



# मिलचार

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Nov.-Dec. 2004

मे छम आश पगहुच ।  
पगाह शोलि दुनियाह । ।

द्वहस गाश हुरि गुल तु गुलजार प्रजलन  
जमीनस सुसर लागि तु सबजार प्रजलन ।  
वछस मंज हुमिस लोलु फंवार प्रजलन  
पगाह शोलि दुनियाह । ।

(दीना नाथ नॉदिम)



नॅविस वॅरियस प्यठ छि अॅस्य् तनु मनु  
तुहुंज बजाॅयी तु पापरजाॅयी कांछान ।

Wishing you a Very Happy and Prosperous New Year  
filled with new hope, new joy and new beginning.



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**N**amaskar. Wish you all a Happy and Prosperous 2005.

• In the month of November 2004, I was in Jammu for my personal work. I took an opportunity of visiting various camps at Muthi, Purkhoo, Mishriwala, Nagrota and Udampur for assessing the situation by meeting the people and having hands on experience and knowledge about condition of the people residing there. It was observed that in these camps, many persons are suffering from terminal diseases like cancer and kidney failures. KPA on its own is helping them in whatever way possible, but we have financial constraints. I would therefore like to appeal to entire Mumbai biradari to contribute their might for this noble cause. Probably you may be the one to save somebody's life.

• Recently I and Shri M K Raina attended two days 'Global Conference on the Future of Kashmiri Pandits' organized by AIKS and hosted by Kashmiri Hindu Samithi (Karnataka) on 18th and 19th November at Bangalore. The Conference was a grand success. About 42 members of other affiliate KP bodies took part in the deliberations. More than 100 delegates attended the Executive Committee Meeting and the AGM held at Kashmir Bhawan. The Cultural Programme held at Tarabalu Kendra, saw a jam-packed auditorium meant to seat about a thousand people. The Conference which was held at the prestigious Bangalore University Auditorium, was inaugurated by Shri Dharam Singh, Karnataka Chief Minister. Other dignitaries like Dy. Chairman, Rajya Sabha Mr. K. Rehman Khan, Karnataka Cabinet Minister Shri R. V. Deshpande, former Union Minister, Shri Ananth Kumar, former Karnataka Chief Secretary

and former minister Mr. J. Alexandar and J&K State Minister Shri Raman Mattoo were also present on the occasion. In addition to granting financial assistance to the tune of Rs. 25 lacs to the Hindu Welfare Cultural Trust, Bangalore, the Chief Minister announced continuation of the reservation of seats for migrant Kashmiri children in the professional colleges. He also announced reservation of 5% seats in all higher educational institutions for such children.

The delegates attending the Conference, assured unstinted support to the AIKS President Shri M.K.Kaw on all issues, and also expressed community's full faith in him.

The Conference sought involvement of Kashmiri Pandit Refugees in the ongoing peace process between Govt. of India and Pakistan. It was made clear that whole of the Kashmir belongs to Kashmiri Pandits and any attempt to divide motherland in the name of cast, religion or region will be forcefully opposed. Regarding KPs' return to the Valley, it was resolved that they will return only in wholesale and not in dribbles, and that too when conditions are safe to the satisfaction of KPs themselves. The Conference also demanded that Kashmiri Pandits living in the valley be given sense of security and employment package. (Full text of the Resolutions is given elsewhere in this issue).

I must mention here that Kashmiri Hindu Samithi (Karnataka) were hosts to the hilt. Their coordination and participation in all the sessions was excellent. Hospitality all through the stay was commendable. Many thanks to hosts of the conference. ☺☺



**T**wo questions have lately been bothering me. Do cultures change? If so, have changes come in the cultural scene of Kashmiri Pandits since exodus?

Cultural changes are constantly taking place in any society. These may be the result of changes in economic & technological environment or exposure to different trends of other cultures. Indian culture has constantly imbibed traits from other civilizations and in turn passed on its own to others. Religion has also been a vehicle of culture. Nothing is static. Cultural changes may be slow and may take place over a long stretch of time. They may not be visible in the short time spans. But they are operating at all times.

Have cultural changes taken place among Kashmiri Pandits during these fourteen years. For making a proper assessment, the time span may be too short in the cultural context. But it can still throw pointers. When Kashyap Bhandhu advocated change from pheran to saree for KP women, it was resented as big enough a change. Today nobody gives a damn for it. Even the few pherens which we might have been left with in Kashmir, would have done the disappearing act post exodus. A pheran is too much to tolerate in the sweltering heat of summer in the plains.

Has our food habits changed. Very few people are still cooking non-vegetarian food on Shivratri & offering it to gods. The effect of our cultural contact with the rest of Hindu populace for whom non-vegetarian food and gods are incompatible, (Bengal not with-standing). We still like 'taher', but how many of us are offering Taher-tsarvan with raw lungs & heart of a sheep to the gods through the medium of kites.

Watch a typical feast, veg or non-veg, at a KP marriage. What is left of the past is Damaloo,

Choke-wangun, Rogan Josh & Matsh. Rest of the fair you will find is close to Punjabi cuisine. Chicken & fish have entered the non-veg service. Shahi-paneer, Mushroom, Rajmah prepared the Punjabi way, and many others have entered. Garlic and onion is liberally used by our professional cooks to prepare our food (a taboo not so long ago). Cooks are ready to serve prepared meals at each plate rates, rather than us to collect a hundred items before cooking for us.

As for ceremonies, ring ceremony has entered to replace 'Gandun' or 'Kaath Baath'. I witnessed two marriages in which the KP girls were marrying Keralan boys. In each case two lagan's took place. One in Keralan fashion and other in Kashmiri way. Each was in the attire typical to keralan's (a dhoti for the groom etc) and the Kashmiri way with the bride with a 'Dejuhore' and 'Taranga'. It took me time absorbing the amalgamation. Reception after the marriage in the way it is held elsewhere in the country has come in place of an after or before marriage feast.

It was customary in olden days that all the Baratis would not stay for food and those receiving from girls side would sure not be taking meals. Now everybody sits for food and even the receiving people are requested in advance to stay for meals. Buffets have almost 95% taken over eating squatting on the floor.

Dejhur wearing as a compulsory act by married ladies is changing, some (though still few) do away with it. Others have changed its size and shape in number of ways. Ath (which holds the dejhur) has gone through many changes in length & size. I am



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Nov. - Dec. 2004

**T**he New Year 2005 has begun and with it, the new game, new luck & higher expectations. The past year has left us a lot of reasons to do better and look forward to a new one. The New Year could not be ushered in until the old, with all its evils had been banished. Leaving any witch hunting & inquisition behind, let us sprint forward, wholly unabashed by the darker side of past, so that the society in general & our community in particular, benefits, blossoms & thrives. Whether drawing a line under everything bad really helps, is open to doubt. After all, in only another year's time, another performance will have to be ruled & reviewed, if not under a repeat of last year's mistakes, then under a new ones.

We do not show any reservations in inheriting material legacy of our forefathers & elders, so, should we discreetly accept some unpalatable views & decisions of elders. We are often left with a realization that the past is one thing & the testimony it leaves behind in the form of keepsakes & artifacts etc. is something completely different. Our forerunners lived, suffered, struggled, laughed or wept. In short, they have left behind an immeasurable legacy in many varied forms. Indeed, we cannot thank them enough what with the overwhelming indebtedness for what they laboured hard to preserve & pass on to us. They were not identical with the physical objects that they left behind. What they really were, was much more but we will never know what this was. Therefore, the next time that we see a footprint on the beach, we should not forget that all we can see is an impression in the damp sand & in no event may we confuse with the unfathomable life that created it in the first place.

Bettering ourselves socially, we must innovate, graduating gently & gracefully from what is the known

norm or practice of past years to what must be adopted to suit the future years – not to erase the past but in some strange ways, to sustain it instead. It sometimes means fundamental change of philosophy but in doing so, the inevitable new responsibility or new moral contract should not be construed as a soft warm option. On the contrary, it elicits more specific & explicit commitment & results.

Our younger members should involve themselves more intimately & emotionally towards anything or everything that would lead us to adding value to our community, its concerns and consequently resources. This initiative would then drive them as role models demonstrating the spirit, passion & moral commitment towards preserving our cultural heritage hence become the torch bearers of the vision & causes that we have so longingly espoused for.



### Laugh A While

A teacher was giving a lesson on the circulation of the blood. Trying to make the matter clearer, she said, "Now, class, if I stood on my head, the blood, as you know, would run into it, and I would turn red in the face.."; "Yes," the class said. "Then why is it that while I am standing upright in the ordinary position, the blood doesn't run into my feet?" A little fellow shouted, "Beause your feet are not empty."





r. Imitiaz Alam, a prominent member of Pakistani journalist group, who visited Kashmir recently says "The Kashmiris living in the valley have not been communalised as compared to the displaced Pandits whose sizeable sections have abandoned Kashmiriyat in favour of segregation from Muslims ....."

The allegation that Kashmiri Pandits (K.P's) have abandoned Kashmiriyat needs closer examination. The term, in a limited sense in which the journalist seems to have used, is the willingness of the minority to live side by side with the Muslims in Kashmir. Let us examine this aspect of Kashmiriyat in recent past to determine whose responsibility is it anyway to let the Kashmiri ethos, referred to as Kashmiriyat to survive.

Kashmiri Pandits (K.Ps), the original inhabitants of the valley have been reduced to a miniscule minority over the last six centuries by waves of religious persecution unleashed by some Muslim rulers, notably Sultan Sikandar (1389-1413), Aurangzeb (1658-1707) and the Afghans (1753-1819); either under the influence of fanatic religious ideologues or under inspiration from their masters, who were aliens to Kashmiri ethos. But the tolerance exhibited by Zainulabdin encouraged some K.Ps to return and breathe freely the air of religious freedom generated by numerous Rishis led by Laleshwari followed by Nund Rishi. It was due to the teachings of Rishis, Saints and Sufis and the like that generated the trust amongst the minorities in their compatriots belonging to the majority community. The minority (K.Ps) preferred living a passive life and follow its religion, culture, beliefs, practices and rituals, maintaining its places of worship, shrines and temples across the length and breadth of the valley. They contributed significantly to the various aspects of life including Persian

language and literature. Whether they settled in cities, towns or tiny villages, they were always and everywhere in minority. That speaks about the sense of security, at least during periods free from religious persecution.

There is historical evidence to show that alien elements were always responsible for religious intolerance or violence. 13 July 1931 goes down the history as a black spot. This ugly episode is often quoted as evidence that the two communities had no faith in each other. But if we consider dispassionately the circumstances leading to this undesirable event, we shall identify that the emotions of the people were successfully stirred by a sustained campaign of hatred against a Hindu ruler by a Lahore based powerful communal organisation. It is reasonably believed that Abdul Qadir, whose trial triggered the riots, was planted by vested interests within the full knowledge of the British authorities to start trouble in Kashmir. The communal riot that followed was not allowed by local leadership to escalate.

Speaking in the first session of J&K Muslim Conference, its president, S.M. Abdullah declared, "Our country's progress is impossible so long as we do not establish amicable relations between different communities. He preferred to sever relations with Jammu leaders of Muslim Conference and Mir Waiz of Kashmir rather than to give up his principles. From 1938-39, the popular political leadership built a strong secular platform under the banner of National Conference. This lent a positive political support to the teachings of Rishis, Saints and Sufis who preached amity. The failure of the Muslim League and Mr. Jinnah in person to wean the Kashmiri populace from secular beliefs and



embrace the two nation theory showed how deep the commitment of the masses to Kashmiriyat – the Kashmiri ethos was.

The preachings of Rishis, Saints and Sufis buttressed by the efforts of political leadership paid rich dividends during the crucial period of history of India. Mahatma Gandhi saw a ray of hope (for humanity) in July 1947, when the rest of the country was in the grip of communal violence. The ray of hope, referred to the role of the majority in providing conditions for peace, tranquility and amity in the entire population of Kashmir, where minorities (K.Ps), scattered as they were, could have been most vulnerable, if communal frenzy were to break out to emulate the happenings beyond the borders. The credit for this went rightly to the majority community.

The valley was raided by tribals backed by Pakistan in 1947 to free "the Muslims from the tyranny of a Hindu ruler", with declared bait of spoils of loot. So the Hindus and Sikhs became the targets for murder, arson, loot and other inhuman atrocities. The writer, living in Baramulla then, has personal knowledge that there was not a single case of violence in which any local was involved. They were genuinely helpless. Only the ungrateful can forget the role played by the locals in organizing the disposal of dead bodies from almost every K.P home when the survivors were dragged and driven to "concentration camps"; and how enthusiastically we received, fed and sympathized when released from the camp. The surrender of stolen household articles needs mention to provide a contrast with the present situation.

Soon after recapture of Baramulla by the Indian Army, some VIPs including Mohi Din Kara, Sofi Mohd Akbar and Wing Cdr. Mehar Singh visited the town. They addressed a gathering at Sikh Bagh near Kotitirath. A group of young K.Ps pleaded

for immediate relief in view of impending winter. Their plea was that the valuables were looted from their homes by raiders under their very noses. But the heavier belongings such as beddings, clothes etc could have been taken by local anti-social elements in broad daylight without any fear of being booked for theft due to breakdown of law and order. An appeal was made to the more humane to help. Within 2/3 days mountains of stolen articles were exhibited in the grounds of the District Court. Their identification and distribution was supervised by M.K Tiku, a member of Emergency Government. I recovered two sherwanis, a gabba, a quilt and a samavar. At present there are instances galore of illegal occupation and usurpation.

Mr. Imitiaz will agree that the Kashmiri Pandits have been at the receiving end. Primary responsibility of preserving Kashmiriyat was of the majority community.

Islamic fundamentalism originating from outside Kashmir made rapid inroads into the valley in 1980's. Political defences of Kashmiriyat collapsed in 1982. A number of self-made 'leaders', each owing allegiance to a non-Kashmiri patron, individual or organisation appeared on the scene. They included several communal elements that had remained dormant. No one had the courage to oppose the call for establishment of 'Nizam-E-Mustafa', bidding a farewell to Kashmiriyat which envisaged co-existence. Even the shameful call "We want Pakistan with Panditians (ladies) and without Pandits (males)" went unchallenged. The merciless murders, loot, arson, rape and inhuman atrocities resulting in mass exodus of a community is recent history. Is there any accredited leader with some following who can apologise to the Kashmiri Pandits for these acts / utterances to re-establish confidence in them? □□

**Y**oga Vasishta written by sage Vasishta is a book in which there are precepts to prince Rama given to him by his guru and teacher. He taught Lord Rama about the absolute identity of Brahman and the soul. According to him, hunger, thirst, pain, pleasure and so on are all 'maya-illusion'. The annihilation of mind is the only means to realise Brahman.

