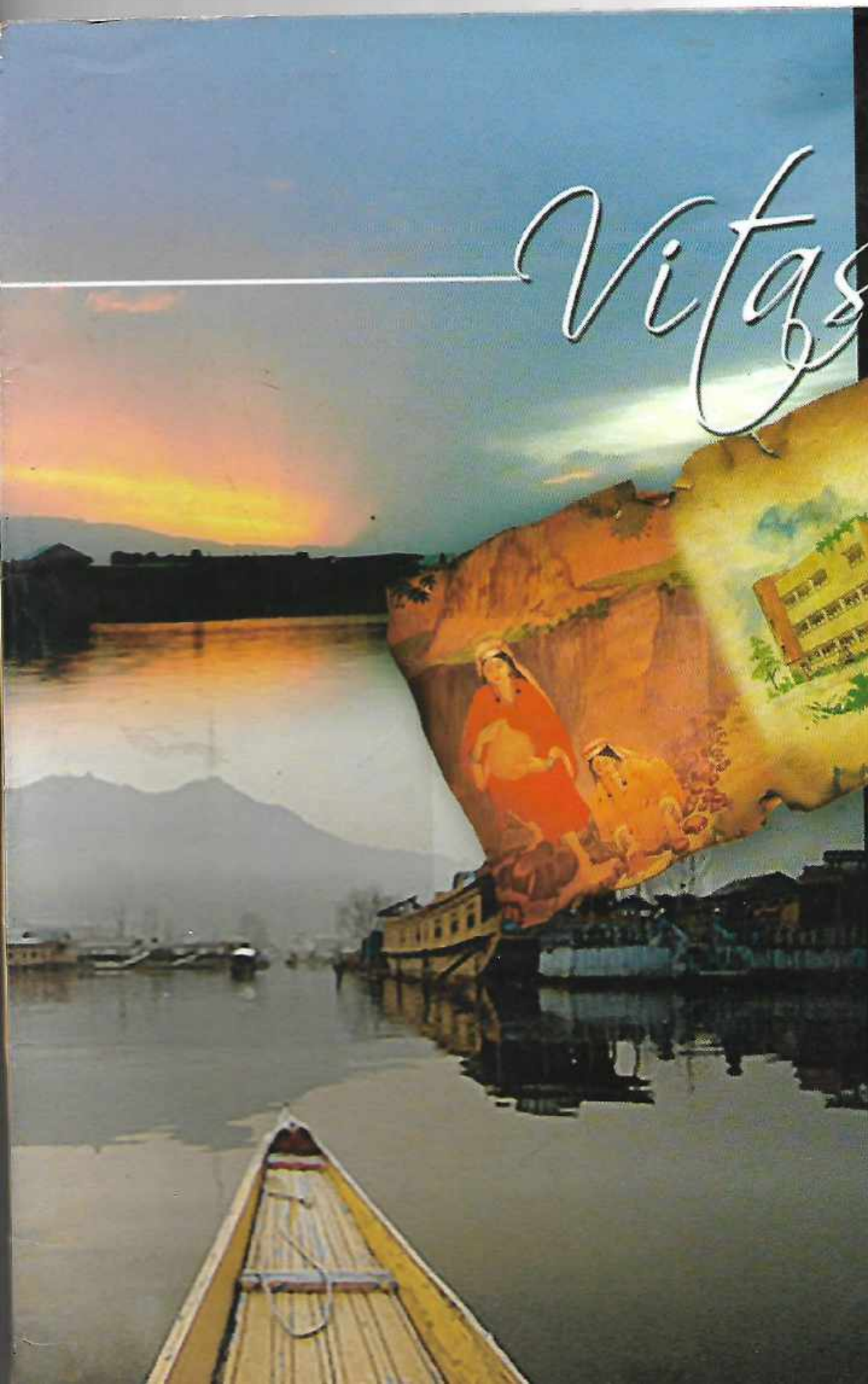


# Vitasta



Publication of Kashmir Sabha, Kolkata

XXXXII (2017-2018)

THEME : "KASHMIRI PANDITS GENOCIDE AND  
INTERNAL DISPLACEMENT - 27 YEARS BACK - WAY FORWARD"





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

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# *Vitasta*

2017-2018

## THEME :

"KASHMIRI PANDITS GENOCIDE AND INTERNAL DISPLACEMENT -  
27 YEARS BACK - WAY FORWARD"



## KASHMIR SABHA – KOLKATA

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

Phone : (033) 2358 3932

### EXECUTIVE COMMITTEE

[April, 2017 to March, 2018]

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<i>Vice President</i>	:	Mr. Rakesh Kaul
<i>Secretary</i>	:	Mrs. Suman Raina
<i>Jt. Secretary</i>	:	Mr. Rajesh Ticku
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JAMMU & KASHMIR

RAJ BHAVAN  
JAMMU-180001

Dt: 14<sup>th</sup> Nov, 2014  
No: PS/HG/2014/577

*Dear Mrs Misri,*

Thank you for sending me a copy of the latest issue of "Vitasta", which I shall read with great interest.

I wish you good health and happiness and continuing success in all your future endeavours.

Yours sincerely,

  
(N.N. Vohra)

**Mrs Bina Misri**  
Editor-in-Chief,  
"Vitasta",  
Kashmir Sabha Bhavan,  
CK-35, Salt Lake,  
Kolkata - 700 091.

# **KASHMIR SABHA, KOLKATA, APRIL 2017 - MARCH 2018 CALENDAR**

**[Based on Prem Nath Shastri Vijayashyor Panchang of 2017-2018]**

**(Sptrishi Savenvt 5093 & Vikrmi Savenvt 2074)**

**REGARDING IMPORTANT  
KASHMIRI PANDIT FESTIVALS CUM FUNCTIONS TO BE CELEBRATED AT  
KASHMIR SABHA BHAVAN,  
CK-35, SALT LAKE, KOLKATA 700 091  
PHONE : (033) 23583932, MOBILE : 8961580005**

Sl. No.	Month	Year	Date	Day	Festival	Sponsored By
1.	April	2017	23rd	Sunday	Swami Lakshman Joo Jayanti	Mr. & Mrs. B. M. Misri & family
2.	June	2017	2nd	Friday (evening)	ZeashtAshtami	Mrs. Asha & Mr. & Mrs. Rajaysh Tikoo & family
3.	July	2017	2nd	Sunday	Har Navmi Sharika Jayanti	Mrs. Niva Rani Kaul & family
4.	July	2017	5th	Wednesday (evening)	Bhagwan Gopinath Jayanti	Mr. & Mrs. Ashok Dhar & family
5.	August	2017	15th	Tuesday (full day)	Janmashtami Function (Actually on August 14)	Kashmir Sabha, Kolkata
6.	Sept.	2017	30th	Saturday (full day)	Dussehra	Kashmir Sabha, Kolkata
7.	January	2018	27th/ 28th	Saturday & Sunday	Annual Hawan	Kashmir Sabha, Kolkata
8.	February	2018	4th	Sunday (full day)	Koshal Home Maha Shivratri/Salam	Kashmir Sabha, Kolkata
9.	March	2018	18th	Sunday (full day)	Navreh & Zangtra	Kashmir Sabha, Kolkata

**To be confirmed :-**

- |                      |   |
|----------------------|---|
| 1. Sports & Picnic   | } Dates to be Decided-based on Executive Committee's Approval |
| 2. Cultural Function |   |

**Note :In this regard (to finalize the dates) Saba's circular will be circulated in advance to all members by the secretary of KSK.**



# VITASTA ANNUAL NUMBER—VOL. XXXXII (2017-2018)

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*"Kashmiri Pandits Genocide And Internal Displacement - 27 Years Back - Way Forward"*

Editor-in-Chief : MRS. BINA MISRI

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### **Section I**

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

**"KASHMIRI PANDITS GENOCIDE AND INTERNAL DISPLACEMENT -  
27 YEARS BACK - 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.

## *Preface*

The first Annual Number of *Vitasta* of Kashmir Sabha, Kolkata was first published on 15th of August, 1960. Since then it continued to be in circulation amongst our community *biradari* members on a global level. Lot of thanks to the able and apt editors who kept it going non-stop with full zeal and zest.

The theme of our *Vitasta Annual Number XXXXII* of 2017-18 year's runs as:-

### **"KASHMIRI PANDITS GENOCIDE AND INTERNAL DISPLACEMENT - 27 YEARS BACK - WAY FORWARD"**

The present need for concentrated settlements for returning Kashmiri *Pandit* Community is now an essential condition. Kashmiri Pandits are passing through a difficult phase of agony and anguish. Besides being literally displaced and dispersed they have become susceptible to losing their cultural identity and have lost their natural habitat which is an essential requirement for cultural preservation.

Their return to their homes and hearths is a topic talked on many political forums. The Kashmiri displaced community languishing in the out-skirts and remote places of their state in absolute despair and dejection, distressed and depressed, huddled awkwardly in chaos and confusion, looking forward to the day of their safe return to their homeland with dignity and honour, being part and parcel of their motherland, Kashmir.

We cannot forget, the selective attacks and killings of Kashmiri Pandits and their families across the valley with open threats to leave the valley or be prepared to pay the price with their life, resulting in the mass exodus of Kashmiri Pandits, 27 years back when the Kashmiri Pandits ran for their life in the dead of night. The situation in the Kashmir Valley has only turned from bad to worse with no set up in the militancy related incidents. The people from the majority of the Kashmir ever came on the streets of Kashmir in support of the return and rehabilitation of the Kashmiri Pandits back in the valley. The fact is, the majority of the community in Kashmir are not ready to accept the Kashmiri Pandits back in their homeland, Kashmir Valley.

The Kashmiri Pandit will survive the present onslaught and live in future if they are ensured that the Kashmiri Pandit Community can live in Kashmir, the place of their origin and birth with full honour, dignity, security, safety, freedom and economic prosperity.

If Indian Secularism, which is based on the thousand of years old Indian culture and ethos and has evolved as a natural process in the assimilation and syntheses of various cultures into Indian life, is to survive, if Kashmir is to progress and prosper as an integral part of India, where the Kashmiri Pandit Community has to live in Kashmir and maintain its two millennia old cultural ethos and heritage.



Kashmiri Pandits, who have been direct and worst victims of the turmoil and violations of Human Rights in Kashmir and have suffered unabated discrimination in every field. The Governments - both State and Centre have to ensure that necessary measures are taken for the honourable, safe, secure rehabilitation and resettlement in their homeland Kashmir where there is full guarantee for maintaining our two millennia old cultural heritage, religious freedom, ethnic identity and development of healthy opportunities for our economic prosperity as citizens of the world's largest Democratic Republic committed to a Secular, Socialistic and Democratic Constitutional set-up and without any sort of discrimination, deprivation, victimisation or economic strangulation on any pretext directly or indirectly.

In this regard the state and the central Governments concerned should take necessary and effective steps to restore normalcy in Kashmir in all respects whatever it is at present going on with the help of our security forces. All those elements which are responsible for our (KP) turmoil are exposed and punished and measures taken to ensure that there is no lapse in future which can give such elements another chance to exploit any situation or use it as an excuse in any way.

It is a fact that without Kashmiri Pandits, existence in the entire Kashmir Valley is incomplete.

Bina Misri





## Editor's Message

It gives me great pleasure and a sense of pride to present the Volume XXXXII Annual Number of *Vitasta* 2017-18, which needs no preliminary introduction. It endeared itself as one of the prestigious and popular publications of the *Baradari* and community members in general as a whole. The *Vitasta* annual has already appraised our younger generations of our rich cultural heritage and its great traditions which they always ought to uphold with pride that sustains one and all through the times of absolute despair and dejection.



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

As per the established practice every volume of the 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 runs as

### **"KASHMIRI PANDITS GENOCIDE AND INTERNAL DISPLACEMENT - 27 YEARS BACK - WAY FORWARD"**

Our Kashmir Sabha Kolkata would like to dedicate this year's *Vitasta* Annual No. XXXXII Volume to this theme.

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, as to the future of our community, inspite 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 this 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 in the valley from time to time. At present the members of our Pandit community are scattered all over the country and abroad. Twenty Seven (27) years is a long period, since we Kashmiri Pandits are out of our homeland Kashmir Valley. Since then our children, young boys and girls of our Pandit Community have matured, married and begot children, who have grown into young men and women.

All the time we Kashmiri Pandits have faced an alien atmosphere, a hostile weather unprecedented ailments, but he has not given up. Within this period by the dint of hardwork and self-reliance he/she has made a mark as a doctor, engineer, lawyer, pilot, businessman, journalist, researcher and Scientist and so on and has no reason to bend his/her head but to raise his/her head with a great pride and a sense of achievement. The only task that remains to be accomplished is to regain his/her right to go back to his/her beloved motherland being Part and Parcel of Kashmir in safety and with honour.

In this global era we the Kashmiri Pandits across the world need to be connected with one another, physically at present we may not be in the valley of home land, Kashmir itself but still then we can connect with one another to create just called the "*Virtual Valley*" which duly represents our collective ideas, desires and common aspirations. The net working became all the more easier and effective through the internet systems. Apart from linking and connecting ourselves closely well to individuals and organizations, committed to preserving our rich Kashmiri heritage, we shall ensure that our community thrives and excels right into the future.



As per the changed scenario and different situations having come into play our community has come in to interaction with wider Indian society whether willingly or unwillingly, it is not advisable to segregate our youth from them, but instead devote some time to bring in necessary awareness of our vast culture and rich heritage and history to the younger generation, just to create in them the sense of belonging to a specific culture and thus arouse thereby the necessary feelings required constantly preaching the issue from time to time will also do.

Every Kashmiri Pandit and Panditani's soul bleeds with the longing for our homeland, Kashmir. There are still in large Kashmiri displaced persons living in refugee camps in pathetic conditions. We are not refugees but we are one of a kind, internally displaced long forgotten community, forcibly pushed out from our motherland, Kashmir Valley, by Muslim terrorists trained in Pakistan, since the end of 1989 and have been forced to live the life of exiles in their own country outside their homeland by unleashing a systematic campaign of terror, murder, loot and arson, Kashmiri Pandits have reached the climax with Muslim terrorism succeeding in cleaning the valley of this ancient ethno religious community.

Twenty Seven years have passed since the exodus, the Indian Government, both State and Central have failed to solve Kashmiri Pandit's serious problem and the talks of Pandits returning to their forefather's homeland, Kashmir Valley either by the government or the separatists have always remained cosmetic and lacked seriousness.

Lastly I must say, that we, Kashmiri Pandits, must think collectively as Kashmiri Pandits and not get overcome by the struggle for existence individually. If past history of ours in this land is any guide and witness, we have always survived all crises and there is no reason why we cannot survive the present one. For this, we have to change our thinking pattern. The Kashmiri Brahmin is a great survivor and has weathered many challenges and will continue to do so.

If we are really serious about our continued existence as Pandit 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 our community to pull up our socks young or old, male or female to give up wishful thinking including all the Kashmiri Pandit Community organizations, Samaj, Samatis, Sabhas and well known intelligentsia, class opinion makers and parties of our Kashmiri Pandits on a global level should come under one umbrella and formulate some practical suggestion and solutions which would be capable of implementation and for which we could effectively and realistically bargain with the Government i.e. State and Centre for betterment of the Pandit Community and to get rehabilitated with great honour and dignity as well as safety once again in our forefather's land being part & parcel of our homeland valley of Kashmir.

Kashmiri Pandit Community are the only people who constitute the cultural roots and our motherland, Kashmir valley is because of Kashmiri Pandits and without them the valley of Kashmir does not exist.

"BHAGWAN KAY GHAR DEAR HAI  
ANDHEAR NAHEE HAI"

"ISHWAR KAY SEEWA KOYEE NAHI YAR HUMARA  
GUMGAR MADADGAR TARAFDAR HUMARA"

Keeping with the Kashmiri culture, the year 2017, Kashmir Sabha, Kolkata celebrated the important functions, i.e.,

- i) Annual Hawan of SABHA
- ii) Naverh & Zangtraí Festival
- iii) Zcasht Ashtami
- iv) Sharika Jayanti
- v) Bhagwan Gopi Nath Jayanti
- vi) Dussehra

All the functions were celebrated with pomp and show and with full devotion at our Bhavan in a very befitting manner.

Rest of the functions and festivals will be performed as per our Sabha's Calendar based on the programmes mentioned in details in our Kashmir Sabha Calendar.

I am also grateful to the President Sri. Suneel Ji Kaul, executive committee members of Kashmir Sabha, Kolkata for their necessary encouragement and support. Specially Dr. B. K. Moza and respected Sri Mohan Kishen Ogra, for their valuable time and suggestions.

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 Smt. Mitra Labonya Kar who shares my sense of working to schedule.

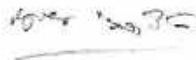
Whilst soliciting the indulgence for any omissions and commissions that might have, inadvertently, crept in whilst bringing out this publication, I emphasize that the views expressed here in are entirely those of the authors and the *Vitasta* of Kashmir Sabha, does not hold any responsibility for the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

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

*OM SHANTI OM!*

With warm regards, & best wishes

Bina Misri





## From the President's Desk



Suneel K. Kaul

Let me begin with my profound thanks to all the Biradari members for having reposed their unflinching faith in me by unanimously electing me as President, Kashmir Sabha Kolkata for one more term. I am really humbled by the love and honour bestowed by you all. Thank you all for the love and support.

On behalf of the executive committee, I promise you all that we will continue to tirelessly work for the betterment of the Bhawan, Sabha and the overall community keeping always in view the core vision of our Sabha i.e., the promotion and preservation of our rich heritage be it the culture, language, rituals or festivals.

It is a matter of great delight for me to present you with 42nd Annual Edition of "Vitasta". My sincere gratitude to all those who have contributed their articles, writing and other material and thus enabling us to publish this Annual Issue.

Thanks from the bottom of my heart to each and every member of the highly committed editorial team headed by Mrs. Bina Misri, who have enthusiastically and selflessly worked to successfully make this issue happen.

All of you are aware that the numbers of members in our Sabha are consistently

coming down and also about the meagre attendance during our functions. I, therefore, take this opportunity to call upon each and every one of you to please come forward to participate in large numbers in all the community functions and also help us in locating & enrolling new members who might be staying in your locality. We are also open to work on any suggestion you may have to help improve the situation and also suggestions to make it worthwhile to all of you to attend the community get-togethers. Look forward to hear from all of you on this specifically.

Regards,

Suneel K Kaul





## Secretary's Report

First of all I would like to thank all the members of Kashmir Sabha Kolkata, especially the committee members who placed their trust on me and have appointed me as the Secretary. Hope, I am able to come up to the expectations of the veteran members and also do my level best to accomplish all my responsibilities.

I have been here in Kolkata since last four years, for about a year I didn't know many people around and used to feel very lonely and suffocated. After I came to know about Kashmir Bhawan, I have been regularly attending almost all the functions and this place has taken the feeling of alienation away from my heart. Here I feel like at MALUN (Parents home). I wish all the Kashmiris present in and around Kolkata too stay connected and be a member of this lovely family. Thanks to Whatsapp, at least we are also E-connected. I would like to urge all the community people to participate in all the religious/cultural functions and the other get-togethers. It gives us an opportunity to stay connected to our roots in Kashmir.

### Annual Hawan at Kashmir Sabha Kolkata (KSK)

In our endeavor to keep alive/ transfer our traditions and culture to generations coming, we at Kolkata have been binding all the community members' since 1956/ 57 by way of celebrating all our religious and other festivals together and are doing it at Kashmiri Bhawan (CK-35, Salt Lake, Kolkata) since 1991. Our biggest event of the year Annual Hawan was being performed on Jan 21- 22 this year (Saturday - Sunday to ensure presence of all). More than 100 devotees were present. Among the chanting of the Vedic mantras all of us could feel really spiritually fulfilling and presence / blessing

of all the Devi and Devtas around us. Mr. R K Rawal performed the Puja and Mr. and Mrs. Maharaj Krishen Kaul were the Yajmann. After Puran Aahuti, all had Prasad and prayed for the peace and happiness of Mankind. A **koshalhoom** was performed the following Sunday.

### Navreh and Zangtray celebration

We celebrated Navreh and Zangtray with great enthusiasm. Although Navreh was on March 28th and zangtray on March 30th, we choose to celebrate both on Sunday, 2nd April, to have the maximum participation. After lunch, a musical cultural program organized by the cultural committee headed by Mr. B M Misri was presented to keep our younger generation especially children abreast with our tradition and value systems (which are getting diluted due to exodus and being away from our roots in Kashmir). Mrs. Bina Misri and group presented a play based on the significance of Navreh and ThaalBarun. Mr Ashok Dhar along with the ladies group sang Yatulikhanjar, Mr. Rajesh and Mrs. Anju Tikoo performed on Valayikasturii, a student group from IISER college enthralled the audience with their singing and dance performances and many other members gave wonderful sket, dance, song performances that kept the Biradari people absorbed till late in the evening.

### Janam Ashtami

It was a grand full day event in which in addition to our cultural program we had a Dance group by the name UCHEE, whose soulful performance included Krishan leela, Naranayan in his 10 avatars, and many other dance numbers.



Suman Raina



We also celebrated Mahashivratri / Salaam, ZyeshtaAshtami, Haar NavamiSharika Jayanti,Dushera, andJayantis of Swami Lakshmanjoo and BhagwaanGopinathji.

*My sincere thanks, personally as well as on behalf the Kashmir Sabha, to all the sponsors of various functions. Thank you all for the sponsorship and also for bringing us together on such important occasions thereby helping us to remain in touch with our roots. We look forward to your continued support.*

All of you are already aware about the up-gradation of the Bhawan and the facilities at the Bhawan. It is a humongous task not

only in terms of the physical activities involved but also in terms of the finances required.

I take this opportunity to appeal to the benevolent side of all the members to please come forward and help us in generating the funds by way of donations to the Kashmir Sabha Trust. Please help.

Look forward to much more active participation of the members and also support in the drive to add to the existing membership. Any and all suggestions are welcome.

Regards,

Suman Raina





N A V R E H







# **Section I**

**ARTICLES PERTAINING  
TO THE RELEVANT THEME**

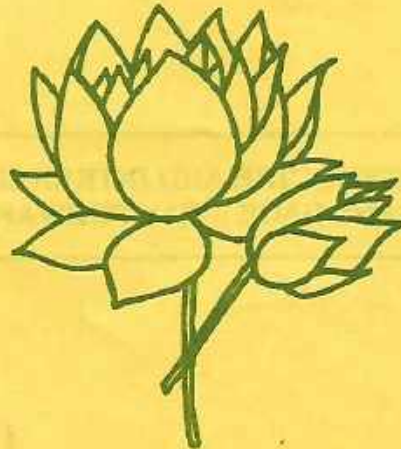
**"KASHMIRI PANDITS GENOCIDE AND INTERNAL DISPLACEMENT -  
27 YEARS BACK - WAY FORWARD"**

## LAL VAAKH

''असि आस त असि आसव  
असि दोर करि पतवथ  
शिवस सोरि न ज्योंन त मरून  
खस सोरि न अत गथ''

### Meaning:-

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 activated this world. Just like rising and setting of the Sun, the immanent Shiva-Jiva will never be relieved of birth and death.





## RETURN AND REHABILITATION OF KASHMIRI PANDITS BACK IN 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 process 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 hypocritic 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



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 Kashniri 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 Kashniri 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.

Swami Vivekananda's name was Narendra Nath Dutta during his childhood he was known by the name of Naren/Bilay.

He was born in 3 Gourmohan Mukherjee Street in Calcutta now known as Kolkata in West Bengal, on 12th January 1863 during Makar Sankranti festival. He belonged to a traditional Bengali Kayastha family and was one of nine siblings. His father Vishwa Nath Dutta was an Attorney at the Calcutta High Court.

Durga Charan Dutta Narendra's grandfather was a Sanskrit and Persian Scholar who left his family and became a Monk at the age of 23. His mother Bhauneshwari Devi was a devoted house wife.

The progressive, rational attitude of Narendra's father and religious temperament of his mother helped to shape his thinking and personality.

On 4th July 1902 (day of death) Vivekananda woke early, went to the Chapel at Belur Math and meditated for three hours. At 7 p.m. Vivekananda went to his home asking not to be disturbed, he died at 9.30 p.m. while meditating. According to his disciples Vivekananda attained mahasamadhi which caused the rupture of a blood vessel in his brain which was reported a possible cause of death.





## 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.

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 "Kabailees" 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



Dr. B. K. Moza



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-seven 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 afunctional way-out. Without being cynicall 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/Navreh 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. 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.

***The historical address of Swami jee at World parliament of Religions at Chicago on 11-09-1893.***

*The speech is historical because of the reference used at the beginning of the speech, "Sisters and brothers of America" for which he received a standing ovation.*

*The world celebrates this day as World Brotherhood Day as a mark of respect to that speech he made:-*

*It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world.*

*I thank you in the name of the mother of religion and I thank you in the name of millions and millions of Hindu people of all classes and sects.*

*Speaking about Hinduism he said "I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal tolerance but we accept all religions as true.*

*He said in his speech that Hindus had received their religion through revelation, the Vedas.*

*During his speech Swami jee said that he was not feeling well and wished to be excused but the crowd roared "Go on" so he continued his speech.*

*Praising the Parliament of Religions, he said that it had shown to the world that holiness, Purity and Charity are not exclusive possessions of any church in the world.*



## 27 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.



Ravinder Ravi



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 metamorphosised 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 barren 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 27 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, Laltadatiya "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."



**Distance never kills a relation.  
Closeness never builds a  
relation...  
It's the care of someone's  
feelings which builds faith and  
maintains relation...**



## CULTURAL STRENGTH OF KASHMIRI PANDITS

Prof. S. K. Shah

All the world and particularly Indians, consider Kashmiri Pandits as a community of Hindu Brahmins that lived in Kashmir valley and were periodically tortured and killed through the connivance of rulers, because of their beliefs, and were eventually hounded out of the valley during a supposedly democratic government. While this may be a realistic picture of the state of affairs at present, it is not the whole truth. There is a lot more to this community about which the world at large and most Indians are unaware. Even the community itself, especially the younger generation is not aware of its own cultural moorings and reason of its strength: Most of us are pleasantly surprised (and even proud) at the way we managed to resurrect ourselves after a mass exodus that left most of our members penniless in a hostile atmosphere with nothing to fall back upon. So like a Phoenix we emerged from the ashes and restored ourselves away from home and our young boys and girls are in the forefront of IT and digital revolution that has engulfed the globe. How has this come about? We believe that it is because we are more intelligent and dynamic by nature. But are we more intelligent than say Parsis or Andhraites or even Tamils, Keralites and Bengalese for that matter? We are not. Yet as a community we are doing lot better, keeping in mind our numbers that constitute a minuscule as per the total Indian populace is concerned. We need to understand the secret of our remarkable capacity not only to survive but to excel even in most adverse circumstances.

Kashmiri Pandits are not the first community that has been rendered homeless through exigencies of historical turmoils. Human history is full of such instances. Even in present times exodus and dislocation is going on in many places, Middle East, some states in Africa, Bangla Desh, Pakistan, Afghanistan, Myanmar, Mexico and elsewhere. But throughout

history there are very few communities who have made a mark in their dislocated state, in spite of all the adversities. Two other communities come to mind though there may be a few more. The most remarkable one is the case of the Jews. Very early the Jews were hounded out not only from their homeland but also in the countries where they migrated. They bore the brunt of torture and hatred for several centuries but made a most convincing recovery wherever they went. Eventually they got their homeland and, in spite of their small size, they constitute one of the greatest nations of the world. The second example is that of the Zoroastrians popularly known as Parsis in India since they were ousted from Iran (Persia). The persecution of Zoroastrians started with Arab Muslim conquest of Iran and their forcible conversion to Islam. In the beginning of 10th century a small band of Zoroastrians migrated to India and were granted refuge by the Hindu ruler Jadi Rana on the western coast of Gujarat. They established a habitation at Sanjan which is said to have been named after the city of their origin (Sanjan near Merv in present-day Turkmenistan). Many Zoroastrians followed this first band and their numbers increased. This was the start of the Parsis in India. They have since lived in peace with the Hindus and their relationship with them is full of accord and amity. Parsis in India have made a mark in all walks of life—business, entrepreneurship, commerce, science and technology, law, medicine, education, environment and even cinema—and they are everywhere in the forefront, in spite of their small and declining numbers. Surprisingly both these communities, Zoroastrians and Jews, coexisted peacefully for hundreds of years in pre-Islamic Iran before the Arab invasion.

What is common between these few communities who, in spite of adversity and dislocation from their homeland, manage to lead wherever they go and in the process



enrich the society in their adopted places of residence. The common factor which determines their superiority is that they are rooted to a culture evolved through generations in a particular locale which they call their homeland. With it is tied their existence and identity, and it is only because of them this homeland exists. Without them it becomes a cursed land and ends up into a quagmire of disruption and disaster. That is what happened to all those places from where these communities were hounded out.

That leads us to a question of what is culture after all that binds them to their roots. Culture is like a river that has its source in high mountains, may be from a glacier, a mountain lake or a spring. It consists of pristine and crystal clear water that flows down the valley. In the process of its traverse it may be joined by a number of tributaries. While passing through some cities it may also receive effluents from dirty drains and even get marginally polluted but it continues to flow to reach its final destination in the ocean. But if the source is removed, will the river remain? It will get converted into stagnant marshland or a dry river bed. That is exactly what happens when the repositories of cultural roots are removed in a society and extraneous hostile elements take it over like tributaries and dirty drains in a river.

It would be out of place here to discuss this in the light of other communities like Jews and Parsis. It would need a full tome to do that. We are here primarily concerned with the uprooting of Kashmiri Pandits from their homeland. Let us see what the cultural roots of Kashmir are. Kashmir has been a repository of Hindu ethos in the entire sub-continent. The Hindu is the most misunderstood word throughout the world. It is bracketed with other religions, although it is no religion. This is because all the foreigners who ruled us for centuries had basically a Middle East origin or religious association. All religions of Middle Eastern origin are what we can call as *Kitab* religions. These religions include Judaism, Christianity and Islam. An *al kitab* (The Book) religion is one where a book is the final authority and there can be no compromise on what is

written there. That is what a religion means. In fact religion itself means that it is a fixed dogma. You are supposed to believe everything that is written in the book unless you want to be charged with heresy. If you are charged with that you may be excommunicated or if you are living in Pakistan you may receive capital punishment for blasphemy. In other words you have no right to think beyond what is in the book.

Hindu is a word derived from river Sindhu (Indus). It is a geographical term and it was used by foreigners (from the west) for all the residents who lived beyond the river Sindhu. That makes all Indians Hindus. But Hinduism as a religion is a misnomer. The Hindus (by which I mean Indians according to its real connotation) were a most irreligious community in the world because they never had a religion in the *al kitab* sense. Every Hindu was supposed to have a free scope of thought and speculation to think for himself or herself on what to believe or not believe. There were no holds barred on this speculation and there could be no social, economic or political restriction on your thought process. No doubt it generated all philosophical ideas that gave birth to such a wealth of intellectual and spiritual doctrines which includes Vedas, Upanishads, Shad Darshans (six schools of philosophy) to mention just a few. While on one end of spectrum it generated Charvakism, which believed that there was no God and this life was the be all and end all of everything, on the other end of the spectrum there were the believers in one God who ruled the universe and human beings had a soul which would transmigrate. In between there were all varieties of beliefs and doctrines. The funniest and the most pleasant part of it was that all these differences of opinion and belief were openly debated and discussed without any ill will or violence. It is noticeable that all the philosophical volumes on spirituality are in question-answer form indicating that everything was openly discussed and questioned.

This approach of Hindus was totally different from *al kitab* approach of the Middle East religions. It had one basic doctrine. "I do not



know". The corollary of this was "I want to know". That is how all the philosophies evolved, sometimes through debate or more often through introspection which came to be known as *tapasya*. It was in the year 1860 that the biologist Thomas Huxley talked about the scientific approach to religious beliefs and coined the word "agnosticism". By definition agnosticism implies that claims concerning God and certain accompanying religious or metaphysical beliefs cannot be proven either way. Since the truth is not known so it cannot be argued. But Hindus were the earliest known agnostics who had a scientific approach to human philosophy and spirituality. They believed in evolution in social, intellectual and spiritual aspects in addition to biological evolution. For this they resorted to investigation through all possible means. They had perfected this scientific approach millennia before the western world, which is presently attempting to come out of the *al kitab* stranglehold and Middle East, which is still locked into it. While there were (and still are) a large number of avatars and gurus, one was free to follow and believe in anyone of them or neither.

When Islam came to India, it changed the entire picture. Here was an *al kitab* religion which used force and political aggression to convert you to the belief. Forcible conversion and proselytization was unknown to Hindus. It is not that the society was violence free. In fact there was lot of violence, fighting and tension in the society but that was all related to personal power, politics, regional conflict, social activity etc. but never because of your spiritual belief and quest for the unknown. That was always open to rational debate. So forcing a belief through aggressive violence completely confused the average Hindu and that confusion continues even to this day. In the process some of them even tried to emulate the *al kitab* system, though half-heartedly and clumsily, by projecting Bhagwat Gita as the so called *al kitab*. Bhagwat Gita is no doubt a remarkable summary of Hindu ethos, but there is lot more to that ethos which seers have always been exploring. And there is no last word in

Hindu pantheon. On the other hand the aggressive Islam and its doctrine of violent proselytization could never understand how a society could exist with such a diverse thought process. Hindu ethos was far too advanced for their understanding and continues to be so even now.

Kashmir has always been the fountainhead of Hindu ethos and spirituality from early times. While intellectual emancipation of the society was ensured in major centres of learning throughout the country in addition to a large number of gurukuls, the spiritual emancipation was considered incomplete without pilgrimage to Kashmir. The role of intellectual emancipation was played by institutions (in modern terminology they would be called universities) like Takshashila (Pakistan), Nalanda (Bihar), Pushpagiri (Odisha), Somapura (Bengal), Valabhi (Suarashtra) and many others. But the role of Spiritual emancipation was played by Sharada in Kashmir. Therefore, pilgrimage to Sharada was considered essential for all those embarking on a spiritual quest. In fact in most south Indian societies even today on the occasion of *Upanayana* ceremony, the boy is made to walk seven steps to the north as a symbolic representation of pilgrimage to Sharada.

Before the advent of Islam, Kashmir was cauldron of spiritual catharsis as practically all cults and beliefs were discussed, debated and practiced here. It is out of place to elaborate on these diverse philosophies and practices. Most of us tend to believe that Shaivism was the only practice Kashmiris followed. This is not true. It is a fact that shaivism of a particular kind (Trika philosophy) had practically its birth in Kashmir and it was one of the leading spiritual philosophies for a majority of the populace. It happened somewhat late in the history. But there were a host of other earlier practices including Shakti cults and even some animistic practices probably acquired from the Naga aborigines that continued till recent times. At one point of time a large part of the populace adopted Buddhism, when it was at its peak in whole of India. In



fact the third conclave of Buddhism was held in Kashmir during Kanishkas reign. A number of Viharas were constructed during this time. Most of the Kashmiris are aware that many place names in Kashmir end with war (Raniwar, Gojiwar, Sonawar). These are derived from Vihars that existed at these places. However, this was followed by revival of Sanatana Dharama. All these changes were taking place without any tension or violence in true Hindu spirit. It was only after the advent of Islam that this pattern changed.

An infiltration from outside may cause some damage to a society just as effluents coming from dirty drains pollute a river, but it cannot change its course or pattern. It is only because of the powerful source and the philosophy behind it, that the society manages to survive in spite of the dirt introduced. But if you deny the source, you

are cutting the very roots and there is no chance of survival of such societies. Pakistan tried it by denying their Hindu origin and claiming their Arab ancestry (though Arabs do not acknowledge them). The result is that it is fast slipping as a failed society without any *raison d'être*. You cannot deny your roots. You have to acknowledge and respect them. You exist because of those roots. Without them you are rootless floaters and baseless societies doomed for an ignoble end.

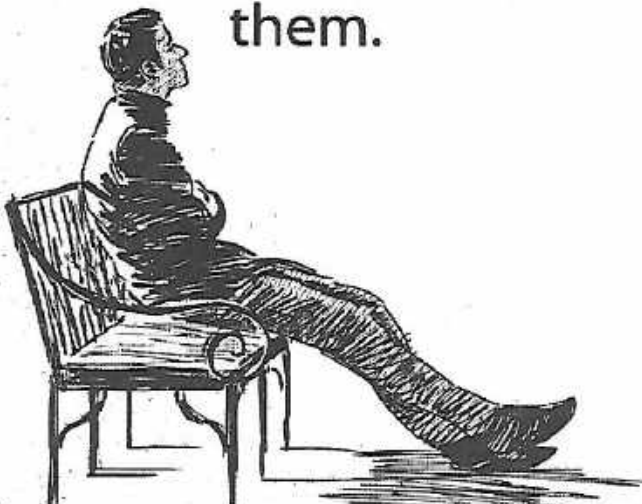
That brings us back to our first question. How is it that Kashmiri Pandits have managed to excel in spite of all adverse circumstances following exodus? It is only because they are rooted to a culture that is represented by their homeland. It is only incidental if they live there or not. They will always be identified by their homeland and their Hindu ethos. They are the only people who constitute the cultural roots.

Kashmir is because of them. Without them Kashmir does not exist. It only comprises rootless invaders and spineless converts who are trying to follow an *al kitab* dictum unsuccessfully and hopelessly.

In the end a word about the displaced community, especially the youth, who are more pragmatic and do not suffer from the nostalgic memories of yesteryears, like their elders. You have not lost anything and you cannot lose anything. Never forget your roots. That does not mean that you have to be sticklers for some rituals as your elders would insist. Rituals are not important. They keep on changing according to the time and place. Getting attached to rituals and losing the continuum of cultural entity is like maintaining the letter and losing the spirit. Our Hindu ethos is scientific, let us retain it under all circumstances. It can lead to human emancipation physically, mentally and spiritually. In simple words it is: "I do not know but want to know and I shall spare no effort to know".

**Forgive people in your  
life, even those who are  
not sorry for their  
actions.**

**Holding on to anger  
only hurts you not  
them.**





## JOURNEY THROUGH DARK WOODS

Kashinath Pandit

We, the internally displaced Kashmiri Pandits will be entering 27th 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 personal. 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 27-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.





## KASHMIRI PANDITS CULTURAL - IDENTITY

As prominent in the pages of Rajtarangini, Kashmiri Pandits have a place of pride in the history of India. They have not only withstood the strains and stresses of time and man, but their lot has been somewhat like that of the Jews. Despite several calamities they have emerged stronger as a community. Their courage and determination shown by them in the face of grave odds and trying conditions through the ages, is indeed an eloquent commentary on their character, merit and the intrinsic qualities of head and heart.

Their success of self preservation seems to be their great genius and ability to adapt to the fast changing circumstances and environment. They have preserved their unique culture and philosophy on their own to the present day. In spite of the tyrannies and persecutions, their high intellectual standard and sharp intelligence has been unimpaired and is in its pristine purity. The fact is that the Pandits have had the courage to stand up in adversity.

At present we Kashmiri Pandits have settled outside our state, Kashmir Valley and are emotionally integrated with people with whom we live irrespective of caste, creed or language, but our individual cultural identity has to be maintained and in this connection it is very important to bear in mind that the most important link between our past and present is the Kashmiri language which at any cost not to be neglected. We should make sure, that the second and third generation of Kashmiri Pandits who have settled in various parts of India and abroad, religiously encourage the use of the Kashmiri language in their respective homes. Attempts should be made to ensure that written materials are available to sustain and enrich the language.

We should not make the same mistake that the earliest migrants and we should take steps to maintain the status of this medium in our homes as a basic factor in our cultural package in all respects.



Brij Mohan Misri

The old Kashmiris when they came to India they lost in a single generation all the contact with the valley. In one generation they forgot their mother tongue and learnt the language of their new habitat.

The older generation did not speak the language of their ancestors. However, in marriages they still maintained some Kashmiri rituals due to the old women who handed some old Kashmiri ceremonies down from one generation to another generation.

But the Kashmiris who have come out since 1947, still speak Kashmiri and do maintain a link with the valley. They are still traditional Kashmiris but, the same cannot be said of their children, since the children learn Hindi and English like old Kashmiris lose their cultural moorings.

The present generation of Kashmiris in India can still stop the erosion by talking at home in Kashmiri with their children. But unfortunately it has been noticed that many Kashmiris converse in Hindi instead of Kashmiri.

We invite all kinds of suggestions from all Kashmiri Pandits who care to think about it. The approach should be positive, realistic and optimistic, to maintain our individual cultural identity



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## RETURN OF KASHMIRI PANDITS

The topic selected by K P Sabha Kolkata invites the opinion of Kashmiri Pandits community on return of Kashmiri Pandit migrants to Kashmir valley is most complicated to upon. As far as my assessment goes, I do not expect its maturity. In support of this view I have some hard facts on the ground which I indicate below:

I would like to take you back to 1947 when India was free from:

1. British rule/Raj. It bifurcated the country on the basis of religion, as Muslims wanted to live separately thus a portion was carved out for them. This resulted in huge migration of both Muslim and Hindu population resulting in communal clashes on a very large scale. Lot of people from both the communities faced loot and killings and other atrocities.
2. States ruled by *Rajas* and *Nizams* had the option to decide to which part of the country (India/Pakistan) to accede to. Its sole right was left to the rulers. This however created problems to two states J&K and Hyderabad.
3. The Maharaja of J&K acceded to India after two months of hectic activities. Sh. Jawahar Lal Nehru was the major cause of delay as he wanted the Maharaja to hand over power to Sheikh Abdullah simultaneously.
4. Kashmir acceded to India with power being handed over to National Conference headed by Sheikh Abdullah. This resulted in forcing the Maharaja to surrender monarchy. During that period Sheikh Abdullah's slogan was Hindu Muslim Sikh *Etihad*. Kashmiri Pandits being in acute minority put their faith in Sheikh *Sahib*. They extended full cooperation to him and joined his movement of *Naya Kashmir* vigorously. Our top leaders and intellectuals extended full assistance in forming National Conference government. Kashu Bandhu was chief architect and guide

to Sheikh Abdullah. Besides D P Dhar, Jia Lal Kilam, Sham Lal Saraf, J N Zutshi, S K Raina, Sham Lal Watt Mohan Lal Misri, Someshar, Prof. Krishna Misri and many more youths who belonged to progressive class of society were actively involved.



Sheikh Abdullah committed that Kashmir will be incomplete without Kashmiri Pandits which subsequently proved a hollow slogan only. This is substantiated by the fact that while drafting the constitution of state no space was left for minorities. No clause is in the J&K constitution about the minorities protection and their rights by which one could feel part of state constitutionally. It is from this stage one could feel the feeling of majority community towards us. More so slogan given by Sheikh Sahib "Hindu Muslim Sikh *Etihad Zindabad*" proved simply misleading. One could foresee from that very time the plans of govt. to ignore minorities. The repercussions are clearly visible now. Another hit to Kashmiri Pandits was when we did not find a single word of secularism in whole of constitution governing J & K state.

5. Slowly other situations came to light. The land to tillers was promulgated which drew the first nail in the coffin of Kashmiri Pandits. Kashmiri Pandits were mostly hit. It was their sustenance and not land lordship. Not even a penny was paid as compensation to the owner who was deprived of it. In practical situation the tillers were not the laborers as was the practice in rest of the country but a shareholder as he would get a good share from the crop. This was a hard blow from



N.C. government to Kashmiri Pandits for most of whom land was *rozi-roti*. Another blow was in the shape of blocking govt. Jobs for them.

6. This resulted in first migration of K P youths in search of their livelihood right from year of *azadi* viz. 1947. Sheikh Sahib who was lord of N.C. as well as the state govt. proved his intentions towards Kashmiri Pandits. These steps clearly indicated the mind set of majority community to make Kashmir a theocratic state with only Muslims living in it. In spite of all the adverse situations created by the govt. and the party Kashmiri Pandits managed to continue in the valley.

7. This did not quench the thirst of leaders in power. Many plans were thought of as to how they could get rid of Kashmiri Pandits from Kashmir valley. So a bigger game of the millennium was planned which was supported by all Muslims directly or indirectly even threatening our survival.

What I could observe from the calls from mosques and warning letters a few militants was an excuse. In fact, whole Muslim population was instrumental in our exodus from Kashmir. Had they not supported the militants we could have resisted the onslaught with the cooperation of our neighbors'.

Behind this all article 370 has also played a great part in creating wedge which was and is exploited by communal elements resulting wedge in between Muslims and Hindus resulting in present situation which cent percent killed the Kashmiri Pandits of Kashmir.

Over and Above this we are divided having everybody his own agenda of return, which doesn't see eye to eye with each other, thus made our claims very weak. This has given the government an excuse to keep it lying. The last hope now depends upon Mata Sharika Bhagwati who can settle her devotees.



Heart is a very good  
fertilizer; anything  
we plant - **love, hate,  
fear, hope, revenge,  
jealousy** - Surely  
grows and bears fruit.  
We have to decide  
what to harvest.



## KASHMIR PANDITS AT CROSS - ROADS

Prof. J. L Sher

Kashmiri Pandit, to my conception is a highly individualized person who tries to seek a place solely on his own effort. He is known for his priestly crab mentality. Every Kashmiri Pandit activist is a self serving ruffian who needs to be kept on a leash. There is a solid reason why the community feels betrayed and has lost trust entirely on present leadership. There is a certain amount of disillusionment and distrust towards all shades of politician towards whom we see with suspicion. Leadership has failed because it buckled either because of some bait or because of some pressure. The community has seen a mushroom growth of social organizations, competing with each other and engaged in establishing supremacy over the other. Even-in-exile we have divided ourselves into all sorts of platforms. We have been exhibiting individualistic the mentality, expecting cadging favour, may it be at the cost of community Interest? We are ready to sell the community at a wholesale rate. We never shirk to cross the contours of our limit to please our tormentors. We never refrain ourselves to oppose even every justified demand. We do not allow development of community organizations, to thrive on sound lines. Our community, speaking in different voices give ample chance to our tormentors to exploit us. They are unwilling to provide us political space and representation. We are unheard of, dismissed as a population of no consequences. Between ourselves we are at a look out to see a chance to rank up old issues. We have lost the sense of logic and Judgment, zeal for activism and have become masters of mud-slinging. We have lost the sense of discretion and have mastered the art of abuse Proliferation. A Few are seen busy in exchanging uncivilized war of words, unleashed to settle their personal score, unmindful to its multiplier effect on the community's survival which is on the brink of loosing identity. This attitude the debases us collectively. No wonder we excel in surfeit

of theories, prepositions, floating solution to out real problems but practically we do nothing, except tall talks.

The reason why we are ignored is very simple and apparent. We boast of being educated and with our Razor-sharp intelligence we are in no mood to accept the domination/guidance of others. By our deeds and actions, we have turned our sympathizers, disheartened, with our overt and covert behaviour. We have a suspicious mind to distrust every sympathizer. So none is ready to help us in times of adversity. This education, which we profess has been our saviour has turned us egoistic, self centered and crazy.

The only solution lies in changing our mindset, repose trust in our leadership and cooperate with Govt., apply mind, sense of understanding for our interest and towards the interest of the community. If we do not move ahead with changed political scenario, and new setup, we are lost in melee.

I see a ray of hope in my youth who have been realizing the gravity of the situation and without confrontation with elders have been drawing out a viable midpath besides distancing from following a confrontational policy. They visualize well the urgency to reconstruct themselves for the betterment of the community in changed new political social setup. Our youngsters have a vision of leading a value-based life and are creating a world of purity, peace and happiness, forgetting past and shunning bickering, mud-slinging and applying cheap political tactics and gimmicks. Thanks to their emotional intelligence.

Let us believe in their dynamic new change of thought and pave a smooth way for their emerging stronger and elders should act as a guide to them, when they falter which they will never, as they have tones of energy to chalk down a fool proof strategy.



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## DOING WHAT IS NECESSARY UNDERSTANDING THE KASHMIR PROBLEM

What needs to be done is a question that cannot be even raised meaningfully without paying close attention to what has happened. We need to ask first: in nearly 30 years since 1987, what has been lost?

The loss of Kashmiri Hindus needs to be emphasized as it is often overlooked. An entire community has been thrown out of

**"Less tangible but more damaging is the change in mentality. If the social landscape of the Kashmir Valley has been changed, the mental landscape is being changed too"**

their original homeland and made refugees in their own country. This is not to overlook other losses. The actual deaths during the period are likely to be less than 1,00,000, including those of security personnel, but the number is certainly very large and growing. Deaths, injuries, tortures, abuses, rapes, missing persons - these



human miseries have caused havoc for individuals and families. Common Kashmiri Muslims too have suffered much. Women bear the brunt of such a massive upheaval.

There have been major economic losses as well due to the insurgency. According to an estimate, just the ongoing unrest in Kashmir has already caused a loss of Rs 6,400 crore to the economy of the Valley owing to curfews and strikes. More depressing is the cost of missed opportunities. A peaceful state of Jammu and Kashmir could have opened up opportunities at all levels for benefitting from new technologies. A software and hardware hub, pharmaceutical industry, service industry with digital support, revitalized traditional economic activity such as tourism - all these come readily to mind.

Less tangible but more damaging is the change in mentality. If the social landscape of the Kashmir Valley has been changed, the mental landscape is being changed too. A key word that must be considered now is *kashmiriyat*, a word that has special reference to Kashmir.

A brief reference to the past is relevant here. Kashmir is known to have been an abode of *rishis*, the inspired saints or ascetics of ancient times who sang hymns for the welfare of humanity. Nobody illustrates this tradition better than Lalla, born in the first half of the 14th century, seen as a *Shalvite* as well as a *Sufi* mystic. Lalla influenced the poets who followed her, notably Sheikh Nur-ud-din, revered by Hindus and Muslims alike, called Nunda Rishi by the Hindus. There are many legends about these mystic



Prof. Surendra Munshi



aspirants, notably how Lalla nursed the infant Nur-ud-din when he refused milk from his own mother. These were the expressions of the coming together of *Shaivism* and *Sufism* in the local context of Kashmir. This coming together was moved by the spirit of 'peace with all' which had its influence on the social life of the common people.

This tradition could be given the name kashmiriyat as has been done. But, unhappily, it is being turned into an exclusively Muslim tradition in Kashmir, denying Hindu connections, and is being increasingly used to refer to the devotion of Kashmiri Muslims to the shrines of *Sufis*, a devotion that is in turn under attack from the radical Islamic influence that has come from outside. If it is denied that Lalla was born in a Kashmiri Hindu family, then her connection with Sheikh Nur-ud-din becomes a Muslim story.

Kashmiriyat, moreover, is being seen as a political move going back to Sheikh Abdullah to define Kashmiri nationalism in the context of the unique history of the Kashmiri people. Thus, kashmiriyat gets connected with *azadi*, freedom, the buzzword of Kashmiri politics, a word which has been used in a very flexible manner to mean many different things. From being used as a bargaining counter by successive governments to extract more grants from the Central government, it has been used to mean autonomy, independence, independence from India, leaving the door open for joining Pakistan, or clearly joining Pakistan.

Thus, an attempt is made to politicize a plural cultural concept and align it with a unitary political concept. This goes against the grain of Kashmiri culture.

*"Kashmiriat, moreover, is being seen as a political move going back to Sheikh Abdullah to define Kashmiri nationalism in the context of the unique history of the Kashmiri people."*

Why did insurgency begin in Kashmir? What sustains it? An attempt to answer these questions would require the space that I do not have here. What can be briefly stated is that a combination of factors have played a role. The failure of the government of India in developing a clear policy and the failure of local governance that has often been seen as the failure of the Central government must be noted. Also, protests and measures to control them have often formed a vicious circle, leading to further escalation of conflict.

The role of Pakistan cannot be denied. Writing in a newspaper in 1999, I had written about the compulsion of the Pakistani oligarchy dominated by the top brass of the armed forces which rules in its own interest and which has learnt to use Islam as an instrument of central power. It is in the interest of this oligarchy to keep the conflict with India alive to protect the prominence and privileges of the armed forces. Subsequent research publications, especially by C. Christine Fair, *Fighting to the End: The Pakistan Army's Way of War* (2014), shed further light on the role of the Pakistani army. Fair has shown with much evidence how it has sustained a proxy war in Kashmir since 1989 using Islamist terrorists. The will of this oligarchy has prevailed so far.

Pakistan has exported *jihad* to Kashmir and used Kashmiris as pawns. It has sent 'guest' *Mujahideen* and also sent back local ones after training them. Moreover, sustained efforts have been made over the years to wean Kashmiri Muslim youths off their Kashmiri heritage and turn them into the soldiers of an imported version of Islam. Madrasas and mosques have been used systematically for the purpose. The struggle has been against the Kashmiri version of Islam. Even Sheikh Nur-ud-din, the patron saint of Kashmir, was not spared. His shrine at Charar-i-Sharief was turned by *Mujahideen* into a battleground in encounters with armed forces in 1995, causing extensive damage to the town and the shrine.



(2) Next there is quite a large crowd of Government employees now camping in Jammu, Udhampur, Delhi and in other centres outside Jammu and Kashmir. True, they are being allowed to draw their leave salaries without putting in any work. The question remains that, in case they are directed to return to their erstwhile postings in the Valley, will they be perfectly secure where they are expected to live and work? Further, it is the duty of the Government to see that they are suitably provided with jobs even if this may mean creation of additional vacancies in order to accommodate them.

(3) A large number of teachers and students of the Kashmiri Pandit community, erstwhile studying or working in government and private institutions, as also in the Universities and institutions of technical education in the Valley, are now adrift away from their moorings. It is the bounden duty of the Government to provide these unfortunates facilities for suitable work or instruction.

(4) Large amounts of honestly earned savings due to them from provident funds, insurance policies and other similar undertakings are now inaccessible to thousands of these migrants, simply through delays resulting from bureaucratic red tape and because of their inability to visit Kashmir in the prevailing conditions. The Government will have to come to their rescue through adoption of some expeditions and easy procedures.

(5) I have also noted some suggestions floated through the usual media that these migrants should be rehabilitated, provisionally or permanently, in some reserved areas within or outside State of Jammu & Kashmir. I suppose such a proposal poses some very serious and complex problems and I feel I am altogether incompetent to make any concrete suggestions on this particular aspect of salvaging our future.

(6) As noted above, it is known through reliable sources (both official and private) that a very large number of the immovable properties of the K. P. migrants have been

destroyed by arson or taken over by illegal occupation. It would appear to be essential for the authorities (i) to protect whatever portion of these properties is still intact and (ii) to pay adequate compensation to all those migrants whose houses & lands have been involved in destruction and illegal occupation. Further, easy measures should be initiated to enable such migrants to secure bank loans against the market value of the properties thus destroyed or damaged or left behind.

(7) As an aged Kashmiri migrant who has learnt through a life-time of work as a teacher to love Kashmir, with its distinct humanistic culture, and all its people including those of our misguided youth, who have been led astray, and are being exploited by some foreign powers for their own nefarious ends, I feel that the best course for our migrant community would be if they were enabled to return to their erstwhile hearths and homes in peace and honour. I know that by nature, tradition and temper the Kashmiri Muslims are not fanatical or narrow-minded. Even in the midst of the present unprecedented crisis, I have not heard of a Kashmiri Muslim raising his hand against his non-Muslim neighbour. That explains how quite a few thousand of our beleaguered people are still managing to live on, in the midst of the current prevailing turmoil, both in Srinagar and in some isolated villages. But as for enabling most of our people to return to their devastated homeland, it is not possible to achieve this miracle merely by suppressing and eliminating the gun-wielding militants. What is equally important in this context is for the Government to encourage the emergence of a new political leadership among Kashmiri Muslims who may be prepared to welcome back these strayed sheep. It is my earnest view that it will not help to depend mainly upon the traditional leaders of the past forty years whose role is now completely played out for any future good. We must work earnestly for a new beginning in the political process of restoring the peaceful atmosphere that prevailed in the Valley of Kashmir during the last forty three years.



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control and become fruitful is  
called education.



So, what is to be done? We must raise this question with knowledge of what has happened and in the spirit of sympathy and responsibility. The right to self-determination in the case of Kashmir raises the question of the rights of minority groups as well. If a referendum is held and the most desired wish of the separatists is fulfilled which is in itself doubtful, it is difficult to

*"Concern with short-term selfish gains must be replaced by an awareness of the enormous price that is being paid because of this unresolved problem."*

see how with a referendum the partition of the state into at least four parts can be avoided:

Kashmir partitioned into two to accommodate Kashmiri Muslims and Kashmiri Hindus and then the regions of

Jammu and Ladakh, each in turn with its own minorities. Is it sustainable or even desirable? Can we trust a leader like Syed Ali Shah Geelani of the Hurriyat who openly talks of his belief that Muslims constitute a separate nation and they must aspire wherever they live to create 'an Islamic dispensation so that they may live fully in accordance with the rules of Islam? Is this a statement in the interests of the Kashmiri people or just a religious statement?

Should Kashmir be partitioned on the ground of religion, what impact will it have on the secular fabric of the country which is already under threat? Can such a move be seen in isolation without considering likely repercussions? Any secular person must ask whether an adventure in a state with less than 13 million total population, not even the size of greater Calcutta where I write this article, should be allowed to jeopardize the future of more than 172 million Indian Muslims and with them the future of the entire country. Indian Muslims have shown considerable inner strength in condemning terrorism. Which other country has shown the way forward as shown by nearly 70,000 Indian Muslim clerics who

signed a *fatwa* against the Islamic State of Iraq and al-Sham and other terror groups calling them "not Islamic organisations"? Should the larger Muslim community in India not play an active role in finding a solution to the Kashmir problem?

Some further thoughts may be briefly shared. It is in the interest of the right-minded people in India to see Pakistan prosper. In the well-being of the common people of Pakistan lies our own well-being. We need to do more to promote friendship at the people-to-people level. In saving the people of Pakistan from their oppressive oligarchy lies the possibility of saving Kashmir and indeed the subcontinent. We need to remember that Bangladesh could escape from it only by a painful separation. Also, political leaders in New Delhi, Jammu, and Srinagar need to behave with greater responsibility. Concern with short-term selfish gains must be replaced by an awareness of the enormous price that is being paid because of this unresolved problem. Further, the state of Jammu and Kashmir must be brought on the course of development that benefits the common people, not an exclusive elite. Moreover, the vicious circle of protests, attacks, and killings needs to be broken. Above all, there is a need for a healing touch for all.

As far as Kashmiris them selves are concerned, has all been lost? They, Muslims and Hindus alike, will do well to listen to their poet Mahjoor, who sang: Come O Gardener get excited with the new spring/ When flowers will blossom and bulbul will dance, create that consciousness. If not for themselves, then at least for the sake of the younger generation, especially the lost Kashmiri Muslim youths, a new future and a new consciousness need to be created.





## HOME - AWAY - FROM HOME

When someone asks me, "Where are you from?",  
I don't have one answer for them but three :-

- i) I was born in the city of joy, Kolkata,
- ii) I have resided in Pune for 10 years,
- iii) But I am a Kashmiri by birth.

I have Kashmiri blood flowing in my veins but Bengali on my tongue.

I am told stories about the "heaven on earth", my homeland, Kashmir is but I am more comfortable in my home at Pune.

I have never seen Kashmir, just heard a lot about it, I have never walked the streets, my parents and their ancestors trekked upon through different ages. I have not seen this piece of "God's fine work" or the beauty of Kashmir Valley my parents call home is known for.

I have not heard the Dal lake roar or the mountains of my valley echo with my own voice. I have been living in a home away from home, for a really long time now and I am happy here.

But just once in this life time, I would like my parents to walk in the house they grew up in. Open the windows of their now burned down house, let the fresh wind take over the old smell.

Remind them of their childhood memories. Their early days where the hands of the clock or the light of the setting sun didn't stop them from running free about in their colony free and wild spirits.

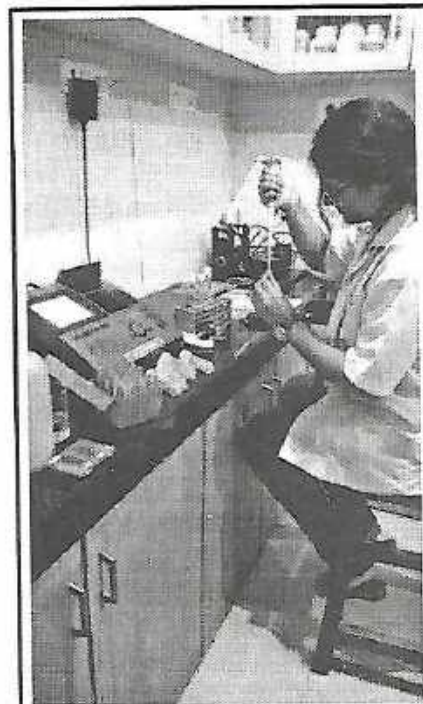
Not for me but for my ancestors sake, I would like to visit my home again.

The valley of Kashmir, a piece of God-gifted heaven on earth, I get to call my home. Something I thought of writing for our Kashmir Sabha, Kolkata Vitasta Annual.

Namaskar!



Gunjan Misri  
Student of IISER  
Kolkata (W.B.)



Gunjan Misri in her  
Research Lab.



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## KASHMIR AND KASHMIRI PANDITS

T. N. Dhar "Kundan"

Our community is called Batta and Pandits, which mean respectively, honoured and learned. Honoured and learned indeed we are and we are the original inhabitants of Kashmir dating back to the time when *Kashyapa Rishi* set up this pious place after draining the waters of *Sati Sar*. If there is a single terminology that sums up the entire gamut of our culture as Kashmiris, it is the name "*Ryeshi Vaer*" given to our land. "*Ryeshi Vaer*" literally means a garden of sages. This land has produced an innumerable number of saints and savants, sages and *Sufis*, who have always stood for the durable principles of truth, freedom, wisdom, humility, simplicity, compassion, contemplation, worship and the like. The common Kashmiri has adopted these qualities and infused them in his thinking and actions. If I borrow the idiom of Mary Pat Fisher I would say that the map of our Kashmir couldn't be colour-coded as to its Hindu, Muslim, Buddhist identity; each of its parts is marbled with the colours and textures of the whole. We have had Buddhist view of life and cosmos thrive in this land for many years in the past till about 8th century. We have had a distinct non-dualistic ideology called the 'Trika' Philosophy shape the metaphysical thinking of this land. We have had the *Vedic* rituals of the *Sanatana Dharma* as the basis of our very existence. There used to be an admixture of '*Shakta*' and '*Tantra*' in our way of worshipping and then, with the advent of Islam in fourteenth century we witnessed the Sufi order in this land. All these in course of time got merged and produced a blend of cultures, which is humanistic, pious and pure, yet very simple and straightforward. It has taught us to turn from the fragmentary to the 'total', from the superficial to the profound, and from the

mundane material to the spiritual. Religion has never been an obstacle to this unique cultural blend.

