claws nor teeth to use against the powerful dragons of the east and west and hence has failed in its fundamental objective of establishing peace and preventing war. This can be clearly seen in its failure to establish peace in Vietnam and the Congo. Moreover Russia and the U.S. have failed in the disarmament policy. This however does not indicate that international co-operation is a myth. It is only a failure of member states to give wholehearted support to the objectives of co-operation. The success of international co-operation depends on the moderation, good sense and good will of its member nations and not on the institutional machinery. The important role the U.N. has played in a series of international crises cannot be denied. It has minimised evil and established peace in terrific situations like those that prevailed in Hungary, in the Suez, in Cuba and the Congo; situations which would have easily triggered a thermo-nuclear war. By promoting a forum for ventilation of grievances of the nations, the UN has given them a force and influence they could never have had before. Cooperation in the political field too has created 32 independent states. Even staunch opponents affirm that if International co-operation ceased to exist, the world would be thrown into chaos and wallow helplessly in a morass of dispute and discord.

The positive achievements brought about by this family of 116 sovereign nations through international co-operation may be classified into political, social, economic and moral. Our problems being too great for

individual nations to solve, demand a pooling together of our material, scientific and technological resources.

The establishment of peace through negotiation being the primary objective of international co-operation, it has made an effective attack upon deadly dangers confronting mankind. The policy of disarmament prevents the manufacture of thermonuclear weapons in outer space in the interests of the welfare of humanity. Nuclear energy is used for constructive rather than destructive purposes, to supply electricity, aid industrial and agricultural progress and diagnose and treat diseases.

The joint efforts of scientists have initiated the conquest of outer space, and added new dimensions to our sphere of action. Various atomic and hydro-electric power stations beyond the resources of the richest country have been established through international cooperation. Specialised agencies of the UN like the FAO, WMO, UNESCO and UNICEF have helped emerging nations in Africa, Latin America, Asia and the Far East to make use of the vast potential of science and technology. They supply modern equipment, specialised technicians, workers and statistical data to the four corners of the world. Improved and extensive educational facilities have been set up and research centres to combat diseases like tuberculosis, leprosy and cancer which have become the scourge of mankind. A number of projects to fight economic misery, grow more good, improve the lot of labourers and eliminate general backwardness in the world have been implemented.

It is through international cooperation alone that the individual and collective morality of the masses and spiritual unity of mankind is promoted. The gentle emotions of love and sympathy, justice and charity have been brought to the forefront instead of aggressive ones like distrust and hatred. Pope Paul VI recently exclaimed "The United nations is an instrument of brotherhood introduced to favour and promote peace among men". Pope John's Encyclical 'Pacem in Terris' is in harmony with the spirit and objectives of International Cooperation.

The United Nations has taken great strides forward from a world of antagonisms, hypocrisy, domination and discord to a world of cooperation, equity and harmony in many fields. It has bridged the gap between the big and small powers the haves and havenots. Our late Prime Minister, Mr. Nehru observed "We live in a world of conflict, but the world goes on undoubtedly because of the cooperation of nations and individuals."

So my dear friends, in concluding may I point out that to a pessimist there are always short comings but let us presume the works of man are not perfect. If perfection were attained all activity would cease. As U Thant says "while there is life there is hope for closer and more effective and constructive international cooperation, for security as well as welfare, so that the tensions which plague us today might recede and be forgotten in the joyous task of working together for the good of humanity."

JAI HIND

SECTION II

PIECES ON PEACE

Lord, make me an instrument of Thy peace,
Where there is hatred — let me sow love;
Where there is injury — pardon;
Where there is doubt — faith;
Where there is despair — hope;
Where there is darkness — light;
Where there is sadness — joy;
O Divine Master,
grant that I may not so much seek
To be consoled — as to console;
To be understood — as to understand;
To be loved — as to love;
for,
It is in giving — that we receive;
It is in pardoning — that we are pardoned;
It is in dying that we are born to to eternal life.

Prayer of St. Francis of Assissi.

CHRIST AND PEACE

Christ came into this world to bring peace to men. He taught men the way of peace. Words of peace were constantly on His lips especially to the suffering and the erring. He died that man might make His peace with God.

At His birth the angels sang: "Glory to God in the highest: and on earth peace to men of goodwill."

In his Sermon on the Mount He said to His disciples: "Blessed are the Peace-makers."

To Mary Magadalen, the sinner: "Thy faith hath made thee safe, go in peace." To the woman cured by touching the hem of His garment: "Daughter, thy faith had made thee whole, go thy way in peace."

To His disciples before He sent them out on their mission: "Into whatsover house you enter, first say: Peace be to this house."

"And if the son of peace be there your peace shall rest upon him; but if not it shall return to you."

He also taught them the secret of peace of heart in the words: "Learn of me because I am meek and humble of heart and you shall find rest to your souls."

At His triumphal entry into Jerusalem, the Sunday before His Passion, the people cried out "Blessed be the king who cometh in the name of the Lord, Peace in Heaven and glory on high."

In His last discourse to His apostles on the night of His passion He gave them His gift of peace in the words "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, nor let it be afraid."

After His death Resurrection, too, when He appeared to His disciples, this was the constant greeting on His lips: "Peace be to you."

• • •

POPE PAUL VI ON PEACE

"We must love peace....and he who loves peace loves humanity, without distinction of race, or creed or colour. We must work for peace by helping the poor and the needy everywhere. We must work for peace on the basis of moral and religious principles, which will make it sincere and stable."

—at the Yankee Stadium, New York.

• • •

MAN OF PEACE

Carmel Pinto, I B.Sc.

Endowed with a fine sense of humour, Lal Bahadur had the capacity to laugh at himself. He frequently like to joke about his height. In 1963, when he laid the foundation stone of the Rashtriya Shala in Rajkot, his host commented that Lal Bahadur had no enemies in the world. In response he quipped "How can a small man like me dare make enemies?" Purshottamdas Tandon described Lal Bahadur as "....a genius in striking balances, handling difficult situations and achieving compromises.... behind his humility, a rock of toughness."

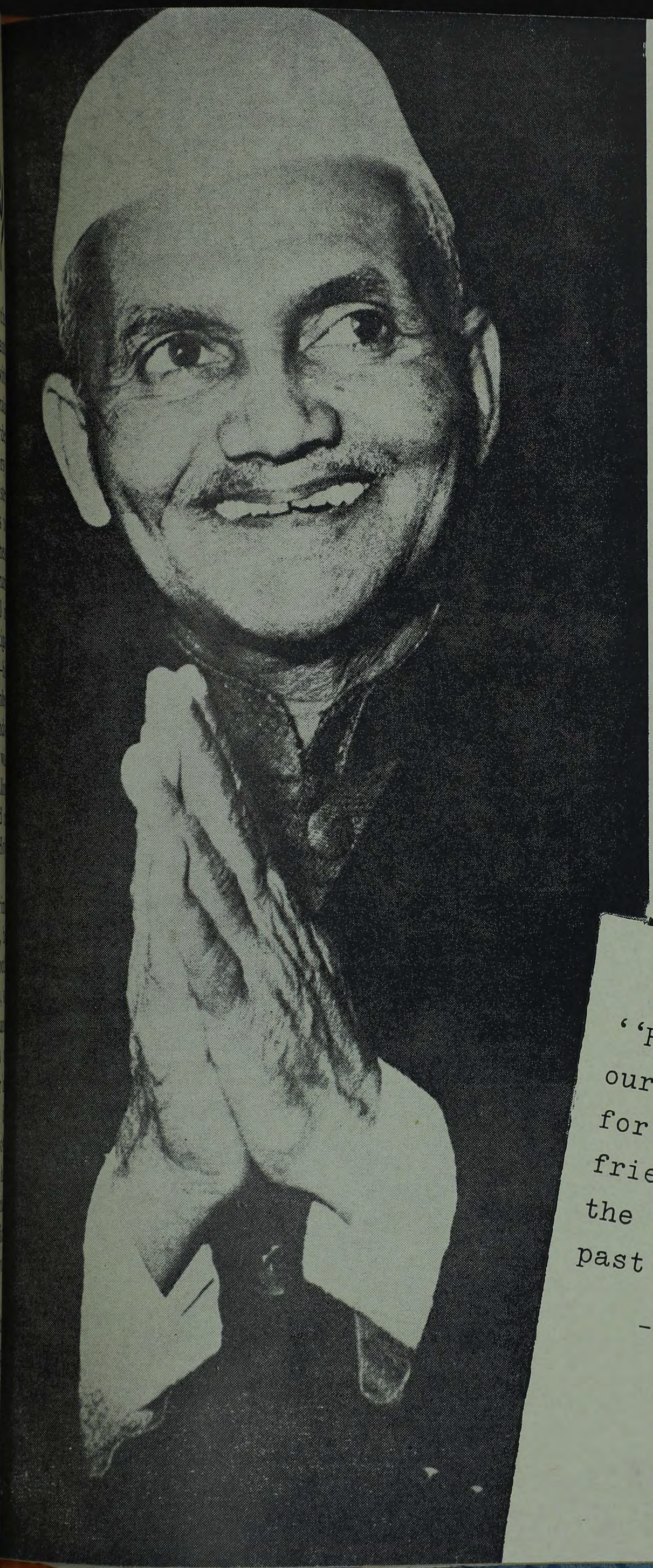
In the very short period of his tenure as Prime Minister, Mr. Lal Bahadur Shastri, has left his indelible foot prints in the history of India and the world as a great achitect of peace. Supreme sacrifice was perhpas the price that had to be paid for amity and peace. In eighteen months, he proved himself a man of the people and will forever be enshrined in the hearts of the nation.

Throughout his career, he was predominantly the coordinator, conciliator and compromisor of the Congress Party. Even before he was Prime Minister, he dedicated his life to the cause of peace and was to the end a martyr to it.

In September 1959, in his usual role of peace maker, he went to Kerala to forge among the warring groups a united front against the Communists in the election. The pressure of work and his continued anxiety not to offend anyone, even under trying circumstances was bound to tell on him. During a tour of the drought affected areas of Allahabad in October 1959, he had a mild heart attack. In April 1961, he was appointed Home Minister to fill the void caused by Pandit Pant's death and continued to tackle taxing problems with tact and vigour. Troubles in Assam, Kerala and Goa, the Maharashtra-Mysore border dispute and the Punjabi Suba controversy, all received his attention. As Home Minister he initiated certain preliminary measures to tackle the problem of corruption. These included the formation of the Santhanam Committee. He was also instrumental in setting up the Central Bureau of Investigation. In March 1963, he visited Nepal—his first journey abroad—to reconcile a number of differences that had arisen in Indo-Nepalese relations. In this task he was eminently successful. He gave the healing touch to the explosive situation created in Kashmir following the theft of the Holy Relic from Hazarathal Mosque.

He was eminently suited to be Prime Minister. Being a middle-of-the-roader, he was the man who could hold together, both the right and the left within the congress, so that the wheels could keep moving and carry the country forward on the path of democratic socialism. As Prime Minister he quelled peacefully the Hindi agitation in South India and settled the language problems in various parts of Inida. He did his utmost to settle amicably the Punjabi Subha controversy. But for the Pakistani conflict he might have succeeded in bringing about an understanding.

Being primarily a man of peace the steered the country successfully through troubled waters and laid down his life in his quest for peace. At Tashkent he planted



"In the last few moments of his life, we knew him as a fighter. But his essential character was far from war-like for he breathed the very air of reconciliation"

''He died pledging our two countries for peace and friendship, forgetting the bitterness of the past years''

- President Radhakrishnan

"God has placed the genius of women in their hearts because the works of this genius are always works of love."

— *Lamartine*

peace which for eighteen years had not existed between India and Pakistan. He was a martyr to the cause. Mr. Ayub said during the meetings at Tashkent, "I was deeply impressed by Mr. Shastri's obvious sincerity to settle all outstanding questions between India and Pakistan on a just basis in the interests of peace on the peninsula." Mr. Kosygin expressed that Mr. Shastri worked till the last at his post of duty to serve the interests of the Indian people and peace. The Soviet Government said, "In Lal Bahadur Shastri, the Indian people and mankind as a whole, have lost a steadfast struggler for peace and progress." President Johnson too was of the same opinion. Tributes from all nations, have regretted the loss of the Minstrel of Peace.

Mr. Shastri's last message to us a few hours before his death was, "We fought in his war with all our strength. Now, we have to fight for peace with all our strength." Mr. Nanda reiterated that by following the Tashkent agreement, "That will be the richest and memorable tribute we will be paying to our departed leader". True to his ideals, this gentle self-effacing, peace-loving man, paradoxically died a warrior's death in Tashkent.

Few people knew Shastri the man, but those who had that privilege might have agreed that no encomium fitted him better than Shakespeare's lines:

His life was gentle, and the elements so
mixed in him,
That nature might well stand up and say,
Here was a Man!

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HIS WORDS ON PEACE—FIRST AND LAST

"For countless generations mankind has been yearning for peace. The supreme task facing the United Nations is to ensure not only that war is banished but that war is made impossible."

—Sastri's first broadcast to the nation.

"An armed conflict creates more problems than it solves. It is an impediment to understanding and agreement. On the other hand in an atmosphere of peace, we can make real progress towards solving differences between us. Instead of fighting each other, let us start fighting poverty, disease and ignorance. The problems, the hopes, the aspirations of the common people of both the countries are the same. They want not conflict and war but peace and progress. They need not arms and ammunition, but clothing and shelter."

—Speech at Tashkent, January 4th, 1966.

WOMEN AND PEACE

Jean Gonsalves, I B. A.

Women could not have been created long after men but we've only recently been discovered by social scientists. From international fields to home fronts men seem to have dominated the scene. We have become fair game any time, anywhere, dissected and discussed in the press and on the radio, under titles like "Whither the Modern Female?" All this attention is gratifying. Still, it might be illuminating to show that the "weaker half" does not always deserve to be called so. Talking on peace, it would be good to show the peace-loving nature of the female of the human species. We could point out a few instances where women could line up with the men in their efforts for peace.

You've never heard of a coward enjoying peace, have you? Peace and non-violence, as Gandhiji so aptly pointed out, need more courage than violence. Shakespeare may have dubbed woman as "Frailty", but that just goes to show that appearances are deceptive. Far from being a clinging ivy, you just have to rouse her to know what you are up against. Turn the pages of history, if you want to know her mettle. Consider but the history of France. Churchill spoke the truth when he said, "there now appeared upon the ravaged scene an Angel of Deliverance, the noblest patriot of France, the most splendid of her heroes, the most beloved of her saints, the most inspiring of all her memories, the ever-shining, ever-glorious Joan of Arc." Joan is an unparalleled example of a woman who undertook the herculean task of bringing peace to her war-torn country. Born into an English-ridden France, she so broke the spell of English dominance and awakened the ardour of the citizens that they launched a furious offensive and finally drove the English out of France. An untaught warrior she, but divinely inspired, whose unconquerable courage at last brought to her countrymen the peace that follows the cessation of hostilities. A contemporary scribe described her as the Angel who raised France from the abyss of her misery.

But why look afar when nearer home our own heroines stand immortalised in their courage? If the first war of independence did not end in total success in India, it was not for lack of patriotism or courage on the part of Jhansi-ki-Rani. And what a rani! Hers was the noble task of fanning the sparks of patriotism into the flame that would consume foreign domination and set free her country men. Indeed, her life, nay death was a testimony to the noble cause for which she took up arms. And for what did she fight? Freedom to live the life one chooses is the prerogative of everyone. A nation can hope to find peace not in subjection to another nation, but by determining its own way of life, and the way of the British was not for the people of India.

Closely following in her footsteps came two other great daughters of India, Sarojini Naidu and Vijayalakshmi Pandit, who tried to keep alight the spirit that she had roused. But what different means they adopted from hers. Hers was the way of active resistance, theirs was a passive opposition. But the ends were the same. They need no introduction to Indians. Sarojini Naidu was the first lady-governor of free India and Vijaya-

lakshmi Pandit the first woman-president of a world organisation, which aims at the maintenance of world peace. Both of them played no mean role in the struggle for independence through peaceful means. Both had bravely faced the filth and squalor of prisons to break the shackles of foreign domination. And what of today? At this critical time, when the peace of India stands threatened on three sides, why have we chosen a woman of that courageous, peace-loving Nehru family to be at the helm of affairs?

As urgently needed as courage for bringing about peace, is a sense of dedication, a spirit of sacrifice, patience and perseverance which can face the hardships of an ordinary day, and I can truthfully say that woman has these qualities to an uncommon degree. (You won't find a woman Cassius Clay calling a Sonny Liston "You ugly, hear!" She is more diplomatic and more prudent. Words! What can they not do? They can make homes and nations, they can break them too.) To be convinced of this we have only to look up the life of Florence Nightingale, the Lady with the Lamp. For a well-brought up lady to nurse the wounded soldiers was an unthought of idea in her day. But the war minister could not wait for traditional ideas to change. A good nurse was needed and Florence Nightingale dedicated herself to the job. Along with other nurses she arrived in the Crimea on November 4. She had hardly begun to cope with things, when the very next day brought fresh victims from "the bloodiest struggle ever witnessed since war cursed the earth". (Russell). But fighting through the worst, after the others had retired to snatch some rest, Florence Nightingale, lamp in hand, would go from bed to bed, soothing a poor delirious fellow here and taking a last message of the dying there. She did everything possible to convert a hell's mouth into heaven's door. With the use of her knowledge and her hands she tried to restore some measure of peace to war-torn bodies. Her memory will live wherever there is fighting and there are wounded soldiers to nurse.

Speaking of war-torn bodies, what about those ravaged by diseases? In this connection, the name of Mme. Curie comes to our mind. She was poor, a refugee, an exile and out of all her hardships she gave a gift to the world. Her discovery of radium, what has it not done? It has lessened man's sufferings to a great degree and speeded up his scientific progress. Here was the poverty that enriched the world.

And if these profiles are not enough, we can turn to the pages of sacred history and look at that wonderful woman, St. Monica, the mother of St. Augustine. No son could have been worse than he and she could not have asked for a worse husband or mother-in-law. When Augustine fell into unbecoming ways, she literally followed him to the ends of the earth, advising and praying for him. And what a reward was hers! A mother's sufferings which brought to the son, the peace that surpasseth all understanding.

Many of our intellectuals agree that while we have taken giant strides towards material and scientific development, we have still remained pygmies in our moral development and unless this is set right we will not hear of the last of "a cold war". There is no need for us to fancy that any one of us out of the blue will concoct that stirring letter to "The Times" which will change the black mood of history. As Bronowski says, putting scientists in the cabinet, women in the war office and bishops in the Privy Council, can't do that. We have to begin it in ourselves and our attitudes, start in the home and here comes into prominence the role of a woman. "The hand that rocks the

cradle rules the world" is a hackneyed saying, but how true it was in the case of Mary. We speak of Mary being the ideal mother because hers was the ideal home. If one went by the standard "No wealth, no peace," their home would have been one of neurotics for they were the poorest of the poor. It is no wonder that she is called "the comforter of the afflicted and "Queen of Peace" for Jesus Christ, that great lover of humanity and the strongest advocate of peace—at whose birth the angels sang "Peace on earth" and who left this world saying "My peace I leave unto you"—was her gift to the world.

There are many of course, who will say that Eves and Cleopatras—the breakers of peace, also belong to the ranks of women. But men have not made a better show of themselves. Hamlet—to be or not to be; Alexander the Great a has-been at thirty, unsatisfied; Napolean, Karl Marx, Hitler—history teems with maladjusted men.

No one is born with a perfectly peaceful nature, not even the saints. Peace is not something negative—No War = Peace, but something positive and we have to work and strive towards it. It keeps on beckoning us ever onward. The fear of a hydrogen bomb will not deter nations from shedding men's blood. "Grape-shot and TNT and gas have not helped to outlaw war and I see no sign that the hydrogen bomb or a whiff of bacteria will be more successful in making men wise by compulsion." (Bronowski). There is an urgent need to strengthen the ranks of the peace-lovers with more Marys, Joans of Arc, Vijayalakshmi Pandits, Florence Nightingales ....." "Blessed are the peace-makers for they shall be called the children of God."

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Peace is the evening star of the soul, as virtue is its sun; and the two are never far apart.—Colton.

Peace is such a precious jewel that I would give anything for it but truth.—M. Henry.

'Tis death to me, to be at enmity; I hate it, and desire all good men's love.'

—Shakespeare.

POETS ON PEACE

"Joy"

At a time when the "international cauldron" is bubbling over with as sad a stew of trouble as did that of 'Macbeth's' witches, it may seem rather strange to talk of 'Poets on Peace'. The problem of peace, as old as Adam himself, is treated of not merely by military men, statesmen, politicians, historians, editors and professors, but also by the immortal poets. As Blake has it,

"Hear the voice of the Bard!
Who present, past and future sees."

Poets too courageously face the stark realities of life and in their own way offer us a solution. They have found peace in the various aspects of life. Mostly images of peace are evoked by having recourse to nature, sleep, death and God.

In almost every nature poem of Wordsworth there is a whiff of heaven. The skylark is an

"Ethereal minstrel! pilgrim of the sky!
. . . . . .
Whence thou dost pour upon the world a flood
Of harmony, with instinct more divine;
Type of the wise who soar, but never roam;
True to the kindred points of Heaven and Home."

In another place he says,

"Calm is all nature as a resting wheel
The kine are couched upon the dewy grass;
The horse alone, seen dimly as I pass,
Is cropping audibly his later meal.
Dark is the ground; a slumber seems to steal
O'er vale, and mountain, and the starless sky.
Now, in this blank of things, a harmony
Home-felt, and home-created,comes to heal
That grief for which the senses still supply
Fresh food;....."

The sight of the peaceful sunset again, awakens thoughts of peace,

"It is a beauteous evening, calm and free,
The holy time is quiet as a Nun
Breathless with adoration; the broad sun
Is sinking down in its tranquility"

To Wordsworth the mere thought of the 'Daffodils' seen long before "is the bliss of solitude."

"And then my heart with pleasure fills,
And dances with the daffodils."

The song of the 'Solitary Reaper' has succeeded in restoring harmony to his troubled frame, and for a long time after,

"The music in my heart I bore,
Long after it was heard no more."

Gerald Manley Hopkins finds calm of mind in "Pied Beauty", in "Spring", in the "Starlit sky."

Gray too finds peace in nature,

"Far from the madding crowd's ignoble strife,"

Similarly Paul Elmer More winds his weary way to the silent wood to secure a "dreamless sleep,"

"There loud authority in folly bold,
And tongues that stammer with the disease of gold,
And murmur of the windy world shall cease,
Nor echo through our peace."

Shakespeare too has his say about peace. For him, usually sleep is the image of peace. Thus in Henry V he says,

"It is not the balm, the sceptre and the ball,
The sword, the mace, the crown imperial....
Not all these, laid in bed majestical
Can sleep so soundly as the wretched slave....."

Macbeth knows no respite after the horrible idea of liquidating Duncan has germinated in his mind. From then on, sleep

"Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast".

is denied to him. Often, he is haunted by the terrifying cry,

".....Sleep no more!
Macbeth does murder sleep, the innocent sleep....."

At times Shakespeare refers to death as a peaceful home-coming. Thus Lear on beholding the dead Cordelia can piteously exclaim,

"Thou art a soul in bliss; but I am bound
Upon a wheel of fire....."

For Calphurnia in 'Julius Caesar'

"It seems most strange that men should fear death
Seeing that death, a necessary end
Will come when it will come."

Death is the "Bringer of Peace" to Walt Whitman,

"Whispers of heavenly death murmur'd, I hear
Labial gossip of night, sibilant chorals....
Footsteps gently ascending, mystical breezes wafted soft and low."

The whole imagery is one of calm and peace. But listen to what the volatile metaphysical poet Donne has to say,

"One short sleep past, we wake eternally,
And death shall be no more,....."

Death gulfs the chasm between time and eternity. It is only a "short sleep" and if his beloved is with him, then "death itself will die"!

Alan Seeger has a date with death, which is a symbol of peace for him;

"I have a rendezvous with Death
When spring brings back blue days and fair"

In the "Waste Land" we encounter a troubled Eliot,

"April is the cruellest month, breeding
Lilacs out of the dead land"

The poem shows the spectator gazing at a dry, sterile land.....

".....where the sun beats
And the dead tree gives no shelter, the cricket no relief.
And the dry stone no sound of water."

In such a desert of despair rises the "red rock", the one refuge of the desolate–a symbol of peace. But as the poem develops, the despair of Eliot grows. The main trouble with the modern world is that it has lost faith in Christ; nevertheless they are not unconscious of His presence—"The third who always walks beside you." Eliot implies that once faith in Him is restored, a fruitful land of peace and plenty will generate in place of a void and parched land ..... "Shantih shantih shantih."

Francis Thompson is tortured with doubt and he flees the 'Hound of Heaven'. But the "Hound", persistently pursues him. It is only when he halts and allows the "Hound" to overtake him that he finds peace.

"I fled Him, down the nights and down the days,
I fled Him down the arches of the years,
I fled Him down the labyrinthine ways

Of my own mind, and in the mist of tears
I hid from Him....."

And past those noised feet
A Voice comes yet more fleet

"Lo! naught contents thee, who content'st not Me."

At last when Thomspon stops fleeing, the divine "Hound" reaches out his hand caressingly and exclaims,

"I am He Whom thou seekest!"

Likewise many of the poets in the midst of the wordly turmoil have recourse to their Maker. Thus Christina Rosetti says,

"Tumult and turmoil, trouble and toil
Yet peace withal in a painful heart....
O King and my heart's own choice,
Stretch thy Hand to thy fluttering dove,"

A touch of Christ, and the pain-racked soul knows a

"Peace that surpasseth all understanding."

Henry Bickersteth, in his earthly pilgrimage has recourse to the redemptive grace of Christ,

"Peace, perfect peace, in this dark world of sin?
The Blood of Jesus whispers peace within"

Vaughan too is of the same opinion,

"If thou canst get but thither,
There grows the flower of Peace,
The Rose that cannot wither,
Thy fortress, and thy ease.
Leave then thy foolish range;
For none can thee secure,
But one who never changes,
Thy God, thy life, thy cure."

Our own Indian poetess Mrs. Sarojini Naidu In the 'Salutation to the Eternal Peace', speaks of a world full of hate and discord; but she is undisturbed in soul because she possesses God. She dreads neither the "gloom", nor the "tomb",

"For my glad heart is drunk and drenched with Thee,
O inmost wine of living ecstasy!
O intimate essence of eternity!"

Thus the magic of poetry spreads over the hard realities of life. And poets have offered a solution to the problem of sin and strife, by telling us that,

"In His Will is my peace" (Dante).

• • •

Peace hath her victories, no less renowned than war.—**Milton.**

Lovely concord and most sacred peace doth nourish virtue, and fast friendship breed—**Spenser.**

Peace is rarely denied to the peaceful—**Schiller.**

A LETTER ON PEACE

"PACEM IN TERRIS"

Meena Rebello, I B. A.

Most of us at some time or other have certainly come across "Pacem in Terris"—Pope John XXIII's epoch making encyclical. This letter on peace—for that's what an encyclical is—addressed to all men of good-will has been discussed and spoken of all over the world and was the chief item of discussion at the International Convocation called to examine the requirements of peace, in New York City. The Holy Father's chief appeal to mankind was "Spare no labour in order to ensure that world events follow a reasonable and human course." These very sentiments are expressive of the concern and regard the Holy Father had for the dignity and happiness of humanity. "Pacem in Terris" emphasizes chiefly the worth of the human person, man's rights and his corresponding duties, the absolute need for disarmament and the development of the under-developed countries.

What then is peace? Peace is the tranquility of order—the mutual harmony that exists between individuals, states and political communities. God in His great majesty has seen that there is nothing to hurt man, but man in his disorder is making a chaos of the orderly arrangement God made for him. Hardship, even suffering is the price we must pay to apply the principles of peace. Christ said "Blessed are the peace-makers"; He did not say "Blessed are those who sit on the sidelines and talk about peace, without taking the difficult steps to bring it about."

An individual has every right to have what is adequate for his personal existence and development. Most constitutions guarantee freedom in regard to right of thought, the right of expression, the right of acting and the right of proper living. It should be the ambition of all states to see that every individual is able to cooperate to meet his or his nation's needs. The poor and the needy must be provided with at least a moderate amount of food, clothing and shelter, which are the prime necessities of life.

This of course means that the individual should have towards his fellowmen certain duties or obligations, because rights without duties are like persons without personalities. What is a right in regard to oneself is a duty with regard to others. Hence it is the duty of every man to share with others the pursuit of a common end.

We now go on to the relationship between the individual and the state. Man is a political being and his need for companionship makes him a natural member of society. For the preservation of law and order in society legitimate authority should reside in the hands of the rulers, viz. 'State'. God is the source and end of all authority and hence it follows that the commanding power of the state should be of a moral character which will oblige the individual citizens to obey the commands of the state. the primary end of the state is the common good, which is not divorced from the individual good. The modern state strives to maintain the common welfare of society and man in turn tries to put forth his best contribution for the attainment of the common

good. Since all men are free and equal by nature, they should participate actively in the development of public life.

States among states and nations among nations, we witness conflicts which are fraught with innumerable complications. Truth is the very foundations of the relation between states and it calls for the eradication of the evils such as racism and the realisation of the fact that all states are equal in dignity. Neither the difference in cultures nor in economic development of the states should act as a barrier between political communities. Modern progress has reached a stage wherein the entire world has shrunk in size and this means closer and friendlier relationships between nations. Further the political communities are bound by the principles of justice, but undue violation of justice has given rise to the phenomenon of minorities and self centred groups. It is only when these minorities are raised to bridge the gulf between themselves and others that the hindrances to national development and peace will be eliminated.

Christ has often spoken of the universal fatherhood of God and the universal brotherhood of man and therefore not to recognize the political refugees and minorities would be very inhuman and uncharitable Immigrants and exiles ought to be given due recognition and help without which the universal brotherhood of man will be nothing but an empty dream.

The warning of Pope Pius XII still rings in our ears; "Nothing is lost by peace, everything may be lost by war." Disarmament has been widely preached as the only means of securing peace. Today there is a tremendous increase of armaments and countries arm themselves until they are certain they have a strong hold over possible enemies. Thus the balance of power or the balance of fear is being maintained. Even the philosophy of peaceful co-existence seems to be dying out and the human race is enveloped by the fear of a thermo-nuclear war, as a result of which the world may be annihilated in a couple of minutes. In this connection the preamble of the UNESCO constitution gives us a relevant statement—"Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

In recent times internationalism rather than nationalism is the trend in politics. No country that is steeped in isolation and self interest can achieve real prosperity and progress which is based on the interdependence of nations. A World Federation—this is what the universe is tending towards, today. Well then all unfair distinctions and prejudices ought to be cast out and the multiple ideologies of the world unified. This ideal end seems to be a herculean task indeed, which is to be brought about, not by force and war but by wise, peaceful and harmonious methods.

It was the desire of the furtherance of this blessed cause of peace that took His Holiness Pope Paul VI to the United States, where he strove also for common justice and equality among men, through what he described as "a peaceful battle against the sufferings of their less fortunate brothers."

Though the world seems to be shrouded in an obscurely dangerous position, let us follow an optimistic path and take a step forward from a world of antagonism, domination and discord to a world of cooperation equity and harmony. Peace on earth will no longer remain a distant objective when the promising principle of international cooperation dominates and establishes the right atmosphere for securing world peace.

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ATOMS FOR PEACE

Francene Coelho, III B. SC.

In the fall of 1939 President Franklin D. Roosevelt received a letter which read:

"Dear Mr. President,

Some recent work by E. Fermi and S. L. Szilard which has been communicated to me in manuscript leads me to believe that the element uranium may be turned into a new important source of energy in the immediate future. A single bomb of the type exploded in a port might very well destroy the whole port together with the surrounding territory."

The letter was signed by Albert Einstein the famous scientist. Six years later on August 6, 1945 in the early hours of the morning a single bomb of this type was dropped on the Japanese city of Hiroshima. 60,000 persons were killed, 1,00,000 injured and 2,00,000 rendered homeless. The bomb had devastated about 600 city blocks. A few days later a similar bomb was dropped on Nagasaki. The Japanese Government surrendered and World War II was over. This was how the world was introduced to atomic power.

Today man lives in constant fear of the atomic bomb. A 25 megaton bomb is 1,250 times more powerful than the one dropped at Nagasaki. Contamination of radioactivity on an area of 15,000 miles may be so intense that an hour's exposure would mean death. The strontium produced may enter the system and lay down to produce brain tumours and cancers. It can cause agricultural defeat in any nation of the world.

Albert Einstein himself regretted the atomic bomb. He had hoped that its force would be demonstrated to the Japanese Government without any necessity of dropping it on the Japanese people but this was not to be. He wished that atomic power would be used for the benefit of mankind for he knew that the same power in 10 pounds of matter could supply the entire world with electricity for a whole month. Everyone who witnessed that tragedy of 1945 was determined never to see such a disaster again. Scientists began finding ways and means to employ this immense energy of the tiny atom which had destroyed so many innocent men, women, and children—to serve the poor, the hungry and the sick of the globe.

An atom is composed of a central nucleus occupying a very small volume but containing nearly all the mass in an extremely concentrated form plus a definite number of electrons that move in distant orbits about the nucleus. To hold the solid stuff together in the nucleus great concentration of energy is necessary. Therefore in the case of very few, especially the longest and most complicated atoms, such as Uranium, the impact upon the nucleus of a projectile can lessen the bonds and cause it to fly apart into fragments at a speed upto 6,000 miles/sec., and hence with tremendous energy. This is called fission. Some of these fragments can cause fission in a second fissionable nucleus and thus start a chain reaction.

If the mass of all the fragments during a chain reaction is added, it is found that there will be loss of mass. This is converted into energy. According to Einstein's theory of relativity $E=mc^2$ which is mathematical shorthand for saying that the energy E

obtained will be C^2 times the mass in gms. that has disappeared where C is the velocity of light and equal to 30,000,000,000 cms/sec. This is great energy. But only 2 elements can cause fission reactions and they are Uranium 235 and Thorium. Both these elements are very rarely found in nature The prospects of nuclear power could have only been a dream that could never come true but for the manufacture of the very valuable new element plutonium. The spontaneous fission of an atom of U^{235} in a nuclear reactor ejects several neutrons at high speed. If one of them collides with U-238 another isotope U-239 is obtained. This being unstable ejects an electron and becomes neptunium. This again being radioactive like Uranium, Thorium etc., again ejects an electron to give a fissionable element plutonium. Similarly many other isotopes capable of fission can be obtained.

The reaction of neutrons striking against a U-235 or plutonium nucleus is carried out in a nuclear reactor. There are many types of reactors, more than 30 of them in continuous operation in several countires. A few of them serve solely to generate power. Of course to the common man the coming of nuclear power will simply mean more electricity available where it is now and at a cheaper cost. It will flow through wires that lead from massive and technically complex electric stations just as today.

Besides this other reactors are used for plutonium production. Plutonium is obtained artificially from U-238 which is found abundantly in nature. Thus the availability of nuclear fuel supply of the world can be increased 140 times.

Another reactor is the Breeder reactor. When plutonium is produced heat is also generated. These two are combined together to produce power for commercial use as well as plutonium, the very useful nuclear fuel.

One reactor is designed to produce an intense neutron storm used in transforming common materials into their radioactive isotopes.

Most of the nations that use little energy also have inadequate resources. But if the standard of living of all the peoples were to be raised to the highest, the known coal and oil deposits would suffice only for about 20 yrs. and hence it is nuclear fuel which should come to the rescue of mankind. The resources of Uranium and Thorium lowered could serve for 500-1,000 years Further dependence on coal would mean useless expenditure in transportation of thousands of tons of coal from the mines to the distant centres of use, for 2,500,000 tons of coal is equivalent to 1 ton of nuclear fuel.

The Breeder reactor of the U.S.A. is used to generate power for the lighting system. U.S.S.R. also runs power stations on atomic energy for industry and agriculture. Today the U.S. has 66 nuclear submarines. Besides employing energy the engines need no air and hence can remain submerged in water for long periods. Since the Uranium cone of the reactor in the engine can supply energy for months and even years it is of great advantage for military purposes.

This energy is also employed to produce radioactive isotopes which are of great importance in modern times. Radioactivity is a process similar to fission but is totally different in cause, mechanism and effect. The nucleii of radioactive substances are unstable and sooner or later disintegrate of their own accord. No human device is able to speed or retard their rate of decay. Secondly they disintegrate into small chips either an α-particle or an electron, and when these are ejected from a nucleus the charge of the nucleus is changed, thus changing its chemical properties.

But nuclear energy has greatly increased the importance of radioactivity because of

the intense nuclear storms within the reactor cores which can transform nearly every variety of atom into a radioactive form. The residual fragments of Uranium absorb or lose neutrons, and thus absorb or lose mass during this bombardment resulting in isotopes of the known chemical elements. They need not be radioactive. But out of nearly 1,300 isotopes known, 800 are radioactive and hence called radioactive isotopes. Each takes a different length of time to disintegrate and lose its radioactivity. The time taken to reduce to half their original quantity is known as the half life period.

These isotopes have numerous industrial and commercial uses. Some such as Radiostrantium are used in activation of luminous phosphorous on the dials of clocks and watches, on road signs and such other markers. They can be used in devices that avoid danger of static electricity. They also find use in X-ray machines for the shadow photography of metals in industry. The radiations could be used in the sterilizing of drugs and food products especially pencillin where heat has to be avoided. They can be used to destroy the parasites of pork, to sterilize canned meats and even vegetables so that they could be kept for weeks without danger of spoilage. Radium used in the treatment of cancer—due to the energy of Radium rays to destroy living tissue—is now replaced by the radioactive isotope of cobalt. Radio Cobalt may be obtained in larger quantities and is quite cheap. Since the β rays of radio-iodine bombard and damage thyroid cells it finds use in medicine as a cure of the disease known as hyperthyroidism. Similarly an isotope of Boron accumulates in a type of brain tumour and can there be made radioactive by a brief exposure to a neutron beam. It then destroys the tumor. Radio-phosphorous has been effective in reducing the production of red blood cells by the bone marrow and thus in alleviating the disease known as polycythemia vera. Thus after finding the radio-isotopes that concentrate in different cells like cancer etc. simple treatment will cure the dreaded diseases.

Radio-isotopes have also provided scientists with unique eyes that can look deeper into God's creation. Today man can follow the path of different atoms in reactions and hence improve the techinques of carrying out these reactions.

Nearly all chemical elements can now be obtained in the form of suitable radio-isotopes. The isotope undergoes exactly the same chemical reaction as does the normal element, and being radioactive i.e., emitting radiation they can be detected by suitable instruments. These few atoms which can 'talk' thus speak out the whole secret activity of the process.

By using a ring of radioactive substance on any machine part the wear due to friction can be easily detected. Similarly resistance to wear has been tested on shoe soles, floor waxes, road surfaces, automobile tyres, paints and concrete as well as on many metals. Thus improved methods of electro-plating silver and improving the quality of soaps, detergents, toothpaste and even cosmetics, can be adopted.

The above tracer technique has contributed greatly to agriculture also. Radio-phosphorous reports instantly what the plant has done with the fertiliser added. Agricultural techniques and the use of fertilisers have changed greatly in accordance with these facts.

There have been stunning discoveries in the Biological Sciences as well. It has been observed that except for the iron atoms in the red blood cells every animal and person is physically renewed at least once a year. Similarly photosynthesis has been observed. Thus compared with the tracer technique

the microscope which taught man so much of the structure of living things is a crude instrument. It deals with cells not molecules and it reveals form not functions.

Thus the atom in its tiny nucleus holds the power that can destroy the whole world in seconds and at the same time can create a new world where health, wealth and prosperity reigns high. What will the atom be used for? This rests on man, who is the sole shaper of his destiny. It lies on the one who has discovered nuclear power but much more on the one that who economic and political power. It does not lie in the hands of one man. But in the words of J. F. Kennedy. "Together we shall save this planet or together we shall perish in its flames." This is mankind's greatest challenge. Will he meet this challenge with confidence and reap its abundant fruits?

• • •

"We have developed this plant with a view to utilising atomic energy for peaceful purposes. It is essential that this revolutionary technique in atomic energy should be made use of for bettering the lot of the people and changing the face of the world.

It is most regrettable that nuclear energy is being harnessed for making nuclear weapons. This constitutes a grave threat to the world. If there is a nuclear war, God forbid, it would mean destruction on a very big scale, indeed complete devastation. We cannot play with the lives of human beings. We have therefore to work for peace."

Sastri—Speech at the opening of the Plutonium Plant of the Atomic Energy Department, Trombay, Oct. 22nd, 1964.

Peace is the happy, natural state of man; war, his corruption, his disgrace.—Thomson.

THE NOBEL PEACE PRIZE

Vidya Manjari Rao, I B. SC.

Alfred Nobel was a Swedish Chemist and the inventor of dynamite. During his life he made millions of dollars by his invention and manufacture of dynamite, but he left his vast fortune for the promotion world peace and the advancement of knowledge.

Nobel was born in the year 1833 at Stockholm. His father Immannuel Nobel was a self educated inventor who had some success manufacturing rifles, land and water mines. Alfred Nobel, a quiet sickly boy was educated at home, but was well read in science and literature. He travelled widely in Europe and the U.S.A. He learnt chemistry and mechanical engineering by dint of his own efforts.

At twenty when his father abandoned his experiments with Nitroglycerine, he resumed them and invented a blasting cap, one of the most important inventions in explosives since the invention of gun-powder.

In 1863, he set up a Nitroglycerine plant in a barge moored in a lake. During that period, nations had forbidden their vessels to carry nitroglycerine owing to several disastrous explosions. Nobel sought to make the explosives safer to handle. He found the answer in dynamite.

This invention made Nobel wealthy. He spent the next ten years patenting his discovery and setting up plants in the U.S.A. and European countries. In 1876, he patented blasting getalin, a combination of guncotton and nitroglycerine. He invented ballistite in 1888, one of the first smokeless powders.

For most of his life Nobel lived for nothing but work. He remained a bachelor. He found recreation in his laboratory and in writing poetry in imitation of his literary idol, Shelley. In later years he had homes in Paris, Stockholm, and San Remo, Italy. In 1876 he met Baroness Von Suttner, a Bohemian noblewoman. She became one of the world's leading pacifists. She developed Nobel's ideas for world peace. Nobel's bequest for a peace prize was largely in tribute to her although he remained somewhat cynical over the effectiveness of the Pacifist Movement.

He died in 1876 at San Remo, leaving an enormous sum of 7,000,000 to the executors of his will to establish the system for administering the Nobel Prizes.

The income from the fund was to be distributed yearly equally to five different fields, — Physics, Chemistry, Physiology (medicine), Literature and Peace as prizes to those who had helped mankind most. A Code of Statutes was drawn up, which later modified the will by providing that a prize may be omitted in any year. The Peace Prize has been the omitted most frequently. All nationalities are eligible for this prize.

Since then angels of peace, advocating the policy of peace have been flourishing in the world . They have saved the world of humanity from numerous disasters. Here are some of those wonderful persons who had the privilege of winning the Nobel Peace Prize.

Roosevelt, Theodore was one of the most colourful and spectacular Presidents of America. From a nervous and sickly boy he developed into a brave and courageous

man, doing things he was afraid to do. His father's devotion to the North and his mother's fervent adherence to the Southern cause may well have played a part in developing in him the passion for national solidarity which was one of the conspicuous elements of his personality. After his retirement in 1909 he sailed with his son to Africa on a scientific expedition. He was a keen naturalist and inspite of being short sighted, organised big hunting parties. He played a major role in bringing about peace between Russia and Japan. He won the Nobel Peace Prize in 1906.

Sir Austen Chamberlain was the son of Sir J. Chamberlain. His great merit as Foreign Secretary seemed to lie in his realism. He wanted to settle disputes by peaceful means. His diplomacy lead to the signing of the Locarno Pact which at one time was as unduly praised as it is now condemned. He provided ample opportunity to Europe to set her house in order, but she did not take advantage of it. He was awarded the Nobel Peace Prize jointly with C. G. Dawes . He supported the Kellog Peace Pact.

Kellong, F. B., was a U.S. Senator and ambassador to Great Britain. He negotiated with Briand the antiwar Pact (Kellogg Briand Pact) a multilateral treaty to outlaw war. This was signed at Paris by 15 nations. He was awarded the Peace Prize in 1929. Briand was very influential as a Foreign Minister. Together with Gustav Stresemann he was awarded the Nobel Peace Prize in 1926.

Ossietzsky Carl Von, born in the year 1889 was a German Pacifist and writer, who served in the German army during the Ist World War. Later he became the editor of "Weltbuchne" where he wrote vigorously in defense of pacifism. He was imprisoned on the charge of revealing military secrets and of being an enemy of the state from 1931–1936. While in prison he was awarded the Nobel Peace Prize in 1935. The Hitler regime considered the award a "challenge and an insult," and prohibited Germans thenceforth from accepting such rewards.

Woodrow Wilson was the President of the U.S.A. After attaining this position, he brought about many changes in the government. He advocated a house system based on the English Universities. He attracted attention by pushing through legislature, important reform measures. He outlined the 14 points for the League of Nations. In order to put the issue before the people, he attempted a country wide speech making campaign. This resulted in a nervous collapse paralysing him for the rest of his life. In 1919, he was given the Nobel Peace Prize. He was reputed an effective reformer.

Bourgeois Leon, a French Statesman and Premier of France, headed the French delegation to the Hague Peace Conferences. He was one of the drafters of the Covenant of the League of Nations and the Chairman of the first meeting of the same. He received the Nobel Peace Prize in 1920.

Branting was a Swedish Socialist leader, statesman and the co-winner of the Nobel Peace Prize for 1921 with Christian Lange. He advocated neutrality for Sweden but sympathized with the Allies in the World War. He was the first representative of Sweden in the Assembly of the League of Nations.

Cremer W. R., an English pacifist was the founder of the Carpenter and Joiner's Union. As Secretary of the Workman's Peace Association he advocated international arbitration in America and Europe and edited a peace journal. He was also a winner of the Nobel Peace Prize in 1903.

Beerhaett A. M. F., together with Baron d'Estournelles de Constant was the recipient of the prize in 1909. He was a Belgian statesman and minister of public works,

agriculture and industry and a member of International Peace Conferences.

Dunant H., a founder of the Red Cross, was a Swiss Philanthropist born in Geneva in 1828. Inspired by compassion at the sight of wounded men on the battlefields of Solferino in 1849, he laboured for the creation of an organisation to aid wounded soldiers. He succeeded in bringing about a conference at Geneva from which came the Geneva Convention and establishment of the International Red Cross. With Frederic Pasey, he shared the first Nobel Peace Prize in 1901. He devoted his entire fortune to charity.

Butler N. M., was an American educator and professor of Philosophy who organised the training of teachers. He was awarded the Carnegie endowment for the International Peace Prize with Jane Addams and the Nobel Peace Prize in 1931. He is the author of several books on education and public problems.

Suttner Bertha Baroness Von, an Austrian writer was born at Prague in 1843. She spent most of her time in Paris and Italy. In 1876 she married the novelist F. A. G. Von Suttner. A fertile writer, her most famous tales and tracts denounce war, for instance "Die Waffernieder". She founded the Austrian Society of Peace lovers in 1891 and edited the monthly organ of the peace movement. 1905 she was awarded a Nobel Peace Prize of £5,000 for her peace propaganda. She died at Vienna in 1914.

Nansen F., was a Norwegian scientist, arctic explorer, zoologist, statesman and the curator of Natural History. He led expeditions, first to the ice fields of Greenland and next to the North Pole by drifting and explored the North Atlantic Ocean. He was the Professor of oceanography. He worked for the repatriation of World War prisoners and directed famine relief work for Russian, Greek and Armenian Countries. He was awarded the Peace Prize in 1922. He was the author of such books as 'Across Greenland', 'Eskimo life' and 'Night and Advice'. In his early years he was a great athlete and the popularity of skiing in the Alps is largely due to him.

Soderblom Nathen, born in the year 1866 at Trono, was a Swedish protestant theologian, and the Archbishop of Uppsala. After the Lambeth Conference in 1908, Soderblom worked with success, to secure an approach to "evangelical Catholicity" among various Christian societies and played an important part in the preparation for the Universal Christian Conference on Life and Work held at Stockholm in August 1925 in which he was one of the leaders. Some of his chief works are 'Religion of the World', 'Introduction to the History of Religion and Christian Fellowship.' He was awarded the prize in 1930.

Moneta E. T., was an Italian journalist, pacifist and the general staff officer under Garibaldi in the Italian army. When he was the director of the Milanese newspaper Il Secolo he became interested in the cause of International Peace and hence founded several peace societies. In 1906 he shared the Nobel Peace Prize on account of one of his books, with Louis Renault, a French jurist and professor of International law.

Henderson A., a iron moulder in New Castle, England was a British labour party leader and statesman. At the outbreak of the World War he was instrumental in influencing most of the labour party to support the government's war policy. He was a vigorous advocate of the International Disarmament Conference summoned by the League of Nations in 1932. In 1934, he was honoured with the Nobel Peace Prize.

Quidde Ludwig, was a German historian, politician and leader in the German Peace movement. He was imprisoned for a time in 1896 on charge of lese majeste for writing

"Caligula". He was the President of the German Peace Society and Peace Cartel. In 1927 he was awarded the Nobel Peace Prize with Ferdinand Buisson who was a French educator and inspector, inspector general and director of elementary teaching.

Fried A. H., 1864–1921, was an Austrian Pacifist and publicist in Vienna. He settled in Berlin as a bookseller and author. He was the first to edit the leading German pacifist paper Die Waffen Nieder. He took an active interest in all international peace movements. He was the Co-winner of the Nobel Peace Prize 1911 with T. M. C. Asser.

Dag Hammarskjold was the secretary general of the U.N. His energy, courage and sacrifice has made him one of today's greatest statesman. His tragic death in the Congo 1961 came as shock to the world. He had flown there with the object of bringing peace and unity. He was the cause for the prevention of the Korean War. He took great pains to prevent western powers and the Russians from confrontation over the Berlin Crisis. As he shunned publicity the events of his life were seldom in the news. He was awarded the Nobel Peace Prize in 1961 posthumously.

Peace is the shield of protection of human Society. Scientific knowledge has reached its peak in this atomic age. A mere press of the button will find even the powerful nations of American and Russia some million feet below the sea. Every nation is fully aware that a Third World War would bring an end to the modern scientific world. Let us hope for the birth of great leaders and peace makers to ensure that this will not be so, but science will be the handmaid of peace and progress.

A LIST OF THE NOBEL PEACE PRIZE WINNERS

1901	—	H. Dunant (Swiss) Fred Passy (French)
1902	—	E. Ducommun & A. Gobat (Swiss)
1903	—	Sir William R. Cremer (British)
1904	—	Institute of International Law.
1905	—	Bertha Von Suttner (Austrian
1906	—	Theodore Roosevelt (American)
1907	—	E. T. Moneta (Italian) L. Renault (French)
1908	—	Klas P. Arnoldson (Swidish) Frederik Bajer (Danish)
1909	—	Aug. M. I. Beernaert (Belgian) Baron de Constant de Rebecque d'Estournelles (French)
1910	—	International Peace Bureau (Swiss)
1911	—	T. M. C. Asser (Dutch) A. H. Fried (Austrian)
1912	—	Elihu Root (American)
1913	—	Henrai La Fontaine (Belgian)
1914–16	—	Not awarded
1917	—	International Red Cross of Geneva
1918	—	Not awarded
1919	—	Woodrow Wilson (American)
1920	—	L. Bourgeois (French)
1921	—	K. H. Branting (Swedish) Christian Lange (Norwegian)
1922	—	Fridtjof Nansen (Norwegian)
1923–24	—	Not awarded
1925	—	C. G. Dawes (American)
1926	—	Sir Austen Chamberlain (British)
1927	—	A. Briand (French) G. Stresemann (German)
	—	Ferdinand Buisson (French) Ludwig Quidde (German)

1928	—	Not awarded
1929	—	Frank B. Kellogg (American)
1930	—	Nathan Soderblom (Swedish)
1931	—	N. M. Butler & Jane Addams (American)
1932	—	Not awarded
1933	—	Sir Norman Angell (British)
1934	—	Arthur Henderson (British)
1935	—	Carl Von Ossietzky (German)
1936	—	Carlos des Lamas (Argentinian)
1937	—	Viscount Cecil of Chelwood (British)
1938	—	Nansen International Office for Refugees at Geneva
1939–43	—	Not awarded
1944	—	International Red Cross of Geneva
1945	—	Cordell Hull (American)
1946	—	John R. Mott & Emily G. Balch (American)
1947	—	American Friends Service Committee and Friends Service Council London.
1948	—	Not awarded
1949	—	Lord Boyd Orr (British)
1950	—	Ralph J. Bunche (American)
1951	—	Leon Jouhaux (French)
1952	—	Albert Schweitzer (French)
1953	—	General George C. Marshall (American)
1954	—	Office of the U. N. Commss-ioner for Refugees
1955–56	—	Not awarded
1957	—	Lester B. Pearson (Canadian)
1958	—	Rev. Dominique Georges Pire (Belgian)
1959	—	Phillip John Noel-Baker (British)
1960	—	Albert John Luthuli (South African)
1961	—	Dag Hammarskjold (Swedish)
1962	—	Not awarded

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I am a man of peace. God knows how I love peace. But I hope I shall never be such a coward as to mistake oppression for peace.—**Kossuth.**

A peace is of the nature of a conquest; for then both parties nobly are subdued, and neither party loser—**Shakespeare.**

There are interests by the sacrifice of which peace is too dearly purchased. One should never be at peace to the shame of his own soul,—to the violation of his integrity or of his allegiance to God—**E. H. Chapin.**

ORGANISATION FOR PEACE

THE BIRTH OF THE UN

Pamela D'Souza, II B. A.

