

KASHMIRI LANGUAGE AND DEVANAGARI-KASHMIRI SCRIPT

— *By T. N. Dhar 'Kundan', Bangalore*

Our mother tongue, Kashmiri needs an additional script. The sooner this need is realized, recognized and accepted by the authorities, the better it is. I have deliberately used the word additional and not alternative. Alternative would give an impression that we want the second script in preference to the first. That is not the case. The fact of the matter is that we want a second script in addition to the one already recognized by the authorities. I would even suggest that as Kashmiris it is our duty, in fact an obligation, to learn the official Persio-Arabic script, or else we will remain deprived of the rich literature brought out in that script. Originally our language used a typically Kashmiri Sharada script, which has in course of time gone in disuse for obvious reasons. The great Mahjoor once told a group of young students including me, who called on him, that it was unfortunate that we have given up this script, born in Kashmir and designed by our forefathers. That fact is now beside the point and out of discussion.

The present officially recognized script has been devised by a group of well meaning scholars and teachers after great deliberations and has been in use now for a few decades. Although the Kashmiri language has not been taught at lower levels, there is a department of Kashmiri in our university. The Kashmir Academy of Art, Culture and Languages has brought out a number of publications of Kashmiri language in this script only. Many of our contemporary poets and writers have published their works in this script. Even a collection of my poems captioned 'Swapna to Sonch' has been brought out in this script only. The advantage is obvious. These publications reach a large section of Kashmiri population, in and outside valley, who are familiar with this script or at least the Persian script. However defective this script may be, because of a large number of vowel sounds and shades of sounds present in our language, which cannot be denoted adequately in this script, it has come to stay. It is our duty to preserve it, propagate it and enrich it by publishing our works in this script also.

This recognized script pre-supposes the knowledge of the Urdu language and the Persian script in which it is written, as also the modifiers introduced by the experts who have devised it. A large number of

Kashmiris have not read Urdu language, a still larger number is not reading it at present and there is scant possibility of these people studying it in future. For obvious reasons they are obliged to study Hindi, being the national language of our country and are, therefore, fully conversant with the Devanagari script in which it is written. A group of language experts have devised minimum number of modifiers to this script to cater to the needs of our language. With the help of some IT experts they have made the script computer-friendly as well. Writing in Kashmiri in this script has become so very convenient, both for day to day use as also for publication. The script with just a few additional signs is best suited to the nuances and peculiar sounds of our language. Besides, there is no need to learn an additional script. Only less than half a dozen modifiers are to be learnt in order to use the script, which takes only a couple of day times'. I have been writing for various journals and I can say with confidence that this script is very easy to learn and can be used with ease. The peculiar vowel sounds of our language can be very easily and distinctly written in this script and there is no room for confusion. I have myself downloaded the software from the internet and am writing prose and poetry on my notebook without any problem or difficulty. I transmit my articles written in this script to the editor of 'aalav' through e-mail and this has worked well all these months. This obviates the necessity of proof reading, rewriting or type-setting.

There was a time when some writers deliberately avoided using those words of Kashmiri language, which have their origin in Sanskrit or Hindi. These days it is heartening to observe that most of our Muslim friends are also using more and more of such words and phrases to suit the context and the situation in their writing. Switch on the T.V. and hear the correspondents from the valley, local lads, using beautiful and suitable Hindi words with ease. If you read the literature in Urdu brought out by Pakistani writers, you will be amazed to observe the number of words drawn from languages other than Persian and Arabic. Even our own contemporary Urdu writers like Nida Fazli, Bashir Badr and Javed Akhtar use common Hindi words freely. I cannot forget the day when a Kashmiri poem of mine was included by the Academy

in Kashmir in one of its anthologies and the word 'Shabda' was replaced by the word 'Lafz' only because it has Sanskrit origin, and thereby spoiling the entire connotation of the verse. When I talked to the editor, a respected senior poet, he admitted that the change was not proper. All this I am citing only to bring home the point that in the matter of development of our language and literature, shortsighted and biased approaches are injurious and should be shunned. We are inheritors of the great ancient thinkers who have said, '*Aano bhadra kratavo yantu vishvatah* – Let the noble thoughts come to us from all sides'. We should, therefore, entertain use of suitable and meaningful vocabulary of other languages in order to make our language more broad based.

Similarly we should welcome use of additional 'Devanagari' script for our language in order to reach wider reading public, while simultaneously encouraging our people to learn the present Persio-Arabic script. We should encourage writers to bring out their publications in both the scripts and create facilities for transliteration of the published works. Prakash Pandit did a great service to Urdu literature by bringing out selected works of Urdu in Devanagari script. Prominent Urdu writers including Munshi Prem Chand reached millions of readers only after their works were brought out in this additional script. If we love our language and want to enrich it there is no alternative to accepting the need for this additional script.

Government of India did at one time recognize this need. They were about to issue a notification to this effect. In fact they did issue an interim order to the effect that the books written in Kashmiri language in Devanagari script would also be considered for prizes and financial help by the academies. Unfortunately this progress in right direction was thwarted by the State Government, which in its wisdom opposed the move. This reminds of a similar opposition voiced by the then state Government against making film documentaries in Kashmiri, when the late B. V. Keskar was the Information and Broadcasting Minister. It is the irony of the century that Pakistan adopted Urdu as its official language, when this is not spoken in any of its provinces, Punjab, Sindh, Baluchistan or NWFP. It is a greater irony that Kashmir state also has Urdu as its official language when Ladakhi, Dogri and Kashmiri are the three prominent languages spoken there. For God's sake let us not cut the roots of our beloved mother tongue and sacrifice it at the altar of false notion that Urdu belongs to the majority Muslims. Urdu belongs as much to Prem Chand, Chakbast,

Krishna Chandra as it belongs to Jaffri, Josh, Mantoo and other writers. When will our government realize this and rise above petty political bias and see the justification of this suggestion? Let us also clarify that this will not be the first case of its kind in our country. Two scripts are already recognized for languages like Sindhi. Ages ago the men folk in Punjab used to write Punjabi in Persian script and women in Devanagari script. In Tamilnadu even Sanskrit was written in Tamil script in spite of the fact it does not have a number of alphabets like kh, g, gh, th, ph, bh, dh etc. Hundreds of Kashmiri families have migrated from Kashmir over the centuries. They have not been able to retain their language although they have religiously retained their Kashmiri tradition, rituals, and culture. Let us ask ourselves the question, why? The answer is simple because of the absence of practical script. Let us not repeat the same mistake and create conditions in which our new generation loses touch with this beloved mother tongue. Already the forced exodus of lakhs of Kashmiri Pandits has played havoc with this unfortunate language. For fifty-seven years we have not taught Kashmiri to our toddlers at school; Kashmir is unique in this regard in the entire country. While others fight for a place for their language we fight among ourselves and shut the avenues of development of our tongue. What a pity?

I am sanguine that the authorities will see reason and one day accept this demand for an additional Devanagari script for Kashmiri. In the meantime let us all adopt this script, learn it, teach it and bring out publications in it. After all we do not write for prizes. We write for our readers and if our readers are available, why should we bother about the official recognition? However, let us also continue to use the approved script so that we reach to those in the valley who know that script only. The base has to be as broad as possible. '*Mera paigham muhabbat hai jahan tak pahunche*' – My message is the message of love. Let it reach all corners'. It is a pity that we look to government only for recognizing this additional script and forget our own duty and responsibility in making it popular. We have many journals and periodicals published in various cities of the country, which have Kashmiri sections, yet only a few have been consistently using the script devised with such care and devotion by the experts. This shows that we are doing only a lip service to our mother tongue. Let us make a pledge to use this script in our writings and in our personal correspondence. I appeal to the esteemed editors of all our journals to kindly adopt

this script in their publications. I appeal to all my fellow writers to learn this script as soon as possible so as to start using this script in their writings. I appeal to all our Samities and social organizations to make adequate arrangements to teach the new script to young and old in their areas. If these suggestions are translated into action, a time will come that the Government will be obliged to give recognition to this Devanagari as an additional official script for our mother tongue.

In this connection it would be pertinent to point out that 'Project Zaan' is a storehouse for all that is needed to learn the Devanagari script and the fundamentals of the Kashmiri language. It is available both in print and on inter net. In these days of technological development when computers and laptops are freely used and everyone of us has free access to the internet, our Kashmiri Sabhas can conveniently draw upon the material available in Project Zaan so thoughtfully devised by our friends in Mumbai and make arrangements to popularize both our mother tongue and the Devanagari script. Valuable time has already been lost yet it is not too late even now to take necessary steps in this direction. Our younger generation is very receptive and in fact keen and eager to learn their mother tongue. It is the elders who have to rise from the slumber, shun their inertia and play a positive role in safeguarding this basic item of our identity as Kashmiri Pandits.

The use of Devanagari script for Kashmiri language is not something new or startling. This script has been widely used in the past as well. The only point is that earlier it was not standardized and now it has been devised and formulated with due deliberation. This script was used in College and School magazines in the Kashmiri section. Many Kashmiri writers have published their works in this script and that includes Master Zinda Kaul's collection of verses 'Sumaran' in two volumes and Pt. Sarwanand Charagi's

compilation of the Vakhs of Lal Ded. The problem those days was that every publication used its own modifiers to cater to the peculiar needs of our language and included a small guide at the beginning or at the end to help the readers to read the text. There was thus a need to standardize these modifiers. Initiative was taken by Dr. Roop Krishen Bhatt and a committee comprising of language and computer experts deliberated on the issue at Patiala and Delhi. The new set of modifiers was devised so that the language can be written, type-written and composed for printing without any difficulty. The phonetic nuances of the language and its typical pronunciation was taken into account and it was ensured that it becomes computer friendly. We have today Arnimall, Yemberzal and other software available, which can be learnt in just a couple of days and used without any difficulty. It is heartening to note that our journals like Aalav, Vitasta, Milchar, Vaakh and Khir Bhawani Times have been using this new standardized script. Naad does not have a Kashmiri section but in one of its issues it did contain Kashmiri section, which was printed in this script only. However, it is very sad that the oldest of our all journals, 'The Koshur Samachar' has still not switched over to this script. In fact in its Hindi section, different set of modifiers are being taught in a serialized 'learn Kashmiri' lesson. This is creating confusion and must stop so that a united struggle is launched for the recognition of this newly standardized popular computer friendly, Devanagari based and modified script. Periodical publications like 'Prakash Gopinath' brought out by Bhagawaan Gopinath Charitable Foundation should also adopt this script forthwith. In advocating this script the good of our mother tongue is at our heart. There is no other motive except that we want to popularize our mother tongue and make it possible for a larger population to use it in their personal correspondence and create a larger readership for our esteemed poets and writers.

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PRESERVATION OF CULTURE, IDENTITY AND HERITAGE : THE ONUS IS ON THE ELDERS OF THE COMMUNITY

— Prof. *Raj Nath Bhat*, Banaras Hindu University

Kashmiri Pandits are spread almost across the globe, though their numerical strength is low outside India. Within India the largest segment resides in Jammu; a good number of them also live in Delhi, Mumbai, Bangalore, and Chandigarh. Kashmiri Pandit Sabhas/Forums have come up in almost all the cities of the country, except in Chennai, Patna, Trivandrum, etc. There are a couple of International Forums in Europe, US, etc. Besides economic and political issues, all the Sabhas/Forums have been dominated by the vital issue of the preservation of our language and culture. But this issue has an unusual edge of complexity to it because of the various displacements that our community had to face during the past seven hundred years. So the problem and the issues related to it have to be understood in a perspective that is broader than one might assume.

The Displacements of Kashmiri pandits have created four different kinds of groups whose perceptions, needs, and outlooks vary. The first group comprises of Pandits who left the valley between the 14th and 19th centuries. They still retain surnames like Raina, Koul, Nehru, Kathjoo etc. and a few cultural and ritualistic traditions, too. As for instance, the wearing of ornaments, aTh and Dejhor by married women. Since they moved out of the valley when communication links were quite primitive, they could hardly maintain a link with the community back home. After the major displacement of the community in 1990, they found it difficult to come to terms with the new situation. Initially they were not sure of whether to reestablish the bond with the parent culture and tradition or keep aloof. With the passage of time, a large majority has realized that identifying with the parent community is the only reasonable move.

The other group comprises those who moved out of the valley between 1930 and 1989 for finding suitable employment because employment opportunities for them had shrunk considerably, especially after India became independent! Disillusioned, with the state of affairs that prevailed in the valley, particularly because of discrimination, meritorious persons were forced to leave it along with their families. These had most of their siblings/kinspersons in the valley. The displacement of 1990 anguished them a great deal

for a large segment was nearing retirement and had plans to go back and settle in their ancestral towns/villages in the valley. Their dreams were shattered and the pathetic condition of their displaced kinspersons added to their pain. They are a part of the displaced community, emotionally, and psychologically.

The third group constitutes the displaced pandits of the 1990 catastrophe. They have endured hell all these 16 years. Their agony is difficult to put in words.

The fourth group consists of a few thousand pandits who continue to live inside the valley. Their negligible numerical strength and spatial distribution may make it difficult for them to retain their faith for long, I fear.

The last two sections are the storehouse of our culture, language and traditions. The numerically strong third section (those displaced in 1990 and later) is in a difficult situation economically, socially and psychologically. They have to make a new beginning somewhere, somehow. It is this segment and their progeny that can continue to live our heritage and pass it on to the future generations. But due to the trauma they have suffered, they are unaware of what they are about to lose. The wards of the first two sections are comparatively secure. But they have little or no exposure to our heritage. All the three groups of our young generation, in displacement, need to be persuaded to come together and plan out strategies for preservation and refinement (if that were needed) of our traditions and culture. This is an intelligent generation, ambitious, adventurous and enlightened. But as far as the significance of one's identity is concerned, their understanding of its importance is minimal if not zilch. The community elders need to zero-in on this generation. They can be guided and persuaded to play a pivotal role by getting together frequently, breaking communication/psychological barriers, to create awareness about the preservation of our identity. They could be motivated to arrange language teaching/learning classes, compere competitions on our revered scholars-both Buddhist and Shaiva/Vaishnava-history, religious festivals, social customs,

rituals and rites and so on and so forth. This will enthrone them and a fraternal bond can thus be built among them.

We, as parents, need to give a profound thought to what our progeny can be just twenty five years into the future when the anguish of displacement would have faded out, if not completely effaced, from our minds. And the whole generation will surely be multilingual, proficient in Hindi, English and a couple of other Indian/foreign languages, but with no knowledge or understanding of Kashmiri, which they will claim to be as a mark of their identity.

Kashmiri is a label we shall continue to have whether you like it or not. The significance of such a label is rarely realized when one is young and struggling/enjoying. It assumes importance when one grows to realize that s/he needs to know about her/his predecessors, pedigree-their achievements, follies, aspirations and dreams, failures and successes, their day to day life, food habits, customs, festivals and festivities, rituals and rites, ceremonies and externals, attire and etiquette, beliefs and superstitions, myths, legends and history. One's 'pahchan' as a member of 'biradari' begins with the knowledge of one's mother tongue- the first link to one's identity. This fact cannot be realized in one's teens or adolescence when all is either going goody-goody or sorrowful with a person. It is at the stage of adulthood that the crisis of identity begins to strain your nerves. And if you get to be spiritually inclined, the lack of the knowledge of your mother tongue anguishes you a great deal. The knowledge of one's mother tongue has the potential to bathe you in spiritual quests.

Kashmiri is studded with poets whose spirituality and knowledge makes one ecstatic. Lalleshwari, Zinda Koul, Bhagwan Gopi Nath, Parmanand and many more awaken you to the realization of the supreme Soul, the Shiva and Shakti. Translations would help but if you have a command over the renderings in original Kashmiri, your depth of understanding turns out to be profound.

A lack of command over the mother tongue turns you into an alien among your own kith and kin. You imagine being a member of your community without understanding the subtleties and nuances of any of the festivals and ceremonies, rituals and rites you participate in. With the passage of time you are forced to recreate yourself as a member of some other group but your heart wails for the loss that you have suffered -the knowledge of your mother tongue and the history and myth that make you a being of a

particular community. You wish to be in your imagined home and to live that imagined culture but you are ill informed or not informed at all. There is a constant churning going on inside you but there is no visible light that could deliver you. You begin to seek memberships of cultural bodies and forums where you believe you would find yourself, know yourself. Your urge to belong intensifies. You are anguished.