According to Yoga Vasishta, the eternal is not attained by performing rites, rituals and by going to pilgrimages, nor by wealth, but it is to be attained only by the conquest of one's mind and by cultivating wisdom. When the mind is at peace, pure, tranquil, free from delusion, it does not long

for anything, nor does it reject anything. This is Self-control or Conquest of Mind. All that is good, flows from Self-control. One can experience lot of delight through Self-control. Everyone trusts a person who has self-control, and self-control is the best remedy for all physical and mental ills. Sage Vasishta suggested Lord Rama to have self-control as all of us are as human beings pilgrims on this earth. Maxim Gorky also believes in this theory and says that the earth itself is a pilgrim in the heavens. According to William Langland, "We should be low and love-like and lean each man to the other and patient as pilgrims, for pilgrims are we all." ■■

### Vaarshik Hawan

Vaarshik Hawan this year will be performed on **12th and 13th February** at Navi Mumbai. The venue is 'Shiva Vishnu Mandir Pratishthan', Plot No. 8 & 9, Sector 9-A, Vashi (Behind Vashi Bus Depot), Navi Mumbai 400 703. Tel: 27666009.

Hawan will start at **2.00 p.m.** on **12th February**. Bhajan Keertan will be held for the full night and Puran Ahuti will be solemnised at **1.00 p.m.** on **13th February**.

Biradari members are requested to attend in numbers along with their families for Bhajan Keertan and for partaking of Naveed.

Convener, Hawan Committee

### Invitation

For the Annual Cultural Programme of KPA, slated for 26th March 2005, youngsters (boys & girls) with vocal/instrumental music flair or proficiency in any other form of fine art, are requested to inform Shri J.L. Manwadi (Tel: 28940791) or Shri Pankaj Raina (Mob: 9821157587) on or before 30th January 2005 for audition/selection for performance in the said event.

Convener, Cultural Programme Committee

### Milchar Subscription

We wish to inform our Readers that with effect from 1st January 2005, the Annual Subscription for Milchar will be Rs. 150.00. Life-time subscription will be Rs. 2000.00.



remi Kashmiri, as Master Sarwanand Koul of Souf Shali, Anantnaag used to style himself, belonged to that generation of men who got inspired by the challenges of the first half of the twentieth century. Born in 1924, he plunged into the freedom movement in 1938 at the age of 14. It must have been around that time that he started writing poetry, for it was the age when 'men' were substantive beings if they were anything. They would be socially conscious, reformist, though devout religionists, men of letters who mingled research and creative writing easily and harmoniously in their pursuits. True to his age and as Mahjoor and Azad had done before him, Premi started writing in Urdu but shifted to Kashmiri again like his peers. When Premi met Mahjoor, he handed him a number of his poems in succession. At each presentation, Mahjoor is said to have remarked, "But that is what I have written myself". Then Premi showed him his poem Roouda-jarea and the great poet reportedly cried out, "But why did I not write that?"

As Premi himself says in his collection of verse *Paan-tsaaddar*, he is influenced by Mahjoor. Indeed, the Gazals in the collection not only carry the unmistakable flavour of Mahjoorian poetry, but many actually appear to be continuations of some one or the other of the soulful lyrics of the great poet. Mahjoor went out of fashion with his death. May be that would have been delayed, had not the master craftsman Dinanath Nadim stepped into the arena. At one sitting, Mahjoor is said to have pointed to Nadim as the one who was to bear the torch but had already begun to throw new light upon the Kashmiri poetic vistas. The fifties saw Kashmir poetry taking new diction, new idiom, new concerns. Other monumental changes in ideation were taking place. Mahjoorian ways, howso de-

lighting that may have been, passed out rather too soon. So did his ardent followers, find the times change quickly for what they had perfected.

Premi can be said to have mastered that style well. That is why his poems look so close that the master himself may well have claimed authorship of many of them. But there are other gems in there:

*lòlas byòl galí, tí tí nà sã baní zành*  
*zùn pèyí chhálí chhálí, tí tí nà sã baní zành*  
*apúz kènh kàl yódvay rathí khasí*  
*pazrúk nyàl galí, tí tí nà sã baní zành*

(Moon will break into bits and fall! No never  
 Lie may live for a day or so but  
 Truth won't lose its rind, no never)

*gatshí hé búlbúlan kyàzí àl nàsh*  
*kúrí kath yíman, yód kúnêr àsíhè*  
*kadûr zànûhan chàní sabrúk vôpar*  
*yíman chòn hyùv yód jígar àsíhè*

Nightingales wouldn'y have lost their nest  
 Had they been of but one voice  
 Others would have known thy tolerance  
 If they had thy heart, thy forbearance

And of course, there is the *rooda jaer* that Mahjoor himself envied Premi. But Premi was only in his twenties when Mahjoor died. He wrote the new verse, modern verse. Indeed second part of *Paan Tsaadar* is all *nazams*, in the right modern style. And quite in tune, he livens up Taj Mahal in the progressive, workers' idiom and idea, replete with the sweat of brow of the hard work. *Paan Tsaadar*, the title poem is in this part and quite a piece in itself. As per Premi's son Rajinder Premi, certain quarters, the money wielding powers of the cultural academy, tried to prevail on Premi to change the title of his collection, to call it *Aabshar* or something in that tone and tongue, to get the necessary funding from the academy, which he refused.

He refused to change it to a suitably Urdu sounding title that is, for he got the academy aid and published the work with it. But refusal to compromise ultimately cost Premi his life.

Just before his cruel death at the hands of terrorists, who were then called Mujahid Saaeb - they still are called that but with much less ardor! Premi who was also a journalist and commentator, sent one of the valley papers a rebuttal of the communalist visions that the terrorists were propagating. They came calling soon after, in the night of 29th April 1990 and took him away for 'questioning'. His eldest son, Ravinder insisted on accompanying his father. Two days later, the father and son were hanged, in which condition they were discovered several hours later. But before that, they had been severely tortured, their eyes had been gouged out, their bodies burnt with cigarette bits and a deep hole had been burnt into Premi's forehead where he used to wear his tilak. What fulfillment the Mujahids got from thus violating a retired headmaster who may never have harmed a fly is not only for those marauders to answer. It is also for the torch bearers of their creed, the apologists of the 'movement' to address. Many others had preceded Premi, many more followed him, though the callous killing of the father and son remained one of the most dastardly deaths, the terrorists masterminded.

But then Premi was not only a versifier and rebutter of communalist tendencies. He had been an activist all his life, though none of it could be said to have rubbed any religion, any faith, any belief the wrong way. He used to keep a copy of Koran in his puja room. He was hugely popular among all the people of his area irrespective of creed or calling. He was a Gandhian having started his life in the Gandhi-aashram. He was a freedom fighter and

above all a humanist who spanned the arenas of social activity as easily as the academic pursuits. Though government servants in those days kept away from political activity, his freedom struggle background would not have allowed him to remain aloof from activism. It is remarkable that a category of political workers in the valley somehow just did not prosper or progress in politics inspite of their huge contributions. Kashap Bandhu was a frontrunner no doubt, yet he sank into the sidelines. Rishi Deev, another grassroots worker in the old National Conference mould faded out, even though he was a whole-timer there. Premi had to be thankful for the teacher's job he had. Others who had the potential and could have been significant names had to be content with a mere occasional call from the powers. A few of them made it, but it was with entirely different means and for different reasons.

Premi could well have been a leader of masses. His hold and influence cut across creeds, and extended much beyond the area where he lived. His literary work was extensive. Apart from *Paan Tsaadar*, they include *Kalami Premi*, *Payami Premi*, *Rooda Jeri*, *Osh to Vush*, *Bakhti Kosum* etc. He was an editor, translator, compiler. The only published works of the *adyatmik* seer-poet Mirza Kak are the two compilations by Premi. He published two books on Rupa Bhawani. He translated *Bhagawat Gita* and *Ramayana* into Kashmiri. He also translated Tagore's *Geetanjali*. His published works number seventeen while another eighteen works are yet to be published. These three dozen books are written in Urdu, Hindi, English and Kashmiri languages. Indeed, his was a life much larger than one may imagine a forlorn villager to have lived. His life has largeley remained unac-

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**T**he Kashmiri Pandit community has been subjected to the most horrendous experiences in human history. Still the community has survived by adaptation to changing circumstances, learning new languages, cuisines, styles of dress and deportment, and social, religious and cultural practices. The present time is one of turmoil. We have been the victims of genocide, ethnic cleansing and the worst forms of physical and psychological trauma. Yet as a community we have not addressed some of the burning issues in our society. Some of these are:

- The malady of inter-caste marriages.
- The high rate of divorce and separations.
- The high rate of dowry and oppression of daughters-in-law.
- Excessive expenditure on marriages and other functions.
- Reduction of yagneopavit to a charade devoid of meaning.
- The reluctance of the younger generation to live in joint families.
- The excessive time and money spent on useless and long drawn out rituals.
- The lack of generous impulse to donate liberally to secular causes like education, health, relief and rehabilitation.
- The dwindling availability of gurus.
- The meaninglessness of the rituals performed in an unintelligible language.
- The persistence with a cuisine out of tune with modern ideas of healthy food.

The All India Kashmiri Samaj had constituted a Panel to draft an agenda for social reform. The Panel met twice and presented a draft agenda. This was widely circulated among the leading lights of the biradari. It was published in the NAAD

and also appeared on the website. The draft was also discussed in a meeting of the Executive Committee held at Jammu, where a consensus was reached on most of the recommendations.

There were some recommendations pertaining to religious matters. It was felt that although the entire community was unanimous as far as the desirability of the recommendations, the implementation of the suggestions could be left to the wisdom of gurus. Accordingly, the KPS Jammu decided to convene a workshop of prominent Shastris, Acharyas and Scholars in order to hammer out solutions that would lead to reform as well as be in conformity with the spirit of dharmic injunctions provided in the Shastra. An asterisk has been used to mark all such recommendations.

The Agenda for Social reform will be seen from two angles. One, that it says nothing new. Two, that is so revolutionary, the community will never accept it. In the area of social reform, the more things change, the more they remain the same. And it is not that we have not adapted ourselves to the new circumstances already. It is an ongoing process.

We expect this document to initiate a debate within the community and to get people talking. Suggestions will be accepted or rejected in the fullness of time. If we only approach each suggestion with a serious, earnest, non-sectarian approach, we believe that the community will need to change and it will change.

#### Agenda for Social Reform:

1) Boys and girls should be encouraged to seek their marriage partners from within the community. This would imply the creation of a mindset right from birth, establishment of a social atmosphere in which younger persons are encouraged and facilitated to meet one another at social events, organisation of a global matrimonial service, which

does everything from online matching of Teknis to sifting and selection of suitable partners based on given criteria, and so on.

2) There should be a social mechanism by which cases of harassment of daughters-in-law on account of dowry or other factors are brought into the public domain and lead to community intervention, ranging from counselling to excommunication of recalcitrant parties from the community.

3) There is need for a normal marriage counselling service, so that husbands and wives who cannot get along with each other can seek confidential advice and try to save their marriage, if possible.

4) The rituals relating to marriage should be pruned and there should be minimal adoption of non-Kashmiri rites, which add to expenditure unnecessarily. Examples are Jayamala, Milni, Gas, Ghor and Baand, Bhangra, Bidai in Taroon Ki Chhaon Mein, etc.

5) Expenditure on marriages needs to be curbed. Some of the rituals like giving of expensive suitings to the gentlemen and saris to the ladies, giving of heavy saris and jewellery which our girls never wear all their lives, etc. need to be curbed. In respect of food also, we should be very simple and there should be just one occasion for a meal. The tendency to have several other types of cuisine along with Kashmiri cuisine should be curbed.

#### **Yagneopavit Samskar:**

1) The Yagneopavit Samskar loses all its sanctity if it is performed one day before marriage. It should be performed at the appropriate age. It could be done in simple style, so that the ceremony becomes brief, inexpensive and meaningful. If possible, the ceremony could be held on a *samoochik* basis with community funding and participation. The significance of the Gayatri Mantra and the beginning of a spiritual life has to be emphasised.

2) The whole paraphernalia of *maasakaar* and

*pophakaar* needs to be simplified. Light refreshments may be served and the expenses shared by the same relatives.

3) The package for the Panditji should be negotiated in advance and should be inclusive of the offerings at *abid*. There should be an upper limit on how much *abid* one person can offer.

#### **Death Rituals:**

1) The number of days of mourning should be restricted to four. The rituals of 10th, 11th, 12th and 13th day should be completed within the period.\*

2) The *Shanti Paath* should be performed in a temple in a simple and graceful manner.

3) The ashes should be immersed in the locally patronised stream.

4) There should be a conscious moving away from the theory preached about the journey of the soul after death and a full stop to the kind of *daan* that is done to undeserving people, who just sell the items gifted to them\*

5) Instead, death should be an occasion for a gift of money to a social, cultural, health or community activity or centre.

#### **Issues relating to Women:**

1) Women should be given their share in parental property, as provided under law. This will obviate the need for giving a fat dowry.

2) With the equation of sons and daughters in all respects, it should be the equal responsibility of both to look after both the sets of parents. Parents of girls should have no qualms in staying with them.

3) Boys and girls should be taught right from their childhood that they should look upon their parents-in-law as their parents-in-love. They should look forward to living with them and supporting them in their old age. They should be advised not to blindly ape the West in becoming rank individualists or in

breaking the joint family system. They should also be told about the advantages of having older people in the home to look after their children when they are away at work.

4) At the same time, older persons need to understand that the younger generation would not behave exactly as they did themselves. They should not interfere too much in the personal life, eating habits or dress sense of their children after they gain to adulthood.

5) Women should not wear heavy jewellery, as it looks obscene. Even the *dejharu* needs to be made smaller and more compact., so that it can be worn daily without any danger. Other jewellery can be converted into cash or property or other kinds of securities or shares, so that they fetch a return and do not remain a dead investment. The role of jewellery as *strifhan* is no longer valid in today's world.

6) Daughters should also be entitled to Yagneopavit. According to Vijayeshwar Jantri, such a practice was quite common in ancient times. Women could recite the Gaytri Mantra. We should reintroduce this practice.\*

7) Daughters should also have an equal right to light the funeral pyre of their parents. This right has already been exercised in some cases, but it should become a general practice accepted by society and the priests. Such a reform will also lead to a change in the mindset of all Hindus in respect of the family planning programme. The tendency to keep on producing children till one gets a son, will be curbed.\*

**Issues relating to Priests:** The priests should recognise that fact that their numbers are dwindling and they are no longer in a position to cater to all their *yajmans* in a befitting manner. They should try to improve the situation by giving refresher and orientation courses to local priests, so that they can understand the peculiar customs and traditions being

followed by KPs and then cater effectively to those. Such training needs to be institutionalised.

