

Vitasta Annual Number

(FOR PRIVATE CIRCULATION ONLY)

DEDICATED
TO
Smt. INDIRA GANDHI





GOVERNOR
JAMMU & KASHMIR

RAJ BHAVAN
JAMMU.

January 5, 1985

M E S S A G E

I am glad to learn that the Kashmir Sabha, Calcutta is dedicating the annual issue of its monthly publication "VITASTA" to the ceremony of our late Prime Minister, Mrs. Indira Gandhi. It will be a fitting tribute to the memory of this great leader who not only lived but gave her life for lofty principles and ideals.

That she has been an outstanding statesman and a champion of global peace is known to all. There are, however, other facts to her personality of which people know little. She has been a true

champion of the down-trodden, a lover of nature,
an environmentalist and a humanist par excellence.
I hope, the issue will highlight every facet of this
multi-splendoured personality for the benefit of its
readers.

I wish the Sabha all success in this laudable
endeavour.

Jagmohan



M E S S A G E

I am glad to know that 'Kashmir Sabha' Calcutta is bringing out annual issue of its monthly publication 'VITASTA' in the loving memory of Smt. Indira Gandhi. I send my good wishes for the success of this publication.

Emotional pulls from the land of birth are always irresistible. That perhaps explains why sons of the soil wherever they have gone in pursuit of vocations and professions have always held dear their land of birth and evolved an ethos revolving around their own culture. Pt. Jawaharlal Nehru and Smt. Indira Gandhi also could not resist their fondness and love for their land of ancestors. Only a couple of days earlier to her gruesome assassination, Smt. Indira Gandhi paid her last visit to the Vale of Kashmir just to see it in its autumnal glory and watch for herself Chinars resplendent in golden hues. It is said that some people carve out a place for themselves in history but there are some who make it. Smt. Indira Gandhi falls in the genre of the selected few who created history. She was born at a time when our struggle against British rule had entered most crucial phase and naturally as a child she was brought up as part in this struggle which groomed her to fight for the country. During the post-independence period, she had the unique opportunity to grow under the care of her illustrious father and imbibed the best of qualities that characterised his many faceted personality. By her charming manners and innate human qualities, her concern for the down trodden and weaker sections of our population, she carved out for herself a permanent niche in the hearts of the people

and thus became the epitome of the urges and aspirations of the common man. She represented in true sense India with its all past glories and future dreams. The words she uttered while addressing a mammoth gathering in Orrissa on the eve of her assassination "that her last drop of blood will be shed for the motherland" proved prophetic. Her contribution to foster the concept of non-allign movement, peaceful co-existence and mutual understanding among the comity of nations has added a new chapter in the contemporary socio-political history of the world. She became a crusader of the down trodden in the world especially the developing countries called the third world against colonial and imperialist exploitations. She gave the non-alignment movement, the thrust of a campaign to uplift the masses in the countries which were held in thraldom for ages.

The present elections and the verdict delivered by the people through the ballot box is perhaps the momentuous event of far reaching import that showed how dear she and her policies were held by the people. If the world has hailed the democratic traditions of India taking deep roots, it was because of total dedication of Smt. Indira Gandhi in strengthening the democratic, secular and social base of the country during the recent times.

I feel the best tribute that the nation could pay to her is to follow unswervingly the path shown by her.

G. M. Shah

Jammu-Tawi,
January 8, 1985

Editor's Page

Dedicating issues to great dignitaries is a pleasure, but this dedication to the late beloved Prime Minister Smt. Indira Gandhi is indeed painful. She was fighting fit in health and could continue holding sway for another say 20 years. Dynamism personified she held 700 million people together and identified herself with each section of the society. To some she was a mother, to some sister and to some a daughter. Political differences apart, everyone irrespective of his or her political affiliations had respect for her and her ability to face situations of utmost consequences. Whether or not she was given credit for anything, everyone including her enemies admitted that she held the country together.

In countries abroad she was heard with utmost respect and many world leaders referred to her as "Iron Lady of India". The Third World countries looked upon her as their friend, philosopher and guide and the poor and downtrodden found her as their messiah and saviour. To pluck away such a beautiful flower from God's earth is not only shameful but very painful too. But those who thought the country would disintegrate after her, must have been disappointed. Unity in diversity is something that our country can be proud of.

May Indiraji's soul rest in peace.

M. K. KAUL

SAYINGS OF SMT. INDIRA GANDHI

- 1) I am full of ideas but I haven't the driving force and energy to execute them. One has to fight so much for every little thing. I was born bone lazy...
- 2) I am a small person, but I have stood for certain values and objectives. Every insult hurled at me will rebound. Every punishment inflicted on me will be a source of strength to me.
- 3) I've never turned to anybody for advice and counsel—I have to take my own decisions.
- 4) I am not one of those who believe in leadership. My whole attempt is to create a society in which people do not need leaders.
- 5) I am confident of the fact, whether Indira Gandhi remains or goes the people of India would not accept a person as their leader who would not take India on the road of Socialism.
- 6) Dictatorship can be only a short term Phenomenon. It provides a short cut, but life proves that short cuts create more problems than they solve.
- 7) My public life began at the age of three. I have no recollections of games. My favourite occupation as a small child was to deliver thunderous speeches to servants. All my games were political ones. I was like Joan of Arc, perpetually being burned at the stake.
- 8) Violence is not our way of life. It is foreign to us and we want to keep it away from us.
- 9) We cannot do without importing know-how and technology...but dependence on collaboration is bad, for it diverts us from our own effort and encourages people to take the easy road.

[Continued on Page 4 ii]

President's Page

True to our promise, we are out with '84 Annual so soon after the 82-83 Annual which was regrettably very much delayed. The team work of all concerned has made it possible. When I said in my piece in the last Annual that though the '83 Annual was coming out so late we must still strive to take out '84 Annual as per normal schedule, hardly did I know that between then and now the whole nation, Kashmiri community in particular, would be orphaned by removal of Shrimati Indira Gandhi from the scene and the question of who or what the Issue should be dedicated to would be automatically decided for us. Kashmiris thought her as one of them, (so did the other communities), therefore their sense of loss in her untimely death was greater. Health-wise she had perhaps another good 20 years still left to her and careerwise may be another 10, if not more. A person of such eminence and popularity to be plucked away in such dastardly manner is a crime against the humanity itself. We being part of that human race which indulged in this heinous crime hold our heads in shame.

Much has been said about her achievements and the leadership she provided to the country and the third world, much will be said in time to come. The naked truth, which has yet to take roots in the minds of all, is that Indiraji is no more. No power on earth can bring her back—thanks to the assassins who took no chances and pumped dozens of bullets in that frail body which could have perhaps been done away with one. Yet we say human race is superior to animal race.

India has not collapsed after Mrs. Gandhi, as many would have thought or liked. Great disasters have come to India before. The Moghul Empire was in its glory in the 16th century, but in ruins at the dawn of the 17th. The fact that

most of the population has kept its head in the face of such a heinous crime proves the good that Mrs. Gandhi did for the nation. We will miss her at every step, but we will keep the country together.

* * * * *

Coming to our Sabha, we have had good 1984 barring the aforesaid tragedy. The spirit of brotherhood grew further, most of the members were visited well before Annual Hawan, brief discussions were held with them on what the Sabha was doing and what it aimed to do, frequent visits were made to Sabha's plot of land in Sonarpur in order to re-establish our ownership, and now negotiations are in hand to dispose it off at a reasonable price. On the other hand, strenuous efforts are being made to locate and buy another plot of land or flat in more approachable locality to house Sabha's headquarters. Govt. of West Bengal has also been approached to consider us for allotment of a small plot of 4/5 cottahs in Salt Lake or any other area within Calcutta proper. Our resources are limited but it is hoped that once we decide on a plot or flat with or without Government's help, the Biradari members will come forward with generous help to offset the deficit.

* * * * *

The All India Kashmiri Samaj, with which Kashmir Sabha, Calcutta, is affiliated, held its annual Conference and Annual General Meeting at Lucknow on 30th December '84. It was followed by annual conference and AGM of U. P. Kashmiri Samaj, which is also a constituent of AIKS, on 31st December '84. The delegates to AIKS were invited to participate in the proceedings of UPKS too. You will read the gist of proceedings of the Conference elsewhere in this Annual, but I only wish to say here that the Conference was largely attended and arrangements made for it by Kashmiri Association, Lucknow, were superb. The delegates had good participation and good time too. Calcutta was represented by, besides me, Mr. B. L. Tikku, Mrs. P. L. Dhar & Mrs. P. K. Raina. Col. P. N. Kak (Papa) was hailed as President for the next term of 3 years by one and all, and both he and his team, which he announced on spot, viz., Shri J. N. Bhat, IFS,

(Retd.) as General Secretary, Col. J. N. Raina (Retd) as Treasurer and Shri Daya Kishan Kachroo, IAS, (Retd.), as Editor, Bahar-e-Kashmir, received a standing ovation. General Kaul (Retd.) regaled the audience, after conclusion of proceedings, by several tasteful bits and anecdotes. Expressing nervousness at having to speak in presence of what he termed as galaxy of Presidents on the dias (he was far from being nervous though), General Kaul chuckled at having been introduced by Prof. P. N. Kaula, the outgoing President of UPKS, as Brigadier Kaul. He had an anecdote for this too. It seems at one time General Kaul was interviewed on Doordarshan, Bombay. Having captive audience and to ensure the interviewer did not ask any serious questions on defence matters, he is said to have spoken non-stop for all the allotted 20 minutes, giving hardly any chance to interviewer to butt in. On conclusion, the interviewer thanked him and perhaps through a slip of tongue addressed him as Major Kaul instead of Major General Kaul. The ADC sitting behind took serious objection and wanted General Kaul to lodge a protest with senior officials of Doordarshan. On this General Kaul is said to have told his ADC "did they not announce me as Major General at the beginning of the interview". The ADC said "yes". "Then why are you upset. It is only that after listening me talk for whole 20 minutes they decided in their minds that I should not have gone beyond Major. So, why protest".

