

VITASTA

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KASHMIR SABHA (Regd)

295, S. N. Roy Road

CALCUTTA-38



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855, P Block New Alipore

CALCUTTA-53

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PRESIDENT'S SECRETARIAT,
RASHTRAPATI BHAVAN,
New Delhi-4.

No. F. 3-M/70.

September 16, 1970.

Dear Shri Kaul,

The President desires me to thank you for your letter of the 29th August, 1970. He sends his best wishes for the continued success of Vitasta.

Yours sincerely,



(K. R. Gupta)
Additional Private Secretary
to the President.

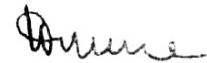
SECRETARY
TO THE VICE-PRESIDENT OF INDIA,
New Delhi

22nd September, 1970.

Dear Sir,

The Vice-President is glad to know that the Annual Number of your magazine Vitasta will be issued on 1st October, 1970 and sends his best wishes for its success.

Yours faithfully,



(V. Phadke)

Director (Information)

PRIME MINISTER'S SECRETARIAT,
New Delhi-11.

F. 11 (11) 70 PMP.

September 5, 1970.

Dear Sir,

The Prime Minister thanks you for your letter. She sends her good wishes for the success of the "Vitasta" annual number being brought out by the Kashmir Sabha, Calcutta.

Yours faithfully,

A handwritten signature in black ink, appearing to read 'H. Y. Sharada Prasad', written in a cursive style.

(H. Y. Sharada Prasad)

KASHMIR SABHA

EXECUTIVE COMMITTEE

1970-71

President : Mrs. S. Haksar

Secretary : Shri P. L. Dhar

Vice-President : Shri U. Kaul

Joint Secretary : Dr. J. L. Kaul

Committee Members :

Shri M. K. Ogra

Sm. Bilas Razdan

Shri J. L. Kaul

Shri M. N. Munshi

Dr. B. K. Moza

Shri K. N. Kaul

Shri C. M. Ganju

Shri M. Dhar

Shri H. K. Kaul

Treasurer-cum-Accountant : Shri B. L. Tiku

AIMS & OBJECTS OF THE SABHA

The aims and objects of the Sabha are :

- (a) To preserve, foster and promote the way of life peculiar to Kashmiri Pandits and encourage welfare activities amongst its members.
- (b) To patronize, encourage and organise such activities as are conducive to greater understanding and integration on the broad social, cultural and spiritual pattern of our country.
- (c) To take all possible measures to solve problems of common interest to members in particular and Kashmiri pandits in general.
- (d) To provide aid and relief, to the extent possible, to authenticated and deserving cases of distress within or outside the community.
- (e) To purchase, acquire and/or otherwise obtain property both movable, and immovable, receive donations etc. for furthering the aims and objects of the Sabha.
- (f) Provided that the activities referred to in Sub-Clauses (a), (b), (c) and (d) above shall be construed to exclude subjects, activities etc., of a political nature.

KASHMIR SABHAS

KASHMIR SABHA, Calcutta came into the existence in the year 1956. The first annual issue of the *Vitasta* was published sometime in the year 1960. The present issue is, therefore, the tenth successive annual issue of the *Vitasta* published by the Sabha at Calcutta. During this decade and half, of the existence of the Sabha, lot of water has flown down the Howrah Bridge. Many well-wishers and founder members of the Sabha have left Calcutta in the course of these years. The baradari members here at Calcutta feel grateful to these founder members, some of whom are still with us, for the pains they took all these years to see the Sabha on its feet and expanding its activities in all directions. The way in which the Sabha keeps the members of the baradari informed, through its monthly *Vitasta*, about the activities and whereabouts of its members is praiseworthy. One feels so happy to find so many Kashmiri organisations coming up all over India in various cities where members of our baradari have gone to serve or live. That Calcutta Sabha has been the pioneer organisation and has provided the lead to other sister organisations is a matter of pride for us. Let us hope such organisations come up and grow in all big towns of India and let us further wish that one day we have an all India organisation to guide and coordinate the social and cultural activities of our community.

Last two decades our community has had to face a lot of changes. We have spread throughout the country and that in itself makes it imperative for us to have Sabha like organisations, so that, we do not give up the social customs peculiar to our community and thus lose our identity in the large sea of humanity. We do not want to be regional or parochial in any way. What we want is to see that as long as we are outside Kashmir, we do not lose our mother tongue 'Kashmiri' and we hold on to our cherished traditions and social customs exclusively ours which have been with us from times immemorial. It is saddening to find our children having no idea about functions like "Khachi Mavas", "Gada Bata" etc. which in our childhood we used to celebrate with such a lot of gusto and enthusiasm in Kashmir. Our community has definitely progressed in many ways socially, culturally and even economically. A synthesis of the varied basic values of the twentieth century one finds in the Kashmiri community. The only thing of which our community should feel ashamed of is the prevalent dowry system which one finds growing like cancer. The sooner we give it up the better it will be for us. They say when marriage becomes a business, dowry is the medium of exchange. Let no one call us businessman--We have never been businessmen.

REVERSING THE TIDE

By Prof. S. L. SADHU,

Baramulla, Kashmir.

For centuries chroniclers of events in India have recorded reverses to Indian arms in the face of foreign aggression. Armies in India comprising Rajputs, Afghans, Mughals, Maharattas and Sikhs had, one after the other, to make their surrender. It is, therefore, refreshing to read of the first victorious offensive of the army of free India against marauding tribesmen lured to the valley of Kashmir by short-sighted leaders in the neighbouring state.

During the last few years Indian generals have published authentic accounts of army campaigns led by them. While General Kaul and Brigadier Dalvi have had to explain away the reverses of the army in NEFA in October-November, 1962, General L. P. Sen relates in his book **Slender was The Thread* how even while it was disorganized and dis-integrated, the Indian army wrested the opportunity out of the teeth of unfavourable circumstances and sent the enemy fleeing from the door steps of Srinagar to beyond Uri in November 1947. Taking into account the grim situation in the valley on Monday, October 27, 1947, when a civilian dakota landed with the first Indian army personnel at the Srinagar airfield at 9.15 A.M., it cannot be said that 161 Infantry Brigade placed under the command of Brig. L. P. Sen six days later was even reasonably equipped to deal with it. During those hectic days between October 25 when the Maharaja of Kashmir took refuge in Jammu and November 8 when Shalteng, Pattan and Baramulla were re-occupied by the Indian army in a matter

of hours, every one kept his fingers crossed. An incident of the slightest consequence could have tilted the balance in favour of the enemy who was sure to repeat with greater lust in Srinagar what he had done in Muzafarabad, Uri and Baramulla.

If Pakistan did not achieve its objective in Kashmir it was because of a series of circumstances :

- (a) Pakistan expected the Muslim population in Kashmir to rise in its favour. This was a gross miscalculation. On the other hand the resistance of the civil population organised by the National Conference was the most important factor against the enemy.
- (b) Utter lack of discipline. While Pakistan wanted to capture Srinagar, valuable time was wasted by the raiders in plunder, arson and rapine in Muzafarabad, Uri, Baramulla and Pattan.
- (c) Rearguard action of Gen. Rajindrasingh held the raiders at Uri for a number of days till a diversion was constructed.
- (d) Poor intelligence.

Having occupied Muzafarabad on October 22, the raiders had only 200 soldiers under General Rajindrasingh between them and Srinagar which they could capture within the next twenty-four hours

* Sen, L. P. : *Slender Was The Thread* —Orient Longmans.

with the help of a sizable number of pro-Pakistan elements. For want of reliable intelligence they probably over-estimated the potential resistance to their movements in Srinagar and failed to grasp the advantage. Even on October 27 when Col. Rai was killed in Baramulla they had the road to Srinagar open before them and the Indian army personnel, just a handful, had not organised the defence even of the airfield. It was later that occupation of the Pattan heights by 1 Sikh denied free use of the road to the enemy which fanned out towards the airfield *via* Badgam. The airfield could have been occupied within hours of the sack of Badgam on November 3 but the failure of the raiders to press home their advantage is surely explained by the lack of reliable intelligence reports on the strength of the Indian army.

Inability to gather significant intelligence proved almost fatal to the Indian army in its initial stages in the Badgam sector. Major Somnath Sharma deserves all praise that Gen. Sen and a grateful nation have posthumously showered upon him. According to Gen. Sen he undertook patrolling of the airfield-Badgam-Magam on November 3 and reported that there was nothing unusual and only half-an-hour later he was massacred along with his troops. Such a report from any other person would betray sheer naivette. The facts as known to every one are that the raiders having fanned out along by-paths were about ten miles from Badgam on November 1, having overcome token resistance offered by some Sikhs. On November 2 when Brig. Sen took over command of 161 Infantry Brigade the raiders reached a village three miles from Badgam and were feted there by some pro-Pakistan elements. Consequently, the minorities in the area forsook their hearth and home to take refuge in Srinagar. The same day while the local office of the National Conference hauled down its standard bearing the ploughshare and hoisted the green flag of Pakistan with its crescent and stars, the local treasury was evacuated to Srinagar.

Several houses of the minorities were set ablaze at night and the flames seen by Gen. Sen (p. 66-7) were obviously from Badgam and not from Gulmarg. Raiders were already in the village, a tehsil headquarters, on November 3 when Major Somnath Sharma patrolled the area. The minorities, their homes sacked, had also fled the Gulmarg and Magam sector where 1 Punjab was located. The report that 'everything was very quiet in Badgam' at 2 o'clock on November 3 (p. 71) in spite of what has been said above suggests that patrolling was being done with eyes shut and ears plugged. If at 2.35 p.m. when Major Sharma reported enemy snipping the Company of 4 Kumaon which was on its way to the airfield had been rushed back to Badgam less than three miles away, the situation might have been retrieved. The air strike ordered by Brig. Sen was ineffective. The Indian troops were overwhelmed and Major Sharma was killed. Many of his men who survived were huddled up in a house vacated by minority community the previous day and murdered in cold blood on November 4.