- There should be professionally perfect audio and video tapes, which can be used for performance of puja by the yajmans sitting at home anywhere in the world. The narrator should give sufficient pauses to enable the yajmans to complete the ritual properly before they move on to the next sloka.

- Printed lists should be prepared for all kinds of pujas/samagri that can be mailed or e-mailed in advance to the yajmans, to enable them to purchase the samagri and other items that are required for different kinds of puja.

**Issues relating to Language:**

1) KPs should decide that they will try to save the Kashmiri language from extinction.

2) They should speak Kashmiri at home, as far as possible, and also persuade their children to speak Kashmiri at home, with relatives, friends and acquaintances. There should be a feeling of pride associated with the language, as in the case of Bengali, Tamil or Malayalam.

3) All Kashmiri Associations should organise Kashmiri language teaching classes, to acquaint the new generation of Kashmiri children with the language.

4) Scholars have already agreed upon a uniform script for the Kashmiri language. This should be accepted by all without further demur. We should pressurise the central and State Governments to recognise Kashmiri as a language with two scripts, the devanagari and the Nastaliq. All books in Kashmiri should be printed in both the scripts.

5) Children should be exposed to Kashmiri folk tales, songs, ghazals, poems etc. so that they are cognizant of the greatness of the language.

6) We should ensure that all important and popular comics in English and Hindi are translated and

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**K**ashmir is no more a normal place now. It is facing a number of problems, the most important is that it is a place that lives without a huge part of people – Kashmiri Pandits (Kashmiri Hindus). The valley is in the grip of terrorist trauma engineered by Pakistan. Three regular wars 1947-48, 1965, 1971, Kargil misadventure in 1999 and ongoing low cost proxy war, simply to grab Kashmir from India. The martyrs for Kashmir came from every nook and corner of the country from Kashmir to Kanya Kumari. There is hardly any place in Kashmir which is not wet with the Indian blood. Terrorist violence in Kashmir has threatened the unity of India and the very survival of Kashmiri Hindu minority. During 1989-90, terrorist killings were accompanied by rape, torture and atrocities unheard of in the annals of human history. 24,000 residential houses and 14430 business houses were destroyed. About 12500 orchards of Hindus were grabbed by Muslims. 400,000 Kashmiri Hindus had to flee to save their lives and honour of womenfolk. They migrated primarily to Jammu and Delhi, during dark hours of night without any of their belongings. Kashmiri Pandits became refugee in their own country!

The exodus of the Hindus from Kashmir was followed by wide-spread depredation of their places of worship. The Minister of State for Home, Govt. of India, stated in the Parliament on 12<sup>th</sup> March 1993 that 28 temples and Hindu shrines were demolished and desecrated in Kashmir during the year 1989 to 1991, while actual number of the temples demolished and damaged was much larger. 68 temples and Hindu shrines located in remote villages were burnt and demolished or damaged, about which reports were never collected by the State government. In the aftermath of the demolition of Babri structure, erupted into widespread attack

on the Hindu temples and places of worship, 77 temples were demolished, burnt or damaged and desecrated. The destruction of the temples and religious institutions was evidently aimed to destroy the Hindu religious traditions and culture, thereby to pave the way for the total Islamisation of Kashmir.

The ethnic cleansing of Hindus from Kashmir, is a part of the game plan by the Muslim fundamentalists to change the demographic composition of Kashmir province and the Muslim majority districts of Jammu province. A small number of Kashmiri Hindus were left behind in the nineties. Those were also threatened from time to time. Cold blood massacres took place, even women, old and children were not spared. In March 1997 Sangrampura (7 persons), January 1998 Wandhama (23 persons), March 2000 Talwani (5 persons), November 2001 Hugam (3 persons) and March 2004 Nandimarg (24 persons) were killed mercilessly. Now, there are hardly 6654 persons living there.

Genocide of the Kashmiri Hindus is the violation of not only the Human Rights, but also our Constitutional Rights. In a report on Kashmir by Amnesty International released in December 1993, it said, "Armed opposition groups in Jammu and Kashmir have been responsible for numerous and grave human rights abuses, including hostage taking, assassination of politicians and their families, deliberate killing of civilians including journalists, torture and rape ..... It urged all such groups to release all hostages and respect human rights and humanitarian standards." The National Human Rights Commission (NHRC) in a ruling on the 11<sup>th</sup> June 1999 stated that, "The Commission is constrained to observe that while acts akin to genocide have occurred with respect to Kashmiri Pandits...." UN Secretary General at the 60<sup>th</sup>

session of the Commission of Human Rights in Geneva on 7<sup>th</sup> April, 2004 observed, "When civilians are deliberately targeted because they belong to a particular community, we are in the presence of potential, if not actual genocide". It is a pity, that in spite of our repeated requests, no enquiry commission has been constituted by State or Central government so far to bring culprits to book who are responsible for genocide and ethnic cleansing of Kashmiri Pandits, nor the Hon'ble Supreme Court of India has acted so far.

During the last 15 years, terrorism in Kashmir has achieved the following objectives :

1. A complete ethnic cleansing of Hindus from the whole Kashmir province and thus changed the whole demographic profile of the province.
2. De-stabilised the Hindus in the Muslim majority districts of Jammu province also.
3. Prepared ground for the international intervention in Kashmir to force India to accept the disengagement of Kashmir province and the Muslim majority districts of Jammu province from India.
4. Prepared ground for the exclusion of the State from the Indian Constitutional jurisdiction under the cover of 'greater autonomy' and restoration of 1953 position of the State, as demarcated by the National Conference.

There has been a continuous disinformation campaign about terrorist violence in Kashmir that the Muslims were subjected to economic deprivations which resulted in wide spread poverty among them. The Jammu & Kashmir is a prosperous state which in terms of per capita income is placed third among the Indian states. The per capita growth registered between 1970-71 and 1985-86 was from Rs. 548 to Rs. 2204 at constant price level of 1970-71. The prosperity of Muslims accounted for a greater share in the figure cited above due to

more favourable allocation of financial resources for the Kashmir division, varying between 65 to 69 percent as compared to 35 to 31 percent allocated to the two divisions of Jammu and Ladakh. According to an estimate done in 1989-90, central financial assistance to state has been more than Rs. 70,000 Crores (Rs, 700 billion). Again according to National Sample Survey, Kashmir has the lowest poverty ratio as compared to any state in India. Only 3.5 percent of Kashmir's population was below poverty line in 1999-2000. The national average was as high as 26.1 percent. Maharashtra is the second richest state in India, but its poverty ratio is 25 percent whereas Orissa has highest poverty ratio at 47.2 percent.

Hindus in Kashmir, who formed the main support base of India in Kashmir and who were ceaselessly working for the consolidation of pro-India forces in the State, became enemies of Muslim fundamentalists of Kashmir. Within the broad framework of the special status envisaged by article 370, which isolated the State from rest of India, it was easy for the secessionist elements to infiltrate into administrative cadres of the State government. The Muslimisation of the various political and economical processes had begun earlier and the minorities in Kashmir were at the receiving end. State government changed the names of 684 villages, which had Hindu names by a Government Order No. REV.S.340 of 1981 dated 14.12.1981. There was almost total employment blockade of Kashmiri Hindus. Also their lands were taken away. For economical survival, a slow and steady migration of Kashmiri Hindus started.

At present, Muslims are ruling elite in Kashmir. They dominate the entire economic organisation and enjoy communal precedence in social forums.

Islam is virtually the official religion of the State; they have three-fourth share in legislative bodies, administrative organisations and all the local government institutions. In the Kashmir province, Hindus have no elected representation in the local bodies. They constitute less than 5 % of the administrative services of the State and have less than 1 % share in higher cadres of the State administration. Muslim monopolise 94 percent of the State services in Kashmir. More than 90 percent of the admissions to professional, technical and other educational institutions are reserved for Muslims in one form or the other. In financial sphere, the Muslims own 96 percent of agricultural lands, orchards and other urban landed estates. They enjoy monopoly over the entire industrial organizations, trade and commerce, financial resources and exports of the province of Kashmir.

b. Jammu & Kashmir State has three divisions – Hindu majority Jammu, Buddhist dominated Ladakh and predominantly Muslim populated Kashmir valley. Hindu minority has been uprooted from Kashmir. The following census figures for Kashmir Valley speak volumes:

Year	Muslims	Hindus	Others
1941	83%	15%	2%
1981	92%	5%	3%
1991	97%	0.1%	2.9%

b. Kashmir valley has a majority of Muslims, but does not mean that they alone have a right to live there. But Muslims can live in India where not the majority but practically the entire 86 percent population comprises of Hindus. No wonder, we have as many as ten million alien Muslims from Pakistan and Bangladesh living in secular India.

The future of the Hindus of Kashmir, their return to the homes, the physical security, political security and economic security in terms of ground realities

prevailing in the State has not improved as claimed by few Kashmiri Pandits. They are welcome to Kashmir as tourists only, nothing beyond that. There is no doubt about the desire of the community of Hindus to return to Kashmir to which they actually belong, where roots and temples are and where is the mother of their culture and their history. At present the gun-culture, which has over-whelmed Kashmir for more than 15 years, has made no big changes. The political class is making use of this culture to make its point, reasonable or otherwise.

This is true for elected government in the State as also the Hurriyat Conference. Once the gun-culture is cracked without any hesitation, the political class of Kashmir will see the light at the end of the tunnel and function accordingly. Peace will return to Kashmir only after terrorist guns are silenced. At our end, we have to develop a cohesive approach towards our political and economic rehabilitation. We need our representatives in Parliament and Legislative Assembly for our political survival. We have been sidelined by political parties, as we do not constitute a vote bank. In a democratic set up, vote-bank politics has become a compulsion for political parties. We must voluntarily seek mass enrolment in voter's list of Jammu & Kashmir and seek photo-identity cards from Election Commission. Secondly, we must get State Subject Certificate, so that we do not lose our identity.

We need economic development and a package for displaced community. We need share in the Central government aid of Rs. 24000 crores given to the State. Healing touch policy should be for victims of terrorism and not for terrorists.

Nothing has been done to improve the living conditions of the camps in the last so many years, resulting in high death rate and low birth rate of

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**T**he two days Global Conference of Kashmiri Pandits which concluded here last evening has given mandate to All India Kashmiri Samaj, the apex body of Indian and overseas Kashmiri Pandit organizations to initiate dialogue process with the Government and all shades of opinion for an honourable and dignified return of Kashmiri Pandits living in exile since last 15 years with constitutional Guarantees ensuring their Political economic, social and cultural rights. The conference attended by delegates from different parts of the country and abroad sought involvement of Kashmiri Pandit refugees in the ongoing dialogue process. The conference resolved that whole of Kashmir belongs to them and any attempt to divide the motherland in the name of caste, religion and region will be opposed tooth and nail. The conference made it amply clear that the Pandits will return to valley in wholesale and not in piecemeal. They will return only when the conditions are conducive and entire infrastructure of terror is demolished. It also stressed the need to modernize all the madrassas and maqtabas preaching religious disharmony and an initiative from the majority community to invite Pandits, the original inhabitants of Kashmir to the life dignity and honour. To promote this process the people to people dialogue needs to be promoted. The conference also resolved that no decision on return of Kashmiri Pandits should be taken without detailed deliberations with the AIKS leadership. The conference urged to effect constitutional changes in the J&K constitution to ensure that the chief Ministership is rotational giving a sense of belonging to all the communities particularly Kashmiri Pandits in the Political set up. Opposing grant of any autonomy to the state of J&K, the conference demanded concrete confidence building measures before any talk on the return of

Kashmiri Pandits begins. It includes Political space for Pandits in the Parliament and J&K legislature with representation in union and state cabinet .

The other confidence building measures are:

- Kashmiri Pandits living in valley be given sense of security and employment package besides all the facilities extended to Kashmiri refugees living outside the valley as they are also displaced within valley.

- Declaration of sale of immovable properties as distress sales, 10% reservation in central and state government jobs and extension of healing touch policy to Pandit refugees.

- Granting of reverse minority status to Kashmiri Pandit community and declare the community of refugees as Internally Displaced Persons till their return.

- Passing legislation for consolidation and management by the Kashmiri Pandits of all their shrines, places of worship, properties and restoration of management & control of minority institutions in the valley back to the community

- Grant status of official script to Devnagari as an additional alternate script to Kashmiri language.

The conference also approved setting up of an economic foundation by the AIKS for the welfare and economic upliftment of the community. It urged the central government and the J&K government for giving a one time grant for the corpus of the foundation. The conference demanded separate budget heads in the state and central government budgets for the relief and rehabilitation of Kashmiri Pandits. Seeking to quantify the quantum of relief from the announced 24,000 crore package for the J&K state, the conference demanded that at least 1000 crore should be earmarked for the relief and rehabilitation of Kashmiri Pandits.

The conference placed on record its gratitude

and appreciations for the graciousness shown by the Karnataka Government headed by Shri Dharam Singh for announcing a grant of Rs.25 lacs for the construction of Kashmiri Bhawan housing a cultural & Research center and reservations in educational institutions. The conference also appealed other states to follow suit to mitigate the sufferings of this unfortunate and hapless community. The conference also hailed the Politicians and the people of Karnataka for their continued support to this community in the state. The two days conference was organized by the All India Kashmiri Samaj in collaboration with its Bangalore affiliate Kashmiri Hindu Samiti (Kar) Regd.

**M.K.Kaw, President AIKS**

#### **Political Resolutions at the Bangalore Meet :**

##### **Resolution No. 1**

Kashmiri Pandits resolve that the whole of Kashmir belongs to them and no power on earth can deny them the right to live in their own motherland. The return must succeed Confidence Building Measures, which are:

- Involvement of Kashmiri Pandits in the ongoing peace process. Pandits perceive that any discussion on grant of further autonomy must be held in the light of the following facts:

a) That even with the existing level of autonomy to the State, Kashmiri Pandits have suffered in the post-1953 scenario and their percentage of population reduced from 4 to 0.01.

b) That their say in political matters has come almost to naught.

c) That their economic, social and political rights have been marred and they have lived in conditions that have brought them to the verge of extinction.

d) That their share in government jobs has been reduced and they have not been granted equal

facilities for setting up industrial units.

e) That their merit was completely ignored in all fields, including admissions to educational institutions.

f) That the grant of any further autonomy may result in the absence of the control of constitutional and central bodies such as Election Commission of India, Supreme Court of India, Comptroller and Auditor General of India, Prasar Bharati and so on, thus resulting in the further accentuation of the factor-like misrule, poll rigging and malfeasance that have so adversely affected the rights of Kashmiri Pandits.

