



रिदेह
वर्ष-1

मास-1

अंक-2

संपादकीय
(15.01.2008)

एहि दोसव अंकके शसुत करैत हम हर्षित छी । एहि मे 1.मिथिना पेरिंग, 2.बचना
निखरौसँ पहिले छन्द,संस्कृत-मैथिलीक ज्ञान आ अग्याय शिक्षा 3.संस्कृत शिक्षाक आ 4. 'रौनानाम
ध्रते' नामसँ छोट रीचा संरिधित सामग्री समिनित कएन जा बहन अछि । जे मेन सब श्रापु
भेन ताहि मे
ol dmani @unai nc.comi i pkar na@yahoo.comj yot i pr akash.l al @gmai l .co
mआbi bhut i t hakur 2000@yahoo.com केब मेन उंसोहररक छन आ एहिमे किछ
महत्त्वपूर्ण सुमार सेहो श्रापु भेन । ओहि आधाव पव उपरोज निखित चाबि सुंभक
अतिविज 5.पंजी-श्रंध 6.संस्कृत आ मिथिना संस्कृत रिन्निरिग्यानयक आसंगिकता आ
7.Comput ers, sof t wares, i nt erfaci ng of the old & new
(rest ori ng old phot ographs, songs on di sks, tapes, et c) पव
सामग्रीक श्रावसु कए देन गेन अछि । अगना अंकसँ संगीत-शिक्षाक आबत कएन
जायत । पाठक एहि सबसँ संरिधित आ अग्याय बचना सब ggaj endra@yahoo.co.i n
के अटैचमेण्टक रूपमे .doc, .txt किरा .pdf फॉर्मेटमे पठाय सकैत छथि । श्रासी
पद्यक अतस्रात ज्यति न्ना चौधवीक करिता सेहो अतमे देन गेन अछि,आ आशा करैत छी
जे ओ मैथिलीमे सेहो बचना सब पठउतीह । पिछना सान तीन महिना मीवाग्निका आ मदव
अठवनेशेननक शिक्षक-शिक्षिकारके संस्कृत संभाषणक शिक्षा देरौक हेतु श्री अवरिन्द आश्रीम,नर
देहनी मे हमवा रीजाउन गेन
छन । ओहि एममे जे नोठ रीनेनहूँ तकरे संस्कृत शिक्षाक अतस्रात हम दय बहन छी ।

एहि अंक मे अछि

1. शोध लेख.

2.मैथिली बामचवित मानस-मैथिली

समानोचनक रिखनता (पृ. 4 सँ 11)

2. उपन्यास

1.सहस्ररीहनि(आगाँ) (पृ. 12 सँ 13)

3.महाकार

1.महाभावत(आगाँ) (पृ.14 सँ19)

4.कथा
)

2.गंगा-त्रिज (पृ. 20 सँ 25)

5.पद्य

45 सँ आगाँ (पृ.26 सँ39)



- 6.संस्कृत शिक्षा (पृ.40सँ47)
7.मिथिना कना-चित्रकना (पृ.48 सँ 49)
8.रौनानाप्रते-डकुबौहिणोय (पृ.50 सँ 53)
9.पंजी-श्ररंध (पृ. 54सँ 55)
10.मिथिना खां संस्कृत- दविभन्नी संस्कृत रिन्धिरिद्यानयक श्रांसगिकता
(पृ.56सँ58)
11.भाषा खां श्रांद्यागिकी (कंपूठैव,डायंकन,कीरौड/ठंकणक तकनीक
(पृ. 59सँ59)
12.बचना निखरौसँ पहिले... (पृ. 60सँ61)
13.खां श्रंतमे श्ररासी मैथिनक हेतु श्रंश्रेजीमे
VI DEHA M THI LA TI RBHUKTI TI RHUT(खांगाँ) (पृ.62सँ78)

- 14.श्ररासी श्रंश्रेजी पद्य(ज्याति ना चोखवीक) (पृ.79सँ80)

श्रचावक उद्धृष्टसँ हवे बास ज्ञ-मेन पठाउन गेन खां कतेको श्रंश्रेफॉर्मसँ रूनांगक श्रयोग
कएन गेन । किड पाठककेँ रूव-रूव ज्ञ-मेन गेन होयतहि से संभर, खां ताहिसँ भेन
श्रंश्रिधाक हेतु हम ऋमाश्रार्थी छी ।

अपनेक श्रतिश्रिया खां बचनक श्रतीक्षा श्रंति ।

नज दिन्नी
15.01.2008

ulhन्द्र 7f कु/

© सराधिकार लेखकाधीन खां जतय लेखकक नाम नहि श्रंति ततय संपादकाधीन ।
रिदेह (पाश्चिक) संपादक-गजेन्द्र ठाकुर । एतय श्रकाशित बचना सभक कांशीवांगठ लेखक
नोकनिक नगमे बहतहि, मात्र एकब श्रथम श्रकाशिनक अधिकार एहि ज्ञ-पत्रिककेँ
छेक । बचनाकाव अस्पन मैनिक खां, अश्रकाशित बचना सभ(जकब मैनिकताक संपूर्ण
उत्तवदायिन्न लेखकगणक मध्य छहि) ggajendra@yahoo.co.in केँ मेन श्रंटेचमेसँ
कपमे .doc, .txt किंरा .pdf फॉर्मेटमे पठाय सकैत छथि । बचनाक सर्ग बचनाकाव
अस्पन संश्रिप्त पविचय(रौयोडाठा) खां अस्पन कून कएन गेन ह्योठे पठेताह से श्रांशि
करीत छी । बचनाक सर्ग ज्ञ श्रांश्रां बहय-जे ज्ञ बचना मैनिक श्रंति खां पहिल श्रकाशिनक
हेतु रिदेह(पाश्चिक)-ज्ञ-पत्रिककेँ देन जा बहन श्रंति । मेन श्रांश्र होयरीक रौद यथासंभर
शीघ्रतासँ (सात दिनमे) एकब श्रकाशिनक श्रंकक सूचना देन जायत ।



2. शोध लेख

मैथिली बाम चरित मानस-मैथिली समानोचनक रिहणता

मैथिली साहित्यके पढ़निहाबक समझ मैथिलीमे बामचरित किरा बामायण 1. श्री चंदा मा प्रत मिथिना भाषा बामायण आ 2. श्री नानदासक बमेभ्रव चरित मिथिना बामायण -एहि दू गोठे ग्रंथक रूपमे प्राप्त होगत छन्हि। पाठ्यक्रमक अंतर्गत स्कूल, कालेज-रिभ्रिदिद्यालयक मैथिली रिषयक पाठ हो किरा सामान्य आनोचनग्रंथ आकि पत्र-पत्रिकामे छिड़ि यायन लेख सब एहि दू गोठे बामायणक अतिविज कोनो तेसब बामायणक अस्तित्वा धरि नहि स्वीकार कएन गेन अछि। एकब संग जेहो रूमि नियह जे जनमानस समानोचनशास्त्रक आधाव पब बाखन रिचाबके तखने स्वीकार करैत अछि जखन की ओ सन्ताक प्रतीक हो। आगयो मिथिनामे अखंड बामायण पाठ होगत अछि-सांख्यिक बामायणक किरा तुनसीक बामचरितमानसक। एकब काव्य पब हम रूत दिन धरि रिचाब करैत बहनहुँ। कैकठा चन्द्र बामायण आ नानदासप्रत मिथिना बामायण बामायण अखंड पाठ केनिहाब लोकनिके रूठरो कएनहुँ, रुदा सरहक जेह रिचाब छन, जे जे दू ग्रंथ मैथिली साहित्यक अमूल्य धरोहब अछि, रुदा अखंड पाठक सब जे तुनसीक मानसमे अछि से दोसब भाषाक बहना उतरो संगीतमय अछि। शैकबदेर अपन मातृभाषा असमियाक रूदना मैथिली भाषाक प्रयोग संगीतमय भाषा होयरीक द्वारे कएनहि ताहि भाषामे संगीतमय बामायणक बचना जे अखंड पाठमे प्रयोग भय सकय, केव निर्माण संभर नहि भय सकन अछि से हमब मोन मानरीक हेतु तैयाब नहि छन। तखने एकठा नागर्बरीमे हमबा श्री बामनोचनशेषा-प्रत यथासम्भर पूर्णभारवस्मित समझीकी मैथिली श्रीबामचरितमानसक दर्शन भेन। एहि ग्रंथके पूर्णके पढ़रीक मोह हम नहि लागि सकनहुँ आ २

आरि एहि पब एक गोठे छोट-छोटी समझा निखरीक पहिले हम समस्त मैथिल समाजसँ दू गोठे प्रश्न प्रछय चाहत छी।

1. अपन समझक लोकनि एहि मोतीके चिन्हरीमे सहन किक नहि भय सकनाह, एकब चर्चे तक मैथिलीक उपरोज दू बामायणक समझ किक नहि केन गेन। आचार्य बामनोचन शेषा मैथिलीक सबसँ पैघ महाकारक बचयिता छथि आ हमबा रिचारे सबसँ संपूर्ण मैथिली बामायणक सेहो। जखन हम एहि महाकारक होठेकपी नागर्बरीयनक रिशेष अन्कपास नेरीमे सहन भेनहुँ आ एकब पूर्वाचन मिथिनाक बामायण- अखंड- पाठक संझके देनहुँ, तँ ओ २ लोकनि एकबा देखि कय आश्चर्यचकित बहि गेनाह आ अगिना सान एहि बामायणक अखंड पाठक निर्णय कएनहि। एकबा मैथिलीक समानोचनशास्त्रक रिहणता मानन जाय, किक तँ जे महाकार तँ रिहण भेये नहि सकैत अछि। आचार्यक मनोहबपोथीक चर्चा हम अपन रीन्द्ररसुसँ सुनेत बही।

2. मैथिलीक सबसँ पैघ महाकारक चर्चा मात्र सीतायन पब आरि किक अतम भय जागत अछि। आचार्य श्री बामनोचनशेषाक मैथिली श्री बामचरितमानस सबसँ पैघ महाकार अछि जे एकठा तथा अछि आ से समानोचनकाब किरा मैथिली भाषाक गतिहासकाब लोकनिक प्रपाक



रशीभूत नहि श्रुति ।

अपन ग्रंथक किञ्चित् पुरुरृतम् मे आचार्य निखेत छथि- मिथिनाभाषायाः मुर्झ्या नेथकाः
श्रीहविमोहननामहोदया निश्यातद् वृत्तं पवमानादं गता भूयो भूयश्च मानुसोहितरत्नः । आर्गा
७२ निखेत छथि-आध्यापकस्य श्री स्वरेन्द्रना 'स्वमन' तथा सप्पादनरिभागस्य पण्डित श्री
शिरशकवना-महोदयस्य ह्यदयेनाहं प्रतज्ज्त्राहन्मि ।

आचार्यजीक सुन्दवकालक पार्वत देखु-

जामरत केव रचन सोहाउन ।
सुनि हनुमत ह्यदय अति भाउन ॥ 1 ॥
ता धावि रौठ देखरै सहि सुने ।
था कय रैधु कंद हन मुने ॥ 2 ॥
जाधवि आरी सीतहि देखी ।
होयत काज मन हवथ रिसेथी ॥ 3 ॥
अ कति सरहि मुकाकय माथे ।
चनन हवषि हिय धय वघुनाथे ॥ 4 ॥
सिंधु तीव एक सुंदव भूधव ।
कौतुक कुदि चहन तेहि उंपव ॥ 5 ॥
पुन पुनि वघुरीवहि उंव धावी ।
हनना परनतनय रैन भावी ॥ 6 ॥
जहि गिबि चवन देखि हनुमते ।
से चन जाय पतान तुर्वते ॥ 7 ॥
सव अमोघ वघुपति केव जहिना ।
चनना हनुमान मठ तहिना ॥ 8 ॥
जननिधि वघुपति दूत रिचारी ।
कह मैनाक हौ श्रैम भावी ॥ 9 ॥

Videha 'विदेह' प्रथम मैथिली पाक्षिक ई पत्रिका 15 जनवरी 2008 (वर्ष 1 मास 1
अंक 2) बिदेह' पाक्षिक पत्रिका Videha Maithili Fortnightly e Magazine बिदेह विदेह Videha बिदेह

<http://www.videha.co.in/>



मानुषीमिह संस्कृतम्

आइ आरि देखु श्री वामचवित मानसक रौनगी ।



You are the Spirit indwelling the hearts of all. Grant me intense devotion to Your feet, O crest-jewel of Raghus, and free my mind from faults like concupiscence etc. (2)

अतुलितबलधामं हेमशैलाभदेहं
दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् ।
सकलगुणनिधानं वानराणामधीशं
रघुपतिप्रियभक्तं वातजातं नमामि ॥ ३ ॥
atulitalabadhāmaṁ hemaśailābhadehaṁ
danujavanakṛśānuṁ jñānināmagraganyam,
sakalagunaṇidhānaṁ vānarāṇāmadhīśaṁ
raghupatiṇṇiyabhaktaṁ vātajātaṁ namāmi.3.

I bow to the son of the wind-god, the beloved devotee of Śrī Rāma (the Lord of the Raghus), the chief of the monkeys, the repository of all virtues, the foremost among the wise, a fire to consume the forest of the demon race, possessing a body shining as a mountain of gold and a home of immeasurable strength. (3)

चौ— जामवंत के बचन सुहाए । सुनि हनुमंत हृदय अति भाए ॥
तब लागि मोहि परिखेहु तुम्ह भाई । सहि दुख कंद मूल फल खाई ॥ १ ॥
जब लागि आवीं सीतहि देखी । होइहि काजु मोहि हरष बिसेषी ॥
यह कहि नाइ सबन्हि कहूँ माथा । चलेउ हरषि हियँ धरि रघुनाथा ॥ २ ॥
सिंधु तीर एक भूधर सुंदर । कौतुक कूदि चढ़ेउ ता ऊपर ॥
बार बार रघुबीर सँभारी । तरकेउ पवनतनय बल भारी ॥ ३ ॥
जेहि गिरि चरन देइ हनुमंता । चलेउ सो गा पाताल तुरंता ॥
जिमि अमोघ रघुपति कर बाना । एही भाँति चलेउ हनुमाना ॥ ४ ॥
जलनिधि रघुपति दूत बिचारी । तैं मैनाक होहि श्रमहारी ॥ ५ ॥

Cau.: jāmavarita ke bacana suhāe, suni hanumarita hṛdaya ati bhāe.
taba lagi mohi parikhehu tumha bhāi, sahi dukha kaṇḍa mūla phala khāi.1.
jaba lagi āvaṭṭi sitahi dekhī, hoihi kāju mohi haraṣa biseṣī.
yaha kahi nāi sabanhi kahū māthā, caleu haraṣi hiyā dhari raghunāthā.2.
siṁdhu tira eka bhūdhara surindara, kautuka kūdi caṛheu tā ōpara.
bāra bāra raghubīra sābhāri, tarakeu pavanatanaya bala bhāri.3.
jehī giri carana dei hanumaritā, caleu so gā pātāla turantā.
jimi amogha raghupati kara bānā, ehī bhāti caleu hanumānā.4.
jalanidhi raghupati dūta bicāri, tāi maināka hoi śramahāri.5.

