ਕੁਝ ਸ਼ਬਦ

"ਧੁਣੀ ਦੀ ਅੱਗ" ਲਿਖਣ ਲੱਗੇ ਮੇਰੇ ਸਾਹਮਣੇ ਉਨ੍ਹੀਵੀਂ ਸਦੀ ਦੀ ਪੱਛਮੀ ਨਾਟ-ਸ਼ੈਲੀ ਨਹੀਂ ਸੀ, ਨਾ ਹੀ ਸੌ ਸਾਲ ਪੁਰਾਣੇ ਇਬਸਨ ਦੇ ਰਹੇ ਹੋਏ ਨਾਟ-ਲੱਛਣ। ਮੈਂ ਵਰਤਮਾਨ ਦੀ ਪ੍ਰਿਸ਼ਟ-ਭੂਮੀ ਵਿਚ ਆਪਣੇ ਵਿਸ਼ੇ ਤੋਂ ਪਾਤਰਾਂ ਦੇ ਅਨੁਸਾਰ ਨਾਟਕ ਦਾ ਨਵਾਂ ਰੂਪ ਲੱਭ ਰਿਹਾ ਹਾਂ।

ਨਾਟਕ ਦੋ ਆਰੰਭ ਵਿਚ ਹੀ ਮੈਂ ਆਪਣੇ ਦਰਸ਼ਕਾਂ ਨੂੰ ਪਾਤਰਾਂ ਦੀ ਟੱਕਰ ਤੇ ਉਨ੍ਹਾਂ ਦੀ ਹੋਣੀ ਬਾਰੇ ਦੱਸ ਦੇਂਦਾ ਹਾਂ। ਇਸ ਵਿਚ ਰਵਾਇਤੀ ਲਟਕਾਉ ਨਹੀਂ। ਇਹ ਤਿੰਨੇ ਪਾਤਰ ਇਕ ਦੂਜੇ ਨੂੰ ਤਬਾਹ ਕਰਨ ਉਤੇ ਤੁਲੇ ਹੋਏ ਹਨ। ਮੇਰੇ ਦਰਸ਼ਕਾਂ ਦੀ ਦਿਲਚਸਪੀ ਇਸ ਗੱਲ ਵਿਚ ਹੈ ਕਿ ਇਹ ਸਭ ਕੁਝ ਕਿਉਂ ਤੇ ਕਿਵੇਂ ਹੁੰਦਾ ਹੈ।

ਦੇ ਤੀਵੀਆਂ ਇਕੋ ਮਰਦ ਨੂੰ ਲੋਚਦੀਆਂ ਹਨ। ਉਸ ਉਤੇ ਪੂਰੀ ਤਰ੍ਹਾਂ ਵਿਜੈ ਪਾਉਣ ਲਈ ਉਸ ਦੇ ਬੀਜ ਨੂੰ ਤਰਸਦੀਆਂ ਹਨ। ਤੀਵੀਂ ਗਰਭਵਤੀ ਹੋ ਕੇ ਪੂਰਨ ਇਸਤਰੀ ਬਣਦੀ ਹੈ। ਉਹ ਇਸੇ ਹੋਣੀ ਦੀ ਭਾਗੀ ਹੈ। ਇਸ ਤੋਂ ਬਿਨਾਂ ਉਹ ਅਧੂਰੀ ਹੈ। ਇਸ ਪੂਰਨ ਅਵਸਥਾ ਨੂੰ ਜੀਣ ਲਈ ਦੋਵੇਂ ਤੀਵੀਆਂ ਸਿਰ-ਧੜ ਦੀ ਬਾਜ਼ੀ ਲਾ ਦੇਦੀਆਂ ਹਨ।

ਨਾਟਕ ਵਿਚ ਉਹ ਆਪ-ਹੁਦਰੀਆਂ ਭਾਵਨਾਵਾਂ ਵੀ ਵਾਪਰੀਆਂ ਹਨ, ਜੋ ਨਾਰੀ ਦਾ ਵਿਰਸਾ ਹਨ। ਜਿਸ ਚੀਜ਼ ਨੂੰ ਉਹ ਪਿਆਰ ਕਰਦੀ ਹੈ, ਉਸੇ ਨੂੰ ਨਾਸ ਕਰਨ ਉਤੇ ਤੁਲ ਜਾਂਦੀ ਹੈ। ਜਦ ਉਹ ਮਰਦ ਦਾ ਬੀਜ਼ ਗ੍ਰਹਿਣ ਕਰ ਕੇ ਆਪ ਉਸ ਦੋ ਵੰਸ਼ ਨੂੰ ਅੱਗੇ ਤੋਰਦੀ ਹੈ ਤੇ ਉਸ ਦੀ ਇਕ ਨਵੀਂ ਸਜ਼ਰੀ ਮੂਰਤੀ ਨੂੰ ਸਾਕਾਰ ਕਰਦੀ ਹੈ, ਤਾਂ ਉਸ ਨੂੰ ਉਸ ਦੇ ਮੂਲ ਰੂਪ ਦੀ ਲੋੜ ਨਹੀਂ ਰਹਿੰਦੀ। ਉਹ ਆਪਣੇ ਅੰਦਰ ਪੂਰਨ ਹੈ।