- All Kashmiri Pandits living a displaced life in the valley must be given a sufficient sense of security, an employment package and a liberal compensation, besides all the facilities extended to Kashmiri refugees living outside the valley.

- Creation of a political space for the community in the State legislature and Parliament, with adequate representation in the State and Central cabinets, guaranteed through a mandatory constitutional amendment to that effect.

- Declaration of all sales of immovable properties as distress sales and vacation of encroachments on all kinds of properties belonging to Pandits.

- Passing legislation for consolidation and management by the Kashmiri Pandits of all their shrines, places of worship and properties appurtenant thereto.

- Extension of healing touch policy to Kashmiri Pandits and return of management and control of all minority educational institutions to them.

- Declaration of Kashmiri Pandits as reverse minorities and also as refugees or internally displaced persons till they return.

- A 10% reservation in Government jobs, both in the State and Central Governments.

- Grant of the status of official script to Devnagri as

an additional alternate script for the Kashmiri language.

#### **Resolution No. 2**

Kashmiri Pandits resolve that they will return to the valley in wholesale and not in dribbles. They will return only when the conditions are ripe and the security environment conducive. The entire infrastructure of terror, including the training camps for terrorists, would have to be dismantled first.

#### **Resolution No. 3**

Kashmiri Pandits resolve that majority community organizations should take the initiative to invite them to a life of dignity and honour with full constitutional guarantees of their civil, political and economic rights. A People-to-people dialogue should be promoted.

#### **Resolution No. 4**

Kashmiri Pandits resolve that all the madrassas and maktabas in the valley be modernized and distortions in the Kashmiri culture and heritage be eliminated.

#### **Resolution No. 5**

Kashmiri Pandits resolve that no decision on their return be taken without detailed deliberations with the Pandit leadership. While deciding on the return and rehabilitation of Pandits, the interests of all the categories, be they employees, agriculturists, orchardists, traders, professionals or entrepreneurs, should be taken care of.

#### **Resolution No. 6**

Kashmiri Pandits resolve that the Government of India formulate a National Policy on Kashmir on the basis of the AIKS draft document that is already under consideration of the Government.

#### **Resolution No. 7**

Kashmiri Pandits resolve that a suitable mechanism be evolved to have the Chief Minister of J&K State on a rotational basis from all the regions / faiths. This will usher in a real democratic and secular polity in the State, giving recognition to all regions and groups, including Kashmiri Pandits.

### **Cultural Transformation**

... From Page 4

told that in some east Delhi district, the police has taken pains to advice KP ladies to do away with dejhur as it has become the object of preying eyes of criminals of the area.

These are some of the examples of changes we have seen. But many more changes are in the process of being part of the cultural scene. Changes are inevitable. Only we wish they were better (who can judge better or worse). They are meant to adjust to a changed environment. They do not take away our core values. It takes a thinking society to discern the changes and possible to direct the changes, where necessary. Ours is a thinking society. We can do it!

I heard a beautiful sentence, 'The heart looks for the old and the mind for the new'. I think the matter of culture also faces the same dilemma. While our heart goes down for all that has been passed down to us by our earlier generations, our fertile mind is busy finding new innovations and importations from elsewhere. This dilemma will continue and eventually determine our conduct.

### **Alternative Strategies**

... From Page 16

displaced community. Kashmiri Pandits have become forgotten people now. Their basic constitutional rights have been ignored. They need to be heard :

1. No decision on return of Kashmiri Pandits including employees to Valley should be taken without its deliberations with KP leadership.
2. Involvement and consultation of Kashmiri Pandits in all Peace processes and discussion on Kashmir.
3. Declaration of Kashmiri Pandits in exile as refugees.

Let us join hands to improve quality of life of our community members. Let us co-ordinate and raise our voice and speak truth about Kashmir.

God willing, we will be heard.

मनसुय कॅरमय मे जाय



वथ चॉन्य मनसुय मे सॅरमय, जाय चॉन्य मनसुय मे गॅरमय।  
स्वनु सेरि वति चानि लाजिमय, पोशि थरि मनसुय मे रुव्यमय ॥

शीतल बोनि कुल्य मे लॉग्यमय, मखमल मनकुय मे त्रोवमय  
गछ क्युथ तु रोगन मे लोगमय, श्रून्न जाय मनसुय मे कॅरमय ॥

प्रेमची मुश्कि तुजि लाजिमय, चॉग्य जूल मनसुय मे कोरमय।  
लीलायि चानि छुस बु हॉरिथुय, द्यान चोन मनसुय मे सौरमय ॥

गाश चोन छु जगतस वॅहरिथ, बुथ छुख नु हावान पनुनुय।  
बासान नु प्रथ जायि सनम्वखय, छांप चॉन्य मनसुय मे सॉरमय ॥

स्चंदर तु शक्तिमान कूत छुख, रुप चॉन्य किथ्य तय कुत्य छिय।  
प्रथ कॅह वुछान छुख नु दूर, कॅह ति छुम नु मनसुय मे न्ने चूरे ॥

व्वन्य कति अमि वति पकृखुय, वुछखुय म्यानन बावुनुय।  
द्यान चोन स्वरान बु प्रथकाले, नाव चोन मनसुय मे खॅनिथुय ॥

छुस व्वन्य बु आँतय गोमुत, फटनस मे वॉलिंज आमच्चुय।  
ज्रार म्यॉन्य जलदुय व्वन्य बोजतम, दरशुन मे पनुनुय हावतम ॥

Learn Kashmiri. It is our mother-tongue.

कॉशुर हेछिव। यि छि सॉन्य माजि-ज्यव।



चु कुस छुख, चु क्याह छुख, च्ने मा ज़ांह यि सुंचुथ  
न ज़ानी च्ने तति कांह, न मानी च्ने येति कांह  
चु हय छुख, चु छुख कुस ?

न छुय नाव कुनि मंज़, न छुय बाव कांछाह  
ज़िकिर चोन छा कुनि, किताबन खोतुख मा ?  
च्ने मा साल कोरहय, बजन महफिलस मंज़ ?  
अमा पोज़ दिमव दूश कस, कस छु तखसीर अमिकुय ?

चु रूदुख दहय लोब, चु मा च्नाख अँज्य मँज्य ?  
न द्राख ज़ांह चु ब्रोंह ब्रोंह, चु रूदुख दहय पथ  
न लौजिथ च्ने यारज़ कॅरुथ मा ख्वशामद ?  
च्ने मा शोख ओसुय, खलथ कांह मे गंडिना  
यनामा दियम ना, मकामा दियम ना  
चु ब्यूतुख अँकिथ कुन, करान बस तपस्या  
करान अख यबादथ

मोदुर्य बाँथ लीखिथ, गज़ल मीठच लीखिथ  
गेविथ अन्द वनन मंज़ च्ने लोलुक्य तरानय  
गमन ज़्यव अनिथ, बेयि कॅरुथ तर्जामौनी  
यि कॅह च्चूनमुत बुलबुलव ओस कालय  
यि कॅह कौँछमुत सौँम्बुलव ओस सौँतय  
कॅरुथ पूज़ प्रॉनिस, वोवुथ ब्योल नविरुक  
मगर पानु रूदुख खँटिथ च्चूरि पौँठयन  
न होवुथ रोयी ज़ांह !

खोतुख मा स्टेजस, कॅरुथ मा मुनौदी ?  
गोछुय वोन्च च्ने आसुन सनाखान कांछाह  
गेविहे गीत चॉनी, तु तौँरीफ चॉनी  
मगर त्युथ च्ने म्यूलुय नु कांह दोसदाराह  
चु रूदुख सुबहुक तारुखाह ह्यू कुनुय ज़ोन  
दहय ब्योन ।

न द्राव चोन गाह नोन, न कोर कौँसि वाह वाह  
वॅलिव व्वन्च करव क्याह ? पकान कारुबाराह  
यिहोय ज़ान चु दुनियाह, यिहोय समसाराह  
ग्यवुन युथ नु त्रावख वनुन युथ नु श्रोपुरख  
दिलुच युथ नु ज़ांह दौँर या बर चु त्रोपरख  
ग्यवान गछ, ग्यवान गछ  
चु कुन्दन ग्यवान गछ

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काँशुर परुन  
छुनु मुश्किल,  
दफ  
कल गछि आसुन्च ।

**स** गुण भक्ति के क्षेत्र में कश्मीर के भक्तजनों की अनन्य भक्ति का प्रमुख आधार जहां दशरथ सुत राम रहे हैं, वहां विभिन्न युगों में राम कथा ने यहां के प्रबुद्ध रचनाकार को भी सर्जना के लिये प्रेरित किया है और निरसंदेह आज भी नया कवि नये सन्दर्भों के परिप्रेक्ष्य में राम कथा के विभिन्न प्रसंगों को नई सम्भावनाओं के साथ प्रस्तुत कर रहा है। कश्मीरी राम भक्त कवियों ने क्षेत्रीय विश्वासों, परम्पराओं और लोक-विश्रुत जन-श्रुतियों अथवा जन संस्कृति के आधार पर राम के मर्यादा पुरुषोत्तम रूप के प्रति पूर्ण समर्पित होकर तथा स्वदेशी अथवा विदेशी काव्य-शैलियों को अपना कर राम काव्य को विस्तार प्रदान किया है।

कश्मीरी लोक साहित्य में (विशेषकर लोक गीतों में) राम कथा के कई प्रमुख पात्रों एवं घटनाओं का उल्लेख मिलता है। विशेषकर कश्मीरी पण्डितों के विवाह गीतों में लगभग हर धार्मिक कृत्य अथवा सामाजिक प्रथा के साथ में पौराणिक ऐतिहासिक नाम जुड़ गये हैं। वर के पिता के लिये राजा दशरथ और वधू के पिता के लिये महाराजा जनक का सम्बोधन दोनों को गौरवान्वित कर देता है। घर लीपने के दिन जब घर की मालिकिन अपने मायके विवाह की सूचना देने जाती है तो :

“कौशल्या माता दपने द्राये  
ग्वडन्यथ माल्युन गुरु ज्ञाये  
तति नून अतगत च्वचि ह्यथ आये  
दशरथ राजुन गुरु ज्ञाये  
दपने द्रायिखय दछि डूर्य मौंजिये  
अछिदौर्य यजमन-बॉयिये।”

पंडित प्रकाश राम भट्ट कुरिगामी कश्मीरी रामकाव्य के प्रथम जाने माने कवि हैं जिन्होंने राम कथा पर आधारित महाकाव्य 'रामावतार चर्यत' (प्रकाश रामायण) लिखा। डॉ. बलजिन्नाथ पण्डित ने 'रामावतार चर्यत' का सम्पादन कार्य जम्मू कश्मीर कल्चरल अकादमी के तत्तवाधान में

पूरा किया और रचना सन १९६५ ई. में प्रकाशित हुई। पुस्तक की भूमिका में डॉ. साहब ने यह बात सपष्ट कर दी है कि प्रकाश राम ने अपना रामायण सं. १९०४ तदानुसार सन् १८४७ ई. में लिखी है। इससे यह भी सपष्ट होता है कि प्रकाश राम का जन्म १९वीं शताब्दी के आरम्भ में हुआ था। ग्रियर्सन महोदय ने अनधिकार चेष्टा कर के कितना विवाद फैलाया था।

प्रकाश राम की लोक प्रसिद्धि का मूल कारण है 'राम चर्यत' जो फारसी भाषा की 'रजमिया-मसनवी' शैली में लिखा हुआ एक वर्णनात्मक कथाकाव्य है। प्रोफेसर जे.एल.कौल के विचारानुसार फारसी रजमिया शैली में लिखी हुई कश्मीरी साहित्य में यह पहली रचना है।

सम्पूर्ण रामायण में कश्मीरी का लोक जीवन प्रतिबिम्बित है। वाल्मीकि रामायण एवं अध्यात्मक रामायण का सपष्ट प्रभाव ग्रहण करने के साथ साथ कवि ने अपनी मौलिक उद्भावनाओं के द्वारा कथा प्रसंगों को नये आयाम प्रदान किये हैं।

प्रकाश राम के 'रामावतार चर्यत' में सम्पूर्ण राम कथा दो अक्षों पर एक साथ गतिमान है। राम के अवतारी रूप अथवा अतिमानवीय रूप से सम्बन्धित कथा तथा दशरथ सुत के जीवन चरित से सम्बन्धित कथा। मूल कथा परम्परागत रूप से कई कांडों में विभाजित है।

प्रकाश रामायण में सीता मन्दोदरी के गर्भ से उत्पन्न रावण की पुत्री है जिसे ज्योतिष पण्डितों की भविष्यवाणी जन्म लेते ही घोर संकट में डाल देती है। पुरुषप्रधान समाज द्वारा नारी अत्याचार का यह एक ज्वलन्त उदाहरण है। प्रस्तुत रामायण में मंथरा (कुब्जा) के बदले इन्द्र के आदेश पर सरस्वती कैकेयी के मन में वैमनस्य के बीज बो देती है। इसी प्रकार शूर्पनखा प्रसंग सीता हरण की भूमिका में प्रस्तुत हुआ है।

कश्मीरी रामकाव्य के इतिहास में दूसरी महत्वपूर्ण रचना है - 'शंकर रामायण'। मूलतः यह रचना शारदा लिपि में लिखी गयी थी लेकिन वह प्रति आज उपलब्ध

नहीं है। देवनागरी लिपि में लिखित इस रामायण की एक पाण्डुलिपि श्रीनगर की रिसर्च लाइब्ररी में उपलब्ध है। यह रचना डोगरा शासक महाराज रणवीर सिंह के शासन काल में सन् १८७० ई. में कवि पण्डित शंकर कौल ने लिखी है। इस रचना के ४४ अध्याय हैं और कवि ने इसे गीति शैली में लिखा है। शिव-पार्वती के पारस्परिक संवाद द्वारा कथा का विकास दिखाया गया है। सम्पूर्ण रामायण पांच कांडों में विभक्त है और अंतिम तीन खण्डों के क्रमशः युद्ध खण्ड, उत्तर खण्ड तथा लव-कुश खण्ड शीर्षक भी दिये गये हैं। शताब्दियों से कश्मीर संस्कृत अध्ययन-अध्यापन का प्रमुख केंद्र रहा है और यहां के भक्ति कवियों पर संस्कृत भाषा और साहित्य का भारतीय दर्शन और चिंतन का तथा प्राचीन परम्पराओं, विश्वासों एवं मान्यताओं का प्रभाव पडना स्वाभाविक है। पण्डित शंकर कौल इस के अपवाद नहीं हैं।

