

1. ದುರ್ಯೋಧನ ವಿಲಾಪ

- ರನ್ನ

ಕವಿ ಪರಿಚಯ : ರನ್ನ (949)

ರನ್ನ ಕನ್ನಡದ ರತ್ನತ್ರಯ ಕವಿಗಳಲ್ಲೊಬ್ಬರು. ಅವನ ಜನ್ಮಸ್ಥಳ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಮುದುವೋಳಲು. ತಂದೆ ಜನವಲ್ಲಭ. ತಾಯಿ ಅಬ್ಬಲಬ್ಬೆ. ಇವನದು ಬಳಗಾರ ವೃತ್ತಿಯ ಮನೆತನ. ವಿದ್ಯಾಕಾಂಕ್ಷೆಯಿಂದ ಕ್ರಮಗತೆಗಳಿಗೊಳವಲ್ಲಿ ನೆಲೆ ನಿಲ್ಲುತ್ತಾನೆ. ರಾಜಚಿಂತಾಪುಣೆ ಅತ್ತಿವಂಚೆಯ ಪಟ್ಟಾತ್ಮಾಹರಿಯಿಂದ ಅಪತನೇನಾಚಾರ್ಯರಲ್ಲಿ ವಿದ್ಯೆ ಕಲಿಯುತ್ತಾನೆ. ಮೊದಲು ಗಂಗರ ಮಂತ್ರಿ ಚಾವುಂಡರಾಯನ ಆಶ್ರಯ ಪಡೆದು, ಗಂಗರ ಪತನಾನಂತರ ಚಾಲುಕ್ಯರೊಲೆ ಶೈಲಪ ಹಾಗೂ ಸತ್ಯಾಶ್ರಯ ಇರಿವ ಬೆಡಂಗನ (ಬದ್ದೆಗ) ಆಸ್ಥಾನ ಕವಿಯಾಗಿದ್ದನು.

ಕಾವ್ಯ ಪರಿಚಯ :

'ಅಪತ ತೀರ್ಥಂಕರ ಪುರಾಣ' ಹಾಗೂ 'ಸಾಹಸ ಭೀಮ ವಿಜಯಂ' ಇವನ ಉಪಲಬ್ಧ ಕಾವ್ಯಗಳು. ಪಂಪನು ತನ್ನ ದೊರೆ ಅರಿಕೆಗುಂಪಿನನ್ನು ಮಹಾಭಾರತದ ಅರ್ಜುನನೊಂದಿಗೆ ಸಮೀಕರಿಸಿ 'ವಿಕ್ರಮಾರ್ಜುನ ವಿಜಯಂ' ರಚಿಸಿದಂತೆ ರನ್ನನು ತನ್ನ ಆಶ್ರಯದಾತ 'ಸಾಹಸ ಭೀಮ' ದುರುದಾಂಕಿತ ಇರಿವಬೆಡಂಗ ಸತ್ಯಾಶ್ರಯನನ್ನು ಭೀಮನೊಂದಿಗೆ ಸಮೀಕರಿಸಿ 'ಸಾಹಸ ಭೀಮ ವಿಜಯಂ' ರಚಿಸಿದ್ದಾನೆ. ಇದು ಚಂಪೂ ಶೈಲಿಯಲ್ಲಿದೆ. ಕುರುಕ್ಷೇತ್ರ ಯುದ್ಧದ ವ್ಯತ್ಯವೇ ಮುಖ್ಯ ಕಥಾವಸ್ತುವಾದರೂ, ಇಡಿ ಮಹಾಭಾರತವನ್ನು ಸಂಹಾವರೋಹನ ಕ್ರಮದಿಂದ ನಿರೂಪಿಸಿದ್ದಾನೆ. ಈ ಕಾವ್ಯದಲ್ಲಿ ರನ್ನನ ನಾಟಕೀಯ ಶೈಲಿಯನ್ನು ಕಾಣಬಹುದು.

