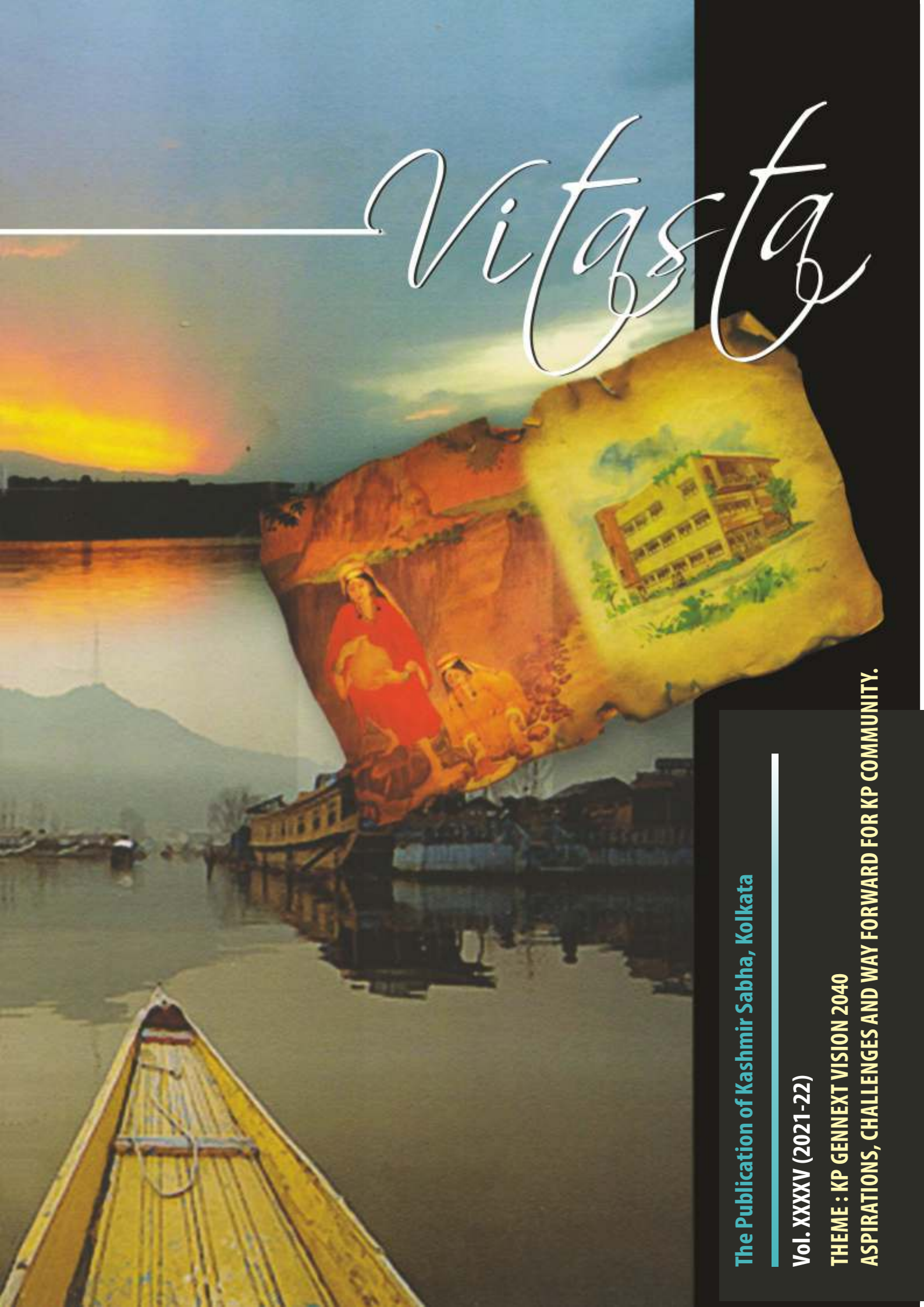


# Vitasta



The Publication of Kashmir Sabha, Kolkata

Vol. XXXV (2021-22)

THEME : KP GENNEXT VISION 2040  
ASPIRATIONS, CHALLENGES AND WAY FORWARD FOR KP COMMUNITY.



Sharika Bhagwati in Kashmiri Pandit attire, artistic version  
Kashmir Sabha Kolkata contribution

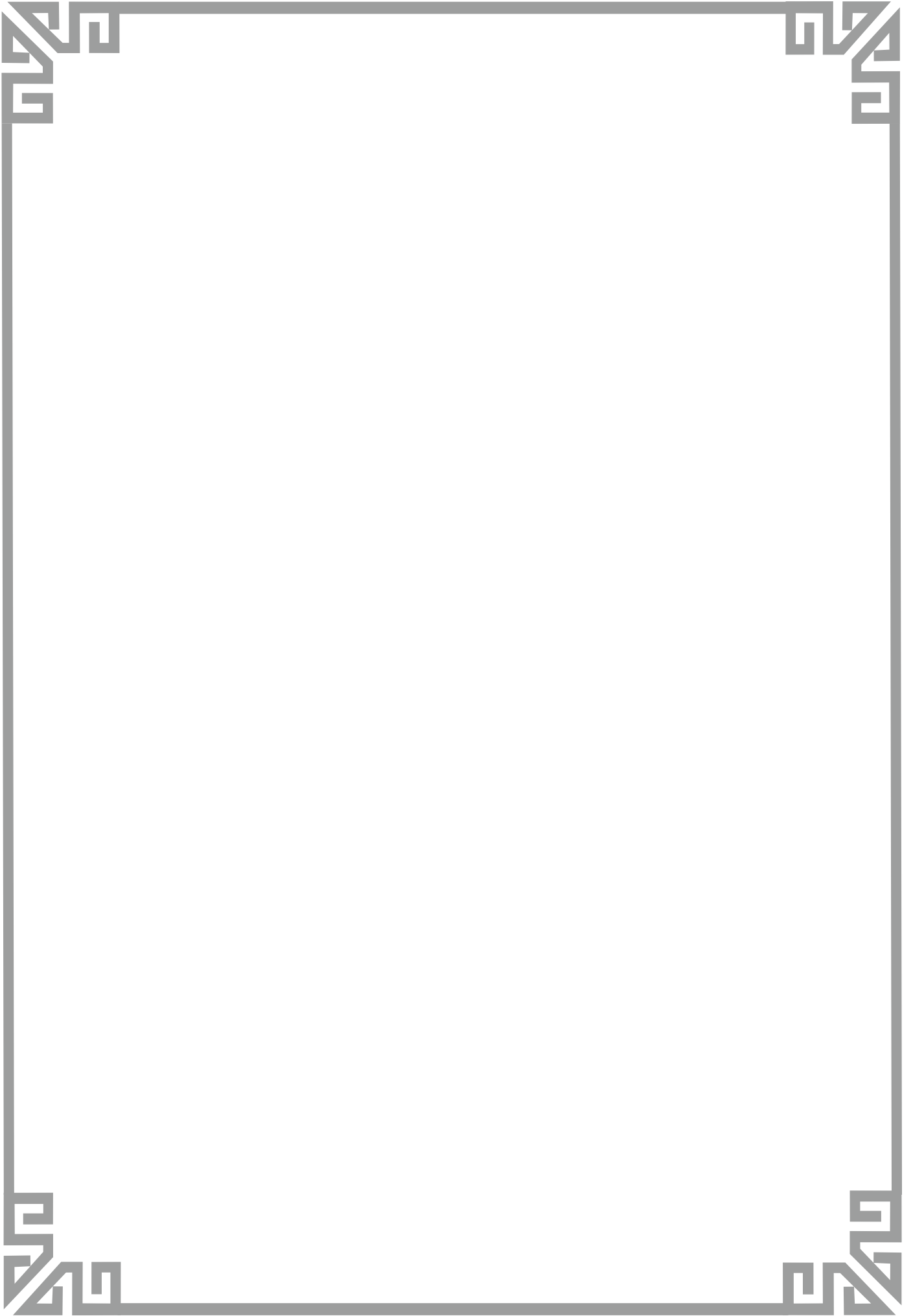
# **VITASTA**

2021-2022

**Theme :**

**'KP GenNext Vision 2040**

**Aspirations, challenges and way forward for KP community.'**





*This issue is dedicated with profound respects to:*

Our elders who had the tenacity to fight and survive against all odds in order to prepare the GenNext to take it forward to a logical conclusion

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Names and contact details of permanent members residing in Kolkata,  
outside Kolkata and Abroad.

**KASHMIR SABHA KOLKATA**

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Treasures - Mr. Rakesh Kaul

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Mr. Rakesh Kaul

Mr. Maharaj Krishan Kaul

Mr. Surender Munshi

Ms. Kalpana Dhar

# CALENDAR

**April 2021-March 2022**

**Kashmir Sabha Kolkata**

www.kashmirsabhakolkata.org

Important Kashmiri Pandit Festivals Cum

Functions to be Celebrated at Kashmir Bhavan Kolkata

S.No.	Month	Year	Date	Day	Festiwal
1	April	2021	13	Tuesday	Navreh & Zangtrai
2	May	2021	8	Saturday	Swami Lakshman Joo Jawanti
3	June	2021	18	Friday	Zeasht Ashtami
4	July	2021	18	Sunday	Har Navami, Sharika Jayanti
5	July	2021	21	Wednesday	Bhagwan Gopinath jayanti
6	August	2021	30	Monday	Janmashtami Function
7	October	2021	15	Friday	Dusshara/ Vijaya Dashami
8	November	2021	14	Sunday	Cultural program
9	December	2021	26	Sunday	Picnic
10	January	2022	22 & 23	Saturday & Sunday	Annual Hawan
11	January	2022	30	Sunday	Koshal Homm
12	February	2022	13	Sunday	Sports day
13	March	2022	02	Monday	Maha Shivratri /Salam

The calendar is based on Prem Nath Shastri's Vijayashyor Panchang of 2021-2022

**(Sptrishi savenvt 5097 & Vikrmi Savenvt 2078)**

(Compiled by B. M. Misri, Convenoir of Cultural and sports Activity Affairs, KSK)

**Note: Sports, Picnic & Cultural program dates are proposed and to be discussed in Executive committee meeting.**



# VITASTA ANNUAL NUMBER VOL. XXXXV (2021-2022)

**Theme : KP GenNext Vision 2040  
Aspirations, challenges and way forward for KP community**

## EDITORIAL COMMITTEE

Ms Suman Raina (Editor)

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*From the President's desk*



Dear Biradari Members

Namaskaar !!!

I am humbled and feel honoured by the faith reposed in me, by all the members of Kashmir Sabha Kolkata, to once again lead the Sabha especially in these troubled times when the pandemic is wreaking havoc in the whole world.

There is hardly a soul who has not been affected by the pandemic either directly or indirectly. Our community has also suffered huge losses though we at Kolkata have had the least of impact in terms of lives lost due to pandemic.

It is a matter of pride how we have been handling these past months. The silent battles that we fought not only at community level but also at individual levels, the moments we have had to humble ourselves at times wiping our tears and on occasions patting ourselves on the back shows not only our strength which positively needs to be celebrated but it also reflects our resilience to stand together in times of crisis. All this has possibly been possible on account of our survival instinct which has been polished, honed & engrained deep into our genes due to the centuries of persecution that our community has facing in our homeland “Kashmir”.

We at Kashmir Sabha Kolkata have been doing our bit in preservation of culture and heritage while also participating in our struggle for the homeland. Keeping this in context, it is a matter of pride and pleasure to present Our Annual Issue of Vitasta (2021-22) wherein we have attempted to present the Vision of the Gen Next on the Aspirations, Challenges & The Way Forward for the KP Community. We hope that the views expressed by various authors and published in this number will become a guiding principle for evolving a plan for the future of our community.

I take this opportunity to personally thank all the authors who have taken time off their busy schedules and contributed by penning down their thoughts on the chosen theme. In the same breath, I would also like to record my personal appreciation and thanks to the entire editorial team for making it happen despite all the difficulties and restrictions of the current uncertain times. Thank You all for the selfless community work.

I also thank all the members of the Executive Committee for their support towards the betterment of the Sabha and the activities that we undertake from time to time. Last but not the least, my sincere thanks to all the members of the Biradari who always respond to the call for requirement of funds to help us take forward the activities / initiatives for the betterment of the Sabha and other social causes. No words can ever suffice to express our gratitude and thanks for responding to the calls with your generous donations. Can never ever thank you all enough.

My constant appeal to all is to find your own reasons and occasions to donate to Kashmir Sabha Trust especially since our normal revenue stream has totally dried up due to the pandemic and the restrictions thereof. Please believe your donations will go a long way for us to continue the community work specifically in providing support to the needy community members wherever required.

Get vaccinated, Stay Safe, Stay Healthy and keep following the Covid Prevention Protocols.

Best Wishes  
**Suneel K Kaul**

## *Secretary's Report*



*As a mark of respect to our brethren, I request all the readers of this Vitasta annual number to maintain two minutes of silence for those families who have lost their near & dear ones during this pandemic era.*

I would now like to thank all the Executive Members/ Office-bearers of the Sabha for showing their trust and faith in me. I have served as Secretary to Sabha during my last tenure between 2012 to 2016. This second chance has made me proud and equally motivated.

We at Kolkata are a smaller Sabha as compared to other states, but we have never ever let our culture and tradition diminish in these tough testing times. We have never missed a chance to celebrate our rituals and customs.

This year's festivities started with the Annual Hawan that was performed on 14<sup>th</sup> February 2021

The dawn of Kashmiri New Year (Saptarishi Samvat 5097 Vikram Samvat 2078) Navreh and Zangtray was celebrated on 13<sup>th</sup> April 2021 following all the Covid-19 guidelines.

The other major festivals celebrated were Swami Lakshman Joo Jayanti on 8<sup>th</sup> May, Puja & Guru Vandana was performed at Sabha by Srikant as Covid was on prowl.

Jyeshtha Ashtami on 18<sup>th</sup> June, Bagwaan Gopinath Jayanti on 3<sup>rd</sup> July, Haar Navami Sharika Jayanti on 18<sup>th</sup> July, Janmashtami on 29<sup>th</sup> August, Dussera on 15<sup>th</sup> October and Cultural function on 14<sup>th</sup> November.

Proposed events for the remaining period are Sports Day and Picnic to be held on 25<sup>th</sup> December 2021.

My sincere thanks on behalf of Kashmir Sabha Kolkata, to all the sponsors for various functions held during the year and secondly to all the participants who have come forward during these tough times and lend a helping hand to the society. I look forward to your continued support and affection.

I once again 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 which

is our registered organization with benefits of rebate under Section 80 (G) of the Income Tax Act.

Suggestions are welcome.

Thanking you all,

Regards

**Vikas Razdan**

## *Editorial Note*



Kashmir issue is perhaps the only issue that has ever been an evergreen current affair. The issue is looked upon through different lenses at different levels, platforms etc. For us, the Original inhabitants and presently in the exile KP community, the issue is something very close to our heart and it's mere mention always gets us on our nerves. To the rest of the world, the conflict started in 1947, but for us it has been going on since 13<sup>th</sup> century, before which Hinduism, Bhudism and Kashmir Shavism was flourishing in Kashmir. Unfortunately the events since then have led to the decline of the glory of Kashmir and its culture. **As it is said that the History can not be rewritten, so we optimistically wish to look forward**

**towards visualizing a glorious Kashmir in the times ahead. With this thought the theme of our present issue of Vitasta was set as "GenNext Vision 2040.** Though it seemed to be a challenging topic to write upon initially, still we did get a varied view about Vision 2040 from authors from different segments. We have got the thoughts about the vision by GenNext and also the insights of eminent authors on the vision for GenNext. I am grateful to all the contributors who took their precious time out to write for this issue.

Our vision, aspirations, challenges and the way forward! Is it the longing to go back? Is it the dream of a normal, peaceful and developed Kashmir? Is it to stay connected through the umbilical cord for the nectar of spiritualism through Kashmir Shavism? Is it to once again have a place to call our home in our homeland, where we can go and spend our time whenever we feel like? OR have we moved on along our own way forward, have no Kashmir aspirations, don't want to accept any Kashmir challenges and we don't care about the Vision Kashmir. **Let us dive into what our writer's thoughts are on the current theme, compare it with our own thoughts and try to come out with a common vision in order to take it forward towards achieving a logical goal.**

As we have always been coming up with topics that are centered in and around Kashmir, this time too in addition to the theme based articles we have got articles that give us more insight into Kashmir. Based on the subject matter we have divided the current issue into 5 sections.

**Section 1** gives an insight of our GenNext about their Vision 2040.

Anil Kaul believes, Aspirations of Kashmiri Pandits are a subject to discuss and deliberate. Like

any community we too aspire, but those aspirations die faster since most of us find it difficult to have a common platform. Staying united is the only way to make our presence felt in every sphere.

Muskan Dhar has designated a crucial division for her research purpose to engage with the aspirations, challenges and way forward for KP community as a whole in J&K. One is The Kashmiri Pandits Migrant Population, where she has focused on crises faced by residents of refugee camps of Jagti, Purkhoo and Muthi. Second is Kashmiri Pandits who are currently residing in Kashmir

For Shyama Tripathi Koul, the good old question is how to transform the present Kashmir into Kashmir of our dreams. For her, the prospective New Kashmir should neither follow the proposed Israil Model nor the Indian one for resettlement of Kashmiri Pandits and imparting peace all over. The strategies applied so far for peace purpose needs retheorizing.

Aahe Sapru can see that in the world of powerful media, representation of Kashmir or its culture has been minimum or negligible, even when it is represented on the big screen, the glorious Kashmiri culture has been reduced to its cuisine and handicrafts. We need to introduce the citizens of India to our rich culture and heritage where the society does not bother itself with sexism or casteism but rather lives in peace with all the members of the society.

Versha Dhar recently submitted her thesis entitled as Political Migration and Identity Crisis-A Study of Kashmiri Pandits. In her thesis she has tried to point out the factors which played a role in the large-scale exodus of the Kashmiri Pandits in large numbers.

Ajay Raina strongly believes that we all are global citizens connected uniformly to Each Other, to Mother Nature and to the whole Universe irrespective of our colour, creed, race or religion. As a Kashmiri Pandit he feels proud that we all belong to a flexible community of Sanatana Dharma that teaches us to love & respect everyone and everything.

**Section 2** focuses on the Vision for GenNext by some veteran authors.

Bill Kaul has suggested that our youths in camps need to be empowered. We need to make sure young people in vulnerable communities have access to opportunities too.

Virendar kaul says nothing is constant in this universe except change nor is any society an ideal society. He believes that through our collective efforts achieving our collective aspirations is practically a possibility.



Ravinder Nath is doing a SWOT analysis to focus on our Strength, Weakness, Opportunities Threats.

Veer Khar's Guru mantra to GenNext for the 'way forward' is - Refocus on National Politics.

Misri Uncle Believes We believe that our next KP generation will be far better placed in life than we are and they will be living a more honorable and comfortable life.

**Section 3** has a range of articles on Past, Present, Future of Kashmir and that of our community and a book synopsis.

**Section 4** has poems and stories in Hindi and Kashmiri.

**Section 5** showcases some creativity by Kashmir Sabha Kolkata Kids.

Editing Vitasta independently has been a huge responsibility this time. I wish this issue comes up to the standards expected by our ex-editors, authors and readers. Since last year we have also made Vitasta available as an e-version on our website [www.kashmirsabhakolkata.org](http://www.kashmirsabhakolkata.org)

I once again on behalf of Kashmir Sabha Kolkata, express my sincere thanks to all the contributors to this issue and to the advertisers for supporting us.

Warm Regards and Namaskar!

**Suman Raina**

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The views expressed by the authors are their personal

## Remembrance

**"You may not be with us, but your memories will always remain with us."**  
**Kashmir Sabha, Kolkata deeply mourns the demise of our revered members.**

**Sh P K Bhan** ex-president of Sabha breathed his last in June 2000. He was an esteemed member of Kashmir Sabha Trust. We convey our heartfelt condolences to his family and pray Almighty to grant eternal peace and sadghati to the departed soul.



**Jolly Mohan Kaul** would have stepped into his 100th year on September 22. That he fell a trifle short of his century does not detract from the scintillating innings that he has played, nor the stout defence "against death that he put up at Bellevue, where he breathed his last at 5.55 pm on 29th June 2020.

**Mohan Kishen Ogra (15/09/1930 – 19/07/2020)**

Mr Mohan Kishen Ogra (affectionately known as Ogra uncle) passed away in Woodlands Nursing Home in Kolkata on July 19th, 2020 due to old age complications. He was the second son of Late Mr Shambhu Nath Ogra (a prominent social worker of his time) and Late Mrs Parvati Ogra (sister of famous scholar and author, Pandit Gopi Krishna) and hailed from Budhgare in downtown Alikadal area of Srinagar.



Mr Ogra was one of the earliest settlers from valley in Kolkata, post independence. After completing his graduation from Amar Singh College in Srinagar, he pursued post graduation course in statistics and quality control in Indian Statistical Institute, Kolkata. In 1949, he joined NICCO group with which he remained associated till his demise. By dint of his sincerity and hard work, he climbed the corporate ladder to hold positions of Managing Director and Director within the group companies, covering diverse verticals from cables to entertainment to engineering services and finance. He served as Independent Director on eight companies, post superannuation. He underwent various management development programmes like 3 Tier Programme for Senior and Top management at IIM Ahmedabad, Materials management at Administrative staff college, Hyderabad etc to skill himself to meet the changing demands of managing corporates.

All through his life, he worked selflessly for Kashmir Sabha Kolkata from the time of its inception. He held various positions from time to time, including President of Sabha. He was an esteemed member of Kashmir Sabha Trust. He will always be remembered for getting land allotted from Govt of West Bengal for Kashmir Bhawan in Salt Lake and for his contribution as Chairman of Finance Sub-committee formed to supervise its construction.

Always smiling, soft spoken with gentle persuasive skills and with strong moral values and character, Mr Ogra was known for helping any member of Biradari who sought his assistance or guidance, in any matter.

We convey our heartfelt condolences to his wife, Mrs Prabha Ogra and other members of family and pray Almighty to grant eternal peace and sadghati to departed soul.



**Pran Nath Ticku** The Ex-General Secretary and one of the Trustee members of Kashmiri Sabha Kolkata left for his heavenly abode on Monday, September 20<sup>th</sup>, 2021 at New Delhi. Pran Nath ji epitomized a genuine love & concern for all and was symbolic of maintaining harmonious relation with one & all with a comforting smile.

Members of the Sabha pray for peace to his departed soul and offer heartfelt condolence to his family members in their grief.

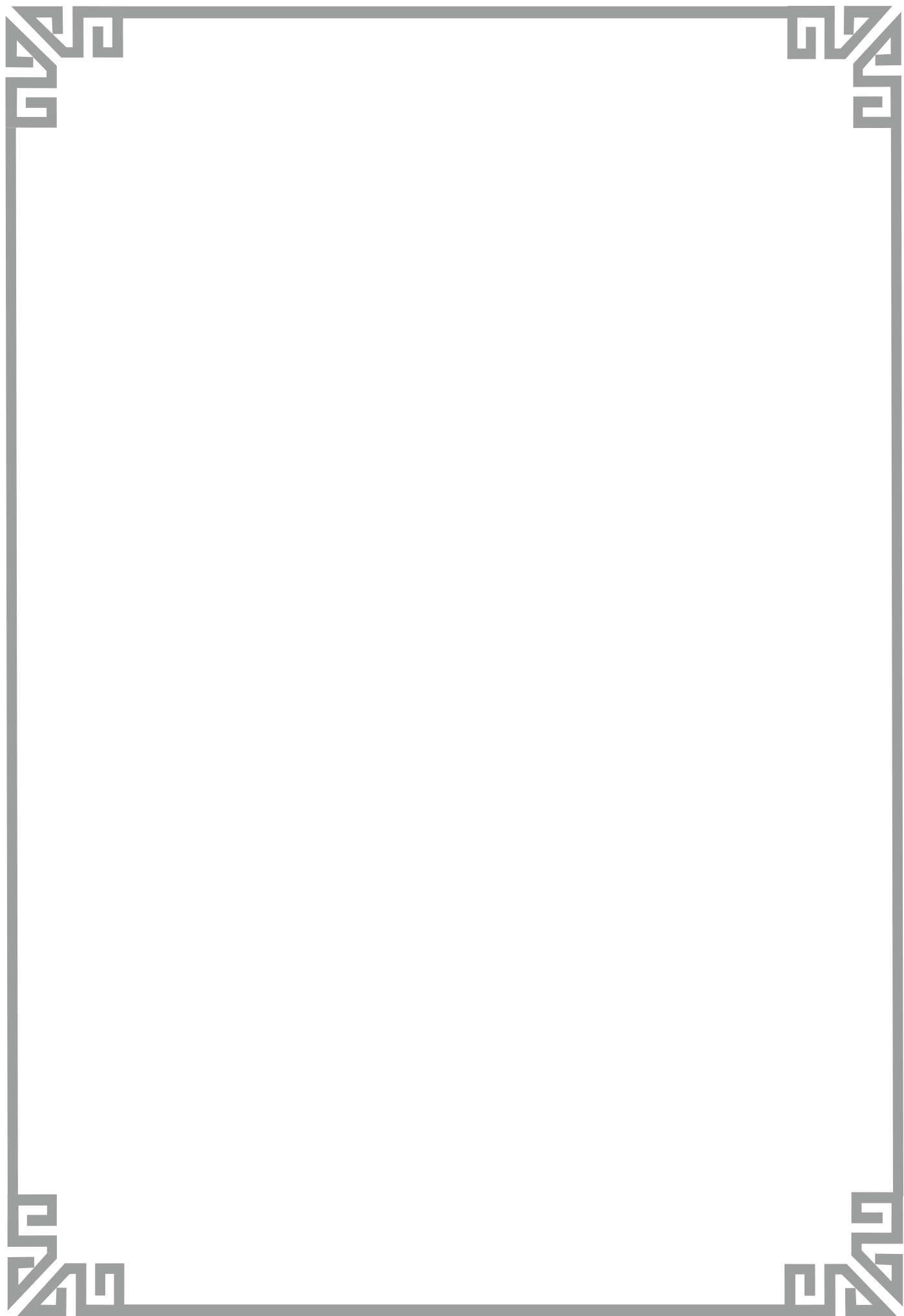
**Makhan Lal Koul Misri.** A year has passed since he left for his heavenly abroad on 25<sup>th</sup> October 2020 at his residence LAVISTA Rishivan, Borivili(E), Mumbai, originally resident of Malik Bagh Zaindhar Mohalla (near Habbakadal) Srinagar, Kashmir.



His passing away created a deep void in our lives and to be filled by the memories of his selfless values, love care, affection which touched the lives of everyone who knew him. His sudden demise is very difficult to fill, but his trails and way of living life has indeed emboldened us to live in.

Being life-long member of Kashmiri Sabha Kolkata, the honourable members of the Sabha pray for the peace to his departed soul and offer heartfelt condolences to his family members in their greif.

*Om Shanti Shanti Shanti Om*





# **Section I**

**GenNext Articles**

## Message for GenNext

*Mojood Roze!*  
Burst the balloon  
Of Illusion  
With the PIN of  
Presence In Now.  
*Mojood roze!*

Remember  
That all is  
Infinite Shiva/Shakti  
That's all there IS.  
*Mojood roze!*

Share your Gifts  
With Joy and Love.  
Serve all from LIFE:  
Love in Full Expression.  
*Mojood roze!*

Have fun  
Celebrate, enjoy  
Learn and Grow.  
Now, Now , Now.  
*Mojood roze!*

**Arun Wakhlu**



**Anil Kaul**

## **KP GenNext Vision 2040**

### ***Aspirations, Challenges and Way forward for KP Community***

KP, an epithet that we all have earned has given us a distinctive identity and perhaps we have been far happier to get tagged to the cycle of vicious identities rather than carving out a separate niche for ourselves. Whenever I was addressed with that label, I felt a rush of adrenaline and it elevated so much that I would see myself more boasted than charged up. I have discussed this point with many of my friends who come from the same ethnicity and in most cases I came across similar response. What way is it important for me to be a KP? And is it good that I should be addressed that way always even if my language has lost its touch of dialect or the vocabulary is dwindling year after year. Whatever may be the circumstances I feel privileged on most of the counts that I am KP, a Kashmiri Pandit.

I need not go back to our roots. It is an established fact already that we have evolved from a pre-Vedic era. Kalhan's Rajatarangani on one side and Nilamat Purana on the other give numerous accounts of who we are except for certain accounts lost to track precisely where from we originated and how we became the citizens of drained Satisar. More often the theological aspects of Sanatana Dharma and scientific studies together create a hollow in my mind to deliberate upon the subject "Us" but then there is nothing more than an illustrious past, and I believe a great deal lies in future for us and that depends upon how we manage our present.

KP GenNext Vision 2040 is a subject of eminence. As a community we are scattered, and our representation is in bits and pieces. Our voice is found in pockets, but we lack the unity. And perhaps it is the very reason why we have become an insignificant subject in the annals of contemporary India and World together. A community which was once known for its sheer intellect, reflected high profile personalities and was recognized for innovative practices has gradually taken a backseat with most of warriors fighting an unending battle of poverty, troubled times and dismay that they weren't used to. Burden of loss at the hands of militancy and an inefficient administration rendered millions homeless with some struggling even to this day. Those who could afford moved on, got best of education, and molded the circumstances their way but some of us are still finding it difficult to make both ends meet. The loss of a permanent home to turning refugees but tagged as Kashmiri Migrants adds more salt to the woes. For the world and us as well we are more migrants than refugees.

Aspirations of Kashmiri Pandits is a subject to discuss and deliberate. Like any community we too

aspire, but those aspirations die faster since most of us find it difficult to have a common platform where we can open and integrate. We have more political associations than social associations and the social associations that we have are bereft of zeal to drive a community cause. In the present era I see Radio Sharda 90.4 FM doing its bit to restore the Kashmiri fabric otherwise it is erasing like the melting glaciers of Arctic and Antarctica. We have hundreds of associations and groups who may be supporting a Kashmiri cause but the thought of putting all of them under one umbrella is like waking up the Demon Kumbhakarana. People are so busy with the titles of President, Vice President, General Secretary, and a trail of such things which destroy the larger cause. Such functionaries help at elementary levels and especially in already established places where scores of Kashmiri Pandits have dwelled after the exodus from Kashmir valley. There is KOA, KOUSA, Kashmiri Samiti, Kashyap Sabha, and perhaps every state in India has some or other representation of Kashmiri Pandits but is that enough? Some Sabhas organize congregation of KPs on days of the month and enjoy excursions, parties, dance & music, even to an extent of havan, etc. But is that a way to keep the threads of Kashmiri samaj alive? No. It will disappear over a period and will be seen as a customary subject.

We are a live example ourselves since we have ourselves changed our traditional values and customs to meet the demanding circumstances. Enumerating few of them which will emerge as a challenge for us as a community over a period:

### 1. Language:

Kashmiri was traditionally taught to us in Nastaliq/Persian script and while we were in Kashmir we were used to read and write Urdu (the official language of erstwhile Jammu & Kashmir state) and that perhaps kept the Kashmiri language alive among us also. After the exodus, the community spread to various parts of India and even went abroad. The mixing of people among newer communities and adoption of different speaking languages somewhere cut the cords to Kashmiri language learning. It impacted the vocabulary too since no new words could add and therefore the language couldn't develop any further. Pandit Wakhlu Ji tried to innovate and introduce the Kashmiri language in English script, but I am really not sure how much success did he achieve. I have heard that some eminent Kashmiris are working to revive Sharda script but the same is yet to see the light of the day. The new mother tongue of Kashmiri children is what generally their mother speaks – English and/or Hindi.

### 2. Rituals & Customs:

Kashmiri Pandits came with a rich heritage of rituals and customs but post exodus the ritualistic practices started dying slowly. Nilamat Purana mentions many rituals that we were supposed to continue with, but the changing times saw them curtailed. The older generation wherever they are still practice some of them but largely the latter generations have either forgotten them or adapted to a mixture of customs. Some rituals like *Sonthae Ts'raet* (making a clay ball with some grass over it and



a walnut inside the clay ball), *Shishuras Khakhaer* (the old clay pots and worn off shoes were tied together and taken out of the homes), *Kawae Punim* (making of *Kawae Patul* by tying the straw at the conjoint of two sticks at both ends to serve as a platter for keeping *Taehar* – Turmeric Rice), *Wagur* (the preparatory work to the commencement of *Herath*), etc. Even the marriage ceremony of Kashmiri Pandits has witnessed a mega change. It has become more of a Punjabi/Hindustani marriage function than the actual one. Late Pandit Prem Nath Shastri Ji had tried his best to publish some works of his to preserve the rituals and customs of Kashmiri community, but it all depends upon the generations ahead how much concerned they would be to invest their time into those to pick from them.

### 3. Beliefs, Mannerism & Sanaskar:

Advent of new world order and exploration of opportunities has seen a huge change within the new generation of Kashmiri Pandits. We are slowly being engulfed by the pace of life and in our race to better living conditions and all life comforts we have become lifeless people somewhere. Machines can be fed with software, and they can at least run likewise. We are totally opposite. Decades back the youngsters would greet the elders with hand folded Namaskar but now it is a mere lip service. Hinduism usually offers freedom and accommodates everyone whether one is atheist, agnostic and/or believes in spiritual way or ritualistic practices. We have taken advantage of the same and this very freedom has sequentially eroded the belief system. To worsen it further, the modern Sanaskars are way different than how they used to be in the past. Parents don't want to thrust upon their children the standard code of Kashmiri discipline and eventually it is left to the new generation to adjust as they deem appropriate.

### 4. Derivatives:

The Kashmiri Pandit community is somewhat bound by its calendar (*Panchang*) and the same comes through Vijayeshwara Neshpatra (*Janthari*). After the demise of Late Pt. Prem Nath Shastri there has been a continuous tussle between his sons to accede to his legacy. The tussle between them often divides the community – one group favouring one astrological prophecy and another to another. Essentially such a conflict shouldn't arise when the whole community is dependent on the *Panchang*. There is no authority in the community that can resolve this conflict in the better engagement of the community.

### 5. Shrines & Religious Places:

Away from valley people have settled in different parts of the world. The religious places of Kashmiri Pandits are left back in Kashmir only. We may have created replicas in every part of the world, but the significance of the original place cannot be denied. It is the very original place which becomes a centre

of devotion and unfurls strings of deep-rooted connection. Today we visit those places as tourists and enjoy our outing rather than reflecting the emotional bond we had with those shrines. It cannot be said of only the specific places where we had temples of our deities and Gods. It is also about the graves and tombs of various saints from Sufi Movement, *darvaish* and *faqirs*. With the sting of exodus deep in our hearts some sections of our community have developed hatred for another community and thus, the Kashmiri brotherhood cannot be restored unless we let our fears go.

## 6. Political Activism:

What would a Kashmiri Pandit be without Kashmir as his homeland? He would be just a Brahmin as per the caste system and whatever identity he can carve out for himself. Is that enough? Perhaps yes. But if that is enough then why this whole episode of KP GenNext Vision. Kashmiri Pandits must volunteer themselves for a direct demand for secure environment within the provisions of Indian Constitution and allow themselves to rise politically. Like the non-existence of unity among us the Kashmiri Vote is divided and distributed. Kashmiri people must demand for amendment to seek representation of community even though we are dispersed and divided. People should come together and work on a manifesto that is Kashmiri Pandit specific and that aims for the welfare and appropriate settlement of Kashmiri Pandits without any ifs and buts. Only the right to mandate can make Kashmiri Pandits feel secured and inclusive.

Staying united is the only way to make our presence felt in every sphere. Our community has specialist doctors, lawyers, bureaucrats, visionaries, politicians, diplomats, intelligentsia, businessmen and what not yet we don't have institutions that are on the lines of minority community as it exists for other communities in India. Such institutions can help our students earn right kind of knowledge, skills, and qualification to shape not just their own future but participate in the overall development of their kith and kin which will support the community to sustain through all odds. We have different bodies but there should be specific bodies comprising panellists of eminent Kashmiri artists, authors, poets, dramatists, singers, etc. that can create more institutions which aid the generations to come from this community and in a way act as a medium to connect the new generation with our art, literature, poetry, music, etc. There is a need for enhancement of platforms like Radio Sharda 90.4 FM to broadcast our culture and value system, to bring more proximity between the older generation and the upcoming ones to bridge the gaps and facilitate an environment for more learning and development on the lines of Kashmiriyat. All the different social, economic and political organizations of Kashmiri Pandits should connect and deliberate on the subject of upliftment of the Kashmiri Pandits and should support our brethren who are needy and distressed. Restoring faith in our community brethren will pump new life into what we desire and aspire ahead.

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Anil had always a rich taste for reading and writing. He started correspondence with people and institutions from an early age and by the time he reached his teenage, he was writing to people in Europe, Africa, America and other countries of Asia. Correspondence opened him to treasures of knowledge and books came an easy help to him. He read Shri Vishnu Purana when he was 20 years old

and alongside, he started reading documentaries especially those that talked about Kashmiri people – their existence, their culture, their beliefs, etc. He started writing verses and short poems from 1994 onwards mostly in English and Hindi language. He has penned few poems in Urdu and Kashmiri language also. He has written some short stories that he plans to publish soon. He has written few articles for a Jammu based newspaper also. He usually posts his poems on an online blog [www.writeoutloud.net](http://www.writeoutloud.net) using a pseudonym 'aiou.' He owes his writing skills to his maternal great grandfather Late. Shri. Vishnu Razdan Ji who composed “Paadi Kamlan Tal Bu Aasai Karni Maejaey Astuti.”

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*Kalan Kaalazaa'ly Yo'dvay Tse Go'l,  
Veyndiv Geyh Vaa Veyndiv Vanvaas;  
Zanith Sarvagath Prabhu Amol;  
Yuthuy Zaanakh Tyuthuy Aas.*

Should you destroy vain imaginings, desires, which form the very web of time;  
Should you realize the Lord, all-pervading and yet untouched and pure,  
You may live the life of a householder,  
Or a hermit's life in a hermitage, living the truth that you have known.



Muskan Dhar

## KP GenNext Vision 2040

### *Aspirations, Challenges and Way Forward for Kashmiri Pandit Community*

This article approaches the theme of “Aspirations, Challenges and Way Forward for Kashmiri Pandit community” through a brief analysis of raging protests and demands of migrants and non-migrant KP community, mainly the inhabitants of the UT- Jammu and Kashmir. The sources used for this article range from national to international news reports which covered the situation of KPs through these 30+ years of post-exodus.

To engage with the aspirations, challenges and way forward for KP community as a whole in J&K, I have designated a crucial division (for research purposes only):

- a) The Kashmiri Pandits-Migrant Population, focused on crises faced by residents of refugee camps of Jagti, Purkhoo and Muthi.
- b) Kashmiri Pandits-currently residents of Kashmir

### ASPIRATIONS AND CHALLENGES

#### A) CASE OF KPs IN REFUGEE CAMPS:

To understand the case of KPs living in camps, it would be highly useful to do a quick recap of the conditions of **survival and demands** of the same since the last few years to critically analyse what they aspire and demand, and in this process, what hampers their basic needs of survival and safety.

On 20th Sept 2021, *News18* reported that 22,000 families of KPs in Jagti camp, Jammu who expected a raise in relief due to inflation and covid-lockdowns, were stuck without ration for two months, due to a dispute between a contractor and Kashmir Relief department. In another news, *News Click* in Nov 2020 reported the ongoing protests outside Press Club, Jammu regarding the inability of PM Manmohan Singh's rehabilitation package announced in 2008 which guaranteed jobs to every household but instead as a resident of Jagti camp, Sunil Pandita puts it, “what we saw was that one household had three jobs while another had none”. The 45 candidates who have been left out from selection procedure inspite of good grades belong to poor households and are primarily from Jagti, Purkhoo and Muthi. Since 2008, only 1400 Kashmiri migrants have been incorporated into government jobs in Kashmir while the plan was to incorporate 6 lakh.

This gradual marginalization of Kashmiri Pandits in Jammu through the years resulted in the lowest

turnout of KM voters i.e 0.75% in the first phase of District Development Council (DDC) elections in Dec 2020. The reason for this poor turnout when enquired about by News Click Journalists was the abandonment of the migrant population and their problems by the political parties in such a way that no-one approached them before the elections and none enquired about their problems<sup>1</sup>. Another problem reported was the distance of polling booth from Jagti camp. Additionally, members of Kashmiri Pandit Sangrash Samiti (KPSS) sat on 'fast unto death' to protest against high unemployment rates in the community and against the Central government for ignoring their systemic problems and throttling voices of the migrant community related to the same, during the foreign delegates visit that happened in Jan 2020<sup>2</sup>.

## B) KASHMIRI PANDITS-RESIDENTS OF KASHMIR:

The challenges faced by this set of KPs is directly linked to the basic human need for safe survival. From the time of exodus until recently i.e from the killing of Sarpanch Ajay Pandita of Anantnag district to the killing of Makan Lal Bindroo, have seemed to trigger the 'fear psychosis' as argued by several Kashmiri Pandit organisations in early 2020.

These KPs face the major brunt of the flag-operations as the central government tries to use the plight of KPs enormously whilst not addressing the concerns of both the residents as well as the migrants while they struggle for basic means of survival, food, safety and employment. *The Hindu* published a rather insightful report conducted by *Concerned Citizens' Group* on April 2021 addressing the issue of under-representation in government policies of Kashmiri Pandits residing in Kashmir, the report headlined “*We are continuously ignored by govt., say Pandits in Kashmir*”<sup>3</sup>. The report highlighted the inadequacies of the currently on-going Smart City Project in J&K whereby several Hindu Temples were renovated on the river banks. A non-migrant Pandit, in the report argues, “In all this renovation activity, there was no involvement of Kashmiri Pandits. In fact, the security forces had been given a role in identifying temples to be renovated. Last year, the Rashtriya Rifles had carried out a survey of temples in South Kashmir. This is a dangerous thing. It makes the non-migrant Kashmiri Pandits in the Valley vulnerable”.

Killing of M.L Bindroo and other civilians in Oct 2021 sparked a new wave of fear and uncertainty that reminded the KP residents of Kashmir of the 90s exodus. Sanjay Tickoo, head of an organisation which represents over 5,000 KPs of the valley; in an interview with BBC commented, “Scores of Pandit families have left in recent days and many are planning to migrate. I am getting panicked calls from Pandit families.

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1. As commented by Assistant Returning Officer (ARO) Migrants. <https://www.newslick.in/Amid-Confusion-and-Disinterest-DDC-Polls-Record-Lowest-Turnout-of-Kashmiri-Migrant-Voters>
  2. <https://www.newslick.in/our-voices-throttled-envoys-visit-kashmiri-pandits-refugee-camp>
  3. <https://www.thehindu.com/news/national/we-are-ignored-say-pandits-in-kashmir/article34336455.ece>

The authorities have removed me from my home in Srinagar and lodged me in a hotel. How can we live in such a frightening situation?” Even the Kashmiri Pandits who returned to the valley under a government programme look desolate.