Professor Timothy Miller, a specialist in new religious movements, has rightly observed that, 'Human culture is always evolving and reinventing its own past and present.' We call our way of life '*Sanatana Dharma*' or the Eternal Law of Do's and Don'ts of life. Our belief is that God, Universe and the Vedas - are eternal and co-existent. Strict adherence to the prescribed norms ensures cosmic harmony, order in the society and the welfare of mankind. Due to this belief Hindus, the original inhabitants of this land, were neither interested in recording their history nor inclined to force their way of thinking on anyone. The only recorded History in India, the '*Raja Tarangini*' has been written by a Kashmirian, Kalhana. Yet, ironically we do not have any record of our cultural heritage and historical events of the prior period and, therefore, we are unable to paint an authentic picture of the life and faith of our ancestors who lived in this pious land. As in the rest of the country, we have to draw upon legends, fables and other types of literature, verbal or written, in order to visualize the picture of our ancient heritage. It is very significant that in the Indian tradition the two great epics, '*Ramayana*' and '*Mahabharata*' along with the *Puranas* form the corpus of our history, from which we have to figure out what our past has been like. Kashmir also has its own 'Purana' called the '*Nilamat Purana*', which throws some light on our heritage. This '*Purana*' vouches for the fact that after the water was drained from the vast area of *Sati Sar*, sages were invited to settle in the valley and do their penance in the calm and peaceful environment of this sacred valley



surrounded by the Western Himalayan ranges. The aborigines, Nagas, Pishachas, Shvapakas etc. were assimilated and became extinct as tribes in course of time. During this period the rituals and the injunctions of the Vedas only were followed. The inhabitants today in effect are, therefore, the progeny of the sages who settled in this valley for penance and eventual emancipation with a sprinkling of immigrant population. It is no wonder that the basic ideology has been twofold. One, '*Ekam Sat Viprah bahudhah vadanti*' - the Truth is one and the learned describe it in many different ways' and the second, '*Aano bhadra kratavo yantu vishvatah*' - let noble and beneficial thoughts come to us from all sides of the world'. The age-old culture of ours is said to be five millennia old on the basis of the '*Saptarishi Samvat*' adopted by us from time immemorial. Ours is perhaps the only almanac in the country, that gives this '*Samvat*' and the running year is 5093.

We celebrate various festivals in our capacity as world citizens, as citizens of a nation, as members of a community or a religious group. Each such celebration has a purpose and importance. As world citizens, we celebrate world labour day on 1st May each year in order to acknowledge the dignity of labour. As Indians, we celebrate our Independence Day and Republic Day and other national festivals in order to rededicate our services to our beloved country. Similarly, we have religious festivals of Holi, Deevali, Rama Navami, Janmashtami et al, which are celebrated with piety and religious fervor.

There are some festivals of regional importance like Durga Puja in Bengal, Ganesh Chaturthi in Maharashtra, Baisakhi in Punjab, Shiva Ratri in Kashmir, Ayyapan Mahotsava in the South and so on. In addition, there are shrine specific festivals, when the devotees assemble at the shrine in question, offer prayers, propitiate the deity

there and celebrate the occasion with gaiety. In our Kashmir, we have umpteen such shrines where festivals are held on specific days, like Swami Amarnath, Hari Parbat, Shankaracharya, Zeshta Devi, Khrew, Ganapatyaar, the various Bhairav shrines and places in the name of saints and savants.

At Tula Mula we offer pooja on every eighth day of the bright fortnight normally but on Jyeshtha Ashtami there is a special celebration. Legend has it that Rajna Bhawani of Tula Mula was originally in Sri Lanka. There the devotees used to offer animal sacrifice, which the Devi did not like. So she directed Hanuman ji to carry her to a sacred place where she and her pet snakes could settle down. Hanuman ji selected Tula Mula village for her. The marshy land accommodated the snakes and she made the holy spring there as her abode. She desired that she should be propitiated with milk and flowers only and accordingly to this date we offer milk in the spring and a variety of flowers including green Venna. Because of the offering of milk, the deity is called Ksheer Bhawani (Ksheer in Sanskrit means milk). She is called Rajna and addressed as "Shiva Patni" the consort of Shiva.

The shrine is situated at village Tula Mula, surrounded by mighty Chinar trees and surrounded by Dharma Shalas, or guest houses. A row of shops is also there selling eatables, Prasada and material for pooja. People go there by bus and cars on the land route and by boats on the river route. We row down the Vitasta up to Shadipur and from there enter into the Sindhu canal and anchor the boats near the shrine. The devotees on reaching there, first of all take a dip in the Sindhu canal, put on new set of clothes and then enter into the precincts of the shrine. There is *Aarti* in the morning and evening, when the multitude of devotees has plateful of lighted lamps in hands and all chant the shlokas in one voice.



*Gaurim ambam amburuh ahhim aham eeday*, I offer my saftitations to Mother Goddess Gauri whose eyes are like lotus flower. There are night-long *Keertan*, *Bhajan* and group songs. The atmosphere is celestial, one of peace and tranquility. Separate areas have been earmarked for *Homa* and people perform yajnas there to propitiate mother goddess. This is a major collective festival for we the Kashmiri Pandits. It is decades that most of us have not been able to go there on the auspicious day of Jyeshtha Ashtami, but these shrill voices still reverberate in our ears whenever this auspicious day arrives: "*Dodahan baeviv, tami saet praeviv* - Offer milk into the holy spring and you will achieve a lot'. The spring, incidentally, is shaped like the usual small bag carried by ascetics, who place their hand into it to tell upon the beads of the rosary tucked in it. On the bend is the marble temple of the deity, the pooja of which is offered on all sides around the spring. This is the spring the water of which changes its colour - a miracle indeed.

Now why do we celebrate these festival days even when we are not in a position to go to the shrine proper because of the political turmoil there? These celebrations revive the memory of our mother land, kindle the pride of our rich cultural heritage in us and reinforce the religious bent of mind that is inherited by us from our ancestors. There is no doubting the fact that we the Kashmiris are basically religious minded, God-fearing and a community that cares for ethical and moral values. We may be non-vegetarian otherwise but on these festival days we refrain from non-vegetarian items and more often keep fast on such pious days. These holy days provide us an occasion to renew our faith, belief and reverence to our religious tenets, our humane behavior and the rich spiritual philosophy, so elaborately enunciated by the great masters from Vasugupta and Utpala Dev down to Abhinavgupta and Khemaraja and known as Trika philosophy.

Post 1990 period has been a period of turmoil, which brought shame to the

composite culture of the valley. Religious extremism and fundamentalism overran the tolerant '*Rishi*' cult that had kept the two communities together till then. The Pandits were given three options, *Raliv*, *Tsaliv* or *Galiv* meaning either get converted or run away otherwise you will be killed. The Hindus had to run for their life and honour. They were hounded out and forced to migrate to Jammu, Delhi and other parts of the country to escape the wrath of the foreign provoked and controlled militancy. So many innocent men and women were brutally killed. That has made this heaven on earth a hell. Jehangir must have changed his statement to *Agar jahanum bar ruye zamin ast ham in ast hamin ast - O - hamin ast*. One has only to hope that good sense will prevail and the culture of mutual respect and harmony, brotherhood and acceptance of diverse faiths will once again thrive in this lovely 'Garden of Sages'. The valley that is known by the name of Kashmir has been referred to by so many names too, one of which is Sharada-peetha, which mean a seat of learning and a great centre of learning indeed it was. It has had so many epithets, Aden of the East, 'Bhu-swarga', Paradise on Earth and so on. Just as every mountain peak of Kashmir is a place of pilgrimage, every spring is sacred and every cave is a shrine, every household of this holy land has produced a saint. Every village of this pious valley can boast of a sage of eminence. These saints and sages have perpetuated a tradition of peace and piety, truth and divinity that is fondly called the '*Rishi parampara*' or the tradition of sainthood. We all owe it to our motherland to bring back this glory to our land, where flowers of all hues will flourish and enchanting fragrance will spread in every nook and corner. Let there be peace and let people of diverse faiths live here with dignity and honour. When that happens, we shall perform a grand thanks-giving yajna at Hari Parbat, the abode of Sharika, the presiding deity of Kashmir.



## RETURN OF DISPLACED KASHMIRIS NEEDS TO BE HANDLED CAREFULLY

Dr. Ramesh Tamiri

The reaction in the Kashmir Valley to the NDA government's proposed move to resettle internally displaced Kashmiris in Composite Townships' in Kashmir has been along predictable lines. The secessionist bandwagon has denounced the plan as a sinister game to alter the demographic profile of the Valley. It has sought to rake up raw passions by staging protests and *hartals* and coercing other segments to toe its line. The two regional parties, National Conference and BJP's coalition partner in state, PDP, have come out in the open to oppose secured rehabilitation for displaced Kashmiris.

Why has the valley reacted so stridently to the plan of secured rehabilitation for *Pandit* refugees? Is there a genuine attempt to welcome exiles back, where the only contentious issue is 'secured rehabilitation'? Or does it point to a well-orchestrated campaign to thwart *Pandits'* return by counterposing those return models which breed only insecurity and de-motivate the displaced people to return home.

Secessionist groups targeted the Pandit minority with an avowed objective to create a *Wahabi* Islamic state in Kashmir. The members were subjected to mass threats, unwanton humiliations, kidnappings, brutal killings, etc. Subsequent to forced extirpation their property and religious places were targetted for loot, arson and fraudulent grab. The restoration of banished natives to their homes doesn't constitute a demographic change, while their banishment and stay outside does imply it.

The other facile arguments that resettlement of Displaced Kashmiris in townships would reopen the "old healed wounds" and "further polarise the society" lack logic and expose the communal mindset of the vested interests opposed to return of Kashmiri Pandits. It is

the Salafist, communal and hate ideologies which polarise the society.

The two regional parties, PDP and NC, never launched any campaign to build public opinion for the return of Kashmiri Hindus. They have been vague on return, issuing only proforma statements and replaying the beaten script that Pandits will return to their "original homes with security and dignity". Where do the original homes exist? How are security and dignity to be worked out in actual implementation? The proclivity of the regional parties to play the game of One-upmanship through competitive communalism and secessionism has further vitiated the security and social environment, making it more difficult for the Pandits to return.

Prior to their ethnic-cleansing Kashmiri Hindus lived in four major towns and were spread over 591 villages across the Kashmir Valley. Exodus was a consequence of failures at many levels. Since 1980 when Pakistan began preparations to destabilise Kashmir enough warnings were sent by nationalistic Kashmiris and members of Pandit minority to the Central government to take comprehensive measures to put in place an effective machinery to counter possible large-scale subversion and devise well-thought out plans to provide safety to vulnerable nationalistic minorities. Obviously, these were not taken seriously. Secondly, the playing of strident religious identity politics by regional parties over the years created a groundswell for the rise of communalism, radicalisation and secessionism. This became a substrate for intense socialization of Kashmiri society with insurgency, and the nationalistic Pandit minority was identified and condemned as 'the other'. In 1989-90 when selective killings of the members of Pandit community started the government was at sea to respond to the situation.



Neither could it gauge the enormity of the problem nor was it possible to protect a widely dispersed minority. Post-exodus successive governments failed to protect the property left behind by the displaced Kashmiris. The result was that displaced people had to resort to distress sales to prevent their properties from being grabbed by unscrupulous elements.

The Congress party and BJP have displayed insensitivity and lack of vision on the return question. The issue of return of Pandits is looked from symbolic perspective only. Both parties link tokenist return to return of peace, 'secularism' and restoration of 'nationalistic presence'. These flawed assumptions and politicking have not only served to put the question of serious return on backburner but also invited spate of massacres for Kashmiri Hindus still holding out in valley.

The issue of the return of Kashmiri Hindus is linked with the larger questions of secular nation-building and moral authority of the state. It needs deft handling. There is need for a paradigm shift on return question. Without bi-partisan consensus and a national resolve the resettlement of displaced Kashmiris can not be ensured.

The policy of enforcing a tokenist /symbolic return needs to be given up to create durable conditions for a holistic return of the displaced community. The protagonists of symbolic return claim that twenty five years is a long-time and most of the refugees have rebuilt their lives. This argument is stretched to conclude that very few displaced Kashmiris would go back. This is belied by the ground realities. Despite all the adverse conditions attached to Prime Minister's job package, which militate against sustainable return, there was tremendous response to it from all sections of the displaced community. To ask members of the displaced community if it is interested in return, when the government itself is hesitant to provide a durable framework for sustainable return, is to skirt the issue. There is need to rebuild the confidence of

the displaced community on return, both by involving their popular leadership as well as incorporating all measures in return framework to ensure non-refoulment in future.

This would demand addressing the core issues connected with their ethnic-cleansing. Skirting the issues connected with exodus and treating the displaced Kashmiris as if they were victims of a natural disaster have made all government plans on return non-starters. The core issues are a hostile security environment, a social environment where forces having communalism and radicalization as their agenda call the shots, powerful vested interests in the Valley who oppose the return of the displaced Kashmiris and the scattered nature of Kashmiri Hindus' habitation prior to 1990, which made it difficult to ensure their desired security. Pakistan's continued sponsorship of terrorism by involving radicalized elements poses a serious security threat to the return of a vulnerable non-Muslim minority. The security environment remains as fragile as ever. Over the years forces of radicalization, communalism and secessionism have further entrenched themselves at different levels in Kashmir. Sections of the civil society continue to engage in vitriolic propaganda against Kashmiri Hindus. The mainstream regional parties, which revel in communal identity politics, fear losing their vote-banks in case they endorse realistic frameworks for Pandits' return. There is need to evolve a return model which would ensure concrete security, guarantee all freedoms enjoined by Indian constitution and ensure sustainable development to displaced Kashmiris. There can be no durable return unless Kashmir policy is reshaped to deter elements from engaging in subversion radicalization and minority baiting.





## A CASE FOR QUADRIFICATION OF JAMMU AND KASHMIR - ONLY WAY FORWARD

"Meri Jaan, Teri Jaan, Pakistan! Pakistan!"

"Jeevay Jeevay, Pakistan! Pakistan! Pakistan!"

"Meri Jaan, Teri Jaan, Pakistan! Pakistan!"

Yes, that is what is being heard these days in Kashmir valley, just 6 weeks after PDP and BJP formed a coalition government in the state of Jammu & Kashmir. Anyone who didn't expect this to happen must be living in a cave without any connection to the outside world.

Last few weeks, we have witnessed the gory exposure of bigotry practiced by Mufti Sayeed led government, National Conference, Congress, terrorists, anti-national secessionists and their local supporters in the Kashmir valley. It all started with the brouhaha raised by Mufti's statement about securing lands for so-called "composite townships" for Kashmiri Hindu refugees. As soon as the news about the proposal was out, all hell broke loose in the valley and usual suspects came out on streets showing their communal and heinous colors. Yasin Malik, who by his own admission has blood of innocent Indians on his hands, led the charge and challenged Mufti Sayeed by threatening valley-wide strikes and protests.

Mufti, as expected, quickly crawled, did a U-turn and validated the well-established fact of PDP's pro-secessionists bent of mind. Mufti's well-orchestrated announcement and then the quick reversal clearly revealed who is in whose bed in Kashmir politics.

When terrorist Yasin Malik declared that he would oppose the proposed composite townships 'tooth and nail' and Mufti Sayeed obliged by bending over backwards, it became evidently clear who calls the shots in the valley. It was a well laid out tactical strategy wherein Mufti used the issue of Kashmiri Hindus' return as a ploy to provide

space to terrorist outfits and allow them a free reign in the valley. We are already seeing Pakistani flags being unfurled at rallies, led by SAS Geelani and Masarat Alam, and attended by throngs of anti-India-slogan-shouting local Muslims.

Over the last 28 years, we have time and again seen successive governments and local Kashmiri politicians shed crocodile tears for Kashmiri Hindus and claiming Kashmir to be incomplete without them. Each time, they come up with some vague proposals for our return and rehabilitation that never addresses the root causes of our ethnic cleansing. The trial balloons are set sail to keep the ball rolling and opportunities are provided to terrorist outfits for inciting locals against Kashmiri Hindus' return to their homeland.

Taj Mohi-u-Din, a minister in Mufti Sayeed's previous J&K government, once proposed that for Kashmiri Hindus' return, they need to first approach the imams of the villages and other Muslim leaders in the valley. He said, "Once they (imams) are motivated, they can convince the villagers through Friday congregations. The youth, if motivated and mobilized, will go out of the way to make arrangements for the safe return of Kashmiri Pandits."

Yasin Malik once asked Kashmiri Hindus to stay out of the political process and threatened by saying, "They should remain neutral in the ongoing struggle, and lead a normal, peaceful life, without involving themselves."



Lalit Kaul

*Lalit Kaul is President of Indo-American Kashmir Forum (IAKF), a US based organization engaged in advocating the cause of Kashmiri Hindus. He also publishes Kashmir Herald, a web-based journala ([www.kashmirherald.com](http://www.kashmirherald.com)) focussed on Kashmir issues.*



Independent MLA from Langate, Engineer Rashid not only opposes Kashmiri Hindus' return to their homeland, but also demands unconditional apology from Kashmiri Hindus for leaving the valley.

Everyone who is opposing our return to our homeland should keep one fact in mind that Kashmiri Hindus are the only original inhabitants of the Kashmir valley and nobody can deny them the right to their homeland. Neither Chief Minister Mufti Sayeed nor terrorist Yasin Malik nor any hate-spewing Imam can dictate when and how Kashmiri Hindus will return to their cherished homes and hearth. Those who engineered the exodus along with the gun wielding terrorists certainly have no right to dictate to us the terms and conditions of our return.

According to reliable and informed sources, Mufti's latest proposal for Kashmiri Hindus' return and rehabilitation plan called for acquiring 50 acres of land for these so-called "composite townships".

Yes, 50 acres for community of 700,000+ Kashmiri Hindus i.e., 14,000 people per acre of land. An Auschwitz camp for Kashmiri Hindus!

Let me help you visualize 1 acre of land

1 Acre of land = 4,840 Square yards

That doesn't help!

Let us try again. ..

1 Acre of land = 16 tennis courts stacked together.

That didn't help either!

Let us try again 1 Acre of land is approximately equal to a parking lot that can accommodate 150 cars.

Yes! Parking lot for 150 cars!

So 14,000 people will have to fit in a space equivalent to 150 cars parking lot.

About 93 people in 1 (Yes! ONE) car parking spot!

That sums up the PDP-BJP J&K government's "return and rehabilitation" policy for Kashmiri Hindu refugees.

93 Kashmiri Hindus per car parking lot!!

That too in the same hostile environment, where our voices will be choked; religious shrines will be desecrated; womenfolk will be dishonored; lives will be threatened and eventually yet another exodus engineered. Why would anyone agree to such dreadful plan?

In an open letter to Prime Minister Modi on June 20, 2014, I had requested him to not tie our return to our homeland to any financial package and instead analyze the root cause of our forced exodus. I had implored upon him to address the aspirations of folks from each region of the state of Jammu and Kashmir by eradicating the hegemony of Kashmiri Muslim politicians over the entire state. It seems his government did listen and after 10 months decided on a new plan. A new plan of 50 parking lots in same hostile environment!

When the majority Muslim community, mainstream regional political parties, and secessionists in the valley are brazenly opposing our just return to our homes, Panun Kashmir's demand for separate Union Territory becomes a justified demand. Union Territory carved in state of J&K governed completely under Indian Constitution without any riders like Article 370 is the only solution to give Hindus of Kashmir a dignified return to their homes. The only long-lasting option left for India is the quadrification of the state of Jammu & Kashmir and reorganize the state into two states and two union territories: Kashmir and Jammu as states, Ladakh and Panun Kashmir as union territories.

#### **Quadrification:**

A solution based on quadrification would create a separate territory, Panun Kashmir, where the ethnically cleansed and exiled Kashmiri Hindus would be able to return in safety and live without any fear of gun and



prejudice. This would be a place free from Islamic fundamentalism and terrorism. It would be a place where everyone including Kashmiri Hindus and other minorities can freely practice their political, cultural, economic, social and religious rights as charted in United Nations' "Universal Declaration of Human Rights", and as in the rest of India. Contrary to what some vested interests say, Panun Kashmir would be a place for anyone (including Muslims) who believes in the Indian constitution without any riders like Article 370. It would be a place for anyone who believes in one nation, one flag, and one constitution for all Indian citizens.

The Indian government should declare the area as a Union Territory, with strong investment in technology and centers of educational and medical excellence. While Kashmiri Hindus would be accorded priority in the territory as refugees returning from inhumane refugee camps, other Indians willing to invest and work in high-technology fields would also be welcome. If India shows the resolve and commitment to stand by Kashmir and help it move forward, the inevitable outcome will be the rapid weakening of fundamentalist forces. In a similar backdrop, Croatian Serbs, loyal only to Milosevic-style Serb nationalism, vacated the Krajina region and migrated to Yugoslavia once they were convinced that Croatia would not tolerate balkanization of the young country.

The knee-jerk response of opponents of this solution is that it undermines secularism. But it is precisely the *status quo* that has undermined secularism in the state over the last half-century. If it were really secular, we would not have seen the Hindu population going down from 5% in 1947 to less than 0.5% in the entire Kashmir valley today. 700,000+ Kashmiri Hindus in the valley reduced to mere 3000-4000 souls. That is secularism as practiced in Kashmir today. Creation of Panun Kashmir will allow it to integrate culturally and economically with secular India in a rapid manner. The same will be true of Ladakh and Jammu. Both

these regions will be able to escape the hegemony by Kashmiri Muslims that they have suffered for decades. People of Jammu and Ladakh regions will be able to choose their own leaders and have someone from their region for once lead their own state.

Opponents of this proposal also claim that quadrification of the state is not constitutionally viable. The fact of the matter is that all that is just a red herring. Constitutions are built and amended by people. If governments have the will, constitutions are and can be amended for the good of the nation. Before Bangladesh was born, there was no Bangladesh. Before Uttarakhand was created, there was no Uttarakhand. Legal viability or non-viability is just an excuse for inaction. All it needs is political courage. If Indian government has the political courage, it can be done. This will indeed be one of the most difficult decisions for the Indian government, one in which it has to go beyond vote-bank politics, but in the long term would be the most effective and long-lasting solution.

The question that remains is what happens to the rest of the valley - the new state of Kashmir. Quadrification plan calls for abrogation of Article 370 from this area as well, while steps are undertaken to ensure that this region preserves Kashmiri Muslim culture. This will facilitate both the preservation of Kashmiri Muslim tradition and a gradual economic integration with India. Having said that, the key for successful integration with India still lies with local Kashmiri Muslims. At the end of the day, they have to decide whether they want the peaceful and prosperous future for their children or do they want their children to suffer at the hands of *Jihadi* forces. Choice is theirs and theirs only!

In a recent article on the subject of our return to Kashmir, Siddharth Varadarajan, former editor of *The Hindu*, commented upon the demand of Panun Kashmir and said "community organizations like Panun Kashmir have built their career around the demand for the creation of a Pandit



'homeland' within the valley." Nothing can be farther from the truth. This line of thinking by liberal media clearly shows its appeasement tilt towards anti-national forces and bias against nationalist organizations like Panun Kashmir. Panun Kashmir activists are not paid by anyone for fighting for the cause. They are all working professionals, who first lost their homeland in 1990 and have since sacrificed everything and invested their tears, sweat and blood for the cause. Unlike Mr. Varadarajan, Panun Kashmir activists do not sit in air-conditioned homes and pass sermons from their perches. They toil on ground zero and make their presence felt on the streets. While SAS Geelani and Masarat Alam's supporters were waving Pakistani flags and shouting anti-India slogans in Kashmir, Panun Kashmir activists and Kashmiri refugees from Jagti Township in Jammu were protesting on the streets for their just demand of homeland. It is ironical and tragic that while rallies of Kashmiri Muslim secessionists and terrorists were getting wall-2-wall TV coverage! Kashmiri Hindu refugee protestors in Jammu were getting lathi charged by local police. Mr. Varadarajan would not know what fighting for cause means because he has never faced a policeman's lathi on his back and knees. I hope he never does.

We, Kashmiri Hindus, will surely return to our homeland but only after:

- An exhaustive inquiry by an SIT into the causes behind our ethnic cleansing is completed and made public;

- The conspirators and perpetrators of our ethnic cleansing are held responsible for their crimes against our community and punished as per the laws of land;
- Our fundamental right of freedom of expression is secured so that tomorrow no one is able to choke our voice;
- Our fundamental right of freedom of religion is secured so that tomorrow no one is able to demolish and desecrate our religious institutions and temples;
- Our fundamental political rights are secured so that we can have a political role and voice in shaping and securing our own future;
- Our fundamental right of having a homeland is secured by carving out a Union territory of Panun Kashmir where India's Constitution will be fully implemented in letter and spirit without any local riders;
- Our security is guaranteed in such a manner that we will never have to face another exodus in the future.

Lalleshwari, the mystic saint-poetess of Kashmir probably had foreseen our future when she said the immortal lines now carved in the heart of every Hindu living in forced exile today- '*Zuv chum bramaan, gara gatsahaha*'

'My heart is pining, I want to go back home'.



Three foreign holy ladies, who sacrificed their lives for Hindustan and helped Swami Vivekananda for building up of Shree Rama Krishna Mission.



## PLIGHT OF KASHMIRI PANDIT MIGRANTS

Prof. S. L. Pandit

As is now widely known that, following the complete collapse and disruption of normal administration in the Valley of Kashmir, several lakhs of people have been compelled to migrate from their homeland, seeking shelter and security around Jammu, Udhampur, Delhi and other stations in North India. While these include a sizeable number of peace-loving and politically committed Kashmiri Muslims, Sikhs and non-Kashmiri Hindus, the vast majority of these unfortunate refugees comprise Kashmiri Brahmans, a tiny minority who had been living in comparative peace in the towns and even remotely located villages of the valley through several centuries of their tortuous historical career.

There are still many people around who have not fully understood the main causes of this mass exodus, which was precipitated by certain developments erupting towards the closing days of the year 1989. As a Kashmiri whose ancestors had been living in peace for the past 500 years in a small town in the District of Anantnag in South Kashmir, I had occasion to watch with anguish, right from March 1989 to November 1989, how from day to day and week to week the normal authority of the Government was getting steadily eroded under the continual & sporadic onslaughts of Kashmiri militant outfits, aided, trained, armed and brainwashed under a thoroughly planned strategy built up since 1985 by the Pakistani authorities based across the Line of Control of Jammu & Kashmir. Strangely enough, our small minority community appeared blissfully unaware of the obvious signals of the storm that was brewing and continued to celebrate joyfully their weddings and religious festivals and even to build new residential houses right up to the end of November, 1989, obviously through their great love for their homeland and deep faith in the might and majesty of the Indian State.

The closing days of December 1989 and the early months of 1990 witnessed a number of violent upheavals that completely destroyed their sense of security, and it was natural for this unarmed, traditionally most non-violent, numerically insignificant and woefully forsaken minority to be gripped by panic, and try to escape out of the turmoil-ridden Valley into regions beyond, without calculating the consequences of this exodus into unwholesome places not altogether ready to receive them with adequate love and compassion. I suppose it is now time for the highest authorities in Delhi to give serious consideration to the pressing problems with which these unfortunate people are faced. They have become refugees in their own dearly-loved country mainly for the fault of their unstinted loyalty to the Indian Union. Some of their problems and possibilities of their redressal may be briefly mentioned hereunder.

(1) First, if we assume that within a few months the central authorities may be able to curb and eliminate the armed insurgency in Kashmir and restore the rule of law in the region, will it be possible for these migrants to return to their dearly loved homeland and resume their peaceful avocations as of yore? At present, there are obvious obstacles in the way of realizing this dream. For one, thousands of residential houses, business premises and properties attached to the religious shrines of this minority have been ransacked and burnt in a calculated manner, both in the towns and the villages by the anti-social elements now flourishing freely under the shadow of the anarchy let loose by the militant activity. Even if some definite semblance of peace is restored in the valley, where will these unfortunate exiles live and earn their daily bread if they are directed to return their lost abodes?



## COMMUNITY CRISIS : WHAT IS TO BE DONE?

Dwarkanath Munshi

In an article I had written for the last Annual Number of this valuable magazine, we had examined the tortuous course through which our community had to pass for decades, then get reduced to scape-goats and were eventually forced to flee the valley. We have since been waiting for the improbable and watching, with half-closed eyes, darkness descending on our future in slow motion.

We had left home in the hope that the storm would soon pass and we would return to our motherland of thousands of years. That has not happened so far. Shivratri has gone by and we are still out of our home. (May we be there sooner than expected!)

For us Kashmiri Pandits, Shivratri has always been a most sacred and auspicious religious ceremony. The piety, the prayers and poojas used to be brightened up by joyous feasting and socialising, spreading the warmth of love and bonhomie, and forgiving and forgetting old bitterness and antagonisms.

The glow of Shivratri touched one and all, friend and neighbour of any faith alike and equally. It was a unique festival, which came but once in a year, and then kept everybody looking forward to the next!

With the excitement of Shivratri still on, Navreh would arrive to warm up the air and the heart. Navreh meant the coming of spring, of cozy sunny days, the gardens bursting into blossoms of myriad colours, and sparkling waters dancing down the cascades and in singing little rivulets. For the children it was the promised time for new clothes, for vivacious excursions and playfulness and a thousand other joys. The young would be aflutter and the old would draw a hopeful touch of new life from the welcome rays of a smiling sun.

The farmer would now be in the field, upturning mother earth's tresses and caressing them into shape to obtain untold bounties.

But, alas, the last 27 (Twenty Seven) years have been the most painful and trying and testing for our community. The harsh time seems to be extending to eternity. While our doleful minutes take days to pass, the years of our lives keep falling off so rapidly.

To live away from home for long is any time depressing and frustrating. To have been driven out of it is infinitely more painful, almost killing. And when the mind goes back across the distance of time and circumstance, Kashmir looks more beautiful; the grass comes across as greener, the rose more fragrant, the Hari Parvat is aflush with almond blossom, and the mountains look a lot more majestic and magnificent than they ever were. And here we are, living in a torn tent, or a pigeon-hole, in an unfamiliar surrounding, under the dark shadow of uncertainty and an uncaring and irresponsible regime.

The uprooted lakhs, who had to leave everything behind and flee their homes, wrapped only in the hope and promise of the tricolour and the patriotic fervor, are passing their time of tribulation with nothing to look up to, nothing to bring a flicker of hope or smile or cheer on their face.

For these unfortunates, the dawn and the dusk have lost their meaning. They just keep gazing on the sand and filth below, or seek refuge from the blazing sun and the merciless elements above. The Government claims to be doing "everything to make their life tolerable". That everything is but little more than nothing. For all these years, it has refused to recognise their rights or discharge its basic minimum responsibilities to the people who have and are suffering hell, all for the honour and integrity of the country. The little carrot the authorities offer so grudgingly is invariably an inch too far from the grasp of the emaciated. And it only



keeps shrinking as fast as the value of the rupee evaporates. Yet its price soars in terms of torn shirts and bruised dignity as one goes to get it in hand and finds he has to split it with the heartless behind the window.

The refugees are herded in deserts and dispersed over forlorn areas, where there is no work to find, no means to explore, seemingly no escape from the trap.

It is thus a community whose world has been upturned, whose lives have been broken and emptied and torn apart. A whole generation and more, reduced to enforced idleness, are slowly losing their self-confidence and esteem, and turning into a benumbed, slouching, self-pitying lot, which takes its toll in physical, mental, intellectual and cultural terms. At the same time, doles and relief assistance are only an emergency expedient. They must be short-lived for the honour and health of the receiver.

Only the other day, this same people were a proud, vibrant, creative community who have distinguished themselves in all they have undertaken, in our motherland India and in many countries of the world. They enrich them with special talents and skills and hard, honest work. And they bring honour and lustre to the community and the country at large.

Numbering nearly 300,000 or more they have been variously called "migrants", "displaced persons", "refugees in their own country". They are none of these, but only cruelly abandoned, forgotten children of the motherland.

Caught in the crossfire of Islamic fundamentalists and Pakistani guns trained on India, the uprooted and displaced people have not received even the minimum of the consideration which any civilised and responsible government would provide to its citizens in such straits. The scourge has been ceaseless and of, the proportion of a holocaust for the helpless victims. The picture of their tragedy and trauma has, however, remained clouded and greatly blurred because of :

1. The blinding disinformation and propaganda blasts of Pakistan aided and funded by the inexhaustible resources of international Islamic fundamentalist forces.

2. The Muslim-majority Kashmir State government's open discrimination against the minority community, and later its own total collapse before the onslaught of the terrorist fundamentalists set on creating chaos which has further degenerated into a modern-day inquisition and unchallenged banditry.

3. The successive Indian Government's political and electoral calculations and compulsions, often more imagined than real, which made them look the other way till the situation went out of control, and now engage only in dilatory, diversionary and misconceived half-moves.

4. The inexplicable total silence and callousness of all Indian political parties on the grim problem of the persecution of this section of the Kashmiri people.

5. The so-called "freedom-loving" democratic societies' exclusive emphasis on "human rights" vis-a-vis governmental "violations", measured obsessively by the letter of the Universal Declaration. The horrifying violations persistently committed by a tyrannical and fanatical religious majority against a weak and vulnerable minority, so obvious in the case of Kashmir's Hindus, find no place in their reckoning. Some of the "human rights" activists' campaigns are bizarre, implying their pleading for the "rights" of the terrorists and marauders to carry on their business unhindered.

6. The suffering people's own dismal failure to subordinate their limited individual interests, pool their intellectual and physical resources under a dynamic leadership and fight for their rights as equal citizens of the company.

The cumulative effect of all these factors is the glaring and grave situation of today which keeps compounding into intractable problems. Take for example the large number



of our youth-say 18-35 years of age-who are today loitering in the streets and camps, kicking up dust and filth, looking for easy money and easier ways to burn it. Not a few have made it their business to make false claims and split the spoils with petty clerks, and yet get the blame slapped on the entire community. In the evenings, you find them in sleazy joints with drugs and drinks. We cannot indict or blame them or any others who have not been able to hold on to the normal culture. For they are driven to it. They have nothing to do except to twiddle their thumbs and sulk under utter helplessness and frustration. Enveloped in darkness and insecurity, they seek some escape. At the same time, they are aflame with their youthful zest and energy, ambitions and aspirations and their innate urge to be creative, useful members of the society. For let it be understood that they are none other than our own children.

A vastly larger number than those living in the so-called "Camps" are languishing outside, dispersed widely and suffering unspeakable tribulations. They have exhausted all their meagre resources. Not being directly in the public eye, they get little notice by the authorities and much less by all others.

This is just one aspect of the catastrophe. There are others which are eating into our community's vitals. They are at work destroying those very attributes and capabilities which have made us, over the generations stand out and rise above the others. An inevitable result is that we are face to face with disintegration and degeneration. In fact it might soon be that we lose our heredity of being highly educated, peace-loving and self-reliant, and that our traditional, cultural and spiritual identity disappears in time before our realising or being able to prevent it.

We have borne the torture and indignity to the extreme limits of patience and forbearance all in the interests of the nation's honour and integrity.

But the present tribulations of the uprooted people bear awful implications far into the future. Today as this twentieth century of human advancement at lightening speed is on the bend to yield to a more promising 21st - a whole new generation of the children and youth of this highly civilised and talented community is surrounded by many evil and regressive influences. Unless protected and helped now, they run the risk of growing into fractured, savage people losing their roots of a spectacular ancestry, identity, ethos and the widely tested and recognised splendid capabilities and achievements.

Something has, therefore, got to be done for this generation. Or else we will never be forgiven for having failed to prevent this calamity to overtake us.

The time has now come when we should strive and act to break free of the shackles and the jinx that have dogged us for long, take our own hands and find ourselves a future, where there shall be no fear of persecution, of blatant discrimination and prejudice, of tyranny of enforced idleness and of waiting for crumbs to fall from the unwilling and tight fists of a merciless Government unworthy of running the historically great and glorious country of India.

We may be a small community. We may be not too affluent a community in financial and mundane terms. We may be scattered across the globe. But we have, from time to time shown that, when it comes to the crunch, we can rise out of hell-fire more burnished and brilliant and pure and courageous.

Let us then gird up our loins and move forward with the mind set on the goal that something has got to be done, and at once. To my mind the only way out is to look for their self-employment or any honourable employment That is the way to help raise people with dignity, self-esteem and confidence, with a deep sense of achievement, and the most precious feeling of healthy creative participation in the effort, and of returning to the community more than they may have taken from it.



For this, the most effective way is to build a corpus for a Trust fund that would generate regular income to be put into a Revolving Fund. The proceeds would be lent to the deserving to complete a professional course, to set up a small business, to engage in a hundred different avocations. As they start earning, they will start repaying and swell the Revolving Fund and vastly increase its resources for rehabilitation. The grateful hundreds thus helped will infinitely enlarge their circle.

The idea of setting up the Trust is to sow a small seed for this immense and demanding effort, which we can no longer delay.

If those of us who can contribute our mite shut our eyes and minds today, we would have to live with a burdened conscience for the rest of our lives. We all owe it to the luckless community of these miserable human beings out there to stand up and share the responsibility of helping them out of a cruel conspiracy.

### Our Exodus : 1989 - Lest We Forget

My salute to the womb that carried a baby of community from the valley to the safer plains of Jammu.

My salute to the baby who was breast feeding and all of a sudden landed in a temperature of 47 Celsius from 15 Celsius.

My salute to the child who started his schooling in wretched and hot conditions of jammu camps and other parts of the country.

My salute to the student who braved all odds and studied in a small room of 10/10 in 45 degrees to achieve his goals.

My salute to the student who lost a couple of years of education because of the turmoil in the valley and could not find the means of continuing the education or land a job.

My salute to the parents who cut down on their meals and tried their level best to make their son educated so that he sees the better world tomorrow.

My salute to the mother who stood shoulder to shoulder with their children and helped them grow in the camps.

My salute to the mother who took the pain and longed for basic amenities. Carried water from a far off place so that her children didn't stay thirsty.

My salute to the father who gave everything for our brighter tomorrow.

My salute to the people who were taken away by sun strokes, Scorpion and snake bites.

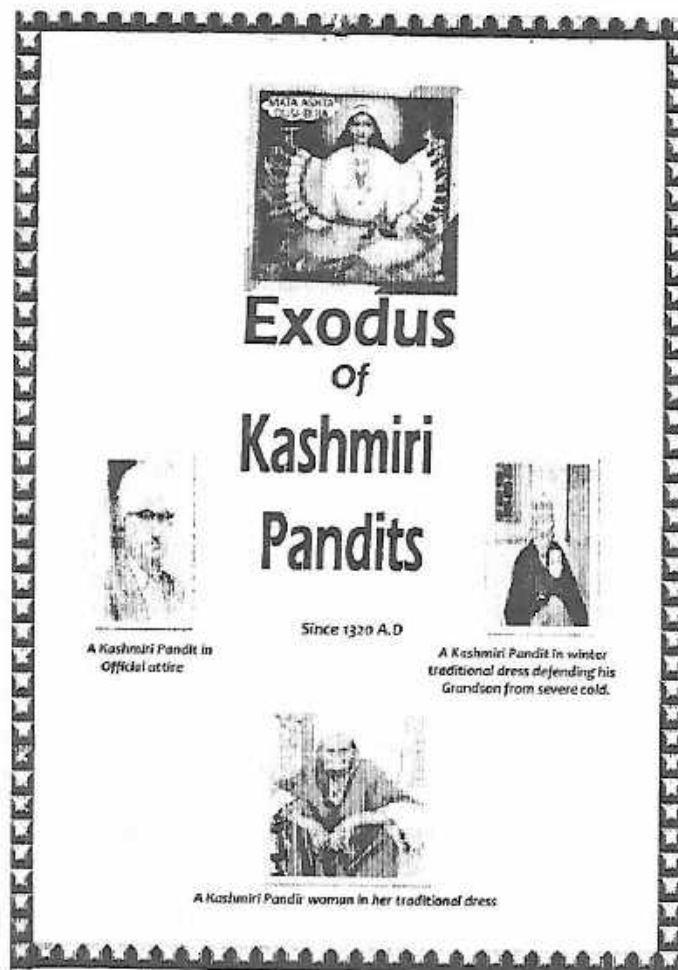
My salute to the families who stood together and worked hard to stabilize their life.

My salute to the Martyrs of Nadimarg, Wandhama, Chatissinghpura and hundreds of people who got martyred in cold blood due to Islamic Invasion.

My salute to my Kakni who showed her reluctance to shun her Pheran till no other Kakni was with us and all left to God having their hearts filled with fond memories of Kashmir.

My salute to my community, who rouse above the occassion and turned the migration as "Blessing in disguise".





## EXODUS OF KASHMIRI PANDITS SINCE 1320 A.D.

Brief Details about forceable conversion and En Mass Mig-rations of Kashmiri Pandits from their Homeland

Autar Krishan Trisal



Kashmiri Pandits (also known as Saraswat Brahmins in their traditional dress of yester years).

The Kashmiri Pandits are a Saraswat Brahmins community from Kashmir valley, a mountainous region in the Indian state of Jammu and Kashmir. Kashmiri Pandits are the original inhabitants of Kashmir valley.

Kashmiri Pandits have history of over 5000 years. The caste system of the

Kashmir region was influenced by the influx of Buddhism from the time of king Ashoka around 3rd centaury BCE and a consequence of this was that the traditional lines of Varna were blurred with the exception of that for the Brahmin's, who remained aloof from the changes. Another notable feature of earlier Kashmiri society was the relative high regard in which women were held when compared to their position in other communities of the period.

A historically contested region India was subject to attack from Turkic and Arab regions from the 8th century onwards but they generally ignored the circled Kashmir



valley in favour of easier pickings elsewhere. It was not until the 14th century that Muslim rule was finally established in the valley and when this happened it did not occur primarily as a consequence of invasion so much as because of internal problems resulting from the weak rule of Lohara dynasty.

#### MIGRATION-1st

**ZUL QADIR KHAN@ DULUCH:-** A Turkish Tartar reigned Kashmir for eight months in 1320 AD and resorted to loot and plunder of Hindus resulting in the death of many. He took 20,000 Kashmiris (then all Hindus), including women and children, for sale as slaves in Turkistan but the whole lot perished in cold snow while crossing the "Devsar pass" a place referred to as Bata Sagan (Brahmins death oven). Jonaraja a Kashmiri historian described the period as Pralaya wherein rivers and streams turned red with human blood. Later Rinchen a Buddhist fugitive from Ladakh seized power after deceitfully murdering Ram Chandra, the self proclaimed king. He was trickily converted by Bulbul Shah, another refugee from Turkistan, who was like Rinchen granted refugee by king Sahdeva. The Zealot convert assumed the name of Sadruddin and used brutal vigour and force for mass conversion. His campaign was incited, aided and abetted by Bulbul Shah, who advised the king to persecute and tyrannise the resistant Hindus with all fair and foul means, like compulsion, Taxation, unjust laws, use of sword and forceable marriages. Rinchen's rule lasted for brief period till his death in 1323 AD.

#### MIGRATION-2nd

During the rule of Sultan Qutub Ud-Din (1373-89AD) about 700 Sayyids and a large numbers of Sufi Saints and Islamic scholar, accompanied by Ali Hamdani came to Kashmir from Persia and Central Asia and successfully drew wedge between the majority Hindus and minority converts to Islam. He prescribed model of hatred,

distrust, intolerance and bigotry against Kashmiri Hindu's. Under the dictates of sayyids, Qutub Ud-Din converted 3700 Hindu's to Islam. Sultan Sikander (1389-1413 AD) notoriously known as Sikander But Shikani spread Barbarism further on and issued an atrocious order, under the influence of Baihaqi Sayyids, led by Mohammad Hamdani son of Ali Hamdani, for bidding Hindu's from applying "Tilak" on their forehead and launched relentless campaign for conversion to Islam urged the Hindu's to opt for conversion or exile or death. The cleric urged him to wipe out infidelity root and brand. The two reinforced Malik Safud-din, a rabid neo-convert originally named Suha Bhatta, who was appointed Chief Minister, to unleash a rein of terror against those resisting conversion. He threw into Dal Lake all the sacred of the Hindu's. Seven mounds of sacred thread of the murdered Hindu's were also burnt. Many Hindu's migrated to various places in India (after reaching Kishtwar and Bhaderwar via Simthan pass through Bhatta wath (present day of Batote), path of the Bhattas, which Kashmiri Hindu's were then popularly referred to as. From this period onwards the Predominance of Muslim population in the Kashmir valley began.

This was, however followed by virtual golden period of peace, harmony and dignity during the rule of SULTAN ZAIN-UL-ABDIN @BADSHAH (1420-70 AD), who was most tolerant and benevolent. Historian Srivara described the period like the cooling sandal paste after the heat of summer in a desert has departed. He allowed rebuilding of demolished temples, removed all restriction against Hindu's. Banned COW SLAUGHTER and killing of fish in ponds considered sacred by Hindu's. Above all BADSHAH recalled Hindu's who had fled the valley due to persecution and assigned them responsible positions on merit. He also got Hindu shastras as also Mahabharata translated into Persian.



### MIGRATION-3rd

Chaks, with well built body and wild nature, came to valley from Dardistan area of Gilgit-Hunza region, and when Shahmir a refugee forced to flee from Swat, founded his Sultanate (1339-42 AD). He recruited chaks in the army thus affording them a place of prominence. Chaks were Shias by faith and adopted policy of conversion by Coercion, loot, plunder and butchering of Kashmiri Hindu's. When Sultan Fateh Shah I proclaimed himself as ruler (1506-16 AD) he became a tool in the hands of intriguing Shamus Chak and his three friends, namely, Nusrat Raina, Sarhang Raina, and Moosa Raina. Later Moosa Raina took over as Chief Minister from Shamus Chak, and his Shia mentor named Shamus-ud-din Iraqi, hailing from Talish on the Caspian sea-an Islamic propagator and converter of non believers opened floodgates of repression, terror and cruelty with demolition of Temples to erect Mosques on their foundation. 24000 Brahmins were converted to Islam during his period in 1517 AD, Mohammad Shah appointed Ghazi Chak a Shia, as Chief Minister, who later founded the Chak Dynasty rule in 1561 AD. He also gave no quarter and no time for recovery to the distressed, Kashmiri Hindu's he used to get 900 Hindu's beheaded every day for not having accepted Islam he also ordered Slaughter of 1000 cows, whom Hindu's held as sacred, to wreck vengeance and shock them into accepting Islam. Hindu's wearing sacred thread had to pay annual tax to Chak Rulers. Yaqub Chak, a rank communalist, even got Hindu's hauled up in their houses to roast them alive. Innumerable Hindu's left their homes and hearths and while fleeing Barrage of spitefull abuse was let loose to prevent their return to the land of their Heritage.

This was followed by another spell of respite for Hindu's when Kashmir became a province of Mughal Empire. Emperor AKBAR (1556-1605 AD) visited valley thrice in 1589,

1598 and 1601 AD. He was admittedly highly tolerant and refrained from following into the net of religious Zeal. He never resorted to the policy of persecution and discrimination against Hindu's. Many Hindu's who had fled to safer places outside to save their lives, honor and dignity found conditions in their homeland highly conducive for honorable return, of course shocked, to find their homes looted and plundered during the period of their absence.

### MIGRATION-4TH

Jahangir's (1605-27 AD) sectarian predilection and prejudices were clearly pronounced resulting in his shuffling his stances in dealing with Kashmiri Hindu's, who were forced to marry their daughter's to Mughal Officers and Subedars. He disapproved and opposed matrimonial relations between Hindu's and Muslim's and declared that while a Hindu was debarred by law to marry a Muslim women, the Muslims has all the license to marry a Hindu women. Itquad Khan the Mughal Sardar further sullied Jahangir's image by forcing the Hindu's at gun point to get converted to Islam. He also tortured them by levying taxes. Shahjehan (1627-58 AD) also contributed his bit by desecrating and demolishing a number of temples. Aurangzeb's (1658-1707 AD), puritanical disposition did not go well with Kashmir. He visited the valley once in 1665 AD. He appointed 14 atrocious Subedars who pursued policy of Islamazation. Notable among them was Iftekhar Khan (1671-75 AD) for his cruelty of all sorts to leave Kashmiri Hindu's no alternative but to embrace Islam are quit homeland. A delegation of 500 Kashmiri Hindu's led by Pt. Kripa Ram a learned person, called on Sh. Guru Teg Bahadur to narrate the woeful tales of diabolical misrule of Aurangzeb patronized Iftekhar Khan. The great saint from Punjab went to Delhi for redressal of Kashmiri Hindu's grievances and got



martyred by cunning Aurangzeb 1675 AD. Hence due to continued persecution including killings and desecration of temples, the exodus continued unabated. Justice Jia Lal Kilam records in "history of Kashmiri Pandit's" (with due reference to the earlier histories written by Muslim Historians like Fauk, Hassan and Azim Khan- the latter being reportedly an witness of the episode). That Muhatta Khan (who appeared on the sins towards the end of Mughal Rule), was credited with the deep knowledge of Islamic laws, somehow or other found fault with the policy followed by the Naib Subedar Mir Ahmed Khan towards the Hindu's and made it plain the ascendancy of the Hindu's was intolerable from every point of view. He laid a prayer before the Subedar to the following effect that no Hindu should ride a horse nor should he wear a shoe they should not wear Jama, an article of Mughal dress), they should not bear arms, they should not visit any garden, they should not have tilak mark on their foreheads, and their children should not receive any education. The Subedar refuse to agree to these proposals but Muhatta khan was of a sterner stuff could not take this lying down and he took the law into his own hands and established his seat in a Mosque wherefrom he issued orders in furtherance of his proposals. He gained huge following and his fans were deputed to harass and humiliate the Hindu's in general. He issued an edict that whenever a Hindu is seen riding a horse, he should be pull down, Tilak mark should be erased from his forehead and his turban and shoes should be snatched away. Besides, orders were issued that no Hindu should attend any school or visit a garden, nor should he wear decent dress and so on. This was a signal for a general rising and anorgy of loot plunder and murder was let loose. Muhatta Khan soon over powered the 1 subedar assumed all powers of the state. Having done so, he ordered asystematic attack upon the Hindu area. Hundreds of them was killed and maimed and most of them were looted and their houses burnt.

### MIGRATION 5th

The Afghan Rule (1753-1820 AD) was ruthless and atrocious. The period under two upstarts, namely, Lal Khan Khattak and Fakir Ullah was extremely tyrannical. Khattak! was given to insane rage and sometimes got the entire family killer on mere suspicion. He got hundreds of Hindu's killed because he suspected his father had been killed at the instance of Kashmiri Hindu noble, Kailash Dhar, who was killed in broad day light in court of Shia governor, Amir khan Jawan Sher at the instance of Fazal Kanth, the diabolical son of Fakir Ullah who was then chief minister. The episode left Hindu's alarmed, Panicked, helpless and desperate resulting in their flight to safe shelters in Poonch and Kabul. The misrule touched lowest ebb under the Governorship of Haiji Karim Dad Khan and Asad Khan for minor offences people were tired in pairs and thrown into rivers. Women were sexually abused. The despotic Asad Khan got the belly of an outside surgeon cut for failure to set right his eye, to verify this threat. Asad Khan assumed the title of Nadir Shah II in 1784 AD Atta Mohd. another Afghan Governor persecuted Hindu's relentless and earned notoriety for his insatiable lust for beautiful Kashmiri women. Apprehensive Hindu parents got the good looks of their daughter sullied to evade attention of Governor's agents. Anand Kaul Bamzie records in his book "the Kashmiri Pandit", Jabbar Khan the last Afghan Governor who got killed at Shopian on July 15, 1819 AD was one told by someone that it was a common notion among Pandit's that snowfalls invariably at the Shivratri night (13th day of dark fort night-Phagun). To test this, he ordered Pandit should not observe this festival in Phagun (February-March) but in Har (June-July) accordingly, it had to be observed on the corresponding night in the later month's. It so happened that even on that night, flakes of snow, preceded by a heavy rainfall which had rendered the atmosphere very cold fell. The Band then, mocking at him sang: 'WUCHTON YI JABBAR JANDAH Haras ti karun vandah"



(look at jabbar the wretch, even HAR he turned into winter).

The capture of Kashmir by Sikhs marked the deliverance of the Kashmiri Hindu's from the Barbarous Afghan Governors. Pt Birbal Dhar's political maturity paved the way for Maharaja Ranjit Singh to established Sikh rule (1820-46 AD) in the valley. The sounds of the bell again started emanating from the temples. The Sikh rule was an era of peace for all. Somestray instance of harshness by Sikh ruler apart, they were not cunning, cruel and fanatic religious zealots as their Muslim predecessors. Young husband British political resident in Kashmir, who had travelled extensively in Kashmir and other area around the Himalaya's as also Central Asia/China observed the Sikhs were no so barbarically cruel as the Afghan's but they were hard and rough masters.

#### MIGRATION 6TH

The last governor of the sikh rule Imam-uddin was made to surrender the possession of Kashmir to Raja Gulab Singh in pursuance of the treaty of Amritsar signed on march 16th, 1846 AD. The Dogra dynasty lasted for little over a century and saw four Maharaja's, namely Gulab Singh (1846-57), Ranbir Singh (1857-85), Pratap Singh (1885-1925) and Hari Singh (1925-1952). The J&K state acceded to India on October 29, 1947, but the hereditary rule of the Dogra's was abolished in 1952. In the wake of the British Government pervasive and decisive intervention in the affair of the state. The period could well be called the Dogra-British rule rather than the Dogra rule alone. The British pursued their known policy of divide and rule and exploited the jealousy among the newly educated Muslim youth against the well educated Kashmiri Pandit's to carve out a situation to set stage for desperate Muslim's youth to an act scenes of violent political agitation. The Kashmiri Pandit's became a eyesore for the simple reason of their outshining others. Sheikh Abdullah then the most prominent leader of the

Muslim Reading Room Group, minced no words to voice resentment and made provocative speeches in Mosques resulting in Kashmiri Muslims repeating history of loot, arson and murder on July 3, 1931, a black day for Kashmiri pandits ironically celebrated by the local government and the Muslims as martyrs day even now. The frenzied mob went berserk and the Maharaja administration failed to protect the terrorized Kashmiri Pandits, who were taken unawares. Thousands of Kashmiri Pandits had to flee the valley for life.

#### MIGRATION 7TH

The post independence period witnessed yet another spell of migration by the hapless Kashmiri Pandits from northern, northwestern and northeastern parts of Kashmir; to capital city of Srinagar in the wake of Pak raiders invasion in October, 1947 aided and abetted by the state of Pakistan; where local zealots joined hands with hordes of savages from NWFP, except Srinagar and South Kashmir, behaving worse than their Afghan ancestors. Innumerable prominent Kashmiri Pandits had to bid unwilling adieu to their land of birth due to ever dwindling and waning chances of livelihood despite merit, abolition of zamindari system that reduced thousands of Kashmiri Pandit Owners as paupers owing to lack of due compensation as also discrimination of Kashmiri Pandit youth in matters of admission to higher education and technical/professional institutions. The process of slow exodus was further aggravated by the events like relic agitation (1963) and forcible abduction and conversion of a Hindu girl (1967).

#### Migration 8th

When G M Shah @ Gul Shah snatched political power from his estranged brother-in-law in 1984 he mastermind the construction of a Mosque within the premises of new secretariat at Jammu and provoked muslims in Srinagar (February 20,



1986) to communalize the situation to rebut the criticism of the valiant people of Jammu. He deliberately raised the bogey of "Islam Khatre Mein hai" that led to unleashing spree of desecration of Hindu's places of worship. Mufti Syed, then president of the local congress unit, patronized a crude and confirmed fundamentalist theologian, Kazi Nissar of south Kashmir to spearhead a movement that led to level raising of the temples in the far and wide of Southern Kashmir and the consequent fear psychosis among Kashmiri Pandits. This episode of 1986 made two things crystal clear that Kashmir was for Muslim's only and the slogan of Kashmiriat (secularism with reference to Kashmir, was a farce. Looked from the historical perspective these events formed a link in the chain of persecution of Kashmiri Pandits over centuries in the past at the hands of Muslims. Numerous Kashmiri Pandit families disposed of their immovable properties and left the valley for good.

### **MIGRATION 9TH**

The Hindus of the Kashmir Valley, a large majority of whom were Kashmiri Pandits, were forced to flee the Kashmir valley as a result of terrorism, on or after 20 January 1990. Of the approximately 160,000-170,000 Pandits living in the Kashmir Valley in 1990, only 4,000-5,000 remain there.

According to Indian government, more than 60,000 families are registered as Kashmiri refugees including some Sikh and Muslim families. Most families were resettled in Jammu, National Capital Region surrounding and other neighbouring states. In 2016, only 2,764 Kashmiri Hindus were left in Kashmir Valley.

The year of 1984 saw a pronounced rise in militant violence in Kashmir. When militant of Kashmir liberation front, Maqbool Bhat was executed in February 1984, strikes and protests by Kashmiri nationalists broke out in the region, where large number of Kashmiri youth participated in widespread

anti-India demonstrations, which faced heavy handed reprisals by Indian state forces. Critics of the then Chief Minister, Farooq Abdullah, charged that Abdullah was losing control. His visit to Pakistan administered Kashmir during then became an embarrassment, where according to Hashim Aureshi, he shared a platform with Kashmir liberation front. Though Abdullah asserted that he went on behalf of Indira Gandhi and his father, so that sentiments there could "be known first hand", few people believed him. There were also allegations that he had allowed Khalistan militant groups to train in Jammu province, although those allegations were never proved. On July 2, 1984, Ghulam Mohammad Shah, who had support from Indira Gandhi, replaced his brother-in-law Farooq Abdullah and became the chief minister of Jammu and Kashmir, after Abdullah was dismissed, in what is termed as a political "coup". Shah's administration, which did not have people's mandate, turned to Islamists and opponents of India, notably the Molvi Iftikhar Hussain Ansari, Mohammad Shafi Aureshi and Mohinuddin Salati, to gain some legitimacy through religious sentiments. This gave political space to Islamists who previously lost overwhelmingly in the 1983 state elections. In 1986, Shah decided to construct a large mosque, Shah Masjid within the premises of an ancient Hindu temple inside the New Civil Secretariat area in Jammu. Many people of Jammu took to streets to protest with large demonstrations and marches against this decision. Gul Shah on his return to Kashmir retaliated and incited the Kashmiri Muslims by saying Islam Khatre mein hai (trans. Islam is in danger). As a result, Kashmiri Pandits were targeted by the Kashmiri Muslims. Many incidents were reported in various areas, where Kashmiri Hindus were killed and their properties and temples damaged or destroyed. The worst hit areas were mainly in South Kashmir and Srinagar. In Vanpoh, Lukhavan, Anantnag, Salar and Fatehpur, Muslim mobs



plundered or destroyed the properties and temples of Hindus. During the Anantnag riot in February 1986, although no Hindu was killed, many houses and other properties belonging to Hindus were looted, burnt or damaged. An investigation of Anantnag riots revealed that members of the 'secular parties' in the state, rather than the Islamists, had played a key role in organising the violence to gain political mileage through religious sentiments. Many Hindus left the Kashmir valley as a result due to the prevailing situation in Kashmir. Shah called in the army to curb the violence, but it had little effect. His government was dismissed on March 12, 1986, by the then Governor Jagmohan following communal riots in south Kashmir. Jagmohan, who began ruling the state directly had implemented some Hindu-nationalist policies which gained momentum for the Islamists of the valley who exploited those policies and defied them. The political fight was hence being portrayed as a conflict between "Hindu" New Delhi (Central Government), and its efforts to impose its will in the state, and "Muslim" Kashmir, represented by political Islamists and Clerics.

The Islamists had organised under a banner named Muslim United Front, with manifesto to work for Islamic unity and against political interference from the centre, and contested the 1987 state elections, in which they lost again. However, the 1987 elections were widely believed to be rigged so as to bring the secular parties (NC and INC) in Kashmir at the forefront, and this caused the insurgency in Kashmir. The Kashmiri militants killed anyone who openly expressed pro-India policies. Kashmiri Pandits were targeted specifically because they were seen as presenting Indian presence in Kashmir because of their faith. Though the insurgency had been launched by JKLF, groups rose over the next few months advocating for establishment of Nizam-e-Mustafa. The Islamist groups proclaimed the Islamicisation of socio-

political and economic set-up, merger with Pakistan, unification of ummah and establishment of an Islamic Caliphate. Liquidation of central government officials, Pandits, liberal and nationalist intellectuals, social and cultural activists was described as necessary to rid the valley of un-Islamic elements. The relations among the semi-secular and Islamists groups were generally poor and often hostile. The JKLF had also utilized Islamic formulations in its mobilization strategies and public discourse, using Islam and independence interchangeably. It demanded equal rights for everyone however this had a distinct Islamic flavor as it sought to establish an Islamic democracy, protection of minority rights per Quran and Sunnah and an economy of Islamic socialism. Its political practices at times deviated from its stated secular position.

In July 1988, the Jammu Kashmir Liberation Front began a separatist insurgency for independence of Kashmir from India. The group targeted a Kashmiri Hindu for the first time on September 14, 1989, when they killed Pandit Tika Lal Taploo, an advocate and a prominent leader of Bharatiya Janata Party in Jammu & Kashmir in front of several eyewitnesses. This instilled fear in the Kashmiri Pandit community especially as Taploo's killers were never caught which also emboldened the terrorists. The Pandits felt that they weren't safe in the valley and could be targeted any time. The killings of Kashmiri Hindus continued including that of many prominent ones. On January 4, 1990, a local Urdu newspaper, Aftab, published a press release issued by Hizbul: Mujahideen, asking all Pandits to leave the Valley immediately. Another local paper, Al Safa, repeats this expulsion order. Explosive and inflammatory speeches being broadcast from the public address systems of the mosques became frequent. The sense of vulnerability and insecurity was exacerbated by attacks on prominent Hindu politicians, postings of hit



lists with names of specific Hindu individuals and various violent episodes in Srinagar and other places.

In order to undermine his political rival Farooq Abdullah who at that time was the Chief minister of Jammu and Kashmir, the Minister of Home Affairs Mufti Mohammad Sayeed convinced Prime Minister V. P. Singh to appoint Jagmohan as the governor of the state. Abdullah resented Jagmohan who had been appointed as the governor earlier in April 1984 as well and had recommended Abdullah's dismissal to Rajiv Gandhi in July 1984. Mufti was convinced that such a move will irritate Abdullah and make him quit. Abdullah had earlier declared that he would resign if Jagmohan was made the Governor. However, the Central government went ahead and appointed him as Governor on 19 January 1990. In response, Abdullah resigned on the same day and Jagmohan suggested the dissolution of the State Assembly. On 21 January 1990, two days after Jagmohan took over as governor, the Gaw Kadal massacre took place in Srinagar, in which the Indian security forces had opened fire on protesters, leading to the death of at least 50 people, and likely over 100. These events led to chaos. Lawlessness took over the valley and the crowd with slogans and guns started roaming around the streets. News kept coming of violent incidents and those Hindus who survived the night saved

their lives by traveling out of the valley.

Most of the Kashmiri Hindus left Kashmir valley and moved to other parts of country, majorly to the refugee camps in Jammu region of the state.

Scholar Mridu Rai says, there is no evidence of denial of humanity by Kashmiri Muslims to Pandits during the exodus. Several separatist leaders, militants and Kashmiri Muslims allege that the exodus was a willful political decision engineered through government support provided by Governor Jagmohan's administration, in order to defame the separatist movement. Scholars refute this argument, saying that it is unsubstantiated, and that it is extremely difficult to believe, 'political encouragement' was the sole reason for the departure of such large numbers. They assert that the Kashmiri Pandits had felt a distinct threat to their safety during exodus. However they also state that there is the failure of Jagmohan's administration in discouraging or preventing the exodus, which additionally contributed to the Pandits' departure. The JKLF is stated to have been the main force behind it with involvement of many of its cadre in killings of pandits. The Hizb-ul-Mujahideen too is stated to have played a vital role in the exodus.