* * * * *

What a shock ! As I was writing this piece, I was thunderstruck to hear of fatal accident of Abhinov Dhar at Mugalsarai on his way back from Delhi to Jamshedpur. A youthful, charming and dynamic life has come to an end. How tragic ! Could'nt God be little merciful. An engineering graduate from BHU, Abhinov had whole life and career in front of him. Presently, working in a managerial capacity with T. R. F., he had made a name for himself in the organisation. What a precious loss—to his relations, to the Biradari, to the industry and to the country as a whole. Cannot bring myself to say "may his soul rest in peace". His soul was too young to rest. He had much greater heights to attain.

P. L. DHAR

- 10) The Indian character is such that people see things in extremes. If something is good then they will praise it to the sky ; if it is not good, then they think nothing can be worse.
- 11) I am not a woman. I am a person with a job.
- 12) When I got the news of my defeat (in the 1977 general elections), that is my personal defeat, I had a surge of relief, as if a tremendous rock had been lifted from my shoulders.
- 13) I am not terribly at home with the upper classes many of them are concerned with "superficial things".
- 14) My white patch has become a kind of trade mark and I think it would be a pity to hide it !
- 15) I regard myself more as a soldier for freedom than as a prime minister.
- 16) I would be powerful if I could do exactly as I wanted, but I cannot. I have never felt that I am leading, even though I have been here for so long. I feel funny when people call me prime minister.
- 17) A deliberate and systematic campaign is spreading bitterness and hatred between Hindus and Sikhs. And worst of all, the unity and integrity of our motherland is being openly challenged by a few who find refuge in holy shrines. To sections of Punjabis I appeal, "don't shed blood, shed hatred".
- 18) I think I have led a full life and done the best I could for the country. Indira the person is not important.
- 19) Attempts are being made to eliminate me, but I will preserve the unity and integrity of the country till the last drop of my blood. Every drop of my blood, I am sure, will contribute to the growth of this nation.



SMT. INDIRA GANDHI
1917-1984

- 1) Born on 19th November 1917 in Allahabad.
- 2) In March 1926 went to Europe with her father, Shri Jawaharlal Nehru.
- 3) Forms Vanar Sena with children to help Congress in the year 1938.
- 4) Lost her mother Smt. Kamla Nehru on 28th February 1936.
- 5) Joins Congress in the year 1936.
- 6) Marries Feroze Gandhi on 26th March 1942.
- 7) Imprisoned at Allahabad on 10th September 1942 and released on 13th May 1943.
- 8) Blessed by a son (our present Honourable Prime Minister Shri Rajiv Gandhi) on 20th August 1944. Blessed by a second son on 14th December 1946, late Sanjay Gandhi.
- 9) Visited U. S. S. R. for the first time in the year 1953.
- 10) In 1955 becomes a member of the Central Election Committee of Congress.
- 11) Elected President of Indian National Congress on 2nd February 1959.
- 12) Lost her husband on 8th September 1960. The same year elected member of Executive Board of UNESCO.
- 13) Lost her father on 27th May 1964 the first Prime Minister of India late Shri Jawaharlal Nehru.
- 14) Becomes Minister of Information and Broadcasting in the Cabinet of Late Shri Lal Bahadur Shastri, on 2nd July 1964.

- 15) On 19th January 1966 defeats Morarji Desai and elected leader of the Congress Parliamentary Party and on 24th January 1966 was sworn in as the Prime Minister of India.
- 16) On 13th March 1967 sworn in as the Prime Minister of India for the second time.
- 17) Most major banks of the country nationalised on 19th July 1969. The same year abolished the Privy Purses.
- 18) Expelled from Party membership by the Congress Working Committee on 12th November 1969 forms a new Party by name Congress (I).
- 19) Addresses the silver jubilee session of the UNO on 8 & 9 September 1970.
- 20) Declares State of Emergency following Pakistans attack on air bases on 3rd December 1971.
- 21) On 18th December 1971 President Giri confers India's Highest honour the BHARAT RATNA on Mrs. Indira Gandhi.
- 22) On 25th June 1975 declares Emergency.
- 23) Defeated from Rae Bareilly on 21st March 1977 and Congress (I) party routed out in General Elections.
- 24) On 22nd March 1977 submits resignation to Interim President Mr. B. D. Jatti.
- 25) On 20th August 1979 Congress (I) withdraws support to Charan Singh Ministry which resigns.
- 26) 9th January 1980 Congress (I) achieved two third majority in Lok Sabha and Mrs. Indira Gandhi was elected Prime Minister for the fourth time.
- 27) On 7th March 1983 Mrs. Indira Gandhi takes over Chairmanship of Non Aligned Summit.
- 28) On 25th March 1983 decorated with the Olympic Gold Order by IOC President.
- 29) On 27th September 1983 CHOGAM opens under the Chairmanship of Mrs. Gandhi.
- 30) 5th June 1984 Army deployment against the terrorists in Punjab.
- 31) Gunned down by her own bodyguards on 31st October 1984.

KASHMIR SABHA CALCUTTA

Executive Committee

<i>President :</i>	Mr. P. L. Dhar
<i>Vice President :</i>	Mr. U. Kaul
<i>Secretary :</i>	Mr. B. L. Tickoo
<i>Jt. Secretary :</i>	Mrs. Bilas Razdan
<i>Treasurer-cum-Accountant :</i>	Mr. J. L. Kaul

Committee Members

Mr. P. L. Sapru
Mr. M. K. Ogra
Dr. B. K. Moza
Mr. B. M. Misri
Mr. P. K. Bhan
Mr. B. L. Raina
Mr. B. L. Razdan
Mr. P. K. Raina
Mr. B. N. Dhar

A Culture in the Cauldron

by

Sri DAYA KISHAN KACHRU

Many aged and aging persons like me amongst us exiles from the Valley of the Gods are apt to get sentimental when they recall and talk of their childhood and boyhood memories. Distance lends these hazy recollections a rosy charm. The beautiful write-up on 'Some graceful facets of Kashmiri Culture' by Major P. N. Walie in the October, 1984, issue of Koshur Khabar, Delhi, therefore, touched a soft spot in my old heart, as it surely must have in many others too. It also set many bells ringing.

During the last fifty years or so the world has registered revolutionary changes in all spheres of life : political, economic, social, cultural, scientific and technological. Kashmir and Kashmiri society could not have remained unaffected and immune and yet moved with the times in a harsh and competitive world. Other spheres of life apart, our cultural contours have got blurred, and, in some cases, altogether obliterated. Not only that, the experience of some of us has been that in many quarters, there is an utter lack of interest in the subject. To say the least this is both alarming and disquieting.

A specific instance of this will suffice. Over a decade ago I made a humble lump-sum donation to the Kashmiri Samiti, Delhi (alas, a sad fate has over-taken it since !) for instituting an annual award out of the interest in memory of my parents. The award was to be known as 'Damodar Das Tarawati Kachru Memorial Award'. The subject of the award was to be the best essay from a Kashmiri on "What is Kashmiri culture and how to preserve it?" Repeated notices in the Koshur Samachar of Delhi (again, very unfortunately, defunct now) brought practically no response over a long period of time. The subject of the award had, therefore, per force and unwillingly, to be changed.

The lack of interest and response in respect of a subject, so close to the hearts of most of us, was no pleasure either to me or to the then dedicated helms-men of the Kashmiri Samiti, Delhi. The lesson that this unhappy experience had for us was both sobering and saddening ; an evident lack of interest in a subject that so closely revolved round our very identity. Surely alarm bells should ring loud and clear and make us pause and think ; and also act in conclave and in unison about preservation of our identity !

Culture has been broadly defined as a trained and refined state of understanding and manners and tastes, and the phase of it as prevalent at a given time and place. But there is looseness in most talk and thinking on the subject. As a result it becomes a

story of the elephant and the blind men. Some talk of Hindu culture, of Islamic culture, of Buddhist culture, and of Christian culture. They make the division on religious lines. Again some talk of Western culture and Eastern culture. The hemispheres constitute the dividing line here. Some others talk of European culture, American culture, Arab culture, Indian culture, and Chinese culture. They go by continents or by countries. Further still in a country some talk of its regional cultures as, for instance, Kashmiri culture, Punjabi culture, Tamil culture, Telegu culture and so on. Religions hemispheres, continents, countries, and sub-divisions of countries, all jostle each other on the cultural map in some shape or form or the other. The blurring, the confusion, the over-lapping that follow do not necessarily encourage clarity either of thought or of action.