### C) IDENTITY CRISES

Another major challenge faced by Kashmiri Pandits, both residents of Kashmir and migrants is their loss of self. This poses a major threat to the mental, emotional and physical health of KPs living across J&K. Sense of Self is the foundation of an individual and it becomes one's backbone enduring struggles of life, rehabilitation, employment and safety but due to the overwhelming presence of identity crisis within the community members; it indeed becomes difficult to place oneself amidst the realms of personal politics.

In case of migrant members of the KP community, the loss of personal identity has been relatively spoken more about due to the forceful exodus which resulted in loss of their homes. A study titled “Psychiatric morbidity in adult Kashmiri migrants living in a migrant camp at Jammu” published in Indian Journal of Psychiatry<sup>4</sup> conducted with a sample size of 300 KP migrant families living in Muthi camp, Jammu revealed that Psychiatric morbidity was more in migrant population 33.66% than in controls with major depressive episodes being the most common diagnosis. Additionally, mental health conditions of Kashmiri Pandits living in the valley too have been researched in the past few years. The Times of India May 2016 issue published an article titled “Every Pandit in Kashmir faces identity crises”<sup>5</sup> which discusses the aforementioned subject of enquiry in detail. The author Aarti Tickoo Singh deploys the Theseus' Paradox to understand the issue at hand. She cites the study conducted by Kashmiri Pandit Sangharsh Samiti (KPSS) over a period of 2 years and argues, the dilemma of 'who am I' in the absence of one's ethnic community and in a conflict-ridden society was not only present in migrants members of the KPs but 'compromised self-image' exhibited itself at alarming rates within KPs residing in Kashmir. The study discovered 100% Pandits in the valley faced 'identity crises' and over 99% Pandits did not find their identity the same as it was before the 1990s.

Migrants residing outside the valley express their disappointment at loss of cultural identity due to the forceful geographical separation from their place of origin. Exodus forced KP community members to leave their houses, neighbourhoods, separated them from their close friends, schools and as a whole, their childhoods. This gap of differentiated past and highly distinct personal/political histories resulted in worsening the already present and culturally-distinct generation gap.

4. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2927886/>

5. <https://timesofindia.indiatimes.com/home/sunday-times/deep-focus/every-pandit-in-kashmir-faces-identity-crisis/articleshow/52484212.cms>

## WAY FORWARD

Since, as this article has attempted to brief, the aspirations and challenges faced by our community are multi-faceted due to the geographical division of the community. The issues and subsequent demands faced by the migrant population of KPs range from right to relief and rehabilitation in terms of access to food/ration, employment; demands of whom have been systematically and institutionally silenced through decades post the exodus. While the issues of KPs in Kashmir, these days depend highly on safety and survival as the conditions of civilians in Kashmir dampens due to the ride in militant activities.

The suggestion this article puts forward on the table is of three major fundamental demands of safety, food and survival; which can be achieved through **a consolidated effort** of the community members across state and national borders. Kashmiri Pandits' community is spread all across the country and few of our brethren have migrated to other countries as well. The way forward for us, lies in our solidarity, whereby there is a need for strong binding connection between all Kashmiri Pandits irrespective of our class and geography. For example, as Sunil Pandita mentioned in his interview, few houses in Jagti camp have three jobs while some have none.

News18 reported few cases of economic deprivation faced by residents of Jagti refugee camp where “Vijay Bakshi, a man in his 50s lives in Jagti settlement at Nagrota whose two children are studying, while he is recovering from cancer. Expenses range from his medicines to the fee support for the children. Moreover, as his wife cannot walk, Vijay is unsure about his next days as he has already knocked on the doors of relatives and neighbours for lending money. His patience has dried out and so has the patience of thousands of others<sup>6</sup>. Thus, despite our class differences which do exist in our community where the cultural and economic capital is not fairly distributed within the community, I aspire for solidarity. Through this solidarity, we could build a web of social relations through which families of our community which strive for basic human needs get the support for their community members and informal support of this kind might help the children of these KMs get better job and education opportunities as the awareness and exposure gap they struggle with, would be filled with the other KPs who live all across the country and world. WhatsApp groups, facebook pages, instagram; social media as a whole, can prove to be useful in this venture. We could organise fundraisers for our fellow community embers children's education or healthcare, if and when needed in times of crises and save a life.

Another way our community can move forward is through collective political pressure. As I mentioned above, a 'fast unto death' was undertaken by members of our community whilst negligible media coverage and no tangible action was followed. This failure of political and relief and rehabilitation-bureaucratic

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6. <https://www.news18.com/news/india/jammu-thousands-of-kashmiri-pandits-protest-against-delay-in-relief-4218611.html>

systems brings about more economic gap between the rich and the poor in our community which we need to fight with, through spreading global and national awareness related to our specific struggles. The KPs living in Kashmir have been caught in a rather tough spot. The rise in militancy in Kashmir again has made life tough and triggered the aforementioned fear psychosis within the community members. This is a time, as this article argues, to form chains of solidarity all across the globe and form allies against the systems of oppression whereby the struggle of food, jobs and safety of life brings only one outcome i.e. equal opportunities and access to basic human needs i.e. healthcare, education, food and right to safe and sound survival to all.

The loss of cultural identity/personal identity fear of loss of cultural identity can also be countered using the connections we build amongst each other and the atmosphere of support systems we build to protect our future generations from the cycle of trauma and loss of sense of self, we and our elders faced. Generational trauma which is quite common amongst refugees needs to be addressed so as to move forward and build our community stronger through acknowledging its kashmiriyat and forge ways to equally distribute our exposures, our resources and our emotional and mental support to each other. Hence, solidarity and distribution of power and resources between different classes and different habitations needs to be addressed as our way forward so that our community becomes stronger together as we struggle together. This is my Vision and Way Forward for KP Community KP GenNext Vision 2040.

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Muskan Dhar is a 22 years old Kashmiri Pandit woman, born and brought up in Jammu. She is a Student of M.A Gender studies at Ambedkar University, Kashmere Gate Delhi. Honors Graduate in History from Miranda House, Delhi University. She served as Vice President in the Women's Development Cell of Miranda House from 2018-19.

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**Gyaanu'ky Ambar Puu'rith Tane  
Yim Pad Lali Dapi Tim Hreydi Annkh;  
Kaarana Prnavaki Layi Ko'r Lalle  
Tseyth-Jyoti Kaosan Maranun Sheynkh**

In the robe of Jñāana clad,  
On the tablet of her heart engraved the words that Lalla spoke,  
And by means of the mystic syllable OM, Lalla merged in her 'Cit-Jyoti',  
The luminous light of pure Consciousness; And thus dispelled the fear of death.







Shyama Tripathi Koul

### KP GenNext Vision 2040

*Enduring the Pain of Up-rooting and En-rooting our Identity: We are Kashmiri Pandits, the Only Indigenous Populace of Kashmir*

A small verse in Kashmiri by Pt. Dinanath Koul

*Saun Watan Gulzar Shalamar Hyur  
Dal Manz Pholvun Pamposh Hyuv  
Navjavan-an-hund, Vushun Khumaari Hyuv  
Myon Watan Chyon Watan  
Saun Watan Nundbony Watan*

(Everything that we do, all of us do, is for this beautiful country)

A Kashmiri pandit doesn't require any definition. When a Kashmiri Pandit says, "Ais Che Hindustani Luk" (we the people of India), he ably establishes the fact that there is a silver lining in dark clouds, an impetus to trust the democracy of our country, to look forward for a peaceful, safety assured and progressive Kashmir. Although the early period of 1990s has witnessed the mass killing of Kashmiri Pandits accounting for the Azaadi Movement led by Kashmiri Muslims challenging Indian Sovereignty. The then generation, having seen the state apparatus failing to provide security to the Kashmiri Pandits or controlling the worst communal scenario there in Kashmir, find the 'Return to Home' proposal by the Government both very tempting and deceiving at the same time. The transition phase from being identified as the Kashmiri Pandits of Kashmir valley to being termed as a Kashmiri migrant with diminishing identity, had been a tormenting episode in their life. For last thirty years, the recognition of Kashmiri Pandits has been highly politicized and is besieged with the never-ending wave of pain, the exodus of Kashmiri Pandits who actually never knew that they were not going to return back to their hometown ever. They could be a visitor there in Kashmir but never ever the native, the inhabitant, the integral part of Kashmir as before. With time, eventually they sensed the full-blown militancy shooting up in Kashmir and the desire to return to their homeland became a wandering thought, a dream more than a reality. However, the present Government has committed the resettlement of Kashmiri Pandits back in their own native land but providing the ground reality of Kashmir; the Hindu Kashmiri Pandits being on the radar of militants, the fantasy is suppressed yet not diminished.

I am a proud Kashmiri Pandit, a minority class in Kashmiri Muslim majority where instead of demanding the minority rights and security, we chose to leave our patrimony with heavy heart, destroyed and crest fallen. We had to, as I heard from my father-in-law. I feel blessed and I love being a 'whole' of the beautiful Kashmiri culture. Way I see the exodus, I find the Kashmiri Pandit community great and brave both. Forgoing one's native land isn't an easy choice when you know you have nothing left to start with a new.

Being married to a Kashmiri Pandit three years back, I got the right set of circumstances where I had the first hand anecdote of a Kashmiri Pandit family, my father-in-law narrating whole story of the plight they faced, the existential fear, the physical and mental trauma accompanied by fear of losing the dignity of family women, shame and stigma attached thereafter. Goosebumps sprang over my body when I heard what messages the mosques had to deliver to us, '*Ase gachchi Pakistan, Batao roas te Batanev san*' (*We want Pakistan along with Hindu women but without their men*). According to Dr. Ajay Chungroo, the Chairman of **Panun Kashmir** (PK), a frontal organization of displaced Kashmiri Pandits, the denial to accept the exodus of Kashmiri Pandits in 1990s as genocide acted as a favor to the separatist moment prevailing in the region and also creates a win a win situation for the pro-Pak agitation.

With so much of cynicism and ill will dominating the positivity around in Kashmir, it's high time to turn the compass of the subject towards the direction of the of young Kashmiri Pandits and their vision of future Kashmir as to how long and in what shape they imagine our Kashmir in coming days. The victims of Muslim atrocities, our parents, all they speak about their native place is the suffering they have gone through and diminishing memories of **MILCHAAR**, a concept of brotherhood that existed in Kashmir between the people. *Milchaar* had been the hidden strength of the social fabric between Kashmiri Hindus and Muslims but with the outbreak of armed struggle there for Azadi, there was complete breakdown of this social unity and the general atmosphere of fear and intimidation prevailed. With emerging insurgency in Kashmir in early 1980s, the subsistence of *Milchaar* went into umbral shadow and a downright new concept of *Kashmiriyat* came to the fore. *Kashmiriyat* is actually the politicized distorted figure of *Milchaar*. It is not what it purports to be. *Milchaar* (*bhaichara*) stood with the idea of binding Kashmiri Muslims and Hindus in an independent social collective where both the communities shared common language- Kosher, similar culture yet practiced their distinct religion, still living harmoniously with each other. Having different religion never affected their brotherhood till the time the concept of bhaichara existed. Reverse to that, the *Kashmiriyat* claimed that Hindus didn't have any separate identity rather they were also following same culture as that of Muslims and also participated in their festivals which implicated that the existence of Hindu religion and culture was alien to Kashmir and that the Islam had been the soul and essence of Kashmir from past.

Spending three great years here in Jammu with my in-laws and relatives, I have gelled so well enough with them and their past afflictions that I can pretty much understand the sufferings and agony in their narratives. Besides, some chronicles and books on Exodus and history of Kashmiri Pandits that I have gone through have helped me much to get into their shoes and understand their ordeal during the mass migration. I went over with their portrayal of pain and loss and I felt that their being homeless is their major thematic concern because being homeless metonymically symbolizes loss of homeland, falling into migrant category all of a sudden and forced to adjust into a complete alien environment someone is not used to. That way, the idea of resettlement by the government only can act as a healing touch to our wounds. Although, this great stride has other factors also to take into account before we allow ourselves to get exposed to the insurrections in Kashmir.

When I visualize the future Kashmir, the New Kashmir where I can settle down as a native, I see the Kashmir where Hindus and Muslims live together in harmony, no specified separate colonies of Kashmiri Pandits and Muslims and more importantly, safety and identity of Hindus ensured. With the special status of Jammu and Kashmir abolished on 5<sup>th</sup> of August, 2019 by the BJP Government, the Kashmiri Pandits gained nothing out of that but they didn't even lose anything at the same time. Instead, they took this **revocation of Article 370** as a long-time awaited revenge against what they went through in 1990s. Now that government is planning to re-settle Kashmiri Pandits, I feel, there is a lot to see and change before taking this step. A Kashmiri Pandit can upvote this idea of BJP Government but eventually he will also take certain facts into account. Thirty-one years of exile has witnessed many generations. Kashmiri Pandits, with their intellect and perseverance have re-established themselves well in cities all over northern and western part of India and abroad and are doing fine. If I look into the economic and social development of Jammu & Kashmir, it is in bad state I must say. Although, last few years have shown a comparatively good growth in economy yet it needs a lot to pace up with the growth statistics of other states. In such situation, with unemployment and low industrial and agricultural advancement, the decision to move permanently in Kashmir is practically not advisable. Moreover, the resettlement does never mean that we would go settle in a different colony surrounded by barracks of army, in fear of being the target of militancy again.

So, the gist is when we agree for rehabilitation in Kashmir, we foresee the Kashmir where we can go freely without fear to cast our vote in booths like all other citizens of India. For thirty-one years, my father-in-law and family haven't cast any vote independently. I remember the first time, October 2018, a local election was held in J&K and to my surprise, I saw them casting their votes through postal ballot. Even those in Kashmir who casted their votes have the special booths. Why can't a Kashmiri pandit feel safe and secure, enjoying democracy in his own country, his own homeland? Why we need to be protected from our own fellow men with whom we had been living peacefully in past? What wrong we did to those people that they want Kashmir without us? These unanswered questions should be discussed with the people of Kashmir in open forum so that a democracy-oriented decision can be made. Modi-Shah steps can't be criticized but they aren't something to give a shout-out either. The forced peaceful environment in Kashmir is not what we accept as our future. There must be peace between the two communities and harmony should prevail without any political or defensive coercion.

The good old question is how to transform the present Kashmir into our dreamt of Kashmir. For me, the prospective New Kashmir should neither follow the proposed Israil Model nor the Indian one for resettlement of Kashmiri Pandits and imparting peace all over. The strategies applied so far for peace purpose needs re-theorizing the old political and social aspects. The only way to achieve our vision of Kashmir is through reconciliation between the two communities. It is a bitter fact that we are just 5% demographically while the counterpart is 95%. With that figure, it is not possible even to define separate region for both the communities. Kashmiri Pandits and Kashmiri Muslims can live in harmony only on one ground that they develop the concept of *Milchaar* again which preaches peace and acceptance, that both the communities share common

culture and language but can follow their respective religion and abide by their rules freely without each other's introspection or objection.

Besides, as I already said, resettlement will come up with many unseen demands, employment being the chief among all, there is much to look into and situation in Kashmir will take pretty much time to be in the shape we want it to be. Apart from that, educational sectors, manufacturing, agriculture, transport, communication facility and the like have to be sound so that a Kashmiri migrant already settled in some metropolises may not hesitate to give it a thought.

Provided the current situation, the target are Hindus which makes it clear that the militancy is all about getting over with the Hindu religion and not only with the Kashmiri Pandits. This wave of assassination has revoked the past memories thirty years back and there is nothing the Government can do about this. There is no end to bloodshed and series of death if we try to resettle there and regain our Kashmiri Hindu identity. Twenty years and after from today, we will see a developed Kashmir for sure but with compromised security unfortunately.

Being a Kashmiri Pandit, I cry my heart out, I roar and scream on why I have the identity of a migrant, why I am treated outlandish in my own native land ! Through this poetry, I express the helplessness of the community of Kashmiri Pandits, their clinging for Kashmir and the dream of resettlement foregone.

### **An Outlandish Kosher Cry**

I am the faded kasheer sonzal,  
 Kosher soul and blood my friend,  
 I am the brave, I got the cold feet,  
 O I am the valorous, I chose to leave,  
 Natheless, I still desiderate the hereath eve,  
 and the Salaam my dear when you and I,  
 We have been in the same string, Milchaar, tied together with two different beads.

I stretched my hands to feel your breathe,  
 But you have been their own from days of old, they repeat.  
 You say I am coward, weak and timid,  
 Well, a sense of foreboding, a holocaust scooped that made us flee.  
 We ran for life, we begged for our women,  
 We sobbed for those who were wounded or deceased !  
 Alright I owned up that, 'to forego you' in their hand was a bit thick.

However, magnanimous was my exodus which marked the end of bloodshed,  
 Which pronounced the grave silence, the sinister peace.

Thirty years and after and we still see each other,  
 My love, my Kasheer, I adore you as a stranger,  
 As I tried to bond with you lately, to my misfortune, I found you much farther.  
 I, being a Kasher Butt, being the rock ribbed, strived against the unjust radicals and subversives,  
 Only to bleed and bleed, for they injured my pin feather, my hope, my belief.

Yesterday, they promised to acquaint you with me again,  
 That our affection, our love will blossom, getting over with all the pains.  
 Today was blessed till I settled down with you, Just to be knocked down and leave there my bloodstains.  
 My love, my own Kasheer, so dearly I love you,  
 For now, but, let us be apart and contained,  
 For we can't let that happen again,  
 Yes, not again the bloodshed and our name misframed !

My beloved Kasheer, I breathe you within.  
 I remember the air, the soft milky sheen.  
 How am I to reach you, how much more to endure,  
 It's between them and me, our own religious bent,  
 That you have to suffer the story obscure.  
 I wish, I be blessed to live the cassicality of Kasheer afresh,  
 That I be blessed daily with the glimpse of my sacred Tirath Luk Bhawan so pure.

Anyway, who wouldn't actually want to live in heaven! Our pride, our Kashmir, Saun Kasher is a paradise on earth.

**In famous words of Amir Khusro, Kashmir is graced as-**

*“Agar firdaus bar roo-e zameenast,  
 Hameen ast-o hameenast-o hameenast.  
 (If there is heaven on earth, it's here, it's here, it's here...)*

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Shyama Tripathi Koul is originally from Gorakhpur, Uttar Pradesh, married to Mr. Bharat Koul, daughter-in-law of Smt. Santosha and Shri Badri Nath Koul from Anantnag (Doru), Luk Bhawan. She was born in the capital of Arunachal Pradesh, Itanagar where she spent her early childhood days. Did her intermediate schooling from Tawang, Arunachal Pradesh, the land of second biggest and oldest monastery in Asia. Further, did her graduation and masters from Banaras Hindu University, Varanasi after which she got engaged in research and projects from IIT Ropar, Punjab till 2017. For now, she has given a pause to her career so that she can give time to her family and children.

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## KP GenNext Vision 2040

### *Aspirations, Challenges and Way forward for KP Community*

**Aahee Sapru**

The KP community has been one of the fewest communities to have been blessed with the privilege of education and high social status. This privilege had enabled KP to flourish not only intellectually but politically as well. Ancient Kashmir has not only been a pioneer in education (Esteemed Sharda University) but a pioneer in philosophical and spiritual enlightenment as well (Kashmiri Shaivism, mystical and literary treatises and legacy of Lal Ded and Shiti Kanth). This glorious past of ours justifiably calls for an equally glorious future for the community, where there is greater interaction with the socio-political and economic domain of the world.

Through the centuries, KPs have shown massive mental fortitude against assailants and high levels of empathy towards all communities and I believe this is what makes us different. Witnessing repeated invasions and a massive exodus has brought us innumerable scars which keep reminding us of our trauma, however, these scars are also our 'badges of honour' and pride as they remind us of our strength, tolerance and empathy. I believe that the future of KPs as a community should be to become more involved with community outreach and extend a helping hand to those in need. We need to start involving ourselves in welfare programs that shall help to improve the lives of our fellow beings especially certain members of our own community who are still living with negligible resource and facilities in the government migrant rehabilitation centres. We need to start voicing our concerns politically and globally to help aid the ones who are in dire need of it and aim at becoming the champions of society and set a benchmark for the world to idealize upon.

In order to achieve this goal of ours, our political interaction needs to be enhanced. We cannot achieve our aim of welfare by merely acting as an audience but by being an active participant in the government either through bureaucracy or through the legislature. One cannot expect to change the system and improve it for the betterment by just voicing ones dissent, active and integral participation in the decision making is more beneficial.

Similarly, we need to engage in intellectual treatises and tinker about the nuances of the modern world, because the world is diverse with no black and whites but only the different shades of grey, some lighter and some darker than the rest. Here, the role of understanding justice and law are crucial. We cannot claim to be a responsible community if we don't understand and realise the mechanics of the law, and cannot aspire to be engaged in lawmaking if our understanding is inadequate.

In the world of powerful media, representation of Kashmir or its culture has been minimum or negligible, even if it is represented on the big screen, the glorious Kashmiri culture has been reduced to its cuisine and handicrafts. We need to introduce the citizens of India to our rich culture and heritage where the society does not bother itself with sexism or casteism but rather lives in peace with all the members of the society. We as a community not only need to familiarise the nation with our culture but also embrace and proudly identify ourselves as Kashmiris. This problem can be tackled with KPs engaging more with the media and entertainment industry, where our past can be introduced to and engaged with the population of the world all the while revisiting our culture and developing an in-depth understanding of what the KP culture is all about. We cannot afford to abandon our identity for the sake of seeming modern or parade a centuries-old civilization for the sake of aesthetics. We need to be genuine in our effort to revive and realise a culture that has witnessed an uninterrupted and turbulent history, not for the sake of looking enlightened, but for our self-actualization and the first step towards realizing this goal is engagement with literature, specifically, using our mother tongue at home with our family. Such nuclear use of our native tongue will not only reaffirm our identity but also help the future generation realise the wit and humour naturally possessed by such a beautiful language that might not be witnessed in other contemporary languages. Publishing of one's struggles and stories might also help in spreading awareness about the exodus in the world's largest democracy and how a community became migrants in their own country.

In order to conclude a snippet on what the future of a small community of KPs should look like, we need to focus on moving forward and making use of every opportunity that we can grasp. In today's world, we cannot afford to hold our past and trauma to our chest and stop moving forward, because what doesn't move is dead and what doesn't kill us only makes us stronger. Having said that, we should never forget our roots and our history. Just like how Jews never let dream of their homeland die and still thrived under such precarious conditions for centuries, we too shall keep moving forward with all our cumulative strength and march towards a flourishing future where there is no place for regret. We shall forgive, but we shall never forget.

It should also be noted that we are not 'victims' of genocide but rather 'survivors' of genocide and we shall 'survive' and grow stronger because there is no way other than forward.

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Aahee Sapru is 20 years, an honours student of History program at the University of Delhi. She originally hails from Srinagar and is currently residing in Ghaziabad. Being a humanities student, Aahe is thoroughly interested in the nuances of the contemporary world and being a Kashmiri Pandit is thoroughly interested in manifesting this article into a reality.

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**Varsha Dhar**

### **KP GenNext Vision 2040**

#### ***Aspirations, Challenges and Way forward for KP Community***

First and foremost, I would like to express my Heartfelt Gratitude to Kashmir Sabha Kolkata for giving me this opportunity to contribute for this Community.

I have recently submitted my thesis entitled as **Political Migration and Identity Crisis- A Study of Kashmiri Pandits**. In my thesis I was trying to point out to the factors which played a role in the large-scale exodus of the Kashmiri Pandits in large numbers. As a result of their exodus, they had to live in temporary shelters which led to several problems as well. They had to face a large number of problems. Some of them were Depression, Anxiety, Homesickness, Asthma, Heart Problems as well. The exodus of the Kashmiri Pandits was one of the biggest displacements that the community had ever experienced.

As a result of this displacement, they had to leave everything way back in Kashmir and start living as refugees in different parts of the country. This Displacement was not only the displacement in terms of people but rather they had lost everything that they had acquired back in their native valley. Even After 30 years of living as an exile community the Kashmiri Pandits want to go back and get back their homeland but the conditions that are prevailing in the valley do not let them to risk their lives again. The entire exodus was traumatic in nature as the community had never imagined that this kind of a situation would led to the sudden displacement of the entire community.

The early 1990 period also witnessed selective killing of prominent personalities supporting Indian rule in Kashmir, mass rallies chanting anti-Indian and Islamic slogans, denouncing of symbols of Indian nationalism and attempts at 'Islamisation'. During this period the state apparatus also failed to control militancy and provide security to minority groups. A majority of Kashmiri Pandits who had been comfortable with Kashmir's accession to the Indian Union could not identify with the azadi movement led by Kashmiri Muslims challenging Indian sovereignty. It was in the backdrop of these circumstances that Pandit migration took place from the valley to Jammu and other parts of India. Tens of thousands of Kashmiri Hindus left the Kashmir valley within months. Even after two decades the question of Pandit migration is very much vibrant in the discourses on contemporary self-determination. The notion of secular Kashmiriyat, in general, and the secular credentials of the Kashmiri self-determination movement, in particular, has come under the scanner. In order to understand the migration of Kashmiri Pandits in a broader historical context and not only as an event, it is important to discuss what constitutes (construction - de-construction) Kashmiriyat in general and,



in particular, its conceptualization by secular nationalists. As a result of this large-scale exodus their identity as a Kashmiri Pandit community is at stake. There has been a shift in terms of their distinct cultural identity- from 'Kashmiri Pandits' to being part of the larger 'Hindu Identity' of India. The Kashmiri Pandits who had left their homes in the backdrop of large-scale militarization and Islamization have abandoned their indigenous beliefs and traditions and started merging with the traditions and beliefs of the host community in which they are now settled. The Kashmiri Pandits initially believed that the exile was temporary, expecting their return back to their homeland. The Governor of Jammu and Kashmir in 1990 had even stated that the Pandits were to return to their homes with the restoration of normalcy. The way of returning home to Kashmir had been expressed by many Political Organizations. One of them is the Panun Kashmir. This organization tends to look at the ways in order to promote communal harmony and creating a common community for the Kashmiri Pandits. The Pandits while living in their native land had acquired a superior life than what they are leading as refugees. The concept of home is not understood only in terms of the physical place but also in terms of the social relations, quality and dignity within the communities and with other communities. The kind of insecurity while living in other parts of the world is tied to the sense of feeling unsettled and lacking attachment with the home in the host land. The Kashmiri Pandits are seen as people who had homes and well settled life in the past as opposed to seeking shelter in the present wherever it may be available. The memories of the Kashmiri Pandits indicates that the past is associated with living a life of a certain standard in one's own land, which ensured privacy and clean conditions as contrast to the present where they live in quarters. The Pandits may have adapted to Jammu but express inability to embrace the city as their own.

After the displacement the displaced Kashmiri's faced various problems in Jammu and elsewhere in India such as environmental problems which include weather as they were not acclimatized to the acute heat of Jammu and other parts of the country. They are unable to bear the scorching heat which makes their living miserable. They suffer from many diseases which they were unaware of, in the cold atmosphere of Valley. Some died of sunstroke, others died of dehydration, and many developed heart ailments due to tension and other reasons. Their dwelling conditions are unsatisfactory. Yet others suffered and died of water diseases. Many migrants passed away untimely under above conditions. They had compulsion to live in small tents in unhygienic areas of Muthi Dmana (Jammu) and in Delhi etc. About 54000 Hindu, Sikh families from Kashmir are registered with Relief Commissioner Jammu as migrants. About 5000 families only have been provided accommodation in camps, are living under unhygienic conditions. Number of tents is in bad shape. During the time of heavy showers and wind, their plight becomes all the more pathetic. In Jammu, the migrant has been exploited in connection with cash relief. Some organizations cropped up and collected money in their name and also in collusion with Government authorities, prepared many fake ration cards and uses to draw cash relief wrongly and regularly. Some of the concerned revenue authorities also pocketed huge amounts of money relief. In Delhi also the migrants meet the same fate. The Government has failed to normalize the situation in Kashmir. As such the migrants cannot be expected to go back under the prevailing circumstances. They can be again made targets of militancy at any time in case they return to Valley. The

Government posts vacated by the migrant's employees have been filled up by the Kashmiri Muslims. Thousands have been recruited in CRPF, BSF and State police forces and Kashmiri Hindus have totally been ignored. The Jammu and Kashmir Government had initiated some schemes and measures in order to protect the rights and interests of the Kashmiri Community but people are still fighting for their rights.

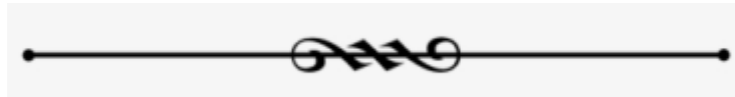
The future aspirations of the Kashmiri Pandits may be related to having a secured land in their native land so that they would visit without having to face any form of terror. Also, the different ethnic social and cultural practices of the entire community should be preserved so that the future generation may be able to adapt it. The entire Kashmiri community should be proud of its rich diversity and culture. The idea of Kashmiriyat should be strengthened to a great extent and people should built feelings of cooperation and brotherhood among each other. The hatred and animosity between the Muslims and the Kashmiri Pandits should be minimized and they should develop feelings of coexistence among themselves.

At last, I would like to conclude by pointing out that the entire Kashmiri Community has suffered a lot in the hands of Politicization and Militarization. Now it is the time that the country should understand what all we have lost and how to create a community of brotherhood and cooperation among each other. Unless and until we have the feeling of animosity, we would not be able to create a community based on coexistence.

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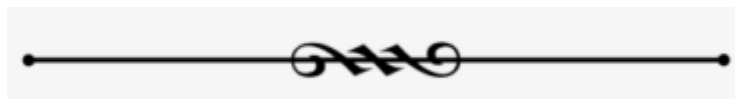
Varsha Dhar is 26 years, currently Pursuing M. Phil. in Sociology from Christ University Bangalore. She is also working as a middle school teacher in Chrysalis High Bangalore. Her family lived in Safa Kadal in Kashmir, migrated during 1990s to Jammu. She was born in Jammu and brought up in Delhi. Her interests are reading books, listening songs, teaching, dancing.

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*Yi Yi Karu'm Suy Artsun*  
*Yi Rasini Vichoarum Thi Mantar*  
*Yihay Lagamo Dhahas Partsun*  
*Suy Parasivun Tanthar*

Whatever work I did became worship of the Lord;  
 Whatever word I uttered became a mantra;  
 Whatever this body of mine experienced became the sadhana-s of Saiva Tantra  
 Illuminating my path to Parmasiva.





**Ajay Raina**

### **KP GenNext Vision 2040**

**On behalf of Kashmiri community, with folded hands, love and respect...**

**I dedicate the following 'Shanti Mantra' to everyone...**

ॐ सर्वे भवन्तु सुखिनः।  
 सर्वे सन्तु निरामयाः।  
 सर्वे भद्राणि पश्यन्तु।  
 मा कश्चित् दुःख भाग्भवेत्॥  
 ॐ शान्तिः शान्तिः शान्तिः॥

**( May everyone be happy, May everyone be free from all diseases,  
 May everyone see goodness and auspiciousness in everything,  
 May none be unhappy or distressed,  
 Om peace, peace, peace! )**

We are all global citizens connected uniformly to Each Other, Mother Nature and the whole Universe irrespective of our colour, creed, race or religion. As a Kashmiri Pandit I feel proud that we all belong to a flexible community of Sanatana Dharma that teaches us to love & respect everyone and everything.

**Respected Shri Swami Vivekananda Jee Said:**

***“Arise awake and stop not till the goal is reached”***

Though suitable to every individual but followed by few, this eternal quote of Swami Jee should be a slogan for our Kashmiri Pandit community. Taking inspiration from a shloka of 'Katha Upanishad' it was Swami Jee's message to the world to get out of their hypnotized state of mind or to arise out of the hypnotism and weakness. My vision for our community is no different than the above mentioned quote of Shri Swami Vivekananda Jee. We all should arise out of the hypnotism and weakness that has been pumped into our blood and mind. We have the ability to rise above our courage, creativity and imagination.

Before going into the details of my vision for our next generation, I would like to introduce my youth to some realities of our community that will boost their courage and confidence.

Our community though thought weak by many but for a person like me we are among the strongest and toughest communities of all civilizations. We have been the victims of many brutalities since generations but

still stood strong against all odds. We have the strongest weapons of peace and patience that help us to rise again and again from the ashes of extinction. We may remain beneath the ashes for a while but as the dust clears there are always lots of new buds ready to bloom..... beyond the imagination of silent eye witnesses and enemies, the patient minds survive and continue their peaceful journey towards progress and prosperity without any feeling of regret or revenge. Fools may say or believe that we are timid or fainthearted but we know that there is a thin line between Stupidity and Bravery that is why we don't believe in taking up arms or any means of violent methods to get our rights. We believe in divinity and delivering our duties like the best citizens of any nation. What bravery means can be simply understood by looking at the sacrifice that Kashmiri Pandits made at the time of migration in 1989-90 from Kashmir to other parts of India. Our community had the courage to leave everything that they had collected, raised, accumulated over the past generations. People left their properties including multi-storey houses, cattle, farms, orchids etc. for the sake and safety of their families. People left luxurious life and adjusted themselves in pathetic conditions that were available or provided to them in Jammu and Delhi. As we don't make any difference to the vote bank of Indian politics, there was no major support to us from any state or central government. For an average family of 5-8 members, a 10 x 10 feet tent or room was provided to live that was to be utilized for cooking, dining, living and study all at once. Under such conditions elderly people didn't have the space to meditate or rest, young married people didn't have the space for love or romance, students didn't have the silent atmosphere to study and children didn't have the space or toys to play. We were left to die and decay... but today 30 years since exodus, our community is on the way to progress and prosperity just with simple tools of peace, patience and hardwork. Our community is an important subject to study and research for the whole world as our example can lead the human race to a happy, peaceful and non violent future.

Being Kashmiri seems incomplete without our mother tongue 'Koshur' but today's generation is not interested to speak or learn it. There are certain things to blame... our schools and state government doesn't give priority to it like other states do, but still the responsibility lies with our families to encourage our children to speak Kashmiri at home with our family members and relatives. In addition to Koshur, we should encourage our children to learn Sharda and Sanskrit for studying and proper understanding of our ancient texts like the Vedas, Upanishads etc. Though it is my personal view but the reason behind the same is that most of us don't know that the Vedic art and culture grew in Kashmir and some early Vedic hymns were composed in Kashmir. The Bharata Natya Shastra, an ancient encyclopaedic treatise on the arts one which has influenced dance, music and literary traditions in Indian culture, originated in Kashmir. Patanjali of 2nd century BC compiled his compendium on Yoga in Kashmir, The Panchatantra is also said to be originated in Kashmir, Kosh Shastra on science of sex, second to Kamasutra was developed in Kashmir. When Pali was primary language for Buddhist literature in rest of India, all the Buddhist literature produced in Kashmir was in Sanskrit. Some of the other major texts that originated in Kashmir were Vigyan Bharav Tantra, Yoga Sutras, Sapndi Karkika, Tantra Loka, Para-Trisika-Vivarana and many more. My intension to write these lines is only that some of us (especially the retired people) can afford to spare some time to study these texts and bring them

to common people in simple and easy ways or languages.

We should also carry forward the culture and customs that our great ancestors had gifted to us. As we are proud of the same so we should be grateful and thankful to our parents and ancestors for raising us in such a culture which gives us the best way of life that is not only healthy but happy and hygienic also.

Now coming back to the topic, it is very difficult to visualize 2040 as on today considering the pace at which the world especially we humans are changing with modern technology. After next 20 years we will be living in a completely different world but our vision for 2040 should still focus on the basic things like good education and great values to our future generations irrespective of our physical, mental or economic conditions. Majority of us have proved ourselves to be the best employees in all organizations and all sectors around the globe, but time has come for us to become job providers than job seekers. We can utilize our strengths like intelligence, hardwork, honesty and smartness with proper planning and a pinch of patience to establish new business houses for a better future of our community and others around us.

We have the ability to progress but lack confidence, so it's our duty to encourage and support all those who want to become entrepreneurs.

Considering the present situation of our community I feel that individually we are all doing well for our personal requirements but as a community we are divided into bits and pieces especially after the exodus of 1990. In last 30 years our community has got divided approximately into 30 organizations like Panun Kashmir, Kashmiri Samiti, All India Kashmiri Samaj, All India Kashmiri Pandit Conference, All Party Migrant Coordination Committee, Kashmiri Pandit Sabha, Roots in Kashmir, Jammu Kashmir Vichar Manch, Youth for Panun Kashmir, Youth All India Kashmiri Samaj, KP Volunteers, Kashmiri Pandits Organizations Alliance, Kashmiri Overseas Association etc. etc. Though lot of people are doing great things for our community but at the same time are divided into number of organizations and lack unity among them. Irrespective of our differences and different thinking's, all our organizations should come together with 'One Voice and One Vision' for the future of our community.

As our community is scattered today around the globe, we can make use of modern technology to create a special 'Digital Application Platform' especially for Kashmiri Pandits where we can get all information and updates about our community and get connected to each other easily.

As a community we all share one common aspiration... Our return to Kashmir, but at the same time we are living in a fool's paradise that something magical is going to happen for the same. Our government might be planning something special for us, but will that be acceptable to all of us is a big question? Demands like separate homeland or separate townships for Kashmiri Pandits if approved will always be seen suspiciously by the locals. Considering the present conditions and my personal experience since 2008 in Kashmir and with Kashmiri Muslims, I can suggest that we can return to Kashmir on our own at any time without any fear.

Nobody is going to beg us or force us for the same, instead of living in transit camps or any kind of separate colonies or townships in Kashmir, we should return to our native places and live like pre 90's (considering here the example of few families that have returned to their native places in past few years and are living in peace and harmony with their muslim neighbours).

Last but the most important thing to remind you all is that the experience of last 30 years with people of different races and religions at different places around the globe has shown us the importance and value of Kashmir, Kashmiri culture and Kashmiri muslim community. Yes there are certainly some bad elements in Kashmir like we see and face everywhere in the world but majority of people in Kashmir are much better than most of the people around the globe. After the exodus of 90's, we have encountered countless unpleasant situations outside Kashmir, we have faced bad to worst people and circumstances but the good thing is that it has made us and our young generation rough and tough individuals. The dark era of 90's is gone and people now understand the value of being good global citizens. The love and respect that we get in Kashmir even today has compelled me to request you all to throw away the fear and switch off the negative propaganda of media about Kashmir and please return to your own Kashmir as 'Maej Kasheer' is calling us back and waiting eagerly to see us bloom in its lap.

Finally before concluding I would like to share with you all a beautiful prayer from the Rig Veda that suits our community for a bright future:

संगच्छध्वं संवदध्वं  
सं वो मनांसि जानताम्  
देवा भागं यथा पूर्वे  
सञ्जानाना उपासते ॥

May you move in harmony, speak in one voice; let your minds be in agreement; just as the ancient gods shared their portion of sacrifice.

समानो मन्त्रः समितिः समानी  
समानं मनः सहचित्तमेषाम्  
समानं मन्त्रमभिमन्त्रये वः  
समानेन वो हविषा जुहोमि ॥

May our purpose be the same; may we all be of one mind. In order for such unity to form I offer a common prayer.

समानी व आकूतिः समाना हृदयानि व

समानमस्तु वो मनो यथा वः सुसहासति ॥

May our intentions and aspirations be alike, so that a common objective unifies us all.

With Love and Respect,

Ajay Upender Raina,

Contact details: [ajayveera.jgd@gmail.com](mailto:ajayveera.jgd@gmail.com)

(I am a Mechanical Engineer with simple mantra 'कर्म ही धर्म है - Work is Worship')

Originally a resident of village Loak Bhawan, Dist. Anantnag, Kashmir,

Present address (1) Durga Nagar, Jammu and (2) Athwajan, Srinagar, Kashmir.

...JAI HO...

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*Kandyav Geh Te'zy Kandyav Vanvaas,  
Veyphoal, Man Na Rattith Ta Vaas;  
Deyn-Raath Gaenzarith Panun Shwaas,  
Yuthuy Chukh Ta Tyuthuy Aas*

Some leave their home, some the hermitage,  
But the restless mind knows no rest.  
Then watch your breath, day and night,  
And stay where you are.







# **Section II**

**Theme Based Articles From Seniors**



**KP GenNext - Vision 2040*****Aspirations, Challenges & way forward for KP Community*****Bill K Kaul**

I express my gratitude to Kashmir Sabha Kolkata for approaching me to express my views on the theme \*‘‘KP GenNext - Vision 2040: Aspirations, Challenges & the Way Forward for KP Community’’ \*for their annual issue in ‘‘Vitasta’’. Whatever I am putting down here, as vision is based on the discussions and consultations I have had with various stakeholders, both individually as well as in groups and meetings. However, still, I feel that we need to have large group conversations and engagements to invite a group of intellectuals and youths to a series of discussions aiming at crystallizing a strategic future collective vision of the KP gen-next.

The exodus of our entire community, the aborigines in 1990 uprooted our civilization and history of more than 5000 years. When we talk of return, we are not talking about returning to a piece of land, we are talking about returning to our roots: our heritage. Kashmir is the abode of the soul of Bharat and Kashmiri Pandits the aboriginals. Our proud lineage belongs to Panini, Sharangdev, Acharya Abhinav Gupt, the greatest scholars and musicians of all times. Kashmir was considered the abode of Saraswati, the highest seat of learning in India and was also referred to as Sharda Peeth. So much so that when students graduated from Kashi, they took 4 symbolic steps towards Kashmir, denoting their aspiration for higher learning. The soul of India is bleeding for the last 32 years. If the Modi government wants to address this jeopardy then he needs to ensure the safe return of Kps.

It is a well-documented incontrovertible fact that there are 7 major exoduses all driven by the atrocities of Islamic rulers or their officers. The fact is that Kashmiri Pandits lost home and hearth in 1990 as guns started knocking in Kashmir. This was the final nail to wipe KPs completely and snatch their identity and identity emblems. Even after many criminals accepted their guilt on various media platforms, the government has not to date come out with a white paper on the killings and ethnic cleansing of KPs with punishment to the perpetrators of these crimes. This turned out to be the biggest betrayal for Kashmiri Pandits. KPs have been desperately waiting for more than three decades for different regimes to strategize and concretize a plan for our safe return and rehabilitation. Although, the authorities failed Kashmiri pandits in 1990; 32 years later, the situation has not improved much as there has been no judicial closure to the gruesome exodus. At this point, it is essential to understand what lies at the core of this struggle for survival. What has been the cause and the goal of the last seven centuries of conflict? In other words, what lies at the core of the Kashmiri Pandit identity.

Identity, a word often used to describe an individual, but does there exist a communal identity? Yes – individual identities are given shape by his/her community and hence we can consider the community having a unified identity. Be it a common language, a love for common cuisine, festivities, way of interaction with family and friends and dominant thinking – Kashmiri Pandits have their own identity which is gradually getting eroded to form a common city-dwelling millennial mass. But are we as Kashmiri Pandits forgetting a core aspect of our identity – an aspect built right into the name “Kashmiri Pandit”? An aspect which our ancestors kept alive for thousands of years by following rigorous Sadhna practice, a study of scriptures and philosophy and advent of knowledge. The core identity is that of a Pandit – a learned Brahmin and that is one identity, which we have largely lost. The efforts of our vision need to focus on this identity of Dharma.