शंकर रामायण के पश्चात् कश्मीरी भाषा में 'आनन्द रामावतार चर्यत' पण्डित आनन्द राम राजदान (त्रिसल, पुलवामा, कश्मीर के मूल निवासी) ने लिखा। यह रामायण फारसी लिपि में लिखा गया है और इस की पाण्डुलिपि विस्थापन से पूर्व राजदान साहब के परिवार जनों के पास सुरक्षित थी। पण्डित आनंद राम के विषय में प्रसिद्ध है कि वे स्वयं वैष्णव भक्त थे और श्री राम के अनन्य उपासक। सम्पूर्ण रामायण को विभिन्न कांडों में न बांट कर उन्होंने प्रमुख शीर्षकों के अन्तर्गत सम्पूर्ण राम कथा को पद्यवद्ध किया है। राजदान साहब की लेखनी पर फारसी भाषा का काफी प्रभाव देखने को मिलता है। सर्वसामान्य जन भाषा का व्यवहार न करके उन्होंने फारसी अरबी शब्द बहुल एक मिश्रित भाषा का व्यवहार किया है। यहां तक कि रामायण के अंत तक पहुंचते पहुंचते वे शुद्ध फारसी भाषा में राम भजन लिख डालते हैं। राजदान साहब ने जन विश्वासों एवं लोक मान्यताओं के आधार पर रामायण के कथानक का गठन किया है।

अधिकांश कश्मीरी रामायणों में सीता रावण की पुत्री के रूप में ही स्वीकृत हुई है।

प्रस्तुत रामायण में फारसी रज़मिया मस्नवी शैली एवं गीति-शैली दोनोस का समन्वय देखने को मिलता है। प्रस्तुत रामायण का रचना काल सन् १८८८ ईष्ट माना जाता है। मूल हस्तलिखित प्रति में स्वयं कवि ने रचना काल को संकेत किया है। परंतु डाष्ट ओमकार कौल को रामायण की जो प्रति प्राप्त हुई है उस में उन्हें तिथि का कहीं उल्लेख नहीं मिला है।

कश्मीरी भाषा के रामकाव्य के इतिहास में पण्डित विष्णु कौल (सन् १८७५-१९४० ईष्ट) कृत ७विष्णु प्रताप रामायण अपना एतिहासिक महत्त्व रखता है। पण्डित विष्णु कौल व्योस (अनंतनाग, कश्मीर) गांव के निवासी थे। इन का वास्तविक नाम पण्डित विश्वम्भर नाथ कौल था। पण्डित जी फारसी भाषा में ९अनादिल ९ उपनाम से लिखते थे। ७विष्णु प्रताप रामायण का रचना काल सन् १९०९-१९१४ ईष्ट है। ९४१ पृष्ठों का हस्तलिखित यह रामायण लगभग ३००० चरणों में विभाजित है तथा इसके ३४७ अध्याय हैं। ये अध्याय मुख्य रूप से सात काण्डों में इस प्रकार विभाजित है: बालकाण्ड, बनवास काण्ड, लंका काण्ड, अयोध्या काण्ड, अश्वमेध काण्ड, राजलीला काण्ड तथा बैकुण्ड काण्ड। इसके अतिरिक्त बनवास काण्ड में ही किष्किंधा काण्ड का भी उल्लेख मिलता है। पण्डित विष्णु कौल पहले कश्मीरी राम भक्त कवि हुये हैं जिन्होंने तुलसी कृत ९रामचरित मानस से पर्याप्त प्रेरणा ग्रहण की है। पण्डित जी स्वयं एक सच्चे राम भक्त थे। प्रत्येक काण्ड में अनेक लीलायें, भजन एवं भक्तिपरक गीत लिख कर कवि ने श्रीराम के विष्णु के अवतार के रूप में ग्रहण किया है। इस रामायण की हस्तलिखित प्रति फारसी लिपि में है तथा कवि ने स्वयं अपने हाथ से लिखी है। रामायण दो भागों में विभक्त है। अप्रकाशित अवस्था में

यह महाकाव्य स्वर्गीय कवि के पुत्र श्री ओमकार नाथ कौल (हरि सिंह हाई स्ट्रीट, श्रीनगर, कश्मीर के निवासी - विस्थापन से पूर्व) के पास बहुत समय तक सुरक्षित था। सन् १९८४ ई. में श्री ओमकार नाथ कौल अपने यशस्वी पुत्र श्री रमेश कौल के पास रामायण की हस्तलिखित प्रतियों के साथ सिंगापुर चले गये, जहां अक्टूबर १९८९ ई. में उन का देहांत हुआ।

कश्मीरी राम काव्य के इतिहास में पण्डित नीलकंठ शर्मा (सन् १८८८ ई. - १९७१ ई.) का योगदान भी पर्याप्त महत्वपूर्ण रहा है। शर्माजी ने राम कथा पर आधारित कश्मीरी भाषा में दो रचनाएँ लिखी हैं: 'रामायणि शर्मा' और 'राम चर्यत'। 'रामायणि शर्मा' महा काव्य कवि के सात वर्षों (सन् १९१९-१९२६ ई.) की अथक साधना का परिणाम है। इस रचना के कुछ अंश प्रकाशित हो चुके हैं। स्वयं शर्माजी एक अनन्य राम भक्त थे और तुलसी कृत 'रामचरित मानस' का उनकी सर्जना पर गहरा प्रभाव पड़ा है। उन की भक्ति का प्रमुख आधार दास्य भाव है। राम-नाम की महिमा का बखान कवि ने रामायण में बड़ी तन्मयता के साथ किया है। लोक गीतों की शैली पर शर्माजी ने रामायण में सुन्दर गीतों की सृष्टि भी की है। अपने गहन चिंतन के आधार पर उन्होंने ब्रह्म, जीव और जगत के पारस्परिक सम्बन्ध पर भी विचार किया है। यह महाकाव्य निम्नलिखित आठ काण्डों में विभाजित है: बाल कांड, अयोध्या कांड, विष्किंधा कांड, सुन्दर कांड, लंका कांड, उत्तर कांड और लव-कुश कांड। 'रामायणि शर्मा' में इस तथ्य का स्पष्ट उल्लेख किया गया है कि रावण मूलतः असली सीता का हरण नहीं कर पाता, क्योंकि राम ने उसे अग्नि देव की सुरक्षा में छिड़ दिया था। सीता का भ्रमात्मक छाया रूप ही रावण के विनाश का कारण बन जाता है। इसी प्रकार प्रस्तुत रामायण में अहिरावण प्रसंग भी एक नवीन दृष्टि से प्रस्तुत किया गया है। शर्माजी के रामायण की

एक विशेषता यह भी है कि यह महाकाव्य लोक - विश्रुतजन कथा पर आधारित न हो कर 'वाल्मीकि-रामायण' और 'रामचरितमानस' के साथ साथ 'अध्यात्म रामायण' में वर्णित कथा प्रसंगों पर आधारित है।

'राम चर्यत' एक संक्षिप्त प्रकार की रचना है जिसको शर्माजी ने सन् १९१३ में लिखा है। राम काव्य के क्षेत्र में यह उन का प्रथम प्रयास था। वस्तुतः कवि को प्रसिद्धि 'रामायणि शर्मा' के द्वारा ही प्राप्त हुयी है।

विस्थापन के बाद यह हस्तलिखित महाकाव्य श्रीनगर से जम्मू पहुँचा। शर्माजी के यशस्वी पुत्रों (प्रोफेसर जे.एन.शर्मा एवं श्री पृथ्वीनाथ मधुप) द्वारा इस के प्रकाशन की यदि व्यवस्था होती तो शर्माजी की रचनात्मक क्षमताओं का सम्यक मूल्यांकन हो पाता।

वीर क्युम (कुकर नाग, कश्मीर) के मूल निवासी पण्डित ताराचंद ने 'ताराचंद रामायण' (दो भागों में) सन् १९२६-२७ ई. में लिखा है। यह रामायण फारसी लिपि में लिखा गया है और आज तक परिवार जनों के पास सुरक्षित था। विस्थापन के बाद कुछ ज्ञात नहीं। प्रस्तुत रामायण आठ कांडों में विभक्त है और प्रत्येक कांड में कई अध्याय हैं। यह रामायण लोक कथा और जन श्रुति पर आधारित है। सम्पूर्ण रामकथा का कश्मीरी परिवेश में प्रस्तुत करने का प्रयास किया गया है अतः इस लोक रंग से पौराणिक-ऐतेहासिक राम कथा लोक मानस के हेतु सतत प्रवाहित अमृत धारा का रूप धारण कर लेती है।

भाषा की दृष्टि से प्रस्तुत रामायण बेजोड़ है। कवि ने शुद्ध और ठेठ कश्मीरी भाषा का प्रयोग करके इसे संस्कृत और फारसी की दासता से मुक्त कराने का प्रयास किया है। राम कथा में लीलायें एवं भक्तिपरक गीत जोड़कर कवि निजी विश्वास के आधार पर अपने भक्त हृदय को अभिव्यक्ति प्रदान करते हैं।

श्री अमर नाथ अमर (मूल निवासी अनन्तनाग) ने सन् १९५० ई. में 'अमर रामायण' की रचना की। यह



रामायण भी फारसी लिपि में लिखा गया है और इस की हस्त लिखित प्रति लेखक के घर में सुरक्षित थी। विस्थापन के बाद कुछ ज्ञात नहीं कि आज इस रामायण की पांडुलिपि कहां है। प्रस्तुत राम काव्य में विभिन्न कांडों अथवा अध्यायों का विभाजन देखने को नहीं मिलता। अपितु राम कथा धारा प्रवाह रूप में अन्त तक प्रवाहित दिखाई देती है। कवि ने राम कथा को कई आधुनिक सन्दर्भों के परिप्रेक्ष्य में प्रस्तुत करने का प्रयास किया है। गांधी जी के हरिजन आन्दोलन से प्रभावित कवि अछूतोंद्वारा आन्दोलन को नवीन बल एवं शक्ति प्रदान करने के हेतु 'राम-शबरी' प्रसंग को एक नये दृष्टि कोण से प्रस्तुत करते हैं। उसे विश्वास है कि वर्तमान रेगिस्तानी जीवन में हम अपने सांस्कृतिक विरसे के बल पर जीवनदायिनी अमृतधारा को रामकथा में तलाशने का प्रयास करते हैं। इस रामायण की एक और विशेषता यह है कि कवि ने रचना के आरम्भ में वाल्मीकि का जीवन चरित संक्षेप में प्रस्तुत किया है। ऐसा प्रयास किसी और कश्मीरी राम भक्त कवि ने आज तक नहीं किया है। स्पष्ट है कि वाल्मीकि को एक महान ऋषि के रूप में मान्यता दे कर कवि वस्तुतः अपने प्रेरणास्रोत के प्रति आभार व्यक्त कर रहे हैं। रचना में फारसी मिश्रित कश्मीरी भाषा का व्यवहार किया गया है। कहीं कवि आज की उलझी हुई समस्याओं का विश्वासनीय हल ढूँढने के हेतु अपने पौराणिक-ऐतिहासिक-सांस्कृतिक विरसे का पुनः निरीक्षण करने बैठ जाता है।

प्रबन्ध रचनाओं के अतिरिक्त समय समय पर कश्मीरी भक्त कवियों ने श्री राम के मर्यादा पुरुषोत्तम रूप से प्रेरित और प्रभावित होकर मुक्तक रचनायें भी लिखी हैं। ये रचनायें लीला, गीत, भजन और लोकगीतों की शैली में मुख्य रूप से लिखी गई हैं। ऐसी भक्तिपरक मुक्तक रचनायें लिखने वालों में स्वामी परमानन्द (सन् १७९१-१८७९ ई.), पण्डित लक्ष्मण जू रैना 'बुलबुल'

(सन् १८२६-१९२६ ई.) तथा पण्डित कृष्ण जू राजदान (सन् १८५०-१९२६ ई.) के नाम विशेष उल्लेखनीय हैं। भले ही ज्ञान, चिन्तन, दर्शन अथवा विचार की गरिमा हमें इन रचनाओं में कहीं कहीं देखने को मिले, लेकिन रामकथा काव्य के इतिहास में इन कवियों का कोई विशेष योगदान नहीं रहा है।

(Source: Shuddhavidya, New Delhi - May 2004)

### क्यों हुये मजबूर हम

- अबिका तिगलू, 'विजय' (७वीं कक्षा)

(Dedicated to my motherland Kashmir)

जब गोलियों की हुई बरसात थी  
सहमा था हर इनसान  
देखे थे ना आंसू किसी ने  
अनदेखा किया था सबने  
चहरों पर थी ना मुसकान किसी के  
बस थी आंसुओं की बौछार  
हाय! क्यों हुये मजबूर हम ?

तब न रुकी वह बर्फ थी  
फिर सर्दी के बाद आ गई गर्मी  
मेरे घर की थी चौथी मंज़िल, सूनी हो गई  
छीन लिया जब रात के अंधेरे ने सवेरा  
चीख लगायी थी मैंने भी  
पर सुना था ना किसी ने  
लुट गया था मेरा हीरा  
फिर छोडा था वो घर हम ने  
देखा तो सब ने था  
पर अनदेखा किया था  
गुज़र गये हैं १३ साल पर लगता  
जैसे कल की बात, पर फिर भी  
क्यों हुये मजबूर हम ?

