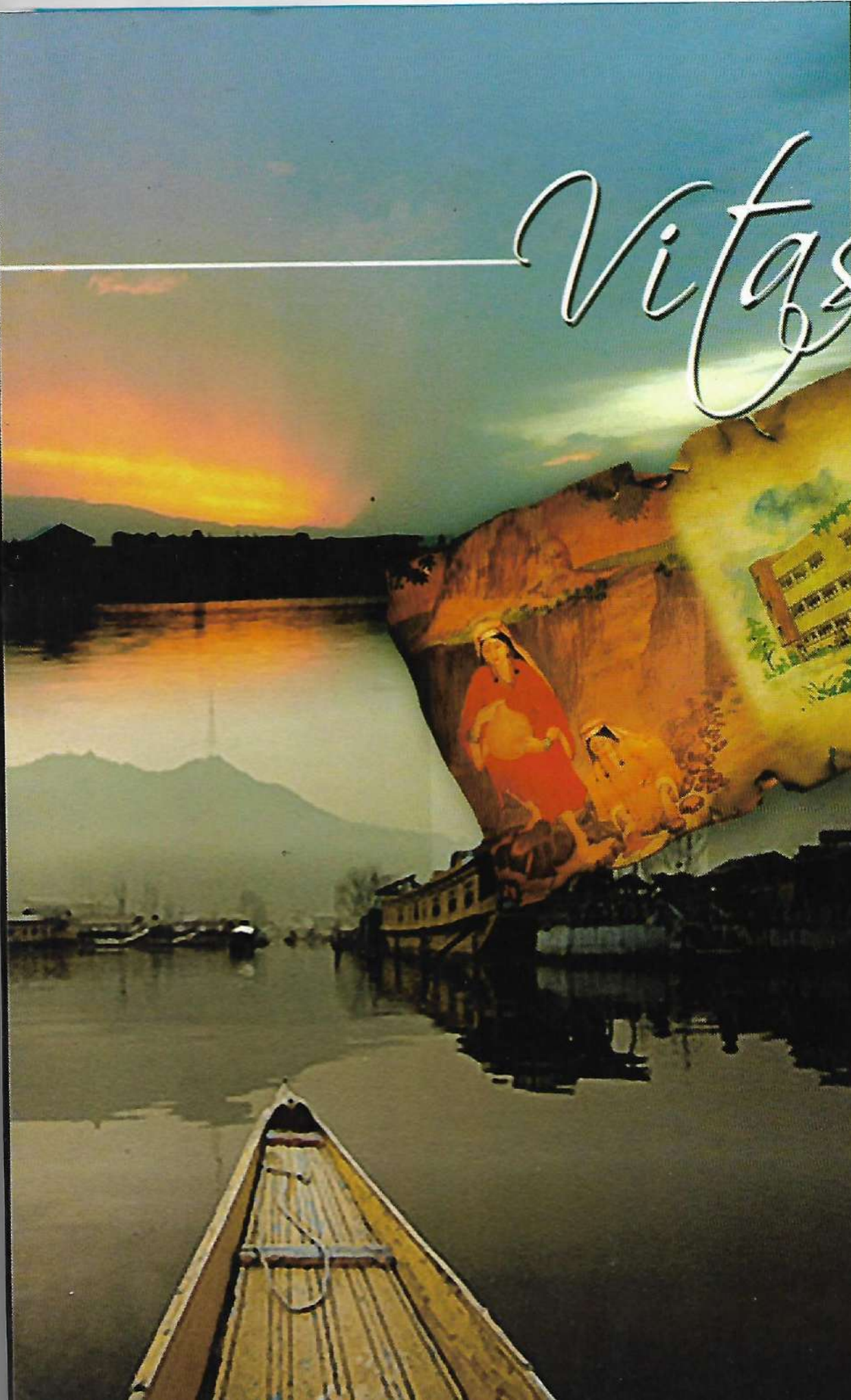


Vitasta



The Publication of Kashmir Sabha, Kolkata

Vol. XXXX (2013-2014)

THEME : "KASHMIR : 25 YEARS OF EXODUS
ACHIEVEMENTS, SHORTCOMINGS AND WAY FORWARD"



RIVER JHELUM (VITASTA), SRINAGAR

Vitasta

2013-2014

THEME :

*Kashmir : 25 Years of Exodus
Achievements, Shortcomings and way forward*

KASHMIR SABHA – KOLKATA

CK-35, Salt Lake City, Karunamoyee, Kolkata-700 091

Phone : 2358 3932

EXECUTIVE COMMITTEE

[April, 2014 to March, 2015]

Office Bearers

President : Mr. Suneel K. Kaul
Vice President : Mr. Vijay Kaul
Secretary : Mr. Vikas Razdan
Jt. Secretary : Mr. Rajesh Tikoo
Treasurer : Mrs. Rita Kaul

Ex. Committee Members

Mr. Avdesh Thassu
Mr. Rattan Moza

Mr. Anil Dhar
Mr. Rakesh Kaul

Mr. Narendra Kaul
Mr. Sunil Munshi

Editorial Committee

Mrs. Bina Misri (Editor, Vitasta Annual)
Mrs. Niva Kaul (Editor Devnagri)

Cultural & Sports Committee

Convenor : Mr. B.M.Misri

Members

Mrs. Shewata Kaul
Mrs. Usha Koul

Mrs. Durga Kaul
Mrs. Rita Kaul
Mrs. Sunita Kaul Roy

Mrs Pratibha Moza
Mrs. Shakti Kaul

Finance Committee

Mr. L. N. Kaul

Mr. M. K. Ogra

Special Invitees

Dr. B. K. Moza
Mr. M. K. Ogra

Mr. B. M. Misri
Mrs. Niva Kaul

Mr. L. N. Kaul
Dr. R. Kachru

**KASHMIR SABHA, KOLKATA, APRIL 2014 - MARCH 2015 CALENDER
REGARDING IMPORTANT
KASHMIRI PANDIT FESTIVALS CUM FUNCTIONS
TO BE CELEBRATED AT
KASHMIR SABHA BHAVAN,
CK-35, SALT LAKE, KOLKATA 700 091
PHONE 23583932, MOBILE : 8961580005**

Sl. No.	Month	Year	Date	Day	Festival	Sponsered By
1.	April	2014	26th	Saturday (evening)	Swami Lakshman Joo Jayanti	Mr. & Mrs. B. M. Misri & family
2.	June	2014	06th	Friday	Zeasht Ashtami (evening)	Mrs. Asha & Mr. & Mrs. Rajaysh Tikoo & family
3.	July	2014	07th	Monday (evening)	Har Navmi Sharika Jayanti	Mrs. Niva Rani Kaul & family
4.	July	2014	09th	Wednesday (evening)	Bhagwan Gopinath Jayanti	Mr. & Mrs. Vikas Razdan & family
5.	August	2014	17th	Sunday (full day)	Janmashtami	Kashmir Sabha, Kolkata
6.	October	2014	04th	Saturday (full day)	Dusshara	Kashmir Sabha, Kolkata
7.	January	2015	24th/ 25th	Saturday & Sunday	Annual Hawan	Kashmir Sabha, Kolkata
8.	January	2015	26th	Monday	Koshal Home	Kashmir Sabha, Kolkata
9.	Feb.	2015	22nd	Sunday (full day)	Salam (Shivratri)	Kashmir Sabha, Kolkata
10.	March	2015	22nd	Sunday (full day)	Navreh & Zangtra	Kashmir Sabha, Kolkata

To be confirmed :-

- | | | | |
|----|-------------------|---|---------------------------|
| 1. | Sport & Picnic | > | November to December 2014 |
| 2. | Cultural Function | | |

For your kind information the dates and days of the above mentioned religious functions have been taken care of, based on Pream Nath Shastri (VIJAYSHOR-PACHANG of 2014-15 year (Sptrishi Savenvt 5099 and Vikrmi Savenvt 2071. (B. M. Misri Convener, Cultural Wing, Kashmir Sabha Kolkata.)

VITASTA ANNUAL NUMBER—VOL. XXXX (2013-2014)

THEME — *Kashmir : 25 Years of Exodus
Achievements, Shortcomings and way forward*

Editor-in-Chief : MRS. BINA MISRI

C O N T E N T S

Preface	— Mrs. Bina Misri	ix	Acharya Abhinavagupta— Shankara Of Kashmir	— Chaman Lal Gadoo	34
Editor's Message	— Mrs. Bina Misri	xi	The Architect Of India's Foreign Policy, Pandit Triloki Nath Kaul	— Dr. B. N. Sharga	38
From the President's Desk	— Suneel K. Kaul	xiv	Vasant - Panchami	— Mohini Trisal	43
Secretary's Report	— Vikash Razdan	xvi	Maha Shivratri (Haerath) Of Kashmiri Pandit	— Autar K. Trisal	45
Section I : ARTICLES PERTAINING TO THE RELEVANT THEME			Lord Brahma	— A. K. Trisal	48
25 Years of exodus, Achievements, Shortcomings And A Way Forward	— Ravinder Ravi	1	An Uncommon Face In The Indian National Movement, Mrs Rajpati Kaul (1882-1949)	— Dipankar Sengupta	49
Kashmiri Pandit Exile – A Perspective And Way Forward	— Dr. B. K. Moza	4	Lalleshwari - A Spiritual And Cultural Icon	— Dr. Romesh Raina	52
Journey Through Dark Woods	— Kashinath Pandit	9	Blessings Of Bhagavaan Ji Forgiveness	— T. N. Dhar 'Kundan' — Santosh Kachroo	55 57
A Community In Exile And Crisis Of Its Identity	— Dr. B. N. Sharga	11	Restoration Of Kashmir - Ultimate Solution	— M. K. Ogra	58
Kashmiri Pandits - Their Search For An Identity	— D. N. Kaul	14	Early In The Morning For All Of You	— Swami Lakshmanjoo	61
A New 'Remedy' For Uprooted Kashmiri Pandits	— B. L. Kak	16	Hari Chintanam	— Pran Nath Raina	62
Return And Rehabilitation Of Kashmiri Pandits Back In Valley	— Prof. Gopi Kishen Muju	18	Sanaskar	— H. N. Tiku	67
Section II : ARTICLES DEALING WITH TOPICS OF GENERAL NATURE AND IMPORTANT SUBJECTS ETC.			A Better Tomorrow	— Deepak Ganju	68
Mystic Trends In Kashmiri Poetry	— Dr. Krishna Raina	23	The Kashmiri Pandits : Some Important Religious Beliefs.	— H. N. Tiku	69
Glimpses Of Kashmir Tour Of Swami Vivekananda	— Prof. C. L. Sapru	26	Role Of Two Women And Four Intruders In Ancient Kashmir	— Dr. B. L. Bradoo	72
The Identities Of Kashmiri Pandit	— A. K. Trisal	29	Pivotal Role Played By Sheikh Mohammad Abdullah In Accession Of J & K State To India	— L. C. Kaul	75

Vegetarianism	— From Saaol	77	गौरी तृतीया (गोरू त्रय)		
Parikrama of Holy Hari Parbat, Srinagar (Kashmir)	— Prof. C. L. Sapru	81	महात्म्य	— प्रो. चमनलाल सप्रू	109
Is Inequality So Bad	— T. N. Dhar 'Kundan'	82	कुछ बनें न बनें, आदमी		
			जरूर बनें	— कैलाश 'मानव'	110
			सोन कोशुर भवन	— निभा कौल	111
Section III : HINDI/KASHMIRI SECTION (GENERAL)			"KASHMIRI RHYMES FROM DISTANT DIASPORA"		
विधवा गाँव	— डा. बीना बुदकी	85		— ड. बि. के. मोज़ा	113
श्रद्धा में ही गति और जीवन	— प्रशान्त अग्रवाल	89			
डा. सर-अलामा इकवाल	— ए. के. त्रिसल	91	"काह" (काँश हुंद महिमा)	— रतना दर "अन्जान"	116
जब स्वामी विवेकानन्द			बब मॉज्य छुवु दयि		
जी भगवान गोपीनाथ			सुन्द रूप	— भद्री नाथ भट्ट "निर्मल"	118
को देखने गए	— चमनलाल सप्रू	93	श्री भगवान गोपीनाथ हरे	— जय कृष्ण रैणा	120
कश्मीरी भाषा और			Section IV : NAMES AND ADDRESSES OF PERMANENT MEMBERS RESIDING IN EASTERN INDIA		
साहित्य के नवयुग निर्माता			Section V : NAMES AND ADDRESSES OF PERMANENT MEMBERS RESIDING OUTSIDE EASTERN INDIA		
दीनानाथ नादिम	— प्रो. चमनलाल सप्रू	95	Section VI : NAMES AND ADDRESSES OF MEMBERS RESIDING ABROAD		
कश्मीरी पंडित और					121
कश्मीरियत	— डॉ. वैकुण्ड नाथ शर्मा	98			126
नंगी इमारत का बलात्कार	— बीना बुदकी	100			129
कश्मीर के सूफी कवि	— कान्ता कौल	104			
ॐ नमस्ते शारदे देवि	— प्रो. चमनलाल सप्रू	108			

Based on the available material the contents have been divided in several sections, as follows:

Section I

Articles pertaining and relevant to the Theme: (English Section)

**Kashmir : 25 Years of Exodus
Achievements, Shortcomings and way forward**

Section II

Articles dealing with topics of general nature and important subjects

Section III

Hindi and Kashmiri.

Section IV

Names and Addresses of Permanent Members residing in Eastern India.

Section V

Names and Addresses of Permanent Members residing outside Eastern India.

Section VI

Names and Addresses of Permanent Members residing Abroad.

THE SEVEN REALITIES

1. The only **REAL EXISTENCE** is that of the One and only God; who is the Self in every (finite) self.
2. The only **REAL LOVE** is the Love for this Infinity (God), which arouses an intense longing to see, know, and become one with its Truth (God).
3. The only **REAL SACRIFICE** is that in which, in pursuance of this Love, all things, body, mind, position, welfare, and even life itself are sacrificed.
4. The only **REAL RENUNCIATION** is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.
5. The only **REAL KNOWLEDGE**, is the knowledge that God is the inner dweller in good people and so-called bad, in saint and so called sinner. This Knowledge requires you to help all equally as circumstances demand, without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try to make others happy with brotherly or sisterly feeling for each one; to harm no one in thought, word or deed, not even those who harm you.
6. The only **REAL CONTROL** is the discipline of the senses from indulgence in low desires, which alone ensures absolute purity of character.
7. The only **REAL SURRENDER** is that in which the poise is undisturbed by any adverse circumstance, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

Meher Baba



Sharika Bhagwatti, artistic version, in Kashmiri Panditani attire, Kashmir Sabha, Kolkata Contribution.



Shiv - Parvati

Preface

This is official publication of Kashmir Sabha Kolkata - The Vitasta. With few exceptions, The Vitasta has been bringing out its Annual numbers regularly for last forty (40) years till now.

The undersigned has the pleasure and privilege of editing the Annual numbers from last three years, since before me our Chief Editor respected Dr. B.K. Moza Sahib used to take care of the Vitasta numbers. However his blessings and guidance are always with us at all times. We pray to god to keep him in good health and to continue always guiding us in this regard.

The Vitasta publication has always all along been sincerely endeavoring to keep the ethos of the pandit legacy alive, even in this odd and hostile atmosphere.

Each one of annual Vitasta numbers has been brought out with a theme and a set objective. The theme of this year's Annual number, after a great thought as suggested and finally decided by the management committee runs as: '25 YEARS OF EXODUS - Achievements, Shortcomings and way forward. i.e what is the part we are treading and what are our goals / vision as a community'.

The Vitasta publication is essentially highlighting and focusing on the problems of our community at large, that have arisen as a result of mass exodus of our brothers in Kashmir, who were forced by circumstances to leave their homeland and take refuge away from the valley, mostly in camps at Jammu, Udhampur, Delhi and many other places in the country.

This is bringing out the unequivocal consensus that Kashmiri Pandits have to return to their homeland in the long run. But not immediately, until the conditions in Kashmir are restored to normalcy and Kashmiri Pandits can feel assured of their physical security, in their economic opportunities, security to their honour and well being and receiving equal opportunities of growth and development in homeland. But still at present there is full consensus that this is not the right time for their return to homeland, yet it has not received to original form where Hindus and Muslims used to live with each other as brothers without any fear with mutual trust and fraternity though the militancy is still not yet controlled fully.

The Kashmiri Pandits are a highly literate community, very intelligent and intellectual race of men, of excellent manners and have never been losers. The history can prove it out. There is no denying the fact that uprooted Kashmiri Pandits achieved a lot what could not have been achieved earlier. But if we sum up that what we achieved politically during last 25 years, end - with a - word NOTHING. If we don't mind we, the Kashmiri Pandits have got ego without any proper base. We are jealous of each other, though we have lost home and hearth, we are not united, which is required at present to solve our problems politically from both state and central government. Enough is enough, now we should pull up our socks and struggle sincerely for the genuine cause to achieve our goals so that we all with honour can return back to our homeland and maintain brotherhood with the other community as we used to have in past.

We have to look way forward, need firm determination, collective approach, united stand and vigorous pursuance which are keys to our success. Our Kashmiri Pandit community is incomplete without their homeland, since we have got every right to be there and settle within the same locality of Kashmir where our forefathers used to live before 1990 exodus. Ultimately we have to maintain our identity, culture and heritage as per our traditions.

The silence is not a therapy these days for healing our wounds, we need not to be quite and composed, we need to speak and act through reflections, we can change the post interact, we can change the post feel and change the way for future, without any pain. Each member of our small community has equal

when we recognize value of every member then we stop being illogical. Let us not lose hope; good times are ahead for our community again.

At present our new generation is well off because of Late Balasaheb Thackeray, a great personality and founder of Shiv Sena, whom we should not forget at all. When there was a forced eviction, all Kashmiri Pandits left valley, it was the efforts of great Late Balasaheb Thackeray who always stood like a solid rock to the hardships faced by Kashmiri Pandit Migrants in turbulent times and turmoil. It was he the first and foremost to rescue all needy and helpless persons, and became an Icon of Kashmiri Pandit community's confidence and forcefulness and resurgence. It was he who helped open the gates of professional institutions in Maharashtra for our migrant children of Kashmiri Pandit community for their higher studies which was followed by then state government of Karnataka. Later Govt. of India issued orders through HRD Ministry in this regard.

Pray to god that time should come again, holding out a hope for a brighter tomorrow. AMEN

'ISHWAR KEA SIVA KOI NAHEE YAAR HAMARA',
GHAMGHAR, MADATGAAR, 'TARAFDAR HAMARA'

Bina misri



Editor's Message

It indeed gives me an occasion of pride and great pleasure to present the Volume XXXX Annual number OF "VITASTA" 2013-2014 the journal with a difference and the official organ of our KASHMIR SABHA KOLKATA.

For all these years it has appeared in the best form and all charm at regular intervals, soothing and refreshing us all through its lofty thoughts useful suggestions and ideas. Vitasta numbers have been representing Socio-Cultural movement related to our community. Cultures develop as per the circumstances and conditions prevailing at 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 concerned social community or a society. In Vitasta this pattern has been followed. Despite constraints failures and shortcomings, it has made its mark as one of the outstanding magazines, and the main reason being that its consistency never got derailed from its defined path.

This prestigious annual publication of ours is very much loved and cherished by our Kashmiri fraternity all over. All the scholarly and intellectual members of our community look forward to the "VITASTA ANNUAL" with great expectation because of its rich contents knowledge in-depth studies and extensive research work.

As per the established practice every volume of this publication bears a particular theme, which is very much pertinent and vital to our community's cause and interest. The theme of this particular issue as proposed by our committee members was appreciated by us all:-

"25 - YEARS OF EXODUS

ACHIEVEMENTS - SHORT COMMINGS - AND WAY FORWARD"

Our Kashmir Sabha Kolkata would like to dedicate this year's Vitasta annual issue NO. XXXX- [40] volume to this theme.

In this regard self has issued circular dated 22nd, October - 2013 enabling our eminent writers and journalists to forward their valuable articles on the mentioned THEME but unfortunately this time also we have not received much response from the eminent writers of our Kashmiri biradari, although the articles were pouring in but on different topics, and not on the said theme. However the total matter (articles) received from authors have been classified under various sections though certainly not accurately as per our present theme of Vitasta.

However based on the major emphasis in a particular article has been placed accordingly under a particular section.

Since the last mass migration of the Kashmiri Pandits from the valley in early 1990 there has been a great deal of debate both within the community and outside it, on the future of our community. In spite of all the rhetoric, however no clear picture has emerged on where the community is heading and what if any are the solutions to our problems. Much is being made of the trauma faced by the Kashmiri Pandits consequent to this migration, but we tend to lose sight of the fact that migration out of the valley is nothing new to our community; we have been doing it for centuries. At some stages in our history our ancestors have been forced to flee the valley due to extreme oppression by Muslim rulers who descended on valley from time to time. At present the members of our Pandit community are scattered all over the country and abroad. Twenty five years is a long period, since we Kashmiri Pandits are out of our valley. Young boys and girls of our Pandit community have matured, married and begot children, and the children have grown into young men and women.



Mrs. Bina Misri, Chief Editor,
Vitasta Annual, Kashmir Sabha, Kolkata.

All the time we Kashmiri Pandits, have faced an alien atmosphere, a hostile weather unprecedented ailments, but we have not given up. Within this period by the dint of hard work and self-reliance we have made a mark as doctors, engineers, lawyers, businessmen, journalists, researchers, scientists and so on, and has no reason to bend our heads but to raise our heads with a great pride and a sense of achievement. The only task that remains to be accomplished is to regain our right to go back to their beloved motherland Kashmir in safety and with honour. All that is needed for us to regain our lost place, is to remain united and fight for our cause under one banner and present our case in one voice remain self-reliant collectively. If we want our voice to be heard, develop the cohesion and unity to make up in assertiveness what we lack in numbers. So far we have utterly failed to achieve this instead our so called leaders and intellectuals have over the past number of years fallen into the habit of spouting rhetoric and wallowing in self-pity, which evokes no purposeful response from any quarter that matters.

Furthermore, we are completely averse to taking risk or facing discomfort, and we leave no bones unturned about it. The fact of the matter is that most migrant families barring a minority that still live in migrant camps have by now found comfortable Living for themselves outside the valley and will be prepared to return even complete normalcy returns under the argument that it will not be fair to our children to expose them again to an uncertain future.

If we are really serious about our continued existence as community, it is time to cut out empty rhetoric and indulgence in self. Nobody will help us if we do not move for ourselves. This is the time for community elders to give up wishful thinking and formulate some practicable suggestions and solutions which would be capable of implementation and for which we could effectively and realistically bargain with both governments i.e., state and central.

Time will come that we all Kashmiri Pandits will return to our home land (OUR MADREVATAN KASHMIR] with respect and honour. Pray to GOD who will help us to settle once again at our fore fathers land in our Kashmir valley. Amen:

We should not forget to help our deserving and needy Kashmiri brethren at all. A lot of old couples who are in a very bad position in many camps at Jammu and other palces and they should be helped in all respects. All our Samaj and samities and other Kashmiri organisations in country and abroad are requested to do the needful in this regard. God only will help our community to guide the right path.

I am thankful to all the present executive committee members working under the stalwart President Sri Sunil jee Koul for their valuable co-operation and full support in bringing out this prestigious "VITASTA-ANNUAL" NO.XXXX (40) VOLUME of April 2013-2014.

I am also thankful to respected Sri M.K.OGRA and Sri. B. K. MOZA for their unparalleled dedication selfless services and discharging their responsibilities pretty well for our Sabha for the cause of our community.

Apart from different pleasant cultural programmes taken place during the year 2013 and 2014 till date of Kashmir Sabha Kolkata are :—

(a) NAVERH / NAVROZ INCLUDING ZANGTRY FUNCTION DAY (2013 yr.)

The programme started at 12 noon and concluded at 11 p.m. Including one hour break for delicious veg./non. Veg lunch and dinner. Various cultural events were performed on the stage and all the cultural events where superb. Every artist's performance was so good and attractive in all respects. The entire programme was organised and directed by SRI B. M. MISRI the convenor of cultural wing of Kashmir Sabha Kolkata, assisted by Dr. Reena Koul and Sri Rajender Koul wonderfully. The Kashmir Sabha Kolkata conveys their heart felt thanks and blessings to them.

Sabha also thanks Srimati Sunita Koul Roy and her dance group for their wonderful and coloured performance as well as Mr. Shamshear Singh Raj's "The Daler Singh of Kolkata" performance along

with Bengali couple both cinema actors and singers at Kolkata who entertained the audience with their wonderful performance. God bless them.

(b) SWAMILAKSHMAN JOO JAYANTI :— (In the month of MAY 2013 yr.)

This Jayanti was sponsored by SRIMATI BINA AND SRI B.M.MISRI. The Jayanti puja was performed with great devotion with Bhajans and Arathi and concluded with delicious pure vegetarian Dinner with kheer as prasadam. The whole day was nicely enjoyed by every one of our briadari members with their family members and friends' at our Sabha's bhavan.

(c) ZEASHT ASHTAMI DIVAS (In the month of JUNE 2013)

This divas was sponsored by SRIMATI ASHAJEE TIKU AND SRI AND SRIMATI RAJESH TIKU. The day was celebrated with puja, and chanting bhajans and concluded with lunch (prasadam). All biradhri members with their families and friends were present on the day at our Bhavan'.

(d) HAR NAVMI SHARIKA JAYANTI (In the month of July 2013)

This Jayanti was sponsored by SRIMATI NIVA RANI KOUL AND FAMILY. Performed puja with chanting of bhajans and arthi, and concluded with lunch (prasadam). All biradari members with their families graced the occasion in full strength.

Other important functions were also observed. Such as STEAMER PICNIC DAY; This was coordinated by Sri B.M. MISRI. This Picnic was sponsored by our KASHMIR SABHA KOLKATA INCLUDING, BREAKFAST, NON- VEG./ VEG. LUNCH AND EVENING TEA WITH SNACKS.

(e) ANNUAL HAWAN OF KASHMIR SABHA KOLKATA

(In the month of JANUARY 2014 YR.)

The hawan puja was celebrated with full devotion on 8th January at 8 p.m and was continued till 9th, January, concluded with PURNA AAHUTI AT 2 P.M . The Prasad was served immediately by 2.30 p.m. sharp along with *Kheer* and *Kalush Doon* to all biradri members present along with their family and friends. The Sabha is very much thankful to Sri RAWAL SAHIB who dashed from Delhi to Kolkata by air and returned back on 10th after noon flight. Rawal Sahib is doing NISHKMM WORK for our pandit community and is not accepting even the air fare charges, a great personality at present in our Kashmiri pandit community. God bless him along with his family members in every walk of his life, with good health and happiness. Sabha pays sincere thanks to him and wishes him the best at all times.'

Further I have no words to express my gratitude to all the authors who have contributed to this publication. I am also thankful to all the advertisers who continue to shower their generous patronage year after year as well as our printer who shares my sense of working to schedule.

Whilst soliciting the indulgence for any omissions and commissions that might have, inadvertently, crept in whilst bringing out this publication. I emphasize that the views expressed here are entirely those of the authors and the Vitasta of Kashmir Sabha, Kolkata does not hold any responsibility for the same.

I do hope this annual number will fetch positive response from all concerned.

"OM SHANTI OM"

With warm regards and best wishes.

BINA MISRI.

From the President's Desk



At the outset, I would like to put on record my sincere thanks to one and all the Biradari members of Kashmir Sabha, Kolkata for posing confidence in me for leading the Sabha as its President. It is indeed a matter of privilege and honor for me. Thank you all. I hope and pray that I come off worthy of this trust and confidence. I can only assure you that all the possible efforts for the betterment of the Sabha will be made and no stone will be left unturned.

Towards this, last year, besides holding the regular functions, a lot of planning has been done. Some of it like Quarterly Newsletter has been started, thanks to the pivotal role of our new, young and energetic Secretary Mr. Vikas Razdan. Efforts will be made to have the newsletter published regularly and on time.

A lot of improvement projects for the Kashmir Bhawan are also in the pipeline, the most important being the air-conditioning of the main hall along with the renovation of the Bhawan. This is highly capital intensive and requires a lot of funds. I appeal to the benevolent side of all of you to please come forward willingly and donate as much as possible towards this project. I am sure the cause of the community at Kolkata is very dear to your hearts and our fears of lack of funds will turn out to be dupes with your profound support.

There is one more concern, a concern which is fundamental to the very survival of the Sabha at Kolkata. Our numbers are going south which is possibly one of the major causes of poor attendance during our functions and get-togethers. I request all of you to act as ambassadors of the Sabha in and around your area of residence and scout not only for the new members but also convince the old members who for some reason have not been attending the functions of the Sabha. I am sure our joint efforts will yield positive results and in days to come we will see participation in large numbers.

Last but not the least, I along with the Executive Committee members take great pleasure and pride to dedicate the 40th Issue of our prestigious annual edition of our official organ – VITASTA to our community, to the pain, anguish and suffering that our community has had to go through on account of the exodus that was forced on us almost a quarter of a century back. The exodus no doubt was purely on account of religious persecution which of course is not new to our community, a community of highly miniscule numbers. The apathy of the fellow Indians at large especially the government both the State as well as the Centre is condemnable.

This January, we have entered the 25th year of the painful exodus of 1990 which happens to be the seventh of a shameful series – a series that started somewhere in 1003 – 1028 AD. Looking back these 24 years, the greatest achievement we have is that most of us have as individuals not only survived but excelled.

But the self-critical question we need to ask ourselves is “Have we, as a community, survived?”

We have, besides a plethora of organizations, a lot of Bhawans and temples to show as achievements of the community. Nothing, there is absolutely nothing wrong with this. It was possibly the need of the hour, the need to create symbols which we can relate and connect to. This definitely was a necessity for the preservation of our culture and heritage.

But what next.....What is the path we are treading and what are our goals / vision as a community. Do we have any common agenda where all the organizations, sabhas etc. have an agreement?

We need to keep the strategic objective of our claim of Kashmir as our homeland totally out of this retrospection but definitely look at the due process we have been following.

It is really astonishing to note the charismatic survival of our community against the thousand years of persecution and series of exoduses but the question now is will our community survive this time and how?

It is towards this quest of finding an answer to these questions, to possibly ignite a spark somewhere which can in due course become a guiding light – a road map not only for the survival of the community at large but also a systematic preservation of our language, culture and heritage that this issue is dedicated to.

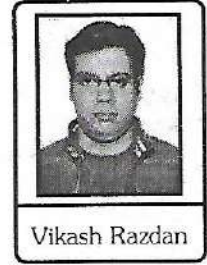
Hope, with this issue, we will be able to start an open debate to find some practical and workable solutions and therefore I urge to all the members of our community especially the gen-next to come forward with their opinions and suggestions which will be printed in the next issue and may be at some point lead us to hold seminars and debates to bring it to a logical conclusion.

Publishing of VITASTA is a daunting task and my salute to our Editor Mrs. Bina Misri for her untiring and selfless efforts. I would also like to put on record our sincere appreciation and thanks to all the sponsors for making this publication financially viable. My personal & sincere thanks to Mr. M. K. Ogra, Dr. B. K. Moza & Mr. B. M. Misri for their constant guidance and encouragement in managing the affairs of the Sabha.

With warm regards and best wishes,
Suneel K. Kaul



Secretary's Report



It is a matter of pride and pleasure for me to be associated with the Kashmir Sabha Kolkata and even greater privilege and honour to have been considered suitable for the post of Secretary. It is proud to be part of this family which is deep-rooted even today.

I am thankful to our respected seniors who have spent a considerable amount of thought into action without which Kashmir Bhawan would have been mere a dream. This place is a connect to our rich cultural heritage, beliefs and dogmas and will remain forever to our future generations to come.

In the year 2013, I tried to gel into the shoes of my predecessor which were big and demanding. It is very difficult to match every stroke of his, but I have put in efforts to add quality to my assignments with whatever time and resources available. I apologise for anything that might have hurt the sentiments of brethren but believe me as I have no malice at heart.

Concerns

The receding and dwindling attendance of brethren in annual functions being held at Kashmir Bhawan . Kolkata which is a metropolitan and is spread vastly which makes it difficult to cut through the chaotic lanes and reach the venue.

Bhawan without any participants is just like Sky without Sun. It is henceforth requested to all Biradari members to be a part of this bigger family of ours, where we share and relish our moments from past and carry the way forward.

Younger generation needs to be involved and a strategy is required to engage them in our annual functions to ensure participation.

As we are in the 25th year of exodus from our native homeland Kashmir, we must act as torchbearers for our generations to come and carry on our cultural legacy which was once our source of Pride.

Condolence messages

The Kashmiri pandit community lost some members which were revered as founders and contributors to Kashmir Sabha, Kolkata

Sh Poshkar Nath Munshi

Sh Radhey Nath Ganju

Sh Jawahar Lal Razdan

Smt. Raj Rani Wattal (w/o. Late Chunilal Wattal)

Annual Functions 2013-14

Kashmir Sabha Kolkata has celebrated various functions which include

Zang Tray	08 Apr 2013
Sharika Navami	17 July 2013
Jyeshtha Ashtami	
Janamashtami	01 Sept 2013
Dussera	15 Oct 2013
Get Together	01 Dec 2013
Annual Havan	15/16 Feb 2014

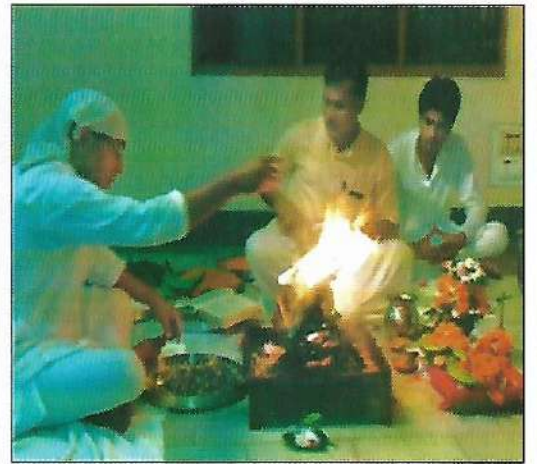
Message

As it is, the world of today has come to its extremes; mankind in general continues to suffer tremendously and that too at random and end lessly. Over centuries various political, economical, industrial and scientific revolutions have taken place. Regardless of how external factors are ever changing our day to day existence, the world has come to realise and recognise the ultimate fact that society will not improve fundamentally as long as the people themselves fail to transform the negative and destructive tendencies inherent in them. Therefore, the inner change for the better in a person is the first essential step in the process of making the Human race wiser, more reasonable and rational. Hence human (inner) revolution is the most basic of all revolutions and is the prime need of the hour. In recent past all renowned world bodies have started to come together to contemplate seriously on this basic topic.

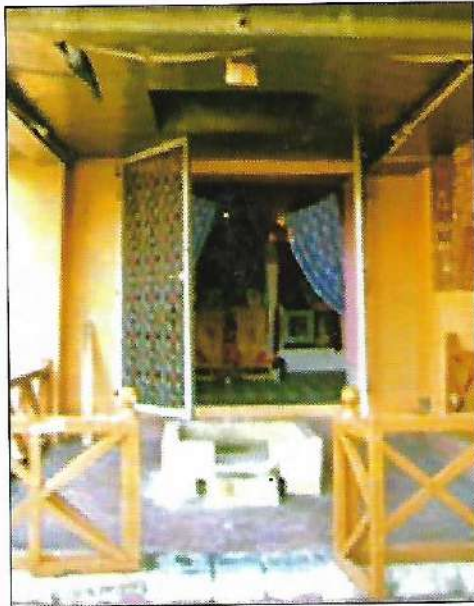
With warm regards and best wishes,

Vikash Razdan





**ANNUAL HAWAN AND NAVREH CELEBRATIONS
AT KASHMIR SABHA KOLKATA BHAVAN**



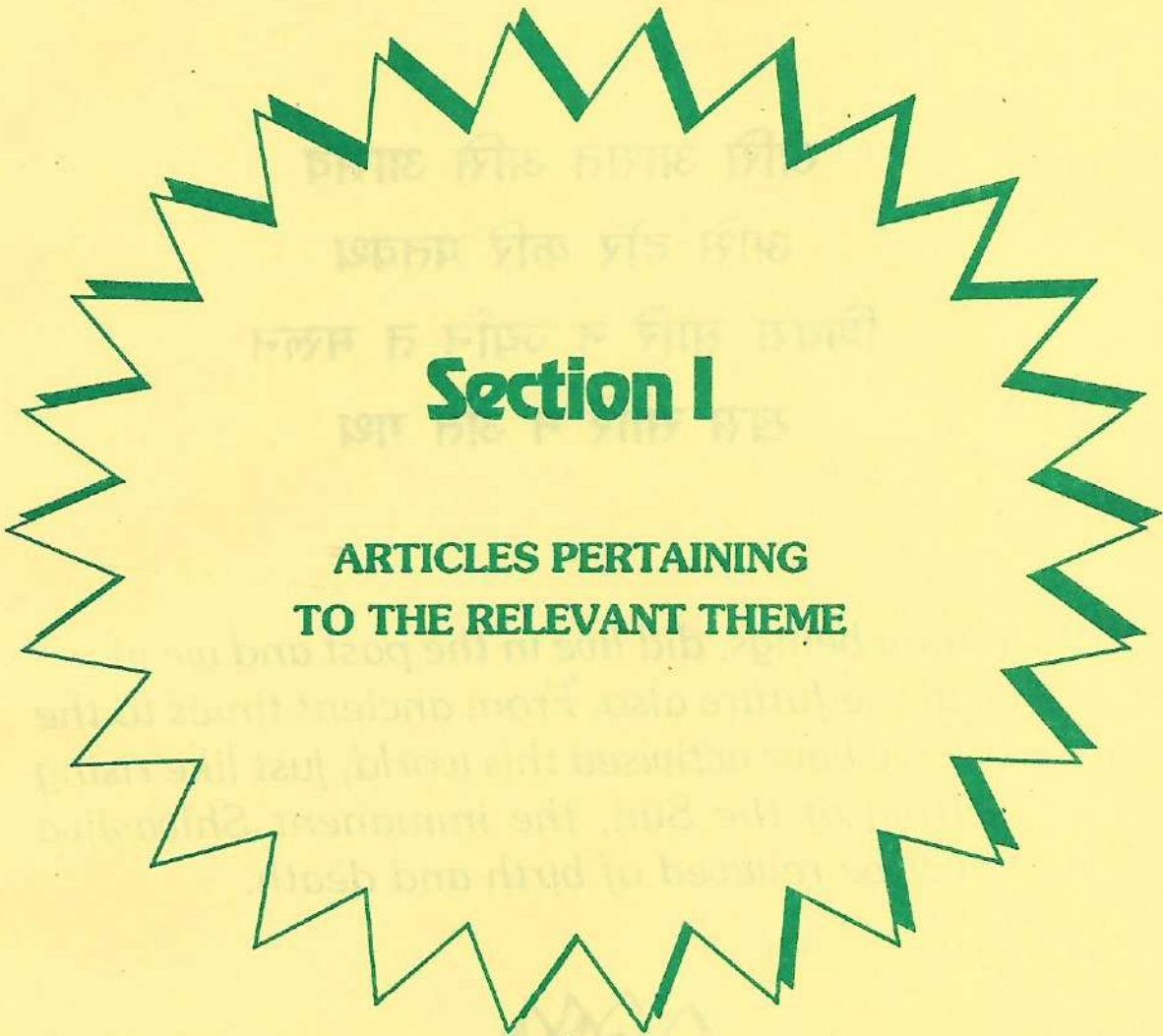
BHAGWAN GOPINATH JI ASHRAM, KHAERYAR, SRINAGAR, KASHMIR



**ESHWAR SAROOP SWAMI LAKSHMAN JOO'S ASHRAM AT
GUPTAGANGA (ISHBAR) NEAR NISHAT MUGAL GARDEN, SRINAGAR, KASHMIR**

Photographs taken by Mrs. Bina Misri during her visit to Srinagar (Kashmir) JUNE - JULY 2013

(Vaks) s' Message (Vaks)



Section I

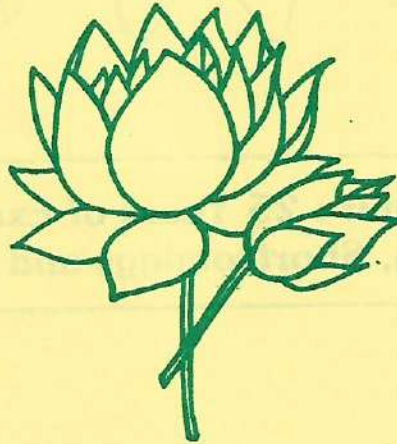
**ARTICLES PERTAINING
TO THE RELEVANT THEME**

**Kashmir : 25 Years of Exodus
Achievements, Shortcomings and way forward**

Lalla's Message (Vaks)

असि आसत असि आसव
असि दोर करि पतवथ
शिवस सोरि न ज्यॉन त मरून
खस सोरि न अत गथ

We human beings, did live in the past and we alone will be in the future also. From ancient times to the present, we have activised this world, just like rising and setting of the Sun, the immanent Shiva-Jiva will never be relieved of birth and death.



25 YEARS OF EXODUS

Achievements, Shortcomings And A Way Forward



At the very outset let me ask as to why the Kashmiri Pandits have always emerged victorious and come out with flying colours whenever there were onslaughts on them and they were subjected to sufferings and hardships for no fault of theirs. The answer is simple. Non violence, patience, endurance and above all trust make this miniscule community a harbinger of peace and tolerance. Use of food also plays an important role in their existence. To trust the most untrustworthy is the hallmark of this great civilization. The etymology of the words like *Bata* and *Pandit* presents an ample proof of being learned and visionary. Moreover it is quite clear that an unblemished and transparent entity is used to bearing the brunt and facing challenges to sustain. Sir Walter R Lawrence in his book "Valley of Kashmir" writes, "It is a curious fact that very few Pandits died in the great famine of 1877-79. Apart from the fact that Pandits had great authority in the country and were better off, there is another fact that the Pandits are the more dainty feeders, and that their religion accustoms them to abstinence from food, and thus perhaps they were better able to endure hunger." Resilience is one more aspect of Kashmiri Pandits, who stop not till they reach the mile stone. Here if I use hunger symbolically, it means a God fearing community Pandits doesn't go in for star wars to capture the sky and land and wants to amass whole wealth, instead has great contentment. Down through the ages Kashmiri Pandits have been advocating enrichment of our great Kashmiri brotherhood irrespective of religious affiliations to make the Valley of Kashap a living paradise in its true spirit. But unfortunately this unilateral desire could not find any takers. The slogan of peaceful co existence raised by the Baradari fell to deaf ears. Ironically nothing is being learnt from such counter productive steps. There is no denying of the fact that at every level our Baradari extended the hand of friendship to everyone irrespective of any discrimination. The peace loving community got hounded out only because of its good nature as law abiding citizens of this great country. This is not a new phenomenon, that we were forced to leave our "Vitasta Dev Bhumi" in 1990 for good or bad and had to abandon our homes and hearths, earlier also we had witnessed numerous such horrific occasions when the Valley spent its nights without its aborigines. Be that as it may, it is a fact that every litmus test has been successfully passed. Beyond the Jawahar Tunnel, whole of India was Punjab for us and we never knew the psyche of the people outside the valley. Yet we continued our journey for unknown locations only to save our honour and dignity which we preserved and protected at any cost. As a result of this greatest human tragedy ever, Kashmiri Pandits continue to be neglected, sidelined and unaccounted for because they follow the path of righteousness. History repeats itself, as a Kashmiri community we have made bridges, homes, schools and hospitals etc for human beings in return what we the self made people got is not worth mentioning. How come a small community, dictate terms and influence people. Down the ages we have nurtured values of universal brotherhood and religious tolerance. Being natives and aborigines of Kashapmar and peace loving at heart, Pandits never ever kept any grudge whatsoever against any other community. But ironically the trust and faith that was reposed in got automatically shattered and this hapless human race was shunted out. It may be recalled that a common Kashmiri Pandit never had any problem in settling in any neighborhood dominated by other people. At that point of time when we were kicked out of our beloved motherland, nobody had thought of the prolonged ordeal and trauma that followed the greatest human tragedy in the nineties. Even some forecasters had viewed this exodus as a temporary phase. Now almost fifty years including days and nights have elapsed, still we are far away from our roots. Vote Banks have played a vital role in ensuring existence

of human races but unfortunately about 7 Lac votes does not matter when politics of such banks is played by the politicians. There is no hue and cry on our miseries and tribulations only a lip service when it warrants to suit one's interests.

Achievements:- One cannot deny the fact that a Kashmiri Pandit can make anything possible by virtue of his pure and perfect knowledge. A connoisseur, he can judge every step with sagacity and wisdom. Neither does he deceive anybody nor gets deceived easily. Getting accustomed to and settling in an alien environment is not an easy task. Moreover, adjustment in a hostile environment is the most difficult job. Pandits could do both these things without any problem. It is not that how you are adjusted but how you get adjusted. A Kashmiri Brahman (intellectual) is a firm believer, he does believe in God (Param Atman) and whatever he does, dedicates and devotes the same to the Bhagwan. He completely surrenders before the will of God and trusts in his destiny. Every Pandit worships daily come what may. When you believe the Great Almighty, you achieve what you want and crave for. A Kashmiri Hindu is an achiever even if he is in great trouble. I would like to quote Walter R Lawrence once again to prove my point. He talks of Kashmiri Hindus living in villages as well as city. "The later is a man who works in his fields, and he is often a simple hard working and healthy person. The Hindus of the city are a very intelligent and intellectual race of men, of excellent manners. They can undergo great strain and fatigue when need arises, in spite of their soft gentle appearance." Kashmiri Pandits have never been losers. History can bear it out. Every time, when there was a forced eviction, Pandits bounced back with full vigour and wit and metamorphosed into great achievers. During our oblivion, it was only the Maa Jagat Amba and Bhagwan Shankar, who protected and preserved us. There is no denying the fact that uprooted Kashmiri Brahmans achieved a lot, what could not have been imagined earlier. But this wealth in any case cannot be compared with what we had in our Valley of forefathers. The real peace of mind and solace that we would enjoy in our native land cannot be replaced with the synthetic and pompous expression upon our faces here on this arid surface. A Kashmiri Pandit can convert baron land into lush greeneries and a hell into heaven and even can make secular a sacred. He proved it, when he braved hostile weather conditions under open skies, was stung by snakes and scorpions while pitching tents and hutments to save his life and dignity. How come an esteemed being, an owner of valuable movable and immovable property living a princely life and enjoying the comforts of mother nature could cope up with the trying situations arising out of our mass exodus in the 90's. But this innocent and hapless Pandit Baradari showed to the so called champions of Human Rights that it can live even in an igloo like a prince. A small four walled rented room with no basic facilities housed every department of life in which small children, aged and frail parents and daughters were looked after with no privacy. As they say, "Knowledge is Power". Kashmiri *Bata* (A learned man) never ever compromised with the education of his children. Giving them the best possible education is his goal. Miseries, hardships and sufferings teach man a lot about real life. Street lamp posts, lanterns, candles and batteries illuminated the minds of our children. With no source of income, except a meager relief amount, Baradari people could hardly afford to send their children to good schools. But the maxim, "Where there is a will there is a way" kept our spirit high. These concentration and incarceration camps gave birth to our brightest stars, who now fire the imagination of knowledge seekers in almost every part of the globe. These one room settlements created IAS officers, IITians, Engineers, Scientists, Doctors, Jurists and great educationists and others. Above all we could keep our *Batil* (A way of life based on practical and deep knowledge) alive at any cost. We can boast of such achievements in our *Wan Waas*. Apart from this we are now being roped in for decision making process. Whether it is USA or Europe, our voice is taken into consideration, thanks to our energetic and charismatic sons of the soil, who have been on the forefront to highlight the plight of the original inhabitants of Kaashmir. During these last 25 years in exile, if there is one more accomplishment that we attained is that we did not lose our cool. Our consistency was like a beacon light, holding out a hope for a bright tomorrow.

Shortcomings :- Veteran Gandhian, Freedom Fighter, Educationist, Poet and Author Sarwanand Kaul Premi had once said, "For a prosperous and cohesive community, three things are a must and

these are Courage, unity and an able leadership.” There is a need of self introspection and self appraisal to establish that are we really real sentinels of our Kashap Bhumi, culture, language and heritage ? This is also a fact that in the past, on several occasions *Baradari* stood up against injustice and forced the system to change its mindset. This ensured some dividend and positive outlook. There are glaring examples to show when minorities like us rose to the occasion and made great strides in almost every area of life. Some civilizations were at the verge of extinction but timely intervention and rejuvenation saved them from being extinct and these civilizations are again flourishing. Russian, French, German, Chinese always speak their own languages proudly and don't give any weightage and priority to English. First of all we have to bear it in our mind that Language never dies instead it is made to die. If we take the example of Bengalis or south Indians they always speak their mother tongues whether they are at home or in any developed country. They take pride in speaking the language of their ancestors. Being proud Kashmiris we shy to speak in our mother tongue. For us speaking in Kashmiri means depreciating and devaluing our identity. Our craze for English is not unknown. The daughter of Dev Bhasha Sanskrit, Kashmiri epitomizes our great civilization. Culture also never perishes instead it gets renaissenced. Culture whether overt or covert makes a community feel great. A *bata* Culture is indeed a unique thing to have manifested. There is hue and cry everywhere about our culture being annihilated and language being suppressed. Let me say with authority that come what may our culture and language will never ever die. For 25 years now we have been listening that our culture and language have virtually come to an end and this we say not in any alien language but in Kashmiri itself. That is the irony. The fact is that our culture and Language have not ended nor are these going to end any way. Convergence of opinion, voicing in unison, unanimity and accommodation are the hallmark of a united, cohesive and a progressive society. There is a huge communication gap between *Baradari* people. Let me confess that hardly do we meet eyeball to eyeball to share our courtesies and pleasantries. We would rather change the route to avoid any eye contact. Mushroom growth of our political and social organizations also does not augur well because agendas are neither unanimous nor broad based. Yes we have leaders in numbers. If we sum up what we achieved politically during the last 25 years the achievement is a big zero. Palatial houses, flats, costly cars, smart phones and dining in five star hotels does not make any sense when there is no real or permanent address to write or share.

Way forward:- Collective approach, united stand, firm determination and vigorous pursuance are keys to success. We have to bear this fact in our minds once for all that Pandits are incomplete without their birth place, Kashmir. We have got every right to be there and have our own houses in the same localities where we used to live and where from we were uprooted. It may be recalled that taking majority community members into confidence is of paramount importance. Overtly we say that when Kashmir has hounded us out, what is the fun in returning then. But our hearts are always there and at least a couple of trips a year are made. Come what may we have to ensure a regular contact with our brethren. living there. I salute them for braving every odd to remain rooted with the land of their ancestors. We can't afford to be negligent when it is a matter of our roots. A University in the Valley for minorities named after *Sharda, Kashap, Laladatiya* "or Shri Bhat on the pattern of Islamic University in Awantipura will be a goodwill gesture. Moreover daily live telecast of morning as well as evening puja and aarti from *Mata Kheer Bhawani* and *Chakreshwar Parbat* sanctum sanctorum will go a long way in imbibing our great Kashmiri Sanskaras in our folks especially children. A new beginning has to be made somewhere for a bright future. Lets believe, "An enemy of today may turn a good friend tomorrow." Mahatma Gopi Nath Kaul (A great spiritual guide, philanthropist and an academician) had said, "We have to move forward like a swan which pushes water back with its webbed feet and rows ahead." Swami Vivekanand quoted, "**If faith in ourselves had been more extensively taught and practiced, I am sure a very large portion of the evils and miseries that we have would have vanished.**"

KASHMIRI PANDIT EXILE – A PERSPECTIVE AND WAY FORWARD

Historically Kashmiri Pandits are the Saraswat Brahmin aborigines of Kashmir valley. They are more than five thousand years old inhabitants of this picturesque place, known as, "heaven on earth", for its beauty in all respects. Though originally a Hindu kingdom, Kashmir had political turmoil, disorders and dissensions particularly after the invasion of India by Islamic kings and the events that followed thereafter. From the fourteenth century onwards dynasties of Islamic chieftains; Sultans, Chaks, Mughals and Afghans, ruled this kingdom. Kashmiri Pandits bore the brunt of the bigotry and tyranny of some rulers and suffered death, destruction and forced conversion. Some migrated to safer places, in the plains of India. The remaining got further reduced in numbers in the valley to a meagre minority. In the following rule of Sikh and Dogra kings, though Kashmiri Pandits retained their important role because of their intellectual and administrative capabilities, they had to face discrimination which also resulted in the migration of some enterprising youth to other places for obvious reasons.



Dr. B. K. Moza

With the advent of independence and partition of the country, Kashmir acceded to India; *Dogra* dynastic rule gave way to local self-Government when concurrently Pakistan attacked the state sending tribal "*Kabailies*" and regular army as gorillas. This resulted in a regular warfare between the two newly formed countries, India and Pakistan. The matter was referred to UNO and the war got stopped with part of the state remaining as Pakistan occupied Kashmir (P.O.K.). The remaining Jammu and Kashmir valley, with Muslim predominance, assumed a special status under Indian Constitution. Though the change in Government from a "*Dogra*" dynastic rule to self-Government by local masses was a welcome development but it was fraught with injustices too; the considerations of merit and ability received a setback. Majority-minority status became the deciding factor in respect of nominations/reservations for specialised education and employment in Government jobs. Kashmiri Hindus being a minority, without the reverse minority rights, became the victims. Reservations and favouritism became the considerations of administration for employment and admission to colleges or such opportunities. Kashmiri Pandits being a minority, therefore, suffered being discriminated for educational opportunities, nominations and admissions for specialities and in employment of jobs in Government offices. This compelled many of their young ones to migrate for livelihood and opportunities of survival, leaving behind elderly parents and relations who did not migrate. The community youth, thus exiled, used to visit their homes on occasions like performing the marriages or such ceremonies as "*Yugnopavit*" and "*Mundan*" of children or occasions of mourning caused by the demise of near ones. Though dislocated and scattered they maintained their homes in Kashmir with the wishful thought that they would spend their retired life back in their homeland or the circumstances would improve in course of time.

However, this unfortunate state of affairs also could not continue. The "*Jehadis*" of pan-Islamic terrorism threatened the presence of Hindu minorities in the valley and took to hard core measures. 1989-90 revealed a different Kashmir, just contrast of "*Bhai-Bhai*" atmosphere that prevailed when its masses supported its accession to India subsequent to partition of the country in 1947. The Government proved ineffective in controlling the "*Jehadi* terrorists" and people around also became, unusually, insensitive and fearful towards communal atrocities of loot, arson and conversion threats. Hundreds of murders took place in offices and road sides and in far flung villages where Kashmiri Pandits were scattered. Many of the temples and shrines were attacked with unimaginable losses. Even UNO described this situation as amounting to genocide. All this led to almost mass migration of Kashmiri Pandits from their hearths and homes and centuries old abodes. It was a massacre of traditional brotherhood of Kashmiri people and a severe blow to upholding of democratic values for which Kashmir was well-known. The common policing proved ineffective and army had to be called to bring about law and

order. The offices remained paralysed, the educational institutes suffered and the tourist trade and business received a great blow. This mayhem continued for years and the law and order became a severe casualty. Though the common mass suffered, Kashmiri Pandit minority were internally displaced and uprooted. They had to languish in refugee camps in various places in Udhampur, Jammu and Delhi. The members of victimised community lost all hopes of return to their homes and moved to all corners of the country in search of livelihood and humane survival. Many migrated abroad and got settled there. Twenty-five years have passed since 1989 tragedy of Kashmiri Pandit internal-displacement. Things have by and large improved; law and order has been restored, offices and educational institutions are functioning normally; the Kashmiryat is under intensive care. There is an intention for the return of Kashmiri Pandits but there are no such intensive measures to restore their hounded feelings of insecurity and safety. During these years mass educational measures, specially implemented in Kashmir after the independence of the country, have borne fruits and this is a healthy development. Though opportunities of employment have improved and prospects of business and trade are looking upwards, the demand is not keeping up with the supply of educated. As such, even the members of the majority community are looking beyond the frontiers of the State of J&K for still attractive opportunities in USA, UK and Arab countries. Under such circumstances and reservations, there are, for practical purposes, limited opportunities for the return of Kashmiri Pandit minority to their ancient homeland.

The 1989-90, exodus of Kashmiri Pandits, the so called seventh exodus of their history, is different from the earlier ones. It took place in independent India and the circumstances now are to a great extent different from those which prevailed earlier. Nobody would doubt the good intention behind the expressed feelings of their return to the valley. But where is the scope? Earlier exoduses had created an appreciable chaos and crisis in achieving the meaningful implementation of the routine administration and new initiatives of development in the State for which the intellect and capabilities of Kashmiri Pandits were, presumably, the necessary movers and shakers. The welcome mass education and other special welfare measures that have taken place in J&K state, in post-independence decades, have created the requisite capabilities adequately and from that view point, there is no such void or space for the return of Kashmiri Pandits. They are no longer indispensable for the routine administration and development of Kashmir and the choice is theirs' to face competition for survival in a discriminatory atmosphere where Jehadi attacks are still not uncommon. With all emotions and feelings of distress in exile, the Kashmiri Pandits have, however, settled in far flung locations in the country and abroad in secure and encouraging environs because of their capabilities and hard work. Though urge for return to homeland is paramount in their minds, yet there is a query as to whether there is any pragmatic guarantee that the 1989-90 mayhem would not repeat and that their security would be provided. The return, therefore, remains with a question mark for practical purposes.

