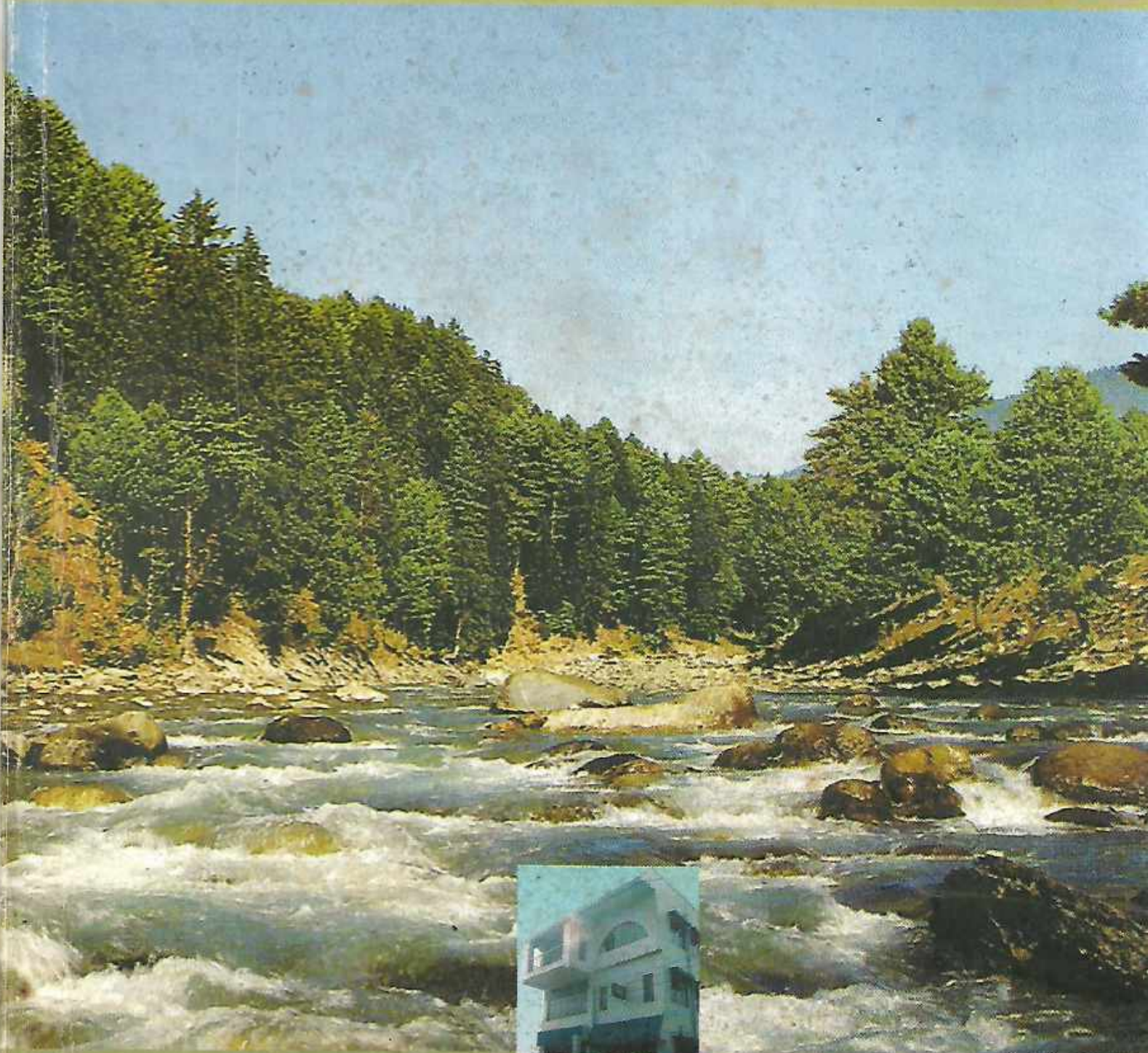


# Vitasta Annual Number

The Publication of Kashmir Sabha, Kolkata  
Vol XXXVI (2003 - '04)

*Kashmir - A Garden of Many Flowers*



Space Donated By :

*A*

*Well*

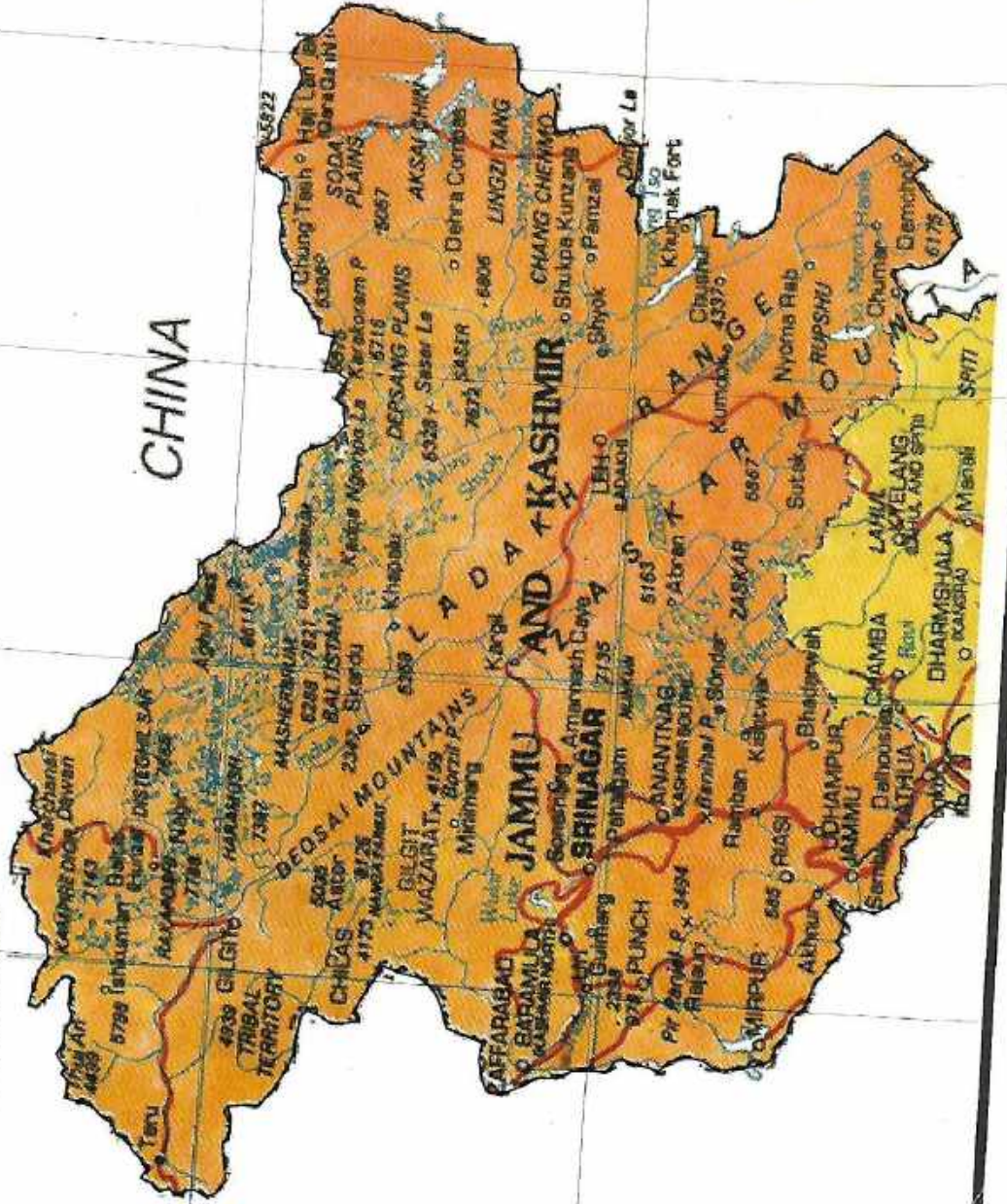
*Wisher*

# Jammu & Kashmir

U.S.S.R

AFGHANISTAN

CHINA



## *Dedicated to :*

- ♥ *To the people of Jammu, Kashmir and Ladakh regions who have enriched the cultural, social and religious fabric of the State in a spirit of tolerance as enshrined in — 'Ekam sad viprah bahudha vadanti' — The Truth is one, the wise call it by many names.*
- ♥ *To the Kashmiris who have suffered yet persisted in rekindling the values of communal peace, harmony and respect for one another so that all those separated from the land of their forefathers can return with honour and dignity.*

# VITASTA ANNUAL NUMBER—VOL. XXXVI (2003-2004)

THEME : *Kashmir — A garden of many flowers*

Editor : (English Section) : SMT. REENA DHAR

Editor : (Hindi/Kashmiri Section) : SMT. NIVA KAUL

## CONTENTS

Preface	— Reena Dhar	v
From The President's Desk	— Lakshmi Narayan Kaul	vii
The Vitasta Annual : A Unique Flower in the Garden of Kashmiri Journals	— Dr. B. K. Moza	ix
The Road Ahead	— Reena Dhar	xii

### Section I : ANCIENT ORIGINS

Nilamata & Aborigines of Kashmir	— Arjan Dev Majboor	1
The Water-Spirits of Kashmir : Their Tradition in Festivals and worship	— S. N. Pandita	5
The Valley of Vitasta	— P. L. Zutshi	11
Neel Naag	— P. N. Bhat	15
The Myth about Kashmir and Kashmiri	— Dr. B. N. Sharga	19

### Section II : ETHNIC DIVERSITY

Gujars & Bakarwals - The Livestock Breeders of Kashmir	— M. K. Raina	21
Dards ... An Indo-Aryan Race	— C. M. Bhat	25
Ladakh : The Story of the Land and its people	— Sharika Munshi	29
What Makes a Kashmiri Pandit?	— Bharat Wakhlu, O. N. Wakhlu & S. Wakhlu	35
Gujars - The Descendants of the Aryan Race	— R. Ravi	39
Ladakh ... The Land of Endless Celebration	— Arun Wakhlu	41
The Dogras of Jammu	— Prof. Surinder Munshi	45

### Section III : CULTURE AND LINGUISTICS

Diachronic Study of Kashmiri Language	— Dr. T. N. Ganjoo	47
Persian Translations of Sanskrit Works and Contributions from Kashmir	— Prof. Som Nath Dhar	55
Something Went Wrong	— Padma Sachdev	57
Mother of Modern Dogri poetry a Literary Profile of Padma Sachdev	— Shivanath	59
Petals of the Lotus	— Bimla Raina	61
Sharshar : The Great Urdu Novelist From Kashmir	— A. N. D. Haksar	63
Symphony	— D. N. Nadim	64
Kashmiri - The Fragrant Language of Love	— Rajiv Sapru	65
My Love	— Arimal	69
The Assassination of History	— Sidhartha Gigoo	69
The Literary Tradition in Kashmiri Music	— Prof. Neerja Mattoo	71
Jayanta Bhatta	— Mrinal Kaul 'Martand'	75
The Nine Boons for Navratri	— Kiran Dhar	76

### Section IV : RELIGIOUS DIVERSITY

Buddhism and Kashmir	— Prof. J. N. Ganhar	77
Lalleshwari - Kashmir's Philosopher Saint	— T. N. Dhar	79
Rishi Cult in Kashmir	— Prof. K. N. Dhar	87
Sufism in Kashmir	— Dr. J. Handoo	91
Kashmir Saivism : It's Ancient Historical Traces	— Dr. B. N. Pandit	97
Holy Parikrama of Hari Parbat, Srinagar	— Prof. C. L. Sapru	101

**Section V : KASHMIRIAT : THROES OF CHANGE**

Secularism in Kashmir - Weakened Not Vanquished	— Prof. S. Bhatt	103	कश्मीर के अद्वैत शैवदर्शन में शिव-योगी की सहजावस्था	— श्री जानकीनाथ कौल 'कमल'	153
Srinagar, Four Years Later	— Suvir Kaul	107			
Trying to Read the Good Signs	— Anju Munshi	109	सालों से	— पृथ्वीनाथ मधुप	155
Kashmiri Culture - A Sceptics Assessment	— D. N. Kaul	111	कृष्ण-करीम कहानी	— (डॉ० जिया लाल हण्डू)	157

**Section VI : KASHMIRIAT : WILL IT SURVIVE THE TEST OF TIME ?**

Towards a Global Philosophy	— Karan Singh	113
Cultural Heritage of Jammu & Kashmir	— Dr. R. K. Bhat	117
J & K State's Unique Multicultural Heritage The Case For Global Rescue Operation	— B. L. Kaul Chaman	119
The Truth About Kashmiriat	— M. K. Kaw	125
Kashmir As It Was	— P. N. Duda	129
Kashmiriat	— A. K. Kaul	131
Restoration of Kashmiriat - Ultimate Solution	— M. K. Ogra	135
Symbiosis of Cultures	— T. N. Dhar 'Kundan'	139

**SECTION VIII : KASHMIRI SECTION**

कॉशुर पॅरिव लीखिव विथु पौठय्	— पृथ्वीनाथ कौल 'सयिल'	161
व्यथु त्रुवाह	— पृथ्वीनाथ कौल 'सयिल'	163
बांडु पौथुर	— बिमला रैणा	165
गजल	— हृदयनाथ कौल 'रिद'	166
ऑखुर छि वुलिंजी	— डॉ० बी के मोज़ा	167
कॉशुर त्रिक-दर्शन तु		
आचार्य वसुगुप्त	— अनुपम कौल	169

**SECTION VII : HINDI SECTION**

अपनी बात	— निभा कौल	145
कश्मीर की एक प्रचीन जाति नाग	— प्रो० चमन लाल सप्रू	147
श्री महाराजा प्रादुर्भाव	— प्रो० चमन लाल सप्रू	149
लक्ष्मण रेखा है टनल पार	— पृथ्वीनाथ लिद्धू सोपोरी	151
प्रकोप (एक विस्थापित काव की मानसिक वेदना)	— पृथ्वीनाथ लिद्धू सोपोरी	151

**SECTION IX**

Names and Addresses of Permanent Members Residing in Eastern India	175
--	-----

**SECTION X**

Names and Addresses of Permanent Members Residing Outside Eastern India	181
---	-----

**SECTION XI**

Names and Addresses of Permanent Members Residing Abroad	183
--	-----

# **KASHMIR SABHA—KOLKATA**

## **EXECUTIVE COMMITTEE**

**[April, 2003 to March, 2004]**

### **OFFICE BEARERS**

*President* : Shri Lakshmi Narayan Kaul

*Vice President* : Shri Ratan Moza

*Secretary* : Shri Sumant Razdan

*Jt. Secretary* : Shri Rajesh Tickoo

*Treasurer* : Smt. Indu Kaul

### **COMMITTEE MEMBERS**

Shri Ratan Bhan

Smt. Anjali Kaul

Shri Rakesh Kaul

Shri Sanjay Misri

Shri Vivek Kaul

Smt. Anju Munshi

Shri Rajeev Sapru

Shri Vikesh Trisal

### **CO-OPTED MEMBERS**

Prof. Surendra Munshi

Smt. Mukesh Kaul

Smt. Prabha Tankha

Smt. Sushmita Jotshi

### **SPECIAL INVITEES**

Shri. Udainath Kaul

Shri. M. K. Ogra

Dr. B. K. Moza

Shri. B. L. Tickoo

Shri P. L. Sapru

Shri B. M. Misri

### **EDITORIAL COMMITTEE**

Smt. Reena Dhar

Smt. Niva Kaul

Smt. Anju Munshi

### **FINANCE COMMITTEE**

Shri Sunil Munshi

Shri Rajeev Sapru

### **CULTURAL COMMITTEE**

#### **CONVENOR**

Smt. Anjali Kaul

#### **MEMBERS**

Smt. Bharti Kaul

Smt. Jyoti Sapru

Shri Ratan Bhan

Smt. Puja Misri

## **KASHMIR BHAWAN, KOLKATA**

CK-35, KARUNAMOYEE, SALT LAKE KOLKATA-700 091

## PREFACE

One feels privileged to belong to a community in the 5079th year of recorded history as per the original Saptarshi calendar. One feels even more so in bringing out the 36th Annual Number of Vitasta, the official publication of Kashmir Sabha Calcutta. The standards set by the editors of our Annual Numbers in the past and the Sabha, which it represents over the years, when it has been built brick by brick by successive editors with dedication and zeal has made the task even more daunting. To acknowledge and tender ones gratitude to all the past editors for the tremendous effort they have put in, will be stating the obvious and that is how VITASTA flows on, giving us hope and support that one of the oldest ethnic communities will not just survive but flourish. If despite all the trepidation one has taken the plunge, in editing this prestigious journal, it is as a small token of gratitude for what the Sabha has meant to us in Calcutta.

The theme of this year's issue of the Annual Vitasta, was enunciated by Prof. Surinder Munshi viz. '**KASHMIR—A GARDEN OF MANY FLOWERS**'. Who does not know that the State boasts of some of the best gardens of the country with myriad flowers of all shapes, colours, hues and beauty of all variety. But what is perhaps not known is, that in terms of culture, language, social milieu, we have tremendous diversity as well. A Dogra of Jammu would be as different from a Balti; a Kashmiri of Srinagar Valley from that of a Ladakhi, as chalk from cheese. Yet they all belong to the State and are the inheritors of a common political arena along with the advantages and problems that go with it. To focus on this diversity while bringing out the common thread of pluralism; not mere religious tolerance but respect for each other's religion and the love for the land, its language, cuisine etc is extremely relevant. We have attempted to do just that as a rejoinder to those

who portray Kashmiriat in the stark monochromous colour of fundamentalism.

For purpose of cohesiveness, I have in the English Section segregated the issue into six main sections:

- I. Ancient Origins
- II. Ethnic Diversity
- III. Culture and Linguistics
- IV. Religious Diversity
- V. Kashmiriat : Throes of change
- VI. Kashmiriat : Will it survive the Test of Time?

The moot question that presents itself today is—when we are talking of the 'People of the State' whom are we referring to? Are the authorities being fair when they just talk of one community or those adhering to one religion, being the representative of the entire State? To really answer this question we need to know better what each community living there represents. This is far from an exhaustive study. Within the limitation we have operated in, if we are able to think and probe deeper into the underlying assumptions, the effort would have been worthwhile. We have tried to focus on the various aspects of the State and various opinions, some of which we may not agree but nonetheless represent independent processes of thought. The Sabha is in no way responsible or a proponent of the views expressed.

I am extremely grateful to our contributors for their in depth analysis and their willingly writing for us. We are happy that there are contributions from some who have written for the first time for us including one from the renowned scholar and statesman, Dr. Karan Singh. It is a pity that despite repeated efforts contributions on Dogra art, literature and culture were not forthcoming, except for the one by Prof. Surinder Munshi. If I have not



been able to accommodate some of the articles, it was because they were not relevant to the theme and I tender my sincere regret to the writers. I would like to thank Mr Vivek Kaul, an ex-editor on whose thoughtful advice and in depth analysis I have drawn on, whenever required.

A special word of appreciation to Mrs Niva Kaul on whose shoulders, the burden of editing the Hindi and Kashmiri sections has been placed once again. Certainly editing the English section gives one greater prominence and a lesser workload for each printed page. She deserves the highest accolades

for working as a self-effacing karmayogi in the composition of this Vitasta.

My thanks are due to the advertisers for their continued generous patronage.

Finally in editing this Annual, the Sabha has given me an opportunity of delving deeper into the psyche and historical background of a Kashmiri and for this I feel obliged.

Namaskar!

Reena Dhar.

*"Zarah Zarah hay meray Kashmir Ka  
mehman nawaz rah may pathar kay lukron  
hay diya pani mujhko."*

*(Every inch of my Kashmir is hospitable;  
all over the passage, it greeted me  
with fresh water)*

— Brij Narayan Chakbast

## FROM THE PRESIDENT'S DESK

It indeed gives me pleasure and a sense of privilege in presenting the 36th Vitasta Annual Number, the theme being—Jammu and Kashmir—A Garden of many Flowers.

Vitasta numbers have been representing Socio-Cultural movement related to our community. Cultures develop as per the circumstances and conditions prevailing at a given time involving some flexibility and rigidity as well, thus maintaining an equilibrium that becomes the requirement of the prevailing pressure of circumstances to preserve and sustain the integrity of the concerned social community or a society. In Vitasta this pattern has been followed. Despite constraints, failures and short comings it has made its mark as one of the outstanding magazines and the main reason being that its consistent momentum, never got derailed from its defined path.

In keeping with this pattern, the theme of the Annual Number is quite relevant in the context of the present happenings and developments in Delhi, as well as the Jammu and Kashmir Valley. Few know that culturally Jammu and Kashmir State is a garden displaying many flowers. There is much diversity in the social and cultural composition of the State. Many languages are spoken here, such as Hindi, Kashmiri, Dogri, Punjabi, Ladakhi, Pahari, Balti, Gojri and Dardi. These languages present a fascinating diversity of cultures. Principally Dogras live in Jammu and Kashmiri in Kashmir, Ladakhis live in Ladakh. All of them have different cultures. Nonetheless, this is not surprising because geographically there is a great contrast between one region and another—Kashmiri Valley

is surrounded by mountain ranges, geographically quite different from Jammu, whereas Ladakh has its contrast in being known as the land of high passes. We cannot lose sight of the cultural profile of Pakistan occupied Kashmir where quite a few inhabitants do not speak Kashmiri at all. A close look into the social variety of the State would reveal that it is misleading to talk of the people of the State as if they constitute only one cultural entity, rather it should also include lesser known groups such as herdsmen who have a distinct cultural identity of their own to have an adequate and proper representation of Jammu and Kashmir State.

Various articles compiled in this number would establish that despite variety of culture and different languages, there are elements of commonality as well. Such as Kashmiri Hindus, Muslims share in common the religious focus in their reverence for Rishis and Pirs, not to speak of their love for their language and cuisine.

Keeping the above in view the articles compiled from various writers establish that Jammu and Kashmir is, culturally a garden of many flowers and it would be in the fitness of things that aspirations and emotions of everyone is given respect as wide representation will usher in acceptable and permanent solution to this long standing complex problem.

Kashmir Sabha was established on February 19, 1956 and on 15th August 1960 the first Annual Number of VITASTA was brought out. There were some eminent editors in the beginning but with

exceptional passion Dr. B. K. Moza has nurtured and nourished this Number from its "infancy" to the level of "Collector's item". Dr. Moza had been requesting to be relieved from this responsibility, for some time, which he had handled for many long years and with his advanced age it was only fair to relent to this. Besides, an able successor handling a few editions with efficiency would naturally give Dr. Moza a sigh of relief. After good amount of search and discussion, Mrs. Reena Dhar as editor, and Mrs Anju Munshi as Co-editor of English section have been identified and I am happy to mention that we have no regrets. Mrs. Niva Kaul the Veteran editor of Hindi/Kashmir section continues to extend her helping hand. I am sure you would agree with me after reading Vitasta Annual Volume XXXVI, as presented to you, is no less a commendable work in keeping with the high standard set by Vitasta. This was possible by dint

of continuous hard work and many sacrifices made by Mrs. Niva Kaul and Mrs Reena Dhar and for which I must say a big thank you to them.

Various activities during the first year of my tenure were performed successfully which was possible only because of the team spirit of the Executive Committee and each of our Members. Whenever any assignment was given, it was performed successfully with clear goal and deadlines in mind. I am also thankful to the Finance Committee, who, despite hard times, have collected funds for advertisements to make Vitasta Annual an economically viable project. Lastly, I would like to express my gratitude to all the advertisers who have extended their patronage.

Navreh Mubarak and wish that the New Year brings prosperity and good health to all of you.

L. N. Kaul

## THE VITASTA ANNUAL: A UNIQUE FLOWER IN THE GARDEN OF KASHMIRI JOURNALS

DR. B. K. MOZA

The Vitasta is the official organ of Kashmir Sabha, Calcutta. Originally monthly, but now a bimonthly Publication, its ANNUAL NUMBERS have created a special niche amongst various journals and publications brought out by various organizations of Kashmiri Pandits, scattered globally. Started as a newsletter in 1956, its first Annual Number was brought out on 15th August 1960 and it was christened as the Vitasta in the 1961 Annual. With occasional hibernation, the Vitasta Numbers have been brought out since then, with dedication. These Annual Numbers have been recognized for their extra-ordinary contributions and for last twenty-five years these publications have been thematic, research based and focused contributions on one or the other aspect of Kashmiri firmament. Since 1990 Kashmir is in turmoil, caused by the cross border terrorism, which has uprooted Kashmiri Pandits from their hearths and homes, in their ancient homeland, Kashmir. Practically, most of them are in exile; their present Diaspora, for obvious reasons having surpassed, all those many others that took place earlier, historically. The community having lost, for all intents and purposes its roots, the preservation of its identity has, therefore, assumed a critical dimension. Thematic Annuals, with focus on Kashmiri Pandits have, as such, become a necessity to help this process of our identity preservation, which is one of the prime objectives of Sabhas, Samitis and Samajs of the exiled Kashmiri stock. As no tangible solutions have been found for the return of this Kashmiri minority to their homeland, the situation continues to be tense and over-drawn. Therefore, the struggle, thrust on this community for last fourteen years, stands unabated, demanding more focussed and persuasive efforts with objectivity.

The 35th Annual Number, which is the latest Vitasta publication brought out in 2001-2002, was dedicated to the shrines of Kashmiri Pandits in Kashmir. I am personally indebted to all the admirers of the Vitasta who sent me letters and emails in praise of this Annual Number. It is

heartening to note that this publication has been considered remarkable in being: incomparable, enlightening, A grade research journal touching water mark of excellence; all articles falling in top most bracket, a journal with difference, a trend setter, a collectable and valuable volume, blazing a trail for further investigations; synonymous with the heritage of our mother land, covering with zeal and concern such subjects which in our Diaspora need prioritization; only periodical which sincerely endeavours to keep the ethos of Pandit legacy alive even in odd and hostile atmosphere, has potential of dealing with controversial topics in the interests of social and cultural renaissance; refreshingly off beat in scope and depth, erudite and profound offering fund of information, nursing no negative emotions, presenting dignified and vigorous manliness without any pathological state of mind; a journal fit for being on the shelf for reference purposes, recommended for the researchers, students and libraries, a document of immense value and excellence always on the vigil like the Vitasta which never sleeps etc., etc.

Whilst conveying my heartfelt gratefulness to its well-wishers for their over-whelming and encouraging communications, I take this opportunity of presenting, as per our earlier practice, the reviews of the 35th Number, which have appeared in the various prestigious journals and newspapers of our community, recognizing this Vitasta Number as the unique flower in the garden of Kashmiri journals and periodicals. I acknowledge my indebtedness to these publications and the veteran authors of these reviews who have encompassed the views received individually and also provided very valuable suggestions, still-to-complete agenda and focus on our pending problems for future numbers of the Vitasta. My sincere acknowledgements are also due to Shri Sunil Fotedar who has put, as in the case of three earlier Annuals, this Number on web sites: <http://iKashmir.org/Vitasta2001/index.htm> and <http://www.vitasta.org>, for concerned persons to visit. Extracts from the reviews are as follows:

The author was Editor, Vitasta for several years and with his single minded zeal and dedication raised Vitasta to its present height.

Mailing address : 211 Park Street, Kolkata 700017

Tel : 2240-5143 email : moza@cal2.vsnl.net.in

**I. VITASTA ANNUAL NUMBER XXXV (2001-2002) BY Shri Kamlaish Vakil, in KASHUR GAZETTE, Delhi, March 8-14, 2003.**

"It is a matter of great pleasure for me to write the review of the Vitasta Annual Number for the second time. The journal is the 35th annual number, which has maintained its traditions and trends of literary excellence and research orientation aimed at rejuvenating our hoary culture and also apprising our younger generations of our rich cultural heritage.

Very few journals can be compared to the journal under review because of the rich material laboriously collected! contained in the Vitasta. So, it is a journal with a difference. For this purpose the Editor-in-chief, Dr. B. K. Moza and his team deserves praise and encouragement.

While reviewing the journal, we have noted that it is not a pedestrian effort at journalism; it is a "thematic in content" with emphasis on what we term as "Cultural Enlightenment. .... The sponsors of the Vitasta could not have chosen a better subject than what is the running theme of the articles incorporated in the journal. Vitasta is a trendsetter in our effort to retrieve our cultural identity. .... Let the sponsors of the Vitasta take up the controversy whether inter-regional or inter-caste marriages of our community members" can sustain our identity which never changed even in spite of political suppression so meticulously carried out by alien rulers in the valley. A lively debate on this subject can prove eye-opener for the community. Some of the themes could relate to the cause of mass exodus of the Pandits from the valley. We need to make a holistic approach to the problem confronting the community.

I think Vitasta has the potential of dealing with these controversial topics in the interests of social and cultural renaissance of the community. Its approach to the problems and issues is forward-looking, progressive and highly creative. In the past the journal has proved a trendsetter; we hope that it will emerge as India's top most journal in future under the inspiring guidance of Dr. B. K. Moza.

In short this issue of Vitasta should be well preserved so that the coming generations will know about the TEIRTH SATHANS, we have left behind

and look forward to visit them again and again - Amen."

...

**2. VITASTA ANNUAL NUMBER VOL. XXXV (2001-2002), by Dr. J.N. Bhan, KOSHUR SAMACHAR, Delhi, Feb" 2003.**

"Dr. B. K. Moza, Editor-in-Chief and Editor, English section with Smt. Niva Kaul (Editor, Hindi & Kashmiri sections) and Smt. Anjali Razdan (Editor, Vitasta Bimonthly Newsletter) deserves kudos for their dedication and hard labour in bringing forth this enlightening volume which carries various articles on our *Asthapans*, detailing their history, legend, tradition and importance. This all is an account scoured through researchers', glasses, separating grain from chaff, and, thus belying the age-factor which had reportedly caused the so called ennui. Mission and the firm determination to accomplish a committed task, is in fact, the impetus, rather the incentive, for which Dr. B. K. Moza, as the chief of the team, deserves applause for successfully "carrying out the literary pilgrimage", as he says in the preface to this publication. .... In his note from the President's desk, Shri B. M. Misri has, *inter alia*, drawn our attention to the united stand of KPs emphasising that we must discharge our duties selflessly. He believes in prayer to the deities, too. His thesis is that in order to bring in spiritual awareness and awakening, we should put these *Asthapans* in proper shape and form. Prayer, he says has immense therapeutic value. It not only materialises our hopes but also saves us from stress in daily life. He urges us all to promote our mother tongue. .... The publication is positively fit for being on the shelf for reference purposes; and is highly recommended alike for the researcher and the student; and it could as well be a must for the libraries stacking books on Kashmir.

A collectible and valuable volume, indeed."

...

**3. VITASTA ANNUAL NUMBER VOL. XXXV, (2001-2002) by Shri J.L.Manvati, MILCHAR, Mumbai, October- December, 2002.**

"Vitasta Annual Number has over the years become synonymous with the ancient glory and past

heritage of our mother-land -Māj Kāshir. The 35th Annual Number (2001-2002) of the *Vitasta*, blessed by Sharika Bhagwati (an artistic vision) in Kashmiri Panditani attire, unfolds a Kaleidoscope of the 'Asthanas' of Kashmiri Pandits in the Valley, which instil reverential devotion into the minds of Pandit community.

The 'Adi-Sthapanas', the 'Consecration' and the Sanctification of our ancient temples and shrines have their own legends and history, which has been encompassed within the covers of the Annual *Vitasta* Number by eminent writers and scholars.

In the post-exodus era, when Kashmiri Pandits have been, apart from living in ghettos in Jammu & Udhampur camps, scattered in the country, either struggling to make their two ends meet, or when the younger generation is pursuing their studies (courtesy- Maharashtra state and now more states which have come to the rescue of what otherwise would have been a generation wasted), the regular publication of *Vitasta* Annual Number seems the only periodical which sincerely endeavours to keep the ethos of Pandit legacy alive even in odd and hostile atmosphere."

...

#### **4. CONGRATULATIONS! VITASTA ! by Editor, SUNDERVANI, Chandigarh, Jan. 2003.**

"Congratulations! *Vitasta*

The editor, his editorial staff and also its contributors, without exception, deserve not only congratulations for bringing out an excellent number of their publication, but also, in my sincerest opinion, the gratitude of all Kashmiris, irrespective of on which side of the Pirpanchal they resided at present, for being refreshingly off beat in scope and depth of its contents.

The theme of the Annual Number too is opportune. There are very few things as potent as the knowledge of ones heritage -what one has and what one ought to uphold with pride - that sustains one through the times of despair and doubt. There is hardly any one contribution in the issue that one can pick as deserving special mention, because most of them fall into the top most bracket. Each one of them is unique in its individual way - erudite and profound - offering a fund of information that

would do any community proud, more so the people who were uprooted and deprived just because they are the inheritors of this very great tradition, a heritage everyone of us carries in his soul.

I am inclined to credit the *Vitasta* with another first step. Greatly heartening is the absence of any expression of despair about our situation or rancour against the perpetrators of the latest program against us. .... I can imagine the meticulous care and sustained effort that must have gone into the production of this number of the *Vitasta*. Once again I, on my own behalf, on behalf of the *Sundervani* and the K.S.S. Chandigarh, offer congratulations to the *Vitasta* for giving us an issue that will be cherished long."

...

#### **5. VITASTA IS VIGILANT by Shri Arjun Dev Majboor, KSHIRBHAWANI TIMES, Jammu, May 2003.**

"It gives me great pleasure to announce that the *Vitasta* Annual Number - 35 (2001-02) is in the hands of its readers. Published by Kashmir Bhawan Kolkata, once again a document worth reading and preserving. .... So I take this opportunity to thank Dr. Moza and his Editorial Board on behalf of the whole Community for bringing out such a document of immense value. Really the Kolkata K. P. Sabha is on the vigil like *Vitasta* which does not sleep while flowing in the vale of woes.

Such members will prove useful for our progeny and the Historian who delves deep into the tragedy of Kashmir in general and Kashmiri Pandit Community in particular. .... As far as this special number is concerned, the K. P. Sabha of Kolkata have put in all efforts to preserve the Heritage of KPs' which also belongs to the World.

It is too much laborious to bring out such a huge volume of detailed and elaborate information with regards to the places of Worship and culture in Kashmir by the Sabha. This Special Number has become one more document which will remind KPs' what Kashmir was for them and how they still cherish the memory and description of its places of worship and also peace and Tranquility.

This documentary work brought out by the Sabha needs all praise."

## THE ROAD AHEAD

REENA DHAR

Kashmir the northern State of the country has as interesting a history as it has a location and proximity to nature that have in their own way shaped the marrow and sinews of the people who are so much like the rest of the country and yet so different. Cradled in the lap of nature, these people of the mountains are proud of their lineage, fiercely protective of their identity but have been repeatedly exploited even though the Himalayas often proved forbidding both in climate and topography to many a would be conqueror. The history of the State is related in the versified chronicle Rajtarangini, the original manuscript of which was discovered by Buhler in 1877 and has since been translated by Aurel Stein.

Originally the State included Jammu, Ladakh, Baltistan, Gilgit, Hunza, Nagar and the Valley. The pronounced variation in the State emanates from its diverse geographical contours. The Jammu region in which the town of Jammu is located on the banks of the river Tawi and where the weather is like any other part of Northern India — the languages spoken are Dogri, Punjabi, Gojri, Kishtwari, Badrawahi and the main religion of the people, Hinduism. Next is the Valley of Kashmir securely surrounded by Himalayan peaks. The Valley has plenty of lakes and rivers with the Vitasta meandering across it. Srinagar one of the oldest cities in the country is said to have been founded by Ashoka. Here in the Valley the language spoken is Kashmiri and it is here that the major religion is Islam. Beyond the valley is the bleak mountainous region of Ladakh, Baltistan and Dardistan. This is the region where Buddhism flourished and while pockets like Kargil are predominantly Muslim, the major languages spoken are Ladakhi (Bodhi), Lahanda, Balti, Shina (or Dardi). The fascinating mosaic of cross-cultural interaction in the State is therefore not difficult to comprehend. Our attempt has been therefore to highlight the ethnic diversity that exists in the Jammu and Kashmir State whose existence as a political entity commenced from March 1846 when Maharaja Gulab Singh paid a war indemnity of 1 crore to become an independent ruler of the State to the British. He was made the Maharaja of all the hill country between Indus and Ravi, leaving Lahaul and Kulu

and a few other districts for which a remission of 25 lakh rupees was made.

While the above is history, certain facts stand out. According to the 1971 census, the Buddhist population was 1.26%; that of Christians 0.16%; Hindus 30.42%; Muslims 65.85%, Sikhs 2.29% and Jains 0.02%. With the last migration of Hindus from the Valley what the current statistics would be is not difficult to guesstimate. Similarly in the case of languages as per the 1981 census\*, Kashmiri is spoken by about 3.33 Lakhs, Dogri by 14.54 Lakhs, Hindus including Gojri by 1.01 Lakhs, Ladakhi by 0.71 Lakhs, Punjabi by 1.63 Lakhs, Lahanda by 0.13 Lakhs, Balti by 0.47 Lakhs and Shina by 0.15 lakhs.

What is heartening to note is that unlike other states, here all the communities have unambiguously identified their indigenous languages as their mother tongues. In the other states, many Muslims have identified themselves with Urdu rather than Hindi or the regional language, to represent their Muslim cultural identities as per Prof. K. Warikoo, but not in Kashmir. For over 2000 years Kashmir has been the home of Sanskrit learning. It was the language of Kashmir's court and culture as well as creative writing. Kashmiri however never received official patronage. It was either Persian after the 14th century or Urdu once the Dogra rulers took over the reins of the State. So though Kashmiri is the spoken language of most of the people in the State and is one of the languages enlisted in the Constitution, due to political reasons it has not been taught even at the primary level and Urdu remains the official language.

As in language so in religion, we find the State as an interesting mirror of history in the way people absorbed, assimilated and modified the various influences on it. A centre of Hindu religion as practiced in the Vedic period it is amazing how Buddhism was absorbed and the result was Kashmir's contribution of Mahayana Buddhism. The role Kashmiri monks and scholars played in the development and spreading of Buddhism in Central Asia, China even Korea, Sri Lanka, Jawa, Sumatra etc are recorded in history. According to

some, Tibetan Tantrayan and Kalachakrayan schools owe their origin to Kashmir. The Parihaspura style of architecture was a result of Gunavarman's influence and travel in South East Asia. This was used as a motif in rishi shrines of Kashmir. There were many monasteries built and the famous Buddhist conference held during Kanishka's empire is an indication of Kashmir's importance in the spread of Buddhism. The great Tibetan scholar Rin-Chen-Zang-Po took fresco specialists of Kashmir to Western Himalayas to get all the the important monasteries embellished, and provides us with evidence of Kashmir school of wall painting which after the 15th century were wiped out in the Valley. This was followed by Jagadguru Shankaracharya's visit who was a staunch believer of Advaita but in the Valley got swept away by the power of 'Shakti' and was inspired to write his famous 'Saundarya Lahari' — a testimony of his sudden realization of the power of 'Shakti'. His visit rejuvenated Hinduism to a great extent. Meanwhile Kashmir developed its own indigenous religious philosophy known as Trika or Shaivism which despite commonalties with Shaivism as existing in the southern part of the country was significantly different.

Islam however came to India in the 14th century along with its political masters and to say that it was accepted peacefully - is anything but the truth. Had it been so — there would not have been places like 'Batta Mazar', where Hindus were dumped after their books and janeus (holy threads); the seven major mass exoduses of Kashmiri Pandits or a state where only 11 Kashmiri Brahmin families were reported to have survived, others being either killed or converted. The establishment of the Madrassas by Sayid Ali Hamdani since 1372 was the key to propagation of Islam in Kashmir. But the fact is that Islam was tempered in Kashmir — it imbibed elements of Shaiva philosophy and the Rishi cult that emerged, was a fine blending of the two. The Kashmiri Muslims were largely shaped by the Sufis and the Rishis in the fourteenth and fifteenth century. The former were the effect of preachers from Persia and Central Asia while the latter had a greater impact of local mystical tradition and was propagated by them. The following verse of Sarfi, a Sufi of the Kubravi order is particularly significant:-

"O, Sarfi! What benefit are you going to gain from Pilgrimage,  
If Kaaba, temple and tavern are not identical with you.  
O Sarfi ! As on every side a ray has Fallen from His face to light the night  
Impossible it is for you to say that Somnath has not the Kaaba's light."

The Kashmiri today has survived waves and waves of migration, of ethnic cleansing, of persecution, of his spoken language not receiving official status. Time and again it has risen like a sphinx from the ashes. The resilience, basic survival instincts, and the intelligence of the community stands out. Yet today it is on the verge of extinction. We as a community have to highlight the essential structural contours and beliefs of the community that evolved over five thousand years, to survive in an atmosphere of hatred and animosity, while producing one of the earliest mathematician in Vagbhata, historian in Kalhana and a brilliant philosopher in Abhinavgupta, to name just a few. The reason perhaps is in the strong philosophical bent of the people where we learnt to assimilate the best of every religion 'whether it was Buddhism or Sufism; to soften their sharp edges. The Rishi order was not only non-missionary, liberal, it was also rooted deeply in the local traditions.

To quote Sultan Shahin— "What makes Kashmiri mystics anchored in the soul is their meditative technique. By and large they use variations of *paas-e-anfaas* (watching the breath). This is similar to variations techniques of pranayam widely practised by the Hath yogi tradition. These were widely practised by the Shaivite yogis of Kashmir before the advent of Islam. The Sufis have added the repetition of the word *Allah*, or *Allahoo* or *Huwwa* to their meditative technique."

The virtues of Kashmiri Islam—contemplation, asceticism, simplicity, co-existence was more in tune with the Indian ethos of pluralism. It is perhaps because this attitude and outlook is so much an ingrained part of a Kashmiri that communalism skirted past the State even in the worst days of Hindu-Muslim tension that scalded the country both before and after partition. It is an interesting fact that just as the Kashmiri rejected the dictates of Aurangazeb in the 17th century with respect to the puritan codes vis-a-vis women, it has also



rejected the same when militancy and similar codes were being enforced in Afghanistan during the Taliban wave. In fact the freedom to move about that Kashmiri Muslim women enjoy without burqa or other similar restrictions, are noticed only in their breach.

If the Hindu community today finds itself sidelined and marginalized both physically in being forced to live, outside the Valley and politically as well, we have to girdle up ourselves and see that we shed our lackadaisical attitude. We have to form a united group that is heard along with other communities in the region so that our problems are focused on and addressed. We have to realize that while our tragedy is unparalleled, thousands of moderately inclined Muslims have also been driven out. Sufism has been drive out and the Kashmiri tradition of religious tolerance has almost gone into oblivion.

In this context to begin with, we have to have pride in our lineage, in our language, culture and then make sincere attempts at the micro level to propagate it to our next generation. If we find that there are certain social evils and we need to reform our social milieu, let us begin with ourselves rather than point fingers at others. If a decade and half of living outside the State has changed the social scenario significantly, surely the fault also lies in the weak foundation that we had!

While it is true that the catholicity of Hinduism has meant that we are always on the receiving end, the fact is, that a Kashmiri irrespective of which religion he adheres to, belongs to the State and needs to be resettled there with all his security, safety and culture in tact. It is then the following verse would make sense—“*khodayas byon byon thaven yeli aasihen milat ti kom, prath akis algay zamin aasmanah asihe*” in other words if God had decreed that people were to be divided on the basis of religion and caste he would have given each his own land and sky. This is undoubtedly as much a seminal function as it is a question of logistics and political initiative but in all this it would be really sad if we continued to eye each other with hostility and suspicion. We have to be as aware of the problem of a Ladakhi who is totally sidelined

in the administration as we have to be sympathetic of the Dogri who needs government support to enable him to enrich his literary and cultural traditions. Let us all, irrespective of who we are and which religion we belong to join together in making the State a liveable place for one and all. It is easier said than done. When you see the depth of human agony and tragedy suffered by our brethren in their own country and for no fault of theirs, to keep your priorities on the straight line demands plenty in terms of perspective and foresight.

Kashmir is a symbol of secularism. If in India we have a place where cultural, social and religious broadmindedness exists it is in Kashmir. Two languages as different as Sharda and Ladakhi having a common origin in Brahmi; Buddha being declared the ninth avatar of Vishnu and Guru Tegh Bahadur sacrificing his life to prevent annihilation of Hindus of Kashmir at the hands of Aurangzeb, Muslim poets like Shah Gafoor writing Hindu Bhajans, cooking meat being prohibited near Rishi Sahib in Anantanag, are only some examples of the type of composite culture that has existed in Kashmir. It should be our effort to acknowledge this and see that we have the moral and mental strength to weather the present storm without losing our own cultural, social and religious ethos and moorings, simultaneously striving in every possible way in alleviating the pain and suffering of the Kashmiris affected by this holocaust. Let the breeze of happiness and harmony blow once again in the State.

#### REFERENCES

1. Jammu, Kashmir & Ladakh : Linguistic Predicament by P. N. Pushp and K. Warikoo.
2. Behind the Vale by M. J. Akbar
3. Kashmiri Pandits - A Cultural Heritage, edited by Prof. S. Bhatt.
4. Crisis in Kashmir by Pyarelal Kaul.
5. Frozen Turbulence by Jagmohan
6. History of Kashmir by P. N. K. Bamzai
7. Jammu & Kashmir : A Portrait of population by J. N. Zutshi
8. Jammu & Kashmir - State Biography - Gazetteer 1939.

\* This was the last census held in Jammu and Kashmir. After this figures in the Official statistics have been interpolated and hence are not given.

Mailing address : 311 C. I. T. Road, Calcutta 700 054  
Tel : 2352 8341, email : kasheer@vsnl.net

# **SECTION I**

**ANCIENT ORIGINS**

## NILAMATA & ABORIGINES OF KASHMIR

BY ARJUN DEV MAJBOOR

Though Kashmir has a written history of five thousand years, but it is not easy to trace out the real Aborigines of this beautiful land called 'Heaven' and now turned in to a hell. It is the additional Purana - Nilamata which sheds light on the earliest geography and culture of Kashmir.

The Puranas, which are mostly mentioned in Indian scriptures, are eighteen. The Puranas written later have been corrupted, changed and their authenticity has been eroded.

Nilamat Puran does not come in the category of the earliest ones. Though it depicts some facts about the "Tirthas" of India, but it is mainly concerned with the rivers, spring, mountains, old tribes, festival, eating habits, history of Nagas, Pishachas, Yakhshas, Gandharvas, Abhisaras and other people. They came to this place of rich water resources, fertile land, flora and fauna and developed a culture of assimilation and tolerance.

Nilamata delves deep in the religious traditions of the period and depicts the philosophy of 'Vaishnavism', which Nagas adhered to.

According to this additional Purana, the earliest reference to the name "Kashmir" in Indian Literature is found in Panini's Ashtadheyee, the Mahabharata, the eighteen Puranas and the Brihat Samhita.

It will be interesting to note that almost all names of mountains, rivers, rivulets, springs and important places of Kashmir are in Sanskrit language.

Nilamat is said to be of 7th or 8th century C.E that is after Vedic age. In Kashmiri language Vedic words are found in good number. But the Sanskrit and "Tatsam", "Tadbhav" words are nearly seventy percent. Astric words like Tomul (rice) and "al" (Pumpkin) are also there. At the later stage Persian, Urdu & English words also added to the vocabulary of this language.

The word 'Naga' has many meanings. It means the mountain, the serpent, the Naga race & so on. Different scholars have different views about this race which from Kashmir to North-East has tread on the foot-prints of centuries. This race is mentioned in Vedic literature, Indus valley

civilization, Epics, Puranana, Buddhist literature and Nilmat-purana.

According to the famous Sanskrit scholar Ved Kumari Ghai — "The most plausible suggestion is that the Nagas were the aborigines inhabiting Kashmir and other parts of North India, before the advent of Vedic Aryans. The Vedic Aryans fought with them as well as the "pishachas" and pushed them to the South East and West".

"Vaishnavism" has been very popular in early Kashmir. This view of Nilamata has also been corroborated by the "Vishnu Dhannotar Purana". Rajtarangini also mentions the Vishnu temples built by later Hindu kings in the valley.

Near Bejbehara there is a hillock named as "chkdar" (Chakradhara). The place was dedicated to Vishnu. I have personally visited this place and the lotus capped pillar on which the image of Vishnu stood, was at that time (1970) in the compound of the great mosque of Bijbehara (Kashmir). Archaeological evidence dates the images of Vishnu between 6<sup>th</sup> to 11<sup>th</sup> century CE. Lakshmi images have been preserved in the S.P. Museum of Srinagar and these belong to 6th century. Though the Vaishnavites did not eat meat but there is evidence of sacrifice at one or two images of Vishnu in Kashmir.

According to Ved Kumari, "As regards the Vedic sacrifices Nilamata mentions them as old practices for which many substitutes have been suggested. This shows that Nilamata as a cult was introduced here after the Vedic age."

Though Shiva was worshiped as part of the trinity (Brahama, Vishnu and Mahesha) yet Shivratri seems a later festival. The Shlokas (529- 30) of Nilmata say:-

"Having worshiped ( the Linga ) with scents, garlands, red clothes, ointments, eatables and offerings of various types and pleasing of fire and the Brahmans, devotion with vigil at night should be observed. Shiva Dharma (and the stories about) the incrimination of Shiva should be listened to. In the eatables offered to Shankara, animals should be of flour'. This shows the dominance of

Vaishnava thought during this period. This practice is carried in some K.P. homes, even today.

The festivals mentioned in Nilamata are about sixty and one would really wonder as these festivals were related to various Gods and Goddesses, Earth, Kashmir (personified) Ira flower, river Vitasta, early cultivation in fields and new Samvatsara, which we call "Nowreh" now. The festivals are fascinating and besides religious functions, music, drama, feasts, drinking wine, giving coloured cloth to women, friends and Brahmins were observed. Some of the festivals were:-

1. Nava Himpat Utsava (which now is called 'Now-sheen').
2. Tila Dvadashi (bathing, 'homa', nivedaya and gifts of sesame for Brahmins).
3. Magha Purnima (offering food to crows) this is now celebrated as "Kav -Punim"
4. Krisheyarambha (beginning of Cultivation) - Now called - 'Gongul'
5. Nava Samvatsara, on first of bright moon of Chaitra, was held with pomp and show as this is thought to be the day on which the creation started. On this grand festival Brahma, Vishnu and Mahesh, all planets and stars and other worlds in the cosmos were worshipped. Even the time (the division of time) was worshiped on this day of grand celebrations.
6. Madan Trayodashi (worship of cloth painting on Kamdeva and bathing wives by their husbands was held on this festival. This was celebrated on 13th of bright - half of Chaitra.
7. Pishach Prayana (Nikumbha's - the king of pishach - march to the sea of sand to fight against pishachas dwelling there).
8. Worship of Ire-flower (rites performed on this festival were going to Ire-garden worship of Ire-manjiri with flowers, eatables and lamps, feast in Ire-garden and feasting Brahmins and friends.
9. Vinayaka Ashtami worship of Vinakaya (Ganesh) on the 8<sup>th</sup> day of Ashada in the dark fortnight
10. Rohinisamyoga (the worship of 'KASHYAPA', the founder of Kashmir and cows and their calves.
11. Krishnajanmashtami (Krishna's birthday festival).

12. Mahanavmi :- worship of weapons in the temple of Durga.

13. Vitastotsava (now called veth-eh-truwah) worship of Vitasta including bathing in its waters, especially at the confluence of the Sendhu and the Vitasta; gifts given for dramatic performances and worship of actors etc. It is also worthy to note, that the Nilamata ends with the praise of Vitasta in about twenty Shlokas of the Purana, in which Vitasta is said to be greater than Ganga. In Shloka 1428- 29 the holy river of Vitasta is praised in these words.

"O, Lord of men! The Ganga does not excel Vitasta, only thing which Ganga has more than that of Vitasta is the heap of bones of men. Bath and other things are equal. Vitasta is verily the holy river- remover of all sins."

14. Chaitra -Shashti (this festival was associated with the health of children)

15. 'Vastu pooja' (worship of Deity of Architecture)

16. Akashya Tritaya (Now called 'Achhin-Treye') on the bright 3rd of Vaishaka Ganges was worshipped, especially on Sindhu.

17. Budhjanamashtami (birthday of Lord Buddha)

18. Badrakali Pujan (observance of vigil at night with music and dance, worship of books, tools, weapons in the Temple of Durga.

19. Grehdevi Pujan on first of the Margsirsa (dark half) the Goddess of the house is to be worshipped.

20. Yatra Utsava (Visiting of abode of Nagas, abode of Varuna, Kumara, Mahadeva and Moon. Procession with images in the City. Worshipping Ganpati, Gandarvas, Pishachas, Nagas, Brahmins and the poor.

In this way thirty six festivals were celebrated in Kashmir in the earlier times. The sport played were wrestling; water sports, gambling, hunting, playing with toys, etc.

The people knew the art of painting, architecture; making of images of silver, copper, brass, wood, soil, straw & ghee. They were well versed in the art of spinning, weaving, dyeing & washing. The ornaments, the pitchers made of gold & silver, weaponry of war, smithy, pottery, woodwork &

leatherwork. The cosmetics used were; flowers, scents, garlands, collyrium etc.

### FOOD HABITS

Meat, Purified butter, Apupa, Curds, Saktu (Now called Satu), Tandula (Rice), Draksha (Grapes), Gorasa (Milk, "Gurus"), 'Gud', Sarkara, Khanda (Sugar), Krasra (Khichdi), Kushmanda (pumpkin), Lopika, Madhu (Honey), Madeya (wine; recommended on the new snowfall), masa (Phaseolus, Radiatus), Masoora: Cakes of Mudja('Mongehveri'), Pishta-bhoja (Flour of various grains) were commonly used.

### THE RIVERS & RIVULETS

The Nilamata gives the details of about sixty one big & small rivers of which some important ones are given below:-

1. Chandra Bhaga (Probably Chinab) - There is one Chandra bhaga river near the famous Sun Temple - Konark in Orissa.
2. Godavari ( in Guddar- Kulgam Kashmir).
3. Vaitarini :- (I have personally seen this small River which is situated in Shakru Pargana on the way leading to Gangodvheda Tirtha in Pulwama district, in kashmir.
4. Mandakini
5. Harshapatha
6. Chaturvedi
7. Chitrapatha
8. Sandheya
9. Madhava ,
10. Divedhara
11. Rishi-Kuleya
12. Dheyan Dharini
13. Vishoka (Now called Vishow)
14. Kanak-Vahini
15. Gotami
16. Gotra-Nadi
17. Iravati

18. Kalodaka
19. Abhya
20. Koundineya
21. Kheer-Nadi
22. Kishanganga
23. Madva
24. Madhumati
25. Mahuri
26. Malini
27. Rahula
28. Ramahrada
29. Sukhnagnala
30. Tosi
31. Vishamitra.

Of these Vitasta (called Veth in Kashmiri), Vishoka, Lambodari, Doodhganga, Sind, Rameyara, Madhumati & Kishanganga are called by the same even today.

### NAGAS

These were of long stature, beautiful eyes & some of them had golden hair. The famous Nila the king of Nagas was honoured as a great King. He, with the help of Chandra Deva made truce with the Pishachas, another early tribe of Kashmir.

Nagas had their own administration & other institutions. Nothing is definitely known about their language but some of their rituals are observed by Kashmiri Pandits e.g. "Pooch" & "Zooj", are worn by old pandit ladies. On Anant - Chaturdashi the Anath made of gold or thread was worn by the men & women of Kashmir. Men would tie it to their sacred thread (Janeu) & ladies in their "Atharoots"; the rituals of Gaad -Bata (Fish & Rice) and Khichidi Amavasaya are observed by almost all the Kashmiri Pandits. Some of the ornaments worn by K.P ladies are related to the signs of Nagas.

It is a fascinating history and culture that is described in the Nilamat Purana.

The author is a Sahitya Academy award winner and a literati of repute.

Mailing Address : C/o Nagraj Kaul, WZ-743, Bata Chowk, Palam, Village New Delhi 110045, Tel : 25366819.

**With Best Compliments From :-**

# **BRIGHT TRADING CO**

**62, PHEARS LANE, KOLKATA 700 073**  
**PHONE : 2237 8461 / 2237 0937**

## THE WATER-SPIRITS OF KASHMIR : THEIR TRADITION IN FESTIVALS AND WORSHIP.

( FROM LEGEND AND HISTORY )

S. N. PANDITA

From more than one passage in the *Rajatarangini* it is obvious that in the Happy Valley, the *Nagas* were eminently popular deities. The people of Kashmir had indeed good reason to hold them in veneration. For here too, they were the water spirits inhabiting lakes and springs, who when duly propitiated granted timely rain for the crops. But when roused to anger, they caused hailstorms, heavy snowfall and disastrous floods. Down to the present day the word *nag* is used in Kashmir to indicate the source of a river or rivulet.

"From early times", says Sir Aurel Stein, "considerable importance must have been attached to their worship as is proved by the long account given of them in the *Nilamata*, by the numerous temples erected near the more famous springs and the popularity and undoubtedly ancient origin of the pilgrimages directed to the latter". The belief in *Nagas* is fully alive also in the Muhammadan population of the valley, which in many places has not ceased to pay a kind of superstitious respect and ill-disguised worship to these deities. The popular conception of the *Nagas* as now current represents them under the form of snakes living in water of the springs and lakes protected by them.

Even at present time the capricious spirits of the water appear to have lost little of their influence upon the mind of agriculture population of Kashmir. We may quote one of the best authorities on all that regards the Kashmir of recent times, Sir Walter Lawrence.

"It is dangerous" that the author observes, "to discuss so great mystery as the Hindu religion, yet I can not help noticing the important part which water springs and snakes play in the Kashmir mythology. The pretty springs of cold clear water so frequent throughout Kashmir are the abodes of the *Nags*, the old deities who were worshiped in ancient times. When the *Nag* visits the world he leaves his home in the heart of some mountain and creeping through sinuous passages like a snake emerges at the spring. Sometimes he comes with benevolent intent, sometimes on mischief bent,

and all agree that he is powerful and to be propitiated. In all the village tales, the serpent nature of the *Nag* is prominent. When the *Nag* assumes the human form he can be detected by the water that drips from his locks. If one has leisure to sit by a spring with the villagers, many curious legends may be heard, often full of interest and beauty".

At the outset of *Rajatarangini*, Kalhana relates that the land of Kashmir within its mountain walls had offered shelter to the *Nagas* who found a refuge there against the attacks of Garuda. Among these *Nagas*, Kalhana mentions *Sankha* and *Padma* of which latter appears to be identical with *Mahapadma*, the tutelary spirit of great Vular Lake which occupies a central position in the Kashmir valley. This lake, through which *Vyeth* or Jehlum flows is mentioned in the ancient chronicle by its Sanskrit name *Mahapadmasaras* or *Padmangasaras*.

However, the lord of all *Nagas* of Kashmir as the chief guardian of the valley is, as *Rajatarangini* assures us not *Padma* but *Nila* who has his abode in the *Nilakunda* or main source of the *Vyeth*, the ancient *Vitasta*. Kalhana relates that one of the early rulers of Kashmir, Jalauka, the son of Ashoka used to be carried by a *Naga* whose benevolence would not allow him to ride in stages with horses. The same king so the story says, entered the lake of the *Naga* by arresting the water and dallied with the beautiful *Naga* maidens.

In the days of Abhimanyu-I. the Buddhists headed by Nagarjuna" became all powerful and these enemies of tradition (*agama-dvishah*) cut off the rites prescribed in the *Nilapurana*. Now, when the prescribed customs were neglected and oblations omitted, the *Nagas* not receiving the due offerings cause the destruction of the people by sending down heavy falls of snow. So deep was the snow that during the six months of the cold season the king was obliged to reside in the *Darvabhisra*, the country in the lower hills between the *Vitasta* and *Chandrabhaga* rivers.

Fortunately, through miraculous influence, the Brahmins who offered the customary oblations (*bali-homa*) escaped imminent death where as the wicked Buddhists perished. Then a certain Brahmin Chandradeva by name, a descendant of Kasyapa practised austerities to propitiate Nila, the Lord of the *Nagas* and the warden of the land. Nila showed himself to him, revealed anew the rites in his own *Purana* and removed the calamity of excessive snow.

The saint Kasyapa at whose request the Gods come to Kashmir to fight the water demon who infests the big lake and causes great trouble to the people. It is Baladeva who at the behest of his brother Vishnu cleaves the Himalaya with his weapon, the plough-share and thus drains the valley. The wicked demon is slain by Vishnu. The place according to popular belief, the mountain, was pierced by Baladeva is not Baramulla as Bernier was told by his informants; but a spot near Vernag at the opposite side of the valley.

At first in Kashmir after it had been desiccated, human beings could live there only for six months. The remaining half of the year it was occupied by *Pisachas* or goblins under the ruler Nikumbha. At the beginning of the spring when the snow had melted away, the *Pisacha* king with his whole army left the country and went to fight the goblins that live in the ocean of sand viz. the great desert of Central Asia. Then the human inhabitants came to live in Kashmir during the summer but when they had gathered their harvest and the winter approached, the *Pisachas* returned and no human being could abide owing to the excessive cold. Then it happened that an old Brahmin Chandradeva stayed behind and found a refuge in the subterranean palace of Nila, the king of *Nagas*.

Not only did he find shelter here against the cold but the serpent king consented to his wish that in future the people should be allowed to dwell in the land the whole year round. Moreover, Nila imparted to his guest the rites which should be observed by the inhabitants of Kashmir. From that time onwards the people were no longer troubled by the *Pisachas* and there was no heavy snow fall as long as they observed the rites revealed by the *Naga* king.

The rites ordained by Nila as detailed in the text of *Nilamata* however do not supply any great information regarding *Naga* worship. Yet it

describes some festivals of popular worship in ancient Kashmir. These relate to two festivals which are closely connected with the legend of the *Pisachas* and their occupation of Kashmir.

The full moon day of *Chaitra*, the first month of spring is the day on which Nikumbha and his host of goblins were accustomed to leave the country. On that date it is ordained that people should make a clay image of Nikumbha and pay reverence to it. The night should be passed with music and the next day the people should ascend the hills to say farewell to Nikumbha.

The return of the *Pisacha* : army is commemorated on the full moon day of *Asvina* or *Asvayuj*, the first month of autumn. On this day too the image of Nikumbha is worshipped. People must place an oil lamp outside their houses during night, a custom still observed in Kashmir till present time. Obviously these two festivals celebrate the advent of spring and of winter. Another festival which has a seasonal character is celebrated at the first fall of snow for which, of course no exact date can be fixed. On this occasion the Himalaya must be worshipped and the two cold seasons, *Hemanta* and *Shishra*.

It can be no matter of surprise that Nila too partakes of the worship, considering the fact that the snowfall is attributed to the agency of the *Nagas*. Nila is indeed to be presented with offerings of flowers, fruit and with incense of bdellion (*guggulu*). A *bali* of gruel is to be given and the Brahmins are to be fed with gruel and *ghee*. The day should be spent joyfully with music and dance. The festival of first snowfall is associated with another solemnity peculiar to Kashmir. It is the drinking of new wine (*navamadya-pana*). On this occasion the Goddess Syama receives special worship in the form of offerings of flowers, incense, ointments, food, fruit and roots. The people of Kashmir don heavy winter clothes and with their friends, relatives and servants sit out in fresh snow and amuse themselves with songs and music with dancing girls.

Another festivity in which Nila and the *Nagas* participate is celebrated in the month of *Chaitra*, when Nikumbha had gone out of Kashmir. It is called *Iramanjari Puja* and has the character of a spring festival. *Ira*, so we are told was an *apsara* or heavenly nymph. She was cursed by Indra and turned into a plant which grows in the Himalaya. On the occasion of her festival, the people



accompanied by their wives, children and friends, all in festive dress and in merry mood go out to the *Ira* gardens and adorn themselves with flowers and give them to the women folk. Offerings of *Ira* flowers is also to be presented to the Gods, Vishnu, Rudra, Brahma, the Prajapatis, Indira the Sun, the Moon and the Goddess Durga. But the *Nagas* too receive their share. Says Nila, "The *Ira* is dear to the *Nagas* and to me she is dear in particular, therefore it is by the means of *Ira* flower that a wise man must worship the *Nagas* together with me. Who so ever payeth worship unto me with *Ira* flowers, with him I am well pleased".

It may seem: strange that in the *Nilamata* no mention is made of the *Naga-Panchami*, the great feast of Snakes which is celebrated all over India down to the present day. Among the annual festivals however described in that text there is one called *Varuna-Panchami* which takes place on the fifth lunar day of waxing moon of *Bhadrapada*, the second month of rainy season. On this day Nila declares the Lord of Waters - Varuna is to be worshiped, the Goddess Uma and in particular Dhanada the Giver of Wealth. According to the *Nilamatapurana* this name here does not indicate Kubera, the God of Wealth but the mountain Dhanada under which the serpent king Nila is believed to dwell.

As in some parts of India *Naga Panchami* is celebrated on the fifth day of Hindu month *Bhadon*, it may be assumed that the *Varuna-Panchami* described in the *Nilamata* is in reality identical with the festival of the *Nagas*. It will be well remembered that Varuna in his capacity of God of the Ocean is regarded as the overlord of the *Nagas* and in consequence is sometimes himself called a *Naga*. An alphabetical list of the chief *Nagas* of Kashmir is reproduced in the Lahore edition of the *Nilamatapurana* edited by Jaghadar Zadoo and Ramjilal Kanjilal. It gives the list of principal *Nagas* of Kashmir and comprehends no less than 561 names of them. The principal *Naga-Nila* the Lord paramount of the *Nagas* of Kashmir is believed from early times to dwell in the main source of the *Vitasta*. Hence this fine spring was known as *Nila-naga* or *Nila-kunda*. "The deep blue colour of the water", Sir Aurel Stein observes "which collects in the spring basin may possibly account for the location of the *Nilanaga* in this particular fountain. Kalhana's reference to the

circular pond from which the *Vitasta* rises shows that the spring had already in early times an artificial enclosure similar to the present one."

In his subterraneous palace the serpent king dwells in his royal pomp, which is so well described in the *Nilamata*. It was here that Chandradeva sojourned during six months of cold season and was initiated by his host into the sacred rites to be observed by those that dwell in Kashmir. *Nilamata* also locates the abode of Nila under the mountain Dhanada that is associated with the rites observed on the *Varuna-Panchami*. In later times the sacred fount of Nila became known by the name of *Ver Nag* which is derived from the district of Ver in which it is situated. The comparatively modern name can be traced back to the reign of Akbar.

According to his minister and historian Abul-I-Fazl, "In the Ver tract of country is the source of *Behat (Vitasta)*. It is pool measuring a *Jarib* which tosses in foam with an astonishing roar and its depth is unfathomable. It goes by the name of *Ver Nag* and is surrounded by stone embankment and to its east is temple of stone."

In the district of Nagam (ancient Nagrama) which is watered by Dudh Ganga, a small stream which joins the *Vitasta* at Srinagar, there is a small lake likewise now known by the name of *Nila Nag*. It is situated in a valley between low spurs descending from Pir Pantsal range. According to Abul-I-Fazl, "in Nagam is a spring called *Nilah Nag*, the basin of which measures 6 *bighas*. Its waters are exquisitely clear, and it is considered a sacred spot, and many voluntarily perish by fire about its border. Strange to relate, omens are taken by its means. A nut is divided into four parts and thrown in and if an odd number floats, the augury is favourable, if otherwise, the reverse. In the same way if milk thrown in sinks, it is good omen and if not, it is unpropitious. In ancient times a volume, which they call *Nilamat* arose from its depth which contained a detailed description of Kashmir and the history and particulars of its temples. They say that a flourishing city with lofty buildings is underlying its waters and that in time of Badu Shah, a Brahmin descended into it and returned after three days bringing back some of its rarities and narrated his experiences."

Another source of *Vitasta* also situated in district of Ver some 8 miles to the west of *Ver Nag* is

consecrated to the great serpent king Vasuki. It does not however seem ever to have been a *tirtha* of any importance. The *Naga Ananta or Sesha* has given his name to the town of Anantnag situated at the foot of Martand. To the north of the town on way to Bavan is the Gautama Nag. From an early date Takshaka was worshiped here. In the long account of chief places of pilgrimage- *Tirthayatra- parvan*, the river *Vitasta* is said to be the abode of Takshaka which "releases from all sin". According to poet Bilhana, "at a distance of *Gavyuti* and a half from *Pravarpura* (now Srinagar) lies a place with high rising monuments (*chaitya*) called *Jayavana* where a pool filled with pure water is sacred to Takshaka the Lord of Snakes." Up to the present day Takshaka is worshiped in large pool of limpid water at the village Zevan.

From the Naga the cultivation of saffron flowers which flourishes in the neighbourhood is believed to have originated. This spring also mentioned by Abul-I-Fazl. He says, "In the village of Zevan are a spring and a reservoir which are considered sacred and it is thought that the saffron seed came from this spring. When the cultivation begins they worship at this fount and pour cow's milk in it. If as it falls, it sinks into the water it is accounted as a good omen and the saffron crop will be plentiful, but if it floats on the surface, it will be otherwise."

Kalhana speaks of the annual festival in honour of the great serpent king "frequented by dancers and strolling players and thronged by crowds of spectators". It took place on the 12th day of the waning moon of the first month of summer the *Jayestha*. Takshaka also figures in the destruction of Narapura the demon king of Kashmir but the *Naga* who brings about the ruin of the wicked king and his capital is *Susravas* whose original home was a lake near *Vijayasura* the modern Bijbehara.

As narrated by Kalhana in the *Rajatarangini* *Susravas* "pained by remorse and wearied by the reproaches of the people" left his old habitation and moved to a far off mountain where he created a lake of dazzling whiteness which is seen by people on the pilgrimage to the Amarnath. The lake which is still known by *Susramanag* or *Shesanaag* lies at the foot of a great glacier descending from Kohenhar Peak. Here a small rock-bound inlet is believed to be the dwelling of Susrava's son in law the Brahmin Visakha who too by the miraculous

power of the former became converted into a *Naga*. On that account it is called *Zamturnag* or the lake of the son-in-law.

The sister of Susrava, the *Nagi* Ramanya who desired to help her brother in his work of revenge, but came too late dropped her load of heavy boulders among the villages. Thus the village land has come to be known as Ramnyatavi or Ramnya's wildness and is preserved till date as the modern Rembyar stream which flows in the Pir-Pantsal on route to Kashmir.

The *Naga* Karkota to whom the royal house of Lalitaditya ascribed its origin, must also have had his special *tirtha*. Its exact position can no longer be fixed but it must have been some where near the mountain ridge on the Tosha - Maidan road which is at present known as Kakodar. This name is no doubt derived from Karakota whence the neighboring watch station and village were called *Karakota-dranga*.

Abul-I-Fazl mentions some more *Nagas* which were famous in his days on account of the miraculous faculties ascribed to them. Speaking of the marvellous sacred pool of Samdhya Devi (Sund brar) some three miles north of *Vernag*. He writes, "In this vicinity also is a spring which during six months is dry. On a stated day the peasants flock to worship and make appropriatory offerings of a sheep or a goat. Water then flows forth and irrigates the villages. If the flush is in excess, they resort to same supplication and the stream subsides of its own accord. There is also another spring called *Kokarnag*, the water of which is limped cool and wholesome. Should a hungry person drink of it, his hunger will be appeased and its satisfaction in turn renews appetite."

Immediately after the famous *tirtha*, of Ishber (ancient *Isevara*) on the eastern shore of Dal Lake, Abul-I-Fazl mentions a spring called *Shakarnag* "which is dry all the year, but should the 9th day of any month happen to fall on a Friday, it bubbles up and flows from morning till evening and people flock to partake of its blessings."

"In Devsar in the village of Balau is a pool called *Balaunag* twenty yards square, in which water is agitated. It is embossed in delightful verdure and canopied by shady trees. Who-so-ever is desirous of knowing the prospects of the harvest or whether his own circumstances are to be prosperous or

unfavourable, fills an earthen vessel with rice, writes his name on its rim, and closing its mouth casts it into the spring. After a time; the vessel of its own accord floats on the surface, and he then opens it and if the rice be fragrant and warm, the year will be prosperous and his undertakings successful, but if it is filled with clay or mud and rubbish, the reverse will be the case”.

At the village of Trahgam i.e. Trigam at the junction of *Vitasta* and *Sindhu*, Abul-I-Fazl also notes a fountain of sweet water called *Chatarnag* and in the middle a stone building of great age. “The fish grow to a great size, but who-so-ever touches them is afflicted by some calamity” .

The *Nagas* mentioned by Abul-I-Fazl are very few in number compared with the large number of serpent demons which were supposed to haunt the springs and lakes of Kashmir. “In seven hundred places” the author assures us “there are graven images of snakes which they worship and regarding which wonderful legends are told”.

In any case, we have every reason to be grateful to the great Vazir of Akbar for not having deemed

it beneath his dignity to collect these curious notes regarding the worship and superstitions surrounding the ancient spring spirits of the Kashmir valley. They clearly show how largely the hosts of *Nagas* must have loomed in the traditions of the local population.

#### LIST OF REFERENCES :

1. Kalhana's *Rajatarangini* - M.A.Stein, Bombay, 1892
2. *Rajatarangini*, Volume I &2. Translation, M.A.Stein, 1900
3. *Travels in the Mogul Empire*, F. Bernier. (ed by A Constable and V .A. Smith)
4. *Nilamatapurana*, ed by R. L. Kanjilal and Jaghadar Zadoo, Lahore, 1924.
5. *Report on a tour in search of Sanskrit manuscripts made in Kashmir*, G. Buhler, Journal of Bombay branch of R.A.S., 1877.
6. *Aini-I-Akbari* (Translation), F. Jarrett.
7. *Tuzuk-I-Jahangiri* (Translation)
8. *Nilamata or The Teachings of Nila*, K.de. Vreese, Vorrburg, Holland, 1936.
9. *The Valley of Kashmir*, Walter. R. Lawrence, London, 1895.

The author is Secretary, N. S. Kashmir Research Institute,  
Mailing address : H-128 Sarojini, New Delhi 110023  
email : snpandita@sify.com

*"Asseh maa kudd Huondh teh Muslim*

*beun beun asseh maa kun loluk soudaa Chhun"*

*(We have not segregated Hindu from a Muslim, nor is prejudiced our deal in love).*

— Abdul Ahad Azad

*With Best Compliments From :-*

**Steel World Pvt. Ltd.**

**Kolkata**

*With Best Compliments From :-*

**WELL WISHER**

## THE VALLEY OF VITASTA

P. L. ZUTSHI

**VITASTIANS:** Where to begin from and how to begin with in order to describe a phenomenon of Vitasta? When we attempt to look for an authentic source of information the Nilmata Puran appears to be one of the oldest documents. The logic and reasoning provide additional means for arriving at the truths beyond the Puranic history. In the light of what is available thus we understand that the Rigvedic doctrine and beliefs rose from the bowels of Kashmiri souls who delivered these truths to themselves. The progeny of these exclusive people have a great chance now to pick up, if we so desire, from where they left the unwritten and written words drawn from their pure and naked experience of mother nature. Not centuries but few millennia may be just enough to create a cultural order of those heights that sustained itself nearly ten thousand years from now. To, feel and, be filled with pride for such a phenomenon cultural legacy is but natural. However, not without being active contributors and subscribers. We would also not like to ascribe to ourselves to be the tailenders of the value rich and exclusive culture but be active participants so that, we deliver down the line substantively. There is a great chance available to prove that, followers are the only best leaders. Vedic knowledge and belief in its rich exuberance may not embolden anyone to pronounce it to be an end of knowledge, even when we all agree on its *Sanatan* character.

A need has to be felt so that, Vitastians shoulder an obligation to keep the cultural order and the civilization ever vibrant with addition of original knowledge such that the truths stay toned enough for a soft and fresh delivery to ourselves and to the environment.

**FROM NILMATA PURAN:** The Nilmata Puran, which has to be younger in time than the Shiv Puran narrates - Mahadeva, *the pervasive entity* at the end of Kalpa, stays surrounded by open expanses of waters with the vast sky above. *Goddess Sati* assumes the form of a boat its occupant being the Manu along with all the needs for a new creation. Mahadeva drives the boat to be fastened to the exposed mountain peak. After

a period equivalent to Treta Yug, Manu brings forth new creation. In the process the boat then turns into land and emerged thus the Satidesa, a lake of cool water about six yojnas long and half as wide. (This narration appears very close to the explanation provided by scientific theory regarding this phenomenon of rise of Himalayas, formation of lake and subsequent story of drying up of lake).

Agas afterwards, the Naga people who inhabited this large terrain as the protracted race of the Satidesa only to be stayed distressed and tortured later by the lake monster, the demon *Jalodbhava* who lived in Satisar. Nila, the Naga King then approaches his father Kashyap Rishi for protection against *Jalodbhava*. Impressed by the divine glory of *Kashmira*, the name given to *Goddess Sati*, the Rishi sought blessing of the celestial Gods to exterminate the monster and thus help him to build a safe abode and also settle down a new population. In the ensued splendid battle between Gods and the demon, *Rudra, the Lord of Heavens*, had come along with *Parvati* mounted on a bull to witness the battle between *Hari the Lord Vishnu* and the *Jalodbhava*. *Shiva* at the time had helped to hold the *Sun* and the *Moon* in his two hands to counter the powers of *Jalodbhava* who had created darkness all around. Ananta (Balram of Mahabharata time) had helped to make way for the lake water by creating an exit with his plough along the northern end of the lake Satisar. In witness also stood Lord Brahma, Saraswati and Mahalaxmi. It is not explained whether the term Naga describes a community of men or *serpents* or the springs and lakes like the *Narannag* or *Sheshnag*, or the shape of Himalayan mountain range itself which when seen from the high altitudes appear like the winding bodies of snakes. The term is mixed up in its meanings.

Brahma, Vishnu and Mahadev, at the end of the battle and extermination of the demon *Jalodbhava* build their abode atop the mountain peaks along with the other deities to bless the new country for all time to come. Thus Satisar became the land of *Kashmira* named after Uma who after the draining of the Satisar water herself stayed as *VITASTA* in

up the precipitous slopes of Harmukh, not far away from Gangbal Lake, which consists of a set of six, and other eleven buildings, these, he remarks, "lend more than religious gloom to their crumbling walls". It is no merit to add some of his more crucial remarks; "Silent ravages by the destroyer... for erection of other edifice have been going on since centuries for the erection of Masjid or Tomb. Thus every Mohammedan building in Kashmir is constructed either entirely or in part from the ruins of Hindu Temples". When shall history punish these body cripples in their thought and content destroying the Buddha at Bamiyan (Afghanistan) and the temples of faith erected in honour of the Creator.

**KASHMIRIYAT:** In context thus, one cannot consume a word coined as Kashmiriyat and find in it a way to any amusement. A wayward expression as was picked up during sharing of export of cuisines from Kashmir with Nawabs of Lucknow and Delhi. One fails to trace any ethical, spiritual or a Sufi link with the word. Sharing a nativity with others for the respect of others is a creed packaged into a thin slab of history of Kashmir. When savants delivered unto their employers the praise that sustained their own existence, they drew a word for the sake of harmony. The elitist order of modern kind who has needed to socialise associate the word with trade talk not excluding cheap politics. For the ordinary kind within us the word foment trouble in thought. Possessing of a Sanatan attitude towards one and all, it lends a nauseating feeling particularly when we are seriously engaged in getting acclimatized to the adopted nativity. The original having been mauled, dismantled, snatched and lost. The intelligentsia of the yore, it is likely used the term 'Kashmiriyat' in order to translate a situation pregnant with apprehension of eruptive phases of immiscibility in the cultural content of Kashmir. In recorded history, Kashmir has witnessed umpteen events of unpleasant upheavals, engineered always by the men with hilted swords. This word is thus an expression used by the men of a very decent culture in order to stay alive and sustain minimally yet maimed and humiliated in the country when men turn into human hyena. Beauty and culture of Kashmir otherwise described as perhaps with fewer parallels. In Kashmir God is

described to have filled the void before there was nothing, not even the sky. And God alone shall be when nothing is left. That is real truth 'Kashmiriyat' - a contribution to civilizations.

**CULTURAL LEADERS:** *A social entity, which has not radiated impulses and assimilated same from others, remains stunted in growth. In the field of knowledge, both the donor and the recipient enjoy advantage.*

Among the great scholars since earliest time who have contributed in large measure to the culture and thought of the country are a good number of luminaries from Kashmir itself.

In the listed figures of those who have shown an extravagant love of art, at least half of them belong to the soil of Kashmir.

**Anandvardhan:** A doyen in the field of literature and poetry. It was because of him that Shardadesha found recognition as the land of poetry. He belonged to early 9th century AD. *Dhvanylok - light of poetic essence*, is his inspiring work and is the first of its kind to enunciate most dexterously the philosophy, analyze and explanation of poetic beauty. He maintained that a learned person may pick up the normative aspects of beauty but it is only the *rasika* alone who can pick up the *rasa*, which is the soul of poetry. Hence only men of taste can understand the essence of poetry. In judging poetry, the critical is *rasa* whether in its plot or characters or its style.

"O darling since waves do not arise in duty,  
The seawater is surely all inert".

Anandvardhan is seen to have freed aesthetic from extra aesthetic norms derived from grammar and logic. He is dubbed to have been an original thinker whose brilliance was recognized far and wide.