# JANMASTAMI & HAWAN







## **Section II**

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



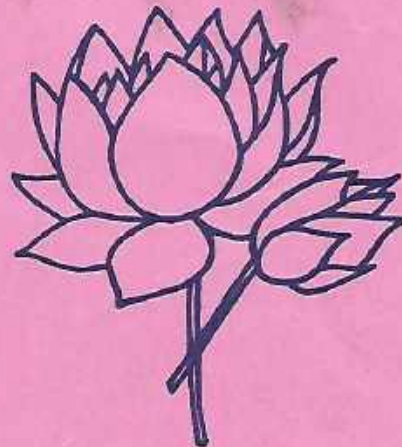


## LAL VAAKH

''कोह छुक चटान अन्यथा वछ  
वकुय छक त अन्दर अछ  
शिव छुय अति तै कुन मो गछ  
सहज कथि म्यानि करतो पछ''

### Meaning:-

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.





## THE IDENTITIES OF KASHMIRI PANDIT

A. K. Trisal

Kashmir is an ancient principality. In the Puranas, it is mentioned by the name of Gereka 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 Kajrag 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, Baltistan 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 Anantnag. It is navigable from Anantnag 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 Mohamad 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 to 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 Pandas 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 Saptami, 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 Yatri 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.

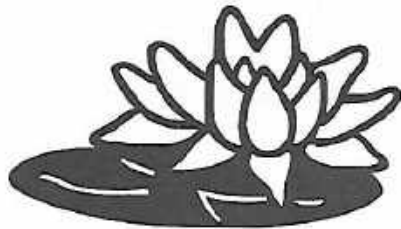
Irony is this that these Bahi's contain a meager number of entries of Kashmiri Pandits residing in the Kashmir Valley instead in these Bahi's the names of Kashmiri Pandits who have migrated since centuries are incorporated alongwith the names of Hindus of different states, NRI's and foreigners who have 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.





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## 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 possess 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: Out Spiritual Heritage' Edited by Prof AN 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 'Out 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 or 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 HN 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 numbers 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 portal 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 four

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.



Bhagavaan Gopinath.



Nilamat Purana written in 6/7th century AD mentions Shiva Worship on Shivratri was prevalent in Kashmir right before the arrival of Swarsat Brahmins from Plains. One of the conditions put forward by King NILA for permitting these Swarsat Brahmins to settle in the valley was to observe their festivals which included celebration of the festival of Shivratri. After a passage of time this festival came to be called Haerath.

### Why is Shivratri called *Haerath*?

Different people have given various explanations for this:-

- a) Haerath signifies emergence of Vatuk Bhairav [in ancient past from an earth pot] (Bhairav is one of the manifestation of Rudra) Haerath falls on 12th or 13th day of Phalgun Krishna Paksha and that is why we celebrate it on this day and explains why earthen vessels were used Shivchaturdashi of Phalgun Krishna Paksha is called Maha Shivratri and it is a coincidence that two festivals are celebrated together.
- b) Another view is that Haerath is the altered form of Hari-rat divine might or Harishrat – the night of delight.
- c) Another version is that it has been derived from Hairat – a Persian word for utter surprise. It is stated that during the Pathan Rule, Jamar who was governor of Kashmir, ordered that instead of Feb/ March the festival should be observed in the month of June - July (HAR in Kashmir) which are hottest months in Kashmir. Kashmiri Hindus obeyed his orders and celebrated the festival in HAR (June-July). The forced alteration of date brought

innumerable curses upon the valley. There was untimely snowfall in the hot summer. The Pathans expressed HAIRAT — utter surprise at this. Since then Shivratri came to be known as Heyrath. There is a Kashmiri couplet which records the perversity of Jabar — which is as follows:



*"Wuchiv Kya Gav Jabbar Jandas  
Harras Ti Kuran Wandh"*

(Fie on the wretched jabar for having  
turned summer into winter)

For a Kashmiri Pandit this is king of festivals. It spans over a period of 23 days starting from 1st day of the Krishan Paksha of Phalgun (Lunar Month) to Ashtmi (8th Day) of Shukla Pakasha. It encompasses all social, religious and even cultural activities.

From 1st day of the known (Hurya Okdoh) to 6th day (Hurya Shyam) the whole house and the household things are cleaned after long and severe winter. Materials to be used in Puja such as earthen ware, walnuts, grass





(for making Ari) etc. are collected 7th day (Hurya Saptami) and 8th day (Hurya Ashtmi) are the days for devotional prayers at home and congregational prayers with bhajans in temples. 10th day (Dyara Daham) is the day when daughter in law of household who visit their parents during these days return back to their in-laws house along with some Shaguns for their happiness. Such as Kangri, salt, bread leaves (chuchas) and cash (Haerat Bhog). 11th day (Ekadashi -Gada Kah) and 12th day (Wagur Bah) are special days for worship of Bhairwas. Fish in large 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.



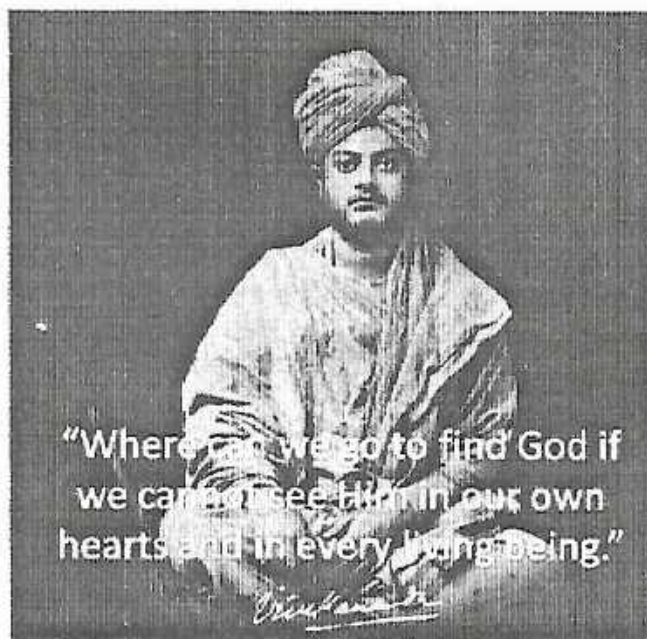
The floating of lamp is reminiscent of a similar scene at Haridwar during evening prayers.

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 a 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 Chaturdasi/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.





## DEATH, THE FACT OF LIFE

**'OUR SCRIPTURES SAY THAT HUMAN ENDEAVOUR IS IN FOUR SPHERES OF, 'DHARMA. ARTHA, KAAMA, MOKSHA - DUTY, WEALTH, DESIRE AND LIBERATION'. THE ACTIVITIES RELATING TO FIRST THREE SPHERES ARE TO BE CARRIED OUT WITH TRUTH, HONESTY, SINCERITY AND RIGHTEOUSNESS. THEN ONLY ONE CAN EMBARK ON THE ACTIVITY LEADING TO LIBERATION.'**



T.N. DHAR  
'KUNDAN'

We all know that death is inevitable for it is the fact of every life on this planet earth. Shri Gita also says, '*Jatasya hi dhruvo mrityuh* - One who is born must surely die'. We also know that we all want to live; none wants to die. Sometimes we hear people praising someone for having died for his country or for a cause that was so dear to him. It is ironic that someone should have to die for a cause. One can understand that someone has died while defending his country as a true soldier. Other than that every one of us should live for our country, to make it progress and prosper. We should likewise live and not die for a cause so that we carry forward the movement. Of course there could be a cause that is not favoured by vested interests. In that case they should be won over and convinced of the utility of the movement and the importance of the cause instead of having to sacrifice our life, because that will not serve the cause and may hamper if not kill the movement all together. Two very pertinent questions arise in respect of death. The first question is what this death in reality is and what dies. It is said that only that dies which is born. It follows therefore that a thing or an entity that was not born will never die. Therefore this question as to who or what dies is very pertinent and worth analyzing. The second question is what our life should be in essence in the face of this inevitability of death. Let us take these questions one by one. Death in reality is change of the body or change of the form. Shri Gita says the

death is like discarding worn out clothes and putting on the new ones, '*Vasansijeernani yatha vihaya navani grihnaati naroparani, tatha shareerani vihaya jeernan anyani samyati navani dehi*.' Now who changes the clothes? Bhagavad Gita says, *Dehi*, the indweller of the body. Who is this indweller of the body? The indweller is the soul, the individual soul or the '*Jeevaatma*'. The monist school of philosophy believes that the individual soul, '*Jeevaatma*' and the Universal soul, '*Paramaatma*' are one and the same. It is, therefore, without a beginning and without an end. When the body dies it does not die. If a body is slain it does not get slain, '*Na hanyate hanyamane sharire*'. The same is true of animal world, birds, insects and the vegetable world. Take the case of a seed. It is sown in the soil. It grows first into a sapling, then a tree. Leaves, flowers, blossom and fruits grow on it. Fruits produce seeds, which again go into the same cycle. The tree is cut. Branches are burnt and they turn into ashes. The trunk is sawn into logs, planks and made into furniture, joinery and multiple other wooden artifacts. Thus the tree does not die but changes its form multiple times. This essence indweller of the body is immortal. It is the seer not something seen.

So the life may be described as a span of time lived by this individual soul in a particular form or a body between the birth and death of that form. This is the life we live. This is the time we spend in one form



and this determines our future forms under the theory of '*Karma*' or action and the transmigration of soul. As humans we live this life in four stages of celibacy, household, seclusion and renunciation, '*Brahmacharya, Grihastha, Baan-parasta, Sanyasa*'. These periods are earmarked for learning and study, raising a family and looking after them, meditation for spiritual uplift and guiding and educating others in a detached way, respectively. We learn from scriptures and books, at the feet of masters and knowledgeable teachers as also from practical experiences. We gain knowledge from different sources and are well advised to impart this knowledge to others for their benefit and progress. Thus we engage in self-elevation first and then in service unto humanity. This service can be physical or verbal. The latter again could be oral or in a written way. The saints and sages of yore have done both these. In their times they have taken many pupils under their tutelage and guided them. Then they have left behind valuable treatises, books of knowledge and literature for our enlightenment. Seeking enlightenment should be our motto throughout our life. In olden days at the time of the convocation called '*Deekshanta*' a student was advised not to shirk from self-study and educating others, '*Swadhyaya-pravachanabhyam na pramavaditavyam*'.

People generally view life in two phases, mundane and spiritual. Actually these are the two sides of the same coin. What we call 'I' does not constitute only the gross physical body. After all when we refer to this body or its constituents we say my body, my eyes, my mouth, my mind etc. That means all this is our possession, not us. The body, mind, intellect and heart are the instruments through which we think, act and speak. Body is the vehicle for action, mind is the store house of thought, intellect is there for judgment and discrimination and heart

takes care of compassion, feeling and kindness. All these activities are to be carried with purity, piety and in the spirit of righteousness. Our scriptures say that human endeavour is in four spheres of, '*Dharma, artha, kaama, moksha*' - duty, wealth, desire and liberation'. The activities relating to first three spheres are to be carried out with truth, honesty, sincerity and righteousness. Then only one can embark on the activity leading to liberation. Liberation is the final goal to be achieved and this takes us to the subtle spiritual aspect of human life. This term liberation has been defined in various ways. It means emancipation from the actions and fruits of action. It means break in the cycle of birth and rebirth. It means merger of the individual soul with the universal soul. It means realization of the truth. It means attainment of universal consciousness. It means being not becoming and recognizing that entity called being. It means breaking all the barriers of limitations of time, place and quantum and being able to know, act, desire without any limitation. It means enjoying the bliss, nay becoming the bliss personified. In the realm of spirituality we may take any of the four paths of *Jnana*, knowledge, *Nishkaama karma*, detached action, *Dhyana*, contemplation and meditation or *Bhakti*, devotion, the goal is the same. We can take recourse to logic, reasoning, scientific analysis, debate and discussion but these carry us up to a point beyond which we have to go by belief and faith. We start with the dictum, 'I know and therefore I believe' and then come to the stage where we have to confess, 'I believe and therefore I know'. In the Shri Gita too we observe that initially Shri Krishna says to Arjuna, '*Shreyaan swadharma vigunah paradharmat swanishthitat*' - carrying out your own duty, even virtueless is better than virtuous duties



belonging to others. At the end, however, He says, '*Sarva dharmaan parityaje maam ekam sharnam vraja* - give up all the duties and surrender unto Me alone'. This surrender is possible only by having faith and belief. This unflinching faith resulting in surrender to the Divine brings instant liberation.

We have to understand that our life in a particular body or form is limited between birth and death of that form. Death of the form is inevitable and unpredictable. So we do not know when the end to this body is going to come. We may be immortal but the body, which is the tool and means for all our actions and thoughts, is perishable. The indweller is deathless but the dwelling is transient. So we have to make the best use of the time span of the life at our disposal in the present form. We have three attributes of light *Sattva*, passion *Rajas* and darkness *Tamas* in us in varying

proportions. We have some amount of animality along with divinity. We have to eliminate animality, darkness and ignorance, control and overpower passion and strengthen the element of truth and light in our thought, word and deed. We have to raise ourselves to the level of divinity so that we have not to seek happiness but have to become happiness personified. Being is the bottom line and not becoming. It is divine to be truth, benevolence and beauty - (*Satyam, Shivam, Sundaram*) personified than to be true, benevolent and beautiful. It is divine to be existence, consciousness and bliss (*Sat, Chit, Ananda*) personified than to exist, be conscious and blissful. Let us be beauty and radiate beauty. Let us be love and radiate love. Let us be bliss and radiate bliss. Then and then alone shall our life be meaningful and purposeful whatever the life span in this body form may be. Then and then alone shall we be able to conquer death, which is the fact of life.

### What is Life



Life is a Challenge	-	Meet it
Life is a Gift	-	Accept it
Life is an Adventure	-	Dare it
Life is a Sorrow	-	Overcome it
Life is a Tragedy	-	Face it
Life is a Duty	-	Perform it
Life is a Game	-	Play it
Life is a Mystery	-	Unfold it
Life is a Song	-	Sung it

Life is a Opportunity	-	Take it
Life is a Journey	-	Complete it
Life is a Promise	-	Fulfill it
Life is a Love	-	Enjoy it
Life is a Beauty	-	Praise it
Life is a Spirit	-	Realize it
Life is a Struggle	-	Fight it
Life is a Puzzle	-	Solve it
Life is a Goal	-	Achieve it



## SUFFEREINGS IN THE JAMMU AND KASHMIR STATE

Shakti Munshi

Kashmir existed as Kashmir even before 1947 – as was mentioned in the Nilamata Purana. Sharda Peeth in Kashmir was the seat of learning visited by Adi Shankracharya. Abhinavgupt the greatest philosopher, mystic and aesthetician of the 2<sup>nd</sup> millennium was born in Kashmir and lived his life in the Valley. Mahayana Buddhism was born in Kashmir and taken to Tibet, China, Korea, Japan and other places. So when we talk of Kashmir we do not talk of a piece of **Real Estate** but a Source of Indian Culture, Identity, Tradition and Heritage of several millennia.

The recorded history of Kashmir shows that there was no shadow of Islam in the valley till Sultan Mehmood of Ghazani made an unsuccessful attempt in 11<sup>th</sup> century AD to conquer this Hindu inhabited area. A literary Sanskrit book – “Rajtarangini” written by Kalhan in between the period 1147-50 AD and history of most celebrated Hindu kings namely Lalitaditya of 7<sup>th</sup> century AD as well as Avantivarman of 11<sup>th</sup> century AD are enough proofs that this state had a Hindu origin, which was gradually Islamized by foreign invaders after 13<sup>th</sup> century AD mostly by force, threat, and killing and some by the missionary as mentioned in Baharistan-i-Shahi.

Inspite of the conversion much of Kashmiri Islam came from the influence of Sufism and Hindu Vedanta. The Kashmiri Rishis were originally Hindus and they preached a peaceful Islam in the valley until 1947.

**What really happened post 1947.**

Jinnah, the creator of the Two Nation Theory, which gave birth to Pakistan, was extremely confident that the majority Muslim State of Jammu & Kashmir would automatically accede to Pakistan. But based on the India Independence Act 1947 Maharaja Hari Singh

the ruler of J&K State decided to accede to India on 26<sup>th</sup> Oct 1947. Pakistan since then has not given up its effort to disrupt the peace of this State.

The Valley politicians since 1947-from Sheikh Abdullah to Farooq to Omar Abdullah and all others took advantage of Article 370. These valley politicians have always had double speech one when they are in Delhi and other when in the Valley thus manipulating both the Central Govt and at the same time exploiting the valley people for their own selfish lust for power and money and treating the J&K State as their Jagir. There has been undue political weightage and manipulation in favoring politicians from the Kashmir valley since 1951 itself and the valley politicians do not want to loose it. The political weightage favoring the Valley Muslim always ensures that the Chief Minister is from the Kashmir division. Even a Muslim from Jammu region has not been allowed a right to this position of State politics. Thus the Valley centric State Govt. always enjoys unquestioned power over the people of the J&K State in favoring or denying them their Fundamental Rights under the garb of Article 370.

The Central Government in the past preferred to look the other way, giving a confused signal to people of valley, rest of India and the world too about the status of J&K which in clear terms is an integral part of India and has no Special Status which Omar and other valley politicians claim. Confusion on this important issue further multiplied with occasional statements of political leaders including those holding the highest political office describing the accession as “conditional” while others seek resolution of Kashmir “dispute”, meaning that J&K's accession is yet to be settled. The paid media and the cultivated intelligentsia of India added to the chaos.



During the latest J&K assembly session of Feb 2017, the leader of opposition Omar Abdullah warned CM Mehbooba Mufti in the House that the BJP might use the judiciary to scrap Article 370 as it has understood it can't use the Legislation for the same. To this the present J&K CM Mehbooba Mufti said any move to change J&K's special status would be Anti National ... Mehbooba Mufti's responding statement is a standing joke because the valley politicians of J&K do not give the Constitutional right to equality to all J&K State subjects and make anti national statements when it suits their political agenda but start reciting Nationalism and the Indian Constitution as soon as their own interest are hampered. Someone has to remind the valley politicians that you either live or die by the Constitution or reject it completely as the Indian Constitution has a sanctity and you cannot pick and choose whenever and whatever suits you .

The result of all the misinformation in the valley, lack of information in rest of India, dirty local politics, propaganda by paid media, negligence of senior leaders / politicians of the Central Govt led to the suffering of all the people of the Jammu & Kashmir State i.e. the locals of the Valley, West Pakistani refugees, POJK refugees , Safai Karamcharis, Women, Kashmiri Hindu Pandits and the Border displaced refugees.

### Valley Environment

The people of the Valley ( 99% Muslims after the cleansing of all Hindus from the valley ) had started with Sufi Islam are now being radicalized by foreign mercenaries. The existing patriotic moderate Kashmiri Muslims voices get gunned down by the militants and terrorist who are armed with AK 47 and other weapons.

The youth of the valley is being radicalised because they have been fed on lies, money and untruth and are exploited by their own valley based politicians. What is further scary is that a large part of the population

in Kashmir is becoming a victim of drug abuse. (Acc to Inspector General of Police, Abdul Gani Mir) He said in year 2014, a total of 282 persons were arrested under Narcotic Drugs and Psychotropic Substance Act, 1985. And more than 8000 people have been treated at the police's drug de-addiction centers in Anantnag and Baramulla districts and the one in Srinagar. But the Valley politicians are not concerned with the coming destruction of the next generation in the valley.

Lets look at the chants of AZAADI and let us question what AZAADI means to the valley youth. Is Azaadi going to madrassas or militancy or being forced to wear abayas or stone pelting and killing of people of other religion or not letting a young Girls Music Band perform and enjoy music? Is Azaadi shouting from the mosque roof tops '*Kashmir mein agar rehna hai, Allah hoo Akbar kehna hai*'

What further surprises all is that these same militants shouting for Azaadi have not given their own kids the azaadi to educate and think for themselves. There are videos going viral of 3 to 4 yrs old toddlers dancing on the tune of resentment and hatred of their parents and indoctrinated to kill, maim and destroy at such a young age. These children who should have been in schools studying science maths and arts etc are trained to hate other communities What kind of Azaadi is this? Is it Azaadi when you use a young gullible child for stone pelting and as a shield (for INR 200/-) so that the terrorist could fight or kill the army or police personnel. Waving black ISIS flags after Friday prayers... is that the future Azaadi you aspire for your young kids or is Islamisation of the Valley Azaadi?

The J&K State has been mismanaged or looted by the State Political Parties. Today Jammu city is known as a City of Refugees as there are 20 to 25 lakh refugees/ displaced people living in camps in Jammu. The refugees include Kashmiri Pandits, West



Pakistani Refugees, POJK Refugees, Border Displaced people etc. and none of the valley politicians are interested in their rehabilitation.

### **Suffering of Kashmiri Hindu (Pandits)**

They were discriminated since 1947. With more than 80 to 90% literacy, KP should have been ruling the roost in absence of any competition worth the name but the community even at the best times did not fill up more than 4% posts in the State services as everything from admission to State professional Colleges to State jobs were manipulated for the valley Muslims. Finally in 1989-90 more than 350,000 to 400,000 Kashmiri Hindu (pandits) were thrown out of the land of their ancestors, culture and livelihoods because 'Yahan Kya Chalega, Nizam-e-Mustafa'.

The atrocities pre and during 1989-90 on Kashmiri Hindu Pandits is absolute act of cruelty and barbaric behavior. Imagine a Kashmiri Hindu kid called out by his muslim brother on the pretext of playing cricket and being shot dead. Or when a militant/terrorist raped a nurse, cut her breasts and sawed her on a saw machine. Or when a scared Kashmiri Hindu was shot at when he was hiding from the militants inside a rice drum in his attic. Take the case of Dr. Prof. Warriku of the University Mathematics department who on his exodus filed a writ in High Court for his salary and the reply from the VC and Registrar in affidavit accused him of taking the whole library along with him during his exodus so they cut INR 2.5 lakhs from his salary. The list of atrocities committed on Kashmiri Hindus (Pandits) is unending with Nandigram, Sangrampur, Wandhama and other massacres.

Fraternity between Kashmiri Hindus and Kashmiri Muslims was lost when thousands of men marched up the streets in 1989-90 shouting 'we want Pakistan without the Pandit men but with their women'.

Inspite of all atrocities every Kashmiri Hindu (Pandit) today holds his head high with pride

as not a single Kashmiri Hindu child has become a stone pelter, militant, terrorist or separatist inspite of 27yrs of sufferings.

### **The West Pakistan refugees,**

Following India's partition in 1947, according to official figures, 5,764 Hindu families, most of them belonging to Scheduled Castes migrated from outside of then undivided Jammu & Kashmir and settled in areas along the international border, they have now grown to nearly 20,000 families (about 250,000 in nos) and spread out in Jammu, Samba and Kathua districts. Of these only 20 families are Muslims, according to West Pakistani refugees leader Labha Ram Gandhi.

All the West Pakistani refugees are deprived of their right to education, State jobs, employment and owning homes in the State of J&K since they are not considered as Permanent Residents of Jammu and Kashmir as per the definition of Permanent Resident in section 6 of the J&K Constitution. They can't avail of any benefits that accrue to the citizens of the State nor can they vote for the J&K State Assembly elections. But then the Valley based politicians did not apply the same reason, logic or law when the Kashmir Resettlement Act, 1982 was introduced for the resettlement of people of J&K who had left India in 1947 to go to Pakistan. According to this Act people who had willfully gone to Pakistan in 1947 could come back and claim their rightful State Subjectship (PRC) in J&K State whenever they wanted. Fearing the consequences, then Governor B.K. Nehru referred it to the President of India. The President of India referred it to the Supreme Court for legal advice. The apex court returned the reference without any comment in 2001. On 6 November 2001, the State Government of Jammu and Kashmir decided to implement the controversial law. In 2002, the Supreme Court, however, stayed its implementation on a petition filed by Jammu and Kashmir Panther's Party president Shri



Bhim Singh and another person. Why did the valley based politicians of J&K State not extend the same concern and sympathy to the West Pakistani refugees (Hindus) after seventy years of living in the J&K state?

The Government of India in the past miserably failed to protect the rights of the West Pakistani refugees and the State Political parties whether the National Conference (NC), the People's Democratic Party (PDP) or the Congress played their vote bank politics. In 2007, then Chief Minister Ghulam Navi Azad constituted a high level political committee and held an all parties meeting for two days to evolve consensus on the issue of the refugees, including the grant of status of Permanent Residents to the refugees from West Pakistan. However, no consensus could be evolved. PDPs Mehbooba Mufti even refused to participate in meetings of the high level committee while the National Conference leadership shied away from adopting a clear-cut policy on the issue. —

The valley politicians who quote the UN Laws and Resolutions when it suits them but don't give a thought to the International Human Rights Law which is unambiguous about the prohibition of citizenship based on "*jus sanguine*" i.e. based on the nationality of their parents instead of where they are born. The valley politicians claim it will change the demography of the Muslim State of J&K. The grant of permanent Residency to about 250,000/- victims of partition cannot change the demographic character of the Kashmir valley (where Muslims are in a majority) but the truth is West Pakistan Refugees are deprived of their rights because they are Hindus – Don't the majority Valley Kashmiris have a case of discrimination to answer?

The valley politicians while refusing West Pakistani (Hindu) refugees the status of Permanent Residents are very keen to accept the Rohingya muslims of Myanmar and Bangladeshi Muslims who have settled

in Bhathindi area of Jammu which is protected /prohibited forest land and the irony is that recently the PDP wanted to regularize these colonies on forest land just to change the demography of Jammu region where PDP and NC lost 25 assembly seats to BJP. The Rohingya muslim Maulana Shafiq, now runs a madarssa or Islamic school for Rohingya children in Narwal Bala, where a sizeable number of these stateless people live. The J&K State has several charities that help the Rohingya migrants. However, security forces see this Rohingya population as a potential threat in the militancy-hit state after one of the two foreign militants killed in a shootout in south Kashmir last October turned out to be a native of Myanmar. A military official called them a ticking time bomb. But the valley politicians want to regularise these colonies. Why? Is it to surround the Hindus of Jammu and slowly ethnically clean the place like they did in the Valley with the Kashmiri Hindus in 1989-90.

#### **Pakistani Occupied Jammu & Kashmir Refugees**

There are 1.2 million wounded souls of POJK, who were subjected to genocide by the tribes backed by Pakistan during Oct-Nov of 1947. These raids destroyed not only the life and property of lakhs of people but also the very fabric of human society and relationships. These refugees belong to Mirpur, Poonch and Muzaffarabad districts of J&K. All these POJK refugees are Hindus and Sikhs and non-Kashmiri Muslims and were therefore not allowed by Sheikh Abdullah to settle in the Valley even though Muzaffarabad district was part of Kashmir province before 1947 in the name of retaining 'Kashmiriyat' i.e. Muslim Majority. The estimated population of these refugees presently settled in Jammu province is about 10 to 12 lakhs. They have 24 seats reserved but vacant in the J&K assembly because of which they have no political status in the J&K assembly. These POJK refugees are still



living in camps in Jammu. They have still not got the compensation for resettlement but the J&K government in 1982 enacted the Resettlement Act to permit any of the Pakistani citizens to stake their claim on the property that they or their ancestors have left behind in J&K State. The Supreme Court however stayed the implementation of the act in 2002. Such is the biased treatment meted out to the helpless refugees by the Valley based/controlled J&K State Govts.

#### **Border Displaced People**

The plight of Chhamb refugees and other displaced persons during wars with Pakistan is largely self-inflicted. Nearly 5000 families were displaced in 1971 from Chhamb under Shimla Agreement as under this agreement most of the area of Chhamb was given to Pakistan. Along with them a large number

of people have migrated from villages on the border and Line of Control during wars in 1965 and 1971. Many of them were advised to vacate their lands by the army to enable it to lay mines on the border. According to a statement of the Divisional Commissioner, Jammu, their number totaled 1.5 lakhs. Even if they go back, they cannot enter mined areas and an area of 16,000 acres of land occupied by the army.

The valley based politicians are all over on the electronic media fighting for mercies and assistance for stone pelters and militants but are not remotely concerned about the condition and suffering of these Border Displaced people.

This is just the tip of the iceberg of the wrongs happening in the J&K State, which if not corrected now can have disastrous consequences on the future of INDIA.

**Ramakrishna : Birth and Childhood :**  
Ramakrishna was born on 18th february 1836, in the village of Kamarpukur, in the Hooghly district of West Bengal, into a very poor, pious and orthodox brahmin family. Kamarpukur was untouched by the glamour of the city and contained rice fields, tall palms, royal banyans, a few lakes and two cremation grounds. His parents were Khudiram Chattopadhyay and Chandramani Devi. According to his followers, Ramakrishna's parents experienced supernatural incidents and visions before his birth. In Gaya his father Khudiram had a dream in which Lord Gadadhara (a form of Vishnu), said that he would be born as his son. Chandramani Devi is said to have had a vision of light entering her womb from Shiva's temple.



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**Kashmiri Pandit Woman in her**



**Traditional Dress**



## MOHAMMAD ALI JINNAH WAS A BORN HINDU



**Mohammad Ali Jinnah**

*Lohana's* are an urban ethnic group and Hindu Mercantile community in India. They mainly reside in Gujrat and areas around Mumbai. Originally Lohanas were a part of *Kshatriya* caste of Punjab later migrated to Sind and Gujrat around 800 years ago. As administrators and rulers these *Kshatriyas* were assigned the task of protection. In course of time as a result of economic and political exigencies the *Lohana's* got engaged in mercantile occupation and some of the *Lohana's* also converted to Islam. *Lohana's* are still found in Afghanistan and Pakistan. In Afghanistan they still maintain their religious identity and are known as LOKHATHRA.

The Lohanas who kept their Hindu identity in Sind are known as Sindhi *Lohanas* and those *Lohana's* who were converted to Islam are known as *MEMONS*. Those who converted to Shiit Islam are known as *KHOJAS*. *Khojas* are Muslims and this community is mainly settled in South Africa but due to migration over centuries they spread to many parts of the globe.

(Actually word KHOJA is phonetic corruption of *Khawajah* an Arabic/Persian title). The rest of the population out of the above referred *Lohana's* retained their Hindu Identity and among this was a family of one

Poonjabhai Thakkar and this family of Poonjabhai along with his three sons namely Viljibhai; Nathubhai; Jenabhai and a daughter namely Maanbhai lived in Paneli. (Paneli is a village situated about 50 miles away from Rajkot. It was in 1870 a small Kathiwari principality by the name Gondal). Poonjabhai earned his living working handlooms. Poonjabhai youngest son Jenabhai risk and left Paneli to Gondal and later in 1875, sailed for Karachi where he ventured into trade and prospered. In Karachi then like other ports British firms then have established their trading posts and here in Karachi Jenabhai came in contact with Frederick Leigh Croft which proved to be a turning point in Jenabhai's fortunes and an immense advantages to his entire family and of course to himself in several ways.



**Autar K. Trisal**

In Karachi on 25th Oct, or Dec, 1876 (Exact date of Birth remained controversial) was born a son to Mithibhai and Jenabhai. As was customary father decided to name the son to which mother also agreed and it was decided that QAZI will perform the necessary rituals, because in the past male members of Poonajbhai family had names similar to those of Hindus, but in Karachi it was different because it had significant Muslim presence besides as all other children in the neighbourhood had regular Muslim names, a strange sounding one would place the new born at a clear disadvantage, so it was considered appropriate to name the first born as Mohammad Alli Jenabhai the last a customary suffix being really the PATRONYM.

Accordingly for AQIQAH ceremony the new born was taken to Dargah of Hasanpir at Gondal a few-miles away-from village Paneli.



(Aqiqah ceremony in its origin is a name for custom among the Arabs in the time of the prophet. In this custom an animal is sacrificed and its blood poured on the child so that child remained prone to calamities and sufferings).

MOHAMMAD ALI'S Primary education was not formal, when he was nine he was put in a primary school from where a year later he was shifted to Sind Madrassahtul Islam - A high school founded by Khan Bhadur Hasanali Effendi, a pioneer Educationist among the Muslims of Sindh. Here he spent 3½ years and after that he joined Church Mission School of Karachi. After passing time in the Mission School he on the advice of Frederick Leigh Croft left for London on an assured apprenticeship in Nov, 1892. Before leaving for London as per custom he was married to Emi Bai at the age of 16 while Emi Bai was 11 years of age.

There in London he was on a paid assignment at Graham's Head Office working as business apprentice. As knowledge of Law helped in this business, so Mohammad Ali Jenabhai developed an interest in law and in 1893 he joined to Lincoln's Inn to study the law. An apocryphal story informs that he chose this particular Inn because on one of the new Halls main entrances he saw a

fresco depicting the image of prophet Mohammad among the group of Law givers of the world.

After completing the studies in England he returned to India in 1896, while he was in England his child bride and mother had expired.

During studying the law in England and when he cleared the examination, the first tentative step taken by him was by changing the superfluous and curious sounding suffix to his name for the reason that what he was to remain for the rest of his life i.e. Mohammad Alli Jinnah. There was also a transition in the way that Jinnah had not just changed his name but also kept altering the spelling of big name. It travelled from being MOHOMED ALLI JENNAHBHAI to a jettisoning of Jennabhai and adopting to Jinnah then on to Mohomed Alli Jinnah and yet again then dropping of the second 'L' of Alli and later adopting an additional 'M' in to Mohamad leading finally to the version. MOHAMMED ALI JINNAH.

### **Shri Ramakrishna Paramhansa has said**

"Only two kinds of people can attain self-knowledge: those who are not encumbered at all with learning, that is to say, whose minds are not over-crowded with thoughts borrowed from others; and those who, after studying all the scriptures, have come to realise that they know nothing."



## ADORE THE SUPREME POWER THAT RESIDES IN YOU

Prof. J. L. Sher

Man is unaware of his hidden power vested in him by God. It is only his mundane desire for materialistic achievement, giving weight-age to money matters, at the cost of realizing self. All of us are in the race to accumulate wealth superseding others. It also speaks of his inability to control his unbridled mind. God has gifted a man with a wonderful "Brain Box" well protected to explore, search and draw out what is the best. The old proverb goes as under "know thy-self and you will master the supreme power to follow Him like a good servant". It is the powerful brain box and mind that resides in us. Both these two vital organs can work wonders, if you have the ability and capability to arrest their malicious design and application of mind and intellectual brain can play havoc in restoring the bonhomie of the gay days when we experienced peace, tranquility and solace.

Mind is our confidential adviser, a trustworthy friend, who often betrays. A sound-value system is needed for the mind to full-fill its role as a friend. In the present world our mind usually indulges in weak traits, such as selfishness, greed, anger, jealousy, ego etc. A powerful mind rules over weak traits not letting them to come into action. A defective mind gradually pollutes and kills the spirit. When a mind is pure, it attracts only what is good and healthy. A corrupt mind or unhealthy mind drains away all vital energy and resources, ruins the health of the body, spoils relation and fritters away all resources. It leads to wrong functioning and creates imbalances. It traps a person, in a vicious cycle of temptation and suffering. His moral mornings are weakened. His power to judge correctly is totally destroyed. We are mesmerized by the outer world - the drama of life. Seldom do we spend time to think about the glory and the potential of the mind, and the universe within. No chain can fetter the mind. In order to control the functioning of mind, people adopt various ways to control it. Just as for concentration

of mind, they resort to "Idol Worship". An idol is a representation of the devine. We have to seek Him in the inner most core of our heart. For non-believers, a God with in, is perhaps a perpetual nuisance for one whose intentions are not genuine, whose aspiration is not so good and whose practices are not so ethical. He does not want a permanent witness. In idol-worship what is done during transmission, is to put divinity into the hearts of the individual where it belongs. In meditation, the idol worship is, therefore, directed to ones own heart to the divinity present therein. By this act of worship, the divinization of human being is more possible to culminate in the ultimate achievement of total divinization of the individual.

Let us adorn the supreme power that resides in ones mind. Purity of his soul, purity of the heart is the greatest shield of protection, because pure heart derives out of mind, the key to God's blessing and the blessings are the greatest protection. The mind is passionate, prejudicial, fearful and jealous, culminate a new outlook. The mind is a wide panorama; its expense is infinite as its power. Do not get bound by negative thoughts, shift from negativism to positivism from self condemnation to self elevation.

Let us understand that the mind is capable of spinning and weaving enormous confidence creating incalculable loftiness, in penetrable depth and immense magnitude. When we start dwelling upon these positive pleasant and benevolent feature of the mind our fear about the negative vision will disappear. We see in its pristine, original state, the mind has the natural qualities of love, peace happiness and bliss.

(Let us try to adorn the supreme power in its original form to distance ourselves from the present crisis of turmoil and move towards a contented heart, which is the only solace for a Wiseman?)



## MARTAND ALIAS MATTAN TIRATHA - KASHMIR RELIGIOUS PLACE OF SALVATION AND PEACE FOR DEPARTED SOULS.

Autar Krishan Trisal

The ancient and glorious temple of Sun God popularly known as Martand Tirath is situated at pilgrim village Mattan on Pahlagam road at a distance of 6 kms from District Hq Anantnag and 65 kms from Srinagar, the summer capital of J&K State. Before the mass migration of Purohit community during 1990 turmoil from the village Mattan, lakhs of pilgrims used to visit this holy shrine after performing Sh. Amaranth ji yatra. It is believed that Amarnath Yatra is complete in all respects only when on way back the pilgrims feed the holy fishes present in the holy springs of the Martand Tirath. Due to the opening of Yatra from BALTAAL thousand of pilgrims are lacking the darshan of this pious place. The place is very famous as a very old Hindu pilgrimage place in the valley and enjoyed prominence at par with Haridwar among the Hindus of all over the country. Many religious festivals are celebrated throughout the year at Martand but the main celebration is Birthday of Martand ji (Sun GOD) which falls every year on Magh Shukla Paksh Saptami i.e the 7th day of the bright fortnight of Magh (February) as per the Hindu calendar. The name Martanda means "Sun God". The village was earlier named as Machh (fish) Bhawan too. There are two main springs in the premises of the tirath known as Vimal and Kamal Kund. A beautiful Shiva temple is constructed in the center of the Kamala Kund giving a unforgettable and adorable look to Tirath. During the early morning hours pilgrims are allowed to have a holy dip in this spring. Those who know swimming are allowed to offer water over the Shiva linga in the temple and after that they proceed to have darshan of Sun god and other temples constructed in the premises of the Tirath.

Different stories exist in our religious documents which tell us about the detail

of the Sun god and its abode at Mattan. According to 'Markand Katha', 'Markandya-puran' and other texts, the Martand (Sun God) was born from Aditi, the wife of Kashyap Rishi. Earlier Aditi had given birth to 12 offspring in the form of eggs which later produce 12 sons known as Data, Arima, Mitra, Varun, Inder Vivaswan, Pushpa, Parjiney, Anshuman, Bug, Trusht and Vishnu. Aditi gave birth to 13th son before time in a fit of anger after an argument with her husband Kashyapa she abandoned him into waters of Satisar. The 13th Sun in the form of lifeless egg remained in Satisar for a long time. To kill a demon called Jalobhava who was living under the water. Kashyapa with the blessings of Brahma, Vishnu and Mahesh made a cut in the mountains and drained off the waters from Satisar. Thereafter he found an egg in deep waters that he recalled as his 13th Son Martanda dropped by her wife Aditi. As soon as he tried to hold on him, he was warned by his son of dire consequences. Kashyapa visualized the situation and prayed the gods Brahma, Vishnu, Mahesh and goddess Parvati to do the needful. Then, Mata Parvati asked Lord Vishnu to cut this egg into two parts with his Sudarshan Chakra. These two parts transformed into springs known as Vimal and Kamal Kund. In this process a mysterious glowing and flames beamed from the broken egg. The light came to be known as Martanda where as the flames hit four places are known as Four great Shaktis viz. Bhargshikha, Bheema Devi, Baswati and Shree Bhawani in the shape of springs. Sacred fishes are found in these springs. Water of the springs is sacred enough to take it home in bottles. The water of the springs flow down from higher level to lower through a channel made up of stones. The main and ancient site of Martand lies beneath the mountain called Devi Bal where temple of



Goddess Bhargahshikha the great power is in the form of a holy rock (Shila) is situated on the top of the hill. Local and other Hindus from nearby villages worship this goddess during Navratras and assembled there and have pooja archna.

Another spot is Sangam in the village Mattan which is considered very pious for Hindus as it is place where the SHRADS of departed souls are performed. The rituals like Pind daan, Pitre Shrad, Tarpan etc. performed at this Sangam in particular area regarded as highly auspicious. However the rituals carried out in the month of Malmass and on Vijay Saptami, Sankarati, Solar and lunar eclipse days, Amavaysa etc. and specially on Sundays leads towards salvation and peace of deceased ancestors and same is blessed by Lord Shiva too. The most sacred and well known religious festival 'Malmass' is held at Mattan after every two and half years where pilgrims from all over the country assemble here and perform religious rituals along the Chaka nadi.

Here for the information of the community youth, it becomes obligatory to make them aware what Adhik Massal Malmassa is?

The lunar calendar adds one extra month every third year. This extra month is known by various names: Adhik Maas, Mal Maas, Purushottam Maas, Malimmacha. This is the thirteenth month of the lunar calendar. Just as there is the lunar year with the extra month (Adhik Maas), so is there a lunar year with a diminished or reduced month, with only eleven months in the year. The lunar year comprising of eleven months only is very rare indeed. It occurs once in 140 years or once in 190 years. But the extra month or Adhik Maas comes every third year. Adhik Maas adopts the name of the month that follows adhik Maas.

Whenever Sankranti does not fall within one month then Adhik Maas occurs. When there are two Sankrantis within one month then it becomes the lunar year with one reduced month (11 months in the year).

Vasishtha Siddhanta (the treatise of Vasishtha) mentions that Adhik Maas or the extra lunar month occurs after every 32 months, 16 days and 8 Ghadis (a Ghadi is a period of 24 minutes and 60 Ghadis equal 24 hours).

It is a fact that the solar year is made up of 365 days and about 06 minutes and the lunar year is made up of 354 days. Thus both the solar and the lunar years have gaps of 11 days, 1 hour, 31-minutes and 12 seconds. As this gap-increases each year, it approximates in three years to one month.

[Note: The moon takes about 27.3 days to make one complete orbit around the earth. The earth orbits around the sun once every 365.2422 days (= earth's orbital speed of 29.79 km per second). The earth and the moon in 27.3 days have moved as a system about 112 of the ways around the sun. This means that from one full moon to the next full moon, the moon must travel 2.2 extra days before it appears full. This is due to the curve of the earth's orbit around the sun. The moon is still making one complete orbit (circle) in 27.3 days. But to line up with the earth and sun to become a full moon again it takes 29.531 days.

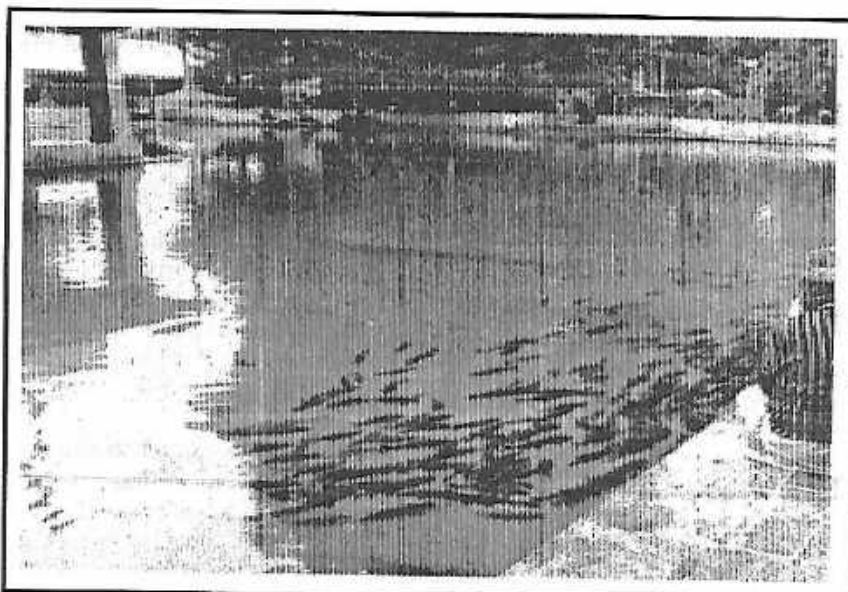
29.531 day Lunar months = 354.372 days per lunar year. Thus we arrive at a difference of 10.87 days a year between a lunar year and a solar year of 365.2422 days per year.]

The Puranas also sing high praises about Adhik Maas and indicate Puja, readings of scriptures etc. during Adhik Maas. Selfless actions, without the expectations of results, are to be performed during Adhik Maas. Mal Maas (Adhik Maas) is the month for Vishnu puja. The recitation of Srimad Bhagavat Purana and of the Bhagavad Gita during this month produce top meritorious results. In addition to singing and listening to the praises of the Lord (Vishnu), undertake Adhik Maas Vrat also. This Vrat is to begin from the first day and ends on the last day of Adhik Maas. Waking up during the hours of Brahma Muhurta (between 4 am and 6 am),



after ablutions, place a murti of Radha-Krishna or Lakshmi-Narayana and perform Sodashopachara puja. If there is a temple nearby then perform puja of whatever deities are usually worshipped therein. During the entire month of Mal Maas Vrat eat Sattvic food (vegetarian meals, milk, fruits, nuts, grains, vegetables). One meal at night is recommended.

It is written in the Bhavishyottar Purana that Sri Krishna Himself has said regarding Adhik Maas Vrat that by carrying out the Vrat with the sole aim of worshipping God, through fasting, cleanliness, charity, puja etc. merits are acquired which produce unfailing results and all sorts of calamities are overcome.



MATTAN NAG



## THE MEMORABLE VISIT TO KANGRA (HIMACHAL PRADESH)

Mystic are mysterious. What they say or what they do is beyond the understanding of ordinary men like us. We the devotees of Bhagavaan Ji have for long wanted to spread his word far and wide. Physically also we felt the existing accommodation at Uttam Nagar was insufficient and we desperately prayed often for some more space to pray at the feet of Bhagavaan Ji. It is said that when we desire something good with all our heart, the entire universe conspires to achieve it similarly Bhagavaan Ji manifested this desire of his devotees by having his seat extended from Uttam Nagar to hundreds of kilometers away in Kangra (Himachal Pradesh). Bhagavaan Ji wanted to bless the people of Samloti, block Nagrota-Bhagavaan, Kangra. Unknowingly these village people follow the principles of "sezzar" "pazzar" and "shuzzar" in both sprits and deed. Bhagavaan Ji who is always in the company of Divine Mother arranged a seat next to Mother Sharika (Divine Mother with eighteen arms) on a beautiful hill top. Here natural beauty is at its prime. The entire area is teaming with all kinds of species of animals, birds, trees and flowers. There are terraced fields and flowing streams a sight to behold.

Historically, most of the inhabitants of this village are Kashmiri migrants who escaped from kashmir about 400 years back during the tyrant Mougul rule of Aurangzeb. Under the threat of conversion to Islam or death these Kashmiri pandits crossed into Himachal through the tough mountainous terrain and settled there. These people belong to Dhar clan of Kashmiri Pandits. Traditionally education has been the strength of Kashmiri Pandits and so was it with them. Hence they were well respected in their new land and given elevated posts by the then Raja of Kangra. In time they prospered and acquired big plots of land for their use. They also earned good reputation in the court of Raja of Kangra due to their intelligence and hard work. Over the years

they continued with whatever little Kashmiryat they could carry forward, but with the time and new traditions of the new land they lost most of the Kashmiri ways of lives. However one thing they never forget was their roots they remembered.

They are Shakhatik, the followers of Mata Sharika who is seated at Praduman Peeth of Hari Parbat in Srinagar (Kashmir). There was a certain eagerness to go back to their origins and it is the quest which led Mr Arun Dhar to Bhagavaan Ji's Ashram.

Mr. Arun Dhar a respected citizen of village Samloti and his wife Mrs. Ranjana both are well educated and live in Delhi. With the support of other senior villagers like Hony. Lieut. B.D.Sharma, Shri Navendu Shekar, Shri V.P.Dhar, Shri Ram Praksh, Shri Hans Raj, Shri Satish Kumar Sharma, Shri Ajay Sharma and Shri Shyam Prakash Sharma, they constructed a beautiful temple on a hillock which is now named as Preduman Peeth Mata Sharika temple. They also procured a "Murty" of Divine Mother Mata Sharika to install in the temple. For this they needed guidance and approached many Kashmiries and Non-Kashmiries. Finally with the grace of Bhagvaan Gopinath Ji Maharaj they met Dr. Ashwani Bazaz who introduced them to Shri T.N. Raina, Prof M. L. Kokiloo and Dr. C.L.Raina (now in U.S.A). All the three are Sanskrit scholars and are well-versed in Kashmir Shavism. They advised Mr. and Mrs Dhar to install Bhagavaan Gopinath Ji (Dhyan) photograph along with Mother Sharika and hold religious rituals like Pran-Pratishta and a Mahayagna. For this Mr. and Mrs. Arun Dhar sought our help and co-operation. And this is how a delegation of 15 members from Jagat Guru Bhagavaan Gopinath Ji Charitable Cultural and Research



Bhusan L. Bhan



Foundation led by Dr. Ashwani Bazaz (Vice-President) and B.L. Bhan (Secretary) along with Shri B.L. Chandra (Chief Purohit) left for Samloti Kangra on 21/7/2015.

All of us reached there late in the evening. The village people received us with warm affection and happiness. Over the next day brief discussions about the future of temple were held with the village elders and senior members of the Dhar Parivar. Along with the enthusiastic residents we held a Prabhat Pheri which although delayed by a heavy downpour was still energetic and enjoyable the Prabhat Pheri went uphill till the temple and placed Mata Sharika's 'Murty' at the right place. Then two life size photographs of Bhagavaan Ji were also fixed adjacent to Divine Mother. Purohit Shri B.L. Chandra recited Vedic mantras. Along with us the entire village chanted Jai Mata Di and Om Namoh Bhagwate Gopinathaye. It was a memorable scene to remember. The Divine Mother was clothed with new robes, malas. The same was done with Bhagavaan Ji's life size photos. All this while the whole Mandli of villagers kept singing bajans continuously.

In the evening on July 22-2015 the Mahayagna started. Kalash pooja and other rituals were observed by Mr. and Mrs. Arun Dhar and the other senior village elders. The Mahayagna was participated by foundation delegation and village people jointly. Sahakars were performed throughout the night in the honour of Maha Ganesha Nav-Grah (Nine Planets and Sun God) Shiva, Vishnu, Mother Divine and Bhagavaan Gopinath ji Maharaj who is our guide, our Master and Guru. Puran Aahuti took place at 1.30 pm next day on 23rd July Meanwhile an exhibition cum sale was also held in which Hindi biography Ek-Villakshan Sant and our quarterly multilingual magazine Prakash Bhagavaan Gopinath Ji was in great demand. Amazingly the entire stock of Ek Villakshan Sant was sold and new orders were booked.

Thereafter a huge bandara was held in the village, in which about 1200 to 1500 people took Navid (lunch). The beauty of this Bandara was that all the food and local

delicacies were cooked by village youth. These youth are well educated and well versed in community service. Rice, vegetable dal was served to the devotees in the leafy plates (Patals). It was an amazing and heart rendering view to see how swiftly and lovingly they were serving the foods, vegetable and drinking water to the devotees. We were continuously looked after by the villagers. After the Bandara they took us to a local fish temple named after the famous Sanskrit scholar Machank Reshi. He has written many Stotras in Sanskrit and was the Guru of famous Reshi Gorak Nath. After this we visited the famous Chamunda Devi temple and attended the evening prayers (Aarti) at 8 pm. It was a blissful day for each one of us. Next day early morning Mr. Ashwani Bazaz and Shri Rohit Hashia along with Mr. & Mrs. Arun Dhar and a couple of responsible village elders visited the Mata Sharika temple and held a brief morning pooja (Aarti) with a heavy heart. We left for Delhi at 6.30 AM. Our group was seen off by the ladies and gents of the village. The meeting at the beginning of the Journey was a happy event, on the other hand the departure was a sad and emotional affair. Ladies from both sides hugged each other and tears were seen trickling down from both sides. After our departure Mr. Arun Dhar and Mrs. Ranjana Dhar visited the temple and performed a Kanjak Pooja and Kaushal Hom (a concluding rituals).

On our way back to Delhi we stopped at Gurudwara shri Anandpur Sahib where all of us listened to soul-ful shabad Kirtan and ate the Langar. It was interesting to see how volunteers distribute volumes of food among the devotees, how organized and scientific they are. We reached back at Uttam Nagar Ashram at 10 PM in the night We bowed before Bhagavaan Ji, thanked him for the joyful experience and left for our homes. It was an extra ordinary event to remember for the rest of our lives.

Jai Shaike Mata.

Jai Bhagavaan ji.



**LALLESHWARI**  
**(THE PHILOSOPHER - LITTERATEUR)**

B. M. Misri

Saint-poets have influenced the course of spiritual and cultural history of this ancient land of India.

Saint-poets have appeared in different ages and at different places, but they have left their imprint much beyond the confines of time and place.

Kashmir has not lagged behind in contributing to the spiritual and cultural attainments of the country. But few could combine in themselves the spirituality of the highest order and unmatched poetic excellence as did the great Lalleshwari, who had arrived on the scene at a crucial period of Kashmir's history. When the Muslim influence was getting fused with the local Hindu traditions to emerge into the composite culture.

Lalleshwari was affectionately called Lal Ded or Lalamoj by Hindus and Muslims alike, was a great philosopher of the 14th century who left a lasting impact on the culture, literature and every day life of Kashmir. She was a proponent of Shaivism but her philosophy encompassed Upanishadic wisdom along with Sufism and the teachings of the Buddha.

Lalleswari preached through her Vakhyas (saying mostly in verse) love, equality of all human beings, irrespective of social status or religious belief, tolerance of other people's views, non-violence and above all relentless

search for the ultimate truth. Her Vakhyas have left such an impression on the Kashmiri language that most of its proverbs, aphorisms and idioms are derived from them.

Lalleshwari did not preach any hard and fast religion. She even disdained ritual. She projected a way of life quite in harmony with our cultural traditions in which a happy amalgam was made of what was good in Buddhism, Hinduism and Islam.

The transcendental self may assume the names of Shiva, Vishnu, Buddha or Brahma. She was a lady, only concerned with their efficacy in cutting asunder my worldly affections. It might be accomplished by any one of these. She welcomed the healthy wafts of wind coming from any direction anointing her body and

"शिव वा कशिव वजिन वा कमलज  
नाथ यारन युस म्य अवल कास्त्येन  
बवरुज सुवा सुवा सुवा सू"





soul with chaste divinity. She always kept the windows of her mind open, rejecting what was mundane and assimilating the sublime.

Lalleshwari teaches freedom from desire. She says knowledge of the self gives ultimate release, whether a man leads the life of a householder or a hermit. Man's aim should be to gain release from rebirth. For this she should realise that the individual self is one with the universal self. She relates her spiritual experience in these lines:-

"Passionate, with longing in my eyes,  
searching wide and seeking night & day,  
Lo I behold the Truthful one, the wise,  
Here in my own house to fill my gaze  
That was my day of Luck Star.  
Breathless, I held him my guide to be  
So my lamp of knowledge blazed far.  
Dilating again as her experiences, she says  
Why art thou feeling with my hands  
like a blind person,  
if thou art wise get inside

Siva is there; do not go anywhere,  
friend, put thy trust in my word.

To reach the goal of self-realisation, She said.

Every moment I taught Omkar to the mind  
I was myself reading and myself hearing again.

"Lord I have not known myself  
other than myself  
Continually have I mortified -  
- this Vile body.

That thou art I, That I am, Thou,  
That these are joined in one  
I Know not

Lalleshwari found religious practices of no use and called them futile as an untwisted rope for towing a ship. Lalleshwari reiterated what had been said in the Upanishads and separating the fruit of work from the duty to work, to save oneself from disappointment and delusion.





**JAGAT GURU GOPINATH JI CHARITABLE, CULTURAL AND RESEARCH  
FOUNDATION (REGD.) - PROPOSAL FOR A MULTI-ACTIVITY CENTRE IN DELHI**

Bhshan Lal Bhan

Kashmir has been the cradle of 'Shaivism' and 'Sufism'. The beautiful and cool environs of this blissful valley provided suitable atmosphere for various spiritual and intellectual activities which crystallized in the form of philosophies which were essentially based on peaceful co-existence. These thoughts and philosophies preached by 'Rishis', 'Sufis' and saints from centuries synthesised into a unique composite Kashmiri culture. The cardinal principle of this philosophical tradition is to assimilate the richness of each religion and work for the welfare and well being of the people. Lal Ded and Sheikh Noor-ud-din were the pillars of this composite culture. The subsequent poets, writers and saints further enriched this thought. The contribution made later by Bhagavaan Gopinath Ji in strengthening and spiritualising Kashmiri philosophy has been invaluable. All through in his life Bhagavaan Ji practiced and preached high ideals of life like right conduct, truth and purity. For him religious identity had no meaning and Muslims and Hindus were treated alike. His universal contribution in preaching human values and raising the spiritual level of an individual was acknowledged by the Government of India by issuing a postal stamp in his honour on 3rd July, 1998 on his birth centenary by the then Post and Telecommunication Minister Smt. Sushma Swaraj.

Economically, Kashmir may have been poor, but it was rich and prosperous in its thought, culture and human values. It was the direct result of this lofty culture and the presence of saints and 'Rishis' and their influence that people of Kashmir were drawn more towards spirituality than materialism.

This culture has now been threatened with the eruption of terrorism in the valley.

Fundamentalism has overtaken tolerance and mutual respect which formed the foundation of the composite culture of Kashmir. Spiritual values which flourished earlier in the valley have been engulfed by materialism, greed and lust. Intolerance, violence and bloodshed are emerging as the new identification marks of Kashmir valley. Threat, coercion and extortion have become the rule of the day. Smiling, pleasant and innocent faces have grown grim and despondent over the years. 'Mother Kashmir', its culture, its environment, its flora and fauna, its people and its philosophy are threatened both from within and outside.

It is the duty of every well wisher of Kashmir to strive for the survival of Kashmir, its history and composite culture, which is on the verge of extinction. It is only the revival of the culture and its age-old human values of love, tolerance and spirituality that can save Kashmir from its ongoing destruction. These thoughts and values have to be imbibed in the younger generation, if this culture has to survive. The future of Kashmir and its rich culture depends on these youth, their mental attitude and their understanding of the high ideals as preached by Lal Ded, Nund Resh and later by Bhagavaan Gopinath Ji.

The role of voluntary organisations like 'Jagat Guru Bhagavaan Gopinath Ji Charitable, Cultural and Research Foundation' can be important in this context to stem the tide of social and cultural degeneration. Recently, the honourable Minister for Human Resource Development has rightly drawn attention to what is called 'Spiritual Quotient' (SQ) of a Knowledge seeker, over and above his IQ. The role of government agencies in preserving and propagating our cultural ethos has always been there. However, we draw attention to broader dimensions of cultural



relations, spiritual awareness and basic human values which result in what we can call as integrated learning. It is this integrated learning that is missing in our educational institutions. In its absence, it is not possible to have full flowering of the human personality and we lament with T. S. Eliot, "where is the wisdom we have lost in the knowledge where is the knowledge we have lost in information." It is in this context that 'Jagat Guru Bhagavaan Gopinath Ji Charitable, Cultural and Research Foundation' proposes to initiate efforts towards building a complex in Delhi. In this complex we would have a spiritual-cum-cultural centre. The aim of the centre would be to preserve for posterity the priceless traditions of Kashrniri art, spiritualism, poetry, music etc.. A library would be integral part of this cultural centre. Books and manuscripts related to Kashmir Shaivism and other religious philosophy would be preserved in this library.

To achieve this objective, a beginning has to be made by starting a Foundation in Delhi where all the facts of Kashrnir's rich culture, its ethos, its history and its socio-religious and linguistic legacies are researched upon, analysed and imparted to the Kashmiri youth. This Foundation has to be a high seat of intellectual and cultural activities based on secular and democratic traditions and create conducive conditions for free and fearless interaction of youth of Kashrnir. This Foundation has to be a multi-activity centre where documentation, research, publication and educational classes have to be carried on side by side. Once the Foundation begins to work and people start working for it sincerely, it will go a long way in reviving human values which are fast eroding. Being the capital of the country and next home to thousands of Kashrniri youth who fled from the valley, Delhi is the most suitable place for such a Foundation. 'Jagat Guru Bhagavaan Gopinath Ji Charitable, Cultural and Research Foundation' established in Delhi last year with identical aims of

spreading the message of love and peaceful co-existence, can be the most appropriate institution for taking up this challenge. However, its existing infrastructure, which is not adequate enough for the purpose, has to be augmented to make it suitable for taking up this challenge. In order to accomplish this noble aim and revive traditional culture and high ideals of life, the Foundation requires liberal financial and other aid from the government. What we request from the authorities initially is grant of land for the proposed complex in west Delhi, preferably in Dwarka area. It is hoped that with due encouragement and help from both the central and state level authorities, it can blossom into a multi-activity centre for the benefit of the younger generation.

For the welfare of the Kashrniri community in and around Delhi, the Foundation proposes to initiate efforts at three levels :- a) philanthropy b) service and community work; and c) spiritual activity. It may be mentioned here that 'Jagat Guru Bhagavaan Gopinath Ji Charitable, Cultural and Research Foundation' is a registered society with Registrar of Society, Government of Delhi with registration number S/36804 under S. R. Act 1860. Quoting from the 'Memorandum of Association', following are the aims and objects of the Society :-

- i. To provide relief and Succor to the indigent, destitute, orphans, widows and disabled - physically or mentally, through financial assistance, educational and medical aid and also through social counselling.
- ii. To spread Bhagavaan Ji's message of love, peace, purity of life, fellow feeling and universal brotherhood and to disseminate his teachings, ideals and philosophy through publications and audio-visual media which will help the mankind in the moral upliftment and spiritual growth.
- iii. To undertake projects for research work in the history and cultural heritage of Kashmir.
- iv. To, establish centres of activity at various



places which may act as branches of the Foundation for achieving the above aims and objects as may be decided upon by the members of the Foundation from time to time.

v. To mobilise the collection of funds by cash/kind from any rightful person(s), association(s) and trust(s) or trustee(s) against proper receipts.

vi. To undertake activities of a charitable nature like opening educational institutions, vocational centres, hospitals/dispensaries etc. which may further the aims and objects detailed in the preceding clauses and to do all such activities as are necessary for or incidental to the fulfilling of the aforementioned aims and objects.

It is worth emphasising that the Foundation has taken up the job of fulfilling its aims and objectives very earnestly. For providing succour and relief to the destitute, a token amount is already being given to the most deserving persons. Collections and contributions are voluntary and the allocations are made in the mode of 'Gupt Daan' which is in line with the highest traditions of Indian culture.

In order to spread the message of love, peace and universal brotherhood, a quarterly journal 'Prakash -Bhagavaan Gopinath' is being published and the third issue of the journal is being released shortly.

In fulfillment of its other aims and objectives, the Foundation proposes to initiate efforts for the following. For fulfilling the educational, philanthropic and community service objectives, the Foundation has

proposals for establishing a multi-activity centre. This centre would have:-

i. an auditorium-cum-prayer hall which can be used for conducting community level 'Homa' and 'Yagnopavit' ceremonies and can also be used for seminars on spiritual and socio-cultural issues.

ii. a library-cum-documentation centre for preserving ancient works of art, culture, paintings, monographs and related work on 'Shaivism', 'Shakti' worship and 'Sufism' in Kashmir.

iii. a charitable dispensary and

iv. A school imparting quality education with emphasis on human values. The Foundation would solicit funds for scholarships for the needy and meritorious students.

