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# KASHMIR SABHA, CALCUTTA

1992-1993

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**DEDICATED TO :**

- \* KASHMIR BHAWAN in Calcutta and the sincere efforts of those who have made this dream a reality and to those who are contributing towards preserving rich cultural and intellectual identity of displaced and scattered Kashmiri Pandit minority through KASHMIR BHAWANS.
  
- \* The memory of those Indians who fell victim to terrorism in Kashmir and to inhuman conditions in migrant camps outside the valley.
  
- \* The sincere efforts of those who are contributing, in thought and action, towards the rightful rehabilitation of displaced and neglected Kashmiri Pandits.

# **KASHMIR SABHA, CALCUTTA**

**1992-1993**

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Mrs. Niva Kaul

## **KASHMIR BHAWAN, CALCUTTA**

CK - 35 (Near CK Market)  
Karunamayee, Salt Lake  
Calcutta - 700 064

# THE VITASTA — VOL. XXVII (1992-93)

## KASHMIR BHAWAN NUMBER

"KASHMIR BHAWANS TOWARDS PRESERVING IDENTITY OF KASHMIRI PANDITS"

### Editors :

Dr. B. K. Moza  
Mrs. Niva Kaul

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## PREFACE

It will be appropriate to mention at the very outset, that this is not a Special Number of the Vitasta but a souvenir to commemorate completion of KASHMIR BHAWAN at Calcutta which certainly is a special and memorable occasion. Kashmir Sabha, Calcutta had intended to bring out two Numbers of the Vitasta in the year 1992 to help achieving necessary finance required for the completion of the construction of KASHMIR BHAWAN at Salt Lake in Calcutta. A Special Number was brought out last year and it was a great success in achieving the desired objective. Thanks to the readers, it was also well received and appreciated beyond our expectations for its literary contents. It became difficult to mobilise advertisement collections, as projected, for another Number in the same year from almost the same clientele and therefore this publication had to be postponed till the monetary objective was achieved, which actually was the main objective behind bringing out this publication. Though delayed, there is, however, satisfaction that our stalwarts have succeeded in not only achieving the targeted advertisement collections but also surpassing it to the highest record. Many of our Biradari members have such high expectations of the Vitasta Numbers for their literary standards as may not be met by this Souvenir. This is so because by design this publication was not proposed to be brought out as a Special Literary Number.

As has been the practice with the Vitasta Numbers, this Souvenir was also given a theme—"Kashmir Bhawans towards preserving identity of Kashmiri Pandits". It being a KASHMIR BHAWAN NUMBER this theme was considered befitting and appropriate keeping in view the circumstances through which Kashmiri Pandit community is passing at present. A publication, no matter whether voluminous or not, will be considered purposeful if it conveys a particular message to the readers. This Number was designed to bring out specially the role of Kashmir Bhawans in preserving the identity of Kashmiri Pandits. The contents of this Number are essentially revolving on this theme and it is gratifying that this subject has been to a great

detail analysed, very gratefully, by our veteran contributors of articles and a clear message has been brought out that Kashmir Bhawans have a definite role to play, presently and in future, in preserving the identity of Kashmiri Pandits which is obviously under great threat at present.

This Souvenir has the privilege of recording the completion of construction of Kashmir Bhawan in Calcutta within the time schedule pledged by the present leader of Sabha when he took over its presidentship an year and a half back. Comprising of a three storeyed building, having a fully tiled ground floor hall around 1600 square feet in area, a first floor with another small hall about 800 square feet in area, three rooms, kitchen and a toilet block, a second floor with seven rooms and a toilet block and a roof beautifully walled with dome shaped illumination points, crazy mosaic floor and overhead tanks for water storage. The Cover page picture gives the general view of the building from outside, now having been duly fenced, having at the back an underground water storage tank and a permanent structure for kitchen for bigger functions. Excluding the cost of land and the significant concessions and discounts that were possible in the purchase of essential materials of construction, the expenses incurred upto now come to around fifteen lakhs of rupees. Towards raising KASHMIR BHAWAN FUND there has been a remarkable individual contribution of many Calcutta Biradari members who donated under the prevailing hard times liberally, some even contributed more than ten thousand rupees each individually. Some of our stalwarts further achieved individually more than twenty thousand rupees collections by way of advertisements in each of our two KASHMIR BHAWAN NUMBERS. Few of our committed stalwarts did not leave any stone unturned in collecting additionally donations amounting to lakhs from outside agencies which has enabled construction of this majestic Bhawan in Calcutta. Deposits on account of Vitasta Numbers of earlier years which created the initial seed money and the earnings of two Numbers brought out

during this period have been a significant, if not the single major, resource for this expense. This process of fund collection has to be still on so as to provide for pending bills and for essentials like furniture and furnishings, utensils, library, office equipment and routine security and maintenance requirements. Whilst valuing equally the contributions, of one or the other nature, of all dedicated Biradari members, it is pertinent to record that without the individual achievements of Shri A. K. Dhar, present president of Sabha and Shri M. K. Ogra, one of the past presidents, KASHMIR BHAWAN would not have been a reality today. It is indeed a great pleasure to record the help and attention that has been received from our life members who have now shifted to distant places from Calcutta. In this connection the financial contributions of Lt. Col. P. N. Kak, affectionately known to us as "Papa", who has also been the President of Kashmir Sabha in past and is now settled at Neelgiris in Tamil Nadu and that of Shri T. N. Kaul of Pamposh Enclave, New Delhi, father of our very potential and dedicated member, Shri M. N. Kaul, are note-worthy.

Having constructed the BHAWAN, its security in every respect, maintenance and upkeep are now causing great anxiety and concern. It amounts to a certain recurring expense and care-taking which is posing as a vital responsibility before the Sabha. In this context similar experiences and lessons gathered at Bhawans constructed at Delhi and Bombay are of great value. It again requires managerial skills to maintain this structure presently and preserve it for future. Very appropriately, one of our dedicated, senior and potential members Shri Piyaray Lal Saproo, who is taking care of the administration of the Bhawan was recently pointing out, in this connection, that, "Kashmir Bhawan has now become a hot charcoal". Yet, the energy generated has to be well utilised without risking its preservation for the objectives for which it has been built. It is hoped, that Kashmir Sabha Calcutta, presently identifying the risk factors, will come out with proposals and plans which will make it not only purposeful for the present but also safeguard its future in attaining the increasing dimensions of a bigger Institution for generations to come. It requires considerable amount of money but more than that a managerial approach and far sight. It is hoped, with

prayers, that Kashmir Sabha will soon come out with solutions under its present leadership of Shri Autar Kishen Dhar and Shri Pyaray Lal Dhar and will set an example in this respect also.

The value of Kashmir Bhawan, a community centre for Kashmiri Pandits of Calcutta, can now be visibly felt. Once inside, one feels emotionally as if in ones own home and a get-together makes one feel as if one is in his own homeland. We had the occasion of having get-togethers on account of Janam Ashtami, Shivratri-Salaam, Navroz and two days Hawan functions. It is beyond words to describe the joy we got in celebrating these occasions in our own Bhawan in typical Kashmiri tradition and style. It has on all occasions taken us in our imagination back to our homeland, replaying in our memory lanes the nostalgic scenes of our bygone days in Kashmir. For our children it has been a special occasion to assemble and play as if in their own possessions, and know what our traditions are and how our festivals are celebrated. This has been an appropriate start for giving vent to their talents in dancing, music and singing combining modern with the traditional Kashmiri style. This is a subtle approach in inducting our youngsters towards knowing who we are and what our traditions have been. Our Hawans, organised in our own community centre, do remind us of Khir Bhawani and Chakrishwar and dinners arranged, at this centre, of our festivities as organised in Kashmir. For our ladies it has been an ideal place to assemble on these occasions and talk to their hearts' contents on subjects dear to them, besides helping in preparing, with touch of originality, "Dum-Aaloo", "Nadir Dal", and "Chokwangan" or for that matter "Roganjosh or Yekhni" and serving the same in typical Kashmiri style with all details and nuances that are peculiar to our Kashmiri style of celebrating festive occasions. We have been holding our Committee meetings, now as a principle, in our meeting room on second floor, so creatively got decorated by our President of Sabha, through his own resources. This, reminiscent of our bygone "Dewan Khanas", with wall to wall carpet to sit and a wall painting of coniferous forests, snow peaked mountains, pine trees, ladden as if, with fresh soft brilliant white snow and rivulets passing through mountain boulders, all reminding us of our scenic Kashmir-panorama which, for all intents and

purposes, we have been presently deprived of. Already a start has been given for accomodating our displaced youngsters from Kashmir to provide them a place to live till they find some suitable employment or complete the requirements of interviews etc. A trial has also been given in renting out the premises, for marriage celebrations, to assess if this could be a source of revenue for enabling security and maintenance provisions, so routinely needed for the upkeep of this community centre.

As such KASHMIR BHAWAN, Calcutta is set to fulfil the objectives for which it has been constructed. Essentially these are providing a meeting place for our community brethren in Calcutta, a place for observing our socio-cultural functions, festivals and rituals to keep up our cultural traditions and a transit camp for our displaced Biradari members from other places which in view of our getting uprooted in Kashmir assumes a priority position. Arising out of our displacement from our homeland, and therefore getting scattered far and wide, another grave trend is becoming visible. This is the migration of our youngsters to foreign lands. This may, no doubt, result in their material prosperity, it is making frightening impact on the psyche of aged parents who generally cannot adjust abroad and thus are circumstantially forced to bear with their loneliness in their abodes in India. This migration is at a great cost which cannot be valued by ordinary yardsticks. KASHMIR BHAWANS do offer an opportunity, wherever possible, to become one of the places for the relaxation and recreation of such aged parents who can assemble at such places regularly, if circumstances permit, and pass their time in exchanging their common experiences and utilise time in the libraries of these Bhawans.

Above are the implicit objectives of a KASHMIR BHAWAN. Besides, there is a very great purpose which our Bhawans can serve. This is their role in preserving Kashmiri Pandit identity which is the theme of this Souvenir. Kashmiri Pandits have been displaced and uprooted from Kashmir of which they are the original inhabitants historically for more than five thousand years. They have now got scattered throughout India and abroad. Under the present circumstances of millitancy, discrimination, deprivation, disorder and

threat to their security and honour it is not practically possible for them to return to their homeland in very near future. The honourable return of KPs is assuming more complexities with changes in Government policies and personnel at the helm of this delicate issue. Even international understanding of Kashmiri Pandits' calamity is not clear. Government is committed to Kashmir being an integral part of India; indeed I Kashmir is the ray of hope in preserving secularism in India. But as the scenario emerges at the present juncture the honourable return and resettlement in Kashmir will take still more time. Yet, we have to survive and look for alternatives for the time being. One of the possibilities, practiced recently as also many a time earlier, during last six hundred years, is to find new avenues of livelihood in places other than our motherland. No single place can offer us satisfactory livelihood and as such we will be scattered throughout our country and abroad. Already being an infinitesimally small community, this forced displacement will further scatter us and reduce us to smaller numbers or to an insignificant minority wherever we settle. So, the question arises whether under these circumstances we can preserve our identity as a Kashmiri Pandit; assuming from livelihood point of view it may not be a difficult proposition. Ethnic identity has definitely a bearing to geo-historical territory which for all intents and purposes we have been deprived of at least for the time being. Identity is also related to language and related collective traditions. Already our language is handicapped for not having its own, presently in vogue, script and with reducing numbers even the spoken language has threat of becoming a historical phenomena and it is more practical and less burdensome to adopt the language of the surrounding environs or any convenient language. Same argument applies to observing our collective traditions and cultural nuances. Our youngsters are under serious environmental influences and pressures; they have to survive and outshine in professional careers. Now, there is no geo-territorial influence prevailing to arouse automatically the feelings of their community identity. Therefore our identity is under threat and unless special efforts are made to preserve it there is a serious probability we may loose it. This raises a very logical question as to whether it is at all necessary to have our



identity as Kashmiri Pandits ? This question has been analysed in detail and with clarity in this publication and a natural conclusion has been drawn confirming an emphatic "Yes", in reply. Kashmiri Pandits have seen many vicissitudes during last seven centuries in Kashmir; waves after waves they have got displaced and scattered in past also and, as the historic evidence suggests, at one time only eleven Pandit families were left in Kashmir. Still, they maintained their identity wherever they remained. They could not afford calling good bye to their natural heritage which is vested to excellence in intellectual and administrative pursuits, epoch-making new horizons in religious philosophies, and literary and political thoughts right from the Vedic to postindependence periods of the history of this subcontinent. They contributed in laying down foundations of indigenous medicine called Ayurveda, excelled in Unani system of medicine, achieved laurels in Sanskrit and other classical languages and participated in development of the grammar of these languages, contributed towards development of astrological and metaphysical theories, attained heights in literary fields particularly poetry and contributed towards the socio-political awakening in and administration of our country in various capacities from one corner to another of Indian subcontinent in early times as also very prominently during last two hundred years. Throwing few names, here and there, may only belittle their role, it suffices to say that Kashmiri Pandits have been great leaders of thought and action and that present generation have their roots in this heritage of extraordinary merit and recognition as pioneers. Our much earlier migrants had to face more severe and difficult problems of communication and transportation as obtaining then and were, therefore, greatly constrained to maintain links with Kashmir. They got absorbed in local environs and thought processes and outshone by their contributions to local environs and requirements. Yet, they retained their identity as Kashmiri Pandits very creditably even if it was just one family in an isolated corner of the country. They maintained a fantastic equilibrium between having a Kashmiri Pandit identity and adjustment to local thought processes, prevailing environmental currents, involvements in national reconstruction and brotherhood and impacts of fast changing frontiers of

knowledge in diverse fields. The two aspects namely their identity and involvement in mainstream were placed at two respective planes, without one affecting the other. With this heritage to noble realms, a Kashmiri Pandit in general evolved as a person of perseverance, patience and hard work with peaks of excellence here and there which determined his ethnic identity. This heritage provided him an attitude which brought him out as a man of leadership qualities in his environs wherever he went. He remained by and large a broad minded, secular individual, well-versed and knowledgeable, deeply engrossed in pursuits of excellence especially where pen and paper were involved. All these qualities identified him as a Kashmiri Pandit. He became a radical or a revolutionary but never became a bigot or a narrow minded fundamentalist unless he had got converted and his love for community turned into hatred and destruction. He remained a proverbial Pandit of Kashmiri origin, possessed individually of the proud feeling that he was a Kashmir Pandit.

So, their being a logical conclusion for ourselves in retaining our Kashmiri Pandit identity, the question arises how can we preserve it ? Under our changed conditions of having been deprived of motherland, resulting in half of our total worldwide population being still in refugee camps in our own country, our primary need at present is how to exist and so identity assumes a secondary proportion. But the latter cannot be ignored or side-tracked in any way. One of the avenues to this well deserved aspiration is to have well managed KASHMIR BHAWANS at different locations and zones which will be intra-involved with the local or nearby community members for local objectives and inter-linked with other units/Bhawans for broader common objectives and information necessary for bringing out a cohesion amongst the scattered community members to keep this ethnic minority together. This KASHMIR BHAWAN NUMBER, therefore, conveys very appropriately the message that there is a definite need for KASHMIR BHAWANS and they have a definite role to play in preserving our Kashmiri Pandit identity. It does not require to mention that it is not the bricks and mortar of a Kashmir Bhawan that will enable it to play this role. It is the atmosphere it evolves to

induce an urge and attitude for excellence which has to be the identity of a Kashmir Bhawan as also of the Kashmiri Pandits. So Kashmir Bhawans have to be Institutions for enabling our pursuits for excellence to fruition particularly amongst our children and youngsters. It must have an inspiring library of Kashmiri and allied literature, documents on contributions of Kashmiri Pandits from Vedic times, their contributions to literature, developments of historical recordings or the subject of history itself, theories on socio, political and administrative practices, modern management systems, science and technology. With modern software, microprocessor means data collection, data preservation and data dissemination have been greatly facilitated. In course of time such gadgets will be required for communication of information needed for inter and intra objectives set for a KASHMIR BHAWAN.

It is equally important that Kashmir Bhawans become places of respect and reverence in the surrounding environs by being not only open to prevailing human values but also as participants to healthier trends of social, intellectual, artistic and sports origins. Kashmir Bhawans have to be distinguished institutions of the places they belong to. The Kashmir Bhawans must become the forum for education of and interaction with the non Kashmiri locals and their such socio-cultural organisations and bring awareness about the contributions that Kashmir and Kashmiri Pandits have made to the total mosaic of Indian thought, philosophy and contemporary developments. The model for this functioning are the Institutes of Culture of Rama Krishna Mission. It requires a group of dedicated people to devote their time on these projects with a missionary zeal. All this appears as if dreaming of dreams as I used to have about having a KASHMIR BHAWAN in Calcutta decades back and write similar columns in the Vitasta for achievement of this dream. Keeping this analogy in view, there is a ray of hope and logical confidence that this dream of preserving Kashmiri Pandits identity through Kashmir Bhawans will become in due course of time a reality. It is a great objective for Kashmir Sabha Calcutta to become a model for this futuristic aspiration. /

Once we think of Kashmir Bhawans as a mode of preserving our identity, we immediately come to the

need of a common apex organization which can coordinate some of the common areas of activities at our scattered units and Kashmir Bhawans, sure to come up in very near future in many places in our country and abroad. All India Kashmiri Samaj (A.I.K.S.) our apex organisation has to shape to play this role. It has itself to be located in a befitting Kashmir Bhawan, certainly in the capital of our country to enable its playing leadership role in coordination of community units from the capital, the nerve centre and for preserving our Kashmiri Pandit identity as detailed above. In fact keeping in view the number of Kashmiri Pandits in Delhi and their distances from one another, Delhi itself requires some more Kashmir Bhawans located at four convenient corners of Delhi, to meet the objectives purposefully. Whilst expressing this futuristic necessity, one can realize that already A.I.K.S., has enough on its plate regarding finding solutions towards settlement of our suffering Kashmiri Pandit brethren still languishing in refugee camps and towards equally bigger and complex issue of our going back to our homes and hearths in our homeland, Kashmir, our "Maej Kashir". This proposition of preserving our identity as detailed above will be an additional item to AIKS' activities; certainly not at the cost of its presents priorities. Unity of purpose and action is our prime requirement a panacea of our depressing ills that have taken us over at the present. If we are divided and fritter away our energies as splinter units then no worthwhile and constructive objective will be achieved. This calls for a common umbrella of all units with diverse local priorities, for a common and united objective. AIKS is shaping in this direction; the results will speak for it and what is required is that all organisations, having their interest in the well-being of our community and its survival in the present catastrophe, combine together under one apex organisation to deliver the goods. Borrowing from President Kennedy's famous statement, I beg you not to ask what AIKS or KASHMIR BHAWANS have done for us. I invite you to ask yourself what you as Kashmiri Pandit can do for AIKS or for your BHAWANS.

Whilst writing on KASHMIR BHAWANS, our minds and hearts are with those who are still languishing in camps. Kashmir Bhawans have played their role in the present community misfortune and one can hope these

will further play their due roles in ameliorating the present condition of our suffering brethren and in mitigating their sufferings. Previous two Special Numbers of the Vitasta have been dedicated to these suffering Kashmiri Pandits in camps. In its humble way whatever was possible then, Kashmir Sabha, Calcutta contributed to our migrant issue by way of thoughts, actions and donations. For last one and half years Kashmir Sabha, Calcutta has been very much involved with Bhawan construction with definite objective to help migrants in Calcutta. As such whatever has been done towards Kashmiri displaced brethren, is very much less than what it should have been keeping the graveness of the problem in view. But the problem itself is very complex and difficult, requiring an organised united action-plan to be followed for this purpose at Jammu and Delhi logically under the auspices of a single apex organisation. To this joint programme Kashmir Sabha, Calcutta stands committed as a responsible affiliated unit, very eager to be helpful in finding a solution to rehabilitation of displaced brethren and in the long range process of our honourable return to our homeland. Government is tossing with various moves to find a way out to Kashmir imbroglio and we as a suffering community continue to be ignored. We draw the attention of Government to have our representatives of displaced Kashmiri Pandits in all discussions and processes where the future of Kashmir and Kashmiris will be decided. We must be given the right, our constitution endows us with, as a minority and as a potential community which is suffering for being patriotic and committed to national interest and cause. This Vitasta Number again upholds the cause of displaced brethren and expresses the determination of Kashmiri Biradari at Calcutta to join any

constructive programme or movement with all possible support and sacrifice to enable rehabilitation of Kashmiri displaced brethren immediately. With the emerging scenario of conflict, contradiction and controversy in Government policies and prevailing politics of the country, the sufferings of our displaced brethren are getting long drawn; their rehabilitation a mirage. We are left with no alternative but to girdle up our loins and face the situation ourselves as best as we can. May be an immediate relief lies in the initiative and determination of every settled family in rehabilitating one family, still languishing in camps under sub-human conditions by striving hard to find an employment and/or vocational opportunity for them elsewhere. The Vitasta makes a fervent appeal for this self-help.

Sincere thanks are due to our veteran authors for their contributing, objective oriented articles, for this Number of Vitasta. Heartfelt apologies are extended for the delay in bringing out this Number as already explained and for many omissions and commissions that might have occurred in bringing it out. It may not require to be emphasized that views expressed in this publication are those of the authors and that Vitasta does not hold itself responsible for the views expressed. Sincere acknowledgments are due to Kashmir Sabha Calcutta and its dedicated leader and Executive Committee for tremendous encouragement received in bringing out this publication which involves a lot of expense. Thanks are due to Mrs. Niva Kaul for editing Hindi section and to colleagues in the Souvenir Committee, headed by Mr. B. L. Raina for their valuable advice and assistance. "Jai Maej Kashmir".

**Dr. B. K. Moza**

*Editor.*

May 30, 1993

## FROM THE PRESIDENT'S DESK

The current Executive Committee was formed on 12th January 1992; it has completed one year in January 1993. Our last Annual Havan was performed on 7th February 1993. Traditionally, the AGM is held on the same day and a new Executive Committee is elected. All the Biradari Members present at the last AGM decided unanimously to extend the term of the Executive Committee and the Office Bearers by another year. So when this issue will be finally published, this Executive Committee will have completed about 1 1/2 years. I believe it is high time we took stock of our achievements and failures during this period and present the same to our Biradari.

The biggest responsibility we took upon ourselves was the construction of KASHMIR BHAVAN. For some reason or the other, this project could not take off the ground for several years. This was worrying all the Biradari Members in general and some of our senior leaders in particular, because there was a strong apprehension of encroachment on the plot of land acquired by these gentlemen several years back with great difficulty. Such an encroachment is generally irreversible and amounts to a total write-off of property. Moreover, there was also a sense of frustration amongst these leaders at our inability to fulfil the commitment to provide a permanent centre for social and cultural activities for the community.

We took up the challenge to build the KASHMIR BHAVAN very seriously and I am happy to report that we have been able to fulfil our pledge to the Biradari Members to perform the annual Havan due in early 1993 in our own building. I am sure, all the members of the Biradari share our happiness in this regard. It has been a very difficult job involving collection of funds, making arrangements for building materials, preparing estimates, obtaining sanctions from local authorities and supervising the actual construction. At the time of writing this report, the building is almost complete in all respects except minor finishing touches like polishing, external painting and municipal water connection. Our original estimated construction cost of Rs. 12 lacs may probably exceed by about Rs. 2.5 lakhs owing to provision of marble tiles on the ground floor, mosaic on the roof top, snowcem cover etc. which were not provided for in the original budget.

The committee is now making efforts to ensure proper day-to-day management and protection of this building. Our desire to have a Kashmiri "Guruji" stationed at Calcutta still remains unfulfilled. I hereby appeal to our community members to help us in finding a suitable person from Jammu/Srinagar, who can take care of the religio-social functions of the Sabha as well as those of the individual members of the Biradari. Such a person could be provided with accommodation in the Bhavan. He would act as a caretaker and would be given a suitable remuneration. I am sure he would make a reasonably good living by attending to the religious ceremonies of our members. I have already said in my earlier reports that the permanent presence of our own "Guruji" could help us in perpetuating our traditions and culture and have a salutary effect on the younger generation who are generally less aware of our rich traditions.

Besides executing the Kashmir Bhavan Project, the executive committee members organised the following activities :

1. A boat ride and picnic was arranged on 5th April, 1992. This was great success. A fairly large number of our members were present and thoroughly enjoyed the occasion. It was heartening to see an atmosphere reminiscent of old times in Kashmir. Mrs. P. L. Dhar and Mrs. Misri offered the participants a sumptuous meal.

2. The "Griha Pravesh" ceremony of Kashmir Bhavan was performed on 11th July 1992. Despite heavy rains, more than hundred people attended. The enthusiasm of all the men, women and children at being able to attend a function in their own premises for the first time was very much in evidence. Smt. Anjali Razdan had arranged a learned priest to perform Havan and Pooja, for which Shri J. L. Kaul was the "Yajman". Thereafter, lunch was served. The occasion marked the sanctification of the premises/building for future use of the Biradari.

3. JANMASHTAMI was celebrated in Kashmir Bhavan for the first time on 21st August, 1992. An excellent cultural programme involving mainly young boys and girls from various families was organised by our Master of Ceremonies Shri B. M. Misri. He was

actively assisted by Smt. Niva Kaul and Mrs. Anjali Razdan. It was generally felt that this was one of the largest gatherings seen on Janmashtami day in recent times.

4. Another boat ride-cum-picnic was organised on 24th January, 1993. Once again it was a great success. The weather this time was more favourable and everybody present enjoyed thoroughly.

5. *Annual Havan* was performed for the first time on the 6th February, 1993 in our own premises at Kashmir Bhavan. Shri Nath Ji Raina presided over the Havan. Our "Gurujis" came from Jammu as per tradition. This was really a very special occasion for the community. One could notice the great joy and feeling of belongingness which everybody present evinced. The AGM was also held as per practice. The function was very well attended.

6. Two more functions were held to celebrate auspicious occasions of Shivratri and Navroz on 28th February and 28th March, 1993 respectively. Both the functions were held in Kashmir Bhavan.

7. The monthly executive committee meetings were held regularly at the residences of members and these were generally well attended. The members held very fruitful discussions during these meetings. Not a single meeting was missed or postponed. Since last Havan in early February all such meetings are now being held in Kashmir Bhavan only.

The basic emphasis during this period was to have more functions to provide the community members enough opportunities to meet and interact. These functions remind us and especially the youngsters of our cultural and social heritage and create a strong bond of love and togetherness amongst the members.

There is a lot to be done to bring about greater cohesiveness amongst the Biradari Members. I have highlighted the achievements of our committee. It is difficult to compile the list of our failures for the list would probably be very long. I shall leave it to the readers and the community to do that.

One of the areas of failure has been our inability to improve interaction with other Sabhas/Associations especially with the apex body i.e. AIKS. This is very important and the committee must do better in this regard. It has been a great pleasure working with my

colleagues and senior leaders of the community like Shri P. L. Dhar, Shri P. L. Sapru, Dr. B. K. Moza, Shri M. K. Ogra, Shri B. M. Misri etc. Without their active support, guidance and participation it would not have been possible to achieve whatever little we have done for the community during this period.

All the cultural functions were organised by Shri B.M. Misri and Shri B. L. Tikoo with the help of Mrs. Anjali Razdan and Mrs. Niva Kaul. Mrs. Khema Raina, respected mother of our Secretary, Shri Upendra Raina was of immense help. She supervised all the cooking arrangements almost single handed. Mr. P. L. Dhar, Mr. P. L. Sapru and Dr. B. K. Moza involved themselves fully in the construction of the Bhavan and provided very valuable advice and guidance from time to time. Shri Ratan Moza proved a great asset and performed his job as treasurer with absolute sincerity and devotion.

Shri B L Raina and Shri P N Tikoo also extended lot of help by arranging some of the building materials at highly concessional rates. It was through tireless efforts of Shri P. N. Tikoo, that we finally got the income tax exemption certificate (Sec. 80G).

Shri M. K. Ogra, Shri P. L. Sapru and Dr. B. K. Moza launched a fund collection drive and collected a sizeable amount of money for Kashmir Bhavan. The biradari members are grateful to Shri M. N. Koul, who despite being away from India (posted in Russia) persuaded his company to donate Rs. 1 Lakh each to our Sabha and Kashmir Samity, Delhi.

On behalf of the Biradari Members, I must express our profound gratitude to Dr. B. K. Moza and Mrs. Niva Kaul for successfully editing and publishing two major issues of Vitasta in this period. The mid-year issue - a voluminous one - was highly appreciated not only by our own members but all those outside Calcutta who happened to read it. It has been a great effort.

Lastly I must thank my friend and a veteran community leader Shri P. L. Dhar for his tremendous moral and physical support in every sphere of activity during the year.

I wish to convey to the Biradari Members my apologies for my failures. I have tried my best to serve the community in my humble way and shall continue to do so even after my term as President expires by year end.

**A K DHAR**

*President, Kashmir Sabha, Calcutta*

## FROM THE DESK OF A.I.K.S. PRESIDENT

[ Text of President's address to the General Body of A.I.K.S. Samellan held at Jammu on 16th May, 1993]

Dear Brothers and Sisters,

Your presence here in the middle of the hottest month of the year is a measure of your commitment to the well-being of our community and the determination to achieve our objectives, no matter what difficulty we have to traverse.

I am not, therefore, being only formal but am emotionally stirred to welcome you to this Conference. May these deliberations be meaningful and fruitful. May they light up our path in the surrounding darkness which has been thrust on this unfortunate State. May we go forward, hand in hand, to reach our cherished goals, with spirits uplifted, minds enlightened and liberated and hearts filled with righteous courage and human warmth. May we strive and ever succeed to obtain truth, justice and fairplay for ourselves and our land, and pursue excellence in whatever we undertake and achieve.

Nearly two years have passed since we met in Jaipur. That was a time when our wounds were still raw and bleeding. The mass of our innocent people, uprooted from their comfortable, placid homes and honest productive avocations, were enveloped in agony and confusion. They were still struggling with the worst elements of the calamity and knew no peace. It was in such doleful and trying circumstances that the AIKS family sat and deliberated and drew the broad lines of how to meet and overcome the daunting challenges and the continuing trauma and distress.

AIKS had been set up eleven years earlier. It had laid the foundation for the growth and spread of a healthy feeling of unity and brotherhood among the community living across the country. In line with the requirements of the time, its activity related mainly to preservation and promotion of the community's social and cultural cohesiveness.

As 1990 dawned, an unprecedented catastrophe befell our community in our birthland, the Valley of Kashmir, which resulted in their forcible expulsion into

other parts of the State and the country. Jammu being our second home, most of us stayed here and continue to be here. Meanwhile, the AIKS had hurriedly adjusted its programmes and activities and had taken up relief work within its capacity.

Soon, it expanded its role in this onerous task which needs the active participation and support of all of us for a long time to come. The affiliates of the apex body rose to the occasion in the earlier stages, with an enthusiasm which was heartening and soothing. The apex AIKS plunged into the task of fighting for the rights of the deprived masses for which an action programme was drawn up at the Jaipur Conference itself.

I would not like to take up your time with the details of the programmes and performance which have been placed before you in the two earlier Executive Committee meetings and the General Secretary's report at the current meeting. Also, NAAD carries to you, month after month, a concise yet comprehensive gist of the AIKS work and reports of activities received from the affiliates. I would, therefore, much rather take you along and look into the future, immediate and distant.

It doesn't call for any special political acumen or extraordinary depth of perception to see that the end of the dark tunnel in Kashmir, and thereby in our fortunes, is nowhere in sight. It has been our misfortune to witness, from the first day of independence through all these fortyfive years and more, that the successive Union Governments would destroy all chances even before they would set out on the mission of Kashmir's integration with India. They, and more devastatingly the present Government, persisted in it with fatal obduracy against all sane advice and simple logic of the open conditions on the ground.

The world knows that our country is today enveloped in an unending series of fightful developments which assume monstrous shapes and sizes-whether it is securities scams, compounded corruption, bomb blasts, hijacking of planes, low morale of the services, police rebellion or the

interminable insurgency. Above all, it is the deprivation of a whole community of Kashmiri Pandits that has brought the country ridicule and disgrace. For no reason other than we are fiercely patriotic have we been virtually abandoned, kicked out from our homes in the Valley and now chained to destitution and growing agony.

In seeming attempts to contain the insurgency and seek the end of the festering malady, the Government shifts from one clumsy proposal to another jejune one, propounded by one asinine authority or another blustering upstart. The only factor common in them all, in this theatre of the absurd, is that they all keep the central characters, the principal affected parties, and between them holding the majority of the State's population and land area of Jammu, Ladak and the directly hit Kashmiri Hindus out of the reckoning. In effect, they write the epitaph of their creation even before it is still born.

Paradoxically, and very painfully, neither the national political parties, with one known exception, nor the opinion leaders or most of the media and the intellectuals, appear to have captured the full and true measure of this national disaster which is threatening to grow and end up an inevitable doom, much like the proverbial Greek tragedy.

What then do we do?

So far, our efforts on the ground of AIKS and all have been primarily of a fire-fighting strategy. The catastrophe of 1989-90 resulted in large-scale devastation and equally deep chaos and confusion. That had to be met and mitigated as much as possible. Yet the one fact which is remarkable, and would stand out in the history of human-kind as a shining mark of valour and dignity, is that we showed the steel in us, in that we stood erect and did not bend or break even under almost irresistible pressures and forces. That was possible not only because of our inheritance and traditions of meeting acute oppression and barbarous cruelty with astonishing grit and determination and aplomb, but equally because our cause stands on righteousness, exemplary patriotism and our deep faith in our historical capability of rising, like the phoenix, from our own ashes.

All the same, the basic questing of what direction we should give our future, and how we should mould it, remains. Some possibilities are obvious, for instance we go back home in the Valley with guarantees of a respectable life. Some hold views directly opposite to it. Some others stand somewhere in between. But each has its ifs and imponderables, however much one may force oneself and persuade others to accept his view or ignore its negatives.

I will refrain here from commending or rejecting one or the other. All I would say at the moment is that we should work to arrive at the broadest consensus among the people directly involved that is those who had to come away from an utterly one-sided battle. They left behind everything not only to survive but to regroup and return to the Valley as honoured citizens and secure the integrity of India. That has been our historical role in the face to centuries of oppression, made the more intense since the day of freedom in 1947.

We owe it to ourselves, and much more to our progeny and the generations to come, to weigh all the pros and cons of each option before we settle for one. Let not those who follow us in time, curse us for having thoughtlessly brought them into a life and milieu unequal to their talents and ambitions. For, we have seen with the pride and affection as only the devoted parents can see how our each succeeding generation has displayed promise and accomplishment more than the preceding, in congenial settings, and reach out to the very stars.

Assembled as we are now, let the message go out from here to our community all over to consider the matter with calm and composed minds and arrive at a mature conclusion. The Maha-Samellan is not far away. That shall be a Samellan truly of the entire community, sinking all our social and political hues and shades of persuasion into a single whole.

Let us then join our voice and raise it as one person, and walk in lock-step to our chosen goal.

**Dwaraknath Munshi**

*President, A.I.K.S., New Delhi*

## THE VITASTA "KASHMIR BHAWAN NUMBER", Vol. XXVI, 1991-92 ..... VIEWS & REVIEWS

*We acknowledge, with immense pleasure and gratefulness, the communications which we have received in appreciation of the above referred publication. The critical views and valuable comments which were received by me personally and the reviews that have appeared on the same in the "KOSHUR SAMACHAR" & "NAAD" have been not only heartening but immensely encouraging. Excerpts of some of these valuable comments and views are noted below. There could be no better encouragement, to the Editors as also to Kashmir Sabha, Calcutta, than these inspiring expressions of appreciation from our distinguished men of letters. Indeed! these at the same time, commit our Sabha to the ever increasing expectations of the readers of our Vitasta to improving standards and excellence of this publication. To me, this encouragement beckons, despite many setbacks, that the Vitasta will ever flow majestically.*

### EDITOR

1. "I have to thank you for a copy of your Vitasta Special Number which I received a month ago. I read all the articles with interest and joy. It gave me satisfaction that this special number includes articles on nearly all aspects of the problems faced by the Kashmiri Pandits both in the past and at the present moment.

