



मिळुचार
MILCHAR

October - December 2001

Between Ourselves

Namaskar. "Happy New Year to you all"



◆ Ist of January of the Gregorian calendar may not precisely be taken as the commencement of the New Year by every one as every community has its own calendars more or less based on astronomical almanacs or mythological beliefs. Yet, notwithstanding, with the community calendars, 'New Year' ushered in by the Gregorian calendar is celebrated throughout the world by most of the peoples. In the Indian pluralistic society we are fortunate to have opportunity of wishing 'Happy New Year' to our brethren many a times.

Wishing one another breeds love, spreads peace and harmony. 'Let noble thoughts come from everywhere', exhort Vedas.

While Nature's wrath devastated Gujarat in India in the beginning of 2001, in September the satans of terror floored the twin towers of New York and ravaged the invincible Pentagon in USA. Continuing their diabolical designs the terrorists attacked J & K assembly in October and later in November, overmastering fear the perpetrators of terror made an audacious, though unsuccessful assault on Indian Parliament. 13th of September 2001 changed the global political scenario and a new world order emerged which vowed to haul the unbridled march of terrorism. India, after thoughtful deliberations took, for the first time, harshest diplomatic measures to send signals to its neighbours across the border that ours was not a Nation which could be asked to 'Lay off'. In this macro diplomatic standoff, the problem of Kashmir visa-a-vis 'Kashmiri Pandits' cause has been relegated to back-burner. We only wish and pray that in the new year, peace prevails in the world and the Indian government makes a firm resolve to eradicate militancy from Kashmir and we find honourable and dignified solution to our problem.

◆ In organising quiz contests under the Project '**ZAAN**' the Kashmiri Pandits' Association has added one more flagship of activities to its objectives. Unassumingly and quietly the Kashmiri Pandits' Association in collaboration with Lalla-Ded Educational & Welfare Trust has made deep inroads in the psyche of our young and not so young Biradari members to take interest into rich and multi faceted heritage of their motherland-Kashmir, through dissemination of well documented 'Information Digests' on the various aspects of Kashmir. Simultaneously the release of 'Basic Reader for Kashmiri language' has created deep interest in the youngsters to read Kashmiri through Devanagari. Our publications under Project '**ZAAN**' i.e. Vol. I, II & III have been appreciated as well by youngsters living abroad. We have received order for another set of 50 publications from U.K. The popularity of the publications can be gauged by the fact that these publications have been put on a special Website in USA. Unlike the Quiz Contest of 2000 it has been decided to award trophies to various category winners on our

Annual Cultural Nite. I appeal to Biradari members to sponsor Lifetime awards for the Project 'ZAAAN' as detailed elsewhere in Milchar.

◆ **The Milchar**- the life line communication of our Biradari, you will appreciate has come of age. Kashmiri Pandits' Association wishes that it should be sent to all the members irrespective of whether they subscribe to it or not, but the prohibitive cost of printing, compels us to request you again to kindly send Rs.100/- as your yearly subscription for it in case you have not so far become a subscriber or if your subscription is due.

◆ **Varshik hawan** this year shall commence on **Tripura Chaturthi** corresponding to **16th February, 2002** and **Purnahuti** shall be offered on **Basant Panchami** on the **17th of February at 12.30 P.M.** Naveed shall be served immediately thereafter. We solicit your cooperation in helping us to stick to the schedule so that naved is served smoothly and without hassle of time.

◆ **The Annual Cultural Program** has been slated for **16th of March, 2002**. The special feature of this year's program would be a Musical Nite by **Shri Rajendra Kachroo** of Delhi. We need your usual magnanimous assistance for fund raising on the occasion. You have always risen to the occasion at such times and, I am sure, you would not fail me this time.

J. L. Manwani
President



From the Editor's Desk

Heading where?

... P.N.Wali

Kashmiri Pandit movement (if it can be called a movement) has gone through several stages since 1990, when KPs were forced out of their homes in the Valley. First was the immediate concern to mitigate the suffering of those directly involved. Providing food, may be the next meal or shelter - may be a tent was a serious issue. Some could be raised by collective effort or through coercion the government to provide it. The whole energy was directed towards these immediate problems.



Then came more long range issues, the education of children, placement of displaced employees, semipermanent shelters, quantum of relief etc. These were also attended through various means, individual or collective. Immediately after migration, students were not sure whether they could appear in the next examination, but in due course, even reservation came along. Community action was useful to an extent.

After this, came the larger issues. How and when we can go back? What about security? What about our place in the political and power equation of the state. Existing KP organisations started showing their weakness in handling these issues. New ones came into existence to breathe a new air in our community action. Considering the nature of the problem, solutions were not simple. Vaguer concepts gave place to concrete demands. With the passage of time, people started adjusting to the new environment, howsoever cruel it might have been. Inertia took over. Solutions became more and more distant and vague. The slogan of going back to the Valley invoked more fear than hope. It must be admitted that the KP organisations had real problems in finding a great chasm in individual needs and collective slogans.

The KP organisations started being used by the government in setting its view point in international fora. The government was doing a very poor job in explaining the Kashmir

rationale to the world. KP did the job magnificently. So we could be seen in various meets, seminars etc. around the world. Globe trotting entered the body politic. KP-NRI assumed a role. The government used KP for a limited purpose of international PR and not for designing its own policies vis-a-vis Kashmir, as we would have liked to be.

The higher visibility of our 'leaders' gave them a sense of power. Even powers that be started courting them. This on its way brought dissensions, break ups, bickering etc. (If artificial power could bring such havoc, how much would the real one do?) In this phase, press statements, appearance on TV and the like became an end in itself. Visibility was the watch word (it may be even by handshake with an enemy).

From the weariness of above stage came another one - attention to our culture and literature. This is a phase clearly visible these days, if you go to KP centres like Jammu or Delhi. There is stress on reviving old philosophy, attention to language, written and spoken, poetry, drama etc. A large amount of literature has come up. Every second Kashmiri discovers a poet in himself, probably a phase in establishing our identity. Magazines, periodicals, websites etc. are the means. Identity is the need. Danger to lose it after losing our home ground is real. Hence, the need to define it and strengthen it. Institutions are being built. Even when a Yatri Niwas is being built at Durga Nag, Srinagar, the aim is stated to be a link in KP identity.

Where do we go from here? Will the antiterrorist onslaught, unleashed after 11th September or 13th December episodes create a new ground of action for us? After many years, the media and governments around, have started calling terrorists by their real name, and not by pseudo-name of militants. Terrorism drew us out of our homes. Will an attack on terrorism bring us back? Does the community have a role in the current turn of events? It will depend on our ingenuity to reach to these events to bring us the desired results. If we are clear about the results desired, I think we have a role.



Asthapans - Potential Source of Community

. . . C.L.Sadhu

Almost all Asthapans/Devasthan/Temples in the Valley, with which were attached both cultivable, non-cultivable land and other immovable property were largely under the control of Dharmarth Trust with huge offerings (chadawa) all the year round. After 1947, some few were left to the taken care of by Sudhar Samiti Trust, started long back by Shri Gopi Kishenji, renowned proponent of Kumdlani Yoga philosophy at Shivalaya Temple, Srinagar. Presently Justice J.N.Bhat is the acting President/Chairman of the Trust. Large chunk of construction land attached to the temple at Sulena (Rambagh), cultivable land both at Nishat/Ishber and also attached to the cremation ground Chinar Bagh, Safa Kadal under its control, were reported disposed of, before our migration/displacement from the Valley. The Trust is reported to have purchased a plot of land at Jammu with construction of 2 rooms and a community hall. It has added recently rupees five lacs to its revenue with sale proceeds of its surplus land to Ramakrishna Ashram within its premises constructed of long with sole initiative of Prof. B.K.Kaul, a whole time devotee, now is consented to be the sub centre of R.K.Ashrama, Udhaiwala, Bohri, Jammu, a recent affiliate of Ramakrishna Muth, Belur, Calcutta.

Durganag Mandir, at Sonawar is governed separately by its own Trust presently held by Shri P.N.Takoo. The Trust with large premises, buildings and land attached to it from either side of the road has a large chunk of orchard land around Ram Kaul Mandir at the foot of Hari Parbat under its control. This being an ideal place for KP displaced personnel for a short

transit stay located on the national highway within the catchment area of Tourist Reception Centre, Residency Road and Civil Secretariat. Construction of a guest house, 3-4 rooms and a hall to start with and face lifting of the inner precincts are the priorities to Trustees need to take on urgent basis.

The Shankaracharya Temple and Raginya Bhawani Shrine at Tulla Mulla are under the control of Dharmarth Trust. No development work of any kind has been undertaken by the Trust despite huge collection of offerings (chadawa) for the last over half a decade. The rush of pilgrims on Zeth/Ashad Ashtami at the Tulla Mulla shrine is reported to have touched nearly 20,000 this year. It is reported that some KP volunteers from the AG's office and Civil Secretariat have formed the Hindu Devotee Sanastha under Mr. R.L.Bhan, Statistical Officer, Education Deptt., Civil Secretariat, who have recovered Rs. 20 lacs from the Trustees through a court order part of which is presently being expended for the construction of big Dharamshala and Hawanshala since the old Dharamshallas are under the occupation of the security forces.

Recently after the Legislative Assembly passed a bill allowing the formation of Shrine Board for Holy Amarnath on the lines of Mata Vaishnov devi Board, the state government has constituted the Board without any KP representation. However an 11 member committee has been constituted under the convenership of Prof. Satish Raina, Adviser, Minority Affairs, for the management and administration of all KP Hindu Asthapans/Temple Trusts/Committees, Charitable Trusts in the Valley. Other members of the committee are Shri T.N.Khosa, Shri A.N.Vaishnavi, Shri P.N.Takoo, Shri A.K.Deewani, Prof. T.N.Ganjoo, Dr. Surrender Dhar, Dharam Bir Batra, Smt. Neerja Mattoo, besides IGP and Divisional Commissioner, Kashmir. It is reported the Committee has even deliberated in a sitting convened recently in Srinagar.

What is urgently needed, is to survey, identify and have access to the records of the Asthapans/Temples/Charitable Trusts in all the districts of the valley and locate/trace the managers/management of the concerned Trusts/Committees, some of whom are reported to be in hibernation for long. This exercise has to be attempted by the concerned deputy commissioners through their revenue officers at tehsil/block level to be assisted by the reputed concerned social activists living mostly as campers/non-campers at Jammu/Delhi. All records of assets, both in cash and kind (cultivable, non-cultivable and orchard lands including movable/immovable properties) under control of these Asthapans/Temple Trusts/Committees, Charitable Trusts, need to be consolidated and a full inventory prepared accordingly. The priority shall be to remove and vacate the encroachments wherever made with the help of police/revenue departments. Steps be initiated to fix, execute the rent deeds with the concerned authorities and recover the rent retrospectively wherever the security forces or other agencies have occupied the premises. Under the Protection and Maintenance of Migrant Property and Distress Sale Act, negotiations for sale of any kind of land, portion of land or lending on lease, need to be stalled.

(The author has been associate of ASKPC Srinagar, KP Sabha Jammu for long and a committed founder member of AKS Trust Fund, presently residing at Colaba, Mumbai after his retirement.)



Profile

The Scientist who graced the "GRACE"

... J.L.Manwati

The crash of the whole solar and stellar systems could only kill you once", wrote Thomas Carlyle. True to these words the heavens came down crashing and snatched away, fifty two year young, **Dr. C.L.Bhat** an eminent physicist of international repute, **Head of the Nuclear Research Laboratory Division of the Bhabha Atomic Research Centre, Mumbai**, in a road accident while on his way to Ahmedabad from Mount Abu, on 17th December, 2001.



Born in a humble family in Srinagar in 1949, the quirk of fate brought young Chamanlal under a loving and caring patronage of a noble and devout family of Late Jialal Tickoo (famous saffron dealer of Habbakadal, Srinagar) where this child prodigy blossomed both in academics and humanity.

