Jab uttarakhand ka janm hua tab himachal aur uttarakhand ke Madhya ki sarhad Yamuna ji ke bahaav ne aap hi nirdharit kar di thi. Uttarakhand ki rajdhaani Dehradun se tehri kshetra ki or jaate hue Yamuna ki teer par ek gaon hai. Yahaan se kuch mile oopar se sapaat bhoomi aarambh ho jaati hai aur paani ki gati maddham hone lagti hai. Krishi pradhan kshetra hone se, dhaan aur sarson ki bharpoor bijayi hoti hai. Bhale hi doon se sameepta ho, aur uttar ki or achal pahaad hon, garmiyon mein yahaan bhi aag barasti hai. Saaksharta ka diya prajwalit hue ab kaafi samay beet chala hai, par barson se chale aa rahe taur tareeke yakayak hi to nahi chhode jaate. Aadhunikta ka raag alaapna maano bhains kea age been bajana. Phir bhi dheere dheere yeh kshetra bhi badh raha hai. Nikat mein ek nagar hai, jahaan ke doodh ki adhikaansh jaruratein is gaon keg wale poorn karte hain. Nadi ki kagaar par ek pracheen bargad ka vriksh hai. Iske thoonth ke chaaron or ek bada sa chabootara bana hai. Panchayat ki baithakein Panchayat ghar mein na ho kar ke yahaan hoti hain, jaise ki hamesha se hoti aayi hain.

Dehradun aur anya kshetron ke vidyalayon grishmkaleen avakaash ke chalet band ho chuke hain. Kesar, apni mata ke saath thode dino ke liye apne nanihaal aaya hua hai, is gaon mein. Kesar kareeb nau-dus saal ka baalak hoga. Chanchal svabhaav aur Dehradun mein pala bada. Greeshm kaal ki lambi chuttiyon mein parivaar ke sabhi jan gaon aaya karte hain. Parivar mein ekta aur sneh isi prakaar bana rehta hai, jab sab log kuch din apni vyast deencharya se nikal kar ek doosre ke saath bitate hain.

Uski naani use roz raat ko khaana khaane ke pashchaat pauranik kahaaniyan sunati, kuch panchtantra se, kuch jataka sangrah se, to kuch hind aadhyatm se chuni hui. Mama aur mausi ke bachhon ke saath kesar bhi in kahaaniyon ka lutf uthata. Use sabhi kahaaniyon mein se Krishna aur prahlaad ki kahaaniyan badi rochak lagti hain.

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Ma dopeher ka bhjan karne ke baad sone chali jaati. Kesar bhi thodi der sone ka naatak karta aur prateeksha karta Ma ke sone ka. Kabhi kabhi to naatak karte karte use neend aa hi jaati. Par anya din mauka milte hi ghar se nikal aata. Gaon ke bachhe apne pashuon ko chara kar is samay nadi kinare paani pilaane le aate aur svayam ya to nadi mein paani se khelte, thoda nahate thoda apni bhains aur gaayon ko nehlaate, varna bargad ke neeche vivdh prakeer ke khel karte. Kesar aur kuch anya ladkon ko ped par chadne mein romanch aata.

Roz hi Ma ko chakma de kar Kesar bhaag nikalta. Bachpan kii maasumiyat bhi badi anokhi hoti hai. Apni aankhein moond lene se samajh mein aata hai ki koi aur bhi hame nahi dekh sakta. Chhal to dhoort praani karte hain, bachhon ko apne khel aur uske prati nishtha ke ilaawa aur kisi baat se kya taalluk? Ma ko sab pata hai, phir bhi kuch mamatva ke kaaran to kuch savere se kaam karne ki thakavat ke kaaran baramde mein chattayi par leti Kesar ke prasthaan kii aahat sunti hain. Mand mand uske bholepan par muskurati hai, thoda apne aap ko bhi jhidakti hai ki bhari dopehri mein ghar se jaane de rahi hai.

Vahin Kesar gahr se nikalte hi aisi sarpat daud lagata hai maano uske abhaav mein nadi sookhi jaati ho. Bargad ki sheetal chhaya aur nadi ka thanda paani uska swagat karte. Aam taur par bade log nadi mein pashuon ke paani peene ke sthaan se kuch hat kar, tat par kuch oopar ki or nahaane dhone ka kaam karte hain. Par bachhe in sab prabandhano ko nahi samajhte. Bhainson kii poonch pakad kar nadi mein utar jate hain aur usi mat maile paani mein khel kood karne lagte. Kesar sheher se aaya hai, aur bahut choti umr se hi use swachhta ke updesh mil chuke hain. Par gaon mein na jaane kabhi kabhi kya ho jaata hai, veh bhi paani mein masti karne utar jaata hai. Ma ko shayad is baat kii bhanak nahi padi ab tak.

Naani kahaain mein batlaati hain ki Krishna gwaale the, dher saari gaayien le kar roz jungle mein charaane jaate the, aur haath mein keval ek baansuri. Baansuri ki dhun mein keval gaaye hi nahi, apitu gopiyan bhi khinchi chali aati thi apne Kanha ko dekhne hetu aur Kanha kisi oonchi daal par baitha, apni hi sudh mein baansuri bajata. Baansuri kii kami yahaan ke yaaron kii ek takneek ne poori kar di. Unhone Kesar ko munh se seeti bajana seekha diya. Ab to reh reh ar yeh panktiyaan yaad aati hai,

Yeh kadamb ka ped agar na hota Yamuna teere,

Mein bhi us par baith kanhaiyya, banta dheere dheere.