"ਧੁਣੀ" ਦਾ ਅਰਥ ਇਥੇ ਕਾਮ ਦੀ ਧੁਣੀ ਹੈ, ਜਿਸ ਵਿਚ ਇਸਤਰੀ ਇਕ ਤੱਤ-ਰੂਪ ਸ਼ਕਤੀ ਹੈ। ਨਾਟਕ ਵਿਚ ਇਸਤਰੀ ਦੀ ਈਰਖਾ ਸਾਧਾਰਨ ਈਰਖਾ ਨਹੀਂ, ਸਗੋਂ ਆਦਿਕਾਲ ਦਾ ਵੇਗ ਹੈ ਜਿਸ ਦੇ ਤੋਜ਼ ਅੱਗੇ ਵਕਤੀ ਸਮਾਜਕ ਕਦਰਾਂ ਭਸਮ ਹੋ ਜਾਂਦੀਆਂ ਹਨ।

ਇਸ ਨਾਟਕ ਵਿਚ 'ਗਾਰਗੀ" ਪਾਤਰ ਵੀ ਹੈ ਤੇ ਸੂਤਰਧਾਰ ਵੀ। ਉਹ ਨਾਟਕ ਨੂੰ ਆਰੰਭ ਕਰਦਾ ਹੈ। ਤਿੰਨ ਮੁੱਖ ਪਾਤਰਾਂ ਦੀ ਜਾਣ-ਪਛਾਣ ਕਰਵਾਉਂਦਾ ਹੈ, ਤੇ ਦਰਸ਼ਕਾਂ ਨਾਲ ਸਿੱਧਾ ਗੱਲਾਂ ਕਰਦਾ ਹੈ। ਉਹ ਜ਼ਮੀਰ ਵਾਂਗ ਹਰ ਥਾਂ ਹਾਜ਼ਰ ਹੈ। ਤਿੰਨਾਂ ਪਾਤਰਾਂ ਦੇ ਉਪਚੇਤ ਦਾ ਹੁੰਗਾਰਾ ਭਰਦਾ ਹੈ। ਉਨ੍ਹਾਂ ਦੇ ਪ੍ਰਤੀਕਰਮਾਂ ਦਾ ਸਾਖੀ ਹੈ। ਉਨ੍ਹਾਂ ਦੇ ਜਜ਼ਬਿਆਂ ਦੀਆਂ ਤਹਿਆਂ ਉਧੇੜਦਾ ਹੈ ਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਆਸਰਾ ਦੇਂਦਾ ਹੈ। ਇਸ ਨਾਲ ਉਹ ਨਾਟਕ ਦੇ ਕਈ ਪੱਧਰ ਉਘਾੜਦਾ ਹੈ। ਅਸੀਂ ਪਾਤਰਾਂ ਨੂੰ ਕਈ ਪਾਸਿਆਂ ਤੋਂ ਦੇਖਦੇ ਹਾਂ।

ਪੰਜਾਬੀ ਨਾਟਕ ਦਾ ਜਨਮ ਯਥਾਰਥਵਾਦ ਦੇ ਪੰਘੂੜੇ ਵਿਚ ਹੋਇਆ। ਪਰ ਪਿਛਲੇ ਪੰਜਾਹ ਸਾਲਾਂ ਤੋਂ ਬਹੁਤੇ ਨਾਟਕਾਰ ਪਿੰਡਾਂ ਤੇ ਵਿਹੜਿਆਂ ਤੇ ਕੁੜ-ਮਧਾਣੀਆਂ ਦੀਆਂ ਗੱਲਾਂ ਹੀ ਕਰਦੇ ਰਹੇ ਹਨ। ਲਿਖਣ-ਢੰਗ ਤੇ ਖੇਡਣ-ਸ਼ੈਲੀ ਇਸੇ ਯਥਾਰਥਵਾਦ ਦੀ ਸੂਚਕ ਰਹੀ ਹੈ।

ਮੈਂ ਯਥਾਰਥਵਾਦ ਤੋਂ ਸ਼ੁਰੂ ਕੀਤਾ। "ਲੋਹਾ–ਕੁੱਟ" . "ਬੇਬੇ" ਤੇ "ਕੇਸਰੇ" ਇਸੇ ਸ਼ੈਲੀ ਵਿਚ

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India. Committee on Recruitment Policy and Selection Methods, 1976 Christian Contribution to Indian Languages and Literatures Va Jayatevan, 1994 Anthology of papers presented at a seminar held in Dhyana Ashram Madras between 28th Encyclopaedic Dictionary of Punjabi Literature R. P. Malhotra, Kuldeep Arora, 2003 Encyclopaedia Of Indian Literature (Volume Two) (Devraj To Jyoti) Amaresh Datta, 2006 A Major Activity Of The Sahitya Akademi Is The Preparation Of An Encyclopaedia Of Indian Literature The Venture Covering Twenty Two Languages Of India Is The First Of Its Kind Written In English The Encyclopaedia Gives A Comprehensive Idea Of The Growth And Development Of Indian Literature The Entries On Authors Books And General Topics Have Been Tabulated By The Concerned Advisory Boards And Finalised By A Steering Committee Hundreds Of Writers All Over The Country Contributed Articles On Various Topics The Encyclopaedia Planned As A Six Volume Project Has Been Brought Out The Sahitya Akademi Embarked Upon This Project In Right Earnest In 1984 The Efforts Of The Highly Skilled And Professional Editorial Staff Started Showing Results And The First Volume Was Brought Out In 1987 The Second Volume Was Brought Out In 1988 The Third In 1989 The Fourth In 1991 The Fifth In 1992 And The Sixth Volume In 1994 All The Six Volumes Together Include Approximately 7500 Entries On Various Topics Literary Trends And Movements Eminent Authors And Significant Works The First Three Volume Were Edited By Prof Amaresh Datta Fourth And Fifth Volume By Mohan Lal And Sixth Volume By Shri K C Dutt Library Catalogue: Author catalogue University of London. School of Oriental and African Studies. Library, 1963

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