This being the over view of prevailing circumstances the question arises as to what is the way forward. There are still our brethren in refugee camps in Jagti and other locations in Jammu-Udhampur region. Many of the displaced are unemployed in Jammu and other places requiring to be rehabilitated. The property of exiled is in doll drums, their houses are broken in dilapidated conditions and many have been occupied for residential purposes or burnt down. Some did sell their houses at throwaway prices in early nineties and as such are homeless. This leads to the conclusion that besides emotional reasons there is an urgent need of rehabilitation for many and for them return to Kashmir, our homeland, is the desirable option. There has been Dr. Manmohan Singh package for rehabilitation of migrants in the valley for which a significant financial support has also been provided. But there are no specific indicators available that, as a result, many of the Kashmiri Pandit migrants got rehabilitated in the valley. I would still consider that this is a reasonable option. Whosoever, under such circumstances of internal displacement, can find a secure employment back in Kashmir should consider getting rehabilitated over there. All our concerned organisations, particularly A.I.K.S., should provide guidelines and make all efforts for the

rehabilitation of those who would return to Kashmir in near future. The provisions of security of jobs, safety of life and a reasonably respectful life are the main considerations.

Return to homeland is natural aspiration of every displaced person. This will require, besides Governmental aid, special efforts from the community members themselves to revive avenues of business and trade in Kashmir. Jobs have to be created as Kashmiris which would benefit all irrespective of community considerations. One would still believe in the "*Bhai-Chara*" that was the way of the life in Kashmir. I would not rule it out for it getting revived again. This has to be given a consideration with open mind. It is an economic proposition which would generate employment in Kashmir and should be welcome to all living in Kashmir. I would only just touch this option for consideration of meaningful minds, knowing very well that it is a controversial matter. But pragmatism requires this to be assumed as a way forward.

For survival, besides rehabilitation and security, preservation of identity is equally important. As evident, the jolt of displacement has offered enough reasons for recognising the identity preservation as an essential requisite of our community survival. Without being complacent one would opine that on this front Kashmiri Pandits have done reasonably well as of present. For preserving our identity, "*Sabhas, Samaj and Samellan*" have become a functional way-out. Without being cynical would venture to say that it has become a fruitful option. Most of our geographic landmarks have a community organisation, generally called a "*Sabha*" which offers a definite role in preserving our identity at that particular place. They play the most essential role of help and succour when a member of the community has suffered due the demise of a near and dear one or for similar emergencies. Efforts are also being made for extending help as medical relief etc., from one *Sabha* to another member at another locations. In this respect the help received from our over-seas members is appreciable. In fact our organisation, KMECT, at Chandigarh is playing a very important role in this connection. Our *Sabhas* have, in many places well established *Bhawans* where the community members have get-togethers, meetings and seminars. Generally performing *Hawan-Yagya* and celebration of such festivals as *Janam Ashtami, Shivratri* or *Navroz/Naureh* are common functions performed at all locations where *Kashmiri Pandits* are placed in such numbers as to enable such celebrations. Children's functions are also a common feature. Most of these *Bhawans* have reasonably purposeful libraries to preserve our Kashmiri and community literature, halls to have meetings and get-togethers and furnished rooms for accommodating guests who require this provision for temporary residence. As such Kashmir *Bhawans* have become centres of our identity preservation and its propagation. These also have become a community symbol in a cosmopolitan culture of a particular location whether within our country or abroad. I would not comment on the mushroom growth of such organisations in some places like Jammu or Delhi but the fact remains that there is generally a well-identified one organisation only which represents the community at that place. We have created our *Samaj* (AIKS) with functions to coordinate our Common Minimum Agenda amongst the various affiliated organisations of our community at different geographic locations. Its function is also to hold *Samellan* at frequent intervals at different places for inter-action of our community organisations amongst the representing members for working out the progress of our common agenda. The role of A.I.K.S., is pivotal as a co-ordinator of our all community organizations within the country or abroad. The recent accord between A.I.K.S. and K.O.A (Kashmiri overseas Organization) is a great step forward in this direction. Therefore it assumes the role of an Apex Body for the responsibilities it shoulders. Though requiring improvements, this has become a functional phenomenon. Difficult for any community in our country to work with one voice but the fact remains the present scenario is not a pessimistic one in this respect. Each *Sabha* has, in general, its official publication which provides community news and views for local consumption and general literary material for community agenda. The *Samaj* has its valuable publications, NAAD for general purposes and a dedicated literary journal in Kashmiri language in Devnagri script, "*Vaakh*", for propagation and preservation of our mother tongue. Both are valuable assets of community, presently in safe hands of experts but require to be preserved in

future with equal zeal and quality. Our Apex Body, AIKS, plays an apex role in this respect. This has evolved a lot and still requires to be improved to perfection.

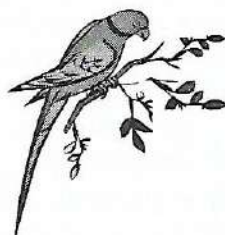
Our mother tongue is in danger of getting annihilated, in the Diaspora, as its users are few and it has no official or commercial use. For a language to flourish it requires a natural environment for growth. In this respect Kashmiri has been deprived of this natural growth factor. So, it deserves a special effort for being preserved. It requires to be practiced in homes as it has no potential for being a medium of education, trade or business for official purposes. The fact remains that even in Kashmir it was never such an official medium but was being religiously practiced in homes of both Muslims and Hindus. Now for our displaced community members there is, unfortunately, no such natural habitat for the cultivation or preservation of our mother tongue and therefore it requires a special effort and movement to preserve it. *Devnagri* font for Kashmiri language, as practiced presently, is systematic, scientific and phonetic and with practice it is possible to communicate phonetically with ease and convenience. In fact the perfection in our *Devnagri* font for our mother tongue is a recent post-migration development which requires encouragement. Kashmiri is a recognized national language and appears in our currency notes also. In our constitution, however, its Urdu "*Nastalik*" script only is included. The *Devnagri* script for Kashmiri has yet to be included in the 8th Schedule of our constitution. An effort was made for this earlier but it was not approved as the Kashmir Govt., then created hurdles for this amendment. There are languages as for example *Sindhi* which has two fonts. A similar position requires to be adopted for Kashmiri to have both "*Nastalik*" as also *Devnagri* fonts. This is an agenda for our A.I.K.S., to persuade the concerned authorities at the Centre, to have *Devnagri* font recognized as an additional font for Kashmiri language. A lot of literature is pouring in *Devnagri* font for Kashmiri language and most of its earlier literature in *Nastalik* has also been reproduced in *Devnagri* format. As such presently it has a vast resource of literature in *devnagri* script. A phonetic and satisfactory Primer and Reader are now available for our mother tongue and what is required a special emphasis on making use of these valuables tools for preservation of our language which is in true sense our identity. Kashmiri music being remarkable for its depth and sonorous tunes can play a role in preserving our identity particularly amongst our younger generations. Kashmiri tunes have become national hits and it is gratifying to listen, on our national news channels and social media, Kashmiri tunes being played at intervals. This is an encouraging development which should be taken note of for preserving our cultural essence in the Diaspora of our scattered and disintegrated community members. 21st February is being observed as mother tongue day. Its origin lies in the sacrifices which the then East Bengalis gave for observing on this day the mother tongue day in Dhaka which resulted in their sacrifices and subsequent creation of Bangladesh in 1971. This year Kashmiri Pandits in Delhi while observing the "*Shahul-Taph*" function observed Mother Tongue programme on this day at KESCA hall. I propose that this day should be observed as our mother tongue awareness day throughout our Diaspora. A.I.K.S. may consider providing guidelines to its affiliates in this connection.

One would suggest that for preservation of community identity, marriages within community members, is also essential. But in present day working life one cannot consider it as a practical proposition. The younger generation have their priorities, choices and compulsions and therefore emphasis should be to inculcate the values of our distinguished community heritage, culture and tradition so that that these remain as a practical consideration for preserving our identity. Achievement of excellence, in whatever field we are, has been our community characteristic. This has to be emphasized more so as to retain this identity. Besides our specialization in academics, our emphasis has to be wide-spread as presently the scope is multi-fold. Whether sports, adventure or entertainment, these are all available for our specialization to go forward. Competitive Services, whether administrative, foreign, defence, police etc have been our forte and this has to be further potentiated as presently the vogue has been for internet technology. There is ample scope for our brilliant students to have advanced studies in fundamental sciences besides

studies in engineering and medical subjects. This offers scope for one to explore those areas which are still baffling the human mind. Any creative exploration of such dark areas becomes revolutionary in opening new vistas for application of knowledge in newer fields. These result in discoveries and innovations of fundamental knowledge for application in our day to day lives. Jews, a small minority nation, has produced innumerable Nobel Prize winners though they are as small in numbers as ourselves. That is a community for us to emulate. Our young generation have to plan their future such as to reach those areas which can reward them with such distinctions as to earn Nobel awards.

Presently our emphasis has been on white collar jobs either in Government or private Institutions. We have to learn to be entrepreneurs for which we have to evolve the requisite challenges which enable success in entrepreneurship. It is a long journey from slave mentality to challenging enterprise and this voyage we have to undertake to enable our survival in changing times. Opportunities of challenge have to be looked for as our future lies in newer challenges and ventures that the changing times demand. This applies equally to our women folk also. After exodus there has been a gratifying development about the mass education of our female members and they are doing very well in educational and technical spheres. This has been particularly remarkable for our women folk, originating previously from the villages where education was not easily available. Now education of men and women has become wide spread and both are working shoulder to shoulder with each other. In fact the record of our women is a shade brighter and they require to be further empowered to take still higher responsibilities in all respects. Presently our families have become nuclear as compared to joint family ones that was our tradition. Under these circumstances of our changed times we have to make all efforts to retain the values that we possessed and keep pace with the challenges and pressures of changing time. For this our women-folk play a very responsible role. Lal-Ded has been a continuing star of our centuries old past; our present should create many Lal-Deds of our future. Our over-seas members have struggled a lot and they have distinguished themselves in all fields. Their women-folk have specially brought many laurels to our community. This is a healthy development which should receive further encouragement. Whether London or Los-Angeles, New York or Nairobi, Miami or Melbourne wherever our Diaspora has spread, our members have created a respectful niche for themselves because of their hard work and dedicated efforts. They have accepted the challenges and carried forward our traditions and cultural moorings with all attention to our roots in our homeland Kashmir. We have reasons to look forward to better times. What is required as the common denominator, even for our identity, is to work hard innovatively with excellence as the goal to achieve.

This brings my random thoughts to conclusion. The way forward for preserving our identity remains achieving excellence in whatever field we are in. Excellence has been our identity from bygone times and Excellence has to remain as the hall mark of our identity in times to come. We have to work very hard to retain our identity and that is EXCELLENCE.



JOURNEY THROUGH DARK WOODS

Kashinath Pandit**

We, the internally displaced Kashmiri Pandits will be entering 24th year of our exile. Neither the Central nor State government has made any serious contemplation about our return and rehabilitation. Prime Minister's 2008 package is economic eye-wash and subtly silent about political implications of our return. In a handout titled PM's Package -A Critique, JK Nationalist Movement, a Jammu-based organization has brought out its glaring discrepancies. As such the less said about it the better.

This and the saga of exodus in all its ramifications show that ethnic cleansing of a small religious Hindu minority in Kashmir Valley has not hurt our policy planners in the least. Their interpretation of secularism is something closely connected to vote bank politics. The vote bank politics in essence is, the soft face of communal minority-ism.

I would like to appreciate the attitude of our exiled community of not depending for their survival on the largesse of governments or political parties in or out of power. That would have spelt our disaster. The community members have withstood cataclysmic onslaught with fortitude and endurance, thanks to their abiding faith in their nearly three millennia-old history and culture.

Much water has flowed down the Vitasta. The time for lamenting and brooding over the lost paradise is out. Let us think of today and tomorrow. I do not like this community of pragmatic and progressive ideas to waste its precious time and energy in futile exercises like debates on return to and rehabilitation in its native land or security and sustenance concerns etc. We have travelled quite a distance from these presumptions.

The primary concern of our community members is the education of our progeny to the highest levels of proficiency and accomplishment for achieving that objective we have the capacity to make any sacrifice and we have already made. Our younger generation of boys and girls has grown up in an atmosphere of freedom outside Kashmir valley prison fortunately, they do not know what psychological and environmental slavery is. That phenomenon battered our ancestors for seven long centuries. This younger generation may have faced economic hardships in exile, but they were saved the torments of tyranny of majority.

This younger generation is the hope and aspiration of our community in exile. We must, therefore, talk about them and guide them in how they are to manage their lives as the progeny of Kashmiri Pandits. Foremost is that they should abandon for all times two debilitating evils, namely anger and hatred. This means knowing the past but not getting swayed by the atrocities hurled on us.

The world is much wider and larger than just the Kashmir valley. The shackles that bound us to slavery and subservience for so many centuries are not for them. Like free birds, they have to soar in the heights over realms and climes. No door is shut on them for all times; what is needed is knocking and knocking incessantly on each door that you want to open and enter. It has to respond to your unrelenting knocks.

Our young boys and girls in colleges, professional institutes, work places or in homes need to evolve self-imposed discipline. Talk less and do more. Share with your community members all that contributes to the welfare of the community. Diversify your professions. Aim at big openings and don't remain content with small, things and small initiatives. Carve your path on the behest of your inner voice and urge. For career building, focus on diversity of opportunities: defence services, scientific and technological research and excellence, administrative, foreign, forest and police services and all other services falling under UPSC, judiciary, higher academic openings etc. Think of private enterprise and venture. A community with a commercial bent of mind possesses better chances of growth and prosperity.

Most importantly, acquire the local language and jump into political arena, link up with political segments mix with the teeming humanity around you and prove your mettle as a social and party worker, orator,

ideologue and a servant of the people. The greatest advantage that you have is that you are not parochial, regional or sub-regional by dint of being people with no roots and no moorings. Make the best of your rootlessness. If there is any community literally secular, non-parochial and national at its core, it is our community. Make the best use of this very special advantage. Stalwarts like Nehru, Inder Kumar Gujral and Manmohan Singh, (also refugees) rose to eminence by adequately and wisely exploiting this positive factor. You can also do it.

Our young girls need to be given right education in their homes. Remember what Tagore said. "Look straight into the eyes of people you meet. Let you show that you speak with courage, with confidence and with purpose." Abandon what is redundant, dress, diet, habits, mindset, fear, pessimism, hopelessness. Adopt modern ways and style of life; change the dress code that pushes you to physical slavery. Look at the young women in China, Israel, South East Asian countries and of course in the western countries. They dress themselves smartly leaving their limbs free to be used for work. Lock up your kitchens at 8 pm after finishing your dinner, and find time to do what would make you a vibrant community member; read books, newspapers, walk the parks, play with kids, discuss with elders, learn music, dancing, fine arts join language courses and learn one or two foreign languages, go to women's clubs for exchange of ideas and interaction with others who are more knowledgeable and in this way develop yourself into multi-dimensional person. You have the capacity and ability to do that. We need to come out of slavish mentality thrust on us by eight hundred years of the history of tyranny and persecution. Let us defy history by refusing to be slaves of sycophants, pseudo-secularists and political scoundrels. From slavery we need to wriggle out and graduate to leadership. If we have fifty IAS and fifty IFS young men and women from our community, they will change the destiny of this nation. That is the quantum of intellectual potential we possess. But alas our youth are not aware of it and do not put it to use. Our youth need to be innovative in every thing.

Tape the Corporate segment of this country, a segment of tremendous power and influence. Make yourself indispensable not through stratagem but through honest hard work, dedication and purposefulness.

Lastly abhor the habit of castigating our own community members. Throw off what you think is unnecessary baggage of treacherous past and make your responsibilities light. We are submerged under meaningless rituals, senseless customs and superfluous religious and social practices. Throw off what is redundant and meaningless and adapt life to present day requirements. Relieve our womenfolk of the superimposed sense of servitude and make them full and practical partners in family, community and national affairs. Put this power house of creativity into use and don't allow it to rust owing to prejudices.

I know many friends will accuse me of discouraging the community leadership in its 24-year-long struggle for return and rehabilitation in our place of birth in Kashmir. They will call me a cynic. I have a plethora of arguments to repudiate their charge but I will remain content with the following story of great historical significance expecting our youth to take cue from it:

In the early days of Islamic expansion, when Tariq, the commander of the Arab naval force was assigned the task of conquering Spain, he arrived in Andalusia on the shores of Spain and ordered his fleet to disembark and shift all the stores, arms, ammunition, ration and other stuff to the shore. Having done that, he ordered them to set the ships on fire. His commanders protested vehemently arguing how they would return to their native land if the ships were destroyed. "Our home is the land where our steps are planted. Every land is our land because it is the land of our God" thundered Tariq."

Dear community members, be firm and strong. Our journey is through dark woods but we have a promise to keep.

** Dr. Pandit is the former Director of the Centre of Central Asian Studies, Kashmir University. He has pleaded Kashmir IDP case at the UN Human Rights Council, Geneva for more than a decade after our exodus. He is based in Jammu. (knp627@gmail.com)

SUMMER BONANZA OFFER

SAVE MIN.
RS. 150/-
per person

OR

Rs. 750/-
for a group
of
Five
Persons



*Terms & Condition apply

NEW LOOK
of
Water Park
at

**NiCCO
PARK**

www.niccoparks.com

The **coolest**
place in town! at

Wet & Wild
BEACH TROPICANA

Water Park

Entry+Water Park+Specified Ten Free Rides/Attractions in Dry Park
Rs. 380/- 230/- per person

Enjoy Main Park Package for ~~Rs. 420.00~~ **Rs. 260.00** per person and Composite Package for ~~Rs. 500.00~~ **Rs. 300.00** per person.

To Avail these facilities, bring this ad cutting at NiCCO PARK Enquiry Office.

This Offer is Valid Till - 31st July, 2014. For Details, call : 6628 5509 / 5549 (from 11 AM to 7 PM)

A COMMUNITY IN EXILE AND CRISIS OF ITS IDENTITY

Dr. B. N. Sharga, Lucknow

The history of Kashmiri Pandits dates back to pre-historic times. They remained all through the fountainhead of Indian art, culture and literature and have made immense contributions to the Indian ethos over the centuries. But it is really a great paradox that such an intelligent community which produced men of outstanding calibre who guided the destiny of innumerable souls over the centuries, has now become a community in exile and is finding it quite difficult to maintain its separate distinct ethnic identity due to the onslaught of disruptive forces both internal and external which are busy in disintegrating our microscopic community beyond recognition either to satisfy their own false egos or to fulfill their narrow vested interests.

One can easily say without mincing words that these people somehow have now lost their interest in the biradari's welfare and its existence as a well-knit community. They are in plain words after quick money and glamour. They are, therefore, always ready to stoop down to any level to achieve that end whatever be the consequences for such shortsighted actions. For such people values and principles have no place in modern society. And their only objective in life has now become to concentrate all their energies for attaining power and pelf whatever be the means. What a transformation in our ideas and approach to life, isn't it? Who is to be blamed for all this change in our thinking and approach towards life? Naturally we are ourselves responsible for reaching this state of affairs and, therefore, we should not put the burden on others' shoulders for our own shortcomings.

The selective killings of Kashmiri Pandits by Islamic fundamentalist forces and their subsequent migration from the Kashmir Valley to avoid religious persecution to other safer areas in the country is not a new phenomenon. In 1322 A.D., Zulqadra Khan of Turkistan invaded the Kashmir Valley. His barbaric forces killed thousands of Kashmiri Pandits and converted many others to become Muslims by force. He also took about fifty thousand Kashmiri

Pandits with him as his slaves. But somehow all these Kashmiri Pandit slaves on their way to Turkistan through rough terrain of Himalayas got trapped in a snow storm at Bata-Gajan and all of them perished as there were not enough means in those days to rescue them at such a high altitude under very heavy snowfall.

The first mass exodus of the Kashmiri Pandits from the Kashmir Valley took place during the rule of Mughal Emperor Aurangzeb (1658-1707) when Ifitikhar Khan (1672-1675) who was appointed as subedar of Kashmir, started large scale persecution of Kashmiri Pandits to propagate Islam through the sword and to turn Kashmir Valley into a purely Muslim State. It is said that sacred threads about a maund and a quarter in weight used to be burnt each day over the period and those Kashmiri Pandits who resisted this forced conversion were thrown in the Dal Lake to meet their watery grave. It was the supreme sacrifice of Guru Teg Bahadur which prevented the complete extinction of our community. The Kashmiri Pandits who came out from the Kashmir Valley during the rule of Aurangzeb to avoid religious persecution and to maintain their purity of Aryan blood preferred to settle down in groups due to certain compulsions under most adverse circumstances in selective areas in important cities of North India like Lahore, Jaipur, Delhi, Agra, Faizabad, Lucknow, Kanpur, and Allahabad which later on became the nerve centres of the activities of the Kashmiri Pandits and functioned like mini Kashmirs in different regions of North India, representing the composite culture of Kashmir in its totality.

It should be mentioned here that though prior to this, a large number of Kashmiri Pandits left the valley during the rule of Sultan sikander (1389-1411) who was popularly nicknamed as '*Sikander Butshikan*' or idol breaker due to large scale killings of Kashmiri Pandits by his most cruel Islamic forces and desecration of innumerable temples in Kashmir. Later on a good majority of Kashmiri Pandits returned back to the Kashmir

Valley during the rule of Zainul Abidin who offered them lucrative posts in the administration of the Valley and other financial benefits. It should be noted here that the first division in the community into Bhan Masi and Mal Masi took place during this period. It should also be kept in mind that Muslims behave very decently when they are in minority. But the moment they become the majority in any part of the country by multiplying by marrying many times and producing children without control, they start creating all sorts of nuisance and this phenomena slowly breeds Islamic fundamentalism which with the passage of time assumes very dangerous proportions.

When a person is being driven out from his homeland and his roots are cut off, then obviously it becomes very difficult for him to maintain his distinct cultural identity in the new surroundings.

Our ancestors also realised this difficulty and to maintain their distinct ethnic identity which we all proudly call as 'Kashmiriyat' in completely new environment being a microscopic minority surrounded by a sea of humanity belonging to different caste groups evolved a code of conduct to be strictly observed by each household of a Kashmiri Pandit family not only to keep the community intact but also to check effectively its disintegration, to preserve our centuries old customs and traditions which we all cherish. This step was taken after very long deliberations in the interest of the community to maintain purity of blood and to avoid inter-mixing with other caste groups so that the basic traits of the community may not be diluted.

What a Kashmiri Pandit should do under the new situation far away from his original land of birth was then codified in 'Dastoor-e-Amal'. Its main aim to keep the Kashmiriyat alive and to preserve our five thousand years old Shaiva Philosophy and Darshan alive which is quite different from other caste groups of Hindus living in the plains.

A dispassionate analysis of the phenomenon of migration of Kashmiri Pandits from the Kashmir Valley would reveal that when they lived together and maintained close community links whether it was done during the Mughal period or during the

Nawabi rule in Oudh, the community produced men of outstanding calibre who occupied high offices in the administration and also excelled in other fields like Urdu poetry and literature but when they preferred to live in segregation they could never become a force to reckon with.

The second mass exodus of Kashmiri Pandits took place in 1947 when Pakistani militia disguised as tribals attacked Kashmir to make it a part of Pakistan's territory. But this migration of the Kashmiri Pandits from Kashmir was different as India became a free country by that time and the whole destiny of the country was in the hands of a Kashmiri Pandit who unfortunately for certain reasons could not do much either for Kashmir or for the Kashmiri Pandit community.

Here we must not forget the fact that our community gave two Prime Ministers to the country. But neither of them could become the leader of the community because of their own ambitions to project themselves as international leaders. So they could not inspire the community very much which was otherwise not very difficult for them being the towering personalities of their respective periods. On the contrary in copying the Western culture and way of life they only destroyed the Hindu fabric of the society by their shortsighted actions.

The recent large scale migration of the Kashmiri Pandits from the Kashmir Valley began in 1989 when Pakistan trained armed militants started selective killings of the Kashmiri Pandits in Kashmir occupying high posts to spread terror, chaos and disorder in the entire valley.

This was the result of the appeasement policy being pursued by our respective central governments all these years right from 1947 in Kashmir which forced the Hindus of Kashmir to become refugees in their own country.

The most unfortunate thing is that Kashmiri Pandits have not learnt any lesson from their past experiences as to how their community survived during the most turbulent years of the Mughal rule in India and how their ancestors faced heavy odds

against them in those days of adversity, boldly and squarely to uphold high ideals and values by making supreme sacrifices at the hour of need.

It would not be out of place to mention here that when a Kashmiri Pandit girl Parmeshwari Handoo married a Muslim boy in 1966 in Srinagar, a storm of indignation was generated in the community in the whole valley against this interreligious marriage and the most unfortunate thing was that some black sheep of our own community sabotaged the whole movement for their personal petty monetary gains and thus kept their narrow selfish interests above the interests of the community. This agitation otherwise would have not only strengthened the community but would have also made it a well-organised entity to face any crisis.

Now in a mad race to adopt western culture and way of life a number of Kashmiri Pandit boys and girls are marrying outside the community with members of other caste groups and religion. They feel very proud in doing this because the element of fear of any action by the leaders of the biradari does not exist. Some people on the contrary encourage such intercaste and interreligion marriages instead of denouncing them so that they may not be dubbed as hypocrites. But the main question is will our microscopic community afford such marriages outside the community? Can much published. 'Kashmirayat be preserved by such intermixing of different bloods in our community? The answer is definitely a big no. But ironically nobody has the guts and courage to call a spade a spade. It is high time when such intercaste and inter-religion marriages should be stopped by building up mass awakening in the community as our forefathers did at the time of crisis in the community in the past.

It is interesting to note here that Chattopadhyay,

Bandhopadhyay and Mukhopodhyay Brahmans of Bengal had their original roots in Kashmir and their ancestors were Kashmiri Pandits. But with the not far off when Kashmiri Pandits in Kashmir may not speak the language of their land.

In Kashmir, an average person is becoming aware of Kashmiri culture courtesy, Doordarshan Kendra in Srinagar. I find lot of people are taking interest in promoting Kashmiri culture now -like New Delhi based Kashmir Education Society and the Dept. of culture, J & K. A troupe from Kashmir performed in Calcutta a year back.

It may not be an exaggeration to say that we perhaps lack the necessary involvement to know about ourselves. We do not, have that 'en masse enthusiasm' which I mentioned earlier. I think we should concentrate on building up exactly that. Our elders should look back to share their experience with younger members for planning a better future for the Biradari.

I think, All India Kashmir Samaj and other Associations abroad should draw out an action plan for generating 'mass enthusiasm' for community affairs and maintaining identity as Kashmir Pandits.

I think that a important bridge between ourselves as Kashmiris is that of language. While I agree that Kashmiris in Kashmir may not be conversant with their culture, they do at least talk to each other in Kashmiri. For me as a Kashmiri to talk to a fellow Kashmiri in a language which is not ours is absurd.

A baby to learn to sit before he can crawl and crawl before he walks. We must establish this very important linkage of our language with utmost urgency. It is no exaggeration to state that the survival of our community as a distinct entity is at stake. The cultural aspect of Kashmiris can be developed only on the basis of development of our language.



KASHMIRI PANDITS – THEIR SEARCH FOR AN IDENTITY

D. N. Kaul, New Delhi

Kashmiri Pandits cannot compare themselves with Jews, except probably for their being persecuted periodically down the march of time, and the consequent diaspora that they have been suffering. Persecution and torture at the hands of barbarians like the Afghans and the early Sultanate in Kashmir could possibly be explained away, though not condoned under any circumstances, as fanaticism of the worst religious bigot which was totally alien to the finer sentiments of humanism which characterise a genuine religious faith, but similar barbaric behaviour in the concluding quarter of the 20th century is inexplicable except in terms of education and worldwide dissemination of the philosophy behind human rights having bypassed the Kashmiri Muslim. However, an in-depth study and scrutiny of the causes of the rise and persistence of militancy in Kashmir is not germane to the issue under discussion, viz, the need to preserve the identity of the Kashmiri Pandits in their forced dispersal from their ancestral abode in Kashmir into penny packets scattered over the vast expanse of India.

The dictionary meaning of Identity is the establishment by an individual of an association with a person of similar background not only on an individual level but also as a group. The association, further, visualises the establishment of a common bond of sympathy with the group or the community. This finds expression overtly in the common celebration of festivals, religious and social, which include matrimonial alliances and other fraternal congregations and conclaves.

It hardly needs being dilated upon as to why the search for identity is basic to an individual who is of this world and who has not reneged from society in search of peace within and therefore withdrawn himself from the society, the group or the community he hailed from. So long as one stays put in the social group whose product he is by dint of his birth and upbringing, the need for identity is inevitable and a basic human need: No one, including people whose sense of individuality is acute, can live by himself without being anchored to a group which lends him a station and fortifies

his sense of belonging. We human beings have a basic urge to be acknowledged as a social unit and to share the common fate of that society so as to weather "the arrows and slings of outrageous fortune" which can visit anyone. The group's sharing of that misfortune assuages its sharp sting and lends courage and a feeling that one is not all alone in a world which, shorn of its tantalising attributes, is essentially alien.

It is perhaps ironical that the ultimate aim of a Hindu's life is to attain 'Moksha' – a merger with the Absolute and thereby lose completely his individual identity. That is what the evolution of the individual visualised by the 'Karma' theory basic to the Hindu concept is heading for. Poet Ghalib, in one of his mystical verses, has lamented his fate in emerging as an individual unit out of the vast Absolute. Or again, in another verse, he bemoans the lot of man who has emerged as a tiny stream out of the vast, coastless expanse of the Sea of Life. However, leaving alone the philosophic aspect of identity, one is concerned with the indispensable need of identity on this earthly plane. The need is not questionable. Life would otherwise be unlivable as a flotsam without any sense of belonging.

The problem is how this identity can be preserved, and sustained in the face of the inhuman dispersal that has been forced on the community by a cruel conspiracy of circumstances outside its control. I personally visualise that our endeavour should be to return to Kashmir, even as a trickle, as the circumstances permit, for it is in Kashmir in whose roads, gullies and warrens our youths and our yearnings lie buried. In the ultimate analysis, a human being is a creature of his environment and he cannot live long once he is wrenched from that environment. There are instances galore where people refused to forsake their old hearth and homes for new fashionable colonies. It is in Kashmir that our sacred places like Khirbhavani and Hari Parbhat are situated. Around these shrines are inextricably woven the prayers and yearnings of our ancestors and it is these sentiments which lent meaning and depth to their lives. Besides, much community life was centered around these shrines

and the festivals associated with these such as Jesht Ashtami and the Navratra. As such, I advocate a gradual return to Kashmir and not its abandonment as is being advocated by some quarters which have with the passage of time assimilated the culture of Bengal to such an extent that they not only lost their original ethnic identity but became Bengali Brahmins and are, now popularly known as Chatterjee, Banerjee and Mukherjee.

The latest scientific researches have also proved that genes play a major role in determining the characteristics of a particular race. Then how this intermixing of different bloods in our community would help us to preserve our distinct ethnic identity which is quite different from other caste groups, except destroying the centuries old traits of our community which our ancestors so proudly preserved all these years even by making extreme sacrifices for these qualities for which strangely the people belonging to other communities and caste groups still hold them in high esteem. Because they had a very strong character and they were men of integrity and never yielded to worldly allurements, they always kept the interests of the community above everything else. Therefore, for keeping our community well preserved and intact we have to imbibe these qualities of head and heart. Only then can we proudly say that we are Kashmiri Pandits.

Otherwise all of us would become a laughing stock for others in due course of time if the things will be allowed to drift like this with no one owing any explanation for his actions to anybody. The communities which do not have any firm base can never withstand the onslaught of destiny and ultimately perish in the end. The moving finger seals their fate for all time to come. There are very few who believe in swimming against the current and we need such men to overcome the present crisis of identity in our community. Now top priority should be given to create an atmosphere whereby the marriages outside the community could be stopped if we are really serious about the welfare of our community.

The energies of our unemployed youths should be channelised for doing creative and constructive work rather than in acquiring bad habits bringing disgrace to all of us. The other things will follow automatically once the community is purged of those elements who do not subscribe to our ideals. Because no community could withstand the tides of time without discipline and adhering to certain basic values of life. The community needs men of conviction and grit and not sycophants who build castles in the air.



A NEW 'REMEDY' FOR UPROOTED KASHMIRI PANDITS

B. L. Kak

Mr. Philips Simpfendorfer, an Australian researcher, has, following his study of Kashmiri's cultural and spiritual heritage, thrown up a new 'remedy' for uprooted *Kashmiri Pandits*. Every Kashmiri family in exile, he has sought to prescribe, should process two things a map of 'sacred' Kashmir and picture of 'saint of saints' Bhagavaan Gopinath.

Mr. Simpfendorfer's prescription is contained in the just-released book titled 'Bhagavaan Gopinathji: Our Spiritual Heritage' Edited by Prof A.N. Dhar and Prof. Neerja Mattoo, the book, released by Bhagavaan Gopinathji Trust, is largely a collection of the papers, clearly indicating the many ways in which Srinagar born 'superman' influenced and motivated, spiritually, the devotees and admirers from different disciplines. In his write-up, Mr. Philip Simpfendorfer has, while making a pointed reference to the exodus of Kashmiri Hindus from the Valley in the beginning of 1990, observed: "Because of your exile, I feel that I too am exiled from Kashmir. But I am not exiled from Bhagavaan ji. In Hindu terms Gopinath is a Bhagavaan. In more secular Western terms he is a guide of humanity. It should be possible for the Kashmir heritage and Bhagavanji to be appreciated in terms of any religion."

Mr. Simpfendorfer has highlighted the need for a map of 'sacred' Kashmir. And he wants it to be distributed on a priority basis among the uprooted members of the Kashmiri Hindu community. And he seems to be a bit emotional when he wants every Kashmiri family in exile to hang a map of 'sacred' Kashmir near the picture of Bhagwaan Gopinath.

In his paper titled 'Our Spiritual Heritage: Remembering Bhagavaan Gopinath and other saints, Prof. S Bhatt, too, has offered a suggestion to resolve the Kashmir crisis: "The mystic consciousness of Bhagavaan Gopinath can reform society in Kashmir. This consciousness based on harmony is reflected in the history of Kashmir, in its ethos and culture"

Stating that recent events of history in Kashmir have shaken the peaceful lives of Kashmiri Pandits, Prof. Bhatt says that while there has been an ethnic cleansing, there is hope that the present barbaric period will end soon. Prof. Bhatt hasn't said anything about the basis for his "hope". All that he has sought to highlight: In this dark period in the history of Kashmiri Pandits in Kashmir, we look to the spiritual grace of Bhagavaan Gopinath and other saints of Kashmir for our survival and prosperity"

The write-up by H.N. Kaul has brought to the fore more than one factually correct finding. Few will contest his finding number one: Indians seeped in deep superstition have elevated thousands of mortals to the status of Godhood all through the ages and this tradition of creating a halo of Godhood around men and women has continued to this day. And it is the unflinching faith of the devotees more than the miracles of these godmen that have made them great.

Finding number two: While the few among thousands of such godmen have circulated all over the country, many more, despite better achievements, have remained obscure. And Pandit Gopinath Bhan, whom his devotees identify with God, or at least with God's closest circle has not reached all over the country like Satya Sai Baba or all over the globe like the jet-age Maharishi Mahesh Yogi, the once spiritual guru of Mia Farrow and the Beatles.

Finding number three: Bhagavaan Gopinath has not been in the spotlight despite being spiritually more robust and miracle-wise more stunning. He churned the scriptures and drew their gist, but showed special preference for the Gita and the Vedas.

Mr. Kaul's finding number four: Pandit Gopinath Bhan rose so high in the estimation of his devotees that they started calling his Bhagavaanji, God. Never before in the history of Kashmir has a mortal been elevated so high.

Mr. Kaul's article summarized the strength of Bhagavaan Gopinath in these words: "He predicted wars with accuracy to the minute. He healed those given up by the best brains in medicine. He read thoughts, both wicked and noble, like an open book. He was here there and everywhere at the same time and many sane people vouch for it. His commitment was total. He gave everything without asking anything in the return. He shunned publicity and abhorred fame. He carried his laurels with indifference. He was a godman but never said so", Yet another article titled 'Bhagavaan Gopinathji: The Saint Extraordinary' written by Mr. Tejnath Dhar, has brought to the fore reasons responsible for the paucity of material about the 'superman'. The reasons, according to Mr. Dhar, lie in the very nature of his sainthood. He had such a normal and ordinary childhood and youth that nobody could have thought that he would become an eminent saint.

Mr. Dhar has laboured to establish that Bhagavaan Gopinath's early life did not provide any significant clues about the nature of his future life, as one normally finds in the lives of Kabir, Mirabai, or Ramakrishna; neither struggle, nor neglect, nor extraordinary visions and fainting spells, in fact, his early life was too prosaic and ordinary.

Mr. Dhar's finding: "Most of the people who sat with him for hours together did not even open their lips, because they always held him in reverential awe. Obviously, Bhagavaanji's mode of saadhana did not make room for discourses and he spoke no philosophical profundities. He was more of a loner, and complete unto himself".



RETURN AND REHABILITATION OF KASHMIRI PANDITS BACK IN VALLEY

[The article contains the views expressed by Prof. Gopi Kishen Muju at a meeting called by the Kashmiri Pandit Sabha, Jammu on 28th July 2013, to evolve a consensus on the issues of Return and Rehabilitation of the Displaced Community (migrants) to the Valley].

Prof. Gopi Kishen Muju

May I draw your attention to my book "Pakistan's Proxy War Explodes Myths About Kashmir and Threatens the Survival of Kashmiri Pandits" released by Shri A.B. Vajpayee on 26th Sept. 1992 at Jammu during the ASKPC Convention. A long title indeed but probably a clear perception of the situation. In the book I had said that the prevailing terrorism in Kashmir had thrown up two issues 1). Retention of Kashmir as an integral part of India and 2) survival of Kashmiri Pandits which I had visualized to be under threat. While for retention of Kashmir, I had made a couple of observations, which cannot be the subject matter for the present meeting, I had made it very clear that if the displaced are taken back to Kashmir within a couple of years, say 1994-95, the community could possibly survive and we could again find it moving forward in its ancient land, but if this did not happen it would be very difficult to locate and identify the community as there would be individual settlements; yes, we would be having mohallas, small townships, named after the community, in various cities and towns of India, community committees, organizations and so on but it would be very difficult to find a consolidated homogenous community at one place. Economic necessities and compulsions would force the displaced to move here and there in search of jobs. Then educational background, somewhat good financial position in the majority section, contacts at individual and community levels and, of course, political support from various nationalistic forces would help Kashmiri Pandits to settle down at different places leading to settlement at individual levels, which has actually happened. I expressed these feelings in various meetings and even talked over these with leaders like Shri Vajpayee, Shri Advani, late Shri Kidar Nath Sahni and others.

Somehow I feel my fears have come true and we find the community in a disarray, scattered

throughout the globe. A very important question arises as to where is that community which is committed to go back, and what is the common agenda for the community except the sentimental commitment to return to the valley with "honour and dignity". Where is that community which is prepared to go back on its own and fight for its rights. We are seeing a mushroom growth of organizations, forums, associations and so on, each projecting its own agenda but, of course, a common thread and theme of safe, secured and honourable return. A very sentimental but sensible commitment.

But what are we doing for it? We have sold our houses, lands (of course, a small percentage had no alternative but to sell their properties due to various factors, but why the majority did so when it could be avoided). Did we keep a provision for maintaining a personal physical link with Kashmir? What contacts are we maintaining with our land of birth and origin to ensure our return and rehabilitation. At individual as well as community level (leaving aside government-sponsored religious pilgrimages – all political stunts) on a regular basis. Are we and can we be in some sort of social, political, intellectual or commercial contact with the majority community because whatever be our ambitions, aspirations, political demands and so on, the majority community will get directly or indirectly involved. Are we taking any initiative in that direction? We have to ensure such measures.

Even our culture is under threat. It has been considerably diluted. We have changed our habits, puja rituals, marriage rituals and ceremonies and so on. Even our social structure and institution of family have undergone a change. We find ourselves performing new religious ceremonies and modes of worship quite different from the traditional ones, which are gradually getting transferred to the Valley as well through our small interaction, religious

pilgrimages etc. Our language is badly affected. The new generation cannot speak Kashmiri. Our institution of marriage is undergoing change, see the inter-caste marriages, divorce rate etc.

Then we have to see how we can adjust to the virtual Islamisation of Kashmir where Islam is being spread in full form and force in all corners. Even historical names and cultural heritage sites are being Islamized in one way or the other. We cannot help much in this process so the community has to prepare itself to live in this changed environment and scenario. Is the community prepared and ready for it? Past might become only a page in the history and a dream to recollect. Our numbers may be of little help. New approach and new perception is needed in the changed scenario for the community to resettle and rehabilitate itself in the land of its ancestors.

Some measures, packages etc. are announced from time to time by the government for our return, but unfortunately even before these are studied by the larger sections of the community, some self styled leaders and tripod organizations with base upwards and apex downwards, like a top star dancing and denouncing any such measure because these do not suit their projected thesis. This does not leave much space for others to discuss and deliberate upon. Silence of other sections has made them feel as sole representatives and spokespersons. If these elements have any clear perception of their contention, let it all be debated openly. After all it is the question of the entire community and not a few individuals. May be these people are right but a detailed discussion and debate of all these proposals and projections appears to be essential before these are finalised. A consensus is essential and to arrive at such a consensus, it is necessary to involve all people with varied options and concepts, return modules and plans and projects. Unfortunately there are no duly elected representatives through recognized parties except a couple of them, who too do not have much to offer. The community needs to know their manifestos.

Concept of a Separate Homeland

As this meet is to discuss the return and rehabilitation of the displaced back in the Valley, the concept of a separate homeland will have to be talked about. But unfortunately no representative

of any of the factions of the *Panun Kashmir* is present here nor is there any representative from the age-old organization and historically the sole representative body of the community viz., the All State Kashmiri Pandit Conference (Shri Sanatan Dharma Yuvak Sabha), which, instead of becoming a very strong banyan tree has very unfortunately lost its sheen with the passage of time. This homeland concept cannot be brushed aside as useless only because some people do not agree with it. The concept had at one time become a real binding force for the community and it is perhaps because of this very hangover that people do not come out openly against it; either because of uncertainty in their own minds or hoping against the hope. Though there may be some substantial force in the concept, I have been saying from day one that this concept of separate homeland is not a viable, practical solution to the problems faced by the community nor is it a panacea for its problems. I find some obvious difficulties in the homeland concept.

Three main difficulties which I see in this concept are:- First, By claiming a separate homeland (initially it was conceived only for the Kashmiri Pandits and subsequently projected as a pluralistic concept with Kashmiri Hindus being in absolute majority). This division of Kashmir would obviously lead to a communal divide of the Valley – a Homeland for Hindus with secular elements from other community and a non-secular Kashmir where non-secular Muslims would also live. Obviously, this other Kashmir would become a hub for anti-national and communal militant forces and surprisingly both under the same Indian Constitution. This would also involve migration of the majority community to create space for the returning minority. A big question arises: can such a process be smooth, safe, peaceful and practical. Would it not lead to serious communal clashes (though 1990 exodus has already done it and we are out) but returning to a homeland would be a different proces with possible negative fallout and ramifications. Second and most important flaw is the Free Flow of Indian Constitution. This means no Art. 370; yes, but what is left of this Article today, except that a non-state subject cannot buy land in J&K and get a permanent job. Once this rider is removed what prevents the Non-Hindu Indian Citizens from other States including the

other parts of Kashmir itself, from settling down in this Homeland or in Jammu and Kashmir and in a course of few years, reduce the Hindu majority in the homeland to an insignificant minority. Of course some argue that riders will be put but that amounts to the same having some sort of Art. 370 in a modified form. Third, difficulty is related to economic independence in the Homeland. As for job opportunities whatever be the situation in the State today; the community can still claim some jobs/quota but with the formation of a separate homeland, this claim will squeeze in this area only because other areas like Jammu, Ladakh and the other Kashmir will be out of bounds for the community and its youth, who as in the past and even today, have to seek job opportunities beyond Lakhanpur. Safe, secured and regular business opportunities and other economic provisions have to be ensured in this Homeland. These three main flaws, in my view, are a great hindrance in the total concept of a separate homeland with free flow of Indian Constitution, May be I am wrong but this is what I feel about it. Of course I fear many other difficulties and problems too but those are of a different nature and level.

Satellite Townships

Some people have been advocating satellite townships around Srinagar and at different district headquarters where the returning natives could be rehabilitated of course. These townships would include people from both the communities but such a set-up could give a feeling of cohesiveness to the community as it should be living in large numbers at one place. Of course these satellite townships too will be pluralistic in character. The concept needs to be debated and discussed properly.

Twin City Concept

Lately a new concept of a Twin City, has been forwarded by a section of the community. I feel it amounts to just extending the boundaries of the present city of Srinagar like New Delhi or Navi Mumbai. Of course cities do get extended, expanded and developed to reduce pressure and congestion but without any damage to the existing socio-political structures. Boundaries are expanded and new areas are brought under habitation. The interlocutors report too has suggested something of that sort where the displaced community can be settled along with others. This concept has to

be studied thoroughly and it does not mean any further migration, communal division etc. The concept might be worth a debate in the community circles. However, the Twin City concept cannot be an offer exclusively for the displaced Kashmiri Pandits but members from other communities as well will be the part and parcel of this expanded (twin) city. This proposal can be of some practical use.

Our exile or migration is undoubtedly the failure of the State. As such, our return and rehabilitation is a legal and constitutional responsibility of the State and Central Governments. Obviously, the community which has been a victim of terrorism and religious intolerance cannot return in an uncertain environment where gun is still playing its shots, fundamentalism is existing and the social structure has undergone a huge change. New generations have come up which need a deep orientation about the decades-old Kashmiri ethos. A new culture and understanding has to come up. Some appreciable normalcy has to exist for some appreciable time before the community can think of returning, till then all these exercises might prove only futile. However, while the government has to act swiftly and effectively, the community too has to ensure that it takes adequate and concrete steps for return and rehabilitation at its own level as well. While normalcy is the basis of our return, but a hypothetical normalcy, superficial calm, a political welcome and hypocritical hospitality cannot resolve the problem. Some concrete basic fundamentals are to be taken into consideration before our return. Our return at any stage or in any form will involve certain basic features like economic security, social security, political space/security etc.

The concerned governments and administrative structures have to ensure that practical and effective packages viz economic, political, social, are drawn up well and honestly executed, and which do not get lost in political wrangling.

Slow Return Process

We may claim to be any number ranging from 3,50,000 post-1990 exiled to about 10,00,000 since 1947. It has got to be ensured as to how many are actually prepared to return on permanent basis to the Homeland, to the Satellite Townships or to the Twin City. Are all those who

are well settled for decades prepared to return to the Homeland leaving their jobs and other bindings in their places of settlement for decades? Otherwise, a slow return process has virtually started but it has to be made an organized affair. Obviously there cannot be any mass movement. It has got to be a slow process. Those who are eager to return have started making a move though presently on a temporary basis only. However, a large section is prepared to move back as is evident from the number of applications and EXPRESSION OF INTEREST forms submitted in the office of the Relief Commissioner Jammu, but are waiting for the government to keep its commitment and implement its packages etc,

However, whatever be the proportion of displaced population eager to return even at this juncture, certain factors have to be taken into account. No return and rehabilitation in any form is possible without an active participation by the majority community in the entire process. And in my opinion three aspects are very essential and fundamental in this return process. These are 1) Economic security 2) Social security and 3) Political security/space and constitutional guarantees. These need to be addressed very seriously before any return process is to start.

Economic Security

Food, clothing and shelter are the basic necessities for survival. All those agencies which are eager for our return have to ensure that adequate, safe and secured economic avenues are made available because without adequate regular economic security, no return is possible. Agencies interested in our return have to ensure economic stability of the community through special packages, recruitment drives, business facilities to different sections like traders, orchardists, agriculturists, businessmen etc., on long term basis. The community has to be rehabilitated and made economically independent to ensure its survival. This has to be done in relation to the growing economic-level in other parts of the country.

Social Security

For safe and secured rehabilitation this economic security is to be accompanied by social security, which cannot come from any source except the local population. It is the local majority, our

erstwhile neighbour, friend and colleague who alone can ensure this social security. New generations have to create a strong basis for understanding. No armed forces or security personnel can provide this social security. It needs a deep understanding of human relations and an intense interaction between the estranged communalities, the estranged neighbours and colleagues. For all this a proper atmosphere has got to be created for which various agencies including the government, the displaced returning natives and majority community have to work at different levels. This social security is of paramount importance, but unfortunately no serious signals are coming from any quarter in this regard. No half hearted or casual attempts are going to help. A sustained exercise is needed. The community too has to make some contribution in this regard. Kashmiri Pandit, being essentially a secular person, has not in the past found any difficulty in living with people with different faiths but unfortunately the events of 1990 and onwards have shattered his faith and breached his trust, which needs to be restored.

Political Space/Constitutional Security

There was a time when Kashmiri Pandits held very important positions in the political and administrative sphere of the State and even at the Centre. Of course it was all because of their high educational standards, caliber and efficiency and not as gratis or free gift or any body's benevolence. Gradually, he lost this stature due to discriminatory policies of the government, be it in the field of education or employment or economic empowerment and so on. Being a minuscule minority and that too now scattered and having lost this position and share, a Kashmiri Pandit is fighting hard to get it restored whether as a displaced person or otherwise. Not being a Vote Bank makes him un-represented in the State Legislature or Administrative set-up. He has a legitimate right to lay claim over his share in the administrative and political apparatus of the State. A Kashmiri Pandit needs an honourable constitutionally guaranteed political space. This can be guaranteed only under some special constitutional provisions like granting minority status, reservation of seats in the Legislature, reservation of seats in professional institutions, various boards and other set ups. His religious

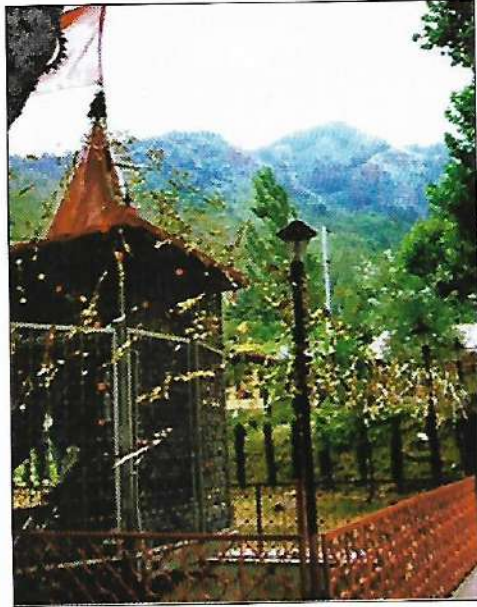
places, shrines, temples, educational institutions and other social institutions, and even cremation grounds, need to be protected under the law. For this the State Constitution needs to be duly amended, which can be done even before his return to the Valley. This measure will definitely ensure security and safety of his interests and help in the process of return. In this connection it may be worth mentioning here that the Kashmiri Hindu Minority Conference had submitted a memorandum to the State Government and the Central Governments as back as 1998 to amend the State Constitution to this effect and grant Minority status to the Hindus of the Valley. The demands made by the KHMC were found quite "genuine and reasonable" by the National Commission for Minorities and it had made necessary recommendations to the State and the Central Governments in this connection, but unfortunately both the Governments have maintained silence over the issue in spite of repeated demands.

Of course, the community had to leave the valley because of terrorism accompanied by barbaric and merciless killings, challenges to its respect and chastity and so on. Its very existence was threatened and survival questioned. All this was very clearly revealed by the slogans raised; The very honour and dignity of this highly civilized, intellectual community was challenged. This horrible experience is difficult to forget by those who have actually suffered it. A new healthy environment has got to be created for the return of the exiled community; a new sun has to rise over the horizon.

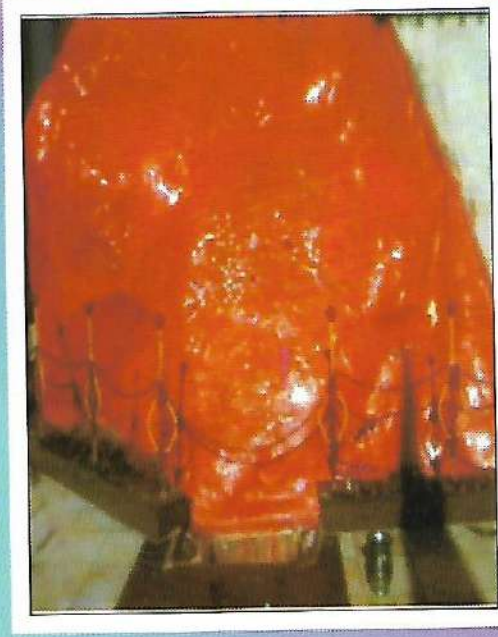
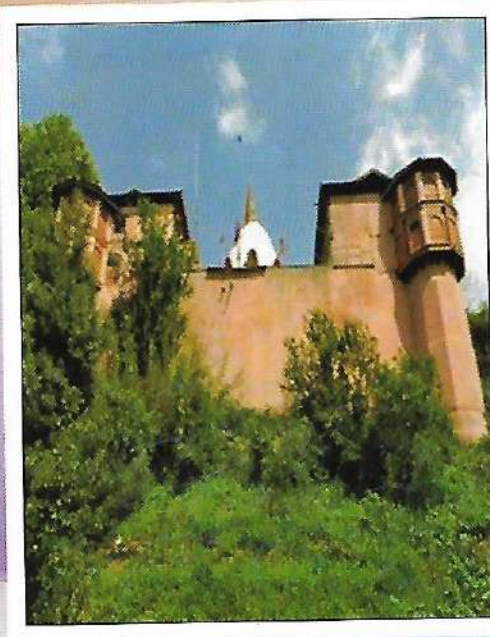
For the past quite some time, I had an opportunity to discuss about our return to the valley with some people. A good number showed no interest and presented some real difficulties, some imaginary and some hypothetical based on the political perceptions. A strange experience it has been which made me to think as to how many of us are really serious to go and settle back in our native

land. Obviously those who have left Kashmir before 1990 exodus are not the exiled ones, those whose children are well settled outside the State, those who have disposed off their properties will no longer be interested in returning. They may be talking about their return but will they return is a big question. Of course the number of those post 1990 displaced who are eager to return might be quite small as compared to the total exiled population but their eagerness, desire to return as early as possible cannot be ignored.

It is an admitted fact that both the State and the Central Governments have failed to address the genuine grievances of the displaced community. Both these governments are not serious about their return and rehabilitation. They have their own agencies to give them the feedback and they alone know what is fed to them. Perhaps Tibetan refugees and refugees from Myanmar are more important to the J&K Government to be settled in the State (In spite of Art. 370). It seems the governments are making a fun of our misery, exodus and suffering. Can we, by a strong resolution, shame these governments and declare that no Kashmiri Pandit is going back because of the failure of the Indian State and demand settlement outside the State of Jammu and Kashmir or at least where one is staying presently. If the Government feels it is not in a position to rehabilitate this small religious minority, let the community too declare that we too are not presently returning to the Valley as a protest for the failure of the State, denounce its doles and ultimately try to make itself economically independent. But keep our claim over Kashmir alive and continue to struggle. It will be a big slap on the so-called democratic face of Secular State. Can we take it all as a challenge, think on these lines, muster courage and Act? The community must draw an effective workable strategy for future. The struggle has to continue and the community has to emerge like the Jews and the exiled Parsees.

