

ॐ नमामि त्वां शारदा देवीं,
महाभागीं भगवतीं काश्मीर पुरवासिनीं,
विद्या दायिनीं रक्ष मां रक्ष माम् । नमामि त्वाम् ।

hār-van

Monthly net-journal of 'Project Zaan'



हॉर-वन

‘प्रोजेक्ट ज्ञान’ की मासिक नेट-पत्रिका

वर्ष २ : अंक ६ ~ Vol 2 : No. 6
जून २००८ ~ June 2008

स्वर

अ, अँ, अु, अु, आ, ऑ, इ, ई, उ, ऊ, ऋ, ए, ऐ, ऐ, ओ, औ, औ, अं, -य, -व

व्यंजन

क, ख, ग, च, छ, ज, झ, ञ, ट, ठ, ड, त, थ, द, न, प, फ, ब, म, य, र, ल, व, श, स, ह, त्र

कॉशिर्य नागरी अछर

In this issue

Editorial	
- T.N.Dhar Kundan	02
Kashmiri Rhymes	
म्यॉन्य वीना	
- डा. बी.के.मोज़ा	03
Editors' Mail	
04	
Post-Exodus Publications of KPs	
Drishti	
- J.L.Sher	05
My Medical Journey	
The 10th 12th Syndrome	
- Dr. K.L.Chowdhury	10
शुख	
- नुन्दु रयोश	12
दास्तान	
गुले बकावली - ४	
- म.क.रैना	13
Mysticism & Religion	
MD & CEO (An Address to God)	
- T.N.Dhar 'Kundan'	18
लल वाख	
19	
काव्य	
पाँछु बंद	
- भूषण लाल मल्ला	20
काव्य	
पताह	
- प्रेम नाथ शाद	20
Reflections	
Oh Mother !	
- T.N.Bhan	21
जरा हंसिये	
21	
Our Language	
Preserving Kashmiri Mother-tongue	
- Dr. B.K.Moza	22
Saints & Sages	
Sed Bub ~ A Biographical Sketch	
- J.L.Bhat	26
Samarpan by Sadhak	
Vedic Worship Vs Post-Vedic Worship	
- Piyaray Raina	30
From the Zaan Archives	
Question Bank	
31	
Fire In My Heart	
19th January 1990 ~ A Holocaust Day	
- J.L.Sher	32
Mysticism & Religion	
Maha Ragnya of Tullamulla	
- Dr. C.L.Raina	33
History	
Era Abberations by Kalhan - 4	
- Brig. Rattan Kaul	35
गज़ुल	
- प्रेम नाथ कौल अर्पन	37
सिलसिलुवार - क्याह क्याह वनु?	
नबु लालु	
- म.क.रैना	38
Photo Feature	
Swami Mirza Kakji Jag at Nagrota	
- Feedback : Sunil Hangloo	41
Your Own Page	
Collaged Painting ~ Shiva at Kailasa	
- Dr. C.L.Raina	42
Painting ~ Gopi at Vrindavan	
- Vitasta Bulbul Raina	42

Editorial

Kundan

Cross Cultures

God, man and the world exist today. For how many millennia these three have co-existed, no body knows and no body ever will know. One thing is clear though that their existence has reciprocal dependence. There are a number of theories about the evolution of life culminating in man as the superior most creation, endowed with feeling and intellect. The scientists believe that a cataclysmic event, which they call Big Bang, created virtually the entire universe. During the eons following the Big Bang, great clouds of gases and dust formed and then condensed into galaxies, stars and planets etc. This event is supposed to have taken place a good eighteen billion years ago. Many species like the Dinosaurs lived on this earth and got extinct in due course of time some 65 million years ago. Their bones, skeletons and other relics are found at various places after excavation. The Indian mythology, however, discards this theory for it says that a bang causes destruction and not creation.



The ten incarnations of Vishnu, according to the Hindu mythology, are fish, tortoise, boar, half lion-half man, dwarf, axe-wielding man (Pre-Neolithic and Neolithic), man with bow and arrow (Chaleolithic), man with flute (representing taming and domestication with love), man with advanced intelligence (representing Science and Technology) and man spelling final cataclysmic end. This gives an idea that the creation has started in the waters and the Malthusian theory appears to be based on this mythological analysis. It is also a mystery whether this evolution took place in some parts of the globe and then spread all over or there was a simultaneous evolution in all or most of the areas of the world, as we see today. We do not also know whether the man had the faculties of feeling and thinking in a developed state from day one or these faculties developed gradually in course of time. Whatever be the case, we can safely infer that once these faculties in a man were ripe enough, he must have viewed his own creation and that of the world around him with a sense of awe, astonishment and perhaps bewilderment. He would also have conceived of a creator, who himself was a causeless cause.

A similar question mark is on the divergent cultures and different civilizations of the world. We do not know for certain whether these developed simultaneously at different places or existed on one side of the globe and then spread to other parts. One thing is certain though that there has been cross-cultural interaction and people of one civilization have benefited from the experiences of the people of other civilization. They have borrowed from each other as well. The caste system in India is a case in point. While our society was divided into four castes of Intellectuals, Warriors, Traders and Others on the basis of their capabilities and actions,

Continued on Page 3

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the Greek society was divided into three castes of Gentlemen, Warriors and Others. In our society the warriors ruled and the intellectuals only advised. In Greece the intellectuals only were rulers.