Hanumān was much delighted at heart to hear the heartening speech of Jāmbavān. He said, "Suffering hardships and living on bulbs, roots and fruits, wait for me, brethren, till I return after seeing Sītā. I am sure our object will be accomplished as I feel very cheerful." So saying and after bowing his head to them all he set out full of joy with an image of Śrī Rāma (the Lord of the Raghus) enshrined in his heart. There was a beautiful hill on the sea-coast; he lightly sprang on to its top. And invoking the Hero of Raghus line again and again, the son of the wind-god took a leap with all his might. The hill on which Hanumān planted his



तुनसी अकरबक समकानीन डनाह आ२ हुनकव भाषा आ२ अखुनका भाषामे किड अतव आरि
गेन अडि, ऋदा तुनसीक गेयता ओहिनाक ओहिना अडि ।

आचार्यजी तुनसीक गेयता उठानहि अडि, आ२ दुकहता खतम कय देने अडि । सब
कालक खुकमे देन संस्कृत पद्य तुनसीक मानसमें जेनहि अडि । करि चन्द्र आ२ नानदास दू
गोठे अपन संस्कृत पद्य रैनओनहि अडि ।

आचार्यजीक अ मैथिली बमचवितमानस तुनसीक मानसक कर्पातव तँ अडि, ऋदा अ मैथिलीक मून
महाकारक कपमे पविगणित होयराक अधिकारी अडि जेना करनक तमिन वामायण आ२
तुनसीक मानस अपन-अपन भाषामे केन जा बहन अडि । करन रान्धीकी वामायणक कर्पातव
तमिनमे कय बहन डनाह आ२ रान्धीकी वामायणक रिषयमे कहनहि जे- अ वामायण एकठा
दूधक समुद्र छे आ२ हम छी एकठा रिनाई जे मोनसूरी रना बहन अडि जे एहि सभठा
दूधके पीरि जाग । ओना अगहो स जे करन कहियो -आचार्यजी सेहो एहिना कएनहि-
वामायण के अपन मौनिक प्रति नहि कहनहि रवन रान्धीकिक प्रति कर्पातरे कहनहि, जखन
कि ओ २ अपन प्रतिमे वामके भगरान रनाय देनहि । रान्धीक वामके मर्यादा पुकष अहि
मालेत डनाह । रान्धीक सुग्रीक रिनाह रानीक पनेस रानीक मवरीक पश्चात होयराक रनि
करेत छथि ऋदा करन रानीक पनेक आजीरन रैधरक रनि करेत छथि । आचार्यजीके अ
कवरीक आरथकता नहि पडनहि कि एकतँ तुनसीक मानस लोकक कठमे रसि गेन डन, आ२ ओ२
एकव निरति कएनहि ।

आरि मानसक एकठा रिनादास्पद पद्यक चर्चा कवी । अर्थक अनर्थ कोना होगत अडि से
देखु । आचार्यजी सुन्दरकालक अतमे निथेत छथि जखन सिंधु (समुद्र) वामके नका जयराक
बस्ता नहि दैत छथि तखन वाम कहत छथि,

नडमन रान सवासन आनु ।

सोथरि रानिधि रिसिख प्रसानु ॥ 1 ॥

तखन सिंधु कव जेवि रजेत छथि-

टोन गमाव सुद पसु नावी ।

सरि थिक तडन केव अधिकारी ॥

एकव अर्थ अ सब -टोन गमाव सुद पसु नावी- अ सब शिक्षाकिरा सरक देरी योग्य
अडि, गमाव सुद आ२ नावीमे शिक्षाक अडार अडि तेँ आ २ पसुमे मनुष्यक अपेक्षा रूँकि
नहि छेक तेँ, टोनक प्रयोग रिना शिक्षाक कवर तँ संगीत नहि धनि भय जायत । नीचाँ
तुनसीक श्रीवामचवित मानसमे सेहो देखु-



Do.: **kāṭehī pai kdarī pharai koṭi jatana kou śica,
binaya na māna khagesa sunu ḍātehī pai nava nica.58.**

Though one may take infinite pains in watering a plantain it will not bear fruit unless it is hewed. Similarly, mark me, O king of birds, (continues Kākabhuṣuṅḍi,) a vile fellow heeds no prayer but yields only when reprimanded. (58)

चौ०— सभय सिंधु गहि पद प्रभु केरे। छमहु नाथ सब अवगुन मेरे॥
गगन समीर अनल जल धरनी। इन्ह कइ नाथ सहज जइ करनी॥ १ ॥
तव प्रेरित मायाँ उपजाए। सृष्टि हेतु सब ग्रंथनि गाए॥
प्रभु आयसु जेहि कहँ जस अहई। सो तेहि भाँति रहँ सुख लहई॥ २ ॥
प्रभु भल कीन्ह मोहि सिख दीन्हि। मरजादा पुनि तुम्हरी कीन्हि॥
ढोल गवाँर सुद्र पसु नारी। सकल ताड़ना के अधिकारी॥ ३ ॥
प्रभु प्रताप मैं जाब सुखाई। उतरिहि कटकु न मोरि बड़ाई॥
प्रभु अग्या अपेल श्रुति गाई। करौं सो बेगि जो तुम्हहि सोहाई॥ ४ ॥

Ca.: sabhaya simḍhu gahi pada prabhu kere, chamahu nātha saba avaguna mere.
gagana samīra anala jala dharanī, inha kai nātha sahaja jaṅa karani.1.
tava prerita māyā upajāe, sṛṣṭi hetu saba grānthani gāe.
prabhu āyasu jehi kahā jasa ahaī, so tehi bhāti rahē sukha lahaī.2.
prabhu bhala kīnha mohi sikha dīnhī, marajādā puni tumharī kīnhī.
ḍhola gavāra sūdra pasu nārī, sakala tāṅana ke adhikārī.3.
prabhu pratāpa maī jāba sukhāī, utarihi kaṭaku na mori baṅāī.
prabhu agyā apela śruti gāī, karaū so begi jo tumhahi sohaī.4.

The god presiding over the ocean clasped the Lord's feet in dismay. "Forgive, my lord, all my faults. Ether, air, fire, water and earth— all these, my lord, are dull by nature. It is Māyā (Cosmic Nature) which brought them forth for the purpose of creation under an impulse from You; so declare all the scriptures. One would attain happiness in life only by remaining where he has been placed by the Lord. My Lord has done well in giving me a lesson; but You have fixed certain limits for everyone. A drum, a rustic, a Śūdra, a beast and a woman—all these deserve instructions. By the Lord's glory I shall be dried up and the army will cross over; but this will bring no credit to me. Your command, however is inviolable; thus declare the Vedas, I shall do at once what pleases You." (1—4)

दो०— सुनत बिनीत बचन अति कह कृपाल मुसुकाइ।
जेहि बिधि उतरै कपि कटकु तात सो कहहु उपाइ॥ ५९ ॥

Do.: **sunata binīta bacana ati kaha kṛpāla musukāī,
jehi bidhi utarai kapi kaṭaku tāta so kahahu upāī.59.**

On hearing his most submissive words the all-merciful smiled and said, "Tell me, dear father, some device whereby the monkey host may cross over." (59)

चौ०— नाथ नील नल कपि द्वौ भाई। लरिकाई रिषि आसिष पाई॥
तिन्ह कें परस किएँ गिरि भारे। तरिहहि जलधि प्रताप तुम्हारे॥ १ ॥



हेव समुद्र ओहि स्थितिमे खनायक रनि बहन डन आ २ ओकव रकुर्य करिक आकि
बचनाकावक रकुर्य नहि भय सकैत अछि । बचनाकावक बचनामे नीक अधनाह सभ पात्र
बैत अछि, आ २ ओहि पात्रक द्दह सँ नीक आ २ अधनाह दूनु गप निकनत । बचनाकावक
सफलता एहि पव निर्भव करैत अछि, जे ओ २ अपनार्के अपन पत्रसँ ह्वाक कय पलैत
अछि कि नहि ।

एहि आलोचना निरंधक उद्धृष्ट चन्द्र करि आकि करि नानदासक बचनार्के छोट कवरि नहि अछि
रबन् हुनकव बचनक समकक्ष आचार्यक बचनार्के खनरी मात्र अछि जाहिसँ तुनसीक मानसक रचन
आचार्यजीक बचना खतम कय सकय । तुनसीक प्रार्संगिकता नहि रवण ओकव दूकहतार्के आचार्य
खतम कएले छथि ।

(खनुरतते)

2. उपन्यास

1. सत्यरौढ़नि(आगाँ)



हमवा दू गोष्ठे घठना आव यादि आरि बहन अछि । पहिन घठना एक गोष्ठे रँचाक गामसँ
आयरँ । ओ' हमवा हेतु किछ दिन पढ़े गामे चुनौतीक रूपमे आयन कावण ओकव गाम रँना
कितारँमे किछ नरीन जानकावी बहेक, झुदा तकव कोठा पूवा भेनाक रौद हम ओकव
चुनौतीकेँ खतम कय देनहँ ।

दोसव घठना छन एक गोष्ठे रँचाक एक्कीडेठे, जकव रौद हम सब खेनाग कानमे
ठागम निकानि ओकवा थिङ्कीसँ देखि अरैत बहियेक । कहियो कान ओकव कम मे जा कय
ओकव डायवी सेहो देखि अरैत बली । ओकव किछ अशि हमवा यादि अछि, से एना अछि ।

“अपनसभक गप्प कवरी नैन हमवा नगमे समयक अभाँ बहय नागन । किछ त
एकव कावण बहन हमव अापन आदति आ किछ एकव कावण बहन हमव एक्कीडेठे, जकव
कावणरस हमव जीरनक डेट सान रँना पडन जेना डेट दिन जेकाँ रीति गेन । किछ एहि
रातक दिस सेहो हमवा ध्यान गेन जे डेट सानमे जतेक समयक नुकसान भेन तकव
श्रुतिपूर्ति कौनाकय होयत । किछ त भोवमे उठि कय समय रँचेरौक रिचाव आयन झुदा
आँखिक निन्द ताहि मे रौधक रँनि गेन । तखन सामजिक संरँधकेँ सीमित कवरौक रिचाव
आयन । एहिमे रँना हमव श्यासक सहनता भेठि गेन छन । कावण एकव छन हमव न हि
खतम श्रुति होमयरँना रीयावी । एहिमे रिभिन्न डेकठेक ओपिनियन, किछ गनत अप्पेशिन
आ एकव सम्यनित गमप्रेसन आ जे आरँ हमवा अपाहिजक जीरन जीरय पडत । आनक
रात त छोटु हमवा अपनो मोनमे आ रात आरँय नागन छन । नगेत छन जे डेकठेक
सभ हूसियाँहिक आश्रामन दय बहन छन । एहि फ्रममे हेलन सँ न कय हान समाचाव
पूछनहावक संथा सेहो घुठि गेन छन । से जखन अचानकेँ रँशाखी हेल छुडी पव अयनाक
रौद हम काव चनारँय नगनहँ तँ रँछत गोठेकेँ हेल सँ सामान्य संरँध सुधारवमे अस्वरिधा
होमय नगनहँ । जे हमवा सँ दूब नहि गेन बहयि तनिकासँ त हम जरँदस्तीयो संरँध
बखनहँ, झुदा दोसव दिशि गेन नोक सँ हमव रारहाव निवपेष्क बहि कय पुनः संरँध रँनेरौसँ
हतोसोहित कवरँ बहय नागन । दुर्दिनमे जे हमवापव हँसयि तनिकव प्रति आ रारहाव
सहनभूतिप्रदहि मानन जायत । एहिसँ समयधरि खूँ रँचय नागन ।

शुकमे त नागन जेना अहिममे का चिन्हत की नहि । झुदा जखन हम अहिम पँचनहँ
त नागन जेना हीरो जेकाँ स्वागत भेन हो । झुदा एहिमे आ रात संगी-साथी सभ नूक
नेनक जे हमव छुडी सँ चननाग हनका सभमे हाहाकाव मचा बहन छहि ।

सभ मात्र हमव हिम्यतक प्रशंसा करैत बहेत छनाह । जखन हम छुडी छोटि कय चनय
नगनहँ आ जीस शिष्ट-पेष्ट पहिबि कय अयनहँ, तखन एक गोठे कहनक जे आरँ अहाँ
पुवनका रूपमे रापस आरि बहन छी । एहि रातकेँ हम घब पव आरि कय सोचय
नगनहँ । अपन चनरौक हेलकेँ पुननीक मदति सँ हेलीकेम द्वावा रीयोडीघाही
कवरँयनहँ । एकरँव तँ सन्न बहि गेनहँ । चनरौक तबीका नँगाकय दोवरी सन नागन ।

रौदमे घबक नोक कहनक जे आ त रँहूत कम अछि, पहिने त आव रँसी छन । तखन
हमवा रँमरौमे आयन जे संगीसभ आ ओ' सभ जे हमवासँ नगार अन्नभर करैत छनाह,
तनिका कतेक खारँ नगेत होयतहँ । तकवारौद हमवा हनकवसभक प्रासोहन आ हमव
हिम्यतक प्रशंसा करैत बहरौक बहम्यक पता चनन । अपन प्रावमिक जीरनक एकाकीपनक
रौदमे नोकवी-चाकवी पकड़नाक रौद सारँजनिक जीरनमे अलग-थलग पढ़ि जयरौक संदेह ,
आशा , अपेष्का किरा अहसास-हनीर्गक रौद जे एहि तबहक अन्नभर भेन से हमव
राजिन्नक भिन्न रिकासकेँ आव दृढ़ता प्रदान केनक । “



७' तँ छन हमरे संगी झुदा कम्पना कय बहन छन जेना कोनो पैघ रियाहन राजि होय ।

(खुबरतते)

3. महाकार

1. महाभावत(खागाँ)

शीतनुक संग सनरतीक,रिराह छन भेन जे ।
चित्रागद आर रिचित्रीर्य रान दुज आयन से ।
रानक दनु छोट्टे छन, शीतनुक प्रयाण भेन ।
चित्रागदक भिष्म, तखन बाज्याभिषेक कएन ।
घमंडी से छन एहन की देर की दानर रूमय,
की गधर की मानर ककरो नहि ठेब कवय ।
आहदेह छोट्टन, हाह संग गधरक कए

रिचित्रीर्यक बाज सेहो चनन रँडु खोज दिन ।
स्यक रीमावी छन खम्पाय मे मूलक खदिन ।
धृतवाष्ट्रक आर पाडुक जग्या नहि भेन छन ।
रिधिक रिधान छन, ज्योग्र पत्र अंध भेन ,
पौण्ड्र ब्रह्म पांडुकै बाज-काज देन गेन ।

अरिकाक पत्र धृतवाष्ट्र,अरानिका पत्र पांडु छन ।
अरिकाक दासीसँ रिदूवक भेन जग्य छन ।
शिक्षा होमय नागन सभक भिष्मक संवस्त्रामे,
भिष्मकेँ चिंता भेन रिराह कोना होयत गय,
धृतवाष्ट्रक हेतु से खोजन एक कन्याकेँ ।
शिरक रवदान छन गांधारीकेँ समय पत्रक,
रहत रंश शोचन अ शयने से शुक कएन ।
गांधार नरेशि सुरैन भेना तैयाव जखन,
रिराह धृतवाष्ट्रक भेन शिकनिक रँहिन सँ ।
सुनि पतिक अंधताक गप्प पष्टी रँहिन,
आँख बहितह नेत्रहीनक जिनगी गुजावन ।
सय पत्रक माता छन दुःशना एक पत्री,
सिंधु नरेशि जयदथ भेन जिनकव पति ।

प्रकृत पिता रासुदेरक रँहिन छनि पूथा,
शुबसेनक पत्री छनीह बहनीह जाय झुदा,



पिताक पिसियोत कंतीभोज डन संतानहीन,
हूके म्हर भेठन पृथा भेनि कंती पुनि ।
प्रकृत-सुदर्शन, रत्नवायक दीदी भेनीह ओ२,
सकोव रिशरवक करैत डनीह ओ२ ।
एहिना एक रैव दूरसा देन मंत्र एकठा,
पहरै मोनसँ देर थायत रैजेरनि जिनका ।
नेनमति बुद्धि डन सूर्यके रैजाओन ओ२,
पुत्र-प्राप्ति भेन कमाबियेमे से नोकनाज,
रौधक डन रैहादेन रैचा रिच गगधाव ।