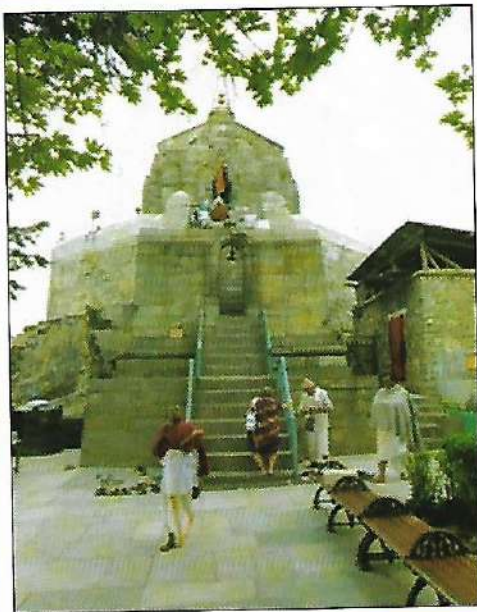


JYESTHA MATA DEVI TEMPLE AT ZEETHYEAR SHRINE, SRINAGAR, KASHMIR

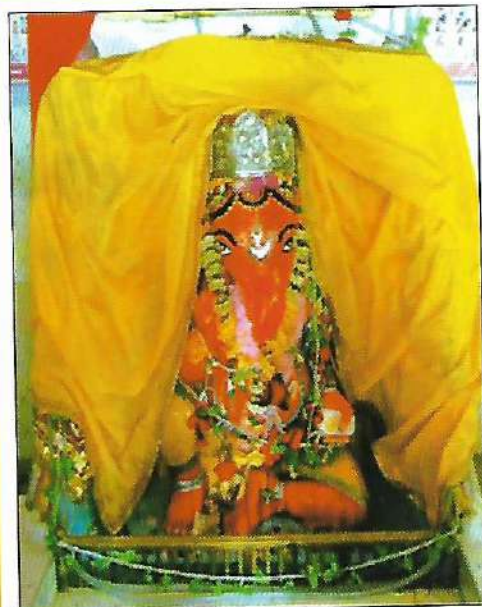
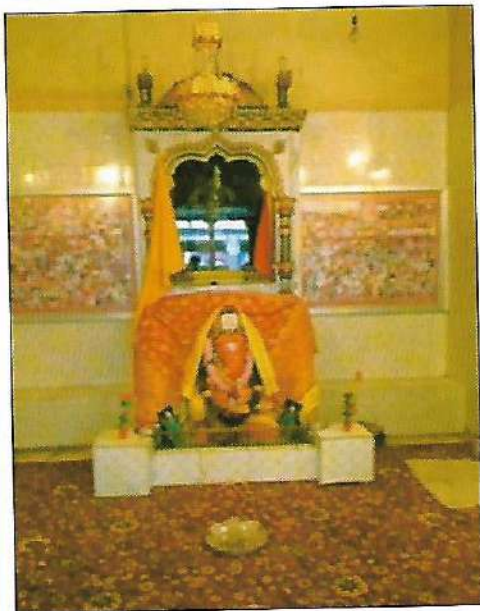


MATA ASHTA DASBUJA SHARIKA DEVI TEMPLE CHAKRISHUR PERBAT AT SRINAGAR, KASHMIR

Photographs taken by Mrs. Bina Misri during her visit to Srinagar (Kashmir) JUNE - JULY 2013



SHANKRACHARYA TEMPLE, SRINAGAR, KASHMIR



FAMOUS SHRI GANESH MANDIR AT GANPATYAR, SRINAGAR, KASHMIR

Photographs taken by Mrs. Bina Misri during her visit to Srinagar (Kashmir) JUNE - JULY 2013



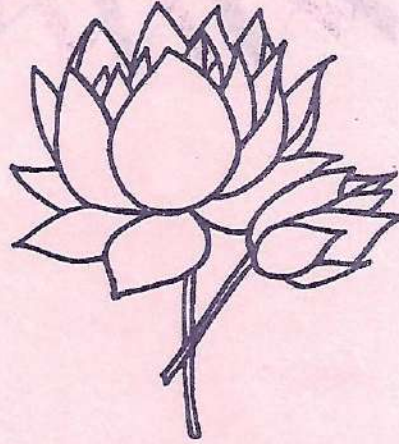
Section II

**ARTICLES DEALING WITH
TOPICS OF GENERAL
NATURE AND IMPORTANT
SUBJECTS ETC.**

Lalla's Message (Vaks)

साहेब छु बिहित पान दुकानस
सारी छु मंगान कॅछा दि।
रॉंट नो कांह ति राछ न वानस
यि दपे गछी ति पानै नि।

The Super-Lord is supervising his shop with personal care. All the aspirants are eager to take away wares of their liking. Whatever you would elect to buy, does not admit of any intermediary, it is to be earned by your own effort, since the shop is devoid of any hindrance and even a watch is not kept over it.



MYSTIC TRENDS IN KASHMIRI POETRY

Dr. Krishna Raina

Ours is a great country. We have had for centuries a great history, the whole of the East reflects our culture. We have to present what India taught right from the *Mohenjo-Darro* and *Harappa* times. These are the precious words of Dr S. Radhakrishnan. Kashmir is the most important part of this great country with a rich geographical, historical, cultural and Literary background. It is known as a famous seat of learning. Kalhana has given us the first chronological order of the kings of Kashmir and thus *Rajtarangini* is the first history of Kashmir written in the 12th Century.

Kashmir is supposed to be the originating center of human culture, and it is popularly known as the Paradise on Earth. Kashmir is famous for its *Prajabhijnya* system of Kashmir *Shaivism* which has given radical revisions of Indian Philosophy. *Prajabhijnya* Philosophy is the main contribution of Kashmir to Indian philosophy. Shri Somananda was the originator of this philosophy and Utpaldevak Abhinav Gupta and others were main expounders of this philosophy. Buddhism has also a long history in Kashmir. The great Buddhist Council was held in Kanishka's time near Harwan, known then as *Kundala-Vana-Vihara*. Kashmiri scholars have written much about Buddhism and have translated many works. Indian Literature without the contribution of Kashmir would be hollow. Kashmir has produced scholars of Sanskrit *Kavya Shastra*: Vamana, the founder of the *Riti* School and Udbhatta, the teacher of different theories of *Riti*; Rudratta, Ananda Vardhana, Mamatta and Abhinavgupta, Kayyatta, Ruyyaka and Mahima Batta—all were Kashmiris. Anand Vardhana is the founder of *Dhvani* School and Mammatta of *Rasa* School. Abhinavgupta's doctrine is that *Rasadhvani* is the soul of Literature. Patanjali was also a Kashmiri. Thus Kashmir has given a lot to the Indian Poetics and Literature. Kashmir has produced many Sanskrit scholars and mystics. The cultural life of Kashmir has had the impress of great mystics.

The main language of Kashmir is Kashmiri. It is said that it is a mixed language and the greater part of its vocabulary is of Indian origin and it is allied to that of Sanskrit-Indo-Aryan languages of Northern India.

Kashmiri poetry begins with the works of great mystic poetess Lalleshwari of 14th century. Her Guru was Siddha Srikantha and she learnt yoga from him. Lal Ded propounded the yoga philosophy and high moral truths in Kashmiri verse. These are called *Lala Vakh* or sayings of Lal Ded. These sayings are the gems of Kashmiri Poetry and true knowledge of yoga. These are deep and sublime. She was influenced by Kashmir *Shaivism* and Shankracharya's Advaita Philosophy. Lal Ded's God is *Nirguna*. She wanted to make *Shaivism* easy for common man. She says that one who thinks himself not different from the other; one who accepts sorrow as good as pleasure; one who frees himself from duality; he and he alone tells the beads of Lord of the Lords—Almighty and this is the basic thinking of *Shaivism*. She held a key to many mystic truths. The following stanza illustrates her deep mystic thought:

“So my lamp of knowledge afar.
Fanned by slow breath from the throat of me.
They, my bright soul to my self revealed.
Winnowed I abroad my inner light.
And with darkness around me sealed.
Did I garner truth and hold Him tight”
(Translated by Sir Richard Temple)

Lal Ded thinks dissolution of 'self (*Aham*) essential for Realisation. According to her, Sadhaka has to reach that mental attitude where there is no difference between 'Him' and 'self'. She says one who considers his own self and others alike ends the distinction between 'I' and 'you' who treats days and nights alike, who is above sorrows and pleasures, can only realize God in his ownself. According to her, differentiation between the human soul and Divine-self was Zero. Lal Ded is the first woman

mystic to preach medieval mysticism in Kashmiri poetry. She used metaphors, riddles and other mediums for her expression.

Like Lal Ded, another mystic poet of Kashmiri language is Nunda Rishi, who is known as Sheikh Nur-ed-Din alias Sahajanand. His father, Salar Sanz was influenced by Sufi Saint Yasman Rishi who arranged his marriage with Sadar Maji. The child of this couple, Nunda Rishi is the great founder of *Rishi* line of Kashmir. Jonaraja refers to him as *Maha Nurdin* – the chief guru of Muslims – but the saint poet always refers to himself only as Nunda. He preached to subdue the five senses and control *Kama*, *Krodha* etc. He has given much importance to yogic practice-breath control for communion with God. Nunda Rishi favoured good action which is the secret of happiness in the world. He preached a disciplined life like this:

Desire is like the knotted wood of the forest
It cannot be made into planks, beams or into cradles;
He who cut and felled it,
Will burn it into ashes.
He considered rosary as a snake and favoured true worship:
Do not go Shejkh and Priest and Mullah;
Do not feed the cattle or Arkh or leaves:
Do not shut thyself up in mosques or forests;
Enter thine own body with breath controlled in communion with God.

Rupa Bhawani was the second great mystic poet of 17th century. She had a great and deep experience of ups and downs of life. The worldly sufferings showed her the path of spiritual life. Her spiritual 'Guru' was her father Pandit MadhavJoo Dhar who initiated her into the mysteries and practices of yoga. She gave rich mystic poetry to Kashmiri language. In her poetry, we can find the influence of both Kashmir Shaivism and Islamic Sufism.

'Selflessness is the sign of the selfless;
Bow down at the door of the selfless
The selfless are of the highest authority,
The kings of the time and the wearers of the crest and crown.

These lines show her spiritual understanding. According to her dissolution of self is essential for Realisation. Rupabhawani was a great preacher of yoga. She describes her yogic practice. The different stages of 'yoga' and awakening of Kundalini has been described in the simple language of common men:

I dashed down into the nether regions and brought the vital breath up;
I got its clue out of earth and stones;
Then my kundalini woke up with nada;
I drank wine by the mouth,
I got the vital breath gathered it within myself;

This great mystic poetess had experienced the truth and then explained the same. Such mystics had real experience and not a bookish one. That is the reason why this mystic poetry in every language is considered great after so many centuries.

Pt. Mirzakak of eighteenth century was a great mystic poet of Kashmir. I have seen three manuscripts of this poet at Hangalgund which is 13 miles away from tourist resort, Kokarnag. There are some supernatural stories also related to this great poet. According to Mirzakak, 'Brahma' is one and invisible. He is the aim of 'Prani'. According to him 'He' is 'Ram', 'Shyam' and everything. 'His' abode is universe.

Tas naav Shyama Sunder
Gharu Chhus zagi andar,
Nebar naav voochht zi andar -
Bhajan kar Ram Ramay.

'Self and 'Praan' are both Brahma. He creates, nourishes and then becomes Rudra :

Praan Brahma laagith paida chhum su karan
PraanVishnu laagith rachan dim ba dam Ram Ram
Praanay Rodur laagith soruy chhum galan
Pran hastonest pran bood nabood dam ba da Ramay
(Manuscript)

We can find our goal with 'Omkar'. Mirzakak has given a fine metaphor that Omkar is arrow, worldly man is bow and our target is Brahma.

Om gav kamanay
Jeev zaan teeray
Nishana Brahma

Om is real man, Om is the light. It is past, present and future. It is the God of Gods:
Om gav aadi purusb

Mysticism is in broader sense as old as man but it is with man in this scientific century also. Pandit Zinda Koul is known as 'Master Ji' in Kashmir. His school is that of Lal Ded, Rupabhawani and Mirzakak. According to Shri B.B. Kachru, he is a mystic by temperament and naturally he could not stand the 'material fret' of his own generations. He sharpened his intellect to reflect the knowledge of truth and dialectical doctrine of *Vedanta*. Although mysticism was out of tune in the age of 'Master Ji' but the mystic approach is present in his poem. He believes in 'Karma' theory and yearns for salvation. Human salvation is more in the hands of man than in the hands of God. According to *Master Ji*, God is besides oneself.

He unknown and unseen
Quietly listens, sitting by.

This is the basic idea of a mystic who believes in oneness. The poet wants to search 'Him' in another spiritual world.

Where all have a living faith in God-
One loving Father, Lord of all-
Where ghosts, given and spirits dark
Hold no sway over men's mind.

For *Master Ji* God is Love and he wants to understand the world through the lover's eye. In 'Hymn to Love' poem, he describes:

O Remover of world's darkness.
Thou art the source of light and withal my own true self.
Let me see thee shine in all these modes
Initiate me into the philosophy of atonement.
Remove from me this duality'.

For the poet like Sumitranandan Pant, change is the process of life, Sorrows and happiness are the two sides of this life coin. End is the beginning of the new. In this poem, 'Ah this world' *Master Ji* says that one thing, alone makes life monotonous, therefore, darkness and light are natural and important:

If the Lord had not made Death,
If the hell of life were to continue,
Providence would not deserve our thanks
We should overwhelm it with complaint.

For *Master Ji* the power in man is nothing but 'His Shakti. One Can only face the ups and downs of this world with the grace of God. We get inspiration from that eternal truth which is Supreme. Man is always longing for something unknown but that noble self is manifest in man's own self. Longing for unknown creates mystic attitude for ages.

GLIMPSES OF KASHMIR TOUR OF SWAMI VIVEKANANDA

Prof. C. L. Sapru



It was in the year 1898, while touring different parts of India after his visit to the west, *Swami Ji*, with some of his disciples drove by a *tonga* to Baramulla from Rawalpandi. From there the party made their way to Srinagar by boats arriving here on June, 22. *Swami Ji* had fascination of Lord Shiva during his childhood, and as he grew older his love for Shiva deepened, and now, being in the Himalayas, the abode of the monks and yogis, the thought of Him was uppermost in his mind. To his disciples he would speak of the *Pauranic* conception of the oneness of Shiva and His consort Uma.

At Baramulla, as the party entered further into Kashmir, the *Swami's* mind was filled with the legends with which the Kashmiris have peopled the cathedral rocks, the many ruins and the winding passes. From a scenic point of view alone, the journey was fascinating. The *Swami* tried to identify himself with the habits of people. In Kashmir one sees Kashmiri tea from a *Samavar* of the people. On his way to Srinagar, when the moored near a village, the *Swami* took his companions out for a long walk across the fields and turned into a neighbouring farm yard. In that farm yard, an old Muslim lady who was spinning wool, warmly welcomed *Swami Ji* and his party.

Deep Interest In The Antiquity

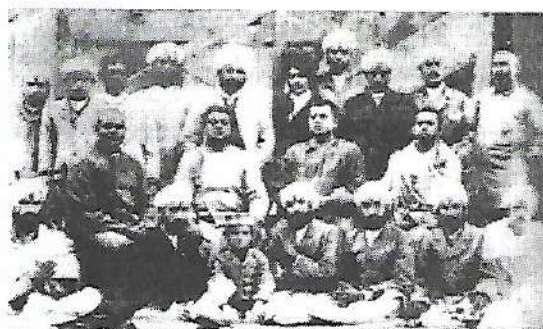
The entire time spent in the *doongas* on the river Vitasta (Jehlum) in and around Srinagar (from June, 21 to July, 25), was an unparalleled educational opportunity for the *Swami's* companions. Many excursions were made and many were the discussions in which the *Swami* became so interested that he would sometimes forget all thought of food. The topics were extremely varied.

In Kashmir desire for solitude swept over him and he would break away from the little company to roam about alone, returning late, radiant from his contact with the source of all knowledge.

Among the small excursions made in Srinagar was the one to the temple of *Shankaracharya*. Beholding beautiful and the extensive scenery of the place, the *Swami* exclaimed "Look what genius the Hindu shows in placing his temples. He always chooses a grand scenic effect. See the *Shankaracharya* Temple commanding the whole of Kashmir. The rock of *Hari Parbat* rises red out of blue water, like a lion couched out, crowned. And the temple of Martand has the valley at its feet".

The 4th, July, was approaching. This is the anniversary of the American declaration of Independence. He prepared his famous poem "To the Fourth of July" and read about as early breakfast before his American disciples. It was passionate utterance of his own longing for the Final Freedom in the infinite. Time proved it to have been penned in a prophetic vein, for four years later on that very day after completing his mission he entered into the Final Freedom.

Desires for quiet and peace grew more and more upon *Swami Ji* and without revealing his plans on July 10, penniless and alone he made preparations by way of Sonamarg, to famous shrine of *Shri Amamath Ji*. *Swami*



Kashmir, 1897 : Standing L-R 1) Narayandas (F/o Swami Luxman Joo) 5) Pt. Anand Kaul Bamzai 10) Peston Ji
Sitting on chairs, left to right: Swamis Sadananda, Vivekananda, Niranjanananda, and Dhirananda.
Seated extreme right Prof. Nityananda Shastri

Ji had to return on 15th, because the route was impassable because of the summer heat which had melted some of the glaciers.

On 13th of July, *Swami Ji* and his companions started for Anantnag. In the way at Pandrehtan the *Swami* explained to his disciples the peculiarities of the Indian archeology. "To the *Swami*", writes Sister Nivedita, "The place was delightfully suggestive" and she adds "It was direct memorial of Buddhism, representing one of the four religious periods into which he had already divided the History of Kashmir: (1) Tree and snake worship, from which dated all the names of the springs ending in Nag such as Verinag and so on (2) Buddhism (3) Hinduism, in Sun worship (4) Islam". "Sculpture" he told us, "was the characteristic art of Buddhism and the Sun medallion, or lotus, one of its commonest ornaments. The figures with the serpents etc., referred to Pre-Buddhism".

The party next day visited the ruins of Awantipura and on twenty second reached Anantnag after visiting the temple of Bijbehara in the way. The *Swami* took long walks in the morning with one or more of his pupils, across the fields and along the banks of the Vitasta (Jehlum). "And his talks during these walks", writes a disciple of *Swami Ji*, "were as exhilarating as the mountain breeze that blew upon them, and as sole enthralling as the blossom on fruit trees all about".

Granted The Grace Of Amarnath

The entire party visited the world famous ruins of MARTAND temple on 23rd and on 25th they journeyed on to Achhabal. It was at this very place that *Swami Ji* announced to his companions his intention of going to Sri Amarnath Ji, in company with thousands of pilgrims then enroute for the shrine. On his Way to Amarnath. *Swami Ji's* influence on the hundreds of monks was tremendous though at first he encountered a strong opposition from the more orthodox of them because of the presence of foreign disciples.

Hundreds of monks and yatis used to attend the discourses of *Swami Ji*, throughout the journey. Many of them could not understand his broad liberal views on religious subjects.

On August, 2, the day of Darshana, *Swami Ji* bathed in Amar Ganga, covered his body with ashes and his face aflame with a supreme devotion to Siva, he entered the shrine naked except for a loin cloth and kneeling in adoration, he bowed low before the Lord — A great mystical experience came to him of which he never spoke, beyond saying that Siva himself had appeared before him and that he had been granted the grace of Amarnath, the Lord of Immortality. It was a strange experience for *Swami Ji*. Never had he visited such religious place with such spiritual exaltation. To his European disciples he said afterwards - "The image was the Lord himself, it was all worship there. I never have been to anything so beautiful and inspiring".

Maharaja Offers Land For Monastery

On August 8, with his companions he returned to Srinagar, where he remained upto the end of September. During this period *Swami Ji*, remained for days, in strictest solitude.

Swami Ji was treated with great consideration by the Maharaja during his stay in Srinagar. *Swami Ji* was asked by the Maharaja to choose a tract of land for the establishment of a monastery and a Sanskrit College. A beautiful spot on the river side which was used by the Europeans as the camping ground was chosen by the *Swami Ji*. It gave a shock to *Swami Ji*, when



Kashmir, 1898. Left to right: Jesopina, McL. Vivekananda, and Sister Nivedita.

about the middle of September, he was informed officially, that since the Resident had twice vetoed the choice, he could not establish a monastery and a Sanskrit College in Srinagar. Had not Resident been an obstacle in this scheme of *Swami Ji*, there would have been one of the main centres of Rama Krishna Math and Mission in Srinagar at present.

At The Feet Of Divine Mother

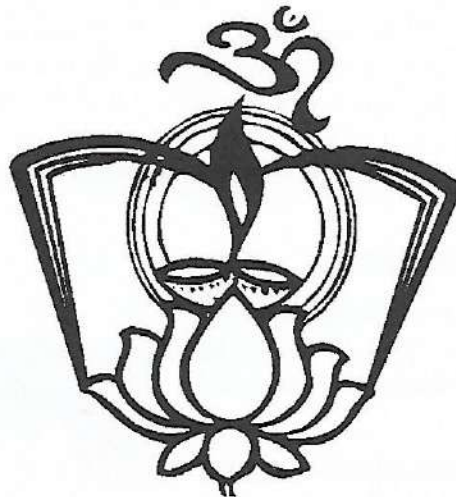
After the pilgrimage of Amarnath Ji, *Swami Ji*'s devotion concentrated itself on the mother. He worshipped for a few days, the daughter of his boatman as Uma. Once he told his disciples during these days - "Wherever I turned I was conscious of the presence of the Mother, as if she were a person in the room". He wrote his famous poem "KALI THE MOTHER", during these days.

On September 30th, *Swami Ji* abruptly went to Kshir Bhawani and instructed his companions not to follow him. He remained there for seven days all alone and spent most of his time there in meditation before Goddess Maha Ragniya. He worshipped Mother and offered *Kshir* made from one maund of milk, rice and almonds daily and told his beads like humblest pilgrim.

One day he was pondering over the bad condition of the temple of Kshir Bhawani and thought of constructing a magnificent temple in the spring. To this the Mother of the universe replied: "What is that to you ? Do you protect Me? Or do I protect you". Since this event *Swami Ji* was of the opinion that everything was in the hands of Divine Mother".

On 12th, October, *Swami* left along with his party, this beautiful land of ours for plains.

[Prof C. L. Sapru is a well known Hindi Scholar and President, Hindi Kashmiri Sangam]



Nokia X

Your Fastlane to
Android™ apps



Android is a trademark of Google Inc. © 2014 Nokia. All rights reserved. Nokia is a Trademark owned by Nokia Corporation. other Trade Marks and Trade Names are owned by their respective owners.

NOKIA

THE IDENTITIES OF KASHMIRI PANDIT

A. K. Trisal

Kashmir is an ancient principality. In the *Puranas*, it is mentioned by the name of *Gerek* which means a hill. The *Mahabharata* and the Buddhist literature referred it as *Kasmira*. While *Mulasarvastivada Vinaya* calls it *Kashmira Mandala*. For Greek Astronomers it was *Kaspeiria*. To-yeng and Sun-Yan in 6th A. D. termed the Kashmir as *Shiemi* and Hieun-Tsang in 7th century A. D. called it *Kia-shih-mi-lo*. *Kachal* and *Kashrat* were the names given by Tibetans and the Dards respectively in the past while the ancient Kashmiris themselves called their country as *Kasmira* which was later shortened to *Kashir*, and is now known as *Kashmir*.

Kashmir is surrounded by heaven high mountains. The twin peak of *Nun* and *Kun* to East and in the North West *Nanga Parbat* towers above the *Indus*.

The mountains consist of three ranges namely:

- Pir Panjal Range
- Jhelum Valley Range
- North Eastern Range

Pir Panjal Range :

It commences from *Banihal*, it is the highest line of the mountain barrier which divides Kashmir from the plains of North Eastern India. All the important routes that connect Kashmir with the plains of northern India cut across this range. The passes through which these routes run includes the *Tosamaiden* (10,500 feet) the *Panjal pass* (11,400 feet) the *Budhal pass* (14,120 feet) and *Banihal pass* (9,200 feet),

Jhelum Valley Range:

This range consists of two small mountain chains which branch off from the *Pir Panjal* and the *Kajnag* ranges, starting from the *Baramulla gorge* and continue along the *Jhelum river* upto the confluence of the *Jhelum* and *Kishan Ganga* rivers at *Domel*. At the end of this range lies the *Uri gorge*. This route does not pass through much high altitude as such it is the only route which is free from snow in winter.

North Eastern Range :

This range separates Kashmir from *Ladakh*, *Baltistan* and *Dardistan* on the North and North East. This range has two important passes, namely *Burzil pass* which connect Kashmir with *Dardistan* or the territories of *Astore*, *Chilas*, *Bunji*, *Gilgit*, *Chitral* etc. and the second pass known as *Zojila pass* links the Kashmir with *Ladhakh*, *Balitistan* and *Tibet* besides the region of *Badakshan*, *Samarqand*, *Bukhara* etc.

Besides these mountain ranges which represent, the masculine aspect of the beauty of Kashmir, the Kashmir valley is divided into two divisions, one comprising the plain formed by the alluvium of the river *Jhelum* and its main tributaries and the other, the plateaus raised above the plain. The whole of this area is oval shaped and is about 135 km along from North East to South West and about 40 km broad. The river *Jhelum* commonly known as *Veth* or *Vitasta* passes through it, starting from *Verinag* to the east of *Annantnag*. It is navigable from *Annantnag* and flows North West in lazy way for about 170 km through *Srinagar* into *Wular lake* and beyond into *Baramulla*. From *Baramulla* to *Kohla* (110 km) it rushes down a deep gorge. The valley is also gifted with beautiful lakes and springs. *Wular lake* which is at a distance of 50 km on the North East of *Srinagar* is the largest fresh water lake in India. *Dal lake* imparts charm to the city of *Srinagar* itself. *Mansbal lake* is the deepest lake which is situated at a distance of 27 km away from *Srinagar*.

The inhabitants of this beautiful region which is called Kashmir are known as Kashmiri Brahman but the origin of Brahminism in Kashmir is not much clear, though ample evidences indicate that majority of them consisted of the immigrants from the plains of Central India, as quoted by Dr. Bhajan Singh in his book "*Aryuno Ka Adinivas*", they were the inhabitants of Uttaranchal Pradesh.

These Brahmans when got settled in Kashmir are known as Pandits of Kashmir, which later in their own language were popularly known as Bhattas which is the Prakrit form of Sanskrit Bhariri which means Scholar, Doctor or the same as Pandit.

These Bhattas were living peacefully and enjoying their sacred social, culture and religious heritage in the required manner before the rule of Sultan Sikandar (1389-1413) when Sultan Sikander came into power in Kashmir, he on the instigation of one Mir Mohmad Hamdani who was an immigrant started reign of terror on the Kashmiri Pandits, in way of conversion to Islam, thousands of sacred books of their were sunk in Dal lake and people were given three options, Conversion, Exile and death which in Kashmiri dialect is still remembered as "*Rilev, Chilev Ya Gelev.*" As a result of these atrocities, all the three options remained in vogue during the tenure of Sultans in Kashmir. The result of these atrocities also became the cause of Sub-Division of the community, which are detailed hereunder:- .

1. Banamasi and Malmasi

As soon as the normalcy was restored and the self exiled Pandits returned to valley during the period of King Zain-ul-Ab-din (1420-1470), Pandits were divided into two groups. viz. Banamasi and Malmasi. Socially this division was inconsequential still it was adopted to indicate the immigrants and those who had not left the valley during the turmoil. *Malmasi* followed the lunar and *Banamasi* the Solar Calendar and it is still prevailing.

2. Karkun

This is the main group of Kashmiri Pandits, which came to be known as *Karkun* during the rule of king Zain-ul-ab-din (1420-1470) and during this period Pandits heaved a sigh of relief. They were freed from the Shackles of heavy taxes and all other disabilities like mass exodus, forcible conversion, death penalties, religious bindings, forbidding of Tilak on their foreheads etc. etc. They started to reorganise and rehabilitate themselves in the valley. During this time Persian had become the official language and for the sustenance of their livelihood it was essential for Pandits to share the office of the king with others. It became obligatory for Pandits to study the Persian (the official language). In a short span of few years most of the Pandits acquired the mastery over the Persian language and managed to share the official status. But Sanskrit learning and the religious ceremonies were not to be forgotten, as this was the only distinction to keep them alive as a separate group. So the community was divided in two groups i.e. *Karkuns* and *Bhasha Bhatta*. The former section of *Karkuns* was now those who have acquired the knowledge of court language and handled the job of the Government.

3. Bhasha Bhatta/Gor

When during the rule of king Zain-ul-ab-din the community was divided into two groups the people who took the charge of religious affairs and of studying the Sanskrit Scriptures were designated as Bhasha Bhatta. It was, at that time, decided that this job would be done by the daughters son of a person and he should be made a Bhasha Bhatta to administer the religious needs of his maternal and grand fathers family. The arrangement was simple as it did not involve any loss to the status of the Bhasha Bhatta. The word Bhasha Bhatta at much later stage came to be known as Gor. (The word Gor is actually an abbreviated form of the word *Guru Ji*, Initially Gor was designated as Bhasha Bhatta who later came to be known as *Bramha Ji* on the pretext that he keeps all the knowledge about the Vedas and other religious scriptures. With the passage of time and keeping in view the performance and guidance in conducting the *Karma Kanda* and other religious rituals the *Brahma Ji* got a new name of *Guru Ji*

which later got the abbreviated form of Gor in the community dialect. Though all other forms of word Gor as referred above are still prevalent but are occasionally used and the word Gor is vogue word presently in the community) But later on it effected in the way of two distinct classes with a distinctive culture and mode of life and habits, with the result that these two classes seldom inter marry. Due to the passage of time and change of life style increasing number of this group of the community opted for Government and other secular jobs. This trend has decreased the number of professional Gors considerably and time is not far away when Pandits will have either to learn the religious scriptures themselves or will have either to fare good-bye to all the *KARAM KANDA* process for ever.

4. Buhur

Their origin is not clear, there are different versions about their origin. About the Origin two main evidences seem to be factual and acceptable.

A) Some say that this class of community used to go to plains during the Hindu rule for trade and naturally they were used to inter dine with non-Kashmiri Hindus during the trading period. This inter dining with non-Kashmiri Hindus was resented by the then orthodox Pandits and they accordingly made a complaint about this before the then king. The king promulgated them as a separate community by the name of *BAKSHAR* which with the passage of time took the form of *Buhur*.

B) Another main evidence envisages that during the Mohammedan rule in Valley some Pandits were given option to either opt for death or to take food prepared by a Musalman (Muhamdan). Some of them opted for the option of taking food prepared by the Musalman, but in their anguish to reduce the pollution to the minimum made the Musalman cook to boil rice in a new earthen ware which is commonly known in Kashmiri Language as *LEJH* and when the rice was ready they used to take this *Lejh* with their own hands and reluctantly ate it. From here these Pandits were named as *LEJH BHATTAS*. These *Lejh Bhattas* afterwards performed the *prayaschita* for the forcible pollution but the *Biradari* members were punctilious as ever, ostracised them. These *Lejh Bhattas* later on gradually assimilated with Pandit Culture. Interdining became common feature but inter marriages were restricted. Their traditional occupation is trade and shopkeeping, especially they deal in the trade of herbal products.

5. Purbi

Another minority group among Brahmins of Kashmir is known as *Purbi*. They are the descendants of those immigrant Brahmins who came from Chamba Valley (Himachal Pradesh) several hundered years ago and settled themselves in Kashmir Valley. They are the off springs of Brahmin and Khatri Couples and came into existence by way of *Anuloma* and *Pratiloma* form of marriages. They also prefix the name of Pandit to their names as other *Bhattas* of Kashmir do.

Anuloma Marriage

A marriage between the Male of higher caste with females of Lower caste. These marriages were not un-common in the society upto 8th century and were regarded as legal.

Pratiloma Marriage

A marriage between the lower caste male with upper caste females is known as *Pratiloma* marriage. These marriages were being vehemently opposed but even stiff opposition could not stop such practices. The off spring of these marriages are used to be called as *Chandals*.

During the Sikh rule (1819-1846) some more division occurred among the pandits on the professional basis and had separate identities.

1. Pandits

During the Sikh Rule some *Karkuns* rededicated themselves to the study of Sanskrit and religion without taking up the priestly duties. They were named as Pandits.

2. Jyotshi

Pandits who had taken mastery in astrology and used to draw up calendars and Almanacs got the identity of *Jyotshi*.

3. Gurrins

Those who performed the job of presiding priests of Shiva Worship came to be known as *Gurrins*.

4. Panyechh

Those who adopted the profession of accepting Alms and offerings at the funeral ceremonies of *Karkum* group of the community were named as *Panyechh*. This group of the community was confined only in the City of Srinagar. They were not considered socially at par with the *Karkums* and as well as with *Gors*.

Panda/Purohit

In addition of the above referred groups of the community, a group of community members comprising of now about 450 families are also existing in the valley, who belong to Martand Village. Though they are commonly known as *Panda's* of Mattan, but actually they too are divided into two sub-groups viz. *PANDAS* and *PUROHITS*.

The man who Guides for *Tirtha* is known as *Panda* and one who administers the functions of religious rituals at a *Tirtha* is known as *Purohit*.

The Martand village popularly known as Mattan is situated about 61 Kms from Srinagar the Summer Capital of Jammu and Kashmir State on Anantnag-Phalgam road. It occupies a special place in Hindu mythology. It is said that Lord Shiva blesses the dead with peace and salvation, if *Shrada*, *Tarpan* etc. is performed under certain stellar position or otherwise by their descendants in *Adhik Massa*, or on *Vijay Saphami*, Solar or lunar eclipse day, any *Amavasi* or on Sunday.

The origin of this group of community is not found in any documentary form however some local evidences reveal as under:

That there in Village Mat tan initially nine Hindu shepherd families used to reside and they managed their livelihood by grazing of their sheep and goats.

In 1887 when Swami Vivekananda a saint Philosopher visited Shri Amar Nath cave, the inhabitants of this village came into prominence and accordingly some Brahmins from Khrew (a village at a distance of 20 Kms. from Srinagar, where the holy seat of *Mata Jawala Jee* is enshrined) and Sopore (a township 30 Kms. far away from Srinagar) came to Mattan and settled themselves permanently, thus raising the number of families from 9 to 28. The present population of near about 450 families are the descendants of these 28 families.

Time passed on, when a business man of Jaipur (Rajasthan), namely Sh. Goenka, founder father of Geeta Press, Gorakhpur came to the village Mattan in search of the route to Shree Amar Nath cave along with a saint of Gorakhpur. On reaching Mattan village he enquired all about the holy cave and one Mohammedan commonly known as Musalman in local dialect of Malik family from Batakote (Village adjacent to Phalgam) who was also a shepherd offered his services for guiding and acquainting of the route to the holy cave to Sh. Goenka. At this stage Sh. Goenka felt the need of a Brahmin who would perform the *Pooja* at the holy cave, so one of the Brahmins of Mattan village out of these 28 families accompanied him. Thus a group of 4 people viz. Sh. Goenka, Saint accompanying from Gorakhpur, a member of Malik family and a Brahmin from Mattan left for the holy cave. After concluding the *Pooja Archana*, Sh. Goenka offered Alms at the holy cave which were collected by these three people who were accompanying him and distributed among themselves in three equal shares.

When after performing the Yatra, Sh. Goenka reached back to Gorakhpur, he publicised the importance of the holy cave and of *Mattan Tirtha* through the publications of Geeta Press. People through out the country started to visit the Holy cave and *Mattan Tirtha*. So a procedure of an annual yatra began. Accordingly the precedence of collecting the Alms and Offering offered by the *Yatris* at the end of the *Yatra* were collected and its distribution among the families whose members have accompanied Sh. Goenka remained in vogue. Now, the state Government has constituted a trust in the year 2001. Hence this precedence of distribution of Alms offered at Holy cave among these families has stopped.

From this very time a precedence of annual *Yatra* to the Holy cave also came in prominence. Though the *Yatra* can be performed for the whole year, but weather conditions on the approach road of the Holy cave has restricted the same only for a month from *Ashada Shuku/Pakh Poornima* to *Sharawan Shuku/Pakh Poornima*. Being one of the Guides of Shree Goenka, the Brahmin and his descendent became to be known as *Pandas*.

The other Brahmins of this Village *Mattan*, used to perform the duties of *Pooja* at the spring of *Mattan* which has a boon from Lord Shiva that a Hindu performing *Sharda* of his ancestors at the holy spring will get salvation, became to be known as *PUROHITS*. Generally all the Brahmins residing at *Mattan* are called *Pandas* of *Mattan* in the Valley, but actually their classification is as under :

They are called *Purohits* from Kashmir Valley to Delhi area including Punjab and Himachal Pradesh and for the rest of India as *Pandas*.

This group of community being confined to *Mattan* village and other social bindings to them, they have restricted the marriages of their children in the past within the community with a strict vigil on *GOTRA*. However, due to the change of time and life style this binding is now being over looked and inter marriages among *Purohits* and *Pandas* began to take place.

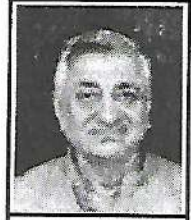
As already stated above the precedence of annual *Yatra* of Shri Amar Nath and the boon of Lord Shiva came in prominence, lakhs of people started to come to *Mattan* Village especially during the *Amar Nath Yatra* and in *Adhik Massa* or on solar/lunar eclipse days to perform the religious rituals. The descendants of original 28 families divided the areas of the country and of foreign places among themselves for the said job. Accordingly they started to maintain a register popularly known as *Bahi* of *Panda* of their *Yezman's* (family members of whom the religious rituals have been performed at the spring of *Mat tan* are called *Yezman*) and incorporated the details of their descendants in it, which later on gave birth to the tradition in this group of community of visiting the *Yezman's* home in winter season for enquiring their welfare and prosperity. The *Yezman's* used to give the full honour to the visiting *Prohit/Panda* and offer them the desired *Dekhsna* in Cash and kind. This became the source of livelihood for this group of community in the past. The tradition is still prevalent but not to that extent.

Irony is this that these *Bahi's* contain a meager number of entries of Kashmiri Pandits residing in the Kashmir Valley instead in these *Bahi's* the names of Kashmiri Pandits who have migrated since centuries are incorporated alongwith the names of Hindus of different states, NRI's and foreigners who have visited the *Mattan* (the holy *thirtha*) either for performing the religious rituals or research work or otherwise. * (source:- Pt. Som Nath Mussa)

Though the Pandits of Kashmir got divided in different identities as reffered in above mostly due to the atrocities of Islamic fundamentalists, who ruled Kashmir during the medieval period of Kashmir History, but it did not effected their individual *Gotra*. (The name of the Rishi or Inspired saint who is the founder father of a particular family is called as *Gotra*. There are 199 *Gotras* of Kashmiri Pandits). However, their Surnames changed according to the prevalent situations from time to time and place to place during the period of turmoils.

ACHARYA ABHINAVAGUPTA—SHANKARA OF KASHMIR

Abhinavagupta was a distinguished *Shaiva* saint philosopher, a great intellectual scholar, writer and a teacher. He was one of the most outstanding *Acharyas* of the *Monistic Shaivism* and was one of the best authorities on Kashmir *Shaivism* and various branches of Sanskrit literature.



Chaman Lal Gadoo

Abhinava Gupta mentions that his earliest ancestor, Atrigupta, a learned Brahmin, lived in Autarvedi (modern U.P) and migrated to Kashmir at the Instance of King Lalitaditya Mukhtapida (725-761 AD). The king ordered a house to be built on the bank of Vitasta (Jhelum), opposite the temple of *Sitamsuimalin* (Shiva having the moon as his crest) for Atrigupta to settle there permanently and a big *Jagir* was granted to him for maintenance. Many generations after him, one of his descendants, Varahagupta, and his son, Narasimhagupta, alias Cukhulaka, were great scholars of *Shaiva* philosophy. Cukhulaka, means devotee of *Shaiva*. He was also a great *Shaiva* teacher. His wife, Vimalakala, was a pious and religious lady. Abhinavagupta was born to this couple. His exact date of birth is not known but we learn from references about him in his works *Tantraloka* and *Paratrinshika Vivarana* that he was born between 950 and 960 AD. Surprisingly, Pandit Kalhan is silent about Abhinavagupta in his immortal classic *Rajatarangini*.

Dr. K.C. Pandey states that being born of such spiritually high personages, Abhinavagupta was peculiarly Qualified to compose a work containing a summary of all the *Agama* works on *Trika-Shastra*. He was a born *Yogin*, a devotee of Lord Shiva and led a celibate life. Among his great relatives Abhinavagupta makes a special mention of his father's maternal grandfather, Yasoraja, a man of great learning. One significant statement that he makes is that Yasoraja wrote a commentary on *Paratrinshika* for the benefit of his younger brother Monorathgupta, a Brahmin named Kama, son of Vallabha, a Minister of King Yashaskara of Kashmir, and one Ramadeva, who was proficient in grammar, *Tarka* and *Mimansa*.

The great Acharya sat at the feet of many teachers for the traditional and authoritative knowledge Such was his humility and devotion that these teachers imparted to him all the learning they possessed. Madhuraja, a devotee of Abhinavagupta, writes that, "Lord Shree-Kantha-Nath Shiva Himself appeared in Kashmir in the form of Abhinavagupta to enlighten the people". Madhurala also asserts that Abhinavagupta was, in fact, the incarnation of Bhairava-Nath Shiva. The celebrated author of *Kavya Prakash*, Rajanaka Mammatta calls him the Shankaracharya of Kashmir. His command over rhetoric's was so enthralling that Mammatta the reputed author of '*Kavya Prakash*' out of veneration for his erudition in the subject refers to him as "Abhinavagupta Pada". *Pada* is added to the names to show great respect. Vamana the propounder of *Riti* school in Indian Rhetoric's and commentator of '*Kavya Prakasha*' known as "*Bala Bodhini*" has alluded to Abhinavagupta as an intellectual giant and like a serpent (*Sesa*) to his young school-fellows." So Abhinavagupta would mean a new incarnation of *Sesa*'. Yograja says that Abhinavagupta had attained the stage of oneness with *Mahesvara* i.e. the stage of *Bhairva*, which is the same as '*Jivanmukta*' in Vedic lore. Abhinavagupta has been extolled as "*Mahamahesvara*". By the subsequent Kashmiri authors, his disciples and admirers, which precisely means the "great devotee of Siva", or the "Supreme-Self" in Shaivistic parlance. Kashmiri tradition also is unequivocal in testifying to his versatility. Kashmiri Pandits believe that Abhinavagupta was Bhairva incarnate.

Swami Lakshman Joo explains that Kashmir *Shaivism*, is also called *Trika* philosophy *Trika* means threefold science of man and his world. This *Trika* contains the science of individual, the energy and the

universal. The purpose of Trika is to show how an individual rises to the state of universal through energy. The *Trika* philosophy is classified by Abhinavagupta in four systems, which are *Krama* system, *Spanda* system, *Kula* system and *Pratyabijnya* system.

Abhinavagupta says that *Krama* deals with space and time. He explains that actually there is no space. When one deals with forms, the space appears. When one is established in formless state of being, for him there is no space. In the same way when there is something to be done then only the existence of time shines and when you have nothing to do, then time has no existence. Explaining the *Spanda* system, Abhinavagupta says that it is that movement which actually is no movement *Spanda* makes us realize that whatever is in movement actually is established in unmoved point. So although everything seems moving actually it is not moving at all. As for the *Kula* system, he says that *Kula* means the Science of Totality. In each and every part of the universe totality shines—throughout. Take a small part of any object. In that part you will see the universal energy existing.

The *Pratyabijnya* system deals with the school of recognition. Abhinavagupta, while explaining this school of recognition, says; at the time of God-realization nothing new is realized; on the contrary, the *Yogi* feels that this state of God-consciousness which he was experiencing was already known to him. In this school of recognition, Abhinavagupta says, the state of God-consciousness is already there. He comes to the conclusion that in this universe you have to see and realize the Kingdom of God-consciousness only everywhere and nothing else.

Kashmir *Shaivism* was developed in the light of *Monism* by great thinkers such as Somananda, Kallata, Utpala, Abhinavagupta and Khsemraja. Somananda, the author of *Sivadristi* who flourished towards the close of the 9th Century A.D., has been described as the founder of the *Pratyabijnya* system; Utpaladeva, the author of *Isvara Pratyabijnya* Sutras or *Karikas*, who lived about 900-950 A.D., is regarded as the organizer of this system; and Abhinavagupta, the author of the two commentaries, *Laghvi-Vimarsini* and *Brahati-Vimarsini* and also *Tantraloka*, is known as the expounder and commentator of Kashmir *Shaivism*. His main contribution has been to the *Shaiva Monism* of Kashmir (*Sivadva-darsana*) of which he was declared to be an *Acharya*. In the interpretation of *Rasasutra*, Abhinavagupta followed the theory of *Dhanni* or suggestions propounded by Anandavardhana but also accepted the concept of *Sadharanikarana* or universalization from *Bhattanayaka*. Prof. P.V. Kane maintains; "his two works, i.e. *Lochan* and *Abhinav Bharati* are monuments of learning, critical insight, literary grace and style." The later teachers who flourished between 1200 and 1800 A.D included Kshemaraja, Yogaraja, Jayaratha, Sivopadyaya and Bhaskaracharya.

Abhinavagupta attained spiritual greatness before he started writing his works like *Tantraloka*. It is considered one of most important works on spirituality, philosophy and rituals of Kashmir *Shaivism*. According to him the pleasure one derives out of a real work of art is no less than divine pleasure. As one has to constantly struggle and detach oneself to reach the Almighty, similarly a true connoisseur of arts has to learn to detach the work from its surroundings and happenings and view it independently e.g. the feeling that might bring pain in real life is capable of causing pleasure in an art form.

Many works have been attributed to Abhinavagupta though only a few are extant. Some of the works of his authorship are: (1) *Bhairava Stotra*; (2) *Malinivijaya Vartika* (3) *Bharata Natva Shastra-Tika*; (4) *Dwanrnalokalochana*; (5) *Natyalochana*; (6) *Purva-Panchika*; (7) *Gitartha Sangraha*; (8) *Bodha Pancha Dashika*; (9) *Paramartha Charcha*; (10) *Dehastha Devatachakra Stotra*; (11) *Paratrimshike Vivarana*; (12) *Paratrimshika Lagu Vitti*; (13) *Krama Stotra*; (14) *Ishwara Pratyabijnya-Vimarshini*; (15) *Ishwar Pratyabijnya Vivriti Vimarshini*; (16) *Paramartha Sara*; (17) *Tantraloka*; (18) *Tantra Sara*, (19) *Tantra*

Vatadhanika (20) Devi Stotra Vivarna etc. Abhinavagupta wrote a commentary on Bhagwat Gita, as well. Besides these, he wrote many other works, in all forty works are written by him. There is traditional belief, among Kashmiri Pandits, that Abhinavagupta had written a commentary on Yoga Vasistha. However, at present Isvara Prathyabhijna Vimarsini is taken his last work.

The *Shakht* and *Shiva Darshan* are rooted in the *Vedic* tradition. The recognition of the basic unity of universal existence is fundamentally *Vedic*. Abhinavagupta, the greatest of the exponents of *Shaiva Darshan*, whose, "philosophical and spiritual attainments were so high, that he was regarded *Acharya* of all *Shaiva* schools, such as Siddhanta, Vama, Yamala, Bhairva, Kula, Trika and Ekavira, "recognized the basic unity underlying the Hindu religious philosophy, of which *Shaiva Darshan* formed an integral part.

Abhinavagupta, (about 1020 AD) left his mortal frames along with hundreds of his disciples (1200) "when he entered the sacred cave at Bheerwah and disappeared. While entering the cave, he recited verses from the *Bhairva Stotra*". The *Bhairva Stotra* of Abhinavaguta, reveals the Advaitic truth, which forms the foundation of the *Shiva Darshan*. The English translation of the verses is given below;

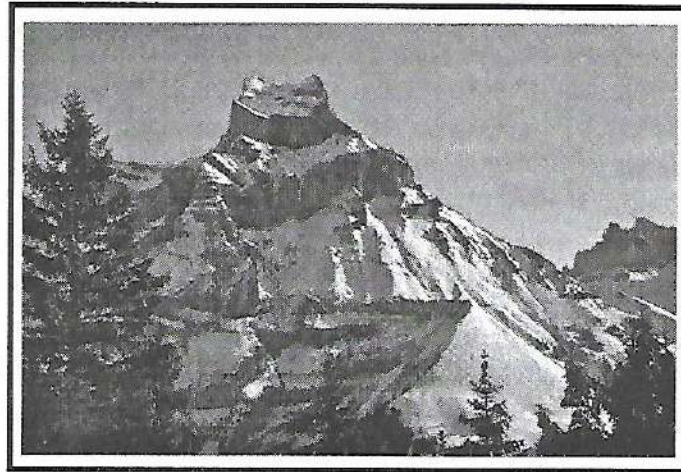
1. "Having become one with Thee, I adore you in the heart of my heart. You are the first cause, of projection, sustenance and dissolution of the Universe and the protector of the destitute; everything sentient and un-sentient stands pervaded by you; you are one with the self, one and only one without beginning and end;
2. By virtue of the power of your grace, I experience whole of this universe as one with Thee, and since you are always everyday of mine, whole of the (Universe) is nothing but myself;
3. Despite the fact that the forces of the agents of 'Karma' which are extremely terrifying, delusory and very difficult to resist are at work, there is no question of getting over-awed by them in the world, for mine own self, Thine own self and the world have gained concurrence.
4. O, Ye, God of death! Don't cast your terrifying glance on me. By serving and remembering Lord Shiva, I have verily become the embodiment of the powers of the *Bhairava*.
5. All pervading darkness of ignorance is cut as under by the rays of your knowledge which is well-developed and verily one with you. O Ye! the destroyer of death and the God of death, I bow to Thee, I am not at all frightened by the malevolent spirits of *Karma*.
6. The rays of the truth and awareness have risen and pervaded all the categories and elements of this Universe. I have gained repose of senses by depending on the (divine) nectar of Thine transcendentality.
7. O Lord! When my mind falls a victim to such affliction as cause awful pain to my body, I being one with you, a shower of transcendental nectar in the form of hymns comes into being (which destroys the pangs of pain).
8. O Shankara ! It is true by observing fasts, giving charity and practicing austerity, afflictions are destroyed. But by concentrating on the supreme nectar of your philosophy, a soothing stream flows in my mind.
9. After having attained your absolute glorified beauty—a stage attained with great difficulty- my awareness joyfully dances, sings and feels blissful.

The *Bhairav Stotra*, unfolds the secret of *Atam-Janana*, the conscious realization of the communion between the man and *Paramatma*. Abhinavaguta, gave expression to the *Vedic* truth, Lord Krishna, revealed to Arjuna in the Mahabhartar war. *Svetasvatara Upnishad* says; " He Who at the beginning of

creation projected Brahma (the Creator, the primal Universal Consciousness), and Who delivered unto Him the *Vedas*, seeking liberation, I go for refuge into that Effulgent One, whose light turns the Understanding towards the (infinite) *Atman*."

According to G. T. Deshpande, the absolute Monistic thought of India flowed through two currents, namely the *Advaita Vedanta* of Shankara and *Shaiva Darsana* of Abhinavagupta. One started from *Nigma (Veda)* and the other from *Agama*. But ultimately they met in the same point, in the form of realization of the Absolute as one. Abhinavagupta's place among the expounders of Monistic Shaivism is the same as that of Sri Shankaracharya in expounding the *Advaita Vedanta*. For *Shaiva* in Kashmir, he is the final authority in the matter of *Shaiva* thought and ritual and is rightly known as Shankara of Kashmir!

Prof. K.N. Dhar concludes;" this Kashmiri philosopher weaning philosophy away from the mire of impracticability lives up to his name Abhinava. New from all angles, and his thought-provoking treatises breathe an air of ravishing freshness, even after a lapse of more than ten centuries."



THE ARCHITECT OF INDIA'S FOREIGN POLICY

PANDIT TRILOKI NATH KAUL

Dr. B.N.Sharga



Pt. Triloki Nath Kaul

With the disintegration of the erstwhile Soviet Union the world has now become unipolar with America as the lone super power dictating its terms to the other countries like a super cop. But the situation was not the same say about 50 years back. The super powers by that time had not acquired the over all capacity which they developed later on due to advancement in nuclear technology in making weapons of mass destruction. France was still toying with its *Force defroppe*. Britain was looking more with the American line than formulating a policy of its own and there was practically no threat to India of a nuclear war fare as we perceive it today in connection with our hostile neighbour.

However, when China exploded its first atom bomb at Lop Nor in October 1964 just after its massive invasion over India in 1962 the whole scenario got through a dramatic change. Though India signed the partial Test Ban Treaty in 1963 in Moscow. But France and China did not sign this treaty and continued their nuclear tests which naturally forced India to reshape its foreign policy. The main person to chalkout India's foreign policy on

such crucial matters under critical conditions was Pandit Triloki Nath Kaul who was popularly known as Tikki Bhai all over the world. He was an erodite scholar, thinker and orator who shaped India's foreign policy right from its independence till his retirement from active government service.

T.N. Kaul's ancestors were the residents of Srinagar, Kashmir where they had three houses in Habba Kadal area. His father Pt. Tota Kaul Jalali was a Gazatted Officer in the Jarorou and Kashmir state during the rule of Maharaja Pratap Singh (1885-1925). The name of his mother was Gunvati who was the daughter of Pt. Lassa Dhar of Srinagar, Kashmir Pt. Tota Kaul Jalali had in all four sons Radhey Nath, Triloki Nath, Prem Nath and Hriday Nath besides three daughters Kamala, Indira and Kanta.

Pt. Tota Kaul Jalali's eldest son pt. Radbey Nath Kaul was married with Subhadra Zutshi. His third son pt. prero Nath Kaul was married with Gaurishuri Raina. His youngest son Hriday Nath Kaul joined the Indian army and became a Lt. General and was married with Manju Mehta.

Among the daughters of Pt. Tota Kaul Jalali, Kamala was married with Pt. Satlal Kaul Kilam who was India's ambassador, Indira was married with Pt. Som Nath Dhar and Kanta was married with Pt. Anupam Dhar.

Pt. Tota Kaul Jalali's second son Triloki Nath Kaul was born on 8th February, 1913 in Baramulla, Kashmir where his father was posted at that time. T.N. Kaul had his early education in Baramulla and later on he joined the State High School, Srinagar around 1925. He topped in the matriculation examination of the Jammu and Kashmir state in 1928 by scoring the highest percentage of marks in all the subjects. He then took the admission in Sri Pratap college Srinagar from where he again topped in the intermediate examination of the state in 1930. He then joined the Prince of Wales College Jammu for higher studies from where he did B.A. (Hons) in 1932.

T.N. Kaul left the Kashmir Valley in 1932 to pursue his studies and joined the Allahabad University in July, 1932 to study law and did his LL.B. from this university in 1934. After becoming a law graduate he went to London for advanced studies in law. He took admission in King's College and did his LL.M.

from the University of London in 1936. In the same year he also appeared in the I.C.S. examination and was duly selected for the Civil Service.

T.N. Kaul came back to India from London in 1936 and was appointed by the British as a joint Magistrate in the Sitapur district of the United provinces (Uttar Pradesh). He served in U. P. in different capacities like rural development officer and District Magistrate in different districts for about 11 years. He was also posted in Lucknow for sometime and stayed in the house of Pt. Kailash Narain Bakshi in Katra Bizen Beg when he was undertaking some Unani treatment from a reputed Hakim of a nearby locality Jhawai Tola.

In 1946 T. N. Kaul became the Secretary General of the Indian Council of Agricultural Research. He remained on that post till the country became free in 1947. T.N. Kaul had some very embarrassing moments as well during his service period in the British rule when his three sisters and a brother were arrested by the British for taking part in the civil disobedience movement launched by Mahatma Gandhi. At one point of time he even thought of quitting the government service to become a free man to act according to his own, sweet will and conscience than being a rubber stamp of the British imperialism. To uphold the rule of law he once convicted a local prince for trial by a superior court for the abuse of power just to deliver justice to the common people.

When India became free in 1947 after a long spell of British rule and Pt. Jawahar Lal Nehru became its Prime Minister he selected T.N. Kaul for India's Foreign Service. Pt. Nehru sent T.N. Kaul to Moscow as First Secretary to open up Indian Embassy there and to assist Mrs. Vijaylakshmi Pandit who was appointed as India's first ambassador to the Soviet Union. The job of developing friendly relations with the Soviet Union with a man like Stalin at its helm of affairs was naturally not an easy task for T.N. Kaul as Stalin used to consider India as a lackey of Britain and the West. Though T.N. Kaul was not able to break much ice but by reading Russian language and Russian history and literature he succeeded to a great extent in laying the solid foundations for a friendly relations between the two countries in future. He remained in the Soviet Union for about two years doing this ground work.

When Mrs. Vijaylakshmi Pandit was appointed as India's ambassador to America in 1949. T.N. Kaul was again sent to Washington as First Secretary to assist her in her work. He did his job in a remarkable manner in projecting the foreign policy of a budding nation in the formative years of its growth and development as an independent country. In 1950 T.N. Kaul was sent to China as Minister Councillor of the Indian Embassy in Peking (Bijing) to improve friendly relations with that country. In his attitude to China he was a faithful disciple of Pt. Nehru and mainly projected Nehru's ideology and thinking in foreign relations. On the insistence of Pt. Nehru he brokered the famous *Panchsheel* Agreement with China, in 1954, which was hailed as a major breakthrough in building up a good neighbourly relations and solidarity between the two giant countries of Asia at that time.

The euphoria which this agreement generated later on vapourised into the thin air when China invaded India in 1962 and captured its vast territories in north east which gave Pt. Nehru the greatest shock of his life and under public pressure he had to dismiss his then defence minister Krishna Menon for this debacle. It was a great disillusionment to both T.N. Kaul and his mentor Pt. Nehru who never conceived such a situation even in their wildest dreams to happen ever.