The elated enemy should have surged forward to the airfield but did not. Gen. Sen makes several guesses. A local report current at the time was that after his victory at Badgam, Khurshed, the leader of the raiders, called for 700 ponies to carry supplies from Baramulla along the sub-mountain paths to enable him to make a two-pronged attack on the airfield and Srinagar. By the time it could be done, Brig. Sen had pulled away the 1 Sikh from Pattan and the raiders decided upon a frontal assault on Srinagar in their lorries and trucks.

Though this was the most serious reverse for the Indian army in the valley of Kashmir, it by no means demoralised them. With abundant zeal and earnestness the 161 Infantry Brigade planned their offensive which resulted in the utter rout of the enemy. The Shalteng offensive commenced at

night on November 7 and Pattan, Sangrama and Baramulla were re-occupied by our troops the next day. Gulmarg, Magam, Sopore, Bandipore, Handwara and Lolab where the marauders had carried arson, rapine and death for nearly a fortnight were cleared simultaneously. Rampur was occupied on November 11 while Pandit Nehru was addressing thousands of people at Lal Chowk in Srinagar and Uri on November 13.

General Sen weilds a facile pen and the book is of absorbing interest. Numerous sketches make it easy for the layman to understand the intricacies of the many engagements fought and won by the 161 Infantry Brigade. There is no mention of any reverse after the offensive of November 7, 1947, and one gains the impression that a battle well-planned and fought with all the senses alert is sure to yield the expected result like an experiment in the laboratory.

War has its own rules and complacence has no place in them. Surprise which Gen. Thimayya inculcated in the hockey field, is displayed by Gen. Sen in abundance while executing his plans to a successful conclusion and the enemy received a drubbing wherever he ventured out. He also lays emphasis on the 'sixth sense in an army commander which enable him to keep always one step ahead of the enemy (p. 280) in such engagements as those of Limber Nallah, the capture of Pandu post or opening up of the Hajipir pass. A mishap, minor or serious took place only when a deviation was made from the approved plans as by the CO of 1 Sikh near Bhatgiran (p. 150), of 2 Dogras at Salamabad (p. 257-8), or by the wireless operator (p. 279-80) which nearly killed Lt. Col (later Major, General) Khanna, or by Col. Menon who rashly went out to chase the enemy and was ambushed, or by Major Thimayya who was killed along with his pet Alsatian when the latter struck a mine.

Taking things for granted is likewise fatal in the field : e.g., evacuation of the Pandu peak by

1 Bihar regiment even while it had hurled the enemy back (p. 287), or the withdrawal of troops ordered on the approach of snow by Big. T. B. Henderson Brooks from such posts as Pir Kanthi, Ledi Gali and Haji Pir won after a hard struggle six months earlier. The enemy occupied them just before the cease-fire and India was cheated not only of valuable territory but also of a vital line of communication from Srinagar to Poonch via Uri and Hajipir. But for this loss infiltration of the enemy in our territory in 1965 would have been prevented. It is an irony that the loser of Pandu and Hajipir in 1948 was asked to autopsy the reverses in NEFA in 1962 : And it is a thousand pities that the NEFA situation developed even while Gen. Sen himself was GOC-in-C, Eastern Command :

In one case Brig. Sen was himself guilty of complacence which cost many civilian lives in Handwara-Teethwal area. Several passes leading to Handwara from the enemy territory are easily negotiable even when under snow. After their harrowing experience under the raiders in October-November, 1947, the people of Handwara cried hoarse for protection against winter infiltrations. But the Brigade Commander appears to have dismissed the possibility, or taken it lightly till January 1948 when Sri D. P. Dhar and Maulana Syed had a narrow escape at the hands of the enemy who had penetrated furtively. The army spurted into action and apprehended the enemy in platoon strength but only after he had repeated his earlier 'exploits' and bagged twentyfive heads of the minorities. The Handwara sector could have been entrusted to the J & K State forces who knew the terrain well but had been despatched to Jammu in a huff.

Certain inaccuracies of a factual nature have crept into the book. Maulana Syed Masoodi was among the stalwarts who opposed the two-nation theory in 1947, Syed Mir Qasim being a little-known youth then (p. 15). It was widely known in

1947 that Pakistan was going to invade the State and many civilian officers had come away from Muzafarabad. Only Lt. Col. Narain Singh refused to believe and when early in October two teachers made a report to him he had them publicly flogged to set an example to all 'scare-mongers' (p. 35); Electric power failed not at mid day (p. 38) but at 9-30 in the night with the Maharaja holding a *darbar*. Even at the worst of time Srinagar never had the look of a doomed city (p. 81). Wedding season was a galore and who could stop chorus hymeneal? A serious row was created by dissident elements over the accidental death of two civilians (p. 82). A bare-headed procession marched with the dead bodies to the Lal chowk and could have caused grave mischief but for the nerve shown by Shri G. Mohi-ud-Din Qara. Later Col. Unni Nair, the PRO, offered apologies on behalf of the army in a public meeting. The citizens of Srinagar vividly recollect that the prolonged suspense was broken at midnight in November, 1947, when the battle of Shalteng started though the author's account indicate that it was fought and won during the day.

The author appears to be adept in salting his account with many amusing anecdotes.

(i) The first intelligence reports about the activities of the raiders in J & K were received indirectly by the Indian army and the location could not be traced for a number of days.

(ii) Shri D. P. Dhar had persuaded the Prime Minister to have Brig. Sen relieved of his command of operations soon after he took over and the situation was saved by the firmness shown by Sardar Patel.

(iii) On one occasion an Indian picquet was subjected to volleys of unprintable dialogue by the enemy. Finding them in excellent form in the use of this weapon also the enemy opened fire and courted death.

(iv) The episode of a Brigadier styling himself as Major General and Commander 5 Division provides comic relief in the midst of tension.

(v) Once an old woman strayed into the Indian camp and blurted out valuable information regarding the next move of the enemy.

(vi) On another occasion a casual meeting with a friendly foreign couple in Srinagar forewarned the Brigade Commander of an impending assault on the Mohora power house.

Several questions are raised in the course of the narrative: Why the Maharaja sent only 200 men under Gen. Rajindrasingh to stop the raiders when he had about 2000 trained soldiers in the barracks was perhaps because he feared a breakdown in the internal security, especially in view of the "Quit Kashmir" agitation against him. Along with the author one fails to understand why the Skardu garrison was obstinately sacrificed when it could have been permitted to evacuate and reinforce the one at Kargil; or why Brig. Sen was not permitted to chase the fleeing enemy beyond Uri when he could have pursued them beyond the Krishenganga and cleared the Jehlum valley; or, why the Sri Division was not given three or four additional battalions early in 1948 to throw the enemy out. Gen. Sen suspects the motives of the British Top Brass at the Gen. HQR in New Delhi.

Avoidable blunders committed by various field commanders include the attempted link-up with Poonch in November, 1947, without altering the Poonch garrison who, mistaking the Indian relief force for the enemy, blew up the bridge over the Betar *nallah* to snap the Poonch-Uri-Srinagar link for ever. The link could have been re-established with little effort immediately after, but every one, including perhaps Brig. Sen, seems to have overlooked its importance. The slovenly conduct of 2 Dogras in the capture of Salamabad contributed

to the halting of the advance to Domel. The insistence of Gen. Thimayya to replace 4 Kumaon on Pandu by 1 Bihar battalion cost us that important feature. Finally the withdrawal of troops from Pir Kanthi, Ledi Gali and Hajipir under orders of Brig. Henderson Brooks was a loss for which we are still smarting. For all the difficulties and shortcomings experienced by him the impression is unforgettable that Brig. Sen was lucky throughout his campaign in Kashmir with every change in the situation turning in his favour.

It would be appropriate to conclude this brief review with the advice given to the author by an army general and Mahatma Gandhi. General Russel

had this to say to Brig. Sen on the eve of his taking over command in Kashmir :

“The only advice that I can give you is that if you get a chance of hitting them, hit hard with all you have got and don't let up.”

On November 1, 1947, the apostle of peace and non-violence counselled him,

“You're going in to protect innocent people, and to save them from suffering and their property from destruction. To achieve that you must naturally make full use of every means at your disposal.”

Every army commander must heed this wholesome advice

WITH BEST COMPLIMENTS

FROM :

SHIB SHANKAR JAGDISH PRASAD

CALCUTTA

The Kashmiri Pandit—At Home & Abroad

By J. L. K. JALALI

Karan Nagar, Srinagar Kashmir.

The social decision to revive the real representative organisation of the Kashmiri Pandits, the Sanatan Dharma Yuvak Sabha (The All State Kashmiri Pandits Conference) and instal me as its President, I find I have to face a social challenge which affects the very vitals of our small community and strikes at the root of our existence at home and outside. It is true that under the impact of modernism and world trends our men and women, particularly our youth, cannot escape the tidal bore of individual preservation and self-protection. But it is also true that in this age of democratic gregariousness collective survival is more important and necessary for cohesive growth and development, especially for the cultural existence of a society like that of ours, which is threatened with an insidious disintegration through dispersion and otherwise.

My organisation appears to be a localised body ; but we have constitutionalised it as an All-Kashmiri Pandit Conference with a view that the Kashmiri Pandit at home does not forget that there are thousands of his brothers and sisters who have been emigrating from Kashmir for the last five centuries, and that the exodus has become substantially and materially tangible due to forces which appear to be beyond control, but which must be counteracted and counter-manded in the interest of our social integration, political preservation and cultural subsistence. After Independence conditions at home have thrown us a gage which can hardly be slurred over. One false step, and we are lost for ever !