There is an interesting revelation in the book 'Building Cross-Cultural Competence' written by Hampden-Turner and Trompenaars. Although it is essentially a book on management studies yet there are some interesting facets of different cultures given therein. The authors have said that time has been conceived in two different ways, sequential and synchronous. The former runs seriatim from minutes to hours, days, months and years. The latter is cyclic and, therefore is endless. In India too time has been conceived in both these forms and the god of time is called 'Mahakala'. These two are represented respectively by Chronos and Kairos, the two gods in Greek mythology. The Chinese depict these by a thread 'Ji' and a circular track 'li'. There is a third god of time known as Phanes or Aion. A depiction of this god is available in Modena, Italy. 'The whole length of his body is encased in the helical coils of a large serpent. Animal heads representing past, present and future sprout from his chest. He has a linear staff in one hand and a sheaf of lightening bolts in the other'. I cannot resist the temptation of comparing this picture of Aion to that of Sheshashayi Narayana (Nara-ion) of the Indian mythology sleeping on Sheshanag from whose navel is sprouting a lotus on which is seated Brahma, the creator whose weapon is a lightening bolt.



कश्मीरी राईम्स

...

डा. बी.के.मोज़ा

म्यॉन्व वीना



वज़ि येलि वीना यि म्याने मनुची
वुज़ि आनंद तु ग्रेज़ि साज़ु संतूर

श्वन्य श्वन्य आबुशार साज़ुदार बोल बोश
यि कुकिला करि कू कू तु मँछयला बरपूर

बरजस्तु फुलया ग्रेकि खसि मनसुय
शोगुला यि शोगु करि तु कान्यन सूर

बँबुर कुम बाशि करि यँबुरज़लन पॉर्य
मनु पाँपूर मुश्कि सूत्य वातन कति कूर

खोलि पखु मनु मोर कमि कदम वारे
बावय वुफलन तु मनुकुय क्युथ नूर

र्वनि रोस्त मदु मस्त नच्चि मन म्योन्युय
कुनिरुय यि मनुकुय कपॉर्य गछि दूर

वोस्य यिन ब्वकु फँल्य स्वरगु दाराये
आकॉश्य द्यान म्योन वाति कोत कूर

च्रकि प्यठु मनुके गाह त्रावि क्युथ जूल
गटु च्रलि तु कुस गाश यी पूरम पूर

अमि गाशु ज्ञान गछि कमि अनज्ञानुच
ग्यानुच तु पानुच यिछ आसि तस मंज़ूर

गछि तेलि बंदन तु मायायि बाव दूर
करमुय छु दरमुय तु क्याज़ि गतु ग्यूर

आशा मे छि यी बेयि वज़ि म्यॉन्व वीना
वीना वज़ि पूर मे न्यराशा गछि दूर

आशायि अथ हेकि यिथ केंह गतु ग्यूर
वथ क्वसु अथ बेयि वज़ि पानय ज़रूर

गछि किछ आरती तु वाति कुच ग्रज़ दूर
मन गछि शांत त्यूत यिछ तिछ वथ कूर

वज़ि कुच यि टॉठ वीना म्याने मनुची
वुज़ि आनंद तु कूत ग्रेज़ि साज़ु संतूर



Editors' Mail**Rohini, Delhi**

Respected Raina sahib,
I really feel morally boosted to find your e-mail asking me to supplement certain information needed by you. Words fail me to thank you at your gesture which speaks in volumes of your attitudinal behaviour to help the community brethren.

The Preface written is self-explanatory and is a true reflection of my pent up emotions, which I like to pass on to my progeny as a repository factual documentary evidence for my young Turks to understand the ground realities and move ahead in right direction to achieve the objectives for which we elders have been striving hard in exile with sustained hope to regain victory. As regards information about myself, my write ups titled 'My Concern for the Community' is amply self-speaking, projecting my mind and the compelling factors which promoted me to toil hard in bringing to lime light the factual position which emerged after exodus to our community, threatening our existence, survival and identity as a microscopic community.

To supplement further information, I am enclosing the CD of the manuscript of my book 'Drishti - An Assortment of Essays', giving you the unlimited option to choose any word, sentence, paragraph which you feel is worth quoting.

J.L.Sher**विमान नगर, पुणे**

आदरनीय रैना साँबु,
मायि बोरुत नमस्कार। दोपुम महारा, दूह खोतु दूह छु
हॉरवन नोव नोव रंग ह्यथ नमूदार सपदान। थद्यन
लिखार्यन हुंद्य थॅद्य शाहकार! छोट तु मोट इनफारमेटिव
लेखुत। पॅज्य पॉठ्य छु हॉरवनकिस बागस मंज रंगा रॅय
पोश फोलुरावनुक तु रॅछुरावनुक सेदि स्योद रूप नोन
गछान, येमिच ख्वश ब्य असि ताम कुन्दन साँबुनि स्पेशल
फीचरु दॅस्य ति वातान छि। यि छु अख रुत कदम,
म्यानि तरफु मुबारकबाद।

यि छु अख पद तिमन प्वरुशन हुंदि नावु यिमु अमर्यथ
चनस तु त्रेशु हत्यन चावुनावुनस छि ग्वडु अनवॉर्य
दिवान, तु रोज्ञान समतुक व्यवहार ब्रोंहकुन पकृनावुनस
मंज पेश पेश:

समसॉर्य सोम्बुरन ज्ञान समहॉरी
रंगु अलंकार कवु त्रॉविथ नॉल्य।
थाव त्रेशि हत्यन अमर्यथ जॉरी
अदु नो सूरी पां ज्वय कॉल्य।।

तुहुंद रुत कांछन वोल,

भूषण मल्ला 'भूषण'**New Delhi
anitatcpl@yahoo.co.in**

Dear Editor,

I am very much thankful to you for having my name included in your mailing list. Reading 'här-van' every month is really a great fun and good learning experince for me. Since I was very small when we left Kashmir, I don't know much about it. But reading 'här-van' is helping me a lot to go closer to it and knowing things about our community. Your initiative and efforts are highly appreciated.