After negotiating the *Panchsheel* Agreement with China in 1954 T.N. Kaul was made a joint secretary in the Ministry of External Affairs. In 1956 he was made the Chairman of the International Commission for Supervision and Control in Vietnam. This commission was setup especially to supervise the working of the Geneva Accord. He carried out this work with great ability and dexterity. He remained in Vietnam for two years during which time he also studied the history and culture of that country just to know its people in a better way and their mode of working.

In 1958 he was sent to Tehran as India's ambassador. Being well versed in the Persian language he fully enjoyed his stint in Iran. He developed a good rapport with king Reza Shah Pahelvi and Queen Suraiyya. He had to cut a very sorry figure, once when his conversation with the visiting Lord Mountbatten was some how got leaked in the press there in which he commented in a casual manner that Shah's days were numbered. It was naturally a very embarrassing leak for which Lord Mountbatten squarely blamed him but he was confident that either it was the handiwork of bugging or was deliberately done by a British official to lower his position in Shah's estimation with ulterior motives.

T.N. Kaul then moved to London in 1959 as the deputy High Commissioner of U.K. once again under Mrs. Vijaylakshmi Pandit. When she became seriously ill in 1961 and came back to India for treatment. T.N. Kaul was elevated and made the acting High Commissioner to fill her slot. In this capacity his main task was to defend India's annexation of the territories of Goa, Daman and Diu from the occupation of Portugal. He did not have to labour much on this score as his conscience was quite clear that the act was perfectly justified. Because in a democratic setup colonisation has no place and the people should be given the right to choose their government themselves.

He then again went to Moscow in 1962 as India's ambassador to U.S.S.R. and remained there upto 1966. This was the most crucial period of India's history when it had to fight two major wars. One with China in 1962 and the other with Pakistan in 1965. This was the most tiring period for him in his long diplomatic career. Though initially his relations with Nikita Khrushchev were not that warm but he gradually by his sincere efforts succeeded in building up cordial relations with the establishment there and a little tilt in their perception towards India. He convinced the Soviet leadership about the growing identity of interests between our two countries and common threat perception from China for both of us due to latter's aggressive designs. T.N. Kaul was present in the Tashkent conference of 1966 in which an agreement was signed by the then President of Pakistan Gen. Ayub Khan and the then Prime Minister of India Mr. Lal Bahadur Shastri for peace and mutual cooperation between the two countries leading to the death of Lal Bahadur Shastri under most mysterious circumstance in Tashkent.

When Mrs. Indira Gandhi became the Prime Minister of the country in 1966 after the untimely death of Lal Bahadur Shastri, she appointed T.N. Kaul as the foreign secretary. He worked in close liaison with Mrs. Gandhi as head of the External Affairs Ministry for five years during the most crucial period of Indian history when a new nation known as Bangladesh came into existence on the world map due to his diplomatic efforts apart from a grand victory of Indian armed forces over Pakistan in 1971 which compensated for American hostility towards India without compromising with our basic policy of non-alignment the foundation of which was laid by Pt. Jawahar Lal Nehru, Jamal Abdul Nasser of Egypt and Marshall Tito of erstwhile Yugoslavia.

T.N. Kaul played a key role in the signing of Indo-Soviet Friendship Treaty in 1971 and Shimla agreement in 1972 after the Indo-Pak war of 1971. He represented India as Foreign Secretary at commonwealth, nonaligned summits and at bilateral meetings in different countries from time to time.

In 1973 T.N. Kaul was again appointed as the ambassador of America with a concurrent charge as the High Commissioner of Bahamas, after his retirement from active government service. It was a testing time for his diplomacy in Washington. He succeeded in building up most cordial relations with shrewd Henry Kissinger who was the Secretary of States of America at that time based on mutual respect and understanding for each other. His straight forwardness was liked by everyone. Once a reporter asked him in good humour as to what he thought about the outbreak of streaking. His polite reply to him was "Come to India. We have been doing it for the last 3000 years". To strengthen the Indo-US relations he constituted the Indo-US Joint Commission in 1974 for sorting out various issues between the two countries bilaterally through mutual consultations with each other.

When Mrs. Indira Gandhi imposed the state of emergency in the country in 1975 to firmly deal with the movement of Jaya Prakash Narayan by assuming dictatorial powers in a democratic setup T.N. Kaul initially defended her action in America. But later on he became completely disenchanted with the happenings in the country in the name of emergency when her younger son Sanjay Gandhi started acting as an extra constitutional authority by wielding unfettered powers. He then requested Mrs. Gandhi to recall him from America, just to relieve him from further embarrassment there. Soon after his return to India Mrs. Gandhi declared the elections and her Congress party suffered a most humiliating defeat.

In 1976 T.N. Kaul was made the President of the Indian Council for Cultural Relations with the rank of a Minister. He remained on this post for about one year upto 1977. He was then elected to the UNESCO Executive Board in 1980. He worked in this capacity upto 1985.

When Rajiv Gandhi became the Prime Minister of the country in 1984 he again appointed T.N. Kaul as ambassador of India to the U.S.S.R. with a full cabinet minister's rank in 1986. He worked in Moscow for another three years upto 1989. But this stint was not very rewarding for him as Mikhail Gorbachev was more interested in improving his relations with America than India and had his own fancies and whims which ultimately led to the complete disintegration of the mighty Soviet Union into small independent nations due to his much publicized Perestroika and Glassnots.

T.N. Kaul also functioned for sometime as the honorary Professor in the University of Kashmir Srinagar. He was founder President of the World Affairs Foundation and Editor in Chief of World Affairs. He was President of the Himalayan Culture Centre for Central Asia. He was the President of the Indian Centre for Studies on Indo-China. He was President of the Society for Technology and National Development and Vice President of Centre for Rural Research and Industrial Development Chandigarh.

T.N. Kaul got married in Srinagar, Kashmir with Sati Raina in 1931 who was the daughter of Pt. Sarvanand Raina a reputed 'poet of Kashmir'. He had a son Pradeep and a daughter Preeti. His son Pradeep Kaul now lives on 7, Poorvi, Marg, Vasant Vihar, New Delhi -110057. His wife Mrs. Sati Kaul died in 1993.

T.N. Kaul was one of those distinguished public servants who witnessed the transfer of power. He was the most ablest and colourful administrator with complete command over Hindi, English, Urdu, Persian, Sanskrit, Kashmiri, Russian and Spanish language. He was a widely read and travelled person.

He was an inveterate pipe and cigar smoker. He also had a weakness for wine. He used to do regular Yoga exercises to keep him physically fit. Taking long walks was his regular routine. He was a humorous and cheerful person with a rare gift of making people feel quite at home in his house. He was really a loveable man with great dynamism.

T.N. Kaul has written a number of books and articles on topics of national and international importance. The important books authored by him are "Diplomacy in Peace and War" (1979); "India, China and Indo China" (1980); "Indo-US Relations" (1981); "Reminiscences"; "Life in an Himalayan Hamlet", "Ambassadors Need Not Lie" (1989); "Stalin to Gorbachev and Beyond" (1990); "Future of Commonwealth's Independent States" (1991); Diplomat's Diary (1999-2000) and India and the New World Order (1999-2000).

T.N. Kaul in the fag end of his life selected a secluded spot in a beautiful place in Nori-Kotla village of Himachal Pradesh for his living far away from the city's hub-bub. He built a cottage for him at this spot which he named as "Tapovan" He established Y.S. Parmar Horticulture University first of its kind in the whole Asia in Himachal Pradesh. He planted a beautiful orchard around his "Hermitage" with great love and care. For the education of the village children he opened a primary school in a tin-shed. He

trained the village women in the art of making pickles, jams and juices of various fruits. He opened a centre for providing employment to the village women where they could learn tailoring and sewing.

For marketing all these village products he used to carry them in his van to Delhi to distribute them among his friends there. On one of such trips the famous lady writer and journalist Anees lung accompanied him. He kept himself fully occupied till the last moments of his life. He was a happier man in the world around his cottage.

T.N. Kaul left for his heavenly abode after a brief illness on 16th January 2000 at the age of 87 years. His death was a great shock to the whole country. The President K.R. Narayanan who worked under him for some time in America while paying his personal tributes described him as a distinguished diplomat whose contributions to Indian diplomacy and public life would ever be remembered. The Prime Minister Atal Behari Vajpayee in his message of condolence said that India had lost a veteran diplomat who very successfully served in both the super powers. The other outstanding leaders who condoled his death were Romesh Bhandari, Natwar Singh, Prof. K.P. Misra former Dean of School of International Studies, Inder Malhotra and Shyam Lal both Veteran journalists.

It is hoped that his friends and admirers will follow the legacy left by him. Such bright stars rarely shine on our political and diplomatic firmament who bring laurels for their motherland. The noted Hindi poet Chadrasen "Virat" has very nicely described the qualities of head and heart of such outstanding personalities in the following words.

"Teri maujudigi ab har jagah maloom hoti hai
Mujhe har sham jewan ki subah maloom hoti hai
Teri dekhi hai jab se shakl maine dil ki ankhon se
Mujhe har shakl teri tareh maloom hoti hai."



VASANT - PANCHAMI



As Deewali – the festival of light is to Lakshmi Goddess of Wealth and Navratri to Durga, the Goddess of strength, might and power, similarly, VASANT-PANCHAMI is to Saraswati, the Goddess of knowledge and learning. She represents the free flow of wisdom and consciousness. She is mother of VEDAS and chants to her, called the SARASWATI VANDANA.



Mohini Trisal

Saraswati or Savitri is the *Shakti* (Energy) behind Brahma and is described as His Consort. Literally Saraswati means the flowing one". In *Rigveda* she represents River Saraswat and the deity presiding over it. Thus SHE receives a number of hymns as a deity who bestows bounty fertility and riches. Her waters enrich the land, so that it can produce more and more. She also represents purity as Her running waters purify the land.

In the Brahmins she is identified as *Vagdevi* (or *Vagishri*) the Goddess of speech, learning, culture and wisdom. Thus in this way the *Vedic* deity (*Vak*) has been merged with Saraswati in the latter period and it is in this aspect she is worshiped now.

Speech (*Vak*) holds a very important position in Hindu religion, as it is held to be the first sign of manifestation through the sacred word "AUM" proceeding from *Shabda Brahman* (ultimately in the form of sound).

Saraswati is identified with thought and intellect as well. She is one who makes speech possible through the process of thought, intellect and memory. Thus she is called *Budhishaktirupini* (whose form is the power of knowledge), *Smritishakti* (the power of memory), *Pratibha* (who is intelligent), *Shabda* (giver of essence) and *Mahavidya* (knowledge of supreme).

She is depicted as a beautiful lady clad in spotless white apparel, seated on a Lotus (or a white Swan). She has four hands. She holds *Veena* by two hands. *Aksh mala* (Rosary) and a book (or a water pot) by other two hands.

White colour represents Her purity with which She associates Herself with Lord *Brahma* for creation of Universe. She is power and intelligence behind all creation.

Veena represents Her association with fine Arts. She is the guiding spirit in all forms of Art and a Book in one hand represents the sacred scripture.

The White Swan the Vehicle assigned Saraswati symbolizes *Sttawa Guna* (purity and discrimination).

A Peacock also sits by the side of Goddess Saraswati, as the Peacock changes with weather and represents unpredictable behavior, so Goddess does not use it as Her Vehicle in preference to Swan.

The educated, principled, spiritually elevated persons worship Goddess Saraswati and they are of firm opinion that a King has no comparison with that of learned / spiritually elevated person, as the King is only honoured within his kingdom but the learned one is to receive honour in any part of the world. So, she is invited to sit on the tip of the tongue so that the words that come out of the lips are sweet, sensible, right and meaningful. She is worshiped daily at home and temples before starting any recitation on speech by way of the *Mantra* as detailed below: -

ॐ सवखती महाभागे ।
विद्या कमल लोचनी ॥
विश्व रूपे विशालाङ्घ्रि ।
विद्याँ देहि सवखती ॥

Which reveals as under: -

[I pray to lusted eyed mother Saraswati, who manifests in all forms (rupas), who is source of knowledge (Vidya) and alphabets (akshara) may she guide me with true knowledge.]

VASANT-PANCHMI which falls on 5 day of the bright fortnight of the Lunar Month of *Magha* (Jan-Feb). This day is celebrated all over the world among Hindus with great enthusiasm. On this day almost every-one wears yellow clothes, which represents the ripening of the Spring Crops especially the oil seeds crops in the very near future. Even the food is colored yellow. Spiritually the yellow colour is sign of prosperity and love. On this day the people offer special worships to the Sun God and mother *Ganga*, mother Earth as they provide us with the means of acquiring food and all that we need to keep alive.

However, the most significant aspect of this day is that children are taught their first word to begin with, for it is considered as an auspicious day to begin with, as how to read and write. Educational Institutions organize special prayers for Saraswati Pooja on this day of *Vasant Panchmi*. The great Indian Guru Pandit Madan Mohan Malviya had laid the foundation stone of "KASHI HINDU VISHWA VIDALAYA" the world class Academic Institution now known as "Banaras Hindu University" on the Vasant Panchmi day.

In most of the parts of the Country on this day the people enjoy this day by wearing yellow clothes and taking part in Kite competitions and kite flying practice remains in vogue up to the festival of *Janam Ashtami*.

In some parts of the land the local idol-clay makers get themselves busy in making the desired idols of Saraswati two three months ahead of *Vasant Panchmi*. On the day of *Vasant Panchmi* believed to be the birthday of Goddess Saraswati, the students make special arrangements such as *Pooja-Archna, Prasad* etc. and offer prayers before the idol of Sarawati for their future. After Prayers the *Murti* is immersed in nearby holly-waters.

In Kashmir Valley the Saraswati is worshiped as Goddess of Learning two days earlier and the day is known as *Guru Trithya*. She receives special *Pooja* on the third day (Try), when the Kul Guru i.e. the family priest comes to the house of his *Yazman* (Householder) with a picture drawn on a paper with *Shlokas* (prayers) for Sarawati. This day in local dialect is known as (Gor Try) in Kashmir and children are to start with learning of alphabets on this day.



quantities are procured and processed but not cooked. *Wagur Bah* i.e. on 12th day a pot filled with water is installed at a place reserved for *Puja*.

Wagur: - "A pot filled with Water and decorated with flowers is called *Wagur*. It represents Lord Shiva's messenger, who went to Himalya King Himvat's house, with proposal for his daughter, Parvati's marriage with Lord Shiva".

The night falling between *Wagur Bah* and 13th day *Trayodashi (Haerath Truvah)* is the main time for Shiva worship. *Vatuk Puja* is a very elaborate worship where Lord Shiva, Parvati, Bhairwa and Shiva *Ganas* are worshipped in the manner as per chart enclosed.

Some people have the tradition of offering cooked meat and fish to Bhairwa. 14th day (*Chaterudeshi*) which celebrated as *Maha Shivratri* by Hindus all over India by keeping a strict *Upavas* (fast) and prayers, is a day of feasting for Kashmiri Pandits. They call it *Salam*.

SALAM: - On the day of *Shivratri* friends and relatives are invited for a lunch to share the delicious fish and meat. Son-in-Laws of the family are specially invited. People who render services to the community such as washerman, barbers, postman, electricity maintenance man and such other like persons come to offer greetings receive gifts of cash. The music lover bands come and dance (especially if there is a new born or a new bride in the house) and receive hefty presents of cash. Since most of those people are Muslims who greet with "SALAM", so the day has come to be known as SALAM.

Children and ladies are also given gift of cash on this day which is called *Heyrat Kharach*. Children get up early in the morning and go to elders and say Salam, Which is actually a call for payment of gift money.

"Family daughters, son in laws and their children are also paid this gift in terms of cash. It is sent to them later on alongwith Parshad of walnuts, newly wed brides and newly born children receive good amount of money".

A sect called *Gurtoos* are strictly vegetarian during *Shivaratri* celebrations. They do not join other groups for three days from 12th -14th day.

In the evening brief prayers are offered to *Vatak* Deity by the head of the family from the day of *Vatak Puja* to *Amavasi*. The water from pots is replaced with new water every day in the morning and prayers held. On the day of *Amavasi (Dunya Mawas)* the ladies of the house carry *Vatuk* vessels to the river bank in the morning and empty all water content there. On their return back home, they are promised due reward in the form of blessings by house holder.

All functions of this festival come to an end on 8th day of *Shukla Pakash* when all the flowers with which *Vatuk* was decorated alongwith the *Aries* (The grass ring on which *Vatuk* vessels were kept), fire carried to river bank in the evening for the immersion in the river. An earthen lamp with burning oil wick is placed on the floating grass *Ari*.

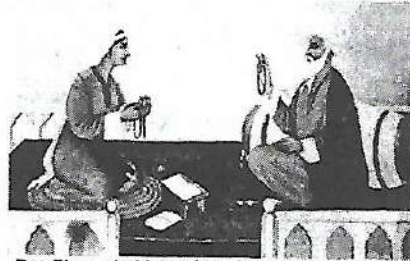
The floating of lamp is reminiscent of a similar scene at Haridwar during evening prayers.

It is a festival of great social importance to Kashmiri Pandits, when all family members of all ages assemble together to pray to God and receive blessings of elders. Children have special fun. They play game where in *Co'wries* are played in which children (boys & girls) and elders also join. While elders remain busy with worship, house ladies get an opportunity to show their art of cooking.

Daughters of all ages visit their parents. Prashad is shared with all neighbours and relations thus strengthening social bonds. Walnuts are distributed among Muslim friends as well, which strengthen community bonds, but now since Islamic fundamentalist have forced the K.P. Community to leave their homes and hearths, this community bond has been disassociated and also the traditions have

changed due to the influence of locality where the Kashmiri Pandit families are residing in exile due to the militancy since 90's.

Esoterically the night of *Chaturdash/Amavash* (darkest in *Phalgun Krishna Paksha Amavasa*) is ideal time for the union of *Jiva* (man) and *Parmatman* (Lord Shiva) the supreme sources of perennial joy and eternal beauty. It is a dawn of knowledge of the supreme self. At the mundane level this festival symbolizes the union of Goddess *PARVATI* or *DURGA*, the Divine, *Shakti* that stands with Shiva who is all pervading but static.



Rup-Bhawani with her Guru Shri Madhoo Joo Dhar



A Kashmiri Pandit woman in traditional dress



A Kashmiri Belle in traditional getup



A Kashmiri Pandit in official Attire



A Kashmiri Pandit in winter dress defending his grandson under Pheran against severe cold in winter season

IT
IS
A
S
T
I
S
H



KANGRI

A.K. TRISAL
Shiva Nagar Kathua (J&K)
Mob. +91 94192 34622

LORD BRAHMA

A. K. Trisal



In a mythological account in *Vashnu Purna*, Narayana floated on the snake Ananta (endless) on the primeval waters for a long time, and from his naval grew a lotus in which God Brahma was born reciting four *Vedas* with his four mouths and creating Brahmada (egg of Brahma which contained the entire world. Accordingly it is believed that Lord Brahma is self created creator who came from the golden egg (Hiranyagarbha).

He is one of the three Gods of Trinity and is credited with all manifestation of universe in all its forms including seers (Rishis) the chief among whom were

DAKSHNA, ATRI, NARAD and BRIGU etc.

He has two wives SARSWATI known as also SAVATRI and GAYATRI. He was the chief priest who performed the marriage of Shiva with Parvati.

BRAHMA represents knowledge and hence he is the author of four *Vedas*.

The life span of Brahma is 100 God years and his one day is equal to 4320 million years of Human calendar.

Creation of universe was no challenge for Lord Brahma, but continuing the line of progeny of humans was a big challenge. He created four mind born sons namely SANAK, SANATAN, SANANDAN and SANAT KUMAR for extending the line of progeny but they preferred to remain in their childhood form to worship their father rather than get involved in the affairs of the world, then next he created one thousand mind born sons including NARAD for this job but they all became a great devotee of Lord Vishnu at the instigation of Narada and spent their life in his devotion.

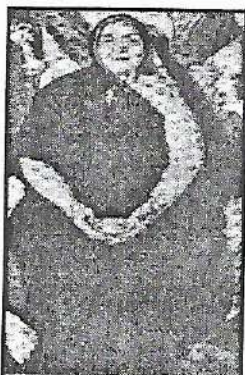
Having failed in many similar efforts Lord Brahma ultimately sought help from KAMDEVA (God of Lust) to create *MAITHUNIC SRISHTI* (Creation growing through copulation).

Kamdeva produced a female from Lord Brahma's left portion and man from his right portion. Owing to the erotic feelings generated by Kamdeva they started *Maithunic Shriti*. These two persons were called as Manu and Shatroopa and are the ultimate parents of mankind

It is for this reason that all humans are called *MANAVAS*. It also explains why after marriage women sit on left side of her husband while attending any socio-religious functions/prayers.

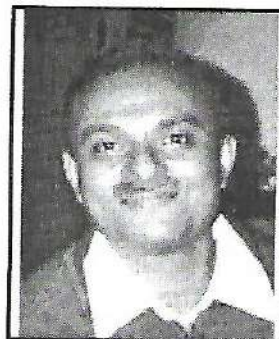
AN UNCOMMON FACE IN THE INDIAN NATIONAL MOVEMENT

MRS RAJPATI KAUL (1882-1949)



Late Rajpati Kaul
Nee Topa

Delhi (both Old Delhi and New Delhi) has been the birth place and field of activity of many freedom fighters in the Indian National Movement. One such uncommon face in the National struggle for freedom was Mrs Rajpati Kaul (nee Topa), who played a prominent role in the freedom movement in Delhi. According to some source, she also participated in the freedom movement in some parts of Pre-partitioned Punjab. I first came to know about her from a small paragraph in Dr. B.R.Nanda's "Indian Women: From Purdah to Modernity". At that time (1990-1991), I was studying MA in Modern History in Visva -Bharati, Shantiniketan. Mrs Rajpati Kaul was the mother of the veteran freedom fighter - Mrs Kamala Nehru and the nanima



Dipankar Sengupta

(or maternal grandmother) of Mrs. Indira Gandhi. Very little information is available on her. Let's have a flash back.



Her younger son
Prof. Kailash Nath Kaul



Her younger daughter in law
Mrs. Shiela Kaul

According to one member of the famous Topa family of Bazaar Sitaram in 2012, the Topa family left the Kashmir Valley three hundred years ago (possibly around 1712 A.D.) According to the eminent scholar Dr. B.N. Sharga of Lucknow, at that time their family surname was 'Shunglu'. In course of time their surname changed from 'Shunglu' to 'Topa' because, the men in the family used to wear long caps known as "Tops". According to Mr. Anchit Gupta from Mumbai, this Kashmiri Brahmin family from the Valley first came to Meerut in Uttar Pradesh and settled down there. From Meerut, the members of the Topa family migrated and later settled down in Bazaar Sitaram in Old Delhi. In one such branch of the Topa family was "born a man named Pt. Dwarkanath Topa. Though he was originally from Old Delhi, he was born in New Delhi. Pandit Dwarkanath Topa and Mrs Topa (nothing is known about her)



Her elder daughter
Late Kamala Nehru



Her younger daughter
Late Swarup Kumari Kathju



Her eldest grand daughter Late Indira Gandhi

had two children - Pandit Rajnath Topa and Panditani Rajpati Kaul (nee Topa). Mrs Rajpati Kaul was born in the year 1882 in Bazaar Sitaram in Old Delhi. She was married at a young age to Pt. Jawaharmal Kaul, who was born as the fifth son of Pt. Kishanlal Atal and Mrs Nando Atal (nee Hukku). He was given away in childhood to a wealthy childless relation of the Atals - the Kaul family of Hardoi in Uttar Pradesh. Pt. Bishambhar Nath Kaul (who belonged to a zamindar family) and Mrs. Kaul (sister of Mrs Nando Atal) adopted Pt. Jawaharmal Atal, who became Pandit Jawaharmal Kaul. On the death of Pt. B.N. Kaul. Pandit Jawaharmal Kaul returned to the Atal family but retained his 'Kaul' surname. He was tall, handsome and a gentleman



Her youngest grand daughter Late Deepa Kaul



Her grand son Pt. Gautam Kaul

to the core. Pt. Jawaharmal Kaul went into the business line; he set up a cloth shop in Delhi's Nai Sarak. It was not successful; he started a flour mill in the compound of Atal House in Bazaar Sitaram. According to Shri T.N. Pandit in "Kashmiri Pandit : a contemporary perspective"— Pt. Bishambhar Nath Kaul's younger brother - Pt. Bishen Narain Kaul got Pt. Jawaharmal Kaul married to Rajpati Kaul (nee Topa). After marriage, Mrs Rajpati Kaul refused to live in Hardoi. So Pt. Jawaharmal Kaul moved to Atal House in Bazaar Sitaram. Mrs Rajpati Kaul was a very bold and brave woman to take such a decision, unthinkable in those days.

According to Mrs Promilla Kalhan in her book "Kamala Nehru: An Intimate Biography", Mrs Rajpati Kaul was made up for the intelligent management of their resources. On the one hand, she was sociable on the other hand she was very intelligent. Pt. Jawaharmal Kaul and Mrs Rajpati Kaul (both residents of Haksar Haveli in the lane of Bazaar Sitaram according to some scholars) in course of time became the parents of four children Mrs Kamala Nehru, Pt. Chand Bahadur Kaul, the noted botanist, Dr. Kailash Nath Kaul and Mrs Swarup Kumari (or Girija or Bappi) Kathju - in the years to come.

Mrs Rajpati Kaul was a well known freedom fighter of Delhi. An ardent follower of Gandhiji she actively participated in the 1930 and 1932 freedom movement in Delhi and also in some parts of Punjab. According to her daughter in law Mrs. Shiela Kaul, Smt. Rajpati Kaul had a towering personality and a



Her grand daughter in law Dr. Mrs. Sudha Kaul



Her eldest great grand son Late Rajiv Gandhi




Her youngest great grand son Mr. Ashish Kaul

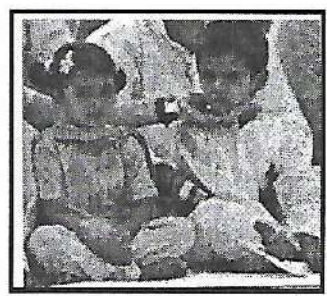
forceful voice. For sometime, she was imprisoned in Lahore Jail twice along with other prominent women freedom fighters like Mrs Ladorani Zutshi, Mrs Kartar Kaur, Mrs Amar Kaur, Mrs Aruna Asaf Ali and others. She was injured during demonstrations organized in front of the courts in Delhi in 1932.

Besides being a loving and caring mother, she was an affectionate grandmother to her grandchildren. Mrs Rajpati Kaul was supposed to have attended her granddaughter Indira priyadarshini Nehru's wedding with Shri Feroze Gandhi in Allahabad in 1942 but she could not do so due to her sickness. She faced one fatal shock in life - the untimely demise of her elder daughter - Mrs Kamala Nehru on February 28, 1936 at the young age of thirty six and half years in Switzerland. Her younger daughter in law is Mrs Shiela Kaul (a former Minister in the Central Govt. and a former Himachal Pradesh Governor), who gave me some informations about her mother-in-law in her letter to me on June 2007. Her other grandchildren who are famous besides Mrs Indira Gandhi are Pt. Gautam Kaul (a former I.P.S. Officer of Delhi and a noted scholar) and Mrs. Deepa Kaul (a former Minister in the State of U.P. and a social worker). Both of them gave reply to queries, whenever I talked to them on telephone. One of her famous grand daughters in law is Dr. Sudha Kaul (the founder Vice- Chairperson and Executive Director of I.I.C.P.). Some of her famous great grandchildren are late Mr. Rajiv Gandhi (former Prime Minister of India) and Mr Ashish Kaul of Mumbai (the noted T.V. serial actor and son of Mrs Deepa Kaul). In one respect Mrs Rajpati Kaul was lucky to see her grand daughter Mrs Indira Gandhi's two kids-Rajiv and Sanjoy (when they were infants). They were the great grandsons of Mrs Rajpati Kaul.

This bold and brave freedom fighter passed away into the Sea of Eternity in the year 1949 at the age of sixty seven years. More than sixty years has passed, since she has left us for her Heavenly Abode. Her contribution in the freedom movement in Delhi is written in golden letters in the pages of Indian History.

Jai Hind ! Jai Bharat !

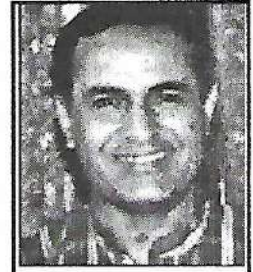
		
Her great great grand son Rahul Gandhi	Her great great grand daughter Mrs. Priyanka Vadhera	Her great great grand son Varun Gandhi



Her great great great grand daughter Maira Vadhera and great great great grand son Rehaan Vadhera

LALLESHWARI - A SPIRITUAL AND CULTURAL ICON

Lalleshwari - the great saint-poetess ever produced by Kashmir, was born to a Brahmin family in 1335 AD at Puran Deshthan, the modern Pandrethan, during Udyan Deva's rule. She was born at a time when social and political putrefaction had set in Kashmir. Its socio-political picture was undergoing a change, in fact sweeping metamorphosis in the life of the people was fast catching up. The spread of Islam in Kashmir came in direct conflict with Brahminism resulting in an ideological battle between the two religions which continued for many years. It was not an ordinary one but a gigantic clash and it had terrific impact on the average man, an ordinary man was simply confused and dazed.



Dr. Romesh Raina

The first documented record of her majestic presence at the social scene of Kashmir is available in Baba Dawud Mishkati's *Asrar-ul-Akbar* written in 1654 AD who has quoted her with reverence as the highest saint poetess of those times. This has been supported by *Waqi-ati-Kashmir* written in 1746 AD by Khwaja Muhammad Azam Dedammari. It was followed by *Tarikhi-Hassan* by Peer Ghulam Hassan in 1835 and *Tarikhi Kabir* in 1909-10, by Haji Mahi-id-din. later, after some painstaking efforts by eminent Kashmiri Pandit scholars, her sayings and preachings were given a proper shape and form.

Resolution of this ideological struggle and end of the crisis assumed significance as Kashmir's brilliant past was getting replaced by not so pleasant present; in fact it was the mutilation of its face. An attitude of conciliation and not confrontation was the best antidote but that needed a mastermind to change the course of events. The tools of change too had to be such that it would not invite the wrath of rulers and make enemies. Lalleshwari's arrival at the scene had a tantalizing effect. Her catholic mind, simplicity and intellectual genius acted as an instrument in the psychological transformation of an average mind.

Endued with an inborn sensitiveness, Lalleshwari could not but get influenced by the situation around her. She started manifesting her intellectual prowess from her very childhood days but that remained unrecognized as nobody took note of it. From the very beginning she got influenced by the values of religion. She displayed an unusual spiritual calm from her early days which was beyond the imagination of people. Those were the troubled times for the people of Kashmir as there was a persistent attempt to debase the religion in order to malign it. In addition, the political map was being redrawn and that also acted as a stimulus in making Lalleshwari a legend. Her marriage—and subsequent maltreatment at the hands of her in-laws is yet another important factor which has contributed to her spiritual growth. This *Vaakh* which is very popular in every household of Kashmir adequately conveys her agony: *Hund Maritan Ya Kath lalli Nalawath Tsali Na. ...*

History indicates that she was influenced mainly by three factors, namely, socio-cultural degeneration, maltreatment by her in-laws and general condition of the people. It was a struggle which involved the participation of the people without violence and her strength lay in the moral authority that she gradually started commanding. She was at her creative best. Her teachings, if watched closely, give an insight of the conditions prevalent at that time. Giving content to her thought, she clothed *Shaiivism* in homespun *Vaakhs* still very common in every household in Kashmir.

Her thinking had been greatly influenced by her family priest, Sidh Bayu, who himself was an eminent Sanskrit Scholar and an erudite exponent of *Shaiivism* though Lalleshwari possessed intrinsic greatness of a revolutionary thinker and that is how she surpassed her contemporaries, including her Guru as

regards spiritual attainment. There used to be frequent religious and spiritual discourses between them and one with great spiritual messages is reproduced here which is believed to have taken place between her Guru Sidh Bayu, herself and her husband about what to be termed as the best light, best pilgrimage, best friend and ultimate happiness in the spiritual context. Her husband is presumed to have initiated the discourse:

*Chandras Hue Na Prakash Kanh,
Gangi Hue Na Tirath Kanh
Bhandav Hue Na Bhandu Kanh
Rani Hue Na Sukh Kanh*

*Followed by Sidh Bayu
Achhin Hue Na Prakash Kanh
Kwathyan Hue Na Tirath Kanh
Chandas Hue Na Bandho Kanh
Aris Zuwas Hue Na Sukh Kanh*

*Lalleshwari speaks the last:
Mayus Hue Na Prakash Kanh
Dayus Hue na Bhandu Kanh
Payus Hue Na Tirath Kanh
Bayus hue Na Sukh Kanh*

The great scholar, her Guru, must have understood her spiritual depth as she had genuinely grown taller than him and did not need Guru any more.

Religion for Lalleshwari was not a mere ritual and worship of idols but something far more deeply connected with the societal welfare that ultimately trickles down to the lowest strata of the society and benefits common man in the process. Her message has a fascinating kinship between spiritual evolution and the plight of average Kashmiri at that time. Her powerful spiritual influence dug deep into all the conceivable areas of the society thus helping a common man in identifying himself with the spiritual movement. An analysis of her philosophy confirms that her sayings present a fusion between various religions especially *Brahminism* and *Buddhism*. In fact, to gain greater acceptability an attempt to carry along people belonging to different faiths bore fruits as that was the crying need of the hour. Her focus was on societal transformation by gradually inculcating a sense of common cultural affiliation amongst various sections of the society, the objective being to blur the sense of religious belonging and make it redundant. Her spiritual thought expressed in very simple Kashmiri dialect brought in revolutionary changes as it gradually succeeded in reducing societal conflict. In fact it resulted in transforming the cultural life of Kashmir. The slow acceptance of this thought process helped the people detach themselves from deep religiosity because the basis of her philosophy was to create a space in which different communities could interact freely and thus strengthen the societal bond. The idea was to create a climate for collective societal identification as such a society would ultimately evolve its own culture to be shared by all the individuals alike, and that culture came to be known as Kashmir culture, with religious humanism as its mainstay.

One school of thought believes that the historical golden period of Kashmir during Zain-ul-Abidin's rule owes its success to Lalleshwari's philosophy as it is widely presumed that the intelligent king as he was, he had undoubtedly adopted her teachings as the basis of his political philosophy and this paid rich

dividends as Kashmir not only recorded overall growth and development but also ushered in overall peace and prosperity.

Her message transcends all social barriers to reach out to the masses. Such has been her impact that she became the most recognized spiritual personalities of her time. What is unique about her teachings is that she used a common man's language as the mode and medium of her expression. Even though she had no formal education, yet she explained the most complex spiritual truths with amazing lucidity and simplicity. There is yet another very powerful factor behind her veneration and success that she did not woo anybody away from his or her faith but guided them by reinforcing her belief. Another important dimension of her personality is that she did not leave behind her a distinct sect of followers as she forces nobody to follow the path. What differentiates her from her contemporaries is the strength of her conviction to build on.

Even her end is shrouded in mystery as some authorities believe that she had attained *nirvana* at *Vejbror (Bijbehara)* and some say that she had vanished into thin air leaving behind a handful of flowers, but both these claims are subject to conjectures as neither of them prove their claim.



BLESSINGS OF BHAGAVAN JI

T. N. Dhar 'Kundan'

We all desire that we get *Bhagavaan Ji's* blessings but desiring is not enough; We have to deserve these. The question is how do we deserve his blessings and the answer is simple by treading on the path shown by him and following the principles prescribed by him. Let us discuss these principles in order to understand what our duties and responsibilities are in order to be the proud recipients of his blessings, 'Anugraha'.

Charitra: The first and foremost lesson given by our Bab Ji is that we should have good moral character. Cleanliness of body, mind and intellect are preconditions of having a good moral character. Purity is one of the three main traits emphasized by him for all of us to be adopted in our day to day life. When we are cautious to ensure that we are not only bodily clean and pure but also make sure that no bad idea is there in our mind and no bad thought erupts in our intellect, will our character be unblemished. In one of the *Vedic* prayers we say, 'Tan me manah Shiva sankalpam-astu May my mind be full of noble resolves.' It follows that when our mind and intellect are pure our deeds will definitely be noble and we shall have a high moral character. During his life time, we have been told, if anyone of immoral character ventured to come near him or enter the room, he would chase him away often wielding the tong in his hand. He was so very particular that all of us should bear a good character that would endear us to him.

Guna: The next lesson that he has given to us is that we should have virtues. He has placed three virtues on the top of the list and these are truth, straightforward attitude and purity. Truth is universally accepted as a trait of a good and noble person. Truth gives us boldness, courage and fearlessness. Simplicity and straight forward attitude endear us to everyone that we come across and purity gives us character. In olden days a student, after successfully completing his course of education, was given the first lesson at the 'Dikshanta' or convocation as 'Sat yam vada always speak the truth.' The second lesson, 'Dharmam chara - do your duty' would only follow. Such was the importance given to the virtue of truth. In fact if one goes by the *Srimad Bhagavad Gita*, twenty-six different virtues have been prescribed in Chapters XIII and XVI as 'Daivi sampada' or divine qualities. These include truth, fearlessness, altruism, non-violence, straightforwardness, simplicity, purity *et al.* *Bhagavaan ji*, in his wisdom, has picked up only three of these virtues and enjoined upon us to imbibe them. Actually if we imbibe these three qualities the remaining virtues will naturally follow.

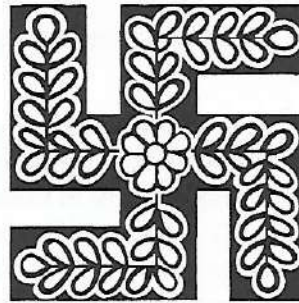
Seva: Service unto mankind is yet another trait that will endear us to our *Bab Bhagavaan*. Selfish living is an animal life. If we have to justify our position as the supreme creation of God Almighty, we have to live for others. Relieving people of their grief, helping them in their need, distributing love and compassion are the traits that help us elevate ourselves both in the worldly manner as also spiritually. Our ancestors used to say that one can serve others in three ways, by speech in the form of good advice, by money in the form of financial help and physically by rendering support and co-operation. We have created organizations in the name all our beloved *Bhagavaan Ji*. These are right forums where we can enlist our support and through their programmes we can serve the needy.

Sadhana: we must always remember that this body alone is not what constitutes ourselves. There is something beyond this bodily structure that is the vital part of our existence. This is the real self and we have to endeavour to realize it, know its essence and then rise to a level where we will get merged with the universal entity called *Brahman*. This is the real 'Sadhana' and there are various paths of this spiritual exercise. We can take any path suitable to our acumen and in tune with our capacity and inclination. The path can be of knowledge, 'Jnana', of action and deeds, 'Karma', of devotion and surrender, 'Bhakti' or it can be 'Dhyana' or contemplation. But all these paths lead to the same goal. It has been said in '*Shiva Mahimnastotra*' by *Pushpadanta* in very clear terms, 'Riju kutila nana

pathajusham nrinam eko gamyah twam asi payasam arnava iva - For different people taking different routes direct or indirect, you (Shiva) alone are the destination like the ocean is for different rivers.' So the route can be anyone but '*sadhana*' is important.

To sum up, once we have good moral character, qualities of virtue, a sense of service with compassion and we tread on the path of spirituality, the blessings or '*Anugraha*' of Bab Ji Maharaj will automatically be showered on us. In fact we have not to ask for it. He is omnipresent and once he makes sure that we are deserving devotees he will shower his grace without our asking. He has made it clear that when the effort of a person and the divine blessings combine success follows naturally. These two together give us mundane happiness and spiritual bliss both. More often than not we ask for worldly facilities. There is nothing wrong in asking for these things but these are to be utilized for good and noble cause and not wasted away in transient pleasure seeking. There is a Sanskrit '*shloka*', which says it all. '*Vidya vivadaya dhanam madaya shakti pareshan paripeedanaya. Khalasya sadhor vipareetam-etat jnanaya, danaya cha rakhshanaya.*' - A bad person utilizes his education in argument, his wealth for pride and arrogance and his strength in troubling others. A good person does opposite of it. He utilizes his education for knowledge, wealth for giving alms and helping others and his strength in protecting the weak.' So it is for us to decide how we should utilize whatever we get and achieve with the blessings of our *Bhagavaan Ji*.

Let us deserve what we desire. Let us strive to achieve good qualities, high moral character and compassionate mind set. Bab Ji is there to shower his grace '*Anugraha*' on us so that we can proudly proclaim that we belong to an extended family of *Bhagavaan Ji*, the saint of all times, our guide and saviour.



FORGIVENESS

Forgive yourselves and others. Life is too short to hold on to regrets, grudges, miscommunications or disappointments. Free yourselves by forgiving and letting go of any negative energy you are holding on to yourselves or others. The process of forgiving yourself and others will result in your feeling light and free, it will raise your vibrations.



Santosh Kachroo

THE CHIEF BENEFITS OF FORGIVENESS (TOP TEN)

- 1) By forgiving yourself and others you begin to feel grateful for what is, rather than running for what should be. With forgiveness you can experience the beauty of present moment.
- 2) To exercise forgiveness is a great act. Forgiveness is equal to ablutions at all the places of pilgrimage and it ensures your salvation, there is no virtue equal to forgiveness.
- 3) Forgiveness is the precious lubricant which keeps all our relationships smooth and friction free.
- 4) To forgive is to set a prisoner free and to discover that the prisoner was none but you.
- 5) Forgiveness is the remedy for anger and can benefit us physically, mentally and spiritually, it is the gateway to re-enter the domain of the Lord.
- 6) Forgiveness is a good detergent to purify ourselves of the Karmic debts. He who forgives and seeks reconciliation shall be rewarded by God.
- 7) Forgiveness is an ornament of the strong. It subdues (all) in this world. Is there anything that forgiveness cannot achieve!
- 8) Forgiveness is all about moving on in life. By forgiving one another relationships can be healed.
- 9) Forgiveness is one of the essential ingredients of accepting and loving your own unique self
- 10) Forgiveness is a natural virtue of soul as well as a soul cleanser. It is a double blessing because it benefits both the one who seeks, it and the one who grants it.

Let the spirit of forgiveness prevail especially in these times of social strife and intolerance. May God bless us all with the virtue of forgiveness both from within and without so that we become more centered and able to contribute in making the world more harmonious and peaceful, if we learn the act of forgiveness we can transform our lives and achieve the goals of self knowledge and God realization.

To err is human, to forgive divine.



RESTORATION OF KASHMIR - ULTIMATE SOLUTION

M. K. Ogra (Reproduced)

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 *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 and 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 & Hindu ladies respectively) *Salwar Kameez*, *Churidar Payjama* and *Achkan* (long coat) with a *Gulabi/Kesri* turban usual dress for bridegrooms of Hindus and 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 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 *Yatris* 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, Late 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!

Early in the morning for all of you

Sit motionless. Do not grumble of bad environments. Create your own mental world and environments. Build up your character properly. Establish virtuous healthy habits. Understand the glory, splendour & Power of God, who is at the back of your mind, thoughts, will and memory. Keep your body strong and healthy through regular exercise. Become a Spiritual Hero. Shut out the doors of the senses. Still the thoughts, emotions and feelings. Sit motionless and calm in the early morning hours. Have a receptive attitude. Go along with God. Enjoy peace in the silence. How I like these golden rules which have come out from some Divine lips.

yours as ever
Lakshmanjoo

EARLY IN THE MORNING FOR ALL OF YOU

Sit motionless. Do not grumble of bad environments. Create your own mental world and environments. Build up your character properly. Establish virtuous healthy habits. Understand the glory, splendour & Power of God, who is at the back of your mind, thoughts, will and memory. Keep your body strong and healthy through regular exercise. Become a spiritual Hero. Shut out the doors of the senses. Still the thoughts, emotions and feelings. Sit motionless and calm in the early morning hours. Have a receptive attitude. Go along with God. Enjoy peace in the silence. How I like these golden rules which have come out from some Divine lips.

Yours as ever
Lakshmanjoo

Shrigurudev Vacanāmṛt

Tantraloka:

Lord Shiva is beyond love and hatred, or attachment and detachment, he is the same to all. He is just like the sun! witnessing everything.

When there is intense love for Lord Shiva you must know that there is shaktipata.

In Kashmir Shaivism love and devotion arises from God's grace, it does not rise from your good actions.

Renunciation does not direct you towards God-consciousness, actually, attachment diverts you towards God-consciousness. When there is love and

attachment it will carry you there, not renunciation.

Actual renunciation is when you renounce your body consciousness and get mixed in God consciousness.

The grace of God is present at all times, in all places.

Real Yoga in Action means doing all actions while maintaining a breakless contemplation of God.

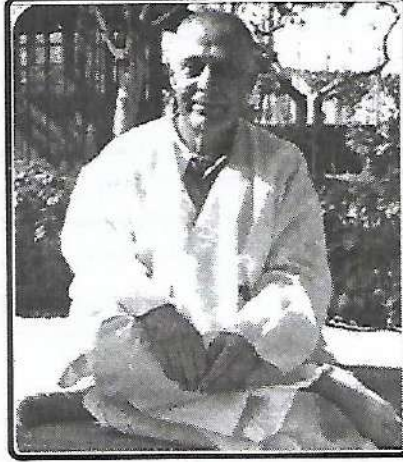
The Trika Philosophy is meant for any human being without restriction of caste, creed or color. Its purpose is to enable you to rise from individuality to universality.

Swami Lakshmanjoo

HARI CHINTANAM

Pran Nath Raina

ॐ



मोहः शान्तो गुरुवमुखाम्नाय तत्वोपलम्भात्
मग्नं चेतः समरससमास्वादलोलं चिदब्धौ।
भावव्रातः प्रशममगमन्निर्विकल्पे समाधौ
सिद्धाभासः स भवतु हि में कोपि संविद्धिकासः ॥

I see your hand resting on my head
Directing my mind to gaze on you
In reverence I place my head on your feet
only to rest in your heart but always at your feet

Jai Gurudev

O Creator of this Universe,
Remover of sorrows and pain,
Giver of life and happiness,
We meditate upon Thy splendor,
O Worthiest of all !
Through thy Bharga,
burn our sins,
O Resplendent Self,
And guide our intellects
to perfection !

For centuries and countless generations distinguished saints and seers of the status of Swami Lakshman Joo Maharaj have expressed their vision for the good of mankind in the form of words, spoken and written. Some of these priceless pearls have been brought down in the form of quotes in this booklet. These gems can provide satisfactory answers particularly to the queries relating to the role played by the consequences of an individual's deeds in the making of his destiny.

I do hope that the reader will find time to look into the contents repeatedly to find these beads providing new meaning, vigour and direction to life making it purposeful and complete.

Beads of Liberation

Some Important Quotes

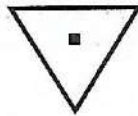
- ॐ Awareness is worship and offering is activity.
- ॐ Awareness is gate pass for liberation.
- ॐ Awareness is key to help see Him in everything and help you love everything.
- ॐ All things animate and inanimate came into existence by a creative act of God. He willed and it happened.
- ॐ Abrupt separation and desperation can cause more problems and frustrate the purpose.
- ॐ Activity leads to liberation.
- ॐ Acceptance of fruit of actions is bondage.
- ॐ Accept God as a final goal and meditate on him without wavering in His faith.
- ॐ Be free from attachments as this alone can help you tread on this path to prepare a way to reach the highest.
- ॐ Be wide awake and dwell in God. His devotees never come to grief and never perish.
- ॐ Better to be careful, energy of illusion will create every disturbance. However, it is only master who can help remove all obstacles coming in the way.
- ॐ Consciousness should remain conscious of consciousness only.
- ॐ Concentrate on one Lord, one truth and get liberated.
- ॐ Controlling makes it more violent. Mind is to be tamed with love.
- ॐ Continuity of reality is to be maintained repeatedly till death.
- ॐ Creation and destruction are always happening and that is action.
- ॐ Continuous awareness is *JAPA* and it gets sharper and more sharper to make all mental movements fall quiet including tremble and fear.
- ॐ Conscious thoughtless state of mind is called *yog* and its practice "*yogic practice*".

- ॐ Center of any two things is the door leading to God's House. There is no count of these centers.
- ॐ Creation, Protection and Destruction is "His" play.
- ॐ Devotion to God is the greatest strength to stay put with Lord Shiva - The universal consciousness.
- ॐ Don't allow dark forces capture the mind.
- ॐ Do not get lost - better reside in your own self.
- ॐ Disappearance of individual consciousness floods *Yogi* with the unparalleled nectar of bliss, that is Universal Consciousness.
- ॐ Do not get attached to outer impressions - see "Him" inside with great effort. You have to do it yourself as no one else can do it for you.
- ॐ Don't forget that the situation one is placed today is the result effect of the cause related to one's own self in the past.
- ॐ Determination is key to success.
- ॐ Destiny is the return gift of your actions.
- ॐ Don't blame others for your problems. They are created by you. You have designed your present destiny and fate. Present is permanent. Present is past and future. Entire creation lives only in the present. In other words, it is God who lives in the present. There is nothing other than present.
Present is a unique reality of supreme movement. It is the modes of present actions that get us entangled in the wheel of repeated birth and death.
- ॐ Dirt of ignorance is the cause of destruction.
- ॐ Disinterested selfless action is the key to success.
- ॐ Don't get caught in the cobweb of perishable objects and attachment. Yes, run after everything but without attachment - for everything is to be given up while being in it.
- ॐ Evolution and innovation leads to inspiration.
- ॐ Everything that you experience is written by you for yourself - why blame others.
- ॐ Experience makes man wiser and humble.
- ॐ Everything animate and inanimate is "His" manifestation.
- ॐ Every particle in this universe is Shiv - and that is universal consciousness.
- ॐ Ego is attachment of me and mine, the sole cause of creating dark clouds around.
- ॐ Follow the call of duty.

- ॐ Good action - Bad action, Joy - Sadness, Riches - Poverty, Profit & Loss and so on and so forth, riveted by SATOGUN - RAJOGUN-TAMOGUN are the instruments of bondage i.e. Birth and Death.
- ॐ God the creator is also a savior.
- ॐ *Guru-Bhakti* (service to master) is the foundation of spiritual development.
- ॐ God is cosmic energy and His creation is cosmic play.
- ॐ Grace of master only helps maintain continuity of awareness - otherwise it is impossible.
- ॐ Helping hands are better than praying lips.
- ॐ He is hiding in you and meditation is the only way to reach Him.
- ॐ I have nothing to offer you for everything belongs to you.
- ॐ Inner struggle between right and wrong - often torments the thinker.
- ॐ Ignorance is bondage and pain, whereas awareness is joy and liberation.
- ॐ It does not matter how slowly you go as long as you do not stop.
- ॐ In order to realize "who am I" blast the fundamental idea that I am this mind and body and look for a master to help you find solution to the mystery of this existence.
- ॐ It requires proactive contact to remember Him from moment to moment.
- ॐ It is easy to get into the pit of mud but difficult to come out of it.
- ॐ Judgment is always wrong when imagination is out of focus.
- ॐ Kill this "I" to know real "I".
- ॐ Love God and his mercy will ensure your efforts do not go waste because it is in His nature to see His disciples do not perish.
- ॐ Lord Siva is desire less entity present in everything. Dismantle mental cage - and you see Him everywhere and in everything. He is creator, sustainer and destroyer of all that we see.
- ॐ Love of God instantly provides bliss.
- ॐ Life is pilgrimage to learn through the language of loving disciple.
- ॐ Live in the eternal kingdom of God and enjoy life of eternal bliss and knowledge.
- ॐ Mind is said to be restless mischievous monkey.
- ॐ Meditation calms down restless nerves of the mischievous mind.
- ॐ Man lives when he lives for others.

- ॐ Master can help you in the process but he cannot do it for you.
- ॐ Mind is more powerful than the body.
- ॐ I and mine germinate ego.
- ॐ Mantra is to be recited with consciousness.
- ॐ No one can exist without activity.
- ॐ Ordinary individuals get frustrated in life due to non-fulfillment of their desires and expectations but yogis enjoy because they do not live in mind - mind lives in them.
- ॐ Purification of the path is a continuous process till final liberation.
- ॐ Put everything aside and run to take a dip in the nectar of universal bliss.
- ॐ Prayer requires your mind and heart - not your tongue.
- ॐ Remember God always in every action and He will take care of the rest. Remain pure and attached.
- ॐ Reality exists in that universal state where there is no pain and no pleasure - but only bliss.
- ॐ Silence is a key to self surrender and this will help live in a state of complete independence.
- ॐ Small minds discuss people, Big minds discuss events.
- ॐ Serve the Lord in the shape of poor, diseased and the sinner.
- ॐ To detach mind from everything, enjoy everything.
- ॐ The activity of Lord Siva is to create and destroy and likewise to destroy to create. Always active, never likes to sit idle.
- ॐ The secret of worship is to feed and serve others. Blessed are you if you are able to serve.
- ॐ Truth brings light and generates sense of duty and guides to do a right thing.
- ॐ Whatever yogi desires, it happens. It is neither magic nor a miracle. But His Will.

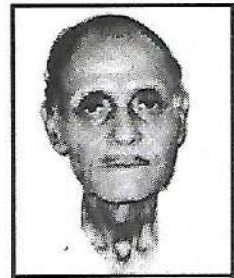




SANASKAR

REVIVAL OF MORAL EDUCATION

(VOLUNTRY ORGANIZATION)



H N Tiku
(President)

MESSAGE

- I. "They alone live who live for others.
Rest are more dead than alive".
- II. Worship to be pure and to be good to others. He/She who has helped poor, needy seeing God in him without thinking of his/her caste, creed or race, Almighty is more pleased than with the man/woman who sees him in temples, mosques or churches".
- III. "Infact we are the pure one Awake and Arise".

I, H.N. Tiku President of "SANASKAR" organization highlight the importance of moral education which establishes the faculty of critical and independent appraisal of information for the purpose of intellectual developments, which leads to reasoned and rational thought, to the remeniciation of superstition and bigotry of all kinds to the elimination of ignorance and the establishment of personality, sound in body and mind, intellect and spirit. Moral education is already linked with spiritualism which motivate a person to evaluate day-to-day functioning on the basis of reason, logic and jurisprudence.

Most of the ills affecting present day civil society such as all types of scams and scandals, all types of corruption, favoritism obscenity, drug addiction and militancy etc. would get automatically cured if moral values are practiced by the society.

It would be pertinent to point out here that at present there are more than 50 lacs suffering from AIDS and more than 30 lacs youths who are drug addicts. This horrible position can be reversed only through moral education to children and youths.

There is urgent need to introduce moral education as one of the compulsory subjects right from primary level to the University. It needs campaign right from parents level to the teachers and in the society. Government needs to implement it on top priority.



A BETTER TOMORROW

By Deepak Ganju
(Reproduced)

It happens sometimes in the life of an individual, as well in the life of a community, that they feel a strong urge to have a new beginning because the struggles with survival and the struggles with intractable problems overwhelm them, making them apprehensive about losing the vision and values of life, which are invaluable to their existence. I feel that the worldwide Kashmiri Pandit (KP) community is at such a point at this time. KP's have gone through a lot in the twenty four years as pawns in the ongoing civil war in their homeland of Kashmir. We need a resurgence of faith in ourselves, re-immersion in our values, examination of our vision -a new beginning. The ushering in of the new year further invigorates us toward a fresh start.

We carry the burden of our exodus and till we get our rights to Kashmir, we also need to share this burden with our youth and next generations. Yet, very importantly, we all carry a lighter side. We want to meet, get together, celebrate and enjoy each other's company and our festivals. We want to keep those personal humanistic, fun loving and culturally sensitive traits alive, which make us want to be together and belong together.

As KP Diaspora has become a reality, networking KP's is the best way to maintain our identify and culture, the twin conditions of wholesome human group survival. We need to create global cultural, artistic, recreational, and discussion areas allowing more interaction among the various KP groups in the world. We need to expand the KOAUSA website, creating a sub-site exclusively for the use of KP youth. The youth is our future, and cultivating its networking both in its quality and quantity, will pave the way for KP ethos and survival. We have

to give them more opportunities to know our history and heritage. And when it is safe, encourage them to visit our cradle, Kashmir.

We have to look toward the future for what we can achieve and not to beat our chests for what we have lost. Kashmiris are intelligent and quite hard working when motivated. We will never tire of exhorting and inspiring people, through our own efforts and conduct, to work hard. There is no doubt in my mind that in twenty-five years, KPs will become renowned world over for their special attributes and so become valued and respected. We are operating on our terms now compared to when in Kashmir, where for hundreds of years we suffered as a minority : being maligned, unfairly treated, and abused. I believe KOA has a role to play in the future of KP's - a future more resplendent than our recent pasts, a life more wholesome than the life of indignities and injustice we lived for centuries.

KOA is a socio-cultural organisation with complete reliance on a volunteer workforce and hence it is crucial to understand that the KOA President is a community person and not merely an administrator. I believe that a leader should be a role model and possess strong family and community values and every community has a right to expect higher moral and ethical standards from its leaders.