I admire the amount of labour and time you have put in to make this issue both attractive and informative. Please accept my congratulations.

Of course the main problem at present is that of rehabilitation of the displaced community—food, clothing and shelter, employment in gainful jobs, education of their children.

And finally there is the ultimate problem of returning to Kashmir, our ancestral homeland for five thousand years. Related to this is the question of adequate compensation for the hearths and homes looted and torched by the militants and our brothers and sisters cruelly done to death.

The Kashmir Bhawan at Calcutta will serve as an anchor to the boat of our joys as well as sorrows and a centre for our cultural heritage."

**SHRI P. N. K. BAMZAI**

2. "I received the copy of the Vitasta Annual Number in September last. I read this highly commendable journalistic production of yours with great interest from cover to cover. It covers a wide range of subjects pertaining to the history of our currently benighted homeland, to the distinctive cultural patterns evolved there during several centuries, the remarkable contributions made by our community to the growth of this ethos, and the plight of our unfortunate brothers and sisters now living in a state of forced exile from their hearths and homes for no fault of theirs. In short, this laudable journalistic venture of yours can easily serve both as a guide book and a warning clarion call to our community to enable us to seek ways & means for overcoming the present crisis that confronts us. I can well appreciate how much of dedicated service and labour of love must have gone into the production of this special number of your prestigious journal."

**PROF. S. L. PANDIT**

3. "It has been a great pleasure, indeed, to receive the Vitasta Annual Number, the best that I have seen during the last many years! What a labour of love, bespeaking loudly of the patriotic zeal, fervour and the hard toil that has gone into its making! My old heart bursts with pride at the wonderful work that you and your dedicated colleagues have done in the dark and dismal context in which our beleaguered and unfortunate community is placed today. You send signals of a bright future."

**SHRI D. K. KACHRU, I.A.S. (RETD.)**

4. "I received your beautiful gift, Vitasta Annual Number yesterday. I have not seen such a charming special Number published by a public organization, especially of KPs. The get up and the printing is superb and the contributions are of high stature and writers of repute.



I thank you and your all other members of Kashmiri Sabha, Calcutta on bringing out such a meaningful, healthy and informative publication when we are in a terrible turmoil and disastrous situation. I think such special Numbers, will help and guide our community and keep our morale high. Some mistakes have remained in my Hindi article probably due to wrong compositing. However, these are of a very petty nature. I once again thank you for your sincere and courageous efforts for publishing such a magnificent issue of the Vitasta. May our community live long and come out of the turmoil and hardships."

**SHRI ARJAN DEV MAJBOOR**

5. "Congrats. Vitasta is excellent, bettering its record set by you all these years. Keep it up. Kashmir Sabha also deserves felicitations for making Kashmir Bhawan a reality."

**PROF. SOMNATH DHAR**

6. "We have received a copy of Vitasta Annual Number" through Mr. D. K. Kachru, for keeping in the Reading Room cum Library of our Kashmir Education Culture and Science Society. Needless to state that the Annual Number is splendid in all respects, particularly for the information and appraisal of the prevailing conditions in the valley. Large number of readers have gone through the Annual Number.

Our thanks and congratulations to the Editors for the excellent Special Number of Vitasta."

**Shri J. K. MIRZA**

Gen. Secretary, K.E.C. & S.S.

7. "A few days back I was in Delhi and it was a chance to see a copy of the "Kashmir Bhawan" special Number of esteemed "Vitasta", edited under your able guidance. Though I had very little time to go through its contents, I could visualise that this was very well brought out. I congratulate you and your team for your great endeavors. Please also accept our warm greetings for founding a Kashmir Bhawan in Calcutta"

**PROF. ANUPAM KAUL**

8. "I received the Annual Number of the Vitasta. Thank you.

It gives me great pleasure to note that the esteemed Journal, that I saw after three years of our migrancy, is touching new heights, both in quality and content. Veteran writers from our majestic community have been chosen to bring to light the socio-cultural heritage, present environment and social problems of Kashmiris, their origin and gotras, the present crisis in Kashmir and the plight of Kashmiri Pandit Migrants. Vitasta is calling by Sri D. N. Kaul Sahib is a touching poem. True, she must be longing for reunion— lovely Vitasta !

But mere perpetuating traditions and tenentes of a socio-cultural significance will not be sufficient for preservation of Kashmiri Pandit identity unless literary, plilosophic and spiritual backgrounds combined with moral norms are exposed for our younger generation to instil in their intellects of imitative tendency, the correct perspective of beingness. We have been all-rounders besides torching magnificent height in the fields of mental, moral and social growth individually also. Therefore it is an obligation that needs to be fulfilled by us. Vision is valued only when it comes in action.

Since our forced exodus came about we have been face to face with uncertainty and unrest. Therefore conferring on the present problems holds priority. This special issue of the Vitasta presents a comprehensive picture of the situation. Printing and editing are quite good and pleasing.

Gigantic efforts are, however, needed for preservation of the rich culture, intellectual identity and superb fineness in spiritual character of the scattered minority of Kashmiri Pandits. They are actually in minority in the valley while they are, unfortunately and helplessly too, considered to belong to majority. Thus constitutional rights are, both ways, denied to them. For practical purposes they are a totally neglected lot. How sad ! In this respect, the third item of the dedication of this annual number is more meaningful and lasting also.

The wise saying "Those who speak less, do more" is quite applicable to Mr. A. K. Dhar Sahib about whom it was said that he was a shy and rather hesitant member but who has made a mark of his dynamic nature by executing the Kashmir Bhawan construction in right earnest. Bon voyage to him and the members of the Committee.

The Hindi section needs to be improved in respect of contents and printing mistakes.

There is no Kashmiri section in the Journal this time. Language is the people and we must give Kashmiri language a permanent shape through Devnagri script introducing universal diacritic marks.

At this juncture when our community, inspite of being truly sincere and faithful to the Government, is facing a crucial test for their very existence, construction of the Kashmir Bhawan in Calcutta and the sign of promising integrity is most welcome.

Hearty Congratulations !"

**SHRI JANKINATH KAUL "KAMAL"**

9. "The Vitasta is our publication; a journal brought out by our Kashmir Sabha, Calcutta. So, writing in praise for something which is our own is embarrassing. Not writing is more embarrassing, as the old saying goes, "Ghar Ki Murgji Dal Barabar". However, to circumvent this embarrassment, I feel the proper course for me is to talk of the reactions of a cross-section of our Biradari, in various parts of this country, particularly in Bombay, Delhi & Jammu which I visited lately and where we couldn't but talk of this special Number of the Vitasta. It has been felt that within the compase of the last Bhawan issue, a real cross-section of opinion had emerged about what we were going through, that the overall level of the articles was reasonably high and by all means the attempt to produce the issue was well worth. We had a share of criticism too—the main one being that no concrete solution of the impasse worth the name was even approached in any article. True, under the present circumstances it is rather not possible to come out with a concrete solution. But all said and done, we do feel happy, nay proud, that Calcutta has produced a publication like this. It has served the cause we espouse well. The get-up and overall impression one gets in handling the issue gives a pleasant feeling. And significantly seeing the number of ads. it featured, particularly from prestigious business houses cannot but make one small with a feeling of a job having been done well. But, as our Editor has kept a rather high standard for himself in bringing the Special Numbers, he has to keep up to that standard at least, if not improve further, in subsequent issues. And that does appear quite a task. We naturally await excitedly the next Bhawan Number."

**SHRI UDAI KAUL**

10. "Thanks for the two copies of your splendid effort, the Vitasta Special Number. I found it comprehensive and meaningful enough for our requirements of the times. As usual you have kept a high flag flying. May the Almighty give more power to your elbow ! A detailed review of this Number will be soon appearing in Koshur-Samachar. Such issues, as those of Vitasta, do our community proud. It is heartening that this endeavour has also brought in some substance into the till which is for a very lofty purpose of long-term value—KASHMIR BHAWAN at Calcutta. I wish you all good luck in whatever you undertake."

**SHRI DWARKANATH MUNSHI**

11. "I thank you for sending me a Complimentary Copy of Vitasta Annual Number— 1991-92. This Special Number shows the confidence that Kashmiris of Calcutta have gained due to the construction of Kashmir Bhawan in Salt Lake, Calcutta, a dream come true. As one who had something to do in the formative stages of Kashmir Sabha, Calcutta in the late fiftys & early sixtys, it is so pleasing to know that the Bhawan has become a reality through the sincere effects of some statwarts, still fortunately on the scene in Calcutta and also the younger elements, and above all through the leadership-drive of the Sabha's Current President, Shri Avtar Krishen Dhar.

Dr. B. K. Moza, the Vitasta Editor in his Editorial, Shri M. K. Ogra in his article 'Dream come True' have generously acknowledged the dramatic turn that the construction project took, on Shri Dhar's assuming, reluctantly though, the President's chair and how through his personal example he galvanised the small Kashmiri Community in Calcutta so that they could hold their Annual Hawan in their own premises. We wish Shri Dhar, and the Kashmiri community in Calcutta greater success in future.

The Annual is also dedicated to the Kashmiris who fell victim to terror in Kashmir and the inhuman conditions in which the survivors live in camps in Jammu, Delhi and elsewhere.

Naturally most of the articles have taken up this theme which is closest to the whole Baradari, scattered not only in the length and breadth of India but in Europe, North America and Australia. Shri Dwarika Nath Munshi, President, AIKS makes three appearances in the Annual. He has tried to infuse some life in the AIKS. And the floating of the AIKS Trust is a move in the right direction. He has rightly talked of the niggardly treatment meted out to the harassed migrants by the Government and has stressed the need of self help. But to my mind we should not overdo our criticism of the Government and lean heavily on one particular political party. Our leaders should persist on raising the community's demands for justice while exploring all other non-Governmental avenues. It does us no good to call the Punjab elections a farce, particularly keeping in view the heavy turnout in the municipal elections subsequently, and the dramatic improvement in the ground conditions since then. It is also not prudent to speak of Jammu Ladakh as separate entities as thereby we may unwittingly be writing off the Kashmir Valley.

Some of the articles narrate in graphic detail the trauma faced by Kashmiri Hindus, the murders and deprivations in Kashmir, and the miserable living conditions in the Jammu camps. In this context, the Hindi section Editor Shrimati Niva Kaul's contribution of 'Jeevit Lash' is very poignant & full of pathos. Many of the poems also published are full of pathos & sadness.

Some of the contributors, because of the present emotive situation, do not see any good in the past and present leaders of Kashmir and India as a whole. There are others who have surveyed the situation in a broader canvass from a long period point of view. The views expressed by the members in the Advisory Council Meeting of A.I.K.S. fall in this category. While these members have rightly expressed grave concern at the adverse effects of the present trauma on the young Kashmiris, they have also discussed the problems in broader perspective. One however gets a feeling that these dignitaries who have at one or the other time been quite prominent in public life, do not exert to their full capacity; if they do they should be of considerable help to the community.

It was thoughtful of the Editor to have reproduced Sir Tej Bahadur Sapru's convocation address of 1940 at S. P. College Srinagar wherein he speaks of the composite Kashmiri Culture to which both Hindus & Muslims have equally contributed.

Prof Nachiketa of 'Panum Kashmir' has reiterated their plea for K. P. Homeland in the Vally. I have had occasion earlier to refer to this demand which is not only unpractical but also will in effect mean partition of Kashmir with only a small segment remaining with India.

Some of the authors, to their credit, have given scholarly dissertations on various subjects and when the dust and din of this present turmoil subside, their contributions will continue enriching our knowledge. In this context valuable contributions have been made by Shri P. N. K. Bamzai in his "Kashmiri Pandits an ancient community with a distinct identity", by Shri G. P. Ganju in "Kashmiri Brahmins— Origins & Gotras", by Prof P. N. Kaula in "Cultural Heritage & Social Problems of Kashmiris" by Moti Lal Saqi in his "Buddhist Themes in Kashmiri Literature".

Last but not least, the poet in Dr. Moza, the Editor has found vivid expression in his Kashmiri poem "Nav Baharo, Kotu Gokh" which while giving a nostalgic feeling is also relevant in the present trauma. Its Hindi Translation again in a poem by Dr. Phul Kumari Roy is equally scintillating and we should thank her for enabling the contents of this beautiful poem reaching a wider audience.

All in all, the Annual is rich in material and varied in treatment. Thanks are due to the Editor for this successful effort."

**Mr. S. S. RAINA**

12. "Book Review" (Koshur Samachar, December, 1992)

### **Coursing Down the Vitasta**

by L. N. Raina

Kashmiri Pandits of Calcutta can boast of a big achievement to their credit—the construction of the Kashmir Bhawan in the Salt Lake area of the eastern metropolis. The imposing structure is the culmination of the efforts of several dedicated members of the biradari.

This year's Annual Number of the Vitasta is appropriately dedicated to this achievement. It depicts in detail how the cooperative effort under a competent leadership can make a cherished dream come true. Indeed, it could act as a guide to the entire Kashmiri Pandit Community at this critical juncture of its history in achieving cohesion in our ranks which could enable us to combat the disaster that has overtaken the patriotic, peace-loving segment of Kashmiris to-day.

The Bhawan will in due course be the hub of the social and cultural life of the biradari and provide paraphernalia for holding meetings, functions, marriages and related activities.

This issue of the Vitasta effectively highlights the plight of the Kashmiri Pandits who had to abandon their hearths and homes in the Valley in wake of the terrorist onslaught sponsored and supported by the destabilising forces from across the border. Eminent writers like Prof. S. L. Pandit, P.N.K. Bamzai, Dr. S. N. Razdan, Prof. P. N. Kaula, Mrs Indu Tiku, Dwarkanth Munshi and Vijay K. Sazawal have dilated on varying aspects of the malady that has overtaken our community.

The Special Number has not confined itself to the discussion of the problems emanating from the exodus from the Valley. It goes beyond and contains varied stuff on diverse subjects, social and cultural. It is a treat to go through the writings of people distinguished in their fields.

There is a Hindi Section which could of course be expanded in future editions.

Though the subjects discussed are weighty enough, the editing is so smooth that the reader glides through the writings as you once did through the water—lanes of the placid Dal Lake. The Annual, of course, cannot boast of the flashy colours of the modern-day magazines, yet it is neatly printed on good quality paper soft on the reader's eye.

One aspect remarkably running through almost all the writings of different authors is their emphasis on the need for unity among all sections of the Community regardless of their personal proclivities, and strengthening of the present Apex body of All India Kashmiri Samaj for the survival of the Community, its identity, culture, ethos, faith and traditions.

The journal is patronised by a fair number of advertisers of repute. It is hoped that its competent editor will not only keep up the standard but even improve upon it in future editions.

\*The *Vitasta* Annual Number, Vol. XXVI, 1991-92; a publication of Kashmir Sabha, Calcutta; edited by Dr. B. K. Moza; 211, Park Street, Calcutta."

*Let them mock at me or cheer me up:  
Let them say as they like:  
Let persons of discernment offer me flowers :  
What can they gain thereby, I am but pure?*

**LALLESHWARI**

## **KASHMIR BHAWAN, CALCUTTA**

CK-35, Near C. K. Market,  
KARUNAMAYEE, SALT LAKE CITY,  
CALCUTTA-700 064

### **APPEAL**

*Attention of all the Biradari members in Calcutta and elsewhere is drawn to make Kashmir Bhawan purposeful for all the objectives it has been built. To make it a repository of Kashmiri literature, ancient relics and specimens related to Kashmiri Pandit culture & tradition, a fervent request is made for liberal donations as detailed below. Let this be the start of a Research Centre on Kashmiri Pandit Literature, Culture & Brotherhood. Please donate the following liberally :*

- (1) *Books on Kashmiri History in general & those on Kashmiri Pandits in particular.*
- (2) *Books on Kashmir : Its, History, Literature, Short stories, Folk tales, Poetry, General knowledge, Tourist attractions like panoramic spots & religious shrines, Socio-cultural, Sociopolitical & Philosophic treatises or any literature that will be essential for a Kashmiri Library and to a student researching on Kashmir or Kashmiri Pandits.*
- (3) *Books written by Kashmiris anywhere, on Humanities, in any language, Social sciences and Political thoughts.*
- (4) *Photographs, Sketches, Paintings of our saints, sages and distinguished personalities of past.*
- (5) *Any such specimens of art or rare articles of usage which are related to our cultural heritage or Kashmiri Origin.*
- (6) *Journals, Magazines or News letters brought out by Kashmiri Pandit organisations, A.I.K.S., or any of its units in exchange of the Vitasta, the official publication of Kashmir Sabha, Calcutta.*
- (7) *Monetary help to Kashmir Sabha Trust (having provision of I.Tax exemption under sec. 80G) for purchase of books, curios, and other articles of interest related to Kashmiri Pandit Culture, heritage and background for preserving in Kashmir Bhawan, Calcutta in its proposed library or museum.*

*Please make our proposed Kashmir Bhawan Research Centre Project a great success by your valuable contributions, in kind or cash. Please be kind to send us all information relevant to this project as detailed above.*

*We look forward to your cooperation and thank you for your contributions, whatever possible, in making our Kashmir Bhawan Project a great success.*

**Dr. B. K. Moza**  
*Editor, The Vitasta.*

## KASHMIR BHAWAN MUBARAK !

by Professor S. L. Pandit

In the context of the upheavals witnessed during the past three years in the centuries old homeland of the Kashmiri Brahmins, more popularly known as "Kashmiri Pandits", it is pertinent to ask whether, following the recent mass exodus of our *Biradari* from the Valley, unprecedented in its magnitude in recorded history since the fourteenth century, this close-knit social group can continue to preserve their distinctive identity in the worldwide fast changing social milieu of our time.

Let us first consider the hostile trends that threaten the continuity of this identity. After all, we have to enumerate some of the factors that constitute the main binding links of special ethnic groups of mankind. These are obviously race, religion, intense attachment for a geo-historical territory, a common language, a collectively accepted tradition of social mores, and so on. From a cursory glance at the history of Kashmiri Pandits over the past five centuries and more, it is obvious that, in spite of periodical dispersals of the members of this community, what held them together was their intense attachment for their homeland in Kashmir. For it was in this sacred Himalayan region that their characteristic way of living was evolved and where their savants and sages gave immortal utterance to the religious philosophy of Shaivism which, if properly evaluated, can claim to have in it the elements of a universal creed acceptable to all open-minded seekers of truth and spiritual realization of the highest order.

As we are aware, a sort of gradual peaceful and unplanned exodus of our talented youth started soon after the historic watershed of 1947. As a consequence, a sizeable number of our brethren are now widely dispersed not only across the length and breadth of India but also in distant regions of the globe. The question arises as to whether, with the threatened diaspora of our people from the Valley of Kashmir, which continued to be the home of the largest section of our community till the end of 1989, it will be possible for us to preserve our special Kashmiri Pandit identity.

Obviously, apart from the current turmoil in Kashmir, there loom ahead other factors that are posing threats to this identity. But I am sanguine that the past four decades have witnessed also some very encouraging developments that may help in upholding and even perpetuating our oneness as a social group. For one, wherever the members of our *Biradari* have sought work and bases in the urban centres of India, they have got together socially and established their community organizations on firm footing. It is heartening to see that all these societies are now affiliated to the apex body known as the All India Kashmiri Samaj. Equally encouraging is the establishment of overseas organisations of Kashmiris in Europe and North America. The activities of all these widely-scattered societies are further sustained by the publication of fairly well-edited and informative publications, *The Vitasta* from Calcutta and *Koshur Samachar* from Delhi being among the first such journalistic enterprises. But the most outstanding and hopeful factor that augurs well for the future of our widely scattered *Biradari* is the establishment of "Kashmir Bhawans" at various centres, like those in New Delhi, Bombay and other important urban centres. The utility of such centres for holding our *Biradari* members together for various common purposes is bound to provide immense future potentialities for the overall benefit of our widely dispersed community.

The building of such a community centre in the great metropolis of Calcutta on commendably ambitious scale deserves appreciation and admiration of all the members of our community wherever they may be based or working now. This successful enterprise, now luckily reaching its full fruition, may also kindle a ray of hope in the hearts of all those hapless migrants from Kashmir who are now carrying on somehow in extremely difficult conditions in makeshift camps in Udhampur, Jammu, Delhi and other stations. Our Bengal-based brethren deserve all praise for bringing this enterprise close to its completeness!

We come to you as friends,  
But you attack us as enemies;  
And between our friendship and your enmity,  
There is a deep ravine flowing with tears and blood.

**Khalil Gibran courtesy PUNUN KASHMIR**

## **HOMELAND**

We live to share your grief  
and die to suffer your agony  
as they ravage you and defile  
and drive us into exile.

In wilderness we wander  
without our senses that we left with you;  
nothing do our ears hear  
But your heart-rendering groans;  
and all that our eyes see  
are wounds that bleed thee.

Our memories have fled,  
what lingers is your ignominy:  
now our feet seek the paths  
that led us back to thee,  
as we take in hand the mighty pen  
to fight the terrorists gun

our speech ends in one refrain  
dearer to us than all the heavens,  
We pledge to reclaim thee,  
as the spirit craves, our land of birth,  
and the lips thirst to kiss your earths;  
our sacred land our Home Land.

**Courtesy PANUN KASHMIR**

## KASHMIR BHAWANS

### Their Role in Preserving our Distinct Identity

by P. N. K. Bamzai

With the forced en-masse migration of Kashmiri Pandits from Kashmir, the need for having our Bhawans in cities all over India is now greater than before. From now onwards the habitat of the community is not confined to a small Valley, 80 miles long and 20 miles broad, but extends from Kashmir in the North to Kanyakumari in the South and from Guwahati in the East to Bombay in the West. Already there is no city in India where Kashmiri Pandits are not to be found.

This expansion of their homeland means there will be constant travel of the members of the community from one city to another on marriages, visits to relations, interviews with Government and private employers, admission to professional colleges, etc. To have a Kashmir Bhawan relieves the traveller of the anxiety about accommodation and guidance in a new place.

The need for a common meeting place in cities where Kashmiri Pandits had settled in the past was felt for a long time. How and when the idea took concrete shape is a story by itself, a short resume of which will not be out of place here.

The Indian Sub-Continent from Kashmir to Kanyakumari was familiar to Kashmiri Pandits from time immemorial. The Rajatarangini mentions some outstanding Pandits travelling to the Indian plains where several Princes and their courtiers were keen to take them under their shelter and provide them in places of respect and honour. They were patronised and rewarded. Learning and scholarship were the criteria for a position of honour and respect unlike in the present day society where a hardened criminal commands greater respect because of his ability to secure votes, than a Nobel-laureate.

In the 11th Century A. D. a famous poet Bilhana, left Kashmir for better prospects and travelling through Mathura, Kanyakubza, Banaras and Remeshwaram, he ultimately landed in Kalyani where the ruler appointed him to the high position of Vidyapati. His parasol, when travelling with the King, was held higher than that of his patron. His contemporary, Sarangadeva with his family, was settled in the Kingdom of Yadavas of Devagiri where he wrote his famous *Sangita Ratnakara*. Earlier in the sixth century AD, a poor but learned Brahmin, Matrigupta, had gone to Ujjain to gain favour and recognition at the court of Vikramaditya Harsa. A conversation is said to have taken place between him and the King who was struck by the superior learning of the poet. And when the courtiers of Kashmir approached Vikramaditya to take Kashmir under his protection, he deputed Matrigupta to take over the

Governorship of the kingdom. Later in the reign of the Mughal emperor, Nasir-ud-din-Mohammed Shah, a poor Kashmiri Pandit scholar Jairam Bhan went to Delhi, where recognising his talent the emperor appointed him as his Wazir.

Alberuni who accompanied Mohd. Ghazni to India has given us a very accurate picture of the geography of Kashmir and the life of its inhabitants. Although he was not able to visit the Valley, he must have secured the services of some Pandit scholar, with whom he learnt Sanskrit. Stein says categorically that such Pandits were in demand outside Kashmir for their learning.

Numerous examples can be cited of such migration of Pandits to different parts of India in ancient times. But the point to be noted is that the migrants did not face any difficulty in getting their basic economic needs satisfied at any place there. They were welcomed, provided with comfortable lodgings and placed in high offices.

Things, however, changed. From the 11th Century the Kashmiri Pandits had to migrate en-masse. They faced enormous difficulties while travelling on foot over high mountain passes to reach the plains. Carrying with them nothing except the Sanskrit manuscripts they found a warm welcome from the princes of Western and Southern India.

With this trek of the Kashmiri Pandits from the land of Sarada where they had to face the oppression and persecution at the hands of Sikandar and his cohorts, begins the story of their oft-repeated pogroms. Somehow by dint of their mastery over Sanskrit language and literature they were rehabilitated in distant Konkan, Goa, Karnataka and Kerala. Most of them did not go back to Kashmir. Hence we find the Saraswat Brahmins of Kashmir inhabiting these regions even now.

But in later times of the hey-day of the Mughal Empire when a sizeable number went to the Capitals of the Empire and the Provinces, they were readily taken into government service as an administrative necessity, for they had turned to Persian language over a century before. Todar Mal's decision to make Persian the court language of the Imperial Mughals. They had nothing to carry with them from Kashmir except their proficiency in Persian and experience in administration. Luckily those who had preceded them there had built up their reputation as Persian scholars and thus risen in their official career. They had built palatial houses and led a spacious life.



Once a new migrant reached there he was lodged by his brethren in their own houses, provided with food and clothing, and helped in getting suitable employment.

With the advent of Pathan rule in 1752, the persecution of Pandits reached its boiling point. Twenty-nine governors were deputed by Ahmed Shah Abdali from Kabul to rule over Kashmir and during the time of most of them wholesale terrorism prevailed. Right from the first Governor, Abdullah Khan Ishq Aqasi, the Pandits began to flee to the plains. The Persian couplet which gained currency then read :

"O Self there is all fear and dread in this land

Prepare for journey, disorder is dominant in this land".

Meanwhile circumstances had changed in nearly all the cities where Kashmiri Pandits were in sizeable numbers. They had wisely set up their small settlements. For example there was Sitarambazar in Delhi, Shivala and Batakhu in Amritsar, Kashmiri Mohalla in Lucknow and so on. Here the new wave of migrants were given shelter and guidance for rehabilitation by those who had set up these settlements and the miseries of the refugees were mitigated to a large extent.

Peaceful times came back to the Valley with the Sikh rule in 1818 and continued till the end of the Dogra regime in 1947. Any further influx of Pandits in search of better prospects was as welcome, particularly because of lack of space and rising prices. Prior to the first War of Independence, hospitality rather than help would have been preferred to their brethren but now even this was no longer automatically forthcoming.

Apart from a few members of our *biradari* settled earlier outside Kashmir who were very helpful, the new wave of migration which began in 1947, due to the denial of Government jobs, admission of their children to professional institutions, etc., found it extremely difficult to get accommodation and be rehabilitated easily. I visited Delhi early in 1948 and was shocked to find over ten Pandit young men and their wives lodged in a single room. But they and others like them persisted and did not shirk to accept the job of a Lower Division Clerk at Rs. 110/- a month. By 1954, when I shifted to Delhi their number had risen and they could afford to get accommodation in several government colonies. It gives me lot of pleasure to see them leading a prosperous life now and particularly their children having qualified from various professional institutes.

But what is more satisfying to note is their desire to maintain their identity as Kashmiri Pandits. Delhi has the distinction of having the first Kashmiri Bhawan, the

result of the corporate efforts of dedicated members of the community. Now such Bhawans have come up in Bombay, Chandigarh, Calcutta and many more projects of this nature are in the offing in different cities of India.

In Delhi for instance the Bhawan houses the office of the "Koshur Samachar", and of the Kashmiri Pandit Samiti, etc. Many *havans* and cultural shows were held in the Bhawan. The utility and importance of such Bhawans have been demonstrated when in the recent phase (1989) over 50,000 families were uprooted from the Valley and forced to take shelter at Jammu, Delhi, Bombay, Haridwar and many other places.

Where the Bhawans had come up, it became easier to coordinate the efforts at rendering them aid, approaching various philanthropic bodies to help them in procuring jobs, admission for their children in schools, colleges, professional institutions and setting up small scale industries and small business concerns.

The Bhawans have in this way forged stronger links among the members of the community and thus maintained its identity. In future they will be the venue of cultural shows, museums of our food, dress, literature etc. The Bhawans will put up the photographs of our saints and spiritual guides, or eminent people from our community in different walks of life.

In every Bhawan there will be a library and a reading room with particular emphasis on Kashmiri Pandits.

And the most important of all these Bhawans will be the headquarters of the community journals like "Koshur Samachar", "Vitasta", "Sunderwani", "Koshur Milchar". These journals have to be of a high standard in printing and contents, so that our voice is heard by powers that be. Needless to say the Bhawans will maintain upto date directories of the Kashmiri Pandit families living in the city and surrounding towns, and also prospectus of educational institutions, information on scholarships and employment opportunities.

Above all these Bhawans will be the meeting places of the members of our Community where various problems facing us will be studied, discussed and their solutions found.

It is heartening to see our youngsters devoting their valuable time and energy in making these Bhawans a great success.

Lastly how I wish a Kashmiri Pandit Bhawan came up somewhere in Europe and particularly in the U.S.A. Our young men abroad have performed a Herculean task in helping the migrants in the present holocaust which has engulfed them. As such a Bhawan in the U.S.A. will be a boon not only to the Community now but in the days to come.

## FROM BHAVANA TO BHAWANS

by Dwarkanath Munshi

A brand new Kashmir Bhawan in the grand old metropolitan city of Calcutta is the latest and the most precious symbol of the grit and determination of a tiny community to live a zestful life. It has given clear notice that it will never allow itself to go under even in the midst of a serious disaster enveloping its three lakh compatriots now living the dreadful life of uncared for refugees in their own country. The fruit of their efforts is a shining example of how not to give the enemy the pleasure of having hurt us. Indeed, such a show of self-confidence and righteous defiance must make him feel miserable and small.

The Bhawan has just come up, brick by brick binded by the sweat and iron will of all those who worked for it with tireless devotion and warm emotion. And it stands there, radiating delight and beckoning us all to this pride and joy of the Community.

Having said this, it is instructive to remember that the idea of putting up a Bhawan there was born long ago but had remained in the limbo for quite some time. Only a year or so ago, the jinx was broken by an imaginative and strong leadership backed by an equally talented and committed team. Together they vowed to see the project with *Vitasta* playing a stellar role in attracting substantial resources through two special numbers. Thereafter nothing could impede or stop the single-minded determination combined with selfless, sincere hard work of them all to bring forth the remarkable results we see today in the Salt Lake area of Calcutta.

The Kashmir Sabha, Calcutta, has thus displayed a sparkling unity of purpose and action which should show to the world that Kashmiri Hindus have it in them to move mountains, as they say. The Bhawan should act as a beacon light for us all, spread over the country and beyond, and inspire us to more creative and purposeful endeavours.

A Bhawan of this nature or any other productive effort on our part has special significance for us, passing, as we are through tempestuous and painful times. For example, look at the Kashmir Bhawan in Delhi. It has been there for over three decades. Till about three years back, it stood as a silent tribute to the memory of those pioneers among the early first-wave migrants after 1947, who worked day after day to collect a few annas from here and there and put it in the till along with more substantial donations. Then the time came when the dream took concrete shape. Once the building was there, however humble to begin with, it served as a social centre for the Kashmiris, and

gradually developed into a self-financing institution. Most of those noble souls are no more with us except in our grateful memory.

It was this building which had witnessed many vicissitudes meanwhile, that suddenly got transformed into the nerve centre of the hectic day-and-night-work of providing consolation and relief and temporary shelter to the unfortunate thousands who poured into Delhi having been hounded out of home in the Valley by the terrorist fundamentalists. Because it was there and ready to be used in the emergency of a time of grave crisis and confusion, this essentially ramshackle structure rose to high stature and earned a prominent place in the history of Kashmiri Pandits battling for survival.

Several other associations of Kashmiri Pandits in different cities in the country have similarly acquired or built up Bhawans in their pursuit of preserving our culture and identity. The Bhawans are used for such lofty purposes as having periodic social get-togethers and festivities on special occasions and festivals such as Shivratri, Navreh and so on. Here the people, young and old, men and women, meet in joyous settings and have community meals and cultural functions. As they return home they carry with them sweet impressions and memories of the day so well spent, which rejuvenates and refreshes the body and ennobles the soul. And above all it rekindles the spirit of close brotherhood and a sense of security deep in the mind.

Only the other day, I had the joy and privilege of attending one such function held to celebrate Ramnavami. As I drove down to Faridabad where the function was held, I was picturing in my mind the times when I was young and still living back home in Srinagar. Ramnavami then used to mark the finale of a great fortnight, preceding and following Navreh, of revelry and feasting and gaiety and outings especially to Hari-Parbat and holy places of worship such as Ram Mandirs and so forth. It was spring time there and the Valley displayed its best beauties of a riot of colour and enormous expanses of pink and white foam of almond blossom, a sea of heavenly yellow mustard with the dark hills providing a majestic backdrop. It used to be a time when the old felt young again, and the young sang and danced in full abandon as if holding the World in their palms.

Into such a world was I transported this last Ramnavami at Faridabad. As we entered to a warm and affectionate welcome, the incense of the Havan in progress, which had already greeted us at some

distance, enveloped me and soothed my tired limbs. The women were singing and chanting Shalokas from the scriptures. The men were walking up and down the well decorated area, talking and laughing and solemnly praying. And the young boys and girls were flitting about looking to the needs and comforts of all those present. I felt so light and my soul was so stirred that the first words I could utter was "I feel like being again at Hari-Parbhat or Khir Bhawani". That feeling remained with me for long. As it gradually dimmed, a mild depression or pain filled the void.

Faridabad Samiti a limb of the AIKS Fraternity is busy planning a big complex. The land is being acquired and plans are on the boards for the complex to come up. I have no doubt that under the vigorous leadership of its President Shri J. N. Kaul and his spirited team they will see its completion sooner than one may expect.

I mentioned Faridabad as another example, along with Calcutta of effective leadership backed by a team dedicated to promoting the community progress and bringing it a luster of its own. And I hope others in our fraternity who have yet to join the band of achievers in this respect will wait no more but go out into the field of action and accomplishment.

It is a pity, however, that the apex AIKS has not an inch of space of its own. One might ascribe this to its history and circumstance. Yet one cannot take shelter behind this argument for all time. It has been generally agreed that the AIKS headquarters should be at New Delhi and not move out with the change of President. The primary reason for this is that Delhi being the centre of power and Kashmir being in unbroken turmoil, the Apex has to be within the capital city to be meaningful in these circumstances.

Happily, we have found some space in the metropolis where we could build up some office space in congenial, familiar surroundings. It is now up to the community at large and particularly the Affiliates which make up the Apex in every way—to help it put up a suitable structure, even if only a relatively small one for a start.

In the final analysis, what does one perceive in this scenario of the aftermath of the holocaust of 1990 and the continuing calamity of the Kashmiri community? As for me, I see emerging the outlines of an image invested with creative curves and angles and coloured in bright hues of optimism for the future. History is an unerring witness to small beginnings born of broad visions and courageous acts growing into momentous forces of human progress. The present day world boasts of having drawn out amazing powers from an inscrutable nature. But if one were to reflect in depth and go to the roots of all that is so wondrous yet apparently so routine for us, one would realise how a

small, simple, uncomplex thought or action grew into revolutionary change.

In this sense our Bhawans should be the precursor of much bigger and loftier institutions of education and knowledge and their application to secure the welfare and progress of our community and of humankind.

For centuries our predecessors left the confines of the Kashmir valley for greener pastures in the Indian plains and beyond the oceans. Wherever they went they stamped and enriched the lands with all their attributes of excellence in almost all fields of sophisticated human endeavour. Yet, somehow they overlooked, for the most part, the need to create centres of learning, culture and service, which could be characterised as of Kashmiri identity, meeting, not necessarily exclusively, the needs and aspirations of the community. They had the influence, the intellectual and physical resources, the mundane power and the examples of others around them to promote and establish such institutions with relative ease. For some reason they had let the opportunities slip away.