Bachhon ki kalpana par koi lagaam nahi hoti. Kachhi mitti kii bhaanti roop parivartan karti rehti hai aur yatra tatra sarvatra gatisheel ho jaati hai. Kesar bhi naahi ke vyakhyaan sun kar pulkit ho uthta. Kanha ne apni leelayein paida hote hi shuru kar di thi, par naani kii kahaaniyon mein na jaane aisa lagta ki Krishna Kesar kii umr jitney hii hote honge kjab ki yeh kahaani hai. Antatah Kesar apni kalpanaon mein naani ke har paatr ko chehra deta chala jata. Apni smriti se kahin yashoda ka kirdaar apni Ma ko saump deta, kahin gopiyon ke paatr mein kaksha sii saheliyon ko dekhta, aur aap to jaante hain na kii Krishna kaun banta?

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“Kesar, jaldi neeche utar, varna bahut maar padegi”, Ma gusse se pukarti hai. Saanjh ke samay Ma, taayi ji, Bua ji aur gaon ki anya mahilayon ke saath bargad ke ped ke paas hand pump se paani bharne aati. Jab Kesar neeche utarne lagta, to Ma ka kaleja munh ko aa jaata, vinati ke svar mein nivedan karti, “beta dheere, sambhal kar utar, chot lag jaayegi.” Jyun hi beta zamen par, Ma us par phir se haavi. Ma ke bhav aur vyavhaar ki vipreet ta dekh kar Kesar bhi vismit ho ho kar reh jata. Ek or to Ma bête ko duhayi de rahi hai, karkash shabd suna rahi hai, vahin itne komal sparsh se nadi ke paani se uska munh dho rahi hai, kahin chot na lag gayi ho, dhyaan se Kesar ko aprakhti hai.

Kesar kehta hai “ma, mein theek hoon, kahin chot nahi aa…” itne mein Ma uska munh apni chunari se ponchne ke bahaane band kar deti hai. “bada aaya tu, apni ma ko behlaane wala, dekh to, dhoop mein reh reh kar kaisa kaala hone laga hai”. Nanha Kesar yeh sab kale gore ka bhed nahi samajhta. Uske man mein keval ek hi vichaar jwar kii tarah uthne lagta hai, “par ma, Krishna bhi to kale the.” Ma atthaas kar kehti hai, “beta, ve bhagwaan hain, jo chahein karein, unke bas mein to saari Shrishti hai, par tuu to mera Kesar hai na”. Beta nahi samajhta, naani ki kahaani mein to… khair, man hi man Kesar khush ho jaata hai, “Kanha bhi kale, mein bhi kaala”

Naani ne sudarshan chakra ke bare mein bataya tha, aur is dauraan har bachhe kii ungaliyon par baari baari se jute kii tokari ka dhakkan rakh sudarshan kii tarah ghuma diya. Kesar ke shastragaar mein aaj ek astra aur jud gaya. School mein agrajon ko copiyaan ghumate hue dekha tha. Jab ghar mein anusaran karne kii koshish kit hi tab pita ji ne rok kar samjhaya tha ki kitaab, copiyon mein Ma Saraswati ka vaas hota hai, yadi vidya ka apamaan ho, to paap hota hai. Us din se Kesar ne kabhi aisa nahi kiya. Bahut der tak dhakkan se khelne ke baad usne dhakkan vapis rasoi ki tokari par rakh diya. Ek baar jab Ma ke saath raah mein kulche waale se kaagaz ki tashtariyon mein kulche khareede, tab Ma se pooch baitha, “Ma, dukaan vale ne kitaab se panna faad kar usme khaane ka samaan becha, kya usne vidya ka apamaan nahi kiya?” ma ashcharyachakit ho, nirootar reh gayi. Kitni purani baat aaj kahaan utha kar patak di, ma bhi stabdh thi.

Naani batati ki kaise kanhaiya taza saanjha hua maakhan matkon se chura kar khaate the. Ki kis tarah Yahshoda maiyya ne unhe stambh se band diya tha. Yeh bhi bataya ki jab gokul kii mataon ka gharon ke farsh par maakhan rakhna Kanhaiya ne mushkil kar diya, to kis tarah unhone matke chat kii kadiyon se baandhna shuru kar diya, aur kaise Krishna ne yukti nikaali. Kesar bhali bhaanti jaanta tha ki chori buri baat hai, isliye bhojan ke samay hii Ma se roti mein makhhan lappet kar dene ka nivedan karta. Pheeke makhaan mein koi vishesh chaav na tha, isliye us par thoda namak daal kar khaana use svaadisht lagta.

Kesar kii chuttiyan ab khatm ho chali hain, veh sheher laut jayega. Par usne ek meet paya hai, Kanha mein, jo hamesha saath rehga. Kesar kuch had tak Kanha jaisa ban ne kii koshish bhi karega, par antatah, bhool jayega us bachpan waale kanha ko. Yeh kahaaniyan jeevit rahengi, uske antah mann ki kisi kone mein, sushupt, apratyaksh, lekin Kesar ke badlaavon mein kahin na kahin sehyogi hongi. Yeh kahaaniyan jeevit rahengi, samay ke saath phir se aayengi, jaise hamesha se aati rahi hain.

Iti shubham.