कौबरक सावथी अधीवथके भेठनथि ओ२,
सावथी सूतक ओ२ माय बाधा जनिक,
बाधेयक नाम नेन सूतपुत्र पवाङ्गमी ।
शरीव करचहाङ्ग कान कंडनसँ शोभित ।
कर्ण नाम्ना डन बाधेयक ओ२ पौषित ।
तकव रौद पाल्क कंतीसँ रिराह भेन ।
मदनवेशिक पुत्री माद्री दोसव पनी भेनि ।
पाल्क हङ्ग-कार्य मात्र कएन जीति बाज ।
दूर बहि बाज-काज भोगन सुख मात्र ।
कंती-माद्रीक संग रन-रिचवण मे बत ।
शिकाव खेनागत रनमे संग शूखनताक ।
एक कनि श्राप देन संतानरिहीनताक ।
पाल्क मोनमे रिबङ्गि भेन शोपसँ ।
संतान प्राप्तिक ङा गच्छा देखि कंती,

खोननहि दूरसाक देन मंत्रक भेद ।
मंत्रे यमसँ धर्मबाज, लीमसेन राघसँ,
गंड्रसँ अर्जुन कंतीक पुत्र तीन भेन ।
कंतीक मंत्रसँ माद्रीके भेन पुत्रक आशि ।
अग्निद्वय सँ भेन नरुन-सहदेर प्राप्ति ।
पाल्क मूल् पंचपाल्कर जग्यक रौद,
भेनीह सती पतिक संग माद्री रनहिमे ।
पाल्कर ओ२ कंतीके जगनसँ हस्तिनापुर,
अननहि नगबमे सभ रनक कनिरव ।
पंच पाल्करक संग आयनि कंती नगबमे ।
जूमि गेन सभ नव नाबी ठाम-ठामे ।
अग्नि-कनि रन प्राणिक संगतिमे शीन ।
कथित सुशीन पाल्करके मोन भवि देखि गुणि ।

प्रपाचार्यक आचार्यरुमे शिक्षा,
पारि बहन दुर्योधन कौबर,



पारि सकय छथि हुनके नग बहि,
पाल्दर जन सभ शिक्षा ग्रा सभ ।
धृतबास्त्रु सोचि ग्रा तखन कएन,
ताहि तबहक रारस्था,
दूर्योधन-कौरवक संग बहताह
पंच पाल्दर भ्राता ।
भीम छनाह रैनशानी सभमे,
दूर्योधनमे छन अवथा रैइ ।
कवय नागन दूर्योधन भीमक,
मुन् योजना गर्गे तठै ।

जन फीइ एक हेतु गेन नय,
तठै दूर्योधन पाल्दरके ।
खाद्य मध्य मिनाउन रिष,
खोखाउन भोजन भीमहिके ।
सभ गेन नहारैय गर्गमध्य,
नशा भीमके खायन,
कात खरैत खसनाह
ओतय भीम खरैवा कय ।
दूर्योधन रौन्हन नताहङ्ग सँ ।
खेकन धाव ओकवा निश्चित,
ब्राम ऋञ्ज कौरवघुवि खायन ।
गर्ग मध्य उसनक एक नाग,
रिष कठनक रिषके से देखू
काठत के पाल्दरक भाग ।
रिषक प्रभार भेन दूब,
भीम चननाघबके,
उठनाह मुमेत होगत मदमस्त,
कथा सुनारैय भ्राताके ।

हृषिप्रिब घबमे सोचथि,
भीम पठूँचि गेन होयताह ।
नहि देखन घब भीम,
माथ पब रैन खयनहि कनियेठा ।
तारत भीम मुमि खयनाह,
षडयंत्रक कथा सुनाउन सभठा ।
कृती चिंतित भेनि रिदूबसँ,
पृष्ठनभेन ग्रा नहि उचित ।
रिदूब रूमाउन पाल्दर,
छथि रैनशानी किथित ।
हुनकव दूर्योधन कवि पाओत,
नहि कोनो खहित ।



भूमिके जिलेते देखि दूयेधिन-भ्रता,
मोन मसोसि बहि गेन ओ' दूष्ट, दूवामो ।

कौबर पाल्दर नीन कंदुक खेनि बहन ।
कंदुक खसन गनावमे नहि निकनि बहन ।
सोममहि डन एक ब्रौह्मणी राँठे आरि बहन,
तेज जकव ओकव महिमा डन गारि बहन ।
राँगक राव पुनि पुनि कएन फेव डुपवसँ,
खेचि कय निकानन गेद धनुर्विद्याकौशिनसँ ।
भूमिके सुनायन रौनरुन्द कनाकावी ओकव,
द्राँग नाम्ना द्रुपाचार्यक डन जे रहिनि रव ।
खुम्लेखोमा पुत्र जनिक सहपाठी द्रुपद डन ।
द्रुपद देन एकरचन बाज देरँ खाध हम ।
देन रचन रिसवनसे बाजा रैनना उतव ।
खुपमानित कएन से फूँठि, बाजा ओ' दंभी ।
प्रतिशोधक राँठ तकि बहन रनि प्रतिद्वन्दी ।
निर्धनताक जिनगी जिलेते डनाह घुमि बहन ।
खुम्लेखोमाक संग आजिरिकक खोजमे पडन ।
हस्तिनापुरक खग्रह डनाह नहि ठाँवि सकन ।
प्रतज्जताक भावसँ खुम्लेखोमा-द्राँग हस्तिनापुरक ।
धनुर्विद्याक पाठ शुक कएन कौबरक आपाल्दरक ।
पाठक उपवाँत समय खायन डन नम्य भेदक ।
पवीष्काक चातुर्यक संगहि ह्मनताक वण-कौशनक ।
नम्य रैनन एकठाँ गोट-रेशे डुँच बृष्क पव,
वाखन काँठक चिड्डे आँधि जकव नम्य डन ।
सभकेँ पड्डन द्राँग राजू की डी देखि बहन ?
सभ काँ गाँड बृष्क पश्चिक संग देखि बहन ।

पार्थकेँ पड्डन खहाँ डी कथी देखि बहन सकन ।
माथ पश्चिक खतिविङ्ग नहि किड्ड डी देखन ।
अर्जुनक राँग पश्चिक शिरोह्मदन कएनक ।
अर्जुन भेनाह प्रिय-ह्मनिन द्राँगक ह्मदयक ।

रौतन समय शिखर-प्रदर्शन डन खायन ।

(खुम्लेखोमा)



4. कथा

2. गंगा-ब्रिज

1995मे नरप्लवक महीना ।

केशे कठायन झूठे दबिभझीसँ पठनाक रस पब चहनहुँ । किञ्च कितारि रेंचिनहाव अयनाह, तुक
मिनेने सभ कितारिक विशेषता कहि सुनओनहि । k थिस्सा-पिहानी, उपाचाव, झुनन-देरी सँ नय
मनोहाव पौथी तक सभ यात्रीगणकेँ एक-एक ठाँ पवसत गेनाग । ओहिमे सँ किञ्च मोन-
मोनाग कएनाक उत्तव रिकयरी कएनहि आ सभठाँ रापस नय जागत गेनाह, रससँ उतरैत
कानकडकठबसँ राद-रिराद सेहो भेनहि । हेब नेरौक बस निकानरौक यंत्रक आरिस्कावक
चहनहाह, बस निकानि देखओनहि, खनासिसँ राद-रिरादक उपवात ओहो उतवि गेनाह । हेब ककरौ
रना, पेन रना आ पंचकरी रना सभ चरुि कय उतरैत गेनाह । पञ्चनाक उपवात पता
चनन जे गङ्गा ी साहू दस रजे खूजत आ गप्प रस रना मरुँ रोजन छन । पञ्चनका रसक
सराविकेँ सीठ नहि भेठन छनहि, से रेशी अरैरो नहि होयत आ सीठेँ भेठि जायत, एहि
तर्कक संग मार्केटिंगक उपकवणक रूपमे आ शिखर चनन छन । गङ्गा ी खूजरौक समय छन 11
रजे झुदा 11 राजि कय पाँच मिनठ धवि रस होगत बहन जे घड़ ीमे 11 राजन अछि कि
नहि । पाँडा एगावह राजि कय दस मिनठ पब जखन रादमे जायरना रसक कडकठव अशोक
मिश्री आ शीहीक रसक रीचक भिड़ तक रात कय नगड़ ी रजावि देनक-जे एको सेकेड
जेँ नेठ होयत तँजे रूम से भय जायत- तखन द्रागरव अकस्माते हॉर्न रजारय
नागन । हमवा रगनक सीठ पब रसनि एकठाँ रूठि रैठीकेँ जोबसँ रजारय नगनीह, पाँच मिनठ



गवदमगोन होगत बहन । सभ यात्री चरुि गेनाह, आ२ दू-चाविठी यात्री जे अखने विक्शीसँ उतड़न डनाह, जेव-जेवसँ रोजय नगनाह । पडनका रस रना हुनकब मोठी-चोठी उठा कय अणना रसमे न२ जाय चहित डनहि, हुदा ०२ लोकनि पडन निखन डनाह आ२ हमरे सभक रससँ जाय चहित डनाह । ०२ लोकनि दू-चाविठी चौधरी-रूखक नाम-गाम गनउनहि, तखन ओहि रस रनारके रूमउनके जे अ सभ फसादी लोक सभ अडि-से कहनक जे हुँ रौग हुँक रदना ओहि हुँ रौग श्री धरुागाड ीमे ठाहू जयराके जेँ गडा अडि तँ हम की कक-किबायो ०२ एको पांग कम नहि जेत । से दू-चावि गोठ रेशी यात्री जेरौक मनसूरी पूवा भेनाक रौद ड्रागरव गाड ी हाँक देनक । ओहि विक्शी-सभ परसँ एक गोठ अखरयसू राजि चरुन डनाह आ२ संयोग अ भेन, जे हमव दोसव रंगनमे रसनराजि गुनधुन करैत डनाह जे फननाँ रड ी रूडि अडि, एखन धवि नहि आयन । गाड ी खुजनाक रौद अगिना चोक पव असकसा कय ०२ उतवि गेनाह, आ२ तकव रौद ओहि हुँ रौग श्री ग ी क तीन सीठ रना हिसमे हमवा रंगनमे ओहि सज्जनके जगह भेठि गेनहि ।

हमव मोन शिव डन आ२ रेशी रजरौक गडा नहि डन । हुदा रंगनगीव पहिले अणन भागारके धरुाद देनहि, जकव अतापे हुनका सीठ भेठनहि । पठनामे अखरक कार्य डनहि, तेँ जेठ जायरना रससँ गेना उतव काजमे भाडठ पडि तहि । हेव अणन पविचय अस्मिष्ट डायरेकठबक कपमे देनाक उपवात अ सूचना देनहि जे दविभस्मीक संग पठनामे हुनकव मकान डहि । दनु घव अणन पुकषार्थसँ रनयरीक गणपक संग, दनु घवक दूमहना आ२ मावरन आ२ खेनागठसँ हाड होयरीक रौतो कहनहि । रजरौका लोक केँ सुनिनिहाव लोक रड पसिल पड ीत डहि, से ०२ हमवा पसिल कवय नगनाह । तेँ पुडनहि-पठनामे अणनेक मकान कोन महनामे अडि ।

हम कहनियहि-अणन मकान नहि अडि, किबाया पव डी । पितक मूक उपवात माँ केव मोन ओहि घवमे नहि नगतहि, ताहि हेतु ०२ गामेमे बहि गेन डहि । आर पठना पहुँचि कय दोसव डेवा तकर ।

हठात् एहि रौतकेँ सुनि ०२ हमव माथक केश दिशि ताकि कहनहि जे -०२, आर रूमन । काठन केश देखि कय हमवा पहिनहिये जिडोसा कवरौक चाही डन । पितक फियाकर्मक हेतु गाम गेन डनहुँ ।

किड कानक शीतिक पश्चात ०२ सज्जन पनरुँसँ पान रौताव

कय हमवासँ पुडनहि जे पान खागत डी । हमव नहि- एहि उतवक पश्चात अणन विशेषता देखरैत कहनहि, जे हमतँ अहाँक दाँते देखि कय रूमि गेन डनहुँ । पान खेनाक रौद अणन रेशी सभक सासुवक चर्चा कएनहि । रेशीक आ०.ए.एस. केव तैयावी कवरौक गणप कएनहि आ२ कोनो हूपक चर्चा सेहो कएनहि जे रिग्यारौ लोकनिक रीच एहि तैयावीक हेतु तैयाव भेन डन, आ२ ओहि हूपमे श्रेणी मात्र अतिभारान लोकनिक हेतु सीमित डन । हेव आखिरीमे अहो पता चनन जे ओहि अतिभारान हूपक सदस्यता हुनकव पुत्रकेँ सेहो प्राप्त डहि ।

आँगा रड ीत-रड ीत गाड ी एकठा नागन होठन पव ठाहू भेन । किड यात्री एकव विरोध कएनहि । एक गोठे कहनहि जे अ ड्रागरव-कडकठव खेनाग अखरीक द्वारे एहि गठिया नागन होठनमे गाड ी रोकैत अडि । एकव सभक खेनाग एतय अहितया डेक आ२ संगहि सूचना भेठन जे अहितया की बहतेक ओकव सभक रिन यात्रीगसँ परोम्ह कपमे जेन जागत डेक आ२ रूम जे एकव सभक रिन हमही सभ भरैत डी । हुनकव अहो अणन डनहि जे का गोठे नहि उतवय आ२ हावि कय रसकेँ सृष्ट कवय पडतेक । किड कानक उपवात एकाकी सभ गोठे उतरेत गेनाह आ२ ०२ सज्जन सेहो थिसियायन उतवि



श्राक भ२ ठाळ भय मिथिनाचनक दूदशिक कावणक राखायामे हुनकव गप्प नहि मानरौक मनोरुत्रिके सेहो दोषी कवावि देनयिन्ह ।

गाळ १ हेव खूजन खा२ किड दूव खागू जा कय धक्काक संग ठाळ भय गेन । कडकठव कहनक जे सभ उतरेत जाड । गाळ १ पक्कव भय गेन । नागन होठेन पव गाळ १ नहि बोकरीक अपीन केनहाव सज्जनक मत डनहि, जे नागन होठेन पवजे गाळ १ ठाळ भेन, तखनेसँ जतवा खवारँ भए गेन अडि । खारँ खागू देखू की-की होगत अडि । नीचाँ उतवनाक रौद चावि-चावि, पाँच-पाँच गोठेक गौना रनि गेन । ज्ञ जगत प्रायः रेशीनीक खासपास डन । एक गोठे खेतक रिस्तावक दिशि ध्यान देनहि । घब सभक एन-हेन होयरीक सेहो चर्चा भेन । संगहि अपना सभक गाम दिशि घब पव घब खा२

चाळ पव चाळ चळन बहेत अडि-खा२ से मगळ क कावण अडि अछ पव चर्चा भेन । हमव रंगनमे रिसन अधरयसू राजि किड गुंघायन सन डनाह, झुदा एहि रारधानसँ हुनकव भक्क धूँठि गेनहि । हुनकव रँकाव

नागन होठेन पव आकि नीचाँ ठाळ भेना पव मन्द भय जागत डनहि से हम अन्नभर कएनहँ । हेव रँस चनि पडन खा २ ०२ सज्जन पुनः शुक भय गेनाह । हाजीपव शहव अएना पव तँ हुनक स्मृति आव तीक्ष्ण भय गेनहि । किड कान रँस चननतँ एकठा काँनोनीक दिशि गशीवा कय ०२ कहनहि- ज्ञ डी गंगा ब्रिज काँनोनीकी डन खा२ खारँ की भय गेन अडि । एक भागमे बहरौक हेतु क्लार्ठव खा२ दोसव भागमे गिष्टी-डड-सीमेठ सभ डडन बहेत डन । खारँतँ काँनोनीक मेठेनेसो नहि भय बहन अडि ।

हम चौकि गेनहँ । कहनियहि, एतय एकठा स्कूनोतँ डन । ० २ सोमाँ एशीवा दैत देखेनहि- देखू, ०तय नामो निखन अडि । रँवखा रँनीमे नाम अदहा-डिदहा मेठी गेन अडि । हेव ० २ चौकि कय पुडनहि-अहाँकेँ कोना रँमन अडि ।