Pursuing a brilliant academic career young Chamanlalji topped the Masters Degree in Physics from Kashmir University in 1970. The irrepressible innate kinetic energy prodded him to take a plunge into research career and this unassuming diminutive sized budding research scholar earned his Ph.D. Degree from Kashmir University in 1982 for his work on 'Ground - based detection of gamma-ray bursts from supernova explosions', under the guidance of Dr. M.L.Razdan.

Bewildered by the brilliancy of Dr. Bhat, Prof.A.W.Wolfendale - (British Astronomer Royale) of Durham University, as an external examiner for his thesis on the subject, offered him, on the spot, a post-doctoral fellowship for Research at Durham University. Ceasing the opportunity Dr. Bhat spent two productive years at the Durham (1984-1986), working with Prof. Wolfendale on the analysis and interpretation of gamma-ray data from two satellite experiments. This work led to a number of well cited research publications in leading journals like **NATURE**, and earned Dr. Bhat a deserving reputation as a researcher of high merit. Prof. Wolfendale would often say that Dr. Bhat was the only one of his numerous post-doctoral fellows who displayed high intelligence matched with an equal measure of hard work, clarity of thought and depth of knowledge in his chosen field of research.

On his return to India in 1986, Dr. Bhat took upon himself the responsibilities of implementing the high profile project '**GRACE**' (gamma-ray astrophysics through coordinated experiments) of the Bhabha Atomic Research Centre. This project involved the setting up of four high-sensitivity telescope systems for probing the universe at high energies. When the research activities at the Gulmarg Observatory of the Department of Atomic Energy got throttled in the out break of militancy of Kashmir, the scientific commune at the BARC - the premier Atomic Research Centre of the country, shifted Dr. Bhat to Mumbai, wherefrom he worked tirelessly on his pet project GRACE and saw the first telescope system of the 'GRACE' project become operational at Mount Abu in Rajasthan in 1997. The telescope has already notched up several successes and the results have been well received both nationally and internationally.

And, when Dr. Bhat's ascendancy on the scientific firmament was going to touch new heights, Death laid its icy cold hands on this young scientist. A pall of gloom descended upon the scientist fraternity who admired Dr.Bhat as sensitive and diligent research scholar with a

humane touch. For his young wife Girijaji and two young daughters Preeti and Priya it was nature's thunderbolt which left them shattered. The family may not find consolation even in the wisdom of scriptures. As is said ' Whom the gods love, die young'. Even the Gita exhorts: ' ऊर्ध्वं गच्छन्ति सत्त्वस्था ' (those in mode of goodness go upwards to higher planets.)

What could perhaps, be the source of strength to the bereaved family would be another illuminating aspect of Dr. Bhat's persona - his spiritualistic pursuit. 'Probing the universe at high energies' may have been his passion as a scientist but his probing of the universe for esoteric energies, was his fervor to find himself. As a transcendentalist he believed if the man cultivates virtues, the possibility of committing errors and consequential strain and stress in life could be eliminated.

He followed spiritualistic path with a zeal of a scientist and this keenness of self-enquiry made him to become an active member of the 'Divine Park', a well known spiritual organisation which is a repository of moral, religious and spiritual values as enshrined in our ancient scriptures.

Dr. Bhat was a true and a perfect karmyogi; who believed in doing his Karma and thus evolving himself. Such yogi's rarely pass through this world as is enunciated in the Bhagavadgita:

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥

(He who takes a birth in a family of transcendentalists, who are surely great in wisdom. Verily such birth is rare in this world.)

(Courtesy : Inputs provided by Ramesh Kaul of BARC.)



लीला

हा जीवुं कथं प्यठ मनं ब्रह्महरोवुथ ।
छायनं पतुं ह रावुं हरोवुथ पान ॥

ग्वुरुं पादनं कुन पानं पुशुं हरोवुथ
ये 'मि सुंत्यं लगिहियं येति तति तार ।
नावि मंजं वऽसिथुं य तार रावुं हरोवुथ
छायनं पतुं ह रावुं हरोवुथ पान ॥

क्रंजुं नुं य पतुं ह दो 'ह-राथ रावुं हरोवुथ
यि को 'नुं ह जो 'नुथ ब्रमं छु सस्सार ।
अनमोलं यि जन्मं पानुं ह रावुं हरोवुथ
छायनं पतुं ह रावुं हरोवुथ पान ॥

क्या'ह कऽरिथ ब्रह्मन जन्म यि प्रोवुथ
तति क्या'ह वादय कऽरिथुय आख ।
को'रमुत वादय ये'ति मऽशुरोवुथ
छायन पतुँह रावुँहरोवुथ पान ॥

असथ कऽरिथुय पान संदोरुथ
कामन तुँ क्रूदन वो'लुनय नाल ।
असुँवुन म्वख पानय वदुँनोवुथ
छायन पतुँह रावुँहरोवुथ पान ॥

... उमा गुर्वा



From the Pages of History

Afghan Rule in Kashmir

... M.K.Raina

The period from 1752 to 1819 AD is considered the darkest period in the history of Kashmir. This was the time when Afghans ruled Kashmir and unleashed a reign of terror on the Kashmiri people, especially the Kashmiri Pandits. Under persecution, most of the KPs migrated to places outside Kashmir. Those who stayed back, were either forcibly converted to Islam or ruthlessly killed. It is said that only 11 KP families survived death.



How did Afghans take over the reigns of Kashmir?

According to Prof. Somnath Dhar, the death of Aurangzeb spelled the disintegration of the Mughal empire. The later Mughals, embroiled in internal dissensions, hardly cared for Kashmiris. Governors appointed by the Mughal emperors would nominate deputies to carry on administration on their behalf. Hindus and Shias were persecuted in the one-year regime of one such nominee Mir Ahmed Khan. Things came to a head with Ahmed Shah Abdali establishing supremacy over Afghanistan and making successful forays into north-western India. In 1753, he established Afghan rule in Kashmir. P.N.K.Bamzai adds: 'While back at Lahore (after his struggle with Muin-ul-Mulk, the governor of Punjab in 1751 when Ahmad Shah Abdali overran the province and also entered into a treaty with emperor Ahmad for ceding Punjab and Multan to Afghanistan), Ahmad Shah Abdali received an invitation from the leaders of Kashmir to rid the kingdom of cruel governors of the decadent Mughal emperors, and bring it directly under his rule. He sent a strong force of Afghans under his lieutenant Ishk Aqasi on this mission, who after overcoming stiff resistance put up by the Mughal forces in Kashmir, annexed the territory to the expanding kingdom of Abdali.'

Walter R. Lawrence writes: 'As the Mughal empire began to decay, the subahs in Kashmir became independent and high-handed, and in the reign of the emperor Muhammad Shah, the Hindus were greatly oppressed by Abdul Gani and Mulla Sharf-ud-din. Kalashpura, a Hindu ward of the city was set on fire and the Hindus were forbidden to wear turbans. In this reign, the subahs fought among themselves and Kashmir fell into wild disorder. By the year AD

1751, the office of subah of Kashmir appears to have become hereditary and practically independent of Delhi. Then the unfortunate valley passed into the hands of new masters and Kashmir became subject to the Pathan rule, the cruellest and worst of all.'

Pathan governors were known for their savagery and inhuman treatment of Kashmiris in general, and Pandits in particular. Says Forster, "During my residence in Kashmir, I often witnessed the harsh treatment which the common people received at the hands of their masters, who rarely issued an order without a blow of the side of their hatchet, a common weapon of the Afghans. (The) extreme rigour has sensibly affected the deportment and manners of Kashmirians who shrink with dread from the Afghan oppression."

The first Afghan chief to rule Kashmir was Abdullah Khan Isk Aquasi (1753-54). He lined up all the rich Kashmiris and ordered them to part with their wealth or face death. He extracted one crore rupees from the local merchants. It is said that some traders committed suicide because of his torture. J.L.Kilam has this to say about Isk Aquasi: "Aqasi did not stay in Kashmir for more than six months, but even during this short period, he made the ruin of the country complete and left no stone unturned in giving the people a correct idea of what the future would be like. The houses of the poor and rich alike were plundered. Huge fines were imposed on the people. Their property was pillaged without mercy, and those people who incurred his displeasure, were murdered most brutally."

About Afghan rule in general, Walter R. Lawrence writes: 'When we pass from the Mughal period to the period of the Shahani Durani, we pass to a time of brutal tyranny, unrelieved by good works, chivalry and honour. Men with interest were appointed as governors who wrung as much money as they could out of the wretched people of the valley. Amir Khan Jawan Sher was perhaps the best of Pathan rulers, for at least he built the Amira Kadal bridge and the palace of Shergarhi, but on the other hand he showed petty spite in destroying the Mughal gardens on the Dal. Other Pathan rulers are now only remembered for their brutality and cruelty and it is said of them that they thought no more of cutting off heads than of plucking a flower.'

Regarding the miscalculation on part of the Kashmiris in inviting Afghans to rule Kashmir, PNK Bamzai writes: 'Their (Afghan's) rule reduced the Valley to the lowest depths of penury, degradation and slavery. While inviting the Afghans to take over the administration of the Valley, the Kashmiri nobles had mistaken them for a branch of the civilised and humane Mughal emperors of India. They had hoped that after the break up of the central Mughal power, Ahmad Shah Abdali and his successors would give them a stable administration. Little did they imagine that all the beauty and nobility, for which Kashmir and its people were famous, would be wiped off under their rule.'

Jagmohan has this to say about the invitation extended to Afghan rulers: 'Those who invited Ahmad Shah Abdali did not realise that they were really calling a barbarous horde to their garden of nature. The unfortunate people virtually jumped from the frying pan into the fire. And 67 years of brutal Afghan rule caused them untold miseries.'

During Afghan rule, there was a custom among the Pandits to send along with the bridegroom, another boy, called '**Pot Maharaza**' who would also be dressed like the groom. In case some untoward event happened to the bridegroom, the 'Pot Maharaza' would immediately take his place. It is widely believed that the custom was introduced under stress because in the Pathan times, it was not uncommon for the bridegroom to be seized as he went to wed his bride.

How cruel were Afghans and how they tortured and brutally killed people in general and Pandits in particular? According to Lawrence, the victims of these fiends (Pathan rulers) were

the Pandits, the Shias and the Bombas of the Jhelum valley. First in the rank of oppressors, comes Assad Khan who boasted that the savage Nadir Shah was his prototype. It was his practice to tie up the Pandits, two and two, in grass sacks and sink them in the Dal lake. As an amusement, a pitcher filled with ordure would be placed on a Pandit's head and Musalmans would pelt the pitcher with stones till it broke, the unfortunate Hindu being blinded with filth. Mir Hazar was another fiend who used leather bags instead of grass sacks for the drowning of Brahmans. He drowned Shias and Brahmans indiscriminately. A locality on the bank of Dal lake is still called *Bata Mazar*, the 'Graveyard of Pandits'. PNK Bamzai describes the terror unleashed by Afghans on Kashmiris like this: 'Rude was the shock that the Kashmiris got when they witnessed the first acts of barbarity at the hands of their new masters. Abdullah Khan Ishk Aqasi let loose a reign of terror as soon as he entered the Valley. Accustomed to looting and murdering the subjected people, his soldiers set themselves to amassing riches by the foulest means possible. The well-to-do merchants and noblemen of all communities were assembled together in the palace and ordered to surrender all their wealth on pain of death.' According to PNK Bamzai, those who had the audacity to complain or to resist (the Afghan brutality) were quickly despatched with the sword and in many cases, their families suffered the same fate. Red hot iron bars were applied to the body of a rich Muslim nobleman, Jalil by name. Another, Qazi Khan had to pay an enormous fine of a lakh of rupees, but suspecting that he had not surrendered his all, his son was put to such physical torture that he ended his life by drowning himself in the river.

The kind of torture inflicted on Pandits, as narrated by Lawrence, explains the savage mentality of these fiends. 'Atta Mohd. Khan was a ferocious libertine and his agent, an old woman named Koshib, was the terror of Brahman parents, who rather than allow the degradation of their daughters, destroyed their beauty by shaving their heads or cutting their noses.'