Let us value, protect, and preserve what is good, sublime, and beautiful in our ethos and culture. Let KPs become a beacon of light and virtue in this world. Let us carry KOA to new heights and a new frontier. May our tomorrow be better than today.





WITH BEST COMPLIMENTS FROM
BENCO GROUP – HEAT TREATMENT FURNACES
BENCO THERMAL TECHNOLOGIES P LTD.,
www.bencoindia.com

BENCO INDUSTRIAL SERVICES P LTD.,
www.bencoindia.com

KOHNLE HEAT TREATING SYSTEMS P LTD.,
www.bencoindia.com & www.kohnle.de

AVITEQ INDIA VIBRATORY SYSTEMS P LTD.,
www.bencoindia.com & www.aviteq.de

B G INDIA FURNACE PVT LTD
www.bencoindia.com & www.bg.de

BENCO GROUP
WE CONTROL HEAT TO KEEP YOU COOL

**Plot no 236 & 237 Sidco Industrial estate,
Thirumudivakkam, Chennai-600044
Tamil Nadu, India**

**Tel: 044-42949800 & 9176928774 - Board
Fax: 044-42949822**

Email: info@bencoindia.com

Website: www.bencoindia.com

Directors P.Ramachandran & R.Rangarajan

THE KASHMIRI PANDITS : SOME IMPORTANT RELIGIOUS BELIEFS.

H. N. Tiku

Khair Bhawani

The temple is fondly called Khair Bhawani because of the countless devotees who have, over the centuries, offered milk and 'kheer' (rice pudding) to the sacred spring. The Pandits call it the temple of Tulmula. This is the local name of Goddess Ragnya (or Raginia), who is an incarnation of Durga Mata.

The temple: The site of the temple predates this millennium. The small temple, made of white marble, is located in the middle of a spring (or 'Kund' or 'sarovar'). Walls - in an extended hexagon - have been built around the spring. A tiny footbridge over the spring leads to the temple. This is the style that typifies the Kashmiri Pandit shrines of the nineteenth and twentieth centuries. (The Zeethyar temple near Srinagar's Grand Palace hotel is another example). The vast courtyard around the temple is paved with *devri*, the most expensive stone in all Kashmir.

The temple that we see today is relatively recent. Maharaja Pratap Singh built it in 1912. Maharaja Hari Singh made some additions.

There are clear-water streams near the temple, and many chinar trees in and around the complex. Sacred fish are found in large numbers in these streams, in which devotees bathe and then place offerings of flowers, rice, sugar and milk.

The Legend: Sri Ram, the Hindu god, is said to have prayed to goddess Ragnya Devi during his 14-year exile. He told his lieutenant, Sri Hanuman, that when the exile was over, he, Sri Hanuman, should shift the Devi's (goddess) seat from Lanka. According to a variant, Sri Ram wanted to do this in order to deny Ravan, the demon king, the goddess' protection. Therefore, this would have happened in the last year of exile. Justice Shiva Nath Katju gives a third version: 'The *devi* was worshipped by Ravan in Lanka and was brought from there and installed in Tulmula after the defeat of Ravan by Shri Ram Chandrajai.'

In any case, Shri Hanuman carried out the orders. He uprooted the goddess' temple from Lanka and took it to a place called Shadipora. Later, the mother goddess visited one Pandit Raghunath Gadroo in a dream. She indicated that she wanted her temple to be shifted to Tulmula.

The changing colours of the waters of the spring: The water of the small reservoir that surrounds the temple comes from sacred springs. They change their colours from time to time. This is considered miraculous and is attributed to powers of the goddess. The colour of the water is examined on a particular auspicious day every year. It is believed that the colour indicates what the forthcoming year will bring for the people. (There is a similar tradition of examining the waters of a spring near Basohli in Jammu province.) which magically changes colour, turning into black, when warning of disaster. The water had turned black a day before the Indian Prime Minister Indira Gandhi's assassination, and before the 1965 war with Pakistan.

Taboos: Devotees do not eat meat on the days that they visit the shrine. The owners of the scores of shops and stalls set up on festive occasions are mostly Muslims. However, things offensive to vegetarians (meat, eggs, onions and garlic) are not sold.

The autumn Navaratri: It is considered auspicious for Kashmiri Pandits to visit the temple of their guardian goddess on all nine days. On the last (ninth) *Navratri*, an *arti* (prayer) is held at the temple after which people break their fast. On the tenth (*Dussehra*) day, Ravan's effigy was once burnt. This practice has faded away after the mass migration of the pandits in 1990. Devotees also visit the Sharika

temple during these nine days. There is no dancing or music. Devotees only offer prayers to the goddess who is said to descend to the earth during this period.

Khair Bhawani Asthapan: This sister shrine is in a village called Tikker. It is on the Chowkibal Road, roughly 1 Km from Kupwara town. The annual festival is celebrated in the month of April-May.

Khair Bhawani in exile: Now that the Kashmiri Pandits mostly live outside Kashmir, a Kheer Bhawani temple has been set up in Jammu.

The Sharika Devi Shrine

(This is also known as the Shrine of Chakreshwari, Sharika Parbat, Sharika Bhagwati, the Pradyuman Peeth, the Shakti Peeth, the Sharika-Peeth, Shri Chakram, the Siddapeeth, Trapur Sundari, Maha Tripursundari and Rajrajeshwari. The shrine is located on the western slope of the Hari Parbat, It is behind and well away from Makhdoom Saheb and Chhatti padshahi.)

Jagadamba Sharika Bhagwati is one of the many forms of Mahashakti, the mother goddess. 'Jagadamba' means 'the mother of the world.' It is the title of Goddess Durga in all her manifestations, of which Sharika is one. 'Bhagwati' means 'goddess' and Sharika is her personal name. 'Mahashakti' means 'the great energy' or 'the great power.' The divine energy assumes a human form in the shape of Goddess Durga and her various incarnations.

In Kashmir, Sharika ji is also known as Hari (which, means 'the bird' or 'the mynah'). The Kashmiri Pandits believe that her home in Kashmir is in Srinagar's Hari Parbat. For them she is the 'guardian-goddess' of Srinagar City. She is also their Isht-Devi (favourite goddess).

Goddess Sharika has eighteen arms (*asht-dash-b[h]uja*; the Kashmiri Pandits drop the [h] sound). She thus combines in herself all nine incarnations of Lord Vishnu.

There are two possible meanings of the "Hari" in Hari Parbat. That it means Vishnu, the Hindu God, would have been a fair explanation if the word had been pronounced the central Indian way ("hurry"). However, in Kashmir the word is pronounced "herr", which is the Kashmiri word for the Indian mynah (a bird).

It is certain that the hill was once called Sharika Parbat. Sharika is the Sanskrit equivalent of "herr". Inside the shrine is a large stone (a *shila*). It represents Para Devi, the goddess of the shrine. Some writers feel that this could be the very stone that goddess Sharika had dropped into the lake. That is not possible because that the entire hills is supposed to be an enlarged version of that divine stone. (See also 'A history of Kashmir' for more about the Goddess Sharika.)

This is the second most revered shrine of the Kashmiri Pandits in all Kashmir and the most important one in Srinagar. It is arguably as old as human settlement in Kashmir. The Kashmiri Pandits believe that by praying often enough at the shrine one can get whatever one has been praying for. Devotees go there for the more intense forms of Hindu prayer.

Mystical geometric patterns: There is no regular idol either. Instead, there is a holy rock (*shila*) on which a mystic pattern has been etched. This is the *Shri-chakr* (or *Maha-shri-yantr*). It consists of a dot around which circles and triangles have been drawn. These mystic geometrical lines, and not an idol, personify Goddess Sharika. That is why she is called Chakreshwari and her shrine is sometimes called Shri Chakram. (*Chakr* literally means 'the circle.')

Best time of the day: Devout Kashmiri Pandits would go to the temple early in the morning, shortly after daybreak.

Prayers offered, especially at daybreak: The Kashmiri Pandits would recite Sanskrit verses in praise of *Durga Mata*, the same as in the rest of India. These include the *Sharika Mahatmya* and *Shakt Shastr* verses, which are found in pan-Indian texts but are refer specifically this shrine.

The 'parikrama' (circumambulation) route: It is considered particularly devout to go around the temple (indeed, around the entire hill) during the month of Magh. This circumambulation (locally called '*prakrum*') would begin at the *Ganishon*, (*Ganesh*) temple and end at the *Kathi Darwaza*. The devotee can choose either of two routes: along the wall that encloses the old city or along the bottom of the hill. Between the *Ganishon* and the *Darwaza* are some important places at which either prayers are offered or the devotee at least bows respectfully.

Zeethyar

The temple of *Jeshtha/Zeshtha Devi* is situated behind the *Grand Palace Hotel* between it and the *Raj Bhawan*. The Kashmiri Pandits have an interesting love - ignore relationship with it. On the one hand they regard it as one of their most important temples.

They visit it at least once a year. The tradition on the other hand, many (if not all) Kashmiri Pandits feel that visits to this serene temple bring bad luck. Therefore, many of them tend to avoid the temple. (Hindus everywhere have a similar love - ignore attitude towards the epic *The Mahabharat*.)

Jalap, the son of the great central Indian Emperor *Ashok*, is said to have built the temple. He must have built an earlier structure at this spot, because the architecture of the present temple is quite undistinguished and looks very early- 20th century (at best, late - 19th century). The surroundings are at once grand and bare. The temple is some way up the vast *Zaberwan* mountain. But it is on the bare, treeless side of the mountain.

Incidentally, the hill that the *Shankaracharya* temple is built on was, in ancient times, called the *Jesth* (or *Zesth*) *Lidder*. I suspect that it was dedicated to the same goddess as the *Zeethyar* temple.



ROLE OF TWO WOMEN AND FOUR INTRUDERS IN ANCIENT KASHMIR

Dr. B.L. Bradoo

The earliest dynasties that are known to have ruled in ancient Kashmir, include the *Gonanda's*, *Mauryas*, *Kushans*, *Huns* and *Karkota* dynasty. All these were chiefly Hindu dynasties. However, it was emperor Ashoka, of *Mauryan* dynasty, who introduced Buddhism in Kashmir that spread to many other neighbouring countries. But, there was no forcible conversion of the Hindus to Buddhism, which disappeared long back from the valley. Hinduism is now following in the same steps due to the militancy in Kashmir for the last 24 years.

The last king of the *Karkota* dynasty, was Lalitaditya (AD 724-761). He raised his country to great success and glory that it had never witnessed before. This resulted in attainment of a rich culture and great civilization. It was also a golden period for temple constructions. He constructed the famous Sun temple at Martand (Mattan) and also established new towns. He worshiped Lord Vishnu in a large Muktakesva Temple, in which idol of Gold (84,000 tolas) was installed for worship. Similarly, in Parihaskesva Temple, a silver idol weighing 3,36,000 tolas, and Buddhas idol, weighing 11,855 tons of bronze, was worshiped by one and all.

The later period was marked by political instability among the descendents for the throne. So the *Karkota* dynasty collapsed by the middle of the 9th century. After that the history of Kashmir, was greatly influenced by the charm and disposition of two beautiful women, namely, Jayadevi and Didda. They were responsible for laying the foundation for *Uptala*, *Gupta* and *Lohara* dynasty in Kashmir.

Role of Jayadevi:- She was born in a poor Hindu family and became a widow at a very young age. One day, king Jayapida saw her and was attracted to her beauty. He brought her to his palace but the king died soon thereafter. His son and successor, Lalitapida, was equally charmed by Jayadevi. When he got elevated to the throne, Jayadevi naturally had great influence on the new king, so that, one of her brother's grandson Avantivarman, became the next king and founded the *Uptala* dynasty.

Avantivarman ruled efficiently for about 28 years (855-883 AD) and represented a golden period in Kashmir history. He took great interest in development and welfare activities, with the assistance of a great engineer Suyya, who was much ahead of his times. He not only solved the flood problems caused by the Vitasta (Jehlum river) but also founded the town of Suyyapur (Sopore). New temples and towns were also constructed in his time. The Avantipur town was founded by the king and made it his capital city. His learned minister Sura, founded the town of Sunapora, the present day Hurpore. Also the temple of Suresvara was constructed in the village Ishabara, on the bank of famous Dal Lake. Avantivarman also invited great scholars like Ramata and Bhatta-Kallata also known as Narayana Bhatta. He was a disciple of great Vasugupta founder of Advaita Shaivism, in Kashmir. Narayan Bhatta wrote a valuable book entitled Stavachintamani - a poem of 120 verses in praise of Lord Shiva. Later Utpaldeva also wrote a great treatise Shivastotravali, a series of hymns in praise of the Lord. Both these books are written in old Sanskrit language.

After Avantivarman, the new king was Samkaravarman, who shifted his capital to Samkarapatnam (present day Pattan). He constructed three famous Shiva temples, namely Samkaragaurisvara, Sughandesvara and Ratnavardhanesa, assisted by his able minister Ratnavardana. The *Uptala* dynasty finally came to an end in AD 939. For another ten years, Vasakardeva ruled the valley. But his cunning Chief Minister by the name of Parva Gupta managed to kill the king and captured the throne, in AD 949. He laid the foundation for the *Gupta* dynasty in Kashmir.

Role of Didda:- Parva Gupta was followed by his descendant, Ksema Gupta (AD 950-958). He married a very beautiful woman, daughter of king of Loharin which is presently located in Poonch area.

Didda was a very charming lady, limp in one leg and had great influence on the king and his administration. She dominated the Kashmir scene for about 50 years, first as a queen and then as a Regent for her son and grandson. Finally, she became a direct ruler in Kashmir.

After the death of her husband, Didda managed to overcome everyone by her beauty, intelligence and great charm. She even conferred favours, including physical, to her courtiers and got rid of them through secret killings. Before her death in AD 1003, Didda was able to manage the crown for Samgramaraja -a member of her own family from Loharin area (Poonch). Thus the new Lohara dynasty came into being which ruled for about one hundred years. With this the *Kshatriyas* came to rule in Kashmir. Samgramaraja ruled for about 25 years, followed by an able king Jayasimha who ruled for 28 years and died in AD 1155. The next two hundred years saw very weak and selfish rulers who fought among themselves for the throne. This gave way to local Damra Kings to rule in Kashmir from AD 1286 to 1320. It is in these disturbing conditions in Kashmir that made it very easy for the entry of four 'foreign invaders, who created anarchy and utter disturbances for their own interests. This finished the Lohara dynasty and completely changed the future course of the history in ancient Kashmir.

The four intruders:- The four Muslim intruders that invaded the valley, include, Shah Mir, Rinchana (a convert Muslim), Dulucha and Achala. During the reign of Damra king, Suhadeva (AD 1301-1320), Shah Mir came in 1313, from Swat (Dard Area in North West) and Rinchana came from Ladak. Suhadeva initially offered some material and money, but they both did not retrace their path. So the king offered them *Jagirs*. Shah Mir was offered *Jagir* near Baramulla and Rinchana was offered the Lar valley. Both settled down and waited for some good opportunity to capture the throne.

Meanwhile, in 1319, a third intruder Dulucha (Zulqadar Khan)- a "Mongol Tartar Chief" came from Central Asia along with 60,000 horsemen. He killed people and looted the Kashmir valley, carried men and women with him as slaves, and created much anarchy. Finally Dulucha left with his slaves and booty but perished in a severe snow storm while crossing the Devsar Pass. Suhadeva fled to Kishtwar. His Prime Minister and administrator Ramchandra took control and he was elevated in charge of the throne.

Rinchana invited Ramchandra to his palace, at Lar, got him eliminated and captured the throne. Eventually, Rinchana married Ramchandra's daughter, Kota Rani. He set a good administration and made Shah Mir his commander-in-chief. Rinchana being a 'Bhauta' wanted to embrace Brahminism to become a Hindu and be more acceptable to the people. But the adamant and orthodox Brahmins and courtiers of those days discouraged and turned him down. It was indeed a big mistake that disheartened the king and Rinchana was better influenced by his advisor and commander, Shah Mir to get converted into Islam. He assumed the title of Sultan *sadr-ud-Din*. Thus Kashmir got its first Muslim ruler who laid the foundation for Islam. He ruled for a period of 3 years and died in 1323, leaving behind his minor son Haider. Majority of Buddhist's were also converted into Islam. After Rinchana, the courtiers elevated Udyandeva, brother of late king Suhadeva, as the new ruler. To strengthen his position, he married Kota Rani (Widow of Rinchana). However, being a weak and inefficient incompetent ruler, the real control was indeed exerted by Kota Rani. But Shah Mir continued to remain her chief advisor and commander-in-chief.

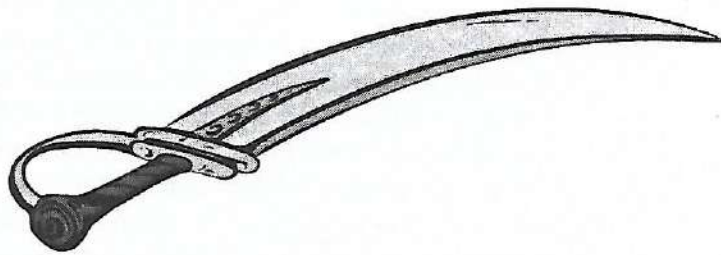
Achala:- When a Turko-Mongol chief, Achala invaded Kashmir, Udyandeva fled the valley to Ladak. But Kota Rani and her chief advisor Shah Mir joined hands and successfully managed to defeat Mongol invader. He was forced to retreat out of the valley. Finally Shah Mir overtook the throne and became the future ruler. Though Udyandeva had returned back but he lacked support and finally died in 1338.

Shah Mir assumed the complete control under the title of Sultan *shams-ud-Din*. Islamization spread with great fervour. He asked Kota Rani to marry him, instead she managed to kill herself. Shah Mir ruled

from 1338- 1342. He was followed by Sultan Alau-ud-Din (1343-45), next was Sultan Shihab-ud-Din, grandson of Shah Mir, who ruled from 1354-1373., He founded a new town of Laxminagar on the high ground of Hariparbat, after his queen's name laxmi. He was a just and tolerant ruler towards the Hindus.

The younger brother of Shihab-ud-Din assumed the name of Qutub-ud-Din (1373-1389). It is in his period and earlier that Hamdanis and Sumnanis came along with hundreds of sayyids and Sufis to Kashmir. They spread Islamic practices more strictly. The next fanatic ruler was Sikander Butshiken (destroyer of idols) who ruled from 1389-1413. Hindus were even forbidden to use 'Tilak' on their foreheads. His Chief Minister Malik Saif-ud-Din (original name Suha Bhat) renounced his religion to accept Islam. The king unleashed terror against Hindus. Butshiken destroyed temples, idols, scriptures and threw Hindus into the Vitasta and the Dal Lake. He burnt seven maunds of sacred threads and murdered Brahmins in thousands.

Such policies of forcible conversion were carried further by his son Alishah (1414-20) who committed greater atrocities against Pandits so that only eleven families remained in the valley. Later, Sultan Zain-ul-Abdin ruled for another 50 years till 1470. He was more tolerant king and treated Hindus equally well due to the reason that he was cured of a dreadful boil by a successful Hakim Pandit Shri Bhat, who then pleaded for more benevolent treatment for the Hindus in Kashmir. The king obliged him. It was a more peaceful time for all. The king extended his rule to Ladak, Baltistan, Naushera, Rajouri and Lohrin with efficient administration. He changed the court language from Sanskrit to Persian.



PIVOTAL ROLE PLAYED BY SHEIKH MOHAMMAD ABDULLAH IN ACCESSION OF J & K STATE TO INDIA

L. C. Kaul

Not many people are aware of the inside story and pivotal role played by Sheikh Mohammad Abdullah in the crucial matter of accession of J & K to India, in accordance with the instrument of Accession drawn up by the State Department of the then Indian Interim Government.

Sheikh Mohammad Abdullah was released from prison on September 29, 1947. After release, he called a meeting of the Working Committee of the National Conference, to decide about accession of the State of J&K. Simultaneously he deputed G. M. Sadiq senior National Conference leader to Pakistan, to find out how much autonomy Jinnah was willing to give, in case J&K acceded to Pakistan. Sheikh Abdullah himself planned to visit New Delhi, to gauge extent of autonomy India was prepared to grant J&K. Maharaja Hari Singh, the new ruler of the State, had entered into a stand-still agreement with Pakistan.

Despite the stand-still agreement, Pakistan despatched terrorist tribesmen, abetted by Pakistan army, on October 20, 1947, to wrest the State forcibly and merge it with Pakistan. On 21st and 22nd October, the terrorist raiders supported by Pakistan army, vanquished the skeleton State army and police force in Muzaffarabad, followed by indulging in arson, rape, kidnapping, bombing, murders and religious blandishments. In view of strained conditions subjecting the people to arson, loot and destroying houses and other properties by the raiders, J&K ruler Maharaja Hari Singh deputed Maharchand Mahajan, the then Prime Minister of J&K State to meet Govt. of India administrators including Sardar Vallabh Bhai Patel and Jawahar Lal Nehru, to implore them to send Indian army to the State to repel the unprovoked invasion from Pakistan. In response V. P. Menon was deputed to Srinagar to gauge the intricate situation as a consequence of Pakistan invasion. Lord Mountbatten, then Viceroy of India made it explicit that Indian army could not be sent to the State unless J&K State acceded to India. Maharchand Mahajan made several attempts to meet Jawahar Lal Nehru, P.M. to implore to rush the Indian army to the State, without any further delay. Mahajan further told Nehru that in case Indian army was not rushed to the State to save Srinagar and subjects of the State, he had no alternative but to approach Mohammad Ali Jinnah and settle the terms of accession so as to stop annihilation of the residents of the State. The forthright statement of Mahajan enraged Nehru and in a fit of anger he shouted and directed Mahajan to leave his room. Sheikh Mohammad Abdullah who had come to meet Nehru to discuss the same problem and was present in the P.M.'s house at that time and heard all the hot exchange of discussions between Nehru and Mahajan. There and then Sheikh Abdullah wrote a brief note and sent the same to Nehru. After reading the written note of Sheikh Abdulla, there was a sudden change in the mood and attitude of Nehru. He stopped Mahajan from going out of the room and further adding "Mr Mahajan, I find that Sheikh Sahib is of the same opinion as indicated by you'.

Consequently, Instrument of Accession was signed by Maharaja Hari Singh on 26th October 1947 and sent to GOI. This was followed by rushing first batch of Indian army to the valley to repel the invasion from Pakistan. In his autobiography Maharchand Mahajan has highly eulogized Sheikh Mohammad Abdullah for his timely intervention and expressed that he would remain ever grateful to Sheikh Sahib for his decisive and benevolent act which saved the J&K State from falling prey to the onslaught from Pakistan.



WITH BEST WISHES FROM

SHARIKA ENTERPRISES

Manufacturers of all types of Engineering Plastic Products

**3, Pagladanga Road, Plot No. 82,
Kolkata - 700015**

Phone: +91 - 9007039276

Email: aarkay40@sify.com

VEGETARIANISM

From Monthly News Letter, Saaol

Vegetarians in general can be defined as people who don't eat animal food (flesh food, egg) but consume milk and milk products. It is a common perception that following vegetarianism leads to various deficiencies so its best to avoid it. But it is a wrong perception, as vegetarian diet is complete in every sense and doesn't cause any deficiency. We at Saaol advice strict vegetarian and oil free food. There are many advantages of following vegetarian diet which are scientifically proven.

Scientific advantages of Vegetarianism.

Heart Disease prevention

Vegetarian diet contains very less amount of cholesterol. Therefore it helps in prevention of formation of blockages in the arteries.

Lower risk of lung and colorectal cancer

It is scientifically proven that regular consumption of diet filled with fruits, vegetables and fiber can help reduce the risk of lung disease and related illness and also cancer.

High in antioxidants

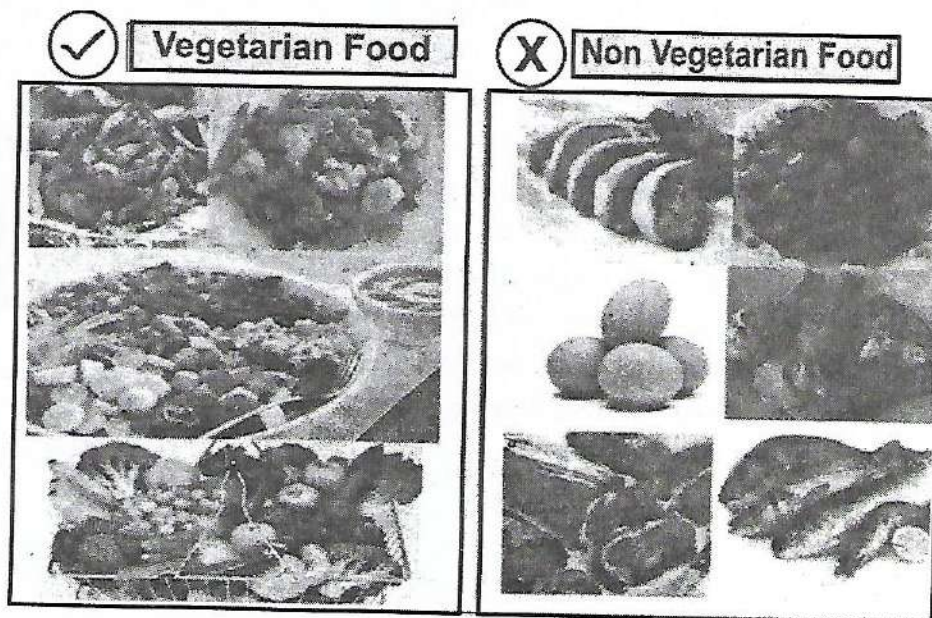
Fresh fruits and vegetables are loaded with antioxidants. These antioxidants fight against the free radicals which damage the cell membranes, disturb chromosomes, genetic material and destroy valuable enzymes, causing a chain reaction of damage throughout the body. Nutrients like vitamin C & E are some of the antioxidants present in the fruits and vegetables. As the antioxidants reduce the free radicals they help to reduce the ageing time and also reduces the damage caused to the skin. Therefore they make you healthy and look younger.

High in fiber.

Fiber is very important requirement in daily food intake as it prevents constipation and removes cholesterol from the body helping to maintain healthy level/normal range of cholesterol in the body. It reduces absorption of glucose, thereby helping diabetic achieve a better blood sugar control and prevent diabetes in others.

Leads to weight reduction, good for preventing high blood pressure, diabetes and obesity.

Vegetarian diet contains lots of fiber and when it is consumed regularly, reducing the quantity of fat it helps in weight loss. The weight loss in turn reduces the risk of lifestyle diseases like obesity, high blood pressure, diabetes and heart disease.



Why non vegetarian food is bad?

Most of the people who follow a non vegetarian diet think that vegetarianism is against them but the fact is that vegetarianism is in support of everyone's good health and well being. When we deeply look into the contents of non vegetarian food we can easily point out all that is harmful in them.

Non vegetarian food is low in fiber

All the non vegetarian food is very low in fiber so do not provide any help in relieving problems of constipation neither they help in any reduction of cholesterol.

Non vegetarian food is high in cholesterol

All the non vegetarian foods are loaded with cholesterol that is one of the prime culprits that causes blockages in the arteries. Non vegetarians keep eating these foods unaware of what harm cholesterol is causing them.

Non vegetarian food has a high fat content

The fat content of non vegetarian food is very high. Some are naturally present in them while loads of oil is added while cooking which add up to the total fat content of the food. The oil that is used for cooking also helps in the blockage formation.

Non vegetarian food is costly

Non vegetarian foods are very expensive compared to the vegetarian food so it falls very heavy on the pocket. It is also a reason we say non vegetarian food is bad as it affects the monetary condition of the family especially in middle income and low income group.

It is cruel/Non-ethical

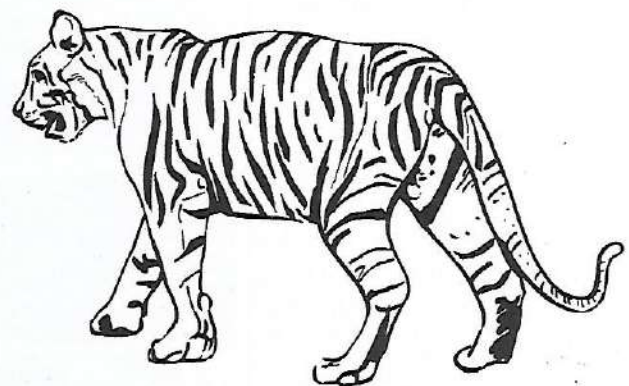
In many religions killing of living is strictly prohibited. On looking at a social perspective also killing of animals are inhumane or non ethical act and it should stop immediately.

Why humans are more close to non meat eaters?

There are a lot of scientific evidences that the humans have evolved to vegetarian species rather than being a non vegetarian. We have compared these changes in the below given table where you yourself can see the differences between the non vegetarian and vegetarian.

Meat eaters

- * Have claws
- * Perspire through tongue (no pores in Skin)
- * Have sharp front teeth for tearing.
- * No flat molar teeth for grinding
- * Intestine is short (3 times of Length of Body)
- * Have strong hydrochloric acid to digest meat
- * Salivary system not well developed.
- * Have acid saliva



Humans

- * No claws
- * Perspire through Skin pores
- * No sharp teeth for tearing
- * Have flat molar teeth for grinding
- * Intestines are long (10 times of body length)
- * Have 20 times weaker acid in the stomach as it does not need to digest meat.
- * Well developed Salivary system to predigest grains and fruits.
- * Have alkaline saliva.



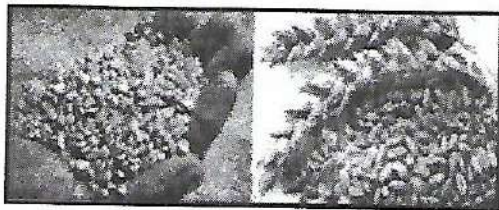
Common myths related to vegetarianism

Protein quality is low in vegetarian food.

Protein quality in vegetarian food is low. It is because pulses are deficient in an amino acid which is present in cereals and cereal is deficient in an amino acid which is present in pulses so combination of cereal and pulses in daily diet improves the quality of protein. On an average cereals contain 8gm/100gm and protein content in pulses is approximately 20gm/100 gm. Whereas the protein content in most of the non vegetarian food is 20gm/100 gm. Therefore, it is advised always to use a cereal pulse combination.

Calcium, Vitamin B12 and iron deficiency is present.

Calcium is less in vegetarian food. It is a completely wrong concept. Vegetables like lotus stem, amaranth, Bengal gram are rich in calcium. Lotus stem contains 405mg/100gm, amaranth contains 300mg/100gm likewise Bengal gram contains 202mg/100gm. In non vegetarian the calcium content is high only in fish that is 74mg/100gm whereas chicken contains approximately 15mg/100gm. So, one can see that vegetarian food is not deficient in Calcium.



Vitamin B12 deficiency is present if vegetarian food is consumed.

Vegetarian food is not either deficient in vitamin B12 as it is present in small amounts in fruits and vegetables. Daily consumption of fruits and vegetables take care of the daily requirement of vitamin B12. Apart from fruits and vegetables vitamin B12 is manufactured in our gut by the microbes.

Iron deficiency is present in vegetarian diet. There is a common perception that vegetarian food is deficient of iron which is totally wrong as cereals and pulses like bajra, rice flakes and bengal gram are rich in iron. Green leafy vegetables like mustard leaves, bathua, bengal gram leaves are rich in iron, all of them contain about 8mg or more of iron/100 gm. Vegetarian source of iron requires Vitamin C for its absorption. Therefore it is advised to eat citrus fruits for better absorption of iron.

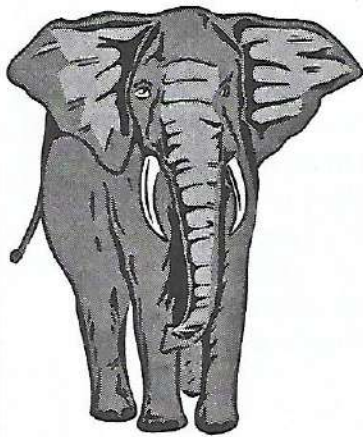
Its a common perception that vegetarians are weak.

This concept that vegetarians are weak (physically or mentally) is a wrong myth. Vegetarians or non vegetarians both can be weak if they do not select their food items properly required for a balanced and healthy diet. Vegetarians should carefully combine all the food groups that is milk, cereals, pulses, vegetables and fruits in their daily diet. If all these food groups are included in their daily diet there won't be any chances of deficiency or weakness. Moreover it is seen that there are writers, scientists and

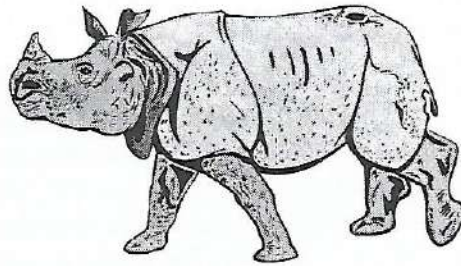
historic icons who were vegetarians who prove their metal in their respective fields. Animals like elephant, rhino and buffalo are vegetarian, still they are very strong. So, we say be vegetarian and spread vegetarianism for your and the entire society's welfare.

Elephant, Rhino, Buffalo, Human all are Vegetarian still they are very strong

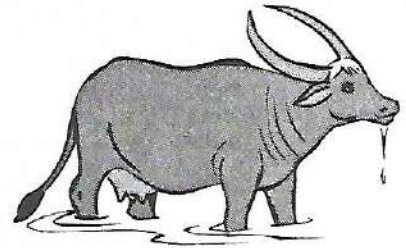
ELEPHANT



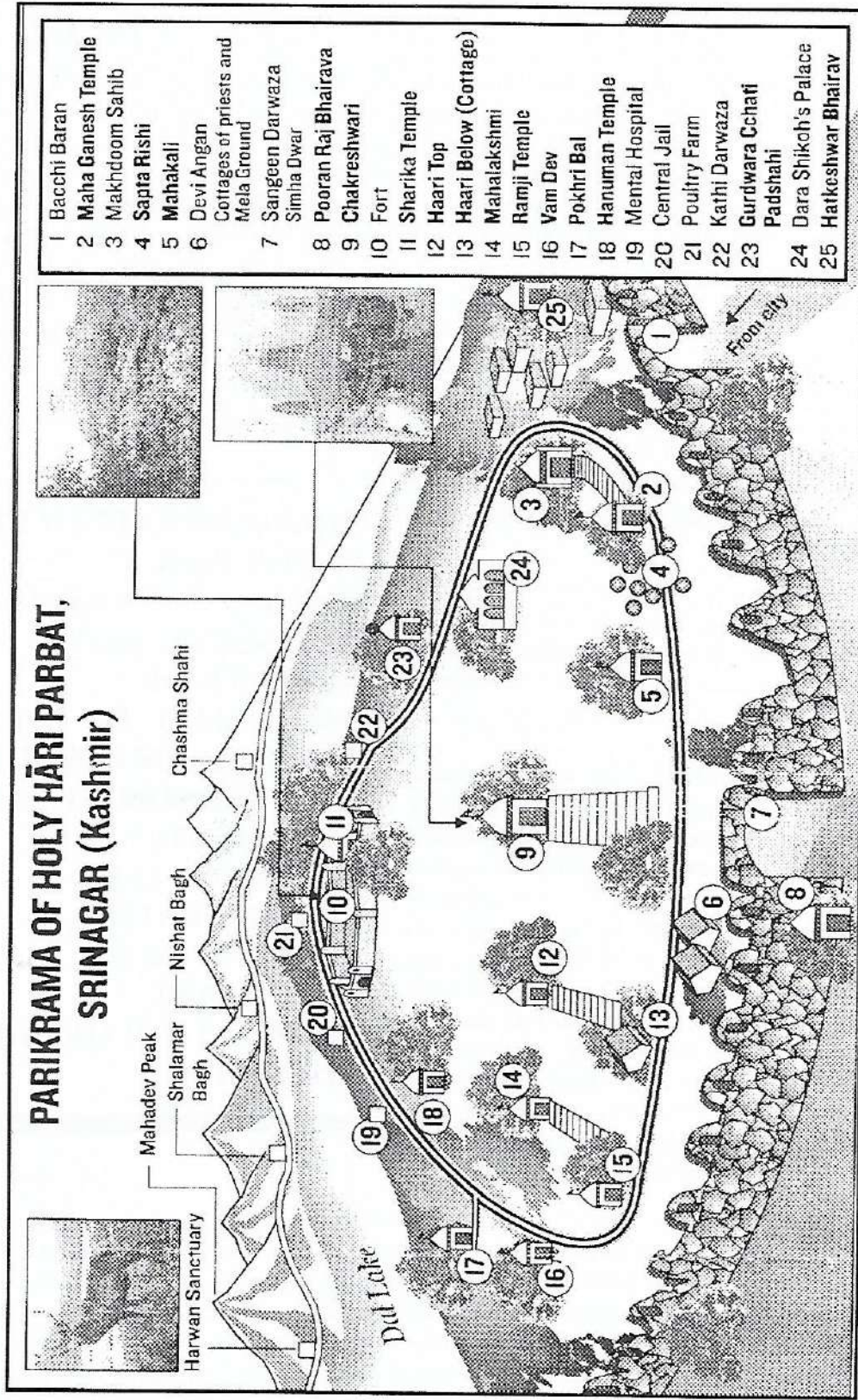
RHINO



BUFFALO



PARIKRAMA OF HOLY HĀRI PARBAT, SRINAGAR (Kashmir)



Conceived and Designed by Prof. C. L. Sapru

IS INEQUALITY SO BAD

T.N.Dhar 'Kundan'

Recently I happened to read a review on the book 'Inequality & Instability' written by James K. Galbraith, in an issue of the journal Bloomberg Business week. The caption was intriguing, 'Is Inequality So Bad'. The writer is quoted as having established that the polarization of wealth leads to economic instability. I was reminded of the famous three words of the French in relation to the democracy, Liberty, Equality and Fraternity. I remember our professor explaining to us how it was difficult for liberty and equality to co-exist. After all inequality is the characteristic of the nature or better call it a variety. The nature presents a unique and attractive variety in every sphere of its existence. Be it the humans, the animals, the birds, the aquatic entities or the vegetation, there is variety and difference in almost every way, the physical, the mental, the habitual and the instinctive et al. Males are different from females. Their functions vary. One fruit is different from the other in shape and taste. One flower is different from the other in form, colour and scent. Instincts are different intuitions vary and impulses are multifarious. The professor used to tell us that if liberty is to be granted, the natural inequality shall persist. Unless the liberty is denied and curbed inequality cannot be eradicated. Equality is enforced or shall we say attempted to be enforced in totalitarian regimes and the first step towards this end is to deny the unfettered liberty.

Those who believe in the Indian theory of 'Karma' attribute some aspects of inequality to the actions and deeds of a person. This is vehemently denounced by others without going into an important stipulation of this theory. This theory does not profess that the past deeds are the only factor to determine one's position and thus are sacrosanct. It says that the present deeds are more important in that these can wash off the effects of the past deeds and remodel our lives. Even then the inequality shall remain since the deeds by their very nature shall be different from person to person as also for the same person from time to time. Because of this inequality it was Found necessary by our ancestors to create four groups of people, the learned, the warriors, the tradesmen and others. This division was not based on birth but on qualities and acumen. The Greeks also had similarly created three divisions of the intellectuals, warriors and others. That this division became birth-based in course of time and gave rise to social evils is a different matter altogether but one thing is clear that those social evils which ensued because of this cannot be justified on any count.

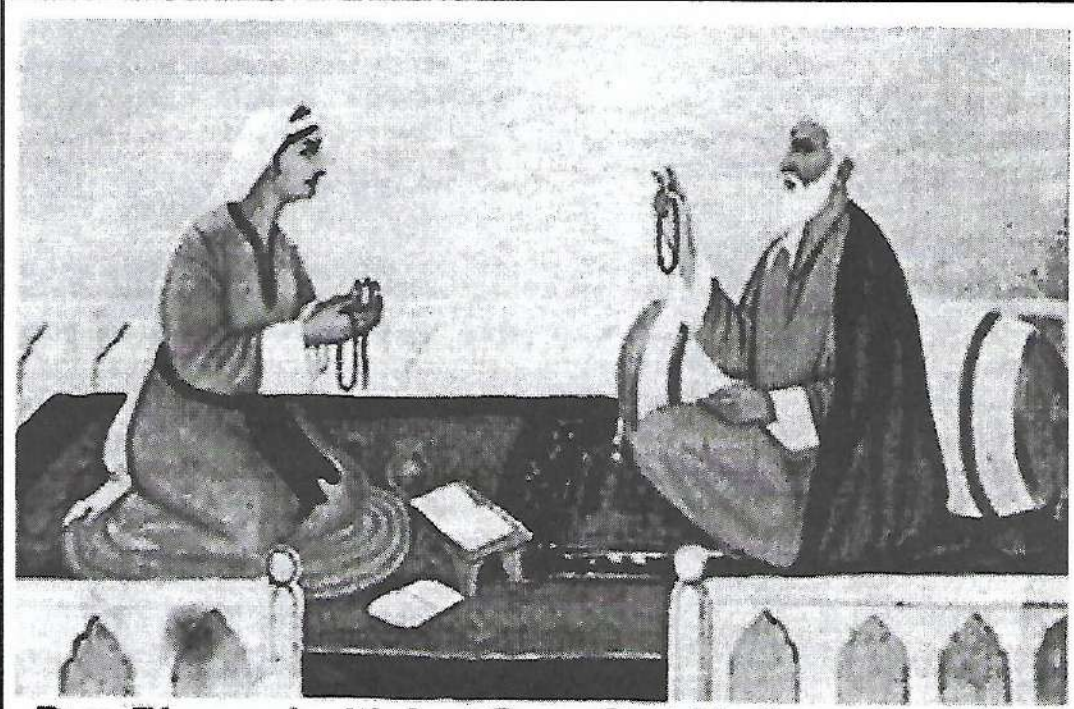
THOSE WHO BELIEVE IN THE INDIAN THEORY OF 'KARMA' ATTRIBUTE SOME ASPECTS OF INEQUALITY TO THE ACTIONS AND DEEDS OF A PERSON. THIS IS VEHEMENTLY DENOUNCED BY OTHERS WITHOUT GOING INTO AN IMPORTANT STIPULATION OF THIS THEORY.

Now the question arises whether we have to accept these inequalities quietly without any murmur. The answer is clearly no. While the inequality is natural and may not be sweepingly labeled as bad, we have to create conditions where there is equality of opportunities for all sections of the society. In this background the steps like right to education, right to information, equal right to vote are not only welcome but essential for an effective and meaningful democracy. Whatever one might say and how so many drawbacks one may point out, including the oft-talked about corruption, democracy remains the best form of governance of all the systems in vogue or tried in the hoary past. Coming back to the review referred to above, the reviewer has said that the book stakes out a simple task to determine

whether inequality leads to higher or lower levels of growth for society overall. But the answer is anything but simple. For example, countries that are unequal in terms of income do not look the same as those that are unequal in terms of consumer expenditures. Galbraith wonders whether democratic institutions promote equality and finds that in general they do not. This is obvious, as my professor used to explain, that the democracies promote liberty and leave the equality to take its own course. So long as the democratic set up remains what it is, the distinction of classes and economic categories shall remain. What, however, needs to be safeguarded is that the upper elite class should not get the entire power, political, economic and other, concentrated in its hands. There should be empowerment and involvement in decision making at every level, from lowest panchayat to the highest legislature. This will ensure proper implementation of plans and policies in letter and spirit.

Galbraith seems to have made this book west-centric. He says that equality and prosperity go hand in hand for the employment tends to rise as pay scales are compressed. He hastens to add that the U.S. is an exception since its prosperity is associated with rising income inequality. Even so the author has advocated state involvement because he finds that inequality varies with the level of development. All agrarian feudal societies, all advanced technological economies resemble each other more than they resemble other countries. This establishes the point that liberty and equality do not go hand in hand. Once the state involvement creeps in, the liberty is curbed partially or wholly. It is, therefore, of paramount importance to note that inequality *per se* is not so bad provided there are equalities of opportunity in education, technical knowledge and skilled know how for all classes of the society. Even in the best of democracies some amount of state intervention is desirable to ensure the fulfillment of basic needs of Roti, Kapda, Makaan to all sections of the society and creation of equal opportunities for them all. This will guarantee that no virtue goes unsung and no talent goes unrewarded. Even so the inequality or better call it variety, shall remain. There is inequality inherent in every aspect of our lives and surroundings. Cultures are different, civilizations are poles apart, food habits vary; there are vegetarians and non-vegetarians and in addition personal preferences too vary in every single aspect of life and existence. Let us be fair; everyone cannot be a fighting soldier and everyone cannot be a good teacher. Genius is inborn by and large in the case of creative artists, poets, writers, sculptors, dramatists and theatre personnel. Even so it can be acquired if there is curiosity, will and proper environment for the aspirant. There is still some difference between the natural talent and the one developed by hard labour. Maulana Hali has categorized the creativity into two, Aamad and Aavurd or in other words that which sprouts forth of its own and that which is drawn out with effort. The former is ruled by heart, feeling and compassion. The latter is largely in the realm of intellect and wisdom. There is one lesson to be learnt from all this discussion. A distinction has to be made between intrinsic merit and acquired merit. The former should not go unrewarded for want of resources and the latter should not get precedence due to money power. Inequality notwithstanding, the merit has to be recognized, utilized and provided with opportunity to flourish. Other considerations should be sub-servient to merit and talent, particularly the natural and intrinsic one. Be that as it may, inequality is not so bad after all. It represents diversity, variety and colour, which are the glittering jewels in the gigantic picture of human existence and without which this picture will appear, colourless, drab and uninteresting. Even so discrimination of any kind cannot be accepted in the name of this natural and inherent diversity in any field, social, economic, political or religious.





Rup-Bhawani with her Guru Shri Madhoo Joo Dhar

अलक्ष्येश्वरी श्री रूपभवानी के (वाक्य)

सद्रस् अन्द अंशाह आव
जाव म्येच तं जायेस् म्येच
म्येचूइ बूग तं म्येचूइ वुज्य
म्येचइ करस् पारिजान्
अवैयू म्येचि क्योव् म्येचूइ
पतोइ श्रेपिथ् म्येचूइ गइ

अन्दरं ति म्येचइ नंबर ति म्येचइ
म्येचइ छांडान् लूसुम् दोर्ह
वुसुम् ग्यानस् तति ति म्येचइ
म्येचि ति पानस् दितुम् छाँह

रहें निशाना ईश्वर सुन्द नावा
कति आव तं कोतं सन गव्
सुमरिथ् सांदिथ् में ठहरावूम्
दीव ह्योथ् सोखी सीव करंहांस

ओरं ति जीवा योरं ति जीवा
जीवस् जीवा रस ख्यावान्
युसू छुअं नाना रंग पानं खान्
सुयि दुअं प्रथकुनि पानं वातान्
चौन् म्योन् लोन ब्योन् ब्योन् तैय
न तं चौन् म्योन् अकुय आसानुय



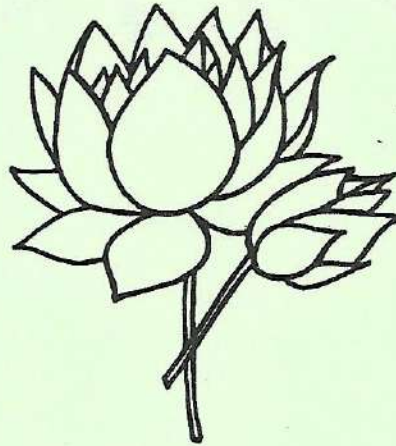
Section III

HINDI AND KASHMIRI

Lalla's Message (Vaks)

कोह छूक चढान अन्यथा वछ
वकुय कुक त अन्दर अछ
शिव छुय अति तै कुन मो गछ
सहज कथि म्यानि करतो पछ

Why do you beat your breast for nothing? If you possess unwavering intelligence, you shall have to seek from within. Shiva is seated there and searching him from outside will be of no avail. Do believe my word, backed with self perception.



विधवा गाँव

लीलावती को भारत सरकार की ओर से उसके कार्य के लिए सम्मानित किया जा रहा था। जब से उसे यह सूचना मिली उसकी समझ में नहीं आ रहा था कि वह खुश होये या दुखी। इसी द्वंद में वह निढाल सी पलंग पर गिर गई उसकी आखू के आगे पिछले ७० साल चलचित्र की तरह नाचने लगे। लीलावती का विवाह गांदरबल में पंडित रवि शंकर के साथ हुआ था। बड़ा सा मकान, आस पास खेती, सेब के बाग़ यही सब रवि शंकर की जागीर थी। उस गाँव में वह पहला व्यक्ति था जिसने मैट्रिक पास किया था और लीलावती पहली महिला जिसने मैट्रिक पास किया था। १० वी जमात पास होना ही उनके विवाह का कारण भी बना। दोनों परिवार इस रिश्ते से खुश थे। शादी के २ साल बाद आशीष का जन्म हुआ और ठीक २ साल बाद पखुडी का जन्म हुआ, और ३ वर्ष बाद आलोक का जन्म। तीनों बच्चे खेलते कूदते कब बड़े हो गए पता ही न चला। तीनों भाई बहन एक साथ स्कूल जाते। वापस भी साथ ही आते। जब तक वह वापस आते लीलावती दरवाजे की ओर ही देखती रहती।

पिछले ६ महीनों से गांधरबल के हालत कुछ ठीक न थे। चारों ओर पुलिस चौकियों की भरमार होती जा रही थी। दिन भर पुलिस और आर्मी की गाड़ियाँ सड़क पर दौड़ती रहती थी एक दिन आशीष और आलोक घर आ गए पर पखुडी को साथ न देखकर, लीलावती परेशान हो गई। उसने आशीष से पूछा -

पखुडी कहाँ है?

माँ वह गेट पर नहीं थी वहाँ पर पता भी किया पर पता न चला। हमने सोचा घर आ गई होगी। लीलावती नंगें पाँव भागती हुई स्कूल की ओर भागी। रस्ते में स्कूल से पहले ही उसने पखुडी को डगमगाते हुए देखा। उसके कपड़े खून से लथ पथ देखकर उसके तो होश ही उड़ गए। लीलावती की समझ में कुछ भी नहीं आ रहा था कि यह खून कहा से आया है?

बेटी को उसने सीने से लगाया और पूछने लगी। क्या एक्सीडेंट हुआ है किससे चोट लगी। पखुडी गुमसुम सिर्फ

रो रही थी। तब तक आस पास वाले भी जमा हो गए। सबने मिलकर उसे हस्पताल पहुँचाया। वहाँ पहुँच कर पता चला कि पखुडी के साथ बलात्कार हुआ है? कई दिन तक वह डर के मारे किसी से कुछ न कहती। गाँव वालों ने स्कूल जाकर पता किया पर कुछ पता न चला। सबको पखुडी का इंतज़ार था कि वही सचाई बता सकती है? हस्पताल से छुट्टी मिलने पर पखुडी को घर ले आये। पर वह हमेशा डरी सहमी रहती। धीरे धीरे माँ के प्यार ने उसका डर कम किया लेकिन स्कूल के नाम से वह कॉपने लगती थी। मा ने अपनी ममता का वास्ता देकर उसके डर को कम किया। तब एक दिन उसने बताया कि -

उस दिन वह भाई का इंतज़ार कर रही थी। कि पुलिस चौकी पर कुछ पुलिस वाले आये मैं पानी पी रही थी। बाहर खड़े पुलिस वाले ने मेरा मुँह बंद करके चौकी के अंदर ले गया और वही उसने मेरा यह हाल किया उसने मुझे बताया कि अगर मैं किसी से भी कुछ कहूँगी तो वह सबको मार डालेगा। मेरा मुँह एक आदमी ने बंद कर रखा था और दूसरा मेरे साथ यह सब कर रहा था। उन्होंने मुझे मारा भी मेरे मुँह से खून भी निकला पर उन्होंने मेरी एक न सुनी। उसके बाद वह अपनी गाड़ी में बैठ कर चले गए। पुलिस चौकी में पहले से खड़े पुलिसवाले ने मुझे पानी पिलाया और कुछ दूर तक पहुँचाया। उसने बताया कि वह आंतकवादी थे। लीलावती यह सुनकर सिर्फ रोने के सिवा कुछ न कर सकी। जब रवि शंकर को पता चला उसने पुलिस थाने में कहा। भाग दौड़ करने पर भी कुछ हासिल न हो सका। पुलिस चौकी पर तैनात उस पुलिस वाले को कही और दूर चौकी पर भेज दिया गया था। मन मसेस कर सब चुप हो गए। पखुडी सिर्फ १३ साल की थी उसकी शादी की बात पर सबने जोर दिया। कि जल्दी से इसकी शादी कर दो वर्ना परेशानी होगी। लीलावती दिन रात रोती रहती। वह पखुडी को डॉ बनाना चाहती। पर विधाता को शायद मंजूर न था। वक्त गुजरता रहा कई रिश्ते आये पर कोई उससे १५ साल बड़ा तो कोई २० साल बड़ा। लीलावती अपनी फूल सी बेटी



डॉ बीना बुदकी

को कैसे इनको दे दे। एक दिन तो पम्पोर के एक दुकानदार शामनाथ ने हद ही कर दी वह पखुडी को देखने आया उसकी पहली बीवी मर गई थी २ बच्चे भी थे। देखने के बाद उसने पखुडी से मिलने की इच्छा जाहिर की। लीलावती ने न चाहते हुए भी कमरे में उसे मिलने दिया। शामनाथ ने पखुडी की छाती दबाकर उससे कहा

‘जरा देखूँ इनमें कुछ दम है कि नहीं।’

पखुडी चिलाते हुए भागी।

माँ भी पीछे पीछे भागी कि आखिर क्या हुआ?

बेटी की हालत देखकर वह भी परेशान हो गई। शामनाथ भी हड़बड़ा कर जल्दी से भाग निकला ॥ माँ और रवि शंकर को जब शामनाथ की हरकत का पता चला तो रोने के सिवा कुछ न कर सके।

हालत भी दिन ब दिन बिगड़ते जा रहे थे। आलोक आशीष को महाराष्ट्र में सीट मिल गई। रवि शंकर ने बच्चों को पढाई के लिए भेज दिया। पखुडी में बारे में वह तय नहीं कर पा रहा था कि क्या करे? उसे भी बाहर कहीं पढने भेज दे या यहीं रखे। समय युही बीतता रहा एक दिन अचानक रात को पखुडी को पेट में दर्द उठने लगा। दर्द के मारे तड़प रही थी। रात को २ बजे उसे हस्पताल लेकर गए। डॉ. ने देखा और उनको समझाया कि घबराने कि कोई बात नहीं है। आपकी बेटी पेट से है। बच्चा बहुत कमजोर है किसी महिला डॉ. से बराबर संपर्क रखे।

रवि शंकर के पाँव तले ज़मीन ही निकल गयी। लीलावती चक्कर खाकर गिर पड़ी। डॉ. ने जब उनकी ऐसी हालत नेखी वह भीघबरा गया। टूटे कदमों से लीलावती और रवि शंकर बेटी को घर लेकर आये। सुबह होते पखुडी को जब पता चला कि वह माँ बनने वाली है तो कुछ पल उसकी समझ में ही नहीं आया कि क्या करे? माँ बाबूजी को सोता देखकर वह उसी पुलिस चौकी की ओर चल पड़ी। वहाँ किसी और को देखकर उसने कासिम पुलिस वाले के बारे में पूछताछ कि उसने बताया, अभी आने वाला है वह कल ही आया है। थोड़ी देर बाद कासिम को आता देखकर वह उसकी और लपकी और चप्पल से पीटने लगी। एक पत्थर उसके सर पर भी मारा पर उसने अपने आपको बचा लिया? कासिम पहले समझ न सका और अचानक हमले के

लिए तैयार भी न था। जब उसे पता चला वह पखुडी को पकड़ कर पीटने लगा। तब तक आसपास के लोग भी जमा हो गए। सबने पखुडी को अलग करने की कोशिश की। चौकी वाला पुलिस भी इन दोनों को अलग करने आ गया। तभी उसकी नज़र पुलिस चौकी पर रखी बन्दूक पर पड़ी वह दौड़ कर उसे ऊठाने भागी और हाथ में लेकर कासिम पर निशाना साधने लगी। सब उसी और भागे पर इस भागम भाग में गोली चल गई और कासिम के सर पर गोली लग गयी। चारों और अफरा तफरी मच गई। थोड़ी देर में पुलिस पखुडी को पकड़ कर ले गई। लीलावती और रवि शंकर भी पुलिस थाने पहुँचे।

रवि शंकर ने बच्चों को कुछ नहीं बताया। पूरा गाँव पखुडी को छुड़ाने के लिया दिन भर गुहार करता रहा। मानव अधिकार से प्रार्थना की। पर कोई नतीजा न निकला बल्कि कई परिवारों को धमकी दी गई कि यदि वह रविशंकर परिवार का साथ देंगे तो उनको गोली मार दी जायेगी? मौत के डर से सब धीरे धीरे छुपे उनका हाल पूछते। १५ दिन बाद पखुडी को रिहा किया गया। उसी रात उसने जहरीली दवा खाकर आत्महत्या कर ली।

सुबह होते ही पुलिस और मानव अधिकार वाले अपने अपने ढंग से परेशान करने लगे। बड़ी मुश्किल से उसे सूरज ढलने से पहले शमशान ले जाकर उसका अंतिम क्रिया कर्म किया। वापस आकर रवि शंकर सोचने लगा।

जब बेटी की जिनगी के लिए पूरे गाँव ने पुलिस और मानव अधिकार से मिन्नत की तब किसी ने अर्जी भी स्वीकार न की आज जब बेटी ने तंग आकर जान दे दी तब सब टी वी में दिखने के लिए हो हल्ला कर रहे थे। भला हो प्रो हाशिम साहब का जिसने सबके सर झुका दिए। हाशिम साहब को जब पखुडी की मृत्यु का पता चला वह दौड़े भागे आये। डर के आगे पुलिस और मानव अधिकार की भीड़ देखकर पहले कुछ न कहा लेकिन उनकी चाल समझ आने पर उन्होंने बहार आकर उनसे सवाल जवाब किये? उनके साये में मोहल्लेवाले भी हिम्मत करके आगे बढ़े। उन्होंने उनसे पूछा -

जब उस बच्ची का बलात्कार हुआ था क्या उस बलात्कारी को आपकी पुलिस ने ढूँढ़ा? वह बलात्कारी फिर से उसी पुलिस चौकी पर आ गया। आपको खबर ही नहीं? कितनी मुस्तैदी से आप काम करते हैं?