History has recorded that there were three million Hindus in Kashmir at the time Sikandar the Iconoclast was goaded to pursue a policy of their complete extermination. Thousands fled ; the proverbial 'eleven houses' reinforced by Zainulabidin's recall of the emigres grew into a politico-economic nucleus which resuscitated the deserted homes, re-inspired the rural life, readjusted the administrative apparatus to give it a governmental go. With the subsequent religious inclemency our numbers continued to suffer and diminish, and the little respite that followed could not replenish the depredations, so much so that in the census of 1941 some 77 thousand souls totalled our strength at home. 1947-and-after have again given a below in as much as thirty thousand of our brothers and sisters have settled in the plains of India and outside. We are still over 70 thousand here.

At home circumstances have conspired to challenge our socio-economic existence. In spite of our traditional secular outlook and behaviour a sense of insecurity seems to have gripped most of us. There has been talk of mass emigration, but I have discouraged that feeling, and our Organisation has been trying its level best to assure the pessimist that panickiness is not the way to meet that challenge. "But what we have been witnessing and experiencing from day to day," they tell us, "believe your assurances." And I fear they are not quite wrong.

The Kashmiri Pandits are a minority in Kashmir ; they will be a minority always. The

question is that this important minority has to live there with its head erect, with a sense of full security, with an assurance by the Government and the majority community that they will behave in such a way as would not undermine the socio-cultural and politico-economic existence of this minority. But at the same time this Minority has a duty by itself, that it shall have to adjust itself to the changing conditions and bid good-bye to incongruent and inconsistent social customs that seem to have been given a new lease of life with the economic change that has devalued traditions and created circumstances giving rise to what may be termed "social indiscipline". In the past whatever the character of the society was, the members of a society considered it *undharmic* to refuse to abide by social restrictions which gave a sense of cohesion to it, and few and far between were the cases of indiscipline that occurred and were successfully tackled in the belief that they would not be repeated. If sometimes a case or two occurred it was more an exception than a rule. On the other hand exceptions have now become the rule, and economic "affluence", instead of enforcing that discipline has played havoc with it, so much so that social mutualism and social obligations have given place to individualism and to individualistic arrogance that rejects the collective responsibility that keeps the society alive. This social indiscipline has now assumed a threatening aspect which, perhaps, is not realised by all of us.

It may be that in modern conditions social relationship has lost that value which was given to it in the past. Religious interdictions, social inhibitions and cultural admonitions have given way under the weight of "progress". If there be

no check, anarchism rules the roost. When a society is invaded by anarchy, its very existence is at stake ; if it is not attended to in time, it is always too late in the day to rue the "last days of Pompeii". It is an uphill task which with the passage of time becomes involuted, involved and intricate, and defies belated efforts to set right what is already an inchaote mess. For some time past we have been witnessing a frustration on all fronts, particularly the economic front which has vitiated our social and cultural fronts as well. There may be a few officers, members of Assembly, Minsters, or employees in the Government, but that does not solve our main problem, the problem of our EXISTENCE. That problem is becoming more complex day by day, as it encourages incessant exodus of our youth from Kashmir, the land of their birth, and nobody seems to be interested in its seriousness, its gravity, and its far-reaching consequences. Of late it has led to acute social frustration, and during the past 100 months, our girls have been forced to slide down on the plane of temptation. Why should this have happened in in our community, in our minority *alone*, is all the more grievous. I do not want to be more explicit. I feel the responsibility, but unfortunately individual preoccupation renders others indifferent and impervious, and so I am almost alone in the deserted field. It is a folly to wait and be consumed like the boy of "Cassabianca". Some effort is needed, and that must be made to integrate our community, to save it from the inroads of unsocial attacks that shall otherwise erode the very foundations of our socio-cultural existence in and outside Kashmir. This has to be immediately stopped. I want help, I want assistance, I want cooperation, and I want sympathy. Will you offer me all this ? There is no time to lose.

MASTER ZINDA KAUL

MOHANKISHEN TIKU,

Mahinder-nagar, Jammu.

I was first drawn to Zinda Kaul after reading some of the articles about him published in a Daily from Srinagar, and by one of our relatives Late Pandit Shankar Lal Kaul—"Kashmiri-kas". I very much longed to meet him, talk to him about Kashmiri Poetry and find out his reactions towards the present day kashmiri poetry and the poets. It was in the month of November, 1957, that I made my way to a locality in Jammu where Master Zinda Kaul was putting up with a friend. I was at once charmed by his personality, soft and simple. With a pale face and an unassuming appearance dressed in the traditional "pheran" he greeted me with a smile. When he heard of my interest in the Kashmiri Poetry, he became very much interested in me and encouraged me to learn more and more. Thereafter I wanted to make it a point to visit him often both at Srinagar as well as at Jammu and seek guidance from him. Time spent in his company was so invigorating and enlightening that one never felt like leaving him. He had told me of his early days, of his study, and of his work in connection with the editing of Poet Paramanda's works.

Zinda Kaul later known as Masterji, was born on July 17, 1884 in Srinagar. His father Shri Lakshman pandit, died early while Zinda Kaul was still a young boy. Under the burden of responsibilities Zinda Kaul tried his hand at many occupations, and grew up in a prosaic atmosphere. He acted as a salesman, a teacher, a clerk, and a translator in the State Publicity Department. In those early days, he faced many difficulties in

getting books to read,—his thirst for knowledge was insatiable. He, some how, managed to borrow books for his study. Poetry had fascinated him from the beginning. He was thrilled by 'Sweetest songs that tell of saddest thoughts'. When Pandit Bal kak Jan his persian teacher died, Zinda Kaul joined Pandit Damodhar's private school. He was hardly 14 years when he composed his first poem and came to recite it from the stage at Dharma Sabha at the Rughunath Mandir, Srinagar. Masterji also wrote some Urdu poems from 1920 to 1935 'Aha-Ha-Clerky' is the famous satirical poem on the plight of a poor clerk. When the poem was read by him at the Kashmiri Pandit Saba Hall, Jammu on Navroz-Day in the year 1935, it created a stir among the audience.

In the year 1915 he passed his Degree examination from the Punjab University and sought admission to B. T. Class in 1917. He was however refused admission because of certain differences with the State Education Minister. Masterji did not write in Urdu and Kashmiri alone. His 'LOVE' & DARBAGH composed by him in 1918 are the two English poems still remembered. In the year 1940 he published his first Hindi collection 'PATRA-PUSHPA'.

In 1942 at a symposium held at Srinagar, he read out a poem "Panun-Kath" which was very much appreciated. This poem and several others which he wrote later, established him as a renowned poet. He was the first Kashmiri poet to get distinction of winning the Sahitya Akademy Award

in 1956 for his collection of 35 famous poems called 'Sumran'.

Soft spoken gentle in his ways Masterji enjoyed simplicity. This was very well reflected in his dress that he put on and the food that he ate. Masterji left for his heavenly abode on February 3, 1965 at Jammu.

Here are the English version of some of the famous pieces from Masterji's poetry :---

- (1) "If the Lord had not made Death
If the bell of life where to continue
Providence would not deserve our thanks
We should overwhelm it with complaint"
- (2) "For we may turn away from Him
But will he let us go ? He unknown
and unseen.
Quietly listens, Sitting by....."
- (3) "We are like a house divided against itself
We have lost our mother tongue
Whither can such men go ? Well is said
by wise that.....
The ocean of this world is not to be
Crossed without God's grace
We are not in a position to speak
Till He bids us speak".
- (4) "The snow, the snow, the purifying snow,
As though a shroud were woven
from the moon
To bury inequalities and drown
The hills and valleys, high and low
Words fail me how can I tell
What my love has done to me ?
Its He (who) has brought me down
Its He (who) has slain my heart".
- (5) "The New year once again, the flowers here,
The gardens singing with the voice of birds
Their joyous odes to greet the new born year
O I by the tulips window, what the words..."
- (6) "Of God that heart hears many different things
Yet saw within that garden only man,
The formless come to name and form, the one
The farthest journey to the pilgrim brings.
- (7) Great Love, the power is as God's to bring
The dead to life, I know no God but thee
But make my heart thy shrine and I will sing
Of thee and worship thee, thy herald be !
He sent me here and said "Within this land
And house and in this flower garden line
And wait for me, and from the garden give
The flowers to neighbours,
This is how to send.....".

TEACHINGS OF SWAMI LAKSHMAN JOO

Collected by : ANUPAM KAUL, Srinagar.

(1) O Lover of Eternal Peace ! Why dost thou vainly strive to cultivate IT by catching hold of outward objects ? Thou will never find IT there. IT is ever resting in thine own self. IT is ever and anon within thyself. When thou goest in dreaming stage from wakefulness ; thou hast to pass through IT. Feel IT : for IT is the Real Rest thou search for. Why dost thou loose IT every now and then ? If thou art feeling IT, why dost thou come back again and mix thyself in unnumberd pains of the world ? Deeply crave for IT Deeply melt in IT's Infinite Beauty and Love. It is beyond all the beauties and the lights of the world. Drink IT deep. Deeply feel IT now ; or by loosing IT thou may in thyself be lost. If thou shalt find IT now ; thou wilt find IT hereafter ; if not thou art still entrapping thyself in the wheel of unlimited pains. It is thine ownself. It is thine own existence. It is thine own power and light.

(2) For the average man, the best means for ascent in the spiritual path is to find out a competent guru or spiritual guide and take initiation from him.

(3) Japa, constant awareness and dhyana or meditation are the best means for self-realization.

(4) Constant awareness is the best means for the unfoldment of the spiritual consciousness, known as unmesa in the Saiva Agamas. Between disappearance of one wave of thought and the appearance of another, there is a junction point which is Divine Consciousness. If one is constantly aware of this junction point one is sure to have unmesa or divine consciousness.

(5) There is a point twixt sleep and waking,
Where thou shalt be alert without shaking ?
so hideous pass,
They are passing,—endure, do not be
taken by the dross,
Then the pulls and the pushes about throttle,
All those shalt thou tolerate,
Close all ingress and egress ;
Yawnings there may be ;
Shed tears—Crave—implore,
But thou wilt not prostrate,
A 'THRILL' passes,—and that goes down
to the bottom :—
It riseth, may it bloom forth, that is
BLISS !
Blessed being, Blessed being—,
O ! Greetings be to THEE.