During these 32 years in exile, there has been a consistent effort from Kashmiri Pandits to sustain the struggle for survival. But the fact is that we still have our people staying in camps in Jagti, Nagrota, Muthi, Purkhoo, Gangyal, ChanniHimmat; living in sub-human conditions and the rate of unemployment is also extremely high in these places. The state government is not paying any heed to their call. Is the Union Government ambiguous about the Return of Pandits? Recently Governor Sinha while answering to one of the community senior journalists chose to be vague and brief. He said the method of return of the displaced Pandits will begin during a year. He further added that 6,000 government vacancies would be filled by recruiting the youth from the displaced population and an equal number of flats were under construction in some parts of the valley. However, it must be recollected that the Prime Minister's package was announced by Dr Manmohan Singh. This PM's Package was dragged on for around 12 long years and the eligible youth of the displaced community became over-aged and ineligible for employment in Government service. The question is whether the solution for the ethnic cleansing of Kashmir lies in providing 6000 Class IV or III jobs to the eligible youth of the displaced community and then leave it to its fate? If in the eyes of responsible authorities, the Pandit issue means offering them jobs or providing class 3 or 4 employment to their eligible youth and brushing aside all other difficulties of mass displacement and ethnic cleansing.

When we were small, I used to see Muslims in Kashmiri calling pandit boys as Dali Gadvae meaning pot of lentil, which meant KPs were weak. For centuries they had left this remark on our community that we are weak physically. Therefore, we need practical and innovative ways to address these intergenerational psychological suppression concerns. I strongly want our progeny to stress physical and mental development, be resilient. The need is to ensure our youths develop emotional resilience, physical resilience community resilience to respond to and recover from adverse situations, such as natural disasters, acts of violence, or economic hardship. Our youth should be encouraged to join defense forces which open them avenues to one of the most prestigious and respected positions in the country. Especially the youngsters who aspire to choose a career of enthusiasm, quest, and challenges can find no better place than defense to meet all their professional expectations. **A regiment in the army should be our goal.** I also wish if our KP youth will prepare themselves for the Civil services examination, this way they will ensure that the right kind of policies

are made, and they reach the last person, and no one is left behind. They will be **responsible for the maintenance of law and order, revenue administration and general administration. Entrepreneurship is also the buzzword these days**, there are countless benefits of entrepreneurship, but these benefits are especially true when the project takes off. Speaking to some of the youth first-generation entrepreneurs revealed that the State Government are not supportive, bureaucrats have bullish attitudes, corruption and political instability forces them to make a living outsiders JKUT. I have a high aspiration for our youths, I wish if they can think out of the textbox and diversify in terms of professions they choose.

However, as Chanakya says –  
 Sukhasyamoolamdharman  
 Dharmasyamoolamartham !!  
 Arthasyamoolamrajyam  
 Rajyasyamoolamindriyavijayam !!

which means the root support of Sukha is Dharma. The root of Dharma is Artha (material abundance). The root of Artha is Rajya (righteous political state) and the root of Rajya is IndriyaVijayam (conquest of all senses).

It is hence essential that before reviving our original identity we set the roots firmly. Material abundance, State and conquest of mental afflictions should be the first priority before moving on to reclaim our identity.

Today is World Youth Skills Day (July 15) and while I am writing this piece, I am worried about those brethren who are unemployed or have lost jobs due to covid. Globally in 2020, more than one in five (22.4 per cent) young people aged 15–24 are Neither in Employment, Education or Training (NEET). Rising youth unemployment has always been one of the major problems facing economies and societies in today's world, for developed and developing countries alike. Since 2017, there has been an upward trend in the number of youths not in employment, education or training (NEET) (Global Employment Trends for Youth 2020). ILO estimates that global youth employment has further fallen by 8.7 per cent in 2020. Unemployment is one of the greatest questions facing our community. Unemployment is injurious at any age; but for young people, long-term unemployment has particularly major implications. The condition of our youths in the camps is not at all rosy, we have heard of substance abuse and languor engulfing in the camps. We as a community cannot have our back on them. We must retrieve our lost grandeur and heritage. For that, aspirations of youth, born late eighties and later, their wishes need to be debated. The need to focus on the political, legal status, land and housing, economic and social development, educational vision for KP Gennext

When we speak about the vision for this segment, we must ensure that these youths attain full development, they and their families have safe, healthy, and stable places to live, learn, and work. They have opportunities to access high quality, affordable healthcare. Youth have multiple opportunities to acquire education, training, life skills development, and to succeed in jobs, careers, self-sufficiency, and adulthood.

This brings us a question- How we can at least bring education/ skill sets to our youths residing in camps at par with those who are not. The need is to understand how we would distinguish capable, incapable, unskilled youth from skilled youth? We need a paradigm shift, transforming the environment for the students and young professionals through effective skilling under the trained teachers/mentors till we reach a better, stronger tomorrow. The community should come forward for this support. Those of us who have attained skills should pass on to our brethren in camps, recognizing the importance of developing skills - as a means of occupation, vocation, and confidence-building - among the youth. This is especially important in the context of COVID-19 where many jobs are being lost. In the emerging post-COVID world where technology, automation, and distance learning (and working) will be the norm, skills are not just to be 'acquired' but to be constantly adapted, assimilated and updated. Over the next decade, a new generation will enter the workforce. A generation shaped by lifelong mobile connectivity, a generation living in a global economy of mostly borderless markets, of global reputation platforms. Hence, education and skills make a larger part of the work. It is more than critical that we look at the skilling, up-skilling and re-skilling of the youth for a resilient tomorrow.

**Skilled Teachers Make Skilled Youth!** There is a strong sense of realization that schools and universities are not currently equipping young people with the right skills. They are not teaching in a way that makes the most of modern technology and resonates with young people today. Hence, it is critical to make our educators aware of the needs in the 21st century to help students learn effectively as per the growing requirement in the market. A growing mismatch between the skills. Therefore, need is to work on following skills:

#### **Soft skills:**

Our youths in camps need to be empowered for that we have to ensure their strong communication and advocacy skills so they can ask for what they need and drive change.

#### **Digital learning and connectivity:**

To re-imagine the future of skills, we need more diverse online learning exchange programmes. And if we can make sure every young person, everywhere, has access to a cell phone and the internet, it's a way for us to build a fairer future for skills. Access is another key element. Reaching the last mile: We need to make sure young people in vulnerable communities have access to opportunities too.

#### **Is Digital Excellence the Way Forward?**

Digital skills in the young workforce have been in demand for the last decade or so. The pandemic has further worsened the demand. Each job today requires more than basic digital literacy. With booming digital platforms, and digital currency becoming a preferred transaction digital excellence is the new normal, something we need our young to be well-equipped with.

**Conclusion:**

The community is very hopeful that the NDA 2.0 will ensure our safe and dignified return to the valley and address our issues related to it. The government will have their plans for our return and rehabilitation, but we as a learned community should conduct a series of debates to return to the land of their ancestors with full dignity, security, and assured livelihood. It is earnestly hoped that the State and Central Government shall take some concrete and meaningful steps to facilitate the return of Kashmiri Pandits to the land of their ancestors with dignity and not make it an election slogan again, for 2024 elections. The return of Kashmiri Pandits to the Valley is essential and therefore concrete steps need to be taken, to provide a safe and dignified environment for their return. The Government provide KPs with a legitimate electoral space at all the conceivable areas of electoral activity of UT, their rightful participation in the mainstream political life of the place through a guaranteed electoral mechanism.

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The author, born in Srinagar (Kashmir) in the early 1960s, left Kashmir in December 1989 for the same very reasons that forced most members of his community to flee from their homes a month later. He had intuitively foreseen it coming a few years earlier, as mentioned in the books that he has authored. He lives in Perth, Western Australia, and writes regularly on topics related to humanities, education, politics, sustainability, human equality and Kashmir. Professionally, he is a consulting engineer and has lately joined politics in Australia.

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*Gaattulah Akh Vuchum Bwachi Suu'ty Maraana  
Pan Zan Haraan Pohani Vaava Laah  
Neyshibodh Akh Vuchum Vaazas Maaraan  
Tana Lalla Bha Praaraan Tseyneym-Na Praah.*

I have seen a learned man die of hunger,  
A sere leaf drop in winter wind;  
I have seen an utter fool beat his cook (who could not make a toothsome dish).  
Since then I, Lalla, anxiously await The day when the lure of the world will fall away.

## KP GenNext Vision 2040

### *Aspirations, Challenges and way forward for KP Community*

**Virendar Kaul**

Individual aspirations of K.P. Generation Next are similar to those of individual Indian or World Generation Next. Those who are capable and firm in their resolve will surely find ways to reach the pinnacle of their chosen fields. On the other hand, the parents, elders, relations and other community members of K.P. Gen. Next, who were forced to leave their Millenniums old Motherland; whose forefathers faced constant brutality and were reduced to single digit minority from cent percent majority in span of few centuries; who are presently scattered all over the world; who are witnessing bit by bit erosion of their grand culture, values, traditions, mother tongue, religious beliefs and practices, customs, relationships, traditional food and much more; who are witnessing the last journey of their grand civilized community/race towards extinction; ASPIRE to return back to their motherland; ASPIRE to live together as one community at one place; ASPIRE to regain their lost glory, pride and rightful place. After Migration, these Kashmiri Pandit Migrants toiled hard in re-establishing themselves in new environment, conditions and cultures. In spite of their sincere efforts to halt this erosion, desired results could not be achieved by them, primarily because of unavoidable circumstances and environment around them. In this state of despair they look to their Generation Next for fulfilling their unfulfilled aspirations. That, indeed is, and should be the COLLECTIVE ASPIRATIONS of K. P. Generation Next and future K.P. Generations besides their individual aspirations.

Is our generation next prepared and enthusiastic for achieving these collective aspirations of our Community? We observe that our generation next is focused more towards their individual aspirations rather than collective aspiration. For individual aspirations, in most cases, they have various platforms, establishments, set patterns, guidance, financial support and encouragement while for collective aspirations they have nothing of the sort. Most of them will not even be aware of this type of mute expectations from them by their community members.

Next, let us assume, in near future, we are provided a piece of land somewhere in Kashmir for our resettlement by the Government of the day, besides cash and kind as incentives. We will also be provided with security, government jobs and other support for some period. Obviously it will not be forever. Let us further assume that some percentage of our community members accept the offer and return back for re-establishing themselves. Further, at administrative and execution level we are given the task of our own reestablishment. Still it will not be enough, to get back our lost pride, glory and rightful place in the long run. Neither will it



ensure our prosperity and secure future. Why? Simply, because we are not a complete community in itself which we were some centuries ago. Nor have we done enough towards becoming a complete community. Indeed we are good administrators, intellectuals, planners but we are and will be dependent on members of other communities for all other basic essential activities to ensure proper functioning of our community. For Mason, Tailor, Haircutter, Driver, Butcher, General Labourer, Farmer, Milkman, Baker and all other basic occupations, for our own security, that of our children and women, we are and will be dependent on other community members and that too in good numbers. Somehow, we ignore this indispensable fact that each part (each occupation) of a body (community) is as vital as the brain (K.P) for the very existence of a body. We will always remain vulnerable of an outside attack and outside dominance. May be this issue has come in the discussions in various Kashmiri forums, of which I am not aware, but nothing practical on ground have come across me. I observe this as irrelevant issue for our community members and which is rarely discussed.

Besides this, there are many more challenges and issues in our community. Among those Issues and challenges there is hardly an issue or challenge which have not been solved by other communities in the past in hour of similar crises world over. So solutions are already there. In those solutions, we have also learnt that Self belief, Firm resolve, some basic idea, hard work, persistence, are some of the fundamental attributes among many other attributes to achieve even impossible aspirations. These attributes are found in most of our community members, which is reflected in the individual success stories of our community members in many fields, time and again throughout the history even under trying and unfair conditions and that too in good percentage. However, the desired levels of success has not been achieved in our collective endeavours and aspirations. This proves that we have the capability and potential to achieve our aspirations but there is scope for improvement and need of initiation, in achieving collective aspirations for survival of our own community. Centuries of brutal and barbaric foreign rule and repeated failures have created a Psychological barrier inside us. We do not even try to break free from those shackles now also when we are free from those chains. We can raise companies from trash, we are capable of establishing departments from scratch, run governments and many other accomplishments, yet are not able to save our own community collectively from the path of extinction. Chirag tale andehra. The collective vision of our present generation, our Generation next and our Future Generations is and should be to re-establish Kashmiri Hindu Community in the entire Kashmir region, to not only restore our lost pride and glory but take it to the new heights, to regain control of the entire lost land and region of Kashmir which primarily belongs to followers of Kashmiri Shivaism and its ideology, to once again make Kashmir abode of Sharda, Lakshmi and Kali; to make Kashmir land of Rishis, sages, intellectuals, warriors, technocrats, business tycoons, artists, and yogis of highest order; to make it land of temples and Shivalayas where sound of Shankh and Bells are heard everywhere; where dharma will prevail; within the projected time frame. This we will achieve by developing our present incomplete community into a complete community just as other surviving communities of the world; by overcoming the hurdles and challenges which will come in the way; by permanently addressing our disadvantages, shortcomings and weaknesses; by enhancing our skills and capabilities in each sphere; by our firm resolve,

self belief, persistent hard work, wisdom and collective efforts. Kashmiri Community will be reborn again from the ashes of the present near dying community, DNA of the existing Community members and from the experience and wisdom of more than five thousand years. We should lead as pioneers rather than imitators. (Tathaastu)

Sounds too good to believe. Looking around the demographic, Political, Economic, Social, and other conditions of present K.P. Community, which are far better than the time of our 1990 Migration, still, 99 % of our members will find the vision highly unrealistic and impossible to achieve. This vision will be mere words, lacking practicality for them. While for achievers which will be less than 0.1 % they will find possibility and ideas in this Vision. Trace any achievement, revolution, invention, discovery, to its roots, one will conclude that most of them were initiated by small ideas by an achiever, persuaded by small group of persons, had baby steps, had small successes and repeated failures, had struggles, yet with firm resolve, self belief and persistent hard work, they achieved their aspirations. Once successful, 99.99% of non achievers then follow these 0.01% achievers, non believers then believe in their vision and contribute towards its further success and establishment.

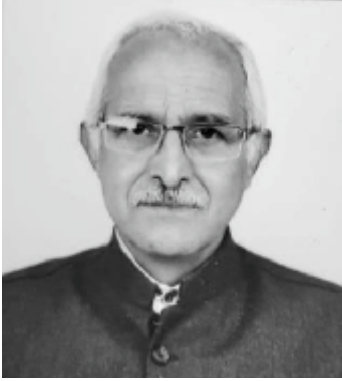
Nothing is constant in this universe except change nor is any society an ideal society. There is always scope for a change and improvement. Thus New Social, Political, Economic, Systems, New Ideologies, New Faiths, New governments, New Technologies, New Powers emerge and replace the existing one. Those who are at the helm of these changes mostly lead the society, rest follow them. Besides, nobody has seen future, nor can one predict future. I see no reason whatsoever why should not we succeed in our vision. In spite of all odds against our favour, Nature will definitely have novel ways concealed in our favour and waiting to be explored by us, for achieving goals of our Vision.

There indeed are many guaranteed constructive and innovative approaches through which we can accomplish goals of our vision. However, social media is not the right platform to discuss the actual plan. Moreover, we should keep in mind that nobody else is going to step in our shoes and save us from our extinction. They will support us from outside, only when we are at the fore front. With each passing decade and generation we will be closer to our extinction. Sooner we initiate better will be the chances of revival. Also, our vision will not be accomplished in few decades nor should it take centuries in this technologically progressing era. I am of firm belief that by our collective efforts achieving our collective aspirations is practically a possibility. When we have nothing more to lose then why not at least initiate a try, discuss and leave results at the hands of Creator.

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After going through migration, facing its consequences, thinking about ways of fighting the injustice done on us and finding the Topic relevant for expressing myself, I wrote the same. There indeed are ways of achieving our vision.

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**Ravinder Nath Bhat**

## **KP GenNext Vision 2040**

### ***Aspirations, Challenges and way forward for KP Community***

At the outset before we visualize an analytic approach towards our Aspirations, challenges and Way Forward two decades from hence; let us introspect on a SWOT analysis approach of ourselves. In SWOT analysis we have to understand about our, Strengths which are advantageous as an inspiring torchlight; Weaknesses which are disadvantageous as incommodes leading us astray; Opportunities which are compared to favourable winds for our yachting; and Threats which may prove fatal to us in our march ahead. As far as strengths are concerned, a history of seven hundred years of martyrdom is our inspiring torchlight; because it has kept us wakeful and united in our pious mission ahead. The blood of martyrs has not merely spilt and dried away in dust and wind. It still bleeds in our heart mind and being. It has and it must wake us up from slumber wherever it prevails upon our conscience. Weaknesses unfortunately are prominently visible in our psyche as lack of hope for return to our homeland; and equally and most regretfully it lies in our bickerings among ourselves. Alas we have learnt no lessons of success from Jews who were united tight for about two thousand years and more with a single dream of homeland in Israel. Opportunities are represented by a single opportunity at the Centre: neither in incumbency nor in opposition, nor even in left and right, but in Narendra Modi. Narendra Modi is a saintly reincarnation of Rishi Kashyap who has not a single demon of Satisar to tackle with; but a numberless demons within the valley and outside within the Nation as well as within the globe. And let us be sanguine that he is capable of tackling all of them in whatsoever manifestations they exist. If we miss the train today we miss it eternally forever, and we can never dream anymore because after that we shall be left behind with doom of our existence. So come from all over the globe and collect not at Jantar Mantar or B. K. Ganjoo Park; but direct at the Prime Minister's Residence, at Parliament House; and block the life of the Capital to a stand still. Let us ask with force for our fundamental rights. I am sure that at this step our aspirations come true amid challenges right from here and our first step of way forward stands already taken and we need to move forward with our second step. Threats do not exist only to us or only to our Kashmir but to the whole Nation. They are not 1400 year old Middle East Gazava-e-Hind; and not 2000 year old West Oriented loot over the the Golden Bird of India; but a jealous approach of devastating our Sanatan eternal way of life. It is already that the whole Subcontinent has been taken over by it and overtaking of our present Nation is almost on the finishing touch. Here comes our role for not to dip our ostrich head into sand but to visualize the threat and workout for a rescue and at the same time simultaneously arrange for the defeat of the threat to die itself a final death.

## ASPIRATIONS

Let me provide a presentation of surroundings as observed by me; titled NEWS of nature in Kashmir in my childhood. Here I recommend to ourselves, please let all of us aspire to return to home and dream it as our final destination.

Early morning we used to see the NEWS in those lovely childhood days of ours. And besides broadcast time schedule changes and weather information predictions there was only a change in the angles of the broadcaster's place according to His own position in the phenomenon of seasons. Our news was:

**NORTH:** Searching for Qubair in its own lap of North itself, who has been wandering untraceable still till date.

**EAST:** The broadcaster peeping shy with no eye contact, for having reached too late, tired in journey upward from plains and still half hiding in those beautiful thick dark green cascades of a bride which is still looking beautiful and young, the beloved Mother Earth, who has been waiting for her lost child till date.

**WEST:** Golden broadcast on Snow White Peer Panchaal sub-range of mountains of Himalayan range, passing through passes with no pass of comfort found till date.

**SOUTH:** Locating our location on globe in general, vis-a-vis India and Pakistan in particular and within us own valley lap in special; uprooted but located nowhere till date.

There is an early call, as early as the News itself as well as its broadcaster assistant calling to listen to His news.

***Prabhaath Aav Poshinoolo Van Sounder Vaani Prasan Karoov Man.***

## CHALLENGES

I can well share my childhood experience 'That dreadful Night' in mid sixties of the last century when there occurred a dreadful communal trouble in our village. They say that was the first and the last trouble in the history of thousands of years of that otherwise peaceful village. And here I wake us all up to face the challenge ahead.

That dreadful Night

Called in the name of Allah God Ishwar Wahae Guru that dreadful night

Whatever they called they called the same Name that dreadful night

Separate the days place and method same Theme that dreadful night

Time venue the place of worship and job Name on that dreadful night

Renowned and famous lost identity the same great that dreadful night

Tolerant lost patience on ignorance the same great that dreadful night  
 At last sense prevailed on ignorance the same great that dreadful night  
 Ravinder terrible scene prophets were frightened that dreadful night  
 Called in the name of Allah God Ishwar Wahae Guru that dreadful night

### **WAY FORWARD**

I have been working for the whole life on my own INTUITION and I have precipitated it into what I express here. It is an obvious warning to all of us, not to deceive and dodge your own innermost conscience.

Intuition the Sixth Sense. Books on science and spiritually say there are 5 senses of knowledge and 5 senses of action; they say that all human beings require to keep them under control; but in their teachings and preachings they commit a great mistake; knowingly or unknowingly they ignore the intuition the sixth sense. Unlike others this sixth sense requires neither to be controlled by us nor to control over us; because it is a soft sense of guidance. Yes let alone relatives and friends, when one's own shadow like real friends part ways, then this sixth friend alone comes to one's rescue. Mind it, make friends with it and never deceive it, because this friend never gets deceived in its efforts of guiding you moment wise. Like God it befriends you whether you make friends with it or not. I believe that Guru, God, Allah, Ishwar, Khuda, Ram, Krishen, Christ, Budha, or He by whatsoever name they call Him; the one with no beginning and with no end; He the Causeless, the Formless, that Wahdaullashareek Paramaatmaa either resides in intuition or is being represented by intuition the sixth sense.

Conclusively a circumspect being would pray for a pragmatic approach towards the manifestations of a united rock as large as a mountain with multiple dimensions of activities; but definitely with the sole purpose of bringing down the cruelty to knees and finally ringing its death knell. You see nowadays there prevails a misnomer that leaders are being created by followers; while the truth is that the leaders are being created by the leaders themselves and then followers take to cue and queue. We boast of ourselves the so called self mouthed opinion that each individual of us is an institution in himself or in herself; but we have failed to see a single Shrya Bhat in us. Let the real Shrya Bhat surface and declare his or her presence as such and then let each of us follow a single organization under a single banner and under a single Shriya Bhat. Let us then follow blind on that Shriya Bhat; irrespective of our perceptions of being lead towards our destination homeland; or of our apprehensions of being lead astray into a dessert or into deep sea. In whatsoever mode you express it is the sweet truth for Kashmiri Pandits' march towards the Generation Next Vision 2040 with Aspirations in mind and Challenges ahead of our Way on our Forward march as Kashmiri Pandits Community to be seen in existence in future.

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Ravinder Nath Bhat originally hails from a spiritually beautiful village of Logripora (Lokûtpûr) which was previously called Ràgniyàpûr being one of the places of the stay of the Mother of the Universe during Her journey from Lanka to Kashmir during Ramayana period.

Presently living at Kashmiri Colony, Vitasta Enclave, Najafgarh New Delhi

He retired as Manager from the erstwhile State Bank of Patiala after serving it for about 35 years. He is a Certified Associate of Indian Institute of Bankers Mumbai.

He can speak, read and write in Kashmiri Language in Devanagari (Hindi) Script, Nastaliq (Urdu) Script, Roman (English) Script and at present is learning how to read and write Kashmiri in Shardalipi Script. Recently he successfully completed a Diploma Course in Bhagavad Gita from ISKCON AYODHYA and at present is pursuing Degree in Bhagavad Gita.

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*Ami Pana So'dras Navi Ches Laman*

*Kati Bozi Day Myon Meyti Diyi Tar*

*Ameyn Takeyn Poni Zan Sheman*

*Zuv Chum Braman Gara Gatshaha.*

With a rope of loose-spun thread am I towing my boat upon the sea.

Would that God heard my prayer and brought me safe across!

Like water in cups of unbaked clay I run to waste.

Would God I were to reach my home!

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## KP GenNext – Vision 2040

### *Aspirations, Challenges & Way Forward For KP Community*

Veer Khar

#### **Background**

Yesteryears India (Iran to Indonesia) was a knowledge based just society and its Himalayan valley of Kashmir was the research and development centre for Indian nation's insatiable quest for unravelling the mysteries of the universe. The scholars, irrespective of any 'categorization' would travel from various parts of the country and even from abroad to make the best of the environment. The attained ones would be conferred the title 'Pandit' and with time almost everyone in this part of India was bestowed with this honour as the field of enterprise spread from art, literature, music and dance to astrology, medicine, philosophy, science, mathematics, and the list goes on.

While this heavenly space was indulged in exploring the unknown for thousands of years, most of the rest of the world was still caught in barbaric pursuits of killings, loot and plunder. With monstrous force, these brutes started besieging parts of India from 1000 AD onwards and in early 14<sup>th</sup> century 'Savages' arrived in Kashmir and changed the idiom of functioning in this blessed land.

Pandits responded by keeping the big picture in mind and by addressing it accordingly. Even in the most hostile conditions they continued in their pursuit. Some of them were soon called to help in administration and they became indispensable to many of these foreign 'Thugs'. In exchange Pandits will always seek larger good like what 'Shariya Bhatt did. At times Pandits tactfully reached other parts of India to awaken wider mass of Indians like Kripa Ram Dhatt reaching out and building a befitting response and again Birbal Dhar's approach to end the foreign rule in Kashmir are the classic examples of Pandit mindset. After a traumatic period of nearly 500 years, Sikh and Dogra rule paved the way for resurgence for the Pandits of Kashmir. Yet again they reached out to all parts of fractured India and spread the word of nationalism and freedom. Kashmiri Pandits took a lead role in the ensuing mass empowerment and the freedom struggle.

Foreign rule had already left India truncated - from East side India lost up to Burma and on the west all including Afghanistan was chopped off. To deepen the wounds, Punjab and Bengal were divided to create new country – promoting religious segregation at India's cost – a parting gift of British imperialists to Indian nation.

## Current Times

India tried to start reconsolidating from 1947 but the vultures looking at the bruised, battered, and robbed nation took opportunities for further bites. The downward slump finally touched its lowest in 1962 and since it was expected that there will be a slow but steady progress towards the golden times for which India was known. Like their predecessors, Kashmiri Pandits had to secure future of India. They took a major role in shaping modern India. Unfortunately, Pandits could not counter the exploitation of uneducated through the manipulative tools of democratic functioning and this resulted in years of corrupt, weak and incompetent governance. It was in 1989-90 that Kashmir bore the brunt of this downslide and religious fundamentalism driven secessionism gave Pandits no option but to temporarily leave Kashmir enmass. History tells that repeat exodus prior to this only resulted in Pandits coming back to Kashmir to continue their pursuits of unravelling and benefitting humanity.

Dispersed in India and abroad, after their forced exit, Pandits, immediately took to the task of awakening the masses. Each Pandit true to his/her character explained the importance of nationalism to common people and thus spearheaded the evolution of political alternative that put the nation and mass empowerment at the forefront. Kashmiri Pandit can proudly take credit for their role in the change of composition of the Indian Parliament since 2014. The change further resulted in steps towards empowerment of wider public along with the overdue corrections to the governance laws.

## Aspirations

As an emancipated human being Kashmiri Pandit will continue to aspire for a civil society where justice facilitates environment for human excellence - A governance structure where empowerment prevails and where there is no room for exploitation and where educated from any background are called Pandits.

Pandits realise that Hindu awakening is extremely important and to put Hinduism in the correct perspective is the most important aspect for the pride of the nation – most important deterrent against conversions. Today almost every Hindu institution in India or abroad has Kashmiri Pandit involvement and the objective – India has to stand strong as a Hindu nation where pluralism is practiced as part of the belief and not as a populist token. An organised Hindu is not just an aspiration of every Kashmiri Pandit, it is the most objective for the very survival of this distinct country – India.

## Challenges

In this so-called modern era, to maintain grip on power, communists and religious fundamentalists are taking extreme steps globally. It poses a major threat particularly when universities and other such institutions are being hijacked to manufacture narrative that camouflage rights violations. Most importantly these spoilers are injecting lots of money in media channel to advocate their agenda. This gets further accentuated with today's Europe and Americas giving up and leaving the field unchallenged. All this will be a major challenge



as this onslaught is focussing on India as one of the prime targets. In this the role of the Indian diaspora in general and the Kashmiri Pandits living overseas in particular becomes more challenging.

Again, over a period of time internal subversion in India has become a norm and the nation where more than 70% accept exploitation as their fate; needs to be shaken out of self-decimating beliefs and practices. It is a major task for awakened citizens like Kashmiri Pandits to reach out to every section of the society and turn their dispersal as a blessing in disguise.

Other important challenges for the 'Constituted Genome – Kashmiri Pandit' remain – the low birth rate, late marriages and losing new generations to the whirlpool of continued economic step ups with no allowance for any 'distraction' like attending to the national imperatives.

**Bottom line is: Every married KP couple must produce more than 2 children to stop extinction – the shift in the current mindset seems to be the biggest challenge of all.**

### **The Way Forward**

The existing structures of Kashmiri Pandits spread all across the country and overseas have to engage with new generation and involve them in shouldering Hindutva forces that want to see a strong and civil India. Kashmiri Pandits have to revisit Dharam Shastras and make available to all a simplified modern belief system that helps younger members to stay connected.

Social media has to be tapped to build correct narrative. Kashmiri Pandit has to come out of the minority syndrome and take pride in being part of the majority community that has to shape India.

By accepting inter-caste marriages, Kashmiri Pandit have already taken a major step of assimilating Indians – it is now time to act as a think tank to break state structures into much smaller but better manageable Councils.

**For GenNext the guru mantra for the 'way forward' is - Refocus on National Politics.**

In two decades – by 2040, Kashmiri Pandit would have rescued the nation and restored it to its much-awaited glory – the barometer for which is the reversal of the KP dispersal. Given the situation, a separate settlement in Kashmir valley for all the Pandits is an imperative for the Indian nation and this decision will have to be guided by none other than KP GenNext – once they are well entrenched in the Indian Political Power Structure.

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Veer Khar is a displaced Kashmiri Hindu, Currently living in exile in Auckland, NZ.

Previously he was the Gen Sec of KSD, Coordinator Panun Kashmir Delhi and International Coordinator GKPD.

He is firm believer of “Hindu Renaissance is essential for very being of India and Kashmiri Hindu has the key role of stimulating the must resurgence”

He runs his civil engineering consultancy.



**Brij Mohan Misri**

## **KP GenNext Vision 2040**

### ***Challenges And Way Forward For Kashmiri Pundit Community***

The Kashmiri Pundits one-and-all want to go back to their native place – Kashmir, the homeland where the ashes of their ancestors remain embedded. But it depends on the restoration of the normal socio-political environment of the Valley. So far no government showed any real interest in their return, owing to their negligible numerical strength they are no party's vote-bank. Abrogation of Article 370 and bifurcation of the state into two union territories may bring many advantages to the people at large but there appears little chance of these measures making any significant impact on the condition of the exiled community.

BJP leaders do often speak of their sufferings and destitution but they do not speak out if, when or how the Kashmiri pundits can return to Kashmir, and for the Congress party a Theocratic Kashmir as its vote-bank is preferable to a Secular Kashmir.

All Kashmiri pundit organisations have unanimously demanded that their return and rehabilitation in Kashmir should be in accordance with the resolution of the UN Human Rights.

Kashmiri pundits believe that unlike previous governments at the centre, the Modi government is much better informed about their plight under the local governments. Therefore it is better equipped to resolve the issue without further delay.

One bold public declaration by the Prime Minister Modi was that Kashmiri pundit will return to the valley in whatever way and form they want, without any conditionality.

The story of the exodus of Kashmiri pundits in January 1990 has some amusing aspects also. As the fleeing Kashmiri pundits hired vehicles to move out of the Valley towards Jammu and the plains of India, nobody obstructed them or created hurdles in their departure. They could've been stopped anywhere up the Jawahar Tunnel and subjected to oppression or loot. But that did not happen. The poignant point is that nobody knew where they are going and what destiny has in store for them. It was a desperate attempt to save life at whatever cost. There has not been a single complaint from any displaced family that it was harmed by the locals while leaving the valley.

The fact is that these who had conspired against the Kashmiri pundits had kept their mission a closely guarded secret against all and it was never disclosed to ordinary Muslims of valley. We are even told that the

terrorists did not have any agenda of killing the Pundits or forcing them out of Kashmir, though they were fear-stricken, once the Kashmiri youth got their hands on the gun and ammunition, it made them feel powerful and aggressive and out of sense of domination they needed a target.

Thirty one years have passed since the KPs have been thrown out of their homeland. However whenever we talk to any member of Kashmiri majority community, weather related to official circles or just a private citizen, he would say that KPs are an inseparable part of Kashmir, without KPs Kashmir is incomplete. Many sweet words like that are said but the question is that there seems no compatibility between what is said and what is done on ground. But neither the official circles nor the private assemblies' want the KPs back in the valley. Nobody has any plan of how KPs would return to their homeland. All that is repeatedly expressed is rhetoric and eye wash, nothing more. If there was serious thinking at any level in the ruling circle that the exodus of KPs from Kashmir is a blow to the secular and democratic dispensation of India, then efforts would have been made to do justice to the KPs and bringing them back to Kashmir. No such steps were either contemplated or suggested. This proves without doubt that Indian secularism has different connotations for Kashmir.

The slogan that we the KPs will return to Kashmir is good enough to attract the attention of political circles. It is also good to assume that the return of KPs will reinforce the position of secular India in Kashmir. Nevertheless there is a big gap between words and deeds.

The minority community had already been feeling the compulsion of living collectively in valley. Their collective living inspires the Pandits with moral and social recognition. In the past they have always given importance to a yearning for collective living. They had remained concentrated in localities like Habakadal, Bedyar, Ganpatyar, Jawahar Nagar, Karan Nagar, wazir Bagh, Rainawari etc. Similarly the Shia population in the city had earmarked some localities like Zadibal, Budgam, Sumbal etc. for their collective habitation. In Jammu too Muslim community selected specific areas like Narwal, Bypass Gujjar Nagar Sidhra etc. for collective living. So when there is talk about return and rehabilitation of KPs in terms of collective rehabilitation, why many unnecessary questions are raised?

This is not the first exodus of pundits from Kashmir. As per History since six hundred years pundits have been forced upon with exodus. We would appeal to all the stakeholders to adopt a realistic and just attitude towards the rehabilitation issue of KPs. Unnecessary doubts should not be raised regarding their urge for pursuing their way of life, their customs and traditions. That is the true spirit of living a healthy life of coexistence.

Thirty one years have gone by, if we mean to analyze the happenings of these three decades many question will come up – One generation of KPs is born and brought up in a state of exile in different parts of India. They were born and brought up in the pervasive Indian social, cultural, political and psychological millennium. Many among them are ignorant about Kashmiri language, culture and lifestyle. They don't find interest in Kashmir. As such it's unjust and unrealistic to force them to go back to Kashmir. Further Kashmiri

pundits are glued to literacy and educational pursuits. We are the people of the pen and not the sword. The Kashmiri pundit community has been content with the intellectual job of a teacher or a scribe. Therefore where there is no prospect for earning just even to survive, no one would like to go even if the place is a paradise.

It is a universal truth that a minority cannot feel secure and contented unless it has the goodwill of the majority community. Everybody knows what type of treatment the majority community have meted out to us. How can the haunted community trust those who were instrumental in forcing us out of our homes?

The fact is that our new generation has been brought up in an aura of freedom and self-dependence. They have made their career and lives by working hard to the best of their abilities. They have borne many privations and have learned to live in difficult situations. Thousands of our youth have travelled to far off places in our country and abroad to acquire proficiency in different trades and make their living. In the process many have settled in foreign countries. They have broadened their vision and have redoubled their determination and courage. Is it wise to ask them to give up the prosperous and promising life in foreign countries and come to Kashmir to live a life of poverty, ignominy and servitude?

We believe that our next KP generation will be far better placed in life than we are and they will be living a more honourable and comfortable life because they will not have to grow up in an anti-human culture as in our case. There are vast opportunities for prosperity for them. We have ruminated over this issue and we are fixed that our relation with Kashmir remains imprinted on the pages of history. As a living community we need to talk about practical and pragmatic things. We have dispersed all over the globe though a large section of our people are still stationed in Jammu. In a decade or two the next generation too will travel far and wide in the country and abroad in search of decent livelihood. They move freely and without fear. They get admissions in professional institutions, earn high degrees and find lucrative jobs in public and private sectors. We have shown little hesitation in establishing matrimonial relations with non-Kashmiri families. There is no social or political hindrance to obstruct their matrimonial freedom and it has become a routine matter for Kashmiri pundit boys and girls to marry outside their community.

In the next thirty years at least 75% of the Kashmiri pundits will have merged with non-Kashmiri communities and with that many traditions, customs & norms of social interactions will go through a big change. The new generation will neither have much idea about the Valley nor the urge to know more about it. This is the way history is made and only ignorant shed tears over the inevitable.

Therefore the knowledge and understanding of our history may remain confined to a handful of our people only. Let us hope for the best.

Wishing all my Kashmiri Pundit Community brothers, sisters and dear children good health, wealth, prosperity, happy life and love in all walks of their life.

Om Shanti Shanti Om  
Om Sarve Bhavantu Sukhinaha  
Sarve Santu Niraamayaaha  
Sarve Bhadraanni Pashyantu  
Maa Kashchid-Dukha  
Bhaag-Bhavet

---

*Brij Mohan Misri is Ex. President of Kashmir Sabha Kolkata, Presently Convenor of Cultural and Sports Committee*



***Khyana Khyan Karaan Kun No Vaatak***

***Na Khyan Gatshakh Ahannkari:***

***Saomuy Khey Maali Saomuy Asakh***

***Sami Khyana Mutsaranay Barnyan Taari.***

By pandering to your appetites, you get nowhere;  
By penance and fasting, you get conceited.  
Be moderate in food and drink and live a moderate life,  
The gates of Heaven will surely be thrown open wide for you.



Sip your Tea  
Nice and Slow  
No one Ever knows  
when it's Time to Go,  
There'll be no Time  
to enjoy the Glow,  
So sip your Tea  
Nice and Slow.

Life is too Short but  
feels pretty Long,  
There's too Much to do, so much going Wrong,  
And Most of the Time You Struggle to be Strong,  
Before it's too Late  
and it's time to Go,  
Sip your Tea  
Nice and Slow.

Some Friends stay,  
others Go away,  
Loved ones are Cherished but not all will Stay.  
Kids will Grow up  
and Fly away.  
There's really no Saying how Things will Go,  
So sip your Tea  
Nice and Slow.

In the End it's really  
all about understanding Love  
For this World  
and in the Stars above,  
Appreciate and Value who truly Cares,  
Smile and Breathe  
and let your Worries go,  
So Just Sip your Tea  
Nice and Slow."

When I'm dead.  
Your tears will flow  
But I won't know  
Cry with me now instead.

You will send flowers,  
But I won't see  
Send them now instead

You'll say words of praise  
But I won't hear.  
Praise me now instead

You'll forget my faults,  
But I won't know.....  
Forget them now instead.

You'll miss me then,  
But I won't feel.  
Miss me now, instead.

You'll wish You could have spent more time  
with me,  
Spend it now instead

When you hear I'm gone, you'll find your way  
to my house to pay condolence but we haven't  
even spoken in years.  
Look for me now.

"Spend time with every person around you,  
and help them with whatever you have to  
make them happy, your families, friends and  
acquaintances.  
Make them feel Special because you never  
know when time will take them away from  
you forever.

Alone I can 'Say' but together we can 'Talk'.  
Alone I can 'Enjoy' but together we can  
'Celebrate'  
Alone I can 'Smile' but together we can  
'Laugh'

That's the BEAUTY of Human Relations.  
We are nothing without each other,  
So Stay Connected!

Forwarded by Phoola Jagmohan Koul, Pune



Janmashtami Celebration



Janmashtami Celebration





Durga Puja Celebration



Hawan



Hawan



Domicile Meeting

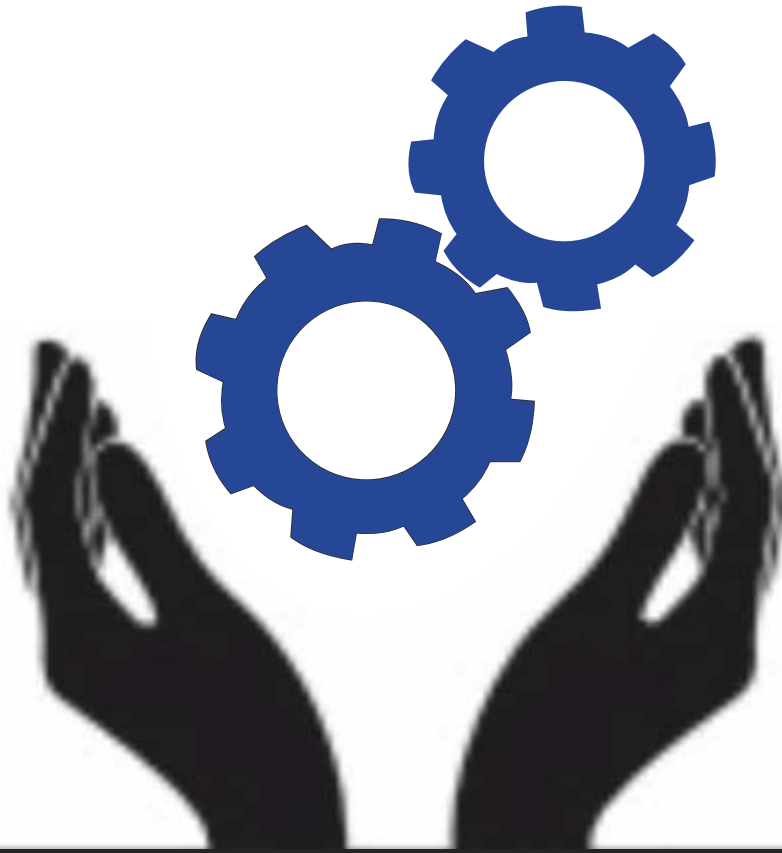


Domicile Camp



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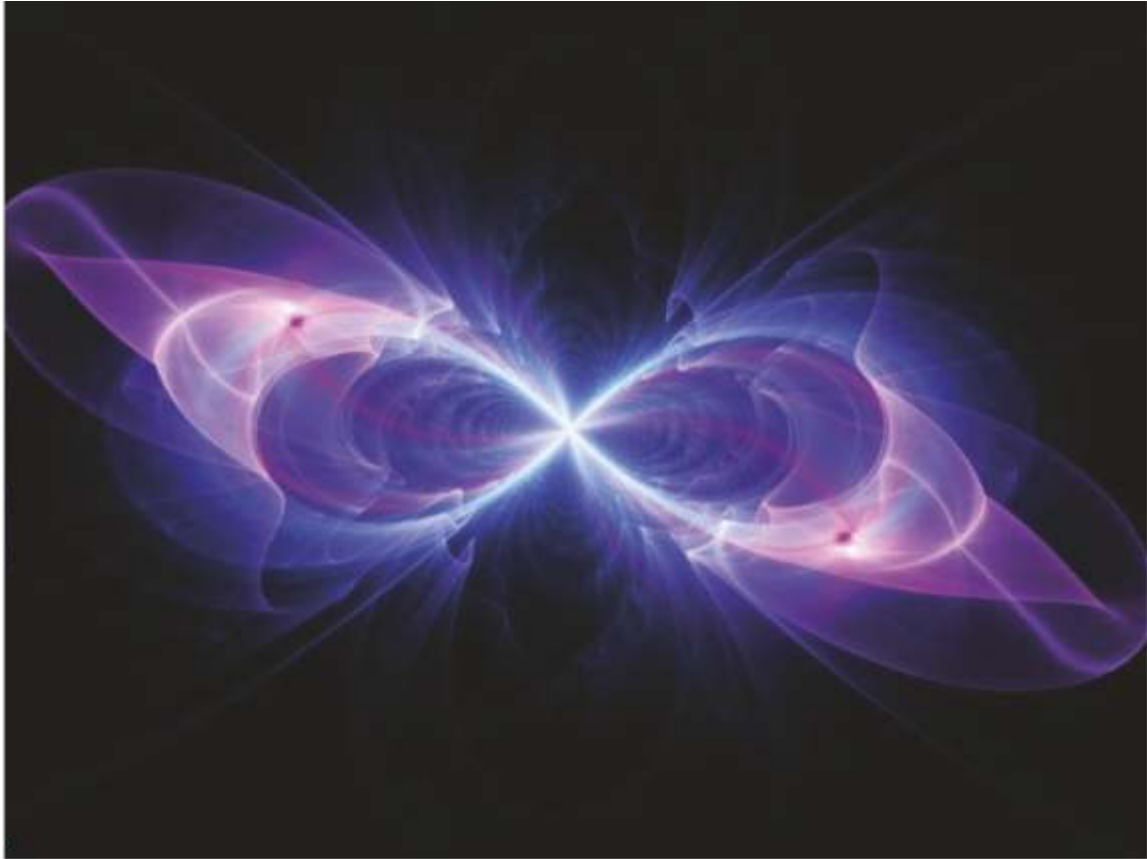


# Section III

Other Kashmir Centric Articles







### The Call of Love

Wake up  
to me

Says infinite love -

I am here,

there

E v e r y w h e r e !