Mankind's pageant born in Eden's lawns
With ugly frightful chasms yawns,
Unabridged, unabridgeable are they all
Gashes that men cut since Adam's fall.
And deep down their gory sides you find
Dead dragons of human vices of every kind.
Flames of stakes where unbeliever's died
Burnt alas for love of God, burnt alive, fried!
Curdled blood of Greeks, Romans, Medes
Parthians, Persians, Trojans, of different creeds.
Alexander's triumphant armies marching onward
Wounding, killing, burning as they move forward!
War steeds crushed to pulp by charging elephants feet
Pandavas glorying in their kinsmen's defeat
Napoleon's eagle turned a murderous vulture
Ripping with its claws Europe's culture.
The Kaiser's booming guns moving Europe's youth
And unmasked falsehood triumphing over truth.
Hitler's guided missiles roaring ghost-wise
Polluting with poisoned sprays London's misty skies.
Furrows in fields sown with the slain—
Where ripened hatred, instead of grain—
With handless arms and feetless legs and sightless eyes,
Widows whose only songs were sobs and sighs.

Then sinful man prostrate lay
And aghast at his own display
And filled with terror and shame
Resolved to stop the suicide game,
To stretch friendship's hand
Across every land
Pull down the past and build anew

The shredded world as Adam knew
And then was born
One rosy morn
A different day
In every way.
The rosy sun
Which had run
It's course till now
Saw somehow
A fresher face
Of the human race!
The Americans from A and Belgians from B,
Canadians from C and Dominicans from D,
Englishmen from E, Frenchmen from F,
Germans from G, Hungarians from H,
Indians from I, Japanese from J,
Kenyans from K, Lapps from L,
Mexicans from M, Nigerians from N,
Portuguese from P, Russians from R,
Swedes from S, Turks from T,
Uruguayans from U, Venezueleans from V,
West Indians from W, All the unknown from X,
Yugoslavians from Y, New Zealander's from Z,
Awoke then one sunny morn
Resolved to be re-born
To paint the world green
With prosperity as it was seen
'Ere Adam for an apple fell
And ope'd the gates of hell.
Till that sunny morn
The world by wars was torn
And now in solemn conclave
They sit, freemen, bondsmen, slave
As one and think and speak and act
As one, to carry out this pact,
For a better world, a warless world,
For a freer world, a richer world,
For a healthier world, a smiling world!
Sons of one father, whatever the skin—
There is but one evil—impious sin.
Tear down the barriers that separate
The weak from the strong, the small from the great
Set fire with the fire of zeal
Set ablaze your hearts for man's weal!
Share your wealth

Insure good health
Feed the underfed
The poor to have a bed
Dam the rivers
Water givers
Blast the rocks of ignorance
No more racial arrogance
One flag—the flag of the human race
To flutter o'er the earth's wide face!
The architect planned better homes
Schools, Churches, Temples, Mosques with domes
The builder resolved to build
As the Lord himself would have will'd
The carpenter took up his hammer and chisel
To chisel away all that was evil
The doctor would put up a fight
Against foul disease with all his might.
The engineer would plan bridge and dams
Fill up the valleys and chasms
The farmers resolved again
To plough the field and sow the grain.
The gardener would see his garden smile
With flowers that had disappeared awhile.
The housekeeper would work to make
A happier home for her children's sake.
The industrialist would sink his silver and gold
To reap a harvest of another mould.
The kings–few left–would reign
For the good of all in the main
The landowners vowed their lands to share
And give the landless what'er they had to spare.
The mason would lend a hand
To make the new world truly grand
The nurse would vow her life to dedicate
Suffering, pain, anguish to alleviate
The operators of every machine and mill
Would resolve to work with a firm will.
The preacher would preach and practice too
Truth, kindness for all, not just a few.
The questioners would stop the question
And waste not hours in idle discussion.
The rulers in place of power
Would spend for their folks every hour.
The singer would sing a new song
In praise of right, condemning wrong.

The teacher would ne'er lose sight of his goal—
Shaping his pupil's mind, heart and soul.
The writers resolved ne'er to bring shame
Upon the art—praise and ne'er defame.
The rest of the unknown X's would lend a hand
To move this caravan to the Promised Land.
The zealous would spread 'contagion'
Of the fire of life, love of God and religion.

'Twas indeed a glorious day
That's what I've heard the people say
It made history in the world—
I was'nt there but I've been told—
San Francisco was indeed proud that May
For it signed the Charter of Peace that day.

• • •

"We wish to lend our combined strength to the United Nations to enable it to fulfil more effectively its principles and purposes. And we wish to plan and work for an era of closer international cooperation in all fields of human endeavour, with particular emphasis on economic development."
Shastri, at the closing session of the Non-Aligned Nations Conference, Cairo, October, 10, 1964.

SYMBOLS OF PEACE

Bernadette Sequeira, II B. A.

When I took up my pen to write so soon after Christmas, the season of peace and goodwill, and synchronising with the Tashkent Agreement which held out high hopes of ushering in an era of peace and good neighbourliness between India and Pakistan, I felt I could write on nothing better than 'Symbols of Peace'.

What do symbols of peace connote? In common parlance, by a symbol we mean something very graphic and concrete and very meaningful which creates in our mind an idea or ideal. In this sense we speak of such things as the olive branch, the dove, the rainbow, the lily and the white rose as symbols of peace.

The **dove** is most associated with peace. Perhaps it is its spotless white colour coupled with its peace-loving nature that has made us look upon it as representative of peace, gentleness and purity. Hence, in religious pictures, we sometimes find doves in the background. In the Bible we read that Noe sent forth a dove from the ark to see if the waters of the flood had abated and she returned with a green **olive branch** in her mouth, a testimony to the fact that the flood-ravaged earth was at peace. Later, God established a covenant with Noe and promised never more to destroy the earth with a flood and as a token of His covenant He set His **rainbow** in the clouds. Ever after, the dove, the olive branch and the rainbow have stood as symbols of peace. We are used to hearing of doves spoken of as messengers of peace. We often read in the papers that when high dignitaries of state visit other countries and arrive at friendly agreements, doves are released into the air as tokens of peace and a concrete demonstration of the earnest desire of the contracting parties to abjure force or war and decide vital issues concerning the welfare of the people by peaceful means.

As for the **rainbow**, is it not a beautiful sight when, after a heavy downpour, you raise your eyes to the sky and there is the most glorious arc, God's promise of fair weather? Beyond the rainbow, the skies are blue. So, too, in life's problems we can always look for the rainbow of peace.

The **olive branch** is perhaps the best known symbol of peace, and today we see it on the United Nations' flag. Perhaps it is the association of the olive branch with Noe's dove, and also the soothing and healing properties of the olive that called up this association.

To the Romans the closed door of the temple of Janus was the sign and symbol of peace. But it is said that it was closed only four times before the Christian era.

The North American Indian tribes took the **pipe** as a symbol of peace. When warring chiefs wished to make peace with each other, they held a palaver during which they exchanged pipes which were called peace pipes.

In the world today, where we hear of serious differences between countries, be it a state of unrest, unemployment , strikes,

riots, near-famine conditions, cold war or war in earnest, the subject of peace assumes greater importance. Symbols of peace should ultimately manifest themselves in a concrete manner in the day-to-day affairs of state and in the governance of the country. Very recently, after years of tension, insecurity and strained neighbourly relations between India and Pakistan, a historical document of far-reaching importance was signed at Tashkent by our revered Prime Minister with the good offices of Soviet Russia. The only pathetic part of it was that our beloved Prime Minister, essentially a man of peace, could not live long enough to see it implemented and died immediately thereafter, even before the ink on the document was dry. His predecessor in office, the late Prime Minister, Jawaharlal Nehru, was also a man of peace, as is shown in his persistent efforts to get a joint "No War" declaration with Pakistan, his adherence to "Panchasheela" and absention from joining power blocs or such military pacts as the "Cento" and the 'Seato'. It may be mentioned here that the late Mr. Nehru's fancy for the red rose in his button-hole—a familiar target for the photographer—later came to be associated with peace.

While on the subject, it may be stated that it is an undisputed fact and generally accepted by peoples of all castes and creeds that the mention of the Pope's name immediately conjures up in our minds ideas of peace and peaceful co-existence as something inherent in his very person. The utterances of His Holiness, therefore, touching on matters of great importance or in times of crisis have a healthy effect on the warring nations or on countries where discord and hostilities reign. Hence we were pleasantly surprised when, on the Pope's desire, there was a temporary cessation of hostilities in Viet Nam during X'mas and his prayers and good wishes and sanctions had some impact on the successful conclusion of the Tashkent Agreement.

The advancement of science with quick and gigantic strides has brought in its wake such inventions as atomic energy, nuclear weapons, rockets, guided missiles, as a means for quick termination of wars or as a deterrent to total annihilation of countries and peoples. We read so much about them in the daily papers. Simultaneously there are also appeals from peace-loving countries that such material, the product of human ingenuity after years of study and research, should be utilized for peace purposes. This appears to be a move in the right direction.

Let's hope that the Tashkent Agreement will be a forerunner of similar agreements on an international level ushering in an era of peace and prosperity.

• • •

Five great enemies to peace inhabit with us: viz., avarice, ambition, envy, anger, and pride. If those enemies were to be banished, we should infallibly enjoy perpetual peace.

—Petrarch.

SCENES OF PEACE IN NATURE

Bernadette Lobo, I B. SC.

1

I was troubled, confused, muddle-headed, to say the least. Exams were close on heels, but preparation was not adequate. Late nights induced endless headaches. Nay, aches in the very marrow of the brain—

"Tomorrow, and tomorrow and
tomorrow
Creeps in this petty pace of time"
The dreaded, the detested chemistry
exam!

Why was I in such a frenzy? An iced drink did not cool my overheated brain. The fan over-head only worsened matters. Unconsciously I began pacing to and fro, clutching the ill-fated text in my hand. My foot-steps led me away from the house. When I became aware of my surroundings I found myself quite a distance away from home—at the outskirts of the little village.

My hitherto blank mind began to drink in the beauty of the silent evening. Silhouetted against the blue sky stood two majestic palms. The sun was setting in a blaze of glory. High above the sea-gulls looked like parenthesis in the sky. The cool evening breeze wrinkled the surface of water which reflected the fiery beauty of the quickly disappearing orb. Bye and bye in the soft golden light I could see tiny fish darting hither and thither and kingfishers diving expertly after them. Far away could be heard the lowing of the cattle returning home. Into my mind, unbidden, came the thought: "God's in his heaven, all's right with the world." And like Wordsworth,

"I gazed and gazed but little thought,
What wealth to me this scene had
brought;
For now when I to my books apply
These scenes flash upon the inward eye
Which is the bliss of solitude!"
—Nay, of studenthood!

Strange, the feverish heat of the day had given place to the calm of the twilit evening and a soothing benediction rested on me.

Was not this experience something unique? My drooping senses revived and the balmy breeze intoxicated me. Things fell into their perspective and I was able to grasp ideas more clearly. As the peace of the night descended my thoughts were orderly and my text much more clear. There was a spring in my step and a lilt in my heart as I turned homewards.

Peace again in my mind: "Peace, peace wonderful, wonderful peace!"

• • •

PEACE AT DAWN

Lovejoy Lobo, P. U. C.

2

When breaks the dawn
Nature is newborn
And the first stray beam
Wakes you from a dream
As it gilds the treetops
Where the little bird hops;
There's joy in the air
And peace reigns ev'rywhere.

The sky is ablaze
With the sun's myriad rays
Peeping o'er the hill
Where the moon lingers still.
Nature's half asleep
Drunk with beauty deep;
But with the morn's fresh dew
God sends His offer of peace anew!

* * *

O Peace! what would I not give
If you in other hearts could live!

• • •

Peace rules the day, where reason rules the mind.— **Collins.**

x x x x

Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles.— **Emerson.**

THEY WALKED THE PATHS OF PEACE

Shyamala Narayanan, Gita Ramakrishnan and Hema Shekharan, P. U. C.

In these trouble-torn days there isn't a single country in the world which has not been touched by the fiery-finger of war. The world has witnessed numerous eruptions of revolutions, mutinies and coup d'etats. Countries have had internal strife and upheavals resulting in mutinies, dissatisfaction and dissipation in the states therein. Countries have been at war with each other. Even countries separated by miles of land and sea, have fought with one another. It is time that the white dove of peace made its appearance on the horizon of this gloomy canvas.

The big powers have contributed to the breaking of world peace. They have weapons capable of shattering the universe and annihilating mankind. Even though the world has not been entirely destroyed the aforesaid weapons have brought about far-reaching ill effects. A living example of such a tragedy is that of Hiroshima and Nagasaki during World War II. The atom bomb dropped on these places caused irreparable damage and suffering. Can we afford to let history repeat itself? Can we let the future generation be mentally and physically retarded through our folly? Even now innocent people are forced to suffer through the ambition of their leaders. For instance the Vietnamese were driven out of their homes to live in perpetual fear of the soldiers on both sides, for no fault of their own.

Fortunately we have had shining examples of men who have dedicated themselves to the cause of peace. Dag Hammarskjoeld the Swede, one-time United Nations Secretary General, tried much to bring peace to the blazing Congo. He set out on a peace mission but his plane crashed, killing him and his hope for peace. His step was one in the right direction and his efforts might have borne fruit had he not died an untimely death. Another eminent peace lover was the late John Fitzgerald Kennedy, President of the United States. In his own country he tried to patch up the differences between the whites and the negroes. He made his contribution to world peace by the signing of the Nuclear Test Ban Treaty and his courageous dealing in the Cuban crisis. But he fell to the assasin's bullet. Thus yet another man, laid down his life for peace.

India too has produced three outstanding peace lovers—Mahatma Gandhi, Pandit Jawaharlal Nehru and Lal Bahadur Shastri.

Nehru was noted for his policies of non-alignment and peaceful co-existence. He sincerely believed that peace could be maintained if countries were in real earnest. These policies made India the mediator in the Korean War and the Indo-China unsettlement. It is also interesting to note the firm belief he had in the United Nations as peacemaker. International peace and ensuring peace at home were his cherished ideals? After him came Lal Bahadur Shastri. People didn't have much confidence in him at first but he proved his worth in the recent conflict between India and Pakistan. It is unfortunate that he did not survive to enjoy the fruits of the Tashkent Settlement!

Ironically enough, it may be noted that all these men who did so much to promote world peace died such untimely deaths. It is yet to be seen who will be the next notable person who can offer a definite solution for keeping international peace.

Peace—as the saying goes begins at home. How true is the statement! So let each of us in our own way try to bring peace to ourselves—our home, our school, our society and our country and then hope for the best!

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WHAT PRICE PEACE?

P. C. Prabha, I B. A.

Bina, my next-door neighbour, had been married to a Bengali four years ago. One day she came over to my house and over a cup of coffee narrated to me her sad story. Though I was much younger, she could only turn to me as to a friend who would lend a sympathetic ear. She began:

"Whoever thought that when I married Sunil this would be my fate?" she said, tears starting slowly from her eyes. "Not that I didn't know that married life was not all a bed of roses. Nay, for Sunil and me, it has been a virtual bed of thorns. And I do not know how it could have been otherwise."

"Well, marriage for a year or so was like drifting in a gently rocking boat over a serene stretch of water with no rocks in sight. 'Heaven on earth with you, my dear,' Sunil was wont to say."

"And then, out of that blissful serenity, an ugly rock raised its head in the shape of my mother-in-law who came from Kharagpur to live with us in Calcutta. What chance had I to keep my marriage from floundering on such a rock? She was one of those ever-ancient, never-new sort of mothers-in-law, a stalwart of a by-gone day whom we could never hope to imitate, never learn to tolerate, but with difficulty. From the first she tried to dominate me and instinctively, I put myself on guard. Slyly, insidiously, with veiled words and innuendoes more often than openly, she created discord in a home where hitherto there was none. Life was never the same again. If breakfast was not ready on time—'Bah! you South Indians have no sense of time. In my younger days, we were up and about even before our men-folk stirred! If I failed to veil my head with my sari, then woe to me! I had to stop my ears against remarks like, 'In my day a woman would never be seen outside her kitchen or by a man without her head being veiled. Nowadays, girls are too free and easy. Sunil could have looked twice before he chose a South Indian like you!' "

"How could I endure such taunts?" Bina continued, her tears now flowing freely. "Her words stung me, but for the sake of peace, I kept a hard rein over my tongue. There were times when I felt like shouting out to her with all my pent-up rage, 'Tell me, what is it a Bengali woman has which a South Indian lacks? What makes you despise us so?' But the words would remain unuttered."

She stopped talking and there was a far away look in her eyes.

"Yes, what is it, Bina?" I put in anxiously. She came to with a start and went on:

"I had to face life with this woman who was steeped in convention and hardly seemed sympathetic or considerate to others. All her energy was devoted to making something of me—a daughter-in-law fashioned after her own heart, I suppose."

"Time wore on and then my Satish was born. Then came a respite for me, but with what consequences! My mother-in-law took the baby for her own. The whole day she

would croon to him and tell him stories of his grandfather's heroic deeds, and Satish's toothless smile was the only response she got. But she was satisfied. She doted on him and set about making a true Bengali out of him. My son, for whom I had waited so long and so anxiously, would crow with delight and hold out his tiny arms as soon as he heard the sound of her voice. He turned to her more and more and I, the mother, felt cheated of my rights. Why was it to be so? Could I not call my own what was mine by right? Sunil, of course, took no heed of the state of affairs. He had gone back to his childhood dependence on his mother as soon as she came to live with us. To him, his mother was a paragon of virtue and could do nothing wrong. When I protested to him, he accused me of jealousy. So now, even my husband was against me."

"Then I do not know what possessed me, perhaps it was motherly love or, worse still the dread green-eyed monster jealousy. Satish, I saw was becoming more and more attached to his grandmother. He preferred her to me. This was too much for me. I bided my opportunity and one day after Sunil had left for the office I found my chance. Blind with rage at what I took to be a veiled reflection on my manners, I hurled at her a spate of angry words. My feelings which I had bottled up so long would not be contained now. I let fly at her with all the venom I could muster. 'The day you stepped across my threshold was a cursed one for me,' I cried, 'Not only do you despise me for not coming up to your Bengali standards but you must needs steal my husband and child from me. You have managed by hook or by crook to turn away their affection from me towards yourself. Before you came I was all the world to Sunil but now he hardly ever needs me. And Satish, my own child does not even know me. You, you have ruined all my happiness!'"

I waited for the paroxysm of tears to pass. What could I say to comfort Bina? The communal problem is as old as the country itself. There is no patent remedy for it. She continued when her sobs had quietened.

"My mother-in-law was taken aback and she looked dazed as if I had struck her a mortal blow across the face. She slowly gathered herself up and left the room. Then began a cold war between us. Each studiously avoided the other, but tried to show nothing was wrong. Satish, with his baby innocence, sensed a difference in her attitude to him. Gradually she withdrew herself from him. Sunil, realising that I condemned his mother became cold towards me. I could feel reproach in his looks. But I kept all the pain to myself."

"Meanwhile, Satish was getting restless. He was looking a bit peaked and had been off food for a couple of days. In my anxiety I sent for the doctor who after examining him pronounced him to be suffering from acute liver trouble, and prescribed a treatment which included careful nursing. I was at my wit's end with anxiety. I didn't know what to do. I had no experience of illness of any kind and especially not the illnesses of childhood. My own mother was far away, what could I do? Forgetting all my resentment and anger and how deeply I had hurt her, I turned to my mother-in-law and begged her to look after the child who missed all her love. But to all my entreaties, she would only murmur: 'No, no, it will never do to interfere.' I was crazy with fear and hardly aware of what I did or said. I was worn out with looking after the child and after all, my efforts to save him were in vain. One night he quietly slipped away from amidst us."

"I was stunned with grief. The bottom was knocked out of my world. The shock of Satish's death was too much for my mother-

in-law's weak heart and she collapsed. Sunil turned on me angrily with the words.

'Your senseless jealousy has been the cause of all our trouble. Not only has it led to our child's death but it has ruined my mother's health. She will never be the same again.'

"Life went on again but it was like a bad dream. My mother-in-law was confined to her bed and it was my lot to wait on her. One day, I heard her feebly calling out to me 'Maji', I answered, 'I am coming', she took my hands in her weak ones and said to me in a quivering voice:

'My child, you are mistaken if you think I despised you. I had plans for you. I wanted you to become a true Bengali woman and I tried to shape you to that end. But you wouldn't listen—you rebelled. Yet all the while I could see you turning into the woman I had intended you to be.' Her voice sank lower. 'Forgive me, my dear,' she whispered 'I brought nothing but unhappiness to you. It was my nature to be plainspoken, I had never learnt the social graces. But I did mean well towards you. Forgive me....'

"She was breathing hard and as my tears flowed freely her head fell back on the pillows. Her death, following so closely on that of Satish, quite overwhelmed me. I could have told Sunil of all the mistakes I had made, but pride made me into a coward. What had I to gain now by acknowledging that it was sheer jealousy on my part that had led to all the discord in our home and caused it to be broken up? So I kept silent, my misery eating into me. Sunil kept away from me, going early to the office and returning late at night. Life could not drag on thus forever. So, one morning, after Sunil had left home, I packed my bags and now here I am."

She paused and I could see the misery in her eyes. But she went on: "There is nothing left for me in life. My child is dead and I have lost my husband too. What is the point in carrying on? My marriage now is just a memory to be tied with ribbons and laid away in a perfumed sandalwood box strewn with red rose petals!"

She got up and walked away abruptly, her problem unsolved.

I still sat on after she had left. I could see the pain in her eyes behind the tears. I thought over what she had told me and wondered about the solution to her difficulty. It was nothing new. The communal problem was quite a big thing in India. It had existed quite long, long before Bina's marriage and would continue to exist unless some remedy were found for it. There were scores of marriages such as hers. How were their problems solved? Did they all end on the rocks like hers? Or had they found some way to ensure peace and harmony? It was an intriguing question. I wonder what the answer is. Surely no mass cure can be found for it. Each one presents its own peculiar characteristics and will have its own particular solution and the partners will have to find it out for themselves. Marriage is a partnership between two and only where there is mutual love and trust and tolerance of all that goes along with it, can there be peace and harmony in the home.

I rose from my chair and went to my room, knowing what I would tell Bina.

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PRESCRIPTIONS FOR PEACE

A Prescription for Peace in Musical Score

SOFT-PEDAL all strife
Give REST to disunion
STRIKE joyous TONES of hope and love
RESOLVE the DISCORDANT CHORDS of hate and war
SOUND ACCENTS of union and brotherhood
SLUR gently over the ACCIDENTALS of ill will and tension
Be NATURAL, never SHARP; nor FLAT.
Avoid the DISSONANT SOUNDS of division
And work towards whatever is CONSONANT with unity.

TRANSPOSE feelings of enmity into the CLEF of fraternity
DIMINISH the STACCATO NOTES of rancour and rivalry
Let the TENOR of your life be set in a high KEY
And the TEMPO of your days never be broken by INTERVALS of unrest
Let your steps ever SCALE upwards to whatever is good and TRUE and noble
Then will our world RESOUND with HARMONY
And the earth RE-ECHO with sweet Peace.

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A Mathematical Prescription for Peace

Unlike any other science, generalizations of Mathematical theorems go beyond practical observations. The operations of Mathematics are "miracle drugs" which produce the most astonishing results. The first operation is ADDITION. ADD and ADD all good interests of men and women for world UNITY which means CERTAINTY of International Peace. SUBTRACT ODD ideas and MULTIPLY the desires of the MULTIVARIABLE FUNCTIONS of World Peace. Abstain from all DIVISIONS. Strive to draw the DIFFERENTIATED INFINITESIMAL ELEMENTS of the world into UNITY. Then will the entire universe from MINUS INFINITY to PLUS INFINITY be enveloped in PEACE.

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The Economist's Prescription for Peace

In the ECONOMICS of PEACE the first principle to remember is that it begins at home. So, one has to guard well the HOME MARKET. The second is that it can only be PURCHASED at a great PRICE. So, it would be necessary always to maintain a perfect oneness of INTEREST, and not counting the COST, SHARE each other's joys and sorrows. Make CAPITAL out of every opportunity to bestow kindness on others, and REPAY the kindness of others with INCREASING RETURNS. Then will all be bound together with the strongest of BONDS.

In the LOCAL MARKET a GOOD NEIGHBOUR POLICY would help. Though a LAISSEZ-FAIRE POLICY as far as others private affairs are concerned is important for preserving peace. ISOLATIONISM is not PROFITABLE. One has to take genuine INTEREST in another's WELFARE. Never TAX his patience, DEMAND but little, but be quick to SUPPLY his needs. Show a willing ACCEPTANCE of the help your neighbour gives, but BANK chiefly on the EXPENDITURE of your own laborious efforts. Strive to be INDEBTED to none but REPAY every good turn with COMPOUND INTEREST. Respect yourself and others and never make yourself CHEAP. Familiarity never PAYS.

At the National and International levels remember always to take a 'MACRO-ECONOMIC' view of things and events. You will then see their true VALUE. Have an OPEN DOOR to allow a free FLOW of GOOD will. EXCHANGE ideas and skills to promote closer COMMUNICATION with others. Place no CEILINGS and fix no QUOTAS to the AID you give the needy and distressed. In the practise of charity one's LOSS is one's GAIN.

But don't forget this. No doubt, MONEY is the greatest of ECONOMIC inventions, nevertheless it is also the root of many evils. It can be the cause of much SUBDIVISION AND FRAGMENTATION in homes, communities and world organisations. So remember always that you can't take it with you when you die. Judge of its UTILITY in terms of eternity. You will then easily live at peace with yourself and with others, and when at last you get across You will have a clean ACCOUNT to show.

Lay up for yourselves TREASURE in heaven where neither rust nor moth CONSUME."

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"He attains Peace who, giving up desire, moves through the world without aspiration, possessing nothing which he can call his own and free from pride."

—Bhagavad Gita

A Chemical Prescription for Peace

How get the world act NEUTRALLY AS A WHOLE?

Why, try to attain the "STABLE STATE" of the eight beatitudes, through the practice of the virtues they imply, for Blessed are the poor in spirit; Blessed are the meek; Blessed are they that mourn for sin; Blessed are they that hunger and thirst after justice; Blessed are the merciful; Blessed are the clean of heart; Blessed are the peace-makers; Blessed are they that suffer persecution for justice sake.

In attaining this STABLE STATE, three types of BONDS may be formed, by proper ADJUSTMENT, a spirit of MUTUAL SHARING and charity.

1. The first type may be the formation of a BOND between those OPPOSITELY CHARGED, the NEGATIVE elements in some, being neutralised by the POSITIVE in others. That's where contrary ideas, cultures, ways of living and habits can be of use. But ADJUSTMENT is here, a must.

2. By MUTUAL SHARING of ideas, goods and services a COVALENT BOND may also be established between nations and individuals in the spirit of give and take. These bonds are in evidence in the growing fields of international cooperation in the world today.

3. If on the other hand one has nothing much to share in any particular field a CO-ORDINATE BOND may be formed by ONE-SIDED CONTRIBUTION. There are numerous examples of such bonds in the world today formed through technical assistance, foreign aid etc. especially from the developed to the developing countries; Many of the ancient and economically developed countries on the other hand can contribute the gifts of their ancient learning, philosophies and spiritual traditions.

These bonds may be strengthened, that is, made DOUBLE or TRIPLE by a love of neighbour, which is, the overflow of the love of God.

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The Sage's Prescription for Peace

Of four things that bring much peace.

Son, now will I teach thee the way of peace and of true liberty.

Study, My son, to do rather the will of another than thy own.

Ever choose rather to have less than more.

Always seek the lowest place, and to be subject to every one.

Desire always and pray that the will of God may be entirely fulfilled in thee.

Behold such a one entereth within the borders of peace and rest.

—Thomas A. Kempis,
(Imitation of Christ)

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N. C. C. REPORT

1964—1966

The beginning of the academic year 1964 brought some more colour to College life for it was announced that training would be given to those interested in joining the N.C.C. Forms were filled up with much ado and a total number of 200 enthusiastic girls were enrolled as N.C.C. cadets.

As our uniforms had not been issued to us some of us had to struggle to march on in our trailing sarees, envying those who dressed in their skirts, marched on smartly. Public parades too were not attended at first just because of the lack of uniforms.

During the past two years Mondays and Wednesdays have been scheduled to be our N.C.C. days. At 15.25 hrs. sharp the whistle is blown and all the cadets fall in for parade on the grounds, which goes on till 17.50 hrs! The 2 hrs. 25 minute period is divided into 3 periods of 45 minutes duration each, with a 10 minute break for refreshments. The classes have so far included both theory and practicals and it must have been a tough time for our Officer to control 200 girls and inject into them a sense of discipline which is one of the important aims of N.C.C.

1965 June brought new vigour to the N.C.C, though the strength of our troop was reduced to nearly half its original number consisting of 46 II year cadets and 54 I year cadets. Uniforms were issued and we attended our parades in soaring spirits, our red berets proudly perched on our heads. With the arrival of the uniforms the instructors became a trifle more strict and we were instructed to thump our shoes on the ground with extra vigour.

August 15th was a memorable day for the II year cadets. Chic and smart in our stiffly starched uniforms and our bright red berets we took part proudly in the Independence Day celebrations winning the admiration of the spectators. It was the day on which we proved that though frail by nature and used to moving about in our trailing sarees and delicate high heeled slippers, we could play our part in N.C.C. quite well.

The dawn of the 26th of October found 40 enthusiastic cadets packed in a bus and off on their way to attend the Annual Training Camp at Hebbal. The journey till Mercara was an enjoyable one, enlivened with songs and choruses. Naturally the much needed dinner was quickly swallowed down at a hotel in Mercara. Our spirits which had dulled a bit during the interval rose once again as we saw our Coorgi cadets bringing in baskets of fresh fruits to the bus.

The evening found us at the Mysore railway station. Till dusk we sauntered about the station and at night-fall we saw Mysore city fully lit up and at its best. The palace which was illuminated for the Dassera festival was indeed a temptation and as there was plenty of time before the train bound for Bangalore would arrive, we went on a route march from the station to the palace. As we entered the premises of the beautifully lit up palace, we felt much like Alice in Wonderland. Perhaps if not for our starched uniforms itching against our backs we would not have realised just where we were.

On our return we found that the station was filled with N.C.C. cadest not only from

the Colleges of Mysore, but also from Shimoga and Mercara. As the train arrived punctually, all of us rushed to our respective compartments, dragging our kit kags along as the general rule observed in N.C.C. is that 'Self help is the best help'. As the train moved on grudgingly we tried to make the best use of the space available and rest our aching backs. But needless to say, that it was futile, for the jerky movements of the crawling train just wouldn't invite sleep.

The next morn found us at Bangalore. After a cup of coffee at the station we were once again packed into buses along with our kits, and after a short journey of about six miles, we arrived at the Agricultural College at Hebbal. We were soon directed to our respective barracks. It was with some dismay that we realised that 10 of us had to share a room 11×9 ft. But of course, we thanked God that our fate was much better than that of our brothers who had to take shelter in tents and spend the nights on the damp mud, with the fear of snakes crawling upon them any minute, and after all camp life had its own specialities.

The announcement that we could rest in our barracks until the cadets from Bangalore arrived in the evening, was received with great joy. Quickly changing into our ordinary clothes and pulling out our rugs we lay huddled together, soon after breakfast, without bothering to make friends with the other cadets.

As the hours passed on and our watches pointed to 2 O'clock we felt the first pinch of hunger, for we had not been summoned to dinner till then. Finally, when we did move along to the mess, with our plates and mugs in hand, we were once again disappointed to see the long queue of girls waiting.

By evening the cadets from Bangalore had filed in and soon after supper we were instructed to assemble in the quadrangle. There we were welcomed to camp life by our O.C. The programme for the next day was then announced and after giving us certain instructions, we were allowed to return to our barracks. After polishing our shoes, badges and buckles, we lay down, both excited and exhausted as the lights went off at 20.00 hrs.

Early next morning by 4.30 we who grudged leaving our beds even at 7 a.m. were up and about at our daily chores and tidying our barracks. As we were supposed to fall in at 6.00 in our P.T. uniforms, we dressed up hurriedly and after a cup of coffee dashed to the plains. 6 to 6.30 was P.T. time during which we practised a few exercises and even took part in a few games.

At 6.30 hrs. sharp, refreshed and cheerful, we returned to our barracks and with our plates and mugs in hand went once again through the ordeal of waiting in a queue for our breakfast. We next changed into our khaki uniforms and after leaving our barracks neat and clean, the line dressing perfect, we marched out to the plains at 7.30 hrs. for our regular classes. Classes continued till 12.30 and the subjects taught included First Aid, Nursing, Map Reading, Signals, Weapon-training and Drills. At 12.30 hrs we were back, hungry, thirsty and tired, if not because of the continuous classes, at least because of sitting under the scorching sun for 5 hrs.

After refilling ourselves again with whatever was available, and after a short rest, we marched off once gain at 14.00 hrs. and classes continued till 16.00 hrs. 16.00 to 18.00 hrs. were visitors hours.

At 18.00 hrs. we would once again assemble in the central quadrangle in our civilian dresses and would then move on to the auditorium for the day's entertainment. Each college would put up an item each day and it was real fun, as the cadets made the best use of whatever was available. The rest of

the time passed unnoticed and 'lights off' at 20.00 hrs. would often catch us unawares. We then really had a hard time blocking the doors and windows of our barracks and silently polishing our shoes etc. in preparation for the next day with the help of our torch lights. Many of us would even comb our hair and braid our plaits for the next day and then huddle in for a much needed sleep.

The days passed on in the same manner, but after 3 or 4 days the officers were forced to take indoor classes in the afternoon and part of the morning as the sick parade grew larger day by day. We also took part in the various duties each day and enjoyed it.

The two other highlights of camp life were a picnic to the Nandi hills which also served as a map reading class and a visit by some V.I.P'S. to our camp in whose presence we performed our various skills during which a news reel, which we hope to see in one of our local theatres shortly was taken. We also answered a First Aid Test by the St. John's Ambulance Course and received our First Aid Certificates.

The time to depart from Hebbal arrived all too soon after the closing celebrations were over on the night of the 10th of October. Once again we packed our kits and left Bangalore for Mysore with sorrowful good byes to our newly made friends. On reaching Mysore in the evening we were enchanted with a breath-taking view of Mysore for as our bus went up the Chamundi hill the brilliantly lit up city, below us seemed to be a dreamland and we said to ourselves that it was not a wonder that the Government had enforced a blackout during he recent Pakistani invasions.

After visiting the Sangam, Shrinagar, Brindavan and Lalith Mahal, we started on our way back to 'Home Sweet Home!' The nightfall of the 12th of October found 40 sunburnt, tired and sleepy cadets slumped in a dusty bus, entering the city of Mangalore and needless to say that we were happy to be back home though we were equally sorry that the long awaited camp was over.

Within a few days, to be exact the 18th of October, marked another highlight in our activities of the N.C.C. We were once again the proud participants in the ceremonial parade held in honour of Vice-Admiral Soman, Chief of the Naval Staff, who was on a visit to Mangalore. We had also taken part in another ceremonial parade, earlier, in honour of the Director of the N.C.C.

When College re-opened for the second term, N. C. C. classes too went on in full swing. Then came our N.C.C. day. On that auspicious day we held a parade in our College grounds which was attended by Col. Joshi and others. After the parade we had the tree planting ceremony. To mark the day, we cadets also cleared up the college grounds, after which we had our highly deserved refreshments and entertainments. A route march through the main roads of Mangalore was also held in connection with our N.C.C. day, in order to get the public more interested in N.C.C. training. January 26th was yet another day when we participated in the Republic Day Parade held at the Nehru Maidan.

The Valedictory function, on the 12th of February presided over by Col. Joshi, marked the end of our N.C.C. activities for the year. Parents of the cadets along with some other outsiders and our College staff, were the invitees for this function. The staging of the various activities in which we cadets take part all through the year, along with a mock battle were the highlights of this function, which was followed by light refreshments and entertainments. The day ended with the II Year Cadets anxiously looking forward to their exams for the G. Part I Certificates, which were to be held the next day, and with which we closed up N.C.C. for the year.

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Cdt. Prathibha Shetty.

THOSE UNFORGETTABLE DAYS

OUR N. C. C. CAMP

Mallika Shetty, I B. A.

The happy memories of our N.C.C. camp are still fresh in my memory filling me with delight. From the very day we joined the N. C. C., we had been eagerly awaiting the dawn of those pleasant days When we got the information that there would be an Annual Training Camp for the Senior Division Girls Cadets at Hebbal in September there was no limit to our excitement and joy.

It was on the evening of the 20th September that all the II year cadets of our College assembled in our College hall. Our N.C.C. Officer Second Lt. Miss A. Lobo gave us a brief idea of the camp. She gave us a firm command to obey all the rules and regulations and to make the best use of the opportunities provided and the intensive training imparted there.

The day of our departure, the 26th September dawned at last. We had packed our things in our kit-bags. As the weather was cold at the time we took blankets along with our uniforms and civilian dresses. Our bus was at the college at 7-30 A.M. We soon boarded it and our joy knew no bounds. The resident students, our Warden and our dear Rev. Mother wished us a pleasant journey. We stretched out our arms and waved out vigorous farewells as the bus started.

At 12-45 in the noon we were at Mercara singing and even dancing with extreme delight at the peak of our excitement, because of the gay company and the lovely scenery around. The ranges of green hills covered with tall eucalyptus and rubber trees and the stretching estates of coffee, tea, cardamom and orange were indeed a rich and never wearying sight. I gazed and gazed, and was enchanted with it all.

We had our lunch there and at 2 P.M. we proceeded on our journey. In Mysore we met cadets from other colleges. At 10-15 P.M. we were to catch the train for Bangalore. Most of the compartments were full of cadets and officers.

The next morning found us in Bangalore. We hurried off the station with the kit bags on our backs. We then loaded them in trucks and Government buses were ready to take us off to Hebbal Agricultural College, where we had to camp for ten days. It was about 6 O'clock in the morning when we reached Hebbal. There I stood and watched the cadets around us. I amused myself trying to guess where they came from. There were cadets from Bangalore, Mysore, Mercara, and Shimoga.

Our camp at Hebbal was really a wonderful and new experience to me. I had thought that we would have to camp in tents but here was a huge college hostel before us. We were 478 in all. Our Camp Commandant was Major Fritchley and our training officer Captain Nagambal. A word from her was enough to maintain discipline and order in the camp. One of the reasons why I shall never forget our N. C. C. Camp is the impression made on me by her strong character, courage and calmness. These were also other lady officers and some instructors.

Here is an account of our daily programme. The cadets rose at 4 a.m. It was hard at first and there was a queue system for every item. At 6 A.M. we had to be ready for P.T. before which we had to tidy up our rooms and lay out our kit. Ten of us had to share a room and one was appointed

the leader by our Senior Under-Officer. Every morning we had to hurry to arrange our things before 6 O'clock. Sometimes our shoes and caps were exchanged. We were not only helping each other but also quarrelling in a friendly way of course. Every one was acting leader and our leader had indeed a very tough job for she was responsible for the tidiness of the room.

At 6 a.m. sharp all the cadets left the Hostel, squad by squad in single file. Clad in immaculate white, we ran nimbly and noiselessly—it was a beautiful sight. It looked as if a flight of cranes flew and moved on the sea-shore. P.T. was dear to all of us, as it was most refreshing to be out in the open on those pleasant mornings. It was a good beginning to our day's programme.

At 8.30 a.m. we had to be ready in our khaki uniforms which made us look smarter but feel more uncomfortable. Our subjects were—Weapon Training, Signals, First Aid and Map Reading.

Weapon training was not so difficult for most of us, for when we held the rifles we got into the spirit of true soldiers automatically. Signals were more difficult. Then we had to study first aid and nursing which besides being interesting was considered useful for cadets.

In addition we acquired plenty of other knowledge. The N.C.C. has set before itself the aims of developing character, a sense of responsibility, comradeship and co-operation among the cadets. Discipline is an important quality which cadets must possess.

At the Camp we met many cadets from different places. We were of different religions and castes and backgrounds but we never once thought of these differences. We were all friends and there was mutual understanding. There were many cadets whose outstanding qualities won our admiration. During those ten days we had to bear many inconveniences but even this was a part of our training and has made us more hardy. Camp life has widened our horizons considerably.

At the Camp we came across some budding artists, actors, poets and writers. Every evening we had some entertainment. Some girls surprised us by their excellent talents in various fields.

I must mention one incident. On the eve of our departure many of the cadets realized that some of their things were lost. Their complaint was taken very seriously by our training officer and the other lady officers. That night an order was given that all should get down in the quadrangle and not go to bed until the lost articles were recovered. Luckily cadets from our College had neither lost anything nor had with them anything belonging to others. But the order had to be obeyed by all. By about midnight almost all the things were found and claimed by their rightful owners.

This showed us the discipline of the camp, and brought back to us the memory of our beloved prime minister Pandit Jawaharlal Nehr's words—"It is through disciplined work that the nation will progress and I should like as large a number as possible of boys and girls to take advantage of the training given in the N.C.C. both in the senior and junior divisions. This is not only good for the nation but for the individuals who profit by the training. It is men and women of quality that give stature to a nation."

When the Camp closed and we had to leave Hebbal we were indeed very sorry. It was hard also to leave our new friends. I consoled myself thinking of the words:

"To meet, to know, to love and then to part,
Is the sad tale of many a human heart!"

But ever since, whenever I am in a pensive mood, my experiences at the camp occupy my mind and draw me deeper and deeper into them. Those experiences still linger, filling me with a thrill and delight and a zest for better things!

• • •

THE SOCIAL SERVICE LEAGUE

REPORT

The Social Service League has a little band of volunteer members who regularly visit the following centres: the St. Antony's Poor Homes, the Kankanady St. Joseph's Leprosy Hospital and the Home for the Aged, Angelore. The Nirmala Rescue Home, Moodabidri and the Balikashram, Kankanady are also centres where the students go on occasional visits taking sweets, clothes and other gifts to the inmates. On August 15th games were conducted at Balikashram and gifts of sweets and clothes stitched by the members were distributed. In September a hundred children were invited over to the College from the St. Antony's poor Home and given a treat. Sports were organized for them. The children entertained us with songs. Gift packets were afterwards distributed to them. The leaguers have very specially cheered by their visits the sick in the Hospital. The inmates look forward eagerly to their weekly visits. Sometimes the students sing to them or read books.

Members collected money and over 600 articles of clothes during the Pakistani aggression. The items were collected by house to house visits by 3 teams of volunteers. The collections were handed over to the Red Cross Sociey for the families of the Jawans.

On Mother Superior's day the students cooked a delicious meal for the Lepers and served it themselves. The day was a very happy one and it was a pleasure to see young hands cutting vegetables and slicing potatoes in the college.

On May 1st, games were organised for the workers of the college, after which they had a treat. It was very interesting to see young and old participating whole heartedly in the games organised for them. Prizes were distributed at the end to the winners.

The members participated in the dis-eus ions organized by the Roshni Nilaya School of Social Service on the scope of Social Service by College students in Mangalore city. The talks have helped to foster a spirit of neighbourliness among the students. Prompted by this spirit of love and charity some students have given small sums of money at various times stating that they be spent exclusively on the needy. Old clothes have also been given to the workers of the college both men and women. During the midsummer vacation 7 students attended an inter-collegiate Social Work Camp at Ajengo, and 5 students a Social Study week at Madras. The league has worked very enthusiastically throughout the current academic year.

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C. S. U. REPORT

1965—1966

Taking time by the forelock has been one of the practical policies of our unit. So, as soon as the seniors returned to College on the 24th June, the programme for the year was placed before them, and the C.S.U. sprang into activity soon after, with Iona Mascarenhas as President and Francene Coelho as secretary.

The weekly Leaders' Meetings with the discusstion of the Gospel and Liturgy of the coming Sunday commenced in right earnest from the 1st of July. On the 2nd the first Community Mass of the year was celebrated in our Convent Chapel. Rev. Fr. Ligouri D'Souza preached the homily. Thence forth the weekly leaders' meeting was scheduled for 9 a.m. on Thursday mornings. The first Friday of the month was fixed for the meeting of the entire student body to offer the Eucharistic sacrifice in our Convent Chapel.

The Juniors soon came in to fill in the ranks on the 5th of July and the seniors welcomed them with an introductory talk.

An echo meeting the next week gave the members an idea of the activities and discussions at the National Leadership Camp, the National Study Week for Girls at Bangalore and the Social Work Camp at Rameswaram, from the accounts given by the participants.

From the 14th July various study groups started functioning. There were also 4 large Gospel Discussion Groups and one group discussing the book 'Witnesses of Christ'. Meanwhile the Leaders conducted their weekly cell meetings and others started taking an active interest in the activities of the Social Service League. Another group decided to visit regularly, one of the local homes for the aged.

August opened with a grand Inaugural Function at which we were privileged to have His Lordship the Rt. Rev. Dr. B.S.D'Souza, newly consecrated Bishop of Mangalore, in our midst. We took this opportunity to offer him our greetings and our prayers. After a Bible Service, His Lordship's Address and the reading of the Report, the members of the different classes contributed items for a light entertainment. Two of the members had composed an item "Love makes the World go Round", specially for the occasion. The function closed with the giving of the Benediction of the Blessed Sacrament by His Lordship in the Chapel.

On the 2nd of the month some members paid a visit to the Leprosy Hospital taking with them the books we had collected for a little library for the patients.

The first function in September was a talk by Rev. Fr. Valerian D'Souza S.J. on the Role of the Woman in Society. As the month wore on exams seemed to be the chief topic of interest and we thought that the best way of witnessing to Christ would now be through proficiency in our studies and so the leaders decided to create a greater sense of earnestness around.

The vacation that usually follows an examination gave us the time and opportunity to organize a raffle for the Diocesan Fancy Fete for the Missions, held at the Catholic Club. Thanks to the cooperation of many it was quite a success.

Final year B. A. Students

Final year B. Sc. Students

This year as the usual Regional Leadership Camp which is held during the Dassera holidays had perforce to be cancelled owing to the Aggression, we decided to conduct a leadership Camp for our students in our own College. So 40 enthusiastic members gathered here on the 11th October for a three day Camp discussing the topic "Christian Student Responsibility". The first day was devoted to a study of the Responsibility of the Lay Christian in the Church, the second to Economic and Social Responsibility and the last to Intellectual Responsibility. Each day's programme began with a Bible Service. Besides listening to really good talks on different aspects of the subject , by Rev. Frs. F. X.D. Rocca S.J., Claude D'Souza S.J., Dr. A. F. D'Souza, F. V. Pereira, Dr. G.D. Veliath and others, members took an active part in discussions, quizzes, public speaking, problem solving and social and Mission work.

When College reopened, our first thought was of Mission Week. A programme was chalked out. The whole body discussed the Role of the Laity in the Church on one day. The second day was devoted mainly to the sale of flags, stamps, distribution of rescue cards and collection of old clothes. An Exhibition of Mission Work, a Talk by Rev. Fr. L. Fernandes on the Missions, a General Session of the Group Discussion on the Apostolate of the Laity, and a Bible service in honour of Christ the King filled in the programme for the other days in the week. Finally on Saturday there was a treat for 100 poor children in cooperation with the Social Service League. On the Feast of Christ the King we had exposition of the Blessed Sacrament in the College Chapel.

The important event in the month of November was the visit to our College of Rev. Fr. L.L. Colaco S.J., one of the assistants to the Chaplain General. He spoke to the members on the forthcoming National Convention and gave us his impressions of the Asian Seminar which he had recently attended at Manila.

On the 28th the unit participated in the Youth Rally organised in the town. Gulobi Rasquinha spoke on Christ and Youth at the function and Celine Correa participated in a Panel Discussion on Young Apostles.

Christmas time was appropriate for the distribution of leaflets telling the Christmas story and its message which every one is eager for. The leaflets were obtained from Catholic Centre, Madras. Soon after Christmas a privileged group of ten students set out for the National Convention at Madras. They were back on the 3rd January brimming with enthusiasm and news of all the events there. About the same time three other members attended the Regional Leadership Camp for Youth Organisations held at Roshni Nilaya, Mangalore, where they discussed the topic "The Christian in Society."

The 13th saw us once again at a general body meeting at which delegates gave vivid accounts of the National Convention. Other business matters were also discussed.

Prayerful silence enveloped the College on the 28th as the members entered into retreat. There were two sections and the preachers were Rev. Frs. M. Lewis S.J., and T. D'Sa. Each day of the retreat commenced with a Bible Service and ended with Holy Mass.

Out of retreat on the 31st, the next thought was of the elections. Gulobi Rasquinha was elected President and Matilda Sequeira, Secretary.

Though February was the closing month, it was not without its programme of activity. The Catholic Press Month was announced early and an exhibition of Catholic newspapers and magazines organised. Leaflets and magazines were distributed and an informal survey of subscriptions to Catholic magazines and newspapers was con-

ducted. There was also another survey of reading habits among students. Three members also wrote articles for papers.

The 15th saw all our members set out on a pilgrimage, this time to the Cathedral, it being the Jubilee Year. There we offered the Holy Sacrifice of the Mass together for the last time in the year. Rev. Fr. Claude D'Souza S.J. was the celebrant.

The valedictory function was combined with the celebration of Pax Romana Day, on the 21st of February. Two members gave us talks, one on Pax Romana and the other on St. Thomas Aquinas, patron of Pax Romana and Universities. The function concluded with an item "Go, you are sent forth" symbolising the students going out to spread the radiance of the Christ Light.

In the month of March only the first year students were left in College. They conducted a group discussion on the 'Crisis of Character'. The leaders also decided that during the holidays they would try to carry on their activity by starting off informal discussions on for e.g. the Gospel of the coming Sunday around the family dinner table. Some members would also participate in the camps and study weeks organised by the AICUF during the vacation.

Thus ended another academic year. The months sped by so rapidly that we felt as though the end had come almost before we fully realized that it had actually begun. We have much to be thankful for. We thank God for all the blessings He has showered on us this year and implore His grace to make us all more worthy and sincere in our holy calling. We also thank all those priests, well-wishers and friends who have helped us in our activities. Our special thanks are due to the AICUF headquarters and its staff which has always been at our service.

Francene Coelho

Secretary

• • •

My Impressions of the National Convention

Cecy Kuruvilla, I B. A.

To have attended the National convention, held at Madras from the 28th December 1965 to the 2nd January 1966, as one of the delegates of our College was indeed a wonderful and unforgettable experience. I was delighted and thrilled at the prospect of participating in this great event.

The gathering was immense, five hundred representatives from all parts of this great sub-continent—students from various universities, speaking different languages, belonging to different cultures, mingled so freely, made friends and participated as one body of University students, which was one of the remarkable achievements of the convention itself.