I would like to convey special thanks to Dr. Chowdhury for sharing his experiences with the 'här-van' group. Thanks & best compliments,

Anita Dhar

Dear Shri Raina Sahib,

First of all let me congratulate and thank you for coming out with such a beautiful journal on culture, heritage and history of Kashmir. It is a sorry affair that the souls of Kashmir culture are at present living a destitute life in scattered unknown lands without knowing about their fate and future. I some times dream as to what will the water, wind, mountains and valley of Kashmir be thinking about us. Will they be looking desparately for us, will they be hungry to hear our chattering, or they also must have forgotten us. 'här-van' is a recollection of semi-forgotten or lying somewhere in celler of memory what is our past glory, heritage and culture. For younger generation it is a God-gifted ready made material to know about their rich & valuable heritage. They will feel proud to know this all and share the information with their friends from other culture in a dignified way.

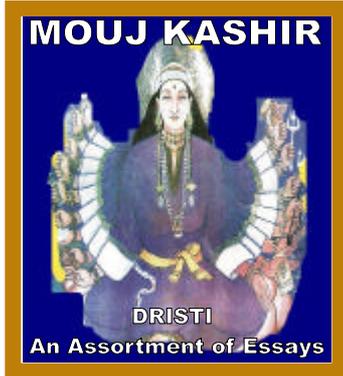
With love & regards.

Dr. Romesh Kumar LangerCentral Institute of Fisheries Education,
(Deemed University)Indian Council of Agricultural Research
Yari Road Campus, Versova, Mumbai 400 061

Books ... Books ... Books

Post Exodus Publications of KP writers

[The work highlighted here is an assortment of essays titled 'Drishti', compiled from his own works by Prof. J.L.Sher. Shri Sher was a senior lecturer in commerce in the J&K Education Deptt. and is now a freelance journalist and a member of the Intellectual Forum, Rohini, apart from being a prolific writer. The book is yet to be published for which the author seeks assistance from individuals/agencies. For an assessment of the author's work, we carry here some glimpses of the same alongwith its reviews by two well known persons. Those interested in helping the author for publication of his work may contact him at jlsher@rediffmail.com - Editor 'här-van']



Name of Book: **Drishti**
- An Assortment of Essays

Content: Essays on Post-exodus Turmoil

Author: Jawahir Lal Sher

First Edition: Yet to be published

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Author's Note:

I was born in a humble family, but to a spiritually elevated parents, who inculcated in me traits of self-forbearance, sublime devotion, dedication towards all suffering masses, irrespective of caste, creed and colour which had been my primary objective of life. My conscious would never allow me to betray my well indoctrinated value, ingrained in me by my virtuous Godlike parents.



During my service tenure, I had to face all sorts of atrocities, discrimination, injustice from all quarters because of my calling a spade a spade, opposing policies of favouritism, nepotism, goody-goody men at the helm of affairs, following all moonshine policies of governance, having oily tongue devoid of

milk of human kindness. I was taught to follow and tread the path of truthfulness, honesty, selfless service, purity in deeds and action. I was inspired to live a righteous life of purity, aspire for divine effulgence, crave for a contentment which comes from a true heart and by imbibing spiritual treasure like wisdom, virtues, empowerment, goodwill and compassion.

But the greatest shock to my community in particular was spontaneous migration without any pre-planning which caught even the government unaware. There was brutalised killing to paralyse the structure of authority into inaction and stupor. There was total collapse of structure of governance and anarchy with no spew of measures, no applying soothing balm to our fractured community, but articulating the agony of Kashmiri Pandits. Not only this exodus caused untold amount of human suffering, but also threatened this small vibrant, socio-culture of original inhabitants of Valley with extinction, more so now than in the past. Our customs, traditions, language, faith have got eroded. Today our existence and identity is going through a turmoil. Serenity and tranquility is lost. Our ethnic social and cultural homogeneity whose mosaic we have managed to piece together during 18 years of exile is disappearing, exhibiting a sordid tale of total neglect, offering in pittance, shanty towns for survival in return as a punishment given to my community for being patriotic Indian.

The greatest mental delirium to me is that we have suffered gross neglect, utter dismissiveness and stark abbreviation. It is unfortunate that Centre and State is following lackadaisical policy of cajole and coax, the anti social, anti national elements and following vacillating policy towards traitors at the cost of loyalists. The hapless Kashmiri Pandits looking askance at the bleak scenario that is unfolding before them. I wonder at the out of box solution brewing, gaffe prone schemes being floated at the cost of modest, meek savant peace loving community, which is to me the greatest shock, unbearable to my fragile mind.