This happens because your parents were possibly less awakened. They provided for your education, your welfare but they cared little about your adult aspirations and cravings. They were unaware of the fact that a respectable command over one's mother tongue is the entrance to your home. You can imagine realistically about your ancestral home in your adopted home only if you are proficient in the mother tongue.

I believe that no matter what, there comes a stage in one's life when you yearn to know yourself. This yearning is nothing but an urge to know one's past, history, culture and beliefs. It is here that the 'seeker' finds her/himself handicapped. S/he may not speak out openly, but in the heart of hearts, s/he feels sad about this limitation. One must remember that it is the recognition that your community extends you, which makes or unmakes you as an actor in history!!

A tight-jacket module for the preservation of one's mother tongue cannot be spelled out for a community which is scattered all over the country and beyond and whose numbers vary from place to place. Another significant point that needs to be spelled out is the material gain that a young mind accrues to the learning of Kashmiri. Learning of Kashmiri does not guarantee one a decent job or something related, so why trouble one's mind! The psychological gain that one obtains with the knowledge of one's mother tongue is difficult to appreciate at a young age. We have to realize that if we don't wish our progeny to suffer from a sense of lack of belongingness, we need to speak to our children in Kashmiri at home. It may not be possible to provide them special courses in Kashmiri, but mere use of it at home will work wonders. We live in an age of electronics where computers, audio-video gadgets are available all over. There is a need to develop audio-video materials on festivals, ceremonies, rituals, and rites and so on to allow our young to have a view of the celebrations that accompany them.

Families scattered in various nooks and corners across the globe need to know about Shivratri celebrations, Navreh and birthday rituals, birth and

death rituals and rites, marriage and childbirth rituals. This can be made available through the medium of audio-video gadgets.

How many parents do not want their kids to perform their last rites according to our tradition? It is our duty to let them learn what this tradition is all about. It is our duty to let them have a broader understanding of our culture and language. A child has the genetic potential to master several languages simultaneously. We should not deprive her/him of the mother tongue. Let it be her/his language of intimate discourse with you and your kinsmen. We will thus be performing the duty of a responsible parent. We cannot blame them if they do not share our beliefs and traditions.

We have the resources to provide for such inputs. The project Zaan has done a commendable job with their Kashmiri-Devnagri script and language teaching materials. Many more efforts are being made across the country. There is a need to create awareness about the fact that you cease to be a rightful heir to your heritage and legacy if you shun your history, culture, beliefs and language.

It is possible for our community elders to arrange weekly (Sunday) classes in community centers where Kashmiri could be taught. We are now adequately equipped with a standard Kashmiri-Devnagri script in which scores of books have been published and many more are in the offing. This script is easy to teach and it provides characters for all the vowels and consonants of the language. The training in the pronunciation of vowels and consonants, special to Kashmiri, can be given by using audio-video recordings. The project Zaan and many other centers across the country need to come together to develop programmes based upon real life conversations between participants in different situations. This should be followed by a question answer session with the participants to the programme. Kashmiri employs a huge chunk of words that are similar or partially similar to Hindi words. A corpus of such vocabulary items is available in print that every Sabha ought to procure. We can persuade our young that learning to speak Kashmiri has other advantages: you can learn so called difficult sounds of languages like Chinese and German with much more ease. Kashmiri, German and Chinese, and many other languages, use the consonant sound "ts" very frequently. Similarly, the central vowels E, I have a high frequency of occurrence in Kashmiri which again puts a Kashmiri knowing person at advantage while learning languages with these vowels.

Several cultural organizations across the country have been organizing contests where school/college-

going students are made to make presentations in Kashmiri. This is an emulative practice through which the best of contestants from different regions could be brought together for a final round of presentations. This will bring about a sense of cohesiveness among our young minds and their urge to contribute will enhance. There is a need to think collectively and inculcate a sense of togetherness amongst the young. They need to know each other and to realize that they have a mission to accomplish. The role of parents is of paramount importance at every step. Those parents who are themselves less proficient in Kashmiri ought to attend weekly classes along with their sons and daughters. This will create an atmosphere of competitiveness at home between the parent and the child. Since children have the natural/biological potential to learn a language faster, they will get an opportunity to correct their parents. This, you can imagine, will boost the child's morale and his/her performance will show a tremendous growth.

There is ample literature on Kashmiri available in print/electronic form. 'Naad' has been bringing out conversational lessons every month; 'Project Zaan' provides materials in electronic as well as print forms. There are many books exclusively on teaching of Kashmiri published by Mysore based Central institute of Indian languages. What is required is the will to use it at city, colony, sector, mohalla level depending upon the size and space of the community. And the onus is on the elders of the families. No outside agency can do anything in this regard if we lack the right motivation?

The inter-caste/inter-regional marriages are on the rise with our young sons and daughters. A marriage between a Kashmiri girl and a non-Kashmiri boy brings to an end the girl's identity as a member of Kashmiri pandit community. Her kids can in no way belong to our community. They will assume a different surname and belong to their father's community. A Kashmiri boy taking a non-Kashmiri wife gives his Kashmiri surname to his kids but knowledge and exposure to traditions and culture is negligible. We can see the instance of Pandit Nehru's daughter. Her illustrious sons had no links/bonds with Kashmiri culture.

Frequent get-togethers may bring about a decline in such extra-community marital alliances. Weekly/ fortnightly/ monthly meetings, festivities/ hawans will serve a twin purpose: bring community members together to share their experiences and enable our young to know one another and possibly find suitable life partners.

In 1990, we were forced to flee the valley, to sever our ties with our ancestral land where our pedigree had lived for over five thousand years. Shaiva Kashmiri was there even before Kashmiri knew any Buddhists, Sikhs or Muslims. The land was known not only for her bountiful rivers and mountains but also for the scholarship that it cultivated for over three thousand years. It is recorded that when Patanjali completed his commentary 'Mahabhashya' on Panini's Ashtadhyaya, he went over to Kashmir to consult and seek the approval of the pundits in Kashmir before 'releasing' it to the world of scholarship at large. A Buddhist scholar, Kumar Jeev who was trained in Kashmir, is a legend in Chinese history. He, it is believed, translated over a hundred Pali texts into Chinese, which saw Buddhism flourish in China. The Pandits have been a peace loving ethnic group, fond of good food, fruits and flowers, and above all scholarship. You may recall that after the displacement of 1990, the uprooted community was extremely concerned about the education of their wards, food and shelter was accorded a second priority. A friend of mine from Jammu expressed his astonishment at seeing young kids appearing from nowhere early in the morning and their parents escorting them their way to some nearby school, in most cases, a tent school. This has been and may continue to be the basic desire of our biradari-pursuit of education, knowledge and "gyan" and understanding. Sanskrit has been the language of intellectuality of our ancestors. This fact must not be ignored. It is an august duty of our generation to inspire and persuade our young minds to study Sanskrit and master it. Our ancestors mastered many languages simultaneously and Sanskrit occupied a pride of place there. In the present materialistic world, parents assume that

engineering, medicine, and management are the only worthy areas that their wards ought to opt for. It is an ill-conceived thought whose consequences can be fatal for our progeny. The areas of knowledge are many. We should aim at excelling in all areas including the study of Shastras and Vedas. This will ensure glory to our future generation and those that follow them.

There are many communities in our own country that have suffered the trauma of displacement but they ensure that their kids learn the mother tongue at home. Can we emulate their example? Instances are many, but I bring forward just two: Bengalis who had to run away from what is now Bangladesh and Sindhis who fled Sindh in Pakistan. Bengalis are scattered in various states, so are Sindhis, yet they speak their respective mother tongues at home. There are many other communities that deserve to be emulated in this respect. Instances are : Malayalis, Tamils, Punjabis, Gujaratis to name a few.

I was amazed to find that just four Gujarati families in Asmara, North East Africa and successfully preserved their mother tongue after nearly a hundred years of migration there! And their kids spoke chaste Hindi too just because, as they put it, they were amply exposed to Hindi Films right through their childhood and youth. The families sought brides for their sons and grooms for their daughters from Gujarat. There was not a single case of inter-community marriage reported.

May this Samellan make it happen across the country and abroad, that our progeny does not suffer the pangs of a lack of identity, as do many communities in several countries across Europe and the Americas. Let us be rightful heirs to our legacy, and history and culture!

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FOCUSING KP MAGAZINES AND NEWSLETTERS

– By *Vijay Saqi Mahanoori, New Delhi*

The magazines and newsletters brought out by various Kashmiri Pandit Organizations have been playing an important role in preserving and protecting the rich Kashmiri culture and heritage since independence. They will have to continue this campaign with vigor in a bid to create the big painting of Kashmiri culture and heritage on the canvas. The history of magazines dates back to pre-partition times when Pandits in Lahore brought out first Kashmiri journal, "*Bahare-Kashmir*". Several issues of this historical magazine came out in the Eighties of the last decade. Many newsletters and magazine came out in the Eighties of the last decade. Many newsletters and magazines by Kashmiri Pandits came out after the forced exodus from Kashmir in 1990. Their importance and relevance had increased manifold. Because, they were the only source of information for the displaced community struggling hard to survive in difficult and unforeseen times in the early days of displacement. Koshur Samachar played an important role in this period as a main link between the diaspora. Infact the magazine's history is very rich and has many memorable volumes to its credit in the pre 1990 era. The other magazines that gained momentum and popularity in the later period include AIKS-Naad and Aalav. NAAD though an old publication made its presence felt in the last 4-5 years maintaining its regularity, focus and brevity. Several special issues of the magazine caught the imagination of readers and thus NAAD carved a niche with its circulation increasing every day to newer heights. Aalav, another magazine of repute brought out by Kashmiri Hindu Sabha-Karnataka has also emerged as an important voice of the community. It has improved both in content and circulation. Special issues of Vitasta, Sundervani, Harmukh, Khirbhavanai Times have also their place of importance.

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The fundamental question is impartiality and intellectual honesty of writers in a bid to create a holistic vision for our future generations., as Kahlil Gibran says :

Your children are not your children.
They are the sons and daughters of Life's longing for itself.
They came through you but not from you,

And though they are with you yet they belong not to you.
You may give them your love but not your thoughts,
For they have their own thoughts.

You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow,
Which you cannot visit, not even in your dreams.
You may strive to be like them, but seek not to make them like you.

For life goes not backward not tarries with yesterday.

But when we look at the present scenario there is much scope for improvement. It seems that there is race among a particular section of writers both in Kashmir and outside it to prove their points and personal theories. This has resulted in a great loss to the culture and heritage of Kashmir as attempts to divide it in segments has so far met with little resistance. From the Government owned publications like Sheraza to the periodicals brought out by NGO's in Kashmir, a particular point of view is being projected by a large. This is bound to create a blurred vision among the future generations. The view is mostly sentimental and self-destructive. Certainly the mindset behind this is more dangerous than the view itself. That is why the prime need of the hour is that our understanding of the knowledge, history, scholarship, personalities, must be compatible with and affected by the knowledge of our time. And when that is there that we will find healing answers to our problems. When our share of human knowledge is greater, we will better understand the concepts of humanism, Kashmiryat, our personalities and so forth. If we understand the teachings of our saints like Sheikh-ul-Alam, Lal Ded, Rasul Mir, Mahmood Gami, Habba Khatoon, Arini Maal, Wahab Khar *et al* it will teach people to think for themselves. It shall help youngsters to develop an independent and critical faculty that will allow them to look beneath the surface and to argue logically instead of emotionally. These teachings will put a damper on the baser emotions of the mob by separating the mob into individuals who can think.

Our problem has been always that many of us possess a mob mentality. If all Kashmiries ponder upon the role of Kashmiri Scholars in our literature, language, preserving culture, communications to mention just a few, they will be proud of the common and mutual heritage. But the million-dollar question is if they think, putting off many hats they wear at times.

Keeping the blinkers on a beast of burden is fine, but with humans it is never successful for long. Instinctive common sense will make humans lift the blinkers and look beyond them. Were this not so, we would still be in cave, but what about those in mental caves whose sole purpose is not the salvation of humanity but their firm hold and grip on power?

This being said, There is no denying the fact that 'Democracy is about free debates on all issues relating to public interest'. Anyone can critically evaluate any work. It is the supermarket of ideas, to which all members of society contribute and benefit from available intellectual products. Is this good or bad? Too early or too late? Too fast or too slow? Those are valid questions for the debaters to address. But it is vital for society to continue its roundtable, round-the-hour dialogue. The exercise is good for our mental health. We got mentally fat with all the junk thoughts we had been fed for ages. It is about time we slimmed down and muscled up with a healthier diet, better digestion and a good workout.

Culture gives life meaning and makes us aware that our existence is part of a long human heritage. In reading something that others have written we are transported from our limited life to an infinite world.

Culture is everyone's heritage. Even those people who may not have attained a high level of formal education can remedy that deficiency by setting their sights on a cultural agenda that expands their minds— they will never look back. Schools may educate but they cannot give a person culture. With the best universities and the toughest curriculums, those who excel cannot be compared to those who remain confined in their studies to a set curriculum and who limit themselves to their field of study. It would not be an exaggeration to call the latter ignorant; in fact, their ignorance can make them more dangerous than the illiterate. Their false pride can have serious consequences, as their opinions may have a direct effect on society and consequently worsen the already pitiful situation of the common culture.

Given the rise in the potential for conflict-fostering and genocidal "creative" endeavors, the time has come to develop, refine, and institutionalize information-based responses to what I call "incendiary communications." Hatred is a deadly poison, because it so often springs from fury at shortcomings within the hater himself. One man hating alone develops psychotic responses. A group of men who channel their hatreds together into a single cause rapidly feed each other's bigotry and

malevolence. The cause is incidental to their own sickness. What really matters is the opportunity it gives them to share their intolerance. Together they pass into a world of utterly distorted reality, where they will actually congratulate themselves on the general revulsion and loathing that their deeds inspire.

Intellectualism is not an individual prejudice or personal attitude; rather, I see it as a "structural constant" that "pushes some opportunists turned self styled intellectuals periodically to impute errors to intellectuals or to initiate debates that will mobilize other people, and frequently often exist only to give these paper intellectuals their media existence."

I am aware that my words may carry some threat for those who are bent upon to create a blurred vision to the younger generation.

In this century, we have witnessed the emergence of two great ethical philosophies, which converge on the same essential idea. The first was Gandhi's ethic of nonviolence, which calls on each of us to break the self-perpetuating cycle of violence and revenge— of action and reaction—by recognizing the common humanity we share with those we consider our enemies. Gandhi put this philosophy into practice by developing a technique of militant nonviolence that was intended to force the British to see the humanity of those they oppressed, and the inhumanity of their own actions. He recognized that what he was doing was an effort to get at truth, and that the truth he was trying to get at— and get others to see — wasn't an abstract or disinterested or scientific truth. Instead, it was an essential truth about the moral grounding of human identity, which has the power to free those who recognize it.

The second advance was Freud's discovery that we are enslaved by illusion—that we misperceive the events of adult life in terms of the fears and desires of childhood; and that we torture ourselves for nonexistent crimes and see enemies and dangers where they don't exist. For Freud, it was the ability to see this truth that had the power to free us from illusion. Some of those who came after Freud brought his ideas closer to Gandhi's by saying that we have to break the cycle of conscious and unconscious deception, and of symbolic (and physical) violence, that is inflicted on each generation by the one before, which results in the distortions of neurosis.

The rule of life is constant development, and we must remain alive to that truth in a manner that allows us to maintain our individuality. It is not a matter of

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PRESERVATION OF KASHMIRI : LANGUAGE AND LITERATURE IN DIASPORA

— By *Ravinder Ravi, New Delhi*

Recently, Prime Minister Dr Manmohan Singh, while releasing the special editions of two of Premchand's novels "Sevasadan" and "Rangbhumi", said, "Any literature that captures the beauty and finer aspects of life in the midst of gloom and despondency is a great literature."