During the Afghan rule, 'Jazia', the poll tax imposed on Pandits, which was earlier remitted by the great king Zain-ul-Abidin, was revived. In those days, it is said that a Muslim, on seeing a Pandit, would jump on his back and take a ride. During the rule of Raja Sukh Jiwan, who asserted his independence from the Kabul in 1754 with the aid of Abdul Hassan Bandey, the Kashmiris enjoyed a brief respite. Sukh Jiwan's career ended in 1762 when Ahmad Shah Abdali sent Nur-ud-Din Bamzai to overthrow him. Sukh Jiwan was captured by Afghan forces and presented before Nur-ud-din Khan, who ordered him to be blinded. In this miserable condition, Sukh Jiwan was carried to Lahore where Ahmad Shah got him trampled to death under the feet of an elephant. Nur-ud-din however returned to Kabul after a year and handed over the administration of Kashmir to Buland Khan Bamzai.

Nur-ud-din Khan Bamzai was again deputed to rule Kashmir in 1764. He appointed Pandit Kailash Dhar, a leading noble of Kashmir as revenue collector. Another noble man Mir Muqim Kanth, whom Nur-ud-din Khan had appointed as his Dewan and whose relations with Kailash Dhar got strained due to their rivalry at the court, induced Khan to force the Pandit to make the payment of stipulated revenue on the daily basis as against monthly basis. This put Kailash Dhar in a difficult situation and at this time, Mir Muqim Kanth was murdered. Kailash Dhar's hand was suspected to be in the murder and to make a clear case, Mir Muqim's relatives produced manipulated proofs against him. Nur-ud-din Khan however did not implicate Kailash Dhar in the conspiracy. Mir Muqim's son Faqir Ullah, not being able to have his grievances redressed at the hands of Nur-ud-din, fled the Valley, with a strong vendetta against Kailash Dhar and his family.

Lal Khan Khattak, a jagirdar of Biru Pargana, attacked governor Jan Muhammad Khan's forces in 1765, defeated him and proclaimed his independence. He let loose his orgy of terror on the Kashmiris, especially the Pandits. He put the members to sword or got them drowned in Dal lake, looted their valuables and thus wiping family after family. Shias also suffered during his time, when it is said, one Hafiz Abdullah, a Shia by faith, was beheaded by a leading Qazi on the allegation that he was propagating the doctrines of his religion disguised as a Sunni. Lal Khan was replaced by another governor Khurram Khan in 1766 who appointed Kailash Dhar as his chief minister.

Faqir Ullah Kanth, who had taken refuge with Raja Muhammad Khan Bomba at Muzaffarabad, induced him to make a bid for the throne in Kashmir. The Bomba chief, carrying his forces to the Valley, out-manoeuvred Khurram Khan with his strategies, as also the superstition of an inauspicious omen seized him (Khurram Khan) and he ordered his forces to retreat. After making a junction with the followers of Lal Khan Khattak at Biru, the Bombas marched into Srinagar. Khurram & Kailash Dhar fled to Kabul and the city fell into the hands of Faqir Ullah Khan and his Bomba supporters. PNK Bamzai writes: 'For a week, the furious Bombas, the traditional enemies of Kashmiris, satiated their thirst for murder and arson on the poor citizens. Shrieks of orphaned children and the wailing of old and infirm women rent the sky. For weeks, the streets of Srinagar emitted nauseating odour from putrefied bodies.'

In order to avenge the murder of his father, Faqir Ullah Khan who ruled the Valley for one year (1767), slew a large number of leading Hindus and forcibly converted 2000 Hindus to Islam. To escape Khan's fury, many left Kashmir leading to a fresh mass exodus of Pandits to the plains of India. PNK Bamzai adds: 'Faqir Ullah Khan, like his predecessors threw off the allegiance to Abdali. And then he gave himself up freely to wine and women under the influence of which, he issued the most cruel orders. A Tyrant as he was, he took special pleasure in perpetrating the most heinous acts. On a trivial provocation, he got his maternal uncle trampled to death under the feet of a horse. No wonder that nearly half the population of Kashmir left the terror-stricken land for good.'

During the governorship of Haji Karim Dad Khan (1776-83), Kashmir entered into the darkest period of its history. He perpetrated untold cruelties on the Kashmiri people during his seven years of rule. He levied numerous taxes and reduced the populace to utter poverty. For the sake of sheer pleasure, he got the numberless Kashmiris drowned in the Dal lake.

Regarding continued oppression of the people at the hands of Haji Karim Dad Khan, PNK Bamzai writes: 'The thirst for blood and money induced Haji Karim Dad Khan to commit the basest acts on the Kashmir people. Without consideration of caste and creed, he levied numerous unjust and killing taxes which resulted in complete impoverishment of the People. The rich jagirdars and nobles had to pay a tax called *Nazrana*, which amounted to four and even six times their income. The traders and shopkeepers had to pay *Zari Ashkhas*, a sort of levy on goods imported into or exported from the Valley. The farmers had to pay an enormous tax on their produce, and in order to meet the remorseless demands of the tax gatherers, the peasants cut down all the fruit growing trees in the villages, selling them as firewood. Within a month, the whole Valley was denuded of its fruit wealth. Haji Karim Dad took special pleasure in inventing new and novel methods of levying taxes. Once, for example, he purposely kept the tax gatherers, Aslam and Babu in hiding, accusing the Pandit community of their murder. He collected their leading members and keeping them in close confinement, subjected them to suffocating fumes from cowdung. The heartless Haji would not release them until they agreed to pay an annual tax *Zari Dood* of fifty thousand rupees. He also imposed a heavy tax on Kashmiri shawl trade, innovating the system of *Dag Shawl* or

excise tax on shawls, which later on became such a heavy burden on the poor shawl weavers that they preferred death to the weaver's profession.'

Karim Dad Khan died in the year 1783, paving the way for his 18 year old son Azad Khan to take the chair. Azad Khan (1783-85) proved to be more ruthless than his father. He instilled such a terror into his courtiers that they used to tremble before him. In order to end the menace of marauding raids of Khakha and Bomba chiefs of Muzaffarabad into the Valley, Azad Khan collected together an efficient and experienced army, and ordered a host of Kashmiris to collect and carry provisions for them, free of any wages. This forced the peasants to leave their fields unattended, which resulted in a severe famine and heavy toll of human life due to starvation.

Azad Khan committed suicide in 1785, when Islam Khan, Madad Khan's general tried to capture him alive to be produced before Timur Shah, who was thirsty for the revenge of execution of his generals by Azad Khan.

Giving an account of the enormity of crimes committed by Haji Karim Dad Khan and his son Azad Khan against Kashmiris, Forester, who visited Kashmir valley in 1783, writes: ' Though the Kashmirians exclaim with bitterness at the administration of Haji Karim Dad, who was notorious for his wanton cruelties and insatiable avarice often, for trivial offences throwing the inhabitants, tied by the back in pairs, into the river, plundering their property, and forcing their women of every description; yet they say he was systematical tyrant, and attained his purpose, however atrocious, through a fixed medium. They hold a different language in speaking of the son, whom they denominate the Zaulim Khan, a Persian phrase which expresses a tyrant without discernment; and if the smallest portion of the charges against him are true, the application is fitly bestowed. At the age of 18 years, he has few of the vices of youth; he is not addicted to the pleasures of Haram, nor to wine, he does not even smoke the hukha. But his acts of ferocity exceed common belief; they would seem to originate in the wildest caprice and to display a temper, rarely seen in the nature of man. While he was passing with his court under one of the wooden bridges of the city, on which a crowd of people had assembled to observe the procession, he levelled his musket at an opening, which he saw in the pathway, and being an expert marksman, he shot to death an unfortunate spectator. George Forster, an officer of the East India Company, recounts the story about Asad Khan, that was current at that time: 'A film on one of his eyes had baffled the attempts of many operators, and being impassioned at the want of success, he told the last surgeon who he had called in, that if the disorder was not remedied within a limited time, allowing but few days, his belly should be cut open; the man failed in the cure and Azad Khan verified his threat. Azad Khan had in the first three months of his government, become an object of such terror to the Kashmirians, that the casual mention of his name produced an instant horror and an involuntary supplication of the aid of their Prophet.'

Next to step in was Madad Khan. He tried to alleviate the people's sufferings, but the mischievous elements among the officials, started their old game of intrigue and poisoned his ears against the masses. Being enraged, he let loose an orgy of repression and cruelty on his enemies, which in certain cases outdid the acts of his predecessors. Madad Khan was succeeded by Mirdad Khan (1786-88). He appointed Mulla Guffar Khan as the collector of revenue, with whom, he soon entered into a conflict. The gulf between the two widened and not foreseeing any reconciliation between the two, Nishan Khan Durani, Timur Shah's trusted minister whom he had sent to Valley to take stock of the situation, declared that the one who undertook to pay the highest revenue to the Kabul treasury would be accepted as the governor. Mirdad Khan, on providing such undertaking, continued as the governor, but to

fulfil his undertaking, he levied enormous taxes and resorted to extortion. After two years of severe rule, Mirdad Khan died.

On the death of Timur Shah in 1793, his son Zaman Shah occupied the throne at Kabul. Mir Hazar Khan, the governor of Kashmir at that time, took advantage of Timur Shah's death and declared his independence. He even imprisoned his father Mirza Khan, who was sent by Zaman Shah to advise his son against taking such step.

Hazar Khan acted right in the footsteps of his tyrannical predecessors. He let loose a reign of terror against Shias & Pandits. Thousands of innocent Pandits tied up back to back in pairs, were once more thrown into the Dal lake. The unfortunate victims' survivors could only wail and cry in distress, without any effect on the ruler.

Jagmohan writes: 'Ruthless exactions and violent suppression were inherent in the attitude of the Afghans. And they went all out to break the will of the people to resist. The Kashmiris were so much subdued that in the latter part of their rule, the Afghans could hold the entire Valley with just 3000 soldiers. In the beginning, they required at least 20,000 soldiers.'

Another Afghan governor, Ata Muhammad Khan had earned notoriety for his insatiable lust for beautiful Kashmiri women. The Hindu parents became so apprehensive that they had the good looks of their girls sullied to evade the attention of the governor's agents.

Jabar Khan was the last Afghan governor to rule Kashmir in 1819. He persecuted the Pandits relentlessly. It is said that he once wanted to test the common notion among Pandits that snow falls invariably on the night of Shivratri. He ordered Pandits to observe this festival in June-July instead of February-March. It so happened that even on this night there was a snowfall, rendering the atmosphere very cold. Jabar Khan ruled Kashmir for only four months.

Tired of persecution by Afghans, Mirza Pandit Dhar and his son Birbal Dhar secretly persuaded Maharaja Ranjit Singh to annex Kashmir. In July 1819, Maharaja Ranjit Singh sent his forces under the command of Misser Diwan Chand, Raja Gulab Singh of Jammu, Sardar Hari Singh, Jwala Singh Padania, Hukum Singh and others. A fierce battle ensued at the top of Pir Panjal and the plateau of Shopian where Afghans were defeated. Jabar Khan hastily fled to Kabul after being wounded in the battle. Thus came an end to the Afghan rule, and Kashmir, after a long period of about 5 centuries, passed again from the Mohammadan rule to Hindu rule.



The Qualifications of a True Devotee

... **Moti Lal Khar**

Love of God is in a dormant state in everyone's heart and this love of God is manifested in different ways. But it is contaminated by material associations. Now the human heart has to be purified of the material associations and that dormant, natural love for God has to be achieved.