**Vamana:** One of the pioneering figures with substantial contribution to *Alankara Shastra* in Sanskrit. His book *Kavyalankara Sutras* illustrates from all his preceding scholars in the field and his likely successor has been Anandvardhan. He gave prime importance to the choice of the use of phraseology in poetry and stressed style as the soul of poetry. He divided poets in two categories, those with a fastidious nature and others who could swallow anything in the kind of writing. Vamana appears to be possessed of keen artistic sense.

**Abhinavagupt (960 AD):** *Abhinavagupt* is described as encyclopaedic thinker of Kashmir. His two most referred works are i.e., *Tantraloka* and *Paratrimisika Vivarna*. He belongs to the family of Atrigupta (Shaiva Scholar) who had migrated from Kannauj to Kashmir in the reign of Lalitaditya (725-761 AD). Abhinavagupt has more than fifty original works of philosophy, literature and shaivism. Through *Dhvanyloka Lochana* and *Abhinav Bharati*, he has made scholarly contribution to aesthetics in the field of music, dance, acting, blending simultaneously history and philosophy. *Real experiences in the field of beauty are not static. It is the experience of the self in the absolute universality.* It is the experience of Ananda. And one should have the 'capacity to identify, observe, freedom from designed attitude and personal joy, sorrow, pleasure and pain syndrome'. Abhinavagupt maintains that the individual self and the universal are essentially identical and hence all aesthetic experience is above the subjective and objective considerations.

**Mahima Bhatta (1050 AD):** This genius - bold and original thinker among the literary figures from Kashmir has been a critic in true spirit. His books are *Vyaktivineka* and *Tattvoklikosa*. He believed that art is an imitation of reality. He maintained that *Dhvany* is not different from *anuman* (inference). Like Anandvardhan, he also attributed poetry into three frames i.e., *Vaastu*, *Alankara* and *Rasa*, in which first two can be presented and *rasa* is only inferred. He maintained that a *vibhava* and *rasa* are like smoke and fire. It is *rasa*, which endows charm to all poetic creation.

**Mammata:** He was another luminary from Kashmir, a scholar critic of Sanskrit poetry and literature, who lived during late 10th century AD and early 11th century AD. His book *Kavyaprakasa* 'light of poetry' created astir in literary circles of his time. By defining poetry as a happy fusion of thought and word, he put at rest all controversy whether poetry is emphasis or *sabda* or *artha*.

**Kuntaka:** Kuntaka is another illustrious writer of ancient India who too in all probability hailed from

Kashmir, who may also be contemporary of Abhinavagupt. His book *Vakroktijivaita* is an exposition of the theory of 'crooked' speech in poetry. He admits that Vakrokti poetry is a primary requirement.

That the literature is the soul of a social order, which reflects in no uncertain language, the commitment of society to its population and the depths of its thought process is best reflected in these modified excerpts of the works of some prominent men in the field of aesthetics. Kashmir (modern) is essentially a continuity to be necessarily linked to history and culture. In order to rejuvenate through process of learning and increase reflectivity, there is enough that can be emulated by us.

Holy are the sacred places, where there are great lakes everywhere where sages erect images of Gods in the region of Vitasta. The Vitasta is stated to be always purifying the sinner. Iconoclasts!

Vitasta, the beautiful Sati of Daksha, beloved of Hara was called Uma in Vaivasvata Antara. She is the daughter of Himadri Yamuna same was spoken of as the greatest boat at the end of Manwantara. The same Goddess is called Kashmira and is the river Vitasta. All those who die having served themselves with water of Vitasta surely reach heaven. Krishna, Madhumati, Ganga came for boon to Vitasta on the thirteenth of Bhadrapada. "To describe more would take several hundred years", so concluded Vaismpayana, the narrator of *Nilmata Puran*, the pupil of Vyasa, to Janmejaya the descendant of Pandavas.

#### BOOKS CONSULTED:

- ❑ *Nilmata Puran*, Vol-II, Dr. Ved Kumari (J&K Academy of Art, Culture and Languages, Srinagar).
- ❑ *The Valley of Kashmir* - Walter R. Lawrence; (Kashmir Kitab Ghar, Jammu).
- ❑ *My Frozen Turbulence in Kashmir* - Jagmohan; (Allied Publishers Limited, New Delhi).
- ❑ *Before the Beginning and after the End*, Rishi Kumar Mishra (Rupa & Co.).
- ❑ *Aestheticians* - Publication Division, Ministry of Information and Broadcasting, Government of India.

The author is President of Kashmir Sabha, Dehradun.

Mailing Address : 'Vidhata' 1, Premkala Vihar, Panditwari, Dehradun, 248007

## NEEL NAAG

BY P. N. BHAT

Kashmir was known as Satisara in ancient times. It was a very big lake that stretched from Pirpanjal mountains in the south to Uri in the north, from Mahadev mountain in the east to Khilanmarg hills in the west. Nagas - the progeny of Kashyap Rishi lived on the slopes and caves of the mountains. Gopha Kral (गोफक्राल) in Tral is an example of such settlements. The Nagas crossed the lake in boats which they tied with rocks. Naubandh at Kaunsarnag and Navkrend on top of Kamal mountain in Tral are some destinations of those people.

Kashyap Rishi was the grand old man whose son Neela ruled over Nagas in Kashmir. Humans from Saraswati river in Punjab and Pishachas from the deserts also lived here by turn. From Chait to Asauj lived humans and from Asauj end to Phalgun end, lived the Pisachas. Pishachas were meat eaters. With the passage of time a settlement was reached between the settlers and Nagas that all the three races would settle permanently in Kashmir. Humans & Pishachas had to follow some rules as enshrined in the agreement. Neelamat Puran gives details.

It so happened that a demon named Jalodbhava appeared in the Satisar and killed people living on the mountains. It created panic. King Neela prayed to his father Kashyap to save his subjects. Kashyap prayed to Lord Vishnu who ordered Ananta to drain out the waters of the lake. Ananta cut the mountains at Khadanyar below Baramulla with his plough. The water gushed out till the bed of the lake became visible. Lord Vishnu caught hold of Jalobhava and cut his head with his chakra.

Kashyap then requested goddesses to take the form of rivers in Kashmir. He requested Parvati to purify the land from the sins of Pishachas by her waters.

So Lord Shiva struck his trident at King Neela's place of governance and made a ditch equal to a Vitasti-length of palm of hand. The water came

out gushing and the Kund or spring so formed was named after King Neela as Neela Kund or Neela Nag. Nag in Kashmiri means spring. Neelmat Purana says :-

रसातले नदी रूपं करिष्यामि जगद्गुरो।

कुरु शूल प्रहार त्वं नीलवेशकसमीपतः॥

यत्रासील्लोगलकुरं व प्राक प्रभो शैलदारणो।

तेनशूलप्रहोरण निष्क म्याहं रसातलात्॥

हलमार्गेन यास्यामि यावत् सिन्धुमहानदः।

तथा चक्रे हरो देवस्तथा चक्रे सती श्शभा॥

तस्या नाम वितस्तेति कृतवान शंकरः स्वयम्।

कितस्तिमात्रं गर्तं तु शूलेन कृतवान हरः॥

Since the water came out from a ditch equal to a vitasti so Shankara named the river that was formed of its waters as Vitasta. Neel Nag was at the same place where Ananta struck his plough and Vitasta followed the same route through which the plough had upto Khadonyar. Thereafter the Vitasta joined Sindh river at Jhelum now in Pakistan.

Neel Nag is the source of Vitasta or Jhelum rivers. Neel Naag was also called Shoolghaat (struck by a spear) upto the time of Moghul emperor Jehangir, the spring was known as Neel Naag or Neel Kund. The Pargana in which it was situated was known as Shahabad. Jehangir changed the name of the parganas from Shahabad to Ver Pargana and gave the spring of Neel a new name as Vernag. The name of the village in which the spring is located, became known as Vernag or Verinag. Now Vernaag is in Dooru Tehsil of Anantnag district.

Verinag is about 25 Kms away from Anantnag and about four Kms from the mouth of Jawahar Tunnel on Srinagar-Jammu national Highway.

It is said that Verinag was a place of pilgrimage of Hindus upto the reign of Moghul emperor Akbar (1586-1604 AC). Abul Fazal, has said that there



existed temples to the east of the spring in Akbar's time. Now a Higher Secondary school has been constructed at the same place. I have myself seen some ruins at that place long ago. Abul Fazal says that there was Vishnu's idol on the bank of the spring that was a specimen of high art. This idol was still there when I visited it. He says that water from the spring oozed out with great force.

When Jehangir (1606-1627 AC) visited Verinag he got the spring repaired. It was made octagonal with black stones laid out on eight sides. He got walls and Baradari also constructed on its sides. Two staircases from left and right of the entrance to the spring were raised to the above story, which still exists. M.A. Stein says that the stones used in its construction might have been of the temples that were nearby.

There were caves and cells on all sides of the spring for penance and worship of the pilgrims and sadhus. A temple in a room was on its left side where a pujari of Verinag village worshipped the idols daily. Tourists visited the spring and prayed there.

Jehangir got a garden laid through which the water of the spring flowed. Baradaris and residential houses were constructed for the King and Queen Noorjahan. Jehangir got an inscription carved on a stone, which is still there which means:-

"Through Jehangir Shah, the son of Akbar Shah, this fountain raised its head to the heaven. The source of wisdom discovered its date (1029 - AH = 1619 AC.) May the palace and the spring of Verinag endure!"

Jehangir got the depth of the spring measured, it came to be 1.5 times the length of man i.e. 10ft. Its sides are 20 ft. x 20 ft.

Shah Jehan (1550-1627 AC) son of Jehangir got a cascade and watercourse constructed through the middle of the garden by Haider Chak in 1626. An inscription to this effect is carved on the wall of the spring, which is still there.

Charles Elison who visited Verinag in the nineteenth century writes that water of the spring

flows through a canal, which is eleven feet wide and three feet deep. An underground canal has been constructed from the spring. Its water oozes out at two places in the form of fountains. Its water joins the main stream outside the garden. The stream is ten feet wide and joins Sandran Nala at Bongund below Verinag. Elison also mentions of Shahi baths which were made by the orders of Noorjehan and were in ruins. The water of the underground canal flowing direct from the main spring supplied water to these Shahi baths.

At present the canal that flows through the middle of the garden, is 12 feet wide. Some baradaris have been constructed for tourists. There is also a cafeteria and some tourists huts. The garden is protected by a concrete wall on all sides.

It is said that there was another garden laid below the present one in Jehangir's time. That has been dismantled by the people and land encroached upon. There are many big Chinar trees in the garden and near the spring, which must have been planted by Jehangir. Those look more than four hundred years old.

There is a six feet wide path around the spring and its length is 130 yards. It is made up of stone slabs. These are 24 small rooms with arches above. These are 12 feet wide and six feet high. A man can stand erect in such rooms without doors. It is said that the stones used in the spring are of the temples that were nearby during Jehangir's time. Two staircases go up on right & left side of the entrance that lead to the second storey. That second story is not there now. The renovation of the spring was done by Wazir Punoo under the orders of Maharaja Ranbir Singh.

Though Verinag has not that stature and attraction as it had during Moghul rule, still it is a spot of great tourist attraction. It was during Bakshi Ghulam Mommad's period that attention was given to the spring and garden of Verinag. It was during his time that a concrete wall was constructed around it, a cafeteria & balconies were erected, fountains were made on the canal, flowers of many varieties were grown.

The water of Verinag spring is blue, when it rains its water becomes muddy. The water from the spring oozes out with great force. There is a window on the left of spring deep below through which water is fed to the underground canal.

With the advent of Islam in Kashmir in 14th century, the religious importance of Verinag was lost. Possibly the temple nearby might have been razed to the ground by Sikander Shah the iconoclast or some other Muslim rulers. With all that, there was a small temple full of idols especially of Lord Vishnu in one of the arched rooms that were regularly worshipped by a pujari of Verinag. Only Hindus of Verinag could bathe in the spring. I myself used to bathe daily in the spring during my service there. Trout fish were bred in the spring which were sold to people.

Spring of Neela or Neel Nag / Neel Kunda or Verinag must have lost its glory and attraction by the flight of Kashmiri Pandits from Verinag and adjacent villages in 1990 A.D. due to militancy in Kashmir. No tourists would be visiting the place which used to be the hub of great activity once.

Verinag was a beautiful village at the foot of the Peer Panjal. It had importance because of proximity to the Jawahar tunnel 4 Kms. away. It had many more Pandit houses than those of Muslims. Kashmiri Pandits were mostly contractors and shopkeepers. Muslims were the labour force. Both communities had prospered and lived in great harmony.

Will Neel beckon us to live again in the paradise on earth - Kashmir?

The birth anniversary of Verinag is shown as Bhadrashukla Paksh (Moonlit night) trayodashi in Vijeshwara Panchang of Bijbehara. But as per practice it is celebrated at Vethvotur (व्यथवोत्तर - वितस्तास्रोत) about 2.5 K.M. to the west of Verinag where there is a spring that joins Verinag waters at Dooru. Pangath is also described as the third source of Vitasta as per Neelmat Purana. Panzath (Panjhast - पञ्चहस्त- Five hands) is a big spring at Panzath village near Qazigund. Its water also joins Verinag waters below Daroo. The first source of Vitasta is Neel Nag/Neel Kund/ Verinag. It was born on Bhadra Shukla Paksh Trayodashi (भाद्रशुक्ल त्रयोदशी). Vethvotur and Panzath also were born on the same day. According to Neelmat Purana the water of Neel Nag was defiled by sinners who bathed in it. Goddess Parvati became angry and stopped oozing out. Then Kashyap prayed her to appear again and it appeared at Vethvotur (वितस्तेस्रोत). Its waters were again defiled by the sinners and it stopped oozing out yet again. Thereafter Kashyap prayed to Goddess Parvati again. She appeared in the form of water at Panihast (पञ्चहस्त) near Qazigund. Thereafter the waters did not disappear. All the three springs at Verinag, Vethvotur and Panzath continued to ooze out and these became the source of Vitasta. Veth Truvah (व्यथ त्रुकाह) is thereafter the birth anniversary of Vitasta and it is worshipped on that day with flowers, deeps, camphor, milk, rice and sesame. Vitasta Mahatmya (वितस्ता माहात्म्य) shows us how to worship her and the slokas to be read in praise of the river.

The author is a well known writer and has been a regular contributor to the Vitasta.

Mailing address : 1694, Kong Posh, Jain Nagar, Karala, Delhi 01.

**With Best Compliments from :-**

**SRI BALAJI LOGS PRODUCTS PVT. LTD**

**BIGHATI, BHADRESWAR, DISTRICT-HOOGHLY**

**67/22, Strand Road, Kolkata-700 006**

**(Off) : 2259 2406, 2259 2620**

**(Fac) : 2632 6474**

**(Fax) : (033) 2259 4972**

**E-mail : oprakash@cal3.vsnl.net.in**

## THE MYTH ABOUT KASHMIR AND KASHMIRI

DR. B.N. SHARGA

The book written by Pt. Prithvi Nath Kaul Bamzai with a foreword by Pt. Jawahar Lal Nehru is being regarded as the most authentic work ever done by any body on the history of Kashmir and its people. But unfortunately this monumental work of its own kind is based on the notion that Aryans were alien people who came to India from central Asia on fast driven horse chariots a myth propagated by the European scholars and historians all these years. The latest scientific researches by eminent Indian scholars and historians have conclusively proved that Aryans were in fact indigenous people and as such they came from no where. They were actually much advanced in every field than the people of other regions of the world.

Then we also know that the Vedic civilization is the oldest in the world. The Vedas are not merely books, but they are the accumulated treasure of divine laws discovered by different persons in different times. Though the European scholars and historians opine that Vedas were written between 3050 B.C. and 3000 B.C. but this is again a myth as they cannot be confined to a particular time frame because they have no beginning and no end.

Among the four Vedas, the Rig Veda is the oldest which in its hymn 10.190.1.3 clearly states "that universal order and truth were born of blazing spiritual fire, and thence night was born, and thence the billowy ocean of space. From the billowy ocean of space was born time, the year ordaining days and nights, the ruler of every moment in the beginning before us the creator made the sun, the moon, the heaven and the realm of light."

While some people with jaundiced vision write quite often in various newspapers and journals that Kashmir was never a part of India and that it was always a disputed territory to serve their vested interests, the fact is that Ashoka the great had his empire from Kashmir to Kalinga and founded the Srinagar city. Kashmir had a king Lalitaditya (724-761) whose marching armies conquered the kingdoms of Punjab, Kannauj, Bihar, Bengal and Orissa in the east and the territories upto Gujrat in the south. He conquered Tibet in the north and

had parts of Afghanistan like Badakshan and Gandhar in the west in his empire. He however met his tragic end in his campaign in Aryana (Iran) where his armies perished due to a heavy snow fall.

So in ancient times Kashmir was being regarded as the highest seat of learning where even the household ladies used to speak fluently in Sanskrit and in Prakrit according to Bilhan. The learned scholars from all over the world used to come to Kashmir for academic discussions and debates to quench their thirst for knowledge. But all these discussions used to take place in the Vedic Sanskrit; which was the main language of the Valley at that time. All along the Hindu rule in the Kashmir valley Sanskrit occupied a pride of place as it was the main language for both the medium of instruction and for keeping official records.

When Zainul Abideen became the ruler of Kashmir in 1420 A.D., he through a royal decree made Persian as the official language of Kashmir in place of Sanskrit. But here it should be kept in mind that in the later period, though both Sanskrit and Persian were the medium of political literature in the Kashmir Valley, this was the domain of the learned few. The general masses on the other hand used to communicate in Prakrit, which was the admixture of words and phrases borrowed from many languages spoken on the borders of the Kashmir Valley. This gradually with the passage of time assumed the form of a new vernacular, which we now call as Kashmiri or Koshur. So the Kashmiri language in the strict sense of the word is a cocktail of many languages as it has adopted the dialects of many neighbouring regions.

The Kashmiri language in its early phase was preponderatingly composed of Vedic Sanskrit words and idioms. So it was regarded as an off shoot of the Sanskrit language. But with the advent of the Muslim rule in the valley its basic character changed considerably when Persian and Arabic words and expression entered into its ever

expanding vocabulary. Even its script has gone through a complete metamorphosis i.e. from the original Sharda script to Arabic script.

The Kashmiri language as such attained a distinct status of its own during the early Sultanate period. Its earliest known existence is being considered as the 15th century.

There are various theories about the origin of the Kashmiri language which were put forward from time to time, incidentally by the western scholars and historians. According to Jules Block, George Morgenshtierne and Ralph. L. Turner the Kashmiri language is the offshoot of the Indo-Aryan or Sanskrit language. On the other hand the researches conducted by Dr. Grierson elucidate that there is an addition of the Dardic as well. According to Dr. Grierson many tribes from different regions of central Asia migrated to Kashmir in different times and naturally they used to speak different dialects which had their influence over the local Kashmiri language. The main languages of the region were Kafir, Chitrali, Shinas and Kohistani.

The Kashmiri language which is spoken nowadays in Kashmir is actually influenced by the languages of the Tibetan stock. It is still a million dollar question as to how the Kashmiri language actually evolved. But this much can be said definitely, that it always remained under the tutelage of the Sanskrit language.

Kalhan in his epoch making work the "Nilmat Puran", which is supposed to have been written between the 6th and 7th century, quotes extensively the vernacular words spoken by him. In this exhaustive work the grammatical elements can be traced to Prakrit or Vedic Sanskrit. The earliest known work in the Kashmiri language could be traced 100 years after Kalhan. The oldest book written in the old Kashmiri language is Siri Kantha's "Mahanay Prakash". The main theme of this book is Tantric worship, that is to find the highest truth through Tantric rituals.

The saintly poetess Lalleshuri who appeared on the scene in the 14th century developed the Kashmiri language into poetic form. She

propagated her doctrine through the language of the masses. Her poetic compositions in simple common Kashmiri language are called as "Vakhs" which have been derived from the word "Vakyas" meaning episodes. That is narration of a particular incident in the poetic form in fourlines. School of Islamic Rishis like Nund Rishi or Nooruddin who was born around 1377 A.D., later developed their own form of the Kashmiri language. Nund Rishi's "Nur Nama" contains his preachings in the form of "Shrukhs" i.e. Sutras. Habba Khatoon and Arnimal Kachroo further enriched this poetic form of the Kashmiri language. So by all these references we can very easily conclude that the Kashmiri language as such had a very long oral tradition due to which it remained a spoken language for a very long period and therefore could not develop its own script. Because of this shortcoming it could not become a medium of instruction anywhere in the land of its birth. In the Hindu period in the Valley the court language was Sanskrit which was then replaced by Persian in the Muslim period and then during the Dogra rule Urdu became the state language, which is still enjoying the same status even after 56 years of our independence. It is the greatest paradox that the Kashmiri language still does not enjoy the same status which the other regional languages of the country enjoy in their respective regions mainly because this language does not have any specific script of its own. The main problem is that it is a phonetic language where the meaning of each word depends on its proper pronunciation. Any deviation in producing a particular sound altogether changes the meaning of the given word. So how to assign different phonetic notes to its alphabets to formulate its script for the writing purpose is the greatest difficulty which is actually hampering its fast progress and development. Uptill now no proper software has been developed to print this language correctly although some very renowned scholars of this language are working very hard on this project for the last several years. It is hoped that they would succeed in evolving a proper software for this language to make its printing easy and uniform so that no more confusion could be created at least on this front.

The author is Ex Senior Vice President, AIKS.

Mailing address : Manohar Niwas, Kashmiri Mohalla, Lucknow 22266003

Tel : 2267146

*With Best Compliments From :-*

# Kamala Seed Stores

**Wholesale Dealer in Fertilizers, Pesticides, Seeds & Sprayers**

KAKDWIP (SMASAN GHAT),  
SOUTH 24 PARGANAS  
Phone : (03210) 257351 (O), 256404 (R)

*With Best Compliments From :-*

**PAWAN TRADING Co.**  
KOLKATA

**With Best  
Compliments from :-**

**SHIBDOOT TREXIM (P) LTD.**

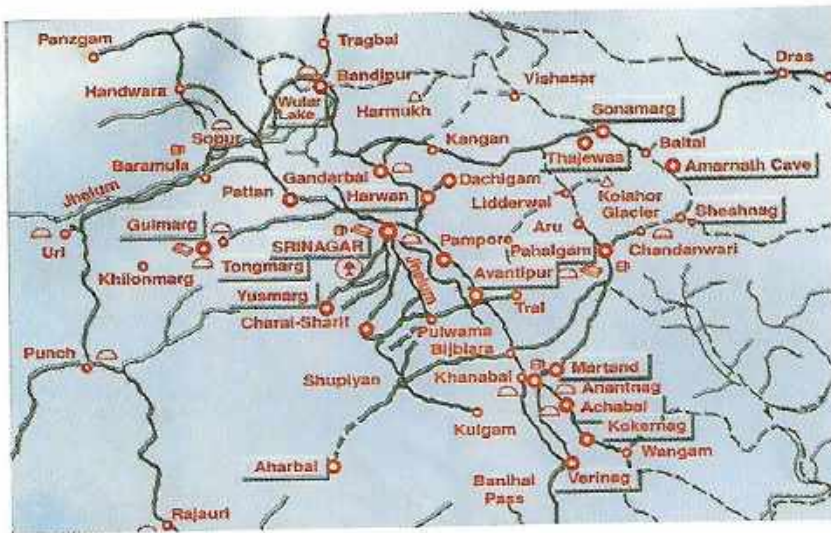
**With Best Wishes From :-**

**THE DIBRUGARH CO. LTD.**

# **SECTION II**

**ETHNIC DIVERSITY**

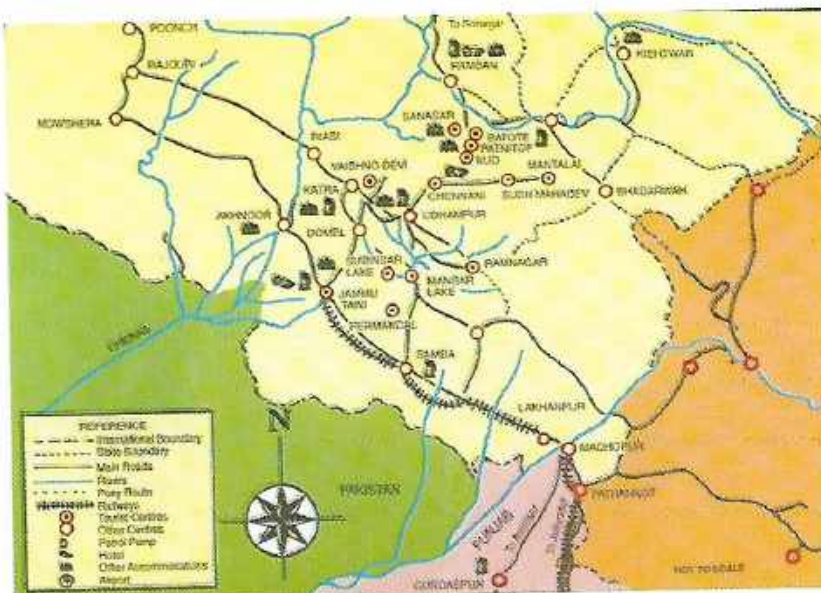




Srinagar Valley



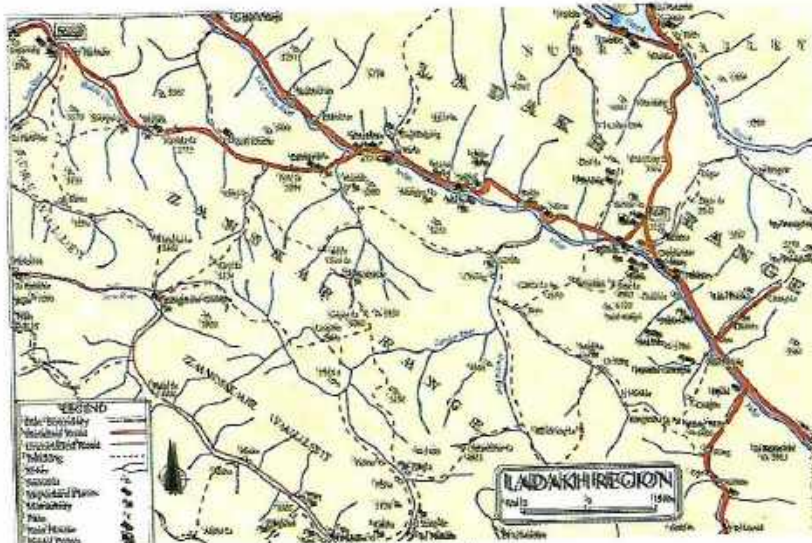
Hindu Lady in Traditional Pheran



Jammu Region



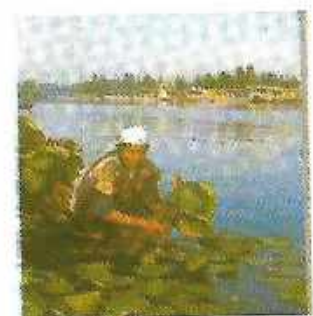
Dropka Girl



Ladakh Region



Dard Woman in Traditional Dress



A Muslim Lady

## GUJARS AND BAKARWALS - THE LIVESTOCK BREEDERS OF KASHMIR

M. K. RAINA

The valley of Kashmir is famous for its scenic beauty, mountains and greenery. Its climate and the pastures at high altitudes, provide a favourable atmosphere for rearing cattle and sheep. Gujjars and Bakarwals, the seminomadic tribes of Jammu & Kashmir state, who find it easy to cross difficult terrains and scale precipitous slopes, spend most part of their lives in rearing cattle at these high altitude pastures.

From ancient times, the Gujjars and Bakarwals have been breeders. They move in summer with their herds and flocks from the warm regions of Jammu to Kashmir, building their 'Kothas' (flat-topped houses) on seemingly inaccessible heights and being everywhere perfectly at home with their animals. Walter R. Lawrence describes them as members of the semi-nomad tribe, which grazes buffaloes and goats along the Himalayas and the Shiwaliks. In his opinion, they are non-Kashmiris, having for some time past, turned their attention to Kashmir, where they rapidly make clearings of the forest and build their flat-topped houses for themselves and their precious buffaloes.

The early history of Gujjars and Bakarwals is obscure. There are several theories about their origin. According to one school of thought, before their arrival in the sub-continent, they were the inhabitants of Georgia (Gurjia) a territory situated between the Black Sea and the Caspian Sea in the Soviet Union. Under certain push and pull factors, they left their abode and through Central Asia, Iraq, Iran and Afghanistan crossed the Khyber Pass to enter the subcontinent of India. Here, making a southward march through Baluchistan, they reached Gujarat. Most probably in the 5th and -6th century A.D. at the occurrence of some serious droughts, they moved out of Gujarat, crossed Rajasthan and Punjab, and entered the green pastures of the Shiwaliks and the Himalayas. Having their place of origin as Georgia and moving

towards the sub-continent of India, they named several settlements after their name, e.g. Gujar (Central Asia), Juzrs (Gurjara), Gujrabad, Gujru, Gujristan, Gujrabas, Gujdar-Kotta, Gujar-Garh, Gujarkhan, Gujranwala, in Iran, Afghanistan, Turkmenia, Pakistan and India.

An important factor about the Indian nomadic tribes is that they had to migrate from their lands, either in search of food and work, or had to abandon their ancestral places because of their internal feuds. Moti Lal Saqi, a well known litterateur of the State, is of the opinion that Gujjars were compelled to migrate from their ancestral lands in Rajputana and Gujarat because of some possible conflict with an enemy from the outside, whom they were not able to face. Their self-esteem prevented them from accepting outsiders' authority, and this forced them to migrate to green pastures and mountains in other parts of India.

A.H. Bingley puts in another theory regarding origin of Gujjars. According to him, when some tribes of foreign origin started moving from Kandhar towards India, a Scythian tribe got its foothold in Kabul, Kashmir and northern India. Bingley considers Gujjars decedents of the same tribe. He believes that some members of this tribe, whose contacts with their brethren in the northern areas were already cut off, started moving towards South, crossed the Sindh valley and got settled in the Saurashtra, the present Gujarat. The language of the Kashmiri Gujjars 'Gojri', which is also known as Parimu and Hindki, is wholly different from the Kashmiri language. This language itself contradicts Bingley's theory. Even today, Rajasthani and Gujarati languages have much in common with Gojri language, and at times it becomes very difficult to differentiate between the two. Had the tribes separated from each other 1700 years ago, the similarity between them would not have been much. The 'Gojri' language is now recognised to

be a form of Rajasthani language, which supports the hypothesis that Gujjars have outmigrated from Rajputana (Rajasthan). It is also important to note that the language of Meera Bai's bhajans is very close to the language of the Kashmiri Gujjar folk songs.

Some people believe that Gujjars were there before the birth of Christ and that their original homeland was Gujarat and Kathiawad, from where they were driven out due to some unknown reasons. From here, they arrived into Jammu and Kashmir, and in due course of time, some of them went to settle in Himachal Pradesh and Uttar Pradesh. Cunningham is however, of the opinion that the Gujjars are the descendants of Kusham and Yachi Tribes, which are considered to be the tribes of Eastern Tartars. Fredrick Drew says that Gujjars belong to the Aryan race, while some others believe that they are the descendants of the white Huns. The diffusion and spread of Gujjars in the State of Jammu and Kashmir is not known with certainty. When the Gujjars of Jammu and Kashmir are asked about their place of origin, they simply say that their forefathers had migrated from Gujarat and Rajputana (Rajasthan). The arrival of Gujjars in Jammu and Kashmir is also attributed to the outbreak of devastating droughts and famines in Rajasthan, Gujarat and Kathiawad. There are archaeological evidences to prove that there was a spell of dryness in the 6th and 7th centuries in Rajasthan and Gujarat which led to the outmigration of Gujjars, who along with their cattle entered the pastures of the Shiwaliks and the Sub-Himalayas.

The major concentration of Gujjars lies in Jammu, Rajouri, Udhampur, Poonch, Uri, Ganderbal, Anantnag, Daksum, Narang and the Kandi areas of the Jammu and Kashmir Divisions. Although some of them have started developing land connections, they are essentially cattle rearers and a section of them -Bakarwals regularly oscillate between the southern slopes of the Shiwaliks and the Margs (Alpine-pastures) of the Central Himalayas.

Gujjars of Jammu & Kashmir constitute a significant proportion of the population of the State. They are very hardworking. Most of them are capable of speaking more than one language, because of their migration from place to place, which enables them to learn more and more languages. On the basis of their occupations and settlements, they are classified as (i) Cultivators who have sedentarized themselves in the sidevalleys, and (ii) the Gujjars who practice transhumance. The second category is further sub- divided into Dodhi-Gujjars (milk-man) and Bakarwal Gujjars (who rear sheep and goats ). Lately, those who live in the Kashmir valley and speak Kashmiri, are called Gujjars, and those living in Poonch and Jammu regions, are known as Bakarwals.

Gujjars rarely intermix with the Kashmiri Musalmans, though like them, they profess Islam. They are a fine, tall race of men, with rather tough faces and large prominent teeth. They are generally of robust and good health. It is said of them that one Gujjar is capable of overpowering ten people at a time. This Quality enables them to spend their time rearing cattle at most remote and uninhabited places without fear. Their one thought is the welfare of the buffalo, and when they take to cultivation, they grow maize for the buffalo rather than for themselves. Walter R. Lawrence considers them as ignorant, inoffensive and simple people. Their good faith is proverbial and they are a generous people, giving all the milk of Friday away in charity. The favourite name of the Gujjars is Muhammad, and a man of position among the herdsmen is always addressed as Bhai (brother). Because of the strong faith of their people in them, Gujjar Sardars (Chieftains) command tremendous power and influence amongst their tribesmen. It is said that one of the Gujjar Sardars became so powerful that he became ruler of Peshawar and ruled over Kabul and Multan for a long time.

The houses of the Gujjars and Bakarwals are locally known as Kothas and Bandis. It is generally a mud-house against the slope of a hillock. The walls are devoid of any ventilation except a small entry door.

In one of the walls there is a small hole which is the only outlet for all types of bad gasses and smoke. The shelter though unhygienic protects them and their cattle from severe colds of December, January and February.

The Gujjars and Bakarwals in the State are the followers of Islam, excepting a few who are settled in Bimber, Mirpur and Rajouri. The Gujjars, because of their strict religious adherence, have emerged as the most outstanding tribe who are trusted for their honesty. So far as the dress is concerned, the males wear a long shirt and trousers as per the tenets of Islam. Besides, they wear a turban of a peculiar style. The ladies usually wear a long shirt and Shalwar with a cap or Dupatta on their head. Though Purdah system among ladies is not observed, they avoid strangers.

Gujjars have simple food habits. Maize, milk and milk products are the main ingredients of their diet. They usually start their day with a glass of milk and Chapatis (bread) of maize. The same food is being repeated at lunch and dinner. They do not use any type of toxic drinks. Even tea is not consumed by all the Gujjars. The Gujjars and Bakarwals have no written language and no history beyond word-of-mouth tales and traditions. They have no art beyond traditional tribal songs and the simple tribal patterns they weave into their clothes. Although they live on products of their flocks, yet some of them cultivate some maize on the slopes in the narrow valleys with spade and hoe. They do not use vehicular transport instead they use drought animals. The assets and resources vital to them are pasture lands, migration routes and water-resources. These resources and assets are owned commonly by the tribes and maintained collectively. They have a subsistence type of economy and try to produce everything they need in their daily life.

A Gujjar cares little for his hut or his fields. He calls himself the lord of the forests and as the snow

melts on the high mountains, he and his family putting on their best clothes, hurry off with the buffaloes to the heights. Gujjars do not select a meadow for rearing their cattle every year. Each family has a fixed place for the purpose, where they live a healthy gypsy life in wigwams or in Kothas and make butter. Gujjars, as also the Pathans of the Lolab valley, make a kind of milk bread, which they call 'Kaladi' or 'Mansha-Krari'. This milk-bread, when cooked, makes a tasty stuff and is much relished by the Kashmiris. Cattle rearing Gujjars are also settled in Himachal Pradesh and the hilly regions of Uttar Pradesh.

Gujjars living in other parts of India are of the Hindu faith. Before Aurangzeb, majority of Gujjars were Hindus. During his rule, a good number of them converted to Islam. Most of the Gujjars are known by their tribal names. Some of them in Punjab and Haryana call themselves Suryavanshi Rajputs, while some others call themselves Chandravanshi Rajputs. Some Gujjars declare themselves as Kshatrias.

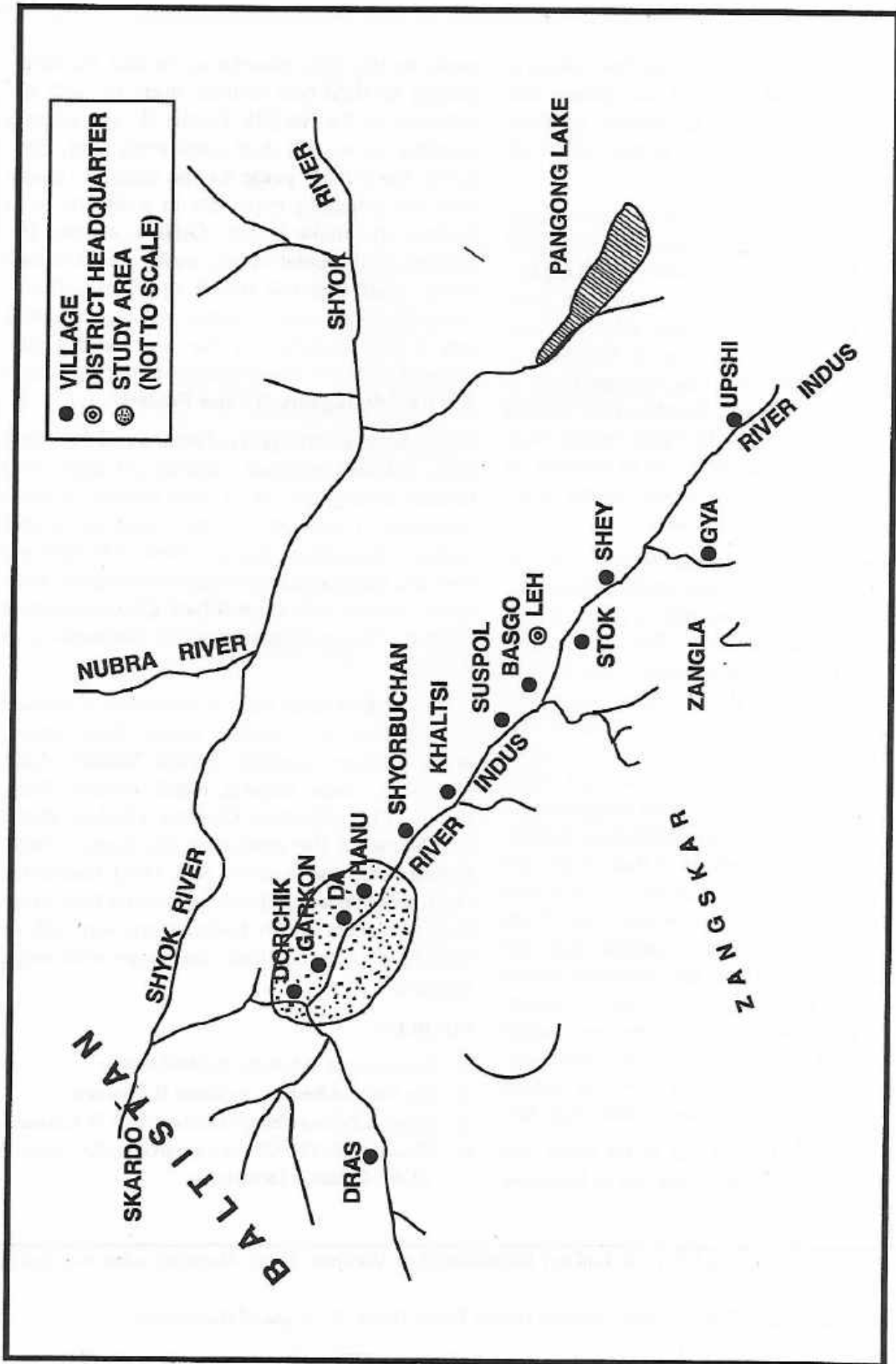
Gujjars of J&K State have 54 surnames. Common among them are Thakial, Tenda, Turk, Sayed, Shah, Rathore, Quraishi, Piswal, Nathial, Malik, Mir, Moti, Lone, Kataria, Kohli, Konshi, Kulsi, Kasana, Khan, Khatana, Chachar, Chohan, Bagial etc. Some of the surnames like Lone, Malik, Rathore etc. are common with other Kashmiris. From this similarity, it can be derived that either Gujjars' relations with Kashmir are very old, or they have adopted these surnames with some purpose.

#### SOURCES:

- 1) 'Geography of J&K State' by Majid Husain
- 2) 'The Valley of Kashmir' by Walter R. Lawence.
- 3) 'Culture & Political History of Kashmir' by P. N. K. Bamzai.
- 4) 'Hamara Adab -1979-80'. A publication of J&K Akademy of Art, Culture & Languages.

The author is Convenor 'ZAAN' of LalDed Educational & Welfare Trust, Bombay who are doing commendable work.

Mailing Address : 101A Pushp Vihar, Shastri Nagar Vasai Road, 401202 Maharashtra.  
email : rainamk1@yahoo.co.in



HOME OF ARYAN TRIBE ---- DARDS IN LADAKH  
 SOURCE : FRANCKE, A. H. : 'LADAKH : THE MYSTERIOUS LAND.'

## DARDS ... AN INDO-ARYAN RACE

CHANDER. M. BHAT

Ladakh, derived from Tibetan *La-Tags* denotes a land of passes and mountains. It is also referred as *May-Yul*, low land or red land and *Kha-Cha-Pa* or the snow land.

Ladakh is a land like no other. Bounded by two of the world's mightiest mountain ranges, the Great Himalaya and the Karakoram, it lies athwart two others, the Ladakh range and the Zaskar range. In geological terms, this is a young land, formed only a million years ago by the buckling and folding of the earth's crust as the Indian sub continent pushed with irresistible force against the immovable mass of Asia. Its basic contours, uplifted by these unimaginable tectonic movements, have been modified over the millennia by the opposite process of erosion, sculpted into the form we see today by wind and water. Ladakh is inhabited by a peculiar race of people, who speak a peculiar language and who profess Buddhism, under a peculiar hierarchy of monks called 'Lamas'.

Ladakh lies at altitudes ranging from 9000 feet at Kargil to 25170 feet at Saser Kangri in the Karakoram. The summer temperature rarely exceeds above 25 degree in the shade, while in winter, temperature, is extremely low. Surprisingly, though, the thin air makes the heat of the sun even more intense than at lower altitudes; it is said that only in Ladakh can a man sitting in the sun with his feet in the shade suffer sunstroke and frostbite at the same time.

Many nomadic tribes migrated through high Himalayan regions towards second and mid third millennium. Mons and Dards first carried Buddhism to Ladakh. Later after 9th century Mongolians of Tibetan origin strengthened Buddhism. Like other tribes Dards migrated to inner and outer Himalaya from various entrance points and settled down along with fertile Indus Valley. Thereafter some of

them migrated to Ladakh region from Hunza.<sup>1</sup>

Ethnologically Dards are of the Indo-Aryan stock. It is said that they are the survivors of Alexander's troops, who after their generalissimo's departure, scattered over Indus Valley, lying between Kylandrine and Dardi meaning Kulu and Dardistan.<sup>2</sup>

After Muslim invasion in the 14th century, Dards, who were settled in Drass, embraced Islam.<sup>3</sup> On the other hand, Dards of Da, Hanu, Biama and Garkon villages neither accepted Islam nor Lamaism. Some historians are of the opinion that the migration of Da-Hanu people, took place after the conversion; consequently they are the only Buddhist Dards left in existence. And yet their Buddhism is very different from that of the Buddhism of central and eastern Ladakh. Their customs differ markedly from those of the Tibetan-descended population of those areas; and their cosmic system, as expressed in the hymns of their triennial *Bona-na* festival, show distinct traces of the pre Buddhist animistic religion known as *Bonchos*. They are known as *Drokpa*, people of the pastures; and among the most striking of their customs is a dread, and almost complete avoidance, of washing. For ceremonial purification they burn the fragrant twinges of the pencil cedar.<sup>4</sup> Distinguished by their non-Tibetan features, they are for the most part carpenters and musicians; all the professional musicians, the players of *Surna* and *Daman*, are Mon; and in particular contents the word Mon has come to have the secondary meaning of musician.<sup>5</sup>

Da, Hanu, Biama and Garkon villages can be found on the northern bank of the Indus en-route Chorbit-la pass, near present Indo-Pak border, some 208 km from Leh (see map). The locals are Aryan residents. According to a popular belief the inhabitants (2300 souls as per 1981 Census of

Jammu and Kashmir, Kargil District) of these villages are direct descendants of the original Aryans and are open people, good to talk though not exceptionally tall, the fair skinned, high cheek boned youth of the Aryan community makes one impressed. During my posting at Leh in the year 2001, I went to see the Aryans in their own surrounding and spoke to them. Stories doing rounds there were that young German women came all the way from Europe for the pure seed of the original Aryan men, wanting to be impregnated by them to start the pure race again. Till sometime back, they did not marry outside their community to preserve the purity of their race. Drokpas can easily be distinguished from Ladakhis by their fine features, well-proportioned limbs and fair complexion. They are sharp featured, tall with relatively long head; the nose aquiline sometimes straight like Kashmiris; face long and symmetrically narrow, with a well developed forehead; the features are regular and have broad shoulders; stoutly built, and well proportionate bodies, they are excellent mountaineers and hill porters, fairly good looking and with black hair. In complexion they are moderately fair, and the shade light enough to allow the red to show through hazel. Most men sport beards. Women wear their hair in long plaits. Men, women and children have their ears pierced and wear metallic rings in them. They wear colourful caps, decorate them with dry red flowers and silver coins. They wear homespun dresses, made of sheep wool.<sup>6</sup>

*Drokpas* have preserved folk tales of their heroes. The longest ballad concerns the Chief and foremost here 'Kesar',<sup>7</sup> as an old *Drokpa* tells this story about Kesar.

"To us he (Kesar) is the son of the heavenly god, who sent him down the earth in a human form to help human beings. He even changed his appearance and turned himself into the garb of a beggar when he was looking at the land of princess Breugmo. Her parents rejected him. He then

performed many feats of bravery, and was accepted as a son-in-law by them. When the king of China got ill, it was Kesar who healed him. The daughter of the Chinese king eloped with Kesar who was chased by the dragons. After having overcome many hazards, he reached his palace and lived with his two queens. The latter part of the epic deals with Kesar's battles with the 'Jinni' of the north.<sup>8</sup>

*Drokpas* celebrate their special harvest festival once in three years. They call it 'Chhaipa', 'Sarupalha' or 'Bona-na', which means the festival of fertility. This is the biggest festival among the *Drokpas* and it lasts for three days. The people of all the villages assemble on a particular place earmarked for this purpose and elderly persons of the village sing songs, worship a common god 'Labdraks'. Young boys and girls dance on this occasion that is known as *Brokpa* dance and marriages are also settled at this festival. The would-be couples also exchange valuable costumes and then express their great joy and happiness.

*Drokpas* do not use cow's milk and its products. It is believed that if by mistake one takes the cow's milk, his god will be displeased and as a consequence, his family members will come under the grip of disease called red boil disease. Even the dung of a cow is not used as fuel and as manure, as it is believed that the dung is highly offensive to their gods. In case any *Drokpa* keeps a cow, he allows the calf to drink the cow's milk, so that it grows fast and become healthy so that they can sell it at a good price outside Drok-yul.<sup>9</sup> *Drokpa* consider horse as a sacred animal and worship it for harvesting of a good crop. It is a great honour for them, if they have a horse in their houses especially the white horse.

*Drokpas* believe that sun is god, which gives heat to the earth and it is believed that by worshipping the sun they would become prosperous, healthy and get good produce. There is a superstition prevalent among the *Drokpas* that in childhood

every child should wear a circular metal disc around the neck, because it protects from the evil effects of the sun.

*Drokpas* are great carvers. They drew many carvings on rocks and the same can be seen even today. Most of the carvings depict the image of Buddha. These carvings are mostly carved during the festival season.

Apple, mulberry, apricots, walnuts, cherry, peaches, pears and grapes are abundantly grown in these villages. The locals worship walnuts and collect (*Doon Chanen, in Kashmiri*) the same on a particular day and nobody eats walnut before that day even if the walnuts fall to the ground on their own. Walnut trees are found in every house. Every house has a kitchen garden and some portion of it is covered with plastic sheets to form a green house and vegetables are grown in these green houses in winter season.

Thus the Dards have preserved their old traditions even after absorbing Tibetan, Muslim and other cultural influences. Rohit Vohra says:

"The Buddhist Dards of Ladakh form an ethnic entity. Their traditions show a capacity to adapt themselves to new influences yet retaining their belief system within whose framework an adjustment is arrived at. The logic of rationality determining the continued existence of their beliefs can be seen, in their social organization and religious system which have absorbed Tibetan and Buddhist ideas".<sup>10</sup>

#### NOTES & REFERENCES

1. Bedi, Ramesh: "Ladakh". Brijbasi Pub. Co.
2. Hassbaub, F.M.: 'The Brukpa Dads, in: 'Ladakh Life & Culture.' K.N.Pandit (ed), Central Asian Studies, University of Kashmir, Srinagar, 1986, p.27.

3. Francke A.H. : 'Ladakh: The Mysterious Land, Ess Ess Pub. New Delhi, 1905/1950 reprint. p.28.
4. Rizvi, Janat: 'Ladakh' Crossroads of High Asia. Oxford University Press, p. 131-132.
5. Mark Trewin: 'Rhythmic Style in Ladakh...Music and Dance', in Schwalbe and Meier (eds).
6. Bedi, Ramesh: op. cit., p.27.
7. Kaiser: Kasar , Geser , Keiser , Geiser , Geiser Khan: Kaiser stories are like spices. Kaiser epic takes several days to be told. The story telling itself is an art, which only few individuals acquire. The stories are passed down from generation to generation and are learned by heart. The story telling itself takes a fairly specific form in which rhythm, and the odd stanza which is sung, make it distinct from colloquial Ladakhi. The tradition is an oral one; no one is allowed to tell the stories during summer. The storyteller only tells the stories during winter, through several versions. (Cf. 'Tsering Mutup' Kesar Ling Norbu Dadul, In: Recent Research on Ladakh, Detlef Kantowsky, reinhard Sander (ed), Weltforum Verlag Pub., London, 1983 p.9.
8. Hassnain. F.M.: op. cit, p. 31.
9. Jina. Prem Singh: 'Ladakh' The Land and the People. Indus Pub. Co. New Delhi.
10. Vohra Rohit 'History of the Dards and the Concept of Minaro Traditions among the Buddhist Dads in Ladakh'. In recent research on Ladakh (ed) Detlef Kantowsky, reinhard sander, Weltforum Verlag, London. 1983. p.79 quoted from Marx, K.: 'Three documents relating to the History of Ladakh, In journal of the Asiatic Society of Bengal. Vol LX, Part I, Calcutta, 1891; Francke, A.H.:

'Antiquities of Indian Tibet, Delhi, 1926/1972 reprint. Vol I. p. 93; Petech. L.: 'The Kingdom of Ladakh'. c 950-1842 AD. Serie Orientale, Is : MEMO, Vol LI(1977), pp. 16-17.

The author has been a regular contributor to Vitasta.  
Mailing address : Ward No 7, Shiv Nagar Udhampur 182101  
Tel : 01992-272995. email : chandermhat@yahoo.com



*With Best Compliments From :-*

**RAKESH KUMAR  
RAMESH CHANDRA**

33, Beckbagan Row,  
Kolkata - 700 017  
Phone : 2247 6361 / 9440

## LADAKH : THE STORY OF THE LAND AND ITS PEOPLE

SHARIKA MUNSHI

*"In the far north beyond the Himalaya, in a land where the summers were short, and the winters long; where unusual and extraordinary happenings were commonplace — a strange and inconceivable bird was hatched from a small white egg. The bird; a pigeon had two heads, one body, two legs, a tail, and one heart."*<sup>1</sup>

Ladakh lies to the north of the Himalayas. Its principal cities are Leh and Kargil. 80 per cent of the region is mountainous. From south to north we have the Zaskar Mountains, the Ladakh Range and finally the Karakoram. The Tibetan plateau lies to the east of Ladakh. Leh lies in the Ladakh range. There are several routes to Leh. Here we explore the route from Sonamarg in the Sindh valley in the west to Leh in the east<sup>2</sup>.

The first step is crossing the Zoji-la pass. There is a sudden change in landscape, from the "alpine to the stark". The softness of Kashmir vanishes as one enters a bare rocky land. Except for short grass and low bushes everything is barren and dry. One descends into the Dras valley, a "region which comes under heavy snowfall in winter and is said to be the coldest inhabited place in the world after the Yakutian tundra of Siberia". The road runs along the Dras river. It meets the Suru river which flows into the Indus further downstream from Kargil. Kargil lies in a green cultivated region. An hour beyond Kargil lies Mulbekh, the "first predominantly Buddhist site on the route". The road leads to the second important pass - Namika-la past sand dunes and escarpments. Namika-la means Pillar of the Sky. The descent to Bodhkarbu is followed by an ascent to the third and highest pass - the Fotu-la. Beyond this pass lies the village of Lamayuru, very close to the river Indus. The Indus at this stretch is a medium-sized river. Its waters "rush in green swirls across boulders and through gorges". We enter the strong-hold of Buddhist Ladakh as we pass through the villages of Khalsi, Saspul, Basgo, Nemu Phyang and finally reach Leh.

The journey involves a drastic change of landscape, races and religions from the Indo-Aryan Dards of Dras, to the Shia-Islamic people of Kargil and finally to the Buddhists of Central Ladakh. One also passes Mons and Balti traders.

To the north of Leh lies the snow capped Ladakh Range. To the north of the Ladakh Range, the Nubra and the Shyok rivers drain the peaks of the Eastern Karakoram including Saser Kangri (7672m). Nubra (green) used to be on the trading route connecting Tibet with Turkistan. It is called the "valley of flowers". 90 per cent of the population is Buddhist.

To the east of Leh lie several tsos (lakes) including (a) Pangong Tso which forms the border with Tibet, (b) Tso Morari - the "mountain lake" in the Rupshu valley (this saltwater lake is surrounded by barren hills which are backed by snow covered mountains and (c) Tso Kar - the "white lake" a smaller brackish lake. Both Tso Kar and Tso Morari are found in high altitude desert regions, characteristic of the Tibetan plateau.<sup>3</sup>

Immediately to the south of Leh is the Stok Range - an "impressive outlier" north of the Zaskar Range. "The isolated region of Zaskar comprises small mountain-locked valleys to the south of Leh. The valleys are bounded to the north by the Zaskar Range and to the south by the main Himalaya". Nun (7135m) and Kun (7087m) to the south-west of Leh are the highest peaks in the Kashmir Himalaya. To the east and west of Zaskar, high ridges link the Himalaya and Zaskar mountains. The Stod Valley in the west and the Lunak valley in the east converge at Padum, the administrative centre of the region.<sup>4</sup>

*"One head went to sleep, while the other, ever watchful, suddenly spied half a grain of wheat. Should he or should he not share it with the sleeping head, he wondered. He finally yielded to temptation and swallowed the tiny morsel, convinced that it would satisfy them both, since it would nourish their common body ... 'I can*

*tell you have had something to eat,' grumbled the other head, as he opened his eyes. 'Have we not always shared everything in the past? I have lost faith in you. I can no longer live, I wish to die.'*

The earliest inhabitants of Ladakh were the Khampa nomads who grazed their yaks on high pastures. The first settlements along the upper Indus were by Mons. There is controversy regarding the Mons. Some scholars state they were missionaries who first preached the Buddhist faith while others maintain they were Buddhist pilgrims on their way from India to Mt. Kailash in Tibet. Yet others believe they were the Indo-Aryan rulers of Ladakh and Zaskar in the pre-Buddhist period.

The history of both Ladakh and Tibet starts with the spread of the Bon religion. The Bon faith is said to have existed in Tibet, Central Asia, Mongolia and even in Dardistan from ancient times. It is believed that Buddhism reached Tibet through India. Buddhism reached Gandhara during the reign of Asoka. As F.M. Hassnain notes in *Buddhist Kashmir* during the early years of the Kushana rulers, Buddhism was firmly established in Darda country and Ladakh. When Fa-hien entered India in 399 AD he found that Buddhism flourished in Bhauttadesa (Bhauttadesa denotes Baltistan and Ladakh) and the Dardadesa.

Gna-Khri-btsan-po came to power in Ladakh in 50 B.C. Sron-btsan-sgampo (60-50 AD) reportedly sent 16 students to Kashmir to learn from Simhananda the new script to be used for Tibetan.<sup>5</sup> Accordingly, the new script was based on the script prevalent in Kashmir - the Sarda script. The statue of the Buddha was installed in Lhasa at this time. It is said that Padmasambhava initiated the Red Sect in Tibet, Ladakh and Gilgit. His influence extended to Mongolia. He is credited to have authored 10 treatises on the Vinaya, Mantrayana, and Hevajratantra.

The first history of Tibet was written during the reign of Ralpacan. Ralpacan became the ruler of Tibet in 804 A.D. He ruled over Ladakh, Baltistan, Dardistan, Chamba and Mandi. Buddhists in Tibet were persecuted during the rule of king Dar-ma-dbyig-dur-btsan (816-842 A.D.) A revolution

occurred in Tibet resulting in its disintegration. Ladakh which had remained a part of the ancient empire of Tibet for many centuries separated from Tibet in the 10th century when it assumed an independent position. Later, the whole of Ladakh was divided into three kingdoms under the three sons of the Ladakh king. The conquest of Tibet by Chengiz Khan in 1203 A.D. did not affect Ladakh.

After their separation from Tibet, Ladakh and Baltistan retained the Buddhist school of thought. In the beginning of the 13th century, Avalokitesvara was introduced in the Ladakhi texts. Kinois Lha-chen-grags-hbum (1400-1440) patronised the Red sect. He built the red monastery on a hill near Leh and installed the statue of Maitreya. In Ladakh there are two district religious sects: Red and Yellow. Nyumpa is the earlier sect and its religious men wear red dresses. The Gelukpa sect originated about mid 14th century. Its adherents are known as "Yellow" lamas. They wear red dresses but their caps and scraps are yellow.

Ladakh was attacked by the Turks in 1532 A.D. The Turk Sultan Sayen Khan equipped Mirza Hyder Dughlat with a large army to conquer Tibet. Mirza Hyder Dughlat led an attack on Nubra. Nubra's chief was defeated and killed. With reinforcements Dughlat turned towards Baltistan and defeated its ruler, Behram-Cho. The army proceeded towards Kashmir through the Zoji-la pass. Conquering Kashmir, it proceeded towards Tibet where it could not make any headway. The army returned having failed to conquer Tibet or Ladakh proper.

Tsai-wang-mam-rgyal became the king of Ladakh in 1532 A.D. Jamya Namgyal, his successor, was taken prisoner in Purik (present-day Kargil) where he had gone to "punish the rebel chief who had transferred his allegiance to Ali Mir, Gyalpo (Raja) of Balti".<sup>6</sup> Ali Mir, the ruler of Skardu took possession of Leh. He released Jamya Namgyal and gave him one of his daughters in marriage. Sengge Namgyal was one of Jamya Namgyal's two sons by the Balti princess. Sengge Namgyal (1570-1642) made substantial territorial gains. He established Leh as his capital and built his palace there. In the early 17th century, the Ladakhi royal family assisted the Brokpa monks in establishing

gompas at Hemis and Stakna. Sengge Namgyal defeated Ahmed Khan, the chief of Balti who invaded Ladakh with the assistance of Jehangir Shah. His success prompted Sengge Namgyal to attack Lhasa. However on the receipt of presents from Lhasa, he retreated. Sengge Namgyal had three sons - Deldan, Indra and TENCHOG. He was succeeded by Deldan Namgyal during whose rule Ladakh was attacked by the Sokpos. When the Ladakhi forces found it impossible to overcome the invaders, Deldan sought military assistance from Ibrahim Khan - the Moghul governor of Kashmir in the time of Aurangzeb. With the permission of the Emperor (Aurangzeb) and on the condition that the King (Deldan Namgyal) became a Muslim, Ibrahim Khan led a body of troops to Ladakh. The Tartars were expelled and Deldan was given the title Akabal Mahmud. A mosque was built at Leh on the Main Bazaar Road. Ladakh was expected to pay a small annual tribute or present to the Governor of Kashmir. Deldan made an "open profession of Islam in the presence of the Muslim troops, but reverted to his own faith after their retirement to Kashmir".<sup>7</sup>

After the conflict, trade relations resumed with Tibet. Leh re-established its influence over Zanskar. It is believed that in the 19th century, the growing smuggling of pashmina wool brought about a "conflict of interest" between Ladakh and the Dogra empire to the south. In the 1830s the Dogra army from Jammu invaded Ladakh. The King was exiled to Stok. (It was here in Stok that the last king of Ladakh died in 1974). General Zorawar Singh who led the Dogra army was appointed by Gulab Singh, the Maharaja of Kashmir. Following defeat Ladakh was taken over by the Dogras. It became a part of the Maharaja's state. The religious life of the region, however, continued to be influenced by Lhasa in accordance with years of tradition. Ladakh has remained a part of the state of Jammu and Kashmir ever since. Some administrative authority was granted to Ladakh in 1995. Today Ladakh and Zanskar are under the semi-autonomous control of the Ladakh Autonomous Hill Development Council.

*"If you must die', (said the saint to the pigeon), 'then it is not right that one head should die while*

*the other lives. Both heads must die together. In (Iha-yul), (heaven)' the old saint continued, 'you will find Prince Norzang of the 'Ihu-yul' (the serpent world) also the angel Lhamo Eth Thok. Perhaps one day you may be reborn as Prince Norzang and you,' he pointed to the other head; 'may be the angel, Lhamo Eth Thok.'"*

There are two major population groups in Ladakh.<sup>8</sup> These are (a) the Ladakhis and other followers of Buddhism inhabiting Leh and Zanskar and (b) the Muslims, predominantly of the Shia Sect in Kargil and the Suru Valley. Among the Buddhist Ladakhis we have the following social stratification: Kalon, Lonpo, Mon, Gara, and Beda. The Mon, Gara and Beda are lower social classes. Some Bedas are also Muslims. While the Mons are old tribes, the Bedas came very late. It is estimated that they came around the 16th century AD when Jamya Namgyal was king. The Mons are carpenters, minstrels and drummers. The third major lower group is the Gara. They are usually blacksmiths and manufacture ploughs, scissors, arrow heads, knives, and axes.

The following families of the Buddhist community represent the traditional high class. The rgyal-po was the king. "The rgyal-po was surrounded by officials gzims-dpon (Master of Chamber), he was the main speaker for the king in the audience; nan-gner presented the petitions of subjects before the king; m'kar-dpon was the incharge of order (and) cleanliness inside the king's residence and acted as a substitute (sku-ts'ab) of King and the Prime Minister when they were absent; gner-pa was the incharge of store; s'in-dpon procured and stored wood and coal from each district (or yul) of kingdom; 'degs-dpon weighed the incoming commodities, dkor-dpon was incharge of religious objects and yig-dpon pinned the letters of the rgyal po, bka-blon, the Prime Minister and blon-po, the Governor."<sup>9</sup>

There is a religious group, which performs religious duties. These people belong to a high social class. The rinpoche is the head of the monastery and is in charge of the special rituals; the lama and the chomo perform rituals.

In Dha Hanu (which lies to the north-west of Leh)

live Dards or Brokpas, "people of the land." Despite their proximity to Pakistan they are traditionally not Muslims (although there are a few mosques in the area), retaining Buddhist traditions and beliefs.<sup>10</sup> Zaskar in the south has an uninterrupted Buddhist heritage. This could be principally due to its isolation. A newly constructed mosque serves the Sunni Muslim community. Near the lakes in the east live nomadic people, the Khampas. They move herds of goats, cows and yaks from one grazing spot to another. They live in large movable family tents or in winter-proof brick huts. They are often referred to as Chinese cowboys.<sup>11</sup>

The dialect of the Ladakhis is akin to Tibetan and is called Ladakhi. The written language Bodhi is slightly different from Tibetan. Ladakhi is associated with the Tibeto-Burmese family of languages. Other languages reported in Ladakh include Ladakhi, Tibetan, Balti, Dardi, Gilgiti, Brokpa, Kashmiri, and the newly introduced English.<sup>12</sup>

*"So Prince Norzang and the "tseto" ( a log of wood) glided along on the moonbeam, and on their way they met an ibex, standing majestically in rugged rocky terrain.*

*'Have you seen my beloved Lhamo Eth Thok?' asked the prince.*

*'A maiden passed this way some time ago,' replied the ibex. 'If you sit on my horns, you will be able to see if it is her.'*

Buddhist Ladakhi society has the unique feature of polyandry. Traditionally the eldest brother would inherit all the property. This system is said to have prompted polyandry. Brothers would depend on the eldest brother and were not able to afford an individual wife. The social institution of polyandry was strictly confined to brothers. A family of brothers would have one wife. This system was prevalent among the poorer classes. Recently with the introduction of an equal share in family property, polyandry has decreased. Now society has elements of monogamy, polyandry and polygamy.

The women of Buddhist Ladakh have "few legal disabilities". In case the parents do not have a son,

the eldest daughter inherits land. In any case, she inherits the mother's jewellery. Divorce is open to both men and women. Widow remarriage is permitted.<sup>13</sup>

Ladakhis are very sociable. They like feasts and enjoy "chang". During their merrymaking, the singer is accompanied by a fiddler and sometimes by a drum. The important occasions for feasting are births (Tsas-Ton), marriages (Bag-Ton), and deaths (Shid-Ton).

*"Soon after, Prince Norzang arrived at the palace in an aura of shining light, and was joyously greeted by his beloved wife. At last they were united; and lived happily ever after in "lhayul".*

Partial infrastructural changes took place in Ladakh through the 1st and 2nd 5 year plans. In 1962 at the time of the Sino-Indian Border dispute, the flow of trade through high land route passes stopped. Some Ladakhi men joined the Army.<sup>14</sup> After 1962, the Indian Army made "permanent settlements in Ladakh at different altitudes". Large-scale road construction started to link the main Army with the para-military forces. Central and State Government departments opened offices in Leh. These Government offices offered good job opportunities and resulted in rural-urban migration. After the four wars, three against Pakistan and one against China, Ladakh was opened to foreign tourists in 1974.

Several social changes have taken place in Ladakh. Polyandry has stopped to a great extent and monogamy is more frequent. Marriages are now taking place between different classes of Buddhist families. Some marriages have taken place between lower class families and Hindus. Child marriage has stopped among educated Buddhist Ladakhis. Some lower class Buddhist families are either changing their traditional jobs for white-collar Government jobs, or entering the jewellery business. Tourism has helped Ladakh financially. Moreover, cultural clashes between generations are not uncommon today, with the younger generation becoming westernised.

Despite their strong Buddhist heritage, Ladakhis have been tolerant of other religions. The Main

Bazaar at Leh has remained an assertion of this. In the beginning of the 20th century, merchants from Yarkand, Kashgar and Lhasa would meet traders from Srinagar and Punjab to exchange their fare. Today Muslim goldsmiths from Kargil sell jewellery to Buddhist Ladakhi women wearing peraks - headdresses studded with precious turquoise stones.

Ladakh today is the result of centuries of ethnic, linguistic and religious interaction. This is because in this dry and difficult land dwell a tolerant people at peace with themselves and at peace with the world. It will be sad if these people fall victim to the interests of warring parties. Their interests must be safeguarded. Any policy on the state of Jammu and Kashmir will be inadequate if the voice of the Ladakhis is not heard.

*"Had the two-headed pigeon finally found peace? You may well ask. The answer lay only with the dhru-ba (the old saint) who had long since attained nirvana."*

- 1 This excerpt and the following excerpts are taken from the folk tale 'Prince Norzang and Lhamo Eth Thok' in Kusum Kapur, *Stories from Ladakh*, New Delhi, Indus (An imprint of HarperCollins Publishers India), 1994, pp. 41-53.

- 2 This route is described by Asharani Mathur in the text of *A Golden Souvenir of Kashmir and Ladakh*, New Delhi and Hong Kong, UBS Publishers' Distributors Ltd., 1989, pp. 19-22.
- 3 Information on geography is drawn from *India*, Melbourne, Lonely Planet Publications Pty Ltd. 9th Edition, August 2001, pp. 292-322.
- 4 Ibid.
- 5 F.M. Hassnain, *Buddhist Kashmir*, New Delhi and Jammu, Light and Life Publishers, 1973.
- 6 Ibid.
- 7 Alexander Cunningham, *Ladakh: Physical, Statistical, and Historical:- With Notices of the Surrounding Countries*, Kashmir, Gulshan Publishers, 1997.
- 8 This classification has been made by Prem Singh Jina in 'A Look at Bhoto Society in Ladakh', *Development of Ladakh Himalayas: Recent Researches*, edited by Prem Singh Jina, Delhi, Kalpaz Publications, 2002.
- 9 Ibid.
- 10 *India*, pp. 292-322.
- 11 Ibid.
- 12 R.S. Mann, *Ladakh Then and Now: Cultural, Ecological and Political*, New Delhi, Mittal Publications, 2002.
- 13 J.N. Ganhar and P.N. Ganhar, *Buddhism in Kashmir and Ladakh*, New Delhi, Prem Nath Ganhar, 1956.
- 14 Ibid.
- 15 *A Golden Souvenir of Kashmir and Ladakh*, pp. 19-22.

The author is a bright student who has just completed her graduation.  
Mailing address : 218B Lake Terrace Extension Calcutta 700029  
Tel : 2466-4791

*"Ain Kasrat men yeh wahdat ka sabaq  
Ved men hein, Ek hi noor hai jo  
Zarra-O-Khurshed men hai."*

*(In essence this is the lesson of unity in the Vedas,  
There is but one light which manifests in the Sun as  
well as in the atom.)*

— Chakbast

With Best Compliments From :-

**MICRO RUBBER INDUSTRIES PVT. LTD.**

C-8, Mayapuri Industrial Area, Phase II  
New Delhi - 110 064.

Phone : 540 1332/8184  
540 8185/4420

## WHAT MAKE A KASHMIRI PANDIT?

BY BHARAT WAKHLU, OMKAR N. WAKHLU, AND SAVITA BHAN WAKHLU

On a summer's day, in the early 1930's the Governor General of India, Lord Irwin, was speaking to an audience of British and Indian Civil servants about the territories under Maharaja Hari Singh. When he started to speak about trade and commerce, he naturally spoke about the commodities that are imported into and exported from the region. Lord Irwin started his discourse by saying, "The greatest export from Kashmir is the Kashmiri Pandit". He then went on to extol the virtues, and dwell upon the contributions, of the large number of eminent Kashmiri Pandits who, over the years had served, or were at that time serving the Crown in a variety of important positions.

### KASHMIR AS THE NURSERY OF TALENT

Kashmiri Pandits have for centuries been seekers of "pastures" that were "greener", and more secure than those that they were leaving behind in the valley. These new, sought out regions were places that predominantly offered the Pandits intellectual stimulation, a sense of security and well being, and provided conditions where, as a consequence of their hard work and intelligence, material prosperity was assured as well. The overriding motivation was usually the search for secure environs, where they could use their administrative, linguistic or other skills, as well as their spiritual knowledge, to advantage. Besides, the regions where they would settle, allowed them freedom in their religious pursuits and rituals, without any limiting constraints. Yet, in choosing to move from the valley, Pandits endured the attendant risks of long, arduous journeys to unknown lands, and the possibility of never being able to return to see one's near and dear ones "back home".

Often the stimulus to move out of the valley was provided by tumultuous events, which would often signal the onset of a phase of danger and uncertainty: the death of a just and gentle king; or the threat of an invasion by the mercenary armies of a ruthless, marauding, "soldier of fortune". Many Pandits would also travel to remote areas alone,

spurred by a burning desire to share their unique capabilities. They would derive joy in pitting their knowledge of Sanskrit, Pali, Persian or Urdu for instance, or their perceptive knowledge of the *Bhagvad Gita*, the *Dhammapada*, *Upanishads* or other spiritual insights, with that of learned men in the new lands. Once in a while they would travel in groups of two or more, to seek the patronage of a king, well known for his positive disposition towards the wise and the learned. Kashmir was, in all respects, the nursery that spawned the talented Kashmiri Pandit.

### GLOBAL PRESENCE, COMMON CHARACTERISTICS

Kashmiri Pandit families can therefore be found all over the *world*. Many are the descendents of those who left the Kashmir Valley centuries ago. Some are now better recognized as communities of Brahmins claiming descent from the Pandits of Kashmir, such as the Saraswats of Konkan, North Kanara or Bengal. Many others are those who left Kashmir over the past 50 years or less.

To this day Kashmiri families share certain distinct characteristics. This is in spite of the fact that many decades separate the times when the various families moved out; and, not surprisingly, some families have even forgotten how to speak Kashmiri.

Coming to the common characteristics: generally, all Kashmiri families are proud of their roots. They are also competitive in a healthy sort of way, and have an innate desire to excel in whatever they do. They are eager and quick learners, and acquire knowledge of new technologies and fashions easily. They place considerable emphasis on the values of excellence in work, fidelity in relations with one's spouse, and on providing their children with loving care and support so essential to enable them to outshine others. They are deeply religious, yet secular in their outlook. They are non-assertive, tend to shun violence, and coexist peacefully with others unless badly provoked. Though pacifists,



Kashmiri Pandits are known for their quick-wit and repartee, their sense of humour and sarcasm, and their ability to make light of adverse situations. They are quick to adapt and work effectively in *small* teams, although they tend to be needlessly argumentative and can take time converging to a decision.

Pandits respect and value the contributions and the judgement of their women-folk; in fact women have always played a dominant role in moulding the values of the community. Deep in their heart of hearts, Kashmiri men and women wish to be famous, and to do something that will bring them social prestige and the approval of their community. Seeking the approval of the community has been yet another powerful force in ensuring adherence to core, community values. Most speak Kashmiri (if they know the language) with those who are close to them, but all are quick to learn and adopt the language and customs of the lands they live in.

They enjoy good food, and are occasionally willing to try out foods from different cultures and *lands*. However, Kashmiri Pandits demonstrate a distinct partiality for Kashmiri cuisine, and Kashmiri households around the globe spend considerable time buying the condiments required for Kashmiri cooking, and then preparing and offering distinctive Kashmiri food (*Hakh*, *Nadroo*, Tumips, Lamb, Fish and *Batta* among others) to their families and friends. Lately, families of Kashmiri Pandits are known to share their special, uncommon recipes (*Vopal Hakh*, *Shuphte* or *Pache Hogade*, for instance) with one another over the Internet.

When it comes to dress, Kashmiri Pandits dress up in the fashions of the *lands* they live in. On days that are special, Pandit gentlemen who have been outside of the valley for *long*, may use *Kurtas* and *Pyamas*; and if the weather permits, *Pherans* as well. Women use their *Jamawar* and finely embroidered *Pashmina* Shawls as and when is possible, including with skirts and trousers, if needed. On occasion married women do wear their *Ate-hor* ornaments. To cater to this need *deji-hor* strings and tassels are often bought in Sita Ram

Bazaar in Old Delhi, and shipped to different parts of the globe.

### THE DILEMMA

If Kashmiri Pandits were to walk down the Marine Drive in Mumbai, the 5th Avenue in New York, or the Kurfurstendamm in Berlin, no one would be able to make out their ethnicity. Pandits in Mumbai could easily pass off as people from Maharashtra or possibly Parsees, while in Manhattan or Berlin they could pass off as Italians, Albanians, or Iranians. Even if they were to speak, chances are that they would speak the language of the land with no trace of an "accent" that would otherwise "give them away"!

This is undoubtedly a great strength. It is based predominantly on the ability demonstrated by Pandits, to quickly learn about, and then, rapidly practice whatever is worthwhile in new and divergent cultures. In fact the movement of Kashmiri Pandits outside of the "nursery" in the Valley of Kashmir has spurred our community to learn new skills and make vast contributions in important fields. Our youngsters have also learned to take greater risks, and venture into new vocations and enterprises. They are, thereby, impacting the lives of the underprivileged in beneficial ways, in many parts of the world. They are even leading states, businesses, and other organizations, making a positive impact on the lives of a vast number of people.

However, if one were to extrapolate these great qualities further into time, one would realize that with the pace of globalization and the enormous interactions that youngsters these days have with diverse cultures, Kashmiri Pandits would, not so far into the future, probably cease to remain a unique ethnic group. They would forget how to speak Kashmiri; they would prefer *Pasta* to *Pulao*, and think that *Lal-Ded* was someone's old granny! Unless, of course, something were to be done now to *redefine* what a Kashmiri Pandit is, and emerge with a set of characteristic values and standards, that would make all of us stand out uniquely as the People of Kashmir, irrespective of where in the world we might be living, or working from.

## THE SEVEN SACRED CHARACTERISTIC VALUES

Many of you might think, and quite correctly, that in the strict sense of looking at all humanity as one, the search for distinguishing ethnic characteristics is merely an academically interesting activity. We agree with this view. We know that in "mixed" cultures such as the US, the differences between ethnic groups diminish and there is often a "common set of characteristics" that is adopted by all. In the confines of their homes or during "community events" the different ethnic groups might still follow their traditional customs, speak their native patois or eat special kinds of foods. But with Kashmiri Pandits the need is to look at how we can *preserve* and *improve* upon our finest qualities. Under those circumstances, the lead-question, "What makes a Kashmiri Pandit", begs an answer, and needs to be dwelt upon.

We believe that the redefinition of Kashmiri Pandits should make them stand out as a unique, and inspiring ethnic-group, capable of contributing to global development through thought-leadership. Furthermore, we believe that if we all possess or display the following seven "characteristic values", and we live our lives with these ideas as our sociological underpinning, the redefinition of our community would be well under-way, and we would all have made a valuable contribution in strengthening our community, globally. Because of the importance that these ideas have in defining the "indwelling spirit" of our community, we have called, them the "Seven Sacred Characteristic Values":

- 1) **Cultivating affection and love for Kashmir:** As Kashmiri Pandits we would need to have, great affection for the land of our roots, Kashmir, and be willing to invest emotionally and materially for the development of that land, its natural resources, its flora and fauna, and above all, the people living there. This implies that, irrespective of where in the world a Kashmiri Pandit might be living, she/he would be devoting some time and energy, making a contribution to the growth and future prosperity of Kashmir, and the people who live there. Pandits would also
- 2) **Speaking Kashmiri:** All Pandits would speak the language of Kashmir, *Kashmiri*, and apart from endeavouring to help our children, and grandchildren to know and speak the language fluently, we would instill in them a love for this beautiful tongue, and the literature that is associated with it. We would also be eager to make contributions to its literature.
- 3) **Striving for Spiritual Understanding:** Pandits would strive for spiritual understanding, and bring alive the Kashmiri traditions of *Shaivism* and *Universal Love* through their actions. We would realize that life will always bring with it varied experiences, and all have to be accepted, without attachment. Our actions would need to create harmony wherever there is conflict. We would strive to look forward rather than behind us, and create a future that is positive and fulfilling, rather than blaming or remaining attached to our past. We would use words to heal rather than hurt. Pandits would also remember that Kashmir has a long and beautiful tradition of earnest seekers becoming enlightened and guiding people, of all castes and creeds, towards better, harmonious lives. We would continuously live the spirit of the *Reshi-Var*.
- 4) **Celebrating Festivals Joyfully:** Since Pandits are scattered around the world, we would consciously need to celebrate festivals that are uniquely Kashmiri, with enthusiasm and joy. Special and unique festivals such as *Kheci-mavas*, *Jaten-ten* (the burning of *Kangers* in springtime), or *Navreh* would need to be made community festivals celebrated with as much fun and excitement as *Shivratri* or *Diwali*. Besides, families would need to introduce their children to the countless shrines in the beautiful mountains of Kashmir, and the deeper spiritual message behind many of the rituals that are part of our ceremonies.

Let children associate the festivals of *Khecmavas*, *Pun* or *Sonth* with joy and happiness. Let the uplifting of our spirits be a desirable outcome of our celebrations. Let us live the phrase, *Asiv te lasiv*.

- 5) **Being Open, and Counting One's Blessings:** Kashmiri Pandits will have to be open and sensitive to the ideas of others, but need not get bogged down by the opinions of people, especially if the ideas are critical of them. We need to realize that people have a right to have views divergent from our own, and yet we should be able to relate with such people, without acrimony or discord. We also need to be full of gratitude for our blessings, so that we are not bitter or cynical in our communications. We need to consciously connect with our creative core, and not lose the ability to laugh, or be witty even when situations are sombre.
- 6) **Being Compassionate and Understanding:** We would consciously need to avoid talking disparagingly of Kashmir or the traits of the people who hail from that place. Instead, with great understanding and compassion, we would all make margins for the impact of Kashmir's long and sometimes brutal history, on the psyche of the people. We would also need to strive to keep in focus the positive qualities of the people of Kashmir and endeavour first to understand, and then be understood.

And finally,

- 7) **Networking:** In this age Pandits across the globe would need to be connected with one another. Even if we are not physically in the Valley of Kashmir, we can still connect with one another to create the "Virtual Valley", which represents our collective ideas, desires, and common aspirations. The Internet makes

networking so much easier and effective. Besides, by associating ourselves with individuals and organizations that are committed to preserving our rich Kashmiri heritage, we would ensure that our community thrives and excels right into the future.