मानव अधिकार आप बड़े बड़े वादे न्याय की बातें करते हैं। जब पूरे गाँव के लोग आपकी चौखट पर पखुड़ी के लिए न्याय की फरियाद कर रहे थे तब आपने सुनना भी पसंद न किया। क्या आपने मासूम बच्ची के बलात्कारी को दूढ़ने के लिए पुलिस पर जोर डाला? नहीं। क्योंकि यह बहुत बड़े आदमी नहीं थे। आज जब वह उस बलात्कारी के बच्चे की माँ बन गई तो क्या उसे जन्म देकर आपसे न्याय माँगती? वह सबने अपनी कुर्सी का बड़ी वफादारी से फर्ज अदा किया।

पंखुड़ी ने उसे खुद दूढ़ निकाला उसकी करनी की खुद सजा दी। तब आप कानून की बातें कर रहे हैं?

जाईये आप अपना काम करें? किसी बड़े को दूढ़े जहा पैसा और तरक्की मिलेगी। यह बिचारे गरीब हैं शांति से बेटी को ले जाने दो।

प्रो हशीम की बातों का असर हुआ या दाल न गलेगी। धीरे धीरे सब खिसकने लगे।

तब जाकर पखुड़ी की अंतिम यात्रा की शुरुयात हुई। लीलावती सर पटक कर रो रही थी। तभी दोनों भाई भी पहुँचे। बच्चों को देखकर माँ बाप भी हैरान हुए। उनको कल ही शेखर ने फोन से बताया था कि पखुड़ी जेल में है। उनका क्या पता था वह जिस बहन को छुड़ाने के लिए भाग कर आये उसे शमशान तक पहुँचाना पड़ेगा। दोनों भाई फूट फूट कर रो रहे थे।

रवि और लीला बुरी तरह से टूट चुके थे। बच्चों को १२ दिन होते ही वापस भेज दिया। रवि शंकर को पंखुड़ी का गम हर वक्त सताता। धीरे धीरे वह बीमार रहने लगा। उसने कुछ जमीन भी बेच दी। बच्चों के नाम ४ साल की पढाई का पैसा फिक्स में डाल कर रख दिया। लीलावती के नाम भी थोड़ा रख दिया। लीलावती समझती कि शायद हालातों की वजह से ऐसा कर रहा है? रवि शंकर की गिरती हालत देख कर उसे डॉ के पास ले गई। लेकिन वहाँ जाकर उसे एडमिट कर लिया गया। पहली ही रात उसने देखा कि खाली पलंग पर रात में आतंकवादी आकर आराम करते हैं पलंग के नीचे वह अपनी बंदूकें रख देते हैं। उनको कोई कुछ नहीं कहता। सुबह वह चले जाते। २ दिन के बेद वह घर वापस आ गया। घर आकर उसने यह

सब प्रो हाशिम को बताया। वह भी हैरान परेशान हो गए। कुछ दिन बाद प्रो हाशिम ने यह बात पुलिस और मानव अधिकार विभाग तक पहुँचाई। उसी रात पुलिस ने धमाका बोला और १२ आतंकवादियों को पकड़ा। लेकिन किसी तरह पता लगा कर उन आतंकवादीयों ने रवि शंकर के तीन टुकड़े करके उसके दरवाजे पर छोड़ दिया। लीलावती बाज़ार सब्जी लाने गई थी। घर के पास भीड़ देख कर वह घबरा गई। सब्जी फैंक कर घर की ओर भागी सामने पति को तीन टुकड़ों में देखकर वह वहीं गिर गई। रवि की लाश के पास नोट लिख कर रखा था कि हमारी खबर पुलिस को देने का इनाम?

सब अपने अपने ढंग से सोच रहे थे पर प्रो हाशिम अंदर ही अंदर घुट रहे थे। लाचार मजबूर होकर रवि को तो वापस नहीं ला सकते थे पर लीलावती को तसल्ली देते रहे।

बच्चों को आने में २ दिन लग गए आते ही उनका दाह संस्कार किया गया। यह १२ दिन भी बीत गए बच्चे माँ को साथ ले जाना चाहते थे पर पहला साल वहसारे संस्कार अपने घर से ही करना चाहती थी। सब चले गए लीलावती ने आस पास की सब महिलाओं को पढ़ाने का सेप्टर खोला। कुछ को आचार बनाना का काम सौपा। कुछ पेटीकोट ब्लाउज़ आदि सिलाई कटाई का काम करती थी। कुछ सर्दी के लिए सब्जी सुखाती। धीरे धीरे उस इलाके की सभी महिलाये कुछ न कुछ काम करती।

पूरे इलाके में रवि शंकर, प्रो हाशिम और रहीम दूध वाला सिर्फ ३ मर्द थे जिसमें रवि शंकर जाने के १ महीने बाद ही प्रो हाशिम भी मर गए और रहीम दूध वाला बेटी को बचाते हुआ खुद मर गया। पूरे गाँव में लीलावती ही पढ़ी लिखी थी। पूरा गाँव विधवाओं का गाँव था। लीलावती ने पूरे गाँव की महिलाओं को आत्मनिर्भर बना दिया था। कई बार आतंकवादी भी सामान लेने आते बल्कि अब आस पास के गाँव से भी लोग सामान लेने आते। इस विधवा का बड्डी दूर तक नाम था।

एक दिन वह महिलाओं को पढ़ा रही थी। शबनम अपने बच्चे को लेकर आयी।

लीला भाभी जरा इसे समझाओ यह राजनीति शास्त्र का परचा नहीं देना चाहता। यह पास कैसे होगा? सच तो यह है कि यह परीक्षा ही नहीं देना चाहता। मैं क्या करूँ?

लीला ने ज़फर को प्यार से बुलाकर पूछा, क्या बात है क्यों परीक्षा नहीं देना चाहते? ज़फर तुम अपनी अम्मी का सहारा हो जब पढ़ोगे तब ही तो कुछ काम करोगे? बताओ क्या बात है?

दादी माँ यह किताबे सब झूठी है इनमे लिखा सब बकवास है। प्रश्न का उत्तर मैं सच लिखू या इस किताब का लिखा झूठ?

लीला भी नहीं समझ पा रही थी कि ज़फर क्या कहना चाहता है। उसने पूछा ज़फर साफ़ साफ़ बताओ क्या बात है?

दादी माँ प्रजातंत्र का अर्थ होता है - जहाँ सब अपनी मर्जी से जी सके। कानून लोगों के न्याय के लिए होते हैं। संविधान की धारार्यें लोगों के अधिकार और उनके न्याय दिलाने के लिये बनायीं गई है।

मानव अधिकार इंसान के अधिकार के लिए बनाया गया है।

दादी माँ मैंने ठीक कहा ना?

हां बेटे तुम बिलकुल सही हो?

दादी माँ हम तो इस विधवा गाँव से बाहर नहीं गए। इस गाँव मैं पखुडी दीदी को दिन दहाड़े एक पुलिस वाले ने चोकी मैं बलात्कार किया पुलिस और कानून ने मदद करने के बजाये उन्होंने परेशान ही किया।

मानव अधिकार से गुहार की तो उन्होंने पूरी बात भी नहीं सुनी। पखुडी दीदी ने अपने बलात्कारी को खुद दूढ़ा और मार डाला बेवजह जैल मैं १५ दिन उसे बिताने पड़े मजबूर होकर उसने जान दे दी तब उसकी लाश को ले जाने नहीं दे रहे थे। उस वक्त कानून के रक्षक कानून बता रहे थे। लेकिन क्या उन्होंने कोई काम किया ? नहीं? चाचाजी को दिन दहाड़े मार डाला गया क्यूंकि उन आतंकियों को पता चल गया था कि चाचा ने हस्पताल की खबर हाशिम दादा को दी थी।

क्या पुलिस वालों को तब तक यह बात पता नहीं थी कि हस्पताल मैं बीमार के बिस्तरों पर कौन सोता है?

पूरा गाँव विधवाओं से भरा हुआ है क्या सरकार ने कोई मदद की? आप सब रात दिन मेहनत करके इतना सामान बनाते है। उसे बेच कर अपनी रोज़ो रोटी कमा कर बच्चों को पाल रही है?

क्या सरकार को इस गाँव का हाल नहीं पता है।

जान जाने के डर से आप बच्चों को नहीं बुलाती? उनकी याद मैं आप घंटो उस पेड़ के नीचे रोती रहती है?

क्या यही प्रजातंत्र है? क्या यही जीने के अधिकार है?

पुस्तकों मैं लिखा सब झूठ हैं? शायद यह पुस्तके अमीरों और कानून रक्षक लोगों के लिए बनी है। हम तो जुबान खोलेंगे तो मार डाले जायेंगे। मैं भी आपके साथ काम करूंगा। और माँ को आराम दूंगा।

लीला रहीम की बातें सुन कर भौचक्की रह गई।

कुछ कह न सकी सिर्फ आँख से आँसू बहते रहे। उसने भी तो इसी प्रजातंत्र मैं सब कुछ खोया है?

उस वर्ष विधवा गाँव के ४० बच्चो ने परीक्षा नहीं दी। जब स्कूल की प्रिंसिपल ने पता लगाने की कोशिश की उसे दुख हुआ पर उसके जखम भी ताज़ा हो गए। पुलिस मैं काम कर रहे पति को मुखबिर और बेटे को विदेशी एजेंट कह कर मार डाला।

इस खबर के बाद न जाने कितनी फ़िल्मी दुनिया के लोग भी आये और अशोक पंडित ने गाँव पर फ़िल्म बना के पैसा और नाम कमाया। इसी के साथ मीडिया मैं भी खबर पहुंची। लीलावती को समाज सेविका का सर्व श्रेष्ठ सम्मान २ लाख का पुरस्कार घोषित किया गया। लीलावती की समझ मैं नहीं आ रहा था कि वह इस इनाम से खुश हो जाये या पूरे गाँव ने किसी ना किसी अपने को खोया है सभी आतंकवाद की गोली के शिकार हुए थे। रहीम की बात भी उसके कानों मैं आ रही थी। कि क्या यही प्रजातंत्र है?

श्रद्धा में ही गति और जीवन

श्रेष्ठता के प्रति अटूट आस्था का नाम श्रद्धा है। जब आस्था सिद्धान्त और व्यवहार में उतरती है, या आचारित होती है, तब उसे निष्ठा कहा जाता है। जब निष्ठा आत्मा के लक्ष्य, जीवन-दर्शन और भक्ति के क्षेत्र में प्रविष्ट होती है, तो धद्धा कहलाती है। यही श्रद्धा वरिष्ठजनों के प्रति कर्तव्य है और बराबरी वालों के प्रति विनया। श्रेष्ठजनों के प्रति श्रद्धा भाव ऊनके सदगुणों की विशिष्टताओं के कारण उन्नति के शिखर पर पहुंचने की सीढ़ी जैसा प्रेरणा स्रोत है। श्रद्धा जब विश्वास से जुड़ जाती है, तब पाषाण में भी चेतना जाग्रत कर देती है। आज के भौतिकवादी युग में श्रद्धा और विश्वास की महती आवश्यकता है। अध्यात्म के क्षेत्र में तो श्रद्धा और विश्वास, दोनों ही अनिवार्य होते हैं, जिनके प्रभाव से अध्यात्म जगत में अर्जित उर्जा के परिणाम अत्यंत विलक्षण और चमत्कारपूर्ण होते हैं। श्रद्धा और विश्वास के बलबूते पर पाषाण हृदय भी द्रवित होकर स्रवित हो उठता है। श्रद्धा ही पारसपरिक स्नेहादर और सहयोग की सुदृढ़ रज्जु (रस्सी) से हमें बांधे रखती है। श्रद्धा की कड़ी टूटते ही हमारे जीवन में विघटन का समावेश हो जाता है और हम बिखरने लगते हैं। श्रद्धा में एकत्व की अपार सामर्थ्य है।

चीन के चंग चू नामक प्रदेश में एक मठ था, जहां के मंहत काफी ज्ञानी और कर्मठ थे। एक दिन उन्होंने अपने शिष्यों को बुलाकर मठ के लिए भगवान बुद्ध की एक मूर्ति बनवाने की इच्छा प्रकट की। मंहत बोले-इस कार्य के लिए आप घर-घर जाकर धन संग्रह कीजिए। किसी से बलपूर्वक धन न लो। शुभ कार्य के लिए धन संग्रह भी शुभ तरीके से ही होना चाहिए। सभी शिष्य अलग-अलग दिशाओं में धन संग्रह के लिए रवाना हो गए। एक शिष्य को तिन-नू नाम की एक बालिका मिली। उसके पास एक सिक्का था। जब उसे भगवान बुद्ध की प्रतिमा निर्माण के लिए चल रहे धन संग्रह के बारे में पता चला तो उसने श्रद्धावश वह एक मात्र सिक्का दान करना चाहा, किन्तु शिष्य ने सिक्के को अति तुच्छ समझकर लेने से इंकार कर दिया। कुछ दिनों बाद सभी शिष्य धनराशि लेकर मठ में एकत्रित हुए। मंहत ने मूर्ति निर्माण आरंभ करवाया, किन्तु अथक प्रयास के बाद भी मूर्ति सम्पूर्ण नहीं हो पा रही थी। कोई न कोई कमी रह जाती। इस पर मंहत को संदेह हुआ। उन्होंने शिष्यों से धन संग्रह के बारे में पूछा। सभी ने बारी-बारी से अपने अनुभव

सुनाए। इसी क्रम में जब तिन-नू का प्रसंग आया तो मंहत पूरी बात समझ गए। उनके आदेश से वह शिष्य उस बालिका के पास गया और क्षमा मांगते हुए उसके एक मात्र सिक्के को आदरपूर्वक ले लिया। धातुओं के घोल से उस सिक्के को मिला देने पर सहज ही एक सुन्दरतम मूर्ति का निर्माण हो गया। कथा श्रद्धापूर्ण दान की महत्ता को प्रस्थापूर्ण दान की महत्ता को प्रस्थापित करती है। दान भले ही अल्प मात्रा में किया जाए, किन्तु यदि वह सम्पूर्ण श्रद्धा भाव से किया गया हो तो जरूर सार्थक रूप में प्रतिफलित होता है और असीम पुण्यों का सृजन भी करता है।



प्रशान्त अग्रवाल

श्रद्धा एक गुण है जो हमें सफलता की ओर ले जाता है। यह वह महान शक्ति है, जो हमारा पथ प्रशस्त करती है। श्रद्धा व्यक्ति की गरिमा का उत्कृष्ट आभूषण है। भौतिक जीवन में यदि श्रद्धा और विश्वास का अभाव है, तो जीवन गतिशील नहीं होगा। अश्रद्धा और संदेह के कारण हमारा जीवन शक्तिहीन और पग-पग पर विपत्तियों से परिपूर्ण रहेगा। हम अपने अतीत को भुलाकर विरासत में प्राप्त की गई अपनी संस्कृति और आध्यात्मिक उर्जा को खोते जा रहे हैं। ऐसी स्थिति में हम न अपने को प्राप्त कर पा रहे हैं और न ही संसार को प्राप्त कर सकते हैं। गीता में भगवान एक स्थान पर स्पष्ट घोषणा करते हैं कि श्रद्धावान् व्यक्ति ही मुझे प्राप्त कर सकते हैं। इस घोषणा के पीछे एक अत्यंत सामान्य एवं व्यावहारिक सत्य संपूर्ण यह है कि जगत भगवान की ही अभिव्यक्ति है। यह श्रद्धा ही है जो मानव में गति और जीवन उत्पन्न करती है।

श्रद्धा एक गुण है जो हमें सफलता की ओर ले जाते हैं। यह वह महान शक्ति है, जो हमारा पथ प्रशस्त करती है। श्रद्धा व्यक्ति की गरिमा का उत्कृष्ट आभूषण है। भौतिक जीवन में यदि श्रद्धा और विश्वास का अभाव है, तो जीवन गतिशील नहीं होगा। अश्रद्धा और संदेह के कारण हमारा जीवन शक्तिहीन और पग-पग पर विपत्तियों से परिपूर्ण रहेगा।

WITH BEST WISHES FROM

'An ultimate solution to keep your food fresh'

Nagreeka Indcon Products (P) Ltd

ISO 9001 : 2008 COMPANY

Manufacturers of:

Nagreeka ALUFO

Food Grade Aluminium Foil Rolls / Containers

- *Food Grade- No Chemical Additives so no toxins*
- *Protects Food from UV Rays so food remains fresh*
- *Hygienically manufactured using fully automated plan virtually untouched by human hands*
- *Eco-friendly & Disposable – 100% recyclable*
- *Multiple applications – Homes, Restaurants, Catering & Airlines*
- *Available in rolls by weight / length*
- *Available in 100ml, 120ml, 200ml, 250ml, 300ml, 450ml, 600ml, 660ml, 750ml, 900ml, 7" round, 3 Compartment and Gastronome Pans & lids*

Available at all major stores & Company Showroom

Noritake Showroom:

***Shop No. 4, Nasrulla Terrace, Opp. St. Stephen Church,
4, Nepansea Road, Mumbai 400 036***

Email: customercare@alufo.com

Website: www.alufo.com

यूनिवर्सिटी में प्रोफ़ेसर के पद पर काम करते रहे परंतु कुछ समय के बाद त्यागपत्र देकर वकालत शुरू कर दी और अखिरी दिनों तक वकालत ही करते रहें और ६५ वर्ष की आयु में २१-०४-१९३८ को उनका देहान्त हो गया।

डा. वी एन शारगा के अनुसार उन्होंने अपनी पुस्तक शीर्षक 'शारगा पुराण' में लिखा है कि डा. सर-अलामा इकवाल के सम्बंध कश्मीरी पंडित समाज से रहे हैं और उन्होंने गायत्री मंत्र का उर्दू में अनुवाद किया है जो इस प्रकार है:-

॥ गायत्री मन्त्र ॥

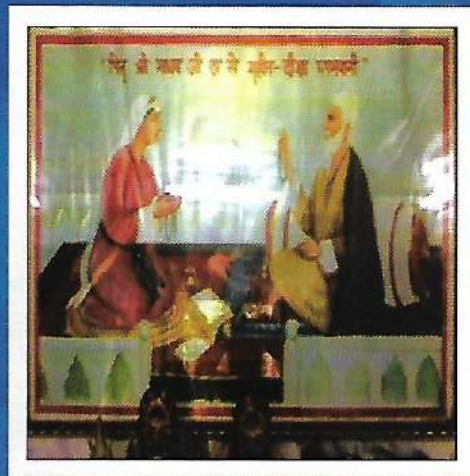
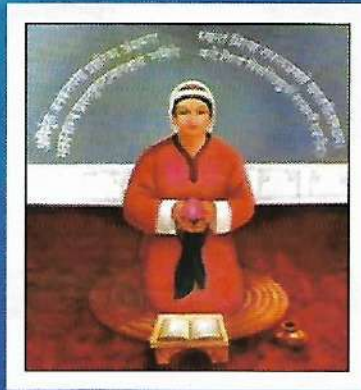
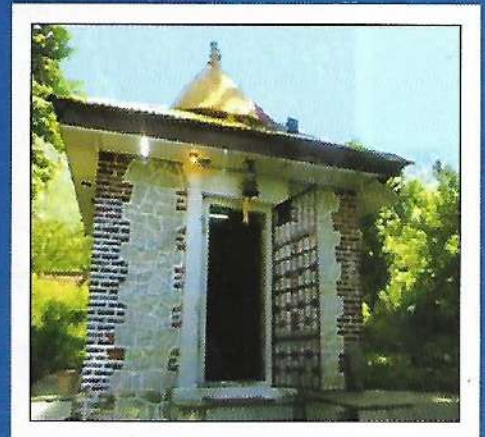
ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्।

'है महफ़िले वजूद का सामान तरज़ तू
याज़दान-ए-सकीनन-ए-नशेब फ़रज़ तू
हर चीज की हयात का परवरदिगार तू
ज़एदगा ये नूर का है ताजदार तू
ऐ अफ़ताब हमको ज़िया-ए-शुरूर दे
चश्मेखिदरत को अपनी अंजली से नूर दे''

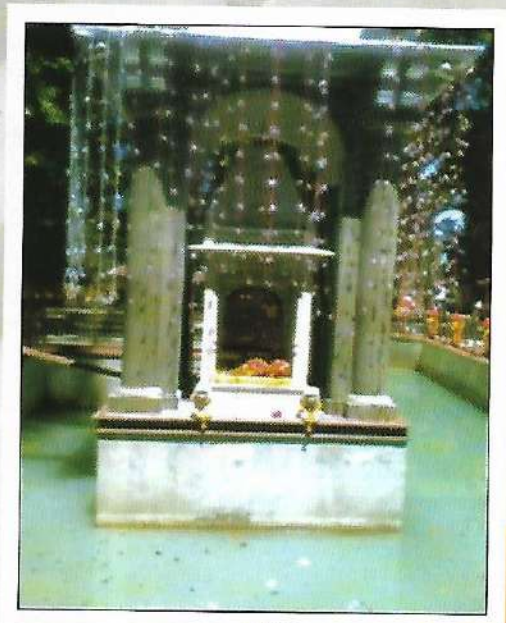
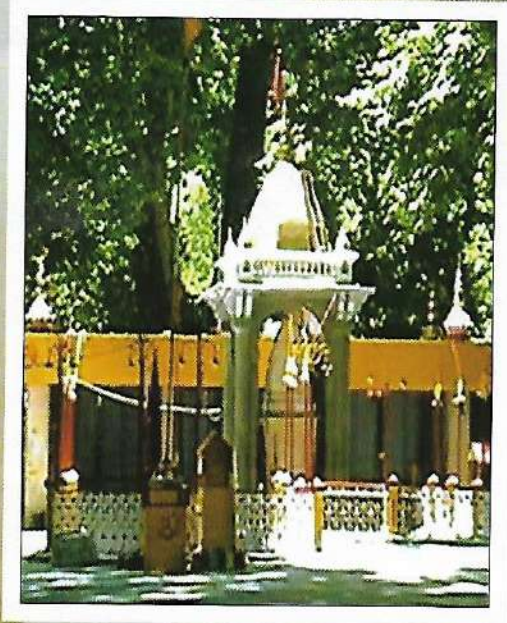
इसका अभिप्राय यह है कि:-

ऐ खुदा इस दुनियां का वजूद सिर्फ तेरी ही वदोलत है,
इस दुनियां को तूने हर चीजें से नवाज़ा है।
इस दुनियां के जिसने भी उतार-चढ़ाव है, सब तेरी वजह से ही है,
सब खत्म हो जाएगा लेकिन अखिर में सिर्फ तेरा ही नाम वाकी रहेगा।
इस दुनियां में जितनी भी शै भरी पड़ी है, सबकी तू ही जिंदगी अता करता है।
इस दुनियां को या उस दूनिया को रोशन करने वाला सिर्फ एक तू ही है,
और कोई नहीं, यह सब तेरी ही मेहरवानी से है।
ऐ चमकते सूर्य अपनी चमकदार रोशनी से हमारे वेंचैन दिल को सकून अता कर,
अपनी निगाहें नेक से हकरी वेनूर आँखों को रौशन कर।

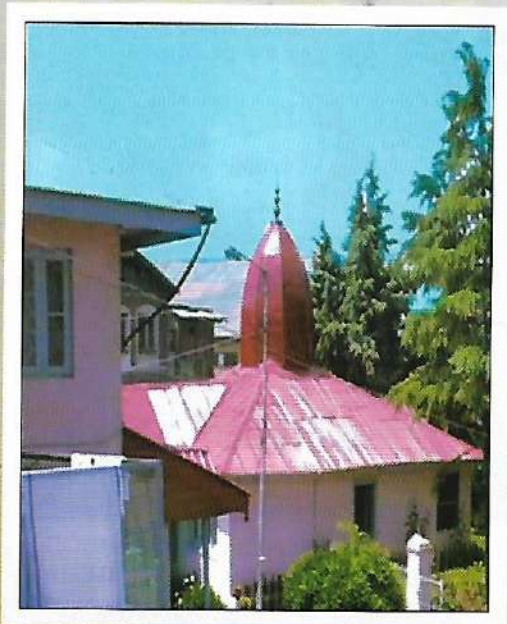




**MATA ROAPBHAVANI DEVI PRACHEEN MANDIR (SHRI ALAKH SAHIBA TRUST REGD.)
CHASMA SHAIBI NEAR CHASIMASHAI MUGAL GARDEN AT SRINAGAR, KASHMIR**



MATA KHEER BHAWANI TEMPLE AT TULAMULLA, SRINAGAR, KASHMIR



SHIVALYA FAMOUS PRACHEEN MANDIR AT CHOTABAZAR, KARAN NAGAR, SRINAGAR, KASHMIR

जब स्वामी विवेकानन्द जी भगवान गोपीनाथ को देखने गए



चमनलाल सप्रू

मेरा अनुमान है कि अमरीका का राष्ट्रध्वज बनाने में दो-तीन घंटे का समय तो लगा होगा। इस बीच स्वामी जी जल पान के बहाने घर के भीतर गए होंगे।

वहाँ नवजात शिशु गोपीनाथ को देखकर मन ही मन उनसे दिव्य वार्तालाप किया होगा। मैं समझता हूँ उस समय का दृश्य ठीक गोकुल में शिव एवं कृष्ण के मिलन समान रहा होगा।

आज के संकटकालीन समय में जब लगभग सारा कश्मीरी भाषी हिन्दू समाज घाटी छोड़कर पिछले १८ वर्षों से वनवास के रूप में विस्थापन झेल रहा है स्वामी विवेकानन्द से प्रेरित कश्मीर में श्रीरामकृष्ण आश्रम, शिवालय, कर्णनगर, श्रीनगर और विवेकानन्द केन्द्र नागडंडी, अछाबल, अनन्तनाग तथा भगवान गोपीनाथ आश्रम खरयार, हब्बाकदल, श्रीनगर यथापूर्व कार्यरत हैं। यह तीनों आस्था स्थल विस्थापित समाज में यह आशा उत्पन्न करते हैं कि देर सवेर हमें घर लौटना है (अज्ञ पगाह या सुलि ज़ीर्य - असि छु तरुन कश्मीर)।

स्वामी जी को कश्मीर की धरती में वहाँ के लोगों में बड़ी आशाएं थी। उनकी पत्रावली में संकलित कश्मीर से लिखे गए पत्रों में इस बात के प्रबल संकेत मिलते हैं। उनके द्वारा शताब्दी पूर्व बोए बीज पल्लवित हो गए हैं, भगवान अमरनाथ तथा जगदम्बा क्षीर भवरनी के तीर्थ स्थलों की यात्रा एवं वहाँ पर साधना करने के उपरान्त समूचे विश्व तथा समस्त भारत में और विशेष कर कश्मीर मंडल से आध्यात्मिक नवचेतना का जयघोष होने का उन्हें प्रबल विश्वास था।

हमारा मानना है गत अठारह वर्षों से घाटी में भगवान अमरनाथ जो ताण्डव नृत्य रच रहे हैं उस में भस्मासुर आदि दैत्यों का विनाश निकट है और कश्मीर में पुनः कश्यप ऋषि की सन्तानों का पुनर्वास होगा। तथास्तु।

भगवान गोपीनाथ जी का जन्म आषाढ़ शुक्ल द्वादशी तदनुसार ३ जुलाई १८९८ के दिन हुआ। स्वामी विवेकानन्द उन दिनों अपने विदेशी शिष्यों के साथ श्रीनगर में थे। तीन जुलाई १८९८ के दिन वह श्रीनगर के अंदरूनी हिस्से में गए और यहाँ एक ब्रह्मण (पंडित) दरजी द्वारा अमरीका का राष्ट्रीय ध्वज बनवाया। स्वर्गीय शम्भुनाथ भान ने मुझे बताया था कि ताराचंद नामक एक पंडित दरजी की दुकान भानु मोहल्ला (हब्बा कदल और फतेह कदल के बीच) बाजार में थी। दुकान उस मकान का हिस्सा थी जिसमें भगवान गोपीनाथ जी का उसी दिन जन्म हुआ था।

इसे एक संयोग ही कहिए कि स्वामी जी ने उस दिन शहर के मध्य में जाकर अमरीका का राष्ट्रीय ध्वज बनवाया। यह विवरण उनकी जीवनी में दर्ज है। अगले दिन ४ जुलाई १८९८ को अपने हाऊस बोट में अमरीकी राष्ट्र दिवस के अवसर पर उक्त झंडा लहरा कर To the Fourth of July स्वरचित कविता अमरीकी शिष्यों को सुनाई। उनके लिए हाऊस बोटों की व्यवस्था महाराजा प्रताप सिंह के छोटे भाई राजा रामसिंह के सौजन्य से पण्डित नारायण दास रैना ने की थी। स्वामी लक्ष्मण जू महाराज के पिताश्री पंडित नारायण दास जी को कश्मीर में हाऊस बोट निर्माण करने वाले प्रथम कश्मीरी होने का श्रेय है। कश्मीर में उन्हें 'नावुं नारान' नाम से जाना जाता था।

कश्मीरी भाषा और साहित्य के नवयुग निर्माता दीनानाथ नादिम

प्रो. चमनलाल सप्रू



दीनानाथ नादिम

दीनानाथ नादिम आधुनिक कश्मीरी काव्यधारा की त्रिवेणी पर बट वृक्ष के समान है। कश्मीरी साहित्य का आधुनिक काल (बीसवीं शताब्दी) तीन महाकवियों से प्रेरित एवं प्रभावित है। इस युग की देदीप्यमान त्रिमूर्ति है-गुलाम अहमद 'महजूर' (१८८५-१९५२), पंडित ज़िन्दा कौल 'मास्टरजी' (१८८४-१९६५)

और अब्दुल अहद 'आज़ाद' (१९०३-१९४८)। महजूर, मास्टर जी और आज़ाद ने आधुनिक युग की कश्मीरी काव्य धारा को जन्म दिया, पाला-पोसा और वयस्क बना दिया लेकिन उसकी दशा और दिशा देने वाले थे दीनानाथ नादिम।

वयोवृद्ध कवि महजूर से एक मुशायरे में किसी ने पूछा- 'जनाब आपका जानिशीन (उत्तराधिकारी) कौन है? अर्थात् आपके बाद आपकी परम्परा को कौन जारी रखेगा? ऊन्होंने मंच से ही ऊंगली उठाकर श्रोताओं में बंद गले का कोट पहनकर बैठे हुए एक नौजवान की ओर इशारा किया और वह नौजवान था-दीनानाथ नादिम। ऐसा ही विचार 'मास्टर जी' का भी था। वह कहा करते थे - नादिम के कारण कश्मीरी काव्य कोष चमकेगा। वह कश्मीरी काव्य का अनमोल रत्न है।

दीनानाथ नादिम के ७०वें जन्म दिवस के अवसर पर जम्मू कश्मीर राष्ट्रभाषा प्रचार समिति द्वारा प्रकाशित अभिनंदन ग्रंथ में जम्मू-कश्मीर कला, संस्कृति और भाषा अकादमी के तत्कालीन सचिव और कश्मीरी भाषा के प्रख्यात आलोचक मुहम्मद युसुफ टेंग ने अपने संदेश में लिखा था 'दीनानाथ नादिम बहुत ही बड़ा कश्मीरी कवि है, साहित्यिक एवं शारीरिक रूप में भी कद्दावर है। बीसवीं शताब्दी के सांस्कृतिक क्षेत्र में उनका रुतबा राजनैतिक क्षेत्र में शेख मुहम्मद अब्दुल्ला के समान है। दोनों ने इस युग में अपना

प्रभावशाली असर डाला जो आने वाले युग को भी प्रभावित करता रहेगा। जिस प्रकार शेख मुहम्मद अब्दुल्लाह ने सामंती युग और सामंती सत्ता से कश्मीरी जनता को मुक्त किया, उसी प्रकार दीनानाथ नादिम ने कश्मीरी भाषा को भी पतनोन्मुख परंपराओं से मुक्त किया। कश्मीर की संस्कृति में नादिम जैसा युग पुरुष अनेक वर्षों तक नहीं पैदा होगा।

महाकवि दीनानाथ नादिम का जन्म १८ मार्च, १९१६ को श्रीनगर के एक निम्न मध्यवर्गीय कश्मीरी परिवार में हुआ था। १९२२ में पिता की मृत्यु के बाद चर्खे पर पश्मीना कातकर, येन-केन-प्रकारेण घर चलाकर बालक दीनानाथ को माँ ने पाल-पोसकर बड़ा किया। माँ ने ही उन्हें काव्य रचना के संस्कार दिए। उन्होंने अपने एक साक्षात्कार में कहा था कि 'मेरी माँ बचपन में मुझे ललछद के 'वाख' और नुंद ऋषि के 'श्रुख' सुनाया करती थी। परमानन्द और कृष्ण राजदान की कविताएं सुनकर मुझे माँ ने अपनी सांस्कृतिक परम्परा का बोध कराया।'

युवावस्था तक पहुँचते-पहुँचते जहाँ नादिम को अंग्रेज़ी कवि वर्ड्सवर्थ ने प्रभावित किया वहीं उर्दू कवि पंडित ब्रजनारायण

चकबस्त की 'सुबह-ए-वतन' कविता को पढ़कर वे आंदोलित हुए। वह कहते हैं - 'इस कविता ने मेरे चिंतन को 'मोल्ड' किया और मुझे प्रगतिवादी कवि बना दिया। आगे चलकर भगत सिंह, राजगुरु, अशफ़ाक ऊल्लाह तथा अन्य देश भक्त, के ऐतिहासिक एवं क्रांतिकारी बलिदानों ने मुझे क्रांतिकारी क्रिया-कलापों की प्रेरणा दी।'

नादिम साहब प्रारम्भ में उर्दू में कविताएं

लिखते थे। उनके कथनानुसार जोश, इकबाल और एहसान बिन दानिश ने उनको उर्दू में नज़्में लिखने की प्रेरणा दी। उन्होंने हिंदी में भी अनेक रचनाएं कीं। महात्मा गाँधी के निधन पर उन्होंने 'कलिंग से राजघाट तक' शीर्षक से अत्यंत ही प्रभावशाली कविता लिखी, जिसकी प्रारंभिक पंक्तियाँ इस प्रकार हैं:-

'प्रगतिशील साहित्य और कम्युनिस्ट आंदोलन ने नादिम के चिंतन के अंधियारे माहौल में पड़ी परतों को रोशन कर दिया और उन सारी पुरानी जीर्ण काव्य परम्पराओं से मुँह मोड़ने पर विवश किया।'

वह देखो रात हो गई
 प्रकृति लाल रक्तपात की रूमाल
 मुख पर डालके निढाल सो गई
 थिरक-थिरक के बिजलियों ने, आँधियों ने,
 भूमिकम्प ने कलिंग के विवश ललाट पर
 कथा लिखी -

विजय की हार की कथा,
 स्वदेश प्यार की कथा,
 मनुष्य के रुधिर से नहा
 नहा के लाल रंग से
 कलिंग के अबोध देश प्रेम को मरोड़कर
 कलिंग की कुमारीजत भावनाओं को भी तोड़कर,
 अशोक ने कथा लिखी।

कश्मीर में आयोजित एक कार्यक्रम में जब नादिम जी की उपस्थिति में रामधारी सिंह 'दिनकर' को मैंने उपर्युक्त कविता पढ़कर सुनाई तो उन्होंने कहा 'अरे जमनलाल जी, तुम लोगों ने हिंदी वालों से नादिम छीनकर उसे ठेठ कश्मीरी कवि बना दिया। यह बहुत बड़ा अन्याय हुआ। यदि वे हिंदी में काव्य रचना जारी रखते तो संभवतः आज दिनकर से पहले नादिम को हिंदी जगत ने जगह दी होती।'।

नादिम जी ने कश्मीरी साहित्य को एक नई दिशा दी। महाकवि नादिम को ज्ञानपीठ पुरस्कार तो नहीं मिला और न ही उन्होंने उसके लिए प्रयत्न किया। शमीम अहमद 'शमीम' के अनुसार 'यह काम नादिम की शान से फरोतर है। यह तो ऐसा ही हुआ कि कोई चर्चिल विक्टोरिया क्रॉस के लिए दरखास्त पेश करे।

नादिम का कलाम उनके देहांत से तीन साल पहले तक किताबी सूरत में नहीं छपा था। मोती लाल साकी, मुहम्मद यूसुफ टेंग और मैंने १९८५ में उनके कलाम 'शिहिल्यकुल' (पेड़ छायादार) को छापने के लिए तैयार किया जिसे साहित्य अकादेमी का पुरस्कार भी प्राप्त हुआ। उनकी बहुत सी रचनाएं अभी भी अप्रकाशित हैं। जाने-माने पत्रकार शमीम अहमद 'शमीम' के अनुसार 'शायद उनका बहुत सा कलाम जमाने के हाथों ज़ाया हो जाएगा। लेकिन अज़मत की जो मुहर उसकी तहरीर पर है, वह उसकी बची हुई चंद ही नज़्मों को कश्मीरी ज़बान की लीज़ेड का

रंगीन, दिलावेज़, और शानदार बाब (अध्याय) बनाकर दम लेगी।'।

प्रगतिशील साहित्य और कम्युनिस्ट आंदोलन ने नादिम के चिंतन के अंधियारे माहौल में पड़ी परतों को रोशन कर दिया और उन सारी पुरानी जीर्ण काव्य परम्पराओं से मुँह मोड़ने पर विवश किया।

बुँ ग्यवैन अज़
 'मैं आज नहीं गाऊँगा
 मैं कदापि नहीं गाऊँगा
 गुलो बुलबुलों के गीत
 नर्गिस व सुम्बलों के गीत
 मैं नहीं गाऊँगा
 मैं उन मदमस्त जावूभरी आँखों के गीत
 नहीं गाऊँगा।
 अब ऐसी नज़्मों मेरी लिए नहीं हैं
 मैं आज ऐसी गज़लें नहीं गाऊँगा।

नेशनल कल्चरल फ्रंट की स्थापना कर उन्होंने साँकृतिक मोर्चे पर 'नया कश्मीर' संवारने का आंदोलन चलाया। समय की माँग के अनुरूप उन्होंने 'नारै इनकलाब' (क्रांति का जय घोष) कविता में नौजवानों से अजय शक्ति का मूर्त रूप बनकर आगे बढ़ने का आह्वान किया।

हे चुँ नार दुख ...
 हे नवयुवक तुम आग हो, अलाव हो,
 यौयन की ऊष्मा हो
 अगर तुम बसंत की बयार हो
 तो इस समय घटाओं में न छिपो
 तुम पर्वत और जंगलों को चीर कर
 काट कर बाहर आओ
 तूफान बन जाओ।
 तुम कारवान बनो
 कश्मीर के पासबान बनो। ...

उनकी प्रारंभिक कविताओं में 'मक्रज कॅशीर' (माँ कश्मीर) में जन्म भूमि कश्मीर को संबोधित कर वे कहते हैं -

है माँ। तुमसे किसने कहा तू विवश है
 बेकस है
 किसने कहा तेरे बुलबुल पराजित,
 वीरानियों में मुख मोड़े हुए हैं
 माँ तू हिमालय की अग्रजा है
 तभी भरपूर अलंकारों से दीप्त है।

स्वतंत्रता प्राप्ति के बाद प्रगतिशील आंदोलन की अगुआई और कल्चरल फ्रंट की स्थापना कर नादिम ने वैचारिक क्रांति के साथ साहित्य को जनता की व्यथा-कथा का संवाहक बनाया।

'वोथी बागुच कुकिली कू कू कर'

(रो उपवन की कोकिला कूकू कर जल (पक्षी विशेष) और कुमिर को जगाओ)

अर्थात् आज लोकतंत्र का वसंत चमन को नई भेंट देने आया है। आज नादिम भीतर की आग सहेजकर सच्चाई को जगाने आया है। आशावान भविष्य में पूरी आस्था रखने वाला कवि नादिम लिखता है -

'म्ये छम आश पगहँच ...'

(मुझे कल की आशा है, कल दुनिया रोशन होगी ...)

कितु-कहते हैं कल जंग छिड़ने वाली है नहीं हो जाए कल जंग

मेरी दुनिया जो रोशन होने वाली है।

रावण कृत शिव ताण्डव स्तोत्र की तरज़ (छंद) उन्हें बड़ा प्रिय था। उसी छंद में प्रवाहयुक्त भाषा में 'इरादे' (संकल्प) कविता रचकर कश्मीरी कविता में नया जोशिला छंद प्रयुक्त कर कीर्तिमान स्थापित किया।

वुशुन वुशुन वोज़ल वोज़ल

वोज़ल वोज़ल वुशुन वुशुन

वुशुन वुशुन वोज़ल वोज़ल छु खून म्योन।

जवान छूस तुफान हू तुफान हू जनून म्योन

लाल-लाल गर्म-गर्म मेरा खून है। मैं जवान हूँ, तूफान हूँ, तूफान समान मेरा जनून है। प्रकृति के प्रतीकों बिजलियों, आँधियों, बादलों की गर्जन यह सब इशारे बने हैं कवि को क्रांति का संदेश सुनाने के लिए।

नवयुग निर्माता नादिम ने अपनी मातृभाषा में संपन्नता का दर्शन कराया, उसके शब्द भण्डार का नित नई कविता में प्रयोग कर उसे बंगला, तमिल, मराठी, उर्दू और हिंदी के समकक्ष स्थान दिलाया। उपमा कालिदासस्य के अनुरूप कश्मीरी काव्य संसार में उपमा नादिमस्य कहने में कोई संकोच नहीं। 'जून ख्व्व चोट हिश' (चाँद निकल आया ज्यों रोटी) या 'मोजरेनि ठेकदारन पिलनाँव रोपया खेट हिश'

(ज्या मजूरिन को ठेकेदार ने पकड़ाया खोटा एक रुपए का सिक्का)। उनकी पुरी की पूरी पंक्तियाँ उपमाओं का खज़ाना हैं।

कश्मीरी कविता में पहली बार उन्होंने सजीव और मौलिक 'साँनेट' (अंग्रेज़ी काव्य में प्रयुक्त चौदह पंक्तियों का छंद) लिखा। उन्होंने पहली कश्मीरी कहानी 'जवाबी कार्ड' लिखी। इस कहानी का कश्मीरी साहित्य में वही स्थान है जो हिंदी में चन्द्रधर शर्मा गुलेरी की 'उसने कहा था' कहानी का है।

इसी प्रकार रंगमंच को भी नादिम का अद्वितीय योगदान है। अनेक ओपेरा (संगीत रूपक) लिखकर एक और कीर्तिमान स्थापित किया। 'बुँबुर-यंबर ज़ल' (भौरा और नरगिस) सबसे पहले लिखकर दाद हासिल की। फिर 'नेकी त्वाँ बदी (नेकी और बदी) 'व्यथ' (वितस्ता) के माध्यम से कश्मीर की सांस्कृतिक परंपरा को दर्शाने वाले प्राचीनतम ग्रंथ नीलमत पुराण में वर्णित लोक परंपराओं और कथाओं की प्रभावशाली

शब्द राशि से युक्त जल प्रपात का प्रवाह और फिर शालीनता में धीरे-धीरे बहने वाली कश्मीर की प्राणदायिनी नदी का भव्य रूप है। कुल मिलाकर आठ-दस संगीत रूपक (ओपेरा) लिखकर नादिम ने युगांतकारी काम किया। इनका मंचन सरकारी और गैर सरकारी स्तर पर हुआ और सभी लोकप्रिय हुए।

दीनानाथ नादिम के सानिध्य में आकर साहित्य अकादेमी के प्रथम सचिव प्रभाकर माचवे उन्हें वर्तमान भारतीय साहित्य का शिखर पुरुष मानते थे। उनके अनुसार 'कविवर नादिम कश्मीरी भाषा में वही स्थान रखते हैं जो रूसी में माइकोवास्की, बंगला में काज़ी नज़रुल इस्लाम और भट्टाचार्य, तेलुगु में श्री श्री, इस्पाहनी में पाब्लो नेरूदा, उर्दू में जोश और फ़ैज, मलयालम में वल्लतोल तथा हिंदी में निराला और मुक्तिबोध रखते हैं। वे 'रोमांटिक रिवोल्यूशनरी' स्वच्छंद विद्रोही कवि हैं। जिन्होंने कविता को जनोन्मुख बनाया।

रामधारी सिंह 'दिनकर' इन्हें काव्यमय कश्मीर का कवि मानते हैं और कहता है नादिम जी बड़े ही प्रतिभाशाली कवि हैं। इनकी कविताएं हृदय हिलाने वाली हैं।

बच्चन जी ने इनकी दो कविताओं 'ऐसा है संसार हमारा' और 'हमारा वतन' नाम से हिंदी में पद्यानुवाद किया है, जिसके कुछ अंश इस प्रकार हैं :-

"स्वतंत्रता प्राप्ति के बाद प्रगतिशील आंदोलन की अगुआई और कल्चरल फ्रंट की स्थापना कर नादिम ने वैचारिक क्रांति के साथ-साथ साहित्य को जनता की व्यथा-कथा का संवाहक बनाया।"

‘ऐसा है संसार हमारा ।

इसमें खिलकर सुमन अमन का नित संदेश लाते हैं।
सिर पर शीतल छाया करके प्यार चिनार जताते हैं।
अर्जुन सा जोधा रहता है इसकी पहरेदारी में,
बुद्ध यहाँ करुणा के आँसू बोते क्यारी-क्यारी में,
गाते हैं महजूर यहाँ पर कश्मीर की घाटी से,
राग रवीन्द्र उठाया करते बंग देश की माटी से,
यहाँ शराफ़त और मुहब्बत की बहती रहती है धारा,
देखो ऐसी रीति हमारी,
ऐसा है सहसार हमारा।

‘हमारा वतन में’ अपनी यशस्वी परम्परा का बखान करते
हुए वे अंतिम पद में कहते हैं :-

एक नया आदर्श हमारे साथ है,
हमने भारत भर का पाया प्यार है,
मिला वितस्ता से गंगा की धार है,
सत्य और संकल्प हमारा एक है,
हिमगिरी के वन तुहिन कणों की छाँव में
आज हमारी मिट्टी का अभिषेक है
आज प्रेम के सागर में उल्लास है
एक नया आदर्श हमारे पास है।

मैंने एक बार ऊनसे पूछा ‘जब आपने संगीत रूपक लिखे
अथवा कविताएं लिखीं तो आपको कश्मीर के जन-जीवन,
लोक कथाएं, पक्षी-विशेष, फूल, सब प्रेरित करते हैं, लेकिन
‘व्यथ’ (वितस्ता) के प्रति आपका एक भावात्मक अनुराग

उमड़ता है। क्या ‘व्यथ’ आपके अपने जीवन की प्रतीक है?
तो नादिम साहिब ने कहा - ‘चमन जी, व्यथ (वितस्ता) अन्य
गीत-नाट्यों की भाँति एक संगीत रूपक है। वास्तव में यह
मेरे जीवन की शाश्वत कहानी है। मैं मरण में विश्वास नहीं
करता। मेरी जीवन में आस्था है-शाश्वत जीवन में और यही
आस्था और विश्वास ‘वितस्ता’ संगीत रूपक की रचना का
प्रेरक बना।’

हिंदी में हम सुनते हैं -

सूर-सूर तुलसी, शशि, उड़गण केशवदास।
अबके कवि खद्योत सम, जहँ-तहँ करत प्रकास ॥

ठीक इसी तर्ज पर सुकवि गुलाम नबी ‘आरिज़’ करते हैं

मस्तानें ऑरिफ सानि अदबुचि हूरि कनुक दूर
मजबूर पकान लूर डखविथ ज़ार तय रंजूर ॥
टाकारें वनय सानि अदबॅचि कारॅबारुक राज़,
नाँदिम छु नफा, गाटें ऑरिज़, मूल छू महजूर ॥

अर्थात् आरिफ हमारी साहित्य सुंदरी के कानों का झुमका है।
मजबूरो जार और रंजूर लाठी लेकर कदम-कदम बढ़ रहे हैं।
मैं साफ तौर पर अपने साहित्य के कारोबार का राज़ बयान
करूँ तो सुनो, नादिम नफा (लाभ) है, आरिज घाटा है और
मूलधन महजूर है।

कश्मीरी पंडित और कश्मीरियत

विगत कुछ माह से विभिन्न मंचों से जम्मू-कश्मीर राज्य के विभाजन की मांग बड़े ही प्रभावशाली ढंग से उठायी जा रही है, जिसका बीजारोपण बहुत समय पूर्व डिकसन द्वारा किया गया था। हमारे समाज के कुछ तथाकथित बुद्धिजीवी नेतागण भी इस मांग को बहुत ही चतुरायी के साथ खूब हवा दे रहे हैं तथा उसके पक्ष में अनेक कुतर्क प्रस्तुत कर रहे हैं। वहीं दूसरी ओर हमारे ही समाज के कुछ पश्चिमी विचारधारा से प्रभावित लेखक अपने आलेखों में वर्तमान समय की उदारवादी तथा रूपभोक्तावादी संस्कृति के दौर में काश्मीरियत की कल्पना मात्र को ही एक छलावा या दिवास्वप्न की संज्ञा प्रदान कर रहे हैं क्योंकि उनकी ऐसी धारणा है कि आधुनिकता और भूमण्डलीयकरण के वातावरण में काश्मीरियत की बात करना या फिर उसकी दुहाई देना महामूर्खता है क्योंकि इस यांत्रिक युग में मनुष्य को यह लगभग ३०० वर्ष पूर्व के इतिहास के पृष्ठों में ले जाने का प्रयास है जब कश्मीरी पंडित घाटी में संसाधन के अभाव में और विकास की कल्पना से परे एक संकुचित परिधि में अपना जीवन निर्वाह करने को विवश था और घाटी के बाहर के संसार से उसका कुछ लेना देना नहीं था। यहाँ पर एक बहुत बड़ा प्रश्न वह उठता है कि क्या हम इस तथाकथित आधुनिकता का चोला पहन कर अपनी सदियों पुरानी सभ्यता और संस्कृति की जड़ी में स्वयं मटठा डाल कर उसकी ऐसी तैसी कर दें या फिर कोई मध्यवर्गीय मार्ग खोजने का प्रयास करें जिससे पुरानी कहावत की सांप भी मर जाये और लाठी भी न टूटे को हम पुनः चरितार्थ कर सकें। हमें इस बात पर गम्भीर चिंतन और मनन करने की नितान्त आवश्यकता है कि हम कौन से भार्ग का चयन करें जिसके द्वारा समाज को विखण्डित होकर उसके अस्तित्व को समाप्त होने से बचा कर सुरक्षित किया जा सके। इस कार्य के लिये समय रहते हमें परिस्थितियों में सुधार लाना होगा और विशेष रूप से समाज के युवा वर्ग को एक साकारात्मक दिशा देनी होगी ताकि भविष्य में हमारा समाज पतन के स्थान पर उन्नति की ओर अग्रसर हो सके और हम व्यापक समाज में पुनः अपनी विशिष्ट पहचान स्थापित कर सकें तथा अन्य वर्गों के लिये आदर और सम्मान का पात्र बनें।

कश्मीरी पंडित विगत ११ वर्षों से विस्थापन की कटु पीड़ा को झेल रहे हैं और आश्चर्य की बात यह है कि वह अपने

ही देश में अमानवीय परिस्थितियों में एक शरणार्थी की भांति अपना जीवन निर्वाह कर रहे हैं। अपने घर से उजड़े, अपनी जड़ोंसे कटे और अपनी सांस्कृतिक पहचान के लिए व्याकुल इन असहाय कश्मीरी पंडितों को पुनः घाटी में उनके घर वापसी की अनेक तुभावनी योजनायें जम्मू-कश्मीर की प्रदेश सरकार समय समय पर बना कर केन्द्र सरकार को प्रेषित कर चुकी है। पर आज तक किन्हीं कारणों से उनका क्रियान्वयन नहीं हो सका है क्योंकि उनके दो तीन ऐसे पहलू हैं जिन पर कोई अन्तिम निर्णय लेने से पूर्व उन पर गम्भीर विचार करने की आवश्यकता है कि उनके भविष्य में दूरगामी परिणाम क्या होंगे और क्या वह वास्तव में हमारे हितों की रक्षा करते हुए इस जटिल और जड़ीली समस्या का समाधान कर पाने में सफल सिद्ध हो पायेंगे या फिर हवा में तीर चलाने के समान प्रतीत होंगे। क्या इस प्रकार के कुछ अधकचरे प्रयास भविष्य में विस्तापित कश्मीरी पंडितों के लिये और अधिक भयानक समस्याएं और भीषण संकट नहीं उत्पन्न कर देंगे।

जम्मू-कश्मीर के मुख्य मंत्री डा. फारूक अब्दुल्ला एक बहुत ही समझदार और होशियार नेता हैं। उन्होंने विश्व के अनेक देशों का व्यापक भ्रमण करके ठोस ज्ञान, अर्जित किया है। वह अपने अब्बा हुजूर के दिवास्वप्न को एक साकार रूप देने का भरपूर प्रयास कर रहे हैं। जिन्होंने सन् १९४७ में देश के धर्म के नाम पर विभाजन के समय काश्मीरियत को सुरक्षित एवं संरक्षित रखने का डंका पीटकर तथा उसके पश्चात बड़े ही सुन्दर और सुनियोजित ढंग से कश्मीरी पंडितों को इस दशा की ओर अग्रसर किया। अब डॉ. अब्दुल्ला विस्थापित कश्मीरी पंडितों की घरवापसी की कार्ययोजना को चरण बद्ध तरीके से लागू करने का निश्चय कर रहे हैं और इसकी व्यवहारिकता के पक्ष में अनेक तर्क केन्द्र सरकार के समक्ष प्रस्तुत कर रहे हैं।

डॉ. फारूक अब्दुल्ला की इस प्रस्तावित कार्ययोजना के अनुसार विस्थापित कश्मीरी पंडितों को घाटी में अलग-अलग स्थानों पर नव निर्मित छावनियों में बसने के लिये प्रेरित किया जायेगा। इस प्रकार के प्रबन्ध में अब बिलकुल स्पष्ट है कि वह अपने पुराने पूर्वजों के घरों में नहीं जा पायेंगे अपितु उन्हें इन नयी विकसित की गयी छावनियों में



डॉ. वैकुण्ठ नाथ शर्मा

अपना घर फिर से निर्माण करने के लिए बाध्य होना पड़ेगा जो एक प्रकार से उनके जख्मों पर नमक छिड़कने के समान होगा।

यहां पर एक बात यह भी विशेष रूप से ध्यान देने योग्य है कि आजकल कश्मीर घाटी में जिस प्रकार के हालात चल रहे हैं और जिस प्रकार वहां की आम जनता में जिसमें बहुसंख्यक मुसलमान भी शामिल हैं असुरक्षा और भय की भावना व्याप्त है उससे ऐसा कदाचित नहीं प्रतीत होता है कि जम्मू और दिल्ली के शरणार्थी शिविरों में अभाव, अपमान और असुरक्षा का जीवन व्यतीत कर रहे कश्मीरी पंडित एकाएक इस प्रकार की नयी व्यवस्था में अपना घर बना कर रहने के लिये लालायित हो उठेंगे और अपना सब कुछ दांव पर लगाने के लिये एक जड़ियल जुआरी की भांति तत्पर हो जायेंगे। यह बात एकदम भिन्न है कि इस प्रस्तावित कार्ययोजना के बहाने फारुक सरकार को २६ सौ करोड़ रुपयों को अपने मन के अनुसार वारा न्यारा करने का एक सुनहरा अवसर अवश्य प्राप्त हो जायेगा। जिसके वास्तविक उपयोग का पता लगाना भाविष्य में बहुत ही दुशकर कार्य हो जायेगा कि यह भारी भरकम रकम किन किन मदों पर व्यय की गयी।

कश्मीर के एक प्रमुख आतंकवादी संगठन हिजबुल मुजाहिदिन ने इस प्रस्तावित कार्ययोजना का कटोर शब्दों में विरोध किया है। उसका कहना है कि यह कश्मीरियों को धर्म के आधार पर बांटने की एक घिनौनी साजिश है पर उनकी आतंकवादी गतिविधियों को देखते हुए भी उनके इस कथन को एकदम से नकारा भी नहीं जा सकता। उनका स्पष्ट मत है कि कश्मीर घाटी को मुस्लिम और गैर मुस्लिम क्षेत्रों में विभाजित करना न केवल एक अदूरदर्शितापूर्ण अपितु एक मूर्खतापूर्ण कदम है। जिससे साम्प्रदायिक सौहार्द सुधरने के स्थान पर अधिक बिगड़ेगा क्योंकि यह योजना सदियों से चली आ रही काश्मीरियत की आस्था पर एक कुठाराघात होगी। हिजबुल का इस सम्बन्ध में यह भी तर्क है कि अलग से सुरक्षा क्षेत्र और छावनियां बना देने से घाटी में निश्चित रूप से साम्प्रदायिक सदभावना में कमी आयेगी और आपसी द्वेष और कटुता उत्पन्न होगी जिसके कारण अलगाव की भावना और अधिक विकसित होगी जिसका पूरा लाभ वह शक्तियां उठायेगी जो घाटी में अमन चैन की पक्षधर नहीं हैं। उनके इस तर्क में निश्चित रूप से काफी दम है क्योंकि इस भेदभाव पूर्ण वातावरण और एक दूसरे को सन्देह की

दृष्टि से देखने में कभी भी सामान्य स्थिति नहीं बन पायेगी। इस संकट पूर्ण स्थिति का पूरा लाभ उठाते हुए साम्प्रदायिक तत्व तुरन्त अपनी राजनीतिक रोटियां सेंकनी शुरू कर देंगे। सबसे प्रमुख बात यह होगी कि यह प्रस्तावित छावनियां सदैव जिहादियों के निशाने पर होंगी और सुरक्षा बलों के अनेक प्रयासों और नाकेबन्दी के बाद भी यह उनकी गैर इन्सानी हरकतों को रोक पाने में कहां तक समर्थ हो पायेंगी जब उनके आत्मघाती दस्ते अकूत सुरक्षा के घेरे को बेध कर सुरक्षा बलों पर प्रहार करने में सफल हो जाते हैं। जिसका जीता जागता उनका दिल्ली के लाल किले के भीतर आक्रमण एक उदाहरण है।

आज प्रथमिकता इस बात की है कि घाटी में पनप रही अविश्वास की भावना को समूल नष्ट किया जाये! गैर कश्मीरी आतंकवादी संगठनों के साथ कटोर कार्यवाही करके उनको निष्क्रिय किया जाये। घाटी में हर धर्म के व्यक्तियों को बसने का समान अधिकार दिया जाये तथा वहां के बहुसंख्यक समुदाय को यह भलिभांति समझाने का प्रयास किया जाये कि यदि उन्हें वास्तविक रूप से काश्मीरीयत में विश्वास है तो उन्हें हर प्रकार से कश्मीरी पंडित समुदाय की सुरक्षा का उत्तरदायित्व अपने ऊपर लेना होगा ताकि पाक परस्त तत्वों को अलग थलग किया जा सके और उनके कश्मीर को पाकिस्तान का एक अंग बनाना के दिवास्वप्न को धूल धूसरित किया जा सके इसी दिशा में कार्य करके पाकिस्तान के मंसूबों पर पानी फेरा जा सकता है जो कश्मीर की जटिल समस्या के समाधान की ओर सम्भवतः एक सही कदम होगा।

आतंकवादियों के हाथों से घातक अस्त्र-शस्त्र न छीनना और केवल धर्म के नाम पर कश्मीर के विभाजन का विरोध करना एक प्रकार से स्वयं एक विरोधाभास है जो एक समय में दो विपरीत दिशाओं में दौड़ा रहे घोड़ों की सवारी करने के समान है। जिसमें सवार जमीन पर औधेमुंह गिर कर मट्टी चाटता नजर आता है। यही समय है जब हम परिस्थितियों का सही आंकलन करें और उसी के अनुसार उचित निर्णय लें। किसी उर्दू के महान शायर ने जिन्दगी और मौत की अपने शब्दों में बहुत ही सुन्दर व्याख्या कुछ इस प्रकार की है :-

“लायी हयात आये कजा ले चली चले।
न अपनी खुशी से आये न अपनी खुशी चले।।”

नंगी इमारत का बलात्कार



पंडित श्यामलाल ने अपने चारों बच्चों का विवाह कश्मीर में धूमधाम से किया था। लेकिन पांचवी बच्ची श्यामा के ससुराल वाले जम्मू में ही रह रहे थे। वे कश्मीर आकर शादी करने को तैयार न थे। श्यामलाल ने बड़ी मिन्नतों की पर उनकी भी मजबूरी थी। उनकी बेटी की भी शादी थी। उसका ससुराल जम्मू में ही था।

थक हार कर श्यामलाल अपने परिवार के साथ जम्मू आ गया। हालाँकि श्यामा के ससुराल वालों ने मकान, हलवाई, बारातघर सब का इंतजाम कर दिया था। फिर भी नई जगह जाकर शादी करना आसान न था। एक तो सर्दी का मौसम, दूसरा हर चीज का बन्दोबस्त करना था।

शादी के दिन में पूरा एक महीना बाकी था। लेकिन श्यामलाल और उसकी पत्नी जय किशोरी को लगता वक्त बहुत कम है और तैयारियाँ बहुत करनी हैं।

आखिरकार विवाह का दिन भी आ गया। श्यामा की शादी ठीक ठाक ढंग से ही हो गई। शादी के बाद 'फिरसाल' (पदफोरा) 'शिशुर' आदि अनेक रस्में भी साथ थीं। सभी रस्मों को निभाते हुए कब एक महीना बीत गया, पता ही न चला। लगभग पिछले एक महीने से रोज ही रेडियो, टी. वी. पर कश्मीर के बिगड़ते हालातों को देखकर श्यामलाल का पूरा परिवार परेशान था कि आखिर वापस कैसे जाएँ? २६ जानवरी के बाद तो रोज ही हजारों की तादाद में कश्मीरी हिन्दु परिवार कश्मीर से पलायन कर रहे थे। हर वक्त कर्फ्यू कभी एक घंटे की ढील होती थी तो कभी सुबह ५ से ७ बजे तक ढील देते। ज्यादातर परिवार सुबह की ढील में ही अपने जरूरत की चीजों को खरीदते थे अवसर की तलाश में कुछ परिवार थोड़े कपड़े-लत्ते, नगदी लेकर जम्मू भाग निकलते। खास कर जिन घरों में जवान बेटियाँ और

बीना बुदकी

छोटे बच्चे थे वह तो बनिहाल पार करने तक हजारों पाठ पढ़ते। कभी शिव का पाठ पढ़ते तो कभी माँ दुर्गा की स्तुति करते।

जम्मू में उधमपुर, मुट्टी, दोमाना कई जगहों पर शरणार्थी कैम्प बनाए गए थे। जहाँ सरकार की ओर से 'टेन्ट' मुहैया कराए गए थे राशन की व्यवस्था भी सरकार करवा रही थी। कुछ जरूरी चीजें जैसे बाल्टी, साबुन, कम्बल, चादर आदि भी कुछ नेता लोग दान पुण्य करते इन कैम्पों में बाँट रहे थे। टी.वी. स्क्रीन पर दिखने के लिए और अखबार में बड़ी खबरे छपने की होड़ में कई दलों के नेता आए इन शरणार्थियों पर अपना प्यार दर्शाया, कई परिवार महल जैसे बड़े मकान को छोड़कर टेंटों में रह रहे थे।

श्यामलाल भी इन टेंटों में जाकर अपने चिर परिचित लोगों को ढूँढ़ता लेकिन इतनी हैसियत न थी कि किराए के मकान में उनको आने का निमन्त्रण देता या अपने साथ ले जाता। श्यामलाल को स्वयं मकान का किराया देना भारी पड़ा था। कई बार वह जयकिशोरी से मशवरा करता। क्यों न हम भी टेंट में चले जाएँ?