The sum-total, the over-all product, of the heritage of art, literature, music, language, dress, folk-lore, folk-songs, food habits, common festivals, ceremonies and ceremonials—these ordinarily constitute the parameters of a given national or regional culture. What in our case are these broad parameters : parameters that will govern and guide the Kashmiri in Kashmir, the Kashmiri in the rest of India, and the Kashmiri in foreign lands—USA, Canada, UK etc.

No culture can be put in a deep freeze. It has to face the inexorable winds of change. The eternal sway & swing of historical forces over which individuals have little or no control, also come into full play. These are in a more or less constant state of flux. At times the changes may be seemingly imperceptible yet active all the same, corroding and cleansing, changing and chopping, because of internal and external pulls and pressures within the contexts in which they operate and flourish. The cultural landmarks of any country, region, people or community cannot therefore be immutable, and be cribbed and confined by permanent and unchangeable parameters. These change and get trimmed, sometimes even trampled, into un-recognisable shapes during the merciless march of history. But the broad contours stay, the essence remains. It is these broad contours, the essential ingredients, that provide a cultural cohesion and impart a sense of unity to a country, a region, a nation or a community. Their exact delineation and up-keep are basic to cultural survival. It seems to me that, as Kashmiris, it is our responsibility to see how we can pass on the essentials of our culture to our children and their children—God bless them all !—so that they do not get lost in the waste-lands of social and cultural confusion.

Kashmiri culture is and should be common to the children of Kashmir irrespective of their religious or sectarian labels. The culture of the sub-units, like the Kashmiri Moslem and the Kashmiri Pandit, may and can have additional features, but these cannot and should not be such as will obtrude upon or diminish from the special features and characteristics of the common culture of the Kashmiri. Kashmiri culture, is and must needs be, a composite culture ; the culture of the sons and daughters of the Happy Valley irrespective of their religious labels. Here again the basic unity of all religions should come into play to provide the golden bonds that cement and not the devil's daggers that cut and divide.

Every Kashmiri can claim this proud heritage ; the heritage of the composite culture of the land of Lal Ded and Nund Rishi. It has to be invigorated and strengthened by all of us at the very grass roots.

Delhi luckily now has the Kashmiri Culture Society, the only one of this name and its kind in the whole of India. The Society has to be the path-finder and the light-house. It cannot function in splendid isolation. Every one of us has to aid and assist. The Society itself has, however, first of all to set its sights straight and not trot out the singing of Hindi songs as ingrediants of a Kashmiri cultural show ; for if the salt hath lost its savour wherewith shall it be salted !



IT SO HAPPENED : "WELCOME HOME"

by

Dr. Brij K. Moza

It so happened some years back. To be precise, nineteen years back in the month of May. The schools in Calcutta had got closed for the summer break and children were eager to spend holidays in Kashmir. Many of us in Calcutta had decided to go to Kashmir for holidays and this prompted my family also to press for the same. For one or the other reason we had not visited Kashmir for some years. My office odds and ends generally came in the way. There were and still are many like us outside Kashmir who do not visit home for years, mainly, because it involves quite a bit of money and interrupts children's education. Being generally a service class, in most cases, savings if at all any, were to be spent on travelling to home which one could ill afford every year. Also, one would like to have sufficient money to spend lavishly at home as if one was a Maharaja outside Kashmir. Generally, therefore, we used to visit Kashmir on occasions of joy and sorrow of our kith and kin over there and never with a view to holidaying. As such visits to homeland used to be after years. My this visit to Kashmir was after three years.

Previous to this visit, I had been to Delhi few months back on account of an official duty. There I had an occasion to see my Bhabiji who had come to Delhi for a short visit. On her return to Jammu, where they are settled, she had described to my brother, who is a professor,

that I had suddenly and miserably become oldish and had almost completely become a grey haired person. This had made Professor Sahib very much concerned and anxious about myself. He had felt, so consciously, that I had wasted my life by having gone in for a company job which had all pomp and show but at what cost of health and happiness? He would not make out why I had preferred to be hired for a job which had perpetual tensions and troubles; all the donkey work around and so much of loneliness inside. He would have liked me to take a teaching job in University where one could have a lot of freedom and relaxation and real satisfaction for it was a noble profession catering to the higher values of human achievements. He wrote to me to this effect time and again. Though in agreement with his views, however, it did not become practicable to implement his wishes.

My leave was of short duration; children and their mother desired to have more time to themselves at Kashmir. So we agreed that they would go earlier and I would follow three weeks later. This would enable me also to spend around two weeks in Kashmir and return together with my family. We did not like our plans and holiday programme to be intimated to our kith and kin in Kashmir for all of us felt that a sudden visit would have its own excitement and charm. My children wished to exhibit their

confidence of being grown up ones by travelling without dad and take Mom too with them ; their Mummy also felt that I had overdone all along in not allowing her to move about travel alone. She was woeful on this account and would not let this occasion go without her say being carried through. I had no serious objection to this proposal ; in fact, I felt lot of meaning in this. To the surprise of my children and their Mummy I gave an unexpected O. K. with a bit of admonish that they should send me a telegram as soon as they reach Jammu station and that they should be careful enroute particularly about food. Accordingly the date of their travel was finalised and arrangements made immediately for their tickets etc. A vague information was sent to Professor Sahib that we would visit Jammu in near future but no particular date of arrival was intimated to him.

A week later my family travelled to Jammu without me. Those days there used to be only Jammu-Sealdah train available for direct travel from Calcutta to Jammu. It was a lengthy route and the train also plied slowly stopping at all stations on the route resulting in an additional journeying by one night Yet, it used to be a comfortable journey with convenient arrival and departure timings. Anyhow my family reached Jammu station almost on time.

They had hired a cab and gone straight to my brother's residence. The driver, I learnt later on, was a tallish fellow with most of his hair having turned grey. Apparently he resembled me. As soon as the taxi halted in front of my brother's residence my niece had seen it and shouted that we had arrived and my Bhabiji had added whilst proceeding towards the taxi, before ascertaining the facts, that Brijnath had arrived. My brother Professor Sahib, was having his shave and as such had put down his minus seven spectacles As soon as he heard we had arrived he got very much excited and without putting on his spectacles and removing

the layer of soap from some portions of his face he rushed out to greet us presuming I was also in the party. With great excitement and emotion, love and affection he greeted all smilingly and embraced the grey haired driver who was just standing near by the cab telling him "Welcome home Brijja", presuming it was myself.

When, later on, I heard their episode, the immediate reaction was a hearty laughter but immediately a philosophical mood overtook me as an aftermath. It made me to conjecture as to what had happened to our so closely knit community now scattered through width and breadth of our country and also across the seas in almost all continents of the world. With distance and long separation even closely brought up brothers find difficulty in recognizing each other Though in this episode putting off spectacles had played the mischief, yet it is a fact of life that such is going to be the shape of things to come. Our future generations will find this distance becoming more and more and attachment to our tradition and culture, which we cherished most will no longer exist for no fault of theirs but arising out of strange circumstances that will condition them to the realities of future. I thought like writing volumes as to how important it was for us to have Kashmir Sabhas and their get togethers to offer us the communion with ourselves which we otherwise miss. Such communions are an exercise in educating our children about ourselves, our past glories and the values we can be proud of. I also thought how necessary it was for us to have news publications like the Vitasta of our Sabha and their annual numbers giving so much of news and views about ourselves and information about our present and future prospects. This little episode was a warning of a future shock which if not now recognised and taken care of timely would assume volcanic dimensions with passage of time. And then it would be too late to mend.

SHIV RATRI OR HERAT

Mr. Justice J. N. Bhat (Retd.)

On a courtesy visit to his bungalow at 4, Sunny Park, Calcutta, the magnanimous and philanthropic acting President of the All India Kashmiri Samaj, Shri Bansilal Razdan requested me to pen down a few lines for the forthcoming issue of Bahar-e-Kashmir, Samaj's mouthpiece journal.

Amidst other activities here, which consume most of my time, I stole a few minutes in scribbling that follows from my memory and experience—as the subject requires no statistics and facts special I have chosen the subject of Shiv Ratri, which is in our mother tongue called Herat, a word and festival with which every Kashmiri is familiar. This festival of Shiv Ratri is the most important chain of events for all Kashmiris living in the valley of Kashmir. Those who have migrated from the valley centuries back, observe Nowreh (Nawratra or the New Year's day) more than they do Herat. In these lines I shall not comment upon the mythological importance or interpretations of the festival, as there are more theories than one about that ; besides indulging in that part of the discussion of the matter will make it drab and dry and open to many critical comments from scholars and learned people. I will take up the least controversial or commonly established part of the festival. I shall mention the ritualistic and social aspects of the festival.

I write in detail, which may not be liked by many, simply to give a complete picture of the ceremonies connected with this festival because our young people do not and are not supposed

to know how the festival was celebrated in olden days.