The eminent speakers, who addressed us included His Grace Rt. Rev. Dr. L. Raymond, Archbishop of Nagpur, who in his stirring Inaugural Address called upon us university youth to be committed not merely to the task attending the University

for the utilitarian purpose of securing a degree and making our way through life but also to the task of helping the University to attain its objectives and helping our brethren with service and devotion. "It is at the Universities that India must find the idealism and the generosity that will make her great in the comity of nations," he urged; His Excellency, Dr. P. V. Cherian, Governor of Maharashtra, who summed up the duty cast upon University students succinctly and aptly in the words of John F. Kennedy "Ask not what your country will do for you, ask what you can do for her"; Rev. Fr. T. Mathias, Principal of St. Joseph's college, Trichy, who emphasized the need for responsibility and commitment among the Catholic University youth to the building up of a better India; Mr. P. T. Kuriakose, the Secretary—General of Pax Romana who also stressed the need for competence and awareness, and Dr. T. Koilpillai who drew for us a realistic picture of the prevailing want of intellectual awareness and academic excellence among students. All these great personalities, invited for the occasion—there were so many of them, eminent Educationists, former Ambassadors, directors of All-India Organisations, dedicated social workers, etc. etc.—gave us very inspiring talks on the different aspects of the general theme, "National Responsibility and Commitment."

The discussions, which followed the enlightening speeches, at the different workshops and seminars, were lively, vigorous and earnest. They gave us an opportunity to gain knowledge of so many problems and difficulties that confront us and which await a practical solution. As a result of the discussions, we learnt to respect the other person's point of view, thoughts and ideas, however controversial they may be.

The liturgical functions were conducted, in a truly sublime manner. Many of us found the concelebration of Mass and the Paraliturgy of the Bread—this collective act of worship with its accompanying responses, antiphons and hymns, a most fascinating and moving experience.

The hard day's labour was compensated by some very lively entertainment, provided by the delegates themselves. The cultural programmes included songs, dances, plays and a few jokes. During these relaxing hours, delegates found time to mix around, make new friends and to exchange views and ideas.

From all points of view, we have gained much from this wonderful experience—spiritually, intellectually and also from the social point of view. The success of the convention lies in our hands—how much we put into practice what we heard and discussed.

Anyway, all good things come to an end and so did the National convention which has imprinted pleasant memories in my mind.

• • •

Peace does not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence, not in an exemption from suffering. —Fenelon.

BLUEPRINT FOR PEACE

THE CHARTER OF THE KINGDOM OF GOD

(Written for and acted at the Valedictory Function of the Hostel)

SCENE: Miss Graduate in her room after the Graduation ceremony,

Miss Graduate: What a day this has been! How have I not yearned through all my long school and college career to be the proud bearer of this cap and to hold this diploma in my hand!

And yet, when I seem to have reached the height of my ambitions, I find it all but empty glamour, and so it would have been had I not, dear God, the kind guidance of those who set before me always higher ideals, higher goals than these passing shadows. (aside) But it is very late and I need to rest after all the strain of the leave taking from that dear home of mine. I will rest my head awhile. Sweet dreams soothe me! (Miss Graduate in deep slumber, dreams — Alma Mater appears).

Alma Mater: Go and choose a code of life. You have a glorious life opening up before you. But remember the way is long and weary. If you choose your moral requisites aright, they will be for you the Charter of the Kingdom of God; the journey will be as cheerful as it is long, and your heart will sing and your lips will smile inspite of pain. Listen now to those distant voices and make your choice.

(Back screen opens—Showing in the darkness eight maidens dressed in white representing the Beatitudes. Each holds a scroll.)

First Voice, **(off-stage):** The Charter of the Kingdom of God:

1st Beatitude: **"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."**

Second Voice from the **Opposite Camp:** No! No! Great are the rich for they possess the earth—'mid pleasures and laughter you can pass your time. Enjoy yourself, now is the time. You are young, you are beautiful.

Third Voice from **God's Camp:** Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them, shall be for a testimony against you and shall eat your flesh like fire. No! Be poor in spirit; share what you have with others, for yours will be the kingdom of God.

2nd Beatitude **"Blessed are the meek for they shall possess the earth."**

Second Voice from the **Opposite Camp:** The earth indeed will be possessed by the proud. Rebel against God! Rebel against man! Pride is the pathway to glory. Meekness ..... What weakness .....! (loud laughter)

Voice **3, God's Camp:** The meek are those, who rebel neither against God nor man, but who, with lowly patience suffer all. The meek are those who do not give way before misfortune, who resist not evil, but overcome evil with good.

3*rd Beatitude:* **"Blessed are they who mourn for they shall be comforted."**

AND WHAT OF THE FUTURE?

Resident Students 1965-'66

Voice 2, **Opp. Camp:** Mourn, grief, what language is this? Grieve over your sins—what is sin? Childish, superstitious words which bring you no comfort. Be friendly, be sympathetic, it always pays! and then do what your passions tell you to do. Hold a perpetual carnival and the gratification of lusts, its sole object in life.

Voice 3, **God's Camp:** Sufferings borne with humble resignation draw the soul nearer to God and such souls, will be comforted. God will wipe away their tears, and death shall be no more, nor mourning, nor sorrow, nor crying shall be any more. God will be your consolation and your comforter.

4*th Beatitude:* **"Blessed are they who hunger and thirst for justice, for they shall be satisfied."**

Voice 2, **Opp. Camp:** Hunger and thirst after justice! No never! Hunger and thirst for the things of this world—an overflowing abundance of earthy felicity.

Voice 3, **God's Camp:** Desire justice with the same eagerness with which people desire to eat and drink when they are tormented with hunger and thirst, then will you be satisfied. Virtue and perfection are blessings which lie wholly within man's power and which can be gained by him with the grace of God.

5*th Beatitude:* **"Blessed are the merciful for they shall obtain mercy."**

Voice 2, **Opp. Camp:** In this age of rush there is no room for mercy and forgiveness. It is only the weak-kneed who show mercy because they lack the strength to oppose and gainsay. What they call mercy is most often just want of character.

Voice 3, **God's Camp:** Mercy, it springs from love of one's neighbour. Be tender, be kind, forgive and forget. Err on the side of kindness, rather than run the risk of being harsh. Misunderstanding, harsh criticism, false judgement ..... even calumny. They come from short sightedness and human zeal. The pain and purging are severe and call for courage. But be merciful, your reward will be great—you will obtain mercy.

6*th Beatitude:* **"Blessed are the clean of heart for they shall see God".**

Voice 2, **Opp. Camp:** Clean of heart, pure of heart, innocence and simplicity. What simple words! They would suit generations past. In our day, our only slogan is look, see, enjoy, make the most of life for virtue is but a spider's web, having an airy existence.

Voice 3, **God's Camp:** What a promise—they shall see God! The face of God unveiled! And what does this not mean and imply—to behold the face of Infinite Truth, Beauty and Goodness! What an honour! What happiness! What joy! Blessed are the clean of Heart for they shall see God!

7*th Beatitude:* **"Blessed are the peacemakers, for they shall be called the children of God."**

Voice 2, **Opp. Camp:** You spell a word that is non-existent in our twentieth century. What we aim at is self-satisfaction, self-glorification, self-exaltation and all these have to be only at the expense of peace. Peace—that craving of weak hearts!

Voice 3, **God's Camp:** Peace, the greatest blessing here below, the plenitude of all graces and blessings, the pledge of temporal happiness and the foretaste of heaven. How happy men would be if they possessed this peace! Those who bring it about are the greatest benefactors of the world—because peace is love and to establish it is to increase God's kingdom upon earth.

Resident Students 1965-'66

8th Beatitude: **"Blessed are they who suffer persecution for justice sake for theirs is the kingdom of Heaven".**

Voice 2, **Opp. Camp:** Suffer persecution? What cowardliness! As long as we have brain and brawn, resist, assert yourself, make yourself a conqueror, rise on the humiliations of your brother. These are our tenets for success in this world. Suffering,—that is for cowards, that is for slaves.

Voice 3, **God's Camp:** Persecution — it means hostility in thought, word and deed. The world will hate you. When they spread calumnious reports against you so that your name is branded, bear it with patience without hope or desire of being revenged. Love those who hate you and pray for those who persecute you, and do good to those who do you wrong, for your reward will be in no ordinary measure. The Kingdom of Heaven will be yours for all eternity.

Reader: The years pass in rapid succession; days and weeks offer her a never ceasing succession of choices to be made between the easy wrong and the hard right. Yes, she has had her lapses, but her will has always been constant, for the dream of her graduation day has been for her more than a passing show. In fact, as age tells on her, the visions of the past come before her again, not now offering the choice of earlier days but bearing the joy of achievement; and so, as she longs for the well earned rest she hears.....

The Voice of Christ: **Come you, blessed of my Father, enter the kingdom prepared for you, from all eternity.**

Miss Graduate (in her dream) My God, at last, at last!

Voice of **Christ:** Blessed are you for when poverty was your lot in life you accepted it.
Blessed are you for when provoked strongly you continued meek.
Blessed are you, for your hunger and thirst was not for what the world offered you.
Blessed are you, for you were merciful, therefore come to the God of mercy.
Blessed are you, a peacemaker for I call you now my child.
Blessed are you for there is no more persecution for you, but endless delights in the home of My Kingdom of Heaven.

Miss Graduate: (Repeats slowly again) My God, At last!....The reward for my poor deeds is indeed great!

Voice of **Christ:** I was hungry and you gave me to eat, thirsty and you gave me to drink, naked and you clothed me, in prison and you visited me....

Miss Graduate: When Lord, when did I all these things to Thee?

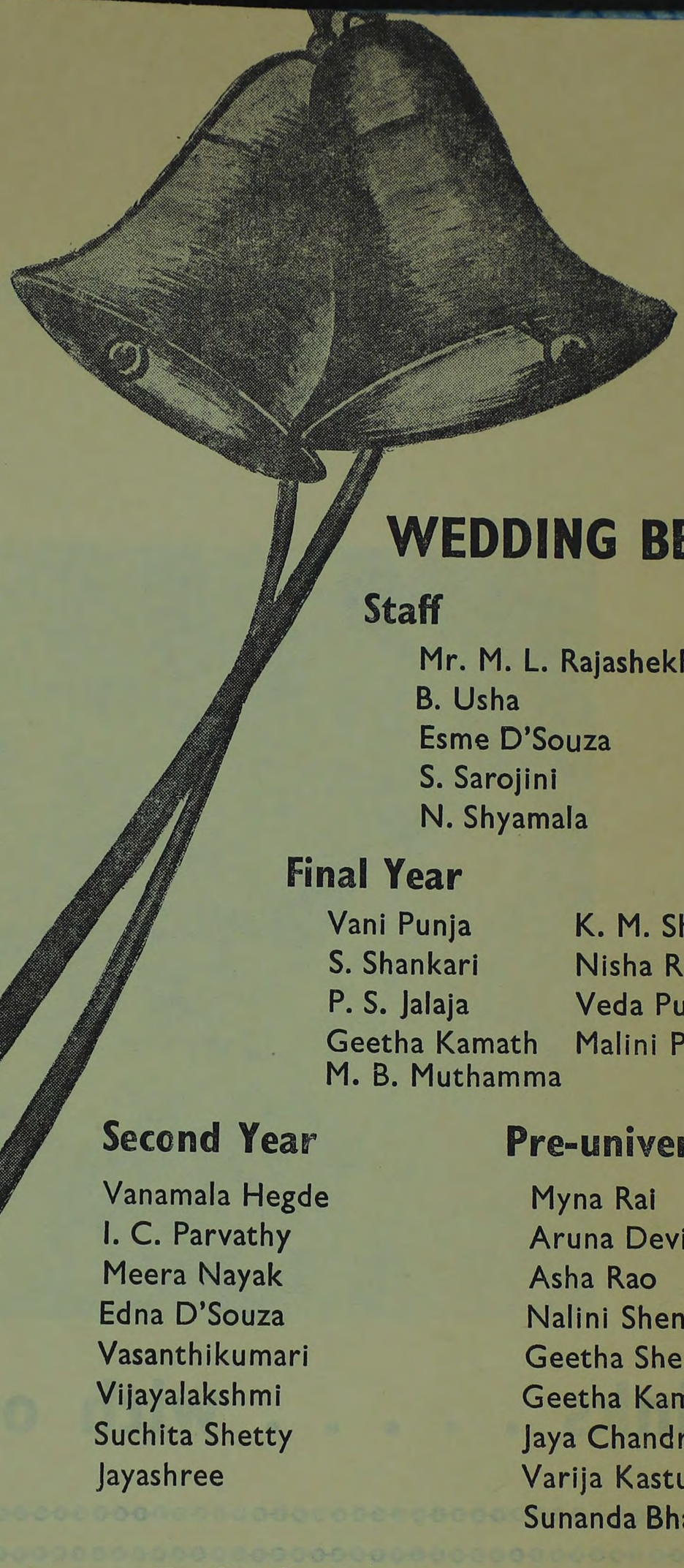
Voice: As long as you did it to the least of my brethren, you did it to me. Enter thou, into the joy of the Lord.

Miss Graduate: (awakes—rubs her eyes)

Music—Voice sings "My daughter come
Your days are o'er
My son awaits
To crown your brow."(2)

• • •

BELLS!



CONVENT BELLS!

Final Year

Edith D'Souza	Apostolic Carmel
Irene D'Souza	,, ,,
Catherine Fernandes	,, ,,

Pre-university

Emilda Pereira	Apostolic Carmel
Felcy Fernandes	,, ,,
Muriel Pinto	,, ,,
Appolline Dotty Pinto	Srs. of Charity
Agnes D'Silva	,, ,,
Delphine D'Souza	Ursulines
Rosy D'Souza	Daughters of the Immac. Heart

Ex-Students

Olga Sequeira	Apostolic Carmel
Joyce Theodore	Srs. of Charity
Merlyn Vaz	,, ,,
Maggie Thomas	

First Year

Sarala
Jayanthy Kamath
Pushpa Anchan
Jane Picardo
Snehalatha Alva

WEDDING BELLS!

Staff

Mr. M. L. Rajashekhar
B. Usha
Esme D'Souza
S. Sarojini
N. Shyamala

Final Year

Vani Punja
S. Shankari
P. S. Jalaja
Geetha Kamath
M. B. Muthamma
K. M. Sharada
Nisha R. Rao
Veda Punja
Malini Punja

Second Year

Vanamala Hegde
I. C. Parvathy
Meera Nayak
Edna D'Souza
Vasanthikumari
Vijayalakshmi
Suchita Shetty
Jayashree

Pre-university

Myna Rai
Aruna Devi
Asha Rao
Nalini Shenoy
Geetha Shenoy
Geetha Kamath
Jaya Chandrakala
Varija Kasturi Pai
Sunanda Bhandari

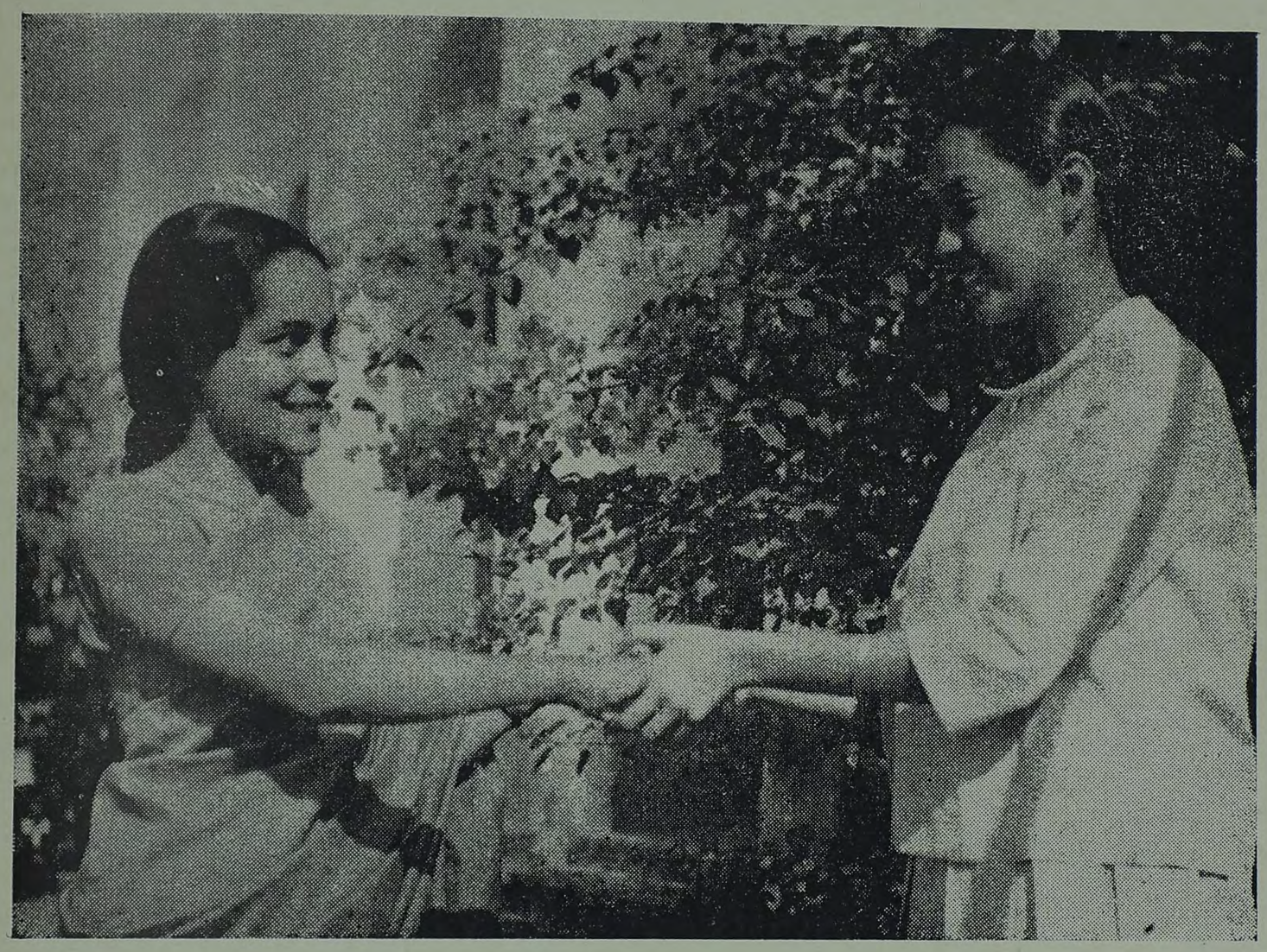
Ex-Students

Judith Sequeira
N. G. Ruby
Ravikala Kamath
Vasanthi Pai
Louisa Pais
Edna Goveas
Prema Ganapathy
Rosamma Joseph
Florine Fernandes
C. P. Philomene
K. Padmini
Elvina D'Souza

Links . . . . . with our Ex-Students

It is hard

to say Good-bye



But it is sweet to cherish pleasant memories of

COLLEGE

DAYS

MAY SHE REST IN PEACE

Mrs. Muriel E. D'Silva

MEMBER OF THE AGNESIAN ASSOCIATION COMMITTEE

Aged 46

WENT TO HER ETERNAL REWARD ON

15—1—1966

Loving and kind in all her ways
Genuine and just to the end of her days,
Sincere and true in heart and mind,
A beautiful memory she has left behind.
A beautiful life that came to an end
She died as she lived—everyone's friend!

THE PARADOX OF PEACE

Mrs. Lena Correia

Peace is a word very difficult to define. Most of us seem to confuse it with calm, lack of conflict, passivity. All of us want peace at any cost, because this is what the heart strives for, but if we only can remain calm and passive, we do not attain it. For peace is not just being calm, just not getting involved in conflict, just remaining passive.

Peace is the fruit of caring intensely and fighting passionately for things which count, and what comes at the end of it, even if it seem defeat will be peace, knowing that what had to be done was done,

There is no more appropriate picture of peacefulness than a happy baby asleep. Yet look at a very small baby awake. It is a creature ever struggling, achieving, failing, but going on. True it is a self-centred being with only one aim in view—to overcome all the odds which face it—and it is this very struggle, this constant struggle, which helps it to overcome its helplessness and break its bonds. It is this fixation which a baby has, which once we leave babyhood we never know again till death.

Death comes at the end of life and we pray that the dead may rest in peace. We do not say we wish them happiness or joy, as we would wish living people, because the other alternative is remorse and regret for actions in life, a gnawing remorse which we call hell. Hell is a state of the soul. Hell is an everlasting night which has no end in light.

We are all afraid of getting involved with other human beings. We build a wall around ourselves, because we are mortally afraid that we shall get hurt. Our indifference slowly kills the human in us, until we reach a stage where we do not care. May be we do not pray in so many words the prayer of the honest but selfish man, "Lord, bless me and my wife, my son John and his wife—us four and no more", but in effect our actions cry out aloud the same selfishness and indifference.

Life is a constant struggle and we cannot go on alone. We need others, however small, however lowly and we have to forget ourselves beyond the call of duty if we are to repay our debt to humanity.

"Lord, grant us peace in our days....". I would say, "Lord, grant us peace at the end of all our days," after a lifetime of struggle.

Christ is called the 'Prince of Peace', yet it is not because he advocated passivity or a don't-get-hurt attitude. He was a man who was most militant in His teachings and who died a violent death in the cause of peace. The most vivid picture we have of Him is driving the moneylenders from the Temple—a vigorous, fighting picture of the Man whose name is synonymous with peace!

• • •

WHAT IS THIS THING CALLED PEACE?

Mrs. Savithri Babulkar

Look up 'pea' in the Chamber's Twentieth Century Dictionary. It will only say 'a pea fowl'. See peacock! But we ignore the peafowl and overlook the peacock, for we are not concerned with feathers. We look up the next word instead. And that is 'Peace'. We are told that this means a state of quiet; freedom from disturbance; freedom from war; friendliness, calm, rest, harmony. I don't read further because the word 'harmony' fascinates me. It suggests that things are as they should be–you are content; happy with yourself and happy with the rest of the world. An enviable state of mind, for not every man is happy and even the man who thinks he is, is bound to be disillusioned. So peace though rarely found is almost always sought.

It is not very easy to pinpoint the item that constitutes peace. After half an hour in the kitchen, for instance, the mildest scream from the kids make me shout for peace. My husband's no better. Back from a tiring day at the office, he shouts for the same thing. Not very original, but certainly very natural. . . . .When dinner's done, however, and when twilight fades into night, we have peace again, with the kids hurling pillows at our tousled heads. So much for peace within the family. And to manintain this were all too easy if we had one family at the Arctic Circle and the other at the South Pole. But man will be gregarious. And we want peace within the tribe. Where is the father bold enough to demand that and the mother gentle enough to enforce it? What we need is the tribal chief. But no tribal chief holds the reins for long because continuous peace is difficult to maintain. Besides, tribes do not remain isolated for long. It is assuredly Tribe A that produces the needle, Tribe B that manufactures the yarn and Tribe C that needs must mend the garment. And the result? A seeks to establish between B and C what Economics calls 'friendly economic relations', as simple as that—in the abstract. But tribes soon swell into a nation. Man, however, is not content with nationality. He wants peace at the national level. Here, we hope the problem ends. But man will not be bound. He wants freedom. He defies the rules of gravitation and flies from one end of the earth to the other. He has bed-tea at Madras, lunch at Madrid and supper at Mexico. A nation that seeks progress cannot long remain isolated. It has to deal with other nations. The same old story about friendly relations and peace—this time at the international level. Ambition will not be stayed. Man seeks to mould the entire world into one big Happy Family.

Well, well, well, the situation seems very neat and satisfactory. But here's something we seem to have forgotten. If one man cannot think like another, it is difficult to conceive of a nation that can accommodate the ideas of another. Differences are bound to arise. It is but natural. But we know how to settle all that. Has not the primitive man proved that might is right? Are we less wise? Has not civilisation progressed from wooden clubs to atom bombs?

But hold on—what does the Almighty think of it all? He certainly cannot be indifferent. He's up there all the while. He blessed the hands that built Rome. He

smiled down at the men who laboured to raise those mighty structures into the horizon. He knew it was not done in a day. Would He then sit back and appreciate the idea of its being razed to the ground like a pack of cards? Rome is but one city—there are hundreds like it. And God loves them all which is why he sent Christ to us. Christ who cleared the minds of men and pointed out the Path of Peace. Christ who even suffered us to crucify Him so that He could rise again to prove that right was after all, might? Is it any wonder then that half the globe should rally round the cross?

After Christ, What? Men could not fight alone. They wanted guidance to fight for goodwill among mankind. God was equal to their every demand. He sent one leader after another. They came like meteors lighting up the horizon awhile, and left the place a better place to live in. Came Woodrow Wilson—and what if the League of Nations failed? We now have the UN. Nobody expects the UN to survive till eternity. But one thing will survive for sure—Man's struggle for Peace. Art has immortalized in metal and stone the figures of Lincoln and Washington—Why? Because they fought for peace. Stamps that travel the world over depict the benign face of Gandhiji, the inexplicable charm of Kennedy, the aristocratic features of Nehru, the childlike smile of Lal Bahadur—Why? Because all mankind may see them and be grateful to God for the pillars of strength he sent us in times of trial.

And yet, there is another kind of peace. The peace that comes from within. Why is there a certain magic about Michaelangelo? About Leonardo da Vinci? Their very names conjure up worlds. Theirs was the inward struggle. The flame of inspiration burned within them. Only expression could give them peace. And what they have contributed to aesthetic values is immeasurable. Mankind gapes at its very lavishness. What, then, of the Supreme Artist? The magnificence of the waterfall, the glory of sunset, the majesty of the snowcapped peak? These are visible manifestations of peace, masterpieces on nature's canvas and their beauty is beyond compare.

From Art we come to Science. Science, so often imagined as being opposed to Religion, works towards the same goal, Peace. It has taught man to live better, to travel faster and to work with greater efficiency. Above all, it has brought relief to the ailing man. Recent discoveries in medicine have proved their efficacy by saving untold millions from suffering and misery.

From time immemorial, Religious teachers have worked for Peace of Soul. They have shown us that we need not, like Alexander, cry for lack of worlds to conquer for to overcome the ego is the greatest conquest of all. Moses said 'Love thy neighbour as thyself'. Even today, the simplicity of his philosophy reaches out across the centuries and touches our hearts. In the more recent years, the incandescent personality of Swami Vivekananda made an indelible impression on the minds of men. He was hailed as a prophet in the West, even before India could fully comprehend his greatness. He preached the doctrine of universal love. It was his simplicity that disarmed the world. He called man 'Brother' and broke all superficial barriers.

Thus we find that in Science and in Art, in Religion and in Politics, in domestic relationships and personal contacts there is but one motive force—Peace. Knowing that it is elusive, man continues to pursue it. The very fact that he seeks it lifts him above the common vertebrates. It is not peace that gives meaning to life but the eternal struggle for Peace; the unfailing hope for Peace. So, hark to Emerson's nutshell wisdom and Hitch your wagon to a star.

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ಕನ್ನಡ ಕಾವ್ಯಗಳು—ಹಳದು, ಹೊಸದು

B. Pushpavalli, III B. Sc.

ಅನುದಿನವೂ, ಈ ಬಾಳರಂಗದಲ್ಲಿ ಶ್ರೇಷ್ಠತೆಯನ್ನು, ಪೂರ್ಣತೆಯನ್ನು ಹೊಂದಲು, ಮಾನವನು ಸತತ ಪ್ರಯತ್ನವನ್ನು ಮುಂದರಿಸುತ್ತಿದ್ದಾನೆ. ಇದೊಂದು ನಿರಂತರ, ಕರ್ಮಶಾಲೆಯು ದೀರ್ಘಪರಿಶ್ರಮ. ಮಾನವನ ವ್ಯಕ್ತಿತ್ವಕ್ಕೆ ಸೊಬಗಿನ ಕಾಂತಿಯನ್ನೂ, ಶೋಭೆಯನ್ನೂ, ಆ ಮೂಲಕ ಪೂರ್ಣತೆಯನ್ನೂ ಒದಗಿಸುವ ಚೌಕಟ್ಟು, ಅವನಲ್ಲಿರುವ ವಿದ್ಯೆ. ಸಂಸ್ಕೃತಿ, ಜ್ಞಾನದಾಹ, ಹಾಗೂ ವಿವೇಚನಾಶಕ್ತಿ — ಇವೇ ಆತನನ್ನು "ಮಾನವ ಜನ್ಮ ದೊಡ್ಡದು" ಎಂಬ ಮಾತಿಗೆ ಸರಿದೂಗಿಸಿದೆ. ಪರಿಪೂರ್ಣತೆಯ ಮುಖದರ್ಶನಕ್ಕಾಗಿ ಇಂದು ಮನುಷ್ಯನು ಭಗೀರಥ ಯತ್ನವನ್ನು ಮುಂದುವರಿಸುವಾಗ ಆ ಮಹತ್ವಾಕಾಂಕ್ಷೆಯು ಮುಂಗುರುಳು ಮಾತ್ರ ಆತನಿಗೆ ಲಭ್ಯವಾಗುವುದು, ಹೊರತು ಪೂರ್ಣತೆ ಎಂಬುದು ಎಂದೂ ಅಪೂರ್ಣತೆಯ ಪರಿಮಾಣದಲ್ಲೇ ಇರುವುದು ಮಾನವನಲ್ಲಿ. ಆತ್ಮೋನ್ನತಿಯನ್ನು ಹೊಂದುವ ಆಕಾಂಕ್ಷೆಯಲ್ಲಿ ಸಂಪೂರ್ಣ ಜಯಲಭಿಸಿದೆಯೇ? ಅದಕ್ಕೆ ಉತ್ತರವನ್ನು ನೀಡುವುದು ಕಠಿಣತರವಾದ ಕಾರ್ಯ. ಆದರೆ ನಿಸ್ಸಂದೇಹವಾಗಿಯೂ ಆತ್ಮೋನ್ನತಿಯ ಹಾದಿಗಿರುವ ಒಂದು ಸುಧೃಡ ಸೋಪಾನ, ಅದು ಸರ್ವತೋಮುಖ, ಉತ್ತಮಸಾಹಿತ್ಯ. ಅದುವೇ ಪೂರ್ಣ ಪ್ರಭೆಯನ್ನು ಕೂಡಿ ಬೆಳಗುವ ಅಮರಜ್ಯೋತಿ.

ಮಾನವನ ಪ್ರಗತಿಯು, ಉನ್ನತಿಯು ಮೆಟ್ಟಲುಗಳೆಂದು ತಿಳಿಯಲ್ಪಡುವ ಹಲವೊಂದು ವೈಜ್ಞಾನಿಕ ಸಂಶೋಧನೆಗಳು ಇನ್ನೂ ಬೆಳಕಿಗೆ ಬರುವ ಮೊದಲೇ ಸಾಹಿತ್ಯ ಸೂರ್ಯನ ಪ್ರಕಾಶದಿಂದ ಜಗತ್ತು ಪೂರ್ಣಪ್ರಕಾಶಿತವಾಗಿತ್ತು. ಯಾವುದು ಹೃದಯವನ್ನು ಅರಳಿಸಿ ಮನವನ್ನು ಅಂಧಕಾರ ಅಜ್ಞಾನಗಳಿಂದ ಬೆಳಕು, ಜ್ಞಾನದ ಕಡೆಗೆ ತಿರುಗಿಸುವುದೊ, ಅದುವೇ ನಿರಂತರ ಸಾಹಿತ್ಯ. ಸಾಹಿತ್ಯವಾಹಿನಿಯು ಕಲಕಲರವಕ್ಕೆ ಉಗಮಸ್ಥಾನವು — ದಣಿವಿನ ಪರಿಹಾರಕ್ಕಾಗಿರುವ ಮನೋರಂಜನೆಯಿ, ಮನದ ಸುಂದರ ಭಾವಗಳ ಹೊರಹೊಮ್ಮುವಿಕೆಯೇ ದೈವಭಕ್ತಿಯೇ ಇನ್ನಾವುದೂ ಆಗಿರಬಹುದು. ಅಂತೆಯೇ ಸಾಹಿತ್ಯಾವಾರದಲ್ಲಿ ವಿಹರಿಸುತ್ತಿರುವಾಗ ಎದುರ್ಗೊಂಡ ವಿವಿಧ ಸುಂದರದೃಶ್ಯಗಳಲ್ಲಿ ಅನುಭವಿಸಿದ ಮಧುರವಾಣಿಗಳಲ್ಲಿ "ಕಾವ್ಯ"ವೂ ಒಂದು ಪ್ರಾಮುಖ್ಯ, ಮಧುರ, ಹೃದಯಂಗಮನೋಟ.

ಕಾವ್ಯ — ಅದು ಸಾಹಿತ್ಯದ ಆನಂದದಾಯಕವಾದ ಹಲವಾರು ರೂಪಗಳಲ್ಲಿ, ಪ್ರಾಚೀನ ಹಾಗೂ ಪ್ರಾಮುಖ್ಯವಾದುದು. ಕಾವ್ಯಾಭ್ಯಾಸದ ಕೊಡುಗೆಯಾಗಿರುವ ಅಪರಿಮಿತ ಆನಂದವು ಕ್ಷೋಭೆಯನ್ನೇ ಬಾಳಬಟ್ಟಲಲ್ಲಿ ಕುಡಿದ ಜೀವಿಗೆ, ಆ ಮಧುವು ತಂಪನ್ನು ನೀಡುವುದು. ಮನವು ವಿಕಲ್ಪವಾಗುವಾಗ, ಉತ್ತಮ ಕಾವ್ಯದ ಒಂದೇ ಒಂದು ಪಂಕ್ತಿ ಸಾಲದೇ ಮನಸ್ಸನ್ನು ಸ್ಥಿಮಿತದಲ್ಲಿಡಲು?

ಸುಂದರವಾದ ಕಾವ್ಯ, ಅದು ಹಳಗನ್ನಡಕ್ಕೆ ಸೇರಿದುದಾಗಿರಲೀ, ಹೊಸಗನ್ನಡಕ್ಕೆ ಸೇರಿದುದಾಗಲೀ ಅದರ ವಿಶಿಷ್ಟಸೊಬಗು ಆ ಕಾವ್ಯದಲ್ಲಿ ಮಾಧುರ್ಯದಿಂದ ಸಮ್ಮಿಳನ ಹೊಂದಿದೆ. ಕಾವ್ಯ ಹೊತ್ತಿಗೆಯ ಪ್ರಥಮ ಅಧ್ಯಾಯ, "ಹಳಗನ್ನಡ ಕಾವ್ಯಗಳ"ನ್ನು ತೆರೆದಾಗ, ಅಲ್ಲಿ ಕಾಣವುದೇನು? ವ್ಯಾಕರಣ ಬದ್ಧವಾದ, ಛಂದಶ್ಶಾಸ್ತ್ರದ ಗುರು, ಲಘು, ಗಣ, ಯತಿ ಮೊದಲಾದ ನಿಯಮಗಳಿಗೆ ತೋರುವ ಪೂರ್ಣ ವಿಧೇಯತೆ, ಆದರೆ ಹೊಸಗನ್ನಡಕ್ಕೆ ಬರುವಾಗ ಅವು ಛಂದೋನಿಯಮಗಳ ಉಲ್ಲಂಘನೆ, ಇಲ್ಲವೆ ನಿರ್ಲಕ್ಷವು ಬಹುಸಾಮಾನ್ಯವಾದ ಒಂದು ವಿಶಿಷ್ಟ ವಿಷಯ (ಇದು ನಿಶ್ಚಯವಾಗಿಯೂ, ನಾಗವರ್ಮ ಕೇಶಿರಾಜನಿಗೆ ಬಗೆದ ದ್ರೋಹವೋ, ಇಲ್ಲವೆ . . . . . ?)

ಇಂದು ಪಂಪ, ರನ್ನ ಲಕ್ಷ್ಮೀಶರ ಲೇಖನಿಯಿಂದ ಓದುಗರ ಹೃದಯಗಳು ಅರಳುತ್ತಿದ್ದರೆ, ಇನ್ನೊಂದೆಡೆಯಲ್ಲಿ ಕೆ. ವಿ. ಪುಟ್ಟಪ್ಪನವರು, ರಾಷ್ಟ್ರಕವಿಯಾಗಿ ಬಾಳಿದ ಗೋವಿಂದ ಪೈ, ಬೇಂದ್ರೆ ಮೊದಲಾದವರು ಕೂಡ, ಜನವಂನವನ್ನು ಬಲುಮಟ್ಟಿಗೆ ಸೂರೆಗೈಯಲು ಶಕ್ತರಾಗಿದ್ದಾರೆ. ಹಳಗನ್ನಡ ಕಾವ್ಯಲಲನೆಯ ಆಕರ್ಷಕ ಆಭರಣಗಳೇ, ಯಮಕ, ವೃತ್ಯನುಪ್ರಾಸ, ಛೇಕಾನುಪ್ರಾಸ, ಶ್ಲೇಷೆ ಮುಂತಾದ ಸೊಬಗಿನ ಅಲಂಕಾರಗಳು ಹಾಗೂ ವಿವಿಧ ರಸಗಳ ಜೋಡಣೆ, ಅದರಿಂದ ಹೊರಹೊಮ್ಮುವ ವಿವಿಧ ಭಾವಗಳ ಮಾಧುರ್ಯ ಇತ್ಯಾದಿ. ರನ್ನನ

ಗದಾಯುದ್ಧದ ವೀರರಸವಾಗಲೀ, ಕಾಳಿದಾಸನ ಶಾಕುಂತ ಲಾದ ಶೃಂಗಾರರಸವಾಗಲೀ ಓದುಗನನ್ನು ಕಲ್ಪನಾಮಯ ವಾದ ಸುಂದರತಾಣಕೊಯ್ಯುವುದರಲ್ಲಿ ಒಂದನ್ನೊಂದು ಮೀರಿವೆ.

ರನ್ನನ ಗದಾಯುದ್ಧವನ್ನು ಕೈಗೆ ತೆಗೆದುಕೊಂಡಾಗ ಅಲ್ಲಿ ಕಾವ್ಯದ ಒಂದೊಂದು ಪಂಕ್ತಿಯೂ, ಅನರ್ಘ್ಯ ರತ್ನ ವನ್ನು ಮೀರಿದ ಶೋಭೆಯನ್ನು ಕೋರಿದೆ, ಜಗತ್ತಿನಲ್ಲಿ ಯಾವ ಸೋದರ ಪ್ರೇಮವು, ಉಚ್ಚಸ್ಥಾನವನ್ನು ಹೊಂದಿ ಪೂಜನೀಯವಾಗಿ ಬೆಳಗುವುದೊ, ಯಾವುದು ಮಾನವನಿಗೆ ದೈವಿಕಪ್ರಭೆಯ ಕಳೆಯನ್ನು ನೀಡುವುದೊ, ಆ ಮಧುರ ಸುಂದರ ಪ್ರೇಮವನ್ನು ದುರ್ಯೋಧನನು ಕರ್ಣನಲ್ಲಿ ನಟ್ಟಿದ್ದ. ಎಂದೇ ಆತ ಮಹಾತ್ಮನು, ಉದಾಹರಣೆ ಯೊಂದು ತೊರದೇ? ಆ ಪ್ರೇಮದ ಅಮರ ದೀವಿಗೆಯ ಕಾಂತಿಯನ್ನು?

ಆನುಂ ದುಶ್ಶಾಸನನುಂ ।
ನೀನುಂ ಮೂವರೆದಲಾತನುಂ ಕಳಿದ ಬಳಿ ॥
ಕ್ಕಾನುಂ ನೀನೆದಲೀಗ ।
ಳ್ನೀ ನುಂ ಮಗುಳ್ದೆತ್ತಪೋದೆಯುಂಗಾಧಿಪತೀ
ನೀನಿಲ್ಲದರಸುಗೆಯ್ವೆನೆ ।
ನೀನಿಲ್ಲದೆ ಬಾಳ್ವೆನೆ . . . . ಬಗೆದಪ್ಪೆನೆ . . . . ॥
ನೀನಿಲ್ಲದಹಿತರೊಳ್ಸಂ ।
ಧಾನಂ ಮಾಡುವೆನೆ ಕೂಡೆನಂಗಾಧಿಪತೀ

ಕಾವ್ಯಪಂಕ್ತಿಯು ಒಂದೊಂದು ಪದವೂ, ದುರ್ಯೋಧನನು ಕರ್ಣನ ಸಾವಿಗಾಗಿ, ಪ್ರಲಾಪಿಸುವ, ಆ ಹೃದಯ ಸ್ಪರ್ಶಿ ಸನ್ನಿವೇಶದಲ್ಲಿ ಆತನ ಹೃದಯವು ತುಂಬಿಬರುತ್ತಿರು ವುದನ್ನು ಸುರಲು ಶಕ್ತವಾಗಿವೆ. ಮುಂದೆ,

ನಿನ್ನ ಕೆಳೆಯುಂ ಸುಯೋಧನ ।
ನನ್ನೋಡದೆ ನುಡಿಯುದಪ್ಪಿಕೊಳ್ಳದೆ ಬೇಸನೇ ॥
ನೆನ್ನದ ಜೀಯೆನ್ನದೆ ದೇ ।
ವೆನ್ನದೆಯೇ ಕುಸಿರದಿರ್ಪೆಯುಂಗಾಧಿಪತೀ
ನೀನುಳ್ಕೊಡುಂಟು ರಾಜ್ಯಂ ।
ನೀನುಳ್ಕೊಡೆ ಪಟ್ಟವುಂಟು ಬೆಳ್ಕೊಡೆಯುಂಟೈ ॥
ನೀನುಳ್ಕೊಂಟು ಪೀಳಿಗೆ ।
ನೀನಿಲ್ಲದಿವೆಲ್ಲವೊಳವೆ ಅಂಗಾಧಿಪತೀ

ಪ್ರತಾಪಿಯೆಂದೂ ಹೆಸರು ಹೊಂದಿದ, ಛಲಕ್ಕೆ ಹೆಸರಾದ ದುರ್ಯೋಧನನು ಕೂಡ ಇಂದು ಅಸಹಾಯನಾಗಿ ದುಃಖ ದಾಳದಲ್ಲಿ ಮುಳುಗಿ, ಗೆಳೆಯನ ಸಾವಿನಿಂದ ಕ್ಷತನಾಗಿ ವಿಲಪಿಸುತ್ತಿದ್ದ. ಓದುಗರೆದೆಯಲ್ಲಿ, ಮಿತ್ರಪ್ರೇಮದ ಆ ಆ ಅಮರ ವಾಣಿಯನ್ನು ರನ್ನನು ಬಿಂಬಿಗೆ ಮೊಳಗಿಸಿದ್ದಾನೆ.

ಇನ್ನೊಂದೆಡೆಯಲ್ಲಿ ರನ್ನನ ಪೌರಾಣಿಕ ಕಾವ್ಯ ಅಜಿತ ತೀರ್ಥಕರ ಪುರಾಣದಲ್ಲಿ, ಕಾವ್ಯಸೌಂದರ್ಯದ ಇನ್ನೊಂದು ಕೋನವನ್ನು ಮುಂದಿಟ್ಟಿದ್ದಾನೆ. ಲೌಕಿಕವಾದ ಈ ಸ್ವಾರ್ಥ ಜೀವನವನ್ನು ವೈರಾಗ್ಯದೆಡೆಗೆ ಹರಿಯಿಸಿದ್ದಾನೆ, ಇಂದು ಈ ಸಂಸಾರ ಸಾಗರವನ್ನು ದಾಟುವುದು ದಾರುಣವೆಂದು ಮಾನವನು ಬಗೆದಿದ್ದರೆ, ಅದು ಆತನ ಗುಣದೋಷ. ಮನಕಲ್ಮಷವನು ಕಳೆದೊಗೆಯಲು, ಕೆಳಗಿನ ಈ ಒಂದು ಪಂಕ್ತಿ ಸಮೂಹವೇ ಸಾಲದೇ?

ಸಾರದೆಸಾರಮಪ್ಪ, ಜಿನಧರ್ಮಮುಂ ಆತ್ಮನಸಾರಮಪ್ಪುದಂ
ಸಾರಮಿದೆಂದು ನಂಬಿ ತನಗಲ್ಲದುದಂ ತನಗೆಂದುಂ
ಕೇ ದಾರ ವಿಹಾರ ಕೃಶೋದರ ಸುಂದರ ದಾರ ದಾರ
ಕೋ ದಾರ ವಿಮೋಹದೊಳ್‌ತೊಡರ್ದು ದಾರುಣ
ದುಃಖಮುಂ ಐದದಿರ್ಕುಮೆ.?

ಸಕಲಸಾರಗಳನ್ನು ಹೊಂದಿದ ಜಿನಧರ್ಮವನ್ನು ಬಿಟ್ಟ ಆತ್ಮವು ಆಸಾರವಾದುದನ್ನೇ ಸಾರವೆಂದು ನಂಬಿ, ತನಗಲ್ಲದುದಂ ತನ್ನದೆಂದುಕೊಂಡು ಧಾತ್ರಿಗಾಗಿ, ಸುಂದರ ಹೆಣ್ಣಿಗಾಗಿ, ಸೌಂದರ್ಯವುಳ್ಳ ಪತ್ನಿ ಹಾಗೂ ಪುತ್ರರ ಮೋಹದಲ್ಲಿ ತೊಡಗಿದಂದು, ದಾರುಣದುಃಖವು ಅದೆಂತು ಬಂದೊದಗದಿರುವುದು?

ಮೇಲಿನ ಪದಸಮೂಹದಲ್ಲಿ ನಮ್ಮ ಬಗೆಗಣ್ಣಿನೆದುರು ಸುಳಿವುದೇ ರನ್ನನ ಪದಜೋಡಣೆಯ ಸಾಮರ್ಥ್ಯ. ಒಂದೊಂದು ಪದವೂ, ಅದೆಷ್ಟು ಅರ್ಥಪೂರ್ಣವಾಗಿ, ಸಮಂಜಸವಾಗಿ, ಇನ್ನೊಂದರೊಂದಿಗೆ ಹೆಣೆಯಲ್ಪಟ್ಟಿದೆ? ಓದುಗನ ಮನವು ನಲಿದು ನರ್ತಿಸಲು ಇನ್ನೇನು ಬೇಕು?

ಹಳಗನ್ನಡ ಕಾವ್ಯ ಸಂಪುಟದಲ್ಲಿ ರನ್ನನು ತನ್ನದೇ ಆದ ವಿಶಿಷ್ಟ ಸ್ಥಾನವನ್ನು ಹೊಂದಿ ಸಾಹಿತ್ಯಮಾಲೆಯಲ್ಲಿ ಸುಂದರ ಪುಷ್ಪದಂತಿದ್ದರೆ, ಅದರೊಂದಿಗೆ, ಮಗಮಗಿಸುವ ಇನ್ನೊಂದು ಸುಂದರ ಸುಮ, ರುದ್ರಭಟ್ಟನ ಕಾವ್ಯ. ಕಾವ್ಯ ಪ್ರತಿಭೆಯ ಆ ಘನಘೌಢಿಮೆ ತನ್ನ "ಜನನ್ನಾಥ ವಿಜಯ" ದಲ್ಲಿ ಆತನು ಶ್ರೀಕೃಷ್ಣನ ಬಾಲಲೀಲೆಗಳನ್ನು ಅದೆಷ್ಟು ಸ್ವಾಭಾವಿಕವಾಗಿ ವರ್ಣಿಸಿ ಒಂದೊಂದು ಮನವೂ ಅದ-ನ್ನೋದಿ ತಣಿಯುವಂತೆ ಹಾಡಿದ್ದಾನೆ. ಒಂದೆಡೆ,

ಶಕಟವಿಮರ್ದನಾ ಮುಸಲಿ ಬಾರದ ಮುನ್ನಮೆ
ನಮ್ಮ ಹೇಮಘಂ ।

ಟಿಕೆ ಘಣಿಲೆಂಬ ನಂದಿನಿಯ ಪಾಲಿದೆ ನೀಂ
ಕುಡಿಯಲ್ಕೆ ನಿನ್ನ ಚೆಂ ॥
ಡಿಕೆ ಬಳಿದಪ್ಪುದೆಂದಬಲೆ ನಂಬಿಸೆ
ಪಾಲ್ಗುಡಿದೀಗಳಬ್ಬೆ ಚೆಂ ।
ಡಿಕೆ ಯೆನಿತುದ್ದವಾದುದೆನುತುಂ
ಬೆಸಗೊಳ್ವಮುಕುಂದನೊಪ್ಪುಗುಂ ॥

ಎಲ್ಲಾ ಮಾತೆಯರೂ ದೈನಂದಿನ ಜೀವನದಲ್ಲಿ ತರಳರನ್ನು, ಒಲಿಸಿ ಪಾನ, ಸ್ನಾನ ಮುಂತಾದುವುಗಳನ್ನು ಎಂತು ಸುಧಾರಿಸಿಕೊಳ್ಳುವರೊ, ಅದುವೇ ಇಲ್ಲಿದೆ, ರುದ್ರಭಟ್ಟನ ಅನುಪಮ ಕಲಾಪೂರ್ಣತೆಯ ಲೇಖನಿಯಲ್ಲಿ, ಬಾಲಲೀಲೆಗಳಲ್ಲಿ ಇದನ್ನು ಮೊರುವ ಸಹಜಯುಕ್ತ ಮನೋಹರ ದೃಶ್ಯ ಇನ್ನಾವಕಾವ್ಯ ಸಂಪುಟದಲ್ಲಿ ದೊರೆಯಬಹುದು?

ಮಗುದೊಂದೆಡೆಯಲ್ಲಿ, ಬಾಲಕೃಷ್ಣನ ಬಾಲಲೀಲೆ, ಓದುಗನ ಕಣ್ಮುಂದೆ ರೂಪಿತವಾದುದು—

ಚಾರಿಮೆಟ್ಟುವ ಭಂಗಿದೋರ್ವಲನಂಮನಂಗೊಳಿ
ಮಂಜು ಮಂ ।
ಜೀರಕಂಕಣಕಿಂಕಿಣೀರುತಿ ಪೊಣ್ಮೆವಕ್ರಿತ ಕಂಧರಂ ।
ಸ್ಮೇರವಕ್ತ್ರಸರೋರುಹಂ ಲಲಿತಾಯತೇ ಕ್ಷಣನಾಗಿ ಸಂ
ಸಾರನಾಟಕ ಸೂತ್ರಧಾರಿ ಮುರಾರಿಕೈಪರೆ ಗಾಡಿದಂ ॥

ಹುಣ್ಣಿಮೆಯ ಚಂದಿರನನ್ನು ದಿಟ್ಟಿಸಿದಾಗ, ವಿನುಗುವ ತಾರೆಯೆಡೆಗೆ ಕಣ್ಣೋಡಿದಾಗ, ಅರಳಿ ನಗುವ ಮಲ್ಲಿಗೆಯ ಕಂಡಾಗ, ಮುಗ್ಧ ಶಿಶುವಿನ ನಿರ್ಮಲ ನಗುವನ್ನು ನಿರುಕಿಸಿದಾಗ, ಮನವೆಂತು ಅರಳುವುದೊ, ಅದೇ ತೆರದಲ್ಲಿ ಇಲ್ಲಿ. ಕಾವ್ಯಸುಧೆಯನ್ನುಣ್ಣುವಾಗ ಮನವು ಅರಳದಿರದು.

ಅದಿರಲಿ, ಯಮಕದ ಅತುಲ ಸೌಂದರ್ಯವನ್ನು ಮನಸಾರೆ ನೀಡಿ ತಣಿಸುವ, ಲಕ್ಷ್ಮೀಶ ಕೃತಿ, ಜೈಮಿನಿ ಭಾರತವನ್ನು ಮರೆಯಲುಂಟೇ? ಅರ್ಥಕ್ಕೆ ತೊಡಕಿಲ್ಲದೆ, ಲಲಿತ ಸುಂದರವಾಗಿ, ಮಂಜುಳ ನಿನಾದದಿಂದ ಹರಿಯುವ ಝರಿಯಂತೆ, ಸುಲಲಿತವಾಗಿ ಶಬ್ದಧಾರೆ ಧುಮ್ಮಿಕ್ಕುವುದು. ಒಂದು ಪದ್ಯದಲ್ಲಿ ಜೈಮಿನಿಭಾರತದ ಆ ಯಮಕ ಸೌಂದರ್ಯವನ್ನು ತುಂಬಿಕೊಳ್ಳಲು ಯತ್ನವಿಲ್ಲಿದೆ.