### Conclusions

The fact that Kashmiri Pandits are asking the question, "Who are we?" is a significant indicator of their deeply felt instinct for survival as a unique ethnic group, in a world of rapidly emerging "sameness". The true Kashmiri Pandits have their homeland in the valley of Kashmir and they speak Kashmiri. They have a deep desire to excel in intellectual pursuits. Their characteristic ethnic personality is chiselled by the geography of the valley, the variegated history of the people and their centuries' old spiritual values, imbibed from the world's great religions which they cherish and seek to uphold.

Kashmiri Pandits do wish to keep "afloat" as a noteworthy entity in a sea of globalization. This is an uphill task, and an arduous one, unless we willfully redefine ourselves. However, we need not be daunted by the task, because as long as Kashmir remains a geographical reality, it will continue to shape its people the way it has done before, even though we may be spread far and wide around the globe. Besides, Nature too creates beauty by proliferating abundant diversity.

By living the seven sacred characteristic values and continuously reconnecting with our traditions, Kashmiri Pandits can be a joyful and productive ethnic group in the garden of many cultures and hues that our world is destined to be, in the years to come. Times are changing though, and changing fast. No doubt Kashmiri Pandits too shall change with the times, so that they are not "left behind". Indeed, that confidence is the very crux of being a Kashmiri Pandit!

The authors are well known in the development of Kashmiri language in the Roman Script.  
Mailing address : 3, Park Avenue, 27th Floor, New York 10016.  
Mobile : 6463270623.  
email : bharat\_@hotmail.com

## GUJARS-THE DESCENDANTS OF THE ARYAN RACE

RAVINDER RAVI

Walter R. Lawrence writes in the valley of Kashmir "Gujars, who are not in any way Kashmiris, though they live on the fringe of the mountains of the valley. They are members of the semi-nomad tribe which grazes buffaloes and goats along the Himalayas and Siwaliks. They have for some time past turned their attention to Kashmir, where they rapidly make clearings of the forest and build their flat-topped houses for themselves and their precious buffaloes. Their language known as Parimu or Hindki is wholly different from the Kashmiri language and they rarely intermix with the Kashmiris, though, they are Musalmans by religion - They are a fine, tall race of man, with rather stupid faces and large prominent teeth. Their one thought is the welfare of the buffalo and when they take to cultivation they grow maize rather for the buffalo than for themselves. They are an ignorant, inoffensive and simple people and in their relations with the state are infinitely more honest than the Kashmiris. Their good faith is proverbial, and they are generous people, giving all the milk of Friday away in charity. Their women keep the accounts of the butter made over to the middlemen by tying knots on a string. The favourite name of Gujars is Muhammad, and a man of position the herdsmen is always called (addressed) as Bhai (brother). From the point of view of forestry their existence is to be regretted, but they serve a useful purpose as pioneers of cultivation and the wise policy of the Kashmiri State has been to encourage Gujars."

Gujars of Jammu and Kashmir, although religious - minded, strictly adhere to five times Namaz a day and chant other religious hymns, are god-fearing and native peace lovers. They can hardly be swayed by fundamentalism, fanaticism and communalism. They have got profound belief in shrines and Dargahs. It is due to their firm conviction that, they throng to Shrines and Dargas irrespective of caste, colour, creed and sex. Amarnath is a vivid example, where these Gujars also pay their respects

apart from being porters during the yatra. These simple Gujars trust others but could become ferocious once they are cheated. Their trust is unprecedented but they prove ruthless if betrayed. Lovers of nature, these Gujars sing and dance in praise of nature, which they admire most. For them snow or pine clad mountains, lush green meadows and pastures, gushing waters, chirping birds, fragrant blossom, solitude, cattle, granary are the real source of happiness and prosperity. They do retain their identity, tradition and above all their Gojriat at any cost. They remain equidistant from those who unnecessarily exploit religious sentiment and fan communalism. Their sweet and juicy language reflects their rich and great past. The Gujary folk songs present a blend of their social and cultural harmony and moreover speak of its unity in diversity. Movement for Gujary has helped a lot for its renaissance. This movement was started by Hazrat Mian Nizam-ud-din Larvi and Ch. Ghulam Hussain Lassarvi in the second decade of the twentieth century. This language has seen great poets also. J & K State Academy has published first ever Mono-Lingual Dictionary in Gojri language. Even today, this language is fast progressing as literary magazines, research articles, books, and other works are being contributed into it at a fast pace. More and more works are being translated into English and other Indian languages.

True patriots, these domiciled Gujars have contributed a lot in national reconstruction and have stood by it through thick and thin. Free from double standards they are always ready to defend their motherland from any external aggression. Gazetteer of Kashmir and Ladakh compiled under the direction of the Quarter Master General in India, in the intelligence branch speaks about Gujars, "Descendants of the Aryan race. They spend half their life on the mountains and half at lower altitudes. Unlike the Gaddis, the Gujars have their homes below; they are only summer visitors to the mountains. They are a set of people who

are found scattered at intervals over the countries between Delhi and Indus. In those parts which we deal with, they have their homes in the plains outside the hills, here and there among the lower hills and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body." Though holding some land, they do not depend on it chiefly for sustenance, for they are a migrating, pastoral tribe who seek for their herds pastures in various parts, at different levels and live mostly by the produce of their cattle. Their countenances cannot be called highly Aryan. The forehead is narrow; they don't have the well-formed brow of the fairer races. The lower part of the face is narrow also; but the nose has always something of the curve that is often seen in Aryan nations. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them they are honest and straightforward to deal with. Those who live down below and come up to the middle mountains for the summer, dress rather scantily; they have loose short pajamas; the upper part of the body is often bare; but there is a "LUI" or blanket, in reserve, which is commonly put over the head and hangs down behind. Those who are settled farther among mountains (and these Gujars are found in Kashmir, if not beyond) adopt a dress more like their neighbour, better suited for severe weather. The author writes further, "wherever I met the Gujars, I have found them to be possessors of heads of buffaloes, and drive these as the spring and summer advances into the higher mountain pastures. In the beginning of the month of May, I met many around Badarwah, who had just arrived from below; they had their wives with them and families, spinning wheels, churns and their other helps for seeking a living. Their gains are derived from the sale of Ghee, the preparation of which occupies them continuously during their stay among those summer pastures. They are generally

in communication with traders of the town below for its sale, having often, I think, received advances in anticipation of the season's yield. The language is not the same everywhere, but depends on the country they are settled in - not that which they come to in their summer wanderings, but where their house, their winter home is." Thus there are Gujars in Kashmir who come to middle mountains speak a mixed dialect of Punjabi or Dogri and Pahari. These have, however, some words peculiar to themselves. The author heard the following half dozen words from some Gujars from near Budil :-

Mother	-	Ali
Sister	-	Bebe and idhe
Son	-	Gadara
Daughter	-	Gadari
Son' wife	-	Ban
Husband's sister	-	Nand
To milk	-	Melna
To be milked	-	Milna

Ghee, butter, milk and makki roti forms a part of their diet. These livestock rearers are essentially good at heart since they are so close to nature, which gives a man peace of mind and spiritual consolation. Their contribution in the area of livestock development has been remarkable. The tribe is characterised by amity and brotherhood. Even when terrorism is raging round the state today, these hardworking Gujars are advised by their peers and valis to foster feeling of love and peace. Their folk songs, marriage melodies, harvest tunes, and beating of drums during important occasions reflect their Gojriyat on tolerance and goodwill. Gojri customs are also a reflection of the basic generosity and good faith of the tribe. Their faith teaches them compassion, loyalty cheerfulness and good humour. It may be well said that Gujars are one of the muted colours in the rainbow, that obviously shows and depicts unity in diversity among the different religions and cultural groups of the Jammu and Kashmir state.

## LADAKH ... THE LAND OF ENDLESS CELEBRATION

BY ARUN WAKHLU

A filmmaker in Pune recently asked me to share about Jammu and Kashmir. As I reflected on her request, the image of a vast ocean full of infinite treasures came to my mind. Our state is truly a treasure house of many colours and hues ... a garden of many flowers as Surendra Munshi describes it beautifully.

Just as some parts of the body-mind remain frozen and unexplored, I must admit that Ladakh was for me a relatively unknown entity. Although I have been a "state subject" of Jammu and Kashmir since I was born there in 1955, it was not until February 2001 that I had a serious and urgent desire to visit that part of the state and learn more about it. It all happened fortuitously.

In a conference called the "All J&K People to People Dialogue for Peace and Prosperity" which the Pragati Foundation, a Pune based NGO, organized in February 2001, the invited delegates from Ladakh spoke with deep emotion about the neglect that this part of our state had experienced over the years. They spoke of how "ruler after ruler" sitting in Srinagar and Jammu, would pay lip service to Ladakh and its people, and how they were still pulling on patiently thanks to their predominantly Buddhist (and peaceful) culture. I clearly remember how the other people from the state were deeply moved by this spontaneous sharing. In a voice choked with emotion, I remember apologising to our friends from Ladakh; apologising for my ignorance and indifference. I promised that I would make amends, and visit Ladakh as a learner at the earliest opportunity.

That opportunity came in the summer of 2003. Ladakh turned out to be one of the most spectacular discoveries of my life. From the moment my family and I set foot in this ancient land called "little Tibet", it was a journey of wonder, amazement and gratitude that such a place still exists on earth.

In what follows, I will attempt to pass on a bit of this to you, dear reader. I pray that you make a

trip to this beautiful and incredibly rich part of our state and are open to learning some of the most beautiful truths that Ladakh can teach us, and which the world needs to learn today.

The name "Ladakh" is probably derived from the Tibetan *la-dags*, meaning "land of mountain passes". Ladakh is bounded by two of the world's mightiest mountain ranges, the Great Himalaya and the Karakoram. It lies between two others, the Ladakh range and the Zaskar range. It lies at altitudes varying from 9000 ft. (2750 m) at Kargil to 25,170 ft. at Saser Kangri (7,672m) in the Karakoram. It lies in the great rain shadow north of the Himalayan watershed, and therefore receives hardly any rain-bearing clouds of the Indian monsoon.

The main source of water remains the winter snowfall on the high peaks surrounding the broad arid valleys. Dras, Zaskar and the Suru Valley on the Himalaya's northern flank receive a lot of snow in the winter. This feeds the glaciers, whose melted water, carried down by streams and rivulets, irrigates the fields in summer. Ladakhi villagers pray not for rain, but for sunshine to melt the glaciers and release their water. Their prayers are abundantly answered since the sun shines for nearly 300 days in the year in Ladakh!

The summer temperature rarely exceeds 27 Deg. C in the shade, while in the winter it could go down to minus 20 deg. C even in Leh. My first impression of the sunshine in Ladakh was that it burns the skin. We had to promptly pull out our sunscreen creams to protect the skin from the powerful ultra violet rays streaming through the thin air. When clouds cover the sun, the temperature drops suddenly. While the sun is scorching in the summer, Ladakh freezes solid for eight months in the winter. Most Ladakhis are heavily clad in traditional woollen *Gonchas*, right through the day.

Covering an area of 40,000 square miles, it is divided into two districts ... Leh, which is

predominantly Buddhist, and Kargil, which is largely Muslim. The whole region supports a population of approximately 140,000 people.

The first inhabitants of Ladakh are thought to be two Aryan groups, the Mons of North India and the Dards of Gilgit. They were joined around 500 B. C. by immigrant groups of Mongolian herdsmen from Tibet. Present day Ladakhis are descended from a blend of these three races. Culturally, though, Ladakh is Tibetan, and is often referred to as 'Little Tibet'. The language, art, music, architecture, and medicine all reflect this heritage. Tibetan Mahayana Buddhism is the predominant religion and His Holiness the Dalai Lama is the spiritual leader. He was in Leh in July 2003 sharing his *Kalachakra (Great Wheel) sermons*. Close to his palace at *Choglamsar (near Leh)*, on the banks of the Indus River, he addressed thousands of Ladakhis who had come from all over Ladakh to hear him speak on the essential teachings of Buddhism. For centuries, the monks of Ladakh studied in Tibetan monasteries, although Buddhism is said to have reached Tibet from India via Ladakh.

That, religion has a central role to play in the life of Ladakhis, is evident from the numerous Chortens (commemorative structures) that grace the entrance to every village. Made of whitewashed stone or mud, these pawn like structures rise majestically above the desert like landscape. Coming in different shapes and sizes, they typically taper upwards of twenty foot or so to a spire. At the top is a crescent moon enfolding a sun, to represent the oneness of life that transcends the duality of polar opposites. One is reminded of the intrinsic interdependence and relatedness of all things. All homes have prayer flags, with sacred mantras written on them, fluttering in the wind. These are meant to send out positive vibrations into the universe. On holy days, the family members often print new prayer flags. Cloth in the five holy colours - red, blue, green, yellow and white - is pressed onto inked carved wooden blocks. The new flags are placed on top of the old, which are never removed.

Besides the ubiquitous prayer flags and Chortens, the landscape is dotted with Gompas, or monasteries. These may be anything from

imposing complexes of temples, prayer halls and monk's dwellings (like the famous Hemis and Thiksey and Spituk Gompas), to a tiny hermitage housing a single image of the Buddha, and home to a solitary Lama, living high up on a hill. For Neyeness, in the first month of the Tibetan calendar, people assemble to fast and meditate together in the Gompa.

Among the many social and cultural events of Ladakh, the annual festivals held in the Gompas are the most important part of the regions living heritage. These festivals are held to commemorate the founding of a particular monastery or the birth anniversary of a patron saint or major events in the history of Tibetan Buddhism. Thousands of people dressed in their traditional best, turn out to attend these festivals. Besides attaining religious merit, the Ladakhis see these events as social entertainment. The main event of these monastic festivals centre around the Chhams, a highly choreographed sacred dance drama performed by the Lamas to the accompaniment of mystical music played on the Surma and Daman (oboe and drum). These instruments were originally introduced into Ladakh from Muslim Baltistan, but are now played only by Buddhist musicians. The mystic dances are performed in the monastic courtyard called the Chham-ra, and the dancers wear various kinds of intricate and colourful masks, some of which are fierce and grotesque, while others are benign and pleasing.

The Gompas are not the only place where community celebration happens. The Ladakhis have an amazing love of life despite the severe conditions in which they live. Every occasion - marriage, birth, farming and harvesting, even the flowering of plants - is celebrated with great fanfare. Feasting, dancing and singing of folk songs form part of the rich culture. In summer, most villages hold colourful archery festivals and thanksgiving events, while winter is the period in which most of the religious festivals and social and cultural events are held. This spirit of celebration seems to be born of a deep contentment and peaceful acceptance of life. I remember seeing a group of cheerful looking Grandmas, gathered on an open field near our guest house drinking the

local Gurmur tea, joking, laughing and cheerfully greeting one and all with the much used Ladakhi greeting "Juley!"

Living in large families and close-knit communities that share all of life's ups and downs, the Ladakhis are emotionally and psychologically secure. They possess an irrepressible joie de vivre. They are deeply anchored in the joy and peace within, and circumstances can hardly shake it loose. I am reminded of Amoh-le, the three year old daughter of our local driver. She came with us on a longish journey from Leh to Alchi monastery. She was peaceful throughout the journey, and ate her lunch on her own with the dignity of a princess. When we gave her a bar of chocolate, she gracefully kept it (without the promptings of her father!) to share with her family.

You cannot spend time in Ladakh and not be won over by the contagious laughter and contentment of the people. This comes from close intimate connections with other people and the land. It seems to be born out a deeply spiritual way of life. One of the worst insults in the Ladakhi language is *schon chan* (one who angers easily). People have an amazing equanimity born out of a deep understanding of the ephemeral nature of life.

This was etched into our minds at the only petrol station in Leh. A long queue of vehicles was waiting to fill petrol. A jeep backed in to the queue from the front end, and as the driver was doing this, another vehicle overtook him (again backing in from the front end) and dented his car in the process. Meanwhile, a huge bus drove in at right angles to the queue creating a mini jam in the chaos. Every one continued smiling and going about their work peacefully. The city slicker in me was fuming. I could feel my blood pressure going up. But here were all these Ladakhis taking it in their stride and joking about it all. When I asked our driver why he did not protest, he simply said *Chi choen* — what's the point? I remembered the teachings I had experienced in a Vipassana Meditation course held near Pune ... "All is *Anitya*(*ephemeral*), this too shall pass". Sure enough, the chaos at the petrol station cleared up magically as if it had been orchestrated to teach us city folks a lesson in Buddhism.

In the very grain of Ladakhi life are the Buddhist teachings, which decry waste, and which speak of living in deep harmony with oneself, other people and with the environment. This is born of a world view which has a deep understanding of the natural beauty and wisdom of the way things are.

One of the features of Ladakh that hit me really hard was the amazing contrasts one finds all around. While on the one hand, one is never too far away from frozen snowy glaciers, one also finds scorching hot sandy desert land along the Indus river, and in other parts. Barren rocky mountains, which have given rise to the popular image of "lunar landscapes", stand tall next to lush green valleys where black walnut, poplar, willow and apricot trees abound. Unmoving and ancient mountains, which have seen thousands of years of historical change, cradle streams and rivers which are ever changing. Women sitting on village terraces, spinning prayer wheels, watch large convoys of army vehicles move relentlessly towards the borders with Pakistan and China. It feels as if Ladakh is designed to help people contemplate these pairs of opposites, held together in a mysterious harmony by Awareness. Images of Buddha stare out onto this land with deeply compassionate eyes. Eyes that seem to see beyond this duality and show an understanding of the intrinsic oneness and interconnectedness of all of life. The people of Ladakh appear to exude the same equanimity.

All this however, is sadly changing. The unnatural alienation of leaving home, the advent of specialization, the inroads of "Western" modes of "Development and Progress" and the values that go along with them, are dividing the Ladakhis from their native earth, from one another and also from what the Buddhists call "their own true nature", the Joy and Awareness within. We found many signs of this in Leh many shops selling plastics, synthetic clothes replacing traditional woollen ones, young people dressing up like people in Delhi and Mumbai, and the advent of a crass commercialization pandering to the many Indian and foreign tourists who have begun to flock to Ladakh since 1974. We looked up various restaurants in vain for a cup of the local *Gur-gur*



tea, but found a lot of Chinese, western and Punjabi food instead.

On this trip to Ladakh we became aware of people who are quietly working to make a difference to this situation. Helena Norberg-Hodge is one such person. A highly trained linguist, who has studied in five countries and speaks six languages, she has spent half a year every year for the past two decades studying Ladakh in all its dimensions. She learned the Ladakhi dialect in her first year of work, and then went on to establish the remarkable "Ladakh Project". This project was set up "to warn the Ladakhis of the long-term side effects of conventional development and to present practical alternatives, from the demonstration of solar heating systems to educational programs for schoolchildren". Helena's book "Ancient Futures ... Learning from Ladakh" (Oxford India Paperbacks, 1991) is a book that ought to become an essential reading for all who love Jammu and Kashmir and its people, and who care for the future of planet earth.

We also were fortunate to meet Sonam Wangchuk, an alumnus of the Regional Engineering College, Srinagar, and an Ashoka Fellow. (This is an award given to outstanding Social Entrepreneurs). He formed the Students' Educational and Cultural Movement of Ladakh (SECMOL) in 1988 to involve young people in wholesome development, and explore alternatives to the oppressive educational processes that have plagued Ladakhi children for ages. Sharing with us when we met him on his campus, he calmly described the revolution that he and his team have wrought in Ladakh. He described the mass awakening that is happening about the ill effects of "lop sided" development, and how the traditional approaches to life, as enshrined in Ladakh's culture, may have answers, not only for the Ladakhis, but also for the rest of the world. He also expressed his concern about the need to generate sustainable ways of enterprise and good work for all the young people who will now be coming of age in Ladakh. The SECMOL Campus near Leh, is a model of the use of several sustainable technologies like Solar

Cooking, Solar Lighting and the Trombe wall (which retains heat). Another organization working for more sustainable and wholesome development is the Ladakh Ecological Development - Group (LEDeG). Set up in 1983, it has, along with SECMOL, become one of the most influential nongovernmental institutions in the state. These movements and NGOs evoke a lot of hope.

What is happening in Ladakh can be a lesson and a wake up call for all of us. It is a rediscovery of values that recognize our place in the larger unfolding of life, our indissoluble connection to one another and the earth. We urgently need to steer towards a more wholesome and sustainable future. One that integrates and balances the polarities of urban and rural, male and female, spiritual and temporal, development and environmental protection. Ladakh and the rest of J&K state can help show the way.

The state of Jammu and Kashmir has the capacity to become a lighthouse of peace and sustainable development for the rest of India and the world. We have in our culture all the genomes for creating a real heaven on earth. A society of true abundance, peace, joy, celebration and creative service. We have with us the essence of the various religious streams .... Hinduism, Islam, Buddhism, Christianity, Sikhism .... Above all we having a living current of transcendental spirituality deeply enriched by the cultural, geographical and ethnic diversity in the state. We have all the practical wisdom and access to the finest intellectual resources in the world to co-create a new civilization .... one based on the kind of humane, spiritual and celebratory values that the Ladakhis live by.

While we can all, enjoy the benefits of modern development adopted consciously, we also need to keep our sights on the spiritual development, the warm heartedness and contentment, and a love for the artistic and celebratory; aspects of life which have been the hallmark of life in our state. Guided by the Leader within (Shiva, Allah, Buddha, I AM, Sat who is all ONE), and inspired by the people of Ladakh, it is now time to actively work together to heal ourselves ... our state and our planet.

The author is a well known consultant besides having a number of books to his credit. He is founder of Pragati Consulting group based at Pune.  
Mailing address : Oshiona Survey 88, Veer Bhadra Nagar, New Baner Pune. email : awakflu@vsnl.com

## THE DOGRAS OF JAMMU

SURENDRA MUNSHI

No settled opinion exists on the origin of the word 'Dogra'. There are different views on the matter. The word is related in the opinion of some to 'Duggar' which in turn is supposed to be derived from Sanskrit 'Dvigarta' that refers to lakes. There are others who believe that the ancient name of the region was 'Durgara' from which Dogra is derived through Prakrit 'Doggra'. Similarly, no settled opinion exists regarding the origin of the word 'Jammu'. While some believe it originated from Sanskrit 'Jambudwipa' which suggests that once water may have surrounded one or more islands in the region, there are others who believe that the name Jammu goes back to Jamawant who is believed to have served in Ram's army. More commonly, it is believed that the name is related to Jambu Lochan. Even though the Dogras live outside Jammu as well, they are principally to be found in this region of the state of Jammu & Kashmir. Their language is known as Dogri, which is very different from Kashmiri. If Grierson is to be believed, Duggar is a general term for hill or hilly land and Dogri refers specifically to the language of the people of the hilly region of Jammu. In reality, the administrative division of Jammu consisting of six districts offers great variety geographically. Jammu city is located on the bank of the river Tawi and serves as the gateway to the valley of Kashmir. The Dogras are attached to their land. 'Behold our lovely Dogra land,/Oh friend, behold our glorious land'—so runs a folk song in Dogri. The song celebrates the colourful land of lovely hills, twisting streams, exquisite lakes and towering mountains. In another song, the poet says: 'Talk not of heaven, O Songstress/Sing the praise of our country'.

It is claimed that the history of the region goes back to the time of the Ramayana, but unfortunately Jammu did not have a Kalhana to whom we can turn for a detailed history. Jambu Lochan of antiquity is believed to be the founder of the city of Jammu. Maldev of the fourteenth century is remembered as a powerful king who awed the people by carrying a big stone to the centre of the city and then proudly sitting on it. He is believed to have brought prosperity to the region. Ranjit Dev of the eighteenth century is

noteworthy for his religious tolerance and progressive policies. It was under Gulab Singh in the nineteenth century that Dogra rule extended to Kashmir and beyond. Starting as an ordinary soldier in the army of Ranjit Singh of the Punjab, he founded the state of Jammu & Kashmir. Gulab Singh was ably supported by his generals and he paid attention to the organisation of his army. It must be added that Gulab Singh's alliance with the British was calculated to serve his own interests and those of his dynasty. It was at the cost of the Sikhs. Ranbir Singh carried on the policies of his father, further consolidating the kingdom by different measures that went hand in hand with the growing presence of the British. He patronised the Dogri language, encouraging the reform of its script. Pratap Singh followed him and ruled for forty years. Roads were built during his reign connecting different parts of the kingdom. Hari Singh became king in 1925. After India had achieved independence, he requested the accession of the state to India in a situation in his words of 'grave emergency' when 'wild forces', tribals and soldiers in plain clothes, were 'let loose' by Pakistan on the state. His son, Karan Singh, was the first Sadar-i-Riyasat of the state and he became later its governor. Karan Singh was subsequently to fight and win elections from the region and to join the central government.

The Dogras are mostly Hindus. The city of Jammu is known as the city of temples. The temple of Vaishno Devi located on Trikuta Hills attracts a large number of pilgrims from all over the country. Gulab Singh built Raghunath temple, which is situated in the heart of the city of Jammu. Ranbir Singh completed the construction of this temple and also built the Ranbireshwar temple dedicated to Shiva. Like other Hindu groups in India, the Dogras have internal caste divisions. They have different castes, including Brahmans, but most prominent of the Dogras are Hindu Rajputs. Dogra Brahmans and Rajputs are further divided into those who have taken to agriculture (*halbaha*) and those who have not done so. The traditional source of income has been agriculture and army for Rajputs and agriculture, teaching and priesthood for Brahmans. Dogri folk songs have many songs

where the woman laments the separation from her man. In a popular Dogri folk song the woman has this to say: 'My dear soldier/Strike your name off the army roll/And come home to me!'

The Dogras are known for their valour, not for striking their names off the army roll. The legend of Zorawar Singh, an eminent general in the army of Gulab Singh, still endures. He was responsible for the victory of the Dogra army in Ladakh and Baltistan. He expanded the Dogra kingdom by his victories.

General Raj Singh is still remembered in ballads. The role of the Dogras in the British Indian army is equally noteworthy. They fought with distinction in the two world wars. After independence, the Dogra Regiment of the Indian army has performed equally well, maintaining the reputation of the Dogras for heroism in battles. Brigadier Rajinder Singh who saved Kashmir from invaders in 1947 was posthumously decorated as the first recipient of independent India's gallantry award Maha Vir Chakra. In the folk song 'Behold our Lovely Dograland' not only the land but also the bravery of Dogra men and women is celebrated: 'Behold the groups of lion-hearted men,/And women who seem the very incarnation/Of the goddess Durga and Chandi/Behold our glorious land'.

The region has shown not only armed strength but also aesthetic sensitivity. Though Dogra Pahari music has a charm of its own, it is in the field of miniature painting that the Dogras and others belonging to the Pahari style have found international recognition. Distinct from Mughal and Rajasthani styles, Pahari miniatures of Basholi or Kangra are highly valued. Dogra Art Museum located in the Pink Hall of the Mubarak Mandi Palace in Jammu has about 800 miniature paintings of various hill schools. Amar Mahal Museum in Jammu has an entire series of forty-seven miniatures on the ancient love story of Nal and Damayanti done in the Kangra style. These miniatures rank among the best miniatures in the world. The miniatures of Basholi, a small town on the bank of river Ravi, are characterised by a vigorous use of primary colours and the lotus-like

eyes of women drawn in the style of the folk art of the hills. Illustrations of Bhanudatta's *Rasamanjari* belonging to the second half of the seventeenth century are fine specimens of this school. They can be seen at the Boston Museum of Fine Arts. 'The Indignant Hero' is particularly noteworthy among these illustrations. Basholi miniatures can still inspire artists. When M. F. Husain was once asked about the influences on his work, he mentioned three elements: 'the Gupta classical female form, the innocence of Indian folk art and colours from Basholi miniatures'. Manjit Bawa, another leading contemporary Indian artist, who lives and works in Delhi and Dalhousie has experimented in a remarkable manner with vibrant colours and the miniature form. The influence of Basholi is clear to see.

In conclusion, it is useful to recall the opening stanza of a charming Dogra song: 'Never, never speak harshly to anyone,/Enjoy the delight of your heart, my beloved,/Do not let your heart waver'. Does this native spirit move one of the most distinguished Dogras living today? Karan Singh has made it his mission to plead for interfaith harmony in global society. This cause needs to be advanced. One of the ways in which it can be advanced nearer home is by listening to different voices in the troubled state of Jammu & Kashmir. The voice of the Dogras needs to be heard as well.

\*In writing this brief article, I have drawn, among others, from the following sources: Karan Singh's *Shadow and Sunlight: An Anthology of Dogra-Pahari Songs*, Bombay, Asia Publishing House, 1962; Karan Singh's website: [www.karansingh.com](http://www.karansingh.com); Jyoteeshwar Pathik, *Cultural Heritage of the Dogras*, New Delhi, Light & Life Publishers, 1980; K.S. Singh, *India's Communities*, People of India, National Series Volume IV, Delhi, Oxford University Press, 1988; A. L. Basham (ed.), *A Cultural History of India*, Delhi, Oxford University Press, 1975; P. N. Pushp and K. Warikoo, *Jammu, Kashmir & Ladakh: Linguistic Predicament*, Har-Anand Publications; M. J. Akbar, *Kashmir: Behind the Vale*, New Delhi, Roli Books, 2002.

The author a well known authority on Sociology in the country and is also a faculty member of the IIM Calcutta.

Mailing address : P 218B, Lake Terrace Extension, Calcutta 700 029

Tel : 24664791 email : surmunshi@hotmail.com

# **SECTION III**

**CULTURE AND LINGUISTICS**

## DIACHRONIC STUDY OF KASHMIRI LANGUAGE

DR. T. N. GANJOO

The language of Kashmir is the oldest specimen of the Vedic and Aavistian people of India and Iran.<sup>1</sup> The language of Kashmir enjoys the status of Lingua-Franca since it is the chief spoken tongue of the entire valley of Kashmir. It is a historical solace for this region that its geo physical border has remained unconquered<sup>2</sup> for a greater period. The ancient socio-cultural history of Kashmir and also prosperous heritage is well preserved among the pages of Neelmata Puraan, the documental evidence of 200 B.C.<sup>3</sup> The ancient Aagama-Geography of Kashmir has demarked its territorial sovereignty within his account. In its version, the territory or Kashmir starts its landmark from the monastery of the Goddess Shaardaa<sup>4</sup>, generally well-known as the "Shaardaa-Math"<sup>5</sup>. In the Map of Kashmir its location is placed in the North-West region of Kashmir. It is above the Krishan-Ganga River and below the shrine the flow of Modmati is visible. The regional geography starts from it and extends its area till the south foothill of the Baanihaal, Ancient Vanashaalaa, means the continuous forest density. The quoted evidence stands like this:-

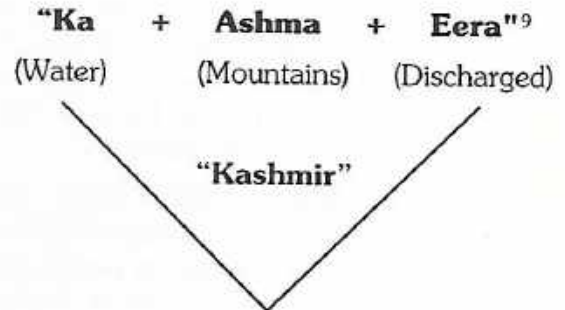
**"Sharadaa Matham Aarabhya Kumkumaadri  
Tataantakam Taavat Kashmir Deshaa  
Syaat."**<sup>6</sup>

'Neelmata Puraan', now the only available document, after the great destruction of the ancient monumental libraries of Kashmir<sup>7</sup>, has well

preserved the etymological derivation of the nomenclature of the Kashmir:-

**"Kam Vaari Eerita Ashmanah, Deshaat  
Asmaat Apaakritam, Kashmeerakho Toto  
Pashya Naamloke Bhavishati."**<sup>8</sup>

In above quoted verse, 'Neelmata Puraan' has subtilized the scientific device of geography of the 'Sateesar', the sea lake, in its linguistic expression. Here in the above quoted verse, three Morpho-Units or linguistic fragments stand for the unique suggestive semantics single. The semantics borrowing projection is emphatically self explanatory; therefore, the analytical exposition reveals major and hidden secrecy of the name of Kashmir.



The euphonic co-ordination of it arranges the name of the Kashmir which, as matter of fact, retains in its womb the suggestive-semantics of the geological

1. Sir Grierson :- L.S.I. Vol. 8, Part 2, pp.
2. Neelmata-Puraan :- Verse No. 18
3. Neelmata-Puraan:- Verse No. 1 to 1453
4.
  - a) Neelmata-Puraan:- 1276, 1293
  - b) Sharda Mahaatmya :- 280
  - c) Bilbana :- Vikramaank Charit :- 18 Sarg
  - d) Al Beruni :- Al Hind 2 to 219
  - e) Kalhana Rajtarangini :- 1.37; 4.325; 8.2557
5. V.C. Aptes :- Sanskrit - English Dictionary, Vol I, A-K, 551
6. 'Bhringeesh - Samhita' ; The Topography of Ancient Kashmir; Edited by - Sh. Yashpaal Khajuria, Page 18.
7. Shree Vara; Rajatarangini, Sarg - 5; 75 verse (The court Historian of Sultan Jain-ul-Abdin, 1470 A.D.)
8. Neelmata-Puraan (Shaardaa Script) - Manuscript of the research library of the J & K Govt. University of Kashmir.
9. Dr. T. N. Ganjoo : Monogram on comparative study on Kashmiri and Dard-Shina, published in Vitasta journal, P.G. Hindi Deptt., the University of Kashmir (1976)

formation of the Sateesar, the development of millions of year old. In this riddle linguistic expression reveals that huge stagnant sea lake water was discharged and the land of Sateesar came into visibility therefore, was known as Kashmir.

The linguistic geography of Kashmir is vast and wide. After the historical periodization and socio-political and administrative expansion, the spoken tongue Kashmiri also managed to spread up its influence and its road map to far flung area of Kashmir. Its spoken phenomenon encircles the entire contour of the Kashmir which includes remotest geo-physical areas of the valley. In south of Kashmir, its linguistic influence extends up to the foothills of 'Kaaze-Gond', ancient "Kuru-Ganddu", means the place where avalanches are heaped like the big white pillows. Across the Banihaal the linguistic communications extends its area up to Ramsoo, the locality is situated on the national highway and naturally it includes the entire Banihaal along the surrounding neighbourhood into' Kashmiri Speaking region. In north east of Ramban, the Pogali speaking area is making its linguistics border. Mainly the spoken tongue, is Pogal Paristaan. It is a mixed Pahaari but predominantly influenced by the Kashmiri.

Here, onwards travelling to District Doda, the linguistic accent starts to change, though Kishtwar and Bhadarvah are Kashmiri speaking people but in linguistic nature it is the linguistic field of 'Shiraji' which coordinates its linguistics relation with western Pahaari, we can easily consider them bilingual people not standard Kashmiri speaking people. Poonch<sup>10</sup> and Rajouri<sup>11</sup>, the ancient, Parnotsa and Rajpuri, both the territories have remained in ancient and early medieval period the important principalities of the Kashmir administration. Here too we find sizeable

population of the Kashmiri speaking people. In North West direction of Kashmir, the Kashmiri is the chief spoken Lingua-Franca in both the districts of Baramulla and Kupwara. Its linguistic geography extends up to extreme mountain range which includes the fascinating valley of Lolab, ancient Lollabha, means charming and attracting land. In the west direction of Kashmir the spoken frequency gradually loses its space and influence but in north of Kashmir, the Bandipora, ancient Khuuyaashram<sup>12</sup> (modern Khuyhom) is the chief spoken area of Kashmiri language, the linguistic influence extends up to Modurabal inhabitants but beyond Tragbal the Dard-Shina speaking area starts.

It is a well established fact that the Kashmiri is not only the dialect in comparison to Shina, Dard, Kafir and Kuwar. It possessed in its ancient historical period its own script, known as Matrika<sup>13</sup> which was akin to Shaardaa Script. It's 600 years old manuscripts of Kashmiri are in the Manuscript Libraries. They are in Germany, Japan, London<sup>14</sup>, Pune<sup>15</sup>, J&K Research Libraries, and University of Kashmir and in the library of J&K Archives and Museum whose catalogue classification is still untouched. In the 10th century A.D Kshemindra, the celebrated satirical poet of Kashmir, has remarked in his book 'Narmamaala'<sup>16</sup> that there were such distinct epics written in Kashmir Literature which often the people of Kashmir use to recite on auspicious occasions and mostly such performances were held during the time of the night<sup>17</sup>, such a cultural tradition in Kashmir is still alive and the people spend complete nights on such arranged performance.<sup>18</sup> The above said statement of Kshemindra confirms that there were such valuable and sizeable epics in Kashmiri Language<sup>19</sup>. It is not a surmise but reality that the renowned and towering Shaivite Philosopher M.M. Abhinowgupta<sup>20</sup> even has quoted a few verses,

10. Kalhana : Rajtarangini :- 4.184; 6.201, 209, 1300; 8.663, 914, 917, 1630

11. Kalhana : Rajaraangini :- 6.286

12. Kalhana : Rajtarangini :- 8.2698

13. Lalitavistara - 27

14. George Biihler : Tour in search of Manuscript (1877)

15. Ibid.

16. Kshemindra : Narmamaalaa - 3.81;

17. Kshemindra : Deshopodesh - 8.1-52;

18. Ket to Kashmir : Lallarookh Publishers - 9

19. Kshemindra : Deshopodesh - 5.1-28;

20. M. M. Abinowgupta : Tantralok - 2.26-29

written in Kashmiri, of the Chhumma-Reshis in voluminous work of 'Tantra Loka', 'Chhumma Sages' were propagating the Kashmir Shaivism in the native tongue. 'Chhumma' in ancient Kashmiri means "The absolute reality lies within the self". After the literary genius of 'Chhumma Cult' the literary periodisation comes of the 'Mahaanaya Prokaash'<sup>22</sup>, this Kashmiri creation deals with Tantra Cult. In this continuity we find Panditi-Calaam, Sanskriti-Kalam and other fragments<sup>23</sup> and in this continuation comes the literary expression of Ascetic Lala Dyed<sup>24</sup> and saint-patron Nunda-Rishi. The rishi tradition in Kashmir is very old and its historicity is well preserved in Neelmata Puraan:-

### 'Reshi Aashram Smbadhdm'<sup>25</sup>

"In Kashmir, these are well exalted sages and their hermitages and where the people achieve spiritual consolation", The Kashmir literature regained a favourable enthusiastic patronage during the reign of Sultan Zain-ul-Abdeen, Badashah and it continued till the end of Chakk rule, Bhatt Avatar, Bhatt Prashsta and Poetess Habbaa Khaatoon are the main literary personality of this age. The Kashmiri literature continued during the period of the great Mughal, Pathan reign till independence and right from 1947 till today the conscious progress of Kashmiri literature developed in its many literary branches and today it has around literary treasure and superb expression.<sup>26</sup>

There cannot be two separate opinions in this direction that no Dard Linguistic belt of the North West of Kashmir can dare to have a literary comparison with the literary heritage of Kashmir, Somehow, coming to main focus issue of the linguistic survey of India, especially, when Sir George Grierson was busy in collecting the various

linguistic specimens on the Shina-Dard and Kashmiri from various official sources, those who were supplying him the linguistic material were all non-linguistic<sup>27</sup>, therefore, the supplied linguistic specimens were proved incomplete, especially on the standard Phonology, Morphology and the concordance of syntax since it did not substitute the preconceived hypothesis of the author<sup>28</sup>. On his early, hypothesis, Sir Grierson has unfortunately published several misleading articles in Royal Asiatic Society Journal. However Sir Grierson in his Linguistic Survey of India admits this glaring fact, that "Although Gorai (the dialect of Gures and Tilel) is within thirty miles of the Kashmir Valley with its communication by Razdhani Pass, 1180 feet above the sea level, the dialect is quite different from Kashmiri Language so different that no inhabitant of Gorai (Gurese) and Kashmir, each speaking his own mother tongue can talk intelligibly to each other."<sup>29</sup>

In this attempt, indeed certain curious questions do arise and I conducted an in-depth study of this spoken dialectic of Shina-Dard and did a minute field research Survey of the entire Gurese and Tilel, the Shina speaking area, but I found that the so called Linguistic Affiliation as propounded by Sir Grierson with regard the Kashmiri Language is not traceable anywhere except a few words, whose origin too are Sanskrit.<sup>30</sup> We boldly uphold this view that words must have travelled across the Razdhani Pass but that does not mean that the origin of Kashmiri is Shina-Dard.<sup>31</sup> The irony of fate is this that earlier to Sir Grierson various noted and renowned western scholars, linguistics, and indologists have conducted field research on the methodical set principles of the Diachronic Linguistics and it is equally true they have physically

21. Dr. T. N. Ganjoo : A Linguistic Study of Kashmiri Language - 7.8.6

22. 'Research Publication', J & K Government

23. Sh. Amin Kumil : Noor Naama - Forward - 1-4

24. Pt. Aanand Kual Bamzai - LalyiDyed

25. Neelmata-Puraan:-17

26.

a) P. N. K. Bamzai : A History of Kashmir - 832-840.

b) Dr. S. K. Raina : History of Kashmiri Literature - 27-102 (Hindi)

27. Grahame Baily : Shina Grammer; Preface - 1-7

28. ibid

29. Sir Grierson : L.S.I., Vol. 8, Part 2, Page 241.

30. Dr. T. N. Ganjoo : The Tour Account - Gurese and Tilel for Linguistic Field Research (Unpublished)

31. Dr. T. N. Ganjoo : The Comparative Study of Kashmiri and Shina. Vitasta journal, P.G. Deptt; K.U. 1976.

travelled to entire Shina and Kafir linguistic regions and almost all of them are of this opinion that the language of the Kashmiri has a separate identity and its linguistic affiliation is deeply interwoven with pre Rig Vedic spoken tongue<sup>32</sup>. The same opinion is shared and justified by Dr Suniti Kumar Chatterji, the noted linguistic and internationally recognized scholar.<sup>33</sup> In fact, Dr S.K. Chatterji has conducted the in depth field research investigation and later on he had a comparative study both of the language viz. Dard-Shina and Kashmiri; but concluding research findings have shown them poles apart, more especially in the basic structure of syntax in which pronoun, postposition auxiliary verb and principle verb are major components, because of this fact Dr S.K Chatterji refuted the classification of Sir Grierson and classified the place of the Kashmiri Language separate from Shina-Dard and emphasized its own linguistic existence and also entity.<sup>34</sup>

In reality, it was the great Norwegian Linguist and the pioneer in Kafir research, George Morgenstirne, who on field research ground reality challenged the misleading classification of George Grierson.<sup>35</sup> The new scientific classification was minutely conducted on the field research ground realities, which Sir Grierson ignored totally. It is obvious that he never had any in depth field research tour of the North West of Kashmir. In fact, he only trusted what was related to him. George Morgenstirne after an in depth field

research made a new classification but this classification was based on the inner structure and outer structure of the entire Dardic Linguistic structure which includes Phonology, Morphology and Semasiology and besides this the method of linguistic geography and Diachronic Linguistics was the main technique. In his research, the ethnic and tribal history of the region has remained the main pivot. The topographic environment, essentially the people of North West of Kashmir, who often make overlapping and because of this sudden nomadic movement linguistic communities create a problem for the linguistic affiliation. Under these circumstances it is very difficult to collect such a numeric data all along with sociological exposition. No doubt, it is a very tough job and also difficult exercise to work on such a vague topic where the linguistic geography makes rapid shift from South Pole to North Pole. We have to admire that George Morgenstirne was a born transparent linguist and his scholastic pursuit was dedicated to field research and because of this fact he carefully rearranged a fresh and realistic classification of entire North West linguistic belt of Kashmir and brought it back on its natural track which was wrongly misled by Sir Grierson. We have to bear it in our mind that George Morgenstirne's Linguistic classification is based on the Diachronic Linguistics.

32.

- a) Johan Christoph Adelung : A brief notes on the language of Kashmir - page 195(1806)
- b) Sir Compbell : Comparative Table, Vol. 35; Special Issue of R.A.S.B-(1866)
- c) M. P. Edeworth : Grammer and Vocabulary of the Cashmeeree language, Vol. 10-(1833)
- d) Dr. E. Trumpp: The Language and race of Dardistan, page-223 (1872)
- e) G. W. Leitner : The Language and race of Dardistan, Part to 3.
- f) Stenkonow : Classification of Bashhalo R. A. S. J. B. (1911)
- g) Biddulph : Tribes of the Hindu-Koosh, page 157, (1880)
- h) George Biihlur : Travel in search of Manuscripts

33.

Dr. S. K. Chatterjee : Language and Literature of Modern India - 142

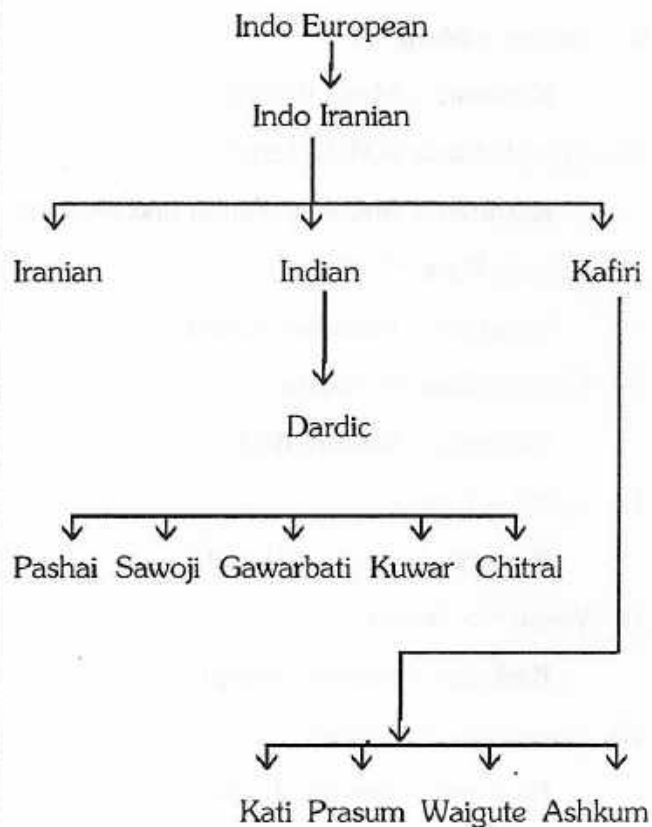
34.

- a) Dr. S.K.Chatterji : Language and Literature of Modern India
- b) Dr. S. K. Chatterji : Indo-Aryan Languages and Hindi - 29-103
- c) Palhime's : The comparative method for reconstruction languages - 123

35.

Louis Dupr. : Introduction to the Kafir of the Hindu-Kush, 1-17





George Morgenstirne, as an honest and true linguist excluded Kashmiri from the Dardic Linguistic group and registered its separate linguistic entity and existence.<sup>37</sup> His in depth study has already convinced him that according the predominant principles of the Diachronic Linguistics the fundamental differences in the pronoun, pre or post position, auxiliary verb and the principle verb is unlike poles in Kashmiri and Dard, therefore classification with Shina-Dard does not arise at all.<sup>38</sup> About the origin of Kashmiri Language, George Morgenstirne has shared and expressed same opinion as already admitted by earlier renowned western scholars<sup>39</sup>, moreover, in

his establishing thesis, he boldly substantiates that Kashmiri Language because of its Diachronic Linguistics features are deeply linked with pre RigVedic people whose spoken tongue has remained similar to it, fortunately such linguistic fragments are still traceable, though they are found in Micro-Morphs.<sup>40</sup> A few specific examples are demonstrated here just to ensure the correctness of the above said statement: -

- 1) Kashmiri > Ner Gachh Kam Kar.  
Vedic > Nir Gachha Karma Kuru.  
(Go attend the work)
- 2) Kashmiri > Khodaa Karin Saarinuuy Rut.  
Vedic > Khodha Karuuto Sarvaan Ritam.  
(May God favour to all)
- 3) Kashmiri > Bar Kar Band Yuth  
Ne Chuur Achi.  
Vedic > Dvaaram Kuru Badhdam Yathaa  
Na Chourah Achishc.  
(Shut the door so that thief will not enter)
- 4) Kashmiri > Su Osna Raat Yot Aamut.  
Vedic > Saha Aseet No Raatrou Atra  
Aamati.  
(He had not come here yesterday night)
- 5) Kashmiri > Su Gachi Az Gaam.<sup>41</sup>  
Vedic > Sah Gamishi Adya Graamam.  
(He will go village today)

The Diachronic Linguistics substantiate this opinion that if in the pre-historical age some separated linguistic community retains a sizeable Indo

36 a) K. Jettmar : Ethnological research in Dardistan, 78; (1958)

b) Richard F. Strand (Article) - On the distribution of the nuristanic (Kafiri) and Dardic Dialect.  
Journal of the America Oriental Society, Vol. 93, No. 3. (1973)

37. George Morgenstirne : Classification - 127.

38. Laus Dupree : Forward to the Kafiristan of the Hindu-Kush, 1

39. a) Johan Christoph Adeling : A brief notes on the Language of Kashmir, page 195 (1806)

b) M. P. Edgeworth : Grammar and Vocabulary of the Cashmeeree Language, Vol. 10 (1833)

c) Dr. E. Trumpp : The Languages and race of Dardistan, page 223 (1872)

d) George Bihler : Tour in search of the Manuscript - 42

e) Sir Compbell : Comparative tables, Special Number of Royal Asiatic Society Bangal, No. 35(1866)

40. Dr. T. N. Ganjoo : A Study of Linguistics of Kashmiri Language - 9.10.1.

41. Dr. T. N. Ganjoo : Vitastaa, The yearly journal of P.G. Hindi Deptt., The University of Kashmir (1970).

European linguistic Morpho-Fragments, certainly, such linguistic community can reveal primitive linguistic temperament, genetic relationship and sequence of time. There in this below mentioned attempt the efforts are made to furnish a few Indo European words which duly have frequency in spoken tongue of Kashmiri, although their number is in good score :-

1. Church Slavic <sup>42</sup> > Garo;

Kashmiri > Gaar; (Mountain)

A. Kashmiri > "Koh-Tu-Gaar" (Mountain)

2. Gothic + English<sup>43</sup> > Snow

Kashmiri > Sheen (Snow)

3. Gothic > Snow-Man<sup>44</sup>

Kashmiri > Sheen-Mohniv; (Snow Man)

4. Church-Slavic > Kany<sup>45</sup>;

Kashmiri > Kany; (Stone)

5. French > Bhri-wo<sup>46</sup>

Kashmiri > Bhri-h; (Flame)

6. Italian > Nonna<sup>47</sup>

Kashmiri > Naanya; (GrandMother)

7. Spanish > Nucs<sup>48</sup>

Kashmiri > Nosh; (Bride)

8. Church-Slavic > Zuma<sup>49</sup>

Kashmiri > Zaam; (Sister-in-Law)

9. Gothic > Mimz<sup>50</sup>;

Kashmiri > Maaz; (Flesh)

10. Church-Slavic > Malu-Zena<sup>51</sup>;

Kashmiri > Mol-Majj (Father and Mother)

11. Church-Slavic <sup>53</sup>; Kokotu

Kashmiri > Kakuroo; (Cock)

12. Church-Slavic<sup>54</sup> > Mucho;

Kashmiri > Machh; (Fly)

13. Irish<sup>55</sup> > Cruim;

Kashmiri > Kyom; (Worm)

14. Welsh<sup>56</sup> > Sebon;

Kashmiri > Saaban; (Soap)

15. Bohemians <sup>57</sup> > Zeme;

Kashmiri > Zamen; (Earth)

16. Gothic<sup>58</sup> > Wato;

Kashmiri > Wuth; (Water)

Explicit note above quoted example 16:-

Here, in the Diachronic Linguistics the Kashmiri word > 'Wuth' (Water) has become over loaded, since there are already two Indo-Aryan words which are well registered for the expression of the water:

42. C. D. Buck : Selected Synonyms in the Principle Indo-European Languages, page - 23

43. ibid; page 67

44. ibid

45. ibid, page - 50

46. ibid : page 72

47. ibid : page 50.

48. ibid

49. ibid : page -109.

50. ibid : page - 122

51. ibid : page - 101

53. C. D. Buck : Selected Synonyms in the Principle Indo-European Languages, page - 174.

54. ibid : page 194

55. ibid : page 104.

56. ibid : page 104

57. ibid : page 117

58. ibid : page 34

a) Ponya (Water)

b) Aab (Water) <sup>59</sup>

Both the words have Indo-Vedic root > Paa √, and. > Ap √, therefore, Indo-European word > Wato<sup>60</sup> (Water) and Kashmiri (phonemically conditioned) > Wuth (Water), is registered in Kashmiri Language for the leakage of the roof due to rain and snow.

Let us make it more clear by submitting another example:-

In Indo-European Languages the word > Cor or > Kerd<sup>61</sup> linguistically registered among all the European Languages for the > Heart, but in Kashmiri Semantics > Cord or Cod is registered for "Brain" and it is frequently used in the language. The basic root of Indo-European is > Kerd, we have to bear in our mind that such semantological changes are frequent in Indo-European and Indo-Aryan languages.<sup>62</sup>

In Diachronic Linguistics, almost all specialized pioneers of this discipline have unanimously laid down various such techniques, mechanism and evaluated principles which, of course, have opened a new horizon towards the Diachronic Linguistics research and scope for in depth investigation. In the same continuation the leading linguist have this firm opinion that the inner most nature of the syntax, in general, especially in its proper sequence, does not accept the fourfold insertion in its sentence expansion. This fourfold linguistic components are the pronoun, pre position or post position, auxiliary verb and principle verb. These are some linguistics that includes the number and gender in this aspect, somehow, here we will evaluate its validity:-

1.) "Alien - Pronoun":-

Kashmiri > Shee Chhi Akh Girl  
(She Is a Girl)

Explanatory Note:-

Here in above quoted Kashmiri sentence the alien pronoun > "She", creates Psycho-Linguistic

irritation, therefore, does not make semantics harmony and concordance but same attitude is not found with the noun - Girl, though this too is alien but its insertion does not create any Psycho-Linguistic irritation. This means one can borrow innumerable number of Nouns But not Pronoun.

2.) "Alien Post Position":-

Kashmiri > Yi Dvod Chhu for Rahman  
(This milk is for Rahman)

Explanatory Note:-

Here, in the above quoted Kashmiri sentence the alien post positioning 'For' is creating Psycho-Linguistic irritation and does not make a natural familiarity with the corresponding nature of the sentence.

3.) "Alien Auxiliary":-

Kashmiri > "Yi Kuur is Khuubsuurat"  
(This girl is beautiful)

Explanatory Note:-

Here, in the above quoted Kashmiri sentence the Alien Auxiliary verb 'Is' is creating irritation and concordance is almost missing in it.

4.) "Alien Principle Verb":-

Kashmiri > Su Chhu Gaam Has Gone  
(He has gone to village)

Explanatory Note:-

Here too, in above quoted Kashmiri sentence the alien principle verb 'has gone' does not correlate with the Kashmiri syntax thus indicating Psycho-Linguistic irritation and nature of the sentence has become almost crippled.

The syntax sequence is firmly considered non-amendable constitution of any language, as far as the science of language is considered, it is the final fulfilment of the sense communicating representation of any language. The continuous chain and magnitude of the topic and subject matter leads us to various meaningful branches of

59. Panini : Ashtaadhyaayee : Dhatu-Paath

60. C. D. Buck : Selected Synonyms, page - 34

61. ibid : page - 202.

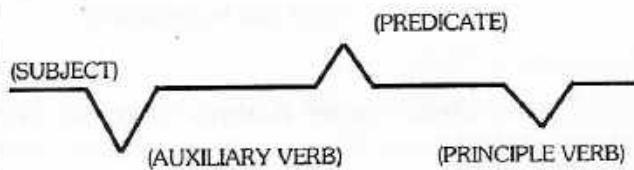
62. C. D. Buck : Selected Synonyms, page - 251.

knowledge, each language, according to its linguistic constitution and the grammatical sequence makes it suitable concordance of the proper use of the subject, predicate, preposition or post position, principle verb, auxiliary verb and other related adjustments according to the nature of the language. Here, efforts are demonstrated to make it clear that the sequence travel of the Kashmiri syntax and Shina-Dard varies, in their flow therefore, Sir Grierson's so called claim that the Kashmiri is the progeny of Shina-Dard proves a mere mirage.

1) **Kashmiri Syntax: -**

Raheem Chhu Bata Khevaan  
(Raheem is rice eating)

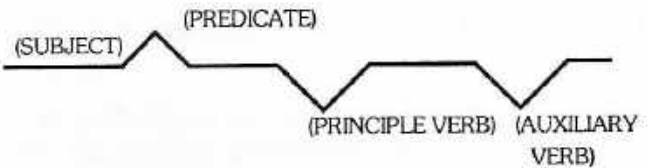
The graphic demarcation of Kashmiri Syntax



2) **Shina-Dard Syntax:-**

Raheem Vai Khaa Huun  
(Raheem rice eating is)

The graphic demarcation of Shina-Dard Syntax



In Kashmiri, composing syntax, the subject comes first, and then the placement immediately comes of the Auxiliary Verb, then comes the predicate and last of all comes the Principle Verb. Same systematic sequence is demonstrated in graphic demarcation, while in Shina-Dard, as usual, the subject comes first, then the placement comes of the predicate and the Principle Verb and last of all comes the placement of the Auxiliary Verb. On the same syntax formation George Morgenstirne has suggested that the Shina-Dard is more akin to Hindustani rather than to Kashmiri.

The author retired as Prof. of Hindi in Kashmir University. He is an authority on the Diachronic study of Kashmiri Language as well as on Anthro-po-Religious Study of Ancient Kashmir.  
Mailing Address : 82-Sathoo Payeen, Srinagar  
Tel : 2451819

## PERSIAN TRANSLATIONS OF SANSKRIT WORKS AND CONTRIBUTIONS FROM KASHMIR

Prof Som Nath Dhar

Indian missionaries, including Kashmiris who visited China carried Sanskrit and Pali manuscripts with them and translated them into Chinese. Through scholars and travellers, Sanskrit also reached Indo-China, Siam, Malaysia, Java, etc., where it percolated into the local languages often leaving a lasting impression.

As the present writer found in Malaysia, while learning Malay (basically the same language as Indonesian), the 'queen' is called 'permeisuri' in Malay, the king's palace is 'Istana' (Skt. *Sthan*), the 'prime minister' is 'perdhana menteri', and so on. Persian and Arabic words had, however, entered the vocabularies of these and Filipino and other languages of the region by the 14th century A.D. Contrary to popular belief, Sanskrit wasn't suppressed in India, when Persian became the *lingua franca* with the ascendancy of the Muslim Sultans followed by the Moghuls.

The first Iranian scholar to interpret the culture and sciences of India was Abu-Rihan Mohammed, familiarly known as Al-Biruni, who wrote his celebrated *Indica* about a thousand years ago. This was an encyclopaedic work on Indian religion, philosophy, mathematics etc. Al-Biruni a foreigner was equally at home in Sanskrit and Greek-quoting often from the *Bhagwad Gita* and other Sanskrit works. At this point of time, Persian had evolved in Iran from Pahlavi, as a result of the impact of the Arabic, then the language of the learned and the elite. The age of Persian literature had been hailed with Perdowski's famous epic *Shah Nama* (or Book of Kings), and translations of Arabic commentaries. Al-Biruni was followed by a host of Persian-knowing Muslims and other scholars who played a pioneering role in preserving and propagating significant Sanskrit works, through translating them into Persian after it had practically

become the official language of India - including important states like Kashmir.

These translations speak about the broad-mindedness of the Muslim scholars, and the Mughal emperors, from Akbar to Aurangzeb. Muslim savants, poets and learned men migrated in large numbers to India from Iran and Central Asia. For the Muslim and Hindu men of learning, Punjab, Kashmir, Sind and Delhi provided a meeting ground as they delved into the scriptures, classics and books of learning of each other. Muslim mysticism (Sufism) and the Hindu Vedanta discovered parallelism, even similarities that existed between their respective doctrines, that grew through the confluence of the two streams. Though the Muslim intellectuals were attracted to Hinduism and were desirous of probing into its vast knowledge and mysteries, they found that the important works on Hindu culture, religion and philosophy were preserved in Sanskrit, the ancient language, which was like Latin to them. So the Muslims plunged into study of Sanskrit with the assistance of learned Brahmins and latter (as in Kashmir) we took to Persian, thus improving their knowledge of Muslim thought and culture.

The Persian translations of Sanskrit works are legion. Some of the prominent titles are mentioned here.

Not many Sanskrit works were translated into Persian before Akbar. It was probably under Feroz Shah Tughlak (1351-1388 A.D.) that the translation of Sanskrit works was started under official patronage. In 1370 A.D. when Feroz Shah went to Nagarkot, he found 1300 Sanskrit manuscripts. Scholars were assigned to translate some of them. Izzud-din Khalid Khani translated a Sanskrit work on astronomy under the title *Dal'il-*

e-Firuzshahi. Among other works, *Brahatsamhita* of Varahamihira was translated by Abdul Azizi Shams Bahainuri. The *Astangs-Hridaya* of Veghata was translated into Persian in the reign of Sultan Muhammed Shah Bahmani (1463-1482) and in tribute to him was entitled *Tibb-i-Mahmudshahi*. *Hitopdesha* was also probably translated in his time.

The Golden era of Persian translations of Sanskrit works is the age of Akbar, when practically every significant branch of Sanskrit learning was tackled for translation. Akbar employed the best brains of the day for the stupendous task, whose range included the *Mahabharata*, the *Ramayana* the *Bhagwad Gita* 'Kalhana' *Rajatarangini*. *Katha-Sarita-Sagara* by Somadeva (also from Kashmir) *Simhasana*, *Dwatrimika*, etc.

The learned Pandits of the day assisted their Muslim colleagues in a kind of state forum, the first of its kind in India. Akbar commissioned his courtier, Krishna Das to compile a Persian Sanskrit dictionary. The greatest achievement was the complete Persian translation of the *Mahabharata* accomplished by a board of Muslim and Hindu scholars, under the able supervision of Abdu Fazl : it was entitled *Razamnameh*, and is the only complete Persian work of the great Indian epic. That the *Bhagwad Gita* is the nectar out of the epic was well realised by Akbar, who asked Faizi to undertake its translation. In this century Bakshi Dina Nath of Jammu translated it into Persian verse form.

The best specimens of interpretative translations of philosophical works were composed by Dara Shukoh; his greatest achievement being the translations of *Upanishads* under the title, *Sirr-yi-Asrar*. The work was completed in 1657 A.D., a year before his tragic end.

It was during the long reign of Aurangzeb that the

first translation of a book on Hindu law was made, the book being *Nitaksara* of Vijnansavara. Sanskrit books dealing with history, medicine, music, arithmetic, poetics, fine arts, etc. were also translated into Persian, thus enriching Indo-Persian literature. The famous *Rajatarangini* of Kalhana, the well known 12th century poet-historian of Kashmir, was translated by Mulla Ahmed at the instance of Sultan Zain-ul-Abidin (1420-1470 A.D.) of Kashmir. Mulla Ahmed also translated the *Mahabharata*. Likewise, Bodhi Bhatt translated several Sanskrit works into Persian. It was in the Sultan's time that Persian became the language of the court, but his court was adorned with eminent Sanskrit scholars, along with Persian and Arabic literateurs, poets and historians.

Emperor Akbar - nearly two centuries later commissioned Mullah Shah Mohammad to translate the *Rajatarangini*. In 1617 A.D., Jahangir had an abridged edition of the chronicle done by Haider Malik Banwali Das Wali translated *Raja Wali* a chronological history of Hindu Kings from Yudhistara to the time of Shahab-ud-din Gori.

The first collection of Indian tales to have been translated into Pahjavi is the celebrated *Panchtantra*. Rudaki, the Chaucer of Persian poetry, rendered it into verse form. An abridged prose translation of the *Katha-Sarita Sagar* by Somadeva, another famed collection of stories was done by Faizi, the poet Laureate of Akhbar. *Singhasan Batisi* (also called *Simhasana Dwatrimika*), or the "Thirty-two stories about Kingship told to King Vikramaditya" was translated into Persian by as many as 11 writers.

The vogue of translation of Sanskrit classic into Persian has continued to this day. The drama of Kalidasa, *Shakuntalam*, was translated by Prof. Ali Asghar Hekmat, a former Ambassador of Iran to India. In verse form Dr. S. A. Raza Jalali Nami recently compiled the Persian translation of the *Rig Veda*.

The author is a diplomat and a prolific writer.

Mailing address : C1, Pamposh Enclave, New Delhi 110048.

Reproduced from "Kashmir Pandits : A cultural heritage: Edited by Prof. S. Bhatt

## SOMETHING WENT WRONG

PADMA SACHDEV

There was a gunshot,  
The pigeons flew,  
the letters were a pell-mell,  
the silence of anger happened,  
the writing moments vanished,  
the honeyed words dangled in the air,  
the letters did not reach the goal,  
love changed into junk.

A child shaped a paper boat,  
pushed it into the river,  
and  
swam after it.  
The liquid boat sank,  
a pigeon flew over it,  
the moments dropped on  
distant places  
and  
became years.

It was a question  
of the age,  
of the fragment of life.

I can't even smell the answer,  
Waste!  
Waste!  
Something went wrong.

The poetry has been translated by Rakesh Khajuria. The poet is one of the best known writers of Dogri. She is a Sahitya Academy Winner.  
Reproduced from 'Devika'

With Best Compliments From :-

## **HI-SPEED CARRIERS**

3, Hide Lane, Territi Bazar  
Kolkata - 700 012  
Phone : 22370106/22376649



## MOTHER OF MODERN DOGRI POETRY A LITERARY PROFILE OF PADMA SACHDEV

SHIVANATH

Padma Sachdev is a charming, delightful person, full of bubbling liveliness, home-spun fun and laughter (rather loud for more refined ears). She is also a loveable person with the homely qualities of a good housewife, an excellent cook, an entertaining hostess and an interesting talker - hugging attention all the time. She is a successful writer with a wide readership among a certain class. All these mutually supportive elements combined with an irrepressible lust for life, a positive attitude, strong will power, tremendous energy and single-minded commitment to achieve, to carve out a name for herself have enabled her to survive three serious setbacks to her health, and yet produce a sizeable amount of literature. Writing both in her mother tongue Dogri and the national language Hindi, she has to her credit six collections of Dogri poetry, eight books of Hindi prose including two novels, one collection of short stories, an autobiography, a travelogue and more than half a dozen translations. She also writes an occasional article in Hindi for newspapers and journals. She is quite an achiever with several awards like the Sahitya Academi Award at the young age of thirty for her first collection of Dogri poetry, Soviet Land Nehru Award, Hindi Academy Puraskar, U.P. Hindi Academy Puraskar, Raja Ram Mohan Roy Puraskar, Joshua Poetry Award, and the Jammu & Kashmir Government's Robe of Honour.

Padma was born in Jammu in 1940. Being the eldest of three children of Professor Jai Dev Badu, a Sanskrit scholar who became the victim of India's Partition in 1947, she started her education in the primary school of her ancestral village Purmandal, situated on the banks of the sacred stream Devaka celebrated in *Agni Purana*, about 39 km to the north-east of Jammu. She grew up memorising and reciting Sanskrit *slokas* and Hindi couplets on her father's knees at the age of four or five, and later, singing Dogri folk songs with local groups of women to the accompaniment of *dholak* and composing simple verses on the pattern of Dogri folk songs.

While studying in first year college, she became the first poetess of Dogri when she shared the stage with established Dogri poets and recited a song composed by her in a *kavi sammelan* at Jammu before a large and distinguished audience, including the chief minister of Jammu and Kashmir state. The song was published next morning in a local Urdu paper *Sandesh* edited by Ved Pal Deep, a prominent Dogri poet, twelve years senior to her. They fell in love with each other and got married against the objections of relatives on both sides. Padma was at the romantic age of 16 then. A few months later she suffered the first bout of her serious illness -tuberculosis of the intestines - and had to remain in a hospital at Srinagar for about three years. But she had already made a name for herself with her poem *Raja Diyan Mandiyan* written at the age of 14. It is a remarkable poem from the pen of a girl so young, for its craftsmanship, content, tone and texture. It voices the feelings of the oppressed and the exploited poor, symbolised by an old woman, against the inhumanity and insensitivity of the powerful. The poem has been included in almost all the anthologies of Dogri poetry and occupies an important place in the repertoire of Padma's works. This poem and seven smaller pieces of her verse appeared in print for the first time in a selection of Dogri poetry of the most promising young poets titled *Madhukan* published by the J & K Academy of Art, Culture and Languages in 1959. Its editor Prof. Ram Nath Shastri commented on her spirit of revolt, courage, sensitivity, intensity of experience and sweetness of language.

After recovery from her illness, Padma returned to Jammu, and worked as a staff artist with Radio Kashmir, Jammu. Soon after, she separated from her husband. This step alienated her from the conservative middle class society of Jammu and she lost her job. With a letter from Bakshi Ghulam Mohammed, the then Chief Minister of Jammu and Kashmir, addressed to the Director General

of All India Radio Delhi, she came to Delhi and got employed as a Dogri newsreader. In due course she got married to a long time friend Surinder Singh, a famous singer of Hindustani classical music.

In 1969 Padma Sachdev published her first collection of poems with an introduction by a stalwart among Hindi poets, Ram Dhari Singh Dinkar. He wrote: "*Padma ki kavita sun kar mujhe laga mein apni kalam phaink doon kyonki jo batein Padma kahati hai, wahi asli kavita hai*". (Reading the poems of Padma, I felt I should throwaway my pen because the things Padma says is real poetry.) The book got her the Sahitya Academy Award. Thereafter she has published five more collections of her poems at regular intervals - *Tawi Te Chanhaan* in 1976, *Nehriyan Galiyan* in 1982, *Pota Pota Nimbal* in 1987, *Uttarbaihni* in 1992 and *Tainthiyaan* in 1999. The titles of her books are tell-tale, symbolic and significant. They reflect her predominant moods and concerns of the moment *Meri Kavita*, *Mere Geet* sounds like *My Toys*, *My Dolls* with a sense of childlike pride of possessiveness of knick-knacks. The poetic pieces here are soaked in feminine sentiments of a young Dogra girl -nostalgic reminiscences of childhood days, anxieties of budding youth, feelings of a girl married far away, desire for motherhood, yearning for and love of the soil, love for Dogri, Dogra way of life and flora and fauna of Duggar.

*Tawi Te Chanhaan* in two parts contains two type of poems, rhymed and unrhymed, also of two rivers- one of Dogri feminine sensibility symbolised by the river Tawi, ancient Taushi, *Suryaputri*, daughter of the sun on whose bank, Jammu is situated and the other, Chenab epitomising male Punjabi consciousness full of vigour and passion, and associated with romantic tales like those of Sohni Mahiwal. Here one notices maturing of love with melancholic shades.

The mood of *Nehriyan Galiyaan* (Dark Lanes) is one of introspection, some disenchantment, irrepressible yearning and also a certain concern for environment. In *Pota Pota Nimbal*, the poetess looks at the sky slowly clearing up, the clouds being lifted by the finger tips of some invisible hand and

she looks at the sea with rivers losing their identity and merging with it. There is self exploration in some of the poems here, revealing the development of new dimension in sensibility, a mystic awareness and a certain reaching out to something 'beyond the sphere of our sorrow'.

In my view, the book contains some of her best poems. There are three types of poems in this collection — one, poems in the romantic mould emerging naturally out of a sensitive feminine sensibility deeply rooted in her native Dogri soil-love and yearning, held taut in silence and suffering, stirring pain and nostalgia for vignettes of Dogri life in the hills of Shivalik, celebration of beauty of nature, all bathed in emotional intensity and etched in memorable imagery. The sea is a surge of tears held in a woman's eyes, the moon is a silver nose-ring quivering in the sky, the evening is a daughter-in-law with whom the night slowly descending a mountain trail stops with, and midnight is the time when moonlight is held in the embrace of the clouds.

The second category of poems shows the poet's concern for environment and humanity-snows of the Himalayas, Shiva's abode covered with drops of red blood and enemies of humanity spreading poisonous particles over the Dal Lake, on the pine needles and in the eyes of Nargis flowers. The poems with a mystic element reveal a yearning for the finite to become infinite, of the drop to become the ocean, a longing to die for a while in the beauty of the evening star, a desire to fill the emptiness within with the splendour of a flaming tree.

Her last two books of poetry - *Uttarbaihni* and *Tainthiyaan* - came after she had suffered the second serious setback to her health. They are a mixed bag-some good lines, some weak lines. The quality of her work here seems to have suffered; perhaps her health has had something to do with it or her preoccupation with output in diverse fields-Hindi journalism, Hindi literature, translation and writing in Dogri.

All in All, Padma Sachdev has won a distinct place for herself and for Dogri poetry on the Indian literary scene.

A Padmasri, Padmasachdev is recipient of many awards including Sahitya Academy Award.  
Reproduced from Manushi, Issue 123.

## PETALS OF THE LOTUS

BIMLA RAINA

Everybody fled,  
none returned.  
Don't think you are to stay here  
care for the fall amid spring.

Uproot the attachment to all,  
don't feel drawn to weave the webs.  
Dark death will whisk you away,  
don't claim that you own any coffers.

We are neither alive nor dead,  
no deeds come to the fore.  
Own the means that ferry us-  
which will guard us.

Adjust the ears to see and fix the eyes to listen  
to know where the divine melody rings from.  
Share it with none and awake,  
then alone wisdom shall dawn.

Don't heap nervous *mouns* or rigid penances,  
in advanced age one cannot change.  
Deadened, and then to die is to lose the self,  
dying alive keeps one fresh.

He who bears live coal and  
pounds his ego,  
will draw nectar from above  
and realise with ease.

Entering through the divine, enrapturing within,  
plunging deep into the universe,  
ascending the steps to the stream,  
encompassing the divine Rainbow.

Diving and moving deep down within,  
severing all and swilling the dross,  
perched and shining inside the soul,  
nothing will be left except the fusion.

Manifested by manifestation and then into hiding,  
setting the state of wakefulness off  
embedded in the self,  
offering florals to the self.

Youth saw me busy in this and that  
I moved unmindful of ultimate reality,  
woke up on the day of reckoning  
and found rendered just amid complacency.

Justice is confined to humans,  
animals get butchered;  
the innocent mute,  
who weave the shawl, are fleeced.

The sound set me thinking,  
it revealed to me truth,  
carved indelibly on my mind,  
getting disarrayed left me dazed.

Concentrating on the word,  
I fathomed depths with illumination.  
Identifying myself, I mused joyously in its beauty,  
thus shone my gems of bliss.

When the spouses will thus ponder,  
Shiva and Shakti, they consider each other.  
Comforts and bliss will never dwindle,  
such phenomenon alone is  
flowers and incense and perfume.

I took all the moments as auspicious,  
day and night I merged thus,  
found him close to the self,  
never did I consider him separate.

Hoarding wealth is destruction,  
don't lean towards this practice.  
Feed the starving,  
the stocks will never exhaust.

Bhakti is not sold in a shop,  
spend all.  
It emerges and kindles the inside,  
the self needs to rise with agony and awe.

You hoard gold and wealth and treasures,  
how will you give a slip to death?  
Victuals and eatables you may garner,  
how will you overcome the end of the breath?

Attain purity at Trikuta,  
there lies the great fountainhead of Shakti.  
It turns all baser elements into gold  
ascend and greet effulgence.

The stream of nectar flows endlessly,  
the drink of the gods trickles.  
Luminosity radiates the effulgence,  
enthroned on the lotus is the pair.

The awakened illumined the hidden cave,  
the subtle appeared brilliant.  
Donning a purified instar,  
falling into silence, I drank nectar in no time.

Hamsivera and Hamseverie became my learners,  
Hamsas enlightened and made me conversant  
throughout,  
moulding all my atom, I became a rhythm,  
soon I found myself lifted in the Absolute.

He who sheds off sleep, casts off body,  
fastens his tongue to his roof,  
restrains garbage through gullet,  
can sip soma.

Pass on pearls into airy threads,  
be alert so that no thread gives in,

tune the strings of your inner instrument,  
mountains will not block the path.

Nothing will exist,  
neither sunshine nor storm,  
doom will end worlds,  
none will exist save the Supreme Being.

Wealth will not perpetuate,  
neither the shopkeeper nor the shop will remain,  
give with pure conscience the grain,  
the granary alone will last.

Don't be lured by anything,  
suppress the craving,  
waver not, catch hold of Him,  
the desert will bloom into blossoms.

Deem everything illusion,  
don't be glued to it.  
Consider your frame false,  
amid such thoughts be one with Shiva.

Don't drape your self with brocade and silk,  
why are you an epicurean,  
life will be blown out, all will be topsy-turvy,  
fire and ash alone will remain as food.

*Translated from Kashmiri by T.N. Hangloo.*

The poetess is well known and is held in high acclaim for her contribution to Kashmiri poetry.

Mailing address : 11 B/B Gandhi Nagar, Jammu 180003

Tel : 2432306

## SARSHAR : THE GREAT URDU NOVELIST FROM KASHMIR

A. N. D. HAKSAR

Kashmir has a long history of people travelling out of the beautiful vale to the plains below in search of livelihood, fortune and fame. The process was doubtless aided by the characteristic spirit of adaptability and adjustment to new surroundings of these people and their tradition of learning.

Thus one finds the Kashmiri poet Bilhana in 11th century Kamataka, at the court of king Vikramanka whose biography, he composed apart from writing some remarkable love poems. A century later another poet, Jayanaka, was in Delhi eulogizing, in a little known epic, the early victories of Prithviraj Chauhan.

The professional medium of these writers was Sanskrit, the elite language of the time. When it gave way to Persian in succeeding centuries, Kashmiris also took to the new language. A good example of such works is the now forgotten Tarikh-i-Kashmir of Narain Kaul Aziz, based on Kalhana's old history in Sanskrit.

The Kashmiri emigration to the plains increased from the 18th century onwards, with many relocating in Punjab, Delhi and the present Uttar Pradesh. In the culture, which they encountered there, Persian was declining and Urdu emerging gradually as the language of literature and educated social intercourse, specially from the 19th century. It was not long before the migrants adjusted to the new environment, and acquired such proficiency in its language that they soon began to enrich it with their own literary creations.

The history of the contribution of Kashmiri pandits to Urdu literature still remains to be written. Perhaps the only work existing in this field is the poetic anthology Bahar-i-Gulshan Kashmir, which now deserves a transliteration into Hindi to make it more accessible to present day readers. This would acquaint them with once celebrated poets like Daya Shankar Kaul "Naseem" and Brij Narain Chakbast. But a greater contribution was that of Ratan Nath Dar "Sarshar", a pioneer of the Urdu novel and the subject of this small essay Sarshar is

acknowledged as the second novelist of Urdu, and a major stylist of its prose. His novel Fasana-i-Azad (The Tale of Azad) was written in 1878-79. It became a rage at the time and remained popular for long afterwards. Nazir Ahmad's Miratul Uroos (A Mirror for the Bride) preceded it by a few years but, with its didactic emphasis on social reform, never attained the same success and celebrity.

"Sarshar long held the field as our humourist par excellence", writes Muhammad Sadiq, the modern historian of Urdu literature. "He is a bohemian who is also a reformer, a realist who is also at home with the proprieties of old romance". He was a master of the stylish spoken language of Lucknow, providing a bridge between the twin streams of Urdu and Hindi writing which later drifted apart. The great Hindi novelist Prem Chand acknowledged Sarshar's influence on his own work and also produced an abridged version of the latter's novel entitled Azad Katha. Sarshar was born about 1842 in a respected Kashmiri pandit family settled in Lucknow. The city was at that time still the capital of the Nawabs of Oudh. Exposed to nawabi culture and language since childhood, Sarshar also studied English at the Canning College and began life as a teacher. Making his initial mark with Urdu translations of English texts, he first came to public notice in 1878 on appointment as editor, of the newly started Lucknow journal 'Avadh Akhbar' an office he held for the next 15 years.

Fasana-i-Azad first appeared in the new journal in serialized form and made both the writer and the paper famous. This novel unfolded before readers, in Sadiq's words, "a teeming world of men and women of all sorts, the effete nawabs and their retainers, drunkards, opium-eaters, thieves, idlers, doctors, quacks, pundits, ascetics, beggars, dancing girls, dervishes, fools, wrestlers, swash-bucklers and adventurers...with the tang and savour of life, and an air of verisimilitude obtained by local colour and a reproduction of the language peculiar to those people". In the course of serialization, Sarshar introduced a new feature, sending his hero Azad

to Europe where he helped fellow-Muslim Turks in their war with Russia, and also had many romantic adventures. This made him, together with his comic counterfoil Khoji, even more popular at home.

Sarshar also translated historical and political works from English, produced several other novels, and made Urdu abridgements of the Arabian Nights and the tales of Don Quixote. An early champion of women's rights, he also wrote extensively on social subjects. In 1894 he attended the Indian National Congress session in Madras, and

thereafter shifted to Hyderabad, where he spent the remaining years of his life, publishing a literary journal under the patronage of the Nizam and his minister Maharaja Kishan Prasad. He passed away there in his 56th year. Apart from Prem Chand's rendition of his once famous novel, little of Sarshar is known in modern India. The single account in English of his life and work was produced at the University of London, but could find a publisher only in Pakistan. It is time that this great Kashmiri pioneer of modern Urdu literature receives due recognition in his own country.