It is indeed heartening to know that native and aboriginal Kashmiris could not only succeed in preserving their language and literature in diaspora but also finest contemporary literature is being created with great zeal. There was a time when a Kashmiri writer with his or her sensitivity would capture the pains of migration and write profusely and continuously, illustrating the wordy pictures of their birth place the valley of dreams. A Kashmiri writer in diaspora has got a rare act of courage to pen his thoughts against the crushing of the human spirit. This diaspora writer is as brave as British Playwright and Nobel Prize winner for Literature, Harold Pinter, who speaks his mind irrespective of consequences, while campaigning for human-rights. After leaving Kashmir, every migrant still yearns for his valley, wondering what he had done and why he is being punished for no fault of his own. The pangs of separation pervade in his writing and he becomes nostalgic, no sooner he thinks about his happy times of the past. Be that as it may, exile provided us not only means of living but also meaning in life. No doubt, we have been fast dying ourselves in non Kashmiri culture but at the same time, we are coming closer to our overt and covert Kashmiri culture. Only naive can believe, that culture can be eliminated with migration. We may have read and absorbed non Kashmiri ideas but that doesn't mean we are embracing alien culture. I have seen women imparting pre-nursery education to the toddlers in their mother tongue, 'Kashmiri'. This will not only ensure progress and prosperity of Kashmiri Language and Literature, it will also help in keeping our great culture flourishing. Language and culture never die. You can easily recognise a person by his facial impressions, whether he is a Kashmiri or Sindhi. There is a sizeable chunk of Kashmiris living in different parts of north India for more than a century. They are known as Kashmiris and have not forgotten their language of ancestors. They are still following the rich cultural traditions. Although, there was a lull for a small period after migration in 90 with regard to

literature, never the less the transitional period passed off smoothly, setting about a new era of Kashmiri Language and literature. Nineties saw a boom in literature. Nostalgia coupled with home richness mostly dominated on prose and poetry. Whosoever, got pen and paper, inked his/her thoughts, thus giving vent to his/her emotions. It may be recalled that we as a community have succeeded in preserving our Language and Literature in diaspora. The feeling of being a proud Kashmiri is gaining momentum day by day. Women writers too are breaking the path in the field of Kashmiri Literature. There are several women writers who have carved out a niche in Kashmiri literature after migration. Their books in prose and poetry are selling like hotcakes. I am sanguine that attempts are being made to resurrect the old Kashmiri traditions, giving these the new heights. To develop Kashmiri as a potential language and to give it a due place, efforts are also on. 13th and 14th century poet Amir Khusro called himself a poet of Hindi, though he wrote in Persian also. Legendary Urdu poet of the 18th century Mir Taqi Mir had created a couplet, in which he referred to himself as Hindi. Ghalib too identified his prose as Hindi. We may have resorted into new experiments but the real Kashmiri flavour will remain there within us. Today's Kashmiri writers, far from their mother land, write with courage, candour and honesty. Script, is nowhere a stumbling block in creating good literature. Nagri, Nasq and Roman are hand in hand trudging ahead. We see in so many languages, where several scripts are being practised and followed religiously. Standardised Nagri Script is talk of the town now and more and more writers embrace it. Nasq has been their and it must remain in place. Even if Sharda Script is unearthed and uncovered, definitely it will be a shot in the arm to enrich our Language and Literature, so the lost glory is regained. Printing and Publishing of Kashmiri books is indeed an area of great concern. The writers have to print and publish their own books. In comparison with Bangla, Tamil, Telugu, Malayalam, Gujarati, Marathi, Kannada and Punjabi the state of Kashmiri is still not quite satisfactory. Now at least more people are interested in reading Kashmiri books. Globalisation is fast casting its impact on cultures and identities. Its rapid proliferation knocks down values, ethos and traditions, no doubt it has merits also. All

through human history, individual talent and will power have done wonders. It is an historical fact that Renaissance movement in Europe was a collective effort of intelligentsia in their respective fields. The great works of great people bear this fact out that individual will power and work matter a lot. In this backdrop, when I see my great intellectual mass in diaspora my hopes soar high. It is high time, we rise to the occasion and collectively do more and more to preserve and enrich our great Kashmiri Language and Literature. Post-modernist French Thinker *Tea-Francois Lyotard* has said, "No knowledge will survive that can not be translated into computer language."

Nowadays computers play a vital role in preserving and promoting not only knowledge but also helps propagate it. Experts, Linguists, Litterateurs and writers in diaspora are putting more knowledge about Kashmiri Language and Literature into net, so that rest of the world is acquainted with it. Noted poet Gulzar says, "The roots of our language and literature are vital aspects of our culture. Languages are part of our cultural heritage." To keep our identity and existence intact, we therefore have to nurture our language and literature at any cost, because literature plays a pivotal *role* in *strengthening cultural* identity of a community.

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Focusing KP Magazines and Newsletters

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limiting ourselves. On the contrary, an open mind is vital. Extremism no longer has a foundation to stand on, and no one is easily tricked by ringing phrases or false claims.

It is time for constructive dialogues in our society. It is time for the dialogues to be heard and not only heard but evaluated carefully and intelligently before being acted upon. For too long we have been known as talkers rather than doers. We have to change before it is too late. There is no alternative.

It is in this backdrop I feel much needs to be done to focus the magazines and publications being brought

out by Kashmiri Sabhas and Samities. We have not done any thing concrete on the personalities who were lost in the 17 years of exile including T. N. Kaul, P. N. Haksar in Civil Service, Moti Lal Saqi, Chaman Lal Chaman, Dr. Brij Premi, Naryan Koul Yarbash, in literature, art, culture and so on. It is high time that we record events of history in a dispassionate manner and project personalities who made history and are no more with us. Lets us take the lead and not look towards the other side for the sake of future generations. That is why it is important and timely to focus the magazines and newsletters so as to contribute for constructive dialogues in the society. It is time for dialogues not only to be heard but also evaluated intelligently before being acted upon. We have to prove we are doers not just talkers. I on behalf of NAAD invite you all to join the campaign.

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KASHMIRI PANDITS' CONTRIBUTION TO URDU JOURNALISM

— By **S. N. Gurkha**, Jammu

Perhaps no other community, particularly in terms of its numbers, has contributed so much to the cause of Journalism as Kashmiri Pandits. This community, being the traditional literati of Kashmir, has produced outstanding people who have excelled in Urdu and English Journalism, besides in broadcasting. This profession continues to interest Pandit community's younger generation also. The rapid increase in the number of community journals/magazines, of late has also provided enough opportunity to the amateur writers to contribute to the cause of journalism.

Pioneers :

Pandit Mukand Ram Gurtoo the founder of 'Akhbar-i-Am', published from Lahore, Poet Ratan Nath Dhar Sarshar, editor *Avadh Akhbar*, Pt. Hargopal Kaul Khasta, founder editor of *Ravi Benazir*, published from Lahore, Pt. Saligram Kaul Salio founder editor *Khairkhwa-e-Kashmir*, Lahore, pioneered Urdu Journalism among Kashmir Pandits.

Pre-partition Lahore was the hub of Urdu Journalism and political movements. Pt. Laxmi Narain Kaul, father-in-law of late PN Pushp, a scholar of repute, used to edit '**Bahar-e-Kashmir**', published from Lahore. Pt. Tarachand Bulbul, who later earned the name and fame as Kashyap Bandhu, was an Arya Samajit activist in Lahore. He was on the editorial staff of a widely read Urdu daily '*Vir Bharat*'. The editor and proprietor of this daily was Lala Lajpat Rai, Sher-i-Punjab and a veteran Congress leader. With the unfolding of Cataclysmic events back home in Kashmir, Bandhuji returned to Valley. He assumed the charge of Pandit community's prestigious Urdu daily 'Martand'. His journalistic abilities made this paper extremely popular in the community. Later, due to difference with the management, Kashyap Bandhu left 'Martand' and floated his own Urdu weakly '*Kesari*'. It ran only some issues before it

closed down. Subsequently, Bandhuji started another Urdu Weekly 'Desh'. This weekly too became quite popular like Martand. Kashyap Bandhu excelled as a critic and a satirist. In his columns "Challant", *Pagal Ki Diary*, *Man-Ki-Mouj* etc. Bandhu Ji attacked feudalism, corruption, red-tapism and nepotism. After joining National Conference, Bandhu Ji was given charge of running the daily *Khidmat*, the official organ of National Conference.

Pt. Prem Nath Bazaz's Urdu weelky '*Vitasta*' did not survive for long. Later, he launched "Hamdard", first as a weekly and subsequently, as a daily, in collaboration with Sheikh Mohammad Abdulah. After 1947, when PN Bazaz had to shift to Delhi, he contributed mainly to English journalism.

The family legacy of journalism in Hargopal Kaul Khasta-Saligram Kaul Saliq clan was carried forward by their nephew Pt. Shamboo Nath Kaul Vakil. He started Urdu Weekly *Vakil* after the demise of his illustrious uncle. This was turned into daily by his son Poshkar Nath Kaul Vakil. Late PN Kaul wanted to launch an English daily '*Samachar Post*' and a weekly *Koshur Gazzette*.

Pt. Dina Nath Chikan was founder-editor of '**Rahbar**', an Urdu weekly. Late Nand Lal Wattal, after his graduation from Punjab University, joined on the editorial staff of **Hamdard**. After the closure of **Hamdard**, Shri Wattal had a brief stint as editor of an Urdu daily **Navyug**, owned by Shri Lambodar Nath Tickoo. This paper too did not last long. Shri Wattal later joined as editor of the Urdu daily '**Khidmat**', an assignment he continued to hold with distinction till 1990, when he had to bid good bye to the land of his fore-fathers due to terrorist threats.

PN Bazaz's "Hamdard" served as an institution, where young apprentices learned intricacies in art of Urdu Journalism from Shri PN Bazaz. Among these young people were Jagar Nath Sathu,

Makhan Lal Kaul **Mahav** and Prem Nath Kaul Bamchuntoo. Shri JN Sathu later served as an accredited representative of BBC, Deccan Herald and other reputed national and international papers. PN Kaul Bamchuntoo left Hamdard to join Americal embassy. Shri Makhan Lal Mahav continued to work with the daily Khidmat till 2003.

Shri Gwasha Lal Kaul BA, holds the distinction of being the first editor of Martand. Later, he launched English weeklies **Kashmir Chronicle** and **Kashmir Times**. Subsequently, he joined Radio Kashmir and the State Information Department. Shri SL Sadhu, MA in English, served as sub-editor of Kashmir Chronicle for sometime. He was awarded a Gold Medal for one of the articles he had published in this periodical. Mr Sadhu left journalism afterwards to join teaching at SP College, Srinagar.

Daily Martand became the vehicle of social reform among Kashmiri Pandits. Its Shivratri, Janam Ashtami, Diwali and Navreh special issues carried short stories, articles and poems advocating change in the moribund societal traditions. Distinguished writers like Dina Nath Warikoo '*Shahid*', Kashmiri, Shyam Lal Wali '*Tirath*', Kashmiri, Prem Nath Sadhu '*Pardesi*', Pitamber Nath Dhar '*Fani*', Kashmiri, Nand Lal Dhar '*Baygarz*', Kashmiri, Dina Nath '*Dilgir*', Tara Chand Trisal '*Saliq*', Kashmiri, Dina Nath '*Nadim*', Vir Visheshwar, Jalal Bharti and Sarvanand Kaul "*Premi*" contributed articles on social reform. Martand, Khidmat and Hamdard were the top three vernacular papers during Maharaja's regime and all the three were run by members of Pandit community.

Shri Ganga Dhar Bhat '*Dehati*' and Shri BN Kaul worked as editors for *Desh* for quite good time. Dwarka Nath Bhat, nephew of Kashyap Bandhu, worked with *Desh* for soemetime. His brilliant career as journalist was cut short due to his death in the summer of his life.

Pt. Jagar Nath Khaibri was an outstanding poet, who composed Urdu and Kashmiri poetry. His command over Urdu, Persian, Hindi and even English was matched by few. His journalism was

distinguished by superb humour and acidic criticism. His '*Ladi Shah*' endeared him to an average Kashmiri. He edited *Martand*, *Navjeevan*, *Morning Times*, *Srinagar News*, *Jahan-i-Nau*, *Vakil*, *Bahar-i-Kashmir* and *Janat-i-Kashmir*, suring the span of his journalistic career.

Pt. Shambo Nath Kaul succeeded Sh. Gwash Lal Kaul as editor of Martand. Kaul was a workholic, honest and capable journalist. After developing differences with the management, he left the world of journalism to join business and served as General Manager of a leading Transport Company, M/s Agya Ram Atma Ram of Pathankote.

After Pt. SN Kaul's resignation, the mantle of editorship of Martand passed on to Prem Nath Kanawa. He remained its editor for a long time. While working with Martand, Kanawa launched his own Urdu Weekly '**Kukroon Koon**', devoted to comic and humour. Mr Kanawa was an upright journalist and never compromised his integrity and editorial freedom. He opposed Naya Kashmir resolution and rapped the government of Maharaja Hari Singh, for not proceeding with investigation in cases relating to serious financial irregularities, pertaining to K.G. Saiydain, the then Director Education. In protest Shri Kannaw kept the editorial column black, carrying the lead '**Director Education Aur Ham**', **Khamoshi Gupt Goo Hai**, **Bezaban Hai Zaban Meri** for more than 150 issues. This strong protest by an upright editor with few parallels, forced the government to take action against Kh. G. Saiydain. Later on, PN Kannaw shifted to Delhi and joined daily *Milap*.

Pt. Lamboodar Kaul Kadalbujoo served for sometime as editor of Martand and was succeeded by Shri BN Matto. He earned disfavour of the management during 1967 Parmeshwari agitation. At a gathering of Pandit Biradari, during agitation, he displayed a document, which he claimed was signed between Shri YB Chavan, the then Home Minister and the Pandit leadership. This was strongly resented by the management, which described the document as fake. Later Shri Matto shifted to Jammu and set up his own business.

Shri Ramchand Kaul Abhay of Motiyar, Rainawari used to edit *Jyoti*, an Urdu daily and the official organ of Samaj Sudhar Samiti, Chota Baza, Srinagar, Sri Kanth Raina worked as representative of the Globe news agency and was associated with the labour wing of National. Conference. During Bakshi Regime, he was appointed Transport Commissioner.

Prithvi Nath Raina (Gosain) served as the city reporter of *Martand* and *Aftab*. Later, he started his Urdu news service *KNS*. He was the first Kashmiri to have this distinction. Late PN Raina had also launched Urdu daily '*Madri Kashmir*' in Srinagar and continued to edit it.

Late TN Handoo had his tryst with journalism through weekly *Desh*. He also served as sub-editor of *Martand* after the resignation of Shri BN Matto from editorship. Shri Handoo edited *Navjeevan* for sometime and started a new agency in collaboration with late Maqbool Hussain titled '*WFK*' from Srinagar. After exodus in 1990, Shri Handoo used to edit daily '*India Times*'.

Pt. Omkar Nath Bhat *Mugloo* began his journalistic career as sub-editor of Urdu weekly *Rahnuma*, owned by Mubarak Shah Qadri. Late, Mr. Mugloo took over as Editor-in-Chief '*Desh*'. This daily was run by Pt. Sham Lal (Shastri) Shalla of Rainawari, when Shri Bandnu Ji joined the Government as Director Dehat Sudhar. Subsequently, Shri Mugloo joined Radio Kashmir as a script writer, He earned popularity for his script '*Charkh Choon*', as humorous criticism directed against China during 1962 war.

Shri Prithvi Nath Thaploo of Anantnag had his training in journalism as correspondent of weekly *Desh* and daily *Martand*. After Bandhu Ji joined the government, Shri Thaploo assumed editorship of '*Dehati Duniya*' published by the Rural Development department of J&K government. He resigned from '*Dehati Duniya*' and joined as correspondent of *Daily Khidmat*, an assignment he

continued to hold till 1990. Shri Pran Nath Tufchi worked as city reporter of the *Daily Khidmat*.

Shri Amar Nath Kak, elder brother of Pt. RC Kak, launched an Urdu weekly '*Vichar*'. Sh. Shamboo Nath Ogra a well-known social reformer was its editor. After two months, its publication came to an end. Shri Shiv Narain Fotedhar, former President of SD Yuvak Sabha founded an Urdu Weekly '*Young Kashmir*'. Its Publication was suspended after he joined State Legislative Council.

During the time of Maharaja, Radha Krishan Purbi launched an Urdu weekly *Sudhar*, the official organ of Bohra Biradari of Kashmir valley. Subsequently, he shifted to Moradabad, where he set up his own printing press and started an Urdu daily '*Naya Sansar*'.

Pt. Shyam Lal Razdan, resident of Budhgair, Aali Kadal, Srinagar migrated to Jammu in 1948 and started an Urdu weekly, *Sharda*. Later it was changed into daily. It continues to publish under the editorship of Shyam Lal Razdan.