ವನಮಾಲಿಯುಂದದಿಂ ಪದ್ಮಿ, ಪದ್ಮಿಯುವೊಲ್ ಭು ।
ವನಕುಕ್ಷಿ,
ಭುವನಕುಕ್ಷಿಯು ತೆರದಿ ಹಂಸಲೋ । ಚನ ಶೋಭಿ,
ಹಂಸಲೋಚಶೋಭಿಯುಂತೆ ವರಚಕ್ರಿ.
ವರಚಕ್ರಿಯುವೊಲುಂ ॥ ಅನಿವಿಂಷಾಶ್ರಯು ಮೂರ್ತಿ
ಅನಿವಿಂಷಾಶ್ರಯು ಮೂರ್ತಿ । ಯೆನೆ ಕುವಲಯಾಧಾರಿ.
ಕುವಲಯಾ ಧಾರಿಯು ವೊಲ್ । ವನಮಾಲಿ, ಎನಿಸಿ
ರಂಜಿಸುವ
ಕಾಸಾರಮಂ ಸರ್ವಮಂಗಳೆ ಕಂಡಳು ॥

ಪದಗಳ ಓಟವಿಲ್ಲಿ ಮನಸೆಳೆಯುವಂತಹುದು. ಕಾಸಾರದ ಅಗಣಿತ ಶೋಭೆಯು ಅದರಲ್ಲಿ ಜಲಪೂರ್ಣವಾದಂತೆ ಮನವೂ ನಾದತರಂಗಪೂರ್ಣವಾಗದಿರದು.

ಶ್ಲೇಷಾಲಂಕಾರದ ವಿಶಿಷ್ಟ ಸೊಬಗನ್ನು ಯಥೇಷ್ಟ ಕುಡಿಯ ಬೇಕಾದರೆ, ಅದೂ ಕೂಡ ಹಳಗನ್ನಡ ಕಾವ್ಯಗಳಲ್ಲಿ ಸಾಧ್ಯ. ಬಸಪ್ಪಶಾಸ್ತ್ರಿಯವರ "ದಮಯಂತಿ ಸ್ವಯಂವರ"ವಿದೆ, ತನ್ನೊಳಗಿನ ಶ್ಲೇಷೆಯ ಅಪೂರ್ವ ಬೆಳಗಿನಿಂದ ಕೂಡಿಕೊಂಡು.

"ನೀರಂಗಡ ನೀಂ ನಳಧಾ । ತ್ರೀರಮಣನೆ ನಿನ್ನ ಪಾಲ್ಗಡಾಭ್ಯೈಮಿವಲಂ । ನೀರಕ್ಷೀರ ವಿಭೇದಕ । ನೀರಾಜ-ಮರಾಳನೊಂದಿಸಿತ್ತಿದು ಚಿತ್ರಂ"

ನೀರನಾದ ಧಾತ್ರೀರಮಣ ನಳನೆ, ನಿನ್ನ ಪಾಲ್ಗೊಂಡವಳು ದಮಯಂತಿ. ನೀರನ್ನೂ ಹಾಲನ್ನೂ ಪ್ರತ್ಯೇಕಿಸುವ ರಾಜಹಂಸವು, ಇಲ್ಲಿ ನೀರನ್ನೂ (ನಳನನ್ನೂ) ಕ್ಷೀರವನ್ನೂ (ಪಾಲ್ = ದಮಯಂತಿ) ಹೊಂದಿಸಿದುದು ಸೋಜಿಗದ ಮಾತು. "ನೀರ" ಹಾಗೂ "ಪಾಲ್" ಪದಗಳು ಇಲ್ಲಿ ಅದೆಷ್ಟು ಜಾಣ್ಮೆಯಿಂದ ಬಂಗಾರದ ಕಟ್ಟಿನಲ್ಲಿ ರತ್ನವು ಕೂರಿಸಲ್ಪಟ್ಟಂತೆ ಒಂದರೊಡನೊಂದು ಹೊಂದಿಕೆಯಾಗಿವೆ? ಜಸಪ್ಪ ಶಾಸ್ತ್ರಿಯವರ ಶ್ಲೇಷೆಯ ಮೇಲಿನ ಒಡೆತನಕ್ಕೆ ಇನ್ನೊಂದು ಉದಾಹರಣೆ ಇಲ್ಲಿದೆ,

ಅರಸರ್ಕುಡುವಾಕಾರ್ತ
ಸ್ವರ ಕಂಕಣಮಿರ್ಕೆ ಸರಸರಾಸ್ವಾದಿಸಿಕಾ
ವ್ಯರಸವ ಸೂಸುವ ಸುಖಿ ಭಾ
ಸ್ವರಾಶ್ರು ಕಂಕಣಮೆಂ ಕವಿಗೆ ಕಂಕಣಮಲ್ತೇ?

ಅರಸರಿಂದ ಸ್ವೀಕರಿಸುವ ಬಂಗಾರದ ಕಂಕಣಕ್ಕಿಂತಲೂ, ರಸಿಕರು ಕಾವ್ಯರಸವನ್ನಾಸ್ವಾದಿಸಿ, ಸುರಿಸುವ ಆನಂದ ಬಾಷ್ಪ (ನೀರಹನಿ, ಕಂಕಣ) ವೇ ಕವಿಗೆ ಮಿಗಿಲಾದ ಭೂಷಣವಲ್ಲವೇ?

ಆದರೆ ಇಂದಿಲ್ಲಿ ಹಳಗನ್ನಡ ಕಾವ್ಯಗಳ ಮಾಧುರ್ಯ ಬಟ್ಟಲನ್ನು ಪೂರ್ಣ ಹೀರಲು ಅಸಾಧ್ಯವೇ ಸರಿ. ಅಂತೆಯೇ, ಈಗ ಕಾವ್ಯ ಹೊತ್ತಿಗೆಯು "ಹೊಸಗನ್ನಡ ಕಾವ್ಯ" ಎಂಬ ಅಧ್ಯಾಯವನ್ನು ತೆರೆಯಬೇಕಾಗಿದೆ.

ಕಾವ್ಯತರಂಗಿಣಿಯು ಇನ್ನೊಂದು ಮುಖವೇ ಹೊಸಗನ್ನಡಕಾವ್ಯಗಳು. ಹೊಸಗನ್ನವೂ ತನ್ನದೇ ಆದ ವಿಶಿಷ್ಟ

ಪೂರ್ಣ ಕಾಂತಿಯನ್ನು ಹೊಂದಿ ಬೆಳಗುವುದು. ಶ್ರೀಯುತ ದ. ರಾ, ಬೇಂದ್ರೆ, ಕೆ. ವಿ. ಪುಟ್ಟಪ್ಪನವರು ಕೈಯ್ಯಾರ ಕಿಞಣ್ಣ ರೈ. ಕಡೆಂಗೋಡ್ಲು ಶಂಕರ ಭಟ್ಟರು, ಬಿ. ಎಮ್, ಶ್ರೀಕಂಠಯ್ಯನವರು, ವಿ. ಸೀಯವರು ಕನ್ನಡಮ್ಮನನ್ನು ಹೊಸಗನ್ನಡ ಕಾವ್ಯ ನೂಪುರದ ರುಣರುಣನಾದದಿಂದ ಸೇವಿಸುವವರು.

ವಿ. ಸೀ.ಯವರ ಅಪ್ರತಿಮ ಪ್ರತಿಭೆಯ, ಆ ಬೆಳಕನ್ನು ಅವರ ಯಾವ ಕೃತಿಯೂ, ಯಾವ ಕಾವ್ಯವೂ ಬಿಂಬಿಸಲು ಶಕ್ತವಾದುದು. ಎರಡೇ ಪಂಕ್ತಿಗಳಲ್ಲಿ ಅವರ ಜೀವನ ದೃಷ್ಟಿಯನ್ನು ಕಾಣಲಾಗದೇ? . . . .

"ಬಾಳನು ಶೋಧಿಸಿ ಶುಚಿಯನ ಬೆಳಿದರೆ
ಇಹವೇ ಅರಳದೆ ಪರವಾಗಿ"

ಜೀವನದ ಮೇಲಿನ ಆ ಅಪರಿಮಿತ ನಂಬುಗೆ ವಿಶ್ವಾಸವನ್ನು ಇನ್ನಾವ ಕವಿಹೃದಯದಲ್ಲಿಯೂ ಕಾಣುವುದು ದುರ್ಲಭ. ಪರಾಶಕ್ತಿಗೆ ನಿವೇದಿತವಾದ ಗೀತಕುಸುಮಗಳನ್ನೂ ನಾವು ಕಾಣುತ್ತೇವೆ, ವಿ. ಸೀ.ಯವರು ಸುಂದರ ಸಾಲುಗಳಲ್ಲಿ. ಒಬ್ಬೊಬ್ಬ ಕನ್ನಡಿಗನೆದೆಯಲ್ಲಿ, ಕನ್ನಡಿಗನ ಗ್ರಂಥಭಂಡಾರದಲ್ಲಿಯೂ ಅಗ್ರಸ್ಥಾನವನ್ನು ಹೊಂದಿದ ಎಲ್ಲರ ಮನವನ್ನು ಕಳವಳದ ನೆಲೆಯಿಂದ ಅಲುಗಿಸುವ ಆ "ಎಮ್ಮ ಮನೆಯಂಗಳದಿ ಬೆಳಿದೊಂದು ಹೂವು"—

"ಮರೆಮೋಸಕೊಂಕುಗಳ ನರಿಯಳಿವಳು;
ಇನಿಸವಿಶ್ವಾಸವನು ಕಂಡರಿಯಳು;
ಕಷ್ಟಗಳ ಸೈಸದೆಯೆ ಕಾಣದೆಯೆ ಬೆಳಿದವಳು
ಸಲಹಿಕೊಳಿರೀ ಮಗಳ ನೊಪ್ಪಿಸುವೆವು

ಎಂಬುದಾಗಿ ಮಮತೆಯ ಅಕ್ಕರೆಯ ಮೃದುತೋಳಿನಲ್ಲಿ, ಅವಳನ್ನು ಪೂರ್ಣಕೋಮಲೆಯೆಂದೂ, ಸುಗುಣೆಯೆಂದೂ, ತಂದೆತಾಯಿಗಳು ಮುದ್ದುಗರೆಯುತಾರೆ. ಬಳಿಕ—

ಕಠಿಣಗಳ ನೆಳಲ್‌ಸುಳಿಯಲದುರಿ ಬಾಡುವಳು
ಹಿರಿಮುಂಜು ಬಳಲಿಸಿದ ಹೂವಿನಂತೆ
ಸುಖದಲ್ಲಿ ದುಃಖದಲಿ ಎಲ್ಲ ದೆಸೆಯಿರವಿನಲಿ
ನಿಮ್ಮ ಪಾಲಿಗೆ ನಿಲುವ ಕುವರಿಯುವಳು"

ಎಂದು ಹಾಡುವಾಗ ಆ ಹೆಣ್ಣುಮಗಳ ಕೈಹಿಡಿದ ಪತಿಯು ತಾನಿಂದು ಸತಿಯನ್ನಾಗಿ ಸ್ವೀಕರಿಸಿದ ಹೆಣ್ಣು, ತಂದೆ ತಾಯಿಯವರ ಅಕ್ಕರೆಯ ಕೋಮಲ, ಕರುಳಿನ ಕುಡಿ, ಆ ಮಾತೆ ಮಮತೆಯ ಮೋಹಲತೆಯಲ್ಲಿ ಅರಳಿದ ನಳನಳಿಸುವ ಪುಷ್ಪ ಎಂಬುದು ಮನದಲ್ಲಿ ಸುಳಿಯದಿರದು.

ಶ್ರೀಯುತ ವಿ. ಸೀ. ಯವರ ಕಾವ್ಯಗಳು ಹೊಸಗನ್ನಡಕ್ಕೆ ಸರಳ, ಕೋಮಲತೆಯ ಇಂಪನ್ನಿತ್ತರೆ ಒಂದೆಡೆ, ಶ್ರೀ. ಕುವೆಂಪುರವರ, ತಾಯಿಯೆಡೆಗೆ ತೋರುವ ಆ ಮಧುರ ಪ್ರೇಮವಿಲ್ಲಿದೆ,

ಕನ್ನಡದ ಕಂದನಿವನು ಕೈಬಿಡದಿರಮ್ಮಾ
ನೊಂದು ಬಂದಿಹನು ಹಾಲೂಡಿ ಪೊರೆಯಮ್ಮ
ಕಂದಗಲ್ಲವೆ ಮೊದಲಪಾಳಿ ನಿನ್ನೆದೆಗಮ್ಮಾ
ಕಂದನಲ್ಲವೆ ನಿನ್ನ ಜೀವದಾನಂದನಮ್ಮಾ

ಎಂದೂ ಕಳಕಳಿಯಿಂದೂ ಸುರುತ್ತಾರೆ. ಕರ್ನಾಟ ಕಾಂಬೆಯ ಪುತ್ರರ ಆ ಪ್ರೇಮವಾಕ್ಯುಗಳು, ಎಂದೊಂದೂ ಕನ್ನಡನಾಡಿನ ಗಿರಿಕಂದರಗಳಲ್ಲಿ, ಸಹ್ಯಾದ್ರಿಯೆಡೆಯಲ್ಲಿ, ಮರಳಿ ಶಾಲಿವನದಲ್ಲಿ, ಮನೆಮನೆಗಳಲ್ಲಿ. ಎಂದೆಂದೂ ಮೊಳಗುವುದು ಇಲ್ಲಿ ತೋರುವುದು, ಇನ್ನೊಂದು ಕನ್ನಡ ಸಂಗೀತ ಸಮ್ಮಿಳನದಲ್ಲಿ ಆ ಕಾವ್ಯಮಂಜರಿಯಲ್ಲಿ ಶ್ರೀಯುತ ಕೆ. ಕೆ. ರೈಗಳವರು ನುಡಿಸಿದ ಆ ಕಳಕಳಿಯ ವೀಣಾನಾದ. ಆ ಮೇಲ್ನುಡಿಯು ಹೆಣ್ಣೊಬ್ಬಳ ಹೃದಯ ಸಾಂತ್ವನದೆಡೆಗೆ ಮುಂದರಿದಿವೆ.

ಕರುಳಕೊರೆಯುವ ವಿರಹದುರಿಯ ಬರೆದುಬ್ಬಿಸುವ ಕವಿಯಾದ ವಾಲ್ಮೀಕಿಯು, ಅದೆಂತು ಊರ್ಮಿಳೆಯ ದುಃಖದಾಳವನ್ನು ಅರಿಯಲಿಲ್ಲಾ?

ಸಹ್ಯವೇದನೆಗಾಗಿ ಸಾಂತ್ವನದ ಸವಿಮಾತು!
ಒಮ್ಮೆ ಕರುಣಾದೃಷ್ಟಿ ಅಶ್ರುಧಾರಾವೃಷ್ಟಿ!
ಕರೆಸಲಿಲ್ಲಾ ಕವಿಯು ಕಠಿಣನಲ್ಲಾ?

ಎಂದು ಮುಂದರಿಸಿ,

ಪ್ರೇಮಪಿಂಡದೊಳಿಂತ ಪ್ರೀತಿದೋರುವ ಋಷಿಯು
ಹಾ ಹಂತ! ಇದನಿಂತು ಮರೆಯಬಹುದೆ ಮಹಾಂತ?

ಎಂದು ಮನವು ತಲ್ಲಣಹೊಂದಿ, ತಳಮಳದಲ್ಲಿ ಕುಸಿದೂ ಕೇಳುತ್ತಾರೆ. ಅವರ "ಓ ನನ್ನ ಚೇತನಾ" ತನ್ನ ಆತ್ಮವಿಕಾಸಕ್ಕಾಗಿ ಅವರ ಮನದೊಡಲ ಕೂಗನ್ನು ಹೊರತೋರಿರುವುದೂ. "ಪಕ್ಷಿಕಾಶಿ"ಯಲ್ಲಿ. ಪ್ರಕೃತಿಮಾತೆಯನ್ನು ಅನನ್ಯ ಭಕ್ತಿಯಿಂದ ಪೂಜಿಸಿ ಧನ್ಯರಾಗಿದ್ದಾರೆ.

ಕನ್ನಡನುಡಿವೆಣ್ಣಿನ ಮೇಲ್ಮೈಗಾಗಿ, ಕನ್ನಡದ ಪ್ರೇಮದ ಸುತನಾಗಿ ರಾಷ್ಟ್ರಕವಿಯಾಗಿ ಬಾಳಿ, ತನ್ನ ಆ ಕಾವ್ಯ ದುಂಧುಬಿಯನ್ನು ಮೊಳಗಿಸಿದ ಗೋವಿಂದ ಪೈಗಳವರು, ಅಕ್ಕರೆಯಿಂದ,

"ತಾಯೆ ಬಾರ; ಮೊಗವ ತೋರ; ಕನ್ನಡಿಗರ
ಮಾತೆಯೆ !

ಎಂದು ಹಾಡುತ್ತಾ, ಕನ್ನಡಿಗನ ಮನವೆಂದೆಂದೂ ಒಗ್ಗಟ್ಟಿನ ಬಲದಿಂದ ಆ ನಿಷ್ಕಲ್ಮಷ ಪ್ರೇಮದಿಂದ ಶೋಭಿತವಾಗಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸಿದ್ದಾರೆ.

"ನಮ್ಮೆದೆಯಂ ತಾಯೆ ಒಲಿಸು
ಎಲ್ಲರ ಬಾಯಲ್ಲಿ ನೆಲಸು,
ನಮ್ಮ ಮನವನೊಂದೆ ಕಲಸು,
ಇದನೊಂದನೆ ಕೋರುವೆ

ನಿನ್ನ ಮೂರ್ತಿ ಜಗತ್ಕೀರ್ತಿ ಎಂದಿಗೆಮಗೆ ತೋರುವೆ
ಕನ್ನಡಮ್ಮನ ಆ ಕರುಣಕೃಪಾಟಾಕ್ಷಕ್ಕಾಗಿ ಚಿರತಪಸ್ವಿಯಾಗಿ ನಿಂದಿದ್ದಾರೆ. ಅವರ, ಆ ಕನ್ನಡದ ಪುಣ್ಯ ಪ್ರೇಮದ, ಕನ್ನಡಿಗರ ಉಸಿರಿನ ಪುಣ್ಯ ಪ್ರೇಮದ, ಕನ್ನಡಿಗರ ಉಸಿರಿನ ಪುಣ್ಯಮೂರ್ತಿಗೆ, ಎಂದೂ ಸಗ್ಗಸುಖವನ್ನು ಕನ್ನಡಾಂಬೆಯು ನೀಡದಿರುವಳೇ?

ಹಳಗನ್ನಡ ಕಾವ್ಯದಲ್ಲಿ ದುರ್ಯೋಧನನ ಮಿತ್ರ ಸ್ನೇಹದ ಸುರಭಿಯು ತುಂಬಿದ್ದರೆ, ಹೊಸಗನ್ನಡದಲ್ಲಿ. ಅಂಬಿಕಾತನಯದತ್ತ ಇಲ್ಲವೆ ಬೇಂದ್ರೆಯವರು,

ಒಳವೆಂಬ ಹೊತ್ತಿಗೆಯ ಓದಬಯಸುತ ನೀನು
ಬೆಲೆ ಎಷ್ಟೆಂದು ಕೇಳುತಿಹೆ ಹುಚ್ಚಾ,
ಹಲಜನುಮ ಕಳೆದರೂ ಹಗಲಿರುಳು ದುಡಿದರೂ
ನೀ ತೆತ್ತಲಾರೆ ಬರಿ ಅಂಚೆವೆಚ್ಚಾ"

ಎನ್ನುತ್ತಾ ಮಧುರ ಸ್ನೇಹದ ಆ ಮಹತ್ತನ್ನು ಮುತ್ತಿನಮಾಲೆಯಿಂದ ಸಿಂಗರಿಸಿದ್ದಾರೆ. ಆದರೂ ಸುಂದರ ಸುಮದಲ್ಲಿ ಅಪ್ಪಿತಪ್ಪಿ ಹುಳುಕು ಇರುವಂತೆ ಕೆಲವೆಡೆಗಳಲ್ಲಿ ಬೇಂದ್ರೆಯವರ ಕಾವ್ಯಗಳು ಜೇಗನೆ ಮನಕ್ಕೆ ಪೂರ್ಣ ಅರ್ಥದ ಸೊಬಗನ್ನು ನೀಡುವುದರಲ್ಲಿ ಬಲುಮಟ್ಟಿಗೆ ಶಕ್ತವಾಗಿಲ್ಲ.

ಕಂಡರೂಪಕ್ಕಿಂತ ಕಾಣದೊಡವೆಯು ಸೊಬಗು
ಉಂಡರುಚಿಗಳಿಗಿಂತ ಉಣ್ಣದಮೃತ ಸವಿಯು
ಮಿಂದ ನೀರಿಂದಲೂ ಮಿಂಸಲಿರುವಂಥ ನೀರಿಂದ
ಬಂದ ತಂಪು
ಅಂದ ಹಾಡಿಂದಲೂ ಬಂದ ಹಾಡಿನ ಸೊಗಸು
ಬಂದ ಗಂಧಕ್ಕಿಂತ ಬರಲಿರುವ ಹೂಗಂಪು
ಅಂದವದು ಚೆಂದವದು
ಆನಂದ ಕಂದವದು ಕಂದವದು ಕಂದದೆಂದೂ !

ಹೊಸಗನ್ನಡ ಕಾವ್ಯಗಳಲ್ಲಿ ಕೆಲವೊಮ್ಮೆ ಕೇವಲ ಯೋಜನಾಲಹರಿಯಿಂದ ಅರ್ಥಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಳ್ಳಬೇಕಾಗುವ ತೊಂದರೆಯೂ ಮುಂದಿರುವುದಿದೆ.

ಹೇಗಿದ್ದರೇನು? ಕಾವ್ಯವೆಂಬುದು ಓದುಗನನ್ನು ಉಚ್ಚವಂಟ್ಟಕ್ಕೇರಿಸಿ, ಕಾವ್ಯಸುಧೆಯುಣಿಸಿ, ಹೃದಯವೈಶಾಲ್ಯವನ್ನು ನೀಡುವುದಾದರೆ ಅದು ಪೂರ್ಣಸ್ವಾಗತಕ್ಕೆ ಅರ್ಹವು. ಅದು ಹೊಸಗನ್ನಡ ಇಲ್ಲವೆ ಹಳಗನ್ನಡವಾದರೇನು? "ಗಿರಿಜಾ ಕಲ್ಯಾಣ"ದಲ್ಲಿ ಹರಿಹರನೆಂದಂತೆ.

ನವರಸಮುತಿ ಭಾವಾರ್ಥಂ
ನವೀನ ಪದಭರಿತ ಮಿಂತಿದೆನೆ ಸತ್ಕೃತಿಯಂ
ತವೆವೇಳ್ವುದು ಪೇಳದೊಡೇಂ
ಕವರ್ವರೆ ಕೋಪಿಪರೆ? ನಿಂದಿಪರೆ? ದಂಡಿಪರೇ?

ಶ್ರೇಷ್ಠಕಾವ್ಯವೊಂದನ್ನು ಹಾಡಬೇಕಲ್ಲದೆ, ತನ್ನ ನಾಮವೈಶಾಲ್ಯಕ್ಕಾಗಿ ಮಾತ್ರ ಹಾಡಿದರೆ ಅದೆಂತು ನಲ್ಗಬ್ಬವಾಗುವುದು? ಬಾಳಿನ ಭವ್ಯ ದೃಶ್ಯವೊಂದನ್ನು ಕಂಡಾಗ ಕಲಾವಿದನ ಎದೆಯಲ್ಲಿ ಪ್ರಚೋದಕವಾಗುವ ಕಲೆ ಉತ್ತಮ ಸಾಹಿತ್ಯದಾಗಿ ಪರಿಣಮಿಸುತ್ತದೆ. ಹೂವಿನೋಪಾದಿಯಲ್ಲಿ ಕವಿತೆ ಹೃದಯದಿಂದ ಹೊಮ್ಮಿ ಬರಬೇಕು. "ಹಿತೇನ ಯುಕ್ತಂ ಸಹಿತಂ ತಸ್ಯ ಭಾವ ಸಾಹಿತ್ಯಂ" ರಸಭಾವ ಪೂರ್ಣವಾಗಿದ್ದು, ಜನಮನಕ್ಕೆ ಹಿತವನ್ನು ನೀಡುವ ಮಂದ ಮಾರುತನಂತೆ ಸಂತೃಪ್ತಿಯೊದಗಿಸುವುದಾವುದೋ ಅದುವೇ ಸಾಹಿತ್ಯ. ಜನಮನವೆಂದೆಂದೂ ಅಳಿಯದ ನಳಿನಳಿಪ ಸುಂದರ ಹೊಸಗನ್ನಡ ಹಾಗೂ ಹಳಗನ್ನಡ ಕಾವ್ಯಪುಷ್ಪಗಳಿಂದ ಪರಿಮಳಿತಗೊಂಡು ಕರ್ನಾಟಕಾಂಬೆಯು ಮನವಾರೆ ನಗಲಿ !

ಜೀವನ ದೃಷ್ಟಿ

Sharada, III B. A

ಜಟಕಾ ಬಂಡಿಯಂತೆ ಓಡುತ್ತಿರುವ ಜೀವನ ಬಂಡಿಯಲ್ಲಿ ವಿಧಿ ಸಾಹೇಬನಂತೆ ತನ್ನ ಪ್ರಭುತ್ವವನ್ನು ಚಲಾಯಿಸುವಾಗ, ಹುಲು ಮಾನವನೊಬ್ಬನು ತನ್ನ ನಿಲುಮೆಯನ್ನೇ ಅರಿಯದೆ, ಕುದುರೆಯಂತೆ ಚಲಿಸುತ್ತಿರಬೇಕಾದ ಸಂದರ್ಭದಲ್ಲಿ; ಚಿರಸ್ಮರಣೀಯನೆನ್ನಿಸುವುದು ಕಷ್ಟ ಸಾಧ್ಯ. ಜೀವನವೆಂಬುದು ಕರ್ತಾರನ ಕಮ್ಮಟವಾಗಿರುವ ಸನ್ನಿವೇಶದಲ್ಲೂ, ಮಾನವನ ಸರ್ವ ಪ್ರಯತ್ನವೂ ಗೊರ್ಕಲ್ಲ ಮೇಲೆ ಮಳೆಗರೆದಂತೆ ವ್ಯರ್ಥವೆನ್ನಿಸುವ ಸಮಯದಲ್ಲೂ ಆತನು ಅಮರವೆನ್ನಿಸುತ್ತಾನೆ. ಕಾಲನ ಕರಾಳ ದವಡೆಯಲ್ಲಿ ಸಿಲುಕಿ ನುಜ್ಜು ಗುಜ್ಜಾಗುತ್ತಿರುವ ಮಾನವನೂ ಅಮರನಾಗುತ್ತಾನೆ. ಜೀವಜ್ಯೋತಿಯು ನಂದಿ ಹೋದರೂ; ಪ್ರಾಣ ಪಕ್ಷಿಯು ನಿರ್ಜಿವವಾದರೂ ಮಾನವ ಪೂಜನೀಯನಾಗುತ್ತಾನೆ. ಜನನ ಮರಣಗಳ ನಡುವೆ ಜರ್ಝರಿತನಾದ ಮಾನವ; ಆಶೆನಿರಾಶೆಗಳ ಸೆಳೆತಕ್ಕೆ ಸಿಲುಕಿ ತೊನೆಯುತ್ತಿರುವ ಮಾನವ, ಜೀವನದ ಸುಂದರತಮ ನೀಲಾಕಾಶದಲ್ಲಿ; ಮೋಡ ಮುಸುಕಿದ್ದರೂ; ಕಾರಿರುಳು ಕವಿದಿದ್ದರೂ ಚುಕ್ಕಿಯಂತಾಗ ತಿಳಸುತ್ತಾನೆ. ನೀಹಾರಿಕೆಯ ನಡುವೆ ರಾರಾಜಿಸುವ ಇಂದು ವಿನಂತಾಗಲು, ತಾವರೆಯ ಕೊಳದಲ್ಲಿ ಶೋಭಿಸುವ ರಾಯತಾವರೆಯೆಂದೆನ್ನಿಸಲು ಅವನು ಬಯಸಿದರೆ ಅದರಲ್ಲಿ ಅಶ್ಚರ್ಯವೇ? ಕರ್ತವ್ಯ. ಅವನನ್ನು ಆತ್ಮ ವಿಕಾಸನದೆಡೆಗೊಯ್ದರೆ ಅವನ ಕೆಲವು ಪೂಜ್ಯ ಕೃತಿಗಳು ಎಂದೂ ಅಳಿಯದ ಪೂರ್ಣ ಪ್ರಭೆಯನ್ನು ಈಯುತ್ತವೆ. ಉಮರ್–ಫಾರಸೀ ಕವಿ ಯೋರ್ವನೂ ತನ್ನ ಕೃತಿಯಿಂದ–ನಲ್ಗಬ್ಬವೊಂದರಿಂದ ಕೀರ್ತಿಶಿಖರದಲ್ಲಿ ರಾರಾಜಿಸಿದ್ದಾನೆ. ಕೀರ್ತಿ ಕನ್ಯೆಯನ್ನು ವರಿಸಲಾತ ಇಚ್ಚಿಸಿರಲಿಲ್ಲ ನಿಜ. ತನ್ನ ಮನದುಮ್ಮಳವನ್ನು; ಭಾವನೆಯನ್ನು ಪದ್ಯ ರೂಪದಲ್ಲಿ ಹರಿಸಿದನು. ಸುಂದರ ಪುಷ್ಪಮಾಲೆಯಲ್ಲಿನ ಹೂಗಳೇ ಉಮರನ ಮನದ ಚಿಲು ಭಾವಗಳು. ಹನಿ ತಾನೇ ಹಳ್ಳವೆನಿಸುವಂತೆ ಭಾವ ಸಮ್ಮಿಳನವೇ ಸಮನ್ವಯ ಹೊಂದಿ ಸಾಹಿತ್ಯ ದೇವತೆಯ ಮುಡಿಲಿಗೆ ಕಾಣಿಕೆಯಾಗಿ ಮೆರೆದಿದೆ. ತನ್ನ ಮನದ ಮಧುರ ಭಾವವನ್ನು ಆತ 'ರುಬಾಯಿ ಯಾತ್'ನ ಮೂಲಕ ಮಧುರ ನಿನಾದದಿಂದ ಹೊರಡಿಸಿದ್ದಾನೆ.

ಕಾವ್ಯರಸದರ್ಶಿ–ಉಮರ್–ಫಿಯಾತ್ ಉದ್'ದೀಸ್ ಅಬುತ್ ಫಾತ್ ಉಮರ್ ಇನ್ ಇಬ್ರಾಹಿಂ ಅತ್ ಖಯ್ಯಾಮಿ ಎಂಬ ನಾಮಾಂಕಿತದಿಂದ ಪರ್ಸಿಯಾ ದೇಶದ ಖೊರಾಸಾಸು ಪ್ರಾಂತದ ನಿಷಾಪೂರ್ ಪಟ್ಟಣದಲ್ಲಿ ಜನ್ಮ ತಾಳಿ ತನ್ನ ದೇಶಕ್ಕೆ; ಜನತೆಗೆ ತನ್ನ ಜ್ಞಾನ ಭಂಡಾರವನ್ನು ತೆರೆದು ತೋರಿಸಿ ಧನ್ಯನಾಗಿದ್ದಾನೆ. ಪಾಮರರ ಕಣ್ಣಿಗೆ ಅವನು ಮರುಳು ಎನ್ನಿಸಿದನು. ಮಧುಪಾನ ಭೋಗದಲ್ಲಿ ಮಗ್ನನಾದ ಆತನನ್ನು; ಸ್ತ್ರೀಯೋರ್ವಳ ತೋಳ ತೆಕ್ಕೆಯಲ್ಲಿ ಪವಡಿಸಿದ್ದ ಅವನನ್ನು ಜನ ಸಮೂಹ ವಿಟನೆಂದು ಅವ ಮಾನಕ್ಕೆ ಗುರಿಯಾಗಿಸಿತು. ಆದರೆ ಉಮರ್ ಮಧುಪಾನ ಭೋಗದಿಂದ; ನಲ್ಲೆಯ ಸಾಮೀಪ್ಯದಿಂದ ಪುಣ್ಯ ಸಂಚಿಸಿದ್ದಾನೆ. ಆತನ ಪ್ರೇಮ ಭಕ್ತಿಯ ಕವನಗಳು ಎಂದು ಕಿರಿದೆನ್ನಿಸಿಲ್ಲ ಎದೆ ಬಿಚ್ಚಿ ತೋರಿಸಿರುವ ಕವನ ಕಿಡಿಗಳನ್ನು, ರಸ ಬುಗ್ಗೆಗಳನ್ನು, ಆಸ್ವಾದಿಸದ ಜನ ಅವನನ್ನು ತೆಗಳಿದರೆ ಶಶಿಯನ್ನು ಅಂಧ ನಿಂದಿಸಿದಂತಾಗದೇನು? ಇಹಪರಗಳೆರಡರಲ್ಲೂ ಕೀರ್ತಿ ಕನ್ನಿಕೆ ವಿಜಯ ಮಾಲಿಕೆಯನ್ನು ಹಿಡಿದು ಅವನೆಡೆಗೆ ಧಾವಿಸಿದ್ದಾಳೆ. ಮಧುಸ್ತ್ರೀ ಇಹದಲ್ಲಿ ಅದಕ್ಕೆ ಸಾಧನವೆನ್ನಿಸಿದ್ದರೆ; ಕೀರ್ತಿಶೇಷನಾಗಿರುವ ಅಭಾವ ಮೂರ್ತಿಯ ಕವಿತೆ ಪರದಲ್ಲೂ ಮುಕ್ತಿಯ ಮಹಾಕವಾಟದ ಬೀಗದ ಕೈಯಂತೆ ಕಂಡು ಬರುತ್ತದೆ. ಹೃದಯ ವೀಣೆಯನ್ನು ಮೀಟಿ ರೋಮಾಂಕರಿಸಬಹುದಾದಂತಹ ಮೃದು ಮಧುರ ವಾಕ್ಯುಗಳಿಂದ ತನ್ನ 'ರುಬಾಯಿಯಾತ್'ನ್ನು ಸೃಜಿಸಿ, ಧನ್ಯನೆನಿಸಿದ್ದಾನೆ. ಎಡ್ವರ್ಡ್ ಫಿಸ್ಸ್ ಜೆರಲ್ಡ್ ಈ ಕಾವ್ಯ ಸುಧೆಯನ್ನು ಯಥೇಚ್ಚವಾಗಿ ಸವಿದು; ತನಗಾದ ಅಲೌಕಿಕ ಆನಂದವನ್ನು, ಜೀವನದ ಸತ್ಯತೆಯನ್ನು ತನ್ನ ಆಂಗ್ಲ ಭಾಂಧವರಿಗಾಗಿ ಇಂಗ್ಲಿಷಿನಲ್ಲಿ ಭಾಷಾಂತರಿಸಿ ಜನ ಮನ್ನಣೆಗೆ ಪಾತ್ರನಾಗಿದ್ದರೆ; ಡಿ.ವಿ.ಜಿ. ಆ ಕಾವ್ಯ ಮಧುವನ್ನು ದುಂಬಿಯೋಪಾದಿಯಲ್ಲಿ ಹೀರಿ ತನ್ನ ಕನ್ನಡ ಸಹೋದರ ವರ್ಗಕ್ಕಾಗಿ, ಕನ್ನಡನುಡಿ ವೆಣ್ಣಿಗಾಗಿ ಸರಸದ ಒಸಗೆಯಿಂದ "ಉಮರನ ಒಸಗೆ"ಯ ರೂಪದಲ್ಲಿ ತನ್ನ ಕಾವ್ಯ ವಾಹಿನಿಯನ್ನು ಹರಿಸಿ ಜನಾದರಣೆಯನ್ನು ಗಳಿಸಿದ್ದಾರೆ.

ಉಮರ್ ಅರಬ್ಬಿ ಭಾಷೆಯಲ್ಲಿ ಬೀಜ ಗಣಿತ ಗ್ರಂಥ ಒಂದರ ಸೃಷ್ಟಿಕರ್ತನಾಗಿದ್ದರೂ, ಜನ ಅವನ ಗ್ರಂಥವನ್ನು ತುಂಬು ಹೃದಯದಿಂದ ಆದರಿಸಿದ್ದರೂ, ಅವನ 'ರುಬಾಯಿಯಾತ್' ಕಾವ್ಯ ಕುಸುಮವು ಬೀರಿದ ಪರಿಮಳವು ಬೀಜ ಗಣಿತ ಗ್ರಂಥದ ಸೌರಭವನ್ನು ಮೀರಿಸಿತು. ಮಾನವ ಜೀವನದ ಒಳ ತತ್ವವನ್ನು ತನ್ನ ಭಾವನೆಯೆಡೆಗೆ ತೂರಿ, ತನ್ನ ಅಂತರಂಗದ ಆಲೋಚನೆಗಳನ್ನೂ, ಭಾವಗಳನ್ನೂ, ಅಭಿಲಾಷೆಗಳನ್ನೂ ಸಂಶಯಗಳನ್ನೂ ಸರಳ ವಚನಗಳಿಂದ ಅವನು ಬಿತ್ತರಿಸಿದ್ದಾನೆ.

ಉಮರನ ಕಾವ್ಯದ ಕಥಾವಸ್ತು ಸಂಶಯದ ಶೃಂಖಲೆಯಿಂದ ಬಿಗಿಯಲ್ಪಟ್ಟಿದೆ. ಭಗವದ್ವಿಚಾರವೇ? ಭೋಗ ಪ್ರಶಂಸೆಯೇ? ಜೀವನದ ಆವುದಾದರೊಂದು ನೀತಿಯೇ? ಸೂಫಿ ಮತದವರು ಸಂಕೇತ ರೂಪಿನ ಅರ್ಥಕೋಶವನ್ನು ಮುಂದೆ ಹಿಡಿದಿದ್ದಾರೆ. ವಿರಕ್ತಿಯನ್ನಭ್ಯಾಸಿಸಿ; ಅಂತರ್ಮುಖಿಯಾಗಿ; ಆತ್ಮಾನು ಸಂಧಾನದ ಮೂಲಕ ಭಗವದನುಭವವನ್ನು ಪಡೆಯಬಹುದೆಂದು ಸೂಫಿಯ ಮತ ಮಧ್ಯ ಭಗವದು ಪಾಸನೆಯು ಆನಂದ, ಬಟ್ಟಲು ಮಾನವನ ಪವಿತ್ರ ಹೃದಯ ಅರವಟಿಗೆ ಸೂಫಿಯೋಗಿಗಳ ಗೋಷ್ಟಿ. ಪ್ರಿಯೆ ಎಂದರೆ ಬುದ್ಧಿ ಅಥವಾ ಮನಸ್ಸು; ಗಂಧರ್ವನೆಂದರೆ ಪರಮಾತ್ಮನನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸಿಕೊಂಡ ವ್ಯಕ್ತಿ ಎಂಬ ಸಂಕೇತ ರೂಪದ ಅರ್ಥದಿಂದ ಉಮರ್ ಇನ್ನು ಹಿರಿದಾದ ಸ್ಥಾನವನ್ನು ಗಳಿಸಿದ್ದಾನೆ.

ಉಮರ್ ತನ್ನ ಒಸಗೆಯನ್ನು ತನ್ನ ಓರ್ವಳೇ ಆದ ಅನುರಾಗಿಣಿಗೆ ಉಸುರುತ್ತಾನೆ. ಅವನ ಜ್ಞಾನ ಪ್ರವಾಹವು ಜೀವನ ರಂಗದ ನಾನಾ ರಂಗ ತರಂಗದಲ್ಲಿ ಪ್ರವೇಶಿಸಿ ಹರಿಯುತ್ತದೆ. ಅವನ ಕಾವ್ಯ ಶಕ್ತಿ ಜಲವನ್ನೊಯ್ಯುವ ಕಾಲುವೆಯಲ್ಲಿ ಅದು ಸ್ವಚ್ಛಶೀತಲ ಅಮೃತೋದಕವನ್ನು ಹೊತ್ತು ನಲಿಯುತ್ತಿರುವ ನಿರ್ಝರಿಣಿ ಅವನ ಕಾವ್ಯ ಪ್ರವಾಹವು ಸಾಮಾನ್ಯ ಮಾನವನ ಮಧುಸ್ತ್ರೀ ಮೋಹದಿಂದ ಹರಿದು, ಮಾನವನ ಜೀವನದ ನಿಗೂಢ ಸಮಸ್ಯೆಗಳಿಗೆ ಅಮೃತ ಸೇಚನಗೈದು ಪರಮಾತ್ಮನ ಪದತಲದಲ್ಲಿ ಲೀನವಾಗುತ್ತದೆ. ಆಯುಷ್ಯವೆಂಬ ಪಕ್ಷಿ ಹಾರುವ ದೂರ ಕಿರಿದಾಗಿದ್ದುದರಿಂದ; ಮಧು ಮಾಸದಗ್ನಿಯಲ್ಲಿ ಚಿಂತೆ ಬೆಸನೆಂಬ ಚಳಿ ಬೊಂತೆಯನ್ನು ಬಿಸುಟು ಬಿಡುವಂತೆ ಆತ ಸಂದೇಶವನ್ನೀಯುತ್ತಾನೆ.

ಉಮರ್ ಭಾವನೆಯನ್ನರಸುವುದೇ ತನ್ನ ಉದ್ದೇಶವೆಂದೆನ್ನಿಸಿದ್ದರೂ ನಿಸರ್ಗದ ಸೌಂದರ್ಯಕ್ಕೆ ಮನಸೋತು ಪ್ರಕೃತಿಯ ವರ್ಣನೆಯನ್ನು ಕೆಲವೆಡೆ ನೀಡಿದ್ದಾನೆ. ಉಷಾದೇವಿ ತನ್ನ ಲತಾ ಕರಗಳಿಂದ ಮನೋವಲ್ಲಭನಾದ ರವಿದೇವನಿಗೆ ಮುತ್ತಿನ ಸೇಸೆಯನ್ನಿಕ್ಕಿ, ಹೊನ್ನಿನ ಹರಿವಾಣವನ್ನೆತ್ತಿ ಆರತಿ ಬೆಳಗಿ ಸುಪ್ರಭಾತವನ್ನು ತೋರಿಸುವ ಸುಂದರ ಸನ್ನಿವೇಶವನ್ನು ಉಮರ್ "ಪೊಳ್ತರೆ ಬಂದು ನಿಶಿಯ ಬೋಗುಣಿಯೊಳಕೆ ಹೊಂಬುಗುರಿಯೆಸೆದು ತಾರೆಯರಳುಗಳನಲ್ಲಿಂದೆ ಚೆಲ್ಲಾಡಿಹನು" ಎಂದು ಉಸುರಿದ್ದಾನೆ. ಪ್ರಕೃತಿಯು ಮಾನವನ ಜೀವನದೆಡೆಗೆ ಬೀರುವ ಪ್ರಭಾವವನ್ನು; ಹೊಸ ವರುಷವೊಂದು ತರುವೆ ವೈವಿಧ್ಯತೆಯನ್ನಾತ ರಮಣೀಯವಾಗಿ ಚಿತ್ರಿಸಿದ್ದಾನೆ.

"ಹೊಸ ವರುಷ ವೀಗ ಹಳೆ ಯಾಸಗಳ ಬಲಿಸುದೆ;
ಜಾನಿಗಳ ಜೀವ ವೇಕಾಂತ ದೆಳಸುತ್ತಿವೆ;
ಕೊಳದ ಕೆಲದಲಿ ತಳಿರ ಮರಲಸೊಂಪವಮರುತಿದೆ
ದ್ರಾಕ್ಷಿಯಲಿ ಮಾಣಿಕ್ಯ ರಸವು ಹೊಮ್ಮುತಿದೆ"

ನಿಸರ್ಗದ ರಮಣೀಯತೆಗೆ ಮನಸೋತ ಕವಿ; ಸೌಂದರ್ಯದ ಆರಾಧಕನಾದ ಉಮರ್ ತನ್ನ ಕಾವ್ಯದಲ್ಲಿ ಅದನ್ನು ಹೊರಹೊಮ್ಮಿಸಲು ಹವಣಿಸಿದ್ದಾನೆ. ಸುಂದರ ಪದಗಳ ಸರಿಹೊಂದುವಿಕೆಯಿಂದ ಭಾವಗಳು ಮುಪ್ಪರಿಗೊಂಡು; ಕವಿಯ ಮನದ ಉನ್ನತ ಭಾವಗಳನ್ನು ಕನ್ನಡಿಯಂತೆ ಪ್ರತಿ ಬಿಂಬಿಸುತ್ತಿದೆ. ಸೌಂದರ್ಯವೇ ರೂಪವೆತ್ತು ನಿಂತಿದ್ದ ಗುಲಾಬಿ "ಬಿಗಿದಿರದೆ ಪಟ್ಟು ಚೀಲವನಿತ್ತ ಬಿಚ್ಚುತ್ತೆ ಮಗಮಗಿಪ ನಿಧಿಯನ್ನೆಲ್ಲಿವ ನೆರೆಯುತಿಹೆನು" ಅವನೊಂದಿಗೆ ತನ್ನ ಹೃದಯದ ಭಾವನೆಗಳನ್ನು ಹೊರಗೆಡಹುತ್ತದೆ. ಅದರ ಕೆಂಪು, ಚೆಲ್ವೆಯೊರ್ವಳ ರಕ್ತಕಣದ ನೆನಪನ್ನು ನೀಡುತ್ತದೆ. ಮಧು ಮಾಸವು ಕರಾಳ ಕಾರ್ಗತ್ತಲೆಯೆಡೆಗೆ ನಡೆದಾಗ ಕವಿ ಹುಯ್ಯಲಿಡುತ್ತಾನೆ.

"ಪೋಪುದೆ ಗುಲಾಬಿಯೊಡನಯ್ಯೋ! ಮಧ್ಯ ಮಾಸ ಮದು;
ಮುಗಿವುದೇ ಯವ್ವನದ ಪರಿಮಳಿತ ಲಿಖಿತಂ!
ಬನದಿ ಪಾಡುವ ಬುಲ್ಬುಲಂಗಳಕ್ಕಟ! ತಾವ
ದೆತ್ತಣಿಂ ಬಂದುಂ ಮೇಣೆತ್ತ ಪೋದ ಪುವೋ!"

ಜೀವನದಲ್ಲಿ ಆತ ಬಯಸುವುದಾದರೂ ಏನು? ನಿರತ ಸೌಂದರ್ಯ; ಕಾಡಾದರೂ ಸಗ್ಗ ಸುಖ; ಜೀವನ ರಂಗವು ಮಾನವ ಕೋಟಿಗೆ ಬವಣೆಯು ಸಾಗರವೇ ಆಗಿ ತೋರುತ್ತಿರುವಾಗಲೂ, ಅನಿರ್ವಚನೀಯವಾವ ಸ್ವರ್ಗೀಯ ಆನಂದವನ್ನುಣ್ಣಲು ಅವನ ಹೃದಯ ಕಾತರಿಸುತ್ತದೆ. ತನ್ನ ಬಯಕೆಯನ್ನು ಆತನೇ ಸ್ಪಷ್ಟೀಕರಿಸಿಕೊಂಡಿದ್ದಾನೆ.

"ಅಲ್ಲಿ ಮರದಡಿಯಲ್ಲಿ ನಲ್ಗಬ್ಬವೊಂದಿರಲು;
ರೊಟ್ಟಿ ಯೊಂದಿನಿಸೊಂದು ಕುಡಿಕೆಯಲಿ ಮಧುವು;

ಮೇಣ್ ಮಂಗುದೆ ನೀನೆನ್ನ ಬಳಿಕುಳಿತು ಪಾಡಲಹ!
ಕಾಡಾದೊಡೇನದುವೆ ಸಗ್ಗ ಸುಖವೆನಗೆ"

ತಾನು ತಳವನ್ನು ಮುಟ್ಟಿದ್ದ ಕಲೆ–ಮಧು ದೈವ ಭಜನೆ ಎನ್ನುತ್ತಾನೆ ಆತ ಮಧು ಅವನ ಪಾಲಿಗೆ–

"ಜೀವಿತ ಸೀಸವನ್ನು ನಿವಿಷದೊಳೆ ಹೊನ್ನಂತೆ
ಮಾಟ ಗೈವಚ್ಚರಿಯ ರಸ ತಂತ್ರ ನಿಪುಣಂ"

ಆಗಿ ಕಂಡು ಬರುತ್ತದೆ. ಪರತತ್ವ ದೀಪದ ಬೆಳಕಿನಲ್ಲಿ, ದೇಗುಲದಲ್ಲಿ ಕಾಣಲೆಳಸಿದ ವಸ್ತುವನ್ನು ಕಾಣದೆ ಅರಸುವುದಕ್ಕಿಂತ "ಮಧುಗೃಹದೊಳದರಿಂಬ ಮೂಸುವುದೆ ಲೇಸು," ಎನ್ನುತ್ತಾನೆ ಆತ. ತಾನೊಂದು ತಪಗೈವ ಸನ್ನಿವೇಶದಲ್ಲಿ ವಸಂತನ ಪೆಂಪು; ಗುಲಾಬಿಯ ಸೊಂಪು, ಮಧುವಿನ ಇಂಪು ತನ್ನ ತಪವನ್ನು ಕೆಡಿಸಿದುವು ಎಂದಿದ್ದಾನೆ. ಮಧುವಿನಿಂದ ಆವ ದೋಷ ಎಂದಾತ ತನ್ನನ್ನು ದೋಷಿಯೆಂದು ನಿಂದಿಸಿದ ಜನತ ದಂಬಕ್ಕೆ ಪ್ರಶ್ನಿಸಿದ್ದಾನೆ.

"ದ್ರಾಕ್ಷಿಯೇ? ದೇವನೇ ಬೆಳೆಸಿರುವ ಬೆಳೆಯಲ್ತೆ?
ತಿರಿಚು ಬಳ್ಳಿಯ ಪಾಶವೆಂದು ಶಪಿಸುವುದೇ?
ದೈವಪ್ರಸಾದವವು, ಭುಜಿಸುವುದೆ ಕರ್ತವ್ಯ
ಅದು ವರ್ಜ್ಯವೆಂಬೊಡದನಿಲ್ಲಿ ತಂದವನಾರ್?"

