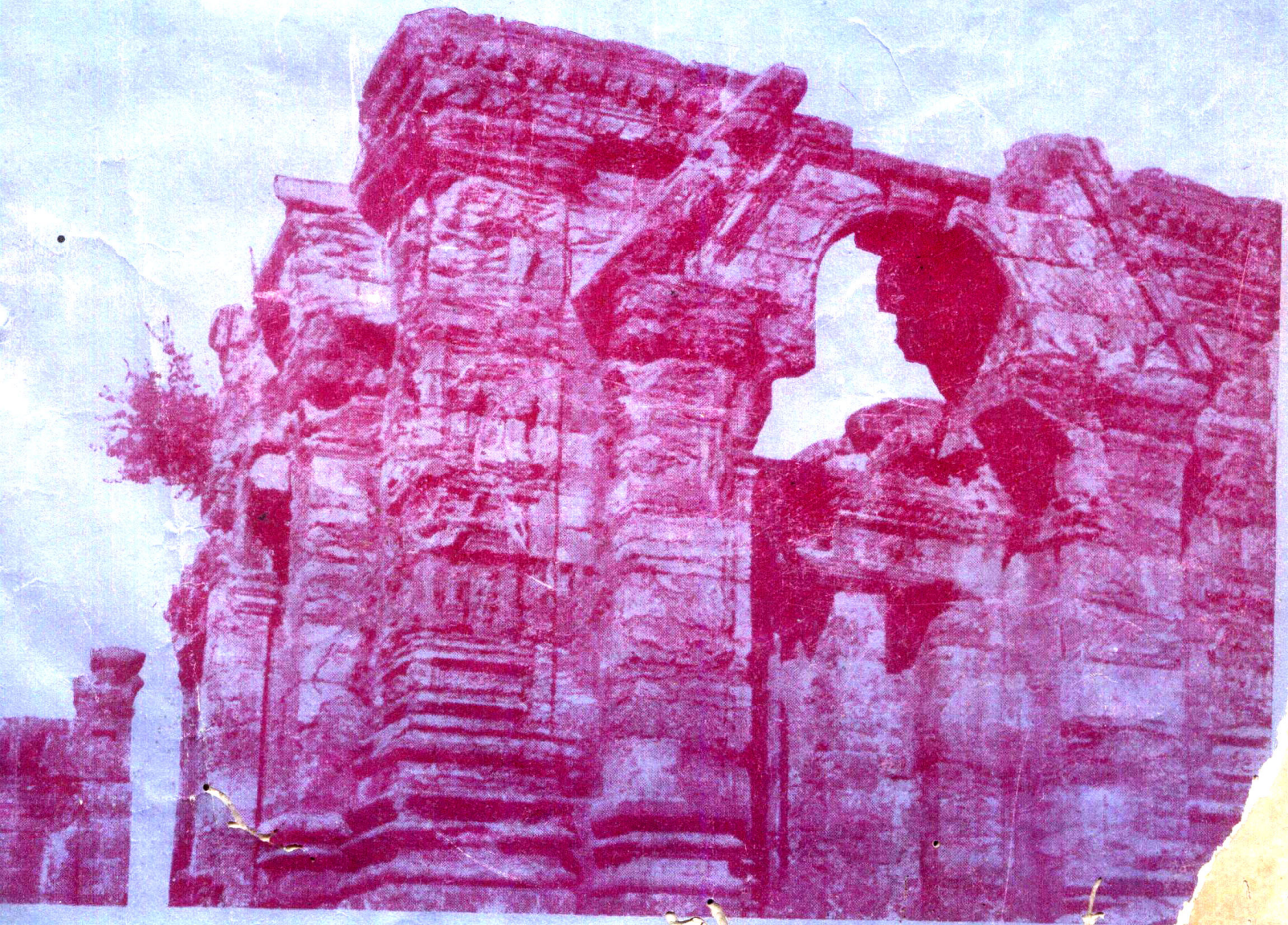


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*Kashmir
Sabha
Annual*

August 15, 1960





From :—

BAKSHI GULAM MOHAMMAD,

Prime Minister of Jammu & Kashmir.

"I am glad to learn that the Kashmir Sabha, Calcutta, is bringing out a special number of its monthly bulletin on the occasion of the Independence Day. I wish the Journal all success in its mission of educating the members of the Sabha in regard to their duties and responsibilities for the progress of the country."



Pt. SHEO NARAYAN FOTEDAR,

Chairman, Legislative Council, Kashmir.



"I congratulate you on your organisational activities and more so on your endeavour to bring out Annual Number of the News Letter on the 15th August, next. This is really a great contribution and a service to keep the community knit together and to afford them facilities for knowing things happening around them and things pertaining to the weal and welfare of Kashmiris as a whole."

From :—

DR. KAILASH NATH KATJU,

Chief Minister, Madhya Pradesh.

"I am glad to know that you propose to bring out an Annual on the occasion of the Independence Day.....I hope the Association is flourishing."

From :—

Pt. GOPI KISHEN

President, Samaj Sudhar Samiti, Srinagar, Kashmir.

I am glad that Kashmiri Pandits in Calcutta have formed the "Kashmir Sabha" which looks to their social and cultural needs. I am particularly happy to know that the Sabha is bringing out an Annual Number of its monthly News Letter. It is such activities that will bring us social and cultural prosperity and maintain a very close contact with the Baradari. I wish the Annual and its readers success and prosperity.

Foreword.

The first birth anniversary of the KASHMIR SABHA'S monthly News Letter fortunately synchronises with India's Thirteenth Independence Day. We have taken this occasion to bring out the Sabha's Annual. While some of the contributors to this Annual have delved into our rich past, some others have given expression to their concern about the future of our community. While these contributors are, justifiably perhaps, pre-occupied with finding answer to the question 'Whither Kashmiri Pandits', the 'Students Corner', both in its English and Hindi versions, gives a glimpse into the moods and thoughts of our future generation. The answer to the question posed by their elders will have to be found by them and it is well that they find an outlet to their thoughts, however incoherent they may presently be.

We hope that the Annual will be found interesting and useful by our readers.

The Editor.

KASHMIR SABHA ANNUAL

AUGUST 15, 1960.

Editor : S. S. RAINA

Associate Editor : M. K. RAINA

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About ourselves

Descendants of the great Aryan sage, Maharishi Kashyap, these Saraswat Brahmins, inheriting the Rishi's intellect and foresight, in course of time came to be known as Kashmiri Pandits. This is what history tells us about our ancestors who while preserving the Aryan characteristics developed qualities of head and heart which have stood them in good stead uptil now.

This small community has produced eminent men and women who have won great fame as learned scholars, historians, philosophers, saints and seers, lawyers, statesmen, diplomats and as men in public services and other spheres of life.

Such edifice of greatness of the community raised by so many of her illustrious sons and daughters have been crowned by our beloved Prime Minister, Pandit Jawaharlal Nehru, who is now guiding the destiny of the country.

That inspite of their small number both in and outside Kashmir, the Kashmiri Pandits did not perish or were not absorbed by the millions among whom they lived, even under most distressing and adverse circumstances, is largely due to their cultural heritage with which they managed to preserve the individuality of their community without keeping themselves wholly aloof.

To-day the members of this community are scattered in all parts of the country and abroad, many of them holding high and important positions in various fields of public life, a fact which our beloved Prime Minister mentioned in one of his speeches during his recent visit to the Kashmir State. That Kashmiri Pandits have been and are holding high positions by dint of their merit is as true to-day as it was in the past and may be so in the future also as long as they preserve their cultural heritage and strive to maintain their qualities of head and heart.

Those of us who left Kashmir during and after the tribal raids and came down to this great city of Calcutta were in the beginning somewhat dismayed and felt the need of forming an association as a safeguard against our social disintegration and cultural stagnation. The long felt desire to organise the Baradari got stimulated when Navroz, called Navreh in Kashmiri, was celebrated at Mrs. S. K. Handu's residence in 1955. Our grateful thanks are due to her for she afforded us an opportunity of getting together for the first time and knowing those of our brethren who were already settled here before. It was not long after that some of the founder members of this Sabha met again at Pandit J. N. Munshi's residence in Howrah and informally discussed the question of forming an association with the object of providing to the members of the Baradari a forum for promoting social contacts and providing opportunities for exchange of ideas, etc. So in February, 1956, the Kashmir Sabha took its birth. It is nearly five years old now which may not be considered too short a period for an organisation of this type to judge its utility and usefulness. It has surely come to stay and it holds a promise to develop into a dynamic force if it continues to receive the support and blessings of the whole Baradari. Within its limitations, the Sabha has on the whole made satisfactory progress so far.

The News Letter, which is a recent addition to the useful activities of the Kashmir Sabha, besides carrying interesting news about the welfare of the members of the Baradari here and elsewhere is striving to give us glimpses of our rich cultural past. I am sure, with the patronage of its well wishers, it will grow in volume covering in it educative and useful information for the benefit of us all, and thus become a powerful instrument to strengthen the moorings of the Kashmir Sabha in future.

J. N. KAUL,
President,
KASHMIR SABHA.

Kashmir), Central and South India, respectively. Trika Shastra is called the head of Shivagama. This Trika system is reinvented by Tryambakanatha in the beginning of Kaluyuga and Abhinavagupta has explained it in a very lucid manner in his great classic 'Tantraloka.' "With the growing influence of the Kali age", according to 'Tantraloka' and its 'commentary', "the world became engrossed in spiritual darkness, Shiva took pity on men and appearing on Kailasa mountain, commanded the sage Durvasas to spread in the world the knowledge of Shastras again. Durvasas, thus commanded, created, by the power of his mind, three sons—Tryambaka, Amardaka, and Shrinatha, by names—whom he charged with the mission of establishing spiritual order and of teaching men again the ancient and eternal Shiva faith and doctrine in their three aspects of 'Abheda, Bheda and Bhedabed.'—of unity, diversity, and diversity in unity. It is this Abheda, thus retaught to the world by Tryambaka, which is spoken of as Trika."

The man, according to Trika, is no other than Shiva himself and this world is nothing other than Para Shakhti. In other words, the readers of Trika should know that the means to know the man as Parma Shiva is the Shakhti, viz., the world and its activities. Hence one can realise his true nature i.e. 'Shivtur' in the activities of the world and not in its negation. The means to achieve this is called Upaya which is classified in three methods: (i) Shambhava Upaya, (ii) Shakhta Upaya and (iii) Anava Upaya.

Shambhava Upaya: That each and every movement of this Universe must be developed and observed in the subjective consciousness (Pramata Bhav) viz. one should remain in subjective consciousness while acting, working, talking etc. and by adopting this method one enters in Universal consciousness of subjectivity, "Vishv Pramatra Bhava", thereby realising his true nature of Shiva Bhava, and is liberated from vicious circle of births and deaths.

Shakhta Upaya: The method by which one develops the conscious existence of knowledge (Gyana Ropta) in the activities of the world and enters in universal consciousness of knowledge (Vishvapika Samvit) and realises his true nature of Shiva-Bhava through this knowledge is called. 'Shaktopaya'.

Anva Upaya: Although this third 'upaya' is inferior to the other two methods, yet the ultimate fruit of this 'upaya' is no other than entering in 'Shambhaya' state in the end. Here the Yogi develops the consciousness in objectivity (Gaye Ropta) and experiences his true nature in the very activity of the world.

In short, Shambhava Upaya is the means to enter in one's true nature in the consciousness of *will* (*ichha*); Shakhta Upaya is the means of the same in developing the consciousness of knowledge (Gyana); and Anava Upaya is the method to enter into one's true nature by the practice of consciousness of action (Kriya). All these three methods are discussed and explained in Trika Shastras with great reverence.

*Khir Bhawani Temple, Kashmir
(of Goddess Ragini)*



GUNAVARMAN.

PRINCE-MONK OF KASHMIR.

Jankinath Ganhar, M.A., New Delhi.

Kashmir is 'the paradise on earth' and naturally therefore the Kashmiri has always been loth to leave his birthplace, or, Mother Kashmir, as he affectionately calls it.

But it is a curious though tragic fact of life that it is not seldom that one is made to part with what one holds dear. Similarly in spite of his reluctance the Kashmiri has, in the past, felt compelled to leave his heavenly home occasionally. This was because of economic adversity brought about by floods and famines or due to persecution at the hands of a fanatic. But there have been some Kashmiris, great men, all of them, who parted company with their celestial home not for any mundane material considerations but for the sake of serving fellow beings in other lands. They felt an inner compulsion to go out with the torch of love and enlightenment bequeathed by that noblest son of India, Gautama Buddha. And among this select band of distinguished Kashmiris the greatest was named Gunavarman.

Scion of a royal family of Kashmir, Gunavarman lived in the later half of the fourth and the first half of the fifth century A.D. He had a spiritual bent of mind from the very beginning. An early incident in his life indicates how he believed in the Buddhist virtue of *ahimsa* or non-injury from his very childhood.

The male members of royal families were expected to be well versed in the use of arms in those days. The Buddha himself is known to have been trained in archery etc. But Gunavarman would not take up bow and arrow to kill a bird even. He is stated to have plainly refused when his own mother asked him to kill a fowl. He would not oblige her even though she undertook to assume responsibility

for this sin and assured him that she would bear the consequences in his place.

Soon after the loving son had an opportunity to point out the falsity of her argument to his dear mother. One day when he accidentally burnt his finger, he ran to his mother and asked her to suffer the pain in his stead. Surprised, the mother said that that was not possible as the pain was in his body. "How could you then suffer the consequence of my sins in my place?" the precocious child asked.

Gunavarman's innate love of the higher values of life must have received added strength from the fate of his forbears. His grandfather, who was the king of Kipin or Kashmir had been turned out of his kingdom on account of his oppressive rule and his father Sanghananda passed his days as an exile in a forest. This made a very strong impression on the mind of the young prince and confirmed him in his view about the evanescence of earthly pomp and glory.

Gunavarman appears to have inherited his faith from his father whose name, Sanghananda raises a strong presumption in favour of regarding him as a Buddhist. The young prince donned the robes of a monk at the age of twenty. But even before ordination he had mastered all the Buddhist sacred texts and had come to be known as a *Tripitakacharya*.

Ten years later when the ruling king of Kashmir died issueless, Gunavarman was offered the ancestral kingdom as its rightful claimant. But the enlightened prince gently declined the offer and left the land of his birth for good.

After visiting various places in India, Gunavarman crossed into Ceylon where he spent some years.

(Continued on page 24)

Three Great Women of Kashmir.

By M. K. Ogra, Calcutta.

India has been very fortunate to have had women of outstanding genius and calibre in all walks of life. Quoting a few, mystic and spiritual expressions of Meera Bhai, administrative skill and battlefield agility and fortitude of the great Rani of Jhansi and last but not least the mathematical genius of Leelawati will always remain a source of inspiration for the women on the earth.

The valley of Kashmir has also produced some women of high and outstanding merit unrivalled so far. In fact, Kashmiri poetry owes its birth to the Shaivite Yogini Lalleswari.

Here I shall confine myself to three great women of Kashmir whose poetry has enriched the Kashmiri Literature. They are:— (a) Lalleswari (b) Habba Khatoon and (c) Arnimal.

Lalleswari popularly known as 'LAL DED' was born in the sixties or seventies of the fourteenth century. She was married into a Brahmin household and was very obedient to her mother-in-law and her husband. It is said that her mother-in-law was very cruel to her. She (Lal Ded) did not get even full meals. As the story goes, her mother-in-law used to keep one stone in her Thali daily so as to increase the volume of Bhat (Rice). Her husband provoked by his mother was also very cruel to her. Dejected, she openly took to the life of a mystic and left her house. She became the disciple of Guru Shitikantha and attained supreme bliss. It is said that she surpassed her Guru and even enlightened him on some matters, she provides a link between the ancient Shaivite Philosophy of Kashmir and the present day Kashmiri Literature influenced by Muslim cult. Follower of the indigenous Trika Philosophy, Lal Ded preached self-denial, renunciation, securing freedom from desire,

lust and pride, and universal brotherhood and oneness of God.

The hymns and verses of 'Lal Ded' have been compiled in 'Lal Vakyni'. According to her, the Paramashiva or Pure spirit could be attained only by losing all consciousness of limited individuality. In her view, there is no distinction of a Hindu and a Muslim, a Brahmin and a Non-Brahmin. She said:

'By Whatever name the Worshipper may call the Supreme. He is still the Supreme and He can alone give release'.

Lal Ded was a universal being. Her hymns and verses conveying the philosophical thoughts depicting Kashmir's glorious literary past are in popular form with similes and examples drawn from everyday experience of life. She occupies the supreme place in Kashmiri literature. Hindus and Muslims both became her worshippers. She breathed her last at Bijbihara in Kashmir. It is said that Hindus and Muslims both claimed to have her body to perform the final rites, but amidst preparations by both the sects, to the surprise of all, it was found that the body of this supreme and pious lady disappeared leaving no trace on earth. A few extracts from her poetry are as under:—

- (a) "Searching and seeking him, I, Lalla wearied myself,
And even beyond my strength I strove;
Then, looking for Him, I found his doors closed
and latched
This deepened my longing and stiffened my
resolve;
And I would not move but stood where I was,
full of longing and love, I gaze on Him."
- (b) "The holy books disappearing, the mystic
formula remains;

- The mystic formula vanishing,
Mind alone is left;
The void (the apparent) merges into
the void (the Transcendent)."
- (c) "When I had passed beyond the
six forests, the Moon awoke for me;
The objective world froze within me,
When I held in the breath;
With the blazing fire of love I
parched my heart,
And thus alone did I realize
Shankara. (The Pure Spirit)."
- (d) "Idol is of stone, temple is of stone;
Above (temple) and below (idol) are one;
Which of them wilt thou worship,
O foolish Pandit?
Cause thou the union of mind and soul."
"The same stone is in the road and in the
pedestal;
the same stone turning mill;
Shiva is difficult to be attained, take a hint for
guidance (from the Guru)."

Habba Khatoon.—Mystic and spiritual songs of Lal Ded and Nund Rishi (A muslim saint, Nur-Ud-din, known as Nund Rishi also enriched the Kashmiri literature with his mystic and spiritual expressions like Lal Ded) during the 14th and 15th Century dominated the Kashmiri poetry. Soon after love lyric, or "Lol" as it is known in Kashmir, found its place, and Habba Khatoon—the most outstanding and romantic figures in the history of Kashmiri literature—was its founder. 'Lol' in Kashmiri means love. It conveys something much more than love—inexplicable expression—such expressions as may result from blending of love with the unattainable yearning for it.

Habba Khatoon was born in a peasant family in the 16th Century. According to the practice in those days, she was sent to a Maktab to study Koran. Work of some Persian poets interested her and even as a school-girl she composed songs and sang them on her own music and rhythm. Her fame spread far and wide and she was regarded as a prodigy by her school teacher, and other village folk. In order to take her away from poetry and music, her parents married her at an early age to a peasant boy. Her yearning for poetry and music were, however, inseparable from her. They were a part of her body and

flesh. Her mother-in-law and husband, in keeping with the traditions of those days did not approve of her devotion to music and singing. They were cruel to her and made her life unhappy.

Fortune had its turn with Habba Khatoon, but for a temporary period. Her poetic and musical gifts came to the knowledge of Yusuf Shah Tsak, the Ruler of Kashmir, who was himself a poet. Out on a trip, (the ruler) was attracted by her singing which, as a legend goes, he heard while she (Habba Khatoon) was singing her lovely notes in company of her friends in fields. He longed for her and arranged for a divorce from her former husband. Habba Khatoon as his queen became the royal lyricist. Akbar soon conquered Kashmir and Yusuf Shah was arrested and deported. This was a severe blow to her and the end of her brief romantic career. She spent her last days near Garez. During this period of intense sorrow, she roamed about in hills and dales and roadsides and lakes singing of human love and agony in separation. She died in Srinagar towards the end of 16th Century.

Habba Khatoon composed and sang emotional, touching and personal lyrics about her childhood and youth. She was the poet, the singer and the musician too. She founded a school of music in Srinagar. On her name stands, Habba Khadal—the second bridge on the river Jehlum in Srinagar. Her love poems are very popular with the Kashmiris' even to this date. A few extracts of her poetry are given below:—

- (a) I left my home for play but returned not
When the day sank in the West.
I came of noble parentage and made a name
As Haba Khatoon.
I passed through crowds drawing tight my veil,
But people flocked to see me,
And ascetics hurried out of woods;
When the day sank in the West."
- (b) In quest of thee I'll wander about the
hill-streams,
Shall I find thee nowhere, my Love?

The mystic formula vanishing,
Mind alone is left;
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When the day sank in the West."
- (b) In quest of thee I'll wander about the
hill-streams,
Shall I find thee nowhere, my Love?

I will search the wild jasmine woods for thee,
 Shall I not meet thee once again, my Love?
 The wild rose is in bloom,
 Wilt thou not come to me my love?
 Beauty's fairest paragons are in their prime,
 Shall I find thee nowhere, my love?

- (c) "Say, friend, when will fate smile on me,
 And my Love come to me again? Say When?
 I've waited long and patiently,
 My heart is numb and idle and empty of hopes
 Sweet is the ritual of love I could deck my love
 With ornament,
 And in henna dye his hands.
 I would anoint his body with fragrant kisses
 And offer him wine in gold goblets.
 The lotus of love which blooms in the lake of
 My heart,
 Say, friend, when will fate smile on me?
 Go forth and call him, friend,
 I've made posies of flowers for him,
 Over passes high I carried him wine,
 But he is roaming mid distant glades.
 O, why is he roaming in far off glades?
 O, where is he drunk with my rival's wine?
 In his absence like jasmine I will fade;
 I've made posies of flowers for him."

Arnimal.—

Another woman lyricist of outstanding calibre and high fame was Arnimal. She was a born poet and musician. She sang of her intense disappointment and separation in love expressing longing and desire for union with her lover.

Arnimal was born in the latter half of the 19th century, when there was Afgan rule in Kashmir. She was married to Pt. Bhavani Das Kachru, who was also a literary figure and author of Bahari-Tavil, Pt. Kachru, it is said, fell on bad days and due to

some misunderstanding was imprisoned. While in prison, he wrote Bahri-Tavil with charcoal on cloth. Her husband's separation intensified Arnimal feelings, which found expression in her songs. To her, Nature was the symbol of human love and the sole object of nature's beauty to her was to feel the touch of true love.

Extracts of the verse of Arnimal are reproduced below:—

- (a) "The hem of my robe is drenched with tears,
 Love;
 Waiting and yearning my days drag.
 I came bedecked;
 Prithee, why so proud, Love?
 I have become an object of taunts, ah me!
 Waiting and yearning, my days drag."
- (b) "When will thy feet touch my courtyard?
 I would place them on my head, O come!
 For love, I left my home and hearth,
 And tore the veil, O come!
 I was a famous beauty once, and now
 I have faded in my teens, O come!"
- (c) "Flowers have bloomed in my father's home;
 But thou comest not and I feel like one
 Accursed, alone, and mocked by all.
 I battled against fate and lost—
 Who can fight his fate and win?
 O! What had fate in store for me?
 The jasmine blooms in my father's home,
 But thou comest not and I wait in vain."
- (d) "Friend, whom can I tell?
 My rivals laugh at me since he is no longer
 on speaking terms with me.
 The thought that he is happy and well,
 Sustains me still.
 I ran away from home to thee;
 But thou didst knit thy brows and
 spurned my love.
 Still did I pray: long mayest thou live!"

India at the Cross-Roads.

By Manmohan Dhar, Calcutta.

Transfer of Power to India set in motion a new phase in the history of nations that were either under some form of colonial domination or ruled by feudal kings. It seems the processes of healthy and gradual evolution in social and political life were denied to us for so long and our progress impeded to such an extent that as soon as we became free, we got too suddenly exposed, as it were, to new patterns of thought and life from within our country and those coming from outside through the powerful means of radio, newspaper, books, films, easier travel facilities, and myriads of other agencies now available.

This has naturally unleashed pent-up latent forces in our social, political and economic life; which seem to be rushing with such speed to make up for the time lost and to find proper expression, that one gets an impression as if in this hot haste we are losing both the sense of purpose and the sense of direction.

For instance, the pace of economic development is growing fast and in our eagerness to repair the damage done to us through centuries of colonial rule, we are trying by every means of scientific method available to us, to increase the tempo of industrialisation and modernization of our agriculture. Education of boys and girls is spreading. Our city thoroughfares, during rush hours, present a crowd of well-clad men and women going side by side to work in commercial houses, government offices, restaurants, factories, police and now even in the Army and the Air Force, which was not such a common occurrence two decades back. Except for differences in the physical and emotional make up, most other differences in social, economic and intellectual fields are disappearing. The

scene of Indian life is changing faster than we can emotionally cope with.