Unfortunately, those times and especially the last half a century experienced violent upheavals in the currents of human values and relationships, politics, et al. And our community, ever so vulnerable, has suffered the most.

No longer can we afford to stand by and keep watching these currents overwhelming us. The time is here and now when we must strive and act, pool our resources which are not inconsiderable by any standards, and steel our will to create Universities, medical centres and colleges, cultural academies and all these instruments which go to make up a great and lustrous community in a great country.

The first step in this path breaking but pleasant journey should be in my view, to set up a manageable, compact All-India Council of Kashmiri Hindus eminent in their fields—literature and writing, science, medicine, fine arts, drama and cinematics, music, teaching, administration, finance, public relations, serious journalism and other important subjects.

The council would meet a couple of times, draw the contours with a broad and deep vision, and guidelines for project reports to be prepared. It would also establish specialist committees to give practical shape to the concepts and ideas and lines of action so drawn. The entire community would then participate, to the limits of their mite, in this sacred yagnya of imparting shape and substance to the dream.

If the whole work is divided into time-bound schemes, it may not be long before we make possible what we have evaded so far to our collective cost.

Would Calcutta give the lead?

## KASHMIR BHAWANS FOR PRESERVING THE KASHMIRI PANDIT IDENTITY

by Udai Kaul

When our very well meaning Editor, Dr. B. K. Moza, asked me to write on the theme of this Special Edition of the Vitasta— KASHMIR BHAWANS TOWARDS PRESERVING THE KASHMIRI PANDIT IDENTITY — I was reminded of the following lines of a celebrity :

“Tell about that which is yours and from that all will come. Each man built his own cottage and the result was a village. Each ploughed his own field and from that the whole earth was ploughed”.

So also about building of the Kashmiri Bhawans which cannot but be a focal point of get-together, greater inter-actions and naturally a shot in the arm of preserving one's identity. Let apart India, we have in overseas a plethora of community centres like Gurdwaras for the Sikhs, Masjids for the Muslims, temples for the Hindus which are the central points they all converge in. The Bharatiya Vidya Bhawan Centre in London, for example, has proved a remarkable Institution for preserving, developing and propogating the Indian culture and religious values. These Kashmir Bhawans cannot but be a sort of banks of a river for one who, like us at present, have got tossed in a river, rudderless. What a hope and what a strength these Bhawans of ours could provide to the community !

But let us first ask ourselves and consider, as objectively as possible, if it is at all required that we, reduced as are to hardly half a million, should try to preserve our identity, and what chances we have of succeeding in this. Have we, as Kashmiris been able to give a better account of ourselves and contributed more to the betterment of ourselves and the world at large than our members would warrant. Girilal Jain, ex-editor of the Times of India, and that doyen of Indian Journalism in a recent article in the Economic Times says — and I quote, “Kashmiri Pandits are a remarkable specimen of Indian humanity. Their role as builders and preservers of great traditions from the Vedic to the Tantric with Buddhism inbetween cannot be exaggerated.”

Just because an identity of Kashmiri Pandit has been

preserved, has this community become a “remarkable specimen of Indian humanity” ?

I recall how proud and moved I felt as a School boy in Srinagar at Shitalnath where I attended a public meeting addressed by Jawaharlal Nehru when he said that since 1885 when Indian National Congress was established, Kashmiris were elected Presidents 7 times. Obviously there would have been something extra-ordinary in those emigrant Kashmiris that they reached the levels Nehru talked so proudly about.

The laudable work done and kudos received for the extra-ordinary impact of these Kashmiris need not be recalled here. But what is to be noted is that all this achievement & recognition came because an identity was preserved in spite of extraordinary odds, and worst imaginable attempts to annihilate the Kashmiri Pandit.

That only 11 Kashmiri Pandit families were left to live at one time, as we believe, may or may not be apocryphal. Girilal Jain whom I quote again says “ It is difficult to think of an other Indian community of similar distinction and achievement which has suffered so much.”

Look at some remarkable instances with us of some pure and simple gems of actions of selflessness, of “thy need is greater than mine” approach.

The Calcutta Kashmir Bhawan is perhaps a representative instance of what can be achieved with the adverse conditions and disadvantages one faced with. According to a basic law of nature, energy cannot be destroyed. You may change it from coal to steam, from steam to power in the turbine or what have you, but you cannot destroy energy. Similarly, honest & sincere and persistent efforts do have to bear fruits, as the Calcutta Kashmir Bhawan demonstrates. Rabindranath Tagore said “Jodi Tor Dak Sunae Keyoo Na Ashey Tobe Akla Chalo, Akla Chalo, Akla Chalore”— even if nobody listens to your call, go ahead alone. And so have some amongst us given this Bhawan to ourselves.

We have to be dedicated and disciplined and not a mere group of well-meaning but passive individuals. The history of the world, as of nations is the history of a few dedicated men who had faith in themselves and the cause they espoused.

But it looks like that some external occurrence has to take place to make one achieve something collectively or individually. In our small Kashmiri world of Calcutta we formed the Kashmir Sabha as a consequence of the death of the wife of late Sri Srikanth Khar in 1952. In the international arena, the Communist party of China got formed when at the Peace Conference of Versailles in May 1919, Germany leased out a small port (of Psingtao) to Japan as a result of which China with Mao Tse Tung in the lead got agog and formed the Communist Party of China which is in Power still.

And what worse tragedy, could take over the Kashmiri Pandits than the present one when almost the

entire Pandits have been annihilated from their hearth and home. This present tragic occurrence should be taken advantage of and a vibrant and pulsating movement launched to preserve and develop the Kashmiri Pandit identity for ourselves and for the world at large. Kashmiri Bhawans in different centres will be the right media to pursue this objective.

Let us take warning from the poet who said —

“Woh Wakht be dekhe Hain Tareekh Ne  
Lamhoon Ne Khata Kee thi Sadiyoon  
Ne Sazaa Payi”

So whatever blow the present, or in the words of the poet, history has dealt us with, let us not allow posterity and the generations hereafter pay for it — let us try to girdle up ourselves and do what we can. Kashmir Bhawans will be the right media for achieving the objective.

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## OUR BHAWANS AND KASHMIRIYAT

by Prof. Somnath Dhar

The recent Kashmir Bhawan Number of the *Vitasta* was a "memorium to the materialization of the dream that our Kashmir Sabha has been having for more than three decades", observed Dr. B. K. Moza, the Editor, in his preface. The construction, in progress, of the Bhawan, was illustrated with two pics. The President of the Kashmir Sabha, Calcutta, Mr. A. K. Dhar, noted in his remarks that the Bhawan will be "a great boon for the community in Calcutta, providing the much-needed venue for social and cultural activities as well as accommodation for Kashmiri migrants who make it to Calcutta to seek employment, business opportunities, etc."

Our Bhawans, whether located in metropolitan cities in the country, or, under the auspices of various Kashmiri Associations abroad, help to preserve our cultural identity (Kashmiriyat)—and centralise the many activities propagating the cause of the Kashmiri Hindus, forced out of their homes in the 'Paradise of the Indies' and become hapless refugees in their own country. We spawned a number of organisations — Kashmiris' associations in India and abroad — to seek redressal of the many grievances of our migrants. The Kashmiri Pandit Association, Bombay, produced an audio-visual cassette, titled "The Human Tragedy", forcefully reminding 'democratic, secular' India that an ethnic minority, proud of its ancient cultural heritage, was on the brink of extinction. The plight of the refugees living on dole in tattered tents in Jammu was depicted. As *The Martand* (6-1-92) pointed out "no amenity has been provided to the migrants" by the Government "unilaterally". They had to fight for every favour vouchsafed by a Government apathetic to the suffering refugees in camps in Jammu and Delhi. As a social activist, I did my bit by way of collecting funds for the Kashmiri Samiti, Delhi—the nodal body looking after the migrants in Jammu and in the Capital. In this

humanitarian process, the preservation/dissemination of Kashmiriyat of necessity gets shifted to the backburner. But burn it will. Mind you, we have two lakh Kashmiri Hindus, residing abroad, in different countries.

In a TV interview I expressed optimism on the future of Kashmir and the Kashmiri way of life. How Kashmiri *Chai* symbolises a social grace associated with Kashmiriyat was underlined by me in a T V interview, telecast on Nov. 28, 1992, from Moscow, in the inaugural programme of 'Asian Panorama'. Sipping *Chai* from a Kashmiri *Khoas* (brass cup), I told the Russian-speaking anchorman, Mr. Lalit Ambardar, that not only *Chai* and *Samovar* were words common to Kashmiri and Russian, but both used the word *Kulich*; though, during my visit to Moscow in 1967, I had found the Russian *Kulich* softer and sweeter than the Kashmiri cake, consumed with tea. Serving *Chai* is a social grace, as mentioned the boatman in the popular T V serial "Gul, Gulshan, Gulfam", so well acted by Parikshat Sahni who would serve it from the *Samovar* to the houseboat residents, saying, "This is on the house". Flavoured with cinnamon, cardamom and crushed almonds, Kashmiri *Chai* has a special flavour. "In Delhi, when we serve a friend this tea, he always asks for it on a repeat visit", he added.

The Biradari associations in U.K., U.S.A., etc., have their Bhawans and meeting places. The way they celebrate Navreh, Shiv Ratri, Ramnavami, Janam-Ashtami, etc., is one way of preserving our Kashmiriyat, our special identity which has an honoured niche in the cultural mosaic of India, whose hallmark is unity in diversity. Our Bhawans, whether in Calcutta, Bombay or Delhi, fulfil the same role. This is the infrastructural base of our Kashmiriyat which, Sharika willing will glow a new—brighter than ever before—when our displaced unfortunates return, in honour and security, to their ancient land.

## GREYING GRACEFULLY

by Asha Dhar

If you were to tell him, "We are getting old," he would gnash his teeth and froth at the mouth, denying it vehemently.

One weekend, we went to Badhkal, the resort overlooking the beautiful lake. Some young revellers were boating. We too hired a boat and started rowing. The other group started giggling a refrain :

"*Bude noon aaye jawane*" (oldsters have become young !) The barb was aimed at us. I got worried that he might chuck the oars at them in a huff.

To my surprise, he joined in the chorus, supplying the missing lines, which sent the kids into such gales of laughter that their boat nearly toppled. And, it turned out to be a bench mark. Ever since he doesn't blanch at the mention of old age. Thank heavens !

I sensed the old age signals sometime ago and started camouflage tactics—dyeing my grey streaks with Godrej hairdye. Men use eyebrow pencil on greying eyebrows and moustaches. You can do only so much, but the truth will be out. In years goneby, I had a fairly good figure. I still do. But my face shows wrinkles, lines and pouches.

The real surprise came one day. My nephew and I were walking on a crowded street. I heard whistles from some appreciative youngsters and one deliberately nudged me. I turned round—and the young blokes fled : "Good grief," they chuckled from a safe distance "*Mataji hai*". With glee, I added : "*Dadiji bee hoon!*"

Vegetable-sellers, the fruitwallah and sundry hawkers address me as "Mataji"—a switch-over from "Behanji" or "Auntieji". Sagging spirits ? Yes, but I say,

damn it all, I feel young at heart : "*Abi to main jawan hoon!*"

My eight-year-old grand daughter and her gang of friends insist that I play *langdi taang* with them. After two rounds I start to pant. "Let your grandma rest," I plead to them. Do they listen ? Not a chance ! "One more round and that's the last !" The spirit is willing, but....

I accept the "Mataji" sobriquet gracefully. Mind you, few, no matter how old, lose the desire to live it up. I tell you, old men are such oglers and flirt shamelessly. Seeing Madhuri Dixit, Sri Devi, Pooja Bhat and such young chicks on TV, they sit up, a gleam in their eyes, romance resurgent.

They have a wider repertoire because they also remember heroines of long ago : Greta Garbo, Marilyn Monroe, Meena Kumari *et al.* All you have to do is to take a walk in the neighbourhood park and see their 'club'—a card-playing group laughing uproariously.

Some of them charm you with old anecdotes—they are unable to remember what happened five minutes back, but very precise about what happened fifty years ago. Their camaraderie and mannered grace refreshes and rejuvenates—for a while.

No matter what, face old age with realism, cultivate grace, give and take. Old age can be charming and satisfying. You don't have pressures of time or work, of competitions and inevitable comparisons.

You have compensations enough. Be content. Other things help in filling the vacuum : religion, hobbies, rapport with your peer group, sport with youngsters. Spread *joie-de-vivre!* Live and let live! Age as gracefully as the Lord permits!

## WE LOVE KASHMIR, BUT LOVE HONOUR MORE

by Manmohan Dhar

Amidst the current horrendous tragedy that has befallen our tortured community and pushed us out of our mother land, under threat of arson, loot, rape and murder, the construction of Kashmir Bhawan at Calcutta, is a small but solid assertion that our community shall survive and grow towards greater glory and excellence in time to come.

Most of the post 1947 Kashmiri Pandit migrants, having established an honourable economic foot-hold in the city of Calcutta, rightly sought to preserve and enrich their distinct cultural presence in this great city, which is the cultured capital of India. Kashmir Bhawan will certainly serve as a beacon light to the uprooted new migrants caught in the present storm and upheaval, to seek landing places that will beckon hope, security and honour. Completion of Kashmir Bhawan has, therefore, assumed an urgency that cannot be over-estimated.

But, a building of this type, has to become a live and vibrant epicentre of creative activity. Kashmir in the horany past was a great centre of learning, fine arts and philosophy. But following the external invasions after the eleventh/twelfth century, Kashmiri Pandits had never a peaceful time, which is a basic pre-requisite for artistic endeavours to flourish. Because of wide-spread persecution of this community, no great minds had been produced during this period, although there have been fairly large number of successful men.

In Kashmir, we were glorified clerks and some of these who acquiesced to compromise their intellectual integrity and became 'yes' men, rose to be Ministers but without guts, spine or moral strength to stand up to the injustice corrupt practices of those in political power. Bulk of us were surviving on the courtesy of the majority. Those caught in the vortex of Kashmir service cadres were victims of supersessions, demotions and harassment which were rampant like a disease. Judgements of courts to correct these disparities were scraps of paper lost in the piles of voluminous correspondence and never implemented. We were second class citizens demeaned by the derogatory terms of 'Bata', 'Batil' & 'Batagi'. Worst still our capacity to fight back was summed up in the epithet 'Dali Bata'. What a shame!

Various central governments used us as political pawns. Even Nehru and Rajiv thought we were

disposable and whenever we protested, our protestations were swept under the carpet and buried under 'Goshtaba politics'.

What then have we lost by being pushed out of Kashmir? It is better to have lost Kashmir, but saved us from the ignominy of abduction and rape. To me that is enough reason. Our two houses have been burnt so have many houses been burnt and many temples desecrated or destroyed. For the first time we have demonstrated that to us our honour and dignity are more important, and with tears, grief and agony we have left behind our hearth, home and our holy temples.

Even Kashmiri Muslims, the majority of them, will lament the days, when a few of them made this gentle community leave their abode of over five thousand years. History, civilized men and posterity will record this as great blow on the composite and catholic culture that Kashmiris, Muslims and Hindus had forged nourished and nurtured over centuries.

Various Governments of India stand totally exposed by their lack of sensitivity to the plight of our community. Those of us who hope for their effective & positive response are wasting their time. Our solutions will come from within ourselves.

We are no doubt pained by the state of Camps set up by Kashmir Government. These camps are an insult to Kashmiri Pandits and show up Kashmir and the Central Governments in a dismally poor light. But wait for five years and these camps will be empty, because the inmates, by their own will and initiative, would have found better pastures to provide for their essential and refined needs, with respect and to their greater advantage.

All of us should encourage that initiative and provide all help within our means. They must find honourable landing places to serve as launching pads for their young boys and girls to blossom in a free and unfettered atmosphere with unlimited opportunities. To live on doles is to be in the doledrums.

Wherever Kashmiris go, they will enrich their surroundings and shed around them the luminosity of their intellectual and cultural excellence. The present turmoil will bring out their inner talent to the surface,



which under the salubrious but oppressing political climate in the valley was underutilized and therefore, suffered from disuse-atrophy.

In my travels around the world and in India I have seen Kashmiri Pandits do exceptionally well in professions and in activities that will do any nation proud. Kauls, Rainas, Dhars, Wangnoos, Saproos, Kitchloos, Sopories, Wagraas, Mozas and a whole lot of names and nicknames, hide a lot of talent behind them that feature in credits of T. V. programmes, documentaries, films, journals, newspapers, music conferences, art exhibitions, services — defence and others, Company executives, research establishments professions or expeditions to Antarticas etc. This is the result mainly of the last around forty years. We are no doubt a community with the largest percentage of degree holders, not only in India, but perhaps in the whole world.

If this track record is any indication, then we should not have any doubt about our future and should not let the present challenge blank our spirits.

Kashmir Bhavan should rightly be dedicated to the youth and while the brick, mortar and concrete have found their place to give it shape and solidity, we should lay down a blue print for our youth, so that they give shape to their inner potentialities to become the torch bearers of human excellence anywhere in the world and become an epitome of refined human values for others to emulate.

I am tempted to recount my meeting with a 19 year old German boy, in Munich, in the year 1953. Germany was raised to the ground by allied acrial bombing and artillery shelling from ground. Industries were destroyed. Cities were largely bereft of young people who had died in the war. Women were carrying the scars of large scale molestation and bereavement. Old people were moving like scare crows weighed down by the defeat at the hands of Allies and the guilt of Nazism and the antizionist massacres. We were invited by an industrialist who was reestablishing his Electronic industry in a make-shift set up in his basement. His daughter is married to a Punjabi gentleman and his son a handsome young man sat in conversation with me.

I asked him what he was doing and he said he was fond of rock climbing. Surely, I said, "You are not doing rock climbing all the time". He replied, "Of course not", and stated that he was studying comparative religions at the University of Munich. He replied with avid enthusiasm that he was keen student

of Hinduism. Rather casually, I mentioned that Hindu Philosophy was better read in original Sanskrit without the translations bias. He said that is why he had learnt Sanskrit. Not knowing even Hindi, he pushed me into my humble nook. As a strategy, I changed the subject to music and he invited me to his small room on the first floor, full of books, a persian carpet hanging on the wall, surrounded by small but original oil paintings and a strange looking instrument in the corner, which looked a cross between a Piano and a Santoor. I said "I have never seen this version of a dulcimer". He said, I could not have because this one he had designed himself. On my request he played it. I liked the tonal quality and the music he played, which he said was his own composition. Looking around the wall I said I shall not be surprized if you tell me these paintings have been painted by you, and believe me he said they were, with all the shyness and humility of a person who thought he was not good enough.

Such are the Kashmiri young men I want to see. And one could not ask for a better place than Calcutta to develop such well rounded personalities enriched by diverse persuits. It is such boys, girls who will make Kashmir Bhawan an epicentre of excellence.

I love Kashmir, Kashmiri language, Kashmiriet, Kashmiri Muslims; and shall carry with me the songs of 'Waheb Khar, Rosul Mir, Zinda Kaul, Parmanand, Mohmood Gaumi, Mahjoor and many others alongwith the memories of Aharabel, Zabarwan, Vernag, Dal Lake, Poshinool, Spring blossoms, Autumn colours, Snow covered peaks, Soofiana Kalam, folk music, flavours of Kashmiri cooking and so much more, and long for the day, when the present turmoil has given place to finest strains of Kashmiri toleration and culture in the same way as the Spring bursts forth after long months of cold winter.

I shall carry this all, as a Kashmiri, through our young men to the distant lands in America, Australia, Africa, Konea or anywhere for wherever we go we shall not cease to be Kashmiris above narrow dividing walls, in the fullness and in tune with the beauty of Kashmir.

Kashmiris and Kashmir must deserve us back to them. We shall return as enlightened citizens of the world with a world look but Kashmiris at heart. It has happened before and history does repeat itself. The land of Abhinava Gupta, where Kheer Bhavani and Sharika have their abode must again reverberate with the recitations of Panchastavi, Shivastotras and Mahimnapar, alongwith the 'azans' of Alah-o-Akbar.

## A HOME FOR AGED

by Dr. N. L. Zutshi

Basic motivation and need to set up a Home for Aged came from those elderly displaced and uprooted who have not only lost everything but also those who would normally care for them in old age. Those without any financial or family support, thus become deserving candidates for being provided board lodge and medical care.

### OLD AGE CARE

Since the above concept was being worked out, it dawned that fast changing social fibre and break up of joint family system into nuclear system, a fast widening generation gap, urban stress and strain, lack of adequate accommodation and sometimes even resource constraints on younger generation lead old to a frustratingly secluded life with no socialising and proper attention. But for the social taboo attached to living in a joint family system, old get dejected or even rejected. Even to have a solace of having the company of grand children is now on decline. A so called spoiled child is attributed to up-bringing by grand parents.

Just to keep the face to preserve traditional and old life style, old suffer silently on one side and the same puts strains on young as to their movements, socialising career pursuits and other social constraints.

Wise among us adequately provide for their old age and retirement by way of pension, securities, provident fund and now a days even medical cover under various health care schemes etc, but this planing does not take into account -

- a) How do you wish to spend your retirement years and where ?
- b) Do you wish to live in an apartment or a house; where all day long most of the occupants are away ?
- c) Do you wish to solely depend on your children for attention, company and care or alternatively, if you live alone, who looks after you, should you be suddenly taken ill ?
- d) How do you wish to shop and cook your own meals, as well maintain the house which requires source of attention ? With the fast vanishing clan of reliable domestic help, this becomes all the more difficult.

In this unplanned retirement, while as you may have otherwise planned well, your social, cultural, recreational, and professional activities come to a sudden halt and at times you can't pay a visit to your doctor.

Should you provide a satisfactory answer to the above, you deserve congratulation for "Retiring with Grace".

Retirement does not and should not mean awaiting the ultimate and with agony. It should open up a new chapter of your life for useful application of your age old artistic pursuits, scientific and technological specialities, talents and experiences for the socio-economic welfare of those who need these the most. Doing this you can still crave and aspire for growth in spiritual, intellectual and emotional aspects of life so very essential for a fruitful, healthy and agile retired life. Should you get involved, actively with the life around you, you can avoid going into self imposed shell and thereby avoid falling victim to dis care and in the process become a nervous wreck.

### NON-RESIDENTS

In an ample measure the above applies to those who retire from active life abroad and would like to continue to live there. After retirement, non-congenial climatic conditions, socially cut off and with a wide cultural gap around, it almost amounts to being rendered rootless.

Boredom is frustrating and killing. It even happens to those elderly who pay a visit to children abroad and in the absence of any social security arrangements here for a retired life, get even stuck up abroad, not to their liking.

In European countries old age problems have been adequately looked into and old peoples retirement home, senior citizens' homes etc., are so well organised that even people of meagre resources are taken care of. Not has much so far happened, back home, but this is the time we attend to such needs.

### PEACE HEAVEN - A HOME FOR AGED

One such effort is the establishment of a Home for aged, in and around a holy place like Hardwar. Rishikesh area, has been initiated, for which a piece of

land, 4.45 acres has been procured. The place, in the lap of Himalayas, at the bottom of a hill, adjoining a beautiful village, called Sirasu, is situated on 22 km. point, on Rishikesh-Badrinath road, at an elevation of 1300 above sea level, surrounded on three sides by majestically flowing Ganga, at 300-400 feet below. The name it deserves — PEACE HEAVEN.

PEACE HEAVEN is a Non-profit charitable registered Trust.

Among the common facilities provided there will be a Community Hall, Common Kitchen, Dispensary, Library, Dining Hall, Guest Rooms, Recreational facilities Yoga and Meditation Centre.

Socio-economic activities like management of Pathshalla, Gowshalla, an All Purpose Charitable Dispensary, Adult Education, Handicrafts training and Guidance Centre, Horticulture, Floriculture, Social Forestry, Rural and Hill Development Schemes, Research in Herbal and Aromatic plants, Animal and Bee Keeping are meant to keep the aged involved and active.

## **HOMES AVAILABLE**

Purely on charitable basis for those who are deserving, displaced, uprooted victims of catastrophies, rooms of double occupancy are available.

Those who wish to own, on life time occupancy basis could pay for a room, a hut with or without being fully furnished. This would be most suitable for retired engineers, doctors, scientists, or professionals who wish to spend the retirement in a socially active atmosphere. Again, ideal for NRIS.

In all, as a first phase of the project, it is proposed to build, along with other common facilities as indicated above, 40 double occupancy rooms and 25 duplex type of huts.

Total cost of the project is Rs. 150 lakhs.

Those who wish to opt for staying at PEACE HEAVEN may now ask for details on :

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## SAAM-1992/MAHASAMMELAN-1993

by C. L. Sadhu

Two days Convention the second of its kind of Migrant displaced Kashmiri Hindu—SAAM 1992 under ASKPC of All State Kashmiri Pandit Conference, Sanatan Dharam Yuvak Sabha held at Dogra Saddar Sabha, Jammu on September, 25-26, concluded with an open session addressed by Senior BJP leader Sh. Atal Bihari Bajpai. This meet essentially was the overall assessment and the resolve for a follow up action needed at the various levels to start a sustained struggle for an honourable future. It reiterated that nearly three years of forced exile after the community was subjected to brutal killings, wholesale, devastation, unparalleled terror, rape, arson and loot, the grievously wounded people are still waiting for a word or a sign of sympathy and concern. This miserable little minority trapped in tents and hovels at Jammu, Delhi and elsewhere, living a sub-human existence, have remained frozen in that same abject destitution in which they had arrived after escaping from death and dishonour in the flourishing homes in the valley. They have not moved an inch forward to some measure of solace, leave alone salvation and return home. On the contrary they are steadily slipping backwards into wretchedness oblivion and doom. The people in tents or pigeon-holes are degenerating mentally and debilitating physically and are falling prey to a number of diseases unheard. The non-campers paying exorbitant rents are on constant mobility with no hope of proper settlement at least to relieve them temporarily. The traders and service class are subjected to wholesale humiliation and denigration. The doles are stalled at relief centres after repeated scrutiny over scrutiny and in contrast sizeable number of Muslim migrants are provided the relief through the Agents in lumpsum surreptitiously with no accountability whatsoever. The ASKPC leadership has categorically offered two months duration to the Government to rectify the lacunae and provide within a measurable standard the task of rehabilitation and the minimum basic facilities, a call for a mass struggle otherwise.

Earlier under the auspices of PANNUN KASHMIR the well knit, viable, potential and strong cadre organisation of young Turks, intellectuals and professionals with strong convictions and firm determinations having clarity of conceptions are continuously organising series of rallies at this place

and elsewhere in the country and abroad and the last one held at Rajinder Park Canal Road, Jammu wherein nearly ten thousand displaced migrant Kashmiri Hindus rallied and demonstrated and took out procession protesting against the Government failure in checking the growing incidents of militancy, provision of relief and rehabilitation, creation of autonomous University and Board for the displaced students being segregated presently reminiscent of apartheid. It has earlier strongly demanded the placement of educated unemployed on jobs living in a state of despair and uncertainty. It voiced strong concern over the Amnesty International, the People's Union of Civil Liberties and the Human Rights Organisations, of disinformation who do not utter a single word about three lakh Kashmiri Hindus driven out from their home land after their mass assassination, abduction and killing of hostages atrocity, genocide, torture, strangulations, lynching, slicing, impaling and branding them to death and finally their exodus. They have strongly warned the politicians of drawing political mileage out of apathetic conditions and helplessness of the Kashmiri Hindus and making them pawns on political chess-board. The allurements provided to few families to return to their homes which ultimately ended in smoke is vivid example of the political scounderalism characteristics of the ruling party politics. It has recently organised rallies around the Migrants' Camps when some vested interest elements let loose a tirade against the helpless community to create ethnic divide and disturbances.

The All India Kashmiri Samaj Migrant Action Committee (AIKSMAC) resolved in the Activists meet in August, 1992, to hold one grand Maha Sammelan to congregate ten thousand displaced Kashmiri Hindus including the heads and few other functionaries of 38 affiliated units all over the country and abroad the main functionaries of AIKS at Delhi and Delhi Samiti to take stock of the existing situation with regard to the most complex problems facing the exiled and uprooted community and to evolve future strategies and work out modalities for a continuous struggle for an assured future. Two preparatory seminars both at Udhampur and Jammu have been already conducted followed by a District Level preparatory Conference for Maha Sammelan at Jammu. These have been all conducted and held with an objective to identify the issues

concerning the survival of the community and the honourable rehabilitation of the displaced and subsequently followed by a Subject Committee meet. AIKSMAC has taken serious note of the statements issued by the Union Home Minister suggesting 'Security Zone' in the Valley for the displaced Kashmiri Pandits which smacks of utter ignorance about the ground realities in Kashmir among the central leadership and the Govt. Mr. Pilot has 'No objection' to militants contesting the elections and the displaced and destroyed community is taken for a ride and not taken into confidence or any attempt made to elicit their views about either their return to 'Security Zone' or the 'Political process' which centre is keen to set afoot in real earnest or the new package which is already afloat.

The time is therefore ripe now for the displaced community to cut across different groups, party and political affiliations and come under the umbrella of AIKS or a common platform and a unified common action programme and participate in this Maha Sammelan to give its mandate on the most vital and sensitive issues of the community's future survival and the honourable rehabilitation of about three lakh displaced Kashmiri Pandits from the Valley. The Maha Sammelan may also give its mandate to composite or collective leadership of the Community to collectively represent the community's cause to the Central Leadership and the Government and the Public/political circles in the country and abroad.

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**P. N. KAUL**

President

Braj Narain Chakbast Memorial Fund

## **AN APPEAL**

125-B, Niralanagar

Lucknow-226 020

15.06.93

*Dear Madam/Sir,*

*In the sacred memory of the well known URDU Poet, Pt. Braj Narain Chakbast who left for heavenly abode on 12th Feb. 1926, a memorial was established and named "Braj Narain Chakbast Memorial Fund" and was registered in 1928. Imminent Kashmiris remained associated at one time or the other with the society and I would like to nostalgically recall the name of Sir Tej Bahadur Sapru. Pt. Kailash Nath Katju. Pt. Narain Mulla and scores of well wishers who with their association guided the affairs of this Registered Society. No one could espouse the cause of the unfortunate brethren better than Pt. Braj Narain Chakbast as he himself had the taste of miseries in life and being a versatile urdu poet expressed in ever touching poetry which reached the core of hearts of his friends and foes he hated none. His poems are embraced by all communities. To add no problem of Kashmiris was ever too big for his capacity or too small for his attention.*

### **The objectives of the fund are :**

- 1. To encourage literacy, scientific, technical or vocational education among Kashmiri boys and girls by awarding scholarships.*
- 2. To undertake such other works of an educational, philanthropic or charitable nature as may be conducive to the welfare of Kashmiris e.g. to help destitutes and Kashmiri widows.*

*By now the "Fund" (Trust) has come of senior citizen age but during the age of five and sixty years it could manage to raise funds to the total tune of Rs. 1,80,000/- only by way of small donations from far or near. This forms the corpus fund in the shape of fixed deposit in the Bank. The annual receipt of interest on fixed deposit is distributed as scholarships, aids for books and pensions to widows. We could by way of interest get a sum of Rs. 24,000 (approx.) annually since 1991 to date and disbursed on needy boys, girls and widows a sum of Rs. 23,000/- (approx.)*

*This income of interest is not sufficient at all which can be easily imagined. To add to our difficulties unfortunately now there is every possibility of Bank interest coming down and coverage of the 'fund' will have to be further cut down correspondingly effecting the 'needy' students and widows unless the 'funds' finance is augmented.*

*Also unfortunately the present scenario for Kashmiris if put to litmus test is bound to draw awesome conclusions. Destiny has converted many of the Kashmiris families to the status of destitutes for no fault of theirs; many of those who were in company of merry and mirth yesterday are now passing their days and nights in the shadow of*

*miseries myriad and know not what still worse is in store for them in future.*

*Demands on the Trust fund have consequently increased many fold, whereas the fund position is static and very poor. Those who are in distress now are not to be neglected. For his poetic acumen and knowledge the memory of the great poet, philanthropic and nationalist, Pt. Braj Narain Chakbast will ever remain enshrined in the hearts of the people. The noble cause of helping destitute Kashmiris was an obsession with this great noble soul. Let us not allow the same to get obliterated for want of funds.*

I, therefore, make this appeal to every well wisher to contribute liberally to "Braj Narain Chakbast Memorial Fund" and enable us to discharge our responsibilities in a better and bigger way and to dispense more succour to more needies and get the good wishes of the poor students and widows. This act of yours may wipe off some tears of the weeping human beings.

*One should not forget that the Trust keeps donations in the shape of Fixed Deposits which form corpus fund of this registered trust and spend only the earned interest on this noble cause.*

*Your donations can be sent through crossed or a/c payee cheques, bank drafts or in cash in favour of "Braj Narain Chakbast Memorial Fund" drawn on any bank at Lucknow.*

*With best regards,*

*Yours sincerely,*

**( P. N. KAUL )**

## "KASHMIR WAPAS CHALLO"

by A. K. Kaul

A well defined group of people, fully imbibed with the spirit of knowledge, ardent lovers of finer things of life, naturally committed to social liberalism and upholders of the values of justice and fairplay have come to be uprooted from their moorings. With a history of nearly 8000 years, Kashmiri Pandits, the moot people, are faced with the spectre of extermination through subtle and not so subtle methods. They are up against a pan-world fanatical movement that, like the hydra-headed monster, hisses at all non-believers and vows to establish its own hegemonistic religio-political order. This well defined small group of determined Kashmiris, it seems, have been thrown up as history's midwife to deliver this great nation from the scourge of obscurantism, bigotry and fanaticism.

Kashmiri Pandits, about 2,50,000 in the valley of Kashmir, their home for thousands of years, were driven out because their presence was a thorn in the flesh of those who were striving to turn the clock back. Taking full advantage of the democratic liberalism practiced in India, these elements slowly, yet surely, built up a clandestine movement designed, at first, to delink Kashmir from India and then launch forays into the very heart of this country. The general impression that the two-nation theory had died with the creation of Pakistan has proved to be false. Infact, emergence of Pakistan has heralded a greater, more vigorous and diabolically sinister movement aimed at further vivisection of India. Pakistan it is, therefore, which has converted itself into the launching pad for all moves by the fanatics to unsettle the Indian polity. Kashmir, the only Muslim majority state in the Republic of India, is a continuing challenge to the ideology on which Pakistan was founded.

Wearing the guise of sub-nationalism, which is masqueraded as 'Kashmiriat', fundamentalists have launched an armed terrorist movement with Pakistan's active support. Equating religion with 'Kashmiriat', the terrorists and their political and ideological masters have uprooted Kashmiri Pandits, the MOST ORIGINAL OF INHABITANTS, to bring about a single religio-political set up where religion and 'Kashmiriat' merge. Simultaneously, a very effective propoganda has been launched to highlight India's supposedly highhanded treatment of Kashmiris. Issues like rigging of polls, low representation of Muslims in Central Sector, corruption, unemployment etc. have been raked up to justify the mayhem unleashed in Kashmir. They have found a responsive chord among some self styled Human Rights groups in India. None of these upholders of human rights have said a single word about the killing, loot and arson of Kashmiri Pandits and their

property. A concerted propoganda was launched to claim that the Kashmiri Pandits left Kashmir at the behest of Governor Jagmohan. In spite of the facts being to the contrary a group of pseudo-intellectuals have accepted the canard as true much to the delight of the terrorists and their masters.

Hounded out of their homes, Kashmiri Pandits are languishing under tattered tents and ramshackle and unhygienic community centres in Jammu and elsewhere. Their houses have been torched after having been looted. All the avenues of their return to their homes have been systematically destroyed. The return of Kashmiri Pandits would notify a defeat for the terrorists and their manipulators. Therefore, everything possible is being done to prevent their march back. Presence of a Kashmiri Pandit in Kashmir would testify to the success of Indian secularism which is an anathema to the propogators of the two-nation theory. Not only that, his return would send a clear message that Indian democratic liberalism is strong enough and that Indian State has solid foundations.