The real Shiv Ratri falls in the dark fortnight of Phalgun on the 13th of the fortnight. Sometimes our astrologers proclaim or stretch the function to 2 days, 12th and 13th (dwadashi and trayodashi), thus prescribing 12th of the fortnight as Herat for one section of the community and 13th for the other section, the division being based upon the observance of some 'rites' observed by different families—it suites the Purohits (our religious priests) to declare 2 Herats instead of one as it divides their activities into 2 days, thus enabling them to attend to more 'Jajmans'.

Earlier the celebration of the festival would consume a full fortnight, even now some old, orthodox families celebrate the festival in the same fashion. The functions begin from the 7th of the dark fortnight and end on the 8th of the succeeding bright fortnight. The functions are named 'Hooe Satam'. Aitham, nawam—a break then diara daham followed by gadda kah.—On the 12th is the wagari Bah (sometimes it comes on the 11th itself for a section when there are two Herats). Harach Triwah, Salam, doone mawas, 4th of the next bright fortnight, removal of watack material and 5th, 6th and 7th of the bright fortnight distribution of walnuts and watack chuchih closing on Bishama Astham. I shall now take the time table of all these days beginning from Hooe Satam (7th Krishna Paksh). On this and the following day Hooe Aitham in olden days the whole house (which

had mud floor and mud walls) would be cleaned applying clay and water (mixed together) to the walls and the floors of the entire house. Poor people themselves and richer peoples' servants or sometimes hired coolies for the purpose would be smeared with clay and water while applying the same to the walls in particular and would appear at the close of these two days as they were called 'Rabi guran' (small mud fish) a Kashmiri Expression.

After cleaning the whole house (nawam) the 9th day would be spent in making purchases of things required both for religious purposes (Wattack Samagri) and other temporal material objects required in the festival. Good bits of money would be spent. Right from Hoore Satam the people would, whenever available, play with small pieces of conch shells called 'harah' in Kashmiri. This pastime would continue till after the Shiv Ratri festival.

Then came the festival 'diarah daham' as it was and even now is called. Literally it means dashmi (tenth day) of month. On this day ladies, old and young would come from their fathers' houses (or other relations on that side if the parents or other lineal descendants in the line did not exist or were away).

They would come in the afternoon, after a long full bath with new clothe or at least washed ones meticulously dressed in the typical pandit dress (to be described soon) with money, a Kangri (firepot), some walnuts and other things to be presented to the father-in-law's people. The money was called herat Bogh which consisted of a substantial sum contributed by the parents of the lady, her mother's parents and other relations such as aunts, uncles etc. This amount was meant for the father-in-law's people, the parents of the parents-in-law and their parents (bada wariw, bada bada wariw).

This amount varied from hundreds and thousands, to a few rupees according to the age of the lady and status of the family . A paper giving the details of the amount and its source accompanied the money with a note in persian meaning that we send a paltry amount banking upon your generosity.

This diarah daham was a very important function for all concerned, the parents of the male, grand parents anxiously awaiting the arrival particularly of a young bride or recently married woman, the parents and other relations of the lady parting with substantial amounts, some of them having reserve the amounts for the function and some even borrowing the same. In young peoples' parlance it was named as 'Bunil daham' (earthquake tenth) signifying the arrival of a young wife to greet her anxiously awaiting young husband. But when the young lady arrived, she (If she wore her old Kashmiri dress) would cover her face with the sleeves of her garments and would only allow a secret peep to her loving husband or if possible a secret affectionate wink of the eye, because the lady was not supposed to expose her face and least of all talk to her husband in the presence of the elders. In our days it may be mentioned that the husband and wife could not and would not talk to each other in presence of elders I did not loudly talk to my wife in presence of my parents even when I had crossed fifty, so was the case with most of us. 'No darlings' 'no dear' and no 'embraces' and handshakes by the couples as at present.

On this occasion, mud or rain, snow or frost the young ladies with an attendant would come either on foot or in a boat ; in the villages by means of ponnies or tongas from their parents' houses to their husbands'. People from great distances would make it a point to reach home on this day or the subsequent day. Members

from distant places would assemble on this day. Once a gentleman who had crossed his fifties, rode a distance of 30 miles in snow and rain to celebrate the festival in his house in Srinagar. Of course his wife (recently married) was in Srinagar. We, younger people admired his adventurous spirit yet were anxious of his safe arrival.

The 11th was reserved for purchasing fish and, frying it, the quantity being determined according to the status and the strength of the family. Fish-fried, cooked and fresh is a must on Shiv Ratri.

On Wagari Bah number of earthen pots (later on in well off families copper pots) would be placed in a separate place called 'Wattak Kuth'. On both Wagari Bah and Herach Truwah Pujas would be performed. Hundreds even thousands of walnuts would be put in these pots filled with water and enjoyed after Shiv Ratri they become very tasty.

It was a mini Shiv Ratri as compared with the grand show of Herach Truwah, on which day the eldest member of the family would have to keep a fast, the women folk, even where there were servants, would be busy from the morning making preparations for the Puja in the evening. Different varieties of food (rice, rice flour, cakes-chuchi waroos, rice flour balls fried 'dran', meat with raddish, rice curry (wara), sugar in different forms 'Kand and nabat', some vegetables would be panned in 7 pots (already mentioned) and raw fish and sweet things for a vegetarian Rishi only, would be placed. Bella Patri, a leaf supposed to be very dear to Shivji Maharaj and flowers of all sorts would be placed at the feet of Lord Shiva in the form of pots called Wattatek Nath.

Fresh snow is a must to be poured in the pots. During Pathan rule when the ruler was told that Pandits required fresh snow on this

festival, the ruler ordered Shiv Ratri to be celebrated in the month of June. It was so celebrated and there was snow that day (an impossibility otherwise), thereby proving the spiritual importance of the festival and the powers of Saints.

Purohits were and are scarce. They would fix priorities earlier beginning with the biggies and ending with the poorest or ending with the devoted ones whose turn would come only at about 3 A.M. In the city the Purohits would be plodding sometimes in rain and snow, running from house to house, Mohalla to Mohalla. In villages Purohits would attend to different houses. Purohits in villages would be gheraad and even physically dragged. Once it happened that so many Jajmans pulled the Purohit from this side and that with the result the Purohit fell from the staircase and fractured his leg.

Different people had different customs called 'rreet'. Some for instance, Razdans, would be vegetarian for a full week, some would cook fresh fish every morning till dooni mewar at Puja; in some houses no guest could stay for the night for a full week. I once had to leave a friend's house at about midnight one occasion, as my presence for the night there according to their custom, became a cause for dispute between the male head and the women folk of the family-I came to the rescue of both by leaving the house much to the chagrin of the head of the family.

Thus ended the Puja. Every Pandit family would prepare meat in substantial quantities and in various forms on the day of the Herat and more for the Salam the following day. After a day's fast, the head also would indulge in a non-vegetarian diet (an anomaly).

On the Salam day after getting ready after a bath etc., the elder member would sit in his

drawing room, where people from other communities, according to the status of the person would come to offer Herat greetings. The visitors would be many and from even unconcerned walks of life, they would be entertained generously to a cup of tea or some other eatable and some to lunch.

On this day the high ups in society would play cards and spend some money thereon whereas the same people would confine their pastime to the same 'hara play' as already stated.

In olden days in villages particularly professionals called 'Bands' would visit Hindu houses and sing on Sitar, harmoniums or Shahnai, thus earning money, whole herds of people of the village would follow them. By the evening the show would come to an end and leave the families to rest. Meat prepared in sufficient quantities and in various preparations would last for 3 or 4 days after the festival, the left over getting more and more tasty as days passed. Dooni amawas following the ladyfolk in the house would perform small puja and prepare small rice breads 'chuchi waroo'. This ritual would be undergone every morning after Shiv Ratri in the morning.

From the 3rd of the bright fortnight onwards Wattak dooni (walnuts wetted in water pots since Wagari Bah) would be sent to relations, particularly to the daughters father-in-law with money 'attagat' etc. Then Herach Kharach (money given on Herach for enjoyment) would have to be paid to many relations, daughters, sisters, their children etc.

I remember on one Salam morning a Gujar client of mine brought some larchwood in Kashmiri called 'lashi') as a present. My mother, who was very orthodox but a little superstitious felt bad because larchwood indicates fire and being presented on this auspicious day was a

bad omen—So her prediction and premonition our big house was gutted within a month of the Salam. The following year another client from a jungle brought some grass which is used for brooms. Again my mother felt bad considering the present as a portent of some death. My grandfather died a few months later.

The description of the festival of Herach would be incomplete without mentioning the typical dress of pandits and Panditanis.

The dress of those days, particularly of ladies' was most interesting and picturesque. The males would wear long garments of ruffle marina or pashmine, or some other stuff with an under phiran called poch cut to the outer garment. Big muslin pieces of 20 Yards would be cut into 4 pieces lengthwise and then each piece would be used for turban on the head of the male, artistically laying layer upon layer resulting in a circular pyramid-like dome, it was later called 'gora dastar' as with the advance of time it ceased to be the headgear of gents but remained the head dress of purohits.