See my hand  
in all things,  
in and around  
what you imagine  
*to be yourself.*

See me  
in all others

**As the one  
and only Self.**



Feel me  
As the timeless guide  
Whose guidance  
Is a dance  
**Of gentle whispers.**

See me flowing  
In all the cells  
Of your beautiful body-  
A miracle of perfection  
**Just as it is!**

I am  
The juicy  
source  
of all your art -  
a never-ending well  
**of creative e m p t i n e s s.**

Come home  
to me  
and melt away  
**into glorious wholeness.**

What else  
is there to do  
on earth  
but to  
**celebrate the heart of it all.**

\*\*\*\*\*

**Arun Wakhlu**  
Executive Director  
Master Facilitator|Coach  
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**Arun Wakhlu**

*Love, Serve, and Remember Wholeness.*

*“Between stimulus and response, there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.” — Viktor E. Frankl, Man's Search for Meaning*

## *Possible Future of Kashmiri Pandits*

**Bill K. Koul**

### **Introduction**

The Kashmiri Pandit ('KP') community worries about its future and its concerns are valid. What does really bother KPs? And how many members of this relatively (post-1990) globally dispersed community are really worried or bothered? Are they worried about the potential loss of their unique 'Kashmiri' identity? Are they losing hopes of ever returning to their native home? Other than their obvious concerns, they too would be worrying about the global health, security and economy. They too face the same existential threats — global warming, climate change and biodiversity loss — as any other community in the world. Admittedly, to a large extent, this article may be seen as another act of flogging the dead horse, as the KP community may have scripted its own future. As such, their collective destiny might be a foregone conclusion, as their conscious or inadvertent actions may have set them on a path of an irreversible trajectory. They may possibly fade into history as a lost community. Calling themselves now as 'Kashmiri Hindus' could be seen as the tip of the iceberg. Their bold act of consciously abdicating their traditional position at the top of the Hindu caste hierarchy provides a glimpse into their characteristic 'survival' mindset. Post their 1990 exodus from Kashmir, many members of the community seem to be merging unconditionally and potentially irreversibly with the majority Hindu populace of India without carrying a 'Pandit' tag or any trace of their past. That mindset could possibly induce them to do likewise on the global level. As many members of the community deliberately try to mingle and merge with the global human diaspora — culturally and holistically — with time, therefore, the first term may possibly disappear and the second term may become too blurred to call them anything but 'global citizens'.

This article is subject to the limited extent of the author's life experience, knowledge and interaction with the members of the global KP community. He does not claim to be an expert on Kashmir or KPs, despite having authored two books related to the subject matter in the last five years — (a) *22 Years – A Kashmir Story* (subtitled, 'one lakh Pandits will have one lakh stories', published by Vitasta Publishing in 2017; and (b) *The Exiled Pandits Of Kashmir – Will They Ever Return Home*, published by Palgrave Macmillan (Springer Nature) in 2020. In addition, Kashmir and Kashmiri Pandits have featured in all his remaining six books published to date.

### **A complex history**

For a multitude of factors — individual, collective and political — the subject theme is complex and intriguing, and sadly futile to a reasonable extent. The 'global' KP diaspora will possibly answer it in a million

ways. Their thoughts are likely to vary with their age, gender, profession, socio-economic status, socio-political affiliations, political leanings and political aspirations. Views will also vary contrasting between the people (KPs) who were born in Kashmir (and may have vivid memories of their earlier life there) and the people born around the world outside of Kashmir. Furthermore, one not born into the KP community will possibly possess entirely different thoughts than one born and raised in the community. Before one starts outlining thoughts on the subject matter, therefore, it is important to take a quick look at the complex history of this endangered community. Without knowing who they are, and how and where they have lived historically, and what sets them apart from the rest — culturally, religiously and politically — it is not possible to draw any reasonable picture about their future.

### **Kashmiri Pandits**

Their complex history of more than 3,000 years has wrapped their soft and spiritual core with numerous layers of external complexities. To truly understand a KP is, therefore, as difficult, if not impossible, as understanding God. They sit at the top of the caste hierarchy, as Saraswat Brahmins. They have practiced Kashmir Shaivism for millennia. In terms of their culture, religious practices and spirituality, they are entirely different from most Indian Hindus, including their closest Hindu neighbours — the Dogras of Jammu. As such, they don't follow anyone other than themselves. Solely for their survival or short-term material gains, however, they may appear to temporarily follow others. It is difficult, if not impossible for anyone, especially a non-Kashmiri, to gain a total control on their intellectual and spiritual domains, as their history (e.g. Abhinavgupta) bears witness to that. A KP may have a solution to every problem and may also criticise every other solution proposed by others. As such, KPs are naturally argumentative. They listen to everyone but do only what suits them. Despite being termed derogatorily as dal-e-bhatta or dal-e-gadva (a pot of dal) seemingly for their peaceful, non-reactive and non-confrontational disposition, they have walked with their head high, earning their livelihood generally through professions related to education. Unlike rock or steel, water (or cooked dal in the liquid form) can't be crushed. When hit with a force, water (or dal) escapes through pores and crevices, and that is the secret to their survival. KPs are extremely tenacious, and don't react generally to provocations. To keep up their appearances, they are characteristically known to suffer in silence. A person who calls them cowards is wrong. They have survived for millennia in the landlocked valley of Kashmir, at least till 1989. Their individual strengths may have become their collective weaknesses and, perhaps, vice versa. Survival comes first. They always did what was needed to survive – kept a softer and lower profile; historically, left their home quietly during difficult times and returned quietly when the times changed for the better; and mainly focused on the education of their children. No other minority community in the world can be compared to this extraordinary resilient community in so far as their peaceful, dignified, educated and brave existence is concerned. Despite being reduced with time to a negligible minority in their native Kashmir – less than 5-percent at the most – they believed in themselves, respected others and were respected in return, and never felt the need to own or acquire weapons for their self-defence. Their relatively gentle demeanour has been their best protection.

## Dilemma

The popular acronym 'KP' for the Kashmiri Pandit community has two terms. The first term defines the 'ethnicity' of the community and the second term captures its 'religious philosophy'. The term 'ethnicity' encompasses culture — language, food, life style, philosophy, art and literature — whereas the terms 'religious philosophy' define unique traditional religious practices and spirituality of the community. Lately, many members of the KP community have started dumping the term 'Pandit' in preference to a broader 'Hindu' term. Not very often does one hear terms like Tamil Hindus or Bengali Hindus or Panjabi Hindus. This could be because (a) most Kashmiris in Kashmir (and across the planet) are Muslims by faith; and (b) most KPs consciously strive to identify themselves with the majority Hindu community of India. In simple terms, they just wish to assimilate with India. 'A burnt child dreads fire', as the saying goes. Similarly, KPs strive to be safe.

## Strengths and weaknesses

This globally dispersed community has numerous strengths on individual levels but significant weaknesses on the community level. History has brought them to a point where their culture may have become endangered. Individually, they are known to be extremely flexible and adaptable in fitting in with changing living conditions and social environments. For practical considerations, however, it may not be easy for them to do both – maintain their unique cultural identity and also assimilate seamlessly with their host communities. Consciously or inadvertently, therefore, they may be in the gradual process of sacrificing their cultural uniqueness.

To be able to take a reasonable glimpse into their possible collective future, therefore, one must take a look at their strengths and weaknesses on individual, collective and political levels. It is likely that their individual strengths may have caused or contributed to their collective weaknesses as a community. It is not very difficult to see why their individual strengths and collective weaknesses may potentially undermine their cultural identity completely with time.

### Strengths:

Educated and intelligent, flexible and adaptable, open-minded, critical thinking, non-reactive disposition, secretive and individualistic tendencies for survival.

### Weaknesses:

Political orphans due to: (a) the absence of one socio-political global leadership; (b) a global spread, with insignificant numbers at any one particular place; and (c) a relatively low birth-rate (as a conscious choice to keep focus on the education of their children and maintain a decent lifestyle).

## Political insignificance

Their individual high intellect and education works against them collectively. Undoubtedly, KPs need one leadership, like an arrow with a pointed head. No government would like to listen to numerous demands of an uprooted community if that community comprises just a minuscule portion [maximum around 0.7 million] of India's 1.4 billion population [i.e. at best 1 in 2,000, or less than 0.05 percent], in particular if that community is widely dispersed, represented by not one but multiple socio-political groups, with one group not agreeing with another. Being a part of the wider Hindu community, however, they can be used by politicians for vote gathering, as a fresh face of a 'persecuted Hindu' community, mainly to promote the need for a Hindu Rashtra. In reality on the ground, however, the community itself will not benefit in so far as the survival of its cultural identity is concerned. It will be left to fend for itself.

By welcoming and extending unconditional support to the federal government's bold decisions on the erstwhile state of Jammu and Kashmir, KPs may have permanently lost any bargaining power for salvaging the community's (not individual's) long-term interest and sustainability. Their lack of political finesse and shrewdness may be compared to the unbelievable failure of Indira Gandhi's government in gaining anything in return to the release of over 90 thousand Pakistani POWs about five decades ago. She could have settled the Kashmir issue forever and served the history better.

Jammu and Kashmir is a border territory. No government would like to have a socio-politically disturbed or unstable border territory. Therefore, from a political sense, every Indian federal and / or local territorial administration will be expected to woo the local majority Muslim population people — with a degree of appeasement, of course — to usher in relative peace and some degree of practical stability in the area. If any special attention to KPs, albeit for a just cause, is perceived by the federal government to impact on the effectiveness of its peace initiatives in the valley, KPs are expected to be sidelined. Sadly, KPs may not have many friends or sympathisers in the valley, in particular, after a section of the community visibly welcomed and spoke in favour of the revocation of Article 370. Contrary to their wishful expectations and utter dismay, from a political and strategic sense, therefore, the current federal government may hesitate in appeasing them. However, some KPs may continue to take some leverage of the community exodus but only till such time as they are able to attract general Hindu votes for the ruling party in the next general election in India and beyond, if needed. In any case, the current federal government may hesitate in accepting 'all' the demands of KPs for avoidance of potentially annoying the majority Muslim population in the valley and, as a result, risk destabilising their peace initiatives in Kashmir. Only history will tell if the government's objectives of 'delimitation' in the Union Territory will really help the KPs community. Some individuals from the community may undoubtedly benefit from such initiatives. In reality, however, even when the political power is distributed amongst various communities in the territory, the community may gain only as much power (or attention) as is proportionate to its population, which won't be substantial or significant.

## Threats

The main potential threat to the KP community — as a direct result of the loss of their native home and a global spread thereafter — is the permanent, irreversible loss of their cultural identity, which is extremely unfortunate. Unfortunate or not, it may be accepted as the law of nature – change, which is the only constant.

For the preservation of their unique identity, their ancestors endeavoured tirelessly over the centuries and may have endured immeasurable pain and suffering in the process. It is said that, prior to the exodus of 1990, their ancestors had (temporarily) exiled themselves many times since Kashmir saw its first Muslim ruler in 1339. Due to relatively much poorer means of transportation then and an extremely limited global reach during those their exoduses, most of them could return to Kashmir, albeit after the intervention of some visionary people (e.g. Shri Bhat) during the rules of some benign kings of Kashmir (e.g. Bud Shah). However, this time around, they have spread widely across the planet, with many of them writing many a success story wherever they have settled. Most members of the uprooted community have settled well wherever they are living and many have prospered by dint of their hard work over the past three decades. When a community is left to fend for itself, its members have no other option but to stand and reclaim their lives. That is exactly what the members of this culturally vulnerable and endangered community have done. The consequences of their current exodus may, thus, be deemed practically irreversible and much more significant than all those earlier exoduses.

Over the last three decades, they have lost more than one generation. Given the median age in the subcontinent is around 28 years, one can expect that only about 35 to 40 percent of the community may have memories of their life in Kashmir and, therefore, some degree of nostalgic attachment with their native home. However, the remaining 60 to 65 percent, with only a transmitted memory, is not expected to be bothered much with Kashmir. In the next three decades or so, it is expected that not many members of the community will be left to tell the tale; or have much attachment with Kashmir or any strong urge to return to the valley; or carry much awareness about the need to preserve their cultural identity. In the light of the above, therefore, answer to the following three questions will outline the future of the KP community:

(1) Will the current global spread of the community be able to stand under one and the only one (hypothetical) socio-political umbrella, led by one and only one (future) leader, who, with the help of a dedicated team, will be empowered to discuss and negotiate the terms of their short-term and long-term interests with relevant stake holders and the government?

(2) Can the individuals and a singular socio-political leadership of the KP community be able to reconstruct bridges with the individuals and leadership of the majority Kashmiri Muslim community in the valley and succeed in forging sustainably amicable ties between the two communities, which would then usher in peace and mutual trust and help to encourage the return of those members of the KP community who really want to return for all valid reasons and resettle back in the valley permanently?

(3) Can the global spread of the community consciously and religiously take all necessary measures to preserve their cultural identity – language, food, spirituality, traditions etc.?

Only a 'yes' answer to all above questions will indicate if the community will be able to salvage its cultural identity. If not, this community will possibly remain a KP community in name only but practically merge with the host communities around the world — in marriage, culture and values. Logically speaking, it is less likely that the community will undertake the aforementioned tasks, which, in the reasonable opinion of the author, are essential for the longevity and sustainability of the collective cultural identity of Kps.

### Conclusion

For the survival of the community, sacrifices are required. Unfortunately, however, the truth is that there may not be another Guru Teg Bahadur to sacrifice his life for them. KPs are, thus, practically left on their own to protect their cultural identity and reshape their collective destiny. They must decide what is important for them; get their priorities right and accordingly work to a plan. Absence of proactive action will let the inevitable happen. Undoubtedly, as individuals, they will prosper and flourish wherever they live on the planet, albeit the authenticity of the term 'Kashmiri' in their identity will possibly wane with time. Even the second term of the identity will possibly become more blurred with time. Change is the only constant in nature. The world has shrunk to the size of a global village. Technology works both for and against us. KPs have spread out far and wide, thanks to technology. Their destiny may have already merged with the destiny of the global human diaspora. But there is still some time left before they may fade away completely into history, perhaps three more decades at the most, to salvage their unique identity for which their ancestors may have endured immeasurable pain and suffering for a period of not just three decades but nearly seven centuries!

The priorities ultimately remain with the current generations of KPs. Do they respect the hard work and sensitivities of their ancestors or do they wish to move on irreversibly from their history? Nothing happens itself, without human endeavour. Time alone will tell if individual strengths of KPs prove to be the main cause of their extinction as a community. To conclude, therefore, the future of the KP community is well and truly in its own hands.



*The security paradox has caused an economic paralysis in the UT.*

*A bespoke economic reboot is the need of the hour to revive Kashmir's economic collapse.*

**Ashish Kaul**

Kashmir- 'The Paradise on Earth' is struggling from last 31 years to revive its paralysed economy. Conflict zones like Kashmir needs bespoke economic solutions. Ever since our independence in 1947 and more specifically since the emergence of armed terrorism, the policy makers have ignored the impervious socio- cultural structure of Kashmir thus setting it up for failure. Earlier policy makers have generally blamed Article 370 as a primary cause of systematic economic collapse. Despite the abrogation of the special status the economic revival is far from the flight mode. Special policies have to be adopted and specific economic zones have to be established for the economy of Kashmir to be revived and transformed from being a dependency to a contributory one.

The security paradox has caused an economic paralysis in the UT that has spent decades under Presidents or Governors rule. Security focused governance has spelt economic catastrophe. Consider this; literacy rate in J&K is 67% as against the national literacy rate of 74%. Urban unemployment rate is a staggering 70%, which is more than double the national average of 34%. Promising potential of hydro-power has been grossly unexploited. Telephony is under developed in comparison to other states; according to TRAI, the wire line subscribers in J&K were just 0.12 mn. Economic growth has been absent since 1950's and specifically 1990 thus alienating youth. Basic economic fuels – Power and IT / Telecom are scarce. The message is clear, Kashmir needs a reboot and I propose a 4R Approach – Review, Resonate, Rebuilt and Reconnect within the framework on a Special Economic Zone.





**Review Existing economic policies:**

Kashmir needs to move from crops to fruits & flowers. Move from low yield high involvement crops to fruits like Strawberry that are low effort high consumption crops. Research interventions are needed to improve yield of land and tree crops like Apples, Cherries, Peaches, Apricots, Almonds etc. Rice in Kashmir is not exotic and can be compensated/ landed cheaper from Punjab. Kashmir is far better poised in terms of climatic suitability and quality of floriculture.

**Resonate with ecosystem:**

Kashmir needs to strengthen ethnographic products encompassing Changthangi, the Pashmina wool; a global symbol of exquisite quality and a connoisseur's possession, via co-operative breed & rear programme of Kashmiri goats. However, the yield is quite low in comparison to other global wool producing economies in the world. New Zealand has emerged as the wool capital of the world with significant export to China. This is bettered by another Kashmiri wool known as Shahtoosh; however, it is banned under endangered species. Focused rearing of Kashmiri wool can establish Kashmir as a world leader of best quality wool in the world and stake a claim to premium woollen pullovers for American markets. Kashmir needs to invest in rearing technology and co-operative farming infrastructure in Ladakh region.

**Rebuild & reinvent tourism economic ecosystem:**

Traditional tourism, that was the mainstay, has to pave way for Globalisation and High altitude tourism. Prior to the 90's Kashmir specially attracted HNI / Groups from all over Europe. Since 90's HNI's have diminished and paved way for low cost tourists from heartland. Develop high altitude Heli-adventure destinations like Simthan Pass, Gangbal, Naranag among many others including additional skiing tracks Simthan, Sonamarg etc. Likewise, revival of Fisheries department act as a tourism catalyst. Kashmir Trout and Rainbow trout are considered delicacies and match right up to at par with global exotic cuisine. Only Denmark, apart from Kashmir exports Rainbow Trout. Kashmir has adequate (including critical incubation facilities), yet dormant and severely under-utilised infrastructure for Fisheries at strategic locations across the valley. An online initiative to promote retail and institutional sales across 5 star hotels worldwide can put Kashmir on the global fisheries destination.

**Reconnect – go local:**

Food & fruit processing units (Wazwaan and Fruits of Kashmir) can create tremendous micro entrepreneurship and employment. Co-operative App based cab services is an imminent need with Kashmiri's first policy. Development of Badarwah and Kishtwar as alternate tourist destinations. Develop Tawi River Front on lines of Essel World and Water Kingdom ( I have submitted a development plan to JDA way back in 2007). Kashmir is a major potential destination for Medical tourism which will aid a strong revenue stream and also supplement need for specialized wellness care for the people of Kashmir. Establishing trade centres

for the artisans to sell their products directly like Delhi Haat. Creating bodies like TRIFED for local artisans – establish an MSP.

### **Waterways – the new highways of the valley:**

Rivers are the traditional forgotten highways of Kashmir. Jehlum Waterways Project will create entrepreneurship, employment ecosystem and economic engines encompassing Shikara operators, Cargo business, Tourism and an Alternate Transportation System for a landlocked valley crumbling under traffic jams. Jehlum river can be revived, under Jehlum River Authority, as source of transportation by developing boat service on the lines of Maharaja Express that can operate on Jehlum connecting major tourist destinations like Anantnag, Srinagar and Baramulla.

### **Renewable energy:**

Apart from renewed focus on Hydel resources and biomass by-products, harnessing wind energy in different districts like Baramulla and Solar & Thermal in Ladakh will propel valley to be self sufficient.

### **Kashmir - new global economy for ITeS & DATA backbone:**

Kashmir should be the next IT hub for giants like Infosys, Wipro, TCS etc for low OPEX Data Centres especially in Kangan / Sonamarg and Baramulla / Gulmarg region given low average temperatures. This will boost local economies in Kashmir encompassing tourism, real estate and urbanisation of education.

### **Kashmir – Dollars & charters; the new Global retirement home:**

Introduce 5 year retirement visa policy for HNI / European / Westerners having high forex reserves. Kashmir had a strong British population during 40's and 50's. Insurance can be subsidized as an incentive. Airports are also a catalyst for economic reboot. Private terminal for charter flights at Srinagar airport will facilitate HNI and prosperous group tourists to Kashmir.

### **Sports – the legend of Kashmir willow and the missed opportunities:**

In Kashmir; apart from Cricket, sports equipments manufacturing like Hockey and Football thrived until 1990 and now have shifted to Meerut & Jalandhar. Kashmir willow is next best to English willow and unorganized 'home manufacturing' of cricket bats is the reminiscent of that lost legacy of comprehensive sports equipment manufacturing given low cost labour and raw material (which is best in the world).

### **Revisit manufacturing to build economic eco-system:**

Kashmir is the highest buyer of Maruti LMV's in the region. International manufacturers can be motivated to set up manufacturing as it creates an ecosystem of entrepreneurs and consequent employment.

### Specialized economic zone – a one stop solution for a conflict zone:

SEZ will address the major challenges and will revive and propel economic growth by creating entrepreneurs and jobs. The zone will include skill development centre (aligned with National Skill Development Authority) that will run focused courses to enhance employability. Wholesale business Haats for reviving Handicrafts, enriching lives of artisans. A processing unit of food and fruits will create a strong economic ecosystem. Film city will bring forth to the new world the glory of Kashmir, help local artists, tourism, cab operators and technicians. Establishing a separate secured entrainment zone is needed under a single window system. Plan and policy for walk-in infrastructure for film, TV and OTT related content production covering shooting floors, studios, editing, special effects, processing and broadcasting facility under a single roof. Preview theatre and hospitality suites, film and cultural events / entertainment industry awards etc. Online lottery license can generate an additional surplus of about Rs, 500 crores (This was also proposed by me earlier). Most importantly, an SEZ will address the security issues, provide for Power infrastructure and Telecom backbone in a secured environment.

While 4R will reboot the entire economic engine for the valley, certain disciplinary measures must also be implemented. Abolish subsidies – instead encourage them to use the state's logistics and credit schemes for commodities and raw materials.

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Ashish Kaul is a veteran business leader, bestselling Author of many books on Kashmir including Refugee Camp and Didda – The Warrior Queen Of Kashmir. He has served in top leadership positions across trans-national conglomerates including Hinduja Group, Bajaj, Zee Network, Prakash Jha Films. Ashish played a key role in launching path breaking businesses including Dish TV, DNA Newspaper, Playwin, Indian Cricket League, Zee News, Zee Sports and numerous other initiatives. Ashish is also a content creator; his research-based film *StreeDesh – the forgotten legendary women of Kashmir* was released this year by IGNC (Ministry of Culture). Ashish is also a Doctoral Research scholar, has a Master's in Sociology, Master's in Business Administration, PG in Advertising, Graduate Diploma in Hotel Management among other certifications. He has also been a guest faculty at premier educational establishments including IIM (A). Ashish is also a renowned columnist with focus on Kashmir, terrorism, youth affairs, business and women empowerment. His articles have been published by prestigious publications including India Today, Bhaskar, The Pioneer, Hindustan Times, The Hindu, Daily Excelsior, Amar Ujala among others. Ashish is a recipient of various prestigious awards like “Man of Excellence Award 2020” for exemplary work in research & education by Indian Achievers Forum. “Responsible Business Leader 2012” Award and Corporate Affairs Leadership Award 2012 by Asian Confederation of Business and Thought Leaders. Recipient of commendation by the Hon'ble Prime Minister of India and Hon'ble Governor of Maharashtra.

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## The road to my home in Kashmir goes through a tunnel of darkness

Siddhartha Gigoo

A day in the summer of 1994

A village on the outskirts of District Udhampur, Jammu

I'm waiting for my guru, Anil Raina, son of the illustrious sitar maestro and music composer of Kashmir, Pandit Omkar Nath Raina, to return from his school where he teaches music. I am thinking about what he will teach me today. I am hoping he introduces me to a new *raag*. But deep in my heart, I know he will stick to the usual *alankaars*. 'One mustn't be impatient' is what he has been saying to me ever since he agreed to make me his disciple. I am bound by the *guru-shishyaparampara* to not do anything on my own. Shortly before sundown, he returns home. 'I am going to take a nap, but you start the *riyaz*,' he instructs. I lift my flute and begin. *Sa, Re, Ga, Ma, Pa, Dha, Ni, Sa. Sa, Ni, Dha, Pa, Ma, Ga, Re, Sa*. I practice for two hours, hoping to be taught something new. Even in sleep, my guru nods every now and then, and makes a face at every false note. When he wakes up, he doesn't waste even a moment to begin his *riyaz*. Outside, birds start chirping—a sign they are back in their nests after flying all day long. I sit at my guru's feet with my eyes closed. Afar, in a shanty along a mountain slope, a Gujjar woman is lighting a lamp. This happens every time my guru plays *raag* Yaman.

The next day, in our rented two-room set in Udhampur, I am to go down a hill to the spring and ferry water in a bucket. That's what we do every morning and evening. Mother's spondylitis has aggravated. She wears a belt, there's no other way out. Grandmother lines up the utensils. When we return from the spring with two buckets full of water, she starts pouring the water into empty vessels—first into the big ones, then into small containers; then to father's surprise, into small saucepans and spoons. 'I am not mad,' she says. 'Every drop must be stored or else...'

The summer is turning out to be terrible with no proper water supply in our rented accommodation. Walking down the hill with empty buckets and then climbing back up with water in them is what sustains us through scorching days and nights. Half of our daily lives are spent scrounging for water in fast drying springs. But we are not alone. Around 20 displaced Kashmiri Pandit families in the neighborhood do the same twice a day.

'We should look for a better place,' says mother 'A place where we don't have to do this uphill task every day.'

I find it difficult to be in the house. My music lessons take place on alternate days. I want to be at my guru's place all the time so that I don't miss out on *riyaz*. On weekends, my guru goes to Jammu to spend time with his family living there. I'm happiest on Tuesdays when I am back at his place for lessons. Still no luck with a new *raag*!

At last, after several months of teaching me *raag* Yaman, he takes a compassionate view. 'We will start Ahir Bhairav today,' he says. Little does he know that I have already copied it from him, and I secretly practice it at home. Yet, my fingers tremble at the very thought of getting the *komalrishab* right in front of him. The oscillation of his *komalrishab* is so evocative that it makes me see the sun rise, even at dusk.

Adjacent to our two-room set is a one-room tenement in which lives another migrant family of six members—grandfather, grandmother, father, mother, son and daughter. The son—a 10-year-old boy—comes to meet me at the terrace. He comes with his flute and is after my life to teach him. My excuses—I am still learning and I am not good enough to teach anyone, not yet at least—fall flat. The boy is adamant. His eyes conceal a fiery look as though he's burning inside. He wins me over by playing an intricate piece that I myself struggle with. I wonder how he has managed to do it. He blurts out the truth. 'I listen to your flute whenever you play, *bhaiya*,' he says. 'I don't know what else to do but copy you.'

His mother complains to my mother: 'My son is going astray. All he wants to do is play the flute. He keeps bunking school. I am worried. What will he do in life? My daughter too supports him. She says we must let him do what he wants. Will you tell your son to drive some sense into him? What will this flute playing fetch him? Doesn't he realize what we are going through? His father remembers everything about his childhood but can't recollect his last meal...' Mother comforts her. 'Don't worry. This won't last long.'

The family is from Bandipora in Kashmir. Just another displaced Kashmiri Pandit family living in Udhampur!

...

One night, in the winter of 1994, while roaming around the streets of Allahabad, I hear flute music coming from a decrepit house. I am unable to keep myself from barging in. In a large hall, several children of varying ages are sitting on the floor and facing a young man who's playing flute. Some fidget with small flutes in their hands while others play. After sometime, the man stops playing and walks up to me to find the reason for the intrusion. I tell him how his mesmerizing recital led me inside the house and how lucky his students were to have him as their guru. 'You're wrong,' he says with an inscrutable expression on his face. 'You don't seem to have noticed these children carefully. They are homeless kids with spastic cerebral palsy. First you must learn to pay attention, only then will you be able to hear the music.'

The man permits me to spend the rest of the night in the house. At midnight, I play my flute hoping to attract the attention of some children. Not even a single child looks at me. 'I don't know what God is and where he resides, but I know for sure that if you wish to be heard by him, music is the only way,' says the young

flautist when I am about to leave in the morning.

...

Spring of 1995

I secure admission for a master's degree in English Literature in Jawaharlal Nehru University. I don't know what to do. Without my guru, how will I learn music and what will happen to me? As days go by, my *riyaz* dwindles. How far will I go? How long will I survive?

My guru's parting words keep haunting me: 'Study in Delhi, then get a job, do something in life, but don't give up music. Music will follow you if you don't give it up.' I see sadness in his eyes. He sees sadness in mine. 'Are you sure you want to leave everything and go?' he says. The silence between us is tormenting. I hear his unspoken words: 'You will find another guru. But then, you will have to walk on fire. Will you pass the test?'

...

A day in the summer of 1996

I return to Udhampur to see my grandfather who is fading away. His suffering is unbearable. His heart and mind are elsewhere now—a home far away, beyond time and space and dream and memory. He has lost the sense of time, of relationships, and of the true nature of things. I have become his father; his granddaughter has become his wife; his wife has become someone else, his daughter-in-law or a stranger. The rash on his hip starts growing bigger and bigger with each passing day. One day, he grabs hold of my hand and places it on his rash, begging me to rid him of it. I kneel in front of him, helplessly. Father asks me to play the flute, hoping that it will ignite a memory of the happy times we spent in our home in Srinagar. A memory of grandmother humming the hymns of life while looking after each one of us! 'You know,' father reveals for the first time, 'Gasha, my uncle, was a wonderful flautist. The melodies he played would make the cows in our cowshed happy...' He turns to grandfather and asks him if he remembers anything of Gasha and of our home. Grandfather smiles an enigmatic smile.

...

Delhi, January 10, 2020

I am attending the Swami Haridas-Tansen Sangeet Nritya Mahotsav. Pandit Hariprasad Chaurasia is to give a flute recital. After a long wait, at 10 p.m., he walks in through the door of the concert hall, greets the audience with a graceful smile on his lips, settles down in a chair, and begins playing *raag* Jaijivanti. Behind him, his two disciples—a girl and a boy—blow into their flutes to create beguiling *swaras* whenever their guru pauses for a breath. At the end of the recital, audience entreaties to play *raag* Malkauns are placed before the maestro. 'Are you willing to wait until the third *prahar* of the night?' he says, referring to the time the *raag* is usually played. I slip into a trance. I am playing Chandrakauns and a shepherd girl is dancing in moonlight.

...

Once while strolling in the bazaar near his school, my guru reminisced about his growing up days in Kashmir when his father began to teach him music at the age of 10. I'm still trying to figure how to play *raag*

Yaman well,' he said. Quoting his father, he said, 'A single *raag* can take you a lifetime to learn. *Sadhana* (devotion) and *Samarpan*(submission) are what you must be prepared to do if you wish to be showered with a *raag*'s blessings.'

'What if we never get to go back to Kashmir?' I said to him that day.

'What makes you think we won't? Of course we will go back, even if it takes us several lifetimes,' he said.

I have now become a dream and a memory of those whom I loved and lost during the past three decades in exile. Their sadness has now become my sadness. The road to my home in Kashmir goes through a tunnel of darkness.

Today when I commemorate the 30<sup>th</sup> anniversary of exile from my homeland, Kashmir, there's nothing but a long wait that defines my existence. When will the wait end? When will I see the light?

But then, what if it does take me a lifetime to go back? What will I do on the first day of my return? How shall I begin again?

I seek solace in the teaching of my gurus. Between the *swaras*, *Sa* and *Re*, is a long distance stretching up to infinity and it will take me a thousand lifetimes, each lasting a hundred thousand years, to cover even a miniscule.

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**Siddhartha Gigoo** is a Commonwealth Prize-winning author. His latest novel, *The Lion of Kashmir*, is just out. He tweets at @siddharthagigoo



*Ayas Ti Syo'duy Gatsha Ti Syo'duy*  
*Se'dis Hol Me Karem Kyaah*  
*Bo'h Tas Aahsas Agarai Veyzay*  
*Veydis Ta Veyndis Kareym Kyaah.*

I came straight, And straight I shall return.  
 How can the crooked lead me astray?  
 Surely, no harm can come to me:  
 He knows me from the beginning of time, And loves me.





**Subash Kak**

### Speak, Memory, about Kashmir's Twin

How do people forget their past? By deliberate suppression going beyond destruction of religious or artistic images; genocide of people and their expulsion, as in the case of the Yazidis in Iraq and Turkey and the Pandits in Kashmir; or it could be people switching to a new language of prestige and then slowly become separated from their history.

The Tarim Basin in Xinjiang was Kashmir's twin but it has forgotten its past, and so have we.

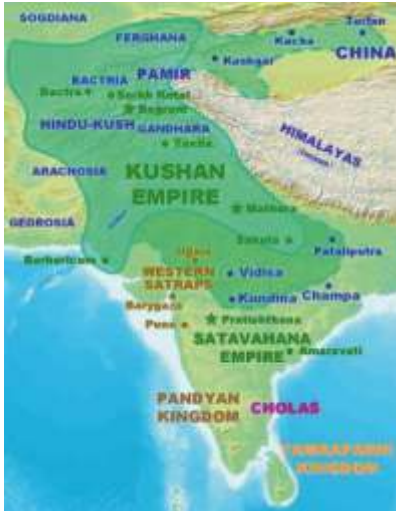
The entire region was a part of the Sanskritic world for centuries. It was called Uttarakuru (perhaps the origin of the word Uyghur) in Indian texts and its languages included Indian Prakrits like Gandhari that has some similarities with Kashmiri, Sanskrit, and Khotanese Saka, which itself has much Sanskritic vocabulary. We have attestation of the name Uttarakuru in local accounts. For example a Tocharian B text from Kucha speaks of Uttarakuraṣṣe = Uttarakuruvāsī **उत्तरकुरुवासी**. Megasthenes, Strabo and Ptolemy also use this name for the region.



Kashmir and Uttarakuru



According to the Chinese pilgrim Xuanzang and Tibetan translations of Khotanese documents, Khotan was founded by immigrants from northwest India during the third century BCE reign of Aśoka Maurya. These immigrants most likely included Kashmiris.



Xinjiang as part of Kushan Empire

The region was part of the Kushan Empire of Kaniška in second century CE. After the rule by the Kushans, the next centuries became the golden age of the Tarim Basin, and various Indic city-states thrived along the Silk Road: Kashgar, Khotan, Turfan, Kucha, Niya, Loulan, among others.

The centrality of Kashmir to this area is clear from the fact that Kaniška chose it for the Fourth Buddhist Council. A stream of scholars and adventurers left Kashmir for the Tarim Basin to seek fame and fortune and to take Indic ideas to Chinese regions. In the eighth century, the Kashmiri Kārkoṭa king Lalitāditya Muktāpīḍa marched with his army to this land.

The most prominent of the Tarim Basin states was the Kingdom of Khotan (Gaustana or Gosthāna in Sanskrit) that lasted until 1006 CE. During the Tang Dynasty, it came under the influence of China. The Tibetans became dominant by the end of the 8th century. By 860, the Uyghur Turks were forcing the Tibetans back.



Khotan: Śiva-Mahādeva



Pranidhi scene, Bezeklik caves

Along the hills numerous Buddhist cave sanctuaries came up. Two especially famous sites include the Kizil Caves, 65 kilometers west of Kucha, with Indian artistic motifs, and the Bezeklik Thousand Buddha Caves between Turfan and Loulan. The Kizil Caves are said to be the earliest Buddhist temples in today's China. A final struggle with Kashgar began in 971.

The Bezeklik caves had activity until the region was conquered by the late 14th century Chagatai Khanate ruler Khizr Khoja in a jihad. After being converted to Islam, the descendants of the previously Buddhist Uyghurs in Turfan soon lost memory of the origins of the caves and the art therein and falsely believed that the “infidel Kalmuks” (Dzungars) were the creators of these Buddhist monuments.

Even before this, things were changing all over central Asia. A Turkic group, the Karakhanids, began raiding the Persianate Samanids for control of Samarkand (known to Alexander by the Sanskrit-sounding name Marakanda), seizing that city in 1000. Pushing east, the group had earlier conquered Kashgar and then fought against Khotanese kings named Viśa' Śūra (967), Viśa' Dharma (978), Viśa' Sangrāma (986), and Viśa' Sagemayi (999) for several decades. (The name Viśa', the family name of the Khotan royalty, is a contraction for Vijita, “conquered”.)

The region was completely Turkified and Islamicized by the 14th century. It became part of the Chinese Qing Dynasty in the 18th century.

### **Tarim Basin and Dzungaria**

Xinjiang consists of two distinct regions with different historical names, Dzungaria north of the Tian Shan Mountains and the Tarim Basin south of the Tian Shan Mountains.

At the time of the Qing conquest, Dzungaria was inhabited by the Dzungar people, a steppe dwelling, nomadic ethnic group who followed Tibetan Buddhism. In a horrible episode of history, the Qianlong Emperor of the Qing dynasty ordered a mass extermination of the Buddhist Dzungar people after a revolt. Scholars estimate that nearly 80% of the Dzungar population of about a million were killed by a combination of warfare and disease during or after the Qing conquest in 1755–1757. After wiping out the native population, the Qing government repopulated the area with Han, Hui, Uyghur, and Xibe people together with Manchu Bannermen.

### **Satuq Bughra Khan**

Satuq Bughra Khan was one of the first Turkic rulers to convert to Islam in 934. According to *Tazkirah Bughra Khan*, Satuq's conversion took place when he was twelve. His teacher in Islam was a Samanid merchant from Bukhara named Abu an-Nasr, who was befriended by the Khan of Kashgar, Satuq's step-father and uncle Oghulchak Khan, and was granted permission to build a mosque in the town of Artux just outside Kashgar. Here Satuq would often come to watch the caravans arrive and this is how he met Nasr.

Oghulchak Arslan Khan was the last Karakhanid ruler professing native Turkic religion of Tengrism. Satuq kept his conversion secret from the king, but the king heard a rumor to this effect, and he demanded that Satuq build a new temple to Tengri to show his faith. Nasr advised Satuq to pretend to go along, and in the meanwhile issued a fatwa that permitted Satuq to murder his step-father, the Khan, after which he conquered Kashgar.

Khotan experienced waves of jihads unleashed upon them by the Karakhanid leader Musa, the son of Satuq Bughra Khan, although the jihads were unsuccessful, and the Khotanese managed to briefly seize Kashgar. Khotan was finally conquered in 1006 CE when 140,000 mujahedeen under Karakhanid leader Yusuf Qadir Khan attacked them.

### The Caves

The cave monasteries in the Tarim Basin and beyond had served as repositories of literary and religious books. The Islamic conquest of Khotan set off an alarm in the east and Dunhuang Cave 17, the Library Cave, which contained Khotanese literary works, was sealed for posterity.

The unveiling of ancient Xinjiang texts began with the Bower Manuscript in 1890 in Gupta script (~450 CE) that was later deciphered to be an Ayurveda text that has much material from the Caraka Saṃhitā. The texts in the Dunhuang caves, written mostly in the Brāhmī script, were rediscovered in the decades after 1900. One of the principal names associated with the discoveries is that of Aurel Stein, who was also a Sanskrit scholar and who was to translate Kalhaṇa's Kashmir history called Rājatarāṅginī. In 1907, at the Mogao Caves near Dunhuang, also known as “Caves of the Thousand Buddhas”, he discovered a printed copy of the Diamond Sutra, the world's oldest printed text, dating to 868 CE.

The International Dunhuang Project collects and coordinates scholarly work on these manuscripts.

### Khotanese sound shifts

Here's some Khotanese vocabulary to understand shift in sounds from Sanskrit (which, as I mentioned, continued to be used in Khotan):

āśā'rī = ācārya (teacher)

āśī' = ārya (noble, monk)

bilsanga = bhikṣu-sangha

janivi = janapada (land)

uvayasamba = upasampadā (ordination)

śāsana = śāsana (doctrine)

dātā = dhātu (element)

lova = loka (world)

jāna = dhyāna (meditation)

hien = agni (fire)

nālai = nāṭaka (drama)

hora = pravara (gift)

spāta = senāpati (commander)

hīnāysa = senā-aja (commander)

spāda = sapāda (foot-soldier) = sipāhī

pharṣavata = praśnavādin (questioner, “judge”)

India has forgotten Khotan. Here's what a Khotanese poet wrote about memory and love over a thousand years ago:

*In the time for the awakening of love, the flowers grow*

*I need this rose, lovely to smell and behold*

*Yet if the rose should fade in my hand*

*I need no more the rose to remind me of you.*

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**Subhash Kak** (Born 26 March 1947, Srinagar) is an Indian-American computer scientist and a historical revisionist. He is the Regents Professor of Computer Science Department at - Oklahoma State University Stillwater, an honorary visiting professor of engineering at Jawaharlal Nehru University, and a member of the Indian Prime Minister's Science, Technology and Innovation Advisory Council (PM-STIAC).

Kak has published on the history of science, the philosophy of science, ancient astronomy, and the history of mathematics. Kak has also published on archaeoastronomy, and advocated the idea of Indigenous Aryans.

In 2019, the Government of India awarded him the Padma Shri, the fourth highest civilian award in India, for his contributions on the history of mathematics, science, ancient astronomy and philosophy of science.