The Foundation would take up research projects on the following themes.

i. A comprehensive biography of Bhagavaan Gopinath Ji.

ii. Chronological and philosophical sayings and discourses of Bhagavaan Ji.

iii. The institutions of sainthood in Indian and Kashmiri culture.

iv. Bhagavaan Gopinath Ji's miracles - a philosophical study of mystifying experiences of devotees.

It is a known fact that our community has the necessary talent for undertaking these projects. The Foundation would be looking forward to institutions from public and private sectors in India and abroad which would sponsor these projects.





## LIVING INSIDE OUT AND NOT OUTSIDE IN

Lt. Col. R. K. Langar

### Introduction

The title of this write up says that a human being who is potentially divine has a wealth of values and beauties inside him which give him strength. Therefore he should live in this world as per his inner strength which should influence the outer world. And at the same time man should be so strong internally that nothing from outer world should influence him which is not in line with his belief system. When I say man is potentially divine it means that the soul or Atma is a ray of God Almighty, the one without a second, and the Atma has all the Divine virtues which need to be manifested to their pristine glory by human effort by yoga and by thinking about them and by imbibing them.

### Belief System

Belief system means what we believe in certain thing based on which our thought process takes shape. Our thoughts define and promote our feelings, attitude and actions. Our repeated actions have a direct bearing on our character and fate. When we are young we adopt a belief system for ourselves as per the advice of our parents. But when we grow up we create our own belief system. Since our belief system has a complete hold on our character we must adopt a spiritually oriented and a very positive belief system. By doing so we develop a strong value system which creates virtues and beauties inside us and we learn the art of living inside out and not outside in. Some examples of spiritually oriented belief system are I am soul, a fraction of God and have the innate qualities of SAT-CHIT ANAND or Truth - Knowledge Bliss, I am capable of strengthening the virtues and values inside me which I manifest in my character and conduct, I will think positively and do all work with Love and positive frame of mind

without bothering about the results of my action, Reading spiritual books on self Help is a moral act. I believe that my inner growth will give me interest and newness in life as I am totally responsible for my life. Self evolution is the goal of my life. I will ever live in present with no regrets of the past and without worrying about the future.

### Spiritually enriched life

When we start living a spiritually enriched life, it is a win-win situation. We get inclined to catch higher values of life and practice them in day to day living. The influence of our lower self which have a direct bearing on us gets washed away automatically. In spiritual life we experience oneness with others where there is no separateness or otherness. The oneness with others enables us to see ourselves in all and all in our own self. Living in a higher state of consciousness, our desires get sublimated and we get noble desires to live a life of helpfulness, blissfulness, with an aim to do something whole heartedly for the higher cause. We start living a life of moderation. We understand that we have come into life to give and help and not hurt and harm. Our personal desires convert into universal desires. Our selfish desires drop off and desires to do good to others take the top seat of our mind. Such is the attitude of a real successful person. It is said that Excellence sits high amidst rocks, remote and inaccessible. Man must wear his heart out to reach it. To imbibe higher value of life within us requires consistency, concentration, commitment and regular practice which is almost equivalent to wearing your heart out. All divine qualities are within (soul being a fraction of God) which we are required to manifest with our



own effort. The beauties inside us include all Divine qualities which are listed in chapter 16 of Bhagavad Gita.

### **Going with in**

Going within is the start point of living inside out. Going within means self observation, self introspection or self awareness to have a correct assessment of your own self. Generally people have good knowledge about others but they do not know themselves - their weaknesses, temptations, their negativity and their good qualities. After knowing our strength and short comings, our next step is to concentrate on our self development. Self development means living a healthy and value based life. It emphasizes on development of mind, intellect and our consciousness. Looking inwards helps us to recognize and clean the dirt within which all of us have in some proportion. Our biggest impurity in the present world of today is our self centeredness. Due to this we do not get concerned to do something for the good of the society. Bhagavad Gita says that those who cook for their own sake are sinful so we must learn to share and care with others and for others. We can remove self centeredness by selfless work which the Gita calls Karmayoga. Self development or individual development is the foundation for the development of the society. When we say that society is lacking in moral values, it is because we as individuals are imperfect. So instead of blaming the society it is far better that we lean towards self perfection. The golden rule is that we must get rid of all the ills of the society from within our own self first before we set out to help others. We have to become an embodiment of values ourselves to become self governed. When we are in such a state we do everything whole heartedly with full enthusiasm.

### **Feeling of completeness and fullness**

When the divine virtues inside you occupy every space in your mind, then you get a feeling of completeness and fullness. When you live in one hundred percent in God consciousness, there remains no vacuum inside you. It is the vacuum inside you which gives you a feeling of incompleteness and which permits the outer conditions to settle inside you which makes you live outside in. Then you may get hurt sometimes by what others tell you. With vacuum inside, you have expectations from others, you expect from others that they should talk good things about you. The reason is that the vacuum inside you create loneliness which you want to be removed by outer conditions. When our stomach is totally full, we shall not be tempted by good food any more, similarly when we have completeness and fullness inside us, nothing from outside can penetrate into us to cause any hurt. The love, peace and goodness inside you will be over flowing and would affect all those who come into your contact. Then you are giving to others without making any effort. Then our life becomes meaningful.

### **Conclusion**

Living inside out means tremendous effort in the beginning but when you have become a master of your mind and then you live effortlessly. Then you become very sensitive to the problems of others and your aim is to be of some use to them. You understand the true meaning of Divine life. Your life becomes an open book with an open mind which catches and appreciates only goodness of others. Not only that the bad in others does not catch your attention because there is nothing bad in you. Living inside out makes you a potential Role model for others.





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

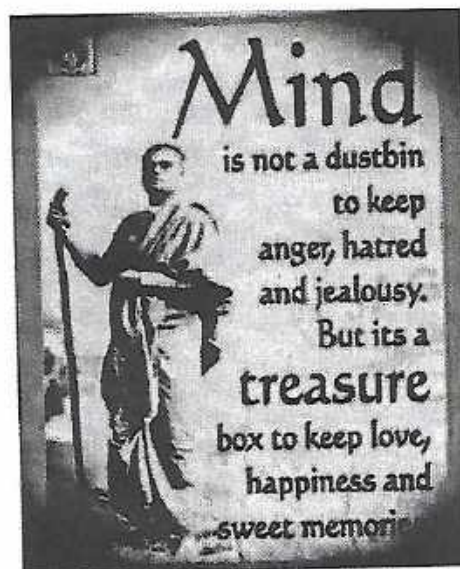


to endeavour to realize it, know its essence and then rise to a level where we will get merged with the universal entity called Brahman. This is the real 'Sadhana' and there are various paths of this spiritual exercise. We can take any path suitable to our acumen and in tune with our capacity and inclination. 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 the extended family of Bhagavaan Ji, the saint of all times, our guide and savior.





## KASHYAP RISHI AND THE VITASTA (VETH)

**Family history :-** Kashyap Rishi, an ancient Sage was one of the saptarishis, and a mind borne son of Lord Brahma. The six others Atreya, Vasishta, Gautama, Vishwamitra, Jamdagnia and Bharadwaja. According to another mythological view, Kashyap Rishi was the son of Brahmurishi Marichi, a Mind borne son of Brahma. Being a grandson of Lord Brahma, Kashyap received a thorough knowledge of the Vedas, Tantras and the other scriptures. He performed a deep penance along with the other saptrishis, in the Himalayas. He was the author of the treatise, Kashyap Samhita regarded as a classical work on Ayurveda. Kashyap married 13 daughters of Daksha Prajapati, namely Aditi, Diti, Vinta, Kadru, Danu, Arishta, Surasa, Surabhi, Tamra, Krodhavas, Ida, Khasa and Muni. Later, he decided to settle in Kashmir that was then known as Satidesa, as mentioned in the Nilamatapuran. It was later named as Kashyapmaer that gradually changed to Kashmir, in due course of time.

**Satisar and the Jalodbhava :-** Kashyap Rishi was the chief progenitor of various clans and early tribes in Satidesa, that was occupied by a huge lake called Satisar, from the Pleistocene period. A dreadful demon Jalodbhava lived in this lake. He threatened the people that moved around the lake, and he could not be easily destroyed by any means. Also, there were numerous ice bergs floating about in the lake, that made life very tough and miserable in the icy-cold conditions. The survival was very difficult in such climatic conditions, especially in the winter months.

**Draining of Satisar:-** The Kashyap's descendants from his 13 wives, produced various clans like Devas, Rakshasas, Manavas, Nagas, Vana-Naras (Forest People), Apsaras, Danavas, Pisachas, Yachas, Ghandervas etc. They occupied the natural caves and protected areas around the springs and settled on the higher reaches

around the Satisar, The demon Jalabhava and the ice-bergs threatened the people who tried to move about on rafts or tree stumps in the lake, to reach other areas for their requirements and made their life very tough.

So they requested Kashyap Rishi to do something about this problem. He began a deep penance. His son Nila (Neela) became the first Naga King and head of the clan, that stayed near Verinag, that was then known as Neelkund or Neelnag. Kashyap prayed to various Gods like Brahma, Vishnu, Mahesh and other Gods and Goddesses who arrived at a place called Vishnupad, to witness the draining process of the Satisar. They directed Balaram (Vishnu's brother) to cut the mountain at Khadanyar near Varahamulla(Varamul) so that water from the lake got drained out and jalodbhava's head was decapitated by Vishnu's Chakra (Disk) and the demon got killed.

However, the geologists believe that there occurred severe earthquake and upheavals in this area that resulted in break of the mountains, and the Satisar got drained. It helped in appearance of new fertile land on which the Kashyaps communes settled, especially along the river banks, streams and several natural springs or on the mountain slopes. Some smaller tribes stayed in pits, caves or protected areas in the boulders, nearly 10,000 years B.C. The head of each commune was regarded as a divine person, a king, whose orders and advice was obeyed by all in the commune. Some animal symbols were also used to mark the areas that were shown much respect by the clan members, who began to worship these and became their 'Kuldevtas'. In this manner, the different communes managed to live amicably in the closer areas without any dispute.



Dr. B. L. Bradoo



Inspite of draining most of the water from Satisar, the valley still has about 55 lakes, 71 springs, 26 rivers, numerous streams and many water collections, that have mythological significance and ancient names, based on Gods and Goddesses (Encyclopedia by C.L.Kaul). However, an attempt has been made by the locals to change these ancient names according to Muslim nomenclature, that distorts the ancient history of these religious places etc. Thus names like Islamabad to Anantnag, Takt Suleman to Shankaracharya hill, Kohi Maran to Hariparvat, Daryai Neelam to Kishan Ganga river, etc. has been coined by the Muslims, to destroy the sanctity of these places.

Although Neelmatpuran lists about 60 sacred rivers in whole of Kashmir, but the most important is the River Vitasta that is also mentioned in the oldest religious text the Rigveda, and in Mahabharat and also in Kalhan's Rajtarangni, and many other ancient Sanskrit manuscripts.

**Kashyap's descendents :-** As the Kashyaps descendents settled in the Satidesa, their number began to increase slowly. The marriage within the same commune, having same Gotra, was not encouraged and marriage between different Gotras was preferred. Also marriage between Rakshasas and Manavas (Manush Jatis) was not approved. In each commune, animals like cows and Horses were also looked after. Kashyaps sons from Aditi were Adityas called Devas (Surs). They took much interest in religious activities, Vedas, homas and Ayurveda and took part in simple Agricultural activities. They faced severe competition from the sons of Diti called Daitias or Asuras. Two of them, namely, Hiranyaksha and Hiranyakashipu, became the chief and powerful Asur Kings due to their knowledge of 'Sanjivini Vidya' the ability to rejuvenate or revive the dead or dying persons, as taught by their Guru Shukracharya (Asuracharya). They also worshiped Brahma and Shiva, who gave them certain boons. They started troubling the Devas and confronted them with fights between them. However, they were later

killed by Varaha Avtar and Narsimha Avatar of Lord Vishnu.

Kashyap's third wife Vinta produced two pious Sons Aruna and Garuda. They performed a very long penance; so that Aruna became the charioteer of Surya Dev, while Garuda became the 'Vahan' for Lord Vishnu. Garuda's two sons were Jatayu and Sampati, who played their role as revealed in the Epic Ramayana.

The Kashyaps wife Kadru produced the Naga tribes who preferred to worship the snakes and lived near the springs (Nags). They used to change their appearance and wore long dresses like 'Pheran' and would carry snakes with them. They had very unique customs and killed animals and fish for their sustenance. Neela was their king who settled near Neelnag (Verinag) and was the first Naga King and son of Kashyap. The other Naga kings include Vasuki, Takshak, Kambla, Mahapadma, Ashvathar and Karkota. It was king Takshak who blessed a Pandit Hakim of Pampore with the original seeds of the Kesar Plant to be used as medicine. Another wife Danu produced the Danavas, Surbhi Badras, Khasa Yachas, Krodhavasa produced 10 daughters, Surasa produced Gandharvas and Arishta Pisachas. Muni produced the beautiful Apsaras and musicians called Gandharvas. The 'Vana-Naras' were less intelligent and primitive tribe that stayed in the interior of dense forests.

The confederation of two communes were generally represented by their deities, such as Shiva and the bull Nandi, Vishnu and the Garuda, Ganesh and the mouse etc. The deities of the defeated tribe or commune was shown smaller and placed at a lower position. This way, they lived peacefully and more amicably. It may be mentioned here that not only Kashyap but later many other Rishis like Atri, Dattatreya, Durvasa, Bharadwaja, Shandliya, Gautam a Shankaracharya, Vedvyasa, Vasishta and also Vivekananda came to Kashmir. Most of these rishis became the "Gotra-pravartas" for the Kashmiri Pandits in the valley.



**Saraswati-Sindhu Civilization :-** When Satisar was drained, the water rushed out fast and furiously, so that the ancient Saraswati river got flooded through its tributaries and began to change its course. The geological upheavels and earthquakes changed the course of this river, that in course of time disappeared completely. The Saraswati Sindhu Civilization that thrived on its banks got much affected. These people started migrating eastward and northward, many of them entered the Kashmir valley, first on temporary basis for only a few summer months. But, later they were permitted to settle down permanently by the local Naga chiefs and other communes. These migrating populations of the Saraswati Brahmin Aryans, slowly, imbibed many local Naga traditions and customs, to adapt and adjust to the new environs in Kashmir. It is interesting to note that many of these traditions and ancient Naga rituals are still observed to this day by the Kashmiri Pandits, who represent the survivors of this ancient-Saraswati Sindhu Aryan race.

Now as the Pandits got displaced from the Valley due to Muslim Militancy, such ancient rituals and cultural festivities are now much simplified and observed in a very simple manner for the last 27 years of forcible departure from the valley. Some important traditions that are celebrated include 'Kichdi Amavas' 'Gada-Bata' for Gardevta, 'Jatotaao' at the end of winter-season, offering 'Taharcharvan' and Sheshnoor to birds on the roof tops or at Hari Parbat; Puja offered at many natural springs (Nags) and sacred rivers, that have much ancient mythological significance. Worshiping of rocks, snakes and elephant and making their holly sketches (Kreelpach) also points to these ancient customs. They represent the relics of our ancient cultural traditions. The birthday puja also mentions the names of important snakes included in such worship.

**Formation of the Vitasta and its Branches:-** Initially the River Vitasta (Veth in Kashmiri) appeared and disappeared a number of times. For this Kashyap Rishi prayed to Shiva and Goddess Uma, who

appeared in the form of a small stream at Village Panzhast(Panzath) and next time at Chakra, and then at the hermitage of Narsimha and again disappeared due to the defilement and desecration of the sacred waters by some undesirable people. 'Kashyap and his son king Neela, prayed to Lord Shiva once again, who came and struck with his trident at the Vitastastota, now called as "Vetheb Vatur" where the Goddess Uma came out in the form of a spring whose water flowed beneath a small hut (Ashram) and a temple was later constructed for her worship. Kashyap also prayed to other Goddesses who appeared as additional streams, that joined the Vitasta. The *Vetheb Vatur* is regarded as the actual source of the Vitasta. Its birthday is celebrated here on Vitasta Tryodashi' with great devotion and faith every year. The Sapt-Rishi Nag that is located near the main spring, is now used by the local Muslims, as per orders of the local officials.

**Vetheb Vatur** is just 2 km. away from Verinag (Neelnag) located at the foot of *Peer Pancha* range. There is a shivlinga and some stone-slabs engraved with figures of Vitasta and some deities located on the side of this spring. The Banihal tunnel is only 3 km. away from this spot. The water of Neelnag and the Sandran Nala below the Chingund Village forms the Vitasta. Goddess Laxmi appeared at the foot of *Kram-sara* (Vishnupaad) which has the shape of the foot, believed to be an impression of Lord Vishnu, when he sat on his Garud. Hence, this kund has been named as the Vishnupaad. It receives water from the seven springs called 'Sat-Nag', located 6 miles away from here. Some call Vishnupaad by the name of Konsarnag. The river from here becomes the *Vishoka* or *Vishav*, that receives a big stream called *Ramb Aara* from Nandansar from the Lar area. The *Rambaara* or *Rambya* is regarded as the sister of *Sheshram Nag* (Sheshnag) located on the Amarnath route in the higher altitudes. The Vishav River and the Rambya finally join at Tokna and meet the river Vitasta at Ghambheera also called Sangam near *Bijbehara*.



It may be mentioned here that above the Vishnupaad, the three mountains namely Brahmbal, Shivbal and Vishnubal has a unique place called 'Navband' (Navkrend), a huge stone with a central hole. It was here that the boat was fixed by various Gods and Goddesses who came here at the time when Jalodbava had to be killed. The Navband area provided a clear view of the Satisar lake, and is an important place mythologically. Such a Navkrend is also located on the Kamlabal, near Tral.

The ice-cold water from the holy Sheshnag comes into the lamboodhari River (Lidder) at Pahalgam that joins the Vitasta between Khanabal and Bijbehara. Aditi the mother of Devas appeared in Brang Paragana that joins Vitasta at Aarapatha. Water from Achabal spring reaches Harshapatha that represents the Goddess Shachi the wife of Lord Indra. It joins the Vitasta at Aarapatha and then it becomes a very big river called 'Veth' in Kashmiri.

In conclusion, water from Vethehvatur, Panzath, Chakra, Narsimha, Neelnag (Verinag), Trikoti, Brangi, Aarapath and Harshapatha, Sandran Nala etc. meet to form Vitasta that then snakes down the Srinagar city from Khanabal to Khadanyar near Baramulla.

As Vitasta reaches Shadipur (Prayag), It receives the Ganga in the form of 'Sindh Nala' that gets water from Sonamarg and the glaciers of Amarnath area. Prior to millitancy, the Pandits used to immerse ashes of their dead and departed souls, and used to perform shrad etc. at Prayag that had a deep emotional attachment for them.

The Sindh Nala receives water from a Pear-shaped spring, the *Sodhar Nag* where a Bhairva temple existed and water from *Naran Nag* near, Buteswara and Jashtudra temples existed that forms the famous 'Kanak Vahini Nadi' commonly called Krenknadi. It also receives water from Gangabal and Nandkol and then reaches the wangath village and joins the Sindh Nala, regarded as Ganga in Kashmir. It joins the Vitasta at Prayag(shadipur) near Hajan village in Sonawari Tehsil of Kashmir.

After leaving shadipur, the Vitasta reaches Suyapur (Sopore). Here a *Chandra Nag* is found in the middle of the veth and where the local bridegrooms offer flowers and milk while sitting in a boat for this purpose. The Vitasta then reaches the largest fresh water lake in Asia called *Mahapadamsar* or *Wular* lake. The Wular lake has been encroached, upon over the past century reducing it from 217 Sq. km. to just 125 Sq. km. The central Govt. has started a Rs. 398 crore project for its conservation. After reaching Baramulla, The veth crosses the L.O.C. and enters P.O.K. It receives the Karishi - the famous Kishan Ganga river at a place called Jhelum in Pakistan and gives name Jhelum to this river. The Kishan Ganga is formed by two rivers *Madhumati* and the *Sharda*, also called Sarsawatti by its local name. On the left bank of this high altitude river is located the ancient Sharda temple described in many of the texts and Neelmatpuran, Rajatarangni and several Sanskrit manuscripts. This temple is now in ruins. It was an important center for Scholars in Sharda and Sanskrit languages, who came from many countries for study. The Sharda river is now called Neelam in Pakistan.

The Jhelum finally flows along the international border and receives other rivers, like Chenab (Chanderbagha or Asikni), Ravi (Purusni), Beas, Satlug (Sutudri) and then Indus (Sindhu or Susoma) and finally it opens into the Arabian Sea, near Karachi coast as shown in the diagram.

**Conclusion :-** Kashyap a famous Saptarishi and a grandson of Lord Brahma, was a highly learned sage, well versed in religious lore, Vedic studies and also Ayurveda. He performed a deep penance in the Himalaya along with the other Saptarishis. He settled in the Satidesa (Kashmir) along with his 13 wives. His descendants formed the various clans, communes and tribes. They used to worship various deities, Gods and animals in their respective clans.

Kashyaps son, King Neela, ruled a large commune at Neelnag (Verinag) area. The



other communes settled in safer areas around springs, caves or on fertile land that got exposed after draining the Satisar lake.

This helped to eliminate the demon Jalodbhava and destroyed the dangerous ice-burys, that used to threaten the people around the lake, so that they could go to other areas for their daily needs, with ease.

The draining of the lake displaced the Saraswati-Sindhu Aryans and they were forced to migrate to the safer areas. Some of these Sarsawat Brahmins entered the Satidesa, first as seasonal summer migrants, but later they requested the Naga Kings and the local tribes to allow them to settle permanently in the valley. They adjusted and picked up many Naga traditions and lived peacefully in the valley permanently.

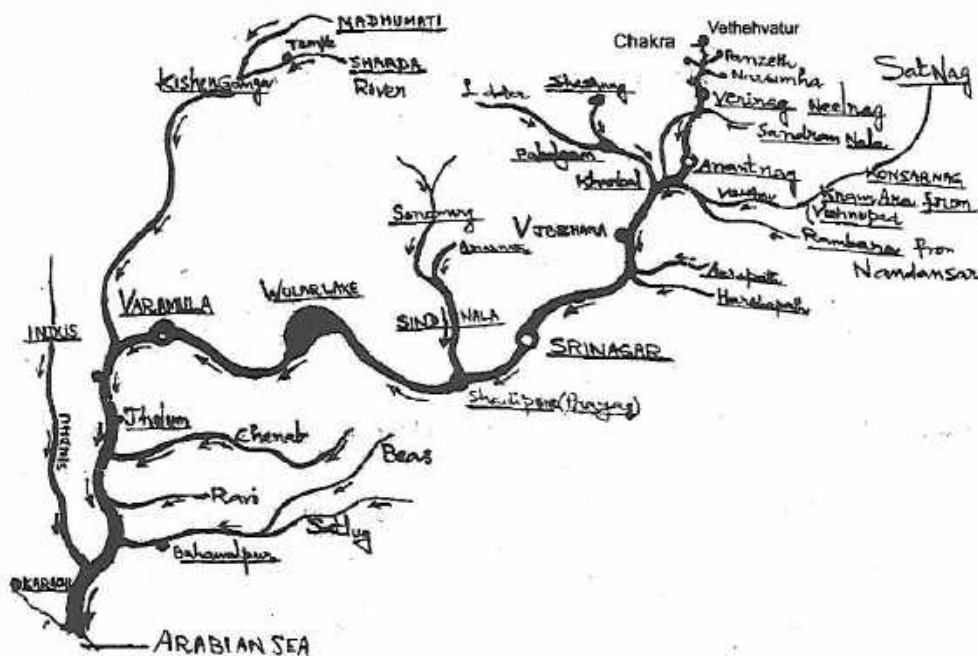
Kashyap also played his role in the formation and appearance of the river Vitasta called 'Veth' in the local language. The Vitasta became an important life-line and a much sacred river for worship. Later numerous temples were constructed on its banks by

the Hindu rulers from time to time. Ghats for bathing and for Puja of the Vitasta, were constructed for the people who were emotionally attached to the river Vitasta and the temples that are now empty or desecrated.

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### BRANCHES OF VITASTA (VETH)





## KASHMIR IS PARVATI: KNOW THAT ITS KING IS A PORTION OF SHIVA (NILMAT PURANA)

A. K. Trishul

The whole of Kashmir is sacred land. Every mountain peak and every water body here is associated with Divinity. To the east there is Harmukh (16903 feet) with Gangbal Lake in its lap. Mahadev peak overlooks Srinagar city. Amarnath (17321 feet) guards its Southern borders and yet beyond the Shamsabri ranges Sharada Mata, so sacred every Hindu keeps a watch on its Northern borders. Bringisha Samhita written by Rishi Brinish states that the ICY-Shivlingam in the cave at Amarnath was revealed to him by Lord Shiva himself upon intense meditation. Moved by the prayers of his devotees to show them the path of salvation, he revealed the location of the Shrine to his devotees. There is a mention of this cave in Kaihana's Rajtaringni. Jonarsaja who wrote later edition of Rajtaringni has described the visit of king Zaiunlabiden a Muslim ruler of Kashmir (1420-1470) to the shrine. A Persian Historian who visited Kashmir during 1586-1627 has also given description of the cave. It is said Lord Shiva was implored by his wife Parvati to tell her about the secrets of AMARKATHA (The tale of Eternity). Lord chose this spot by hitting the mountain with his Trishul which carved a cave in this mountain and this spot was selected by the Lord for narrating the Amar Katha to Parvati. This date happened to be the full moon day of Shravana month. Two pigeons which some believed appear on this day at the cave are believed to be SHIVA and PARVATI to bless the faithful on this day. Some believe that these two Pigeons represent too beings who attained Nirvana by overhearing the dialogue between Shiva and Parvati. A legend reveals that a village grocer namely Sodhawani was told by children about the presence of a person, amidst them

who riding on a bull. He waited for his arrival and when he came again, Sodhawani recognised him as Lord Shiva and followed him upto the cave, when he later told about his adventure to people they also went to the cave to have Darshana of Lord but they instead found an ice Shivlingam and prayed there and since then the practice of pilgrimage started. Another variant of the legend is that Sidhawani's one cow made it to cover daily to provide milk to Lord Shiva and once, when Sodhawani followed her, he saw Lord Shiva face to face and received his blessings. The pilgrimage to Amarnath cave stopped during 18th century as Muslim rulers of the period made it difficult for Hindus to carry on their religious duties and with the passage of the time people forgot about the route to reach to the cave. Gradually the importance of this pilgrimage was lost. However with the change of rulers in 19th century when Muslim rule was replaced with Sikh and later by Dogra rulers, things started to change. It was in the new political environment Hindus sought to rediscover the route to the cave, which was discovered again by a Muslim Shepherd of Malik family. It is said that a businessman of Jaipur (Rajasthan) namely Sh. Goneka founder father of Geeta Press Gorakhpur came to village Mattan in search of the route to Shree Amar Nath cave alongwith a Saint of Gorakhpur. On reaching Mattan village he enquired all about the holy cave. One Muslim member of malik family from Batakote (Village adjacent to Phalagam) who was a Shepherd offered his service for guiding and acquainting of the route to the holy cave and accordingly a Brahmin of Mattan also accompanied for offering prayers at holy cave. Hence a





team of four members viz. Sh. Goenka, Saint of Gorakhpur, Shepherd of Malik family and Brahmin of Mattan left for the holy cave. After concluding the Pooja Archana Sh. Goneka offered Alms at the holy cave which were collected by these three people who were accompanying Shree Goneka and distributed among themselves in three equal shares. When after performing the yatra Sh. Goneka reached back to Gorakhpur he publicized the importance of the holy cave, through the publication of Geeta Press. So people started to visit the Holy Cave on shravan full moon fortnight Poorinarnashi every year and accordingly the yatra which was ceased during Muslim rule in 18th century started again.

The traditional yatra starts from Srinagar Dashnami Akhara located near Budshah Bridge around 6th of Sharwana Shulk Paksha. A prayer is held in this temple amidst large devotees and Sadhus, where a silver mace about 10 feet long, known as Chari Mubarak is propitiated. Mahants carry this silver mace in their hand right upto the cave through various halts enroute. The first part of the yatra is from Srinagar to Phalagam with subsequent halts at pampore, Avantinpura, Bijbehara, Thujwara and Ganeshbal. The second part of yatra is a mountainous track covered by foot or horse or on Dhandis. This is done in four days with three night halts at Chandan Wari, Wavjan and Panchtarni. On the morning of Poorinamashi Chari Mubarak along with yatri leave for final journey from Panchtarni

which goes on gradual ascent by the side of a hill then it turns by 180 degree into the valley while there is a large cave at 3880 metres high above main sea level. This cave is 15 metres long, 17 metres wide, 14 metres high and about 70 meters above valley floor and this is the ultimate destination of the yatra. In this cave one finds stalagmite of the ice Shivalingam formed by trickling water drops from the ceiling of the cave. This Shivlinga at its largest has been found of 14 feet height and about 5 meters in diameter at base. Before entering the cave the devout take a bath in the Amaravati Nalla which remove all the fatigue and prepares one mentally to have a darashan of Shiva in His Linga. After praying before Lord in traditional way yatri smears their bodies with white chalk powder scooped out from the walls of the cave. Just by the side of main Linga in the Cave are two more Lingas, small in size which is worshipped as Parvati and Ganesh. It is also said that this ice Shivalinga wanes and waxes alongwith the phases of the moon. On Amavasya it is not visible but on Poornamashi it is at the maximum. There is an alternate route also to reach the holy cave. It starts from Baltal on Srinagar Leh highway, the cave is only 15 Kms. journey from this side though difficult but take less time. This route has been converted into the Pony track by Army. The to and fro journey is covered in one day on horseback. Now helicopter service has also been introduced from this side.





## IN MEMORIUM - MRS KIRAN DAR AUNTIE

My mind becomes sad when I come to the hard reality - Mrs Kiran Dar auntie is no more with us. I first talked with her on phone in January 2001. She also made me had a phone talk with her mother Smt. Subhadra Prabha Haksar dadima. For the first time, I came to know her in 2001 during the time of Durga Puja when I went to her flat in Mayfair Road to meet her and her mother late Smt. Subhadra Prabha Haksar dadima. It was a very nice moment for me.

A dedicated Ramakrishna Missionite, a soft spoken lady with blue-blooded aristocracy, she once wrote a beautiful poem on Maa Durga in Vitasta magazine. She also had high regards for Ananda Moyee Maa. She introduced me to her mother in Oct. 2001 during Durga Puja. She once told me - "Dipankar, my mother had seen dignitaries like Mrs. Lado Rani Zutshi. You can know many things from her. My Bengali is horrible. My mother can speak Bengali fluently". She came to know that I am interested about old Kashmiri Pandit families; she gave me a book to read for the time being - Dr. B.N. Sharga's "Kashmiri Panditu ki Anmol Rattan" - Volume 3. She made me had a talk with dadi ma for the first time. Subhadra dadima presented a book to my mother with her signature. The eldest daughter of late Mr. Prakash Narain Haksar and late Mrs Subhadra Prabha Haksar, Mrs Kiran Dar (nee Haksar) was

born on 17th August, 1935. She was the second child in a family of two sons and three daughters. She was the wife of Mr. Swaroop Krishna Dar (April 30, 1924 to February 11, 1972) of Agra (the youngest child of lawyer Shri Brij Krishna Dar and Smt. Lasso Dar) and mother of two sons - Mr. Hari Dar, Mr. Madhav Krishna Dar and one

daughter - Miss Aparna Dar. Her sons are successful professionals, her daughter is a professor in I.I.T., Kanpur.

Mr. Madhav Krishna Dar is an economist who aspires to be an antitrust practitioner.

He is an avid skier, swimmer and would like to play excellent football. Some times Kiran used to attend the Kashmir Bhavan programmes in Kolkata. She was an affectionate grand mother to her two grand daughters- Annapurna Dar and Adrita Dar.

She helped me a lot like a true guide in my research work on old Kashmiri Pandit families, by giving me valuable informations time to time. She often used to say - 'Dipankar, you know many things'. She used to give me advice like a true elder aunt. For example, once she told me that Late Mrs. Prabha Tankha Masi belonged to the illustrious Kunzru family of Agra. Mrs Prabha Tankha Masi once told me that the old Kashmiri Pandit families used to write 'Dar'; the new Kashmiris write 'Dhar'. Kiran auntie's actual surname was 'Dar', but she used to write Dhar as surname. Auntie also told me that most of the old non-Kashmiri speaking Kashmiri Hindu families are interrelated. Around 2004, she gave me a very valuable information - all the four

daughters of Mrs Lado Rani Zutshi were M.A.s from Lahore in the 1920s and the 1930s. The four Zutshi sisters were among the first girls in the Kashmiri Brahmin community to complete their B.A. and M.A.



Dipankar Sengupta



Her Puffi  
Smt Rajan Nehru



Smt. Subhadra Dadima  
(her mother) & myself





Her Nanaji  
Pt. Kailash Nath Katju



Her Nanima  
Smt. Lakshmi Rani Katju  
(Roopan)

2013. I wish that may the departed soul of Kiran auntie rest in peace in the hands of Eternal One and Maa Bhagwati give her family members the strength to recover from the loss. Her role as a true guide in my research work will remain evergreen in my memory. Today Kiran Auntie has passed away into the pages of history. 'Kiran auntie, take my pranam!'

degrees from Lahore. I also came to know from Kiran auntie that Smt. Lado Rani Zutshi was the doyen of women's movement in prepartitioned Punjab. She once told me that her youngest pufi was Mrs. Rajan Nehru of Allahabad. Her maternal grand father was the noted scholar, freedom fighter, politician and former governor of West Bengal-Pt. Kailash Nath Katju.

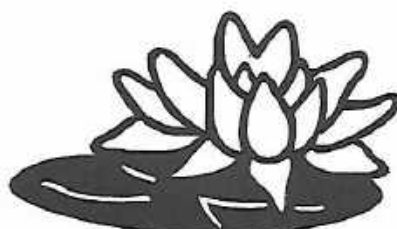
She had good relations with her siblings, cousins and friends. After her husband passed in 1972 at an early age of 47 years, she used to stay with her mother and sister - Miss Chandra Reshmi Haksar auntie most of the time in their huge Mayfair Road Flat in Kolkata. She completed her 78th birthday in her son's house in Pune on 17th August, 2013. In the same evening she passed away into the far beyond. This photograph of Kiran Auntie was taken by me on 2011 in Kashmir Bhavan during the Condolence meeting of Mrs. Prabha Tankha Masi. I saw her for the last time hardly two months before her demise in Kolkata in



Kiran Auntie  
Photograph taken by me at  
Condolence meeting of  
Mrs. Prabha Tankha Masi



Her Husband  
Mr. Swaroop Krishna Dar





## BABU BIHARI LAL PANDIT THE FIRST KASHMIRI ORIYA SCHOLAR

\*Dr. B.N.Sharga



**BABU BIHARI LAL PANDIT**

Sometimes in this mad world strange things happen which one cannot imagine in his life. The British came to India as traders during the reign of the Mughal emperor Jehangir, but after the battle of Plassey which took place in 1757 in which Nawab Siraj-ud-Dula of Bengal was defeated by the British they became a major political player in the country land gradually our masters by adopting their well known policy of divide and rule. Thus, Robert Clive Who was *Charge-de-Affairs* of the East India Company at that time declared himself to be the first British Governor of Bengal.

### Bihari Lal Pandit

British then in order to govern the Country effectively formed three important Presidencies at the three major port cities of India - Calcutta, Madras and Bombay. The Bengal Presidency was having a very big territory under its control touching its border in the east with Burma, in the north with China and in the west with Awadh. The British for the proper and effective control of this vast territory and for its better administration separated Assam and Syllhet

from it in 1874. Lord Curzon in 1905 further divided Bengal into East Bengal and West Bengal with the aim to have an effective control over this area. But this step of the British was very strongly resented by the Bengali people so much so that in 1911 the British had to annul this partition of Bengal. The British instead created a new state known as Bihar in 1911. On 1st April, 1936 another new state known as Orissa was carved out from this territory for the benefit of Oriya speaking people which was the first linguistic state to be formed in the country on the basis of any language. Babu Ganeshi Lal Pandit who was honourable member of the joint Legislative Council of Bihar and Orissa played an important role in the creation of this new state. His father Babu Bihari Lal Pandit by that time had already become a household name for the Oriya speaking people because of his profound knowledge of the Oriya language and his monumental work of translating Hindu religious texts and scriptures in the Oriya language for the benefit of Oriya speaking people of the area specially the translation of Karma Kand which became extremely popular.

The ancestors of Babu Behari Lal Pandit were originally Tikkus and residents of Tikku Mohalla of Srinagar district in Kashmir. His immediate ancestor Gulab Rai Tikku a merchant by profession used to live in Purushiyar locality of Srinagar. He was a highly orthodox and superstitious person. His house was located on the bank of the Jhelum river. Being a god fearing person he used to go every morning to Hari Parbat for his prayers and other religious rituals with great sincerity and devotion to have the blessings of the divine power. Every year during the rainy season his house used to become inaccessible due to flood waters of the Jhelum river making the lives of its inhabitants quite miserable. One night while he was having a sound sleep he saw goddess Ragya in his dream who instructed him to construct an earthen embankment on the bank of Jhelum river to protect his house from floods. The very next day being an ardent disciple of the goddess he started the construction of the earthen embankment as

\* Since Deceased



per the wishes of the goddess to protect his house from the fury of the floods in the Jhelum river. He became so much fascinated with this divine phenomenon of goddess Ragya Bhagwati appearing in his dream that he changed his original surname Tikku and in its place adopted a new surname Sutthoo which means an embankment in the Kashmiri language.

#### **The private boat of the Pandit family in the Bay of Bengal**

Gulab Rai Sutthoo had four sons who were Mehtab Rai, Aftab Ram, Daya Ram and Sahib Ram. His two sons Mehtab Rai who was born around 1784 and Aftab Ram who was born around 1786 then came out from the Kashmir valley on the pilgrimage in the beginning of the 19th century. After covering the troublesome journey through thick forest and rough mountainous terrain they finally landed in the imperial capital Delhi around 1804 during the rule of Mughal emperor Shah Alam-II (1759-1806) and started living with their other family members in Bazaar Sita Ram which was a centre of Kashmiri Pandits' population in Delhi then.

After sometime finding the conditions in Delhi not to their liking as the city was facing regular attacks and invasions by the Islamic forces both Mehtab Rai and Aftab Ram then started their onward journey and went to Mathura a big centre for Hindu pilgrimage.

They paid their obeisance at different temples in that city and fully enjoyed its religious ambience and fervour. They wholeheartedly participated in the various religious festivals and congregations for which the city is famous all over the country.

From Mathura, both these brothers then proceeded to another important city Haridwar to take a holy dip in the river Ganges there which is considered to be a must for every devout Hindu to attain salvation. Both Mehtab Rai and Aftab Ram stayed in Haridwar for couple of years and paid a visit to different places of religious importance around this city. From Haridwar they went to Faizabad to pay a visit to Ram Janam Bhoomi site at Ayodhya. They stayed there at Faizabad for sometime and visited different shrines of historical and religious importance like Hanuman Garhi, Chandra Hari Mahadev temple, Sankat Mochan, Swarg Dwar, Janki

Mahal, and Sita Rasoi, etc. Mehtab Rai and Aftab Ram then came to Lucknow from Faizabad around 1810 during the rule of nawab Sadat-Ali-Khan (1798-1814) in Oudh and started living with their family in Kashmiri Mohalla which was the biggest centre of the Kashmiri Pandits population in northern India at that time in that period Lucknow was quite peaceful and fast growing city with affluence everywhere as nawab Asaf-ud-Daula who was a liberal ruler was spending lavishly on its reconstruction as the capital city and the charm of Delhi was decreasing fast due to regular invasions and bloodshed. Lucknow being located far away from the borders of the country never faced such major invasions in its long history. So, it was never a walled city. So, Kashmiri Mohalla which came into existence between 1775 and 1778 on a high mound of land surrounded by beautiful gardens and water bodies became the most favourite destination for Kashmiri Pandits outside the Kashmir Valley where the Kashmiri Pandits employed in the Awadh court on high posts built big airy havelis based on Indo-Persian architecture for the lavish living of their family members.

#### **The mansion of the Pandit family at Chandni Chowk, Cuttack**

Both Mehtab Rai and his brother Aftab Rai fully enjoyed the hospitality extended to them by their community members during their stay at Kashmiri Mohalla in Lucknow. They also took part in some religious congregations before leaving for Allahabad to have a holy dip there in the confluence of Ganges and Yamuna rivers. They liked the ambience of the locality very much as it had a considerable population of Kashmiri Pandit Purohits and cooks as well and the pattern of living was almost similar to that of Habba Kadal in Kashmir. The local residents had their close relatives in Kashmir and so they used to maintain a very close link with their motherland through regular visits from both the sides.

Kashi is being regarded as the most pious and holy city by the Hindus. It is believed that it is resting on the trident of Lord Shiva. The Kashmiri Pandits are basically Shaivites. So, both Mehtab Rai and his brother Aftab Ram went from Allahabad to Benares (Varanasi) to pay their obeisance at the historic Vishwanath temple.



They stayed with their relatives at Ramnagar who were enjoying the patronage of Kashi Naresh at that time. From Benares they proceeded to Calcutta which was the capital of East India Company at that time. They paid a visit to Sunderbans where they met with their acquaintances and enjoyed the hospitality extended to them. From Calcutta they took a boat for Orissa which was a part of Bengal Presidency as railway line was not developed by that time. Both these brothers landed at a marshy land known as Bara peda and took a bullock cart for their onward journey to Puri as it was the only transport available to cover that distance. They somehow completed this arduous journey facing a lot of trouble and finally reached the temple town of Puri and paid their obeisance to Lord Jagannath. They became so much impressed by the religious ambience of the place that they dropped the idea of going back to their land of birth and instead decided to settle down permanently at this place with their family members.

Both Mehtab Rai and his brother Aftab Ram had a good knowledge of Sanskrit and Persian language. So, to earn their livelihood they started writing the petitions of the general public in the lower Diwani Adalat which was a sort of subordinate court of the higher court at Fort Williams in Calcutta and was established at Puri to decide petty crimes and small land disputes. Through this profession of writing petitions, both of them earned a good amount of money which they invested in purchasing landed properties for their better living. The local Oriya people gradually started respecting them for their various philanthropic acts. They purchased a big plot of land of about 20,000 square feet carpet area in Chandni Chowk, Cuttack on which they built a huge palatial mansion consisting of 20 rooms and a big courtyard. Aftab Ram had a son Durga Prasad who was born in 1810 and died in 1841 at the young age of about 31 years. Mehtab Rai died around 1842 at the age of about 56 years.

It is interesting to note here that the ruler of the princely estate of Kila Darpan in Orissa somehow became a pauper due to which he could not pay his share of the land revenue as per agreed terms and conditions to the British who then confiscated his entire estate and put it on auction to realize the pending debt. Both Mehtab Rai and

Aftab Ram then paid the pending dues to the British and purchased the entire estate and thus became a ruler far away from the land of their birth.

Durga Prasad Sutthoo had a son Kanhaiyya Lal Sutthoo who was born at Chandni Chowk in Cuttack around 1830. He was a pragmatic and farsighted person. He further consolidated the family fortunes. Kanhaiyya Lal Sutthoo had a son Babu Bihari Lal Pandit who was born around 1850. Babu Bihari Lal Pandit was a highly religious and orthodox person. He never believed in idle gossiping. He had his education in the prestigious The Presidency College of Calcutta. He had equal command on Sanskrit and Oriya language. Being the devout and religious person he read all the Hindu scriptures very thoroughly. As he was a wealthy person and a big landlord so he employed a dozen script writers to take his dictations in translating the original Sanskrit text into the Oriya language for the benefit of local Oriya speaking people. He used to sit in his baithak after taking the breakfast to dictate the translations of various Hindu religious texts. It was actually a monumental work on which he spent a big amount of money to get all these translations printed in the form of books which he used to distribute free of cost to the local people. His various such philanthropic acts made him very popular among the local people. Due to his profound knowledge about the Hindu religion the local residents started calling him as Panditji out of sheer respect. He then adopted Panditji as his new surname in place of the original surname Sutthoo.

Babu Bihari Lal Pandit being a big landlord had to maintain a big army of servants to look after his various landed properties. He had a big collection of antique armoury like bows and arrows, daggers, swords, spears, foreign made pistols, revolvers and guns besides various other antique articles. He was also maintaining a private boat in Bay of Bengal, was a great lover of sports and a very strict disciplinarian. Simple living and high thinking was the main motto of his life. He never tolerated loose talks. He was always taken in high esteem by the local people. He played an important role in restoring the lands which were mortgaged by the Trust of Jagannath Temple of Puri.



Babu Bihari Lal Pandit was a man of many dimensional personalities. He was a keen observer, a meticulous planner and above all a very hard task master. He was a voracious reader and had a big collection of books on different subjects in his personal library. The ruler of Puri used to give him a great respect for his profound knowledge about the Hindu religion and philosophy. His wife Manorama was very supportive in his various pursuits due to which he could pursue all his ventures with great ease without any mental blockade. Though he was a sort of feudal lord of that era yet he always recognized the dignity of labour and duly rewarded all those who were of laborious nature. Many youngsters of that period used to take him as their role model. He was very fond of organizing religious congregations and festivals on which he used to spend quite lavishly. He authored many books mostly on Hindu religion and philosophy. He always gave due importance to time management as work was worship for him.

Babu Bihari Lal Pandit unfortunately had no son. He had only three daughters: Mohan Rani, Beno Rani and Munni Rani. In that era the daughters had no right of inheritance in the ancestral property. So, to look after his vast landed properties he went to his native place Kashmir to adopt a son from one of his relatives family. Thus, in 1891 Babu Bihari Lal Pandit adopted Ganeshi Lal who was hardly 2 years old at that time. Ganeshi Lal Pandit was brought up at Chandni Chowk, Cuttack and also had schooling in the same city. Ganeshi Lal Pandit had apolitical bent of mind. He became an honourable member of the joint Legislative Council of Bihar and Orissa and played a key role in the creation of the state of Orissa in 1936. Babu Bihari Lal Pandit died in 1911 after living a king size life. Ganeshi Lal Pandit had two sons: Moti Lal and Heera Lal who died quite young besides 3 daughters Swaroop Kumari married with Mohan Kishen Zutshi of Kashmiri Mohalla Lucknow, Jagat Kumari married with Raj Nath Ganjoor of Rani Katra Lucknow and Roop Kumari married with Sishen Narain Channa of Delhi.

Vinayak Damodar Shave who was born in 1895 at Colaba Bombay became popularly known as Acharya Vinoba Shave. He was considered as the spiritual heir of Mahatma Gandhi. He started

the famous Shoodan Movement in 1951 for which he travelled throughout the length and breadth of the country on foot asking people to donate their extra land to him for a noble cause. Vedre Ram Chandra Reddy of the village Pochampally in Andhra Pradesh was the first wealthy landlord of that state who donated his village to Acharya Vinoba Shave. Moti Lal Pandit also came into magical spell of Acharya Vinoba Shave and donated his village to him in Orissa. Thus, he became the second person to do the same.

Ganeshi Lal Pandit was married with Girija Rani Mushran who was the maternal granddaughter of Raja Dina Nath Madan of Lahore now in Pakistan. He alongwith Utkalmani Madhusudan Das played an important role for the betterment and development of the newly created Orissa state. Moti Lal Pandit had his early schooling in the mission school Cuttack.

He graduated with Honours in Sanskrit from the Raven Shaw College, Cuttack. He also did his graduation in Law but his father did not allow him to do legal practice so that he may not neglect his zamindari obligations. He was a keen sportsperson during his college days. He was a champion of tennis. The college has instituted Moti Cup for tennis in his honour. He was a true Gandhian in letter and spirit. He was elected as a Rajya Sabha member from Cuttack in 1952. Later on he became the chairman of the Orissa Public Service Commission. He had two sons: Ashok Pandit and Arvind Pandit besides two daughters Ansuiyya married with Deepak Mushran of Lucknow and Annapurna married with Suman Chak the grandson of barrister Jag Mohan Nath Chak of Lucknow. Ashok Pandit was employed with the TATAs at Jamshedpur and is married with Neelima the daughter of barrister Suresh Narain Mulla of Allahabad. Arvind Pandit qualified the IAS examination and became a bureaucrat. He was married with Niti the daughter of bureaucrat Sunder Prakash Watal of Lucknow. Great men leave behind their footprints on the sands of time.





## BRIEF HISTORY OF KASHMIR

Sage Kashyap made the land of Kashmir habitable. His son Neel became the first ruler of Kashmir. (This must have occurred sometime around the time of king Barhi, long before 10,000 BC.) Detail records of his rule are available in Neelmat Purana.

### Gonand Dynasty

Gonand-I (king of Kashmir) fought for Jarasandh against Krishna. Krishna killed Jarasandh, and Balaram killed Gonand-I. His son Damodar attacked Krishna, to avenge his father's death. Damodar was killed by Krishna in the battle. Krishna installed Damodar's wife Yashowati on the throne of Kashmir. Queen Yashowati gave birth to Gonand-II a few months after the death of Damodar. 35 Gonand kings ruled Kashmir after Gonand-II.

### Pandava Dynasty

23 kings of Pandava dynasty also ruled Kashmir. During the rule of Pandava king Bhimsen, the Kashmir border extended from Kanyakubja (Kanauj) to Gandhar (Afghanistan). A later King Ashoka (not to be confused with Maurya Ashoka) built the city of Srinagari (Srinagar). Jalok the son of king Ashok proved to be a very brave general and an able administrator. The administrative set-up made by him continued for the next 300 years without an able king.

### 100 AD:

Kashmir came under the rule of Kushan king Kanishka. Kanishka became a Buddhist and under him Buddhism spread to Afghanistan and Turkey.

### Early 600s:

After the attack of Huns, Mehrkul became the ruler of Kashmir. He was a very cruel king. But the teachings of Shaiva Pandits made him calmer. Mehrkul became a worshipper of Shiva. A Shiva temple built by him Mehrashwar (Mamleshwar) stands in Pahalgam. Years after his death, Vikramaditya (of Ujjain) sent his minister Pratapaditya to head the state of Kashmir.

Karkota Dynasty ruled Kashmir for 254 years. Durlabhvardhan is a famous king of this dynasty.

During Harshavardhan's rule, Kashmir was a tributary state. King Chandradeep of this dynasty defeated the Arabs in 113 AD.

Other notable kings of Kashmir during this period were: Meghawan (fought against animal sacrifice), Lalitaditya (who extended the boundaries of Kashmir) and the father-son-grandson trio: Avantivarman, Shankarvarman and Gopalvarman.

### 950 AD, Queen Didda:

Didda was queen of the Kashmir king Khemgupta. She ruled Kashmir as a queen, guardian and ruler for 54 years (950-1003 AD). She crowned her nephew Sangramraj as the king of Kashmir. Sangramraj defeated Mohd. Gazanavi in 1015 AD. Mohd. Gazanavi was defeated again in 1021 AD by joint efforts of Trilochanpal (the last Hindu ruler of Kabul) and Sangramraj.

### Kota Rani

Rinchan a Buddhist fugitive from Tibet was given shelter and a key administrative post by the king Sahadev. After a revolt Sahadev fled to Tibet. Rinchan killed the Army chief Ramchandra, and became the king of Kashmir.

Rinchan converted to Islam and adopted the name Malik Sadruddin. After him his queen Kotarani (daughter of Ramachandra) became the queen of Kashmir. Sahadev's brother Udayandev returned to Kashmir with an army. Kotarani offered to marry him and make him the king of Kashmir. Though Udayandev became the king, Kotarani conducted all the administration. She later defeated the Persian Sardar Tatar when he attacked Kashmir.

In 1343 Shahmir (a Muslim religious preacher) killed this brave queen Kotarani and became the king of Kashmir.

1343-1819 AD: The Islamic Tranny During the rule of Shahmir, Islamic people started pouring into Kashmir. Among him and the later muslim rulers like Sikander, Saifuddin, Fateh Shah, Moosa Raina, Sultan Hassan Khan, Hyder Shah, Iftihar Khan, Azad Khan, Mir Hajjar Khan, Subedar Assad Khan it would be difficult to name the worst.



They started the conversion of Hindus to Muslim. Islamic foundation was laid by hundreds of Muslim preachers who were invited from central Asia. Later force was used for conversion. Kashmir had many Hindu temples; which were wonders of architecture. Filled with jealousy and hatred Sikander destroyed about 300 Hindu temples. Sanskrit books and schools were burnt. Hindus were given only 2 options: either accept Islam or die. Villages were converted to Islam by force. Kashmiri women were sold as slaves in Arabia. Thousands committed suicide. Hundreds of thousands migrated.

#### 1819-1947 AD:

Pt. Birbal joined Maharaja Ranjit Singh. Ranjit Singh defeated Ajim Khan, then the ruler of Kashmir. Ranjit Singh appointed Gulab Singh as the head of Kashmir. Gulab Singh united the state of Kashmir. After him his son Ranbir Singh

became the king of Kashmir. He opened many centres for the teaching and study of Sanskrit, built libraries and made efforts for re-establishing the values of Hindu life. The next king Pratap Singh was succeeded by Maharaja Hari Singh. When India gained freedom, Hari Singh opted to remain independent.

#### 3 Mistakes committed by Kashmiri Pandits

1. Kashmiri Pandits declined to convert Buddhist Rinchan to Hinduism. Enraged he converted to Islam. And a seed of 500 year tyrannical Islamic rule was sown.

2. When Hindus assumed the power in Kashmir, the king Ranbir Singh, asked Kashmiri Pandits to allow those (who were earlier converted to Islam by force) to join Hinduism. Narrow minded, short sighted, and not having learnt anything from the 500 years experience, Kashmiri Pandits declined to do so.

"You see many stars in the sky at night, but not when the sun rises. Can you therefore say that there are no stars in the heavens during the day? Because you cannot find God in the days of your ignorance, say not that there is no God."

"You speak of doing good to the world. Is the world such a small thing? And who are you, pray to do good to the world? First realise God, see Him by means of spiritual discipline. If He imparts power you can do good to others; otherwise not."

Sree Sree Ramakrishna



## UDDHAVA GITA, (LAST MESSAGE OF LORD KRISHNA)

Chaman Lal Gadoo

### INTRODUCTION (PART I)

There are many Gitas in Vedic literature or songs associated with spiritual teachings, mainly guiding to Self-Realization. All of these Gitas have one thing in common they are either songs of the Lord Himself, or of His devotees. In either case, the purpose of these songs is to invoke eternal loving relationship with the Supreme Lord. Some of the ancient wisdom texts—Gitas are described as under:

These are:

**Anu Gita;** After the war, when Arjuna's brothers, the Pandavas, have firmly established their rule after defeating, the Kauravas. Then at Indraprastha, Arjuna asked Sri Krishna; "O Krishna, I have forgotten most of Bhagawad Gita discourse You gave me in the battlefield. Please narrate it to me again." Sri Krishna said; "Arjuna, you should not have forgotten it so soon. But, fortunately, Sanjay has remembered it, and he will repeat it all to Vyasa who will record it for posterity. I shall not repeat it to you now. But I shall give a supplemental discourse between the Self and the mind. You may call it Anu Gita."

**Ashtavakra Gita;** is a dialogue between Sage Ashtavakra and King Janaka father of Sita, on the nature of soul, reality and bondage. It offers a radical version of non-dualistic philosophy. The Ashtavakra Gita insists on complete unreality of external world and absolute oneness of existence.

**Avadhuta Gita;** is attributed to Sage Dattatreya with 271 verses is divided into eight chapters. The first chapter deals with the nature of *Atman*, the second deals with need for a *Guru*, the third and fourth deal with inner nature of *Atman*, the fifth deals with the universal presence of *Atman* in all beings, the sixth negates all kinds of distinctions when *Atman* is realized, the seventh describes the state of the *Avadhuta* and the eight chapter defines the *Avadhuta*.

**Bikshu Gita;** It is in Shrimad Bhagvatam Purana, chapter 5 of Skanda 12. It is in the form of a dialogue between King Parikshit and Sage Suka and is a brief exposition of the Vedanta philosophy, Brahman and the Atma.

**Bhramara-Gita;** The Song of the Bee, Srimad Bhagavatam-10.47.12- 21. **Bodhya Gita;** It is from Mahabharata, Book *Moksha Parva* which is a part of the Book *Shanti Parva*. It is a conversation between Rishi Bodhya and King Yayati.

**Brahma Gita;** It is from the Skanda Purana, 4th *Adhyaya* of Sutha Samhita and first twelve chapters of *Yagya Vaibhava Khanda*. **Devi Gita;** It is part of the *Devi Bhagavatham* written by the great sage Vyasa, seventh Skandha from 31 to 40 *Adhyaya*. It tells us about an incarnation of the Devi wherein she describes her own nature, nature of her worship with meditation, yogic practices, rituals and other austerities.

**Ganesh Gita;** The Gita which is part of Ganesha Purana, where Ganesha as Gajanana explains to king Varenya the truth about the world.

**Gita-Govinda;** *Song of Govinda* is a work composed by the 12th-century poet, *Jayadeva*. The Gita Govinda is organized into twelve chapters. Each chapter is further sub-divided into twenty four divisions called *Prabandhas*. The *Prabandhas* contain couplets grouped into eights, called *Ashtapadis* and describes Radha is greater than Lord Krishna.

**Gopi-Gita;** The Gopi's Songs of Separation, Bhagavatam, 10.31.1-19.

**Guru Gita;** from the Skanda Purana, in which Shiva sings in response to a query by his consort, Shakti, about the meaning of one who facilitates spiritual growth or *Guru tattwa*.

**Hanumad Gita;** It is discourse that was given by Sita to Hanuman after their return back to Ayodhya after the defeat of Ravana and the coronation of Rama.

**Hari Gita;** The Gita was the name given by Sage Narada to the Bhagawad Gita in the Mahabharata, Book *Shanti Parva*, Verse 10, Chapter 346.

**Haritha Gita;** It is from Mahabharata, *Moksha Parva* as a part of *Shanti Parva*. It speaks of non violence in association with *Sanyasa Ashram*. It



contains twenty verses attributed to Haritha Muni.

**Parasara Gita;** It is from Mahabharata, Moksha Parva as a part of *Shanti Parva* and is longest of all the Gitas of the *Shanti Parva*. It consists nine chapters.

dialogue between Sage Parasara, the father of Sage Vyasa and king Janka.

**Praeaya-Gita;** Sri Khrishna and the Gopis Meet for the *Rasa Lila* — Srimad Bhagavatam-10.29.31-41

**Ram Gita;** Rama Gita: Once when Lord Rama was alone and at ease, Lakshmana approached Him in all humility and reverence and asked this question: O Lord, I desire to know from You the sure path to final liberation *Moksha*. O Lotus-eyed, please instruct me about it briefly.

**Ribhu Gita;** Ribhu Gita forms the sixth part of the Shiva Rahasya Purana and it is dialogue between Sage Ribhu and Sage Nidagha in about two thousand verses on the Self and Brahman.

**Shiva Gita;** It is from Patala Khanda of Padma Purana and it is made up of 16 Chapters. In this Gita, Sage Agastya consoles Rama when Ravana takes away Sita and advises him to pray to lord Shiva. Lord Shiva appears before Lord Rama and his teachings to Lord Rama forms the Shiva Gita.

**Surya Gita;** Surya Gita is found in Guru Gyana Vasishta in *Tattva Sarayana*. There are three *Khandas* in the text namely *Gyana Khanda*, (Knowledge), *Upasana Khanda* (Spiritual practice), and *Karma Khanda* (actions). The Surya Gita is in first five *Adhyayas* in the third Pada of *Karm Kanda* of Vasishta Advaita.

**Uttara Gita;** Uttara Gita is a dialogue between Arjuna and Lord Krishna about the knowledge of Brahman. It consists of three chapters wherein Sri Krishna gives answers of Arjuna's questions.

**Venu-Gita;** The Venu Gita is Gopis Glorify the Song of Krishna's Flute — Srimad Bhagavatam-10.21.1-20. That Krishna who is playing on His

flute. To have a *Darsana* of that Krishna, Gopics are *Murmuri*

**Vibhisana Gita;** The Vibisana Gita is spiritual sermons by Lord Sri Rama to Vibhishana in Lanka Kanda, of Ramacaritamansa, composed by Goswami Tulsidas, in Avadhi dialect of Ayodhya This Gita is taught by Lord Rama to Vibhishana on the battlefield of Lanka and advises Vibhishana on the virtues of devotion, faith and right values.

**Vasishta Gita or Yoga Vasishta;** It is a discourse given by Maharishi Vasishta to Prince Rama when Rama is said to be in a dejected state. It consists of 32000 *Shlokas* and is associated with the principles of non duality and Advaita Vedanta.

**Vidura Gita;** Vidura Gita is a dialogue between Vidura and king Dhritarashtra wherein he advises him on science of politics, values of right conduct and truthfulness.

**Vyadha Gita;** Vyadha Gita is from the Mahabharata, in which the butcher sings a song to explain to an arrogant hermit that being a householder, performing one's duties, and serving others, is perhaps as important spiritually, if not more, than renouncing the world and serving only oneself.

**Vyasa Gita;** Vyasa Gita is from Kurma Purana from 12<sup>th</sup> *Adhyaya* onwards of Uttara Vibhaga and Sage Vyasa teaches the highest path to Self Knowledge.

**Yama Gita;** Yama Gita is of three types: 1. In Vishnu Purana 3<sup>rd</sup> Ansh upto 7<sup>th</sup> chapter. 2. In Agni Purana, 3<sup>rd</sup> Khanda *Adhyaya* 381 3. Narasimha Purana 8<sup>th</sup> *Adhyaya*.

**Yugala-Gita;** The Yugala Gita is the Gopis Sing of Krishna as He Wanders in the Forest — Srimad Bhagavatam-10.35.2-25.

**UDDHAVA GITA, By CHAMAN LAL GADOO**

**THE LAST MESSAGE OF LORD KRISHNA , VIDYA GAURI PRAKASHAN, DELHI**





## A FACT SHEET FROM KASHMIR

Ashok Dhar



Special Ops of J & K police inspecting guard post of Justice Muzzafar Atar

Source: PTI

After spending a week in the pleasant weather of my birth place, Kashmir, I returned to the scorching heat in Kolkata and straightaway attended an international seminar on "Jammu & Kashmir – Way Forward" at the Tollygunj Club recently. Most speakers presented a grim picture of the situation in valley while emphasising that the sovereignty of India over Kashmir is non-negotiable. A good take away was the recognition amongst panellists with the background in defence services that the Kashmir problem is of a political nature and security forces can only have a limited role.

Let me present here a fact file of what is happening in Kashmir now, much much different from the earlier days of militancy. These facts were gathered during my stay in a tense Srinagar, and following interactions with different sections of the society — friends who have held senior positions in the Government and a mix of educated youth who have acquired professional degrees from universities outside Kashmir in India and abroad, common people like Taxi drivers, Boatmen, shop keepers and also a couple of visiting journalists.

I think it may serve us well if we look at the situation as follows :

First, the current unrest is in South Kashmir, unlike North Kashmir during the earlier phase of militancy.

Second, unlike in the past when uneducated youth crossed over to Pak-occupied Kashmir to get training to steer militancy, the current phase of dissent is led mostly by educated youth.

Third, there is a clear rural urban divide emerging in the current phase. It is largely rural led which is affecting the income of people engaged in tourism in urban areas and centres of tourist attraction.

Fourth, youth who have floated startup enterprises in the valley, after returning with their professional degrees, are affected due to severe cash flow problems of their units as production has been hit during the past one year. Those who started restaurants and other allied service sector enterprises are also affected due to severe drop in tourists.