- J.L.Sher

Literature in Exile

J.L.Sher

DRISHTI - AN ASSORTMENT OF ESSAYS**REVIEWS**

Drishti is a collection of published articles which are bound to arouse reader's interest inasmuch as this holistic appearance. Prof. J.L.Sher has thrown up serious issues confronting the community in the changed conditions. The articles fall into different categories according to the targeted audience and themes. Each of these puts forward a couple of cogent reasons for self assessment. A shared thematic structure has been employed to help the texts exist as a unity.

'My concern for the community' is the central idea of Prof. Sher's writings. The responsibilities of the youth and adults for cultural flowering; retrospection of socio-political system; student life; post migration miseries and pain leading to a stressful life; meditation and peaceful life; Kashmiri Pandits' organisations, community goals, are some of the issues the writer has addressed.

Prof. Sher uses a vibrant tone. A special arrangement is used to satiate his vigorous flow of thoughts. Collectively, these writings present a fine collage of the community's struggle for survival.

C.L.Kaw

Lecturer in English (Retired)

General Secretary

Kashmiri Pandits' Cultural Society

Kongposh, Jain Nagar, Rohini, Sector 22, Delhi 81

Great persons of thought usually are thrown in the mainstream after great tragedies. The holocaust of vale of Kashmir unprecedented in its ferocity with which a hapless community was mauled by the

wolves of terror is symbolised by the upsurge of intellectual thought which depicts the hurt, pain and trauma hitherto, unheard of.

It requires an indomitable will to highlight the events background and our own acunas as a community to visualise and anticipate events that led to Catastrophe of unimaginable magnitude.

Prof. Sher who deserves to be the real soul of our intellectual forum has ingrained mastery over words which flow from unpolluted thoughts, having an unblemished career of integrity, fair judgement and indomitable will to project the predicament of our community. The flow of thoughts in his write-ups is both forthright and exemplary. His compiled Assortment of Essays - 'Drishti' reflects his in-depth understanding of various problems, arisen out of unexpected exodus and its multiplier effect on the survival of the community. He has meticulously highlighted the pathetic indifference of powers that be both at centre and state levels for the curse of the beleaguered community, where our day-to-day issues of our survival are brazenly sidelined and consequently get obliterated.

In projecting the historical, religious, spiritual and above all demographic contours of our persistent malady with his razor sharp intellect and poetic genius, he will be remembered now and herein after.

I salute to his single minded acument and endeavour and hope this will go a long way to understand and reverse the predicament of the community.

Dr. M.L.Wali

Social Activis & Ex-president

Kashmiri Hindu Association, Rohini, Delhi

DRISHTI - AN ASSORTMENT OF ESSAYS**SOME RANDOM EXCERPTS FROM THE BOOK**

The secret behind the mysterious nature mystifies us. The virtuous valley was created, for the dwellers to follow the godly injection of leading a virtuous life, attain the level of purity that is akin to divinity. A valley so beautiful and pure was carved out, beyond our imagination for accommodating revered angel soul, with nature made purest and gentlest. Entry was

open for virtues revered enlightened soul who used to live in perfect love, happiness, fraternity and solace. It was a world of its sort, itself established by God. The Chief feature of this paradise name **Kashmir** (abode of Kashyap Rishi – saint par excellence) was purity which governed the entire cycle of birth, life and death. Impurity in action, words

and thought was unknown. The dwellers were soul conscious, flying creatures, light and free and filled with all qualities of goodness like that of the angel.

But Alas! It caught the demon's eye who could not tolerate such conditionality of co-existence. They were on the look out for an opportunity to break such unity of thought and action. They roped in weak minded, fickle minded personalities, vitiated their mindset, provoked them to revolt, rise and awake, for their vested interest. The century old tradition of unity and brotherhood was finally given a final burial. Misguided youth were lured, tutored, indoctrinated with venomous ideology to vivisection the state on communal lines, by raising farcical and superficial demands, preposterous and unviable, couched in a language of compassion was nothing but a sinister move to harm the Indian interest. These anti-national, anti-social elements got a boost when there was a weak Governance of pop & mom, who had no cogent policy and the vacillating policy of the Indian polity made their nefarious design easily workable. Political masters at the helm of affairs studiously avoided formation of a determined policy for lack of will power, considering the vote bank policy. For decades, the Pakistani establishment has nurtured the monster of terror. The Frankenstein's monster which I.S.I. played the lead role in creating terror now seems to be raging at the doorstep of its master. Their calculated trickstry bore fruit. They were able to break four things in life. "trust, promise, relation and heart". When they break they do not make noise but pains a lot.



The Jammu and Kashmir Govt. is following a scorched earth policy with reference to us. Can they restore the bon-homie of bygone days of peace and tranquility which was the spiritual food to our starving mind? True happiness springs from heart and when hearts are broken, there is a breach of trust, pre-planned by our tormentors faining innocence of the event surged. Nothing can supplement the irreparable loss suffered by our fractured community. The attempt is made to create a wedge and divide in the brotherhood by spreading canards floating unfounded rumours. Our identity is lost. Money or any other material support in any form can not compensate the composite culture. There is an



apparent breakdown in the path chosen by our illumianaries, to live a devout and meaningful life. Divinity is lost. We have lost our ancestral home, with which we had been in deep attachment.