## **Kashmiri Pandits civilization – At the crossroads of History.**

*A comprehensive vision is the desperate to rescue the community from extinction.*

*Ashish Kaul*

“Gar firdaus bar-rue zamin ast, hami asto, hamin asto, hamin ast”; when it was said “ If there is heaven on earth then it is here, it is here” little did one know, centuries later, this 120 X 30 km valley will become the most controversial piece of land and stand a silent witness to the gravest civilizational persecutions ever. Once greatest beacon for entire world and the seat of spiritual learning, has become a breeding ground of marauders and killers of peace in the name of religion and ignorance. Kashmiri Pandits perhaps may have faced the worst genocide but we are India's punching bag. For some, we are beggars riding on elephants, for some we are agents of India and Congress, for some we are rubbish that no one wants and for many we are just cowards with no honour and pride. What greater tragedy can befall a race when our own ethnicity belittles us with ridicules and snort? Some of our own blood feel ashamed of being called a Kashmiri Pandit and even shun the heritage and pride that shone bright as an endearing beacon of spiritual enlightenment and knowledge to the entire world. We have come a long way from the time Rishi Kashyap created the eternal Kashmir.

The millennial's, however, no very little of this and majority of the very little, regrettably, is hearsay more than fact. Kashmir's tryst with religious terror is the face of Kashmir and successive Governments have played in tandem, appearing, optically though, to be close enough to resolving Kashmir. Is organic development a key to Kashmir, or is it killing terror mongers? or is it creating sanitized zones for Kashmiri Pandits to return to their lands as if we are getting some circus artists to get back in the ring and please the Lords of doom ? I have great faith in the man of the moment, our Narendra Bhai Modi and I believe Narendra Bhai will restore the glory of Kashmir because he believes he can. However, Kashmir can never be peaceful unless the virtues of Kashmir are restored and to understand the virtues of Kashmir we need to go back in time to look for the key to Kashmir. During accession of Kashmir, Sardar Patel is believed to have told a veteran Journalist in Kashmir- “Kashmir is a slippery Ground and Patel isn't used to walking on such grounds”. He was right in a way and perhaps saw the writing on the wall. It is evident when you read the autobiography of Shaikh Abdullah expressing his disgust for the Minority Pandits. Promoting Tourism and Industry has long eroded the glory of Kashmir. We have forgotten that Kashmir was the greatest seat of spiritual learning, Vedic Hinduism, Shaivism and education in the world. Kashmir was the greatest seat of Vedic leanings with a documented continuous history of nearly 5700 years all rolled into the greatest historical chronicle called Nilmat Puran, which is the basis of Kalhan's epic Rajtarangni – the History of Kashmir. Numerous seats of

vedic learning, Shakti peeths reflecting the glory of Saphth Rishi's and Tantra have been destroyed in the valley. Before we dare say correct the future, it is pivotal to understand the precarious past of the Kashmiri Pandits has been pushed under the carpet.

Mir Sayyid Ali Hamadani (Shah Hamadan) entered Kashmir with 700 sayeed's and, later his son, Mir Muhammad Hamadani, with 300 more. They endured in the Valley under royal protection and disseminated the message of Islam. Mir Sayeed Ali Hamadani (AD 1314-AD 1385) wrote in “Zakhirat'ul Maluk” :

1. Muslim ruler shall not allow fresh constructions of Hindu temples and shrines for image worship.
2. No repair shall be executed to the existing Hindu temples and shrines.
3. They shall not proffer Muslim names.
4. They shall not ride a harnessed horse.
5. They shall not move about with arms.
6. They shall not wear rings with diamonds.
7. They shall not deal in or eat bacon.
8. They shall not exhibit idolatrous images.
9. They shall not built houses in the neighbourhood of Muslims.
10. They shall not dispose of their dead in the neighbourhood of Muslim graveyards, nor weep or wail over their dead.
11. They shall not deal in or buy Muslim slaves.
12. No Muslim traveler shall be refused lodging in the Hindu temples and shrines where non-Muslims shall treat him as a guest for three days.
13. No non-Muslim shall act as a spy in the Muslim state.
14. No problem shall be created for those non-Muslims who, of their own will, show their readiness for Islam.
15. Non-Muslims shall honour Muslims and shall leave their assembly whenever the Muslims enter the premises.
16. The dress of non-Muslims shall be different from that of Muslims to distinguish themselves.

Suha Bhatt, who after embracing Islam took the name of Saif-ud-Din, became the leader of the fresh

converts during the reign of Sikandar (AD 1389-1413). Sikandar- the Butshikan, was bigoted with fanatic religious zeal to spread Islam in the entire Valley. Mir Muhammad Hamadani stimulated this fanaticism. Suha Bhatt - the convert, was appointed Prime Minister by Sikandar and both hatched a deadly conspiracy to persecute the Hindus and enforce upon the Nizam-i-Mustaffa. Jonaraja says, “ The Sultan forgot his kingly duties and took delight day and night in breaking images ... He broke images of Martanda, Vishaya, Ishana, Chakrabrit and Tripureshvara ..... There was no city, no town, no village, no wood where Turushka left the temples of the Gods unbroken In the first instance he turned his attention towards the great Martand temple built by Ramdev (the temple was rebuilt by King Lalitaditya, AD 724-760) on Mattan Kareva. For almost a year he tried to demolish it but failed. At last, in sheer dismay, he dug out stones from its base and having stored enough wood in their place, set fire to it. The gold gilt paintings on its walls were totally destroyed and the walls surrounding its premises were demolished. Its ruins even now strike wonder in men's minds. At Bijbehara, three hundred temples including the famous Vijiveshwara temple, which was partly damaged by Shihab-ud-Din, were destroyed. With the material of Vijiveshwara temple, a mosque was built and on its site a khanqah, which is even now known as Vijiveshwara Khanqah. It was notified in the Valley that if a Hindu does not become a Muslim, he must leave the country or be killed. As a result some of the Hindus fled away, some accepted Islam and many Brahmans consented to be killed and gave their lives. All the Hindu books of learning were collected and thrown into Dal Lake and were buried beneath stones and earth.”

Eminent British Historian W.R. Lawrence, the Aryan Saraswat Brahmans of Kashmir were given three choices-death, conversion or exile. Akbar was tremendously influenced by the amazing moral supremacy of the Kashmiri Pandits. Abul Fazl records in Ain-i-Akbari, “ the most respectable class in this country (Kashmir) is that of the Pandits, who, notwithstanding their need for freedom from the bonds of tradition and custom, are the true worshippers of God. They do not loosen their tongue of calumny against those not of their faith, nor beg, nor importune. They employ themselves in planting fruit trees and are generally a source of inspiration for others”. Akbar abolished jazia and other unjust taxes imposed upon the Hindus. He also evinced great interest in the rehabilitation of the Pandits. However, the situations radically changed again with descend of Aurangzeb on the throne.

During the rule of later Mughals, Kashmir witnessed the outbreak of the worst kind of religious intolerance. In AD 1720, Mullah Abdul Nabi, a non-resident Kashmiri Muslim, was appointed as Shaikhul Islam. In order to satisfy his satanic ego, the Mulla issued six additional commandments:

1. No Hindu should ride a horse, nor should a Hindu wear a shoe;
2. That they should not wear Jama (Mughal costume);
3. That they should move bare arms;
4. That they should not visit any garden;

5. That they should not have tilak on their foreheads;
6. That their children should not receive any education.

Hundreds of Brahmans were killed, prostrated, maimed and humiliated by Dindar Khan. Another exodus had begun as Kashmiri Pandits began hiding in mountainous terrain of Kishtwar, Banihal among others. This was the fifth dreadful mass exodus of the legendary Kashmiri Pandits from their mystic motherland. We silently moved to 1990, not just the world but we ourselves remained silent as Wundhama's and Nandimarg's were unleashed.

### **Kashmiri Pandits at civilizational crossroads**

The situation has been grim because the elders or leaders have been busy in providing basic necessities but in doing so perhaps encouraged youth to wander away from the KP fold. Inter-cast marriages, lack of regard for language and culture has disconnected the umbilical cord from mother Kashmir. We can make cosmetic statements and quote a few KP youth here and there but the fact is we are on the path of extinction because while we were busy performing Hawan's and photo ops - we overlooked youth. Today, KP youth even in Jammu, the major KP centre post exodus, do not speak Kashmiri. Take a look at Bangalore and Maharashtra most of the KP youth is living in with a non-KP girl and vice versa as helpless parents look the other way. Falling in love with another human being of a different faith or culture is neither a crime nor a fault, however, as a community can we afford this and have we conditioned our children from this perspective?. We always take refuge in “*Azkal shure Chena bozaan, Kyah karav*” (Children nowadays don't listen, what to do?). Let the community introspect this with comparisons with other mico-communities like the Parsi's. We are deeply disconnected and at best use various forums to regale in nostalgia nothing more. Most of KPs don't want to be exposed for actually having abandoned our unique civilization long ago, remainder are busy competing with Punjabis, Marathi's and Gujarati's etc in adapting to their socio-culture ecosystem. Can we blame the youth? Have we created or curated focused programmes or outreach? Far and few and most of them are just photo ops.

The work of Kashmiri Pandit leaders through the 90's is incomparable and priceless and so are the relief and rehabilitation work of numerous Kashmiri Pandit Associations, Sabha's and Group's. However, most of this paraphernalia is now caught in a time warp. We refuse get out of the ghost of 1990 and as a consequence every discussion is purely a WhatsApp rhetoric and numerous such Group's have lost relevance in the real world especially with the decision makers. It is dangerous especially when such groups are satisfied and satiated into a mutual admiration clubs. For the polity that has the tendency to make us relevant only during cosmetic discourses on the idiot box and elections. We are known as the crabs, which pull each other down at the first instance, are devoid of vision and above all, most of the hushed voices from within the community, are often found conveying their lack of interest in returning to the valley. This doesn't augur well for a miniscule community that is racing towards extinction. As a research scholar, I am certain of our socio-



cultural extinction within next 50 years. So, what is it that must be done to preserve our unique civilization?

In the real world as it exists today, a person dies physically but an entire race dies when its values, heritage and culture die. Tragically, we as a race are on the precipice of doom. No vision can succeed unless we have a firm background for it to propel us. The past cannot be undone and neither can it be changed; but the future can be restructured by our present actions. We as a community have a tendency to forget our persecution as most of us have a decent living. We must not forget and it is incumbent upon the elders to educate the GenNext for them to partake on the responsibility of the community.

### **My wishlist – a structured vision for restoration, preservation and development of Kashmiri Pundit civilization**

I am not too sure if at all I can decipher the future but if my wish were to be granted then I would want to work towards establishing a chain of institutions and research centers across the world for preservation, restoration, upliftment and promotion of Kashmiri literature, culture, language, manuscripts and studies. It must have degrees and courses in our language and heritage and create a pool of 'scientists' who will be custodians and guardians of our race. If you look around, there are many minorities that have done well for themselves universally. Not only have they emerged as strong opinion makers, power centers in India but internationally as well. Immense credit goes to the communities that have transformed and transcended their tragedies into a meaningful manner to emerge stronger and prosperous. We need to further expand and articulate a comprehensive vision that I have in mind:

#### **1. Community vision**

Do KPs consider it a community service to help another KP in need – No; we need to learn from Bengalis, Malyali's, Tamil's, Sikh's - they consider it a sacred duty to help each other no matter what. We need to learn these small things from other micro minorities. My previous employer Hinduja Group where I served as Business Head is the richest family and business empire in the world. The entire family holds their Sindhi values dearest to their hearts. They eat Sindhi food, speak Sindhi language, and help Sindhi's as a matter of pride. Being a global enterprise, I did not see their children aping the west or abandoning their core Sindhi values. Even Parsi's in Bombay are an ideal example being among most microscopic communities alive. Their culture and heritage is of prime importance to them. They were among the first true *JalayiWattani* communities having risen like a phoenix, helped India grow with the first wave of industrialization ( TATA, Godrej etc) and without compromising on their socio-cultural value system. We at least get to be in the same country and get to visit Kashmir – Parsi's, Sindhi's and other such communities don't even have that luxury. These micro communities have prospered despite grave challenges only because they focused on preserving their core values - do we even remotely?

## 2. Political vision

Why should our intelligent, honest, nationalistic and educated youth be drawn into accepting class 4 menial jobs with riders of forcing them into working from within the valley without facilities that are given to mainstream employees?. Sadly, all this package jobs have done is create an illusion that Government has and is doing a lot for KP's but KP's themselves are not inclined to return back to the valley. Only a KP can understand what it means to live inside Kashmir as a KP in comparison to other Hindu faiths. No one discusses the silent atrocities on these KP employees, especially, young women in the valley who are compelled to accept draconian terms of employment – it is inhuman to say the least. Forget going through Kashmir administration as any administrator for Kashmir will never be independent to take an action. Currently, the Govt. for sure believes that they need to draw Muslims into the mainstream as they can help the Govt – can we galvanize ourselves to be relevant to a political cause? Many senior Political leaders have told me in private that they believe KP's themselves are responsible for the tragedies as they are elitist and, shockingly, persecuted Kashmiri Muslims – such is the level of ignorance in the current regime but are they responsible or our failure?

We need to give up our Kashmir only obsession and field a candidate (s) to fight MLA level election from a city or region where Kashmiri Pandits are in majority. We need to get inside the system to make the system work for us. This candidate / candidates will formally fight to get a few bills tabled encompassing special privileges / reservations for Kashmiri Pandits that may encompass minority or such appropriate status, a professional college for Kashmiri Pandits, reservation in Govt. jobs to list a few. The candidate will report to a politbureau and work on behalf of the KP politbureau for the betterment of KPs. We can't function out of Kashmir, we are not welcome beyond tourists – period! ; we need to change the game. Even the current regime has political mandate for KP's in the valley but it doesn't work and it cannot work. The current so called political KP workers mandated to work in the valley are mere mascots and cosmetic fodder at best. Regrettably, they do what they do to stay relevant for their own aspirations and opportunities always fearful for their lives (not that I demean them, it is a free country and people are free to make their choices). The bitter fact is they serve political parties for petty gains and to garner social respect. So, we need to get political foothold into the local assemblies and the parliament from current KP majority areas like Delhi, Lucknow, Bangalore, Mumbai, Pune, Indore among other regions. Our political mandate will cut better ice and emotional support within the mainstream India than in the valley. The idea should be to be relevant politically and that can only happen from being relevant in political corridors. We can make a huge difference to Kashmir from outside of Kashmir than we can ever do from within Kashmir. Lets get in and spread across bureaucracy and local administration. Set up a meeting with major KP organisations and urge them to support a common minimum programme, identify candidates, support them all through and ensure they get inside of the local assemblies to begin with and parliament would be a bonus. Also, a common minimum programme needs to be drawn and alongside should be taken up with the PMO. Unless we / our MLA's have a foothold in the policy making nothing ever will work in our favour. Favourable policies for preservation of our unique

culture, rituals, our civilization in totality can only be ensured by the bills and consequent laws framed in assemblies and the parliament. If we can't get ourselves a minority status in Kashmir then everything else is hogwash.

### **3. Vision for Socio-cultural Infrastructure**

Set up a socio cultural centre in India and overseas for preservation and sustenance of KP language, rituals and culture. Get Govt. to at least introduce Kashmiri language in schools and educational institutions even if it is elective. Let's learn from Muslims and what they have done for Urdu. If Urdu and Farsi can be preserved and nourished on a pan India basis then why not Kashmiri? Every displaced ethnic community in the world has invested in creating educational establishments, hospitals to say the least. These, in long-term, become breeding grounds for native socio-cultural ecosystem to thrive. We must have at least 4 educational institutions in 4 parts of the country and a professional educational establishment primarily for the wards of Kashmiri Pandits. While presenting memorandums of ensuring KP's return to valley both individually and as hundreds of Sabha's is good and important for the optics of it but I would desire all of us come together and focus on creating socio-cultural infrastructure for our future generations.

### **4. Vision for Financial platform**

We need to set up a micro fund, to begin with, to invest in startups. Merely starting a WhatsApp group doesn't get anywhere. The HNI Kashmiri Pandits must come forward to create a corpus and create an Industry on the lines of Sikh's, Sindhi's and Parsi's. However, prior to that, we need to create a professional organization with proven capabilities for fund management. This can't be hubris driven that we often succumb to. Having spent 26 years in business leadership and fund management – take it from me it is a serious professional job not to be left to friends and family. In time, we can ask corporations, Govts, angel investors to support our cause. You won't find an unemployed Parsi, Sindhi or a Sikh for the same reason.

### **5. Vision for Legal protection and aid**

Appointment of a genocide commission under a formal legal team headed by a retired KP judge to urge KPs to record their statements and events of persecution. Govt. has shown reluctance to do this officially and hence we need to take it upon ourselves to do this. Once we begin and build pressure using media – Govt will have to take note and act. This will be first formal bank of crimes against KP's and this commission will take it up with various bodies including Vienna Peace Institute. Mere statements and observing black or white days mean nothing now but admiration fodder for a few. This will also need a fund to be set up and fight legal battles at places where they can make a difference for our future generations- don't expect Govt. or others to fight our battles. Especially we can't expect a quid pro quo as we can't bargain even two cents, as we can't even promise unified votes; so we mean nothing to any political regime. We need a legal validity and endorsement of our persecution, as currently it has no legal standing. Successive Govt's have diluted our murder and made

use of our indecisiveness, lack of unity and the predicaments to blame the community for leaving in 1990 by calling it panic and a political conspiracy. We don't even qualify on global parameters of being refugees let alone Genocide.

## 6. Vision for harnessing media for the community

The greatest humanitarian interventions have been propelled by media intervention. Today the world is fluent about the Jewish holocaust and other tragedies in the world because the way media was harnessed to educate the world and create a unified opinion of such tragedies. Films and TV products like The Holocaust, Life is beautiful, The Schindler's List among thousands of films and books were specially funded to generate a global opinion about persecution of ethnic groups like Jews. Even dozens of films including the latest TV series on 1984 Anti-Sikh riots have been made to galvanise public opinion in favour of such minorities a wide section of which, regrettably, are even now are known to be involved in Anti-national activities. Yet a uniform global opinion has been made favouring them. What is our opinion of the world? A group of cowards for some, spineless people, beggars who ride elephants, Govt. agents for Muslims, a burden for a vast majority of Dogra's and laughable undivided stock for the polity. An inconvenient and a bitter truth.

We need a KP news platform (a professional media organisation that will have a news channel and invest in producing films on KP issues - please don't expect anyone else to do it free for us. they all will exploit KPs for their own glory).

We also need to work with the Govt. to facilitate sanction of a national frequency for a community radio for KP's. A few community radio's are working in Jammu but we need a community radio for rest of the country where our numbers are small and in any case no complimentary socio- cultural exists.

We can use the offices of KP sabha's to facilitate webcasting of KP cultural programmes.

We need to negotiate a monthly column in a national daily to present KP views. No one will do it free (unless we become a group of strength in time). I do write columns across major news platforms highlighting our genocide, however, numerous such efforts are needed.

## 7. Vision for Kashmiri Pandit literature

Institutionalize KP literature by working with Govt. to accord legitimacy to our heritage which is currently known as mere folklore or fiction thanks to various Govt's in the past. For example, I have quietly convinced the Govt. to accord legitimacy to 13 KP women forgotten by history prior to the 10th century. Project StreeDesh – the forgotten legendary women of Kashmir traces the life and times of KP women over a period of Ten Thousand years upto 10<sup>th</sup> century. This is first legitimate document as such available now with Indira Gandhi Centre for The Arts & Culture (IGNCA). Another effort was to convert my bestseller initiative called Refugee Camp (the story of our persecution and how we lived in refugee camps) into a play and was

presented by myself at the prestigious Kamani Auditorium in New Delhi. We also need to set up a purse to support KPs into Doctorates, research papers, books - we don't do anything at all and we have no skin in our humanitarian representation. Likewise, I have been trying to mobilise funds to create films on my books and initiatives but it appears easier to convince the community to fund a gala roganjosh event over a community building initiative. I hope we can change this.

We also need to get chair's established in various Universities for promotion and research work of KP legends, work of arts, literature etc. I have been trying to establish a chair on Streedesh – The forgotten KP women and Didda The Warrior Queen but beyond fine curtsies things haven't moved.

### **8. Vision for global outreach and opinion building**

We need to, through a unified organization, reach global humanitarian organisations like the Vienna Peace Institute among others to represent the case of Kashmiri Pandits. In my various communications to such institutions, I have submitted that I represent, perhaps, the last generation of a unique civilisation that terrorism has propelled on the path of extinction. I represent the last surviving member of the ancient vedic civilisation that has a documented history of over 5 thousand years. I represent the only community in the world that has suffered nearly 800 years of socio-cultural, religious and physical persecution and forced to convert to Islam in Kashmir. We have faced the worst genocide, our women, and children massacred - and yet we represent the sole global healer - PEACE. I believe it is the responsibility of the entire world to come forward and ensure protection, rehabilitation and preservation of the unique Kashmiri Pandit culture because the world needs to learn from us the virtue of peace; something that the entire world desperately needs. Despite persecution of over 800 years, Kashmiri Pandits remain proponents of peace and humanity for the world – we have neither produced a single vengeful human being nor ever indulged in a hurtful behavior towards anyone. I have further submitted that post our genocide in Kashmir, specifically since 1990, we have been trying to adapt to habitats that are not natural to us. Our unique civilisation, our language that is as old as Sanskrit & Hebrew is dying, we are exposed to diseases that did not profoundly impact us in Kashmir and our death rate is on the rise. I have implored that we are just about 600 thousand people left and perhaps half of this has already lost its unique culture and socio-cultural values - We are dying every day.

There is so much more that can be done. Even 10% of what is just a gist, I believe will bring us back from the precipice of extinction. I am certain there is much more to it than I could fathom. We need to move beyond the need for personal recognitions and vocational activism. We need a formal KRA based structure and a professional organization that will deliver the above. All this with a sense of great gratitude towards the yeoman service of our elders who for previous 32 years have worked tirelessly in the service of our community.

## Kashmir Saivism

*Misri Brijmohan*

Among the religion of the world Kashmir Saivism is becoming popular with Indian as well as foreign scholars at different centers of learning today.

Kashmir Saivism is not a religion, it is a philosophy open to those who have the desire to understand it, and hence for its study there are no restrains of Cast, Creed, or Colour.

Lord Shiva appeared in the form of Swachandanatha in the beginig of satyayuga with five heads and eighteen arms. Later in the beginning of Kallyuga this theory of the Bhairva Tantras was lost. Lord Shiva therefore reappeared at Mount Kailasha, not in the form of Sri. Kanthanatha and taught the theory of Bhairava Tantras to Sage Durvasa who passed on his philosophy from generations to generations by creating mind born Sons, this tradions was carried out with elevated masters including Sangamaditya, Varshaditya, Ananda, Somanandantha, Utpladeva, Lakshmangupta, Shambhunatha, Abhinavagupta, Kshemaraiya and Yogaraju.

Since its beginning the Sacred Lineage of Kashmir Shiva Masters has remained unbroken yet due to the rise and fall of Kashmir over the last 700 years, it had been partially hidden from public view.

Later in the Eighteenth century Swami Manakak was born, he was recognized as a great master of Kashmir Saivism. He initiated Swami Ram who became well versed in the secrets of Trika Philosophy. Swami Ram's chief disciple was Swami Mahatab Kak. Swami Lakshman was therefore the last in this unbroken chairs of Kashmir Shaiva Masteres.

Swami Lakshman was born in Srinagar Kashmir on May 9<sup>th</sup> 1907. He was the most recent and greatest of the saints and masters of the tradition of Kashmir Saivism having a deep understand of the philosophy and practice of Kashmir Saivism.

He was like a splendid shining rare jewel. From early childhood he spent his life studding and practicing the teachings of the unique sacred tradition , because of his intellectual power and strength of awareness, he realized both spiritually and intellectually the reality of the thought. SwamiLakshman was instrumental in revival of ancient philosophy Kashmir Saivism in the 20<sup>th</sup> century.

Kashmir Saivism is known as the pure Trika System, the three fold signs of Man and the world. In the thought of Trika there are three energies suvh as PARA (Supreme) APARA (Lowest) and PARAPARA (Combination of lowest and the highest). The grace of the Lord Shiva manifested through his five actis: Creation, Protection, distraction, concealing and revealing. Lord Shiva wanted to enlighten the Universe by

manifesting the existence of Tantras. In order to accomplish he manifested this through his five mouths.

Kashmir Saivism derives its teachings from this sixty four monistic tantras or BhairavTantras. The absence of these is called “Trika Shaivism”

The literature of Kashmir Shaivism can be broadly divided into three divisions

1. AGAMA SASTRA
2. SPANDA SASTRA
3. PRATYABHIYANA SASTRA

The Pratyabhiyana System was flourishing in the beginning of Kaliyuga. As time passed however it became veiled due to misunderstanding, it was not until the end of the 8<sup>th</sup> century AD that the Great Master Somanda reintroduced this system in Kashmir.

Pratyabhiyana means to recognize to realize yourself once again, spontaneously. Here you have only to realize you do not realize yourself once again spontaneously. Here you have to practice.

There are no upayas (means) in this system, you simply recognize who you are. Here there is no practice, no concentration. By the grace of your master you realize it and you are there.

The Kula system was introduced in Kashmir in the beginning of 5<sup>th</sup> century AD- by Simacchandana. The Kula system teaches you how you can live in universal consciousness the real nature of yourself in both the ascending and descending acts. The system therefore teaches you how you live totally.

Krama System:- Although the Krama System existed in the beginning of Kaliyuga, having been introduced by the sage Durvasa it was reintroduced at the end of 7<sup>th</sup> Century AD in Kashmir by sage Evakanatha also known as Sivanandanatha. In the Krama system you have to rise step by step in succession. This system teaches that step by step realization makes your realization firm. The Krama School is grounded in space, time and form, its purpose is to develop such strength of form, its purpose is to develop such strength of awareness that once transcends the circle of time space and form, this becomes timeless space less and formless, whereas in both Pratyubhiyana System and Kula System you are beyond space and time.

The Spanda System was introduced in Kashmir in the beginning of 8<sup>th</sup> century AD by the Great Sage Vasuguptanatha who himself got it from Lord Shiva through the Sutras engraved as the huge boulder named Shankar Pal in Kashmir. The word Spanda means movement or vibration and the Spanda School recognizes that nothing can exist without movement. This system directs the aspirant to concentrate on each and every movement of this world. There are 112 Wages laid down in Vigyan Bhairavtantra through which an aspirant can attain the Spanda State by meditating in the centre of any two acts mental or physical. The upayas in Kashmir Shaivism is used to indicate the way and means to enter from individual consciousness into the

universal God consciousness. Our Shaivism proclaims that there are three means for entering into universal God consciousness.

Shambhavopaya the supreme means Shaktopaya the medium means and anavopaya the inferior means.

Anavopaya is concerned with “anu” The individuals soul. Anavopaya is that upaya in which a Sudhaka is endorsed with an inferior capacity of mind and meditation, must develop God Consciousness by restoring to meditation, the practice of Pranayama, the citation mantras. It is important to realize that though there are different upayas, yet all of these upayas lead you to the state of one transcendental consciousness.

The Kashmir Shaivism provided the philosophy of Trika, which provided relationship between God, nature and man. It also provided the philosophy of Shiv Shakti and NARA (man) which forms the main philosophy (VidyaPada) of all Shaivic philosophies.

It also identifies how Shiva as the absolute infinite and pure consciousness lying beyond the reach of speech mind and intellect.

It is transcendental and immanent and can be realized through yoga, advocates how a human being engrossed in the inferior objective world of Lord Shiva can be taken upwards i.e. towards the supreme energy of Lord Shiva through his cognac energy (Shakti) measures high quality.

It was in Kashmir Shaivism that the concept of dynamic energy (Shakti) playing an important role is the evolution of Cosmos was introduced.

The common concepts of Vedanta Kashmir :-

Shaivism may be summarized as follows:-

1. Cyclic nature
2. Bound soul
3. Dharma
4. Mokha
5. Chit (consciousness)

In brief that Shaivism is one of the major Hindu Tradition that worship Shiva, also called Rudra , as the supreme being Shaivite Ecology ( the study of God and religion belief ) ranges from Shiva being the creator preserver and destroyer to being the same as the ATMA (self, soul) within oneself and every living being.

Kashmir Shaivism or Trika Shaivism is a nondualist tradition of Shiva-Shakta Tantra which originated some times after-850CE through this tradition was very influential in Kashmir and thus often called Kashmir



Shaivism.

In MY OPINION ALL THESE FACTS POINT TO THE INESCAPABLE CONCLUSION THAT Kashmir is the original home of the Aryans and that Aryan and Vedic culture spread out to other parts of the country from Kashmir valley itself.

There are certain symbol and sacred things of Hinduism which were and are found in Kashmir only.

Ishwar Saroop Guru Deave Swami Lachman joo was mystic and scholar of Kashmir Shaivism. He was with respect known as Lal-Shab by followers, born on 9<sup>th</sup> May 1907 Srinagar and Niravana on 27<sup>th</sup> September 1991. He was the 5<sup>th</sup> child in a house hold of four boys and five girls. His father Sri Narayandas (Nav-Narayain) Raina was the first person to have introduced “House boat in the Kashmir valley. His mother's name was Mata Arnyamali Raina.

At the age of five Swamiji was introduced to the path of spirituality by his elder brother Maheshvar Nath Raina, up to age of eight his spiritual progress in the lineage of Kashmir Shaivism was maintained by the family priest Pandit Swami Ramjoo (1854-1915) and later by his chief disciple Swami Mehatab Kak (1870-1942). At the age of 19 it was said he experienced a clear taste of self-realization, Shortly afterwards he left his home in search of the supreme and moved to the famous ashram of Sadha Malyun in village Handwara Kashmir, persuaded by his father to return to Srinagar, he continued to study Sanskrit and Shiva philosophy under the guidance of the scholar named Maheshwar Razdan.

In 1934-35 Lakshmanjoo moved to an isolated place above the village of Gupta Ganga near Nishat suburb of Srinagar where his parents built him a house. This was a place where Abhinav Gupta had lived nine centuries before.

In 1962 he moved down the hill to a place closer to the famous Dal Lake of Srinagar-Kashmir a few hundred meters from the Nishat Mugal-Gardens . Around the age 30 Lakshman joo traveled in India spending time at a Mumbai beach and a short time with father of our nation Mahatma Gandhi at Savagram then with Sri Aurobindo at Pondicherry. From there he found his way to Tiruvamramalai to meet Ramana – Maharshi, there he spent some weeks and later commented :--( I felt those golden-were indeed divine.)

He travelled a lot and met all great personalities known around the world, met spiritual master Meher-Baba visited his ashram in 1944 and in 1948 Lilian Shihburn from the Natural Centre for Scientific Research, Paris visited the Swami. It was a few years later in 1965, after attending a Sanskrit conference in Varanasi chaired by renowned Sanskrit Tantra Scholar Gopinath Kaviraj that the word quickly spread that the tradition of Kashmir Shaivism was alive and well and fully embodied in the

person of Swami Lakshmanjio. Maharishi Mahesh Yogi visited the Swami each summer from 1966 to 1969. The two saints formed a lasting relationship. Baba Muktananda of Siddha Yoga also visited on two occasions, until his Nirvana in 1991.

Swami Lakshman joo freely taught, giving weekly lectures on the mystical and philosophical texts of Kashmir Shaivism. Many of these lectures were audio recorded by Johan Hughes and later published.

Swami Lakshman joo's interpretations of Kashmir Shaivism attracted the attention of both Indian of western ideologist.

Ishwar Swarupa Swami Lakchman joo was the most illustrations living exponent of Kashmiri Shaivism.

Swamiji had been living in his own newly built small house Ashram at Ishber (Nishant) disseminating spiritual knowledge by expounding Kashmiri Shaivism philosophy till 1991. Swamiji was a quite matured ecstasy now. He used to deliver lectures and hold classes on practice and discipline in Kashmir Shaivism also encouragement and Solace to local disciples from all over the country and devotees as well.

In India and abroad mostly all over main known cities the teachings of Lakshmanjio are carried on by Ishwar Ashram Trust an organization formed shortly after his Nivawana being main head office at Gupta Ganga Srinagar Kashmir and branches almost every main places in India.

“ JAI GURU DEAN”

“ OM ISHWAR SAROOP SWAMI LAKSHMAN – NA – YEA NAMHA”

“OM SHANTI OM”

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*Misri Brijmohan*  
*Kashmir Sabha*  
*Kolkata*



## Miraculous saga of a terrorist captive

K.N. Pandita

As Ramesh Marhatta, a Hindu village boy, originally from Uttrasu in Omanagari of South Kashmir unveiled to me the layer after layer of his horrendous tale of kidnapping, night-long torture and gun shots by armed terrorists way back in 1990, I shuddered to think of the brutality and savagery with which the terrorists will have done to death hundreds of our innocent community members when armed insurgency broke out in 1990 in Kashmir. Ramesh Marhatta, I imagined, is the rarest of the rare cases of a Kashmiri Pandit escaping definite death while in the captivity of the jihadist terrorists who were out for the genocide of the community. The pain and suffering inflicted on the kith and kin of the unfortunate slain Pandits under similar circumstances still resounds under the blue dome of the sky waiting for the day of retribution.

The youthful Ramesh left his village and came to Srinagar to find a means of subsistence for himself and improve his life somewhat. After a number of unsuccessful attempts, he somehow managed to find an opening as a casual radio announcer in Radio Kashmir in 1985. He decided to work with perseverance in the hope that one day he might get regularized and thus manage his life.

He hired a room in Sonawar, a locality not far away from the Radio Kashmir where he worked to earn a living. The room on the first floor of the building belonged to a local Muslim gentleman who was good and sympathetic to him. As he continued walking up and down day after day to his work place, he came to know a taxi driver he sometimes hired to ferry him to his work place or residence in Sonawar. The taxi man, a Muslim, was known by the name of Nana. They often met and gradually developed friendly relations with each other.

It was early 1989. Ramesh and some more of his colleagues noticed that the local Muslims, who usually called themselves lucky guys if they found a casual employment in Radio Kashmir, had begun to decline the offer. No Muslim was prepared to be recruited in Radio Kashmir. To him it was somewhat puzzling.

On 26<sup>th</sup> of September 1990, Ramesh returned from work to his room and went to the kitchen to prepare a bite. It was 7.40 PM and the time for the news from Radio Kashmir. He switched on his transistor and sat down to hear the news. Suddenly, he heard a loud sound of footsteps coming up the stairs. A large group of men with masks over their face and Kalashnikovs in their hands barged into his room. He was taken aback and trembled at the sight. The masked men brandishing guns and pistols and numbering anything between 30 and 40 began hurling endless abuses on him without giving any reason for doing so. Ramesh's heart sank as he saw death

hovering over his head. One among the terrorist group began questioning him about his profession and the reason of his staying back in the valley. He replied that he had a family to support and was only a casual radio announcer, and he had no scope of earning a livelihood in an unknown place like Jammu with inclement weather.

As the interrogation proceeded, one from among the group numbering anything between 30 and 40, armed and masked men asked Ramesh to come out of the house with them. At this moment suddenly the owner of the house appeared in the room. He heard that the terrorists wanted Ramesh to come down. He picked up courage and told the terrorist that they could ask Ramesh any question here in the room and there should be no need of taking him out. While this altercation was going on, Ramesh found that one of the masked men was no other than Nana, the taxi driver who had befriended him. However, he gave no indication that he had recognized Nana as that would have cost him his life in no time.

Then in this melee, the terrorists blindfolded and handcuffed Ramesh. He was dragged down the stairs like a corpse. They kicked and heckled him as they dragged him to the other side of the road. They banged his head against an electric pole which sent a shock down his spine. He got unnerved and resigned to his fate.

Blindfolded and handcuffed Ramesh was dragged through some lanes and then dumped in a vehicle and brought to some destination. After alighting from the vehicle he was taken through a passage he thought was something like a slippery tunnel. As he was dragged on, he received many baton strokes from his captors as if he was a beast and not a human being. Once inside a house, his blindfold was removed and hands untied. Now began the dreadful night-long interrogation and torture of Ramesh. He was made to sit in a chair. One after the other group entered the room, subjected Ramesh to questioning, often repeating the same questions again and again. In between questioning, the terrorists would rub burning cigarette bits against his body and he cried in pain and agony. Each group adhered to the same pattern of questioning, hurling abuses and rubbing burning cigarettes against his body.

At about midnight a group of terrorists entered the room. It was led by a lady whom they addressed as Asiya ji. The torture method which this group employed was to place a hot rod on his feet. The pain was unbearable and he lost power even to cry. The leader of this terrorist group introduced himself as Azam Inqilabi. Till then he had not heard the name of either Asiya or Azam Inqilabi. Ramesh vividly recalls that only a few of the group of 30 or 40 spoke chaste Urdu which made him think they were Pakistanis while the rest of them were Kashmiris. Those who spoke only Urdu spoke it with Punjabi accent. They beat, thrashed and kicked him as hard as they could and then told him to lie down. Now the group engaged itself in discussing how he was to be killed. One suggestion was to cut him into pieces under sawmill while the second proposal was to gun him down on the roadside near a drain. The plans of killing Ramesh were discussed in his presence and within his hearing. He was already half dead with pain, agony and torture, and they were planning how to deprive me of the remnant of life left with him.

As the discussion among the terrorists about how to put an end to Ramesh was going on, the sound of *azaan* – the call for the Morning Prayer – came to his ears. He imagined it could be about 4 AM the usual time for the morning *azaan*. While listening to the call for prayer, Ramesh realised it was the same voice he used to hear every dawn around the same time when he was in his room. It came from a loudspeaker fitted to a three storey house.

Dawn was nearing. The terrorists collected some gunny bags and rope lengths. They again blindfolded Ramesh. After about thirty minutes of walk, the terrorists put him on a vehicle and moved away to execute him. After reaching some unknown destination, the car stopped and Ramesh was pulled out of the vehicle and pushed towards something like a nullah. Ramesh knew that he would be killed in a couple of minutes and thus begged for life saying he had done nothing to punish him with death. In this disorderly situation, Ramesh's handcuff became loose and he removed the blindfold from his eyes. As he opened his eyes he caught the sight of some light atop the Shankaracharya temple on the sombre and serene hillock. As he looked around, he found about 15 terrorists surrounding him and some more sitting in a Contessa car parked at a little distance. All terrorists had aimed their guns at Ramesh. The dance of death began.

A young boy with a gun stood behind Ramesh. He fired four shots at him. Three of the four shots hit him in right hip and abdomen area. With bullets embedded in his body, Ramesh in desperation took to his heels and ran away in zigzag manner while the terrorists continued showering bullets on him. Fortunately, none of those bullets hit him; Ramesh ran towards a nearby army camp about 200 meters away and asked the guard on the gate to let him in to save his life. The guard, suspecting that Ramesh was a terrorist, aimed his gun at him and asked him for hands up. The wounded Ramesh had no strength to lift his hands and fell down on the earth. The guard dragged him inside the gate. When Ramesh spoke to the teashop owner close to the gate of the camp, the vendor came to know that he was a Hindu who had been kidnapped by the terrorists and wanted a safe place. The guard immediately informed his superiors and instantly there was movement in the camp because the news had been flashed across last night that a Hindu radio announcer had been kidnapped in Sonawar area by the militants.

The army authorities reacted immediately and brought an ambulance and Ramesh was admitted in the Badami Bagh cantonment hospital. The army doctors operated on him. Three days later he regained his consciousness. The surgeons told him that the bullets were removed after 18 hours of surgery. The message went across that the kidnapped person had miraculously escaped death and was being treated in the hospital for the gun shots. The day Ramesh regained consciousness, Governor Girish Chander Saxena accompanied by the Director General of Police visited Ramesh in the hospital, consoled him and praised him for his bravery and fortitude in going through such a deadly ordeal in captivity. The DGP asked him if he could bring to his mind the locality where he had been kept as captive for the night. Ramesh had no clue but told the DGP that the sound of the *azaan* he had heard at 4 AM while in captivity of the terrorists was precisely the same which came out from a loudspeaker fitted atop the three storey house of the locality in Sonawar where he lived. A few

days later the DGP visited Ramesh again and told him that his guess was correct and the police had swooped on the hideout of the terrorists in the same locality wherefrom a large cache of arms and ammunition was recovered.

In the meanwhile, a terrorist organization called Hizbul Mujahideen issued a press statement in local newspapers that Ramesh had attacked the jihadis of their group and hence an attack on him was conducted. This was an example of disinformation campaign of the militants with twofold purpose. One was to shift the onus of attack on him and the second was to strike fear among the Hindus in the valley to take note of HuM watching their movements and activities. The question put to Ramesh by the terrorist, viz “Why did you stay back in the valley while others (Hindus) left”, is a clear proof of the fact that ethnic cleansing of the valley was a definite agenda of the jihadi terrorists in Kashmir way back in early 1990s.

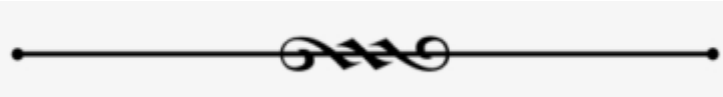
Ramesh Marhatta was awarded by the State government for his bravery and his services were regularized in the AIR. He was posted to Kathua.

I congratulated Ramesh Marhatta for his bravery and the good luck he had to escape the bullets of the terrorist. This real story reveals how brutal and savage the terrorist were to the hapless Kashmiri Hindus, hundreds of whom were gunned down in homes, on streets, in offices or work places, in buses and odd places. This is the pattern of genocide that was unleashed against the small religious minority in 1990. Ramesh Marhatta, like all of us, laments those thirty two-years from the date of the event, as no inquiry commission, no investigation and no FIR about these crimes have been ordered.



*Tsala Tsitta Vwandas Bayi Mo Bar  
Chon Tsinnth Karaan Paana Anaad,  
Tsey Kawa Zananiya Khyod Hari Kar  
Kival Tasunnday Taaruk Naad.*

Have no fear, O restless mind,  
The Eternal One takes thought for you.  
He knows how to fulfill your wants.  
Then cry to Him alone for help,  
His Name will lead you safe across.



## Acting, Narcissism and Abhinaya Yog

Lalit Parimoo

Ordinary acting has a direct connection with Narcissism. You all must be well aware that psychologists have talked a great deal about the Narcissistic tendencies prevalent in a human being. What exactly is this tendency? How is a Narcissist different from others? What guides and forces a Narcissist to behave in a way which is different from a normal human behaviour? How does the craft of acting help a Narcissist? Are generally all actors fundamentally Narcissist? What is the co-relation between social behaviour of successful actors and the inherent narcissistic tendencies within? How does ABHINAYA YOG claim to go beyond the feeling of Narcissism?

In this chapter we shall try to answer and explain the above queries. In plain and simple words the desire to be liked, loved, appreciated, pampered, admired to the extent of being worshiped is primarily a narcissistic tendency. At seed level it exists within everyone but different education, environment, upbringing and the pressure of circumstances make one more narcissistic and the other less. Outwardly, behaviour of a narcissist in a group can be easily distinguished by his/her constant effort to seek attention and admiration from others, to keep the conversation revolve around his/her issues and problems, to fish for compliments again and again, to create such an impression that others are compelled to talk about him/her.

If not in a group, a narcissist would like to find different ways of self admiration like looking in a mirror and saying "I'm the best", wearing new clothes, watching one's photographs again and again, day dreaming and creating a world in his/her own imagination where he/she has been liked and appreciated by all. In brief narcissist is obsessed with oneself and the desire to get appreciated from all sides by all people becomes his/her food. He/she will feel like a fish without water, if in one day he/she doesn't receive a required quota of admiration, appreciation and compliments.