-हम एहि स्कूनमे पडने डी ।

-झुदा एहि काँनोनीमे तँ गंगा पुन निर्माक अतिर्यता नोकनि मात्र बहेत डनाह खा२ स्कूनमे हुनके रँचा सभकेँ पडरौक हेतु एहि स्कूनक निर्माण भेन डन ।

-हम सभ अही काँनोनीमे बहेत डनहँ ।

-अहाँक पितक नाम की डी ।

-श्री प्रपानन्द ठाँव ।

पितक मूँ पदह दिन पहिनहि भेन बहनि से सुगीय कहरीक हिंसक नहि पडन डन ।

-अहाँ ठाँवजीक पुत्र डी ।

ज्ञ कहि हमवा दिशि ० २ अपनहसँ रेशी ममन्नक दृष्टि देनहि ।

-अहाँक नाम की डी ।

-आ.ग.ए.आजम । ० २ कहनहि ।

तखन हम हुनका सभठी रँचाक नाम गना देनियहि । हुनकव एकठा रँठी नेहन आजम हमव क्वासमे पडत डन । खारँ हुनकव स्वव रँदनि गेनहि ।

-काँनोनीमे दू गोठे खूर पूजा करेत डनाह । एकठा पाँड जी खा२ दोसव अहाँक पितजी । पाँडजीतँ पूजाक संग पाँगयो कमागत डनाह । झुदा अहाँक पितजी डनाह पूर्ण जमानदाव खा २ दयान्न । चंदा कय होम्यापेथिक दराज कानपवसँ अनेत डनाह, खा २ झुतत गनाज काँनोनीरँनारकेँ दैत डनाह । हमव रँठीकेँ माथमे रँडका गूव भय गेन डनेक । कोनो एनोपेथिक रँनासँ ठीक नहि भेन डनेक । अहीक पितजी ओकवा ठीक केने डनयिन्ह । गंजीनियव बहितहँ होम्यापेथिक डिष्टी हुनका बहनि ।



ड्राजग कममे होम्यापेथीक छोट-पेघ, सादा-बंगीन शीशी सभ हमबा आँथिक सोमोँ
आरि गेन ।

-आंग काल्हि कतय पोस्टड छुथि । रूत दिनसँ सम्पर्के ठूँटि गेन । एतुक्का रौद कतह
संगे पोस्तिंग सेहो नहि बहन । रूमू ठेँठेँ भेना पन्द्रह सानसँ डुपव भय गेन छुथि ।

-पन्द्रह दिन पहिने हुनकव मून् भय गेनछि ।

हमव कठायन केशे दिशि देखि ओ २ कहनछि-हमरे सँ गती भेन । केशे कठेले
देखियो कय नहि पुछनहुँ । तेँ अहाँ भवि बस्ता गम्य हुनहुँ ।

हेब कहय नगनाह- मजदूबक प्रति रूँडु चिंता बहेत हुनछि । तारत रूस गंगा पुन
पव आरि गेन हुन । आगाँ हाँठक पव रूसकेँ टिकठ कठेरौक हेतु ठाँह कय देन गेलैक ।
क्या गोठेँ संवादो देनक जे आगू रन-रे जेकाँ छुथि । एक कातमे विशेषबिग चनि बहन
छुथि । हमव आगाँ दृष्ट घूमि गेन । एहि पुनक निर्माकानक पाया सभ । कान्ठोनीक ठूँठन
देरौनक पजेरौ सभ । ओ २ देरौन सभ सान ठूँठेँत हुन । पितार्जी कहैत हुनाह जे एजीनियव
आँ २ ठेकेदाव सभ मिनन छुथि । हेब मोन पड़न सूँठकेस भवन कसेया । हमव पितार्जी
एक नात मावने हुनाह आँ २ सूँठकेस दूव हेका गेन । एक

गोठेँ पितयोत भाय बहेत हुनाह-से सभठाँ कसेया ओहि सूँठकेसमे बाथि ओहि ठेकेदावकेँ
देनछि । माँ हमबा सभकेँ भितबिया कोठनी दिशि नय गेनीह । एक जेब पितार्जी पुनक
पाया सभक नग स्पीमवसँ नय गेन हुनाह आँ २ कहनछि जे देखु । एहि पायाक निर्माणमे
कतेक गोठेँ मजदूब डुपवसँ

घिवनी जेकाँ नाचि कय गंगामे थसि पड़न । समयसँ डुपव । कतेक हमबा आँथिक सोमोँ ।
ओहिमेसँ मात्र किछुए पबिरावकेँ कंपेनसेशन देन गेलैक । आन सभक ले निष्ठमे नाम
छेक, ले क्या पता नगेनकेक । तेयो सभ अतिर्यता नोकनि ठेकेदावसँ मिनन छुथि ।

भक्क ठूँठन । रूससँ उतवि ओहि पुनक निर्माणमे शहीद मजदूबक निष्ठ देखनहुँ । रूत
कम नोकक नाम हुन-प्रायः रिन कंपेनसेशन रूनाक नाम नहि बहेक ।

रूस शुभ होयरीक सूवसाव कएनक तँ हम आँ २ आजम साहरँ रूस पव धरुहड । कय
छरनहुँ ।

ओ २ पुनः राजय नगनाह । -अहाँ कहनहुँ जे किवाये पव बहेत छी । रूमू । तीस
रूवथ पी.डरनु.डी. मे अमानदारीसँ कार्य कएनाक उतव एकठाँ घरौ नहि रूना सकनाह । नोक
की-की नहि कए गेन । हमहुँ 1981 क रौद अहीक पितार्जीक नागन पव चनय नगनहुँ । दू ठाँ
घरौ जे रूनयने छी से नामे-मात्रक दू-महना । अथिञ्जु-डुपवमे एक-एकठाँ कोठनी छुथि ।
अहाँक पितार्केँ की देनकछि सबकाव । आँ २ की भेँठनछि । विठायवमेशुक पहिनहि मून् । ले
कोनो सम्मान । पुनक उँह्ठाँठन पव दू-दू हजाव सभ अतिर्यताकेँ सबकाव देनक । ओ २ तँ
भगरानक कप हुनाह । सम्मानक नानसाक हेतु काज नहि कएनछि । सभ रूँडु डिरीजनमे
जयरीक हेतु सेवरी कवय आँ २ अ नन-रूँडुमे जयरीक हेतु सेवरी कवथि । हेब ओ २
हमवासँ पुछनछि जे अहाँ की करैत छी । आँ २ अ जनना पव जे दविभङ्गीमे हम नोकवी
करैत छी आँ २ पिता,माय आँ २ भाय पठनामे बहेत हुनाह, हमवासँ कहनछि । -दवर्भंगोमे
आँ २ पठना मे आँ २ । मायोकेँ अनियन्त । हमव पनीकेँ रूँडु नीक नगतछि । नेहानतँ
पठनेमे छुथि । हेब अपन पठना आँ २ दवर्भंगा दूनु

ठाँमक पता अपन हिन हाथसँ पड़रैत पठनाक हाँडिग पार्क रूस स्तुत पव उतवनाह ।

रौहवसँ पठना अथना पव हाँडिगकेँ देखि हम प्रसन्न भय जागत हुनहुँ । रूदा पितार्क
हुयाक दूव भेनाक रौद आँ २ एहि नगवसँ नगार नहि श्रितियोगिता कवय पड़त हमबा ।



5.पद्य

45 सँ आगाँ

45.दोषी

दोषी छह तौँ ।
नहि छी मानिक ।
देनक दू सठ्ठका ।
हम छी दोषी राजन,
तखन रैता संगीक पता ।
साँम धवि पड़न मावि,
पबथ नहि रैता सकन ओ',
नाम सझीक ।
कावण छन नहि ओदोषी,
नाम रैतायत तखन कथीक ।

46.कंजूस

तीमन माँगन भनसियासँ,
सूँघा बहन छन गमक ।



कहियौतँ अयरौह लमवा नग,
देरौह तखन उँतुव ।
शैव भगेनग पाग कमनहूँ,
माँगन पाग किडु दैह,
रौदना पागक मनक सुनारौह,
गमकसँ नहि अँडि मोन भरौह ।

47. नंदनक खिसा

नन्दनक साँउथ हाँनमे शैदीड भिंडवा,
नेसुठवमे शैदीड सतरत-रौखत,
नहि मानरौह लम ग्वकफनकौँ,
रौघत खिधशि सुनु तखन ।



लेसुबमे सब अणने लोक,
नहि भेटेछ अखेज एकोठा ।
भेटने हमरी मंगेत जागत छी,
रीसा, पासपोर्ट सेहो सबठा ।

48. बिपेयब

आँसिक तानाक बिपेयब केनक,
रिन मोठगब जखन देनक काबीगब,

हम पूछन एहि ड्राँरबक तँ,
ताना नहि मत्सु छन,
बिपेयबसँ ससुमे तँ,
नर ताना अघत गय ।



ॐ' रौं तखन कमीशिन,
खली जाय खाँ द ।

49. खंध रिश्रीस

सुमेव परतक चाक-कात,
निशान देखाय कहनक गाँजड,
सर्पक चेह्रुं जे,
तेन सद्द-मंथन एहिसेँ,
सर्प-बसा खन्ति चेह्रुं छोड़ि गेन,
चाक-कात तहीसेँ ।

संगी हमव हसन कहनक,
कोनो पहल पव जाँड,
पहल ङुपव चरय नैन,



गोनकाव वस्तु रैनरौंड ।
नहितँ सोमे डुपव चरुँ,
सोमे खसय नीचाँ नय,
रुग गागड तोह्रिँ रिन्नासक,
डुह अंध-काल्ड सुनेरौँ नय ।

50. गड-रुवरी गड

भावतीय राडुमय केव,
र्याख्या एहि तवहेँ भेन,
जेँ किडु नीक भेन तँ नीक,
आ जेँ उँनठाँ तँ सेहो ठीक ।

श्रावह्क भेन मेन,
आ निखनहक भेठरौँक रौँत,
नीक भेन तँ गड आ
रुवरी गड जेँ भेन अंधनाह ।



51. दूध

प्रथम जनरबी देखन एक,
भोरे-भोव दूधक नैन,
नागि नागन जखन खायन रैव,
खुशी-शुक्लित पाउन फेव ।
द्गदा वस्तुअक रीचहि खसन दूध,
ओह भेन अपशिकन रूहूत ।
सुनि खौजाग कहन नहि से,
पता नहि शिकने होखय जे ।
कहन हँ-हँ शिकने थीक,
माँ पृथ्वीकेँ नागन अर्घ्या,
प्रथमे पायन प्रथमक भोग,
हवतीह सब्भठा दूःख आ रोग ।



52. अश्रुतास

पूडन थुकरसँ मूदंगक गति,
भय बहन अछि मंद,
थुकर कहनहि से कक तखन,
अश्रुतास तखन प्रतिदिन ।

अतिदिनतँ कवितहि छी,
हम एकब सदिखन अश्रुतास,
तहूखन हमब घटैय अछि,
गति अ' दूठैय नय अ तत ।

कक भोव सँमि अहाँ,
अश्रुतास रिना कवि नागा ।

भोव कवरँ अश्रुतास जखन,
सँमिमे दूठैत नहि नय,
सँमिमे कवरँ पुनवाश्रुतास,
होयत भोवमे हाथ गतिमय ।

थुकरसँ पूडन कोना जइ,
एहि पाखबसँ हम रँनायरँ,
घोठैक गतिमय रँनरँयमे,
हम माह जखन नगाउन ।

कहन थुकर तखन देखु,
एहि जइ-पाखबमे घोठैक,
जे रँशी नागय एहिमे,



तोड़ि लठांड अहाँ फठाँफठ ।

कहन शिष्य अ काज,
अडि पहिलका काजसँ लहक ।

कहन ग्वक काज रैह अडि,
सोचरौक अडि अ हेलव ।

पहिले रेशी काज पडन डन,
अरौ थोड़ अडि भेन ।

53.ठी.ठी.

मजिसुद्धेठ चकिणु भेन ।
रौव सभ भागन रौधे-रौधे,
खेलावनक पुनिस जखन ।



चम्पन छोड़न ओतय रैसुध तन ।

झुदा रूबरूक नान एकठा,
चम्पन नैनक उठाय,
दोसब चम्पन छोड़ि पड़ायन,
आयन गाम हँहागत ।
सभ हँसि प्हुनक लौ रौरू,
एकठा चष्टी नय कय,
कोन सैबमे पहिबरँ एकवा,
दोसब खानी होयत ।
आ रूबरूकता रूबरूके बहन ।
हँसि भेड़ सभ भेन ।

दोसब दिन रौध सभ गेन ओतय,
देखन सरहक दनु चष्टी भेन निपत्ता,
रूबरूकताक एक चष्टिये डन रौचन,
नहि नैनक सोचि कबरँ की एकठा ।
झूह नठकओले सभ घुवन आ'
नाम रँदननक रूबरूकताक,
ठी.ठी. रौरूके ठकनक आ,
नाम होयत सँह एकव आरँ ।

54. आँखि

दादा पहुँचनाह डाँकठब नग,
प्हुन होगछ की रौरौ,
मर्व डाँकठब अहाँ डी,
रँताडुँ भेन की हमवा ।
कुँठासँ कय शुक,
रँताडुँ पहुँचा धबिक समचाब,
कहन पहिले कक ठीक,
आँखिकेँ ओ' सबकाव ।
कोनो चम्पा नहि हिलठ पड़न,
दुबरूनक शीशा जखन नगाओन,
कहन हँ अछि आरँ कोनहना,
भाखय अम्कव चवाचव ।
सङ्गही आय देखि रँजनाह,
रूँडुँ भेनहुँ हम अहाँ रूमय डी रँचा,
रँनूसँ खेनायरँ हम से रयस नहि अछि अछा ।



यौ दादा ङा सङ्गली डी,
हम पङ्गि गेन डी सौँचहि,
सङ्गली खाम खर्ला की देखर,
चग्गाक नररे गनत पङ्गन खड्दि ।

55.रुव खाँ रँवद

मोन गेन भोथियायन,
जोति रँवद सोचिमे पङ्गनहूँ,
एतय-ओतय केव रौत,
हव जोतले भेन सौँम,
हवायन रँवद तार्की चाक कात ।
कहरय ककवाँ ङा गप्प,
सुनि हँसत हमवा पव खाँग,
मोने खड्दि भोथियायन,
खप्पन सप्पत कहय डी भाय ।



56.नवक निरावण चतुर्दशी

नुखने भवि दिन दिन रिति गेन,
नवक निरावण नय हम बहनहूँ,
साँसमे मंदिब रिदा सभ तेन ।
दुर्गापूजा नगमे खासन,
सिगबहाव केव चनती तेन ।
माँटि काँटि गोरबसँ नीपि कय,
भोरे-भोव हून नोहँ तेन ।
सबल्लती पूजाक समय रैब,
खशोकक-गाछ-पात गौनीक तेन,
रौने-रौन महूँक हबक तेन,
घूमि-घामि खयनहूँ तेन-तेब ।
खल्लिक रीया तेनहानीमे दय कय,
तकथा ओकव तेनक खएन,
हनुनी मिबचागक हबमे खँतब,
रुँमेत-रुँमेत दिन कत गेन ।
सुग्गाकेँ जा थोखाय बामायण,
सुनना कसुक दिन भय गेन ।



57.लोकबी

लोकबी नहि कबी तखन,
भेठैय तनखा तन थायत,
ब्रेतन भेठैत रिना तनहि,
खरै कते बुंमायरै ।
गाम घुबि जेँ जायरै,
थायरै की कमनाक रौनु,
उं गनारै काका पहिले,
हमबा ज़ाएह बुंमांड ।
भवि दिनका ठैरी खड्डि जागत,
जखन जागत डी सुगत ।
भोव उठना सता खखनहूँ,
समझासँ खड्डि नहि डूटि ।

58.तीले ठी खड्डि भुत



प्रुढन स्कून किअक नहि अयनहूँ ।

मासुठव साहेरै होगत डन रूखा,
जागतहूँ हम भीगि ।

रूखाये जायरँ अहाँ भीगि,
गर्माये नागत नू-गर्मा,
आ' जाइक शीतनहबीये,
हाइ-हाइ होगत जायरँ यौ,
रौखा होगत अछि जा तीनियेठा अत,
सानये पढ जा-पठय कहिया जायरँ यौ ।

6. संस्कृत शिक्षा

संस्कृत भाषा शिक्षणे भरताम् सर्रेषाम हार्दम स्वागतम् ।

नमो नमः ।



संस्कृतम् अतन्तम् सबना भाषा ।

संस्कृते संभाषणम् गतोपि सबनम् ।

रयम सर्रे अपि स्रण्ण प्रयत्नेन निर जीरने संस्कृतस्य उपयोगम् कर्तुम् शकुरः ।

अगङ्गतु ।

रयम् एदानीम् संस्कृत संभाषणस्य अन्तसम् क्रमः ।

अबस्तु मम पविचय रदामि ।

मम नाम गजेन्द्रः ।

भरतः नाम किम् ? (पु.)