Bansi Nirdosh started his career as sub-editor of *Naya Zamana*, an official organ of CPI, Punjab unit. Later, he shifted to Kashmir and took up an assignment as sub-editor of the daily '*Khidmat*'. Subsequently, he joined the State Information Department. A prolific writer, Bansi Nirdosh also excelled as a play-wright. He wrote regularly for Radio Kashmir.

During Sadiq's regime, restrictions on press were lifted. Many dailies and weeklies came into existence. Pt. Dwarka Nath Kaul Naaz launched an Urdu Weekly '*Vitasta*'.

Shri Triloki Nath Kaul's *Zamanat*, launched from Jammu after 1990, ran for nearly a decade, while Pt. Badri Nath Bhan *Nissar* continues to edit his *Kashyapwani* with great zeal and fervour. Shri Mohan Charagi has served on the editorial staff of many leading Urdu publications in Kashmir. After 1990 he shifted to Delhi and continues to edit *Qwami Awaz*, an Urdu daily.

The author is a senior journalist and is presently Editor-in-Chief of "Janat-e-Kashmir".

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REVIVAL OF ANCIENT SHARDA PILGRIMAGE

— By *Jawaharkaul Ganhar, Jammu*

Religion helps the man in realising divinity in him and self realisation. Since antiquity, visit to shrines and pilgrimages have always been considered a powerful aid towards this end.

The Moj-Kasheer (Mother Kashmir) to which we belong is a land of shrines and pilgrimages. Hindus, Muslims, Sikhs and Buddhists had places of worship here.

As far as Kashmiri Pandits (KP's) are considered they

have been associated with their religious shrines since very ancient times spread throughout length and breadth of the valley which include Holy cave shrine of Shri Amarnath Ji (Pahalgam) Sharika Devi (Hari-Parbat), Mata Khirbhawani (Tulla-Mulla), Jawala Devi



(Khrew), Uma Devi (Anantnag), Shailputri (Baramulla), Badar-Kali (Handwara) and last but not the least centuries old temple of Goddess 'Sharda Devi' at Village Shardi in district Muzaffarabad of Pakistan Administred Kashmir. This place is just across the LoC at the confluence of river Krishen Ganga and river Madhumati, and was a centre of learning, meditation and prayer during ancient times.

The temple is dedicated to Goddess Saraswati, the goddess of learning and as such Kashmiri Pandits since ages have always considered it as one of their most revered and religious sites. This Shrine is very important and holy for Hindus in general and of Kashmiri Pandits in particular.

In earlier times Kashmir used to be referred as, "Sharda Desh" and was famous even in far off regions of the country. The famous celebrated Muslim Scholar, Abu Raihan Alberuni and historian Abul-Fazil have not only mentioned the importance of this Holy Shrine in their works but have also visited this shrine. Besides them the beloved King of Kashmir 'Badshah', Zain-ul-abdin is said to have visited the temple and

prayed for the welfare of his state. Noted historian Jonaraja, Bilhan and others have mentioned about their pilgrimage to Sharda and have spoken highly of it. The great antiquary Sir, Mark Aurel Stein who spent many years in Kashmir, has also visited the holy shrine in September 1892. The famous Sanskrit scholar of Germany, Max Muller has also spoken high of the Sharda Shrine, in his works, where six systems of Indian philosophy were taught. Muslim seers and

saints have also visited this place in good number before partition of the country.

Famous saints of the country, in by gone days, from various parts of the un-divided India have been visiting here. It is known that Jagat Guru Adi Shankaracharya (788-810 AD) too visited this sacred

shrine. Besides him the famous Vedic philosopher of the 12th century Swami Ramanuj Acharaya have also come here and studied Hindu scriptures, as the place was very famous centre of Hindu philosophy. A hymn in praise of the Divine Mother is :

"SHARDA VARDA DEVI MOKSHIDATA
SARASWATI, SHARNEYE TRAMBIKE
GAURI, NARAYANI NAMOSTUTE
NAMASTASYEY, NAMASTASYEY
NAMASTASYEY, NAMMO, NAMAHA".

An annual mela along with the 'Hawan' and puja used to be held in the month of August/September on 'Ganga-Ashtami' day corresponding to Hindu calender on the Ashtami of lunar fortnight of Bahadun. The day is also celebrated as the birthday of Goddess Sharda. People from far off places of the valley used to come via Liderwan a small village in Kupwara district and also from Uri, Baramulla. It is said that KP's had shops etc. in the vicinity of shrine. Dogra Maharaj's Gulab Singh and Pratap Singh had constructed Dharamshala for the yatries and also had appointed priests to perform daily puja etc. The famous yogni

of Kashmir in 20th century 'Mata Mathradevi' has spent a couple of years here in meditation. She passed away at the age of 106 on January 5, 1985. Before partition Samaj Sudhar Samiti, Kashmir, was looking after the holy shrine and one Shri Late, Shridhar Joo Dhar, then conservator of forests, was looking for its up-keep. The other important places associated with the Shrine, that are worth to visit are Narda peak, Ganesh Ghati, Sharda peak etc. There are other small temples of Sharda Devi found at Tikker and Trihgam (Guchii) in Kupwara district and Bandipur in Baramulla district.

In addition to it there is a spring called 'Shardabal' dedicated to goddess 'Sharda in Nagaberan' meadow near Dachigam valley a famous game reserve in Kashmir about 25 Kms from Srinagar city. It is also said that on the advice of Kanchi seer the then Dogra Maharaja of Jammu and Kashmir, had constructed a temple of Maa Sharda at Nimach in Madhya Pradesh. According to gazetteer of Kashmir and Ladakh on Page 609, Muzaffarabad was known by the name of Shikri in olden days. The earliest script used for a Kashmiri language was Sharda script, and developed to its full during 10th and 11th century. Even today some Kashmiri Pandit's still use this script for writing of horoscope etc.

Now, with the improvement in the relations between India and Pakistan and opening of Rail, Road and Air routes and especially with the opening of Srinagar – Muzaffarabad road a cross section of people of the state especially exiled Hindus and Kashmiri Pandits are demanding the opening of this temple at the earliest. Kashmiri Pandits since centuries have been associated with the shrine and are eagerly waiting for the permission both from Government of India and Pakistan to undertake the pilgrimage to the holy shrine which has great religious significance.

Since 1947, this temple is in a dilapidated condition and as such needs immediate repairs so that temple can once again regain its former splendour and glory. Beside, it will boost-up bilateral ties between the two neighbouring countries and also open new avenues for development of tourism in the area.

A number of prominent persons of the state including famous Sanskrit Scholar, Dr. Ved Kumari Ghai, renowned scholar, Shri Ramnath Shastri, Dr. Agni Shekhar of Panun Kashmir have desired that the devotees from this side of Kashmir be allowed to

make a pilgrimage to the Sharda Peeth after a gap of about 58 long years. It was in October 2004 a memorandum in this regard was presented to the Journalist of Pakistan by the president of Panun Kashmir Movement, Ashwani Chrangoo. These journalist visited the state under the South Asian Free Media Association (SAFMA) and interacted with migrant Kashmiri Pandits at Muthi Camps near Jammu. A letter has also been addressed to the President of Pakistan, Gen. Parvez Musharraf for opening of the sacred shrine by Kashmiri Samiti, Delhi by its the then President Sunil Shakdar. Recently when the state Governor Lt. Gen. (Retd.) S. K. Sinha was on tour to Tengehda a border area, in Kupwara district people of the area led by Qazi Maqbool a local advocate urged the Governor Sinha that the arrangements should be made for Hindu pilgrims who intend to go to sacred shrine from here as the shrine is at a short distance from this place.

Peace loving Kashmiri Pandits are eagerly waiting for the day when they will be able to pray at the temple. They demand that, like the launching of restoration work at another famous Kataraj Temple at Lahore, same parameters should be applied to this temple also. They are against any form of hostility; only believe in hospitality and welfare for all. Last year (2004) there were reports in newspapers that Pakistan Administrated Kashmir has allocated one Million for the renovation of the temple. This announcement has created more interest among the people here and are eagerly waiting for the Day to pay obeisances at the holy shrine.

Pilgrims who want to visit this temple are demanding that the same type of facilities should be provided to them as to those who visit their religious places in Pakistan and also those given to pilgrims of Pakistan who visits Ajmeer-Shrief and Hazrat, Nizam-u-Din Dargah at Delhi etc. places in India. Sikhs of the state who resided in Muzaffarabad before 1947 also are very eager to visit the Gurdwara Chatti-Padshahi situated on the bank of Krishen Ganga and to pray there.

The statement of the State Chief Minister, Mufti Mohammad Syeed in a press conference at New Delhi on 27th May 2005 that the talks are in progress to send a delegation to Sharda temple soon, have raised the high hopes among the pilgrims and people. But, more than an year and half have passed in between, yet the results are still awaited.

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SOLIDARITY IN KASHMIRI PANDIT COMMUNITY

— By *T. N. Dhar 'Kundan', Bangalore*

There is a Veda Mantra which says, '*Sangachhadvam samvadadvam samvo manansi janatam* – Together let us move forward, together let us speak in one voice and let us have the same resolve in our minds'. This holy saying has perhaps never before been as meaningful and relevant for our community as it is today. We had been living in Kashmir in our own way, a modest God-fearing life and facing all odds bravely but silently. We have weathered many an upheaval and storm without a murmur, which amply exhibited our doggedness, resilience and tolerance. Sometimes our children would be ridiculed by nicknames 'Dalibatta – Batta consuming dal' or 'Daligaedva – A pot full of dal' and sometimes our womenfolk would be rebuked by shouting at them, '*Batini batini dodyay mas, yi kihe kortham daligaedvas*'— O battini, may your hair get burnt, what have you done to this pot full of dal? All sorts of hindrances and obstacles would be there in our peaceful performance of religious rituals, for example stones would be pelted on the plates full of burning lamps being carried to the riverbank by our womenfolk. There has been a flagrant discrimination in the matter of admissions in professional courses and in employment right through in past – 1947 period. The community has been sidelined socially and politically and many a time our religious places, temples, shrines and even cremation grounds have been desecrated, encroached upon and damaged. All this we have withstood, endured and tolerated silently but bravely and perhaps our solidarity has helped us in our resolve, fortitude and perseverance.

While the Sanatana Dharma Yuvak Sabha, with its headquarters at Sheetalnath, Sathoo Barbarshah was the hub of community's activities, there were other centers, which played a prominent role in ensuring the solidarity. Prominent among these were Shivala campus at Kani Kadal, Brahman Maha Mandal at Ganpatyar and together with Mohalla associations at every important temple and shrine, these helped a lot in maintaining togetherness among the biradari members. Alakheshwari Sahiba Trust at Safa Kadal, Reshi Peer organization at Alikadal, small associations at Bhokhatakeswar Bhairav, Vitala Bhairav, Durganag temple, Raghunath Mandir, Shri Rama Chandra temple in the city of Srinagar, Nagabal at Anantanag, Shrines at Mattan, Baramula, Sumbal, Vasakur gave meaning to our collective life and direction to our cultural evolution. One cannot forget the Bhajan sessions at Chakreshwari, Pokhribal,

Tulamula, Shankaracharya, Zeethyaer, and Jwala ji. These sacred places gave fillip to our spiritual advancement and uplift. There are trusts and Samitis in the name of our sages, both past and living that have brought together their devotees and provided cementing bonds among the ardent followers of these saints. The disciples of Ishwar Swaroop Laxman Joo, Jagat Guru Bhagavaan Gopi Nath Ji, Nanda Bab, Swami Nanda Lal Ji, etc. have come together and formed a large family of devotees of the respective saints, thereby ensuring close-knit bonds in worldly as also spiritual activities. The Daily Martand published from Sheetal Nath was the mouthpiece of Kashmiri Pandits and this prestigious daily paper was instrumental in ensuring solidarity of the community against all odds.

Processions like 'Veeda Bagavaan' on the occasion of Janmaashtami were a treat to watch and enhanced the religious fervour in one and all. And then there were periodical Samuhik yajnas at different shrines and pilgrimage centres, which brought together people of different status and gave a sense of fellow feeling and belonging to all those who gathered on these occasions. The post 1990 era has changed the scenario completely. Pandits got scattered in all corners of the country and abroad. Naturally, therefore, a new programme and a different plan of action were needed to reinforce the solidarity that had got shattered because of the diaspora. It was the serious illness of a gentleman, who had none of his kins available at Delhi that brought a band of young men together to attend on him and thus was born the Kashmiri Samiti Delhi long before the tragedy of mass exodus struck the community. In course of time, with the hard work and interlligence of different well-meaning persons the Kashmir Bhawan at Lajpat Nagar got established. Along with it came the most popular mouthpiece 'The Koshur Samachar'. The Delhi model was replicated at many other places and Sabhas, Samitis, Associations and Societies were started, some for social services, some for cultural activities, some for religious rituals. At some places House building Cooperative Societies also were formed and all these institutions provided platforms to bring back solidarity in the community.

Today the solidarity of the Kashmiri Pandit community has become axiomatic, in spite of some minor aberrations here and there. Kashmir Bhawans, some

sprawling and some modest have come up in various cities, including Calcutta, Delhi, Pune etc. At some places like Bangalore ambitious projects of constructing Bhawans, community halls, temples and other buildings are under way. At still other places like Bombay land has been acquired and construction plans are being drawn up. The replicas of Tulamula at Bhawani Nagar, Jammu and of Hari Parbat at Faridabad together with Bhagavaan Gopinath Ashram at Jammu and Delhi, Swami Laxman ji Ashram at Delhi and Gurgaon and Shri Alakheshwari Asthapan at Jammu have cemented the bonds of solidarity among the community members. Organizations and individuals are at work to procure admissions for young and budding students in professional institutions and colleges of higher studies year after year. Arrangements have been made at various places like Faridabad for providing training in IT and other sectors to boys and girls. Wherever possible our friends are only too eager to help young aspirants to secure jobs in the private sector. All this has been made possible thanks to the instinctive sense of oneness, fellow feeling and solidarity among the community members.

Solidarity has taken new shape and form in many ways. Some rituals, which were celebrated privately and individually back home, are now being organized collectively. Collective celebration of festivals like 'Zanga Trai', 'Navreh' is a common feature in every big city where there is presence of our community in sizeable numbers. At many places even children of different families are brought together for the holy thread ceremony called 'Yoni'. Thus in a way the solidarity has been institutionalized. In the past there were organizations like Samaj Sudhar Samiti wedded to the eradication of social evils. They did a good job in educating the community about the ills of ostentatious dowry system. I have myself been witness to many sittings of the members of the Kashmiri Samiti Delhi where domestic discords and family feuds of different dimensions were settled to the satisfaction of the parties concerned. The community has demonstrated solidarity during Dogra rule when the shrine at Durga Nag was being taken over and many times in post 1947 period including the infamous Parameshwari episode.

The biggest fight that the community is engaged in at the moment is on the political front. For this purpose also a number of organizations have been formed over the years. While the existence of each one of them is justified as they raise the issues concerning different groups like teachers, pensioners, traders, government employees, camp-dwellers etc ; it is of paramount importance that the common issues like the return of the displaced persons with safety and dignity, payment of adequate compensation, restoration of houses, shops and other properties, representation in the legislature, renovation of shrines and temples etc be taken up with the authorities concerned from one platform, under one banner and in one voice. Any differences in these matters, that may be there, must be sorted out in camera by mutual discussion and dialogue. These differences should not be discussed in public through press, media or public statements. Let us not impute motives or doubt the integrity of those who devote their valuable time and energy for the common cause of the community. They are men of integrity and honesty and their divergent views on the important matters relating to the community are borne out of their sincerity. They must be requested to put their heads together in order to formulate a unified view so that nobody is allowed to exploit us and benefit from these apparent fissures.

Solidarity is our need and necessity. If I use the phrase of a famous French philosopher I would say that we are doomed to remain united and maintain solidarity. There is no room for any laxity in this regard. We have to maintain solidarity to achieve our political goal. We have to ensure solidarity in eradicating social evils so that cases of divorce and discord, out of caste marriages and ostentatious celebrations are checked, controlled and minimized. We have to demonstrate solidarity in retaining our roots while entertaining all good things of the modernity, in promoting our mother tongue and in maintaining our distinct identity in its pristine glory. We have to pass on a legacy of rich culture, forward looking and pragmatic viewpoints and an intellectual community environment to our young-ones so that they grow in a healthy atmosphere as the inheritors of a proud past.