कश्मीर की प्रमुख कवयित्रियां - एक सर्वेक्षण:  
 'आधुनिक कश्मीरी' भाषा में लिखा हुआ साहित्य 14वीं शताब्दी से उपलब्ध है। उससे पहले 9वीं तथा 11वीं शताब्दियों में रचित साहित्य 'प्राचीन कश्मीरी' में है। 14वीं शताब्दी कश्मीर के इतिहास में महत्वपूर्ण है। इस शताब्दी के पूर्वार्द्ध में कश्मीर के हिन्दू राजा की हत्या कर दी गयी थी, रानी ने आत्महत्या की थी और पहला मुसलमान राजा गद्दी पर बैठ गया था। शैव-कश्मीर एक नयी संस्कृति से संघर्ष करने पर बाध्य हो गया था। इस सांस्कृतिक संघर्ष के परिणामस्वरूप राजनीतिक, सामाजिक, आर्थिक, शैक्षणिक, धार्मिक आदि क्षेत्रों में परिवर्तन के साथ साथ प्रशासन तथा कुलीन और बौद्धिक वर्ग की भाषा संस्कृत भी अपदस्थ हो गयी थी और राजतंत्र में इसका स्थान फारसी भाषा ने ले लिया था। अफरा तफरी और अशान्ति के इस माहौल में कश्मीरी भाषा में रचा गया साहित्य भयग्रस्त आम जनता के लिए वरदान भी था और सुलभ भी, जिसे समझने के लिए उसे किसी पंडित या मौलवी व्याख्याकार की आवश्यकता नहीं थी। प्रस्तुत आलेख का उद्देश्य 'आधुनिक कश्मीरी' की महिला साहित्य सेवियों के अवदान का उल्लेख करने तक सीमित है।

#### ललेश्वरी :

सन् 1320 के आस पास श्रीनगर के एक गाँव में जन्मी लला इस राजनीतिक उथल पुथल और तेजी से हो रहे इस्लामीकरण की प्रत्यक्षदर्शी थी। पास के ही एक गाँव में ब्याही लला को, उसकी आध्यात्मिक प्रवृत्ति के कारण, सुसराल में बहुत यातनाएँ दी जाती थीं। उसके सास और पति उसे तरह तरह से प्रताड़ित करते थे। तंग आकर उसने

घर बार त्याग दिया और गुरुसिद्ध श्रीकण्ठ की शिष्या हो गयीं। सिद्ध श्रीकण्ठ कश्मीर-शैवमत और योग में निपुण थे। उनकी दीक्षा में लला योगिनी, वेदान्तिन, आरिफा, माता ललेश्वरी या ललदयद (दयद अर्थात् दादी/नानी) कहलायीं।



ललेश्वरी ने कश्मीर शैवमत, त्रिक तथा योग का गहन अध्ययन किया एवं इस दर्शन और साधना से जुड़े अनुभवों को कश्मीरी भाषा में, वाखों (पद्य) में वचनबद्ध किया। इन वाखों की दार्शनिक गहनता, भाषा और माधुर्य कश्मीरी साहित्य के इतिहास में अब भी सर्वोच्च है।

शैवमत के एकेश्वरवाद पर बल देने के कारण उस समय के (फारसी) सैयद मुसलमानों ने लला को आदर से 'आरिफा' का दर्जा दिया।

ललेश्वरी का ईश्वर सर्वशक्तिमान है जो मानव जाति का मित्र है। वह हर दिशा, हर कण में विद्यमान है तथा उसे पाने के लिये किसी धार्मिक स्थल की आवश्यकता नहीं है:

न ही फूलों की, न धूप-दीप की

देव फिर पूजा कैसी आज ?

तू ही पवन, गगन, भूतल तू, तू ही दिन तू रात

तू ही अर्घ्य-पुष्प-जल चन्दन,

सब कुछ तू ही तात।

व्यर्थ आरती! व्यर्थ ये पूजा के सब साज

देव फिर पूजा कैसी आज।।

(अनुवाद: अग्निशेखर)

ललेश्वरी के अनुसार शिव को गहन योगसाधना से प्राप्त किया जा सकता है। वे कहती हैं :

प्रेम की ओखली में हृदय कूटा

प्रकृति पवित्र की पवन से /  
जलायी भूनी स्वयं चूसी  
शंकर पाया उसी से ॥

एक अन्य स्थल पर वे कहती हैं :

पैरों का मांस वीथियों में चिपका  
एक ही ने एक ही का रास्ता दिखाया /  
जो ये सुनते हैं, वे दीवाने क्यों नहीं होते  
लली ने शतों में से एक ही बात समझी ॥

लला नये शासकों की क्रूर कार्य-शैली तथा पण्डितों की रूढ़िवादिता, दोनों से परेशान थीं। आम लोगों को बल, छल और भय से इस्लाम धर्म कबूल करने पर बाध्य किया जा रहा था। परिणामस्वरूप बड़े पैमाने पर लोग धर्म परिवर्तन कर रहे थे। अशान्ति और बर्बरता की इस स्थिति को देख कर लला कराह उठीं :

बुद्धिमान को भूख से मरते देखा  
जैसे पतझड़ में पेड़ से पत्ते गिरते हों  
एक मासूम को रसोइये की हत्या करते देखा  
मैं लला श्वास रुकने की प्रतीक्षा में हूँ  
जब घाटी में व्यापक स्तर पर लोगों को धर्म परिवर्तन के लिए बाध्य किया जा रहा था तो शिव की अमरता में दृढ़ विश्वास रखने वाली लला कह उठीं :

हम ही थे, हम ही होंगे  
हम ही ने चिरकाल से दौर किये  
सूर्योदय और अस्त का कभी अन्त नहीं होगा  
शिव की उपासना कभी समाप्त नहीं होगी।  
लला ने उस समय के धार्मिक संघर्ष को समाप्त करने की दिशा में समन्वय, सहअस्तित्व तथा मानववाद को प्रस्तुत किया, जिसे उनके शिष्य नुन्द ऋषि अथवा शैख-उल-आलम ने आगे बढ़ाया। इसी से सूफीवाद के लिए धरती तैयार हुई, जो आगे चलकर कश्मीर को एक अलग सांस्कृतिक पहचान

देने में सफल हुआ।

ललेश्वरी के जीवन-काल में ही कट्टर इस्लामीकरण की प्रक्रिया शुरू हो गयी थी, परन्तु इस प्रक्रिया की सभी सीमाएँ मंगोल मूल के सिकंदर (बुत शिकन अर्थात् मूर्ति भंजक) ने लांघ दीं। उसने कश्मीर के भव्य मन्दिर, आश्रम और विहारों को तहस नहस किया। इस कार्य में उसका मंत्री सुहा भट्ट उस का पथप्रदर्शक था। सुहा भट्ट कुछ ही समय पहले इस्लाम धर्म में शामिल हो गया था। सिकंदर ने पूरे कश्मीर में इस्लामीकरण किया। हजारों लोगों को मार डाला गया। कहा जाता है कि उस समय पूरे कश्मीर में हिन्दुओं के केवल ग्यारह घर बचे रह गये थे। अधिकतर लोग मुसलमान धर्म में शामिल हो गये थे या मारे गये थे। कुछ लोग घाटी से बाहर भाग गये थे।

सिकंदर की मृत्यु के पश्चात् उसके पुत्र जैन-उल-आबदीन ने 15वीं शती के मध्य में अन्य प्रदेशों में जा बसे पण्डितों को वापस बुला लिया। ललेश्वरी और उनके शिष्य नुन्द ऋषि (जिनकी ज़ियारत चरारे शरीफ में है) का दर्शन और नीति, जैन-उल-आबदीन का मार्गदर्शक बना, जिसके फलस्वरूप कश्मीर में कुछ समय तक फिर से शान्ति का वातावरण बन सका।

कश्मीरी मानस पटल पर ललेश्वरी का गहन प्रभाव रहा है, इसी कारण उनके जीवन तथा आध्यात्मिक शक्ति को लेकर अनेक लोक-मिथक प्रचलित हैं। उनकी शक्ति, योग साधना, दूरदर्शिता और दर्शन उनके वाखों में विद्यमान है। वे कश्मीरी साहित्य की शिखर व्यक्तित्व तो हैं ही, उत्तर भारतीय भक्ति साहित्य की अग्रणी भी हैं।

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ऑखुरस वोट वारु कारु सु वख्त येलि महेश्वर नाथ पानु ह्यड कलर्कु सुंजि कुरसी प्यठ ब्यूठ। अमि द्रह ओस नु महेश्वर नाथुय योत ख्वश कॅह बॅल्यकि ओस दफतरुक दफतर ख्वश। प्रोन ह्यड कुल्लेकं ज़िंदु लाल ओस रिटायर गोमुत तु तसुंजि जायि युस नोव नफर यिनु वोल ओस, तॅम्यु ऑस पनुन्यु तबदीली कैन्सल करनॉवमुन्न। दपान महेश्वर नाथुन्यु पॉठ्य ओस नु तस ति पनुन अफसर त्रावनु खॉतरु तयार। च्वन र्यतन जाय खॉली रोजनु पतु आव महेश्वर नाथ, युस कलर्कन मंज सारिवुय खोतु सीनियर ओस, आरजी तोर अथ जायि लागनु। अकिय वुहुर्यु गव सु अॅथ्यु जायि कनफॅर्म। अमि पतु बड्यव महेश्वर नाथस वारय यज़थ तु व्वन्यु बन्वव सु महेश्वर नाथुनि बदलु महि काक।

मुलॉजिमन येलि येलि तबदीली ऑस गछान, आडर ओस तिमन महि काकुनि अथय मेलान। प्रथ वॅरियि ऑस्यु प्रॉन्यु कॅह नेरान तु नॅव्यु कॅह यिवान। मगर महि काकस ओस अज़ ति सु द्रह वारु पॉठ्य याद येलि सालिग्रामस तबदीली गॅयि। अथ कुसस गॅयि व्वन्यु ऑठ वॅरी मगर तमि वख्तुक सीन ओस अज़ ति महि काकस बराबर अॅछन तल।

सालिग्राम ओस चपरॉस्यु तु सु ओस मटनुक रोजनु वोल। खास पोरमुत न आसन किन्यु ओस नु तस अंगन ऑशनावन मंज खास कांह यज़थ। सालिग्रामस ओस नु बोयाह बेन्याह कांह तु मोल ओसुस त्वकृचारय गुजरयोमुत। तसुंद्य कॅह ऑशनाव ऑस्यु पॉसु रॅग्यु जान, मगर सालिग्रामुन्यन मदद करनस मंज ह्योत सारिवुय लोब। तसुंज मॉज काकन्यु जिगुर रुज़ बिचॉर लूकन हुंद्य पलव दलव सुविथ गुज़ारु करान। नतीजु द्राव जि सालिग्राम रुद मिडल फेलुय। नोकरी लॅगिथुय करुनॉव तॅम्यु अॅकिस बेयिस ज़ारु पारु कॅरिथ सिरीनगर तबदीली, तिक्याजि सु ओस नु यछान पनुनिस अलाकस मंज रोजनु। महि काकनिस दफतरस मंज वॉतिथ म्यूल तस स्यठाह

पानुन्यार। रोजनु खॉतरु ऑसुस सरकॉर्यु जाय। अखतुय करुनोवुस अतिक्यु अॅक्यु मुलॉजिमन पनुनिसुय गामस मंज अॅकिस कोरि सुत्यु नेथुर ति। सालिग्राम ओस बडु ख्वश। मॉज ति ऑसुस ख्वश तु ज़नानु ति। सालिग्रामस येलि निकु ज़ाव, पूर दफतर वोट तस मुबारकस। महि काक ओस ब्रॉठ ब्रॉठ। यनु सु ह्यड कुल्लेकं बन्वव, तनु ऑस्यु तस सॉरिय मुलॉजिम पनुन्यु संतान हिविय बासान।

वख्तु तु सातु मुतॉबिक ऑस्यु सालिग्रामनिस निकस थॅद्य ग्रहुद्य। गुरु जीयन वोन ज़्यनु वख्त वुछिथुय सालिग्रामस जि तसुंद्य द्रह छि जलदुय फेरन वॉल्यु। सालिग्राम तु तसुंद्य गरिक्यु ऑस्यु नु व्यनान कुनि। मगर यि खुशी रुज़ नु ज़्यादु कालस कॅह। सालिग्रामस कॅरुख वापस मटन तबदीली। यि कथ बूजिथुय ज़रद्यव तस बुथ। तस ओस नु पानस वापस गछनस मंज त्यूत ओजुर कॅह, यूत काकन्यु जिगुरि ओस। स्व ऑस नु कुनि सूरतस मंज वापस गछनस तयार। तस ओस सु वख्त फीर्यु फीर्यु प्यवान याद येलि तसुंद्य पनुन्यु अंग ऑशनाव ति सालिग्रामस निचि नज़रि वुछान ऑस्यु।

सालिग्रामस तु तसुंद्यन गरिक्यन ख्वसु खुशि निकु ज़्यथ सपुज, स्व म्वकुलेयि। हद ओस यि जि तसुंद्य तबदीली हुंद आडर ति ओस बडि दफतरु तमिय द्रह द्रामुत, येमि द्रह निकु ज़ामुत ओस। सालिग्रामस आसु वदन बाकु यिवान। तस गव पूर यकीन जि निकु आसिहे मूलि प्यठ ज़ामुत, मगर गुरु जीयन वोन तस ज़ॉनिथ मॉनिथ अपुज। काकन्यु जिगुर ऑस दबु लॉर हिश पेमुन्न। महि काकुनि कूशिश करनु बावजूद ति ह्योक नु सालिग्रामुन आर्डर कैन्सल गॅछिथ। ऑखुर प्यव तस अख र्यथ गॅछिथुय मटन नेरुन। मगर नेरनु वख्तु ऑस नु तस काकन्यु जिगुर सुत्यु कॅह। तमि बिचारि वचि नेरनु ब्रॉतुय अॅछ। दपान तस गव हेह। महि



काकस ओस पूर पॉठच याद जि नेरान नेरान येलि तॅम्य सालिग्रामस नालमोत कोर, तॅम्य ह्योत दूंगि वदुन। केंछा प्रॉन्य जाय त्रावनु किन्य तु केंछा मॉज मरनु किन्य। महि काकस ति आव पानस ओश।

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महि काकन येलि नु वारियाहस कालस कलय थोद तुल, यूसुफ साँबन दिच तस ज़ीर। महि काकस ओस नु बुनि ति ह्यस बराबर। मुलॉजिमव द्युतुहँस दिलासु, ठीक तिथय पॉठच, यिथु पॉठच सु तबदीली गछन वाल्यन दिवान ओस। महि काकन त्रोव ज्यूठ व्श। ऑनख कौरुन दजि सुत्य साफ। पनुनिस पानस छनु ल्वच्चर द्युन, यि सुंचिथ थोव तॅम्य तबदीली हुंद आर्डर कोठुकिस अँदुरिमिस चंदस तु हॉच्चन अख फाइल परनुय। मगर मन ओसुस नु योरुकिस आलुमस सुत्य कॅह। बाकय मुलॉजिम गॅयि वापस पनुनि पनुनि जायि प्यठ।

अँकिसुय द्दहस मंज लॅज महि काकन्यन अंगन ऑशुनावन पताह जि तस छि तबदीली गॉमुन्न। मगर आडर वुछनु वरॉय आव नु तिमन ति यकीन। आथवारि दॅय द्दहस रुद तसुंदिस गरस मंज कॉफी आव गव। झीर्य शामस आव महि काकुन बोड हँहँर गूकल नाथ। तसुंदि यिनु सुत्य बडेयि महि काकस ह्यमथ। तिक्याजि गूकल नाथस ओस अख पानस ति कॉफी रँसूख, तु बेयि ओस सु पानु नोकरी हुंदिस सिलसिलस मंज वारियाहस कालस वरुमुलि रुदमुत।