The ladies' dress cannot be appropriately described even, it was so meticulous and fastidious, beautiful but cumbersome. For unmarried girls there would be a phiran and salwar with a Kashmiri Pashmina cap. Most of the girls would be married while quite young and they could continue to use this dress, till the consummation of their marriage called zuji'. I was married at the age of 13 and carried to my prospective father-in-law's house in a palki (zanpan as it was called) meant for the bride on our return with a "gora dastar" mentioned earlier and a jega fixed in the same (jega was a fine mixture of feathers) as used by old Nawabs and Kings in their crown. What a sight a pigmy engulfed with these artificialities there were no photographs then. Now-a-days, regular films are prepared

on marriages portraying the smallest movement at all stages of the ceremony.

The married woman's dress consisted of a plain shirt on her body with a waistcoat. Then would come her phiran a garment upto her ankles of pashmine, ruffle, or cotton usually called jubilee according to the financial position of the lady it had almost a lining, sort of another garment of latha usually, but separately made and separable. Their main garment had a 2 inch wide tape, silken or cotton generally of scarlet red colour : it would be sewn with the fringe of the garment as present folds of sarees. This garment had wide sleeves, the cotton garment would be turned at the end and the whole sleeve fixed with a piece of zarbaft or silk or even, cotton piece all round, called nariwar. A shawl of small width of pashmin, silk or cotton of narrow width would be tied over the phiran as a belt and was a must with young ladies. The headgear consisted of so many components. Just on the head was a cap like jaegar cap with the border folded up—it was of pashmine, ruffle and cotton also, its fringe was always red. On the top, it had a beautiful carving of silk in olden days, before the glamorous saree was introduced by Shree Keshyapa Bandhu.

7. Above it would be held layer upon layer with meshod, precision and accuracy a white cotton piece of cloth about 3 inches wide and 5 yards long, called taranga. The distance between each layer would be some decimal centimetres, each layer distinctly laid. Above it would be given at 2 ends near the ears a plastic sheet of equal width called Shishalath to give the whole headdress a glazing show. In between would be filled a zuji a curtainlike thing going upto the waist on the back. This also consisted of many parts, on the frontside of the head it would have silk needle work, the fringe sides would be of fine muslin, the middle part

of a net of cotton cloth called joji-astar. The whole headdress would be covered by a muslin piece curled and folded known as 'puch'. It would descend on the back below the waist of the woman, but the front of the tarange consisting of the full layers towards the forehead would remain exposed. The art of tying a taranga was known only to a few who were expert ladies. On big functions such as Shiv Ratri, births, marriages these experts would be in great demand but would render their services free of charges—may be over a cup of sheer chai (salt tea). A Panditani when dressed would look very handsome few people know the complexity, variety of mechanism of her dress particularly the headdress.

All these are now fables, all such things have been replaced by sarees of all sorts and varieties and in many modern houses with jeans blouses, pants and other foreign imitations.

This is a rather prolix description of the Shiv Ratri festival and rituals connected therewith given only to make our young generation know and feel how we lived and what we wore. Our Biradari is now scattered all over the world, future generations will refuse to believe the meticulous and devoted performance on the festival as observed in the past. Owing to disintegration of the community as a result of the ultrasecular policies of successive Kashmir Govts. Since independence, we are now so scattered that it will not be possible to celebrate such festivals with the eclat that they gave in only recent past. Anyway let us not lose faith in the Almighty or ourselves and contend ourselves always with the experience summer following the harsh winter. India got independence and Kashmir acceded to India, disintegration of a small section of the population known as Kashmiri Pandits is not a very great sacrifice in the broader context.

All India Kashmiri Samaj Conference

The 5th All India Kashmiri Samaj Conference took place at 25, Paper Mill Colony, Nishatganj, Lucknow, on Sunday, 30th December '84. The delegation from Calcutta comprised of President, Mr. P. L. Dhar, Secretary, Mr. B. L. Tikoo, and Mrs. P. L. Dhar and Mrs. P. K. Raina.

At the outset the meeting rose and observed 2 minutes' silence in fond memory of late beloved Prime Minister of India Smt. Indira Gandhi. Thereafter, Puja was offered and gentlemen on the Dais were garlanded. This was followed by Aradhana by Kumari Nupur Zutshi. Welcome address was presented by Shri P. N. Dhar, President, Kashmiri Association, Lucknow, followed by address from Prof. P. N. Kaula, President, UPKS.

The Presidential address was given by Mr. Justice P. N. Bakshi and this is quoted below :—

“Honoured Chief Guest,

We are meeting here after two years. Let me at the outset congratulate you for a bright and happy NEW YEAR. As you all must be aware, we have had four Conferences in the past at Allahabad, Calcutta, Bombay and Jodhpur. This is our 5th All India Conference.

In this Conference we have to review our activities of the past. We have to assess our gains and losses. To begin with, the greatest loss that we have suffered is that of our Prime Minister Shrimati Indira Gandhi, who has been the victim of a dastardly and cowardly attack by one of her own guardsman. The whole country has felt her loss. She has been taken away by the cruel hands of fortune at a time when she was required most, for our country was passing through a phase of revolution and development on the road which would lead her to acquire a place amongst the great and mighty nations of the world. May GOD give peace to her soul.

Today we have to dedicate ourselves to the service of our motherland and the activities of the All India Kashmiri Samaj must take note of the fact that we must work for the unity and solidarity of our Nation. We must extend all support to our Hon'ble new Prime Minister Shri Rajiv Gandhi, who is the hope of the Nation.

The All India Kashmiri Samaj has in the past five years accomplished a number of its objectives. It has provided employment. It has arranged marriages. It has encouraged closer and closer cooperation amongst the far flung brethren all over the country. It must however be emphasised that the A. I. K. S. is a central organisation which can assist and direct. Its strength lies in the strength of the Units that compose it. It is, therefore, necessary to bear in mind that activities in the social, economic, charitable or philanthropic fields must be carried out by all the Units and independently in their own rights. We should not depend upon the Central Executive to put a loaf in their mouth. But the directions given by the A. I. K. S. should be a pointer for the encouragement and practical working out of the schemes by the different Units.

I cannot help to mention that the evil of dowry against which slogans had been raised and oaths taken at the Bombay Conference by our youngmen and women are more acts of empty protestations rather than examples of realities. This system has continued to grow even today. It is a slur to society and requires eradication with a heavy hand.

The Language Barrier, about which I had given reference in my previous Presidential address at the Jodhpur Conference and also earlier, continues to haunt the minds of those who are still conversant with the Kashmiri language. As I have said in the past, this artificial barrier must be broken down completely for national integration.

We have now about 26 Units including the Kashmiri Overseas Association (K. O. A.) London and Kashmiri Association U. S. A. A greater collaboration is required amongst the Units interse and also with our affiliated Units abroad. Each one of us has to work in this direction. We must exploit our contacts possessed by each individual member and each Association and develop them to a great extent in strengthening our social and economic ties.

In the past five years I have done whatever I could for the growth and development of the A. I. K. S. Since I have been transferred to Hyderabad as Chairman, Andhra Pradesh Administrative Tribunal, it is not possible for me to continue any longer as your President. I must, with an open heart, confess that I have not achieved all that I had

desired and much remains to be done. I may have faltered at times for which I owe my apology, but I can assure you that at every step my intention has been very clear to the effect that we must grow up into a strong, self-sufficient and useful community, in the service of our Motherland.

I have all the hopes that my successor would complete the unfinished portion of my work and would help to raise and expand the glories of the **ALL INDIA KASHMIRI SAMAJ**.

Sd/-
Justice (P. N. Bakshi)"

The Chief Guest, Kitchlu Sahib, addressed the Conference and implored upon the members to strengthen the Local Uuits and AIKS and ensure that the bond amongst the Kashmiris grew from strength to strength. He wished Conference success and expressed gratefulness at having been given the pleasure of being its Chief Guest.

Major B. K. Kaul performed the function of Master of Ceremonies very admirably.

There was Tea Interval and immediately thereafter Executive Committee meeting of AIKS took place. The following were present in the meeting :—

- | | |
|-----------------------------|-----------------|
| 1. Mr. Justice P. N. Bakshi | —In Chair |
| 2. Mr. P. N. Dhar | —Lucknow |
| 3. Mr. Raj Narain Munshi | —Jodhpur |
| 4. Mr. C. M. N. Kunzru | —Agra |
| 5. Mr. P. N. Kaula | —Lucknow (UPKS) |
| 6. Mr. O. N. Sharga | —Allahabad |
| 7. Dr. K. N. Kaul | —Bombay |
| 8. Dr. N. L. Zutshi | —Bombay |
| 9. Lt. Col. P. N. Kak | —Delhi |
| 10. Dr. B. B. Dhar | —Varanasi |
| 11. Mr. V. N. Channa | —Kanpur |
| 12. Mr. M. L. Raina | —Lucknow |
| 13. Mr. T. N. Dhar | —Lucknow |
| 14. Mr. N. N. Wanchoo | —Bombay |
| 15. Mr. P. L. Dhar | —Calcutta |

- A) The minutes of meeting held at 21 Edmonstone Road, Allahabad, on 8th January '84 were read and confirmed. The issue relating to 1st Vice-President was clarified. The confirmation to minutes was proposed by Dr. B. B. Dhar and seconded by Mr. O. N. Sharga.
- B) The Resolutions received from UPKS, Varanasi, Allahabad, Bombay and Dehradun, were discussed in depth and agreed to be presented at the Annual General Meeting for ratification, excepting the Resolution which had bearing on the Constitution of AIKS for which a Sub-Committee comprising of the following was appointed to delve into the matter further and submit its report to the Executive Committee for consideration in their next meeting :—

Mr. Justice P. N. Bakshi	—Chairman
Lt. Col. P. N. Kak	
Dr. N. L. Zutshi	
Prof. P. N. Kaula	
Shri C. M. N. Kunzru	
Prof. B. B. Dhar	—Co-Ordinator

The text of other Resolutions passed in the Executive Committee Meeting is being quoted in the proceedings of business session below.