ತನ್ನನ್ನು ಹಳಿದ ದೇಶಭಾಂಧವರನ್ನು ಕಳ್ಳು ಕುಡಿಯುದಿದ್ದರೆ ಅದಕ್ಕೂ ಕೀಳೆನ್ನಿಸುವ ಹೀನ ಕೃತ್ಯಗಳನ್ನು ಮಾಡಿರುವಿರಲ್ಲಾ! ಎಂದು ಜಂಭಕ್ಕೆ ಸುಳ್ಳಿಗೆ ಡಾಂಭಿಕ ವರ್ತನೆಗೆ ಎಡೆ ಕೊಡದೆ ಉದ್ಗರಿಸಿದ್ದಾನೆ. ಸಮರಸದ ಪಥವನ್ನು ಸಗ್ಗದ ಸೌಂದರ್ಯವನ್ನು ಮಧುವನ್ನೀಂಟಿಯೇ ಆತ ಸುಖಿಸಿದ್ದಾನೆ. ಮಧು ಅವನ ರಾಗಪೂರಿತ ಕಣ್ಗಳಿಗೆ ಶುದ್ಧ ಮಾಣಿಕ್ಯ. ನಿಷ್ಕಲ್ಮಷ ಸ್ಪಟಿಕ ಮೂರು ದಿನದ ಗೋಳಿನ ಬಾಳಿನಲ್ಲಿ ಬಾಳ ಬವಣೆಯು ಅತ್ಯಂತ ದುಸ್ಸಹವಾಗಿರುವಾಗ "ಸಂತೋಷಪಡು, ಚಿಂತೆ ಬೆಸನಗಳ್ಗಿಲ್ಲಿ ಕೊನೆ?.... ಮಡಿವ ಮುಂನ್ ಆದಷ್ಟು ಮಧುವೀಂಟಿ ಸುಖಿಸು" ಎಂದಿದ್ದಾನೆ. ಮೃತ್ಯು ತನ್ನ ಮೇಲೆ ಅಧಿಕಾರವನ್ನು ಚಲಾಯಿಸಿದಾಗಲೂ ತನ್ನ ಮೈಯ್ಯ ಮಣ್ಣಿಂದ ಮಧುವಿನ ಘಟವನ್ನು ಸೃಜಿಸುವಂತೆ ಭಗವಂತನಿಗೆ ಮೊರೆಯಿಡುತ್ತಾನೆ. ತನ್ನ ಬಾಳಗೆಳತಿಯಲ್ಲಿ ತನ್ನ ಕೊನೆಯ ಆಶೆಯನ್ನು; ಮಧುವಿನ ಮೇಲಿನ ಮಮತೆಯನ್ನು ವ್ಯಕ್ತಪಡಿಸುತ್ತಾನೆ. ತನ್ನ ಸಖಿಯಲ್ಲಿ, ಮೃದು ಮಧುರಗಾನದೊಂದಿಗೆ ಮಧುರಸವನ್ನು ಸಮಾಧಿಯ ಮೇಲೆ ಸೂಸಿ, ಮಧುವಿದ್ದ ಬಟ್ಟಲನ್ನು ಬೋರಲಿಡುವಂತೆ ಬೇಡಿಕೊಳ್ಳುತ್ತಾನೆ. ಮಧು ಪ್ರೇಮಿ ಉಮರ್ ಕೇವಲ ಹೆಂಡ ಕುಡುಕನಲ್ಲ. ವಿಷಯ ಲಂಪಟನಲ್ಲಿ: ಸಿಕ್ಕ ಸಿಕ್ಕವರನ್ನಾತ ಪ್ರೇಮಿಸಲಿಲ್ಲ. ಜೀವನದ ಸುಂದರತೆಯನ್ನು ಕಾಣಲಾತ ಬಯಸಿದ, ತನ್ನ ಹೃದಯಮಂದಿರದಲ್ಲಿ ಪ್ರೇಮ ಸ್ವರೂಪಿಣಿಯೋರ್ವಳನ್ನು ಅಧಿಷ್ಠಾತ್ರಿಯನ್ನಾಗಿ ಮಾಡಿದ. ಆಕೆಯ ಹೃದಯ ವೀಣೆಯಿಂದ ಮಧುರ ಗೀತೆಯನ್ನು ಕೇಳ ಬಯಸಿದ ಆ ಸೌಂದರ್ಯ ಖನಿಯೇ ಅವನ ಚಿರಚೇತನದ ಚಿಲುಮೆ. ಆ ನಿಕಟ ಬಾಂಧವ್ಯ ಎಂದೂ ಅಳಿವು ಕಾಣದ ಸುಂದರ ಬಂಧುರತೆ. ತನ್ನ ಹೃದಯವೆಂಬ ಅಮೂಲ್ಯನಿಧಿಯನ್ನು ಅವಳಿಗರ್ಪಿಸಿ; ಬಾಳಿದನಿತೂ ಸಂತಸದಲ್ಲಿರುವ ಅಭಿಲಾಷೆಯನ್ನು ವ್ಯಕ್ತಪಡಿಸುತ್ತಾನೆ ಆತ. ಸ್ತ್ರೀಯೋರ್ವಳಿಗೆ ನೀಡ ಬಹುದಾದ ಪರಮ ಪವಿತ್ರ ಸ್ಥಾನವನ್ನವಳಿಗಿತ್ತು ತಾನೂ ಪೂಜನೀಯನೆನ್ನಿಸಿದ್ದಾನೆ. ಅದೇ ಶ್ರೇಷ್ಟತಮ ಕವಿ ಹೃದಯದ ಪ್ರಕಾಶಿತ ಕಿಡಿಗಳು 'ರುಬಾಯಿಯತ್' ಎಂದೊಪ್ಪಿ ಮೆರೆದಿವೆ.

ಉಮರ್ ನೀಡಿರುವ ಉಪದೇಶ ಅರ್ಥಪೂರ್ಣವಾದುದು; ಸವಿಯಾದುದು. ಕಾವ್ಯ ಕಲಾಕೋವಿದನಿಗೆ ಪೀಯೂಷಪಾನವನ್ನು ಮಾಡಿಸಬಹುದಾದುದು. ಅಜ್ಞಾನದಿಂದ ಜ್ಞಾನದೆಡೆಗೆ, ಅಸತ್ಯದಿಂದ ಸತ್ಯದೆಡೆಗೆ, ಅಪರಿಪೂರ್ಣತೆಯಿಂದ ವರಿಪೂರ್ಣತ್ವದೆಡೆಗೆ ಅದು ಮಾನವನನ್ನು ಮುನ್ನಡೆಸಬಲ್ಲುದು. ದೂರದಿಂದ ಮೃತ್ಯು ಭೇರಿಯಬ್ಬರವು ಕೇಳುತ್ತಿರುವಾಗ ಕೈಯ ರೊಕ್ಕದಿಂದ ಕಡದ ಲೆಕ್ಕವನ್ನಳಿಸು ಎಂದಾತ ಗುರುವಿನಂತೆ ಉಪದೇಶ ನೀಡಿದ್ದಾನೆ. ತನ್ನ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಲಯಗಳನ್ನರಿಯದೆ ತೊಳಲುತ್ತಿರುವ, ಮಾನವನ ಹೃದಯದ ಹೊಯ್ದಾಟದ ಒಂದು ದಾರುಣ ಚಿತ್ರಣವನ್ನು ಆತ ತನ್ನ ಮಧುರ ಗೀತೆಗಳಲ್ಲಿ ಚಿತ್ರಿಸಿದ್ದಾನೆ.

"ಈ ಜಗದಿ ನಾನಿಹುದದೇತಕೋ ತಿಳಿಯದಿಹೆ
ನೆಲ್ಲಿಂದ ಬಂದೆ ನೆಲ್ಲಿಗೆ ಪೋಪೆನೆನುತ.
ಬಗೆದು ಪೇಳ್ದವರಿಲ್ಲ; ಬರಿಯ ಮಾತಿಂದೇನು?
ಮಳೆಯ ವೋಲಿಳಿದಿಹೆನು; ಹಬೆಯ ವೋತ್‌ಪರಿವೆ"

ಕರಾಳ ಕಾರ್ಗತ್ತಲೆಯಿಂದ ಹೊರಟ ಮಾನವ ನಾಶ ನರಕವೆಂದು ಪ್ರಲಾಪಿಸುವುದೇಕೆ? ಮರುಭೂಮಿಯಲ್ಲಿ ಭೋರಿಡುವ ಗಾಳಿಯುಂತಿರುವ ಮಾನವ ಮತ್ತೆ ಸೇರುವುದು ವಿಧಿಯ ಇಚ್ಛೆಯಂತೆ ಮರಳಿ ಬಂದಲ್ಲಿಗೇ ಆಗಿರುವಾಗ; ಅರಳಿದ ಹೂವೊಂದು ಬಾಡುವಂತೆ ಬಾಳು ಅಳಿವುದೇ ದಿಟವಾಗಿರುವಾಗ; ಕೆಳಗೆ ಬಾಯ್ಬಿಡುವ ತಿರೆ ಮೇಲೆ ಕದ ಬಿಗಿದ ನಭ ಇವೆರಡರ ನಡುವೆ ಮಂತ್ರಮುಗ್ಧನಂತೆ ನಿಂತಿರುವ ಮನವನ ಪಾಲಿಗೆ 'ನಾಳೆ' ಎಂಬುದೊಂದು ಇರದೆ, ನೂರ್ಕೋಡಿ ನಿನ್ನೆಗಳ ಜೊತೆಗೆ ಅದು ಸೇರಿ ಹೋಗುವು

ದಾಗಿರುವಾಗ; ಜನ್ಮವೆಂಬ ಛಾಯೆ ಸಮುದ್ರದಿಂದೆದ್ದ ಮರೀಚಿಕೆಯುಂತಿದ್ದು ಮರಳಿ ಸಾಗರದ ತಳವನ್ನೇ ಸೇರುತ್ತಿರುವಾಗ, ಕೆಟ್ಟಕಡೆಗೂ ಮಾನವ ಮಣ್ಣಿನೊಳು ಮಣ್ಣಾಗಿ ಸೇರುವುದೇ ದಿಟವಾಗಿರುವಾಗ ಅದಕ್ಕಾಗಿ ಪ್ರಲಾಪವೇಕೆ? ಇರುವಷ್ಟು ಸಮಯವನ್ನು ವ್ಯಯ ಮಾಡದೆ ಸುಖಪಡುವುದು ಬಿಳಿತಲ್ಲವೇ? ಎನ್ನುತ್ತಾನೆ ಚಿನ್ಮಾನಮೂರ್ತಿ ಉಮರ್.

ಅವನು ನೀಡುತ್ತಿರುವ ತತ್ತ್ವಮಯ ಉಪದೇಶವನ್ನು ಓದುಗನೆಂತು ಮರೆಯಬಹುದು? ಕಷ್ಟಸಾಗರ ಈ ಬಾಳು ಎಂದ ಮಾನವನಿಗೆ ತಿರೆಯೌತಣವನ್ನುಣ್ಣಲು ಅಹ್ವಾನ ವೀಯುತ್ತಾನೆ. ಬಳಿಕ ತಿರೆಯ ಈ ಸಗ್ಗಸುಖವನ್ನು; ಸಂತಸದ ಹೊನಲನ್ನು, ತಾವು ಜಗತ್ತಿನಿಂದ ಮರೆಯಾಗುವಾಗ ತಮ್ಮ ಕಿರಿಯರಿಗಾಗಿ ವಿೂಸಲಿಟ್ಟು, ಮಣ್ಣು ಹೊದಿಕೆಯಲ್ಲಿ ಲೀನವಾಗುವುದೊಳಿತು ಎನ್ನುತ್ತಾನೆ. ಕಾಲಚಕ್ರವು ಉರುಳುತ್ತಿರುವುದರಿಂದ 'ನಿನ್ನೆ' ಎಂಬುದು ಸತ್ತಿರುವುದು. 'ನಾಳೆ'ಯ ಸೃಷ್ಟಿಯುಂತೂ ಪ್ರಾರಂಭವಾಗಿಲ್ಲ. ಇಂದು ಜೀವನದಲ್ಲಿ ಸೊಗವಿರಲು ನಿನ್ನೆ ನಾಳೆಗಳ ಚಿಂತೆಯನ್ನು ನೆನೆದಳುವುದೇಕೆ? ಜೀವನ ಸೊದೆಯನ್ನು ಈ ನಿಮಿಷ ಸವಿಯದಿದ್ದರೆ ರವಿಶಶಿಗಳೂ ಶುನ್ಯೋದಯಕ್ಕೆ ಓಡುತ್ತಿರುವ ಈ ಸನ್ನಿವೇಶದಲ್ಲಿ ಇನೊಂದು ನಿಮಿಷಕ್ಕೆ ಸುಡುಗಾಡು ಮಾನವನನ್ನು ಆಹ್ವಾನಿಸಬಹುದು. ಕೋಟಿ ಜನರು ದಾಟಿರುವ ಈ ಅಂಧತಮದ ಗೋಡೆಯನ್ನು ದಾಟಿ ಮರಳಿ ಬಂದವರಿರುವರೇನು? ಮಂತ್ರ ಶಾಸ್ತ್ರ ಪುರಾಣಗಳು ಕೇವಲ ಕಥಾಸ್ವರೂಪಗಳು ನಿದ್ದೆಯಿಂದೆಚ್ಚರಗೊಂಡ ಮನುಜರು ತಮ್ಮ ಗೆಳೆಯರಿಗೆ ಆ ಸುಂದರ ಕಥೆಗಳನ್ನು ಸ್ವಪ್ನ ದೋಪಾದಿಯಲ್ಲಿ ಅರುಹಿ ಮತ್ತೆ ನಿದ್ರಿಸಿದರು. ಇಂತಹ ಚೆಲುಭಾವಗಳ ನೆಲೆಮನೆಯಾದ 'ರುಬಾಯಿಯಾತ್' ಜನಪ್ರಿಯವಾದರೆ ಅಚ್ಚರಿಯೇ?

ಈ ಸಂಸಾರದಲ್ಲಿ ಮಾನವನೊಂದು ಬರಿ ಗಾಳಿ; ಅವನ ಬಾಳು ಕ್ಷೋಭೆಯ ಆಗರ: ಎಲ್ಲೆಲ್ಲೂ ಅಸ್ಥಿರತೆ ನಶ್ವರತೆಯೇ ಎದ್ದು ತೋರುತ್ತದೆ. ಉಮರ್ ಇದನ್ನೆಂತು ಮರೆಯಬಲ್ಲ? ಅಂತೆಯೇ "ಇರುವುದೆಲ್ಲವುವುಂ ಇಲ್ಲವೆಂದು ನೀಂ ಭಾವಿಸಿರು" ಎಂದು ಪ್ರವಾದಿಯಂತೆ ಬಾಳ ಪಥವನ್ನು ಅರುಹಿದ್ದಾನೆ. ಧನದ ಮೇಲಿನ ಮೋಹ ಮಾನವನನ್ನು ಅಂಧಕಾರದಲ್ಲಿ ಕೆಡಹುತ್ತದೆ. ಇಂತಹ ಲೋಕ ಚಿಂತೆಗಳು ವಿಷ. ವಿಷಪರಿಹಾರಿ ಮಧುವಿರಲು ವಿಷದ ಅಂಜಿಕೆಯಿಲ್ಲ; ಸುಖವನ್ನರಸಿ ಬಾಳಲಸದಳ; ಆಯುಷ್ಯವೆಂಬುದು ಬರಿಯ ಕನಸು, ಕೃತ್ರಿಮ; ಭ್ರಾಂತಿ: ಕೇವಲ ಗಾಳಿ: ಜೀವನ ಗಾಳಿಗೊಡ್ಡಿದ ಸೊಡರು. ಎಣ್ಣೆ ಆರಿದ ಮೇಲೆ ಸೊಡರು ಆರಲೇಬೇಕು. ಜೊತೆಗೆ ಗಾಳಿ ಬೇರೆ, ಆದರೆ ದೀಪವಾರುವ ಕೆಟ್ಟ ಕಡೆಯ ಕ್ಷಣದವರೆಗೂ ಸೊಡರು ಬೆಳಗುತ್ತಿರುತ್ತದೆ. ಅಂತೆಯೇ ಮಾನವನು ಸಾವನ್ನಪ್ಪುವವರೆಗೆ ಸುಖವಾಗಿ ಜೀವಿಸಿ ಬಾಳಸವಿಯನ್ನುಣ್ಬೇಕು ಎನ್ನುತ್ತಾನೆ ಉಮರ್. ಜಗದ ಹಗರಣದಲ್ಲಿ, ಕರಾಳ ಸ್ವರೂಪದ ಬಾಳಕಡಲಲ್ಲಿ ಮೂಗನಂತೆ; ಕಿವುಡನಂತೆ ಕುರುಡನಂತೆ, ನಡೆದರೇನೆ ಜೀವನ ಸಾಫಲ್ಯವಾದೀತು. ಸೌಂದರ್ಯದ ಒಡವೆಯೆಂದು ಜಗಕ್ಕೆ ಬೆಲೆಕಟ್ಟಲಸದಳ ಕಾಲನು ಸಾಲಗಾರನಂತೆ ಸಾಲ ವಸೂಲು ಮಾಡುತ್ತಿರುವಾಗ ಸಾಲಗಾರನಂತೆ ಜೀವಿಸುವುದೊಳ್ಳಿತು. ಮಾನವನು ತಾನು ವಾಸಿಸುತ್ತಿರುವ ಈ ಗೋಲವ ಆದಿ ಅಂತ್ಯದ ರಹಸ್ಯವನ್ನರಿಯದೆ ತನ್ನ ಸೃಷ್ಟಿ ಸ್ಥಿತಿ ಲಯಗಳು ಕಾಣದ ಕರಗಳಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟು ತೊಳಲುತ್ತಿರುವಾಗ; ಉಮರ್ ಸತ್ಯಕ್ಕೂ ಅಸತ್ಯಕ್ಕೂ ನಡುವಿನ ಕೂದಲೆಳೆಯುಂತಿರುವ ಸೂಕ್ಷ್ಮರೂಪಿ ಗುಟ್ಟನ್ನರಿತರೆ, ಸೃಷ್ಟಿಕರ್ತನ ಭಂಡಾರವನ್ನು; ಸೃಷ್ಟೀಶನನ್ನು ವಶವನ್ನಾಗಿಸುವ ರಹಸ್ಯವನ್ನು ಹೊರಗೆಡಹುತ್ತಾನೆ.

ಉಮರ್ ನಾಸ್ತಿಕನೆನ್ನಿಸಿದ ಪಾಷಂಡನಲ್ಲ: ಪರಮಾತ್ಮನ ಕೃಪೆ ಅವನಿಗೆ ಸೃಷ್ಟಿಯ ಪ್ರತಿ ಮೂಲೆ ಮೂಲೆಯಲ್ಲಿ ಕಂಡು ಬರುತ್ತದೆ. ಪರಮಾತ್ಮನ ಚಿನ್ಮಯ ರೂಪ ಅವನ ಕಣ್ಣನ್ನು ಕಟ್ಟಿ ನಿಂತಿದೆ.

"ಈಶಕಲೆ ಪರಿಯುತಿದೆ ಸೃಷ್ಟಿಯಂಗಾಗದಲಿ
ನಮ್ಮ ಹಿಡಿಗೊದವದೆಯೆ ಪಾದರಸದಂತೆ;
ಮಾನಿಂದಲ್ ಇಂದುವರಮ್ ಅಮಿತೆ ರೂಪಕನವನು;
ರೂಪಂಗಳಳಿದಾವು ನಿಚ್ಚಮಿರುವನವನ್"

ಅವನ ಊಹೆಯಲ್ಲಿ ಮಾನವ ಜನಾಂಗ ಪಡುತ್ತಿರುವ ಸುಖಸಂತೋಷ; ದುಃಖ ದಾರಿದ್ರ್ಯವು ವಿಧಿಯುಂ ಕಾಲಯಾಪನೆಗಾಗಿ ವಿನೋದಕ್ಕೆ ಸೃಜಿಸಿದ ಚದುರಂಗ ದಾಟದಂತೆ ನಿಲುಕುತ್ತದೆ. ವಿಧಿಯು ತನ್ನ ವಿಕಟ ಅಟ್ಟಹಾಸವನ್ನು ಪ್ರಥಮ ಪ್ರಭಾತದಲ್ಲಿ; ಚರಮ ನಿರ್ಣಯದೊಂದಿಗೆ ತನ್ನ ಲೆಕ್ಕಣಿಕೆಯ ಮೂಲಕ ಪ್ರತಿಯೋರ್ವನ ಶಿರದಲ್ಲೂ ಬರೆದು ಅಳಿಸಲಾರದಂತೆ ಅಳವಡಿಸಿದ್ದಾನೆ. ಮಾಟಗಾರನು ಬೊಂಬೆಯಾಡಿಸುವಂತೆ, ತನ್ನಿಚ್ಛೆಯಂತೆ ಸಕಲರನ್ನೂ ಕುಣಿಸಿ ತನ್ನ ಪ್ರಭುತ್ವವನ್ನು ಎಲ್ಲರೆಡೆಗೂ ಬೀರಿದ್ದಾನೆ.

ಉಮರ್ ಸ್ವತ: ತಾನು ಭಗವಂತನ ಶ್ರೇಷ್ಟ ಭಕ್ತನೆನಿಂಬುದನ್ನು ವಿವರಿಸುವುದಿಲ್ಲ. ಆದರೂ ಭಗವಂತನ ಕರುಣೆಯಲ್ಲಿ ಆಶೆಯಿಟ್ಟು ಜೀವಿಸುವ ವ್ಯಕ್ತಿಯಾಗಿ ಚಿತ್ರಿತ

ನಾಗಿದ್ದಾನೆ. ಅವನೆಂದೂ ಒಂದನ್ನು ಎರಡೆಂದುದಿಲ್ಲ ವಾದುದರಿಂದ ಆತ ಭಗವಂತನ ಕರುಣೆಯನ್ನು ನಿರೀಕ್ಷಿಸು ತ್ತಾನೆ. ಪರಮಾತ್ಮನ ಆಶ್ರಯದಿಂದ ಬೆಳೆದು ದೋಷ ಗೈದಿದ್ದರೂ; ಭಗವಂತನ ಅಪಾರ ಕರುಣೆಯನ್ನಾತ ತುಂಬು ಹೃದಯದಿಂದ ಅರಸುತ್ತಾನೆ. ಜಗದಲ್ಲಿ ಪಾಪಗೈಯ್ಯದ ವ್ಯಕ್ತಿಯ ಇರುವಿಕೆಯಾದರೂ ಎಲ್ಲಿದೆ? ಕರುಣಾಮಯ ನಾದ ಭಗವಂತನು ಮಾನವನ ಕೆಡುಕಿಗೆ ಮರು ಕೆಡುಕು ಸಲ್ಲಿಸುವುದಾಗಿದ್ದರೆ ಮಾನವನಿಗೂ ಮಹಾದೇವನಿಗೂ ಇರುವ ಅಂತರ ಎಷ್ಟು ಕಿರಿದು?

ಕೆಲವೊಂದು ಕಾರಣಕ್ಕಾಗಿ ಆತ ಭಗವಂತನನ್ನು ಆಕ್ಷೇಪಿಸುತ್ತಾನೆ. ಲೋಕದಲ್ಲಿ ಮತ್ಸರತೆ ತುಂಬಿ ತುಳುಕು ತ್ತಿರುವಾಗ; ವಿಧಿಯು ಹರಿತವಾದ ಕರವಾಳ ತನ್ನಿಚ್ಛೆಯಂತೆ ತಿರುಗುತ್ತಿರುವಾಗ; ದೈವಬಾಯಿಯಲ್ಲಿ ವಿಕಾಯಿಯನ್ನಿಟ್ಟು ನುಂಗಲೆಳಸುವುದು ವಿಹಿತವಲ್ಲ. ವಿಕಾಯಿಯ ನಂಜು ಅದರೊಳಗಿರಬಹುದಲ್ಲಾ? ಸೃಷ್ಟಿಕರ್ತನ ಆಣತಿಯ ಮೇರೆಗೆ ಸಕಲ ಚರಾ ಚರವಸ್ತುಗಳು ನಡೆಯುತ್ತಿರುವಾಗ ಮಾನವನಿಗೆ ನರಕದ ಸುಡಿತ ಸರಿಯಲ್ಲ ಎಂದಾತವಾದಿಸು ತ್ತಾನೆ. ಮಾನವನ ಸಂತಸದ ಕದವನ್ನು ಮುಟ್ಟಿ ಭಗವಂತನ ಫಲದಿಂದ ಅನ್ಯಾಯವಾಗಿ ಸರ್ವನಾಶ ವೆಸಗುತ್ತಿರುವು ದನ್ನು ಕಂಡು ಅದಕ್ಕಾಗಿ ಪ್ರಲಾಪಿಸುತ್ತಾನೆ.

ಉಮರನನ್ನು ಕಂಡು ನಿಂದಿಸಿದ ಜನ ಅವನಲ್ಲಿ ಕಂಡ ಕೊರತೆಯಾದರೂ ಎಷ್ಟು ಅಲ್ಪ? ಅವನು ಪ್ರೇಮಿಸಿದ್ದರೆ ಅದು ಓರ್ವ ಕನ್ನೆಯನು. ಅವನಿದರಿಂದ ವಿಷಯ ಲಂಪಟ ನೆಂತಾಗಬಲ್ಲ? ಭಗವದ್ಗೀತೆಯೇ ಉಸುರುತಿಲ್ಲವೇ ಧರ್ಮಾ ವಿರುದ್ಧೋ ಭೂತೇಷು ಕಾಮೋಸ್ಮಿ ಭರತರ್ಷಭ ಎಂದು? ಮಧುವೀಂಟಿ ಸುಖಿಸಲೆಳಸಿದ್ದರೂ ಅವನು ಹೆಂಡ ಕುಡುಕನೇನಲ್ಲ. ಅವನು ಕುಡಿದಿರುವುದು ಲಘುವಾದ ಮಧುರ ದ್ರಾಕ್ಷಿಯ ರಸ. ಇಷ್ಟು ಕಿರಿದಾಗಿರುವ ಕೊರತೆ ಗಳನ್ನು ಕಂಡು ಜನ ತಿರಸ್ಕರಿಸಿದರೆ—ಸಲ್ಲಕ್ಷಣ ಗಜವು ಬೀದಿಯಲ್ಲಿ ಬರುವಾಗ ಶ್ವಾನ ಬೊಗಳಿದಂತಾಗದೇನು? ಆರಸಬುಗ್ಗಿಯೆನಿಸುವ ಕಾವ್ಯಸುಧೆಯನ್ನು ಹೀರಿಯೂ ಅವನನ್ನು ವಿಟನೆಂದು ಕರೆಯುವುದು ಸಾಧ್ಯವೇನು? ಅಮರ ವಾದ ಅವನ ಕಾವ್ಯ ಸಂತಸಕ್ಕೇ ಅಗರವೆನ್ನಿಸಿ ಪರಮ ಪ್ರನೀತವಾಗಿದೆ.

ಉಮರನ ಕಾವ್ಯವಾಹಿನಿ ಭಾವನೆಯೆಂಬ ಹೃದಯ ಜಲದೊಸರಿನಿಂದ ಹರಿಯುವ ಮಧುರ ಸ್ರೋತವಾಗಿದೆ. ಕಾವ್ಯದ ವೈವಿಧ್ಯತೆ ಮನಸೆಳೆಯುವಂತಿದೆ. ಸೌಂದರ್ಯದ ಸಂತಸದ ನೆಲೆಬೀಡಾದ ಅವನ ಶಬ್ದ ಹೃದಯದ ಪ್ರತೀಕ ವೆನ್ನಿಸಿದ್ದರೆ ಅಚ್ಚರಿಯಾಗುವುದೆಂತು? ಮಾನವೀಯ ಹೃದಯದ ನೂರು ಭಾವಗಳಿಂದ ಅಲಂಕೃತಗೊಳಿಸಿ ಓದು ಗನೆಡೆಗೆ ನೀಡಿರುವ ಆ ಕಾವ್ಯ ಚಿರಚೇತನದ ಚಿಲುಮೆ. ಎಂದು ಬತ್ತದ ಊಟೆ. ಭಾವನೆಯನ್ನು ಅನುಪಮ ಸೌಂದರ್ಯದೆಡೆಗೆ ಹರಿಸಿದ ಉಮರ್ ತನ್ನ ಕಾವ್ಯ ಸರಿ ತ್ತನ್ನು ತನ್ನ ಸಂಸ್ಕೃತಿಯಿಂದ ಚೆಲುಗೊಳಿಸಿ; ಜ್ಞಾನ ಭಂಡಾರವನ್ನೇ ಮುಂದೆ ಹಿಡಿದು; ಸಕಲ ಜೀವರಾಶಿಗಳೆಡೆ ತನ್ನ ಪ್ರಜ್ವಲಿಸುತ್ತಿರುವ ದೀವಿಗೆಯನ್ನು ಹಿಡಿದು, ಅದರ ಪ್ರತಾಪದಿಂದ ಚಿರಚೇತನವು ಎಲ್ಲೆಲ್ಲೂ ಪ್ರವಹಿಸುವಂತೆ ಮಾಡಿ ಧನ್ಯನಾಗಿದ್ದಾನೆ. ಪರರ ಹೃದಯ ಸರೋವರಕ್ಕೆ ಅವನ ಈ ಅಣೆ ಮುತ್ತುಗಳು ಬಂಡೆಯಂತೆ ಬಡಿದು ಮನವನ್ನು ಅಲ್ಲೊಲಕಲ್ಲೋಲಗೊಳಿಸಿದನಂತರ ಸುಗಂಧ ಭರಿತ ಪುಷ್ಪಗಳು ಚೆಲ್ಲಿದಂತೆ ಸಂತಸವನ್ನು ನೀಡು ವಂತಿದೆ.

ಕವಿ ಸೂಕ್ತಿ ಸುಧಾ

K. Subodha Kumari II B. A.

ನಾವು ಇಂದಿನ ಭಾರತವನ್ನು ಅರಿಯಬೇಕಾದರೆ ಪ್ರಾಚೀನ ಭಾರತವನ್ನು ಅರಿಯಬೇಕಾದುದು ಅಗತ್ಯ. ಭಾರತವು ಬದುಕಿರುವುದು ಅದರ ಸಂಸ್ಕೃತಿ ನಾಗರಿಕತೆಗಳಲ್ಲಿ. ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯು ನಿನ್ನೆ ಮೊನ್ನೆಯದಲ್ಲ, ಅದು ಸಾವಿರಾರು ವರ್ಷಗಳಿಂದ ಜೀವಂತ ತಿಳಿಜಲದ ತೊರೆಯಂತೆ ಹರಿದು ಬಂದಿದೆ. ಈ ಭವ್ಯ ಭಾರತವು ಅದೊಂದು ಕಾಲದಲ್ಲಿ ಧಾರ್ಮಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಕೇಂದ್ರವಾಗಿತ್ತು, ತವರು ಮನೆಯಾಗಿತ್ತು. ಈ ಸಂಸ್ಕೃತಿಯು ವಿವಿಧ ಪ್ರಕಾರವುಳ್ಳದ್ದಾಗಿದೆ. ಇದು ವಿಜಯನಗರ ಸಂಸ್ಕೃತಿ, ಹೊಯ್ಸಳ ಸಂಸ್ಕೃತಿ, ಚಾಲುಕ್ಯ ಸಂಸ್ಕೃತಿ ಇವೇ ಮೊದಲಾದ ಸಂಸ್ಕೃತಿಗಳ ಸಮ್ಮಿಳನವಲ್ಲದೆ ಬೇರೆಯಲ್ಲ.

ವಿಸ್ತಾರದಲ್ಲಿ ಚಿಕ್ಕದಾದರೂ ಕೀರ್ತಿಯಲ್ಲಿ ಹಿರಿದಾಗಿರುವ ಕನ್ನಡ ನಾಡು ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಗೆ ತನ್ನ ಶಕ್ತಿಮೀರಿ ಕೊಡುಗೆಯನ್ನು ಅರ್ಪಿಸಿದೆ. ಈ ನಾಡನ್ನು ಆಳಿದ ರಾಜ ಮಹಾರಾಜರುಗಳು ಬರಿಯ ಕಲಿಗಳಷ್ಟೇ ಅಲ್ಲ, ಅವರು ಸಾಹಿತ್ಯ, ಲಲಿತ ಕಲೆಗಳಿಗೆ ಪ್ರೋತ್ಸಾಹವನ್ನಿತ್ತು ಅಪಾರವಾದ ಧನವನ್ನು ವ್ಯಯಿಸಿ ಅದನ್ನು ಪೋಷಿಸುತ್ತಿದ್ದರು. ಬರಿಯ ರಾಜ್ಯ ವಿಸ್ತರಣೆ ಮಾತ್ರ ಅವರ ಧ್ಯೇಯವಾಗಿರಲಿಲ್ಲ, ನಾಡಿನುದ್ದಕ್ಕೂ ಕೆತ್ತನೆ ಕೆಲಸಗಳಿಂದೊಡಗೂಡಿದ ಸಣ್ಣ ದೊಡ್ಡ ದೇವಮಂದಿರಗಳನ್ನು ಕೆತ್ತಿಸುವುದು ಅವರ ಧ್ಯೇಯವಾಗಿತ್ತು. ಬರಿಯ ಭೋಗಗಳಿಂದ ರಾಜ್ಯಸುಖವನ್ನು ಅನುಭವಿಸುವುದು ಮಾತ್ರವಲ್ಲ ಪ್ರತಿಭಾವಂತರಾದ ಕವಿಗಳಿಗೆ ಆಶ್ರಯವನ್ನೀಯುವುದರಿಂದ ಅವರಿಗೆ ತೃಪ್ತಿಯಾಗುತ್ತಿತ್ತು. ಇಂತಹ ಕಾಲದಲ್ಲಿಯೇ ಕನ್ನಡ ಸಾಹಿತ್ಯದ ಬೀಜವು ಮೊಳೆತು, ಗಿಡವಾಗಿ, ಮರವಾಗಿ ಬೆಳೆದು ನಿಂತಿತು.

ಅತ್ಯಂತ ಪ್ರಾಚೀನವಾದ ಈ ಕನ್ನಡ ಸಾಹಿತ್ಯವು ಅತಿ ಅಮೂಲ್ಯವಾಗಿದೆ. ಬೇರೆ ಎಲ್ಲಾ ಸಾಹಿತ್ಯಗಳಿಗಿಂತಲೂ ಇದು ತನ್ನದೇ ಆದ ಒಂದು ವಿಶಿಷ್ಟ ಗುಣವನ್ನು ಹೊಂದಿದೆ. ಹರಿಹರ, ರನ್ನ, ಪಂಪ, ನಯಸೇನ, ನಾಗಚಂದ್ರ, ರುದ್ರಭಟ್ಟ, ಜನ್ನ ಈ ಮೊದಲಾದ ಕವಿಗಳು ಬೇರೆ ಬೇರೆ ಶೈಲಿಗಳಲ್ಲಿ ಕವಿತೆಗಳನ್ನು ಬರೆದಿರುವರು. ಅವರ ಕವಿತೆಗಳು ಬರಿಯ ಕವಿತೆಗಳು ಮಾತ್ರವಲ್ಲ ಜೀವನದ ಕಹಿ ಸಿಹಿಗಳನ್ನು ಜೀರ್ಣಿಸಿ ಪ್ರಸಾದ ರೂಪವಾಗಿ ನೀಡಿದ ಅನುಭವಜನ್ಯ ಜ್ಞಾನವಾಗಿತ್ತು. ಆದುದರಿಂದಲೇ ಕನ್ನಡ ಸಾಹಿತ್ಯದಲ್ಲಿ ಆಗಿನ ಕಾಲದ ಜೀವನದ ಮುಖಗಳು ಪ್ರತಿಬಿಂಬಿತವಾಗಿವೆ. ಅವುಗಳಲ್ಲಿ ರಾಜಕೀಯ, ಆರ್ಥಿಕ, ವಿವರಣೆಗಳಿಂದ ಮೊದಲುಗೊಂಡು ಸಮಾಜ ಸುಧಾರಣೆ, ಸ್ತ್ರೀ ಸ್ವಾತಂತ್ರ್ಯ, ಸತ್‌ಶೀಲ, ಸತ್‌ಚಾರಿತ್ರಗಳ ತನಕವೂ ವಿವರಣೆಗಳಿವೆ. ಲೋಕೋಕ್ತಿಗಳಿಂದ ತುಂಬಿದ ಈ ಕವಿತೆಗಳನ್ನು ಓದುವಾಗ ನಮ್ಮ ಮನಸ್ಸು ಅರಿವಿಲ್ಲದಂತೆಯೇ ಅದರೆಡೆಗೆ ಆಕರ್ಷಿಸಲ್ಪಟ್ಟು ತನ್ನಲ್ಲಿದ್ದ ಕುಂದು ಕೊರತೆಗಳನ್ನು ಸರಿಪಡಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಮನಸ್ಸಿಗೆ ಉಲ್ಲಾಸ ಸಂತೋಷ, ಶಾಂತಿ ಸಮಾಧಾನಗಳು ದೊರಕುತ್ತವೆ.

ಎನಿತೊಳವಪಾಯ ಕೋಟಿಗ।
ಳನಿತರ್ಕಂ ದೇಹಮುಲ್ತೆ ಗೇಹಮಿದಂನೆ।
ಟ್ಟನೆ ಪೊತ್ತು ಸುಖಿಮನರಸುವ।
ಮನುಜಂ ಮೊರಡಿಯೊಳೆ ಮಾದುಪಳಮರಸದಿರಂ।

—ಜನ್ನ.

ಲೋಕದಲ್ಲಿ ಎಷ್ಟೆಷ್ಟು ಸಂಕಷ್ಟಗಳಿವೆಯೋ ಅವಕ್ಕೆಲ್ಲಾ ಈ ಮನುಷ್ಯ ದೇಹವು ಮನೆಯಂತೆ ಆಶ್ರಯವಾಗಿದೆ. ಇಂತಹ ಮಾನವ ಶರೀರವನ್ನು ಧರಿಸಿ ಸುಖವನ್ನು ಪಡೆಯುವೆನೆಂದು ಹುಡುಕುತ್ತಿರುವವನು ಊಷರ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸಿಹಿಯಾದ ಮಧು ಫಲವನು ಹುಡುಕುತ್ತಿರುವ ಎಗ್ಗನಂತೆಯೇ ಸರಿ.

ಪಡೆದಂ ರಜೋಧಿಕಂ ವಿಧಿ।
ಪೆಡೆವಣಿಯಂ ಫಣಿಯನಮೃತ ರಸಮಂ ವಿಷಮಂ।
ಕಡಲಂ ಸುಳಿಯಂ ಮುಳಿಯಂ।
ಸಿಡಿಲಂ ಪಡೆದಂತೆ ಸುಜನರಂ ದುರ್ಜರಂ।

—ನಾಗಚಂದ್ರ.

ಬ್ರಹ್ಮನು ಸರ್ಪವನ್ನೂ, ಅದರ ತಲೆಯ ರತ್ನವನ್ನೂ, ಅಮೃತವನ್ನೂ, ಅದರ ಜತೆಯಲ್ಲಿ ವಿಷವನ್ನೂ, ಸಮುದ್ರವನ್ನೂ ಅದರೊಳಗೆ ಭಯಂಕರವಾದ ಸುಳಿಗಳನ್ನೂ,

ಮಳೆಯನ್ನೂ ಒಡನೊಡನೆ ಸಿಡಿಲನ್ನೂ ನಿರ್ಮಿಸಿದಂತೆ ಲೋಕದಲ್ಲಿ ಸುಜನರನ್ನೂ ದುರ್ಜನರನ್ನು ನಿರ್ಮಿಸಿದನು.

ಲೋಕದ ಜನರಲ್ಲಿ ವಿನಯವು ತುಂಬಿರಬೇಕೆಂದು ಹೇಳುವಾಗ—

ಶ್ರೀಯುತನೊಳುದಾರತೆ ವಾಕ್।
ಶ್ರೀಯುತನೊಳ ಮತ್ಸರತ್ವಮಾಗದುದಾರಂ।
ಶ್ರೀಯುತನ ಮತ್ಸರರಂ ವಾಕ್।
ಶ್ರೀಯುತನಾದೊಡೆ ಕೃತಾರ್ಥರಾಗರೆ ಕವಿಗಳ್।

—ರನ್ನ.

ಶ್ರೀಮಂತನು ಉದಾರಿಯೂ, ವಿದ್ವಾಂಸನು ನಿರ್ಮತ್ಸರನೂ ಆಗುವುದು ತೀರ ವಿರಳ. ಶ್ರೀಮಂತನು ಬಹಳ ಉದಾರ ಹಾಗೂ ವಿದ್ವಾಂಸನು ನಿರ್ಮತ್ಸರನು ಎಂದಾದರೆ ಕವಿಗಳು ನಿಜವಾಗಿಯೂ ಕೃತಾರ್ಥರಾಗುವರು.

ನಯಮುಳ್ಳದರಿಂ ಚಂದ್ರೋ।
ದಯದೊಳ್ ತೊಳಗುವುವು ತಾರೆ ಸೂರ್ಯೋ
ದಯದೊಳ್।
ಭಯದಿಂದ ದೃಶ್ಯಮಪ್ಪುವು
ನಿಯತಂ ಕೇಳ್ಮಗನೆ ತೀವ್ರತೆಯನೈದುವರೇ?

—ನಯಸೇನ.

ಚಂದ್ರನು ನಯನ ಮನೋಹರನಾದುದರಿಂದ ಚಂದ್ರನೊಡನೆ ನಕ್ಷತ್ರಗಳು ತೊಳಗುವುವು. ಆದರೆ ಅತಿ ತೀಕ್ಷ್ಣವಾದ ಕಿರಣಗಳುಳ್ಳ ಸೂರ್ಯೋದಯವಾದೊಡನೆ ಆ ನಕ್ಷತ್ರಗಳು ಭೀತಿಯಿಂದ ಮಾಯವಾಗುತ್ತವೆ. ಆದುದರಿಂದ ಕಾಠಿಣ್ಯವನ್ನು ಯಾರೂ ತೋರಿಸಬಾರದು. ವಿನಯವೇ ಸಕಲ ಜನರಿಗೆ ಹಿತಕರವಾಗಿದೆ.

ದುರ್ಜನರ ಸಹವಾಸದಿಂದ ಸುಜನರೂ ದುಷ್ಟರಾಗುವರು ಎಂಬುದಕ್ಕೆ—

ಆರಯೆ ತೊರೆಗಳ ಸೀಪಿನ।
ನೀರುಂ ವಾರಿಧಿಯ ನೀರಪೊರ್ದುಗೆಯಿಂದಂ।
ಸಾರಂ ಗೆಟ್ಟುಪ್ಪಪ್ಪವೊ
ಲಾರುಂ ದುರ್ಜನರ ಸಂಗದಿಂದಂ ಕೆಡರೇ?

——ನಯಸೇನ.

ಹೊಳೆಗಳ ನೀರು ಸಿಹಿಯಾಗಿದ್ದರು ಕೂಡಾ ಅದು ಸಮುದ್ರದ ಸಂಪರ್ಕದಿಂದ ತನ್ನ ಮಾಧುರ್ಯವನ್ನು ಕಳೆದುಕೊಂಡು ಉಪ್ಪಾಗುವ ಹಾಗೆ ಒಳ್ಳೆಯವರು ಕೂಡಾ ದುರ್ಜನರ ಸಂಗದಿಂದ ಕೆಟ್ಟು ಹೋಗುವರು.

ತುಡುಕಿದ ದೋಷಿಯನಲ್ಲದೆ।
ಪಿಡಿಯದಂ ಘಟಸರ್ಪನಂತುಟಲ್ಲದೆ ತನ್ನಂ।
ಪಿಡಿಯದ ನಿರ್ದೋಷಿಯುಮಂ।
ಕಡಿವುದು ಖಳಕುಳ ಮುಖೋಗ್ರ ಜಿಹ್ವಾಸರ್ಪಂ।

—ರುದ್ರಭಟ್ಟ.

ತನಗೆ ಕೆಡುಕು ಮಾಡಿದ ದೋಷಿಯನ್ನು ಮಾತ್ರ ಘಟಸರ್ಪವು ಕಚ್ಚುವುದಲ್ಲದೆ ನಿರ್ದೋಷಿಯನ್ನು ಕಚ್ಚುವುದಿಲ್ಲ. ಆದರೆ ದುಷ್ಟರ ಮುಖದಲ್ಲಿರುವ ನಾಲಗೆಯೆಂಬ ಸರ್ಪವು ನಿರಪರಾಧಿಗಳನ್ನು ಕೂಡಾ ಕಚ್ಚುವುದು.

ಈ ಮೇಲಿನ ವಾಕ್ಯದಿಂದ ದುರ್ಜನರ ಕೆಲವು ಕಾರ್ಯಗಳಿಂದ ಕೆಲವೊಮ್ಮೆ ನಿರಪರಾಧಿಗಳು ಕೂಡಾ ಬಲಿಯಾಗುವರು ಎಂದು ನಮಗೆ ತಿಳಿಯಬರುವುದು.

ಕಪಟಿಗಳು, ಮೋಸಗಾರರು ಇವರ ಗುಣನಡತೆಗಳನ್ನು ವಿವರಿಸುವಾಗ ನಯಸೇನನು ಹೀಗೆಂದಿರುವನು.

ಮೊದಲೊಳ್ ಮುಳ್ಳಿನ ಮೊನೆಗಳ್।
ಮೃದುವಪ್ಪುವು ಬಳಿಕೆ ಬೆಟ್ಟಿತಪ್ಪುವು ಖಳರುಂ।
ಮೊದಲೊಳ್ ಗುಣಿಯೆನಿಸಿರ್ಪರ್
ತುದಿಯೊಳ್ ತಂತಮ್ಮ ಕಪಟಮುಂ ಪ್ರಕಟಿಸುವರ್।

—ನಯಸೇನ.

ಮುಳ್ಳಿನ ಮೊನೆಗಳು ಮೊದಮೊದಲು ಕೋಮಲವಾಗಿ ಮೃದುವಾಗಿದ್ದು, ಬೆಳೆದಂತೆ ಕ್ರಮೇಣ ಕಾಠಿಣ್ಯವನ್ನು ಹೊಂದುವುದು. ಹಾಗೆಯೇ ವಂಚಕರು ಮೊದಮೊದಲು ಸದ್ಗುಣಿಗಳಂತೆ ತೋರಿಸಿ ಕೊನೆಗೆ ತಮ್ಮ ತಮ್ಮ ಕಪಟವನ್ನು ಪ್ರಕಟಿಸುತ್ತಾರೆ.

ಹೀಗೆ ಸದಾ ಸುಖದುಃಖಗಳಿಂದ ನಮ್ಮ ಕಾಲಚಕ್ರವು ತಿರುಗುತ್ತಿರುವುದರಿಂದ ನಾವು ಅಪರಾಧ ಮಾಡದಿದ್ದರೂ ಕೆಲವು ಬಾರಿ ದುಃಖವನ್ನು ಎದುರಿಸಬೇಕಾಗುತ್ತದೆ. ಸುಖವು ಪರಮಾತ್ಮನೊಬ್ಬನಿಗೇ ಅನುಭವಿಸಲು ಸಾಧ್ಯವಲ್ಲದೆ ಮಾನವರಾದ ನಮಗೆ ಸದಾ ಅದರ ಸವಿಯನ್ನು ಪಡೆಯಲು ಸಾಧ್ಯವಿಲ್ಲ. ಇದಕ್ಕಾಗಿ ನಾಗಚಂದ್ರನು ತನ್ನ ಕೃತಿಯಲ್ಲಿ ಹೀಗೆಂದು ಬರೆದಿರುವನು—

ರಸಮುಂ ನಾಲಗೆ ಕವಿತಾ।
ರಸಮುಂ ಕವಿಕುಸುಮ ರಸಮನಳಿಮಾಲೆ ಸುಧಾ।
ರಸಮುಂ ಸುರರಕ್ಷಯ ಸುಖ।
ರಸಮುಂ ಪರಮಾತ್ಮನರಿವನುಳಿದವರರಿಯರ್।

ರಸವನ್ನು ನಾಲಗೆಯೂ, ಕಾವ್ಯರಸವನ್ನು ಕವಿಗೂ, ಹೂಗಳ ರಸವನ್ನು ಜೇನುನೊಣಗಳೂ, ಅಮೃತದ ರುಚಿಯನ್ನು ದೇವತೆಗಳೂ, ಸುಖವೆಂಬುದನ್ನು ಪರಮಾತ್ಮನು ಅರಿವರಲ್ಲದೆ ಬೇರೆಯವರಿಂದ ಸಾಧ್ಯವಾಗದು.

ಕನ್ನಡ ಸಾಹಿತ್ಯಕ್ಕೆ ನವರಸಗಳು ಅಲಂಕಾರಪ್ರಾಯ

ವಾಗಿವೆ. ಕನ್ನಡದ ಕವಿಗಳು ಅದೆಷ್ಟು ಬುದ್ಧಿವಂತಿಕೆಯಿಂದ ಪದ್ಯಗಳನ್ನು ರಚಿಸಿದ್ದಾರೆಂದರೆ ಅವುಗಳು ಪ್ರಕೃತಿಯ ವರ್ಣನೆಯನ್ನು ಮಾಡುವಾಗ ಮೈಮರೆತವನ್ನೂ, ಬೀಭತ್ಸದ ಸಂದರ್ಭದಲ್ಲಿ ನಡುಕವನ್ನೂ, ವೀರತ್ವದ ಸಮಯದಲ್ಲಿ ಕೆಚ್ಚನ್ನೂ, ದುಃಖದ ಸಮಯದಲ್ಲಿ ಕಣ್ಣೀರನ್ನೂ ನಮ್ಮಲ್ಲಿ ಚಿಮ್ಮುವಂತೆ ಮಾಡುತ್ತವೆ. ಈ ಹಳಗನ್ನಡ ಕವಿತೆಗಳು ಮೊದಲು ಓದುವಾಗ ಕಷ್ಟವೆಂದು ಕಂಡುಬಂದರೂ ಚೆನ್ನಾಗಿ ಅರ್ಥಮಾಡಿಕೊಂಡರೆ ನಮ್ಮ ಜೀವನಕ್ಕೆ ದಾರಿದೀಪದಂತಿವೆ. ಜೀವನದ ಜಂಜಡದಿಂದ ಮೈ ಮನಗಳು ದಣಿದಾಗ, ಸುಖಸಂತೋಷಗಳ ಆಕರವೇ ಈ ಜಗತ್ತೆಂದು ನಂಬಿ ಅದು ಸೇಡು, ಮತ್ಸರ, ಸಿಡುಕುಗಳ ತೆರೆಗಳಿಂದಲೂ ಕೂಡಿದೆ ಎಂದು ತಿಳಿದಾಗ, ನೆಚ್ಚಿನ ಗೆಳೆಯರ, ಗುರುಹಿರಿಯರ ಕಟುನುಡಿಗಳು ಮನಸ್ಸನ್ನು ಚುಚ್ಚಿದಾಗ, ಅತ್ಯಂತ ಸಜ್ಜನರೇ ನಮ್ಮಲ್ಲೂ ಮರ್ಗುಣ, ಬಲಿಹೀನತೆಗಳಿವೆ ಎಂದು ತೋರಿಸಿದಾಗ, ವಿಜಯಿಗಳಾಗಬೇಕೆಂದು ಉತ್ಸಾಹದಿಂದ ಏರಿದಾಗ ಮೊದಲ ಹೆಜ್ಜೆಯಲ್ಲಿಯೇ ಸೋಲನ್ನು ಅನುಭವಿಸಿದಾಗ, ಆಸೆ ಆಕಾಂಕ್ಷೆಗಳಿಗೆ ನಿರಾಶೆಯ ಕತ್ತಲು ಮುಸುಕಿ ದುಃಖಮಯವಾದ ಈ ಜಗತ್ತಿನಿಂದಲೇ ದೂರವಾಗಿ ಸಾಮಾನ್ಯರಿಗೆ ಅಸಾಧ್ಯವಾದ ಸನ್ಯಾಸವನ್ನೇ ಕೈಕೊಳ್ಳುವ ಎಂದು ನಿರ್ಧಾರ ಮಾಡಿದಾಗ ಈ ಕವಿತೆಗಳು ನಮಗಿನ್ನೂ ಮಾಡಲು ಉಳಿದಿರುವ ಕರ್ತವ್ಯಗಳನ್ನು ನೆನಪಿಗೆ ತಂದುಕೊಟ್ಟು, ಎಡವಿ ಬೀಳುವುದರಲ್ಲಿದ್ದಾಗ ಸಿಗುವ ಊರುಗೋಲಿನಂತೆ ನಮ್ಮನ್ನು ಬಲಪಡಿಸುತ್ತವೆ. ನಿರಾಶೆಯ ಕತ್ತಲಿನಲ್ಲಿ ಸೆರೆಸಿಕ್ಕಿದ ನಮ್ಮಲ್ಲಿ ಆಶಾ ಕಿರಣವನ್ನು ಮೂಡಿಸುತ್ತವೆ.

ಈ ಅತಿ ಅಮೂಲ್ಯವಾದ ಕನ್ನಡ ಕಾವ್ಯಗಳಲ್ಲಿ ಯಾವುದು ಒಳ್ಳೆಯದು ಯಾವುದು ರಸವಿಲ್ಲದ್ದು ಎಂದು ವಿಂಗಡಿಸಲು ನಮ್ಮಿಂದ ಸಾಧ್ಯವಿಲ್ಲ. ಏಕೆಂದರೆ ಪ್ರತಿಯೊಂದು ಕಾವ್ಯವೂ ಒಂದಲ್ಲ ಒಂದು ರೀತಿಯ ಸ್ವಾರಸ್ಯದಿಂದ ತುಂಬಿರುತ್ತದೆ. ಆದುದರಿಂದಲೇ ದಂಡಿಮಹಾಕವಿಯು ತನ್ನ ಕಾವ್ಯಾದರ್ಶದಲ್ಲಿ ಹೀಗೆಂದು ಹೇಳಿರುವನು.