We fail to understand the overt meaning of our political masters, who claim to be our benefactors and saviours. To their bankrupt mind "Rehabilitation" means extending financial help in terms of monetary or non-monetary form. Overtly, the physical loss may be compensated or indemnified, which forms a minor part of package. Every party promises that they will be properly rehabilitated. Do they mean Rehabilitation is giving a piece of land to construct, small hutments and forget all others moral, social, cultural, ethical values, which is a major segment of the whole fabric of the community. Their tall claim is nothing but depicting a situation of helplessness, a compromise, arrived at, to save their leadership, at the cost of nation's sovereignty. These self centred political masters want community interest to be sacrificed at the alter of winning a clout of separatists, unmindful of its multiplier effect.

It was felt to call a global conference, roping all shades of opinion associating all young Turks, think-tanks, men and women of prominence living in India and abroad to internationalise the ground realities of our enmass exodus and bring to lime-light the untold miseries, it brought and negate the malicious propaganda, floated by all such external and internal forces our invisible enemy. It was the outcome of many deliberations, spread over years of negotiation, that an idea gave birth to the creation of All India Kashmiri Samaj to act as an Apex body. It was a general consensus which emerged among delegates drawn from various parts of India and abroad and the community mandate favoured That Mr. M.K. Kaw - a versatile personality, a man of firm determination, wisest of the wise be empowered on behalf of the whole community to initiate dialogue process with the Govt. for our dignified return, accommodating the view of all fragments, break away groups to arrive at a general policy of return. Till the mission is achieved, it was decided to declare us "internally displaced community". It was made clear that K.P's will return to valley in wholesome and not in peace meals only when the conditions are conducive, with constitutional guarantees ensuring their political, economic, social and cultural rights. None of the affiliates gets mandate to talk, negotiate our return except All India Kashmiri Samaj - An apex body.

Today our identity and existence is passing through a turmoil for the last 18 years. The circumstances have made us egoistic, individualistic and a few among us have perverted mindset. Some of the community 'Icons' have mastered in the art of criticising others and giving unsolicited suggestions and advices on any issue. They have become masters of mudslinging and abuse proliferation. We have lost the sense of discrimination. Neither we work ourselves, nor allow others to work making false allegations which demoralises them such critics are the enemies of the community. Let us avoid cribbing and complaining, which is our exceptional trait of exhibiting intelligence. We usually complain. This is not done, that is not right, I do not like this, people have not asked me before doing this or that, he is dishonest, he is selfish-The list is endless. They feel elevated when they make unfounded allegation about people and situations. They forget the good things done. They develop negative thinking. They remain always in tension because of their mental attitude.

The benefits of Pranayam and various Ashans are countless. Our chitta becomes free from the ignorance and is covered by radiant light of knowledge of ultimate reality. When we inhale, it is not only the air or oxygen that enter the body, but along with it, the air also enters a divine energy which keeps the body alive. Pranayama practice improves the functioning of the brain cells, with the result that memory and faculty of discrimination and observation improves, with many health benefits. He (Swami Ram Dev Ji) explained in detail all the seven kinds of Pranayam and advocated for at least four Pranayama such as Kapalbhathi, Bhastrika, Anuloma – Viloma, Bhramari, Pranayama. He gave vital guidelines for meditation and demonstrated certain Ashans, himself.

Economic development is the prime concern of every country today. Gap between the rich and the poor is widening. Wealth is becoming increasingly concentrated in the hands of super-rich class of individuals. This growing economic inequality in turn, threatens to unleash social conflicts. The consumerist culture adopted by affluent nations of the world have led to rampant exploration of natural resources and abuse of the environment – a great threat to climate change. Natural resources becoming increasingly scarce, poorer communities whose lives are tied closely to nature, are the worst sufferers. Experts predict conflicts is on the annul over water, food and arable land.

Mahashivratri is one of our greatest festival. This occasion provided the whole family to sit together and offer prayer which was a force that gave the family a spiritual strength. Collective prayer would invoke, God's bliss and would bring fruitful divine blessings. Holy festival had a common goal to create a feeling of oneness, unity and respect for others. It was supposed to invoke true happiness, solace and tranquility for the whole family.

As regards culture, it is on the path to extinguish. Mehendi Raat is no, application of Mahandi by Masi's/Booya but assigned to beauty -parlour, who charges, as per the party. There is no "Waanwoon" song as none knows it. We have substituted it, by disco dance on dance floor hired for such occasion. Barat does not reach at the appointed time, keeping hosts's guest in waiting, for hours, disregarding the emotionality and sentiments of others.

Among the large number of directions, which are all equally important, I rank in priority selfless service towards suffering masses, poor and needy. By serving such helpless human creation, we win the favour of suffering human beings and the blessing of God, too. For serving humanity, we need behavioural change in our deeds and action. Change of mindset is essential to distance ourselves from evil forces to dominate. To serve humanity is a herculean task, a thankless job, for which we have to surpass many obstacles, act upon our conscience, shun egoistic mentality. This struggle needs many virtues to develop within himself like good moral charter, modesty, humanism, spirit of sacrifice. Every event which has passed, or through which we are passing bad or good is a lesson from which we have to learn, destined to our lot. Repose trust in Him, as his ways are mysterious. Let us remember tomorrow this misfortune can come, to us and the best way to face eventuality is to believe in the religion of humanism. Selfless service towards suffering masses irrespective of caste, creed and colour give solace to mind and rewards us with a contentment. It comes only from a pure heart and by imbibing spiritual treasure like wisdom, good virtues and powerful mind.

