



KAGAD OR PAPER MENTIONS BY MEDIEVAL SAINTS

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ABSTRACT:

Maharashtra is known as the land of Saints. The period which the great saints live in is known as Saint's period- Warkari Period. From Sant Dnyaneshwar to Sant Ramdas every saint has glorified and described humanity. Their poem is called 'Abhangas'. These Abhangas has the greatest important in Marathi culture and literature.

KEYWORDS : Sant Dnyaneshwar , Marathi culture and literature.

INTRODUCTION

The purpose behind mentioning the point here is ample examples and references are available which mention the glorification or description paper made by several saints.

Thus it is needless to say that the social, political and cultural fields were greatly influence by the paper.

Some of the stanzas of *Abhangas* of some saints like *Sant Dnyaneshwar*, *Sant Namdev*, *Sant Tukaram*; *Sant Ramdas* etc. are being shared here. Just in order to be acquainted with the mentioning's of paper in various old writings.

The mentioning of paper as the tool of writing is found in *Dynaneshwari*(Rajwade Prat or Copy)–

He bahu aso panditoo | Dharunu balakacha hatu |
voli lehe vegavantu | Apanachi. || Adhyay 13, ovi – 307 ||
Sukhachi lipi pusali || Adhyay 3, ovi – 246 ||
Doghanchi lihili phadi || Adhyay 4, ovi 52 ||
*Aakhare Pusileya na puse arth jaisa || Adhyay 8, ovi 104 ||*¹

If the above lines of *Dynaneshwari* considered, it makes clear that paper was in the daily use as the writing tool even in the way back ago, ancient period. As *Dynaneshwari* mentions the words like books, then ofcourse books are made from papers only.

Dnyaneshwar again mentions the word wrote, and then it means that wrote on the paper. Moreover in the above lines Dnyaneshwar says Pantoji writes hurry. Then to write in haste is possible with paper only.

It is true that the word paper has not used anywhere in *Dynaneshwari*. Even it is impossible to occur this word. But another substitute of the word paper has been used that is 'Pat'. It means the perfect object, which anything can be written easily on. e.g.

Patyvarile Akhare | Jaisi Pusata Yeti Kare ||
*Adhyay (canto) 12 ovi (poems) 1099*²

Contemporary to Dnyaneshwar or may be easier to him, Mukundraj his writing *Viveksindhu's* original copy is available at *Jogai's Amba* at his pupil and it is on paper. Thus it proves that during the period of Mukundraj and Dnyaneshwar, at some extent paper was used as the writing tool.³

SANT NAMDEV

*Kagadche vittveshyesi didhale | Taise amha kele narayane ||1||
Jodonia hast kele madhyapashi | Taise tu majashi kele deva ||2||
Kadu bhopyacha konta upyog | Taise pandurangekele Jan ||3|| Namamhane aise karu Nakodeva |
Samagam Vavha Payansave ||4||⁴*

Similarly, another significant saint, Sant Namdev referred the paper or kagad in his *Namdev Gatha*, which are usually known as Abhangas.

Sant Tukaram's Abhang (Poems)

*Sakharecha yoge varkha | Raja kagadate dekhe ||1||
Taise amha manushyapan | Ramnam kenyagune ||2||
Firangichya yoge kari | Raja kasht hati dhari ||3||
Ratna kanaka yoge lakh | Kanthidhariti shrimant lok ||4||
Deva devpat | Devhanyarai baise spasht ||5||
Brahmanand yogetuka | padhiyantasajjanloka ||6||⁵*

In the above lines, the great Marathi saint poet Sant Tukaram purposely mentioned in his *Tukaram Gatha* that a paper or kagad in his poem or abhang for that taste of *Sakhar* or Sugar cannot taste on paper or kagad.

Sant Ramdas

*Jyache vava ahe nutan | Tyane lyahave japon |
Janasi pade mohan | aise karave |
Bhovate sthal sodun ghyave | madhenchi chamchamit lyahave |
Kagadzadatanhizadavenalagechiakshar ||⁶*

A significant saint, Sant Ramdas mentions the paper in his poems or *abhang* in his *Dasbodh* a religious book. He said that if paper or *kagad* will ragged or torn but the words on paper or *kagad* still remain.

CONCLUSION

According to this, it can be stated that the paper use came into Maharashtra since the period of Dnyaneshwar to Ramdas and till date...

REFERENCES:

1. Rajwade V. K., RajwadeLekhsangrah, Part I, Pune, - 374
2. *Ibid.*, p.375
3. *Ibid.*, p.376
4. *NamdevGatha*, Maharashtra RajyaSahityaSankrutiMandal, Mumbai, 2000, p.630
5. *Shri TukaramBabanchyaAbhangachiGatha*, Maharashtra RajyaSahityaSankrutiMandal, Mumbai, 2003, p.487
6. *Dasbodh*, Maharashtra RajyaSahityaSankrutiMandal, Mumbai, 2000, p.285