महि काकुन नेचुव शिबन जी तु न्वश आशा जी ऑस्य यि आडर वुछिथ केंछा खश तु केंछा व्दॉस्य। खश अमि किन्य जि पनुनि व्यस्तारु मुतॉबिक करुहॉन व्वन्य पनुन गरुबार, तिक्याजि आशा जी ऑस नु हशि हुंज व्थु चँड तु बेह चँड पसंद। व्दॉस्य अमि किन्य जि गरुव आमदँनो गछिहे स्यठाह कम, तिक्याजि वरमुल वँसिथ ओस नु ज़रुरी जि महि काक दिथिहे गर खरचस क्युत कांह पाँसु। शिबन जीयस ओस पनुन न्यसुब तनखाह पनुनिस इनशोरन्सस

तु शुर्यन हुंजि पडायि प्यठय खर्च गछान।

गूकल नाथुन रसूख चत्यव नु कॅह। ऑखुरस गॅयि यि कथ स्यकु जि महि काकस पैयि वरमुल गछनुय। गूकल नाथुनिस वनुनस प्यठ थोव महि काकन पांन्न दहन दफतरु र्वखसथ। गूकल नाथन सूंच पनुनि जायि जि महि काक पैयि अमि फ्रट मंजु कडुन तु अमि खॉतरु छु ज़रुरी सु अकि लटि वरमुल चकर करुनावुन। चँदवारि द्दह न्युव तॅम्य सु पानस सुत्य पनुन गरु, युथ ग्वडु जायि बदली सुत्य तस कॅह स्कून मेलि। अमि पतु रुद गूकल नाथ वारियाहस कालस तस तबदीलियन मुतलिक दरस दिवान तु पनुन तजरुब वनान। महि काकस हेच्चन वारु वारु दग कम गछनुय। अमि पतु द्युत गूकल नाथन तस सलाह जि साम ह्यनु खॉतरु यिमव वरमुल चकराह कॅरिथ। महि काक गव ग्वबिरु सानुय तयार।

बोमवारि द्दह वँथ्य तिम द्दशुवय वरमुल तु गॅयि गूकल नाथुनिस अँकिस यारु सुंद गरु। अँमिस ओस नाव कॉशी नाथ। कॉशी नाथ ओस तँथ्य दफतरस मंज नोकरी करान योत महि काक सूजुमुत ओसुख। शामस बॉग्य द्रायि सॉरिय बाज़रस चकराह करनि। गूकल नाथ ओस कुनि तँरीकु यछान महि काकुनि दिलु मंजु सु वसवास कडुन, युस इनसानस कुनि नवि जायि गछनु ब्रॉठ आसान छु। योदवय महि काकस कुनि सुत्य ति ओस नु दिल लगान, मगर तॅम्य कॅर नु कुनि कथि मज़ाहमथ।

बेयि द्दह न्युव कॉशी नाथन महि काक पनुन दफतर। अति ऑस सारिनय मुलॉजिमन तसुंजि तबदीली हुंज ग्वडय खबर, तिक्याजि आडर ओस ओत ति वोतमुत। महि काकस करुनोवुख सारिनय सुत्य तारुफ। मुलॉजिमन मंज ऑस्य ज़ु नफर तिम ति, यिम महि काकस ग्वडय ज़ानुहँन। तिमव ऑस ब्रॉठ तस सुत्य कॉम कॅरमुन्न। महि काकस वुछिथ गॅयि तिम स्यठाह खश। महि काकस ति गॅयि तिमन वुछिथ खुशी, मगर तीच नु कॅह यीच तस साहाब वुछिथ गॅयि। साहाबस ओस नाव जलाल साँब तु

तॅम्प ऑस पनुन्य नोकरी महि काकुनि दफतर प्यठय शुरु कॅरमुन्न। जलाल सॉब वोथ महि काकस बुछिथुय पनुनि कुरसी प्यठ थोद तु कोरुन तस सुत्प्य अथुवास। महि काकस आयि नु पछ ज़ि जलाल सॉबस ओस सु बुनि ति पूर पॉठ्य याद।

शामस लोग कॉशी नाथुनि गरि दरबाराह। दफतरुक्य कॅह बेयि मुलॉज़िम ति आयि। महि काकस सुत्प्य लोग तिमव सारिवुय दोस्तानु। तस बास्यव व्वन्य ज़ि नॅव जाय छनु नाकारु कॅह। अॅक्य कुलॅकॅन कोर तस तु गूकल नाथस पनुनि गरि साल ति।

कॉशी नाथन द्युत नु बृसवारि दह ति महि काकस तु गूकल नाथस वापस गछनु। जलाल सॉबन युथुय बूज ज़ि महि काक छनु बुनि गरु गोमुत, तॅम्प बुलोव सु पनुनिस दफतरस मंज़। प्रोन ह्यड कुलॅकॅ ओस यछान जल्द अज़ जल्द नेरुन। अमि किन्य कॅर जलाल सॉबन महि काकस गुज़ॉरिश ज़ि सु गोछ जल्दुय ड्यूटी प्यठ हॉज़िर सपदुन। जलाल सॉबन बुलॉव अखतुय अख मीटिंग ति, यथ मंज़ कॅहन ज़रुरी केसन आयि साम ह्यनु, तु महि काकुन मशवरु आव हॉसिल करनु। महि काकस बास्यव अमि पतु यि पूर पॉठ्य पनुनुय दफतर। नेरान नेरान द्युत जलाल सॉबन तस पनुन नोव पारकर कलम, युस तसुंदि मुतॉबिक स्यठाह फ्रूज़ ओस, तु येमि सुत्प्य महि काक ओत वॉतिथ कॉम करिहे। महि काकस आव दफतरस सुत्प्य सुत्प्य पारकर कलम ति बडु पसंद।

येमिस ह्यड कुलॅकॅ सुंज़ि जायि महि काकस युन ओस, तस ओस नाव गाशु लाल। तस ऑसुख अनंतनाग तबदीली कॅरमुन्न। तस ओस शैयि वुहुर्य पनुनिस अलाकस वापस गछनु मगर तोति ओस तस अमि दफतरुक फेरान। तॅम्प हॉव महि काकस पनुनि रोज़नुच सरकॉर्य जाय। अॅथ्य जायि ओस व्वन्य महि काकस ओत यिथ रोज़नु। जाय ऑस जान बॅड तु साफ सुथरु। खास कॅरिथ ओस नलक चोकस मंज़ुय, तु यि कथ आयि महि काकस बडु

पसंद। तसुंज़ि ज़नानि ओस वंदु रॉन्न मंज़ नेबरिमि नलक प्यठ पोन्प्य अनुन सख कूठ गछान। गाशु लालन ऑस्य पनुन्य शुर्य बॉन्न तु लगबग पनुन सोरुय ज़रुरी सामानु ग्वडय गरु सूज़ुमुत। मसलु ओस व्वन्य सिरिफ तमि डून्य लॅकरि हुंदि फॅरनीचरुक, युस तॅम्प यिमन ऑठन वॅरियन अति बनोवुमुत ओस। तख्त पोशु अलावु ऑस्य ज़ु डबुल ब्यड तु अख बॅड अलमार्य। यि सामानु थवनस ऑस नु गाशु लालस गरि जायिय। मगर महि काकुनि ओत यिनु सुत्प्य गव तसुंद मसलु हल। महि काकस आव फॅरनीचर बडु पसंद। अमिय वख्तु सपुद सोदा तु यिम पाँसु महि काकस परु पेयि, तिम दित्य बासकर नाथन व्वजुम। अख्तुय आव यि फॅरनीचर महि काकुनि मनशा मुतॉबिक नवि तॅरीक लागनु।

गरु वापस यिनु ब्रॉठ करुनोव गूकल नाथन तु शाम लालन महि काक दीवीबल ति चकराह। महि काकस आव अति मनस बडु करार। पनुनिस पानस सुत्प्य कोरुन असुनाह। सूंचुन, वुछ कथ अस्ल जायि तु कमन अस्ल इनसानन ओसुस बु दकु दिवान।

येलि महि काक वापस गरु खोत, तस ओस मन शांत। ज़नानि ति वॅनिन सॉरुय दॅलील। स्व गॅयि यि बूज़िथ स्यठाह ख्वश ज़ि महि काक ओस व्वन्य वरुमुल गछनस पूर पॉठ्य तयार। मगर अमि अलावु ऑस्य तसुंदिस ख्वश गछनस बेयि ज़ु वजह। अख यि ज़ि महि काकुनिस आमादु गछनस मंज़ ओस तसुंदिस बॉय सुंद स्यठाह अथु, येमि किन्य महि काकुन्यन नज़रन मंज़ बासकर नाथुन र्वतवु कॉफी बडचव। बेयि यि ज़ि शिबन जीयस तु आशा जी तरिहे फिकिरिह, कॉसि ज़िठ्य सुंदि सुत्प्य कॉन्नाह शूब छि गरस आसान। तस ऑस नु कथि कथि प्यठ आशाजी हुंज़ नस तालि प्यठ खारुन्य पसंद।

बटुवारि दह गव वारु कारु महि काक पनुन दफतर। रिलीव गछनु खॉतरु ओस अमि दह बाह बजे तान्य जान साथ। दफतर वॉतिथुय बुलोव तॅम्प रोशन लाल तु प्रुछनस

साहबस मुतलिक। तॅम्प वोनस ज़ि साहब छु झीरिय यिनु वोल, तिक्याज़ि सु छु मीटिंगि मंज़ गोमुत। महि काक गव यि बूज़िथ परेशान। खबर साहब वात्या बाह बजे तान्य वापस? तोति ज़ोन नु महि काकन वख्त ज़ायि करुन मुनॉसिब। तॅम्प ह्योत पनुन 'हैंडिंग ओवर नोट' बनानुन। अज़ ओस नु तस बिलकुलहुय अथ दफतरस मंज़ दिल लगान। बाकयन मुलॉज़िमन वॅन्य नु तॅम्प पनुन्य वरमुल गछनुच शेछ कॅह। बाह बजे तानिय ज्ञान साथ आसनच कथ वॅन्य तॅम्प त्वति पॉठच रोशन लालस, मगर सु क्याह करिहे? साहब सुंदि यिनु वरॉय मा हेकिहे किहिन्य सपदिथ? तोति थोव तॅम्प तीतिस कालस महि काकुन रिलीविंग आडर बनोंविथ।

साहब आव बराबर दूनि बहि। महि काक ओस 'रिलीव' गछनु खॉतरु बेताब। बाकय सॉरिय मुलॉज़िम ऑस्य दिल मोलूल। तिम ऑस्य नु तस ब्रॉठ कुन बॅहरानुय यिनस। तिहिदि मुतॉबिक ओस महि काक बुथ त्रकुर कॅरिथ नेरनुच जलदी हावान, मगर चकि आसिहे सु अँदुर्य अँदुर्य चँदुरगोम वोतुमुत।

महि काक ज्ञाव नु पानु साहबस निशि कॅह। तस ओस वन्य साहब सुंद बुथ बुछन ति खरान। महि काकुनि मुतॉबिक ऑस नु तसुंज तबदीली रुकावुन्य कांह मुशिकल थ। तस ऑस्य रिटायर गछनस सिरिफ त्रे वॅरी, तु ये कथ हेकिहे साहब चीफ सॉबस वारु पॉठच फिकिरिह तॉरिथ। मगर यि कथ ऑस साफ ज़ि साहबन हॉव नु अथ मंज़ कांह दिलचस्पी।

महि काकन कोर रोशन लालस आलव तु कोरुनस पनुन हैंडिंग ओवर नोट हवाल। अथ नोटस ओस तॅम्प जलाल सॉबुनि फ्रीज़ि पारकर कलम सुत्य दस्तुखत कोरमुत। रोशन लालन ति कोर अथ पनुन दस्तुखत तु ज्ञाव साहबस निशि। महि काकुन रिलीविंग आडर ति न्यून सुत्य। अँदुर गॅयि क्याहताम कथुकथ। शायद ओस रोशन लाल साहबस बाह बजनु ब्रॉठुय रिलीविंग आडरस

दस्तुखत करनु खॉतरु इसरार करान। अमि पतु बूज़ महि काकन वारु, साहब तु रोशन लाल ऑस्य अख अँकिस वछि वालिंजि मुबारक करान। महि काकस आव पूर पॉठच समुज ज़ि साहब तु रोशन लाल ऑस्य दशवय तसुंदिस नेरुनस ख्वश। मगर महि काकस ति ऑस नु कम खुशी कॅह, तिक्याज़ि तसुंदि आदाज़ु किन्य ओस साहबन बाह बजे ब्रॉठुय काकुदन दस्तुखत कोरमुत।

कॅह काल पतु द्राव रोशन लाल साहब सुंदि कमरु मंज़ु न्यबर। महि काकुन हैंडिंग ओवर नोट ओसुस खोवरिस अथस मंज़। दॅछिनि अथु कोड तॅम्प चंद मंज़ु ब्याख काकुद तु त्रोवुन महि काकस ब्रॉठु कनि। महि काकस पचलेयि ब्वकु। बाह बजनस ऑस्य बुनि ति ज़ु मिनट बाकय। रोशन लालन रोट माहि काकुन अथु ज़ोरु तु कोरुनस मुबारक। तस वुछिथ आयि बाकय मुलॉज़िम ति ब्रॉठु कुन तु कोरुहँस मुबारक। महि काकस ओस नु कौंसि हुंजन कथन कुन कन। सु ओस अमि वख्तु न्यसुब वरमुल वोतुमुत।

महि काकन लोग ऑनख। ख्वश गॅछिथ मुन्नरोव तॅम्प रोशन लालुन काकुद तु ह्योतुन परुन। काकुद पॅरिथुय गव तस हेरिम शाह ह्योर कुन तु बॅनिम शाह ब्वन कुन। दम फुटच गॅछिथ रुद सु गरा अथ काकुदस बुछान तु गरा जलाल सॉबुनिस फ्रीज़िस पारकर कलमस।

साहबन ओस ज़बरदस्त रसूख लडॉविथ महि काकुन तबदीली हुंद आर्डर कैन्सल करनुवमुत। ☒☒

### शराबी

एक शराबी नशे में सडक के बीचू बीच खडा था। हवालदार ने पूछा, "तुम यहां क्यों खडे हो? घर क्यों नहीं जाते?"

शराबी बोला, "इस समय सारा शहर मेरी आंखों के सामने घूम रहा है। अपना घर आते ही मैं उस में घुस जाऊंगा।"

● **AIKS Global Meet at Bangalore :**

A two-day Global Conference on the 'Future of Kashmiri Pandits' was held at Bangalore on 18th and 19th December 2004. The Conference was organised by the All India Kashmiri Samaj, the apex body of all Kashmiri Pandit organisation in the country and abroad, and hosted by the Kashmiri Hindu Samiti, Bangalore. More than 100 delegates (including about 40 from other parts of the country and abroad) took part in the deliberations. The Conference unanimously passed various resolutions which are separately given in this issue.

