

ವಾಚನಾಶ

ಸುಮಾರು ಇಪ್ಪತ್ತು ವರ್ಷಗಳ ಹಿಂದಿನ ಮಾತು. ಆಗ ರೀದಲ್ ಇಂದಿನಷ್ಟು ದೊಡ್ಡದಾದ ಅಂಕಿರಲಿಲ್ಲ. ಇಂದಿನ ತೆಂಸಿಂಗ್ ಕಾಲಿನಿ ಆಗಿದ್ದು ತಲೆ ಎತ್ತಿರಲಿಲ್ಲ. ಆಗ ಅದ್ದು ಬಯಲು ಪ್ರದೇಶವಾಗಿತ್ತು. ಅಲ್ಲಿಂದ ಸುಮಾರು ಎರಡು ಮೈಲಿ ದೂರದ ಒಂದು ಕಡೆವೆಯ ರಮ್ಯವಾದ ಸ್ಥಳದಲ್ಲಿ ವಾಚನಾಶ ವೆಂಬ ಒಂದು ಸಣ್ಣ ಗುಡಿಯಿತ್ತು. ಈಗಲೂ ಇದೆ. ಅದರ ಈಗ ಅದರ ರೂಪ ಸಂಪೂರ್ಣವಾಗಿ ಬದಲಾಗಿದೆ.

ಸಮ್ಮ ತಂದೆಯವರು ನಿಸರ್ಗ ಪ್ರಿಯರು. ವಕೀಲಿ ವೃತ್ತಿಯವರಾದ ಅವರು ಕೊಲ್ಕೆ ಕೆಲಸ ಮುಗಿಸಿ ಒಂದ ಮೇಲೆ ಸಮ್ಮನ್ನೆಲ್ಲ (ಸಮ್ಮ ತಾಯಿ, ನಾಥ ನಾಲ್ಕು ಜನ ಅಕ್ಕ ತಂಗಿಯರು ಮತ್ತು ಸಮ್ಮ ಇಬ್ಬರು ಅಣ್ಣಂದಿರನ್ನು) ಕರೆದುಕೊಂಡು ಪ್ರಕೃತಿಯ ಸುಂದರವಾದ ತಾಣಕ್ಕೆ ಅಥವಾ ವಿರಾಂಶವಿರುವ ಐತಿಹಾಸಿಕ ಸ್ಥಳಗಳಿಗೆ ಕರೆದುಕೊಂಡು ಹೋಗುವ ವಾಡಿಕೆಯಿತ್ತು. ಸಾವ್ಲೂರೂ ಸೇರಿ ಸಮ್ಮ ಪೊರ್ಡ್ ಕಾರಿನಲ್ಲಿ ವಾಚನಾಶ, ಸಾಸಲ್ ಕುರಾನಾ, ಅರಿಬರೀಡ್, ರೀದರಿನ ಕೋಟೆ ಅಥವಾ ವಿಮಾನ ನಿಲ್ದಾಣದ ರಸ್ತೆ ವೇ ಇತ್ಯಾದಿ ಸ್ಥಳಗಳಿಗೆ ಹೋಗಿ ಅಲ್ಲಿ ಮನದಡೆಯ ತಿರುಗಾತಿ ನಂತರ ಹಿಂತಿರುಗಿ ಬರುತ್ತಿದ್ದೆವು. ಅಷ್ಟು ಜನ ಆ ಕಾರಿನಲ್ಲಿ ಹೋಗುತ್ತಿದ್ದುದನ್ನು ಈಗ ನೆನಪಿಕ್ಕೊಂದರೆ ಅಚ್ಚರಿಯಾಗುತ್ತದೆ.