The author a retired diplomat is a scholar of repute with an indepth knowledge of Sanskrit as well.  
Mailing address : D 40 Sector 30 Noida,  
Tel : 2852-5905, email : priti\_haksar@hotmail.com

## SYMPHONY

DINA NATH NADIM,

They placed a lyre in front of me.  
I stared at it.  
My look awoke the strings  
to a soft and gentle tune.  
The sweet melody said : 'Come.'  
The waters flounced out of the spring.  
A gentle wind fanned me.  
The symphony said : 'Come.'  
'Where ?'  
'Become a singing bird.'  
'I can't sing now.'  
'You pretender. Don't tremble. Come.'  
'My longing is weary.'  
'The goal is in front of you.'  
'Is this the road to love ?'  
'The caravan is moving. Come.'

The late poet was the recipient of the 1986 Sahitya Academy award, He remains one of the outstanding modern Kashmiri poets.  
Reproduced from 'The Devika', (Govt. College Boys, Udhampur)  
Translated by Indu Bhat

## KASHMIRI — THE FRAGRANT LANGUAGE OF LOVE

RAJIV SAPRU

According to the 1971 census, Kashmiri is spoken mainly in Jammu and Kashmir by about 2.5 million people, being one of the Indo-Iranian languages of the Union of India. It has been nourished by both Sanskrit and Persian literary traditions over centuries. Early Kashmiri literature shows leanings towards mystic and spiritual subjects. Apart from compositions in the mystic vein on Brahmanical (Shaivite) and Islamic (Sufi) themes, Kashmiri is particularly rich in short lyrics on life and nature. There are also a large number of long poems in Kashmiri, both of Sanskrit and Persian inspiration.

During the period of the first thousand years after Christ, Kashmiri scholars made important contributions to Sanskrit literature. Damodara, Abhinavagupta, Kalhana, Bilhana and others are pre-eminent in the history of Sanskrit literature. Kashmir also developed its Trika system of Shaiva Tantric philosophy which had points of contact with the Shaiva Siddhanta of Tamil Nadu.

The history of Kashmiri language may be divided into the following three broad periods :

- 1) Old Kashmiri from A.D. 1200 to 1500;
- 2) Middle Kashmiri from A.D. 1500 to 1800;
- 3) New or Modern Kashmiri after A.D. 1800.

### OLD KASHMIRI : A.D. 1200 - 1500

The earliest compositions so far available in Kashmiri would appear to be the ninety-four four-line stanzas found in a Sanskrit work called the MAHANAYA PRAKASA by Sitikantha Acharya. The subject matter of their verses is highly abstruse, dealing with the Shaiva Tantric philosophy as current in Kashmir as its most popular faith, and it belongs to the period of religion and thought of the times of Abhinavagupta and his followers. It is even more ancient than the language of the poems of Lall Ded of the fourteenth century as preserved in old manuscripts. Another work of unknown date, the CHUMMA-SAMPRADAYA of seventy four verses is similar in language and subject matter,

also belonging to the age of MAHANAYA PRAKASA.

These two works give us the oldest specimens of Kashmiri and in all likelihood belong to a period before A.D. 1300. Next in the fourteenth century there was a Shaiva woman saint by name of Lall Ded whose compositions in modern Kashmiri form were well received by both Hindus and Muslims and represent the oldest specimens of Kashmiri which continue to the present times by oral tradition. Lall Ded was born in A.D. 1335 during the rule of the last Hindu king of Kashmir, Udayana Deva and she passed away sometime between A.D. 1383 and 1386. She had an unhappy married life and became a SANYASINI moving about the countryside and singing her little poems of mystic perception of Shiva—the Supreme. Lall Ded met Shah Hamdani the first great Sufi saint and preacher of Islam in Kashmiri and they were naturally appreciative of each other's mystic qualities. Kashmiri Muslims consider her to have been converted to Islam by this contact with Shah Hamdani and she is described by them as Lall ARIFA while the Hindus call her Lalla YOGESHWARI.

Following Lall Ded another great mystic poet, a Muslim saint named Sheikh Nooruddin (1377 - 1440) — called NANDA RISHI by the Hindus emerged on the scene. He was held in great respect by both Hindus and Muslims and became a sort of patron-saint for Kashmiri Muslims. His verses and sayings known as SHRUKS give expression to his profound faith in and love for God. These verses have been collected in the form of a book called RISHINAMA or NURNAMA. Both Lall Ded and Nuruddin speak a common idiom and make a fervent appeal for human brotherhood, social equality and spiritual oneness cutting across all dogma, caste and creed.

Art and literature flourished in Kashmir to a great extent in the fifteenth century under the patronage of some of its most enlightened rulers, ZAIN-UL-ABIDIN (1420 - 70). A liberal, Zain-ul-Abidin knew both Sanskrit and Persian and encouraged the growth of literature in these languages. Besides

others poets and writers in these two languages, in Kashmir also attended his court. Prominent among the poets of his court who wrote in Kashmir are : UTTHASOMA, YODHABHATTA and BHATTA AVATARA. The fifteenth century saw the transformation of the Kashmiri people in an atmosphere of Sufistic Islam, which was not iconoclastic but was appreciative of the current Brahmanical Shaiva mysticism of Kashmir, into a predominantly Muslim people. The language, as it can be expected, began to undergo very great changes during this first period of Kashmiri literature and was gradually moving towards Modern Kashmiri.

### MIDDLE KASHMIRI PERIOD 1500 - 1800

During the first half of the sixteenth century Kashmir was ruled by descendents of ZAIN-UL-ABIDIN. From A.D. 1555, four Muslim Sultans of the Chak dynasty ruled over Kashmir upto A.D. 1586 when Kashmir came under the Mughals being conquered by Akbar.

The period from A.D. 1586 to A.D. 1748 is known as the Mughal period in the medieval history of Kashmir. Finally from A.D. 1748, when Kashmir was conquered by the Afghans under Ahmad Shah Abdali, begins the Afghan period of Kashmir, which comes down to about A.D. 1820, by which time the Modern Period had started in Kashmir's literacy history.

During the middle Kashmiri period continuous development of the Kashmiri language and literature occurred but it came largely under the shadow of Persian which replaced Sanskrit for the mass of the Kashmiri people. The Muslim religion also became fully established but the tendency to bring about a harmony of Hindu thought and Sufism continued, both among the upper classes and among the masses.

A remarkable poetess Habba Khatoon (1551 - 1606) enriched the literature of her time, ushering in a new era of creative literary activity. She was both a singer and composer and coined popular lyrics in Kashmiri known as LOL (songs of yearning). Her first marriage to an ordinary villager was unhappy. Later, Yusuf Shah Chak, Sultan of Kashmir (1579 - 86) had her divorced and married her. After the conquest of Kashmir by Akbar, Yusuf Shah was taken away from Kashmir and never allowed to return with the result that Habba

Khatoon passed the rest of her life in separation from her beloved husband for about twenty years, living virtually like a recluse. She is one of the most popular Kashmiri poetesses and her exquisite lyrics of love and life are amongst the best that Kashmiri literature has to its credit.

The Mughal and Afghan periods witnessed a few poets of merit—Khwaja Habibullah Naushakri wrote a series of beautiful lyric poems in Kashmiri. The Hindu poet Sahib Kaul who lived during the time of Emperor Jahangir wrote the KRISHNA-AVATARA and JANAM CHARITA both on Hindu Puranic themes. Poetess Rupabhavani (1624 - 1720) wrote a number of religious poems and her language was highly Sanskritized. Also Mulla Fakir who died in the last years of the eighteenth century composed beautiful songs in Kashmiri.

Aranimal, another great Kashmiri poetess of love lyrics lived during the second half of the eighteenth century. She was the wife of Munshi Bhavanidas Kachru, a Kashmiri Brahmin, himself a distinguished Persian scholar and writer. As was the story of Lall Ded and Habba Khatoon Aranimal too had a miserable married life. Deserted by her husband, she poured forth her heart in a series of poignant and exquisite poems of love in Kashmiri. These poems are among the most popular and universal compositions in the language. Aranimal spent her life of frustration in composing her beautiful poems of love and on the beauty of nature. Her love lyrics with their profound yearning for her husband and charming imagery and language filled with the beauty and the fragrance of flowers resemble similar lyrics of Habba Khatoon and a few others by other poets of Kashmir. These form some of the most exquisite flowers in the garden of Indian poetry, comparable with the finest love poems in any language.

The eighteenth century saw another great Hindu poet in Kashmiri—PRAKASHARAMA (also known as DIVAKARAPRAKASHA BHATTA) contemporary of RAJA SUKHAJIVANA MALLA a Hindu Governor of Kashmir under the Afghans around A.D. 1760. PRAKASHARAMA wrote the Ramayana in Kashmiri known as RAMAVATARA CHARITA with a sequel LAVAKUSHA CHARITA. It consists of 1,786 stanzas, some in the two-line Persian HAZAJ meter and the rest in the native four-line accented meter of Kashmiri. Another religio-philosophical work in Kashmiri



verse, SAMSARA-MAYA-MOHAJALA-SUKHA-DUKHA-CHARITA by Gangaprasad, who wrote during the early years of the nineteenth century, belong to this period. MIR ABDULLAH BAIHAQI composed a volume of narrative poems known as KOSHIR-AQAID besides a religious poem, WAQAYAH MUKTASAR.

During the eighteenth century and the early part of the nineteenth century a number of Kashmiri poets wrote in imitation of Persian MASNAVIS (narrative poems) and also adopted many of the Persian classics into Kashmiri. Thus, the Arabic and Persian love stories of YUSUF-ZULAIKHA, KHUSRO-SHIRIN and LAILA-MAJNU became completely accepted and naturalized in Kashmiri literature.

#### **MODERN KASHMIRI PERIOD :** **Since 1800 A.D.**

In 1819, the Sikhs under Ranjit Singh of Lahore conquered Kashmir from the Afghans and ended Afghan rule which had begun in 1748. The period of Afghan domination was a nightmare for the Kashmiri people since the Afghan governors from Kabul came only to plunder money and oppress the people.

The intervention of Sikhs from Punjab who had grown into a strong power was sought by many in Kashmir, particularly the Hindus and Kashmir soon became a part of the Sikh state, being administered by Governors from Lahore upto the year 1848. As a result of this linkup between Srinagar and Lahore, Persian language continued its influence on Kashmir as before, as Persian was also the official language with the Sikhs. In 1848 Jammu and Kashmir became one state under the rule of the Dogra Rajput dynasty from Jammu and the Hindus of Kashmir found themselves in a better situation than before.

The Modern period of Kashmir starts from the beginning of the nineteenth century with the establishment of Sikh rule. Gradually influences of Urdu and then English came into play in the evolution of Kashmiri literature and new ideas and new styles in thought and letters became slowly established. The Modern period of Kashmiri literature may be divided into three broad sub-periods or stages. The first stage, roughly from 1800 to 1880 was dominated by the Muslim poet Mahmud Gami and by the Hindu poet Parmanand.

This period may be described as a Classic Age for Modern Kashmiri as a number of fine works under Persian and Sanskrit influence and inspiration were composed by both Hindu and Muslim poets who were held in esteem as the masters of Modern Kashmiri literature during the nineteenth century. The second stage of the period from 1880 - 1913 came to an end with the death of one of the great poets of Modern Kashmiri, Wahhab Pare. This stage was comparatively barren in literature but masked by the influence of English and Urdu. European scholars like K.F. Burkhard and G. A. Grierson began an intensive study of the Kashmiri language, describing it fully and also treating it historically. Both scholars published a number of important Kashmiri texts — Grierson published four Kashmiri classics by Hindu writers and Burkhard brought out an edition of Mahmud Gami's romantic poem YUSUF-ZULAIKHA. The third stage in the Modern period of Kashmiri literature begins from 1913 onwards.

Pandit Nandaram alias Parmanand (1791-1879) is regarded as one of the greatest poets of Kashmir, influenced by both Lall Ded and Nuruddin. Parmanand wrote the LEELA lyrics. These lyrics are joyful devotional songs usually of Lord Krishna. The LEELA lyrics of Parmanand are remarkable for their beautiful melody, devotional fervour and spiritual conviction. Krishna Razdan, a disciple of Parmanand wrote in beautiful Kashmiri displaying skill in his descriptions of nature and creating a charming musical quality in his verses. His most important work is SHIVA PARINAYA in 1,915 four-line stanzas. Compared with his mentor Krishna Razdan's LEELA the lyrics are less convincing as mystical poetry but are more melodious and captivating.

Abdul Wahab Pare (1845-1913) was the best and the last Kashmiri writer of the second stage of the Modern period. He made an adaptation from Persian into Kashmiri of the SHAHNAMA of Firdausi and translated the AKBARNAMA, a historical work in Persian relating to the wars in Afghanistan. He also wrote a number of short stories, didactic as well as relating to love and composed a large number of smaller poems on various subjects as well. There were also a number of Sufi mystic poets like Qalandar Shah, Abdul Ahad Nazim, Mohiuddin Miskin, Khwaja Akram Rahman Dar and Moulvi Siddiqullah, who

translated the SIKANDARNAMA of the great Persian poet of the twelfth century, NIZAMI. There was also RAMAN BUTT who wrote a most popular tragi-comic morality, AKH NANDANA.

The third stage of the Modern period of Kashmiri literature was heralded by the poet Pirzadah Ghulam Ahmad Mahjur (1885-1952) who became famous as a poet of nationalism and national reconstruction before 1938 when there started a great nationalist movement in Kashmir. Mahjur has been in the forefront of Kashmiri literature and language and can very properly be described as the inaugurator of the new trends in Kashmiri literature. His poems are lyrical and patriotic as well as on political themes. The educated classes along with the masses, all sing songs composed by him. Contemporary Kashmiri poet and writer, Zinda Kaul, popularly known as MASTERJI said about Mahjur "Besides being very musical and correct in the matter of meter and rhyme, Mahjur is perhaps the first to introduce into Kashmiri the ideas of patriotism, human freedom, love of men and women, unity of Hindus and Muslims, dignity of work and respect for labour and nature, scenery, flowers etc." Mahjur's poems are immensely popular in Kashmir for their diverse appeal, some of them depicting in vivid colour the simple charms of women and maidens of Kashmir. Zinda Kaul (1884-1965), a social reformer and mystic introduced new rhyme schemes and rhythm patterns into Kashmiri.

Among others in Kashmiri literature during this stage was Nandalal Kaul, poet and dramatist who wrote a number of dramas adopting or translating from Hindi and Urdu. SATACH KAHWATH, RAAMUN RAJ, DAYALAL and PRAHLAD BHAGAT are among Nandalal's special dramas in Kashmiri. MANAJU ATTAR, another poet, made a Kashmiri verse translation of the BHAGWATA PURANA. Pandit Narayan Khar is another poet who has rendered the BHAGVAD GITA into Kashmiri.

#### POST INDEPENDENCE PERIOD

The most noteworthy poets of this period are

Abdul Ahmad Azad, Dinanath Nadim, Rahman Rahi, Amin Kamil, Ghulam Rasul Nazki, Abdul Haq Barq and Nur Mohammad Roshan besides 'PREMI', 'MAJBUR' and 'ALMAST'. Dinanath Nadim was a revolutionary in literature, sharply deviating from tradition and forcefully expressing his sympathy for the masses. His poems like 'YIRADA', 'BA GYAVNA AZ' and 'ZINDABAD SHYAMJI' breathe vigour into Kashmiri verse. In a symbolic opera BAMBUR YAMBARZAL (1953), Nadim has treated an old folk-tale of Kashmir in a modern way dealing with modern problems. Amin Kamil, Sahitya Akademi Award winner (1967) is an inspirer of the modern spirit through his compositions. His poems and ghazals have been collected in LAVA TA PRAVA (1965) and BEYI SUY PAN (1967).

Several symbolic operas have also been written by NUR MOHAMMAD ROSHAN, who like Dinanath Nadim and Kamil employed free verse. Based on a native folk-tale, the opera HIMAL TA NAGARAYA (1956) is a joint effort by Roshan and Nadim. Rahman Rahi, Sahitya Akademi Award winner (1962) is known for his collection of poems and ghazals NAUROZ-I-SABA which is an example of bold experimentation in poetic technique coupled with freshness of imagery. 'PREMI' essayed the various types of Kashmiri folk-poetry in a modern style giving a sympathetic view of the life of people and praising dignity of labour.

Motilal Kemmu is a powerful dramatist who introduced novelty into dramatic technique in his three popular dramas TRUNOV, MANGAY and MANJULI NIKA published in a single volume in 1969. Ali Mohammad Lone's historical play SUYYA won the Sahitya Academy Award in 1973 for its novelty of presentation and dramatic effect.

Kashmiris are aware of the beauty and fine qualities of their language and literature which is growing and it can be reasonably hoped that with the establishment of better conditions and peace in the valley, writers will gradually explore new fields of artistic expression. A sense of realism marks some of the writings of modern authors and this trend is expected to yield significant results.

The author has been Editor, Vitasta for a number of years.

Mailing Address : Flat 77, Kusum Apts., 11 Gurusaday Road, Kolkata 700 0019

Tel : 2247-4415/2247-5544

email : jyotisapru@lycos.com

## MY LOVE

ARNIMAL

My love,  
playmate in my youth,  
come,  
I will lay my look at your feet.

In youth  
I was a ninny  
and  
did not value youth.  
I crave for you,  
come  
and  
show me your face.

You moved along the wavy streams  
like a dove,  
my heart lost the track.  
Love cheated me  
and  
I thought you called me.

Think of flowers along the river banks.  
I am looking for you.  
I will lay my life  
if you come  
and  
show me your face,  
my love,  
playmate in my youth.

She is one of the leading poetess of Kashmir particularly in the genre of romantic poetry.  
Reproduced from 'The Devika', (Govt. College Boys, Udhampur)  
Translated by Vineet Thaploo.

## THE ASSASSINATION OF HISTORY

SIDDHARTHA GIGOO

History has ceased to be.  
Let us broom away the ashes  
of its impermanence  
and pocket the wages of unsanctified act.  
Our yesterday is gone,  
the garments of tradition are stolen,  
the holy vermilion is washed off from the sacred forehead,  
the almond-groove is ablaze.  
Sinners urinate upon the red stains  
of martyrdom;  
Even the beggars mock at the nude idols.

From the graves the dead  
thrust out  
their skulls  
and utter:  
"We are alive."

Mailing address : House No. 34, Ward No. 1, Barrian, Udhampur – 182 101, Jammu Province (J&K)

*With Best Compliments From :-*

## **CHINAR POLYMERS PVT. LTD**

70/C, TILJALA ROAD,  
KOLKATA - 700 046  
PHONE : 22810583  
TELE FAX : 2240 2497

## THE LITERARY TRADITION IN KASHMIRI MUSIC

BY NEERJA MATTOO

Through the centuries, Kashmiri poets' verses were accessible to the largely illiterate mass of people, only through the medium of music. Singers, professional and amateur, set them to music and thus ensured their survival from generation to generation through a strong oral tradition. Some of the credit for this must also go to the dancing girls, known as Hafizas in Kashmir. Their art flourished till the early thirties of the twentieth century, when it was suppressed as a result of the reformist zeal of some Muslim clerics. The Persian word 'Hafiz', is actually derived from Arabic where it means, 'to guard'. It was used for those who had memorised the Koran, so it also came to mean 'memory' in Persian, which was the court language of Kashmir for several centuries. The Hafizas, were called thus to emphasize the fact that being illiterate, their whole repertoire of song was memorized. Of course they also served to 'guard' our poetry from being lost to forgetfulness! Hence they were aptly named!

Apart from music being an essential part of celebrations, weddings or other joyful occasions, the Kashmiris also found solace in naturally musical collective chants, religious and lay, whenever confronted by physical and emotional ordeals which was very frequent in their turbulent history.

All this is responsible for creating a very large body of songs, which are used in folk as well as the classical music of Kashmir, the *Sufiana Kalaam*. The very fact that the word *Kalaam* (articulation) is used for this latter kind of music, acknowledges the voice of poets that speaks through it. In Kashmiri culture it is the musical soiree rather than the *mushaira* that was the vogue in the upper class social scene in olden times. The *wah wahs* were as much for the word, the sentiment expressed through it, as for the musical flourishes of the singers. Hence a very strong bond is forged between poetry and music in Kashmir. This paper will try to trace this very relationship, through some examples from a few poets' works and how they have enriched Kashmiri music, prominent among whom are the women poets-Lalded, Habba Khotun and Arnimal. Habba Khotun, the queen of the last Kashmiri king, Yusuf Shah Chak, was not only a poet, but an accomplished musician too.

Lalded composed her poetry in the form of *vaakh*, while Habba Khotun and Arnimal chose the *vatsun* form. The two metrical forms are quite different from each other. The *vaakh* is a sonorous, dignified, four-line stanza, with the second and the fourth line always, the first and the third usually, rhyming together. Each line has four accents. With its slow rhythm and regular movement, it is well suited to the serious, moral and philosophical tone of Lalded's mystical poetry. Here is an example of a *Lal-vaakh* which even while being used only as an opening verse at the beginning of a folk-musical form known as *Chhakri* still manages to sound like an incantation, because of the dignified manner in which it is chanted.:—

***"Dami deenthum nad vahavani  
Dami dyunthum sum na tu nar  
Dami deenthum thur pholovuni  
Dami dyunthum gul na tu khar! "***

(It was but now saw a river in spate,  
And now there is no bridge nor ferry,  
It was but now I saw a bush in bloom  
And now there is no flower nor thorn!)

The *vatsun*, on the other hand, is a totally romantic, free flowing, but regular, metre of four-foot rhyming couplets, expressing sentiments of love and all its attendant joys and sorrows, revelling in the beauty of nature in short, celebrating life in all its moods. The following song, a popular *vatsun* of Habba Khotun, will illustrate:—

***Tsu kamyu soni myani  
Bram dith nyunakho,  
Tse kyohozi gayiya meni duy .***

(Which rival of mine  
Stole you from me,  
Why did you stop loving me?)

These two verse forms, one can see, have lent themselves very well to different musical compositions.

Kashmiri music has several genres. The classical form is the *Sufiana Kalaam*. Among the light forms are the *chhakri*, *roff*, *vanavun*, *leela*, *naat* and *manqabat*, *nenda baeth*, *bachi naghma*, *manzuli baeth* and songs scattered in *daastaans* (story-narrations) and *paethar* (dramatic) productions.

The *sufiana kalaam* is set in various ragas of the Kashmiri system, known as *maqam*, which sometimes do and sometimes do not conform with their namesakes in the Hindustani classical system. A special feature is the accompanying instruments, again a mixture of the indigenous and the Hindustani: santoor, sarang, saaz-i-Kashmir, sitar and the tabla. The bandish is always a poem, the authorship of which may be unknown. The opening verse is often in Persian, but then the singer switches to Kashmiri, words which are arranged in a naturally musical strain with rhymes scattered in the lines, not only at the end, but within a line too. For instance, here is a piece by Arinimal:—

**“Saani gari phoji yosman thari,  
Gari gari chhama chaani kal”**

(The lilac bushes bloom in our home,  
Oh how I long for you, again and again!)

The pain of the lover's absence, yet the keen eye that notices the flowers, all this is melodiously expressed in musical and poetic phrases.

In the past the *Sufiana kalaam* was the music of choice with the Hafizas, but now it is the Ustads and their students who are preserving it in the Guru-Shishya Parampara. The repertoire is from the works of the mystic poets—the Sufis—as well as from those of the romantics. The Hafizas would not only sing while the instrumentalists accompanied them on the santoor, saaz-I-Kashmir, vosool, rabab and sarang, but dance also. They would begin slowly, rather sedately, then increase the tempo, gathering momentum, and begin to fly on their feet, whirling and pirouetting like dervishes, faster and faster with

the rhythm set off by the vosool and the strings of the santoor, rising to a crescendo. It was a dance of total abandon of the self to art. This lively performance was known as *gath*, the same word that is used to describe the mad orbiting of the flame by the moth, an image that is very much a part of Sufism. Hence even when the Hafizas were no longer on the scene and dancing apart from the pirouettes of young boys at the folk-musical performances of *Bachi Naghma* was taboo, Majlises of *Sufiana Kalaam* were arranged at the seats of Sufis, Faquirs, Swamis and interestingly, at the Kashmiri counterpart of an opium-den, the Takiya, where hashish-smokers would converge and dream, with half-closed eyes, of the other world. The meditative atmosphere created by the soft tones of the music was certainly conducive to metaphysical thought! Here is an example from Habba Khotun's contribution to *sufiana kalaam*, the *maqam* (raga) known as *raast Kashmiri*, the bandish too is said to be her own poetic composition. It is set in the *rawani* beat:—

**Yas maramufis maenz chhi naman,  
Kaman sufi gam,  
Yas khal-i-siyah manzhaag human,  
Kaman sufi gam.  
Tas kun vuchhnas rai chhuna saman,  
Kaman sufi gom.  
Sharaab lazom sharaab khaman,  
Damah tamikui chom,  
Tee chhum pheran naman naman,  
Su kaman suti gom!**

(My beloved lover with henna-tipped nails,  
To whose allure did I lose him?  
The one with a black mole between his brows,  
To him I pledged my love.  
Who could dare to meet his eye?  
To whose allure did I lose him?  
In goblets I poured out wine,  
And a draught I took from one  
That is what courses through my veins,  
But to whose allure did I lose him?)

One can again hear the plea of a love-torn soul, embellished with several romantic concepts and stylistic flourishes, suitable to love poetry.

*Chhakri* is the popular group song, which livens up celebratory and participatory occasions like weddings or gathered harvests. When performed by professional males, it is vigorous and loud singing accompanied by the *tumbakhnaar*, 'not', *rabab*, *sarang* and the harmonium. When women sing the *chhakri* at weddings, they do not use the *rabab*, *sarang* and harmonium. The percussion instruments, *tumbakhnaar* and the 'not' are a must and a bunch of keys is used to beat the 'not' rhythmically to create a ringing sound, or metal cups are hit against each other for a tiny resonance. Here is a popular *chhakri*, using Habba Khotun's poem, in which a daughter appeals to her parents against the cruelty of her in-laws, quite a common refrain in any traditional woman's story :—

***Vaariven suti vaara chhas no,  
Chara kar myon, maalinyo ho.  
(Unhappy with my in-laws am I.  
Do something for me, O my old home!)***

Roff accompanies the *chhakri*, sometimes. It is the Kashmiri form of a group dance and song performed by women. In fact it is hardly a dance, only a rhythmic swaying of bodies, arms holding each others' waists, the steps going back and forth to the beat of the song. The song can be a *vatsun* or often it is *vanavun*, the unique Kashmiri chant for all important ceremonies connected with a marriage. The *vanavun* is an all-women affair, through which women give full expression to all their feelings and concerns. No one knows the authorship of these melodious sentiments, they have just been there, always. Be it the winnowing of rice for the wedding, the cooks' activities for the wedding feast, the ceremonial bath of the bride or the groom, the applying of henna, the departure or arrival of the groom, the departure and arrival of the bride, there are suitable verses available, descriptive, congratulatory and benedictory. They are thus an excellent record of not only customs and practices, but also a subaltern comment on them. An interesting thing to note, however, is

that in this particular musical form, *vanavun*, there is a difference between the way the Kashmiri Pandits and the Muslims sing. Though the language and the sentiments are the same, the tune and rhythm are different. The Kashmiri Pandit *vanavun* is a very sedate chant with gradually rising tones with pauses; falling and fading into silences. It is meditative, supposed to be influenced by the way the vedic *richas* as well as the Buddhist prayers are chanted. The Muslim *vanavun*, on the other hand, is a comparatively swinging melody with a faster rhythm, much more lively, un-inhibited and frank in the way it handles the words and the harmony. Most of the *vanavun* is spontaneously composed by women themselves, adding words and references on their own.

Here is how a Kashmiri Pandit *vanavun* begins:—

***Henze! Shoklam karith vanavun hyotumay,  
Shoba phal ditiy Maaje Bhawane .***

(I begin the song with the Name,  
Blessings come from the Mother,  
Bhawani.)

And now listen to how a Muslim mother bids farewell to her child-bride-daughter:—

***Baahan variyan ditimay kathsiye  
Aakhras drayiham pathsiyebai.***

(For twelve long years I bribed you to stay,  
But now you leave like the guest you were!)

Another interesting type of a musical composition of the Kashmiri village folk is the *nenda baath*, literally the deweeding song. In fact it is sung by the peasants and farmers, while pulling out weeds from the rice fields. This collective song is therapy against the monotony of the job they are engaged in. Sunk knee-deep in the humid, swampy mud of the water-logged fields that did not belong to them, they sometimes voiced their resentment against their masters, sometimes prayed for patience, through these songs whose authorship they could always disclaim! Here is an example:—

**Gaafilo vath mo raavo**

**Faan karso vaavo**

**Aths andar lola baagas**

**Ta zaag hyo aagas**

**Poshinulo bahar aavo**

**Faan karso vaavo.**

(O fool, lose not the way,  
Let the wind destroy it all !  
Go enter the garden of love,  
Let not the master see you!  
The golden oriole announces the spring,  
But the wind destroys it all !  
O fool, lose not the way!)

Songs and chants, with refrains of the names of God and the saints are also used by labourers in the city while sweating under heavy head loads or pushing cart-loads of sacks for trades-people, by lumbermen engaged in logging operations in the forests, to take their minds off the toughness of the job in hand.

*Manzuli baath*, literally the 'cot song', is the Kashmiri lullaby. Composed of lilting melodies, with a beat of gentle rocking, the words use mostly liquid consonants, soothing to the ear, their authorship is also a collective effort of mothers through the ages! Here is an illustration:—

**Nikki nikki daenposh**

**Myane tathyo tsu roz khosh**

**Pagah anay lokut nosh**

**Ginduni dimas zu pamposh. ...**

(Tiny flowerets of the pomegranate!  
My darling baby, be happy,  
Tomorrow I'll get you a bride,  
Two lotuses I'll give her as toys...)

And finally there are the devotional songs, *durood*, *naat* and *manqabat* for the Muslims and *leela* for the Kashmiri Pandits. These are songs of praise to Prophet Mohammad and to the gods and goddesses of the Hindu pantheon, respectively. Their composers are well-known poets. These songs are set in the style of *sufiana kalaam*, as well as simple group-songs in the *chhakri* mode and are frequently heard from the radio. I must mention here the role of Radio Kashmir in being singly responsible for preserving the rich heritage of Kashmiri music once recording on tape became possible.

The following is the opening line of the popular *naat* by Abdul Ahad Nazim, sung by the gifted Kashmiri musician, the late Mohanlal Aima:-

**Arabiki Sardar pemahoy paadan,  
Ya Nabi goshfariyadas thaav**

(Lord of Arabia, we fall at your feet,  
O Prophet, pray heed our plea!

The following *leela* (devotional song) by Krishnajo Razdan has been recorded in the voice of the incomparable sufiyana singer the late Mohammad Abdulla Tibetbaqual:-

**Bel tay maadal vena gulab pamposhdastay,  
Poozayi laagos Paramashivas Shavnathas  
tay.**

(The bilva, maadal, scented herbs, rose and lotus-  
Let's worship with these the Paramsiva, our Lord Siva.)

This is by no means an exhaustive study of the subject, but is meant as an introduction so that curiosity towards a little-known area is aroused among the readers.

The author was heading the English Dept. of Women's College, Srinagar. Well known in literary circles she has a number of books to her credit.

Mailing address : 25 Gogji Bagh, Srinagar, Kashmir.

Tel : 2430244

email : nmattoo@sancharnet.in



## JAYANTA BHATTA — A KASHMIRI LOGICIAN

MRINAL KAUL 'MARTAND'

The land of Kashmir is renowned for philosophers, rhetoricians, poets, sociologists, and of course Shaivites.<sup>1</sup> Besides being a fertile producer of a variety of erudite scholars, Kashmir has produced a most redoubtable champion of Indian logic in Jayanta Bhatta. Jayanta was a versatile logician beaming with a catholicity of out-looks so very rare in scholars of any age and time.

The Nyaya system of Indian logic is broadly divided into Prachina-Nyaya (Nyaya school of old-logicians) and Navya-Nyaya (Nyaya school of neo-logicians). Jayanta belongs to the old system. Since this piece is being written to highlight Jayanta and his multifarious personality, let me not delve deep into the debate why there was any need to come-up at all with a neo-school of logic.

In his magnum opus treatise on Nyaya Nyayamanjari, Jayanta introduces himself as the minister of king Sankaravarman (885-902 A.D.) of Kashmir. It is a matter of great pity that Jayanta was put into confinement by his patron king Sankaravarmana of Kashmir and he wrote the Nyayamanjari while being in imprisonment in a cell where even sound could not enter.

However, the most striking point is that Jayant has all praise for his patron. He has not mentioned any of his vices. To the contrary, he describes him as an "expert in Dharma". It is said that Jayanta was an exceptionally kind man; so much so that he refrained from referring to the vices of his patron. But even then it is not clear why and how he incurred the displeasure of the king to such an extent that the latter could throw him in confinement to pass his days in utter seclusion.

Brought up in Vedic tradition Jayanta evinces deep love for the Vedic lore. When he seeks to establish the authority of the Vedas he feels that he can do so more convincingly than any Mimansaka by placing his claims on a more secure foundation

acceptable to his critics and opponents. Jayanta's mastery over the Purvamimansa systems is unique. His self-confidence enables him to criticise Kumarila with courage and conviction and refute his view in a manner that exhibits the sharp power of analytical judgement. Besides, his acquaintance with the school of Dinnaga and Dharmakirti is so thorough-going and his presentation of the views of the Buddhists is so precise, methodical and intimate that it leaves the impression that his intellectual honesty and fairness is above all suspicion. It is remarkable that as he surveys, analyzes and elucidates the views of his opponents, he does it with matchless precision and integrity leaving no chance for a complaint that the presentation is not that he restates the views of his opposite school with such clarity of exposition as may not be available in their own texts. But, he moves like one firmly rooted in his own conviction and whoever may be the opponent and whatever may be the lines of his-arguments., aggressive or defensive, he possesses enough self-confidence to counteract them squarely with consummate skill and trenchant dialects. And, this self-confidence is born of a first-hand acquaintance with the literature of every branch of Sanskrit, both orthodox and heterodox. In this particular context mention may be made of the Vedic traditions he inherited from his fore-fathers both theoretical and ritualistic. Besides, an enviable mastery over the system of Mimamsa on the one hand and the Buddhist and Jaina Systems on the other, contributed so much to the building up of a radiant stature of his own.

Jayanta is an astute logician but his is a most astounding scholarship as well. His style of writing convinces the reader spontaneously of his mastery in grammar and poetic genius. He writes with ease and displays the rare quality of presenting the most abstruse points of logic in a literary style that provides maximum relief to the reader for the understanding of the text. Unlike most of the dialecticians he is never brief but elaborates the views of his opponents with unbelievable integrity before he sets out to offer his own criticism and

1. Here I am deliberately making a distinction between philosophers and Shaivites.

finally declares what he considers to be the most satisfactory solution of the problem. It needs to be observed in this context that wherever he sees the cogency in the arguments advanced by any of his opponents he possesses the catholicity in him to admire the same; and, even when he chooses to reject, his expressions are full of humour and do not smack of bad taste and discourtesy on any account.

As a writer on Nyaya, Jayanta has three works to his credit. Besides Nyayamanjari, his other two works are Nyayakalika and Nyayapallava. His play, Agamadambara is in four acts, which reveals his poetic gifts. There is an elegance in his prose and style and the employment of the different figures

of speech and metres reveals his skill in the art of poetry. The Vritti on Astadhyayi, is mentioned by Abhinanda in his Kadambari-Kathasana. But, Jayanta's reputation as the author of Vritti on Panini is yet to be found out.

Jayanta was a devout Shaiva. He describes himself as the son of Chandra who had the loveliness of the moon and whose fame extended upto the extremities of the quarters and was a devotee of the moon-crescented Lord Siva. Chandra's father was Kalyanasvamin who was born to Saktisvamin, son of Mitra. Mitra's father was Sakti who is reported to have migrated to Kashmir from Bengal. Jayanta's son was Abhinanda Pandit, author of Kadambari-Kathasara and Laghuyogavashistha.

The author is a noted scholar in Sanskrit.

Mailing address : Center of Advanced Study in Sanskrit, University of Pune, Pune-411007

email : sanskritbard@rediffmail.com

## THE NINE BOONS FOR NAVRATRI

KIRAN DHAR

The auspicious Navaratri days are here.  
O Mother Divine, grant me these nine boons.  
One for each day most sacred,  
Each dedicated to thoughts of only you.

First and foremost I entreat  
Mother of the World, bestow on me  
Devotion without end to Thy lotus feet

Second, I ask  
That may I never speak a falsehood  
And ever hold fast to the way of Truth.

Third, I seek  
That no matter what ordeals befall me,  
I never swerve from the righteous path.

Fourth, I pray,  
Banish all anger from my mind  
And peaceful may it always be.

Fifth, bless me  
So these eyes behold Thy Radiant Beauty  
At the final moments of my life.

Sixth, dispel  
Evermore this boundless web of Maya  
And from all attachments set me free.

Seventh, do grant  
That my mind be filled forever  
With thoughts of Thee and only Thee.

Eighth, I implore  
That in my heart is ever kindled  
The undying flame of Wisdom's light.

Finally O Compassionate Mother,  
Bless me, so that for all time,  
In the lotus of my heart, is enshrined  
Thy ever Blissful form Sublime.  
O Mother Divine, for as long as I live  
Grant to me Thy Wondrous Grace,  
So Thy endless glories I may sing  
For each one of my remaining days.

Mailing Address : Towers Court, Flat 72, 6 Mayfair Road, Kolkata 9

Tel : 22478723

email : oc72@vsnl.net

*With Compliments from :-*

**The**

**Bormahjan**

**Tea**

**Co. (1936) Ltd.**

*With Best Compliments From :-*

## **R & R Automobiles**

Pakhi Bagan, Abash Garh, Medinipur  
Tel : 03222 263075

*Branch office :*

Daipukur, Pandua, Dist. Hooghly  
Tel : 03213 278012  
Email : arupbhowmick@sify.com

*Authorised Dealer for*

### **L&T-John Deere Tractors**

The World's Most Favourite Tractor

*Available in*

40 HP, 42 HP, 47 HP, 50 HP & 55 HP Range

*With*

*Best*

*Compliments*

*from :-*

---

**Teesta Valley Tea Co. Ltd.**

---

*With Best Compliments From :-*

## **THERMAL ASSOCIATE PVT. LTD.**

55, CHOWRINGHEE ROAD,  
2ND FLOOR, UNIT - 32  
KOLKATA - 700 071

TEL : (033)2282 6966/6967

FAX : 91 - 33 - 2282 6968

THERMAX PROJECT FRANCHISEE

# **SECTION IV**

## **RELIGIOUS DIVERSITY**



Inside View of Rahunath Temple, Jammu



Likir Monastery, Ladakh



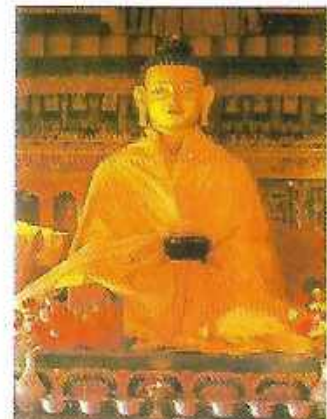
Chatti Padshahi Gurudwara, Srinagar



Makhdoom Sahib Shrine, Kashmir



Kheer Bhavani Temple, Srinagar



Spitik Monastery, Ladakh

## BUDDHISM AND KASHMIR

PROF. J. N. GANHAR

Kashmir is widely known as Sharada-peetha, or 'the seat of the Goddess of Learning'. But the great contribution that Buddhism has made in investing the celestial valley with this enviable reputation is hardly known even to its people.

Buddhism rose in India in the sixth century before the birth of Christ. Its tenets, broadcast in the language of the common people and the facts of the life of its propounder, made a tremendous impression on the Indians of his day. This faith, which in course of time was to take the whole of the then known east in its embrace, spread rapidly in the country of its origin. Despite the distance involved and the difficulties and hazards of travel in those early days, it reached Kashmir also soon after the *Pariniravana* or passing away of the Buddha.

### ASOKA'S CONTRIBUTION

The introduction of the new faith in the valley is usually credited to Ashoka, but the native historian, Kalhana, has recorded that the faith was prevalent here in the time of the indigenous ruler, Surrendra, who ruled some time before the illustrious Emperor. In the time of Ashoka, however, it received a big fillip. The emperor founded the town of Srinagari, corresponding to the present-day Badami Bagh area and both in this city and at Vethvuthur and Hukalit built a number of monasteries and chaityas for worship and the residence of the monks.

Buddhism witnessed its Golden Age in Kashmir in the time of the Kushans. It was then that the foundation was securely laid for the valley's reputation as a seat of learning.

### THE FOURTH COUNCIL

Like Asoka, the Kushans also covered the valley with monasteries, chaityas and stupas. But more than that, Kanishka, the greatest of the Kushans, convoked here the Fourth Great Buddhist Council. This brought to Kashmir the best scholars and monks of the time, to the lasting advantage of the people of the valley, and especially the scholars and savants among them. The Council sat for about six months and settled once again the sacred Buddhist texts and wrote extensive commentaries

on them. The celebrated Sanskrit scholar and writer, Ashvaghosha, is also believed to have visited the valley to put the fruits of the Council in suitable literary language.

The holding of the Council conferred great prestige on Kashmir as a seat of high philosophy and learning; so much so that eminent Buddhist monks and scholars from the other parts of India and the neighbouring countries would not consider their education and learning complete without a visit to the valley. Among the luminaries who came soon after was the illustrious Buddhist philosopher, Nagarjuna, the founder of the nihilistic philosophy known as *shunyavada*.

### DAYS OF FREE THINKING

Those were the days of free thinking and many experiments in philosophical Shastrarth or religious debates and discussions were the order of the day. The people of Kashmir were completely overcome by the powerfully penetrating logic of this great philosopher from the South and opted for the new faith almost wholesale. So much so that they renounced their traditional religious rites and practices.

There, however, was a revival of the traditional mode of worship in due course of time as the nihilistic attitude of the Buddhists of the time did not accord well with the positive attitude of the Kashmiris. Even so Buddhism continued to be an honoured faith in the valley. Those that reverted to the original faith also did not completely renounce it; they had imbibed its essence. They took the Buddha into their own sacred pantheon, as one of the incarnations of Vishnu, and offered worship to him in the manner of the Buddhists.

Be that as it may, the climate of free thinking and philosophical discussion and disputation that the Buddhists had initiated, continued to prevail in this land of the Sharada or Saraswati. Accordingly, Buddhist sages and saints continued to trek to the blessed valley to exchange views with the eminent scholars and sages here. The monks and savants that came here are too numerous to be mentioned in a brief article such as this. Mention may,

however, be made of Asanga and Vasubandhu, two brothers from the north west of the Indian sub-continent, who sojourned here for quite some time to study in depth the treatises composed on the Tripitaka, or the Buddhist scriptures at Kanishka's Council. Vasubandhu, who founded the Vijyanavada School of Buddhism was a prodigy. When the Buddhists of Kashmir refused him permission to copy out the Abhidhar makosha, one of the principal works drawn up at the Council, he memorised the whole text running into hundreds of pages, and wrote it down from memory on return to his native place.

### **KUMARAJIVA'S HOME-COMING**

The most important aspirant for knowledge who visited Kashmir and brought lasting glory to the land of his forefathers was Kumarajiva. Kumarajiva who hailed from Kucha in Central Asia was the happy outcome of the marriage of an eminent Kashmiri and monk, Kumarayana, with a Kuchean princess who had fallen in love with him. Kumarayana who was working in Kucha for the propagation of the faith was persuaded by the native ruler to marry the local princess, Jiva.

Jiva renounced the shackles of marriage after the birth of her son; she became a nun, and devoted herself to bringing up her son as a devoted servant of the faith. She brought the child to the land of his father at the age of nine and he studied here under distinguished scholars for a number of years. Later, he went back to his land of birth from where he was taken to China.

Kumarajiva was the recipient of high honours in his native place. On return from Kashmir he was accorded a personal welcome by the ruler. A new convent was erected for him to stay in. From Kucha the distinguished monk was taken to China where he taught and rendered over a hundred principal Buddhist texts into Chinese.

Kumarajiva's scholarly labours in the cause of his religion won him the love and admiration of the Chinese people. They regarded him as one of the Four "suns" of Buddhism and always referred to him as Tungshoe i.e. one who though young in years is mature in the wisdom and virtues of old age.

### **CHINESE REACTION**

The commentaries drawn up at Kanishka's Council held in Kashmir were held in high esteem in China; so much so that the masters who composed them were referred to as Kashmirshi by the Chinese. Kumarajiva's pious labours in China added to this reputation of his ancestral land.

Kashmiri monks and scholars had begun their missionary activities in Council Asian territories before Kumarajiva. But after him Kashmir monks and scholars were in great demand in these territories and in China and Tibet : Not only that, some of distinguished Buddhist scholars and monks of Kashmir found their way to the Buddhist universities of Nalanda and Vikramshila and occupied some of the highest positions in those high seats of learning in eastern India.

Buddhism as a faith has an edge over the other great faiths in that it enjoins upon its followers to respect others' faith as their own. In particulars, the greatest Buddhist emperor, Ashoka, laid down by actual practice a glorious tradition of tolerance and secularism in Kashmir, which has been followed by the best of Kashmir's rulers, including Sultan Zain-ul-Abidin, affectionately called Bud Shah or Great King by his countrymen, and before him by Lalitaditya, the greatest of Kashmir's native rulers.

### **MUTUAL TOLERANCE**

The climate of free thinking and philosophical inquiry initiated by Buddhists and interaction with Hinduism in an atmosphere of mutual tolerance and goodwill gave rise, in course of time, to that unique brand of Shaiva philosophy which has come to be known as Kashmir Shaivism, and which combines in itself some of the best traits of Buddhism and the various schools of Hindu philosophy. It has also contributed a lot to Islamic Sufism as practised in Kashmir. In facts, the Order of Rishis in the Valley is regarded as a direct descendant of the Buddhist Sangha or the Order of the Buddhist monk. The stamp of Buddhist ideals on the thoughts content of the sayings and verses of our two great sages, Laleshwari and Sheikh Nur-ud-Din Sahib (Nund Rishi) is unmistakable.

The author is a scholar on Kashmiri literature and history. He was a faculty member on the Kashmiri University.

Reproduced from 'Kashmiri Pandits. A cultural heritage.' Edited by Prof. S. Bhatt



## LALLESHWARI - KASHMIR'S PHILOSOPHER SAINT

T. N. DHAR IAS (RTD.)

India has, over the last millennium, had a rich galaxy of saint poets who have left a deep and enduring impress on the history, philosophy and culture of our ancient land, beyond the confines of time and place. This tradition was deeply embedded in the history of Kashmir as well where, apart from a lofty fusion between poetry and spirituality, we come across a symbiosis of Rishi and Sufi ways of thought, belief and life after the arrival of Islam in the Valley. Earlier, Hinduism and Buddhism had their contending and coalescing sways in this region of the country. Historically, Kashmir was, and is, widely known as '**Shardapeetha**' - the seat of the Goddess of learning. Buddhism reached the Valley perhaps a couple of centuries after the 'Mahaparinirvana' of the Sakyamuni. During Ashoka's rule it received a big fillip. The emperor is said to have founded the city of Srinagar. Many monastries and chaityas were constructed during his time for prayer and residential purposes. After Ashoka, the Kushans supported and strengthened Buddhism. Kanishka convoked the third Great Buddhist Council in the second century A. D. which lasted nearly six months and lent great prestige to the Valley as a seat of knowledge, philosophy and learning. Asvaghosha, the reputed Buddhist Sanskrit poet and scholar, is believed to have visited Kashmir to document the proceedings of the Council. Then came the illustrious Nagarjuna the doyen of 'shunyavada', followed by Asanga and Vasabandhu. Kumarjiva translated the Buddhist canon into Chinese and was honoured by the ruler and the people of that country. It was Ashoka (as is clear from his edicts) who laid the fine traditions of tolerance and secular outlook that were nurtured over centuries by many able and liberal kings of Kashmir like Lalitaditya, and centuries later, by Zain-ul-Abidin (Bud Shah). Between the rise of the Buddhist influence and the arrival of Islam in the Valley a synthesis of the earlier elements of pre-Aryan and Aryan Cultures and Buddhist philosophy and thought appeared in the form of indigenous Shaiva philosophy founded by Vasugupta, and

theories of poetics and literary criticism propounded by thinkers and aesthetes like Anandavardhana, Abhinavagupta, Utpala, Somananda, Mammata and others. The influence of the culture of Kashmir travelled far and wide through its itinerant philosophers and theoreticians from Central Asia and China in the north to Nalanda and Vikramshila in the east, and even to South East Asia. In turn, it absorbed many influence from Central Asia and the Islamic countries. Learning and scholarship were the prized values of Kashmiri people. The famous Chinese traveller Hiuen Tsang visited Kashmir in 631 A.D. He wrote, "The people of Kashmir have great love for learning and are very cultural. Since centuries learning has been held in great esteem in Kashmir." Later, (in the 11th century AD), Alberuni stated that 'Kashmir is the high seat of Hinduism'.

The Shaiva philosophy, as it developed in the Valley, was unique to Kashmir. According to Swami Lakshmanji, Kashmir Shaivism is not a religion. It is a philosophy called Trika (there are several other schools of it) in the study of which there are no restrictions of caste, creed or colour. It is based on the three energies of Shiva, namely, supreme, intermediate and that of a lower order (which is objective). The aim of human beings should be to rise up from the objective to the subjective (supreme) level of energy and, thereby, achieve self-realisation.

It is in the background of the broader Vedic culture (as distinct from the basic tenets of Vedanta, namely, monism and denial of substance and reality to the sensory world), Kashmir's rich and varied Shaivite philosophy, the Buddhist doctrines and the influences of Sufi Islam that the tolerant and inclusive tradition of rishis gathered mass and strength in the Valley over many centuries of time. This is how Kashmir acquired the nom-de-plume of 'rishiwari' - the garden of saints.

In the salubrious and mountain-girdled environs of Kashmir, philosophic thought and literature developed in their distinct ways. Sanskrit was the

language of religion, culture and knowledge. Even when Buddhism reached Kashmir in the Ashokan times its texts and commentaries were written in Sanskrit (in Brahmi and Kharosthi scripts -the Sharda script based on Devanagari was developed later), while Pali was used for the purpose in the rest of India. In his famous "Linguistic Survey of India" Sir George Grierson wrote that, for upward of two thousand years, "Kashmir has been the home of Sanskrit learning and from this small valley have issued master pieces of history, poetry, romance, fable and philosophy".

While many external influences shaped thoughts and beliefs in ancient Kashmir, in course of time, two of the main streams were the post-Vedic and the Buddhist. Both streams have certain distinct characteristics. The post-Vedic stream was influenced by the Tantric 'philosophy of self-recognition' in which renunciation and self-denial were practically rejected for their 'apathy to love and beauty of life' The other, Buddhist stream, was of the Mahayana way which powerfully influenced local people and their culture. Its penetrating logic was irresistible and, for a time, the majority of people moved over to the Buddhist ways of life shedding traditional forms of worship, rituals, rites and ceremonies. In course of time the nihilism of Buddhism was found wanting, less attractive and less satisfying. It did not go well with the long ingrained positive attitudes of Kashmiris. The traditional modes of worship crept back into people's life. Even so Buddhism and its philosophy, its razor like questioning logic, its humanistic content, its service orientation and its non-discrimination continued to be deeply honoured and, in many ways, even imbibed. In the long run Lord Buddha was deified and absorbed into the Hindu pantheon of avatars.

Shaivism, in Kashmir, has had historically old and deep roots. The earliest known forms of religion were polytheistic in nature but Shiva and Shakti, it seems, had an edge over other gods. According to S.C. Ray (Early History of Culture of Kashmir) the earliest inhabitants of the valley probably cherished some aboriginal beliefs. In the third century B.C. Buddhism seems to have made some headway in Kashmir. Among Hindu gods, Shiva either originated or entered the Valley, some time

before the faith of the Shakya prince. Plurality and a degree of syncretism appears to have affected the growth of different religious denominations in modes of tolerance and mutual respect. We receive a confirmation of this trend in Kalhana's Rajtaringini which says that whenever any endowment was made for religious purposes or a stupa/vihara constructed by the king, his family or any other donor, they also constructed shrines for Shiva and Vishnu with equal zeal and faith.

Electicism, not exclusivism, was the basis of the development of Kashmir's cultural and religious identity in the millennium that followed the arrival of Kushans. Under the post-Vedic, Pancharatra cult and Buddhist influences two indigenous spiritual and philosophical streams arose and thrived - the Trika Shaivism and the rishi/sufi order of mystics. Trika evolved as a combination of monistic, non-dualistic and dualistic systems distinct from the main Vedantic streams. In fact it did not go along with the authority of the Vedas. It discarded the caste system and advocated a world affirming model of existence with Paramashiva as the ultimate and all-pervading, blissful God consciousness. It is the Nilamatapurana (estimated to have been composed in the sixth century A.D.) that broadly outlines the syncretic and tolerant nature of Kashmir's thought and culture. On the face of it the Shiva-Shakti proposition was different from the Vedic or Pancharatra emanation doctrines. Yet, it is also true that the three cults underwent a blending process. Many scholars hold that the conception of Paramashiva was in fact a subtle form of the Mahayana Shunyavada. Perhaps, it may not be inappropriate to surmise that Shaivism in Kashmir served as some kind of a bridge between Hinduism and Buddhism.

The rishi order of mystics in Kashmir was, in many ways, an adaptation of the system that prevailed in Buddhism. The rishis and sufis of Kashmir, many of whom were Muslims, were total vegetarians. They shunned marriage, gave up family life and lived in monasteries. As poet M.L. Saqi has put it, 'Tolerance, compassion, mutual good-will, respect for each other's faith and human values, which have moulded our culture are a marvellous legacy of Buddhism; we cherish, own and practice these values even in this chaotic age also'. (Buddhist

Themes in Kashmiri Literature - Vitasta, 1991-92, Calcutta).

Till about the eleventh century A.D., Sanskrit was the language of literature and philosophy in Kashmir. The oldest specimens of Kashmiri language are perhaps to be found in some Shaiva works of the eleventh century. It, however, took nearly another three centuries before Kashmir poetry, as a medium of philosophy and religious thought and of popular discourse took firm roots in the form of the Vaks of Lal Ded (Lalleshwari was her real name - circa 1320-1377 AD) and the Shruks of the Muslim saint Nund Rishi (Sheikh Nur-ud-din-circa 1370-1442 A.D.).

By the time of Lal Ded, Islam had established itself in Kashmir and governance was in the hands of Muslims. Earlier, Brahmins had used Sanskrit for teaching. The Syed Muslims who were the first entrants used Persian for the purpose. Force and fanaticism were the order of the day. The rulers were harsh, unjust and intolerant. Sikandar Butshikan (idol-breaker) who ruled from 1394 to 1413 A.D. and his cruel, perverse minister, Saif Malik (Seha Bhatta) perpetrated inhuman atrocities on Brahmins which amounted to a kind of genocide, resulting in mass conversions and ethnic cleansing. It was in the background of these dark and terrible days that the two most notable rishis appeared in Kashmir - first Lal Ded and then, following her, Nund Rishi (Shiekh Nur-ud-din).

Shaivism, in Kashmir, was founded by Vasugupta. One of its most brilliant exponents was the encyclopaedic thinker Abhinavagupta who was born about 960 A.D. He was deeply conversant not only with the three systems of Shaivism, namely, Trika, Krama and Kula but also with their practical yogic aspects. He authored more than fifty works covering subjects like philosophy, poetics, aesthetics and metaphysics.

Another remarkable exponent of Shaivism was the inimitable Lal Ded who shifted over to Kashmiri as a medium of expression. That is how her Vaks come alive even today and are on the lips of most of those who speak Kashmiri. These poetic aphorisms have had wide influence and have deeply impacted the thinking and conduct of Kashmiris over the last six hundred years and Kashmiri

language is informed by a wealth of proverbs. To Lalleshwari goes the credit of coining many of them in sincere but telling ways. She not only transmuted the philosophical wisdom of the syncretic Kashmiri culture into the easily usable and understandable vernacular (Kashmiri), she enriched the language and enhanced its range, meaning and idiom.

Lalla Arifa, as the Muslims like to call her, is believed to have been born around 1320 A.D. (approx) at Pandrethan, located about ten kilometres south-east of Srinagar in Kashmir, (some believe she was born at Palahalan) to the brahmin Cheda Bhat. Her family name was Padmavati. She was married at a tender age of twelve to an ill educated 'village bumpkin' named Soma Bhatta who hailed from the Pampora (the same village that is famous for growing the best varieties of saffron in Kashmir today). Lalla's marriage obviously seems to have been unhappy - a failure. She was ill treated in her husband's home by her in-laws. Her mother-in-law, it seems, was a hard-hearted woman. She would put a round stone in her food plate and cover it with a thin layer of cooked rice to make it look like a large serving. Lalla bore this torment silently and stoically. One day when she had gone to the river bank to fetch water, the women from the neighbourhood present there asked her how she had enjoyed the family feast on the preceding night. Lalla, deeply stressed as she was, could hold herself back and burst out with the truth through a Vakh, saying :

**"Hond martan ya kathh,**

**Lalli neelavathha chali-na-zanh"**

which translates, whether they killed a big sheep or a small one, Lalla would always have a stone for dinner !

When the head of the family, her father-in-law, accidentally came to learn of this mean mischief he was furious with his wife. This added to the miseries of Lalla. The mother-in-law now started poisoning the ears of Lalla's husband who was otherwise an indifferent person. Even when she would spin fine quality yarn it would be thrown away being dubbed as coarse. Disgusted with the

continuous ill-treatment she received, Lalla turned inwards and began to spend more and more of her time outside her home. Her torment drove her to wilderness. She became a naked mystic reformer and, in time, a household name in the Valley.

Lalleshwari's first teacher was the family priest Sidha Sri Kantha known also as Seda Bayu. Under her guru she pursued yoga. Sri Kantha guided and led her into the mysteries of Kashmir's traditional Shaiva philosophy. Of her first teacher she said, "The Guru gave me but one advice. He asked me to turn inwards." She loved to roam in the natural, bucolic surroundings of the Valley. Steadily she made quick progress on the spiritual path. She would meditate deeply and go into trance like states, remaining oblivious of her surroundings. A time arrived when she even shed her clothing and began to roam naked 'preaching the gospel of love and humanism'. It is natural that many miraculous happenings were attributed to her. These have, over time, been incorporated in the legend of Lalla that is imbued with both faith and belief. For example, it was widely believed that she could walk bare foot over water. She would go to fetch water for the household from the nearby river and spend time on her spiritual pursuits, too. This created suspicion in her family about her morality. One day, while returning to her home carrying a filled pitcher of water on her head, her husband, in anger, stoned the earthen pot. The pitcher broke into pieces but, surprisingly, the water is said to have remained intact. At home she filled the available vessels with this water and threw outside what remained behind. That water is said to have become a pond.

There is yet another apocryphal story which may be recounted here. Shah Hamadan, the well known Muslim savant, had sought refuge in the Valley following the driving out of Sayyids from Persia by Taimur. He happened to be in the area where Lalla lived. Legend has it that when Lalla saw the remarkable persona of Shah Hamadan she forthwith, exclaimed, "I have seen a man". Being wontedly naked she felt she must cover herself. She had no clothes. She ran to the nearest baker's shop and, in sheer haste, jumped into his oven which was burning. It is said that she emerged from

the oven attired in silken robes and went to meet Shah Hamadan. It seems both were impressed by the other.

More than half a century ago, Sir Tej Bahadur Sapru, in a convocation address delivered in the Sri Pratap College at Srinagar in 1940 (of which I was a student then) reminded us of the integrated stream of Kashmir's culture and thought which had been enriched in constructive complementarities by both Hindu and Muslim influences. Sir Tej, in the context of the valley, said, and I quote, "The contribution of Kashmiri Muslims in the days gone by to the realms of philosophy, poetry and art is a matter of common knowledge. It is true, the Hindus preserved their own culture, but, it is also true that they did not turn their face away from the culture of the new-comers or the members of the new faith". In Lalleshwari we come across a unique fusion of elements from varied philosophic and religious streams like that of Buddhism, Shaivism, Hinduism and Islam. By her catholicity and own spiritual genius, Lalla was able to strike, "a fine balance between Islamic and Hindu concepts about life and divinity". That is how her teachings contain many truths that are common to the tenets of different religions.

Lalla's teachings reflect her Shaivite beliefs tinged by Vedantic, Buddhist and Sufi influences. Having realised truth she seems to believe that all religions are moral paths leading to the same goal of self-realisation. She discarded rituals, discrimination and the ceremonial contents of religions as fetters to spiritual progress. Through her Vakhs (sayings, mostly in verse) Lalla preached love in its purity — undemanding and joyous in the giving of it. She flagged freedom from desire as a condition precedent to any spiritual attainment. According to her it is the knowledge of self that becomes instrumental to ultimate freedom. It does not matter much whether the seeker leads the life of a householder or that of a hermit. She stood firmly for equality of all human beings irrespective of their economic status, their religious affiliations or their social standing. She emphatically advocated self-effort in the focused pursuit of truth, humility, tolerance of other people's views, and non-violence both in thought and action, and, in all this relentless advocacy, she made a landmark departure from

the thinkers and savants that preceded her in that her message was oral and in the local spoken language and not in Sanskrit. She sang, giftedly, in the pure and chaste local language, that was Kashmiri, and thus became, perhaps, the most oft quoted savant of the Valley in the conversation of Kashmiris down the centuries of time, in homes, at work places, in teaching institutions or at intellectual and religious discourses.

Lalla's sayings were orally propagated for hundreds of years. We are not aware of a written collection of her Vakhs till the last decades, of the nineteenth century when these were got collected and translated through the efforts of Sir Aurel Stein and Sir George Grierson. It was Dr. L.D. Barnett who rendered the Vakhs into English verse (Lalla-Vakyani -Royal Asiatic Society, 1920). Later on, other Kashmiri scholars like Nandlal Kaul, Anand Kaul, J.L. Kaul and Sarawanand Charagi brought out further editions of her sayings.

Lal Ded's younger contemporary was Nund Rishi (Shiekh Nur-ud-din Noorani) who also adopted the poetic form (called Shruks) for expressing his lofty thoughts and for his discourses. Scholars believe that Lalla's thoughts and concepts were received by Nund Rishi and developed further as "reshut" — that is the rishi movement which greatly influenced and permeated the literature, culture, arts, education and folk-lore of Kashmir. As Rashid Nazki has put it (Women in Rishi Movement, 1995), "Reshut is part of the collective sub-conscious of Kashmiris." There is yet another legend about these two rishis. Tradition has it that when Nund Rishi was born, for three days he refused to accept his mother's milk. At that moment Lal Ded appeared and herself breast-fed Shiekh Nur-ud-din, telling him, "If you are not shy of being born, then why feel shy of tasting the bounties of the world." The infant, thereupon, started suckling, first Lalla, and then his mother, Sadra. Nazki says, "Lalla is believed to have in fact given bountifuls of divine enlightenment with every gulp that Nund Rishi took from her. In his tribute to Nund Rishi the famed Kashmiri poet Dina Nath Nadim has referred to this episode in the following words;

"She (i.e. Lalla) said: 'I will make the inner being

of my child blossom' and weaned him on understanding and knowledge". Evidently the reference is metaphysical since Shiekh Nur-ud-Din himself drew considerably upon the images of Kashmiri Shaivism. He held forth the torch that Lalla had lit and enhanced its reach and glow. To Hindus he was 'Sahazanand'; to Muslims a 'Wali' but both endearingly called him Nund Rishi. In a strain similar to that voiced, time and again, by Lal Ded he exhorted people, "Do not go to Shiekh, Priest or Mullah; do not feed the cattle on the poisoned weed; do not shut yourself in a mosque or a forest. Enter thine own body with breath controlled in communion with God." Of Quran Shiekh Nur-ud-Din said, "Haz Rasulas kasmata zaji. Tsey tus soozuth Sahaz Quran." Sahaz, as a term, is related to Shaivism and Buddhism. It implies the seeking of enlightenment through introspection. Here we clearly witness the integrative nature of the rishi movement.

Lalla, it is evident from her Vakhs, was knowledgeable about scriptures and philosophical discourses. She had absorbed their essence and converted it into powerful messages of truth, love and equality. She was original in her appeal as well as provocation. Her language had bite, satire and persuasive power. Lalleshwari was basically a monotheist but her God was not the God of any particular religion or cult. He was everybody's God - of Hindus, of Muslims and of all others. This universality and fundamental unity of godhood was illustrated by her beautifully by the analogy of ice, snow and water which look different but, in essence, are the same. "Just as they become one as the sun shines upon them, so are all things to be one in the light of true knowledge." To Lal Ded all religions led to God. The differences of faith, creed, caste or birth were superficial and devoid of true meaning or significance. In one of her Vakhs she put it forcefully;

**"Shiva chhu thali thali rozan**

**Mo Zan Heund ta Mussalman**

**Truk ai chhuk pan pannun parzanav".**

which means that "Shiva permeates the whole universe; do not discriminate between a Hindu and

a Mussalman. If thou are sharp enough, know thyself."

Lalla was basically a Shiva yogini but she drew upon the tenets of Buddhism as well like advocating the Middle Path. Thus she sang ;

**"Khyana khyana karan kun no vatak  
Na khyana gachhak ahankari  
Sumi kheh mali sumi aasakh  
Sami khyana mucharnay bar sari".**

meaning :

"By pandering to your appetites  
You got nowhere  
By penance and fasting you get conceit  
Be moderate in food and drink  
And live a moderate life  
The gates of heaven will surely  
Be thrown open .

And she further adds to say :-

"Wear dress only to avoid the cold,  
Take food only to cope with hunger,  
Listen, oh dear one,  
Think for a while".

Lalla did not feel concerned about merit or demerit of good and bad deeds. She was not the one for austerities, nor did she believe that any advantages accrued from pilgrimages or visiting temples. Of temples, and the images contained within them, she said, "Temple and image, the two that you have fashioned, are no better than stone; the Lord is immeasurable and consists of intelligence; what is needed is to realise him in unified concentration of breath and mind". She deprecated rituals, vehemently opposed animal sacrifice and did not feel self-mortification would lead to any progress on the spiritual path. She counselled universal

tolerance. Her approach was questioning but at the same time life-affirming. She certainly did not advocate seclusion or a cold withdrawal from life. In her very life time Lalla had become a legend and commanded adulation of people which personally she neither liked nor sought. On the other hand she exhorted her followers to stick fast to the ideals of love and service to humanity, paying no heed to praise or disapproval. She said in a Vakh;

"Let them blame me, praise me,  
Or adore me with flowers;  
I become neither joyous nor depressed,  
Resting in myself and drunk in the,  
Nectar of the knowledge of the Pure Lord".

Lalla was deeply in love with God and earnestly looked forward to his infinite and liberating benediction. With utter humility and great hope she invoked the Lord, saying;

**"Aami panna sadras navi chhas laman  
Kati bozi day meon myeti diyi taar  
Aamyen taakyen pon zan shaman  
Zuv chhum bramaan ghar gachhaha".**

which translates as :-

"With a rope of loose spun thread,  
Am I, towing my boat upon the sea,  
Would that God heard my prayer and  
brought me safe across  
Like water in cups of unbaked clay I  
run to waste  
Would God I were to reach my home".

This is the 'bakti-bhav', pure, trustful and beseeching. Time and again, this whole-hearted trust is reiterated;

"Have no fear oh restless mind  
The Eternal One takes thought for you  
He knows how to fulfil your needs  
Then cry to him alone for help  
His name will lead you safe across".

In her life Lalla, as she has asserted herself, sought neither influence, nor wealth, nor power. She did not crave sensory pleasures. Moderate in food and drink, she said, she lived a controlled life; patiently bore her lot, her pain and her poverty. And, above all, she loved her God unremittingly with faith and fervour.

There is also a deeply philosophical side to the Vakhs of Lalla. Here we can find many echoes of the Vedic and Buddhist concepts, even a deep questioning. Thus, her resounding assertion:

**"Akuy Onkar yus naavi darey  
Kebya brahmandas sum daare  
Akh suy mantra chyatas kare  
Tus saas mantra kya kare".**

meaning :-

"From various recesses of the universe arose  
The cosmic sound of OM that brought  
Cohesion between matter and energy  
If om is understood and absorbed  
The universe can be encompassed  
Remember the single mantra and you don't  
need a thousand others".

In a similar vein she echoes the Upanishadic thought:

"Every moment I taught Onkar to the mind,  
I was myself reading and myself hearing  
From 'so-ham' (I am he) I cut off 'aham'  
(I am) Then did I, Lalla, reach the Place of  
illumination. It' is the self (ego)

Which creates a wedge between Jiva (the living)

And Parmatma (the Ultimate). When this ego  
Is destroyed do we reach pure consciousness,  
the Paramashiva".

Lalla has doubts too :-

"For ever we come, for ever we go;  
For ever, day and night, we are on the move,  
Whence we come, thither we go,  
For ever in a round of birth and death,  
From nothingness to nothingness,  
But, sure, a mystery here abides,  
A something is there for us to know  
(It cannot all be meaningless)".

Lalla beckons us all to get inside ourselves to turn inwards if we wish to find Shiva for that is where He abides. She says, "Friends, do not go anywhere; put thine trust in my word". And then, shares her moments of self- realization with us :

"Passionate, with longing in my eyes ,  
Searching wide, and seeking night and day  
Lo! I behold the Truthful One, the Wise, ,  
Here, in my own house to fill my gaze,  
That was my day of the lucky star,  
Breathless, I held him my guide to be so  
My lamp of knowledge blazed afar".

This is annihilation of duality; this, the noble merger with the Supreme Being.

This, then is the fine heritage that we have inherited from Lalleshwari and the noble rishi schools of Kashmir. Its essential ingredients are love, compassion, the shedding of ego, respect for all faiths and universal brotherhood. From the garden

of saints (rishiwari) what came down through the centuries of time was the composite culture of Kashmir - common folklore, common language, common food habits, common attire, common literature and, in many instances, even common places of worship.

Lal Ded was the forerunner of the saint poets of medieval and later period in India like Nanak, Kabir, Meera, Surdas, Tulsidas, Tukaram and others. She did not establish a sect or a cult; she did not found any ashram. Yet, she also did not forsake the people around her, nor did she retire into a cave or a mountain fastness. In fact she was very much in touch with all people around her. She was outspoken and did not hesitate to make devastating observations on the failings of man, on the pretence of priests and middlemen and even those who claimed to be scholarly. She underscored, with emphasis and vehemence, the emptiness of rituals and sacrifices. She did not deny the world. Paramshiva, to her, was the absolute and whole truth but His manifested state was Shakti which represents nature as both emanated and real. Unlike in Vedanta, where the manifestation of the Universe is illusory and false, in Shaivism that Lalla basically followed, the apparent world is a reality to be lived in, reckoned with and experienced. The integrated culture that she represents was a unique

combination of the philosophy of Shaivism, the moderation and compassion of Buddhism and the sufi elements of Islam.

Lalla is far more relevant to our situation as we face it in India today, and even elsewhere. In this age of the holocaustian politics that is practised by many nations and collectivities, of armaments and other means of war that can destroy the world many times over, of sectarian posturing and violence, of the use of militancy and terror as means to power, of fractured identities, unforgotten wrongs (real or imaginary) and flawed memories, and of religious intolerance and uncompromising, regressive atavism, the message of Lal Ded comes as a healing balm. It does not define identity as a singularity or project tolerance as steam-rolled compositeness or homogenisation. It hints at a noble fusion in the shape of a conjunction between God-consciousness and the need of our unremitting striving towards it. It accommodates pluralism in the width of its vision. Grounded in the realities of life, and that of the world, it suggestively celebrates diversity where distinctiveness and co-existence of cultures in mutually reinforcing and friendly modes can not only subsist but thrive. It is the message of great saints like Lalla and others that can help us to realise and concretise these potentials.

The author is a retired bureaucrat and a writer of repute.  
Mailing address : 27 B/5 Lajpat Rai Marg, Lucknow 226001

*"God is one but is known by many names,  
There is none who doesn't seek Him;  
Realize the shortness of this life,  
There is none whom He doesn't give"*

— Sheikh Noor-ud-Din



## RISHI CULT IN KASHMIR

PROF. K. N. DHAR

### INTRODUCTION

The intellectual genius of Kashmir has been as exuberant as its physical excellence. The incessant quest of the self for super state of mind has been the forte of Kashmiris all along, Nature at its best here in Kashmir has also given a fillip to excavate the best in man, for making his life meaningful. It may squarely be called a conscious effort to equal self and super-self, the microcosm and the macrocosm, the immanence and the transcendence. As a preamble to this self-search, suitable answers were provided to the seeming contradictions dissemble in man-the crown of creation. Consequently a host of philosophical treatises came to be written deriving sustenance from Hindu or Buddhist beliefs.

In the galaxy of such thinkers Acharya Vasu Gupta, Somananda, Utpala Deva and Abhinava Gupta shine the best, It was their cumulative mental contribution which gave birth to Monistic Shaivism of Kashmir. In the fourteenth century 'Lalla-Ded' clothed this rich heritage in home-spun Kashmiri idiom building a veritable bridge between the old crumbling under its own weight of degeneration and the 'now' impatient to usher in most upto date thinking on this subject of mental exaltation.

However, the political and social ethos of Kashmir underwent a drastic change in 1339 A.D. when Shahmeer, a fugitive from Central Asia, by virtue of his sagacity and political acumen inducted Muslim rule here. Perhaps, this sweeping metamorphosis in the life of the people was the retribution most aptly ordained by Nature for the incompetence of later Hindu Kings who ruled Kashmir from 1155 A.D. to 1339 A.D. Moreover, the actual credit for consolidating this Muslim rule and giving it truly Islamic content and flavour goes to Syed Ali Hamdani, more popularly known as Shah Hamdan. His gifted son Syed Muhammad Hamdani, taking after his illustrious father, made this political conquest of Kashmir complete by his peerless erudition. Now Islam had come to its own and like its predecessors Buddhists or Hindus had

to add purpose from its own dimensions to this spiritual heritage of Kashmir. It might well be called an extension of this self-education from Islamic angle. The Sufis, doyen among them being Shah Hamdan himself did contribute their mite towards mental ascension, but it did not catch up with the people as voraciously as was the case with Rishi Cult. It suited the psyche of the people more than the Sufi-cult for reasons understandable. Although Dr. Mohibul Hassan in his book written rather hastily has contended that Syeds were averse to Rishis, yet it cannot be believed by any stretch of imagination that mastering a mammoth fund of Islamic theology, the sufis would have opted for going counter to the teachings of the Prophet who has unambiguously laid down :

"All creatures of God are His family and he is the most beloved of God who loveth best his creatures.

Moreover, Prophet Muhammed's assertion that "O Prophets, ye are but of one Order", could not have been wasted upon these men of letters and erudition. The most renowned interpreter of Islamic Mysticism or Sufism Mohiud Dinibni al Arabi (1165 A.D.-1240 A.D) has summed up the relation between the man and his maker in these words :-

"The world is merely outward aspect of that which in its inward aspect is God." He goes on to assert further - "Man is the Microcosm in which all the Divine attributes are united and in man alone does God become fully conscious of Himself."

It may be inferred from this that Al-Arabis influence made Sufism not so much an affair of heart and conscience but a synonym of speculative philosophy out of touch with those intimate moral and religious feelings, that inspired the earlier mystics. This very lurking fear of misrepresenting the Quranic tenets by the Reshis also might have stood between them and the Sufis.

Syed Amir Ali has unerringly referred to this lapse on the part of the Sufis when he says :-

"Many sufis have definitely erred while explaining their stand and have made a hotch-potch of many

beliefs alien to Islam." Some modern scholars have pointed out that the contradictions in what the Mullahs profess for personal consumption and preach for general consumption might have made them unpopular; but in this context it is to be remembered that 'Sheikh-ul-Alam' was himself a Mullah. So, we can safely conclude that teachings of Reshis were more in tune with the traditional thinking of Kashmiri people on those lofty subjects than those of the Sufis. Consequently, it earned an edge over Sufism in educating the man in this Happy Valley.

### RISHI ORDER

The word 'Reshi' is actually 'Rsi' of Sanskrit origin. It has been used in Veda profusely. It means an inspired poet or a sage. In Kashmiri parlance it connotes a pious soul more concerned with the 'Spirit' than with the 'Self'. For this very reason the most predominant trait of tolerance and Godliness exhibited by Kashmiris has earned the names of 'Reshvar' "(Rshi-Vatika)" a retreat of Savants for his habitat. The very name of this cult suggests unmistakably that it comprises an order of emancipated recluses rehabilitating man on his lost glory .

The Rishi order in Muslims, has had its influence on people in the countryside. Essentially vegetarians, these saintly priests are different from professional priests. They live a detached life and practice austerity. Kashmir has many holy places known shrines where "vegetarian" atmosphere prevails. In every part of Kashmir from the Panjal Mountains in the South to the Kazinag ranges in the north there are some well-known Rishis whose abodes have become places of worship for Muslims and Hindus where festivals are held. -

These are to name some of the prominent shrines:

Nund Rishi	Tsrar
Laderman Rikshi	Ariari
Khalaraman	
Yasman	Vegibror
Sojan Rishi	Akhal
Jogi Rishi	Chair

Ropa Rishi	Kohsherkot
Ganga Baba	Badrkot
Mubarik Rishi	Aish Muqam
Khwaja Baba	Badrkot
Sham Bibi	Pushkar
Shang Rishi	Anantnag
Baba Rishi	Tangmarag.

Beyond any shadow of doubt, the tallest of all the Reshis of Kashmir is Sheikh Noor-ud-din, more lovingly known as 'Nund Reshi'. His magnetic personality appeared on the Kashmir scene at an inauspicious hour of Kashmir history. Sultan Sikandar - the iconoclast-in collaboration with 'Suha Bhatta' neo-convert prime-minister of his, unleashed a reign of terror on a sizeable section of his subjects. He in his misplaced zeal for Islam tried hard to undo any remaining vestiges of yesterday, forgetting conveniently, yet erroneously, that today is only an improved version of yesterday. It cannot be built but of a vacuum. At this unsavoury crisis in the thinking of man, Islamic tenets needed correct and foolproof interpretation. That is exactly what the Reshi cult of Kashmir accomplished with artless dexterity and sincerity of purpose. This healing touch of the Reshis kept the touch of humanistic values alive when the gathering clouds of disruption were bent upon besmearing the angelic posture of our social order.

After going through the entire gamut of Reshi literature, we can safely perceive three stages, distinctly pronounced, in their exercise of self-education.

The first, legibly connotes their urge to proceed from Finite to Infinite, from Immanence to Transcendence. This mental fervour is replete with agonizing trials and travails. Herein perseverance of highest order comes handy to them and so they do not get derailed, to borrow their idiom 'nursing fire on the palm of hand.' This extraordinary mental goads them on to keep the madding crowds at a distance, to ruminate in seclusion. When the soul is on its wings, it is the experience and the erudition which counts. Again, their guideline for making this upward journey rewarding and all the

more appetizing is "to live the knowledge one receives."

In this context, we should make it abundantly clear that Reshis of Kashmir derive their inspiration from the word of 'Quran' and the life of Prophet Mohammed. It has been wrongly asserted that Reshi literature represents the amalgam of whole thinking on the terse subject of Divinity current in Kashmir from the dawn of civilization. While going through the 'Shruks' of this originator of Reshi Cult "NundRishi" the emphasis on tenets of Islam, reverence for Prophet Mohammed and also the attributes of a true Mussalman are the loudest. The language employed and approach made towards divinity might have cut across the barriers of religions all times, but it is a common feature with all great religions and needs to be underwritten. Assimilation and in no way rejection form have, for soothe, gained by being born into this world."

Segregation is foreign to the genius of these Reshis. Their pulsating heartbeats for whole of the humanity with the sweet jingle of love. To the Reshis this love meant inclusive attachment and not exclusive detachment. This signifies the expansion of soul, re-discovering the contours on which mind and heart should plant their feet in self equipoise and inner harmony.

These Reshis have fulfilled the role of ever-vigilant conscience keepers of man, sentinels of human values and harbingers of love and amity. Their intensity of feeling and stead-fast conviction have risen above narrow loyalties and parochial confines.

Simple living and high thinking was the ultimate with the Reshis. Herein they were ostensibly impressed by the simple and frugal attitude to life by Prophet Mohammed himself. They shunned publicity and ostentation; Reshis thus emanated in fullness the foot-prints left behind by the Prophet.

"Such were the lessons of self-restraint and discipline which the prophet (peace be on Him) taught not merely by word of mouth but by precept to those who were to carry the message and discharge it with great responsibilities". The Reshis lived this ideal in letter and spirit donning the badge of self-suffering devoted firmly to public good. On the authority of Aini-Akbari, these savants planted

trees on the roads for the convenience of the travellers and also made arrangements for providing them water to quench their thirst. Even during the Mughal rule over Kashmir this benevolent institution of Reshi was quite kicking and active. Their message could thus be gleaned with ease and comfort. It could also dispense with persistent vocal admonitions. Their life was an open book inviting people to read any page out of it. Moreover, their approach being unsophisticated, the grass-root level of Kashmiri population felt attracted to it. The Reshis not being enamoured of philosophical jig-saw catered to the spiritual urges of the common people in a most straight manner, without any distinction of caste or creed. Their approach as man speaking to man inspire one to become the reflector as well as the reflection of subliminal prowess.