भरताः नाम किम् ? (स्त्री.)

उत्तिष्ठतु । रदतु । मम नाम किम् ?

मम नाम नम्माः /श्रीः /नता/वया/श्रीति/श्रभा/श्राति ।

मम नाम वामः /श्यामः /वाजेन्द्रः ।

भरतः नाम गजेन्द्रः ।

समीचीनम् ।

भरताः नाम किम् ?

मम नाम वज्र नम्मा ।

न वज्र नम्माः ।

मम नाम वज्र नम्माः ।

रह् समीचीनम् ।

संस्कृतोऽपि प्रथ पविचयः कवणायः गति भरतः ज्ञातरतः ।

उत्तिष्ठतु । अगङ्गतु ।

सः उदयनः । सः शिशिधरः ।

सः कः ।



सः उदयनः । सः शिशुवः ।

उत्तमम् ।
खलिनयम् कर्तुम् ।
रदन्तु ।

सः श्री खवरिन्दः । सा श्रीमाँ ।

सः कः । सा का ।

सः श्री खवरिन्दः । सा श्रीमाँ ।

सः कः । सा का ।

सः वामः । सा प्रिया ।

का श्री माँ । सा श्री माँ ।

तत् हनम् । तत् प्रसक्तम् । तत् प्रसक्तहनकम् ।

तत् किम् । किम् प्रसक्तम् ।

किम् रातायनम् ।

एषः मञ्जुनाथः । सः उदयनः ।

एषः कः । सः कः ।

एषा प्रिया । सा श्रीमाँ ।

एषा का । सा का ।

एतत् प्रसक्तम्/उपनेत्रम्/कर्तुम् ।

तत् प्रसक्तहनकम्/हनम् ।

एतत् किम् । तत् किम् ।

एषः (प्र.)/एषा(स्त्री.नि.)/एतत्(नपु.नि.)- नग रसुक हेतु ।

सः/सा/तत्- दूव रसुक हेतु ।

गदानीम् खलम् एकम् एकं रसुं दर्शयामि । एतत् किम् ।

तत् उपनेत्रम् । तत् पर्णम् ।

गदानीम् भरतः एकम् एकं रसुं दर्शयतु । एतत् किम् ? एतत् किम् ? पृष्ठतु ।



तत हतकम्- (अंगी) ।

पेन- जेखनी ।

पेसिन- अङ्गी ।

एतेषाम् शिङ्गानाम् अङ्गारं प्रतरतः । एतेषाम् उपयोगः कथम् कर्षायः जल्पि भरतः
ज्जातरतः ।

हनम्/जेखनी/चरीकः /जनम्/धनश्रुतः अस्ति ।

धनम् नास्ति ।

श्री अवरिन्दः हत्र अस्ति ।

सरत्र अस्ति ।

हतकम् हत्र अस्ति ।

अत्र अस्ति ।

राहः सरत्र अस्ति ।

जनम् हत्र अस्ति ।

अङ्गत्र अस्ति ।

भरतः राहनः हत्र अस्ति ।

तत्र अस्ति ।

स्वभाषितम्

संस्कृत साहित्ये स्वभाषितानाम् नितवाम् रेशिष्ठम् अस्ति ।

स्वष्टि भाषितम् स्वभाषितम् । उतमम् रचनमेव स्वभाषितः । अप्पाव जीरनान्भरः स्वभाषितेभ्य
निहितः भरति ।

रयम् गदानीम् एकं स्वभाषितम् श्रुणुः ।

उद्यमनेव सिधाति कार्याणि न मनोवयेः ।

नहि स्वप्नश्च सिहस्य श्रिर्गति ऋथे मृगा ।



रयम् गदानीम् यत् स्वभाषितम् त्रुतरन्तुः तस्य अर्थः एरमन्ति ।

मनुष्यः श्रयनेम् न करोति चेत् किमपि हनम् न सिध्यति । केरनम् गन्ताः सति चेत् कार्यम् न सिध्यति । सिंहः अरन्तं रैनरानः अस्ति । सः मृगवाजः अस्ति । तथापि सिंहः श्रने करोति चेतेर आहारं श्रान्ति । मृगः आगव न्नयमेर सिंहस्य द्वाथे न पतति । श्रने न कर्मः चेत् किचिदपि हनम् न सिध्यति । रयमपि अरथं श्रने कर्मः ।

कथा

अहम् गदानीम् एकं कथा रदामि । नष् कथा सबर्ना कथा अस्ति । संस्कृते कथा श्ररणेन भाषाग्रासः शीघ्रम् भरति । भरताः सारधानेन कथाम् त्रुतरन्तु ।

एकः काकः अस्ति । सः काकः त्रुषितः अस्ति । तस्य र्ह पिपासा भरति । जनम् पातराम गति गन्ता भरति । काकः जनस्य अर्रेषणं कविति । अत्र पथति । तत्र पथति । सरत्र पथति । द्वापि जनं नास्ति । काकः अगे-अग्रे गन्ति । दूरे एकं घर्षं पथति । काकस्य र्हसतोषः भरति । सः घर्षस्य समीपं गन्ति । घर्षस्य उपरि उपरिशेति । पथति । घर्षे जनम् अस्ति । पर्वतं स्लपं जनम् अस्ति । काकः जनम् पातुम् न शक्नोति । किं करोमि-गति चिंतयति । सः काकः र्हिमानस्ति । सः अत्र गन्ति । शिनाखल्दम् आनयति । घर्षे पूवयति । पुनः गन्ति । शिनाखल्दम् आनयति । पूवयति । एरमेर र्हरावः करोति ।

जनम् उपरि-उपरि आगन्ति । जनं र्हिः आगन्ति । काकस्य र्हसतोषः भरति । सः जनं पिरति । आनन्दनं जनं पिरति । अन्नन्तं दूर्वं गन्ति । काकः चन्तवः अस्ति खन् । चन्तवः काकः ।

कथायाः अर्थः ज्ञातः ?

श्रयाण-गीतम्

पदं धवति श्ररर्धते, भावतीय रीव सैनिकः ।
पदे पदे दृथते, तस्य देशेप्रेम ग्णः ।
पदं धवति श्ररर्धते, भावतीय रीव सैनिकः ।

गायति देशे भक्ति गीत, स्रतंत्रता वक्कः ।
हस्त अस्ति शोभितः त्रिरार्धिकः प्लजः ,
पदं धवति श्ररर्धते, भावतीय रीव सैनिकः ।

मस्तुके लेपित चन्दनः हस्त अस्ति शैत्रः ,
यतः हृदये रसति रीवता, शैत्रु भरति श्रयः ।
पदं धवति श्ररर्धते, भावतीय रीव सैनिकः ।



॥ सिद्धिबस्तु ॥

(अन्नवर्तते)

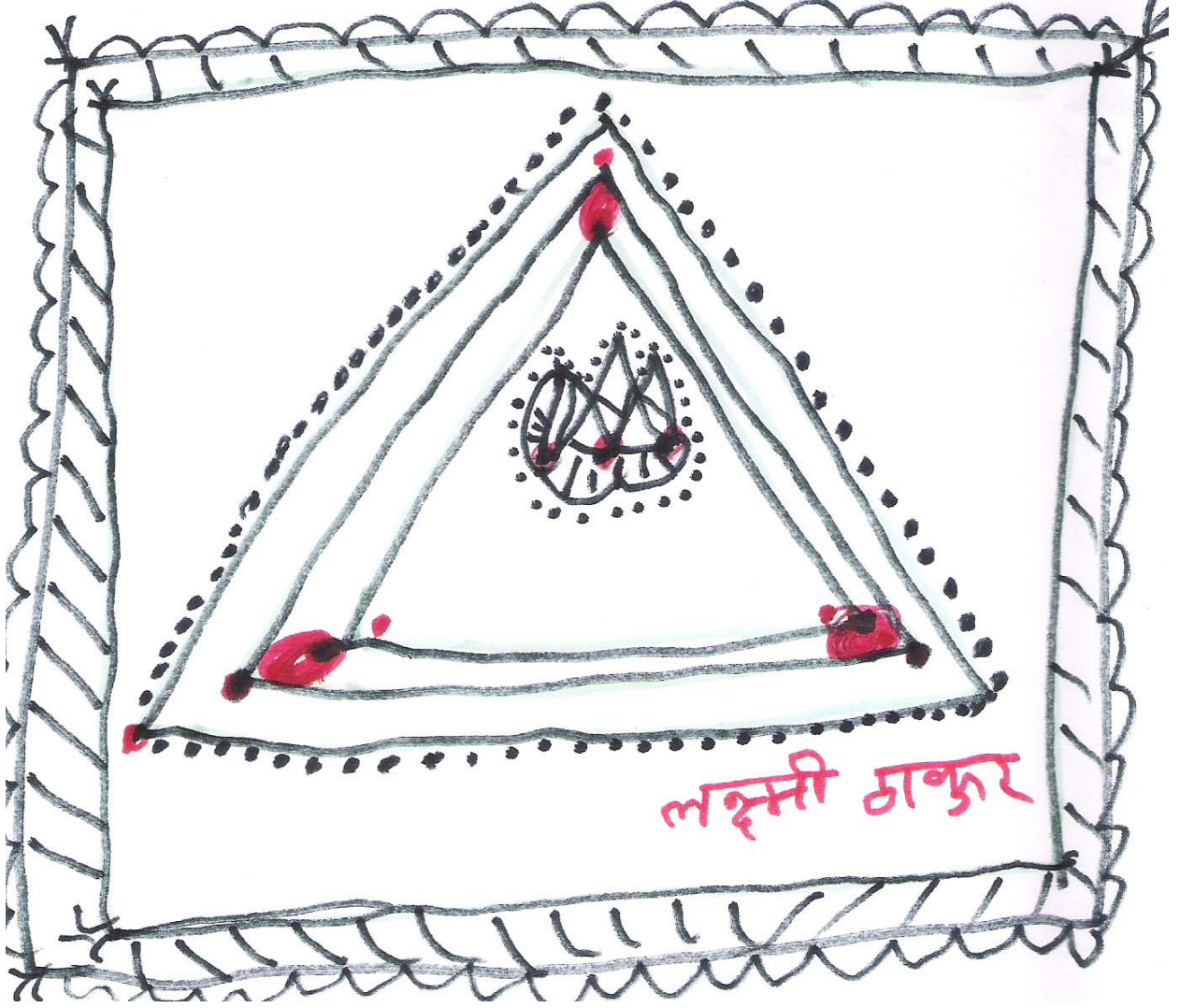
7. मिथिला कना-चित्रकना

पूझी पूजा गौरी पूजा अविपन

पिठावसँ त्रिभुज रँनाडु । त्रिभुज पृथरीक प्रतीक अछि । त्रिभुजक डुपव दूठा आब त्रिभुज
रँनाडु । ओकव चाककात रिनू जे हिमकणक समान होय, रँनाडु । मध्यामे खलक त्रिकोणसँ
आहतन ठाँ बज रिनू
यज गौरी यंत्र रँनाडु ।

कोनो रँथक माघ मासक मकवसँफातिसँ अगिनामाघ मासक मकवसँफाति धवि रिराहक रौद
मत्रीगण गौरीपूजन करैत छथि ।

सीताजीक गौरी पूजनक चर्च रौन्धीक वामाशमे छेक । नीचाँ हमब माँक रँनाउन अ चित्र
अछि ।



(खबरतते)



8. रौनानाप्रते-

डाकुरौहिणेश

मगध देशमे अशोकक पिता रिशिसावक राज्य छन। संपूर्ण शांति र्वाप्त छन अदा एकठा डाकुरौहिणेशक आतंक छन। ओकव पिता बहय डाकुरौहिणेश। मरैत-मरैत ओ' कहि गेन जे महारीब स्नामीक श्ररचन नहि सुनय आ' जौँ कतओ श्ररचन होय तँ अप्पन कान रँद क' नय, अन्धथा रँदी निश्चित होयत। रौहिणेश मात्र पाग रँना के ब्रुँतैत छन आ' गरीरकेँ रँतैत छन, ताहि द्वारे गामक लोक ओकव मदति करैत बहय आ' ओ' पकड़न नहि जा सकनछन। एक रँब तँ ओ' अप्पन संगीक संग राठिकामे पाठनिपुत्रक सभसँ पैघ सेठक पुत्रोह मदनरतीक अपहवण कय गेनक, जखन ओकव पति हुन गेराक हेतु गेन बहय। जखन ओकव पति आयन तँ रौहिणेशक संगी ओकवा गनत जानकावी दय भ्रममे दय देनकेँक। ओकवा रँद सुभद्र सेठक पुत्रक रिवाह बहय। रँवाती जखन नौठि बहन छन तखन रौहिणेश सेठानी मनोबमाक भेष रँनेनक आ' ओकव संगी नर्तक रँनि गेन। नकनी नर्तक जखन नाचय नागन, तखन रौहिणेश तीरमे कपड़ एक साँप चूड़ि देनक। रौहिणेश गहनसँ नदन रबकेँ उठा निपत्रा भय गेन। बाजा शहबक कोतरानकेँ रँजेनक। ओ' तँ रौहिणेशकेँ पकड़रामे असमर्थता राज्य कएनक, आ' कोतरानी छोड़रौक रँतो कएनक। मंत्री अन्धयहमाव पाँच दिनमे डाकुरौहिणेशकेँ पकड़ि कय खनरौक रँत कहनक। बाजा ततेक तामसमे छनाह जे पाँच दिनका रँद डाकुरौहिणेशकेँ नहि खनना उतव अन्धयहमावकेँ गवदनि काठि गेराक रँत कहनहि।

डाकुरौहिणेशकेँ सभ रँतक पता चनि गेन छनैक। अन्धयहमाव जासूस सभ नगेनक। रौहिणेशकेँ मोनमे अयनैक जे सेठ साहूकाव रँहूत भेन आ'रि किंए नहिबाजमहनमे डकैती कएन जाय। ओ' बाजमहन वस्तु पव चनि पड़न। वस्तुमे राठिकामे महारीबस्नामीक श्ररचन चनि बहन छन। रौहिणेश त्रुवत अप्पन कान रँद कए गेनक। अदा तखने ओकवा पैबमे काँठ गवि गेलैक। महारीब स्नामी कहि बहन छनाह-“देरता लोकनिकेँ कहियो घाम नहि छुँतैत छुँहि। हुनकव मानाक हुन मोनागत नहि अछि, हुनकव पैब धवती पव नहि पड़ैत छुँहि आ' हुनकव पिपनी नहि खसैत छुँहि।”