There can be no Kashmiri Pandit without Kashmir. The reverse is equally true. He represents the true Kashmir spirit. He is the inheritor of Kashyap Rishi who flushed the waters of 'Sati Sar' to found the 'heaven on earth'. He has a history behind him—the history of Burzhom, of Martand and Avantipur temples, of Pandrethan etc. He has a legend going back thousands of years—the legend of Kheer Bhavani, of Hari Parbat, of holy Amarnath, of Harmukh etc. He distilled Budhism and gave 'Mahayana' philosophy to the world. He enriched Shaivism with the concept of Shiva and Shakhti. He gave India its first historian—Kalhana.

There cannot be any Kashmir without the Kashmiri Pandit. It is, therefore, that he must revert to his natural and original abode. All Kashmiri Pandit organisations, conscious of the present plight of the Kashmiri Pandits, should together raise the slogan of "KASHMIR WAPAS CHALLO" (Return to Kashmir). They must also initiate steps to formulate an action programme to convert the slogan into a reality. This will, obviously, call for great efforts at coordinating the whole programme. A suitable day like the next Jesht Ashtami may be fixed as the target date for return march to Kashmir.

Kashmiri Pandit, who cherishes certain cardinal values, must be prepared to strive to uphold them or get consumed in doing so. He lives if Kashmir lives and Kashmir lives if he lives. Therefore, he must resolve to return to his home, his roots, his culture, his traditions and his way of living. 'MAUJ KASHIR' beckons him and thence he should proceed.



## RETRIEVE KASHMIR FIRST : THEN TALK

by Prof. Gopi Kishen Muju

We are passing through the fourth year of our exodus from our place of origin and birth—the valley of 'Kashyap Rishi'. Our land, the 'Rishi War' as called by the local people of the place because of the thousands of years of old culture, ethos and spirit of tolerance, accommodation, patience and love as preached and practiced by saints, Rishis and Munnis of ancient times and in the recent past by Sufis and Sants, has unfortunately fallen a prey to the terrorists, subversives and insurgents and our community has become a direct target and victim of these elements; thereby not only killing innocent people but destroying the spirit of mutual faith and trust. The atrocities forced us to leave the valley to save our honour, dignity, respect and lives and we sought shelter and refuge in the different corners of Bharat Mata, our mother land as it was also our dedication to our mother land, which made us the target of these terrorists, religious fundamentalists, subversives and insurgents.

Everybody among us is well aware about the sufferings we have been undergoing and I do not think it essential to classify our sufferings section and groupwise as the facts are before us and we have now seen what we have suffered and how we are treated, how our problems are attended to and what concern different social, political and governmental agencies have for us. Above all we all individually know at personal level what our problems are and what we are suffering. A lot has been written and spoken so far.

Since we have different organisations, groups, committees, forums etc. working for us at different levels in their own manner, there is a confusion in the mind of a displaced Kashmiri as to who is his real representative, who is his real well wisher, who has the real capacity, energy and eagerness to help and who can really mitigate his sufferings, attend to his problems and work for his Rehabilitation/Resettlement, so that he as an individual lives and at the same time the community survives. Different forums etc. are working for the displaced people but unfortunately there is no common programme, there is no coordination and a clear cut practical, workable and viable policy/planning synchronising with the national policy and programme (if there is at all any with the Government of India for the displaced community). This has caused a lot of frustration, disillusionment and confusion in the minds of the people and in absence of any clear cut policy, programme about their rehabilitation there is wastage of energy and money and even at times the faith and trust in each other becomes questionable.

We have had Seminars, Conventions, Samelans, Protests, Marches, Demonstrations, Dharmas and so on but what have we achieved for the community as a whole towards its rehabilitation, resettlement and survival (I donot talk of the relief which has come from different sources, agencies or even the government. All this relief is a transitory, temporary phase and we are thankful to all those who have arranged it or are still arranging for the deserving families).

Unfortunately the government too has failed to evolve a clear cut policy about our rehabilitation, resettlement and survival perhaps because we are not any important Vote Bank for the government and have not taken up gun to blackmail and exploit the powers that be. We have submitted numerous memoranda to the government from different platforms which speak the same sentiments, sufferings and difficulties though the languages might have been different. Nothing concrete has come out from the sweet mouth or "secular" pen of the authorities concerned which could show that there is still some "Ray of Hope" for our survival, rehabilitation and resettlement. The government is more interested in talking to the gun wielding people than to the victims of the gun or in crushing the gun culture. When will the fear and misperception of the situation go away from the minds of the authorities concerned and reality dawn on them. When will the cobwebs be removed from their minds to see the reality and discriminate the truth and falsehood. When will they develop the skill to separate the grain from the chaff. We can now only pray that our pen proves mightier than the sword and reality, love for humanity dawns on the politically corrupt minds to attend to the problems of the displaced people on humanitarian grounds so that this community is not scattered, dispersed and annihilated. How unfortunate it is that not a single word is being spoken about us while they talk of so called political process with the discredited leaders and some of them even suggest for talks with terrorists. While agreeing that ultimately the government may have to talk to some 'misguided' youths once they return to the mainstream and surrender before law of the land, but no talk can be held with terrorists, murders and criminals who must weigh their crimes on the scale of justice. Then the question arises as to which of these elements have the representative character to enter into any negotiations with the Government of India, then where and on what points can such negotiations be held and what representation and role will the Jammu people,

Ladakhis and then the most important section of the population, the Kashmiri Hindus have in these negotiations: All these aspects are to be seriously thought about. However, whatever programme or measures may be taken the first and basic issue is that Kashmir must be fully retrieved, gun culture finished in totality. In absence of such a situation or assurance no tangible results can be achieved and no lasting solution is feasible.

#### **KASHMIR NEEDS TO BE RETRIEVED :**

Retrieving of Kashmir by crushing gun culture has got to be on the top priority list followed by normalising the situation to the extent that the law and order machinery become fully and effectively functional and operational in the valley and other disturbed areas under the secular and democratic constitution of the land; and there is complete surrender by the so-called 'misguided' youths before the law. However, murders, rapists, saboteurs, insurgents etc. must face the court of justice and get due punishment for their crimes against humanity and the State. This can be followed by a suitable political

process in which Kashmiri Hindus have got to be actively involved as equal participants as original inhabitants of land and being direct victims of terrorism. Their views have to be given due weight. This can perhaps be followed by free and fair elections. Having achieved all this, the issue of the return of displaced people of Kashmir to their place of birth and origin can be discussed, as per their terms and conditions of return and concept of normalcy, which has got to be same for every corner of the valley. Normalcy being a relative term may have different connotations and socio-political implications for different geographical areas depending upon their socio-economic and cultural dimensions. Then modus operandi for such a return acceptable to and agreed to by the displaced community, can be evolved. It may be quite premature to talk of the return of the displaced people till all this has been achieved, and no measures should be taken which can mean any kind of surrender to the gun and black mailing and exploitation of the situation by vested interests for their petty gains and thereby only alienating the patriotic forces of the land.

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## THRASHING OUT KASHMIR PROBLEMS\*

by Aziz Haniffa

HERNDON, Virginia—A supersecret conference sponsored by a U.S. Congress-funded organization was held here recently in rural Virginia to explore ways of alleviating the volatile situation in Kashmir.

The gathering held under the aegis of the U.S. Institute of Peace with headquarters in Washington, included participants from India, Pakistan and "Azad Kashmir" who were all flown in for the brainstorming sessions from Jan. 11 to 14.

The institute, established six years ago by a legislative mandate from Congress, is a semiautonomous, semiofficial body with a "durable structure both as a federal entity and independent corporation."

### Enlarge Peacemaking

According to its founding president, Elspeth Davies Rostow, its "broad purpose is to educate, and "its mission is to enlarge the capacities and roles of international peacemakers."

The institute, which took care of all the expenses of the participants, including board and lodging and transportation, gave them strict instructions not to talk to the media and only interact among themselves during the closed-door sessions.

Although none of the participants were in government any more and did not have the blessing of either New Delhi or Islamabad, an institute source said, "These are people who are still very influential in government circles who have the clout to shape policy."

### Trash Out Strategy

The source said the reason for the supersecrecy was "because we wanted to have a very serious dialogue and trash out all views so that some sort of strategy could be formulated in terms of conflict resolution."

According to the source, the reason that no government officials had been invited was because "they would be so rigid and would not show any flexibility from their official positions even in a closed-door meeting."

"This would then have been simply a waste of time, and no strategic thinking would have emerged to find some sort of a solution to the Kashmir crisis," he explained.

### With Kashmiris

Some participants who spoke to *India Abroad* on the condition of anonymity said that a consensus that emerged was that the Kashmir crisis was simply not a

bilateral issue between India and Pakistan any more, and that any attempts to negotiate a solution should include representatives of the Kashmiri population.

"Kashmiris have to be an integral part of any negotiation, and this was given at the conference," one participant said. "The Kashmiri input has to be included because they would simply agree to any compromise worked out between India and Pakistan."

There was agreement, he said, that "the situation is qualitatively different from what it was years ago," and thus has to go beyond "simply some sort of a compromise between India and Pakistan," as envisaged by the 1972 Shimla agreement.

### Could Explode

Another consensus, the participants said, was that the crisis had deteriorated to the extent that it "has reached crisis proportions and can explode anytime" and threatens the stability of the region, particularly because of the nuclear capability of both India and Pakistan.

The Indian delegation included Muchkund Dubey, former Foreign Secretary; retired Gen. A. N. Vohra, former vice chief of army staff; Bhabani Sengupta and B. G. Verghese, senior fellows at the Center for Policy Research, New Delhi; Raja Mohan, visiting fellow at the Institute of Peace, and A. G. Noorani, attorney.

The Pakistanis were represented by the former army corps commander, retired Lieut. Gen. Imranullah Khan; the former Foreign Affairs Secretary and former Ambassador to India, Abdus Sattar; the former federal minister and currently senior fellow at the United Nations Institute, Yousuf Buch; I.A. Reheman, director of the Human Rights Committee in Islamabad, and Khalid Ahmed, editor of *The Frontier Post*, Lahore edition.

### Kashmiris There

The Kashmiris participating were retired Air Marshal Ayaz Ahmed Khan and Legislative Assemblyman Shah Ghulam Qadir from Azad Kashmir and Abdul Rashid Kabuli from the Kashmir Valley, who is a former member of the Kashmir state Assembly and founder of the Indian Students youth League. He was also a founder and convener of the Jammu and Kashmir Democratic Movement.

The sessions were moderated by Ambassador Samuel Lewis, head of the Institute of Peace, and Harold Saunders, former Assistant Secretary of State for Near Eastern and South Asian Affairs in the Carter administration who is now a senior fellow at the institute.

\*Reproduced from the "INDIA ABROAD", Jan. 29th, 1993; courtesy, Dr. Akhilesh Fotedar, New York.

Lewis was last week picked by Secretary of State Warren Christopher to be the director of the Policy Planning Bureau, the State Department's in-house think tank.

### Was Envoy to Israel

Lewis, a retired career service officer, served for eight years as Ambassador to Israel during the Carter and Reagan years.

Other American participants included Shirin Taher-Kheli, a member of the U.S. mission to the United Nations; Prof. Leo Rose of the University of California in Berkeley; James Clad, senior associate at the Carnegie Endowment for International Peace; Paul Kreisburg of the East-West Center in Honolulu, Hawaii, and retired Maj. Gen. Inderjit Rikye.

Sources acknowledged that the parley, which was titled "Conflict Resolutions in South Asia : Creative Approaches to Kashmir," was conceived by a former Ambassador to Pakistan, Robert Oakley, who is the senior coordinator of the program in peacemaking and conflict resolution at the institute.

### Sent to Somalia

But they said that he could not attend the conference because he had been taken out of retirement by former President Bush and sent to Somalia to negotiate between the warlords in Mogadishu.

Also contributing to the sessions was a former Ambassador to Pakistan, Nicholas Platt, who was recently chosen to head the Asia Society.

The participants said that in "using conflict resolution techniques" suggested by peace institute officials, there was discussion of trying to "adopt several measures to end the violence and create some sort of an environment where a lasting solution can be found and not an ad hoc or stopgap solution."

### On Aid to Militants

Although there was a clear acknowledgment of Pakistani complicity in funding and arming the militants that had led to the situation "becoming even more complicated," the participants said that there was total agreement that the "movement for self-determination was indigenous."

Also, they conceded that the situation had been fueled even more because of the "excesses of the Indian security forces, who had totally alienated the people of Kashmir."

Asked what the institute hoped to achieve from the conference, the institute source said, "We want these people to go back and try to mobilize public opinion and strategies to resolve this problem, using some of the conflict resolution techniques that were discussed."

### For Pressure on U.S.

Kabuli, the former Kashmir Assemblyman, told *India Abroad* that he was hopeful that some of the American participants would try to urge the Clinton administration to "be a facilitator," and use its "good offices to prod both India and Pakistan to begin negotiations, with the Kashmiris sitting at the table too with equal representation."

He said that unless Washington gets involved, the situation would drag on and both Delhi and Islamabad would "do nothing but perpetuate the status quo."

When Bush briefed Clinton in December on some of the hot spots in the world that the new President would have to focus his foreign policy on, he mentioned Kashmir, saying that it was a potential flashpoint because of the nuclear prowess of both nations.

### Unhappy at Absence

Vijay Sazawal, director of political affairs for the Indo-American Kashmir Forum, a group representing the pandits in the U.S., told *India Abroad* that "we are very unhappy and disappointed that we were not invited for the conference."

He said that when he heard about the possibility of such a parley months ago, he had written the peace institute and implored it "that we be included too."

But, Sazawal said, "they told us that our concerns would be represented. But my point is, why would anyone want to cover our point of view?"

### Concerns Ignored

He said the Indian government had thus far ignored the concerns of the pandits and it was highly unlikely that the former Indian government officials at the conference would have raised the concerns of the Kashmiri minorities.

He said that another concern was that the institute, since it was mandated by Congress, "has a lot of clout and its recommendations will be taken seriously by Congress."

He also expressed concern that the issues raised by people like Saunders and Lewis would be taken into consideration by the Clinton administration and would more likely be sympathetic to the Kashmiri Muslims and not the Kashmiri minorities, "who would be ignored."

### Minority Concerns

"They simply see this as a problem between the Kashmiri Muslims and the government of India and don't take into account the problems of the Kashmiri minorities," he said.

Sazawal said that now that Lewis would be heading the Policy Planning Bureau, it would have been extremely helpful if "we too had been given the opportunity to raise our concerns" at the conference. "So we are very unhappy that we were left out," he added.

## "KASHIRI KAHAI GARAH"

ONLY ELEVEN FAMILIES IN KASHMIR

by P N K Bamzai

**"Kashmiri Pandits have been victims of several pogroms during the last one thousand years. One of the most brutal took place in the fourteenth century AD. An eyewitness account of the traumatic experiences of the community has been recorded by the historian Jonaraja. It reads like a verbatim report of our pogrom of 1989-90. Maybe its reading bolsters up the morale of our brothers and sisters facing the rigours of their life as refugees."**

This is an oft-quoted saying referring to the times when only eleven Pandit families were left in Kashmir, all others having been either killed or driven out of the Valley.

Only eleven families ! People till the other day used to wonder whether it could be true, whether this could ever have happened ! They were told by their elders that it was true and corroborated by history !

But still they felt sceptical, till in 1989-90 they witnessed the Pandit community being hounded out of the Valley enmasse, leaving behind all their worldly possessions. This was the worst pogrom faced by the community at the hands of the Islamic fundamentalists during the last one thousand years.

Was our history only fiction when it wrote about the rise of Kashmir to the pinnacle of glory previous to the eighth century AD., when their zealous missionaries carried Buddhism and Brahmanism across the high mountain ramparts to China, Korea, Japan and Tibet, converting the people to the doctrine of *ahimsa* and thus making enormous contribution to world's civilization ? Was this the treatment meted out to a community of saints and savants, who gave to humanity the superb philosophy of Saivism, and enriched the Sanskrit language and literature ?

How come that only this community became the target of wrath and fury of the Islamic fundamentalists ? Because the Brahmins valued their religion more than their worldly possessions, their children, temples and even idols. They preferred death to conversion to Islam.

Kashmir came in contact with Islam only a century after its foundation. The Arabs were becoming a source of menace to Western India. But Mohammed Bin Qsim's expedition to Sind was short-lived because he had to face opposition from Lalitaditya who had extended the Kashmir borders to Western India. Frightened at the might of his forces, says Prof. Vaidya, Bin Qasim's hordes beat a hasty retreat to the shores of their homeland across the Arabian Sea.

The story of the spread of Islam from the north is different. A scion of the so called slave Kings of Afghanistan, Mohammed Ghazni, whose incursions into

India are well-known, tried his hand at bringing the Kingdom of Kashmir under his domination in 1015 AD. The Hindu rulers who offered stern resistance threw the invader into utter chaos and he and his forces had to retreat in disorder and ignominy.

However, these contacts with the Muslim soldiers and field commanders, albeit casual, resulted in the recruitment of Turukshas (Muslims) by rulers like Harsa (1089-1101) and Rajadeva (1216-40), who to replenish their empty treasuries, spoliated the Brahmin and Buddhist temples. Rajadeva noticing the resistance to his heretic actions by the Kashmiri Pandits let loose a reign of terror on them and there rose then the cry *nabattoham* (I am not a Bhatta) forcing large numbers to take shelter with the Hindu rulers in the rest of India. This deterioration in the material and spiritual values at the court of Kashmir was no doubt the result of instability of the local administration. From the reign of Avantivarman to the end of Queen Didda's rule, Kashmir was passing through unsettled times—civil strife, court intrigues and political demoralisation.

Hence to safeguard their independence the then Hindu rulers ordered the closure of all the mountain passes leading to Kashmir from the North and South. No one was allowed to enter or leave the kingdom without valid permission. It resulted in the paralysis of trade and economy and several leading traders from the plains of India left the Valley for good. But though Kashmir preserved its independence, protected by its inaccessible mountain barriers, the people had to pay a heavy price for it in their long sufferings and pitiless oppression.

For very soon the isolation was broken by a horde of Tartar invaders under Dulchu who let loose a reign of terror, loot, arson and murder. Kashmiri Pandits were severely affected but they were helpless against these marauders as were the rulers and their armies. They were however mute witnesses to the sinister intrigues of Rinchin a Tibetan refugee prince who though given shelter by King Sahadeva's Chief Minister, Ramachandra, usurped the throne by a mean stratagem.

Rinchin made approaches to Ramachandra's daughter, Kota Rani, and assuaging her grief and anger, ultimately married her. He wanted to adopt the religion of the majority of people, the Sanatan Dharma, and appealed to the Brahmin Council to accept him as one among them. But he was denied this privilege. He then accepted Islam from a Sufi, Bulbul Shah. It is still a moot point whether his being converted to the Hindu Dharma would have staved off the Muslim domination. For after only three years when Rinchin died, his widow invited King Udyanadeva back from Kishtwar and married him. Kota Rani became the defacto ruler, her husband taking little interest in the affairs of the State.

Though Kota Rani was able to defeat another Tartar invader she could not at the death of her husband, sixteen years later, escape the usurpation of the throne by another of her father's proteges, Shah Mir, who drove her to her death.

With the ascension of Shah Mir to the Kashmir throne Muslim rule was firmly established and Islam became the State religion. For at least three hundred years after the first influence of Islam, the religion could not achieve a dominant position in the Valley. Sanskrit continued to be the official language. But the internal turmoil, coupled with the ruthless invasions of Dulchu and Achala, turned the tables on the Hindus. But the Pandits were left at peace. And so imperceptible was the change that it did neither affect the independence of the Kingdom nor at first materially change its political and cultural condition. The administration remained as before in the hands of the traditional official class, the Brahmins. They retained their inherited status, together with its literary traditions.

Shah Mir and his successors, Alauddin (1343-54) and Shihab-ud-din (1354-73) followed the peaceful path. Their personal character was without a blemish. They led a simple life and were tolerant and protected the interest of their Brahmin subjects.

Shihab-ud-din's younger brother seized the throne and ruled under the name of Qutab-ud-din (1373-89). There were several famines and to ward off their evil effects he performed *havans* according to Vedic rites. Performing *havans* as also several Hindu rituals and ceremonies was a common practice among the people freshly converted to Islam.

Suddenly the Kashmiri Brahmins were thrown into a cauldron of acute intolerance and religious persecution at the influx of a large number of Sayyids driven out of Persia by Taimur. They were welcomed by the new king, Sikandar and his court. With Sayyid Ali Hamadani as their head they entered the Valley preaching orthodox Islam and busying themselves in large scale conversions.

Says Jonaraja : "It was perhaps owing to the sins of the subjects that many *yavanās* (foreigners) took shelter under Sikandar who was renowned for charity."

"The King waited on Sayyid Ali Hamadani and like a student took lessons from him. Attracted by the gifts and honours which the King bestowed on them, the Mullahs entered Kashmir even as locusts enter a good field of corn. And as the locusts destroy the paddy crop, so did they destroy the usages of Kashmir."

With the presence of the Sayyids and their preachings of fundamentalist dogma King Sikandra "forgot his kingly duties and took delight, day and night, in breaking images."

"He broke the temples of Martanda, Vijeyeshwara, Ishana, Chakresha, Tripureswara, Sureshwari, Varaha, and others."

"There was no city, no town, no village, where Sikandara and his newly converted minister Suhabhata, left the temples of gods unbroken."

But when it came to forcible conversion of Brahmins he met with solid resistance. "They declared," says Jonaraja, the contemporary historian, "that they would die if they were forced to lose caste. For this defiance the King put them under heavy punitive taxes".

Suspecting that the Brahmins would leave Kashmir enmasse for the plains of India, he ordered all the guards on the roads not to allow passage to any one without a written passport.

"Then as the fisherman torments fish in an enclosed river, so this low-born man tormented the Brahmins in their own country".

The Brahmins burnt themselves in the flaming fire, some killed themselves by eating poison, some by hanging, others by drowning themselves in water, others again by falling from a precipice.

"Multitudes of Brahmins who prided in their caste, fled from the country through bye-roads as the main roads were closed :

"Even as men depart from this world", continues Jonaraja, so did the Brahmins flee to foreign countries, the son leaving his father behind and the father his son.

"The difficult country through which they passed, the scanty food, and painful illness removed from the minds of the Brahmins the fear of hell. Oppressed by various calamities such an encounter with robbers, snakes, fierce heat, and scanty food, many Brahmins perished on the way."

But the Hindu princes of the State of Western and Central India came quickly to their rescue. They welcomed this community of learned Brahmins with open arms and settled them comfortably in their States. The Namboodiri Brahmins sent their representatives to Upper India to induce the fugitives to come to Kerala and settle there. The large number of books and treatises written by them in their new homeland are still extant in their Malayalam translations.

And what about those who remained behind ? Jonaraja gives a pathetic account of their life in the hostile atmosphere when even after Sikandar's death Suhabhata was wielding enormous powers.

They were emaciated by want of food and wandered about in Kashmir wearing the dress of the *Malechas*. "And yet they were no more than eleven families".

Suhabhata died soon. He suffered from a painful disease for three or four years before his death. But even then he did not desist from oppressing the twice-born and reviling the Sastras and thinking of rebellion. "Undergoing medical treatment for his disease, his consumption which defied treatment, withered him up and he met a miserable end."

## KASHMIRI PANDITS' REHABILITATION — ISSUES INVOLVED\*

AIKS VIEWPOINT

by M. L. Kaul

We all know what had happened to us all along in the past, how we were deprived our or landed properties, systematically weeded out of professions, jobs, discriminated upon and finally pushed out at gun point. We also know that we are a persecuted community who accepted to lead a life of psychological mental sufferings in the Valley. We also know our neglect by the authorities while we are refugees in our country.

We are equally aware of the mistakes committed in the past and are justified in pointing to these while seeking solutions to our problems.

By virtue of our religion as also common nationalistic secular outlook and abiding sense of patriotism we are subjected to duress and violence. we were left unprotected and had to seek refuge else where in our country. None too caring attitude of the political elite of the country and the government on whose account we are being attacked has reduced us to utter penury. Government while acknowledging that the community is suffering, exploit our misery. We are denied humanitarian considerations. Any step taken to provide us our due, the Govt. feels will jeopardise the return of migrants.

We are in a situation in which, on the one hand, we are subject to, attack, by the opponents of the government, to exclusion and neglect, by the government on whose account we are suffering; on the other hand, we have scattered community leadership to combat it. This scenario has bewildered the community and desperately, looks to the leadership for guidance, in a do or die position.

### Our Refrain

To be able to survive as a community we should never give up our birth right to go back to Kashmir. We will return to the Valley once the conditions there are created conducive to our going back and we are assured of honour, safety and required support.

### Solution to Kashmiri Pandit Problems

- (1) Future of Kashmir, Kashmiri Pandit even Kashmiri Muslim is connected with the integrity of India and can be solved if India remains as one entity.
- (2) Politics is a broader question. It is not our community's question alone but vital to unity and integrity of India. Any defeatist tendency in seeking solution will only lead to Balkanisation and we loose our home land. Under what conditions Kashmir question will be solved will be known in a year or two or more. Our future is connected with Kashmir continuing to stay with India in which case the present conditions will have to retreat and that will be end of terrorism. There are no ready made answers to the problem; lots of consultations will be required from time to time on issues involved. We can not concentrate on any particular solution at this stage, yet we have to be, watchful, alert, have patience and keep our interest alive with an ever strong voice in a unified manner with a co-ordinated action programme.
- (3) We are a miniscule minority, numerically so small that if we play the political card we will reach nowhere. We will loose the good will and end up in enmity. Political issues to the extent these affect us could be attended to by a small group.
- (4) Whether we go to a separate home land in or outside the Valley or to Kashmir as a whole is to be considered in all its aspects.

We must continue to talk to all the scattered leadership to bring them to main fold. Modalities have to be worked out for a unified cohesive action.

With all the past mistakes resulting in exodus, 1990 the future of Kashmiri, Pandits is connected with :-

- a) Kashmir remaining part of India
- b) Safeguarding ethnic rights of the minority with adequate support and protections.

\*A publication of All India Kashmiri Samaj (A.I.K.S.), New Delhi, presented in the Sammelan held on May 15th — 16th, 1993 at Jammu.

- c) Redefining and defending in all its aspects the concepts of safety, security, liberty, freedoms, rights and equality. Above all living a life with honour and dignity not in a manner in which 18 Kashmiri Pandit families were taken to Baramulla some time back. Some of their members were killed and ultimately they returned to Jammu for safety.
  - d) Finding remedies to victimisation and discrimination on various grounds in the past.
- (4) Although relief from any agency is welcome it is the primary responsibility of the Government to provide substantial relief and rehabilitation assistance. We have to win a lobby in our favour to help our cause. Any other help will be only scratch on the surface. We have to accept help from all quarters and we do not have to shy away in garnering support from all such organisations who officially aspose our case.
  - (5) We must pressurise the Government to expedite settlement of the displaced and dispossessed persons.
  - (6) We have to defend ourselves and accept this shock as a challenge, a tryst with destiny and project our problem as a violation of Human Rights and Civil Liberties as guaranteed in our own constitution and by universal declaration of Human Rights. We have to be clear in our mind about the priorities.
  - (7) We have to shake up the Central and State Governments and forcibly put up our case to achieve our objectives.

### **Short term relief, welfare and settlement.**

- (1) The community is being ground to powder between the upper mill stone of Governments policy of exclusion and neglect on ground of political expediency and lower mill stone of religious fundamentalists, terrorists attack on our life and property. We continue to suffer discrimination, are subjected to, all sort of indignities, whose young are denied education, who are subjected to sub-human life in camps and non camp sites and who are exposed to disease hunger and all sorts of influences hither to unknown to any decent people.
- (2) There is no reason to believe that it will be possible for Kashmiri Pandits to return to the Valley in the foreseeable future. The struggle is a long drawn one. Any attempt to look for short term solution will only prolong it. Whatever we undertake, we must keep in mind the need to have patience as it will take long time to settle the problems facing the Biradari. In the mean time we expect our government to be sensitive to our plight.
- (3) Relief and Welfare of Biradari has become a very pressing requirement. Proper accommodation, education of children, jobs for the young, rehabilitation of former self-employed, problems of old age, compensation to those who got killed, are the problems on which we can take concrete action. Front-line organisation who are in direct contact with the victims of exodus, will play a prominent role in understanding their problems and bringing these to the knowledge of Central coordinating body, AIKS and its member units. Decision on migrant problems at cabinet committee level will be necessary.

We should organise ourselves to render assistance in areas of :

- 1. Shelter, medical aid, food, employment, education, training and self-employment.
- 2. Protection and implementation of the right to our jobs, salaries, lands and properties, holy places and establishments.
- 3. Easy availability of remedies, such as payment of insurance claims, reinsurance of property, loans for self-employment, admissions to schools, colleges, vocational centres.
- 4. Payment of compensation.

### **Unified Coordination programme is the need of the hour.**

- (1) Different perceptions will prevail with migrant problems. Each suggestion to rehabilitate migrants whether in the Valley or Jammu or outside the State has pros & cons. The prime need is of unity and cohesion. We are thinking persons, hence we can not be blindly led. Irrespective of who migrated when and we have to act in unison to solve the problems. Any



attempt to draw a wedge between pre & post 1990 migrant is distasteful and has to be stopped. Unified action will show that we are a well-knit strong group and make it easy for us and authorities to find solutions to our problems.

**Jews who suffered persecution got the maximum support from the Jews of America. Jews of USA and Europe displayed a sense of unity and achieved the largest goal of homeland. We must see through the problem, we must act and have a common goal.**

- (2) The Central Government is conscious and realises that the community is suffering, yet they do not find a way out. It is the political aspect of the problem where the matter gets complicated. The declared policy is that KP's should go back to the Valley. Any step taken to provide relief and welfare that jeopardizes the return of migrants to Valley is discouraged. Proper settlement is the only solution.
- (3) Relief and rehabilitation problems will be solved if we go with one voice to the Government. Because of disunity and different voices, contradictory solutions to the problems reach Government. The administration takes advantage of the situation resulting in no action by them.
- (4) To seek solution to our problems all must unite to have locus standi and agree to translate into action all that has been said and give it a concrete shape. No body denies us to do politics yet we do not do it. Political differences should not stand in the way of attending to Biradari need. We have to devise means to pressurise the Government to agree to our demands. Unless minorities unite on a common programme nothing can be achieved.
- (5) To react to pressures brought on us we have to strengthen ourselves organisationally. We must generate our own resources also and create instruments to deliver the goods. We have to rely on our youth and implement programmes through them.

### **Publicity Campaign.**

- (1) Keeping in view the callous apathy by the Government and most of the national parties, we

have to keep our interests alive by projecting our problems and related issues :

- a) Through media, meetings at various fora, appeals in news papers both as press statements and as paid advertisements. And establish and strengthen our own vehicle of expression particularly after decline of our respected mouth piece Martand.
  - b) By meeting in delegations all important persons connected with the Government at the central and State levels, political parties opinion makers etc.
  - c) Direct action as and when required in consultation with and as advised by AIKS.
- (2) There is urgent necessity to organise our publicity campaign. There is no united move to present our case. A broader and effective programme is to be initiated. Publicity material is to be brought out by specialists.
  - (3) Disinformation campaign will be tricky business as the media war will pick up. Keep media campaign under control, issue direct documents which we can own. Clandestine way of media campaign with unbiased exposition in our favour of matters which cannot be directly taken by us is indispensable. Divergent views on matters connected with KP's will continue from within and outside. We have to live with these.

### **Appeal**

**Whatever we undertake we have to bear in mind that we are few in numbers, do not form a votebank. Our misery is being exploited for political ends; we have to have a locus standi and stand on our own to wage a struggle against a formidable opponent. Unity in thought, action and purpose alone will help us in the present turmoil.**

**My appeal to all the members of Biradari is to organise ourselves with purpose and commitment, feel excited to contribute our might for the cause of suffering Biradari, fighting, a lone battle. For our survival we have to be social mafia to bring the scattered leadership under one programme, thereby strengthen ourselves to project an image of well-knit strong group.**

## CONTRIBUTION OF K.PS TO INDIA'S CULTURE & SOLIDARITY

by C. L. Sadhu

Kashmiri Pandits or the Vedic Aryans came to the Valley from Punjab where they first settled after leaving their Central Asian homeland. The basin of the river Saraswati in the Punjab was fertile & conducive for cultivation and settlement. Known as Saraswat Brahmins Kashatryas & Vaisas, they left Punjab in search of better land in the rest of the Sub-continent. An enterprising batch went back to the mountains in the north to reside in the Kashmir Valley. From that time begins the emergence of the Kashmiri Pandits or the Saraswat Brahmins of Kashmir as a distinct community in the larger comity of people called Hindus of India.

Kashmiri Pandits were capable of expounding the Vedas, the scriptures, the Puranas and the like. They were well versed in various orthodox & heterodox philosophic systems. Jurists, astrologers, mathematicians, poets & philosophers were produced by this community. Religion has been the dominating force in the way of living of the people of Kashmir. It took multifarious shapes in the form of metaphysics, religious poetry, spiritualistic songs and in the sayings and personal images of great religious leaders of the Land with usually great powers of mind and imagination which were put down in black and white by them, their disciples and admirers. Four hundred years back there was hardly a home in Kashmir which did not have a set of rare Sanskrit books on varied subjects. The books were hand written on the locally manufactured paper. We have even today sizeable literature of Kashmir origin which more or less and in one form or the other is the redaction of the earlier compositions on classics comprising histories & puranas. There was a flourishing University at Shardhaji (Shardi of Rajtarangni now in P O K) which was famous for its scholars. The local students and teachers evolved a new alphabetical system which is still known as Shardha script (Akshar) & prevails in some religious symbolic forms. Shardha Peetha has been the ancient seat of learning in Kashmir and aspirants travelled from far and wide to drink deep from this fountain of knowledge and wisdom thus cementing the bonds of emotional integration of the people.

The contribution of Kashmir Shaivism as a distinct school of thought is most significant and vital in the cultural and spiritual milieu of India. It aims at absolute

unity with God in which an aspirant recognises himself as none other than the absolute Lord and becomes an essential and integral part of Vedic Hinduism by the time of the composition of Mahabharata. It was prevalent popularly in Kashmir from the earliest periods of the known history of the valley. Abhinav Gupt, the authority on theory and practice of Kashmir Shaivism appeared in the beginning of the tenth century and lived upto 11th century. He carried the academic development of Kashmir Shaivism to its climax by explaining fully in theoretical works of Somananda and Utpaladeva through his detailed commentaries and also by compiling, arranging, analysing, synthesising, classifying and interpreting the doctrines of the practice of the Trika system of Saiva Yoga in his monumental work TANTRALOKA. The Shaivism of Kashmir was built and developed by such great Yogins who had direct experience of the philosophical principles who were well read and who possessed sharp intelligence and a faculty of excellent exposition even of some highly intricacies of Saiva philosophy. It is the only school of Indian thought which is highly developed in its both aspects of theory and practice.

Kashmir produced a galaxy of great saints, seers and Savants like Lalleshwari, Rup Bhawani, Parmanand, Jeewan Shah, Anandji, Ramji, Sahib Koul, Manas Razdan, Zaikak, Grata Bab, Ramjoo Tabardar, Vidya Dar, Shankar Razdan, Bhagwan Gopi Nath Ji, Kashakak, Sona Kak, Nandlalji, Swami Lakshman Joo, Sati Devi and Matgyra Devi. When examined in depth, we find that their contribution has greatly accentuated and reinforced self realisation ethos propounded by our great saints, Rishis and Maharishis like Kabir, Tulsidas, Tukaram, Surdas, Sirikrishna Chaitanya, Namdev, Mira Bhai, Rama Krishna Parmahamsa, Swami Vivekananda, Shri Sri Satya Baba, Aurobindo and Gandhi.

Mysticism is a continuous exercise in self realisation and incessant mental drill in which the self and the superself are fully identified. In Kashmir from the very birth to present day this urge of the soul or becoming one with the super soul has been always emphasised.