वह डाँट कर पति से कहती। अभी लड़की की शादी की है वह क्या सोचेंगे?

कई एक रिश्तेदारों तथा मोहल्ले के ही कुछ परिवारों को देखकर श्यामलाल की हिम्मत भी टूटने लगी। कभी कभी उसे यकीन न होता कि इन दो महीनों में ही जन्मत कश्मीर नरक बन जाएगा। दिन-रात टीवी. पर खबरें देखते और अखबार पूरा चाँटते हालाँकि इनमें भी पूरी खबर नहीं देते थे। पूरी रात दोनों पति पत्नी करवटें बदलते। अचानक रात को एक बजे दरवाजे पर घंटी बजी।

श्यामलाल घबराकर दरवाजे की ओर भागा, जयकिशोरी भी पीछे-पीछे भागी। 'रूको-रूको'।

"खिड़की से देखो तो जरा कौन है"?

तभी बड़ी बेटी प्राना की आवाज आई।

"पापा खोलो मैं हूँ?" प्राना और उसके परिवार को देखकर श्यामलाल और पूरा परिवार भौचक्का रह गया। अभी बीस दिन पहले ही कश्मीर वामस गई थी।

चाय वगैरह पीकर प्राना ने रो रोकर कश्मीर का हाल सुनाया कि हर रोज रात को नौ बजे के बाद मस्जिद में टेपरिकार्डर के द्वारा सुनाया जाता -

“हम क्या चाहें आजादी

आजादी भाई आजादी

नारों में ही वह कहते। “कि कश्मीरी हिन्दु औरतों को साथ रखेंगे। ये नारे जब शुरू होते तो ऐसा लगता हजारों की संख्या में लोग चारों ओर से हमला करने आ रहे हों। सुबह तक इन नारों की गूँजती आवाजों को सुनकर हर परिवार भयभीत अधमरा सा हो जाता। इसीलिए जब गर्वनर जगमोहन ने भी हिन्दुओं को घाटी छोड़ने का इशारा किया उसके बाद तो सभी हिन्दू परिवार सिर्फ भागने की कोशिश करने लगे।”

प्राना बेटी की बातों को पूरा परिवार सुनता रहा। तीन तीन दिन तक भी कर्फ्यू लगा रहता। खाने के लाले पड़ गए।

श्यामलाल ने परेशान होकर बेटी से पूछा, “क्या सरकार कुछ नहीं कर रही थी?”

“पापा! हालत इतना तेजी से बिगड़ रहे थे। शायद गर्वनर जगमोहन भी निश्चय नहीं कर पा रहे थे कि क्या करूँ?”

जब कभी दिन में कर्फ्यू में ढील होती थी तो लाखों की तादाद में जुलूस निकलते। इतने मुस्लिम तो कश्मीर में हैं ही नहीं पर जुलूस के समय रातों रात कहाँ से लोग आ जाते थे। कोई नहीं जानता। इन आए हुए लोगों की शकल सूरत और तौर तरीका भी भिन्न था। जो हिन्दु-मुस्लिम वर्षों से एक साथ सुख दुख के साथी थे। पड़ोसी थे। आज वहीं मुस्लिम भाई आँख चुरा कर निकल जाता। बात करने या मिलने से भी कतराता।

पिछले एक महीने में जो जो हिन्दू परिवार जम्मू चले आए हैं। मौका पाते ही उस को सब अपने ढंग से लूटते। यहाँ तक कि पुलिस वाले भी उस से टेप, ट्रॉजिस्टर कुछ कीमती छोटा सामान उठाने में नहीं शर्मते।

“माँ, सामान तो सामान पर लगी टीन की चादरें निकालने से भी बाज न आते। कई भरे पूरे घरों को नंगी इमारत बनाकर कई बार कई लोगों ने बलात्कार किया। सब खामोश रहकर अपना काम करते हैं, कोई किसी से कुछ नहीं कहता। देखकर भी सब अनदेखा करते बल्कि ये सोचते मेरे मतलब की कौन सी चीज है।”

ना कोई शिकायत करता ना किसी को कोई पकड़वाता, ना ही प्रशासन का कोई डर था। बल्कि जिन घरों को कोई लोगों तथा कई बार बलात्कार करके जर्जर बना दिया था। उन मकानों को आग लगाकर राख का ढेर बना देते।

कुछ गाड़ियाँ, सब्जी, राशन, दूध की मदद करने के लिए सरकार ने भेजी पर वह खास इलाकों में खास लोगों में बँट जाता। आम लोग तो खाने के लिए तरस गए।

तभी जयकिशोरी ने बेटी से पूछा, “जब ऐसे हालत थे तो बहन जिगरी को भी साथ लाती, पता नहीं वह कैसी होगी।”

“माँ, मैं तुम्हें क्या बताऊँ कि कोई किसी को पूछने की स्थिति में न था। सब अपना परिवार बचा कर निकलना चाहते थे। कब कहाँ बम फट जाए या गोलियाँ चलें, इस डर से सभी अधमरे रहते, फोन की तारें सब कटी हुई थी। फिर जिगरी के इलाके में जाना तो सरेआम मौत को दावत देनी थी, मेरे ही परिवार में मेरा देवर चार दिन पहले परिवार लेकर आया है, मेरी ननद भी आ चुकी है, किसी ने हमें खबर ना की, माँ चिन्ता न करो। जिगरी भी मौका लगते ही निकल आएगी।”

श्यामलाल और जयकिशोरी यह हाल सुनकर और भी बैचेन हो गए। क्योंकि साथ लाया पैसा भी समाप्त हो चला था। गर्म कपड़े भी न थे। फिर किराए के मकान में कब तक रह सकते थे?

श्यामलाल बड़ी बेचौनी से सुबह का इन्तजार करने लगा। ६ बजते ही उसने अपने पड़ोसी रमजान मलिक को फोन मिलाया। फोन की तारें कटी हुई थीं। तब डायरी में देखकर मोबाइल मिलाया।

“हेलो, सलाम वाले कुम”

“रमजान ये क्या हो रहा है?”

“श्यामलाल तुम तो बस घबरा जाते हो चिन्ता मत करो।”

थोड़े दिन का बुखार है उतर जाएगा। नहीं रमजान प्राना बेटी आज ही आई है, उसने जो सुनाया, मैं तो परेशान हूँ, देखो रमजान जो किस्मत में होगा देखेंगे।

“तुम भाभी को लेकर ताला लगाकर यहाँ हमारे पास आ जाओ।”

फिर बच्चों के पास दिल्ली चल जाना। अच्छा हुआ जो छह महीने पहले ही बच्चे दिल्ली चले गए।

“श्यामलाल तुम चिन्ता मत करो।”

रमजान की बात सुनकर श्यामलाल की बेचैनी कुछ कम हुई।

कुछ दिन बाद जयकिशोरी ने श्यामलाल से कहा “कि बड़ी बहू शीन की माँ तथा छोटी बहू ननसी की माँ तथा बड़ा भाई कश्मीर सामान लेने जा रहे हैं। मैं भी इनके साथ चली जाऊँ। मैं भी घर से सामान ले आऊँगी हालात ठीक होने पर वापस चले जाएंगे।

श्यामलाल कुछ निश्चय न कर सका। ‘हाँ’ कहे या ‘ने’ लेकिन साथ में दो समझिनें ओर छोटी बहू का भाई भी जा रहा था। थोड़ी दिल को तसल्ली थी।

एक दिन सबेरे सुबह वह टाटा सूमो में चारों कश्मीर के लिए रवाना हुए। श्यामलाल हर घण्टे में फोन करके हालचाल पूछता। शाम को छह बजे कश्मीर पहुँचे। तीनों परिवारों का घर एक ही मौहल्ले में आसपास था।

कश्मीर में हर जगह पुलिस आर्मी, घूम रही थी। जगह-जगह पर पुलिस चौकियां बनी हुई थी। अपने वतन का ऐसा हाल देखकर जयकिशोरी की आँखें भर आईं। यकीन ही नहीं होता कि “क्या यह वही कश्मीर है जहाँ की फिजा में केसर और सेब की खुशबू होती थी जहाँ चिनार के पत्तों की टंडी हवाएं मुर्दे में भी जान फूँक देती थी। पर आज तो माहौल ही कुछ अलग है। चारों ओर मौत सा सन्नाटा। बीच बीच में दनदनाती गोलियों की आवाजें और फिजा में भी बारूद की बदबू थी।

सभी ने डरते डरते घरों में प्रवेश किया क्योंकि सुबह तीन बजे सबको वापस निकलना था। यही निश्चय हुआ था रात भर जितना सामान बाँध सको, बाँध के तैयार रखो। सुबह कर्फ्यू खुलते ही ट्रक में सामान भरके ले जाएंगे।

जयकिशोरी ज्यू ही घर के आँगन में घुसी बरामदे में बैठकर जी भर के रोई। कभी ख्वाब में भी नहीं सोचा था कि एक महीने बेटी की शादी करने जम्मू जाएंगे और फिर वापस नहीं आ पाएंगे।

जैसे जैसे टूटी-फूटी टाँगों से घर का ताला खोला। घर की हालत देखकर उसे धक्का लगा। जिस घर को सजा संवरा, पर्दों से ढँका बन्द करके गई थी, वही घर अन्दर से नंगी इमारत रह गया है।

कुछ समय यूँ ही बीत गया कि आखिर क्या ले जाऊँ? अच्छे कपड़े, शॉल, कालीन यहाँ तक कि पर्दे भी घर के अन्दर से गायब थे।

रसोईघर में गई तो वहाँ भी चौके के बर्तन, डिनरसेट, काँसे के बर्तन सब गायब थे। सिर्फ चीना मिट्टी के कुछ बर्तन पड़े थे। एक कोने में अखरोट के छिलके पड़े थे। अखरोट की पूरी बोरी गायब थी। जयकिशोरी ने श्यामा को शिवरात्रि पर भेजने के लिए पहले से ही सीजन में खरीद रखे थे। पर रसोईघर में सिर्फ कूड़े का ढेर और बर्तन स्टैंड लटका दिखाई दे रहा था। शायद सामान ले जाने वाले स्टैंड निकाल न पाए।

श्यामलाल बार बार फोन करता पर सिग्नल न मिलने के कारण कोई बात न हो सकी। श्याम लाल रात भर यूँ ही जागता रहा। कभी खुद पर गुस्सा आता क्यों मैंने उसे भेजा?

जयकिशोरी ने कुछ पुराने कपड़े, बिस्तर व पड़े बर्तन बोरे में डाले ओर बाहर दरवाजे के पास रख दिया।

सुबह पाँच बजे बहु के भाई पुश्करनाथ ने दस्तक दी सामने ही जयकिशोरी थी। उसके चेहरे की हालत देखकर वह भी चौंक गया। “जल्दी सामान निकालो।”

जय किशोरी ने बोहरी की तरफ इशारा किया। “बस एक बोहरा।”

पुश्करराथ हैरान था कि क्या इस एक बोहरे के लिए वह जान जोखिम में डाल कर आई तभी उसे ख्याल आया शायद माता जी समेट न पाई हो। वह घर के अन्दर गया तो घर की हालत ओर इमारत की नंगी दीवारों को देखकर उसके होश उड़ गए।

किसी तरह से उसने खुद को सम्भाला और उस एक बोरे को ट्रक पर रखा। अब अपने मकान के आगे ट्रक खड़ा कर सामान भरने लगा।

“अम्माजी” जल्दी ताला बन्द करके आइए।

पुश्करनाथ यह कहकर आगे बढ़ गया

जयकिशोरी टूटे कदमों से बाहर आई और बाहर बनी चौकी के पुलिस वालों से पूछने लगी-“क्या हमारे मकान में कोई आया था” वह फूट कर रोने लगी, “बेटा भरा पूरा कमान था। बेटी की शादी करने जम्मू गए थे पर आज मकान अन्दर से बिल्कुल खाली है।” पुलिस वाले ने अम्मा जी को

किसी तरह चुप कराया और कहा, "अम्मा जी बस आप अपनी जान बचाओ, सामान की फिक्र मत करोगी इन खाली मकानों का बलात्कार कई बार हुआ है। कभी पुलिस की दनदनाती गोलियों से, कभी आतंकवादी इन्हीं घरों में छिपकर निशाना साधते और तो और अम्मा जी कभी उग्रवादी जिस्मानी भूख शान्त करने के लिए किसी की भी बैटी, बहू को उठाकर अपनी भूख शान्त करते। कुछ लालची लोग इसी मोहल्लों के अड़ोसी पड़ोसी भी मौका पाते ही सामान उटाने में देर नहीं करते।

"अम्मा जी आपका दर्द हम समझते हैं। पर हम भी मजबूर हैं। आप कल आई थीं सामान लेने, अच्छा किया जितना मिल गया उसी में सब्र करें। जाए जल्दी से निकल जाइए।"

जयकिशोरी लड़खड़ाते कदमों से चलती हुई रमजान मलिक के घर में गई, क्योंकि जाते वक्त घर की एक चाबी का गुच्छा उन्हें ही देखभाल के लिए देकर गई थी। दरवाजा खटखटाने पर किसी अजनबी ने दरवाजा खोला, उसे देखकर जयकिशोरी ने पूछा, "रमजान कहाँ है।" उस खूँखार अजनबी ने कहा "वह सब चले गये हैं।"

अचानक जयकिशोरी की नजर कम्बल पर पड़ी जो उसने पिछले साल ली थी। आस पास नजर दौड़ाने पर कोई चीजें दिखाई। सब मिट्टी से लोटपोट और बदबू से भरी सड़ी हुई थी, कुछ सोए हुए औरत की आवाज सुनकर उठ गए। "अरे आज बिस्तर में यहाँ वहाँ टंड मे क्या कर रही है जयकिशोरी गुस्से से तमतमा उठी - "कौन हो तुम लोग।" एक खूँखार उग्रवादी भी गुस्से से बोला - कौन हो तुम, क्या चाहिए? कुछ खबर लाई हो। जय किशोरी भी हड़बड़ा गई, रोते हुए कहा - "सब तो ले आए हो मेरे मकान से अब मकान की दीवारों में ईंटे हैं वह भी ले आना।" रोते रोते वह बाहर आ गई। उस आतंकवादी को जाने क्या सूझा, उसने दनादन तीन गोलियों पीठ में दाग दीं। गोलियों की आवाज सुनकर पुलिस वाले भी सतर्क हो गए। अम्मा जी को खून से लथपथ देखकर वह भी मोर्चा लेकर उस मकान पर गोलियाँ दागने लगे। शोर और गोलियों की आवाज सुनकर पुश्करनाथ दौड़े दौड़ा आया, अम्मा जी को ऐसी हालत में देखकर वह भी सकपका गया, उसे गोद में उठाकर ट्रक में बैठा के वह अंधाधुंध भागे।

काजीगुंड पहुँचकर मेडिकल कैम्प में दिखाया। प्राईमरी मेडिकल चिकित्सा करके वह जल्दी से जल्दी जम्मू पहुँचना चाहते थे,

बहुत सारा खून निकलने के कारण जयकिशोरी की हालत भी बिगड़ती जा रही थी। सब भूखे प्यासे उसकी तीमारदारी में लगे रहे। अनेक मनौतियाँ माँगीं। आखिर समझन थी, शाम चार बजे जम्मू पहुँचे। श्यामलाल घर के बाहर ही खड़ा बेसब्री से टहल रहा था, फोन न मिलते के कारण वह सुबह से ही परेशान था। अजीब सी शंकाएँ मन में हो रही थीं। शीन और बसंती बहू ने कई बार चाय, खाने आदि के लिए पूछा पर उसका किसी चीज में दिल नहीं लग रहा था। पापा की ऐसी हालत देखकर सभी परेशान थे। तभी ट्रक को घर के सामने रुका देखकर वह ट्रक की तरफ दौड़ा।

पुश्करनाथ ने गोदी में अम्मा जी को उतारकर फोरन अस्पताल पहुँचाया। पूरे घर में तहलका मच गया, किसी को भी समझ नहीं आ रहा कि अम्मा जी को क्या हुआ?

श्यामलाल बेहोश होकर सड़क पर ही गिर पड़ा। ट्रक से सामान उतरवाकर सब अस्पताल की ओर भागे।

डॉक्टरों की जद्दोजहद और कोशिश थी, एक ओर खून भरा जा रहा था दूसरी ओर जयकिशोरी का हार्ट सिंक कर रहा था। श्यामलाल पागलों की तरह डॉक्टरों से मिन्नतें कर रहा था - उसे बचा ले। सभी बच्चे बिलख बिलख कर माँ को देखकर रो रहे थे। सभी अपने आपको गुनाहगार महसूस कर रहे थे, 'कि काश हमने माँ को भेजा ही ना होतर। दोनों बहुएँ भी अन्दर से घुटन महसूस कर रही थी कि काश हमने ही माँ को रोका होता। उल्टा लम्बी सी लिस्ट दे दी थी। 'माँ वो शाल, वो बनियान, वह साड़ी भी लाना।'

सुबह तक डॉक्टर अपनी कोशिश करते रहे। बच्चों को तसल्ली देने के लिए जयकिशोरी ने धीरे-धीरे आँखें खोली, पति श्यामलाल को देखते ही उसकी आँख से आँसू बह निकले, टूटी फूटी आवाज में कहने लगी-बरसों से बनाया घर सब उजड़ गया। बच्चों को लेकर कहीं दूर चले जाओ, इन्हें कश्मीर नहीं भेजना। ..'वहाँ सिर्फ ईंटें रह गयी हैं।' ।।। जिस रमजान को मैंने उग्र भर भाई माना उसके बेटों को डेढ़ साल तक दूध पिलाया ... उस भाई ने बच्चे, विजनेस तो पहले ही दिल्ली शिफ्ट किये थे खुद भी चले गए है ... मुझे बहन कहता था ... किस पर विश्वास करूँ। मेरा तो घर, रिश्ता सब लुट गया ... कहते कहते जयकिशोरी की आँखों से बहते आँसू थम गए। लड़खड़ाती जुबान भी गई। अब वह सिर्फ लाश का ढेर बनके रह गई थी श्यामलाल और बच्चे लिपट लिपट के रो रहे थे, पर माँ तो हमेशा के लिए सो गई थी।

कश्मीर के सूफी कवि

इतिहास साक्षी है कि मानव ने समय-समय पर ईश्वर की निकटता प्राप्त करने के लिये अपने ज्ञान विवेक और तर्कशक्ति के माध्यम से सुगम से सुगम पथ बनाना चाहा। इसका प्रतीक सूफीवाद है। सूफी उसी को कहते हैं जो ईश्वर के साथ साफ दिल रखे।

“और कुछ नहीं, खुदा की इबादत है,
खुदा सा हो जाना”

सूफी शब्द की उत्पत्ति अपने आप में काफी जटिल है। कुछ विद्वानों का कहना है कि सूफी अरबी भाषा के 'सूफ' शब्द से निकला है, जिसका अर्थ पवित्रता है। अनेक विद्वानों का मत है कि वह वेदान्त और बौद्ध धर्म की देन है, जो ईरान से होते हुए अरब तक पहुंचा। ईश्वर या अल्लाह का अस्तित्व सत्य है। संसार उससे और उसमें है। सूफी के जीवन का लक्ष्य है सत्य के पथ पर चलकर उससे एकात्म हो जाना। उससे मिलन ही इस जीव का एकमात्र उद्देश्य है, उस चेतना को पाना जिसमें मनुष्य और ईश्वर के मध्य की पृथकता समाप्त हो।

समूचे मारतवर्ष की तरह कश्मीर भी विदेशियों का स्वागत मित्र-भाव से करता रहा। वे किसी भी धर्म के प्रति कभी भी संकीर्ण नहीं रहे। कश्मीर में मुस्लिम शासन के साथ-साथ इस्लाम धर्म भी बढ़ता गया। यहां तक कि हिंदू योगियों और मुस्लिम संतों के परस्पर शास्त्रार्थ भी चलते रहे। कश्मीर में धार्मिक स्थिति बिगड़ी हुई थी। अंधविश्वास और धार्मिक ब्राह्म आडंबरों से समाज जकड़ा हुआ था। ऐसी परिस्थिति में सूफियों द्वारा प्रचारित सूफीमत और ऋषियों के शैवमत ने एक स्वस्थ पृष्ठभूमि की नींव डाली। कश्मीरी सूफीमत पर शैवमत का गहरा प्रभाव पड़ा। इस्लाम मत और योग का परस्पर भिन्नता हुआ, विचारों का आदान-प्रदान हुआ। यह वह आध्यात्मिक धरोहर है, जिसमें तसव्वुफ और शैव-दर्शन एक ही लय और एक ही स्वर में प्रकट हुआ है। इसमें उस परम प्रेम की चर्चा हुई है, जिसके बिना जीवन निःसार है। अंधविश्वास और बाहरी आडंबरों का डटकर विरोध हुआ है। ईश्वर के सर्वव्यापकता पर बल दिया गया है। वह एक होते हुए भी अनेक है, अरूप होते हुए भी सर्वत्र विद्यमान है।

वेदों की “नेति-नेति” का इसमें वरदान है। वह गूंगे का गुड़ है। अनुभव से ही प्राप्य है। यदि लल्लेश्वरी ने उसे ‘शिव’ की संज्ञा दी है तो मुहम्मद गामी ने उस निर्गुण को प्रिय के नाम से पुकारा है। सभी ने उस नूर की झलक संसार में पाई है। शैवमत से प्रभावित मुहम्मद अमीन कालिम ने लिखा है -

“योत यिथ ज़नमस केंह छुन लारुन
दारनायि दारुन सू हम सू”

अपनी ‘तुज़क जहांगीरी’ में जहांगीर ने कहा है - “कश्मीर के ऋषि सांप्रदायिकता से कोसों दूर होकर शांत जीवन व्यतीत करते थे। वे सचमुच खुदा की प्राप्ति में संलग्न थे।”

समाज के बाह्य आडंबरों पर सर्वप्रथम लल्लेश्वरी ने चर्चा की। हिन्दू नारी होकर भी लल्लेश्वरी सूफी सिद्धांतों से प्रभावित थीं वास्तव में उनके वाखों में प्रेम की अनन्यता, ईश्वर को पाने की ललक जीवन की क्षणभंगुरता का समावेश है। सूफी सिद्धांतों से प्रभावित होकर उन्होंने कहा है:-

“मायि ह्यू नय प्रकाश कुने, लय ह्यू न तीर्थ कांह दयस ह्यू
नं बांधव कुने, बयस ह्यू न सोख कांह”

(प्रेम जैसा प्रकाश किसी वस्तु में नहीं है। इश्क - हकीकी की भावना जैसा तीर्थ कोई नहीं है।

ईश्वर जैसा बांधव संसार में कोई भी नहीं है तथा उसके भय से बढ़कर और कोई सुख नहीं है।

उस ईश्वर या अल्लाह को पाना आसान नहीं है। खुद को मिटाकर ही उसे पा सकते हैं:-

“लोलकि वोखलु वॉलिंज पिशिम,
क्वकल ज़ंजिम तु रस (शान्त)
बुजुम तु ज़ॉजिम पानस चश्मु।”

“लतन हुंद माज़ लार्योम वतन
अकिय हावनम अकिचिय वथ
यिम यिम यि बोज़न तिम कोन मतन
ललि रट शतन कुनिय कथ”



कान्ता कौल

शैवमत तथा त्रिकदर्शन से प्रभावित सूफीमत से ओतप्रोत लल्लेश्वरी के वाख आध्यात्मिक मिलन की अमर अभिव्यक्ति हैं। उन पर हठ योगियों की साधना का प्रभाव भी लक्षित होता है। प्राणायाम, आसन, समाधि, अनहदनाद सोहम इनके काव्य में उपलब्ध हैं।

“ग्वरस पृछोम सासि लटे

यस न केह वनान तस क्या नाव

पृछान पृछान थेंचिस तु लूसुस

केह नस निशे क्याह ताम द्राव”

शून्य में ही कुछ तो है जिसकी सबको खोज है।

लल्लेश्वरी के लगभग तीस वर्ष बाद शेख नूर-उद्दीन (नुन्द ऋषि) मानवता का प्यार भरा संदेश लेकर आगे बढ़े। वे लल्लेश्वरी से अत्यंत प्रभावित थे। मुसलमान होते हुए भी उन पर शैवमत का प्रभाव था। जीवन भर गुफाओं और कन्दराओं में तपस्या करते रहे। नुन्दऋषि ब्रजबिहारा गांव से संबंधित थे। चरार शरीफ में इनकी ज़ियारत प्रसिद्ध है। हिंदू उन्हें नुन्द ऋषि या सहजानन्द के नाम से पुकारते थे। इन्हें कश्मीर के ऋषि संप्रदाय का प्रवर्तक कहा जाता है।

“मँजलून मोत क्या करि

लौल छस पननि गरि”

बेचारा उन्मत्त मजनुं क्या करे लैला तो उसके हृदय में ही निवास करती है।

लल्लेश्वरी का भी कहना है -

“शिव छुय अती तय कुन मो गछ

सहज कथि म्याने करतो पछ”

महमूद गामी प्रसिद्ध सूफी कवि थे। इनका जन्म अनंतनाग में १७ वीं शताब्दी में हुआ। मृत्यु होने पर उन्हें वहीं दफनाया गया और आज भी उनकी कब्र वहीं है। इन्होंने “लैला मजनुं”, “शीरी खुसरो”, “यूसुफ जुलेखा” जैसे प्रबंध काव्य लिखे। “लैला मजनुं” कवि की प्रथम रचना है। सूफी कवियों ने प्रिय में ईश्वर का अस्तित्व पाया है। लैला का रूप सौंदर्य अनुपम है।

“लअल गजिसो चानि अमारय, शाहमारय मति मदनो
यूरि यितमो वारय वारय कति रोतथम जंगल तु गारह”
नाग के समान हे मेरे पागल मजनुं। मैं लैला तुम्हारे वियोग में विकल हूँ। तुम मेरी ओर धीरे-धीरे आओ। तुमने किस

जंगल और गुफा का आश्रय लिया? उधर से मजनुं भी लैला के विरह में अश्रु के बदले आंखों से खून बहाता है। मुहम्मद गामी के गज़लों में फारसी तसव्वुफ की लय साफ सुनाई पड़ती है।

“पान अख सुय तस लछबदी नाव

पानय पानस वुछने आवा”

(भिन्न-भिन्न है रंग और भिन्न-भिन्न है नाम, आप ही अपने आपको वह देखने निकला है।) मुहम्मद गामी की रचनी “शीरी खुसरो” में भी विरह की वेदना प्रकट हुई है। सम्राट खुसरो अपने मित्र शाहमूर से ‘शीरी’ का रूप सौंदर्य सुनता है और वहां शाहपुर से शीरी भी सम्राट के सुंदर रूप का बखान सुनती है। दोनों एक-दूसरे के प्रति आकर्षित हुए। इसमें शीरी फरहाद की कहानी भी चित्रित है। इस प्रबंधकाव्य में शीरी की मृत्यु का अपवाद सुनकर फरहाद के वियोग का मार्मिक चित्रण हुआ है।

“यि कॅम्य कअचिम यि कॅम्य करनम उदअई चे रोस्तुय रात
न दोह क्याह करय बो”

“वली अल्लाह मतो बली अल्लाह मतों” कश्मीरी सूफीवाद के प्रसिद्ध कवि हुए हैं। इनका जन्म बड़गाम में हुआ है। इनकी प्रसिद्ध रचना ‘हियमाल’ है। यहमाल और नागराय कश्मीर की प्रजलित लोककथा है। इस सूफी काव्य में संयोग और वियोग का सुंदर वर्णन हुआ है, परंतु इस काव्य का अंत वियोग में ही होता है। इसने अलौकित प्रेमरस का वर्णन हुआ है। हियमाल के विरह की वेदना का चित्रण करते हुए कवि लिखते हैं:-

“दिलस गारत करिथ गव लूदुराह

जन वतह ओस बोलवुन कोतराह”

प्रेयसी को ऐसा लगता है जैसे उसका प्रेमी लुटेरा बनकर उसके हृदय को लूट रहा अथवा कोई मधुरभाषी कबूतर उसे अपना रूप दिखाकर उड़ गया हो।

बहाबखार - बहाबखार एक सूफी प्रतिष्ठित कवि थे। कहते हैं कि कश्मीर के महाराज अमर सिंह ने इन्हें तीन सौ रुपया और एक घोड़ा सवारी के लिए भेजा किंतु इन्होंने सम्मानपूर्वक लौटा दिया। ‘तोतह’ (तोता) इनका प्रसिद्ध प्रबंधकाव्य है। गज़ल और गीत इनका विशेष उपलब्धियां हैं।

'सु कस पतय गोम' इनका एक प्रसिद्ध लोकगीत है। 'ति क्याह गव' में कवि ने उस ईश्वर के नूर का बखान किया है, सोज़ बोज़ि सोज़स माने खोदा जाने ति क्याह गव

(ईश्वर का संगीत पवित्र आत्मा ही सुन सकता है, जैसे वीणा ही अपने से निकले राग का अर्थ जान सकती है।

मकबूलशाह क्रालवारी - इनका जन्म उत्तर-पश्चिम में दूध गंगा नहर पर बसे क्रालवारी गांव में हुआ है। 'गुलरेज' इनकी प्रसिद्ध रचना है। इनके काव्य में श्रृंगार रस का अतिरेक है-

'कोरुस लाचार इश्कन, छूम न तकसीर

न्यामें साहब - न्यामें साहब शैवमत से प्रभावित हैं। उन्होने ईश्वर को सर्वव्यपी माना है। वह घट-घट में व्याप्त हैं।

'सअन्य तय वोगुन्च वॅन्य म्य तस प्योम चेतस तस छु म्योन नाव'

घोर साधना के बाद ज्ञात हुआ कि ईश्वर और मुझमें कोई भेद नहीं है। इस सृष्टि के आरंभ में वह अकेला था, किंतु वही एक फिर इस संसार में अनेक होकर व्याप्त हो गया।

'कुनुय आव तय कुनुय गव,
अथ नाव आलम हअस्थि प्यव'

आदि और अंत में उसी एक का अस्तित्व "एकौहम् बहुस्याम्" तनके काव्य में चित्रित हुआ है।

शमस फकीर- शमस फकीर कश्मीर के लब्धप्रतिष्ठित सूफी कवि थे। इनके काव्य में तसव्वुफ और शैव दर्शन एक होकर बोलते हैं। लल्लेश्वरी के वाख "दमन करमस म्य दमनहाले" और शमसफकीर के गीत "दमअह दमअह दमन मे हती गोम यकसानो" में एक ही अर्थ निकलता है कि दम-दम मैंने अपने दम (सांस) की सुध ली। शमस फकीर का मानना है कि ईश्वर ज़रे - ज़रे में है। वही भीतर है और बाहर भी है। उसका नूर हर जगह है। वह दो नहीं-एक है:-

जोयि मंज़ छुय बसिथ आगरदनी, आगुर कमि निशि द्राव
इन्द्रज़ह गज़स सपदुक गन्यअनी, आगुर कमि निशि द्राव
वातखय सखनन ग्वड़ फनी, शमह अच्चि दरह किन्य सपदरव
फनी

(नदी के भीतर बूंद निकली और बूंद में नदी समा गई। युलर झील जिसकी है पानी उसी का है। जो तू इस तत्व को जान

पाए तो पहले उसी में लीन हो जा) अनहलक (सोहम्) की अनुभूति के लिए अपने आपका मिटाना पड़ता है। महादेवी वर्मा का भी कहना है:-

"डूबकर हो जाओगे पार
विसर्जन ही है कर्णधार"

ललिये करसय ल्वलमत लाय

(हे सखी! प्रियतम पर अपना पूरा प्यार लुटा दे) प्रिय से अनन्य प्यार ही हमारे प्यार की पहचान है। उसके विरह में तिल-तिल करके मिटना ही उसको पाना है।

इनके अतिरिक्त अनेक सूफी कवि हुए हैं जिन्होंने कश्मीरी में सूफी काव्य का सृजन किया है। अहमद बटवारी के गज़लों में आत्मा परमात्मा के एकत्व का चित्रण है। आत्मा-परमात्मा में कोई अंतर नहीं है:-

वैष्णव, कृष्णस, ऋषि मदनस, महागणीशस, तति कस करह नमस्कार,

गंग राजअह ब्यूदुम गंगबल थानस, जान छुम मीलथि जहानस सूत्य

(विष्णु, कृष्ण, ऋषि, मुनि, गणेश, गंगबल-किसे पूजूं! उनमें भी वही आत्मा है, जो मुझ में है)

शाह कलन्दर ने अपने गज़लों में विरह की अग्नि को चित्रित किया है।

तीर लेयनम अज़ कमान, वारह करनस नीम जान,
गोम जिगरस लरी, न्यूनम अज़ निगाहे दीन व दिला।

(प्रेमी ने अपने धनुष से बाण चलाकर मेरे हृदय को क्षत-क्षित कर दिया। चितवन रूपी बाणों से उतसने मेरा श्रम व दिल चुरा लिया।)

वाद दिथ ब आयोस तते
कॅह न हसिल कोर म्यं येते
जंगलस मंज़ हवस गोस यते
पान म्यान्यो हा! गाफिलो!

मैं उस ईश्वर को उसके चिंतन का वादा देकर इस संसार में जन्म पा गया। किंतु मैंने उसे भूलकर और अपनी प्रतिभा भंग करके कुछ भी हासिल नहीं किया। मुझे वन में भी सांसारिक प्रलोभनों ने घेर लिया। हे मेरे गाफिल हृदय! सचेत हो जा।

असद परे का भी अन्य सूफियों की तरह यह विश्वास है कि उस ईश्वर का नूर संपूर्ण संसार में व्याप्त है। अपनी गज़ल 'च्वपरी तम्यसुन्द गाह' में उन्होंने कहा है कि चारों तरफ से वही ईश्वर का प्रकाश फैला हुआ है।

''सू हम् सू कुय परगाशा,

छुय चुपेरी डेशान तसुन्दुय गाह''

कवि की दृष्टि में राम-रहीम, काबा-बुतखाना में कोई अंतर नहीं। वाज़ह महमूद ने अपने गीतों और गज़लों में परमात्मा की अभिव्यक्ति संसार में मानी है।

कती आयस कती ज़ायस वते वति नागबल ज़ायस

तते वनवान बुछुम लाछल, मँत्य कम्यताम कडनम कल

(मैं कहां से आई और कहां उत्पन्न हुई। बीच में मैंने शरीर धारण करके संसार में प्रवेश किया। वहां मैंने ईश्वर भजन सुना। किसी उन्मादक ने मुझे ललचाया।)

कवि विरह की अग्नि में झुलस रहा है और इस विरह से छुटकारा पाना चाहता है :-

इश्क दरियाव यलि लागि ग्राये दिने

सब्रच नाव कर दीयि अथ तार

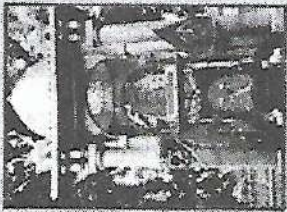
(प्रेम सागर की लहरों के थपेड़े में उलझे हुए साधक को सहनशीलता की नौका कब पार पहुंचाएगी।)



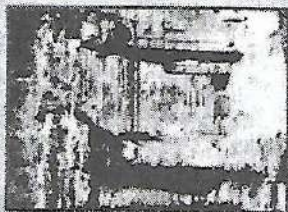
ॐ

नमस्ते शारदे देवि कश्मीर पुरवासिनी।
त्वां अहं प्राथमि नित्यं विद्या दानं देहि मे।।

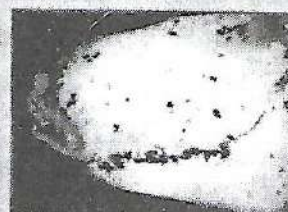
सरस्वती! महाभागे!
विद्ये! काल लोचने!
विष्णु रूपे! विशालाक्षी
विद्यां देहि सरस्वती॥



श्रीर भवानी मन्दिर
तुलमूल (कश्मीर)

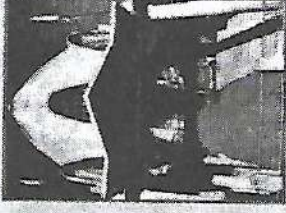


शारदा मन्दिर
(पाक आश्रित कश्मीर)

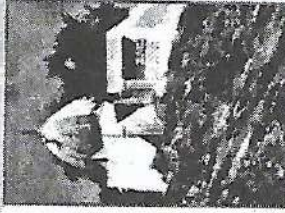


भारतमता के भाल पर सनातन तिलक
अमरनाथ

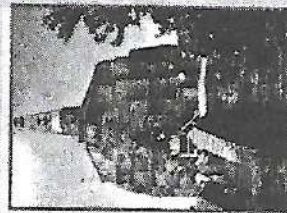
शारदा वरदा देवि
श्रीका दाली सरस्वती!
नमस्तस्यै नमस्तस्यै
नमस्तस्यै नमो नमः॥



शारिका मन्दिर
(हारी पर्वत) श्रीनगर



ज्वाला देवी मन्दिर
शिव गाँव (कश्मीर)



शंकराचार्य मंदिर
श्रीनगर (कश्मीर)

शारदा सर्वज्ञ पीठ कश्मीर के शंकराचार्य
अनन्त श्री विष्णुखित श्रीमत् स्वामी भगुतानन्द देव तीर्थ जी महाराज
का कश्मीरी पंडित समाज एवं समस्त सनातन धर्मविलम्बी बालक बालिकाओं को
गोरे त्रय (गौरी तृतीया) का आशीर्वाद सहित उपहार

गौरी तृतीया (गोरू त्रय) महात्म्य

भारत मुकुट काश्मीर प्रदेश का दूसरा नाम शारदा देश भी है अर्थात् विद्या की देवी सरस्वती का प्रदेश। कश्मीर के ख्यातनाम कवि बिल्हण ने कहा है-सहोदराः कुंकुम् केसराणां भवन्ति नूनं कविता विलासाः न शारदा देशमपास्य हृष्टस्तेषा यदन्वत्र मया प्ररोहः। सभी विद्यार्थी निम्नलिखित मंत्र पढ़कर वाकदेवी सरस्वती की उपासना करते हैं:- नमस्ते शारदे देवि काश्मीर पुर वासिनी, त्वां अहं प्राथमे नित्यं विद्या दांन देहि मे।।

अभिप्राय यह है कि शारदा और कश्मीर एक दूसरे के पर्याय हैं। कश्मीर की प्राचीनतम लिपि का नाम भी शारदा लिपि है। इसी से लिब्बती, बंगला एवं गुरुमुखी लिपियों का जन्म हुआ है। सनातन धर्मादिलम्बी कश्मीरी भट्ट (विद्वान) कश्मीरी भाषा में बट्ट और सर्व साधारण में कश्मीरी पण्डित से सम्बोधित होते हैं। माघ मास के शुक्ल पक्ष की तृतीया को कश्मीरी समुदाय माता शारदा (सरस्वती) की उपासना करते हैं। कश्मीरी भाषा में यह दिन गोरूत्रय कहलाता है। प्राचीन काल में इस दिन पाक अधिकृत कश्मीर में कृष्ण गंगा के किनारे पर स्थित शारदा पीठ विश्वविद्यालय में दीक्षान्त समारोह का आयोजन होता था और समस्त सारस्वत प्रदेश (कश्मीर) मंडल में कुलगुरु अपने यजमानों के घर जाकर प्रत्येक बच्चे को गोरूत्रय पत्रिका भेंट करते हुए विद्यावान भव! आयुष्मान भव! कहते हुए आशीर्वाद देते थे। नयी नवेली दुल्हन को भी अपने सुसराल में प्रथम बार इस उत्सव पर कलात्मक चित्रों और मध्य में सरस्वती के चित्र से सज्जित गोरूत्रय पत्रिका देकर उसे विद्वान सन्तति की माता बनने का आशीर्वाद देते थे।

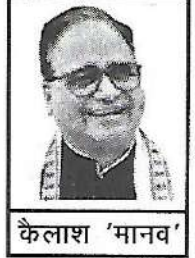
यह उत्सव जनवरी 1990 के आंतकवाद के उन्माद के कारण देश के अन्य भागों में पलायन करने वाले लाखों कश्मीरी हिन्दू परम्परागत ढंग से नहीं मना पा रहे हैं। शारदा सर्वज्ञ पीठ कश्मीर के शंकराचार्य अनन्त श्री विभूषित स्वामी अमृतानन्द देव तीर्थ जी महाराज के निर्देशानुसार इस पारम्परिक उत्सव को सार्वजनिक रूप से पुनः प्रतिष्ठित करने की विशा में यह पत्रक देश-विदेश के कोने-कोने से बसे कश्मीरी पंडितों के घर-घर में पहुँचाने का अभियान प्रारम्भ किया जा रहा है। आशा है हमारी युवा पीढ़ी को इस महान परम्परा और उत्सव की जानकारी दी जाएगी।

हमारी माता शारदा से कर बद्ध प्रार्थना है हे माता! कश्मीर प्रदेश के खोए हुए गौरव को लौटा दो। समस्त कश्मीरी समुदाय को अपनी आराध्य देवी शारदा के पाक अधिकृत कश्मीर में विराजमान अनन्त काल से अवस्थित तीर्थस्थल के जीर्णोद्धार करने तथा यात्रा करने की सुविधा यथाशीघ्र प्रदान करने का सुअवसर प्राप्त हो।

परिकल्पना
प्रो. चमन लाल सप्त
प्रतिष्ठित विद्यवान

कुछ बनें न बनें, आदमी जरूर बनें

किसी शहर के बाजार में एक बड़ी दुकान पर मसनद पर बैठे सेठजी हिसाब किताब देख रहे थे। भीषण गर्मी में दुकान की छत से लटका पंखा तेजी से घूम रहा था। इसी वक्त नंगे पांव, तन पर फटे वस्त्र, व्यक्ति उधर से गुजरा। किसी गांव से शायद वह मजदूरी के लिए शहर आया था। उसकी निगाह दुकान की ओर गई, जिसके एक कोने में पानी का मटका रखा था। उसके पांव वही रुक गए। वह सहमा सा सेठजी के निकट गया। बोला - प्यास लगी है, थोड़ी पानी पिला दीजिए। सेठजी ने उसे देखा और कहा - बैठ! अभी आदमी आता है, पिला देगा। सेठजी का अभिप्रायः संभवतः उसके नौकर या मुनीम से था, जो काम से कहीं गए थे। कुछसमय बाद फिर प्यासा व्यक्ति बोला - सेठ जी! कंठ सूख रहा है, बहुत प्यास लग रही है। सेठ जी ने फिर वही बात कही - 'कहा न कि आदमी आ रहा है।' प्यासा व्यक्ति फिर बैठ गया। प्यास के मारे चलने की शक्ति भी नहीं थी, वह सेठ से हाथ जोड़कर बोला - 'आप ही थोड़ी देर के लिए आदमी बन जाइये।' उस व्यक्ति के ये शब्द सुनकर सेठ जी के मस्तिष्क को झटका सा लगा। उनकी चेतना जाग उठी। उन्हें अपराध का बोध हुआ। वे चुपचाप उठे और मटके से लोटा भर लाए। वह गरीब ठण्डा पानी पीकर तृप्त और तरसोताजा हो उठा। उसने सेठजी का आभार जताया और अपने रास्ते चल दिया।



कैलाश 'मानव'

बंधुओ! हम साधु, सन्यासी, अफसर, व्यवसायी, मैनेजर, सेठ, इंजीनियर, शिक्षक, डॉक्टर, आदि तो हो सकते हैं लेकिन महत्वपूर्ण यह है कि आदमी हैं कि नहीं। हमें कुछ भी बनने से पहले अपने आदमियत के अहसास को जीवन्त रखना होगा। जो दूसरों के काम आए वही आदमी हो सकता है।

मनुष्यत्व को न गंवाएं, न्याय व ईश्वर का डर मन में रहना चाहिए। स्वाभिमान के साथ सद्मार्ग पर चलना सीखें। सभी पर स्नेह की वर्षा करें कर्तव्यों का पालन धैर्य के साथ करें। धर्म ग्रंथों में निर्दिष्ट नियमों व संदेशों का पालन करें। मनुष्य जीवन अल्पकालीन है। जीवन की सफलता एक दूसरे के सहयोग और मिलजुल कर रहने में है। मन को सदा राग-द्वेष रहित रखें। दूसरों की प्रशंसा पाने के लिए कभी कोई अवांछित कार्य न करें। मुंह से मधुरवाणी ही निकलनी चाहिए। दूसरों की मदद करके तत्क्षण भूल जाएं। आम का वृक्ष मौसम आने पर मीठे फल सबको खिलाता है, प्रत्युपकार की आशा नहीं रखता। जीवन वेग से बहती हुई नदी के समान है। जो कुछ हम हैं अथवा जो कुछ देखते हैं वह कालरूपी प्रवाह में बह जाने वाला है।

वेदव्यास जी के अनुसार जिनकी मनोवृत्ति सदा धर्म की ओर रहती है तथा जो भूत और भविष्य के आधार पर हैं, वे ही सर्वोत्तम हैं, सत्पुरुष हैं। धर्म बड़ा व्यापक शब्द है। इसके अंतर्गत वे सारे तत्व आ जाते हैं, जो हमेरी श्रेष्ठता का निर्धारण करते हैं। कंप्यूशियस के शब्दों में गंभीरता, उदारता, विश्वसनरयता, तत्परता तथा दयालुता का नाम ही धर्म है। इसके दस लक्षण हैं - धैर्य, क्षमा, दमन, अस्तेय, शौच, इंद्रिय निग्रह, बुद्धि, विद्या, सत्य और अक्रोध। कवीरदास जी तो दया को ही धर्म मानते हैं, जहां दया तहं धर्म है तथा लोभ को पाप की संज्ञा देते हैं। जहां लोभ तहं पाप। तुलसीदास जी को दृष्टि से पर हित से बढ़कर कोई धर्म नहीं है तथा पर - पीड़ा से बढ़कर कोई पाप नहीं। अन्यत्र उनका कथन है। 'धरम न दूसरे सत्य समाना।' सत्य ही धर्म है अथवा धर्म में ही सत्य की प्रतिष्ठा है। महर्षि वेदव्यास की धर्म विषयक यह वाणी सर्वथा आचरणीय है। 'आत्मन-प्रतिकूलानिपरेषो न समाचरेत् अर्थात् ' जो कुछ तुम अपने लिए हानिप्रद समझते हो, वह दूसरों के साथ मत करो। धर्म का यही वास्तविक रहस्य है।

यदि यह कहा जाए कि धर्म की शक्ति ही जीवन की शक्ति है तथा धर्म की दृष्टि ही जीवन की दँष्टि है, तो अतिशयोक्ति न होगी। ऐसे धर्म परायण व्यक्ति ही यथाशक्ति होते हैं। ऋग्वेद में इन्हें सत्य विचार वाले तथा पराक्रमी कहा गया है। गौतम बुद्ध की वाणी है कि जो व्यक्ति श्रद्धा, शील, यश से युक्त है। वे जहां भी जाते हैं पूजे जाते हैं। उनकी श्रेष्ठता की कसौटी है - त्याग, कर्म, गुण और शील। जैसे सोने को रगड़कर काटकर, तपाकर तथा पीटकर परखा जाता है वैसे ही मनुष्य की परख उसके त्याग, कर्म, गुण और शील से होता है। आचार्य चाणक्य के शब्दों में ऐसे पुरुष जहां - जहां भी जाते हैं, अपनी सुगंध बिखेरते हैं।



निमा कौल

तोह ओसिव वनान यि कोशुर भवन कथ खोर यिमव तालि प्यठ । कलकत्ता क्यन भवनन मंज क्या सनाह छु यि त्यूत । यिमव तति वुह-वुह पोर लरि लजमव छि तिम ति छिन यूत थ्यकान । यिम जन छिन् व्यचान कुनि यि लरि प्यूत लदिथ । मगर क्याह वनोव अस्य, असि निश क्याह छु यि लरि प्यूत । यि छन् सानि खोतर लैर । यि छि सान्यन तिमन सोपनन पोज करान, यिमन पूर गछनच असि केह वोमेवह ओस न ।

माजि कशीरि निश छि ओस्य गॉमत्य स्यठा दूर । सॉन्य मूल ओस्य तथ सरसबज जमीनि मंज असि थैदरावान त फोलरावान । अज छि सान्य मूल असि निश छयन गामत्य । मूलव रोमान्य कुल कति रोजि जिन्द । ओस्य कौतिस कालस ह्यकव पनिनि माजि कशीरि हुन्द नाव जिन्द थविथ यि लैर छि असि निश बूजतव अख गमल् । अथमंज छि असि थोवमित पनिन्य मूल रछिथ । विजि विजि छि ओस्य यिवान त यिमन मूलन सग दिथ गछान । यिम सॉन्य मूल गछ्य न तोतान्य होखन्य योतान्य जन ओस्य पननि माजि कशीरि ब्ययि वातहव । असि ओस न कांह जाया, यति अस्य बोय-बन्द पानवन्य मील्लिथसमागमा करहव । पनैन्य बडय दोह मील्लिथ करहव । सान्यन शुरर्यन कति गछि खवर ओस्य क्या छि आमत्य पतवथ करान । यती इकवद् मील्लिथ छि ओस्य तिमन हावान हेरथ त नवरेह क्याह गव । जंगत्रय त जरमसतम क्याह गयि । नत् कति रोजि असि

कोशुर आचार त व्यवहार । कशमीरियत बदल छ आमव असि मंज अँग्रेजियत । अंग्रीज कूत्य परन्य त बोलन्य छ अज्यकि जमान बड जरूरी । तथ मंज कांह राख छुन मगर अंग्रेजन हन्दिस् राजस मंजति ओस्य अस्य पनिन्य कूत्य बोलान पनिन्य रीति-रिवाज मानान । पनुन धर्म पालन करान । अज छु सोन मुलुक आजाद । मगर हाय अफसूस ओस्य छि बन्येमत्य तिहिन्द गुलाम । अज छि अस्य अँग्रेजय योत बोलान । अंग्रीजस मंजय असान त वदान । अंग्रीजस मंज वथान त ब्यहान यस न चाल-ढाल ओसि अंग्रीज सु गव गाम-ग्रूस । हिंदुस्तानस मंज छु नावुय योत रूदमुत हिन्दुस्तान । वाक्य छु स्कूल, कालेज, घर, दफतर सोरूय बन्योमुत अमेरीका । मगर अमेरीका छु ह्यछान भारतस निश सेतार वायुन, ग्यवुन, नाव करून । भारतुक योग भारतुक शास्त्र, भारतुक इकवट रूजिथ जिठन्य हुन्द यजथ करून । भारतच्य सादगी श्रूच्य विचार । यिम जन असि त्रावमित्य छि । केह केत्य पत् भासी न यि छु भारत । तोह्य करिव न पछ मगर पोज छसव वनान जरमसतम दोह पूछ म्य बचन । अज कोत छु असि गछुन । म्ये वोनमस टाठि म्यानि अज छ कृष्णजुवस वोहरवोद । सुय मनावनि गछव अस्य । तोर यिथ छुम वनान, च्य । क्याजि वोनुथ म्य अपुज "वोनमस क्या अपुज वोनमय ।" "अज कति ओस कृष्ण जुवस वोहरवोद ।" म्य वोनमस च्य वुछुथ-ना कृष्ण जुवनिस फोटवस छनि ना असि पोशिमाल् नॉल्य ।" तोर वोधुम, तमि सॉत्य क्या

गव । केक कति चोटुव, हैपी बर्थ डे कति वोनव ।
" म्य गव अन्दरिम शाह अन्दरय त न्यवरिम शाह
न्यवरय । अख तेहा वाति असि प्ययि कृष्णजुवति
केक चटनावुन ।

वन्यतव सौ कोताह जरूरी छु पन्यन्यन रीति
रिवाजन सौत्य जान थवन्य । यि कांशुर भवन छु
असि पन्यन्यन रीति रिवाजन सौत्य जान थवनस
वथ दिवान । वुन्यक्यन छु यि सोन तुलमुल त
पर्वत । गरीब संज पहरे मंज युस चोंग छु दिवान
गाश तमिस छु वासान सुय जून त सिर्य । यथ
अंधकारस मंज वन्यक्यन अस्य छि रूजिथ, तथ
मंज छु असि ति यि भवन चांग्य गाश हावान ।
कशीरि हन्दि खोंतर क्या करव, किथ तरव त
किथ मरव । युस कोशुर बोय नोन त छोन कशीरि
द्रामुत छु तमिस योतान्य न केह वोपाय वन्यस
तोतान्य ह्यकि तत्यन रूजिथ । नौकरी हुन्दि खोंतर
यी काह या यलाज खोंतर । सुति ह्यकि अति
रूजिथ वरुत्-सखती मंज । कशीरि अस्य गछान
अस्य खांदर करनि, मेखल दिनि । वन्य कोत
गछव । यिमन कारन ति लागि असि यि भवन । यि
भवन छु असि माजि कशीरि हुन्द यादगार । सौरी
सामिथ करव अस्य यथ भवनस मंज सु व्यचाराह
यमि सौत्य अस्य पननि माजि निश ब्ययि बातव ।
यि भवन बनावन खोंतर कर पनन्य-पनन्य तरीक
सारवय कूशिश, कांसि पौस सौत्य, कांसि सामान
सौत्य । मगर सान्य प्रेजिडेन्ट सौवन कोर यि भवन
खडा पनन्यन शानन प्यठ सोरूय भार ह्यथ ।
अस्य ह्यकव न तमिस जाह ति हरिथ । सौन्य
रूम-रूम छिस औही करान । भगवान दीनस लछि

त्रगुन आय त थदन पाय । सारिन्य दिचन खुशी ।
भगवान थविन तमिसति सदा खोंश त् खोंशहाल ।
ब्ययि थविन सारिनय बायन थदिथ त् बडिथ ।
यिमव जन यथ भवनस खडा करनस मदद कोर ।
सौरी मीलिथ योस कोम छि करान तथ छु जरूर
रूतफल मेळान । वन्य मीलतन असि पनन्य कशीरि
त यिथय पाटय ।

"रूम रूम छिम वदान घर गछहा
तुलमुल त पर्वत ब्ययि वुछहा ।"

नोट:-ब छस गुल्य गंडिथ माफ्री मंगान कोशुर
हिरस् क्यन गलतीयन हन्दि खोंतर । असि छुन यति
प्रिटर अलाव मात्रायि दिवान, न छि तिम कांशुर
ह्यकान ठीक ठीक छपाविथ । कोशुर लेखन खोंतर
गछन आसनि ब्ययि मात्रायि । यमि सौतय यि
ठीक-ठीक परन त् लेखन यी । कांशिर विद्वान
अगर यमि भाषायि हुन्द ति व्याकरण छपावन
त्यलि गछि सहूलियत । कांशिरिस मंज छु "अ" ति
दोयि त्रयि कसम । कांह हु लेखान अछरस प्यठ
मात्रा दिथ कांह छु लेखान अछरस तल, यि गोछ
अकी तरीक युन लेखन । ब्ययि छि उचारणस मंज
अरबी त फारसी अछरन यिवान तल कन्य फ्योर
त्रावन । अकीय तरीक गोछ सारिनय हँन्द लेखुन ।
सु यी त्यली लेखन यलि अमि भाषायि हन्द विद्वान
अमि भाषायि हन्दि खातर कांशिश करन । ब छस
तिमन बार-बार विनती करान अमि खोंतर करिन्य
वोपाय नत गछि कांशिर भाषा खत्मय । सान्य
भाषा गछि जिन्द रोजन्य, त्यलि रोजव आस्य ति
जिन्द सान्य संस्कृति त् सभ्यता त् जिन्द !