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SOLIDARITY OF KASHMIRI PANDIT SABHAS

— By *Udainath Kaul, Kolkata*

The theme of this Golden Jubilee Annual of the "VITASTA" was accepted with alacrity by the Sabha essentially on the suggestion of Dr. B. K. Moza who, I am sure, would have given all the thoughts a person of his calibre and dedication could have given.

And the theme couldn't have come at a better time.

A caveat here. At a macrocosmic (overall level), the theme may be timely but at microcosmic (miniature level), shouldn't we address ourselves first as to why in general almost all the Kashmiri Pandit Sabhas have dissensions within, at uncomfortable levels? Doesn't one get a feeling that our Sabhas, like the Kashmir Sabha, Calcutta are an exception rather than a rule. I recall that in early nineties — it was 1992 if my memory doesn't trick me — we had an Annual of the Vitasta entitled "KASHMIR BHAWANS TOWARDS PRESERVING THE KASHMIR PANDIT IDENTITY", where the emphasis was about the advisability of having Kashmir Bhawans all over the country and abroad so that they became focal points of get-togethers to preserve our identities as Kashmiri Pandits.

The theme of the 2006 Vitasta Annual is in a way, a renewed effort to pursue further what rankled the Kashmir Sabha, Calcutta in 1992 and what continues to rankle it in 2006.

It may be the timely step to analyse things and put knowledgeable and expert heads together and evolve a code and find a way out of the malaise that affects us as community. Let us do away with blinkers we seem to have put on and feel that, "With God in the Heaven all is right with the world and us". Even if there aren't any problems within us and the Sabhas, isn't it worthwhile for us to address ourselves to seeing as to how things could be made better.

Sometimes hard knocks give birth to opportunities. Look at Israel. The State was created in 1948 only and this State, in spite of extraordinary odds they are facing, is one of the richest and powerful countries of the world. Communist Party of China under Mao Tse Tung was formed when, in the Peace Conference of Versailles in May 1919, Germany had to lease out a small port (of Psingtao) to Japan. Kashmir Sabha, Calcutta to be "born", it needed a hard knock, the death of the wife of late Srikanth Khar when we couldn't muster a few Kashmiris to take the deceased body to the Shumshan.

We used to have our monthly meetings, which tradition we continue till date, at each other's places,

have the Annual Hawans at Dr. Mazumdar's place in Ballygunge or elsewhere, which again we continue till today and finally gave to ourselves the Kashmir Bhawan in Salt Lake, Calcutta which cannot but make us feel happy and keep our heads, as a community, high. We used to bring out our Sabhas', monthly News Letter and its Annual Numbers, named as the Vitasta. The practice is still on with our Vitasta Numbers, the pleasure being these are well received as, thematic, research based, enlightening, collectable and valuable trend setters, touching water mark of excellence. And look how Kashmir Sabha, Calcutta is keeping us together, have our monthly get-togethers almost regularly, some of which are sponsored by members and some by the Sabha. Financially we are comfortable and do contribute our mite financially wherever required. True we have a lot to improve, but we are at a level today where the progress in our overall objective does get accelerated.

It is worthwhile recalling here the misfortune and the irony that Kashmir may rank one of the worst cases in history where, with all the good intentions that the Powers that were, had passed on the advantages they had to the enemy on a platter, so to say. A telling account from one who should know - Jagmohan — talks of the mess the Central Govt. leadership made of the Kashmir issue. In his book "Frozen turbulence in Kashmir" Jagmohan refers to his open letter to Rajiv Gandhi in which he writes to him that if Bharat Mata at all would pardon him for what he did in Kashmir, the Mata above never would. Poor Rajiv, he was but only pursuing the path of his grandfather, Jawharlal Nehru, who did the suicidal act of stopping the victorious Indian Army in chasing out the defeated Pakistani Army in January 1948 and took the Kashmir issue to the U.N.O. Notwithstanding all the mess Kashmir has been put to, are we doomed like Lady Macbeth who wails in a Shakespeare's play?

"Will all great Neptune's ocean, wash this blood clean from my hand?"

No it would not.

"Will all the water of the Jhellum wash the blood from the hands of all those who messed up with Kashmir?"

No it would not.

We cannot undo history. Whatever the causes, we as K.Ps are in a fairly bad position, are on our way to extinction, unless we stem the rot. Nonetheless we

don't have to feel that the situation is so bad as to make one feel that we are doomed as Battas - Kashmiri Pandits — and feel like a character in a Shakespeare's play who laments in agony :

“Whoever wins, on that side shall I lose,
Assured loss before the match is played”

The following parody of the above lines may be apt

“Whoever wins, on that side shall I win,
Assured gain before the match is played”

Let us be clear and determined that we have to survive not for merely ourselves but for the world at large.

I am tempted to quote that doyen of Indian journalism, Girilal Jain who, among other distinctions he had achieved, was acknowledged as the best, if not one of the best Editors the Times of India, ever had. Said he about the Kashmiri Pandits, and I quote:

“Kashmiri Pandits are a remarkable specimen of Indian humanity. Their role as builders and preservers of great traditions from the Vedic to the Tantric with Buddhism in between cannot be exaggerated”

It is difficult to think of any other Indian community of similar distinction who has suffered so much.

Isn't the world, and Kashmiri Pandits in particular, owe it to generations to come and see to it that this maligned race of Kashmiri Pandits isn't wiped out.

What is the best way to go about to preserve ourselves ---it has to be, among other ways, through, as the theme of this Annual is, “SABHAS, SAMAJ AND SAMELLANS A MANTRA FOR KASHMIRI PANDIT SOLIDARITY”, But Solidarity is not an end itself — it is a means to an end — that of preserving our identity as Kashmiri Pandits and see how best to encash those inherited or acquired talents of K.Ps which tells them apart, as Girilal Jain and his ilk feel. The next logical step after publication of this annual may be to bring together some of our accomplished minds — media person, judges, lawyers, sociologists, students, administrators, industrialists and businessmen etc. — from our community, for say a 2 or 3-day workshop. The task of the workshop would be not only to cult out relevant themes, but also and essentially to draw up time-bound steps to achieve the goals in various fields, the themes will set the community to.

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KASHMIRI PANDIT SOLIDARITY

The Critical Problem of Priestly Crabs

— By *Prof. Surendra Munshi, Kolkata*

Way back in the early 1970s when I went to Germany as a faculty member of Bielefeld University I encountered an experience that has remained fresh in my memory. A reputed German engineer invited me home and introduced me to his colleagues. This was the time when Indians were still a rarity in Germany. They were asked questions about cows, sadhus, and maharajas. India was seen as a strange land of poverty and opulence. Some Germans thought of India as a land of wisdom which had fallen from its ancient high standing. Most German grandmothers were concerned about one thing. I knew the question well and expected it to be asked sooner or later whenever I was introduced to one. Do you get potatoes in India? Knowing the German weakness for potatoes, it was understandable that the question was asked. Once I said that in India too one could get potatoes they were reassured. The land could not be all that strange. In this party at the German engineer's home there was a different issue though that came up for discussion. In introducing me to his friends, he said in a grand manner that I came from a land that had good engineers. Indeed, he went so far as to say that one Indian engineer was as good as five German engineers. I felt proud, for this was the time when German excellence in technology was universally acknowledged. Japan had not yet appeared on the scene. As I reached out to my glass of beer to take a sip in satisfaction on this comment, he looked at me and said rather sternly that this was not the full picture. Drawing from his vast experience with India, he said that the sad truth was that five Indian engineers were not as good as one German engineer.

Over the years I have come to realise the wisdom of this comment. Indians are good individually but not so in a group. It is often the case that we take long to arrive at a decision in a meeting, if a decision is made at all. The quality of decision is generally not such that one can feel that it is superior to the decision that any single member of the group could have taken in much shorter time. Indeed, the decision taken after long hours of talking is often worse. The price of the collective effort then turns out to be both time and the quality of decision. This is just the opposite of the Japanese practice. The Japanese try consciously to achieve synergy in their action. This means they try in a group activity to achieve an effect which is greater than the sum of their individual effects.

If this is true, then it becomes important to know why it is so. A popular theory can be called the crab effect. To understand this theory we need to hear a story. It is said a Japanese ship brought crabs to

Japan from all over the world. All the crabs were transported in barrels which were secured with lids. Some barrels were without lids. When a Japanese supervisor saw these barrels he was angry at this carelessness. He thought all the crabs must have run away from the barrels. But when he examined these barrels he found this had not happened. Not even a single crab had escaped. He did not know how to explain it. Then he was briefed by a man on the ship who had handled the import of crabs to Japan for many years. 'These are Indian crabs', he said. 'As soon as one of these crabs tries to climb up others pull the crab down. This ensures that all of them remain in the barrel'.

The crab effect applies to all Indians, perhaps more to Kashmiri Pandits than to others. I have often thought about this matter. A Kashmiri pandit, an engineer by profession, whom I have known since I was young and for whom my respect has grown over the years, once explained the point to me. 'You have no reason to be puzzled by this fact that Kashmiri pandits are not good at collective effort', he said to me once. 'Listen, we are basically priests. And no priest tolerates other priests. The fear is that one may lose the clientele. As a result as soon as another priest appears in the neighbourhood all effort is made to run him down. He does not know his mantras. This is of course the standard line that is taken. But the matter may go as far as his cow (who eats too much grass) or his wife (who is somewhat wayward) depending on the perception of the threat'.

This was another lesson that I learnt, and this time too from an engineer. Are we priestly crabs? I have often asked myself. We speak, we do not listen; we want to lead, not follow; we do not tolerate others. Each one of us is like a general who has no army at his command. As a result we do well individually but not collectively. Kashmiri pandits have done excellently in different spheres of life in India and abroad. We have not brought the same level of achievement in our collective efforts. We lack synergy of effort.

True, there are sabhas, samaj, and sammelans. They perform useful roles at different levels. But the critical problem in our achieving solidarity is our priestly crab mentality. This is the mentality that makes each one of us believe in the superiority over others and gets expressed in pulling down others. An important task for us is to ask ourselves honestly how we can overcome this flaw in our collective mentality. It is important that we should move collectively without becoming communal and losing sight of our connections with others.

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LALITA KAUL SAHIB MEMORIAL AWARD

— By *A. N. Kaul (Sahib), Ghaziabad*

Our mother tongue, Kashmiri, is terminally ill. Its slow death does not appear to be a matter of serious concern to our community. Despite a good deal of literature published in many of our journals, the interest in the language is waning.

We do not realize that the extinction, God forbid, of our mother tongue, will totally wipe off our identity as Kashmiris. While lamenting, day in and day out, about the loss of our hearths and homes in Kashmir, our yearning for the mountains and the forests, the salubrious climate, flora and fauna, the Dal and the Manasbal, Kheerbhawani and Hari Prabat, we are completely overlooking the fact that we are ourselves guilty of axing our own moorings by making our children alien to their mother tongue, which is the bedrock of our survival as a community. What to speak of children, even adults in our homes—fathers and sons, husbands and wives, brothers and sisters—prefer to speak among themselves in Hindi or English, rather than Kashmiri. We have no right to clamour for regaining our homeland if we continue to neglect our mother tongue and thus lose our identity. What right have we to call Kashmir as our home if we or our children do not speak Kashmiri?

While a good number of precious years have already been lost, particularly after our forced exodus from our native land, we can still arrest the drift, if we awaken to the imminent danger of losing our identity. Let us resolve from now on to speak, in our homes and outside, amongst ourselves and with our children, only in our own mother tongue. Let us expose our children to sweet Kashmiri music and melodies and folklore and encourage them to participate in variety of competitions. Rest assured, our children shall, in due course, turn out to be good conversationalists and excellent orators in their own mother tongue and become role models for emulation by others. At the same time, they will continue to

excel in every other field as they have been doing all through.

“**Lalita Kaul Sahib Award** for best speaker in Kashmiri Language, is a modest attempt to encourage young boys and girls, born after the 1990 exodus, to learn and speak in their mother tongue. The Award has been instituted by Shri. A. N. Kaul Sahib, former Editor-in-Chief of *Koshur Samachar*, in sacred memory of his wife, Lalita Ji, who left for her heavenly above in April 2005. Lalita Ji was a graceful, yet simple and typical Kashmiri Pandit housewife, who was deeply concerned about our community gradually losing their moorings, particularly the preservation of the mother tongue.

The Award, to be administered by Jammu Kashmir Vichar Manch, will consist of three prizes : **First Prize – Rs. 5,000/-, Second Prize – Rs. 2,500/- and Third Prize – Rs. 1,500/-**; each prize shall be accompanied by a Shield and Citation, While the 2006 recipients of the Award were chosen from among the competitors from NCR, an all India competition will be organised by Jammu Kashmir Vichar Manch from among the competitors from NCR, and all India competition will be organised by Jammu Kashmir Vichar Manch from next year onwards with nominations being invited from all the KP organizations in different parts of the country. Selection of the Award winners will be done more among the finalists by a Jury of experts to be constituted for this purpose. It is hoped that year after year, this Award will inspire our young boys and girls in making serious attempts to learn and speak fluently in their own mother tongue and enthusiastically compete to bag this coveted recognition. The institution of the Award is a modest attempt to herald a movement to create interest in our younger generation and inspire them to speak in and preserve the Kashmiri language.”

— *J. K. Vichar Manch*

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UNTOLD STORY OF KASHMIRI PANDITS

— By *Chaman Lal Gadoo, New Delhi*

Kashmir — a Rishi Bhoomi — has had distinguished past history and rich culture that has been established in the chronicles of great ancient historian-poet Kalhana who wrote "Rajatarangni" (River of Kings) in 12th century. It is most important extant history of Kashmir written in Sanskrit, 7,844 verses in 1148AD and completed in 1150AD, based on extensive research. Pandit Kalhana has built dynastic lists of 54 reigns, covering an aggregate period. The Nilmata Purana gives 'Kasmira' as the name of the valley, which is worldwide known as 'Kashmir' and to locals 'Kashir' even today. Jammu and Kashmir state is situated in north of India 72-30'E longitude and 32-37 degree N latitude approximately. The total area of the state is 2,22,236 sq.kms., 78,114 sq.kms are under occupation of Pakistan, 5,180 km. Pakistan gifted to China and 37,555 sq. kms. are under occupation of China. Kashmiri Pandits have a rich cultural heritage. They possessed numerous religious endowments and shrines. Many Hindu monarchs built numerous elegant temples, some of these still exist. There are many famous centers of religious pilgrimage like the holy Amarnath, the Maharagnya shrine, the Sun temple at Martand, Maa Sharika temple on the Hari Parbat hillock and the high Gangabal lake as sacred as the Ganga. The Shiv-Shakti cult, the Mahayana Buddhism and even the Kamasutra originated from Kashmir. There is lot of literature on religion, history, philosophy and love on Kashmir available all over the world. As much as 35 percent of Sanskrit literature came from Kashmir. The Shiva philosophy got new dimensions in the folklore. In the Lalla Vakh of saint Lalleshwari (1335-1376), we can perceive Kashmir Shaivism in depth which interprets Bhakti as a quest for knowledge. History has it that Buddhism, Vaisnavism and Shaivism flourished side by side in Kashmir. Emperor Ashoka (2632BC) brought Buddhism to the valley. Three centuries later Emperor Kanishka convened the Fourth Buddhist Council in Kashmir at a place called Kundalvara which led to the founding of its Mahayana sect. Buddhist missionaries from Kashmir carried it to Central Asia and China. Lalitaditya Muktapida (701-737AD) was the greatest Hindu emperor Kashmir has ever produced. He built a number of new towns with temples of great archaeological importance. "There was not a township, no village, no river, no island where this king did not lay down a sacred foundation". Says Kalhana.