Their word was so straight, simple and effective that all the sections of Kashmiri population owned them without any reservations whatsoever. Where intellect ceases to operate, intuition steps in. Intellect wedded to arrangement and counter-argument erodes faith. The most predominant ingredient of the message popularized by Reshis is their indomitable faith in God and His messenger; so, their emphasis on faith alone divorced from the maze of intellectual conundrums, provided emotional food for the millions, otherwise feeling dazed, starved, and suffocated. Hence these mendicants had no use for dogmas, fruitless ritualism, idol-worship and other prevalent wordly bondages imprisoning the soul of man in cocoon meshes. Reshis, in this way, succeeded in attracting larger allegiance; fellow-feeling thus inevitably became their motto.

Their attitude to life; without mincing words "Alamdari Kashmir has proclaimed :-

"We should feel enamoured of that Prophet Mohammed who actually initiated the epoch of Godly compassion; when on dooms-day we are called to the dock, we will surely be looking to him to vouchsafe for us all."

And in the same breath, he has most unambiguously asserted that the Initiator of this Reshi order is Prophet Mohammed Himself and the entire ambit of knowledge is concentrated in.

Allah, Mohammed, Gabriel and Sarah. This mental ferment has been most graphically depicted in this experience of 'Sheikh-Ul Alam' :-

"Self realization with unbending sinew represents kindling a lamp in the elusive wind shorn off its quivering shimmer."

Second stage of this self-discipline can fairly be called the "realization-state of mind". It is self and super-self becoming collinear and consequently congruent. The throbs beating in harmonious melody herald the consummation of this penance :-

"The distance between Him and myself has all of a sudden evaporated. I feel calm composure in his Presence. To have sought him out of my self was an exercise in futility. Now, my benefactor is fully seized of my ownself."

When rumination culminates in consummation, consequent expression of the experiences gathered moment by moment itches for serialization vocally. It may be called the third stage of this mental drill. The realized soul now elects to pay back to his flock what he owes to it in terms of self-exaltation. Whole saga of Reshi-literature is therefore an unalloyed, verbal translation of the experiences mastered by such spiritually eminent personages. Through such sermons, the Reshis have taken upon themselves voluntarily to procure unto man his lost manliness. It is a self-assigned duty to make life doubly rewarding-mundane and sublime coalescing into ones indivisible whole. This is the crux of Reshi cult of Kashmir. These ambassadors of peace, and good-will replaced friction by fraternity, strife by straightness and division by cohesion.

Reshi-cult has also derived ample sustenance from the five pillars of spiritual Ascendance as enunciated by Islam. These are Taqwa (piety), Ikhlas (Doing a

good deed for the sake of God), Sabr (steadfastness, patience, fortitude), Tawakful (Trust in God) and lastly 'Shukur' (sense of gratitude to God). Reshis have unfolded their experiences around these guidelines ushering in a silent revolution in the mental fibre of Kashmiris. This undying activation of mind and heart can be lulled into tranquility only through self-introspection reverting to within from without :-

"I was brought to life simply to rise above the temporal level, but my mind unbridled of course, was allured by the objects of senses. Behold! how a full baked experience of mine even got deceived? What I "Being the progeny of common parents, what will the Hindus and Muslims gain by being at logger-heads with each other? God will never shower his grace over such votaries."

Reshis performed their noble mission at a time when man was in agony, crisis in his character was giving him constant prickings. These dignified personages brought man back to his inherent dignity. Their alchemic touch turned dress into gold, enriching the Kashmir heritage of tolerance, love and faith in God, echoing this exhortation contained in the Holy Quran :-

"Verily we have sent thee with the Truth, a comforter and a warner, and there is not a people but a warner hath not passed among them." Their sincere effort was to make man rational in every sense of the word; Man had found no time to cool his heels, being restlessly involved in escalating between the demon and the deity; in man is mirrored the image of his lord, pure and chaste, as the gem-like dew-drops on ruby rose-petals. Reshi cult, to sum up, is an order of intense devotion, self denial are its tools, love is its passion, song its worship and ultimate identification with the Divine its ideal.

The author is a Retd. Prof. of Kashmir University and a scholar on Kashmiri Literature. Reproduced from 'Kashmiri Pandits A cultural heritage' edited by Prof. S. Bhatt.

## SUFISM IN KASHMIR

DR. JIALAL HANDOO

Islamic mystics are called Sufis, and Sufism or "Tasawwuf" is a term, generally used for Muslim mysticism. Their philosophy, in fact, is known as "Tasawwuf". There are various opinions about the origin of the word 'Sufi'. The most prevalent view is that it has its origin from a word 'Soof' meaning thereby wool. The Persian mystics used to put on woollen blankets and they were, therefore, called "Pashmina Posh". Today it is a term used for a muslim saint or a Faqir.

It has been said that in the beginning there was a group of Muslim Saints in Arabia and Iraq, who were living their ascetic life in a simple way. Those saints used to wear woollen clothes and were greatly honoured by the general public. In society too they got honour and had the first place, because they led a life full of simplicity, sincerity, purity and humility. Those saints were considered Sufis.

Sufism prevailed at the end of the 7th century in Arabia. From there it spread to Iran and afterwards to India. Gradually Sufism incorporated the view that a man in the world should be one with God, and it came to be greatly influenced by the Philosophic contents of India, especially, Vedantic ideas and philosophy of Buddhist views. Soon there was growth of Sufi poets in Iran who enriched Sufism by their Gazals and Masnavis. The most prominent among these were Omar Khayam (12th Century), Sanai (12th Century), Nizami (13th Century), Attar (13th Century), Maulana Roomi (13th Century), Sheikh Saadi (13th Century), Hafiz (14th Century) and Jaami (15th Century).

It is unknown how Sufism entered India and who preached it here first. Scholars are of the opinion that Sufism was brought into India by a Muslim Saint, named, Hujwari, who spread it here - a known author of the book 'Kashf-ul-Mahjub' and who lived in the 12th century. Before the advent of Sufism in India, it had spread in Persia far and wide and Sufi Scholars had given it a high flip.

Hujwari was an inhabitant of Ghazni in Afghanistan. Being the so-called first preacher of Sufism in India, he is known as a predecessor of

great Sufi Saints like Khawja-Maindin-Chisti, Khawaja-Khatib-Udin, Baba Farid-ud-Din, etc. The principles on which Sufism spread in India were non-violence, love and equality. At that time, India was passing through a critical stage, so far as Indian social, religious and political conditions were concerned. Blind faith and fundamentalism had its sway everywhere. Therefore, the people saw in Sufism a ray of hope for their happiness. Thus Sufism was there to relieve Indian people of their fanaticism and rituals.

When Muslim saints and soldiers first set their foot on the soil of Kashmir, they were received in a friendly manner. The soldiers were employed by the King in their armies, whereas saints got complete freedom to preach their religion. However, in the course of time, realising the futility of opposition, they were compelled to adopt an attitude of tolerance and goodwill. Muslim mystics mixed freely with Hindu Yogis and held discussions with them. It appears that already by the end of the 7th century, there was a colony of muslims in Kashmir.

Happily, the new religion found a fertile soil in Kashmir to grow and expand. The people had been groaning under the misrule, when trade languished and agriculture came to a stand still. To add to their misery, there were the crushing burden of rites and rituals imposed on the common man. Hence the people developed interest in Sufism.

At the same time there was an inevitable contact of Shaiva philosophy with Sufism which was preached by the Muslim mystics. The Brahmins of Kashmir were Vedantists and Shaivites too. So the mixture of Shaiva philosophy and sufism gave rise to a new sect of Sufis in Kashmir, called "Rishis". The first Sufi of whom there is any record and who is believed to have entered Kashmir, is Bulbul Shah. In the praise of Bulbul Shah, Daud Mashkvati in his "Israr-al-Avvar" has said that he, who is more illustrious than the moon while treading on the path of religious life,

who is the Bulbul of the garden of greatness and who is an unparalleled hunter is – Bulbul Shah.

Bulbul Shah first visited Kashmir in the reign of King Sahdev. He belonged to Suhrawardi School of Sufism and was a disciple of Khalifa-Shah-Niyamat-Ulla Wali-Pearsi. He had an effective personality. After his death in 1327 A.D., his follower, Mulla Ahmed, preached Sufism in Kashmir. He died during the reign of Shihab-ud-din.

After Bulbul Shah, a number of other Sufi saints visited Kashmir. Syyed-Jalal-ud-din of Bhukhara and Taj-ud-din arrived there in the reign of Shihab-ud-din (1353 A.D. to 1373 A.D.) but the most prominent of the sufi saints who visited Kashmir was Amir-Kabir-Syyed-Ali-Hamdani of Iran. He studied Islamic Theology and learnt Tasawwuf under the guidance of Syyed Alla-ud-din who was his maternal uncle. The latter was the most popular among the Sufis. He was given the title of Shah Hamdan. He visited Kashmir thrice. Haji Mohi-ud-din, a sufi poet of Kashmir, has sung his glory in prominent words.

Amir Kabir Ali Hamdani was follower of Islam, but had faith in all the religions. He had a scholarly discussion with Lalla, a Kashmiri mystic poetess who was his contemporary ( 1379 A.D. to 1385 A.D.).

During the discussion with Lalla he gave a good account of his scholarly knowledge and firm belief in the unity of all the existing religions. So it is after that scholarly discussion that he achieved the name of Shah Hamdan. Another contemporary sufi saint was Sheikh Nur-ud-din. He was also influenced by the Shaivism of Kashmir. He also came in contact with Shah Hamdan. Later on, an exchange of ideas resulted in the prominence of Yoga in sufism. There were exchanges on spiritual topics too. "That am I" was the essence which all the sufi saints accepted.

After Amir Kabir Hamdani, his son Mir Mohd Hamdani came to Kashmir in 1394 A.D. He set his foot there with a batch of 300 Syyeds. His influence made Sultan Sikander stop demolishing Hindu temples and breakage of idols. He wielded enormous influence on the religious and

philosophic benefits of the people and moulded their mental set up towards the ideal of religious tolerance and abiding faith in the grace of God., The Muslim mystics, commonly known as Rishis or Babas or Hermits, were keen to present before the people the moderate and simple way of living.

In the eyes of Lalla (Lalleswari) the great Kashmiri seer there was no Muslim or Hindu separatism. She favoured a common spirituality of mankind. Another Sufi, Sheikh Nur-ud-din or Nund Rishi was born in a village called Kaimuh. This village is two miles to the west of Bijbihara which is 28 miles of Srinagar. His father's name was Sheikh Sattar-ud-din. His mother, Sadra was called Sadra Moji. His ancestors belonged to a noble family of Kashtwar and had migrated to the Valley. Nund Rishi is known for his two works named Nur Nama and Rishi Nama. His couplets are found in the form of dialogues too. These couplets are full of mysticism and convey the message of Sufism. His couplets have also been translated into Sanskrit.

After the complete establishment of Sufism in Kashmir, there came into existence Sufi centres and Khankas. The sufi Rishis built up Ziarats and both these Khankas and Ziarats became the centre of persian learning, and served as schools. Amir Kabir Syyed Hamdani had already adopted Alla-ud-din-Pura as his Sufi centre. He was lodged here with his followers, for instance, there was a temple which was visited both by the Sultan and his muslim subjects. Here he composed odes which occupied a prominent place in Sufism and became a great treasure of Persian literature. His poetry had an outlook of humility, purity and truthfulness. Another Sufi centre was established at Kaimuh (Tahsil Kulgam) by Nund Rishi. Both Amir Kabir Syyed Ali Hamdani and Lalla visited this centre and afterwards Syyed Mir Mohd also went to pay his respects to the Great Rishi at Kaimuh. Nund Rishi lived here with a group of disciples and his family. There was another Ziarat at Aishmukam. It was perched on the scrap of a hill 500 feet above the Pahalgam Road, built in the memory of Baba Zain-ud-din, who was one-of the disciples of Nund Rishi. At that time it became a custom to establish a Ziarat in every village which afterwards became a place of worship. Nund Rishi shifted to Char Sharif for sometime and then to Draigam. These

two places attained important position amongst sufi centres.

Walli Allah Mattoo in his Masnawi (Hiyamal) and Kabir Lone in his Masnavi "Laila Majnu" have paid great tributes to this sufi centre, Chrar Sharif. Mulla Mohsin Fani, a famous sufi saint, took to a life of seclusion on the bank of the river at Kutub Din Pura (present Gurgari Mohalla). There he composed his work Dabistan-e-Mazahib. Another sufi centre came into existence at Dallipora (Kawdara). Here Kabir Lone composed his masnavi 'Laila Majnu'. He had opened a free kitchen to serve food to the needy. His disciple, Ahad Zargar, wrote "Gul Sanobar" and many other Sufi Gazals there.

Being influenced by Advaita and Shaivism, Sufism believes in the imminence of God in all beings. It also believes that God is omnipotent and all pervading. He is the essence of every human soul. The creation is just like its creator and very real. Again like Shaivism it believes that the Universe is a manifestation of God Himself brought about by His Swatantra Shakti motivating power. It was due to this concept of oneness that Sufism flourished in Kashmir without any opposition.

Kashmiri Sufi literature can be divided into two main streams: Firstly, Kashmir Sufi Lyrics, and secondly, Masnavis. Kashmir Sufi Lyrics can be attributed to the period from 1379 A.D. to 1765 A.D. while Masnavis continued upto 1925 A.D. as the Persian language lingered on as a language of cultural expression and administration down to the time of Maharaja Pratap Singh (1855 A.D. - 1925 A.D.). The Kashmiri sufi poets followed the pattern of famous Persian poets in their Gazals and Masnavis. Previously too, in the Mughal and Afghan period, there existed certain famous Kashmiri poets who were well versed in Persian language. Their impact on the Kashmiri sufi poets was much greater which is imminent from their compositions.

Kashmiri sufi lyrics have got the underlying philosophy of monism, love and desire for unison with God. The poets pine in separation, because without God there is no value. They feel that their spirit is mingled with Him as water with pure wine. If anything touches Him it touches him also. In

every case he feels that 'Thou Art I'. This feeling makes the poet sad, forlorn and impatient for being one with him. Prominent poets of this stream are -Lalla (Lalleshwari), Sheikh Nur-ud-din, Swacch Kral, Shah Gafoor, Mohd Gami, Nagma Sahib, Rehman Dar, Wahab Khar, Shamshams Faqir, Ahmad Batwari, Shah Kalandar, Asad Paray. Wazah Mahmood and Ahmad Rah.

Lalla has expressed herself in 'Vaks'. In her 'Vaks' there is a touch of Vaishnavism. She says - Shiv or Keshav, Lotus Lord or Jin, these by thy names, Yet take thou from me all the ill that is my world within, He be thou, or He or He or He.

Her Vaks are based on humanism. She says that greed leads a man to destruction. She has full faith in Guru who dispels the darkness of a true disciple.

Sheikh Nur-ud-din in the same vein has advocated that there is one God who has assumed different names. He says that this world is a mirage and so a man should fully submit to His will after having full control over desire and anger.

Swacch Kral is a poet of pure love. He has said that the relation between the soul and God is just like the water fall and the river. The source is one and so he has maintained that God is one - the father of all. He has disregarded dualism and advocated self-realisation. He has advised his fellow beings to find ways and means for being one with Him. One of the best ways to be adopted, is the path of love, he says.

Shah Gafoor has said that only an Arif (Gyani) can realise the omnipotent and omnipresent God. He too has accepted the path of love as a means to be one with Him.

Mohd Gami. is of the opinion that He has many names and colours. In this Universe, He comes to see Himself. He is one but is diversified in many forms. His love lore 'Naya' (Flute) is a personification of the soul seperated from God. The flute is full of music and so is the soul. Soul is separated from God as a flute separated from wood brought from a forest downwards. The alienated soul always remembers its Creator and like a flute produces the sweet music of love. The poem has a direct influence of Jaami who has said - Vishnav as nay chuhikayat mee kunad.

Nagma Sahib is the believer of God who is omnipresent and omnipotent. He finds no difference between Him and himself. In the beginning He was one, but when he created this Universe He assumed different forms. This creation is His manifestation. The poet is greatly influenced by Vedantic philosophy.

Rehman Dar in his mystic gazals has said that His grace is reflected in the Universe and it is an Arif (Gyani) who can realise it. Man is part of God and the soul is eternal. It is undying and ever lasting. He feels the separation and wishes to be one with Him.

Wahab Khar in his romantic sufi poems describes God as His lover and himself as His beloved. He is greatly fascinated by His grace and beauty. His innermost desire is to feel and touch Him.

Shams Faqir is greatly influenced by Shaivism. In one of his Gazals he says His grace is everywhere, so I am myself Shams and Sikander.

Ahmed Batwari is an exponent of the view that a soul and God are one, and they are inseparable. So a man should try to be one with Him. Similarly all other poets have also expressed the view that God has manifested Himself everywhere and so no person should believe in caste, creed and colour. One should always try to have unison with Him. They have advocated the path of love as a better means to reach the goal and be one with Him.

Secondly Masnavis in Kashmir were written from 1765 to 1925 A.D. The following Masnavis are of importance written during this period.

Masnavis	Poets
1. Laila Majnu	Mohd Gami
2. Sheereen Khusro	
3. Yusuf Zulekha	Wali Allah Mattoo
4. Hiyamad	
5. Warnik Azra	Şaif-ud-din Tarbali
6. Gulrez	Maqbool Shah Kralwari
7. Sohni Mahinwal	Pir Ghulam Mohi-ud-din Miskeen
8. Laila Majnu	
9. Chandra Vadan	Pir Aziz Allah Hakkani

## Masnavis

## Poets

10. Mumtaz Benazir
11. Yusuf Zulekha Haji Mohi-ud-din Miskeen
12. Gulnoor-Gulrez

These Masnavis can be classified into four categories on the basis of subject matter.

- I. *Historical or Mythological*: Masnavis with historical back-ground are not purely historical. They are partly mythological and partly historical. Mythological episodes have been incorporated to make them objective oriented. "Mumtaz Benazir. can be placed in this category .
- II. *Background or Persian Stories*: Kashmiri Sufi poets were well versed with Persian language and literature, so they adopted those stories which were already adopted by the Persian writers. Laila Majnu, Yusuf Zulekha, Sheereen Khusro, Warnik Azra, Gulnoor- Gulrez are the stories owned by the Kashmiri Sufi Poets.
- III. *Prevalent Folk Tales*: Kashmiri Sufi Poets did not lag behind in the adaptation of folk tales of Persia, Kashmir or Punjab. Kashmiri folk tale "Hiyamal" and Punjab folk tale of 'Sohni Mahiwal' was also adopted for the broader outlook of Sufism.
- IV. *Imaginative Stories*: Some of the Sufi poets adopted imaginative stories to highlight the ideology of Sufism. Maqbool Kralwari wrote a Masnavi 'Gulrez' which has some similarity with 'Madhumalti' of Hindi Masnavi written by Manjhan.

Masnavis were introduced by Persian poets and those were followed by Kashmiri poets. Kashmiri poets adopted the same pattern to some extent as was previously prevalent. It had a traditional style to begin the Masnavi with the praise of God, his close friends, Guru, contemporary King, the poet's self introduction and then the year of composition of the Masnavi. The actual story with theme would begin after all these formalities. The actual story would depend on the theme and proceeded in Gazals in between. Kashmiri poets did not mention the name of the teacher or Guru.

In most cases the story weaves round a prince and a princess. The prince has a dream and sees a



beautiful princess. Some times the prince sees the picture of a princess and is enamoured of her. In some cases the prince hears about the beauty of a princess by somebody or has a face to face first sight of the princess and after meeting both of them get separated. The forlorn and sad prince leaves his home in search of the princess whose address he does not know. Now he follows the path of love and puts on the ropes of a Sadhu or a Faqir. The path is full of forests, demons, knaves and satans but he does not give up his attempt and goes farther and farther in search of the princess who is miles away from him. The princess also comes to know about the love of the prince and wants to submit but as luck would have it she is married to some other man. Still her heart is attached to her lover (prince). In the end both the lover and the beloved are likely to meet but are separated by the cruel hands of death considering that they will meet in Heaven.

The allegorical meaning of the story shows that the prince personifies the devotee who is separated from his gracious beloved i.e. God. Sufi poets have described God in the form of a graceful woman

full of beauty and elegance. It is his reminiscence that a devotee thinks of separation and leaves the world in search of God. Following the path of love, the devotee has to meet many odds on his way but is always unmindful of all these difficulties. He does not stop anywhere until and unless he reaches near God. At the point of meeting they get separated meaning thereby that their unison will be in Heaven. The Masnavis are based on the theory of love that a devotee can find God on the basis of love because love is God. A man full of love realises God within and outside. Such a man has been called by Sufis as a perfect man which should be the aim of life in this world. Sufi poets have denounced anger and greed and so these devotees are simple and full of love. Sufi poets have said that "Vasal" i.e. re-union with God is a must which should be followed by every individual in this world. God is a Creator of this Universe and soul is his part and when the part mingles with God and has 'Vasal' then he is free from these wordly bondage. Sufi poets believe in a man who should be perfect and these Masnavis convey the same message.

The author was principal GGSD college, Roppur and is chief editor Sundarvani.  
Mailing address : Kothi No. 160, Sector 15A, Chandigarh 160015.  
Reproduced from 'Kashmiri Pandits A cultural heritage' edited by Prof. S. Bhatt.

**With Best Compliments From :-**

**A WELL WISHER**

*With Best Wishes From :-*

**PURANDAR INVESTMENT PVT. LTD.**

**"Narayani Buildings"**

**27, Brabone Road, (8th Floor)**

**(North Wing)**

**Kolkata - 700 001,**

**Phone : 2242 2408/4683/7210**

**Fax : 2243 5527**

**Email : purandar@cal3vsnl.net.in**

## KASHMIR SAIVISM : ITS ANCIENT HISTORICAL TRACES

DR. B N. PANDIT

Kashmir Saivism is, in fact, the most ancient and well-known school of practical philosophy which propounds a highly nondualistic and theistic absolutism as its main metaphysical and ontological principle. This school of practical philosophy having attained later a highly evolved academic development in the Valley of Kashmir, between the eighth and twelfth centuries AD, was given its name by some research scholars of the present age.

However, the name earlier given to it by its ancient authors was just the school of *Tryambaka*, called *Tryambaka-mathika*, because, according to tradition, it was given a fresh start in the present age of *Kali-yuga* by *Tryambakaditya*, a disciple of the sage *Durvasas*. *Madhavacarya* of the fourteenth century called it *Pratyabhijna-darsanam* because it aims finally at the attainment of *pratyabhijna*, correct recognition of the real character of the Self. Many scholars call it *Trika* philosophy because the *Trika* system of yoga is considered in it as the highest type of practical *sadhana*, aimed at self recognition. Such practice has left its traces in the sources of Indian history from the prehistoric ages to the present time.

Through a discussion on the clear evidence of Saivism found in some very ancient archaeological and literary sources of Indian history, this paper is meant to throw light on the constant prevalence of the practice of this form of Saivism in India, right from the ancient prehistoric ages upto the historical ones.

In addition to its prehistoric origin, the nondualistic Saivism has remained constantly prevalent in some rare traditions of preceptors and disciples, throughout millennia of history. It was very often prevalent in some lines of yogins, many among whom were householder sages, like *Yajnavalkya* and some were ideal monarchs, like *Janaka*. From time to time it has left some clear traces of its prevalence in some definite sources of the history of India, right from the prehistoric ages, down to the medieval periods, as will be shown below.

- (i) The most ancient but sufficiently clear evidence of the prevalence of its practical Saiva yoga can be seen in the remains of the Indus-valley civilization, belonging to the third millennium B.C. Such evidence is present in the archeological remains like these : realistically designed phallic figures of lingas and yogins, an idol of Lord Pasupati Siva, baked clay models of Mother Goddess, terracotta figures of yogins in *samadhi* and above all, the bust of a yogin in a Saiva yoga posture, with his eyes half shut and half open and his sight falling mildly towards the tip of his nose, such elements being similar to the well-known description of the *Sambhavi-mudra* of Kashmir Saivism.<sup>1</sup>

It may be mentioned here that these yoga practices appearing to have been highly popular among the ancient people of India were not known to *Vedic Aryans* in the ancient ages, as the use of the word 'yoga' in the sense of yogic practice, does not occur anywhere in *Rigveda*. The most ancient and rather a brief reference to 'yoga' was made very late in the *Katha-Upanishad* as '*yogavidhim cakrtsnam*'. A clear description of yoga practice cannot be found in any Vedic text prior to a Saivite metrical *Upanisad* known as *Svetasvatara*. Such a thing indicates that yoga practice, the very back-bone of Kashmir Saivism, must have been definitely prevalent among people living in India in the pre-Vedic and even in the early Vedic ages, especially in the Indus Valley part of ancient India in the third millennium B.C. and may have been properly picked up by early Vedic Aryan, from that time, sometime during the early Epic period of the Indian history.

- (ii) Coming to the Vedic period of our history, we can find two hymns in Book X of *Rigveda* which describe vaguely the principle of the nondualism that has enjoyed a high popularity in the Saivism of Kashmir.

We can find definite traces of such monism in these two hymns. One of these is the *Purusasukta* (R. V. X 90), which describes the whole phenomenal existence including even all the classes of Indian people as a whole as the outward manifestation of the single and basically existent reality termed *Purusa*, the divine, pure and infinite consciousness of Saivism though polytheism was still the popular belief of the Vedic Aryans. Another hymn was uttered by a young girl named *Vak* (or *Vac*) a daughter of the *rishi* named *Ambhrna* (R.V,X-125). It presents a wonderful description of the actual realization of the basically correct nature and character of the Self, realized by her as the all-inclusive and all-pervasive infinite consciousness, giving rise to the emanation of all beings like gods and the whole phenomenal existence. It also presents a wonderful description of the Self, realized by the girl *Vac* as the all-inclusive pure and single consciousness possessing all divine power and agreeing thus with the metaphysical and ontological character of the single and absolute theistic reality, worked out later in Kashmir Saivism as *Parama Siva*.

- (iii) Coming down to the Epic period of the history of ancient India we can find a detailed expression of the Yogic practices of Saiva monism of Kashmir in the *Bhagavadgita*, especially in its sixth chapter.<sup>2</sup> It throws full light on the essentials of *Sambhavayoga* of the Trika system of the school of Saivism, the system concerned being its most important back-bone. The eleventh chapter, being more beautiful in its poetic style, suggests the character of the actual realization of the absolute theistic nature of the Self, developed later philosophically in the works on Kashmir Saivism. The *Gita* says it clearly, that such a superior system of yoga was prevalent in the traditions of the ancient royal sages<sup>3</sup> like *Janaka*<sup>4</sup> who, according to the Upanisads, was a patron of Siva yogins like *Yajnavalkya*.
- (iv) The *Mahabharata* narrates an episode in accordance with which the sage *Durvasa* imparts the yoga knowledge of such Saivism

to Lord Krishna.<sup>5</sup> The Epic says in clear terms that the sage, having imparted this yoga to him, did warn him about the vulnerability of the soles of his feet to weapons and that the Lord remembered the warning when he was hit in one of his soles by the arrow of a hunter which was shot at him mistakenly.<sup>6</sup> This episode hints toward the fact that the yoga system described in the *Bhagavadgita* must have been based on the teachings imparted to the Lord by sage *Durvasa* and came down to the writer of the Epic through tradition.

- (v) Moving ahead to the post-epic period of history, the age of our lawbooks, the *Smrti* of *Yajnavalkya* refers to yoga as a means of self-realisation<sup>7</sup> (III-8) and depicts the method of *Sambhavi yoga-mudra*, with its esotericism in the same chapter (199-203) in sufficient detail, that agrees with such a *mudra*<sup>8</sup>, as depicted in the Trika system of Saivism and as described in the same manner in *Svacchanda-Tantra* (IV-365 to 367) (स्वच्छन्दतन्त्र) an important scriptural work on Kashmir Saivism.
- (vi) In the period of classical literature, corresponding with the earlier centuries of the Christian era, we find a highly beautiful depiction of *Sambhavi yoga-mudra* in the third canto of the *Kumara-sambhava* of *Kalidasa*<sup>9</sup>(III-44-50)
- (vii) *Avadhuta-gita*<sup>10</sup> mentions several technical terms of Saiva yoga; e.g. *Sambhava Sakta*, *Anava*, *Pinda*, *Padastha* etc. without explaining or even mentioning their practical essence.
- (viii) *Sankaracharya* quotes a lengthy lecture on yoga, delivered by the sage *Yajnavalkya* to *Gargi*, in his commentary on the hymns of *Svetasvatara-Upanisad*, depicting yoga and starting with the words *-trir unnam sthaya samam sarvam* (Sve. Up. II 2-8)<sup>11</sup>, but does not, somehow mention the source of the questions. This lecture by *Yajnavalkya* depicts at length, with all its essential elements, the *Sambhavi-yoga-mudra*, along with aids to it, like *asana*, *pranayama* and some secret

elements like the mudra concerned. Besides, the "nari-sodhana-pranayama". (नारी शोधन प्राणायाम) useful in the practice of such Sambhavi mudra, has also been depicted in the quoted lecture of the sage. (see Gita Press edition. pp 137-146.)

- (ix) The same Sambhavi yoga, along with *pranayama* and a secret *mudra* finds a clear depiction in *Svaccanda Tantra* (IV-365-67) as mentioned above.
- (x) The same Sambhavi yoga-mudra, along with all its aids, was imparted by the sage Durvasas to Acharya Amrtavagbhava in sufficient detail and has been depicted by him in his *Siddhamaharahasya*<sup>11</sup>. (S.M.R. VI-21 to 23)
- (xi) It is highly probable that Bhartrhari may also have been a practitioner of such yoga. How could he have or why should he have, otherwise, meddled with the philosophical topic of *Sabdabrahman*, while starting to write on sentences and words in accordance with Sanskrit grammar? It is only through the efforts of the masters of Saivism and not any grammarians, that his theory of *Sabdabrahman* has been satisfactorily explained in some works on Kashmir Saivism, especially in *Swadrsti* and *Isvarapratyabhijna*<sup>12</sup> (I-V-12,13).

All the facts mentioned are the traces of practical Kashmir Saivism, lying in the sources of history cited. All the historical evidence of the practice of the Saiva yoga of the Trika system of Kashmir Saivism proves the fact that this philosophy, along with its esoteric aspect of the highest practical yoga, has been prevalent in India, right from the prehistorical ages, but has remained confined only to some worthy practitioners throughout the millenniums of the past history of India. This fact of history has been mentioned in some Saiva Agamas and clear light was thrown on it in detail in the ninth century by *Somananda* in his *Swadrsti*, the first elaborate philosophical treatise written on it. (S.D. VII-107-122).

Sage Durvasas has all along been accepted and mentioned as the original teacher of Kashmir Saivism. He should not be taken as a mythical figure, as he has been depicted in many works in

Sanskrit literature and even in some passages of the Epic. He is actually living still in a divine form. A definite evidence of such a thing is the fact that he appeared before a young Sanskrit scholar of Varanasi at the dead of night in 1920 and imparted to him the highest practical method of the *Sambhava-upaya* of Kashmir Saivism, along with aids to its practice including *nari-sodhana pranayama*, a special *mudra*. etc. helpful to success in its practice. Thereafter with regular practice in this yoga the scholar concerned attained direct experiences of some highly profound principles of Kashmir Saivism, without reading any books on the subject. As a result, he started writing on it. After a few years he left Varanasi and became a monk. In the course of his wanderings he came to Kashmir, There he got an opportunity to study the works of teachers like *Bhatta*, *Kallata*, *Somananda*, *Utpaladeva*, *Abhinavagupta* and others and was immensely satisfied to find his personal experience of the truth being in agreement with those of the masters of Kashmir Saivism. In the course of his roamings he composed several works on Saivism and some of them were published under his pen-name Amrtavagbhava. The highly important works from his pen are : *Atmavilasa*, *Vimsatika-sastram*, *Siddhamaharahasyam* and *Mandakrantastotram*. His views on philosophy are now known as Neo-Saivism.

#### APPENDIX OF QUOTATIONS

1. Ardhod-ghatita locanah sthira-manah nasagra-datta lasanah.
2. Samankaya-sivo-grivam dharayan acalam sthirah etc. (Bh.G. V-13,14).  
Sampraksya nasikagram svam disascanava lokayan ----  
Atma samstham manah krtvi na kimcidapi cinstayet (Ibid. VI-25).
3. -----imam rajarsayo viduh (Ibid. IV-27).
4. Karmanaiva hi sam siddhim asthita janakadayah (Ibid III -20).
5. Durvasasah prasadat te yat tada madhusudana;  
Avaptamiha vijnanamtan me vyakhyatum arhasi (M.Bh. XIII-144-1).
6. Yavadetat viliptam te gatresu Madhu-sudana;

Ato mrtyu-bhayam nasti yavad iccha tavacyuta.

Natu padatale lipte kasmatte putrakadya vai:

Naitam me priyam ityeva sa ma prito bravit tada.

(Ibid. XIII-144-38-39).

7-a. Ananya-visayam krtva mano-buddhi-smrtindriyam:

Dhyeya atma sthiti yiasau hrdaya dipavat prabhuh. (Y. Smr. III-111).

b. Urustho-ttana-carana sarye nysyattaram karam;

uttanam kimcidunnama mukham vistabhya corasa.

Tatu dhyeyah sthito yasau hrdaye dipavalt prabhu. (Ibid. 198-201).

8. Karanam tu tatah krtva laksanam tasya vai smu;

jihva tu taluke yojya kimcid urdhvam na samsprset, etc.

(Sv. T. IV-365-367).

**Note:** Karanam is an essential aid to yoga practice- it is termed as *divyum karanam*, a higher variety of Karanayoga of the *Trika* system.

9. From :

Par yanka-bandhas thiva-purvakayam; Rjvayatam sannamitv bhayamsam.

yamaksaram ksatravido vidus tam Atmanam almanyavaloka yantam.

(K.S. 111-44-50).

10. Na sambhavam, saktam athanavam va ; Pindam ca rupam ca padadikam va (Av. G. 11-33).

11. Padmasanam adhisthaya sama-sarvanga-vigraham;

Parasparopari dhrtan Kasau krtvankagavubhau.

Nivata-dipavattisthan kriya-jnanaisnah samah;

Agrhnannatyajan nityam svatmanam Sambhumiksate

(S.M.R. VI-22).

12. Citih pratyavamarsatma para vak svarasodita;

Svatantryametan mukhyam tad aisvaryam paramatmanah.

Sa sphuratta mahasatta desa-alavisesini:

Saisa sarataya prokta hrdayam paramesthinah. (I.Pr. I-V-13,14).

The author is one of the best known authorities and exponent of Saivism, in Kashmir. Reproduced from "Our Spiritual Heritage" Edited by A. N. Dhar and Neerja Mattoo.

*"Yes kulis sag dikh, zaminas waali srekh*

*Bol yem yas kansi bhor, lami bhor Dayas*

*Bol tas nishi drav lasi watan Isopari*

*Satalev yi zon yim valilh payas "*

*Whichsoever plant you water, the earth beneath is moistened.*

*Love whomsoever you may, you love the Lord.*

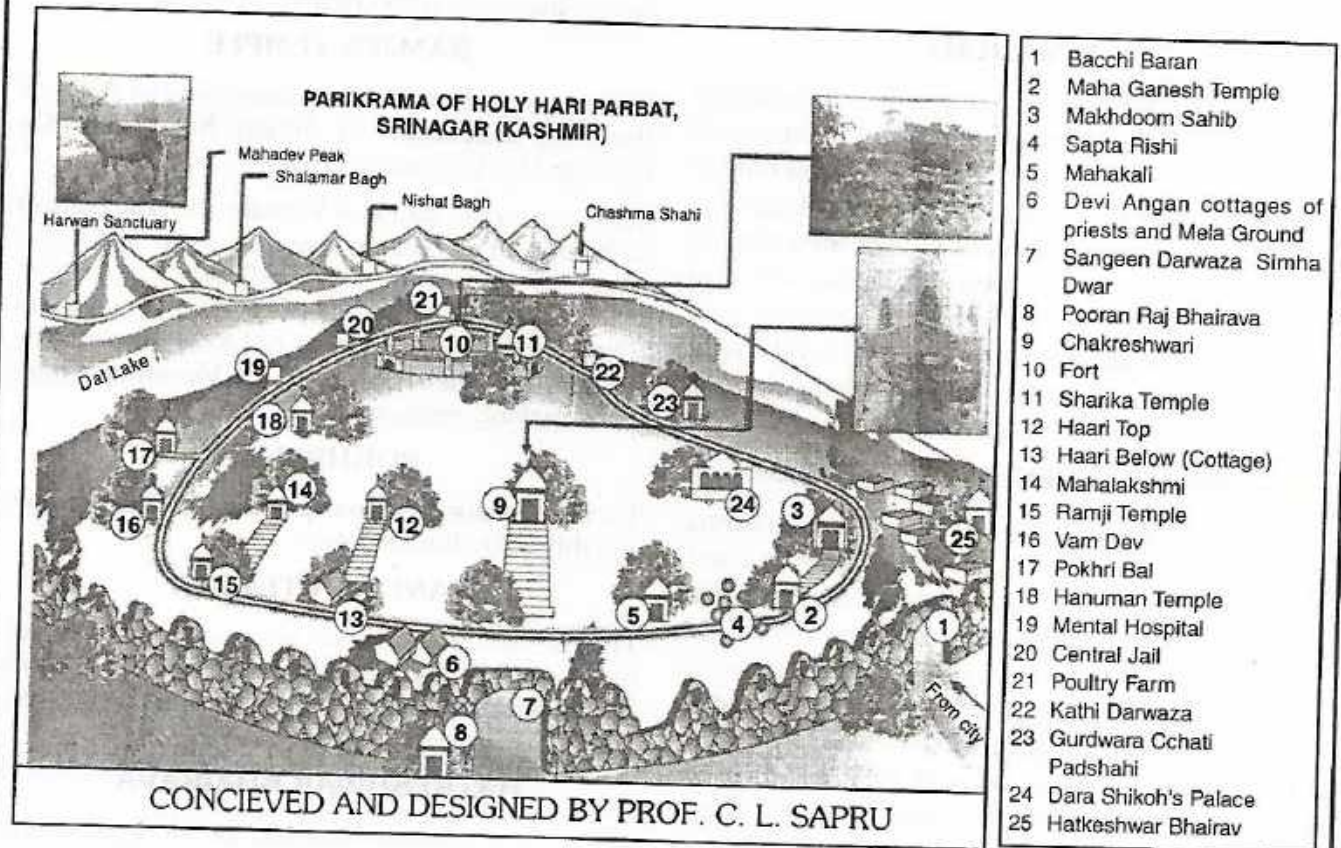
*He is the ocean of love and all rivers flow back to Him,*

*The wise who discovered the key (to bliss) realized this.*

— Zinda Kaul

# HOLY PARIKRAMA OF HARI PARBAT, SRINAGAR

C. L. SAPRU



CONCIEVED AND DESIGNED BY PROF. C. L. SAPRU

- 1 Bacchi Baran
- 2 Maha Ganesh Temple
- 3 Makhdoom Sahib
- 4 Sapta Rishi
- 5 Mahakali
- 6 Devi Angan cottages of priests and Mela Ground
- 7 Sangeen Darwaza Simha Dwar
- 8 Pooran Raj Bhairava
- 9 Chakreshwari
- 10 Fort
- 11 Sharika Temple
- 12 Haari Top
- 13 Haari Below (Cottage)
- 14 Mahalakshmi
- 15 Ramji Temple
- 16 Vam Dev
- 17 Pokhri Bal
- 18 Hanuman Temple
- 19 Mental Hospital
- 20 Central Jail
- 21 Poultry Farm
- 22 Kathi Darwaza
- 23 Gurdwara Cchati Padshahi
- 24 Dara Shikoh's Palace
- 25 Hatkeshwar Bhairav

The importance of Hari Parbat is steeped in legend and has held through the ages, a tremendous fascination for the believers in its spirituality and the faith that since Gods in grateful memory for their deliverance from Jalodbhava—the water demon by Sharika (in the form of a sparrow or 'har' as it is called in Kashmir) took their abode here, it has lent it further reverence. Presently Hindus, Muslims and Siks have their shrines around the Parikrama and sizeable number of devotees from Hindu, Islam and Sikh fold have been doing the Holy Parikrama of the 'Parbat' to pay their reverence to the Almighty in their own way in a captivating form of religious tolerance.

## MAHAGANESH TEMPLE

Mahaganesh Temple is the *Adi Deva* worshiped first. So the Parikrama of Hari Parbat starts from here.

## MAKHDOOM SAHIB

Adjacent to the Ganesh Temple is the Ziarat of Makhdoom Sahib facing south of Hari Parbat hill. He taught universal brotherhood and religious tolerance. Devotees irrespective of their caste or creed offer their homage to him. The will of Makhdoom Sahib is written in *Sharda* Script also and preserved in the archives of the Ziarat. It proves that *Sharda* Script was used by Muslims in general as well as rulers also along with Arabic Script in the beginning. Very close to Mahaganesh temple outside the great wall of the Hari Parbat Fort is the Ziarat of Baha-ud-din Sahib and you find a very old grave. The epitaph on it is engraved in *Sharda* as well as Arabic Script.<sup>1</sup>

## SAPTARSHI

No temple exists at the spot but the seven rocks are painted with Sindoor and the pilgrims making

the parikrama make obeisance to the Sapta Rishis. Viz., 1) Ashwathama, 2) Bali, 3) Vyasa 4) Hanuman 5) Kripacharya 6) Markandeya and 7) Parshuram.

### MAHAKALI

There was a temple, which was in a dilapidated condition and pilgrims worshiped the Mahakali form of the Divine mother. Adjacent to this temple is a big *Chinar* tree surrounded by a platform and pilgrims make parikramas of it. The area around the Mahakali temple was very peaceful and devotees used to sit for hours together and meditate. Now illegal encroachment around it right from Mahaganesh temple and elsewhere also has spoilt the peaceful atmosphere here.

### SRI CHAKRESHWARI TEMPLE

The temple of Sri Chakreshwari is the main centre of pilgrimage in Hari Parbat. We have to climb the shrine from the Devi Angan to reach the temple. This is on the north western side of the hill. The holy rock is marked with a mystical diagram representing Shakti (Srichakra) and is worshipped as a symbol of 'Sharika'. The Mahaganesh temple as well as Chakreshwari temple is guarded by the Security forces, these days. There used to be many huts of priests in Devi Angan and those who had no time or could not climb the stairs would perform puja from here in the huts. Now hardly any such hut is visible here and the huge ground of Devi Angan where a mela used to be held on all auspicious days starting from Navreh (New year day) is totally encroached illegally by Muslims.

### HA'RI (हॉरी)

Next comes the *asthapan* of *Ha'ri* — a huge stone on the hillock is painted with *Sindoor*. Below the *asthapan* was a cottage where a priest used to guide the pilgrims in performing the pooja of *Ha'ri*. Devouts would apply clay at this spot on their forehead as a tilak, believing it cured, all diseases and ailments.

### MAHALAKSHMI

Next is the *asthapan* of Mahalakshmi. A huge stone is painted with *Sindoor* here.

Below the stairs is the temple of Ramji.

### RAMJI'S TEMPLE

It was built by Pandit Amarchand Kaul of Alikadal therefore nicknamed as *Ambar Kolun Mandar* managed by Durganag Trust.

Then comes the shrine of *Vamdev* the holy consort of Sharika. The cottage shaped temple which was close to the great fort wall was under the supervision of a family of priests residing in Rainawari. The shrine does not exist now but the devouts pay their obeisance to *Vamadeva* here while making parikrama.

### POKHRIBAL

There we have a sacred pond of Divine Mother worshiped by the Devotees.

### HANUMAN TEMPLE

This is surrounded by an almond orchard under the control of the management of Baba Dharam Das Ashram situated in between Sathu Barbarshah and Dalgate on Choonthya Ko'l.

### HATKESHWAR BHAIRAVA

This shrine is situated outside the Hari Parbat fort in Malkhah graveyard. Now in a dilapidated condition it was once covered with a stone wall. Some ancient idols were preserved inside. These do not exist now.

### GURDWARA CCHATI PADSHAHI

Very seldom are important icons of different religious found in the same parikrama as in Hari Parbat. In this Gurdwara near Kathi Darwaza of Hari Parbat, the Sikhs congregate for Shabad Kirtan particularly on Sundays, Guru Parab and all other days of reverence. Not only Sikhs, but people from other faiths as well, respect this chief religious centre of Sikhs and rever it as a sacred place of pilgrimage.

<sup>1</sup> The photograph is published in the History of Kashmir by P. N. K. Bamzai.

The author is Hindi Editor Koshur Samachar, apart from being an educationist.

Mailing address : 80 Deluxe Apts. Vasundhara Enclave Delhi 110096.



# **SECTION V**

**KASHMIRIAT : THROES OF CHANGE**

## SECULARISM IN KASHMIR — WEAKENED NOT VANQUISHED

PROFESSOR S. BHATT

My visit to Kashmir in summer this year, inspired me to see my homeland with a new positive frame of mind. I couldn't but feel that 'ase karav vony ware ware tayyari, asse chu gachun wapas parun garah maji kasheer', we have to prepare gradually to return home to our mother Kashmir.

Kashmir has changed tremendously during past two years. I saw even in the year 2001 during my visit a great movement among people for peace and harmony. This year during my academic visit to the colleges and university departments in Srinagar, and in my travels in the city of Srinagar, Tullamulla, Sopore, Bandipore, Manasbal, I became aware of the enormous change towards peaceful life.

The people in the streets show extraordinary affection for visitors generally, and for Kashmiri Pandits in particular. One Kashmiri Pandit lady from Jammu, wearing a Dejharoo and walking along Dal Lake, was hugged by local Muslim ladies not believing that Kashmiri Pandits are now trying to get back to their homes. I had a few rides in a shikara in Dal Lake, Srinagar. The boatmen were full of affection. These poor people have been without earnings for over a decade. They have suffered due to terrorism.

### KHEER BHAWANI TEMPLE

In spite of terrorism, the valley of Kashmir has not lost its spirits and the urge for peaceful life. One can see great improvement in some places of Hindu pilgrimage Kheer Bhawani in Tullamulla has a new look altogether. Thanks to the work of CRPF, the Dharmarth Trust, and the Kashmir and Central Governments. At entry gate to Kheer Bhawani, the J&K Tourist Department has made eight bedrooms huts with attached bathrooms for stay of tourists for the shrine. It costs only Rs. 200/- per night for the double-bed room. Food is also served. Besides, Mr. Jag Mohan, the Hon'ble Minister of Culture, has given rupees one crore to Kheer Bhawani temple, one crore to Matan Temple, and some equal amount to Muslim shrines for development. In Kheer Bhawani, a dharamshala with about 100 rooms is being planned at the cost

of one crore rupees, in place of old shopping complex to the left of the entry to the shrine. Thousands of devotees have in recent years been visiting Kheer Bhawani, especially on ashtami days. On Zeth Ashtami, there were about sixty thousand people in the shrine. Like Shri Amar Nathji Temple, and Vaishno Devei Temple, Kheer Bhawani devotees now come from Jammu, Punjab and the hills of Kashmir. The result is a tremendous increase in tourism, an upsurge in Hindu spiritual life, and great gain for Hindu-Muslim harmony. I also visited Zeastha Devi temple which is so much improved. The temple and the compound have been made beautiful. A few rooms are available for stay of pilgrims with attached bath and kitchen at a minor charge of Rs. 50/- per night. The Chairman of managing committee is Mr. Kuldip Raina, Zestha Devi Temple, near Raj Bhawan, Srinagar, Phone 0194- 2452204,2452196.

### PROBLEMS OF ENVIRONMENT

The purpose of my visit to Kashmir in 2003 was mainly to study environmental problems of Kashmir, and invite scholars from Kashmir University etc. to New Delhi for a seminar on Kashmir environment with Kashmir Education, Culture and Science Society (KECSS) in November 2003.

It may be recalled here that the environment movement world over is a harmony movement of mankind with nature, and between people. The United Nations made a Declaration in 1972 and adopted a "Charter for Nature" in 1982 for the protection of global environments. This movement is now adopted in India, including Kashmir. The environment movement seeks a multi-cultural, multi-religious society. It has a great creative role for the use of new science and technology for sustainable development. This movement needs to be integrated in the economic and social planning of Kashmir which has fragile mountain ecology, but a great promise for eco-tourism and eco-development.

Kashmiri social and cultural ethos is pluralistic. Hence the principles of environment movement,

harmony with nature, and those of a pluralistic society have taken deep roots in the society of Kashmir. Besides, scientific education has spread fast in Kashmir due to high standards of education in India.

Therefore my lectures on environment protection and sustainable development, were received with much interest in Kashmir University department of environment and other centres of excellence in the Kashmir University campus.

It is better that we mention here that problems of Kashmir environment were kept in background when terrorism caused havoc in last decade and half in Kashmir. Thus while people of India prepared themselves to save natural environments with new creative policies, Kashmir remained ignorant. Cooperative federalism and environment management have become global norms. But uninformed Kashmiri leaders followed the beaten and obsolete track of greater autonomy. Thus there was destruction of forests, wildlife and bio-diversity resources in Kashmir, while terrorism kept people in awe. Land use was against environment standards. Towns have come up with no planning for eco-cities. Water resources have been damaged. There is no planning for new energy sources. Corruption has deprived people of enlightened policies. For example, a Central grant of over Rs. 300 crores to clean Dal Lake, one of the finest natural reserves in the world, was misused by a few officials. Above all, there has been no attempt to control the booming population, which is really the source of all social evils in the State. A valley of 160 km. by 40 km. has already a population of 1.3 million (1 crore and thirty lakhs). Can it accommodate double this number in the next 30 years? Can water and food resources last? Can the ecology of valley stand the enormous impact of population. Let us therefore wake up to our responsibilities in a finite space of this planet, especially in a delicate mountain ecology of Himalayas in Kashmir. Hence the Chief Minister, Mr. Sayyed has recently said that autonomy will be evolved, based on local environmental needs, and on Kashmiriat. Thus people have realised now the real issues involved for leading a healthy and prosperous life in Kashmir for future.

In brief, people in Kashmir want a secular, scientific life as elsewhere in India. They want to live in

brotherhood with other religious and cultural groups. They are used to living with such people in Delhi, Jammu, Punjab and other towns of India. Terrorism exported from Pakistan has damaged their peaceful life and psychological minds. The yearning for peace and Kashmiriat has increased as never before. Kashmiri realise the advantages of cooperative federalism for better management of environments.

### **S.P. COLLEGE AND COLLEGE OF EDUCATION**

I delivered largely attended lectures on Kashmir and global environment issues in S.P. College and in the College of Education. At the latter institution, there were nearly four to five hundred teachers who listened keenly to the new ideas on environmental economics and sustainable development. Principal of college, Dr Farah Tasleem chaired the session. There were questions on cleansing of environments of Dal Lake, Wular lake and towns, and on environment protection of forests, wet-lands and hills of Kashmir. A major focus of these public lectures was also on good governance, public participation in environmental programmes and on ecological living.

S.P. College is celebrating its centenary year in 2004. It has formed an alumni association for which forms can be obtained from the Principal, Dr. S.G. Sarwar. Alumni can also write in 3 to 4 pages reminiscences of their college life in S.P. College with a profile of life in later years, and send to the college Principal for the souvenir volume being published in 2004. Incidentally, these are major steps being taken by the people of Kashmir to associate socially and intellectually with the rest of the people of India. A big seminar is planned also on eco-tourism to be held in 2004 perhaps in S.P. College, Srinagar likely to be inaugurated by the Chief Minister of Jammu and Kashmir, Mufti Mohammed Sayed Sahib.

### **VISITS TO VILLAGES AND COUNTRYSIDE OF KASHMIR**

Apart from my academic works in Srinagar, I paid visits to Tullamulla, Sopore, Manasbal and Bandipore. Bandipore is my ancestral home. There I met all the village people who include a few KP families. They have made a new temple in our village recently. All the village folk want our

migrated families to return to our village. I met some people working on research areas in computer science and in education. We interchanged our views on new sources of employment. I assured them that India is becoming an economically strong nation, and in the years ahead, Kashmir will make great economic progress. In Kashmir University also, I was able to highlight the prospects of a hope for a good economic life following the use of new science and technology for sustainable development. Kashmir I felt could in the next decade or so become like Switzerland, a beautiful and prosperous State.

### **RETURN OF KASHMIRI PANDITS**

People of Kashmir want Kashmiri Pandits back in their homes. A step by step approach is needed to plan their safe and fruitful return. To begin with, about a hundred rooms need to be created at the Kashmiri Pandit spiritual centres in Srinagar where Kashmiri Pandits can visit and stay for short periods. They can, therefore, visit other shrines and temples. Some villagers can start planning to rebuild their homes in their villages. After a couple of years, a few colonies should be constructed around Srinagar city for Kashmiri Pandits, with one to three rooms' accommodation. Above steps will ensure that Kashmiri Pandits return to Kashmir in safety. The Kashmir Government can help find some jobs for Kashmiri Pandits and help in reestablishing business. Resettlement of Kashmiri Pandits would not be a problem. Besides, a large number of Kashmiri Pandits have taken up jobs outside Kashmir. They only need homes to live in Kashmir.

### **SRINAGAR IS THE CENTRE OF KASHMIRIAT**

In a debate on T. V. Kashmir, Srinagar in May 2001, I was witness to an interesting discussion between some top level Kashmiri intellectuals on what is Kashmiriat. The participants included Professor Akhtar Mohiuddin, Professor Rahman Rabi. Gulam Nabi Khyal etc. All the speakers were full of praise for their Kashmiri teachers like

Professor Jayalal Kaul, Professor S. L. Pandit, and others. Professor Akhtar Mohiuddin summed up the discussion that Kashmiriat was located in Srinagar and not in Lahore. He supported the philosophy of Kashmiriat based on harmony among people of Kashmir, multi-cultural life and unity in diversity of life in Kashmir and in the rest of India.

Many eminent writers on the history of Kashmir have supported the above mentioned views of Kashmiri intellectuals on the social and cultural life of Hindus and Muslims of Kashmir. These include Walter R. Lawrence whose book entitled *The Valley of Kashmir* published in 1895 is a masterpiece work today on the people of Kashmir. Lawrence has been proved right that Kashmiris are a secular and lovable people who are keen to promote the common brotherhood of mankind. In the present period of history, Kashmiris have shown their hatred of terrorism and narrow-minded fundamentalism, exported mainly from Pakistan. Even people in Pakistan are lately keen for a multi-cultural life of harmony in the world. In a book review of Lal Ded In Modern times (prepared by KECSS in a seminar in November 2000 the newspaper Dawn of Pakistan has on May 25, 2003 come out with a brilliant review entitled "The Voice of Peace in Kashmir"- (see e-mail [aph@mantraonline.com](mailto:aph@mantraonline.com) and visit website [www.aphbooksindia.com](http://www.aphbooksindia.com))

### **CONCLUSION**

I conclude this brief article on my recent visit to Kashmir with a positive hope for peace and progress of Kashmir. A new vision is unfolding in Kashmir. The people have after elections of 2002 learnt at great cost, the price of freedom. The people have rejected terrorism. Only a few foreign terrorists may be operating in the borders of Kashmir. They will also disappear soon. Along with the Muslim majority community, KPs have to join now in a new task of nation-building in Kashmir. Let us get ready to go home, to our mother Kashmir.

The author is Hony. Prof. Jawaharlal Nehru University. He was formerly Prof. of Space Law at Jawaharlal Nehru University ; Adviser to United Nations and has been a regular contributor to Vitasta.  
Mailing Address : S 176 Greater Kailash II, New Delhi 110048.

*With Best Wishes From :-*

# NISHAN COAL COMPANY

18/2/H/2, SHIBTALA LANE,  
Kolkata - 700 015  
Phone : 2251 0324

## SRINAGAR, FOUR YEARS LATER

SUVIR KAUL\*

All the calendars in our home in Srinagar stood frozen at October 1999, which is the last month my parents lived in their house there. We feared great damage in the intervening years, but were relieved to find only enormous volumes of dust, and the detritus of pigeons nesting in the attic and the balcony encouraged by the easy access provided by broken window-panes. As we cleaned — the hard work being done by two neighbourhood caretakers called Abdul Gaffar and Raghunath — it was tempting to think of the restoration of this home as a metaphor for a restored Srinagar, and a Kashmir, and a return to a multi-religious, syncretic culture.

That restoration, however, is going to be much harder, and even perhaps impossible, to achieve. The brutal history of the past fourteen years cannot be wished away, and a people ground down under the military might of the state and the violence of well-armed militants, cannot but wonder at what might have been, or indeed what the future might hold. But there are other important reasons why the state of siege in the valley will not be lifted soon: too many people have enriched themselves in the last decade, and they know exactly what they will lose if the conflict in Kashmir de-escalates.

Stories are rife of the wealth accrued by the leaders of each political faction (and there are many). Similar stories circulate about bureaucrats, officers of army units and of each paramilitary force (these too are multiple, and their acronyms — BSF, CRPF, SSB, JKP, RR, STF — have become the new idiom of Kashmiri). People talk at length of the money that has circulated in the valley via each of these groups and their counterparts in Pakistan, and of how much the politico-military elite on both sides of the border has benefited from the state of affairs in Kashmir.

Money to be made is arguably the most powerful local vested interest, but there is also the heady power of this elite bull-doing its way in elaborate convoys past locals who have learnt to step aside or be assaulted. Recently, the local papers described a woman professor whose car failed to give way quickly enough being dragged out by her hair and

beaten. When officers or their families go shopping on Residency Road or Lambert Lane, trucks of soldiers deploy on either side, all in addition to the forces permanently on patrol there. Local Kashmiris have learned to ignore such activities as the antics of a powerful elite, but for the likes of us visiting Kashmiris, every day offered ugly instances of the ways of a superior occupying force.

The boulevard that fringes the Dal Lake is alive with people, but no one can take free passage for granted, for at a moment's notice the road is blocked and civilians must detour. Perhaps most egregious of all is the fact that local, non-upper class Kashmiris are turned away from the springs at Chashmashahi, while outsiders are granted access.

Nowhere is the remaking of an older Kashmir into the soulless forms of a modern India more visible than in the paramilitary take-over (which can also of course be styled the "preservation") of the old Hindu shrines of Kashmir. Kheer Bhawani (Tulla Mulla) and the Shankaracharya temple that overlook Srinagar have lost whatever ancient sanctity they once possessed. They are now armed camps, festooned with the bright colours and signboards so beloved of military officers. Commanding officers of units stationed at these sites have turned them into advertisements for themselves — now you can only get to the Devi via CRPF yellow and red, and by walking past large tin placards that rewrite Kashmiri belief into the vocabulary of a more "mainstream" Hinduism. When we visited, *bhajans* that blare from jagrans in Delhi were playing loudly — only the wonderful old chinars suggested all that was once distinctively Kashmiri about Tulla Mulla.

A Ram Mandir is being built at the site of the ancient sun temple at Martand (Mattan). This is not simply an addition to what is already there it is a deliberate refashioning of Kashmiri Hindu worship to obey the dictates of *Hindutva* practice. But worst of all are the excessive displays put on ostensibly for the benefit of the Amarnath *yatris*, but which actually function as a warning to local Kashmiris: all along the route past Pahalgam, and

to some extent on the Baltal route, banners and wall-slogans sponsored by the CRPF and the BSF (and occasionally, the Jammu and Kashmir police) welcome the yatris. These units also make available tea and snacks, and announce them as *prasad*. There is no constitutional separation of temple and state to be found here — the yatris, and those who guard them, are equally, and aggressively, Hindu.

Most surprising for the visitor, however, is the great prosperity of Srinagar, where new homes are ever larger and the air impressively polluted by the thousands of cars and buses bought recently. Stores are stocked with the goods sold in the fancy shops of south Delhi. The handicrafts for which Kashmir has long been famous are plentiful, and the situation in the valley has meant that enterprising dealers have developed outlets for them across the country. The electricity supply has improved considerably — there are power cuts, but they operate according to a schedule, and the voltage is no longer miserable. Outside Srinagar, however, it is a different story. Villagers talk of a time, twenty years ago, when they knew electricity, and wish for doctors and teachers, who, like piped water, are a scarce resource.

But there is change in the air, and everywhere in the valley people are celebrating their opportunity

to travel to places that they have not dared to visit for years. An entire generation has been deprived of civic life and of the joys of Kashmir, and they are aware of this deprivation. Schoolchildren now flood Pahalgam and Gulmarg, and the Mughal Gardens are full of local visitors. No one knows how long this lull will last, with the result that locals are moved by a near-hysterical urge to wander, to picnic, to talk of the future.

This is a moment of hope then, of young people wishing for a life different from that they have suffered so far, of conversations in which plans are made for a Kashmir in which ideas can flourish, the mind can be without fear, and the head can be held high. I invoke Tagore's great nationalist poem deliberately, for its aspirations — as true for Kashmiris as for Indians more generally — might well be those of a group of young college students and lecturers I met. They gather on Sundays to discuss a life of ideas outside of the machinations of international politics, paramilitary strategies, and the self-aggrandizement of those who rule Kashmir. Their hope, like Tagore's, is to build a heaven of freedom into which Kashmir, and India, might one day awake.

\*(Reproduced from The Telegraph dated 01.09.2003)

The author is professor of English, University of Pennsylvania. He is late Prof. J. L. Kaul's grandson, who was a noted educationalist in Kashmir.

*"Hear O dear, the sweet sweet symphony,  
I improved a bridge of self and moved across;  
And I beheld a bright revealing dawn;  
Who a Hindu there, who a Musalman?  
All akin, none alien, one we are"*

— Aziz Darvesh

## TRYING TO READ THE GOOD SIGNS

ANJU MUNSHI \*

Calling any geographical spot "heaven" is very subjective. One place, however, undeniably kindles images of heaven and that is home, a home one is going back to after a good fourteen years. But going back to a strife-torn Kashmir after fourteen years revealed that things have started looking significantly positive, with the place limping steadily back towards normalcy. Occasional grenade attacks still interrupt the quiet but people have probably started turning a deaf ear to such blasts. With the world's attention now turned towards the economics of the region, the valley is struggling to find its feet in this sphere.

Evidence suggests that every stratum of society, be it taxi drivers, food vendors, newsstand owners, vegetable vendors all were vulnerable to terrorist abuse. So great was the fear for life that houses were sold off for petty amounts. Even today, people — whether Kashmiris or tourists tread the ground very carefully.

Yet the valley today, after the darkest period of violence, misery, chaos, and environmental degradation, is in a regenerative phase. It would be wrong to say that the place is totally free of the fear that grips an outsider, but at the same time there is an unmistakable change towards the positive in the air.

But is the change really happening or is it pure media hype?

### HOME AND THE WORLD

To begin with, the futility of the last thirteen years seems to have dawned upon the people of Kashmir. Massacres and killings cannot be part of the freedom movement. Today, the people of Kashmir realize that the flow of human feeling and human development had become still and stagnant.

Now, in the clutches of hunger and poverty, disease and illiteracy, they are waking up to the realities of terrorism. They may not know how to prevent it, but they are not with it anymore. "One needs to puncture the illusions of this new culture — culture of violence," says Shamima Firdous, a member of the legislative council. It is therefore not surprising

that developmental ventures and investment schemes are being undertaken in plenty.

The women of Kashmir have started looking beyond their walls. Twenty years ago, they were confined within the confines of their home, churning out the best of *waz wan* delicacies and working ceaselessly for the fulfilment of the family's requirements. Today, the Kashmiri woman is different, driving her own vehicle, standing up for her rights at home and outside, going out to get education, running small establishments like gymnasiums, schools, beauty parlours and culinary joints. In Firdous's words, "We have to march forward and do well." If women decide to change it is indicative of a larger change in society.

### WARM FEELING

The younger generation is getting to be multi-lingual, using not only a colloquial version of Kashmiri but Urdu with bits of Hindi and English thrown in, too. Education has been given a boost. From a Delhi Public School in Srinagar, to new institutes that were unheard of in the city two decades ago, like Cassette Engineering College, Manipal IT College, together with training centres for women all stand testimony to this.

It is perhaps this situation that encouraged the chief minister, Mufti Mohammad Sayeed, to issue a blunt message to the tune of "return to your posts in the valley or lose your jobs". The fact however remains that it is one thing to go as a tourist and entirely another to live and serve in the valley. Yet the warmth, openness, and hospitality that welcome a guest suggests that a change is really happening.

Perhaps it is still too early to say how things will pan out, and there are various opinions about what is happening in the valley. Some think that the region still has an oppressive and hostile feeling all around, but most people who have been visiting the valley of late are getting a different and more positive impression. This in itself is a good sign.

\*(Reproduced from The Telegraph, dated 6.8.2003)

The author is a freelance journalist.

Mailing Address : Flat 503, "Panchami", Udita 1050/1 Survey Park, Kolkata 700 075

Tel : 2418-8788 email : anjumunshi@hotmail.com



TRYING TO READ THE GOOD SIGNS  
WILL BE

*With Best Compliments from :-*



Kolkata Booking Office : P-10, New CIT Road, Kolkata - 700 073 \* Ph. 2237-1447/6415/1745  
Fax : (033) 2237-4383 \* Gram : Road Carry \* Home Page : [www.abcindia.com](http://www.abcindia.com)

## KASHMIRI CULTURE — A SCEPTICS ASSESSMENT.

D. N. KAUL

Of late, people hailing from diverse walks of life from Kashmir, notably politicians and some pseudo-intellectuals have been bandying about the word Kashmiriat as if it were a unique and singular cultural phenomenon unknown elsewhere.

This attitude arises partly out of putting up a weak defence for the exposure of the so called Kashmiriat as an abstract intellectual construct and insularity, plain and simple. Before embarking on what Kashmiri culture (I exclude Jammu & Ladakh of which I have no knowledge in depth) is really, it would be in the fitness of exposition to define what we mean by culture.

The word culture, more often than not, suffers misuse in common parlance and even in quasi-intellectual seminars. It must be understood at the very outset that culture is not to be confused with civilisation. A man may be highly civilised and yet may lack the finer nuances of culture.

If civilisation is the face of a person, culture is not the rouge on it. For rouge can be fascinating to look at, it is not even skin-deep and can get washed away or rubbed off with the slightest brush-up with something abrasive. Culture is a part and parcel, the very substance of which a human beings scale of values and behaviour pattern are moulded. It cannot get rubbed off even in adverse and provocative circumstances. Culture has been likened to aroma or the fragrance of a flower, we may smother the leaves, the aroma will persist and probably get intenser. Aristotle said that culture remains in a man when he forgets all he has learned at the college, for while bookish knowledge may wither away, the transformed personality and the value system will remain. It is in this very background that Cardinal Newman's famous definition of a Gentleman has been assailed. A real gentleman does not have to be artificial; gentleness should have become an inalienable part of his behaviour. The great Buddha was abused by a way-farer. He just smiled and told the man who had accused him "If you give me a gift and I don't accept it, what happens to it; it goes back to

the giver". This is the apotheosis of culture. Lord Macaulay defined character as "what a man would not do knowing that if he did it, he would never be detected".

In the background of the exact import of the term culture, we could examine if the much flaunted Kashmiri Culture or Kashmiriat, measures upto this definition. The character of a community is shaped and moulded by the socio-economic and political environment in which it grows. Kashmiris have been an abjectly poor people who were ruled by ruthless and immoral kings and queens. There were acute class distinctions. Among the Pandits there were Chandals and other low classes who were treated as menials. In fact these classes were the first to get converted to Islam. There were various other classes of untouchables who also left the Hindu fold. This social ambience fomented traits of fawning, flattery and lying in the common people. These traits have persisted. The 19th Century edition of the Webster's Dictionary defines "Kashmirian" as a "fair complexioned Aryan race inhabiting the sub-Himalayan Valley of Kashmir". These people, it says, are unreliable and deceitful. Biscoe had similar remarks to make about our character in his "Kashmir in Sunlight and Shade". So the superficial amity which prevailed in ancient Kashmir was no more than the manifestation of primitive culture. This amity did not have deeper root, it was not genuine culture. This is nothing to be proud of or to flaunt. These character traits were accentuated by the closure of the Valley to all outsiders as recorded by Alberuni in the 11th century. Kashmir became a festering pond.

The superficiality of this trait was proved by the communal riots of 1931 and thereafter. In Kashmir history there have been pogroms not only against Pandits but even the Shias. As explained earlier, genuine culture cannot wither away with the appearance of a man, may be an alien, with a gun. The people had earlier been attitudinally transformed by the opening up of communications and the ouslaught of the electronic media. Tho so

called Kashmiriat, which was no more than rouge on the civilisation of Kashmir vanished, yielding place to what has come to be known as the Kalashnikov culture. Where Kashmiris indulged in abusive exchanges and hurling of Kangries in a fight, they now exchange bullets. Without the least compunction they ousted fellow Kashmiris from their midst and looted their properties; where was the much touted Kashmiriat? I am one of those unrepentant sceptics who believe that genuine culture never flourished in Kashmir. Shaivism, the esoteric philosophy supposed to be forming the backdrop of our culture never permeated below the Ivory tower in which Abhinav Gupta founded it in the 11th century. What are projected as the minarets of Kashmiri culture, Lal Ded and Nund Rishi, were escaptists. They found the social

atmosphere too choking and advocated withdrawls from the worldly scene.

I am of the view that we have had no such phenomenon as Kashmiriat or collective culture. Whatever there was, was out and out superficial; born of primitivity.

Perhaps with the opening up of physical and intellectual channels with Globalisation, anew, all-embracing and a deeper Kashmiri culture may evolve. It will be robust and not born out of fawning and a feeling of weakness and backwardness. We can hope to overcome what Sir Owen Dickson, U. N. Observer in Kashmir said years ago; "Kashmiris are a people with a weak moral spine", This weak moral spine will gain sinews with education and world contact.

The author is ex IGP Kashmir and is well known in literary circles.  
Mailing address : 485 Mandakini, New Delhi 110019,  
Tel : 2646-5512

**With Best Complimnets From :-**

**A  
Well  
Wisher**

# **SECTION VI**

**KASHMIRIAT :  
WILL IT SURVIVE THE TEST OF TIME?**

## TOWARDS A GLOBAL PHILOSOPHY

KARAN SINGH

In the Eastern tradition, philosophy is looked upon not simply as an academic exercise like economics, political science or sociology, but as a powerful tool for enlightenment, human welfare and inner spiritual growth. This implies that philosophy must deal frontally both with the outer problems afflicting the human race as well as the universal need for each individual to move upwards on the path of spiritual awareness.

The overwhelming phenomenon that we face as we travel onwards in time is the all pervasive globalisation that is taking place in almost every field of human endeavour. As we moved through the last century, which witnessed unparalleled destruction and unimagined progress; the cruellest mass killings in human history and the most outstanding breakthroughs in human welfare; the advent of weapons of unprecedented lethality and the creative probing into outer space, we find ourselves poised at a crucial crossroads in the long and tortuous history of the human race on Planet Earth. In our own lifetimes Time has telescoped, both for better and for worse. While scientific applications have raised living standards for millions beyond all expectations, the problems of humanity have also assumed global dimensions and millions still go hungry day after day. The persistence of nuclear testing and the disposal of nuclear wastes, the dangers of global warming and the grave damage to our biosphere, the malign underworld of drugs and human trafficking, the alarming spread of communicable diseases and terrorist violence are problems which the human race shares in common.

It is now quite clear that humanity is transiting into a new kind of society, a transition even more significant than the earlier ones from caves to the forests, from forests to nomadic, pastoral, industrial and then to the post industrial society. What we are now witnessing is the transition to a global society. The future is upon us almost before we realise that the past has disappeared, and we find ourselves precariously poised in a present full of

challenge and change. In order to deal effectively with the problems that confront humanity, philosophy must break out of narrow confines - academic, theological or any other - and embrace in its ambit the entire human condition. To my mind there are five major attributes that are required of the new philosophy at this crucial juncture in human history.

Firstly, we have now to accept that human beings throughout the world, regardless of their race or religion, nationality or economic status, gender or sexual orientation, constitute a single extended family. While geneticists have confirmed that this is literally true, the cruel reality is that down the long and tortuous corridors of time we have never acted as a harmonious world. In fact, conflict and polarisation have been predominant themes in human history. Some of the greatest minds in the philosophical traditions in the world, specially the seers of the Upanishads, did indeed clearly formulate the concept of *Vasudhaiva kutumbakam*, the World as a Family, but this remains a glowing ideal rather than a reality. To be globally relevant, philosophy today has to be inclusive and cannot afford to leave out any segment of the human race. As the poet John Donne wrote four centuries ago "Any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls; It tolls for thee."

The second attribute of a global philosophy will have to go even beyond the human race, and involve the entire planet. Environmental values have in the last few decades moved from the periphery to the centre of human consciousness. In 1986 I attended a historic meeting in the sacred town of Assisi, hallowed with memory of the great St Francis, where representatives of five great religious traditions prepared testimonies on Man and Nature known as the Assisi Declarations. I happened to be one of the five authors, and the amazing thing about the Declarations is that, despite considerable theological differences, the

articulation of the basic necessity to respect and nurture the natural environment came through loud and clear. Subsequently, four other religions have come out with similar declarations.

In most Eastern philosophical traditions human beings are considered to be an integral part of the entire creation, and the concept that they are somehow endowed with the right to exploit and destroy nature to their hearts content is not acceptable. In our increasingly global situation, a contemporary philosophy has to take into consideration this important factor. The depletion of the Ozone layer, the destruction of bio-habitats, the increasing pollution of the air, the waters and the land, the disappearance of thousands of species of flora and fauna from the face of the earth, the destruction of millions of acres of forests and the ominous phenomena of global warming which has already produced this year one of the warmest summers ever in large parts of Europe and Asia, are all warning signals that our approach to the problems of life and existence, and the destiny of the human race, must take into account the environmental factor if it is to be cohesive and meaningful.

The third attribute of our global philosophy will have to revolve around the significance of the Interfaith movement. Religion has been one of the great civilisational forces in human history. Much that is great and noble — art and architecture, dance and music, literature and moral codes, law and legal structures can be traced back to one or other great religions of the world. At the same time it is a tragic fact that more people have been killed and tortured, burnt and persecuted in the name of religion than on any other account, and the supreme irony is that each religion looks upon the Divine as being compassionate and merciful. This essentially contradictory situation must not be allowed to continue into the nuclear age. It has now to be recognised that all the great religions of the world represent so many different strivings towards the divine and that, in the final analysis, they all represent what the Veda postulates as *Ekam sad viprah bahudha vadanti*— the Truth is One, the wise call it by many names. We may certainly believe and claim that our own path is

the most appropriate, but that does not justify our condemning or persecuting those who follow other paths.

Let us accept with grace that for every religious belief there is a majority of humankind which does not accept it. Therefore, discarding fanaticism and fundamentalism that represent obnoxious aberrations of the noble paths of religion, let us find a philosophy that accepts multiple paths to the divine, that not only tolerates other religions but welcomes the plurality of human striving for the divine. Even as I speak, religious and racial conflicts are disfiguring the face of the earth, jeopardizing lives of millions of men, women and children around the world. Unless we move conceptually onto a new dimension of Interfaith harmony, any hope of an integrated human being living in a sane and harmonious global society will remain an evanescent dream.

Fourthly, a philosophy which sequesters itself from the cries of the hungry, the wails of the oppressed and the suffering of the downtrodden can hardly claim to meet the global problems that we face. If humanity is a single extended family, we can no longer accept a situation where one-third of the human race over two billion people live in miserable conditions below the internationally accepted poverty line, while the top one-tenth consume as much as the remaining 90 percent. Poverty amelioration and, finally, eradication must remain central to our philosophical vision. Healing the sick, helping the poor, educating the illiterate and bringing about a more equitable distribution of natural resources must be based firmly upon an intellectual and philosophical awareness of our responsibility to our fellow human beings. Howsoever affluent our circumstances may be, we can never forget the debt that we owe to society at large, and a global philosophy must take cognisance of this aspect if it is to be really effective.

Fifthly and finally, philosophy is not merely about theoretical and intellectual approaches. At its heart is the spiritual quest for a direct access to divine consciousness, in whatever form we wish to describe what essentially transcends verbalisation. This path towards the divine, known in the Eastern

tradition by the generic term 'Yoga', comprehends physical, moral, intellectual, emotional and spiritual dimensions. Here each one of us has to follow the path that we consider most suited to our psychological configuration. The glorious tradition of mystical consciousness to be found in all the religions of the world constitutes the golden thread that links us together and can be a source of inspiration to us all. In Istanbul I have witnessed the dance of the *Darveshes* based upon the inspired verses of one of the great spiritual figures of all times - Maulana Jalaluddin Rumi. I have seldom come across a more powerful demonstration of spiritual striving than these dancers, dressed in spotless white, whirling in ecstasy like snowflakes around the Sheikh. Indeed the dance is par excellence a symbol of the kinetic universe in which we live. In the Hindu tradition there is the great icon of Shiva Nataraja, Lord of Cosmic Dance, which is a striking representation

of the established fact that this entire cosmos is constantly in motion, whether it is a macro-dance of the galaxies or the micro-dance of the neutrinos.

And yet within this great movement there is the Clear Light that shines unchanging in the innermost depths of our consciousness. This light has been known in all religions - the Sufis call it the *Noor-e-Ilahi*, the Bible speaks of "the light that lighteth every man that cometh in the world", the seer of the Upanishads exclaims in ecstasy that he has seen that Great Being shining like a thousand suns beyond the darkness. In the final analysis it is our ability to fan the spiritual spark within each one of us into the blazing fire of spiritual realisation that represents our highest destiny. That is the real wisdom, the love of which the Greeks called Philosophy, and it is to this that we must rededicate ourselves at this defining moment in our individual and collective destiny.

The author is an erudite scholar, a renowned orator, beised being an outstanding thinker.  
Mailing address : 3, Nyay Marg, Chanakyapuri, New Delhi 110021

*"Who is the friend and who the foe of your native land  
Let you among yourselves thoughtfully make out -  
The race and stock of all Kashmiris is one;  
Let us mingle milk and sugar once again,  
Hindus will man the helm and Muslims ply the oars,  
Let us together row (ashore) the boat of this country*

— Mahjoor

With Best Compliments From :-

# Ramkrishna Enterprise

## Commission & Handling Agent

**Regd. Office :**

8, Municipal Office Lane, Kolkata 700 074

**City Office :**

Mobile : 9830091045, Phone : 2220-4583, Resi : 2568-5775  
12A, Netaji Subhas Road, Room No. 6, Kolkata 700 001

With Best Compliments From :-

**MULLICK ENTERPRISES**

14/15, Topsia Road,  
(Kohinoor Market)  
Kolkata - 700 046  
Phone : 2343 8251

WITH BEST COMPLIMENTS FROM :-

**J. M. Enterprises**

Kolkata



## CULTURAL HERITAGE OF JAMMU AND KASHMIR

ROOPKRISHEN BHAT

The cultural heritage of Jammu & Kashmir cuts across all the regional, religious and ethnic barriers. The three regions may apparently look different keeping in view the geographical factors, but they have so much in common, acquired through age old association amongst the people of the State that it will be a stupendous task to isolate them culturally and politically. The Sindh, Chenab and Jhelum which flow through the three regions of this State, though originating from different sources, have taken along their flow so many upheavals, calamities, pangs and stories that it is simply impossible to reverse their course of flow. The common cultural heritage of the State is reflected in literature, language, religion, arts, crafts, music and pilgrimage centres of the State. The years of give and take amongst the people of the State resulting in cultural amalgamation to such an extent that efforts to study and, analyse the people and their culture are stupendous.

Nagas and Pishachas, which form the ancient races of the State, have in course of history spread to the entire State. The traditions and customs of Nagas are prevalent in modified forms in various regions of the State even now. The faith and tradition of preaching and worshipping of each other's religions and pilgrimage centres has been a very unique and glorious tradition of the people of the State. The famous Hindu shrines and the equally famous Muslim pilgrimage centres are held in highest esteem by the people of every faith. The offerings made and obeisance paid at such places by people of all faiths has baffled and even bothered the conservative elements across the globe. The tradition of other forms of art like the Pahari paintings which have been nurtured in Jammu region have its roots in Kashmir. We have a sizeable number of scholars and artists who have contributed and kept alive the trend of appreciation and practice of art cutting across the religious and regional bindings. The *soofiana* tradition of music of which Santoor is the world famous instrument, is the soul of music of this place.

Buddhism which is still followed in the Ladakh region of the State has its origin in the valley. It was preached and disseminated by the Kashmiri scholars in its earlier days. The Laddakhi script

and Sharada *lipi* which was prevalent in the valley till the recent times, share the same origin in Brahmi. Kashmiri language spoken in the main valley has its dialects and sister languages in Kistwar, Doda and other areas of Jammu region.

The concern and passion of love for humanity without any bias for language, region and religion is very prominent in all the scholarly writings of J&K. Right from the poetry of Lal Ded, an eminent spiritual poetess of Kashmir to Abdul Ahad Azaad, a poet of modern era, all have sung songs of communal harmony, love and concern for man and humanity. Lalded and Nundrishi, through their verses, have underlined that a human being, however ignorant and barren of ideas he may be, is capable of attaining the spiritual knowledge through persistent efforts and dedication, thereby achieving greater heights: To acquaint himself with saintly qualities should be the main objective of a human being. All through the history of the State we see Muslim poets singing Bhakti songs and Hindu poets swearing by Sufism. Scholars have shown the path of humanity to people in general, cutting across the religious and regional barriers.