On the Political front, in overall political scenario of Bharat, the contribution of Kashmiri Pandits has been next to none. The making of modern India is the sequel to sacrifices made by Pt Moti Lal Nehru, Pt Jawahar Lal

Nehru, Sir, Tej Bahadur Sapru, Shri Katju, Smt Indira Gandhi and a host of other Kashmiri Pandits. The freedom movement of India, historically, is the movement led by Nehru. This has been acknowledged by western thinkers and writers. C F Andrews, while describing Pt Moti Lal Nehru as a maker of modern India writes, "Kashmiri Brahmins to which class Pt Moti Lal Nehru belongs are well known all over the world, by their intellectual powers and fine appearance" In his book *Enthology of India*, George Campbell writes "The Kashmiri Brahmins are quite high Aryans. Their features are very fair and handsome they rule by brain and the pen and not by sword". There is hardly a state in India where at one or the other time a Kashmiri Pandit was not the Prime Minister (Dewan) of the State. Pt R C Kak was the Prime Minister of J&K State. Pt Daya Kishen Koul was the Chief Minister of Patiala state. Dharam Narayan Haksar Dewan of Satna State, Pt Brij Mohan Nath Zutshi Dewan of Ratlam state, Kailash Narayan Haksar Minister in Gwalior state, Sir Sukhdev Prasad Kak, Dewan of Jodhpur state, Tribawan Nath Sopori in Udaipur state, Amar Nath Attal in Jaipur state and many others.

The three main cardinal principles as enshrined in our constitution are democracy, socialism and secularism. The term "secularism" has become such a commonly bandied slogan these days that most of the people in this country are likely to be confused by what precisely is meant by this word. Apparently, in post independent India, it has acquired overtones of meaning not strictly implied by its origin and history. We may accept generally that a "Secular" temper so far as the conduct of individual citizen is concerned, amounts to an attitude of tolerance towards and respect for religions and religious observances other than one's own. Basically, this is a concept nothing new or foreign to the cultural tradition of Kashmiri Pandits who despite suffering or their nationalist propensities, have never revolted or been violent or hostile but have borne patiently, humiliation, torture and forced conversions during the Sultan, Chak or Afghan rule. Sikander Butshikan was so ruthless on Kashmiri Pandits that he placed before them three options, conversion, death or exile. He spared no efforts to demolish Hindu temples and destroy their idols. According to W R Lawrence, 'for one year a large establishment was maintained for the demolition of the grand MARTAND temple'. "Pandits were reduced to 11 families in Kashmir. The Muslim rulers did not spare our religious festivals even. Jabar Khan, an Afghan ruler ordered that

the Shiv Ratri festival be celebrated in the month of June and Pandits had no option but to follow the orders. On the scheduled night to everyone's surprise there was heavy snowfall. Kashmiri Pandits have thus far and so far contributed to and made sacrifices at the alter of secularism as enshrined in our constitution. But alas! the same stands eroded now. The whole secular fabric of the country is demolished and the secularism "Now' or never" is being debated everywhere.

The vicissitudes to which Kashmiri Pandits have been submitted so far prove that they are instinctively Saivite. Since ages he had the urge for Sat-Chit Anand. Kashmiri Pandit Community, the Kashmiri Pandit Culture & civilization had striking and profound message not only for India but for the whole World. A Kashmiri Pandit's culture has given a message of struggle with barest of bare means; he has ben cosmopolitician in his outlook. This has percolated into Indian ethos as "Vasudev Kutumkam" universal brotherhood preached by our great saints and seers like Bhagwan Shri Ramakrishna and Swami Vivekananda.

Kashmiri Pandit developed and made prosperous this land of the gods, the cradle of holy Vitasta with the spring of love, amity and peaceful co-existence. It always maintained a subtle as well as a gross relationship with the Indian mainstream without losing its Aryan purity and special identity. In fact the Hindu society of the sub-continent remained an umbrella, a super cultural dynamo for this Kashmiri Hindu community and in retrospect its culture, learning philosophy all vibrated into Indian culture and ethos. A strange and unique type of inter-action was established to and fro. Kashmiri Pandits, in consonance with the laws of existence and growth, have contributed their mite in the enrichment of life in its totality in this part of world. Numerous administrators, scientists, scholars and experts in other walks of life, a long line of Shaivacharyas and learned teachers of the past at SHARDA PEETHA are but a few examples which bring honour to this patriotic but unfortunate persecuted Pandit community who continues to be driven to desperation with its back to the wall in secular democratic India.

The crisis that has sent the community of KPs on forced exile today may not be something new to them in historical terms but is certainly the first of its magnitude after the liquidation of the Hindu rule in 1339 A.D. "This long intervening period", writes Kailash N Pradhan in a write-up "Whither Kashmiri Pandits"

"since that year is indeed a period of their travail and persecution and a grim struggle for bare survival extending over nearly six centuries and a half. No wonder, therefore, that they developed under pressure of circumstances a sort of insular psyche and the debilities accompanying it. What intensifies their present shock is that the tragedy has occurred at a time in history when India is guided and governed by a democratic and secular constitution even when it is inhabited by a majority of people who profess Hinduism. Our position has become more vulnerable when no less a person than Sheikh Abdullah discredits us as Indian spies in his autobiography 'Atash-e-Chinar'. We should also understand that the country to which we have been tied down is ruled by men who lack vision, approach and courage, men who will sell their country, its integrity and its honour for their personal gains. From these men of straw we should not expect something good. The time has come for the community to make some objective and realistic thinking about the situation into which our fate has dragged us".

In 'My Frozen Turbulance' in Kashmir 'Sh. Jagmohan writes—"Whatever be the vicissitudes of K.P's history and whatever unkind quirks their fate might have brought to them in the past, these all pale into insignificance when we reflect on what is happening to

them at present. "When viewed in all its dimensions, the current phase of K.P's misfortune is the most calamitous. The grim tragedy is compounded by the equally grim irony that one of the most intelligent subtle, versatile and proud community of the country is being virtually reduced to extinction in free India. It is suffering not under the fanatic zeal of mediaeval Sultans like Sikandar or under the tyrannical regime of the Afghan Governors but under the supposedly secular rule of Rajiv Gandhi, V P Singh and the like."

"In a soft, superficial, permissive and in many ways cruel India which has the tragic distinction of creating over two lakh refugees from its own flesh and blood and then casting them aside like masterless cattle to fend for themselves on the busy and heartless avenues of soulless cities, the chances for Kashmiri Pandits to survive as a distinct community are next to nothing. Split scattered and deserted practically by all they stand today all alone looking hopelessly at a leaking, rudderless boat at their feet and an extremely rough and tumultuous sea to face before they can reach a safe shore across to plant their feet firmly on an assured future". "Tragically the migrants' own kith and kin, their own high placed stalwarts, too, have foresaken them. Where are those influential Kouls, Shakdars, Nehrus and Dhars".

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## LADY OF THE LAKE

by Asha Dhar

A big draw with tourists that year (1978), Kashmir was at its best in May-June, when I had a much-needed respite from the blazing heat of the plains. Back in the old haunts, I thought of Emperor Jahanghir who loved Kashmir more than any other Moghul. He died on his way to Delhi from Kashmir and his last words—when asked what he wanted—were, "Nothing but Kashmir!" Among the beauty spots of Srinagar, he was attracted most to the Dal Lake, Chashma Shahi and Shalimar Gardens, which I enjoyed in full measure during this trip.

Reminiscing over the holiday, I recalled an episode of my student days in Srinagar. I was among a party of students—boys and girls—who hired a Doonga boat (the mat-roofed smaller version of the well-known houseboat) and soon were on our way to Nishat Bagh, merrily skimming the smooth bosom of the Dal. Shikaras, carrying tourists, slid by, the sturdy boatmen peeping into our kitchen which emitted spicy fragrance of Kashmiri dishes. The scene around was lovely. The image of the Zabarwan range quivered in the transparent water of the lake. Stretches of lotuses in bloom presented a heavenly view.

Beyond the lotus fields were the 'floating gardens'. These exotic garden patches are sometimes stolen when the foundation of the reefs is clipped by the pilferer. We clustered to the prow of the Doonga to see the sturdy farming gardeners absorbed in labour on their tiny patches which heave up and down with their weight. A comely young woman raised her head, from a little plot which move ever so little, with her graceful movements. She was an apple-cheeked Aryan blonde, her features carved by the Gods, as it were.

Pradiman was enthralled by her captivating looks and form. Being seated at the raised helm, where he had temporarily substituted the boatman, he skilfully steered the Doonga towards her garden patch. The impact of the heavy Doonga shook her reedy perch. Light-footed and agile, she looked up, anger writ large on her divine countenance.

Stealing a winking glance at her, Pradiman addressed her, "You are so beautiful, lady of the lake!" She was not complimented. "Nonsense!" She replied, adding, in Kashmiri, "Go away, foolish urchin. May the Dal Raja devour you!" With that pronouncement, invoking the traditional deity of the Dal Lake, she lifted a punt from her nearby Shikara. Afraid of her prowess, Pradiman steered the Doonga away from her reach.

### Fateful Curse

None of us looked back, as we paddled ahead. Pradiman wore an embarrassed look as I taunted him: "So the 'Lady of the Lake' was unobliging!" Adding

insult to injury, Kamla addressed him. "Had you not quickly got out of her way, you would have tasted the punt. This is how you boys fool with women and get it back in the neck." All laughed. It was time for tea, fresh from the big Samovar.

The sun was at its zenith. A breeze raised ripples whose scintillations produced a starry effect on the big Dal, not encroached by the lotus stretches or the Floating Gardens. In the middle of the big Dal was the Golden Islet, where Jahanghir raised a pavilion and planted four chinars, the cool shade-giving maples of Kashmir. We steered the Doonga towards the Islet where we looked forward to a picnic.

The Gods decided otherwise. Indra, the rain-god, descended on the pleasant scene. The breeze turned into a gusty wind. White clouds on the mountain Mahadev changed their complexion to black and the sky was overcast. The wind changed into a storm. Those of us who did not have paddles improvised them, using planks from our seats to paddle with all our unskilled might. It was fun. Soon, all the hands rowed in unison, cheerfully. Someone sang a rousing film song. The buoyant company took up the refrain.

But the wind was getting stronger. The Doonga might turn turtle any moment. We helped the boatman to remove the reed roof, and floated it alongside. The Islet was only a few furlongs away. With a sudden gust of wind, it appeared as if the Doonga was about to capsize. Pradiman raised his hands in prayer towards Mount Mahadev: "God Mahadev, save me! I have sinned. I shall never again insult a woman." The boatman, who was directing all hands, told him, "Don't get all that prayerful! Take up the planks and scoop out the water that has come into the Doonga." Pradiman did so, but muttered, "Dal Raja will devour me. I've sinned. Oh, God Mahadev...."

His words were lost in the deafening sound of a mighty roar from the heavens. Once again, the Doonga nearly lost its balance but by a great effort at the prow the boatman steered it back to normal. Nobody minded the pelting rain which dug holes into the darkened waters. The Islet was nearing and shortly the keel kissed it.

Once on safe ground, we raised a shout of joy, disturbing the hushed company of others who had taken refuge in the pavilion. Unmindful of the strangers, Pradiman folded his hands and prayed aloud. "Dal Raja, you have granted my prayer. Never again shall I insult a woman." This time no one laughed. Paddling towards Nishat Bagh, later, we cheered Pradiman up. He looked at the sun that had reappeared but said nothing. I could see that the 'Lady of the Lake' had left him and us a lasting memory.

## RUPA BHAWANI

(A secular Perspective of Old Kashmir)

by JANKINATH KAUL 'KAMAL'

Madhav Dhar was an earnest devotee of *Sharika Bhagawati*. It was his daily practice to go to *Hari Parvat* early morning for worship of the deity. One day, when it was the first day of *Navaratra* worship, he was blessed by the Goddess. She appeared in divinely charming form of a girl and asked him what he desired. No surprise came to him nor hesitation as he had realised the universal nature of Divine Mother as enumerated in the *Bhavani-namasahasrastotra*, a popular eulogy of daily recitation. The few of the 'one thousand names of *Bhavani*' are :—

Jaganmata— Primordial cause of the everchanging worlds.

Mahalakshmi— Beauty bloom of Divinity.

Parvati— Auspicious intelligence to confer the supreme state.

Kanta— Divine charm that allows no distraction even for a moment.

Purahutapriya— Beloved of the valorous *Purusa* who assumes bondage as sport.

Katyayani— Sum total of divine effulgence.

Kalika— Supreme Power of Eternity.

Kalavati— The awakener of *Kundalini Shakti*.

Being adept in yoga and aware in all the three states of consciousness, Madhav readily expressed to the divine presence that he desired nothing except that she should deign to take birth in his home as his daughter. The prayer was granted. In course of time Madhav Dhar's wife, *Sampat Maji*, gave birth to a bright baby. The daughter was named *Rupa Bhawani* as her shine was soothing like the silvery moon and her grace was that of *Bhavani*, *Sharika Bhagvati*, the choicest deity of the devout couple. She was divinity incarnate.

Pandit Madhav Joo Dhar lived on the right bank of *Vitasta*, the Jehlum river below the Navakadal bridge in Srinagar; close to the place of the residential area of the popular Dhar families of Kashmiri Pandits. A well still exists at the place, sacred to his memory. Blended with qualities of virtue and high mindedness, Madhav Joo had discussions pertaining to philosophy and spirituality with Sayyed Kamal alias Thaga Baba, a muslim recluse of high order, who lived near his house across the river. To their serene meditative minds speculation in the sphere of metaphysics was always congenial. Madhav Dhar was a saint. Although he lived as a *Rishi* in the household yet he behaved like a common man.

As *Rupa Bhavani* grew up, her divine origin manifested itself more and more. Purity and sanctity of her life were conspicuous. Her speech was rapt with nectar and bliss. During her early years (at about three) she was carried by a female servant to give a present to *Pir Pandit Padshah Rishi Pir* (a renowned saint of Kashmir whose spiritual guide was Pandit *Krishanjoo Kar* of *Raja-naka vatika* i.e. Rainawari) on his birthday. She made the present to the saint but did not approve of his performing miracles which had made him famous. From her very childhood, *Rupa Bhavani* had stood for shunning show and publicity and remaining in secrecy for absolute communion with God. She, therefore, regretfully remarked :—

"Rishi peyeyih tembrah ama vohanajen gayas"

'A spark (of revelation) fell on the Rishi but it has gone the wrong way down his throat!' Listening to the remarks, *Rishi Pir* looked at the girl and bowed down to her.

While yet seven years in age, *Rupa Bhavani* was married to a young man of Sapru family living at Safriyar near Habbakadal in Srinagar. Since her husband was a dullard and her mother-in-law, a stumbling block in her happiness she was denied a smooth life in the family. Her cranky mother-in-law like that of Lalla Ded, the yogeshvari, noted for suffering cruelty at the hands of her own, spoke ill about her without a reason. *Rupa Bhavani* used to go to *Hari Parvat* for worship in the early hours of morning. Even for this absurd and scandalous whispers, born of sheer malice and hatred, were circulated.

One day, at the instruction of his mother, the young husband followed *Rupa Bhavani* as a spy to see where she was going so early in the morning. He watched her from a distance. Reaching *Parankani* (a particular place at the foot of Hari Parvat hillock where pilgrims offer prostration to begin circum-ambulation), Bhavani looked behind and saw her husband spying her. Being offended a prayer fell from her lips that the Sapru family might never thrive and the curse has this effect even now.

On a *Khetsrimavas* (Paushya Amavasya, Hindus offer cooked Khichri to god Kubere in the evening) day, *Rupa Bhavani*'s parents sent a pot full of polav/Kshir to her husband's house. Her mother-in-law, far from being pleased, grumbled and remarked that the quantity was insufficient for distribution among the family members and the relations. *Rupa Bhavani* covered the pot with a

piece of cloth and with humility requested the lady to distribute the contents. At this she distributed platefuls out of the pot and lo! it would not empty. When the service was over, Bhavani lifted the cloth and the pot was empty. Still the anger of her mother-in-law did not abate. She peevishly asked the daughter-in-law to remove the empty pot from there. Bhavani took the pot to the ghat and let it float down the river, muttering 'stop at *Dedhamar Ghat* where my father will take you up'. So it turned. Her father was at the ghat for morning ablution. He recognized the pot and took it home.

Time for Rupa Bhavani was ripe now for leading a hermit's life. Her female cousins and nieces often indulged in whispers against her for her wrecking life. She only heaved a deep sign and knit her brow in distress. Her soul laboured under misery, not for herself alone but for the family of the future, which she could foresee. She blessed those few who showed sympathy. But then she left her home to start penance at *Wastervan*. After twelve years and a half she moved to *Chashma Sahibi* where also she passed the equal number of years in austere penance. For another twelve years she remained in seclusion for practising meditation in a forest in the *Lar Pargana*. Lal Chand, a devotee and Lambardar of village Manigam, learnt from a shepherded that there was an ascetic, at a cranny in the nearby forest, to whom one of his cows went by itself at mid-day to feed with its milk. He went to see the Bhavani and made a request for pursuing her quest in his house. After much deliberation, she agreed. But after only six months she left the house and lived on the bank of the Sindh river in the same village for another twelve years and a half. She planted a Chinar tree at the place and that is said to be still there.

While in Manigam, Rupa Bhavani, occasionally floated down the Sindh on a piece of matting to Qasba Lar village, where one day Shah Sadiq Qalandar, a great muslim philomath saw her. He asked her name to which she replied 'Roaf' (Silver). He said, "Rupa Dedi I you come to our side (i.e. become a convert to Islam) you will become gold from silver". She replied, "Shah Sadiq if you come to our side (i.e. become a Hindu at heart) you will become pearl (Mukta or attain salvation) in place of *Shisha*, glass." Another time, when Shah Qalandar saw Rupa Dedi dressed in a garment dyed in crimson, he asked what colour her garment was. She replied : "*Zag, Surath ta ma zeth*." This conveys twofold meaning : (i) Vitriol, safflower and madder (colours). (ii) Be awake, hold Him fast and extend not. (This is in tune with the Upanishad which says— '*Svarupanusandhanena Vaset*'—Shun all other talk. '*Svarupanusandhanam Vinanyatha-caroparo na bhavet*'—Do no other thing than enquiring into the self.) Then she often visited Shah Qalandar for talks on spiritual topics.

From Manigam Rupa Bhavani moved to Ripore (famous vineyards producing grapes in Kashmir), a place just above the hermitage of Shah Sadiq Qalandar, for austere penance and meditation. Association with saints affords healthy reflection on spiritual truths. Then follows assimilation of the Truth for the practical experience of which seclusion is necessary. *Rupa Dedi* was by nature led to follow this course in her *Sadhana*. After a period of twelve and a half years again, she wanted to move to a place where she benefitted people. She left one of her female servants, Jaman Ded, whose own house was at Qasba Lar, incharge at the place and chose her seat at *Vaskur* near Sumbal village. Kastur Maji was her another female servant, who belonged to the same place as Aita Shah Malang, one of the esoteric disciples of Rishi Pir. She took this widow and her only son, Rama Chandra Matu with her.

Rupa Ded is said to have lived at Vaskur for about twenty-five years. Her verses and sayings called *Vakh* revealed the influence of both Kashmir Shaivism and Islamic Sufism. She had a well sunk here by a blind potter whose eye-sight was miraculously restored to him as soon as the water level reached the well regularly for Bhavani's use. This family became a part of her life. They served the Devi with devotion and love. Most probably it is the descendents of this family, called Malik who are required to draw water from the well even now for use at the *Kanyagata Shradha* and annual offerings day at the Devi's temple in Vaskur.

Rupa Bhavani's brother, Lala Dhar, often went Manigam and Vaskur to see his sister for whom he had reverence and admiration. Witnessing a miracle at Manigam, had made his son Bala Dhar to be in the service of Bhavani in Vaskur. One day, when he was of the age of twenty-two years, his father rebuked him for being illiterate. Stung with remorse he wept bitterly. Rupa Ded consoled him and gave him a pen made from a pomegranate twig, ink made with charcoal and some paper. She bade him write an application for employment to Aurangzeb, the then emperor at Delhi. The youngman obeyed and wrote it admirably well in Persian diction. The emperor, pleased with the style and hand-writing, was pleased to give him appointment in Delhi. He held the post with great credit. Afterwards, he wrote a letter in persian Verse to Rupa Bhavani. Likewise he received the reply. The letters are worth their study.

Bala Dhar and Ram Chandra Matu were the first disciples of Bhavani. She came to live in Srinagar in her advanced age on the request of her disciples and admirers. The place is named *Alakheshvari Janam Bhumi*. It is in Dedhamar, Safakadal. Bhavani got the name Alakheshvari (lady with a lock of hair) as she left

her hair unplaited. *Alakh Ishvari* means incarnation of the Invisible, which she was. During the *Jivan-mukta* life at the '*Janam Bhumi*', Rupa Bhavani introduced notable social reforms which held higher sanction than statutory law and those are still in vogue among Kashmiri Pandits, wherever they are placed in the world now. She tabooed bigamy and polygamy first in Dhar families. The society was pleased to welcome it. She opposed animal sacrifice. Majority of the people accepted it.

She encouraged Hindus for maintaining their dignity and keeping mental calm against the difficulties they were made to face that time.

She stood against irreligious conduct.

Rupa Bhavani's spiritual preceptor was her father who initiated her into the mysteries of Yoga. She adored Lalleshwari, the great mystic seer of the fourteenth Century as her *Parama Guru*, the Supreme Preceptor. This is evident from the beginning verse of her vakhs :—

"Lalla-Madhav Shiv ekovum,  
byeyi ekovum deeh mye panaye".

"In Lalla and Madhav, I recognized Shiva,  
and voluntarily merged my body in the Supreme  
unity."

Her verses and sayings composed in the Kashmiri language of that time have a profound mystic significance :—

'bhuyo na bheejam toya na teejam  
vayu no aakaasham athah sarvasarvam  
nahi bhramanda na ca svataatmam  
Shakti Svarupam Para Brahma Soham.'

"I did not come on this earth as a seed,  
To fall in the Circle of births.

I am not the elements

Earth, water, fire, air and ether

I am beyond the primordial Universal self and the  
individual self.

I am the Supreme Consciousness."

These have been published in three editions so far. Even though difficult of comprehension attempts have been made by learned scholars in translating the Verses into Hindi and English. We shall be closer to Rupa Bhavani if we know her sayings and verses in their true perspective.

Thus, born in 1625 AD as the history records, the great mystic Rupa Ded shuffled her mortal coil, without regrets but mourned by all in her parents's house in 1721 A.D. (on the seventh day of dark fortnight of Magh, Samvat 1133- now known as *Sahibi Saptami*).

Shah Qalandar gave his last remark—

"That holy-natured incarnation of the Unseen

Broke her Coil of four elements

Flew to the highest heaven  
with a good-natured heart,

And united with BLISS."

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## FELICITATIONS FOR HAVING DONE US PROUD

*During the preparation of this Number of the Vitasta, we received various heartening communications about the literary achievements and recognitions of some of our Kashmiri Pandits; we also received some books for review or reviews of the books which have been recently brought out by our Biradari members. Whilst felicitating these Biradari members and wishing them further laurels, we are reproducing below excerpts of their achievements or reviews of the books they have brought out. It requires to be pointed out that reference is made herein of only those books and honours about which we recently received the authentic communications. How we wish we received in future, copies of literary publications of Kashmiri Pandits and/or copies of their extraordinary awards/recognitions and attainments for review in future Numbers of the Vitasta !*

**EDITOR**

### HONOURS :

**Dr. BRAJ B. KACHRU :** Dr. B. B. Kachru has been awarded 1992 Honours Award by the Association of Indians in America. Presently Dr. Kachru is Jubilee Professor of Liberal Arts & Sciences & Professor of Linguistics at University of Illinois at Urbana. He has authored or edited 16 books and written more than 100 research papers and reviews. He is associated with the Editorial Boards of more than two dozen international scholarly journals and is the founder and Co-editor of the journal, *WORLD ENGLISH*, and Associate Editor of the *OXFORD COMPANION TO THE ENGLISH LANGUAGE*. He is past president of the American Association for Applied Linguistics. Prof. Kachru, undoubtedly is one of the foremost scholars working on the spread and uses of English in the World. Another focus of Prof. Kachru's research has been South Asian Languages and Literature. At Illinois Kachru initiated the first teaching and research programme on Kashmiri, and authored *A HISTORY OF KASHMIRI LITERATURE*, and materials for teaching and learning the language. He has contributed the chapter on "KASHMIRI LITERATURE" in VIIIth Volume of the internationally renowned compendium, "A HISTORY OF INDIAN LITERATURE" published by Otto Harrassowitz Wiesbaden, Germany. In 1987 he was the recipient of the First Prize in the Duke of Edinburgh Book Competitions, for his pioneering book, "THE ALCHEMY OF ENGLISH". Prof. Kachru has received several national and international awards for scholarship of national and international stature. Earlier, Prof Kachru attained the distinction of being selected as the first occupant of the Radha Krishnan Chair of Hyderabad University and has been a Visiting Professor in Canada, Singapore and India.

### BOOKS :

**"BUZARG DEVTA" :** This is a rare compilation, in Urdu script of Kashmiri, on the life and works of a great Kashmiri Pandit saint, Sant Shri Shankar Razdan. This book has been compiled by Shri Mohan Kishen Raina and edited and published by Shri Prithi Nath Kaul (Sahil). This book, 100 pages, is a valuable effort in researching and putting the pieces of information on the life and works of Sant Shri Shankar Razdan, who, as per this publication, was probably born under obscure circumstances in around 1832 A.D. and passed away in 1874 A.D. He spent most of his life, tenuring about 42 years, in meditation at various places in Kashmir, particularly Kulgam, Achabal, Manzgam and finally had set up a "Kutiya" for meditation at Chattabal, Srinagar which in course of time became his Ashram, "Ratan Jyoti Mandir" at this place. He was a born philosopher, who wrote Kashmiri Vakkayas and devotional songs from his very early age with great "sidhi", in old Sarda Script of Kashmiri language. These devotional songs are still very popular amongst Kashmiri families. This book is a smooth and significant compilation of the Philosophic "Vakkayas" of this great saint of Kashmir Pandits. It has been a great efforts on the part of Shri M. L. Raina, who happened to be the caretaker of the Ratan Jyoti Mandir as also a relation of this great saint, to collect these poems written in old Kashmiri language which have been suitably edited by Shri Prithi Nath Ji Kaul to suit the present day

usage. Sant Shri Shankar Razdan was also a great authority on Ramayana, having rendered it in Hindi, a copy of which is reportedly lying in the Asian Art gallery of Kashmir University, Srinagar. Besides, manuscripts of his renderings of Ramayana in Sanskrit and Kashmiri languages known as Shankar Ramayana, are still lying with Shri M. K. Raina having remained to be published for want of funds. There are still many more Bhajans and Vakkyas, besides those included in this book, which have remained to be published.

This book has greatly succeeded in giving a clear insight of Shri Shankar Razdan's life history, his initiation, probably by "Mata Rup Bhawani", to another contemporary saint of Kashmir, Shri Janardhan Dhar of Safakadal and his adoption — himself being a bachelor — of a son, under revealing conditions, named by him as Ram Razdan. This adopted son, Ram, later on turned to be a great luminary, administrator and statesman, Kashmir has produced known in Kashmir history as Pandit Ramjo Razdan. He was the first Kashmiri to be the Military Secretary of Kashmir, becoming latter the Chief Administrator of the state during Maharaja Ranbir Singh's rule. He was an advisor to the Maharaja Amar Singh and was the first representative of Kashmir State in the Council of the then Viceroy of India. Shri Ramjoo Razdan was instrumental in converting the "Kutiya" of Sant Shri Shankar Razdan into "Ratan Jyoti Mandir" at Chattabal. This book also throws immense light by illustrating what respected image and popularity Shri Shankar Razdan commanded as a great saint, recognized and worshipped by Hindus & Muslims alike and devotedly respected by the then ruler of the State, Maharaja Ranbir Singh and subsequent princely rulers of the State who continued their devotion and patronage to his Ashram till the partition of the country. A significant portion of the book is devoted to the miracles which this saint of Kashmir used to perform. "Shankaran Makaz" has become a well known Kashmiri proverb having origin in the miracles of this Saint. Reportedly he used to carry an axe with him which he used to always worship. Once some body asked him as to why he was worshipping this axe. The saint smilingly and instantly demonstrated its significance by striking the axe on a piece of rock where it got visibly held up but still the original axe remained in his hand. There are many interesting miracles and anecdotes, very graphically, depicted in this book. It also covers a historical brief as chronicled in "Neel Math Puran", on "Kashyap Rishi's Kashmir" and the life that prevailed in Kashmir at that period of history. Conclusively this book is an interesting piece of literature, which under the present circumstances of Kashmir is of great value as a source of inspiration and strength to Kashmiri Pandit community which is presently passing through a very unfortunate period of distress. We have just received a communication from Shri M. K. Raina, address : 1149/4 Panchkula, Haryana-134 109 that he has now brought out the Hindi translation of this book with many additional "Vakkyas" written by this Saint and the art pictures he had drawn to depict some events described in Shankar Ramayan. This Hindi book 240 pages, having a foreword by Dr. Karan Singh, is available from Shri M. K. Raina. Enquiries about this book can be made on Shri M. K. Raina's Panchkula address or with Shri Lakshman Nath Raina, B-8, Pamposh Enclave, New Delhi-110 048.

### **"PAED SAMYIK" — ("FOOT PRINTS OF TIME")**

This is a 1992 publication of our well known poet, Shri ARJUN DEV MAJBOOR. Already, he has published more than ten publications, of which "Krishan Razdan" in Hindi and "Rahul Sankartyayan" in Kashmiri have been brought out under the auspices of Sahitya Academy, New Delhi. After his displacement from Kashmir, Shri Majboor migrated to Udhampur and is presently completing a number of books in Kashmiri and Hindi languages. These days he is writing a book in Hindi on a Dravidian theme to be published by U.P. Government. Shri Majboor's book, "PAED SAMYIK" which means "Footprints of Time" is a nostalgic commentary in poetry, about our Kashmir and of our Kashmiri Culture. It is a book written in Vakya form, in a style which is reportedly a milestone in Kashmiri literature. The poem, "Janawara Aasahaa", included in the Kashmiri section of this Vitasta Number is a poem from this book. This book is in Urdu script and is published under the assistance of J&K Cultural Academy. One would aspire to have such books in Devnagri or Roman script also with translation in Hindi or English to have a wider readership and due appreciation which this beautiful piece of Kashmiri literature deserves. This book has a foreword written by Padam Shri M. L. Sauqi whose English translation is reproduced herein to give a brief insight of this extraordinary work :

## UNINTERRUPTED MELODY

Nature's continuous and ever fresh melody—"Kashmir" had been attracting people and arresting their attention by its charm since times immeorial. In fact only the connoisseurs can fathom the beauty and enjoy it. He was uttering an everlasting truth when King Jehangir said, "Do not call it a country, Kashmir is a garden." Strangely Kashmiri poets have not sung the songs of its grandeur as was expected of them perhaps because they were also the part and parcel of the beauty of mother-Kashmir. How could beauty praise beauty and appreciate it? One who is bred up and flourished in the realms of beauty; lived and breathed in its full loveliness; can not be expected to know what ugliness is? Therefore barring Maqbool Kralwari, Mahjoor and Nadim, no Kashmiri poet has sung of the vividity and coolness of Kashmir. In reality the feeling of the boundless excellence and the generosity of Nature over Kashmir illumines itself only when one visits other places and burns like a twig-torch and longs for a few drops of water, when one has to depend on the paper flowers that have no fragrance of their own. Kashmir is such a masterpiece of Nature that one feels as if the creator would be envious of himself.

Arjun Dev Majboor is an eminent poet of great stature. After traversing many a literary field, Majboor presents a new phase to us. To describe the beauty of Kashmir and the vastness and grace of its Nature in excellent words is not an easy task. The fact is that Mr. Majboor has taken this task upon himself and completed too. With utmost responsibility and artistry he has adorned this fresh and fragrant bouquet of poetry. The poet in this long poem has most skillfully summed up the beauty of Kashmir alongwith its glorious civic and cultural past. After reading the poem the vastness of the beauty and the great cultural heritage of Kashmir unfolds itself in our mind's eye. This unity of imagination and history is clear proof of the poet's elegance and historical perspective. Majboor had started this project in Kashmir but after migration his love for the eternal Dame Kashmir, increased with redoubled vigour and he went on illuminating it and completed the task.

The poem under discussion being the first of its kind in Kashmir has the importance of a milestone in the history of Kashmiri Language and literature.

I am sure that the connoisseurs will appreciate this novel efforts of Mr. Majboor.

How a work of art is received by the man in the street, has never been a touchstone. My sincere benediction is always with Mr. Majboor.

**Padam Shri M. L. Sauqi (Garhi Udhampur)**

## BHAVANI—NAMA—SAHASRA—STUTI

This voluminous book (528 pages) is the English translation and commentary on "BHAVANI—NAMA—SAMHASRA—STUTI" by Shri Janki Nath Kaul "Kamal", a publication brought out by Sri Ramakrishna Ashram, Srinagar and distributed by M/s Utpal publications, 151-C J&K Pocket, Dilshad Gardens, Delhi-110 050. With a view to giving a Critical appreciation of this book which we have yet to receive we give below the excerpts of the comments from following men of repute, as received by us :

1. **Sri M. P. Pandit of Sri Aurobindo Ashrama** in his Foreword to the book, writes :

"It is a profound experience to read this book. It has, indeed, literary merits but on that account it is not a literary work. It has its historical elements, geographical pointers, aesthetic excellences, hints on yogic secrets. No effort has been spared in bringing out these riches from the treasure of perennial relevance. It is not just a prayer book, it is a manual of Sadhana, a guide to Everest of Truth-consciousness on the ethereal lights where the Homes of Gods lie.

"Once again we thank, we bow down to the inspiration that vibrates on every page of this masterpiece of Shakta experience".

**2. Sri Pandit Raghunath Kokilah** in his preface to the work writes :

"The excellent work on the Bhavaninamasahasrastuti is being brought out for the first time by the grace of Tripurasundari. Sri Janakinath Kaul 'Kamal' prompted and encouraged by Sri Ramakrishna Ashrama has laboured hard in writing this commentary which is enriched with the support and sacred authority. This is no more eulogy but a treatise of practical value and of importance in obtaining grace of the Supreme Deity.

"I experienced solace while going through the pages of this Ms. This proficient commentary will surely do good even to common man especially when it is written in comprehensive English language.

"..... this work will prove very useful to accomplishing persons of Shakta tradition".

**3. Mahamahopadhyaya Dr. Shashidhar Sharma** of Panjab University writes :

"During his stay at Chandigarh, he has often visited me for consultations on a number of linguistic, philosophic and Tantra poets of different names. His expositions are exhaustive and the style very lucid. I congratulate Prof. Kamal for carrying on the great Kashmirian tradition of Indological contribution".

### **TALES OF KASHMIR**

This is the latest book written by Prof Somnath Dhar, having been published by Anmol Publications, 4378/4B Ansari Road, Darya Ganj, New Delhi-91 (Price Rs. 400/-) It is reportedly a collection of short stories, folk tales and historical tales. In a recent TV interview, broadcast nationally, Prof Dhar called this book his magnum opus. Prof. Somnath Dhar & Mrs Asha Dhar are authors of many books and travelogues and are well known, for their journalistic commentaries. One of his books, "Historical Tales of Kashmir" has reportedly received international acclaim as one of the tales entitled "Robin Hood of Kashmir" (Mahadev Bishta) has appeared in 108 countries as one of "The Worlds' Strangest Stories", as syndicated by a London daily. His book entitled, "KALHANA" has been published by the Sahitya Akademy and has also been issued in Hindi, Urdu, Punjabi, Malayalam, Kannadese, Tamil, Telgu and Nepali; other language editors are separately due to be printed soon. Prof. S. N. Dhar is also a very potential member of the Kashmiri Biradari who has been, naturally, very much upset by the Kashmiri Pandit holocaust in Kashmir. He has brought public awareness of this tragedy through his write ups in the leading Newspapers of this country and has collected individually a donation of more than rupees three lakhs uptil now for the cause of K.P. migrants. Reportedly, "it is the biggest individual collection of a Fund for a Humanitarian Cause".