Fifth, the public perception of following transparency and meritocracy in employment and award of contracts is lacking, as in the past. Governance is at very low ebb which can be gauged from the fact that no Chairman of River Water Authority has been appointed since 2015, thereby affecting the dredging work necessary to prepare the valley against threat of flood in future. A Division Bench headed by the Chief Justice has now directed the authorities to submit a report and complete the Phase I by September this year. The High Court further directed the State Government to establish a three-member J&K Water Regulatory Authority within two weeks. It is because of the inefficiency and negligence of the department that the flood in 2014 caused havoc in Kashmir, the court observed.

Sixth, despite the turmoil in the valley, 14 Kashmiris achieved selection to the prestigious IAS. It is a matter of rejoice that Bilal Mohiuddin Bhat secured the 10<sup>th</sup> position in the IAS and details are pouring in of more people making it to the IAS. It seems number may cross twenty. This is a clear expression of the faith and belief of educated youth in transparency and meritocracy followed by UPSC.



Seventh, many epilogues have been written about the demise of composite culture in the valley. While there is no denying the fact that radical Islam is being supported and financed in a structured way and the counter narrative of Kashmiriyat has weakened, there is enough evidence to support that Kashmiriyat is dormant but not dead. It will take commitment of the people wedded to the cause of Kashmiriyat to launch a sustained structured intervention for its revival.

Eighth, the high decibel debates on various television channels and divergent versions of Major Gagoi's actions have affected the liberal secular educated people who are already living in insecure environment. Regrettably, the political leadership channels of communication with the masses are absent. Under such conditions, lowering of rhetoric could help. The ruling PDP seems to have badly dented its credibility due to its alliance with the BJP. It is really missing the towering presence of Mufti Mohamed Sayeed and the Hurriyat has acquired role of local opposition.

Ninth, Kashmir is a complex problem with COPRI (Country, Province, Religion, Identity) dimension which operates at three and two levels. The J&K has border with Pakistan and China (C3). Between India and Pakistan, there are issues of Sir Creek, Siachen, MFN Status and Indus Water etc., in addition to Kashmir (C2). Three provinces, Ladakh, Jammu and Kashmir, are involved (P3). There are issues between Pak-occupied Kashmir and Indian Kashmir (P2). There is a mix of three religions, Hinduism,

Buddhism and Islam (R3). Post exodus of Pandits, a new angle has arisen between Kashmiri Muslims and Kashmiri Hindus (R2) and the underlying driver is the I-identity of Kashmiris which is distinct from other regions.

Tenth, most debates focus on the legality of the accession of Jammu & Kashmir with India. If one digs deeper, it would appear as the tip of an iceberg. A permanent resolution of Kashmir requires an in-depth understanding of LeLaMOKSHI, that is the vital elements of Legality (Le), Land (La), Morality (M), Operationality (O), Kashmiriyat (K), Sufism (S), Historicity (H) and Identity (I). Each element has to be understood and analysed individually and in conjunction with each other to find the contours of possible solution in the context of ancient, medieval and modern history of Kashmir.

Till we find a permanent solution of all issues, we can at best endeavour to manage the present for the well-being of ordinary Kashmiris living in the valley and outside, who are caught between masked men, unformed men and vagaries of politicians.

Courtesy

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## MY FIRST DAY IN KOLKATA —WAH!

DR. B. K. MOZA

More than six decades have passed and I am recollecting my first day in Kolkata. Yes, it was in 1954 and the day was probably second of February. A historical day in my life when I reached Calcutta. Never in my dreams I would have thought I would spend my rest of life, till present times herein the city of my choice, Calcutta as it was called then from the time of British colonial rule.

Returning to my topic, it was a struggle to come out of the Railway compartment with an attache case and a large "Holdall", because of the crush of humanity. The site of the station was an overwhelming and a, frightening experience for a twenty one year old small town boy, I was born in Kashmir, had lived there till I finished two years of college. I then went to Amritsar and obtained a Bachelor's in Pharmaceutical Science from Punjab University. I was now coming to Calcutta for research training. Growing up in Kashmir I had never seen a train. I had started this maiden train journey from Delhi. On reaching Howrah, all could see was immense throngs of people, a cacophony of noises and immense heat and humidity. It was a very disheartening experience for a small town boy raised in the cool climes of Kashmir. That first day's impression of the crowds, yelling, chaotic traffic and the heat is forever etched in my mind. A look around revealed the grandness and vastness of the Howrah station, with countless platforms almost fully occupied by passengers; some rushing in or out of train coaches others standing around aimlessly, while, some others were racing with luggage in full sprit, running roughshod over anything or anyone in their path. And, of course, red-shirted coolies carrying enormous mounds of luggage on their heads yelling "hosh, hosh". Before carrying the luggage of a new passenger there would be loud and animated bargaining - about the Annas and Paisas the coolie was demanding. In all this tumult I was a confused passenger on the platform, not knowing what to do. I was supposed to report to the Office Superintendent of Bengal Immunity Co., for further directions. But this being a holiday on account of "Saraswati Puja", the office was closed and I didn't know

what to do. I was a twenty one years lad, totally inexperienced, taking my first steps on a career path that would last the rest of my life. I was thus very cautious not to put a wrong foot forward. What added to stress level was the advice of my brother prior to my departure for Calcutta. He had impressed on me that Calcutta was the intellectual hub of our country having produced great luminaries of literatures, leaders of political movements, icons of religious philosophy and great comrades of communist movement. He ardently believed that Communism would solve all our problems, though he lived to see the collapse of the USSR and Communism in general. As a "believer" he thought that Bengal was the cradle of the oncoming revolution and, so, he wanted me to be very respectful to ever body in my dealings in Calcutta. Now coming back to my predicament at Howrah station, a coolie was kind enough to realize my indecisiveness and advised me to keep my luggage in the cloak room, where passengers could keep the luggage for some time safely, getting a metallic token for the safe delivery of the same till one had ascertained his whereabouts. I gave a pause, considered his advice valuable and directed him to lead me to cloak room. He explained to the in-charge of the cloak room that I was, presumably a new comer to Calcutta and required to keep my luggage safely till I had ascertained my whereabouts. The supervisor advised me something in Bengali and on realizing that I did not understand Bengali, he continued his query in broken Hindustani. He looked at my luggage and remarked that I could not keep the luggage as my holdall, having my bedding was not locked. He enquired if I had a spare lock and I replied with visible embarrassment that I had none. He gave a thought, and looking at my helplessness, advised me to keep the luggage there and hasten out to purchase one lock and return immediately within ten minutes to complete the process required for keeping my luggage there. It was a huge crowd outside and practically got lost in the crowd, not knowing what to do ahead and how to reach to the required shop where I could



purchase my precious lock. To my great pleasure, I found the coolie who had carried my luggage, enquiring whether I was looking for a shop for the lock. He advised me to cross the road ahead and then find the desired shop. I thanked him but seeing my hesitance to cross the road, full of traffic of all sorts and shouts, he volunteered to give me his hand and reach me to the shop. I had no words to thank him; more in my heart and with my heart. Gave him a coin which he thankfully accepted accompanying me out of the maddening traffic to the Cloak-room, locked my holdall containing my bedding and handed over the lot to the man in-charge. This time he was satisfied and happily gave me the metallic token. He advised me to preserve the token carefully to ensure safe return of the luggage back when I came there to take the delivery.

I left the cloak room and moved forward, now to some extent confident and thought to take so, my food and then, search the office where I had to proceed for further direction. I enquired as to where I could take the food? He gave a pause and took me forward and crossed the bridge-towards which he had pointed the finger with directional acumen- and then ahead was a busy road, called "Bara Bazar", where I could find good restaurants for my meals. He added I could as well take the tram which could be avoided as it was just nearby. I followed his advice and went forward as directed. In front I found the base of the bridge, a huge cantilever one, a gigantic type which I had never seen earlier. Moving a little further I found the police stopping the vehicular traffic, saying some police "bandobast" was ahead as some accident had taken place. I was lost in the crowd and wished to be more familiar. Accordingly, I went on the left foot path of the bridge and saw the huge river below with boats, ferries and even small ships floating. The site was somewhat exotic to me which I had never seen before. Walking a little ahead I found to my astonishment that this huge bridge had no pillars to stand in the river. I understood that this was the reason it was called a cantilever bridge - an unimaginable creation of British technology and this was the only one of its type and size in the country then I walked further on the footpath, unimaginably crowded to the extent that it was difficult to put a step forward. The road by the side was full of cars, yellow and black taxis and carriages of trams all stalled, bumper to bumper.

The police had arrived, so had the fire brigade experts who were investigating the beams of the bridge on the top and plotting the further line of action. It was again a differently attired police, well-built individuals with pistols in the uniform pocket. I had heard of Scotland yard police of England and Calcutta police was a prototype. I no longer felt hungry and wished to remain static holding the support that was on the river side and watch the police operation that was going on. I took care of the token and the purse so that these didn't become the victim of the pick pockets. I remembered our Professor had cautioned us of pick-pockets in Calcutta. It was interesting to recollect the incident at Howrah station when we had visited Calcutta for a "factory-visit" program, two years back along with our Professor. He cautioned us at the platform to take care of the pick-pockets and demonstrated how he was keeping his purse in the inner pocket of his coat and buttoning it securely so as not to allow pick-pocket to operate on it. And to our surprise when we reached our halting place in the evening we learnt that our professor, Dr. Gaiand Sahab's purse was gone, it was pick-pocketed perhaps at the same platform where he had lectured us how to safeguard the purse at Howrah station and in Calcutta.

In the meantime the bridge became a huge mass of human heads; all watching the police operations. What became known was that a mad beggar had climbed the huge structure of Howrah bridge and was running on the top shaft of the bridge in high speed, fearlessly yet very dangerously. He became a connoisseur of all eyes. The police men were utilizing all their tactics to catch hold of him safely but he was a dare-devil to hood-wink them. Anyway the operation, "catching the madman" was on and now the Fire-brigade was in command. Their operation was a model of creativity to me; something to be seen to be believed. They put temporary shafts on the side of the bridge the mad was running above on the beam. On the shaft they spread a tarpoline canvass. Below on the river were a number of police boats just below the canvass. Now both personnel of police force and Fire-Brigade crawled up on the beams of two sides of the bridge canvass towards the mad man. Slowly they climbed the ladder spread by the Fire-brigade personnel on both sides of the target spot and they made their climb up to the beam the mad person was running in between.



The mad person finally gave in without jumping and was brought down safely. In no time the crowd melted, and the traffic started rolling on. I was surprised to see the crowd having melted in no time and normalcy returning as usual. I remembered I was hungry. So, I paced fast to reach the other end of bridge. On further enquiry, I came to know that Badha-Bazar was just across on the other side. Within a jiffy I made my way across and entered a restaurant and asked for the menu. Only vegetarian food was available, rather to my surprise. I was under the impression that fish was the staple food of all and a must but realized that all varieties were available; only one had to search for one's choice. I had a meal to belly's full and then I paid of the bill. I enquired of the cashier as to how far Dharamtala Street was. He explained that it was a big street extending up to Circular Road and wanted to I know where I wanted to go. I took out the letter out of my pocket and showed him the address. He advised me to go back to the crossing and take a tram and get down at the place I wanted to go. There were no mobiles and phone call was kept for emergencies. I thought for a moment of my luggage in the cloak-room but not knowing where I was to stay for the night, I decided to first reach the office and know the details and then take care of the luggage. I ensured the token was in my safe custody. As directed I took the tram and reached my office. The gate-keeper was on duty and advised me that it was a holiday and should report tomorrow. The conversation was being followed by a young gentleman who came forward and heard me. He asked the Darwan to allow me to get in. He called few more companions, dressed in snow-white" dhotis"; presumably, they were the clerks working in that office. They discussed amongst them and advised me to talk to the office-Superintendent, Shri Gadadhar Babu for further direction. Hesitatingly I took the receiver in my hand and conveyed my credentials. He I did not take any time or make further enquiries. He explained that he was concerned about me and knew all the details. He enquired if I had some relations where I could stay for the night as it was a holiday. I confirmed I had none and so he advised I stay in the office along with some employees over there. He told me to give the receiver to the person who had approached him on phone. Accordingly this gentleman first introduced himself to me as Ravi babu and then introduced me to other

companions. One of them hastened to enquire if I had seen their Puja and accordingly they accompanied me to the other side of the office where there was placed a "murty" of Goddess Saraswati, so nice to look at on a temporarily built platform. They started to talk about the details and in the meantime, one of them brought me a cup of tea to take. I was overwhelmed to see this immediate camaraderie. They explained to me that they are the Babus in that office and were living in the same place. So, they advised me to go to the railway cloak-room and bring my luggage to the office and stay with them for the night as one of them. I was further advised to take the tram plying on the other side of the road which would take me to Howrah station and then come in a taxi with my luggage. They advised me to be careful of the taxi-driver lest he brings me back through a longer route. One of them accompanied me to the other side of the road and made me seated in the first class compartment of the tram, instructing the conductor to drop me at Howrah station. Within twenty minutes I was at the station. I hastened to the cloak room without any difficulty, handed over the token to the "Cloak-room In-charge" and took the delivery of my luggage. I engaged a coolie and reached the taxi stand and hired a taxi in queue and-directed the driver to take me to Dharamtalla office of Bengal Immunity at 56 Dharamtalla Road. He asked where was, that? I asked him to take Dharamtalla Road from Esplanade and then proceed on the left end of the road till I located my office which was situated just on the road. The driver took a longish route which later I came to know was Red road and via Chouringhee came to Esplanade end of Dharamtalla. Further route was clear to me and I reached my destination. While making him payment I told him "Array" tum ney mujhe lambey rasthey se laya to meter charge ziada hua" The driver got angry on my calling him "array" and expressed his anguish and anger. However, he took the charges as recorded on the meter and muttering some words in Bengali, he turned back and started the taxi out of the premises on the road. I remembered my brother's advice that I should be very cautious in my choice of words during conversation, even with an ordinary person. I realized that, perhaps I had used a wrong word and was sorry for the same. In the meantime some of my acquaintances, the clerks whom I



had already met few hours earlier greeted me took me inside and made me keep the luggage in a room and asked me to join them for praying to Saraswati murty placed on a decorated pandal just behind the office building. The drums were beating and the "dholaks" were in their exuberant mood dancing up to the ritual; the "purrohit" holding a bell in his hand and worshipping the Goddess with "mantras" specified for the occasion. It was a very sacred and peaceful site for me to see and experience the vibrations of emotions it created in me making me forget that I was a stranger and very much tired. Shortly thereafter the office Superintendent, Shri Gadadhar Babu, rang up and inquired if I had reached office with luggage safely. He also talked to me and expressed his feelings that he could not see me because of Puja at home and assured me that my colleagues in the office would take care of me. He further added that he would attend the office on the following day and have detailed chat with me. He had already reported to the Director of Bengal Immunity Research Institute, a separate

establishment situated nearby at Lower Circular Road, as it was called then. Presently it is called Acharya Jagdish Bose Road. He explained to me that I would be working under their Research Director, Dr. U. P. Basu and that he would advise me further line of action. I heaved a sigh of relief as till then I was not sure whether I would be posted at the factory or at the Research Institute which I would cherish as it was the only Research Institute of its kind in the country. It was my cherished desire to work in this Institute. I thanked God for fulfilling my dream and looked forward to a research career throughout my life, developing and discovering new drugs and remedies for the suffering patients. With this dream fulfilled, I have passed further sixty one years of active life, moving from one milestone to another with the hope of a brighter tomorrow. I am hopeful and rather certain tomorrow will be brighter; much more bright in all respects. I close this piece with prayers to Goddess Durga that tomorrow is brighter and the world is rid of dark spots of poverty, backwardness, illiteracy and ill health. Amin !



*Kashmiri pandit women of yester years in their traditional dress*



## OBITUARY

Dr. Chaman Kashkari, fondly called by Biradari as "Chamanji", during his days at Jadavpur University, Editor of Vitasta and a pillar of Kashmir Sabha, Kolkata where he lived before moving to USA, died peacefully at his home on March 23, 2017 in USA. He is survived by his wife, Dr. Sheila Kashkari; son, Neel; daughter, Dr. Meera; and grandchildren.

Dr. Kashkari was born in Kashmir in 1933 to Mr. Sudarshan and Mrs. Sidhilakshmi Kashkari. He left Kolkata for America in 1963 and completed his Ph.D in electrical engineering at the University of Michigan in 1969. He taught at the University of Akron until 1994 when he retired as Emeritus Associate Professor. Dr. Kashkari devoted his research career to using technology to provide electricity and water to villages in Africa, India and Nepal. In recognition of his leadership in working to end world hunger, in 1990 he received the Presidential End Hunger Award at the White House from President George H. W. Bush.

During his distinguished career, Dr. Kashkari was continually impressed by the talent and intelligence of many of his students, particularly female students, who often were most accustomed to juggling the demands of family and work with life as a university student. He was constantly inspired by their intellectual brilliance, their devotion to learning difficult engineering concepts, and their capacity to work as team members and prepare outstanding laboratory reports.

It is hence highly appropriate that a scholarship for girls studying electrical engineering at the University of Akron has been instituted as "The Drs. Chaman N and Sheila Kashkari family Scholarship".

Pt. Jawahar Lal Nehru wrote to Dr. C. N. Kashkari from Pahalgam on 7th July, 1962 in his letter



1933 - 2017

for a message for annual number dedicated to National integration.

### Quote :

"I have received your letter of 4th July while I am stay in Pahalgam in Kashmir.

For any attempt to encourage literacy and cultural activities, you have my good wishes. But I must confess that such activities confined to separate states or community groups, tend to keep our divisions and are, perhaps, a slight barrier towards the integration of all peoples in India.

Kashmir undoubtedly has something to give to India in the way of culture and literature. While this should be encouraged, I hope that any narrowness of approach will not take place. Our principal aim must be to develop a common culture all over India which will include the separate state cultures and will thus help in the process of integration".

### Unquote.

At a personal level, I have benefited a lot from Dr. Chamanji by sharing his knowledge and guidance freely. I also have fond memories of visit of our family to Niagara Falls with Dr. Kashkari and Sheilaji in USA in 1995.

He shall be greatly missed by Biradri in India and abroad. In reorganization of his contribution of Kashmir Sabha, Kolkata, he was recognized with Life Time Contribution award by the Sabha last year. Heartfelt condolence to Dr. Sheilaji and family from Biradri in Kolkata.

Ashok Dhar





Smt. Khema Shari Kachroo

1938 - 2017

## OBITUARY

With profound grief and sorrow, the Kashmir Sabha Kolkata inform the sad demise of Smt. Khema Shari Kachroo, w/o late Soom Nath Kachroo and mother of Dr. Rajender Kachroo, at 19 Salkia School Road, Salkia, Howrah-711106 on 3rd July 2017 at her residence.

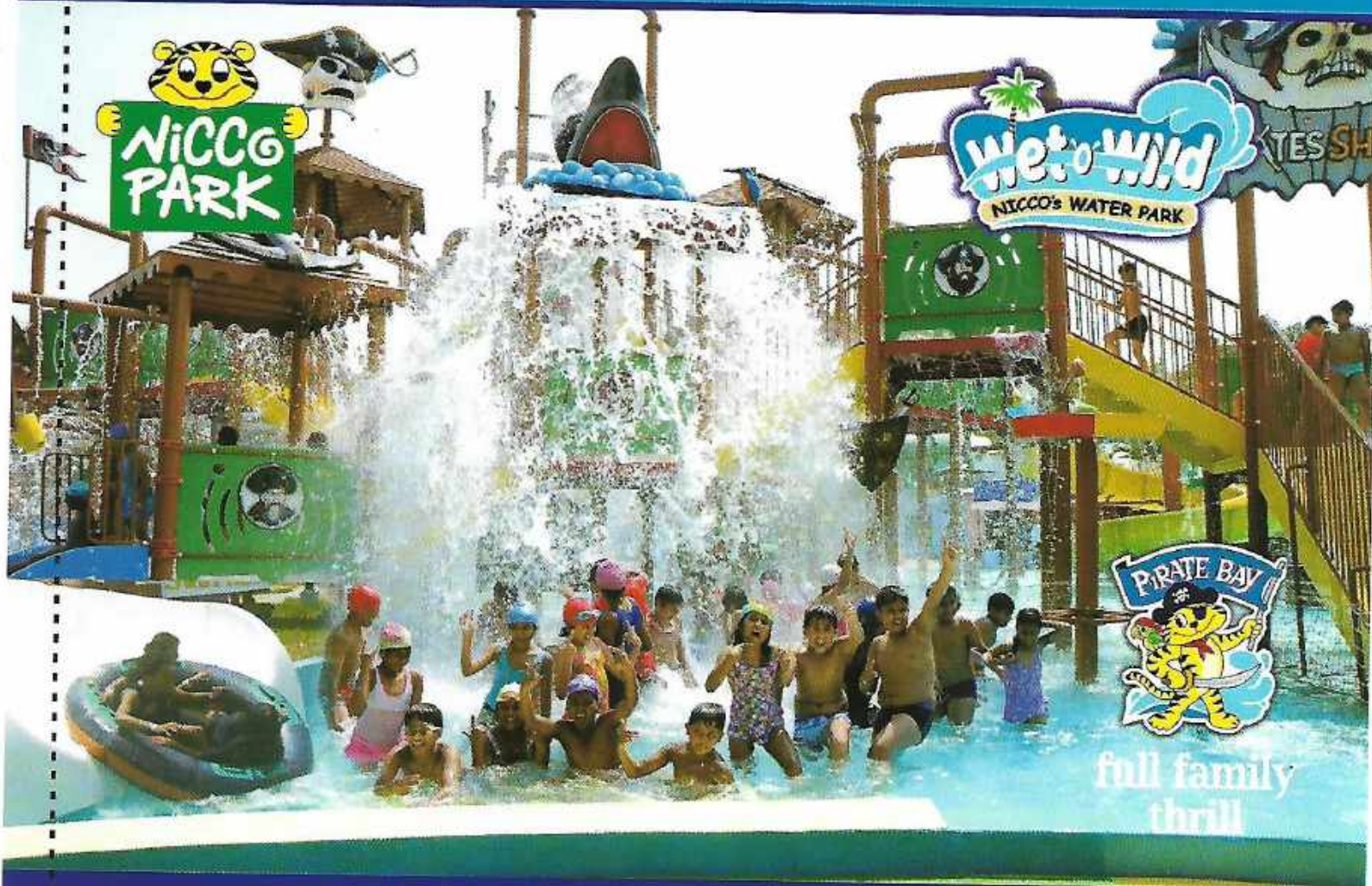
We pay our respectfull homage to her everlasting memory and pray to the Almighty to bestow eternal peace to her soul.

Deeply remembered with reverence and love.

Kashmir Sabha Kolkata



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# Section III

HINDI AND KASHMIRI





## LAL VAAKH

च्यंथ तोरंग गगन ब्रम वुडि  
न्यमशि अकिक छडि यूजन लछ  
चकमन वक येमं रटिथें ज़ोन  
प्रांन आपात फुटरिथ पखछ!

### Meaning:-

The steed of mind gallops through the sky; encompassing this whole universe. During the twinkling of an eye it can traverse millions of miles. He who is proficient enough to control its reins, check its wayward demeanour by clipping its wings in the shape of mastering his own inhalation and exhalation can attain the stage of self-cognition.





## संकटापन्न कश्मीर (एक समस्या)

फूलकुमारी राय

आज कश्मिर की सन्तान अपने ही घर में निष्कासित हुई हैं, जो तपोभूमि कलहण, बिलहण, मम्मट, बाणभट्ट, आनन्दवर्धन जैसे मनीषियों की प्रसविनी रही है। जहाँ डा० इकबाल जैसे देशभक्त कवियों ने जन्म लिया है, जहाँ का अध्यात्मिक चिन्तन ललेश्वरी और नुन्दरूपि के एकेश्वरवाद से सिंचित और पल्लवित हुआ है। उसी तपोभूमि सरस्वती के आद्य पीठ के निवासी आज बेघर होकर अपने ही देश में शरणार्थी हुए जीवन से जूझ रहे हैं। अस्तित्व की यह युद्ध आत्मिक एवं शारीरिक दोनों स्तरों पर इस क्रांति को झील रहा है। वर्तमान भयंकर पीड़ा, यातना, कष्ट कहने और सुनने की बात नहीं रह गई है। जन्म-जन्मान्तरों के अपने घर-द्वार छोड़ना, आपने-स्वजनों से जुदा होना, अपनी मिट्टी और हवा की गंध को भुलाना कालिंग के नरसंहार और हीरोशिमा के परमाणु बम विस्फोट से कम दर्दनाक नहीं हैं। क्षण भर में जीवन की लीला को समाप्त करना तथा जिन्दा रहते हुए भी तड़प-तड़पकर, असहाय-लाचार होकर चलने की टोस, कसक, कराह और पीड़ा अंग्रेजों के अमानवीय अत्याचारों से ज्यादा दर्दनाक और रोंगटे खड़े करने वाली स्थिति है। समय की पुकार है कि हम कश्मीरी पंडित अपने अतीत को, अपने इतिहास के पत्रों का चिन्तन-मनन करें और इतिहास के निरन्तर घूमते इस चक्रे के हर रन्ध और कील से सबक लें। कहीं तो हमसे चूक हुई है, जो आज हम जिन्दगी के इस मुकाम पर आ खड़े हुए हैं।

आजादी का संग्राम, जातियों के बीच का संघर्ष केवल भारत में ही तो नहीं हुआ है। योरोप के कई राष्ट्रों में कहीं ज्यादा तबाही हुई है। हम रूस की क्रांति में हुए विनाश और नर संहार को, वियतनाम के इस झुझा लोगों के त्याग, बलिदान और संघर्ष को, फ्लसतीनी संघर्ष और अस्तित्व के युद्ध को नहीं भुला सकते। आखिर वे भी तो मनष्य ही हैं। वादी के हम शान्तिप्रिय लोग आखिर शान्ति के नाम पर अपनी पहचान तो नहीं मिटा सकते हैं। धर्मयुद्ध का समय आ गया है। अपने अधिकारों की रक्षा के लिए कश्मीरी जहाँ और जैसे भी हैं, हमें संगठित होना हैं। त्याग और कुर्बानी के लिए अपने आप को तैयार करना हैं, तभी तो हम बाइज्जत अपने घरों में लौट सकते हैं। अपनी मातृभूमि उस जननी के अंक में फिर समा सकते हैं। हमें याद रखना है "छिन्ता हो स्तत्त्व कोई और तू त्याग तप से काम ले, यह पाप है। पुण्य है विच्छिन्न कर देना उसे, बढ़ रहा तेरी तरफ जो हाथ है।"

वादी को इस अल्प संख्यक जाति के पलायन की प्रथम भूल वर्ष १९४७ में महाराजा हरिसिंह के श्रीनगर छोड़ने की घटना से शुरू हुई। हिन्दुस्तान और पाकिस्तान के साथ वह पता नहीं एक अलग राष्ट्र की कल्पना में डूबा था या आसपास की घटनाओं से बेखबर था। उनकी अदूरदर्शिता तथा अनिर्णय ने ही तत्कालीन गवर्नर जनरल लार्ड माउंटबैटन की कूटनीति और जिन्ना की हिंसा और स्वार्थ लालुपता को पनपने का मौका दिया। बाकी की कमी पता नहीं कहना उचित होगा या नहीं नेहरू ने पूरी कर दी। जनमत संग्रह की एक नया भवंडर शुरू हुआ। कश्मीर के राजा की सदिच्छा से जब यह भारत की अमिन्न अंग बन गया था फिर इसे कोड़ बनाकर संयुक्त राष्ट्र संघ तक क्यों खींचा गया? भारत सम्पूर्ण प्रभुत्व सम्पन्न लोकतंत्रीय गणराज्य हुआ। जिसका नींव धर्मनिरपेक्षता और समानता के स्तम्भों पर रखी गयी, किन्तु २००० के करीब रियासतें लौह पुरुष पटेल ने भारतीय संघ में मिला दी, किन्तु उसी राष्ट्र के उत्तरा अंचल के अल्पसंख्यक पाकिस्तानी कबाइली आक्रमण से आतंकित होकर वादी छोड़ आये। स्वाभाविक था कि प्राण रक्षा की खातिर ये लोग देश के कोने-कोने में बिखर गए, किन्तु ऐसा करके क्या उन्होंने इस अल्पसंख्यक जाति को और भी अकिंचन नहीं बना दिया? जो मुट्ठी भर पंडित वादी में रह गए, उनके पास या तो बाहर जाने के साधन नहीं थे, या वे जनगंगा की बाढ़ में अपने को बिलीन नहीं होने देना चाहते थे। अतः वे वही टिके रहे। इतिहास अपने को दुहराता है। वादी के बहुसंख्यक धीरे-धीरे राज्य के हर एक कोने में आगे बढ़ने लगे। प्रक्रिया तो स्वाभाविक थी। उन्होंने कभी दंगे फसाद नहीं किए। हाँ उनकी युवा पीढ़ी को हमारा पड़ोसी प्रशासन (पाकिस्तान) धर्म के नाम पर बराबर उत्तेजित करता रहा। उनके दिलो दिमाग में हिन्दुस्तान के प्रति घृणा के बीज बोते चले गए। क्षेत्रीय प्रशासन के सहयोग और केन्द्र सरकार की संभवतः ढील और असावधानी के कारण वादी में अलगाववादी तत्व शोषित होते रहे। जिस "नया कश्मीर" की नींव शेर कश्मीर ने डाली थी, उसे वे स्वयं अपनी दुहरी नीति के कारण खोखला बनाते गए। प्रशासन में बहुसंख्यकों द्वारा धीरे-धीरे ये अल्पसंख्यक शोषित होते रहे, किन्तु इस अल्पसंख्यक समाज ने प्रतिवाद नहीं किया। कारण एक सहज और सरल उपाय सबके दिमाग में था। समर्थ हो तो भारत के मैदानों, पठारों में कहीं भी प्रतिष्ठित हो सकते हो। अल्पसंख्यकों का यह बुद्धिजीवी वर्ग अपनी कलम के बल पर



महानगरों और विदेशों में तो प्रतिष्ठित हुआ, किन्तु अपनी मिट्टी से उसकी जड़ें उखड़ती गईं। किन्तु क्या हमें यह नहीं सोचना चाहिए था कि ऐसा करके हम बिना किसी युद्ध के, प्रतिवाद के अपने अधिकारों की आहूति दे रहे हैं? अपने अधिकारों को छोड़ना वीरत्व नहीं है - यह दया भी नहीं है, यह तो कायरता है जिसके लिए हमारी भावी पीढ़ी कभी हमें माफ नहीं करेगी। हमें याद रहे "क्षमा शोभती उस भुजंग को, जिसके पास गरल हो, उसको क्या जो दंतहीन, विषरहित विनीत सरल हो।"

हारी हुई जाति की सहिष्णुता पाप है। अधिकारों के इस युद्ध में हमें एक न एक पीढ़ी कुर्बान करना ही होगा। इस कुर्बानी के लिए जब तक हम मानसिक रूप से प्रस्तुत नहीं होते हैं, तब तक हम अपनी "कशोर" को नहीं पा सकते हैं। हमें मैदानों और रेगिस्तानों की लू तपिश और उमस निश्चिन्ह कर देगी। हम अनाम हो जाएंगे। यही समय है फिर से निर्णय लेने का कि क्या हम अनाम होकर जीना चाहेंगे या अपनी खोई हुई पहचान प्रतिष्ठा और अधिकार के लिए संगठित होकर लड़ें।

अखिल भारतीय कश्मीरी सभाओं का लक्ष्य जन जागृति, आत्म पहचान और आत्मगौरव जगाने का होगा। आज यह जाति बिखर गई है। अस्तित्व को बचाये रखने का संघर्ष कर रही है। यही तो समय है "hit the iron when it is hot"। सर पर कफन ढांचे चुपचाप हम अपने घरों को तिलांजलि दे आए हैं - किन्तु नहीं हम वापस जाएंगे, अपने अधिकारों के लिए लड़ेंगे। पूरा भारत हमारे साथ है। यदि हम कटिबद्ध हो जाएंगे तो हमारे पीछे आने वालों की कमी नहीं रहेगी। किन्तु शर्त है कि पहले हम स्वयं मरने के लिये तैयार हों। हमें युधिष्ठिर नहीं चाहिए, चाहिए भीम और अर्जुन जैसे वीर। 'तू मौन त्याग, कर सिंहनादा रे

तपी! आज तप का न काल!' अनीति, अधर्म को हम शान्ति के नाम पर स्वीकार नहीं कर सकते। हम भारतीय हैं। भारतीय संविधान की शरण में जाएंगे। केन्द्र में सत्ताधीश नेताओं, चिन्तकों और विचारकों का ध्यान जबरन अपनी समस्याओं की ओर आकृष्ट करेंगे। हम भूख हड़ताल करेंगे। धरना देंगे। आत्महत्या के लिए तैयार रहेंगे। प्रशासन को हमारी सुननी पड़ेगी। हम संख्या में कम हो सकते हैं। शक्ति और क्षमता में नहीं। शक्ति संख्या में नहीं होती उसकी ऊर्जा और तेज में होती है। नेपोलियन और सिकन्दर अपने पूरे देश की जनता को सेना बनाकर नहीं निकले थे। आज भी छोटा सा देश जर्मनी अपने आस-पास के साथ अरब राष्ट्रों को अपनी मुट्ठी में भींचे हुए हैं। दक्षिण अफ्रीका के ७५ प्रतिशत अश्वेतों को २५ प्रतिशत श्वेतों ने दबाया है। प्रशासन को हमारी पीड़ा सुननी ही पड़ेगी, अन्यथा भारत का यह भाल नहीं रहेगा और कोई देशवासी बिना सर के धड़ की रक्षा की कल्पना भी नहीं कर सकता है।

तो आइए, हम संकल्प करें धर्मयुद्ध में अंतिम सांस तक लड़ने की। हम रहें या न रहें, यह महत्वपूर्ण नहीं। इतिहास हमें कायर, पलातक तो न कहेगा हम क्यों बिना युद्ध के हथियार डाल देंगे। आज हमारे शरणार्थी हुए भाई बहनों की रक्षा करना, उनकी यथा-सम्भव सहायता करना हमारा पहला धर्म है। अपने ऐश्वर्य और आराम को तिलांजलि देनी होगी। "कश्मीर चलो" का नारा बुलन्द करना होगा और इस महायात्रा के प्रयाण की तैयारी संगठित होकर करनी होगी। और कवि गुरु रविन्द्रनाथ के इस मंत्र का "जदि तुमार ढाक सुने केउ न आशे, ताहले एकला चलो रे।" जाप करना होगा। इस मंत्र को बिना साधे हमारी मुक्ति संभव नहीं है।

कल हों या  
परसों या  
युगों बाद पर  
सत्य की  
जीत अवश्य  
होगी।







Bhagwan Shree Gopinath Ji's place of meditation  
at "Kharyar", Srinagar, Kashmir



Inside the 'Ganpatiyaar' temple of Mahaganesh and Shiv  
on bank of river Vitasta, Srinagar, Kashmir



Bhagwan Shree Gopinath Ji



Famous 'Shivalaya' temple of Chota bazar, Kanyakadal  
Srinagar, Kashmir



View of Shree Mahaganesh inside 'Ganpatiyaar' temple  
on the bank of river Vitasta Srinagar, Kashmir



## धूमिल होती कश्मीरियत

कश्मीर और कश्मीरियत इन दोनों का चोली दामन का साथ था, लेकिन बदलते दौर और कश्मीर से निकलकर, कश्मीरियत अब धीरे-धीरे खत्म हो रही है।

कश्मीर की भूमि मुनि ऋषियों की भूमि थी जहाँ सादगी नम्रता और धर्म का बोलबाला था। विवाह हो या फिर कोई भी उत्सव या जश्न हर खुशी को मिलजुल कर और सादगी से करते थे। लेकिन पलायन के बाद सभी कश्मीरी बानिहाल, के बाद जम्मू से ही नई संस्कृति में दिन ब दिन डूबते जा रहे हैं। एक दूसरे को दिखाने की होड़ में हम कितना खोते जा रहे हैं। अपनी इस कश्मीर की संस्कृति से कितने दूर होते जा रहे हैं।

मसलन् विवाह बड़े से बड़े खानदानी पैसे वाले कश्मीर में बेटी का ब्याह सम्पन्नता सादगी से करते हैं। थोड़ी सजावट, आटे के चोकर को रंगकर यूग (रंगोली) बनाना और ज्यादातर शादियाँ दिन में होती थी लेकिन अब ज्यादातर शादियाँ रात में व भारी सजावट और बड़े-बड़े हालों में होती हैं। जहाँ इन सबके लिए भारी रकम चुकानी पड़ती है। हालाँकि सब परिवार तो नहीं कर सकते लेकिन कुछ घर अपने ही घर के आगे शामियाना लगाकर विवाह कर सकते हैं। लेकिन लोगों को दिखाने और हम किसी से कम नहीं की होड़ में कोई नहीं करता। लेकिन इन ताम ज़ाम और रंगीनियों के कारण हमारी कई बेटियों का विवाह ना हो सका और कई इन सबसे बचने के लिए दूसरे धर्म की चौखट का ताज बन गईं।

कश्मीर में किसी की मृत्यु होने पर उसका शोक और क्रिया वगैरह पर बल दिया जाता था। लेकिन विस्थापन ने गुरु जी के अभाव में अन्तिम संस्कार क्रिया को भी तार तार कर दिया है। अब गुरु जी मिल भी जाए तो उनके रेट यानि फीस व उनकी उम्मीदें और सामान के लालच में क्रिया सही मानों में नहीं हो पाती है। घर में खाना रिश्तेदारों की लड़कियाँ सुबह उठकर खाना बनाती थी। साफ सफाई करती थी लेकिन अब शव को ले जाते ही 'कुक' की खोज शुरू हो जाती है। वह ज्यादातर परिवारों में ऐसे दुःख के समय 'वॉज़' ही खाना बनाता है। नज़दीकी रिश्तों की लड़कियाँ व बहुएँ जिन्हें सूतक नहीं लगता वह सब अपने आप को ही नहीं सम्भाल पाती है। खाना बनाना और सबकी खिलाना उनके बस की बात नहीं होती। दूर-दूर तक अलग-अलग रहने के कारण १२ दिन बैठना भी सबको नहीं भाता। बस बहुत नज़दीकी ही बैठते हैं। वह भी १२वें दिन ही

निकल भागने को तैयार रहते हैं। किसी का दर्द बाँटना, दुःखी को अकेला न छोड़ना यह सब खत्म हो रहा है। किसी को भी फुर्सत नहीं है आज किसी के दुःख की भागीदारी करने की। जबकि कश्मीर में महीनों तक दुःखी परिवार को अकेला नहीं छोड़ते थे। हर कोई दुःख को बाँटने का भागीदार बनना चाहता था।

घर के छोटे मोटे जश्न जैसे शिशुर, जन्मदिन, बहु को विवाह से पूर्व एक साथ देखने की रस्म यह सब भी पहले घर पर ही किए जाते थे लेकिन आज में भी सब हालों में आयोजित किए जाते हैं। किसी को घर गन्दा होने की समस्या सताती है तो किसी को कमजोरी कुछ करने नहीं देती और एक दूसरे की होड़ में सभी बाहर करने लगे हैं। जिसमें असली पर्व का अपना मज़ा खत्म होता जा रहा है।

कश्मीर में समाज परिवार संगठित थे। संयुक्त परिवार था लेकिन विस्थापन ने एक घर को कई किस्तों में बाँट दिया। आज सभी एकल परिवार के रहने के आदी हो गए हैं। कश्मीर में चाचा मामा का डर था। पड़ोसी का डर था, लेकिन विस्थापन ने बड़ों का लिहाज़, उनकी आवभगत और आँखों की शर्म को खत्म कर दिया है। आज बेटे के लिए सिर्फ अपना परिवार (बीबी + बच्चे) महत्वपूर्ण है। माता पिता की समस्या, उनकी देखभाल, सेवा सुभाषा भूड पर निर्भर है। अगर धर्मपत्नी ने कहा तो थोड़ा बहुत बेटा तो बाप को कर देता है। वर्ना दोनों ही नमस्कार-नमस्कार करके माँ आँखों में आँसू लिए दिन बिता लेती है।

कश्मीर में शिव या शक्ति की उपासना करते थे, लेकिन पलायन के बाद आज बदलते कपड़ों की तरह भगवान भी बदले जा रहे हैं। आज शिव और शक्ति कही कही दिखाई देते हैं। बल्कि जैसा शहर वहाँ का भगवान ही नवीन भगवान बनकर पूजा जाता है। आज साँई बाबा, सिद्धि विनायक, तिरुवेल्लुवर ही नहीं बल्कि कई बाबा तथा माता जी ईश्वर का स्वरूप बनकर पूजी जा रही हैं। अपने ईष्ट देव शिव या ज्येष्ठा देवी राजन्या देवी इनकी उपासना ओल्ड फैशन बनकर खत्म हो गई है। कश्मीर में लगभग सभी पंडित अष्टमी का व्रत रखते थे लेकिन आज अष्टमी का व्रत तो कही खो गया है, लेकिन नवरात्रे जोर शोर से मनाए जाते हैं। सुहागन कश्मीरी महिलाएँ चन्दनबष्ठी कर व्रत ना तो रखती हैं नाही इसकी महिमा को जानने का प्रयत्न करती हैं। बल्कि इस



डॉ वीना बुदकी



व्रत की जगह करवाचौथ ने ले ली है। हौलाकि इस व्रत को भी वह असली व्रत की तरह नहीं रखती सिर्फ खुद सजने संवरने और पति को दिखाने के लिए इस व्रत को रखती है।

शिवरात्री पूजन तथा १५ दिनों की थी। हरेक का हर दिन अपना अलग अलग महत्व है इसके इस वास्तविक अर्थ और महिमा से आज की पौध अज्ञान है। उन्हें सिर्फ अमावस्या के दिन अखरोट खाने से मतलब है। इसी तरह 'पन' महालक्ष्मी का प्रसाद, यह भी गुम होता जा रहा है। रोट बनना और बॉटना अपने आप में एक जश्न है प्यार है लेकिन अब दूरियाँ, समय का अभाव और मेहनत का काम होने के कारण नई पीढ़ी को यह त्योहार नहीं पसन्द है। पुरानी पीढ़ी के हाथों में जब तक दम है यह पन का पर्व देखने को मिलेगा। रोट खाने को मिलेंगे। लेकिन भविष्य में इस बनाने की संख्या ज्यादा नहीं होगी।

कश्मीर में हर घर में पूजा घर से महकती खुशबू आती थी 'कण्ठ गन' की खुशबू दूर से ही मन को प्रसन्न करती थी। लेकिन सुबह उठके धूप या अगरबत्ती जलाना भी कई परिवारों में दुश्वार हो जाता है। क्योंकि घर में नई पीढ़ी को धुआं अच्छा नहीं लगता, उनके गले में चुभता है। सो सूखे सूखे बिना शौर शराबे के पूजा हो जाए तो ठीक वरना पूजा में क्या रखा है। यह कहकर बुजुर्गों की पूजा बन्द हो गई है।

कश्मीरी महिलाओं का सुहाग चिन्ह अटहरू तथा डेजहरू पहले पहल लम्बे भारी होते थे, लेकिन वह धीरे धीरे छोटे होते गए। अभी भी कुछ कानों में छोटा सा कान के बराबर का अटहरू सोने का दिखाई दे रहा है लेकिन ज्यादातर सिर्फ शादी के दिन

पहनी दुल्हन ने दूसरे दिन ही उतार देती है। हों कभी के भार शादी ब्याह में शौकिया पहन लेती है। बाद में फिर उतार के रख देती है। बल्कि दूसरे धर्म से जो कश्मीरियों में बहु बनकर आई है वह शौक से पहनती है। सूहागन महिला गला खाली नहीं रखती थी। लेकिन अब ज्यादातर गले कभी गर्मी के कारण तो कभी फैशन के कारण खाली होते है। जब मन चाहे पहन लिया। जब मन चाहा तो निकाल दिया। ऐसी महिलाओं का सुहाग चिन्ह क्या है? वही जाने? क्योंकि बिन्दी लगाना भी उन्हें नहीं भाता। और तो और अपनी मातृ भाषा कश्मीरी बोलना भी आज की पीढ़ी को अच्छा नहीं लगता। विशेषकर अपने छोटे मासूम बच्चों के साथ वह कश्मीरी हिन्दी को मिक्स करके बोलते है। हैरानी तब होती है जब कश्मीरी भाषा को बचाने के लिए कश्मीरी बोलते बच्चों को पुरस्कार लेने के लिए वह चन्द वाक्य और गाने सिखाते है। लेकिन कार्यक्रम खत्म होते ही नवपीढ़ी के माता पिता बच्चों से हिन्दी कश्मीरी मिक्स करके बात करना शुरू कर देते है। जबकि चन्द पल पहले वह पुरस्कार जीतने के लिए सिर्फ कश्मीरी बोलते है।

कश्मीरियत के दामन में कई दीमक लगे है। जो धीरे धीरे कश्मीरियत की मजबूत जड़ों को खोखला कर रहे है। अभी भी वक्त है कि अपनी जड़ों को फिर से हरा-भरा मजबूत बना सकते है। लेकिन यदि ध्यान न दिया गया तो कश्मीरियत शब्द किताबों की धरोहर बनकर सिमट जाएगा।

## क्या आप युवा है? युवा वह है

जो अनीति से लड़ता है।

जो दुर्गुणों से दुर रहता है।

जो काल की चाल को बदल देता है।

जिसमें जोश के साथ होश भी है।

जिसमें राष्ट्र के लिए बलिदान की आस्था है।



जो समस्याओं का समाधान निकालता है।

जो प्रोरक इतिहास रचता है।

जो बातों का बादशाह नहीं बल्कि करके दिखाता है



## कश्मीरी पंडित और कश्मीरियत

विगत कुछ माह से विभिन्न मंचों से जम्मू-कश्मीर राज्य के विभाजन की मांग बढ़े ही प्रभावशाली ढंग से उठायी जा रही है, जिसका बीजारोपण बहुत समय पूर्व डिक्सन द्वारा किया गया था। हमारे समाज के कुछ तथाकथित बुद्धिजीवी नेतागण भी इस मांग को बहुत ही चतुरायी के साथ खूब हवा दे रहे 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 उपभोक्तावादी संस्कृति के दौर में कश्मीरियत की कल्पना मात्र को ही एक छलावा या दिवास्वप्न की संज्ञा प्रदान कर रहे हैं क्योंकि उनकी ऐसी धारणा है कि आधुनिकता और भूमण्डलीकरण के वातावरण में कश्मीरियत की बात करना या फिर उसकी दुहाई देना महामूर्खता है क्योंकि इस यांत्रिक युग में मनुष्य को यह लगभग ३०० वर्ष 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। यहां पर एक बहुत बड़ा प्रश्न यह उठता है कि क्या हम इस तथाकथित आधुनिकता का चोला पहन कर अपनी सदियों पुरानी सभ्यता और संस्कृति की जड़ों 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 मार्ग 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 कई 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 जड़ों से कटे और अपनी सांस्कृतिक पहचान के लिये व्याकुल इन असहाय कश्मीरी पंडितों को

पुनः घाटी में उनके घर वापसी की अनेक

लुभावनी 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 हुते 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 विस्थापित कश्मीरी पंडितों के लिये और अधिक भयानक समस्याएँ और संकट नहीं उत्पन्न कर देंगे।

जम्मू-कश्मीर के पूर्व मुख्य मंत्री डॉ. फारुक अब्दुल्ला एक बहुत ही समझदार और होशियार नेता हैं। उन्होंने विश्व के अनेक देशों का व्यापक भ्रमण करके ठोस ज्ञान अर्जित किया है। वह 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 कश्मीरियत को सुरक्षित एवं संरक्षित रखने का डंका पीटकर तथा उसके पश्चात बढ़े 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 इसका व्यवहारिकता के पक्ष अनेक तर्क केन्द्र सरकार के समक्ष प्रस्तुत कर रहे हैं।

डा. फारुक 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 अपना घर फिर से निर्माण करने के लिये



डॉ. फैकुण्ड नाथ शर्मा



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 रूपयों को अपने मन के अनुसार वारा न्यारा करने का एक सुनहरा अवसर अवश्य प्राप्त हो जायेगा। जिसके वास्तविक उपयोग का पता लगाना भविष्य में बहुत ही दुशकर कार्य हो जायेगा कि यह भारी भरकम रकम किन किन मुद्दों पर व्यय की गयी।

कश्मीर के एक प्रमुख आतंकवादी संगठन हिजबुल मुजाहिदीन ने इस प्रस्तावित कार्ययोजना का कठोर शब्दों में विरोध किया है। उसका कहना है कि यह कश्मीरियों को धर्म के आधार पर बांटने की एक धिनौनी 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 कदुता 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 निशेने पर होंगी और सुरक्षा बलों के अनेक प्रयासों और नाकेबन्दी के बाद यह उनकी गैर इन्सानी हरकतों को रोक पाने में कहां तक समर्थ हो पायेंगी जब उनके आत्मघाती दस्ते अकूल 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 प्राथमिकता इस बात की है कि घाटी में रही अविश्वास की भावना को समूल नष्ट किया जाये। गैर कश्मीरी आतंकवादी संगठनों के साथ कठोर 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 कश्मीरियत 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 बनाने 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 घोड़ा की सवारी करने के समान है। जिसमें सवार जमीन पर आँधेमुंह 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 बली चले। न अपनी खुशी से आये न अपनी खुशी चले।”





## कोख को पीड़ा

डॉ बीना बुदकी

काकनी आज सुबह से कुछ उदास सी थी, उसकी खुद की समझ में नहीं आ रहा था कि वह बेटे राजा जी के लिए दुखी होए या दुआएँ माँगे। राजा जी का जन्मदिन उसके लिए किसी पर्व से कम न थे। गरीबों को दान देती। मन्दिर जाकर भिखारियों को खाना खिलाती। लेकिन पिछले २७ सालों में सारी दुनियाँ ही बदल गई। उसकी आँखों में आज भी वह दिन यूँ समाया हुआ है। मानों कल की बात हो, निढाल सी वह बिस्तर पर जा गिरी। अतीत उसकी आँखों के आगे चलचित्र की भाँति चल रहा था ....

काकनी का विवाह भूषण के साथ बड़ी धूमधाम से हुआ था। गाँव में कई दिनों तक दावत चल रही थी। भूषण पढ़ा लिखा तो नहीं पर काफी जमीन जायदाद का मालिक था। कई सेबों के खेत और केसर के खेतों का मालिक था। गाँव में सभी उसकी इज्जत करते थे। काकनी भी बहुत जल्दी गाँव में सबकी प्यारी बहू बन गई। विवाह के अगले साल 'शीन' का जन्म हुआ। भूषण शीन को पाकर फूले न समा रहा था। धीरे धीरे शीन भी बड़ी होने लगी और काकनी की गोद में बिटा आ गई। यूँ तो भूषण ने बिटा के होने पर भी दावत दी सब कुछ किया पर दिल के किसी कोने में एक दर्द भी था कि इतनी बड़ी सम्पत्ति का वारिस कौन होगा?

बच्चों की किलकारियों में दिन बीत गए। लेकिन काकनी को भी बेटे की चाहत दिल में पनपने लगी। जाने कितने व्रत और पूजा उसने किए। हर किसी के आगे बस एक ही उम्मीद लेकर जाती कि उसका घर कब बेटे की किलकारी से गूँजेगा। कोई पूजा के बहाने नोटों की गड़्डियाँ मांगता तो कोई ६ महीने का अनाज दान करने के बहाने अपने घर में भरवा लेता। कोई भी कुछ कहता काकनी सब टोने टोटके करती। इन टोने टोटकों के जंजाल में वह एक बार बड़ी बीमार भी पड़ी पर ज्यूँ ही ठीक हुई फिर से मन्दिर मस्जिदों को चौखटों में सिर झुकाने पहुँच जाती। एक बार गाँव के बाहर अमरनाथ रोड़ पर एक साधु ने अपना डेरा डाला था। उसके शिष्य उसका खूब प्रचार कर रहे थे। जो भी जाता उसके शिष्य आने वाले से आम इन्सान बनकर सारी कहानी पहले ही पता कर लेते और दुखीयारा इन्सान जब घन्टों प्रतीक्षा के बाद साधु के पास पहुँचता वह पहुँचते ही तोते की तरह सुनी बातों को बड़ी गम्भीरता से कहता। आने वाला इतना प्रभावित हो जाता कि वह सोचता कि सामने साधु नहीं साक्षात् भगवान है।

काकनी के कान में भी जब यह बात पहुँची तो वह भी साधु के दर्शन करने पहुँची। लम्बी प्रतीक्षा के बाद काकनी ज्यूँ ही साधु

के सामने पहुँची तो उसने कहना शुरू किया-  
बेटियाँ है पर बेटे की चाहत है।

क्यों देवी।

काकनी आवाक सी देखती रही।

हों बाबा जी।

बहुत धन सम्पत्ति है।

काकनी मानों निर्जीव सी हो गई।

साधु ने फिर कहा

पति की इच्छा है कि बेटा हो और तुम भी चाहती हो कि घर परिवार में बेटा होने से जो इज्जत मिलती है वह मिले।

काकनी यह बातें सुनकर वहीं जड़वत सी हो गई उसे लगा कि साक्षात् भगवान है।

उसने साधु के चरणों में सिर नवा दिया।

साधु आखिर वाचाल साधु और मूलतः इन्सान था। काकनी भीगी आँखें लाल गोल और सुन्दरता देखकर वह मंत्रमुग्ध हो गया।

जाने क्या सोचकर उसने काकनी का हाथ पकड़ा और दबाने लगा और कहने लगा चिन्ता न करो जरूर बेटा होगा।

काकनी ने आज्ञा मांगी तो साधु ने हा कि कम से कम १० दिन तुम्हें सन्ध्या होने के समय आना है। साथ ही चीजों की लिस्ट भी पकड़ा दी।

काकनी पूरे रास्ते कुछ अनमनी सी चल रही थी। यूँ तो वह कई साधु सन्तों के पास गई थी पर आज का एहसास और प्रतीक्षा की कतार में जो बातें उसने कही थी। वहीं अन्दर साधु के मुँह से सुनकर उसकी आस्था ढलने लगी।

काकनी जैसे जैसे घर पहुँची किसी चीज में उसका मन नहीं लग रहा था। अपने मन में तर्क वितर्क करती रही। आखिर उसने निश्चय किया कि आज के बाद वह कहीं नहीं जाएगी। ईश्वर को देना होगा तो देगा वरना शीन और बिटा ही उसका सब कुछ होंगे।

ठीक २ साल बाद राजा जी का जन्म हुआ पर इस बीच हफ्ते में ४ दिन काकनी व्रत रखती थी। कुछ निराहार तो कुछ अन्न जल के। राजा जी को पाकर वह सब दुख दर्द व्रतों की पीड़ा भूल गई।

बहनों का दुलारा राजा जी सबकी आँख का तारा था। काकनी ने शीन और बिटा का विवाह भी धूमधाम से कर दिया। अब उसे



राजा जी के लिए दुल्हन लाने की उमंग थी। कोई भी लड़की उसे पसन्द न आती। राजा जी शहर कश्मीर में पढ़ाई कर रहा था। उसकी आँखें वहीं गौरी से लड़ गईं। माँ को जब गौरी के बारे में पता चला तो बेहद दुखी थी कि शहर की लड़की जाने कैसी होगी। उसके तौर तरीके खानदान कैसा होगा।

राजा जी की खुशियों के खातिर माँ चुप हो गई। राजा जी को बहुत समझाया पर वह न माना।

राजा जी का विवाह हो गया गौरी दुल्हन बनकर गाँव की बहु बन गई। शादी के कुछ ही दिनों में गौरी ने अपने शहरी रंग दिखाने शुरू कर दिये। सारे गाँव की बहु बेटियों उठ के हजार काम करती पर गौरी अपने कमरे में सोती रहती। राजा जी भी उसकी अदाओं और जुल्फों में इतना कैद चूका था कि उसे किसी भी चीज में बुराई नजर न आती। दबे लफ्जों में माँ ने राजा भाई से कहा भी पर उसने अनसुना सा कर दिया।

काकनी अन्दर ही अन्दर घुटने लगी। पहले बेटा होने के लिए दुआएं मनौतियाँ माँगती थी। अब उसकी घर गृहस्थी पत्नी के लिए प्रार्थना करती। दिन गुजरते रहे। काकनी बहु की गलतियों पर पर्दा डालती रही।

गाँव भी धीरे लगभग खाली सा हो रहा था। आये दिन की घटनाएं आतंकवादियों के बढ़ते कदमों से सभी परेशान थे। भूषण भी परेशान था। उसकी दोनों बेटियों के परिवार वाले दिल्ली चले गए थे। विशाल सम्पत्ति छोड़कर जाने में भूषण कुछ सकपका रहा था। पढ़ा लिखा भी नहीं, कश्मीरी के सिवा हिन्दी भी टूटी फूटी आती थी। धीरे धीरे भूषण ने कुछ पैसे जोड़ कर जमा किए और सबकी तरह उसने भी परिवार के साथ दिल्ली में शरण ली। दिल्ली आकर उसे उसके केसर का व्यापारी मनोज वाधवा मिला। मनोज ने राजा जी की नौकरी हैदराबाद में लगवा दी।

भूषण उसे लाखों आशीष देने लगा और सब एक दिन हैदराबाद की ओर चले गए। पहले दिल्ली और अब हैदराबाद की बोली उनकी समझ से बहुत दूर थी, पर काकनी के साथ मिल बैठकर अपने दिन बिता रहा था। उसका बड़ा दिल करता कि वह बाजार से सब्जी लाए। सामान लाए पर रास्तों से अनभिज्ञ और भाषा न होने के कारण घर की चारदीवारी में ही कैद रहते।

हैदराबाद आकर गौरी के जैसे पंख निकल आए। रोज दिन में बाजार जाना। शनिवार, इतवार राजा जी के साथ पिक्चर मौज मस्ती मारना उसका नियम बन गया था। अब उसे सास ससुर का साथ रहना कुछ अखरने लगा था। रोज स्लो पायजन की तरह वह राजा जी के कानों में कुछ न कुछ डालती रहती। कभी कभी राजा जी कह देता अरे लाखों के मालिक है यह मेरे नाम कुछ भी नहीं करेंगे। सब्र करो।

कुछ दिनों बाद राजा जी का ट्रांसफर दिल्ली वापस हो गया। किराये के छोटे मकानों से तंग आकर और दोनों बेटियों भी यही थी। भूषण ने एक बड़ा सा मकान खरीदा। कुछ दिनों तक तो

गौरी ठीक ठाक रही। लेकिन फिर उसके माँ बाप भी जम्मू से दिल्ली आ गये। बड़े हुये किरायों के कारण उन्हें सस्ता मकान कहीं नहीं मिल रहा था। गौरी के दिमाग में शैतान ने धीरे धीरे जगह बनानी शुरू कर दी। रोज नई कहानी बना के राजा जी को सुनाती एक दिन उसने राजा जी से कहा।

राज तुम्हारे पापा तो सठिया गये है। बरामदें की नाली पर पेशाब करके अपना लिंग दिखाते रहते है। पता नहीं उनका दिमाग खराब हो गया है।

पहले कुछ दिन राजा जी ने ध्यान न दिया पर रोज इसी बात को अलग तरीकों से कहती।

राजा जी भी उसी वाचाल स्त्री के कहने में आ गया और सोचने लगा कैसे इन्हें भगाऊँ? तभी एक सुबह राजा जी ने माता पिता से कहा कल आप लोग तैयारी करें।

हम सब तीर्थ स्थानों के लिए जाएँगे।

काकनी की बरसों की आशा पूरी हो रही थी। वह बेहद खुश थी। सुबह उठते ही उसने सारी तैयारी कर ली। रास्ते के लिये मीठे शकरपारे, बेसन के सेव ना जाने कितनी चीजें तैयार की। शाम होते ही वह मद्रास की ट्रेन में रामेश्वरम् गये वहाँ दर्शन कर काकनी ने राजा जी और गौरी के लिए अनेक मन्त्र मोंगी।

वहाँ से वह कन्याकुमारी के रास्ते पर चल पड़ा। त्रिवेन्द्रम पहुँच कर रात एक होटल में काटी। दूसरे दिन बस से कन्याकुमारी जाने के लिए बस स्टाप पर गए वहाँ माँ बाप को एक जगह बिठा कर टिकट लेने के लिए राजा जी और गौरी गए। भूषण और काकनी सुबह के बैठे रात तक बेटे का इन्तजार करते रहे पर राजा जी न आया।

काकनी अपना माथा पिटती रही। रोते रोते बेहाल हो गई। भूषण समझदार होकर भी जैसे जड़बूट हो गया। उसकी कुछ भी समझ में नहीं आ रहा था कि क्या करें एक तो अन्जान शहर दूसरा उसकी भाषा कोई समझ नहीं पा रहा था। कहीं से ट्रेन ले कहीं से जाए फिर हजार तरह की आशंकाएँ कि आखिर राजा जी गौरी कहीं चले गए? कहीं एक्सीडेंट तो नहीं हुआ? एक दिन आस पास के हस्पतालों में वह घूमता रहा।

दो दिन में जेब में थोड़े बहुत पैसे थे, वह खत्म हो गए। सबसे पहले भूषण ने अपनी घड़ी १०० रुपये में बेची फिर काकनी ने अपनी सोने की चेन बेची। दोनों गिराई बीबी कई दिनों तक भटकते रहे। पैदल पैदल पुलिस स्टेशन भी गए पर भाषा के कारण और नाम पता फौन कुछ भी मालूम न होने के कारण कोई कुछ मदद ना कर सका। राजा जी को ढूँढने के लिए काफी न था। थकहार कर वह अखबार के दफ्तर गया। वहाँ खबर दी लेकिन कोई भी कहीं से खबर ना मिली।

थकहार कर वह कई दिनों तक रेलवे स्टेशन पर पड़े एक जोड़ी कपड़े में वह भिखारी से दिखने लगे थे। काकनी की आँखें तब



भर जाती जब आते जाते यात्री ५ ये १० रुपये उनके आगे डाल देते या कोई कहता।

वाह भीख मांग रही है पर कान में सोना पहनी है। हाथों में चूड़ियाँ सोने की है। भूषण प्लेटफार्म पर काकनी की बिछाई आधी साड़ी पर बैठता था। कई दिनों के गन्दे कपड़ों में वह लोगों को भिखारी लग रहे थे।

पहली बार काकनी ने इतना लम्बी उम्र में धीरे धीरे कानों से 'डेजहरु' (सुहाग चिन्ह कश्मीरियों का) निकाला और हाथ से चूड़ियाँ निकाली। कई दिन प्लेटफार्म पर बैठे के इन्तजार में बिता दिए पर ना राजा जी को न आना था और ना ही वह आया।

एक दिन एक कश्मीरी परिवार एक ट्रेन से उतरे। काकनी ज्यों ही देखा उसने भूषण से कहा

भूषण ने लपक कर उस परिवार से बात की पहले तो उसकी हालत देखकर उन्होंने बात न ही फिर उनकी आप बीती सुनकर अपनी भाषा में बात करके उन्होंने सारी बात बताई, उन्होंने उन्हें सात्वना दी और कहा

कोई बात नहीं हम पाँच दिन के बाद दिल्ली वापस जा रहे हैं। हमें कन्याकुमारी जाना है वहाँ से वापस आकर आप हमारे साथ चलना।

भूषण ने राहत की सांस ली। कौल परिवार ने उनकी टिकट वगैरह भी कर दी। इत्फाक से उन दोनों की टिकट भी उसी कोच में मिल गई।

कौल परिवार कन्याकुमारी चला गया और भूषण ने काकनी से एक सोने की चूड़ी लेकर उसे बेचकर कुछ पैसे लाए दुमानदार भी उन्हें अजीब से देख रहा था। एक तरफ दोनों बुरजुआ और सहेरे का रंग सफेद देखकर चुप रह गया। हालाँकि उसने उसकी मजबूरी का फायदा उठाकर कम पैसे ही दिये।

पर भूषण ने पास की एक दुकान से पेंट कमीज और काकनी के लिए भी कपड़े लिए। साबुन, कन्हा और आज पहली बार जी भर के पेट भर खाना खाया। वापस प्लेटफार्म पर आकर उसी जगह पर बैठ गए जहाँ कौल परिवार ने कहा था।

५ दिन का एक एक पल उन्होंने खुली आँखों से काटा। ५ दिन उन्हें ५ सालों को तरह लगे। जबकि पिछले ५ पहीनों से वह इसी शहर में भटकते भटकते आखिर स्टेशन पर पिछले १५ दिन से थे। कम से कम पैसों पर दिन काट लेते। पर कौल परिवार को देखकर उनकी बुझती साँसों में फिर से जिन्दगी आ गई। कभी कभी डर भी जाते कि कहीं राजा जी की तरह ये भी वापस न आए।

ऐसे तैसे दिन बीत गए। पाँचवें दिन कौल परिवार समय से आ गए। उन्हें देखते ही इनकी बूढ़ी आँखों में चमक आ गयी। सूखी पपड़ी जमें होठों पर रंगत ही आ गई। राजेश कौल ने इन्हें

खिलाया पिलाया। पूरे रास्ते उनकी आवभगत की, दिल्ली पहुँच कर अपने घर ले गया। लेकिन अब समस्या थी कि उसे अपने घर या बेटियों के घर का पता भी मालूम ना था। राजेश कौल हैरान परेशान था कि इन्हें इनकी मंजिल तक कैसे पहुँचाऊँ?