This Bhakti-Yoga-Love for God, as described in the Bhagvad Gita and in other holy scriptures, is the purification of the senses. In material existence, the senses are always impure, being engaged in sense gratification. By the practice of Bhakti Yoga, these senses can become purified and in the purified state, a person can come directly in contact with the Supreme Lord. Such a person is called as devotee of God. To follow the regulative principles of Bhakti Yoga, a true devotee of God should follow certain principles. One should rise early in the morning, take bath and offer prayers and chant Lord's name. This practice can help a person to rise to the level of God and is sure to get progress into the spiritual kingdom of God. A true devotee of God is never disturbed in any circumstances nor is he or she envious of any

one; wherever a devotee is in distress or has fallen into difficulty; he/she thinks that it is the Will of the Supreme Lord and is calm, silent, quiet and patient; despite many distressful conditions. A true devotee of God is always kind to everyone, even to enemy, tolerant and joyful. God's devotee is not swayed by false arguments and is always fixed in devotional service. All these qualifications enable a true devotee to fix mind and intelligence entirely on the Supreme Lord. Since such a devotee is kind to everyone and does not act in such a way as to put others into anxiety, he or she is not disturbed because of the grace of God. A devotee is always expert to know the essence of all activities of life and is carefree. A true devotee of God is neither happy nor distressed over material gain and loss, nor is much anxious to get a son or disciple or wealth and by losing anything which is dear; he or she does not lament and is prepared to accept all kinds of risks and surrenders before the Divine Will.

A true devotee is always free from all bad associations. Sometimes one is praised and sometimes one is defamed; that is the nature of human beings in this crooked world, but the devotee is happy in all conditions; sometimes getting good food to eat and sometimes bad, but always satisfied; nor cares for residential facility, sometimes living under a tree and sometimes living in a decent building. Without good qualifications, one can not be a true and pure devotee of God. One who wants to be a good and true devotee of God in the real sense should develop the above mentioned qualifications. Through good association of holy persons and realised souls, one develops such good qualities for pure devotional service. Devotional service is the only path for self-realisation through 'Sat-sang', the company of virtuous persons. The way for cultivating devotion is; keeping company with God's devotees; always serving God and his devotees; fasting; celebrating the festivals connected with God; hearing, reading and expounding God's glories; worshipping God with continuous devotion. It does not matter whether you are a man or a woman, your caste, name and position are not taken into account. Devotion is the only thing that is essential to worship God. Such a devotee of God gets vision, even unasked as having no other refuge. Fortunately, if one develops directly a desire to engage in God's devotion, one need not bother about materials to keep body and soul together, because by the grace of God, everything is carried out automatically. By following this path of devotion, **Mukti** (liberation) comes to anyone, whether one is a man or woman of low or high birth. Devotion means universal love.



Viewpoint

KP at Cross Roads

... B. N. Sharga

From times immemorial, the rivers in India have been treated as sacred. After the Aryan occupation of the North, when the towns and cities began to be built on the banks of the rivers for understandable reasons, their utility could not be overlooked. It was also believed that the violent form of rivers in the shape of floods etc. could be averted by propitiation. Hence by way of gratitude or fear, the rivers were deified. The 'nadi Sukta' in 'Rigveda' testifies to this fact eloquently. In this Sukta, a direct reference to the 'Vitasta' has been made along with other prominent rivers of North India. In the 'Mahabharata' also, this river of Kashmir has received mention. These references about this river in the oldest texts of India sufficiently prove that Vitasta was very well known in India and was also held in great respect being a *Tirtha* of repute. The popular tradition ascribes its source to Verinag, but in the description of Naga Springs in the Nilamata Purana, this name is absent. However, while describing this river, the Nilamata Purana asserts that it has come out of Nila Naga or Neel Kund. Hence it is

called Neela (daughter of Neel Nag) also. Kalhana also in his Rajatarangini confirms this assertion. Therefore it is very intriguing to locate the actual source of this river because at present we have a marshy back water lake known as Nila Nag just two or three miles to the left of Yusmarg, a tourist spot. Abul Fazal, in his Aine Akbari, has described this very lake as the source of Vitasta. Nilamata also describes two Nila Nagas.

We will now examine critically all the evidence available to us as given above and locate the exact source of Vitasta, honouring the tradition and testimony of the texts available to us on this subject. The 'Vitasta Mahatamyas' and 'Haracharita Cintamani' also treat this river at length. These corroborate the description as given in the Nilamata and Rajatarangini. Hence it is not very difficult to dispose off the contradiction in the names between Verinaga and Nila Naga.

The present Shahabad village in Anantnag district was known as 'Vera' in ancient times. Abul Fazal also records this very name for the Pargana. Hence it is no surprise that the spring Nila Naga situated in the Vera village in course of time, came to be known as spring of Vera or Veri-Naga, the earlier name having fallen in disuse. The names of villages are even today associated with the springs located there. Furthermore, while describing the spring of Vera, Abul Fazal testifies to its sanctity and records that many temples of stone were erected there. So it is abundantly clear that the present Verinag is actually the Nila Naga of older text. Even though Nilamata mentions two Nilanagas, but from the other Dughda Ganga, Kshirnadi or Svetakulika (present Doodh Ganga or Chatsa Kol, flows down. By no stretch of imagination, Vitasta can be taken as flowing from it. Geographical data confirm this view because the route of Vitasta is quite different and its contact with dudh Ganga take place just below Srinagar when it has almost traversed a distance of 50 miles already.

About the name Vitasta given to this river, there is an elaborate description given in Nilamata Purana and other texts. The sage Kashyapa who drained the waters out of Satisar and reclaimed the land, handed over the same to his son Nila Naga and himself went away for penance. However, after some time, the Valley became waterless, so the need for water for maintaining life was felt all the more. In an allegorical manner, the birth of Vitasta has been referred to in the Nilamata. The contact with the Pisachas, the original inhabitants of Kashmir (non Aryans) following very unwholesome practices, had made the immigrants (Aryans) unclean. Hence to purify them, sage Kashyapa requested Lord Shiva to prevail upon his consort Parvati to manifest herself in the form of a river. The goddess obliged and entreated her Lord to make an opening on the surface of the land, from which she would come out after assuming the form of a river. Thereupon, Lord Shiva struck the ground near the abode of Nila Naga with his trident, which measured one *vitasti*, a measure of length equal to twelve *Angulas* being the distance between the extended thumb and little finger. Through this fissure, the goddess Parvati gushed forth in the form of Vitasta. Since it measured one *vitasti* it was called Vitasta. Kalhana specifically says that this spring was circular in shape which acted as a 'Royal Parasol' for the king Neela. The shape of this spring is octagonal now, perhaps due to the renovations made in it by the later kings, especially the Moghul. The date for this appearance of Vitasta is even now celebrated by Pandits of Kashmir every year with the worship of the River on 13th day of the bright fortnight of Bhadrapada, known as 'Vetha Truvah' in Kashmir. It is also asserted in these older texts, especially in Nilamata that this river disappeared twice and only consented to flow permanently when given the company of other goddesses. Hence Sindhu appeared in the form of Ganga, Gudar as the Godavari and Vishoka (modern Veshava) in the form of Laxmi. Perhaps this legend of manifesting and then disappearing alludes to more than one source of this river. On second appearance, it began

to flow from Naga of Panchahasta, today known as Panzeth, in Anantnag district. The third and penultimate appearance took place at Narsingashram. 'Mahatamias' also mention the present 'Vethavotur' (Vitastatra) as also one of its sources. This allusion to more than one source can easily be deciphered as its tributaries, emanating from these spots and joining Vitasta to make it a mighty river.

After emerging from the emerald-hued spring of Neela at Verinag, this river traverses a serpentine course of some eighty miles from Khanabal to Khadanyar, built by queen Khadana of king Meghavahana. This placid flow of the river conceals in the bosom, the variegated cultural and religious values of Kashmiris. These miles definitely represent the milestones stretching over thousands of years depicting the inflow and outflow of virtue and vice, and joy and sorrow of the Kashmiris at large.

The river known as 'Vyetha', today has inspired generation after generation of Kashmiris with its emphasis on the balanced outlook on life punctuated with religious forbearance. So it does not seem any exaggeration when Nilamata records: "Oh King, whatever Tirthas appear on this globe, are found there in Kashmir." And to elucidate this point further more, Nilamata asserts: "There in Kashmir, the springs, ponds and mountains bestow virtue in the midst of which, the great goddess Vitasta, born actually of the Himalayas, has sprung up, dividing the Valley in two parts like the parting line of a woman's hair."

A Kashmiri has always withstood onslaughts of brute force and can only be won over by sweet persuasion and qualities of head and heart worth emulation. Perhaps Kalhana is right when he says, "The inhabitants of this country (Kashmir) can be conquered only by spiritual force and never by tyrannical force of weapons. Hence they have the fear of the other world only."

Consequently, the denizen of this land of 'learning, saffron, icy water and grapes' has no temporal attachment for Vitasta as such, he looks upon it as a veritable ferry which will waft him across the mundane world and ensure for him a perennial fund of virtues in the other world. So, all Tirthas of repute have been built on its bank personifying the gateways to the other world. Hence the religious rites to the manes especially on the tenth day are performed on its bank. This river means to a Kashmiri a bridge between the 'seen' and the 'unseen' this world and the other world. To speak squarely, it typifies the cultural heritage of the sons of Kashyapa.

After the much hyped Agra summit and total neglect of the present Kashmiri Pandit organisations at all levels during the process of talks being initiated by the government through K.C.Pant recently to solve the Kashmir imbroglio, the members of the community are feeling now a very strong urge to have a powerful and effective organisation at the national level with a political thrust not only to safeguard their interests properly but also to project their viewpoint at such crucial moments more candidly, because the existing Kashmiri Pandit organisations are functioning more or less like social and cultural clubs where people come and exchange pleasantries over a cup of tea and light snacks and then gossip under the sun on any topic right from politics to pornography, instead of debating over the real issue confronting our community and chalking out a proper action plan to focus the attention of the government towards their sad plight.

All other communities in the recent years have formed their well organised political wings and through them they pressurize the government every now and then to fulfill their both reasonable and unreasonable demands and quite often they succeed in their efforts, but on the contrary the so called leaders of our community generally go into hibernation on such crucial moments and play drawing room politics by issuing press statements from the cozy

comforts of five star hospitality then launching any mass movement simply because they do not have any base to undertake such a venture in absence of public support for their actions.

An effective organisation is generally built up by sustained ground work over the years and by infusing a sense of belonging in every dedicated grass root worker and not by collecting a few decorative pieces around oneself. Whenever the culture of sycophancy is encouraged in any organisation, its end becomes imminent. One should have the capacity and courage to face the healthy criticism boldly and squarely, only then an organisation gets the required momentum. Otherwise it becomes dead as dodo.

Our greatest predicament at the moment is that we have no functional organisation at the all India level to coordinate the activities of various KP organisations in the country in an effective manner by issuing them proper guidelines from time to time and to scrutinise their performance. At present the city level organisations decide their own policy matters and take their own decisions on vital issues because there are no specific guidelines for their working. This quite often results in divergent opinions being propagated by different units on the same vital issues confronting our community, which add further confusion in the already chaotic conditions where no body knows as to who is the leader and who is the follower. It seems that everybody is busy in blowing his own trumpet. The famous Urdu poet of Lucknow Pandit Brij Narain Chakbast has very candidly expressed such a situation in his following Urdu couplet :

**Rahnumai kiski hogi
Mujhko hairat hai yehi
Kafile mein kaum ke
Sub peshwa hone ko hain**



Project ZAAN - An Appeal

The **Kashmiri Pandits' Association, Mumbai**, in collaboration with the **Lalla-Ded Educational and Welfare Trust**, conducts following Competitive Events every year for the children between 11 years and 25 years, under **Project ZAAN**:

1. Story Telling / Recitaion in Kashmiri

- i) Sub Junior category only (Age upto 11 years)

2. Elocution on pre-determined topics

- i) Junior category (Age 11 years plus to 16 years)
- ii) Senior category (Age 16 years plus to 25 years)

3. Quiz Contest

- i) Sub Junior category ii) Junior category
- iii) Senior category

4. Reading Devnagari-Kashmiri script

- i) Sub Junior category ii) Junior category
- iii) Senior category

Three prizes are awarded in each category in the form of trophies worth Rs. 500.00, Rs. 300.00 and Rs. 200.00 for the first, second and third prize, respectively.