Ever since Islam made inroads into Kashmir, the Hindu influence was forced to wane. Islam spread

quickly because there was large-scale persecution of Hindus and their forcible conversion during the Muslim rule. During the reign of Sultan Sikander (1389-1413), nicknamed 'Butshikan', only 11 Hindu families survived conversion and first mass migration of Kashmiri Pandits to plains took place. He destroyed hundreds of temples and built mosques in their place and with their material. With the collapse of the Mughal empire in 1752. Kashmir was taken over by the Afghans. This was perhaps the worst period in the annals of Kashmir unheard of in human history. Maharaja Ranjit Singh conquered Kashmir from Afghan's in 1819. Within four months of Sikh rule census was conducted in Kashmir. The population stood at 6 Lakhs and out of that only 28,000 were Kashmiri Pandits! Sikhs ruled Kashmir till 1846. The Dogras ruled the state from 1846 to 1947 till India got independence from the British rule. The last Dogra ruler, Maharaja Hari Singh, acceded the state to the Indian Union. Soon after, tribals and regulars from Pakistan invaded the State but the Indian security forces repulsed the attack and pushed the invaders out. In January 1949, a ceasefire agreement was concluded between India and Pakistan with one-third of the state territories still remaining under the illegal occupation of Pakistan. India accorded special status to Jammu and Kashmir under Article 370 of the Constitution.

The creation of Pakistan in 1947 was a landmark in the struggle for the unification of the Muslim Ummah. Ever since Pakistan was created, it has followed a sustained policy of thrust for expansion towards the east, as a major strategy to spread across Jammu & Kashmir and take the Muslim power to the predominantly Muslim regions of Central Asia, Mongolia and Sinkiang. The terrorist violence in the state is the continuation of the consolidation of the pan-Islamic unity of which the creation of Pakistan was a part. Pakistan claims the state on the basis of the Muslim majority of its population. While terrorism rages in Kashmir, it demands that India be divided again to carry the partition to its logical conclusion by ceding the state to Pakistan.

India has thus been Pakistan's main target and has been turned by it into its killing field. Apart from three wars and the continuing proxy war raging in the state, we have been witnessing a bomb blast engineered by Pakistani agents in one part of the

country or the other virtually every day. Young Muslims, the world over are recruited, brainwashed, trained in insurgency, terrorist strategy and tactics. 'Jehad', becomes their battle cry.

Kashmiri Pandits have lived in the last five decades of Indian freedom and are perhaps the only witnesses of what has been wrought in the state by Muslim secessionist forces and the successive state governments, with the passive acquiescence of the Government of India. Kashmiri Pandits, in the interest of nation and in the interest of history, accept lies and falsehoods as the truth, for that may not only harm the community but also the country and earn us the calumny of having failed in our duty unto our country. Perhaps, more harm has been done to us, by our inability to tell the truth of what has been happening in Kashmir and to our community. There must be no misunderstanding about the fact that the Muslim secessionist forces have been fighting a war against the Pandits in Kashmir. The Hindu community which has consistently supported India in Jammu & Kashmir and in fact has the only support base of India in the state, naturally has always been considered by Muslim secessionist forces, as their main enemy in the state. The Pandits have been treated as hostages in Kashmir and have always paid heavily not only for their patriotism but for their commitment to their own faith.

Kashmiri Pandits are historically and traditionally a community of scholars, intellectuals, efficient professionals, administrative workforce and have passion for education, — a community which is almost cent percent educated in varied disciplines. It was thus an unbearable oppression for them when the state authorities worked assiduously and strictly towards restricting their admissions to higher educational courses and institutions. Simultaneously, their opportunities to enter state government employment were slashed and their landed properties were taken over under cover of laws which were unconstitutional, unfair and unequal. State government changed the names of 684 villages, which had Hindu names by a government order No. REV/S/340 of 1981 dated 13-10-1981. The Muslimisation of the various political and economic processes had begun earlier and the minorities in Kashmir were at the receiving end.

A lot of crap is being peddled out about Kashmiri Pandits having a dominant position in Kashmir whereas facts speak a different story. The basic fact is that the Muslims are ruling elite in Kashmir. They dominate the entire economic organization 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 organizations and all the local government

institutions. In the Kashmir province, Hindus have no elected representation in local bodies. They constitute less than 5 percent of the administrative services of the state and have less than 1 percent share in higher cadres of the state administration. Muslim monopolize 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 from the province of Kashmir. The pressure tactics and persecution that the Pandits faced in Kashmir drove almost half their number out of their homes during the four decades of the Indian independence, in search of their livelihood. The rest of them were flushed out in 1990, when Islamic terrorist struck the valley and a large number of minority community members were murdered in cold blood, tortured, raped, temples desecrated, their property looted and burnt.

The rumblings of the storm which engulfed Hindus were heard long before it swept the valley. Right from the beginning of 1989, the Hindus, other than the Pandits in Kashmir, professionally a trading community, were served threats to quit Kashmir because they were Indian Hindus and had acquired interests which impinged upon the rights of Muslims in the valley. The ultimate and devastating blow came on January 19, 1990, late in the night, when hundreds thousands of Muslims came out in streets and the loudspeakers fitted on the mosques started blaring and yelling 'Kashmiri Pandits, leave Kashmir, without your womenfolk, or else face death!' Then hell was let loose. Hundreds of innocent Kashmiri Pandits—men, women and children — were killed. Among those picked for killing were the people from all sections of Hindu society — teachers, lawyers, doctors, nurses, political activists, media persons, intellectuals and men of small means. The worst victims were women. Torture deaths were resorted. Inhuman practices like strangulation by using steel wires, public hanging, impaling, branding with hot iron rods, torching alive, lynching, gorging of eyes before assassination, slicing, dismemberment of limbs, drowning, dragging to death, draining of blood and slaughter in the open were adopted. 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 14,430 business houses were destroyed. About 12,500 orchards of Hindus were grabbed by Muslims. The widespread killing, assault on women, the fear of conversions and the shocking experience of being

forced to join the militancy campaign against India were main reasons that drove out Hindus from Kashmir. The traumatic experiences of Kashmiri Pandits were so acute that they found themselves left along to their fate, face to face with death and dishonour. The total breakdown of the law and order machinery spread a sense of insecurity, which was so severe that the most of the Pandits, more than 400,000, fled the valley and migrated to Jammu and Delhi in the dark hours of the night without any belongings. There by the ethnic cleansing of the Pandits was completed. Kashmiri Pandits became Refugees in their own Country! In Jammu, where refugees poured in thousands, the state government failed to rise to the occasion and provide temporary shelter and relief to the hundreds of thousands of Pandits sprawling the streets of the temple city. Were it not for the yeoman's service of the voluntary work force of displaced community, which immediately swung into action to organize relief for the refugees, hunger and disease would have taken a heavy toll of the grief-stricken people, who had suddenly been thrown into wilderness. All state Kashmiri Pandit Conference, Srinagar, Kashmiri Pandit Sabha, Jammu and many other Kashmiri Pandit organizations swung into action. No help came from any other quarter. The silence of death fell on the liberals, the protagonists of secularism, the radicals and the rest. Gita Bhawan, a temple complex situated in the heart of city, was converted into a reception-cum-transit camp, where the refugees fleeing from Kashmir disembarked. Kashmiri Pandit Sabha, Jammu also opened their office complex at Ambphalla to receive the refugee influx.

In Delhi, the other main place of refuge, the Kashmiri Samiti, Delhi, took up the work of relief and rehabilitation. A transit camp was set up at Kashmir Bhawan (headquarters of the Samiti) itself for the displaced persons who were later shifted to 14 other camps in Delhi. A band of selfless and dedicated workers of the Samiti worked day in and day out for the displaced brethren. Koshur Samachar—the monthly tri-lingual mouthpiece of Samiti woke up for its new role and responsibility. It exposed the dis-information campaign carried against Kashmiri Pandits and half-truths about happenings in Kashmir. A true and patriotic picture was given out to Nation. The Samiti organized seminars, demonstrations, public rallies and raised their voice against human rights violations, genocide and ethnic cleansing of Kashmiri Pandits. Apart from 'Teh-Bazari' and seeking employment for educated un-employed teachers Samiti played an extremely pivotal role in getting admission in technical and non-technical institutions for the wards of displaced community.

The exodus of the Hindus from Kashmir was followed by wide-spread depredation of their places of worship. The minister of state for home, government of India, stated in Lok Sabha on 12th March 1993 that 28 temples and Hindu shrines were demolished and desecrated in Kashmir during the year 1989 to 1991. Actual number of the temples demolished and damaged was much higher. 68 temples and Hindu shrines located in remote villages were burnt, damaged and demolished, about which reports were never collected by state government. In the aftermath of the demolition of Babri structure, erupted into widespread attack on the Hindu temples and places of worship. "As many as 97 temples were burnt or damaged in the incidents of terrorist violence in Jammu and Kashmir from 1992 till July (1995) this year and 1747 civilians lost their lives in the last 19 months." The Lok Sabha was informed on August, 9, 1995. On the same day the minister of state in the prime minister's office Mr. Bhuvanesh Chaturvedi said in a written reply, '31 temples were damaged only this year (1995) and added that security arrangements have been made in vulnerable areas including regular patrolling by security forces for the protection against possible attacks by militants.' 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.

In 1947 the population of the Kashmiri Pandits was 15 percent in the valley, it came down to 5 percent in 1981 and was reduced to mere 0.1 percent in 1991 after forced exodus of Kashmiri Pandits by terrorist organizations. According to 2001 census Kashmiri Hindus were totaling 1,00,962, out of which 90,870, have been recorded as males and 10,020 as female! Secondly, 240,03 vacant census houses were recorded in the state. The factual position is that most of the damaged vacant census houses belong to Kashmiri Pandits. This fact was not reported anywhere else in the country. In other words, large number of Kashmiri Pandits were hounded out of their ancestral homes.

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. Kashmiri youth felt disgruntled and sick. According to their leadership, this was basis of their gun culture. If this were the whole truth, why did not the youth other than the Muslims in Kashmir, especially of other two divisions namely Jammu and Ladakh take guns like their counterpart in the valley? A close analysis of the facts would bear out that the valley enjoyed a more hectic economic development than did the other two

divisions of Jammu and Ladakh. That is why different commissions, like Sikri Commission in 1979 and Gajender commission in 1967 had to be appointed to look into the lopsided development in Jammu and Ladakh regions.

The Jammu and Kashmir is a prosperous state which in terms of per capital income is placed third among the Indian states. 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 where as Orissa has highest poverty ratio at 47.2 percent! According to Average Revenue Per User (ARPU), on an average a Kashmiri gets 8 times more money from the center than his fellow citizen else where in the country! In another recent study by Transparency International and the Center for Media Studies ranked Jammu and Kashmir as the second most corrupt state in India, after Bihar!

The terrorist violence raging in Jammu and Kashmir is another 'Direct Action' that Pakistan and Muslim secessionists inside the state have launched to force a second partition on India. The campaign of terror spread in Jammu and Kashmir follows the same pattern which the 'Direct Action' followed in 1946; genocide of Hindus, their ethnic cleansing by forced exodus from the Muslim majority provinces of India and the destruction of their religious identity. Genocide of Kashmiri Pandits is violation of not only Human Rights but also its 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 ruling on the 11th June, 1999 stated that, "The commission is constrained to observe that acts akin to genocide have occurred with respect to Kashmiri Pandits' UN Secretary General at the 60th session of the commission on Human Rights in Geneva on 7th 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 repeated requests by Kashmiri Pandits no enquiry commission has been constituted by state or central government so far to bring culprits to book who are responsible

for their genocide and ethnic cleansing, nor the Hon'ble Supreme Court of India has acted so far.

Kashmiri Pandits have suffered enough oppression, economic deprivation and religious persecution during last five decades in the state. The Muslimisation of the state ensured by Article 370 has ravaged them beyond repair. They lost their roots, spiritual philosophy, culture, ancient heritage, tradition, history and over all their identity. They lost every thing overnight. A person displaced under force and oppression is rightfully a claimant of adequate relief and compensation. All of us are aware that when huge chunks of population in a country get displaced to facilitate construction of a big dam or a development project, the people displaced are given substantial compensation and even much better conditions of life than they were having at the original place, that is exactly how earth-quake victims are being looked after. What have the Kashmiri Pandits got instead?

Kashmir problem for anyone in the world may be a political problem. For us, it is an ideological one. It is a clandestine struggle between the forces of liberty, democracy, freedom of conscience versus the forces of bigotry and thought control. We have to be with the forces of progress, new world, a world of scientific understanding and not to be part of blinding faith, intolerance, medieval darkness. Kashmir for us is a choice—a history of nearly 6000 years, which produced great poets, historians, litterateurs, sages and saints much before the Muslim rulers came on the scene. There is no option but save Kashmir and its great culture & heritage from terrorism.

Of late, the Srinagar-Muzaffarabad bus service and opening of different points on LOC for meeting point of divided families and relief supply after the devastating earth-quake, will bring the people living on either side of LOC closer. They in turn will access each other's democratic freedoms, self-governance, land reforms and development of respective regions. It is unfortunate that people living on other side of LOC have not tasted much of these realities. Sardar Shaukat Ali Kashmiri, Chairman, United Kashmir People's National Party and Secretary General, International Kashmir Alliance, while quoting the July, 2004, report of the Human Rights Commission of Pakistan said, "fundamental rights such as freedom of movement, freedom of expression, freedom of assembly and freedom of association are often fringed. There is limited tolerance of divergent views. There are seven or eight political parties in Azad Kashmir but the State's constitution and election laws debar those who do not subscribe to the so-called accession of Azad Kashmir to Pakistan, from participating in election. Handpicked nominees of the

military regime in Islamabad are thrust upon the people as the head of the government, disregarding people's wishes". Comparatively, Indian side of Kashmir is much better off politically and economically. The only fear is that once people realise this fact, the terrorists will become panicky. Secondly, bus service is primarily aimed at uniting divided families on the either side of LOC. There is hardly any valley-based, Kashmiri speaking divided family. So the cross-border bon-homie may become cross-border terrorism.

The Indian people and the government of India have to realise the danger which is posed by Muslim communalism and the militarisation of fundamentalists in the state. Even as the present spurt in terrorist violence, which comes as a severe rebuff to congress chief minister's Kashmir policy and opening of borders along LOC, is further pushing Jammu & Kashmir deep into chaos. Today again, leaders are refusing to learn anything from the past. Politicians recognise no limits to their greed to hold on to power and ensure votes at the next hustings even they fail miserably in their gimmicks.

The demand for 'greater Autonomy' after 30 years of the 'Kashmir Accord' between Late Smt. 'Indira Gandhi and Sheikh Mohammad Abdullah on February 24, 1975 has once again brought into sharp focus the machination and double talk of National Conference. It is unfortunate the Peoples Democratic Party leaders have also raised this bogey. They have gone a step further by demanding Pre-1953 status and arguing that this will be ultimate Confidence Building Measure (CBM) for the people (Muslims) of Kashmir. The Hindus and Buddhists of the state, who put together, constitute about 55 percent of the population, expressed sharp disapproval of any compromise on the issue of autonomy. The Pandits of Kashmir, smouldering in exile, denounced the demand for the restoration of 1953 status, as a tactical manoeuvre to prepare the ground for the separation of the Kashmir valley and Muslim majority regions of the Jammu province from India for which the inspiration came from several western powers. The years that flowed 'Kashmir Accord', the secessionist movement gathered greater strength. A whole generation of the Muslim youth was socialised to the Muslim quest for freedom from India and the unification of the state with Pakistan. The autonomy of the state, envisaged by 'Article 370' provided the political context, in which

Muslim separatism was recognised as a legitimate expression of Muslim aspirations to freedom. Interestingly, the Muslim secessionist forces and terrorist organisation expressed subdued disapproval of the demand of 'greater autonomy' reiterating their claim for self-determination, expressing doubts about the ultimate advantage, the autonomy of the state would provide them. It is unfortunate that the Prime Minister concluded his round table conference with the remarks there is a need to evolve a common understanding on autonomy and self rule in J&K'.

The government of India should deal firmly with all religious and ideological separatism which have impeded the integration of the political culture of India. If Indian government does not, right now, reverse its policies of accepting religious separatism, as a gradient of its secular organisation, it will not be after long, that it will have to face the prospect of a second partition. The cry for the second partition of India has already been raised in Jammu and Kashmir.

Kashmiri Pandits, therefore, demand that they must have a say in the determination of the future of the state and assert that no political settlement to which they are not party shall be acceptable to them. Article 370 must be abrogated. Full political, constitutional and other guarantees against any further injustices and oppression against them must be assured. Peace in Kashmir cannot be restored if they are left smouldering in their exile. The community in its exile, for last 16 years, is faced by problems of rehabilitation, unemployment, poverty and the crisis of their identity. Lastly, terrorist violence should be dealt firmly to prepare appropriate conditions for the return of Pandits to their ancestral home.