(6) So far as dhyana or meditation is concerned, the best is the meditation on Sivaham or I am Siva. I am not the body or the emotions or thought but I am Siva Himself. One should concentrate on this thought in 'hiridaya' or the spiritual centre. This is a mental concept no doubt, but this will dissolve all other Vikalpas or mental concepts, and finally disappear itself. The aspirant will then have realization of the true self within him.

(7) Parama Siva or Supreme Reality is both static and dynamic. The dynamic aspect of Parama Siva is known as Sakti. The entire manifestation is a play of his Sakti. The world is not an illusion but an epiphany, an expression of the Divine Sakti.

(8) The manifestation of Sakti is in subtle and gross forms. Puryashtaka i. e. the subtle body

consisting of the five tanmatras, manas, buddhi and ahankara is the subtle form and physical matter and the physical body are the gross form.

(9) There are two arcs of manifestation—the downward arc and the upward arc. In the downward arc, sakti plunges into the grossest form. In the upward arc, sakti rises towards self-realization, towards the supreme. The downward arc is the Vilaya or the Veiling of the Divine. The upward

arc is the angraha or grace of the divine. In the upward arc, divinity is slowly but surely unfolded. Man is in the upward arc, and should do his level best to realize the divinity within him.

(10) One should learn mental Japa of 'OM' from a guru, and practise it assiduously. This mantra will open the door to Parama Siva. The mantra has, however, to be given by one who can transfer spiritual power known as Shakti pata.

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Red, Blue And Yellow

By VIJAY MUNSHI, B. I. T. RANCHI.

It was like holding on to something. Colours had faded, the canvas had given way to patches concealed all these years by fine colours. The time had come. For a change. New colours, new life was to be given. Renovation. Somehow. Even with borrowed money, if necessary. The canvas should always be colourful. Subroto has no patience with the raw truth. Nakedness is glorious. To a poet may be (his myopic eye contemplating naked truth behind cosmic phenomena). But Subroto is not a poet. He is a living man.

I have the mission to deliver you away from the eternal curse weighing you down to friendship with bondage. With lifeless. Subroto, my son, have patience, grow and learn. I am no child. Certainly not. I will show you a way out. Out of all this. Into a new world in which colours don't fade, canvases remain filled for ever and ever. With colours, pink and blue. Warmth keeps them alive. Birds and bees too. A vista before you and you step on to a new plane, deftly. See what I mean. I must have my colours. I will die, or may be get crazy, if I don't. And then you will be all happy. A blessed lot. Day in and day out obsessed with slavery. With sweet bondage. Lend me your hand. Give me what I ask for. All right, your ignorance has blinded you, Give me three colours only : red, blue and yellow. I will paint, will go on painting till I get sapped out. Even in my death I will have an epitaph erected. Painted with colours. With joy. Subroto, come son, we mean no disrespect. A courageous man you are. God be kind to him who fathered you. But, we feel scared. Very scared.

All these years we had not heard of it. Had not felt its need. It was a part of the game. Nature's play. All worked as designed. Great sages speak of it....., listen, you violate them by asking for colours : red, blue and yellow. Do what you want with your canvas. Ask some one to mend it. A poor man you are and a good artist too. Look, you know that man living in the big mansion. He may oblige. He likes artists. Their company. Go to him and have your canvas mended. He will be happy to do it. Subroto, do it. Please. We beg of you. For your good. For our good. Stop, you slaves, may your tongues wither away. They smell so wicked. Rise, you blind ! Rise. Above the big mansion. And that man. I need you. Your help. Without it I cannot do. Just cannot. Give me the colours. I will work miracles. Just three. Red, blue and yellow.

Subroto, what's happening to us ?

We are dying before our time. The first kiss of life is hardly overkissed and then, sunset. Leave us as we are. Time will cure us. As such there is nothing wrong. A little pain is good. Pleasure becomes more pleasurable because of it. Don't you think so ? Subroto, be wise.

It is usual to paint many canvases before one becomes a real artist. One has to use tubes after tubes painting. And then one day you will see a beautiful landscape before your eyes. It takes time. Lots and lots of it. Subroto, go ahead, but have patience, do it slowly. Understand ? Changing the canvas overnight ! My foot. Your youth is aflame. A misguided man. For no

reason. No good reason, I must tell you. I like you much. An extension of my generation. Won't like to see you destroyed. I will call in the darner. Old Muthuswamy. A fine hand he has. He will do it well, son. As good as new. And then paint. Paint and paint. Nobody can even guess you have got it mended. It is easy to delude the world. At any rate give up your ideas. They serve no purpose. But, kaka, I want no darner. I donot want to mend. I want new colours and they will do the job. My painting will transform the canvas completely. No more a mere picture. Created out of fancy ; instead, a living city, rich in flowers. You will like it so much. You have a decent taste. I know. I know. 'Plucking flowers is bad', you used to tell me when I was young. Yet I remember having seen some in your room. Not your fault. They are so good. So innocent. Who wouldn't like them? Tell

me, tell me. Kaka, won't you give me the colours !

It is not difficult. In past attempts have been made. Some, successful. Kaka, kaka, give me what I ask for. It costs you nothing much. Just a little amount you have saved. A fraction of all that you earned during the past. I feel sick. Mortally sick. A little help and I will have you all in a new world. Do it. Do it, please. I beg of you. RED, BLUE AND YELLOW.

* * * * *

The canvas is half empty. The patches have been mended. An unknown artist is painting..... trying to erase out 'S-U-B-R-O-T-O'? an elderly man passing by stops, looks at the artist, brush strokes, and walks away smiling as if reassured of his existence.

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Modifications (Tattvas) in Kashmir Shaivism

By Shri JANKINATH KAUL, M. A., B. T., Prabhakar

Kashmir Shaivism is based on the Shivasutras. The tradition goes that the Shivasutras were revealed to Vasugupta in Kashmir by Shiva Himself. This system deals with the three-fold principle of God, Soul and Matter. So it is also called Trika-Shastra or Trika Philosophy. It discusses the nature of the ultimate spirit and the cause of the Initial Impulse.

The ultimate principle has two aspects, one transcendental and the other immanent. The transcendental aspect is called Para-samvit or Pure consciousness. It is also known as Paramashiva or the ultimate form of consciousness (Prakash). The phenomenon of manifestation is the immanent aspect of pure consciousness (Vimarsha).

Analysis of the process of Cosmic evolution postulates thirty-six modifications (Tattvas), which are described as under :—

1. The Shiva Tattva

Shiva is the ultimate condition of consciousness in its immanent aspect. It is the Chit aspect of the universal condition of Sat-Chit-Ananda. The Shiva tattva is the subject (Aham) of the dual relationship of universal manifestation. It is the static centre of all things like the bed of a river. It is 'I' (Aham) without any awareness of the existence of this (Idam). It is pure consciousness which begins to stir.

2. The Shakti Tattva :

It is the power of consciousness to act. It accounts for the Object (Idam) of the dual relationship of universal manifestation. It is the universal cause of all motion and change observed throughout

the manifest world. Shakti Tattva produces a strain on the surface consciousness, representing the force that negates universal consciousness. So it is the universal stream of consciousness bringing all things into being and destroying all things at the end of each cycle of time. Supreme bliss is experienced in its predominant condition. Shakti is, therefore, the Ananda aspect of the universal condition of Sat-Chit-Ananda. It is considered as the feminine aspect of Nature, the Mother of the universe, as it is the Universal energy that brings all things into being. The first two Tattvas are eternal as they are unproduced.

3. The Sadashiva Tattva :

It is the first evolute of consciousness. The Subject (Aham) becomes aware of itself in relation to its Object (Idam). So its parts are the dual relationship of 'I am This' (Aham Idam). It is the power of universal desire, Called ICCHA SHAKTI—the will aspect of consciousness. It manifests itself as an indistinct feeling that eludes the mind. This condition precedes any determinate action.

Sadashiva Tattva is the state of Divine wonder and being destructible it is not eternal.

4. The Ishwar Tattva :

Here This (Idam) emerges into full view and the Divine Glory of being is recognised. The subject (Aham) recognises the Object (Idam). It is the relationship of 'This am I' (Idam Aham). Just as one awakens from a sound sleep so this stage is of complete self-identification. This modification accounts for the power of universal Knowledge called the Jnana Shakti—the knowledge

aspect of consciousness. The knowledge precedes ultimate action. It is pure awareness without reaction.

The Sadashiva Tattva :

It means the tattva of pure knowledge. It is the complete unity in the dual relationship of 'I am This' (Aham Idam). I (Aham) and This (Idam) aspects of experience are balanced in this state. It is the power of universal action called Kriya Shakti—the action aspect of consciousness. Consciousness looks first at I (AHAM) and then at This (IDAM) which necessitates movement. So it manifests that aspect of universal consciousness that creates all things.

It may be noted here carefully that action has been absent in the preceding Tattvas. In the Sadashiva Tattva—consciousness is lost in the ecstasy of divine wonder while embracing Itself as the Subject (Aham) ; and in the Ishwara Tattva consciousness is overcome by exaltation while gazing at Itself as the Object (Idam).

It may also be noted that for the purpose of worship, the first five tattvas, from Shiva Tattva to Sadashiva Tattva, are classified as the Pure Modifications (Shudda Tattva). These represent the manifestation of the universal aspect of consciousness in contrast to the limited aspect to follow.

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113. Raina L. B.,
D-23, Jadavpur University
Main Hostel (R)
Calcutta-32.
114. Raina Madhusudhan,
M. B. E. Co., Ltd.,
P. O. Kumar Dhubi,
Dhanbad (Bihar).
115. Raina M. L.,
672 'O' Block,
New Alipur, Calcutta.53.
116. Raina Motilal,
Esso Standard Eastern Inc.
27-B, Camac Street
Calcutta-16, 235471.
117. Raina P. L.,
P-27, Jadhū Colony,
Behala, Cal-34.