ಇಕ್ಷು ಕ್ಷೀರ ಗುಡಾದೀನಾಂ ಮಾಧುರ್ಯ್ಯ।
ಸ್ಯಾಂತರಂ ಮಹತ್ । ತಥಾಪಿನ ತದಾಖ್ಯಾತುಂ।
ಸರಸ್ವತ್ಯಾಪಿ ಶಕ್ಯತೇ।

ಕಬ್ಬು, ಹಾಲು, ಬೆಲ್ಲ ಇವುಗಳ ಮಾಧುರ್ಯದಲ್ಲಿ ಹೇಗೆ ತುಂಬಾ ಅಂತರವಿದೆಯೋ ಹಾಗೆಯೇ ಕಾವ್ಯಗಳ ಸ್ವಾರಸ್ಯದಲ್ಲಿ ತುಂಬಾ ಅಂತರವಿದೆ. ಅವುಗಳ ಬೇಧವನ್ನು ಹೇಳಲು ಸರಸ್ವತಿಗೂ ಸಾಧ್ಯವಿಲ್ಲ.

ಪ್ರಾಚೀನ ಕವಿಗಳು ಬರೆದ ಅದೆಷ್ಟು ಕಾವ್ಯಗಳು ಕನ್ನಡ ಸಾಹಿತ್ಯ ದೇವಿಯ ಗರ್ಭದಲ್ಲಿ ಅಡಗಿವೆಯೋ ಏನೋ? ಈಗಿನ ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ಕನ್ನಡ ಸಾಹಿತ್ಯವು ಯಾರ ಪ್ರೋತ್ಸಾಹವೂ ಇಲ್ಲದೆ ಮೂಲೆಗುಂಪಾಗಿದೆ. ಈ ಸಂಗತಿಯು ವಿಷಾದಕರವಲ್ಲದೆ, ಇದಕ್ಕೆ ಪರಿಹಾರವೆಂಬುದೇ ಇಲ್ಲವೆಂದು ನಾವು ಹೇಳಬಹುದು.

ಆತ್ಮದ ಕರೆ

Parameshwari, N. G. I B. Sc.

[ಮುಕ್ತಿಯನ್ನು ಹೊಂದಲು ತವಕಿಸುವ ಆತ್ಮವೊಂದರ ಮೊರೆಯಿದು. ಇಲ್ಲಿ ಕಾಯವನ್ನು ಪತಿಗೂ, ಆತ್ಮವನ್ನು ಪತ್ನಿಗೂ, ದೇವರನ್ನು ಪಿತನಿಗೂ ಹೋಲಿಸಲಾಗಿದೆ.]

ಬಂದು ನಿಂದಿಹೆನು ನಾ ಬಾಗಿಲಿನ ಬಳಿಯಲ್ಲಿ
ತಂದೆ, ಬಾಗಿಲ ತೆರೆಯೊ ನಿಂದಿಹಳು ಸುತೆಯಿಲ್ಲಿ
ದೂರದಿಹ ಊರಿಂದ ನಡೆದು ಬಂದಿಹೆನು
ತವರೂರ ನೆನಪಿಂದ ಬಹಳ ನೊಂದಿಹೆನು ॥ ೧ ॥

ಪಿತನೆ ಮರೆಯುವೆನೆಂತು ನಿನ್ನ ವಾತ್ಸಲ್ಯವನು?
ಅದ ಬಯಸಿ ಬಂದಿಹೆನು ನಿನಗಾಗಿ ಕಾದಿಹೆನು
ತಾಳಿ ನಾ, ಒಳಕದವ ತೆರೆ ತ್ವರಿತದಲಿ ಬಂದು
ಮೊಗದೋರು ಬರುಸಗಳು ಸಂದಿಹವು ನಾ ಕಂಡು ॥ ೩ ॥

ತವರೂರಿನಿಂದ ನಾ ಹೊರಟಿರಲು ನೀನೊರೆದ
"ಒಳಿತು ಕೆಲಸವ ಮಾಡು ಹುಲು ಕೆಲಸಗಳ ತೊರೆದು"
ಎಂಬ ಮೃತವಾಣಿಯನು ನಿತ್ಯನಾ ನೆನೆನೆನೆದು
ಹಗಲಿರುಳು ಶ್ರಮಿಸಿದೆನು ಅಂತೆಸಗೆ ಮನಸಂದು ॥ ೫ ॥

ದಿನಗಳುರುತಲಿರಲು ನೀನಿತ್ತ ಪತಿಯೊಡನೆ
ಕಾಲವನು ಕಳೆಯುವುದು ಬನ್ನವಾಯಿತು ಪಿತನೆ
ಎರಡು ಕ್ಷಣದಿರವಿನು ಸುಖಸಂತಸಗಳು ಇಲ್ಲ
ರೋಗರುಜನಗಳಾಟ ನಿತ್ಯ ತಪ್ಪಿದುದಿಲ್ಲ ॥ ೭ ॥

ಕೈಪಿಡಿದ ನಿಜಪತಿಯ ಬನ್ನದಲಿ ಪಾಲ್ಗೊಂಡು
ಮುನ್ನಡೆಯುವುದು ಧರ್ಮವೆಂಬುದ ನಾನು ಕಂಡು
ಸತತ ಸಂತಯಿಸುತಲಿ ಸಂತಸವ ತೀಡುತಲಿ
ದಿನಗಳೆಯುತಿದ್ದೆ ತವರೂರ ಸವಿ ನೆನವಿನಲಿ ॥ ೯ ॥

ಜನ್ಮದಾತನೆ ನಿನ್ನ ಒಡನೆ ಬೆರೆಯುವುದೊಂದೆ
ಪ್ರೇಮ, ಮೋಹದ ಸುಧೆಯ ಬೀರಿ ಸಂತಸದಿಂದೆ
ನಿತ್ಯ ಅಡಿಗಳ ಸೇವೆ ಮಾಡುತಲಿರುವುದೊಂದೆ
ಎನ್ನ ಗುರಿ, ಬಯಕೆಗಳು ಕಣ್ತೆರೆಯೊ ಎಲೆ ತಂದೆ ॥ ೧೧ ॥

ಪತಿಯೂರಿನಲಿ ಪ್ರೇಮ ಸುಖಗಳನು ಕಂಡಿಲ್ಲ
ನರಳಾಡುತಲಿ ದಿನವ ಕಳೆಯುವುದು ಮನಸಿಲ್ಲ
ನಿನ್ನೊಡನೆ ಕಳೆದಿದ್ದ ಸುಖದಿನಗಳನು ನೆನೆದು
ಹರಿಸಿದೆನು ಕಣ್ಣೀರ ಸತತ ದುಃಖದಿ ಮಿಂದು ॥ ೨ ॥

ನಿನ್ನ ಪ್ರೇಮದ ಅಬುಧಿಯಿಂ ತೆಗೆದ ಬಿಂದೊಂದು
ದೊರೆಯುತಿದ್ದರೆ ಸುಯ್ಯುತಿರಲಿಲ್ಲ ಮನನೊಂದು
ಎನ್ನೆಳವೆಯಲಿ ಅಣ್ಣ ತಂಗಿಯರ ಜತೆಗಿದ್ದೆ
ಧರೆಯೂರ ಮಾರ್ಗದಲಿ ನಾನವರ ತ್ಯಜಿಸಿದ್ದೆ ॥ ೪ ॥

ತನುಮನಗಳೊಳಗೆ ಆಡುವ ಮಾತಿನೊಳಗೆ
ನಿನ್ನಾಜ್ಞೆಯನು ತುಂಬಿ ನಡೆದೆ ಧರೆಯೂರೊಳಗೆ
ಆಗಾಗ ಮನವಿಂಬಿರಿ ನೀಚ ಕಜ್ಜವನೆಸಗಿ
ಬೀಳುತಲಿ ಏಳುತಲಿ ಮುನ್ನಡೆದೆ ಗುರಿಗಾಗಿ ॥ ೬ ॥

ಎಂದು ನೋಡಿದರಂದು ಅರಳಿರುವ ಮೊಗವಿಲ್ಲ
ಚಿಂತೆ ಬೇಸರಿಕೆಗಳಿಗವರ ಮನವಾಯ್ತಲ್ಲ.
ಸತತ ಜನಕನೆ, ನೀನು ಎನಗೊರೆದ ಮಾತೆತ್ತಿ
ಅದ ಮಿರಬಾರದೆಂದೆನುತಿದ್ದೆನೊತ್ತೊತ್ತಿ ॥ ೮ ॥

ಕೆಲಸವಂಯ ಮುಂಸರಿಯಲಾ ಕಡೆಯ ದಿನಬರಲು
ಎನ್ನವರ ಬಿಟ್ಟು ಹೊಸೆದಿದ್ದ ಎಳೆ ಸಡಿಲಿಸಲು
ಅವರಿಂದ ದೂರಾದೆ, ಬೇರಾದೆ; ಮುಂದೇನು?
ಜನಿಸಿದ ಪ್ರೇಮಮಯ ತವರೂರು. ಅಲ್ವೆನು? ॥ ೧೦ ॥

ನೊಂದು ಕಂದಿಹೆನು ಬಾ, "ಬಾ" ಎಂದು ಕರೆಯುತಲಿ,
"ಬಾ ಎನ್ನ ಸುತಳೆ, ಬಾ ನೊಂದಿಹೆನು ನಿನ್ನಗಲಿ
ಎನಿತು ಬನ್ನವ ಪಟ್ಟೆಯೋ" ಎಂದು ಕೊರಗುತಲಿ
ಕರೆಸಿಕೋ ಮನೆಯೊಳಗೆ ಸಂತಸದಿ ಬಿರಿಯುತಲಿ ॥ ೧೨ ॥

"ಗೆಳತಿಗೆ"

Amulya, P. K. III B.A.

ಸ್ನೇಹದ ಸುಧೆಯನು ಅನುದಿನ ಉಣಿಸುತ
ಗೆಳತಿಯೆ ನೀನೆದ್ದೆ.
ನಿನ್ನೊಡನಾಟದ ದಿನದಲಿ ನಾನು
ನನ್ನನೆ ಮರೆತಿದ್ದೆ ॥ ೧ ॥

ಸಂಜೆಯ ಗಾಳಿ ಬೀಸುತ ತೇಲಿ
ಗೆಳತಿಯೆ ಜತೆಗಿದ್ದೆ
ಗೆಲುವಿನವೊಲ್ ನೀನನ್ನೊಡನಂದು
ಸಕ್ಕರೆಯುಂತಿದ್ದೆ ॥ ೩ ॥

ಸ್ನೇಹದ ಸುಖದಲಿ
ಹೃದಯದ ಬಗೆಯಲಿ
ಹಗಲಿರುಳುಗಳನು ಕಳೆದಿದ್ದೆ
ಹೃದಯದ ಒಲವನು ಕಸಿದಿದ್ದೆ ॥ ೨ ॥

ಗಾಳಿಯ ಬಯಲಲಿ
ಓದಿನ ಹೊಲದ
ಒಂದೆಡೆ ಕೂತಿದ್ದೆ ಗೆಳತಿಯೆ !
ಅಕ್ಷಯ ತಿಳಿವನು ಪಡೆದಿದ್ದೆ ! ॥ ೪ ॥

"ಸ್ನೇಹಗಾನ"

ನನ್ನ ಸ್ನೇಹ ನಿನ್ನ ಒಲುವೆ
ಬೆರೆಯೆ ಜೀವನಾ !
ಬಾಳೊಳೆಲ್ಲ ಹರ್ಷ ಹೊನಲು
ಹರಿದು ಒಲವು ನಿತ್ಯಬರಲು
ಸ್ನೇಹ ಪಾವನಾ ॥ ೧ ॥
ಬಾಳಿನಲ್ಲಿ ಒಲವು ಬೆಳಕು

ನಿತ್ಯ ಸುಂದರಾ
ಹೃದಯ ವೀಣೆ ನಿತ್ಯ ಬಡಿದು
ನಿಲುವ ಬಂಧುರಾ ॥ ೨ ॥
ಬಾಳ್ವೆ ನಿತ್ಯ ಜೇನ ಹರಿಸಿ

ರತಿಯು ಪುಳಕಿಸೆ
ಒಲವಿನಾತ್ಮ ನಗಿಸುತಿರಲಿ
ದೇವ ನಮ್ಮ ಹರಸುತಿರಲಿ
ಇದುವೆ ಕೊನೆಯು ಆಶಯ ॥ ೩ ॥

ಅಲ್ಪ ಕಾಣಿಕೆ

ಈ ದಿನ B. A. ರಿಸಲ್ಟ್ ಬರುತ್ತದೆ. ಶಾಂತಮ್ಮ ದೇವರಿಗೆ ತುಪ್ಪದ ದೀಪ ಹೊತ್ತಿಸಿ ತಮ್ಮ ಜೀವನದ ಜ್ಯೋತಿಯಾದ ಶೇಖರನ ಫಲಿತಾಂಶ ಒಳ್ಳೇಯ ರೀತಿಯಿಂದಲೇ ತಿಳಿಯಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುತಿದ್ದರು. ಇತ್ತ ಶೇಖರನೂ ಕಾಲೇಜಿಗೆ ಹೋಗಿ ಯಾವ ಹೊತ್ತಿನಲ್ಲಿ ಫಲಿತಾಂಶ ತಿಳಿಯುವುದು ಎಂದು ಕೇಳಿ ಬಂದನು. ಸಾಯಂಕಾಲ 4 ಗಂಟೆಗೆ ತಿಳಿಯುವುದು ಎಂದು ತಿಳಿದು ಮನೆಗೆ ಹಿಂತಿರುಗಿದನು. ಶೇಖರನಿಗೆ ತಾನು ಕಷ್ಟಪಟ್ಟು ಕಲಿತುದರಿಂದ ರ್‍ಯಾಂಕ್ ಆದರೂ ದೊರಕಲೇ ಬೇಕು ಇಲ್ಲದಿದ್ದರೆ ಅಮ್ಮನಿಗೆ ಮುಂದಿನ ಭರವಸೆ ದೊರಕಿಸದೆ ತನ್ನ ಕರ್ತವ್ಯ ಭ್ರಷ್ಟನಾಗುವೆನು ಎಂದು ಮನಸ್ಸಿನಲ್ಲಿ ಚಿಂತಿಸುತ್ತಾ ಬಂದನು.

ಶೇಖರನು ಶಾಂತಮ್ಮನ ಏಕಮಾತ್ರ ಪುತ್ರನು. ಪತಿ ಶಿವರಾಯರು ಅಕಸ್ಮಾತ್ತಾಗಿ ತೀರಿದಾಗ ಶೇಖರನಿನ್ನೂ ಹತ್ತು ವರ್ಷ ವಯಸ್ಸಿನವನು. ಮುಂದೆ ಅವನ ವಿದ್ಯಾಭ್ಯಾಸದ ಹೊರೆ ಶಾಂತಮ್ಮನ ಮೇಲೆ ಬಿತ್ತು. ಪತಿಯ ಅಂತಿಮ ಇಚ್ಛೆ ತಮ್ಮ ಮಗನನ್ನು ಪದವೀಧರನನ್ನಾಗಿ ಮಾಡಿ ಅವನಾದರೂ ಒಳ್ಳೇಯ ಆಫೀಸರನೋ, ಅಧಿಕಾರಿಯೋ ಆಗಬೇಕು, ಎಂದು. ಶಾಮರಾಯರು ಗುಮಾಸ್ತರಾಗಿದ್ದರು. ಆದಕಾರಣ ಅವರು ತೀರಿದ ಅನಂತರ ಶಾಂತಮ್ಮ ಮತ್ತು ಶೇಖರನಿಗೆ ಅವರು ವಾಸಿಸುತಿದ್ದ ಒಂದು ಮನೆ ಮಾತ್ರ ಉಳಿದಿತ್ತು. ಆದುದರಿಂದ ಶಾಂತಮ್ಮನವರು ಪರರ ಮನೆಯಲ್ಲಿ ಚಾಕರಿ ಮಾಡಿಯೂ ತಾವು ಸ್ವಲ್ಪ ಕಲಿತ ವಿದ್ಯೆಯಿಂದ ಮನೆಯ ಹತ್ತಿರದ ಮಕ್ಕಳಿಗೆ ಪಾಠ ಹೇಳಿ ತಮ್ಮ ಜೀವನ ಸಾಗಿಸಿ ಶೇಖರನಿಗೆ B. A. ತನಕ ಕಲಿಸಿದರು.

ನಾಲ್ಕು ಗಂಟೆಗೆ ಫಲಿತಾಂಶ ಬಂತು. ಶೇಖರನು ಮೂರನೆಯ ರ್‍ಯಾಂಕನ್ನು ಪಡೆದಿದ್ದನು. ಸಂತೋಷದಿಂದ ಫಲಿತಾಂಶವನ್ನು ಬಂದು ತಾಯಿಗೆ ಮೊದಲು ತಿಳಿಸಿ ನಮಸ್ಕರಿಸಿದನು. ಅದೇ ಸಮಯದಲ್ಲಿ ದೇಶದಲ್ಲಿ ಯುದ್ಧವಾಗುತಿತ್ತು. ಹಿಂದುಸ್ಥಾನ ಮತ್ತು ಪಾಕಿಸ್ಥಾನ ಈ ಎರಡು ದೇಶಗಳ ನಡುವೆ ಯುದ್ಧವು ತಲೆದೋರಿ ಅನೇಕ ಮಕ್ಕಳು ಅನಾಥರಾದರು, ಮುತ್ತೈದೆಯರು ವಿಧವೆಯರಾದರು, ತಾಯಂದಿರು ಪುತ್ರ ವಿಹೀನರಾದರು. ಪ್ರತಿ ದಿವಸ ಪತ್ರಿಕೆಯಲ್ಲಿ ಬಿಸಿ ಬಿಸಿ ವಾರ್ತೆಗಳು ಬಂದು ತರುಣರ ರಕ್ತವನ್ನು ಬಿಸಿ ಮಾಡುತ್ತಿತ್ತು. ಅತ್ತ ಶೇಖರನ ಮನಸ್ಸಿನಲ್ಲೂ ತಾನೂ ತನ್ನ ಮಾತೃ ಭೂಮಿಗಾಗಿ ಅಲ್ಪ ಸೇವೆಯನ್ನು ಸಲ್ಲಿಸಬೇಕು. ಇತ್ತ ಜೀವನವಿಡೀ ತನಗಾಗಿ ಸವೆದು ತನ್ನಿಂದ ಕೊನೆಗಾದರೂ ಸುಖ ಸಿಗಬಹುದೆಂದು ಕನಸು ಕಾಣುತ್ತಿರುವ ತಾಯಿಯ ಕನಸನ್ನು ಕನಸಾಗಿಯೇ ಉಳಿಸಿದಂತಾಗುವುದು. ಹೀಗೆ ಎರಡು ವಿಷಯಗಳ ಮಧ್ಯೆ ಶೇಖರನ ಮನಸ್ಸಿನಲ್ಲಿ ಕದನವಾಗುತ್ತಲೇ ಇತ್ತು. ಅದೇ ಊರಿನ ಶ್ರೀಮಂತ ವ್ಯಾಪಾರಿ ಸಾಹುಕಾರ ಮೋಹನರಾಯರು ಶೇಖರನ ನಡತೆ, ಬುದ್ಧಿವಂತಿಕೆ ನೋಡಿ ಮುಂದೆ ಅವನಿಗೆ ಓದು ಕಲಿಯಲು ಮನಸ್ಸಿದ್ದರೆ ತಾನು ಸಹಾಯ ಮಾಡುವೆನು, ಇಲ್ಲವಾದರೆ ತನ್ನ ವ್ಯಾಪಾರದ ಸಂಸ್ಥೆಯಲ್ಲಿ ಮೆನೇಜರನಾಗಿ ಹುದ್ದೆಯನ್ನು ಸ್ವೀಕರಿಸಬೇಕೆಂದು ಕೇಳಿಕೊಂಡರು. ಶಾಂತಮ್ಮನ ಸಂತೋಷಕ್ಕೆ ಗಡಿಯೇ ಇಲ್ಲವಾಯಿತು. ತಮ್ಮ ಕನಸು ನನಸಾಯಿತಲ್ಲ ಎಂದು ದೇವರಿಗೆ ಪ್ರಾರ್ಥಿಸಿದರು. ಶೇಖರನೊಡನೆ ಈ ವಿಷಯವನ್ನು ಪ್ರಸ್ತಾಪಿಸಿದರು. ಶೇಖರನೂ ತನ್ನ ಮನಸ್ಸಿನ ವಿಚಾರ ಅಮ್ಮನೊಡನೆ ಹೇಳಬೇಕೆಂದು ಸಮಯ ಕಾಯುತ್ತಿದ್ದನು. ತಾಯಿಯು ತನ್ನ ಹುದ್ದೆಯ ವಿಷಯ ಪ್ರಸ್ತಾಪಿಸುವಾಗ ಶೇಖರನು ತಾನು ಯುದ್ಧ ಶಿಕ್ಷಣ ಹೊಂದಲು ಬೆಂಗಳೂರಿಗೆ ಹೋಗುವೆನು. ಅಲ್ಲಿಂದ ಮೂರು ತಿಂಗಳ ಶಿಕ್ಷಣ ಹೊಂದಿ ಯುದ್ಧ ಭೂಮಿಗೆ ಹೋಗಿ, ತನ್ನ ಸೇವೆಯನ್ನು ಅಲ್ಲಿ ಸಲ್ಲಿಸುವ ಆಶೆಯಿದೆಯೆಂದು ಶಾಂತಮ್ಮನೊಡನೆ ಹೇಳಿದನು. ಈ ಮಾತನ್ನು ಕೇಳಿದ ಕೂಡಲೆ ಶಾಂತಮ್ಮನಿಗೆ ಒಮ್ಮೊಲೆ ಸಿಡಿಲುಗಳು ತಮ್ಮ ತಲೆಯ ಮೇಲೆ ಬಿದ್ದು ಸಿಡಿದಂತಾಯಿತು. ಯುದ್ಧದಲ್ಲಿ ಆದ ಅನಾಹುತಗಳನ್ನು ಪ್ರತಿ ದಿನವೂ ಕೇಳಿ ಕೇಳಿ ಅವರಿಗೆ ಸಾಕಾಗಿ ಹೋಗಿತ್ತು. ಇನ್ನು ಅಲ್ಲಿಗೆ ತಮ್ಮ ಮಗನೇ ಹೋಗಲು ಸಿದ್ಧನಾಗಿದ್ದಾನೆ ಎಂದ ಮೇಲೆ ಮಾತೃ ಹೃದಯ ಹೇಗಿರಬೇಕು! ಹಲವಾರು

ರೀತಿಯಲ್ಲಿ ಆಲೋಚಿಸಿದರು. ಕೊನೆಗೆ ಶೇಖರನ ಮನಸ್ಸಿನಲ್ಲಿ ಇದ್ದ ಹಾಗೆಯೇ ಆಗಲಿ. ತಮ್ಮಂತೆ ಹಲವಾರು ತಾಯಂದಿರ ಮಕ್ಕಳು ಅಲ್ಲಿರುವರು, ಅಂದ ಮೇಲೆ ಅವನಿಗೆ ತಮಗೋಸ್ಕರ ಅಲ್ಲಿಗೆ ಹೋಗದ ಹಾಗೆ ಮಾಡಿ ಅವನಿಂದ ಅಲ್ಲಿ ಸಿಗುವ ಸೇವೆಯನ್ನು ತಾವೇಕೆ ತಡೆಗಟ್ಟ ಬೇಕು? ಇಷ್ಟರ ತನಕ ಹೇಗೂ ಬಡತನದಿಂದ ಜೀವಿಸಿ ಆಗಿದೆ. ಇನ್ನು ಉಳಿದಿರುವ ಅಲ್ಪ ಆಯುಷ್ಯವನ್ನು ಹೇಗೂ ಕಳೆಯುವೆನು ಎಂದು ಚಿಂತಿಸಿ ತಮ್ಮ ಮಾತು ಹೃದಯವನ್ನು ಕಲ್ಲನ್ನಾಗಿ ಮಾಡಿ ಮಗನಿಗೆ ಯುದ್ಧ ಶಿಕ್ಷಣಕ್ಕೆ ಹೋಗಲು ಅನುಮತಿಯನ್ನಿತ್ತರು.

ರವಿವಾರ ಶೇಖರನ ಎಲ್ಲಾ ಸ್ನೇಹಿತರು ರೈಲು ನಿಲ್ದಾಣದಲ್ಲಿ ಕೂಡಿದ್ದರು. ಮೂರು ತಿಂಗಳಲ್ಲಿ ಯುದ್ಧ ಶಿಕ್ಷಣವನ್ನು ಮುಗಿಸಿ ಇನ್ನು ರಾಷ್ಟ್ರ ರಕ್ಷಣೆಗಾಗಿ ಹೋಗು ತ್ತಿರುವ ತಮ್ಮ ಸ್ನೇಹಿತನಿಗೆ ಹಾರ್ದಿಕವಾಗಿ ಬೀಳ್ಕೊಟ್ಟು ಹಿಂದಿರುಗಿದರು. ಶಾಂತಮ್ಮನೂ ಮಗನನ್ನು ಆಶೀರ್ವದಿಸಿ ಮನಸ್ಸಿನ ದುಃಖವನ್ನು ಅದುಮಿ ಹಿಡಿದು ಮುಖದಲ್ಲಿ ಸಂತೋಷದ ಕಳೆಯನ್ನು ಬರಿಸಿ ಹೆಮ್ಮೆಯಿಂದ ಬೀಳ್ಕೊಟ್ಟರು. ರೈಲುಗಾಡಿ ಚಲಿಸಿ ಮುಂದಕ್ಕೆ ಹೋಗು ತ್ತಲೇ ಶಾಂತಮ್ಮನಿಗೆ ದುಃಖ ಗಡಿ ಮೀರಿ ಬಂತು. ಕೂಡಲೇ ಅವರು ಮನೆಗೆ ಬಂದು ಹಾಸಿಗೆಯಲ್ಲಿ ದೊಪ್ಪನೆ ಬಿದ್ದು ಬಿಕ್ಕಿ ಬಿಕ್ಕಿ ಅತ್ತರು.

ಕಾಶ್ಮೀರ ಗಡಿಗೆ ಬಂದು ಸೇರಿದ ಶೇಖರನು ಆ ದಿನದಿಂದಲೇ ಕೆಲಸಕ್ಕೆ ಪ್ರಾರಂಭಿಸಿದನು. ದಟ್ಟವಾಗಿ ಬೀಳುತ್ತಿರುವ ಮಂಜನ್ನು, ಕೊರೆಯುತ್ತಿರುವ ಚಳಿಯನ್ನು ಎದುರಿಸಿ ಶಾಂತ ಮನದಿಂದ ಯುದ್ಧ ಭೂಮಿಗೆ ಬಂದನು. ಇತರ ಯೋಧರು ಸಂತೋಷದಿಂದ ಹೊಸಬರನ್ನು ಸ್ವಾಗತಿಸಿದರು. ಸ್ವಲ್ಪ ಹೊತ್ತಿಗೆ ರಣರಂಗಕ್ಕೆ ಯೋಧ ರನ್ನು ಸಾಗಿಸಲಾಯಿತು. ಅದೇ ಹೊತ್ತಿನಲ್ಲಿ ಪಾಕಿಸ್ಥಾನದ ಕಠೋರ ಮನದ ರಾಕ್ಷಸೀ ಮಾನವರು ಹತ್ತಿರದ ನಗರದ ಮೇಲೆ ಬಾಂಬು ದಾಳಿ ನಡೆಸಿದರು. ಮುದುಕರಿಂದ ಸಣ್ಣ ಮಕ್ಕಳ ತನಕ ಜನರು ಆ ಬಾಂಬು ದಾಳಿಗೆ ಆಹುತಿ ಯಾದರು. ಈ ವಾರ್ತೆ ಬಂದ ಕೂಡಲೇ ಹೊಸಬರಾಗಿ ಬಂದ ಸ್ವಲ್ಪ ಮಂದಿಯನ್ನು ಕೂಡಿ ಯೋಧರು ಅಲ್ಲಿಗೆ ಧಾವಿಸಿದರು. ಅವರೊಡನೆ ಶೇಖರನೂ ಇದ್ದನು. ಪತ್ರಿಕೆ ಗಳಲ್ಲಿ ವಾರ್ತೆಯನ್ನು ಕೇಳುತ್ತಿದ್ದ ಶೇಖರನಿಗೆ ಪಾಕಿಸ್ಥಾನಿ ಗಳ ಕೃತ್ಯವನ್ನು ನೋಡಿ ಸಹಿಸಲಾಗಲಿಲ್ಲ. ರಣರಂಗದಲ್ಲಿ ವಿಶ್ರಾಂತಿಯಿಲ್ಲದೆ ತನ್ನ ಸಹಚರರಾದ ಇತರ ಯೋಧ ರೊಡನೆ ಭುಜಕ್ಕೆ ಭುಜ ಕೊಟ್ಟು ವೈರಿಗಳ ಧ್ವಂಸನಕ್ಕೆ ತೊಡಗಿದನು. ಹೊಸ ಸೈನಿಕರ ಗುಂಪನ್ನು ಪಾಕ್ ಸೈನಿಕರು ಸುತ್ತು ಗಟ್ಟಿದರು. ಮಾತೃ ಭೂವಿಯ ರಕ್ಷಣೆ ಮಾಡ ಬೇಕೆಂಬ ಒಂದೇ ಪ್ರೇರೇಪಣೆಯಿಂದ ಉತ್ಸಾಹರ್ತರಾದ ಶೇಖರ ಮತ್ತು ಇತರ ಯೋಧರು ನೂರಾರು ವೈರಿ ಸೈನಿಕರನ್ನು ಧ್ವಂಸಗೈದರು. ಆದರೂ ಪಾಕ್‌ಸೈನಿಕರ ಸಂಖ್ಯೆ ಅಪಾರವಿದ್ದಿತು. ಶೇಖರನೊಡನೆ ಇದ್ದ ಅವನ ಸಹಚರರಲ್ಲಿ ಒಬ್ಬೊಬ್ಬರಾಗಿ ಅಸುನೀಗಿದರು. ಶೇಖರನು ಮಾತ್ರ ಧೈರ್ಯಗೆಡದೆ ಅಭಿಮನ್ಯುವಿನಂತೆ ಒಬ್ಬಂಟಿಗನಾಗಿ ಅನೇಕ ಶತ್ರುಗಳ ಮರ್ದನ ಮಾಡಿದನು. ಅವನ ಶೌರ್ಯ ಪರಾಕ್ರಮಂಗಳನ್ನು ನೋಡಿ ಅಳಿದುಳಿದ ಪಾಕ್ ಸೈನಿಕರು ಹಿಮ್ಮೆಟ್ಟಲುಪಕ್ರಮಿಸಿದರು. ಬಿಳಿಯ ಬಾವುಟವನ್ನು ತಾವು ಸೋತೆವೆಂಬ ಚಿಹ್ನೆಯಾಗಿ ತೋರಿಸಿದರು. ಶೇಖರನು ಮೆಶಿನ್ ಗನ್ನನ್ನು ಹೊಡೆಯುವುದನ್ನು ನಿಲ್ಲಿಸಿದನು. ಪಾಪ! ಪಾಕಿಸ್ಥಾನದ ಯೋಧರು ಮೋಸಗಾರರು, ವಂಚಕ ರೆಂದು ಅವನಿಗೇನು ಗೊತ್ತು. ಬಿಳಿಯ ಬಾವುಟದ ಹಿಂದಿನಿಂದಲೇ ಟ್ಯಾಂಕೊಂದು ಶೇಖರನಿಗೆ ಅಭಿಮುಖ ವಾಗಿ ಗುಂಡನ್ನೆಸೆಯಿತು. ಗುಂಡಿನ ಹೊಡೆತಕ್ಕೆ ಶೇಖರನ ದೇಹವು ಚೂರು ಚೂರಾಯಿತು. ಟ್ಯಾಂಕು ಅವನ ದೇಹದ ಭಾಗಗಳನ್ನು ಭೂಮಾತೆಯ ಮಡಿಲಲ್ಲಿ ಒಂದಾ ಗಿಸಿ ಬಿಟ್ಟಿತು. ಅಸು ನೀಗುವ ಸಮಯದಲ್ಲಿ ಅವನ ಬಾಯಿಂದ ಹೊರಟ "ಭಾರತ್ ಮಾತಾಕಿ ಜೈ" ಎಂಬ ಅವನ ಕೊನೆಯ ವಾಣಿಯೊಡನೆ ಅವನ ವೀರ ಆತ್ಮವು ಪರಮಾತ್ಮನೊಡನೆ ಲೀನವಾಗಿ ಹೋಗಿತ್ತು.

ಮರುದಿನ ರೇಡಿಯೋದಲ್ಲಿ ವಾರ್ತಾ ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಶೇಖರನ ವೀರತ್ವ, ಶೂರತ್ವಗಳನ್ನು ಕೊಂಡಾಡಿ ಫೋಟೋ ಸಹಿತ ಪ್ರಕಾಶಿಸಲಾಯಿತು. ಬಡಪಾಯಿ ಶಾಂತಮ್ಮನಿಗೆ ಬೆಳಿಗ್ಗೆ ಏಳುತ್ತಲೇ ಅನೇಕ ಅಪಶಕುನಗಳಾದುವು. ದೇವರ ಕೋಣೆಯ ದೀಪಗಳು ಆರಿಹೊದುವು. ಅಷ್ಟರಲ್ಲಿಯೇ ನೆರೆಮನೆಯ ಮೂರ್ತಿಯು ವಾರ್ತಾ ಪತ್ರಿಕೆಯೊಡನೆ ಶಾಂತಮ್ಮನಲ್ಲಿಗೆ ಬಂದನು. ಬಂದವನೇ ಒಳಗೆ ಹೋಗಿ ಶಾಂತಮ್ಮನ ಮುಂದೆ ಪತ್ರಿಕೆಯನ್ನಿಟ್ಟು ತಲೆ ತಗ್ಗಿಸಿ ನಿಂತನು. ಪೇಪರಿನಲ್ಲಿ ಬಂದ ಮಗನ ಫೋಟೋವನ್ನು ನೋಡಿ ಅದರ ಕೆಳಗೆ ದೊಡ್ಡ ಅಕ್ಷರಗಳಲ್ಲಿ ಬರೆದ ಶಬ್ದ ಗಳನ್ನು ಓದಿ ಶೇಖರಾ.... ಎಂಬ ಆರ್ತಧ್ವನಿ ಮಾಡಿ ದವರೇ ಕೆಳಗೆ ಬಿದ್ದರು. ಬಿದ್ದವರು ಮತ್ತು ಪುನಃ ಏಳಲೇ ಇಲ್ಲ... ಎಂದೆಂದಿಗೂ ಏಳದ ಹಾಗೆ ಮಲಗಿದರು.

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ಆತ್ಮ ಸಮರ್ಪಣೆ

U. Sumathi Bhat, III B.Sc.

ಗೇಟಿನ ಬಳಿ ಕಾರಿನ ಸದ್ದಾಗುತ್ತಲೇ ಸರಳಾ ತಾನು ಓದುತ್ತಿದ್ದ ಪುಸ್ತಕವನ್ನು ಅಲ್ಲೇ ಎಸೆದು ಹೊರಗಡೆ ಧಾವಿಸಿದಳು. ಶ್ರೀನಾಥ ಕಾರಿನಿಂದ ಇಳಿಯುತಿದ್ದ. ಸರಳಾ ಅವನ ಟ್ರಂಕ್ ಸೂಟ್‌ಕೇಸ್‌ಗಳನ್ನು ಕೆಳಗಿಳಿಸಲು ಸಹಾಯ ಮಾಡಿದಳು. "ಹಾಗೆಯೇ ಆ ಹಣ್ಣಿನ ಬಾಸ್ಕೆಟನ್ನೂ ಕೆಳಗಿರಿಸು." ಶ್ರೀನಾಥನ ಆದೇಶದಂತೆ ಸರಳಾ ಕಾರಿನ ಒಳಗಡೆ ಪ್ರವೇಶಿಸಿದವಳೇ ಸೀಟಿನಲ್ಲಿ ಆರಾಮವಾಗಿ ಕುಳಿತಿದ್ದ ಅಪರಿಚಿತನೋರ್ವನನ್ನು ಕಂಡವಳು ಬೆಚ್ಚಿ ಹಿಂದೆಸರಿದಳು. ಹಾಗೆಯೇ ಶ್ರೀನಾಥ ಕೂಗುತಿದ್ದುದನ್ನೂ ಲೆಕ್ಕಿಸದೆ ಮನೆಯೊಳಗೆ ಓಡಿಹೋದಳು.

"ಇವಳೇ ನನ್ನ ತಂಗಿ ಸರಳಾ" ಶ್ರೀನಾಥ ಗೆಳೆಯ ದಿವಾಕರನಿಗೆ ತನ್ನ ತಂಗಿಯ ಪರಿಚಯ ಮಾಡಿಸಿದ. ಮೊದಲೇ ಆಕೆಯ Photoವನ್ನು ನೋಡಿದ್ದ ದಿವಾಕರನು ತಾನು ಊಹಿಸಿದ್ದಷ್ಟೇ ಸುಂದರಿಯಾಗಿದ್ದಾಳೆ ಈಕೆ ಎಂದು ಅಂದುಕೊಂಡ. ಆಳು ಸಾಮಾನನ್ನೆಲ್ಲ ಒಳಗಿಡುತ್ತಿದ್ದಂತೆಯೇ ಶ್ರೀನಾಥ ದಿವಾಕರರು ಮನೆಯೊಳಗೆ ಪ್ರವೇಶಿಸಿದರು. "ಇವನು ನನ್ನ ರೂಂ ಮೇಟ್ ದಿವಾಕರ" ಕಾಫಿಯ ಲೋಟಗಳನ್ನು ಹಿಡಿದುಕೊಂಡು ಬಂದ ಸರಳೆಗೆ ಶ್ರೀನಾಥ ತನ್ನ ಗೆಳೆಯನ ಪರಿಚಯ ಮಾಡಿಸಿದ. ಅಷ್ಟರಲ್ಲಿ ಶಾರದಮ್ಮನವರು ರೂಮನ್ನು ಪ್ರವೇಶಿಸಿದುದನ್ನು ಕಂಡ ಸರಳೆ ಅಲ್ಲಿಂದ ಜಾರಿದಳು. ಮಗನ ಯೋಗಕ್ಷೇಮವನ್ನು ವಿಚಾರಿಸಿದ ಬಳಿಕ ಶಾರದಮ್ಮ ಪ್ರಯಾಣದಿಂದ ದಣಿದಿದ್ದ ಅವರಿಬ್ಬರನ್ನೂ ಸ್ನಾನಕ್ಕೇಳುವಂತೆ ಹೇಳಿ ಒಳಗಡೆ ಹೋದರು. ಶ್ರೀನಾಥ ಗೆಳೆಯನಿಗೆ ಮನೆಯನ್ನೆಲ್ಲಾ ತೋರಿಸುತ್ತಾ ಬಂದ, ಸರಳೆಯ ರೂಮನ್ನು ಅವರು ಹಾದುಹೋಗುತ್ತಿದ್ದಂತೆಯೇ ರೂಮನ್ನು ಓರಣವಾಗಿಡಲು ಯತ್ನಿಸುತಿದ್ದ ಸರಳೆ ಇವರನ್ನು ಕಂಡವಳೇ ಮರೆಗೆ ಸರಿದಳು. "ನಿನ್ನ ತಂಗಿ ಇಷ್ಟು ನಾಚುಗೆ ಸ್ವಭಾವದವಳೆಂದು ನನಗೆ ಅನಿಸಿರಲಿಲ್ಲ" ಎಂದು ದಿವಾಕರ ಗೆಳೆಯನೊಡನೆ ಹೇಳಿದಾಗ "ಇನ್ನೂ ಪರಿಚಯವಾಗಲಿಲ್ಲ ಅಷ್ಟೆ." ಎಂದು ಶ್ರೀನಾಥ ಉತ್ತರಿಸಿದ. ಶ್ರೀನಾಥನ ತಂದೆ ರಮೇಶರಾಯರು ಆಫೀಸಿನಿಂದ ಬಂದ ಬಳಿಕ ಎಲ್ಲರೂ ಊಟಕ್ಕೆದ್ದರು. ಊಟ ಮಾಡುವಾಗಲೂ ಅಷ್ಟೆ. ಯಾವಾಗಲೂ ಹರಟೆಯು ಮಲ್ಲಿಯಾಗಿದ್ದ ಸರಳಾ ಮೌನವಾಗಿ ಊಟಮಾಡುತಿದ್ದಳು. ಶ್ರೀನಾಥ ಮಾತನಾಡಿಸಿದಾಗಲೂ ಒಂದೋ ಎರಡೋ ಉತ್ತರವನ್ನಿತ್ತು ಸುಮ್ಮನಾಗಿಬಿಟ್ಟಳು.

ಸಂಜೆಯಾಗುತ್ತಲೇ ರೂಮನ್ನು ಸೇರಿದ್ದ ಸರಳೆಯನ್ನು ಬಲಾತ್ಕಾರದಿಂದ ಶ್ರೀನಾಥ ಚಾವುಂಡಿ ಬೆಟ್ಟಕ್ಕೆ ಹೊರಡಿಸಿದ. ಮರಳಿ ಮನೆಗೆ ಬಂದಾಗ ದಿವಾಕರ ಸರಳೆಯರ ನಡುವೆ ಇದ್ದ ಸಂಕೋಚದ ಪರದೆ ಸರಿದುಹೋಗಿತ್ತು. ದಿವಾಕರ ಸ್ವಭಾವತಃ ಸರಸಿ ಹಾಗೂ ಒಳ್ಳೆಯ ಮಾತುಗಾರ. ಸರಳೆಗೆ ಮೊದಲು ತುಸು ಸಂಕೋಚವೆನಿಸಿದರೂ ಆ ಬಳಿಕ ಅವರಿಬ್ಬರೂ ಹೊಂದಿಕೊಂಡುಬಿಟ್ಟರು. ಮಿತ ಭಾಷಿಯಾಗಿದ್ದ ಶ್ರೀನಾಥ ಇವರಿಬ್ಬರ ಮಾತುಗಳನ್ನು ಆಲಿಸುತ್ತಾ ನಡೆದಿದ್ದ.

ಶ್ರೀನಾಥ ದಿವಾಕರರಿಬ್ಬರೂ B.E. ಫೈನಲ್ ಪರೀಕ್ಷೆಯನ್ನು ಅದೇ ತಾನೇ ಮುಗಿಸಿದ್ದರು. ತಮ್ಮ ವಿದ್ಯಾರ್ಥಿ ಜೀವನದ ಈ ಕೊನೆಯ ರಜೆಯನ್ನು ಆನಂದವಾಗಿ ಕಳೆಯೋಣ ಎಂದು ಶ್ರೀನಾಥ ತನ್ನ ರೂಂ ಮೇಟ್ ದಿವಾಕರನನ್ನು ತನ್ನ ಮನೆಗೆ ಕರೆತಂದಿದ್ದ. ಐದು ವರ್ಷಗಳಿಂದಲೂ ರೂಂಮೇಟ್ಸ್ ಆಗಿದ್ದ ಅವರ ನಡುವೆ ಗಾಢವಾದ ಮೈತ್ರಿ ಬೆಳೆದು ಬಂದಿತ್ತು.

ಸರಳೆ ಶ್ರೀನಾಥನ ಏಕಮಾತ್ರ ಸಹೋದರಿಯಾಗಿದ್ದು ತಂದೆತಾಯಿಗಳ ಮುದ್ದಿನ ಮಗಳಾಗಿದ್ದಳು. ಇವರಿಬ್ಬರ ಸ್ವಭಾವಗಳು ತೀರಾ ಭಿನ್ನವಾಗಿದ್ದರೂ ಅಣ್ಣತಂಗಿಯರ ನಡುವೆ ಗಾಢವಾದ ಪ್ರೀತಿಯಿತ್ತು.

ದಿವಾಕರ ಅಲ್ಲಿಗೆ ಬಂದ ಕೆಲವು ದಿನಗಳಲ್ಲೇ ಎಲ್ಲರ ಮೆಚ್ಚುಗೆಗೂ ಪಾತ್ರನಾಗಿದ್ದ. ಅವನ ಸರಳವಾದ ನಡೆನುಡಿ ಎಲ್ಲರನ್ನೂ ಆಕರ್ಷಿಸಿತ್ತು. ಸರಳೆಯಂತೂ ಈ ಸುಂದರ ಯುವಕನ ಸ್ವಭಾವಕ್ಕೆ ಮುಗ್ಧಳಾಗಿಹೋಗಿದ್ದಳು. ಅವರ ರಜೆಯೆಲ್ಲವೂ ಆನಂದವಾಗಿಯೇ ಕಳೆದು ಹೋಯಿತು. ಒಂದೊಂದು ದಿನ ಒಂದೊಂದು ಸ್ಥಳಕ್ಕೆ ವಿಹಾರಾರ್ಥವಾಗಿ ಹೊರಡುತಿದ್ದರು. ಶ್ರೀನಾಥನೂ ಜತೆಗಿದ್ದುದರಿಂದ ಸರಳೆಯನ್ನು ತಂದೆತಾಯಿಗಳು ಅಡ್ಡಿಪಡಿಸು

ತ್ತಿರಲಿಲ್ಲ. ಅಲ್ಲದೆ ಪ್ರೀತಿಯು ಮಂಗಳಾಗಿದ್ದುದರಿಂದ ಅವಳಿಗೆ ಸಾಕಷ್ಟು ಸ್ವಾತಂತ್ರ್ಯವೂ ದೊರಕಿತ್ತು. ಈ ನಡುವೆ ಸರಳೆ ದಿವಾಕರರು ಪರಸ್ಪರ ಪ್ರೀತಿಸಲು ಆರಂಭಿಸಿದ್ದರು. ಅವರದು ಪವಿತ್ರ ಪ್ರೇಮವಾಗಿತ್ತು. ಅವರಿಬ್ಬರೂ ಪರಸ್ಪರ ಗುಣಗಳಿಂದ ಆಕರ್ಷಿತರಾಗಿದ್ದರೇ ಹೊರತು ಅಲ್ಲಿ ದೈಹಿಕ ಆಕರ್ಷಣೆಗೆ ಪ್ರಾಮುಖ್ಯತೆಯಿರಲಿಲ್ಲ.

ರಜೆಯು ಮುಗಿಯುತ್ತಾ ಬಂದುದರಿಂದ ದಿವಾಕರನು ತನ್ನ ಊರಿಗೆ ಹೊರಡುವ ಸನ್ನಾಹವನ್ನು ಮಾಡ ಹತ್ತಿದನು. ಆದರೆ ಹೋಗುವ ಮೊದಲು ಅವನಿಗೆ ತನ್ನ ಮನದಿಂಗಿತವನ್ನು ಸರಳೆಯೊಡನೆ ನೇರವಾಗಿ ಹೇಳಿ ಬಿಡಲೇ ಅನ್ನಿಸುವುದು. ಆದರೆ ಸಂಕೋಚವೆನಿಸಿದುದ ಮೆಲ್ಲನೆ ಶ್ರೀನಾಥನೊಡನೆ ಪ್ರಸ್ತಾಪವನ್ನೆತ್ತಿದ್ದ. ಶ್ರೀನಾಥನಿಗಾದರೂ ಇದರಿಂದ ಸಂತೋಷವೇ ಆಯಿತಲ್ಲದೆ ಸರಳೆಯ ಅಭಿಪ್ರಾಯವನ್ನು ತಿಳಿದುಕೊಂಡನು.

ಈಗ ರಮೇಶರಾಯರ ಸರದಿ. ಅವರು ತನ್ನ ಏಕಮಾತ್ರ ಪುತ್ರಿಯನ್ನು ಅನ್ಯನೊಬ್ಬನ ಕೈಯಲ್ಲಿಡುವ ಮುನ್ನ ಕೂಲಂಕುಶವಾಗಿ ಅವನ ಪೂರ್ವಾಪರಗಳನ್ನು ವಿಚಾರಿಸಬೇಕಾದುದು ನ್ಯಾಯವೇ ಆಗಿತ್ತು. ದಿವಾಕರನ ಗುಣನಡತೆಗಳು ಅವರಿಗೆ ಮೆಚ್ಚುಗೆಯಾಗಿದ್ದರೂ ಅವರು ಅವನ ಮನೆತನದ ವಿಚಾರಗಳನ್ನು ತಿಳಿಯಬಯಸಿದರು. ದಿವಾಕರನು ಯಾವ ಮುಚ್ಚುಮರೆಯೂ ಇಲ್ಲದೆ ಅವರಿಗೆ ಬೇಕಾದ ವಿವರಗಳನ್ನು ಒದಗಿಸಿದ. ಅವನು ತಂದೆತಾಯಿಗಳ ಏಕಮಾತ್ರ ಪುತ್ರನಾಗಿದ್ದ. ಇವನಿನ್ನೂ ಎಳೆಪ್ರಾಯದವನಿದ್ದಾಗಲೇ ಗತಿಸಿದ್ದ ಅವನ ತಂದೆ ಅವನ ಪಾಲಿಗೆ ಅಪಾರವಾದ ಐಶ್ವರ್ಯವನ್ನು ಬಿಟ್ಟುಹೋಗಿದ್ದರು. ಅಷ್ಟುಮಾತ್ರವಲ್ಲದೆ ಅವನ ತಾಯಿಯು ತನ್ನ ನೆಚ್ಚಿನ ಪುತ್ರನ ಯಾವ ಇಚ್ಛೆಗೂ ಅಡ್ಡಿಬರುವಂತಿರಲಿಲ್ಲ. ಇವೆಲ್ಲವುಗಳ ಜತೆಗೆ ದಿವಾಕರನು ಸ್ವಜಾತಿಯವನೇ ಆಗಿದ್ದುದರಿಂದ ರಮೇಶರಾಯರು ತಮ್ಮ ಪುತ್ರಿಗೆ ಯೋಗ್ಯವರ ದೊರಕಿದನೆಂದು ಹರ್ಷಿಸಿದರು.

ದಿವಾಕರ ತನ್ನೂರಿಗೆ ಹೊರಟುಹೋಗುವ ಮೊದಲ ದಿನ ತನ್ನ ಅಭಿಪ್ರಾಯವನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ತಿಳಿಸಿದ. ಏನೆಂದರೆ ತನಗೆ ಉದ್ಯೋಗ ದೊರಕಿದ ವಿನಾ ಮದುವೆಯಾಗುವ ಇಚ್ಛೆಯಿಲ್ಲವೆಂದು.

ಮರುದಿನ ದಿವಾಕರ ಹೊರಟುನಿಂತು ಸರಳೆಗಾಗಿ ಅರಸಿದಾಗ ಅವಳೆಲ್ಲಿಯೂ ಕಂಡುಬರಲಿಲ್ಲ. ಕೊನೆಗೆ ಅವಳ ರೂಮಿಗೆ ಹೋಗಿ ನೋಡಿದಾಗ ಆಕೆ ಮುಖ ಮುಚ್ಚಿಕೊಂಡು ಅಳುತಿದ್ದಳು. "ಇಲ್ಲಿ ನೋಡು ಸರಳಾ ನೀನು ಈ ರೀತಿಯಾಗಿ ದುಃಖಿಸಿದಲ್ಲಿ ನಾನು ನನ್ನ ನಿರ್ಧಾರವನ್ನು ಬದಲಿಸಬೇಕಾಗುವುದು. ಆದರೆ ಉದ್ಯೋಗ ದೊರಕಿ ಸ್ವತಂತ್ರನಾಗದ ಹೊರತು ನನಗೆ ಸಂಸಾರಿಯಾಗಲು ಇಚ್ಛೆಯಿಲ್ಲವಲ್ಲಾ" ಎಂದು ದಿವಾಕರನೆಂದಾಗ ಸರಳೆ ತಲೆಯೆತ್ತಿ ಅವನನ್ನು ದಿಟ್ಟಿಸಿದಳು. "ನಮ್ಮ ವಿವಾಹವು ದೂರವಿದೆಯೆಂದು ನಾನು ದುಃಖಿಸುವುದಿಲ್ಲ. ಆದರೆ ನಿನ್ನನ್ನು ಅಗಲಿರಬೇಕಲ್ಲಾ ಎಂಬುದೊಂದೇ ಚಿಂತೆ" ಸರಳಾ ನಿಧಾನವಾಗಿ ನುಡಿದಳು.