With best compliments from.....



Nicco Engineering Services Limited

**"NICCO HOUSE"
1B & 2, HARE STREET
KOLKATA - 700 001**

We specialise in...

- ⇒ **ON LINE LEAK SEALING**
- ⇒ **BELZONA** **INDUSTRIAL PROTECTIVE WASTINGS &
POLYMER REPAIRING COMPOSITES.**
- ⇒ **VALTEST** **ON LINE SAFETY VALVE SET PRESSURE
SETTING.**
- ⇒ **METAL STITCHING**
- ⇒ **HELIFUSION** **LOW HEAT INPUT SPIRAL WELDING-
SPIRAL WELDING TECHNOLOGY**
- ⇒ **SOLARTECH** **U V CURING LAMINATES FOR
PROTECTION AGAINST CORROSION,
CHEMICAL ATTACK, ABRASION &
IMPACT**
- ⇒ **ON SITE MAINTENANCE**
- ⇒ **NTZ OIL FILTRATION SYSTEM**

"KASHMIRI RHYMES FROM DISTANT DIASPORA"

तबरदारा सबर कर

गामस अँकिस ओस अख तबरदार
 फालवान सूब शाम ओस ज़िन्य खार
 जंगलस गछान ओस शीनस तापस
 शामस तुलान ओस थँकित्थ बॉर खार
 मशकथ अँम्यसुंज मिसाला आँस
 ज़ेवि प्यठ नु शिकवु ज़ांह, ओस सबरदार
 कुन तु कीवल कडान ओस दूहा
 आलुमस निशि गाँफिल, पनुनि कामि ज़िमुवार

गामा अँम्यसुंद स्वंदर तु शांदार
 ज्वय पकान मंज़ बाग, नपान वफ़रदार
 बालु तलु यि बँस्ती सुनसान आँस
 छूवपु अति यीव्ना तु ज्वय ग्रज़ान जांदार
 मयसर अति अब्बे हयात तु बोनि शेहजार
 अँछन गाश अनान पोश अति रंगदार
 हथ शथ गुरु अँछ पँख्य रोज़ान
 गवरबथ गुरु गुरु, लूख आँस्य दानथदार

ज़ामुत यि अँथ्य माहोलस मंज़ ओस
 बडचोमुत किथुपॉत्च ग्रीस्तनि गरि ओस
 माजि दग पेमुन्न दूदु शुर येलि ओस
 ख्वरुनँन्य दर्योमुत मॉल्य सुंद फाह ओस
 वुछमुत माजि लोल न ल्वकुचार अँस
 बडचोमुत यकदम ज्यनु प्यठु जवान ओस
 कुन तु कीवल यि दूहा कडान ओस
 लोला नु कांह वुछमुत, कीवलतायि ओस

बँड कथ परनुय अथ गामस ओस
 चाटहाल अति नु, पौरमुत नु कांह ओस
 परन तु लेखुन कोसव दूर ओस
 स्व-कर्म युथ कति काँसि अति ओस
 लूख आँस्य कॉमाह ज़िरातुच करान
 वानु वॉल्य ज़ेन्य ज़ु बाक्य मोज़ूर आँस्य
 कांह न चुक्यदार वतु हावुक ओस
 वथा हेछान जंगलुच, यिछा बेयव आँस

गँन्य कुत्य जंगल वुडरे प्यठ आँस्य
 अँद्य पँख्य कोह तय यारि वन आँस्य
 आकाँशी बँड्य शिकार वुडान आँस्य
 मारान छालु अति हिरन हांगल आँस्य
 डोलान च्यपॉर्य जंगली ग्वलाब आँस्य
 ग्रज़वुन्य आबुशार वुज़वुन्य नालु आँस्य
 कोह पँत्य त्रावान सिरयि ज़ुचु ओस
 विज़ि विज़ि हावान क्वदरथ खेलु ओस

राजु तु महाराजु ओत आँस्य यिवान
 शोखा अति तिम कुम कुम आँस्य कडान
 शिकारन टासुरायि क्या आँस्य कडान
 अँस्य अँस्य यिमन कानि आसु फटान
 लूबवुन्य पदारुथ अति आँस्य ख्यवान
 खिखरु आसु राजु बायि हा हा मारान
 जंगलय बनान ओस क्या स्वर्ग दारा
 वुछिथुय नज़ारु यिम दिल ओस फवलान

तबरदार कुनि नु अँछ ओस तुलान
 युस कार नु अँम्यसुंद सु ओस नु वुछान
 कारसुय पनुनिस लेंगिथ ओस रोज़ान
 युस शर नु अँम्यसुंद तथ ओस नु सनान
 यूनी यि कर्मुक लछन मंज़ अख ओस
 कुनि ति नु अँम्यसुंद दिल ओस तंबुलान
 दूह ओस किथु यि फाकु फरि कडान
 कुनि ति अँम्यसुंद दिल ओस नु क्रेशान



ड. बि. के. मोजा

बुम्बराह अँम्य कॅड यी यी वुछान
जवॉनी पथ गॅयस तु बुजर आस दवान

कांह कॉम बरपूर ओस नु ह्यकान
विजि विजि व्वन्य ओस अक्सर हॉपान

शाह फ्युर लाचार तु ड्वकान ओस
ओरु योर ति वुछना करुन यछान ओस

गॉमन्न जिंदगी अँद्री स्वरान ओस
द्वख क्याजि अँम्यसुय यी व्यछनान ओस

वुछिथ अँद्य पँख्व हॉरान जद ओस
पनुने हलु त्रावान यि दारि ओश ओस

बेहाल लूसिथ यि त्रावान व्वश ओस
ख्यनु मुश्कि वुजान आँसस पॉन्य ओस

द्वह द्वह ह्यमथ ह्यरान व्वन्य ओस
वॉलिजि व्यखन्नार तु कॉहिल गछान ओस

व्याकुल प्रथ कालु अँदी बरान ओस
द्वह पतु द्वह यि दम फुट्य गछान ओस

जिंदगी बे-माने तु बासान कॉद ओस
दहि लटि द्वहस यि मरनुय यछान ओस

कोसान पानसुय तु केशान कूत ओस
कथि कथि प्रथ कथि मरनुय यछान ओस

फिक्रि सुत्य अंदुकार सम्सारुय ओस
व्यसरिथ हलु हशरय मरनुय यछान ओस

द्वखु पानु करान यमराजस जार ओस
व्यनुती यि दिलुची तु मरुन यछान ओस

हॉजिर यम गव अँम्यसुंदि जारु पारु
क्रख अख दिन्ननस तु ब्रॉठ आस वारु कारु

तयार छुख मरुनस, वेल च्चे वुनि ओस
छुख च्चे बख्तु बौड मोन चोन जारु पारु

गुम श्रान तु दमफुट्य कूत गव अँद्री
जंगनुय थरु थरु तु वोथुस ओश दारि दारि

यम सुंदि बयि बेयि लोग यि ब्रमने
संकट मे यी जान, बु छुस येति वारु कारु

प्रनामा कोरुनस तु प्योस ख्वरनुय
दिम साँ माँफी, गलती मे बँड गॅय
पनुने शिकसय मे यछेव मरनुय
मगर चानि दर्शन तसली मे गॅय
येत्युक संकट स्वरगुय मे असली
ही राजु बोज म्यॉन्य व्यनती अख वुय
त्रावुम व्वन्य बेयि मे जंगि तँली
दिम साँ बेयि मोकु, रोजु वुनि येत्य बुय

यम राजन कँरुस हेरि व्वनु नजर्राह
छुनु नाव लिस्टस, अँम्य बेयि गोर कोर
बौनुनस नाव चोन लिस्टस ओस नु
दिलुचे वासनायि असि चानि गोर कोर
केंह काल रोजुन बेयि छुख यछान
असि छुनु हरजु कांह, यि वुय गोर कर
साँच कर वारु पॉठ्य बु आमुत दूरे
मोकु युथ च्चे मेली नु, अथ प्यठ गोर कर

ख्वरन तबरदार बेयि प्यव अँमिसुय
जंगि तँत्य त्रावनुच फॅरियाद अँमिसुय
वॉलिजि बोट खँन्नस आशा यि वुछिथ
बेयि यमन दिन्ननस मोहलत अँमिसुय

ख्वश गव बेहद, ओश वोथुस दारे
बौड फ्रखाह त्रॉविथ आँतु गव अँमिसुय
व्वन्य यिछ गलती ज्रांह नु यि करिय
माँफी बेयि मॉजिनस तु व्यनती अँमिसुय

दूर यम गव बेयि त्रॉविथ अँमिसुय
जिंदु गव तबरदार पनुने हालसुय
लोग बेयि कारस दिलु सुत्य पनुने
ओरु योर कांह काँसि त्रौवुन वुछनुय
जोनुन यि हालुय पनुनुय छु जानुय
करमुय पहचान तु सुय म्योन प्रानुय
सुब शाम मशगूल बेयि गव कारस
आनंद यि वॉनी छि च्चेनुन दिलदारस

इनसान करि क्या, स्वख येति कति छु
जिंदगी नरुक तु मरुन अमि खोतु छु
असली छु स्वरुग यि तसली मनुक्य
असत्वथ करि युस, सुय बजि वति छु
बँड कथ छि पनुनिस कारस सनुनुय
सारुन्य छे स्व-वथ आनंद यथ छु

शांत गव तबरदार ग्यान यि प्रॉविथ
तेज तुलुन अथु व्वन्य ज्रॉनिथ वति छु
वनुन छु मुश्किल क्या चमत्कार गव
अकि ज़ुम्बि अँमिसुदि हा हा कार गव

कुल प्यव ब्रटान ब्रटान मूलय यकदम
मूल तलु अँम्य वुछ क्याहतान्य ज़ोटान
तबरदारन सोन खोन अथ अँद्य अँदी
आश्चर अति द्राव स्वनु च्रोड बोडुय
च्रोड ओस हीरव तु जवॉहिरव बँरिथ
बोस फ़ोेल अँमिसुय माया यिछ वुछिथुय

अमि पतु तबरदार क़ोेत वोत किथुपॉठ्य
गाम अँम्य त्रोवुन तु शहर वोत किथुपॉठ्य
बजि कोछि व्वन्य ब्यूठ यि कारुबार करने
वथ अँमिस किथु आयि बापार किथुपॉठ्य

शक्त बदलेयि तु अक्लुय वनोवु क्याह
बदल्यव यि माहोल तु महफिल किथुपॉठ्य
लीखिथ आसि कर्मस तु तॉर छनु लगान
ग्रेहदान ओरुयोर गज़ान तेलि किथुपॉठ्य

मॉलिक छु क्वदरथ वति ज़ान तँमिसुय
छु-वथ छि ज़िंदगी तु बँड ज़ान तँमिसुय
स्यज़र तु सबुर छि तिम ग्वन बँड्य बारु
तीज़स छु वोदबव युथ स्वनस छु स्वनुरय

वति तेलि गाशुल येति कर्मय कँर्यमत्य
सेज़ि वति तार लागि स्योद यिमवुय ग्वनुवुय
कर्मन हेकि केह ज़ोर इनसान कँरिथुय
अमि वति छि आशा अपोर हेकि तँरिथुय

यि कथ तबरदारुन्य छि साफ यी वनान
ज़ि सबुर तु सेज़रुय छु तीज़स नपुवान
दुखु पनुनि हँरिथ यि कूताह गँयेयोव
क्वदरथ वख्तु वख्तु मोकु कृत्य दिवान

इनसान खोति अँछ स्व-वख्तय मोकस
प्रज़नावि स्यँज़ वथ तु ब्रॉठ पकि सु रोज़ान
मुकमल अंद ज़ीन्य यिथ्य ज़न तबरदारन
मनस मंज़ यिथी बाव छि नावि ब्रॉठ लमान

“काह” (कौश हुंद महिमा)

रतना दर “अन्जान”

अकि दुहच कथ छ जि मे यान् चोकुक कॉम कार स्वकलोव कॅरिथ, तान् आयि शुर्य मे वनुनि जि ब्वछि लॅज, बतु दि। मे दोपमख बु छेसा बतु द्यद। दादी जी वॅनिव तु स्वय दियव। अथ प्यठ वोन म्यानि हशि माजि—“मे नाय छेनु व्वन्य अथ वथुय ज़न यिवान तु ह्यकथ ति ज़न छमनु। तलुबी दितख सारिनुय बतु फोलाह। अखतुय दितु मेति। व्वथ कूरअय पनुन् चख। व्वथ ड्यकु बॅड आस”।

अदु बु वॅछुस तु द्युतमख बतु। सॉरिवुय ख्यव बतु तु द्रायि पनुनिस पनुनिस कामि कारस। बु ति लजिस कथ ताम कामि कुन। अमि हशि माजि दिच मे क्रख — “क्याबी चे छया बुनि सुलय? डायय बजेयि। च छुयना पानस बतु ख्योन”। मे वोन पानस सुत्य् यिमन जिठयन पजी फिकिर रोज़ान। मगर मे वानमस—“माता जी! त्वहि छुवना यादुय, अज छेना काह! मे छुना फाकु। मे सूच जि बुजुर किन् च्छु माताजियि ति मशरबुन असर कौरमुत मगर यि ओस म्योन्य सौंच। तमि दिच म्योन बूजिथुय ड्यकस चॅण्ड तु वोनून हय हय हय हय! चे क्याबी रोवुय— ड्यकुन तीज थॅव्वनय नारायण मूजूद। नबी त ड्यकुबॅड जनानु छा बी कौश हुंद फाकु थवान। त्राहि! त्राहि। तान् आय म्योन्य पति देव। तिम वॅथ्य असि दनुवन् कुन—“क्याह दॅलील! माताजी कथ प्यठ छे शोरेमुच हिश। माता जी वोनूनस— “प्रछुसबा अमि हबा छनय काह दॅरमुच” म्योन्य पति देवन वोनूस “हांह! अॅमिस हय छुन होवमुत फाकन कुद। यि कुस फाकु छे त्रावान तु व्वन् त्राविहे काह”। माताजी बॅछुस—“मे नबा छुन तथ सुत्य् गरज केह जि यि कौत्याह फाके दरि। मे छु बनून जि “काह” लगिनु ड्यकु वाजिनि ज़नानि दरुन्। अमा बु गॅयस शौवूजॅदिन् हिश रूजिथ। मे दोप मे क्याह कौर यि। यिय सौंचान वोथ मे खयाल जि बु क्याजि करनु यि संदेह तु संशय दूर। बु वछुस रसय तु मुचरोवुम पनुनि किताबु अलमारि दरवाजु। दयि सुंद करुन म पयि प्यठकनिय अति “पद्यम पुरान” तु बेयि एकादशी वृत कथा किताब बुथि तु दिचमस थफ तु बांबरि सानुय बीठस यिमु परनि तु कॅडिम यिमन मंज (एकादशी) कौश हुंदिस व्रतुव्य लेख।

मु पॅर्य यिम लेख बडु संजीदगी सान। म खॅच वॉलिंज बोट यलि मे बुछ अॅकिस अध्यायि मंज ओस लीखिथ जि भगवान श्री कृष्ण जी छि धर्मराजु कुन्ती पुत्र श्री युद्धिष्ठरस कुन वनान—“समन्दर मन्थन करनु वक्तु हबा खॅत्य अमि क्षीर सागरु मंज नव (६) रॅतुन। यिमव मंजु अख महालक्ष्मी जी ति। दीवियव तु दीवताहव ओस अमि द्वहॅ न्यराहार फाकु थोवमुत। माता महालक्ष्मी हुंद प्रादुर्भाव सपदिथुय

गँयि सौरिय भवन तु दीवी दीवताह गँय स्यठाह प्रसन्न । तिमव कँर आनन्द कन्द भगवान विष्णु तु माता महालक्ष्मी हुंज, दुप दीप, नौरियल, तुलसी वैथुर बेतरि चीजव सुत्य, अलग अलग पूजा तु त्वता ।

आनन्द कंद भगवान विष्णु सपुद्य स्यठाह प्रसन्न । तु दोपुख दीवताहन तु दीवियन मंगिव क्याह वरदान छिव यछान । दीवियव तु दीवताहव करहस गुत्य् गँन्डिथ त्यन्ती जि अँज्यकि दोहँ दीतव त्युथ वरदान, युथ पृथ्वीवॉसी ति म्वकलुहन घोर पापव निश, तु हर हमेशि रोजुहव यि द्वह पालान । भगवान विष्णु महाराजन वोननख तोरु यिथ पॉठ्य-हे दीवियव तु दीवताहव ! बूजिव बा युस हबा अँज्याकि द्वहँ म्यॉन्य तु महा लक्ष्मी हुंज श्रोचि श्रानि तु पजि श्रद्धायि सान पूजा पाठ करि तु अँज्यकि द्वहँ व्रत दरि, सु हबा प्रावि मेनि जाय, याने सु सपदि मूक्ष्य तु प्रावि मुक्ति । अमि किन्य् छु कौश हुंद व्रत स्यठुहय थोद तु थदि थोद महिमा छिख । अमि तलु चीन्यतव जि यि व्रत कोताह श्रेष्ठ छु ।

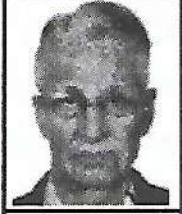
कौश हँदिस फाकस छु बत नून त तील निषीद, त वर्जित याने यिम चीज ख्यनस छु ठाक आमुत करनु । सिर्फ हँक काह दरन वोल-फलाहार याने फलन (म्यवन) हुंद आहार कँरिथ, श्वद द्वद चथ, गारि आट्युक हँलवा या पूर्य ख्यथ सु ति ग्यवस प्यठ बनॉविथ । सुति तँथ्य् सूरतस मंज यलि न कौन्सि निराहार करनुक साहस आसि । यिथ पॉठ्य ति ह्यकव वँनिथ जि कौश द्वह छु न्यरॉहारय करून जान ।

कौश दोह या प्रथ कुनि फाकुक व्रतुक द्वह पजि नु व्रत दरन वॉलिस या फाकु वॉलिस गंदु तु गलत कथु ज़वि प्यठ अनुनि, कौन्सि हुंज नयेंद्यां करुन्य क्रूध तु शरारत करून या क्वकर्म तु पाप करून । अवय छु कौश स्यठाह थोद महिमा तु बजर । यि छु परमु दोह ।

यि वृतांत बूजिथ गव धर्मराजु युद्धिष्ठर स्यठाह ख्रश तु दँर तँम्य ति काह । यि सौरयहन परनु पतु त्रोव मति फ्रखा ह्युव तु सोरुय वसवास तु संदेह चोलुम । मन गोम श्रूच । अनतः करण श्वदेयम तु गँयम बशाशथ हिश । तनु प्यठ छस बु हुमि यमि वरॉय श्रद्धायि सान काह दरान । म ज़न छु यि व्रत दँरिथ मन स्वच्यथ तु सन्त्वष्ट सपदान ।

कँह लूख छि जून पछ काह यॉच श्रेष्ठ मानान तु गटु पँछ कौश द्वह छिनु मामस वगॉरु ख्यनुक कांह वायि बरान । यि छु सरासर गलत! काह जून पछस मंज ऑस्यतन या गटु पछस मंज । फर्कु छेन कुहुन्य । काह छे बहरहाल काह । यिमु छे द्वशवय कौश स्यठाह पूर्व दोह । म्यॉन्य छ सारिनय गुत्य गँन्डिथ व्यन्ती जि कौश छि द्वशवय हिशय । यिमन छु कुनुय महिमा । द्वशवनी कौशन प्यठ गछिन ख्यनस चनस मंज कांह सँहलंगौरी वरतावन् । योदवय व्रत ति दँरिवनु । तोति गछि न तिमन दोहन

बब मॉज्य छुवु दयि सुन्द रूप



भद्री नाथ भट्ट
"निर्मल"

'मज्य' कोताह रस्युल
तु म्युठ शब्द छु। अथ छु
शब्दस जन मेछर प्रेडान।
ग्वन मातन हुंद वनुन छु
जि माजि हंघन चर्णन तल
छु स्वर्ग आसान। अथ छुनु
कांह ति शख जि बब मॉज्य

छि पनुनिस अवलादस पालनहार तु दयि सुंद
दोयिम रूप आसान। लिहाजा पजि प्रथ कांसि
(लोकटिस या बडिस) पनुनिस बबस माजि
ईश्वर जनिथ यज्जत घुन तु पूजा करुन्य।
दपान कोकुर तछान तु पूत हेछान। योदवय
कांह शखस पनुनिस बबस माजि बेयज्जती
आसि करान तम्यसुंद नेचुव या कूर छु लोकुट
आसनु मूजूब यि सोरुय वुछान तु हेछान
आसान। तमिस छु यि सोरुय जेहनस मंज
जमाह रोजान तु बासान छुस जि बबस
माजि छि बयज्जती आसान करुन्य। बालेंग
गछित छु सुत्य पनुनिस बबस माजि बेयज्जती
करान रोजान।

जरा दीयिव च्चैथ योदवय तोहि बब माज्य
आसिहेनु, तुहुंद वोजूद आसिहे तेलि? मॉज्य
छि बच्चस नवन रेतन पनुनिस गर्भस मंज
रटिथ यि दपिजि ति रछान तु ललनावान।
यिमन नवन रेतन पनुनिस गर्भस मंज रटिथ
रछान रछान छि अख मॉज्य वारयाह पीडा
बर्दाश्त करान। छेकरस छि मॉज्य बचस जन्म
दिनु विजि जिंदगी तु मोतस सुत्य लड करान
तु गाहे छि पनुन जुव ति बच्चस छेपि दिवान।
अख शखस यलि कांह मोलुल चीज होंसिल

करान छु सु छु स्यठाह खोश गछान। अमापोज
तमि खोतु कहिया ज्याद खुशी छि तमिस बचस
जन्म दिनु विजि मेलान।

बब माज्य छि बच्चस स्यठाह मायि तु
टाठन्यार सान रछान, यमि किन्य बच्चस छि
बबस माजि सुत्य स्यठाह लय रोजान। सु छुनु
पतु अकिस चिहिस ति बबस माजि वरॉय
रोजान। बच्चु यलि बोलुन चालुन तु फेरुन
थोरुन छु हेवान बब माज्य छि तम्यसुंजन
छायन तु ग्रायन वुछान आसान तु बोकु छख
फोलान। बब मॉज्य छि अमि पतु बच्चस कुनि
जान चाटहालस मंज लेखनि परनि सोजान।
वन्य छि तिमन बच्चु सुंजि तौलीमि हुंज फिकिर
दस्तक दिवान। बच्चु यलि स्कूलस मंज तौलीम
अंद वातनॉविथ ब्रॉह कुन तौलीम जौरी थवनु
बापथ कालेज छु हेवान गछुन बबस माजि छनु
अमि पतु ति परेशानी थफ तुलान। युहुंद बच्चु
छु चोन या पांचन वरियन कालेजस मंज तौलीम
होंसिल करान रोजान। बबस माजि छि वन्य
अमि पतु ब्याख फिकिर अंदरय अंदरय सोसुर
करान। तिम छि कांछान आसान जि तिहिंदिस
अवलादस गेछ वन्य इंजीनियरी, डाक्टरी या
बेयि कुनि असुल मंदानस मंज ट्रेनिंग बापथ
दौखलु मेलुन या गछिस असल तु थज नोकरी
मेलुन्य। यिम सौरी अरमान पूरु गछिथ छि
वन्य माजि मॉलिस पनुनिस अवलादस खांदर
करनुच फिकिर दस्तक दिवान। म्यानि वननुक
मतलब छु जि बब मॉज्य छि जन्म दिनु प्यटु
पनुनिस शाह लोसनस तान्य सिर्फ पनुनिस
अवलादस कुन ज्वन दिवान आसान तु रुत

कांछान। मगर तिहिंदिस अवलादस छु मशान
जि सु रखान रखान तु बोड वातनावान कोताह
कष्ट छु तम्यसुंदय बबन माजि बरदाशत कोरमुत
आसान।

अजकल छि हालात वारयाह बदलेमुत्य।
अजिक्य केह अवलाद छि बबस माजि कुन
हना कम ज्वन दिवान, खास करिथ खांदर
करनु पत्। तिमन छु बासान जि तिमन आयि
बेयि घरुच कूर पत्नी हुदिस रूपस मंज वन्य
क्याह छु तिमन माजि हुंद या माल्य सुंद
हाजथ। तिम छि पतु बबस माजि निश दूर
हेवान रोजुन। तिमन छु मशान जि रखान
ललवान तु बोड वातनावान कोताह कष्ट छु
तिहिंदय बबन तु माजि बरदाशत कोरमुत।
यूताह तिम बबस माजि कुन कम ज्वन छि
दिवान त्यूताह ज्यादु छि पनुनि घर वाजिनि
कुन ध्यान दिवान। तिमन छु यिति मशान जि
घर वाजिन्य हुंद साथ म्यूल तिमन लगभग
नेसफ वांस गुजारिथ अमापोज माल्य माजि
हय छि तिम जेनु प्यठुय कोछि ललनावमुत्य तु
रछमुत्य।

म्यानि वननुक मतलब छुनु जि घर वाजिनि
गछि नु ज्यादु प्रुछुन गारुन। बबस माजि यज्जथ
दिनस सुत्य सुत्य गछि घर वाजिनि कुन ति पूरु
ध्यान द्युन बेयि यज्जतु तु मोहबतु सान कथ
बाथ करुन्य। तमिस गछि नु बासुन जि वारिव्य
घरस मंज छुनु तस किहिन्य कदर।

छेकरस वनु व पनुनि बरादरी हुंजि नवि
पुयि बेयि अकि लटि जि पनुनिस बबस
माजि हुंद गछि स्यठाह ध्यान थवुन, तिमन
सुत्य असवुनि मोखु कथ बात तु खदमत
करुन्य। तिहिंजि आही सुत्य नविव तु
फोलिव।

श्री भगवान गोपीनाथ हरे

जय कृष्ण रैणा

शाम डॅलिथ्रय वलान छम राथ हरे,
श्री भगवान गोपी नाथ हरे।
राम रॅलिथ्रय फवलान बुतराथ हरे॥
श्री भगवान गोपी नाथ हरे॥०॥

नॉल्य् त्रावुहॉय आलुविथ पनुनुय पान,
डालि ह्यथ छुस प्रारान पॉचंवय प्राण।
खॅल्य तति तोर क्वसु वन स्वगाथ हरे॥
श्री भगवान गोपी नाथ हरे॥०॥

हितु कमि गोख लॉयिथ डोलस ठस,
नितु मन म्योन मूहिथ लोलस बस।
दितु दर्शुन यितु छुम साथ हरे॥
श्री भगवान गोपी नाथ हरे॥०॥

दीवकायव जुलमुत ऑव्युल दिल,
शिवरायव वोलमुत छु जॉव्युल दिल।
छिव शक्ती सूत्य् शिवनाथ हरे॥
श्री भगवान गोपी नाथ हरे॥०॥

कारिपॅत्य् लागुहॉय व्यनु स्वनु पम्पोश,
तारि दिल न्युव ग्वलाब ब्यलि मादलि।
दारि ओश छुम वसान हरसाथ हरे॥
श्री भगवान गोपी नाथ हरे॥०॥

जुस अनि कुस बावि तुहुन्दुय रुफ,
युस हावि क्याह सिरियस दजवुन डुफ।
छुस तोशान होशि कथ बाथ हरे॥
श्री भगवान गोपी नाथ हरे॥०॥

वोर युस करि बाँबुर ग्वफि अँचिथ्रय,
जोर तस क्याह हावुन्य तस पॅचिथ्रय।
तोर छुन मजहब ज़ाथ पाथ हरे॥
श्री भगवान गोपी नाथ हरे॥०॥

हुय प्रभातस तुलान जानावार च्वपॉस्थ,
बुय 'मकतूम' पादन लगय पॉस्थ पॉस्थ हरे।
छुए लछि नोव विभूती नाथ हरे॥
श्री भगवान गोपी नाथ हरे॥०॥

SECTION-IV

NAMES AND ADDRESSES OF PERMANENT MEMBERS RESIDING IN EASTERN INDIA

Bhan C P

Res. : 3253 8895
34 - C, Satyam Shivam
Sundaram Complex,
1530 Garia Main Road,
Kolkata - 700 084

Bhan Kapil

Nicco, Athpur Residential Quarters,
Shyamnagar, 24 Parganas (North)

Bhan P K

Res. : 3093 2523
162/A/157 Lake Gardens,
Kolkata 700 045

Bhan Ratan

Mobile : 9830133028
Sherwood Estate, Block - D,
Flat - 3F, 169 N S C Bose Road,
Narendrapur, Kolkata - 700103

Bhat Ranjan

Mobiles : 9874844747, 9038012888
Email : ranjan.bhat@siemens.com
Flat No.: 8LA4, Greenwood Nook
Apartment,
Kalitala Purbanchal Road,
Kolkata

Bhat Vinod

Mobile : 99030 18469
Email : vinod.bhat@allahabadbank.in
Flat No. 101, Block D - VIII, ShreeRam
Estate, Behala, Kolkata - 700 008

Biswas Sammar

Res. : 033 25277932, 9903270197
58 Deshbandhu Road New Barrackpur
Opp Jagriti Sangha Club
Kolkata 700131

Biswas Pammi

Off. : 2358 4102
C J 146, Salt Lake City, Sector II,
Kolkata - 700 091

Chaku Dr. Usha

Res. : 2479 7908, Mobile : 98310 02667
Bipasha Apartment, G-6/5 C I T Flat
Sch No 143, Shanker Bose Road, Chetla,
Kolkata - 700 027

Dhar Anil

Off. : 2289 3122, Res. : 2500 6763
Mobile : 9831955311, 9830315045
Email : anildhar@hotmail.com
Queen - 2B, Duke Garden, RB-29,
Raghunathpur, VIP Road, Kolkata - 700 059

Dhar Kiran Smt.

Res. : 2287 8723
Owners Court, Flat 72, 6 Mayfair Road,
Kolkata - 700 019

Dhar Pradeep Kumar

Email : pradeepkrdhar@yahoo.com

Dhar Reena Smt.

Res. : 2362 8341
311 C I T Road, Sch VI M,
Kolkata - 700 054

Dhar Shruti

Mobile : 9831205271
Email : navsandhya101@gmail.com
Natural Height, BL-7, FL-2A, Phase I 137
VIP Road, Koikhali, Kolkata - 700052

Dhar Vinod

Mobile : 9716158059
F 23 Sector 46 Greenwood City
Gurgaon Haryana 122003

Ganju Ravi

Off. : 32933156, Res. : 23581750
Mobile : 9836490222 9339568290
Email : rkganju@yahoo.com
R-402, DC Block, City Cente, Salt Lake,
Kolkata - 700 064

Ganjoo Jitendra

Mobile : 9007713419
Flat no 301 Dhakuria 7 Gariahat Road
Kolkata 700031

Ghosh Krishna Smt

Res. : 2355 7709
Flat 15, Vivekananda Housing Society,
202 Maniktala Main Road,
Kolkata - 700 054

Gurtu Dr. J N

Off. : 2461 8252
Email : jngurtu@hotmail.com
Sunny Park Apartments,
Flat 9 / 3, Block B, 6 - Sunny Park,
Kolkata - 700 019

Haksar Rashmi

Res. : 2287 8723
Flat 71, 6 Mayfair Road,
Kolkata - 700 019

Jalali Upendra

67 Tripura Rai Lane, Salkia,
Howrah- 711 106

Jalali Amol

Mobile : 8336010821
Hiland Park Flat No. 3C 2
Third Floor Tower Loch-
1925 Chak Gariya Post Office Panchasayar
Kolkata 700094

Kachroo Akshay

Res. : 2652 8501,
Mobile : 98301 34469, 98304 34329
Flat No. 303, Block B,
34 Chander Mohan Roy Lane,
Serampore (Hoogly),
West Bengal - 712 201

Kachroo K L

Email : klkachroo151@gmail.com
EE 204, SALT LAKE, Sec II,
Kolkata 700091

Kachroo Dr. Rajender

Off. : 2665 2068
Res. : 2675 5349
Mobile : 98311 03022
Email : dr.rajenderk@yahoo.com
19 Sakkia School Road, Salkia,
Howrah, 711 106

Kak Ashok

Flat No 2A, 33South End Park,
Kolkata - 700 029

Kapoor Nirmal Smt.

Res. : 2440 5899
2nd Floor, 42 Ballygunge Place,
Kolkata - 700 019

Kaul Arun

Mobile: 9833028082
C.M.D UCO Bank UCO House
Brabourne Road Kolkata 700001

Kaul G L

Res. : 2479 1997 / 4403
3 G, Rajsree Building,
6 Hastings Park Road,
31 Judges Court, Kolkata - 700 027

Kaul Jolly Mohan

Res. : 2290 7934
Mobile : 98319 55490
G-7, Government Housing Estate,
98 Karaya Road, Kolkata - 700 019

Kaul L N

Res. : 2334 0837,
Mobile : 98312 57436
CJ 182, Sector 2, Salt Lake,
Kolkata - 700 091

Kaul Lalit

18 Rajendra Lal Mitra Road,
Kolkata - 700 085

Kaul M K

Res. : 2441 6954
Mobile : 98301 97123
Flat F 1 A, Block FA, Purbabbasan,
1582/3 Raj Danga Main Road,
Kolkata - 700 107

Kaul Narender

Res. : 40038887,
Mobile : 99034 78588
B/4 Cluster 'IX' Purbachal,
Sector III, Salt Lake,
Kolkata - 700 091

Kaul Niva Smt.

Res. : 40038887
B/4 Cluster 'IX' Purbachal, Sector III, Salt
Lake, Kolkata - 700 091

Kaul Rajesh

Mobile : 9830536127, 9836246335
Email : rajesh70.indianarmy@gmail.com
Chandrani Appartments Flat No. C 1, 3rd
Floor, 92 Bama Charan Roy Road Behala
Kolkata 700034

Kaul Rajinder

Res. : 24407972
Mobile : 9432246182
Email : rkaul@indianoil.co.in,
rkaul@indianoil.in
2 F, Neelanjan Apartments,
18/2 Gariahat Road, Kolkata - 700019

Kaul Rajiv

Off. : 2248 5102 / 8220,
Res. : 2479 1670
14/1 Burdwan Road,
Kolkata - 700 027

Kaul Rakesh

Off. : 40038887
Mobile : 90070 39276
Email : rakeshkaul1958@gmail.com
B/4 Cluster 'IX' Purbachal,
Sector III, Salt Lake,
Kolkata - 700 091

Kaul Reena Smt.

Off. : 2335 2715
Mobile : 98313 67359
Sports Psychologist SAI,
C 10, Jal Vaya Vihar, LB - Block,
Sector 3, Salt Lake,
Kolkata - 700 098

Kaul Roop

Res. : 2334 3952
CJ 182, Sector 2,
Salt Lake,
Kolkata - 700 091

Kaul S K

Off. : 3058 7832
Res. : 2287 4039
Mobile : 98309 65969, 98307 65969
Email : skkaul2003@yahoo.com
B-64, Tivoli Court,
1 C, Ballygunge Circular Road,
Kolkata - 700 019

Kaul Shiv Kumar

13 / A, Bansdroni,
New Govt. Colony,
P O Bansdroni,
Kolkata - 700 041

Kaul Sudesh

11 Khelat Ghosh Lane,
Kolkata - 700 006

Kaul Vijay

Mobile : 98310 72446
Email : vijay.kaul@unilever.com

Kaul Vivek

Off. : 2229 6984
Res. : 2362 8885 / 2364 9282
Mobile : 98308 95813
P - 311, CIT Road, Sch VI M,
Kolkata - 700 054

Khar Arvind

Mobile : 8820312111, 8100024365
2 Cental Base P.O., Military Camp,
Teghoria, A.P.O. - 56

Kher Chitra

Mobile : 9163011233
57, Rishi Aurobindo Sarani,
Kolkata - 700090

Kitchlu V K

Res. : 2281 5544 / 2280 4994
National Tower, 13 Louden Street,
Kolkata - 700 017

Kitchlu Veena Smt.

Res. : 2287 2544
Mobile : 98300 60024

Koul B L

42 PGHS Road,
Golf Green, Kolkata

Koul Ravinder

Mobile : 9007844188
Email : ravinder.koul24@gmail.com
General Manager (Civil),
Coal India Ltd., 1st Floor,
6 Lyons Range,
Kolkata - 700001

Lahori Anil

Mobile : 9899490215
Email : alahori@yahoo.com

Mattoo M L

Res. : 2573 0099
Panchvati Complex,
Gangotri Apartments,
4 A, VIP Road, Kaikhali,
P O Airport, Kolkata - 700 052

Mattoo Parvesh

Res. : 2573 0099
Panchvati Complex,
Gangotri Apartments,
4 A, VIP Road, Kaikhali,
P O Airport, Kolkata - 700 052

Misri B M

Res. : 2411 2919
Mobile : 98309 94063
Matri Smriti, 9/8 C,
Jyotsna Apartments,
Moore Avenue,
Kolkata - 700 040

Moza B K

Res. : 2324 1014 / 3294 6111
Mobile 98315 51319
LX2 1302, UTSA, Luxury,
New Town, Rajarhat,
Kolkata - 700156

Moza Ratan

Res. : 2324 1014 / 3294 6111
Mobile : 98315 76548
Email : vrmoza@niccicable.com
LX2 1302, UTSA, Luxury,
New Town, Rajarhat,
Kolkata - 700156

Mukherjee Saroj Smt.

Res. : 2475 5394
57 / 14, Ballygunge Circular Road,
Kolkata - 700 019

Munshi Sunil

Res. : 2223 3662
Mobile : 98300 19050
Email : munshianju@gmail.com
9-B, Minto Park Syndicate,
13, D.L. Khan Road, Kolkata-27

Munshi Surendra

Mobile : 92316 82964
Flat 1D, Siddhashree,
16 Udai Shanker Sarini,
Golf Club Road, Kolkata - 700 033

Ogra M K

Res. : 2287 0146 / 2280 8752
Mobile : 98312 57402
Venus Apartments, 9 Mayfair Road,
Kolkata - 700 019

Pandit Capt. A K

Res. : 2417 5004
Golpark Co-operative Society,
11 - 4 - A, 49 B Govindpur Road,
Lake Gardens, Kolkata - 700 045

Raina P.K.

Mobile 9830170815
Anupama Appartments
VIP Road Haldiram
Kolkata

Raina Roopa Smt.

Res. : 2400 3215
672, 'O' Block, New Alipore,
Kolkata - 700 053

Raina Vipin

Mobile : 9874210076, 9874230007
Email : vipinraina@gmail.com
4 / 903, Upohar Ambuja Luxury Dev Ltd.,
2502 Chakgaria Road,
(Behind Peerless Hospital),
Kolkata - 700094

Razdan Maneesha

Email : maneesharazdan@yahoo.com

Razdan Ashok Kumar

Mobile : 9874054625, 9903464514
Email : mailarazdan@gmail.com
82/1 Masunda Marwari Bagan New
Barrackpur Kolkata 700131

Razdan Raman

Mobile : 8902404204
Email : ramanrazdan@gmail.com
C/o Nandini Roy Basu Nagar Amrit Dighi
East Madhyamgram,
Kolkata 24 Parganas

Razdan Ranjit

Res. : 2461 5894
Mobile : 93318 42159
17/6 Sunny Park Apartments,
6 Sunny Park, Kolkata - 700 019

Razdan Vikas

Mobile 9007092323, 9831092532
Email : mailvrazdan@gmail.com
Flat No 7G Maple II Highland Woods,
Rajarhat, Kolkata 700157

Roy Phoola Kumari Smt.

5/1A Govind Roy Lane
Kolkata 700029

Roy Sunita Kaul Smt.

Res. : 3205 8256
Mobile : 97487 31540, 98319 90517
86 C, Harsh Chatterjee Street,
Kolkata - 700 025

Sapru J N

Flat No. 2 A, Sunflower Court,
7 Love Lock Place, Ballygunge,
Kolkata - 700 019

Sapru Mrs. Kanta

Off. : 2287 2497,
Res. : 2287 4415, 3052 5544
Flat 77, Kusum Apartments,
11 Gurusaday Road,
Kolkata - 700 019

Sapru Rajiv

Res. : 4068-3193
Mobile : 98311 08572
6 F, Jay Jayanti Apartments,
2 A, Mandeville Gardens,
Kolkata - 700 019

Seth Mrs. Reena Nee Mattoo

Res. : 2473 9821
157 Jodhpur Park, 4th Floor,
Kolkata - 700 068

Sharma Krishna Smt.

Res. : 2241 6515
6 Amar Basu Sarani,
(Near Ram Mandir),
Kolkata - 700 007

Sumbaly B N

Res. : 25312629
Mobile : 9883514741
57, Rishi Aurobindo Sarani,
Kolkata - 700090

Tankha V K

Res. : 2229 3623 / 7989
5 Wellesly Mansions,
44 A Rafi Ahmed Kidwai Road,
Kolkata - 700 016

Thassu Avdesh

Res. : 64557894
Mobile : 9830305199
Email: athassu@hotmail.com
Neelachal Apt Society, 98 Rajadanga Road,
C-3, Swati, Kolkata 700 107

Tickoo Rajesh

Off. : 3294 6711
Res. : 3296 4958
Mobile : 98041 86331
DC 9/3, Shastri Bagan,
P.O Deshbandhu Nagar, Jora Mandir,
Kolkata - 700 059

Wanchoo Dr. R N

Mobile : 9830745676
Email : ravi1chu@yahoo.com
Radhika Apartments,
Flat No. 12 Radhika Appartments,
412, Moti Lal Gupta Road,
Haridevpur Kolkata - 700 082

Zutshi M N

Mobile : 9830107490
22A, Mandevilla Gardens,
Mukut 7E, Kolkata - 700019

Zutshi N K

CK 190 Salt Lake,
Kolkata - 700 091

SECTION-V

NAMES AND ADDRESSES OF PERMANENT MEMBERS RESIDING OUTSIDE EASTERN INDIA

Bhat Ashuni

Mobile : 9711104005
Email : ashuni.bhat@wipro.com,
bhatashuni@gmail.com
RSM Wipro Networks Pvt. Ltd.
51 ground Floor
Okhla Industrial Estate Phase III
New Delhi 110020

Bhat Jayant

3A Cornwell Classic
13 Cornwell Cross Road
Langford Gardens
Bangalore 560025

Bhat Shambu Nath Halim

I - 1, Kashmiri Apartment,
Pitampora, Delhi - 110034

Dhar A K

Res. : 2586 500 / 2586 118
42, Sector VI, Panchkula,
Haryana - 134 109

Dhar Ashok

Res. : 022 3290 0324 / 2432 4039,
0 93222 15400
Flat No. 602, Orbit Tower,
Salcon Housing Society,
Senapati, Bapat Marg,
Lower Parel, Mumbai - 400 013

Dhar Dr. Aparna

Deptt. Of Mathematics,
I IT, Kanpur - 208 016

Dhar P L

Res. : 011 4162 3553
Mobile : 9810188453
A - 34, 1st Floor,
East of Kailash,
New Delhi - 110 065

Dhar Raman

Flat No. 7, 2nd Floor,
Anukool Bldg., 7 Bunlow,
Varsova, Andheri (W),
Mumbai - 400 061

Dhar Sanjay

Res. : 2586 500 / 2586 118
42, Sector VI, Panchkula,
Haryana - 134 109

Dhar Utpal

Off. : 011 - 5530 6375
Res. : 011 5569 7071
Mobile : 0 98186 49612
B - 9, New Delhi South Extension II,
New Delhi - 110 049

Dhar Vijay

Mobile : 9766631763
Email : vijay_dhar21@yahoo.co.in
B4 Suraj CHS, NIBM ROAD,
Kondhwa, Pune

Hangloo T N

Mobile : 0191 2262 108
Lasun Basun',
23 Chatur Singh Gardens,
Govindpura,
Jammu Cantt. - 180 003

Kak Ashok

Res. : 011 6844 719
66, Siddharth Enclave,
Ashram Chowk, Ring Road,
Delhi - 110 014

Kak Col. P N Retd.

Res. : 080 2852 5599
Villa 44, Palm Meadows,
Ramagondanhalli,
Whitefield Road,
Bangalore - 560 066

Kaul Bhavnesh

2219 Vasant D II Kunj,
New Delhi - 110 070

Kaul C L

Mobile : 0 93160 35801
574, Shankwan,
415, Sector 48 A,
Chandigarh - 160 047

Kaul Jogindra / Mohit

Res. 080 678 6965
M. F. 21/12, Canara Bank Appts,
B. T. M. Layout,
Mamnerghara Road,
Bangalore - 560 076

Kaul M L

Res. : 022 884 4625
Flat No. 303, 3rd Floor,
National Park, View II,
Wing - A, Raheja Estate,
Borivili (E), Mumbai - 400 066

Kaul M N

Res. : 011 623 1084 / 641 4975
A - 18, Pamposh Enclave,
New Delhi - 110 048

Kaul M N Smt.

Res. : 0135 267 1879
138 Model Colony,
Arhagarh,
Dehradun - 248 00

Kaul Maj. Gen. Rattan

Email : rattan-kaul@rediffmail.com
DCCI, ASC Centre & College,
Bangalore - 560 007

Kaul Makhan Lal

House No. 100,
Sector 21 - C,
Faridabad,
Haryana 222 3443

Kaul Mrs. T N

Res. : 011 623 1084 / 641 4975
A - 18, Pamposh Enclave,
New Delhi - 110 048

Kaul Ravi

Mobile 0 94172 59899
398, Phase III A,
Mohali,
Punjab - 0172 270 940

Kaul S N

SOHOM, F 2,
Raj Kunj Society,
Chembur,
Mumbai - 400 074

Kaul Sanjay

Mobile : 0 99670 65546
Flat No. 1402
Building 6B Sapphire Heights
Lokhandwala Complex
Mumbai 400101

Labroo Wg. Cdr. M K

P - 531,
Sector 21,
Noida - 201 301

Madan A K

Res. : 0294 224 0269, 0 98284 26
78 Modern Complex,
Bhuwana, N. H. 8,
Udaipur - 313 004

Majboor Arjan Dev

Res. : 0191 250 6149
R K Vihar, Lane 1,
Udainwala, P.O. Akalpora,
Talab Tillu, Jammu

Matto V J

Off. : : 70 9678
Res. : 58 4600
920, Sector 9,
Panchkula

Monga K N

Sagar Cooperative Society,
F 11, Flat No. 1,
Sector 29, Vashi,
Navi Mumbai, Maharashtra

Moza K L

Res. : 0120 432 4506
B - 14, Sector 19,
Noida - 201 301

Nadir Amit

Off. : : 0712 222 0773,
Res. : 0712 329 9346,
Mobile : 0 98220 62426
Flat No. 101, Royal Regency,
33 / 3 R P P S Road,
Surendra Nagar,
Nagpur - 440 015

Nagu Prabhakar

C - 58, Sector E,
Aliganj,
Lucknow - 226 024

Ogra Dr. G L

Mobile : 0191 253 1193
House No. 46,
Sector IV, Pamposh Colony,
Janipura, Jammu

Raina Bushen

Res. : 0657-2343179
Email : kaniakadal@gmail.com
Bungalow Plot 37
Vijaya Garden, Baridih,
Jamshedpur 831017

Raina Dr. M K

Res. : 011 2921 2576
S 525, G. K. II,
New Delhi - 110 048

Raina Susheel

Glory B 401 Vasant Marvel,
Off Western Express Highway,
Thakur Complex,
Borivali East
Mumbai 400066

Trisal Vikesh

Off. : +91 124 420 6016,
Res. : +91 124 420 6016,
Mobile : +91 9999033518
+91 9650691514
Email : vikesh_trisal@yahoo.com
Flat No 201 - West Block,
GH 9 J & K Bank Employes
Co-Operative Group Housing Society,
Sector 9A, Gurgaon - 122001

SECTION-VI

NAMES AND ADDRESSES OF MEMBERS RESIDING ABROAD

Cherwoo Sharda

Daftary Dr. Inder

229 Pintail Place, Davis,
California - 915 616
USA 001 530 756 4875

Dhar Ajay

Eastern Mansion, Meyer Road,
Singapore 0065 2440 6641

Dhar Omkar Nath

17 Lockhern Drive, Livingstone,
N. J. 07039
USA 001 97399 28820

Fotedar Dr. Akhilesh

526, River Hill Blvd.,
Nikayauna,
N. Y. 12309 001 51839 35744

Gharyali Veena

321 Thompson Shore Road
Man Hassat
New York - 11030

Kachroo Braj B

Pl. D. 2016 Cureton Drive,
Urbana, Illinois - 61801 USA

Kachroo Girdhari Lal

17 Pleasant Village Drive,
Succasuna,
N. J. 07876 USA

Kashkari Dr. Chaman

1358 Berkshire Road,
Stow, Ohio - 4422 USA

Khashu Dr. Bhushan L

3 Sherwood Gate, Oyster,
N. Y. 11771 - 3805 USA

Mattoo Dr. Nirmal

K 25 Hill House
L N Old Brooke Ville,
N. Y. 11545 USA

Mattoo Sunil

20 Rolling Hill Road, Ridgefield,
CJ - 06877, USA

Mitra Dr. Nirmala

120 New York Avenue,
Hutington, N. Y. 11753 USA

Munshi Meena

13504 Gum Spring Drive,
Rockville, M. D. USA - 20850

Raina Lalit 7366,

Mont Calm Drive,
Mc Clean V A - 22102,
USA

Raina Supriya

3679 Cabernet,
Vine Yard Circle,
San Jose,
Cal. 95117 USA

Saraf Brij Krishen

9 Fairfields Crescent,
Kingsberry,
London NW 9 OPR

Sultan Ashok

11 Fass Court,
West Orange,
N J 07053 USA

Tankha Anil

11 Trevilyan Court,
Windsor Street, 4 - 3se,
UK 0044 175 362 2368 0044
727 0364691

Tankha Sunil

Amsterdam, Holland
00316 466 23168

Wali Dr. Avtar K

1206 Miramar Drive,
Fullerton, CA 92831,
USA

Wali Neelam

505 Middlese TPKE No. 8,
Billerica,
MA 01821, USA

Wali Vijay

2050E Pioneer Blvd,
Fullerton,
C A 92831,
USA

Zutshi Surendra

26 Nive Brook Road,
Apt. No. 40 B,
Edison,
N.J. - 08820 USA

Composing, Designing, Layout & Printing Jobs undertaken by Apollo DTP & Printing Centre, 30A, Sankaritola Street, Kolkata - 700 014, Mobiles : 8017812795, 8017812674



Late Shanta Kaul (Surmali)

All that we are or hope to be, we owe to You.
Words will never be enough to Thank You.

TULIP GARDEN