तारत रौहिणेश काँठ निकानि कान हेल रँन कए गेनक आ' बाजमहनक दिशि चनि पड़न। बाजमहनमे सभ पहरदेव स्वतन रँमागत छन। अदा अन्धयहमावक चानि बहय। ओकव जासूस रँता बहन बहय जे डाकुरौहिणेशक नगव आ' महन दिशि आ'रि बहन अछि। जखने ओ' महनमे घुँसत बहय तँ पहरदेव ननकावा देनक। ओ' छुँपिकय कारीमदिव मे चनि गेन। सिपाही सभ मंदिवकेँ घेबि गेनक। ओ' जखन देखनक जे रँहवसँ सभ घेबने अछि तँ सिपाहीक मध्यसँ मंदिवक चहावदिरावी छुँपि गेन। अदा ओतहुँ सिपाही सभ छन आ' ओ' पकड़न गेन। बाजा ओकवा सूनी पव चहुरौक आदेशि देनकेँक। अदा मंत्री कहनहि जे



रिना चोवीक मान रंबामद केने था रिना चिन्हासीक एकवा कौना हसी देन जाय । रौहिण्येय
मौका देखि कय गृहाव नगेनक जे उ' शानि

गामक दुर्गा किमान छी, उकव घब परिवार व ओहि गाममे छेक । उ'त नगव मदिब दर्शनक हेतु
आयन छन, ततरेमे सिपाही घेबि नेनकेक । बाजा ओहि गाममे हबकावा पठेनक, ह्दा ग्रामीण
सभ रौहिण्येयसँ मिनन छन । सभ कहनकेक जे दुर्गा ओहि गाममे बहत अछि ह्द तखन
कतहू रौहव गेन छन । अन्धकार सौचनक जे एकवासँ गनती कौना स्त्रीकाव कवरौरी । से
उ' डोकूकेँ नीक महनमे केदी रँनाकय बखनक । डोकू महाबाज ईशे आबाममे डुरि गेनाह ।
अन्धकार एक दि न डोकूकेँ खूँ मदिवा पिया देनन्हि । उ'जखन हेशिमे आयन तँ चाक
कातगधर-अन्धवा नाचि बहन छन ।

उ' सभ कहनकेक जे गी मन्त्रपुत्री थीक था' गन्ध रौहिण्येयसँ भेटै कवरौक हेतु आरत रँना
बहनि । रौहिण्येय सौचनक जे बाजा हमावा सूनी पब चह १ देनक । ह्दा उ' सभतँ मन्त्रीक
पठावन गरैया सभ छन । तखने गर्दक दूत आयन था' कहनक जे रौहिण्येयकेँ देरताक
कप मे अन्धकार होयतेक, ह्दा ताहिसँ पहिने उकवा अपन पृथरीनोक पब कएन नीक-
अधनाह कार्यक रिरवण देरय पड़तेक । तखन रौहिण्येयकेँ भेलैक जे सभठा पाप स्त्रीकाव
कय नय । ह्दा तखने उ' देखनक जे देर नोकक जीर सभ घामे-पसने अछि, माना
मौनायन छेक, पैव धवती पब छेक था'पिपनी उठि-असि बहन छेक । उ' अपनपुत्रक गुणगाण
शुक कए देनक । अन्धकार बाजाकेँ कहनक जे अहाँ जेँ उकवा अन्धदान दय देरैक तँ
उ' सभठा गप्प रँता देत । सह भेलैक । रौहिण्येय

नगवक रौहवक अपन जगनक गृहाक पता रँता देनकेक, जतय सभठा खजाना था' अपद्धत
राजि सभ छन । बाजा कहनन्हि जे कि एक तँ उकवा अन्धदान भेटि गेन छेक ताहि हेतु
उ' सभ संपदा बाधि सकैत अछि । ह्दा रौहिण्येय कौनोठा रसु नहि नेनक । उ' कहनक जे
जाहि महारीवस्त्रीक एकठा रचन सुननासँ उकव जान रँचि गनैक, तकवदीक्षा नेत था' उकव
सभठा रचन सुनि जीरन ध्य कवत ।



9. पञ्जी-शरैरु

पञ्जी शरैरुपूरु मध्य कानमे त्रौल्लण कायसु खं श्रुत्रिय रस्रक जाति शुक्रताक हेतु निर्मित कएन गेन । एहि अकमे त्रौल्लणक पञ्जी-शरैरुक चर्च कएन जा बहन अछि । कोनो त्रौल्लणक जाति शुक्रताक हेतु उतेरु जानरु अरथक डन । उतेरु डन सात पुबुषक पविचय जाति हेतु एहि रैतुस रुनक पविचय अरथक डन-पिता एरु माताक पितामह एरु पितामही खं मातामह एरु मातामही केव पितामह एरु पितामही खं माता एरु मातामही केव पिता । खं एहि रैतुस पुर्जस रिराहयोग्य र्राजि सातम पडरौक चाली । एहि फ्रमे त्रौत्रिय.योग्य खं पञ्जीरु श्रैणी भय गेन । जे पञ्जीरु नहि डनाह से जएरौव डेनाह । उतेरुमे त्रौत्रिय मातृपम्कमे पाँच पीरु १ खं पितृपम्कमे सात पीरु १ बागि रिराह करैत डनाह ।

योग्य मात्र त्रौत्रियसँ एहि अरुमे भिन्न डनाह जे ०२ लोकनि पितृ-पम्कमे सातम पीरु १ क बाग करैत डनाह रुदा योग्य नहि करैत डनाह । ३ लोकनि पितृ पम्कमे डः पीरु १ खं मातृ पम्कमे पाँच पीरु १ क बाह कय रिराह करैत डनाह ।

पञ्जीरु लोकनि जिनका रूशज सेहो कहन जागत अछि,मातृ पम्कमे चाबि खं पितृ-पम्कमे डः पीरु १ बागि कय रिराह करैत

डनाह ।



19 शकावक गोत्र 34 शकावक मून आं 243 शकावक मूनग्राममे ज्ञा सभ रिभज्ज डन ।
पुनः कर्मकांडक आधाव पव सामरेदी आं शुवन यजूर्देदी त्रौल्लणक दू गोठ उंधुधिव रिभाजन
फमशीः डुदाग्य आं राजसनेय त्रौल्लणक कपमे रैनजे बहन ।

(अनुवर्तते)

10. मिथिना आं संस्कृत- कामेश्वर सिह संस्कृत रिश्वरिथानयक प्रासांगिकता

मिथिना आं संस्कृतक संरंध रंज्ज पुवान अड्ठि । षड् दर्शनमे चावि दर्शनक प्रावभ एतयसं
भेन । राजसनेयी आं ड्ठादोग्यक कपमे दू गोठ र्देदिक शीखा अथनो ओतय अड्ठि, द्ठुदा
नामे मात्रेक । मिथिनामे कतोक नोक डेठेताह जे मात्र रिराह कानमे राचसनय आं
ड्ठादोग्यक नमसं पविचय प्राप्त करैत ड्ठि । रीच वातिमे पता चनेत ड्ठि जे रव ड्ठादोग्य
ड्ठि आं स्त्रीगणमे शीव ड्ठेतेत अड्ठि जे आरतं दू रिराह होयत-रंज्ज समय नागत ।
राजसनेयी आं ड्ठादोग्य फमशीः शुवन यजूर्देद आं सामरेदक शीखा अड्ठि से हम सभ रिसवि
गेन ड्ठि । कार्यानयक कार्यरिशीत



हम गाँदिवा गाँधी नेशनल सेन्टर अफ आर्ट्स गेनहुँ तँ रेल पव एक गोठ डी.री.डी.
देखरीक अरसव श्रापु भेन । अखनो ओइ सा.महावास्त्र,केवन,कण्ठिक,आ २ तमिननाडुमे रैदिक
शाखा जीरित अछि, ह्दा अपना अहिठाम शाखा बहितहुँ नामोसँ अर्थेसँ अनभिज्ञता ।

करिफनग्वक कानिदास संस्कृत रिश्नरिद्यालयक स्थापना प्रधानमंत्री नवसिन्हा बारक श्रयासँ
वामठेक,महावास्त्रमे खुजन । अस्पारधिमि अ रि.रि. संपूर्ण महावास्त्रमे रषरिधि संस्कृत संभाषण
शिरिव चना बहन अछि । शिशुक हेतु 23 खडमे कितारें डपनक अछि,जखन की एकव भरन
अखन रँनिये बहन अछि ।

का.सि.संस्कृत रि.रि. दविभन्नी रँतुत वास संस्कृत-मैथिली कारक उह्वाव कएनक ह्दा आरें जा
कय एकव योगदान सानमे एकठौ पतवा डपन धवि सीमित भय गेन ड्केक- आ २ अ
रिश्नरिद्यालय पचांग सेहो अपन गणनाक हेतु रिरादमे पडि गेन अछि ।

ह्दा एहि अरुसँ हम एकव बचानामेक कएन गेन कार्यक रिरवण देरें श्रावभ कएन डी ।

रिश्नरिद्यालय द्वावा 20 सानसँ डुपव भेन जखन संस्कृत-श्रापुत देसिन रँयना सँ हकत नाठक
सभक आलोचनानामेक संस्करण श्राकाशित भेन,जे भाषा मिश्रक कावसँ जहिना अ संस्कृतक
तहिना मैथिलीक बचानामे पविगणित होगत अछि । भारोद्वकक नेन गीतवाणिक बचाना
कोमनकत मिथिनाभाषहिमे निररु भेन ।

रिश्नरिद्यालय द्वावा पहिन संपादित ग्रंथ ज्योतिर्विद्वाव ठाह्वक धूर्तसमागम अछि ।
धूर्तसमागम तेवहम शताब्दीमे ज्योतिर्विद्वाव ठाह्व द्वावा बचन गेन । ज्योतिर्विद्वाव ठाह्व
धूर्तसमागममे मैथिली गीतक समारोशे कएनहि । अ श्रहसनक कोठिमि अरेंत अछि । मैथिलीक
अधिकशि नाठक-नाठिका शीघ्रक अखरा ह्नुकव रंधवक चवित पव अरनरितएरें हवण आकि
स्वरेंव कथा पव आधावित डन । ह्दा धूर्तसमागममे साधु आ २ ह्नुकव शिष्य ह्नुथा पात्र
अछि । धूर्तसमागम सभ पात्र एकसँ-एक धहोडि डुधि । ताहि हेतु एकव नाम धूर्तसमागम सर्रथा
उपहाज अछि । श्रहसनकेँ संगीतक सेहो कहन जागड,ताहि हेतु एहि मे मैथिली गीतक
समारोशे सर्रथा समीचीन अछि । एहिमे सूत्रधाव,नष्टी
म्लातक,रिश्नगव,मृतागाव,स्वतप्रिया,अनंगसेना,असज्जाति मिश्र,रंधुरचक,मुननाशिक आ २ नागविक ह्नुथा
पात्र डुधि । सूत्रधाव कण्ठि चूड मणि नवसिहदेरक प्रशिक्षि करैत अछि । ह्नुव ज्योतिर्विद्वावक
प्रशिक्षि होगत अछि । एहिमे एक श्रावक एरंसडिठौ अछि,जे नितात आधुनिक अछि । जे
नोच ड्केक से एकवा नोकनाठ रँनरेंत ड्केक ।

रिश्नगव म्त्रीक अन्तरमेर्रुचावी डुधि । शिष्य म्लातक संग भिष्काक हेतु मृतागाव ठाह्वक घव
जागत डुधि तँ अशौचक रँहाना भेठैत डुधि । रिश्नगव शिष्य म्लातक संग भिष्काक हेतु
स्वतप्रियाक घव जागत डुधि । ह्नुव अनंगसेना नामक रैथारै नय कय ग्वक-शिष्यमे मावि
रँजवि जागत डुधि । ह्नुव ग्वक-शिष्य अनंगसेनाक संग असज्जाति मिश्रक नग जागत डुधि
तँ ओतय मिश्रजी नपठ निकरैत डुधि । ...

(अन्तरते)



11. भाषा आऽ शीघ्रागिकी (कंप्यूटर, डायकन, कीरौर्ड/ठकशक तकनीक)

प्रथम भागमे देरनागरी निपिकेँ रोमन ठाँगपवागठवपव कोन ठाँगप करी-

पहिले www.bhashaindia.com पव जाकय हिन्दी I ME V.5 डाउनलोड कर ।

एहि प्राग्रामकेँ अपना कंप्यूटर पव गऽपुन कर । हेब कंपुन सैननमे रेजनन आऽ नंघज पव जा कय नंघज टैरकेँ दरौंड । देखु जे काँमल्ल सिफ्ट ठिक कएन छैक की नहि । नहि छैकत कर आऽ कंप्यूटर ताहि जेन जे जे कहत छिसे कर । एकवा रौद नंघज टैरकेँ आऽ डिटेस केँ दरौंड । हेब ओतय एड किनक कर आऽ ओतय नंघज मे हिन्दी आऽ कीरौर्ड मे HINDI INDI C I ME 1[V.5.1] सेनेकठ कय अग्राग दरौंड । कंप्यूटरकेँ वीसुठ कर ।

आरँ रड डोकुमेठ खोनु । रायाँ Alt+Shift केँ एक दू रेव समिनित दरौना उतव H कीरौर्ड आयत । अथरा नीचाँ नंघजकेँ किनक कर आऽ हिन्दी सेनेकठ कर । कीरौर्डमे हिन्दी translationकेँ सेनेकठ कर ।

आरँ वाम ठाँगप कररी नय raama ठाँगप कवय कवत । कू ठाँगप कररीक हेतु k दरौंड आऽ माँसक लेखठ रँठन किनक कर, अथथा सिखठ आकि एठव दरौना पव हनत उँडि जायत ।

(अनुरते)

12. बचना निखरौस पहिले.....



साहित्यिक दू रिधा अङ्ति गद्य आऽ पद्य । उन्दारङ्क वचना पद्य कहलैत अङ्ति-अन्याथा ७२ गद्य
थीक ।

उन्द माने भेन-एहन वचना जे आनन्द श्रदान कवए ।

उन्द दू प्रकारक अङ्ति । मात्रिक आऽ रार्णिक ।

रेदमे मात्रिक उन्द अङ्ति ।

पहिले मात्रिक उन्द पविचय निय । एहिमे अङ्कव जिनती मात्र होगत अङ्ति । हनंतह्यज
अङ्कवकेँ नहि गानन जागत अङ्ति । एकाव उँकाव गलादि ह्यज अङ्कवकेँ ओलिना एक मात्रिक
गानन जागत अङ्ति जेना संह्यजङ्कवकेँ । संगहि अ सँ ह केँ सेहो एक मात्रिक गानन
जागत अङ्ति । द्विमात्रिक कोनो अङ्कव नहि होगुड । अङ्क्य तीनठा रिन्दु यादि बाखू-

1.हअनंतह्यकत अङ्कव-०

2.संह्यज अङ्कव-१

3.अङ्कव अ सँ ह -१ प्ररक ।

आरै पहिन उँदाहवण देखू

अ अखदवाक मेघ नहि मानत बहत रँवसि के=1+5+2+2+3+3+1=17 मात्रा

आरै दोसव उँदाहवण देखू

पश्चात्=2 मात्रा

आरै तेसव उँदाहवण देखू

आऽरँ=2 मात्रा

आरै चाविम उँदाहवण देखू

अङ्कपठ=2 मात्रा

अङ्क्य रेदिक उन्द सात अङ्ति-गायत्री,उँष्टिक ,अङ्क्युप् ,रूहती,पङ् कित्त,विङ्क्युप् आ २ जगती ।

शेष ओकव भेद अङ्ति अतिउन्द आ २ रिउन्द ।

उन्दकेँ अङ्कवसँ चिन्हन जागत अङ्ति । यदि अङ्कव पूवा नहि भेनतँ एक आकि दू अङ्कव
प्ररक पादमे रँर १ नेन जागत अङ्ति । य आऽ

र केव संह्यजङ्कवकेँ अमशः अ आ २ उँ नगा कय अनग केन जागत अङ्ति ।

रवेण्यम्=रवेणियम्

अः = स्वरः

अः आ २ रूङ्किकेँ अनग कयकेँ सेहो अङ्कव पूव कय सकैत छी ।

ए = अ + अ

उ = अ + उ

ँ = अ+ए

=आ+ए



ॐ=अ+उ
=अ+उ

(अनुवर्तते)

13. अथ अतमे अरासी मैथिनक हेतु अर्थेजीमे

VI DEHA M THI LA TI RBHUKTI TI RHUT (अगाँ)

Of the ages that followed the age of sub-men or primitive men, the remains are so scanty in India that much cannot be said about any region, especially that of Mthila, which has been so far practically remained wholly unexplored.