ಇಷ್ಟು ವರುಷಗಳ ವರೆಗೆ ಸಾಕಿ ಸಲಹಿದ ತಂದೆ ತಾಯಿಂಗಳಿಗಿಂತ ಈ ಅಪರಿಚಿತನು ಈಕೆಗೆ ಸಮೀಪದವನಲ್ಲ ಎಂದು ರಮೇಶರಾಯರೂ ಶಾರದಮ್ಮನೂ ಅಸೂಯೆ ಪಡುತಿದ್ದರೆ, ಕೆಲವೇ ವಾರಗಳ ಪರಿಚಯ ಇವರನ್ನು ಇಷ್ಟು ಸಮೀಪಕ್ಕೆ ತಂದುಬಿಟ್ಟಿತ್ತೇ ಎಂದು ಶ್ರೀನಾಥ ಅಚ್ಚರಿಯಿಂದ ಅವರಿಬ್ಬರನ್ನೂ ದಿಟ್ಟಿಸಿದ.

"ನೋಡು ನೀನು ಹೆಚ್ಚು ಸಮಯದ ವರೆಗೆ ಕಾಯಬೇಕಾಗಿಲ್ಲ. ಮೂರು ನಾಲ್ಕು ತಿಂಗಳುಗಳೊಳಗೆ ನನಗೆ ಉದ್ಯೋಗ ದೊರಕುವ ನಿರೀಕ್ಷೆ ಇದೆ. ಅಲ್ಲದೆ ಬೊಕಾರೊ ಉಕ್ಕಿನ ಕಾರ್ಖಾನೆಯಲ್ಲಿರುವ ನನ್ನ ಬಂಧುಗಳೊಬ್ಬರು ಅಲ್ಲಿ ಒಂದು ಉದ್ಯೋಗವನ್ನು ದೊರಕಿಸಿ ಕೊಡುವುದಾಗಿ ವಾಗ್ದಾನವನ್ನೂ ಇತ್ತಿದ್ದಾರೆ" ದಿವಾಕರ ಕೊನೆಯದಾಗಿ ನುಡಿದ. "ಹೋಗಿಬರುತ್ತೇನೆ" ದಿವಾಕರ ಕಾರನ್ನು ಹತ್ತಿ ಎಲ್ಲರಿಗೂ ವಿದಾಯ ಹೇಳಿದ. ಕಾರು ಗೇಟಿನಿಂದ ಹೊರ ಹೋಗುತ್ತಲೇ ಸರಳಾ ಸರ್ವಸ್ವವನ್ನೂ ಕಳೆದುಕೊಂಡವಳಂತೆ ದುಃಖಿಸಹತ್ತಿದಳು.

ದಿನಗಳು ಉರುಳತೊಡಗಿದುವು. ಶ್ರೀನಾಥ ದಿವಾಕರರ ಪರೀಕ್ಷೆಯು ಫಲಿತಾಂಶವೂ ಬಂದಿತ್ತು. ಅವರಿಬ್ಬರೂ ಪ್ರಥಮ ವರ್ಗದಲ್ಲಿ ಉತ್ತೀರ್ಣರಾಗಿದ್ದರು. ಸರಳೆಯೂ Final B. A. ಪರೀಕ್ಷೆಯಲ್ಲಿ ಉತ್ತಮ ಮಾರ್ಕುಗಳನ್ನು ಗಳಿಸಿದ್ದಳು. ಈ ಮಧ್ಯೆ ಶ್ರೀನಾಥನಿಗೆ ಮೈಸೂರಿನಲ್ಲೇ ಉದ್ಯೋಗ ದೊರಕಿತ್ತು. ದಿವಾಕರನು ತನಗೆ ಬೊಕಾರೋದಲ್ಲಿ ಕೆಲಸ ಸಿಕ್ಕಿದ ವಿಷಯವನ್ನು ಶ್ರೀನಾಥನಿಗೆ ಪತ್ರ ಮೂಲಕ ತಿಳಿಸಿದ್ದ. ರಮೇಶರಾಯರು ಸರಳೆಗೆ ಒಡವೆಗಳನ್ನು ಮಾಡಿಸಲು ಹಾಕಿದರು. ಶಾರದಮ್ಮನವರಂತೂ ತಮ್ಮ ಮಗಳಿಗೆ ಮದುವೆಯಾದಂತೆಯೇ ಸಂಭ್ರಮ ಪಟ್ಟರು. ಸರಳೆಯೂ ಇತ್ತೀಚೆಗೆ ತನ್ನ ಸೋಮಾರಿತನ ಬಿಟ್ಟು ಮನೆಗೆಲಸಗಳಲ್ಲಿ ಮನಸ್ಸು ಕೊಡಹತ್ತಿದ್ದಳು. ಈ ನಡುವೆ ಸೇವಾಶ್ರಮಕ್ಕೆ ಸೇರಿದ್ದ ಅವಳ ಗೆಳತಿಯೊಬ್ಬಳು ಅವಳಿಗೆ ಸ್ವಾಮಿ ವಿವೇಕಾನಂದರ ವೇದಾಂತದ ಹೊತ್ತಗೆ

ಯೊಂದನ್ನು ಕಳುಹಿಸಿಕೊಟ್ಟಿದ್ದಳು. ಮೊದಲೇ ಅಧ್ಯಾತ್ಮಿಕ ವಿಷಯದಲ್ಲಿ ಅಭಿರುಚಿಯಿದ್ದ ಸರಳೆ ತನ್ನ ವಿರಾಮ ಸಮಯವನ್ನೆಲ್ಲಾ ಅದರ ಅಧ್ಯಯನದಲ್ಲೇ ಕಳೆಯುತಿದ್ದಳು. ನಡುನಡುವೆ ಶ್ರೀನಾಥ ಅವಳಿಗೆ ಹಾಸ್ಯಮಾಡುತಿದ್ದುದೂ ಉಂಟು. "ಸರಳಾ ಅದನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಅರಗಿಸಿಕೊಳ್ಳಬೇಡ. ಕೊನೆಗೆ ದಿವಾಕರನು ಸನ್ಯಾಸವನ್ನು ಕೈಗೊಳ್ಳಬೇಕಾದೀತು." ಸರಳೆ ನಸುನಕ್ಕು ಸುಮ್ಮನಾಗುತ್ತಿದ್ದಳು.

ಈ ನಡುವೆ ದಿವಾಕರನಿಂದ ಮತ್ತೊಂದು ಪತ್ರ ಬಂದಿತ್ತು. ತಾನು ಮುಂದಿನ ತಿಂಗಳಲ್ಲಿ ರಜಾ ಪಡೆದು ಕೊಂಡು ಊರಿಗೆ ಬರುವೆನೆಂದೂ ಸಾಧ್ಯವಾದಲ್ಲಿ ವಿವಾಹವನ್ನು ಮುಗಿಸಿಕೊಂಡೇ ಹಿಂದಿರುಗುವ ಆಲೋಚನೆಯಿದೆಯೆಂದೂ ಬರೆದಿದ್ದನಾತ. ದಿವಾಕರನು ಊರಿಗೆ ಹೊರಡುವ ಹದಿನೈದು ದಿನಗಳ ಮುಂಚೆ ಸರಳೆಯು ಹೆಸರಿಗೊಂದು ಪತ್ರವನ್ನು ಬರೆದಿದ್ದನು. ಅದರಲ್ಲಿ ತಾನು ಮೊದಲು ತನ್ನೂರಿಗೆ ಹೋಗಿ ಬಳಿಕ ತಾಯಿಯನ್ನು ಕರೆದುಕೊಂಡು ಮೈಸೂರಿಗೆ ಬರುವೆನೆಂದಿತ್ತು. ಶಾರದಮ್ಮನವರಿಗಂತೂ ಈಗ ಬಿಡುವೇ ಇಲ್ಲವಾಗಿತ್ತು, ಅಡುಗೆ ಮನೆಯ ಜವಾಬ್ದಾರಿಯು ಜತೆಗೆ ಮನೆಯ ವಠಾರವನ್ನು ಸ್ವಚ್ಛವಾಗಿಡುವ ಕೆಲಸದ ಮೇಲ್ವಿಚಾರಣೆಯೂ ಅವರ ಮೇಲೆ ಬಿದ್ದಿತ್ತು. ಸರಳೆಯು ಅವರಿಗೆ ನೆರವಾಗುತಿದ್ದರೂ ಅವಳಿಂದ ಹೆಚ್ಚಿನ ಕಲಸ ಸಾಗುವ ಹಾಗಿರಲಿಲ್ಲ.

ಕೊನೆಗೊಮ್ಮೆ ಅವರು ಬರುವ ದಿನವೂ ಬಂದೇ ಬಿಟ್ಟಿತು, ಶ್ರೀನಾಥ ರಮೇಶರಾಯರಿಬ್ಬರೂ ಅಂದು ರಜೆಹಾಕಿ ಭಾವೀ ಬೀಗಿತಿಯನ್ನು ಸ್ವಾಗತಿಸುವುದಕ್ಕಾಗಿ ಮನೆಯಲ್ಲೇ ಉಳಿದಿದ್ದರು. ಹತ್ತೂವರೆ ಗಂಟೆಯಾದಾಗ ಶ್ರೀನಾಥ ಕಾರು ತೆಗೆದುಕೊಂಡು ಬಸ್ ಸ್ಟೇಂಡಿಗೆ ಹೋದ. ಅವರು ತಾವು ಬರುವೆವೆಂದು ತಿಳಿಸಿದ ಬಸ್ಸಿನಲ್ಲಿ ಇರಲೇ ಇಲ್ಲ. ಎಲ್ಲೋ ಬಸ್ಸು ತಪ್ಪಿಹೋಗಿರಬಹುದು ಎಂದು ನೆನಸಿದ ಶ್ರೀನಾಥ ಮುಂದಿನ ಬಸ್ಸು ಬರುವ ವರೆಗೆ ಕಾದರೂ ಅವನ ಶ್ರಮ ವಿಫಲವಾಯಿತು. ಆಗಲೇ ಒಂದೂವರೆ ಗಂಟೆಯಾಗಿದ್ದುದರಿಂದ ಶ್ರೀನಾಥ ಬಸ್ಸಿನ ಏಜಂಟನೊಡನೆ ಅವರು ಬಂದ ಕೂಡಲೇ ತನಗೆ 'Phone' ಮಾಡುವಂತೆ ಹೇಳಿ ಮನೆಗೆ ಹಿಂದಿರುಗಿದನು. ಮನೆಯಲ್ಲಿ ಎಲ್ಲರೂ ಅವನನ್ನೇ ನಿರೀಕ್ಷಿಸುತಿದ್ದರು. ಮಾಡಿಟ್ಟಿದ್ದ ಅಡುಗೆ ಆರಿ ತಣ್ಣಗಾಗಿತ್ತು. ಬೇರೆ ಉಪಾಯ ತೋಚದೆ ಅವರು ಊಟ ಮುಗಿಸಿದರು. ಶ್ರೀನಾಥ 'ಅವರಿಗೆ ಏನೋ ಅನಾನುಕೂಲವಾಗಿರಬಹುದು' ಎಂದು ಸರಳೆಯನ್ನು ಸಮಾಧಾನಗೊಳಿಸಲು ಯತ್ನಿಸಿದರೂ ಸರಳೆಗೆ ಮಾತ್ರ ಏನೋ ವಿಪರ್ಯಾಸವಾದಂತೆ ಅನಿಸುತಿತ್ತು. ಅದರೆ ಮಾತ್ರ ಅವಳು ಗಂಭೀರವಾಗಿಯೇ ಇದ್ದು ತನ್ನ ಕಳವಳವನ್ನು ಮುಚ್ಚಲು ಯತ್ನಿಸುತಿದ್ದಳು.

ಮರುದಿನ ಮಧ್ಯಾಹ್ನ ಮನೆಯಲ್ಲಿ ಸರಳೆ ಮತ್ತು ಶಾರದಮ್ಮನವರು ಮಾತ್ರವೇ ಇದ್ದರು. ಶಾರದಮ್ಮ ಏನೋ ಕೆಲಸಮಾಡುತ್ತಾ ಅಡುಗೆ ಮನೆಯಲ್ಲಿದ್ದನು. ತನ್ನ ರೂಮಿನಲ್ಲಿ ಯಾವುದೋ ಪುಸ್ತಕವನ್ನು ಹುಡುಕುತಿದ್ದ ಸರಳಾ Post manನ ಕೂಗು ಕೇಳಿ ಹೊರಬಂದಳು. ಅವಳ ಹೆಸರಿಗೆ ಒಂದು 'Registered' ಪತ್ರವಿತ್ತು. ತನಗೆ ಯಾರು ಪತ್ರ ಬರೆದಿರಬಹುದು ಎಂದು ಅಚ್ಚರಿ ಪಡುತ್ತಾ ಅವಳು ಅದನ್ನು ಬಿಡಿಸಿ ಓದಿದವಳೇ ಬಳಿಯುಲ್ಲಿದ್ದ ಸೋಫಾದ ಮೇಲೆ ಕುಸಿದುಕುಳಿತಳು. ಸರಳಾ ಪತ್ರವನ್ನು ಹಿಡಿದುಕೊಂಡು ಒಳಗೆ ಬರಬಹುದು ಎಂದು ನಿರೀಕ್ಷಿಸುತಿದ್ದ ಶಾರದಮ್ಮ ಅವಳಿಂದ ಯಾವ ಪ್ರತಿಕ್ರಿಯೆಯೂ ಕಂಡುಬರದಿರಲು ಹೊರಗಡೆ ಬಂದಾಗ ನಿಶ್ಚೇಷ್ಟಿತಳಾಗಿ ಕುಳಿತಿದ್ದ ಸರಳೆಯನ್ನು ಕಂಡರು. ಅವಳತ್ತ ಪ್ರಶ್ನಾರ್ಥಕವಾಗಿ ನೋಡಿದಾಗ ಬದಿಯಲ್ಲಿದ್ದ ಕಾಗದವನ್ನು ಅವರ ಕೈಗಿತ್ತಳು. ಆ ಪತ್ರ ದಿವಾಕರನದಾಗಿತ್ತು. "ಅನಿವಾರ್ಯ ಕಾರಣದಿಂದ ಇಲ್ಲಿಯ ಡಾಕ್ಟರ್ ನಾಗಭೂಷಣರ ಮಗಳು ಸುರೇಖಾಳೂ ನಾನೂ ನಿನ್ನೆ 'Registered marriage' ಮಾಡಿಕೊಂಡೆವು" ಎಂಬುದೇ ಆ ಪತ್ರದ ಒಕ್ಕಣೆಯಾಗಿತ್ತು. ಅನಿವಾರ್ಯದ ಕಾರಣವೇನೆಂದು ಶಾರದಮ್ಮನಿಗೆ ಅರ್ಥವಾಗಲಿಲ್ಲ.

ರಮೇಶರಾಯರು ಮತ್ತು ಶ್ರೀನಾಥ ಮನೆಗೆ ಬಂದ ಬಳಿಕ ದೊಡ್ಡ ಕೋಲಾಹಲವೇ ನಡೆದುಹೋಯಿತು, "ಐದು ವರ್ಷಗಳಲ್ಲಿ ಅವನೊಂದಿಗಿದ್ದರೂ ಅವನ ಸ್ವಭಾವವನ್ನರಿಯಲು ನನ್ನಿಂದ ಸಾಧ್ಯವಾಗದೆ ಹೋಯಿತು" ಶ್ರೀನಾಥ ಪಶ್ಚಾತ್ತಾಪದ ಧ್ವನಿಯಲ್ಲಿ ನುಡಿದ.

"ಮದುವೆಯ ಮೊದಲೇ ಅವನ ಸ್ವಭಾವ ತಿಳಿದುದು ಉತ್ತಮವಾಯಿತು, ಮದುವೆಯಾದ ಬಳಿಕ ಏನಾದರೂ ವ್ಯತಿರಿಕ್ತವಾಗಿದ್ದರೆ ಸರಳೆಯ ಭವಿಷ್ಯವೇ ಹಾಳಾಗುತಿತ್ತು" ರಮೇಶರಾಯರು ತಮ್ಮನ್ನು ತಾವೇ ಸಂತಯಿಸಿಕೊಂಡರು, "ಈಗಿನಕಾಲದ ಹುಡುಗರೇ ಹೀಗೆ. ನಾಲ್ಕು ದಿನ ಇಲ್ಲಿದ್ದು ನಮ್ಮ ಆತಿಥ್ಯದಿಂದ ಸುಪ್ರೀತನಾಗಿ ನಮ್ಮ ಮಗಳನ್ನು ಮದುವೆಯಾಗುವೆನೆಂದು ವಾಗ್ದಾನವಿತ್ತ ಮಾತ್ರಕ್ಕೆ ನಾವು ನಂಬಿಬಿಟ್ಟವರಾದರೋ ಎಂತಹ ಮೂರ್ಖರು. ಎಲ್ಲೋ ಆ ಡಾಕ್ಟರರು ತುಂಬಾ ಶ್ರೀಮಂತರಾಗಿದ್ದಿರಬೇಕು"

ಶಾರದಮ್ಮ ಎಲ್ಲಾ ಮಾತುಕತೆಗಳಿಗೂ ಪೂರ್ಣವಿರಾಮ ವನ್ನಿತ್ತರು. ಸರಳೆ ಮಾತ್ರ ತಟಸ್ಥಳಾಗಿದ್ದಳು. ದಿವಾಕರನು ಹಣಕ್ಕೆ ಮರುಳಾಗುವವನಲ್ಲವೆಂಬುದನ್ನು ಆಕೆ ಅರಿತಿದ್ದಳು. ಅವರ ಮನೆಯಲ್ಲಿ ಕೇವಲ ಇಪ್ಪತ್ತೆರಡು ದಿನಗಳ ಅವನ ಇರುವಿಕೆಯಲ್ಲಿ ಅವಳು ಅವನನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಅರ್ಥಮಾಡಿಕೊಂಡಿದ್ದಳು. ಅವನ ಪ್ರತಿಯೊಂದು ಗುಣ ವನ್ನೂ ಅಳೆದು ಸುರಿದು ತೂಗಿದ್ದಳು. ಅನಿವಾರ್ಯ ಕಾರಣವು ಅವನ ದೃಢ ನಿರ್ಧಾರವನ್ನು ಸಡಿಲಿಸಿರಬಹು ದೆಂದು ಅವಳು ಅರಿತುಕೊಂಡಳು.

ರಾತ್ರೆ ಊಟ ಮುಗಿದ ಬಳಿಕ ರಮೇಶರಾಯರು ಸರಳಳನ್ನು ಮಾತನಾಡಿಸಲೆಂದು ಅವಳ ರೂಮಿಗೆ ಹೋ ದಾಗ ಅವಳು ಅಧ್ಯಾತ್ಮಿಕವಾದದ ಅಧ್ಯಾಯವೊಂದರಲ್ಲಿ ತಲ್ಲೀನಳಾಗಿದ್ದಳು. ರಮೇಶರಾಯರು ಮಗಳ ಸ್ಥಿತಿಯನ್ನು ಕಂಡು ಅಂಜಿದರು. ಈ ಘಟನೆ ಆಕೆಯ ಮನಸ್ಸಿನ ಮೇಲೆ ಬಲವಾದ ಆಘಾತವನ್ನು ಮಾಡಿದೆಯೆಂಬುದನ್ನು ಅರಿತರು, "ಸರಳಾ ನೀನು ಕಸೂತಿ ತರಗತಿಗೆ ಹೋಗಬೇಕೆಂದಿದ್ದೆ ಯಲ್ಲಾ" ಅವಳ ಮನಸ್ಸನ್ನು ಅನ್ಯ ವಿಷಯದಲ್ಲಿ ಆಸಕ್ತಿ ಗೊಳಿಸುವ ಉದ್ದೇಶದಿಂದ ರಾಯರು ಕೇಳಿದರು. ಸರಳಾ ತಂದೆಯ ಇಂಗಿತವನ್ನರಿತು ನಸುನಕ್ಕಳು, "ಆದರೆ ಸದ್ಯಕ್ಕೆ ಆ ಆಲೋಚನೆಯನ್ನು ಬಿಟ್ಟುಬಿಟ್ಟಿದ್ದೇನೆ" ಪುಸ್ತಕದಿಂದ ತಲೆಯೆತ್ತದೇ ಆಕೆ ನುಡಿದಳು. ರಾಯರು ನಿಧಾನವಾಗಿ ಕೋಣೆಯಿಂದ ಹೊರನಡೆದರು.

ತನ್ನ ತಂದೆತಾಯಿಗಳು ತನಗಾಗಿ ವರಾನ್ವೇಷಣೆ ನಡೆಸುತಿದ್ದುದನ್ನು ಅರಿತ ಸರಳೆ ತಾಯಿಯೊಡನೆ ಸ್ಪಷ್ಟ ವಾಗಿ ಹೇಳಿದಳು: "ಅಮ್ಮಾ ಅಪ್ಪನೊಡನೆ ವ್ಯರ್ಥ ಪ್ರಯತ್ನ ಬೇಡವೆಂದು ತಿಳಿಸು, ನಾನು ಮಾತ್ರ ಆಜನ್ಮ ಕನ್ನಿಕೆಯಾಗಿಯೇ ಉಳಿಯುವವಳು." "ಹಾಗೇನಾದರೂ ಉಂಟೇನಮ್ಮಾ. ಇಡೀ ಜಗತ್ತಿನಲ್ಲಿ ದಿವಾಕರನೊಬ್ಬನೇ ಪುರುಷನೇನು? ಆತನಿಗಿಂತ ವಿದ್ಯಾವಂತನಾದ, ಗುಣ ವಂತನಾದ ಪತಿಯನ್ನು ನಿನ್ನ ತಂದೆ ನಿನಗೆ ದೊರಕಿಸದೆ ಇರರು" ಶಾರದಮ್ಮ ಮಗಳ ಅಭಿಪ್ರಾಯವನ್ನು ಕೇಳಿ ಅಚ್ಚರಿಯಿಂದ ನುಡಿದರು,

ಆದರೆ ಸರಳಾ ಮಾತ್ರ ದೃಢನಿರ್ಧಾರವನ್ನು ಮಾಡಿ ದ್ದಳು. ಅದನ್ನು ಸಡಿಲಿಸುವ ಯತ್ನದಲ್ಲಿ ಶ್ರೀನಾಥ, ರಮೇಶರಾಯರು ವಿಫಲರಾಗಿದ್ದರು. ಈ ನಡುವೆ ಗೆಳತಿ ಸುನೀತಾಳಿಂದ ಪತ್ರವೂ ಬಂದಿತ್ತು. ತಮ್ಮ ಸೇವಾಶ್ರಮ ದಲ್ಲಿ ವಿದ್ಯಾವಂತ ಯುವತಿಯರ ಕೊರತೆಯಿದೆಯೆಂದು. ಈಗ ಸರಳೆಗೆ ತನ್ನ ಮುಂದಿನ ಹಾದಿಯು ಸ್ಪಷ್ಟವಾಗಿ ಗೋಚರಿಸಹತ್ತಿತು. ನಡೆದುದೆಲ್ಲವೂ ಕನಸೆಂದು ಆಕೆ ಅದನ್ನು ಮರೆತುಬಿಟ್ಟು ಹೊಸ ಬಾಳಿಗೆ ಕಾಲಿಡಲು ಸಿದ್ಧ ಳಾಗಿದ್ದಳು. ಸೇವಾಶ್ರಮಕ್ಕೆ ತೆರಳುವ ತನ್ನ ಉದ್ದೇಶ ವನ್ನು ತಂದೆತಾಯಿಗಳಿಗೆ ಸ್ಪಷ್ಟವಾಗಿ ತಿಳಿಸಿದಳು. ಶಾರ ದಮ್ಮನ ಕಣ್ಣೀರಾದರೂ, ಶ್ರೀನಾಥನ ಸ್ನೇಹದ ಬಂಧನ ವಾದರೂ, ರಮೇಶರಾಯರ ವಾತ್ಸಲ್ಯದ ನುಡಿಗಳಾದರೂ ಆಕೆಯ ನಿರ್ಧಾರವನ್ನು ಸಡಿಲಿಸದೆಹೋದುವು. "ದಿವಾಕರ ನನ್ನು ಇಲ್ಲಿಗೆ ಕರೆದುಕೊಂಡು ಬಂದು ನಾನು ನಿನ್ನ ಬಾಳನ್ನೇ ಹಾಳುಮಾಡಿದೆ" ಎಂದು ಹೇಳಲು ಹೊರಟಿದ್ದ ಶ್ರೀನಾಥ ನನ್ನು ಸರಳೆ ಅರ್ಧದಲ್ಲೇ ತಡೆದಳು. ಸರಳೆ ಸೇವಾಶ್ರಮದ ಕಾರ್ಯದರ್ಶಿಗೆ ಪತ್ರ ಬರೆದು ಸೇವಾಶ್ರಮದಲ್ಲಿ ಪ್ರವೇಶ ವನ್ನು ದೊರಕಿಸಿಕೊಂಡಳು.

ಕೊನೆಗೊಮ್ಮೆ ಸರಳೆಯು ಹೊರಡುವ ದಿನವೂ ಬಂದೇಬಿಟ್ಟಿತು. ಶ್ರೀನಾಥ ರಮೇಶರಾಯರಿಬ್ಬರೂ ಆ ದಿನ ಮನೆಯಲ್ಲೇ ಇದ್ದರು, ಶಾರದಮ್ಮ ಬೆಳಗಿನ ಜಾವ ದಲ್ಲಿ ಎದ್ದು ಸರಳೆಗಾಗಿ ವಿಶೇಷ ಅಡುಗೆಯನ್ನು ತಯಾ ರಿಸಹತ್ತಿದ್ದರು. ಎಲ್ಲರೂ ಜತೆಯಾಗಿ ಭೋಜನಕ್ಕೆ ಕುಳಿತು ಉಣ್ಣುತಿದ್ದ ಆ ದೃಶ್ಯ ಹೃದಯಸ್ಪರ್ಶಿಯಾಗಿತ್ತು. ದುಃಖ ಭಾರದಿಂದ ಒಬ್ಬರ ಗಂಟಲಲ್ಲೂ ತುತ್ತು ಇಳಿಯಲಿಲ್ಲ. ಸರಳೆ ತನಗೆ ಅಗತ್ಯವೆನಿಸಿದ ವಸ್ತುಗಳನ್ನೆಲ್ಲಾ ಅದಾಗಲೇ ಪ್ಯಾಕ್‌ಮಾಡಿ ಮುಗಿಸಿದ್ದಳು. ಡ್ರೈವರನು ಕಾರನ್ನು ಗೇಟಿನ ಬಳಿ ತಂದು ನಿಲ್ಲಿಸಿದನು. ಸರಳೆ ಇನ್ನೇನು ಮನೆಯ ಮೆಟ್ಟಿಲಿನಿಂದ ಕೆಳಗಿಳಿಯಬೇಕು ಅನ್ನುವಷ್ಟರಲ್ಲಿ ಗೇಟಿನ ಬಳಿ ಯಾರೋ ಧಾವಿಸುತ್ತಾ ಬರುತ್ತಿದ್ದುದು ಕಂಡಿತು. ಕೆದರಿದ ಕೂದಲುಗಳಿಂದ, ಮಲಿನವಾದ ವಸ್ತ್ರ ಗಳಿಂದ ಕೂಡಿದ ಆ ವ್ಯಕ್ತಿ ಬೇರಾರು ಆಗಿರದೆ ದಿವಾಕರನೇ ಆಗಿದ್ದನೆಂದು ಶ್ರೀನಾಥ ಅರಿತನು.

"ಕೊನೆಗೂ ಸಮಯಕ್ಕೆ ಸರಿಯಾಗಿ ತಲುಪಿದೆ. ಶ್ರೀನಾಥನ ಪತ್ರವು ನಿನ್ನೆ ತಾನೇ ತಲುಪಿತು. ನಿನ್ನ ಕ್ಷಮೆ ಯನ್ನು ಬೇಡಲಿಕ್ಕಾಗಿ ಅಷ್ಟು ದೂರದಿಂದ ಧಾವಿಸಿ ಬಂದಿ ದ್ದೇನೆ" ಕಂಬನಿಗಳು ಉರುಳುತ್ತಿದ್ದಂತೆ ದಿವಾಕರ ತಡೆದು ತಡೆದು ನುಡಿದ. "ಸಂರೇಖಾ ನನ್ನ ಮಗುವಿನ ತಾಯಿ ಯಾಗಿದ್ದಳು." ಸರಳೆ ಅಚ್ಚರಿಯಿಂದ ಅವನತ್ತ ತಿರುಗು ವಷ್ಟರಲ್ಲೇ ಅವನು ಅವಳ ಪಾದಸ್ಪರ್ಶ ಮಾಡಲು ಬಗ್ಗಿದ್ದ. ಸರಳೆ ಕೂಡಲೇ ಅವನನ್ನು ತಡೆದು ನಿಲ್ಲಿಸಿದಳು. "ದಿವಾಕರ ತಪ್ಪುಗಾರ ನೀನೆಂಬುದು ನನ್ನ ಮನಸ್ಸಿನ ಭ್ರಮೆ. ನಾವೆಲ್ಲರೂ ಆ ಭಗವಂತನ ಕೈಗೊಂಬೆಗಳು. ಅವನು ಸೂತ್ರಧಾರನಾಗಿದ್ದರೆ ನಾವು ನಿಮಿತ್ತಮಾತ್ರರಾಗಿ

ದ್ದೇವೆ. ನನ್ನ ಜೀವನದ ಈ ಮಹತ್ವ ಬದಲಾವಣೆಗೆ ನೀನೇ ಕಾರಣನಾಗಿರುವೆ. ನಿನ್ನಿಂದಾಗಿ ನಾನು ನನ್ನ ಬಾಳಿನ ನಿಜವಾದ ಪಥದಲ್ಲಿ ಸಾಗಲು ಸಾಧ್ಯವಾಯಿತು. ನನ್ನ ಜೀವನದಲ್ಲಿ ನಿನ್ನ ಪ್ರವೇಶವಾಗದಿರುತಿದ್ದರೆ ನನ್ನ ಜೀವನದ ರೀತಿಯೇ ಬದಲಾಗುತಿತ್ತೋ ಏನೋ." ಸರಳೆ ಬಳಿಕ ದುಃಖಿಸುತಿದ್ದ ತನ್ನ ಆತ್ಮೀಯ ಬಂಧುಗಳೆಡಗಿ ತಿರುಗಿ ನುಡಿದಳು. "ಇಷ್ಟರ ವರೆಗೆ ನಿಮ್ಮನ್ನು ತಂದೆ, ತಾಯಿ, ಅಣ್ಣ ಎಂಬ ಭಾವನೆಯಲ್ಲಿ ಪ್ರೀತಿಸುತಿದ್ದೆನು. ಇನ್ನು ನಿಮ್ಮನ್ನು ಭಗವಂತನ ಅಂಶಗಳೆಂದು ತಿಳಿದು ಪ್ರೀತಿಸುವೆನು. ಈಗ ನಿವೊಂದಿಗಿರುವ ಈ ಕೊನೆಯ ಕ್ಷಣದಲ್ಲಿ ನಿಮ್ಮ ಆಶೀರ್ವಾದವನ್ನು ಮಾತ್ರ ಬೇಡುವೆನು. ನಿಮ್ಮ ಹರಕೆಯು ನನಗೆ ಸದಾ ಬೆಂಬಲವಾಗಿರಲಿ." ಸರಳೆ ಉಕ್ಕಿಬರುತಿದ್ದ ಕಣ್ಣೀರನ್ನು ಒರಸಿಕೊಳ್ಳುವ ಪ್ರಯತ್ನವನ್ನು ಮಾಡದೆ, ತಾನು ಬೆಳೆದು ಬಂದಿದ್ದ ಮನೆಯ ಕಡೆಗೆ ಕೊನೆಯ ಬಾರಿ ದೃಷ್ಟಿ ಬೀರಿ, ಕಾರಿನಲ್ಲಿ ಕುಳಿತು ಕಾರಿನ ಬಾಗಿಲು ಹಾಕಿಕೊಂಡಳು. ದಿವಾಕರನಿಗೆ ತಾನು ಅಂದು ಊರಿಗೆ ಹೊರಟಾಗ ಸರಳೆ ಕಣ್ಣೀರು ತುಂಬಿ ತನ್ನನ್ನು ಬೀಳ್ಕೊಂಡ ದೃಶ್ಯ ನೆನಪಿಗೆ ಬಂತು. ಕಂಬನಿದುಂಬಿದ ಕಣ್ಣುಗಳಿಂದ ಆ ನಾಲ್ವರೂ ಕಾರು ಎಬ್ಬಿಸಿ ಹೋದ ಧೂಳನ್ನೇ ಶೂನ್ಯವಾಗಿ ದಿಟ್ಟಿಸುತಿದ್ದರು.

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ಪ್ರೇಮಿಗಳ ತ್ಯಾಗ

Edith Ida Concessao, I B. Sc.

ಸಂಧ್ಯಾ ಸಮಯ. ಹೂಗಳೆಲ್ಲಾ ಅರಳಿ ಪರಿಮಳ ಬೀರುತಿದ್ದವು. ಮಲ್ಲಿಗೆಯು ಬಳ್ಳಿಯೊಂದು ತನ್ನ ಶುಭ್ರವಾದ ಪುಟ್ಟ ಪುಟ್ಟ ಹೂಗಳಲ್ಲಿ ಸೌರಭ ತುಂಬಿ, ತನ್ನ ದಿನನಿತ್ಯದ ಕರ್ತವ್ಯಗಳನ್ನು ಮುಗಿಸಿ ವಿಶ್ರಾಂತಿಹೊಂದಲು ಧಾವಿಸುತ್ತಿರುವ ಸೂರ್ಯದೇವನಿಗೆ ಕಾಣಿಕೆಯಾಗಿ ನೀಡಿತ್ತು. ತೆಂಕಣಗಾಳಿ ಮಂದವಾಗಿ ಬೀಸುತ್ತಿತ್ತು. ಆದರೆ ಶಾಂತಿಯು ಇದಾವುದರ ಪರಿವೆಯೂ ಇಲ್ಲದೆ ನೀರವವಾಗಿ ಕುಳಿತಿದ್ದಳು. ಅವಳ ದೃಷ್ಟಿಯು ದೂರದಲ್ಲಿದ್ದ ಒಣಗಿದ್ದ ಮರದ ರೆಂಬೆಯಲ್ಲಿ ಕುಳಿತು ಜೀವನದಲ್ಲಿದ್ದ ಬೇಸರವನ್ನು ತನ್ನ ಅಳಲಿನಿಂದ ತೋರ್ಪಡಿಸುವಂತೆ ಆಗೊಮ್ಮೆ ಈಗೊಮ್ಮೆ ಕರ್ಕಶವಾಗಿ ಕೂಗುತ್ತಿದ್ದ ಕಾಗೆಯ ಮೇಲೆ ನೆಟ್ಟಿತ್ತು.

"ಚಿಂತೆಯೆಂಬ ಕಡಲಿನಲ್ಲಿ ದಾರಿತಪ್ಪಿದ ನೌಕೆಯನ್ನು ಹಿಡಿದ ಓ ಯಾತ್ರಿಕಳೇ ಇಲ್ಲಿ ನೋಡು. ವಸಂತ ಬರೆದ ಶೃಂಗಾರಮಯ ಕವನಗಳನ್ನು ಈ ಮರಗಳ ತುಂಬೆಲ್ಲಾ, ಈ ಹೂಬಳ್ಳಿಗಳ ತುಂಬೆಲ್ಲಾ ನೋಡಿ ಆನಂದಪಡು ..." ಪರಿಮಳ ಹೊತ್ತ ತಂಗಾಳಿ ಶಾಂತಿಗೆ ಕಿವಿಮಾತೆಂದು ಹೇಳಿತು. ಕೋಗಿಲೆಯೊಂದು ಇನಿದನಿಯಿಂದ ಅವಳನ್ನು ಅವಳ ಭಾವಸಮಾಧಿಯಿಂದ ಎಚ್ಚರಿಸಲು ಪ್ರಯತ್ನಿಸಿತು. ಆದರೆ ಶಾಂತಿಯು ಕೊರಡಿನಂತೆ ಕುಳಿತಿದ್ದಳು. – ಶಿಲೆಯಂತೆ ಕುಳಿತಿದ್ದಳು.

ಕೋಗಿಲೆ ಮತ್ತೆ ಹಾಡಿತು . . . ,
ತಂಗಾಳಿ ಮತ್ತೆ ಬೀಸಿತು . . . .

ಆದರೆ ಶಾಂತಿಯು ತನ್ನದೇ ಆದ ಭಾವಸಮಾಧಿಯಲ್ಲಿ ನಡೆದು ತನ್ನ ಅಮೃತಮಯವಾದ ಹಾಲಿನಂತಿದ್ದ ಜೀವನವು ಹುಳಿಯಾದ ಬಗೆಯನ್ನು ಮನಸ್ಸಿನಲ್ಲಿಯೇ ಚಿತ್ರಿಸಿ ತಾನು ಮುಂದೆ ಮಾಡುವುದು ಸರಿಯೇ? ತಪ್ಪೇ . . . ? ಎಂದು ಆಲೋಚಿಸುತ್ತಿದ್ದಳು.

ನಾಲ್ಕು ವರ್ಷಗಳ ಹಿಂದೆ ಬಳ್ಳಾರಿಯಲ್ಲಿ ಕಾಲೇಜಿನ ವಾರ್ಷಿಕೋತ್ಸವವನ್ನು ಬಹಳ ಸಂಭ್ರಮದಿಂದ ನಡೆಸಬೇಕೆಂದು ವಿದ್ಯಾರ್ಥಿ ವಿದ್ಯಾರ್ಥಿನಿಗಳು ಬಹಳ ಪ್ರಯತ್ನ ಮಾಡುತ್ತಿದ್ದರು. ಪ್ರತಿಯೊಬ್ಬರೂ ತಮ್ಮಿಂದಾಗುವ ಒಂದೊಂದು ಕೆಲಸವನ್ನು ತಾವೇ ನಿರ್ವಹಿಸಿಕೊಂಡಿದ್ದರು. ಕಾಲೇಜಿನಿಂದ ಎರಡೇ ಎರಡು ಫರ್ಲಾಂಗು ದೂರದಲ್ಲಿದ್ದ ಒಂದು ಭವ್ಯವಾದ ಮನೆಯ ಮತ್ತು ಊರಿನಲ್ಲಿದ್ದ ಕಾಲುಭಾಗ ಆಸ್ತಿಯ ಯಜಮಾನರಾದ ಮಾಧವ ರಾಯರು ತಮ್ಮ ಏಕಮಾತ್ರ ಪುತ್ರಿಯೊಡನೆ ವಾಸಿಸುತ್ತಿದ್ದರು. ಶಾಂತಿಯು ನಾಲ್ಕು ವರ್ಷದವಳಾಗಿರುವಾಗಲೇ ಅವರ ಹೆಂಡತಿಯಾದ ಶ್ಯಾಮಲಮ್ಮನವರು ತನ್ನ ಪ್ರತಿರೂಪವನ್ನೇ ಹೊಂದುತ್ತಿದ್ದ ಶಾಂತಿಯನ್ನು ಮಾಧವ ರಾಯರ ಕೈಗೊಪ್ಪಿಸಿ ಕಣ್ಮರೆಯಾಗಿದ್ದರು. ಮಾಧವ ರಾಯರಿಗೆ ಶಾಂತಿಯಲ್ಲಿ ಅಪಾರ ಪ್ರೀತಿ ಇದ್ದರೂ, ತಾವು

ಹೇಳಿದ ಮಾತುಗಳನ್ನು ತನ್ನ ಮಗಳೇ ಆಗಲಿ, ಬೇರೆಯವರೇ ಆಗಲಿ ಖಡಾಖಂಡಿತವಾಗಿ ಪಾಲಿಸಬೇಕೆಂಬ ಛಲವು ಅವರಲ್ಲಿತ್ತು.

ಚಿಕ್ಕಂದಿನಿಂದಲೂ ತನ್ನನ್ನು ಪಾಲಿಸಿ ಪೋಷಿಸಿದ್ದ ತಂದೆಯ ಗುಣಗಳನ್ನು ಅರಿತಿದ್ದ ಶಾಂತಿಯು ಅವರ ಯಾವ ಮಾತಿಗೂ ಎದುರುಹಾಕದೆ ಅವರ ಮಾತುಗಳನ್ನು ವೇದವಾಕ್ಯದಂತೆ ಪಾಲಿಸುತ್ತಿದ್ದಳು. ಈಗ ಅವಳು ಫೈನಲ್ ಬಿ. ಎ. ಯಲ್ಲಿ ಓದುತ್ತಿದ್ದಳು. ತಮ್ಮ ಮಗಳ ವಿದ್ಯಾಭ್ಯಾಸ ಮುಗಿದ ಕೂಡಲೇ ತನ್ನ ಅಕ್ಕನ ಮಗನಾದ ಜೀವನನಿಗೆ ಧಾರೆಯೆರೆದು ಕೊಡಬೇಕೆಂದು ಮನಸ್ಸಿನಲ್ಲಿಯೇ ಅನೇಕ ಆಶಾಗೋಪುರಗಳನ್ನು ಕಟ್ಟಿಕೊಂಡಿದ್ದರು. ಆದರೆ "ತಾನೊಂದು ಬಗೆದರೆ ದೈವವೊಂದು ಬಗೆಯಿತು" ಎಂಬಂತಾಗುವುದು ಎಂದು ಮಾಧವರಾಯರು ಯೋಚಿಸಿದ್ದರೆ.....?

ಕಾಲೇಜಿನ ವಾರ್ಷಿಕೋತ್ಸವದಲ್ಲಿ ದುಷ್ಯಂತ ಶಕುಂತಳೆಯರ ಪಾತ್ರವನ್ನು ಧರಿಸಿದ್ದ ರವಿಗೆ ಮತ್ತು ಶಾಂತಿಗೆ ಪ್ರಥಮ ಬಹುಮಾನ ಸಿಕ್ಕಿದ್ದೇನೂ ಆಶ್ಚರ್ಯದ ಸಂಗತಿಯಾಗಿರಲಿಲ್ಲ. ಈ ಪಾತ್ರಗಳೇ ಅವರಿಬ್ಬರನ್ನೂ ಪ್ರೇಮದ ಕಡಲಿನಲ್ಲಿ ನೂಕಿಬಿಟ್ಟಿತು ವಾರಕ್ಕೊಂದು ಸಲ ಕ್ಲಾಸನ್ನು ತಪ್ಪಿಸಿ, ಇಬ್ಬರೂ ಮ್ಯಾಟನಿಗೋ ಹೋಟೆಲಿಗೋ ಹೋಗುತ್ತಿದ್ದರು. ತಂದೆಗೆ ಹೆದರಿ ವಿಧೇಯಳಾಗಿ ನಡೆಯುತ್ತಿದ್ದ ಶಾಂತಿಯಲ್ಲಿ ಪ್ರೇಮವೆಂಬ ವಿಶಾಚಿಯು ಹುಚ್ಚುಧೈರ್ಯದ ಹೊನಲನ್ನೇ ಹರಿಸಿತ್ತು. ಹೀಗೆ ಕಾಲಚಕ್ರವು ಉರುಳುತ್ತಿರುವಾಗ ಇವರ ಪ್ರೇಮವು ಪರಮಾವಧಿಯನ್ನು ಮುಟ್ಟಿತ್ತು. ಪರೀಕ್ಷೆಯೂ ಮುಗಿಯಿತು. ಈಗ ರಜೆಯಲ್ಲಿ ಶಾಂತಿ ತನ್ನ ತಂದೆಯೊಡನೆ ಗೆಳತಿಯ ಮನೆಗೆ ಹೋಗುವೆನೆಂದು ತಿಳಿಸಿ, ರವಿಗೆ ಭೇಟಿಯನ್ನು ಕೊಡುತ್ತಿದ್ದಳು. ಅತ್ತ ಮಾಧವರಾಯರು ತಮ್ಮ ಮಗಳ ಲಗ್ನದ ವಿಷಯವಾಗಿ ಯೋಚಿಸುತ್ತಿರುವಾಗ ಇತ್ತ ಈ ಪ್ರೇಮಿಗಳು ತಾವು ಮದುವೆಯಾಗುವ ದಿನವನ್ನೂ ಅನಂತರ ತಮ್ಮ ಮುಂದಿನ ಸುಖಜೀವನವನ್ನೂ ಮನಸ್ಸಿನಲ್ಲಿಯೇ ಮೆಲುಕುಹಾಕುತಿದ್ದರು.

ಅದು ಸಾಯಂಕಾಲ ಗೆಳತಿಯಾದ ರೇಖಾಳ ಮನೆಗೆ ಹೋಗಿಬರುವೆನೆಂದು ಬೇಗನೆ ಹೊರಟುಹೋದಳು. ಶಾಂತಿಯು ಹೋದ ಒಂದು ಗಂಟೆಯಲ್ಲಿ ರೇಖಾಳೇ ಇವರ ಮನೆಗೆ ಬಂದಳು. ಮಾಧವರಾಯರು ತಮ್ಮ ಮಗಳು ಹೋಗಿ ಒಂದು ಗಂಟೆಯಾಯಿತೆಂದೂ, ದಿನವೂ ರೇಖಾಳ ಮನೆಗೆ ಅವಳು ಹೋಗುತ್ತಿರುವುದನ್ನೂ ತಿಳಿಸಿದರು. ಇದನ್ನು ಕೇಳಿದ ರೇಖಾಳಿಗೆ ಆಶ್ಚರ್ಯವಾಗಿ ಅವಳು ತನ್ನ ಮನೆಗೆ ಬರದೆ ಒಂದು ವಾರವಾಯಿತೆಂದೂ ತಿಳಿಸಿ ಹೊರಟುಹೋದಳು. ಇದನ್ನು ಕೇಳಿದ ಮಾಧವರಾಯರಿಗೆ ಸಿಡಿಲು ಬಡಿದಂತಾಯ್ತು. ಸಿಟ್ಟಿನಿಂದ ಶತಪಥ ತಿರುಗಾಡುತ್ತಿರುವಾಗ ಅವರ ಗೆಳೆಯನು ಮನೆಗೆ ದಯಮಾಡಿಸಿದನು. ಹಾಗೆಯೇ ಅವನು ಬಂದಾಗ ತಮ್ಮ ಯೋಚನೆಯನ್ನು ಬದಿಗೊತ್ತಿ ಮಾತಿಗಾರಂಭಿಸಿದರೂ, ಶೇಷಯ್ಯನವರು ಅವರ ಮನಸ್ಸಿನಲ್ಲಿ ಯಾವುದೋ ಬೇಸರವ ಭೂತವು ಕೆಣಕುತ್ತಿರುವುದನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಗುರುತಿಸಿದರೂ, ಹೆಚ್ಚು ಮಾತನಾಡದೆ ಅವರ ಮಗಳನ್ನು ರವಿಯೊಡನೆ ಪಾರ್ಕ್‌ನಲ್ಲಿ ನೋಡಿದುದಾಗಿಯೂ ತಿಳಿಸಿದರು. ಬೇರೆ ಜಾತಿಯ ತರುಣನೊಡನೆ ಅದೂ ತಮ್ಮ ಐಶ್ವರ್ಯದ ಮಟ್ಟಕ್ಕೆ ಸರಿಯಾಗದವನೊಡನೆ ತನ್ನ ಮಗಳು ಪ್ರೇಮದಲ್ಲಿ ಬಿದ್ದಿರುವುದನ್ನೂ ಕೇಳಿದಾಗ ಮೊದಲೇ ಉರಿಯುತ್ತಿದ್ದ ಬೆಂಕಿಗೆ ತುಪ್ಪ ಎರೆದಂತಾಯ್ತು ಮಾಧವರಾಯರ ವಿಚಾರ.

ಅಂದೇ ತನ್ನ ತಂದೆಯಿಂದ ಒಪ್ಪಿಗೆಯನ್ನು ಬೇಡಿ ತರುವೆನೆಂದೂ, ಇಲ್ಲದಿದ್ದರೆ ಖಂಡಿತವಾಗಿ ರಿಜಿಸ್ಟರ್ ಮದುವೆಯಾಗುವೆನೆಂದೂ ರವಿಯೊಡನೆ ಶಪಥ ಹಾಕಿ ಬಂದಿದ್ದ ಶಾಂತಿಯು ಮನೆಯ ಮೆಟ್ಟಿಲುಗಳನ್ನೇರುತ್ತಿರುವಾಗಲೇ ತಂದೆಯ ಗುಡುಗಿನಂತಹ ಸ್ವರವನ್ನು ಕೇಳಿ ಹೌಹಾರಿದಳು. ತಂದೆಗೆ ಸಿಟ್ಟುಬಂದು ಮಗಳನ್ನು ಬೈದು ಭಂಗಿಸಿದುದು ಮಾತ್ರವಲ್ಲದೆ ಕೆನ್ನೆಗೆರೆದು ಚೆನ್ನಾಗಿ ಥಳಿಸಿದ್ದರು. ಆದರೂ ತಂದೆಯ ಸಿಟ್ಟಿನ ಮೇಲೆ ಮೊದಲಿನಿಂದಲೇ ಅಸಮಾಧಾನಗೊಂಡಿದ್ದ ಅವಳು ಏನೂ ಆಗಿಲ್ಲವೆಂಬಂತೆ ಪ್ರತಿಯಾಡದೆ ಮೌನವಾಗಿ ನಿಂತಿರುವುದನ್ನು ಕಂಡ ಅವರ ಸಿಟ್ಟು ಎಲ್ಲೆ ಮೀರಿತು. "ನೀನಿನ್ನು ನನ್ನ ಮಗಳೇ ಅಲ್ಲ. ಅವನ ಜೊತೆಗೇ ಹೋಗು" ಎಂದು ಅವಳನ್ನು ಬೈದು ತಮ್ಮ ಕೊಠಡಿಯನ್ನು ಸೇರಿದರು. ಆದರೆ ಪ್ರೇಮದಿಂದ ಅಂಧಳಾಗಿದ್ದ ಶಾಂತಿಗೆ ಇದು ನಡೆದದ್ದು ಒಳ್ಳೆಯದೇ ಆಯಿತು ಎಂದೆನಿಸಿತು. ಮಾರನೆಯ ದಿನ ದಿವಾಕರನು ಮೂಡುವ ಮೊದಲೇ ಗಂಟು ಮೂಟೆಕಟ್ಟಿ ರವಿಯ ಮನೆಕಡೆಗೆ ಹೆಜ್ಜೆ ಹಾಕತೊಡಗಿದಳು.

ಆ ದಿನವೇ ಅವರ ಪರೀಕ್ಷೆಯ ಫಲಿತಾಂಶ ಹೊರಬೀಳುವ ದಿನ ರವಿಯೇನೋ ಪಾಸಾಗಿದ್ದನು. ಆದರೆ ಶಾಂತಿಯು ಮೂರೇ ಮಾರ್ಕುಗಳಿಗೆ ಫೈಲಾಗಿದ್ದಳು. ಕೆಲವೇ ದಿನಗಳಲ್ಲಿ ರವಿಗೆ ಒಂದು ಕೆಲಸ ಸಿಕ್ಕಿತು, ಮಾತ್ರವಲ್ಲದೆ ಅವರಿಬ್ಬರ ವಿವಾಹವು ತಾಯಿಯ ಸಮ್ಮತಿಯಿಲ್ಲದೆ ಕೋರ್ಟಿನಲ್ಲಿ ನಡೆಯಿತು. ಆದರೆ ಶಾಂತಿಯು ಅವರ

ಮನೆ ಸೇರಿದುದು ಒಂದು ಅಮಂಗಲವೋ ಎಂಬಂತೆ ರವಿಯ ತಾಯಿಯು ಆಕಸ್ಮಿಕವಾಗಿ ಮರಣ ಹೊಂದಿದಳು.