### **PAKISTAN'S PROXY WAR EXPLODES MYTHS ABOUT KASHMIR**

This book has been written by Prof. Gopi Kishen Muju (P. Box No. 98, Pacca Danga, Jammu Tawi—180 001) We have not received the book for review as yet; a communication, received by us, giving the comments of Shri Kidar Nath Sahani is reproduced below which is self explanatory, about the contents of this publication :

"I have gone through the book "Pakistan Proxy War Explodes Myths About Kashmir and Threatens the Survival of Kashmiri Pandit Community" with great care and interest. I have found it very well brought out and nicely planned. It gives very clear and correct perspective of the situation in Kashmir with complete historical background. The book gives lot of facts. It is informative and convincing. I hope it will help a lot in dispelling the misinformation presently affecting the right thinking regarding Kashmir and the Hindus of Kashmir. It will go a long way to help the cause of our unfortunate migrant brothers and sisters from the Valley."

### **WHY HOMELAND ?**

This is the latest publication of PANUN KASHMIR that has been received by us recently. As stated in this booklet, "PANUN KASHMIR, is not just a party or an organization but a people's movement." This publication is a

detailed commentary on the cause and effect analysis of the circumstances that finally led to the displacement of Kashmiri Pandits from their more than five thousand years abode. This publication is elaborating rather clearly and lucidly the Homeland Resolution which Panun Kashmir made in its December 1991 Marg Darshan Convention. It is explained that, "Homeland is a place a region or a country which is natural to a people and where the people or the community is essentially indigenous. It is an area which naturally belongs to them by virtue of birth, habitation and evolution over a long period of time spanning centuries" ..... "Over a period of generations the community build physical, emotional and spiritual relationships with that region. Just as a home gives a sense of belonging to an individual so a Homeland generates a feeling of roots a sense of identity to its people." ..... "Homeland is where home is and home is where land is and our land is in the valley of Kashmir. Our demand for a Homeland within the valley, from where we have been driven out by armed Islamic terrorists is an assertion of our rights as much as of our patriotism for India." Elaborating the Marg Darshan resolution arising as an effects of the problems which the exiled Hindus of Kashmir are thus facing this publication emphasizes, "What faces them is the stark reality of forty five years of naked persecution followed by the onslaught of embroiled terrorism. So, the community is constrained to make the only genuine, realistic and positive demand, staking its claim for its inalienable right in the valley, in essence, now a portion of the valley where it can go back and live as a secular, democratic citizen of the Indian Republic. This will be an area with a Union Territory status where the Indian Republic can still look for the "ray of hope" which the father of the nation once talked about where the secular democratic experiment that failed in the valley, can again be put to test with guarantees of success since it will be conducted by the true votaries of this faith expressing the realistic apprehension about the developments that are presently shaping. It further adds, "If the present set up, as it existed before 1989, was so inimical, damaging and discouraging for the healthy survival of the Pandit, how can we ever expect him to survive in the changed circumstances." ..... "If one can read the mind of the mandarins in the power corridors of the central Government in Delhi and others who matter, moves are afoot to grant about everything under the Sun to the State of Jammu & Kashmir in order to mollify the militants and bring them to the negotiable table. Short of secession or total independence, the Central Government is needy to give "Azadi" to the State within the constitutional frame-work, whatever it means." ..... "Further autonomy through political process will only be putting the stamp of approval for a theocratic state within India. What are the guarantees for a Hindu ? Where does he go ? Where are his houses, estates and jobs ?" ..... "The Kashmiri Hindu is at pains to explain the utility of relying on these discredited politicians who have become irrelevant in the valley and whose bonafide and credentials as secular Indians are suspect. By seeking their counsel and trusting them and at the same time ignoring, marginalizing and discrediting the Kashmiri Hindu who have become the cross of Indian secularism for the last four decades, the state administration and the Central Government are committing the greatest blunder and compounding the tragedy of the valley. The Kashmiri Hindu factor cannot be excluded in the ultimate solution of the tangle. The Kashmiri Hindu has a pivotal role in the final solution and if he is neglected, the Government of India will be making a mockery of its avowals of "Unity in diversity" and its claim of protecting the rights & freedom of all its citizens and not of the Muslims alone." Therefore, "While on the one hand, the Indian Government is ready to concede every demand of the terrorists and Islamic Zealots in Kashmir short of total secession, it will have to save its own face by granting a "Homeland" to its secular peace-loving citizens of the valley who sacrificed themselves at the alter of secularism & nationalism". Giving a timely warning to the Government it further emphasizes, "We also try to remind the Government of India of its flawed policies towards the state where it is still pampering the terrorists in order to win their hearts, where it is more worried about the living conditions of terrorist detenues in jails than those of the Kashmiri Hindu victims languishing in refuges camps." Considering Homeland proposal as the only approach to Kashmiri Hindu problem, Panun Kashmir, has reviewed other alternatives as unacceptable, "Attempts to rehabilitate this community in peripheral towns like Rajori, Poonch, Kishtwar etc. would mean living again in insecurity and within the constraints of these outlying areas where the opportunities for growth and development of immigrants are meagre or non-existent. "Yes, we are guests in the Jammu province by our own right but we will have to seek all avenues of repatriation back to the valley into our Homeland. Accepting a quasi permanent settlement outside the valley is tantamount to surrendering our rights in the valley. Quasi-Permanent or permanent settlement outside the State is

again an anachronism. If we are not welcome in a different region of our own State, how can we expect any other State to accommodate us." ..... "It may give a few of us, more fortunately placed, a chance to exist as individuals but shall take away our last chance to remain as a viable healthy and dynamic community which has the power to offer leadership to the country. If we want to survive both as individuals and as a community and preserve our centuries old tradition and culture, we shall have to fight for our own share in the valley, otherwise we will incur the curse of our progeny." "In view of the far-going arguments many senior leaders of the State and some others at the centre have proposed a trifurcation of the State of Jammu and Kashmir to solve the tangle. However, a trifurcation does not solve the problem of displaced Kashmiri Pandits who are refugees in Jammu and other towns of the country for the last three years. They are guests at these places, that have stayed rather long. They desire to go back to the valley but are unwelcome there." ..... "Therefore, a quadri-partition and not a trifurcation of the State of Jammu & Kashmir is in order to accommodate the rights, the urges and aspirations of all regions and ethnic groups." Conscious of the probability that the Homeland proposal may be impractical to implement, Panun Kashmir concludes, "The vision of a Homeland may appear an impossible dream. But a dream is the first step away from unreality and a step towards reality. We have to shake ourselves from nonbeing into being and that is only possible when we stand for our rights and not wait for the mercy and pity of the Muslim majority." ..... The year 1993 all over the world is being celebrated as the year of "Indigenous people". Kashmiri Pandits are the indigenous, people of Kashmir with the continuity of a distinct ethno-religious tradition of more than five thousand years. Therefore, the world shall have to grant them their inalienate rights to exist in their Homeland with security of life, political liberty, freedom of thought and expression and in dignity and pride."

This publication is now undoubtedly offering a clearer rationale to Homeland Proposition and answers many questions which have arisen after it was framed in 1991. Still, at the end, when one wants to draw a conclusion the fundamental question arises as to whether this proposition is the workable solution, keeping on one hand the integrity of the country in view and on the other the woes of a community which has to grow and not to get tormented in an ever-continuing strife. However, under the present scenario of Governments tossing the proposal of granting autonomy to the people of Kashmir through a political process without bringing the ignored minority community of Hindus in Kashmir on the discussion table, this proposal certainly assumes a natural support from all, which is necessary for forcing emergence of the lasting solution to the problems which Kashmiri Pandit community is presently facing.

# अपनी बात

निभा कौल

आज मेरी मातृभूमि मुझे पुकार-पुकार कर कह रही है, कहां मर गया है तुम्हारी जन्मभूमि की मर्यादा का प्रेम। जिस भूमि में तुमने जन्म लिया। जिस मिट्टी पर तुमने खेला, खाया। कल-कल छल-छल कर बहती हुई नदियों की धारा के साथ-साथ उछलते-कूदते बचपन से तुमने वैशोर्ष्यावस्था में प्रवेश किया। धान के हरे भरे खेत और बादाम, अखरोट, अनार, सेब, नाशपाती के पेड़ अपना अनाज और फल तुम पर अर्पित करने को लालायित रहते। चीड़, देदारु और विनारों की हवा तुम्हारे फेफड़ों में अब तक भरी है। जिस मिट्टी की सौंधी महक वहां के गुलाब आदि फूलों के साथ तुम्हारे रंग-रंग में अब भी समायी है। उस जन्मभूमि के प्रति क्या तुम कभी उन्नम हो सकती हो। वहां की शस्य-श्यामल भूमि रक्त रंजित हो गई है। शांत स्वच्छ नदियों की जल धारा निर्दोषों के रक्त से लाल हो उठी है। झील डल में खिले हुए कमलों के स्थान पर लाशों के अम्बार लग गये हैं। केंसर की क्याारियों में अब चारूद और बम फूटते हैं। हिम का श्वेत मुकुट और श्वेत परिधान पहने हुए पर्वतों पर भी रक्त के धब्बों ने सारी उज्ज्वलता नष्ट की है। जिन पर्वतों की ओर रात-दिन, उठते-बैठते, सांते-जागते देख-देख कर तुम आनन्द विभोर होती थी। उन पर्वतों की ऐसी दशा देख कर भी तुम कांप नहीं उठती। मुझे इस नारकीय यंत्रणा में देख कर भी तुम कैसे चुप बैठी हो। क्या मेरे प्रति तुम्हारा कोई कर्तव्य नहीं? तुमने यहां से भाग कर अपने प्राण तो बचा लिए किन्तु मुझ पर होते हुए पाशाविक अत्याचारों को देख कर भी तुमने चुप्पी साधली है। क्या अपनी जननी जन्मभूमि की ऐसी दशा देख कर तुम्हारा हृदय नहीं फटता ?

मेरी सोई हुई आत्मा को जननी जगा गई। माँ जन्मभूमि आप माँ से किसी प्रकार कम नहीं। आज जो कुछ भी हम है आपकी असीम कृपा से ही है।

स्वर्ग से भी सुन्दर और पवित्र भूमि पर हो रहे अत्याचार, बलात्कार और मृत्यु का ताण्डव नृत्य हमारे हृदय को विदीर्ण कर रहा है। केवल आँधों से ही नहीं, रोम रोम से भी आपके दुःख में आँसू बहते हैं। यह कैसे सोचा आपने, हमने अपने प्राण बचा कर आपको भुला दिया। आपकी सन्तान आपके वियोग में कहीं भी सुखी नहीं है। न दिन का आराम, न रात का चैन, सभी रक्त के आँसू बहा रहे हैं पर कुछ उपाय नहीं सूझता। हमारी सुनता भी कौन है। हमारी अपनी सरकार हमारी दुरावस्था देख कर भी अमंश्रवा कर रही है। हमारा क्रन्दन सुनकर भी कानों में तेल डाले चुप बैठी है। उन्हें हमारी परवा क्यों होगी। उन्हें कुर्राँ चाहिए जिसे थामे वे सब कुछ भूठ गये हैं। हम करें तो क्या करें। हृदय पर पत्थर रख कर उस दिन की प्रतीक्षा में बैठे हैं जब हम सब फिर से तुम्हारे अंक में आकर सुख की नींद सो सके। हे भगवान वह दिन कब आयेगा जब हम फिर अपने घरों में हँसते-खेलते अपनी जीवन नैया को पार करेंगे। अपनी मातृभूमि से विलुड कर सभी कश्मीरी पंडितों का रोआँ रोआँ रो रहा है। धर्म मानव को भगवान का अनुपम वरदान मिला था। धर्म सदैव बुराइयों से बचा कर मानव को सत्य, दया और प्रेम का पाठ पढ़ा कर मानवता के मार्ग पर चला कर ईश्वर के निकट ले जाता है। किन्तु हाय ! कुत्सित मानव ! तुम्हें विद्वेष की हिंसा भडका कर धर्म में बसी मानवता को दानवता में बदल दिया। धर्म के नाम पर राजनीति के हत्कण्डे अपना कर मनुष्य को मनुष्य का शत्रु बना दिया। अब धर्म के नाम पर खुलकर हत्याएँ हो रही हैं। जहां देखो वही आतंकवाद का बोल बाला है। किस धर्म में निरापराध हत्याएँ करनी लिखी है यह उन्हें कौन पूछे।

हमें अब आपस में मिलकर यह युक्ति निकालनी है कि कैसे अपनी जन्मभूमि को इस नारकीय यंत्रणा से मुक्ति दिलायें। कैसे हम अपना खोया हुआ सुख, समृद्धि और शांति पुनः पायें। हमें किसी से बदला नहीं लेना है। किन्तु अपनी जाति का उद्धार करना है। जिस जाति को संसार आदर करता था। वह जाति आज पतन के कगार पर खड़ी है। हर प्रकार से वह लुटी हुई और पिटी हुई

है। जिस राष्ट्रीयता का सम्मान और साथ अन्तिम दम तक इस जाति ने दिया। उस राष्ट्र ने भी न उसकी रक्षा ही की न सहारा ही दिया। अतः आज हमें प्रण करना है कि हम अपनी जाति को पुनः वही सम्मान दिलायेंगे इसके लिए सबसे पहले हमें अपने निजी व्यक्तिगत स्वार्थों की बलि देनी होगी। देश और जातीय हित की भावना को अपने अन्तर में भर कर आपसी झगड़े, मन-मुटाव भूलना होगा। हमें एक होकर अपनी जाति का और जन्मभूमि का उद्धार करना होगा। इसमें सन्देह नहीं, हमारी विचारधाराओं और मान्यताओं में अन्तर होगा। किन्तु हमारा लक्ष्य एक है। इस लक्ष्य को पाने के लिए हमें एक होकर चलना होगा। एकता में ऐसी शक्ति है कि उसके सामने बन्दूक और तोपें तो क्या एटम बम भी हार जाता है यह न सोचिये कि हमारी संख्या कम है हम धर्म भीरू प्राणी उन नरपिशाचों का सामना नहीं कर पायेंगे। जब हम एक होकर मानवीय लक्ष्य को पाने के लिए आगे बढ़ेंगे। हमारे साथ तब धीरे-धीरे अन्य लोग भी सम्मिलित होंगे। क्योंकि अत्याचार को मिटाने के लिए सब्दय मानव सदा साथ देते हैं। हमें अति प्रसन्नता हुई, जबकि माननीय डी. एन. मुंशी की अध्यक्षता में आल इन्डिया कश्मीरी समाज माइग्रेन्ट एक्शन कमेटी का सम्मेलन जम्मू में हुआ। यह सम्मिलित प्रयास था एक होकर अपने लक्ष्य की ओर बढ़ने का। इस सम्मेलन में महासम्मेलन करने की तिथि निश्चित हुई है। इस महासम्मेलन में जहां कहीं भी कश्मीरी पंडित हो इसमें उनकी सदस्यता किसी न किसी रूप में होगी। देश में और विदेश में कश्मीरियों को इस महासम्मेलन में अपने सदस्य भेजने चाहिए। ताकि एक छत्र के नीचे एक होकर हम अपने कार्यक्लापों की रूपरेखा तैयार करें। कुछ सम्मानित व्यक्ति इस महासम्मेलन का विरोध भी कर रहे हैं। उनका कहना है कि इस महासम्मेलन में जितना खर्च होगा उसी धन से फटे तम्बुओं में रहने वाले कश्मीरी पंडितों को यदि एक-एक कमरा भी बना दिया जाय तो वे कड़कती धूप और वर्षा में भीगने से बच सकते हैं। इस प्रकार कुछ बन्धुओं की सहायता करके हम उनके दुःखों को सिर छिपाने की जगह देकर कम कर सकते हैं। एक ओर यह

विचार वास्तव में उपयुक्त है और हम इससे सहमत भी हैं। दूसरी ओर महासम्मेलन राजनैतिक जागृति के लिए, अपने अधिकारों को पाने के लिए तथा संसार भर को अपनी दुखद गाथा की ओर आकर्षित करने के लिए आवश्यक है। इसमें निर्णय लिया जायेगा करो या मरो। हो सकता है हम अपनी बहरी सरकार को एक साथ मिलकर अपनी गाथा सुनाने में सफल होंगे। हमारी जाति के कर्णधार हितैषी और विद्वान जब एक स्थान पर एक लक्ष्य के लिए, एक होकर जो भी निर्णय लेंगे वह हमारी जाति के उत्थान के लिए अवश्य सफलता प्रदान करने वाला होगा। हौं इतना अवश्य है हमें अपने व्यक्तिगत छोटे-छोटे स्वार्थों को इससे दूर रखना होगा। अन्यथा हमारे सभी कार्यों पर पानी फिर जायेगा। यदि हम अपने स्वार्थ को दृष्टि में रखकर इसमें कार्य करें तो हमारे समाज को हम पर से विश्वास उठ जायेगा। हमारी एकता जो कि सबसे अधिक आवश्यक है फलभर में बिखर जायेगी। अतः इस संगठन को शक्तिशाली बनाने के लिए हमें निस्वार्थ होकर ही सेवा का भार वहन करना होगा। मैं अपने भाइयों, बहनों, नवयुवकों विशेष कर नवयुवतियों से करबद्ध प्रार्थना करती हूँ कि वे अपनी मातृभूमि को अपनी जाति को इस संकट की घड़ी में आगे बढ़ कर सहायता करें। जब हम अपनी शक्ति के अनुसार सभी मिलकर प्रयास करेंगे तो वह दिन दूर नहीं होगा जब हमारी जन्मभूमि में चारों ओर शांति का साम्राज्य छा जायेगा। हमें अपने घर, अपनी जन्मभूमि की छत्र छाया में अपने सम्मान और अपने अधिकार प्राप्त होंगे। हम वितस्ता के इस अंक को भी इस पवित्र यज्ञ में एक आहुति समर्पित करते हैं। वितस्ता के महान सम्पादक डा. ब्रिज कृष्ण मोजा वितस्ता को साहित्यिक तथा संस्कृतिक बनाने में रात-दिन एक करते हैं। उनका सदैव यह प्रयास रहता है कि कश्मीर से दूर बसे लोगों को कश्मीर की झलक प्रस्तुत करें। जहां वितस्ता एक ओर कश्मीरी संस्कृति, साहित्य और कश्मीरियत से परिचय कराती है। वहीं दूसरी ओर आर्थिक सहायता भी प्रदान करती है। हमें आशा है हमारे पाठकों को वितस्ता का यह अंक भी रुचिकर होगा। तथा ज्ञान वर्द्धक भी।



# कश्मीरी पण्डितों की पहचान में

कश्मीर भवनों का योगदान

डा. फूल कुमारी राय

अशमन्वती रीयते सं रभध्वम्  
उतिष्ठत प्र तरता सखायः ।  
अत्रा जहाम ये असन्नशेवाः  
शिवान् वयम् उत्तरेमाभि वाजान् ॥

अर्थात् जीवन सरिता की धारा पत्थरों से भरी हुई बहती आ रही है। समवेत चलो। अपने मस्तक को उन्नत किए हुए पार चार हो सखाओ। यही छोड़ चलो, उन्हें, जो सत् के विरोधी हैं - पार चलो उन शक्तियों के पास जो कि मंगलकारी हैं। ऋग्वेद की यह सूक्ति, का यह आह्वान कितना सामाजिक और सटीक है कश्मीर के आज के परिपेक्ष में, जहाँ एक अल्प संख्यक बुद्धिजीवी कौम पूरी तरहसे उखड़ चुकी है। बिखर गई है। हिन्दुस्तान के रेगिस्तान में, सिमट गई है - गंगा के मैदानों और पठारों पर। यह वह कौम है जो अनन्तकाल से अपनी उर्वरा शक्ति और चिन्तन-मनन की ऊँचाइयों के कारण ऐतिहासिक रही है और रहेगी। कश्यप की सन्तान, अद्वैत की उपासक ललेश्वरी, नन्दलाल के वंशधरों की इस गिरती हुई पहचान को सुरक्षित रखने का महत्वपूर्ण ऐतिहासिक दायित्व कश्मीर भवनों पर आ पडा है। समय की उस मौंग को कश्मीर-भवन कहीं तक निभा पाएँगे, इसे समय ही बताएगा।

कश्मीर की मिट्टी से जुड़े तथा इस समाज के चिन्तकों और हितैषियों के अथक सदप्रयासों के परिणाम स्वरूप देश में कश्मीर-भवनों का एक क्रमिक निर्माण और विकास संभव हुआ है। इन का मुख्य उद्देश्य कश्मीरी पण्डित की उन्नत सामाजिक, सांस्कृतिक धरोहर को जिलाए रखना है। इसके लिए आवश्यकता इस बात की है कि नई पीढ़ी में अपने वैभवशाली अतीत के प्रति जागरूकता लाने के साथ-साथ उसे इसकी सुरक्षा, विकास और उसे समृद्ध बनाने के उत्तर दायित्व को सौंपना है। भविष्य के प्रति यानि जो चिर है, स्थिर है उस

सांस्कृतिक चिन्तन मनन का पोषण क्रमबद्ध रूप से करना होगा। कश्मीरी पण्डित समाज के धारकों को अपनी मिट्टी, अपनी जड़ों की पहचान करानी होगी। कश्यप की इन सन्तानों को व्यक्तिगत स्वार्थ के दायरों से ऊपर उठना होगा। इस महायज्ञ में पूरे हविष्य भारत में जगह जगह स्थापित कश्मीर-भवन काफी समय से देते आ रहे हैं। ये भवन महज ईंट-पत्थर के ढाँचे नहीं, अपितु उस जागरण के केन्द्र होंगे जो "कश्मीरियत" को पुनः भारत के मान-चित्र के शीर्षस्थल पर कायम करेगी।

कश्मीरी समाजों ने आपनी विरादरी के दुःख दर्द को दूर करने का भरसक प्रयास किया है। पिछले चार वर्षों का इन का इतिहास इसका साक्षी है। परन्तु कश्मीरी पण्डित जिस संख्या में और जिस हद तक काल के कुचक्र में पिसते रहें - कश्मीर सभाएँ पूरी तरह से उस बोझ को उठा नहीं सकती। सरकार तक अपनी समस्याओं को बराबर पहुँचाना आज भी इन सभाओं का प्रमुख लक्ष्य होना चाहिए। कभी कभी लगता है कि इस दिशा में कुछ विशेष सफलता न पा सकने के कारण ये सभाएँ भी मौन सी हो गई हैं। आखिर अपने लाखों विस्थापित भाई-बन्धुओं को फिर से स्थापित करने की हमारी कौशिशें थमनी नहीं चाहिए। प्रतिकूल परिस्थितियों में भी हमें इस ओर बराबर सक्रिय रहना होगा। कश्मीर भवनों की स्थापना से हमें और बल मिला है। हम कुछ और मजबूत हुए हैं। जहाँ जहाँ भी ये भवन हैं वहाँ-वहाँ और उनके निकटस्थ क्षेत्रों में लाचार असहाय, उखड़े अपने भाइयों की हर तरह से सहायता करना हमारा पहला लक्ष्य होना चाहिए। हमें हमेशा याद रखना होगा कि वर्ष 1990 में हमारे समाज को जो घाव लगा है, वह अभी तक हरा है। हमारा यह अल्प संख्यक समाज निश्चिन्त न होने पाए, उस ओर हमें गिद्ध दृष्टि रखनी होगी। जो समर्थ है, उन्हें

सहर्ष गिरे हुआं को कन्धा देकर उठाना होगा। इस दिशा में और सक्रिय प्रभावशाली कदम उठाने की आवश्यकता है।

कश्मीर-भवन अपने समाज के प्रति एक बहुत बड़ा धर्म निभा रहे हैं। अपनी विरादरी के लोगों को तीज, त्यौहारों के अवसर पर एकजुट होने का अवसर प्रदान करते हैं। इन अवसरों पर न केवल आनन्द उत्साह ही मनाया जाता है अपितु कश्मीरी संस्कृति, संगीत, काव्य के दुर्लभ दर्शन भी कराए जाते हैं। विरादरी के सदस्यों के बीच एक घनिष्ट-आत्मीय संबंध बना रहे। इसका निन्तर प्रयास किया जाता है। सांस्कृतिक कार्यक्रमों की सफलता के लिए आवश्यक है विरादरी के प्रत्येक सदस्य का सक्रिय सहयोग।

कश्मीरी-भवनों को कश्मीरी पंडितों की पहचान को बरकरार रखना है। उस अपेक्षा की पूर्ति के लिए जरूरत इस बात की है कि हम इन भवनों में कश्मीरी वाङ्मय - काव्य, नाटक, इतिहास

के ग्रन्थों को उपलब्ध कराएँ। ये भवन कश्मीरी साहित्य के शोध-स्थल बने, जाति के जागरण के केन्द्र बने। उससे महान, उससे उत्तम और क्या लक्ष्य हो सकता है? समय-समय पर यहाँ साहित्यिक संगोष्ठियाँ आयोजित की जाएँ।

कश्मीर-भवन जिस उत्साह, गति और सदइच्छा से कार्यरत हैं - भविष्य की सह संकल्पना कोई मुश्किल नहीं। इन संस्थाओं के रहबरो की निष्ठा इन्हें आदर्श संस्थाओं के रूप में सामने लाएगी ही। अंत में इस प्रार्थना के साथ:-

"अभयं मित्राद् अभयं अमित्राद्  
अभयं ज्ञाताद् अभयं पुरो यः।  
अभयं नक्तम् अभयं दिवा नः  
सर्वा आशा मम मित्रं भवन्तु ॥

मैं, अपने लुप्त होते हुए समाज के उज्ज्वल भविष्य की तथा "कश्मीर-भवन" जो इसकी पहचान के प्रतीक रूप है, की मंगल कामना करती हूँ।

## कश्मीर और बैसाखी

प्रो. चमनलाल सप्रू

कश्मीर में वसन्त आगमन के साथ तीन प्रमुख त्यौहार प्राचीन काल से मनाए जाते हैं। सबसे पहले "सोन्थ" जो वसन्त का ही अपभ्रंश है। उसके बाद "नवरेह" जो नव-वर्ष का अपभ्रंश है और बैसाखी में बैशाख्य कहते हैं। इसके अतिरिक्त शिया सम्प्रदाय के लोग नव-रोज का उत्सव मनाते हैं। नवरेह अर्थात् नववर्ष का उत्सव कश्मीर में सबसे प्राचीन वसन्तोत्सव है। वहाँ प्रचलित सप्तर्षि-संवत् के अनुसार "नवरेह" 5064 वर्षों से मनाया जाता है। कश्मीर में प्रचलित पंचांग इसी संवत्सर के अनुसार रचा जाता है। इस पंचांग की गणना चन्द्रमा से जुड़ी हुई है। लेकिन सोंथ अर्थात् वसन्त, नवरोज और बैसाखी गणना मौर पंचांग के साथ जुड़ी हुई है। इसीलिए नवरोज 21 मार्च को और बैसाखी का त्यौहार 13 अथवा 14 अप्रैल को पड़ता है। यह एक

ऐतिहासिक तथ्य है कि नवरेह यद्यपि अत्यन्त प्राचीन उत्सव के रूप में अब भी मनाया जाता है किन्तु बैसाखी को नववर्ष के रूप में मनाने की प्रथा को सरकारी संरक्षण प्राप्त हुआ तभी तो डोगरा शासन काल में इस उत्सव को न केवल सरकारी संरक्षण में मनाया जाता रहा अपितु डोगरा शासन काल में अर्धक-वर्ष भी बैसाखी से ही आरम्भ होता था। चूँकि विक्रमी संवत् के साथ बैसाखी का सीधा सम्बन्ध है, अतः सूर्यवंशी डोगरा शासकों ने विक्रमी संवत् को ही सरकारी पंचांग के रूप में मान्यता दी। और स्वतंत्रता प्राप्ति के बाद अब तो शक संवत् को और साथ-साथ ईस्वी सन को सरकारी मान्यता प्राप्त हुई।

उपर्युक्त सभी उत्सवों के बारे में कहा जा सकता है कि तत्कालीन शासन द्वारा इन्हें सरकारी संरक्षण

मिला हो अथवा न मिला हो इतना तो स्पस्ट है कि यह सभी त्यौहार लोकप्रिय त्यौहार होने के कारण लोगों ने हर्षोल्लास का प्रदर्शन करने वाले वर्षारम्भ के प्रथम त्यौहार माने जाते हैं ।

जाडों ने कश्मीरी जनमानस को निष्क्रिय बना दिया होता है । फिर ज्यों ही धूप खिलकर निकलनी आरम्भ हुई तो आशाओं और उमंगों के मतवाले बच्चे अपनी माओं से पूछते हैं मां "सोंथ" कब आ रहा है ? नवरेह कब होगा, नवरोज में अब और कितने दिन हैं ? बैसाखी का मेला कब है ? इस प्रकार का कौतूहल बच्चों में स्वाभाविक ही तो है । "कठकशू" के पीडाजनक दिन बीते हैं, बर्फ पिघली है और लो फिर बहार आई है । कवि महजूर की यह पंक्तियां प्रत्येक कश्मीरी के मुह से हठात् निकल ही पडती हैं । "नरगिस" और "टेक बरन्य" के फूल सबसे पहले बगीचों में अपना स्थान ग्रहण कर ही लेते हैं । बादाम, आडू और फिर सेब के वृक्षों पर शगुफें खिलते हैं और सारी कश्मीर घाटी महक उठती है । "सततुत", "कतिज", "वनहौर", "बुलबुल", "जल" और "कस्तूर" बागों में चहचहाने लगते हैं । सूखे झरणों में अनछुई चांदी-सी अनछुई बर्फ पिघलकर पायलों की झनकार-सी संगीतमय ध्वनि करती हुई इठलाती है । पृथ्वी के वक्ष पर धानी चुनरिया की भान्ति हरी दूब का निखार आने लगता है और इसी प्राकृतिक परिवेश में आता है अप्रैल के मध्य में बैसाखी का मेला जब इस महान पर्व पर सम्पूर्ण उत्तर भारत और विशेषकर पांच नदियों के भूखंड में बागडा करते हुए पंजाबी गबरू और उनके साथ ताल देती हुई हीर-रांझा की धरती की ललनायें मस्ती में झूमकर नये साल का स्वागत करती हैं कश्मीर घाटी के प्राचीन मुगल उद्यान और झील डल के शिकारों में केसरिया- कश्मीर के प्रकृति प्रेमी पक्षियों की चहचहाट, फूलों की महक और चप्पुओं की ताल पर कमनीय कविता की पंक्तियां गुनगुनाते हुए नन्दन-कानन कश्मीर के अद्भुत और अनुपम सौन्दर्य पर मुग्ध होकर नववर्ष का स्वागत करते हुए खुशी मनाते हैं ।

बैसाखी का त्यौहार आज भी मनाया जाता है और पहले भी मनाया जाता था । लेकिन जब मेरी ले खनी कश्मीर की बैसाखी के बारे में लिखने के लिए आतुर हो जाती है तो सहसा न जाने क्यों बचपन की याद मुझे विहल बना देती है । हमारे बचपन में लालचौक से विशाल, शालीमार के लिए स्पेशल बस सर्विस नहीं थी ।

उन दिनों वितस्ता के प्रत्येक घाट पर बैसाखी के दिन सुबह-सवेरे ही सजे हुए शिकारों की कतारें लगी हुई होती थी । कुछ संयुक्त और बडे परिवारों के लिए "डोंगे" सजे हुए होते थे और नये रंग-विरंगे कपडे पहनकर हाथों में खाने-पीने से भरी टोकरियों को लेकर परिवारों के परिवार अपनी सुविधानुसार शिकारों एवं डोंगो में बैठकर झील की ओर चल देते थे । इन सज्जे हुए शिकारों का काफिला जब वितस्ता, चूँठय कौल से होते हुए डल में प्रवेश करता था तो ऐसा लगता था मानो किसी स्वर्गलोक में पहुंचे हों । फिर डल को पार कर निशात बाग पहुंचकर स्वर्ग के इस उपवन में बैसाखी का मेला तो देखते ही बनता था । सरकारी आदेश से पहली बार बाग में असंख्य फव्वारे छूटते थे । सिंघाडों नदरू के पकौडे और तेल में बनी लूचियों की भीनी-भीनी सुगंध से वातावरण महक उठता था । सच पूछिये नाव में घर से चलकर निशात बाग की सैर करने में बैसाखी के दिन जो भी मजा आता था वह आज लालचौक से बसों में बैठकर जाने से नहीं मिलता था । डूंगे में जाने में तो मजा और भी दुगुना होता था । इसमें साथ में लगे हुए किचन में खाने-पीने के नाना प्रकार के पदार्थ बनाने की जो व्यवस्था थी और जब जी चाहे तो गर्म-गर्म स्वादिष्ट व्यंजनों का आस्वादन करके ही बैसाखी मेले की शान में इजाफा ही होता था ।

निशात बैसाखी मेले का सम्बन्ध से अत्यन्त प्राचीन है । यह बात सही है कि इस दिन सभी मुगल उद्यानों में लोगों की बडी रौनक दिखाई देती है लेकिन निशात में ही सबसे बडी भीड और गहमा-गहमी का कारण है ईशबर-तीर्थ । निशात

बाग से लगा हुआ ईश्वर या गुप्तगंगा का प्राचीन तीर्थ अनेक श्रद्धालुओं के लिए बैसाखी का विशेष आकर्षण होता है। श्रद्धालु नर-नारियां बैसाखी के महान् पर्व पर इस तीर्थ स्थान पर स्नान करना पुण्य का कार्य मानते हैं। यहां बने हुए दो कुंडों में अलग से पुरुषों तथा महिलाओं के लिए स्नान करने की व्यवस्था है। "ईश्वर" का अर्थ है ईश्वर का द्वार। सचमुच यह स्वर्गद्वार ही है। भगवान महादेव की जटाओं से निकली हुई गंगा का यहां आविर्भाव होने से इस तीर्थस्थान का एक और नाम गुप्त गंगा भी है। इस क्षेत्र में ही अनेक शैवाचार्यों ने साधना करके विश्वप्रसिद्ध शैव ग्रंथों का प्रणयन किया। यह परम्परा वर्तमान काल तक अक्षुण्ण बनी हुई है। आज भी महान् शैवाचार्य श्रीमत् स्वामी लक्ष्मण जी महाराज का इसी स्थान पर ईश्वराश्रम और शैव-मठिका स्थापित है। यहां पर अनेक शैव विद्वानों ने अपनी ज्ञान-पिपासा को शान्त करने के लिए श्रीमत् लक्ष्मण जी महाराज के सान्निध्य में स्वाध्याय किया। इनमें काशी के प्रसिद्ध एवं मूर्धन्य विद्वान डॉ. जयदेव सिंह तथा पंडित रामेश्वर का नाम लिया जा सकता है। इस प्रकार निशात बाग और उसके साथ लगा हुआ "ईश्वर" तीर्थ धर्म, अर्थ, काम और मोक्ष - चारों पदार्थों को प्राप्त करने की एक अद्भुत स्थली है।

बैसाखी के मेले का एक अद्भूत आकर्षण होता है खालसा पंथ के अनेक अनुयायियों का रंगविरंगी पोशाक में हर्षोल्लास में निशात बाग में समागम। भारतीय सेना के जवान भी इस दिन मेले के मूड में बांगडा रचते हुए वहां स्वयं हर्षोल्लास का प्रदर्शन करते हैं। वहां दर्शकों के आनन्द और मनोरंजन में वृद्धि करते हैं। आज ही के दिन गुरु गोविन्दसिंह जी महाराज ने देश की रक्षा के लिए खालसा पंथ की स्थापना की थी। यह दिन कश्मीरियों को उनके प्रातः स्मरणीय पिता गुरु तेगबहादुर महाराज की भी याद दिलाता है।