भूषण रोज घर के पास के निशाने बनाता। दफ्तर से आकर राजेश कौल में उनको वहाँ ले जाता। वहाँ से निराश लौट आते। लगभग एक महीना हो चला पर कुछ पता न चला। राजेश ने जब भूषण से कहा कि कल कश्मीरी मीटिंग है। मैं उसमें आपकी बेटी और दामाद का नाम कहूँगा शायद कुछ जानकारी मिल जाये।

भूषण झट से कहता।

नहीं नहीं लड़की के ससुराल वाले गलत समझेंगे। राजा जी का वह हमेशा कहता, उसके साथ कुछ अनहोनी हुई है।

काकनी रोती हुई कहती, पता नहीं वहा है भी कि नहीं। वर्ना वह बस स्टैण्ड पर हमें बिठा कर थोड़ी जाता।

राजेश कौल भी थक चुका था। एक दिन उसकी सहनशक्ति ने जबाब सा दे दिया। वह चीख पड़ा। माता जी राजा जी को कुछ नहीं हुआ है। वह जानबूझ कर आप लोगों को छोड़ गया। आप जैसे जाने कितने माँ या बाप कहीं दोनों को लड़कों ने अनजान राहों पर छोड़ दिया है। कश्मीर से निकलकर पैसों की तंगी। जगह की तंगी और दूसरे कौम की लड़कियों के कारण कई लोगों के साथ हुआ है। आपकी घटना कोई नई नहीं थी। मेरे दफ्तर में मेरा चपरासी जो अनन्तनाग का शाही किसान था। बेटे ने ट्रेन में बिठा दिया। खुद चढ़ा ही नहीं। वह मेरे दफ्तर में चपरासी बनकर जीवन बिता रहा है।

काकनी और भूषण राजेश कौल की बात सुनकर सन्नाटे में आ गए कि कहीं हमारे साथ भी तो यही हुआ है। काकनी माँ का दिल भी कहने लगी, अरे राजा जी ऐसा नहीं कर सकता है।

पता नहीं इसे क्या हो गया?

वैसे इसका कसूर भी नहीं। आखिर कितने दिन रखेगा। एक महीना तो हो गया। फिर भी इसकी बीबी जुबाँ अच्छी है। जो इतने दिन रख लिया।

भूषण सारी रात न सो सका। सुबह उठते ही उसने राजेश से कहा

राजेश तुम सब अखबारों में एक इश्तहार दो। मेरी दोनों बेटियों का नाम लिखो कि आपका खोया सामान मेरे पास है। यहाँ आकर ले जाओ यहाँ का पता लिख दो।

राजेश हैरान सा भूषण को देखने लगा।

अरे क्या खोया सामान लिखूँ।



राजेश उनके यहाँ पिछले साल चोरी हुई थी उसमें कई कीमती सामान भी थे, वे अगर देखेंगे तो जरूर आएंगे।

राजेश ने सभी अखबारों में इश्तेहार दे दिया। दिन तक कोई भी न आया।

लेकिन अचानक चार दिन के बाद शाम आठ बजे दोनों लड़कियाँ आईं।

दरवाजे पर ज्यों ही दस्तक हुई जुबां दौड़कर गई। देखो लड़कियाँ आई हैं। उन्हें देखकर राजेश भी कमरे से बाहर आया।

उन्होंने आते ही अखबार को दिखाते हुए पूछा, कि क्या ये अपने ही इश्तेहार दिया है। हमारा क्या सामान आपको मिला है।

दूसरी बहन बोली पुलिस ने सिर्फ हमारा सिर खाया। आज तक एक सामान न मिला।

पहली बोली आपको भाई साहब कैसे मिला।

राजेश ने दोनों को बिठाया, तब तक जुबां ने चाय भी लाई।

दोनों लड़कियों ने कहा कि हमारा व्रत है।

जुबां ने कहा कोई बात नहीं है व्रत वाली चाय बनाकर लाती हूँ।

राजेश पे पूछा आज क्या है जिसका व्रत रखा है। दोनों बहने लगभग रो पड़ी।

शीन ने कहा कल ६ महीने हमारे माता पिता को मरे हुए हो गए। हमारे पिता बेटे के साथ तीर्थ करने गए थे। वहीं उनका एक्सीडेंट हो गया। कल 'षडमोस' यानी ६ महीने की पूजा थी। आज 'मासवार' थी। तभी हम ३ दिन नहीं आ पाए। अपने सिर्फ पता लिखा था सो आज हम पूजा समाप्त होकर यह सारी सामग्री और फूल जमुना नदी में डालने आए थे। लौटते में आपका घर रास्ते में था। आपके पास भी आ गए।

शायद माँ की ममता काकनी के वक्षस्थल धड़कने सा लगा। वह धीरे धीरे बाहर आई तो सामने नीचे आंगन में बेटियों को देखकर चीख पड़ी।

काकनी की चीख सुनकर भूषण भी बाहर आया। बेटियाँ बेतहाशा भागकर माँ बाप से गले मिली दोनों मिल कर जी भर के रोये।

जब शीन और बिटा को सारी हकीकत का पता चला तो वह आग बबूला हो उठी। वह उसी वक्त जाकर राजा जी को जलील करना चाहती थी पर राजेश ने भी सारी कहानी समझकर उनसे कहा।

जहाँ अपने इतने दिन काटे, कुछ दिन रुकिए आप को मैं वापस अपने घर छोड़ आऊँगा।

शीन ने बताया गौरी का पूरा मायका वहाँ रहता है। हम भी बहुत कम जाते थे पर मायका सिर्फ उतना ही था और माँ बाप की मृत्यु का साल मनाने के लिये चले जाते थे। भारी कदमों और दुखी दिल से लड़कियाँ चली गईं।

वापस आते ही राजा जी ने दोनों की हालत देखकर कहा कि कहीं रह गई तुम लोग, चलो खाना खाते है।

दोनों बहनों से एक कौर भी ना खाया गया। किसी ने उनकी तरफ ध्यान न दिया।

सुबह होते ही वह माँ बाप के पास पहुँची। राजेश ने पुलिस कम्प्लेन करके राजा जी पर केस कर दिया और काकनी और भूषण को वापस उनके घर पहुँचा दिया।

राजा जी उसकी पत्नी दो दिन जेल में रहे फिर किसी मायके वाले ने जमानत करवा दी। सबको घर से बाहर कर दिया। राजा जी मिन्नतें करता रहा। कई सफाईयाँ देता रहा पर भूषण का दिल टस से मस ना हुआ।

दोनों को घर से बाहर निकाल दिया। दोनों बहनों ने राजा जी गौरी को खोटी सुनाई गौरी मायके वालों को अपने घर में रखने के लिए सास ससुर को सड़क पर बेमौत मार दिया। गौरी भी घड़ियाल के आँसू बहाती रही पर काकनी भूषण के पिछे खड़ी चुपचाप थी।

भूषण और काकनी घर में आ गए। पर पूरा घर खाली खाली सा लगता। दोनों बेटियाँ एक सुबह एक शाम आकर माँ बाबू जी को देखती। कभी कभी काकनी का दिल दर्द से भर जाता। जिस बेटे की चाहत में मैंने क्या क्या नहीं किया। क्या मन्नतों से मांगा कोई बेटा ऐसा भी कर सकता है।

बिटा घर के खुले दरवाजे देखकर पहले तो घबरा गई फिर माँ को पलंग पर निढाल देकर दौड़ कर गई।

काकनी उठो क्या बात है।

बिटा की आवाज सुनकर वह उठ बैठी मानों लम्बी से जागी हो।

काकनी तबियत तो ठीक है ना, बाबू जी वहाँ है?

यहीं कहीं होंगे।

दौड़ के उनको कमरे में देखने गई तो देखा कि वह राजा जी के चित्र की ओर टकटकी लगाए थे उनकी आँखों से आँसू बह रहे थे।

बाबू जी आज आप दोनों को क्या हो गया है, आप यहाँ काकनी वहाँ।

बिटा आज तुम्हारे भाई का जन्मदिन है।

उसने आप लोगों को जीते जी मार डाला और आप लोग उसे ही याद कर रहे है।

काकनी तपाक से बोल उठी तुम अभी बच्चे का दर्द नहीं समझोगी।

बिटा दिलेरी से कह तो रही थी पर आँखें भी उसकी नम हो चुकी थी।



## हिन्दी कश्मीरी सम्बन्ध: ऐतिहासिक संदर्भ और सनकालीन परिप्रेक्ष्य

कश्मीरी भाषा में संस्कृत के तत्सम और तद्भव शब्द अस्सी प्रतिशत हैं। संस्कृत हिन्दी की जननी है। अतः कश्मीरी भाषियों के लिए हिन्दी बोलना-समझना दुरुह नहीं है। फिर भी यह सत्य है कि कश्मीर घाटी में फारसी भाषा के राजभाषा बनने के बाद मध्यकाल में अर्थात् इस्लामी शासन, सिख शासन, और डोगरा शासक महाराजा रणवीर सिंह के शासन काल तक फारसी का ही वर्चस्व रहा। कालान्तर में उर्दू जम्मू-कश्मीर राज्य की राजभाषा घोषित हुई जो आजतक स्वतंत्रता प्राप्ति के बाद बनी रही। यह एक विलम्बना है कि जहाँ देश के अन्य राज्यों में अपना अपना भाषाओं का राजकाज में व्यवहार होता है वहाँ हमारे राज की प्रमुखभाषा कश्मीरी का इस प्रकार प्रयोग नहीं होता है।

डोगरा शासक महाराजा गुलाब सिंह ने १८८५ में जब "धर्मार्थ ट्रस्ट" की स्थापना की तो उसका एक उद्देश्य हिन्दी को फले फूलने के सुअवसर प्रदान करना भी था। इस प्रकार कश्मीर में अपने पैर फैलाने के लिए यथेष्ट अवसर उपलब्ध हुए। भारत वर्ष के कोने-कोने से आने वाले साधु-सन्तों के द्वारा और स्थानीय जनता के साथ आदान प्रदान के द्वारा हिन्दी के प्रचार प्रसार में विस्तार मिला।

सर्व प्रथम तेरहवीं शताब्दी में दार्शनिक पंडित शितिकंट रचित "महानय प्रकाश" में हमें शुद्ध हिन्दी शब्दावली के दर्शन होते हैं। किन्तु इस शब्दावली को कश्मीरी रूप रंग में प्रस्तुत किया गया है।

ई-तय अवलीन परस्पर

दीपमाला जन अन्धकार।

धमित धाम उदयेत निरंतर

दिशि शपायवतु अविकार॥

प्रस्तुत पद्यांश में 'ई' 'तय' और 'जन' की केवल कश्मीरी शब्द ही हैं, शेष हिन्दी के तत्सम शब्द ही हैं। यही डगर लल्लेश्वरी (लल छद) (चौदहवीं शताब्दी) ने भी अपनाई है।

दम् दम् आँकार परनोवुम

पानय प्रान अपानय बोझान।

सोंऽहम् परस अहं गोलुम

त्यलि लल बु वॉँसस प्रकाशसथान॥

इस वाक्य में रेखांकित शब्दों के बिना सभी शब्द हिन्दी हैं।

नुन्द ऋषि ने भी इसी परम्परा को अपनाया है। इस प्रकार हिन्दी शब्दावली को अपने "श्रुखों" में यथाचित प्रयोग किया है।

अन्त कॉल्य चेतन प्ययी

पर प्रकाश त्रिय धन वायपूशी।

सत प्रकाश अन्तय उल्लसी

साथ पज़ी सहज़ा करिया॥

रेखांकित शब्दों को छोड़कर इस 'श्रुख' में हिन्दी शब्दों का बाहुल्य है।

रहस्य वादिनी प्रमुख कश्मीरी कवयित्री रूवभवानी (सत्रहवीं शताब्दी) ने भी इसी परम्परा को अपनाया है।

ओम् ग्वर श्रन्तर तथ निर्मलम्

शुद्धं अत्यंतम् विद्याधरम्।

ललनाम लल परम ग्वरम्

शिव-माधव नाहे परब्रह्म सोंऽहम् ॥

इस पद्य में रेखांकित शब्दक्रमशः गुरु, तत्त्व, गुरु के कश्मीरी में उच्चरित शब्द हैं। इस प्रकार यह पूरा पद्य हिन्दी ही प्रतीत होता है।

उपर्युक्त प्रमुख कश्मीरी संतकवित्रय की वाणी में हिन्दी शब्दावली की छापमात्र है, किन्तु १९ वीं शताब्दी के भक्त प्रवा कश्मीरी कवि परमानन्द ने स्वतंत्र रूप से हिन्दी में पद्य-रचना की है।

जागो जागो, श्यामा! चढ़ आया दिन

आओ दूध पीने, जायो नहाओ वदन।

उनके यशस्वी शिष्य लक्ष्मण जू बुलबुले ने भी

हिन्दी में तुक बन्दियां की हैं।

सूर्य रूप माया है तेरी छाया

जिसका भेद कोई भी न पाया

एक अन्य प्रख्यात कश्मीरी कवि (१८५०-१९२५) ने हिन्दी पद्यावलीयों में डोगरी एवं पंजाबी शब्दों का खुलकर प्रयोग किया है।



चमनलाल सर्म



प्ररे, रा। राज की राजकुमारी

गल तो मेरी सुन ॥

थियासोफिकल सोसाईटी की प्रमुख डॉ० एनी बेसंट की प्रेरणा से महाराजा प्रताप सिंह ने कश्मीरी में हिन्दु कॉलिज के नाम से १९०४ ई० में प्रथम कॉलिज की स्थापना की जो कालान्तर में श्री प्रताप कॉलिज के नाम से आजतक चल रहा है। इसकी स्थापना से हिन्दी के पठन-पाठन का विधिवत विकास हुआ। स्कूलों और कॉलिजों में हिन्दी को एक विषय के रूप में लेने में छात्रों में रुचि बढ़ी।

अनेक सामाजिक, साहित्यिक एवं सांस्कृतिक संस्थों ने हिन्दी के प्रचार में महत्वपूर्ण भूमिका निभाई। इनमें आर्य समाज, महावीरदर, ब्राह्मण महामण्डल, सनातन धर्म सभा, हिन्दी परिषद एवं कश्मीर वीमेंस वेलफियर ट्रस्ट हैं।

व्यक्तिगत रूप से जिन महानुभावों ने बीसवींशताब्दी के पूर्व में घाटी में हिन्दी प्रचार आन्दोलन का शुरु किया उन में उल्लेखनीय हैं:- डॉ० कुलभूषण (तत्कालीन हेल्थ ऑफिस, जे. के. राज्य) चिरंजीत लाल, बाक बलवंत सिंह, शिक्षा शास्त्री - पं० श्रीधर कौल डुलू, गोविन्द भट्ट शास्त्री, पंडित ताराचन्द सप्रू, पं० जानकी नाथ विद्यार्थी (आर्य समाजी) दुर्गा प्रसाद काचरू एवं दीना नाथ दीन। इनके अतिरिक्त आर्य समाज लाहौर से दीक्षित कश्मीरी नेता एवं समाज सेवक कश्यप बन्धु।

महावीर दल नामक संस्था ने सर्व प्रथम एक हिन्दी पत्रिका 'महावीर' का प्रकाशन किया। इसके सम्पादक दीनानाथ 'दीन' थे कश्मीर हिन्दी परिषद की निष्काम हिन्दी सेवा के फल-स्वरूप अबोहर (पंजाब) में सम्पन्न पंजाब हिन्दी साहित्य सम्मेलन के सभापति पद को सुशोभित किया था।

श्रीनगर के कॉलिजों की पत्रिकाओं में हिन्दी खण्डों को जोड़कर छात्रों में हिन्दी लेखन की प्रक्रिया को प्रोत्साहन मिला।

इस काल खण्ड के जिन निष्काम कर्म योगियों ने कश्मीर में स्कूल, कॉलिज तथा सर्वसाधारण तक हिन्दी प्रचार प्रसार का काम किया उनमें प्रो० श्रीकंठ तोषखानी, प्रो० जगद्धर ज़ाड़ू, प्रो० गोविन्द राजदान, प्रो० जियालाल कौल, प्रो० पृथ्वी नाथ पुष्प, वीर विश्वेश्वर मडू डॉ० अर्जुन नाथ रैना आदि का नाम उल्लेखनीय है। उपर्युक्त अधिकांश महानुभाव मूलतः संस्कृत के विद्वान थे, किन्तु देश में अन्यत्र राष्ट्रभाषा हिन्दी के प्रचार-प्रसार के आन्दोलन से प्रभावित होकर ही उक्त महानुभावों ने उर्दूभय कश्मीर में हिन्दी की ज्योति जला कर राष्ट्रीय महत्व का काम अपने-अपने स्तर पर किया। ये सभी जन व्यक्ति नहीं स्वयं में एक

संस्था थे।

प्रो० श्री कंठतोषखानी जी कश्मीर वीमेंस वेलफियर ट्रस्ट के एक प्रमुख संस्थापक सदस्य थे। उन्होंने इस संस्था द्वारा संचालित स्कूलों में हिन्दी के पठन-पाठन और मातृभाषा कश्मीरी के माध्यम से छोटी कक्षाओं हेतु देवनागरी लिपि में पाठ्य-पुस्तकें तैयार कीं।

पं० अकुर जू मनवटी और ज़िन्दा कौल 'मास्टरजी' ने कुमशः अमृत सागर और पत्र-पुष्प नाम से अपने हिन्दी से रचित काव्य संग्रह प्रकाशित किए।

मनवटी जी और मास्टर जी की काव्य रचनाओं के नमूने उद्धृत करता हूँ:-

कर दया हे दयालु, देतू आँखें ज्ञान की।

तम से गम में धम गया हूँ, चाह मुझे निर्वाण की॥

सारे देश में चल पड़े जिसमें प्रेम की लहर

सींचे सूखे खेत को यह गंगा की नहर

इस प्रकार बीसवीं शताब्दी के पूर्वार्द्ध में कश्मीरी और उर्दू के रचनात्मक साहित्यकारों के साथ-साथ कश्मीरी भाषा हिन्दी साहित्यकारों का भी उदय हुआ। प्रेम चन्द, जयशंकर प्रसाद, मैथिलीशरण गुप्त आदि हिन्दी के सशक्त साहित्यकारों से प्रभावित कश्मीरी भाषा रचनाकारों ने हिन्दी भाषा में भी कलम उठाई।

हिन्दी के रचनाकारों की नई पौध स्वतंत्रता प्राप्ति के बाद उभरने लगी। इन पंक्तियों के लेखक ने अपने साहित्यिक रुचि रखने वाले चार पांच मित्रों के सहयोग से हिन्दी साहित्य परिषद की स्थापना की और कालान्तर में इसका नाम कश्मीर हिन्दी साहित्य सम्मेलन रखा। इसे नागरी प्रचारिणी सभा वाराणसी और हिन्दी साहित्य सम्मेलन प्रयाग का संरक्षण भी मिला।

आकाश वाणी के श्रीनगर केन्द्र की स्थापना के साथ जहां स्थानीय हिन्दी लेखकों को अपनी प्रतिभा का प्रदर्शन करने का सुअवसर मिला वहीं ग्रीष्म ऋतु में कश्मीरी भ्रमण हेतु आम वाले साहित्यकारों से मिलाप का भी सुयोग प्राप्त हुआ। हरि वंश राय बच्चन, सुमित्रानन्दन पंत, रामधारी सिंह दिनकर, उपेन्द्रनाथ अशक, कमलेश्वर आदि कुछ ऐसे प्रमुख हिन्दी साहित्यकार हैं। जिनके सम्मान में साहित्यिक सभाओं का आयोजन होता रहा और स्थानीय लेखकों को न सिर्फ अपनी प्रतिभा के विकास में सहायता मिली अपितु उन्हें आगे बढ़ने के लिए मार्ग दर्शन भी प्राप्त हुआ। हमने श्रीनगर से 'कश्यप' मासिक, सतीसर (त्रैमासिक) ज्योति (द्विभाषी) प्रकाश (मासिक) पत्रिकाओं का प्रकाशन किया। 'नील्पा' सीरीज़ नाम से दस-पंद्रह वर्ष तक स्थानीय लेखकों भी प्रतिनिधि रचनाओं का संकलन प्रकाशित



किया। जम्मू-कश्मीर सरकार ने अन्य भाषाओं के साथ-साथ हिन्दी भाषा में भी 'योजना' नाम से मासिक पत्रिका का प्रकाशन किया। जम्मू-कश्मीर राज्य की 'कला, संस्कृति एवं भाषा अकादमी' के तत्वाधान में हिन्दी में भी 'शीराज्ञा' नाम से द्विमासिक पत्रिका का प्रकाशन आरम्भ किया।

वर्ष १९५६ में हमने राष्ट्र-भाषा प्रचार समिति वर्धा की शाखा के रूप में संस्था स्थापित की और सर्व साधारण जनता में हिन्दी प्रचार हेतु एक शिक्षा केन्द्र की स्थापना की धीरे-धीरे पूरी कश्मीर घाटी में चालीस केन्द्र हो गए और वर्ष में दो बार समिति द्वारा प्रचालित परीक्षाओं में इन केन्द्रों से भारी संख्या में परीक्षार्थी सम्मिलित होने लगे। वर्धा समिति के परीक्षा-विभाग के विवरण अनुसार १९५६-१९९० तक कश्मीर से ३८,००० कश्मीरी भाषी मुस्लिम उम्मीदवार हिन्दी की प्राथमिक परीक्षाओं में सम्मिलित हुए।

वर्ष १९५९ से कश्मीर के कॉलिजों में हिन्दी को एक ऐच्छिक विषय में बढ़ाने का प्रबन्ध हुआ और विश्व विद्यालय में भी स्नातकोत्तर विभाग की स्थापना की गई। इसका श्रेय भारत सरकार के राजभाषा आयोग के अध्यक्ष बाला साहेब गंगाधर खेर को जाता है। इन पंक्तियों के लेखक के नेतृत्व में एक प्रतिनिधि मण्डल राजभाषा आयोग से मिला और उनके कहने पर कश्मीर सरकार ने न सिर्फ स्नातक-एवं स्नातकोत्तर स्तर तक हिन्दी के पढ़ाने की समुचित व्यवस्था की आयितु आकशवाणी से हिन्दी में समाचारों के राष्ट्रीय प्रसारण का आदेश दिया।

अन्त में कश्मीर घाटी से विकसित हिन्दी साहित्य का संक्षिप्त पीरचय देकर मैं इस लघु आलेख को विराम देता हूँ।

मौलिक कविताएं लिखने में डॉ० शशिशेखर तोषखानी का नाम सर्वोच्च है। कश्मीर में आयोजित कविसम्मेलनों में रामधारी सिंह दिनकर और हरिवंश राय बच्चन ने शशिशेखर की कविताओं को सुनकर सार्वजनिक रूप से उनकी मौलिक प्रतिभा का लोहामान प्रकाशित हुआ उनका अबतक केवल एक काव्य संग्रह थोड़ा सा आकाश नामसे प्रकाशित हुआ है। इनके साथ साथ मोहन निराश (कृष्ण मेरा परमार्थ) पृथ्वीनाथ मधुप (बबूल के साए में मोगरा) रतन लाल शान्त, अग्निशेखर महाराज कृष्ण भरत, महाराज कृष्ण संतोषी आदि के नाम उल्लेखनीय हैं।

कहानी कारों में हरिकृष्ण कौल का नाम विरुयात है। इन्हें यदि कश्मीर का प्रेमचन्द कहा जाए तो कोई अतिशयोक्ति नहीं। प्रेम चन्द्र की भान्ति यह दो भाषाओं में कहानियां लिखते थे अर्थात् कश्मीरी एवं हिन्दी। हिन्दी के प्रख्यात समालोचक डॉ० नामवर सिंह के अनुसार उनकी हिन्दी में लिखित कहानियों का स्तर हिन्दी के शीर्षस्थ कहानी लेखकों द्वारा लिखित कहानियों के समकक्ष है। इसी प्रकार ज्ञानपीठ

पुरस्कार सम्मानित कश्मीरी कवि रहमान राही के अनुसार हरिकृष्ण कौल की कहानियों का स्तर विश्वस्तरीय कहानियों में है। उनके दो-तीन कहानी सहग्रं प्रकाशित हुए हैं - टोकरी भर धूप, इस हम्माग में और अर्थी।

उपन्यासकारों में चन्द्रकान्ता राष्ट्रीय स्तर की लेखिका हैं। उनके उपन्यास 'कथा सतीसर' पर सर्वोच्च साहित्य-सम्मान (व्यास सम्मान) प्राप्त हुआ। इसके अतिरिक्त ऐलानगली जिन्दा है आदि आधा दर्जन उपन्यासों का भी हिन्दी पाठकों ने स्वागत किया। अन्य उपन्यासकार हैं - हरिकृष्ण कौल (व्यथ-व्यथा) क्षमा कौल (दर्दवुर) संजना कौल (पाषाण युग) संतोष कौल के नाम उल्लेखनीय हैं।

नाटक कारों में मोती लाल क्यमू सर्वोच्च हैं। इन्होंने नाटक लेखन में अपितु थियेटर का नए आयाम देने में भी भूमिका निभाई है।

गद्यलेखकों में सर्वश्री पृथ्वीनाथ पुष्प, काशीनाथ धर चमनलाल सप्रू, शिवन कृष्ण रैना, कृष्ण रैना अग्रणी हैं। चमन लाल सप्रू को हरिकृष्ण कौल के अनुसार कश्मीर का महा-वीर प्रसाद द्विवेदी कहते हैं। इनकी दो कृतियां 'संतूर के स्वर' और 'केसर और कमल' उल्लेखनीय हैं।

संस्कृत विद्वान/आत्म कथा/संस्मरण

सुप्रसिद्ध प्रो: जगद्धर ज़ाडू (मेरी आत्म कथा - अप्रकाशित)

कैप्टन दीनानाथ ज़ाडू (नेता जी के सान्निध्य में) - अप्रकाशित)

चमनलाल सप्रू (वितस्ता से यमुना तक - प्रकाशनाधीन)

पत्रकार :-

हिन्दी पत्रकारिता में कुछ इने गिने नाम इस प्रकार हैं:-

दीनानाथ 'दीन', ओंकार काचरू, चमनलाल सप्रू, शशिशेखर तोषखानी, जवाहर लाल कौल, महाराज कृष्ण भरत, ब्रजनाथ बेताब।

शीघार्थी :-

कश्मीरी भाषा शोध कर्त्ताओं में उल्लेखनीय नाम हैं:- डॉ० त्रिलोकीनाथ गंजू प्रो० पृथ्वीनाथ पुष्प प्रो० काशीनाथ धर, डॉ० शशिशेखर तोषखानी प्रो० चमनलाल सप्रू, डॉ० मोहिनी कौल डॉ० भूषण लाल कौल, डॉ० शिवन कृष्ण रैना, डॉ० रोशन लाल ऐमा, डॉ० सोमनाथ रैना, डॉ० उमंकार कौल, डॉ० रूपकृष्ण भट्ट, डॉ० राजनाथ भट्ट, डॉ० जवाहर हंडू, प्राणनाथ त्रिछल, डॉ० कृष्ण रैना।

उपर्युक्त सभी शोधकर्त्ता विद्वानों ने कश्मीर की सांस्कृतिक एवं साहित्यिक परम्परा को उजागर करने में उल्लेखनीय योगदान दिया है।





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आधी रात को अचानक कई छोटे-बड़े धमाके हुए और मेरी पत्नी जोर से चीख पड़ी। उसे लगा कि कहीं बमबारी हो रही है या गोलियाँ चल रही हैं। लेकिन मैं समझ गया कि यह पटाखों की आवाज है और इसका मतलब सिर्फ इतना है कि मकबूल साहब ने हमारे हलके की सीट जीत ली है। मेरी पत्नी करवट बदलकर फिर से गहरी नींद का मजा लेने लगी। अलबत्ता मुझ से फिर सोया नहीं गया। मैं विचारने लगा कि मकबूल साहब की जीत प्रादेशिक, राष्ट्रीय और अंतरराष्ट्रीय राजनीति को किस रूप में प्रभावित कर सकती है। परन्तु बहुत सोच-विचार के बाद भी मैं किसी निष्कर्ष पर नहीं पहुँच सका। तब मैं मतलब की बात सोचने लगा कि मकबूल साहब के जीतने से मेरी अपनी ज़िंदगी पर क्या असर पड़ेगा। मगर यह प्रश्न भी उतना आसान नहीं था जितना मैंने समझा था। अतः इन सैद्धांतिक उलझनों से जूझने की जगह मैं सोचने लगा कि मकबूल साहब को मुबारकबाद देने कब जाऊँ और उससे क्या कहूँ। इसी उधेड़बुन में आँखें लग गई।

दड़बे में मुर्गे ने पहली ही बाँग दी थी, मेरी पत्नी ने मुझे जगाया। बोली, 'उठे जी, मकबूल साहब को सीट मिल गई। तुम अगर सोए ही रहे तो हमें साग नहीं मिलेगा।'

साग कैसे नहीं मिलता? कश्मीर में शायद साग ही ऐसी चीज़ है जो हर मौसम में मिलती है। कश्मीरी खुदा से हमेशा साग और भात को माँगते रहते हैं। भात देने में खुदा ने भले ही कभी-कभी कोई आना-काना की हो, साग को उसने सदा सुलभ रखा। मेरी पत्नी दरअसल यह कहना चाहती थी कि अगर मैंने तनिक भी देर की तो कंजे कुंजड़े के टोकरे में एक पत्ता साग भी नहीं बचेगा।

झोला हाथ में लेकर मैं उनींदी आँखों से ही बाजार की ओर चल पड़ा। बाजार में सिर्फ मगा यानी मुहम्मद मकबूल नाई की ही दुकान खुली थी। मगर अपनी दुकान के सामने नज़ीर बानी, रहमान गाडा, बशीर गुजरी और उसके छोटे भाई फारुक के साथ खड़ा था। इतने में मगा की नज़र मुझ पर पड़ी और वह कड़ककर बोला, 'आज चोर सालों की सूरत ही मस्ख हो गई है।'

मगा की बात सुनकर मैं तनिक भी उत्तेजित नहीं हुआ। होता भी कैसे? मेरी सूरत थोड़े ही मस्ख हुई थी। अभी मुँह नहीं धोया इसीलिए मुखकृति कुछ रोती-रोती ज़रूर लग रही थी। बहरहाल,

मैं तो जल्दी में था। एक मिनट की भी देरी मुझे वह साग हासिल करने से वंचित कर सकती थी जो मेरी पत्नी के अनुसार घी को भी मात सकता है।

कुंजड़े से साग लेकर मैं चुपचाप लौट रहा था कि मगा की दुकान के पास उसी से अनजाने में जा टकराया। या हो सकता है मगा ही मुझ से जानबूझकर टकराया हो। इधर मैं गंदा नाली में आ पड़ा और उधर मगा चिल्लाया, 'अरे ओ भट्ट! दिखता नहीं है क्या?'

मगा की कड़कती आवाज़ मेरी आँखों के आगे सचमुच अँधरा छा गया और मैं नहीं जानता कि मैं किस तरह अपने घर पहुँचा। सुना है जब सांड को लाल चिथड़ा दिखाया जाता है तो वह पगला जाता है। वैसे ही जब कश्मीरी भट्ट को 'भट्ट' कहकर डाँका जाता है तो पाजामें में ही उसकी दाल निकल जाती है।

घर पहुँचकर मैंने मगा का सारा गुस्सा अपनी पत्नी पर उतारा। साग की गड़िड़याँ उसके मुँह पर मारकर खुद दूसरे तल्ले पर अपने कमरे में चला गया और वहाँ सिगरेट सुलगाकर सोचने लगा कि मैंने आखिर मगा का क्या बिगाड़ा है। जीत मकबूल साहब की हुई थी, मगा की नहीं। हार डॉक्टर जानकीनाथ कौल की हुई थी, मेरी नहीं और फिर डॉक्टर जानकीनाथ कौल की अपेक्षा मकबूल साहब से मेरी निकटता थी। उसने और मैंने एक ही कॉलेज में छह साल तक एक काम किया था। यदि मकबूल साहब हार गया होता तो मगा के क्रोध का कोई कारण भी होता। तब उसकी यह शिकायत उचित होती है कि मेरे घरवालों या मेरी विरादरी के वोट न मिलने से ही उसका उम्मीदवार चुनाव जीतने से रह गया। हालाँकि जीतना या हारना तो सिर्फ खुदा के हाथ में होता है।

मकबूल साहब ज़रूर कॉलेज का साथी रहा था। मगर मगा भी मेरे लिए कोई गैर नहीं था। वह भी कभी मेरा सहपाठी रहा था। हम पहली से पाँचवीं कक्षा तक साथ-साथ संडास स्कूल में पढ़े थे। वैसे, उस स्कूल का नाम गवर्नमेंट प्राइमरी स्कूल था लेकिन वह जबरी स्कूल या संडास स्कूल के नाम से जाना जाता था। संडास स्कूल इस कारण कि जहाँ वह स्कूल बनाया गया था वहाँ पहले मुहल्ले का संडास था।

पाँचवीं पास करने के बाद मेरे बाप ने मुझे संडास स्कूल से निकालकर बड़े स्कूल में डाला। फिर कॉलेज भेजा। फिर



मेरी नौकरी लगी और शादी हो गई। लेकिन मगा पाँचवीं पार ही नहीं कर पाया और स्कूल छोड़कर स्कूल के सामने ही, पहले ठीकरों से और फिर सचमुच पैसों से जुआ खेलने लगा। फिर वह लापता हो गया। साल भर बाद जब उसका बाप मर गया तो वह पुनः प्रकट होकर लौट आया। फिर शादी हो गई और वह बाप की दुकान पर बैठकर लोगों की हज़ामत बनाने लगा। मैं भी उसी से अपने बाल बनवाता था और बचपन की दोस्ती का लिहाज़ करके वह मुझे से चालू रेट का दो तिहाई ही लेता था।

लेकिन अब मैं उसकी दुकान पर नहीं, उसके छोटे सौतेले भाई के 'सैलून' में बैठकर चालू रेट से एक-चौथाई ज़्यादा देकर अपनी 'हेयर कटिंग' करवाता हूँ। बात असल में यह है कि मगा की दूकान में सिर्फ पन्द्रह बरस पुराना एक कैलेंडर और तीन फोटो दीवारों पर लटक रहे थे। कैलेंडर पर ईद नई पोशाक पहने और सामने कुरान खोले एक खूबसूरत बच्चे की तस्वीर थी जो दोनों हाथ उठाकर अल्लाह से दुआ माँग रहा था। तीनों फोटुओं में शेख मुहम्मद अब्दुल्लाह का, दूसरा मगा और उसके दो दोस्तों का और तीसरा भगा के बाप का था। इसके विपरीत मगा के सौतेले भाई के सैलून की तीन दिवारें फिल्मी परियों और गैर-फिल्मी सुंदरियों के रंगीन रमणीय चित्रों से भरी थी। सैलून में एकाध घंटे तक अपनी बारी की प्रतीक्षा करते-करते मैं एकाग्रचित होकर कम-से-कम एक मिनट एक-एक सुंदरी का ध्यान किया करता था तबसे मुझे आनंद और शांति की प्राप्ति होती थी। मगर मेरी बदकिस्मती से मगा जाने कैसे यह समझ बैठा था कि राजनैतिक मतभेद के कारण ही मैं उसकी दुकान और दोस्ती छोड़कर उसके सौतेले भाई से जा मिला था। अलबत्ता मेरी और मकबूल साहब की दोस्ती को दूरी में बदलने का कारण सचमुच फख्र-ए-कश्मीर मिर्जा मुहम्मद अफजल बेग का फोटो था। यह दूसरी बात है कि शेर-ए-कश्मीर का फोटो आज भी मगा की दूकान में लटक रहा है। जबकि फख्र-ए-कश्मीर का फोटो फिल्म पर पायदारी पाने से पहले ही मिटा दिया गया। खैर फोटो रहे या न रहे, बात तो रहती ही है।

बात तब की है मकबूल साहब और मैं एक ही कॉलेज में पढ़ते थे। एक दिन हम दोनों की ड्यूटी उस बस के साथ लगा दी गई जो कॉलेज के लड़कों को एक्सकर्सन पर सुंदरवन ले जा रही थी। कोई साढ़े नौ बजे हमारी बस मानसबल पहुँच गई और लड़कों ने ज़िद पकड़ी कि चाय-नाश्ते के लिए रुकेंगे। किसमत की बात, सत्ता से वंचित फख्र-ए-कश्मीर मिर्जा अफजल बेग भी

इस समय वहीं थे। मैं और मकबूल साहब दूर ही रहें, मगर लड़कों ने उनको घेर लिया। उन दिनों पुलिस ने बहुत से नौजवानों को भारत विरोधी गतिविधियों के सिलसिले में गिरफ्तार किया था। बेग साहब अदालत में उनका केस लड़ रहे थे और वहीं मानसबल के रैस्ट हाउस में कानूनी बहस के लिए तैयारी कर रहे थे। हमारे लड़कों ने बेग साहब के साथ फोटो खिंचवाने की इच्छा प्रकट की। मकबूल साहब ने मेरी राय पूछी। मैंने बताया कि सीनियर होने के कारण फैसला उसे ही लेना होगा। लेकिन लड़कों ने हमारे फैसले का इंतज़ार नहीं किया। चौकीदार से कुर्सी मंगवाकर उन्होंने उस पर बेग साहब को बिठाया और खुद उसके दाएँ-बाएँ ग्रुप फोटोग्राफ के लिए खड़े रहे। बेग साहब की नज़र हम सब पर पड़ी और उसने हमें आवाज दी, "प्रोफेसर साहबान, इस तरह दूर-दूर रुठे क्यों बैठे हैं? आइए, हमारे साथ शुमूलियत कीजिए। अल्मीनान रखिए, इसके लिए आपको नौकरी से बरखास्त नहीं किया जाएगा।"

मकबूल साहब को मुझ पर क्रोध आया, "मैंने पहले ही कहा था कि लड़कों को यहाँ रुकने कहीं देंगे, सीधे सुन्दरवन ले जाएँगे। लो, खिंचवा लो अब फोटो। कल जब यही फोटो अखबार में छपेगा, तब मालूम होगा। मगर तुम तो भट्ट हो, तुम्हारा कोई क्या बिगाड़ेगा? मैं मुसलमान हूँ, मैं मुल्क दुश्मन करार देकर मारा जाऊँगा। बर्फ गिरती है तो बेचारे मुसलमान पर ही गिरती है।"

मकबूल साहब का कहना दुरुस्त था पर सोलह आने दुरुस्त नहीं ... मैं आज तक उस जाड़े का वह दिन भूला नहीं हूँ। उन दिनों न मैं कॉलेज में लेक्चर बना था और न ही मेरी शादी हुई थी। मैं एक सरकारी दफ्तर में मामूली मुलाज़िम था और पड़ोस में रहने वाली एक गरीब विधवा की सुंदर लड़की शांता के साथ मेरी यारी थी। मुझे पूरी तरह याद है कि वह जुम्मे का दिन था। शेर-ए-कश्मीर को कुछ दिन पहले जेल से रिहा किया गया था, और उस जुम्मे को दरगाह हज़रतबल में रिहाई के बाद उनकी पहली तकरीर थी। लेकिन मुझे उससे क्या लेना-देना था? मेरे लिए कश्मीर भी वही, शेर-ए-कश्मीर भी वही थी। मैंने वह पूरा दिन उसे अप्रित करने का प्रोग्राम बनाया था। मैं सुबह-सुबह सवेरे ही घर के दफ्तर से निकल पड़ा। शांता ने माँ से कहा कि वह सहेली के यहाँ जाएगी हम दोनों हब्बाकदल पुल पर मिले। दूध गंगा के तटबंध पर चलते-चलते हम छत्तबल पहुँचे और वहाँ से पैदलही शालटेंग तक चले गए। दिन भर सिंघाड़ों और मिश्री मकई के दानों से पेट भरकर, जी भरकर बतियाकर और भौका मिलने पर आम-आने-जाने वालों की नज़र एक-दूसरे के अंगों को परस्पर सहला कर हम शाम के



छह बजे वापस धर पहुँचे। अगले दिन दफ्तर में मुझसे जवाब-तलब किया गया। जनरल डिपार्टमेंट से सक्थूलर आया था कि ड्यूटी से गैरहाज़िर रहकर हज़रत बल में शेख अब्दुला की जुम्मे की तक्ररीर सुनने वाले सरकारी मुलाज़िमी के खिलाफ़ कार्रवाई की जाए। मेरे अफ़सर ने तुरन्त मेरे खिलाफ़ कार्रवाई की। अमेरिकी और पाकिस्तानी एजेंट कहकर मुझे गालियाँ दीं और सस्पेंड कर दिया। मैं और मुझ से ज्यादा मेरे घर वाले बेमौत मरने लगे। उस विकट स्थिति से शांता ने ही मुझे उबारा। गली के मोड़ पर बने उसके नाना के मकान के निचले तल्ले में मुहम्मद मक़बूल नाम के किसी कंपाउंडर ने दवाई की दुकान खोली थी। उसने जाने किस व्यक्ति से मेरे अफ़सरों को फोन करवाया और मेरी नौकरी बहाल हो गई। मुहम्मद मक़बूल कंपाउंडर की यह हमदर्दी देखकर शांता इतनी अभिभूत हो गई कि कुछ दिनों के बाद वह उसी के साथ भाग गई।

क्षमा करें। यह वैसे ही बात में बात निकल आई थी। असली बात अफज़ल बेग साहब की थी। हम बेग साहब और लड़कों के साथ फोटो खिंचवाकर कुर्सी से उठते हुए मक़बूल साहब के मुख से एक आह और उसके साथ धीमे स्वर में ये शब्द भी निकल पड़े, "अब हमें अल्लाह के बग़ैर कोई बचा नहीं सकता है।" और सचमुच अल्लाह ने ही हमें बचा लिया। सुंदरवन पहुँचते ही फोटो खींचने वाला लड़का हमारे पास आया। उसने मक़बूल साहब से कुछ झिझकते कहा, "हम लोग नाले के बीच वाली चट्टान पर बैठकर अपना टिफिन खाना चाहते हैं मगर डर रहे हैं कहीं कैमरा लुढ़ककर नाले में न गिर जाए। आप इसे थोड़ी देर के लिए अपने पास रख लीजिए।"

मक़बूल साहब जैसे इसी का इंतज़ार कर रहा था। उसने कैमरा ले लिया और ज्यों ही लड़का आँखों से ओझल हो गया उसने कैमरा खोलकर फिल्म रोल एक्सपोज किया और उसे फिर से लपेटकर कैमरा पूर्ववत् बंद कर दिया। उसकी परेशानी दूर हो गई। मगर उसने कान पकड़ कर कसम खाई कि आगे वह भूल से किसी भट्ट को अपना हमसफ़र नहीं बनाएगा।

इन नई और पुरानी बातों को याद करते-करते साढ़े नौ बजते ही मुझे अचानक जैसे बिजली का तार छू गया और मैं तुरंत खड़ा हो गया। जल्दी से जल्दी शौच किया, अंजुलि भर पानी से मुख पखारा, तो दो-तीन पात साग के साथ थाली भर भात हड़प लिया और तब सूट पहनकर और नेकटाई बाँधकर कॉलेज जाने के लिए घर से निकल पड़ा। बाज़ार में मगा अपने साथियों समेत अब भी अपनी दुकान के सामने खड़ा था। मुझ पर नजर पड़ते ही उसने हाँक लगाई, "तीन दिन पहले इसी बाज़ार में मक़बूल साहब ने दो टूक बात कही कि दिल्ली की धाँस दिखाकर अब

यहाँ कोई नहीं रह सकता। दिल्ली का दम भरने वालों के लिए बेहतर है कि वे कश्मीर छोड़कर दिल्ली में ही जा बसें।

रहमान गाड़ा ने मगा की बात को आगे बढ़ाया, "मक़बूल साहब ने कहा। छियालीस में इनके अपने नेहरू ने ही इनसे कहा था- मिलो, मिटो या भागो।"

मगा ने कहा, "इंशाअल्लाह। जल्द ही धर्रें में दहशतजदा चूहों की तरह भगा देंगे सालों को।"

नजीर वानों ज़ोर से हँसा, "मगर चुहियों को कैसे साथ ले जाने देंगे? उन्हें हम यहीं रखेंगे।"

मैंने समझदारी से काम लिया अर्थात् अपना सिर झुकाकर चुपचाप आगे बढ़ने लगा। तभी मेरी नजर चुन्नीलाल चूहे पर पड़ी (गोत्र दत्तात्रेय कौल होने के बावजूद वह मगा और उसके साथियों को छोट रहा था, "तुम लोगों को कोई बीमारी है क्या? प्रोफेसर साहब के साथ ऐसी बदकलामी करता उन्हें शर्म नहीं आती?")

चुन्नीलाल चूहे की बात से थोड़ा बहुत ढाढ़स बँधा और जब तक उसने अपनी दुकान पूरी तरह खोली, मैं वहीं खड़ा रहा। फिर उसकी ओर दस का नोट बढ़ाया। मेरी पेंड का सिगरेट पैकेट और उसके साथ कुछ रेज़गारी वापस करते हुए उसने धोमे स्वार में मुछसे कहा, "आप चुप नहीं रह सकते? कितनों का मुकाबला करेंगे?"

मैंने कहा, "मैं चुप ही रहा। गाली-गलौच उन लोगों ने की।"

"आपको खुद घर से बाहर आने की क्या जरूरत थी? किसी बच्चे को भेजकर सिगरेट मँगवा लेंना था", उसने कहा।

मैंने सफ़ाई दी, "मैं अपनी ड्यूटी देने कॉलेज जा रहा था।"

कॉलेज में मेरा मन विचलित ही रहा। क्या पता मेरी अनुपस्थिति में मेरी पत्नी पर क्या बीती होगी। मैं तीन बजे ही घर लौटा। मगर वहाँ मैंने उसे सज-सँवरकर कहीं जाने को तत्पर पाया। उसने मेरा आश्चर्य यह कहकर दूर किया, "ऐसे क्या देख रहे हो जी? भूल गए कि हमने आज बछपुर जाना है।"

मुझे याद आया, मेरे एक रिश्तेदार जवाहरलाल की बेटा की शादी कुछ दिनों बाद ही होने वाली थी। दस-बारह दिन पहले उन्हें दूल्ह की माँ का संदेश मिला था कि बरातियों में मोटर वाले और नेकटाई वाले लोग ही ज्यादा होंगे। इसलिए बेचारे जवाहरलाल काफी परेशान हो गया था। उसके रिश्तेदार कर्णनगर, जवाहरनगर, इंदिरानगर, राजबाग के पॉश इलाकों में अपनी कोठियों में रहते थे। लेकिन उनमें से कोई भी बेचारा की



मुश्किल हल नहीं कर पाया था, तब सब ओर से निराश होकर उसने अपने दफ्तर के हेड-क्लर्क मक़बूल हुसैन मीर से बात की जिसने इसी वर्ष बछपुर में अपना नया मकान बनवाया था। उस नये मकान में वे अभी नहीं, बड़ी ईद के बाद प्रवेश करने वाले थे। जवाहर की बात सुनते ही वह उस पर बरस पड़ा था, "कुत्ते, कमीने, तूने मुझ से आज तक बात क्यों छिपाई? साले, अगर हमारे घर प्रवेश से पहले वहाँ तेरी लड़की का लगन नहीं हुआ तो मैं नए मकान को आग लगा दूँगा।"

लगन में अभी पाँच-छह दिन थे। मगर लड़की का मामला होने के कारण हमें आज ही बछपुर में मक़बूल हुसैन मीर के घर जाकर जवाहरलाल से यह पूछना था कि हमारे योग्य सेवा या हुकुम नहीं है?

बस में बहुत भीड़ थी। सीटों का सवाल ही नहीं, बीच में खड़े रहने के लिये भी पर्याप्त जगह नहीं थी। ऐसी स्थिति में एक जवान ने सहानुभूति दिखाते हुए मेरी पत्नी से कहा, "आओ कांग्रेस बाई, यहाँ इस 'बांटे' पर बैठे।" अपनी पत्नी के लिए, 'कांग्रेस बाई' सम्बोधन सुनकर भी मुझे थोड़ा आश्चर्य हुआ। पिछले चुनाव के समय उसे 'जनता बाई' कहकर पुकारा जाता था और उससे भी पहले, जब डोगरा राज की याद पूरी तरह मिटी नहीं थी, वह 'राज बाई' कहलाती थी। असल में पिछले कुछ दशकों से 'भट्टिनी भट्टिनी जलें तेरे बाल / दाल हगता है तेरा लाल?' जैसे 'नर्सरी राइम्स' के स्थान पर जो नए 'फार एडवर्ल्स' दोहे रचे गए हैं उनमें समय के फेर के साथ-साथ केवल 'बाई' संबोधन के विशेषणों में परिवर्तन आया। बाकि सब कुछ अपरिवर्तित रहा—'कांग्रेस बाई, चल मेरे गाँव / जूती तेरी मेरा पाँव।"

शाम के सात बजे हम बछपुर पहुँचे। मक़बूल हुसैन मीर के मकान में प्रविष्ट होते ही/मेरी पत्नी किचन से बाहर लाबी में जवाहर और मक़बूल की पत्नियों के साथ बतियाने लगी। मैं ड्राईंग रूप में जाकर बैठ गया। वहाँ जवाहर लाल के कुछ निकट या दूर के संबंधों बैठस गप्पे लगा रहे थे। मैं भी सोफे के किनारे पर बैठ गया। सामने कोई अनजान पण्डित बैठा था। थोड़ी दूर पर मुझे घूरने के बाद उसने जवाहर लाल के मौसेरे भाई से पूछा, "किशनजी, रसोई पवित्र ही है क्या?"

किशनजी मेरी ओर देखकर मुस्कराया और पण्डित साहब से बोला, "हाँ, महाराज, पवित्र ही है, क्या कहना है?"

पण्डितजी ने कहा, "कहने को अब रहा ही क्या भाई? मगर मैं फिर भी कहूँगा कि जवाहरलाल ने निहायत की गलत काम किया है। कन्यादान जैसा शुभ काम क्या मुसलमान घर में संपन्न हो सकता है। ऐसा विवाह क्या शास्त्रसम्मत होगा?"

पण्डित साहब ने मुझे से धोमे स्वार में कहा, "तनिक उठकर दरवाजा बंद कर लीजिए।"

मैंने किवाड़ ठीक से बंद कर दिए और पण्डित साहब ने अपनी बात जारी रखी, "इन्हें जब भी मौका मिलेगा, घण्टे भर में हम सबको काटकर रख देंगे। भगवान् ही जानें, किस बात का लिहाज़ करते हैं।"

"लिहाज़ तो पहले करते थे, महाराज, अब नहीं करेंगे", किशनजी ने अपना मत प्रकट किया। तभी दरवाज़ा ज़ोर से खुला और मकान मालिक मक़बूल हुसैन मीर भीतर आ गया। हम सबने उसे आदाब अर्ज़ किया। उसने कहा कि चाय अभी आ रही है, और विलंब के लिए क्षमायाचना की। हमने उसे बताया कि चाय की कोई ज़रूरत नहीं है। मक़बूल हुसैन ने कहा कि ऐसा नहीं हो सकता। हमें चाय पीनी ही पड़ेगी। उसने यह सूचना दी कि जवाहर लाल थोड़ी देर के बाद आएगा। लड़के वालों ने कोई नया अड़ंगा खड़ा किया है। इसीलिए बेचारा बिचौलिए के पास गया है।

मक़बूल हुसैन मीर के आने से चर्चा का विषय ही बदल गया। पण्डित साहब ने मत प्रकट किया कि यह 'लोकैलिटी' बहुत अच्छा है। किशनजी बोला, "भट्टों की मत मारी गई है। शहर से पंद्रह पॉपुर में मकान बनवाए। बीस मील दूर जाकर अवंतीपुर के पास बस्तियाँ बसाईं। मगर इस इलाके में, माँ शारिका के आंचल में घर बसाकर रहने से डर गए। जैसे यहाँ रहने वाले मुसलमान उन्हें खा जाते।"

फिर राजनीति की बात चली और बातों-बातों में ही हमने लगे हाथों राज्य के लिए एक नया मंत्रिमंडल भी बना डाला। पोर्टफोलियो बाँटने की प्रक्रिया शुरू हुई तो मैंने मतलब की बात छेड़ी, "मालूम नहीं एज्युकेशन का पोर्टफोलियो किसे मिलेगा?"

किशनजी बोला, "एज्युकेशन के लिए उन्हें प्रोफेसर मक़बूल साहब से बेहतर आदमी कहाँ मिलेगा? वह खुद इस डिपार्टमेंट में रहा है। आपसे तो दोस्ती होगी। आपकी पाँचों उंगलियाँ घी में है, महाराज।" किशनजी की बात सुनकर मैं बेकरार हो गया। पाँच-दस मिनट के बाद ही मैंने पत्नी को इशारा किया और हम दोनों वापस घर जाने के लिए वहाँ से निकले।

पूरी रात मैं एक मिनट के लिए सो नहीं सका। मुँह अँधरे ही उठकर मैंने शौच किया, नहा लिया और पौ फटते ही बिना नाश्ता किए घर में निकल पड़ा। मक़बूल साहब के यहाँ पहुँचकर मुझे घण्टाभर उसका इंतज़ार करना पड़ा। लेकिन जब वह अपने दीवानखाने में मुझ से मिला तो तपाक से ही मिला। मुझे उसके चमकते चेहरे पर पुराने मनुमुटाव का कोई निशान नज़र नहीं



आया। मैंने ही उसे मुबारकबाद दी। उसने मेरा शुक्रिया किया। उसने कहा कि वह तब ही कोई महत्वपूर्ण कदम उठा सकता है। जब मुझे जैसे नेशनलिस्ट और सेक्यूलर लोगों का सहयोग मिलेगा।

मैंने आश्वासन दिया कि यही सोच वाले लोग उसके साथ हैं। उसने मेरे लिये चाय मंगवाई। चाय पीकर जब मैं जाने के लिए उठा तो उसने बताया कि मुन्ना अर्थात् उसका बेटा इसी वर्ष फर्स्ट टी. डी. सी. नॉन मैडिकल का इम्तहान दे रहा है।

मैंने बताया कि इस बार शायद ही मैथिमैटिक्स बी पेपर सेट करना होगा।

उसने कहा कि यह अच्छी बात है।

मैंने बताया कि मैं समय पर खुद हाज़िर हो जाऊँगा।

उसने बताया कि इस बारे में वह निश्चित है। पर असल में वह मुन्ने को आई. आई. टी. दिल्ली भेजना चाहता है।

मैंने बताया कि वहाँ-थोड़ी बहुत मुश्किल हो सकती है।

उसने कहा कि कोई बात मुश्किल नहीं है। दिल्ली वाले भी कोई गैर नहीं, अपने ही हैं। हाँ, अगर मुन्ना अस्सी प्रतिशत से ज़्यादा नम्बर ला सके तो दुश्मनों के मुँह अपने आप बंद हो जाएँगे।

मैंने बताया कि मैथ 'बी' में अभी से शत-प्रतिशत से ज़्यादा नंबर ला सके तो दुश्मनों के मुँह अपने आप बंद हो जाएँगे।

मैंने बताया कि मैथ 'बी' में अभी से शत-प्रतिशत नंबरों की गारंटी दी जा सकती है। बाक़ी पर्चों के लिए भी कोशिश की जा सकती है।

उसने मुस्कराकर मेरे साथ हाथ मिलाया। मैं कृतार्थ हो गया।

मक़बूल साहब के दीवानखाने के बाहर आते ही मेरी नज़र मगा पर पड़ी। वह भी अपने कुछ साथियों के साथ मक़बूल साहब से मिलने आया था। मगर संतरी ने उन्हें बाहर ही रोका था। मुझे देखकर ही मगा आपे से बाहर हो गया। "इसी सड़ियल भट्ट को तुम सियासी लीडर बता रहे थे?" उसने क्रुद्ध स्वार में संतरी से पूछा, "इसी की वजह से तुम मुझे अंदर जाने से रोक रहे थे?" उसने ज़बरदस्ती दीवानखाने के अंदर जाने की कोशिश की। संतरी ने उसकी दोनों बाँहें पकड़कर उसे काबू में कर लिया। मगा ने झटककर अपनी बाँहें छुड़ा लीं। मगर पुनः भीतर आने की चेष्टा करने के बदले वह अपनी बाँहें उठा-ऊठाकर साथियों सहित ऊँची आवाज़ में नारे लगाने लगा- "जीत गया जी, जीत गया, प्राफ़िसर मक़बूल जीत गया। यह मुल्क

हमारा है, इसकी हकूमत हम करेंगे। डॉ. जानकीनाथ कौल का मूल बीज सार, फना करेगा खुदा हमारा।"

इन नारों की गूँज ने मुझे उसी क्षण धरँ से दहशतजदा चूहों की तरह वहाँ से भगा दिया। भागते-भागते मैंने सोचा कि मक़बूल साहब के यहाँ आना-जाना अच्छा ही है। लेकिन अपने मुहल्ले में मुझे मगा के साथ ही बसना-लसना है। मुझे उसके साथ सुलह कर लेनी चाहिए। मैंने ठान लिया कि हेमामालिनी और परवीन बॉबी के मोहपाश को तोड़कर मगा के साथ फिर दोस्ती गाँठ लूँगा। और आगे से उसकी बेरंग बेशौनक दुकान में तेयासत छँटकर अपने बाल बनवाया करूँगा। उसका सारा मलाल अपने आप धल जाएगा। तभी मेरे मन में एक आशंका उभरी, वैसी ही आशंका जैसी सन् इक्कीस में उस समय के मन में जगी थी जब १३ जुलाई को सेंट्रल जेल में चलने के बाद विचारनाग में भट्टों के कुछ मकानों और महाराजगंज में भट्टों और खत्रियों की कुछ दुकानों को लूटा गया था।

त्रस्त होकर भट्टों की बिरादरी सोचने लगी थी कि सभी कुछ मुसलमानों के हाथों में है। जन्म देने वाली दायी भी इनकी ही औरत होती है और मरने पर दाहकर्ता डोम भी यही लोग होते हैं। बढ़ई की आरी इनके ही पास और नाई का उस्तरा भी इन्हीं के हाथ में है। दायी, डोम या बढ़ई कुछ नहीं बिगाड़ सकते। लेकिन अगर नाई दाढ़ी बनाना के बहाने गले पर उस्तरा चलाते-चलाते श्वास नली को ही चीर डाले तो बेचारा भट्ट तत्क्षण टें बोल देगा। कहते हैं इसी वेबसी से बिरादरी को उबारने के लिए चंद गैरतमंद नौजवान भट्टों ने नाई का काम संभाला था। नतीजतन, अंधेड़ और बुढ़े भट्टों के गले कटने से बच गए। मगर नौजवान भट्टों के घर भी बसने से रह गए। कौन कुलीन भट्ट अपनी कन्या किसी नाई से ब्याहता?