But, in spite of this a rapid change and over-all resurgence of latent forces in our vast population, people are getting more and more conscious of the insufficient means of production to meet the increasing needs of people, high cost of living, corruption in rank and file of our various public and private services; and of course the rapid increase in our population. There is a sense of frustration. We have not been able to mobilize public enthusiasm. Much of the idealism connected with the freedom movement in the pre-independence era, is now lost. There are tendencies that go to prove that as yet we have not learnt to feel and behave as an adult nation on the march. To a discerning observer, therefore, India presents a picture of disorganized activity.

Against this, right on top of us—geographically—stand the vast Chinese multitudes who are moving with a single purpose, a clear out programme and an organized effort to build up a Communist State. Chinese Communists took over the administration of a war-torn country, where inflation, corruption and famines had assumed such enormous proportions, that no one thought the Communists would last more than a few months. But they have stayed on with a bang and given a lie direct to the doubting Thomases during the Korean War. And now they are busy channelizing and impounding the huge human reserves of energy by organized indoctrination and creating a new nation completely isolated from the thousands of years of Chinese civilization and tradition. To-day, even the most diehard critics of China accept that the yellow-man's country is well on its way to become the world's Third Power.

Although at the moment our national pride has received a rude shock at the hands of Chinese by their forcibly occupying large chunks of our territory, yet no sensible Indian, Communist or non-Communist, can afford to be blind to China's progress.

All this creates a strange dilemma for the Indian intellectual. He cannot rest content with our failings as a country trying to become self-sufficient even in the basic necessities of food and drinking water—thank God we have enough of air! But at the same time he refuses to be thrown off his feet just because a country has produced so much more steel, or coal or exported this or that commodity. An honest and sincere thinker must—and I think it is his responsibility to—foresee the ultimate effect of these movements on the human individual. He cannot at any cost compromise the freedom of the human spirit and the dignity of the human soul; with dry and drab statistics of nationalism as being insufficient by itself to satisfy the subtler demands of the human spirit.

To him America represents materialism through democratic means and Russia and China represent materialism through communist methods. The challenge to him is how to compromise the Indian view of life with these new patterns of thought. He is happy that India is still at the cross roads. No one can, however, rest content with stagnation; but it must be progress in the right direction.

In this context it may be well worth a digression to state that the aim of Indian approach to life is based on peace and piety during life and moksha after life. The ultimate object of every man and woman is to attain a state of unconditioned bliss, knowledge and existence, *Sat—Chit—Anand*. Although these words in our fast modern life of to-day, cease to have any living reality; yet, in varying degrees, the overall picture of every mature and enlightened Indian is that of a detached approach to the worldly aspects of life. Whatever may be our level of social or economic status, a time does come in our life when we feel that the real peace—*shanti*—does not come to

a man by being *confined* in the material aspect of life. He must rise above it. And this approach to life has sustained itself through centuries of historical upheavals. It has come to us from the Vedic times, from the Kath Upanishada; when Nichiketas asks *Yama* the basic question of how to find peace and know the unknowable. The question is as much relevant to-day as it was then.

The problem, therefore, is not whether we should improve our standard of living and material conditions—because that we must—but whether we should adopt such means by which these precious gifts of human thought handed down to us from our past through centuries of cultural and spiritual heritage, will be thrown back into the dead past by these new forces.

While the Western method of democratic materialism gives full freedom to the Individual, the communist way is paved with outright wiping out of all that stands against the doctrinaire dictums of communism. They start with an organised brain-wash of the infants from their Kindergarten and bring them up as communists leaving no scope for them to develop an independent capacity to probe and choose their own views on life. It must be awfully monotonous and drab. May be, history will play its own role and when all the bellies are full, the basic questions will stealthily creep into the very portals of communism. Then these walls may crumble under the weight. History will no doubt repeat itself but how much time will be lost to man and how many lives sacrificed, only future can tell. One cannot also rule out the possibility that on the granite foundations of an organized society they may possibly combine the finest of spiritual elements with the material well being of a nation as whole. But this does not entitle us to take a risk and lose what we have gathered through centuries and centuries of culture and spiritual heritage.

Western materialism, even though democratic, does not present a happy picture either. Juvenile

delinquency is on the increase. Divorce courts are getting busier than ever. Children not born of wedlock, empty churches, crowded public bars, mounting cases of insanity and suicide are familiar features of modern Western industrial society.

The monotonous rhythms of jazz and modern Rock and Roll music are symptoms that indicate the deep emotional vacuum in the minds of the younger generation. The idealism of the sanctity of marriage, love, friendship, all these are becoming old fashioned ideas that have no relation with the mechanized lifelessness and demands of our modern life. Modern artists all over the world make no secret about it. They paint pictures that sometimes stagger the self-complacent amongst us by their stark reality.

Higher cost of living and changed values and social patterns of society compel women to take to commercial vocations. The regards for vital statistics of feminine figures get widest publicity through beauty competitions. The dignity inherent in motherhood and wifehood are now becoming rather uninteresting objectives of life.

Yet all these symptoms are getting manifest in our society rather too soon. And great thinkers like Aldous Huxley, Bertand Russel and others, warn time and again about the dangers of these trends to our posterity.

It is becoming increasingly difficult for the Indian intellectual to stand on the fence. The problem is assuming dangerous proportions. But there is no

solution visible and that is perhaps why India is still at the cross-roads.

This land of Buddha, Krishna, Kabir, Ramakrishna, Shankracharya, Laleshawri, Gandhi and Arabindo Ghose, should not be bartered for more washing machines and air-conditioners.

Our material advancement must be persued so as to offer every Individual the security, freedom and the material well being, to enable him to follow the higher values of life as expressed in the Gita, the Dhampada, the Quran and the Sermon on the Mount.

Materialist communism may be good, but it is not enough for us. Nor is Western materialism conducive to our way of life. There has to be a compromise between these. We cannot reject anything, not only because we cannot; but because it would not be right. And it would be utterly wrong if we do not clarify our objectives.

The great stalwarts like Tilak, Dadabhoy, Bhagat Singh, Gandhi, Netaji, and Tagore, gave their lives so that India may prosper in the highest traditions of Indian culture; so that while we assimilate all that is good in the world around, we may also contribute to the world's progress as a whole in our own way. But we will be unworthy recipients of the fruits of their sacrifice, if we now plunge ourselves headlong and with eyes blindfolded into a course of history for which the whole humanity may one day be the loser.

Kashmir Sabha

Its Aims and Achievements—and Failures!

BY S. S. RAINA, CALCUTTA.

February 19, 1956 was a red-letter day in the social life of the small Kashmiri Pandit Community of Calcutta. Some of us were waiting impatiently for such a day while some others, after making some efforts initially, had almost given up hope for such a development. Those of us who were fortunate enough to be present in the Federation Hall on that day still recall the enthusiasm and excitement not only among the comparatively younger elements but among the more experienced elders too. It was on that day that the Kashmir Sabha was formally born.

Genesis:—Man is, of course, a gregarious animal, but a Kashmiri Pandit is less so. As a social being the Pandit may feel the need of company, but his innate individualistic bent of mind makes him doubt the integrity and antecedents of those who might take an initiative in bringing it into being.

In Calcutta, Kashmiri Pandits—in limited numbers of course,—have been living for a considerable time. In their little groups they often thought of forming a social and cultural association which they could call their own. But each person would wait for the other to take the initiative and when he did, to doubt his bonafides. The result was that except for personal relationships and meetings among close friends and relatives, no common platform could be organised.

Only during Dr. Katju's Governorship of West Bengal did many of the Kashmiri Pandits have occasion to meet one another at his place (the Government House) on Navreh (Navroz) day. After

Dr. Katju's departure from Calcutta, it seemed difficult to continue even this once-a-year social.

While this was the position for the past few generations, a new development occurred in the late forties. This was the gradual infusion of new blood direct from Kashmir after Independence and the Tribal Raids in 1947-48. These youngmen were, in a way, uprooted from their past cohesive life and felt lost in the Calcutta multitudes. They felt badly the need of a common meeting ground where they could revive something of that social cohesiveness which gives meaning to life. Perhaps, after an initial period of uneasiness they would have also resigned to the inevitable, but for a significant development which proved to be a turning point. In March, 1955, on the Navreh day, a gracious lady (Mrs. S. K. Handoo) took it upon herself to issue individual invitations for a new year's meet to all the members of the Baradari whose addresses she and some enthusiastic persons could gather. It was a happy family get-together though most people saw one another for the first time. Everybody felt that more such occasions would be worthwhile and that some form of an organisation to make it possible was a necessity.

It took some time for this idea to crystalise; and towards the beginning of February, 1956, in an informal meeting, the idea of forming an association of Kashmiri Pandits was mooted, and a sub-committee was formed to give practical shape to the idea.

Thus was Kashmir Sabha formally inaugurated on February, 19, 1956, when about fifty persons gathered together and after adopting the constitution

of the Sabha elected the first executive committee to administer the affairs of the Sabha.

Aims and Objects:—The sponsors' main aim in forming the Sabha was to provide a platform where members of the Baradari—men, women and children—could get-together and develop social and cultural contacts and share each other's joys and sorrows as a well-knit group. They also envisaged the possibility of its being of help to persons in need. Being mainly a social and cultural organisation, it was specifically provided that activities of a political nature would be outside its purview.

The constitution detailed the procedure for meetings, requirements for membership, sources and administration of funds etc., to make sure that the Sabha served faithfully the interests of the Baradari without giving to anybody a chance to make it a personal show or to utilise it for any ulterior or personal purposes. Happily, all through these four years it is the organisation which has been supreme and personalities have remained in the background, as far as possible.

Administration.—The Executive Committee elected each year by the general body of members is responsible for the administration of day-to-day affairs of the Sabha. It consists of President, Vice-President, Secretary, Jt. Secretary, Treasurer-cum-Accountant and six other members. To make sure that no person occupies a particular position for a number of years—a disease we find prevalent at other places—the constitution provides that no elective post can be held by the same person consecutively for more than two years. The Executive Committee meets regularly each month, generally on the first Saturday, and discusses problems of common interest to the Baradari.

Observance of socials.—Three General meetings-cum socials are held each year, on the occasion of Navreh, Janma Ashtami and Haerat (Shivratri). Navreh or (Navroz) being the community's New Year's day, most people make it a point to attend the function organised on that occasion. And the happiest are the children who, for once, get an occasion to mix

with one another in a free, informal atmosphere. A variety entertainment of music and dance, occasionally, including the inimitable "Chhakri", adds gaiety to the occasion. The Annual General Meeting of the Sabha is also held on the same day and the new Executive also formally announced after being elected under secret ballot. The general body of members also reviews the working of the Sabha and adopts the audited statement of accounts.

On Janma Ashtami day, a programme of Bhajans and songs is arranged and members are entertained to light refreshments.

On Shivratri, while, true to custom, individual 'reeti' or puja, being considered a strictly personal thing, is confined to the member's homes, a holiday immediately preceding or succeeding Shivratri (there being no public holiday on Shivratri day in Bengal) is enjoyed together in honour of this biggest Kashmiri Pandit festival. On two occasions in the past outings were arranged in the famous Botanical Gardens while at other times programmes of music, children's games etc. were organised.

Source of Finance.—Belonging generally to the lower middle class, Kashmiri Pandits have to finance their get-togethers from small voluntary donations. The famous 'Mochha Pholu' (collection of handfulls) of the Yuvak Sabha in Kashmir is a clear instance in view. We belong so much to the middle class that even if some fortunate ones jump to the category of high executives or even millionaires and industrialists, they, 'true to their origin,' still believe in giving away the minimum possible in 'donations and subscriptions'. Our community, on the whole, lacks the spirit of philanthropy we see so much in evidence elsewhere. Perhaps it is as well. An organisation into whose growth have gone the smallest of contributions from the largest possible number should prove stronger than one which depends on the mercies of a few.

The member's subscriptions meet the day-to-day expenses of the Sabha; and special donations are raised to meet expenses connected with holding of

social and general meetings. The paucity of finances has stood in the way of any ambitious planning—of purchasing land or any other immoveable property as lasting assets for the Sabha. From its meagre resources, however, the Sabha has come to the rescue of a few deserving cases by offering voluntary help by way of grants or loans. The monthly 'News Letter' which keeps the Baradari informed of developments in the Kashmiri world and whose first anniversary has given birth to this "Annual" is also financed from the donations received from willing members. Members have generally appreciated coming into the scene of this News Letter and expect more and more from it as days pass by. But many of us would not like to be reminded that such an effort involves an expense however small which has to be shared by all of us.

Achievements and Limitations:—A short span of four years is not a sufficiently long period to judge the usefulness of an organisation. But even in this short span the Sabha has made itself felt. There is no Kashmiri in Eastern India in general and in Calcutta and its industrial environs in particular, who does not know of the Sabha and its activities—no matter whether he agrees with its programme or not. In any conversation between two members of the Baradari something about the Sabha does crop up as of absorbing interest. The sense of belonging to an organisation of this nature has given a sort of hope and confidence which previously we possessed by living in a big joint family. The Sabha has also given us frequent occasions to discuss, even if superficially, our future—the future of the microscopic Kashmiri Pandit community in this vast ocean of India's millions.

And yet the position is not all that rosy. The dark clouds hover around and doubting Thomases nod their heads. "What has the Sabha done?" is an off-repeated question of those who have either not cared to be its members or, having become once, forgot to pay even the monthly subscription of Re. 1/-. The Sabha, they have often been told, is what each one of us makes it. Any person who shows some active interest assumes importance in the Sabha's affairs, no

matter whether he is a member of the Executive or not. There have been occasions in the past when an ordinary member without holding any office, became by dint of his hard work and active interest, more important and influential than the Secretary or the President. The criticism generally comes from those who, true to their preference for exclusiveness, not only do not want to join such organisations themselves, but do not like others also showing any interest.

My argument against such critics should however not be construed to mean that all is well with the working of the Sabha. It has suffered from the ebbs and flows of enthusiasm of its members. Sometimes, even the most responsible among us take it casually. That enthusiasm and excitement which filled all of us in 1956 is somehow on the wane and we find occasional blood transfusions necessary. Our sense of individualism and exclusiveness sometimes gets the better of our corporate social sense, and we even develop cold feet. But, by and large, we have kept these tendencies at bay and have succeeded in getting on.

Two questions have often been asked: One, is it desirable for this small community to have its separate entity. And, two, whether it would not have served our ends better if an association of all Kashmiri nationals, Hindus, Muslims and others, had been formed in preference to an association exclusive to 'Battas' (Kashmiri Pandits). The ultra-moderns among us have the mistaken notion that by identifying ourselves with the community we become narrow-minded and lose the wide, progressive and all-embracing outlook. They do not sufficiently realise that being a member of a community does not, *ipso facto*, mean an exclusiveness or an anti-feeling with regard to any other community. It is a fact that we belong to a particular community with its particular customs and traditions, social and religious rites, cultural and ethnical affinities etc. which have been a part and parcel of our growth and being. Our belonging to a particular community brings some sort of cohesiveness and removes the feeling of loneliness.

It is only by belonging to a particular community—not in any narrow exclusive sense—that we are in a position to appreciate the way of living and customs and traditions of others. We want to belong to this community as a distinct part of one whole—the Indian community.

The members of the Kashmir Sabha have not formed an exclusive group. Some of them are keen to form another association of a more broad-based nature which will supplement but not supplant the present organisation. Why such a thing has not materialised so far is mainly because, our Muslim brethren from Kashmir are generally seasonal visitors to

Calcutta and after completing their business engagements they hurry back to their hearth and home. Their families continue to be in Kashmir and during their busy season here they have no time to think of any social activity. Being alone, without their families, they do not have to face the same problems and do not feel the need of a social organisation to the same extent as the Kashmiri Pandits who live here with their families almost permanently. That is why Kashmir Sabha came into being as the mouthpiece of the Pandits only. But this does not mean that when an occasion offers itself efforts will not be made to form an association of all nationals. And then members of the Sabha, I am sure, will be in the forefront.

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holding discussions and exchanging ideas with eminent monks and learned men.

Ceylon, however, did not offer much scope for the missionary zeal of the Kashmiri prince-monk. He, therefore, decided to travel further east to Java in the Indonesian Archipelago. And here it was that he won laurels for himself and his faith both.

Java was then a flourishing Hindu Kingdom. On arrival in the island, Gunavarman was given a big welcome. This was because the king's mother had learnt about his coming in a dream one day early and had persuaded her son to accord him a befitting reception.

Gunavarman was conducted to the palace in a procession. Here he delivered his first sermon to members of the royal household. This was so effective that the queen-mother immediately accepted the new faith. This was followed by the conversion of the other members of the royal household, including the king.

Soon after the visiting monk was requested to spread the message of the Buddha among the people also. This he willingly did and before long Java and the other islands were converted to Buddhism.

The conversion of Java to Buddhism was an achievement which attracted notice in all neighbour-

ing countries. Buddhist communities in different countries rejoiced in this victory of the faith. Gunavarman who was responsible for it received urgent invitations to visit the different countries in South East Asia. It was while he was on his way to one such country that a change in the direction of the wind took the ship in which he was travelling to Canton. This was in 424 A.D. About the same time Chinese monks were landing in Java to request Gunavarman to come to China. They had been deputed for the purpose by the Emperor on the repeated requests of some leading Chinese monks in Nanking.

As soon as the Chinese Emperor came to know that the great Kashmiri sage was in his country, he ordered the provincial governors and other officers to look after all his requirements and to take steps to send him to the capital. He arrived in Nanking in 431 A.D. and was enthusiastically welcomed. The Emperor went in person to meet him and became his disciple. The enlightened monk was lodged in a big monastery known as Jitavanavihara after the celebrated monastery of the same name in India. Here Gunavarman received the homage of the high and the low alike and preached the Buddhist doctrine.

Gunavarman was not destined to live long and passed away within a year of his arrival in Nanking. But during this short time also he translated nearly a dozen Buddhist works into Chinese. He also organised a Sangha of Chinese nuns.

The Kashmiri Pandit.

By N. L. Kitru, Srinagar

The Hindus of Kashmir Valley, popularly known as Kashmiri Pandits, belong to one caste—Brahmins. Numerically they were only about 60 to 70 thousand at the time of partition. Before the advent of Islam in the Valley, centuries back, the Kashmiri Pandits were the sole occupants, not only of the valley, but of the mountain regions round about. Religious persecution and a carefully planned campaign of conversion engineered by Muslim conquerors, helped to convert most people to Islam, those resisting being killed as infidels.

The small minority that managed to stick to their old faith learnt to live in accord with their erstwhile coreligionists, now followers of the new faith. After the religious frenzy of the invading conquerors sobered down, the Kashmir Muslims and Hindus lived peacefully and developed a spirit of tolerance for each other. This was only natural because they were the same race with common traditions and customs. This spirit of accommodation generally continued undisturbed, though there were occasional outbursts of religious mania promoted by narrow minded bigots to serve their own ends.

The Kashmiri Pandit tried to find his role in the social pattern of his country. He was educated and proved his worth as a clerk in the lower rungs of the administrative machinery. He also worked as a teacher in the makhtabs and Pathshalas. Some of the Kashmiri Pandits started modest shops dealing with the daily necessities of life, and a few, who had the means, did a little banking. In the villages, some took to the cultivation of the lands they owned.

The Kashmiri Pandit would have nothing to do with arts, crafts or any profession demanding physical labour. Such work was not respectable enough for him.

The Kashmiri Pandit, therefore remained poor. As a defensive measure he cultivated an attitude of contentment with the little he had. He recognised his duty towards his poor dependents and poor relations, and shared what little he earned with them. This was one of the main causes of that aversion to work which a joint family system entails.

Such a regulation of society served its purpose in the past and enabled the community to live a life of fair respectability in a none too favourable environment. But it is unworkable at present and the community as a whole and individual members of the community have to make large scale adjustments to fit into the modern milieu.

In Kashmir, as in the rest of India, education is spreading at a fairly fast rate and the monopoly enjoyed by the K.P. in the subordinate Government services is a thing of the past. It is becoming increasingly difficult for the K.P. to get even a small percentage of such jobs because the claims of other and larger communities for such jobs cannot be ignored. Petty banking has been liquidated and a ceiling on land imposed. These and other causes have closed to the K.P. those avenues of gainful employment on which he depended for a long time past.

How shall the K.P. meet the challenge of the times and continue to exist and if possible, make his modest contribution to the building up of the country. To begin with, he must learn to consider work of all type, so long as it is creative, remunerative and respectable. He must reform his habits and his attitudes and seize opportunities of hard earning and judicious spending. He must develop in himself a spirit of adventure, and love to do things which bring the best out of him. He must refuse to be saddled, too early in life, with responsibilities which marriage imposes

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“Batta Gazette”

By Udeynath Kaul, Calcutta.

Batta Gazette (Batta in Kashmiri means Kashmiri Pandit and Gazette, of course, is a periodical publication) is a veritable institution forming an important part of the Pandit's daily life. At home, in office or with friends and relatives, he flourishes in giving the latest 'news' with the authenticity of the most reliable source, though in reality it may be but a freak of somebody's imagination. The way it gains currency even in this intellectual community is to be seen to be believed. Like the Bengali's 'adda', the Batta Gazette is a part of us and the author of this interesting piece, rightly, misses its presence here—

The Editor.

If somebody were to ask me what I miss most in Calcutta, I would say “Batta Gazette”. Like the English constitution the “Gazette” is “unwritten,” but it carries all the weight and authority that the English constitution does. A news which is referred to the “Batta Gazette” source, receives as much publicity, authenticity and importance as any State Gazette news.

To appreciate well the value and importance of the Batta Gazette, you have to approach the Batta (Kashmiri Pandit), among his people in Kashmir, where he has hardly 6 or 7 hours of office duty; with stresses and problems of modern civilization but only touching him at the fringe; where he has very long evenings, sometimes cool and invigorating as in summer, and at other times dull and chilly with mud, snow, icicles and rain, as in winter; where the hands of the clock seem to move very niggardly, if at all they move. A ‘Batta’ is not hardened to this life, but is born to it. Add to all this an extra ounce of grey matter that God Almighty has bestowed on him. He has got to get going, use his God-given faculty of head and possibly of heart. If, therefore, a friend says that in his house he found a rope which looked like a snake, and the incident is passed on from mouth to mouth till the relations and well wishers gather at that friend's place to enquire if the snake

hadn't bitten anybody in the house, why get surprised about it? To appreciate a work of fiction, for example, we are advised to “sympathise” with the author; in other words, we should believe, or try to believe, for the time being at least, all that the author says. What is true of such work of art, is true of the “Batta Gazette”. All that is needed of us is the small genius of believing, or at least showing that we believe, what others had the genius of inventing or concocting.

And if you own this approach, take it from me that you will find life more interesting and this world worth-while to live in. The moderns' craze for listening to the facts and nothing but the facts and ‘to the point’ news only. This is one of the greatest tragedies that has befallen them. Is truth of the senses the only truth? What you perceive to be truth may be wrong. Why then this mania for “to the point truth” only? Gone are the days of conversation, of embellishing your talk with a little ‘spice’, an exaggeration, a verve, and those small but harmless sweet nothings which makes one sit round the fire side and listen or talk for 3 hours what will be a 15 minutes affair for a modern. It is only a Kashmiri brought up in the tradition of the “Batta Gazette” who will enjoy a 3 hour sitting where 15

minutes would do for a Calcuttawalla. And is a Batta poorer by that?

Look at the pace of life here. Everybody is 'busy', rushing and running, wishing all the time there were still quicker modes of transport. No wonder most of us suffer before long from nervous tension and stomach ulcers. Heard of this 'tension' or ulcer in Kashmir? No. This is so because they are brought up in the tradition of the 'Batta Gazette', who sometimes without even being conscious, know how to reject the drab part of an affair, exaggerate and add to the "spicy" and the "newsy" part of the narrative, or, may be, concoct a little incident and indodge in small hyperboles. I, for one, am sick of so much importance being given to one's finding a "purpose of life", of people saying that they had "lot to do", of "art is long and time is fleeting", and of one's desire to have "brief facts" only. You will, I am sure, pity the great Sir Issac Newton who after having the patience to listen to the whole of "Paradise Lost", innocently popped the question at the end "But what does it prove?" He was a precursor of the modern who is groomed to have the 'facts' alone, who like a Calcuttawalla has no ear for the "Batta Gazette" and like a machine just reproduces what he may have heard. Is that life?