Literature as an essence of life, analysis of human condition and a reflection of human society, has blessed us with ample opportunity to imbibe the true human values. With such rich tradition and under eminent and popular rulers like Budshah, people have been living together with amity, harmony and peace for centuries.

The pilgrimage centres like the one at Hari Parbat where monuments of all three religions with a temple, mosque and gurudwara co-exist, are the living signs of the communal harmony of the people of the State. The State has produced its glorious rulers like Maharaja Lalitaditya and Zainul Abidin — the Budshah, who not only conquered a major territory of the region but had carved a deep niche in the hearts of the people of all religions. In Budshah, the State had a great saviour of the mankind in general who, besides accelerating the developmental activities, initiated and patronised many forms of arts and crafts in Kashmir. History is witness that rulers who singled out a particular community or wanted to patronize one single faith

have not been able to last longer. They not only invited the wrath of people but of destiny as well.

The State has a unique distinction of being a place where people from all walks of life and from all across the world have been coming to seek peace, knowledge and spiritual enlightenment. Kashmir which has traditionally been called the place of saints, has remained a seat of learning known as Sharada Peetha for years together. The contribution of the scholars of this State to Sanskrit literature has simply been remarkable. Names of Pt. Kalhana, Bilhan, Mammat, Abhinav Gupta and many others have gone down as legends in the history of scholarship.

Unfortunately, during the recent past we have been witnessing a spurt of violence and intolerance - where all human values have been thrown to the winds and unprecedented levels of crime, cruelty and outrage of humankind have been let loose. Enough blood has now flown down the rivers of Jhelum and Chenab and given the maturity, sensibility and farsightedness of the people of the State, it is expected that better sense prevails upon

the misled and estranged elements to no longer flout further our traditional links of brotherhood. Today the greatest need for scholars and artistes of the State is to rise to the occasion and play an important role in maintaining and preserving our national integration and cultural heritage so that we come out of this temporary phase of turbulence and uncertainty to emerge stronger in future because divisions on the basis of religion, region, language or caste has not been our tradition, Such aberration and estrangement of our people from the national mainstream is to be resisted strongly.

Whatever may be the gravity of the present ongoing turmoil and estrangement of some sections of the people of the State, it is not going to hamper the age old traditions of communal harmony inherited from our ancestors because that is not what God desires. Azad's couplet "*khodayas byon byon thaaven yeli aasihani milat ta kom, prath akis algay zamina aasmanah aasihe*" (had God desired to separate people on the basis of religion, caste or creed, every body would have his own separate earth and sky), is perhaps a befitting reply to the present situation in the State.

The author is Principal Publication officer, National Council for Foundation of Urdu Language. He has put in a lot of effort in crystalizing the development of Devnagri script for Kashmiri Language.  
Mailing address : N.C.F.U.L. West Block - 1, R. K. Puram, N. D. 110066.  
email : urducoun@ndf.vsnl.net.in

*With Best Compliments From :-*

**A Well Wisher**

## J & K STATE'S UNIQUE MULTICULTURAL HERITAGE THE CASE FOR GLOBAL RESCUE OPERATION

B. L. KAUL CHAMAN

Kashmir is famous for its rare natural beauty as much as for its remarkable cultural heritage. A unique feature of it is the thousands of years old multicultural harmonized mix of Hindu, Buddhist and Islamic philosophies, with the bedrock of compassion, tolerance, harmony and the universal oneness of the human spirit.

This is evidenced in the precepts and concepts propounded by its sages of different faiths and the physical and material entities in brick and stone that symbolize the human quest for enlightenment and immortality.

It is well known that India is home to all great religions of the world. For example, legends have it that Noah's Arc was anchored in Kashmir's highest peak Mahadev or that Jesus Christ's coming was prophesied in Kashmir and he came here after resurrection and was finally laid to rest in Kashmir. In that sense India represents a miniature world and Kashmir a miniature India.

India was known as the Golden sparrow from early days of history. All the middle east, European and Asian countries were eager to develop trade relations with it by land and sea so much so that the search for a Sea-route led to the discovery of the American continent. It is also well-known that all the great religions of the world are found in India. While Hinduism and Buddhism originated here, Islam and Christianity also are well represented. Indian Muslims form the second largest community in the country and, indeed, the second largest in numbers anywhere in the world. India gave shelter to various other communities of the adjoining countries who were thrown out from their places of origin, such as Jews, Bodhs, Parsis, Bohras, etc.

In Jammu and Kashmir it is believed that all the peaks of Shivalik range are abodes of Gods and Goddesses. In this area we have continued history of Homo sapiens from Pit-and-Cave-Dwellers to

modern civilization. There are many sacred spots where people from all over India come to have darshans and perform worship according to their faith. Kashmir is known as "Sharadapeeth: and when Adi Shankaracharya visited this place, he was so much impressed that he named one of his maths at Shringeri in the South as "Sharadapeeth" The main temple of Kashmir's Sharadapeeth is now in Pakistan-occupied Kashmir, on a hill-top, on the banks of the river Kishan Ganga.

The Amarnath Cave which attracts thousands of pilgrims, comparable to the Mecca or the Vatican, was discovered by a Muslim, Malik (by surname) whose family now gets one third of the cash offerings at the Shiva temple and also undertakes the repair of the approach road to the cave. In fact, every peak in Jammu and Kashmir is named after Gods and Goddesses who are worshipped from time to time round the year .

The rise of Buddhism in North and Northwestern area give Kashmir a pivotal importance as a base for the spread of Mahayana Buddhism. Most of the Kashmiri Pandits well-versed in Hinduism turned Bhikshus and preached in Tibet, China, Kabul, Kandhar (Gandhar desh of Yore). During Ashoka's time on the other hand, thousands of monks reached Kunzalvan near Srinagar from all over India where the fourth Buddhist council was held. The effect of environment, the mode of worship and religious practices culminated in Mahayana (Buddhism) being adopted by the Brahmins who declared Gautama Budha, the Ninth Avatar (reincarnation) of Lord Vishnu.

Various schools of Hindu philosophy, mainly Shaivism, influenced the whole of India, especially the North and North-west part of it. Hiuen- Tsang lived in India for over 24 years in 631 AD learning Shastras and Sutras (Scriptures and apopthegms). He speaks of enormous intellectual activity as well as more than hundred centres of residential

learning, with thousands of scholars coming and joining for both intellectual and commercial activities. The area had become cosmopolitan with world travellers, visitors, writers, scholars and thinkers, thronging it. The Gandhar architecture and sculpture could be seen prominently. Artisans could be seen busy moving about not in the valley only but also on its borders when Viharas and Stupas were coming up. Bernier, who visited this area in, as early as 1665, states, "In truth the kingdom surpassed in beauty all that my wildest imagination had even expected". It is in such places that God lives. It was here that Adi-Shankaracharya is believed to have been blessed by mother Sharada with Her Darshans.

Moving through Ladakh a person feels as if he is moving in a different world, a desert quiet and calm. The Buddhists in this area are seen ever in a prayerful mood. Their stupas and places of worship are full of young and old. The surroundings are decorated with paintings and architectural drawings of Bodhisattva.

History of Buddhism in Ladakh goes back to Kushan period and bears testimony to direct links with the Kashmiri Gandhar Style of art. The Khaosti and Brahmi inscriptions in Draas and Khalsi have strengthened the belief that among other Himalayan States Ladakh has been the Cultural Satellite of mainland India from the time of Kushanas. The ancient murals in Alchi Ladakh, drawn by Kashmiri artists, are world famous on the basis of the figures on the tiles of Harvan near Srinagar dated circa third to fifth Centuries AD. Inferences can be drawn about the early art tradition of the Valley. More important are the painted representations of the Buddhist subjects of the book covers, of the Gilgit-manuscripts suggesting the style of paintings of the region of Kashmir also. A distinct impact of the developed sculptural art of the Kashmir Valley is discernible in the rock sculpture of Mulbek and elsewhere in Ladakh and in some of the Ladakhi Buddhist bronzes.

The Ladakh monasteries have played an important role in physical and spiritual growth of Buddhism. It has not only been the centre of learning for the

Buddhist philosophy, history, literature and language but also a sanctuary for the Buddhist paintings, printing and sculpture. The study of five major Buddhist sciences viz, language, logic, metaphysics, medicine and art became courses of study in the monasteries.

"This is the land of Himalayan routes across the Pamir, Aksaichin and Karakoram range to Russia, Tibet and China, Caravans after caravans kept alive travel, trade and culture, from Misgar to Gilgit and Leh to Sinkiang. The main route of culture and commercial intercourse between India and central Asia during the ancient times passed through the beautiful valley of Kashmir and was known as silk route. The diffusion of mainly three religio-cultural streams, viz, Hindu, Buddhist (Tibetomongoloids) and Muslims harmonized into a faith in ideals".

In Ladakh, the festivals kept the spirit of people alive. These had, no doubt, a religious base, yet these festivals depicted life in its various aspects. With its bleak and dry environment, the Lama priests presented imaginary creation with life, death, suffering and salvation, Good and Evil figured in the dance and drama. A regular calendar of festivals began with the New Year at Mela-Losar, Mela-Chimmery-Gompa, Mela-Sheh-Shinba and the celebrated Mela Hemis Gompa. These festivals flavoured life with mobility, music, dance, worship and contacts. In bitter cold, festivals are held and "Chhung", a local liquor, is used to warm up the body for dance and drama. Spring and autumn have their respective festivals, where processions are taken out and masked dances show the defeat of the Devil. Effigies are burnt; prayers offered and monasteries sanctified with some mysterious practices known to the Lama priests.

In the outer Hill regions of Jammu there are a good number of temples and shrines as well as festivals. The spread of Buddhism in Kashmir had somewhat weakened the rigidity of the traditional rituals, though not of the basic Upanishadic ideals. There was also the influence exerted by a harmonious landscape on the new faith of Islam, which had lost much of its aggressive character till it reached the hills of Himalayas. This brought about a fusion in the quest of truth, where the

mosque and the temple faded before the real quest of Sufi mystics, seen in common places of worship at the Shah-e-Hamdan, Hari parbat, Tsrar-i-Sharif and other holy places in Kashmir. An indigenous system of philosophy of Kashmir known as the doctrine of recognition was developed. This inspired love and affection in human hearts. The philosophers of this land, unlike those in other parts of the world, discarded all painful and torturous methods of seeking God, and advocated the blissful methods of Rajayoga, based on extreme love and devotion for the Ultimate Reality”

The common people of Jammu and Kashmir and Ladakh have been immensely influenced by beauty that lies hidden in the hills, forests and mountains. The cultural landscape of this area had an interesting feature of festival bazaars, annual fairs and pilgrim journeys, representing a dynamic aspect of rural areas. The pilgrimage to Swami Amamathji in summer and to Harmukat Ganga; and for the ritual ceremonies to the dead at Mattan; for the monthly prayers at Tula Mula; for the Friday prayers at Tsrar and Hazratbal; besides the festival at Ladakh, the pilgrimages to Vaishnodevi in Jammu are, in fact, some of the many instances where one has to appreciate social life in its dynamic spirit. To this may be added the invaluable contribution of the sturdy Sikhs, who, wherever they settled, put up a seat of worship (Gurdwara) which became the centre for religious and social activities. Their musical mode of worship attracted countless Hindus. “Gurdwara Chhatti Padshahi” near “Kathi Darwaza of Hari Parbat Fort” is a centre of Shabad Kirtan on all sundays, the Guru Purab and on other days of reverence.

It was for Hindus of Kashmir that Guru Teghbahadur sacrificed his life to prevent their annihilation at the hands of the powerful yet callous fanatic Mughal Emperor Aurangzeb. This is, perhaps, the only example in the world where a saint offered his head for the cause of humanity.

Garrison says, “For upward of two thousand years Kashmir has been the home of Sanskrit learning and from this small valley have been issued the masterpieces of history, poetry, romance, fable and philosophy. For centuries, Kashmir was the home

of the greatest scholars”. According to Lawrence, “The Valley of Kashmir is the holy land of Hindus and I have rarely been in a village which cannot show some relic of antiquity”. It is only during the fourteenth century that dark clouds gathered on the horizon of Kashmir with the invasion of Pathans. The gentle people of Kashmir, mostly Brahmins, would engage in the pursuit of mind and spirit and were wholly inept at violence and murder, much less in forcible conversion.

Kashmir is known as ‘Heaven on Earth’. Its distinct seasons and changing environment result in its rare natural products such as saffron, almonds and world-famous Pashmina wool among a vast number of other things. The changing moods of nature instil feeling of renunciation of not the world but of worldliness, not of actions but of desires, so aptly observed by the saintly poets of Kashmir. Throughout history, Kashmir, Jammu, Gilgit and Ladakh have had harmonious intercourse across its borders with Russia and Turkistan in the North, and China and Tibet in the East.

That all Kashmiris share a common folklore and composite culture is inherent. Besides having common food habits, common dress and common fold-beliefs, they also have common places of adoration, Lal Ded and Nund Rishi are both spiritual luminaries held in high esteem by all sections of Kashmiri society. This mystic school is the confluence of all that is the best in Hinduism, Islam and Buddhism, where Nund Rishi is Alamdar-i-Kashmir (The standard-bearer of peace) to Muslims while Hindus call him Sahajanand that is self-born bliss. People of all faiths throng his shrine and pay their homage to the great saint. He is the Wishing Tree of Kashmir. Nund Rishi was the embodiment of piety, compassion, non-violence and equality of men. In him two famous Vedic Rishi Schools, form one whole. He lived on dry vegetables and in the last phase phase of life sustained on water alone. His disciples lived a life of celibacy, non-violence and non-injury. They worked for the welfare of the common man and are considered to be the most respectable people of society. There are good number of Rishi shrines, not only in Kashmir but also in Kishtwar area of Jammu province.

"Rishi style of Architecture is a feat of wood work of Kashmiri carpenter" This style is known as Eastern Java Type; Pagoda and Parihaspura style was later on adopted for temples and is now a living style in the form of revered Rishi Shrine of Kashmir. Cooking meat is prohibited around the shrines of Rishi Sahib (Rishi Mol) in Anantnag, Batmalloo in Srinagar and Parnain in Baramullah. Kashmiri mystic poetry is a precious part of Kashmiri literature. It is a blend of Vedanta, Trika and Islamic mysticism. Sufi poetry, though mostly used by the Muslim mystics, has used a terminology of Hindu shastras in such a masterly style that a particular portion of this poetry is known as shastra. While the first Bhajan in Kashmiri has been written by a Muslim poet Shah Gafur, it is said that Hindu poets such as Anand Ram and Sat Ram, have composed Naats (devotional Islamic rhymes and prayers) of merit.

All Kashmiris share a common treasure of folk songs which are recited and sung on proper occasions. The cradle songs, pastoral songs, songs of the seasons, dance, nursery rhymes and other folk-songs are the collective expressions of feelings. The entire terminology of marriage in Hindus and Muslims is identical except the terms Lagan and Nikah. Rof and Hiket enhance the grace of festivity of every marriage though these dances and songs are not accompanied by any musical instruments.

During the early part of the 20th century, Christian missionaries introduced modern type of education along with the introduction of allopathic treatment of diseases in Kashmir. Small hospitals were opened in Srinagar, Baramulla etc, which helped in checking many epidemics like cholera. Maharaja Hari Singh had introduced compulsory education for all, with free supply of books and other required things. Free education for boys and girls was introduced upto college level for the poor section of the society.

Legislative reforms, higher education and voting rights were introduced in Kashmir much before the Independence of India. Tragically, at the time of partition of the country, invaders from Pakistan started burning of houses, killing ruthlessly men

and women of all castes and creeds, plundering and destroying temples and other places of worship. They organized raids on treasuries, hospitals, schools, marketplaces and houses of commoners, spilling blood all around. It was in this process that many of these Christian Hospitals, Schools and Churches were destroyed. Many women nurses were raped and brutally murdered. Thereafter Christian missionaries were not enthusiastic in reorganizing and establishing hospitals, Churches, Schools and Institutions of higher education in this area.

For the last six hundred years, people of this area, mostly Hindus and Buddhists, were mercilessly butchered by all the invaders from North- Western side of the then India. There was a time when only eleven families of Kashmiri Pandits were left in Kashmir and they passed their days incognito in distant villages. It is also said that any Hindu who did not agree to conversion to Muslim faith was cut into pieces. There is a big island in Dal lake which has come up where ashes of Hindus' sacred threads and murdered Hindus were thrown in and this place is known as Bata Mazar (graveyard of Kashmiri Hindus). Women-folk of these Hindus were paraded naked to humiliate them while crying and weeping on the dead bodies of their menfolk. Perhaps, there is no such example of brutal atrocities committed on any community anywhere in the world during these last 600 years. It was only during the Dogra reign that some of these temples and places of pilgrimage were restored and Kashmiri Hindus started living peacefully to some extent. In August 1947, Pakistan forces and Afghan terrorists started repeating the atrocities that their forefathers had committed in this area. Even now to this day, these mercenaries from the so-called Muslim countries have not only butchered non-Muslims but have also not spared men and women of their own faith. It is high time that the countries, which have been rendering "help" by way of selling arms and ammunition and other material of mass destruction to Pakistan restrain themselves from doing so. They should understand that these actions and other help to such countries will boomerang on them as well

because in reality these fanatics have no religion except of destruction and death. Both India and Pakistan have nuclear weapons; and Kashmir is not only at the head of Pakistan but also the origin of many rivers of the two countries, it is a place of crucial importance. Any explosion in this area will lead to contamination of all the major rivers and render the whole of North India and Pakistan just a wasteland.

Equally important is the fact that the U.N.O has not been able to get the Pakistan-occupied Kashmir area vacated from the Pakistan Army, Afghans and other terrorists of many Muslim countries even after 56 years of their unauthorised occupation. It is, therefore, high time that U.N. takes a stand with regard to Jammu and Kashmir and declares it an International World Heritage Area. Followers of all religions are inhabiting in this part of India, which was once considered to be the Paradise on Earth. They must restore this status back to Jammu and Kashmir, which Nature had bestowed on it for thousands of centuries till human hand destroyed it in recent times. It is not possible to assess the enormous harm and damage done by mercenaries from many Muslim countries, including Pakistan. Lakhs of people have shifted from this place and are refugees in their own country. Numerous houses have been burnt down. Schools, Hospitals, old and new temples, and even many of the Muslim holy places have been damaged. Imagine the brutality of the attackers who in Wondahama, after asking for food from a house, killed all the people who served them well, and snatched a child of one and a half years from the breast of his mother and poured twenty eight bullets into his body.

Atrocities committed by these invaders for the last thirteen years are innumerable and indescribably inhuman. They killed women by sawing them into two and throwing them into drains. These people have no guts to face the armed men. They acted like thieves and dacoits by killing the innocent

young and old, men and women mercilessly during the dark nights; attacking buses and killing travellers of the Hindu community.

For the last thirteen years, now people are not at all assured of any peace. No one can say how and what stand will be taken by the countries who have been funding and supplying arms and ammunition to Pakistan. In fact, U.N should have taken an early action and dissuaded all these countries not to escalate the proxy war any longer. U.N. should take immediate steps to rehabilitate all the migrant people in different areas of Jammu and Kashmir and provide them with Schools, Hospitals and all other necessities of life. All the temples and religious places should be repaired and wherever possible reconstructed and beautified by fresh plantation and environmental development. This immediate task should be undertaken by the U.N. through its appropriate bodies, such as the UNESCO. The whole area should be declared Universal Heritage Area; and no country should have the courage to violate the area in any manner in its heritage nor should the people of this area specifically, the State of Jammu, Kashmir and Ladakh- be the targets of terrorism as they have been treated for all the past centuries. With the overall supervision of the U.N., it should be made incumbent upon the Government of India to see that this unique Heritage area remains a place where there is no violence and all the erstwhile communities living here are rehabilitated restoring to them their habitat and the respectable means of livelihood and opportunities for future without any fear or coercion.

This is an ardent appeal from the peace loving people of all faiths and persuasion, to the world community to recognize the destructive potential of the terrorists and Islamic fundamentalists and *adopt a global programme of rehabilitation and protection*, whose precious cultural heritage is now under attack and whose progeny are facing the risk of annihilation. The world community owes at least this much to the future.

The author is a well known writer and a regular contributor to various journals.  
Mailing address : C 48 Pamposh Enclave, G Kailash I New Delhi -110048,  
Tel : 2647 7377

*With Best Compliments from :-*

**M/s. ARCHIES PANEL PRODUCTS PVT. LTD.**

IMPORTERS/EXPORTERS :  
ALL KINDS OF TIMER & PANEL PRODUCTS

*Agents For :-*  
**WOOD CRAFT INTERNATIONAL PTE. LTD. (Singapore)**

5A & 5B, CHOWRINGHEE LANE, 2ND FLOOR, KOLKATA - 700 016  
PHONE : 2252 4266/0337, FAX No. : 2252 5613



## THE TRUTH ABOUT KASHMIRIAT

M. K.KAW

[The views expressed by the author in the article are not those of AIKS which he heads. These are his personal views.]

### THE CONTROVERSY

Kashmiriyat is a concept riven with controversy. There are those who swear by it and say with a sense of pride that it is Kashmir's most significant contribution to India's secular polity and to the art of living together in harmony. And there are equally vociferous critics who aver that Kashmiriyat is a mere phrase deliberately coined by Islamic fundamentalists as a cover for their nefarious designs.

### THE ADVENT OF ISLAM

For an objective view of reality, we have to go back in history and look at the advent of Islam in Kashmir. We can look at the phenomenon in two totally contradictory ways. Islam can be visualized as a proselytizing religion, which used the sword to spread its sway. Equally justifiably perhaps, Islam can be seen as an excuse trumped up by aggressive kings to carry on their imperialist designs or their plans for organized plunder. The rightist historian looks at Islam as a religion that used politics. The leftist historian looks at politics that used the ideology of Islam to further its political game plan.

When historical truth is presented in such blatantly partisan and therefore contradictory terms, the objective truth must lie somewhere in between. Both statements have a modicum of truth in them. Islam is a militant religion that has often used the sword as a quick device for proselytizing. It is also true that there were ambitious kings who abused Islam, just as the modern czars of Soviet Russia misused the Marxist doctrine of communism.

There are facts to support both sides of the controversy. There is no doubt that Kashmiris suffered hugely from their Muslim rulers and were killed, raped, pillaged, taxed, pilloried, exiled and compelled till they either got converted to Islam or ran away to some distant land or gave up the ghost. An independent estimate for the whole of India gives a figure of 80 million Hindus killed during

the period 1000 to 1500 A.D. I am not aware of any statistics about Kashmir, but considering that almost 100% Kashmiris were Hindus before the advent of Islam and there are almost none left in the valley now, the figures can be easily arrived at. Thus over the seven major exoduses in Kashmir's history, the process of ethnic cleansing has been completed.

### THE KASHMIRI PRACTICE OF ISLAM

On the other hand, it is equally true that the Kashmiri Hindu who got converted to Islam never practised the orthodox Islam that his mentors would have liked him to. Over the centuries, we read again and again about the lamentations of the rigidly fundamentalist Sunni clerics that the local converts are still adhering to some of their old festivals, traditions, rituals and so on.

Two small examples would explain their exasperation. Many Muslims did not change their surnames. Even today, you find Rainas, Bhattas, Dhars, Mattoos and even Pandits among the Muslims. Then the Muslim women, especially those among the peasantry, have never really taken to the *burqa* or any other limitation on their freedom. They have continued to go about with open faces and ordinary garments in the gardens and the bazaars, the fields and the boats, even at the height of the Afghan tyranny.

Islam also has had to come to terms with local traditions and make concessions to deep-rooted local sentiments. At the all India level, the rise of the Bhakti movement in Hinduism and the Sufi cult in Islam are regarded as a natural corollary of engagement between two major ways of thinking, resulting in some kind of compromise and concessions to each other's mindsets and thought processes.

## THE UNIFORMITY OF MYSTIC EXPERIENCE

It is also to be appreciated that at the mystic level, spiritual truths are so alike and the experience of the meditative trance so similar that it is difficult to resist a unity of faiths and beliefs. At the peak of the meditative experience, the lower self or the ego is dissolved and the higher Self illumines the intellect. That is how the Hindu *rishi* talks of *Sivoham* and the Sufi saint of *Anahul haq*, and both find that they are talking the same language of love and infinity.

In Kashmir, this process of coming close to each other received a boost because of the emergence of Laleshwari among the Hindus and Nund Rishi among the Muslims. Both were enlightened mystics, who had tasted of the highest spiritual experience. Their *vaakhs* and *shruks* described Reality in almost identical language, in the idiom of the masses. Thus we had the phenomenon of common saints, *peers* and *rishis* venerated by members of both the communities. Hindus and Muslims flocked to their *samadhis* or *mazaars*, tied strings, placed *chadars*, sang *bhajans* and *sufiana kalam* and asked the saints for boons.

## THE BASIC COMMONALITY OF CULTURE

Apart from this kind of commonality of spiritual endeavour there was the basic commonality of food and cuisine, music and, dance, art, craft and architecture, household objects and an array of local festivals, rituals, customs and practices, which brought the two communities together. There was a symbiotic relationship, in which both derived advantage from each other.

Thus there were *doongas* tied to the houses of the Pandits along the river Jhelum. Muslim singers were engaged by Pandits for the *bachi nagma* on *maan ziraath*. There were Muslim servants in many Pandit homes. Pandit teachers went to the houses of affluent Muslims to offer tuitions to their children. Muslim women of the locality came at the time of *vida* in Pandit marriages and danced the *rouf*. Many Pandits were often visited by their Muslim sharecroppers who brought with them paddy, maize, apples, walnuts, almonds and such other

produce. Pandits bought craft items from Muslim craftsmen or from travelling salesmen. Examples of such symbiotic relationships could be multiplied.

## THE ECONOMIC BASIS

This phase of Kashmiriyat also had an economic basis. Although many militant Kashmiri Pandit Organizations would challenge this statement today, the fact of the matter is that during the Dogra rule, Kashmiri Pandits had a slightly more comfortable time than during the Muslim rule. Although very few of them bagged the higher positions in the bureaucracy, they were able to get the lower posts, in which the actual power of the State vests at the ground level. They were *ahalmads*, *peshkars*, overseers, accountants, superintendents, *mahaldars*, inspectors and the like. Some of them also flourished as professionals, moneylenders and landlords. There is no doubt that being from the Brahmin caste, they had a traditionally stronger educational base than the Muslims who were generally lower caste converts.

There was, therefore, a certain influx of black money into the hands of the Pandits, which was the income derived from corruption, absentee landlordism and extortionate interest rates. This gave a general impression that the Pandits were better off in comparison to the Muslims. I am aware that this picture is strongly refuted by angry young KPs of today, when it has become fashionable to say that we were never better off.

## THE IMPACT OF NAYA KASHMIR

Be that as it may, the situation changed adversely for the Pandits once the Kashmiri Muslims assumed the reins of authority. With that single-minded fervour and implacable tenacity of which only the fundamentalist Muslim mind is capable, the Pandits were ousted from their vantage positions. It was done cleverly in the name of Naya Kashmir land reforms, land to the tiller, abolition of big landed estates, remission of debts, setting up of commercial and cooperative banks, reservation of seats in educational institutions for the backward sections, recruitment to public services on merit under a system in which a Muslim with a third division was construed as having higher merit than a Pandit with a first class degree. The Pandits lost

their agricultural lands and their orchards, their children were no longer admitted to educational institutions and the young men no longer got any jobs.

That is how the Fifth Holocaust began. Nobody talks about it now, after what happened in 1986 and later what happened in 1990, but it was no less sudden and no less traumatic. There was a whole generation of young males who left the valley and roamed around the streets of Pahar Ganj, Kotla Mubarakpur and Karol Bagh, looking for the job of a clerk in some office of the Central Government. Most of them were successful and after some time called their younger brothers and then their parents and wives and sisters. That is how whole families migrated.

### THE RESURGENCE OF KASHMIRIYAT

What did this Naya Kashmir that spelt ruin to Pandits do to the notion of Kashmiriyat? One can well imagine that after what has happened, the Pandit who was the chief architect of this common culture called Kashmiriyat felt sorely disappointed and had no feelings of affection left towards his Muslim brethren. Yet such is the resilience of the Pandits and such is the tolerance taught by Hinduism that today, barely 13 years after the Seventh and Final Holocaust, Pandits are again talking of Kashmiriyat. There is a lot of controversy about it, but there are voices on behalf of the poor Kashmiri Muslim. These thinkers paint a picture in which Pakistan appears as the villain and the local Muslim is as much a victim of the tragedy as the Pandit.

### WHAT OUR PRECONDITIONS SHOULD BE

There are some benevolent souls who are trying to revive the concept of Kashmiriyat. How far they will succeed only time can tell.

My own feeling is that if we have to revive Kashmiriyat, we must put a price tag on it. My suggestions would be the following:

§ Pandits must be allowed to return to and live in Kashmir in peace and amity, with dignity and honour.

§ Their lands and properties, sold at throwaway prices, should be restored to them

§ They should be compensated for the deaths, the looting and the trauma.

§ Their children should be assured of admission to educational institutions on merit.

§ They should be given government jobs on merit.

§ Kashmiri should be used in administration, and should be recognized both in the Devanagiri and Nustaliq scripts.

§ The culture of pandits should be preserved and promoted.

§ The name of many places that have been changed should be restored to their original names.

§ All temples should be restored. All manuscripts, paintings and other artifacts should be bought by the Central and State agencies and be exhibited and preserved and be made available for research.

§ All attempts at obliterating the Pandit identity should be resisted.

§ No one should be allowed to say that Lalleshwari was a Muslim or that Arnimal was not a historical character or that Rajtarangini was a piece of fiction couched in third rate poetry.

§ Pandits should be allowed to manage their own temples and religious endowments.

§ Pandits should be recognized as a minority and be allowed to set up their own minority educational institutions.

§ Pandits should be given a significant position in the political scene, both in the State and at the Centre.

These should be our minimum preconditions for a restoration of Kashmiriyat. Pandits should give up their centuries old tradition of appeasement of Muslim rulers. Today's Muslim ruler should not be allowed to eat his cake and have it too.

A retired bureaucrat, the author is President, All India Kashmiri Samaj, besides being a prolific writer. Mailing address : D 30 Pamposh Enclave, New Delhi, 110048. email : mkkaw@nic.in

With Best Compliments From :-

# Arambogh's chicken

**SAFE ALWAYS.**

## State-of-the-art automated plant.

At the Arambogh's state-of-the-art automated plant, about 20,000 birds are processed everyday under strict sanitary conditions. The birds are cut, plucked, cleaned and chlorine washed with the help of state-of-the-art machines and are immediately chilled.

## Strict quality control.

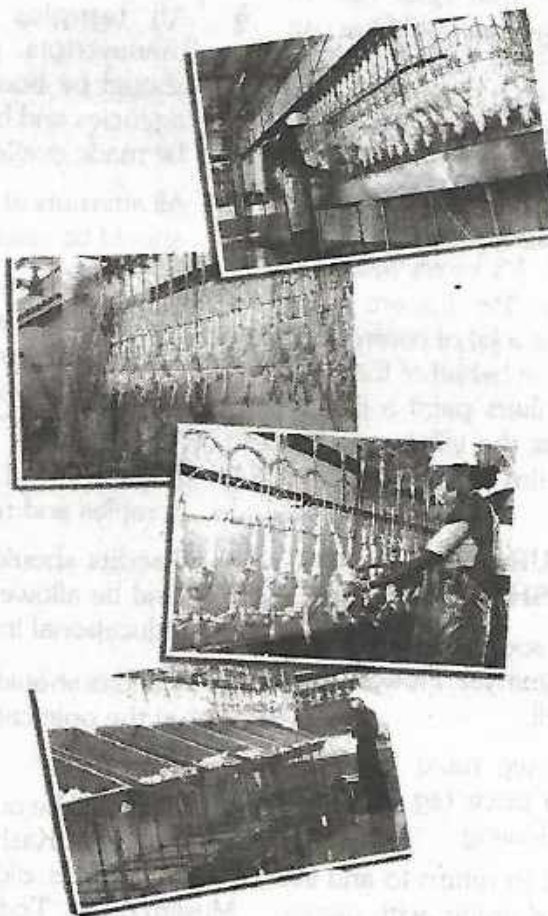
Having originated from our very own farms, each bird is healthy and full of the goodness of proteins.

## A variety of choices.

Easy to cook, safe and deliciously tasty for any preparation. Moreso you can be rest assured about the net weight of the chicken whether you take boneless, minced, drumsticks, breasts or assorted.

## The decision is simple.

So whenever you plan to cook chicken, remember to buy only Arambogh's ... because at Arambogh's we understand that safety is of topmost priority when you are cooking for your family. Arambogh's chicken. Safe. Always.



**Arambogh Hatcheries Limited,**  
59-B, Chowringhee Road, Kolkata - 700 020  
Phone : 2283-2588.

## KASHMIR AS IT WAS

P. N. DUDA

Being asked to write a piece on any aspect of the State of Jammu & Kashmir within the frontiers of its being "a garden of many flowers", I felt overwhelmed and honoured. On reflection, however, my life's background and exposure limited my experiences to the "small isolated part of this massive garden" having been born and brought up in an obscure by-lane downtown of Srinagar. Even when my search of making a living tore me away in physical sense from congenial ambience of the lanes and by lanes, which were my destiny's desert to me in my homeland, whenever I could I returned to my native home, to have a fresh look and gossip with my neighbours with whom I had played pranks as a child, passed through adolescence, entered adulthood. To meet a childhood friend, a baker, a greengrocer, a peon, a postman, a clerk, even an occasional cart-vendor who, had been my companion, and talk of good old days charmed me infinitely more than some occasional but not many visits to other Himalayan hill-stations, or some cool places in the South. Returning to my home and to sit in our wooden rickety balcony with an unintercepted view of the temple of Shankaracharya Hill, was thrilling to my soul and being. Being with the people I knew for more than two generations and on soil on which my ancestors, parents were born and died, viewing the exact place in a small room which my mother used to tell me was the corner where I was born, gave me an introduction of myself to myself.

My sentiments of my home never travelled beyond the land in the Valley where the people spoke the language I had learnt from my mother, where they dressed in familiar attire, where they faced the same problems, and expected the same responses. It might speak about my backwardness that I felt in other parts of the political territory called the State of Jammu & Kashmir as I felt when I came to the United Province, as Uttar Pradesh was known then. Earlier to my going to Allahabad for studies, I had lived for a few months in Jammu exiled from home in Srinagar to put me in proper mood and leisure,

to study properly for my pass course of graduation by keeping me away from my wife. This however, turned to be a backstroke because I spent my days of enforced separateness in either writing letters to her or thinking about her, resulting in my having had to repeat the grade. I have browsed through quite a few popular and laboured books on Kashmir written by foreigners. Invariably they began with description of the landscape, topography, fountains, rivulets, hills and mountains of Kashmir. I took foreigners' books concentrating on the beauty of Kashmir in stride because the soul of Kashmir was a stranger. It hurt me and wounded my pride when I read books and tracts and brochures written on or about Kashmir by Kashmiris themselves thumping on landscapes and topographies. I must confess my total blindness to the much talked about beauty of Kashmir. The roots of my love for Kashmir are almost the same as the roots of Eskimos eking on in North Greenland under shelter of igloos.

I have never been to Ladakh, but been many a time to Jammu, and some areas now in Pakistan like Mirpur. Initially without finding it necessary to know why, I never looked upon these areas as my home. Later when I had my modest dilettante browsing through books of history, I came to a realization that the State territory was a political concept pointing to imperial territory with just a hundred and fifty years of longevity. I do not know much about Kashmir and my love and affection and devotion to it is too deep to be influenced by its physical charms. Kashmir has been like my mother and if one tells me that my mother was beautiful, I would feel hurt or even turn violent. Anyone who would tell me anything about my mother and family, I would expect them to tell me that she is good or noble or sacrificing, had looked after the members with dignity and the like. It is hurtful that the topographical accidents of hills and ravines and gorges should see highlight in so-called social and political studies.

I deeply regret my bankruptcy in talking about folk music, dress cuisine, and aphorisms in language. I instantly recall a feeling that was a part of my unconscious mind, that I belonged to a just 2 or 3 percent religious minority, and yet with no fears or doubts lived and continued to live there being on the receiving side of extreme thoughtfulness. I remember a family occasion when the whole family had to be out on some wedding it could not avoid. My sister's university examination was scheduled during that time. It was decided to leave my sister behind leaving her to the care and protection of a young (youthful may be more accurate) domestic help, who was a Muslim. One day she was late by an hour before returning home. When asked by the Muslim ward about her delay in returning in time, she told him that she had gone to her mother's father's home. Uncompromising, the fellow commanded that from the next day she will not go to the college till we return. Explaining to him about the ongoing examinations, he changed the logistics of surveillance and decided to accompany her to college, wait outside, and chaperon her back.

Fatefully for me once while travelling from Pathankot to Delhi in a three-tier compartment with my wife and children, the occupants of other berths happened to be Dr Amin Andrabi and his gifted and dynamic wife, Dr Nusrat Andrabi. Both were teachers in Kashmir, one in the University, the other in the women's college. On way we got acquainted after a quarrel. Nusrat was on way to AIIMS for surgery. We gave her some polite attention during her hospitalisation and convalescence. That was way back in 1974. And in spite of all the political firework and ambushes, I cannot recall any better treatment I personally or any member of my family got or could have got from any relation traceable to common blood. Since 1974 till October 1989, whenever I went to Kashmir, I could not stay anywhere else than her house at Rajbagh. My eldest daughter, who lived at Exchange Road, invited me for a day's stay. I

asked her to speak to Nusrat. My daughter came to her for inviting me. "If Boba (family name) has no sense of shame in sidetracking his eldest daughter and goes to his younger one, I cannot chain him. I have no instruments to tell him about propriety and rectitude"; she burst back at my daughter. I did not and could not go. I recall a cold November night while at theirs. At about 2 am in the night, I felt some hand close to my legs. I woke up and in surprise asked for whose hand it was. It was Nusrat. She said: "I felt it was getting too cold and the hot water bottle you had, might have cooled off. I have come to replace it." I have used kangris and hot water bottles; at best I have secured their replacement on asking. But never in my life has anyone woken up with thoughtfulness to replace the gadget of bed heating. My Kashmir is neither myriad of flowers, nor manicured bouquets, nor brooks, nor mountains, nor hills. My Kashmir is my obscure friends in my mohalla at Chinkral, my Muslim domestic help who dominated my sister's movements, my Kashmir is Nusrat who has given me a live example that human bondages can come into being from channels other than having come through a particular womb. These and such memories stare at me from the heights of Himalayas while the delicacies of cuisine, sounds struck from the wires of a sitar, or observing the meandering of a brook, are pedestrian, ever changing and fleeting scenarios.

I have not engaged myself in the political controversies currently on. The backcloth of celestial amity and understanding amongst the people of Kashmir perhaps owes its origin to the social and religious contortions introduced by Sheikh Noor-I-Din and Lal Ded. Its foundation ground is ascetic idealism. The subject how changes took place, attribution of guilt, the consequences of contraction of Soviet Russia, Muslim resurgence at global level, and a possible unavoidable fallout of these on Kashmir are beyond this loose sally of a politically uninitiated mind like mine.

The author has been a Senior Advocate, Supreme Court of India and a well known freelance journalist and writer.

Mailing address : G 24 Regent House, Near Richmond Park, DLF IV Gurgaon 122002  
email : prithviduda@hotmail.com

## KASHMIRIAT

A.K. KAUL

Insidious attempts are being made to equate Kashmiriat with the ongoing clamour for 'Azadi'. Some non-Kashmiri pseudo intellectuals have talked of wounds having been inflicted on the Kashmiri identity. By their reasoning and logic, the identity they are talking of is the identity of Kashmiri Muslims. This is a perversion of the acute kind as it negates the historical past of Kashmir, which incidentally, is very rich and varied. They would, it seems, believe that nothing existed in Kashmir before the advent of Islam and currently nothing else matters except the Kashmiris subscribing to Islam. It would amount to saying that Mohanjo-Daro, which is in Pakistan, was a historical aberration and that the history of the area encompassing Pakistan and its people starts only from 1947. Infact, some zealots in Pakistan did start a movement for totally delinking Pakistan with the historical past of Mohanjo Daro.

Kashmiriat is much more than the Muslim population of Kashmir. It denotes a composite culture which flowed from a history of more than 5000 years taking in its compass the Nagas, the Pisachas, the Hindus, the Buddhists and now the Muslims. Tucked into a beautiful valley, Kashmir, gifted by nature with strong and less accessible barriers on all sides, interestingly, was the last state to submit to Islamic rule some two centuries after most of the northern India had been conquered and brought under the 'banner of the crescent'. The names and deeds of mighty monarchs like Ashoka and Kanishka of the Indian mainland are inseparably linked with Kashmir. Simultaneously, the exploits and achievements of Lalitaditya, Muktapida, Jayapida, Sankar Varman, Jayasimha, Zain-ul-Abidin (Budshah), Yousuf Shah - all rulers of Kashmir have their justifiable place in the annals of India.

Kashmiriat is the common lingua franca of a people within the geographical limits of Kashmir Valley. This language is an amalgam of Dardi, Sanskrit, Pushtoo and Persian languages. Kashmiri is neither a Hindu dialect nor a Muslim language. It has been

born out of local conditions taking within it the nuances of the indigenous culture and tradition. Is a local Muslim, therefore, more Kashmiri than a Pandit or a Sikh? This language has been enriched by Lal Dad, Sheikh Noorudin, Arnimal, Habba Khatoon, Mahmood Gami, Abdul Ahad Azad, Gulam Mohammad Mahjoor, Master Zinda Kaul, Dinanath Nadim, Abdul Rehman Rahi, Avtar Krishen Rehbar, Chamanlal Chaman, Ghulam Nabi Khayal, Shahid Badgami, Ali Mohammad Lone, Ghulam Rasool Santosh, Tej Bahadur, and many many more. Kashmiriat is not the Arabic language that is being taught compulsorily in Jamat-e-Islami schools. It is no special preserve of any class, sect or group.

Kashmiriat is Muslim Maliks of Anantnag being traditional receivers of a part of offerings at Amar Nath Cave. Maliks, it was, who discovered the cave long long back. It is both Muslims and Hindus observing strict abstinence, including non eating of meat, during the festivals of Batmallo Saheb in Srinagar and Rishi Saheb in Anantnag. It is a Hindu new born babe suckling at the breast of a Muslim neighbour because the mother is not in a position to do so. Kashmiriat is that Muslim attendants at Shahi Hamdan Mosque in Srinagar, where a spring of 'Kali' is also located, entering the spring premises, for cleaning purposes, blindfolded. Yes, because Goddess 'Kali' is believed to be in a state of disrobing.

It is Hindu devotees tying wish chords on the fencing of Maqdoom Saheb located on Hari-parbat hill. It is Sheikh Abdullah performing the Daster Bandi of Pt. Nila Kanth Hakhu, the Engineer-in-charge, for successfully completing the renovation and rebuilding of Hazratbal shrine. It is the Muslim and Hindu Engineers, workers and local people jointly approaching Pt. Kasha Kak (as well known ascetic) at Nunnar to seek his blessings for completing the construction of Gandherbal canal, till then dogged by unforeseen mishaps. It is both Muslims and Hindus thronging the village of Vesu near Qazigund, to seek blessings from Sona Saheb;

a Muslim saint. Kashmiriat is Muslim masons, carpenters and labourers building Hindu Temples. It is Hindu neighbour declining even water in the house of the inlaws of Muslim neighbour's daughter because that is not the tradition. It is the Muslim neighbour or friend acting as pall bearer for a dead Hindu and vice versa. It is Hindus and Muslims throwing open their houses and facilities to each other to perform the marriage of their wards.

Kashmiriat is Hindus and Muslims together celebrating the festival at Badamwari. It is Hindus and Muslims greeting each other on the occasion of 'Id' and Shivratri. It is both together praying at the shrine of Baba Rishi. It is Rishi Saheb and Devi Angan located in the same premises in Anantnag, sharing the same spring of water. Kashmiriat is a Kashmiri walking the length and breadth of the valley without feeling as an outsider anywhere. It is Muslim women singing at the marriage of their Hindu neighbour's daughter.

Kashmiriat never interfered with pursuit of one's religion. Hindu and Muslim shrines existed together side by side. It thrived on the simple philosophy of 'Haak Bhatta'. Kashmiriat is the history and legend of Burzhom archeological finds, of Shankaracharya temple, of Martand temple, of ruins of Avantipur and Pandrethan, of Dastagir Sabib and Naqashband Saheb, of Tulla Mula, of Charar-i-Sharif, of Waris Shah of Pari Mahal, of Habba Khatoon's songs, of Arnimaal's Bhajan's of dalliance of Kota Rani, of exploits of Rinchin Shah, of Nilmat Purana & Rajtarangini, of Abhinav Gupta, of Mahayana Buddhism, of Muslim Conference and National Conference, of "*Hamalawar Khabardar, Hum Kashmiri Hain Taiyar.*"

The present turmoil has nothing to do with Kashmiriat. If at all, it is aimed at killing this feeling. Kashmir and Kashmiriat cannot be imagined without the presence of a Kashmiri Pandit. He is an inalienable part of this tradition whose relationship with his Muslim brothers was beautifully described by that great poet, Mahjoor "Hend Gay Shakkar, Dod Gay Musalman Dodte Shakkar Milnaviv Paanwaen" (Hindus are Sugar & Muslims Milk, mix the two). Sheikh Abdullah described them as "Salt" in food.

The present cry is certainly not for Kashmiriat but for a Muslim Kashmir. Muslim fundamentalism assiduously fanned by Pakistan and generously funded by Arab countries, has built up a movement for total Islamisation of Kashmir. Winning Kashmir for Islam has to be, necessarily, at the cost of Kashmiriat which is being conveniently used as a tool to bewilder a section of the Indian and world public opinion. Ironically, even on this account, the Kashmiri Muslim leadership of the time finds commonality of identity with the Muslims of Pakistan and not with the Indian Muslims.

The allegation that in proportion to their numbers Kashmiri Pandits occupy more jobs in the government, is yet another sinister move to kill Kashmiriat. For a true lover of Kashmiriat, it should not have mattered whether a Hindu or a Muslim was occupying a certain post as long as he was a Kashmiri. Even though there has been a sharp fall in the percentage of posts occupied by Kashmiri Pandits, and this has been a continuing process, the cry is still going on in this direction. Prem Shankar Jha, Press Advisor to the Prime Minister believes so. Brij Bharadwaj of Hindustan Times pontificates so. The successive State Governments have been reducing the intake of Kashmiri Pandits and the famous formula of 70 and 30 per cent is fully in vogue. Kashmiri Pandits have taken all this in their stride without any diminishing in their love for Kashmiriat.

A Kashmiri Pandit is inalienably tied to Kashmir and Kashmiriat. Wherever he is, he always remembers his homeland, He is nostalgic about the Subziwallals of Habba Kadal, Fish sellers of Bohri Kadal, Singhara collectors of Sonawari, Pandas of Mattan, Ponywallah of Pahalgam, Halwais of Tula Mulla, Kangri sellers of Charar-e-Sharif, Snuff dealers of Zaina Kadal, Tara Singh jewellers of Hari Singh street, Shrimaal sellers of Pampore, Orchardists of Sopore, Doonga plyers and Shikara paddlers. He remembers Ghulam Mohammad, his class fellow, Zooni, his sister. He remembers Pt. Shivji, his teacher, and Saif-u-din, his head master, Ramzana the college peon and Narayan joo, the laboratory assistant. He cannot forget Sona Kaul, the ubiquitous figure of the college. He is nostalgic about the Professor who



always said "when I was in Allahbad" or about the Professor who said "you will tomorrow become engineers and build bridges which will not last for long and I will be blamed for that." He is still tingled when he remembers somebody telling him "I am no pass but Wular cross".

He is a partner in the common heritage of the Wular, Dal, Anchar, Tarsar and Marsar lakes, the Lidder, the Veshan, the Sindh and the Jehlum rivers, the Aharbal falls, the Nishat and Shalimar Bagh, Tosa Maidan, and Yousmarg, Pahalgam and

Gulmarg, Harwans and Kokernag, Watlab and Aishmuqam, Sangam and Sangrampur, Batapore and Islam Yarbali, Shadipur & Gangabal, Vaskura and Rehbab Saheb.

A Kashmiri Pandit would do anything to be a Kashmiri but he is seen as an impediment to Islamisation. A Kashmir without Kashmiri Pandit will be no Kashmir at all. It would at best be an adjunct of Pakistan, more precisely of Pakistani Punjab.

The author is Editor-in-chief of Koshur Samachar, Delhi.

Mailing address : A 102, Sabka Ghar, CGMS, Plot No. 23, Sector 6, Dwarka, New Delhi 110045

Tel : 25088620 email : akkaul@newindia.net.in

*"Dod Kyah Zani yas no banye, sham ki  
Jambha valith tanye ghar ghar pheeris  
pey yam kanye dyoothum nuh kanh panine kanye"*

*(How can a person understand the agony of others with  
their bodies and minds afflicted by deep sorrow!  
Everywhere I was welcomed with stones and scarcely  
could I find any soul to solace me!*

— Lalded

with best compliments from :-

## MAA GAYATRI ENTERPRISE

N. H. - 34, Sarbamangala Pally, Malda, Pin-732101 (W.B.)

● Computerised Auto Emission Testing Station ●

Govt. Contractor & General Order Suppliers

Authorised Transport Contractor of National Seeds Corporation Ltd. Malda

---

S. T. D., I. S. D., P. C. O., Fax, Auto Conference System, E-mail

---

With Best Compliments From :-



### GUDDMAN MERCHANDISE COMPANY

21B, Hundustan Road, Kolkata - 700 029

Phone : 91 33 30901080 (D), 91 33 30901079,  
91 33 30901389  
Fax : 91 33 24659252  
E.mail : guddman@vsnl.in

With Best Compliments From :-

### M/s. RAJA FERTILIZERS

Prop:- Raja Chowdhury

Mobile :- 098320 - 24975

### SARODAMONY PLAZA

1, Sevok Road,

Opp. Hotel Savera, Siliguri

Phone : 253156/2530956 (D)

2525177 (R)

### FALAKATA, JALPAIGURI

PIN : 735211

Phone : 260277 / 260235(O)

03563/260215(R)

## RESTORATION OF KASHMIRIAT - ULTIMATE SOLUTION

M. K. OGRA

Childhood memory digs deeper into consciousness as we grow older. These experiences create a mark and leave a strong impression and foundation for a clear vision and formation of a clear thought process for a meaningful future life. Through my write-up I propose to narrate my personal experiences in my childhood and later in teen years to illustrate what the editors have proposed as the main theme for the current issue of Annual Vitasta-Concept of cultural Unity in diversity with particular reference to Kashmir Valley. At this distance of time, of nearly 54 years away from the valley I distinctly recollect how we Kashmiris both Hindus and Muslims lived and worked and played together respectfully, religiously and harmoniously as one race deeply and closely bound together by Kashmiriat.

It was past 11.30 p.m. cold night of mid-November 1942 in Srinagar. I was returning home from Numaish (Exhibition Grounds near New Secretariat, opposite Gol Park later changed to Gandhi Park) in the company of my school mates as it was a day of our free school visit to Numaish, as an annual ritual. Well, at this stage, a bit of what Numaish (exhibition) meant to us as boys in our childhood - A vast fenced rectangular ground, bedecked with beautiful flower gardens and green turf, grounds with well illuminated gates and walls, with a grand military band stand playing different sweet melodious tunes, rows of well decorated and illuminated shops, couple of hundred in number, exhibiting Kashmiri handicrafts in particular, crowded with locals and hundreds of tourists shopping around, lot of eating outfits with snacks like kababs and many other delicacies. On this day the last exciting show was that of a burning man jumping down from couple of hundred feet high stage into a well-known as "Mout ka kunwan" (death well). This was a very exciting scene particularly for children of my age. After the show it was time for us to move to our homes in groups. My house was couple of miles away and also farthest amongst other boys in my group. For about 100 metres it was a lone journey into the narrow roads leading to my house in downtown Srinagar. When I recollect this particular experience I still tremble with fear. It so happened that a well built

tall and fat person with a black, half sweater and black half pant appeared before me from nowhere during my lone journey to home and he asked me to stop, and enquired who I was and why I was moving at that midnight hour. He saw me trembling when he disclosed his identity as Rehman or Rahim chore and lo and behold! he caught my trembling hand with his oily fist and lead me to my house and knocked repeatedly and waited till he heard someone stepping towards the main gate from inside and instantly he ran away forbidding me to be out at that hour of the day and to take care in the future. When I narrated this story to my father, he hugged me and felt sorry that I had to be lonely on the road at that hour, but he reassured me that this particular man Rehman/Rahim chore was reportedly kind hearted and he had helped many people in distress, irrespective of religion, from out of his booties.

Another experience worthy of mention here, is an instance of co-existence with dignity and honour and unity. It was the month of May 1940, lush with greenery on all sides, flowering trees, blossoming buds and an awe inspiring scenery and fragrance. In our adjacent playground known as Bhana Bhag (Area belonging to famous Bhan family of Budhgare, Alikadal, Srinagar), I distinctly remember a Kabbadi match between two mixed teams consisting of both Muslim and Hindu boys. It so happened that one Muslim boy of an affluent local family during his play winked at a Muslim girl repeatedly to the annoyance of all others. It was an unusual situation. One of the Hindu boys ran to our house and took out a thick wood stick (Hatab - a kind of wood used as firewood) and ran out back to the playground and beat the Muslim boy mercilessly for his mischief. Nobody dared to confront this Hindu boy in this predominant Muslim locality, rather, later on, the parents of the mischievous Muslim boy and also the Muslim girl gave a pat on the back to the Hindu boy, for his boldness and courage to protect the honour of a Muslim girl

Yet, another very lively incident of this nature, occurred sometime in 1945. A young Hindu college girl was returning home from her college and nearer her home some boys from other

localities made some obscene remarks. Jumped out one young Muslim boy from his house near the scene hinting to the Hindu girl to walk fast to her house, then what followed was a horrible thrashing of the boys beating them black and blue. This is another example of cultural unity in thought and action amongst Kashmiris as a race.

Hindu families depended a lot on Muslim ladies to act as doodh Maji (milk mother) Believe me, a Muslim boy would accompany a new Hindu bride to her in-laws and be her Boodh Bhai etc; even breads, kulchas etc. would be bought by a Muslim from a Hindu Nanwayee in a covered basket, not to speak of buying milk, curds etc. from Halwayees for Hindu households. In short, on the whole, there was no malice, no religious dogmatism, no bias or religious barrier; one and all moved together as brothers & sisters living in different houses with different religious faiths, all believing that the path may be different but ultimate God is the same. There are shrines of very well known Muslim sufi saints like Woosi Saab, Bulbul saab, Sayeed Saab, Mukdum saab, Rahbaab Saab naming only a few in and around our locality and in these shrines Muslims bow and offer candles and chaddars and ask for boons by tying a knot and so do Hindus living in and around these shrines.

Another example of the close relations and brotherhood is my latest experience in October 1989; the beginning of militancy in Kashmir. I happened to be in Srinagar in connection with Kahanethar (a sort of baptism for a brahmin boy or like a mundan ceremony) of my grandson Siddharth. Militancy fever was brewing up; I was moving towards my home at Alikadal in a three wheeler from Jawaharnagar. The three wheeler took a different route as some trouble was reported from certain areas. I was dropped midway and I saw a big crowd near Alikadal bridge not moving forward. I also heard slogans being shouted some distance away. Traffic resumed and I started moving towards my house. On the way Mushtaq sunur/ Mohammed Mushtaq Zargar, goldsmith, spotted me. He jumped from his shop and embraced me and put his arms around my neck and asked me why I had dared to move out at that time. I explained to him that I had reached Srinagar just a day before to participate in the festivity at my daughter's place. He put on his shoes and took my hand and accompanied me to my house and asked me not to move out for next couple of hours

as some serious trouble was expected. No sooner did he leave, there were sounds of gun shots and slogan shouting all around as CRP (Central Reserve Police) had been confronted by a militant group near our locality. In the same year in July 1989 when my dear mother left for her heavenly abode, my brothers and sisters and relatives from all parts of the country had assembled to mourn together and observe the religious rituals; our Muslim neighbours both ladies and gents came in dozens not only to convey their condolence and shower praises of kindness on my late mother; but they actually shed tears and consoled all of us individually. There were indications of turmoil and militancy was in its embryo stage and the local Muslim neighbourhood offered their services to us like bringing our vegetables, milk, rations and at times accompanied the mourners out, upto their destination in other city areas.

It may not be out of place to mention here that in October, 1947 when Kashmir was raided by tribesmen sent by Pakistan, I was in Degree college in my teens, all boys of all religions, more Muslim boys than Hindus got together and formed groups to guard all road crossings, narrow lanes and approach roads during nights burning firewood to warm up. In schools and colleges training was imparted for protection, first aid and in fire-fighting. This was a unique experience of unity in spirit and action.

By historical and social evidence Hindus and Muslims of Kashmir belong to the same race. In food habits for example, all Kashmiris are mutton eaters, Kashmiri Muslims do not eat beef they are Haakh (green leaf vegetable) and rice eaters. They have the same language, same customs, and same marriage rituals like Mehandiraat, Wanawun (singing of Kashmiri festival and marriage songs) in clothes too they have the same pheran, Kasaaba and Taranga (head gears of Kashmiri Muslim and Hindu ladies respectively) salwar kameez, churidar payjama and Achkan (long coat) with a gulabi/ Kesri turban usual dress for bridegrooms of Hindus & Muslims alike, Spiritual and philosophical lyrics of Sheik Nooruddin (Nunda Rishi) the famous Muslim saint of Kashmir and Laleshwari (LalaDed) the famous and revered Hindu mystic lady saint, convey the same messages and thoughts of spirituality and, philosophy of life mind and spirit and, kindness; communicate love and unity and the ultimate truth of self awakening. Huge crowds

of Muslims and Hindus on the Urs of Soofi saints pray together for boons. Early morning prayers known as "Darood Khani" at different mosques sound similar to, chanting of hymns from our shastras. How unique! The meaning of these Kashmiri hymns (Daroods) are similar to what our Saints have preached for centuries. In the morning parikrama of Hariparbat - place of most Gods and Goddesses of Kashmiri pandits, one comes across hundreds of Muslim ladies and gents walking down the same path leading to their Dargah of Mukudum Sahib a famous Kashmiri Soofi saint. Outside Kashmiri Hindu temples be it Hariparbat or Tulamula (Khirbhawani) or Khrew (Jwala Devi temple) Muslims sell flowers, milk and kands (sugar candies) for offering to Devis.

This is a history of over six decades and what I have described here about my locality, was true of all other localities in Srinagar and also in far flung areas, districts and towns of Kashmir where everybody lived in peace and harmony with respect and honour. We crave for restoration of similar conditions in our birthplace Kashmir and the day may not be far off when all of us will be able to visit our cherished dream place. There is reportedly a visible sincere longing and feeling amongst vast members of the majority community to embrace their Kashmiri pandit neighbours back into their ancestral homes.

The thronging crowds at Khirbhawani this year on the Zeshta Ashtami festival and the reported reception accorded to the yatis by the local majority community is a clear indication of the apparent change of heart. In the recent past in the spring of 2002 our past president and one of the founder member of Kashmir Sabha, Calcutta, Shri Udai Kaul happened to be in Srinagar and one day in the evening while he was taking a stroll in Raj Bagh area he stumbled and fell in a narrow ditch. When he managed to struggle out, drops of blood drew the attention of local young Muslim boys and in no time he was rushed to a nearby dispensary for first aid and they called up his host for informing him, only after the necessary first aid was administered. This expression of sympathy, concern and affection for a Kashmiri pandit unknown in that locality is yet another instance of

the essential goodness of the minds of the majority community in the valley.

What do we learn from these facts: Kashmiris are an inseparable class; come what may, Kashmiriat will live and last for ever, respecting all religions as personal ways of life, as similar paths leading to the ultimate truth of life, past, present and beyond. With this background and deep rooted spirit of Kashmiriat we need to unite and open channels of talks with like minded forward looking reformist Muslims in Kashmir valley whose number is not small and reorient ourselves to rekindle the lights of Kashmiriat to bring back the heavenly peace to our birthplace and attain for it a meaningful place on the globe as a lighthouse to end the era of terror, hatred and malice. This is bound to happen, sooner or later. Acceptable leadership will emerge in due course from amongst the oppressed and the subdued Kashmiri hearts, to be in the forefront to take a leading role for this unique transformation for everlasting peace. A thought process needs to be initiated, secular forces must be reactivated in the valley, administration at the state and centre and media need to re-look, review and accelerate the process of healing touch. It has to be a sustained process and results will be surprisingly positive. Rising above the personal heartrending miseries and sufferings due to forced displacement from our place of birth and hearth Kashmiri pandits in the country and abroad have a responsibility in this process, to take initial steps through media and personal contacts and through discussions and seminars to set this thought process moving. Kashmiris have stood the test of hard times and as descendants of great Rishis, Munis, Peers and Fakirs and Darveshes they have a sacred duty to perform in this hour of peril. Let us become torch bearers to end the dark clouds of distrust and hatred and defeat and dismantle the separatist fundamental forces, and rekindle the message of our ancestors to give rebirth to our age old culture of Kashmiriat and let VITASTA flow freely to its frontiers to be the heavenly messenger of peace and tranquillity across the borders. Maji Kasheer (Mother Kashmir) must again be seen as once known "Resh Waar" (garden of Rishis and saints).  
Tatha Asto!

The author is former President and a trustee of Kashmir Sabha, Calcutta.  
Mailing address : Venus Apartments, Flat 1B, 9, Mayfair Road, Calcutta 700019,  
Tel : 2240-0146/2280-8752  
email : mohanogra@hotmail.com

*With Best Compliments From :-*

**A  
WELL  
WISHER**

*With Best Compliments From :-*

**M/s. Binod Kumar Babeti**

Islampur, Uttar Dinajpur  
Phone : 03526 - 255111

**Deals in :**

SEEDS : FERTILIZER & PESTICIDES

With Best Compliments From

**RUBCHEM INDIA PVT. LTD.**

3, Dr. Sundari Mohan Avenue,  
Kolkata - 700 014  
Phone : 2244 5420/2244 6524

## SYMBIOSIS OF CULTURES

T. N. DHAR 'KUNDAN'

It is in the fitness of things that today when we are living in the twenty-first century and when our beloved Kashmir is undergoing an unprecedented turmoil for more than a decade now, we should be sitting back and reflecting on the rich and unique culture of Kashmir, the land of our birth. Before doing so let us first try to figure out what the word Culture connotes. According to Professor Terry Eagleton, 'Culture, etymologically speaking, is a concept derived from nature. One of its original meanings is husbandry. At first the term denoted a material process, which was then metaphorically transposed to the affairs of the spirit. The Latin root for this word is 'colere', which can mean anything from cultivating and inhabiting to worshipping and protecting. But 'colere' also ends up via the 'cultus' as the religious term 'cult'. The idea of culture signifies double refusal: of organic determinism and of the anatomy of spirit. It is a rebuff to both naturalism and idealism. The very word culture contains a tension between making and being made, rationality and spontaneity'. S. T. Coleridge says that 'culture is what comes naturally, bred in the bone rather than conceived by the brain' Raymond Williams is of the opinion that 'culture is the organization of the production, the structure of the family, the structure of institutions which govern social relationships, the characteristic form through which members of the society communicate and a structure of feeling'. T.S. Eliot, on the other hand, has defined culture as 'the way of life of a particular people living together in one place; that which makes life worth living; that which makes it a society - it includes Arts, Manners, Religion and Ideas'. After the mid twentieth century culture has come to mean the affirmation of a specific identity — national, ethnic, regional rather than the transcendence of it. All these definitions make culture overlap civilization. In order to differentiate between the two, we can safely say that culture is the way we think and civilization the way we live. The former has a definite and telling effect on the latter and the two together give us our distinct identity. In effect

culture of a society manifests itself in the shape of its civilisation.

If there is a single terminology that sums up the entire gamut of our culture as Kashmiris, it is the name *Ryeshi Vaer* given to our land. '*Ryeshi Vaer*' literally means a garden of sages. This land has produced an innumerable number of saints and savants, sages and sufis, who have always stood for the durable human goods of truth, freedom, wisdom, humility, simplicity, compassion, contemplation, worship and the like. The common Kashmiri has adopted these qualities and infused them in his thinking and actions. If I borrow the idiom of Mary Pat Fisher I would say that the map of our Kashmir couldn't be colour-coded as to its Hindu, Muslim, Buddhist identity; each of its parts is marbled with the colours and textures of the whole. We have had Buddhist view of life and cosmos thrive in this land for many many years in the past. We have had a distinct non-dualistic ideology called the '*Trika*' Philosophy shape the metaphysical thinking of this land. We have had the Vedic rituals of the Sanatana Dharma as the basis of our very existence. There used to be an admixture of '*Shakta*' and '*Tantra*' in our way of worshipping and then, with the advent of Islam in fourteenth century we witnessed the rise of Sufi order in this land. All these in course of time got merged and produced a blend of cultures, which is humanistic, pious and pure, yet very simple and straightforward. It has taught us to turn from the fragmentary to the total, from the superficial to the profound, and from the mundane material to the spiritual. Religion has never been an obstacle to this unique culture. There lived a Sufi, who used to say that the religion is '*Gaev gudom*' the rope with which we tie a cow lest it should stray into the fields and eat the crop. Once the cow knows that it has to eat only the grass and walk only along the periphery of the field, there is no need for the rope any more. Similarly a man needs the religion only so long as he does not develop wisdom to discriminate between right and wrong and reality and falsehood.

Professor Timothy Miller, a specialist in new religious movements, has rightly observed that, 'Human culture is always evolving and reinventing its own past and present. There is no cultural vacuum from which anything truly new under the Sun could arise'. We call our way of life 'Sanatana Dharma' or the Eternal Law of Do's and Don'ts of life. Our belief is that God, Universe and the Vedas are eternal and co-existent. Strict adherence to the prescribed norms ensures cosmic harmony, order in the society and the welfare of mankind. Due to this belief Hindus, the original inhabitants of this land, were neither interested in recording their history nor inclined to force their way of thinking on any one. The basic ideology has been twofold. One '**Ekam Sat Viprah bahudhah vadanti**' - the Truth is one and the learned describe it in many different ways' and the second, '**Aano bhadra kratavo yantu vishvatah**' - let noble and beneficial thoughts come to us from all sides of the world. John Renard, Professor of Theological Studies at St. Louis University, USA has said about Sanatana Dharma, 'I have been intrigued by the tradition's flexibility — some call it ability to subsume every religious idea. The larger Hindu tradition represents an extra-ordinary rich gallery of imagery of the Divine. It has encouraged visual Arts to match the Verbal. There is complete religious tolerance and it is free of large scale proselytizing.' This eternal way of life, this age-old culture of ours is said to be five millennia old on the basis of the '**Saptarishi Samvat**' adopted by us from time immemorial. Ours is perhaps the only almanac in the country, that gives this, '**Samvat**' and the running year is 5079.

It is a fact that the only recorded History in India, the '**Raja Tarangini**' has been written by a Kashmirian, Kalhana. Yet ironically we do not have any record of our cultural heritage and historical events of the prior period and, therefore, we are unable to paint an authentic picture of the life and faith of our ancestors who lived in this pious land. As in the rest of the country, we have to draw upon legends, fables and other types of literature, verbal or written, in order to visualize the picture of our ancient heritage. It is very significant that in the Indian tradition the two great epics, Ramayana and Mahabharata, along with the Puranas form

the corpus of our history, from which we have to figure out what our past has been like. Kashmir also has its own Purana called the '**Nilamat Purana**', which throws some light on our heritage. This Purana vouches for the fact that after the water was drained from the vast area of Sati Sar, sages were invited to settle in the valley and do their penance in the calm and peaceful environment of this sacred valley surrounded by the Western Himalayan ranges. The aborigines, Nagas, Pishachas, Shvapakas etc. were assimilated and became extinct as tribes in course of time. During this period the rituals and the injunctions of the Vedas alone were followed. The inhabitants today in effect are, therefore the progeny of the sages who settled here for penance and eventual emancipation with a sprinkling of immigrant population.

The fact that an important congregation of Buddhists was held in Kashmir, during the reign of the King Kanishka, shows that this ideology had found favour with the peace loving citizens of Kashmir in course of time. It is from here that the ideology travelled as far as Japan via Tibet and China. In Kashmir, however, a strong non-dualistic philosophy, called Kashmir Shaiva Darshan, drove out this ideology but not before it had left an indelible mark on our culture. There are a number of places, which are named after the '**Bauddha Viharas**' and are called in local language as '**Yar**'. In Srinagar itself we have a locality named as '**Bodager**' a corruption from '**Buddha Giri**' or the Buddha's hillock. These together with the non-violent passivity of Kashmiris and their life style imbued with the tenets of Buddhism stand testimony to the fact that this ideology had sway on our thinking for a long time. It was the effect of this philosophy that spirituality and divinity was manifest in the life style of the common man. Although Sikander But - Shikan, who ruled from 1389 to 1413, destroyed many Hindu holy places and temples yet the ruins of these temples at many places including that of Martand Temple stand testimony to the Sun worship also being prevalent here. There is a hill feature named as, '**Aeta gaej**' a corrupt form of Sanskrit '**Aaditya Guha**' meaning the cave of the Sun. This corroborates the fact further.



Towards the end of the thirteenth century and the beginning of the fourteenth century Islam came to Kashmir. On the one hand the invaders came to conquer and rule the land and on the other hand this place attracted the Muslim Sufis also. They had been victims of persecution in their countries of origin. These Sufis believed in 'Khalwa' or spiritual retreat and propagated going from the outer exoteric to the inner esoteric. This way of thinking coincided with the prevailing tradition of 'seeking to refine deeper realization of the Divine within one's consciousness rather than engaging in critical theological discussions; realizing the possibilities of the soul in solitude and silence, and to transform the flashing and fading moments of vision into a steady light which could illumine the long years of life'. Thus came into existence a synthesized cultural framework that we proudly call 'The Rishi Cult'. Glimpses of this blended culture could be seen in the day-to-day life of an ordinary Kashmiri. Many Hindus used to swear by 'Dastagir Sahib', a revered Muslim Sufi saint. Any Muslim passing by a Hindu shrine would bow in reverence and any Hindu passing by a Muslim holy place would fold his hands in obeisance. There are innumerable holy places and shrines where both Hindus and Muslims would go to offer prayers. Hindus and Muslims equally revered Lal Ded and Peer Pandit Padshah, and other Hindu sages. Both the communities likewise held Nunda Rishi, Bata Mol Sahib, Dastagir Sahib and other Muslim saints in high esteem. Muslim boatmen did not consume meat and prohibited items like onion and garlic when they ferried pilgrims to the holy shrine of Ragyna Bhawani at Tula Mula.

A Muslim lady, after washing her face at the river Vitasta called, 'Vyath' in Kashmiri, would join her palms and pray thus, ***Afu Khodaya fazal kar, badas ta jahanas, Hyandis ta Musalmanas*** — God shower your grace on good and bad people alike, both on Hindus and on Muslims. A Hindu woman, after pouring milk and water on the Shiva Lingam in the temple would pray thus: ***'Sarve Bhavantu Sukhenah srarve santu niramayah sarve bhadrani pashyantur ma kaschit dukh bhag bhavet'*** — Let all be happy, free of worries. Let all see only beneficial and pleasant things and let nobody meet with grief and unhappiness.

Salutations would be offered to Muslim elders by the Hindu youngsters and to Hindu elders of the area by the Muslim youngsters whenever and wherever they crossed each other. In return they would receive blessings in abundance. A Muslim returning after Hajj is received and welcomed by his Hindu neighbours and friends with an open heart. Muslims greet Hindus on Shiva Ratri and Hindus greet Muslims on Eid. Likewise the two communities share each other's happiness and grief and join on the occasion of marriages and funerals with care and concern.

To sum up we can safely say that the origin of the cultural stream of Kashmir is Vedic. It has absorbed the influences from Buddhism. It has been shaped by the Trika philosophy of Kashmir Shaivism and it has drawn from the Muslim Sufism and in turn influenced it deeply. The enormous literature that has been produced by the sages and savants of this land portrays a picture of 'Jnana' or Knowledge dressed in 'Bhakti' or Devotion. The message has all along been one of humanism, simple living, high thinking, altruism, contentment, purity and piety. As regards the festivals and the rituals, these are primarily religious in character and therefore, different in different religious groups. But there are some commonalities. Distribution of 'Tahar', the cooked yellow rice on festive occasions is common between Hindus and Muslims. Night long singing of hymns in praise of the Divine is another common feature. The annual 'Urs' or commemorative days of various saints are also celebrated jointly by all the ethnic groups with due reverence. The Hindus of the valley are called Kashmiri Pandits or 'Bhattas' meaning in Sanskrit the learned and honoured people. The important festival that has become their identity is the celebration of Shiva Ratri in the month of February. Unlike elsewhere in the country, here the festivities are fortnight-long and this festival has the same importance for us as the Ganesh Puja has for Maharashtrians and the Durga Puja has for the Bengalis.

When religions travel to new pastures they adopt many new things both ideologically and in order to gain acceptance among the local inhabitants. Buddhism underwent changes when it travelled

outside India to Tibet, China, Japan, Korea and other places. Christian theology was reformed in Europe quite substantially. As regards Islam Lippman has stated that 'Prophet Muhammad's vision of a united poly-tribal community fused into one brotherhood by Islam has long since been proved to be unattainable because of which Islam thrives as a religion but not as a polity'. In India also a multitude of regional and tribal rituals and customs have got fused into the mainstream religion. The Muslim Sufis of Kashmir could not also remain unaffected by the influence of the local tradition of theology, ideology and philosophy, which was powerful enough to be resisted. Even though they continued to hold the Prophet and the holy Quran in high esteem, they absorbed the major tenets of the Hindu philosophy in their own spiritual practices and prescriptions. This became a very strong cementing factor between the Hindus and the Muslims. The lead had come from Lal Ded. Sufi poets have tread on the same path and have earned respect, reverence and love from both the communities. Muslim singers sing Bhajans and hymns in praise of Hindu deities. Every classical singer sings the *Vakhs* of Lal Ded in the beginning before starting the Raga proper. The great names among Sufi poets like Shams Faqir, Shah Gafoor, Nyama Sa'b, Asad Parray, Ahad Zargar and host of others, have composed poems expounding 'Advaita' or non-dualism, in a truly Hindu tradition. The Hindu poets like Paramananda, Prakash Ram, Krishna Razdan, Master Ji and others have excelled in devotional poems.

It is interesting to see what these Sufi poets have said about their mentor, Lal Ded. Mohmud Gami (1765- 1855), a great name in Kashmiri poetry, who may not strictly be clubbed with Sufi poets has written a beautiful verse associating every seeker with Lal Ded in these words: **'Tsonza shoobai ha khazmatsei, granz Sahibo hyetsthas na zanh. Ada nav pyom Lala matsei, aavaz vatsei no** - I am nothing but a maid to serve you, not important enough to be counted by you. Then I got the name of ecstatic Lala, My Lord! Did you not hear my wail?' Shamas Faqir (1843- 1906, real name Mohammad Siddiq Bhatt), one of the leading Sufi poets of Kashmir who lived in Chinikral Mohalla in Srinagar was

fascinated by the writings of Lal Ded. He has paid tribute to her in one of, his compositions and also made a mention of her having given spiritual guidance to Nunda Rishi. Says he, **Kor Lali ikavata aakash pranas, zan milanav Bhagavaanas seit. Lali trov zala no't manz pote'I khanas. Zan milanav Bhagavaanas seit. Tchala gayi Lala ma'ts shurahyar shranas. Hala tami kor zagi tikatar tarnas. Kala tami tsotnai nafsi shaitanas, zan milanav Bhagavaanas seit. Vopa deesh karni gayi Nunda reshanas. Rindav dophas aini Irfan. Tshyapi tshipras gyundun Shahi Hamadanas, zan milinav Bhagavaanas seit.** Lala did breath control called 'Pranabhyas' to realize the Divine. Lala offered a pitcherful of water to the idol in the shrine to know the Lord. Lala slipped to the riverbank called 'Shurahyaar' to take a bath and took a plunge to cross the river of life. She controlled the sense objects in order to realize Him. She went to give-spiritual lessons to Nunda Rishi and the knowledgeable found it to be pure mysticism. She virtually teased Shahi Hamadan, who could not gauge her spiritual heights.

Shahi Hamadan was a Sufi, who had come to take refuge in Kashmir and was instrumental in converting the local populace to Islam. His attitude towards non-Muslims was rather harsh. A local Kali temple on the bank of river Jehlum in the heart of Srinagar was converted to a shrine dedicated to him. His meeting with Lal Ded is, however, doubtful because the dates do not match. Another Sufi poet, Ahmad Batawar, a contemporary of Shams Faquir (1845 -1918), has described the exalted spiritual position of Lal Ded in this verse: **'Lala matsi kala tso 't nafsi shaitanas. Kala karan Alla Lal sape 'n hoo. Lola ha'ts mahav gayi he Bhagavaanas. Jan chum meelith jahanas saet.'** Lala in ecstasy killed all her senses, engrossed in the love of God she became one with Him. My self is one with the universal self. While poets other than Sufis have also sung in praise of Lal Ded, but the manner in which the Sufi poets have quoted her, repeated her idiom and referred to her reverentially shows the deep impact that her philosophy had on their minds resulting in their express acknowledgement through their verses.

Post 1990 period has been a period of turmoil, which brought shame to the composite culture of

the valley. Religious extremism and fundamentalism overran the tolerant 'Rishi' cult that had kept the two communities together till then. The Hindus had to run for their life and honour. They were hounded out and forced to migrate to Jammu, Delhi and other parts of the country to escape the wrath of the foreign provoked and controlled militancy. One has only to hope that good sense will prevail and the culture of mutual respect and harmony, brotherhood and acceptance of diverse faiths will once again thrive in this lovely 'Garden of Sages'. The valley that is known by the name of Kashmir has been referred to in the history, literature, memoirs and scriptures by so many other names too, Kashyapmar, Kashparera, Pradhyumna-peetha, Sharada-peetha and Sati Sar etc. It has had so many epithets, Aden of the East, 'Bhu-swarga', Paradise on Earth and so on. Just as every mountain peak of Kashmir is a place of pilgrimage, every spring is sacred and every cave is a shrine, every household of this holy land has

produced a saint. Every village of this pious valley can boast of a sage of eminence. These saints and sages have perpetuated a tradition of peace and piety, truth and divinity that is fondly called the 'Rishi parampara' or the tradition of sainthood. This tradition has crossed the boundaries of race and religion, faith and gender. These saints are reverentially remembered by all sections of the Kashmiri society. Eminent sages have made this place their abode during the time when Buddhism was at its peak here, during the period when Hindu Sanatana Dharma was at its zenith and during the time when Islam came to this land. We all owe it to our motherland to bring back this glory to our land, where flowers of all hues will flourish and enchanting fragrance will spread in every nook and corner. Let there be peace and let people of diverse faiths live here with dignity and honour. When that happens I as a true Kashmiri, shall distribute 'Tahar' and 'Tsochi' to all my friends and relatives.