118. Raina R. L.,
M. B. E. Co. Ltd., (O)
P. O. Kumar Dhubi,
Dhanbad (Bihar).
119. Raina S. N.,
Indian Aluminium Co., Ltd.,
1, Middleton St. Cal-16.
120. Raina S. S.,
162/B/337, Lake Garden (R) Calcutta-45.
121. Raina S. K.,
99/5/3, Ballygunj Place,
Calcutta-19.
122. Raina, Subhas.
R. G. Kar Medical College Main Hostel,
Belgachia Road, Calcutta-4.
123. Razdan B. L.,
Nudea Jute Mills Officer Quarters (R)
Naihati, West Bengal.
Macneil & Barry Ltd. (O)
2, Fairlie Place, Calcutta-1. (22-4301)
124. Razdan Shanti Lal,
Manager Dum Dum Factory, Jessore Road.
125. Razdan, Sm. Bilas,
7/B, Domayne Avenue (R)
Calcutta-27.
126. Rania R. L (Lt.) 4/9 GR, Fort-Williams
Calcutta.
127. Raina S. K., T-526/2, Red Road Camp.
Calcutta-21.
128. Razdan, Jawahir Lal,
NICCO Residential Compound Shyamnagar (R)
24-Pargana.
West Bengal.
129. Sadhu J. N.,
238/18, Lake Gardens,
Calcutta-45.
130. Sadhu, Brij Lal,
(O+R) 7, Halwasiya Mansion,
6/2, Moira Street, Calcutta-17.
(Phone 44-3688)
131. Safaya, B. N.,
43, Free School Street (R)
Calcutta-16.
132. Sapru J. N.,
12, Lord Sinha Road,
Calcutta-19.
133. Sapru K. N.,
Guest Keen Williams (O)
41, Chowringhee Road, Calcutta-16.
134. Sapru, M. N.,
Tisco
43, Chowringhee Road,
Calcutta.
448301.
135. Sapru, P. L.
40/2J Lake Road (R),
Calcutta 29.
Jamair Co. (P) Ltd.,
42, Chowringhee Road (O)
Calcutta-16 (44-7046)
136. Sapru M. N.,
12, Lord Sinha Road.
Calcutta-16.
137. Sumbally, B. N.,
1/1, Shyama Chakravorty Lane (R)
Calcutta-36.
138. Sumbally M. L.,
35, Pearce Road (R)
Lilooah (Howrah) West Bengal.
139. Tankha M. N.
44 Wellesly Street,
Calcutta.

140. Tankha, Vijay N.,
45B/1E Moore Avenue (R)
141. Thusu, Tej Kumar.
1, Gokhale Road (R)
Calcutta-40.
142. Tickoo P. N.,
17/1/1A, Garcha 2nd Lane, (R)
Calcutta-19. 471073
Business Forms Ltd.
6A Middleton St. (O)
Calcutta-1 (44095)
143. Tiku B. A.,
3 1, Remount Road (R)
Calcutta-27.
144. Tiku B. L.,
67, Gokal Boral Street, (R)
Calcutta-12.
145. Tiku P. K.,
India Govt. Mint (O),
Diamond Harbour
Road, Calcutta-53.
146. Tiku R. K.,
60, Anand Mohan Bose Rd.
Dum Dum,
Calcutta-28, 57-1424(O)
147. Tiku R. K.,
A-21 Jadavpur. University Main Hostel.
Calcutta-32 (R)
148. Turki C. L.,
76, Executive Trainees Flats (R)
Hind Motor Colony, Dist. Hooghly. W. B.
149. Trakru, R. N.
Brook Bond Industry Ltd.,
3, Hide Road,
Calcutta-43.
45-8571
150. Vaishnavi B. L.,
Coal Mines Welfare (O)
Jagjivannagar, Dhanbad, Bihar.
151. Vivek Langar,
4/1, Camac Street (R)
Calcutta-16.
152. Wanchoo B. P.,
8, Ganga Prosad Mukherjee Road (R)
Calcutta-25.
153. Wattal C. L.,
101B, Babu Ram Ghosh Road (R)
Calcutta-40. (466776)
Macneil & Barry Ltd., (O)
2, Fairlie Place, Calcutta-1 (224301)
154. Wattal P. N.,
3/1, Sunny Park (R), Calcutta-19.
155. Zutshi J. L.,
10/1, Sree Mohan Lane (R),
Calcutta-26.
156. Zutshi M. L.,
9N, Block 'A'
New Alipore, Calcutta-53 (R)
157. Zutshi, M. N.,
4/2, Leonard Avenue (R),
Calcutta-22.
158. Zutshi P. N.,
20, Ghoshal Bagan Road (R), Salkia,
Howrah.

ADDENDUM

159. Kale Shyam,
1. C. I. India Ltd.,
33, Strand Road,
Calcutta-1.

160. Shivapuri, S. N.
19, Dum Dum Road,
Calcutta-30.
22-3880 (O)
56-4489 (R)
161. Baqaya, K. N.
Indian Oil Corptn. Ltd.
1, Shakhespeare Sarani
Calcutta-16.
162. Kala P. N.
Kashmir Govt. Arts Emporium
12, Jawaharlal Nehru Road, Cal.
163. Bamzai G.
Kashmir Govt. Arts Emporium
12, Jawaharlal Nehru Road,
Calcutta.
164. Tiku J. N.
Kashmir Govt. Arts Emporium
12, Jawaharlal Nehru Road,
Calcutta.
165. Hukku, V. L.
295, S. N. Roy Road,
Calcutta-38.
166. Kaul, P. K.
Flat No. 5
294, S. N. Roy Road,
Calcutta-38.
167. Kao, A. N.
54-B, Central Govt. Officers Flats
Belvedre, Calcutta-27.
168. Wanchoo, K. P.
Bungalow No. 13A, Flat No. 2
S. E. Rly. Garden Reach Road,
Calcutta-43.
453777 (R)
451741 (O)
169. Pandit, I. K.
6, West Range,
Lower Circular Road,
Calcutta-17.

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कर्मण्याधिकारस्ते मा फलेषु कदाचन्,
मा कर्मफल हेतु भूर्मा ते सङ्गोऽस्त्व कर्मणि ।
—गीता

कश्मीर सभा कलकत्ता की मासिक पत्रिका
वितस्ता का वार्षिक अंक

श्रीमती नीभारानी कौल
सम्पादिका

विषय	अंक	लेखक
हा जिव	५७	श्री जानकीनाथ कौल 'कमल'
मुर्लीनाद कश्मीरी	५९	श्री जानकीनाथ कौल 'कमल'
लोकोक्तियों में		
मंगल कामना	६०	श्री संबित स० कौल
विधि गति	६२	श्री जानकीनाथ कौल 'कमल'
गुलमार्ग	६२	श्री जानकीनाथ कौल 'कमल'
तस्मिन्नेव ब्राह्मण	६२	कोलेतिक जानकी नाथ
भगलप्रेमी केवल		
भगवद्भक्ति चाहते हैं	६३	श्री जानकीनाथ कौल 'कमल'
प्रकाश	६४	रवीन्द्र नाथ वांचू
लाटरी	६५	ब्रजकृष्ण गुट्ट

अपनी बात

वितस्ता का यह दसवां वार्षिक अंक प्रकाशित करते हुये हमें अपार प्रसन्नता होती है। यद्यपि इस वर्ष इसे प्रकाशित करने में अति विलम्ब हुआ किन्तु अनेक कठिनाइयों और व्यवधानों के रहते हुये भी ऐसी नाजुक परिस्थिति में हम इसे प्रकाशित कर सके यही संतोष का विषय है।

वितस्ता के कूलों पर ही हमारा जन्म और पालन पोषण हुआ। आज इससे कोसों दूर रहने पर भी इसकी मधुर, पाक स्मृति हमारे हृदय-पटल पर अंकित है। इस शब्द (वितस्ता) के उच्चारण मात्र से ही हमारी हृदय वीणा मंक्रत हो उठती है और हम इस मंकार से विभोर हो उठते हैं। इसी प्रकार वितस्ता नामक यह पत्रिका हमारे सम्मुख पड़ते ही हमें अतीत की भाँकी दिखाई देने लगती है। धन्य है यह पत्रिका, जो कि हमें अतीत की स्मृतियों वर्तमान की समस्याओं और भविष्य की ऋत्कियों से साक्षात् कराती है। कोसों दूर रहते हुये भी इसके द्वारा विचारों का आदान-प्रदान होता है। इस प्रकार यह हमारे सामाजिक और सांस्कृतिक उत्थान में सहायक सिद्ध होती है।

हम उन महानुभावों के हृदय से आभारी हैं जिन्होंने अपना अमूल्य समय देकर इस पत्रिका को संवारने में सहयोग दिया कई महानुभावों ने उत्कृष्ट कोटि के लेख भेज कर अपने समाज को लभ पहुँचाया है। आशा है आगे भी ऐसे उपयोगी लेख भेज कर समाज के उत्थान में सहायक सिद्ध होंगे।

कार्शीरी विभाग—

हा जीव !