जिन्होंने असहाय कश्मीरियों को आतताइयों से बचाने के लिए अपूर्व बलिदान दिया था।

कश्मीर में इस दिन सबसे बड़ा दीवान गुरुद्वारा छठी बादशाही में होता है। छठी बादशाही का गुरुद्वारा हारी पर्वत के पास ही है और असंख्य श्रद्धालु इस अवसर पर शब्द-कीर्तण और ग्रंथ साहिब के अयण्ड पाठ से लाभान्वित होने के साथ-साथ हारी पर्वत के पास बादाम के वृक्षों पर खिले हुए शगूफों का आनन्द भी लूटते हैं।

कश्मीर में बैसाखी का मेला सभी सम्प्रदाय के लोगों में हर्षोल्लास उत्पन्न करने वाला त्यौहार है। नौका-चालक इसी दिन से नये वर्ष में अधिकाधिक पर्यटकों के आगमन की कामना करते हैं। असंख्य नौका-चालकों की रोजी-रोटी का सम्बन्ध तो पर्यटकों के आगमन पर ही निर्भर है। इसीलिए वह अपनी नौकाओं को आज के दिन दुल्हन की तरह सजाकर तैयार रखते हैं। पहले यह दृश्य झेलम घाट पर दिखाई देता था, लेकिन आज कतारों में लगी और रंगविरंगे पर्दों, कुशनों, गलीचों से सजी नौकायें डलगेट से लेकर नेहरू पार्क तक के घाटों पर शोभायमान मुगल उद्यानों तक जाने और डल में नौका-विहार करने के लिए सैलानियों के स्वागत में तैयार दिखाई देते हैं।

इसी प्रकार हर सम्प्रदाय और हर वर्ग के लोग आज के दिन बैसाखी के मेले में जुड़े हुए दिखाई देते हैं। साम्प्रदायिक सदभाव का यह दृश्य कश्मीर के प्रत्येक त्यौहार के अवसर पर देखने को मिलता है। इसकी शुरुआत नवरेह, नवरोज और बैसाखी से ही होता है।

जिस कश्मीर घाटी के चारों ओर अमरनाथ महादेव शंकराचार्य, हारी पर्वत हजरत बल से भिन्न-भिन्न नामों से पुकारे जाने वाले परमात्मा का वरदान कश्मीरवासियों को प्राप्त हो, वहां शान्ति और भाईचारे का वातावरण मौजूद होना कोई आश्चर्य की बात नहीं।



# कश्मीरी भाषा - एक विहंगम दृष्टि

डा. फूल कुमारी राय

भारत के विस्तृत मानचित्र की ओर दृष्टिपात करते ही सब की दृष्टि उस भू-भाग पर अटक जाती है, जिसकी सीमा एक ओर तिब्बत की ओर आँकती है तो दूसरी ओर पंजाब और हरियाणा की भूमि छूती है। तीसरी ओर जहाँ यह हिमाचल प्रदेश की हरी भरी जमीन की ओर निहारती है वही उत्तर-पूर्वी सीमा में करोंकोरम के दर्रे में अपने को निमज्जित कर देती है। यह भू-भाग कश्मीर कहा जाता है जो अपनी प्राकृतिक सम्पदा के कारण भूगोल के विद्यार्थियों के लिए आश्चर्य और कौतुहल की सामग्री देती है तो कवियों और लेखकों के लिए रसोद्रेक और उद्दीपन के अनन्त आयामों की झोली भर देती है।

कश्मीरी मूलतः आर्य परिवार की एक भाषा है, जिसका उत्स वैदिक संस्कृत और संस्कृत होते हुए भी आज अन्य भाषाओं के समान इतिहास के कई सोपानों को पार करते हुए अपभ्रंश के रूप में विकसित होकर स्वतन्त्र रूप से विकसित हुई है। भारोपीय परिवार की भाषाओं में कश्मीर ही ऐसी भाषा है जो ऋग्वैदिक भाषा की एक मात्र दुहिता होने का गर्व कर सकती है। इसके प्रमाण ऐसे अनगिनत आदि कालीन वैदिक शब्द हैं जो आज भी कश्मीरी में मूल रूप से सुरक्षित हैं। कश्मीरी कभी भी जड़ नहीं बनी, उसने सीमा नहीं स्वीकारी। यही कारण है कि यह वैदिक, बौद्धकालीन संस्कृत, पाली, खरोष्ठी और प्राकृत भाषा तथा और भी कई संस्कृतियों के संक्रमण का भार अपने दामन में समेटे है। कश्मीरी ने अरबी-फारसी को भी कालक्रम से गले लगाया तो तीर्थों एवं मठों के माध्यम से दक्षिण से भी अपना नाता जोड़ा। इतना होते हुए भी इसके रंग-रूप में विकृति नहीं आई बल्कि यह विकास की अबाध गति से आगे बढ़ती रही है। कश्मीर के मैदानों और घाटियों की हरियाली, फूल और फल, यहाँ के लोगों के मन-उर्वरता, सौन्दर्य और माधुर्य भरते रहे हैं। इस उर्वरता, सौन्दर्य और माधुर्य की

स्रोतस्विनी "कश्मीरी" भाषा है।

कश्मीरी भाषा का भाषात्मक संबंध ऋग्वैदिक भाषा-भाषी उन आर्यों से है जो भारत के पूर्वोत्तर भू-भागों से होते हुए हिमाचल प्रदेश की चम्बाघाटी से सीधे रामबन पहुँचे। यहाँ से वे कष्टवार, भद्रवाह की तरफ बढ़े। समुद्रतल से 8,000 फुट की ऊँचाई पर अवस्थित यह प्रदेश देवदारु और चीड़ वृक्षों की गहन हरियाली से भरा पड़ा है। इसके पश्चिमोत्तर में (i) काफिरी और श्रिण्या (दरद) भाषा, (ii) पूर्व में बलती भाषा, (जिसका स्वरूप मिश्रित तिब्बती भाषा का है) तथा (iii) पश्चिम में पहाड़ी भाषाओं के क्षेत्र है। कश्मीरी का क्षेत्र बनिहाल, कष्टवार, भद्रवाह, पोगल-परिस्तान, रामबन तथा डोढा के छः जनप्रद है। इन जनप्रदों में कश्मीरी की भाषात्मक रेखाएँ पहाड़ी, पंजाबी और डोगरी भाषाओं से टकराती हैं, परिणामस्वरूप इन जनप्रदों में कश्मीरी का एक मिश्रित रूप उभर आया है।

दरद (श्रिण्या) भाषा-भाषी गिलगित और श्रीनगर में करीब २२८ मील की दूरी है। गुरेस से दरद भाषा का क्षेत्र आरंभ होता है। कश्मीर का समस्त पश्चिमोत्तर क्षेत्र दरदिस्तान कहलाता है। इस क्षेत्र में गिलगती, अस्तोरी, चित्राली, गुरेस, तिलेलघाटी आती है। गुरेस में दरद और कश्मीरी दोनों का प्रयोग एक साथ करते हैं। दरद भाषा आर्यवंशज मानी जाती है, इसका अधिक संबंध संस्कृत से माना जाता है।

कश्मीर में वैदिक पठन-पाठन की परंपरा के ज, ज (z) ज (zh) के उच्चारण सुरक्षित है। इस भाषा में भारोपीय परिवार के अनन्त शब्दों का भण्डार है। भयंकर शीत के कारण भाषा में कुछ ध्वनि-विकार सदियों के प्रयोग से आ गए हैं। महा प्राण व्यंजन, अल्पप्राण रूप में सामने आते हैं। "घ" का "ग", "भ" का "ब" तथा "ध" "द" हुआ है।

यथा :-

(हिन्दी)	(कश्मीरी)
भात	बॅतअँ
घडी	गॅर
धन	दॅनअँ

कश्मीरी भाषा में संस्कृत के तीन संयुक्त अक्षरों में "त्र" ध्वनि अभी भी सुरक्षित है। जैसे - त्रै, त्रख, त्रपु / त्राम, त्रठ / त्रैल, त्रेल, त्रैश, त्रिशूल। "क्ष" संयुक्त अक्षर /ख/ और /छ/ में बदला है जैसे :

(हिन्दी)	(कश्मीरी)
क्षीर	खिर
क्षमा	ख्यमा

उसी प्राकर "ज्ञ" - "ग्य" में बदला है।

अरबी-फारसी के प्रभाव से कश्मीरी में ज, च, छ की ध्वनियाँ आ गई हैं।

यथा-

चौर (four) चादर (Chaddar), चौतुर (Intelligent/witty) चॅर (Bird), मैच (Soil), चौक (Sour)।

छल (deceive), छाया (Shadow), छाल (jump), छोट (Short), जाव (Boru), जान (known), जाल (net), जैव (tough), जातुक (horscope) आदि।

भारोपीय परिवार की इस भाषा के ध्वनि-परिवर्तनों के कुछ उदाहरण -

संस्कृत	कश्मीरी
तु	चँ
स्थान	थान
स्फोरण	फोरून
स्थापन	थावुन
स्फोट	फुटँ
तात	टाठि / टौठ

ऋग्वैदिक	संस्कृत
संस्कृत उलूखल	वौखुल
कम्बल	कॅमल
जामि	जाम
जामात्	जामतुर
स्नुषा	नौश
भर्तृ	बरथा
म्मार्या	बॅरिया
भातृ	बोये

सारांश यह कश्मीरी में "त" का "च" अग्र हलन्त "स" का लोप, दन्त्य का मूर्धन्य, "उ" का "ओ" तथा "श" का "ह" में परिवर्तन हुआ है।

कश्मीरी "देवनागरी" तथा फारसी लिपि में (आंशिक रूप भेद के साथ) लिखी जाती है। कैसा विचित्र और सुखद संयोग है ? कहीं "देवनागरी" और कहीं फारसी। पर कश्मीरी इन दरूनों लिपियों में अभिव्यक्त होकर भी अपनी प्रकृति को अक्षुण्ण रखे हुए है। भाषा की यह प्राज्ज्वलता उसके बोलने वालों की प्रकृति, चिन्तन, मनन तथा संपूर्ण चरित्र को उजागर करती है। इस उदार, महान परंपरा को आगे बढ़ाने का उत्तरदायित्व उसके भाषा भाषियों का वहन करना है।

+ + +

### एकटरी युग

निभा कौल

क्यों शीर्षक देख कर चौंक गये न। चौंकाने वाली बात नहीं, यह तो आजकल की वास्तविकता है। हमारे शास्त्रों में कहा गया है युग चार हैं। किन्तु मैं कहती हूँ युग पांच हैं। सत्ययुग, द्वापरयुग, त्रेतायुग तथा कलियुग तो बीत गये हैं। अब आगया है एकटरी युग। पहले देवी-देवताओं का बोल-बाला था। उसके पश्चात राजा-महाराजाओं ने गुलछर उड़ाये। फिर नेताओं ने अपनी वाक-शक्ति के बल से जनता जनार्दन को जैसा चाहा, नाच नचाया। परन्तु अब जनता नेताओं की मुट्टी से निकल रही है। जनता के रूप का भी कोई ठिकाना नहीं। जब चाहा किसी को सम्मान पूर्वक अपने सर पर बिठा दिया और जब चाहा उसे सिर से पटक कर पांव तले रौंद दिया। आज जिसकी प्रशंसा के पुल बांधते हैं। कल उसकी ही धज्जियां उडाते फिरते हैं। अब नेतागिरी में भी कुछ सार नहीं। सार यदि है तो अभिनय में। यह तो आप प्रत्यक्ष ही देख रहे हैं कि अभिनेता तथा अभिनेत्रियों ने देवताओं से भी उच्च स्थान प्राप्त कर लिया है। अमिताभ बच्चन और श्रीदेवी की पूजा घर-घर हो रही है। यदि आप चाहते हैं कि आप यश, सम्मान तथा धन-धान्य से परिपूर्ण हों, तो सर्व प्रथम आप अभिनय सीखिये। इस कला के बल पर सर्व श्रेष्ठ तथा सर्वशक्तिमान बन सकते हैं। पूना में एक फिल्मी इन्सटिट्यूट खुलने से काम नहीं चलने का। मेरे विचार में प्रत्येक मोहल्ले तथा प्रत्येक गली में एक-एक एक्टिंग ट्रेनिंग सेन्टर खुलना चाहिए। आप कहेंगे स्ट्रोलोइड पर सभी चलने लगेंगे तो वे सभी डिब्बों में ही बंद रहेंगे। वैसे भी भारत में ५० प्रतिशत फिल्में डिब्बों में बंद ही पडी रह जाती है। अरे साहब कौन कहता है आपको फिल्मों में अभिनय करने के लिए अभिनय सीखिए। अभिनय तो आपको वास्तविक जीवन में करना है। इस कला को किसी भी मूल्य पर प्राप्त करिये। फिर देखिये इस कला का चमत्कार। अभिनय देवता की उपासना करने पर ही इस

जीवन में सुख और परलोक में भी मोक्ष प्राप्त होगा।

आप सोचते हैं नीभा जी तो सठिया गई है। वास्तविक जीवन क्या चलचित्र है, जहां हम अभिनय करें। इसकी मीमांसा मैंने पहले ही की है कि यह युग एकटरी युग है। इस युग का परमधर्म अभिनय है। लीजिए, मैं आप बीती सुना कर आपकी शंका का निवारण करूंगी।

ईश्वर ने मुझे इस कला से सर्वथा अपरिचित रखा था। इस कारण मुझे विशेष उपाधियों से विभूषित किया जाता था घमंडी, मूर्ख आदि आदि। जिसकी भलाई करने के लिए सदा तत्पर रहती, वही मेरी हँसी उडाता। कोई कहता मुझे बोलने की भी तमीज नहीं, तो कोई कहता, शिष्टाचार का अ-ब भी मुझे नहीं आता, सब मुझ से कतराते। इसका कारण मुझे समझ में न आता। इस चिन्ता ने मेरी भूख और नींद उडा दी थी। अन्त में इसका कारण खोजने में मुझे सफलता मिल ही गई। मेरे अपमान का कारण अभिनय क्षमता का न होना था। दिन-रात के अथक प्रयास से मैंने इस पारसमणि को पा ही लिया। अब मेरी लोहमयी काया स्वर्णमयी हो गई है। जिस संसार से मुझे वैराग्य होगया था वही असार संसार मेरे लिए स्वर्णिम संसार हो उठा है। आप भी इस पारसमणि को पाकर स्वर्णिम संसार बसा लें, इसलिए इसके गुर आपको भी बताती हूँ।

श्रीमती टुनटुन मेरी पडोसिन है उसकी मोटी-मोटी तोंद देखते ही बनती है। एक दिन क्या देखती हूँ अपनी भोंदी तोद को उसने लाल-लाल सूरजमुखी के फूलों से लपेटा है जिससे तोंद का आकार कुछ और भी बढ़ा है। मुझे देखते ही वह मटकते हुए मेरे पास आकर कहती है कैसा प्रिंट है इस साडी का। मैं तुरन्त सतर्क होकर अभिनयी मुस्कान बिखेर कर कहती हूँ "वाह! वाह आप पर यह प्रिन्ट तो बहुत ही खिल रहा है। आपकी पसन्द की दाद दिये बिना नहीं रहा जाता। मेरा इतना कहते ही वह गद्गद हो उठी। गर्व से उसका चेहरा खिल उठा। कहने लगी, "पच्चासों साडियों में मैंने इसे चुन लिया। आप को जब साडियाँ लानी हो, मुझे साथ

ले जाना । ऐसी साडियां पसन्द करूंगी कि आपका रूप खिल उठेगा ।" मन ही मन मैंने कहा, जैसा रूप आपका खिल उठा है । वह कहने लगी, ये भी कहते थे, तुम्हारी पसन्द की बात ही कुछ और है ।" लीजिए इनके उन्होंने भी इस कला में प्रवीणता पाई है इसे तो आपने समझ ही लिया होगा । कुछ दिन पहले यदि यही घटना मेरे साथ घटती तो मैं उसे सत्य बोल कर अपना परम शत्रु बना देती । आज मेरे अभिनय ने उसे मेरा परम मित्र बना दिया ।

ऐसी ही एक घटना कुछ दिन पहले की सुनाती हूँ । कैसे श्रीमती हुडदंग को अपना परम शत्रु बना लिया । एक दिन वह मेरे पास आकर अपनी दुर्बलता का रोना रो रही थी । उनसे कुछ काम नहीं होता । उठना बैठना भी कठिन लगता है । देह तो फूलती जा रही है, किन्तु शक्ति नाम मात्र की नहीं है । कितनी दवाइयाँ खाती हूँ पर कुछ ताकत नहीं आती । मैंने कहा, दवाइयों से क्या होगा ? आप स्वयं अपनी चिकित्सा कर सकती हैं । भोजन रूखा-सूखा करें । मिठाइयों की तो आप बहुत शौकीन हैं किन्तु आप उन्हें न खायें तो अच्छा रहेगा । घर के कामकाज तथा व्यायाम में एत्रि लेने से आपका मोटापा कम होगा । तब आप में काम करने की स्फूर्ति भी आजायेगी । लीजिए उसने तब से मेरे पास आना तो दूर मुझसे बात करना भी छोड़ दिया । मेरी बुराइयाँ कहते थकती नहीं । लीजिए चली थी होम करने जल गए हाथ ।

बच्चों के साथ पिक्चर देखने का प्रोग्राम कई बार बना । किन्तु कुछ न कुछ विघ्न आ पडता । आज तीन दिन पहले टिकट खरीद कर रखे थे । बच्चे बड़े बेसबरी से रविवार की प्रतीक्षा कर रहे थे । प्रातः से ही बच्चे सारे कार्य बड़े उत्साह से निबटा रहे थे । मैंने भी भोजन खिला कर जल्दी से अपनी तैयारी आरम्भ कर दी । कई महीनों के पश्चात यह दिन आया था । ये बच्चों को लेकर नीचे उतरे और मैं द्वार में गुनगुनाते हुए ताला लगा रही थी कि इन्हें पुनः ऊपर सीडी चढते देखा । "क्यों व्यर्थ में एनर्जी नष्ट करते हो, ऊपर आने की क्या आवश्यकता आपडी । मैं तो आ ही - - -" कहते हुए उनके पीछे श्री भडभंग को सपरिवार

चढते देखा । मुख के शब्द मुख में ही रह गये । मुख कडुवाहट से भर गया । तिस पर उनकी श्रीमती कहती है, "क्या कहीं बाहर जाने का प्रोग्राम था ।" मैं तिलमिला उठती हूँ । न ताला बंद कर पाती हूँ न ही खोल पाती हूँ । "देखिए कैसे पकडा एक मिनट देर होती तो यह भी न मिल पाते ।" श्री भडभंग इनसे कहते हैं, "अरे भाई सिनेमा देखने निकले थे । टिकट कहीं न मिला । तब सोचा चलें, आप से ही मिल लें ।" इन्हें टिकट नहीं मिला और हमारा एडवान्स टिकट व्यर्थ चला गया । मन में आता है अपने टिकट इनको दे दूँ कम से कम इन से छुटकारा तो मिलेगा । तब तक ये मुस्कराते हुए कहते हैं, छोडो, ताला खोलना भी नहीं आता । मैं एक ओर हट जाती हूँ । ये एक झटके से ताला खोलते हैं और कहते हैं, "आइए भाई साहब बडे दिनों के पश्चात दर्शन दिए । मैं झट अभिनय कूची से चेहरे पर मुस्कान बिखेर देती हूँ । कडुवाहट भरे मुख से ऐसे मीठे-मीठे शब्द निकालती हूँ कि सुनने वाला उन शब्दों की चाशनी में जम जाए ।

देखा आपने अभिनय की करामात । मन ही मन जिन्हें धिक्कारते है प्रकट में उनकी प्रशंसा करते नहीं अघाते । आपका हृदय रो रहा है परन्तु प्रकट में आप हँसते-हँसते लोट पोट हो जाते हैं । आपके घर यदि किसी रोगी वृद्ध की मृत्यु हुई हो तो आपके परिचित आपका दुःख बंटाने या सहानुभूति देने नहीं आते । वे देखते हैं आपने कितने आसूँ बहाये । आप घडों आसूँ बहाइए । यह सोच कर आप संतोष मत करिये कि उन्हें रोगों की असह्य पीडा से मुक्ति मिली । यदि आँसू नहीं आते तो सीखी हुई अभिनय कला का सहारा लीजिए । आप खून के आसूँ बहाइये जिसे कि आने वाले लोगों को संतोष मिले । यदि आसूँ नहीं बहाते तो आपको वे अतमीय स्वजन कहीं मुँह दिखाने लायक नहीं छोडेंगे । सारांश यह कि इस एक्टररी युग में आपको सोते-जागते, उठते-बैठते अभिनय करना होगा । अन्यथा आपको पग पग पर ठोकें खानी होगी ।

यदि आप काली, नाटी, छोटी आखों और मोटी नाक और भदे होंठो वाली है । तब भी आप निराश मत होइये । अपने छोटे-छोटे बालों को बाब कट



करवा लीजिए । मंद मंद गति से मटकते हुए चल कर बीच बीच में बालों को झटकिये तब देखिए, आपके इस मटकने-झटकने के अभिनय से लाखों सिर आपके चरणों में पटकने के लिए आतुर हो उठेंगे । आप सर्वश्रेष्ठ सुन्दरी हो जायेगी ।

निष्कर्ष यह है कि केवल अभिनय की कला साधने पर इस युग में आपको धर्म-अर्थ- काम-मोक्ष चारों पदार्थ प्राप्त होंगे । इहलोक और परलोक दोनों सुधर जायेंगे । बोलो अभिनय कला की जय, एक्टरी युग की जय ।



## सोन कोशुर भवन

निभा कौल

तोह आसिव वनान यि कोशुर भवन कथ खोर यिमव तालि प्यठ । कलकत्ता क्यन भवनन मंज क्या सनाह छु यि त्यूत । यिमव तति वुह-वुह पोर लरि लजमच छि तिम ति छिन यूत थ्यकान । यिम जन छिन् व्यचान कुनि यि लरि प्यूत लदिथ । मगर क्याह वनोव अस्य, असि निश क्याह छु यि लरि प्यूत । यि छिन् सानि खौतर लॅर । यि छि सान्यन तिमन सोपनन पोज करान, यिमन पूर गछनच असि कॅह वोमेदाह आस न ।

माजि कशीरि निश छि आस्य गौमत्य स्यठा दूर । साँन्य मूल आस्य तथ सरसबज जमीनि मंज असि थॅदरावान त फोलरावान । अज छि सान्य मूल असि निश छयन गामत्य । मूलव रोसत्य कुरु कति रोजि जिन्द । आँस्य कौतिस कालस ह्यकव पनिनि माजि कशीरि हुन्द नाव जिन्द थविथ यि लॅर छि असि निश बूजतव अख गमल् । अथमंज छि असि थौवमित पनिन्य मूल रछिथ । विजि विजि छि आँस्य यिवान त यिमन मूलन सग दिथ गछान । यिम साँन्य मूल गछ्य न तोतान्य होखन्य योतान्य जन आँस्य पनिनि माजि कशीरि व्ययि वातहव । असि आँस न काँह जाया, यति अस्य बाँय-बन्द पानवन्य मील्लिथसमागमा करहव । पर्न्य बडय दोह मील्लिथ करहव । सान्यन शुर्यन कति गछि खबर आँस्य क्या छि आमत्य पतवथ करान । यती इकवद मील्लिथ छि आँस्य तिमन हावान हेरथ त नवरेह क्याह गव । जंगत्रय त जरमसतम क्याह गयि । नत् कति रोजि असि

कोशुर आचार त व्यवहार । कशमीरियत बदल छ आमच असि मंज अँग्रिजियत । अँग्रीज कूल्य परन्य त बोलन्य छ अज्यकि जमान बड जरूरी । तथ मंज काँह शख छुन मगर अँग्रेजन हन्दिस् राजस मंजति आँस्य अस्य पनिन्य कूल्य बोलान पनिन्य रीति-रिवाज मानान । पनुन धर्म पालन करान । अज छु सोन मुलुक आजाद । मगर हाय अफसूस आँस्य छि बन्येमत्य तिहिन्द गुलाम । अज छि अस्य अँग्रेजय योत बोलान । अँग्रीजस मंजय असान त वदान । अँग्रीजस मंज वधान त ब्यहान यस न चाल-ढाल आसि अँग्रीज सु गव गाम्-गूस । हिंदुस्तानस मंज छु नावुय योत रूदमुत हिन्दुस्तान । बाक्य छु स्कूल, कालेज, घर, दफतर सौर्य बन्योमुत अमेरीका । मगर अमेरीका छु ह्यछान भारतस निश सेतार वायुन, ग्यवुन, नाच करून । भारतुक योग भारतुक शास्त्र, भारतुक इकवट रूजिथ जिठन्य हुन्द यजथ करून । भारतच्य सादगी श्रूच्य विचार । यिम जन असि त्रावमित्य छि । कॅह कौल्य पत् भासी न यि छु भारत । तोह्य करिव न पछ मगर पोज छसव वनान जरमसतम दोह पूछ म्य बचन । अज कोत छु असि गछुन । म्ये वोनमस टाठि म्यानि अज छ कृष्णजुवस वोहरवोद । सुय मनावनि गछव अस्य । तोर यिथ छुम वनान, च्य । क्याजि वोनुथ म्य अपुज "वोनमस क्या अपुज वोनमय ।" "अज कति आँस कृष्ण जुवस वोहरवोद ।" म्य वोनमस च्य वुछुथ-ना कृष्ण जुवनिस फोटवस छनि ना असि पोशिमाल् नाल्य ।" तोर वोथुम, तमि साँत्य क्या

गव । केक कति चोटुव, हैपी बर्थ डे कति वोनव ।  
" म्य गव अन्दरिम शाह अन्दरय त न्यबरिम शाह  
न्यबरय । अख देहा वाति असि प्ययि कृष्णजुवति  
केक चटनावुन ।

वन्यतव सों कोताह जरूरी छु पन्यन्यन रीति  
रिवाजन सोंत्य जान थवन्य । यि कोशुर भवन छु  
असि पनन्यन रीति रिवाजन सोंत्य जान थवनस  
वथ दिवान । वुन्यक्यन छु यि सोन तुलमुल त  
पर्वत । गरीब संज पहरि मंज युस चोंग छु दिवान  
गाश तमिस छु बासान सुय जून त सिर्य । यथ  
अंधकारस मंज वन्यक्यन अस्य छि रुजिथ, तथ  
मंज छु असि ति यि भवन चांग्य गाश हावान ।  
कशीरि हन्दि खोंतर क्या करव, किथ तरव त  
किथ मरव । युस कोशुर बोय नोन त छोन कशीरि  
द्रामुत छु तमिस योतान्य न केंह वोपाय बन्यस  
तोतान्य ह्यकि तत्यन रुजिथ । नौकरी हुन्दि खोंतर  
यी कांह या यलाज खोंतर । सुति ह्यकि अति  
रुजिथ वख्त-सख्ती मंज । कशीरि औस्य गछान  
अँस्य खांदर करनि, मेखल दिनि । वन्य कोत  
गछव । यिमन कारन ति लागि असि यि भवन । यि  
भवन छु असि माजि कशीरि हुन्द यादगार । सोंरी  
समिथ करव अस्य यथ भवनस मंज सु व्यचाराह  
यमि सोंत्य अस्य पननि माजि निश ब्ययि बातव ।  
यि भवन बनावन खोंतर कँर पनन्यि-पनन्यि तरीक  
सारवय कूशिश, कांसि पौस सोंत्य, कांसि सामान  
सोंत्य । मगर सान्य प्रेजिडेन्ट सौबन कोर यि भवन  
खडा पनन्यन शानन प्यठ सोरूय भार ह्यथ ।  
अँस्य ह्यकव न तमिस जांह ति हूरिथ । सोंन्य  
रूम-रूम छिस औही करान । भगवान दीनस लछि

त्रगुन आय त थदन पाय । सारिन्य दिचन खुशी ।  
भगवान थविन तमिसति सदा खोश त खोशहाल ।  
ब्ययि थविन सारिनय बायन थदिथ त बडिथ ।  
यिमव जन यथ भवनस खडा करनस मदद कोर ।  
सोंरी मीलिथ योस काँम छि करान तथ छु जरूर  
रूतफल मेरान । वन्य मीलतन असि पनँन्य कशीर  
त यिथय पाट्य ।

"रूम रूम छिम वदान घर गछहा  
तुलमुल त पर्वत ब्ययि वुछहा ।"

नोट:-बू छस् गुल्य गंडिथ माँफी मंगान कोशुर  
हिस्स क्यन गलतीयन हन्दि खोंतर । असि छुन यति  
प्रिंटर अलाव मात्रायि दिवान, न छि तिम कोशुर  
ह्यकान ठीक ठीक छपाविथ । कोशुर लेखन खोंतर  
गछन आसनि ब्ययि मात्रायि । यमि सोंत्य यि  
ठीक-ठीक परन त लेखन यी । काँशिर विद्वान  
अगर यमि भाषायि हुन्द ति व्याकरण छपावन  
त्यलि गछि सहूलियत । काँशिरिस मंज छु "अ" ति  
दोयि त्रयि कसम । कांह हु लेखान अछरस प्यठ  
मात्रा दिथ कांह छु लेखान अछरस तल, यि गोछ  
अकी तरीक युन लेखन । ब्ययि छि उचारणस मंज  
अरबी त फारसी अछरन यिवान तल कन्यि फ्योर  
त्रावन । अकीय तरीक गोछ सारिनय हँन्द लेखुन ।  
सु यी त्यली लेखन यलि अमि भाषायि हन्दि विद्वान  
अमि भाषायि हन्दि खातर कोशिश करन । बू छस  
तिमन बार-बार विनती करान अमि खोंतर करिन्य  
वोपाय नत गछि काँशर भाषा खत्मय । सान्य  
भाषा गछि जिन्द रोजन्य, त्यलि रोजव आस्य ति  
जिन्द सान्य संस्कृति त सभ्यता त जिन्द ।



# सोतुंन गाश

डा. विज कृष्ण मोजा

# बसन्तालोक

अनुवादक : डा. फूल कुमारी राय

1. पोशो बागन छु होश फेरान सोतुनि गाशो,  
अच्छ मुचरान गुल, बुलबुल वुजान प्रजान बोल बाशो ।
2. बागवानुन छु अथ गच्छान हीथ तय बहानो,  
हिलि पम्पपोश वेल्लेपनेय छि फोलान पॅन्यपानो ।
3. सगरोस्तय यारि फोलान, सोनेवारि बनान बाल हो,  
सोजमतीय नचान-गिन्दान, वुजान-ग्रजान होक्क्य नालो ।
4. सिरियि जूतिथ जेचि त्रावान शीन कोह-कतारो,  
खिन्दिमारान रिन्देचय थिम जोश्य त् आबशारो ।
5. औबरे गटय पोते फेरान, लोते नेरान घटकारो,  
न्यूल आकाश शोल् त्रावान, लोल हरान अन्धकारो ।
6. होश फेरान बेहोश जीवन, जिन्दकरवुन बहारो,  
छालमारान कॅटुर, पोम्पुर ते वारिहँजि हीमालो ।
7. नारततीय, जोसेहतीय, दोखदेयदे बलान पानो,  
हँकिम हकीम जान बनान, येलि तालि औसि जानो ।
8. सोत यिवान-अँसान-गिन्दान, कशीर, प्यवान याद हो,  
नगीन नसीम बादम फुलय, खुलय डल त् शिकारो ।
9. मुबारक सोन तोहिँ बार-बार, सलामत बायँचारो,  
कौशुर सँकून बेहाल गेँच्छय, यच्छान देँयस अँस्य यारो ।

1. बसंत के आने की पदचाप गुलिस्तों के होश फिरा देती है, पँखुडियाँ आँखे खोलती हैं बुल- बुलों की चहचहाट कायनात में रंग भरती है ।
2. प्रकृति के जागरण की प्रक्रिया तो प्राकृतिक है, माली तो बहाना है, कमल और लतिकाएँ स्वतः फूल फल कर पसर जाती हैं ।
3. चीड के वन बिन सीवें बढते हैं, पर्वत सोने में ढल जाते हैं, सूखे झरने, नदी और नाले संगीत, नर्तन, क्रीडा और कोलाहल से भर जाते हैं ।
4. आफताब की रोशनी बर्फाँली पहाडियों में चमक भर देती है संगीत में बहाए मस्ती में डूबे झरने और ओक्शार खिलखिलाते हुए बहते हैं ।
5. बादलों की कतारें लौटजाती हैं, धुँधलका हट जाता है लगता है निरभ्र आकाश अंधकार की चादर हटाते हुए प्रेमपियूष बरसाते हुए अभियुद्धित होता है ।
6. अचेत जीवों में बसंत पुनः चेतना की लहर फैलाता है, वन्य पशु-पक्षी कॅटुर, तितलियाँ और हीयमाल क्रीडारत होते हैं ।
7. बसंत नाना प्रकार के रोगग्रसित जर्जर शरीरों का स्वतः उपचार बनता है । तकदीर ठीक हो तो हाकिम और हकीम क्लाएँ भी मेहरबान होती हैं ।
8. हे बसन्त !  
तुम्हारे आने से याद आती है कश्मीर की नगीन की, नसीम की, डल की लोल लहरियों की, तैरते शिकारों की, बादम फुलय की ।
9. मेरी हजार हजार दुआएँ मुबारक !  
हरहाल में चमन के बुरु बुँगी का भाईचारा सलामत रहे, अन्तरमन की ख्वाहिश है मेरी - कश्मीरी सकून बहाल हो ।

लेखक : डा. विज कृष्ण मोजा



# ही महाकाली बोज साँन्य जॉरी

निरञ्जन नाथ तिकू

ही महाकाली बोज साँन्य जॉरी,  
अनुग्रह करतय जॉरिये ।  
कर्मफल, भूय-भूय आमँत्य छि गीर,  
सह आसँत्य, शाल बन्येमत्य छि वीर ।  
मोकलाव खॉत्यमँत्य छि पापन्य भॉरी,  
अनुग्रह - - - -

क्षमा कर तय पापन त शापन,  
क्षय कर त साँन्यन सन्तापन ।  
आशि च्यानि आमँत्य अथ दौर्य दौर्यी,  
अनुग्रह - - - -

कष्ट करतय नष्ट, रोजीय सन्तुष्ट,  
असुर प्रकरच कर्यमत्य छि भूष्ट ।  
पान मशराविथ बन्येमँत्य चॉरी,  
अनुग्रह - - - -

माता शक्ति, कास साँन्य सखती,  
भक्ती दित युथ बनि मोखती ।  
मोक्षी हुन्द बनाव आदिकारी ।  
अनुग्रह - - - -

ज्वाला रूपी छख आसान तमोगुण  
रजोगुण शारिका त राज्ञा सतोगुण  
त्रिपुर सोन्दरी छख सँह सवारी ।  
अनुग्रह - - - -

दोयि अथ सेतार छख च वायान,  
त्रयमि अथ वेद चूरमि माला फिरान  
कमल वासिनी हँस सवारी,  
अनुग्रह - - - -

दिथ सत विचार विवेक ज्ञान  
करनाव भजन पनुन रोज सनिदान  
विधावती छखय विधा धात्री,  
अनुग्रह - - - -

सरस्वती रूप किन करतय प्रसादह  
लक्ष्मी रूप किन गाल तय वोपाध ।  
अम्बिका रूपस शरण छि साँरी,  
अनुग्रह - - - -

शहरी आसिथ बन्योव शिवपुरी  
चँय छहस् वासान चौवापॉरी  
करतम यॉरी पनन्यि दरबॉरी,  
अनुग्रह - - - -

लारान आय अस्य जन विचॉरी,  
कास वन्य असि गम त खॉरी  
निरञ्जन प्रारान कृत वन्य प्रारी  
अनुग्रह करतय जॉरिये ।

# करखना मोज्य दया

निरञ्जन नाथ तिकू

करखना मोज्य क्षमा,  
करखना मोज्य दया,  
करखना मोज्य कृपा,  
करखना मोज्य दया ।  
म्य करतम, ओरय दया, पापन त शापन क्षमा ।

करखना मोज्य दया ।  
करतम ओरय आलवा, वरतम माता सदा,  
गुल्य गंडिथ म्योन छुय नमः, करखना मोज्य - -  
न जानय श्रान संन्ध्या, न जानय पाठ पूजा  
न जानय करिन्य स्तुता, करखना - -