We believe, unfortunately, in roaster of the great, and not roaster of the humble and the lowly. That is why the many "flowers" of the type of inventors of the 'Batta Gazette' news "blush and die unseen" and unwept. The way the 'Batta Gazette' news is born, far ahead of the time and the way it gets currency, doesn't leave an iota of doubt that a "Batta" is a veritable genius. He is an activist with a penchant for keeping the newsy kettle of his community and office brewing and whistling, of never allowing the monotony to take better of him. Why be a wiseacre and sort of laugh from your high pedestal. Robert Frost's lines like

"The woods are lovely, dark and deep
But I have promises to keep,
And miles to go before I sleep"

irritate me. I would hate (and who wouldn't?) to miss a "lovely, dark and deep wood", just to attend to damned so-called work. Why not sit down, if a sight enthral you, laze and indulge in a long comfortable conversation with the person next to you. 'What is this life if full of care, there is no time to stand and stare', I also ask you after the poet? It is this approach to life, of finding and having the time "to stand and stare" that alone can make you appreciate the value and taste of the "Batta Gazette".

Imagine a narrator with all his ebullience and confidence, possibly some flamboyance too and a grin of triumph contig and telling you that (the Prime Minister was going to remove the Chief Secretary (he wouldn't tell you the reason, may be because he had got a shouting from the Chief Secretary earlier in the day). Yes, if he comes and tells you that the Chief Secretary will be removed, rather than contradict him why not think as to who the next incumbent would be. See how much interesting the pastime will be. You were not told that Napoleon was victorious at Waterloo, that you can't digest the story of the Chief Secretary's removal. The trouble is that you have to come up to a certtin standard to appreciate some good things. A Beethoven, or a Pucca Rag for that matter, may be irritating to most of us. Similarly the 'Batta Gazette' news may be sometimes irritating, (though it is often risible). The trouble, dear gentle reader, is with you. You haven't come up to the standard of appreciating the 'Batta Gazette'. If you will improve your standard, you will then appreciate the wondrous alchemy of the process of words coming from the mouth of a 'Batta Gazette' narrator, and you will enjoy it more than listening to your own speech if you had the misfortune of making one.

But alas! the so-called modern civilization is putting its dirty imprint on Kashmir also and the 'Batta Gazette' though still popular and continuing to be an institution by itself, has lost much of its pristine glory, a glory that made it a unique 'chronicler' of its kind in the world.

A Perspective of Kashmiri Pandits. .

By B. K. Moza, Calcutta.

In the last decade or so many changes have taken place in our Kashmiri Pandit community. Some of these are good and some undoubtedly point to a dark trend of events. As such, it appears that it is high time for us to analyse the facts and to know ourselves a little more clearly so as to visualize which way we are proceeding.

Most of the changes that our community has suffered very recently or is still suffering from are due to the changes that the Independence and Partition of India brought about. These changes as such are not something very peculiar to our community alone but have taken place in all the States of India and in all the communities therein. But, our community has certain problems which are very peculiar to it and as such its problems, born out of the changing time, are somewhat different from those of the other communities.

Firstly, Kashmiri Pandit's is a minority community, an off shoot of those few families which could survive the general massacre and conversion under the rule of the Pathans in Kashmir some few centuries back, or could have the safe escape from Kashmir and settle outside India at that critical period of their existence. The Kashmiri Pandits have had to suffer from all those misfortunes which comprise the lot of minorities in general. Their movements and expressions lost the tone of freedom and all along they had to remain suppressed so as to avoid the severe penalty of death and annihilation. This definitely must have gone a long way in moulding their behaviour.

Secondly, it is a community of educated persons and history reveals that it has contributed significantly to the ancient philosophical thought and to the various aspects of Indian Culture. This being its

background, the community in general has maintained this tradition and has strictly avoided all such vocations where pen and paper are not the essential weapons to be equipped with. Thirdly, the intellectual bent of mind of Kashmiri Pandits, and the easy availability of Government jobs in Kashmir, in the past, have rendered them essentially into a community of middle class people. In fact, the peaceful atmosphere and environment of Kashmir only nourished their intellectual concept in general. The more lucrative vocations as those of business etc. did not find any appeal in the minds of Kashmiri Pandits. The extreme winter, meagre resources and lack of facilities appear to have made Kashmiris in general apathetic towards establishing industries. So, before partition ours comprised a community of middle class, educated microscopic minority.

However, Independence of the country accompanied by its division into India and Pakistan brought about a stir in the whole existing structure of our community. The geographical position of Kashmir, its political status and the limitations of Kashmiri Pandits gave rise to many intricate and complicated changes. The State of Jammu and Kashmir consists of two distinct units. One is Kashmir, mainly inhabited by Muslims and the second is Jammu, mainly inhabited by Hindus. Kashmiri Pandits constitute a very small minority of about less than a lakh of people in the Kashmir Province of the State.

In October, 1947 when Pakistani raiders invaded the State, some people of the community after suffering at the hands of invaders left the State. Some others, out of apprehending some such atrocities on them, advised the younger people to explore the possibilities of employment and settlement out-

side Kashmir at least till peace and some permanent decision regarding the future status of Kashmir could take place. In the meantime the State Government was established on a democratic basis and as such the majority community came in power and the leadership of the Government rested in their hands. The Hindus of Jammu, being in majority in that part and secondly because of the sacrifices they had to make for achieving this end, could secure some reservations at all the rungs of the State administration, and in other spheres, whether academic or commercial. The Government in power fulfilled some of the genuine promises its leadership had made to the masses during the period it was struggling for power, to which young Kashmiri Pandits had lent no less an active support. Many revolutionary reforms were enacted. Kashmiri Pandit being comparatively of higher status had to sacrifice a lot as a result of these reforms. Education became wide spread. There were many claimants to the limited avenues of employment. And when merit was not the only consideration for employment, the Kashmiri Pandit was the sufferer. His qualification of education and merit provided him no means of livelihood. One of the solutions left to him was to come out of Kashmir in search of a living. In this way the bulk of young Kashmiri Pandits had to leave Kashmir for some other State of India. The impact of partition so far as this young generation of Kashmiri Pandits was concerned was that they were practically rendered refugees without the claims other such sufferers were given because Kashmir was not declared a partition-affected area.

Thus started a crisis in the existing structure of the Pandit Community. Most of its youngsters with many hopes and confidence in their capacities, went outside, leaving their parents or still younger relations in Kashmir. What happened to these young Kashmiri explorers and to the remaining Pandits in Kashmir should interest us more and make us more thoughtful and concerned over our problems.

One of the most gratifying things to see is that most of these young people could somehow

manage to settle outside and their capabilities could find some encouragement and inspiration. It did not take them much time to adjust with the changed circumstances because of their high co-efficient of adaptability. Some of these, because of their outstanding merit and hard work or, may be, in some cases because of chance, reached very high positions either in Government or in commercial organisations. The deep-rooted concept that one must have some college qualifications and then be settled in life in Kashmir even very ordinarily, and to be contented with that alone, got very much shaken. The available facilities in various ways in India attracted almost all of them resulting in the rise of their standards of thinking and living. A doctorate degree or a foreign specialization was something very rare to see only fifteen years back but now there is pretty good number of such persons. In this respect they could keep pace with all the progressive and intelligent communities of India. In fact their eyes were opened towards all the aspects of educational and prosperous careers.

But this is only the bright side of the picture. How much these products of crisis had to suffer is another story. This microscopic community got scattered throughout the length and breadth of the country; friends and relatives lost touch with one another. The old joint family atmosphere in which they were brought up and burdened with matrimonial relations at an early stage of their life, evaporated off with all its charms and traditions, leaving behind the residual responsibilities of family life upon them. It meant a great deal of effort on the part of these innocent young people to adjust in the changed system of living or in a different climate, culture or language. Being isolated and lonely, their worries multiplied, their health deteriorated, particularly of their womenfolk. The hills and vales of Kashmir became their dreams, and a feeling of being as if in exile lurked in almost everybody's mind. They cannot afford to forget that they have again been exposed as insignificant minorities in the fast spreading wave of provincial feeling and linguistic domination in

various parts of the country. These young products of crisis have always to think whether they can settle anywhere outside Kashmir with respect and dignity as Kashmiri Pandits even if they show the highest degree of adaptation. Their income is not in all cases sufficient to meet their expenses which each one has to bear single handed. Their homes have become divided. Only the youngsters have come out and their parents are still in Kashmir. Generally, these youngsters have to spare even out of their meagre savings for their parents in Kashmir. To fulfil the affectionate desires, to see the kith and kin and their separated homes in Kashmir, or to participate in marriage celebrations of their brothers and sisters, these young products have to go from far off corners to their homes in Kashmir and have to spend so much in coming and going. It exhausts their savings, if any.

Such an exodus of Kashmiri Pandits from Kashmir is nothing new in their history. It is a repetition of what happened in past, in the rule of Pathans. But the conditions have changed a lot since then. The earlier people left for good and as such had to settle with all their surviving kith and kin in nearby areas where they found enough opportunities to prove themselves fit in the struggle for existence. There was not such a stiff competition for employment, nor such dependable and easily available facilities of provincial incomparability. As there were no safe communication they could not keep the bonds with Kashmir living. They were forced to be cut off from Kashmir and as such they had no alternative but to face the circumstances accordingly.

What happened and/or happens to those Pandits who have not come out of Kashmir. These consist of the people who were elderly or decently employed in the State and the youngsters who were in the schools and colleges, for those comparatively few youngsters who have been able to find jobs in Kashmir or settle themselves in some little business over there. They have to adjust themselves in an entirely different atmosphere. Their merit or seniority seems

to carry no weight. The Pandit boy has no cope for getting a nomination for some higher training in medicine or engineering or even a seat for science subjects, and this has cooled down his enthusiasm.

In contrast, however, one of the most pleasant features in Kashmir's developments is the progress its young daughters have made. These daughters of the soil have moved with the times now and are becoming highly qualified in all aspects of art, science and literature. Unfortunately, many problems are arising in settling these educated girls in matrimonial relations, either due to the economic conditions of the parents, ugly menace of the dowry system or the inavailability of suitably qualified matches. Naturally, many social problems arise which demand much attention of the young people.

One can feel that there is some tendency amongst the Pandits in Kashmir to get united. But in this process if there are no progressive policies and objectives to bind the people together there is every chance of getting split into various units on personal differences and relations. The greatest handicap at home perhaps is the scarcity of intelligent and high spirited young men who are mostly outside, and those who are there don't seem to be so very much interested in such vital affairs. In this connection however the steps taken by some organisations towards reforming our community and towards the construction of shrines etc. are very much encouraging. But we have not to be contented with that alone. Each shrine must become the temple for advanced learning and for the development of intellectual thought amongst our brethren.

One can make out that though the community on the whole is passing through a crisis, it is at present in no way going down the hill. It has to struggle much and as the facts stand at present it appears that the efforts of Kashmiri Pandits are to some extent in tune with the demands of the struggle. The modernisation, literacy particularly in ladies, and the rise in the standards of living and thinking are some happy developments. That we are not having sufficient

My Recent Visit to Kashmir

By Jawaharlal Kaul, (B.Sc. 3rd. year) Calcutta.

For its snow-clad mountains and dense forests, rivers and reverlets, lakes and springs, meadows and pasture lands, its vales and dales, gardens and orchards, fruits and flowers, fountains and waterfalls and a variety of other beauties, Kashmir has justly earned for itself the name of 'Paradise on Earth.' For a Kashmiri it is both a holiday resort and a home town. It gives me pleasure to narrate here my recent interesting visit to the valley.

As soon as I set my foot on Pathankot, the northernmost railhead of India, my eagerness about reaching Srinagar, the summer Capital of Kashmir, increased immensely. This junction made me forget the long tiresome journey I had traversed, perhaps due to the atmosphere around the place. In spite of such a heavy rush of visitors, who had thronged the place from all over the country as well as abroad, I somehow managed to procure a seat for myself in one of the Tourist Buses. No doubt it took some time yet I did not feel the least exhausted. With full of life and vigour I boarded a bus along with some other passengers and in no time the bus commenced its 269 miles long but interesting journey. And—here we go!

Pathankot—Srinagar highway is a gorgeous road passing through shady glens, rocky crags, meadow lands and snow-capped mountains which seem to kiss the blue dome of heaven. In about three hours time the bus penetrated into the winter capital of the State—Jammu—often called "the City of Temples." Here I had a hearty lunch, chewing to the last bit. Re-commencing the journey, the vehicle passed Udhampur and Kud and at last came to a stop for

the night at Batote, a small hill town en route, because it is not out of risk for the vehicles to proceed further after the advent of darkness. Here the night was cool enough and enjoyable too, but the solemn grandeur and varied beauty of nature seen in the morning would leave on a traveller's mind a permanent sweet impression about the place.

Blessed with the gift of a good driver, which of course, all the vehicles on the route are, the loaded bus began its onward journey. The scenery witnessed along the route was so charming and superb that it was impossible to give way to slumber which most of the passengers experience during the journey. Observing the surrounding beauty keenly all along the route, the vehicle passed Ramban and then came to a halt at Banihal. During the interval offered, the passengers enabled themselves to quench their thirst for food. Poor me! I could not fill my belly even to a certain extent for I was anxiously looking forward to cross the forthcoming Pir Panjal range and so had lost my appetite.

Lunch over, the vehicle was set into motion again. The zigzag route, provided many an interesting and picturesque scene until the vehicle seemed to be approaching Jawahar Tunnel. My happiness knew no bounds when I saw this great tunnel before me. And behold! Here the bus passes through one of the longest tunnels in the world ($1\frac{3}{4}$ miles). No sooner had the automobile crossed the tunnel than the fragrant breeze of Kashmir began to give vent to my appetite. The beautiful vale of Kashmir lay naked before my eyes. Coming down the range in the same zigzag fashion, the vehicle was diverted

along a route which soon led us to the source of the river Jhelum—Verinag—of course not before the driver of the vehicle was persuaded by the passengers to take that route. It is one of the best picnic spots in the valley.

The last part of the journey was quite exciting throughout until the vehicle entered into the Tourist Reception Centre, Srinagar, to say good-bye to all its passengers. Here all the excitement suddenly came to an end and soon I got engrossed in the pleasure of meeting some of my near and dear ones who were waiting anxiously to greet me. In a few days time I had managed to meet all my relatives, friends and acquaintances round the city—within the seven bridges—which are majestically spanned over the river Jhelum. Each bridge has a story of its own to tell and recently two more bridges have been added to these to give a greater glory to the city.

Next, I took to sight seeing. Gulmarg and Pahalgam were the foremost attractions. The former, situated at an elevation of 8,700 ft. is about 28 miles west of Srinagar. It has a convenient access from the city by a metalled road running 24 miles upto Tangmarg from where one can trek up $3\frac{1}{2}$ miles on pony or use a $1\frac{1}{2}$ mile pedestrian pathway. For the magnificent panoramic view it affords, Gulmarg or the meadow of flowers, is well known far and wide. For lovers of golf, Gulmarg is well known far and wide. For them Gulmarg is a paradise and has been described as one of the best natural golf grounds of the world. Moreover, its extensive grounds and deepwoods through which run near little roads are ideal for horse riding. In winter it is best suited to skiing. Another interesting place lying beyond Gulmarg is Khilammarg (11,000 ft.) where the Ski Club of India is situated. About 2000 ft. further up is the Apharwat Peak which throws before an observer's eye the glorious views of the mighty Nanga Parbat, Harmukh, Hari Parbat, Shankaracharya and the surfaces of Wular and Dal Lakes.

Sixty miles away from Srinagar, at an altitude of 7000 ft. lies Pahalgam. The surrounding Liddar

Valley is noted for large glaciers and snow bridges. The importance of Pahalgam lies in that it is situated on the famous pilgrimage route to the cave of Amarnath which is about 28 miles from here. Both Gulmarg and Pahalgam are equipped with many modern amenities and are centres of attraction round the year. In summer, particularly, they are filled to capacity.

Yet another lovely spot, situated at an altitude of 7000 ft. is Yusmarg, which is a vast expanse of turf ringed with coniferous forests, affording an exhaustive landscape for an artist to paint. The beautiful Yus, where solitude reigns supreme, has recently been connected with the city by an all-weather 30 miles motorable road. I think it will attract more visitors in the near future. Many such beauty spots exist in the valley but these are largely unknown to the tourist due mainly to the lack of adequate amenities or a convenient approach. In the midst of dense forests at a height of 6,800 ft. lies Neelnag, a warm water lake, about $3\frac{1}{2}$ miles from Yus. The calm of Neelnag provides an inspiration for creative work, study or contemplation.

My desire was fulfilled after having visited all the important places of interest. Though there still remained many unseen. Among some important places mention can be made of Achabal, Kukarnag, Aharabal and Wular. After returning to the city I paid frequent visits to the Mughal Gardens, the lakes, Hari Parbat and sometimes to Shankaracharya too. A visit as a pilgrim to Kheerbhavani is a must for Kashmiri Pandits on Jeshta Ashtima day. The crowd I witnessed this year was unprecedented.

The most enjoyable day was when I witnessed the regatta which was specially arranged in honour of our beloved Prime Minister, Pandit Nehru. The usual appearance of Nehru Park, decorated with multicoloured lights in the night presents the resemblance of a ship anchored in a sea when viewed from a remote distance. Thousands of spectators had gathered along the Boulevard Road as well as the lake view side of the Shankaracharya hill to witness

this interesting sport. The atmosphere was gay all around and every one present there seemed to be in a holiday mood. Boats painted in different colours could be seen moving fast to and fro all over the lake with crew dressed in various uniforms. The boat race was a thrilling sports event.

Kashmir on the whole has made tremendous progress in social, cultural and economic fields. Education is receiving due attention. An engineering and a medical college have recently been set up and the Government has plans to open two agricultural colleges and another medical college in the State.

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on him. He should not recognise these customs which hang, like a heavy mill, on his neck for the whole of his life. He should spend more on food and education of children and less on yagnopavit, marriage and such other ceremonies. The women in the community should be enabled to contribute to the family exchequer. Some may join professions or take up other jobs of gainful employment. Those who stay at home may do tailoring, dancing etc.

Earning for self is a very important field of work, but it is not the only sphere that should engage the K.P.'s attention. He is a part and numerically a very small part of the population of the country. But if he recognises his obligations to his country, he can make significant contributions to help its advancement. For this purpose, he must shed his insular outlook, and throw himself into all activities that contribute to the good of the common man. Here, considerations of community or religion should find no place.

In our country there is an unlimited field for social work. The K.P. with his great traditions and his educational status can find his destiny by being in the vanguard of social activities. If he works disinterestedly, he will not lack the active support and cooperation of all progressive elements. And as his reward, he will see the face of the society changing and his state taking a place of honour among the States which form the Indian Union.

Tourist industry has flourished within a short span of time. Visitors are seen in ever increasing numbers in the valley every year. With adequate facilities provided for the comforts of tourists this industry has a very bright future and is bound to yield substantial dividends.

In short, what the people of Kashmir have been able to achieve is indeed remarkable particularly when we consider these achievements against the back-ground of the depressing conditions which prevailed prior to 1948.

I wonder why my thirst to visit this beautiful spot on earth again and again remains unquenched.

He should maintain his identity as a distinct social unit and resist the temptation of merging into other units. The danger of this merger is to-day greater than ever before because a sizable part of the population has been forced by circumstances to leave its ancestral home and settle temporarily or permanently in practically every part of India. Members of the community, wherever they are, should maintain contacts with each other and with the land of their birth.

For obvious reasons, Kashmiri Pandits can have, as a class, no separate politics. They are too few and too individualistic in their views to share a common political ideology. Each person should be free to hold to the political concepts and practices of his choice.

Of late, there has appeared a sense of frustration in the community and a belief is gaining ground that their social status is threatened. This indicates a defeatist mentality, and every K. P. should fight it down. A Kashmiri Pandit is entitled, like others, to justice and protection as a fundamental right guaranteed to him by the Constitution and should on an occasion arise, he should adopt all constitutional ways of securing these by process of law. But he owes it to himself and his country to be always on the side of law and order, and side by side with the Government machinery and all law-abiding sections of the country, he should fight antisocial elements which seek to disrupt the Government or create disorder in society.

My Recent Visit to Kashmir

By Reena Kaul, (Standard VI), Calcutta.

We left for Kashmir on the 14th May, that is when my summer holiday started and on the 18th we reached Srinagar. It was raining very heavily and we got drenched completely. But it was fun to get drenched and we enjoyed it, except our servant. We were greeted by everybody at home affectionately. Soon after our arrival at home we went to bed and we used quilts. What a change; even a chaddar would seem a burden here and in Kashmir we used quilts!

The next day was a busy one, most of our relations having heard of our safe arrival, come. Most of them said we had grown pale and weak, though, I am sure they never meant it. Some people had grown very fast; my cousin who is 10 years old looked 'taller than a tree and I used to call her a 'straight line'. We had many invitations to dinner from friends and relations.

After about a fortnight in Srinagar we went for a week to Pahalgam. We enjoyed it like anything. The beauty of Pahalgam is so inviting! A person can understand the meaning of the sentence 'Kashmir is so lovely' if he goes to a place like Pahalgam. The surroundings are so wonderful specially the tall pine trees, the hills and the pleasant music of the Lidder River. Horse ride was what I enjoyed most, al-

though I had two falls from the horse back. Our daily routine was to go for one hour's ride. We used to climb hills and bathe ourselves in that cool chilly water. We also went to Kokernag and Gulmarg, but I liked Pahalgam best. Every body liked the place and did not want to leave. So we extended our stay by another 4 days. In the midst of these happy surroundings I was missing my friends and school very much.

But I am ashamed to have to admit that Kashmiri's there lack manners and they try to extract more money from the visitors there than they should. If they can cheat people like us, they must be plundering the innocent visitors. In fact I found so many visitors disgusted with Kashmir. Instead of acting as hosts they act as enemies.

At last the day came when we were to leave back for Calcutta. That day only tears were seen in the eyes of our near and dear ones. I think I was the only one who was happy because my school re-opened and I was dead earnest to join it and my friends. Although I was happy when I heard the day of departure had come, still I enjoyed my recent visit to Kashmir and I look forward for another visit there.

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I had many times decided to hear the tales of enjoyment and recreation in the valley, but now I came out of the lamp-life of my study to the sunshine of the open, where it was now good to be alive. Similar was the conception of the various kinds of flowers and trees which glimmered above the rocks on the nearby banks. Here I was in the midst of all the blooms

and glories of the spring. Colour and fragrance, the two things which were in abundance and for which my heart opened all the inner doors. The faint image of Kamala was swept off by the huge figure of spring. My inner self began to revolt under my skin against the continuous depression and worries. Suddenly I felt relieved and joyful for at last the spring had come to my rescue.

The Role of Students in New Kashmir

SHIBEN KISHEN KACHRU, (2nd year student) Calcutta.

Students are the Cream of a nation, the pillar of its strength and the hope of its future. They can make or mar not only themselves but also their nation. "If the salt" says the holy Bible "loses its taste, with what can it be salted again"? Similarly we can say that if students lose their vitality—mental and physical, how can their nation grow strong? It is surely making bricks with straw.

Now that Kashmir has freed herself from the yoke of autocracy and foreign domination, it is but essential that we students should feel our sense of responsibility. In the words of a great educationist, the country looks to its youth in order to end the age-old social and economic evils. Our schools and colleges must, therefore, grow into centres of learning and culture, where boys and girls will have training in facing life with its complex problems. Of course, that does not mean that we students have been sleeping in the past. On the contrary, we have always been in the forefront of our national struggle. We have shown our sense of social and political consciousness on more than one occasion. We have worked shoulder to shoulder with National Conference in freeing the country from the yoke of the terrible monarchy, exploiting landlords and jagirdars. We have not lagged behind in facing the attack of tribesmen and defending the frontiers of the country. We have given a good account of ourselves in maintaining the law and order, spreading a true spirit of nationalism and discipline among the ignorant masses.

But our duty does not end here. To us Kashmir looks for her new leaders, workers and master-minds. It is up to us to re-build Kashmir in accordance to our ideals and dreams.

There are, however, some people who argue that the only duty of students is to pass the examination and to study books. But this is a short sighted

view, and this narrow view of education has already done a lot of harm to us.

The New Kashmir is emerging slowly from the midst of poverty, illiteracy and ill-health. With the introduction of new reforms such as the transfer of the land to the tiller, the cancellation of old debts, the spread of education, the measures to restore public health etc., New Kashmir is making rapid progress. But it is the duty of people and specially of students to prove helpful to these fruitful plans of the Government. We should bear in mind the words of Kipling:

Gardens are not made
By singing 'oh how beautiful'

Action, and nothing but action, good and determined, can lead a man to success. Will the students realise this fact?

The first and foremost task to be performed by students is to be well organised and disciplined, before they can achieve something remarkable. For this purpose an All Jammu and Kashmir students' League or Federation must be formed. All the students of the State must be the members of this Federation and must learn to work in co-operation.