- C) The matter relating to election of new President for the next term of 3 years was taken up. The General Secretary Shri P. L. Dhar explained that despite his strenuous efforts and the efforts of almost all affiliated Units Mr. Justice P. N. Bakshi had declined to take up Presidentship of AIKS for the next term owing to heavy responsibilities resting on him as Chairman, Andhra Pradesh Administrative Tribunal, which do not leave him as much time as he has been devoting and would like to devote to AIKS. Shri Dhar stated that Mr. Justice Bakshi was anxious to see AIKS prospering and wanted the responsibility of office of President to be discharged by some other person who did not have the same constraints as Justice Bakshi had at present.

Thereafter the nominations received from Allahabad, Bombay, Calcutta, Kanpur and Varanasi were tabled. All these were in favour of Lt. Col. P. N. Kak to be President of AIKS for the next term of 3 years. The Committee welcomed this unanimous nomination and endorsed it unanimously.

BUSINESS SESSION

This session started immediately after lunch.

Mr. Justice P. N. Bakshi, resumed the Chair, and invited General Secretary Shri P. L. Dhar to give his report on AIKS activities during the year under review.

Shri Dhar gave the following report :—

- a) In accordance with the decision taken at the Executive Committee held at Allahabad on 8. 1. 84, the headquarters of AIKS were temporarily shifted to P-4, Block-A, New Alipore, Calcutta-33, until the next election for the office of President, AIKS.
- b) The position of accounts was as follows :—

14/ 2/84 :	Amount transferred from AIKS, Allahabad.	Rs. 1,075.00
14/ 2/84 :	Received from Dr. S. N. Ganju, a/c KOA, UK for '83 subscription.	Rs. 500.00
28/ 2/84 :	Received from Shri S. N. Kaul Baroda, as donation.	Rs. 40.00
12/ 5/84	Affiliation fee, & subscription for '84 from Bareilly.	Rs. 200.00
12/ 5/84	Subscription from Jodhpur for '84.	Rs. 100.00
12/ 5/84	Subscription from Dehradun for '83.	Rs. 200.00
3/ 9/84 :	Subscription from Allahabad for '84.	Rs. 100.00
22/10/84 :	Received from Dr. S. N. Ganju, a/c KOA, UK, subscription for '84.	Rs. 1000.00
27/11/84	Subscription from Calcutta for '84.	Rs. 300.00
17/12/84	Subscription from Dehradun '84	Rs. 200.00
	TOTAL :	Rs. 3,715.00
	Interest accrued :	Rs. 20.00
		Rs. 3,735.00
Less :	Bank Commission on Outstation Cheques.	Rs. 42.00
	Balance in Bank as per Pass-Book.	Rs. 3,693.00

Shri Dhar mentioned that they had not taken out any funds out of the AIKS kitty to meet the expenses on publication of Bahar-e-Kashmir or on mailing/typing charges of circulars, notices etc. and that these expenses were borne by Shri B. L. Razdan and him respectively. However, he mentioned that the expenses on Second issue of Bahar-e-Kashmir from Calcutta which was in print at present would be met from AIKS funds and balance would become transferrable to the new Committee.

- c) A circular was issued to all Units soon after shifting of Headquarters of AIKS to Calcutta soliciting contributions and outlining various activities, but response from the Units was very poor.
- d) Another circular was issued to all member Units proposing an Executive Committee meeting at Calcutta on 14. 5. 84, but regrettably here again the response was very poor, with the result the meeting did not take place.
- e) Since shifting of headquarters to Calcutta, an issue of Bahar-e-Kashmiri has already been published and mailed to all Units and members. Another issue is in print and expected to be mailed in a day or two.
- f) As the national tragedy struck the nation 31st October '84, in the assassination of Smt. Indira Gandhi, the AIKS issued press statements condemning the assassination and these statements were largely carried by most of the national newspapers as also Doordarshan, Calcutta. AIKS also wrote to Shri Rajiv Gandhi welcoming him to the helm of the nation at a crucial time and extending him all support in preserving unity and integrity of the country.
- g) There was not much to report on Kashmir Foundation Trust though a draft constitution of a similar trust had been received by Shri B. L. Razdan from Professor P. N. Kaula, and Mr. Razdan was now taking further steps in the matter.

This concluded the General Secretary's report and it was adopted by the house.

Following this, the President Mr. Justice P. N. Bakshi, invited the affiliated Units to present their reports for the period under review. They were called in alphabetical

order and following Units presented their reports through their office-bearers/delegates attending the Conference :—

- i) Agra
- ii) Allahabad
- iii) Bombay
- iv) Calcutta
- v) Chandigarh
- vi) Jodhpur
- vii) Kanpur
- viii) Lucknow
- ix) Moradabad
- x) Varanasi

Thereafter, the President Mr. Justice P. N. Bakshi invited Mr. J. N. Bhat, I.F.S., from Delhi and Professor P. N. Dhar of Miti Mandal, Kanpur, to address the delegates in compliance with their desire, though they did not represent the affiliated Units of AIKS. They addressed and laid stress on unity of the Biradari and the need to strengthen AIKS. Mr. Bhat told the audience how the Kashmiris living abroad were keen to know and be associated with the happening to Biradari members in India.

The Resolutions were taken up and passed as follows :—

1. **RESOLVED** that AIKS congratulates Dr. B. B. Dhar, President, Kashmiri Samaj, Varanasi, on his appointment as the National Lecturer of Mines. It takes pride in placing on record that he is the first young man to be conferred this distinction

Proposed by : **Sri S. L. Dar**

Seconded by : **Prof. P. N. Kaula**

2. Resolved that the member Units be and are hereby encouraged to get involved in the social functions of their members and to extend them all possible assistance. They are further encouraged to lend the assistance of the Gurujis to other affiliated Units if available with them.

Proposed by : **Shri S. L. Dar**

Seconded by : **Prof. P. N. Kaula**

3. Resolved that a suggestion be and is hereby made to Units intending to host future AIKS Conferences to try and hold these in the month of November due to certain constraints faced by some members to attend these if held at the end of the year. It is clarified that this be only in the form of a suggestion and that the final decision be left to continue to remain with the host Unit only.

Proposed by : **Prof. B. B. Dhar**

Seconded by : **Dr. K. N. Kaul**

4. Resolved that this Conference of AIKS expresses its concern at the difficulties faced by members of the Biradari in Kashmir on their socio-cultural issues. This Conference appeals to the authorities in Kashmir and at the Centre to (a) Protect the socio-religious places, and (b) Recognise merit of the candidates in education and employment.

Proposed by : **Prof. P. N. Kaula**

Seconded by : **Dr. K. N. Kaul**

5. Resolved that every effort be made by AIKS to strengthen MARTAND and help it to project various needs of the community social, economical and religious.

Proposed by : **Dr. K. N. Kaul**

Seconded by : **Prof. B. B. Dhar**

6. Resolved that KASHMIRI PANDITS ASSOCIATION, BOMBAY be and are hereby extended hearty congratulations and felicitations on their twin achievement, viz.,
- i) historical merger between Kashmiri Pandits Association and Kashmir Mandal Trust.
 - ii) acquiring of Kashyap Bhawan, a building housing KPA's headquarters and offering staying facility for outstation Biradari members, costing over Rs. 10 lakhs, a dream project of almost all member Units.

Proposed by : **Shri P. L. Dhar**

Seconded by : **Prof. B. B. Dhar**

7. Resolved that Allahabad Samaj be and are hereby congratulated on acquiring a building costing over Rs. 2 Lakks under the auspices of T. B. Sapru Memorial Trust.

Proposed by : **Shri P. L. Dhar**

Secoded by : **Prof. P. N. Kaula**

8. Resolved that this Conference places on record the signal services rendered by Mr. Justice P. N. Bakshi for the foundation of AIKS and running it with utmost devotion and sincerety. This Association and a number of other Associations in several parts of the country and abroad owe their initiation and promotion through his efforts. Bakshi Sahib is a dynamic, energetic and dedicated member of the Biradari who has by his visin and efforts integrated the Biradari at All India level and local levels. This Conference expresses its gratitude to Bakshi Sahib for his services rendered to the Biradari and feel proud of him.