(श्री जानकीनाथ कौल 'कमल')

हा जीव ! स्वप्रकाश दीव मशरोबुथ

प्रोबुथ दुःख सागर यि ससार

भय त भ्रम वाजे लोणुय दोवस

संकल्प सन्तथ करहय तयार

कीबल असिथ केवलय त्रोबुथ ॥०॥

गाफिल्ल मौ रोश पननिस पानस,

प्रानस अपानस ह्य पानय वयान

मनि रठ सुमरन, क्यजि मशरोबुथ ॥०॥

ज्यन मरन ग्रट अनवारि छूव होरन

फोरन छुय ना च्य अख दयि नाव

संकल्प वान वठ युस वाहरोबुथ ॥०॥

जाल संकल्प जाल तप अग्न वारय

सभ्यधा ह्यथ गुर पादय सीव

मुय च्यतस पाविय यि च्य मशरोबुथ ॥०॥

सत् व्यचार गुफि अद्य च्यथ व्यकाश गाश जाल

सूहमसू अन्न ठहराव प्राण

मान कर पननुय, क्यजि हनिरोबुथ ॥०॥

'जानकी' ! श्रीराम पद यलि प्रोबुथ

होबुथ क्याजि अद रावणस पान

राक्षसन त बान्दरन युद्ध करनावुथ ॥०॥

('श्रद्धा पोष' मंज)

मुरलीनाद

(श्री जानकीनाथ कौल 'कमल')

मूकल त विन्दरावन हय लो लो

वल्लय वेस्य समिवे गिन्दव लो लो

श्याम सुन्दर द्राब खेलनि रास

पत पत द्रायसी गुराहवय सास

मुलीं शब्दस मच लो लो

चोकव मंच द्रायि चूल त्राविथि

प्रोकमूत बत अडछोव थावित

अजि द्रायि न्यन्दरे हच लो लो ॥ ॥

गुपियन स्वाभियन हुन्द न परबाय

रासस मंज युथ न काह रटि जाय

लारान मंज वन खन लो लो ॥ ॥

केह तिम आस मज सीवाये

गरनय मंज प्रेयम त माये

मुलीं नाद तिम नच लो लो ॥ ॥

केह आस लायान कृष्णस नाद

हा कृष्ण ! असि वन्य करत प्रसाद

अख अकिस त्रावान प्रच लो लो ॥ ॥

कामू दीन सायय लारियि वन

गूर्य द्राय छांडनि अडरातन

अन्य कृष्णस त्रेशिहच लो लो ॥ ॥

वनचे कुकिलु तु तोतु समियय

अन्य अन्य रासस मन्ज भ्रमियय

मुचरिथि अद्य लोल हच लो लो ॥ ॥

राधायि ज्यवि प्यठ कृष्ण कृष्णय

गोपियि वखनान गोविन्दय

जयगोविन्द जयगोपाल करतु लो लो ॥ ॥

भाय्यवान क्याह तिम गोपियि जान

रास आस खेलान कृष्णस सान

श्रीकृष्ण प्रेयमय मतु लो लो ॥ ॥

कृष्ण 'कमल' फोल हत्सरसुय

गोपियि हंसनियि आश्चरसुय

मृलीं आह्लाद हच लो लो ॥ ॥

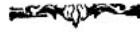
('श्रद्धा-पोष' मंज)

कश्मीरी लोकोक्तियों में मंगलकामना

(श्री संवित् स० कौल, एम एस सी

मानव शास्त्र विभाग, पंजाब विश्वविद्यालय)

चण्डी गढ़।



भाषा-प्राचीन ग्रियर्सन ने अपनी 'लिङ्ग्विस्टिक सर्वे ऑफ इण्डिया' में काश्मीरी भाषा को असंस्कृत भाषाओं की 'दरद' शाखा में स्थान दिया है जो उस प्रचलित विश्वास के विरुद्ध है जिसके अनुसार 'काश्मीरी' मूलतः ब्रह्मणों की भाषा कही गई है तथा जिसका उद्गम संस्कृत से हुआ माना गया है। एक पाश्चात्य यात्री विग्ने के अनुसार कश्मीर की भाषा एक मुख्य भाषा 'प्राकृति' का अपश है जिसमें बहुत से शब्द संस्कृत, फारसी और हिन्दुस्तानी के हैं तथा कुछ अरबी और कुछ थोड़े तिब्बती भाषाओं में पाये जाते हैं। सच तो यही है कि अतीत से इस भाषा ने परिपाक पाने की अपनी क्षमता दर्शाई है जो इसके कई भाषाओं तथा सभ्यताओं से प्रभावित होने का हेतु बनी है। पन्द्रहवीं शताब्दी तक कश्मीर की भाषा संस्कृत होने से 'कश्मीर' में संस्कृत भाषा तथा सभ्यता का प्रभाव मुख्य रूप से रहा इसके बाद फारसी के आगमन और सरकारी भाषा बनने से कश्मीरी लोक-साहित्य पर इसका गहरा प्रभाव पड़ा। अतः सूक्ष्म अध्ययन करने से पता चलता है कि कश्मीरी मुहावरे, कहावते आदि संस्कृत तथा फारसी भाषा से उदधृत होकर उनका कश्मीरी संस्करण हो गये हैं। वर्तमान शताब्दी के आरम्भ में उर्दू के प्रचलन से तथा फिर अंग्रेजी के आने से कश्मीरी इन दो भाषाओं से प्रभावित हो गई। पर इन प्रभिन्न भाषाओं का प्रभाव जो कश्मीरी लोकोक्तियों में प्रकट होता है मौखिक उक्ति तक ही सीमित रहा है; मूल विषय में कोई परिवर्तन नहीं आया।

'कश्मीरी' की लिपी 'शारदा' मानी जाती है जो 'ब्राह्मी' लिपी से व्युत्पन्न हुई है। परन्तु यह लिपी 'शारदा' ब्राह्मण—पुरोहितों तक

ही अधिकतर सीमित रही है, जैसा आजकल भी देखा जाता है। अतः ऐसा कहा जा सकता है कि 'कश्मीरी' की ऐसी कोई लिपी नहीं जो जन-साधारण की लिपी रही हो। फिर भी कश्मीरी लोक-साहित्य में कुछ महाकव्यों तथा गायन-गीतों के अतिरिक्त लोकोक्तियों तथा पौराणिक कथा-कहानियों की भरमार है जो अधिकतर मौखिक रूप में ही सुरक्षित रहे आ रहे हैं। कश्मीरी लोकोक्तियों को संकलित करने का सफल प्रयास सबसे पहले हिण्टन नो व्यलज ने किया। पंडित आनन्द कौल वामजाई ने भी कई लोकोक्तियों को संग्रहीत किया है। हाल ही में श्री 'पुष्प, द्वारा सम्पादित पं० सुदर्शन काश्मीरी की कश्मीरी लोकोक्तियों का संग्रह इसी कड़ी में एक प्रयास है, पर इस कृति से हमारे कश्मीरी लोकसाहित्य के इस क्षेत्र में पहिले से विद्यमान ज्ञान में कोई विशेष वृद्धि हुई हो, ऐसा दिखाई नहीं देता

कश्मीरी लोकोक्तियाँ, जो ऐतिहासिक विस्तार के पिछले छः सौ से अधिक वर्षों में बनकर एकत्रित हुई हैं, मानव-अनुभव के साथ-साथ कश्मीरियों के व्यावहारिक ज्ञान की झोतक हैं। इन उक्तियों की विशेषता इनके सादेपन में है। ये प्रकृति के प्राणी तथा वनस्पति-कोप से उपमाये तथा रूपक लेकर एक साधारण निरूपण का मधुर प्रतिरूप बनी हैं।

कश्मीरी पण्डित (हिन्दू) की अपने घर से बहुत ही लगन रहती है। वास्तव में कश्मीरी पण्डित का घर अपने जीवन तथा परिश्रमों का प्रतिरूप है। अपने घर के आश्रय के हेतु वह अपनी अवस्थानुकूल योगदान देने के लिये आजीवन अनूरक्त रहता है। एक पण्डित के निरूपण में प्रेम तथा सहकार्य के भाव मानव व्यवहार के उच्चतम

ध्येय हैं। अतः 'कश्मीरी, में घरेलू विषयों से प्रेरित लोकोक्तियाँ बहुत संख्या में होना स्वाभाविक है। घर की मंगल कामना के विषय भी इन उक्तिओं में व्यक्त हैं। और प्रस्तुत लेख में इसी विषय को लेकर कुछ लोक लोकोक्तियों का उल्लेख किया जा रहा है।

१. रस लगिनम त दस चलिनम (स्वस्थता पाऊँ और आलस्य से मुक्त रहूँ।) गृहस्थ का कार्य करने से पहले प्रायः कश्मीरी माताएँ नदी के घाट पर मुँह धोने के उपरान्त अजली उठाकर प्रभु से यह प्रार्थना करती हैं।

२. दौस्तस स्यज मन्य त दुश्मनस बुकरस्मन्य (मित्रों से अकुटिल सामना और शत्रु को तिरस्कृत दृष्टि) दिन के काम को निकलने पर पुत्र जब जब आज्ञा मांगता है। तो उसकी माता आशीर्वाद में यही उक्ति कहती है।

३. फलिस ह्योल त ह्यलिस खार दियनय दय
(प्रभु तुम्हारे हर अंकुर को पुलिन्दा और हर पुलिन्दा को खरवार बनाये)

४. म्यच अय तुलख स्वन बनिनय (मिट्टी भी अगर उठाओ सोना बन जाये।) जब कोई किसी आर्थिक काम में उचित फल न मिलने पर हतोत्साहित होकर नया काम करने लगता है, तो उसकी माता या कोई और शुभ-इच्छुक उसे यही आशीर्वाद देते हैं।

५. मोठ पोन्द त जीठ उमर—(सुखकर छीक और दीघायु) जो छीक आँख, नाक और गले में कोई दर्दन करे सुखकर मानी जाती है। किसी अवसर पर जैसे दवाई पीने पर, घोड़े की पीठ पर चढ़ने पर, तर्क करने पर (तर्क करने वाला अगर खुद छीके

या किसी दूसरे की छीक सुने तो अवश्य ही उसकी सफलता होगी सोते, खाते, पढ़ते समय और बीज बोने के समयछं क शुभ-सुचक मानी जाती है।

६. हून्य सुन्द हूयू सवूर, अछय पूर बालायि दूर, बुधिस नूर
—कुत्ते की सी सहनशीलता, तेज युक्त चक्षुः, दुर्गति दूर हो और मुख पर सदा आभा रहे।