It is intended to invite **life-time sponsorship** for the awards. Sponsorship may be for one or more prizes in a Category. The amount of **life time sponsorship** for each Category is Rs.5500.00 for first prize, Rs. 3300.00 for second prize and Rs. 2200.00 for third prize. However, **life time sponsorship** for one full category, which amounts to Rs.11,000.00, if financed by a single sponsor, shall be nomenclatured in the name and style as desired by the sponsor. The amount thus received, will be held as Corpus and only the interest accumulated on it, will be used for the prizes.

We appeal to our biradari members to come forward and sponsor one or more prizes and thus contribute towards the noble cause, for which **Project ZAAN** has been conceived. Your help will go a long way to enable us to achieve its Objectives.

**Coordinators
Project ZAAN**

(Note: Donations are exempted from Income Tax under Section 80-G.)



Book Review

'Bhand Natyam'

Author : Shri Moti Lal Kemmu

Language : Kashmiri in Persian Script

Pages :178

(Review by J.L.Manwati)

Drama has a unique place in the evolvement of aesthetics in Kashmir. Based on legends, supported by traditions, upheld by manuscripts and documented by the annals, the narrative history of drama in Kashmir can be traced to Nilamat Purana and Rajtarangini. Even though there are references enough of the traditional folk theatre in Kashmir in the ancient folklore and literature, yet drama does not seem to have taken firm roots in the valley in the early times. However, an inference of early drama in Kashmir which comes to mind is 'Bhand-Pather', which used to be performed in open fields, big courtyards, or even under the cozy shade of the Chinars for entertaining people. These professional performers called 'Bhands' or 'Bhagats' used to entertain people with their rustic humour, fine acting, curious costumes, garish makeup and above all, with lampooning satire on the courtly administration, decadent rituals and customs of the contemporary society. The topical or sometimes, on the spot, sarcasm would make 'Pather' instantly popular. Donning dominoes and masks and masquerading as animals would create interesting situations in the performance of 'pather'.

The performers of this popular folk drama lived mostly in clans at Wahthore (Badgam district) and Akingon (Anantnag district). The 'Bands' of Wahthore because of their proximity to city, would frequently come to the city on festivals and perform in the courtyards of the people and in return would be gifted with cash and kind. The 'Bands' of Akingon used to perform in the nearby villages.

In the post independence cultural upsurge in Kashmir, towards late fifties, the 'Bhands' of Wahthore under their leading artiste Mukhta Bhat and those of Akingon under Mohd. Subhan Bhagat organised themselves and formed dramatic clubs for their activities.

It was in these very formative years of the cultural movement of Kashmir that Shri Moti Lal Kemmu who had the honour of being the first Kashmiri youth to have had a proper training in 'Kathak Shaile' of the Indian Classical dances and who had earned a degree as a National Scholar for Drama and Theatrics from Baroda University, associated himself with drama movement in Kashmir including 'Bhand Pather'. In the later years Kemmu Saheb's urge in delving into the history of drama in Kashmir made him a dedicated researcher on the subject. Being a prolific writer, Kemmu Saheb wrote many a one-act plays and dramas which were well received by the connoisseurs of art. In 1982 his trilogy 'Truch' was adjudged as the best book in Kashmiri language and was awarded by the Sahitya Academy. In 1997 Sangeet Natak Academy honoured Shri Kemmu for his contribution to Indian stage and theatrics as a Kashmiri playwright.

The current book of Shri Kemmu 'Bhand Natyam' under review is a well researched treatise on 'Bhand Pather' dealing with various development stages of this folk drama viz its origin, gradual growth and present status visa- vis contemporary theatre in the country and its relevance in the rich repertoire of Kashmiri literature. It is a book for "all times" , which can be important source of reference for the students of Kashmiri folk drama. If Siddharth Kak's documentary on 'Bhand Pather' produced in seventies could be termed as a 'Celluloid showcase' on 'Bhand Pather' ; Kemmu saheb's 'Bhand Natyam' would rightly deserve an epithet of a 'Saga in Print' on Bhand Pather. To reach larger literati fraternity, however, English version of the 'Bhand Natyam' would be a welcome step.



Children's Column

Achievement

Master Akash Malla, a Class VI student of Inderprastha Public School, Delhi bagged 1st Prize in the School Essay Writing Competition. Topic of the Essay was 'Teacher Student Relations'. Akash is the son of Shri Ramesh Kumar Malla of Shiva Enclave, Kashmiri Colony, Hiranki, Delhi, a Life Member of KPA.

Story

Five Course Meal

Long long ago, there was a king, who was a very noble man. He looked after his subjects with love and care. He had a counsellor, who was very cunning. He was well paid by the king, yet he would not miss an opportunity to cheat the king for his selfish ends. The Counsellor had a servant, who would perform all the household chores and cook his meals too. The Counsellor always had a five course meal and so did his servant.

One fine day the king learnt about the misdeeds of his Counsellor and thus terminated him from service. The Counsellor returned home and at dinner time he instructed his servant to switch over to one course meal henceforth. The servant complied with his master's wish.

It was a pleasant morning, the counsellor decided to go for an outing to a nearby village. It was lunch time when he returned home. He was very hungry and walked straight to the kitchen. On reaching the kitchen, he was shocked to see his servant relishing a lavish five course meal as usual. The Counsellor lost his head and asked his servant, why he himself had not followed his instructions for one course meal. The servant very curtly replied, "Sir, it is you who has lost the job and not me."

Komal Zutshi, New Delhi
Age 12 Years

My Experience at ZAAN Festival

On the 19th of August, 2001, Sunday, my family and I went for a meeting of Kashmiri Pandits' Association. The purpose of the meeting was to hold a contest for children. The contest was held in a big hall at Kashyap Bhawan. As I was participating the first time, I was very nervous and I had butterflies and worms in my stomach. There were many contests. They were as follows:

i) Story Telling and Recitation. ii) Quiz iii) Elocution iv) Reading Devanagari Kashmiri

Each topic had three categories for different age groups i.e. Sub Juniors, Juniors and Seniors. Before the program started, I saw some participants who I did not know, which made me feel even more nervous. Program started at 11.15 AM. The first item was Story Telling and Recitation. I took part in this. Each participant either had to narrate a story or recite a poem. I narrated a story based on a mouse and his wife. Initially I was feeling nervous but my parents comforted me. I made a few mistakes in the story and I forgot some parts. Then there was Elocution for Juniors and Seniors. The topics chosen were very interesting namely, Places of Worship in Kashmir, Amarnath Yatra and Dal Lake. After this item got over, we had Reading Devanagari Kashmiri. I participated in this too. It was quite easy. After this item, there was a break of 20 minutes for lunch. We had fried rice, salad & Dal. It was very tasty. After lunch, we had Quiz for all the three categories. I was very very nervous as I was not well prepared. Yet I participated. The Quiz Master had some cards in a tray and shuffled them. The participant had to pick up a card and hand it over to the Quiz Master. She would read the question and then we had to answer the question. After the Quiz got over, the certificate ceremony took place. I got second prize in Story Telling, Quiz and Reading Devanagari Kashmiri. By now all my nervousness had gone.

Ruchika Dhar, Colaba
Age 9 Years.



सोम नाथ साधू

... मोती लाल साक्की

Zoona Dab' ! Who does not know about this programme which made history in the world of broadcasting. This programme, based on the social problems prevalent in the society, was so popular that people would not leave their house unless they heard it. In the offices and shop meetings, each day's programme would be discussed by all. One of the moving spirits behind the programme was Som Nath Sadhu. Sadhu became the most popular radio artist, writer and producer in Kashmir. We have with us the following write up on Shri Sadhu, who died at a very young age. The write up is from one on whom also, the icy hands of death have unfortunately descended. The writer Moti Lal Saqi in his own rights, has been a doyen of Kashmiri literature in all its facets, poetry, prose, critical appreciation, research and what not. Shri Saqi was the recipient of Padam Shri and the coveted Sahitya Akademy Award. - **Editor**

साधू - यह नाम सुनते ही कलेजा मुंह को आता है। अंधेरा चारों ओर गहरा हो जाता है। सोचता हूं कि क्या यह सच है कि साधू अब इस दुनिया में नहीं? यकीन नहीं आता कि वह शख्स मर सकता है जो दूसरों के लिए जिया, जो दूसरों को हंसाने के लिए हंसता रहा, कभी मर सकता है? नहीं, वह मर नहीं सकता। वह हमें छोड़ कर जा नहीं सकता। मौत तो जिस्म को आती है, काया फानी है, काया का रहती है। आत्मा को मौत छू नहीं परम आत्मा की एक झलक है और वजह से यकीन नहीं आता कि साधू गया। मुझे तो वह अब भी अपने है। वह तो अभी रेडियो कश्मीर के मुस्कुराता था अभी वह पुश्कर के किस्त को आखिरी रूप दे रहा था। कहां गया वह, जो अभी हमारे साथ रेडियो कश्मीर के लान में बैठ कर नशर होने वाले ड्रामे की प्रोडक्शन के बारे में बात कर रहा था? 'मचामा' का 'सुलुह गोदुह' अमर रहेगा क्योंकि वह हमेशा लोगों के लिए फरहत का सामान बहम करता रहा। वह जो 'खाऽलिक काख' बन कर जिया, क्या कभी मर सकता है? नहीं, वह नहीं मर सकता क्योंकि फन की मौत नहीं होती। फन की मौत तहजीब और तमदुन की मौत होगी। तहजीब की धारा तो हमेशा बहती रहेगी।



साधू हमारी फनी विरासत का दरख़ान सितारा था। इसलिए जब तक फन जिन्दा है, साधू नहीं मर सकता। कभी नहीं मर सकता। मैं तो उस की बू-बास अब भी महसूस करता हूं। लगता है कि वह अभी कमरे से उठ कर चला गया है। वह बस आता ही होगा और आते ही सारी महफिल को अपनी रसीली बातों से सरशार कर देगा। उस की छनछनाती आवाज़ अब भी मेरे कानों में शहद घौल देती है। उस के शफकत भरे बोल इस वक्त भी मेरी द्वारस बंधा रहे हैं। साधू जिन्दा है क्योंकि अभी भी इस दुनिया में शराफत, नजाबत और भाईबंदी की कदरें पनपती हैं। उस का खमीर तो इन्ही चीजों से उठा था। वह शराफत और अन्कसार की जीती जागती तस्वीर था। वह झाडना नहीं बल्कि सरशार करना जानता था। दुनिया में जब तक शराफत और नफासत के नाम लेवा जिन्दा हैं, मौत उसे छू नहीं सकती। वह शख्स जो दूसरों की खातिर जीता रहा, हंसता रहा, क्योंकि मर सकता मेरी समझ में नहीं आता।

यह अलग बात है कि उस के नाम पर किसी रिसाले ने कोई नम्बर शायद नहीं किया। कोई इनाम मुक्कर नहीं हुआ। किसी यादगारी ट्राफी का एहतिमाम नहीं हुआ। वह जो उस की दोस्ती का दम भरते थे, उस की याद को ताज़ा करने के लिए एक मज़मून लिखने के लिए वक्त नहीं निकाल सके। वह लोग जो प्रोग्राम हासिल करने के लिए कभी उस का तवाफ करते थे, आज उस को भूल गये हैं। वह अदाकार जो उस के ड्रामों को मुफ्त में स्टेज करते थे, उस की याद में एक जलसे या एक तकरीब का एहतिमाम नहीं कर सके। मगर यह सब होने के बावजूद साधू मर नहीं सकता। क्योंकि उस की आवाज़, उस के फन ने लोगों के दिलों को मोह लिया है, अवाम के दिल में जगह बना ली है। नज़ीर अब जवान हो गया है मगर साधू ने जो सबक उसे पढाया है, शायद वह उसे भूलेगा नहीं। 'जून्ह-डब' के 'इस्माईल' को साधू की देन से इन्कार नहीं होगा क्योंकि उस ने बचपन ही से फन और अदाकारी के इसरार-रे-रमोज़ से उसे आशना करा दिया। क्या 'पुशकर' उसे भूल सकता है, जो उस का हम-जलेस ही नहीं, हम-प्याला और हम-नवा था। जिस के लिए साधू ने उस वक्त अपना सब कुछ दाव पर लगा दिया जब वह धरती और आकाश के दरमियान ज़िन्दगी और मौत की लड़ाई लड़ रहा था। उसे कोई नहीं भूल सकता। बूढे गुलाम शेख को तो उस की याद बराबर आ रही है। हां, अगर ज़माने के उलट फेर में सब लोग उसे भूल भी जायें, मैं तो उसे भूल नहीं सकता। उस के मासूम चहरे, उस की फरहत-अफ़ज़ा बातों, उस की शफ़कत और मुर्वत को क्योंकि भूल सकता हूँ? साधू मेरा दोस्त भी था और भाई भी। उसे भूल कर यादों की कौन सी बरात लेकर ज़िन्दगी की मंज़िलों को सर करूंगा।