Deep down the person actually is miserable, unhappy and suffers from a feeling of being unloved and unnoticed. In most of the cases perhaps during childhood one has felt unloved. Maybe the parents were more loving towards the other child or they had a bad marriage and their constant quarrelling and fighting created a feeling of insecurity in child's mind, thus depriving him/her of love, care and attention required for the normal growth, development and upbringing of a child. When this feeling continues with the child for a long time, the unhappiness and misery becomes his/her second nature and when one becomes an adult one tries to compensate what one has lacked by trying to grab more and more of admiration. So, if a child is unable to receive proper emotional nourishment from his/her parents and other near and dear ones he/she tries to

compensate it by artificial means and this continues till old age.

For such people, who have felt wounded in their childhood because of lack of proper love and care, and also for those people, who have been pampered a lot during their childhood, ACTING becomes an area of escape for them. How does acting help these people? It is well understood that the work of an actor is such which makes him/her a centre of attraction and generally actors are complimented, thus brings some kind of happiness to the inwardly suffering minds.

Childhood is the period where our emotional world is built and the interrelationship within the structure of our family which mostly includes parents and siblings, lays the firm foundation of these emotions which remain with us till our adult and matured life. A boy who has not received a full quota of love from his mother, due to various socio-psychological reasons, will always have a love hate relation with women. Because he could not have a smooth relation with his mother, he will face difficulties in having smooth relationship with the women who come in his life. On one hand he would love to have an amicable relationship with a girl, but the wounds which exist inside due to his own mother will always create difficulties and misery. Hence by becoming an actor, by playing a part of a lover who wins a woman and is happy, one tries to compensate for what one lacks.

Also the craft of acting brings some amount of appreciation which is another form of happiness and thus helps an individual to forget the misery caused by the wounds experienced during the childhood. In this matter, it would be added, those people who are not able to get happiness by becoming an actor themselves, they seek refuge in the works of other artists which can include short stories, novels, drama, TV shows, films or even books. This is the reason why many people become fans or admire so called heroes and heroines of films or a novel, drama, short story, because their own inabilities and weaknesses get covered up by the victories of the ideal fictional character. A wounded mind cannot remain wounded for a long time as the nature of mind is to find equilibrium. If the emotion of hate is predominant because of the lack of love either from father or mother, it is natural for such a mind to look for love by surrogate means. Acting also is one such surrogate method, which takes an individual into an imaginary world thus takes him/her away from the harsh realities and gives a feeling of doing something creative, which also is a form of happiness. After the successful performance of living life of an imaginary character the compliments received and the admiration for the creative skill is what makes an unhappy and a wounded person happy.

So, it can be clearly stated that a narcissist deep down is a very unhappy and emotionally weak person. In his/her own eyes he/she has not received love properly; hence the adult period demands more and more attention. As the craft of acting fulfils this criterion to a very large extent, a narcissist naturally finds solace in it. Many of his/her problems get solved in this journey.

The modern world has created several psychological problems and complexes and narcissism is one of those. In the past 300-400 years, society has moved drastically towards hedonism. The scientific inventions,



technological revolutions along with so many modern ideas have forced one to live in such a way that chasing wealth and material comforts has become a necessity. There has been a slow deterioration in family values and the socio spiritual structure in all the countries, has been shaken.

The mad race for success, power and money has created a situation where the family has been neglected and children grow in an atmosphere or environment which is devoid of love and full of strife and conflict. This is not the case only with the poor or middle class families, even the rich people suffer from the same problems in a different way. Parents who are indulged in earning money for the family have no time for their children who are looked after by maid servants and again are deprived of the parental love which was their natural right for their growth and development. The middle class parents live in a condition where they crib and grumble for their inability to earn sufficient money for the care of children, hence they at times feel unwanted.

In brief Narcissism as a complex phenomenon is the result or outcome of the modern civilisation which has turned a man into a money earning machine whose happiness and achievements revolve around the material comforts and objects. As most of the people are not able to get what they want, the result is a crisis where there is a huge gap between man's inner world and his outer achievements. Not only there is a gap in the economic sphere but also in the emotional world.

A narcissist desperately tries to achieve something great in the external world forgetting his/her inner turmoil which he/she thinks can be balanced by big external achievements but in the course of his/her journey he/she realizes the harsh truth that the lack of emotional warmth cannot be balanced by physical comforts. It is a well known statement that one can buy sex, not love. One can amass huge properties, but cannot buy a loving home. One can buy people as workers, but can't buy friends.

The craft of ACTING attracts lot of narcissist with a very simple reason that it gives an opportunity to compensate for the emotional diseases from which one suffers since childhood. The rosy picture which one builds in the mind where one imagines to live a successful life of a successful actor, who plays so many different powerful characters, is loved by so many people, is adored by the opposite sex, has big money, big success, is the heavenly abode of such narcissists. To live in future and forget the difficulties of present time, is one of the fundamental characteristics of human nature. So it happens with narcissist that they live in future imagining “heavenly abode” and try to forget their present worries and inabilities. Their “heavenly abode” keeps on supplying the inspiration for some time, but later on a crisis happens and this imaginary “heavenly abode” crumbles like a pack of cards. The gap between the dream world and the reality widens, thus creating a split within the human mind. This situation is further dangerous as this split mind gives rise to further complicated psychological diseases like schizophrenia, hypocrisy, acute depression, chronic anxiety etc.

To avoid all the above said psychological complexes, one should follow the system of ABHINAYA YOG. The philosophy of ABHINAYA YOG will help not only an actor but a non actor too, to face the insurmountable obstacles in one's path.

The ten moral principles of yog will work as the guiding light for all aspiring actors and human beings. These ten principles are

1. SATYA
2. AHIMSA
3. ASTEYA
4. APARIGRAH
5. BRAHMCARYA
6. SHAOCA
7. SANTOSH
8. TAPAH
9. SVADHYAY
10. ISHVAR-PRANIDHAN

Any aspiring actor who learns the craft of acting while following the above said moral principles will certainly be able to manage the ever widening gap between his/her inner and outer world. Let's talk in detail about the above said ten moral principles:-

**SATYA-** It is well understood that the entire world keeps on changing. There is nothing permanent. Change is the only constant factor. What was yesterday is not today and what is not today exists in the future. The apparent reality is ever changing but isn't there something which is permanent? That something permanent can be called as SATYA. As all things exist in time, place and person and hence are ever changing, but that which is beyond this trinity is SATYA. Thus to keep this satya as one's goal, most cherished object should be the topmost priority of any human being. If one takes the vow of moving on the path of the satya, one easily conquers hypocrisy, pride, vanity, worries etc.

**AHIMSA-** Not to harm or inflict injury in thought, word or deed to anyone is the underlying spirit of AHIMSA. Sometimes one doesn't realise how one has inflicted injury upon other by negative remarks and thinking, but if one keeps the principle of AHIMSA in mind, automatically such thoughts can be checked. But AHIMSA at the same time does not mean not to fight back or retaliate to safeguard oneself in the times of danger or attack. If a dangerous animal or a ferocious man or a group of invaders are about to harm you, your family or your community, then to fight as a matter of self defence is also a part of AHIMSA. Only a courageous man can truly follow the principle of AHIMSA.

**ASTEYA-** In simple worlds it means non-stealing. Everyone has to pick up an occupation to maintain oneself and the family people. This occupation should be such where no stealing is involved. To earn one's livelihood by honest and upright means is the fundamental thought and idea of ASTEYA. Sometimes this stealing happens mentally, so one has to maintain strictly the mental purity also. The person who follows the principle of ASTEYA will have the moral strength, which shall help him/her to face the ups and downs in his/her work life.

**APARIGRAH-** This principle is one of the most difficult to follow as it runs contrary to the modern materialistic lifestyle. Not to accumulate more than what is required for the minimum sustenance of life is the underlying spirit of APARIGRAH. For example if our requirement is of 6 pairs of dresses than one should not hoard more. By following this principle strictly one controls greed. Not to eat more than what is sufficient for one's health, not to have money more than one is required for minimum requirement, not to collect hoard or accumulate physical objects for the sake of mental satisfaction are the hallmarks of APARIGRAH. . .how can one keep a cheque on the growing demands of modern life-style where one is forced to buy things, objects ,new gadgets etc.? this is the burning question with every spiritual aspirant .Many are ready to live a simple life but the social pressure is such that if you do not move with the main social flow you will not be accepted by others and one will have to face new kinds of difficulties like communication etc. The guideline regarding this should be that one should make efforts to buy those things and objects which are absolutely essential for everyday work and social life. The approach has to be of utility and not of impressing others or showing it off only for the sake of creating an image ..This should be strictly avoided.

**BRAHMCARYA-** This is the most controversial principle and needs to be explained rationally. Many people have confused general masses that this principle has something to do with sexual abstinence but the truth is, the root words of BRAHMCARYA are BRAHM and CARYA which have nothing to do with sexual abstinence. The word BRAHM means "That which is great" and CARYA means "to move". Thus the whole word means to move in that which is great or in simple words to think always of the supreme lord. This moral principle helps one to have a different world view. Every philosophy or ideology or culture and civilisation creates a world-view. Here the world-view is that "Every thing is an expression of the supreme being". So, one has to make efforts to keep on ideating on the Supreme Being. This approach helps an individual not to get entangled in the worldly affairs to such an extent that they keep you away from the Supreme Being.

**SHOACA-** To maintain cleanliness in all aspects, at all places is the underlying spirit of SHOACA. Not only one has to make efforts to remain physically clean, keep the surroundings clean but at the same time one should thrive for the mental cleanliness. It is easy to practice external cleanliness but to keep the mind pure and clean requires more mental efforts and discipline.

**SANTOSHA-** Again this principle is difficult to practice in today's world as the entire economic growth takes place due to the inherent economic dissatisfaction and this principle teaches one to remain contented with what one has got. This point needs to be explained further. It is well understood that one cannot grow if

one is not dissatisfied with the present circumstances. For example a person earning rupees 10000 a month will have to be dissatisfied with his/her income so that he/she makes effort to earn rupees 15000 in a month. So if discontentment is necessary for any growth, how can one practice SANTOSHA? The answer is it can be practiced. After struggling for any growth or improvement, one needs to surrender everything to the Supreme Being, and this surrender brings a positive attribute named SANTOSHA which means whatever one has got or achieved, one accepts it as HIS/HER wish. A pure egoistic and ambitious mind cannot follow this principle. To remain contented with what one has got is the hallmark of a surrendered mind whose goal is the Supreme Being and to understand very well without HIS/HER wish one cannot achieve anything.

**TAPAH-** In simple words TAPAH means hard work and determination required to attain the desired goal. This principle inspires one to fight against lethargy and laziness. During the struggle of existence one is naturally bound to face difficulties and sometimes one gets discouraged and loses the zest for achievement but by remembering this moral principle one can inspire oneself again and again and prepare to work hard. As it is well said that hard work has no substitute, so one should not spare oneself and very soon at an early age one must get into the habit of working hard. This principle also helps an individual to not to get acclimatised to a comfortable lifestyle. The more one lives in difficult conditions, more the chances of working hard.

**SVADHYAYA-** Literally it means understanding oneself. The ultimate journey of a man is to know thyself and this principle is a reminder to it. The study of self also involves the study of scriptures which help one to understand that the aim and purpose of this human life is to go beyond the mundane achievements and reach the transcendental state of "SELF".

**ISHVAR-PRANIDHAN-** The movement towards Supreme Being by any methodology like prayer, dharna, dhyana, is ISHVAR-PRANIDHAN. ISHVAR, the lord and controller of all things is the goal of human existence. Human beings are mind-predominant. The movement of this mind towards ISHVAR is ISHVAR-PRANIDHAN. This principle not only reminds you of the supreme goal but also wants you to take some active steps in that direction. One can't say that the goal of my life is to know God and not do anything about it. It is an inward movement and is purely a subjective journey where dissipating energy of mind is channelized and merged into the ocean of pure consciousness. According to ABHINAYA YOG this ISHVAR-PRANIDHAN has been incorporated in a different way. As we all are the actors on the world stage with our different roles and different stages, we need to know the Supreme Director within. If we are acquainted with the Supreme Director within, we can play all the roles assigned to us harmoniously and satisfactorily.

Thus the narcissistic tendency within every human being which forces one to crave for more and more admiration, resulting in the desire of becoming a famous person can be checked by the above-said ten moral principles which shall help as a guide to every one. Those who are artists by birth and have a genuine desire to express and exhibit their talents will be highly benefited by the moral principles and can create more sublime piece of art which shall be of educational value to the viewers.

ACTING ,today for the most of the youngsters is a short cut method to become rich and famous and many are only interested to impress their relatives and neighbours and try to prove that they are successful and popular..

Today the entire civilization has reached a point where the only aim of existence for most of the humanity is to make a quick fortune and the success of very few actors and actresses gives an illusory hope to many that they too can make it big .

But unfortunately the resources of earth are such that all cannot become rich and famous so most of the actors are moving on the wrong path and are misled by the illusion created by glitter and glamour of name and fame. If one tries to follow the path of Abhinaya yog with a purpose of reaching the depths of one's being there shall be a dramatic change in the thought-waves of most of the people, actors ,aspirants and viewers that peace shall be attained here and now.

ABHINAYA YOG wants to bring a fresh change in the thinking patterns of the entire humanity by broadcasting this age-old wisdom that the aim of human life is to reach the divinity within and the entire social structure should be such that all should get an opportunity to reach the prescribed goal.

The modern civilization at present is topsy –turvy and due to the impact of centrifugal force ,humanity is moving away from the centre which is the abode of PURE CONSCIOUSNESS and for this inward march the mad chase for wealth and comfort is a big hurdle. The reason why most of the people are unhappy and miserable lies in the fact that the entire human society has become materialistic and all our small pleasures and comforts have become directly connected with the physical objects and sensual gratifications. One of the greatest treasure and achievement of human civilization has been the family structure which once upon a time was an improved form of the tribal structure where people lived in groups or gotras but today due to the pressure of living in a materialist society most of our psychic problems and emotional turmoils are due to the dilapidated condition of our families which was and still is the root of our emotional wellness. As it is well understood that our emotional world has lost its requisite equilibrium due to the imbalance within the family structure. By the time one has reached the age of 17 or 18 all major conflicts and complexes have already crept in and then to restore the lost balance the only effort which one tries to do is to become a successful person in the external world by choosing a career which can give name fame and wealth in a short span of time. The lack of love which one has felt during childhood, may be, due to the over-busy lifestyle of parents can never be compensated by wealth or fame. Girls and boys who have been brought up in a broken family where one of the spouses has borne the brunt of bringing up children remain unloved throughout their lives and try to compensate it by aspiring and chasing big dreams and goals which makes them feel that reaching top will cure the illness within their mental world. But in reality this doesn't happen and all big goals when attained create the same vacuum and once again remind of the inner emptiness and disgruntlement. The remedy lies in the practice of moral principles prescribed as yama and niyama.


The short term goals can be in terms of a house and a car or a better job but the chief aim of a human being is to know the consciousness within ,which requires a certain discipline and code of conduct without which all talks will remain bookish and impractical. To bring back family values and strictly follow the moral principles should be the top most concern of every educated and sensible person.

ABHINAY YOG reminds to all the actors of the world stage that do not forget the chief aim so that one may not repent during the last days of one's life that the entire life was a colossal waste.

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*Yava Tuu'r Tsali Tim Ambar He'taa  
Bwachi Yava Tshali Tim Ahaar Ann;  
Tseyta Swa-Par Veytsaaras Peytaa,  
Tsentan Yi Dih Van-Kaavan*

This counsel to the body give, O Soul:  
Wear only such clothes as ward off cold;  
Eat only to satisfy your hunger;  
Devote yourself with all your heart

## Rasa theory and abhinavagupta

Lalit Parimoo

It is a well known fact that INDIAN ART AND AESTHETICS had reached its greatest heights roughly, two thousand years back and that was the period when INDIA was at its peak with its unique achievements in culture and civilization.

With classical music, dance, poetry, philosophy, painting, sculpture, architecture etc. this ancient culture of INDIA was shining like a jewel on its crown and thousands of artists and poet philosophers were contributing their works in this CULTURAL EVOLUTION.

It was around this time that one of the master -piece work on aesthetics named NATYASHASTRA was conceived and written by BHARATMUNI and this work till date has remained as a guiding light for all artists and poets . We do not have anything parallel to NATYASHASTRA in entire world literature that could express art and aesthetics in such details and precision. It's also called as FIFTH VEDA and was created to give aesthetic pleasure to the masses, to uplift them from their drudgery of monotonous and mechanical life and also to guide them in their social and political lives.

But this culturally evolved civilization could not protect itself from the external invasions, attacks and other political instabilities and so in next few centuries slowly the whole movement started getting degenerated.

ART and artists suffered but great efforts were made to revive it and put it back on the right path by philosophers, patrons and connoisseurs.

In this background ,nearly one thousand years back in KASHMIR , a great poet-philosopher, saint , thinker ,artist ,aesthetician named ABHINAVGUPTA took birth and in short span of time made great contributions in art and philosophy especially TANTRA thereby reviving the ancient culture with its universal appeal .

Here we shall talk briefly about his contribution to the THEORY OF RASA, which formed an integral part of Indian aesthetics as compiled and elucidated in NATYASHASTRA .The period in which ABHINAVGUPTA worked can be called as socio-religious-cultural renaissance in KASHMIR and his works and contribution travelled far and wide and was recognized and hailed by other luminaries.

Although his main writings revolved around TANTRA and Kashmir Shaiva philosophy but he has contributed in aesthetics too and explained the THEORY OF RASA as done in NATYASHASTRA and has added one more RASA named SHAANT RAS which he said is the source of all RASAS and this discovery of ABHINAVGUPTA is phenomenal and thus could form a link between the aesthetic delight and supra-aesthetics.

The main reason of adding shaant rasa to the list of other eight rasas was due to the fact that ABHINAVGUPTA on one hand was a practicing TANTRIC and must be experiencing the delight of PURE CONSCIOUSNESS OR SHIVA and at the same time being a poet and a musician, must have felt the compelling inner urge to express the beauty of INNER BLISS which cannot be expressed in any ordinary language.

The inner bliss and the longing for the bliss by a spiritual aspirant needs an expression and art is the only way to do it and any form of art which could lead the artist and the spectator to the inner peace ,thereby linking the finite with the infinite and create a RASA named SHAANT rasa .

Most of the artists were not philosophers and practicing saadhaks and most of the saadhaks and philosophers were not practicing artists but ABHINAVGUPTA had the opportunity of being both and hence could realize the importance of introducing a new RASA to the repertory of rasas .

This addition of shaant rasa paved the way for coming poets, dramatists, painters, sculptors and writers to create such works of art leading to the expression of inner peace and benediction.

I do not want to say that before the introduction of SHAANT RASA by ABHINAVGUPTA, we didn't have such works that depicted the inner peace.

Of course we had whole body of paintings and sculptures but ABHINAVGUPTA gave value to this rasa and spoke about its importance and inspired the artists to create such works that could lead to peace after expressing phases of turmoil and turbulence through other rasas.

The images of meditative Buddha, Lord Shiv with half closed eyes, Lord Krishna with his flute on lips, Goddess Saraswati and many others were classic examples of ART that evoked the feeling of inner peace. Although common people could not have fathomed the hidden Rasas which Saadhaks and lovers of philosophy could do so but ABHINAVGUPTA encouraged artists to bring SHAANT RASA in their work.

Let's have a look at the other Rasas which formed a basic guideline for all artists to compose their works as mentioned earlier in NATYASHASTRA and then later on by ABHINAVGUPTA in ABHINAVBHARTI.

RASA in poetry or drama as defined in NATYASHASTRA cannot be translated as EMOTIONS rather it's the essence of emotion.



It's the juice, like the rasa of a delicious food.

The delightful taste of food can be achieved by the right mixing and blending of various components with proper cooking method, in a similar way a particular Ras is evoked by right mixing and blending of various Bhavas and feelings along with the proper use of Shabd or words and expressed in a particular style.

SHRINGAAR, KARUN, HAASYA, VEER, RAUDRA, ADBHUT, BHAYANAK, VEEBHATSA are the other eight rasas and SHAANT being the ninth one.

I would like to explain the essence of all above Rasas in modern language keeping the essence of it same as was done by ancient scholars and Rasiks or the aestheticians.

SHRINGARA is the most prominent ras depicted in drama and now in films and and TV shows too. This Rasa is created by the love of a man and woman and has many other feelings associated with it. The root emotion or Bhaav is KAAM BHAAAV or erotic love but Rasa is something different which needs some explanation.

In today's lifestyle, an ordinary dating over a cup of coffee cannot evoke SHRINGARA RAS. Much more is needed than that. Suppose after initial datings the man and the woman consider their relationship to be a serious one and feel that they must keep on meeting and romancing and then one fine day they find an obstacle in the form of either the brother or father of the woman or the mother of the man and their meetings and dating are stopped for some time. Both long to see and meet each other but are deprived due to external circumstances. Now at this juncture two things can happen. First, if the passion is not strong then they might forget each other and secondly if the passion is strong they will find ways and methods to see each other. Let us assume that the passion is strong and they are trying their best to find the way to meet and have failed several times, thereby increasing the longing towards each other. Their desire gets fulfilled, with nature also supporting them by a wonderful weather or slight rains or some musical get together or anything else that supports their desire to see each other. At this moment when they both meet and talk, SHRINGARA RAS is evoked and this gets transmitted to the viewer or the spectator also who enjoys the same RASA with its full intensity as if participating in it.

So a poet or a dramatist or a writer must have a deep understanding of human behavior and feelings in order to create a particular RASA.

In KARUNA RASA the root feeling is misery or unhappiness and the expression of this RASA is through tears after prolonged period of depressions or despair.

HASYA RASA is associated with mirth and laughter and sometimes to hide the painful feelings or weaknesses that one has. This rasa is generated after a particular energy is stored inside for a long time and due to overdose of it finds an outlet through laughter.

VEER RASA is linked with valor and courage and creates a feeling of strength and increases the spirit of a warrior. This also needs to be added that one has to struggle against the initial inertia or lethargy to bring VEER bhaav.

RAUDRA RASA has a feeling of anger in it but expressed for a noble cause by a noble person who fights against the injustice or exploitation. This RASA is meant for a purpose of defeating your enemy and protection of the weak that are dependent on the protagonist.

ADBHUT RASA evokes the sense of wonder in us, be it through nature, sports, arts, science etc.

BHAYANAK RASA deals with the feelings of fear hidden inside a human being as it is one of the most primitive emotions.

VEEBHATSA RASA is associated with everything that is negative in human mind like hatred, jealousy, sadism, all complexes, vanity, self love, ego etc. Generally a villain of a drama or film is depicted through this rasa and its expression is monstrous.

SHAANT RASA is the last but the origin of all RASAS and is connected with the inner poise and serenity.

THE RASA theory as propounded by ancient seers and later on explained by great scholars and teachers like ABHINAVGUPTA is a wonderful gift to the humanity. It had a great therapeutic impact on the viewers and artists and transported them to a different world altogether where they experienced sheer delight and prolonged happiness.

To a common viewer or audience it was a great experience of healing and helped them to rise above the painful and miserable existence of daily grind.

IN the language of YOG and TANTRA this RASA can also be explained with the help of chakras and koshas. All experiences of rasa are through Anahat Chakra also known as Heart Center thereby purifying this particular chakra for the well being of that person who experiences it.

Amongst the koshas or the layers of consciousness as explained in Yoga it is the ATIMANAS KOSHA that gets activated by the reproduction of Rasas. Few hormones are secreted and that brings a sort of relief to the person.

As ABHINAVGUPTA was a great yogi and tantric and was very well acquainted with the techniques of both the above schools , so he declared in a clear voice that the root of all RASAS lies in the SUPREME CONSCIOUSNESS or SHIVA CONSCIOUSNESS . He must have been aware of the great saying that 'RASAO VAI SAH ' . HE is the embodiment of RASA or BLISS. The perennial source of bliss is SHIVA and every effort of human beings to find pleasure in arts is actually the search to get merged into the OCEAN OF

BLISS OR RASA named SHIVA.

Every individual by pursuing any form of art can reproduce these RASAS for one's own benefit and aesthetic pleasure. A day spent without any experience of RASA is a day wasted.

Real life provides us with lot of raw material to work so as to create, rather recreate, a particular rasa.

Be it a song, music, painting, drama, film or dance let the whole world throb in delight and slowly move towards the supreme Father celebrating with ecstasy and joy.

*Yato hastah tato drishti|*

*Yato drishti tato manah|*

*Yato manah tato bhaavah|*

*Yato bhaavah tato rasah|*

[ABHINAYADARPANAM]

Where the hands go, the eyes follow. Where the eyes go the mind follows. Where the mind goes there the bhaav is created. Where there is bhaav, rasa is produced.

*Swamana Gaarun Manz Yath Kande*

Should you, in this body, seek  
The Supreme Self that dwells within,  
Greed and illusion soon removed,  
A halo of glory will surround this very body of yours.

## **Destruction of Temples in Kashmir**

**C L Gadoo**

The establishment of the supremacy of Islam in India is a part of the history of India. The commitment of the Muslims to fight idolatry found expression in the destruction of the Hindu temples, the centres of idol worship in India. “The Hindu temples are the abode of God. They are not prayer houses”. In the Hindu temples Param Parmeshwar is worshipped in the iconic forms, he assumed with the evolution of the Sanskrit civilization of India, as the manifestation of the unity of the universal existence and the embodiment of the creation. The rise of the Muslim power in India set in motion, sociological conflict. The Muslim struggle to efface the religious culture of the Hindu India formed a part of that conflict. The Mughal conqueror Babar, informed of the destruction of Ayodhya, exclaimed in ecstasy, “For Islam's sake, I wandered in the wilds, prepared for war with Pathans and Hindus, resolved myself to meet the martyr's death. Thanks are to God, a Ghazi I became.”

There was no difference in the religious policy of the Muslim rulers in India and the religious policy of the Muslim rulers in Kashmir, who established their hold over the ancient Hindu kingdom in the early fourteenth century AD. The Muslim rulers of Kashmir disapproved of all forms of idol worship, the same way the Muslim rulers in India did. The Hindu temples and shrines, being the centres of idol worship among the Hindus, evidently attracted the wrath of the Muslim rulers, who proclaimed themselves, the defenders of their faith. In many respects the severity of persecution of the Hindus in Kashmir, was greater than in the rest of India and the temples and Hindu shrines were exposed to wider destruction, than they were in the rest of the country. During the reign of the Muslim Sultan Sikandar, known as the iconoclast, most of the Hindu temples were destroyed. The temple of Martand was reduced to ruins. The task of destroying the remaining temples was accomplished by Sikander's successors. The destruction of the Hindu temples in Kashmir continued unchecked during the Chak rule, which followed the Shahmiri Sultanate, the rule of the Mughals, who wrested Kashmir from the Chaks and the Durrain Pathans, who followed the Mughals.

Corroborating the above account, Walter R Lawrence, a British Revenue official of the Government of India, who wrote extensively on the Kashmir, writes, “After destroying most of their temples, Sikandar turned his attention to the people who worshipped there and he offered them three choices: death, conversion or exile. Tradition affirms that only eleven families of the Hindus were left alive in Kashmir.”

The Muslim invaders mounted a three-pronged attack on the Hindus in Kashmir, to efface all forms of their worship, their rituals and religious practice. First, they launched a widespread campaign of forcible

conversions of Hindus to Islam. Secondly, they mounted an assault to demolish the Hindu temples and places of worship. Thirdly, they destroyed the Hindu institutions of learning, burnt down their libraries and dumped piles of books and manuscripts in the Dal Lake. Jonaraja, who left an account of the turbulent period, which followed the founding of the Shah Miri Sultanate, lamented that the Muslims fell on the Hindus as the hosts of locusts descend on cornfields.

Sikander ordered the temples in South Kashmir to be demolished and he went up to the Lidder valley with the intention of supervising the demolition of the temples there. He proposed to go to defile the cave temple of Amarnath as well. On reaching Ganeshbal, he ordered the image of Lord Ganesha, standing in the middle of Lambodhari-- Lidder River, to be broken. Legend has it that when the knee of the idol of Ganesha was struck, blood spouted out. Sikander was frightened and he turned back.

The demolition of the Hindu temples continued even after Sultan Sikander died. His son and successor, Zain-ul-Abdin continued the demolition of the Hindu temples, till he fell ill and was saved from death by the treatment he received from a Hindu physician, Shree Bhat, who cured the king of his deadly malady. Zain-ul-Abdin - grateful to Shree Bhat - told him that he would grant him whatever favor he asked for. The physician in deep humility, beseeched the king to put an end to the persecution, the Hindus were subjected to. Zain-ul-Abdin granted Shree Bhat his wish. Zain-ul-Abdin, however, continued to rule in accordance with the precept and precedent of Islam, but the process of prosecution, the Hindus had been subjected to during the rule of his predecessors, was brought to an end. Till he died, the Hindus lived in peace. The Hindus called him Badshah, the great ruler, the name by which he is still remembered in Kashmir. Zain-ul-Abdin was tolerant to a limited extent. He did not allow the reconversion of the Masjids and Muslim shrines into Hindu temples, which had been converted from temples. He allowed the Hindus to rebuild some of the temples. The reprieve Shree Bhat had earned for his Hindu brothers ended with the death of Zain-ul-Abdin. The Muslim Sultans who succeeded him spared no efforts to bring about the conversion of the Hindus to Islam and to destroy their temples and religious shrines with the same iconoclast zeal, with which the temples and shrines, had been destroyed by his predecessors.

The description of the demolition and the destruction of the Hindu temples and shrines would not be complete without referring to the temples, which were not built of solid stone. In Kashmir, there was a tradition of constructing temples of wooden beams, laid into horizontal layers of one over the other, forming a square chamber. The Sanctum Sanctorum was placed in the middle of the chamber around which space was left to perform *Parikrama*. The plinth of the temples was built in stone over which the wooden structure rested. The temple roof was pyramidal and formed of wooden beams. The temple of Kheer Bhawani was built of wooden beams constructed on the stone basement in the middle of the holy spring. The wooden temple was replaced by the present marble temple, in the reign of Maharaja Partap Singh.

The demolition of Hindu temples in Kashmir continued after its conquest by the Mughals. The Governors deputed by the Mughal rulers to administer Kashmir, were religious zealots who fleeced the local

population to raise as much revenue as they could for the imperial court and spared no efforts to spread their faith. During the reign of the Mughal ruler Aurangzeb, the Hindus sent their emissaries stealthily to the Sikh Guru Tegh Bahadur to deliver them from the persecution the Mughals perpetrated over them. The Afghans, who wrested Kashmir from the Mughals, continued the persecution of Hindus with greater vigour. The Afghans were more intolerant, forbade Hindu religious practices and destroyed whatever was left of the Hindu temples in Kashmir. The persecution of the Hindus and destruction of their places of worship came to an abrupt end when the Sikh ruler of the Punjab, Maharaja Ranjit Singh, conquered Kashmir in 1819.

In 1846 Kashmir was integrated into the Jammu and Kashmir State, carved by the British from the territories of Sikh state. Badly battered and reduced to a small minority in Kashmir, the Hindus did not reclaim the temples and shrines, which they had lost during the Muslim rule. The Dogra rulers, who took over the Jammu and Kashmir State from the Sikhs, established a Department of Archeology to look after many ancient temples, most of which lay in ruins. Many of the temples were put in the care of the Dharmarth Trust, headed by the Dogra rulers. Many of the temples were taken over by the trusts which the Hindus themselves constituted. Many other temples which lay in ruins, striven all over the length and breadth of Kashmir, were entered in revenue records and left to the care of the local Hindu population.

A preliminary survey was undertaken in Kashmir to identify the Hindu temples, over which Muslim shrines were built and temples which were converted into Muslim shrines, during the Muslim rule. The survey also sought to identify the Muslim shrines and Ziarats, which were built of the stone work of the demolished Hindu temples. A report was prepared on the findings of the survey, which was published later. The survey conducted did not cover all the temples in Kashmir and accepted that a more comprehensive survey needed to be conducted to provide information about all the Hindu temples over which the Muslim shrines were built or the shrines which were converted into Muslim shrines.

The report of the survey listed a number of Muslim shrines and tombs which were built upon the sites where the demolished Hindu temples stood. The report also listed the Muslim shrines and tombs which were built upon the ruins of the Hindu temples, Buddhist Agraharas, and Stupas, and Muslim shrines which were built of the stone work of the demolished Hindu temples.

Following Muslim shrines were reported to be built on the Hindu temple sites:-

1. Shrine of Abban Shah in Ghagarpur built on temple site
2. *Astan* of Syed Swaliya Shah in Narbal built on temple site
3. Mosque at Bijhebara built on temple site
4. Bumzu *Astan* built on temple site
5. Kechihom, two Mosques built on temple sites

6. Lohar *Astan* of Chanan Gazi built on temple site
7. Marsus *Astan* of Shah Abu Allah built on temple site
8. Grave-yard at Zaina Kadal built on temple site
9. Khanqah-i-Maula and shrine of Shahe-Hamdan at Kalashpora, Srinagar, built on the site of Mahakali temple
10. Pathar Masjid built on the site of Buddhist Agrahara
11. Grave-yard near Pathar Masjid built on temple site
12. Shrine of Malik Sahib at Dida Mar built on the temple site of Did Math in Srinagar
13. Mosque and Madarasa besides a grave-yard near Vicharnag built on the site of Vikramswara temple, in Vicharnag
14. Shrine of Madin Sahib built on temple site, at Zadibal, Srinagar
15. *Astan* situated west of Madin Sahib shrine at Zadibal, Srinagar, built on temple site
16. Jamia Masgid at Nauhatta in Srinagar, built on temple site
17. *Astan* at Narpirasthan at Fateh Kadal in Srinagar, built on temple site of Narendra Swamin temple
18. Tomb of Zain-ul-Abdin built on temple site at Zaina Kadal
19. Tomb of the Queen of Sikander-But-Shikan at Zaina Kadal also built on temple site
20. *Astan* of Pir Mohamad Basur at Khanda Bhawan, Nawakadal, Srinagar built on the site of Skanda Bhavan Vihara
21. Grave-yard at Khanda Bhavan built on temple site at Khanda Bhavan, Nawakadal, Srinagar
22. Shrine of Hazaratbal, Srinagar, built on temple site
23. *Astan* of Shakur-u-Din on the western bank of the Wullar Lake built on temple site

A number of Hindu temples were straight-away converted into Dargahs and Muslim shrines. The report listed them as follows:-

1. Ziarat of Rukunudin Rishi
2. Ziarat of Bahudin Sahil, Jaya Swamin temple converted
3. Ziarat of Nur-Parastan, Narendra Swamin temple converted

4. Tomb of Sultan Zaina-ul-Abudin, temple converted
5. Ziarat of Haji Mohamad Sahib, at Nowhatta, Srinagar, Vishnu Narana Swamin temple converted
6. Astan of Pir Makhdoom Sahib and Mallah Akhoon on Hari Parbat, Bhima Swamin temple converted
7. Dargah Nakhshband Sahib, Khanyar, temple complex converted

The report listed a number of Muslim shrines, which were built out of stone-work of the demolished temples. These temples were:-

1. Umberher, near Dodar Hama, Ziarat of Furukhazad Sahib
2. Shrine of Baba Imam Din Rishi
3. Jamia Masjid Hutmir
4. Ziarat at Khomoh
5. Lokbhan Garden Pavallion, stone-work of Lokabhavan Tirth used
6. Ziarat of Pir Mohamad Hamdani, stone-work of Vishnu Swamin temple used
7. Mosque at Pandrenthan, stone-work of Meru Vardhana Swamin temple used
8. *Astan* of Khawaja Khazir at Sar
9. Stone Pavallion at Shalimar Garden
10. Pathar Masjid built by Noor Jehan, stone-work of temple complex and stone stair-way at the foot of Shankracharya hill used in construction
11. Mosque and Madrasa built of the stone-work of Vikaranswara temple at Vicharnag;
12. Masjid of AKhoon Mullah Shah, built by Dara Shikoh
13. Ramparts of Kathi-Darwaza, Sangeen Darwaza of the Kalai, the wall built by Mughal emperor Akbar around Hari Parbat fort built of the stone-work of demolished temples
14. Mustan *Astan* at Dampor, Thied
15. Vernag, stone embankment of Vernag spring built by Mughal emperor Jehangir of the stone-work of temple complex at Verna

Anti-Hindu riots in north Kashmir began in the township of Anantnag in 1986. The riots engulfed the whole of the south Kashmir and spread to the district of Baramulla in north-west of Kashmir. Mobs attacked



the Hindus, burnt their homes and then destroyed their temples and places of worship. The reports of the anti-Hindu riots evoked sharp reaction from Hindus in the Indian capital, New Delhi. Arya Samaj and the Bhartiya Janta Party sent their fact finding teams to Anantnag and the other affected places in the Kashmir province. The Bharatiya Janta Party team was headed by Shri Kedar Nath Sahani, a senior leader, of the party. The Kashmiri Samiti, Delhi, the frontline organization of the Kashmiri Hindus living in Delhi, also sent a team of its members to Kashmir to report on the anti-Hindu riots and the damage done to the Hindus shrines and temples. The five members fact-finding Committee of the Kashmiri Samiti arrived in Srinagar on March 15. The Committee visited the worst affected villages of Dhanav, Wanpoh, Lok Bhawan, Bijbehara, Pampore, besides Srinagar.

The Committee reported, “Members of the fact-finding committee observed during their visit that almost all Hindu temples in the Anantnag district have been severely damaged and desecrated, priceless architectural treasures and idols broken as a real reminiscent of the dark days of Sikander, the Iconoclast. So far as the places visited by the committee are concerned, a large number of houses have been damaged by stone throwing, 33 buildings (including 11 temples and three Dharamshala) were burnt, 45 residential houses and 20 business establishments looted and 20 temples desecrated.”

As a major militant assault on the Hindus was delivered in January 1990, the Hindu temples and shrines, religious places and Hindu religious institutions, came under heavy attack of the militants. Almost all over the Kashmir province, temples were desecrated, subjected to bomb attacks and at many places, set on fire. In suburban villages and remote regions of the province, Hindus having fled away, there was no one left to report the damage done to the temples or complain about it. The State Government exhibited no interest in the protection and safety of the Hindu temples. The administrative organization, predominately Muslim, and infested with pro-Pakistan and separatist agents, made no efforts to collect any information about the demolition and damage done to the Hindu temples.

The issue of the demolition and damage to the Hindu temples was raised in the Indian Parliament. On 12 March 1993, the Minister of State of Home in the Government of India stated in the Parliament that thirty eight Hindu temples had been demolished and damaged in Kashmir during the period from 1989, to 1991. He stated that during the year 1989, thirteen temples were demolished and damaged, during the year 1990, nine temples were demolished and damaged and during the 1991, sixteen temples were demolished and damaged

The White Paper on Kashmir, issued by the Joint Human Rights Committee, New Delhi, drafted by Dr. M.K. Teng & C.L. Gadoo, provided information about the damage and demolition of the temples in remote villages. The White Paper stated, “The actual number of temples demolished and damaged in Kashmir was much larger and vandalism to which the Hindu shrines were exposed, was widespread. Sixty-eight temples and shrines located in remote villages, far more ancient and sacred, were burnt and demolished or damaged, about which reports were not collected by the State Government.”

The demolition of the Babri structure in Ayodhya on 6 December 1992, led to widespread anti-Hindu riots in Kashmir and demolition and desecration of a large number of their temples. The White Paper on Kashmir noted, “In the aftermath of the demolition of the Babri Masjid, traditional Muslim intolerance towards the Hindus, erupted into widespread attack on the Hindu temples and places of worship. Thirty nine temples were demolished, burnt, damaged and desecrated by frenzied mobs, who cried death to India and death to the Hindus.”

The Muslim Jihad followed a political objective in the demolition and destruction of the Hindu temples and the places of Hindu worship. The White Paper on Kashmir noted; “The destruction of the Hindu temples, and ancient monuments and the obliteration of their ruins was a part of the Jihad, the terrorist flanks carried on in the State”. The White Paper further noted, “The destruction of the temples and religious institutions was evidently aimed to destroy the Hindu religious tradition and culture and to pave the way for total Islamisation of Kashmir. The militant organizations followed a systematic policy to uproot the Hindus from Kashmir, economically and socially and break their resolve to return home.”

After the exodus of Hindus from Kashmir, a systematic plan was put into operation to obliterate the last traces of the Hindu shrines and places of worship.

- a) At a number of places, the temple lands, enclosures and temple yards, were nibbled away by miscreants with the connivance of the officials of the local administration as well as terrorist regimes.
- b) The plinths of temples burnt down or demolished, were quietly dug up to wipe out the last traces of their existence.
- c) The idols in many temples were clandestinely removed and either broken up or sold to antique smugglers. A large number of idols and images, removed from the Hindu temples, were recovered, while they were being smuggled out of the Valley.
- d) The violence and widespread disturbances, the onset of the terrorist operations, unleashed, exposed the ruins of the ancient Hindu temples striven around almost in every township of the Kashmir province, to wanton destruction. At many places the ancient monuments were dug up, the stone structures dismantled and broken up and carried away to wipe off their last traces.

Hindustan Times, dated. Oct 04, 2012 reports; “The J&K government on Thursday said that 208 temples in the state suffered damages during past two decades of militancy with Srinagar witnessing highest number of acts of vandalism. “Of the 438 temples in the Valley, 208 had been damaged over the years,” the state government said in a written reply to the state assembly in response to the question by a BJP MLA.

According to the government, 57 temples were damaged in Srinagar, followed by south Kashmir's Anantnag district where 56 temples suffered damage.

The authorities, however, were silent on those who are responsible for the vandalism and the damage. It has not blamed the temple damages on the militants.

The government also clarified that there was no illegal encroachment of temple land in the valley. “A total of 63 hectares of land were under the 436 temples in the valley. There was no case of encroachment on these lands so far,” said the government.”