● **Appointed :**

**Shri Vivek Raina** of 20-A, Ahata Amar Singh, Palace Road, Jammu 180001 has been appointed as Special Correspondent of Milchar for Jammu. His Telephone number is 2547394 and his Mobile number is 9419195064. He can also be contacted at vivekavtaraina@hotmail.com

● **Smt. Susheela Dhar Charitable Trust :**

Continuing its child-welfare work in the field of education in collaboration with Kashmiri Pandits' Association, Mumbai, Smt. Susheela Dhar Charitable Trust awarded Merit certificates and Cash Prizes totalling Rs. 18700.00 to 22 students of Kashmiri migrant camp schools in Jammu area, in September 2004.

Shri G.L.Dhar and his daughter Dr. Mrs. Shashi Bansilal (a Trustee) personally visited camp schools at Nagrota, Muthi, Mishriwala and Purkhoo for distribution of prizes.

The noble work instituted by Shri G.L.Dhar may apparently appear a drop in the ocean, but it is certainly a step in the right direction. Not only shall this small gesture encourage meritorious and deserving students, but it shall also inspire many such generous-minded biradari members to come forward to help our migrant children.

● **Vivek Wali has done it :**

Vivek, son of Sunita and Vinod Wali, presently in Muscat, Oman, along with his team mate won the Terraquiz2004 Green Olympiad in which besides all the states of India, 70000 school students from other countries participated.

Vivek had honed his quiz winning capacities while taking part in the Zaan Quiz while in Mumbai. The encouragement he received from Mumbai biradari then, has helped him to win higher laurels this time when he was representing Sultanate of Oman. Mallika Sarabai anchored the Quiz. Jyotiraditya Scindia, MP was present in the Award Ceremony and encouraged the youngsters.

In the prize distribution chaired by the Union Minister of Environment, Vivek along with his colleague was designated as Hero Honda Environmental Ambassador - Hero-Honda being a co-sponsor. We wish him many more successes.

● **Arjun Kemmu scores 239 not out :**

Arjun, son of Shri K.K. Kemmu, did a remarkable feat in cricket while playing for his school in the under sixteen Hennis Shield Elite Group in Mumbai in the first week of December. Arjun, whom Times of Delhi (7.12.2004) described as "The Destructor - The Chief" scored 239 runs and was still not out when his team declared the innings.

We wish Arjun Kemmu many more laurels in the days to come with his daunting spirit.

● **Man Pamposh by Girja Pandit :**

Girja Pandit has added to her repository of bhajans and devotional songs with her latest offering - Man Pamposh. These are Kashmiri bhajans from the Saint-Poet Bhawani Bhagyavaan Pandit, published earlier under the same name.

The depth of spiritual experience has been converted into musical expression by Girja with her voice and composition. The cassette & CD



have been issued by Baba Creations.

● **Kashmiri Samaj, Hyderabad :**

Kashmiri Samaj Hyderabad is performing Annual Maha Yagya on 22nd and 23rd January 2005 at Hanuman Temple, Near Hyderabad Public School, Begumpet Flyover, Hyderabad. The Samaj has invited members of the biradari to be present and have Naveed on the occasion.

● **Nuptials:**

✿ Ashish S/o Smt. Mohini and Shri Sohan Lal Kaul of Vashi, was married to Shalini D/o Smt. Shanta & Shri Deepak Chatta at Jammu on 23rd Oct., 2004.

✿ Tanya D/o Smt. Basanti & Shri Kapil Raina of Andheri, was married to Rahul, S/o Smt. Malu & Shri Ramesh Kaul of Singapore, on 5th Dec., 2004 at Mumbai.

✿ Navin S/o Smt. Santosh & Shri Surinder Kachroo of Marol, Mumbai, was married to Swati, D/o Dr. Durga & Dr. R.L.Khosa at Jammu on 8th Dec., 2004.

✿ Mohit S/o Smt. Shakuntala Kachroo Nair was married to Rupa Raichur on 25th November, 2004 at Birmingham.

● **Yagneopavit Ceremony:**

✿ Of Rohit & Rahul, nephews of Mr. S.K.Kaul (JNPT) performed at Navi Mumbai on 27th & 28th Nov. 2004.

● **Donation for KPA Medical Fund:**

Shri P.N.Wali, Editor-in-Chief of Milchar has donated Rs. 5000.00 for the KPA Medical Fund.

● **Medical Assistance:**

KPA provided medical assistance to an ailing biradari member (suffering with kidney problem) of Purkhoo, Jammu to the tune of Rs. 5000.00.

● **Voluntary Services :**

KPA thanks Shri O.N.Wazir for his offer to carry out maintenance services of various electrical and

other equipments at Kashyap Bhawan free of cost. The gesture was very much appreciated by the members of the BOT of KPA.

● **Moving out of Mumbai :**

Dr. Surinder Kher, S/o Shri M.L.Kher, presently working with LGATE Clinical Research, Mumbai as Senior Vice President, is relocating to NOIDA to take up his new assignment as CEO with Jubilant Clinisys.

● **Noted Social Worker Shri P.N.Bhat is no more :**

One of the prominent social worker and close associate of Shri Hriday Nath Jattoo, Prithvi Nath Bhat is no more after prolonged illness. He breathed his last at AIIMS New Delhi around 8:30 P.M. today. Since migration Shri Bhat, the resident of Ali Ganj Camp, Lodhi, New Delhi actively participated in almost all the social activities that were part of KP movements since past 15 years. Simple, but the man of courage and quick to help needy, Shri Bhat lived in camp for all these years of exile a simple life. Shri Bhat has left behind his wife, a son and a daughter. May his noble soul rest in peace! (Input: Dalip Langoo)

✿ ✿

वाख

... बिमला रैना

कुनी दयि सुंज वथुय रटुन

हतन क्रेर्यन मो त्राव ज़ाल ।

छेपि नियि तुलिथ कमि विज़ि कालय

ज़ान मो कैह येति पनुनुय माल ।

✿ ✿ ✿

## Letters

☐ We were deeply saddened on the passing away of Smt. Dulariji Wanchoo in early December 2004. She alongwith her husband late Shri N. N. Wanchoo were a towering couple, who had made tremendous mark not only on my personality but my family and many other youngsters while we landed in Mumbai from our native places.

I had a special Bond of attachment with their family as they were instrumental in arranging my marriage in early seventy in a decent way based on strong foundations. She was always ready to assist in any manner whenever asked for, which will always be remembered with reverence. I along with my wife Sarla pray to God that her soul rest in peace and our Association continues with her legacy in fulfilling unfinished tasks. We also lost two other stalwarts in the recent past, Smt. Shanta Kapoor and Mr. Onkar Aima who were always amongst the first ones in lending helping hands for noble cause. Their concern and the efforts for the growth of our Association is un-matchable. We bow our heads to these fine personalities.

**S.K.Razdan, Ville Parle**

### **An Agenda for Social Reforms ... From Page 13**

published in Kashmiri.

7) There should be cultural programmes where plays, skits, individual and group songs, chhakri, rouf etc. are presented. There should be competitions among children to test their knowledge of Kashmiri language, literature, history and culture.

#### **Issues relating to Diet:**

Kashmiris suffer from a number of ailments which can be directly ascribed to use of non-vegetarian diet, deep frying of food stuffs and excessive use of spices. There is a worldwide trend towards adoption of vegetarian diet, limited use of oil and spices and eating of health-giving food. Kashmiris need to follow this general trend, both for medical and spiritual reasons.

## They Left Us

Smt. Vidya Gauri Gadoo, W/o Shri C.L.Gadoo (Ex. President, Kashmiri Samiti, New Delhi) of Sunder Block, Shakarpur, Delhi, left for her heavenly abode on 12<sup>th</sup> October 2004 at Delhi.

Smt. Nirmala Wanchoo, W/o Late N.N.Wanchoo (the heart and soul of KPA during his times) of Joshi Apartments, Lalubhai Park Road, Andheri, Mumbai left for her heavenly abode on 4th December 2004 at Mumbai.

Shri Som Nath Langoo of Pamposh Enclave, New Delhi (Originally of Badiyar Bala, Srinagar), elder brother of Shri Kishen Langoo and uncle of Shri Dalip Langoo, left for his heavenly abode on 29th December 2004 at Delhi.

**May their souls rest in peace.**

**Sarwanand Koul Premi**

... From Page 10

knowledge, unsung, even though notables from Jagmohan to L.M.Singhvi, including George Fernandes, Syed Sahabudin, Shafi Qureshi, Subramanyam Swami and topped by Vice President Bharon Singh Shekhawat himself, lamented his death and the chief minister of state had been a close associate and fellow traveler of Premi.

Thus as small a bequeath as naming a couple of institutions in his home district Anantnag after him have remained proposals forgotten in the government files. Nor have any other fitting tributes been paid to this great soul for his sacrifice, his social and political work and literary contributions. The bereaved family had to run after the administrators and ministers of this State to get the date of death of this martyr corrected in the records which somehow had come to be stated as 5th of May 1990.

## Matrimonial

✿ We are looking for an alliance preferably from a boy settled / serving in UK for our daughter, March '70 born, 5'3", Convent educated, well mannered doctor with decent family background. She has cleared her PLAB I & II and is presently working at London and also pursuing MRCP. My daughter is an innocent, issueless divorcee and her marriage lasted for a very short period. If interested please respond with details to Kauls, C/o House No. 26, Lane No. 1, Laxmi Nagar, Muthi, Jammu 181205.  
E-mail: [yimberzal@yahoo.com](mailto:yimberzal@yahoo.com)

✿ Wanted a suitable KP alliance, working in Mumbai for a smart, good looking Non-Manglik KP girl, 5'-6", Oct. 76 born, B.Pharm, MBA (Pune) working as a Product Executive in a reputed pharma company in Mumbai. The boy should be equally qualified and well

placed. Please contact T.K.Tickoo, G2, Prabhat, Amrut Nagar, Margao 403602, Goa. Tel: 0832-3129644 (Rel).

✿ Wanted good looking KP girl, suitably qualified preferably CA/Doctor/Lecturer for a smart KP boy, settled in Delhi, 29 years, 5'-6", B.Com (H), MBA, CA, self-employed having own office and house. Correspond for Tekni with Dr. Nirmal Dhar Bagati, E-41, 2:2, Sector 4, Nerul, Navi Mumbai 400706. Tel: (O) 27720702 and 27720264. (R) 27722197. (M) 31031502.

✿ Wanted Professionally qualified match for smart Kashmiri boy 21.7.74/5'-6" working in management cadre in ACC Ltd., drawing handsome remuneration. Please contact Dr. Nirmal Dhar, 422, The Great Eastern Galleria, Sector 4, Nerul, Navi Mumbai. Tel: 27720702, 27720264.

## New Life Members

(LM-674)

Kaul S.L., Flat No. 304, Apsara, Sector 17, Navi Mumbai 400 703. Tel: 27893472.

(LM-675)

Munshi Dr. A.K., 110, Keshav Kunj, Raman Reti, Vrindaban, Dist. Mathura, U.P. Tel: 2540750.

(LM-676)

Bhat Bippan, B-202, Krishna Smruti, Evershine City - 88, Vasai Road (E) 401 208. Tel: 2464153.

(LM-677)

Bamzai Moti Lal, Wing A/2, Flat No. 405, Lokyaman Apt., Military Road, Marol, Andheri (E), Mumbai 400 059. Tel: 39505742.

(LM-678)

Tikoo Smt. Chuni, B-5, Shankar Apartments, Kopri Colony, Thane (W) 400 603. Tel: 25320688.



**Dr. A.N.Kaul Adalati**  
(Dec. 25, 1919 - Feb. 5, 2004)

**RESPECTFUL REMEMBRANCE  
ON WAHARWAAR  
(FIRST DEATH ANNIVERSARY)**



**Smt. Kamla Kaul Adalati**  
(July 1923 - Feb. 5, 2004)

A year has passed since both of you left us in shock and immense grief. Dr. Amarnath Kaul Adalati renowned Educationist and Educational Administrator and his gracious wife, Smt. Kamla Kaul D/o Late Pt. Sat Lal Sadhu (Bana Mohalla, Srinagar) passed away on February 5, 2004, following a car accident near Kosikalan while on their way from Gwalior to Delhi-Gurgaon, to attend a marriage function. Deeply devoted to each other for more than six decades, they did not part from each other even in death.

Son of Late Pt. Bishamber Nath Kaul Adalati (Batyar, Alikadal, Srinagar), Dr. Adalati by sheer hard work, commitment, dedication and systematic educational pursuits, made a name for himself in the educational firmament of M.P. where he had settled down in the early fifties. Starting his career as a Lecturer in Education, he rose to occupy coveted positions in the State, culminating in his appointment as secretary, M.P. Board of Secondary Education. Author of several books, he also functioned as Dean, Faculty of Education, and later as acting Vice Chancellor of the Jiwaji University, Gwalior. After retirement, he was appointed as Director, Correspondence Courses and Continuing Education, University of Bhopal.

Dr. Adalati, along with Kamla ji showered abundant love and affection on one and all zealously guarded the dignity and traditions of the Adalati clan. They also preserved and promoted the Kashmiri Pandit culture, traditions and language among the Kashmiri community in Bhopal and Gwalior, which revered them a fatherly and motherly icons, respectively. As President of Kashmiri Samaj, Gwalior, Dr. Adalati played a notable role in helping the migrant community to stand on their own feet in the post 1990 diaspora.

May the noble souls of departed rest in peace.

**Fondly remembered by:**

**Sons & Daughters-in-law:** Dr. O.N.Kaul & Dr. Ratna Kaul, Sanjay & Neeta Kaul, Anil & Anjali Kaul  
**Daughter & Son-in-law:** Dr. Usha & Er. Rattan Raina.

**Grand Children:** Dr. Neeraj & Dr. Seema Kaul, Dr. Shweta Kaul, Neeti & Deepak Kaul (Karihaloo),  
Amit Raina, Aditya & Ankit Kaul.

**Great Grand Children:** Varun & Satvik.

**Sisters & Brother-in-law:** Jaikishori Dhar, Lalita & A.N.Kaul Sahib, Santosh & B.N.Dhar (Patel).

**Brother's Family:** Susheela Kaul, Ashish & Bharati Kaul.

**In-laws:** Smt. Somawati Kaw, Smt. & Shri Brij Nath Sadhu, Kishni Sadhu, Rita & R.K.Sadhu, Shanta & J.L.Kothidar, Lakshmi & R.L.Munshi, Raj & M.K.Kaw, Dr. Saroj & Dr. P.K.Kaw, Asha & Dev Swaroop.

**Address:** Dr. Kaul Hospital & Research Centre, Naya Bazar, Gwalior 474009.

**Tel:** 0751-2324441, 2323331. **Mob:** 9826253331, 9425109900. **E.Mail:** KaulRatna@yahoo.com