न जानय न्यास करून, न जानय माला फिरँन्य ।  
न जानय करिन्य स्मरणा, करखना - -  
न जानय ध्यान दारुण, न जानय धारणा ।  
न आमच छम समाधाह, करखना - -

न जानय ध्यान धर्म, न जानय क्रिया-कर्म ।  
म्य मा छम छयट वासना, करखना - -

न जानय करुण भजन, न जानय आराधना ।  
न जानय कीर्तना, करखना - -  
न जानय करुण जफ, न जानय करुण तफ ।  
न जानय योगासना, करखना - -

न बूजमुत जाँह श्रवण, न कोरमुत जाँह मनन ।  
न करमुत निध्यासना, करखना - -

न छुम म्य मनुक शम, न छुम इन्द्रिय दम  
ओंपरम त जाँह कोरूमना, करखना - -

न जानय बो यम, न जानय बो नियम ।  
न जानय उपासना, करखना - -

यिम यि साधना छि करान, तिमय अपोर तरान ।  
निरञ्जनस तँ तारखना, करखना माज्य दया ।

# जान्वारा आसहा

अर्जुन देव मजबूर

जान्वारा अख यिवान  
अँदि पँकि नचान, बूल्या करान  
ग्रीपम् क्रायन मँज फिरान शेहजार हयू  
राँति रातस बूलि तँमि सँज  
दादिमृतिस म्यानि स बजूदस  
रूद वर्शुन हयू करान

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मीठ लै, आँद पोक बदल  
नार दय मोतुन  
चालि कोता अहरनेमूच जिन्दगी  
हालि हौरा कँदि हयू  
इफतरा वननस मगर खामोश लब

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काश बू ति अख जान्वारा आसहा  
माशि मारिथ नेरहा  
तावूननि बँजोरि, चूरी शी कँरिथ  
दूर आकाशास् अन्दर बुडनाह कँरिथ  
नाल् थँगिस प्यठ बफ्रोक वोशला कडिथ  
नाग् त्रेशा चथ  
स्वन्दर ऋषि-वारि मँज  
सडकनइ हुँद खोफ खामोशी बुछिथ  
त्यहरि त्यहरे वुफ तुलिथ  
पनूने लरे प्यठ कन् दरे  
अँकि सइ गरे कर हा करार

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वँसि पँकि पँकि युसन् कुन वोतई  
तँमिस किति जिन्दगी हँदि खाब  
लँर जाय आशन हँदि सराब  
केवन चिहयन हुँद कँह आराम  
बस त्युथइ युथ शेलि तचि  
वँहरोच रूदुक आव आव  
युस न जाह पूरै गछान

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म्यौच कोलि चान्यन् अथन् हँज त्रेश  
कँमि थफ दिथ नियम्  
सर्व कुलि म्यान्यो म् वँद  
थौ कौर थँज  
दारि म्याने पँटि येलै  
आलि रौस कँतिजा वुछान  
हाक्-वारे स्वय छ तेलेमूच स्यठाह  
आँगुन्च अख अख द्रमन कान्ज रिवान

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बरनि-पँटि आवूमि अछन प्रारान हिवि  
चुरि ग्युशुइ मोठयुत छु फिजहत्थ  
जान्वर हँबुँन् दिवि  
चोक् अँदरिम छवश यिवनि कथ-बाथ  
"स्युन क्याह रौनव अज"  
मोसमन हुँद रूत असुन  
यथ न् कँह मजहब छु नाव  
पँरियि वनवुन, कुकिलि गू गू  
आब्-जोयन हुँद असुन  
माने अथ बरूयोव वकतन तुरु बुन्युल

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काश कँह सादाह र्योशाह  
ब्ययि पौद गछि हे  
क्रारि बरुहन यथ डयकस "हीमाल" किस  
जान्वारा गछ चे लँणि नै आय  
संगीतस हटिस  
बोलि चाने जाविदौनी आँसिनै  
म्यनि टाठया तेज कर बूल्या पनिनि  
घुस गोमुत अज गीर चे ति कोता वनै  
अख सवाबा योदँ करख  
यिम म्यानि वोश, म्यानि व्यदाख  
दूर अस्मानस् अन्दर वहरख चोपोरि

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# जेठ आँठम

प्रेमनाथ कौल

(वितस्ता 1965 की यह रचना दोबारा प्रकाशित की गई है)

( "जेठ आँठम" कश्मीरी में ज्येष्ठ शुक्ल अष्टमी को कहते हैं। इस दिन तुलामुला स्थित राजा देवी के मन्दिर में वार्षिकोत्सव मनाया जाता है। हजारों की संख्या में यात्री दूर-दूर से देवी के दर्शन के लिये आते हैं। वैसे तो प्रत्येक शुक्ल अष्टमी को यहाँ पर्व लगता है किन्तु ज्येष्ठ शुक्ल अष्टमी का वार्षिकोत्सव सबसे अधिक महत्वपूर्ण है। प्रस्तुत एकांकी नाटक में, जो कश्मीरी भाषा में है, श्री कौल ने इस पवित्र दिवस को शीर्षक चुनते हुए हमारे रीति-रिवाजों तथा सामाजिक बन्धनों पर प्रकाश डाला है। कहीं हम इन सामाजिक रस्मों से स्वतन्त्र रह पाते हैं। भगवान के दरबार में भी यही पहलू अधिक महत्व रखता है, इन रस्मों को पूरा करना ही पडता है चाहे जो भी अवस्था हो। )

-सम्पादक

टाठि साँब	मोल (पिता)	किशानी	नोश (बहु)
काकन्य	माँज (माँ)	निक्	लोकुट न्यचुव (कनिष्ठपुत्र)
नाथसाँब	ज्युठ न्यचुव (ज्येष्ठपुत्र)		

(इ आँस सतम । लूख आँस सखरान तुलमुल वसन् खातर । निक् आव दोरान दोरान मालिस निशि)

निक्-हे टाठिसाँब । असति हसा गछहाँव तुलमुल ।

टाठिसाँब - दरबदर छुक गोमुत । गछ अपारि कड किताव ।

(निक्न् ब्रुछ टाठिसावस निश अन्दयोव न केंह त गव माजि निशि)

निक्- हये काकनी अस्यति है गछहाँव तुलमुल ।

काकन्य - गछू ब कथ रटथस । गछ मालिस वन् ।

निक् - सु छुम दपान किताब कड ।

काकन्य - अदबा पख ब वनस । (टाठिसावस निश गछित्) इ वनान छ तुलमुल गछव । क्या वोनवस ।

टाठिसाँब - भूजुम ।

काकन्य - अद क्या छिव वनान । इ नोश ति

आँस वनान कि तमसन्द ब्यनि हंद ति गछन । इमन शुरेन ति कति नेरि तमना । मोल माँज नै नियख त कस सात्य गछन ।

टाठिसाँब - आहनी न्य छुइ न फिकरी केंह तरान । कालक्यथ छुइ न्यचविस वोहरवोद । केंह नय त रोपय हथा गछी आसुन । सु कति नेरि ।

काकन्य - वोन्य कोताह लागि असि । बत छि छयववनी ततीनस जन छयव । वोनिगव सवारि सोब गछि पाँस आसुन ।

टाठिसाँब - तोहि जनानन आसिहेव केंह फिकरि तरान । त्यलि क्याह ओस ।

काकन्य - तोहि छिव प्रथसात् ई वनान । मे क्या ब छसव् पनुन वनान । इ नोशिहेन क्रेशानावोन् । निकस-ति छ कल द्रामच । (टाठिसावन दियुत कलस अथा त काकन्य गय चौकस कुन) ।

- किशानी - क्या बी काकन्य ।
- काकन्य - निकन वन्योव मालिस तुलमुल गछव । अद च्य छय इमन मरदन हन्ज खबरई । (हेरि गव नाथ साबनि खसनुक बूट सदाह त किशानी द्राय चोक् मंज) किशनैय च कोतई गछक ।
- किशानी - इम खार बान् बोन् छलिथ । (मन्ज हेरि समख्योस नाथ साब) ।
- नाथसाँब - तोहि कोत छु गछुन ।
- किशानी - (हेरि वोन् नजरा दिथ) निकन वन्योव टाठिसावस तुलमुल गछन् खातर । सु छुस न मानानई । तोह् छिवना वुछान म्यनि टाठि हन्द ति गछन । जिगरि हन्द गछन डूंग् करिथ ।
- नाथसाँब - तोहिति छा शोक गछनुक ।
- किशानी - ब छसव न् ति वनान । इन् इथय पौट् हेरि वन्युख । तोहि छुव म्योन मरुन ।
- नाथसाँब - अछा तरुम फिकरी । गछिव छलिव बान् । (त खोत कानी प्यठ । टाठिसाब वुछुन दोन् त चोन् मन्ज ह्यु) क्यासा टाठिसाब वारय छिव ।
- टाठिसाँब - अहान्सा वारय ।
- नाथसाँब - न सा तोहि छिव फिकरि मन्ज ह्यु रचरई छा ।
- टाठिसाँब - किही न सा । गछिव कडिव पल्लव ।  
(इ बूजिथ द्राय काकन्य चोक् मन्ज । अथतच आसूस अथसय क्यथ त वछ नाथसाबस कुन )
- काकन्य - ब हा वनय इक्या छि दलील । इ हबा गछन तोलसी देदि हन्द-त्-राजरयनि हन्द पगाह तुलमुल । अद ई आसि निकन बूजमुत त सुइ छुस पत् लोगमुत । हा गछू कडू पल्लव ।
- अमिस छा चानिस मालिस जोर बनान करुन । इ फाटनाविहे असि येथ मकानस मन्ज ।
- नाथसाँब - (बूटस फीत् मचरान-न-सा टठिसाब तोह् क्या छिवोक वनान । वोन्य लग्यव क्या बतहन तुलन साँत्य । लारी खरचा जन लोगुख प्यँठ ।
- टाठिसाँब - अहानू च्य मा छय खवर न्यबर नेरुन क्याह गौ । केँह नै केँह रोपइ पंचाहमर गछन खरच । यपौर छुक वनान म्य छुव वोहरवाँदिस प्यठ दफतरक्यन वनुन । अदबा वन्त् यूत खरच नेरि कति । इ मा छु जनानन फिकरि तरान । इमन गछि फेरुना आसुन ।
- नाथसाँब - अहानसा वूह रोपइ छव तोहि म्यति छव पाँछ । बेयि अगर वूह पन्चह पर प्यनस तिमह्यमव अथ प्यटकांसि ।
- टाठिसाँब - अदसा तोहि छव सारिनई कल द्रामच त पकिव ।
- काकन्य - वोला लज सया बलाई । बोछ हा आसी लजमच (किशानी खच आटि बान् ह्यथ) तलय किशनय अथ समावारस छन् त त्यन्गुल ।
- नाथसाँब - म्य नै गछि न चाय-वुनि । ब इमय गोड् ओरय फीरिथ । ब वुछय ह्दय नाथस मा आसन केँह रोपयि ।
- काकन्य - अदबा इ त्यलि तोरय फीरिथ । तोताम गछी चाय तयार । (किशानी कुन) ब है ह्यमय अमिस सोदा खातर पाँस । च प्येव त तान्य बडिस दानस । (काकन्य गय टाठि सावस निश) दीइव त्यलि सोदाहस कित पाँस । खबरं पत् मा मोकलि तारकस चामन ।
- टाठिसाँब - रटिव इम छव-दह रोपयि ।

काकन्य - इमन क्याह इयम । गोडनिकि फिरि छुम नोश ह्यथ नेबर नेरुन ।

टाठिसाँब - इम् रटिव ब्ययि पाँछ ।

नाथसाँब - (नाथसाब आव फीरिथ) किहे करवय तयारी ।

काकन्य - बिहो बन्योया केंह ?

नाथसाँब - अहानी अन्यम ।

काकन्य - म्यहा आसय फिरि । वोला बोछि हा आसी लजमच । किशानी किहे गययै चाय तयार । नाथसाबा कोतहो दितुनय ।

नाथसाँब - पंचाह है ह्यचमस । छा काफी ।

काकन्य - हा यूत कथू गछि । मॉलिस ति छय वूह पंचह । अदबा वोन्य गछ त बाजर । तपॉरीवन्त ब्यनि-ति पगाहकि खातर । हयै किशानै किहे चामनि सेरा पोषखय । नाय खबर अमिस मा आसनम जाम् हन्द शुर ति सौत । गछबा ज सेर अन । ब्ययि अन्त ओलव त वांगन तपारी । हाक ह्यमौ येत् सुबहनस जूनि । अथ्यो हशि हा वनिज्यस द्रकाकन्यन हुन्द । ब्ययि अगर जाम् आसयस तति तमिसति वनिज्यस शुरि ह्यथ । नाथसाब द्राव सोदा अननि ) तलय किशान अमिस वन पोन्डिन कुलचि ति अन्जि तपारी ( दोरान दोरान गई त हेरि प्यठ वोननस )

किशानी - हिश.....श.....हिश.....श.....दपान छव कुलचि ति अन्जि अपारी पोडिन ।

नाथसाँब - अच्छा बूजुम । तोहि क्युत मा गछि केंह आसुन ।

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(राच हन्ज बजेय बाह । काकनि आँस बत छ्यत नोर शान्द दिथ अछ प्यठ अछ लजिमच । क्रछि ठस साँत्य गई अड निन्द्र । अति वुछिन किशानी दानसई तल) ।

काकन्य - किहे बबा मोक लेयखय । चे छ्योथ नाय वुनि किहीन । मोकलावी जल जल । इम है शिठेई बत् फलय । अदबी दीयनय माज राज्ञां अमि सबुरूक फल । ब्रारिस है करिज ह्यस । ब वछसय । मे क्या बी छुइ शानन दोद । सुबहनस है वोथजि टाठी सुली पहान् ।

(संगरमाल् फोजि । आठम लज । चक्रण हन्दि चिखि चिखि साति खुलेयख अछि । सारी सखरेय त सति बजि वात् हबकदलकिस बस अडस प्यठ । अति वुछिक ब्यन्जी आमच । तस सात तमसन्ज द्रकाकनि जोराह शुर पांश ह्यथ । जाम त जाम हन्ज बड कूरा त लोकुट नेचवाह । टाठिसाबन ह्यच अन्दरी च्यफा त त्रौवुन वोशाह । मगर वनिहे कस । काकन्य आस गोडनिचि फिरि नोश ह्यथ न्यबर द्रामच) ।

काकन्य - किहे वारय छिवय अद बी ड्यकुन तीज आसनव । वोलिबी खसवी जल जल । पत ने रोजिवन् बिहिन जाय ।

नाथसाँब - नाय काकन्य तोहि खतिव सारी । अमिस है छि वुनि पांस ति चुकावनय । (बसिवालिसकुन) कोताह सा कोरुथ सवारि । बसिवोल । बाह आन् महारा लोकटिस बडिस ।

टाठिसाँब - कुस सा मजहर आव । लोकटिसति गया पूर सवारि । बसिवोल-हे वस सा पथर । बचस ह साँ लगी पूर सवारि ।

काकन्य - तोहि छुव इहोय आदत । इ रेट आसि त ती हेइ । दिसू नाथा पांस ।

नाथसाँब - हतसा इम गयय सान्यन शुराहन



सवाऋन हन्ज बाह रोपयि ।  
(मालिस कुन) हत सा टाठिसाब इम  
थवि तव तोहि त्रुवाह रोपई अती ।

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(बस वाँच तुलमुल । काकन्य द्राय पूति छ्योल  
ह्यथ माजि दीवी कुन । पादन तल पेयस परण ।  
म्याँन माँज । नाद ध्युत्थम-त-आइसय । चाँनी छम  
आश त् चइ रुजिज्यम डखस । इमन् छय्टफलयन  
दिज्यम् आय त नाथ साँबस थदनपाय । अमिस  
दुशामन खोरनतल त सारिनई प्यठ कनि जाय् । ब  
छसय न जानवनि केँहे । रख्याय प्यठ रुजिज्यम् ।

काकन्य - गछिवी इयवी श्रान करिथ । पत है  
करव पूजा (नाथ साबस कुन ) गछू  
चति यू श्रान करिथ । तपारीहा अंजि  
रतनदीप त नवीद ।

नाथसाँब - (श्राण करिथ आव) हतै काकन्य ।  
इहै छुय नवीद । वुछी क्याह दिनुख  
पांचन रोपयन । यति हे सारसँय  
चनि गाँमव ।

काकन्य - है क्याह बन्योम । इछा पांचन  
रोपयन । आखा वोबाह । अदबा  
त्यलि थवव अमीमंज अड हन  
आरथी क्युत । वलवी चाँरिवी  
व्यनपोश ।

किशानी - (पूजा करिथ आयि सारी ।  
समावारस छुनुन त्यन्नुल गइ काकनि  
कनस तल) चाय क्युत  
अननाविव-ना-केँह ।

काकन्य - नाथसाँबा । मालिस ह्यो पाँस । लुचि  
त ब्ययि वुछत् नूनदर केँह ।

टाठिसाँब - हतसा इम रठ पाँछ रोपय् ।

नाथसाब - (रोपय रटिथ करन् अख नजरा  
छयलिस कुन त दायम नजरा  
माजि कुन) टाठिसाब ब्ययिदियिव  
साँ केँह ।

टाठिसाँब - हतसा ब्ययि पाँछ ।

नाथसाँब - (हलवाइसकुन) हे-त्रे-सेर लूचि त् ज  
सेर नदरमोन्जि थवसा । हतसा इम  
गयय रोपयि दह ।

हलवोय - यथ दिइव महारा चोर रोपइ ब्ययि ।  
साँबस प्ययि इम चन्दचय दिनि । त  
आव सोदा ह्यथ)

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(चाय च्यथ द्राइ काँकन्य प्रदिख्यन दिनि त अति  
समखेयस ब्यनि हन्ज कूर त जामतुर)

जामतुर - नमस्कार । क्या महारा वारय छिव् ।

काकन्य - वार थाव नव् दीवी । किहे बबा  
वारय छखय । वोलय इहै छै  
किशानी त ब्यनि ति आमच । (आय  
सारी काकनि हन्दिस डेरस प्यठ)

काकन्य - नाथसाबा तला यूर यि । हता बेमस  
क्युत अनत मिठाँय विठाँय । दोध  
बन्या यति ? अपारी वुछत अगर  
बनी दोध अड सेरा । (नाथजी द्राव  
बाजर) बोजू । यपाँर हा । हता  
अमिस मा गछ्यम आसुन केँह हशि  
क्युत । किहो लूचि सेर जोरा त  
तोलमुत कर अडसेरा छुस काँफी ।  
मालिस ना वन्जि न । ब क्या बा  
आसूस न अमी तपालि कुन नेरान ।

नाथसाँब - मेति है छि कमइ रोपयि । अच्छा  
वुछव नेरय्स । (नाथ साबस आस  
रोजमच रोपइ वुह जतोवुी तथति  
वोछ सथ रोपयि) (जामतुर द्राव)  
सारिवय छयोख बता । किशानी  
थवि बान् ति छलिथ ।

काकन्य - गछिवी फीरिवी तान्य । गछू  
नाथसाबा वुछू तमाशा । किशानी  
गछी दी प्रदिख्यन गछिव ब छसौ  
तान्य यती बीहित । (सारी द्राय

प्रदिख्यन दिनि त नाथसाँवन त  
किशानी कोड थक डेडि अपारि) ।



किशानी - हे वोरुसा कदरुस तान्य हसा गछी ।  
हे इ क्या सा । वुछसा येमिस क्युथ  
परस जान ।

नाथसाँव - च्य छय ना खवर यति गछ्या केंह  
सोदा ह्योन । पोडियुन चीज छु  
चोनिय प्येवान । तोहि छुवना समझस  
मंज तरान कोताह खरच गौ ।

किशानी - अज द्रायेयस ब गोडनिचि लटि तोहि  
साँत त गौ स्यटाह खरच । म्यानि  
विजि कर छुव तोहि आसान ।  
पकिव् वोलिव् प्रदिख्यन दिमव ।  
(नाथसाव प्यव सोचस कि क्याह  
कर) तोहि क्याजि गयव गोतन । तोहि  
साँत गछि ना कथ ति करिन्य । म्य  
दप्योमव वुछव । लालसावन द्विय म्य  
छा इमन चीजन हुन्द शोक । तोहि  
छिव अथति नाराज गछान ।

नाथसाँव - दीवी निश है छक आमव । मंग तस  
केंछाह बोंठस तानि । क्या छुइ करुन  
चीजन ।



(दोहस कोरुख सारवय फेरुना । शामनस करख  
आरथी । वतहना छ्यत गई भजन मंडलियन मन्ज ।  
अडि रूद रातस हुशारई । अड्यव त्राँव व्यन्दर ।  
युताम सुवहनस नवंम हुन्द गाश फोल काकन्य  
आँस श्रान करिथ इवान त अति समछयेयस  
इन्द्रवती रतनदीप त नवीद अथस क्यथ ह्यथ)

इन्द्रावती - क्या बी तोहिति आँस दीवी हुन्द  
नाद ।

काकन्य - क्या बी वारय छिव् । ब्ययि कुस  
छुव् । इम छा शुरि वारय ।

इन्द्रवती - अहान बी सौरी छि वारय च्यानि

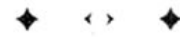
धरम् । नाथसाँव त किशानी छा  
वारय ।

काकन्य - अहानबी च्य ड्यकुन तीज । च्य  
पोथुर लसन जगतस त प्रजाइ सान ।  
तिहिन्दि धरम् लसितन म्यति ।

इन्द्रावती - क्यावी अमिस शूबावती हन्जि  
नोशिमा छु केंह ।

काकन्य - हतवी चानी क्कलय लग् अगर मे केंह  
खवर छय् । है ड्यकवाजिन्यन  
ड्यक मूजूद त पुत्रवाजिन्यन  
पुथरन हन्ज आशा मुजूद, तोहि  
करवी वाँग् नीखि ।

इन्द्रावती - येक्यावी पूजा करिथ । मांज दीवी  
दिइने रूतफल अदवी बडिव । म्य  
हवी आसन पूजाय प्रारान ।



तोव पत वाँच काकन्य डेरस प्यठ । सारिव्य  
कोरुख श्राना त गइ सौरी पूजा करनि । सारिव्य  
आलवुख रतन्दीप त टाटिसावन त काकनि बोव  
माजि दीवी हन्ध्यन पादन दोध । नवीद छ्योख त  
आई डेरस प्येठ ।

काकन्य - किशनय इमन शुरयन है लजि  
बोछि । तले चाय लागत् ।  
नाथसावा च अन्त चाय क्युत  
वाजर केंह । कथ हा वनय यूरयू  
(छस कनस तल वनान) अमिस  
वैटनि हन्जि हशि क्युत तिहवा प्येई  
केंह अनुन । इमा गई वुथ अथस  
क्यथ ह्यथ । केंह नै त लुचि सेर  
जोरा गछनस आसनी । ब्ययि  
वुछत् वेमस क्युत वरफी सेर  
खन्ड । वुन्क्येनस क्युत अन्त  
लुचि-सेर जोराह ब्ययि वुछत दाला  
मा आस्यस । वनि कडोस अथ्य  
प्येठे । (टाटिसाँवस निश गछित)  
येमिस दीय तौ रूपइ । इ अनि हे

चाय क्युत केंह ब्ययि गछि जिगारि  
हनिज हश क्युत ति केंह आसुन ।

टाठिसौब - (चन्दस छुनुन अथा त बटव् मन्ज्  
कज्यन रोपइ) इम रटिव इम  
आसनव राथ-नाथ-साँबन्न म्य अथि  
थविमव् ।

काकन्य - हयो नाथसाँबा । गछू यू जल जल  
फीरिथ । तोतान्य ह्यमव वार वार  
सामान गन्डून ।

नाथसाँब - (अूर न यूर ह्युव । हते काकनि । इ  
छुय वुन्क्यनस क्युत । त इ थव त  
आँत्य । ( गव त ब्यूठ लोव कुन ।  
चाय च्यथ आस न करार) काकनी  
तलय यूर ई ।

काकन्य - (आयस ब्रोंह कुन) किहोजि ।

नाथसाँब - किहें च्य छये रोपइ केंह । सवारि  
साँब है छ कमई । रोपई पांश प्यन  
पर । चे छुये केंह ।

काकन्य - ना च्य मोक्ल्योयि सोरूई ।

नाथसाँब - नाय कम गव खरच । हिसाब बोजत् ।

काकन्य - हा लज सया ब्लाई म्य छना खबर  
छु क्याह नेरान । चान्यय लछ द्रई  
अगर केंह छुम । म्य हा आस रोपई  
तथ अननोवुम राथ मुदरेर त ब्यइ  
कुलचि । म्य दोप शुर छि साँत्य  
इम छि बोछि विजि वदर वालान ।  
अद च क्याजि छुक फिकिर करान ।  
ब ह्यमै तान्य ब्यनि । ना-छ्यमोस् ।  
शामनस घर वोंतिथ दिमस वापस ।  
वोनि वन्हाय मॉलिस त तमिस खसी  
शरारत । (काकन्य गइ याशमारान  
त कूर नियन अन्द कुन ह्यचनस  
रोपई त गई दिचन न्यचविस ।  
पानसय साँत्य छि कथ करान । इ  
बट कोम थध्या जांह । इ  
गव-न-तीर्थस गछुन इ गौ मछि  
माज छ्योन । नसातिरख् करम दुवार  
इथ पाट् न्यवर नेरून ।



## सौन्दर वतन

डा. ब्रिज कृष्ण मोजा

1. कॅशीर छु म्यौन पॅनुन वतन,  
सौन्दर वतन- सौन्दर वतन,  
गॅनी जंगल, सॅनी आबशार, कोंगे फुलय ते  
रंगबहार ।  
यारि कुल्ये ते थद्व्ये पहाड, शकील खलकें  
तू बॅड चिनार,  
मिसालअँ यमॅय छय यी वनान,  
छु म्यौन वतन, सौन्दर वतन ॥
2. जंगल बरिथ छि हॉगलव, सतुत्यव तू  
कुकिलव,  
कॅमव जौयव, कॅमव जौयव, बरिथे छि  
शीने कौहें तू बाल,  
नगीन नसीम तू झीलि डल,  
शीषनाग तू अच्छबल,  
यिमनइ वनान छि म्यौन वतन,  
सौन्दर वतन-सौन्दर वतन ॥
3. चौवातरफ छि पौशि बाग, शालमॉर तू  
ऑंशामुकाम,  
दिलन छि यिम अनान बहार,  
निशात बाग तू पॅहलगाम ।  
शॉही चश्म तू हॅरवन, गुलमर्ग ते युसमर्ग,  
यिमनइ छु नाव म्यौन वतन,  
सौन्दर वतन सौन्दर वतन ॥
4. डल क्याह बरिथ गरबोटवय,  
शिक्कारिवॅय तें चक्वारिवॅय,  
डूंगव तू नावव छि व्यथ बरिथ,  
ऑंचार फलिथ, पंपौश जॅरिथ ।  
कॅति-कॅति छि मॅरअू नॉगरायिय हिच्छीय,  
लॅदर यतीय, वौलर यॅतीय,  
जनथे अवय छु म्यौन वतन,  
सौन्दर वतन, सौन्दर वतन ॥
5. फलें खास यॅतीय- बादाम तू डूँन्य,  
चॅनिन्य तू चूँठ खसान यॅतीय,  
ऑल्लिच, गिलास, सौचल तू हाक,  
खॅलिस खसान यॅतीय-यॅतीय ।  
रीशम, पशम, पेपरमेशीय,  
कॅलीन् तू शाल बनान येतीय,  
कौस कॅअरगरीय छु म्यौन वतन,  
सौन्दर वतन, सौन्दर वतन ॥
6. शहर बसिथ दुआ तरफ, दरियाव किस  
बठिस पॅठीय,  
चौपॉरय पहाड, मंज सथ कॅदल, बैयिय  
झील छिय अंदीय अंदीय ।  
मंदर-मशीद पासा-पॉसिय,  
दौयखअॅर करान यिछ कौह यॅच्छीय,  
क्युथ शान्त ऑस म्यौन वतन,  
सौन्दर वतन, सौन्दर वतन ॥
7. कम कम तीरथ पर्वत पॅठीय,  
तुलमुल ति खिव जनमन यॅतीय,  
अमरनाथ गच्छान आलॅव पठीय,  
माता वैष्णव छि तॅमीय वॅतीय ।  
मारतण्ड, मटन, शंकराचार,  
तॅरीख बुद्धसंज खणडहर बेजबहार,  
तीर्थ स्थान छु म्यौन वतन,  
सौन्दर वतन, सौन्दर वतन ॥
8. यि जायें छि कश्यप तू कलहनन्य,  
ललद्वैदिहंज तू नन्दरिषन्य,  
बौड राज क्याह ललतादित्ये,  
अभिनव, तू चरख वॅथ्य यॅतीय ।  
बुनियाद यिमव छि त्रेवमच,  
प्रज्ञान ची, विज्ञान ची,  
नामवार अवय छु म्यौन वतन,  
सौन्दर वतन, सौन्दर वतन ॥
9. वुँन्यकॅन्य छु म्यौन वतन दुखी,  
दुश्मन छु आमुत अन्दय पकीय,  
पॅनन्य छि गॉमत्य फीरिथ, बेखौफ-खतर,

अँच्छ पँट दिथीय ।  
जवान छि बम-बन्दूक हैथिय,  
निशान करान माँसूमनँय,  
गव कूत बरबाद म्यौन वतन,  
सौन्दर वतन - सौन्दर वतन ॥

10. लाचार बँ छुस सँहान, तँतिचीय मारा मरीय  
अफरातफरीह, बँ गच्छँ मगर वापस तिमन

टाँयठ वादियन तँ चौटियन,  
वुजनाव ब इंसानियत, यथ अँसर्यँ वनान  
कशमीरियथ, कशमीरियथ,  
बहाल बँ करँ नविसर वतन,  
सौन्दर वतन - सौन्दर वतन,  
कँशीर छु म्यौन पनुन वतन  
सौन्दर वतन - सौन्दर वतन ॥



## हसीन - वतन

अनुवादक : डा. फूल कुमारी राय

1. कश्मीर है मेरा वतन, हसीन वतन, हसीन वतन,  
घने जंगल, गहरे आबहार, केसर के फूलों  
की रंगीन बहार ।  
चीड के पेड और ऊँचे पहाड, खूबसूरत  
लोग और बडे चिनार  
मिसालें ये कहती यौं, वतन मेरा हसीन है,  
हसीन है ॥
2. है जंगलात भरे - हिरणों, नीलकण्ठों और  
कोयलों से  
शैल और पर्वत - ढके हुए है हिम से,  
मनोरम झरनों से ।  
नगीन, नसीम और झील डल, शेषनाग व  
अच्छाबल,  
यही तो है मेरा वतन हसीन वतन, हसीन  
वतन ॥
3. चतुर्दिक उसके है फूलों के बाग, शालिमार  
व आशामुकाम,  
निशात और पहलगँव - लाते दिलों में जो  
बहार ।  
चश्मशाही और हेरवन, गुरुमर्ग व यूसमर्ग,  
इन्ही का नाम मेरा वतन हसीन वतन,  
हसीन वतन ॥
4. है डल भरा हुआ - हाँउसबोटों, शिकारों व  
नौकाओं से,  
वितस्ता नैरी डूँगों-नावों से, जडा हुआ है  
आँचार कमल के फूलों से ।  
इसे घेरे बह रहे है नाले, कुंडलाकार सर्पिनी  
की तरह,  
लिदर यही तो बहती है, है यही झीले कुलर,  
जन्नत इसीलिए मेरा वतन हसीन वतन,  
हसीन वतन ॥
5. मेवा खास - अखरोट और बादाम है, होते  
पैदा यही खोवानी और सेब,  
आँलिच, गिलास, सौचल और हाक, होते  
केवल यही - यही ।  
रेशम, पशमीना, पेपर मेशी होती यही,  
बनते यही कालीन और शाल,  
क्या कारीगरी है मेरा वतन हसीन वतन,  
हसीन वतन ॥
6. है शहर बसा हुआ, दरिया के लुकूल पर,  
चतुर्दिक पर्वत, मध्य में पुल सात, तटों पर  
झीलें ।  
है मंदिर-मस्जिदें पास-पास, इबादत करते  
जहाँ आस्थानुसार,  
कितना पुरसुकून था मेरा वतन हसीन वतन,  
हसीन वतन ॥

7. हैं कितने तीर्थस्थान - यहीं के पर्वतों पर ।  
अनादिकाल में यही है क्षीर-भवानी और  
खिव,  
चोटियों पर से जाते हैं अमरनाथ, इसी पथ  
पर है वैष्णव माता,  
मार्तण्ड, मटन, शंकराचार्य व ऐतिहासिक  
बौद्धिखण्डहर विजधिहाडा,  
तीर्थस्थान है मेरा वतन हसीन वतन, हसीन  
वतन ॥

8. यह धरती है कश्यप और कर्हण की,  
लल्लुदेद्वय और नन्दग्रथि की,  
सम्राट ललतादित्य की, अभिनवगुप्त और  
चरख की,  
बुनियाद डाली जिन्होंने ज्ञान विज्ञान की ।  
मशहूर है वतन मेरा वतन ! हसीन वतन,  
हसीन वतन ॥

9. अफसोस ! गमजदा है मेरा वतन, इर्गिद  
दुस्मन है आगए  
हुए हैं अपने पराए, पट्टी बंधे चश्मों पर  
बैखौफ हो गए हैं ।  
बन्दूकें लिए जवान - बना रहे निशाना  
मजलूमों को,  
बरबाद हो गया है मेरा वतन ! हसीन वतन,  
हसीन वतन ॥

10. लाचार होकर सह रहा हूँ मैं, मारकाट,  
अफराह तफरीह,  
नहीं, नहीं लौट जाऊँगा मैं उन अजीज  
वादियों में चोटियों पर  
जगाऊँगा उस इन्सानियत को, है नाम  
जिसका कश्मीरियत, कश्मीरियत ।  
करूँगा उसे आवाद फिर से, हसीन वतन,  
हसीन वतन  
कश्मीर है हसीन वतन, हसीन वतन ॥

लेखक : डा. विज कृष्ण मोजा



**Names and Addresses of Kashmiri Pandits  
living in and around Calcutta  
(and permanent members of Sabha)**

- |   |  |
|---|--|
| <p>1. Adib Ravi<br/>Flat No. 29, Hind Motor Colony<br/>P.O. Hind Motor<br/>Dist. Hooghly (W.B.) PIN-712 233<br/>Phone : 64-1036(O), 64-1086</p> | <p>12. Bhan V. N.<br/>162/D/146, Lake Gardens<br/>Calcutta-700 045</p>   |
| <p>2. Atal Deepak<br/>4/1, Alipore Park Road<br/>Calcutta-700 027</p>   | <p>13. Chak Arvind<br/>Sr. Marketing Manager<br/>Dunlop India Ltd.<br/>5, Mirza Ghalib Street<br/>Calcutta-700 016</p>   |
| <p>3. Atal N. N.<br/>52/5, Ballygunje Circular Road<br/>Calcutta-700 019</p>  | <p>14. Dar Gopal<br/>167, Block 'K'<br/>New Alipore<br/>Calcutta-700 053</p>   |
| <p>4. Atal Vivek<br/>Carritt Moron<br/>9, R. N. Mookerjee Road<br/>Calcutta-700 001</p>   | <p>15. Dar Ashok<br/>Flat No. 6<br/>4, Sarat Bose Road<br/>Calcutta-700 019</p>  |
| <p>5. Bakshi Vinay<br/>Woodlands Estate<br/>8/7, Alipore Road<br/>Calcutta-700 027</p>  | <p>16. Dar Sanjay<br/>The G.E.C. Co. of India Ltd.<br/>Management Accounts Dept.<br/>6, Chittaranjan Avenue, Magnet House<br/>Calcutta-700 072<br/>Phone : (O) 27-8500/27-2880</p> |
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