

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. ರಾಜಚಿಂತಾಪಾಣಿ ಅತ್ತಿವಂಚೆಯ ಪೋಷಾಹದಿಂದ ಅಪತನೇನಾಚಾರ್ಯರಲ್ಲಿ ವಿದ್ಯೆ ಕಲಿಯುತ್ತಾನೆ. ಮೊದಲು ಗಂಗರ ಮಂತ್ರಿ ಚಾವುಂಡರಾಯನ ಆಶ್ರಯ ಪಡೆದು, ಗಂಗರ ಪತನಾನಂತರ ಚಾಲುಕ್ಯರೊಲೆ ಶೈಲಪ ಪಾಗೂ ಸತ್ಯಾಶ್ರಯ ಇರಿವ ಬೆಡಂಗನ (ಬದ್ದೆಗ) ಆಸ್ಥಾನ ಕವಿಯಾಗಿದ್ದನು.

ಕಾವ್ಯ ಪರಿಚಯ :

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

ಹಿನ್ನೆಲೆ:

ಮಹಾಭಾರತ ಯುದ್ಧದಲ್ಲಿ ತನ್ನವರೊಡನೂ ಕಳೆದುಕೊಂಡ ದುರ್ಯೋಧನ ಯುದ್ಧರಂಗದಲ್ಲಿ ತರತಯ್ಯೆಯ ಮೇಲೆ ಮಲಗಿದ್ದ ಭೀಷ್ಮನನ್ನು ಕಾಣಲು ಸಂಪಯನೊಡನೆ ಬರುತ್ತಾನೆ. ರಾಂರಂಗದಲ್ಲಿ ಮಡಿಯ ಬದ್ದಿದ್ದ ವೈರಿಪಕ್ಷದ ವೀರ ಅಧಿಮನ್ಯು, ಗುರು ದ್ರೋಣ, ತಮ್ಮ ದುಷ್ಟಾಸನ, ಮಗನಾದ ಲಕ್ಷ್ಮಣಕುಮಾರ, ವ್ಯಾಸ ಸ್ನೇಹಿತ ಕಾರ್ ಇವರೊಡನೆ ಕಳೆಬರಗಳನ್ನು ಕಂಡು ಮುಖಪಮವ ಅವನ ಪ್ರಲಾಪ ಪ್ರಸ್ತುತ ಕಾವ್ಯಭಾಗದಲ್ಲಿ ಕರುಳು ಮಿಡಿಯುವಂತೆ ಚಿತ್ರಿತವಾಗಿದೆ.

ಆತಂಕ:

ಯುದ್ಧವೇ ಭೀಕರ ದುರಂತ. ಅಧಿಕಾರವಾಹಿ ಎಲ್ಲ ಕಾಲಕ್ಕೂ ಯುದ್ಧವನ್ನು ಘೋಷಾಶ್ವ ನಡೆದಿದೆ. ಅಥಾವಿಕ ಸಮಾಜದಲ್ಲಿಯೂ ಹಿರೋಕಿಮ, ನಾಣಾಣಾಕಿಗಳ ದುರಂತ ನಡೆದಿದೆ. ಮಹಾತ್ಮರೊಡನೆ ಯುದ್ಧವನ್ನು ವಿರೋಧಿಸುತ್ತಾರೆ. ಬುದ್ಧಿಯುಯಾ ಯಾರೂ ಸಂಘರ್ಷ ಬಯಸುವುದಿಲ್ಲ. ಯುದ್ಧದ ಘೋರ ಪರಣಾಮಗಳನ್ನು ಅಳುವವರು ಆರಯಬೇಕು.

ಭಾವಾರ್ಥ:

1. ಉಡಿರಿದರ್ ಕಯ್ಯೆ ನೆತ್ತರ
ಕಡಲೋಳಗಡಿಗಡಿಗ ತಳಮನುಚುರ್ತ್ತಿರೆ ಕಾ
ಲಿಡಲೆವಡೆಯದೆ ಕುರುಪತಿ
ಪಡಿಗವೇಂಗಂಗಳನೆ ಮಟ್ಟ ಮೆಲ್ಲನೆ ನಡೆವಂ
(ದುರ್ಯೋಧನನು ಸಂಜಯನೊಡನೆ ಕುರುಕ್ಷೇತ್ರ
ರಣಾಂಗಣದಲ್ಲಿ ನಡೆದು ಬರುತ್ತಿದ್ದಾನೆ.) ಮುರಿದು
ಕುಂದುಕುಂಡಾಗಿ ಬದ್ದಿರುವ ಆಯುಧಗಳು, ರಕ್ತದ ಕಡಲಿನಲ್ಲಿ
ಹೆಚ್ಚು ಹೆಚ್ಚಿಗೂ ವಾದವನ್ನು ಬುಟ್ಟುತ್ತಿರಲಾಗಿ, ಕಾಲಿದಬೂ
ಸಹ ಅವಕಾಶ ಪಡೆಯದೆ (ಜಾಗವಿಲ್ಲದೆ) ಕುರುಪತಿಯಾದ
ದುರ್ಯೋಧನ ಭಾರೀ ಪೋಗಳನ್ನು ಮೆಟ್ಟುತ್ತ ಮೆಲ್ಲನೆಮೆಲ್ಲನೆ
ನಡೆಯುತ್ತಿದ್ದಾನೆ.
ಉಡಿರಿದರ್ = ಮುರಿದ, ಕೈದು = ಆಯುಧ, ತಳ =
ವಾದ, ಉರ್ಚು = ಬುಟ್ಟು, ರಡಿಗವೇ (ರಡಿಗ + ವೇ) =
ಭಾರಿ ಪೋ, ಎದೆ ಪಡೆಯದೆ = ಅವಕಾಶ ಪಡೆಯದೆ
2. ಇಪ್ಪೈಲಂಗಳೇನೆಬೆಡೆನೆ ಕುಠಿರೊತ್ತೊತೆಗಳಂ ದಾಂಟಿ ದಾಂ
ಟಿ ಭರೋರ್ವಿಗಲಲತಾಪ್ರಪಾನವಿವಿನವ್ಯಾತಂಗಳೋಳ
ಸುರೈಸುರೈಫರಂಗೆಯ್ಯುವದೆಯ್ಯೆ ಸಂಜಯಕಿರಕ್ಕಂ-
ಛಾವಲಂಬಂ ಕುರು
ಪ್ರಭು ಕಂಠಂ ಪರಜಾಲಜರ್ಜರಿತಗಾತ್ರತ್ಯಾಣಂ ದ್ರೋಣನಂ
ಅನೆಗಳ ದೇಹಗಳೆಂಬ ಮೆಟ್ಟಿಗಳನ್ನು ಎರಿ, ಇಳಿಯುತ್ತ, ರಕ್ತದ
ನದಿಗಳನ್ನು ದಾಟುತ್ತ, ಅನೆಗಳ ನೊಂಡಿಲುಗಳೆಂಬ ಕಪ್ಪು
ಬಳ್ಳಗಳ ಮೆಳೆಗಳನ್ನುಳ್ಳ ಅರಣ್ಯ ಸಮೂಹಗಳಲ್ಲಿ
ಸುಲುಕಿಕೊಳ್ಳುತ್ತಿದ್ದರೂ ಅವನ್ನೆಲ್ಲ ಲೆಕ್ಕಿಸದೆ, ಕಾತರದಿಂದ,
ಸಂಜಯನ ಹೆಗಳನ್ನು ಅವಲಂಬಿಸಿಕೊಂಡು ಬರುತ್ತಿದ್ದ
ಕುರುಘೋಪತಿಯು, ಪರಜಾಲ (ವಾಣಗಳಿಂದ)ದಿಂದ
ಛನ್ನವಿನ್ನವಾಗಿ ಜರ್ಜರಿತನಾದ ಕವಚದೊಂದಿಗೆ ಬದ್ದಿದ್ದ
ದ್ರೋಣರ ದೇಹವನ್ನು ಕಂಡನು.
ಇಪ್ಪಕ್ಕೆಲ = ಅನೆಗಳ ಮೆಟ್ಟು, ಕುಠಿರ = ರಕ್ತ, ಸೆಟ್ಟಾತ =
ನದಿ, ಇಪ್ಪವೇ = ಅನೆಗಳ ನೊಂಡಿಲು, ನೀಲಲತಾ =
ಕಪ್ಪು ಬಳ್ಳ, ಪುಪಾನ = ಗುಂಪು, ವ್ಯಾತ = ಸಮೂಹ,
ಉರದೆ = ಲಕ್ಷ್ಮಣ, ಸುಂಧ = ಹೆಗಳು, ಗಾತ್ರ = ದೇಹ,
ತ್ಯಾಣ = ರಕ್ತಸಮಿತ, ಜರ್ಜರಿತ = ಛನ್ನವಿನ್ನವಾದ
ವಚನ. ಅಂತು ನಿರರ್ಗಮವ್ಯವ್ಯವ್ಯನ್ನು ಕುಟಿಗ್ರವಕರ-
ವಿಜಳಿತ ಪೋಂಪೋಗರ್ ಛಾರಛಾಂನಿರಂ ದಾಜದಾಪಂ
ನೋಡಿ

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