Consulting Editor, *Koshur Samachar* Delhi, Aalav, Bangalore  
Mailing Address : C 2/2B Lawrence Road, New Delhi 110035,  
Tel : 27183274

*"Jamhooriyat Hai Ek Tarze Hukoomath  
Jis Men Bundon Ko Sina Karte Hain  
Tola nahin Karte"*

*Democracy is a kind of polity in which men are counted  
but not weighed.*

— Iqbal

*With Best Compliments from :-*

---

**Triveni**

**Tea**

**Carriers**

---

*With Best Compliments from :-*

**JAISWAL SEEDS CO**

Tewari Bhawan, 1st Floor,  
M. N. Sarkar Road (Chanapatti)  
Near Sevoke More Traffic Point,  
Siliguri-734401 (W.B.) INDIA  
Tele # (0353) 525233

**Associate Concern :**

**JAISWAL SEEDS**

Hindi School Lane, Dhupguri - 735210  
Jalpaiguri, (W.B.) INDIA,  
Tele # 03563-50157, 51171

**With Best Wishes From :-**

**DSG ROADLINES PRIVATE LTD.**

**46/34, S. N. BANERJEE ROAD,**

**KOLKATA - 700 014**

*With Best Wishes From :-*

**INDIA**

**ACID**

**&**

**CHEMICALS**

*With Best Compliments From :-*

**M/S. J. P. ENTERPRISES**

DENZONG CINEMA ROAD  
GANGTOK, SIKKIM  
PHONE : 03592 - 223805  
MOBILE : 9832097510

**DEALERS IN :**

**SEEDS & FERTILIZER**

**With Best Compliments From :-**

***Arun Kumar & Brothers***

**Transport Contractors**  
92/19 Garden Reach Road,  
Kolkata-700043

With Best Compliments From :-

**M/s. INDO JAPAN HYBRID**

R. A. Road, Hakimpara, Siliguri, Darjeeling  
Phone : 0353 - 2537226  
E.mail : indojapanhybrid@yahoo.com

**Source of World Renowned  
Imported Hybrid & O. P. Seeds  
of Japan, Korea & Holland.**

With Best Compliments From :-

**M/s. Sushil SHARMA**

Authorised NSC Dealer

Lal Market Road,  
Gangtok 737101,  
Sikkim  
Phone : 222832  
(STD Code -03592)

With Best Compliments From :-

**A  
Well  
Wisher**

With Best Compliments From :-

**OM SAI INTERNATIONAL**  
KOLKATA

# **SECTION VII**

**HINDI SECTION**

## अपनी बात

निमा कौल

कश्मीर के ऊँचे-ऊँचे पर्वत, आकाश से बातें करते हुए से। धीर-गंभीर दृढ़ और स्थिर। ध्यान मग्न ऋषियों के जैसे। इन पर्वतों पर ईश्वर साधना में रत ऋषि-मुनि। प्रकृति का प्रेमी मानव सदा से ही प्रकृति के रहस्यमय तथ्यों की खोज में रत, ईश्वर को पाने की अलौकिक लालसा लिए हुए सदा प्रयत्नशील रहा है। अन्य कई पर्वतीय जातियाँ यत्र-तत्र बिखरी हुई, नाग, यक्ष, पैशाच और किन्नर देव आदि। समतल भूमि जल मग्न जिसे सतीसर का नाम दिया था। कश्यप ऋषि के अगाध श्रम से पर्वत को चीर कर, जल को बाहर निकाल कर सुन्दर-सुखद मुस्कान बिखेरती हुई भूमि प्रकट हुई। ऋषि-मुनि तथा कई पर्वतीय जातियों जो कि आसपास के पर्वतों पर थी, यहाँ बस गईं। वेदों के साथ-साथ तंत्र शास्त्र की रचना भी हुई। तांत्रिक धर्म के अनुसार शक्ति की उपासना तंत्र-मंत्र द्वारा होने लगी। तांत्रिक उपासक को ही 'कौल' कहा जाता है। शिव और शक्ति की साधना जोर-शोर से होने लगी। वैदिक प्रकृति पूजक थे तो तांत्रिक शक्ति पूजक। दोनों संस्कृतियों का मिलन हुआ। सुख शांति से लोग अपना जीवन-यापन करने लगे। सम्राट अशोक के समय से कश्मीर घाटी में बौद्ध धर्म का प्रचार बढ़ने लगा। विरठ्यात बौद्ध-मर्मज्ञ भी इस घाटी में अवतरित हुए। चारों ओर सुदूर के पर्वतों तक बौद्ध-धर्म का प्रचार और प्रसार हुआ। श्री शंकराचार्य के कश्मीर पधारने के पश्चात पुनः शिव और शक्ति की उपासना पर कश्मीरियों ने ध्यान दिया। कश्मीर घाटी में बौद्ध धर्म लुप्त प्रायः हुआ किन्तु सुदूर पर्वतीय प्रदेशों में 'लदाख', 'करगिल', द्रास आदि अब तक बौद्ध धर्म पुष्पित-पल्लवित होता रहा। शैव-धर्म ने कश्मीर से कन्याकुमारी तक की संस्कृति को अपने रंग में रंग कर एक कर दिया। इस्लाम धर्म के अनुयायी सुल्तानों ने धीरे-धीरे कश्मीर पर अपना आधिपत्य जमा लिया। कई सुल्तानों ने कश्मीरी जनता को इस्लाम धर्म अपनाने के लिए विवश किया। अत्यधिक अत्याचार किये। एक समय ऐसा आया कि जब ढाई गन यज्ञोपवीत हिन्दुओं के गले से निकाल कर जलाये गये। उन्हें तरह-तरह की यातनाएँ दी गईं। जो लोग इस्लाम धर्म मानने से इन्कार करते, उनका सिर धड़ से अलग कर दिया जाता। शास्त्र जलाये गये। मूर्तियाँ तोड़ दी। अपने धर्म की रक्षा के लिए कुछ लोग लुकछिप कर वहाँ से भागने लगे। कुछ लोग भागने में सफल हुए, किन्तु अधिकतर पकड़े गये और उन्हें अमानुषिक यातनाएँ देकर

मौत के घाट उतार दिया गया। कहते हैं कि उस समय कश्मीर घाटी में कश्मीरी पंडितों के केवल ग्यारह घर ही रह गये थे, फिर भी मानव की क्या विसात कि वह किसी भी जाति को मिटा सके। सृष्टि की रचना ईश्वर ने की है उसके अतिरिक्त किसी की क्या मजाल वह किसी धर्म अथवा जाति को मिटा सके। फिर भी कश्मीरी पंडितों से ही कश्मीर का सौन्दर्य विकसित हुआ। पंडितों की संख्या यदि कम होगई तो उनकी रुढ़िवादिता के कारण भी। जब कश्मीर की परिस्थितियाँ सुधरी। शासन की बागडोर ऐसे शासकों के हाथ लगी जिन्होंने भेद-भाव की नीति को तिलांजलि देकर सबके साथ समानता का व्यवहार किया। जबर्दस्ती बनाये गये मुसलमानों ने पुनः अपना धर्म अपनाना चाहा तो हिन्दु-धर्म के ठेकेदारों ने उन्हें अनुमति न दी। इस प्रकार स्वयं अपने पांवों पर कुल्हाड़ी मार कर अपनी संख्या कम कर दी। बची-खुची कसर सूफी सन्तों ने पूरी कर दी। जो काम अत्याचार तथा अन्याय न कर सका वही काम सूफी सन्तों ने अपने प्रेम और सद्भाव से किया। उन्होंने इस्लामी धर्म को भारतीय प्रेम और भक्ति से सराबोर किया। निराकार ईश्वर को उन्होंने प्रेम का साकार रूप दिया। ईश्वरीय प्रेम में लोग तैरने लगे। धर्म की कट्टरता को प्रेम ने कोमलता प्रदान की। क्या हिन्दु क्या मुसलमान सब सूफी सन्तों के शिष्य बन गये। एक समय था जब कि अपना धर्म न त्यागने के लिए लोगों ने जंगलों की खाक छानी। किसी प्रकार भयानक जंगलों को पार कर भारत के किसी प्रदेश में पहुंच गये। अपनी बुद्धि, प्रतिभा तथा ज्ञान के बल से वे जहाँ भी गए प्रसिद्धि प्राप्त की। सम्मान अर्जित किया। किन्तु अब ऐसा समय आगया था कि लोग स्वेच्छा से इस्लाम धर्म के सूफी सम्प्रदाय को मानने लगे।

जम्मू कश्मीर राज्य को मुस्लिम बहुल प्रदेश कहना उपयुक्त नहीं लगता, क्योंकि यहाँ पर सिख, बौद्ध, शैव, डोगरी, कष्टवारी, बद्रवाही, बक्रवाल, वैष्णव तथा पण्डित और कई पहाड़ी प्रजातियाँ वास करती हैं। जम्मू-कश्मीर का राज्य एक फुलवारी है। जिसमें भिन्न-भिन्न संस्कृतियाँ भिन्न-भिन्न फूलों की भाँति अपने सौन्दर्य, कोमलता तथा महक से मानव तो क्या देवताओं को भी भाव विभोर कर देती हैं। लदाख, करगिल तथा द्रास में बौद्धों की संख्या अधिक थी तो बलतिस्तान में शिया सम्प्रदाय की। कश्मीर घाटी में शिया, सुन्नी और पंडितों की संख्या अधिक थी।



सरदार भी अपनी संस्कृति और धर्म पालन और देश प्रेम में किसी से कम नहीं है। कश्मीर किसी एक जाति का नहीं वरं अनेक संस्कृतियों का मिलन स्थल है। कश्मीर की सुषमा-सौन्दर्य प्रेम, सद्भाव, सहानुभूति तथा सभी संस्कृतियों के प्रति आदर भाव में ही निहित है। उसका अलौकिक प्राकृतिक सौन्दर्य के साथ-साथ वहाँ के निवासियों के मानसिक सौन्दर्य से जुड़ा हुआ है। कश्मीर किसी एक समुदाय विशेष का नहीं वह भारत का सिरमौर है।

कश्मीर किसी समुदाय विशेष का नहीं वह कश्मीरियों का है। वह भारत का मुकुटमणि है। पिछले चौदह वर्षों से भारत के हर प्रांत से आये लोगों ने उसकी रक्षा में अपने प्राण न्यौछावर किये हैं। कोई इस भुलावे में न रहे कि जन संरण्या की आड़ लेकर भारत से कश्मीर को विलग करेंगे। धर्म का नाम जेहाद से जोड़ कर कश्मीर में आतंकवाद से त्राहि-त्राहि मचा देंगे। ऐसा विचार भूल कर भी न लाना --- अन्यथा लेने के देने पड़ जायेंगे। समय रहते सम्बल जाओ। मानव वही हैं जो पृथ्वी को सुखमय बनायें। खुशियाँ बाँटे। वह नहीं, जो पृथ्वी को रक्त से रंग दे। चारों ओर तबाही मचा दे। निर्दोषों को घर-बार से बेघर कर दें। कश्मीरी भाषा में कहावत है:-

पर गगुर छु करान गर गगरस लार।

मिलबाँट कर खाने में, प्रेम का पण निबाहने में

जो आनन्द मिलता है जो शांति मिलती है वह अन्यत्र कहाँ। ईश्वर भी प्रेम के वश होजाता है फिर मानव की क्या बिसात। कश्मीर की फुलवारी में सभी संस्कृतियों के फूलों को खिलने दो। फिर देरवो, गुलाब, नरगिस, अशकूपेचान, जाफुर आदि की संस्कृतियाँ अपने सौन्दर्य और सुगन्ध से सारे संसार को मोह लेगी। कश्मीर के बनों में हाँगुल को किलकारियाँ मारने दो। क्यों उस निर्पराध प्राणी को गंधक की गंध में सांस लेना भी दुभर हो गया है। गोलियों की आवाज से भयाक्रांत हो कर निर्जीव सा पड़ा है। कहाँ गई उसकी चेचलता कहाँ गई उसकी उछल कूद। पक्षियों के झुण्ड भी कांप गये है वे चहचहाना भूल गये हैं। क्या मिलेगा उन्हें जो सुखी सम्पन्न देश को विपन्न बना कर। त्राहि त्राहि मची है। वे न स्वयं सुख से जी पाते हैं, न किसी को जीने ही देते हैं। जीवन देने में जो सुख मिलता है वह और कहाँ? अतः मानव जीवन को मफल करके स्वयं भी यश के भागी बनो और दूसरों को भी थश देना। मेरी उन भाई बहनों से विनती है जो वहाँ रह रहे हैं वे किसी भी मूल्य पर आतंकवाद को पनपने में सहयोग न दें। सब में प्रेम बाँटे। कश्मीर ने

समय-समय पर इन अत्याचारों का सामना किया है अन्त में विजय प्रेम और सौहार्द की हुई है। इतिहास इसका साक्षी है।

अन्त में मैं अपनी बिरादरी से जो कहीं भी हो, विनती करती हूँ कि इस दुःख की घड़ी में हमें एक साथ मिलकर इसका सामना करना है। हमें अपने अधिकारों को पाने के लिए प्रयत्न करना चाहिए। क्षुद्र स्वार्थों को तिलांजलि देकर अन्यायों के विरुद्ध लड़ना है। तभी हमें सुख-शांति प्राप्त होगी। हमें अपनी शक्ति का एहसास उन्हें कराना होगा जो हमें मिट्टी का माधव समझते आये हैं। ताकि हम पर अन्याय करने का साहस दोबारा न कर सकें। इन चौदह वर्षों में हमने बहुत कुछ खोया है अब पाने का समय आगया है। बस कमी हमारी यही है कि हम एक साथ मिलकर चेष्टा नहीं करते। सारे संसार में रहने वाले कश्मीरी पंडितों यदि हमें अपनी जाति की, मातृभूमि की, अपने वजूद की रक्षा करनी है तो एकजुट होकर इसके लिए प्रयत्न शील होना चाहिए। अब हमें चुप नहीं बैठना है, कुछ कर दिखाना है। हमको कायर नहीं बनना है। कोई जब चाहे हमें निकाल दे जब चाहे हमें बुला लें। वह भी बिना किसी सुरक्षा के।

कलकत्ता के विशाल शहर में मुट्टी भर कश्मीरी रहते हैं। उन्होंने कश्मीरी सभा बनाई थी पर आज कश्मीरी सभा के माननीय सदस्यों ने इस छोटी सी सभा को इस योग्य बनाया है कि हम आवश्यकताओं को पूरी कर सकते हैं अपनी तथा दूसरों की भी। हमारे माननीय प्रेसीडेंट तथा अन्य सभा सदस्यों ने निस्वार्थ भाव से सेवा करके आज इस योग्य बनाया है कि दीपक स्तम्भ बन कर दूसरों को भी मार्ग दिखाये। इनके श्रम, प्रेम और लगन ने ही इसको वर्तमान रूप दिया है। अभी बहुत कुछ करना है। सारी आशाएँ युवकों पर टिकी है। ये ही हमारी जाति की निर्बलता को दूर भगाएँगे। हम अग्नि के पूजक स्वयं आग है। हम से प्रेम पूर्ण व्यवहार करोगे तो हम भीजन बनाएँगे, प्रकाश दिखाएँगे, हर कार्य में तुम्हारी सहायता करेंगे। किन्तु यदि नोचने लग जाओगे तो जलाकर राख कर देंगे। अन्त में मैं अपने सभी भाई बहनों को, जो कि संसार के हर कोने में फैले हुये हैं, नवरेह (नयेवर्ष) की शुभकामनाएँ भेजती हूँ। ईश्वर से प्रार्थना करती हूँ कि नया वर्ष उनकी सब आशाओं को पूर्ण करे। खुशियों का ढेर लेकर आये। सुख सदबुद्धि और सम्पन्न जीवन प्राप्त हो। सफल जीवन और दीर्घायु की प्राप्ति हो।

# कश्मीर की एक प्रचीन जाति

## नाग

प्रो० चमन लाल सप्रू

यह एक मानी हुई बात है कि वर्तमान कश्मीर को महर्षि कश्यप ने बसाया था। ऐसी किंवदन्ति है कि इस देश में जो कि पहले सतीसर था, जलद्भू नामक एक राक्षस रहा करता था। इस राक्षस ने सरोवर के इर्द-गिर्द पहाड़ियों पर रहने वाले लोगों को काफ़ी तंग कर रखा था। पहाड़ियों पर निवास करने वाले लोगों ने महर्षि 'कश्यप' से जाकर विनती की। वे यहाँ पधारे इस सरोवर का सर्वेक्षण करके बारामूला के पास पहाड़ को चीर कर पानी बाहर निकलवा दिया। इससे पहाड़ियों के बीच का सारा भूखण्ड सूख गया और कहीं-कहीं गढ़ों में पानी रह गया, जो डल, वुलर, मानस बल, आंचार आदि झीलों से विख्यात है। इस प्रकार इस प्रदेश में एक बड़ा भूखण्ड निवास के योग्य बना। इस भूमि का ही नाम 'कश्यम-मेरु' अर्थात् कश्मीर पड़ा।

इस घटना के पश्चात् आर्य लोग यहाँ आकर बसने लगे। साथ ही निकटवर्ती पर्वतों पर रहने वाली कई जातियाँ भी यहाँ आकर निवास करने लगीं। यह जातियाँ अनार्य थीं। इनमें नाग, यक्ष तथा पिशाच प्रसिद्ध हैं।

पुराणों एवं प्राचीन संस्कृत ग्रन्थों के अध्ययन से पता चलता है कि हिमाचल की तराई में कुछ विशेष जातियाँ रहा करती थीं। इनमें किन्नर और यक्ष प्रसिद्ध हैं। यह लोग गायन विद्या में बड़े निपुण थे। कश्मीर में इन जातियों और आर्य कबीलों में प्रायः झड़पें हुआ करती थीं। किन्तु बाद में यह जातियाँ एक दूसरे से घुल-मिल गईं। यद्यपि आर्यों की बहु-संख्या होने के कारण उनका ही बाद में आधिपत्य रहा। यक्ष अमावस्या का उत्सव।

कश्मीर के हिन्दू पौष की अमावस्या को एक उत्सव मनाते हैं जो 'खिचड़ी-अमावस्या' के नाम से प्रसिद्ध है। इस रात्रि को कश्मीरी हिन्दू खिचड़ी पकाते हैं और एक-मिट्टी की तश्तरी में डाल कर यक्ष के लिये घर के बाहर रख आते हैं। इस सम्बन्ध में एक किंवदन्ति यह है कि आर्य लोग प्रायः जाड़ों में भारत के गर्म प्रदेशों में निवास करते थे। एक वर्ष एक बूढ़ा शारीरिक असमर्थता के कारण

जाड़ों में यहीं रह गया। जाड़ों में पहाड़ी अनार्य जातियों के कुछ लोग नीचे उत्तर कर घाटी में खाद्य पदार्थ आदि ढूँढते रहे। जब बूढ़े से उनकी भेंट हुई तो इन लोगों ने आपस में निश्चय किया कि आपसी वैमनस्य को दूर करने के लिए आर्य लोग जाड़ों में इन अनार्य जातियों के लिये विशिष्ट पदार्थ बलि के रूप में दिया करेंगे। यहाँ यह बताना भी आवश्यक है कि आर्य लोग इन जातियों से किंचित आतंकित रहते थे, अतः जाड़ों में पंजाब आदि स्थानों में चले जाते थे।

नोंगराय और हियमाल

कश्मीर प्रदेश की एक अत्यन्त प्रसिद्ध कथा है - नोंगराय और हियमाल। नागों के राजकुमार और आर्यों की राजकन्या की यह प्रेमकथा अति प्रचीन काल से यहाँ प्रचलित है।

आज यदि हम कश्मीरी रीति-रिवाज भाषा और पहनावे आदि का सूक्ष्म निरीक्षण करें तो कुछ ऐसी बातों का पता चलता है जो प्रायः भारत के शेष प्रदेशों में नहीं मिलती हैं। जैसे कश्मीरी भाषा के यह दो शब्द-मोल और मॉज्या। इनका संस्कृत पिता और माता के साथ कोई सम्बन्ध नहीं। ऐसा प्रसिद्ध भाषा वैज्ञानिक डॉ० सिद्धेश्वर वर्मा का मत है (स्रोत डॉ० वलजिन्नाथ पंडित)। कुछ उत्सव जैसे 'खेचि मावस' (खिचड़ी अमावस्या-इसका वर्णन ऊपर हो चुका है), गाड भतुँ-यह उत्सव भी जाड़ों में ही मनाया जाता है। इस दिन विशेष रूप से मछली पका कर घर की सबसे ऊपर की मंजिल में 'घर-देवता' के निमित्त भोजन की थाली रखी जाती है। 'दोद-द्युन' कश्मीरी हिन्दू महिला जब गर्भवती होती है तो प्रसव से कुछ समय पूर्व विशेष रूप से सजधज कर मायके से दही के मटके साथ लेकर ससुराल आती है। पितृगृह में भी दावत होती है और ससुराल में सगे संबन्धियों में दही का वितरण होता है। उपर्युक्त सभी उत्सवों का सम्बन्ध आर्य जाति से नहीं है। यह उत्सव आदि अवश्य ही हमें यक्ष, नाग आदि जातियों से परम्परा में प्राप्त हुए हैं।

इस प्रकार यहाँ के पहनावे में कुछ वस्तुएँ जैसे-डेजहरु, तालरज़ इनका भी आर्यों के पोशाक से कोई सम्बन्ध नहीं। स्पष्ट है कि उपर्युक्त और ऐसी वीसियों वस्तुएँ हमें अन्य जातियों से विरसे में प्राप्त हुई हैं और हमने इनको अपनाया है। इन बातों पर शोध करने की बड़ी आवश्यकता है। खोज के लिये यह बड़ा ही मनोरंजक विषय बन सकता है। इसे संक्षिप्त लेख में केवल मात्र नागों के सम्बन्ध में ही लिया जाता है।

नाग वास्तव में हिमालय की तराई से लेकर नागा प्रदेश तक फैले हुए थे। कश्मीर और वर्तमान असम प्रदेश के सम्बन्ध अति प्राचीन हैं। इस बात का उल्लेख राजतरंगिणी में भी मिलता है। यह लोग साँपों के उपासक थे तथा भगवान शिव इनके इष्ट-देव हैं। आजकल भी हिमाचल से संलग्न इलाकों में शिव की पूजा विशेष उत्सवों पर होती है। शिवरात्रि नेपाल और कश्मीर का प्रधान उत्सव है।

'अनन्त' साँपों के राजा है और भगवान विष्णु के आसन माने जाते हैं। इसी अनन्त देवता के नाम पर कश्मीर के प्रसिद्ध कस्बे अनन्त नाग का नाम पड़ा है। कश्मीरी हिन्दू विस्तता नदी के जन्मदिन (विस्तता त्रयोदशी) के दुसरे दिन भाद्रपद शुक्लपक्ष की चतुर्दशी को 'अनन्त चौदस' नाम से एक उत्सव मनाते हैं। प्रातःकाल पुरोहित अपने यजमानों के घर सर्पाकर धागा बाँट कर दक्षिणा प्राप्त करते हैं।

इसके अतिरिक्त कश्मीर के अनेक स्थानों के नाम आज

भी नागों से सम्बन्ध रखते हैं। जैसे कुकरनाग, वेरीनाग, कौसर नाग, शिशारम नाग, विचार नाग, नारायण नाग इत्यादि। यह स्थान नागों के प्रमुख केन्द्र रहे होंगे।

नागों का हमारी वेशभूषा पर बड़ा गहरा असर पड़ा है। कश्मीरी पंडितानियाँ सिर पर पूत्र नामक एक विशेष कपड़ा ओढ़ती हैं। इनको लेई लगाकर तैयार किया जाता है। इसका रूप सर्पाकार बनता है। इसके ऊपर का भाग सिर पर रख कर साँप के फन की भाँति बनता है। एक सजी-सजाई पंडितानी नागिन की भाँति दिखाई देती है। 'पूत्र' के ऊपर के भाग को सिर के जिस भाग के साथ सटाया जाता है उसे कश्मीरी में 'आयस्तान' कहते हैं। यह शब्द अहि (सप) + स्तान (स्थान) का ही बिगड़ा हुआ रूप दिखाई देता है। जात-कर्म संस्कार, यज्ञोपवीत तथा विवाहेत्सव पर इस पूत्र के सिर को सिन्दूर के अथवा सुनहरी या रंगदार कागज से इस प्रकार सजाया जाता है कि सिर पर सर्प का फन अंकित हो जाए।

इसके अतिरिक्त कश्मीरी पंडित पगड़ी इस ढंग से बाँधते थे जैसे साँप कुंडलाकार बैठा हो। इससे स्पष्ट है कि कश्मीरियों के सिर के वस्त्रों के ढंग का सर्पों से विशेष सम्बन्ध है। इसके साथ ही यहाँ एक विशेष प्रकार की चटाई भी, जिसे कश्मीरी में 'चॉंगिज' कहते हैं सर्पाकार ही होती है। इन कतिपय उदाहरणों से स्पष्ट है कि साँपों से सम्बन्धित नाम संस्कृत का अब भी कश्मीर के जनजीवन पर गहरा असर है।

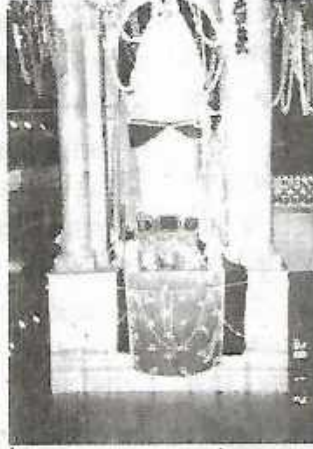
लेखक कोशुर समाचार, दिल्ली के सम्पादक हैं

सम्पर्क : ४० डीलकूस अपार्टमेंटस्, वसुन्धारा एनक्लेव, दिल्ली १६

## श्री महाराजा प्रादुर्भाव

प्रो० चमन लाल सप्रू

ज्येष्ठ मास के शुक्ल पक्ष की अष्टमी को महाराजा का वार्षिक उत्सव मनाया जाता है। यँ तो प्रत्येक मास की शुक्लाष्टमी महाराजा के दिन के रूप में कश्मीरी मनाते हैं। उपवास रखते हैं भवानी सहस्रत्र नाम स्तुति का पाठ करते हैं और हवन भी करते हैं। किन्तु ज्येष्ठ शुक्लाष्टमी को कश्मीरी श्रद्धालुओं के लिए वैसा ही महत्व है जो श्रावण पूर्णिमा (श्री अमरनाथ यात्रा/दर्शन) का है। श्री महाराजा का तीर्थस्थान तुलमुल नामक गांव में है जो श्रीनगर से मात्र 14 मील की दूरी पर है।



क्षीर भवानी

इस तीर्थ स्थान को क्षीर भवानी के नाम से भी जाना जाता है। यहां एक पवित्र कुण्ड है। इसका आकार शारदा लिपि में लिखित ओंकार अथवा जप माला फेरने वाली पोटली के समान है। कुण्ड के बीच में एक मंदिर है। गर्भ गृह में देवी महाराजा की मूर्ति है और उसके साथ विराजमान भूतेश्वरनाथ की मूर्ति (लिंग) भी है। चमत्कारी कुण्ड संसार भर में इस लिए भी प्रसिद्ध है क्योंकि इस का पानी रंग बदलता है। प्रायः दुधिया, हलका हरा, गुलाबी होता है कभी-कभी कालिमा युक्त भी देखा गया है, जिसे श्रद्धालुजन किसी दैवी विपत्ति का सूचक भी मानते हैं। इसकी गवाही स्थानीय मुस्लिम बुजुर्ग भी देते हैं। कश्मीर पर पाकिस्तानी हमलों (1947) तथा आतंकवाद के आरम्भ (1990) में ऐसा दृश्य देखा गया है।

देवी माँ के इस मंदिर का वर्णन महाराजा-प्रदुर्भाव नामक ग्रंथ में है। माना जाता है कि महाराजा का वास लंका में था किन्तु रावण के व्यभिचार से अप्रसन्न होकर महाराजा हनुमानजी द्वारा 360 नागों सहित कश्मीर मण्डल में पधारीं। देवी माँ ने वर्तमान स्थान का चयन करके अपना स्थायी वास किया। सोनमर्ग से आने वाली सिन्धु नदी में भयंकर बाढ़ आने से एक बार तुलमुल ग्राम सम्पूर्ण रूप से जलमग्न हुआ। कुण्ड भी जल के बीच में अदृश्य हुआ। इन पंक्तियों के कुल पंडित के पूर्वज पुरुषयारवासी प्रातः

स्मरणीय कृष्ण पंडित को स्वप्न में प्रसन्न होकर देवी ने निर्देश दिया कि 'तुम ज्येष्ठ शुक्ल अष्टमी के दिन प्रातः काल में दूध की मटकी लेकर नाव में तुलमुल ग्राम की ओर प्रस्थान करो। एक सर्प आगे आगे तैरता हुआ तुम्हारा मार्ग दर्शन करेगा और कुण्ड के पास पहुँचकर दूध की मटकी से दूध की धारा प्रवाहित होकर कुण्ड की सीमा निर्धारित करेगी। ठीक ऐसे ही हुआ। कृष्ण पंडित ने बड़े परिश्रम से कुण्ड के चारों ओर पेड़ की टहनियों से कठघरा बना लिया। जल पल्लावन समाप्त होने के

बाद पुनः जगन्माता के तीर्थ स्थान की प्रतिष्ठा हुई। जिस समय अपनी नाव में बैठकर कृष्ण पंडित देवी माँ के ध्यान में मग्न थे उनके सामने एक पत्ता गिर कर गोद में आया। पंडित जी को आश्चर्य हुआ इसपर देवी माँ का निम्नलिखित श्लोक लिखा हुआ

या द्वादशार्क परिमंडित मूर्तिरेका  
सिंहासनस्थितिमतीमुरगैर्वृत्तां च।  
देवीमनक्षगतिमीश्वरतां प्रपन्नां  
तां नौभि भर्ग वपुषीं परमार्थ राज्ञीम्॥

२८ अक्षरों वाले इस अलौकिक मंत्र के एक एक अक्षर से आरम्भ करके 28 श्लोकों की तत्काल रचना कर कृष्ण पंडित ने देवी महाराजा की स्तुति की। अत्यन्त प्राचीन काल से दूर-दूर से महात्मा गण इसी अलौकिक तीर्थ की यात्रा पर आते रहे हैं। स्वामी विवेकानन्द ने वर्ष 1897-98 में इस तीर्थ स्थान की यात्रा की। वे यहां 30 सितंबर से 6 अक्टूबर 1898 तक एकान्त वास में रहे और एक श्रद्धालु भक्त की भान्ति जगन्माता की पूजा अर्चना की। यहां पर उनके अनुभवों का वर्णन उनकी जीवनी में विस्तार से लिखा गया है।

श्रीनगर से तुलमुल गांव तक जाने वाले प्रतीकात्मक चार स्थान एक आध्यात्मिक पथ के यात्री के लिए अत्यन्त

महत्वपूर्ण हैं। जे. कृष्ण मूर्ति ने जिन साधन चतुष्टय का उल्लेख किया है, कदाचित्त यह स्थान उनके ही प्रतीक हैं। यह स्थान निम्नलिखित हैं - आँचार झील (आचार), विचार नाग (विचार), त्योंगल बाल (दहकते अंगारों की पहाड़ी), कावुँज नार (श्मशानाग्नि) (वैराग्य), परन बून्य (लो' दुव गांव के पास) (शरणागति)। इस प्रकार इन स्थानों (साधनाओं) से गुजरकर एक साधक एक भक्त जगन्माता के साक्षात् दर्शन करता है।

इस पूजास्थल पर धान के खेतों की मुंडेरों के साथ उगने वाले मनमोहक सुगन्धी वाले पत्तों (कश्मीरी में इसे व्यन्त कहते हैं) से होती हैं। गुलाब और कमलों से भी कुंड भर जाता है जो एक अलौकिक दृश्य उत्पन्न कर देते हैं। इसके अतिरिक्त दूध और मिश्री तथा क्षीर का भोग चढ़ाया जाता है। संध्या कालीन आरती के समय चारों

ओर असंख्य यात्री हाथों में दीपक लेकर माँ की आरती उतारते हैं।

गत 12 वर्षों के आतंकवादी वातावरण में जबकि लाखों हिन्दू घाटी से पलायन कर चुके हैं इस पावन तीर्थस्थल की पवित्रता और गरिमा को कोई आँच नहीं आई। वार्षिक उत्सव पर घाटो के बाहर से भी असंख्य यात्री माँ के दरबार में हाज़िरी देते हैं।

कश्मीर के इतिहास ने अनेक उतार-चढ़ाव देखे हैं किन्तु जगन्माता महाराज्ञा के अद्भुत विश्वविख्यात तीर्थ पर श्रद्धालु निर्बाध गति से आकर मन की मुरादे पूरी करते हैं। हमारा विश्वास है कि यथाशीघ्र कश्मीर घाटी में रावन राज्य समाप्त होकर जगदम्बा की अनुकम्पा से रामराज्य की स्थापना होगी।

॥ तथारस्तु ॥

डीलकस अपार्ट मेंट्स, वसुन्धरा ऐनक्लव दिल्ली-96

*With*

*Best*

*Compliments*

*from :-*

**A Well Wisher**

## लक्ष्मण रेखा है टनल पार

पृथ्वीनाथ लिट्टू सोपोरी

### लक्ष्मण रेखा है टनल पार

मन में जाग उठा एक तार।  
लक्ष्मण रेखा है टनल पार।  
विस्थापित जीवन है बेतार।  
रेतीली नींव पर महल बेकार।।

डोलती नाव डूबी मंझधार।  
क्रोधित सागर का प्रतिकार।  
आतंकवाद को वॉरंट कर्तार।  
लक्ष्मण रेखा है टनल पार।।

### एकता का संदेश

काश्मीरी विस्थापितों का निकासन मानवता को धिक्कार।  
वोट बैंक में खाता खोला दिवाला मिला पुरुस्कार।  
मानवता का तिरस्कृत पुजारी संविधान से अधिकार।  
गाँधी भक्तो नेहरू पूतों को विश्वासघात साक्षात अत्याचार।।

उठो वीरों शांति सदाचार का झंडा गाढो पूजो धर्म  
अवतार  
धर्म की हानि उपरान्त योग से युग युग जन्मा भगवान  
विस्थापित सोपोरी का गरजा नभ में हाहाकार, हाहाकार  
विस्थापितों को बसाने का ढूँढो उपचार।।

### पपीहे का पीहू 'बडशाह' पीर

सदाचार का प्रतिबिम्ब काश्मीर।  
गाँधी नेहरू की तदवीर।  
उग्रवादियों के मन की तस्वीर।  
मिटा सके न वे उनकी तदवीर।  
शान्ति की किरण उपजी काश्मीर।  
चक्रव्यूह में फँसा अभिमन्यु वीर।  
विस्थापित का निष्कासन द्रौपदी चीर।  
पपीहे का पीहू बडशाह पीर।।

## प्रकोप

### (एक विस्थापित काव की मानसिक वेदना)

मैं क्यों पैदा हुआ कैसे पला और बढ़कर रिवला?  
मैं क्यों बेबस अधखिला फूल मंझदार में चल बसा?  
मैं क्यों खूनी शेर की भौंति निर्जन वन में छुपा?  
मैं क्यों न अंधकारमय क्रोधित सागर में डूबकर मरा?  
बेबस बच्चों का प्यार ही न्याय है।  
असहाय निष्पाप को सताना अन्याय है।  
पीडित दुःखी जीव को बचाना ही प्रयास है।  
जीवित जो पीडित मरे अन्तात्मा की पुकार है।  
क्या खुदी को दबाना शिला का दुरुपयोग नहीं?  
क्या अपनी नजरों में गिरना मनोवैज्ञानिक प्रकोप नहीं?  
क्या अमूल्य रत्न आँखों को निकालना वैराग्य नहीं?  
क्या सूर्य को थूकना बुद्धि का तिरस्कार नहीं?  
बहादुर और बुद्धिमान जब करने का निश्चय करते हैं  
क्रोधित मलहारों को चीर कर शृखलाओं में बिन बजाते  
हैं।

क्या यह सत्य नहीं कि इन्तज़ार की घड़ी बड़ी  
बेकरार होती है।  
पीडित हृदय विचलित मन असीम परेशान होता है।  
मैं नहीं मरा यह एक स्वप्न था।  
व्यथित मन शिथिलता का प्रतीक था।  
तन और मन भँवर में फंसे यह क्या दलदल था  
संघर्ष की परछाई व्यथित मन का उपहार था।  
क्या जीवन का उपचार नहीं?  
क्या चाँद और सूर्य मिलन संभव नहीं?  
क्या मरण समय तिथि तथा धडकन का अंत नहीं?  
क्या भ्रम चिन्तित मन की परछाई नहीं?  
क्या प्रकृति के गोद में पले ओसकण हीरे नहीं?  
क्या प्रकांड सूर्य का तेज जीवन का प्रतीक नहीं?  
क्या कर्मभूमि में धर्म के संचार का फल विभूषित  
नहीं?  
क्या सोपोरी की व्यथा पीहू के क्रन्दन में स्थिर नहीं?

कवि का पता : सी ११/वय-१ एम आई जी डीडीए फलेट्स  
दिलशाद गार्डन, दिल्ली ११००१५

*With Best Compliments From :-*

**M. D. Aslam**

**18W, TOPSIA ROAD,  
KOLKATA - 700 039  
Phone : 2343 9336**

## कश्मीर के अद्वैत शैवदर्शन में शिव-योगी की सहजावस्था

श्री जानकीनाथ कौल 'कमल'

विश्वप्रसिद्ध प्रस्थानत्रयी के प्रचार द्वारा भगवत्पाद आद्य शंकराचार्य ने आठवीं शताब्दी के पूर्वार्ध माग में उपनिषदों में निहित जीव-ईश्वर साक्षात्कार का ज्ञान संसार में दुःख-सुख से पीड़ित मानव के सनातन सुख की ओर अग्रसर होने के लिये सुकर और सुव्यवस्थित रूप में प्रस्तुत किया। इस श्रुति-ज्ञान की तरह तन्त्र-ज्ञान भी कलियुग की बढ़ते प्रभाव से जब लुप्त होने लगा था तो आठवीं शताब्दी के ही उत्तरार्ध में आशुतोष भगवान शिव की अपार कृपा से प्रेरित श्री वसुगुप्त द्वारा कश्मीर में 'शिव-सूत्रों' के प्रचार से शिव-शासन का पुनरुत्थान हुआ। आगम-शास्त्र पर आधारित शिव-शास्त्र को शिव-शासन अथवा त्रिक-शासन कहते हैं। 'शिव-सूत्र' के विस्तार से वसुगुप्त ने कश्मीर-शैवदर्शन की नावं डाली। इस स्पन्द शाखा का दूसरा रूप श्री सोमानन्दनाथ की 'शिव दृष्टि' द्वारा प्रत्यभिज्ञा शास्त्र में प्रकट हुआ। शैव मत की कुल तथा क्रम शाखाओं का आविर्भाव कुछ शताब्दियों पहले ही प्रचलन में आया था।

वसुगुप्त का 'शिवसूत्र' शैवागम के अनुसार तीन उपायों में बांटा गया है। प्रथम शाम्भवोपाय में योगी को भगवद् आवेश शिव के शक्तिपात से ही होता है। वह गहरे और गम्भीर स्वरूप-ज्ञान के द्वारा निर्विकल्प भाव में स्थिति पाता है उसे निश्चय होता है कि ज्ञानरूप क्रिया में स्वातन्त्र्य भाव और अभाव रूप जगत् का स्वरूप है — चैतन्यमात्मा<sup>१</sup>। द्वितीय शाक्तोपाय में योगी अपने मन में ही ध्येय का चिन्तन करने से स्वरूप ज्ञान प्राप्त करता है। इस तरह शाक्त-परामर्श से रंगे हुए आराधन करने वाले योगी का मन अहं-परामर्श में मग्न होता है -- चित्तं मन्त्रः<sup>२</sup>

तीसरा आणवोपाय साधारण जीव-उपाय है। इस उपाय में आत्मा, मन, बुद्धि और अहंकार के व्यापार वाला चित्त है -- आत्मा चित्तम्<sup>३</sup>। अतः प्राणादि प्रवाहों द्वारा हृदयादि देश में धारणा स्थिर होने से योगी को शिव-समावेश होता है।

समावेश दो तरह का है:-

१) आत्म-व्याप्ति द्वारा मितसिद्धियां सम्भव होती हैं जिन से योगी को मोह पर विजय पाने तक छुटकारा मिलना असम्भव होता है।

२) शिव-व्याप्ति में योगी को सात्त्विक विद्या अर्थात् समाधि और व्युत्थान दोनों में चिद्रूप आनन्द की प्राप्ति होती है। वास्तव में आगम शास्त्रों में उसी को शिव-योगी कहते हैं। ऐसे योगी की तुर्यातीत दशा का अनुभव शिव-सूत्र में उस प्रकार वर्णित है--महाहृदानुसन्धानामन्त्रवीर्यानुभवः। (१/२२)

परा-संवित् स्वच्छ, अनावृत तथा गम्भीर होने से महासमुद्र कहलाती है। इस बोध-सुधाब्धि का अन्तर्मुखभाव से लगातार अनुसंधान होने पर योगी को शिवस्थितिरूप निर्व्युत्थान समाधि का अनुभव होता है। वह मन्त्रवीर्य अर्थात् पूर्णाहन्ता में प्रवेश करता है। यह शिव-योगी की विश्वमय-दशा है। वह इस दशा में जगत् के हानादान व्यवहार में भी युक्त होता है और स्वरूपस्थित भी। इसे योग प्रक्रिया में ऊर्ध्व-कुण्डलिनी पद कहते हैं। शक्तिपात से प्राप्त, स्वरूप-समाधि-सिद्धि तथा पूर्णाहन्ता में प्रवेश, यह ऐश्वर्य शिव-योगी को अधिकाधिक बोधसुधाब्धि में ही मग्न कराने में समर्थ होते हैं।

ऊपर के सूत्र में शाम्भवोपाय से बोधसुधाब्धि के साथ तादात्म्य के विमर्श द्वारा जो पूर्णाहन्ता में प्रवेश कहा गया वही अब शाक्तोपाय से शब्द-राशि भैरव के स्वरूप में विश्व के साथ अभेद रखने वाली पूर्णाहन्ता के विकास में बताया



जाता है। यह अक्ष-कारात्मक पचास अक्षरों की स्थितिरूप सारी शब्द-राशि का समन्वय है। शब्द ही चराचर में व्याप्त है और उसी से चराचर वाच्य है। यह शब्द हृदय में एक अणु (पश्यन्ती), कण्ठ में दो अणु (मध्यमा) और जिह्वा में तीन अणु (वैखरी) होकर वर्णों के द्वारा प्रकट होता है। यह मातृका-चक्र तथा मालिनी का विकास है। इस की पर तथा सूक्ष्म शक्ति सब प्रणियों में ठहरी हुई है जो हृदय-बिन्दु (हृदबिन्दु) अर्थात् चित्प्रकाशरूप साढे तीन वलय वाली कुण्डलिनी को ढांप कर सुषुप्त भुजंगाकार है। जब प्राणापान संघर्ष-रूप दृढ साधना से यह परम शक्ति जागृत होती है तब प्राण-शक्ति समूह से नाद द्वारा प्रकट होती है। भाव यह है कि परज्ञान रूप निनाद द्वारा प्रबुद्ध होती है और शरीर केन्द्र से बाह्य व्याप्त होती है। यह नाद सचेत साधक को जाग्रत और स्वप्न तथा स्वप्न और सुषुप्ति की सन्धियों में सुनाई देता है और योगी को शुद्ध निर्विषय भाव में अद्वयानन्द की अनुभूति होती है। भगवत्पाद शंकराचार्य ने इस दशा का संकेत दिया है—

यज्दावानुभवः स्यान्नद्रादौ जागरस्यान्ते।

अन्तः स चोत्थिरः स्याल्लभते तदद्वयानन्दम्॥

'निद्रा के आरम्भ में और जाग्रत के अन्त में जिस शुद्ध और निर्विषय भाव का अनुभव होता है वह यदि अन्तःकरण में स्थिर हो जाये तो उससे अद्वयानन्द की प्राप्ति होती है। प्राणापान-संघर्ष में दृढाभ्यासी साधक को ब्रह्मवेग से (अर्थात् यह जानने के बिना कि क्या होनेवाला है) सूर्यकोटि-समप्रभा (करोड़ों सूर्यों के प्रकाश के समान) प्रकाशरूप आकार का अनुभव होता है। यह परज्ञानरूप नाद है। यही सूक्ष्म कुण्डलिनी का जागरण है। इसे शाक्त-स्वरूप-समावेश कहते हैं। शिव-योग के इसी उत्कृष्ट शाक्त-स्वरूप में सदा मज्जित रहने की उत्कट इच्छा से श्रीश्री अभिनवगुप्तवाद के परमेष्ठी गुरु श्री उत्पलदेव भगवान् शिव से प्रार्थना करते हैं—

कहिं नाथ! विमलं मुखबिम्बं  
तावकं समवलोकयिताऽस्मि ।

यत्प्रवत्यमृतपूरमपूर्वं

यो निमज्जयति विश्वमशेषम्॥ १९-६

'हे मेरे स्वामी! मैं आपके उस निर्मल-मंगलमय मुखमण्डल का (अर्थात् अत्यन्त उत्कृष्ट शाक्त-स्वरूप का) भला कब साक्षात्कार करूंगा जो अलौकिक चिदानन्दरूपी अमृत की धारा बहाता है, जो (धारा) इस सारे भेदप्रया वाले जगत् को अपने परिपूर्ण स्वरूप में डुबो देती है।'

अब आणकेपाय के क्रम से शिव-व्याप्ति की प्राप्ति के विषय में कहते हैं—

मोहजयादनन्तामोगात्सहजविद्याजयः। १९

'आत्म-व्याप्ति से सम्भव मित-सिद्धियों अर्थात् मोह पर समाधि द्वारा विजय प्राप्त करके शिव-व्याप्ति से परतत्त्व रूप सहज विद्या में ही समावेश होता है। अर०याति (अज्ञान) रूप पाश को मोह-माया कहते हैं। उसका प्रभाव समना अवस्था तक होता है। योगी को तुर्य अर्थात् शक्ति-व्यापिनी समना तक माया-जाल का रंग रहता है। जैसे शिव जी पार्वती से कहते हैं—

'समनान्तं वरारोहे पाशजालमनन्तकम्। १०

'हे पार्वती! (योगी को) समना अवस्था तक भी माया-पाश का अन्त नहीं होता है। इस माया के मोह पर विजय पाने से योगी के सब संस्कारों का शमन होता है। यही अनन्तता का विस्तार है। उसे उन्मना अवस्था अथवा शिव-व्यादिन कहते हैं जो चैतन्य स्वरूप में स्थिरता पाने का हेतु बनती है, क्योंकि आणवोपाय में ध्यानादि साधन का शुद्ध चिन्तनादि में ही पर्यवसान होता है।

इस प्रकार अत्म-व्याप्ति के अन्त तक मोह पर विजय पाने से उन्मना अर्थात् शिव-व्याप्ति रूप सात्विक विद्या योगी को प्राप्त होती है। यही वह सहजावस्था है

जहां शिव-योगी को अनायास ही स्वाभाविक रूप से समाधि अथवा व्युत्थान दशा में संकोच-रहित परमशिवरूपता ही रहती है। यह स्वानुभूति प्रकाशरूप है जिसमें अहंता पूर्ण विमर्शरूप होती है। इति शम्।

संकेत

१. देसिए लेखक की व्याख्याकृत 'शिव-सूत्र-विमर्श' (तत्कालीन कश्मीर शैवदर्शन के अनुपम सन्त-योगी ब्रह्मालीन श्री स्वामी लक्ष्मण जू के आशीर्वचन सहित) प्रकाशक-मोतीलाल बनारसीदास, जवाहर नगर, बुंगेलो रोड, दिल्ली-११०००७।

२. शिवसूत्र २/१

३. वही ३/१

४. वही

५. मातृका और मालिनी का विशद वर्णन आचार्य अभिनवगुप्तपाद द्वारा 'वरात्रीशिका' ग्रन्थ में किया गया है।

६. प्रबोध-सुदाकर (श्लोक १६०)

७. योगवासिष्ठ तथा विज्ञानभैरव तन्त्र में यह संकेत दिए हैं। विस्तार-भय से यहां नहीं दिए गए।

८. शिवस्तोत्राअली: (१९-६)

९. शिवसूत्र (वसुगुप्ताचार्य) ३/७

१०. स्वच्छन्द तन्त्र

— सौजन्य, सन्त समागम शोध संस्थान, जम्मू

## सालों से

पृथ्वीनाथ मधुप

सालों से  
दोरतों से बचपन के  
नहीं हुआ बतियाना  
चिनार की छोह तले  
किनारे डल के

गुज़रे होंगे  
कितने ही संवरे शिकारे  
चंचल शोख अल्हड़  
नीले झीने परिधान वाली  
उर्मियों को छूते  
कितने ही रसीले लोक-गीत  
गाये होंगे  
मौजी मल्लाहों ने  
नावें खेते

कितने ही सांध्य सूर्यों ने  
कौतुक में  
लगाई होगी छलांग  
झील में  
कितनी ही बार  
घुला होगा रंग  
पानी में  
लाल, सिन्दूरी, सुरमई  
कितने ही हो गये होंगे।  
क्षण-क्षण रूप बदलती  
इस सुषमा के दीवाने

सालों से  
हरी दूब-पत्तियों पे  
रंगबिरंगी पंखुरियों पे  
देखा नहीं  
भोर किरण को साथ लिये  
ओस का  
मोती जैसे वर्णों में  
गीत रचते

सालों से  
शफाफ हरे कालीन पे  
गुनगुनी धूप में  
बौराये बादाम पादपों के नीचे  
लेटे-लेटे  
भौरों-बुलबुलों के  
गायन के जाम नहीं पिये

सालों से  
झोंकों की बाहों में बाहें डाले  
नृत्यनिरत  
हलकी गुलाबी पंखड़ियों की  
विश्राम चेष्टा ने  
नहीं छुआ

सालों से  
घरवालों की नज़र बचाते  
हम-तुम  
हारीपर्वत के दामन में लगते  
मेले में नहीं गये  
भूल नहीं गया हूँ स्वाद  
तुम्हारे हाथ से छीने  
कमल ककड़ी के पकौड़ों  
व भुने सिंघाड़ों का

मन करता  
माथे टेकें श्रद्धा से  
सोपान चढ़ते-उतरते  
पौड़ी-पौड़ी से  
माता चक्रेश्वरी को

म्बोकुदम सोंब को  
सुने शौन्ति बरसाने वाले शब्द  
बार-बार  
छठी बादशाही के परिसर में  
बड़े ध्यान से बैठे-बैठे

सालों से  
हृदय में चुभ रहे  
कितने ही खंजर, नेज़े काँटे  
पिरा रही  
बुरी तरह से रीढ़  
कैसे दूँ इसे  
अपने घर की दीवारों की  
टेक  
झुलस रहा है कब से माथा  
चाह रहा  
घने बुजुर्ग/शीतल-शीतल  
वेगजारों की छांह  
माँ की सुखद गोद-सी  
अपने घर के छत की  
छाया

कैसे काट रही होंगी दिन  
हम बिन  
छोड़ी थीं जो  
घर-आँगन के कण-कण में  
अपने  
पड़ोसियों के  
मीठी-कडुवी  
शत-शत यादें

मकान नं०, 84/C-3, ओमनगर;  
उदयवाला, बोड़ी, जम्मू 180002  
फोन नम्बर (आवास) - 2555168.

## कृष्ण-करीम कहानी

(डॉ० जिया लाल हण्डू)

आतंक की आंधी गलियारों के कोने-कोने में गतिशील होकर नर-संहार के लिए उतारू हो जाती है तब विनाश का धूमकेतू अट्टहास करते हुए मानवता को रक्त-रंजित करने में कोई कोर-कसर नहीं छोड़ता। इस विकट परिस्थिति में मन के किंकर्तव्यविमूढ़ हो जाने पर संत्रास से संरक्षण पाने के सभी उपाय कुंठित को जाते हैं। निरंकुश आतंक का यह अकाण्ड-ताण्डव शाश्वत मूर्खों को भस्म करके अपने पीछे छोड़ देता है घृणा भय तथा प्रतिशोध का एक वीभत्स छायाचित्र।

तामसिक मनोवृत्ति के उदय होने पर कश्मीर घाटी के पण्डित संकुल परिसर में जब एक ज़ोरदार धमाका हुआ, सहसा कृष्ण चकित होकर एक कोने में दुबक गया। उसका तन-मन यह सोचकर सिहर उठा कि अब आतंक का कालचक्र अत्यन्त व्यापक, विशाल तथा विवशकारी रूप धारण कर गया है। अनुमान लगाया कि पेड़ों की लम्बी छाया के पश्चात् जो सूर्यास्त होगा, उसके गहराते अंधकार में जो धाँय-धाँय करती गोलियाँ चलेंगी न जाने उनका शिकार बनकर कौन-कौन अपमृत्यु प्राप्त करेगा। इन सभी अद्भूत विचारों ने उसके हृदय को दहला दिया।

कृष्ण की जिह्वा मूक थी, कुछ बोलना चाहता था किन्तु बोल नहीं सका। मन ही मन उसने सोचा कि यह कैसा विवर्तन। सारा परिसर कम्पायमान था परन्तु कोई आह भी निकाल नहीं सका। सब के लिए यह एक नया अनुभव था सर्वधर्म की मूल भावना का निर्भूलन हो रहा था। पारस्परिक स्नेह-बंधन में दरार पड़ रही थी। लहू से लथपथ लाशों के ढेर स्थान-स्थान पर बिखर रहे थे। विषाक्त वातावरण का वीभत्स दृश्य व्याप्त हो रहा था। तभी कृष्ण उगमगाते कदमों से खिड़की के पास पहुंचा। बाहर दृष्टि डाली तो बंदूकधारी आतंकवादियों का एक गिरोह आपस में कुछ कानाफूसी कर रहा था। उसी समय एक उद्घोष गगन में उछल गया - "पण्डितो । यहां से भागो। नहीं जाओगे तो दुष्परिणाम भुगतना पड़ेगा।" इस असंभावित चेतावनी को सुनते ही कृष्ण धड़ाम से फर्श पर गिर पड़ा।

कुछ समय पश्चात् सचेतन होकर कृष्ण को स्मरण हो आया कि यह उस वर्ष का अशुभ तेरह दिवसीय कृष्ण पक्ष जिसमें ग्रहण भी लगने वाला है। इस विचार ने उसे हिला दिया। आगामी दुर्दिनों की संकल्पना से वह विह्वल एवं कंपित हो उठा। उद्विग्नता से अपने प्रकोष्ठ के भीतर चेतना शून्य होने लगा। दिशाहीन की दशा दयनीय हो रही थी। आखिर वह जाये तो कहाँ जाए। बार-बार यही संकल्प उठ रहा था क्या उसे अब यह पुश्तैनी घर छोड़कर कहीं अन्यत्र जाना पड़ेगा? क्या उसे यहां से प्रस्थान करना होगा?

रात के इस गहराते अंधकार में उसकी दशा सांप-छंछूदर जैसी हो रही थी परन्तु दिशाभ्रम की इस घड़ी में जिजीविषा के लिए घुप अंधेरे में आशा की किरण यही संकेत दे रहा थी कि वह कहीं अन्यत्र प्रस्थान करे। अब विकल्प उसके सामने था। दृढ़ निश्चय करके व विनम्र भाव से दिशोन्मुख होकर हाथ जोड़ते हुए धीमे स्वर में कहने लगा - "मेरी प्रिय जन्मभूमि। हे भारत की सम्मानीय श्वेत पगड़ी। मैं अब तुमसे विदा ले रहा हूँ। तुम्हारा अन्न-जल खा-पीकर ही मैं पालित-पोषित हुआ हूँ। नहीं कर सका हूँ आज तक तुम्हारा कोई प्रत्युपकार? अशोक-वाटिका में पड़ी सीता मां की तरह तुम शत्रु रावण की बन्दिनी बनी हुई हो। श्री राम अति शीघ्र आकर हम सबका उद्धार अवश्य करेंगे। आर्शीवाद दो मां। हमारा यह प्रवास शीघ्र समाप्त हो ताकि हम पुनः कश्मीर घाटी की भुजाओं का वात्सल्य प्राप्त कर सकें। हमारा यह अनन्य सम्बन्ध सदा चिरस्थायी हो.....।" अभी यह याचना ही रही थी कि उसके कन्धे पर किसी ने अपना हाथ रखा। पीछे मुड़कर कृष्ण ने देखा तो उसका अभिन्न मित्र करीम सामने खड़ा था।

चकित कृष्ण कुछ क्षण अवाक् रहने के पश्चात् कहने लगा - "मित्र करीम। आधी रात के समय तुम यहां कैसे? मेरी ओर आते हुए तुम्हें इन हिसक आतंकवादियों से

तनिक भी डर नहीं लगा। कैसे बचकर पहुंचे तुम यहां?" "फैले हुए जहरीले माहौल से तुम्हारी परेशानी को मांपकर मैं यहां पहुंचा हूं। तुम जो विनती कर रहे थे, उसे सुनकर अनुमान लगाया कि तुम सचमुच बेचैन हो। हम दोनों समान धर्म में विश्वास रखते आए हैं, क्यों जा रहे हो अपना वतन छोड़कर? जानता हूं कि जो कुछ हो रहा है, न वह उचित है और न ही वांछनीय। आज तक कोई किसी कौम की आंच को बुझा नहीं सका है। जो ऐसा करता है, वह निरा मूर्ख है। मेरी बात मानकर तुम यहीं रुको, हम जो तुम्हारे साथ हैं" करीम ने कृष्ण को अनुनय विनय करते हुए समझाया।

कृष्ण अपने निश्चय पर दृढ़ था। पूर्ण विश्वास के साथ कहने लगा - "मेरे मित्र करीम। मैं तुम्हारी सद्भावनाओं का आदर करता हूं। आतंकवादियों का कोई सगा-सम्बन्धी नहीं होता। वे सब विनाश के पक्षपाती हैं। न उनमें दया है और न ही करुणा। मैं तुम्हें अहित में डालना नहीं चाहता किन्तु हमारा प्रेम सदा सुदृढ़ तथा अटूट रहेगा।" इस पर करीम कह उठा - "तुम तो यह बात मानते हो कि कृष्ण-करीम एक है, राम-रहीम एक हैं फिर यह वतन छोड़ने का विचार कैसा? क्या हम एक प्राण दो शरीर नहीं हैं? तत्क्षण कृष्ण बोल उठा-मित्र करीम। विषैले वातावरण को इस समय सुधारने में हम दोनों असमर्थ हैं। यह सम्भवतः ईश्वरेच्छा ही लगती है। इसके लिए प्रतीक्षा की आवश्यकता है।" "तो क्या तुम अपने निश्चय पर दृढ़ हो, मुझे अकेला छोड़कर जाओगे" करीम ने कातर स्वर में कहा।

कृष्ण कुछ देर सोचने के बाद कहने लगा - "मेरे मित्र करीम। मैत्री का अटूट सम्बन्ध होता है। वह कभी टूटती नहीं अपितु उसका कमल-नाल-तन्तु उसे सदा जोड़कर रखता है। यह राजनीति ही है जो भूमि के बंटवारे की तरह कोमल हृदयों को खण्ड-खण्ड कर देती है। हम राजनीतिज्ञ न होकर केवल इंसान हैं ..... मनुष्यता एवं मानवता के पूजारी।" इन बातों को सुनकर करीम का भावुक हृदय स्नेहाश्रु से छलक उठा। दोनों एक-दूसरे से गले मिले और फिर कृष्ण सपरिवार अपने घर से विलग होकर तीव्र गति से किसी छत की तलाश में गहन अंधकार में खो गया।

कृष्ण के सभी सगे-सम्बन्धी मणि माला की तरह बिखर गए थे। स्वाति नक्षत्र की बूंद की तरह उसने भी भाग्य के प्रबल झकोरे से प्रताड़ित स्वयं को एक दिन जम्मू में पाया। यहां देखा कि वह भीड़ में भी अकेला है ..... न कोई संगी साथी और न ही जीविकोपार्जन का कोई साधन। अब यह प्रवासी करे तो क्या करे? दूसरी ओर लू की तपन एवं सिर पर छत का अभाव। सुख साधनों की क्या बात? जीवन की सुलभ आवश्यकताएं भी उसे उपलब्ध नहीं थी। समय के साथ-साथ उसने अपने पैरों पर खड़ा रहना सीखा किन्तु परिवार ने कभी पहले न ऐसा असहय कष्ट भोगा था और न ही ऐसी उत्कट पीड़ा।

इस तरह विस्थापन के पूरे चौदह वर्ष व्यतीत हुए और कृष्ण के वापस अपने वतन जाने का स्वप्न साकार नहीं हुआ। वह अपने मन में विचार करता कि समय की गति क्यों अवरूद्ध हुई है? क्यों वतन से उजड़े उपेक्षितों की समस्या का समाधान नहीं ढूंढा जा रहा है। अभी तक यह अविदित है कि संघर्ष सम्बद्ध ये वार्ताएं शांति स्थापना के लिए कहां तक यथेष्ट हैं। कब तक इस संक्रमण काल का शमन रहेगा यह भी अनिश्चित है। इसी उधेड़ बुन में वह सदा निराश रहता।

कभी कृष्ण सोचता कि परम्परा से प्रज्वलित आदर्श का दीप क्यों बुझा? क्यों व्याप्त हुआ यह आसुरी उन्माद एवं फूट पड़ा घृणा का अंकुर? कहां डूब गए वे अटल रिश्तों के क्षण? कैसे एक ही घर के बीच ये दीवारें खड़ी हो गईं? ऐसे ही कतिपय प्रश्न उसके हृदय को कचोटते तथा ठेस पहुंचा देते। इन सभी दुर्भाग्यपूर्ण घटनाओं की वह कालचक्र की एक दुर्भाग्यपूर्ण गति ही मानता था जिसके फलस्वरूप दहशत का विष फैल गया था। तम्बू के एक कोने में पड़ा-पड़ा वह विचार-मग्न था ही कि डाकिये ने आकर उसके हाथ में एक पत्र थमा दिया। यह पत्र करीम ने भेजा था जो उसने वर्षों के पश्चात् प्राप्त किया था। इसे देखते ही उसके प्रणय का प्याला छलक उठा था। दो-तीन बार उसने तसल्ली से यह पत्र पढ़ा और स्नेहातिरेक से प्रफुल्लित हो उठा था। यह एक न्योता था- किसी बहाने कश्मीर पधारने का। करीम की शहज़ादी बेटी अज़रा के निकाह पर उपस्थित होने का.....स्नेह सिक्त

आमन्त्रण। उसे स्मरण हो आया अनायास ही अज़रा का गोल-गोल मुखड़ा -- जब वह चार वर्ष की नन्हीं सी बालिका थी। वह उसके लिए टॉफी बिस्कुट लाकर खिला देता। वह भी उसे चाचा जॉन कृष्ण कह कर पुकारती और धम्म से उसकी गोद में बैठ जाती। वह पूछती-कल आप क्यों नहीं आये, कहां रहे थे आप? इस प्रकार वह उसे प्रश्न पूछकर बाल स्वभाव के अनुरूप तंग करती। उसका अबू करीम कहता -- बेटी अज़रा! अपने अंकल को ऐसे तंग नहीं करते। यदि ऐसा करोगी तो कल से तुम्हारी टॉफी-बिस्कुट बंद। इस आशंका से घबराकर वह उसकी गोद से उटकर भागते-भागते माँ की ओर जाकर कहती -- "अब कल टॉफी-बिस्कुट लायेंगे न चाचा जान?"

कृष्ण ने सोचा कि न जाने अब यह बालिका कितनी बड़ी हुई होगी -- मुझे पहचानेगी भी कि नहीं। जब वह पैदा हुई थी करीम एक कान्सटेबल था। इस पुत्री के जन्म के बाद उसके तीन पुत्र हुए थे। जब तक उसने नौकरी की, आचार-संहिता का पूरा ध्यान रखा। बचपन से ही वह ईमानदार और संवेदनशील था। नौकरी के पैसों में निर्वाह न चला पाने के कारण उसने त्याग पत्र दे दिया। परिवार के भूखा रहने पर कृष्ण ने ही उसकी सहायता की थी। वह उसके घर राशन पहुंचा देता, बच्चों की सुध लेकर उन्हें पढ़ने के लिए किताबें खरीद कर देता तथा फीस के पैसे दे देता। करीम ने व्यापार में हाथ डाला और कृष्ण ने ही उसकी आर्थिक सहायता की। मिट्टी सोना बन गई और वह करोड़पति बन गया। अपने मित्र की इस समृद्धि से कृष्ण को विशेष संतोष था।

पत्र मिलने के समय से ही कृष्ण को अपने मित्र करीम से मिलने की ललक बलवती हो रहा थी। कई वर्षों के अंतराल के पश्चात् स्नेह-बंधन का यह अवसर उपस्थित हुआ था। आतुरता मित्र से मिलने के लिए बेचैन बना रही थी और इस सुअवसर को वह खोना भी नहीं चाहता था। जाने का दृढ़ संकल्प करते ही सहसा दुविधा ने उपस्थित होकर चेतावनी दी- 'जटिल यथार्थ को समझने का प्रयास करो कृष्ण। क्यों अपने स्वप्नों को श्मशान में बदल देना चाहते हो? क्यों दहशत के विष को पीकर अपने प्राणों को जोखिम में डालना चाहते हो? भूल गए सब कुछ अविलम्ब। मायूसी के बिना आपको कुछ हाथ नहीं आ

सकता। संभलो और आगे पग उठाने से पहले पिछला पग स्थिर रखो।' असमंजस के व्यूह-चक्र में लिप्त कृष्ण ने सभी बातों पर ध्यान लगाते हुए पुनः विचार किया। प्रेम एवं विश्वास को अपना संबल बनाते हुए वह इस निर्णय पर पहुंचा कि वह सूर्योदय होते ही बस में बैठकर करीम की बेटी अज़रा के निकाह में सम्मिलित होने के लिए अवश्य जाएगा। वह इस सुयोग का सदुपयोग करके स्नेह-बंधन का निर्वाह पूर्णतया करेगा।

निस्तब्ध मन से पूनर्विचार करने के उपरान्त भय पर प्रेम की विजय हुई, वह बस में बैठकर कश्मीर की ओर रवाना हुआ। अपने वतन जाने की यात्रा में वह महसूस करने लगा कि मार्ग में खड़े चीड़ एवं देवदार के पेड़ उसका स्वागत कर रहे हैं। शीतल, सुगंधित और मन्द-मन्द प्रवाहित होने वाला वायु पथ को बुहार रही है। इन्हीं भावनाओं के साथ वह करीम के दौलतखाने पर पहुंच गया। द्वार पर पहुंचते ही देखा कि समी निकाह की तैयारी में जुटे हुए हैं। बंदनवार सजाए जा रहे हैं और नौकर करीने से कुर्सियों को सजाकर अपने-अपने स्थान पर रख रहे हैं। इत्र की सुगन्धि चतुर्दिक व्याप्त हो रही है तथा सभी लोग अपने-अपने कार्य क्षेत्र में व्यस्त हैं। वाज़वान में बनाए जा रहे पकवानों की खुशबू महक रही है एवं साफ्ट ड्रिंक की बोतलें समेटी जा रही है। खड़े-खड़े कृष्ण की आंखें अपने दोस्त करीम को ढूँढ़ने में लगी थी और जब उनकी आंखें चार हुई तो दोनों दौड़कर परस्पर आलिंगन-पाश में बंध गए।

इतने दीर्घकाल के बाद पुनर्मिलन का यह क्षण अत्यन्त विलक्षण था। सद्भावना-पूर्ण यह मिलन विशेष रूप से अविस्मरणीय था। अतिशय स्नेह के सागर में स्नात करीम ने पूछा- 'घर से बेघर होते हुए तुमने अतुल कष्ट उठाया होगा, यह मैं जानता हूँ। मैं तुम्हें रोक नहीं पाया, इसका मुझे खास अफसोस है। मैं असमर्थ था क्योंकि वक्त की चाल ही ऐसी थी। आतंकवादियों के भय से कोई बचा नहीं था। तुम्हारे जाने के बाद मेरी क्या हालत हुई यह मैं कह नहीं सकता। बड़ा परेशान हुआ मैं, तड़पता रहा। आज मुझे बहुत खुशी है कि हमारी मोहब्बत आज भी कायम है। तभी उसे मिलने के लिए करीम की पत्नी शकीला दौड़कर आते ही खैरियत पूछने लगी- 'माई जान! पहले यह बताओं की भाभी जान कैसी हैं। बेटा राकेश

और बंटियां कैसी है। बड़ा दिल करता है उनसे मिलने के लिए। नई पोशाक में सजी-सजाई दुल्हन अज़रा भी वहां पर उपस्थित हुई थी। अपने हाथ को आगे बढ़ाती हुई कहने लगी- 'यह लीजिए अंकल जॉन। मुझे खूब याद है कि आप मुझे बचपन में टॉफी-बिस्कुट खिलाया करते थे।' वात्सल्य से पूर्ण कृष्ण ने उस के हाथ से इलायची का एक दाना उठाकर मुंह में डालते हुए कहा- 'उमर दराज़ हो बेटी' और इतना कहने के पश्चात् उसने उसे एक तोहफा भेंट किया। प्रसन्नता के सागर में संतरण करते हुए समय कब और कैसे बीता, इसका ध्यान किसी को भी नहीं रहा। प्रेम की सुगन्धि भावुकता की मधुरिमा एवं आनन्द की रसधारा से पूर्ण सूफियाना कलाम का संगीत चारों ओर व्याप्त हो रहा था। तभी बारात का आगमन हुआ। निकाह का कार्य सम्पन्न हुआ। माता-पिता, सगे-सम्बन्धियों एवं अंकल कृष्ण से सविनय विदा लेकर, शालीन तथा गुणवती अज़रा ससुराल चली गई।

उत्तरदायित्व के बोझ से मुक्त करीम अब अपने आपको निश्चिन्त अनुभव कर रहा था। कृष्ण को कोई अभाव न खले, इसके लिए वह पूर्णतया चिन्तित था। फल और सूखे मेवे उसके लिए सदा तैयार रहते थे - जिनका उपयोग कृष्ण यथासमय किया करता था। करीम यह जानता था कि वह उसका सखा ही नहीं, हितैषी भी है। आज जो कुछ भी वह है, कृष्ण की ही बदौलत है। उसी ने उसे अपने पैरों पर खड़ा समृद्धि की इस ऊंचाई पर पहुंचा दिया। वह इस बात से चिन्तित था कि उसका वह उपकार करे तो कैसे करे? दोनों मित्र एक-दूसरे की शुभकामनाओं से परिचित थे। एक दिन वह स्वभावतः कह उठा - 'मित्र! क्या मैं अपना प्रिय घर देख सकता हूँ? अद्भुत लालसा उठती है मेरे हृदय में इतने वर्षों बाद उसे देखने की।' 'क्यों नहीं दोस्त।' 'करीम का साकारात्मक उत्तर प्रस्तुत था।

घर अधिक दूर नहीं था। दोनों मित्र तत्काल उस ओर चल पड़े। परिसर में पहुंचते ही देखा कि अधिकतर दुकानें बन्द पड़ी हैं जैसे कोई मातम हो। देखा, सड़के सूनी हैं जिन पर कोई आवागमन नहीं। उसे लगा जैसे अपने ही घर में गुम हो गया हो। यह देखकर उसे

अद्भुत मायूसी छा गई। पहली जैसी चहल-पहल का कहीं कोई चिन्ह भी नहीं था। घर के निकट पहुंचा तो देखा कि मकान की छत गिरी है और उस पर विछाई गई टीन कोई उड़ा कर ले गया है। लकड़ी के सारे दरवाज़े और खिड़कियां गायब हैं। नल की दूटियां बह रही हैं। स्थान-स्थान पर पानी के गड्ढे भरे पड़े हैं। एक कोने में कुत्ते सो रहे हैं। खटखट सुनकर वे जागते हुए सूनी दृष्टि से यह देख रहे हैं कि भूले-भटके ये अजनबी कहां से आ गए? यह वस्तुस्थिति देखकर कृष्ण का अप्रत्याशित हृदय यह सोचकर कांप उठा कि अभी आतंकवादियों की गतिविधियां समाप्त नहीं हुई हैं। अभी लूट-पाट का दौर सम्भवतः चालू है। इस परिस्थिति में हमारा प्रत्यावर्तन कहां तक उचित है। कौन हमारी रक्षा करेगा? कौन हमारा संबल बनेगा।

कृष्ण जितने दिन वहां रहा, उसने अनुभव किया कि आतंकवाद का चक्रव्यूह अभी अपनी गति से आगे बढ़ रहा है। कभी हथगोले फेंके जाते हैं और कभी आर-पार से गोलियों की बौछार होती है। कहीं अतंकवादी निरीह और निर्दोष लोगों का संहार करके खून की नदियां बहाते हैं। रक्त से लथपथ इन लाशों का वीभत्स दृश्य हृदय को दहलाता है।

जाने से कुछ दिन पूर्व कृष्ण ने भारी मन से पूछा - 'मित्र करीम' न तुम्हारे हृदय में घृणा, हिंसा या वैर का लेशमात्र भाव है और न ही मेरे में। हम दोनों एक होकर प्रेम के साम्राज्य को व्याप्त करके श्रद्धापूर्वक सेवा एवं त्याग की भावना को प्रश्रय देना चाहते हैं। हमें कोई क्यों अलग-अलग समझे।' 'जो नूर तुम्हारे में है। वही मेरे में है। वही इस कायनात के जर्ने-जर्ने में है, मस्जिद-बुतखाने में है। तब कैसा वैर, कैसी घृणा और कैसी हिंसा? करीम ने सहमत होते कहा।

कृष्ण जब वापस लौटा उसका हृदय करीम के व्यवहार से स्नेह-स्निग्ध था परन्तु उसका मन आशा-निराशा के इस झूले पर ढोलायमान था कि वह घर का पुनरुद्धार करके अपनी जन्मभूमि में वापस आ कर बस जाए अथवा विस्थापित रहकर ही माग्य के भरोसे अपना जीवन-यापन करे-इस समस्या के समाधान में वह अनिश्चित रहा।

# **SECTION VIII**

**KASHMIRI SECTION**



## कॉशुर पॅरिव लीखिव यिथु पॉटय्

कॉशिर्य अछरः क, ख, ग, च, छ, च़, छ़, ज, ज़, ट, ठ, ड, त, थ, द,

न, प, फ, ब, म, य, र, ल, व, श, स, ह, क्ष, झ, त्र।

कॉशिर्य स्वर : अ, आ, ॐ, ॐ, इ, ई, अ, अ, ए, ऐ, ओ, औ, व्व, य।

स्वर	मात्रा	वरताव
अ	मूलस्वर	अख (एक), अज़ (आज), मस (बाल), बर (दरवाज़ा), कन (कान)
आ	ॠ	आश (आशा), आव (आया), सास, (हज़ार), माम (मामा), नाव (नाम)
ॐ	ॡ	ॐछ (आंख), ॐड (आधी), चॅर (चिडिया), मॅछ (मक्खी), लॅर (मकान)
ॐ	ॢ	ॐस (मुंह), ॐल (इलायची), ॐठ (आठ), दॉन (अनार), मॉज (माता)
इ	ॣ	यि (यह), यिम (ये), छि (हैं), ज़िठ (बडी), ज़ि (कि), दिस (देदो)
ई	।	ईद, टीन, (पीपा), शीन (बर्फ), सीर (ईट), मीच (नाप), तीज़ (तेज)
अ	॥	तु (तुम), ज़ु (दो), तु (और), सुज़ (दरज़ी), टुख (दौड), वु (में)
अ	॥	तुर (सदी), ज़ुज़ (दो दो), चुन (चुरा), कमथ (कीमत), कुर (क्रूर)
उ	॥	हु (वह), छु (है), कुस (कौन), कुठ (कमर्रा), गुर (घोडा)
ए	-	हेर (सीढ़ी), नेर (निकल जाओ), चेर (देर), (खोबानी), तेल (तिल)
ऐ	॥	मे (मुझे), चे (तुझे), चे (पी लो), शे (छः), त्रे (तीन), बेयि (और)
ओ	॥	मोल (पिता), लोल (प्यार), चोन (आपका), ज़ोर (चार), ज़ोल (जलाया)
औ	॥	ओर (अच्छा), ओड (आधा), ओन (अंधा), बोड (बडा)
अं	॥	अंद (अंत), दंद (दांत), कौंड (काटा), मंज (में, अंदर), कांड (भूसा)
य	य	व्याख (दूसरा), म्योन (मेरा), ख्यन (खायेंगे), र्यथ (मास)
	य	ॐस्य (हम), चौर्य (मूर्ख), ॐन्य (अंधे), खौर्य (कांसी के प्याले)
	य	पॅक्य (चले), हॅल्य (टेढ़े), जौर्य (जुवारी), बौर्य (भाई), छॉग्य (बोधियां)
व्व	-व	द्वद (द्वद, दूध), स्वख (सुख), ब्वद (बुद्धि), स्वन (सोना), प्वख (फूंख), ग्वर (गुरु), व्वश (आह), व्वंग (केसर)

च्यतस थॅविव : खास नावन सृत्य ह्यकव ॐस्य संस्कृत या हिन्दी शब्दुय वरतॉविथ।।

व्यनती : कॉशुर येत्यथ ति आसि तस पज़ि पनुनिस गरस मंज पनुन्यन शुर्यन बॉचन सृत्य कॉशरी पॉट्य कथ बाथ करुन्य तिक्याज़ि:

कॉशर्यो कॉशुर छे प्रज़नथ चॉनी।

तमि वरॉय कुस सना ज़ानी ज़ेय।।

पृथ्वीनाथ कौल 'सयिल'

*With Best Compliments From :-*

# BHOWAL BROTHERS

158/C, Acharya Prafulla Chandra Road,  
Kolkata - 700 004

Gram : 'OILSBRA'  
Phone : 2555 5339 / 2555 3029

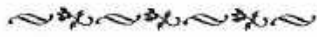
## व्यथु त्रुवाह

पृथ्वीनाथ कौल 'सयिल'

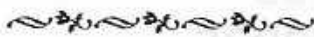
(१) व्यथुय सॉन्य ज़िदंगी तय ज़ि'दुगॉनी  
छे हेंत्यत्यव प्यठु यि अमिची मेहरबॉनी  
दिवान गॅयि सग तु सगुवान खीत्य सॉनी  
दूहय अमि कौशर्यन कॅर वासबॉनी  
तबॉरीख सानि वतनुक जिदु अमि थोव  
छुवकेयी मा दूहय रुज़ बस खॉनी  
छि कौत्याह सॅन्य व्वगुन्य व्यतरॉव्यमत्य् अॅम्य  
वितुर अॅमिसुय गवॉही यि छे दिवॉनी



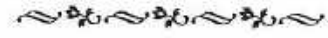
२) छिन वुछिमत्य् दोर कौत्याह राज कॅह्यया  
यिहय छय नीलमत पुरान ग्यवॉनी  
वसान व्यथु वौतरि प्यठु श्रवन्य् श्रवन्य् करॉनी  
दुमेलस ताम यिमा कुनि तम कडॉनी



३) दपन जुर्ययाथ जलोदबवुनी नवेमुच  
यछन, भूतन, द्यवन हुंज़ पुय वुछेमुच  
छु स्वयि ब्योल वॉन्य् पानय वुबरि व्वपदान  
नवान पानय फवलान पानय यि क्लयुवग  
मगर सथ छस कश्यप र्योश अॅत्य् समाध दिथ  
दिवान फ्युर नीलमत पुरान व्यछनान  
अॅती छुस ग्नॉत गछान ग्वनॉड्य् सुंदज़न  
दपान यज़तस खलल तस गॅयि तु हुम संदोरुन  
तुजिन पनुनी कृती वरुं वरुं ज़ॉजिन  
त्युथुय आव राज़ बूज़िथ प्यव तॅमिस ह्यस  
ग्वनॉड्य् वुछ दूरि तु अॅगनस तॅम्य हुमुन पान  
तिमय अडुदॅद्य वरुं सॉम्य् सोम देवन  
सरित सागर कथा अदु दौयिरॉवुन



४) तवय आयि बारुसस कॅच राज तरंगिनियि  
यिमव कश्मीर मण्डलुक एतिहास मोदं  
सनान गॅयि पतु अॅस्य महानय प्रकाशस  
सु व्यत्पल दीव, ममठ, कल्हन तु विल्हन  
वनान छुमु पद सु अभिनव गुप्त क्याह ओस  
तिमय अॅस्य् वाख ग्वडनिक्य् वैथि गेवी यिम  
वसान गॅयि व्यथ तु व्वलर राजस निवनुवुन  
लॅहर अख अख मुलुख अख अख गवाह छुय



५) तवय किन्त्य कथु यिमय प्रॅखटेयि विज़ि विज़ि  
यि तैय आमतुय यि तैय वनुवुन छुआसान  
मगर पावुन च्यतस गछि तिहुन्द गुदरुन  
अमा अर्जुन, करुण, भीमसेन खूच्याह  
छि अॅस्य तिमनुय हुंदी जुर्य पुतुर्य सॉरी  
करुन असि पज़ि अज़ुम नौव जुरथ हावुन  
वनान यिय व्यथ छे आगुर प्यठु वसान छय  
च्यतस पावान छे स्वय यिय व्यछुनावान  
सनातन धर्म ब्योन सोन आदि प्यॅतुकुय  
यि मा कांह दीन यवराथ पौदु गोमुत  
यि छुनु कांह मत मॅज़ी ज़न व्वतुल्योमुत  
दपान व्यथ हारि परबथ अॅथ्य् छु रॉछदर

यिहय न्यमथ दिवान असि व्यथु त्रुवाह छय  
यिहय ह्यमथ दिवान असि व्यथु त्रुवाह छय  
अॅमिस भौदुर प्यतु जूनपछि त्रुवश ज़न्म द्यन  
अमिय दूहें अॅस्य् छि अॅम्यसुंददूह मनावन



With Best Compliments From :-

## HI-SPEED CARRIERS

BB-502, Plot - No. 6 & 7  
Kadamshariff Road,  
Nabi Karim,  
New Delhi - 110 055  
Phone : 732898/7770935

## बांडु पॉथुर

विमला रैणा

“क्रालु बायि मेव सॉन्य माला माल।  
रुदु लवि व्यपदन जवुर्हतु लाल।।”

अभिनव गुप्ताचार्य (विद्याधर), नीलमत पुरान, कल्हन पंडितुन्य राज तरंगिनी तु बेयि बाक्य तवारीखी नुसकु छि आसि बावथ दिवान जि कौशिर जबान, अदब, तु मँदुन छु पथकालु प्यदय कँशीरि मंज सरस रुदमुता यि सरजमीन छे स्यठा ब्रौहकालु प्यदु लिखार्यन किन्न ज़रखीज़ रुजमुच। लल्ल द्यद, र्वपु भवॉन्य, नुन्दु रयोश, परमानन्द, न्यामु सौब, कृष्णजुव राजदान, अहद ज़गर, अँर्यणिमाल, वहाब सौब, तु शाह गफूर बेतरि छि कौशरि अदबी सफरुचि मीलु कनि। क्वदरथ ति छि यँकीनन असि अख अँक्यसुंदि रुवतु बहलि वायिचि अदबी शखसियँच पौदु करनस मंज फयाज़ रुजमुच। यँत्युक सोरुय वातावरण हु अथ मुवॉफ़िकु तु मुतॉबिकु ।