There is a great paucity of material to eliminate the 'Pre-Vedic' inhabitants of Mthila. The various types of skulls that were discovered at the site near Darbhanga Railway Station, which is called 'Harahi', (i.e. the site of bones), remained unclassified and unstudied. There is a pond there, in the name of 'Harahi'. All that is possible in the present state of our knowledge is to look forward to the study of some apparently primitive castes and tribes of Mthila. As early as the 5th century AD, several tribes made up the Vajjian Confederacy and one of the most important of them was 'Lichchhavis', who was held for a long time to be of foreign stock. The names of other important ones are mentioned in the Jyotirivar's Varnaratnakara. They are Tatara, Dhanukha, Goara, Khatbe, Arata etc.

In the earlier part of Satapatha Brdmana it is mentioned that King Videgh Mathava carried Agni in his mouth and he moved from Saraswati, in the Punjab, where the king dwelt), to Sadanira, drying up all the rivers. He did not, however, burnt Sadanira. The Brahmanas did not cross it, therefore, thinking it has not been burnt over by Agni Vaisvanar. But when Mathava reached the Sadanira, he asked the Agni where will be his dwelling and the reply was that he should live to the East of Sadanira. However it is fact that Ayodhya and Videha were long united and their Kings were of the same tree. It might mean that the reformed Brahmanism passed from the Bharata Kingdom to Ayodhya and then to Videha. The Videha country received Vedic culture long before the trine of the compilation of this Brahamana. In Brihadravyaka Upanishad which forms a

part of the Satapatha Brahmana Samrat Janaka is mentioned as a great patron of Vedic culture and it is said that the Videha Brahmanas were superior to the Kuru



Panchal as in the Upanishadic phase of the development of Vedic culture. The Vedic (Aryan) culture has taken its root long before the Brahmana age, most probably in the early Samhita age of the Rigveda. The Yajurveda Samhita mentions the famous cows of Videha. The Vedic sites were unknown to the inhabitants of Mithila. Mathava Videgha's priest Gautama Rahugana is credited in the Satapatha Brahmana with the discovery of the Mtravinda sacrifice which is further said to have been revived by Emperor Janaka through Yajnaaval kya. Besides, earlier still, Nami Sapyia, King of Videha (Videha-Raja) is held up as a memorable example of a monarch who successfully performed elaborate sacrifices and thereby reached heaven. As the name of this King appears in several passages in the Rigveda, very early period in the development of Vedic Culture in India. Rig Veda 1.53.7 says that Nami was the friend and associate of Indra in quarrelling the Asura Naimuci, in the fight with Naimuci Indra protected Nami Sapyia. The priest Gautama Rahugana is one of the important Rishi in Rigved.

It may be noted that the Brahmanic culture must have made a very rapid progress in the country to justify its description in the latter part of the Satapatha Brahmana as the centre of intellectual activity of the age. The Mahabharata attests that the Vedic lore was as popular in the East as anywhere else. In the Shanti Parva and in the Brihadaranyaka Upanishad, the authorship of Sukla Yajurveda is ascribed in clear terms to Yajnaaval kya Vajasaneya, who belonged to Mithila.

From a perusal of all these things it becomes clear that Mithila figures prominently in Ancient History from the very beginning of the Vedic period. Mithila was visited by Videgha Mathava and his followers and probably, its

marshes and jungles were cleared, and its soil was cultivated and a great and powerful kingdom was founded. Vedic Mithila knew other kings too, such as, Nami Sapyia (Rigveda 1.53.7) and Par Ahlara. Nimi Videgha, who is reported in certain Puranas to have founded this line of Kings in Mithila, is perhaps a later name of the king of Kings. At any rate,

Videgha Mathava should be regarded as the earliest known King, if not the founder, of the Videha kingdom and of the



Line of Videha Janaka. In course of time it seems that a

confederacy of kindred peoples known as the Kosala and Videha, occupying a position no less important than that of the Kuru Panchalas, grew up at the time of the redaction of the Brahmana. The Kingdom thus founded by the Vedic Mathava was in course of time ruled by the Vedic Samrat Janaka the contemporary of Aruni and Yajñavalkya, and Ashvapati, a king of the Kekayas. Majajanka 11,12th century BC's court was adored with the philosophers of Kosala and Kuru-Panchala such as Ashvala, Jaratkarava-Arthabhogā, Bujjya Lahyayanani, Vshasta Chakrayana Kahoda, Kausitakeya, Gargi Vachakuari, Uddalaka Aruni and Videgha Sakalaya Yajñvalkya Vajaseneya, who was a pupil of Uddalaka Aruni. In the Mahabharata the Mithila King is said to have sided with the Duryodhana because he had learnt the science of fighting with mace from the latter. Bhīma and Karna are said to have conquered Mithila. One Karala Janak made a lascivious attempt on a Brahmin maiden leading to the overthrow of the monarchy and that was followed by the rise of a republic, the Vajjian confederacy. The Mahabharata and Ramayana mentions a great battle between Pratardana, King of Kasi Janaka King of Mithila. The Vajjian confederacy, were the offsprings of a queen of Kasi.

The Videha ended on the west by the Sitamarhi, Muzaffarpur and Vaishali districts, on the east by the Kosi and the Mahananda rivers in the south by the Ganges and on the north by the lower ridges of the Himalayas. It includes the following areas—North Bihar excluding the Saran region and the Champaran—Muzaffarpur region, i.e. the Madhubani, Darbhanga, Samastipur districts, the Begusarai district and Araria sub-district, the Saharsa district, the n part of the Bhagalpur district, Khagaria district and the Purnea and Katihar and the Nepalese Terai contiguous with the northernmost parts of the Madhubani, Saharsa and Purnea. The ancient most name for this region available in literature is Videha. It is possible that a small tract of the Sitamarhi district might have formed part of the state of Videha and not of Vaisali during the reign of Siradhvaja Janaka. The tribe which inhabited the area east of the Gandaka, the Videhan state with its capital at Mithila usually identified with Janakpur in the Nepalese Terai situated at a distance of 14 miles from Jaynagar Railway



Station on the Indo-Nepal border and Videha as a geographical term which included the Vaisali state also, along with the Videha state within its borders. It was in this last sense that Kundgrama-near Vaisali, the birthplace of Mahavira, is placed in Videha and that the mothers of Mahavira and Ajatasatru, which were the sister and daughter respectively of Chetaka, the Licchhavi leader of Vaisali, are called Videhadatta and Videhi respectively. There is no controversy whatsoever with regard to its northern and southern frontiers. The Sadanira river acted as the boundary between Videha or Vaisali and its western neighbour Kosala but its identification has been a matter of some dispute. It is identified by the Indian lexicographers with the Karatoyas modern Kurate which flows through the Bogra district in Bangladesh but this seems to be too far east. On the ground that the Mahabharata distinguishes the Gandaki from the Sadanira, it is held that the Sadanira was the Rapti. But it is the Gandaki-the Kondochates of the Greek geographers. The Sadanira flows from the northern Himalaya mountains and formed the boundary between Kosala and Videha and its waters are never exhausted. From the bank of the Great Gandak to the forest of Champa the country is called Videha, also known as Tirabhukti. This name is found some of the Basarh seals as one of the provinces of the Gupta empire. Purnea seems to have been the easternmost district of Videha or Tirabhukti and in that case the Kosi or Mahananda would naturally form the boundary between Videha and Pundra. The ancient kingdom of Anga does not seem to have extended north of the Ganges, because there is no clear indication of this in ancient literature. The forest in which Rishyasringa son of Kasyapa Vibhaddaka, lived is said to have bordered on Anga, and the whole of this quaint story that Rishyasringa being beguiled by the courtesans of Malini into a boat and brought down the river to the capital of Anga implies that he was living within the territory of Anga, for no embassy was sent to any other king for permission to bring him away, as when Dasaratha paid a special visit to Lomapada to invite the Rishi's attendance at Ayodhya to perform the sacrifice which was to bless the king with a son. The Epics has no reference to the effect that Rishyasringa's hermitage lay in Anga. It was situated on the Kosi river near some mountain. Dasaratha's visit was necessitated by the fact that Rishyasringa happened to be the son-in-law of the Anga king and not because he was living within the territory of



Anga.The Kausiki is one of the most ancient rivers of India It is frequently mentioned in the Epics and the Puranas. It has ever been a shifting river,its playground being the area between the river Mahananda in the district of Purnea on the east and the river Balan in the old district of Darbhanga on the west. Kosi in some remote period joined the Mahananda through the river Panar also called the Parman near Araria. The belief of the local people is that at some bygone time the Kosi used to flow along the course of the Panar this river, the Panar also in its short course through the Nepalese territory is called the Burhi(old) Kosi.The Buddhist conception of Videha differ from the above because the Buddhists mention Vajji and Videha as two distinct geographical and political entities.But sometimes they interchange Vaisali and Videha.Aj atashatru, son of a Vaisali princess, is called Videhi putra in Buddhist literatureThe Taitariya Samhita of Yajurveda mentions the cows of videha as famous in India in the Vedic times.The commentator of the Taitariya Samhita explains the adjective Videhyah-plural of Videhi by vishishta dehasambandhi nyah-having splendid bodies the portion translated by Keith is-Indra slew Vritra,from the head of Vritra came out cows, they were of Videha, behind them came the bull.Apparently cows of Videha were especially famous.The regular genealogy of the Janaka dynasty of Videha does not go beyond the Mahabharata War.Nimi Videha was the founder of the Videhan state and its capital town called Jayanta and his son Mthi Janaka Videha as that of Mthila city.The co-operation of Gautama-a priestly dynasty, was readily available to the family. It appears Jayanta was soon abandoned in favour of a more strategic place, Mthila.The Puranas mention Jayanta and Mthila, as the early and later capitals of Videha. The Buddhist literature does not know Jayanta but speaks of Mthila only. The Tripitaka commentaries state that Videharattha was colonised by the inhabitants who were brought by king Mandhata from Pabbavideha, the eastern sub-continent of Asia, placed to the east of Munt Sureru. This Mandhata, who was at Rajagriha.The Buddhist tradition provided in the Digha,the division of India among the sons of Manu says that this country was divided into seven political units and Renu, son of Disampati, was allotted Mthila in the country of the Videhas.Mthila was founded by Mahagovinda, the steward of king Renu. Disampati and Renu were kings or chieftains in Banaras or king of the Kurus are referred to, apparently as



kings of Banaras, at Di pavansa. The Vi dehan state was founded by Ni mi Videha, son of Ikshvaku, who also founded a town called Jayanta. He dwelt in a town famed as Vaijayanta or Jayanta. This town was situated near the ashrama of Gautama and also near the Himavat mountain. Ni mi instituted a sacrifice that was to last for a thousand years and requested Vasishtha to preside. Vasishtha said that he had already been engaged by Indra in a sacrifice which would last for five hundred years and asked him to wait for the period. Ni mi in the meantime employed Gautama and other Rishis for his sacrifice. On the completion of the sacrifice of Indra Vasishtha hastened to Ni mi but found Gautama and others. He cursed Ni mi that henceforth be body-less (vi-deha). Ni mi cursed Vasishtha in return and both abandoned their human bodies. Ni mi's dead body was preserved in oil and scents till the completion of the sacrifice. The sages then agitated his body and consequently a boy was born, who was called Janaka because of being self-born, Vi deha because of being Ni mi Videha's son and Mithi because of his birth from agitation-mant- to churn. A great sacrifice of the glorious Ni mi, the king of the Videhas, is referred to in the Bhagavata. The Vedic texts know of a king of Vi deha Nam Sanya, is nowhere indicated as the founder of the Vi dehan royal family. Ni mi has been mentioned at several places in the Mahabharata, but generally his territory is not stated. At one place he has been called a Vai deha which removes the doubt with regard to his territory. There it is stated that he gave his kingdom to the Brahmanas. The Vi dehan dynasty, being a branch of the Ikshvakus, is called the solar dynasty who did not eat meat during the month of Kartika. We are not quite sure if this Ni mi is the first king of the dynasty or the penultimate sovereign, who is frequently mentioned in Buddhist literature. Sadanira, she that is always filled with water which is more probably the Gandaki. Agni Vaisvanara, the fire that burns for all men, fire which is the common property of all men, not sacrificial fire, but fire in its ordinary everyday use applied to human wants. The primeval forests from the Sarasvati to the Sadanira, and there the course of the colonising Aryas stopped until Mathava carried Agni to the east of the latter river. If Agni Vaisvanara went burning along the earth from the Sarasvati to Vi deha, Agni burnt over the Paurava territory-including North Panchala and the Ayodhya realm two of the most famous and best cultivated regions even in early times-which is absurd. If itenshrines



any historical truth it might mean that the reformed Brahmanism passed from the Bharata kingdom to Ayodhya and then to Videha. The Videha ended on the west by the Sitamarhi, Muzaffarpur and Vaishali districts, on the east by the Kosi and the Mahananda rivers in the south by the Ganges and on the north by the lower ridges of the Himalayas. It includes the following areas—North Bihar excluding the Saran region and the Champaran—Muzaffarpur region, i.e. the Madhubani, Darbhanga, Samastipur districts, the Begusarai district and Araria sub-district, the Saharsa district, the part of the Bhagalpur district, Khagaria district and the Purnea and Katihar and the Nepalese Terai contiguous with the northernmost parts of the Madhubani, Saharsa and Purnea. The ancient most name for this region available in literature is Videha. It is possible that a small tract of the Sitamarhi district might have formed part of the state of Videha and not of Vaisali during the reign of Siradhvaja Janaka. The tribe which inhabited the area east of the Gandaka, the Videhan state with its capital at Mithila usually identified with Janakpur in the Nepalese Terai situated at a distance of 14 miles from Jaynagar Railway Station on the Indo-Nepal border and Videha as a geographical term which included the Vaisali state also, along with the Videha state within its borders. It was in this last sense that Kundgrama—near Vaisali, the birthplace of Mahavira, is placed in Videha and that the mothers of Mahavira and Ajatasatru, which were the sister and daughter respectively of Chetaka, the Lichchhavi leader of Vaisali, are called Videhadatta and Vedehi respectively. There is no controversy whatsoever with regard to its northern and southern frontiers. The Sadanira river acted as the boundary between Videha or Vaisali and its western neighbour Kosala but its identification has been a matter of some dispute. It is identified by the Indian lexicographers with the Karatoyas modern Kurate which flows through the Bogra district in Bangladesh but this seems to be too far east. On the ground that the Mahabharata distinguishes the Gandaki from the Sadanira, it is held that the Sadanira was the Rapti. But it is the Gandaki—the Kondochates of the Greek geographers. The Sadanira flows from the northern Himalaya mountains and formed the boundary between Kosala and Videha and its waters are never exhausted. From the bank of the Great Gandak to the forest of Champa the country is called Videha, also known as Tirabhukti. This name is found some of the