We must repose trust in God, as his ways are mysterious. To some one he elevates in no time, but to others he disappoints. It is "His" will, which rules the roost. We are living in a materialistic competitive world. Every one is after money, name and fame. This mad race to surpass others breeds jealousy which causes stress and strain,

restlessness and above all lends him in a state of tension, frustration causing various types of ailments like High Blood Pressure, Heart Attack, damaging of Liver, Kidney Failure, Diabetes, Mental disorder and large number of diseases. He loses his balance of mind. We must know that mind is a good servant but a bad master. A powerful mind rules over weak traits, not letting them to come into action. A pure mind does not let in any negativity to win over unwanted desire. If we develop a polluted mind we are inviting trouble in the form of untimely aging, death and disease. We need a change of our mindset, thinking positively, developing optimistic outlook and trust in the offerings of God.

Tolerance, no doubt is a negative principle, while love is something positive. Tolerance is a very good principle of public life and the task of reconstruction between various groups, ideologically different in our community or divide between Kashmiri Muslim & Kashmiri Hindus can be solved on the basis of principle of tolerance. Tolerance testifies our will power and help us to rationalise, analytically the feeler set afloat, to estimate its repercussion. Wisdom disapproves such figment of imagination. We as intelligent race can reap more harvest than to give vent to our infighting. AIKS praise worthy step to file a writ petition on behalf of the community, is itself a masterstroke, a political agenda of common masses. Have tolerance, wait for the judgment, which to the optimistic mind will nullify all misdeeds and reverse all political gimmicks. These loose talks of self styled leaders are only figment of imagination, born out of frustration to spread rumours unmindful of its impact on community and its general acceptability.

Human soul is the life force and power behind all physical and mental activates. We can see, hear, speak, smell and touch through the sense-organ. It makes the body run, walk, stand, sit and lie down. All these actions are triggered by the thoughts and decision made by the soul. Originally, when the soul descend from the soul world, it is pure and powerful. It is free from the influence of the body and the material world. A pure soul commands all powers and enjoys a perfect life. It is though positive and creative, as its actions are righteous. Pure soul live in natural state of zeal, enthusiasm, lightness, happiness and bliss. When a soul is pure, it attracts only what is good and healthy. It does not let in any negativity to win over unwanted desire. A discontented soul is prone to be selfish, spiteful and ungrateful. When souls lose their purity and power,

the world turns from "Heaven to Hell". Pure soul in human form enjoys a liberated relationship which leads to positive impact and happiness for all. In bondage and sufferings human soul turns to God and seeks liberation from this world of sorrow.

The human brain controls memory, vision, learning, thoughts, consciousness and other activities. By means of electro concepts impulses, the brain directly control voluntary behavior. The brains connects billions of neurons which are connected with one another in a complex network. All physical and mental functioning depends on the establishment and maintenance of neuron network. So, one should know that, for the brains to be super- active, we need to have balanced food, sound sleep, positive thinking and many other conditions for happy living.

I salute with reverence my youngsters, who have been showing their quality of control forbearance, broader vision, understandability of carrying ahead the rich culture of our ancestors. Your parents had to flee, carrying their kids at a tender age, leaving aside physical wealth which they had accumulated to save honour, proving their credentials as a patriotic Indians. They have exhibited broadmindedness and an exemplary courage to face Jube inspite of all provocative slogans and pugnacious attitude of the tormentors, who choose violent means to create a situation of igonomy calibrated from outside.

Hope, optimism, faith and positive thinking should be the guiding factor to fight against injustice meted out to any individual, group or community. Hope is more emotional and less intellectual than optimism, which refers to a positive attitude based on rationality. Hope is subordinate to faith, while hope is emotional faith is divine inspired. Hope is distinct from positive thinking, which is a therapeutic process used in psychology for reversing pessimism. Hope sustains life. Hope keeps us afloat. Be brave, cultivate hope against things going wrong. This is a message for fickle minded, unhealthy people, who have lost all hope for survival.

I have moulded my life style to the simplest possible option. Simple living and high thinking, always optimistic and keeping my mind relaxed by reading, writing and listening radio programmes and songs so that I am occupied in these activities. By this policy, I am able to shun the pains of disease away.





My Medical Journey

Dr. K.L.Chowdhury



THE 10TH 12TH SYNDROME

(A psychiatric syndrome in senior high school students)

Young Kashmiri Pandit boys and girls of the age group 14 to 18 years are blissfully ignorant of the terror and mayhem of the last decade of the previous millennium in Kashmir that forced their parents and ancestors from the valley into mass exodus and exile. They were either yet to be conceived, or in the wombs of their mothers or in the arms of their parents and grandparents around that time, with little memory of those turbulent times. Whatever little they know now is from the word of mouth or from what, some of them may have gathered from newspapers or the journals of the community.

Therefore they are not the subjects of the numerous physical, psychological and psychiatric syndromes that have come to be associated with the exiled Pandits. Not that they do not suffer their share of the deprivations and hardships in the camps and in other KP habitations. But, the fact that they have no direct knowledge of the days back home in Kashmir where their parents lived, there is no earlier period of life for them to compare with. For them there is no feeling of loss, material or physical, for they came to live in deprivation from the very beginning. Nor do they suffer loss of roots or of identity, for they struck their first roots in exile and began their identity as 'migrant children'. Nor is there the social and spiritual vacuum, which their elders faced, for they made their debut in life under the flaps of tents or the asbestos roofs of single ten-by-ten rooms to lead a claustrophobic existence. Their stresses are, therefore, different from what their parents suffered - in form, content and in intensity. They are subject to the constraints of cramped existence devoid of basic amenities of life in their

camp dwellings and 'migrant' schools.