ವಾಚನಾಶಕ್ಕೆ ಹೋಗುವುದು ಎಂದರೆ ಸಂತಸದಿಂದ ಸನ್ನ ಮೈ ನವಿರೊಳುತ್ತಿತ್ತು. ಮನಸ್ಸು ಹುಚ್ಚಿದ್ದು ಕುಣಿಯುತ್ತಿತ್ತು. ಮೈಮನಗಳಿಗೆ ಅದಾರ ಸುಖ ಕೊಡುವ ಅಂತಹ ಸ್ಥಳ ಇನ್ನೊಂದಿಲ್ಲವೆಂದೇ ಸನ್ನ ಭಾವನೆಯಾಗಿತ್ತು. ವಾಚನಾಶ ಗುಡಿಯು ಕಡೆವೆಯಲ್ಲಿತ್ತು. ಅಲ್ಲಿಗೆ ಸದೇದು ಹೋಗಲು ಸರಿಯಾದ ದಾರಿಯಿರಲಿಲ್ಲ. ಟಾರು ರಸ್ತೆ ಬಿಟ್ಟು ಬಯಲಿನಲ್ಲಿ ಬಲಗಡೆಗೆ ತಿರುಗಿಕೊಂಡು ಸುಮಾರು ಒಂದು ಫಲಾಂಗಂ ದೂರ ಹೋದ ಮೇಲೆ, ಗುಡಿಗೆ ಇಳಿದು ಹೋಗುವ ಸ್ಥಳ ಸಿಗುತ್ತಿತ್ತು. ಅದರ ಅದು ಕಡ್ಡೆಗೆ ಬಿಳುತ್ತಿರಲಿಲ್ಲ. ಬಯಲು ಇನ್ನೂ ಇರಬಹುದು ಎಂದು ಮುಂದೆ ಹೋದರೆ ಕಡೆವೆಯಲ್ಲಿಯೇ ಬಿಳಬೀಕಾಗಿತ್ತು. ಅಲ್ಲಿ ಯಾವ ರಕ್ಷಣೆಯ ಗೋಡೆಯಾಗಲಿ ಅಡ್ಡವಿಲ್ಲದ ಕಲ್ಲುಗಳಾಗಲಿ ಇರಲಿಲ್ಲ. ಇದರಿಂದ ಸಮ್ಮ ತಾಯಿಗೆ ಬಹಳ ಆತಂಕವಾಗುತ್ತಿತ್ತು. ಅದು ಇನ್ನೂ ದೂರವಿರುವಾಗಲೇ ಅವರು ಕಾರನ್ನು ನಿಲ್ಲಿಸಲು ಕೇಳಿಕೊಳ್ಳುತ್ತಿದ್ದರು. ಅದರ ಸಮ್ಮ ತಂದೆಯವರು ಯಾರ ಮಾತಿಗೂ ತಿವಿಗೊಡದೆ ಅತ್ಯ ವಿಶ್ವಾಸದಿಂದ ಆ ಬಯಲಿನ ತುರಿಯವರೆಗೂ ಕಾರು ತೆಗೆದುಕೊಂಡು ಹೋಗಿ ಸಾವ್ಲೂರೂ ಸಮ್ಮ ಹೃದಯವನ್ನು ಕೈಯಲ್ಲಿ ಹಿಡಿಕೊಳ್ಳುವಂತೆ ಮಾಡುತ್ತಿದ್ದರು. ಅಲ್ಲಿ ಮೇಲಿನಿಂದಲೇ ಗುಡಿ ಕಂಡುಬರುತ್ತಿದ್ದಿತು. ರಾಮ ಸೀತ ಮತ್ತು ಲಕ್ಷ್ಮಣರು ತಮ್ಮ ವಸವಾಸದ ಕೆಲವು ದಿನಗಳನ್ನು ಇಲ್ಲಿ ಕಳೆದರೆಂದೂ, ಆ ಸಮಯದಲ್ಲಿ ರಾಮನು ಈ ಲಿಂಗವನ್ನು ಸ್ಥಾಪಿಸಿದನೆಂದೂ, ಈ ಲಿಂಗದ ದರ್ಶನದಿಂದ ವಾಚನಾಶವಾಗುವುದೆಂದೂ ಪ್ರತೀತಿ ಇದೆ.

ಕಾರಿನಿಂದ ಇಳಿದು ಯಾವಾಗ ಗುಡಿ ಸೇರುವೆನೋ ಎನ್ನುವ ತವಕದಿಂದ ನಾನು, ಸಮ್ಮ ತಾಯಿಯ ಎಚ್ಚರಿಕೆಯ ಮಾತುಗಳಿಗೆ ತಿವಿಗೊಡದೆ ಕಡೆವೆಯಲ್ಲಿ ಇಳಿಯಲು ಮುಂದಾಗುತ್ತಿದ್ದೆ. ಕೆಳಗೆ ಇಳಿದು ಹೋಗಲು ದಾರಿ ಮಾತಲು ತೊಡಗಿದ್ದರು. ಅಲ್ಲಿ ಇಳಿದು ಹೋಗುವುದು ಬಹು ಸುಂದರವಾದ ಅನುಭವವಾಗಿತ್ತು. ಅದು ನಿರ್ಜನ ಪ್ರದೇಶವಾಗಿತ್ತು. ಎತ್ತರದ ಗಿಟ್ಟ ಮಡ್ಡಿನ ದಿಣ್ಣೆಗಳನ್ನು ಕೊರೆದು ಈ ದಾರಿ ನಿರ್ಮಿಸುತ್ತಿದ್ದರು. ಅದರಿಂದ ಎರಡೂ ಬದಿಗೆ ಸುಮಾರು ೨೫ ರಿಂದ ೩೦ ಅಡಿಗಳಷ್ಟು ಎತ್ತರದ ಗೋಡೆಗಳು ನಿರ್ಮಾಣಗೊಂಡಿದ್ದವು. ಜ್ವಾಲಾಮುಖಿಯ ಲಾವಾರಸದಿಂದ ನಿರ್ಮಿತವಾದ ರೀದರಿನ ಪ್ರದೇಶದ ಮಣ್ಣು ಕಬ್ಬಿಣದ