साधू 4 अक्टूबर 1982 को दिल्ली में इस जहां फानी से कूच कर गया। अपने चाहने वालों, अजीज़ो-अरकाब, दोस्तों और अपने वतने-अजीज़ से दूर, वहां जहां जानलेवा बीमारियों में मुबतिला लोग इलाज मुआलजे के लिये जाते रहते हैं, वहां ही साधू ने सभी को रोता बिसूरता छोड़ कर आन की आन में जान जाने-आफरीन के सुपुर्द की। जब यह खबर श्रीनगर में फैली, लगता था कि बिजली गिरी है। सब लोग जैसे सकते में आ गये। लोगों का एक कारवाँ हवाई अड्डे की ओर रवाना हो गया। मुंह लटकाये हम सब हवाई जहाज़ का इंतज़ार कर रहे थे। लगता था कि कश्मीर की अदबी दुनिया में एक कयामत आ गयी है। लोगों की बहुत बडी भीड, साधू का नहीं, उस के शव का इंतज़ार कर रही थी। आखिरी दर्शनों के प्यासे लोगों पर वक्त एक पहाड की तरह टूट पडा था। कोई किसी से बात तक नहीं करता था। लगता था जैसे एक दूसरे से ना-आशना हैं। सभी रिश्ते नाते टूट चुके थे। साधू की अचानक मौत ने शायद सभी लोगों को याद दिलाया था कि यह दिन उन का भी मुकद्दर है। इसीलिये भीड की भीड को सांप सूंघ गया था। आखिरकार हवाई जहाज़ आ गया। शव को नीचे लाया गया और उस के साथ एक चलती फिरती लाश को भी नीचे लाया गया। यह चलती फिरती लाश पुशकर था। पुशकर भान - साधू का लंगोटिया। यकीन नहीं आ रहा था कि पुशकर इस हादिसे से संभल पायेगा। मगर वक्त का फाहा आखिरकार दुख के घाव भर देता है। मातमदारों का काफिला श्रीनगर की तरफ रवाना होगया और करन नगर के शमशान घाट पर साधू के शव को शोलों के सुपुर्द कर दिया गया। शाम को एक मुख्तसर सा मातमी जलसा हुआ। कुछ दिन ज़िकर-ए-यार रहा और फिर आहिस्ता आहिस्ता वक्त का जादू असर कर गया। अब साधू कभी कभार सिर्फ उन लोगों को याद आता

है जो बात बात पर उस का सहारा तलाश करते थे। ज़माने का दस्तूर यही है। यही होता रहा है और होता रहेगा। यह मेरी भी तकदीर है और आपकी भी। इसलिये शिकायत करना बे-माने है। वफात के अगले दिन डा. फारूक अब्दुल्ला मातम-पुर्सी के लिये साधू के घर गये। जदीद कश्मीर की तारीख में यह पहला मौका है जब वज़ीर-ए-आला एक फनकार, एक कलाकार की मातम-पुर्सी के लिये उस के घर गया हो।

भाई के लिये भाई का मातम करना कोई नयी बात नहीं। मगर वह भाई जिस ने अवाम का भाई बन कर ज़िन्दगी की कठिनाईयों को पार किया था, जिसे अपने दोस्तों के दुख दर्द का बोझ दबाये और परेशान किये रखता था, वह भाई जब बिना कुछ कहे चला जाये तो आप अंदाज़ा कर सकते हैं कि मातमदारी का बोझ उठाना किस कदर मुश्किल है। मेरे लिये तो यह बोझ उठाना और भी कठिन है क्योंकि साधू ने मुझे कभी शिकायत का मौका ही नहीं दिया।

मैं तीन साल तक साधू के बिलकुल करीब रहा। 1968 से 1970 तक। दिन में हम कमोबेश दस घंटे एक साथ रहते थे। उन का छोटा सा कमरा हमारा चौपाल था। उन दिनों औतार कृष्ण रहबर भी साधू के साथ काम करता था। हम लोग घंटों बातें किया करते, गपें हांकते, प्रोग्रामों की रूप रेखा पर बात करते। इस तरह वक्त सुरत के साथ गुज़र जाता था। कभी कभी जगन नाथ साकी रुपये पैसे की तलाश में आ धमकते। मैं ने साधू को उन्हें कभी भी खाली हाथ लौटाते नहीं देखा। पैसा उन के हाथ में आ जाता तो वह चहक उठते और सारी महफिल को अपनी ज़ाफरानज़ार बातों से लोट पोट कर देते। सब से बड़ी बात यह है कि मैं ने कभी भी उस की सोहबत में अपने आप को गैर महसूस नहीं किया। इस हकीकत के बावजूद कि उस वक्त वह रेडियो में खांदानी बेहबूद के एक्सटेंशन आफिसर के फराईज़ अंजाम दे रहा था। अपने साथियों के साथ उस का बर्ताव बिरादराना था। वह सब को अपने बराबर शुमार करता था। यही वजह है कि सब लोग उसकी राह में जान निछावर करते थे। मैं ने उसके माथे पर कभी शिकन नहीं देखी। उसे देख कर मुझे ल्योनार्ड-डा-वंची का शहर-आफाक मुजस्समा 'मोना-लिज़ा' अक्सर याद आता था जिस के बारे में अभी तक इस बात का फैसला नहीं हो सका है कि मुजस्समे के चेहरे से तर्ब टपकता है कि कर्ब। मैं ने साधू को कभी किसी को डांटते या कोसते नहीं देखा। किसी की चुगलखोरी करते नहीं सुना। उसे तो बस काम से काम था। दरअसल वह सरापा एक शरीफ इन्सान, एक फनकार था। उस की ज़ात अफसाना नहीं बल्कि एक भरपूर नावल की तरह फैली हुयी थी। इस नावल का हीरो खुद साधू था जो आजकल के दौर का गौतम नीलाम्बर था। जो एक दुनिया को अपने अंदर समेटे हुये था। जिस के चेहरे पर बोद्ध भिक्षों का जैसा स्कून था। जिस का स्वभाव शांत था और जिस के मिज़ाज में बसंत की खुशबू रसी और बसी थी।

मैं साधू को तब भी जानता था जब वह स्टाफ आर्टिस्ट था। मैं ने उस की दोस्ती का शहद तब भी चखा जब वह असिस्टेंट स्टेशन डाईरेक्टर था। उस की छत्र छाया में आराम करने का मौका मुझे तब भी मिला जब वह स्टेशन डाईरेक्टर था। मैं ने जब भी उसे देखा, जब भी उस से मिला, उस का एक ही रूप था। एक भाई, दोस्त और हमदर्द का रूप। उस ने मुझे गले लगाया और अपनी रसीली बातों से ढारस बंधाई। कितनी ही बार मुझे दुखों के गिर्दीब से बाहर निकाला। 1970 में मुझे रेडियो से वापस जाना पडा। मेरी तनखाह महीनों बंद रही। साधू और पुश्कर ने मिल कर मेरे लिए एक तरकीब निकाली। जो तनखाह मुझे रेडियो से मिलती थी,

उस के बराबर रकम मुझे मुख्तलिफ प्रोग्रामों में हिस्सा लेने के लिए तब तक मिलती रही जब तक मेरी तनखाह वागुज़ार होगयी। इस के बावजूद जब भी मैं रेडियो स्टेशन जाता तो साधू ज़रूर सवाल कर बैठता 'भई साकी, कहीं कोई मुश्किल तो नहीं? प्रोग्रामों में तुम्हें अपना हिस्सा मिलता है कि नहीं? कहीं तुम्हें तंगदस्ती का सामना तो नहीं? वगैरा वगैरा। हालांकि मेरी माली हालत पहले से कहीं बेहतर थी क्योंकि मैं रेडियो से आज़ाद हो गया था और काम फुर्सत के साथ करने के मवाकह पैदा हो चुके थे। मेरा तो अकीदा है कि रेडियो अच्छे भले लेखकों और कलाकारों को चबा जाता है और उनकी तखलीकी सलाहियतों को शिल करके रख देता है। असर लखनवी ने एक जगह मजाज़ के बारे में लिखा है कि उर्दू में एक केटस पैदा हो गया था जिसे तरक्की पसंद भेडिये उठा ले गये। और हमारे साधू को रेडियो ने इस तरह चबा के रख दिया कि दिल में हूक सी उठती है। खैर!

रेडियो से खलासी के बाद मैं साधू से बार बार मिलता रहा। मगर मैं ने उस के खुलूस में किसी मोड या मरहले पर तबदीली महसूस नहीं की। वही हंसमुख साधू जो कहकहे लगाता था, वही पुर-मतानत बातें, वही अपनाईयत और वही प्यार। मैं ने उसे हमेशा इसी रूप में देखा। घंटों बातें होती थीं। कुछ अपनी कहता, कुछ मेरी सुनता। श्रीनगर में अकसर मुझ से सवाल करता, 'विजय को कई दिन से देखा नहीं, क्या बात है? ठीक तो है ना?' मैं जवाब देता, 'बच्चा है। यहां आना भूल गया होगा।' मगर वह ज़ोर दे कर कहता, 'उसे कहो मेरे पास आये। मैं थोडा ही हमेशा यहां रहने वाला हूं।' मुझे क्या मालूम था कि वह एक सचाई के चेहरे से नकाब कुशाई कर रहा है। जो सचाई मेरी समझ से बालातर थी। यहां मुझे एक वाका याद आ रहा है। साधू रेडियो कश्मीर जम्मू का स्टेशन डाइरेक्टर था। एक दफा मुझे जम्मू जाने का इत्तफाक हुआ। वहां पहुंचा तो साधू से मिले बगैर कैसे रहा जाता? मैं ने मुलाकात के लिये स्टेशन की राह ली। दरवाज़े पर पहुंचा तो उसे स्टेशन से पैदल बाहर आते देखा। मुझे देखते ही वह दौडता हुआ आया और मुझ से लिपट गया।

(शेष अगले अंक में)



भूला भटका राही

... गिरिजा पंडित

दुनिया के कारवां में भूला भटका सा राही
आया कहां से, जाना कहां है
यह तो सब वह भुला बैठा।

दौडता भागता गिरता फिरता, धोखे में यह शामो-सहर
चाहतों के बोझ तले तो, दबता ही जाता है शामो-सहर
अंत हुआ कब चाहतों का, यह तो सब वह भुला बैठा।
आया कहां से, जाना कहां है

यह तो सब वह भुला बैठा।।

झूठी मूठी खुशियों के पीछे, बेसुध सा फिरता है शामो-सहर
ढूंढता रहता है वह मंज़िल को अपनी, गिरता संभलता है शामो-सहर
आखिरी मंज़िल कहां है उसकी, यह तो सब वह भुला बैठा।
आया कहां से, जाना कहां है
यह तो सब वह भुला बैठा।।