ಮದುವೆಯಾಗಿ ಆರೇ ತಿಂಗಳು ಬಾಹ್ಯಾಡಂಭರದ ಜೀವನವನ್ನು ಈ ದಂಪತಿಗಳು ಅನುಸರಿಸಿದರು. ಈಗ ಪ್ರಾರಂಭವಾದುವು ಶಾಂತಿಯ ಕಷ್ಟದ ದಿನಗಳು. ರವಿಯನ್ನು ಒಂದೊಂದಾಗಿ ಕೆಟ್ಟಚಟಗಳು ಅಂಟಿಕೊಂಡವು. ಮನೆಗೆ ಪ್ರತಿದಿನ ಅರ್ಧರಾತ್ರಿಯಲ್ಲಿ ಹಿಂತಿರುಗುವುದು, ಶಾಂತಿಯು ಕೇಳಿದರೆ ಆಫೀಸಿನಲ್ಲಿ ಹೆಚ್ಚು ಕೆಲಸವಿತ್ತೆಂದು ತಿಳಿಸಿ, ಅವಳನ್ನು ಸಮಾಧಾನಪಡಿಸುವುದು ರವಿಯ ದಿನದ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಒಂದಾಗಿತ್ತು. ಹೀಗೆ ರವಿಯ ಕೆಟ್ಟ ಚಟಗಳಿಗೇ ಹೆಚ್ಚು ದುಡ್ಡು ಹೋಗುತಿದ್ದುದಾದುದರಿಂದ ಮನೆಯಲ್ಲಿ ಅಚ್ಚುಕಟ್ಟಾಗಿ ಕೆಲಸಕ್ಕೆ ಆಳು ಇಟ್ಟುಕೊಳ್ಳುವುದು ದುಸಾಧ್ಯವಾಗಿ ಶಾಂತಿಯೇ ಅಡುಗೆಯ ಮತ್ತಿತರ ಕೆಲಸಗಳನ್ನು ನಿರ್ವಹಿಸಬೇಕಾಯಿತು. ಬರಬರುತ್ತಾ ಮೂರು ಹೊತ್ತು ಊಟಕ್ಕೇ ಗತಿಯಿಲ್ಲದಾಯಿತು. ಸರಿ ಆಫೀಸಿನಲ್ಲಿ ಕೆಲಸಮಾಡದ ಕಾರಣ ರವಿಯನ್ನು ಕೆಲಸದಿಂದ ವಜಾಮಾಡಲಾಯಿತು.

ಆಗಲೇ ರವಿಯ ಹೃದಯ ಬಂಡೆಕಲ್ಲಿನಂತೆ ಕಠಿಣವಾಗಿ ಪರಿವರ್ತಿಸಿದ್ದುದರಿಂದ ಅವನು ಯಾವ ಕೆಲಸಕ್ಕೂ ಹೇಸಲಿಲ್ಲ. ಶಾಂತಿಯು ಕಣ್ಣೀರಿನಿಂದ ಕೈತೊಳೆಯುವುದನ್ನು ಬಿಡಲಿಲ್ಲ. ಆಗಲೇ ಸಹೋದರರಂತಿದ್ದ ಎರಡು ರಾಷ್ಟ್ರಗಳಿಗೆ ಪಾಕಿಸ್ಥಾನಕ್ಕೆ ಮತ್ತು ಭಾರತಕ್ಕೆ ಯುದ್ಧವು ಆರಂಭವಾಗಿತ್ತು. ರವಿಯನ್ನು ಕೆಲವು ಚಟಗಳಿಗೆ ಹಚ್ಚಿಸಿದ್ದ ಆಲಿಯು ಅವನಿಗೆ ಹಣ ಸಂಪಾದಿಸುವ ಇನ್ನೊಂದು ಉಪಾಯವನ್ನು ಹೇಳಿಕೊಟ್ಟನು. ರವಿಯು ಕೆಲವು ದಿನಗಳಿಂದ ಊರಿನಲ್ಲಿರಲಿಲ್ಲ. ಬೆಂಗಳೂರು, ಮೈಸೂರು ಮತ್ತು ಬಳ್ಳಾರಿಗಳಲ್ಲಿದ್ದ ದೊಡ್ಡ ದೊಡ್ಡ ಕಾರ್ಖಾನೆಗಳನ್ನು ಒಂದು ಬಿಳಿಯ ಪೇಪರಿನಲ್ಲಿ ಗುರುತಿಸಿದ್ದನು. ಆದರೆ ರವಿಯು ಇಂಥ ವ್ಯವಹಾರಕ್ಕೆ ತೊಡಗಿದ್ದಾನೆಂದು ಶಾಂತಿಗಾದರೂ ಹೇಗೆ ತಿಳಿದೀತು?

ಈಗೀಗ ರವಿಯು ಶಾಂತಿಯೊಡನೆ ಅನ್ಯ ಮನಸ್ಕನಾಗಿ ಮಾತನಾಡುತ್ತಿದ್ದನು. ಇಷ್ಟು ಮಾತ್ರವಲ್ಲದೆ ಅವನ ಮುಖವು ಒಂದು ತರದ ಭಯದಿಂದ ತುಂಬಿತ್ತು. ಕಾರಣ ತಿಳಿಯದೆ, ಶಾಂತಿಗೆ ಸಂಶಯ ಬಂದು ಅವನ ಕೋಟಿನ ಜೇಬಿನಲ್ಲಿದ್ದ ಕಾಗದಗಳನ್ನು ಹುಡುಕಲು ತೊಡಗಿದಾಗ ಅವಳಿಗೆ ಸಿಕ್ಕಿದ್ದಾದರೂ ಏನು? ಎಲ್ಲಾ ಕಾರ್ಖಾನೆಗಳಿರುವ ಸ್ಥಳವನ್ನು ಗುರುತು ಹಾಕಿರುವ ಆ ಕಾಗದ ಇದರ ಅರ್ಥ ಅನೇಕ ದುಃಖಗಳಿಗೆ ಎಡೆಯಾಗಿದ್ದ ಶಾಂತಿಯೆ ಮನಸ್ಸಿಗೆ ಥಟ್ಟನೆ ಹೊಳೆಯಿತು. ತನ್ನ ತಪ್ಪಿನ ಅರಿವು ಈಗವಳಿಗೆ ಆಗತೊಡಗಿತು. ಎಲ್ಲಾ ವಿಷಯಂಗಳು ಸ್ಮೃತಿ ಪಟಲದ ಮೇಲೆ ಒಂದೊಂದಾಗಿ ಹರಿಯತೊಡಗಿದವು. ಅವಳ ಹೃದಯವೆಂಬ ಪ್ರೇಮ ಸರೋವರದಲ್ಲಿ ರವಿಗೆ ಅರ್ಪಿಸುವ ಪ್ರೇಮವೆಂಬ ಜಲವು ಇನ್ನೂ ಬತ್ತಿರಲಿಲ್ಲ. ಆದರೆ ತನ್ನ ಮೇಲೆ ಪ್ರೇಮವೇ ಇಲ್ಲದ ರವಿಗೆ ಇಂಥ ದ್ರೋಹಕ್ಕೆ ಕೈಹಾಕಬೇಡವೆಂದು ತಿಳಿಸಿದರೂ ಅವನು ಕೇಳುವನೇ? ಶಾಂತಿಯ ಮನಸ್ಸಿನಲ್ಲಿ ದ್ವಂದ್ವ ಯುದ್ಧ ಪ್ರಾರಂಭವಾಯ್ತು. ತಾನು ಪ್ರೇಮಿಸಿದವನಿಗೋಸ್ಕರ, ಅವನಲ್ಲಿಟ್ಟಿರುವ ಪ್ರೀತಿಗೋಸ್ಕರ ಭಾರತಮಾತೆಯ ಪ್ರಿಯ ಮಕ್ಕಳನ್ನು ಪಾಕಿಸ್ಥಾನದ ನರಾಧಮರಿಗೆ ಬಲಿಕೊಡುವುದೇ? ಹೀಗೆ ತಾನು ಸುಮ್ಮನಿರುವುದು ಸರಿಯೆ....? ಮನಸ್ಸಿನಲ್ಲಿ ನಡೆದ ಈ ಭಯಂಕರ ಯುದ್ಧದಲ್ಲಿ ತಾನು ತನ್ನ ಗಂಡನನ್ನು ಈ ಹೇಯಕೃತ್ಯದಿಂದ ಮುಕ್ತನಾಗಿಸಬೇಕೆಂಬ ಬಯಕೆಗೆ ಜಯ ದೊರೆತಂತೆ ತೋರಿತು.

ರವಿಯು ಮನೆಗೆ ಬರುವ ಸಮಯವಾಗಿತ್ತು. ಚಾತಕ ಪಕ್ಷಿಯು ಹೇಗೆ ಮಳೆಯನ್ನು ಕಾಯುತ್ತದೋ ಹಾಗೆ ಶಾಂತಿಯು ರವಿಯ ಆಗಮನವನ್ನು ಕಾಯುತ್ತಿದ್ದಳು. ಆಗಲೇ ರವಿಗೆ ಹೇಳಬೇಕಾಗಿದ್ದುದ್ದನ್ನೆಲ್ಲಾ ಆಲೋಚಿಸಿ ಇಟ್ಟಿದ್ದಳು. ರವಿಯು ಬಂದಾಗ ಶಾಂತಿಯು ತನ್ನದೇ ಆದ ಆಲೋಚನೆಯಲ್ಲಿ ಮುಳುಗಿದ್ದಳು. ಅವನು ಬಂದದ್ದೇ ತಡ ಶಾಂತಿಯು ರವಿಯ ಕೋಟಿನಿಂದ ತೆಗೆದಿಟ್ಟುಕೊಂಡಿದ್ದ ಎಲ್ಲಾ ಕಾಗದಗಳನ್ನು ಹರಿದುಹಾಕಿದಳು. ಇದನ್ನು ಕಂಡ ರವಿಗೆ ಮೊದಲು ಏನೂ ಅರ್ಥವಾಗದಿದ್ದರೂ, ಕೊನೆಗೆ ಅರ್ಥವಾಗಿ, ಸಿಟ್ಟು ಬಂದು ಅವಳ ಕೆನ್ನೆಗೆರಡು ಚೆನ್ನಾಗಿ ಥಳಿಸಿದನು. ಆದರೂ ಶಾಂತಿಯು ಏನೂ ಬೆದರದೆ ಅವನು ಮಾಡಿದ ಹೀನಕೃತ್ಯಗಳಿಂದ ಆಗುವ ಅನಾಹುತಗಳನ್ನು ವಿವರಿಸಿ ಅವನ ಕಣ್ಣ ಮುಂದೆ ಆ ಭಯಾನಕ ಚಿತ್ರವು ಸುಳಿಯುವಂತೆ ಮಾಡಿದಳು. ಆದರೆ ರವಿಯ ಹೃದಯ ಕಬ್ಬಿದ ಗುಂಡಾಗಿತ್ತು. ಹೆಚ್ಚೇನು ಮಾತನಾಡದೆ ಇನ್ನು ತನಗೂ, ಶಾಂತಿಗೂ ಯಾವ ಸಂಬಂಧವಿಲ್ಲವೆಂದು ತಿಳಿಸಿ, ಕೋಪದಿಂದ ಧಡ ಧಡನೆ ಮೆಟ್ಟಿಲನ್ನಿಳಿದು ಹೊರಟು ಹೋದನು. ಶಾಂತಿಯು ದುಃಖದ ಹೊಳೆಯನ್ನೇ ಹರಿಸುತ್ತ, ತನ್ನ ಮುಂದಿನ ಭವಿಷ್ಯವನ್ನು ಆಲೋಚಿಸುತ್ತಿದ್ದಳು.

ಇತ್ತ ರವಿಗೆ ಎಲ್ಲಿಯೂ ಸಮಾಧಾನ ಸಿಕ್ಕದೆ ಶ್ರೀನಿವಾಸ್ ಟಾಕೀಸಿನಲ್ಲಿ ನಡೆಯುವ ಒಂದು ಚಲನ

ಚಿತ್ರವನ್ನು ನೋಡಲು ಹೋದನು. ಒಳಗೆ ಹೋದ ಒಂದೈದು ನಿಮಿಷಗಳಲ್ಲಿಯೇ ಸೈಡ್‌ರೀಲನ್ನು ತೋರಿಸಲು ಆರಂಭಿಸಿದರು. ಆ ದೃಶ್ಯವು ಬಹಳ ಕಠಿಣವಾಗಿತ್ತು. ಯುದ್ಧದಲ್ಲಿ ನಡೆದ ಎಷ್ಟೋ ಅವಾಂತರಗಳು, ಸೈನಿಕರು ತಮ್ಮ ಸಹೋದರ ಸಹೋದರಿಯರಿಗೋಸ್ಕರ ತಮ್ಮ ಪ್ರಾಣವನ್ನೇ ಬಿಡುವ ಆ ದೃಶ್ಯ ಇವನ್ನೆಲ್ಲಾ ನೋಡುತ್ತಿರುವಂತೆ ರವಿಯ ಹೃದಯಕ್ಕೆ ಚೂರಿಯಿಂದ ಇರಿದಂತಾಯ್ತು. ಅಲ್ಲಿ ಒಂದು ಗಳಿಗೆಯೂ ನಿಲ್ಲದವನಾಗಿ, ಹುಚ್ಚನಂತೆ ಎದ್ದು ಹೊರಗೆ ಬಂದನು. ಅವನ ಕಣ್ಣೆದುರು ಶಾಂತಿಯ ಆ ಕೆಣಕು ನುಡಿಗಳಾಡುವ ದುಃಖಭರಿತವಾದ ಆ ಮುಖ ಸೈನಿಕರ ತ್ಯಾಗ ಇವುಗಳೇ ಬಂದು ನಿಲ್ಲುತ್ತಿದ್ದವು. ಏನೋ ಒಮ್ಮೆಲೇ ಬೆಚ್ಚಿ ಬಿದ್ದವನಂತಾಗಿ ರವಿಯು ಆಲಿಯ ಮನೆಗೆ ತಲಪುವ ರಸ್ತೆಯನ್ನೇ ಅನುಸರಿಸತೊಡಗಿದನು.

ಆಲಿಯ ಮನೆಯಲ್ಲಿ ಎಲ್ಲರೂ ಶೋಕತಪ್ತರಾಗಿದ್ದರು. ವಿಷಯವನ್ನು ವಿಚಾರಿಸಲು, ಆಲಿಯು ಆ ಸಂಜೆ ಮನೆಗೆ ಹಿಂತಿರುಗುವಾಗ ಕಾರಿನ ಅಡಿಯಲ್ಲಿ ಬಿದ್ದು ಮರಣ ಹೊಂದಿದನೆಂದು ತಿಳಿಸಿದರು. ಇದನ್ನು ಕೇಳಿದ ರವಿಗೆ ಆಕಾಶವೇ ತಲೆಯ ಮೇಲೆ ಕಳಚಿ ಬಿದ್ದಷ್ಟು ವೇದನೆಯಾಯಿತು. ಯಾವ ದಿಕ್ಕೂ ತೋಚದಂತಾಗಿ ಕೂಡಲೇ ಮನೆಯ ಕಡೆಗೆ ಬೇಗಬೇಗನೆ ಹೆಜ್ಜೆಯನ್ನಿಟ್ಟು ನಡೆಯತೊಡಗಿದನು. ಮನೆಗೆ ಬಂದಾಗ ಶಾಂತಿಯು ದೇವರ ಕೋಣೆಯಲ್ಲಿ ಕುಳಿತುಕೊಂಡು ದುಃಖದ ಹೊಳೆಯನ್ನೇ ಹೊರಿಸುತ್ತಿದ್ದಳು. ಇದನ್ನು ನೋಡಿದ ರವಿಗೆ ಪೂರ್ಣ ಜ್ಞಾನೋದಯವಾಯಿತು. ತಾನು ಮಾಡಿದ ತಪ್ಪಿನ ಅರಿವಾಗತೊಡಗಿತು ಕೂಡಲೇ ಶಾಂತಿಯ ಹತ್ತಿರ ಹೋಗಿ ಶಾಂತಿಯು ಕ್ಷಮೆ ಕೇಳಿದಾಗ ಶಾಂತಿಯು ತನ್ನ ಕಣ್ಣನ್ನು ತಾನೇ ನಂಬಲಾರದಾದಳು. ಇಬ್ಬರ ಕಣ್ಣಿನಲ್ಲೂ ನೀರಿನ ಕೋಡಿಯೇ ಹರಿಯುತ್ತಿತ್ತು. ಒಬ್ಬರ ಬಾಯಿಂದಲೂ ಮಾತು ಹೊರಡದೆ ಕೊನೆಗೆ ರವಿಯ ಮನಸ್ಸು ತಿರುಗಿದರೆ ನರ್ಸಾಗಿ ದೇಶಸೇವೆ ಮಾಡುವೆನೆಂದು ಹರಕೆ ಹೊತ್ತುದಾಗಿ ಶಾಂತಿಯು ಹೇಳಿದಳು. ಇದನ್ನು ಕೇಳಿದ ರವಿಗೆ ತಾನೂ ಯಾಕೆ ದೇಶಸೇವೆ ಮಾಡಬಾರದು? ಎಂಬ ಆಲೋಚನೆ ಬಂದು, ಅವನನ್ನು ಸೈನಿಕನಾಗಿ ಪರಿವರ್ತಿಸಿತು ಆ ಆಲೋಚನೆ. ಹೀಗೆ ಇಬ್ಬರೂ ಉದಾರ ಹೃದಯದಿಂದ ದೇಶಸೇವೆಯನ್ನು ಮಾಡಲು ಒಪ್ಪಿ ಕೊಂಡರು. ಮಾರನೆಯ ದಿನ ಇಬ್ಬರೂ ತಂದೆಯ ಬಳಿಗೆ ಕ್ಷಮೆಯನ್ನು ಕೋರಲು ಹೋಗಿದ್ದಾಗ, ಹಿಂದಿನ ಮಾಧವ ರಾಯರು ಸಿಟ್ಟು ದರ್ಪಗಳನ್ನು ತ್ಯಜಿಸಿದವರಂತೆ ಸೌಮ್ಯ ಮುಖದಿಂದ ಅವರನ್ನು ಸ್ವಾಗತಿಸಿದರು. ಅವರಿಬ್ಬರ ಆಲೋಚನೆಯನ್ನು ಕೇಳಿದಾಗ ಅವರಿಗೆ ತಾನು ಅಂತಃ ಮಗಳನ್ನು ಪಡೆದುದು ತನ್ನ ಭಾಗ್ಯವೆಂದೇ ಭಾವಿಸಿದರು. ಅವರು ಇನ್ನೆರಡು ದಿನಗಳಲ್ಲಿಯೇ ಕಾಶೀಯಾತ್ರೆಗೆ ಹೋಗುವವರಾದುದರಿಂದ ಎಲ್ಲಾ ಆಸ್ತಿಪಾಸ್ತಿಯನ್ನು ತನ್ನ ಮಗಳ ಹೆಸರಿಗೇ ಉಯಿಲು ಮಾಡಿದ್ದರು. ಆದರೆ ಶಾಂತಿ ಮತ್ತು ರವಿ ಅದರಲ್ಲಿ ಒಂದು ಕಾಸನ್ನೂ ಮುಟ್ಟದೆ ಅದನ್ನು ರಕ್ಷಣಾನಿಧಿಗೆ ಅರ್ಪಿಸಿ ತಾವು ಕೈಕೊಂಡ ಪ್ರತಿಜ್ಞೆಯನ್ನು ಅನುಸರಿಸಲು ಮನಸ್ಸು ಮಾಡಿ ಮುಂದು ವರೆದರು. ಇದಲ್ಲವೇ ನಿಜವಾದ ತ್ಯಾಗ.

●

ಶಾಪ

N. Shalini Kudva, II B. Sc.

ಶಾಲೂ, ಇವತ್ತು ಬೇಡವ್ಮ ಇನ್ನೆಂದಾದರೂ ಹೋಗು !

ಇಲ್ಲ, ಅಪ್ಪಾ ಇದೊಂದೆ ಸಾರಿ, Please

ಬೇಡ ಬೇಡವೆಂದು ಹೇಳಿದರೂ ಹೋಗಲೇಬೇಕೆನಿಸಿದ ನನಗೆ 'ಆಯ್ತು' ಎಂಬ ಉತ್ತರ ಬಂದ ಕೂಡಲೆ ಮಹದಾನಂದವಾಗಿತ್ತು,

ನಾನೂ ಸುಮತಿಯು ಗೆಳತಿಯರಾಗಿದ್ದೆವು. ತನ್ನ ಕಡೆಯ ವರ್ಷ ಮುಗಿಸಿ ತನು ಕೋಲೇಜಿನಿಂದ ಹೋಗುವಳೆಂದಾಗ ನನಗೆ ಬೇಸರವಾಗದೆ ಇರಲಿಲ್ಲ. ಅದಕ್ಕೆ ನಮ್ಮ ಗಾಢ ಸ್ನೇಹವೇ ಕಾರಣವಾಗಿತೆನ್ನಬಹುದು,

ಸುಮತಿಯ ಊರು ಸುರತ್ಕಲ್. ಅವಳು ಯಾವಾಗಲೂ ತನ್ನ ಊರಿನ ವಿಷಯ ನನ್ನ ಹತ್ತಿರ ಹೇಳುತ್ತಿದ್ದಳು. ಆದರೆ ನನಗೆ ಆ ಸ್ಥಳ ತೀರ ಅಪರಿಚಿತವಾಗಿತ್ತು. ಆದುದರಿಂದ ಎಲ್ಲರೂ ಹೊಗಳುತ್ತಿರುವ ಆ ಕಡಲದಂಡೆ ಅಲ್ಲಿಯ ಕಡಲದಂತೆ, ಇಂಜಿನಿಯರಿಂಗ್ ಕೋಲೆಜಂತೂ ಖಂಡಿತ ನೋಡಲೇಬೇಕು, ಶಾಲಿನಿ ಎಂದುದಕ್ಕೆ

ಅಲ್ಲಿಯ ಆ ಇಂಜಿನೀಯರಿಂಗ್ ಕಾಲೇಜನ್ನು ನೋಡುವ ಸಂದರ್ಭವನ್ನು ಏತಕ್ಕಾಗಿ ಬಿಡಬೇಕು ಎಂದು ಒಪ್ಪಿಕೊಂಡಿದ್ದೆ.

ಅದೊಂದು ಆದಿತ್ಯವಾರ ಸಂಜೆ ನಾವಿಬ್ಬರೂ ಕಡಲದಂಡೆ ಹೋಗುವೆವೆಂದು ನಿಶ್ಚಯಿಸಿದೆವು. ಆದಿತ್ಯವಾರವಾದುದರಿಂದ ಅಂದು ಪೂರ್ಣ ವಿರಾಮವಿತ್ತು. ಆದರೂ ಹೋಗುವೆನೆಂಬ ಸಂತೋಷದಿಂದ ಬೆಳಿಗ್ಗೆ ಬೇಗನೇ ಎದ್ದಿದ್ದೆ. ಸುಮತಿಯು ಸಂಜೆ ಮೂರು ಗಂಟೆಗೆ ಸಿಗುವೆನೆಂದು ಹೇಳಿದ್ದಳು. ಸರಿ, ೩ ಗಂಟೆಗೆ ನಾನು ಹೊರಡಲು ಶುರುಮಾಡಿದೆ.

ಅದೃಷ್ಟವಶಾತ್ ಕೂಡಲೇ ನಂ. ೩ ಬಸ್ಸು ಸಿಕ್ಕಿತು. ಏನೋ ನನ್ನ ಪುಣ್ಯ, ಹೊರಟವೇಳೆ ಚೆನ್ನಾಗಿದೆ ಎಂದು ಬಹಳ ಸಂತೋಷದಿಂದ ಬಸ್ಸನ್ನು ಹತ್ತಿದೆ. ಮುಖವನ್ನು ಹೊರಗೆ ಹಾಕುತ್ತಾ 'ಸುರತ್ಕಲ್' ಎಂದು ಬರುವುದೋ ಎಂದು ನೋಡುತ್ತಿದ್ದೆ. 'ಸುರತ್ಕಲ್' ಎಂದು ಕಂಡಕ್ಟರ್ ಹೇಳಿದಾಗ ತುಂಬಾ ಸಂತೋಷದಿಂದ ಕೆಳಗಿಳಿದೆ.

ಅದೊಂದು ಸುಂದರವಾದ ಊರಾಗಿತ್ತು. ಅಲ್ಲಿ ದೊಡ್ಡದಾದ ಒಂದು ಅಶ್ವತ್ಥ ಮರವಿತ್ತು. ಅದರ ಬಳಿ ತುಂಬಾ ಜನರು ನಿಂತಿದ್ದರು. ಅದೇ ಬಸ್ ಸ್ಟೇಂಡ್ ಇರಬೇಕೆಂದು ಭಾವಿಸಿದೆ. ಸುಮತಿಯು ಹೇಳಿದ ಸ್ಥಳವು ಇದೇ ಇರಬೇಕೆಂದು ಕೂಡಲೇ ಸುತ್ತಲೂ ದೃಷ್ಟಿ ಹಾಯಿಸಿದೆ. ಆದರೆ ಸುಮತಿಯ ಸುಳಿವೇ ಅಲ್ಲಿರಲಿಲ್ಲ. ಚಿಂತಿಲ್ಲ, ಇನ್ನು ಮೂರು ಗಂಟೆಗೆ ಹತ್ತು ನಿಮಿಷವಿದೆ ಎಂದುಕೊಂಡೆ ಮಧ್ಯಾಹ್ನ ಹನ್ನೆರಡು ಗಂಟೆಗೆ ಊಟಮಾಡಿದ ನನಗೆ ಹಸಿವಾಗದೆ ಇರಲಿಲ್ಲ. ಆದರೂ ಸುಮತಿಯು ಬಂದ ಮೇಲೆ ನೋಡುವ ಎಂದು ಸುಮ್ಮನೆ ನಿಂತುಕೊಂಡೆ. ಗಂಟೆ ಮೂರಾಯಿತು, ನಾಲ್ಕಾಯಿತು. ನಿಂತೂ ನಿಂತೂ ಸಾಕಾಗಿ ಹೋಯಿತು. ಬಸ್ಸೆಲ್ಲಾ ಆತ್ತ, ಇತ್ತ ಹೋಗುತ್ತಿದ್ದುವು ಸುಮತಿಯ ಸುಳಿವೇ ಇರಲಿಲ್ಲ. ಈ ಅಪರಿಚಿತ ಊರಲ್ಲಿ ಕೇಳುವುದಾದರೂ ಯಾರನ್ನು ಎಂದು ಸುಮ್ಮನೆ ನಿಂತಿದ್ದೆ. ಅಕಸ್ಮಾತ್ ನನ್ನ ಹಿಂದಿನ ಗೆಳತಿ ಶಾಂತಾ ಆ ದಾರಿಯಲ್ಲಿ ಹೋಗುತ್ತಿದ್ದಳು. ಆದರೆ ಅವಳು ಹೌದೋ, ಅಲ್ಲವೋ! ಅದೂ ಅವಳಿಗೆ ಗುರುತು ಸಿಗುತ್ತದೋ ಇಲ್ಲವೋ, ಅಲ್ಲದೆ ಅವಳನ್ನು ಹೇಗೆ ಕರೆಯಲಿ? ಎಂದು ಆಲೋಚಿಸುತ್ತಿರಲು ಅವಳ ಸವಾರಿಯೇ ಬಂತು. 'ನೀನು' ಶಾಲಿನಿ, ಏನು? ಇಲ್ಲಿಗೆ—...? ಎಂದು ಪ್ರಶ್ನೆಗಳ ಮಳೆಯನ್ನೇ ಸುರಿಸಲಾರಂಭಿಸಿದಳು.

ಹಾಗೆ ಐದು ಗಂಟೆಯಾಗಿತ್ತು. ಇಷ್ಟು ದೂರ ಬಂದು ಹಿಂದೆ ಹೋಗಲು ನನಗೆ ಮನಸ್ಸಿರಲಿಲ್ಲ, ಆದುದರಿಂದ ಕಡಲದಂಡೆಯನ್ನೂ ಕಾಲೇಜನ್ನೂ ನೋಡಿಯೇ ಹೋಗಬೇಕೆಂದು ಧೃಡಮಾಡಿಕೊಂಡಿದ್ದೆ. ನಾನು .... ಬೀಚಿಗೆ ಎಂದು ಹೇಳಿದೆ. 'ಸರಿ' ಎಂದು ಶಾಂತಾ ಹೇಳಿ ಹೊರಡಲು ಅನುವಾದಳು. ಆಗ ಮೊದಲೇ ಬೇಸರವಾಗಿದ್ದ ನನಗೆ ಇನ್ನಷ್ಟೂ ಬೇಸರವಾಯ್ತು. "ಶಾಂತಾ" ನಿನಗೆ ಸುಮತಿಯ ಮನೆಯೇನಾದರೂ ಗೊತ್ತಿದೆಯೇ ಎಂದು ಜೋರಾಗಿ ಕೇಳಿದೆ. ಹಾ! ಇಲ್ಲ. ಸರಿಯಾಗಿ ಗೊತ್ತಿಲ್ಲ. ಆದರೂ ನೀನು ಆ ದಾರಿಯಿಂದ ಹೋಗು ಸಿಗುತ್ತೆ ಎಂದು ಶಾಂತಾ ನನ್ನ ಮುಂದಿನ ಮಾತಿಗೂ ಕಾಯದೆ ಹೊರಟು ಹೋಗಿದ್ದಳು. ಗೆಳತನವು ಕ್ಷಣ ಭಂಗುರವಾಗಬಹುದು ಎಂಬುವುದನ್ನು ನಾನು ಆಗ ತಿಳಿದೆ.

ಬೇಸರವೂ, ಕೋಪವೂ, ಸಂತಾಪಗಳಿಂದ ತಲೆ ಜೋರಾಗಿ ಸಿಡಿಯುತ್ತಿತ್ತು. ಬಂದುದಕ್ಕೆ ಸುಮತಿಯತ್ತಿರ ಮಾತಾಡಿಯಾದರೂ ಹೋಗುವಾ ಎಂದೆಣಿಸಿ ಶಾಂತಾ ಹೇಳಿದ ದಾರಿಯಲ್ಲಿ ಧೈರ್ಯದಿಂದ ನಡೆಯುತ್ತಾ ಹೋದೆ. ನಡೆದೂ ನಡೆದೂ ಕಾಲು ನೋಯುತ್ತಿತ್ತು. ಹತ್ತಿರವೇ ಇಲ್ಲಿ ಅವಳ ಮನೆಯಿರಬಹುದು ಎಂದು ಎಣಿಸಿದೆ, ಆ ಮಾರ್ಗದ ಕೊನೆಗೆ ಬಂದು ಮುಟ್ಟಿದೆ. ಒಂದು ಮನೆಗೆ ಹೋಗಿ ಕೇಳಲು ಅಂತವರ ಮನೆಯೇ ಇಲ್ಲಿ ಇಲ್ಲ ಎಂಬ ಉತ್ತರ ಬಂದಿತು. ಸರಿ, ಇನ್ನೇನು ಮಾಡಲಿ, ಹಿಂದೆ ಹೋಗದೆ ಬೇರೆ ಉಪಾಯವೇ ಇರಲಿಲ್ಲ. ಕತ್ತಲೆಯೂ ಆಗುತ್ತಾ ಬಂದಿತು. ಆದರೆ ಬೇರೇನೂ ಉಪಾಯವಿರಲಿಲ್ಲ. ಸದ್ಯಕ್ಕೆ "ಕಾಲೇಜು ನೋಡುವುದು ಬೇಡ, ಕಡಲ ದಂಡೆಯೂ ಬೇಡ ಮನೆಯನ್ನೊಮ್ಮೆ ಸೇರಿದರೆ ಸಾಕು ಎಂದು ಎಣಿಸಿದೆ. ಹಾಗೂ ಹೀಗೂ ಹಿಂದಿನ ಬಸ್ಸು ಸ್ಟೇಂಡಿಗೆ ಬಂದು ಸೇರಿದೆ. ಆಗಲೇ ಹಿಂದಿನ ನಂಬರ್ ೩ ಬಸ್ಸು ಬಂದಿತು.

ಮನೆಗೆ ಬರುವಾಗ ಗಂಟೆ ೮ ಆಗಿತ್ತು. ಎಲ್ಲರೂ ದಿಗಿಲು ಗೊಂಡಿದ್ದರು. ಆದರೆ ನನ್ನ ಸ್ಥಿತಿಯನ್ನು ನೋಡಿ ಯಾರೂ ಮಾತಾಡುವಂತಿರಲಿಲ್ಲ. ಆಯಾಸದಿಂದ ನನ್ನ ಮಂಚದಲ್ಲಿ ಹೋಗಿ ಮಲಗಿದೆ. ಸರಿಯಾದ ಸ್ಥಿತಿಗೆ ಬಂದ ಮೇಲೆ ಎಲ್ಲಾ ವಿಚಾರವನ್ನೂ ಹೇಳಿದೆ.

ಶಾಲೂ, ಇನ್ನೆಂದೂ ಹಿರಿಯರ ಮಾತನ್ನು ಮೀರ ಬೇಡ ಎಂಬ ಅಸ್ಪಷ್ಟವಾದ ಧ್ವನಿಯೊಂದು ನನಗೆ ಕೇಳಿಸಿತು.

ಇನ್ನೆಂದೂ ಹೀಗೆ ಮಾಡಲಾರೆ ಹಿರಿಯರ ಮನಸ್ಸನ್ನು ನೋಯಿಸಲಾರೆ. ಅದೊಂದು 'ಶಾಪ' ಎಂದು ಮನಸ್ಸಿನಲ್ಲಿಯೇ ಎಣಿಸಿದೆ.

पेद्धू भट्ट (व्यंग्य)

Kanaka

मेरी मित्र-मंडली में एक बड़े विचित्र जीवी हैं उदयशंकर भट्ट; जाति के ब्राह्मण हैं, अवस्था करीब पैंतालीस की होगी, माथे पर त्रिपुंड की भव्य रेखाएँ, छोटी चोटी, सफेद धोती और कुरता, चेहरा गोरा और गोल-मटोल, मोटे-झाँटे, बड़ी तोंद और छोटे पैर, नाक की शकल-सूरत हमारे प्रसिद्ध शिंगण्णा के व्यंग्यचित्र की-सी; बस, यही है संक्षेप में उनका स्वरूप नियमित रूप से गंगा-स्नान काशी में रहते वक्त अवश्य करते थे; पर यहाँ तो कद्री मंदिर के तालाब में करते हैं । पर मंदिर जाते मैंने उनको आज तक नहीं देखा है; कहीं चोरी-चोरी जाते हों तो और बात । पूजा-पाठ, व्रत आदि में उनका विश्वास नहीं है, उसे वे ढकोसला कहते हैं । किंतु हैं बड़े मिलनसार और शांत प्रकृति के व्यक्ति । इतना ही नहीं बल्कि सोमरस का पान भी निःसंकोच करते हैं जिसे वे ईश्वरदत्त वस्तु मानते हैं । माँस तो उनके खाने की चीज़ नहीं; क्योंकि उनमें अहिंसा की भावना प्रबल है । हम पीछे से उन्हें 'पेद्धू भट्ट' के नाम से पुकारते हैं ।

आप किसी भी विषय को उठा लें, वे उस पर तर्क करने के लिए तैयार हैं और वह भी आपके विपक्ष में । आप कहें कि सिगरेट पीना स्वास्थ्य के लिए हानिकारक है तो वे तुरंत कहेंगे कि अच्छा है आप कहें कि दूध शरीर के लिए पुष्टिकर है, तो वे कहेंगे कि स्वास्थ्य के लिए हानिकारक । आप प्रमाण चाहते हों तो उनके पास आपको काफ़ी मिलंगे । कोई-कोई उन्हें चिढाने में मज़ा लेते हैं और उनसे जान-बूझकर अनधिकारी चर्चा करने लगते हैं । पर वे मित्रों की कुटिलता न समझकर बड़ी गंभीरता से वाद-विवाद करने लगते हैं ।

एक बार मैंने रामायण के संबंध में उनका मत जानना चाहा तो ठठाकर हँस पड़े । फ़िर थोड़ा दम लेकर एक बड़ा व्याख्यान ही झाड दिया । कहने लगे कि रामचंद्र जैसे मूर्ख और कोई नहीं हैं । स्त्री के वध से उनकी जीवन-कथा शुरू होती है और स्त्री की मृत्यु के साथ समाप्त होती है । वन जाकर उन्होंने कौन-सा बड़ा कार्य किया? अपने छोटे भाई लक्ष्मण के द्वारा एक अबला की नाक और कान कटवा डाले, खुद मरीचिका के पीछे दौडे, सीता के वियोग में हाय सीता! हाय सीता! करने लगे । निषाधों, शबरों,

बंदरों और भालुओं का सहवास किया । उनकी मदद से लंका जीत ली, भाई को युद्ध में शक्तिबाण लगने पर भ्रांत होकर विलाप करने लगे, पत्नी की अग्नि-परीक्षा लेकर एक धोबी की बात पर उसे जंगल में छोड़ दिया – यही है न आपके मर्यादा पुरुषोत्तम की कथा? मैंने कहा कि सीता को वन में उन्होंने प्रजा-रंजन का ऊँचा आदर्श हमारे सामने रखने के लिए छोड़ा था । अत्यधिक गंभीरता और आवेश के साथ कहने लगे कि आप भी क्या खूब कहते हैं । प्रजा-रंजन के लिए? प्रजा इसे बिलकुल न चाहती थी, इसी कारण उन्हें रात में चोरी-चोरी रथ पर बिठाकर और फुसलाकर वन भेजना पडा । अगर प्रजा यही चाहती तो प्रातःकाल कोलाहल क्यों मचता?

मैं घड़ी भर निरुत्तर रहा। फ़िर कहने लगा कि भट्टजी, रामायण से सभी शिक्षा ग्रहण करते हैं न? बोले हाँ, अवश्य ग्रहण करते हैं । वह यह है कि जल्दबाज़ी में कोई काम न करो । अगर शिकार पर बाण चलाते वक्त दशरथ यह देखते कि तालाब के किनारे कोई पानी भरने आया है, तो उनका बाण श्रवणकुमार को क्यों लगता? दूसरा उपदेश यह है कि किसी को वचन देते समय अपनी सामर्थ्य का विचार करके दो । दो पत्नियों के रहते तीसरी से विवाह किया और उस में इतना अनुरक्त हो गए कि युद्ध-भूमि में भी रथ पर बिठाकर ले गए । रथ भी कैसा–जिसका एक भी पहिया समय पर काम न आवे । नाम 'दशरथ' पर ठीक तरह से काम करनेवाला एक भी रथ नहीं । फ़िर कैकेयी को वर देना ही था तो सोच-समझ कर देते । अगर वह आकाश के तारे माँगती तो क्या वे अपने वचन का पालन कर पाते? उधर राम को वनवास के लिए भेज़ा, इधर 'हाय राम!' कहते हुए परलोक सिधार गए। क्या यही है क्षत्रिय का साहस? राम उतने प्रिय थे तो ये भी उनके साथ वन चलते । इस में दूसरा उपदेश यही है कि स्त्री को सिर चढाना अच्छा नहीं; इतना ही नहीं आप महाभारत सावित्री-सत्यवान, नल-दमयंती आदि की एक से एक अधिक मूर्खता से भरी कथाएँ सुनना चाहें तो कल आने की कृपा करें ।

मैंने बात काटकर कहा कि आज के लिए बस; आप से कौन विवाद करें? अन्य कथाएँ सुनने के लिए किसी समय अवश्य आऊँगा । शुक्रिया – इतना कहकर मैं वहाँ से चलता बना । मन में यही सोचता गया कि आप जैसे छः परले दर्जे के पागल और मिले तो हमारे धर्म की जड ही उखड जाय ।

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दुल्हन की चूडियाँ

Kumari Malini Pai, II B.Sc.

"मीता...मी..ता—मुझे क्षमा... करना । मैं...मैं..तुझे अपना न बना सकूँगा ।" अजय बेहोशी में कुछ बडबडा रहा था । डाक्टर साहब ने एक सुई लगा दी । आधे घंटे के बाद अजय होश में आया; देखता तो कोई अजनबी जगह है । डाक्टर उसे जगह का पता सुनाकर सुला रहे हैं ।

"डाक्टर साहब, यह, मैं यहाँ कैसे आया?"

"घबराओ नहीं बेटा, तुम जैसे वीर सिपाही को जनम देके भारत माता कितनी धन्य हुई! सरहद पर लड़ते वक्त तुम घायल हो गये थे और तुम्हारी जान बचाने के लिए तुरंत एक शस्त्र चिकित्सा की जरूरत थी । मैंने उसे पूरा कर दिया । तुम बच गए, लेकिन मुझे अफ़सोस....."

"क्यों डाक्टर साहब, रुक क्यों गये? मैं फ़िर से लडने काबिल हूँ या नहीं?"

"मुझे दुःख इस बात का है..."

अजय ने उनकी बात पर शक करके अपना बदन ठीक तरह से देख लिया । सब कुछ ठीक था; सिर, हाथ, पै...र । (चीख सुन पड़ती है ।)

"ओ! डाक्टर साहब! यह आपने क्या किया? मेरी सारी जिंदगी ही लुटा दी । क्या मैं...लंगडा हो गया हूँ? नहीं... नहीं, यह कभी नहीं हो सकता; यह हरगिज़ नहीं हो सकता । डाक्टर साहब, आप बोलते क्यों नहीं? मेरी माँ सुनेगी तो शायद मर ही जाएगी । डाक्टर साहब, इसके अलावा..."

"तुम्हारा नाम, पता कुछ मुझे नहीं मालूम । फ़िर भी मैंने तुमको अपना बेटा मानकर इलाज़ किया । टाँग काट डालने के सिवा दूसरा कोई चारा न था । जान का खतरा था । मुझे अफसोस है कि इस एक मामले में मैं नाकामयाब रहा ।"

"डाक्टर साहब, मेरा नाम अजय कुमार सावंत है । सतारा का रहनेवाला हूँ । फौज़ में भर्ती हुए अभी कुछ दिन गुज़र गए । बस, इतना परिचय काफ़ी है । अब मुझे अकेले रहने दीजिए ।"

"अजय, हमारे नसीब में जो कुछ बदा है, वह होकर ही रहेगा । सब कुछ, भगवान् की मर्जी है । हाँ, यह ले लो; तुम्हारी वर्दी में दो चूडियाँ थीं । इनके अलावा, एक सिगरेट केस भी उसी के साथ मिला था ।"

अजय उन चूड़ियों को देखकर हत्-बुद्धि-सा रह गया । धीरे-धीरे उसके दो सुंदर नयन सजल हुए और उन से अश्रुधारा उमड उमड कर बहने लगी ।

डाक्टर उसकी इस हालत पर परेशान हुए । अब अजय भर्राए हुए स्वर में कहने लगा, "डाक्टर साहब, जानते हैं, ये किसकी चूड़ियाँ हैं? मीता की । मेरी भावी पत्नी की । नहीं, नहीं, अब मैं उस से शादी नहीं कर सकता, नहीं करूँगा । यही बेहतर है । वह एक सपना था, सिर्फ़ सपना था, डाक्टर साहब ।"

"नहीं, अजय, तुम उसी से शादी करो । अगर वह तुम्हें सच्ची लगन से प्यार करती हो तो तुम्हें अकेले कभी नहीं छोडेगी । तुम्हारे इस दुःख में हाथ बँटाएगी । अपना पति एक वीर सिपाही समझकर तुम्हारा सम्मान करेगी ।"

"नहीं, मुझे विश्वास नहीं होता डाक्टर साहब । अगर वह मुझे स्वीकार करेगी, फिर भी मैं यह बरदाश्त नहीं कर सकता कि लोग उसकी हालत पर, उसके लंगडे पति पर हँसें । यही समझूँगा कि एक ख्वाब सी जिंदगी में वह आई थी, अब चली गई ।"

"लेकिन उसे भारी दुःख पहुँचेगा ।"

"जिस गुलशन को मैंने रचा था, उसे मैं ही कैसे उजाड़ दूँ? बहार का हर एक फूल मेरी दशा पर दिल्लगी उड़ा रहा है । मैं उसे कैसे सहूँ? डाक्टर साहब, आप अगर थोड़ी देर बैठने की मेहरबानी करें, तो मैं आपको सारा हाल सुनाऊँ ।"

अजय को तसल्ली देने के इरादे से डाक्टर साहब बैठ गए ।

"डाक्टर साहब, मैंने एम. एस. सी. की परीक्षा पासकर ली है, लेकिन नौकरी न मिली । एक दिन मैं पूना के फ़र्गुसन कालेज की तरफ़ नौकरी की तलाश में गुज़रा था । मेरी मुलाकात एक सीधी-सादी लड़की से हुई । वह मेरी जिंदगी में पलक झपकते ही बहार बनकर आई । मैंने पूछा, "क्यों री, तेरी मँगनी हो गई है?" "धत्" कहकर वह भाग चली ।

दूसरे दिन फिर रास्ते में उसकी मुलाकात हुई । फिर मैंने उसे छिड़ाने के लिए कहा, "क्या तेरी मँगनी हुई है?" अब की बार, वह डटकर कहने लगी "हाँ, हुई है; इस से आपको क्या मतलब?"

मैं परेशान होकर घर लौट आया । मेरी माँ दरवाजे पर ही मिठाई लिए खड़ी थी । मुझे बधाई देती हुई मिठाई खिलाने लगी । मुझे बात सूझी नहीं । मैंने पूछा यह सब क्यों? माँ ने बताया कि मेरी मँगनी किसी लड़की से पक्की करा दी गई है । मेरे होश उड़ गए । मैं "उस" लड़की से शादी करना चाहता था, जो मुझे राह पर मिली थी । अब क्या होगा?

खैर उसकी भी मँगनी हो चुकी थी, पछताने से क्या फायदा? दो चार रोज बाद लड़की देखने गया तो मेरी खुशी का ठिकाना न रहा । आँखों तले हरियाली ही हरियाली छा गई । कारण इतना ही था कि मेरी होनेवाली "वही" थी, जो मुझे छाया की तरह सहारा देती आई थी । मीता देशपांडे, कितना मीठा नाम!

मैंने नौकरी के लिए कई दिन पहले फौज़ में अर्ज़ी भेजी थी । उसी दिन मुझे नौकरी मिली । इधर हमारी शादी के कुछ ही दिन बाकी रह गये थे । दो दिल प्यार की मंजिल की तरफ बढ रहे थे और मंजिल करीब थी । इतने में...। यद्यपि मेरा फौज़ में भर्ती होना माँ को मंजूर न था, फ़िर भी वह मेरी खातिर मान गई । हिन्दुस्तान और पाकिस्तान की लडाई में मुझे सरहद पर जाना पड़ा । माँ और मीताने मुझे खुशी-खुशी बिदा किया । माँ ने मुझे आशीर्वाद दिया । डाक्टर साहब, जानते हैं, मीता ने मेरी आरती उतारते हुए, माथे पर टीका लगाकर यही मनौती की कि "जहाँ भी जाइए, आप अपने काम में कामयाब हो जाएँगे और अजेय होकर लौट आएँगे ।" उसने अपनी यादगार में दो चूड़ियाँ मेरे हाथ में रख दीं । यही हैं वे! वह एक ख्वाब था जिसे मैं हकीकत का रूप न दे सका ।"

"इसकी चिंता मत करो अजय । अगर मेरी बात मानते हो तो घर जाओ । देख लो, मीता तुम्हीं से शादी करेगी । मुझे भारत की नारी पर नाज़ है ।"

दो हफ़्ते में अजय चंगा हो गया । डाक्टर ने उसे सफलता की कामना करते हुए बिदा किया । अजय घर लौटा तो माँ ने उसे सहारा देकर अंदर बिठा दिया ।

कुछ इधर-उधर की बातचीत हुई । फिर भी मीता नज़र न आई तो अजय ने समझ लिया कि वह उस से मिलना नहीं चाहती है । उसने माँ से कहा कि उसकी शादी अब कभी न होगी । मीता अगर कहीं दूसरी ओर देख ले तो अच्छा होगा । माँ ने कहा कि मीता कभी उसे न मानेगी । आजीवन वह अजय के प्रेम से वंचित होना नहीं चाहती थी ।

अजय बोल उठा, "माँ, मैं उसकी जिंदगी बरबाद नहीं करूँगा । मैंने उसे प्यार किया था, सुख देने के लिए, कष्ट देने के लिए नहीं । शायद उसके मन में भी मेरे प्रति अब नफ़रत ही रही होगी । नहीं तो वह लाचार होकर मुझ से शादी करना स्वीकार करेगी, जो मुझे बिलकुल पसंद नहीं ।"

"बस...आपने मुझे बेरहम, बेदर्द, बेदिल समझा! आपने मेरे प्रेम की गहराइयों में डूबकर कुछ न पाया!"

अचानक मीता की आवाज़ सुनकर अजय के चेहरे का रंग उड़ गया । उसका

दिल धड़कने लगा और वह धड़कन मीता के कानों तक पहुँच गई । अजय ने कुछ कहने के लिए मुँह खोला; पर उसका हृदय प्रेम से इतना भर गया था कि उसे कहने लायक कोई शब्द न मिला ।

मीता की यही आरजू थी कि अजय उसीसे शादी करे । वह कहती थी, "अजय, मुझे आपकी सेवा करने का मौका दीजिए । मेरे मन में आपके लिए नफ़रत नहीं, प्रेम का सागर है । बस, मेरी यही अंतिम आशा है कि आप मुझे अपनावें और मैं आपकी दासी बनी रहूँ ।" अजय तुरंत भावविभोर होकर लंगडाता हुआ उसके गले लिपट गया । उनके दो जिस्म थे, मगर एक ही रूह ।

बाजे बज रहे थे । अजय व मीता सजधज के साथ विवाह वेदी पर बैठे थे । शुभ मुहूर्त में मीता ने अजय के गले माला पहना दी और अजय ने अपनी जेब से दो चूड़ियाँ निकालकर मीता के हाथ पहना दीं, जो मीता ने अपनी यादगार में उसे दी थीं । उस एक प्यार-भरी निगाह में मीता और अजय अपने को एक दूसरे में खो गए ।

डाक्टर साहब भी वहाँ मौजूद थे । उन्होंने मीता को दो चूडियाँ भेंट में दीं और अजय को एक अँगूठी दी । अजय ने उन चूड़ियों को भी मीता के हाथ पहना दिया । डाक्टर साहब आनंद-सागर में गोते लगाते थे, इसलिए कि उनकी वाणी बिलकुल सच निकली थी । मीता ने वीर सिपाही की अर्धांगिनी बनकर भारत की नारी की आन रखी ।

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MAGAZINES RECEIVED — 1965–'66

The Editor acknowledges with thanks the receipt of the following Magazines.

Ahmedabad	St. Xavier's College Magazine
Bangalore	Mount Carmel College Annual, St. Joseph's College—Blue and White
Bombay	St. Xavier's College Magazine, Sophia College Magazine
Calicut	Providence College, St. Joseph's College, Devagiri
Changanacherry	Assumption College Annual, Berchmans College
Coonoor	The Collegian, St. Joseph's College
Coondapur	Bhandarkar's College
Dublin	The Belvederian, St. Francis Xavier's College
Ernakulam	Annual of St. Teresa's College, St. Albert's College
Goa	St. Xavier's College Magazine
Hyderabad	St. George's Girls Grammar School
Kottayam	Bishop Chulaparambil Memorial College Annual
Karkala	Sri Bhuvanendra College Magazine
Kasaragod	Government College
Mangalore	St. Aloysius College Magazine, Navabharat Night High School, Rosarian, Rosario High School, Cascia High School, Ganapathy High School (Old Boy), Balavani Annual, Ganapathy High School, Unitas, St. Joseph's Seminary, Mallika, Capitanio High School, St. Ann's College and High School, Government College of Education & Model School, Roshni Samaj, The School of Social Service, The Government College Miscellany
Manipal	Kasturba Medical College
Madras	Stella Maris College, The Sunflower; Women's Christian College
Mysore	Saradavilas College, Helicon, Annual of Teresian College
Moodabidiri	Sri Mahaveera College Magazine
Mulki	Vijaya College Magazine,
Tellicherry	Government Brennen College Magazine
Trivandrum	The Marivanios College Magazine
Nagpur	St. Francis de Sales College Annual
Palayamkottai	St. Xavier's College
Palghat	Mercy College
Puttur	St. Philomena's College Magazine
Thanjavur	The Rajah Serfoji Government College
Tiruchirapalli	St. Joseph's College, Holy Cross College
Trichur	The Marian Voice-St. Mary's College
Trivandrum	The Mar Ivanios College Magazine
Tuticorin	The Magazine of Mary's College
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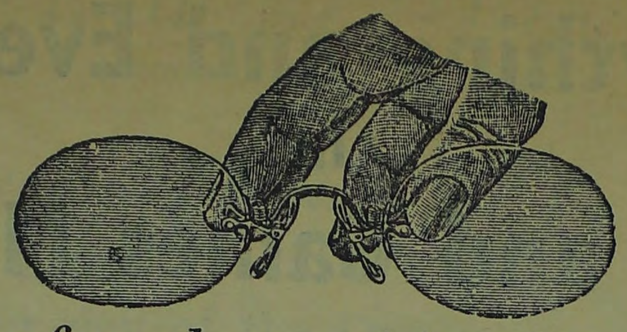

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