Kannada Essay For Kids

Yu. Es Kṛṣṇarāṇ

Kannada Essay For Kids:

India's New National Education Policy 2022 Dr. Rachita Shrivastava, Dr. Manjunath H.P, Geetanjali Yadav, Dr. Lavudya Thirupathi, 2023-07-05 Education's ultimate goal is to foster each student's individual growth and development by helping them achieve a sense of inner harmony. The goal is to help the kid grow up to be a well-rounded individual who can work well with others and appreciate other cultures. Value education is an all-out effort and movement in which older, more experienced people help younger people in settings like homes, schools, clubs, and religious and other organizations to articulate their core beliefs, consider and acquire new beliefs that are more conducive to long-term happiness, and act accordingly. Therefore, what is needed is value education which is concerned with making deep quality a living worry for pupils. Value Inspiring learning is how we instil moral principles in our students. The concept revolves around the method used to instil moral principles to create increasingly polite majority rule social systems via formal education. Education based on these values promotes resilience and understanding that extends well beyond the social, political, and strict distinctions, placing special emphasis on the protection of human rights, the protection of ethnic minorities, and the neediest groupings and the preservation of the environment. The hope is that future generations will contribute to society by becoming model citizens who uphold high moral standards. Similar goals have been pursued by approaches that emphasize morality, character development, and theory-based instruction. The goal of this kind of education is to help students become contributing members of society who are also compassionate, fair, and courageous.

Two Tales of Crow and Sparrow Alan Dundes, 1997-11-20 This provocative book by a leading folklorist offers a new analysis of caste in India, focusing on the rationale underlying the customs surrounding untouchability. Drawing on clues contained in two fascinating folktales, Alan Dundes goes beyond Dumont's classic *Homo Hierarchicus* in deconstructing the pervasive pollution complex that prevents millions of individuals from entering temples or drawing water from community wells. His graceful and erudite explanation of caste also illuminates the mysterious worship of the sacred cow as well as sati, suttee, or widow burning. The author concludes by relating caste to the theory of marginal survival, drawing on Gypsy concepts of pollution. This controversial book offers a fresh perspective for anyone interested in India, folklore, and psychoanalytic anthropology: a detailed case study documenting how folklore as a source of native categories and symbols can yield unique insights into the unconscious functioning of a culture through time. In this comprehensive textbook, renowned philosopher J. N. Mohanty examines the range of Indian philosophy from the Sutra period through the 17th century. Navya Nyaya Classical Indian Philosophy is divided into three parts that cover epistemology, metaphysics, and the attempt to transcend the distinction between subject and object. Mohanty focuses on the major concepts and problems dealt with in Indian philosophy, including ethics, social philosophy, law, and aesthetics. Students of Indian philosophy at every level will find this a rich and rewarding text.

Encyclopaedia of Indian Literature Amaresh Datta, 1987 A Major Activity Of The Sahitya Akademi Is The Preparation Of An Encyclopaedia Of Indian Literature. The Venture Covering

Twenty Two Languages Of India Is The First Of Its Kind Written In English The Encyclopaedia Gives A Comprehensive Idea Of The Growth And Development Of Indian Literature The Entries On Authors Books And General Topics Have Been Tabulated By The Concerned Advisory Boards And Finalised By A Steering Committee Hundreds Of Writers All Over The Country Contributed Articles On Various Topics The Encyclopaedia Planned As A Six Volume Project Has Been Brought Out The Sahitya Akademi Embarked Upon This Project In Right Earnest In 1984 The Efforts Of The Highly Skilled And Professional Editorial Staff Started Showing Results And The First Volume Was Brought Out In 1987 The Second Volume Was Brought Out In 1988 The Third In 1989 The Fourth In 1991 The Fifth In 1992 And The Sixth Volume In 1994 All The Six Volumes Together Include Approximately 7500 Entries On Various Topics Literary Trends And Movements Eminent Authors And Significant Works The First Three Volume Were Edited By Prof Amaresh Datta Fourth And Fifth Volume By Mohan Lal And Sixth Volume By Shri K C Dutt Business World ,1999-10 *A Panorama of Indian Dances* Yu. Es Kṛṣṇarāv,1993
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