Proposed by : **All Units**

Secoded by : **All Units**

9. Resolved that nomination form affiliated Units for Lt. Col. P. N. Kak to be the next President of All India Kashmiri Samaj for a fresh term of 3 years be and is hereby approved.

Proposed by : **Shri P. N. Dhar**

Secoded by : **Whole House**

Following passing of these Resolutions, Mr. Justice P. N. Bakshi addressed the audience to extend whole-hearted support to Lt. Col. P. N. Kak in strengthening the AIKS, and invited the new President to address the delegates.

Col. Kak came to the stage amidst thunderous applause and thanked Mr. Justice Bakshi and the AIKS Units to repose confidence in him to perform such an onerous task as President of All India Kashmiri Samaj and said he will do his best to keep up to their expectations. He announced his team, amidst general applause as follows :—

- | | |
|--|--------------------------|
| 1. Mr. J. N. Bhat, IFS (Retd.) | —General Secretary |
| 2. Col. J. N. Raina (Retd.) | —Treasurer |
| 3. Shri Daya Kishan Kachroo, IAS (Retd.) | —Editor, Bahar-e-Kashmir |

OBITUARY

Cruel hands of death snatched Dear Abhinov from all of us on the fateful day of 30th December 1984. It is hard to believe that he is no more with us.

May his soul rest in peace.

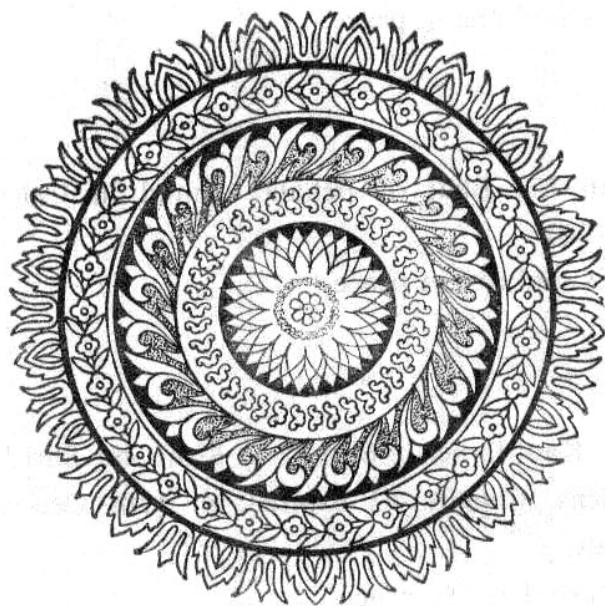
Shri Mohan Lal Bhat of Behala expired in Calcutta on 30th December 1984.

May his soul rest in peace.

Shri M. N. Kaul father of Shri P. N. Kaul and Shri B. K. Kaul of Lake Gardens, Calcutta 45 expired on 17th December 1984 at Jammu (Tawi).

May his soul rest in peace.

SABHA extends its heartfelt condolences to the bereaved families.



WITH
BEST
COMPLIMENTS
OF

Mr. RAMAN LAL MADAN SAH



Names and Addresses of Kashmiries

Living in and around Calcutta

1. Adib Ravi,
3R-55, Hind Motor Colony,
P. O. Hind Motor
Dist. Hooghly (W. B.)
Pin-712233
2. Atal Deepak,
8, Rainey Park,
Calcutta-700019.
3. Aga Sanjeev,
408, Block 'G',
New Alipore,
Calcutta-700053
Tel. Office-432790
4. Bhan P. K.
162/25, Lake Gardens,
Calcutta-700045,
Phone : 46-6572
5. Bhan Kapil,
47/1, Basudevpur Road,
P. O. Shamnagar-743127,
24 Parganas (W. B.)
6. Bhan U. K.
Rajshri Buildings,
6, Hastings Park Road,
Calcutta-700027.
7. Bhan Smt. Kanta,
14/1, Burdwan Road,
Calcutta-700027,
Phone : 45-3277
8. Bhan Ratan,
18B, Justice Dwarkanath Road,
Calcutta.
9. Bhan V. N.
162/D/146, Lake Gardens,
Calcutta-45.
10. Bhan J. S.
Nicco Athpur,
Shamnagar,
24 Parganas (W. B.)
11. Bhat M. L.
Belpahar Refractories Ltd.,
P. O. Belpahar-768218.
12. Bahadur Alok Narain,
C/o. Modi Carpets,
1, Park Lane,
2nd Floor,
Calcutta.

13. Bamzai J.
10F, Meghdoot,
12, Rowland Road,
Calcutta-700020,
Tel-478744.
14. Dhar Jawahar Lal,
53/14, Bamacharan Road,
Umabally
Behala,
Calcutta-34
Phone : 239875
15. Dhar B. N.
Block 'A',
678, Lake Town,
Calcutta-700089,
Phone ; 572224.
16. Dhar P. L.
P-4 & 5, Block 'A',
New Alipore,
Calcutta-700053,
Phone : 457234 & 24-8498.
17. Dhar Sudir,
Nicco House,
2, Hare Street,
Calcutta-700001.
18. Dhar P. N.
58, Debai Pukur Road,
P. O. Hind Motor 712233,
Dist ; Hooghly (W. B.)
19. Dhar A. K.
24/1/1, Alipore Road,
Calcutta-700027,
Phone : 49-2875, 22-0713.
20. Dhar R. N.
Lionel Edwards Ltd.,
21, Old Court House Street,
Calcutta-700001,
Phone : 45-6587 & 23-1171.
21. Dhar Abinav,
Bungalow 'I',
TRF Colony,
Telco,
Jamshedpur-44.
22. Dhar Gautam,
Hindustan Copper Ltd.,
Ghatsila,
Singhbum (BIHAR)
23. Fotedar (Capt) A.
Lila Villa,
P3, Block 'B'
Lake Town,
Calcutta-700089.
24. Ganju R. N.
57/1B, Ekdalia Road,
Calcutta-700019,
Phone : 46-9305.
25. Gurtu Dr. J. N.
53/1, Garcha Road,
Calcutta-700019.
26. Gurtu Arun Kumar,
M. D., Nicco Orissa Ltd.,
Baripada,
Dist. : Mayurbhanj,
Orissa.
27. Haksar Smt. Subhadra,
Flat No. 71,
6, Mayfair Road,
Calcutta-700019,
Phone : 44-8723
28. Haksar A. N.
24B, Raja Santosh Road,
Calcutta-700027,
Phone : 45-7696 & 24-9442.

29. Hakku Man Mohan Nath,
Hemchaya,
Flat No. 10C,
40, Ironside Road,
Calcutta-700019.
30. Jinsi Smt. R. N.
1/5, Rishi Bankim Chandra Road,
Calcutta-700028,
Phone : Office, 449216.
31. Kachroo S. N.
13, Lal Bihari Bose Lane,
Salkia,
Dist. Howrah (W. B.)
32. Kachroo Chand,
48, Parmer Road,
Shantinagar,
P. O. Bhadrakali,
Dist. Hooghly (W. B.)
33. Kachroo V. N.
P-4, Raja Rajkrishna Street,
Calcutta-700006.
34. Kachru Upendra K,
1-A, Victoria Terrace,
Calcutta-700017,
Phone : 43-3248.
35. Kaul B N.
74J, Bondel Road,
Calcutta-700019,
Phone : 44-0894.
36. Kaul Avtar Krishen,
14, Jatin Bagchi Road,
Calcutta-700029,
Phone : 46-7476.
37. Kachru Tej Kishen,
10/A, Telipara Lane,
Dhakuria,
Calcutta-700031.
38. Kaul C. L.
P-57, Jodhpur Park,
Calcutta-700068.
Phone : 46-6621.
39. Kaul M. K.
170B/260, Lake Gardens,
Calcutta-700045,
Phone : Office, 23-4425 & 23-3655.
40. Kaul Smt Inder Kishen,
3B, Kundu Lane,
Calcutta-700025
41. Kaul Amil,
Room-112, Hall No. 3,
R. E. College,
Durgapur-9.
42. Kaul B. N.
B, 503D, New Quarters,
Calcutta Airport,
Calcutta-700052.
43. Kaul Janki Nath,
Jayshree Textiles Ltd.
P. O. Rishra,
Dist. Hooghly (W. B.)
44. Kaul Jialal,
Cluster IX,
Block B,
Flat No. B/4,
Sector-III,
Purbachal,
Salt Lake City,
Calcutta-700091.
45. Kaul S. N.
11, Khelat Ghosh Lane,
Calcutta-700006.
46. Kaul K N.
Flat No 19,
15, Sarat Chatterjee Avenue,
Calcutta-700029,
Phone : 46-0635.