However, adversities may have their blessings too like the silver linings in clouds. First, these young boys and girls, unlike their parents, are spared the fear and the humiliation of living as a minority in the valley. Second, having lost everything, their parents now invest all their hopes, aspirations and energies on the future of their wards and stop short at nothing to provide them, what they consider, the best possible education and care. Third, while they became pariahs in their own State of J&K and were herded into camp schools, denied admissions in professional colleges and the universities, the other States of India, literally opened the floodgates of the professional institutions, especially in the disciplines of engineering and technology for them. But that is where the blessings stop and a new tragedy begins to unfold.

The strong incentives for admission into professional colleges have led to a race, nay, a mad rush, for these colleges. These children grow under the constant exhortation and indoctrination, to score for the entrance at any cost. Their timetable is all set for the next three or four years according to a pattern, the moment they move into the 9th or 10th class. They are subject to the tyranny of a calendar that allows them not a breathing space for themselves. They breathe and live for and in the books of the curriculum, their hearts beat with the rhythm of chemistry, physics, biology and/or math. There is no other discipline, no other knowledge to be gained.

Their parents or alarum clocks wake them up before dawn to begin their odyssey for the day. They hardly get time for their breakfast and rush to the private tutors before they land in their school, chewing a morsel of food on the way. Going to schools is a mere formality for them, a sheer waste of time and only to complete the mandatory attendance. They are uninterested in what the teachers there have to teach, howsoever qualified and dedicated these schoolteachers might be. That kills the teachers' enthusiasm to teach. It is a vicious



Dr. K.L.Chowdhury is a renowned physician and neurologist, based at Jammu. He has very kindly, not only agreed to write permanently for the 'Health' column of 'här-van', but also volunteered to answer health-related queries from the readers. We invite readers to send their queries to the editor 'här-van' at editorharvan@yahoo.co.in to be passed on to Dr. K.L.Chowdhury, or send them directly to Dr. Sahib

cycle and a colossal waste of precious time, both of the disinterested student and the demoralized teacher! They return from the school in the hot afternoon and hurriedly gobble up their lunch to dash to the remaining tutors, three or four in all for equal number of subjects. Therefrom they return famished and fatigued with the sunset. Without a breather, the homework and the rote start. And soon it is night and while the rest of the household is sleeping, they are burning midnight oil. They sleep amid the sheaves of carbon copies or Xerox notes of the tutors.

It is all work and no play. They do not help in the household chores and even if they would like to lend a helping hand or participate in the domestic affairs they are firmly discouraged by their parents. They might be able to steal or snatch a few minutes for their favorite TV serial, movie or the cricket telecast. There are no picnics for them, no recreation, no vacations. In fact, it is during the vacations that they cover the syllabi, months ahead of its regular coaching in their schools. And preparatory to the final examinations there are special coaching sessions in private teaching 'academies' that launch an advertisement binge to lure the students and their parents for the final putsch to make it to the professional colleges.

They do not get time to read a newspaper or a journal or borrow a book from the library. They grow so innocent and so ignorant about life and the world around them. This stereotyped, straightjacketed, tunnel existence of 3-4 years wreaks havoc with the psyche of these young girls and boys, finding expression in a varied symptomatology for which I have coined the terminology 'The 10th-12th Syndrome'.

In medical terminology syndrome is a constellation of signs and symptoms that falls into a pattern and may be caused by various disorders. The 10th-12th Syndrome is essentially a psychiatric syndrome characteristic of the students of this category, who are in the 10th, 11th and 12th classes. Here age is not as important as the school grade. Sometimes the manifestations start much early, in the 8th or 9th class or even earlier, depending on the stage at which the hard-driving parents decide to introduce the rigors of academic discipline to their wards

While the 10th-12th Syndrome, in some of its manifestations, is ubiquitous in the Indian urban student and has spread like a virus to the Indian Diaspora, it is almost unique in its wide reach and

deep penetration in the Kashmiri Pandit students.

Why the Kashmiri Pandit students in particular? These young boys and girls are not only exposed to chronic overdrive in studies resulting in psychological stress over a long period but also a repression of natural drives and urges in their formative and impressionable years. They seek release from emotional conflicts and internal and external stresses through various psychological mechanisms that manifest in various disorders – psychosomatic disorders, behavioral disorders, anxiety disorders including panic states and hysterical conversion, depression, and even personality disorders or a mixture thereof. The symptoms are varied and referable to almost any system in the body. Yet there is a telltale pattern.

The commonest presentation is a boy or girl complaining of unexplained fatigue, weakness and giddiness. Others complain of 'suffocation' or shortness of breath and a smothering sensation, a feeling as if there is not enough air and oxygen available. On the other extreme is a visibly distressed student who is overbreathing with deep and fast respiration that may result in cramps and spasms, dizziness, and faintness - that is hysterical hyperventilation, as we call it. I have seen many of them with these breathing problems being treated as asthmatics. Yet others present with palpitations, or a missing or fluttering of the heart, an uneasy sensation in the chest where the heart is, and chest pain, dryness of mouth, sweating and cold, clammy hands. Many of them have run through the gamut of unnecessary tests and investigations.