In order to build New Kashmir on firm foundations, we have to face a number of pressing problems in the solution of which we can lend our helping hand. Students can do a lot of social service in villages during their holidays. They must set an example of manual work. The U.P. students have already given a lead in this direction. They have improved the sanitation of villages by removing dirt and filth, built roads, widened the look of villagers and improved their lot in hundred different ways. They have taken spades and worked with their own lands, loughed the weary land and converted it into smiling green fields. So far students of Kashmir have been in-

different to manual labour. Everybody has been hankering after jobs—good or bad. Gandhiji raised his powerful voice against this wrong impression of education. “A type of education which does not teach us the love and service of our fellow beings is a mockery and a luxury,” he said.

In a country where more than 90 p.c. of the people depend upon agricultural or manual labour, it is a sin to make education purely literary. While we follow the noble example set up by the U.P. students, and should realise the importance of silent and selfless work, social service, in order to be effective, must be done honestly and silently. Students must see that they are not unusually excited, nor misled by cheap slogans, while discharging their duty in any sphere of social service.

There are many other important problems which can be easily solved through the help of students. Some of these are the removal of illiteracy, ignorance and superstitions, increase of agricultural production, the maintenance of the law and order and the defence of the borders of the country from external aggression.

No Government of today can do anything without the active help of the people. Consequently, everybody should realise his duty, but the students shall have to realise it in a greater degree and discharge it more efficiently because they alone have plenty of energy and enthusiasm.

“Not only he is idle, who is doing nothing but he too that might be employed better.”

—Carlyle—

Saying of Great Men.

1. “To trust is a virtue,
It is weakness that begets distrust.”
—Gandhi—
2. “I feel sad when among the present generation of youngmen. I see signs of their bowing down before the charm of the Western Civilisation.”
—Tagore—
3. “An ass carrying the load of sandalwood knows only the weight but not the value of it.”
—Vivekananda—
4. “Common man’s lot is the barometer of nation’s strength.”
—Nehru—
5. “There is nothing so costly as ignorance,
nothing so cheap as knowledge.”
—Ashutosh—
6. “Hatred can cease by love and not by hatred.”
—Gandhi—
7. “Deep tragedy is the school of great man.”
—Gandhi—
8. “In the kingdom of God reason, Intellect and learning are of no avail; there the dumb speak, deaf hear and blind see”.
—Vivekananda—
9. “Hate the sin but not the sinner”
—Gandhi—
10. “Thank the flame for its light, but do not forget the lamp holder standing in the shade with constancy of patience.”
—Tagore—
11. “A type of education which does not teach us the love and service of our fellow beings is a mockery and a luxury”
—Gandhi—
12. “If you want to start, start from below.”
—Gandhi—

(Compiled by:—
Vijay Munshi,
(Class VIII)

March of Time.

From the Kashmir End:—(1) A Master Plan for beautifying the City of Srinagar is presently under consideration of the Kashmir Government. It is proposed to disperse the populace to the less congested areas and provide the citizens with parks and other modern amenities. This was revealed by the State's Prime Minister in a speech delivered in course of his visit to the various municipal wards of the city last month.

(2) A Vigilance Committee with a senior police officer as its Chairman is reported to have been formed in the State to keep a watch on the activities of senior Government officials. There have been complaints in the past that these officials do not attend to their work regularly and in some cases engage in undesirable activities.

(3) In his public engagements in Srinagar towards the end of last month, Dr. Radhakrishnan, the Vice-President emphasized that greatness lay in a broad human and secular approach to problems. He praised the Kashmiris for maintaining communal amity and peace. He also praised Kashmiri's achievements in arts and crafts and urged the need for maintaining the high tradition of Kashmiri's handiwork.

Dr. Radhakrishnan's public engagements included the inauguration of the Industrial Exhibition and of the new University Arts Faculty building in Nasim Bagh.

(4) A land mark in Kashmiri's recent progress has been the opening in the beginning of this month of Leh-Kargil Road, which at certain points traverses through high mountain passes of 13000 ft. and above. For the first time now, has Srinagar been connected with Leh, the Capital of Ladakh through a motorable road.

(5) More than ten thousand pilgrims from all over India are due to visit Amar Nath cave on the Savan Purnnamashi day. The traditional procession

with 'Charri', Lord Shiva's staff, left Srinagar on the 3rd. August for Pahalgam en route to Amar Nath.

News from Bombay:—Details are now available of the Kashmiri Pandits Association's Annual General Meeting held at Bombay on the 25th June, last. In their speeches, the outgoing and the incoming Presidents stressed the need of cultural associations which alone will save the community from disintegration.

The newly elected Executive Committee has Dr. R. K. Bhan as the President, Shri J. N. Sishoo as the Vice-President, Shri N. N. Misri as General Administrative Secretary, Shri N. N. Wanchoo as Joint and Social Secretary and Shri R. K. Raina as Treasurer. There are, besides, 10 other members, 4 of whom are co-opted.

Local News:— The Executive Committee of the Kashmir Sabha met twice during the last month and besides reviewing various matters connected with membership, subscription and News Letter, also finalised arrangements regarding the Janma Ashtami function and the General Meeting.

Both these functions were held on the 14th August at International Cafeteria.

A report of the activities of the Sabha for the period 1.2.60 upto date was placed before the members along with a statement of receipts and expenses during the period under review. The General body of members also proposed an amendment to the Rules and Regulations, authorising the Treasurer or the Secretary to operate the Bank accounts. The President of the Sabha thanked the members for having attended the meeting and requested them to give their wholehearted cooperation to make this organisation lively and forceful.

A very interesting programme of dance and music was arranged to celebrate the Janma Ashtami.

Shri Bhushan Lal Khashoo, a Kashmiri student studying medicine in Calcutta, has been awarded a Gold Medal for standing first in Anatomy.

List of Kashmiri Pandits in Greater Calcutta.

(Persons marked with an asterisk* are members of the Kashmir Sabha).

1. Shri A. K. Tiku,
3/1, Remont Road, Calcutta-27.
2. Shri A. N. Dhar,
C/o. Messrs Bengal Share & Stock Exchange Association Ltd.,
21/B, Canning Street, Calcutta-1.
3. Shri A. S. Bhan,*
C/o. Messrs. National Insulated Cable Co.,
Shamnagar, 24-Parganas, West Bengal.
4. Shri B. K. Moza,*
C/o. Messrs. Bengal Immunity Co., Ltd.,
39, Lower Circular Road, Calcutta.
5. Shri B. L. Matto,*
Officer Incharge
Andaman Timber Depot,
P.O. Botanic Gardens, Howrah.
6. Shri B. L. Razdan,*
C/o. Messrs. Nudca Mills Co., Ltd.,
Naihati, Distt. 24-Parganas, West Bengal.
7. Shri B. N. Sumbaly,*
215, Barrackport Trunk Road, Calcutta-36.
8. Shri B. P. Wanchoo,*
8, Ganga Prasad Mukherjee Road, Calcutta-25.
9. Shri Bushan Lal Khashoo,*
Deshbandhu Medical Hostel,
27/1A, Dehi Serampore Road, Calcutta-14.
10. Shri Bamroo,
C/o. National Carbon Co. India Ltd.,
Brabourne Road, Calcutta-1.
11. Shri Chuni Lal Wattal,*
C/o. Messrs Macnil Berry & Co., Ltd.,
2, Fairlie Place, Calcutta-1.
12. Shri C. L. Kaul,*
C/o. Messrs. National Insulated Cable Co. of
India Ltd.,
Shamnagar, 24-Parganas West Bengal.
13. Pt. Dina Nath Kaul,*
192, Cotton Strtet, Calcutta-7.
12. Mrs. G. N. Vatal.*
45, Subarban School Road, Calcutta-25.
15. Shri G. L. Wakhloo,*
C/o. Geological Survey of India,
27, Chowringhee Road, Calcutta.
16. Shri Gajendra Kumar Raina,
5, Lower Rawdon Street, Calcutta-20.
17. Shri Hriday Nath Nehru,
International Trade Union College,
Alipore, Calcutta.
18. Shri Harihar Nath Ganju,
6/1B, Kyd Street, Calcutta-16.
19. Shri Hakhoo,
Asstt. Director General Ordnance Factories,
Government of India, Esplanade East,
Calcutta-1.
20. Shri Inder Kishen Kaul,
7, Gobindo Bose Lane, Bhowanipur
Calcutta-25.
21. Shri J. N. Kaul,*
P534, Raja Basanta Roy Road, Calcutta-29.
22. Shri Jyoti Swarup Bhan,
C/o. Messrs. National Insulated Cable Co.,
of India India Ltd.,
Shamnagar, 24-Pargansa, West Bengal.
23. Shri J. N. Bhan,
14/1, Burdwan Road, Alipore, Calcutta.
24. Dr. J. L. Parimoo,*
17, Royd Street, Calcutta.
25. Shri J. N. Munshi,*
34, Baikuntha Chatterjee, Lane, Howrah.

26. Shri J. N. Tikoo,
Kashmir Government Arts Emporium,
12, Chowringhee Road, Calcutta.
27. Shri J. Kaul,
(159, Karnani Estate)
209, Lower Circular Road, Calcutta.
28. Shri Jaikishen Kaul,
C/o. Gunny Brokers Ltd.,
8, Royal Exchange Place, Calcutta-1.
29. Shri J. N. Kaul,
C/o. Jayshree Textiles Ltd.,
P.O. Rishra (Hooghly).
30. Prof. J. N. Bhan D.Sc.,
Science College, College, Calcutta.
31. Shri Jaikishen Kaul,
C/o. Messrs Ramfry & Sons,
40/41, Stephen House, Calcutta-1.
32. Shri K. K. Bakaya,*
C/o. Messrs. Kesoram Cotton Mills Ltd.,
42, Garden Reach Road, Calcutta-24.
33. Shri Kishen Lal,*
Kashmir Government Arts Emporium,
12, Chowringhee Road, Calcutta.
34. Shri K. N. Katju,
Dy. Chief Engineer,
Indian Airlines Corporation,
4, The Mall, Dum Dum.
35. Shri K. N. Razdan,
7/3, Domayne Avenue, Calcutta-23.
36. Shri L. P. Kichlu,
(7, Palace Court), 1, Kyd Street, Calcutta-16.
37. Shri L. Shangloo,
C/o. Messrs. Indian Airlines Corpn.,
Dum Dum.
- 38.* Shri L. N. Pandit,
54A, Shambhoo Nath Pandit Street,
Bhowanipur, Calcutta.
39. Shri M. L. Zutishi,*
C/o. Messrs. Karam Chand Thapar & Bros.
Private Ltd.,
Thaper House,
25, Brabourne Road, Calcutta-1.
40. Shri Mohan Kishen Ogra,*
3, Shibnarain Das Lane, Calcutta-6.
41. Shri M. L. Kaul,*
P-453, Raja Basanta Roy Road,
Calcutta-29.
42. Shri M. N. Kaul,*
5, Kabalitolla Lane, Calcutta-5.
43. Shri M. K. Raina,*
C/o. Indian Chamber of Commerce,
India Exchange, Calcuttt-1.
44. Shri Manmohan Dhar,*
C/o. Messrs. Braithwaite & Co. Ltd.,
Hyde Road, Calcutta-23.
45. Shri M. L. Kaul,
C/o. Messrs. Electric Construction & Equip-
ment Co., Ltd.,
Kali Singhee Road, Cossipore, Calcutta-2.
46. Shri M. N. Zutishi,*
4/2, Leonard Road,
Hastings, Calcutta-22.
47. Shri M. L. Parimoo,*
Geological Survey of India,
27, Chowringhee Road, Calcutta.
48. Shri M. M. Munshi,*
Geological Survey of India,
27, Chowringhee Road, Calcutta.
49. Shri Maharaj Kishen Narain,*
Kashmir Government Arts Emporium,
12, Chowringhee Riad, Calcutta.
50. Shri M. L. Kachroo,*
C/o. Messrs. Gourepore Co., Ltd.,
Naihati, 24-Parganas, West Bengal.
51. Shri M. L. Raina,*
701E Block P, New Alipore.
52. Shri M. N. Saproo,
C/o. Tata Iron & Steel Co., Ltd.,
23, Netaji Subhas Road, Calcutta-1.
53. Shri M. N. Tankhah,
Ruby General Insc. Co. Ltd.,
India Exchange, Calcutta.
54. Shri Nila Kanth Peshin,
Kashmir Government Acts Emporium,
12, Chowringhee Road, Calcutta.

55. Shri O. N. Wazir,
C/o. Malabar Steamship Co., Ltd.,
4, Lyons Range, Calcutta-1.
56. Shri P. N. Kaul,*
33, Vaikuntha Chatterjee Lane,
Howrah.
57. Shri Pearey Lal Saproo,
C/o. Messrs. Jamair & Co., Pr. Ltd.,
41. Chowringhee Road, Calcutta.
58. Shri Pushker Nath Kaul*
C/o. Messrs Wellington Jute Mills,
Rishra, District Hooghly.
59. Shri P. N. Zutshi,*
20, Ghosal Bagan Lane, Salkia, Howrah.
60. Shri P. S. Bhan,*
18B. Justice Dwarka Nath Tagore Road,
Calcutta-25.
61. Shri P. N. Kaul,*
13A, Narayan Krishna Saha Lane,
Calcutta-3.
62. Shri P. N. Haksar,
46, Chowringhee Road, Calcutta.
63. Shri P. N. Wattal,*
228, Rashbehari Avenue, Calcutta.
64. Shri P. K. Tikoo,
Dy. Mint Master,
India Government Mint,
Diamond Harbour Road, Alipore, Calcutta.
65. Shri P. L. Wazir,
C/o. Malabar Steamship Co., Ltd.,
4, Lyons Range, Calcutta.
66. Shri P. K. Hazari,*
Asstt. Director General Ordnance Factories,
Government of India,
Esplanade East, Calcutta-1.
67. Shri R. Krishen,*
C/o. Messrs. Nuddea Mills Co., Ltd.,
Naihati, District 24-Parganas.
68. Shri R. Takroo,
Brooke Bond India Ltd.,
3, Hide Road, Kidderpore, Calcutta-23.
69. Shri Rai Nath Jinsi.
C/o. Indian Airlines Corpn., Dum Dum.
70. Pt. Sri Kanth,
C/o. Kashmir Government Arts Emporium,
12, Chowringhee Road, Calcutta-13.
71. Shri M. L. Ganju,*
C/o. Dr. N. L. Zutshi,
8-L, Chandra Mondal Lane, Calcutta-26.
72. Shri J. L. Koul,
C/o. Post Master,
P.O. Bhuli, District Dhanbad.
73. Shri K. S. Pandit,*
C/o. Police Training School,
Barrackpore,
24-Parganas, West Bengal.
74. Shri A. K. Munshi,*
12/1, Lake Gardens, Calcutta-33.
75. Shri J. L. Koul,
P-525 Raja Basant Roy Road,
Calcutta-29.
76. Shri Raj Kishen Kaul,
Ramrajatola Station,
P.O. Santragachi, Howrah.
77. Shri R. K. Kichloo,
C/o. Messrs. Bungee & Co., Ltd.,
8, Old Court House Street, Calcutta-1.
78. Shri R. Dhar,
C/o. Lionel Edwards Ltd.,
India Steamship House,
21, Old Court House Street, Calcutta-1.
79. Shri R. L. Wakhloo,
Medical College Hostel,
217, Bowbazar Street, Calcutta-12.
80. Shri Srikanth Khar,*
C/o. Messrs. South British Insc. Co., Ltd.
10, Netaji Subhas Road, Calcutta.
81. Shri Sham Narain Kaul,*
C/o. Messrs. Moon Light Film Distributors,
11, Esplanade East, Calcutta-13.
82. Shri Shyam Sunder Raina,*
7-A, Raja Lane, Calcutta-9.
83. Shri Somnath Koul,
C/o. Messrs. Kettlewell Bullen & Co., Ltd.,
Strand Road, Calcutta.

84. Shri S. K. Kaul,
5F/2, Post Office Road,
Dum Dum Cantt, Calcutta-28.
85. Shri Satyendra Kumar,
C/o. United Steel Companies India Ltd.,
P13, Mission Row Extn., Calcutta-1.
86. Shri S. N. Shivpuri,
19, Dum Dum Road, Calcutta-30.
87. Shri Tribhwan Nath Dhar*
Rifle Factory,
Ichapore, 24-Parganas, West Bengal.
88. Shri Vijay Raina,*
Geological Survey of India,
27, Chowringhee Road, Calcutta.
89. Shri V. K. Kichloo,*
C/o. Messrs. Grahams Trading Co., Ltd.,
Lyons Range, Calcutta.
90. Shri Vinay Bakshi,
C/o. Messrs. Texmaco,
8, India Exchange Place, Calcutta.
91. Shri V. K. Dhar,*
Deshbandhu Medical Hostel,
27/1A, Dehi Serampore Road, Calcutta-14.
92. Shri V. H. Bhan,
C/o. India Electric Works,
Diamond Harbour Road, Behala,
Calcutta.
93. Shri Jawaharlal Razdan,
7A, Raja Lane, Calcutta-9.
94. Shri Bellousha Bhatt,
172, Lower Circular Road, Calcutta-14.
95. Shri Udey Kaul,*
67, Gokul Boral Street, Calcutta-12.
96. Shri M. N. Koul,
C/o. Associated Pigments Private Ltd.,
Netaji Subhas Road, Calcutta-1.
97. Shri G. N. Vatal,*
45, Suburban School Road, Calcutta-25.
98. Mrs. Rani Pandit,
C/o. Sri B. P. Wanchoo,
8, Ganga Prasad Mukerjee Road,
Calcutta-25.
99. Shri P. N. Malla,
C/o. Bally Pin Co.,
Inside Ganges Engineering Works),
Bally, (Howrah), West Bengal.
100. Shri B. N. Safaya,
51, Free School Street,
Armenian College, Calcutta-16.
101. Shri Shamanlal Ganju,
Deshbandhu Medical Hostel,
27/1A, Dehi Serampore Road, Calcutta-14.
102. Shri K. M. Kaul,
Agent, State Bank of India,
Agartala, West Bengal.
103. Shri M. L. Sumbally,
Dist. Controller of Stores,
Eastern Railway, Kanchrapara, West Bengal.
104. Shri Madan Lal Zutshi,*
Manager, Kashmir Government Arts
Emporium,
12, Chowringhee Road, Calcutta-13.
105. Shri Kumar Krishan Bhatt,*
University Hall of Technology,
Room No. 2,
25, Ballygunge Circular Road,
Calcutta-24.
106. Shri Gopi Krishen Kachru,
C/o. Hindustan Lever Ltd.,
63, Garden Reach Calcutta-24.
107. Shri J. L. Pandit,
54, Garihata Road, Calcutta-29.
108. Shri N. L. Zutshi,
8-L, Chandra Mondal Lane,
Calcutta-26.
109. Chaman Lal Bagati
M.E. 4th year A/75
C.E.T. Hostel,
Jadavpore.
110. Jawahar Lal Kaul,
Ch.E. 4th Yr. A/27
C.E.T. Hostel,
Jadavpore.
111. Roop Kishen Walkhloo,
Tel Com. 4th year,
C.E.T. Hostel,
Jadavpore
112. S. K. Khazanchi,
M.E. 3rd. Yr. C/22,
C.E.T. Hostel,
Jadavpore.

113. M. K. Khashu,
M.E. 3rd. Yr. C/22,
C.E.T. Hostel,
Jadavpore.
114. K. L. Raina,
M.E. 3rd. Yr. C/22,
C.E.T. Hostel,
Jadavpore.
115. C. L. Turki,
M.E. 3rd. Yr. A/68,
C.E.T. Hostel,
Jadavpore.
116. J. L. Sadhu,
C.E. 3rd. Yr. C/22,
C.E.T. Hostel,
Jadavpore.
117. T. K. Dhar,
C.E. 3rd. Yr. C/22,
C.E.T. Hostel,
Jadavpore.
118. C. L. Kar,
E.E. 3rd. Yr. D/15,
C.E.T. Hostel,
Jadavpore.
119. M. K. Kilam,
M.E. 2nd. Yr. B/14,
C.E.T. Hostel,
Jadavpore.
120. M. L. Sopori,
M.E. 2nd. Yr. D/15,
C.E.T. Hostel,
Jadavpore.
121. R. L. Raina,
M.E. 2nd Year C/18,
C.E.T. Hostel,
Jadavpore.
122. C. L. Tikoo,
Ch.E. 2nd. Yr. C/18,
C.E.T. Hostel,
Jadavpore.
123. G. L. Kuchru,
Ch.E. 2nd. Yr. A/39,
C.E.T. Hostel,
Jadavpore.
124. M. K. Kaul,
C.E. 2nd. Yr. A/41,
C.E.T. Hostel,
Jadavpur.
125. A. K. Kaul,
C.E. 2nd. Yr. A/41,
C.E.T. Hostel,
Jadavpore.
126. G. N. Warikoo,
E.E. 2nd Yr. B/14,
C.E.T. Hostel,
Jadavpore.
127. S. N. Raina,
Ch.E. 2nd. Yr. D/21,
C.E.T. Hostel,
Jadavpore.
128. G. L. Kachru,
C.E. 2nd Yr. B/6,
C.E.T. Hostel,
Jadavpur.
129. C. L. Kaul,
Ch.E. 2nd. Yr. C/17,
C.E.T. Hostel,
Jadavpore.
130. J. L. Raina,
Ch.E. 1st Yr. A/1,
C.E.T. Hostel,
Jadavpore.
131. P. N. Kaul,
E.E. 1st. Yr. A/21,
C.E.T. Hostel,
Jadavpore.
132. B. L. Kaul,
Ch.E. 1st. Yr. A/19,
C.E.T. Hostel,
Jadavpore.
133. K. L. Wanchu,
C.E. 1st Yr. A/20,
C.E.T. Hostel,
Jadavpore.
134. K. K. Bagati,
M.E. 1st Yr. A/21,
C.E.T. Hostel,
Jadavpore.
135. G. L. Bangro,
Ch.E. 1st. Yr. A/49,
C.E.T. Hostel,
Jadavpore.
136. A. K. Wathoo,
E.E. 1st Yr. A/14,
C.E.T. Hostel,
Jadavpore.
137. B. K. Cherwoo,
C.E. 1st Yr. A/1,
C.E.T. Hostel,
Jadavpore.