७. बलायि दूर त खर कबूल—दुर्गति दूर और सौभाग्य प्रदान हो।

८. दुच्चे बलायि दूर, दुश्मनन सर; यड़ सवूर; न्यत्रन नूर—(सब विपत्तियाँ दूर हो, दुश्मनों का नाश हो, शत्रु का वृत्ति तथा तेजस्वी नेत्र हो।) दूध पीता बच्चा (विशेषकर बालक) अगर छीके तो उसकी माँ उसे सहलाने-यह उक्ति कह कर उसका मंगल चाहती है।

९. जीठ उमर त म्यू बत—
—दीर्घ आयु वाले हो और सुखकर खाओ।

१०. लखन त बसन—
—जियो और मुखी जीवन मिले।

११. रुम ऋष्युन आयु आसुन—
—(रुम-ऋषि जैसे दीर्घ आयु प्रदान हो।) यह उक्ति प्रायः माँ अपने पुत्र को आशीर्वाद देते समय कहती है। रुम ऋषिसम्भवतः लोम हर्शन ऋषि या लोमामु ऋषि है जो अपनी दीर्घायु के लिये प्रसिद्ध थे अथवा रणों के लोमामु ऋषि हैं जो 'महाभारत' में पाण्डवों के तीर्थागमन के समय उनके साथ थे।

विधि गति

(श्री जानकीनाथ कौल 'कमल')

जीवन मेरा खोत नदी का
युं ही बहता जाता है
कल्पनाएँ व्यर्थ है - तृण-कण
साथ में लेता जाता है

इस पल तृण-कण साथ में रहते
उस पल छूटे जाते हैं
युं ही हतल कुरनाओं को
अन्तिम अञ्जलि देता है

श्रम से श्रमित हुआ इठलाता
तो भी श्रम ही भाता है
मौज यही है—बहते बहते
बह कर बल पा जाते है

नहीं पता है कहां ? किधर को !
कौन वहां ले जाता है ?
अमल 'कमल' मृष्टि के सर में
देख यह चुप रह जाता है

('विक्षित वीणा मे उद्रृत)

गुलमर्ग

(श्री जानकीनाथ कौल 'कमल')

हम मस्त बने मतवाले हैं
इस जंगल में उस वादी में
गुलमर्ग गुलिस्ता है यह बना
श्रीनगर है चमनिस्सा वह पड़ा
मस्ती में साज बजाते हैं
हस्ती वा शहर की शादी में
करना है यां कुछ काम नहीं
घरना है वां कुछ दाम नहीं
यां वां के खेल रचाते हैं
युं ही अपनी आजादी में
धोड़ों पे सैर कर आते यां
मोटर में मौज उड़ाते वां

जब चाहे पेंदल जाते हैं
यों जंगल में आवादी में
कहीं बैठ के इठ में लेट पड़े
कहीं धूप में गर्मी से ही अड़े
हम मस्त पड़े रह जाते हैं
यों शादी में बरबादी में
वस्ती में मस्ती लाने हैं
हस्ती में नान नचाते हैं
चुस्ती के जामें पासे हैं
यां खिलनमर्ग-आजादी में
वह चांद चमकता नूर पड़ा
गुल के आँखों में सहर घड़ा
बुलबुल चुपचाप लुभाते है
इस शादी-मरग की शादी में

(रचना काल जुलाई १९३९)

संस्कृत कविता

तस्मिन्नेव ब्राह्मणि

तस्मिन्नेव ब्राह्मणि—तस्मिन् ब्राह्मणि
रे चित ! विचर विगत दर्पण
नाभिभूतः कंदर्पण—तस्मिन्नेव०
त्यक्त्वा माया मोहावेशं
भाव्य कोडहं भज सर्वेशं—तस्मिन्नेव०
विचरन्न व्यस्मिन् संसारे
पश्यात्मानं श्रुष्ट विस्तारे तस्मिन्नेव०
रे चित ! चेतय चिन्तातीतं
चारु चमत्कृत चञ्चलत्वम्—तस्मिन्नेव०
त्वंपद लक्षार्थं संश्रुत्वा
स्वच्छन्दश्वर तद्विदित्वा...तस्मिन्नेव०
जानकीनाथं जगमायेशं
भज शंत्यक्त्वा त्रिगुणावेशम्... तस्मिन्नेव०
तस्मिन्नेव ब्राह्मणि—तस्मिन्नेव ब्राह्मणि ॥

कौलेतिकजानकीनाथः

भगत्प्रेमी केवल भगवद्रक्ति चाहते हैं

(श्री जानकीनाथ कौल 'कमल')

एम० ए० बी० टी०, प्रभाकर ।

यत्र यत्र रघुनाथ कीर्तनं तत्र तत्र कृतमस्त काञ्जलिम् ।
वाष्प वारि परिपूण लोचनं मार्शति नमत राक्षसान्तकम् ॥

'जहाँ जहाँ श्री रघुनाथ भगवान रामचन्द्र का कीर्तन (पूर्ण भक्ति से गुनानुवाद) होता हो वहाँ वहाँ नमिमत मस्तक अश्रुपूर्ण नेत्रों वाले तथा राक्षसों के महाकाल (विध्वन विनाशक) पवन पुत्र भक्त शिरोमणि श्री हनुमान जी को नमस्कार करो ।'

कश्मीर मण्डल के आचार्य उत्पदेव भी 'शिवस्तोत्रावली' में कहते हैं :—

न ध्यायतो न जपतः स्वाद्य स्याद्विधि पूर्वकम् ।

एवमेव शिवामास्तं नमो भक्तिशालिनम् ॥

जिस भगवदनुरागी भक्त को भगवान का ध्यान करने के लिए प्रयत्न न करने हुए (क्योंकि उसको भगवदनुराग की दृढ़ता के कारण तैलधारवत् नित्य और निरन्तर, चलते-फिरने, उठते-बैठते, खाते-पीने और सोते-जागते ध्याना वृत्ति रहने का दृढ़ अभ्यास सिद्ध हुआ होता है), और ईश्वर चिन्तानार्थ भगवान का जप न करते हुए (क्योंकि उसे पूर्वाभ्यास की दृढ़ता से ध्येयाकार वृत्ति सदा बनी रहता है — तात्पर्य यह है कि उसे भगवान श्री राम कृष्ण परमहंस 'तथा शिव भक्त उत्पलदेवाचार्य' की तरह हर एक दशा में समाहित भाव प्राप्त हुआ होता है

अर्थात् जैसे तीर निकलकर भट निशान पर लगता है; ध्यान क ऐसी वृत्ति सिद्ध हुई होती है। जो जिस से भिन्न होता है वह उसका स्मरण अथवा जप-कीर्तनादि करता है; परन्तु जिसे ध्येयाकार वृत्ति का साक्षात्कार हुआ हो वह स्वयं ध्यान रूप कथा जपरूप बना होता है। इस प्रकार जिसे अविधिपूर्वक अर्थात् वेदागम विधि-निबंध से परे होने के कारण, एवमेव अर्थात् अनेक अन्याजित पुण्य पुञ्ज के ईश्वरानुग्रह से पकने यानी सिद्ध होने के ही कल्याण-स्वरूप भगवान शिव का साक्षात्कार हुआ हो अथवा जो ज्ञान चक्षु

उन्मीलित होने से स्वरूपावस्थित हुआ हो उसी भक्त शिरोमणि क नमस्कार हो अर्थात् देहादि उपाधि और मल-त्रय जो अशुद्ध विद्य है उसका शुद्ध विद्या में विलय होकर शिव साक्षत भगवद्रक्ति का अस्वादन करते हैं।

सत्ययुग में:—

परम भक्त प्रह्लाद ने भी नृसिंह भगवान से यही वरदान माँगा:—

नाथ ! योनिःसहस्रेषु येषु येषु ब्रजाम्यहम् ।

तेषु तेष्वच्युताभक्ति रव्युतास्तु सदा त्वयि ॥ ॥

हे नाथ ! जिन जिन हजारों योनियों में अपने स्वभाव अर्थात् प्रारब्धकर्म के अनुसार मैं जन्म लूँ, उन उन योनियों में तुम्हारी अचल और अच्युत अर्थात् किसी भी विध्वन से न घटने वाली भक्ति मुझे प्राप्त हो।

द्वापर युग में:—

कुन्ती देवी ने भगवान कृष्ण से यही प्रार्थना की थी -
श्वकर्मफलनिदिष्टां यां यां योनिं ब्रजाम्यहम्

तस्यां तस्यां हृषीकेश त्वयि भक्तिददास्तु मे

हे हृषीकेश भगवान् श्री कृष्ण ! अपने कर्मों के फलस्वरूप जिन जिन योनियों में मैं जाऊँ उन उन योनियों में आपमें मेरी दृढ़ भक्ति हो।

महाभाग्यवती गोपियों की भी केवल यही कामना थी कि भगवान कृष्ण की लीलाओं में तल्लीन रहें

तत्सुखे सूखित्वम् '

भगवान् के सुख में ही वे अपना सुख मानती थीं !