उन पुरानी बातों के बारे में सोचते साफ़ते मन में एक और विचार कौंधा सन् इक्कीस में मेरा बाप भी जवान रहा होगा। तब उसने भी जाति के लिए जोश में आकर नाई का पेशा अपनाया होता तो क्या हुआ होता? शायद वह भी आजीवन ही कुँवारा ही रहा होता। उस स्थिति में न मेरा और न ही मेरी कहानी का कोई अस्तित्व होता। लेकिन नाई बनकर धर्म के लिए बलिदान देने के बाद उसे ज्ञान प्राप्त हुआ होता कि धर्म, अर्थ, काम और मोक्ष में से काम ही अधिक बलवान है तब उसने क्या किया होता? शायद इस्लाम कुबूल करके किसी मुसलमान लड़की से निकाह किया होता।

उस सूरत में उसका बेटा, वानी मैं इस समय मगा से भी ज़्यादा जोश में आकर डॉक्टर जानकीनाथ कौल के ही नहीं, उसकी सारी जात बिरादरी के विरुद्ध गला फाड़कर नारे लगाता होता- "इन भट्टों का मूल बीज सारा, फना करेगा खुदा हमारा।"



## युग कवि दीना नाथ नादिम "अपने आदर्शों से दगा नहीं किया"

त्रिलोकीनाथ पंडित



दीना नाथ नादिम

नदिम साहब से मेरा सम्पर्क १९५५-५६ में हुआ जबकि मैं राज्य शिक्षा विभाग में भर्ती हुआ। नदिम साहब उन दिनों युवावस्था में थे और लब्धप्रतिष्ठ कश्मीरी कवि होने के अतिरिक्त तत्कालीन अध्यापक संस्था "आल कश्मीरी टीचर्स एसोसिएशन" (A.K.T.A.) के प्रधान भी थे। वह संस्था उन दिनों इतनी प्रबल एवं प्रभावशाली थी। "टीचर्स एसोसिएशन" का एक विशेष कार्यभार मेरे तरुण कंधों पर उस समय पड़ा जब राज्य विधान परिषद् के लिए अध्यापक वर्ग से एक सदस्य १९५७ में निर्वाचित किया जाना था। नदिम साहब को संस्था ने अपना प्रत्याशी मनोनीत किया था। इस प्रकार मेरा उनके साथ व्यक्तिगत सम्पर्क स्थापित हुआ।

उनके महान व्यक्तित्व के कई रूप मेरे समाने आए। वे उच्चतम कोटि के कवि थे। राजनैतिक क्षेत्र में उनकी पहुँच मुख्यमंत्री तक थी। यदि वे चाहते तो राजनीति के क्षेत्र में उच्चपद पर बड़ी सरलता से पहुँच सकते थे। इसके लिए उन्हें अपने आदर्शवाद से थोड़ा हटकर प्रत्यक्षवादी बनना पड़ता किन्तु उन्होंने अपने आदर्श से दगा नहीं किया, अपितु एक साधारण अध्यापक का जीवन व्यतीत करना ही स्वीकार किया। जो उनके अन्तर्मन की त्याग भावना का परिचायक है। हम जैसे साधारण कार्यकर्ताओं के साथ भी वे आत्मीयता का भाव रखते थे और उनके पास बैठकर हम कभी यह अनुभव नहीं करते थे कि हमारी बातों की अवहेलना हो रही है। यही कारण है कि वे आज तक हमारे प्रेम और आदर के पात्र बने हुए हैं।

नादिम साहब की वास्तविक प्रतिष्ठता उनके कवित्वपन के कारण है। वे जन्मजात कवि हैं और सरस्वती देवी की कृपा उन पर बराबर कायम है। यही कारण है कि जबकि वे वृद्धावस्था के कारण शारीरिक रूप से अत्यन्त निर्बल हो चुके थे। उनका कवि हृदय तब भी पूर्णरूप से स्वस्थ एवं प्रबल था। अपनी इस विशेषता से वह सदा ही अवगत थे। एक बार उक्त अध्यापक संस्था के महासम्मेलन में एक वादविवाद के दौरान उन्होंने दो टूक घोषणा की कि - "मुझे चाहे राजनीति से संन्यास लेना पड़े। इस संस्था से नाता तोड़ना पड़े, किन्तु अपना कविता

लेखनकार्य मैं कदापि त्याग नहीं सकता। क्योंकि इसके बगैर जीवन संपूर्ण ही नहीं, निरर्थक है।" और इस घोषणा को उन्होंने बाद में अक्षरशः सिद्ध भी कर दिया।

नादिम साहब उच्चस्तरीय, लब्धप्रतिष्ठ नेता एवं कवि होने के बावजूद भी हृदय से शिशु के समान सरल थे और यह सरलता उनसे बात-चीत करते हुए स्पष्ट दिखाई देती थी। यही कारण है कि वे कई बार टगे गए-अध्यापक सम्मेलनों में भी, उच्च सरकारी पद ग्रहण करते समय तथा राजनैतिक क्षेत्र में भी। तथाकथित प्रगतिशील राजनैतिक नेताओं ने यथावसर उनके प्रभावशाली नेतृत्व की सेवाओं का उपयोग किया-बल्कि शोषण किया कहना अधिक समीचन होगा - और फिर स्वार्थसिद्धि होने पर बुझा दिया। इन सब बातों का निजी रूप से मेरा अनुभव है।

नादिम साहब का कवि हृदय ही उनकी सर्वोच्च सम्पत्ति एवं थाती है। कश्मीरी भाषा के तो वे कदाचित् सम्राट ही हैं। उनकी कविताओं में ठेठ कश्मीरी शब्दों का प्राकृति रूप से वर्णन हुआ है। पाठक हैरान रह जाता है कि श्रीनगर में निवास करने वाले यह कश्मीरी कवि उन ठेक एवं अप्रचलित शब्दों को कैसे जानते हैं जो सुदूर देहातों में भी कम ही लोग जानते हैं। कश्मीरी जनसमुदाय के प्रत्येक वर्ग की शब्दावली सभ्यता एवं संस्कृति की तह तक उनकी पहुँच है, जिसे उन्होंने अपनी कविताओं में प्रदर्शित किया है। निजीरूप से सम्पर्क होते हुए भी मुझे बहुत देर के बाद यह ज्ञान हुआ कि उन्होंने राष्ट्र-भाषा हिन्दी में भी कविताएं लिखी हैं। हिन्दी भाषा पर भी उनका पूर्णाधिकार है। यदि उन्होंने हिन्दी भाषा में लिखना न छोड़ दिया होता तो वे आज भारत के सर्वोच्च हिन्दी कवियों की गणना में न आता! वे बहुत समय तक राजनैतिक-दलदल में भटकते रहे। यदि वह समय भी उन्होंने लेखन कार्य में ही लगाया होता तो कदाचित् वे आज विश्वभर के प्रख्यात कवियों में गिने जाते।

वैचारिक दृष्टि से श्री दीनानाथ 'नदिम' प्रगतिवादी होते हुए भी आदर्शवादी रहे हैं। उन्होंने कुछ आदर्शों, कुछ उच्च मानव मूल्यों के आधार पर अपना स्वप्नलोक निर्मित किया। प्रत्यक्ष रूप से उन मूल्यों और आदर्शों को मलियामेट होते हुए देखकर भी सदा अपने ही स्वप्नलोक में विचरते रहे। यही कारण है कि प्रत्यक्ष जगत में जिस उच्चपद के वे अधिकारी थे, उसे वे प्राप्त न कर सके किन्तु उनका आदर्शलोक इतना सत्य एवं स्वस्थ है कि उसी में विचरते रहने में वे सन्तुष्ट दिखाई दे रहे थे।



## वितस्ता की विभूतियां

डॉ. कौशल्या वल्ली

जम्मू विश्वविद्यालय को अवकाश प्राप्त संस्कृत प्राध्यापिका हमारे राज्य की ख्यातिनाम विदुषी डॉ. कौशल्या वल्ली को ७ जुन १९९९ को राष्ट्रपति के. आर. नारायणन ने सर्वोच्च संस्कृत सम्मान से अलंकृत किया। राष्ट्रपति भवन में सम्पन्न एक भव्य समारोह में इस अवसर पर उपराष्ट्रपति, प्रधानमंत्री, मानव संसाधन विकास मंत्री के अतिरिक्त अनेक गणमान्य व्यक्ति उपस्थित थे। पुरस्कार के रूप में उन्हें प्रतिवर्ष आजन्म बीस हजार रुपये की धनराशि मिलती रही। इनसे पूर्व सम्मान विश्वविख्यात शैवाचार्य डॉ. बलजिन्नाथ पंडित, संत-साहित्यकार जानकीनाथ कौल 'कमल', नीलमत पुराण पर शोध करने वाली विदुषी डॉ. वेद कुमारी घई तथा फारसी के ख्यातनाम विद्वान डॉ. काशीनाथ पंडित को भी मिल चुका है। डॉ. वल्ली ने कश्मीरी पंडित समाज जम्मू की अध्यक्षा के रूप में लाखों विस्थापित बन्धनों की उल्लेखनीय सेवा की है। इनका संक्षिप्त जीवन परिचय इस प्रकार है-

डॉ. कौशल्या वल्ली का जन्म २७ नवम्बर, १९३५ को श्रीनगर, कश्मीर में हुआ। अपने एम. ए. (संस्कृतो हिन्दी) डी. फिल. और डी. लिट्. की उपाधियां प्राप्त कीं। आप जम्मू विश्वविद्यालय से डी. लिट्. उपाधि प्राप्त करने वाली एकमात्र विदुषी हैं। आप सांस्कृतिक विनिमय योजना के अंतर्गत संस्कृत के अध्ययन हेतु बुलगारिया भेजी गईं। आपने संस्कृत शोध पत्रों के वाचन हेतु फिलीडेल्फिया, आस्ट्रेलिया, आस्ट्रेलिया आदि देशों की यात्रा की। आपने कई ग्रंथों का प्रकाशन किया, जिनमें 'कॉन्सेप्ट ऑफ अहिंसा इन इण्डियन थॉट', 'थियरी आफ कर्म इन इण्डियन थॉट' बहुचर्चित हैं। आपने जम्मू विश्वविद्यालय के संस्कृत विभाग के अध्यक्ष एवं कला संकाय के अध्यक्ष के पद को अलंकृत किया तथा विश्वविद्यालय अनुदान आयोग की बृहद् शोध योजना की प्रमुख शोध निरीक्षक रहीं। दर्जनों छात्रों ने आपके मार्गदर्शन में शोधकार्य किया और पीएच. डी. डिग्री प्राप्त की। आप कतिपय सामाजिक कार्यों में सम्पृक्त रहीं।

इनकी प्रमुख कृतियों के नाम हैं (1) Concept of Ahimsa in Indian Thought. Theory of Ramana in Indian Thought. (3) A peep into Tantraloka & Bur Cultural Heritage (4) स्वतंत्र्योत्तर जम्मू कश्मीर की हिन्दी कविता-एक अध्ययन। कश्मीर शैव दर्शन के विषय पर भी कार्य किया। अनुवाद - महामहोपाध्याय पं. डॉ. गोपीनाथ कविराज द्वारा रचित-१) बंगाल में 'विजिज्ञासा' का हिन्दी अनुवाद प्रकाशित। २. बंगला में रचित परमार्थ प्रसंता। (प्रथम खंड) का हिन्दी में अनुवाद प्रकाशित किया है। इसके अतिरिक्त सौ के लगभग अनुसंधान लेख लिखे हैं, कुछ

प्रकाशित हैं, कुछ प्रकाशन की प्रतीक्षा में रहे हैं।

विदेश गमन - १. सांस्कृतिक आदान-प्रदान में तेरह मास बल्गारिया सोफिया विश्वविद्यालय में एवं भाषा संस्थान में संस्कृत का अध्यापन किया। २. यूगोस्लाविया, यूनान, इस्तम्बूल की यात्रा। ३. आटिया, आस्ट्रेलिया, फिलाडेल्फिया। ४. जर्मनी में अंतर्राष्ट्रीय संस्कृत सम्मेलन में शोधपत्र का प्रस्तुतीकरण।

जम्मू विश्वविद्यालय में - सैंडिकेट सदस्या, डीन कला संकाय, डीन पौर्वात्य विषयों के अध्ययन संकाय, संयोजक हिन्दी संस्कृत अध्ययन समिति भी रही हैं। कश्मीर विश्वविद्यालय, कुश्नक्षेत्र विश्वविद्यालय में अनुसंधान समिति की आमंत्रित सदस्य रही हैं।

शोध निर्देशिका के रूप में-कश्मीर शवदर्शन, बौद्ध दर्शन, बिल्हण पर, अनेक शोधार्थियों ने पीएच. डी. की उपाधि प्राप्त की।

एम. फिल उपाधि प्राप्ति के लिए - पर्याप्त छात्राओं ने शोध निबंध की पूर्ति के लिए इनका मार्गदर्शन-निर्देशन प्राप्त किया।

इसके अतिरिक्त वाद-विवाद प्रतियोगिताओं में भाग लेने के लिए संस्कृत नाटक मंचन छात्रों द्वारा किए जाने में छात्रों का मार्गदर्शन एवं राष्ट्रीय सेवा योजना में महिला पक्ष के उत्तरदायित्व का भार निभाया। संस्कृत प्रचार प्रसार के लिए, 'विश्व संस्कृत प्रतिष्ठान' जम्मू शाखा के माध्यम से दस दिवसीय शिविरों के आयोजन कई बार किया। संस्कृत दिवस का आयोजन, गीता श्लोक पाठ प्रतियोगिता के आयोजन के प्रबंधक के रूप में सहयोग दिया।

समाज-सेवा-यद्यपि सही सामाजिक सेवा अत्यन्त कठिन है। किन्तु भारत देश में समाज सेवा की अनिवार्यता को देखकर हृदय से इस क्षेत्र में यथा शक्ति सेवा करने का उल्लेखनीय प्रयास किया।

हीरानगर सीमा कल्याण योजना से जुड़ी रहीं - जहां बालवाड़ियां, तीन क्रेश केन्द्र सीमा क्षेत्रों में चालू हैं। गांव की महिलाओं के लिए दाई का प्रबंध तथा लड़कियों के लिए सिलाई-कढ़ाई आदि सिखाने का प्रबंध भी किया।

वृद्धाश्रम-की कार्यकारिणी तथा गांधी स्मारक निधि की कार्यकारिणी १९८८ से १९९२ तक मंत्री के रूप में जुड़ी रही, राष्ट्रपति द्वारा पुरस्कृत एवं अलंकृत शारदापीठ की इस सम्माननीय विदुषी को कश्मीरी विद्वत समाज याद करेगा, विनोबा भावे से प्रभावित आजन्म खादी का प्रयोग किया तथा बचपन में की भीष्म प्रतिज्ञा के अनुसार आजन्म अविवाहित रही।



## ऋषि पीर पंडित बादशाह

आर. एन. खुशू

श्रीनगर बटयार अलीकदल में एक अमीर मनुष्य गोविन्द जू खुशू नामक व्यक्ति रहता था। अमीर होकर भी वह पचास वर्ष की आयु तक कुवारे ही रहे थे।

एक दिन एक बुद्ध औरत गोविन्द जू खुशू के घर आई और विवाह के बारे में बात हुई। गोविन्द जू ने उस औरत को इस शुभ कार्य के लिए नकद देकर उसे विदा किया। औरत अपने प्रण को पूरा करने के लिए गुशी नामक गाँव पहुँच गई। इधर-उधर अपनी चतुराई से वह एक विधवा के घर में गोविन्द जू का विवाह तय कर लिया। बूढ़ी औरत अपनी सफलता पाकर श्रीनगर लौट आई।

बूढ़ी औरत गोविन्द जू खुशू के घर खुशी का समाचार सुनाने गई। समाचार सुनने के बाद उन के घर में खुशियाँ मनाई जाने लगी।

शुभ मुहरत निकालने पर गोविन्द जू दुल्हा बनकर बरातियों के साथ गाँव की ओर प्रस्थान किया। जब दुल्हा गाँव पहुँच गया तब विधवा सास दुल्हे की काफी आयु देखकर चिन्तित हो गई मगर यह ईश्वर की करनी है। जब विवाह खत्म हुआ दुल्हा दुल्हन बारातियों के साथ श्रीनगर लौट आए। गोविन्द जू खुशू के घर खुशियाँ मनाई जाने लगी। दुल्हन की माता फिर भी फिकर में पड़ गई दामाद की आयु ज्यादा है। यह हर रोज़ गाँव के पास पवित्र चश्मे पर जाकर अपनी बेटे के लिए एक पुत्र होने की प्रार्थना करती थी। कुछ दिनों के बाद दुल्हन की माता पवित्र चश्मे पर जाकर बेटे के लिए पुत्र होने की प्रार्थना करती थी। उसी समय आकाशवाणी हुई कि देवी कल इसी समय अपनी बेटे के साथ आ जाओ। तुम्हें एक फूलों का गुच्छा प्राप्त होगा। तुम्हारी बेटे अगर उसे सूँघ ले तो उसकी मुराद पूरी होगी। इस प्रकार कुछ समय बीतने के बाद बेटे को गर्भ ठहरा। दुल्हन अब गर्भवती हो गई थी। विधवा माँ ने रीति के अनुसार लड़की को ससुराल भेजा। श्रीनगर लौटते हुए सोपुर में नाव में ऋषि पीर का जन्म हुआ। सोपुर में जिस घाट पर ऋषि पीर का अवतार हुआ। उस स्थल पर एक मंदिर बनाया गया और उस में उसकी पुजा करते हैं।

आपका जन्म बैसाख कृष्ण पक्ष १६३७ ई० में हुआ। आपका नाम कृष्ण रखा गया। आपको बचपन से ही धर्म में लगन थी। आपने अपने माता का दूध पीने से ईकार किया मगर साहिब कौल महात्मा जब आप के चिन्ह और गुण देखे तो वह बहुत प्रसन्न हुए। आप



को यह कह कर बेटे जब जन्म लेने में नहीं शरमाये तो माता के दूध पीने में क्या है। यह सुनकर आपने माता का दूध पीना शुरू किया। आप बचपन से ही जप तप करने में लीन रहते थे। आपकी नानी ने आपका बड़े प्यार से पालन किया। आप की शिक्षा प्राप्ति के लिए पाठशाला भेजा गया। मगर आपका मन भक्ति मार्ग की ओर झुका था पढ़ाई में दिल नहीं लगता था। घरवालों ने आपका विवाह बड़ी शान से किया। आप अपने माता-पिता के साथ हर रोज़ हरी पर्वत जाने लगे। कुछ समय के बाद एक दिन देवी आंगन में आपको दो भक्त नानशाह और आत्माराम से आपका परिचय हुआ और वे आपके सेवक बन गए और हर वक्त आप के संग ही रहते थे।

आपके पिता को घर को चलाने की फिकर थी वे आपको भी इसी ओर बढ़ाना चाहते थे। मगर आप का ध्यान घरकी ओर नहीं लगा और इसी चिन्ता से आपके पिताजी ने शरीर त्याग दिया और स्वर्ग को सिधारे। आपकी माताजी की परेशानी बढ़ गई किन्तु आपकी स्वतंत्रता भी बढ़ गई। जब आप दो सेवकों के साथ देवी आंगन में ही समय बिताने लगे तो माता ने यह देख कर आपको कुछ दिनों के लिए ननीहाल भेज दिया कि आप के सोच-विचार में कोई तबदीली आए। परन्तु सब निस्थक हुआ आपकी नानी ने आपको कारोबार कराने के लिए बहुत कोशिश की लेकिन आप पर कोई प्रभाव नहीं पड़ा। आपके दो सेवक आपको श्रीनगर में दूँढते रहे और अंत में वे दोनों आपके ननेहाल पहुँच गए। कहते हैं कि आपके ननेहाल वालों ने आपको मस्जिद में बंद रखा था। आपके दो सेवकों ने मस्जिद से बाहर निकाला। आप एक दिन



चुपचाप वहाँ से अपने सेवकों सहित भाग निकले और श्रीनगर पहुँच कर देवी आंगन में दम लिया। जब आपकी माता को यह मालूम हुआ तो माता ने घर आने के लिए कहा। आपने माता की आज्ञा का पालन किया और आप घर लौटे। जब आप ननेहाल से श्रीनगर के लिए निकले तो आप ने गुशी वालों को वह शाप भी दिया

“गुशी पूये रयथ पूशी”

घर वापिस आने पर दूध और पानी पर गुजारा किया। आप जलते अंगारों को शरीर पर डाल कर आग से नहाते थे। आपने ४० दिन तक घुटनों के बल रेंगते हुए हारी पर्वत की परिक्रमा करने की प्रतिज्ञा की जिस में आपने सफलता पाई और जगत अम्बा ने आपको दर्शन देकर यह कह दिया कि आप केवल गुरु को हासिल करो। ऋषि पीर ने जगत माता से पूछा कि गुरु कैसे हासिल करूँ तो जगत माता ने उत्तर दिया जो मनुष्य कल आपको पहले मिलेगा वही आपको गुरु होगा। जगतमाता यह कहकर अदृश्य हो गई।

दूसरे दिन ऋषि पीर हरि पर्वत की परिक्रमा देकर वापिस घर की ओर जा रहे थे। थोड़ी दूर मंदिर के सामने कृष्णकार मस्ताना पत्थर पर बैठा दिखाई दिया। आपने इसकी ओर ध्यान नहीं दिया और घर की ओर चलते रहे। मस्ताना कृष्णकार ने जगतमाता के उपदेश का स्मरण किया। कृष्णकार मस्ताना से आपको बातचीत हुई और बातों-बातों में आपने उत्तर दिया कि मन के अनुसार ब्राह्मण का उपदेश चाहिए आपको माता का वरदान याद न रहा और आप मस्ताने को पहचान न सके। जगतमाता के दरबार में मस्ताने का उपदेश मिला और तुरन्त ही आपके घर पहुँचे। अपने पीर के माँ से हुक्का मांगा और एक कश लगाया। आपने माता को कहा कि ऋषि पीर के सिवाय इसे और कोई पीने न पाए, मस्ताना कृष्णकार चल पड़ा। जब आप घर वापिस पहुँचे माता से प्रश्न किया कि कोई आया था। माता ने कहा कि एक मस्ताना कृष्णकार आया था और आपके हुक्के से कश लगाया। जाते जाते कहा कि ऋषि पीर के सिवाय इसे और कोई पीना नहीं यह सुनकर आप समझ गए कि मस्ताना ही मेरा गुरु है। यह जगमाता की इच्छा है आप ने चिल्लम के दो कश लगाए और आपको ज्ञान मिल गया।

एक दिन आपने अपनी माताजी से संसार को त्यागने और तपस्या में जीवन बीताने की आज्ञा मांगी परन्तु माता ने इसकी आज्ञा नहीं दी। काफी बहस के बाद यह फैसला हुआ कि आप अपने घर में ही तपस्या करेंगे।

आपने चौदह वर्ष कठिन तपस्या की परन्तु आप का शरीर ज्यों रहा और वक्त चमकने लगा। आप के सेवकों की गिनती बढ़ती गई और दर्शन के लिए आने लगे। लगातार तपस्या के कारण आपकी टांगे नहीं चलती थी। आपने दो खड़ाऊँ पर चलना शुरू किया। सेवकों ने आपके लिए पालकी बनवाई जिसमें बैठ कर आप सैर करते थे।

यहाँ पर यह बात लिखना जरूरी समझाता हूँ कि कैष्णाकार मीशा साहिब का शिष्य था।

ऋषि पीर के पुत्र का जन्म:

ऋषि पीर की माता श्रीमती सिद्धलक्ष्मी ने संतान होने की इच्छा की। अपने माता जी की इच्छा मानने से इंकार किया। इस विवाह के दौरान आपके गुरु मस्ताना कृष्णकार वहाँ पहुँच गये और बोले कि माता-पिता की आज्ञा मानना बेटे कर्तव्य है। गुरु के इन शब्दों पर आपने माता जी की आज्ञा मान ली। कुछ समय बाद शुभ दिन आया और उनके घर पुत्र ने जन्म लिया।

रीति के अनुसार उनका नामकरण किया और उनका नाम रिहानन्द रखा गया। ऋषि पीर की पत्नी का स्वर्गवास हो गया और पुत्र को पालने के लिए आपने एक मुसलमान सेवक के घर भेजा और १६ वर्ष तक सेवक ने उनके पुत्र का लालन-पालन किया।

आपका अन्तर्ध्यान १६९७ ई० को हुआ है। आप बहुत दूरदर्शी थे और अपने अंतरध्यान होने का संकल्प कुछ दिन पहले ही अपने सेवकों को बता दिया था। संसार सुख और दुख से भरा है। मनुष्य का जन्म और मृत्यु एक अनिवार्य सत्य है। इसलिये प्रत्येक व्यक्ति को अपने धर्म का पालन करना चाहिए। अपने जन्मदिन पर साठ वर्ष की आयु में अपने सेवकों से यह शब्द कहे -

“पंचमी बैसाख के दिन मैंने जन्म लिया, दस गुना साठ वर्ष कर जन्मतिथि पर चल बसे। अर्थ : आपका जन्म बैसाख कृष्ण पक्ष पंचमी के दिन हुआ। ठीक इसी दिन आप स्वर्ग को सिद्धारे। शरीर त्याग करने तक आप लोगों को उपदेश देते रहे और ऊँ जपते-जपते राम के



साथ मिल गये। इससे पहले कुछ सेवक आपसे पूछने आये कि आपके पास मुसलमान भी आते हैं, और मुसलमान शासन होने के कारण कहीं ऐसा ना हो कि वह आपके शरीर को दफन करने के लिए झगड़ा करे। आपने जबाब दिया कि ऐसा सोचना ठीक नहीं है। आपके मृत शरीर को धर्म के अनुसार आग को भेंट करें यह कह कर आप अंतर्ध्यान हो गये। आपका अंतिम संस्कार बरदार घाट पर किया गया। यह तीर्थ के सम्मान है और हर गंगा अष्ठमी के दिन यहाँ पर मेला लगता है। और वह नाग ऋषि पीर के माता सिद्धलक्ष्मी का नाग कहलाता है। आपके पुत्र रिहानन्द ने एक वर्ष तक माँ का क्रियाक्रम पूरा किया और आपका शोक सहन न कर सके और साधु बनकर यात्रा पर चले गये। बीच यात्रा में ही उन्होंने अपना शरीर त्याग दिया।

माता श्रीमती सिद्धलक्ष्मी का देहान्त होने पर आप उनका जुदाई से बहुत गमगीन हो उठे। आपकी माता जी के दसवें दिन पर आपके गुरु महाराज मस्ताना कृष्णकार आपके पास आ गये। उन्होंने आपसे चौदह वर्ष की तपस्या करने के लिए कहा। उनकी बात मानकर आपने तपस्या आरम्भ की।

**ऋषि पीर के चमत्कार :**

**आग की घटना :** श्रीनगर शहर में १६६१ ई० में एक भयंकर आग लगी। यह आग अलीकदल, जैनाकदल, बोरहीकदल, जामिया-मस्जिद तक लगभग दो हजार मकान जलकर राख हो गये, आग बुझाने का नाम ही नहीं ले रही थी बल्कि आग बढ़ती ही जा रही थी तो कोई लोग आपके दरबार में फरियाद लेकर आये कि आप सहायता करें। आपने अपने खड़ाऊँ के जोड़े से एक खड़ाऊँ आग में डालने के लिए कहा और लोगों ने उसे आग में डाल दिया। भयंकर आग एकदम से थम गयी। इस चमत्कार को स्वयं उस वक्त का गवर्नर इफितखार खाँ देखने आया था।

**हाथी का सामना :**

एक दिन ऋषि पीर पालकी में सवार होकर बाज़ार की सैर को निकले। कुछ दूर जाने के बाद उस समय के गवर्नर काश्मीर सैफखान का एक हाथी आपसे बाहर हुआ था और बाज़ार में काफी शोरगुल मचा था जब आपके पालकी वालों ने यह देखा तो आपकी पालकी सड़क के किनारे रख भाग खड़े हुए। मस्त हाथी आपके

सामने पहुँचा तो सिर झुका कर खड़ा हो गया। आपने हाथ उसकी सूँड पर फेर दिया और हाथी वापिस चला गया। ऐसे चमत्कार का समाचार गवर्नर तक पहुँचा।

**मुल्ला आखन शहि जादूगर :** मुल्ला आखन शहि हारि पर्वत के दक्षिण में रहता था और जादूगर का काम करता था। वह बहुत बड़े-बड़े कमाल दिखाता था। कहा जाता है कि अपनी जादुगरी से वह रात सुन्दर लड़कियों को देहली से लाता था और सुबह वापस भेजता था। यह खबर गवर्नर काश्मीर तक पहुँचा और गवर्नर का आदेश आया कि जादूगर को देहली भेजो। गवर्नर काश्मिर ने इसके साथ ऋषि पीर को मिलाया।

**औरंगजेब के दरबार में :** उस समय का गवर्नर ऋषि पीर से बहुत नाराज़ था। ऋषि पीर ने अपने नाम के साथ बादशाह जोड़ दिया था। इस पर गवर्नर बहुत नाराज़ था। अंत में गवर्नर ने रिपोर्ट में आपका नाम लिखकर देहली दरबार में भेज दिया। पत्र इस प्रकार लिखा गया था - "वहाँ एक हिन्दु जिसके हाथ पैर बेकार हैं, वह चल फिर नहीं सकता। उच्च कोटि के लोग उसका बड़ा आदर करते हैं और आज्ञा का पालन करते हैं। वह अपनी अंगूठी की मुहर लगा कर आदेश जारी करता है।" गवर्नर ने मुल्ला आखन शहि को भी पत्र लिखा था। जब औरंगजेब ने यह पत्र पढ़ा तो उसने गवर्नर को लिखा कि सन्त को देहली भेजो। जब यह पत्र लेकर दूत आपके पास आये तो आपने एक रात का वक्त मांगा। उसी रात ऋषि पीर एक सिंग पर सवार होकर औरंगजेब के महल में प्रवेश किया। औरंगजेब के होश उड़ गये उसने हाथ जोड़कर प्रार्थना की कि आप कौन हैं और कैसे पधारे हैं? ऋषि पीर ने राजा का पत्र दिखा। राजा चकित हुआ उसने आग्रह किया कि शेर को दूर रखें और आसन ग्रहण करें। ऋषि पीर ने ऐसा ही किया और पूछा कि अगर लोग मुझे बादशाह कहते हैं तो आपको आपत्ति है और अपने उन्हें दरबार में क्यों बुलाया है।

औरंगजेब ने हाथ जोड़कर माफी मांगी और गवर्नर को नया फरमान अपने रक्त से लिख कर भेजा और फिर पंडित बादशाह को जहाँ मुश्किल आसान की पदवी दी। पीर जी वहाँ से शेर पर सवार होकर वापस आये। दूसरे दिन सैनिक फिर आये अपने रक्त से लिखा आदेश दिखाया जिसे देखकर सैनिक भाग निकले।



जहूरदीन पर कृपा : जहूरदीन नामक दुकानदार नवाकदल में रहता था। वह ऋषि पीर का सेवक था। एक दिन जहूरदीन की नाव जो माल से भरी थी अलीकदल के निकट उलट गयी और माल पानी में बह गया। जहूरदीन रोते-रोते ऋषि पीर के पास पहुँचा और सारा हाल सुनाया। ऋषि पीर ने कहा तुम घाट पर जाओ तुम्हारा माल ठीक है। जहूरदीन जब घाट पर पहुँचा तो उसने देखा नाव माल से भरी ठीक-ठाक थी।

मुसलमान व्यापारी की मदद : एक दिन मुसलमान व्यापारी माल लेकर श्रीनगर जा रहा था। अचानक नदी में तूफान आया और नाव डूबने लगी। व्यापारी निराश होकर ऋषि पीर का नाम पुकारने लगा। ऋषि पीर के समरण से ही तूफान थम गया और नाव चल पड़ी। वापस लौटते ही वह व्यापारी ऋषि पीर के शरण में चला आया।

मुसलमान की लड़की को संतान : एक मुसलमान लड़की विवाहित थी और उसको कोई संतान नहीं थी। वह लड़की कई पीरों-फकीरों के पास गयी पर उसकी मुराद पूरी नहीं हुई। अंत में वह ऋषिपीर के पास आई। ऋषि पीर ने कहा अगर वह अपने सारे आभूषण नदी में फेंक देगी तो उसकी मुराद अवश्य पूरी होगी। लड़की ने सारे आभूषण नदी में फेंक दिये परन्तु एक हार अपने पास रखा। उस लड़की को कुछ समय पश्चात् पुत्र पैदा हुआ पर वह एक आँख से काना था। लड़की रोती हुई ऋषि पीर के पास आयी। आपने उसे हार नदी में फेंकने के लिए कहा। लड़की ने हार नदी में फेंक दिया तत्काल ही उस बालक की आँख की रोशनी लौट आयी। लड़की बहुत खुश हुई और इससे आपका सम्मान और बढ़ गया।

आखूँशाह का निमंत्रण : आखूँशाह को आपके चमत्कारों का कांटा खटकता था उसके मन में वैरभाव था परन्तु सब लोगों में आपकी आध्यात्मिक शक्ति ऊँची थी। इन कारणों से आखूनशाह ने आपको निमंत्रण दिया और आपने उसके निमंत्रण को स्वीकार किया परन्तु इन शर्तों पर

१. निमंत्रण सफाई शुद्धता से तैयार की जाये।
२. और झूठा न किया जाए। हर एक अंग मौजूद होना चाहिए।
३. १४५१ के लिए भोजन बनाना चाहिए।
४. एक ही समय पर सभी थालियाँ ढकनों समेत साथियों के सामने रखी जानी चाहिए। आपके उपदेश पर

खाना ढकनों समेत चादरों पर लगाया गया। आपने एक चुल्लु भर पानी उठाकर सभी बर्तनों पर छिड़काव दिया। चमत्कार ऐसा हुआ कि सारे पदार्थ अपने रूप में आ गये केवल एक मुर्गे की टांग नहीं थी और लंगड़ा था। आपने क्रोध से बोला कि यह पकवान झूठा हुआ है और सभी आश्रम की ओर लौटे। इस चमत्कार की चर्चा काश्मीर के अन्य भागों में होने लगी।

आपका अन्तर्ध्यान : आप साठ साल की आयु में चल बसे। आपका जन्म दिन उसी दिन हुआ है जिस दिन मृत्यु हुई है। आपने कहा है कि संसार में सुख और दुःख एक फूल की तरह है। आपके अंतर्ध्यान होने से पहले कुछ सेवक आपसे यह पूछने आए कि आपके पास मुसलमान भी आया करते थे। इसलिए ऐसा न हो जो कि मुसलमान आपके शरीर को दफन करने के लिए झगड़ा करें। आपने उनकी शंका का उत्तर दिया। ऐसा विचार करना ठीक नहीं है। आपने कहा कि रीति के अनुसार अग्नि भेंट करें। फिर नदी में डाल देना यह कह कर आप अन्तर्ध्यान हो गए। आपके पवित्र शरीर का अंतिम संस्कार बटयार घाट पर किया गया। जब आपके मृत शरीर को बटयारघाट पर लाया गया और नहाने के लिये आपके शरीर से कपड़ा उठाया तो वहाँ आपका मृत शरीर नहीं पाया गया। इतिहासकार "हसन" ने इस बात का जिक्र अपनी किताब के पेज नंबर ४३, ४४ पर किया है। लोगों ने (कश्मीरी पंडित) उस जगह पर जहाँ उनका दाह संस्कार था, एक मंदिर बनाया जिसका नाम बटयार मंदिर रखा गया। बटयार मंदिर के साथ ऋषि पीर की माँ का तीर्थस्थान भी है जिसका नाम सिद्धलक्ष्मी नाग है। यह एक पवित्र स्थान है जहाँ हर अष्टमी के दिन पूजा-पाठ किया जाता है। यह वह जगह है जहाँ ऋषि पीर ने अपनी माता को गंगा के दर्शन करवाया था। यहाँ पर यह लिखना जरूरी है कि ऋषि पीर हर दिन शाम को अपने हाथ से दिया जलाते थे इसका नाम नन्दी दिया रखा गया। यहाँ पर एक मंदिर जनता ने बनवाया है बटयार घाट तीर्थ के समान है और आपकी माता जी श्रीमती जी सिद्धलक्ष्मी का नाग जहाँ गंगा का दर्शन माता ने किया था। आप का वर्ष भर का त्रिधा कर्म आपके सुपुत्र रिहानन्द ने किया। उस दिन से पच्चमी बैसाख को आप का दिन मनाया जा रहा है।



## जीवित लाश

निभा कौल

गोल पत्थरों के पर्वतीय अंचलों पर धव्यों की भांति कुछ तम्बू जिनमें कश्मीरी शरणार्थी समाये हुये हैं। दुबली-पतली-लम्बी छाया सी निर्मला हाथ में प्लास्टिक की बाल्टी थामे तम्बू से निकल कर नल के पास आती है। रवि अपने रश्मियों से आग वरसा रहा है। निर्मला को दावानल की अग्नि झुलसाती हुई प्रतीत होती है। आसपास के पेड़-पौध सूर्य की प्रचंडता से कांप कर सूख गये हैं। ज्वरग्रस्त पति की पानी-पानी की रट को और अधिक न सुन सकने के कारण वह इस कड़कती धूप में सूखे नल के सामने पानी की प्रतीक्षा में बैठ गई। हे भगवान कैसे दहकते अंगारे वरसा रहा है तू गर्म हवाएं अन्तर तक झुलसाती हैं। इस प्रचंड गर्मी में क्यों कर जीते हैं लोग। कातर दृष्टि से नल की ओर टकटकी लगाये देख रही है। देखते-देखते इसके घर के बगीचे में कल कल छल छल करती हुई नहर प्रकट हो गई। घर के पिछवाड़े बगीचे में उन्हीं ने बड़ा सा हौज बनाया था। जिसमें नहर का पानी एक ओर से गिरता था तो दूसरी ओर से निकलता था। नेहा को गर्मियों में उसमें घटों नहाते भीत जाते थे। तब कितना डांटती थी मैं। अब तो इस जानलेवा गर्मी में बड़ी कठिनाई से एक बाल्टी पानी मिलता है। हाय क्या से क्या होगया। फलों से भरे वृक्ष, फूल और सब्जियों से भरे बगीचा, लहलहाते धान के खेत क्या नहीं था हमारे पास। सारा गांव हमें कितना प्यार और सम्मान देता था। पल भर में क्या से क्या होगया?

उसे याद आता है तब 'असलम' का भयाक्रान्त मुख, जो कि एक सफेद पत्थर की तरह हो गया था। भयभीत थरथरते स्वर में पूछा था - भाभी जी बोबू जी कहाँ है? 'क्या बात है? तुम इतने घबराये क्यों हो? बोबू जी तो शायद मन्दिर गये होंगे। वह उल्टे पांव वहां से भागा था। शीघ्र ही वे आये और कहा-कुछ रुपये-पैसे जो घर में है उन्हें लेकर तुरन्त चलो। चलो जल्दी। मैं नवीन और नेहा को बुलाता हूँ। इनका थरथरता स्वर सुनकर मैं कांप उठी थी।

नेहा के जेवरों की पोटली को छाती से चिपकाये कुछ रुपये जो घर में थे, लेकर सारी रात तुकते छिपते किसी चोर की भांति भागते भागते हम एयरपोर्ट पहुँचे थे। समझ में नहीं आता था बड़ी साध और मेहनत से बनाया हुआ हमारा घर वे जल्लाद क्यों जलाना चाहते थे? हमने तो किसी का कुछ बिगाड़ा नहीं था सबों को अपनी सामर्थ्य के अनुसार सहायता करती थी मैं हाय-

हाय मेरी गायों का क्या हाल होगा? कैसे खोलकर मैं उन्हें छोड़ आयी। गायें भी मुझे रोते देखकर आंसू बहाने लगी थी। गायोंके स्मरण मात्र से आँसुओं की झड़ी लग गयी थी निर्मला के नेत्रों से।

'मम्मी! तुम्हें इस कड़कती धूप में यहाँ क्या कर रही हो? पानी आने में तो बहुत देर है। पापा वहाँ तड़प रहे हैं।' नवीन ने जाते ही पूछा। 'तड़प तो मैं भी रही हूँ वेटे! क्या करू कुछ उपाय नहीं सूझता। उन्हें एक गूँट पानी नहीं पिला सकती। मैं क्या करू कुछ समझ नहीं आता।' 'मम्मी तुम तो जानती हो दिन भर नल में पानी नहीं रहता तो प्रातः ही भरकर क्यों नहीं रखती?' 'रखा था वेटे जो दो-तीन बर्तन थे उन में तो भर दिया था पूरा नहीं होता। क्या करूँ और कहाँ रखे?' 'अच्छा! चल-माँ यहाँ लू लग जायेगी-भीतर चला।' 'तू जा मैं पानी लेकर ही लौटूंगी। पानी आते ही बाल्टी भर जायेगी अभी यहाँ लाइन लगी। बाल्टी उठा लूंगा तो फिर न जाने कब भारी आयेगी।' निर्मला ने आंसू पोंछते हुए कहा। 'अच्छा मम्मी मैं यहाँ बैठता हूँ भीतर चल - पापा बुला रहे हैं।'।

'निर्मला! मैं जल रहा हूँ ज्वर से - अब न बचूंगा बच्चों का ध्यान रखना।' अमरनाथ ने कराहते हुए कहा। 'ऐसा न कहो मुझ से कुछ न होगा। मैं टूट चुकी हूँ। मैं तो तुम्हारे सहारे पर ही टिकी हूँ।' निर्मला ने अमरनाथ के मुख पर हाथ रख कर डक दिया। 'क्यों छोड़ा था बसा बसाया घर? उसी रात घर छोड़ते समय मेरे प्राण निकल गये थे। मैं तो जीवित लाश रह गई हूँ।' 'वहाँ तो जीवित ही उस रात जलाये गये होते। आभार मानो 'असलम' का जिसने हमें सूचना दी। घर जलाकर हमें राख कर देने की जो योजना उन्होंने ने बनाई थी उसकी खबर पाते ही वह अपने प्राण हथेली पर रखकर हमें सूचित कर गया। इतना ही नहीं सारी रात हमारे साथ चलते-चलते हमें एयरपोर्ट तक पहुँचा गया। कितना रोता था बेचारा। घर जल गया तो क्या? हम तो बच गये। न जाने उसकी क्या दशा की होगी उन जल्लादों ने।' अमरनाथ ने रुक-रुक कर कहा। 'क्या मिला हमें ऐसे जीवन से भूख, प्यास गर्मी से एक ओर तड़प रहे हैं तो दूसरी ओर अपने घर, खेत खलिहान, गाय-बैल यहाँ तक कि वहाँ की हवा तक पल भर के लिये भूलती नहीं।' 'भुलाना होगा सब कुछ भुलाना होगा। भूलोगी नहीं तो जीओगी कैसे?' 'मैं तो उन यादों के सहारे ही जी रही हूँ।' 'नेहा का विवाह हो जाय तो फिर इस



नारकीय जीवन से मुक्त हो जाओ। यह भी कोई जीवन है - इससे तो मृत्यु लाख गुणा बेहतर है।”

नेहा का छटपटाना और आर्तनाद सुनकर दोनों पति-पत्नी तम्बू के द्वार पर नेहा को उठाने लगे। “क्या हुआ बेटी क्यों छटपटा रही हो।” “पापा मुझे किसी ने काटा है मैं मर रही हूँ हाय-हाय मैं क्या करूँ?” नेहा बिल्खने लगी। सामने छोटे-छोटे पत्थरों के नीचे से किसी के रेंगने की सरसराहट हुई निर्मल ने काले नाग का कुछ भाग सरकते देखा। हाय-हाय इसको सांप ने काटा होगा अरे कोई है मेरी नेहा को बचाओ।” दस-पांच शरणार्थी जुट गये। नेहा को चिकित्सालय पहुंचाया गया। वहां डॉ० भी शीघ्र न आसका। जब डॉ० देखने लगा तो नेहा को प्राण पखेरू उड़ चले थे काल की विभीषिका इस तम्बू में फैली हुई थी। विषाद की तीन मूर्तियां आपस में दुःख बांटने में भी कतरा रही थी। निर्मला की सूखी आंखों में केवल काल की करात्ता ही थी। बार बार नेहा के आभूषणों की पोटली को सहला रही थी। कितने दुःख सहे अमावों से जूझी किन्तु इन आभूषणों को हाथ न लगाया। हाय मेरी लाड़ से पली नेहा। कियों छोड़ा अपनी माँ को यहां बार बार घंटो खडे रहती जहां नेहा को नाग ने डसा था। ताकि वह नाग आकर उसे भी डस ले। उसकी अधविक्षिप्त अवस्था अमरनाथ और नवीन से देखी नहीं जाती।

नवीन कहने लगा “पापा लौट चलो।” “कहाँ” अमरनाथ ने पूछा “घर” नवीन ने कहा “घर तो जल गया है। वहां भी ऐसे

ही नाग हैं जो क्षण भर में मटियामेट करते हैं।” “फिर भी अपनी जन्मभूमि हैं। हमारे पूर्वजों ने ही उसका निर्माण किया पीढ़ी दर पीढ़ी हम वहां रहते आये हैं। हमें वहां से कौन निकाल सकता है। आखिर सरकार भी कुछ महत्व रखती है। उसे हमारी रक्षा करनी होगी। नहीं चाहिए हमें यह भीख के कुछ रुपये हमें अपनी जन्मभूमि में सुरक्षा चाहिए। वह तो भारत का अंग है। फिर क्यों नहीं हम भारत वासियों को वह सुरक्षा देती है। क्यों नहीं हमें अपना घर अपनी जमीन लौटाती है। हमारा दोष क्या है? कब तक हम यूँही पिसते रहेंगे। हमने सदैव भारतीय झंडे का गौरव गाया है। भारतीय राष्ट्रियता को अपनाया है। फिर भी हम कब तक यूँही अत्याचार सहेंगे? पापा अब कुछ करना चाहिए। मैं माँ की यह दशा देख नहीं सकता।” नवीन ने उत्तेजित होकर कहा। अमरनाथ ने कहा, - “शांत हो बेटे - शांत हो - तुम्हारा कहना बिल्कुल सत्य है पर हम कर क्या सकते हैं हमारे एक ओर रवाई है तो दूसरी ओर आग। मुझ में खडे होने की भी सामर्थ्य नहीं। तुम अकेले किस-किस से जूझोगे? भाग्य की विडम्बना। समझो या नर-पिशाच का तांडव” यह कहते हुए अमरनाथ कैम्प से बाहर निकल पड़ा। निर्मला आभूषणों को सहलाती हुई गुनगुना रही थी मानज लागयो मानजि नमनअय माज दितनयो रेग नवीन हाथ मलते और दांत पीसते हुए छटपटा रहा था। तो आंसू बहा रहा था।

अगर धन दूसरों की भलाई करने में  
मदद करे, तो इसका कुछ मूल्य है,  
अन्यथा, ये सिर्फ बुराई का एक डेर है,  
और इससे जितना जल्दी छुटकारा  
मिल जाये उतना बेहतर है।





## तबरदार सबर कर

डॉ. बि. के. मोज़ा  
(Hindi Translation by Mrs. Jaya Sibin)



था एक लकड़हारा इक गाँव का  
लगता था नित प्रमात से साँझ तक  
लकड़ी काटने में रत।  
वन में जाता था हिमपात में  
दहकती धूप में भी सदा  
उद्वाहरण बन गया थे उसका श्रम।  
सदा देख देख के उसका परिश्रम  
उस की जीभ पर कभी भी न था उफ  
सबूरी से लेता था ही वह दम।  
एकांत में ही निकालता था वह अपना दिन  
था जगज़ाहिर से वह तो दूर ...  
अपने कारज से ही था सरोकार  
था उसका गाँव सुन्दर और शानदार।  
थी रुपहली सारिता वहाँ पर मन मोहक  
सुनसान बस्ती पर्वतीय तल पर थी ... एकान्त।  
सरिता ही अपनी गर्जना में लीन  
शेष सभी चहुं और स्तब्ध में तल्लीन।  
केवल अमृत और छाया ...  
रैगीन फूलों की महक  
अद्भुत दृश्य था एक आकर्षण  
बस्ती मात्र थी शत सँख्या की ...  
गरीबी से अकान्त, किन्तु था ईमानदार  
था इसी माहौल में पैदा वो  
किसी एक किसान के घर लिया था जन्म जो।  
दुधिया मुँह समय में ही मातृ-विहीन हुआ था वो  
पिता ने पाला पोसा जो।  
नंगे पाँव चलता था वो  
बचपन होता क्या? इसकी उसे खबर न थी  
था वो मातृ-वात्सल्य से च्युत  
जवानी का बचपन से ही हुआ आभास जो  
था अकेला वे, रहता था अकेला  
गुज़र बसर अकेले में करता था जो  
प्यार-ओ-मुहब्बत से वञ्चित रहा था वो  
लकड़हारा जो रहा था वो।



इस गाँव में कहीं भी नहीं था  
पढ़ाई-लिखाई का नाम-ओ-निशां  
साक्षर होता क्या?  
ऐसी लगी भी नहीं थी किसी की ठान  
सुकर्म का आभास सु-फल ही है  
अक्षर का प्रत्यक्ष ज्ञान।

वहाँ सिर्फ मज़दूरी सभी का था व्यवसाय  
मार्गदर्शक था कोई भी नहीं  
थे सभी असहाय!

हाय! होती किसी की तडप  
शिक्षा के अभियान की ओर  
रोज़ो रोटी का उनके लिए था  
वन से बना नाता।  
दिन प्रतिदिन केवल पहुँचना  
वन की ओर प्रातः।  
उक दूजे की भान्ति सभी कर श्रम  
ऐसा ही हुआ करता था  
उनका दैनिक नियम

पर्वतीय स्थल पर कितने घने थे वन!  
उच्च गिरीय पर्वत शिखर माला पर थे  
कितने देवदारु सघन।

असीम वृक्ष, हिरण और थे पर्वतीय संसाधन।  
शावकों का मचलना और कूदना  
बना था एक नैसर्गिक दृश्य।  
सरिता, आबशार, झरने करते थे  
कल कल स्वरित तरंग  
प्रकृति में होते लय, तत्सम उसी दम  
पुर्वीय पर्वमाला से होता था अरुणोदय

प्रकृति का उल्लास होता था तब।  
सूर्य का क्षण-प्रतिक्षण लाती थी मादकता

क्रीडास्थली बनी हुई थी वहीं की सरिता  
शासकवर्ग, राजे-महाराजे का  
मात्र आगमन का कारण  
व्यसन ही व्यासन था केवल उनका आचरण।

शिकार खेलना, बन्दूकों की आहट  
बस वही झंझनाहट  
हंसना खेलना, किलकारियाँ उड़ाना  
उनका यह था मनोरञ्जन  
वन्य अभ्यारण ही बन गया था  
उनके लिये धरती में स्वर्ग-साधन  
राज ललनाएं भी कुछ कम नहीं थी  
इस व्यसन में  
हंसी मज़ाक उड़ाना था  
बस एक राजकीय आयोजन।  
ऐसा वर्णनीय दृश्य था सुख का अनुमोदन।  
लकड़हारे की दृष्टि कहां अन्य और न जाती  
सत्त्व के आचरण में मति सुहाती;  
अपनी करनी में ही उसकी सुध लगती।  
केवल अपने ही कार्य में मग्न रहता  
था वह सदा ही अनवरत।

झंझटों में गुसेटना उसे नहीं था भाता  
तपस्वी-कर्मठ, योगी था  
वो काम में ही समाता।  
राग, मद, मोह, मत्सर और लोभ  
आदि से था वो कोसों दूर  
व्रत संयम में ही निकालता था  
वो समय भरपूर।  
किसी भी वस्तु पर मोहित  
न होना ही था उसका आचरण  
वही बना था उसका  
निहित वास्तविक आचरण।



कालचक्र की अवधि से बीत गया  
लकड़हारे का यौवन।  
अन्ततः जरा आ ही गई ...  
मज़दूरी करने की क्षमता  
क्षीण होती गई।  
शुरू हो गया अब ...  
साँस भी फूलना  
कमर में भी झुकाव आना

लालसा भी बढ़ने लगी अब  
अपने चहुँ और क्या हो रहा है?

ऐसी बढ़ती ही गई इच्छा  
मन उसका केंद्रित रहता था ...  
बाहर अब हो रहा है क्या ...  
एक विस्मय! एक हैरानी!  
‘‘मैं ही दुखी क्यों? ...  
ऐसा ही क्यों?’’  
अपने हाल-ओ-अहवाल पर  
करने चिंतन लगा वो।  
भीतर ही भीतर  
रौने लगता था लकड़हारा वो।  
दिन, प्रति-दिन क्षीण ...  
दिल की बड़ने लगी थी धड़कन  
कभी अधिक कभी कम, हर क्षण

प्रति पल चिंता मग्न  
केवल व्याकुल था  
व्याकुलता से त्रस्त ...  
उस का मन  
चहुँ और दिखता था  
सन्नाटा उस को केवल  
लगने लगा था रस विहीन  
जीवन अर्थहीन,

परन्तुः, वासनाओं ने बांध लिया था  
कभी उदेडबुन के झंझावट में  
वासनायें भी जगी थी प्रबल  
परन्तु था शरीर से क्षीण  
दुर्बल शक्ति विहीन दिखता था ...  
सारा संसार उसे अंधकारमय  
अब वो चाहता था मरना ...  
उस के लिये विकल्प  
केवल बन गया था ... तत्काल मरना।

‘काल-पुरुष’ को दया आयी।  
समय के पहले ही आया वो  
दिखा दिया उसको  
अपना यमराज का स्वरूप  
निस्तब्ध रहा ...  
दम घुटने लगा, पसीने छूट गये  
भय से आक्रान्त त्रसस्त विमूढ़  
विचारा लकड़हारा।  
यमदेव बोला:  
‘‘बता, मैं आया  
तुम्हारे निवेदन करने पर,  
तेरे समक्ष हूँ  
तुम्हारी अभीप्सा पूरन करने  
है क्या अभी भी विकल्प तुम्हारे पास  
दिया मैं ने समय  
सोचने के लिये।’’

बोला कुछ पही वो लकड़हारा  
भीतर ही भीतर था उसका उत्तर  
‘‘सब्र तो कर!  
यह संकट ही है बेहतर!  
अच्छा हूँ।  
जैसा हूँ, वैसा ही रहूँगा अब।’’



प्रणाम किया नतमस्तक हुआ लकड़हारा  
झुकाया अपने सिर को कालपुरुष के आगे ...  
"क्षमा करें मृत्युदेव! हुई है गलती मुझ से,  
गरीबी लुचरपन के कारण किया निवेदन मैं ने।  
देख कर तुझे ... तुम्हारे साक्षात् से ही हुआ  
मेरे मन का मंथन ...  
अब बेहतर है यहां का संकट और रोदन!"

"हे मृत्युदेव! सुन लो मेरी विनती एक ही  
क्षमा करो मेरी भूला हे मृत्युलोक के स्वामी!  
दो मुझे अब एक मौका फिर से यही  
प्राणों को दो अभय दान अभी!"

देख लिया सिर से पैर तक एकबार  
लकड़हारे की ओर  
कहा मृत्युलोक के स्वामी मृत्युदेव ने ...  
"अभी तुम्हारा नाम मृत्यु पटिका की सूची में नहीं।  
तुम्हारे बुलाने से मैं तेरे पास आया ...  
चाहते हो जीवित यदि रहना ...  
फिर से कुछ काल के लिये  
हर्ज मुझे है नहीं।  
क्योंकि सूची में तुम्हारा नाम है नहीं  
एक बार आया हूँ दूर से  
करने उपकार पुनः तुझे!"

लकड़हारा फिर से नतमस्तक हुआ  
"बख्श दो अब मृत्युदेव मुझे!"  
आशा ने फिर से उसके पुल बांध जीवन के  
फिर से जीने का मौका मिला उसे।

प्रसन्नता के आंसू बहने स्वतः ही लगे ...  
लम्बी आह भर के, नेत्र खोल के

निकली आर्त की पुकारें ...,  
निवेदन किया उसने।  
फूट फूट कर बोला लकड़हारा  
"काल पुरुष मृत्युदेव!  
मुझ से होगी ऐसी गलती अब कभी भी नहीं!"

रोते बिलखते उसे निवेदन किया  
जान बख्शी का ...  
पछतावा ही उसने दिल से किया।

यमदेव ने उसको पुनः जीवन दान दिया।  
चेतना खुली उस लकड़हारे की ...  
लकड़हारा लगा फिर से अपना कामकाज करने।  
किसी की ओर लगा न देखने और झांकने।  
दत्तचित्त हुआ अपने ही कर्तव्य में लकड़हारा।  
आनन्द की मस्ती में लगा फिर से झूमने।

मनुष्य के बस में है क्या ...  
सुख है कैसा सुख इस दुनिया में?  
नरक है और मरना तो प्रकृतिक नियम है  
स्वर्ग चाहना है, तो रखो मन को अनुबंधित  
संतोष और सबूरी से;

स्तुति करे प्रभु की उसी का नाम बजे।  
अपने कारज में रत हो श्रद्धा विश्वास से  
सभी के लिये है वही आनन्द-निधि  
इस में श्रेयस का मार्ग भी ...

है कोई बाधा भी नहीं।





## सेवा से बदलता है - भाग्य

एक गाँव में एक किसान रहता था ... वह दिन-रात कठिन परिश्रम करता परन्तु किसी भी दिन भरपेट भोजन नसीब नहीं होता, ... प्रतिदिन इतना ही खाने को मिलता कि उसकी जठराग्नि और तीव्र हो जाती ... रोजाना अपने भाग्य को कोसता, मन ही मन सोचता, क्या कारण कि मैंने आज तक एक भी दिन भरपेट भोजन नहीं किया? इसी चिन्तन मनन के बाद उसका मन संसार से भर गया ... मन ही मन सोचता, ऐसे जीवन से क्या फायदा?

एक दिन वह उदास होकर जंगल की ओर चल पड़ा उसका समाज एवं संसार से मन भर चुका था ... चलते नारायण! नारायण!! नारायण!!!! का उद्घोष कानों में पड़ा ... नजर उठाकर ध्वनि की ओर देखा तो नारद स्वयं उसकी ओर आ रहे थे उन्हें देख उसके प्रश्नों का समाधान होने का समय पास आता हुआ लगा ... उसने अपनी सारी वेदना नारद जी को सुनाई ... नारद जी ने पता लगाया तो मूल बात उभर कर सामने आयी कि उसने पूर्व जन्म में इतना कम पुण्य किया कि उसके भाग्य में जीवन भर मात्र ५ बोरी गेहूँ लिखा था तथा उम्र काफी लम्बी लिखी थी इसी कारण उस ५ बोरी गेहूँ को लम्बी उम्र तक चलाने के लिए बहुत कम मात्रा में उसे रोज दिया जाता था।

किसान ने प्रार्थना की कि 'मुझे मेरे भाग्य में जो लिखा, वह एक साथ दे दिया जाय।' बस अब यही एक प्रार्थना है ... नारद जी ने विधाता से निवेदन किया और उसकी प्रार्थना स्वीकार हो

गयी। उसे ५ बोरी गेहूँ एक साथ मिल गया। अब उसके जीने का ढंग ही बदल गया ... उसने एक ही दिन में ५ बोरी की रोटियाँ बनाकर गरीबों, असहायों, निःशक्तों एवं बेसहारा लोगों के लिए अन्न क्षेत्र खोल दिया ... भोजन करने वालों की भीड़ लग गई। अब रोजाना उसके पास ५ बोरी गेहूँ आने लगा। अन्नक्षेत्र रोजाना चलता था। वह भी अब भर पेट रोटी खाने लगा ... कुछ दिन महिने बीत गये यही क्रम चलता गया ... कुछ माह बाद नारद जी का पुनःपदार्पण हुआ ... किसान दौड़ कर उनके चरणों में गिर गया और बोला 'प्रभु आप तो कहते थे मेरे भाग्य में मात्र ५ बोरी पूरे जीवन भर के लिए है। अब रोजाना पाँच बोरी कैसे मिल रही है।'

नारद जी ने कहा 'जब तक तुम अपने भाग्य का स्वयं खा रहे थे, तब तक भाग्य में लिखा हुआ ही मिल रहा था, और जब से तुमने अपने भाग्य का दूसरों को खिलाना शुरू किया तब से उनके भाग्य का भी तुम्हें मिलने लगा है और यही कारण है कि अब तुम्हें प्रतिदिन ५ बोरियाँ मिलने लगी है।'

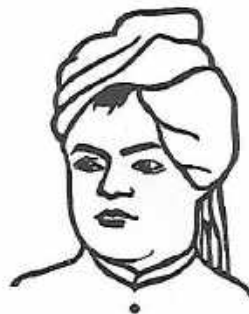
जी हाँ, यदि हम भी हमारे भाग्य को बदलना चाहते हैं तो अपने भाग्य का कुछ हिस्सा ऐसे लोगों के लिए निकालें, जिनको ज्यादा जरूरत है फिर देखिये आपका और हमारा भी भाग्य बदल जायेगा। आइये, मानवता के ट्रस्टी बनें।



प्रशान्त अग्रवाल

## सुविचार

कर्म का सिद्धान्त कहता है:  
'जैसे कर्म वैसा फल.'  
आज का प्रारब्ध,  
पुरुषार्थ पर अवलंबित है.



'आप ही अपने भाग्यविधाता है.'  
यह बात याद रखकर,  
कठोर परिश्रम पुरुषार्थ में  
लग जाना चाहिए.