कश्मीर सभा

वार्षिक अंक

हिन्दी विभाग

सम्पादक

एम० के० ओग्रा

१५-८-१६०

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संस्कृत साहित्य को कश्मीर को देन

अनन्तराम शास्त्री

संस्कृत का महत्त्व भारतीय संस्कृति के प्रसार में बहुत ही अधिक है। इसका महत्त्व इतना ही नहीं है कि यह हमारे धर्मग्रन्थों की भाषा है, प्रत्युत इससे कहीं अधिक है। भारत की प्रान्तीय भाषायें इसीकी पुत्रियां हैं, उनका जीवन ही संस्कृत के कारण है। अतः इस भाषा के कारण भारत के प्रान्तों में परस्पर सांस्कृतिक एकता बनी हुई है। इतना ही नहीं, समग्र एशिया महाद्वीप को एकता के सूत्र में बांधने का श्लाघनीय कार्य हमारी देववाणी के द्वारा सम्पन्न हो सकता है। सिंहल, बर्मा, कम्बोज, सुमात्रा, जावा, मलय-प्रदेश आदि देशों की भाषाओं में आधे से अधिक शब्द संस्कृत से निकले हुए हैं। इन देशों में ब्राह्मणों ने अपने उपनिवेश बनाये और साथ ही साथ संस्कृत भाषा तथा साहित्य का प्रचार किया। इन देशों की सभ्यता वैदिक सभ्यता से अनुप्राणित है। मनु की व्यवस्था वहाँ उसी प्रकार मानी जाती है, जिस प्रकार भारत में। चातुर्वर्ण्य का सिद्धान्त भारतीयों के समान इन देशों के अधिवासियों को भी मान्य था। बाली द्वीप में भारतीय संस्कृति तथा वैदिक धर्म सभी अपने जीते-जागते रूप में है। वहाँ के पण्डित लोग आज भी गायत्री का जप करते हैं तथा अपने घरेलू व्रतों में संस्कृत मन्त्रों का उच्चारण करते हैं, परन्तु भाषा से अनभिज्ञ होने के कारण उनके अर्थ समझने में नितान्त असमर्थ होते हैं। ठीक यही दशा इस समय कश्मीर प्रान्त की भी है, परन्तु प्राचीन संस्कृत साहित्य का अवलोकन करते हुए कोई नहीं कह सकता कि संस्कृत साहित्य के निर्माण कार्य में कश्मीर किसीसे भी कभी पीछे रहा है, अपितु सबसे दो कदम आगे ही है। संस्कृत साहित्य को कश्मीर ने जो-जो दिया, उसका लोहा आज भी सभी मानते हैं। यहाँ के संस्कृत लेखकों ने साहित्य के किसी भी अङ्ग को अधूरा नहीं रखा और वे प्रायः अधिकतर आचार्य कोटि में ही आते हैं:—

मास्म सन्तु हि चत्वारः प्रायो रत्नाकरा इमे ।

इतीव स कृतो धात्रा कवी रत्नाकरोऽपरः ॥

रत्नाकर कश्मीर के महाकवियों की रत्नमालिका के मध्यमणि हैं। काव्य का पूर्ण लालित्य इनकी कविता में लक्षित होता है। इनके पिता का नाम अमृतभानु था। ये 'बालवृहस्पति की उपाधि धारण करने वाले कश्मीर नरेश चिप्पट-जयापीड (८०० ई०) के सभा पण्डित थे। इस बात का उल्लेख इन्होंने अपने को 'बालवृहस्तन्यनु जीविनः' लिख कर किया है। ये दीर्घजीवी प्रतीत होते हैं, क्योंकि कल्हण ने इनकी अवंतिवर्मा (८५५-८८४ ई०) के राज्यकाल में प्रसिद्धि प्राप्त करने की घटना का उल्लेख किया है:—

मुक्ताकणः शिबस्वामी कविरानन्दवर्धनः ।

प्रथां रत्नकश्चागात् साम्राज्येऽवन्तिवर्मणः ॥

अतः साधारण रीति से हम कहते हैं, कि ये नवम शतक के प्रथमार्द्ध में विद्यमान थे। इनके महाकाव्य का नाम 'हरविजय' है। यह संस्कृत महाकाव्यों में परिमाण तथा गुण की दृष्टि से श्रेष्ठ माना जाता है। इस में पूरे पचास सर्ग हैं। कम से कम इस काव्य का विपुल परिमाण ही इस की अद्वितीयता का पर्याप्त परिचायक है, परन्तु काव्य-गुणों के चमत्कार के कारण भी यह काव्य सचमुच अद्वितीय है। रत्नाकर के समय माघ की विपुल ख्याति थी, उस काव्य को दबा डालने के उद्देश्य से ही रत्नाकर ने इस महाकाव्य का प्रणयन किया है। माघ वैष्णव थे, उन्होंने अपने काव्य को 'लक्ष्मीपतिश्चरितकीर्तनमात्रचारु' कहा है। उसी प्रकार शिवभक्त रत्नाकर ने अपने काव्य को 'चन्द्रार्धधूलचरिताश्रयचारु' लिखा है। कवि की यह गर्वोक्ति, कि इन की ललित-मधुर, सालंकार, प्रसाद-मनोहर, विकट यमक तथा श्लेष से मण्डित, चित्रमार्ग में अद्वितीय वाणी को सुनकर बृहस्पति के चित्त में भी शंका उत्पन्न हो जाती है, उसके सत्य होने का पर्याप्त कारण भी विद्यमान है:—

ललितममधुराः सालंकाराः प्रसादमनोहराः

विकटयमकश्लेशोद्धारप्रबन्धनिरगलाः ॥

असदृशगतिश्चित्रे मार्गं ममोद्दिगतो गिरो,

न खलु नृपतेश्चेतो वाचस्पतेरपि शङ्कते ॥

काव्य का कथानक तो बहुत स्वल्प है—शंकर के द्वारा अन्धक-असुर का वध। परन्तु इसे अलंकृत, परिष्कृत तथा मांसल बनाने में कवि ने कुछ उठा नहीं रखा है। जलक्रीड़ा, सन्ध्या, चन्द्रोदय, समुद्रोल्लास प्रसाधन, विरह, पानगोष्ठी आदि के वर्णन में १५ सर्ग खर्च किए गए हैं। भाषा के सौन्दर्य में, ललितपदों की मैत्री में, नवीन चमत्कारी अर्थ की कल्पना में, अभिनव वर्णनों के उपन्यास में, शब्दों के अद्भुत प्रभुत्व में यह महाकाव्य संस्कृत साहित्य में बेजोड़ है। यह कथन पुनरुक्तिमात्र है, माघ सचमुच रत्नाकर के सामने काव्य प्रतिभा के प्रदर्शन में हतप्रभ से दीख पड़ते हैं। रत्नाकर का अध्यात्म-शास्त्र का ज्ञान भी पूर्ण, बहुमुख तथा परिनिष्ठित था। छठे सर्ग में लगभग दो सौ सुन्दर श्लोकों में भगवान् की बड़ी ही पाण्डित्यपूर्ण स्तुति है, जिसके एक-एक पद्य से इनका गहरा शास्त्रानुशीलन प्रकट होता है। ४७वें सर्ग की 'चण्डिकास्तुति' इनके शाक्तागम का उच्च-ज्ञान अभिव्यक्त कर रही है। इस महनीय काव्य में ४३२१ पद्य हैं, जिनमें 'वसन्ततिलका' छन्द की प्रचुरता है। क्षेमेन्द्र ने रत्नाकर की 'वसन्ततिलका' छन्द में प्रशंसा की है:—

वसन्ततिलकारूढा वाग्बल्ली गाढसङ्गिनी ।

रत्नाकरस्योत्कलिका चकास्त्यायननकानने ॥

रात के अन्धकार में प्रियतमगृह जाने वाली अभिसारिकायें उपकार सूचित करने के लिए केशपाश के रूप में अन्धकार को सिर पर चढ़ा रही हैं—

व्यक्तोपकारमधुना स्थगितासु दिक्षुः,

प्रेयोगृहं सुखमलक्षितमेव यामः ।

धम्मिल्लबन्धरुचिरैरभिसारिकाभिः,

प्रेम्णा तमश्चरमतीव शिरोभिर्हृहे ॥१६।३॥

भगवान की स्तुति का यह पद्य नितांत अभिराम है :—

अपि बालकोटिशतभागविग्रहः,

षडुपाधिकामपि विधाय पद्धितम् ।

स्थित एव भगवन्नहो भवान्,

विदधाति चेतसि न कथं विस्मयम् ॥६।११७॥

अपने काव्य की महत्ता में रत्नाकर ने स्वयं जो निम्नांकित पद्य कहा है, वह वस्तुतः सत्य है :—

हरविजय-महाकवेः प्रतिज्ञां,

शृणुत कृत-प्रणयो मम प्रबन्धे ।

अपि शिशुरकविः कविः प्रभावात्,

भवति कविश्च महाकविः क्रमेण ॥

इनके विषय में 'अलंकार विमर्श' में लिखी उक्ति कितनी सटीक है :—

माघः शिशुपालवधं विदधत् कविमदवधंविदधे ।

रत्नाकरः स्वविजयं हरविजयं वर्णयन् व्यवृणोत् ॥

शिव-स्वामी

प्रौढोक्त्या गाढबन्धनेन चित्रकाव्य चमत्कतैः ।

ध्रुवं कविमदं धुन्वन् शिवस्वामी स्वयं वभौ ॥

शिवस्वामी संस्कृत महाकाव्यों के रचयिताओं की महनीय पंक्ति में उच्च तथा सम्मान्य स्थान पाने के अधिकारी हैं, परन्तु इनकी कीर्ति का प्रसार न होने का कारण इनके ग्रन्थ की अनुपलब्धि ही थी। १८३३ ई० में श्री शेषगिरि शास्त्री ने हस्तलिखित ग्रन्थों की सूची में इनके 'कफिणाभ्युदय' काव्य का सर्वप्रथम उल्लेख किया है। सौभाग्यवश पंजाब विश्व-विद्यालय लाहौर ने इस ग्रन्थ को प्रकाशित किया था। इसके सम्पादक पण्डित गौरीशंकर जी ने बड़े परिश्रम से इस महाकाव्य का अत्यन्त सुन्दर तथा विशुद्ध संस्करण निकाल कर इस महाकाव्य का उद्धार किया है। शिवस्वामी कश्मीर के निवासी थे। इनके पिता का नाम भट्टार्क स्वामी था। ये स्वयं शैव-मतावलम्बी थे, परन्तु चन्द्रमित्र नामक बौद्धाचार्य की प्रेरणा से इन्होंने बौद्ध-साहित्य में प्रसिद्ध एक अवदान को अलंकृत महाकाव्य के रूप में गुम्फित किया। राजतरंगिणी से पता चलता है कि इनका उदय कश्मीर के विख्यात नरेश अवन्तिवर्मा के राज्यकाल में हुआ था। इसके अनुसार शिवस्वामी रत्नाकर तथा आनन्दवर्धन के समसामयिक थे। कश्मीर के इतिहास में यह काल साहित्य तथा कला की विशिष्ट उन्नति के कारण 'सुवर्णयुग' माना जाता है। किसी कारण शिवस्वामी का यह बौद्धकाव्य विस्मृत हो गया था, परन्तु प्राचीनकाल में इसकी

पर्याप्त ख्याति थी। सुभाषित ग्रन्थों में इनके श्लोक उपलब्ध होते हैं। मम्मट के ध्वनि के उदाहरण में इनके 'उल्लास्यकालकरवाल महाम्बुवाह' (१।२४) को उद्धृत किया है। इससे शिवस्वामी की कविता के प्रसिद्ध होने की सूचना मिलती है। इनके महाकाव्य का नाम है—'कफिणाभ्युदय'। बौद्ध-साहित्य में 'कफिण' का आख्यान विशेषरूप से प्रसिद्ध है। 'कफिण' दक्षिण देश (लीलावती) के राजा थे। कारणवश इन्होंने श्रावस्ती के राजा प्रसेनजित् को, चढ़ाई कर, परास्त किया। प्रसेनजित् ने भगवान बुद्ध का ध्यान किया, जिससे प्रकट होकर उन्होंने कफिण को पराजित कर दिया। अन्ततः यह राजा बुद्ध की शरण में आ गया और उनके धर्माभूत का पान कर कृतकृत्य हुआ। इस कथानक का वर्णन शिवस्वामी ने २० सर्गों में नाना प्रकार के छन्दों में किया है। कथा को अलंकृत तथा विकसित करने के लिए कवि ने मलयपर्वत-६ स०, षड्भूत-८ स०, कुसुमावचय-९ स०, जलक्रीड़ा-१० स०, सूर्यास्त-११ स०, चन्द्रोदय-१२ स०, मदिरापान-१३ स०, कामसुत्रानुसार शृंगारिकक्रीड़ा-१४ स०, प्रभात-१५ स०, का इन इन सर्गों में बड़ा ही कलापूर्ण वर्णन किया है। १८वें सर्ग में चित्रयुद्ध के वर्णन में चित्रकाव्य की छटा है तो १९वें सर्ग में बुद्ध की संस्कृत-प्राकृतमिश्रित भाषा में प्रशस्त स्तुति होने से शान्त का सरस प्रवाह है। प्रत्येक सर्ग के अन्तिम श्लोक में 'शिव' शब्द आता है। अतः काव्य को "शिवाङ्क" कहा गया है। शिवस्वामी सचमुच एक महान् प्रतिभाशाली कवि थे, वे शैवमतावलम्बी थे, फिर भी इन्होंने अपने से भिन्न धर्म के एक सामान्य आख्यान में अपनी प्रतिभा के बल से जान फूँक दी है कि वह पाठकों के सन्मुख परिष्कृत तथा विशिष्ट आकार में चलता-फिरता दीख पड़ता है। इन्होंने अपने को बहुत कथाओं को जानने वाला, चित्रकाव्य का उपदेष्टा 'यमककवि' कहा है, यह कथन अक्षरशः सत्य है। सरस, मृदुल शब्दों के गुम्फन की शक्ति इनमें खूब है। काव्य-प्रतिमा का सौन्दर्य इनके काव्य में विशेष मुग्धकारी है। शब्दालंकार के समान इन्होंने अर्थालंकारों—विशेषतः उपमा, उत्प्रेक्षा तथा श्लेष का प्रयोग बड़ी सुन्दरता से किया है। इनकी शब्दों पर विशेष प्रभुता है। प्राकृत का ज्ञान भी कम चमत्कारी नहीं है। हमारी दृष्टि में शिवस्वामी का यह महाकाव्य संस्कृत-साहित्य का एक रत्न है, जिसकी प्रभा विशेष अनुशीलन करने पर बढ़ती जायगी। शिवस्वामी ने रघुकार, कालिदास, मेघ, भर्तृमेघ तथा दण्डी को उपजीव्य माना है। माघ तथा रत्नाकर के काव्यों का इन्होंने गाढ़-अनुशीलन किया था। इन कवियों की छाया कवि के काव्य पर खूब पड़ी। विरहिणी की यह उक्ति रमणीय तथा चमत्कारिणी है :—

गतोऽस्तं धर्माशुभंज सहचरी नीडमधुना,

सुखं भ्रातः सुप्याः सुजनचरितं वायसकृतम् ।

मयि स्नेहाद् वाष्पस्थगित नयनायामपघृणो,

रुदत्यां यो तातस्त्वयि स बिलपत्येष्यति कथम् ॥

ह भाई कौए ! सूर्य डूब गया। अब अपनी सहचरी के नीड़ में चले जाओ और वहाँ सुखपूर्वक रहो। तूने सज्जन का काम किया है, जो

आँसुओं के ढक जाने पर भी मेरे रोने का ख्याल न कर चला गया। भला वह निर्दय तुम्हारे शब्द करने पर कभी आयेगा ?

सूक्ति का सौन्दर्य तथा भाव सुतरां अवलोकनीय है। इन की कविता के कतिपय कमनीय पद्य यहाँ उद्धृत किए जाते हैं, जिनमें पहला पद्य सूर्यास्त के तथा अंतिम दोनों पद्य ऋतुवर्ण के हैं—

प्रणित परायणा परिकलय्य दिनापचये

परिणतिमोयिवाँसमभिसन्ध्यमशीतकरम् ।

करपुटकुड्मलानि नियमेन दधे जनता

नहिपहतां क्षयेऽपि गुणगौरवमेति हतिम् ॥११॥१८॥

नवकदम्बकदम्बकसन्तत-प्रसवनीयवनीयकषट्पदः ।

अकृततोयततो यशसे नग भुवि भुजङ्गः भुजङ्गलितापदम् ॥५॥३६॥

प्रववृते परितः परिचुम्बितं कुमुदकाननमुन्मदरागवत् ।

शिशिररश्मिमुखेन शरत्-प्रियाविलसदंसुसदंशुकशोभिना ॥८॥३१॥

क्षेमेन्द्र

प्रसन्नरसगम्भीरविविधैः सूक्तिसंचयैः ।

प्रत्यक्षजगतां क्षेमे क्षमः क्षेमेन्द्र सत्कविः ॥

संस्कृत के कवियों में क्षेमेन्द्र का स्थान अद्वितीय है। इन्होंने साहित्य के विभिन्न विषयों पर अपनी लेखनी चलाई है। इन्होंने संस्कृत में इतने अधिक ग्रन्थों की रचना की है, जिसका वर्णन करना कठिन है। सम्भवतः महाभारत प्रणेता व्यास के बाद रचना की विपुलता को ध्यान में रखते हुए दूसरा स्थान आपको ही देना पड़ेगा। दूसरी बात यह है, कि जिस प्रकार व्यासजी ने लोकोपकार के लिए अपने ग्रन्थों की रचना की, उसी प्रकार इन्होंने भी नीति तथा शिक्षा देने वाले और लोक-व्यवहार को सीख-लाने वाले ग्रन्थों का प्रणयन किया है। शायद इन्हीं दोनों कारणों से ये अपने को 'व्यासदेव' भी लिखा करते थे। ये कश्मीर के एक धनाढ्य ब्राह्मण कुल में उत्पन्न हुए थे। इनके पितामह का नाम 'सिंधु' तथा पिता का नाम 'प्रकाशेन्द्र' था। इनके पिता बड़े दानी थे। इन्होंने अपने पिता के विषय में लिखा है कि वे मेरु के समान उदार और कल्याणप्रद-सम्पत्ति से युक्त थे तथा उनके घर में असंख्य ब्राह्मणों का भोजन हुआ करता था। क्षेमेन्द्र ने आचार्य अभिनवगुप्त से साहित्य-विद्या पढ़ी थी। इस प्रकार कश्मीर के सर्वश्रेष्ठ साहित्य विद्वान् के ये शिष्य थे। इन्होंने साहित्य विद्या में अपनी आचार्यता और निपुणता अच्छी तरह से अभिव्यक्त की है। ये योग्य गुरु के योग्य शिष्य थे। इनका समय एकादश शतक का मध्यकाल था। इन्होंने अपने ग्रन्थ दशावतारचरित की समाप्ति ४१ लौकिकाब्द (१०६६ ई०) में की। सम्भवतः इनका अन्तिम ग्रन्थ यही था। शैवमण्डलों में रह कर भी ये परम वैष्णव थे; जिसका कारण भागवताचार्य सोमपाद की शिक्षा का प्रभाव था।

इन्होंने अनेक विपुलकाय ग्रन्थों की रचना की है, जिनमें प्रधान हैं—

१. रामायण मञ्जरी, २. भारत मञ्जरी, ३. बृहत्कथा मञ्जरी,

ये तीनों ग्रन्थ क्रमशः रामायण, महाभारत और गुणाढ्य की बृहत्कथा के कवित्वमय सारांश हैं। ये तीनों स्वतन्त्र काव्यमय ग्रन्थ हैं। ४. दशावतार चरित इनका नितान्त प्रौढ़ महाकाव्य है, जिसमें भगवान् विष्णु के दशावतारों का बड़ा ही रोचक तथा विस्तृत वर्णन है। ५. बोधि-सत्त्वावदा कल्पलता—इसमें बौद्धजातक की कथाओं का बड़ा ही सुन्दर तथा सुबोध पद्यों में वर्णन है। इसके अतिरिक्त इनके लघुकाय ग्रन्थों में ६. कलाविलास, ७. चतुर्वर्गसंग्रह, ८. चारुचर्या, ९. नीति-कल्पतरु, १०. समयमातृका, ११. सेव्यसेवकोपदेश, नितान्त प्रसिद्ध हैं। क्षेमेन्द्र ने सच्चा कविहृदय पाया था, संसार का इन्हें पूरा अनुभव था। ये भली भाँति जानते थे कि संसार के प्रलोभन इतने अधिक हैं कि वे कच्चे हृदयों को अपनी ओर खींच कर दुर्गति के गड्ढे में गिराने के लिए गिरने के लिए सदा तय्यार रहते हैं। जगत्-कल्याण की इसी भावना से प्रेरित होकर इन्होंने अपने नीतिमय ग्रन्थों की रचना की है। इनकी भाषा बड़ी ही मीठी, सरस तथा सुबोध है। न तो कहीं पाण्डित्य का प्रदर्शन है और न कहीं शब्दों में अनावश्यक चमत्कार उत्पन्न करने का व्यर्थ प्रयास है। इनकी भाषा में प्रवाह है। पदावली इतनी स्निग्ध है कि कहीं भी अनमेल शब्दों का प्रयोग नहीं दीखता। दूसरे की स्त्री को चुराना कितना बड़ा अपराध है, यह कवि के शब्दों में ही सुनिः—

सर्वापकारः सुकृत प्रहारः क्लेशावतारः कुशलापसारः ।

शालापचारः कुपदाभिसारः पापप्रकारः परदारहारः ॥७॥११६॥

अरण्यवास के आनन्द का यह वर्णन कितना सुन्दर है :—

दयितजनवियोगेद्वेगारोगातुराणां

विभवविरहदैन्यम्लानमाननाम् ।

शमयति शितशल्यं हन्त नैराश्यनश्यत्

भवपरिभवतान्तिशान्तिरन्ते वनान्ते ॥

जिन लोगों का हृदय दयितजनों के वियोग के उद्वेगरूपी रोग से आक्रांत है और धन के नाश से उत्पन्न होने वाली दीनता के कारण जिनका मुख फ्रीका पड़ गया है, उनके हृदयगत तेज-वाण को दूर हटाने में एक ही वस्तु समर्थ होती है और वह है—अन्त में बन में वास। इनके चित्त में निराशा के कारण संसार के परिभव का क्लेश दूर भाग जाता है और वे शांति का आनन्द लेने लगते हैं।

मङ्गक

निष्कलङ्कतवैकस्य श्रीमङ्गकविताद्भुतम् ।

स्पृष्टोक्तिर्यस्य नास्तुत्य स्तुतिकीर्त्तन पांसुभिः ॥

क्षेमेन्द्र के बाद एक शताब्दी के भीतर ही कश्मीर के एक दूसरे महा-कवि ने नवीन महाकाव्य रचा, इनका नाम मङ्गक है। 'श्रीकण्ठचरित' में मङ्गक ने भगवान् शंकर और त्रिपुर के युद्ध का साहित्यिक वर्णन प्रस्तुत किया है। अपने कैलाशवासी पिता के आदेश से कवि ने इसका प्रणयन किया था। प्रसिद्ध आलंकारिक 'हय्यक' इनके गुरु थे। ये गुरु-शिष्य

कश्मीर के राजा जयसिंह (११२६-५० ई०) के सभा पण्डित थे। श्रीकण्ठ-चरित में २५ सर्ग हैं। मूल कथानक तो छोटा है, पर महाकाव्य की पूर्ति के लिए दोला, पुष्पावचय, जलक्रीड़ा, संध्या, चंद्र, चंद्रोदय, प्रसाधन, पानकेलि, क्रीड़ा तथा प्रभात का विस्तृत वर्णन ७वें सर्ग से लेकर १६वें सर्ग तक क्रमशः किया गया है। २५वाँ सर्ग तो तत्कालीन कश्मीर के कवियों का साहित्यिक वर्णन है, जो कवि के ज्येष्ठ भ्राता अमात्य 'अलंकार' की सभा को अलंकृत करते थे। यह बड़ा ही जीवन्त तथा रोचक वर्णन है। इसका साहित्यिक मूल्य बहुत ही अधिक है। कविता उच्चकोटि की है। कश्मीरी कवियों की कविता का एक राग ही अलग है, जिनकी माधुरी सहृदयों को बरबस अपनी ओर आकृष्ट करती है। पदों का सुन्दर विन्यस, अर्थों की मनोहर कल्पना, भक्ति का उद्रेक, इसकी विशेषतायें हैं। द्वितीय सर्ग में कवि और काव्य की मार्मिक समीक्षा है। रमणीय उक्तियों में दोष का पता उसी प्रकार जल्दी-जल्दी चलता है, जिस प्रकार धुले हुए वस्त्र में जरा सा धब्बा। बिना कठिन परीक्षा के कविता का गुण नहीं ज्ञात होता। बिना आंधी के मणिदीप और साधारण दीपक का अन्तर मालूम नहीं पड़ता। ये उक्तियाँ मङ्गल के समीक्षात्मक विचार को प्रकट करती हैं।

अन्धकार का यह वर्णन कितना मौलिक, चमत्कारपूर्ण और मनोरम है। कवि कहता है कि सायंकाल का सूर्य जगत् के व्यवहार की गणना करने वाले भगवान का सोने का बना हुआ मसिपात्र (दवात) है। सायंकाल में जब वह सूर्य उल्टा मुख करके गिर पड़ता है तो वही काली स्याही दवात से निकल कर सारे संसार में अन्धकार के रूप में फैल जाती है :—

किञ्च कालगणनापतेर्मसोभाण्डमयमवपुर्हिरण्मयम् ।
तत्र यद्विपरिवर्तितानने लिम्पति स्म धरणि तमोमयी ॥

विरह वर्णन के ये श्लोक कितने मर्मस्पर्शी तथा हृदयग्राही हैं, इनमें चन्द्रमा का उपालम्भ सुन्दर शब्दों में किया गया है :—

रात्रिराज ! सुकुमारशरीरः कस्य सहेत तव नाम मयूखान् ।
स्पर्शमाप्य सहसैव यदीयं चन्द्रकान्तदृषदोऽपि गलन्ति ॥
कालकूटनधुनापि निहन्तुं हन्तनो वहसि लांछनभङ्ग्या ॥
यद्भूयादिव निगीर्णमपि त्वमाशु मुञ्चति सुधाकर ! राहुः ॥

सन्ध्याकाल का यह वर्णन संस्कृत साहित्य में बिल्कुल अनूठा है, जिसमें प्रथमार्थ समस्या है और द्वितीयार्थ मङ्गलक द्वारा की गई पूर्ति है :—

एतद्भ्रुकचानुकारिकिरणं राजद्रुहोऽह्नः
शिरच्छेदाभं वियतः प्रतीची निपत्यब्धौखेर्मण्डलम् ।
एषापि द्युरमा प्रियानुगमनं प्रोद्दामकाष्ठोत्थिते
सन्ध्याग्नौ विरच्यतारकमिषाज्जातास्थिशेषस्थितिः ॥२५॥१०५॥