Kashmiri Pandits despite of having suffered untold miseries, in the past, have maintained distinct community features. Kashmiri Pandit is a classless society of Brahmans without any further caste and creed. A farmer, a trader, a teacher, a doctor, an advocate, an employee, everyone is of same class of Kashmiri Pandit. Perhaps this is the greatest strength of its survival!

Let us join our hands to improve quality of life of our community members. Let us co-ordinate and raise our voice and speak truth about Kashmir. Let us work together for economic and political rehabilitation of our community.

The author is the former President of Kashmiri Samiti, Delhi.

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SIMPLE STEPS TO TAKE CARE OF HEART

— By **Dr. Ajay Kaul**, Kolkata

It has given me pleasure to learn that our Kashmir Sabha Calcutta is going to celebrate its Golden Jubilee Year, along with the Global Samellan of All India Kashmir Samaj at Kashmir Bhawan, in Salt Lake, Kolkata-91.

I wish the AIKS Samellan and Kashmir Sabha Calcutta Golden Jubilee a grand success for the better future of our Kashmiri Pandit Community and its leaders and stalwarts

Every leader of our organisations, Sabhas/Samitis, as well as our community brothers, sisters, elders & children require to take great care of their health to fight for their survival and returning back to their mother land with great honour, respect and dignity.

Our all organisation plans should suggest long term projects of survival and rehabilitation of our Kashmiri Pandit Community.

Being heart Specialist. I suggest how to keep fit and take care of your heart which is an important organ of our body.

One of the reasons that some people may ignore the possibility of developing heart disease is, that it is a gradual, lifelong process that people can't see or feel.

Because of advances in medicine and technology, people with heart disease are living longer, more productive lives than ever before. But prevention is still the best weapon in the fight against heart disease. As with anything in life, there are no guarantees. You could do all the right things and still develop heart disease because there are so many factors involved. But by living a healthier life, you could delay heart disease for years or minimize its damage.

Are you at risk?

Risk factors for heart disease are typically labeled "uncontrollable" or "controllable". The main uncontrollable risk factors are age, gender, and a family history of heart disease, especially at an early age.

The risk of heart disease rises as people age, and men tend to develop it earlier. Specifically, men aged 45 and older are at increased risk of heart disease, while women 55 and older are at increased risk. A woman's natural hormones give some level of protection from heart disease before menopause.

A father or brother who had heart disease before 55, or a mother or sister who had heart disease before 65; be sure to tell your doctor if any of your family members have had heart disease.

Exercise is inexpensive and the best medicine

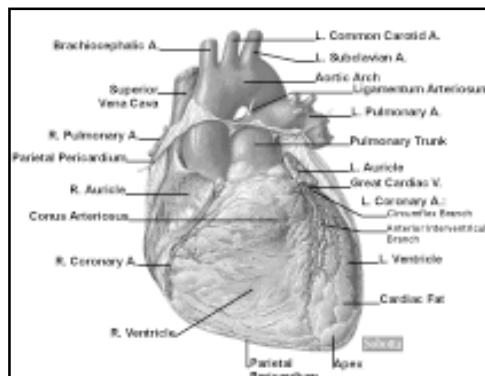
Maintain a healthy weight. Exercise improves heart function, lowers blood pressure and blood

cholesterol, and lowers blood sugar, and being overweight forces the heart to work harder.

The general recommendation is to get at least 30 minutes of moderate physical activity on most, and preferably all, days of the week. And you don't need to run a marathon or buy an expensive gym club membership to do it. The 30 minutes also don't have to be done all at once, but can be broken up into 10-minute intervals throughout your day.

For example, parking farther away when you go to the grocery store or to your office to create a longer walk, taking the stairs, walking all the way around a mall the next time you go shopping, and walking around your neighborhood. Our children are exercising their thumbs with computers and video games, and obesity in childhood is epidemic".

Teach your children early that exercise is fun and good for them. Families can walk together, ride bikes, and chase after balls in a park.



Blood Pressure

Control your blood pressure. The top number of a blood pressure reading, called the systolic pressure, represents the force of blood in the arteries as the heart beats. The bottom number, called diastolic pressure, is the force of blood in the arteries as the heart relaxes between beats. High blood pressure makes the heart work extra hard and hardens artery walls, increasing the risk of heart disease and stroke.

A blood pressure level of 140 over 90 mm Hg (millimeter of mercury) or higher is considered high. Any reading above 120 over 80 mm Hg is prehypertension.

Poor eating habits and physical inactivity both contribute to high blood pressure. Table salt increases average levels of blood pressure, and this effect is greater in some people than in others. Diet rich in fruits vegetables, and low-fat dairy foods, and low in total and saturated fat. Also reduces red meat, sweets, and sugary drinks.

It's important to keep on top of your blood pressure levels through regular doctor visits. The condition is known as a silent killer because there are no symptoms. If lifestyle changes, alone don't bring your blood pressure within the normal range, medications may also be needed.

Cholesterol

Control blood cholesterol. Cholesterol is a fat-like substance in the blood. High levels of triglycerides, another form of fat in the blood, can also indicate heart disease risk.

As with blood pressure, eating a low-fat, low-cholesterol diet and engaging in physical activity can lower cholesterol levels. Your body turns saturated fats into cholesterol. And the higher your cholesterol level, the more likely it is that the substance will build up and stick to artery walls.

The only way to find out your cholesterol levels is to go to a doctor and have a blood test after fasting for nine to 12 hours. A lipoprotein profile will reveal your total cholesterol per deciliter (dL) of blood. Total cholesterol less than 200 mg/dL is desirable, 200-239 mg/dL is borderline high, and 240 mg/dL or more is high. Low-density lipoprotein (LDL), also known as "bad cholesterol", should be less than 100 mg/dL. A level of 100-129 mg/dL is near optimal/above optimal, 130-159 mg/dL is borderline high, 160-189 mg/dL is high, and 190 mg/dL and above is very high.

High density lipoprotein (HDL), also known as "good cholesterol", protects the arteries from bad cholesterol buildup, so the higher the HDL, the better. HDL levels of 60 mg/dL or more help in lowering heart disease risks, and an HDL level of less than 40 mg/dL is considered low.

People aged 20 and older should have cholesterol measured at least once every five years. If lifestyle changes alone don't adequately budge cholesterol levels, medications may be needed.

Experts say the drug class known as "statins" marks a significant advance in preventing heart disease Even with drug treatment, a cholesterol-lowering diet and exercise are still recommended.

Diabetese

Prevent and manage diabetes; 2 out of 3 people with diabetes die from heart disease or stroke.

Diabetes is a disease in which the body does not properly produce or use insulin. Insulin is a hormone needed to convert sugar, starches, and other nutrients into energy. Genetics and lifestyle factors such as obesity and physical inactivity can lead to diabetes. One in three people who have diabetes don't know they have it. See a doctor if you have any diabetes symptoms, which include frequent urination, excessive thirst, extreme hunger, unusual weight loss, increased fatigue, irritability, and blurry vision.

Quit smoking and you'll dramatically lower your heart attack risk. The mixture of tar, nicotine, and carbon monoxide in tobacco smoke increases the risk that your arteries will harden, which restricts blood flow to the heart.

In the first year that you stop smoking, your risk of coronary heart disease drops sharply. And overtime, your risk will gradually return to that of someone who has never smoked.

Minimize stress

The link between stress and heart disease isn't completely clear, but what's known for sure is that stress speeds up the heart rate. And people with heart disease are more likely to have a heart attack during times of stress.

Heart Attack Symptoms

Symptoms of heart attack include chest discomfort or pain, discomfort in the arm(s), back, neck, jaw, or stomach, shortness of breath, breaking out in a cold sweat, nausea, and lightheadedness. Most heart attacks don't involve someone clutching the chest and dropping to the floor like you might see on TV. It's also important to know that heart attack symptoms for men can be different than symptoms for women.

"The classic sign is when someone comes into the emergency room, puts their fist on their chest, and says it feels like a squeezing pressure. But it's not always like that. For women, it may present as back pain, flu-like symptoms, or a sense of impending doom".

Treating Heart Disease

Once someone has the above symptoms, follow few simple steps

- 1) Just lie down
- 2) Ask your friend to call up a doctor
- 3) Contact the nearest nursing home
- 4) Chew a tablet of disprin

Once doctors determine that you have clogged coronary arteries, the treatment plan typically involves a combination of drugs, lifestyle changes, and procedures that open up the arteries. Angioplasty or coronary bypass surgery.

The author is Director, Dept. of Cardio Vascular Surgery & Sr. Consultant Cardiothoracic Vascular Surgeon, B. M. Birla Heart Research Centre, Kolkata

“SANSKAR” FOR MORAL EDUCATION

— By *H. N. Tikku, Jammu*

The great crisis all over the world is due to lack of moral values of the life. This has harmed the countries to the extent that for materialistic ends one can go to the level of deceiving his parents & not to speak of the nation/country. This has damaged the basic principles of life resulting in acquiring all the vices in the world. We have squarely forgotten what is right and what is wrong. This has mostly reflected on the adolescents who have picked up all the adverse things in their day to day affairs. The net result where of is that most of them have turned immoral, drug addicts & acquired number of dreaded diseases like H.I.V/AIDS ignoring the immoral sex indulgence. Over & above this, they have taken to arms, which has resulted in militancy & terrorism. This has infected almost all the the countries of the globe. All the powers of the world have been engulfed by terrorism and are desperate in checking this menace. The root cause of all this is lack of moral education amongst youth and even to the politicians who are running the countries. This has also infected the bureaucracy. Unless and until a campaign is launched on war footing at parental, school/college and university levels this menace cannot be checked. Even the politicians, who occupy the benches in the Parliament, legislatures making rules for running the administration at state & central level, should have moral values of the highest order their reflection is squarely on the society. It is therefore most essential that the men/women of noble character with human approach are given tickets to fight elections. The central/ state govts and election commission has a great role to play in reforming the society. Over all character of the nation has gone down to the level of no return. Therefore immediate steps like introduction of moral education in schools & colleges through curriculum is made compulsory with immediate steps. Parents have to play great role by tackling their children. Over & above it should be mandatory that only people of established values of life are allowed to fight the elections.

The “**SANSKAR**” organization has taken up this challenge and has been campaigning in this field for the last so many years. It has found quite positive response at society and education institutional levels.

Recently a one-day workshop on moral education was organized by the “**SANSKAR**” organization in collaboration with Jammu University, wherein the heads of Educational Institutions of colleges, university, scholars and social activists participated. It had great response. About 80 scholars took part in the discussion and made their recommendations as to how the campaign needs to be accelerated in

ensuring the attention of parents, teachers and administration, so that the programme is carried on a war footing.

In common parlance education is the process of receiving/imparting knowledge, skill or training for a particular purpose. It is also a means of providing moral, social and spiritual instruction. Accordingly education can be religious and secular, scientific and spiritual. But true education as opposed to indoctrination, is the process of establishing the faculty of critical and independent appraisal of information for the purpose of intellectual development. This leads to reasoned and rational thought, to the renunciation of superstition and bigotry of all kinds, to the elimination of ignorance and the establishment of personality, sound in body and mind, intellect and spirit.

Whereas bookish knowledge and academic qualifications can pave way for a job and achieve for us the gratification that comes from the pursuit of material comforts, lasting joy may still elude us. We have the example of the most materially advanced countries lost in material pursuits and pleasures but divorced of real happiness. Why does peace and contentment elude the richest while the poor seem much happier in spite of the denial of the luxuries of life? Money can buy material comforts but not lasting joy. The consumer culture of over-consumption and sense-gratification beyond limits leads to an addiction with ever-increasing demands not unlike addiction to a drug. The votaries of this culture tend to forget their basic duty towards their parents and loved ones and towards neighbours, fellow men and their country. Children are neglected, the old are abandoned, the sick and dying are left to fend on their own and insensitivity, greed, callousness rule the roost. Dissipation and breakdown are the natural corollaries of living such a life. Therefore education has to go beyond the academic degrees and qualifications in the pursuit of that bliss of life which we all crave. How can that be achieved?

Joy and peace can only come from within a person. Man cannot live in isolation. Whatever he does, impacts not only on his own life but also on others with whom he is immediately connected, and those who may be remotely connected or may seem unconnected. Accordingly our actions have consequences at far greater distances than we imagine. True education is that process, which seeks to build the personality and develop a character that can only come from learning to live a life of discipline with a healthy concern for others needs, in the

understanding of this 'interconnectedness' of life. True education has to teach the importance of virtue and wisdom, of concern for others as much as for your own.

Indoctrination is also a type of education or instruction where an individual or a group of people is taught systematically for a long period to uncritically accept ideas and doctrines, especially partisan and tendentious. You have the example of thousands of 'madrasas', the schools for so called religious education, churning out hordes of graduates armed with militant and fundamentalist ideas to wage the so called righteous war against nonbelievers in their religion or against their co-religionist renegades. That does not imply that all religious education is indoctrination. But we know that under the garb of religious education these institutions have converted into centers of religious hatred and intolerance and of ignorance and bigotry through a misinterpretation of religion.

That is why real education has to be value-based. What then is value-based education?

Values are one's principles and standards, one's judgment of what is valuable or important in life. And education that aims to inculcate these values is value based. Different people may have different values in life but it cannot be denied from the experience of philosophers, scientists and sages that there is a set of values that have guided humanity.

In my opinion value based education should lead one to the attainment of knowledge that will allow one to discriminate what is real from the unreal, in other words education that leads to the path of truth, for real knowledge is the pursuit of truth, and truth is knowledge.

How can truth be pursued or established? It has to be inculcated in the young minds from their infancy, at the nursery level and instituted as a way of life in the schools and at homes. PIAGET considered morality a developmental process while KOHELBERG described the evolution of moral training through five stages.

In Stage I the thinking of young children is characterized by ego-centrism and the inability to consider the perspective of others.

While in stage 2 there is early emergence of moral reciprocity—you scratch my back and I scratch yours, you hit me and I hit you back. Every body has his/her own interest to pursue and since they clash with others' interests, what we call right is relative.

At stage 3 individuals graduate to a stage of awareness of shared feelings, agreements and expectations which take primacy over personal interests. People define what is right in terms of what is expected by people close to one's self and in terms

of the stereotyped roles that define being good— like a good brother, a good friend etc.

Being good means keeping mutual relationships like trust, loyalty, respect, gratitude. At this stage it applies to relationships within the family and

Stage 4 is translating this in the context of the larger society, bringing the 'member of society' perspective to be the dominating one and defining social responsibilities. This trains one to obey the laws for it is necessary to maintain a system of laws that protect every one.

The last level of moral judgement entails reasoning rooted in the ethical fairness principles from which moral laws would be devised. Laws are evaluated in terms of their coherence with the basic principles of fairness rather than upheld simply on the basis of their place within an existing social order. The ability to act from a sense of reciprocity and mutual respect is associated with a shift in the child's cognitive structure from egocentrism to perspective taking.

To translate these theories into practice schools should encourage cooperative decision making and problem solving and nurturing moral development by requiring students to work out common rules, based on fairness. The educator must provide students the opportunities for personal discovery through problem solving rather than indoctrinate the students through norms. Children form ways of thinking through their experiences which include understanding of moral concepts such as equality, justice, human rights and human welfare etc. The main intention of this workshop is to derive the opinion of scholars, teachers and social activists for the ways and means to be adopted to ensure that moral education is introduced in schools and colleges on top priority basis and this message conveyed to the society for action at parental level too.

The main purpose is to associate the law-abiding personalities of the country who would campaign at all levels of the society to ensure revival of "SANSKAR" at all the stages of the life. Once the children & adolescents are covered under this programme the results would start pouring in by way of reforms in youth which would make them to maintain distance from all the bad actions. This will have great check on drug addiction, militancy, terrorism and H.I.V/AIDS. Thus over all character of the society will start developing and so-called generation gap in the society will die down.

I would beg to the society to work for this noble cause so that we revert back to that period of glory, respect for elders and distinguish between right & wrong. Kindly mail your comments/suggestions.

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HISTORIANS AND HISTORIOGRAPHY OF KASHMIR (Earliest Times to 1752 A.D.)