ಹಿನ್ನೆಲೆ:

ಮಹಾಭಾರತ ಯುದ್ಧದಲ್ಲಿ ತನ್ನವರೊಡನೂ ಕಳೆದುಕೊಂಡ ದುರ್ಯೋಧನ ಯುದ್ಧರಂಗದಲ್ಲಿ ತರತಯ್ಯೆಯ ಮೇಲೆ ಮಲಗಿದ್ದ ಭೀಷ್ಮನನ್ನು ಕಾಣಲು ಸಂಪಯನೊಡನೆ ಬರುತ್ತಾನೆ. ರಾಜರಂಗದಲ್ಲಿ ಮಡಿಯ ಬದ್ಧಿದ್ದ ಪೈರಪತ್ತದ ವೀರ ಅಧಿಮನ್ಯು, ಗುರು ದ್ರೋಣ, ತಮ್ಮ ದುಷ್ಟಾಸನ, ಮಗನಾದ ಲಕ್ಷ್ಮಣಕುಮಾರ, ವ್ಯಾಘ್ರ ಸೈಹಿತ ಕಾರ್ ಇವರೊಡನೆ ಕಳೆಬರಗಳನ್ನು ಕಂಡು ಮುಖಪಮುವ ಅವನ ಪ್ರಲಾಪ ಪ್ರಸ್ತುತ ಕಾವ್ಯಭಾಗದಲ್ಲಿ ಕರುಳು ಮಿಡಿಯುವಂತೆ ಚಿತ್ರಿತವಾಗಿದೆ.

ಆತಂಕ:

ಯುದ್ಧವೇ ಭೀಕರ ದುರಂತ. ಅಧಿಕಾರವಾಹಿ ಎಲ್ಲ ಕಾಲಕ್ಕೂ ಯುದ್ಧವನ್ನು ಘೋಷಾಂತ ನಡೆದಿದೆ. ಅಥಾವನಿ ಸಮಾಜದಲ್ಲಿಯೂ ಹಿರೋಕಿಮ, ನಾಣಾಣಾಕಿಗಳ ದುರಂತ ನಡೆದಿದೆ. ಮಹಾತ್ಮರೊಡನೆ ಯುದ್ಧವನ್ನು ವಿರೋಧಿಸುತ್ತಾರೆ. ಬುದ್ಧಿಯುರಾತ ಯಾರೂ ಸಂಘರ್ಷ ಬಯಸುವುದಿಲ್ಲ. ಯುದ್ಧದ ಘೋರ ಪುನಾಮಗಳನ್ನು ಅಳುವವರು ಆರಯಬೇಕು.

ಭಾವಾರ್ಥ:

1. ಉಡಿರಿದರ್ ಕಯ್ಯೆ ನೆತ್ತರೆ  
ಕಡಲೋಳಗಡಿಗಡಿಗಿ ತಳಮನುಚುಕ್ಕಿರೆ ಕಾ  
ಲಿಡಲೆವಡೆಯದೆ ಕುರುಪತಿ  
ಪಡಿಗವೇಂಗಗಳನೆ ಮಟ್ಟ ಮೆಲ್ಲನೆ ನಡೆವಂ  
(ದುರ್ಯೋಧನನು ಸಂಜಯನೊಡನೆ ಕುರುಕ್ಷೇತ್ರ  
ರಣಾಂಗಣದಲ್ಲಿ ನಡೆದು ಬರುತ್ತಿದ್ದಾನೆ.) ಮುರಿದು  
ಕುಂದುಕುಂಡಾಗಿ ಬದ್ಧಿರುವ ಆಯುಧಗಳು, ರಕ್ತದ ಕಡಲಿನಲ್ಲಿ  
ಹೆಚ್ಚು ಹೆಚ್ಚಿಗೂ ವಾದವನ್ನು ಬುಟ್ಟುತ್ತಿರಲಾಗಿ, ಕಾಲಿದಬೂ  
ಸಹ ಅವಕಾಶ ಪಡೆಯದೆ (ಜಾಗವಿಲ್ಲದೆ) ಕುರುಪತಿಯಾದ  
ದುರ್ಯೋಧನ ಭಾರೀ ಹೇಗಗಳನ್ನು ಮೆಟ್ಟುತ್ತ ಮೆಲ್ಲನೆಮೆಲ್ಲನೆ  
ನಡೆಯುತ್ತಿದ್ದಾನೆ.  
ಉಡಿರಿದರ್ = ಮುರಿದ, ಕೈದು = ಆಯುಧ, ತಳ =  
ವಾದ, ಉರ್ಚಿ = ಬುಟ್ಟು, ರಡಿಗವೇ (ರಡಿಗ + ವೇ) =  
ಭಾರಿ ಹೇಗ, ಎದೆ ಪಡೆಯದೆ = ಅವಕಾಶ ಪಡೆಯದೆ
2. ಇಪ್ಪೈಲಂಗಳೇನೆಬೆಡಂಗಿ ಕುಠಿರೊತ್ತೀತಂಗಳಂ ದಾಂಟಿ ದಾಂ  
ಟಿ ಭರೋರ್ವಿಗಲಲತಾಪ್ರತಾನವಿವಿನವ್ಯಾತಂಗಳೋಳ  
ಸುರೈಸುರೈಫರಂಗೆಯ್ಯುವದೆಯ್ಯೆ ಸಂಜಯೆಕಿರಕ್ಕಂ-  
ಛಾವಲಂಬಂ ಕುರು  
ಪ್ರಭು ಕಂಠಂ ಪರಜಾಲಜರ್ಜರಿತಗಾತ್ರತ್ಯಾಣಂ ದ್ರೋಣನಂ  
ಅನಿಗಳ ದೇಹಗಳೆಂಬ ಮೆಟ್ಟಿಗಳನ್ನು ಎರಿ, ಇಳಿಯುತ್ತ, ರಕ್ತದ  
ನದಿಗಳನ್ನು ದಾಟುತ್ತ, ಅನಿಗಳ ಸೊಂಡಿಲುಗಳೆಂಬ ಕಪ್ಪು  
ಬಳ್ಳಗಳ ಮೆಳೆಗಳನ್ನುಳ್ಳ ಅರಣ್ಯ ಸಮೂಹಗಳಲ್ಲಿ  
ಸುಲುಕಿಕೊಳ್ಳುತ್ತಿದ್ದರೂ ಅವನ್ನೆಲ್ಲ ಲೆಕ್ಕಿಸದೆ, ಕಾತರದಿಂದ,  
ಸಂಜಯನ ಹೆಗಲನ್ನು ಅವಲಂಬಿಸಿಕೊಂಡು ಬರುತ್ತಿದ್ದ  
ಕುರುಘೋಷತಿಯು, ಪರಜಾಲ (ವಾಣಗಳಿಂದ)ದಿಂದ  
ಛಿನ್ನವಿನ್ನವಾಗಿ ಜರ್ಜರಿತನಾದ ಕವಚದೊಂದಿಗೆ ಬದ್ಧಿದ್ದ  
ದ್ರೋಣರ ದೇಹವನ್ನು ಕಂಡನು.  
ಇಪ್ಪಕ್ಕೆಲ = ಅನಿಗಳ ಮೆಟ್ಟು, ಕುಠಿರ = ರಕ್ತ, ಸೆಟ್ಟಾತ =  
ನದಿ, ಇಪ್ಪವೇ = ಅನಿಗಳ ಸೊಂಡಿಲು, ನೀಲಲತಾ =  
ಕಪ್ಪು ಬಳ್ಳ, ಪುತಾನ = ಗುಂಪು, ವ್ಯಾತ = ಸಮೂಹ,  
ಉರದೆ = ಲಕ್ಷ್ಮಣ, ಸ್ತಂಧ = ಹೆಗಲು, ಗಾತ್ರ = ದೇಹ,  
ತ್ಯಾಣ = ರಕ್ತಸಮತ, ಜರ್ಜರಿತ = ಛಿನ್ನವಿನ್ನವಾದ  
ವಚನ. ಅಂತು ನಿರರ್ಗಮವ್ಯವ್ಯವ್ಯನ್ನು ಕುಟಿಗ್ರವಕರ-  
ವಿಜಳತ ಪೋಂಪೊಗಿರ್ ಛಾರಛಾಂನಿರಂ ದಾಜದಾಪಂ  
ನೋಡಿ

# 1st Puc Kannada Notes

**Thomas Griffiths**



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