बिल्हण

ऐतिहासिक महाकाव्यों की गणना करते समय इतिहास के घटनाचक्र पर 'विक्रमाङ्कदेवचरित' काव्य विशेष जोर देता है, जिसके रचयिता

महाकवि बिल्हण कश्मीर के निवासी थे। १८वें सर्ग में कवि ने अपने जीवनचरित का बड़े विस्तार के साथ वर्णन किया है। इनके प्रपितामह का नाम मुक्तिकलश था, पितामह का राज्यकलश तथा पिता का ज्येष्ठ-कलश। इन की माता का नाम नागा देवी था। इष्टराय और आनन्द इनके दो भाई थे। आश्रयदाता की खोज में बिल्हण कश्मीर से निकल पड़े और मथुरा, कन्नौज, प्रयाग, काशी आदि स्थानों को पार करते हुए दक्षिण भारत के कल्याण नगर के चालुक्य वंशीय प्रसिद्ध नरेश विक्रमादित्य षष्ठ (१०७६-११२७ ई०) के दरबार में जा पहुँचे। गुणग्राही राजा ने इनका खूब स्वागत किया। 'विक्रमाङ्कदेवचरित' में विक्रमादित्य तथा इनके वंश का विस्तृत वर्णन दिया हुआ है। ऐतिहासिक घटनाओं के निर्देश करने में बिल्हण ने इतनी तत्परता दिखाई है कि यह काव्य कल्याण के चालुक्यवंश नरेशों का इतिहास जानने के लिए परम उपयोगी हो गया है। काव्यदृष्टि से बिल्हण वैदर्भी मार्ग के कवि हैं। ग्रन्थ के १८ सर्गों में माधुर्य तथा प्रसाद का पर्याप्त पुट है। इस काव्य की प्रौढ़ता प्राचीन साहित्यिकों में चिरकाल से प्रसिद्ध है। इनकी अनूठी सूक्तियाँ विदग्धों की जिह्वा पर नाचा करती हैं। रहस्यों में वीर तो प्रधान है ही, परन्तु शृंगार तथा दग्धहृदय सदा से इनकी कविता पर रीझता आता है। इनका कहना है कि कवीश्वरों के भावों को अन्य कवि कितना भी ग्रहण करते जायें, उनमें किसी प्रकार की न्यूनता नहीं आती; राक्षसों ने असंख्य रत्नों को छीन लिया, तथापि समुद्र रत्नाकर ही बना हुआ है। ये राजदरबार में कविजनों के रखने के तथा प्रतिष्ठा देने के बड़े भारी पक्षपाती हैं। इनका कथन है कि राम का यश जगत् में फैलाने का तथा रावण के यश के संकुचित होने का एकमात्र कारण महर्षि वाल्मीकि ही हैं। इसलिए कविजनों का तिरस्कार कभी नहीं करना चाहिए। सुन्दर रसीली कविता को सुनकर भी उसके दोषों को खोजने में दुर्जन लोग ही लगे रहते हैं। सुन्दर केलिवन में आने पर भी ऊँट केवल कांटों को ही खोजता है। कोमल फूल तथा पत्तों पर उसकी दृष्टि कदापि नहीं जाती :—

कर्णामृतं सूक्तिरसं विमुच्यदोषे प्रयत्नः सुमहान् खलानाम् ।
निरीक्षते केलिवनं प्रविष्टः क्रमेलकः कण्टकजालमेव ॥११२६॥

साहित्य-विद्या से अनभिज्ञ लोगों के ऊपर कवियों की उक्तियों का कुछ भी प्रभाव नहीं पड़ता। स्त्रियों के न भीगे हुए केशों के ऊपर काले अगुरु और धूप का वास क्या प्रभाव कर सकता है :—

कुण्ठत्वमायाति गुणः कवीनां साहित्यविद्याश्रमवर्जितेषु ।
कुर्यादनीन्द्रेषु किमङ्गानां केशेषु कृष्णागुरुधूपवासः ॥११२४॥

कल्हण

इनकी लिखी हुई 'राजतरंगिणी' विशुद्ध इतिहास के रूप में ग्रहण की गई है। इसमें कश्मीर के राजाओं का इतिहास प्राचीनकाल से आरम्भ करके १२वें शतक तक साङ्गोपाङ्ग रूप से दिया गया है। कवि ने आरम्भ

में अपने कुल का भी इतिहास दिया है। कश्मीर नरेश जयसिंह (११२७-११४६) के राज्यकाल में कल्हण ने इस ग्रन्थ की रचना की थी। इनके गुरु का नाम 'अलकदत्त' था, जिसका मङ्गल ने 'श्रीकण्ठचरित' में वर्णन किया है। कल्हण तो कश्मीरी नाम है, इसका संस्कृत रूप 'कल्याण' है, जिसे मङ्गल ने अपने काव्य में दिया है। बिल्हण की कविता का इन्होंने पर्याप्त अनुशीलन किया था। इसीलिए इनके काव्य को उनकी कविता से 'संक्रांत' कहा गया है। इन्होंने ११४६ ई० में ग्रन्थ आरम्भ किया और दूसरे वर्ष उसे समाप्त कर दिया। कल्हण का जन्म कश्मीर के एक ब्राह्मण-कुल में हुआ था। इनके पिता चणपक (चम्पक) महाराज हर्ष (१०८६-११०६) के विश्वासपात्र राजनैतिक सचिव थे। हर्ष के वध किये जाने पर इन्होंने राजनीति में भाग लेना छोड़ दिया। इनके चाचा 'कनक' भी राजा हर्ष के प्रिय पात्रों में से थे, जिनकी मृत्यु के अनन्तर ये काशी चले आए और यहाँ इन्होंने वैराग्यमय जीवन बिताया। कल्हण ने राजनीति से वञ्चित होकर अपने देश का राजनैतिक इतिहास लिखना प्रारम्भ किया। इसके लिए इन्होंने तत्कालीन उपलब्ध सामग्री का अच्छा उपयोग किया। संस्कृत-साहित्य में कल्हण का एक विशेष स्थान है। घटनाओं को कालक्रम से निबद्ध करना तथा उस से उपदेश ग्रहण करने की कला का सर्वप्रथम प्रचार इन्होंने ही किया। राजतरंगिणी में पौराणिक काल से लेकर—१२वीं सदी तक का विस्तृत तथा क्रमबद्ध राजनैतिक एवं सांस्कृतिक इतिहास लिखा पाया जाता है। नवम शताब्दी के पहले का इतिहास बिल्कुल अंधूरा है तथा धूंधला है। अन्तिम शताब्दियों का इतिहास बड़ा स्पष्ट, विस्तृत और घटना-बहुल है। कल्हण की ऐतिहासिक कल्पना राजाओं की तिथि और युद्ध के समय दे देने में नहीं है, बल्कि सांस्कृतिक इतिहास प्रस्तुत करने में है। इसलिए इन्होंने कवियों की स्थान-स्थान पर विस्तृत चर्चा की है। काव्य की दृष्टि से भी इस ग्रन्थ का कुछ कम महत्त्व नहीं है। कवि का ध्यान चलती भाषा लिखने की ओर अधिक पाया है। वह अपनी कविताको अलंकार के बोझ से दबाना नहीं चाहता। यहाँ उनकी कविता के कुछ उदाहरण दिये जाते हैं :—

भास्वद् बिम्बाधरा कृष्णकेशी सितकरानना।

हरिमध्या शिवाकारा सर्वदेवमयीव सा ॥

भुजवनतरुच्छायां येषां निषेव्य महौजसां।

जलधिरशना मेदिन्यासीदसावकुतोभया ॥

स्मतिमपि न ते यान्ति क्षमाया बिना यदनुग्रहं।

प्रकृतिमहते कुर्मस्वस्मै नमः कविकर्मणो ॥१४६॥

कल्हण की इस अमर कृति के जोड़ की अन्य ऐतिहासिक रचना संस्कृत में नहीं है। जो कुछ है, वह काव्य-दृष्टि से ही उपादेय है।

प्रवरसेन

कीर्तिः प्रवरसेनस्य प्रयाता कुमुदोज्ज्वला।

सागरस्य परंपारं कपिसेनेव सुतुना ॥

प्राकृत के दो महाकाव्य विख्यात हैं—(१) प्रवरसेन का सेतुबन्ध तथा (२) वाकपतिराज का गौड़-वध। इनमें प्रवरसेन के ऐतिहासिक व्यक्तित्व का पूरा परिचय नहीं मिलता। इस महाकाव्य के रचयिता का नाम प्रवरसेन था, जो किसी देश के राजा थे। पर वे किस देश के राजा थे, इसका ठीक-ठीक पता नहीं चलता। कुछ लोग इन्हें कश्मीर का राजा मानते हैं, अन्य लोग वाकाटक वंश के राजा प्रवरसेन से इनकी अभिन्नता मानते हैं।

कश्मीर के कवियों ने अनेक प्रशस्त-स्तोत्रों की भी रचना की है, जिनमें उत्पलदेव की 'शिवस्तोत्रावलि' तथा जगद्धर भट्ट की 'स्तुतिकुमुमाञ्जलि' नितान्त प्रसिद्ध है। कश्मीरी शैवी में इन स्तोत्रों की वही प्रतिष्ठा है, वही आदर है, जो वैष्णवों में विष्णुस्तोत्रों को उपलब्ध है।

उत्पलदेव त्रिकदर्शन के आचार्यों में अन्यतम हैं। त्रिकदर्शन की इन्होंने अपने ग्रन्थों से पर्याप्त प्रतिष्ठा की। इनका समय नवम शताब्दी है। इनकी शिवस्तोत्रावलि में २१ विभिन्न स्तोत्रों का संग्रह है। इन सबका एक ही विषय है—भगवान् शंकर के अनन्त गुणों का वर्णन और उनके कमनीय रूप की मधुर झाँकी। इन पद्यों के भाव बड़े ही उच्चकोटि के हैं। भगवान् शंकर से सम्पर्क रखने वाली छोटी से छोटी चीज हमारे भक्तकवि को प्यारी है, परन्तु उनके सम्बन्ध से रहित प्रशस्त वस्तु भी उन्हें रुचिकर नहीं लगती :—

कण्ठकोणविनिष्टमीश ते कालकूटमपि महामृतम्।

अप्युपात्तममृतं भवद्बपुर्भेदवृत्ति यदि मे न रोचते।

हे भगवान् ! आपके कण्ठ के कोने में रखा गया कालकूट भी मेरे लिए महान् अमृत के समान पोषक तथा संजीवक है। परन्तु यदि आपके शरीर से पृथक् होकर रहने वाला अमृत भी हो, तो मुझे नहीं रुचता।

भक्तकवि की भावुकता कितने स्पष्ट अक्षरों में अभिव्यक्त हुई है।

जगद्धर भट्ट

(१४वीं शताब्दी) ये गौरधर के पौत्र तथा रत्नधर के पुत्र थे। इनका निवास स्थान कश्मीर था। इनका सर्वश्रेष्ठ ग्रन्थ है—स्तुतिकुमुमाञ्जलि, जिसमें ३८ स्तोत्र और १४०० श्लोक हैं। जगद्धर भगवान् शंकर के अनन्त उपासक थे। इन की कविता भक्तिपरिपूरित हृदय की मनोरम उद्गार है। इन की विलक्षण कविता में श्लेष, अनुप्रास तथा यमक का अपूर्व सम्मेलन है। इनकी कविता अतीव सरस तथा सरल है। उसका अधिकांश भाग करुणरसपरिपूर्ण है। कवि ने ऐसे प्रभावोत्पादक और हृदयद्रावक ढंग से शंकर को आत्मनिवेदन किया है कि कठिन-हृदय व्यक्तियों का भी चित्त भक्तिभाव से आर्द्र हो जाता है—

भगवन् क्या मुझे आप अधम, पापात्मा और खल समझ कर तो मेरी उपेक्षा नहीं कर रहे ? नहीं, नहीं, ऐसा समझना तो करुणासागर के लिए उचित नहीं है, क्योंकि अकुतोभय पुण्यात्मा को आपकी रक्षा की क्या आवश्यकता है ? आपकी अनुकम्पा तो हम सरीखे असाधु, अधम और पापा-

त्माओं पर ही सार्थक हो सकती है। अतः हम लोग ही आपकी दया के पात्र हैं :—

**स्वैरव यद्यपि गतोऽहमथः कुकृत्यंस्तत्रापि नाथ तव नास्म्यवलेपपात्रम् ।
दृप्तः पशुः पतति यः स्वयमन्धकूपेनोपेक्षते तमपि कारुणिको हि लोकः ॥**

पञ्चतन्त्र जिन कथाओं का संग्रह है वे भारत में नितांत प्राचीन है। पञ्चतन्त्र के भिन्न-भिन्न शताब्दियों में तथा भिन्न प्रांतों में अनेक संस्करण हुए, कुछ तो आज भी उपलब्ध हैं। इनमें सब से प्राचीन संस्करण 'तन्त्राख्यायिका' के नाम से विख्यात है, जिसका मूल स्थान कश्मीर है।

भामह

रस सम्प्रदाय के आचार्य भरत के अनन्तर अनेक शताब्दियों हमारे लिए अन्धकारपूर्ण प्रतीत होती है, क्योंकि इस समय के अलंकारिकों के नाम तथा काम से हम बिल्कुल अपरिचित हैं। भामह का काव्यालंकार ही भरत पश्चात् युग का सर्वप्रथम मान्य ग्रन्थ है, जिसमें अलंकारशास्त्र नाट्य-शास्त्र की परतन्त्रता से अपने को उन्मुक्त कर एक स्वतन्त्र शास्त्र के रूप में हमारे सामने उपस्थित होता है। भामह के पूर्ववर्ती आचार्यों में मेधाविरुद्ध का नाम निर्दिष्ट मिलता है, परन्तु इनकी रचना अभी तक उपलब्ध नहीं हुई है। भामह का ग्रन्थ भी अभी २ उपलब्ध हुआ है भामह के पिता का नाम था रत्निलगोमी। ये कश्मीर के निवासी प्रतीत होते हैं।

वामन

वामन के ग्रन्थ में रीति-सम्प्रदाय का चरम-उत्कर्ष दिखलाई पड़ता है। ये रीति को काव्य की आत्मा मानने वाले महनीय अलंकारिक हैं— "रीतिरात्मा काव्यस्य"। इनके ग्रन्थ का नाम है 'काव्यालंकारसूत्र' जिसमें इन्होंने अलंकारशास्त्र के समग्र सिद्धान्तों का विवेचन सूत्रों में किया है और इन सूत्रों के ऊपर स्वयं वृत्ति भी लिखी है। सूत्रों की संख्या ३१९ है। ग्रन्थ में कुल पाँच परिच्छेद या अधिकरण हैं। काव्यालंकार सूत्र के प्राचीन टीकाकार सहदेव का कथन है कि वामन का यह ग्रन्थ किसी कारण से नष्ट हो गया था, जिसका उद्धार मुकुलभट्ट ने दशम शतक में आरम्भ किया। वामन कश्मीर नरेश जयापीड़ के मन्त्री थे :—

मनोरथः शंखदत्तश्चक्रकः सन्धिमांस्तथा ।

बभूवुः कवयस्तस्य वामनादयश्च मन्त्रिणः ॥

जयापीड़ का समय अष्टम शतक का अन्तिम भाग है, वामन का भी यही समय है।

उद्भट

ये वामन ॠ समकालीन थे। जयापीड़ की सभा के ये सभापण्डित थे। कल्हण पण्डित का कहना है कि इनका प्रतिदिन का वेतन एक करोड़ दीनार (स्वर्णमुद्रा) था। यदि यह बात बिल्कुल सत्य हो, तो उद्भट बड़े भारी धनाढ्य और भाग्यशाली व्यक्ति होंगे। एक ही राजा के

आश्रय में रहने पर भी वामन और उद्भट साहित्य के क्षेत्र में प्रतिस्पर्धी प्रतीत होते हैं। वामन रीति-सम्प्रदाय के उन्नायक थे तो उद्भट अलंकार सम्प्रदाय के पृष्ठपोषक थे। दोनों ही अपने विषय के मौलिक सिद्धांतों के आविष्कर्ता आराधनीय अचार्य हैं। इन्होंने भामह के ग्रन्थ पर 'भामह विवरण' नामक व्याख्या ग्रन्थ लिखा था। उद्भट की कीर्ति 'काव्यालंकारसार संग्रह' नामक ग्रन्थ के ऊपर ही अवलम्बित है। इस ग्रन्थ में ६ वर्ग हैं, जिनमें ७९ कारिकाओं के द्वारा ४१ अलंकारों का वर्णन है। ग्रन्थ का विषय अलंकार ही है। इसकी टीका मुकुलभट्ट के शिष्य प्रतिहारेन्दुराज (९५० ई०) ने की है। भामह के समान अलंकार-सम्प्रदा के अनुनायी होने पर भी वे भामह से अनेक सिद्धांतों में भिन्नता रखते हैं।

रुद्रट

ये कश्मीर के रहनेवाले थे। राजशेखर (९०० ई०) ने काव्य-मीमांसा में इनके नाम का निर्देश 'काकुवक्रोक्ति' को शब्दालंकार मानने के अवसर पर किया है। 'काकुवक्रोक्तिर्नाम शब्दालंकारोऽयमिति रुद्रटः' इससे स्पष्ट है कि ये ९०० ई० से प्राचीन हैं। इनका ग्रन्थ काव्यालंकार विषय की दृष्टि से अतीव व्यापक है और इसमें अलंकारशास्त्र के समस्त सिद्धांतों की विस्तृत समीक्षा की गई है। काव्य के प्रयोजन, उद्देश्य तथा काव्य-सामग्री के अनन्तर अलंकार का विस्तृत तथा सुव्यवस्थित वर्णन इस ग्रन्थ में किया गया है। भाषा, रीति, रस तथा वृत्ति की मीमांसा होने पर भी अलंकारों की समीक्षा ही ग्रन्थ का मुख्य उद्देश्य है। पद्यों की संख्या ७३४ है। सब उदाहरण रुद्रट की निजी रचनायें हैं। रुद्रट अलंकार सम्प्रदाय के ही अनुयायी हैं। अलंकारों की व्यवस्था करना ग्रन्थ का उद्देश्य है। रुद्रट ने पहले-पहल अलंकारों का वैज्ञानिक विभाग किया है। उन्होंने अलंकारों के लिए चार मूलतत्त्व खोज निकाले हैं— १. वास्तव, २. औपम्य, ३. अतिशय और ४. श्लेष। भामह और उद्भट के द्वारा व्याख्यात अनेक अलंकारों को रुद्रट ने छोड़ दिया है और कहीं-कहीं उनके लिए नामों का निर्देश किया है। यथा रुद्रट का व्याजश्लेष (१०।११) भामह की व्याजस्तुति है। 'जाति' मम्मट की स्वाभावोक्ति है। 'पूर्व' अलंकार अतिशयोक्ति का चतुर्थ प्रकार है। कहीं-कहीं इन्होंने नये अलंकारों की भी कल्पना की है। रसों का भी इन्होंने विस्तार के साथ वर्णन किया है, पर इनका आग्रह अलंकार के ऊपर ही है।

आनन्दवर्धन

आनन्दवर्धन का नाम साहित्य-शास्त्र के इतिहास में सुवर्णाक्षरों से लिखने योग्य है। इन्होंने 'ध्वन्यालोक' लिख कर इस शास्त्र के सिद्धांत को सदा के लिए आलोकित कर दिया है। 'ध्वन्यालोक' नवीन युग का उत्पादक ग्रन्थ है। अलंकारशास्त्र में इसका वही स्थान है, जो वेदांत में वेदांतसूत्रों का है। इसके प्रत्येक पृष्ठ पर ग्रन्थकार की मौलिकता, सूक्ष्म विवेचन, शक्ति तथा गूढ़-विषयग्राहिता का परिचय मिलता है। आनन्दवर्धन कश्मीर के राजा अवन्तिवर्मन के सभापण्डित थे। उनकी लिखने

की शैली बड़ी ही प्रौढ़ विद्वत्तापूर्ण तथा रोचक है। ये कवि भी थे। इन्होंने अर्जुनचरित, विषमबाणलीला तथा देवीशतक जैसे सरस काव्यों की रचना भी की है, परन्तु आनन्द की विपुल कीर्ति-ध्वन्यालोक के ऊपर ही अवलम्बित रहेगी। राजशेखर का कथन बिल्कुल ठीक है :—

ध्वनिनातोगभीरेण काव्यतत्त्वनिवेशिना ।

आनन्दवर्धनः कस्य नासीदानन्दवर्धनः ॥

आनन्दवर्धन की महती विशेषता ध्वनिविरोधियों के सिद्धांतों का प्रबल खण्डन कर ध्वनि तथा व्यंजना की स्थापना है। इनके पहले ध्वनि के विषय में तीन मत थे—(क) अभाववाद, (ख) भक्तिवाद, (ग) अनिवर्चनीयतावाद। इन तीनों का मुँहतोड़ उत्तर देकर आनन्द ने व्यंजना की स्वतन्त्र सत्ता सिद्ध की। और ध्वनि के प्रकारों का पहली बार विवेचन किया है। इस ग्रन्थ का प्रभाव अवांतर ग्रन्थकारों के ऊपर बहुत पड़ा। ध्वनि-सम्प्रदाय की उत्पत्ति यहीं से हुई।

अभिनव गुप्त

आनन्दवर्धन को एक बड़े ही विद्वान् टीकाकार उपलब्ध हुए, जिन्होंने इनके सिद्धांतों के मर्म को भली भाँति समझा दिया। इनका नाम था अर्चाचार्य अभिनव गुप्त। ये भी कश्मीर के निवासी थे और लगभग दशवीं शताब्दी के उत्तरार्ध में विद्यमान थे। ये शैवदर्शन के माननीय आचार्य थे; इनका एक ही ग्रन्थ 'तन्त्रालोक' तन्त्रशास्त्र का विश्वकोष है। साहित्य-क्षेत्र में इनकी दो कृतियाँ हैं और ये दोनों ही टीकायें हैं— एक है 'लोचन ध्वन्यालोक की टीका और दूसरी है 'अभिनव भारती', जो भरत-नाट्यशास्त्र का एकमात्र उपलब्ध व्याख्याग्रन्थ है। टीका-ग्रन्थ होने पर भी ये दोनों ग्रन्थ नितान्त मौलिक हैं। हम अभिनव-गुप्त के अनेक रस सिद्धांतों के लिए ऋणी हैं। रसविषयक जो इनकी समीक्षा है, वह नितान्त वैज्ञानिक तथा युक्तियुक्त है। 'अभिनव भारती' न होती, तो नाट्यशास्त्र के तथ्यों का पता आज भली भाँति नहीं चलता।

ध्वनिविरोधी आचार्य

इन दोनों माननीय आचार्यों के द्वारा ध्वनि की स्थापना होने पर भी इसके दो बड़े विरोधी आचार्यों ने नवीन ग्रन्थों की रचना की। दोनों प्रायः समकालीन ही थे। एक का नाम है कुन्तक तथा दूसरे का महिमभट्ट। दोनों कश्मीर के निवासी थे और दोनों ने एकादश शतक के आरम्भ में अपने ग्रन्थ बनाए। कुन्तक के ग्रन्थ का नाम है—'वक्रोक्तिजीवित'।

दुर्भाग्यवश यह ग्रन्थ अधूरा ही प्राप्त हुआ है, परन्तु इसके उपलब्ध अंशों से ही कुन्तक की मौलिकता तथा सूक्ष्म विवेचनशैली का पर्याप्त परिचय मिलता है। वक्रोक्ति की मूल कल्पना भामह की है, परन्तु उसे व्यापक साहित्यिक तत्व के रूप में विकसित करना कुन्तक की निजी विशेषता है। वक्रोक्ति के भीतर ही समस्त साहित्य तत्व को सम्मिलित कर कुन्तक ने जिस विदग्धता का परिचय दिया है, उस पर साहित्य का मर्मज्ञ सदा रीझता रहेगा।

महिमभट्ट का ग्रन्थ 'व्यक्ति-विवेक' के नाम प्रसिद्ध है। इसमें तीन विमर्श हैं। ग्रन्थ का मुख्य उद्देश्य ध्वनि के अनुमान का ही प्रकार बतलाना है। ध्वनि कोई पृथक् वस्तु नहीं है, बल्कि अनुमान का ही भेद है। महिमभट्ट का यही सिद्धांत है, जिसे प्रतिपादित करने के लिए उन्होंने अपने उत्कट पाण्डित्य का प्रदर्शन किया है। मम्मट ने महिमभट्ट का खंडन किया है, पर अनौचित्य विषयक उसके समस्त सिद्धांत को अपने दोषप्रकरण में भली भाँति अपनाया है।