— By *Dr. Satish Ganjoo, Phagware*

Kashmir had a strong tradition of historical writing from very early times. This was because of the persistence of Buddhism in the Valley with its greater historical sense than Brahmanism. Buddhism, with a sense of history, influenced the Kashmiri mind. Kashmir's historical ties with a number of non-Indian cultures—the Greek, the Chinese and the Central Asian, all of which had strong historical traditions; developed the sense of historical writings in the people of the Valley. With the establishment of Sultanate in Kashmir in 1320, many learned men from Persia and Turkistan began to penetrate into the Valley. They brought with them the Persian and Central Asian traditions of historiography.

Ksemendra was the ornament of the Sanskrit poets of Kashmir, whose literary career continued from 1037 A.D. to 1066 A.D. He is reputed to be the author of many books, of which thirty four, believed to be obtainable, have mostly been printed at the Nirnayasagara Press, Bombay. However, Kalhana has criticized his *Nrpavali* for his classic error. Bilhana, senior to Kalhana in point of age, is the author of *Vikramankadevacharita*, *Karna-Sundari Mala* & *Chaurapanchasika*. But Bilhana is not good at history. He is a poet whose language is simple and clear. He gives a beautiful glimpse of the Srinagar of his days in the "slokas" of the eighth chapter of his *Vikramankadevacharita* of the adventures of Vikrama.

Kalhana's *Rajtarangini*¹ written in the pre-Muslim period in Kashmir, is a long narrative of occurrences taking place in the Valley from the earliest times to 1150 A.D. Written in verses, it is based on traditions, legends and inscriptions. However, *Rajtarangini* is unique as the only attempt at true history in the whole of surviving Sanskrit literature. It comprises eight cantos. Each canto is called a "Taranga" or wave. The number of verses in each canto is— i) 373, ii) 171, iii) 530, iv) 720, v) 483, vi) 368, vii) 1732, viii) 3449. The first translation of a portion of the *Rajtarangini* was in Persian, made by order of Sultan Zainul Abidin who named the version *Bahr-ul-Asmar* or "The Sea of Tales". Akbar ordered Mulla Abdul Qudir Badauni to revise this version and to complete the translation. An Abridged edition of the *Rajtarangini*, in Persian, was brought out by Haidar Malik Chadura during the reign of Jahangir.

Two hundred years later, Jonaraja continued the narration down to the reign of Sultan Zainul Abidin and called it, like Kalhana, *Rajtarangini* (*Rajavali*). After the death of Jonaraja in 1459, his pupil Srivara continued the history of Kashmir, called it *Jaina-Rajtarangini* and brought it down from 1459 to 1486 A.D. When Srivara died, Prajyabhatta composed his *Rajavalipataka*, which covered the period from 1486 to 1512 A.D. But being defective in topography and chronology, Prajyabhatta's work is of very little importance. Suka Pandit, a pupil of Prajyabhatta, wrote *Rajtarangini* after the name of Kalhana's work, dealing with the history of the period from 1517 to 1596 A.D. But like Prajyabhatta, his topography is defective and chronology incomplete. An important Sanskrit work of the medieval Kashmir is *Lokaprakasa*. It seems to be the product of a number of learned persons including Ksemendra. But it does not rank with history, though it supplies many a useful information for the social history of medieval Kashmir.

Sayyid Ali's *Ratikh-I-Kashmir*² (*Tarikh-I-Kashmir*) is the only extant Persian source written in Kashmir before the Mughal occupation in 1586 A.D. Sayyid Ali's treatment to his subject is that of a chronicler rather than of a historian. He is deficient both in chronology and topography. However, his work is essentially important for the activities of Mir Sayyid Ali and his disciples; the iconoclastic activities of Sultan Sikandar and Mir Muhammad Hamdani's influence on the religious thought of the Sultan; Zainul Abidin's enlightened religious policy and his encouragement to arts and crafts; the struggle for power between Muhammad Shah and Fateh Shah; and, the brief biographical notices of Sufis and Rishis flourishing in the Sultanate period. Sayyid Ali furnishes an eye-witness account of Mirza Haidar Daghlat's rule in Kashmir, his policy towards the Shias and the circumstances leading to his downfall.

The *Tarikh-I-Kashmir* of an anonymous author written in 1590 A.D. is one of the earliest Persian sources. Based on the Sanskrit chronicles and some earlier non-existent Persian accounts, it is a narrative of events from ancient times to 1537-38. Though incomplete in many important details, it is a useful source for it describes those events in detail which

have been omitted by the Baharistan-I-Shahi, Haider Malik's Tarikh-I-Kashmir and other Persian chronicles.

Nothing is known about the author of Baharistan-I-Shahi beyond the popular belief that he was a Shia and that his great grandfather, Mulla Husan-ud-Din, was an immigrant from Ghazni. The Baharistan-I-Shahi describes the history of Kashmir from the earliest times to 1615 A.D. Though the pre-Islamic period has been dismissed in a few pages, the events taking place in Kashmir from the accession of Rinchana to 1614 have been narrated fully. The historical value of the Baharistan is further enhanced by its full description of the activities of Mir Shams-ud-Din Iraqi. No other chronicler has given so much importance to the role of the founder of the Nurbakshiya Order in Kashmir. The author also narrates in detail the events leading to the Mughal conquests of Kashmir in 1586. The work is composed in an ornamental language.

Haidar Malik's Tarikh-I-Kashmir, written in a simple and lucid style, supplies valuable information for the period 1586 to 1621 A.D. His purpose in writing history was to preserve the memory of his own ancestors who, according to author, played an important role in shaping the course of events in Kashmir. The part played by the supernatural forces in determining the course of events; so omnipresent in Kashmiri literature, poetry and folklore; is sometimes found as a determining factor in Haidar Malik's chronicle. But occasionally the author is also concerned with historical causation.

The Tarikh-I-Kashmir by Hasan-bin-Ali Kashmiri furnishes a short account of Kashmir's past from the earliest times to 1616 A.D. Not only are the sources Hasan's Tarikh and Baharistan the same, but both works seem to suffer from the same lacuna. There is a complete omission of the events taking place in the reign of the later Shah Mirs and the Chaks, though there is a casual mention of Yaqub Shah's submission to Akbar. However, the importance of the work lies in its treatment of the history of the Sultanate period up to the end of Hasan Shah's reign (1472-84), for which period it is very useful.

Narayan Kaul was a Kashmiri Brahman who wrote Tarikh-I-Kashmir (Muntakhabut-Tawarikh) from the earliest times to 1710 A.D. Rafi-ud-din Ahmad was a Kashmiri by birth, who completed his Nawadir-ul-Akhbar at Shahjahanbad in 1723 A.D. It contains useful information regarding the civil wars which took place after Sultan Hasan Shah's reign. However, this work needs to be read with caution as it

overemphasizes the religious factors in these wars. Waqiat-I-Kashmir (Tarikhi-Azami) by Muhammad Azam was written in 1747 A.D. The work is written in simple Persian. It describes not only the political history, but also throws light on the life and achievements of various Sayyids, Sufies, Ulema and Poets. There are useful references to the prevalence of Begar (forced labour) in Kashmir. The migration of Kashmiries to the Punjab and Delhi is referred to on account of the political disturbances and economic instability in the time of the later Mughals.

The Persian chroniclers of Kashmir seem to have copied the traditions of historical writing in Hindustan and Persia. They were also influenced by Kalhana. But they could not rise to the height of Kalhana. Unlike Kalhana, their treatment of history as a narrative of occurrences does not suggest any inter-relationship among the events in a broad historical perspective. Whenever they try to explain anything, the stress is more or less in explaining historical causation in personal terms. The Kashmiri writers were also ignorant of the histories of Central Asia, Persia and Hindustan. They also depended on common sources and lacked the power of critical analysis. Muhammad Azam alone has applied the critical historical method in his Waqiat-I-Kashmir. The religious zeal shown by the medieval Indian historians like Zia-ud-Din Barani and Mulla Abdul Qadir Badauni seems to be present in the Persian works of Kashmir also; but the Kashmiri writers do not show any fanaticism in their writings. The spirit of religious toleration guided the writings of Kashmiri writers. The author of Baharistan-I-Shahi, though supposed to be a Shia, condemns the policy of Yaqub Shah towards the Sunnis.

The influence of local environment on the chroniclers has let an imaginative or rather poetic touch to their writings. The natural surroundings of rivers, springs, lakes, mountains and the legendary tales connected with them have also found a prominent place in the Sanskrit and Persian chronicles. Almost all medieval works, with a few exceptions, begin with the legendary description of land. While all histories of Hindustan written during the Sultanate and Mughal period ignore the pre-Islamic period of Indian history; and, while many begin their narratives with the description of the general history of Islam; the Kashmiri chroniclers do not show their extra-territorial links with the lands of Islam. Perhaps, the geographical isolation of Kashmir fostered a stronger sense of regional bias in their writings.

Biographies of Saints have greater historical value than other type of non-political literature produced in Kashmir. These biographical accounts enable us to understand the powerful impact of Sufism in Kashmir. The following works were produced during the Mughal period (1586-1752) in Kashmir :-

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| 1. Mulla Ali Raina | Tarikh-ul Arifin (1587) |
| 2. Baba Nasib | Rishi-Nama (1631) |
| 3. Daud Mishkati | Asrar-ul-Abrar (1653) |
| 4. Mulla bin Abdus Sahur | Khewariq-us-Salakin (1698) |
| 5. Wahab | Futuh-I-Kubraviya (1748-49) |

Some non-Kashmiri chronicles also provide useful information about Kashmir. The earliest available information supplied by a Muslim regarding Kashmir is found in Al-Masudi's *Muruj-uz-Zahab* (941-43). Al-Masudi describes the geography of Kashmir. There are three Central Asian histories which throw some valuable light on Kashmir. They are the *Zafarname* of Sharaf-ud-din Al Yazdi, completed in 1424-25; the *Malfuzat-I-Timuri*, attributed to Timur; and, Mirza Haidar's *Tarikh-I-Rashidi*, written in 1546. There are useful references regarding Kashmir in *Tarikh-I-Mubarak Shahi* of Yahya Ahmad Sirhindi; *Tarikh-I-Daudi* of Abdullah; and, *Tarikh-Khan-I-Jahani*. Some

and which contain useful information regarding Kashmir, are :-

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| 1. Nizam-ud-Din | Tabaqat-I-Akbari |
| 2. Abul Fazl | Ain-I-Akbari Akbar-Nama |
| 3. Hasan Beg | Muntakhab-ut-Tawarikh |
| 4. Muhammad Qasim Firishta | Tarikh-I-Firishta (Gulzar-I-Ibrahimi) |
| 5. Abdul Qudir Badauni | Muntakhab-ut-Tawarikh |
| 6. Muhammad Sharif-an-Najafi | Majalis-I-Salatin |
| 7. Jahangir | Tuzuk-I-Jahangiri |
| 8. Amin Ahmad Razi | Haft Iqlim |
| 9. Mutamid Khan | Iqbal-nama Jahangiri |
| 10. Abdul Hamid Lahori | Badshahnama |
| 11. Muhammad Amin Qazwini | Badshahnama |
| 12. Muhammad Saleh Khmbu | Amal-I-Sadeh. |
| 13. Unknown | Kitab-I-Dabistan-I-Mazhab |
| 14. Aurangzeb | Ruqaat-I-Alamgiri Kalimat-I-Tayyibat |

The following Travel Accounts were produced by the European authors, and contain useful references to Kashmir:

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| 1. Du Jarric, F. | An account of the Jesuit Missions to the Court of Akbar; tr. by C.H.Payne as: Akbar and the Jesuits, Broadway Series, London 1926. |
| 2. Pelsaert, F. | Remonstrantie; tr. by W.H.Moreland and P. Geyl as: Jahangir's India, Cambridge 1923. |
| 3. Bernier, F | Travels in Mughal Empire 1656-68, Oxford 1914. |
| 4. Fillipo, De Filippi. | The Travels of Appolit Desideri of Pistoia 1712-27, London 1937. |

The Manuscripts on the history of Kashmir, available in the British Museum, London, are nine in number. According to Rieu's Catalogue, Vol III, P. 1195, they are:-

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| 1. Rajataranki | Folios 131 | Written in 1586 A.D. |
| 2. Baharistan-I-Shahi | Folios 180 | Written in 1614 A.D |
| 3. Tarikh-I-Kashmir | Folios 224 | Written in 1620 A.D. |
| | by Haidar Malik Chadura | |
| 4. Tarikh-I-Kashmir | Folios 125 | Written in 1710 A.D. |
| | by Pandit Narayan Kaul | |
| 5. Navadir-ul-Akbar | Folios 131 | Written in 1723 A.D. |
| | by Rafi-ud-Din Ahmad | |
| 6. Waqiat-I-Kashmir | Folios 315 | Written in 1747 A.D. |
| | by Muhammad Azam | |
| | (Also Tarikh-I-Kashmir by Haji Muhammad Azam Peshawari is noted by Rieu in his Catalogue, Vol, III, P.1013a, III). | |

7. Gauhar-I-Alam

Folios 91

Written in 1774 A.D.

One copy by Badi-Ud-Din in 1774 A.D. and another copy by Abul Qasim Aslam Munimi in 1850 A.D.

(Wladimir Ivanow's Catalogue of the Persian Manuscripts in the collection of the Royal Asiatic Society of Bengal) (No.189, p.59) calls it Gauhar-nama-I-Alam, and says that the copy in question is a history of Kashmir up to 1786 A.D. or thereafter. The work is dedicated to Shah Alam (1759-1806 A.D.) and was originally composed in 1747 A.D., but subsequently completed about 1786 A.D. It is divided into a maqadama (containing a general description of Kashmir), six tabaqas and khatima; but the khatima is missing in the copy.

8. Hishmat-I-Kashmir

Folios 20

Written in 1829 A.D.

by Abdul Qadir Khan bin Wasil Ali Khan

(A copy of this manuscript is in the Curzon Collection of the Royal Asiatic Society of Bengal, No 42, p.21)

9. Lubb-ut-Tawarikh

Folios 123

written in 1845 A.D.

(The name of the author is not given)

THESE HISTORICAL WORKS NEED A THOROUGH AND DETAILED STUDY.

NOTES :

1. Sir Mark Aurel Stein's English Translation of Kalhana's Rajtarangini, Vols. I and II, 1990.
Rajtarangini-The Saga of the Kings of Kashmir, Translation from the original Sanskrit by Ranjit Sita Ram Pandit, 1934.
2. Dr. GMD Sufi (Kashmir, I, Lahore, 19480-49, P.xi) says that the work was written in Muhammad Shah's reign (1530-37). But Prof.. Mohibbul Hasan (Kashmir Under The Sultans, P. 5n) Says that it was completed in 1579 during Yusuf Shah's reign. The latter view apperars to be correct because of the names of Sayyid Mubarak and Lohar Shah in the chronicle.
3. The author of Baharistan-I-Shahi is supposed to be Sayyid Muhammad Mahdi, a Shia writer, on account of the special exposition of Shia tenets and the exploits of Shia heroes. My teacher and friend, Dr. K. N. Pandita has exclusively worked on this monumental work.

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SATYUM–SHIVAM–SUNDARAM

— By *Dr. Roshan Saraf, Jammu*

Shiv-ratri is the Crux of a Culture, the philosophic legislation of "Shiv",
He is as radiant as hundreds of Sun's but as cool as the morning dew,
He is the origin of life, He is the ultimate, He is the commander of trinity crew,

He is the Lord of Lords, He is God of Gods, He is "Mahadev",
He is immortal, eternal, a spring breeze, a blissful wave,
Sages and saints worship Him in frenzy with rave.

He is the salvage saviour, He is "Shree Kanth" – he is "Neel Kanth",
He is in everything, everything is in Him, he is omnipotent,
He is everywhere like air, sky, land and water—he is omni present.

He is absolute truth – he is "Satyum", he is joy and prosperity – he is "Shivam",
He is graciously glorious and beautiful he is "Sundaram",
He is sweet and spiritual Concentration of heart and mind – he is "Suhum".

He is trieyed majestic marvel he is "Treyumbkum" – he is "Trelchan",
He is magnanimous, fathomless, flawless he is "Niranjan",
He is peace and prosperity, He is supreme doctor he is "Dukhbanjun".

"Sdhashiv" as incarnated hermaphrodite created "Aard Nareshwar",
made His abode in snowclad glaciers as "Maheshwar"
and in deep meditation wandered thick and thin within His devotees as "Yogeshwar".

On such an auspicious night bless the mankind with rare righteousness,
bestow peace and tranquility in the human process
and kindle love fluorescence to bash illiteracy and arrogant darkness.

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