Basarh seals as one of the provinces of the Gupta empire. Purnea seems to have been the easternmost district of Videha or Tirabhukti and in that case the Kosi or Mahananda would naturally form the boundary between Videha and Pundra. The ancient kingdom of Anga does not seem to have extended north of the Ganges, because there is no clear indication of this in ancient literature. The forest in which Rishyasringa son of Kasyapa Vibhaddaka, lived is said to have bordered on Anga, and the whole of this quaint story that Rishyasringa being beguiled by the courtesans of Malini into a boat and brought down the river to the capital of Anga implies that he was living within the territory of Anga, for no embassy was sent to any other king for permission to bring him away, as when Dasaratha paid a special visit to Lompada to invite the Rishi's attendance at Ayodhya to perform the sacrifice which was to bless the king with a son. The Epics has no reference to the effect that Rishyasringa's hermitage lay in Anga. It was situated on the Kosi river near some mountain. Dasaratha's visit was necessitated by the fact that Rishyasringa happened to be the son-in-law of the Anga king and not because he was living within the territory of Anga. The Kausiki is one of the most ancient rivers of India. It is frequently mentioned in the Epics and the Puranas. It has ever been a shifting river, its playground being the area between the river Mahananda in the district of Purnea on the east and the river Balan in the old district of Darbhanga on the west. Kosi in some remote period joined the Mahananda through the river Panar also called the Parman near Araria. The belief of the local people is that at some bygone time the Kosi used to flow along the course of the Panar this river, the Panar also in its short course through the Nepalese territory is called the Burhi (old) Kosi. The Buddhist conception of Videha differ from the above because the Buddhists mention Vajji and Videha as two distinct geographical and political entities. But sometimes they interchange Vaisali and Videha. Ajatashatru, son of a Vaisali princess, is called Vaidheputra in Buddhist literature. The Taittiriya Samhita of Yajurveda mentions the cows of Videha as famous in India in the Vedic times. The commentator of the Taittiriya Samhita explains the adjective Vaidhyah-plural of Vaidhi by vishishta dehasarbandhi nyah-having splendid bodies the portion translated by Keith is-Indra slew Vritra, from the head of Vritra came out cows, they were of Videha, behind them came the bull. Apparently cows of Videha



were especially famous. The regular genealogy of the Janaka dynasty of Videha does not go beyond the Mahabharata War. Nimi Videha was the founder of the Videhan state and its capital town called Jayanta and his son Mthi Janaka Videha as that of Mthila city. The co-operation of Gautama—a priestly dynasty, was readily available to the family. It appears Jayanta was soon abandoned in favour of a more strategic place, Mthila. The Puranas mention Jayanta and Mthila, as the early and later capitals of Videha. The Buddhist literature does not know Jayanta but speaks of Mthila only. The Tripitaka commentaries state that Videharattha was colonised by the inhabitants who were brought by king Mandhata from Purbavideha, the eastern sub-continent of Asia, placed to the east of Mount Sumeru. This Mandhata, who was at Rajagriha. The Buddhist tradition provided in the Digha, the division of India among the sons of Manu says that this country was divided into seven political units and Renu, son of Disampati, was allotted Mthila in the country of the Videhas. Mthila was founded by Mahagovinda, the steward of king Renu. Disampati and Renu were kings or chieftains in Banaras or king of the Kurus are referred to, apparently as kings of Banaras, at Dipavansa. The Videhan state was founded by Nimi Videha, son of Ikshvaku, who also founded a town called Jayanta. He dwelt in a town famed as Vaijayanta or Jayanta. This town was situated near the ashrama of Gautama and also near the Himavat mountain. Nimi instituted a sacrifice that was to last for a thousand years and requested Vasishtha to preside. Vasishtha said that he had already been engaged by Indra in a sacrifice which would last for five hundred years and asked him to wait for the period. Nimi in the meantime employed Gautama and other Rishis for his sacrifice. On the completion of the sacrifice of Indra Vasishtha hastened to Nimi but found Gautama and others. He cursed Nimi that henceforth be body-less (videha). Nimi cursed Vasishtha in return and both abandoned their human bodies. Nimi's dead body was preserved in oil and scents till the completion of the sacrifice. The sages then agitated his body and consequently a boy was born, who was called Janaka because of being self-born, Videha because of being Nimi Videha's son and Mthi because of his birth from agitation—manth—to churn. A great sacrifice of the glorious Nimi, the king of the Videhas, is referred to in the Bhagavata. The Vedic texts know of a king of Videha Nam Sanya, is nowhere indicated as the founder of the Videhan royal



family.Nimi has been mentioned at several places in the Mahabharata, but generally his territory is not stated. At one place he has been called a Videha which removes the doubt with regard to his territory. There it is stated that he gave his kingdom to the Brahmanas. The Videhan dynasty, being a branch of the Ikshvakus, is called the solar dynasty who did not eat meat during the month of Kartika. We are not quite sure if this Nimi is the first king of the dynasty or the penultimate sovereign, who is frequently mentioned in Buddhist literature. Sadanira, the that is always filled with water is more probably the Gandaki. Agni Vaisvanara, the fire that burns for all men, fire which is the common property of all men, not sacrificial fire, but fire in its ordinary everyday use applied to human wants. The primeval forests from the Sarasvati to the Sadanira, and there the course of the colonising Aryas stopped until Mathava carried Agni to the east of the latter river. If Agni Vaisvanara went burning along the earth from the Sarasvati to Videha, Agni burnt over the Paurava territory—including North Panchala and the Ayodhya realm two of the most famous and best cultivated regions even in early times—which is absurd. The reformed Brahmanism passed from the Bharata kingdom to Ayodhya and then to Videha. Videgha Mathava, who led the Aryans from the Sarasvati to colonise Mithila, and his great priest Gautama Rahugana wandered through the northern Himalayan regions till they came to the upper reaches of the river Gandak, and laid the foundation of the Mithila kingdom to the north of what formed the kingdom of Vaisali. Sadanira flowing from the northern mountain also indicates that the people coming might have passed through an area from which it could see clearly that the river came from the northern mountain. Moreover, there are places in the northern part of the Champaran region, Jankigarh eleven miles to the north of Lauriya Nandangarh—which are associated with the rule of the Janaka dynasty. This tradition may lend support to the supposition that Videgha Mathava might have proceeded to Videha through this region. The word Janaka has a reference to the tribe, jana and the best or the leader of the janas was called Janaka. Thus Videgha Mathava, who led the party, might be called a Janaka. In the Buddhist tradition the founder of the royal line of Videha is Makhadeva who is represented as the king of Mithila. For successive periods of 84000 years each he had respectively amused himself as prince, ruled as viceroy and reigned as king. He one day asked his barber to



tell him as soon as he had any grey hairs. When many years later the barber found a grey hair, he pulled it out and laid it on the king's palm as he had been requested. The king had 84000 years yet to live, but he granted the barber a village yielding one hundred thousand and on that very day gave over the kingdom to his son and renounced the world as though he had seen the king of Death. For 84000 years he lived as a recluse in the Makhadeva-arthavana, and was reborn in the Brahma-world. Although the figure 84000 is merely conventional and has no significance, the story is inclined towards asceticism. The scene of the finding of a grey hair is marvellously sculptured on a railing of the Bharhut stupa. In this scene Makhadeva or Mahadeva, king of Videha, is upset at the sight of a grey hair picked up from his head and resigns his kingdom in favour of his eldest son. He is seated on a throne that resembles one of the modern fashionable chairs. His face is clean shaven. The prince stands gently before him. The barber stands behind him with his shaving pot. The Buddhist tradition calls Makhadeva founder of the royal line but his capital is said to be Mithila. Makhadeva founded Jayanta and made a beginning of the foundation of another town later called Mithila. The Vedic tradition furnished by the Satapatha Brahmana the identification of the first Videhan king of the Puranas with the first Videhan king of the Vedic account is proved by a fact that Gotama is the priest of that king in both the accounts. The only apparent difference between the accounts is the one concerning the name of the first Videhan king, the Puranas call him Nimi, the Satapatha-Brahmana calls him Mathava. But the name given in the Satapatha Brahmana is clearly a patronym meaning son of Mathu. Thus, while the Puranas call the king by his proper name, the Satapatha-Brahmana calls him by his patronym. The surname of the king is the same in both the accounts- Videha in the Puranas and its Vedic form Videgha in the Satapatha Brahmana. Nimi, the founder of the Videha dynasty was not a son but a descendant of Ikshvaku. Nimi was a contemporary of the rishi Gotama, near whose hermitage he built a city named Jayanta. As no rishi of the name of Gotama is ever included by the Puranas among those primæval sages who were the contemporaries of Manu and his sons, Nimi, the contemporary of Gotama, could not have been a son of Ikshvaku. Thus, the identification of the first Videhan king of the Puranas (Nimi Videha) with the first Videhan king of the Vedic account (Videgha Mathava) is proved by the fact that Gotama is the



priest of that king in both the accounts.No Vi deha king is ever mentioned in the Puranas in connection with any early person or event.. which means that the Vi deha dynasty did not exist in early times, and so could not have been founded by Ikshvaku's son.The list of the Vi deha kings itself lends support to this.This list gives some 51 names. The certain point where a synchronism exists is the reign of Siradhvaj, who was a contemporary of Dasaratha. The Puranas give the account of only three dynasties.The certain descendants of Trasadasyu mentioned in the Rigveda, such as Mtrathithi, Kuru Sravana and Iipara. It was Bhagiratha who left his ancestral kingdom on the western confines of the Punjab and marching hundreds of miles with his army and other subjects, reached the river Ganga, which he gave the name of Bhagtrathi. To the east of the Ganga he founded a kingdom named Kosala with its capital at Ayodhya on the bank of the Sarayu, a tributary of the Ganga. The Sarayu and the Gomati, two of the chief rivers of Kosala, were named after the tributaries of the river Sindhu. The conquest of the Gangetic territory of Kosala by Bhagiratha was soon followed by the conquest of the region to its east by another prince of the Ikshvaku family named Ni mi Mathava. Mathava belonged to that branch of the Ikshvakus that had earlier settled on the banks of the Saraswati. He left the Saraswati river and accompanied by his priest Gotama Rahugana crossed the river Sadanira and colonised Vi deha. Gotama built an ashrama in this country and Ni mi founded a town named Jayanta near that ashrama. Ni mi was succeeded by Mthi Janaka who founded the city of Mthila that became the capital of Vi deha. Some twelve generations after Bhagiratha of Kosala and Ni mi Mathava of Vi deha, an Ikshvaku prince named Visala, who was a scion of either the Kosala or the Vi deha dynasty found a new kingdom in the vicinity of Vi deha. This kingdom was named Vai sali after its capital, which was founded by and named after Visala.Mthi Janaka was the son of Ni mi Vi deha. The Bhagavata Purana calls him Mthila instead of Mthi. The Garuda Purana, though it gives the genealogy of Vi deha kings, does not mention Mthi because due to the loss of some verses closing the Ikshvaku dynasty of Ayodhya and introducing the Vi dehan line. Prasuilruta—a king of Ayodhya father of Udavasuvithi's son— of the Vi dehan line. The Ramayana makes Mthi Janaka two kings.Mthi, being son of Ni mi Vi deha, is also known as Vai deha.



Mthi is celebrated as the founder of Mthila. Jayanta founded by Nimi did not prove to be a good capital and need was felt to proceed further north. Mthila is identified with modern Janakpur in the Nepalese Terai. It is regarded as a sacred spot by the Hindus and is visited by many pilgrims every year. It is rather strange that while in other kingdoms capitals were generally founded on the banks of the rivers. Mthi established his capital at Janakpur in the Nepalese Terai, so close to the Himalayan mountains. The plain area of the old Muzaffarpur district had already been seized by the state of Vaisali founded by the son of Manu. So the Videhan state, founded by Manu's grandson and strengthened by his great grandson Mthi, might establish its capital either in the old Darbhanga district, which must have been very marshy at that time or in the sub Himalayan area. The hilly tribes must have been very turbulent and hence it might have been considered expedient to have the capital there. An adjective meaning valorous was used for Mthi in two Puranas may have a reference to the defeat of the hill tribes. The Himalayan area was considered particularly sacred from the point of view of asceticism or performance of rites. Janaka got instruction from Chyavana Bhargava. We do not find any direct or even indirect details about the successors of Mthi Janaka till we come to the time of Siradhvaja and his brother Kusadhvaja. Udavasu he was the son and successor of Mthi Janaka. Nandi vardhana was the son and successor of Udavasu. He is called pious by two Puranas and the Ramayana. Suketu was the son and successor of Nandi vardhana and is called chivalrous and pious.

He was the son and successor of Suketu and is called pious and very strong and a royal sage. The ancient kings, who were called or said to have become Indras only held or usurped the position of High Priest of the tribe or realm in addition to that of king e.g. the Devaraj and Dharmaraj of Bhutan, its High Priest and Chief Judge. The Epic-Puranic tradition knows of one Videha and one Ikshvaku king as Devaraja, and one Vasishta with the same designation. One of the known achievements of Devaraja was his getting a bow from the gods who had received it from Shiva. This was the bow used by Siva after the destruction of the sacrifice of Daksha. It was a remarkable thing and continued in the family of the Janakas as a glorious heritage. It was in the time of Siradhvaja Janaka that it was broken by Rama. Brihadratha, the Videhan king, was a contemporary of king Mandhatri of Ayodhya



. One Janaka Dai varati of Mthila got instruction from Yajnaval kya. He was probably different from Brihadukt ha, son, of Devarata.He is called Mahavirya by the Puranas. He is said to be valorous. One Janaka Dai varati is mentioned in the Mahabharata the management of whose father's sacrifice was taken by Yajnaval kya. He seems to have flourished after the Bharata War.

Dhrishtaketu is stated to be pious..a defeater of foes and a royal sage.An ancient king named Dhrishtaketu is mentioned in the Mahabharata, but his territory is not given. Haryaswa is known to all our sources and is the first ruler of Videha whose name contains a synonym of horse.Suketu –a good banner and Brihadratha–a large charioteer.The Mahabharata states that Rama Janadagnya defeated and killed many tribes, the Videhas being one of them If this tradition has any basis in fact, it may mean that the king of Videha was defeated by Rama Janadagnya. The Videhan king defeated might have been Haryasva or his predecessor Dhrishtaketa. The Mahabharata refers to a battle between Janaka Mithila and Prataradana. In this battle the warriors of Mthila were victorious. The kingdom of Prataradana is not indicated here. But the Mahabharata mentions him at two other places as the king of Kasi.The Janaka Mithila who had an encounter with Prataradana might have been Pratinthaka. Maharoman is the first of the three successive kings who bore names ending in roman. He is said to be learned.Svarnaroman is said to be pious and a royal sage. Hrasvaroman, the last of the three successive kings who bore names ending in roman is said to be a knower of piety and one possessing a great soul. He had two sons and Kusadhvaja.Siradhvaj to Sakuni was the expansionist phase of the Videhan kingdom Sankasya was annexed and a branch line of Videha was established there which is said to have ruled for four generations. After Sumati, a contemporary of Stradhvaja Janaka, we do not hear of Vaisali, Videha's western neighbour the Vaisali state was absorbed by kingdomAnother feature is that with Siradhvaja begins an age in Videhan history in which the names of sovereigns are better preserved.

Siradhvaja is a famous king of Videha for several reasons. His adopted daughter, Sita, was married to Rama.

(cont i nued)



14.A Moonless Summer Night Of My Village

-Jyoti Jha Chaudhary, London, UK

Lights of the thousands of stars
Don't seem enough for such a night
You miss the moon badly
Who can make the night bright.

Without proper transportation
Without supply of electricity.
Life here is so different
Deprived of city-like facility.

A moonless night of summer,
Is not a piece of cake
If you're going for a hike
Don't panic if you encounter a snake.

<http://www.videha.co.in/>



मानुषीमिह संस्कृतम्

Among the sounds of toads and cockroaches
When one sound appears different
Do you need your Grand'ma to confirm you
This is the sound of a serpent .

My Village
Jyoti Jha Chaudhary, London, U.K

Great is my pleasure
When come holidays
I with my family,
Along the home way,
Reach our native village
After travelling a day.
The Sun is same there
But different is its ray
Which, creates so lovely feelings
Making us happy always.

-सिद्धिबन्धु-