ध्वनि मार्ग के आचार्य

ध्वनि-विरोधियों के मत का खण्डन आचार्य मम्मट ने इतने सुचारु रूप से किया है कि उनके अनन्तर किसी को ध्वनि का विरोध करने का साहस न रहा। इसी कारण मम्मट को 'ध्वनिप्रस्थापन परमाचार्य' की उपाधि दी गई है। ये भी कश्मीर के ही निवासी थे। सुनते हैं कि 'महाभाष्यप्रदीप' रचयिता कैयट तथा वेदांत भाष्यकार उब्बट इनके अनुज थे। भोजराज की दानशीलता की इन्होंने प्रशंसा की है, अतः इनका समय एकादश शतक का उत्तरार्ध है। मम्मट बड़े भारी विद्वान् थे। ये बहुश्रुत वैयाकरण प्रतीत होते हैं। लेखन-शैली सुत्रात्मक है। तभी तो इनके ग्रन्थ काव्य-प्रकाश की विपुल टीकाओं के होने पर भी यह आज भी वैसा ही दुर्गम माना जाता है। यह ग्रन्थ नितान्त प्रौढ़, सार-गर्भित तथा पाण्डित्यपूर्ण है, ध्वनिमार्ग का इससे सुन्दर विवेचन अन्यत्र नहीं। इसके ऊपर टीका लिखना पाण्डित्य की कसौटी समझा जाता था। इसीलिए विश्वनाथ कविराज जैसे मौलिक ग्रन्थों के रचयिता विद्वानों ने भी इस पर व्याख्या लिखना परम प्रतिष्ठा मानी है। दश-उल्लास के परिकर अलंकार तक ग्रन्थ मम्मट की रचना है। अगला भाग अलक या अल्लक नामक किसी कश्मीरी विद्वान् ने लिखकर ग्रन्थ पूरा किया है।

योजना जनवरी १९६० अंक से उद्धृत।



लखनऊ निवासी काशमीरी पंडितों का जीवन

(१९१०—१९६० की झाँकी)

ब्रजकृष्ण गुर्गु, लखनऊ

मेरा जीवन लखनऊ में बीता है। इस कारण इस विषय पर लिखने का साहस करता हूँ।

बूढ़े आदमियों की आदत होती है कि बीते हुए समय के गुण गाते हैं और वर्तमान पर आँसू बहाते हैं। इस लेख में मुझे केवल आपके सामने एक झाँकी उपस्थित करनी है जो मेरी आँखों देखी है न गुण गाना है न आँसू बहाना है।

हमने सुना है कि हमारे पुरखे काशमीर को छोड़ इसलिये भागे कि वहाँ अपने धर्म पर रहना कठिन हो गया था। ऐसे ही घोर अत्याचार उनपर हुए होंगे जो स्वर्ग सी जन्म भूमि छोड़ इतनी कठिन यात्रा कर वह अनजाने देश में पधारे।

पहला जथा भारत की राजधानी देहली में बसा। दूसरे जथे ने आगे बढ़ अवध की राजधानी फैजाबाद व लखनऊ में डेरा जमाया। तीसरा जथा सिखों के राज्य लाहौर व अमृतसर में टिक गया। इन तीनों जथों ने मिलकर अपने वृक्ष को इतना विशाल किया कि इस वृक्ष की शाखाएँ देश भर में फैल गई।

हमारा सबसे बड़ा गुण यह है कि हम जहाँ रहते हैं अलग रहते हुए भी वैसे ही बन जाते हैं। लखनऊ में आ हमने नवाबी धज सीखी। काशमीर संस्कृत का बड़ा भारी केन्द्र था परन्तु लखनऊ में हमारे पूर्वज फ़ारसी अरबी व उर्दू के विद्वान हुए। रतननाथसरदार, दया शङ्कर नसीम, ब्रज नारायण चकबस्त, आनन्द नारायण मुल्ला ने बड़े-बड़े मुसलमान विद्वानों के कान काटे। हमारे पूर्वज पण्डित की वेष भूषा त्याग पूरे मौलाना बन गए। दाढ़ियाँ रक्खी, पट्टे बढ़ाए और सरशार ने तुर्की टोपी तक दी। मुसलमानी राज गया अंग्रेजी राज्य में लखनऊ ने बिशन नारायण दर के ऐसे धुरन्धर लेखक पैदा किये। हम सबने दाढ़ी मूँछ को तिलाञ्जलि दी और पूरे साहब बन गए। अंग्रेजी राज्य गया। हम अब खदर धारी हैं और देश सेवा में लगे हैं। कुछ लोग कहते हैं कि काशमीरी सनकी हैं। ठीक है सनकी न होते तो अपनी जन्म भूमि क्यों छोड़ते, कुछ का कहना है कि काशमीरी सच को इतना मुकद्दहस समझते हैं कि उसको कभी जबान पर नहीं लाते। कोई कहता है कि Kashmiris are the white men of the east. (काशमीरी पूर्व के फिरंगी—श्वेत नसली—हैं)।

जो कुछ भी हो अपनी बुद्धि अपनी सेवा अपनी सूझ बूझ से इन मुट्ठी भर आदमियों ने इस परदेस में अपने लिये अच्छी खासी जगह बना ली।

१९१० में हमने जब होश संभाला तो देखा कि हमारी छोटी सी समाज के दो टुकड़े हो गए थे। धर्म सभा वाले दूसरों को पतित सम-

झते थे और बिशन सभा वाले धर्म सभा वालों को जाहिल समझते थे। आपस में शादी व्याह बन्द हो गए थे। साथ खाना पीना छुट गया था। दावतों में अलग अलग बैठते थे। औरतों में शिक्षा का अभाव था। काशमीरी मुहल्ले, बिजन बेग कटरे व रानी कटरे की गलियों में चहार दीवारी से घिरे मकानों में परदे में औरतें रहती थीं। वह एक दूसरे के यहाँ जाती थीं। या तो डोली में या चादर से अपना मुँह ढक कर। उनकी बात चीत का मजमून खाने पीने पर सीमित था। तुम्हारे यहाँ आज किसकी दाल बनी थी हमारा नन्ना तो दो तरह के सालन के बिना खाना नहीं खाता। घरों में औरतों का स्थान नीचा था। बचा खुचा मोटा नाज उनको मिलता था।

शादी व्याह या किसी के मरने के अवसर पर जमाव होते थे पर खाने की पंक्तियाँ धर्म सभा व बिशन सभा वालों की अलग अलग लगती थीं। औरतों को पैर की जूती समझा जाता था। जब तक चाहा पहना जब चाहा उतार फेंका। संयुक्त कुटुम्ब की चाल थी इस लिये वह जूती कोने में पड़ी रहती थी कि शायद फिर कभी पहनने को जी चाहे तो पहन लें।

जो पैसे वाले थे उनके लिये एक मुसलमान औरत रखना शान अमारत समझा जाता था। एक मुसलमान औरत के साथ रहते भी खाना चौके के बाहर खाना पाप समझते थे। घर में या तो काशमीरी रसोईया रहता था या घर की ही कोई औरत खाना बनाती थी। मुसलमान तो दूर रहा किसी अन्य ब्राह्मण तक के हाथ का छुवा खाना नहीं खा सकते थे। साल में एक बार ऋषि पीर का यज्ञ होता था जिससे बूढ़े जवान सम्मिलित होते थे। खाने पीने के साथ साथ नर्तकी का नाच होता था। जवान देखते थे कि बूढ़े इन नर्तकियों के इशारों पर कैसे झूमते थे। ताश चौसर काशमीरी मुहल्ले के चौराहे पर जमी रहती थी।

धर्म रक्षा के लिये अपनी जन्म भूमि छोड़ने वालों की सन्तान लखनऊ में आ आधी मुसलमान हो गई थी। जहाँ दुर्गा पूजा होती थी वहीं मुहुरम में हरे कपड़े पहने जाते थे। शिवरात्रि में हेरत की पूजा करने वाले शहीद मर्द के ताक पर जुमेरात को खुटियों चढ़ाते थे और शाहमीना के मजार पर मिन्नतें मानते थे। लघुशङ्का के समय पर कान पर जनेऊ चढ़ाना नहीं भूलते और साथ में इस्तिंज का ढेला भी साथ ले जाते थे। मरने वाला चारपाई पर नहीं मरने पाता था और मरने के बाद उसका कर्म बड़ी धूम धाम से होता था। गुरु गोरत्रे लाते थे तो मौलवी भी ईदी दे जाते थे।

लड़कियाँ घुटने तोड़कर घर में बिठाई जाती थी। शादी व्याह में उनको कोई अधिकार नहीं था। सुच्ची हड्डी देखकर दस ग्यारह वर्ष की

अवस्था में वह व्याह दी जाती थी और साधारण तया चौदह या पन्द्रह वर्ष की अवस्था में वह माँ बन जाती थी ।

यह सब होते हुए भी आपस में सहयोग था और गैर के सामने हम सब एक थे । बड़े बूढ़ों का दबाव था और बिरादरी व्यक्ति को दंड भी दे सकती थी । व्यक्ति कैसा भी हो इस दंड से डरता रहता था ।

यह है लखनऊ के काशमीरी समाज की १९१० की झाँकी ।

१९१० के कुछ वर्ष पहले पंडित बिशन नारायण दर से प्रेरणा पा ब्रज नारायण चकबस्त ने समाज सुधार का भार अपने ऊपर लिया ।

चकबस्त ने नारे नहीं लगाए । भूख हड़ताल भी नहीं की । बूढ़ों से रार भी नहीं ली न उनको बुरा भला कहा पर १९१० में उन्होंने काशमीरी युवकों पर अपना सिक्का ऐसा जमाया कि चौराहे की बैठक फीकी पड़ गई और हम लोग ताश व चौसर के बदले समाचार पत्र पढ़ने लगे । ऋषि पीर का यज्ञ बन्द हो गया । काशमीरी एसोसियेशन के सालाना जलसे ने उसकी जगह ली । तेज बहादुर सपरू, इकबाल नारायण गुर्तू, इकबाल कृष्ण शर्मा व मनोहर लाल जुतशी के ऐसे विद्वान युवकों में समाज सुधार के पाठ पढ़ाने लगे । पंडित बिशन नारायण दर जब आ जाते तो युवक मंडली फूली न समाती । यह सब चकबस्त की सेवा का फल था ।

इस साल के परिश्रम से काशमीरी मुहल्ले के समाज की रूप रेखा बदल गई । १९१० से १९२० तक चकबस्त युग का जोर रहा । १९२६ में चकबस्त का देहान्त हुआ और जो काम उन्होंने आरम्भ किया था वह अंग्रेजी शिक्षा ने आगे बढ़ाया । अब लखनऊ के काशमीरी पंडित १९१० के काशमीरी पंडित से भिन्न हैं । उनका जीवन भी अपने पूर्वजों से अलग है । काशमीरी मुहल्ले की तंग गलियों से निकल कर बहुत से कोठी बंगलों में रहने लगे । तेल की कुप्पी और हाथ के पंखे का स्थान बिजली ने ले लिया है । बिशन सभा वालों के साथ खाना तो दर किनार अब हमारे शादी व्याह तक में सहभोज में मुसलमान तक सम्मिलित होते हैं और बिना किसी हिचक के हम उनके साथ खाते पीते हैं । चौकों का स्थान मेज़ कुरसी ने ले लिया है । काशमीरी रसोईये ढूँढ़े नहीं मिलते ।

कहीं कहीं उनका स्थान टिकाब दारों ने ले लिया है । गंगा जल के बजाए हम अंडे से आचमन करते हैं । डोली की जगह रिक्शा व कार ने ले ली है । रहन सहन का स्तर ऊँचा हो गया है । लड़कियों को सर पर पल्ला रखना दुर्लभ है । बुढ़ियाए तक खुले सर कहवे खानों में गप शप लड़ाती हैं । उनकी बात चीत अब दाल व कोफ्तों की नहीं होती अब तो वह वैजयन्ती माला व कृष्णनन के विषय में बातचीत करती हैं । उन्होंने बी० ए० और एम० ए० की डिग्रियाँ प्राप्त की है । हर क्षेत्र में उन्होंने मरदों को नीचा दिखाया है । जिन बातों में १९१० में हमारी नाक कटती थी उनसे कहीं बढ़ चढ़कर बातें होती हैं और हमारी नाक अपनी जगह पर कायम है । हमारे यहाँ की कितनी लड़कियों ने आज अन्य जाति के घरों को सुशोभित किया है और समाज में ऊँचा सर किये चलती हैं । १९१० में यह डूब जाने की बात थी । जिन लड़कियों के विवाह दस व ग्यारह वर्ष की अवस्था में होते थे वह आज पच्चीस वर्ष तक बच्चा बनी रहती हैं ।

यह है १९६० में हमारे जीवन की झाँकी, घोर परिवर्तन होने पर भी आज भी हम बहुत सी बातें अजीब सी करते हैं । गैर जाति में विवाह करके भी लड़कियाँ दिजहरू पहनती है । सिबिल मैरेज होकर भी फेरे फिरे जाते हैं । एक दिन के विवाह होने पर भी गराचुन अवश्य होता है । चारपाई पर मरना बुरा समझा जाता है । श्राद्ध होता है पर मदिरा का आचमन करने के बाद ।

औरत की पदवी बढ़ जाने पर भी हम आज भी उसको पैर की जूती समझते हैं । आज भी अनेक युवक उसको उतार फेंकते हैं । १९१० में कुटुम्ब वाले उसे घर के कोने में संभाल कर रखते थे अब वह चौराहे पर फेंक दी जाती है । हम स्वतंत्र जो हो गए हैं । स्वतंत्रता के अधिकार हमें प्राप्त हैं परन्तु हम अपना कर्तव्य नहीं समझते ।

क्या फिर किसी के जन्म लेने की आशा करें जो हमारे कर्तव्य की याद हमें दिलावे या अब इस जाति के दिन इने गिने हैं और यह काशमीरी नदी भारत के सागर में विलीन हो जायगी और पचास वर्ष बाद हमारा नाम लेवा व पानी देवा भी न रह जावेगा ।



यादि कश्मीर

वी० के० मोजा, कलकत्ता

श्री वृज कृष्ण मोजा की यह कविता उन भावों को प्रकट कर रही है जो साधारणतयः प्रत्येक कश्मीरी पण्डित के मन में उत्पन्न होते हैं जो अपने घर कश्मीर से दूर आया हो। वहाँ की स्मृति सदा उसे सताती है। वहाँ के अद्वितीय सौन्दर्य एवं शान्त वातावरण को तथा यहाँ की बिल्कुल प्रतिकूलता को प्रकट किया गया है। श्री मोजा कवि तो हैं नहीं पर केवल अपने भावों को कविता रूप में प्रकट करने का प्रयत्न किये हैं।

यादि कश्मीर

रुजिथ अन्दर यथ गुन्जान नगरस यादि कश्मीरस क्या करव
बागि निशातस शालमारस यादि ल्वक्चारस क्या करव
नालन त् बालन म्शिरावव क्या यारयन त् पोशेवारयन
कुकिलि होन्द बोल बोष स्वपनन संवारान दीशिपाक्चारस क्या करव
गरदो गुबार दहि घटकार अथ प्ठ व्ययि छुय लूक् चल्चार
शीश नागस शान्त बागस नागि व्याचरस क्या करव
अडि छी शोलान महलातन मन्ज् अडि छी डोलान फुट पाथन
प्ट गन्डव अ्छ्यन थ्वप दिमव कनन दिलि बेचारस क्या करव
जिन्दगी क्चाह तूफान मेल फूरसत कति छय य्यति छुय झेल
रुख कति त्रावव ध्वख कति भावव य्यड लाचारस क्या करव
य्यति छुय इन्सान म्शिरावान इन्सानियतकि सबसामान
मिशीनि हुन्द छुय ठिन्य ठिन्य ठिन्य रयशि रटशि प्रचारस क्या करव
च्छयन् ग्मित परंगमित कथ्बाति खत्र धर्ग् ग्मित
दूर गोमुत—दूर गोमुत बायि व्यनिचारस क्या करव
वतनस सानिस क्या आव वाव छ्कराव न् अ्सि आयि व्ययि च्छयु न् भाव
रीथ तय प्रीथ रुज् बालायि ताख यथ गृह् चारस क्या करव

कश्मीर की याद—हिन्दी अनुवाद

इस वृहतर नगर म रहकर स्वदेश की याद को क्या करें
निशात, शालामार और बचपन की याद को क्या करें
पर्वतों तथा पहाड़ियाँ झरनों और चील के शीतल पवन तथा फुलवारियों
को क्या करें
कोकिल का मधुर स्वर स्वपन्नमयी स्मृतियाँ, इनको क्या करें
धूल धुआँ लोगों की ठेला ठेली
शीशनाग शान्तिमय बागस्वरूप देश तथा विचारनाग को क्या करें
कुछ तो गगन चुम्बी महलों में चमक रहे हैं कुछ फुट पाथों पर भटक रहे हैं
नेत्रों को बन्द कर कानों पर हाथ रखें पर दिल बिचारे को क्या करें
जिन्दगी तो यहाँ तूफान मेल अवकाश कहाँ इस झेल में
आहः कहाँ भरें और दु ख किसे भावें पेट बिचारी को क्या करें
मनुष्य मनुष्यता को भूला है इधर
मशीन की लगातार गर्जन इस पर अपने ऋषि प्रचार को क्या करें
बिछड़े हुये बिखरे हुये बातचीत की अभिलाषा में भाई बन्धुत्व को खोये हुये
विपति में पड़ा देश बिखरे हम सब
रीति रिवाज भूले इस विपति को क्या करें



छबि

श्यामा कुमारी कौल, द्वितीय वर्ष

आय० एस० सी० कलकत्ता

रात हो चली थी। आकाश ने तारों झड़ी साड़ी पहन रखी थी। इसी समय छबि अपने बिस्तरे पर लेटी सिसक रही थी। उसे यह समां एक दम अच्छा नहीं लग रहा था। आकाश के तारे भी उसे चेचक के दाग से मालूम पड़ रहे थे। उसे पूरी दुनिया से ही नफरत हो रही थी। उसने करवट बदली और अपने जीवन के दृन्दों पर विचार करने लगी। छबि की आँखों के सामने अतीत का एक धुंधला चित्र चित्रपट की तरह खिच गया। उसे एक स्नेहमयी मूर्ति का धुंधला चित्र दिखायी दिया। वह उसे घूरती रह गई। यह थी उसकी बूढ़ी माँ। छबि को धीरे-धीरे ख्याल आता गया—एक पहाड़ी की चोटी, उस पर एक छोटी-सी झोंपड़ी, जिसमें केवल तीन प्राणी रह रहे थे। उस बुढ़िया की गोद में दो बच्चे किलोल कर रहे थे। बुढ़िया उन्हें एक टक देख रही थी। ये दोनों भाई बहन थे। ये दोनों इतने अभाग्य थे कि कभी बाप का प्यार न पा सके। जिन्हें पता नहीं कि बाप भी होता है। बड़ा बच्चा था लड़का जिसका नाम कन्हैया था और दूसरी थी छबि। दोनों अपनी माँ पर न्यौछावर थे। दुनिया में और उनका था ही कौन? वही माँ उनकी पूरी दुनिया थी। जब कि कन्हैया केवल दो साल का था, तो उसका पिता हैजे से प्रभावित होकर इस दुनिया से सदा के लिये विदा हो गया। और इस बेदर्द जमाने में छोड़ चला उस बेसहारा औरत को। उस समय इस अभागिन के पेट में अभागिन छबि थी। यह बेसहारा औरत अनाथ बन गई कोई उसे सहारा देने वाला भी न था। उस पहाड़ी ही के दामन में एक नवाब साहिब सपरिवार रह रहे थे। लाचार हो, अपनी इज्जत हाथ में रख कर वह वहाँ बर्तन माँझने का काम करने लगी। जो पैसे आते, किसी तरह उनसे अपने दो मासूम बच्चों का पालन पोषण करती। पर उसे अपने पेट की कुछ परवाह न थी। बच्चों की खुशी में ही वह अपनी खुशी समझती थी। कई बार तो उसे पाँच-पाँच दिन तक उपवास करने पड़े। इसके सिवा और करती भी क्या। रुपये तो केवल पाँच मिलते थे। ऐसे ही दिन-दिन गुजरता गया। बचपन के शेष होने में देरी नहीं लगी। छबि और कन्हैया दोनों ने यौवन की प्रथम सीड़ी पर कदम रखा। ये दोनों भाई-बहन एक दूसरे को बहुत चाहते थे। अब कन्हैया बड़ा हो चला था अतः यह उसके लिये लज्जा की बात थी कि माँ कमाये और वह खाये।

माँ के पास जाकर उसने कहा—“माँ अब तो मैं बड़ा हो गया हूँ, इतनी देर तुमने पाल पोस कर बड़ा किया। अब तुम्हारी सेवा करनी मेरा कर्त्तव्य है।” माँ ने ब्रेटे की यह बात सुन उसे आलिंगन कर आशीर्वाद

दिया। अब माँ ने काम छोड़ दिया, क्योंकि अब वह कर भी नहीं सकती थी। उसका शरीर जीर्ण शीर्ण हो गया था। कन्हैया उन्हीं नवाब साहब के हाँ, जहाँ उसकी माँ काम करती थी। खेती का काम करने लगा। नवाब साहब के स्वभाव में भी अब काफी अन्तर आ चुके थे। वे कुछ चिढ़चिढ़े से हो गये थे। बात-बात में डपट पड़ते। पर कन्हैया सब कुछ सह कर अपने काम में लगा रहता था। छबि घर का काम सम्भालती और भइया को दोपहर के समय खाना ले जाती। इस तरह दोनों भाई-बहन माँ की सेवा तन-मन से किया करते थे और एक बार उजड़ा हुआ घर फिर बस गया। ये लोग खुशी-खुशी अपने जीवन की ओर अग्रसर हो रहे थे पर किस्मत को यह न भाया भगवान ठहाका मार कर हँस पड़ा। उनकी माँ कल रात से ही अस्वस्थ मालूम पड़ रही थी, पर हालत गम्भीर न थी, केवल शरीर भारी-भारी सा लग रहा था। सबेरे जब कन्हैया अपने काम पर गया, इधर माँ की तबियत धीरे-धीरे बिगड़ने लगी। पर उसने छबि को कुछ भी आभास होने नहीं दिया। जब वह भइया को भोजन देकर लौटी तो देखा माँ बेसुध पड़ी है। वह घबड़ाई हुई से इधर उधर देखने लगी, पर कहीं कुछ न था। फिर वह माँ को झकोरने लगी, माँ मूर्छावस्था में पड़ी थी और बुखार से तप रही थी। घर में कोई न था। कौन डाक्टर को बुलाता और डाक्टर को बुलाने के लिये पैसे कहाँ से आते। उसे तभी ख्याल आया कि पैसा-पैसा करके वह दस रुपये जम्मा की थी। झटपट उसने वे रुपये लिये और डाक्टर के पास दौड़ी। डाक्टर को घर आने का अनुरोध किया। उसकी अवस्था देख तो डाक्टर को पहले डर हुआ और उसे पैसों की धमकी दी। छबि ने उसी समय दस रुपये उसके हाथ में थमा दिये और उसे घर ले आई। माँ की हालत बहुत गम्भीर हो चुकी थी। तभी कन्हैया भी आ पहुँचा। यह हालत देख वह भय और आश्चर्य से कांपने लगा। डाक्टर ने देखा और साफ कह दिया बचने की सम्भावना नहीं है, अपना कर्त्तव्य निभा वह चल पड़ा। माँ अन्तिम साँसें ले रही थी। यह देख छबि रोने लगी और एक बार जाते हुए डाक्टर को क्रूर दृष्टि से देख कर माँ से लिपट पड़ी। माँ ने कन्हैया को भी पास बिठा लिया। वह कहने लगी—“बच्चो तुम लोग हिम्मत न हारो। सबों को वहीं जाना है। मेरा काम था तुम लोगों को बड़ा करना और वह कर्त्तव्य निभा मैं जा रही हूँ। पर दुःख एक ही बात का है तुम लोगों को अपने हाथों शादी न दे सकी। खैर मेरी इस इच्छा को तुम लोग पूरी करना और हमेशा दोनों भाई-बहन प्यार से रहना। दुनिया को दिखा देना भाई-बहन का प्रेम। इसी

से...मे...री...आ...त्म...।...को...शा...न्ति...मि...ले...गी।” यह शब्द कह उसका सिर एक ओर लुढ़क गया। यह दृश्य देख दोनों भाई-बहन पत्थर से हो गये, उन्हें समझ में नहीं आया कि वे अब क्या करें। बहुत रोया-धोया। रोकर जब शान्त हुए तो अपनी किस्मत को कोसने लगे। यह सहारा भी उनके पीछे से उड़ गया। अब वे कहाँ जायें और किस के पास रहें। पर किसी तरह अपने दिल को कड़ा कर कन्हैया ने छबि को हिम्मत हारने न दिया, उसने उसे ढाँढस बंधाया।