A tentatively list of temples destroyed in the Kashmir (1986-1992)

**1986:**

**SRINAGAR**

1. Ganpatyar temple, Srinagar - Stoning and Arson
2. Bhairav temple, Maisuma - Stoning and Arson
3. Temple in front of Gurudwara at Amira Kadal - ransacked
4. Shiv temple, Jawahar Nagar - Stoning and Arson
5. Bhairav Mandir, Karan Nagar - ransacked

6. Shiv temple near secretariat - Stoning and Arson
7. Shiv Mandir, Chota Bazar - Vandalized
8. Narayan Math Mandir in Tulsi Bagh - Arson and Stoning

#### **ANANTNAG**

9. Gautam Nag mandlr at Sarnal - set on fire, heavy damage
10. Shivalaya Mandir, Nai Basti - heavy stoning, ransacked
11. Temple at Wanpoh on Khanabal-Qazigund Road - set on fire, heavy damage
12. Another temple at Vanpoh - set on fire, heavy damage
13. Temple at Aishmuqam - Idol damaged and temple ransacked
14. Temple at Dhanbogund, Kulgam - set on fire, heavy damage
15. Navgam temple, Shangas - Heavy stoning, heavy damage
16. Achhabal temple near Navgam - Heavy stoning, heavy damage
17. Harish Chandra Seva Mandir, Bijbehara - idols destroyed ransacked the temple
18. Devi Mandir, village Karebal Bijbehara - Idols damaged and temple ransacked
19. Shivalay Mandir, Janglat Mandi, Anantnag town - ransacked and heavy damage
20. Temple of Dyalgam - ransacked and heavy damage
21. Temple at Fatehpura village, Qazigund Tehsil - Temple was set on fire
22. Temple at village Siligam, Thana Aishmuqam - ransacked
23. All Temples in Lokbhavan village of Thana Qazigund - ransacked

#### **PULWAMA**

24. Shiv Mandir at village Koil, Thana Pulwama - arson and looting
25. Temple at village Trisal, Thana Pulwama - destroyed Idols

#### **BARAMULLAH**

26. Kali Mandir, Sopore - arson

27. Fatapura temple, Sopore - stoning

**ANANTNAG**

28. Chandi Puiarl Temple, Vyosu Thana Qazigund - Arson and looting

**BADGAM**

29. Sharda Devi temple, Yalkot (Thana Badgam) - one part of the temple burned

30. Shiv Temple, Sanghampura (Thana Biru) - building damaged

31. Shiv Mandir, Magam (Thana Vodura) - arson

**BARAMULA**

32. Temple in Bandipore - stoning and arson

33. Temple in Bandipore - arson

**1988:**

**SRINAGAR**

1. Ram Mandir, Maharajganj, Srinagar - arson and looting

2. Shiv Mandir, Safa Kadal, Srinagar - stoning and arson

**BARAMULLA**

3. Shiv Mandir, Bandipur - arson and looting, heavy damage

4. Shri Raghunath Mandir, Barmulla - Bomb explosion in Mandir

**PULWAMA DISTRICT**

5. Shiv temple, Shopian - Temple burned down and fully destroyed, heavy damage

6. Local temple in Tral - Arson and looting, heavy damage

**ANANTNAG**

7. Devi Mandir, Anantnag - arson and looting

**1989:**

**SRINAGAR**

1. Shri Ram mandir's Hall, Barbarshah Srinagar - Bomb explosion
2. Shiv Mandir Chota Bazar, Srinagar - Mandir burned looted and fully damaged.
3. Shri Raghunath Mandir, Srinagar - arson and looting.
4. Building of Ramkrishna Ashram, Chota Bazar, Srinagar - arson

**PULWAMA**

5. Suchcha Nath Mandir, Shopian – arson, looting and burning, heavy damage

**BADGAM**

6. Shri Ram Mandir, Badgam - destroyed, idols looted, heavy damage
7. Rama Mandir, Udampur - heavy damage

**1990:**

**SRINAGAR**

1. Arya Samaj Mandir and School, Srinagar - Bomb explosion on 10th Feb
2. Shri Raghunath Mandir, Srinagar - arson and looting
3. Arya Samaj Mandir, Wazir Bagh, Srinagar - Bomb explosion, heavy damage
4. Shri Ram Mandir, Babarshah Srinagar - Conference Hall attacked with rocket
5. Shitalnath Mandir, Srinagar - arson and looting on 18th Nov, heavy damage

**ANANTNAG**

6. Lakshmi Mandir, Bijbehara - arson and looting, heavy damage

**BARAMULLA**

7. Sharda Mandir, Kalusa, Bandipur - arson and looting, heavy damage

**KUPWARA**

8. Handura Mandir – Idols destroyed and many Idols were taken away

**1991:**

**ANANTNAG**

1. Nagbal Mandir, Anantnag - Bomb Explosion
2. Shri Raghunath Mandir, Anantnag - Bomb Explosion, minor damage
3. Shri Raghunath Mandir, Anantnag - Grenade thrown

**SRINAGAR**

1. Shri Raghunath Mandir, Srinagar - arson and looting

**1992:**

**ANANTNAG**

1. Kuvi Utraso Temple Anantnag - Stoning, Arson and looting
2. Temple of Chitergund, Anantnag - Stoning, Arson and looting
3. Temple in Kulgam - Stoning, Arson and looting
4. Temple of Pahalgam, Anantnag - Stoning, Arson and looting
5. All temples of Verinag - Stoning, Arson and looting

**SRINAGAR**

6. Raghunath Mandir, Karafali Mohalla, Srinagar - Stoning, Arson and looting
7. Temple of Bana Mohalla, Srinagar - Stoning, Arson and looting
8. Karfali Mohalla, Shrinagar - Stoning, Arson and looting
9. Samshan Bhoomi Temple, Karan Nagar, Srinagar - Stoning, Arson and looting

**BARAMULLA**

10. Temple at Karichhama – Tang Marg, Baramulla - Stoning, Arson and looting
11. Temple in Baramulla on Kungar Tang Road - Stoning, Arson and looting
12. Nandkishore Temple, Sumbal, Baramulla - Stoning, Arson and looting
13. Temple in Pattan, Baramulla - Arson and looting

**KUPWARA**

14. Temple in Tragaon, Kupwara - Arson and looting  
 Persian chronicle, Tohafatul-Ahbab, which was also translated by Dr. Kashi Nath Pandita records; “In accordance with the guidance instructions of Amir-e Kabir, this religious-abiding ruler became the instrument of strengthening the religion of Muhammad and the community of Mustafa. He brought prosperity and embellishment to the faith of the Prophet. He razed to ground all the idols houses in his country. The idols of the infidels and the customs of the (*Kafirs*) community of infidels, and of vices, aberrations and oppressions of the heretics (*Zandiq*) were abolished. He ordered the infidels and the polytheists to leave the country. For breaking and destroying the idol houses, temples and idols, he is known by the title of Sultan Sikandar, the iconoclast (But-Shikan).”

**DEMONSTRATION IN FRONT OF 'INDIA TODAY'**

On April 10, 1993, a demonstration was held in front of the office of 'India Today' at Cannaught Place, New Delhi, by Kashmiri Samiti. The demonstrators burnt the copies of 'India Today' and raised slogans condemning the wrong picture given about Hindu temples of Kashmir. Indian media has been distorting the facts about damaging and burning of Kashmir Hindu Shrines since first onslaught during the year 1986 in South Kashmir. Kashmiri Hindus had been protesting all the time for the disinformation campaign by the Indian media. Later during the day, Delhi police took custody all the demonstrators and kept them at nearest police station for the day. In the evening all the demonstrators were released.

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## The Wonder that was Kashmir

Subhash Kak

Kashmir's geographical location partly explains its cultural history. It may be that its natural beauty and temperate climate are the reasons that Kashmiris have a strong tradition in the arts, literature, painting, drama, and dance. Its relative isolation, the security provided by the ring of mountains around it, and its distance from the heartland of Indian culture in the plains of North India, might explain the originality of Kashmiri thought. Its climate and the long winters may explain the Kashmiri fascination for philosophical speculation.

Kashmir is at the centre of the Puranic geography. In the Puranic conception, the earth's continents are arranged in the form of a lotus flower. Mt. Meru stands at the center of the world, the pericarp or seed-vessel of the flower, as it were, surrounded by circular ranges of mountains. Around Mt. Meru, like the petals of the lotus, are arranged four island-continents (dvipas), aligned to the four points of the compass: Uttarakuru to the north, Ketumala to the west, Bhadrashva to the east, and Bharata or Jambudvipa to the south. The meeting point of the continents is the Meru Mountain, which is the high Himalayan region around Kashmir, Uttarakuru represents Central Asia including Tocharia, Ketumala is Iran and lands beyond, Bhadrashva is China and the Far East. Kashmir's centrality in this scheme was a recognition that it was a meeting ground for trade and ideas for the four main parts of the Old World. In fact it became more than a meeting ground, it was the land where an attempt was made to reconcile opposites by deeper analysis and bold conception.

Kashmir's nearness to rich trade routes brought it considerable wealth and emboldened Kashmiris to take Sanskrit culture out of the country as missionaries. Kashmiris also became interpreters of the Indian civilization and they authored many fundamental synthesizing and expository works. Some of these works are anonymous encyclopaedias, for many other works the author's name is known but the details of the life and circumstances in Kashmir are hardly remembered.

Kalhana's Rajatarangini (River of Kings), written in about 1150, provides a narrative of successive dynasties that ruled Kashmir. Kalhana claimed to have used eleven earlier works as well the Nilamata Purana. Of these earlier books only the Nilamata Purana survives. The narrative in the Rajatarangini becomes more than mere names with the accession of the Karkota dynasty in the early seventh century.

The political boundaries of Kashmir have on occasion extended much beyond the valley and the adjoining regions. According to Hiuen Tsang, the Chinese traveler, the adjacent territories to the west and south down to the plains were also under the direct control of the king of Kashmir. With Durlabhavardhana of the Karkota dynasty, the power of Kashmir extended to parts of Punjab and Afghanistan. It appears that during this period of Kashmiri expansion the ruling elite, if not the general population, of Gilgit, Baltistan, and West

Tibet spoke Kashmiri-related languages. Later, as Kashmir's political power declined, these groups were displaced by Tibetan speaking people.

In the eighth century, Lalitaditya (reigned 725-761), conquered most of north India, Central Asia and Tibet. His vision and exertions mark a new phase of Indian empire-building. Kashmir had become an important player in the rivalries amongst the various kingdoms of north India.

The jostling of the Kashmiri State within the circle of the north Indian powers led to an important political innovation. The important Vishnudharmottara Purana, believed to have been written in Kashmir of the Karkota kings, recommends innovations regarding the rajasuya and the ashvamedha sacrifices, of which the latter in its medieval interpretations was responsible for much warfare amongst kings. In the medieval times the horse was left free to roam for a year and the king's soldiers tried to establish the rule of their king in all regions visited by the horse, leading to fighting. The Vishnudharmottara Purana replaced these ancient rites by the rajyabhisheka (royal consecration) and surapratishtha (the fixing of the divine abode) rites.

This essay presents an overview of the most important Kashmiri contributions to Indian culture, emphasizing some of the lesser known aspects of these contributions. Specifically, we consider the contributions to the arts, sciences, literature, and philosophy. Our historical assessment of Kashmiri culture is hampered by the nature of our records. The texts and objects of art do not always indicate their provenance and the connections with Kashmir emerge only from indirect evidence. We are on sure ground when we come to Buddhist sources, the texts of the Kashmir Shaivism, and the names mentioned in the Rajatarangini and other early narratives.

### Early Period

During the Vedic period, Kashmir appears to be an important region because it appears that the Mujavant mountain, the region where Soma grew, was located there. It is possible that in the Vedic era a large part of the valley was still under a lake. Kalhana's history begins with the Mahabharata War, but it is very hazy with regard to the events prior to the Mauryan Emperor Ashoka.

The great grammarian Panini lived in northwest Punjab not too far from Kashmir and the university at Taxila (Takshashila) was also close to the valley. At the time of Hiuen Tsang, Takshashila was a tributary to Kashmir. It is generally accepted that Patanjali, the great author of the Mahabhashya commentary on Panini's Ashtadhyayi, was a Kashmiri, as were a host of other grammarians like Chandra. According to Bhartrihari and other early scholars, Patanjali also made contributions to Yoga (the yoga-sutras) and to Ayurveda.

It is believed that Patanjali's mother was named Gorika and he was born in Gonarda. He was educated in Takshashila and he taught in Pataliputra. From the textual references in his works, it can be safely said that he belonged to 2nd century BC.

The Charaka Samhita of Ayurveda that has come down to us is due to the editing of Dridhabala from Kashmir, who also added seventeen chapters to the sixth section and the whole of the eighth section. Patanjali may have been involved in this editing process. But it is likely that the identity of the Kashmiris as a distinct group had not solidified in the Vedic period and to speak of ethnicity at that time is meaningless.

In any event, Kashmir of these early times was a part of the larger northwest Indian region of which Takshashila was a center of learning. The early levels of buildings in Takshashila have been traced to 800 BC. The first millennium BC was a period of great intellectual activity in this part of India and attitudes that later came to be termed Kashmiri were an important element of this activity. Amongst these attitudes was a characteristic approach to classification in the arts and the interest in grammar.

Panini's grammar remains one of the greatest achievements of the human intellect. It described the grammar of the Sanskrit language by a system of 4,000 algebraic rules, a feat that has not been equaled for any other language to this day. It also set the tone for scientific studies in India with their emphasis on algorithmic explanations. Patanjali's commentary on the Panini grammar was responsible for the exaltation of its reputation.

It appears that Panini arose in the same intellectual climate that characterized Kashmir during its Classical period.

### **Drama and Music: The Natya Shastra**

An early name seen as belonging to Kashmir is Bharata Muni of the Natyashastra. The indirect reasons for this identification are that the rasa idea of the Natyashastra was discussed by many scholars in Kashmir. Another reason is that the Natyashastra has a total of 36 chapters and it is suggested that this number may have been deliberately chosen to conform to the theory of 36 tattvas which is a part of the later Shaivite system of Kashmir. Many descriptions in this book seem especially true for Kashmir. The bhana, a one-actor play described by Bharata is still performed in Kashmir by groups called bhand pather (bhana patra, in Sanskrit).

It should be mentioned here parenthetically that a few scholars take Bharata to be a Southerner. It is also interesting that there exist some very close connections between Kashmir and South India in the cultural tradition like the worship of Shiva, Pancharatra, Tantra, and the arts. Recently, when I pointed this out to Vasundhara Filliozat, the art historian who has worked on Karnataka, she said that the inscriptional evidence indicates a continuing movement of teachers from Kashmir to the South and that Kashmir is likely to have been the original source of many of the early Shaivite, Tantric, and Sthapatya Agamas.

Bharata Muni's Natya Shastra not only presents the language of creative expression, it is the world's first book on stagecraft. It is so comprehensive that it lists 108 different postures that can be combined to give the various movements of dance. Bharata's ideas are the key to proper understanding of Indian arts, music and sculpture. They provide an insight into how different Indian arts are expressions of a celebratory attitude to

the universe. Manomohan Ghosh, the modern translator of the Natya Shastra, believes that it belongs to the 5th century BC. He bases his assessment on the archaic pre-Paninian features of the language and the fact that Bharata mentions the arthashastra of Brihaspati and not that of the 4th century BC Kautilya.

The term natya is synonymous with drama. According to Bharata, the natya was created by taking elements from each of the four Vedas: recitation (pathya) from the Rigveda, song or melody (gita) from the Samaveda, acting (abhinaya) from the Yajurveda, and sentiments (rasa) from the Atharvaveda. By this synthesis, the Natya Shastra became the fifth Veda, meant to take the spirit of the Vedic vision to the common man.

Elsewhere, Bharata says: “The entire nature of human beings as connected with the experiences of happiness and misery, and joy and sorrow, when presented through the process of histrionics (abhinaya) is called natya.”

Five of the thirty-six chapters of the Natya Shastra are devoted to music. Bharata speaks of the 22 shrutis of the octave, the seven notes and the number of shrutis in each of them. He explains how the vina is to be tuned. He also describes the dhruvapada songs that were part of musical performances.

The concept of rasa, enduring sentiment, lies behind the aesthetics of the Natya Shastra. There are eight rasas: heroism, fury, wonder, love, mirth, compassion, disgust and terror. Bharata lists another 33 less permanent sentiments. The artist, through movement, voice, music or any other creative act, attempts to evoke them in the listener and the spectator. This evocation helps to plumb the depths of the soul, thereby facilitating self-knowledge.

The algorithmic approach to knowledge became the model for scientific theories in the Indic world, extending from India to the east and Southeast Asia. The ideas of the Natya Shastra were in consonance with this tradition and they provided an overarching comprehensiveness to sculpture, temple architecture, performance, dance and story telling. But unlike other technical shastras that were written for the scholar, Bharata's work influenced millions directly. For these reasons alone, the Natya Shastra is one of the most important books ever written.

To appreciate the pervasive influence of the Natya Shastra, just consider music. The comprehensiveness of the Natya Shastra forged a tradition of tremendous pride and resilience that survived the westward movement of Indian musical imagination through the agency of itinerant musicians. Several thousand Indian musicians, of which Kashmiri musicians are likely to have been a part, were invited by the fifth century Persian king Behram Gaur. Turkish armies used Indians as professional musicians.

Bharata stresses the transformative power of creative art. He says, “It teaches duty to those who have no sense of duty, love to those who are eager for its fulfillment, and it chastises those who are ill-bred or unruly, promotes self-restraint in those who are disciplined, gives courage to cowards, energy to heroic persons,

enlightens men of poor intellect and gives wisdom to the learned.”

Our life is spent learning one language or another. Words in themselves are not enough, we must learn the languages of relationships, ideas, music, games, business, power, and nature. There are some languages that one wishes did not exist, like that of evil. But evil, resulting from ignorance that makes one act like an animal, is a part of nature and it is best to recognize it so that one knows how to confront it. Creative art show us a way to transcend evil because of its ability to transform. This is why religious fanatics hate art.

### **Cosmology and Science: The Yoga Vasishtha**

Another book from Kashmir which has had enduring influence over Indian thought is the Yoga Vasishtha (YV). Professing to be a book of instruction on the nature of consciousness, it has many fascinating passages on time, space, matter and cognition. They are significant not only in telling us about thinking in Kashmir, they summarize Indian ideas of physics, available to us through a variety of sources, that are not widely known outside scholarly circles. Starting with a position that seeks to unify space, time, matter, and consciousness, an argument is made for relativity of space and time, cyclic and recursively defined universes, and a non-anthropocentric view.

Within the Indian tradition it is believed that reality transcends the separate categories of space, time, matter, and observation. In this function, called Brahman, inhere all categories including knowledge. The conditioned mind can, by “tuning” in to Brahman, obtain knowledge, although it can only be expressed in terms of the associations already experienced by the mind. In this tradition, scientific knowledge describes as much aspects of outer reality as the topography of the mindscape. Connections (bandhu) between the outer and the inner are assumed: we can comprehend reality only because we are already equipped to do so. In other words, innate, primitive, a priori ideas give rational organization to our fragmentary sensations.

The Yoga-Vasishtha (YV) is over 29,000 verses long, and it is traditionally attributed to Valmiki, author of the epic Ramayana, which is over two thousand years old. But scholars believe it was composed in the early centuries in Kashmir. The historian of philosophy Dasgupta dated it about the sixth century AD on the basis that one of its verses appears to be copied from one of Kalidasa's plays, considering Kalidasa to have lived around the fifth century. But new theories support the view that the traditional date of Kalidasa is 50 BC. This means that the estimates regarding the age of YV are further muddled and it is possible that this text could be 2000 years old.

YV may be viewed as a book of philosophy or as a philosophical novel. It describes the instruction given by Vasishtha to Rama of the Ramayana. Its premise may be termed radical idealism and it is couched in a fashion that has many parallels with the notion of a participatory universe, where the actions of the conscious agents have a bearing on future evolution.

Its most interesting passages from the scientific point of view relate to the description of the nature of

space, time, matter, and consciousness. It should be emphasized that the YV ideas do not stand in isolation. Similar ideas are to be found in the earlier Vedic books. At its deepest level the Vedic conception is to view reality in a unitary manner; at the next level one may speak of the dichotomy of mind and matter. Ideas similar to those found in YV are also encountered in the Puranic and Tantric literature. But the clarity and directness with which these ideas are described in YV is unique.

Roughly speaking, the Vedic system speaks of an interconnectedness between the observer and the observed. The Vedic system of knowledge is based on a tripartite approach to the universe where connections exist in triples in categories of one group and across groups: sky, atmosphere, earth; object, medium, subject; future, present, past; and so on. Beyond the triples lies the transcendental "fourth".

Three kinds of motion are alluded to in the Vedic books: these are the translational motion, sound, and light which are taken to be "equivalent" to earth, air, and sky. The fourth motion is assigned to consciousness; and this is considered to be infinite in speed.

It is most interesting that the books in this Indian tradition speak about the relativity of time and space in a variety of ways. The Puranas speak of countless universes, time flowing at different rates for different observers and so on.

Universes defined recursively are described in the famous episode of Indra and the ants in Brahmavaivarta Purana, the Mahabharata, and elsewhere. These flights of imagination are to be traced to more than a straightforward generalization of the motions of the planets into a cyclic universe. They must be viewed in the background of an amazingly sophisticated tradition of cognitive and analytical thought.

The YV argues that whereas physical nature is taken to be analyzable it is defined only in relation to observers. Consciousness is considered a more fundamental category. But YV is not written as a systematic text. Its narrative jumps between various levels: psychological, biological, and physical, as is traditional in Indian texts. Not surprisingly, given the Vedic emphasis on *ṛta*, YV accepts the idea that laws are intrinsic to the universe. But do these laws remain constant? There is some suggestion that the laws of nature in an unfolding universe also evolve.

According to YV, new information does not emerge out of the inanimate world but it is a result of the exchange between mind and matter. It accepts consciousness as a kind of fundamental field that pervades the whole universe. One might speculate that the parallels between YV and some recent ideas of physics are a result of the degree of abstraction that is common to both; or one might assert that the parallels are a reflection of the inherent structure of the mind.

It appears that the Kashmiri understanding of physics was informed not only by astronomy and terrestrial experiments but also by speculative thought and by meditation on the nature of consciousness. Unfettered by either geocentric or anthropocentric views, this understanding unified the physics of the small

with that of the large within a framework that included metaphysics. YV ideas do not represent a break with the older Vedic thought; they are an amplification of the basic themes informed by advances in the unfolding understanding of the astronomy and other physical sciences.

This was a framework consisting of innumerable worlds (solar systems), where time and space were continuous, matter was atomic, and consciousness was atomic, yet derived from an all-pervasive unity. The material atoms were defined first by their subtle form, called tanmatra, which was visualized as a potential, from which emerged the gross atoms. A central notion in this system was that all descriptions of reality are circumscribed by paradox. The universe was seen as dynamic, going through ceaseless change.

### **Tantra: Shaivism and Vaishnavism**

The Kashmiri approach to the world is uniquely positive. There is a celebration of nature and beauty for the objective world is also a representation of Brahman (Lord). This approach is part of the Kashmiri tantric thought in both its strands of Shaivism and Vaishnavism. The Tantras stress the equivalence of the universe and the body and look for divinity within the person.

Although the Vaishnavite Panchratra now survives only in South India, the earliest teachers looked to Kashmir as the seat of learning and spiritual culture. The Pancharatra ontology and ritual are described in the Kashmirian Vishnudharmotta Purana. According to this theology, the king was enjoined to build a temple for the rites to be performed to celebrate his victory over his opponents. These rites marked his union with Vishnu. This represented an important milestone in the conceptualization of the role of the king in Indic thought.

According to Kalhana, the worship of Shiva in Kashmir dates prior to the Mauryan King Ashoka. The Tantras were enshrined in texts known as the Agamas, most of which are now lost. The pinnacle of the Tantric Shaiva tradition is the Trika system. The great spiritual master and scholar Abhinavagupta (c. 975-1025) describes the goal of the Shaiva discipline is to find freedom. In this freedom, the adept becomes one with Shiva, transcending all oppositions and polarities. The jivanamuka (the liberated person) experiences the freedom of Shiva in a blissful and unitary vision of the all-pervasiveness of the Absolute.

Two very interesting ideas in Kashmir Shaivism are that of recognition and of vibration. In the philosophy of Recognition, it is proposed that the ultimate experience of enlightenment consists of a profound and irreversible recognition that one's own true identity is Shiva himself. The doctrine of Vibration speaks of the importance of experiencing spanda, the vibration or pulse of consciousness. Every activity in the universe, as well as sensations, cognitions, emotions ebbs and flows as part of the universal rhythm of the one reality, Shiva.

### **Contributions to Buddhism**

Kashmir became an early centre of Buddhist scholarship. In the first century, the Kushan emperor

Kanishka chose Kashmir as the venue of a major Buddhist Council comprising of over 500 monks and scholars. At this meeting the previously uncodified portions of Buddha's discourses and the theoretical portions of the canon were codified. The entire canon (the Tripitaka) was inscribed on copper plates and deposited in a stupa. The Buddhist schools of Sarvastivada, Mahayana, Madhyamika, and Yogachara were all well developed in Kashmir. It also produced famous Buddhist logicians such as Dinnaga, Dharmakirti, Vinitadeva, and Dharmottara.

Kashmiris were tireless in the spread of Buddhist ideas to Central Asia. Attracted by Kashmir's reputation as a great centre of scholarship, many Buddhists came from distant lands to learn Sanskrit and train as translators and teachers. Amongst these was Kumarajiva (344-413), the son of the Kuchean princess who, when his mother became a nun, followed her into monastic life at the age of seven. He came to Kashmir in his youth to learn the Mahayana scriptures from Bandhudatta. Later he became a specialist in Madhyamika philosophy. In 383, Chinese forces seized Kucha and carried Kumarajiva off to China. From 401 he was at the Ch'in court in the capital Chang'an (the modern Xi'an), where he taught and translated Buddhist scriptures into Chinese. More than 100 translations are attributed to him. His works include some of the most important titles in the Chinese Buddhist canon. Kumarajiva's career had an epoch-making influence on Chinese Buddhist thought, not only because he translated important texts that were previously unknown, but also because he did much to clarify Buddhist terminology and philosophical concepts. He and his disciples established the Chinese branch of the Madhyamika, known as the San-lun, or "Three Treatises school."

Kumarajiva's contemporary, the Kashmiri Buddhahadra also went to China to translate the Buddhist texts. The Kashmiri Buddhhasena translated a major Yogachara text into Chinese. Hiuen Tsang, the famous Chinese pilgrim, came to Kashmir in 631, staying for two years.

Many famous Buddhist Tantric teachers were associated with Kashmir. According to some Tibetan sources, Naropa and Padmasambhava (who introduced Tantric Buddhism into Tibet) were Kashmiris. The Tibetan script is derived from the Kashmiri Sharada script, It was brought into Tibet by Thonmi-Sambhota, who was sent to Kashmir during the reign of Duralabhavardhana (seventh century) to study with Devatitasimha.

### **Architecture and Painting**

The uniqueness of the Kashmiri idiom in artistic expression has been recognized by historians. The ancient temple ruins in Kashmir are some of the oldest standing temples in India today (7th – 9th Centuries) and would have been among the most magnificent temples ever made in India. The sculptures found here are significant and exquisite.

The Martanda temple, built by Lalitaditya, is one of the earliest and yet largest stone temples to have been built in Kashmir. The temple is rectangular in plan, consisting of a mandapa and a shrine. Two other shrines flank the mandapa. It is enclosed by a vast courtyard by a peristyle wall with 84 secondary shrines in it.



The columns of the peristyle are fluted. Each of the 84 niches originally contained an image of a form of Surya. The number 84, as 21x4, appears to have been derived from the numerical association of 21 with the sun.

Lalitaditya also built an enormous chaitya in the town of Parihasapura which housed an enormous Buddha. Only the plinth of this huge monument survives, although one of the paintings at Alchi is believed to be its representation. There was also an enormous stupa in Parihasapura built by Lalitaditya's minister Chankuna, which may have even been larger than the chaitya. The Parihasapura monuments became models for Buddhist architecture from Afghanistan to Japan.

The Pandrethan temple as well as the Avantipur complex provide us further examples of the excellence of Kashmiri architecture and art. Kashmiri ivories and metal images are also outstanding, and are generally considered to be among the best anywhere in the world.

Kashmir also had a flourishing tradition of painting, which must have been used to decorate the temples walls. The earliest surviving examples of these painting come from Gilgit and date from about 8th century. Representing a highly developed style, these paintings must be seen as belonging to a very old tradition. Kashmiri craftsmen were long famed for their work and their hand can be seen in many works of art in Central Asia and Tibet.

Although references to paintings in ancient Kashmiri literature are scattered, and because all records of painting in the Valley were destroyed after the advent of Islam, it is possible to piece together this tradition from the paintings that are preserved in the Buddhist temples of Ladakh and Tibet. The Tibetan scholar Rinchen Sangpo (950 - 1055) claimed to have visited Kashmir thrice to obtain the services of 75 Kashmiri craftsmen, painters and teachers to build and decorate one hundred and eight temples in Western Tibet. According to the 16th century Tibetan scholar Lama Taranath, author of a history of Buddhism in India, there existed in the 9th century India four principal school of art: eastern, middle country, Marwar, and the Kashmiri.

The discovery of Gilgit manuscript paintings has deepened our understanding of Kashmiri painting. Although usually assigned to the Kashmir school of the 9th century, on stylistic grounds they may date even earlier as their nearest parallels are found in the 8th century stone sculpture of Pandrethan. Painted figures of Boddhisattva Padmapani from Gilgit demonstrates the mingling of the Gandharan and the Gupta Indian conventions with local elements. The faces are typical Gandharan while the iconography and spirit is purely Indian.

After Lalitaditya, Kashmiri style appears to have changed somewhat and it endured till 10-11th century. This phase is the most developed stage of Kashmiri art with its fame spreading into the remote Himalayas.

The 9th century complex of Avantipura built by King Avantivarman (855-883 AD) is an amalgam of various earlier prevalent forms of India and regions beyond. The best example of this style is found in the

bronzes dated to 9th to 11th century cast by Kashmiri craftsmen for Tibetan patrons. The style of such bronzes presents a remarkable affinity to the wall-paintings dating to 10-11th century decorated in the Buddhist temples of Western Tibet.

The wall paintings of Mang nang and manuscript painting of Thaling discovered in Western Tibet are generally accepted to have been created by Kashmiri painters. Stylistically, they are a pictorial translation of contemporary Kashmiri bronzes. In the treatment of costumes and ornaments, the artists have meticulously executed the finest details of diaphenous and embroidered garments and intricate design. These wall paintings present a final stage of progression of the Kashmiri style which reminds something related to the distant Ajanta.

One of the best sites to see the Kashmiri painting style is in the five temples comprising the dharmamandala at Alchi in Ladakh, which escaped destruction that other Ladakhi temples suffered at the hands of a Ladakhi king who embraced Islam. The earliest of these buildings is the 'Du-khang where one can see astonishingly well preserved mandalas that document the Kashmiri Buddhist pantheon as well as the Buddhist representation of the Hindu pantheon.

The Sum-tsek, a three-level building next to the 'Du-khang presents the native architectural tradition, characterized by piled-up rock walls faced with mud plaster, decorated with delicate wood carvings of the Kashmiri style. Triangular forms are a part of the pillars and other architectural elements in a style that corresponds to the motifs found on the stone monuments of Kashmir. The plan of the building contains three extensions on the east, north, and west where gigantic two-storied images of Avalokiteshvara, Maitreya and Manjushri to remove impurities in speech, mind, and body were situated. Elsewhere in the building is a most interesting painting of Prajnaparamita, identified by the book and the rosary she holds. A tall structure depicted on her sides appears to be the famous chaitya built by Lalitaditya at Parihasapura.

According to the historian of art Susan Huntington, “Kashmir served as a source of imagery and influence for the northern and eastern movements of Buddhist art. The Yunkang caves in China, the wall paintings from several sites in Inner Asia, especially Qizil and Tun-huang, the paintings from the cache at Tun-huang, and some iconographic manuscripts from Japan, for example, should be evaluated with Kashmir in mind as a possible source. A full understanding of the transmission of Buddhist art through Asia is dependent on developing a greater knowledge of Kashmiri art.”

### **Dance and Music**

Kalhana, while speaking of Lalitaditya, narrates a charming story of how the king discovered the ruins of an old temple where he had a new temple built. While exercising his horse, Lalitaditya saw two beautiful, gazelle-eyed girls sing and dance every day at the same time. Upon questioning they told him that they were dancing girls who danced at the spot on the instructions of their mothers. Lalitaditya had the place dug up and he found two decayed temples with closed doors. Inside were images of Rama and Lakshmana. Clearly the

tradition of temple dancing was an old one.

The paintings in Kashmiri style bring to us a clear idea of the temple dances which prevailed in Kashmir at the time when these paintings were made (10th–11th Centuries). Indian classical dance in its different forms was born out of the tradition of dancing before the Lord in the temples. This representation of the dance forms enriches our knowledge of the culture of Kashmir and its close integrity to the rest of India. Kalhana mentions many kings who were interested in dance and music.

The only extant complete commentary on the *Natya Shastra* is the one by Abhinavagupta. The massive thirteenth-century text *Sangitaratnakara* ("Ocean of Music and Dance"), composed by the Kashmiri theorist Sharngadeva, is one of the most important landmarks in Indian music history. It was composed in south-central India shortly before the conquest of this region by the Muslims and thus gives an account of Indian music before the full impact of Muslim influence. A large part of this work is devoted to *marga*, that is, the ancient music that includes the system of *jatis* and *grama-ragas*. Sharngadeva mentions a total of 264 *ragas*.

## Literature

We return to *rasa*, mentioned by Bharata Muni as the essence of artistic expression. In the poetic tradition, it is mentioned by Bhatta Lollata of the 9th century, the oldest commentator on the *Natya Shastra* whose views have come down to us. Other authors such as Shankuka, Bhatta Nayaka, Bhatta Udbhatta, Rudratta, Vamana also wrote on *rasa*. Kshemendra, the polymath, had his own theory of poetics. Abhinavagupta speaks of nine *rasas*, where *rasa* of peace represents the addition to the eight enumerated by Bharata.

The 9th century scholar Anandavardhana wrote the *Dhvanyaloka*, the "Light of Suggestion", which is a world-class masterpiece of aesthetic theory. He rejected the earlier theories of *alankara* and *guna* by Bhamaha and Dandin according to which ornamental qualities and figures of speech distinguished poetry from ordinary speech. Anandavardhana said that the difference was a quality called *dhvani* which communicates meaning by suggestion indirectly. Anandavardhana was a member of the court of the king Avantivarman.

Anandavardhana was the first to note that *rasa* cannot be communicated directly. If one were to say that "so-and-so and his wife are very much in love," we fail to express the nature of the love. This can be done only by *dhvani*, or suggestion. Abhinavagupta, who lived about a hundred years after Anandavardhana, added important elements to the *dhvani* theory. His famous commentary on the *Dhvanyaloka* is called the *Lochana*.

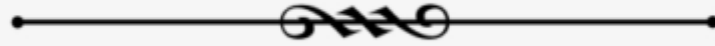
The Western classical tradition of criticism has nothing equivalent to the concepts of *rasa* and *dhvani*. These ideas provide unique insights into Indic literature and they can also be useful in the appreciation of non-Indic literatures.

Abhinavagupta, wrote on philosophy, poetry, tantra, as well as aesthetics. Abhinavagupta also wrote on Tantra, his book *Tantraloka* (Light of the Tantras) is one of the most important on the subject. In all, he wrote more than sixty works. Kshemendra was a philosopher, poet, and a pupil of Abhinavagupta. Among his books is the *Brihatkathamajari* which is a summary of Gunadhya's *Brihatkatha* in 7,500 stanzas.

Somadeva's *Kathasaritasagara* is another version of Gunadhya's *Brihatkatha*. Somadeva collection of stories has influenced the birth of fiction elsewhere. These stories were written for the queen Suryamati, the wife of king Ananta (1028-1063). The number of stanzas, not counting the prose passages, exceeds 22,000.

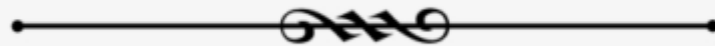
The classic arts and the sciences of Kashmir came to an abrupt end when Islam became the dominant force in Kashmir in the fourteenth century. Sculpture, painting, dance, music could no longer be practiced. After the political situation had become stable, the subsequent centuries saw emphasis on devotion and its expression through the Kashmiri language as in the poetry of Laleshvari. The creative urges at the folk level found expression in the works of the craftsmen of wood and textiles.

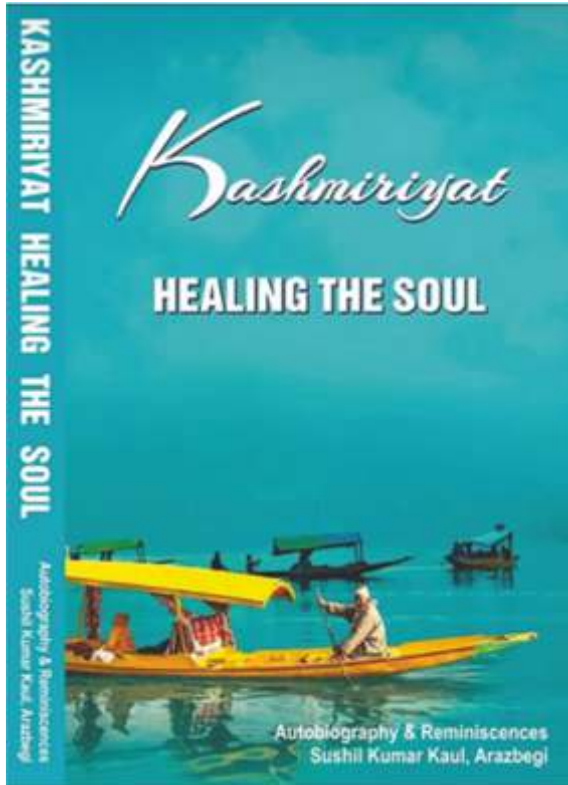
But Kashmiri ideas lived on through the arts that transformed expression in Central and East Asia, and through Tantra and aesthetics that shaped attitudes in the rest of India. Many Kashmiris emigrated to other parts; the musicologist Sharngadeva and the poet Bilhana being just two such people. Although Kashmir had sunk to a state of misery, outsiders continued to pay homage to the memory of Kashmir as the land of learning, and Sharada, the presiding goddess of Kashmir became synonymous with Sarasvati.



*Tshaanddaan Luutshu's Paa'ny Paanas*  
*Tsheypith Jnaanas Votum Na Kuuntsh (Kaanh);*  
*Lay Karmas Ta Vatsas Alsthaanas,*  
*Bari Bari Baana Ta Cheyvaan Na Kuunh (Kaanh).*

Searching the Self, I wearied myself;  
 For none by searching ever gained  
 The secret knowledge beyond the mind.  
 I stopped searching, and love led me to the Tavern door.  
 There I found wine jars aplenty, But none desiring to drink from them.





## Kashmiriyat healing The soul - synopsis

The Book - **Kashmiriyat Healing The Soul**, authored by me starts with Kashmir's Ancient & Medieval history - to enable the reader to fully understand & appreciate the geo political situation of Kashmir & the journey of Kashmiris through the Centuries to the present times.

The Kashmir's history is broadly divided into four periods, starting with the early period of - firstly the Hindu Kings chronicled in the famous Nilmat Purana & Rajtarangini - secondly the period of the Muslim rule - Sultan's the Mughals, and the Pathan's - thirdly the Sikh rule & finally ending with the Dogra rule.

This narration is definitely not just about Kashmir, its people or its history; instead it is also about my journey of life starting from the land of my birth Kashmir to Delhi for schooling & to Kolkata for technical training. The destiny

however brought me back to Srinagar in 1968-69, a classic case of reverse migration. I worked with State Government Public Sector agencies for about 20 years & attained a fairly high position in the state governmental set up.

I had never for a moment imagined that one day I too would have to abandon my home & flee Kashmir. In February, 1990 I was forced to bid my final good bye to Kashmir. I left with my family with just a small suitcase in the rear of my small Maruti car. My family house was later looted, burnt & occupied by our erstwhile neighbours, the people we had lived with, believed in & trusted for generations.

The State as well as the Central government, in fact the entire nation at large, including its judiciary, press & the intelligentsia totally abandoned KP's & sadly remained mute spectators to a colossal human tragedy unfolding leading to unpardonable betrayal of Kashmiri Pandits - the original inhabitants of Kashmir. In a jiffy the literate, intelligent & proud Pandit community of Kashmir was reduced to penury & refugees in their own country. Existential Crisis was certainly looming large & Kashmiri Pandit community's very survival was at stake.



In our forced exile of 1990, the Kashmiri Pandits certainly played well & bounced back as never before. We all have, irrespective of our social, cultural or financial backgrounds excelled in our chosen fields of activity with renewed vigour, hard work and commitment. It has ensured KP's phenomenal growth as rational human beings & hardcore professionals. KP's have successfully graduated from being seen as small time marginal players within the confines of Kashmir to achieving their new found status as great professionals of repute at the much larger national & global stage, with dignity & honour.

The resultant pain & suffering of having to leave behind our ancestral land, losing homes & physical assets, seeing loot, plunder & burning of properties, cold blooded killing of brothers & sisters, is however still fresh in our minds & shall continue to haunt all of us forever including our children. I agree that the Kashmiri Pandit's cannot be expected to easily forget their personal pains, sufferings,

family tragedies, selective killings, occupation of landed properties & forced exodus from Kashmir, for no other reason than being Hindus in a Muslim majority area. I am simultaneously also aware that many of KP's, particularly the second generation Kashmiri Pandit children, have no or very little emotional connect with Kashmir and may have no strong desire to return to Kashmir.

But i believe that a continuing link with our social & cultural roots in Kashmir is a must for all of us if we have to preserve, for the times to come, our Kashmiri origins & ancestry. I sincerely hopes that all the stakeholders in the Kashmir conflict, more importantly the Muslim community will at some point of time, sooner than later, learn from past history & earnestly work towards the principles of mutual coexistence & inter-dependence based on the core values of "Kashmiriyat". Healing the battered & the bruised souls of all shades of Kashmiris should now be every Kashmiri's priority.

I hope & pray that all Kashmiris need to learn from the legacy of Kashmir's earlier generations, the commonly shared vision of religious tolerance & brotherhood. Let all Kashmiris also remember all those departed - the dead, the exiled, the prosecuted & help create an environment of love, faith & trust by complementing & standing up to each other as responsible & forward looking Kashmiri's with a shared vision of brotherhood & peace.

My hope & trust rests mainly on the shoulders of Kashmir's younger generations. The options are

limited, we all Kashmiris - the two communities - can either complement each other & prosper with love & compassion or alternatively in a doomsday scenario get consumed & destroyed by animosity, abuse & hate.

Sushil Kumar Kaul, Arazbegi  
Thane, Mumbai

*Dama Dama Ko'rmas Daman Aaye  
Prazalyom Daph Ta Naneyam Zaath;  
Andrium Prakaash Neybar Tsho'ttum,  
Gatti Ro'tum Ta Karmas Thaph.*

Gently, gently, I trained my mind to suspend its processes and thoughts.  
Then (in the windless calm), the flame of the Lamp, shining steady and bright,  
Revealed my true nature unto me.  
In the dark recesses of my soul I seized upon Him and held Him fast.  
Then I diffused the inner light, (and within, without, all was Light).