## "काह" (कौश हुंद महिमा)

रतना जी

अकि दुहच कथ छ ज़ि म यान्य चोकुक कॉम कार म्बकलोव कैरिथ, तान्य आयि शुर्य म वननि ज़ि ब्वछि लेंज, बत दि। म दापमख ब छसा बत द्यदा। दादी जी वेंनिव त स्वय दियव। अथ प्यठ वान म्यानि हशि माजि - "म नाय छन ब्वन्य अथ वथय जन यिवान त हाकथ ति जन छमन। तलबी दितख सारिनय बत फालाह। अखतुय दित मति। ब्वथ कूरअय पनन्य छख। ब्वथ ड्यक बेंड आस"।

अद ब वछस त द्युतमख बत। सौरिवय ख्यव बत त द्रायि पननिस कामि कारस। ब ति लजिस कथ ताम कामि कुन। अमि हशि माजि दिन्न म ब्रख - "क्याबी च छया बुनि सुलय? डायय बजेयि। च छुयना पानस बत ख्यान"। म वान पानस सत्य यिमन जितयन पज़ी फिकिर रोजान। मगर म वानमस-"माता जी! त्वहि छुवना यादय, अज़ छना काह! म छुना फाक। म सूंच जि बुजर किन्य छु माताजियि ति मशरबन असर कारमुत मगर यि ओस म्योनय सोंच। तमि दिन्न म्योन बूजिथय ड्यकस ब्रख त वानुन हय हय हय। हय च क्याबी रोबुय - ड्यकुन तीज थेंब्यनय नारायण मूजूद। नबी त ड्यकबेंड ज़नान छ बी कौश हुंद फाक थवान। त्राहि! त्राहि! तान्य आय म्योन्य पति देव। तिम वेंथ्य असि हनवन् कुन-"क्याह देंलील! माताजी कथ प्यठ छ शोरेमज़ हिश। माता जी वाननस-"प्रछुसबा अमि हवा छनय काह देंरमच" म्यान्य पति देवन वानस "हाह! अँमिस हय छुन होवमुत फाकन कुन। यि कुस फाक छ त्रावान त ब्वन्य त्राविहे काह"। माताजी बेंछस-"म नबा छुन तथ सत्य गरज़ कइह ज़ि यि कौत्याह फाक दरि। म छु बनुन ज़ि "काह" लगिन ड्यक वाजिनि ज़नानि दरन्य। अमा ब गेंयस शावूजेंदिन्य हिश रूजिथ। म दाप म क्याह कार यि। यिय सोंचान वाथ म खयाल ज़ि ब क्याजि करन यि संदइह त संशय दूर। ब वछस रसय त मन्नरोवुम पननि किताब अलमारि दरवाज। दयि सुंद करुन म पयि प्यठकनिय अति "पद्यम पुरान" त बयि एकादशी वृत कथा किताब बुथि त दिचमस थफ त बांवरि सानय बीठस यिम परनि त केंडिम यिमन मंज़ (एकादशी) कौश हुंदिस व्रतवय लेख।

म पर्ब यिम लेख बड संजीदगी सान। म खेंछ वॉलेंज बाठ यलि म बुछ अँकिस अध्यायि मंज़ ओस लीखिथ ज़ि भगवान श्री कृष्ण जी छि धर्मराज कुन्ती पुत्र श्री युद्धिष्ठिरस कुन वनान-"समन्दर मन्थन करन वक्त हवा खेंत्य अमि क्षीर सागर मंज़ नव (६) रेंतन। यिमव मंज़ अख महालक्ष्मी जी ति। दीवियव तदीवताहव ओस अमि द्रहें न्यराहार फाक थावमुत। माता महालक्ष्मी हुंद प्रादुर्भाव सपदिथय गेंयि सौरिय भवन त दीवी दीवताह गेंय स्यठाह प्रसन्ना। तिमव कँर आनन्द कन्द भगवान

विष्णु त माता महालक्ष्मी हंज़, द्य दीप, नौरियल, तुलसी वेंथर बतरि चीज़व सत्य, अलग अलग पूजा त त्यता।

आनन्द कंद भगवान विष्णु सपद्य स्यठाह प्रसन्ना। त दापुख दीवताहन त दीवियन मंगिव क्याह वरदान छिव यछान। दीवियव त दीवताहव करहस गुल्य गेंन्डिथ व्यन्ती ज़ि अँज्यकि दाहें दीतव त्युथ वरदान, युथ पृथ्वीवॉसी ति म्बकलहन घोर पापव निश, त हर हमेशि रोजहव यि द्रह पालान। भगवान विष्णु महाराजन वाननख तोर यिथ पौंठय-हे दीवियव त दीवताहव! बूजिव बा युस हवा अँज्यकि द्रहें म्योन्य त महा लक्ष्मी हंज़ श्रोत्रि श्रानि त पतज श्रद्धायि सान पूजा पाठ करि त अँज्यकि द्रहें व्रत दरि सु हवा प्रावि मनि जाय, याने सु सपदि मुक्ष्य त प्रावि मुक्ति। अमि किन्य छु कौश हुंद व्रत स्यठहय थाइद त थदि थाद महिमा छिख। अमि तल चीन्यतव ज़ि यि व्रत कोताह श्रेष्ठ छु।

कौश हंदिस फाकस छु बत नून त तील निषीद त वर्जित याने यिम चीज़ ख्यनस छु ठाक आमुत करना। सिर्फ हक काह दरन वोल्-फलाहार याने फलन (म्यवन) हुंद आहार कैरिथ, श्वद द्रद चथ, गारि आट्युक हेंलवा या पूर्य ख्यथ सु ति ग्यवस प्यठ बर्नोविथ। सुति तेंथ्य सूतस मंज़ यलि न कौन्सि निराहार करनुक साहस आसि। यिथ पौंठय ति ह्यकव वेंनिथ ज़ि कौश द्रह छु न्यारोहारय करुन जान।

कौश दाह या प्रथ कुनि फाकुक व्रतुक द्रह पज़ि न व्रत दरन वॉलिस या फाक वॉलिस गंद त गलत कथ ज़यि प्यठ अननि, कौन्सि हंज़ नयद्यां करन्य क्रूध त शरारत करुन या वचकर्म त पाप करुन। अवय छु कौश स्यठाह थाद महिमा त बजर। यि छु परम दाह।

यि वृतांत बूजिथ गव धर्मराज युद्धिष्ठिर स्यठाह ख्वश त देंर तेंम्य ति काह। यि सौरियहन परन पत त्रौव मति फ्रखा ह्युव त सोरुय वसवास त संदेह चालुम। मन गोम श्रूय। अनतः करण श्वदेयम त गेंयम बशाशथ हिश। तन प्यठ छस ब हुमि यमि वरौय श्रद्धायि सान काह दरान, म ज़न छु यि व्रत देंरिथ मन स्वच्यथ त सन्त्वष्ट सपदान।

केंह लूख छि जून पछ काह यौंच श्रेष्ठ मानान त गट पेंछ कौश द्रह छिन मामस वगौर ख्यनुक कांह वायि बनान। यि छु सरासर गलत! काह जून पछस मंज़ औस्यतन या गट पछस मंज़। फक छन कहन्य काह छ बहरहाल काह। यिम छ दशवय कौश स्यठाह पर्व दाह। म्योन्य छ सारिनय गुल्य गेंन्डिथ व्यन्ती ज़ि कौश छि दशवय हिशय। यिमन छु कुनुय महिमा। दशवनी कौशन प्यठ गछिन ख्यनस चनस मंज़ कांह सेंहलंगोरी वरतावन्। याइदवय व्रत ति देंरिवन। ताति गछि न तिमन दाहन मामस रव्यन।



## शरण से कष्ट हरण

प्रकाश भगवान गोपीनाथ

भगवान श्री कृष्ण अर्जुनजी से कहते हैं, “....आप मेरी शरण में आओ, मैं आपको सारे कष्टों/पापों से मुक्त करूँगा”। इसका प्रमाण हमें श्रीमद्भागवत महापुराण के अष्टम् स्कन्ध से मिलता है जहाँ श्रीहरि शरण आए एक हाथी (गजेन्द्र) को घोर कष्ट से मुक्त करता है। यह कहानी अपने पाठकों के प्रति लाभान्वित हेतु छाप देते हैं।

एक घोर जंगल में बहुत सी हथिनियों एवं अन्य साथियों के साथ एक हाथी (गजेन्द्र) रहता था। बड़े जोर की धूप थी और वह अपने झुंड के साथ जंगल में घूम रहा था। प्यास के कारण विहल होकर यह हाथी अपने साथियों के साथ सरोवर के तट पर पहुँच गया। उस सरोवर का जल अत्यन्त निर्मल तथा अमृत समान मधुर था। सुनहले और अरुण कमलों की केसर से वह सरोवर महक रहा था। गजेन्द्र उस सरोवर में स्नान करने लगा और अपनी प्यास बुझा कर उसकी थकान भी मिट गई। भगवान की इस अदभुत माया से मोहित होकर वह इस बात से बेखबर था कि उसके सिर पर बहुत बड़ी विपत्ति मंडरा रही है। एक बलवान मगरमच्छ जो उसी सरोवर में वास करता था, ने गजेन्द्र की टांग पकड़ ली और उसे जल में खींचने लगा। हाथी और मगरमच्छ में काफी संघर्ष चलता रहा। दूसरे हाथी, हथिनियों और बच्चों ने गजेन्द्र का जल से बाहिर निकालना चाहा परन्तु वे सब असमर्थ रहे। इस प्रकार संघर्ष करते करते काफी समय बीत गया और हाथी का शरीर शिथिल पड़ गया।

अंत में हाथी ने निश्चय किया कि उससे विश्व के एकमात्र आश्रय भगवान श्रीहरि की शरण लेनी चाहिये। कहते हैं भयभीत होकर यदि कोई भगवान की शरण में चला जाता है उसे वे प्रभु अवश्य बचा लेते हैं। गजेन्द्र ने अपने मन को हृदय में एकाग्र किया और पूर्व जन्म में सीखे हुये श्रेष्ठ मंत्रों के जप द्वारा भगवान की स्तुति करने लगा। अंत में सर्वात्मा होने के कारण स्वयं भगवान श्रीहरि अपने गरुड पर सवार होकर हाथ में श्रीचक्र लिये हुए प्रकट हो गये। तब अपनी सूँड में कमल का एक सुन्दर पुष्प लेकर गजेन्द्र श्रीहरि की ओर आराधना करने लगा-नारायण॥ भगवान! आपको नमस्कार है। भगवान गजेन्द्र की पीड़ा देखकर और उसकी स्तुति से प्रसन्न होकर सरोवर में कूद पड़े और गजेन्द्र और मगरमच्छ को बाहर निकाला फिर समस्त देवताओं के सामने भगवान श्रीहरि ने मगरमच्छ का मुँह फाड़ डाला और गजेन्द्र को छुड़ा लिया। गजेन्द्र भी भगवान का स्पर्श पाकर अज्ञान के बन्धन से मुक्त हो गया।

किसी भी संकट में, विपरीत परिस्थितियों में या भय में यदि अपने अहम् को त्याग कर मनुष्य श्रीहरि की शरण में जाता है। निश्चय ही भगवान उसे इस संकट से मुक्ति दिलाते हैं, अज्ञान को मिटा देते हैं। आवश्यकता है निश्चय और दृढ़ता की

जय गुरुदेव !

## MYSTICAL VERSES OF MOTHER LALLESVARI

ग्वरस प छोम सासि लते

यस न केह वनान तस क्याह नाव।

प छान प छान थचिस त लूसस

केहनस निशि क्याहताम द्राव॥

क्याह कर पाचन दहन त काहन

वोक्षुन यथ त्यंजि कस्थि थिम गया।

सांरिय समहन यथ्य रज्जि लमहन

अद क्याजि राविहे काहन गाव॥

ये ग्वरा परमीश्वरा

बावतम छ्य छुय अन्तर व्योद।

द्वशिवय वोपदान कंद-पुरा

हुह कव त्रुन त हाह कव तोत॥

रुत त वृत्त सौरुय पज्यम

कनन न बोजुन अछयन न बाव।

ओरुक दपुन यलि वोन्दि वुज्यम

रंलदीप प्रजल्यम वरजनि बाव॥

दिहचि लरि दारि-बर त्रेपरिम

प्राण चूर रोदुम त वृत्तमस दम॥

हृदयिचि कूठरि अन्दर गांडुम

ओमकि चोबुक तुलिमस बम॥

अन्दर आसिथ न्यबर छोन्डुम

पवनन रगन करनम सथ।

दयान किनि दय जगि कीवल जोनुम

रंग गव संगस मीलिथ क्याह॥

जमन चांय बूतल ज्ञाय

ज्ञाय छुख दयन पवन त राथ।

अर्ग चन्दन पोश पा चांय

चांय छुख सौरुय त लांगिजिय क्याह॥



## परोपकारार्थमिदं शरीरम्

प्रशान्त अग्रवाल

वृक्ष अपने फल दूसरों को आरोग्य प्रदान करने के लिए पैदा करते हैं। परिवार व समाज को पुष्ट करने के लिए गाय खुशी-खुशी नियमित दूध देती है। नदियां भी खेतों में अन्न उपजाने के लिए अविरल बहती हैं। इसी तरह सज्जन भी सदैव दूसरों का हित चिंतन करते हैं। समाज में अशिक्षा, असमानता, निर्धनता, भुखमरी बीमारी, विकलांगता आदि स्थितियों से अनेकानेक बंधु बहिनें अभिशप्त हैं। साथ ही समाज में ऐसे महानुभाव भी हैं, जो इन स्थितियों में सुधार के लिए निरन्तर सक्रिय हैं। यही तो परोपकार है और मानव जीवन का लक्ष्य भी। दूसरों की पीड़ा का एहसास ऐसे व्यक्ति को होता है, जिसमें थोड़ा ही सही पर संवेदना है। दूसरों के कष्ट व पीड़ा को दूर करने का प्रयास ही परमात्मा के ही श्री चरणों की पूजा है। समाज में ऐसा कोई भी नहीं होगा, जो किसी न किसी रूप

में दूसरों के कष्ट निवारण की क्षमता न रखता हो। दूसरों की पीड़ा और कष्ट देखकर स्वयं विकल होना और उनके प्रति सहानुभूति का भाव होना सज्जनता का परिचायक है, दया करुणा का भाव प्रत्येक मनुष्य में कभी न कभी अवश्य आता है। दया, करुणरो सेवा, सहयोग की भावना को सक्रियता पूर्वक मूर्तरूप देना ही परोपकार है।

अपनी भावना, संसाधन, शक्ति समय और धन का कुछ अंश दूसरों की भलाई में अर्पित करना ही मानवता है। भूख को भोजन, निर्वस्त्र को वस्त्र, असहाय की जरूरत मुताबिक सहायता, बीमार को चिकित्सा-सुविधा, उपलब्ध कराना ही मानव धर्म है। जिनके पास प्रभु-कृपा, सुयोगो सौभाग्य से सुख-सुविधाएं, धन-वैभव है, वे सज्जन दीन-दुःखियों की सेवा को अपनी दिनचर्या का हिस्सा बना सकते हैं।

संत विनोबा भावे ने अपना सारा जीवन पर-सेवा में समर्पित कर दिया और भारतीय समाज को सुसंस्कारों का सतत् संदेश दिया। वे घर में विनायक नाम से पुकारे जाते थे। महात्मा गांधी ने एक बार उनके पिता को पत्र लिखा, जिसमें उनके लिए 'विनोबा' शब्द का प्रयोग किया। तभी से लोग उन्हें विनोबा के नाम से पुकारने और जानने लगे। विनोबा जी को सेवा, त्याग, सौहार्द आदि संस्कारों की विरासत अपनी मां से मिली। इस संबंध में एक प्रसंग का उल्लेख करना चाहूंगा। एक बार विनोबा जी के पड़ोस में रहने वाले एक परिवार का कोई सदस्य बीमार हो गया। ऐसी कठिन परिस्थिति में विनोबा की मां ने पड़ोसी की बहुत मदद की। वे अपने घर का भोजन बनाने के बाद पड़ोसी के घर जाकर उनका खाना बनाती और बीमार की सेवा भी करती। एक दिन विनोबा ने अपनी मां से कहा - 'मां आप मुझे सेवा के लिए प्रेरित करती रहती हैं, पर आप स्वयं अपना स्वार्थ को देखती हैं। मां यह सुनकर हतप्रभ रह गईं। वे विनोबा का मुंह ताकती रह गईं। विनोबा फिर बोले - 'हाँ मां आप स्वार्थी हैं। पहले अपने घर का खाना तैयार करती हैं, और उसके बाद बीमार पड़ोसी का खाना बनाने जाती हैं। मां हस पड़ी और बोली - तू समझता नहीं है, विनोबा! यदि पड़ोसी के लिए पहले खाना

बना दिया तो उनका भोजन ठण्डा हो जाएगा। इसलिए वहां मैं खाना बनाना तभी जाती हूँ जब भोजन का समय हो। दूसरों के संकट के समय मदद करने का यह पुनीत भाव विनोबा ने सदा के लिए गांठ बांध लिया और उनका सम्पूर्ण जीवन इस भाव का प्रत्यक्ष उदाहरण भी बन गया।

मित्रों! विपत्ति के समय की जाने वाली छोटी-सी सहायता भी असीम दुःखियों का सबब बन जाती है। मेरा हर माता-पिता और परिवार से सविनय आग्रह है कि बच्चों के संस्कारों में सेवर की ऐसी नींव डाल देने में कहीं कोई चूक न रहने पाए। विनोबा जैसा आचरण अपने बच्चों के जीवन का भी अंग बने जिससे समाज को तो भला होगा ही, उनका व्यक्तित्व भी दूसरों के लिए अनुकरणीय बन जाएगा। क्योंकि सुसंस्कारित व्यक्ति अपने

आसपास के लोगों को भी अपने आचरण से प्रभावित करता है, जिस प्रकार अगरबत्ती की सुगंध हमारे कमरे के कोने-कोने को महका देती है, उसी प्रकार संस्कारों के स्पर्श से चरित्र और व्यक्तित्व उत्कृष्ट होता है। चरित्र हमारी शाश्वत पूंजी है, जिसे हमें अक्षुण्ण बनाए रखना है, तभी जीवन की सार्थकता है। जवन के अंतिम समय में हमारा सब कुछ यहीं रह जाना है। शेष रह जाएंगी हमारी यादें।

अतः अपनी भावना, संसाधन, शक्ति, समय और धन का कुछ अंश दूसरों की भलाई में अर्पित करना ही मानवता है। भूख को भोजन, निर्वस्त्र को वस्त्र, असहाय की जरूरत मुताबिक सहायता, बीमार को चिकित्सा-सुविधा उपलब्ध कराना ही मानव धर्म है। जिनके पास प्रभु-कृपा, सुयोग, सौभाग्य से सुख-सुविधाएं, धन-वैभव है। दीन-दुःखियों की सेवा को अपनी दिनचर्या का हिस्सा बना सकते हैं, ऐसे महानुभावों से ही देश भर में सेवा के महनीय कार्य सम्पादित हो रहे हैं।

नारायण सेवा संस्थान में भी ऐसे ही संवेदना से परिपूर्ण समाज सेवियों के सहयोग से ही निःशक्तता के अभिशाप से 9 लाख 64 हजार बहधु-बहिने मुक्त होकर आत्म मिर्भर जीवनयापन कर रहे हैं। बड़ी संख्या में निराश्रित, मूक-बधिर, निर्धन, निःशक्त व प्रज्ञाचक्षु बालक शिक्षा ग्रहण कर अपने भविष्य को संवार रहे हैं। यदि अधिकाधिक सज्जन सेवा के इस अभियान में संकल्पबद्ध हो जाएं तो निश्चय ही स्वस्थ, सुखी, आत्मनिर्भर एवं सामाजिक समरसता से परिपूर्ण समाज की संरचना का स्वप्न साकार होते देर न लगेगी। हमारे शास्त्र भी कहते हैं। "परोपकारार्थमिदं शरीरम्" अर्थात् यह शरीर परोपकार के लिए है।



## मूल कश्मीरी



मोतीलाल साकी

असि कर नुँ जहर चव तुँ अगा तोति जुवान रुद्य  
गुलि मेठि वदुन आव वदनस मंज्रति असान रुद्य  
शमशेरि ज़रब छोकतुँ छोकन नून अज़ल सोन  
डबि सनि तऽल्य पऽच व्यथ तुँ  
अऽस्य बस त्रेश मंगान रुद्य  
क्रश्च ऑद्य नचान ऑस छपन जाय मुहिथ निन  
सौर्य सौर्य छु गौमुत सूर मगर आश रछान रुद्य  
पम्मोश सरस मंज ति तापेन्य चड छे असी लोन  
अकौल्य पोशव सौत्य हलम बोरं तुँ बरान रुद्य  
कुमलौव्य हरगाह कौऽसि वुठ  
असि छाधि दितिस मीट्य  
त्स्वरावि वक्तन अँछ्य तुँ वतन नेब ह्यवान रुद्य  
अँछ्य युथ नुँ कौंसि तिमय  
ऑस्य कोतू गैय  
तहरीर पान्युक ऑस्य लेखान रुद्य होखान रुद्य  
पथकाल थ्यकुन क्युत अँज्युक दोह छु कयामत  
असि आछि पगहा तोति ब्रमन व्यूग लेखान रुद्य

## हिन्दी अनुवाद



प्रो. भूषणलाल कौल

कब न किया विषपान है हमने! फिर भी  
जीवन तड़फड़ाते जी रहे हैं,  
सौगात में रोदन मिला रोकर भी मुस्कुराते रहे हैं।  
असिघात से घायल, घाव हरे यह भाग्य बढ़ा है,  
अटारी के नीचे से वितस्ता बहती चली बस हम  
पिपासित ही रह गए हैं।  
कुछ क्षण पहले शोर मचा था आश्रयहीन करेंगे  
इसी सोच में भस्म हुए विश्वास का सम्बल शेष बनाकर।  
पद्म सरोवर में प्रचण्ड अग्नि थपेड़े, यह भाग्य हमारा  
अकाल कुसुमों को आंचल में बटोरा और बटोरते ही आ  
रहे हैं।  
मुदित हो किसी ने हमसे यदि प्रेम निमाया, निछावर हुए  
हम उस पर  
मुंह फेर लिया जब समय ने हम से, अपना रास्ता नापा।  
अश्रुसिक्त आंखों से यदि कोई पूछे वे जो थे, कहां गए?  
पानी से लिखे दस्तावेज थे जो लिखते रहे और सूखते  
चले गए।  
विगत हमारा गर्व भरा है पर आज का दिन प्रलयंकर  
दिशाहीन होकर भी भ्रमवश मीठे सपने संजोते रहे।



तबरदारा सबर कर

गामस अँकिस ओस अख तबरदार  
फालुवान सुब शाम ओस जिन्य खार  
जंगलस गछान ओस शीनस तापस  
शामस तुलान ओस थँकिथ बॉर खार  
मशकथ अँम्यसुंज मिसाला ओस  
ज़ेवि प्यठ नु शिकवु ज़ांह, ओस सबुरदार  
कुन तु कीवल कडान ओस दूहा  
आलमस निशि गॉफिल, पनुनि कामि ज़िमवार

गामा अँम्यसुंद स्वंदर तु शांदार  
ज्वय पकान मंज़ बाग, नपान वँफुदर  
बालु तलुयि बँस्ती सुनसान ओस  
छूवपु अति यीचा तु ज्वय ग्रज़ान जांदार  
मयसर अति आबे हयात तु बोनि शैहजार  
अँछन गाश अनान पोश अति रंगदार  
हथ शथ गरु अँद पँख्य रोज़ान  
ग्वरबथ गरु गरु, लूख ओस्य दानथदार

ज़ामुत यि अँथ्य माहोलस मंज़ ओस  
बडचोमुत किथुपॉत्तय ग्रीस्तिनि गरि ओस  
माजि दग पेमुन्न दूदु शुर येति ओस  
ख्वरुनँन्य दर्योमुत मॉल्य सुंद फाह ओस  
बुछमुत माजि लोल न त्वकुचार ओस  
बडचोमुत यकदम ज्यनु प्यठु जवान ओस  
कुन तु कीवल यि दूहा कडान ओस  
लोला नु कांह बुछमुत, कीवलतायि ओस

बँड कथ परनुय अथ गामस ओस  
चाटुहाल अति नु, पोरमुत नु कांह ओस  
परुन तु लेखुन कोसव दूर ओस  
स्व-कर्म युथ कति कौंसि अति ओस  
लूख ओस्य कौमाह ज़िरातुच क़रान  
वानु वॉल्य ज़ैन्त्य ज़ु बाकुय मोज़ूर ओस्य  
कांह न ज़ुव्यदार वतु हावुक ओस  
वथा हैछान जंगलुच, यिछा बैयव ओस

गँन्य कुत्प जंगल बुडरे प्यठ ओस्य  
अँद पँख्य कोह तय यारि वन ओस्य  
आकौशी बँडच शिकार बुडान ओस्य  
मारान छालु अति हिरन हांगल ओस्य  
डोलान ज़्वपॉर्य जंगली ग्वलाब ओस्य  
ग्रज़वुन्य आबुशार बुज़वुन्य नालु ओस्य  
कोह पँत्य त्रावान सिरयि ज़ुन्न ओस  
बिज़ि विज़ि हावान क्वदरथ खेलु ओस

राज़ु तु महाराज़ु ओत ओस्य यिवान  
शोखा अति तिम कुम कुम ओस्य कडान  
शिकारन टासुरायि क्या ओस्य कडान  
ओस्य ओस्य यिमन कानि आसु फटान  
लूबुवुन्य पदारुथ अति ओस्य ख्यवान  
खिखरु आसु राज़ु बायि हा हा मारान  
जंगलुय बनान ओस क्या स्वर्ग दारा  
बुछिथुय नज़ारु यिम दिल ओस पवलान

तबरदार कुनि नु अँछ ओस तुलान  
युस कार नु अँम्यसुंद सु ओस नु बुछान  
कारसुय पनुनिस लँगिथ ओस रोज़ान  
युस शर नु अँम्यसुंद तथ ओस नु सनान  
यूगी 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 क़ेशान



ड. वि. के. मोज़ा



बुम्बराह अँम्य कँड यी यी बुछान  
जवौनी पथ गँयस तु बुजर आस दवान

कांह कँम बरपूर ओस नु हकान  
विजि विजि वन्य ओस अक्सर हाँपान

शाह पथुर लाचार तु डवकान ओस  
ओरु योर ति बुछना करुन यछान ओस

गँमुन्न जिंदगी अँद्री स्वरान ओस  
दुख क्याजि अँम्यसुय यी व्यछनान ओस

बुछिथ अँद्य पँख्य हँरान ज़द ओस  
पनुने हलु त्रावान यि दारि ओश ओस

बेहाल लूसिथ यि त्रावान वश ओस  
ख्यनु मुश्कि बुजान ओसस पोन्थ ओस

दूह दूह ह्यमथ ह्यरान वन्य ओस  
वौलिजि व्यखन्नार तु कौहिल गछान ओस

व्याकुल प्रथ कालु अँदी बरान ओस  
दूह पतु दूह यि दम फुट्य गछान ओस

जिंदगी बे-माने तु बासान कौद ओस  
दहि लटि दूहस यि मरनुय यछान ओस  
कोसान पानसुय तु केशान कूत ओस  
कथि कथि प्रथ कथि मरनुय यछान ओस

फिक्रि सुत्य अंदुकार सम्सारुय ओस  
व्यसस्थि हलु हशरय मरनुय यछान ओस

दुख पान करान यमराजस ज़ार ओस  
व्यनुती यि दितुची तु मरुन यछान ओस

हॉजिर यम गव अँम्यसुंदि ज़ार पार  
क्रख अख दिन्ननस तु ब्रौठ आस वारु कार

तयार छुख मरुनस, वेल त्रे बुनि ओस  
छुख त्रु बख्तु बौड मोन चोन ज़ार पार

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 कार

प्रनामा कौरुनस तु प्योस खरुनुय  
दिम साँ माँफी, गलती मे बँड गँय  
पनुने शिकसय मे यछोन मरनुय  
मगर चानि दर्शनु तसली मे गँय  
येत्युक संकट स्वरगुय मे असली  
ही राज़ु बोज़ म्यॉन्य व्यनती अख नुय  
त्राबुम वन्य बेयि मे ज़ंगि तँली  
दिम साँ बेयि मोकु, रोज़ बुनि येत्य बुय

यम राज़न कँरुस हेरि वन नज़राह  
छुनु नाव लिस्टस, अँम्य बेयि गोर कोर  
वोननस नाव चोन लिस्टस ओस नु  
दिलुचे वासनायि असि चानि गोर कोर  
कँह काल रोज़ुन बेयि छुख यछान  
असि छुनु हरजु कांह, यि ज़य गोर कर  
साँच कर वारु पाँठ्य बु आमुत दूरे  
मोकु युथ त्रे मेली नु, अथ प्यठ गोर कर

खरन तबरदार बेयि प्यव अँमिसुय  
जंगि तँत्य त्रावनुच फँरियाद अँमिसुय  
वौलिज बौठ खँनुस आशा यि बुछिथ  
बेयि यमन दिन्ननस मोहलत अँमिसुय

रखश गव बेहद, ओश वोथुस दारे  
बौड फ़खाह त्रॉविथ आँतु गव अँमिसुय  
वन्य यिछ गलती ज़ांह नु यि करिय  
माँफी बेयि माँजिनस तु व्यनती अँमिसुय

दूर यम गव बेयि त्रॉविथ अँमिसुय  
जिंदु गव तबरदार पनुने हालुसुय  
लोग बेयि कारस दिलु सुत्य पनुने  
ओरु योर कांह कौंसि त्रौदुन बुछनुय  
जोनून यि हालुय पनुनुय छु जानुय  
करमुय पहचान तु सुय म्योन प्रानुय  
सुब शाम मशगूल बेयि गव कारस  
आनंद यि वौनी छि त्रेनुन दिलदारस

इनसान करि क्या, स्वरख येति कति छु  
जिंदगी नरुक तु मरुन अमि खौतु छु  
असली छु स्वरुग यि तसली मनुकुय  
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 वन्य जॉनिथ वति छु  
वनुन छु मुश्किल क्या चमत्कार गव  
अकि जुम्बि अँमिसुदि हा हा कार गव

कुल प्यव ब्रटान ब्रटान मूलय यकदम  
मूल ततु अँम्य वुछ क्याहतान्य ज्रोतान  
तबरदारन सोन खोन अथ अँद अँदी  
आश्चर अति द्राव स्वनु चोड बोडुय  
चोड ओस हीरव तु जवॉहिरव बँरिथ  
बोस फोल अँमिसुय माया यिछ वुछिथुय

अमि पतु तबरदार कोत वोत किथुपॉठ्य  
गाम अँम्य त्रोवुन तु शहर वोत किथुपॉठ्य  
बजि कोछि वन्य ब्यूठ यि कारुबार करुने  
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  
ग्रेहदहन ओरुयोर गछन तेलि किथुपॉठ्य

मॉलिक छु क्वदरथ वति ज्ञान तँमिसुय  
वु-वथ छि जिंदगी तु बँड ज्ञान तँमिसुय  
स्यजर तु सबर छि तिम गवन बँड्य बारु  
तीजस छु वोदबव युथ स्वनस छु स्वनुरय

वति तेलि गाशुल येति कर्मय कँर्यमुत्य  
सेजि वति तार लागि स्योद यिमवुय गवनुवुय  
कर्मन हेकि केह ज़ोर इनसान कँरिथुय  
अमि वति छि आशा अपोर हेकि तँरिथुय

यि कथ तबरदारुन्य छि साफ यी वनान  
जि सबर तु सेजरुय छु तीजस नपवान  
दुख पनुनि हँरिथ यि कूताह गँयेयोव  
क्वदरथ वख्तु वख्तु मोकु कृत्य दिवान

इनसान खोलि अँछ स्व-वख्तय मोकस  
प्रजनावि स्यँज वथ तु ब्रॉठ पकि सु रोज्ञान  
मुकमल अंद ज़ीन्य यिथ्य ज़न तबरदारन  
मनस मंज्र यिथी बाव छि नावि ब्रॉठ लमान



"You have to grow from the inside out.  
None can teach you, none can make you spiritual.  
There is no other teacher but your own soul."

Smami Vivekananda



## "सेवा और सदभाव ही धर्म"

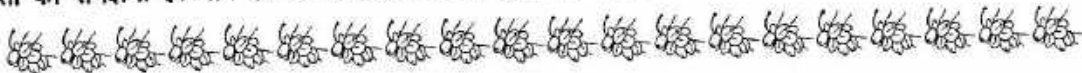
बीना मिसरी

मानव धर्म वह है, जो प्रत्येक प्राणी के आत्म-विकास में सहायक हो। एक मास तक निरन्तर उपवास करने वाले कोई एक दो व्यक्ति होते हैं। समाधि लेने वाला कोई विरला ही होता है अतः वह जन-जन का धर्म नहीं हो सकता। अहिंसा, सत्य, अपरिग्रह आदि महाव्रतों का पालन समूचा, ससार नहीं कर सकता, लेकिन कुछ छोटी-छोटी बातों पर भी ध्यान दिया जाये तो मानव होने का अर्थ सार्थक हो सकता है। किसी को नहीं सताना? किसी के अधिकारों में खलल पैदा न करना और असत्य नहीं बोलना। इन बातों को स्वीकार किए बिना कोई भी व्यक्ति मानवीय मूल्यों का पालन नहीं कर सकता। व्याख्या-पद्धति में अंतर जरूर हो सकता है, पर इन्हीं बातों को प्रकारांतर से सब धर्म स्वीकार करते आ रहे हैं।

जब सिकंदर और पोरस में युद्ध चल रहा था। एक रात सिकंदर के कुछ सैनिकों ने उसके शिविर में आकर सूचना दी कि एक साधु उनकी सेना के घायल सैनिकों का ज़खी-बूटियों द्वारा इलाज कर रहा है। उसके इलाजे से जरूरी सैनिक कुछ ही समय में स्वस्थ हो रहे हैं। यह सुन कर सिकंदर हैरान रह गया। उसने भारतीय साधुओं के बारे में बहुत कुछ सुना था। जब उसने इस साधु के बारे में सुना तो उसके मन में तरह-तरह के आशंकाएं पैदा होने लगीं। वह ठीक से सो न सका। सुबह होते ही वह साधु के पास पहुंचा। उसने साधु से पूछा, तुम कौन हो? साधु ने उत्तर दिया मैं भगवान का एक सेवक हूँ। सिकंदर बोला, लेकिन तुम शत्रुओं की सेवा क्यों कर रहे हो? साधु ने कहा, मेरी दृष्टि में शत्रु-मित्र बराबर हैं। मैं मात्र प्राणियों की सेवा कर रहा हूँ। सिकंदर ने कहा मैं तुम्हारी बात नहीं समझा! साधु ने इधर-उधर देखा। वहां उसे एक मरी हुई चींटी नज़र आई। उसे ने उसे उठाया और सिकंदर से पूछा क्या तुम इसे जीवित कर सकते हो? सिकंदर ने उत्तर दिया नहीं! साधु बोला जब तुम एक चींटी तक को प्राण दान नहीं दे सकते तो फिर अनगिनत मनुष्यों के प्राण लेने का तुम्हें क्या अधिकार है! सिकंदर को कोई उत्तर नहीं सूझा। उसने सिर झुका लिया। उसके सिर झुकाते ही साधु ने कहा, मैं एक मानव हूँ और मानव धर्म का पालन कर रहा हूँ। मानव धर्म का पालन प्राणियों की सेवा करने में है, उनके प्राण हरने में नहीं। तुम प्राण लेना, जानते हो, प्राण देना नहीं। यह कैसी वीरता है तुम्हारी? मेरी बात मानो और दूसरों के प्राण लेना बंद करो! युद्ध बंद कर अपने देश लौट जाओ। सिकंदर शर्मिन्दा होकर अपने शिविर में लौट आया।

मानव धर्म वहां साकार होता है, जहाँ संप्रदाय की जंजीरों को तोड़ कर मानव मात्र के लिए विकास का पथ प्रशस्त किया जाता है। समष्टि के कल्याण की कामना ही मानव धर्म है। मानव बुराइयों से मुक्त हो कर स्वस्थ समाज की संरचना करें। जिन लोगों ने मानव धर्म को समझने का प्रयास किया है वे इसके उपयोग को अच्छी तरह से समझ रहे हैं। आज हम धर्म को केवल उपासना या कर्मकाण्डों तक सीमित रखेंगे, तो उसका भौतिक स्वरूप सामने नहीं आ सकेगा। धर्म, कर्मकाण्डों से भी अधिक आचरण का तत्व है। इसलिए सही अर्थों में मानव धर्म परस्पर सहयोग सद्भाव व दुखीजन की सेवा ही हो सकता है।

मानव केवल एक भौतिक इकाई नहीं है वह एक प्राणवान सत्ता है। दृश्यमान मानव से परे उसका एक अन्य अस्तित्व है जो उसे त्रिधाशील बनाता है। यह उसका आत्मिक स्वरूप है। प्रायः हमारा पूरा जीवन भौतिक अस्तित्व को जानने और परखने में व्यतीत हो जाता है। हम उस वास्तविक सत्ता का साक्षात्कार नहीं करते, जो भौतिक अस्तित्व का आधार है। ऋषि कहते हैं कि कोई भी बाह्य ज्ञान व्यक्ति को उसकी आत्मा से परिचय नहीं करा सकता! व्यक्ति का आंतरिक उर्जा के बल पर आत्म-साक्षात्कार होता है! जो आत्मा के यथार्थ को समझ लेता है, वह ब्रह्मज्ञान को भी जान लेता है। सुख-दुख की स्थिति भौतिक अस्तित्व को अति मान्यता देने के कारण होती है। जब हम आत्मा के आधार पर चिन्तन मनन करते हैं तो कटुता, स्वार्थ इच्छा, घृणा और लोभ का अंत हो जाता है। यह स्थिति दुःख-निरोध की स्थिति है। आत्मा निर्विकार, और निर्लिप्त तत्व है। उस तत्व में जीना और उसके प्रभाव केन्द्र को अनुभव करना जीवन की वास्तविकता को समझना है। यदि हम आत्म तत्व में अपने होने का कारण खोजते हैं तो सारे भेद समाप्त हो जाते हैं।



### Suvichar For You



हम जो बोते हैं वो काटते हैं, हम स्वयं अपने भाग्य के विधाता हैं, हवा बह रही है; वो जहाज जिनके पाल खुले हैं, इससे टकराते हैं, और अपनी दिशा में आगे बढ़ते हैं, पर जिनके पाल बंधे हैं हवा को नहीं पकड़ पाते, क्या यह हवा की गलती है?.....हम खुद अपना भाग्य बनाते हैं।

स्वामी विवेकानंद



## घर जो बिखर गया

निभा कौल

घर क्या था एक महल था। द्वार के भीतर प्रवेश ही मखमली दूब विछी हुई। किनारे पर गुलाबों के रंगविरंगे खिले हुए फूल। भीतर के द्वार के सामने ही रजनीगंधा के महकते फूल। छोटी सी जगह को फूलों के पौधों से इस प्रकार सजाया गया था कि बड़े-बड़े बगीचे भी मात खा जायें। द्वार पर मखमली परदों में लगी छोटी-छोटी गंटियां पीतल की, चमती ऐसी कि सोने को भी मात कर दें। द्वार के भीतर प्रवेश करते ही उमर खैयाम की सुराही से छलकते हुए मदिरा की विलक्षण पेंटिंग। चुन-चुन कर रखी हुई कलात्मक कृतियों के बीच-बीच में पत्तों, बेलों और फूलों के गमलों से सजा हुआ ड्राइंगरूम को देखकर मैं दंग रह गयी। शिवानी को देखते ही मैं चहक उठी 'वाह क्या कलात्मक ढंग से सजाया है घर को। 'जी चाहता है तुम्हारे होथों को चूम लूं।' उलाहना देते हुए नाराजगी जताते हुए उसने कहा, 'जाने भी दो अब याद आया तुम्हें मेरा घर।' 'गृहप्रवेश के दिन तो मैं बम्बई में थी। कल लौटी हूँ, आज चली आयी। चलो पहले मैं तुम्हारा पूरा घर तो देख लूं।'

'वाह ड्राइंगरूम भी कम आकर्षक नहीं है। कहां से लाई हो यह नक्काशीदार टेबल। वह भी अंडाकार। ऐसी सुन्दर डायनिंग टेबल तो मैं पहली बार ही देख रही हूँ। वाह रसोई घर भी कम आलरशान नहीं है। प्रत्येक सुविधा उपलब्ध है। अच्छा तो यह जीजाजी का राइटिंग रूम है भई वाह शालीनतर और कलात्मा का सामंजस्य तो कोई तुमसे सीखे।' 'बस-बस बहुत प्रशंसा की। झूठी प्रशंसा करना ही सीखने लगी थी क्या?

'अच्छा और कितने कमो है? फिर देख लेना पहले चाय पीकर कुछ सुस्ता लो।' घण्टी बजते ही शैलेश भीतर आ गये। मैंने कहा-नमस्कार! नये घर की बधाई हो, घर तो लाखों में एक है।' 'अरे आज साहिवा कैसे पधारी है?' 'मैं तो बम्बई से कल ही लौटी हूँ तो आज चली आयी।' 'घर में एक कमी रह गयी है बूझो कौनसी कमी है', शिवानी चाय का कप थमाते हुए बोली - 'इन्हें तो सदा एक न एक कमी लगी ही रहती है।' 'अरे भई जरा सोचो इतना बड़ा घर क्या ऐसे जंचता है। उसमें सुन्दर सी पुत्रवधू की पायल की झनकार गूंजती रहे, तब यह वोतव में घर लगेगा। अन्यथा भूतों का डेरा है।' 'हां यह तो है। दो-चार वर्ष में आपकी यह इच्छा भी पूर्ण होगी। आशीष की पढ़ाई तो पूरी हो।' मैंने उत्तर दिया 'क्यों-क्यों दो चार वर्ष क्यों? बी. काम. तो उसने पास कर ही रिया है अब कास्टिंग करता रहेगा। छोटी मोटी नौकरी तो वह करेगा ही तब तक। इस बरघ सुन्दर और

सुशील 'इकी मिल जाये तो विवाह रचाने में बुरा ही क्या है।' शैलेश ने स्पष्ट कह दिया।' हां यह तो ठीक हर है। वैसे भी इतने बड़े घर में हो, बच्चे हों, तो इसके सौन्दर्य/ में चार चांद लग चारेंगे।'

आशीष का विवाह मेरे घर के निकट ही आराधना से सम्पन्न हुआ। सुन्दर और सुशील अठारह-उन्नीस वर्ष की वह पाकर पति-पत्नि की अभिलाषा पूर्ण हुई। कुछ दिन पश्चात ही आराधना की मां जब भी मुझ से मिलती, शिवानी की शिकायतें करती। फूल जैसी आराधना वहां जाते ही मुरझा गयी है। हम तो उनके यहां नहीं गये थे, वे ही मांगने आये थे। अभी उसकी आयु ही क्या थी, हमने तो सोचा भी नहीं था, अभी उसके विवाह का। हम लोग इतने भी गरीब नहीं है कि अपनी बच्ची को पढ़ा लिखा नहीं सकते थे। हमने सोचा ससुर ऊंचे ओहदे पर हैं, सास प्रोफेसर है, पढ़ा लिखा देंगे ही, वे बार-बार कह रहे थे, हम इसे पुत्री बनाकर रखेंगे, आप केवल हां करिये। अब तो वह इसे कोसती रहती है आदि-आदि। मैंने सोचा घर-घर का यही इतिहास है। शिवानी से इस बारे में कुछ कहूँ तो आराधना और उसके बीच दरार पड़ जायेगी। किसे सहन होगा वह उसकी बुराईयां करता फिरे। अतः मैंने चुप्पी साध ली। कई मास पश्चात बम्बई से लौट हू मुझे दो-चार दिन ही हुए थे कि आराधना की माठ मेरे घर आ धमकी। क्रोध से मुंह लाल और भौंहे तनी हुई। मैंने कहा-'आइये बैठें, आप सब कैसे हैं? आराधना कैसी है? उसके ससुराल में सब ठीक तो हैं ना।' उसने रोककर उत्तर दिया-'क्या बताऊं उसका हालचाल।' मैं व्याकुल होकर पूछने लगी-'क्यों क्या हुआ है उसको?' 'आपको मालूम नहीं है क्या। उन्होंने आराधना को घर से निकाल दिया है वह भी इस अवस्था में। क्या बताऊं हमारे कर्म ही फूटे थे, जो उस जल्लाद जैसी सास के घर लड़की दे दी। आये दिन आराधना को डांटती रहती- यह वहां क्यों रखा है। इसे टेढ़ा करके क्यों रखा है। खिड़की खुली खुली क्यों रखी है। बन्द हो तो बन्द क्यों रखी है। दालान पर खड़ी क्यों थी। पढ़ती नहीं है तब भी फटकार। पढ़ती क्यों नहीं हो। पढ़ती है तब भी फटकार। इस समय क्यों पढ़ती हो। कुछ भी बहाना वह डांटने का खोज ही लेती।

'लड़की तो सूख कर कांटा बन गयी है। नहा-धोकर गीले तौलिया बाथरूम में फैला कर रखे थे तो खूब फटकार सुनायी। साथ में जोड़ दी, माठ ने यही सहूर तुम्हें सिखाया है। वह



चुपचाप अपने कमरे में रोती रही। शनिवार का दिन था नहा धोकर कपड़े उसने दालान में सुखने के लिये डाले थे, आते ही उस पर बरस पड़ी। सात बजे आशीष लौटा तो उसे बूलाकर कहा, अभी दस मिनट में आराधना को लेकर यहां से चले जाओ। मेरा घर खाली कर दो। मैं कुछ सुनना नहीं चाहती। क्या बताऊं कैसी दशा में वह आराधना को लेकर लगभग नौ लजे, हमारे घर पहुंचा हमारे तो दो ही कमरे हैं। इन्होंने कहा, कोई बात नहीं यहीं रहेंगे। इसे भी अपना घर समझो। कहने मेह शर्म आती है, ऐसी पत्थर दिल है। इतना बड़ा घर होने पर भी पुत्र को पांव फैलाकर सोने का स्थान नहीं। पोता हुए आठ दिन हुए, परन्तु उसका मन तड़प न उठा उसे देखने के लिए। मन का दुःख किसी से कह भी नहीं सकती। आज आपकी खिड़की खुली देखी तो सोचा आप घर पर ही होगी। मैंने शर्वत का गिलास हाथ में देते हुआ कहा, 'बड़े दुःख की बात है, शिवानी ऐसी तो नहीं, किसी के मन की बात कोई कैसे समझे। लोग नकली चेहरा लगाये घूम रहे हैं।' 'भाग्य ही हमारा खोटा था नहीं तो ऐसे घर में देने ही क्यों। आज आराधना को नर्सिंग होम से घर लाना है। आइयोगा आप मुझे को देखने।' सारी रात मैं सो न सकी। क्या हुआ जिस पुत्र को पालने में उसने रात-दिन एक कर दिया उसी को घर से निकाल दिया। मेरी चुप ने इस घर में तूफान खड़ा किया। मुझे शिवानी को समझाना चाहिए था। व भी सभय, मुझे इस घर को बरबाद होने नहीं देना चाहिए। प्रातः होते ही मैं शिवरनी के घर की ओर चल दी। फूलों के मुरझाये पौधे और लॉन की हरी दूब को पीली हुई देखकर हृदय में कसक सी उठी। यह क्या यहां दृश्य तो और भी हृदयविदारक है। घंटी बजायी। आधा घंटे बाद द्वार खुला तो शिवानी को देखकर मैं अतप्रभ हो उठी। शिवानी के प्रफुल्ल चेहरे पर मलिनता और उदासी छाई हुई थी। झुर्रियों ने चेहरे की लावण्यता को सोख लिया था। मेरे मुंह से निकल पड़ा, 'यह क्या हो गया है तुम्हें, बीमार थी क्या।' कहने लगी तूने तो बम्बई में ही डेरा डाल दिया। न चिट्ठी न कोई सूचना। तुम्हारा पता ठिकाना भी तो मेरे पास नहीं था, कहां खोजूँ तुम्हें। बातें मुझसे कर रही थी, किन्तु देख रही थी दूसरी ओर। उसकी सूनी आंखों से मैं भयभीत हो उठी। मैंने पूछा, 'आज प्रातः ही जीजाजी कहां चल दिये हैं? तुम्हारी लाइली आराधना कहां हैं? उसका मुख सफ़ेद पड़ गया। मैं व्याकुल होकर पूछने लगी, 'तुम्हारी तबियत तो ठीक है ना।' पानी की ओर उसने इशारा किया। पानी पीते ही उसके आंसू झरझर वहने लगे। मैंने हाथ थामकर पूछर क्या बात है तुम मुझसे साफ-साफ कहती क्यों नहीं।' जरा सम्भलने दो सब कहूंगी।'

लगभग एक घण्टे पश्चात उसने यूँ कहना प्रारम्भ किया 'तुम्हारे जीजाजी आफिस के साक से लन्दन गये थे, केवल दो मास के किए। ६ मास हो गये अब तक लौट नहीं। लौटेंगे भी या नहीं कुछ कह नहीं सकती।' 'कलसी बहकी बहकी बातें करती हो' तुम्हें हो क्या गया है।' सच कहती हूँ आशीष के जाने के पश्चात यह घर जैसे हमें ही निगल जायेगा। भूख-प्यास उड़ गयी थी। सूनी आंखों से मुझे धूरते रहते। मैं उन आंखों से भयभीत हो उटती। जब उन्होंने लन्दन जाने का प्रोग्राम बनाया, मैंने राहत की सांस ली।' 'आशीष कहां गया है? यह तो तुमने बताया ही नहीं।' 'क्या बताऊं मैंने अपने ही पांव पर कुल्हाड़ी मारी है।' सब जानते हुए भी मैंने उसके मुख से पूरी घटना सुनने के लिए अनजान बनकर पूछ लिया। क्या कहूँ 'मैंने सब कुछ इच्छानूसार पा लिया। मन — पति, आज्ञाकारी पुत्र, सुन्दर सी पुत्रवधु सुन्दर स----- अचानक ऐसा तूफान आया। सब कुछ उड़ाकर ले गया ----- पत्थर की दीवारों में कैद पत्तर बनकर रह गयी हूँ मैं। पत्थर भी कहां बन पायी! पत्थरों में पीड़ा नहीं होती। मैं पीड़ा से दिन-रात छटपटाती हूँ और ईश्वर से प्रार्थना करती हूँ इस क्रूर संसार से मुझे उठा ले।' यह कहते हुए आसुओं की धार वहने लगी। मैंने कहा, 'बस-बस रहने दो मुझे कुछ नहीं सुनना है। मैं उठख रसोई घर में गयी। हाथ यह क्या यह शिवानी का ही रसोई घर है क्या? उसका चमचमाता हुआ रसोई घर आज गंदा और बिखरा हुआ अस्त व्यस्त था।

दोपहर को हम खा-पीकर बैठे ही थे कि उसने स्वयं ही कहना प्रारम्भ किया। मैंने सोचा था बहू को भी अपने अनुरूप ढालकर सिखा-पढ़ाकर सुगढ़ गृहिणी बनाऊंगी। पर कहीं मुझ में ही कमी रह गयी, जो मैं उसे कुछ सिखा न सकी। यहां मैं शिक्षिका नहीं, सास थी। बुरी तरह मात खा गयी। घर में लौटते ही देखती सब अस्त-व्यस्त पड़ा रहता। मैं समझाती सब चीजें अपनी जगह रखने से देखने में भी अच्छा लगता है। समय पर सही जगह से चीजें मिलती भी हैं। दूसरे दिन फिर वहीं सब अस्त-व्यस्त। बाथरूम में तोलिया नहीं बितरे पर गीली तौलिया पड़ी है। उसके हर कार्य में फूहड़पन झलकता था। तुम तो जानती ही हो, मुझमें सफाई की कितनी सनक है। उसके न सोझने पर मुझ में रूखापन आ गया। मैं चिढ़ती कुढ़ती बड़बड़ा कर रह जाती। एक दिन अपने पलंग पर मच्छरदानी को सरका कर जीले कपड़े खुखने डाले थे। मैंने पुछा, गीले कपड़े यहां क्यों डाले हैं? उत्तर नदारद। मैं कुढ़ कर रह गयी। अपने कमरे में जाकर सोचने लगी, इसे कैसे सिखाऊँ। बस चुप्पी लगा जाती है। दूसरे दिन घर लौटते ही सड़क से ही इसके गीले कपड़े दालान पर सूखते दिखायी दिये। मन उद्विग्न हो उठा। द्वार





## Sanjay Kumar Dhar

(With Love known as RAJU darling)  
(1965 - 2016)

With profound grief and sorrow, we regret to share the tragic news to all our Kashmir Sabha Kolkata members that our Sanjay Kumar Dhar known as "Raju" was untimely snatched away from us by the cruel hands of destiny, for his heavenly abode on 14/09/2016 at his home Puncheula, Chandigarh, U.P. Sanjay (Raju) was brought up with great care and caution, hope and expectation by his parents, Avtar Krishen and Sarla ji Dhar. His sudden untimely passing away has created a deep void in the Dhar family which cannot be filled. His absence will always be felt by all of us.

He was a graduate engineer from Regional Engineering College, Srinagar, Kashmir and was looking after his family business. He was a very gentle and sober, smiling, handsome personality and was married having a cute baby son. No words can describe the grave and irreparable loss that has occurred with the untimely sudden loss of this gem of a youth. His cheerfull, smiling and handsome face ever obeying personality will always be remembered. His passing away into eternity has not only left a void in his family members but also in the hearts of all those who knew him.

The Executive Committee members of Kashmir Sabha, Kolkata conveys heartfelt sympathies and condolences to the bereaved family members and pray for all their strength of mind to bear this unimaginable loss.

Kashmir Sabha Kolkata



खुलते ही पूछ बैठी यहां कपड़े क्यों डाले हैं? दो-तीन बार पूछने लगी 'अपने ही तो कहा था।' क्या मैंने कहा था? सामनेवाले दालान में सुखाना। तुम नहीं जानती, पीछे की ओर वाले दालान पर कपड़े सुखाये जाते हैं। घर में प्रवेश करते ही तुम्हारे कपड़े झूलते दिखायी देते हैं। तुम्हें अक्ल कब आयेगी कहां क्या रखना चाहिए, इतनी समझ भी तुम में नहीं है। मैं सिखाते-सिखाते हार गयी। न जाने तुम्हारी मां ने तुम्हें क्या सिखाया है' कहते-हकते मैं अपने कमरे में गयी। अभी साड़ी बदल ही रही थी कि फोन की घण्टी बजी। मैं जब तक फोन उठाने लगी। बहुरानी की मां बोल रही थी। क्यों क्या बात है गला भारी क्यों है? आराधना ने कहा 'मां ने मुझे बहुत फटकारा। क्यों किस बात पर? वह तुम्हारे पीछे हाथ हाथ धोकर क्यों पड़ी है? इस दशा में भी तुम्हें चैन नहीं देती है।' मालूम नहीं आराधना की आवाज थी। 'तुम आशीष से क्यों नहीं कहती अपनी मां को सुधारे। वह मां है या डायना' आराधना की मां की आवाज थी। 'वह तो मां को सामने कुछ कह नहीं सकता।' आराधना ने कहा। कुछ कह नहीं सकते क्या अर्थ है विवाह क्या पत्नी को मरवाने के लिए किया है। उसको बोलना पड़ेगा। नहीं तो वह तुम्हें मार ही डालेगी। हम तुम्हें यूँ मरने न देंगे। हमें ही कुछ उपाय करना होगा। मुझसे और सुना न गया, फोन नीचे रख दिया। यह मां शिक्षा दे रही है। कल को कुछ हुआ, तो ये लोग तिल का ताड़ बनायेंगे। क्रोध से मैं कांप रही थी। आशीष के घर में प्रवेश करते ही मैंने उससे कहा, 'देखो मैंने तुम्हारे जीवन भर का बोझ उठाने की जिम्मेदारी नहीं ली है। अपनी बहू को लेकर जहां जी चाहे चले जाओ। मैं तुम लोगों को नहीं रख सकती। वह झुका कर कमरे में चला गया। मैं पश्चाताप करने लगी, मुझे उसको यूँ डांटना नहीं चाहिए था उसका क्या दोष है। कुछ ही देर में आराधना अटैची लेकर खड़ी थी। आशीष बोल रहा था, मां द्वार बन्द करो हम जा रहे हैं। मैं अवाक देख रही थी। सोचा शायद आराधना को मां ने बुलाया होगा। वह दिन और आज का दिन पूरे सात मास सात दिन हुए, वह एक बार भी लोढ़ नहीं आया। आफिस फोन करती हूँ तो मेरी आवाज सुनकर फोन रख देता है। उसके पुत्र हुआ है, सुना है उन्होंने हमें सूचित नहीं किया। उकसा मां के विचार सुनने के बाद बहाना का मैं सोच भी नहीं सकती। जिस आराधना को मैं सर्वगुण सम्पन्न बनाना चाहती थी। जिसे पाकर मैं फूली नहीं समाती थी। जिसके बच्चे को देखने के लिए मैं तड़प रही हूँ। वह मुझसे मेरा सर्वस्व यूँ छीन लोगी, नहीं जानती थी। मैंने कहा, 'तुम आज वह कैसी बातें कर रही हो। दिल छोटा न करो मैं जाकर दोनों को समझाऊंगी। अपना घर कोई छोड़ता है भला।

दूसरा दिन मैं उसके घर गयी। सौभाग्य से उसकी मां भी घर पर न थी। मैंने पूछा, अपने घर कब जाओगी। कहने लगी अभी तो इनका बेतन कम है, हम अलग से फ्लैट नहीं ले सकते, परीक्षा पास करने पर अच्छा बेतन मिलेगा तो जायेंगे। मैंने कहा, 'मैं तुम्हारी ससुराल की बात कर रही हूँ।' कहने लगी 'जीते जी मैं वहां नहीं जाऊंगी' मैंने पूछा, 'तुम्हारी मां कभी नहीं डांटती।' उसने कहा, डांटने और घर से निकालने में अन्तर है। मां भी यदि घर से निकालेगी तो भले ही मैं भुखे मरूँ, मैं कभी उनके पास नहीं आऊंगी।' मैंने कहा, 'तुम स्वयं मां बन गयी हो। एक पुत्र को मां से अलग करना कितना दुखदायी है।' मैं तो इन्हें कहती हूँ अपनी मां के पास चले जाओ। यह नहीं जाते तो मैं क्या करूँ। मेरे भाग्य का ही दोष है। मम्मी के कहे अनुसार काम करने की चेष्टा करती रही, सब उल्टा हो जाता। मैं जितनी ही चेष्टा करती, उन्हें खुश रखने की, उतना ही उनको दुःखी किया। घबराहट में सब काम उल्टा हो जाता। आशीष के मुख पर विषाद की रेखा मिटती नहीं। मैं क्या यहां सुखी हूँ, किन्तु जीवन जीने का पथ अब मिल गया है।

उसकी दृढ़ता देखकर मैंने कुछ और कहना व्यर्थ समझा। एक मार्ग था, जो उसके घर तक पहुंचाता था। वह घर ही अब बिखर कर चौराहा बन गया।



सुई में वही धागा  
प्रवेश कर सकता है  
जिस धागे में  
कोई गांठ नहीं हो,

वैसे ही मोक्ष पद को  
वही जीव प्राप्त कर सकता है,  
जिसके जीवन में वैर-विरोध,  
राग-द्वेष और कषाय की  
गांठें नहीं हो...।



नाराज़ किस बात पर रहू खामखाँ,  
खफ़ा होने की भी तकदीर चाहिए.....  
खुद अपनी शक्ल भुला बैठी हू,  
आईने से पुरानी तस्वीर चाहिए .....  
जज्बातों का दरिया बहा दू ज़रा ,  
दिल की ही खातिर शमशीर चाहिए .....  
'शायरा' कैसे फैला ये कारोबार ,  
शक्सीयत सबको अमीर चाहिए .....  
इक नफ़स में जिद जो श भरने लगी  
होश को भी अपना ज़मीर चाहिए .....  
दलील आखों से उतर कर कहे ,  
वफ़ा पे पत्थर की लकीर चाहिए .....  
शिकायत को रखे तो रखे कहा ,  
हमे कौन सी जागीर चाहिए .....

वक्त के दिखाए अक्स को दीदार कहते है ,  
नफरत पुकारते है , कभी प्यार कहते है .....  
वैसे तो तरसते है बूँद बूँद के लिए ,  
थाली में सब आ जाये तो हकदार कहते है .....  
दिमाग का चलना भी आज़ाब कम नहीं ,  
यहाँ सोचनेवालों को बेरोज़गार कहते है .....  
गिला आखों में रखते नहीं फ़कीर ,  
'शायरा' ज़रूरत को ही तो मार कहते है .....  
उम्मीद पे दुनिया तुझे करीब करते है ,  
तारीफ़ में तकलीफों का बाज़ार कहते है .....  
ज़िन्दगी ग़ज़ब के तूने पलटे वरक,  
यहाँ जीतने को दूसरों की हार कहते है .....

नाराज़गी ज़ाहिर करती नहीं निगाहें,  
गुमशुदा मुल्को का इस्तिहान मांगते हो .....  
चट्टान तोड़ने की हर बार कोशिश है ,

लगता है दिल से दिल के तूफ़ान मांगते हो .....  
घुंगरू के शोर में ही गुज़ार दी ऊमर पर ,  
खामोशियों से अपनी पहचान मांगते हो .....  
गुरुर को ज़मी पर उतारना गुनाह है,  
हर बार हक़ में अपने भगवान् मांगते हो .....  
इमान रास्तो में बिखेरते हो लेकिन ,  
अहसानों के बदले अहसान मांगते हो .....  
मिज़ाजे खुदगर्जी फ़ुर्सत में आ गयी है ,  
बैठे बिठाये 'शायरा' की जान मांगते हो .....

सीखने की उम्र ख़त्म होती नहीं ,  
है ज़रूरी बेहद ज़िन्दगी के लिए ....  
बदलती है शाम सुबह के लिए ,  
क्या नई बात है आदमी के लिए .....  
निकला है खून , जब चली ख़ाहिशे ,  
अरमानों सा कुछ आखिरी के लिए .....  
गुल से गुलज़ार करे कायम वजूद ,  
कौन लौटा है फिर वापसी के लिए .....  
आसमानों से गिरता नहीं हौसला,  
काम करते है लोग , कमी के लिए .....  
कुछ नया कर गुजरने का शौक है ,  
वक्त मिलता नहीं है खुशी के लिए .....  
नाम लेते भी हो , जानते भी नहीं ,  
'शायरा' राज़ है हर किसी के लिए .....





## **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.



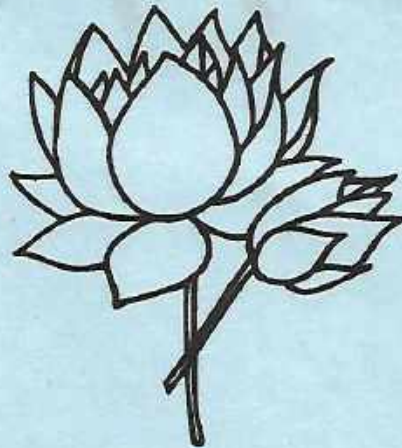


## LAL VAAKH

“गाल कड़िनम बोल परिनम  
दपनम ति यस युथ रूचे!”

### Meaning:-

Some may heap cavil on me, even some may curse me; they may say whatever they like to say. some may worship me with the flowers of inherent cognition yet I do not feel ruffled with this kind of impeachment or praise since I am concerned with my own self and do not grudge what others have to say about me.





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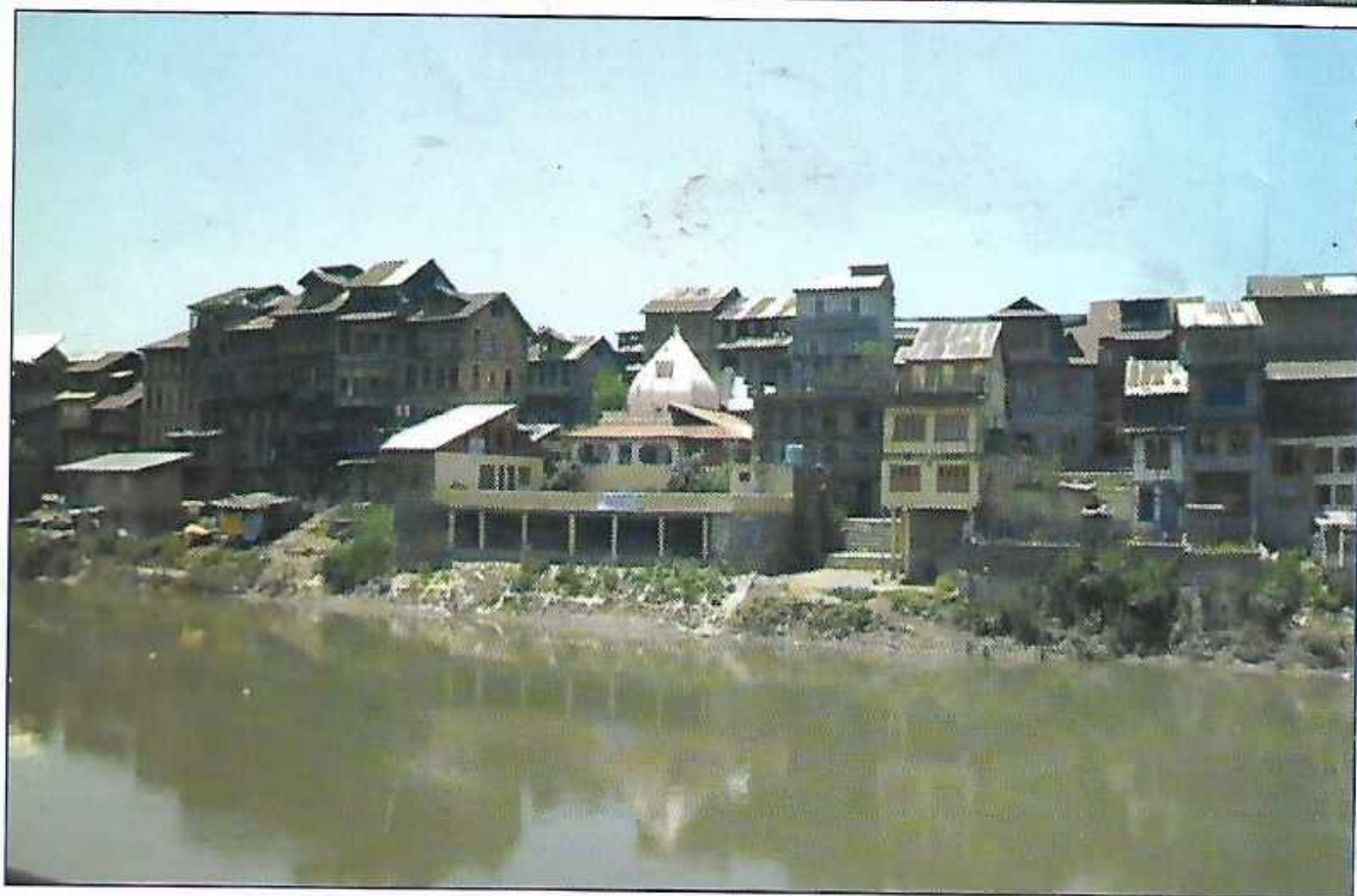


**Late Shanta Kaul (Surmali)**

All that we are or hope to be, we owe to You.  
Words will never be enough to Thank You.



The view of Kashmiri pandit houses on the banks of river Vitasta (Jhelum) from old Habakadal bridge, including famous shiv temple 'Purshyar' and 'Ragunath' temple of Ram



view of 'Katlishwar Temple', Srinagar, Kashmir  
on the banks of river Vitasta (Jhelum)