अपने कांधे पे अपनी ही लाश को, ढोते फिरता है शामो-सहर
दुनिया से जी उठके भी, वह मर मर के जीता है शामो-सहर
हर एक चीज़ यहां फानी है , यह तो सब वह भुला बैठा।
आया कहां से, जाना कहां है
यह तो सब वह भुला बैठा।।

तिनका तिनका जुटाता रहता है, बनाता घर वह शामो-सहर
कशमकशे जिंदगी से, जूझता रहता है शामो-सहर
मौत आखिर आगोश में लेगी, यह तो सब वह भुला बैठा।
आया कहां से, जाना कहां है
यह तो सब वह भुला बैठा।।

मृग तृष्णा में दौडता रहा, चाहतों के रेगिस्तान में
माया का यह प्रभल जाल है, यह तो सब वह भुला बैठा।
आया कहां से, जाना कहां है
यह तो सब वह भुला बैठा।।

दुनिया के कारवां में भूला भटका सा राही
आया कहां से, जाना कहां है
यह तो सब वह भुला बैठा।।



चोंक-मो'दुर

पछ 2

म. क. रेना

(इस कहानी का पहला भाग मिलचार के पिछले अंक में प्रकाशित हुआ है।)

ब'यि दो'ह ये'लि हऽनीफा जी स्वनुँह बटनि निश आयि, तस आसुँह अऽछ वो'ज्जि। बासान ओस



ज्जुन तुँ आऽस राऽत् रतस हुश्यारुँय रूज्मुँच। स्वनुँह बटनि पुछनस, “के'हे दऽलील। चुँ क्या'ह छख परेशान ज्जुन। खाऽरुँय छा।” हऽनीफा जी वो'नुस, “हतय अऽस्य् आऽस्य् ना रतस अऽमीनुँनि गरि। तस ओस बशुँह सख ब्यमारा। दपान आऽस राथ आव सु अख खिलोनुँह मोटर ह्यथ तुँ लो'ग तथ गिंदनि। वुछान वुछान खो'तुस तफ तुँ गऽये'स लारनि। अज सुबहाऽय छुन तिमव सु मोटर दाऽरिथ। दपान वुन्य्क्यस छुस आरामुँय। अऽस्य् कति शो'ग्य् रतस।” यि बूज्थुँय गऽयि स्वनुँह बटनि दुँनन। सूचुन, “हय हे, यि

आसिहे सुय मोटर। खबर यिमन मा लऽज्य् पता'ह जि सु ओस सोन।” पुछनस, “बशन कति ओस सु ओ'नुमुत।” हऽनीफा जी वो'नुस, “खबर हय, दपान कति ताम ओसुन छो'टुँह प्यटुँह तुलमुत।” स्वनुँह बटनि खऽच वाऽलिंज बो'ठ तुँ लऽज्य् जान साऽबस मनुँह मऽजिय बलायि लगनि। “अगर नुँ सु यि बलायि गरुँह मंजुँह कऽडिथ छुँनिहे, खबर क्या'ह गुदरिहे कोठन।” अमि कुँसुँह पतुँह गऽयि तस ज्जादय पा'हा'न जान साऽबुँन्य् थफ। जान साऽब ये'लि ति अथ गामस मंजुँ यियिहे, स्व आऽस तस निश वाऽतिथ तस ख्वर छलान। यि रीथ रूज् तीतिस कालस चलान यीतिस कालस जान साऽब ओर यिवान रूद।

अख वऽरी गव जान साऽबस गाम यिनुँसुँय। तसुँद लो'ग नुँ कां'ह पय पता'ह। गामुँह वाऽल्य् आऽस्य् सख परेशान जि तिहिँघन दाघन कुस करि व्वन्य् यलाज। अकि दो'ह लऽज्य् पता'ह जि कऽम्य्तान्य् ओस सु पंदा'ह मील दूर बे'यिस अऽकिस गामस मंजुँ वुछमुत। महदुँह साऽबन तुल्य् त्रे' चोर नफर बे'यि सूँत्य् तुँ द्रायि तस छांडनि। पता'ह लऽज्य् जि अथ गामस मंजुँ छु नुँ कां'ह जान साऽब रोजान। महद साऽबन ये'लि गामुँह वाल्यन जान साऽबुँन्य् शकुँल सूरत वऽन्य्, तिम गऽयि हाऽरान। अमि शकलि हुँद ओस अख नफर गामस मंजुँ तुँ तस ओस नाव नबुँह। मगर नबस आस्य् गाऽमुँत्य् लगबग जुँह वऽरी गाम त्राऽविमुँतिस। महद साऽबन ये'लि नबुँन्य् दऽलील बूज्, सु प्यव अस्मानुँह।

दपान नबस ओस ल्वकचारय मोल गुजरुँयोमुत। माऽज्य् आऽसुँस ज्जादुँहतर ब्यमारुँय रोजान। नबस ओस नुँ बे'नि बोय केँह। पाँछ शे' कनाल जऽमीन आऽसिख यथ प्यठ तिम गुज्जुँह आऽस्य् करान। दपान नबुँज जऽमीन आऽस यूसुफ साऽबनिस जऽमीनस स्य मंजुँस। यूसुफ साऽब ओस नबुन ज्जुठ प्यऽतुँर तुँ सु ओस बोय मरनुँह पतुँह कुनि ति तऽरीकुँह नबुँन्य् जऽमीन यछान खे'न्य्। नबुँह रूद वारिया'हस कालस सीनुँह दिथ मगर ये'लि यूसुफ साऽबन अकि दो'ह तस पनुँन्यन मो'हनियन अथि मार दिवनोव, तस राऽव ह्यमथ। गामुँह वाऽल्य् रूदय सिरिफ तमाशुँह वुछान तिक्याजि यूसुफ साऽबस आऽस्य् तिम ति खोचान। अमि पतुँह गऽयि नबस गामुँह वाल्यन हुँजुँ नफरत। अऽथ्य् आसनाहस मंजुँ गऽयि नबस माऽज्य् मऽरिथ तुँ अकि दो'ह राथक्युत चो'ल नबुँह गामुँह मंजुँह। अमि पतुँह आव सु गाम कुल दो'यि लटि मगर काऽसि सूँत्य् कऽरुँन नुँ कां'ह कथ। बस गामस अऽद्व्य्

अऽद्य् द्युतुन चकर तूँ द्राव वापस। महदुँह साऽबस निश यि बूजिथ जि नबुँह ओस मलंग, त्रोव गाँमुँह वाऽल्यव असुन। मलंग आसिहे तूँ ते'लि कति खे'यिहे मार ?

स्वनुँह बटनि रूद ओ'श वसान। अज् आऽस स्व सख मऽसीबतस मंज् ह्यनुँह आमूँच। अर्जन दीव ओस ब्यमार तूँ यलाजुँह बापथ ओसुख सु शहरुँकिस बऽडिस हस्पतालस मंज् दाऽखुँल को'रमुत। अज् आऽस्य् गाऽमुँत्य तस पंदा'ह दो'ह यलाज चलान मगर सु ओस दो'ह पतुँह दो'ह पथुँय गछान। डाखटरव ओस स्वनुँह बटनि मशवरुँह द्युतमुत जि ब्यमार नीवुन दिलि, मगर तस आऽस नूँ त्यूत खर्च तुलनुँच सूरत। पनुँन्यकिन् यी सारिनुँय आऽशुँनावन मगर खास अथुँहरो'टा'ह सपदुस नूँ केँ'ह। बिलूजी ओसुन त्रोवमुत हमसायि गरि तूँ पानुँह आऽस हस्पतालस मंज् रूनिस निश बिहिथ। हबुँह कऽदलुँह आऽसुँस लकुँट ज़ाम रोज़ान तूँ स्वय आऽसुँस बतुँह अनान, मगर ख्यनुँह क्या'ह ओसुस यिवान। अर्जन दीवस आऽस्य् गाऽमुँत्य चोर दो'ह ख्यनुँसुँया।

स्वनुँह बटनि पे'यि वानुँह पेँ'जि प्यटुँय नें'दुर। अज् आऽस स्व राऽत्य् रातस हुश्यारुँय। रूनिस आऽसुँस नूँ हालत ठीख। डाखटरव वो'नहऽख ब्यमार छु ज़्यादुँह खो'तुँह ज़्यादुँह पाँछन आऽठन दो'हन हुँद मे'हमान। ज़ाऽमियन वो'नुँनस, “म्य छु बासान, चुँ वस गरुँह। अख यिख तति नज़र दिथ, बे'यि खारुँहऽन बिलूजी यूर्य। खबर छा क्या'ह आसि सपदन वोला। तोति वुछि माऽलिस बुथा।” फुट्य्मुँत्यव क्वट्यव आऽस स्वनुँह बटन्य् हस्पतालुँह मंजुँह द्रामूँच तूँ वदान वदान बटुँह माल्युन अडस प्यठ वाऽचमुँच।

गाडि हुँदि हारनुँह सूँत्य् गऽयि स्वनुँह बटन्य् हुश्यार। अऽकिस पृछुन वखा। नव आसुँह बजेमचुँह। गाडि हुँज् टिकठ कडनुँह खाऽतरुँह युथुय तमि टिकटि वाऽलिस पाऽसुँह दित्य्, तस पे'यि अऽकिस चायि वानस कुन नज़र। अख नफर ओस पऽथरिस प्यठ बिहिथ तमोक च्यवान। तमि दिच अऽछन मूरन। आ सुय ओस। तसुँद ज्यूठ मस तूँ न्यूल प्यरन ओस साफ यिवान बोजनुँह। स्वनुँह बटनि त्राऽव टिकठ अऽतिया। पागलन हुँदुँ पाऽट्य् तुजिन दव तूँ वाऽच चायि वानस निश। जान साऽब ओस तमोक च्यनस सूँत्य् मस्त। स्वनुँह बटनि थो'व तसुँदयन ख्वरन प्यठ कलुँह तूँ ह्यो'तुन वदुन। जान साऽबन पृछनस, “हतुँहबी, वदान क्याजि छखा।” स्वनुँह बटनि गऽयि वदान वदान गित्य् तूँ कलुँह ख्वरन प्यठ थऽविथुँय वो'नुँनस, “बब, कूत काल गोम छांडान। म्य हज् छय चाऽनिय आश। नारस मंज् छस। अज् करतम म्वकलनपाय, नतुँह मारय ये'तिय पान।” जान साऽब गव रो'बूदुँह ह्यु। लूकन आव नूँ केँ'ह समुँज। अऽमिस बटनि क्या'ह तकलीफ छु ? बे'यि त्रुँह वुँहरिस जवानस क्याजि छि यि बब वनान। अऽक्य वो'नुँनस, “हतुँहबी, यि छुनुँह बब, यि छु ग्वलाम नऽबी। अऽमिस छु वुनि खांदर ति करनया।” मगर स्वनुँह बटन्य् आऽस नूँ काऽसि हुँज् कथ बोजान। स्व आऽस सिरिफ जान साऽबुँन्य् कथ बोजनस प्रारान। जान साऽबन थोवुस कलस प्यठ अथुँह। स्वनुँह बटनि तुल कलुँह थो'द। ओ'श ओसुस दिग्य्नि वसान। जान साऽबन वो'नुँनस, “बुँ छुस अख मो'जूर। म्य क्याजि छख ख्वरन अथुँह लाऽगिथ ग्वना'हगार बनावान। तकलीफ क्या'ह छुया।” स्वनुँह बटनि वो'नुस, “रून हज् छुम ब्यमार। बचनुँच छस नूँ कां'ह व्वमेद। चाऽनिय सथ छमा।” जान साऽबन द्युतुस कलस फश तूँ वो'नुँनस, “फिकिर मुँ बर। गछ को'त छुय गछुन। माऽलिक छु रुत करन वोला।” अमि पतुँह द्राव सुँ बाकुँयन मो'जूरन सूँत्य् पनुँनिस कारस। स्वनुँह बटन्य् रूजुँस वुछान। जान साऽबस ओस अज् ति ग्वडव ह्यो'र येज़ार तूँ ख्वर आऽसिस ननुँहवाऽरिया।