47. Kaul A. K.
88/3, Jhowtala Road,
Calcutta-17
48. Kaul J. L.
Manager,
Stores & Purchase,
Indian Airlines Corpn.,
Near Tech. Area,
Dumdum Airport,
Calcutta.
49. Kaul Col. J. L.
1/9, Turf View,
Calcutta-700022.
Phone : 45-3921,
Office. Extn. 916,
Residence Extn. 746.
50. Kher U. K.
C/o. Mr. Jagdish Bose,
10, Janata Sarani,
P. O. Hind Motor.
Hooghly (W. B.)
51. Kaul M. N.
CA/96, Salt Lake City,
Calcutta-700064.
52. Kaul M. N.
3R/12, Hind Motor Colony,
P. O. Hind Motor,
Dist. Hooghly (W. B.)
53. Kaul P. M.
13A, Narayan Krishna Saha Lane,
Calcutta-700003,
Phone : 55-4393.
54. Kaul Rajive,
Mg. Director, Nicco,
Nicco House,
Hare Street,
Calcutta-700001,
Phone : 23-5102.
55. Kaul Somnath,
15/2C, Chetla Road,
Calcutta-27,
Phone : 22-9601.
56. Kaul Kapil,
H. No. 24,
P. O. Road, Dumdum,
Calcutta-700028,
57. Kaul S. N.
C/o. Saraf Bros.
53, Chowringhee Road,
Calcutta-700071.
58. Kaul R. K.
Airport Hotel.
Ashok, Qr. No. 9,
Calcutta-700052,
Phone : 57-5111.
59. Kaul Udai,
P-10, C. I. T. Road,
Calcutta-700010.
Phone : 356885
60. Kaul P. N.
166/15, Lake Gardens,
Calcutta-700045,
Phone : 46-6694.
61. Kaul P. K.
9, Rowdon Street,
Calcutta-700016,
62. Kak Col. J.
5/52, Turf View,
Calcutta-700022,
Phone : 45-4548.

63. Kaul G. L.
3G, Rajshree Buildings,
6, Hastings Park Road,
Calcutta-700027,
Phone : 45-6997.
64. Kaul M. L.
124, Rash behari Avenue,
2nd Floor,
Calcutta-700025.
65. Kaul S. K.
146, Jodhpur Park,
Calcutta-700068.
66. Kanungo B. N.
CA/5, Salt Lake,
Calcutta-700064,
Phone : P. P. 36-6167.
Office : 67-4511.
67. Kitchlu R. K.
10, Ajanta Apartments,
10, Gurusaday Road,
Calcutta-700019.
68. Kapil Mrs. Kitty,
Block-I, 2nd Floor,
Turf View,
Calcutta-700022.
69. Kaul Om,
Director,
Carrit Moran & Co Pvt. Ltd.,
9, R. N Mukherjee Road,
Calcutta.
Phone : 44-5878.
70. Kitchlu V. K.
ITC Ltd,
'Virginia House',
Chowringhee Road,
Calcutta-700071.
71. Langer V.
Brooke Bond India Ltd,
9, Shakespeare Sarani,
Calcutta-700071.
72. Mukherjee, Dr. Usha (Kaul)
3/32, Turf View,
Calcutta-22
(Tel.—491538)
73. Misri B. M.
45/B/1A, Moore Avenue,
Calcutta-700040,
Phone : 22-4301.
74. Moza Dr. B. K.
211, Park Street,
Calcutta-700017,
Phone : 44-0683.
75. Munshi Surendra,
Flat B3,
Roch Dale
15C, Jubilee Park,
Calcutta-700033
Phone : 46-6336.
76. Mujoo C. N.
C/o. Jagdish Bose,
10, Janata Sarani,
P. O. Hind Motor,
Dist. Hooghly (W. B.)
77. Mukherjee D.
A6/3, Inderlok Estate,
Calcutta-700002,
Phone : 52-4539.
78. Nehru Vijay
Nudea Jute Mills Ltd.
Naihati
24 Parganas (W. B.)

79. Ogra M. K.
Venus Apartments
Flat No. B 1,
9, Mayfair Road,
Calcutta-700019.
Phone : 43-5146 & 23-5102.
80. Pandit J. K
6, West Range,
Lower Circular Road,
Calcutta-700017.
81. Pandit Mrs. Rani,
154, Jodhpur Park,
Calcutta-700068,
Phone : 46-9004.
82. Pandit Rup Krishen,
P & T Quarters,
Raja Dinendra Dey Street,
Manicktala,
Calcutta.
83. Pandit L. N.
Engg. Design & Maintenance,
The Nuddea Mills Co. Ltd.
Naihati,
24 Parganas (W. B.)
84. Pandit Suresh,
9H, Rajshri,
6, Hastings Park Road,
Calcutta-700027,
Phone : 45-0428.
85. Raina (Capt) M. L.
672 'O' Block,
New Alipore,
Calcutta-700053,
Phone : 45-4907.
86. Raina P. K.
82, Babu Ram Ghosh Road,
Calcutta-700040.
87. Raina M. K.
P-781, Block A,
Lake Town,
Calcutta-700089.
Phone : Office : 44-4775,
Res. (PP) 57-4368.
88. Raina P. L.
19/5, Arcadia Extn,
Behala,
Calcutta-700034.
Phone : 77-4193.
89. Roy Usha (Dr. D. Roy),
B-214, Lake Gardens,
Calcutta-700045.
90. Raina Ishan,
18, Queens Mansions
Park Street,
Calcutta-700017.
91. Raina U,
Diffloo Tea Estate,
P. O. Bokakhat,
Dist. Jorhat,
Assam,
Pin. 785612.
92. Raina B. L.
40/6, Ballygunge Circular Road,
Calcutta-700019.
Phone : 47-2683, 44-2311.
93. Razdan B. L.
4, Sunny Park,
Calcutta-700019,
Phone : 47-6566 & 22-9965
(Office)
48-3979
94. Razdan Jawaharlal,
Nicco Residential Compound,
Shamnagar,
24 Parganas (W. B.),
Phone : BHT 2131.

95. Razdan G,
410/A, Jodhpur Park,
Calcutta-700068.
96. Razdan K. N.
6B, Ajanta Apartments,
10, Gurusaday Road,
Calcutta-700019,
Phone : 44-7901.
97. Sadhu J. N.
238/18, Lake Gardens,
Calcutta-700045
98. Sadhu P. N.
T. N. Banerjee Road,
P. O. Sukhchar,
24 Parganas (W. B.)
99. Sapru P. L.
Flat No. 77,
Kusum Apartments,
11, Gurusaday Road,
Calcutta-700019.
Phone : Res. 44 5544, &
Office. 44-7507.
100. Sharma Smt. Krishna,
Chore Bagan Lane,
No. 6,
Near Ram Mandir,
Calcutta-700007.
101. Sheopuri Man Mohan Nath
332, Jodhpur Park,
Calcutta-700068,
Phone : 46-0973.
102. Sikand Sunita,
Hatigeo Tea Estate,
P. O. Hattigarh,
Dist. Darrang,
Assam
Pin-784524.
103. Shivpuri S. N.
19, Dumdum Road,
Calcutta-700028.
104. Shivpuri P,
3, Dilkhusa Street,
Calcutta-700017.
105. Sumbally B. N.
54, Rishi Aurobinda Sarani,
Calcutta-700090.
Phone : Office 58-1248,
Res : 52-6118.
106. Tankha M. N.
44A, Wellesley Street,
Calcutta-700037.
Phone : 21-2426.
107. Tankha Smt. Prabha,
45-B/1E, Moore Avenue,
Calcutta-700040.
Phone : 41-1077.
108. Thusu V. K.
TH 44, Hind Motor Colony,
P. O. Hind Motor Colony
Dist. Hooghly (W. B.)
109. Tickoo B. L.
21, Sambhu Babu Lane,
Calcutta-700014.
Phone : 34-8424
110. Tickoo P. N.
17/1/1A, Dover Terrace,
Calcutta-700019
Phone : 47-1073.

111. Tickoo Dr. V.
Manager, R & D,
Nicco Works,
Nicco Residential Quarters,
Shamnagar,
24 Parganas (W. B.)
112. Tickoo R. K.
652, Deb Nibash Road.
Motijheel,
Dumdum,
Calcutta-700074.
113. Taimini Bharat
Brooke Bond India Ltd.
9, Shakespeare Sarani
Calcutta-700071
114. Vattal Vijaya K.
45, Subarban School Road,
Calcutta-700025.
115. Wanchoo R. R.
Director General,
Ordance Factories,
6, Esplanade East,
Calcutta-700069,
Phone : 45-9482.
116. Wanchoo B. P.
B, Ganga Prasad Mukherjee Road,
Calcutta-700025.
117. Zutshi Smt. Dulari,
4/2, Leonard Road,
Hastings,
Calcutta-700022,
Phone : 45-7844.
118. Zutshi Man Mohan Nath,
4/2, Leonard Road,
Hastings,
Calcutta-700022,
Phone : 45-7844.
119. Zutshi P. N.
Gondalpara Jute Mills
Staff Quarters,
Gondalpara,
Chandernagore,
Dist. Hooghly.
120. Zutshi N. K. (I. A. S)
Finance Department,
Govt. of West Bengal,
Writers Building,
B. B. D. Bag,
Calcutta-700001.

With all attempts at providing up-to-date list of our Biradari members in Calcutta, we regret there may still be some members whose names & addresses have not become available for inclusion in this list. It is requested that addresses & Telephone Numbers of such members of Biradari be immediately sent to Sabha for updating this list for future reference.