इसी तरह शोक विरह में कुछ दिन बीते। अब कन्हैया ने फिर काम पर जाना शुरू किया। कितनी देर ऐसा बैठा रहता। छबि अब घर में अकेली रहती थी। माँ की मृत्यु से उसे बहुत आघात पहुँचा था। उसका शरीर धीरे-धीरे गिरने लगा, उसे बात-बात में बुखार आता। भाई उसे बहुत मानता था, अतः कुछ भी हो जाये, नवाब साहब से उधार ले बहन की दवाई मँगाता था। छबि को यह सब पसन्द नहीं था पर भाई का मन भी नहीं दुःखा सकती थी।

अब कन्हैया को छबि की शादी के बारे में चिन्ता होने लगी। पर शादी के लिये उसके पास रुपया न था, नवाब साहब ने अब एक पैसा देने से भी इन्कार कर दिया था, क्योंकि पहले का उधार ऐसे ही पड़ा था।

छबि ने अपने इस दुखान्त अतीत के चित्र को देख कर करवट बदली, उसके गालों से अश्रु की धारा बह रही थी, तभी हवा के एक झोंके से दरवाजा खुल गया। छबि यह आवाज सुन चौक पड़ी और उठ बैठी, अपने चारों ओर विचित्र वातावरण देख वह कुछ देर के लिये ठिठक गई। तभी उसे ख्याल आया कि वह वास्तव में अपनी गुजरी जिन्दगी को एक बार मूढ़ कर देख रही थी। उसने अपने गाल पोंछे, दिल को हल्का करने के लिये छत पर गई। रात काफी हो चुकी थी, पर भइया अभी तक नहीं आये थे। छबि फिर अपने बारे में सोचने लगी, भइया उसके लिये कितना कष्ट उठा रहा था, नवाब साहब की डाँट-डपट भी सह जाता था। तभी दरवाजा खटखटाने की आवाज आई। अपने अधरों पर कृत्रिम मुस्क-राहट ला वह दरवाजा खोलने गई। कन्हैया भीतर आया। वह बहुत उदास था, वह कई दिनों से ऐसे ही रह रहा था। रात-रात और दिन भर बाहर रहता था, खाने की फिक्र न थी। पर बहन को कुछ भी नहीं बता रहा था। लेकिन छबि भी नादान न थी, अपने भाई के मुँह के भावों को पढ़ने में देर न लगी। वह आज कल उसकी सगाई के लिये दर-दर भटक रहा था। पर आशा कहीं हाथ न आती। चारों ओर दहेज की पुकार हो रही थी। कोई कहता पैसों के वगैर मुँह मत दिखाया करो—कोई पहले ही हिसाब लेना शुरू कर देता। यह सब देख कन्हैया का मन टूट गया। आज किसी तरह उसने बहन को सच्ची बात कह दी। उतर में छबि कुछ न बोल पायी। कन्हैया अब अपनी पूरी झोंपड़ी बेचने पर तुला था। उसने बहन से कहा—तुम मेरी चिन्ता मत करो, मैं किसी आश्रम में चला जाऊँगा। तुम्हारी शादी एक अच्छे से घर में हो जाये, इसी में मेरी खुशी है। ताकि माँ की आत्मा को शान्ति मिले।” छबि

ने कहा कि वह शादी नहीं करेगी, उसे एक भाभी चाहिये। पर भाई यह कैसे स्वीकार करता। दूसरे दिन सबेरे खाना खाये वगैर कन्हैया फिर अपने इसी काम से चल पडा। वह एक भद्र पुरुष के यहाँ आ पहुँचा। वे बहुत अच्छे मालूम पड़ रहे थे। उन्होंने कन्हैया से कहा कि हमें जैसे आदि की कुछ जरूरत नहीं है, हमें तो केवल बहु से काम है। तुम सिर्फ बहु को भेज दो। शादी में हम ही जैसे भी खर्च करेंगे। कन्हैया आज इस बेदर्द जमाने में ऐसी बातें सुन अवाक हो गया। वह उस भद्र पुरुष को देखता ही रह गया। आखिर बात पक्की हो गई, लड़का भी अच्छा था।

उधर छबि अपने जीवन के बारे में सोच रही थी, उसने कभी सुख देखा ही नहीं था। माँ भी चली गई, बाप तो चला ही गया था। और अब यह भाई उसके लिये कितना कष्ट उठा रहा था। कितनी ठोकरें सह जा रहा था वह। नारी जीवन वास्तव में तूफान है, पूरा संसार उसका मजा चखता है। यह दुनिया कितना कठोर है। खैर ऐसा समय भी आयेगा, जब पूरा संसार नारी के कदमों पर झुक जायेगा। छबि यह सब सोचते-सोचते उब गई। उसे अपने जीवन से नफरत होने लगी। आत्म-हत्या करने की सोचने लगी, तभी भइया की याद आई। लेकिन आत्मा ने कहा—भइया तो सुखी है। तुम ही उनके दुःख की जड़ है, तुम्हारे ही कारण वह दुःखी है। छबि को लगा जैसे कोई चीत्कार कर कह रहा था—‘तुम आत्म-हत्या कर लो।’ उसने अपने कान बन्द किये और दौड़ कर एक फिनाइल की गोली अपने मुँह में डाल ली। कुछ ही देर बाद वह मूर्च्छित सी भूमि पर गिर पड़ी। दरवाजा खुला पड़ा था। छबि की आँखें पत्थर की तरह उसी ओर लगी थी। वह तड़प रही थी। तभी कन्हैया ने प्रसन्नचित्त प्रवेश किया। उसे क्या पता था कि उसकी पूरी आशाओं पर पानी फेर गया है। उसने देखा छबि का पूरा शरीर नीला पड़ गया था, वह चीत्कार कर बोल उठा—‘यह तुमने क्या किया छबि, मैं तो कैसे रंगीन सपने सजा के आया था।’ छबि ने अटकते-अटकते किसी तरह कहना शुरू किया—‘भै...या...मैं...जा...र...ही...हूँ...स...दा...सद...।...के...लिये। मेरे...लि...ये...तु...म...ने...बहु...त...क...ष्ट...सहे।...क्ष...मा...चा...ह...ती...हूँ। तुम...मे...रे...लि...ये...एक...भा...भी...ला...ना...मे...झी...आ...त्मा...को...शा...न्ति...मि...ले...गी। मेरी...क...स...म...है...औ...र...सु...खी...।’

इतने में ही छबि का सिर एक ओर लुढ़क गया। कन्हैया अपना माथा पटकने लगा, उसका सर चक्कराने लगा, उसे लगा जैसे पूरी पृथ्वी घूम रही है। वह उस लाश से लिपट-लिपट कर रोने लगा। उसकी आँखें सूज गई। संघ्या हो गई थी। अब वह बहन का दाह संस्कार कैसे करे, उसके पास कफन के लिये जैसे नहीं थे। वह नवाब साहब के पास जा, उसके पैरों पर गिड़गिड़ाने लगा कि उसकी बहन के कफन के

लिये कुछ पैसे दे दीजिये। नवाब साहब ने उसे लात मार कर दूर फेंक कहने लगा कि उसने सबों को कफन के लिये पैसे देने का ठेका तो नहीं लिया था। कन्हैया निराश हो फिर रोता हुआ लौट पड़ा। उसे समझ में नहीं आया वह क्या करे। तभी उसे ख्याल आया कि माँ ने उसे छबि की शादी के लिये एक अंगूठी दी थी। इसके सिवा और घर में कुछ न था। दौड़ कर उसने उस अंगूठी को बेचने के लिये उठाया। वह सोचने लगा कि माँ की निशानी को वह कैसे बेचेगा। पर यह कह उसने अंगूठी उठाई कि जिसके लिये यह बनी थी, वही जब चली तो इसको क्याकरूँ। वह अंगूठी ले बहन के पास गया और रोता-रोता बोला—‘अगर मुझे पता होता यह अंगूठी तुम्हारे कफन के काम आयेगी, तो कभी इसे माँ से न लेता। आज तो डोली की जगह तुम्हें अर्थी में बिठा रहा हूँ।’ वह कफन ले आया। लगभग रात के बारह बजे उसकी बहन छबि की चित्ता जल रही थी। वह उस चित्ता के सामने पत्थर की तरह मौन खड़ा था। तभी पास से उसे आवाज़ सुनाई दी—

“ओ पत्थर के भगवान, तू है कहाँ इस दुनिया में लग जाये आग।” वह चिल्ला पड़ा—भगवान आज तक मैंने तुम्हारे सब कष्ट सहे हैं। पर अब नहीं सहूँगा। तुमने कभी मुझे सुख का मुँह भी देखने न दिया। कितने बेदर्द हो तुम। लोग कहते हैं कि तुम सबों के पिता हो, पिता होकर भी क्या तुम इतने निष्ठुर हो। तुमने मुझे बाप का प्यार नहीं पाने दिया, माँ को मुझ से छीन लिया। सब को दिल पर पत्थर रख कर सह गया। पर आज तुमने मेरी इस मासूम बहन को भी छीन लिया। मैं इसका बदला लूँगा। आज तक मैं तुम्हारे चरणों पर झुकता था, पर अब तुमको ही झुका कर छोड़ूँगा।” इतना कहते-कहते ही वह नीचे गिर पड़ा। जब उसे होश आया तो सामने देखा राख का ढेर। वह बिलखने लगा। सोचने लगा उस सूनू घर में कैसे पाँव रखूँ। उसे लगा जैसे उस राख के ढेर में से छबि का मुँह उसे आशा दे रहा था। उसके सामने विशाल आस्माँ पड़ा था। किसी तरह उसने अपने भारी पग उठाये और वह एक हारे हुए जुआरी की तरह चल पड़ा भगवान से बदला लेने को।

सर्दी की रात

सुरेन्द्र मुंशी 'नवीन

द्वितीय वर्ष 'कला'कलकता

उम्र १५ वर्ष

रमेश ने आकाश की तरफ देखा, बादल आकाश को ढके हुए थे। वे आकाश में खुशी के मारे झूम रहे थे, मानो सूर्य पर विजय पाकर खुशी में मग्न हो गये हों, क्योंकि इस बार सुबह से सूरज एक बार भी उसकी सीमा को तोड़ आजादी से नहीं चमक सका था। रमेश ने दूर-दूर नजर दौड़ायी पर उसने कसम भर के लिये कहीं आकाश को बादलों की चपटे से आजाद नहीं पाया। सब जगह गहरा अन्धेरा छाया हुआ था, बीच-बीच में बिजली चमक कर वातावरण को ओर भी डरावना बना देती थी।

उसने घड़ी की तरफ देखा, पूरे तीन (दिन के) बजे थे। नौकरों के बचना करने पर भी वह गुलमर्ग की तरफ चल पड़ा। वह पंजाबी था, पर पीढ़ियों से काश्मीर में रहने के कारण अब काश्मीर में ही बस गया था। वह यहाँ सेबों के बगीचों का ठेका लिया करता था, और नवम्बर महीने तक उनको पेटियों में भरबा कर बाहर भेज दिया करता था। इस साल उसने टंगमर्ग के बगीचों का ठेका लिया था। टंगमर्ग गुलमर्ग से कुछ ही दूर है और आज रमेश यहीं पर इन बगीचों में लगे फलों को देखने आया था।

घोड़ा धीरे-धीरे पहाड़ों पर से उतर रहा था, पर मन पहाड़ों को पार कर चौकड़ी भरता हुआ घर पहुँच गया। रमेश सोचता जा रहा था कि घर पर अब्दुल्ला इन्तज़ार कर रहा होगा, उसे उसका झुरीयो वाला मुह

याद हो आया, कल्पना ने पलटा खाया और उसे अपना बचपन याद हो आया। अपने माँ बाप का प्यार उसकी आँखों सामने घूम आया। उसे याद हो आयी अपनी स्त्री की जो शादी के डेढ़ साल बाद ही एक लारी के उलटने के कारण मर गयी थी। अब उसके घर पर अपना कहलाने वाला था, वही अब्दुल्ला ! जिसने कि अपने जीवन के १४ साल इन्हीं के घर में गुजारे थे। इसी तरह विचारों में खोया उसे याद आयी अपने पड़ोसी रमजान बेग की। वह भी सेबों का व्यापार किया करता था। उसकी बीबी कभी-कभी रमेश को बुला कर प्यार से घर पर बनी 'मेश-कारि' (एक प्रकार की दूध की रोटी) खिलाया करती थी। सर्दियों में रमेश देर तक उनके घर में उसके पति तथा दो नवजवान लड़कों के साथ ताश खेला करता था। कभी-कभी उन्हीं के घर में खाना भी हो जाया करता था। इसी तरह विचारों में डूबता उतरता हुआ वह घर पहुँच गया। घोड़ा कई दिनों का आदी हो जाने के कारण बिना लगाम के संकेत के ही सीधा घर आ जाया करता था। दरवाजे पर ही बैठा हुआ अब्दुल्ला अपने को गरम करने के लिये हुक्का पी रहा था। रमेश को आता देख ही वह झट दौड़ कर रमेश के पास पहुँच गया उसने घोड़े को जाकर अस्तबल में बांध दिया और रमेश को हमाम (गर्म कमरा) में ले गया। वहाँ पर उसने रमेश के जूते निकाले, कपड़े ला दिये और गर्म

कांगड़ी (आग रखने की अंगीठी) ला कर दी। रात के साढ़े सात बजना ही चाहते थे और दिन भर थका होने के कारण रमेश को भूख लग रही थी। अब्दुल्ला ने आज एक सुर्गे को बनाया था और दोनों ने मिलकर गरम भात तथा मुर्गा खाया। रमेश ने हँस कर खाकर कहा, “अब्दुल्ला! आज कोई कहानी सुनाओ। अच्छा उस दिन जो तुमने “लल-दयद” की कहानी सुनायी थी, जिसमें उसने अपनी सास से डाटी जाने पर सारा सूत नदी में डाला था, क्या वह सच है?”

“सच! आज भी तो कमलों को काटने पर वह सूत निकला करता है” रमेश ठठाकर हँसने लगा। पेट पकड़ कर हँसते-हँसते लोट गया। सांस बटोरते हुए संभल कर बोला—

“तुम हमेशा यही गप्प सुनाता करते हो। भला यह भी कभी सच हो सकता है क्या? मैं सच कहता हूँ, तुम हमेशा ऐसी ही गलत बातें कहते रहते हो, कोई हँसाने वाली सम्भव कहानी सुनाओ तो मैं तुझे मान लूँ”

“बाबू! बूढ़ों से सुनी ये बातें आप गलत कहते हैं। यह तो कुछ नहीं है। कहते हैं कि वह देवी थी देवी। उसके चमत्कार आपको क्या मालूम।”

रमेश ऊँघने लगा था। अब्दुल्ला ने उसको फिर तंग करना उचित न समझा अतएव वह धीरे से बत्ती बन्द कर कमरे से बाहर निकल आया।

रात काफी हो रही थी। गहरा सन्नाटा छाया हुआ था, भण्डार घर (Store Room) में कुछ शब्द होने के कारण अब्दुल्ला की नींद टूटी। उसने सोचा शायद कोई लोमड़ी या भेड़िया भण्डार घर में घुस गया होगा अतएव उसने हाथ में एक मोटा सा डण्डा लिया और नीचे उतर आया। पर यहाँ पर उसने देखा कि मन्द प्रकाश की एक मोमबत्ती जल रही थी उसी प्रकाश में दो जवान आदमी अपने-अपने हाथ में एक-एक

चाकू लिये जल्दी-जल्दी सेबों में दाग कर रहे थे। अब्दुल्ला ने तजदीक जाकर देखा वे रहमान बेग के ही दो जवान लड़के थे। अब्दुल्ला को यह देखकर सारा मामला समझ में आ गया। इस साल रहमान बेग के बगीचों की तरफ काफी पानी गिरने के कारण इस साल के सारे फल गिर गये थे। पर रमेश बाबू के बगीचों के फला काफी अच्छी तरह तैयार हुए थे। इसलिये इस साल सेबों के लिये अच्छा बाजार था अतएव ईर्ष्या में जले थे रमेश के सेबों को खराब करने के लिये आये थे। अब्दुल्ला के आँखों में खून चढ़ गया। गुस्से से उसका शरीर कांपने लगा। अपने मालिक के इस नुकसान को वह अपनी आँखों के सामने न देख सका अतएव आवेश में जाकर वह भण्डार घर में घुस गया और ललकार कर उसने जाकर बड़े लड़के की सर पर चोट की। पास पड़े सेबों की पेटी को उठाकर छोटे भाई ने अब्दुल्ला के सर पर कस कर दे मारा। बूढ़े के लिये वह चोट काफी थी और वह डगमगाते पैरों से जमीन पर गिर पड़ा। इतने में रमेश भी जाग गया और वह घटना स्थल पर पहुँच गया। रमेश को देखकर दोनों भाई भाग खड़े हुए। रमेश दौड़ा-दौड़ा अब्दुल्ला के पास आया पर वह तबतक ठण्डा हो चुका था। रमेश ने उसे हिलाया और अन्त में उठ खड़ा हो इधर उधर दौड़ने लगा मानो उस आत्मा को खोज रहा हो, फिर दौड़ा-दौड़ा रहमान बेग के घर गया और वहाँ जाकर सबको सुनाते हुए जोरों से पागलों की तरह चिल्ला कर कहने लगा—

“सुन ले रहमान”, आज ईर्ष्या में जलकर तूने मेरे घर को जलाया एक दिन यही ईर्ष्या तुझको खुद जला डालेगी”

और यह कहता हुआ वह घर आया, अब्दुल्ला को कंधे पर डाल वह उन पागलों की तरह घर से चल पड़ा जिन्हें यह नहीं मालूम होता है कि वे कहाँ जा रहे हैं।

बगिया के फूल

सुरेन्द्र कुमार कौल

कक्षा दश, कलकत्ता

हम प्यारे बगिया के फूल।

पर कड़की रहती हम पर धूल॥

हम को कभी न छूओ तुम।

नहीं तो हम हो जायें गुम॥

हम रहते भगवन के सर।

और मिलता है उनका वर॥

तितली बैठी रहती हम पर।

और भौंरे चूसे रस चर-चर॥

नीले-पीले हम सब होई।

कृष्ण जैसा है न कोई॥॥

हम एक-एक से बड़कर हैं।

औ बड़ी सुगन्ध फैलाते हैं॥

माली आता पानी देता।

चुन-चुन कर ले लेता॥

इनसे शिक्षा यह मिलती है।

तुमको भी ऐसा बनना है॥

मेरी कश्मीर की यात्रा

ललित मोहन रंणा, पांचवीं श्रेणी, उम्र ८ वर्ष

१५ मई रविवार का दिन था। उस दिन हमलोग सियालदह स्टेशन से साढ़े नौ बजे पठानकोट एक्सप्रेस में कश्मीर की तरफ चले। ट्रेन में दो दिन दो रात लगे। अन्त में तीसरे दिन पठानकोट पहुँचे। वहाँ से बस पर चढ़ कर श्रीनगर जाना होता है। हमलोग भी एक बस पर चढ़कर श्रीनगर की तरफ चले। दिन में डेढ़ बजे जम्मू पहुँचे फिर बस पर चढ़े रास्ते में हरे भरे पेड़, ऊँचे-ऊँचे पहाड़, नदियाँ दिखाई दी इनको देखकर मैं इतना खुश हुआ जितना कभी नहीं हुआ था। शाम को ८ बजे हम कुद पहुँचे। यह पहाड़ी पर बसा है। यहाँ का साफ ठंडा पानी पिया। कुछ देर तक कुद का दृश्य देखते रहे। १० बजे बटोत पहुँचे। वहाँ किराये पर कमरा लिया। यह भी पहाड़ी जगह है। रात को ठंड लगी। सुबह फिर बस पर चढ़कर जवाहर टनल क्रॉस करके श्रीनगर डेढ़ बजे दिन को पहुँचे। कहीं कलकत्ते की सड़क गर्मी और कहीं श्रीनगर की ठंड। इसके दो तीन दिनों के बाद निशात बाग गये वह दिन शनिवार का था। इसलिये फव्वारे और चादरें बन्द थी केवल रविवार को फव्वारे और चादरे होती हैं। वहाँ इतना खेले कि सब कपड़े भींग गये। घर जाना मुश्किल हो गया। इसमें आनन्द आया। उसके बाद नेहरू पार्क देखने गये। नेहरू पार्क एक बगीचा है और इसके चारों ओर पानी है वहाँ शाम को पानी का दृश्य बड़ा सुहावना लगा। उसके

कुछ दिनों बाद हमलोग चश्माशाही गये। वहाँ का पानी मुझे बहुत मोठा लगा। दिन को मैं मेरे पिताजी, मेरा चचेरा भाई चचेरी बहन, चाचाजी परीमहल चले। वहाँ कुछ पुरानी आलीशान इमारतों के खण्डहर देखे। चश्माशाही में फव्वारे और चादरे भी थीं। रविवार था। वहाँ का पानी मुझे बहुत अच्छा लगा। कुछ दिनों बाद मैं और मेरे पिताजी शंकराचार्य पहाड़ी पर चढ़ने गये। पहाड़ी के ऊपर एक पत्थर का मन्दिर है जिसमें शिव की विशाल मूर्ति है। यहाँ से सारे शहर का नजारा तथा झील डल का सुहावना दृश्य दिखायी देता है। उसके चार पांच दिन बाद हमलोग पहलगाँव गये। वहाँ सुबह और शाम बड़ा सुहावना दृश्य होता है। वहाँ लिदर नदी की शन शन की आवाज़ लगातार गूँजती रहती है। हमलोग घोड़े पर चढ़कर पहलगाँव से दस मील दूर चन्दनबाड़ी गये। वहाँ बरफ था। हमलोग बरफ पर कुछ दूर तक चढ़े। उतरते वक्त कई बार गिर गये। कई बार चोट आ गई। पास से पंचतरनी नदी बहती थी। उधर से हम पहलगाँव वापिस आये। वहाँ से श्रीनगर आये। कुछ दिनों बाद श्रीनगर से बस में पठानकोट पहुँचे। वहाँ से पठानकोट एक्सप्रेस पर चढ़कर कलकत्ता पहुँचे।

एक बार हँस लो

इन्द्रा मंशी, कक्षा-७ उम्र-१० साल

(१)

एक बार एक मोटे से आदमी हाथी पर जा रहे थे, वहाँ पर कुछ बच्चे खेल रहे थे। उस आदमी को देखकर सारे बच्चे हँसने लगे। लालाजी ने कहा कि—“बच्चों क्यों क्या बात है? हँस क्यों रहे हो? क्या तुमलोगों ने हाथी नहीं देखा है”, लड़कों ने कहा—“हाथी तो देखा है लेकिन हाथी पर हाथी नहीं देखा।”

(२)

एक बार एक ग्रामीण साइकिल बिक्रेता के पास गया। साइकिल बिक्रेता ने कहा—“भैया साइकिल खरीद लो अच्छा रहेगा। ग्रामीण ने कहा—“गाय तो ठीक है।” साइकिल बिक्रेता कहा कि, “जब तुम गाय पर चढ़कर चलोगे तब लोग कितना हँसेंगे।” ग्रामीण ने कहा—“उससे कम जबकि मुझे साइकिल से दूध दुहते देखेंगे।”

(३)

एक बार दो गँवार एक अच्छे से कलकत्ते के हाल में गये। वहाँ एक गँवार ने कहा—“भाई हाल तो बड़ा अच्छा बाटे।” दूसरे गँवार

ने कहा—“हाँ भाई” तुम तो सच कहतनी, हम भी जानत बाटे हो। लेकिन यहाँ तो एको पंखा ना लोकात बा।

(४)

एक बार एक शिक्षक ने बच्चों से प्रश्न किया कि बच्चों—हाथी कहाँ पाया जाता है? बच्चों ने कहा कि—“मास्टरजी” हाथी तो इतना बड़ा जानवर है जो कि खो ही नहीं सकता फिर उसके पाने का सवाल ही नहीं उठता।

(५)

हाल ही की बात है कि एक काना व्यक्ति “मुगले आजम” फिल्म देखने के लिये सोसाइटी में गया। भीड़ काफी होने के कारण वह किसी तरह टिकट घर तक पहुँच सका। उसने सवा रुपये के बदले १० आने देकर टिकट माँगी। टिकट देने वाले ने जब इसका कारण पूछा तो उसने छोटे शब्दों में उत्तर दिया—“मैं तो एक ही आँख से देख सकता हूँ” इसलिये मेरे लिये टिकट का दाम आधा होना चाहिये।