स्वनुँह बटनि लो'ग पूरुँह दो'ह गाम गऽछिथ वापस यिनस। ने'चुव ओ'नुन सूँत्य। हस्पताल वाऽच तूँ रूँनिस अऽद्य पऽख् वुछिन लूख जमा'ह। जंगन चायस थरुँह थरुँह। “त्रठ छम पेमुँच। पऽत्यमिय गरि रूँस बूँ ने'बर!” नऽज्यदीख पा'हा'न वाऽच तूँ कऽम्यतान्य् दिच क्रख, “अऽक्या'ह आयि।” लूकव त्राऽव जाय तूँ स्वनुँह बटनि वुछ नो'वुय आलम। अर्जन दीव ओस डो'ख दिथ डाखटर साऽबस सूँत्य कथ करान। काऽसि ओस नूँ समज यिवान जि अचानक किथुँह पाऽट्य् गऽयि ब्यमारस फर्ख। अर्जन दीवस ओस अथस मंज द्दुँह गिलासुँह तूँ सु ओस दामुँह दामुँह द्व च्यवान। स्वनुँह बटनि वुछिथुँय आव तस बुथिस रंग तूँ कऽरुँन तस अथस थफ। तमि वो'नुनस कनस तल, “म्य लो'ब अज जान साऽबा।”

दो'यमि दो'ह गऽयि स्वनुँह बटन्य् तूँ तसुँद जाऽमी अडस प्यठ जान साऽबस समखुँनि। चायि वानस प्यठ वाऽत्य् तूँ पुछुख चायि वाऽलिस, “हे बाया, जान साऽब कति छु?” चायि वाऽलिस तो'र नूँ केँह फिकिरिह। पुछुनख, “कुस जान साऽब?” स्वनुँह बटनि वो'नुस, “युस हसाऽ म्य रात सुबहस ये'ति समख्यव। यस तो'ह्य ग्वलाम नऽबी छिवुँह वनान?” चायि वाऽल्य वो'नुनस, “सु द्राव राथ सुबहसुँय वापस। दपान ओस म्य छु बडुँह दूर वातुन।” स्वनुँह बटनि पुछुस, “योर कर ओस आमुत?” चायि वाऽल्य वो'नुस, “ओतरय ओस आमुत। राथ ओसुस दो'युम दो'ह।”

अर्जन दीवस दिचुँख अकि हफ्तुँह पतय हस्पतालुँह मंजुँह छुटी। सु ओस व्वन्य् बिलकुल ठीख गोमुत। दपान बऽड्य् डाखटर साऽबन वो'न जि तस ओस यलाज गलथ गोमुत। गामुँकिस टांगुँह अडस प्यठ ओस अरजन दीवस समखुँनि गामुक गाम आमुत। ये'लि सु टांगुँह प्यठुँह ब्वन वो'थ, महद साऽबन रो'ट सु नालुँहमति। साऽरिय आऽस्य ख्वश। अख ओस अर्जन दीव वारुँह कारुँह ठीख गऽछिथ गरुँह आमुत। बे'यि यि जि स्वनुँह बटनि ओस जान साऽब पानुँह वुछमुत।

केँह काल गऽछिथ पुछ अकि दो'ह महद साऽबन स्वनुँह बटनि, “च्य क्या'ह छुय बासान, जान साऽब यियि ना व्वन्य् योर जा'ह?” स्वनुँह बटनि दिच रूँनिस कुन अख नजर। अऽछन वो'थुस ओ'श। ज्यूठ व्वश त्राऽविथ वो'नुन महद साऽबस कुन, “यियि कयाजि नूँ! यियि जो'रूर, ये'लि पजि मनुँह का'ह याद कर्यस।”



Project ZANN - Learn your Language

Some Peculiar Kashmiri Words & Phrases

अलुँ बाऽल alûbâl

(a fat man, who does not apply his mind)

अल्ला'ह अल्ला'ह खाऽर सला'ह alláh alláh khâr saláh

(the end of a dispute or a transaction)

अरुँसरुँ arûsarû

(hesitation or inability to make up one's mind ~ doing nothing concrete)

अशखाश ashkhàsh

(total destruction - this word is generally employed for cursing)

अऽट्य अऽट्य àṭi àṭi

(to cause to wander from country to country)

अऽदरुखल àdrû-khal

(extreme insult, consigning to destruction)

आचुंमन àtsûman

(ceremonial sipping of water by Hindus)

आज्य् दर्शुन (आदि दर्शुन) àjī darshún (àdi darshún)

(a ceremony in which a person inspects the reflection of his/her face in the clarified butter before it is offered as an oblation)

आऽर्यकटिञ ताऽर्यकऽट्य àrīkaṭiñ tārīkàṭi

(speaking in such a way as to confuse a person with the object of deceiving or swindling him)

आऽशो'र पितुर àshór pítúr

(one who finds fault with or pinpoints other's shortcomings)

कऽत्य कऽत्य अको'त kàṭi kàṭi akót

(to achieve nothing after a hard work)



They left us

Shri Hirday Nath Ganju of Sagar Apartments, Union Park, Pali Hill, Bandra left for his heavenly abode on 28th October, 2001 at Mumbai.

Shri Sham Lal Kaul (Talib) father of Shri Rajinder Kaul of Harsiddha Park, Thane left for his heavenly abode on 4th November 2001 at Mumbai.

Smt. Mohini Khashu, mother of Shri Nanaji Khashu of Jonna Villa, Manickpur, Vasai and sister of Shri R.L.Hak of Hyderabad Estate, Napean Sea Road, left for her heavenly abode on 1st Dec. 2001 at Vasai.

Shri Gopi Nath Kaushik, father of Shri Rakesh & Kusumakar Kaushik of Old Sidharath Nagar, Div. II, Goregaon (W), left for his heavenly abode on 17th Dec. 2001 at Mumbai.

Dr. C.L.Bhat, (Head, Nuclear Research Lab HARL, BARC), of Annapurna, Anushakti Nagar, left for his heavenly abode on 17th Dec. 2001 at Abu.

(May their souls rest in peace.)



Biradhari News

Wedding

Susmit D/o Dr. Sushama & Shri Raj Kaul of Evershine Nagar, Malad (W), Mumbai married **Deepak** S/o Smt. Sarla & Shri R.L.Razdan on 29th Oct. 2001 at Jammu.

Ashish S/o Smt. Rajni & Shri Ramnarain Bakshi of Nandanvan, Andheri (W), Mumbai married **Beena** D/o Smt Sujata & Shri Ashok Sonalkar on 17th Nov., 2001 at Mumbai.

Dr. Sonika D/o Smt. Vijay & Shri R.L.Hak of Hyderabad Estate, Napean Sea Road, Mumbai married **Dr. Vijay** S/o Dr.Usha & Dr. P.R.Agarwal on 25th November 2001 at Mumbai.

Shilpa D/o Smt. Usha & Shri R.L.Bhan of Avdhoot Nagar, Dahisar (E), Mumbai married **Pankaj** S/o Smt. Nirmala & Dr. B.L.Kaul on 7th December 2001 at Gandhi Nagar, Gujarat.

Shelfali D/o Late Nischint & Dr. H.N.Patwari of Bohri Talab Tillo, Jammu married **Sanjay** S/o Smt. Asha & Shri A.K.Koul on 9th December 2001 at Delhi. Dr. Patwari is a life member of KPA.

Ritu D/o Amar and Anu Tiku of Rashmi De-Monte, Bandra ,Mumbai married **Hemanshu** S/o Smt. &Shri Sudhir Surti on 28th December 2001 at Mumbai.

Yagneopavit

Yagneopavit Ceremony of **Vivek** and **Sidharth** Grandsons of Smt. Sushila & Shri Pran Nath Wali and sons of Smt. Sunita & Shri Vinod Kumar Wali of Sukhdayak, J.B.Nagar, Andheri (E), Mumbai was performed on 29th September 2001 at Jammu.

Audio Released

Milchar felicitates Smt. Girija Pandit for release of the collection of her poems परम पद पाऊं रे by Venus Music Co. We have known her poetic talent for a long time and through her contribution to Milchar. She has now given her voice to some of these poems and also scored music for them. The collection has been set to music by Deepak Sen.

Awarded

Shri Ravinder Safaya of Nalla Sopara, who was deputed by HMT International, on behalf of Government of India, to Senegal (West Africa) under G-15 Cooperation Programme, as an expert in mechanical maintenance, was awarded '**Chevalier**' (Award for Exemplary Services rendered by foreigners in Senegal) by the President of the Republic of Senegal (above top) on 17th February 2001 at Dakar, Senegal. Shri Safaya was also felicitated by the Ambassador of India in Senegal. Text of the 'Chevalier' read:

"President of Republic of Senegal is pleased to confer to Mr. Ravinder Safaya, expert of mechanical maintenance, whose date of birth is 20.4.1959, an Indian, who rendered his exemplary services to the country. His meritorious service has been awarded with the Decoration of Chevalier Award and the Citation."

Yatri Bhawan at Srinagar

The foundation stone for Yatri Bhawan at Durga Nag temple premises at Srinagar was laid by the Governor of J&K State on 15th October 2001. It was also attended by the Chief Minister Dr. Farooq Abdullah. A large gathering of people, particularly Kashmiri Pandits living in Srinagar were present. This was perhaps the largest gathering of the KPs in Srinagar after exodus. Shri P.N.Takoo, President, Durga Nath Trust, speaking on the occasion mentioned that Durga Nag Trust was a KP trust as set out by its original settler Swami Shiv Rattan Ji Maharaj in 1930. Swami was Shivji Bhat before he took to the monistic order.

Marriage Mahoorat - It so happened

In tune with the present trends, a Baraat reached the girl's place much later than the Mahoorat time at Jammu. The girl's father entertained the Baraat to a Khaana, but politely refused to go ahead with the Lagan ceremony. He asked the groom to come on the next available Mahoorat, which was after two days, as he was not ready to marry his daughter on a day when proper Mahoorat was over. Will others take a leaf from his book?

Letters

◆ You are doing wonderful work bringing information about Kashmir and its people to fellow Indians, through your web site ZAAN. I have much benefitted by browsing your site. As you are aware, Kashmir is highly seismic. Even though Kalhana and others have listed some of the earthquakes, the history remains incomplete in its details. From Shuka's history, we learn that there was a devastating shock in 1955 AD. This is corroborated by Persian records also. I need further authentic information on this event. Can you please let me know where are the villages Maru-petgam, Hasanpur and Husainpur? I need preferably the latitude and longitude. Also we know there was an earthquake felt in August-September 1803 AD. In fact this did not originate in Kashmir, but was felt in a wide area. If you can provide information on this from your archives, I would be thankful.

The contribution of the poets of Kashmir to Sanskrit literature is immense. Kshemendra is simply marvellous. It is said that there was a star visible in the day time during his time (11th century AD). I did not find reference to this in Kshemendra's works. Have you or Pandits of Kashmir got reference to this?

R.N.Iyenger
Professor, Dept. of Civil Engineering,
Indian Institute of Science, Bangalore 12.

◆ I have sent you an M.O. of \$100 for this year's Project Zaan competition. I wish I could afford more. Please send your e-mail seeking additional funds for the competition that can be shared amongst the KPandit audience (through internet).

Sunil Fotedar
Texas, USA

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Kashmir Bhawan, Luton, Beds, U.K.

Matrimonial

+Wanted well settled Kashmiri Pandit Engineer Boy, upto 34 years of age, from Decent, Educated, Cultured, Well Settled family, preferably working in Mumbai/Pune, for Kashmiri Brahmin Girl 31/162/70 born, fair, good looking BE (Printing Technology and Graphics) DBM (Mumbai) MBA (IGNOU), Executive cadre in MNC, Mumbai. Mail Bio-data, Tekni with photo (R) to Kaul, #A, Flat 17, Adinath Apartments, Manikbagh, Sinhagad Road, Pune 51. Tel: 4350130.

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□

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