तद्विस्मरने परमव्याकुलता'

Continued on page 65

प्रकाश (रवीन्द्रनाथ वांचू)

प्रकाश तथा राधा कई वर्षों से साथ रह रहे थे। दोनों को अपने माता पिता को आज्ञा मान्य थी। दोनों का विवाह हो चुका था। राधा प्रकाश के आश्रय में थी। प्रकाश का कर्त्तव्य था उसका खयाल रखना उसकी आवश्यकताओं की पूर्ति करना तथा उसके जीवन को सुखमय बनाना। इसमें प्रकाश ने कुछ भी कमी न रखी। राधा ने जो माँगा जब माँगा उसे मिला। कभी किसी वस्तु के लिए उसे निराश न होना पड़ा। प्रकाश उसके लिए नई साड़ियाँ लाता, उसे घुमाने ले जाता। घर में रेडियो फोन, गाड़ी सब राधा के कहने से आई थी, आती क्यों नहीं, प्रकाश तो एक बड़ा पढ़ा-लिखा मेहनती नौजवान था। वह एक आफिस में मैनेजर था। नौकर-चाकरों की कमी न थी। फिर राधा आराम क्यों न करती।

मनुष्य की प्रत्येक इच्छा की इस सरलता से पूर्ति होना सम्भवतः गलत हो। शायद कुछ इच्छाओं का अपूर्ण रहना ही हितकारी हो। इस प्रकार से इच्छा की पूर्ति होने पर प्रत्येक व्यक्ति कुछ विगड़ जाता है। वह कुछ ऐसी वस्तुओं की माँग कर बैठता है जिनकी प्राप्ति कभी भी सम्भव नहीं एवं चाहता है कि उसको इच्छा के अनुसार असम्भव भी सम्भव में परिणत हो जाए। कुछ-कुछ ऐसी ही दशा राधा की भी हो गई थी।

जब वह पहली बार अपने पति के घर आई तो उसके हृदय में भय था। वह न समझ पाती कि क्या करना चाहिए, किन्तु शीघ्र ही उसे पति की भोले स्वभाव का ज्ञान हुआ। उसने देखा की उसकी प्रत्येक इच्छा की पूर्ति के लिए गुलाम की भाँति उसका पति प्रस्तुत है। उसने एक-एक कर अपनी इच्छाओं को प्रकट किया तथा रूप लेते देखा। इच्छाओं की उड़ान बढ़ती गई वे सीमाओं का उलघन कर असीम में प्रवेश करने लगीं। प्रकाश फिर भी उनका साथ देता गया। इच्छाएँ थकती नहीं किन्तु मनुष्य थक जाता है। एवं प्रकाश मनुष्य था वह थकता गया। उसकी इच्छा हुई कि वह रुक जाय किन्तु कैसे ? जिस प्रकार सुरंग में प्रवेश करने के बाद उसमें से निकल कर ही रुका जा सकता है उसके बीच में नहीं उसी प्रकार प्रकाश के लिए रुकना भी सामर्थ्य के बाहर था।

आज उसके बढ़ते चरण ने उसे एक गहरी खाई के सामनेला खड़ा किया था। थक कर चलता तो प्रकाश रहा किन्तु कुछ पिछड़ गया। राधा के लिए यह पिछड़ना असह्य हो गया। आज उसने प्रकाश को दहला दिया। उसने प्रकाश से अपनी अन्तिम इच्छा प्रकट की—हम जीवन में अलग-अलग होकर चलेंगे। हमारा तुम्हारा सम्बन्ध ही क्या। पथिक राह पर मिले थे, कुछ वाते की, मन ऊब गया तो अलग हो लिये। इस वाक्य ने प्रकाश को असमर्थ बना दिया। उसकी समझ में न आता था क्या करें। जिस पर उसने विश्वास किया। जीवन का रहस्य जिसे उसने बताया आज उसी ने उससे विश्वासघात किया। प्रकाश को लगा कि उसकी पीठ पर कोई छूरा चलाना चाहता हो। मानों सामने खाई हो जिससे गिरने पर प्रकाश फिर न बच सकेगा एवं पीछे वही असम्भव शत्रु जो उस निःसहाय को मारने हेतु तैयार हो।

प्रकाश दयालू था। वह नहीं चाहता था कि उसके बैरी पर हत्या का अपराध लगे। अपने ऊपर आत्म-हत्या का दोष लगा खाई में कूद कर प्राण देना वह अधिक उपयुक्त समझता था। प्रकाश ने निर्णय नहीं किया था। राधा से कुछ देर में आने का वादा कर वह चला गया। वह चलता-चला गया न जाने कहाँ। उसको कुछ भी पता न था कि वह कहाँ जा रहा था अथवा क्यों घर से आया था। उसे न कुछ दिखता था न समझ ही आता था। चारों ओर केवल अंधकार ही अंधकार था। हृदय में कोलाहल मचा था। बुद्धि में तूफान आया था। कहीं भी कुछ नहीं दिखता था। इस कोलाहल तथा तूफान को चीरती हुई एक ध्वनि हुई मानो एकाएक विस्फोट हुआ हो एवं फिर सब शान्त हो गया अंधकार न जाने कहाँ खो गया। क्षण भर में वह कोलाहल शान्त हो गया तूफान थम गया। प्रकाश ने चारों ओर दृष्टि घुमाई वहाँ केवल 'प्रकाश' था, शान्ति थी, सुन्न था कोलाहल तो वह चौक पर अपनी देह के साथ छोड़ आया था जिसकी चारों ओर एक भीड़ दिखती थी एवं जिस पर एक युवती रोती हुई सबसे अधिक ध्यान आकर्षित करती थी।

लाटरी (ब्रज कृष्ण गुदू)

आज कल लोगों को बिना हाथ पैर हिलाये लखपति होने की इच्छा लाटरी मोल लेने पर मजबूर करती है। हम को भी इस इच्छा ने घेरा, और हमने तीन रुपये खरच ही डाले। उत्तर प्रदेश, राजस्थान और जम्मू काश्मीर की लाटरी मोल ले ही ली।

राम राम करने वह दिन, आ गया जब जम्मू काश्मीर की लाटरी खुलने वाली थी।

रात को सोये लाटरी की कागज नाव पर चढ़ हम स्वप्न लोक पहुँच गये। रुपये तो थे नहीं जो खन खनाहट सुनाई देती पर नोटों की खसखस स्पष्ट सुनाई देती थी। हम बात को बात में काश्मीर पहुँच गये। हाजिये ने घेर लिया हमारे लिये आपस में लड़ने लगे। जब हमने बताया कि हम सरकारी अतिथि हैं तो उनसे छुटकारा मिला हमने शालमार, निशात, चशमाशाही की सैर की। बादामी बाग में बिना फसल के बादाम का शूफा देखा। पामपुर में केसर के खेत देखे। वाकर खानी खायी। चन्दन बाड़ी में हिम पर चले। लौटते समय पहल गाम में नहाते नहाते पैर फिसल गया। घबराहट में आँख खुल गयी जान में जान आयी। हम अपने पलंग पर थे

लाटरी नहीं निकली। जान तो बच गयी। बुरी घड़ी थी। लाटरी निकली होती तो पहलगाम में डूब गये होते। शायद वह अच्छा ही होता क्योंकि गालिब कह गया है

हुये मर के हम जो रुसवा हुवे क्यों न गर्क दरिया न कभी जनाजा उठता न कहीं मजार होता।

“समय जात नहीं लागहि बारा”

राजस्थान की लाटरी, आज खुलने वाली है। रात सोये तो

कैलिफोरनिया के नारंगी के बाग में पहुँचते देर लगी। दिल ने कहा भारत छोट कर क्या करोगे यहां ही बंगला ^{जन्म} लो पर जन्म के बेरी चूहों ने यह खैर पर मचायी कि वहां ठहर न सके। मन में यह निश्चय किया कि कल ही बेरियम काखोनेट लाकर चूहों के वंश का नाश कर दोगे कि बेमौका खट्ट पट न करें। कैलिफोरनिया में कुछ देर तो ठहरने दे देते।

लीजिये वह दिन भी आ गया कि जब उत्तर प्रदेश का लाटरी खुलने वाली है। हमने निश्चय कर लिया कि आज तो बाजी हमारे हाथ में रहेगी। हम रात को पूरी आशा लेकर सोये कि दुनिया की सैर करके रहेगे। पर रोजेदारो ने जमीन सर पर उठा ली। सबको जगा रहे थे। उधर होली वाले फाग गा रहे थे। वह दान के नाम पर जगा रहे थे वह धर्म का वास्ता दे कर सोने नहीं देते थे। हम ने तय किया कि लाटरी निकलने पर, अपना कमरा साउड प्रूफ।

बता लेंगे कि बिना खटपट संसार की सैर करें, यों तो हिन्दू और मुसलमान आपस में लड़ते है पर आज दोनो ने कसम खायी थी कि हमको संसार की सैर न करने देंगे। हम उठे तो जैसे जान निकल गयी थी। वही हालत थी जो फुटबाल से हवा निकल जाने पर फुटबाल की होती है।

पर दिल को समझाया कि लाटरी ऐसा साधन है कि मनुष्य बिना पासपोर्ट के सैर कर सकता है। न सफर का थकान, न टके को खर्च न सहायत्रियों से भगडा न कुलियो से ठाय ठाय। सब समझते बूझते फिर रुपये लेकर लाटरी लेने निकल पड़े।

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भगवान से विमुख होने में ही उन्हें परम व्याकुलता होती थी वे ब्रह्म में लीन होना अर्थात् मुक्ति नहीं चाहती थी यह प्रेम तो शुद्ध सतोगुण की अवस्था में ही होता है।

आचार्य उत्पदेव ने इसी शुद्ध प्रेम की वार्ता को सार रूप में ऐसे कहा है—

सग्रहेण सुखदुःख लक्षणम्
मं प्रतिस्थितमिदं ऋणु प्रभो
सौख्यमेव भवतः समागमः
स्वामिना विरह एव दुःखितः

हे प्रभो! मैं अपने सुख तथा दुःख को आपके सामने सधेप से कहता हूँ। आपका सदा मुझे ध्यान रहना ही मेरे लिये सुख है और विरह ही मेरे लिये दुःख है।

इस प्रकार भगवान में सच्चा अनुराग रखने वाले भक्तों को तो मुक्ति की चिन्ता नहीं होती है। वे जन्म-जन्मान्तर में भ्रमन करते हुए भी केवल भगवद्रक्ति को ही चाहते हैं अतः इसी भक्ति की ही प्रार्थना करते रहे हैं वास्तव में यही परम सुख है जिसके लिए प्रत्येक प्राणी प्रयत्नशील रहता है।