आम लूकन स्रुय स्रुय वारयाहव अँदीबव ताम जॉन्य बांडु पॉथरुच यि सिन्क फकथ पॉथुर गिंदुनुच अख कला। अमापोज पॉथरुक थज़र तु सन्यूर व्वगुन्यार आवनु सँही पौदुय व्यछुनावनु । हाल हालुय आव मे जेमिकिस अभिनव थेटुरस मंज ग्वसॉन्य पॉथुर वुछिनुक मोकु । यि ओस पँज्यपौदुय म्यानि खौतर अख स्यठुह्य खास तजरुबु। अँम्य वुजुनोव म्योनरुह तु बेयि कौरुन ज़हन व्यदार। पॉथुर गिदंन वाल्यन, हुन्द्यव रंगव, रर०तव तु खास हरकँचव बोव मे अख नौवुय माने। मे ज़ोन अथ पॉथुरस मंज शिव, जीव तु शक्ती हुँदि ज़हूरुच अख दँलील।

मे प्यव च्यतस

पानय बिहिथ हुय दर्वेशे,

अमर्यतु केशे रँटिथ दार।

परजुनु करान मनु प्रवेशे॥

हंसु गंडु लागि ब्रह्मांडु दर्वार ॥

अमि पॉथरुक अख अख पात्र ओस अकि स्यठुह्य

सनि राजुक नेब दिवान। यिम ऑस्य जीव सुंद यथ कायिनातस मंज बारुसस यिनु विजि हुंद अथ अंदर शिव

तु शक्ती हुंद छुयपु छारि गिंदुनुक तु येमि दुनियोयी मोहँ मायायि बलनु यिनुकि हालुच बावथ करान ज़नतु ऑस्य पॉथुर गिदिथ असि पनुनिस वौजूदस वोन द्यावान।

जूग्य रोगि रोगि यिथ रे'शुताह होवुय,

सीनु वु सीनु राज बोवुये।

ग्वडु ग्वरु वाखा कनु परुनोवुय,

ने' न्दायि आसन प्रोवुये॥

शिवन शक्ती ग्यु'द छ्यपुँ छारे,

शेवस शहन गँयि मिलुँवन।

स्वसनुय साज़ा ह्यथ ग्वडु सारे,

राज़स करान साज़ु मिलुवन॥

जूग्य द्रायि मंज आरु वारे वारे,

वशि ह्यथ वशिणव सुत्य बौरुवन।

माया मोन्ड ह्यथ त्रौ'गुनि दारे,

त्रुवॉर्य तारे ज़गि डुलुवन॥

सतुपूर्य लरे अँर्य पौदुय चाये,

कुदुयन कँरुख वॉग्य बॉगरन।

मुत्य वीदुय लौ'त्य पौदुय पनुने जाये,

शिव रुद हेरि शेरि रज़ु अँलुरन॥

मायि आयि वर कौड कारि कायाये,

कामस ह्यथ चो'ल काचु ब्रोर जन।

ब्रह्मँ क्वंडु श्रान कर छलु मायाये,

सन्तोश अरगुपोश त्रन बॉलुकन॥

कूधु ज्युन मुहु स्युन रन वासुनाये,

कमु क्रोत रुत रुत बल दियि ख्यन।

जॉन्य गव ज्वनु प्यथ जानुनु कि आये,

कशि को'डुन गशि ज्वनु डाकु डॉनि कन।

बलु वाग्य वानस द्रायि त्रवपु वारे,

आत्म गव परम आत्म ज़न।

को'न ब्यूठ अँन्य पौदुय रंगु पहारे,

जोन्य द्राव नँन्य पौदुय रँन्य मिलुवन॥

स्वर्गहूर, स्वनकूर द्रायि पोत दारे,  
 रतु बॉख ऑस्य वतु डुवन।  
 बेंद्रु दूंय सेंदरुं खेंच सुमुंसवारे,  
 शीनु डबि जून दारि कृष्णु मिलुवन॥  
 ग्युंद कातु रेश गोवो रजे,  
 तेंम्य ति बादुन वगुर निवो।  
 सुति आगाहन वुज्जिथ गोवो ॥  
 त्युथुय मे वर दितो दिवो ॥

यथ श्रुकिस मंज ति छु श्रुक्य वनन वोल कातुरेशुन  
 पॉथुर गिंदुन; अंदरु रॉज्य गछुन तु आगाहन  
 वुज्जिथ गछुनुक इशारु दिवान। अमापोज पॉथर वॉल्यन  
 सत्प कथ कथ करान बास्यव मे जि पॉथुर गिंदन वॉल्य  
 छि पॉथरुक्यव बलव निशि स्यटा दूरेमुत्प तु अदुबुच  
 यि प्रॉन्य तु सेंजीदु सिन्फ छे सिर्फ अख छेरुय  
 र्यवायथ बनिथ असि बोहंकुन यिवान।

अदव नवाज शखसियन्न प्यठ छे यि जिमवॉरी  
 ऑयिद सपदान जि अदबुचि अथ मखसूस  
 सिन्फि ह्यन सेंजीदगी तु सनिरु साम। युथज्ज  
 पॉथुर वुछन वॉल्य पॉथरुक्यन ब्योन ब्योन गुपिथ  
 मानेहन कुलुफ लगीहेना। क्वदरथ रेंछिन अगर  
 असि यि सिन्फ सेंजीदगी सान माने मंशिरिथ  
 अथ फकथ नवटंकी तमाशि ज़ोन, अदु केह  
 कालु पतु मारुवि सोन म्वलुल ग्वसॉन्य पॉथुर  
 वक्तुकिस सफरस मंज तु अंस्य रोज़व अथु  
 मूरान तुं गछिमा  
 नगारय नंगरु द्युतुन,  
 ताम अंकिस ति वेच्योम नो।  
 बें नामय होंस मॉतुन॥  
 म्वलस ति कॉडिस पोंचुम नो॥०॥

## गज़ल

हृदयनाथ कौल 'रिद'

क्याह सॉल्य वसि असि, पानुवॉन्य क्वनु हर तु क़ज़ि'यि  
 त्रावव, य्वद बॉगरुनुय केह छु व्वलु अंस्य माय  
 बॉगरावव।  
 श्राकन तु छेर्यन दार दिथ कवु मार हयमव मरे, य्वद  
 हावनी छिजोर लोलुक्य ज़ोर आज़मावव  
 य्वसु कथ दिवन छिछ्यन केंरिथ तथ कथि दिमव न  
 कन, युस ब्यन दिवन छि वारुन्यन देवारु लुहु'रावव।  
 कवु मालिनिस तय वॉरिविस मंजु रोज़ि मरेदु रिख,  
 बुतु'रॉच य्वस करि बॉगरन स्व रिखुय नुहु'नावव।  
 समुच्चार तय मिल्चार सॉल्यन बॉगरिथ ख्यन्य फॅल्य,  
 तौकॅल केंरिथ लसनुच यि वथ व्वलु बाक्यन ति हावव।  
 व्वथु-छॉडं करिथ फॅल्य तु फ्यर्य यिम असि दयन बखशॉव्य,  
 कनाथ करिथ पानु ख्यथ बिय'किस ति वातुनावव।  
 क्याह गव अगरचि च्चौप चे ख्योथ अख म्यानि ख्वतन हुर,  
 अंस्य ब्रॉय छि जि पंजिस अथ्यन च्चौ'टय ख्यावनावव।  
 क्याह नेरि रुस्वॉर्या वर्य आमस अंदर निथ हर व्वलु  
 पानुवुन्य बेह'मव तु पनुन्य न्याय अंजुरावव।  
 बियिकिस म्ये वनतम क्याह छु चुक सु'मारि असि पथ

पान, यिनु वुल्ट सुय गछि हॉट च्चटिथ यस प्यठ बरोसु  
 थावव।  
 मायायि हुज़ं मय च्चौव्य च्चौव्य कॅर्य अंस्य अपॉरिम्य खार,  
 व्वलु व्वन्य यिमव अंस्य हौशि पनुन गंरु हिसाबु थावव।  
 यि ऑस क्वसुतान्य वावु गिलन नावु क'रयन गारक,  
 छेंकुरावुनु आमत्य हेल्थ तु फॅल्य व्वलु नेर स्वम्बुरावव।  
 त्रोपुरॉब्य येमिसुंदि खोफ़ु किन्य तस डॉनि करव लार, बे  
 खोफ मुचुरव दारि वर गरु वार गॉशिरावव।  
 अज़ ताम कॅम्य ह्योक वख रटिथ म्वछि मंज, गंडिथ  
 ह्योक वाव, व्वलु चोल क'टयुश ताफा दिमव इकुवट  
 वहार छावव।  
 त्रॉविथ फ़रखा डोख दिथ ब्यहव बे वायि चमव दाम,  
 मलुरयव तु ख्रास्यव लोलु मस आमस ति बॉगरावव।  
 रेश्युवॉरि हुन्दुय यिम पोशु चमन रोशि पकुवुन वाव, ब्ययि  
 वांसु वादुक तोशि सुमन होशि पोशुनावव।  
 "रिदन" मुचुर मयखानु वॅलिव दामु च्येयिव मय, आलव छु  
 त्वहि सालस यियिव दोस्तव तु ऑशुनावव।

शिवाशीश, ८९, अणुशक्तिनगर

न्यू समा रोड, वडोदरा २७-३९०००८

## ऑखुर छि वॉलिंजी

डॉ० बी के मोजा

नँ छि कुन्य ते नँ छु कंकर ऑखुर छि वॉलिंजी  
फटि नु चाने लोल्लु क्याजे ऑखुर छि वॉलिंजी  
दूरि चाने सूर्य गॉय्य कुत्य शोकुकी कॅम्म सबज़ुज़ार  
वँदि नु चाने अम्य गिलु तु गोसे ऑखुर छि वॉलिंजी  
चानि यिनुकि आशाय् आस्य कुत्य अरमान अंदोर  
दुयि नु क्याजे नु यिनु चाने आखुर छि वॉलिंजी  
होट्य गंड गछान हजुमन मंजुय कुनिरु पुन्ने आसने  
रावि नु वॉन्य अम्य हालु क्याजे ऑखुर छि वॉलिंजी  
आसुन गछान नँआसुन रय्कि प्यठ यलि रुस गछान  
क्याज़ि गछय मोहताज तु केदी ऑखुर छि वॉलिंजी  
ज़िंदगी मोतस बराबर यलि करमस नु आसिय् सख्दी  
गलि नु पाने यि अम्मय् पापे शाप आखुर छि वॉलिंजी  
धन्नस दोलँतस क्या मक्ल् यलि नु दिलस चैन आसै  
चम्मय नु वन्य अम्य गमु क्याजे ऑखुर छि वॉलिंजी  
छु कॅमिस दुय्नुक परवाह यल्लि ज़ोपौरय् गुरय् आसन  
ओश वसिय् नु धारि तु चारि चारे ऑखुर छि वॉलिंजी  
वॉत्य् पेमुत्य ति तोति कुताह प्रथविज़ि छी ज़े सव्रात  
पानस नु कैरो अस्य यिमे तसली ऑखुर छि वुलिंजी  
नँ छि कुन्य ते नँ छु कंकर ऑखुर छि वॉलिंजी

लिखित जी प्रमाण

*With Best Compliments From :-*

**L. N. Khattry**

AE-752 Salt Lake,  
Kolkata - 700 054  
Phone : 2337 5883



## काँशुर त्रिक-दर्शन तु आचार्य वसुगुप्त

अनुपम कौल

यि कथ छि सारिनुय व्यज ज़ि कशीर छे ग्वोडुकालु व्यठय अख ऋषुवॉर रुज़मुच्च यति विज़ि - विज़ि साध-सन्त, ऋष्य-मुनीश्वर ग्वनमाथ त दौनिश्वर बेतरि छे पौंदु सपद्यमुत्य तु तिमवय छे पनुनि रूति दिति सँत्य कशीरि हुन्द नाव कुलि आलमस मंज नेछुनोवमुत त रोशन कौ रमुत। सान्यन पायिबँडय ज़िद्यन हुन्द वनुन छु--

“रुत्य तु थँद्य महान् आत्मा छि संसारस मंज यिवान रोज़ान तु खासकरिथ भारतस मंज विज़ि-विज़ि स्यटा वथिमत्य, मगर कौंदरतचि पोशिवारि, सोन्दर रेष्यवारि कशीरि मंज छु यिथ्यव रुत्यव महात्माहव घरय ज़न तु बनोवमुत। यति छे --

ज्ञानवान तु भक्तिमान सन्त

कमेवान तु तीज़वान वीर

रेष्य अवधूत तु पीर

जड़भरुत हिव्य स्यद्ध तु साधु

व्ययि बँडय-बँडय साहित्यकार तु

कलाकार वोथिमत्या।”

अँथ्य सुत्य-सुत्य छु कशीरि हुन्द अख बौड द्युत्य शौव-दर्शन या शैव-फलसफु यथ कश्मीर शैविज्म ति छि आम पौँठय वनान। अँथ्य छे त्रिक-शास्त्र या त्रिक-दर्शन (फलसफु) ति वनान। वनुनु छु यिवान ज़ि यि फलसफु छु त्यूतुय प्रोन यीत्याह प्रौञ वीद छे। मुमकिन छु ज़ि वीद व्यस्तारस यिनु सुतिय छु शैव-आगम ति प्रथ्योमुत तु पनुप्योमुत। अव मूजूब यिथु पौँठय वीद छे अनादि आमत्य माननु तिथय पौँठय छे शैवागम ति अनादि मानुन वौँजिव भासान।

सत्यावगकिस शुरु सपुदनस प्यठ सपुद भगवान शिव जी महाराज लोक कल्याण बापथ पानय स्वच्छन्दनाथ सुन्दिस रूपस मंज प्रकट। यि ओस पाँचव म्बोखव तु अरदाह नर्यव सोरता। अमि-सुन्द्यन यिमन पाँचन म्बोखन हुन्द नाव छु ईशान, तत्पुरुष, सद्योजात, वामदेव तु अघोर। यिमवय पाँचव म्बोखव दँस्य व्यछुनोव भगवान शिव

जियन स्वच्छन्दनाथ भैरव सुन्दिस रूपस मंज वनुजव पाँचव स्वतन्त्र शक्तियव किज शैव-शास्त्र यथ तन्त्र-शास्त्र ति छि वनान।

अमिसुन्जुनुय यिमन पाँडन्न शक्तियन छे वनान - चित्तशक्ति, आनन्दशक्ति इच्छाशक्ति, ज्ञानशक्ति तु क्रियाशक्ति। यिथ पौँठय वँज भगवान शिव जी महाराजन यिमवय पाँचव शक्तियव सत्य पनुजव पाँचव म्बोखुँवुँय तन्त्र-शास्त्र यिम शैवमतस स्यद्ध कुरनवौँत्य कुल दुनमथ तन्त्र छे, यिम ज़न व्यौँठ-पूठय बौंगरनु आ आमत्य--

ग्वौँडुन्युक गव अमेद तन्त्र यथ मंज कुनिरुकि अनुभव करुनुक्य असूल छे पूर-पौँठय व्यछुनौँविथ वनिमुत्या। यिमन छे भैरव-तन्त्र ति वनान। ग्रन्ज मंज छे यिम वूहौँठ फिरनु यिवान।

दोयुम छे भेदाभेद तन्त्र यथ मंज कुन्यरुकि तु व्यनिरुकि नज़रियव मुताबिक असूल छे दर्ज करनु आमत्य। यिमन छे रुद्र-शास्त्र वनान। ग्रन्ज मंज छे यिम अरदाह। त्रेयुम गव भेद-तन्त्र यिमन मंज शैव-दर्शनुक सार नानातायि मंजुय छु वनुनु आमता। यिमन छे शिव-शास्त्र ति वनान तु ग्रन्ज मंज छे यिम दँह।

यिमनुँय तन्त्र-शास्त्रन हुन्ज वखुनय तु व्यस्तार दिनु बापथ कैर्य भगवान शिव जियन अरदाह भुजायि (नरि) पौँदु यिम ज़न अमिसुन्जुवय पाँचव शक्तियव निशि यिथु पौँठय व्यकासस आयि--

चित्तशक्तियि हुन्द स्थूल रूप बन्यव मन।

आनन्दशक्तियि हुन्द स्थूल रूप बनेयि बौद्धतुँ अहंकार। इच्छाशक्ति यि हुन्द स्थूल रूप बनेयि पौँछ प्राण। ज्ञानशक्तियि हुन्द स्थूल रूप बनेयि पौँछ ज्ञान इन्द्रिय, तु क्रियाशक्तियि हुन्द स्थूल रूप बनेयि पौँछ कर्म इन्द्रिय। यिम गयि कुल अरदाह तु यिमय छे अमिस स्वच्छन्दनाथ भगवान सुन्जु अरदाह नरि यिमव किज यि पनुजन शक्तियन रँटिथ छु पनुजन भखत्यन प्रथ सातु तु प्रथ विज़ि रौँछ करान।

वनान छे सत्ययुग, त्रेतायुग तु द्वापरयुग-यिमन त्र्यन खगन मंज औँस्य ग्वरँ तु शेष्य स्यठाहय वुद्य यिमन

जबरदस्त ह्यस तु थदि पायिच द्यमोंगी कुव्वत तु यादाशत ओस यमि सुत्य यिम शैव-शास्त्र (तन्त्र-शास्त्र) पानुवुज अख अकिरुँन्दि म्वखु सुत्य यानि ज़बॉनी बोज़न या वनन सुत्य ऑस्य अकिय विज़ि पनुनिस ज्यहनस मंज़ याद थवान तु ब्रोन्तकुन व्यतरावान रोज़ान। अबु किज ओस नु यिमन ग्रन्थन या किताबन हुन्द ज़रुरथुय प्यवान तु न कुनि लेखनु परनुकुर्या। अवय ऑस्य यिमन खगन हुँन्ध ग्वर तु च़ाठ स्यठाह्य रँत्य तु थदि पायिक्थ गंज़रनु यिवान। यिथु पाऽठय ओस यिमव रुत्यव ऋषव तु सन्तव दँस्य स्यद्यन-साद्यन लूकन, ज़गतस तु प्रज़ायि सोख तु सावय मेलान तु उद्धार सपदान।

समय गव पकान तु कलिख्यगुच वॉर्य आयि। कलिख्यग भारसस यिनु सुतिय च़ैत्य यिम मॉरिय रँत्य ऋष्य-मुनीश्वर, साध-सन्त स्यठा दूर जंगलन गोफन तु गारन मंज़ ईकान्तवासस पनुज तपस्या तु यूग साधुनि ति क्याज़ि यिमव ह्योक नु कलिख्यगुँकि अन्धकारुक दूषित वातावरणस मंज़ ठहरुन पसन्द करुन। कलिख्यगस मंज़ सपदनवॉत्य अन्याय तु अनाचारव निश दूर रुज़िथ ऑस्य तिम परमतत्वकिस अम्यास मंज़य रोज़न यछान। अम्युक नतीज़ द्राव यिय जि ग्वर-शेष्य क्रम, युस बजि मावुनायि सान चलान ओस, ह्योतुन वारु-वारु छोकुन। अँथ्य सुत्य गव त्रिक-शास्त्र ति लोपस।

समय गव स्यठा फीरिथा। लूख ऑस्य वोज स्यठा दुःखी सपदिमुत्य। आशुतोष भगवान शिव-शंकरस आयि यिथिस दोखुलद प्रज़ायि प्यठ दया। अँम्य दोर श्रीकण्ठनाथ सुन्द रूप तु आव फेरान-फेरान कैलाश पर्वतस प्यठ। अपॉर्य पकान पकान कोरुन अकिस ऋषिस प्यठ अनुग्रह। यि योंश ओस ब्रह्मचॉर्य तु नाव ओसुस दुर्वासा। अमिसुय द्युत भगवान शिव जियन श्रीकण्ठनाथ सुन्दिस रूपस मंज़ प्रकुट सांगोपांग दर्शुन तु कोरनस शैव-शास्त्रुक यानि त्रिक-शास्त्रुक वोपदीश। दुर्वासा मुनीश्वरस मीज्य आज्ञा जि यथ बुतरॉच व्यठ लूकन हुन्द उद्धार करनुचि वेरि कर च़ु तिमन मंज़ त्रिक-शासनुक प्रच़ार। यिथय पॉठय यि पथ (लोपस) गोमुत त्रिक शासन यथ कशीरि हुँन्ध शैव फलसफ़ु, कश्मीर शैवदर्शन, त्रिक दर्शन या कश्मीर शैविज्म ति वनान छे, आव व्ययि वोदयस लूकन हुन्दि बेहबूदी तु रचुर बापथ।

महर्षि अत्रि तु अनुसूयायि हुन्द यि न्यचुव दुर्वासा

योष ओस स्यठा तपरवी तु ज्ञानवान। यि ओस पानय त्रिक-शासन ज्ञानन वोला। भगवान शिव जी सुन्जि दुयायि तु पनुनि वोत्तम यूगबल किज कुर्य अँम्य मानसिक यानि मनु किज कौँछिमुत्य न्यचिव पॉदु। यिम ऑस्य त्र्यम्बकनाथ, आमर्दकनाथ तु श्रीनाथ। यिमन त्रेशिवुनिय बालकन आव शैव-फलसफ़ुक्यन त्र्यन शाखायन हुन्द अलग-अलग वोपदीश करनु तु यि फरमान ति आख जि यिमुवुय शाखायव दँस्य करिव लूकन हुन्द उद्धार तुँ हाऽव्यूख रऽच असुलुच वथा। यिमन शाखायन हुन्द नाव छु — अभेद शाखा, भेद शाखा त भेदाभेद शाखा। यिमन शाखायन हुन्ध व्ययि नाव छे बिँत्तरतीव पर, अपर तु परापार; अतिभवं भव तु भवाभव।

यिमव बालकव मंज़ ओस त्र्यम्बकनाथस अद्वैत शास्त्र या भैरव-शास्त्रुक वोपदीश म्यूलमुता। ज़नानु वर्गस ह्यस दिनु बापथ कोर त्र्यम्बकनाथन पनुनि ध्यान-शक्तियि तु यूगबल किज अख कन्या पॉदु। अवय बनेयि वोन्ध त्र्यम्बकनाथनि दँस्य लूकन ताम वातनावनवाजिनि अद्वैत शैव शास्त्रुक ज्ञान दिनु बापथ अथ ज़ हिस्सु यिम त्र्यम्बकशाखा तु अर्धत्र्यम्बकशाखा नॉव्य किज ज्ञाननु आयि। यिथु पॉठय सपुद वोज यथ कलिकालस मंज़ यथ भूमि प्यठ त्रिक-शासन साढन त्र्यन मटिकायव दँस्य व्ययि नविसरु शुरु युस यथ ज़गतस मंज़ आव थदि खोतु थोद तु वोत्तम करार दिनु। बाक्य दोन शाखायन (आमर्दकनाथुज भेद शाखा तु श्रीनाथुज भेदाभेद शाखा) क्याह सपुद, अम्युक छुनु कँह ति पताह लगान।

समय आव फेरान। त्र्यम्बकनाथस आव र०याल जि यमि भैरव शास्त्रुक मतलब जि त्रिक शास्त्रुक ज्ञान छे जिन्दु थवुज। अमिय वेरि कोर त्र्यम्बकनाथन पनुनि ध्यान शक्तियि किज मनु सुत्य कोन्धमुत अख बालक (न्यचुव) पॉदु यमिस अँम्य अमि शास्त्रुक ज्ञान तु रुच ज्ञान दिच़ा। पानु सपुद अन्तर्धान। यिथु पॉठय सपुद त्र्यम्बकनाथनि अभेद शाखायि मंज़ ज़ोदाहन पीर्यन ताम यूगबल किनिय मनु सुत्य कौँन्धिमत्य स्यद्ध पॉदु यिम त्रिक शास्त्रुक्य पैरवकार रुद्य अमि पतुँ पन्दाँहिमि पीरिहुन्द बालुक युस मानसिक पुत्रुय ओस, यि ति ओस स्यठा स्यद्ध, रुत ऑलिम तु त्रिक फलसफ़ुक ज्ञाननवोल मगर अँम्य ह्योक न पनुनि यूगबल किज कांह ति न्यचुव पॉदु करिथा। अकि दोह शहरस मंज़ नज़ान-फेरान प्ययि अमिस अकिस स्यठा

रूपीठ तु तीजवान कन्यायि व्यठ नज़र। क्षणमात्रस मन्जुय  
 कॅर अँम्य रठ्याल जि यि रत्यव ग्वणव सोस्त कन्याह्य  
 ह्यकि अमिसुन्दिस धर्मस-कर्मस व्यस्तार दिथ रलिथ-मीलिथ  
 जिन्दगी मंज सुत्य पकिथा। अमिय वेरि गव यि स्पद्ध  
 बालुक स्योद-पॉदँय अमिस कन्यायि हुन्दिस मॉलिस निश।  
 तमिस निश मोवुन पनुनि दिलुक अभिप्राया। तँम्य वुछ यि  
 ग्वणवान तु तीजु सोस्त बालुक तु कोरनस तथास्तु। पनुनि  
 रीच मूजूब सपुद यि विवाह स्यठा श्रद्धायि तु येछि-पछि सु  
 त्य सम्पन्ना। यि जूर्य रूज फोलुवुज तु प्रयुवुजा समय आव  
 तु अव्य रूपवान, तेजवान तु ग्वणवान बालकन ह्योत  
 यिमन निश जन्मा। योहय बालुक आव संगमादित्य नॉव्य  
 किज ज्ञानन। अथ परम्परायि मंज ओस यि ग्वोडन्युक  
 बालुक (न्यचुव) युस माजि हुन्दि गर्भ मन्ज पॉद सपुदा।  
 अमिस कोर परमार्थ वति हुन्द वोपदीश पानय पनुनिय  
 पिताहन। वोज रुद यमि पत यि ग्वर-शेष्य क्रम पिता-पुत्र  
 मतलुब जि मॉलिस तु नैचिविसुन्दिस रूपस मन्ज जॉरी।

दपान छे जि संगमादित्य आव फेरान-फेरान तु वोत  
 ऋष्यवारि कशीरि यति अमिस अत्युक सोन्दर शान्त तु  
 शीतल नज़ारु तु वातावरण स्यठाह्य पसन्द आव। अमिस  
 आव अति आनन्द तु पनुनिय यच्छायि किज कोरुन अतिय  
 वास। ब्रह्मण कोलस मन्ज सपुद अमिस अति विवाह तु  
 वर्षादित्य प्यव यिमन निश थनु। वर्षादित्यस ज़ाव अरुणादित्य  
 तु अमिस ज़ाव आनन्द। आनन्दस ज़ाव पतु सोमानन्द।  
 बस यतिनस गव पिता-पुत्र रूप ग्वर-शेष्य क्रम खतमा।  
 अवपतु रूज ग्वर-शेष्य परम्परा स्योदुय पकुवुँज ग्वर-शेष्य  
 रूपस मंजुय तु यथ परम्परायि मंज उत्पलदीव, लक्ष्मणगुप्त,  
 अभिनवगुप्त, क्षमराज बेतरि स्यठा रुत्य सन्त तु थदि  
 पायिक्य दधि-लोलु भरित्य ऑलिम तु दॉनिश्वर छे गंजूरनु  
 यिवान।

वननु छु यिवान जि यलि संगमादित्य आव कशीरि,  
 अत्युक राजु ओस स्यठा रूत, प्रजा-पालक तु अख यूग्य  
 राजु। यि ओस सारिनिय हुन्द टोठ महाराजु ललितादित्य।  
 यि ओस प्रथ विजि प्रजायि हुन्द रूत कान्छान आसान तु  
 सुत्य-सुत्य लूकन मन्ज धर्मच तु कर्मच प्रेरणा करान  
 रोजान। कशीरि व्यठु शैव-दर्शनुक प्रचार ति छु अमिसुन्दिय  
 दँस्य करनु आमुता। अकि विजि द्राव महाराजुललितादित्य  
 कशीरि न्यबर फेरनि-थोरनि। वातान-वातान वोत यि अकिस

सोन्दर तु श्रूच जायि खसु गंगायि तु जमुनायि मंज बाग  
 ऑसा। अथ ओस नाव अन्तवँदी। राजु ललितादित्यस सपुद  
 अति अकिस ग्रहस्थी सन्त तु ऑलिम ऋषिस सुत्य म्युल।  
 यि ओस शैव-फलसफुक आचार्य तु रुज ज्ञान थावनवोल  
 सन्त यमिस नाव ओस अत्रिगुप्त। महाराजु सपुद अमिस  
 ऋषि सुन्दि रुति ज्ञानु तु रँत्यव ग्वणव सुत्य स्यठाह्य  
 प्रसन्न तु मुतासिर। नतीजु द्राव यि जि महाराजन कॅर  
 अमिस सन्तस कशीरि यिनु बापथ स्यठा व्यनय-प्रणया।  
 अत्रिगुप्तन कोर राजु सुन्द निमन्त्रण स्वीकार तु आव  
 राजस स्स्य कशीरि। राजन ति कॅर अमिस स्यठा यज्जत  
 अब्जॉयी। राजधानि श्रीनगरु प्यठु कँह पांच-शे किलोमीटर  
 दूर त्यतुँपोरि ओस अमिस राजु सुन्द महल यानि पैलस।  
 तथ नखिय शायद पोम्परु या अँथ्य आसपास ओस राजु  
 प्रवरसेन सुन्द प्रोन पैलस। योहय महलँखानुँ आव राजु  
 सुन्दि हुक्म किज शेरनु-सम्भालनु तु नोब-नोट ह्युव करनु।  
 यिथु पॉटय सपुज अमिस रुतिस जॉनी तु यूगी सन्त  
 अत्रिगुप्तस बापथ रोज़ुज जाय तैयार। अत्रिगुप्तन कॅर अतिय  
 वास तु ह्योतुन शैव-शाखुक प्रचार करुन पनुनिस गृहस्थस  
 मंजुया। अमिसुन्जिय परम्परायि मंज ब्रोन्तुकन पकान-पकान  
 चूरिमि पीरि मंज ज़ाव वराहगुप्तस अख गादुल तुँ रुति  
 संस्कारुक बालुक यमिस नरसिंहगुप्त नॉव ओस। अमिसुय  
 निश ह्योत जन्म अँबय नामावार हस्ती युस द्रुस्तिस  
 आलमस मन्ज अभिनवगुप्तवादाचार्य नॉव्य किज मशहूर छु।  
 यु हुन्द ह्युत छु फलसफस तु साहित्यस मंज स्यठा मोलुल  
 तु ऑन्थुरोस्त।

अमिसुय नरसिंहगुप्त सन्जि बूँठिमि परम्परायि मंजुय  
 ओस आचार्य वसुगुप्तन जन्म ह्योतमुत युस शैव फलसफुक  
 अख अजीम रहनुमा तु शरि०सयत छे ओसमुता। वसुगुप्तनि  
 समयि विजि ओस कशीरि मंज बौद्धन हुन्द असर स्यठा  
 ज्यादु तु अरुजस प्यठ। अति ऑस्य अथ समयस बौद्धमतुँक्य  
 पैरवकार नागबोधि बँतरि मूजूद। पनुनि बौद्ध स्यद्धान्तव  
 किज ओस यिमव वसुगुप्तनाथ ज़न तु हरोवुमत । मगर  
 वसुगुप्तन ह्योक नु यि मुलेह ति बरदाशत कँरिथ। तमिस  
 घनेयि पनुनिस आदिदेव सुन्ज कल तु स्यद्यव महादेव  
 पर्वतस कुन युस हॉरवन-दरबाग तु दारा नखि छु। अपॉय  
 गव यि घनिस जंगलस मंज तु करुन भगवान शिव सुन्ज  
 दनु-पनुअधूर तपस्या तु आराधना। यि तपस्या गयि सफल

તુ સપુદુસ અનુગ્રહ। સ્વપ્નસ મંજ વોનનસ પાનય ભગવાન શંકરન - દાઽછયગામુંચિ રચિ હઽન્દિસ ઘનિસ જંગલસ મંજ મહાદેવ પર્વત કિસ દામનસ તલ છે અચ શ્રૂચ તુ શફાફ જાય યતિ જન અચ બેંડ શિલા મતલબ જિ અચ બોડ-વારુ કનિપલ છુ। અંથ્ય શિલાયિ પ્યટ છે ખનિથ લીચિમુત્ય શિવ-સૂત્ર। યિમનુય સૂત્રન હુન્દ વાર-પોંટય વ્યચાર-વ્યમર્શ, જ્ઞાન તુ સાક્ષાત્કાર કરિથ કર ઞ અમિય દેસ્ય શૈવ-શાસ્ત્રક ઘાટલ્યન મન્જ પ્રચાર।' વસુગુપ્તન કેર ભગવાન્ શંકર સન્જ અમિ અનુગ્રહ ભરિથ આજ્ઞાયિ હુન્જ પાલન તુ સંગરમાલન યુથુય પ્રાગાશ પ્યવ તુ સુ દ્રાવ અમિ શિલાયિ વાપથ પ્રથ ઘનિસ જંગલસ મંજ છાણ્ડવ દિનિ। સોરુય જંગુલ છોન્ડુન। ઑંચરકાર ગયસ સો સ્વપ્નસ મંજ ભગવાન્ શંકર સન્જ વનિમુચ્ચ શિલા દ્રીણ્ડયા। અથ શિલાયિ લોગુન પનુન અથય યોત તુ ક્ષણમાત્રસ મંજ ફીર યિ શિલા (કનિ પલ) સ્યદિ પાસુ તુ વુછિન અથ પ્યટ સોન્દર તુ શૂભિદાર અછરન મન્જ શિવ-સૂત્ર લીચિથ ખનિમૈતિસ રૂપસ મન્જ। વોજ કોર હોલ તું ઘોલ ગંણિથ વસુગુપ્તન યિમુંનુય શિવ-સૂત્રન હુન્દ ગહર ત ગમ્બીર આયિ વ્યચાર-વ્યમર્શ ત મનન। પૂર જ્ઞાન ત યિમન શિવ-સૂત્રન હુન્દ સાક્ષાત્કાર કેરિથ કાર વસુગુપ્તનાથન યિમન સૂત્રન હુન્દ દ્રુસ્તિસ જગતસ મંજ પ્રચાર યિ બેંડ શિલા છે વુનિ તિ દાઽછયગામુ જંગલસ મંજ મૂજૂદ યથ 'શંકરપલ' છે વનાન।

વસુગુપ્તન ઑંસ પનુજ સાધના તુ તપસ્યા મહાદેવ પર્વતકિસ દામનસ તલ કેરમુચ્ચ તુ સો જાય છે અચ સોન્દર જાય। વુનિ તિ છે યિ અચ શ્રૂચ તુ શફાફ જાય માસાન યથ નચિ-નચિ છુ અચ પાનિ મારુત આબુંશાર પકાન વસાન। અથ જાયિ છે વસુપુર વનાન શાયદ અવું કિજ જિ વસુગુપ્તન છે અતિય તપ કોરમુત। અતિનેસુય અંન્દ-પેવ્ય છુ અચ નાગ યથ મંજ દૂધિયા રંગુ પોજ છુ। અથ છે નાગુપોર વનાન। અતિનસુય આસપાસ છે કન્યન હુંન્દ કેંહ ટુકરુ દ્રીણ્ડય ગ્છાન યિમન પ્યટ જન તિ વ્યાહતામ ખનિથ છુ માસાન। ખબર આરવ્યોલોંજી વાલ્યન વ્યાજિ છનુ ઓરકુન નજર પિલેમુચ્ચ તુ તિમય થવુહન યિ જાય મહફૂજ પોંટયા। બહરહાલ, યિ સોરુય લોવ કુન થવિથ છુ માસાન જિ યિ જાય ગછિ કેંસિ તપસ્વી યૂગીશ્વર સન્જુય જાય આસુજ।

લૂકન હુન્દિ રુચરુ તુ રુતિ વાપથ સપુદ યિથ પોંટય

વસુગુપ્તન્યવ શિવસૂત્રવ સંત્ય ત્રિક-દર્શનુક પ્રચાર। ઘાટલ્યન શિવ-સૂત્ર વાર-પોંટય ગતાર્થ ગ્છનું વાપથ કેર યિમન સૂત્રન હુન્જ વ્યછનય તુ વસનય વસુગુપ્તન પાનય પનુંનિસ અકિસ ગ્રન્થસ મન્જ યથ 'સ્વન્દકારિકા' નાવ છુ। વસુગુપ્તન દિચ અમિચ્ય પૂરિપૂર જ્ઞાન વ્યછુનોંવિથ પનુનિસ યછિમુતિસ તુ વરિમુતિસ ઘાટુલિસ શિથ્ય કલ્લટસ યેમ્ય યિમ બ્રોન્ડકુન જ્ઞાનુવાનન તુ ભક્તિમાનન તામ વાતુનોંવ્ય તુ વ્યછુનોંવ્યા।

વરંતુ વરંતુ આયિ અથ 'સ્વન્દકારિકાયિ' પ્યટ રુત્યવ તુ જ્ઞાનુવાનવ દેસ્ય વચનય કરન। સંસ્કૃત જ્ઞબોંજ મંજ પોંછ વ્યારંયાયિ છે યિથ પોંટય -

નવિમિ સદી મન્જ લીછ્ય કલ્લટન વૃત્તિ:। વનાન છે જિ અમિય છે 'સ્વન્દામૃત' ગ્રન્થ તિ લ્યૂખમુત। દહિમિ સદી મન્જ લીછ્ય રામકળ્ઠન વિવૃત્તિ:।

દહિમિ સદિયિ મંજુય લીછ્ય મહુ ઉત્પલન સ્વન્દ-પ્રદીપિકા।

કેહિમિ સદી મંજ લીછ્ય ક્ષેમરાંજન સ્વન્દસંદોહ તુ સ્વન્દનિર્ણય।

મહુ લોલ્લટન છુ વ્યાચ અચ ગ્રન્થ લ્યૂખમુત યમ્યુક હવાલય યોત છુ મેલાન મગર યિ ગ્રન્થ છુ નાબૂદ।

વસુગુપ્તનન્યન શિવ-સૂત્રન પ્યટ છે જોરિ પ્રકોંય વ્યછુનય યાનિ સંસ્કૃત પોંટય ટીકાયિ મેલાન। અચ છે વૃત્તિ ચ્વસુ સ્યોદ સંસ્કૃત જ્ઞબોંજ મંજ છે લીછમુચ્ચ। યિ કેમ્ય છે બનાવમુચ્ચ અમ્યુક છુ નુ કાંહ તિ પતાહ મેલાન। દોયુમ છે મારકર સુન્દ વાર્તિક યિમ જન અંકિસ અંકિસ સૂત્રસ પ્યટ અચ અચ સંસ્કૃત શ્લોકસ મંજ વ્યછુનોંવિથ છે।

ત્રેયિમ છે વરસગીરસ મંજ મશહૂર ઑંલિમ તુ દોંનિશ્વર અભિનવગુપ્ત સુન્દ ઘાટલ્ય શેષ્ય ક્ષેમરાજન 'વિમર્શિની' સ્યોદુય સંસ્કૃત જ્ઞબોંજ મન્જ લીછિમુચ્ચ। યિ વ્યારંયા છે સ્યઠા વ્યસ્તાર સાન લેખનુ આમુચ્ચ તુ અથ મંજ તિમન ગ્રન્થન હુન્દ તિ હવાલુ દિથ યિમ સ્યઠા મોલેલ્ય છે મગર તિહુન્દ નામો-નિશાનુય છુનુ કુનિ તિ। યિ 'શિવ-સૂત્ર-વિમર્શિની' છે વિદ્વાનન મન્જ સ્યઠા રોંયિજ સપુદેમુચ્ચ।

ચૂર્યૂમ છે વરદરાજુજ 'શિવ-સૂત્ર-વાર્તિક' યિમ સંસ્કૃત શ્લોકન મંજુય છે લેખનુ આમુત્યા। યિ વરદરાજ ઓસ મધુરાજ સુન્દ ન્યચુવ યુસ કેરલ દેશ પ્યટ કશીરિ યિથ ઓસ અભિનવગુપ્ત સુન્દ શેષ્ય બન્યોમુત। મધુરાજન ઓસ

कशीरि हुन्दिस शैव-दर्शनक रुत ज्ञान प्रोवमुत। अँमिय छु अख ग्रन्थ संस्कृत श्लोकन मन्ज ल्यूखमुत यथ 'गुरुनाथ परामर्श' छे वनान। अथ मंज छु अम्य पनुनिस सदगुरु अभिनवगुप्त सुन्द पूरिपूर बखान कोरमुत तु पनुजव अछिव वुछिथ हाल बोवमुत। वरदराजन ओस पनुनिस माऽलिस मधुराजस निशिय शैव दर्शनक ज्ञान हँसिल कोरमुत। वरदराज ओस नु कशीरि आमुतुया। वरदराजनि लीछिमच्चि वार्तिक सूत्र्य छु क्षेमराज्ज विमर्शिनी समझनस मन्ज मदद मेलान।

हाल्यु लोग पताह जि यथ वुहिमि सदी मंज ति छे सुखानन्द ज़ाडूहन संस्कृतस मंज 'शिवसूत्र विवरण' लीछ्यमुच्च।

अज वुहिमि सदी मन्ज कोर अँक्य महान् सन्त योगीश्वर ब्रह्मलीन स्वामी श्रीलक्ष्मण जुवन यिमन शिव-सूत्रन हुन्ज व्यछनय तु वखुनय पनुन्यन अनुभवन प्यठ अँश्रित पनुन्य घाटुल्य भर०यत्यन मंज प्रकट यमिकि फलकिज छे शिवसूत्रस प्यठ श्री ठाकुर जयदेव सिंह सुन्द अंग्रीज्य पॉटय अख रुत तु व्यछुँनोवमुत तर्जमु तु पंडित जानकीनाथ कौल 'कमल' सन्ज हिन्दी ज़बॉज भन्ज अख नँव तु मोलुल टीका घाटुल्यन ताम वाचुमुच्च।

कल्हण पंडित संजि राजतरंगिणी तलु छु तरान फिक्री जि वसुगुप्त सुन्द शैथ कल्लट यमिस भट्टकल्लट ति

वनान छि ओस कशीरि हुन्दिस राज्ज अवन्तिवर्मन सन्दिस वक्तस मन्ज अख थदि पायुक अँलिमा। राज्ज अवन्तिवर्मन ओस नविमि सदी मन्ज कशीरि प्यठ राज्य करान। वसुगुप्त ओस अमिसुय कल्लट सुन्द गुरु रुदमुत। अवकिज छु पताह लगान जि वसुगुप्तचार्य सुन्द समय आसिहँ अँठिमि सदी हुन्द पोंत काल या नविमि सदी हुन्द ग्वोडुकाल। योहय ओस सु वक्त ति यमि विजि शिव-सूत्र ति वोदुयस आयि।

मोलूम छु सपुदमुत जि वसुगुप्तन छे श्रीमद् भगवद्गीतायि प्यठ ति पनुज संस्कृतस मंज टीका लीछ्यमुच्च यथ 'वासवी' नाव छु। अमिक्य कँह अध्यायिय छे मीलिथ हेकिमित यिम कशीरि हुन्दिस रिसर्च डिपार्टमेन्टस मन्ज शायद मूजूद छे। अमि वरॉय छुन वसुगुप्तसुन्द व्ययि कँह तिपयाह या पताह लगान। मगर यि दयि लोलु भोरुत तु तपुँर्योष ओस स्यठा महान् यमिस भगवान् शिव-शंकर सुन्द अनुग्रह ओस पूरिपूर्ण बन्योमुत। अमिसुन्दुय छु यि बजर जि लूकन मंज व्यछुँनॉविन शिवसूत्र यथ मंज घाटुजार तु गाश छु वुनि ति द्रीन्तय यिवान। योहय छु वसुगुप्तन असि लूकन प्यठ स्यठा थोद तु सत वोपुकार। अवय ति पजि असि शिव-सूत्र परुन तु व्यचारुन यमि सत्य कँह रुत प्राप्त सपुदि॥

लेखक का पता: ३७/४-पण्डोका कॉलोनी, पलौरा, जम्मू तबी-१८११२१

With Best Compliments From :-

# **BEEKAY LEATHER STORE**

5316, HARDHIAN SINGH ROAD  
KAROL BAGH  
NEW DELHI - 110 005,  
PHONE : 573 8721/581 3740

## SECTION-IX

### NAMES AND ADDRESSES OF PERMANENT MEMBERS RESIDING IN EASTERN INDIA

01. Atal, Aditya  
16, Middleton Mansions,  
9, Middleton Street,  
Kolkata-700 071  
Phone : (R) 2229 8795
02. Atal, Deepak  
8-B, Golf Towers,  
9, Prince Ghulam Md. Shah Rd.,  
Kolkata-700 045  
Phone : 2422 4939/4949
03. Atal, Vivek  
Flat 2C 7/1, Queen's Park  
Kolkata-700 019  
Phone : (R) 2475 5545
04. Bhan, C. P.  
34C, Satyam Shivam Sundaram Complex  
1530 Garia Main Road,  
Kolkata-700 084  
Phone : (R) 2435 0211
05. Bhan, (Smt.) Kanta  
14/1 Burdwan Road,  
Kolkata-700 027  
Phone : (R) 2479 9977
06. Bhan, Kapil,  
Nicco, Athpur Residential Qtrs.  
Shyamnagar,  
24 Parganas (North)  
Phone : 2581 1924
07. Bhan, P. K.  
162/A/157 Lake Gardens  
Kolkata-700 045  
Phone : (R) 30932523
08. Bhan, Ratan  
Mrinalini Apt., Block A,  
46, New Ballygunge,  
Kolkata-700 039  
Phone : (R) 2344 1090
09. Bhat, Manoj  
C/o A. P. Mazumdar,  
17, Prantik Sarani,  
Subhashnagar  
Kolkata-700 065  
Phone : 25668441  
Cell : 9831231689
10. Bindroo, Sohan  
F-8, Cluster IX  
Purbanchal, Salt Lake-700 098  
Phone : (O) 2335 1234 Ext. 1600  
Cell : 98303 32758
11. Biswas, Pammi  
CJ-146, Salt Lake City  
Sector II, Kolkata 700 091  
Phone : (R) 2358 4102
12. Bushan, S. K.  
D-30, 2nd-MS, Bldg., Nizam Palace  
Kolkata-700 020  
Phone : 2240 7939
13. Chaku, Dr. (Smt) Usha  
Bipasha Apartment  
G-6/5 C.I.T. Flat Sch. No. 143,  
Shankar Bose Road, Chetla,  
Kolkata-700 027  
Phone : (R) 2479 7908, Cell : 98310 02667
14. Chowdhury (Smt.) Bharti,  
Udayan, The Condoville,  
UD 020105 (ii)  
1050/1 Survey Park  
Kolkata-700 015  
Phone : 2418 8038
15. Dhar, (Smt.) Kiran,  
Owners Court, Flat 72, 6 Mayfair Road,  
Kolkata-700 019  
Phone : (R) 2247 8723  
oc72@vsnl.net
16. Dar, R. N.  
385-B Block 'G', New Alipore  
Kolkata-700 053  
Phone : (R) 2478 0587
17. Dhar, Anil  
P-235 Block 'B', Lake Town  
Kolkata-700 089  
Phone : (O) 2524 8432, (R) 2534 5892  
Cell : 9830215655
18. Dhar, Avtar Krishen  
Flat 101A, Saptaparni  
58/1 Ballygunge Circular Road,  
Kolkata-700 019  
Phone : (R) 2454 2317 (O) 22524266
19. Dhar, B. N.  
P-235 Block 'B', Lake Town,  
Kolkata-700 089  
Phone : (R) 2534 5892
20. Dhar, M. J.  
III Ellora Apartments  
2, Gariahat Road (S)  
Kolkata-700 068  
Phone : (R) 2473 4289, (O) 2281 0998

21. Dhar, (Smt.) Reena  
311 C.I.T. Road, Sch. VI M,  
Kolkata-700 054  
Phone : (R) 2352 8341  
kasheer@vsnl.net
22. Dhar, V. K.  
Flat 10B, 67B Ballygunge Circular Road,  
Kolkata-700 019  
Phone : (R) 2240 8819
23. Ganju, R. N.  
57/1B Ekdalia Road  
Kolkata-700 019  
Phone : (O) 2217 6467, (R) 2440 5405
24. Ganju, Ravi  
D1 Saurav Abasaan  
ED Block Near Tank No.10,  
Salt Lake  
Kolkata-700 091  
Phone : (R) 2337 6463
25. Ghosh, (Smt.) Krishna  
Flat 15, Vivekananda Housing Society  
202 Maniktala Main Road  
Kolkata-700 054  
Phone : (R) 2355 7709
26. Gurtu, (Dr.) J. N.  
4A Surya Vihar  
36/2/B Garcha Road  
Kolkata-700 019  
Phone : (R) 2475 8252/2474 1480  
Cell : 98310 18089
27. Hakku, Manmohan Nath  
Flat 10C, Hemchaya  
40 Iron Side Road  
Kolkata-700 019  
Phone : (R) 2247 3962
28. Haksar, Kumari Chandra Reshmi  
Flat 71, 6 Mayfair Road  
Kolkata-700 019  
Phone : (R) 2247 8723
29. Haksar, (Smt.) Subhadra  
Flat 71, 6 Mayfair Road  
Kolkata-700 019  
Phone : (R) 2247 8723
30. Jalali, Upendra  
67 Tripura Rai Lane, Salkia, Howrah  
Phone : 2675 1022
31. Jotshi, (Smt.) Sushmita  
SAI Offices Quarters  
Block F, Flat 1, Salt Lake  
Kolkata-700 098  
Phone : (O) 2335 0362/63, (R) 2335 9898
32. Jinsi, Deepak  
Flat-1B, 246/4 Rishi Bankim Chandra Road  
Kolkata-700 028  
Phone : (O) 2439 2704 (R) 2551 8902
33. Kachroo, R. K.  
National Insurance Co. Ltd.,  
3 Middleton Street,  
Kolkata-700 071  
Phone : (O) 2240 8835, 2247 2130  
(R) 2479 3827
34. Kachroo, (Dr.) Rajinder  
67, Tripura Rai Lane, Salkia, Howrah  
Phone : (R) 2665 2068, (M) 98311 03022
35. Kak, Ashok  
First Floor, Flat No. 1/B-1  
Mousami Cooperative Housing Society  
15B, Ballygunge Circular Road  
Kolkata-700 019  
Phone : 2474 4048
36. Kapoor, Smt. Nirmal  
2nd Floor, 42, Ballygunge Place  
Kolkata-700 019  
Phone : (R) 2440 5899
37. Kaul, Anand,  
2C Surya Sadan  
166 RGM Tegoria on VIP Road,  
Kolkata-700 157  
Phone : 2579 4232
38. Kaul, Ashok  
10C Talbagan Lane  
Park Circus, Kolkata-700017  
Phone : (O) 2212 7070 (R) 2247 1863
39. Kaul, (Dr.) Ajay  
3C Sapphire Apartment  
36B, New Road, Alipore, Kolkata-700 027  
Phone : (R) 2479 0084, (O) 2456 7777/7890  
Cell : 98300 25356
40. Kaul, (Smt.) Nancy,  
166/C/491 Lake Gardens  
Kolkata-700 045  
Phone : (R) 2422 1425
41. Kaul, G. L.  
3G, Rajshree Building  
6 Hastings Park Road, 31 Judges Court  
Kolkata-700 027  
Phone : (R) 2479 1997/4403  
Mobile : 98311 69282
42. Kaul, J. N.  
97 B. B. D. Sarani (Rail Park)  
P. O. Rishra, Dist. Hooghly-712 205
43. Kaul, Jolly Mohan  
G-7 Government Housing Estate  
98, Karaya Road  
Kolkata-700 019  
Phone : (R) 2247 7934



44. Kaul, Lalit,  
18, Rajendra Lal Mitra Road,  
Kolkata-700 085  
Phone : (R) 2353 9938  
Cell : 9433066560
45. Kaul, L. N.  
CJ-182 Sector II, Salt Lake  
Kolkata-700 091  
Phone : (O) 2242 9465/2213 1308,  
(R) 3093 2528  
Cell : 98312 57436
46. Kaul, M. K.  
170B/260B Lake Gardens  
Kolkata-700 045  
Phone : (O) 2287 3281-84, (R) 2417 8275
47. Kaul, Major General Rattan  
ASC House, Goerge's Gate  
Fort Williams, Kolkata-700 021  
Phone : 2248 3230/22222758  
Cell : 3100 4523
48. Kaul, Mukesh  
Anupma Apartment  
Flat No. 5, Murigrant (Next to Haldiram Bhujawala)  
V.I.P. Road  
Kolkata-700 052  
Phone : (R) 2500 6877
49. Kaul, Narender  
B/4 Cluster IX  
Purbachal, Sector III, Salt Lake  
Kolkata-700 091  
Phone : (R) 2335 1013, 23092568
50. Kaul Nikhil  
24 Post Office Street  
Dum Dum Cantt.  
Kolkata-700 027  
Cell : 98311 83477
51. Kaul, (Smt.) Niva  
B/4 Cluster IX, Purbachal  
Sector III, Salt Lake  
Kolkata-700 091  
Phone : (R) 23092568, 2335 1013
52. Kaul Pushkar  
Flat GA,  
18B, Prince Anwar Shah Rd.,  
Kolkata-700033  
Phone : (R) 2424 3673
53. Kaul, R. L.  
National Seeds Corporation Ltd.,  
6 Marquis Street, 1st Floor,  
Kolkata-700 016  
Phone : (R) 2252 1641-0334  
(O) 2217 4983
54. Kaul, Rajendra  
CA-96 Salt Lake, Kolkata-700 091  
Phone : (O) 2350 9896, (R) 2334 6356  
Cell : 98300 55330
55. Kaul, Rajesh  
1/A Sisir Bagan Road, Behala  
Kolkata-700 034  
Phone : (O) 2248 8118/8210
56. Kaul, Rajindra  
Flat No. 2 I, Tolly Gardens  
4 Moore Avenue, Kolkata-700 040  
Phone : (R) 2421 8161  
Cell : 98303 02696
57. Kaul, Rajive  
14/1 Burdwan Road  
Kolkata-700 027  
Phone : (O) 2248 5102, (R) 2479 1670
58. Kaul, Rakesh  
B/4, Cluster IX,  
Purbachal, Sector III  
Salt Lake, Kolkata-700 091  
Phone : (O) 2351 8218, (R) 2335 1013,  
3093 2568  
Cell : 3100 0702
59. Kaul, Ravi  
F-1, Clustre IX, Purbachal,  
Sector III, Salt Lake, Kolkata-700 091  
Phone : 30931634  
Cell : 32662281
60. Kaul, (Miss) Renu  
1/A, Sisir Bagan Road, Behala  
Kolkata-700 034  
Phone : 2446 7732  
Mobile : 98310 33597
61. Kaul, Roop N.  
CJ-182, Salt Lake  
Kolkata-700 091  
Phone : (R) 2334 3952
62. Kaul, (Dr.) S. N.  
Flat 19, Krishna Vihar  
15 Sarat Chatterjee Avenue,  
Kolkata-700 029  
Phone : (R) 2466 2633
63. Kaul, S. N.  
Saraf Brothers  
53 J. L. Nehru Road, Kolkata-700 071  
Phone : (R) 2242 0915
64. Kaul, Sanjay  
131/21, N. S. C. Bose Road,  
Kolkata-700 040  
Phone : (R) 2411 3298  
Cell : 9831052431  
sanjaykaulin@yahoo.com

65. Kaul, Shiv Kumar  
13/A Bansdroni New Govt. Colony  
P. O. Bansdroni, Kolkata-700 041  
Phone : (R) 2471 8443
66. Kaul, Sudesh  
11 Khelat Ghosh Lane, Kolkata-700 006  
Phone : (R) 2239 4774
67. Kaul, Surendra  
8/30 Fern Road, Kolkata-700 019  
Phone : (R) 2440 6614
68. Kaul, Suresh  
C11/12 Mahavir Vikas, AWHS  
Sector 3, Salt Lake  
Kolkata-700 091
69. Kaul, Udai  
P-311 C. I. T. Road, Sch VI M  
Kolkata-700 054  
Phone : (R) 2352 8885, 2364 9282, 2364 9987  
(O) 2229 6984/7014/9028  
udaikaul@hotmail.com
70. Kaul, Vivek  
P-311 C. I. Road, Sch VI M  
Kolkata-700 054  
Phone : (R) 2352 8885, 2364 9282  
(O) 2229 6984/7014/9028  
Mobile : 98310 30704
71. Khazanchi, Sushil  
6 Nawab Abdur Rahman Street  
Kolkata-700 016  
Phone : (O) 2216 9268, (R) 2245 1464
72. Kitchlu, (Smt.) Veena  
105 Block F, New Alipore  
Kolkata-700 053  
Phone : (R) 2240 2544, (O) 2285 0028  
Mobile : 98300 60024
73. Kitchlu, V. K.  
National Tower  
13 Loudon Street, Kolkata-700 017  
Phone : (R) 2281 5544, 2280 4994
74. Maharaj, Arvind  
Advaita Ashram  
5 Dehi Entally Road, Kolkata-700 014  
Phone : 2216 4000, 2244 0898
75. Mattoo, M. L.  
Panchvati Complex, Gangotri Apartments  
4A, V. I. P. Road, Kaikhali  
P. O. Airport, Kolkata-700 052  
Phone : (R) 2573 0099
76. Mattoo, Pravesh  
Panchvati Complex, Gangotri Apartments  
4A V. I. P. Road, KaiKholi  
P.O. Airport, Kolkata-700 052  
Phone : 2573 0099
77. Misri, B. M.  
Matri Smriti, 9/8C Jyotsna Apartments  
Moore Avenue, Kolkata-700 040  
Phone : (R) 2411 2919
78. Misri, Sanjay  
Matri Smriti,  
9/8C Jyotsna Apartments  
Moore Avenue, Kolkata-700 040  
Phone : (R) 2411 2919  
Cell : 98304 10519  
smisri@thermaxindia.com
79. Moza, (Dr.) B. K.  
211 Park Street, Kolkata-700 017  
Phone : (R) 2240 5143/30946111  
moza@cal2.vsnl.net.in
80. Moza, Ratan  
211 Park Street, Kolkata-700 017  
Phone : (O) 2691 7548,  
(R) 2240 5143/30946111  
Cell : 98300 67066 (Ratan)  
9831436577 (Pratibha)
81. Mukherjee, (Smt.) Saroj  
57/14 Ballygunge Circular Road,  
Kolkata-700 019  
Phone : (R) 2475 5394
82. Mulla, A. N.  
12/2 Ballygunge Park Road,  
Flat 3C Ballygunge Court  
Kolkata-700 019  
Phone : (R) 2247 0842
83. Munshi, Sunil  
Flat 503, "Panchami"  
Udita 1050/1, Survey Park, Kolkata-700 075  
Phone : (O) 22427157,  
(R) 2418 8788, 2418 9090, Ext. 5053  
Cell : 9830019050 (Sunil)  
Cell : 98300 09301 (Anju)  
anjumunshi@vsnl.com
84. Munshi, Surendra  
Flat 5, 2nd Floor,  
P-218B Lake Terrace Extension,  
Kolkata-700 029  
Phone : (O) 2467 8300/4, (R) 2466 4791  
surmunshi@hotmail.com
85. Nadir, Amit  
IB-2, Aasha Cooperative Housing Society  
93, Desh Pran Sashmal Road,  
Kolkata-700 033  
Phone : (O) 2287 3693 (R) 2424 3055  
Mobile : 98310 73138
86. Ogra, M. K.  
Venus Apartments  
9 Mayfair Road, Kolkata-700 019  
Phone : (O) 2248 2586,  
(R) 2240 0146/2280 8752  
Cell : 98312 57402  
mohanogra@hotmail.com

87. Pandit, Capt. A. K.  
Gol Park Co-op. Housing Society, 11-4-A  
49B, Govindpur Road, Lake Gardens  
Kolkata-700 045  
Phone : (R) 2417 5004
88. Pandita, Bikram  
Anamika Apartments, 51/5/3 Rabindra Sarani  
Lilua, Howrah-711 204  
Phone : (R) 2645 4213, (O) 282 6945/6934
89. Pandita, C. L.  
F-30, Bhansdrani Place  
Kolkata-700 070  
Mobile : 98310 31711
90. Pandita, L. N. & Pandita, Bikram  
Anamika Apartment, 51/5/3 Rabindra Sarani  
Lilua, Howrah-711 204  
Phone : (R) 2645 4213
91. Pandita, R. N.  
L & T Cement  
Buidan Nagar Colony, Durgapur  
Phone : 2353 4179
92. Raina, B. L.  
Golmuri House, P. O. Golmuri  
Jamshedpur-831 003  
Phone : (R) (0657) 281937
93. Raina, Nath Jee  
Golmuri House, P. O. Golmuri  
Jamshedpur-831 003  
Phone : (R) (0657) 281937
94. Raina, P. L.  
19/5 Arcadia Extension, Behala  
Kolkata-700 034
95. Raina, Purnesh  
C/o N. C. Dutta  
164/D/61 Lake Gardens,  
Kolkata-700 045  
Phone : 2417 8522  
Mobile : 98300 54856
96. Raina, (Smt.) Roopa  
672 'O' Block, New Alipore,  
Kolkata-700 053  
Phone : (R) 2400 3215
97. Raina, Roshan Lal,  
12 Tube Colony  
Nildih, Jamshedpur  
Phone : (0657) 272206
98. Raina, Susheel  
Flat 2B, Antaranga Apartments  
11-Love Lock Place, Ballygunge Circular Road,  
Kolkata-700 019  
Phone : (R) 2474 5827
99. Raina, (Maj.) Vikram  
18/237, Turf View Apartments, Hastings  
Kolkata-700 022  
Phone : 22222617/614  
Mobile : 98312 14858
100. Razdan, B. L.  
Flat 6D,  
9/3A, Gariahat Road,  
Kolkata-700 019  
Phone : (R) 30944053  
Cell : 98304 45730
101. Razdan, (Mrs.) Bilas  
17/6C Sunny Park Apartments  
6 Sunny Park  
Kolkata-700 019  
Phone : (R) 2461 5894
102. Razdan, Ranjit  
17/6C Sunny Park Apartments,  
6 Sunny Park  
Kolkata-700 019  
Phone : (R) 2461 5894
103. Razdan, Sumant  
Flat 1A, Siddharth Apartments,  
159/12 N. S. C. Bose Road,  
Kolkata-700 040  
Phone : (R) 2471-4693 (O) 2282-8151  
Cell : 9830335731 (Sumant)  
Cell : 9830072977 (Anjali)  
sumantrazdan@hotmail.com
104. Roy, (Dr.) Phool Kumari  
5/1A, Gobinda Roy Lane  
Kolkata-700 026  
Phone : (O) 2247 4053, (R) 2455 3089
105. Roy, (Smt.) Sunita Kaul  
86C Harish Chatterjee Street  
Kolkata-700 025  
Phone : (R) 2455 8052, 3205 8256
106. Sapru, J. N.  
Flat No. 2A, Sunflower Court  
7 Lovelock Place, Ballygunge  
Kolkata-700 019  
Phone : (R) 2475 8489
107. Sapru, P. L.  
Flat 77, Kusum Apartments  
11 Gurusaday Road,  
Kolkata-700 019  
Phone : (O) 2240-2497, 2281 0583  
(R) 2247 5544/2247 4415
108. Sapru, Rajiv  
Flat 77, Kusum Apartments,  
11 Gurusaday Road,  
Kolkata-700 019  
Phone : (O) 2240 2497, 2281 0583  
(R) 2247 5544/ 2247 4415  
Cell : 9831108572  
jyotisapru@lycos.com
109. Seth, (Mrs.) Reena nee Mattoo  
157 Jodhpur Park, 4th floor  
Kolkata-700 068  
Phone : (R) 2473 9821

110. Sharma, Smt. Krishna  
6 Amar Basu Sarani (Near Ram Mandir)  
Kolkata-700 007  
Phone : (R) 2241 6515
111. Shivpuri, Atul  
673, Block O, New Alipore  
Kolkata-700 053
112. Shivpuri, P.  
3 Dilkhusa Street, Park Circus  
Kolkata-700 017  
Phone : (R) 2247 9331
113. Shunglu, Anil  
155/ Block G, New Alipore  
Kolkata-700 053  
Phone : 2478 9608
114. Shangloo, Ramesh  
166/C/491 Lake Gardens  
Kolkata-700 045  
Phone : 2422 1425
115. Sumbally, B. N.  
54 Rishi Aurobindo Sarani  
Kolkata-700 090  
Phone : (O) 2218 6195 (R) 2531 2629
116. Tankha, (Smt.) Prabha  
1A Sujata Apartments,  
45C/1K Moore Avenue  
Kolkata-700 040  
Phone : (R) 2471 2077  
Mobile : 98300 21515
117. Tankha, V. K.  
5 Wellesley Mansions  
44A Rafi Ahmed Kidwai Road  
Kolkata-700 016  
Phone : (O) 2247 7725 (R) 2229 3623/7989
118. Taplu, Puneet  
DL-225, Sector 2, Salt Lake  
Kolkata-700 091  
Phone : 2358 6932  
Cell : 98300 52390
119. Tikku, Ashok  
3rd Floor, Ratnagiri,  
152 Dum Dum Park,  
Kolkata-700 055  
Phone : (R) 2549 3500
120. Tickoo, B. L.  
Flat 203, Block A/1,  
V. I. P. Enclave, Baguihati  
Kolkata-700 059  
Phone : (O) 2237 8803/30946711,  
(R) 2500 5656
121. Tickoo, Rajesh  
Flat 203, Block A/1,  
V. I. P. Enclave, Baguihati  
Kolkata-700 059  
Phone : (R) 2500 5656, (O) 30946711
122. Tickoo, Ravinder  
Flat 203, Block A/1,  
V.I.P. Enclave, Baguihati, Kolkata-700 059  
Phone : (R) 2500 5656, (O) 30946711  
Cell : 31000003  
tikoovrinder@rediffmail.com
123. Tickoo, (Dr.) V. K.  
Ratnagiri Apartments,  
152 Dum Dum Park (Near Girls' School),  
Kolkata-700 055  
Phone : (O) 2220 3369/2248 5108  
(R) 2590 7291  
Cell : 9831257423
124. Trisal Vikesh  
CL - 142 CNCI Housing Complex,  
Flat No. 26  
Salt Lake, Kolkata-700 091  
Phone : (R) 2321 5645  
Cell : 98300 77988  
vikesh\_trisal@yahoo.com
125. Wanchoo, (Dr.) R. N.  
Radhika Apartments, Flat No. 12  
412, Motilal Gupta Road  
Kolkata-700 082  
Phone : (R) 2402 9448
126. Zutshi, M.  
4/2 Leonard Road, Hastings,  
Kolkata-700 022  
Phone : (R) 2223 0697
127. Zutshi, N. K.  
CK 190 Salt Lake  
Kolkata-700 091

## SECTION-X

### NAMES AND ADDRESSES OF PERMANENT MEMBERS RESIDING OUTSIDE EASTERN INDIA

01. Cherwoo, Sharda,  
Ernst & Young  
Brigade Software Park, 14th Floor,  
42, 27th Cross,  
Banashankari 2nd Stage  
Bangalore 560070  
91 - 80671 - 4825  
sharda.cherwoo@ey.com
02. Dhar, A. K.  
42, Sector VI  
Panchkula, Haryana 134109  
Phone : 2586500/2586118
03. Dhar, (Dr.) Apama  
Deptt. of Mathematics,  
I.I.T.  
Kanpur-208016
04. Dhar, Ashok/Kalpana  
Flat No. 602, Orbit Tower  
Salcon Housing Co-operative Society  
Senapati, Bapat Marg, Lower Parel,  
Mumbai-400 013  
Phone : (022) - 31015400 - 30900324  
Cell : 09845115955
05. Dhar, M. M.  
56 Kailash Apartments  
Lala Lajpat Rai Road, New Delhi-110 048  
Phone : (R) 2647 1696  
manmohandhar@vsnl.net
06. Dhar, P. L.  
A-37, 2nd Floor,  
East of Kailash, New Delhi-110 065  
Phone : 51623553, (M) 981018453
07. Dhar, Raman  
Flat No. 7, 2nd Floor  
Anukool Bldg.  
7 Bungalow  
Varsova, Andheri (W)  
Mumbai 400061
08. Dhar, Sanjay  
42, Sector VI, Panchkula, Haryana-134109  
Phone : 2586500/118
09. Dhar, Utpal  
W86 Greater Kailash I  
New Delhi 110048  
Phone : (R) 55557035
10. Hangloo, T. N.  
"Lasun Basun"  
23 Chatur Singh Gardens,  
Govindpura  
Jammu Cantt. 180003  
Phone : 2262108
11. Kak, Ashok  
66, Siddharth Enclave  
Ashram Chawk Ring Road, Delhi-110 014  
Phone : 684 4719
12. Kak, Col. P. N. (Retd.)  
Villa 44, Palm Meadows  
Ramagondanhalli, Whitefield Road  
Bangalore 560066  
Phone : 2852-5599
13. Kaul, Bhavnesh,  
2219 Vasant D II Kunj,  
New Delhi-110070
14. Kaul, C. L.  
Plot VI Sector VI  
Dwarika, Flat No. D-28  
Shivlok Society, New Delhi
15. Kaul, Jogindra/Mohit  
M. F. 21/12 Canara Bank Appts.,  
B. T. M. Layout  
Bamnerghata Road, Bangalore-560 076  
Phone : (R) (080) 678 6965
16. Kaul, M. L.  
Flat No. 303, 3rd Floor, National Park, View-II  
Wing-A, Raheja Estate, Borivili (E)-66  
Mumbai-400 066  
Phone : (R) (022) 884 4625
17. Kaul, M. N.  
A-18, Pamposh Enclave, New Delhi-110 048  
Phone : 623 1084/641 4975
18. Kaul, Makhan Lal  
House No. 100, Sector 21-C  
Faridabad, Haryana,  
Phone : 2223443

19. Kaul, Ravi  
398, Phase III A  
Mohali-160059, Panjab  
Phone : 0172-270940  
Mobile : 9417259899
20. Kaul, S. N.  
SOHOM, F2, Raj Kunj Society  
Chembur, Mumbai 400074
21. Kaul, (Mrs) T. N.  
A-18 Pamosh Enclave, New Delhi-110 048  
Phone : (R) 623 1084/641 4975
22. Labroo WG. CDR. M. K.  
P-531, Sector-21, Noida-201 301
23. Majboor, Arjan Dev  
207/12, C. E. O. Road  
Udhampur-182101, Jammu & Kashmir  
Phone : (01992)-32063  
admajboor@rediffmail.com
24. Mattoo, V. J.  
920, Sec. 9, Panchkula  
Phone : (O) 709678, (R) 584600
25. Monga, K. N.  
Sagar Cooperative Housing  
F11 Flat No. 1, Sector 29  
Vashi, Navi Mumbai, Maharashtra
26. Munshi, J. N.  
8/2 - 589/10 Road,  
Banjara Hills,  
Hyderabad-34
27. Nagu Prabhakar,  
C-58, Sector E,  
Aliganj, Lucknow-226024
28. Ogra, Dr. G. L.  
House No. 46 Sector IV  
Pamposh Colony  
Janipura, Jammu
29. Raina, (Mrs.) Bimla  
11-B/B Gandhi Nagar, Jammu-180 003  
Phone : 2432 306
30. Raina M. K.,  
101-A, Pushp Vihar, Shastri Nagar,  
Vasai Road, Thane-401202  
Maharashtra  
Phone : (0250) - 2340110  
rainamk1@yahoo.co.in
31. Raina, P. K.  
D3, Casa Lavelle-6  
12/7, Lavelle Road, Bangalore-560001  
Phone : (R) 080 299 7632, 212 2873
32. Raina, S. S.  
D-37 Marg 12 Saket, New Delhi-110 017  
Phone : (R) 265 2897/686 7087
33. Raina, Sanjay  
403 (S) City Height, South City  
Gurgaon-122 001, Haryana  
Phone : (0124) 898 0106
34. Raina, Upendera  
D3, Casa Lavelle-6  
12/7, Lavelle Road, Bangalore-560 001  
Phone : (R) 080 299 7632  
Phone : 9845182599, 9845200422
35. Razdan, J. L.  
GH-13/119 Paschim Vihar, New Delhi-110 087  
Phone : (R) 2568 4685
36. Santoshi, Maharaj Krishen  
98/2, Shivnagar Talab Tiloo, Jammu-Tavi-18005  
Phone : 2554033
37. Saraf, B. K.  
71 A/D, Gandhi Nagar, Jammu-18004
38. Sharga, Dr. B. N.  
Manohar Nivas, Kashmiri Mohalla,  
Lucknow-22266003  
Phone : 2267146
39. Tankha, Smt. Mala  
48A Muir Road, Rajapur, Allahabad-211002  
Phone : (R) 2602 870
40. Tickoo, P. N.  
1B, Pearl Sankalp Apt. 3rd Main  
Vontikoppal, Mysore-570002  
Phone : 2513652
41. Wattal, Smt. Rajrani  
Chuni Niwas B-25, Pamposh Enclave  
Greater Kailash-I, New Delhi-110 048  
Phone : (R) 2641 7577

## SECTION-XI

### NAMES AND ADDRESSES OF MEMBERS RESIDING ABROAD

01. Daftary, (Dr.) Inder  
229 Pintail Place, Davis  
California - 915616, USA  
Phone : (001) 530 756 4875
02. Dhar, Ajay  
Eastern Mansion  
Meyer Road, Singapore  
Phone : (R) 2440 6641
03. Dhar, Omkar Nath  
17, Lockhern Drive  
Livingstone, N. J. 07039, U.S.A  
Phone : 973 9928820
04. Fotedar, (Dr.) Akhilesh  
1187 Hillside Avenue  
Aptt. 3A 34  
Niskayna  
N. Y. 12309  
(518) - 393 - 5744
05. Gharyali, Veena  
321 Thompson Shore Road  
Man Hassat, New York - 11030, USA
06. Kachroo, Braj B.  
Pl. D. 2016 Cureton Drive  
Urbana, Illinois - 61801, USA
07. Kachroo Girdhari Lal  
17 Pleasant Village Drive  
Succasuna, N. J. 07876, USA
08. Kashkari, (Dr.) Chaman  
1358 Berkshire Road,  
Stow, Ohio - 4422, USA
09. Khashu, (Dr.) Bhushan L.  
3 Sherwood Gate  
Oyester, N. Y. 11771 - 3805, U. S. A
10. Madan, A. K.  
Post Box No. 36354  
Lusaka, Zambia  
Phone : (R) 002 601 250 778
11. Raina, (Ms.) Supriya  
3679 Cabernet  
Vine Yard Circle,  
San Jose  
Cal. 95117, U.S.A
12. Mattoo, (Dr.) Nirmal K.  
25 Hill House L N  
Old Brooke Ville, N. Y. - 11545, U.S.A
13. Mattoo, Sunil,  
20 Rolling Hill Road, Ridgefield  
CJ - 06877, U. S. A
14. Mitra, (Dr.) Nirmala  
120 New York Avenue  
Hutington, N. Y. 11753, U. S. A
15. Munshi, Meena  
13504 Gum Spring Drive,  
Rockville, M. D.  
U.S.A- 20850  
Phone : 301 - 294 - 8718
16. Raina, Lalit  
7366, Mont Calm Drive  
Mc Clean V A - 22102, U. S. A
17. Saraf, Brij Krishen  
9 Fairfields Crescent  
Kingsberry,  
London NW 9 OPR
18. Sultan, Ashok  
11 Fass Court  
West Orange, N J 07052, USA
19. Tankha, Anil  
924, Mayfair Court  
ELK Grove Village  
IL-6007, U.S.A  
Phone : (R) (001) 847 258 5014  
Cell : 0016306707526
20. Tankha, Sunil  
Boston, U.S.A.  
Cell : 0018575446544
21. Wali, (Dr.) Avtar K.  
1206 Miramar Drive  
Fullerton, CA 92831, U.S.A
22. Wali, Neelam  
505 Middlese TPKE No. 8  
Billerica, MA 01821, U.S.A
23. Wali, Vijay  
2050 E. Pioneer Blvd  
Fullerton, C A 92831, U.S.A
24. Zutshi, Surendra  
26 Mine Brook Road  
Apt. No. 40B, Edison  
N.J. - 08820, U.S.A

*With*

*Best*

*Compliments*

*From :-*

**Kalpana, Siddarth & Ashok Dhar**

**Flat 3D, Singhi Castle  
9/3A, Gariahat Road,  
Kolkata - 700 019**



*With Best Complements From :-*

**MILLITH KARV ENGG. & TRADING PVT. LTD.**

DAG NO. 4634, WARD NO. 14, SECT-V

SALT LAKE, KOLKATA-700 059

PHONE : 2367 7022

... REMEMBER THAT I AM PRESENT IN THEE

AND LOSE NOT HOPE,

EACH EFFORT, EACH GRIEF,

EACH JOY AND EACH PANG,

EACH CALL OF THY HEART,

EACH ASPIRATION OF THY SOUL ...

ALL, ALL WITHOUT EXCEPTION ...

LEAD THEE TOWARDS ME ...

... THE MOTHER

*With Best Complements From :-*

**THE  
LONGER  
LASTING  
PLY**



### **Ten reasons why you should choose 'CENTURY PLYWOOD' !!!**

- ☛ Largest plywood & allied products manufacturing company in the country.
- ☛ First Plywood company in India to receive ISO 9002 certification.
- ☛ Best equipped manufacturing units using latest technology & sophisticated equipment, manned by highly qualified, well trained & experienced personnel.
- ☛ All major products manufactured out of imported keruing/GURJAN TIMBER (Depeteriocarpus Macro-Carpus, Deptteriocarous SPP) bonded with high quality unextended synthetic resins manufactured in the company's captive condensation units. All core veneers are tenderised to avoid warping.
- ☛ All products thoroughly treated with preservatives against borer, termite & other Micro-Organisms using foreign technology.
- ☛ Each & every sheet guaranteed against borer/termite attack by the company's Chief Executive.
- ☛ All products tested in Modern well equipped laboratories with facilities for testing tensile & Shear strength, modulus of Rupture, bending strength, deflection surface hardness, bonding & resistance to weathering.
- ☛ Largest range of products comprising over 65 varieties of exotic veneers/reconstituted burls imported from Europe, besides high tech products like Marine Plywood, Shuttering Plywood, fire proof, chequered & film faced plywood, block boards, flush doors.
- ☛ Mycological tests carried out for every batch.
- ☛ All products covered by ISI certification.

# **Century Plyboards (I) Limited**

REGIONAL OFFICE :

28/5, Industrial Area, Phase-II, Chandigarh-160 002

Phone : 0172-653282, 652082

email : sanjay03@eth.net

*With Best Complements From :-*

## **STANDARD EQUIPMENTS (P) LTD.**

25&27 Canal South Road,

Tangra Industrial Estate.

Shead No. D-18

Kolkata-700 015

Tel : 2251-7602 / 0607

Fax : 91-033-2353-1433

email : [standardequipments@vsnl.net](mailto:standardequipments@vsnl.net)

### **List of Products**

- ◆ Shell and tube type heat exchanger for high, medium and low pressure.
- ◆ Steam line heaters for oil and other liquids.
- ◆ Tube bundle for heat exchanger.
- ◆ Re-tubing of heat exchanger tube bundle.
- ◆ Fin tube type heat exchanger for oil and other liquids.
- ◆ Tank mounting steam outflow heaters for oil and other liquids.
- ◆ Steam/Thermic fluid/Hot water Fin tube type Heat Exchanger for air and gas.
- ◆ Coolers for oil and other liquids.
- ◆ Shell and tube type condenser.
- ◆ Shell and tube type chiller.
- ◆ Inter Cooler
- ◆ After Cooler.
- ◆ Gas Cooler.
- ◆ Economizer.
- ◆ Different type of fabrication work.

WITH BEST WISHES FROM :-

# Nicco Parks & Resorts Ltd.,

Jheel Meel, Sector IV, Salt Lake City

Kolkata - 700 091

Phone : 2357-8101-03 (3 lines)

Fax No. : (91) 33 2357-2116

E-Mail : [nprl@vsnl.com](mailto:nprl@vsnl.com)

---

BECOME A FUN CARD MEMBER  
& ENJOY ALL RIDES AS MANY TIMES  
AS YOU WISH, FOR 365 DAYS,  
AT ONLY RS. 400!

+

50% DISCOUNT FOR  
4 FRIENDS OR RELATIVES

---

*We've made it a custom!*



*At TSIL, excellence is termed as a marathan of continous improvement which, obviously, does not have a finishing line. To cite a few of our improvements:*

- 1** First sponge iron plant to achieve ISO-9002 certification
- 2** Only sponge iron plant to receive five awards by the Indian Institute of Metals and one award from CII on the quality front.
- 3** Only sponge iron plant to receive four national & nine state awards in the field of industrial safety.
- 4** The Company recording consistent profit amongst all coal based sponge iron units in India, consecutively for the past ten years and paying dividends to its shareholders.

*Therefore, while others consider the above feats as phenomenal, we reckon these as milestones on our voyage to excellence.*



## TATA SPONGE IRON LIMITED

*Registered Office-cum-Works*

P.O. Joda, Dist. Keonjhar

ORISSA - 758 034

Ph : (06767) 278128, Fax : 278159

*Marketing Office*

SBI Building, C. H. Area (East)

JAMSHEDPUR - 831 001

Ph : (0657)2231403, Telefax : 2231400

*Where quality comes first...*