# Section IV

(Hindi & Kashmiri Section)





## Yim Pandit Kott Gayi

**Santosh Langer Sher**

Yim Pandit,  
Kot gayi Pandith,  
Samsaar gav Pandith,  
(These pandits  
Lost Pandits of valley  
World became Pandit)

Doh roowukh, kalmas  
Fiyur divan  
Zagath Prazlowukh  
(They lost their youth,  
Using their wisdom  
Illuminated the world)

Aaram t Nynder  
Yi Kya san a gav  
Yim Majji Gaji  
(What is sleep like?  
Mothers lost it  
Trying to wake up kids)

Moll doraan raath t Doh  
Basan, Paidal, Trainan  
Ad chus khasan jahazan  
(Fathers running day and night  
On buses, on foot, in trains  
So children can fly today)

Latti Vuchum Maaje  
Chayi Chawan  
Dodde Varai  
Campas manz  
(Many a times saw mothers  
Drinking tea without milk  
In camps)

School aayas  
Batte aasihe khevan  
Thaal pilvun me!  
(I return from school  
Mother hands over  
Her food to me)

Sard Os Doh, Bassi manz  
Ami tul vodd palav  
Trovun me khoran  
(On a very cold day  
On the bus, she gave me  
Her only shawl)

Yim Pandit,  
Kot gayi Pandith,  
Samsaar gav Pandith  
(These pandits  
Lost Pandits of valley  
World became Pandit)

## तुरुन कजुल, कजुल तुरुन, छु खून म्योन

अनिल कौल कोमल

तुरुन कजुल, कजुल तुरुन, छु खून म्योन,  
बुढ्योवुस वनि रूद नअ सु जोश-ए-जनून म्योन ॥

खसन ओसुस वुलमुन्येन कोहन तअ बालन  
तिहरिस प्येअठ यिम इून्य अअसि तिम ति ओसुस वालन  
छान्तअ वायन व्यथि मंज गिन्दन आबशारन  
सअि पनअनि वनन अअसिम जूहा छुख रथि खारन  
तिम दोह कति यिन बेय, बुजरन चअशमुत नून म्योन ॥

तुरुन कजुल, कजुल तुरुन, छु खून म्योन,  
बुढ्योवुस वनि रूद नअ सु जोश-ए-जनून म्योन ॥

थल द्रअनठन खाहन मंज करअनि दौर-अ-दौर  
फसलस पननिस नजर थवन रातस ग्येवन बअथ ज़ोर-अ-ज़ोर  
गुपन वालअनि यारबलस लोनून दान्यि खाह  
ट्यठ चाय, सोअत मुशुक बेय तेलवोर टौठ स्यअठाह  
बस प्रानि कथअ वनि, बाकय वखतन लोअकचार ज्यून म्योन ॥

तुरुन कजुल, कजुल तुरुन, छु खून म्योन,  
बुढ्योवुस वनि रूद नअ सु जोश-ए-जनून म्योन ॥

दरियाव बठि पेअठ वौटअ त्रावअनि मंज आबस,  
कुस मजअ ओस यिवन तथ हिसाबस,  
पशि पेअठ फिहन शीन वंदस  
खटिथ थवन मदरेर-तमुल फेरनअ चंदस,  
मायुक सु बहार ओस वनि अछन गाश क्रहून म्योन ॥  
तुरुन कजुल, कजुल तुरुन, छु खून म्योन,  
बुढ्योवुस वनि रूद नअ सु जोश-ए-जनून म्योन ॥

‘अनिलस’ अचिहा जू बेय अकि लटि यियहा वखत पोतफीरिथ,  
 गलती योदवय गअमअच आसि तथ गलती यिमहा लंजअ शीरिथ,  
 अंद वोतमुत अथ बुजरस बेय त्रावहास प्राण  
 नोव नौअट हयू घछिहा यिथपअठि अख नौजवान,  
 बेय रोजिहा खड़ा जिंदगअनी हुंद चयून म्योन।।  
 तुरुन कजुल, कजुल तुरुन, छु खून म्योन,  
 बुदयवुस वनि रुद नअ सु जोश-ए-जनून म्योन।।

This poem is a thought that arises in the minds of people who end up bedridden. The poem talks about the endless time, when in youth every obstacle was conquered and with time the muscles weaken and the bones no more withstand. The dying wish on the lips remain that time rewinds and offers the same old opportunity to relive life one more time.

*Karu'm Zu' Kaaran Tre' Ko'mbith*  
*Yava Labakh Paraluukas Annkh*  
*Vo'th Khas Surya-Mannal Tso'mbith,*  
*Tavay Tsaliy Maranun Sheynkh.*

Do away with karma-s two and causes three,  
 and you will be honored in the world to come.  
 Arise, ascend and cut through the Sun's orb,  
 and you will overcome the fear of death.

## अनमोल वचन

\*कुका जलाली फोतेदार

हमारा भारत ऋषियों मुल्लियों का देश है। यहाँ जनमे कई विद्वानों ने अमूल्य सृजनत्मक कार्य किए हैं। वेद पुराण एवं अन्य बहुमूल्य ग्रन्थ हमारे देश की ही देन है। ज्ञान-विज्ञान के क्षेत्र में हमारे देश का योगदान किररी रो छुपा नहीं है। इसी तरह गानव हित गे कितने ही महानुभावों ने समय समय पर अनमोल वचन प्रस्तुत किए हैं तथा कई अन्य महात्माओं ने इन्ही वचनों को आम व्यक्ति के समझने हेतु सरल भाषा में प्रस्तुत किया है। मैं ने कुछ ऐसे ही अनमोल वचनों को आप तक पहुँचाने का प्रयास किया है ॥

01. अभिव्यक्ति की सुन्दरता इसपर निर्भर है कि ----  
कहने की व्याकुलता के साथ चुप रहने के संयम का समन्वय हो।
02. धीर पुरुष न संसार से द्वेष करता है और न आत्म-दर्शन की इच्छा।  
वह हर्ष और शोक से रहित है। लौकिक दृष्टि से वह न तो गूत है और न जीवित ॥
03. धीर पुरुष न संत की स्तुति करता है और न दुष्ट की निंदा।  
वह सुख-दुख में समान, स्वयं में तृप्त रहता है।  
वह अपने लिए कोई भी कर्तव्य नहीं देखता॥
04. योगी के लिए न स्वर्ग है, न नरक और न जीवनमुक्ति ही।  
इस सम्बन्ध में अधिक कहने से क्या लाभ है योग की दृष्टि से कुछ भी नहीं है॥
05. योगी को धैर्य कहाँ, विवेक कहाँ और निर्भयता भी कहाँ?  
उसका स्वभाव अनिर्वचनीय है और वह वस्तुतः स्वभाव रहित है ॥
06. ज्ञान से जिसका कर्म-बंधन नष्ट हो गया है, वह लौकिक रूप से कर्म करता रहे तो भी उसके कुछ करने या कहने का अवसर नहीं रहता (क्योंकि वह अकर्ता और अवक्ता है)॥
07. उत्तम सत्य वचन मुख बोले, सो प्राणी संसार न डोले।  
बोलना एक सुंदर कला है, परन्तु मौन रहना उससे भी श्रेष्ठ॥
08. किसी शांत और विनम्र व्यक्ति से अपनी तुलना करके देखिए,  
आपको लगेगा कि आपका घमण्ड निश्चित ही त्यागने जैसा है।  
संसार की अधिकांश बर्बादी घमंड का ही नतीजा है॥
09. अज्ञानी तत्त्व का श्रवण करके भी अपनी मूढता का त्याग नहीं करता, वह बाह्य रूप से तो निसंकल्प हो जाता है पर उसके अंतर्मन में विषयों की इच्छा बनी रहती है॥
10. बुद्धि के अंत तक ही संसार है और यह केवल माया के विचरत है,  
इस तत्त्व को जानने वाला बुद्धिमान ममता,  
अहंकार और कामना से रहित होकर शोभित होता है।

11. यदि कोई व्यक्ति क्षमाशील हो तो इसे उसका दोष नहीं मानना चाहिये  
क्योंकि क्षमा करना सर्वोच्च बल है।  
जो व्यक्ति बलवान नहीं होते हैं,  
क्षमाशील होना उनका गुण है और  
जो व्यक्ति बलवान होते हैं क्षमाशीलता उनका भूषण है॥
12. हाथी से हजार गज की दूरी रखें, घोड़े से सौ की,  
सींग वाले जानवर से दस की  
परंतु जहाँ दुष्ट स्वभाव वाले दुर्जन रहते हों,  
उस स्थान अथवा क्षेत्र को अतिशीघ्र त्याग देना ही उचित है॥
13. एक मूर्ख व्यक्ति को समझना आसान है,  
एक विद्वान व्यक्ति को समझना उससे भी आसान है,  
लेकिन एक अधूरे ज्ञान से भरे व्यक्ति को  
सृष्टि के रचयिता ब्रम्हा भी नहीं समझा सकते,  
क्योंकि अधूरा ज्ञान मनुष्य को घमंडी और तर्क के प्रति अंधा बना देता है॥
14. कानों की शोभा कुण्डलों से नहीं अपितु ज्ञान की बातें सुनने से होती है।  
हाथ दान करने से सुशोभित होते हैं न कि कंगनों से,  
सज्जन व्यक्तियों का शरीर चन्दन से नहीं बल्कि  
दूसरों का हित करने से शोभा पाता है॥
15. हमारे शरीर नश्वर हैं, धन तो कोई स्थाई भाव नहीं होता।  
मृत्यु हरदम हमारे निकट है, इसलिए हमें तुरंत पुण्य कर्म करने चाहिए॥
16. धीर पुरुष न संसार से द्वेष करता है और न आत्म-दर्शन की इच्छा।  
वह हर्ष और शोक से रहित है। लौकिक दृष्टि से वह न तो मृत है और न जीवित॥
17. संत और बसंत में एक ही समानता है ---  
जब बसंत आता है, प्रकृति सुधर जाती है।  
और जब संत आते हैं, तो संस्कृति सुधर जाती है॥



## मौत का कड़वा सच

प्रो बीना बुदकी

लीला को कश्मीर में " मां बचाओ परिवार बचाओ" का कार्यक्रम करने जाना था। इसकी खबर जब शुभावती को मिली उसने कई बार लीला को फोन किया। बड़ी मुश्किल से एक बार बातही ही गई। शुभा की डॉट सुनकर लीला ने उसे बताया। मैं तो बराबर फोन उठाती हूं। बस बहना ये इंटरनेट के नखरे हैं। यह मोबाइल भी अपने कई रंग दिखाता है। खैर छोड़ो, तुम सुनाओ कैसी हो ?

मैंने सुना तुम कश्मीर जा रही हो। हां अपना काम तो करना ही है। लीला मैं भी इस बार तुम्हारे साथ आना चाहती हूं। मुझे भी साथ ले चलो। अपनी जगह को देखने का बड़ा मन करता है। कश्मीर की वहगलियां, शंकराचार्य का मंदिर, शारिका देवी का मंदिर मरने से पहले बड़ा दिल करता है कि सबके दर्शन करू।

उसकी तड़प देखकर लीला ने उसे तसल्ली दी कोई बात नहीं तुम एक हफ्ते के कपड़े रख लेना मैं अपने साथ ले जाऊंगी। जहाज मैं डर तो नहीं लगता। शुभावती ने भी कहा, जब बैठी ही नहीं जहाज पर तो क्या पता? फिर तुम साथ हो। रिलीफ मिलते ही मैं टिकट के पैसे दे दुगी।

शुभावती और लीला की मुलाकात मुट्टी कैंप में हुई थी। 1990 में सब कश्मीरी जम्मू आकर टेंटों में रह रहे थे। लीला के पति की पोस्टिंग भी वही थी। लीला अक्सर कैंप में सामान देने जाती। छोटी मोटी मदद भी करती रहती। शुभावती की मोहक मुस्कान हमेशा लीला को

आकर्षित करती। कैंप में चक्कर लगाकर शुभावती के टेंट में आती। उसके दो बेटे एक बेटी थी। बेटी अच्छे घर में ब्याही थी। बेटे कुछ दिन तो मां के साथ रहे अपना टेंट मिलते ही एक मिश्रीवाला कैंप और दूसरा उदयवाला कैंप में चला गया। आना जाना भी धीरे धीरे कम हो गया। जब रिलीफ मिलता तो उस दिन शकल दिखाते और ये बहाना वो बहाना और कई खर्चों का रोना रोते। मां का दिल इतना सुनकर कुछ ना कुछ उनको पैसे दे देती। धीरे धीरे शुभावती को भी समझ आ गया। यह खर्च की कहानी सिर्फ पैसा मुझसे खींचने के लिए है। कोई भी बेटा अपने घर आने के लिए नहीं कहता। बहुएं भूले भटके कभी साल में एक बार शिवरात्रि पर बात करती।

शुभावती कई बार बीमार भी होती। पर कोई अपने घर ना ले जाता। छोटा बेटा कभी कभी आता खाने पीने का सामान दे जाता था। दोनू पत्नियों के आधीन थे। बेटी डॉली बड़े घर में सयुक्त परिवार में थी। शिवरात्रि, नवरेह और मेरे जन्म दिन पर आती। ज्यादा नहीं आ पाती। मां भी उसे कहती मेरी फिकर मत किया कर। अपने परिवार में खुश रहा कर। मेरे माथे पर कोई कलंक न लगने देना कि फलानी मां की बेटी है। सिर्फ इज्जत और नाम ही तो है मेरे पास।

डॉली ने भी ससुराल में अपने आपको ऐसा रचा बसा लिया था कि हर किसी की जुबान पर डॉली डॉली था। बड़ी मुश्किल से जब बच्चो को लेने बस स्टॉप जाती तो मां से दो बातें कर लेती। घर में फुर्सत ही ना मिलती।

शुभावती भी सोपोर के बड़े जमींदार की पत्नी थी बाग बगीचे सब थे। 1990 में पलायन के बाद धीरे धीरे बच्चो ने सब खेत खलिहान बैच दिए थोड़ा बहुत सेब और केसर का खेत रखा था। वक्त ने भी 1990 के बाद ऐसा रंग दिखाया था कश्मीर वापस जाने की उम्मीद सब छोड़ चुके थे। आए दिन कश्मीर के अपने ही मुस्लिम पड़ोसी आते कि अपने खेत मकान बैच दो।

घर की तमाम परेशानियां और वापस जाने की कोई उम्मीद ना होने के कारण कई लोग उनकी बातों में आ जाते और अपने करोड़ों के मकान खेत कौड़ी के भाव बैच रहे थे। दोनों बेटों ने लीला पर भी जोर दिया क्योंकि उसी के नाम पर सब था। लीला ने भी मजबूर होकर कुछ कुछ बैच दिया। तीनों बच्चों को बराबर पैसे दिया। डॉली को देने का मन दोनों भाइयों को ना था। पर लीला मां होने के नाते बेटी को बाप की इस जायदाद से देना चाहती थी। डॉली दूसरे दिन ही उसके हिस्से के पैसे वापस करने आई। उसके ससुराल वालों ने मना कर दिया था। बेटी ने मां से विनती की आप अपने नाम यह रख लो। बुढ़ापा क्या रंग दिखाएगा। उस वक्त यह काम आयेगे। बड़ी मुश्किल से लीला ने बेटी की बात मानी। भाइयों को जब पता लगा तो वह नए नए फलसफे सुनाकर वह पैसा ऐंठने की कोशिश करते।

शुभावती लीला को देखकर खुश होती। लीला अपने घर भी उसे ले जाती थी। उसके लिए साड़ी आदि भी लाती। शुभावती भी अपना सुख दुख लीला से कहती थी।

वक्त के साथ साथ शुभावती की उम्र भी बढ़ रही थी। हाल चाल पूछने के लिए अगल बगल के टेंट वाले थे। बेटों का भूले भटके ही अब फोन आता। जब आता तो कोई शिकायत ना करती। इस बात का डर सताता कही यह भी बंद ना हो जाए। हर महीने दो दिन कभी गुरुद्वारा तो कभी बाहु काली माता के मंदिर में जाकर रहती वही सेवा करती। वापस आकर अगल बगल वालों को बताती कि बेटों के घर गई थी। पर इन ओस की बूंदों से कब तक उसकी प्यास बुझती। इन दो जगहों को भी इसलिए चुना था यहां कश्मीरी नहीं आते थे। लीला को उसने यह बात बताई हुई थी। उसे भी दुख होता कि उन नालायक बेटों की इज्जत बचाने के लिए शुभावती किसी से कुछ ना कहती। अक्सर जब लीला उसे कहती, कुछ मत दिया कर उनको। तो बड़े तड़पते दिल से कहती और पेट की तरफ इशारा करके कहती मैंने इसमें नौ महीने रखकर पाला है। इन स्तनों से दूध पिलाया है। जानती हो लीला आज भी इन स्तनों में दूध की हलचल मचती है जब उनका बचपन याद करती हूं। इस कोख में आज भी उनका अंदर चलना, लात मारना



महसूस करती हूं। क्या पता यह सब मेरी बदकिस्मती या उनकी मजबूरी है। वर्ना बीवी मायके जाती थी तो रोज दस बार फोन आते जाते थे। अरे पड़ोस में भी वह ज्यादा देर बैठ जाए तो बेटा फोन करने लगता है। लीला ऐसा क्यों होता है कि मां को ही भूल जाते हैं?

शुभावती ने एक बार लीला से कहा दिल करता है इस कोख को चाकू से चीर डालू इन स्तनों को लहलुहान कर डालूं। आखिर इसी में उनको रखा था और दूध पिलाया था। लीला उसके यह शब्द सुनकर सिहर उठी। अरे बाबा ऐसा ना करना। तेरी बेटा है उसका खयाल कर। लीला सच बताऊं डॉली का खयाल करके रुक जाती हूं कही उसे मेरी वजह से ताना ना सुनना पड़े। वर्ना अब जीने की इच्छा ही नहीं।

कश्मीर जाने की बात उसने डॉली और बेटो को भी बताई। डॉली दूसरे दिन ही आई और शुभावती ने कान से डेजहूर और दो चूड़ियां जो पहनी थी और भी जरूरी चीज कागज आदि उसे थमा दिए कश्मीर यह सब पहन के नहीं जाऊंगी। धागे में अठहूर पहनी रहूंगी। बटवारे के समय मां ने सोना भी बराबर से दोनू बेटो को दिया था खुद पहना हुआ उसने कहा था यह डॉली का है।

डॉली ले जाना नहीं चाहती थी पर मां ने समझाया यहां कोई नहीं है। आजकल चोरियां भी बहुत हो रही हैं। सो वापस आकर ले लूंगी।

शुभावती देर रात तक दोनू बेटो की राह देखती रही पर कोई ना आया। दूसरे दिन सुबह 5 बजे उठकर मिश्रीवाल और उदयवाला कैंप में जाकर बेटो को मिलकर आई। बहु सो ही रही थी। बड़ा बेटा जगाने भी गया था तो उसका जवाब था इतनी सुबह क्या करने आई है? अरे आज कश्मीर जा रही है तो मिलने आई है।

अरे मरने थोड़ी जा रही है। वापस आयेगी अभी मेरी नींद खराब मत करो।

सुनकर ऐसे जवाब शुभावती का दिल और भी मायूस हो गया। खैर बेटे का माथा चूमा गले लगाया और छोटे के यहां उदयवाला चल दी। मेटाडोर से उतरते ही उसे छोटा दिखाई दिया। दूध रोटी लेने आया था। मां को देखकर हैरान हुआ। अरे बेटा आज कश्मीर जाना है बस जरा शकल देख लूं। अच्छा हुआ यही दिख गया। उसका माथा भी चूमा और कसके गले लगाया। अच्छा बेटा मैं चलती हूं।

छोटे को भी अपनी बीवी का पता था उसने घर चलने को भी नहीं कहा। खैर भारी मन और भारी कदमों से मुट्ठी कैंप अपने घर पहुंची। चलने की तैयारी करने लगी। खाना बनाकर खुद खाया और बाहर कुत्ते, चिड़ियों को भी डाला।

थोड़ी देर में लीला आई और एयरपोर्ट की ओर चल पड़े। शुभा की आंखें बार बार गीली हो जाती। लीला ने कई बार देखा। शुभा पहले आना कानी करती रही। फिर उसने सारी बात बताई। लीला ने उसे समझाया क्यों उनका मोह है? जो पूछते ही नहीं? उनकी शकल देखने किस लिए जाना था?

लीला तुम नहीं समझोगी। जानती हो बेशक मेरी आंखे बरसती रही पर उनकी शकल देखकर सुकून भी मिला। बहुत दिन हो गए थे उन्हें देखे। कमजोर हो गए हैं। चेहरा पीला सा हो गया है। लीला ने मजाक करते हुए कहा दूध पिला देती।

काश लीला वह मैं कर पाती?

कश्मीर पहुंचे और लीला के साथ रही अगले दिन से खीर भवानी, शारिका मंदिर, काली मंदिर, अपने घर पड़ोसियों से भी मिलने गई। वहा भी अपने घर में रात को रही। चार दिन बाद जब शुभा आई तो चेहरे पर असीम शांति थी। उसने लीला से कहा देख तुम अब दो दिन संगोष्ठी में व्यस्त रहोगी मैं शंकराचार्य में 2/3 दिन रहूंगी। फिर वापस भी जाना है।

उस रात जी भर के शुभावती ने लीला से बातें की। बेटी/ बेटो से भी बात की। सुबह उसने किराए के पैसे लीला को दिए कुछ और भी दिए। लीला ने नहीं लिए। फिर यह कहकर दिए कि वहां ले जाकर क्या करूंगी? अपने पास संभाल के रखो। मेरी देखभाल तो तुम ही करती हो।

शुभा ने जाते वक़्त लीला का माथा चूमा। खूब कसकर गले लगाया। ढेर सारे आशीर्वाद दिए। कई बार गले लगाया। लीला ने शुभा से कहा, "क्या बात है कितनी बार गले मिलोगी?" जावों कोई दिक्कत हो तो वापस आ जाना दर्शन का लो।

शुभा के जाते ही लीला कार्यक्रम में व्यस्त हो गई। दो दिन कैसे बीत गए पता ही ना चला। दोनू दिन शुभा से रात को 12 बजे बात हुई। उसे भी पता था सो देर से ही फोन करती।

तीसरे दिन सब आए मेहमान वापस निकलने की तैयारी करने लगे। शाम तक सभी वापस चले गए। रात को देर से शुभा को फोन मिलाया पर उसने नहीं उठाया।

लीला भी थक गई थी। वह भी सो गई पर थोड़ी देर में ही नींद खुल गई। शुभा को फिर फोन मिलाया अब स्विच ऑफ आ रहा था।

लीला सुबह दिन निकलते ही शंकराचार्य मंदिर गई। वहा पुलिस की गाड़ियां देखकर और मंदिर भी नहीं जाने दे रहे थे। लीला परेशान हो गई। किसी तरह पुलिस अधिकारी को लीला के बारे में बताया। कल रात से फोन मिल नहीं रहा है। वह 2 दिन पहले दर्शन और पूजा करने आई थी।

पुलिस अधिकारी ने बताया कल 7 बजे यहां सीढ़ियों पर एक महिला की हत्या कर दी आतंकवादियों ने। चाकू से उसकी कोख और स्तनों को लहलुहान किया है कान के धागे भी कटे

हुए है शायद वह सोने का जो कश्मीरी महिलाएं पहनती है उस चक्कर में उसने हत्या कर दी है। कल उपर रहते आर्मी वालो का खाना लेकर गाड़ी 8 बजे आई तभी यह पता चला अभी आतंकवादियों उनको ही ढूढने की सर्च चल रही है। यही कही होंगे शायद वह शंकराचार्य मंदिर पर आक्रमण करना चाहते हो?

लीला ने कहा , सर अभी वह कहा है? हमने उसे पोस्टमार्टम के लिए डलगेट हॉस्पिटल भेज दिया है। लीला ऐसे तैसे हस्पताल पहुंची। उसे मोर्चरी में डाल दिया था। उसकी शिनाख्त उसने की। उसे लेने की सारी कार्यवाही करने लगी।

जम्मू के सभी अखबारों की हेड लाइन थी। बेरहमी से महिला की हत्या, आतंकवादियों ने फिर निशाना साधा, इसी तरह की हैड लाइंस से अखबार, टी वी न्यूज गरज रहे थे।

तभी डॉली का फोन आया। उसने अखबार और न्यूज में मां को पहचान लिया था। रो रो के बुरा हाल था। लीला आंटी में अभी निकल रही हूं। आप कहा मिलेगी।

लीला ने उसे हस्पताल का पता बता दिया। भाईयो को भी फोन किया।

डॉली 10 बजे कश्मीर पहुंच गई। डॉली मां को जम्मू ले जाना चाहती थी। पर लीला ने उसे बताया। किसके लिए उसे जम्मू ले जाओगी? उसका सब कुछ यही कर दो यही उसकी भी इच्छा थी।

डॉली ने अपने ससुराल में सास और पति को बताया।

लीला और डॉली ने मिलकर उसे नहलाया और दाह संस्कार कर दिया। बहन ने भाईयो से कहा ,आप लोग यहां आ जाओ घर पर उसका दसवां, ग्यारहवां और बारहवां दिखा देगे। उसकी हमेशा यही इच्छा थी।

डॉली ने आठवें दिन भाईयो से पता किया कि क्या कोई आ रहा है? उनका जवाब सुनकर डॉली फफक पड़ी। उसे तो मार दिया गया। घर गई थी पड़ोसियों को लगा होगा यह रहने आ गई। उन्ही लोगो ने मार दिया होगा तुम भी वापस आ जाओ।

डॉली किसे क्या कहती? जबकि पूरा गांव तीन दिन वही था?

वह दिन भी आ गया। डॉली और लीला ने मिलकर उसके तीनों दिन निभाए। उसका पति भी दसवें पर पहुंच गया था। पर उन कोख के टुकड़ों के आने का मुहूर्त ना निकला।

डॉली उसका पति और लीला सभी साथ आए जम्मू। सभी के दिल भारी थे।

लीला को बार बार दिमाग में आता कि शुभा को आतंकवादियों ने नहीं बल्कि उसने खुद अपने आपको मारा है। स्तन और कोख को चाकू से गुदा देखकर अखबार के लिए एक न्यूज, डॉली के ससुराल वालों के लिए हादसा, बेटो के लिए एक दुर्घटना थी। पर लीला को शुभा का वह वाक्य याद आता। कि" इस कोख को चाकू से चीर डालूं और स्तनों को लहू लुहान कर दू आखिर इसी में नौ महीने रखा है और इन्ही स्तनों से दूध पिलाया है"

दो चार दिन लीला का मन भी उदास था। फिर कश्मीर से लाए सामान को खोलने रखने लगी। तभी वह पोटली दिखी जो शुभा ने शंकराचार्य मंदिर जाने से पहले दी थी।

बोझिल हाथो से उसे खोला। और अंदर कुछ रुपया और एक कागज था जिसमें लिखा था किराए के पैसे, दाह संस्कार के पैसे और यह कुछ पैसे है शिवरात्रि पर इस बार डॉली को बुला लेना उसे शिवरात्रि खर्च दे देना और मेरे पोतो को शिवरात्रि खर्च भिजवा देना।

मुझे अपने घर अपनी मिट्टी में ही मरने की तमन्ना थी जहा दुल्हन बनकर आई थी वही से मरकर

और पति को अकेले नहीं मैं भी यही मरकर उसके साथ रहना चाहूंगी। यहां तक मुझे तुमने लाया। ईश्वर तुम्हें सुखी रखे। डॉली को मेरी मृत्यु का कड़वा सच नहीं बताना। रहने दो भ्रम उसे।

मेरा छठा महीना और साल डॉली के साथ पूरा विधि विधान से करना। डेजहूर और जरूरी चीजें और कागज आने से पहले डॉली को दे दिया था।

माफ करना लीला बहुत थक गई थी। बेटो के लिए कोई कुछ कहे वह भी बर्दाश नहीं होता था। बाहु काली माता और गुरुद्वारे में रहने की हिम्मत भी टूटती जा रही है।

बाकि तुम्हें सब पता ही है। हरिद्वार में मेरा श्राद्ध भी दिखा देना। मेरा कहा सुना माफ करना। ढेर सारा आशीर्वाद

शुभावती

लीला पत्र पढ़कर खूब रोई। आखिर जाते जाते भी उस मां ने इज्जत का चोला उन बच्चों पर डाला।

*Makuris Zan Mal Tso'lum Manas  
Ada Mey Labam Zanas Zaan,  
Suh Yeli Dyuenthum Nishi Paanas  
Soruy Suy Ta Bo'h No Kea'h*

Foulness from my mind was cleared as ashes from a mirror,  
Then recognition of Him came to me unmistakable and clear.  
And when I saw Him close by me,  
He was all and I was not, (and there was nothing else).



## ही माँज व्यतस्ता

डा. बी.के. मोजा

ही माँज व्यतस्ता, सॉन्य छख च़ माता, कमि काल कति प्यठ छख च़ पकान कमि बाल नेरान त कमि हाल फेरान, कथ सागरस कति पत छख च़ मेलान दार हिश नेरान, वति ज्वयि च़े मेलान, बोड सागर बनून पूरय छख च़ ज्ञानान कोहन छख प्राटान, पलन छख च़ ठासान, कुनि न अज ताम चख च़ थकान टाठि चानि त्राये, वति वति जाये, माजि-लोल यक तरफ कूत छख च़ बावान ही माँज व्यतस्ता सॉन्य छख च़ माता, कमि काल कति प्यठ चख च़ पकान

हाख बत त म्यव छख हलमव च़ सारान, गर गर बिजली गाश छख च़ अनान जंगलन वसान छख ज़िन्य कूट्य वालान, कति प्यठ कूत बोर छख च़ सारान नावि सॉल च़े करान, डूंगन छि रोज़ान, बोर कूत बा-सबर छोपि छख च़ तुलान शहर तय गाम कत्य चॉनिस बँठिस प्यठ, कमि बाव चिक चाव छख च़ नचान मंदर मँशीद कत्य चॉनिस बँठिस प्यठ, पूजायि ग्रज तु अज्ञान छख च़ बोज्ञान ही माँज व्यतस्ता सॉन्य छख च़ माता, कमि काल कति प्यठ छख च़ पकान

सरहद छि मुल्कन, बैदिशि खलकन, च्वपॉर्य दूर बेखोफ अपोर छख च़ तरान बादशाह बँड्य तय राज त महाराज आयि गॅयि कत्या नवान छख च़ रोज़ान जंग कत्य चॉलिथ, लाशि कच ललविथ खून ज्वयि आमच़ साफ छख च़ करान जीन्यमत्य जलस कत्य वुछमत्य च़ेय कत्य व्यपरीथ हार जीत पूर छख च़ मानान नंग नाच त जुल्मन छख च़ शॉहिद, यिछ ग्रायि यिवान छख च़ व्याख्यान ही माँज व्यतस्ता सॉन्य छख च़ माता, कमि काल कति प्यठ छख च़ पकान

गत तय लँहरय च़ गेनि ज़ांह न अनान, हमवार रोजुन बनून छख च़ ज्ञानान पापव सान्यव यिप्य छख च़ अनान, रोशान च़ प्यूता त तिथुय छख च़ हमान वॉनी च़ बोजान प्रथ कांह ज़बॉनी, मंगुनुय दुआयि खॉर कूत छख च़ व्यछनान गोरव छु असि कूत चाने पकनुक, अमि सत्य शूब असि कच़ छख च़ अनान टॉठ्य माँज व्यतस्ता ज़िंद रोज़ माता, रोज़ हमेश पकान यिछ छख च़ आसान ही माँज व्यतस्ता सॉन्य छख च़ माता, कमि काल कति प्यठ छख च़ पकान

# Section V

**Lockdown Activities By Kids**







**LOCKDOWN CONSTITUTION**  
– *Of the kids, by the kids, for the kids*

**Preamble**

We, Disha and Abhay, citizens of Lockdown Hostel, do hereby declare the room in the south-west corner of the house as our Sovereign hostel Room. We give ourselves this constitution, applicable from May 4<sup>th</sup>, 2020.

**Section A – Fundamental Duties**

1. We will be up and awake by 7:30am.
2. We will be dutifully attending all our classes and won't be using any kind of electronic devices during or between them.
3. We will be having our bath by 1:30pm and will be timely present for lunch and dinner.
4. Besides classes, we will study for two (2) hours.
5. We will be helping in certain household-work, such as – laundry, filling bottles, setting tables, light washing, tidying up our room and property, etc.
6. We will confine ourselves to our room by 11:00pm.
7. While using AC, no disturbances will be created by ourselves after the same.

**Section B – Fundamental Rights**

1. **Right to Freedom** – Hereby given that we abide by our fundamental duties and our actions are of no direct inconvenience to anyone; the same can't be questioned by anyone, neither are to answerable to them.
2. **Right to Equality** – We shall be respectful and tolerant to each-other's opinions, thoughts, sentiments, freedom and rights, deserving the same from them.
3. **Right against Property Violation** [Refer to Section C]

4. **Right against Terrorism** [Refer to Section E]
5. **Right against Harassment**
6. **Right to Technology** [Refer to Section F]
7. **Right to Free Education** – We are free to study and preferred subject at any point of time and not be forced to do it.
8. **Right to Byju's and out-of-syllabus books**
9. **Right to Snacks**
10. **Right to Constitutional Remedies**

#### Section C – Private Property Guidelines

1. Our Properties include – the room on a whole, our accessories & stationeries, our books, Disha's Smartphone, Abhay's iPad
2. Without a genuine reason, entry to the room is restricted.
3. Permissions shall be granted accordingly
4. Nothing can be taken from the room without permission.
5. Confiscation of our properties can be done only under HPC guidelines.
6. As long as it doesn't collide with our fundamental duties or cause any direct inconvenience to anyone, we can use our properties as and when required without external influence

#### Section D – Physical Health and Well-Being

Minimum of one hour daily physical exercise is mandatory. Physical exercise includes cycling, sports, yoga, dance, etc.

\*\*Exceptions to the above can be made occasionally.

#### Section E – Nikita: Minority Terrorisation and Terror from the Minority

1. Nikita has to have a strong reason to enter our room and needs to produce a warrant for the same – written or verbal.

2. Free and unconditional entry will only be provided after dinner or if she needs to study on the computer.
3. In case she enters and causes any disturbance, following 3 or 4 warnings, we will have every right to chuck her out, given that we provide a reason for the same.
4. With reference to Rule2, Section C, Nikita cannot touch any of our stuff without permission.
5. While Nikita is studying, we shall abstain from any activity(s) that might disturb/distract her; we will try to help her with it whenever possible
6. Nikita can be used as a medium to spy upon us, given she does make her presence felt or violate any of the above rules

\*\*Exceptions can be made to the above two guidelines

#### Section F – Art, Culture& Entertainment and Social Harmony

1. We give ourselves the right to watch at least two films a week.
2. Co-curricular activities like arts, crafts, clay-modelling should also be done at least twice a week.
3. We will dedicate four hours per week to Nikita.
4. We will try to learn new skills/hobbies like cooking, etc.
5. We will try to socialise more with our friends, family and relatives.
6. We will participate in the cleaning the house the first & third weekend every month.
7. We shall enjoy about one-and-half hours of screen-time on weekdays and two hours on weekends.
8. We will learn new thing together and teach some to each-other

\*\*Not fulfilling any of the above activities cannot be charged under the HPC.

#### Section G – Hostel Penal Code (HPC)

In any case of breaching of fundamental duties, misuse of fundamental rights or discharge of laws in any other sections, the citizens' gadgets – phone, iPad, television, etc – will be confiscated.

The duration of confiscation will depend upon the gravity of the crime and will be decided by the Chief Justice  
– Mama.

**Signature of Framers-**

Disha

Abhay

**Signature of Prime Minister-**

Mama

**Signature of President-**

Papa

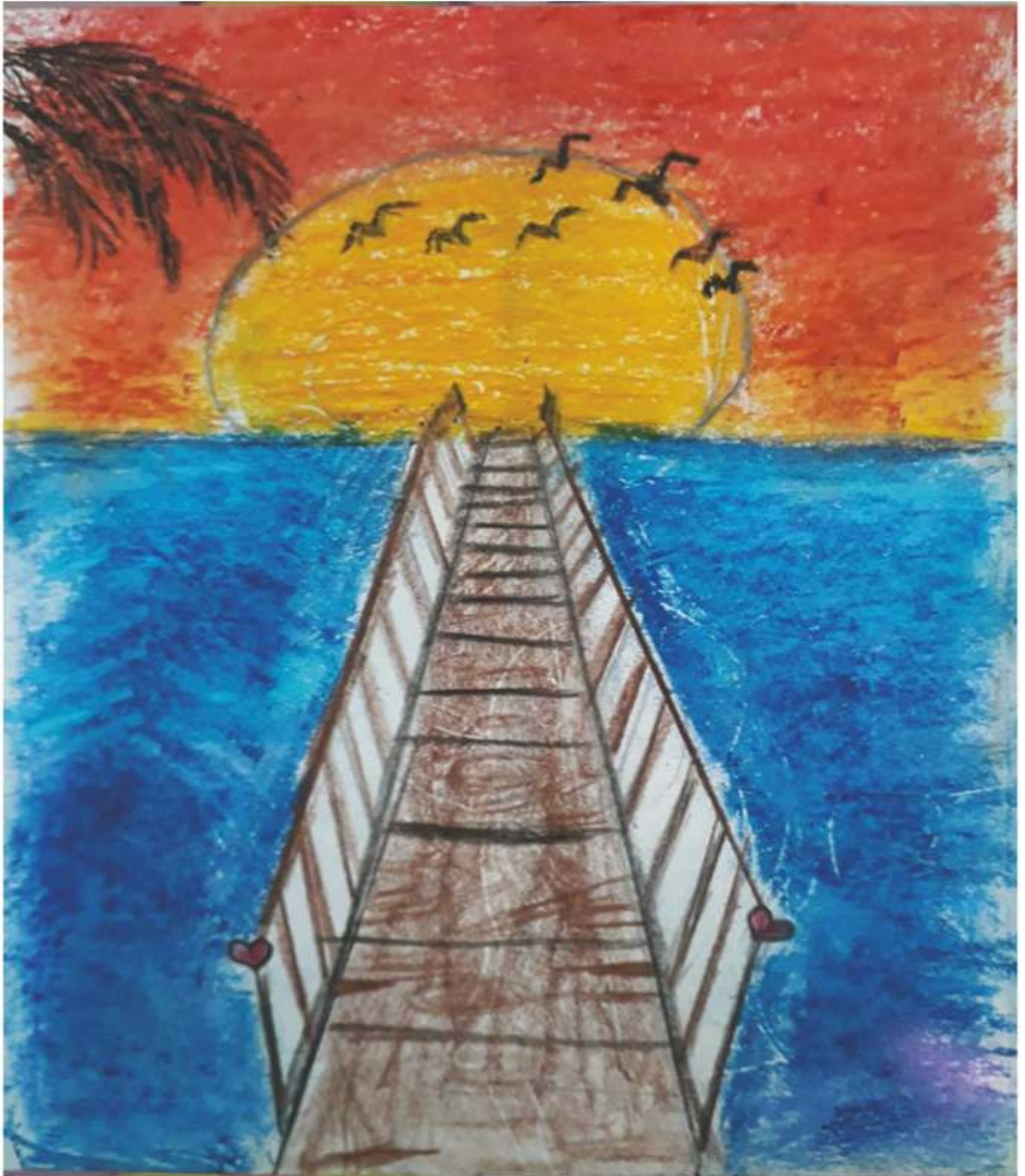
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*Shuun-Yuk Maa'daan Ko'ddum Paanas,  
Mey, Lalli, Ruuzam Na Bwad Na Hosh;  
Veyzay Sapanis Paanay Paanas,  
Ada Kami Hili Phoal Lalli Pamposh!*

I traversed the vastness of the Void alone,  
leaving behind me reason and sense,  
Then came upon the secret of the Self;  
And, all on a sudden, unexpectedly,  
In the mud the lotus bloomed for me.



By Heesha Razdan  
Class 5, The Newtown School



By Nikita Mahata  
Class 3, DPS Megacity

A Wacom digital tablet is shown at an angle, with a black stylus and a blue highlighter resting on its surface. The stylus has the Wacom logo on its silver barrel. The tablet's black border also features the Wacom logo.

## Section VI

**Names and contact details of permanent members  
residing in Kolkata, outside Kolkata and Abroad.**





## Names and Addresses of Permanent Members Residing in Kolkata

### Atal Deepak

8-B, Golf Towers  
9, Prince Gulam Md. Shah Road  
Kolkata- 700 095  
( R) 033-24224939  
(R) 033-24224949, (M) 9831011767  
E-mail:deepak.atal1948@gmail.com

### Atal Vivek

Flat 2C 7/1,Queens park  
Kolkata- 700019  
(R)033-24615545  
(M)9830047709

### Bhan Bharat Bushan

22/1/1A, Paschim Putiary  
Kolkata -7000 41  
(M) 9163911727

### Bhan C. P.

34 - C, Satyam Shivam  
Sundaram Complex,  
1530 Garia Main Road, Kolkata - 700 084  
(M) 9674528322  
Email: chakrapani.kakabhan.bhan@gmail.com

### Bhan P. K.

Flat No.D3, 164/78, Sand Head  
Cooperative Society, Lake Gardens  
Kolkata- 700045, (M) 8334900955

### Bhan Sam

164C / 4B, Prince Anwar Shah Road  
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(M) 9875363147  
Email: sambhan692003@gmail.com

### Biswas Sammar/Nancy

58, Deshbandhu Road  
New Barrackpur Opp Jagriti Sangha Club  
Kolkata- 700131  
( R) 033 25277932, (M) 9903270197

### Biswas Pammi

C J 146, Salt Lake City, Sector II,  
Kolkata 700091  
(R) 033- 23584102  
(M) 9830157733

### Chaku Dr. Usha

Flat no. 17C, Tower 3, South City Apartments  
375, Prince Anwar Shah Road, Kolkata 700068  
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Email: drushachaku@gmail.com

### Chowdhury Bharati Smt.

Udayan, The Condoville UD 020105(ii)  
1050/1, Survey Park, Kolkata - 700 075  
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(M) 8420771692  
Email: bharati.chowdhury@gmail.com

### Dar, Gopal / Madhu

Flat A1, Balaji Appts, 65, Kalitala Road  
Kolkata 700078  
(R) 033 24840297 (M) 9831384320

### Dhar Anil

Queen - 2B, Duke Garden, RB-29  
Raghunathpur, VIP Road, Kolkata - 700 059  
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(M) 9831955311 (M) 9830315045  
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### Dhar Ashok

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( Singhee Park) Kolkata - 700 019  
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Email : dhar\_ashok@yahoo.com  
Email : ashokdha@gmail.com

### Dhar Reena Smt.

311, C I T Road, Sch.- VI M  
Kolkata - 700 054  
( R) 033 2362 8341 (M) 9432302449  
Email : reenadhar@hotmail.com

## Names and Addresses of Permanent Members Residing in Kolkata

### Dhar Shruti

Natural Height, BL-7, FL-2A, Phase I  
137, VIP Road, Koikhali, Kolkata - 700052  
(R) 9831205271  
Email: navsandhya101@gmail.com

### Dar Chitranjan

34, Woodlands Syndicate , 8/7 Alipore Road,  
Kolkata - 700 027(M) 9008003388  
Email : chitranjan.dar@itc.in

### Dhar A. K.

Archis Panel Products Pvt Ltd  
5A & B, Chowringhee Lane, Kolkata 700016  
(O) 033 22524266  
(M) 9815075841(M)6590901427  
Email : akdharsg@gmail.com

### Dhar Shashank

Office of the GM, ECL, Bankola Area  
P.O. Ukra, West Bengal-713363  
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Email : coalindiasd@gmail.com

### Ganju Ravi

R-402, DC Block, City Centre, Salt Lake  
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(M) 9339568290  
Email : rkganju@yhao.com

### Ganju Mrs. R.N.

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### Ganjoo Jitendra

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### Ghosh Krishna Smt.

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