Headaches are common, and of all varieties ranging from heaviness to pressure sensation to pain, often brought on by attempts to concentrate on studies, perpetuating their undercurrent of anxiety about academic performance. Nausea, giddiness and insomnia may be associated. Frank migraine headaches may start around this age and are precipitated by late waking hours or going out in hot sun to attend the tuition. Often the students complain of mental block, memory problems, both of retention and recapitulation, and even a fugue state where they lose the awareness of themselves and their surroundings for a brief span of time. Many have been subjected to CT and MRI scans that don't come at an easy price.

Symptoms referable to the gastrointestinal system are common. Nausea, belching, loss of appetite, fullness after meals, vague bellyaches are routine. A few may complain of typical ulcer

symptoms of pain in the pit of stomach and heartburn and reflux. Constipation and irritable bowels are not far behind in occurrence. Most of the complaints are the result of erratic eating habits, fast foods, food fads, and lack of physical exercise. Investigations are, most of the times, unrewarding. However, they exclude serious or organic disease and confirm the psychological basis of symptoms in most of the sufferers

Sleep disorder is not uncommon. Often it is insomnia due to anxiety and unavailability of time for sleep, the timetable being so cramped. Sometimes there is 'excessive sleepiness', as the ambitious and overdriving parents often describe it, when it is only the student trying to snatch any available moment to fill in lost sleep hours. It is useful to know that an optimum 7 to 8 hours of sleep is necessary for proper cognitive functioning and that prolonged wakefulness can impair concentration, judgement, and memory and the proper execution of tasks.

Body pains especially pain in the back and neck is common. They are mostly the result of a faulty posture during studies. Very few of these students use a chair and a study table and most assume unnatural and unhealthy postures during studies. Some suffer from pain, fatigue and cramps in the arm due to overuse in writing for long hours with ball point pens that involve extra use of force of the pen on paper if the ink does not flow easily. I wonder how many of them may land with the intractable condition called 'writer's cramp' in the future.

Stooped postures, wan faces and glum looks do not reflect the bubbling confidence, the impetuosity and impatience or the driving energy that should normally define a youth. Nor do they inspire with the spirit of inquiry and discovery that should be the guiding force during these formative years in life.

The long-term fallout of the 10th-12th Syndrome in these young boys and girls are not yet known but I have seen many of them, who finally make it to the professional colleges, reporting adjustment problems there. Some seek a reprieve and a release from their 10th-12th days and fall into bad ways with dwindling academic performance. Others feel disillusioned for having chosen a career for which they had no aptitude. Yet others are subject to phobias, personality and even paranoid disorders. A few cases of frank psychosis have come under my observation. The dropout from the professional colleges is a matter of concern.

In their over-enthusiasm are the parents driving their wards into psychic wrecks, grooming bookworms, telescoping knowledge, creating valetudinarians, sowing the seeds for lifestyle-related and stress-provoked diseases like hypertension, diabetes, obesity, ulcers, irritable bowels etc? The evidence is already accumulating with more and more young executives working in multinationals seeking medical advice for these disorders. They come to me from far off Delhi, Bangalore, Pune, Mumbai, etc. The manifestations are a timely reminder for an in-depth reappraisal of our perceptions and priorities in education. ❀❀

श्रुख**नुन्द र्योश**

अंदु कम वुछन बंदु कम आसन
कयामुच्च अहवाल हय क्या आसे।
तारु कम तरन नारु कम लसन
रहमतु बॅर्यत्यन ह्यमथा आसे।।
दोज़खुन बयि छु आमन तु खासन
कयामुच्च तामथ सुय हो आसे।।।

★ ★ ★

अंदवन नीरिथ तप चरहाव
ओहर करुहाव व्वपल हाकस तु हंदे।
आमुच्चे च़ख योद पथ करुहाव
ती योद करुहाव मरुहाव कंदे।।

★ ★ ★

अंदवन नीरिथ तफ च़रहा
ओहर करु हा हाकस तु हंदे।
आमुच्च च़ख युद पथु करुहा
ती योद करु मरुहा कंदे।।

★ ★ ★

अँदरु कूद त्रावख नतु
नेबरु कूल कंदे।
अंतु मल कासख नतु
छोन्य व्वथु बेठ कंदे।।

★ ★ ★

अँलिम परन तु पॅरिथ नु पालन
प्यनख पँह्य लालन गाश कति आसे।
मीठि तु मदु अन्तु बरन
परन अमि सुत्प रजवा आसे।।
हचि मंदोरि गच्छि सुत्प वलन
स्वंदुरन सुत्प च्यथ तिमन आसे।।।

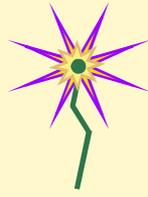
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आगुर आसिहेस सास लंजि मरुनस
अदु छय जायि जायि तरुनस शय।।

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दास्ताने
गुले-बकावली

४



Daastaane
Gul-e-Bakawali

4



Source: Nyamatullah Parray's 'Gule-Bakawali'
Compiled by Moh. Ahsan Ahsan and Gulam Hasan Taskeen.

(A publication of J&K Academy of
Art, Culture & Languages, Srinagar.)



**Condensed and re-written in
Standardised Devanagari-Kashmiri Script by
M.K.Raina**

दास्ताने गुले-बकावली - ४

ताज-उल-मलूक छु फिरदोसस मंज़ अँकिस बुजि निश रोज़ान

शाहज़ादन हुँदि कौद गछनुच कथ बूज हर खासो आमन। तिमव ओस ग्वडय पनुन माल जादाद हूरमुत। कारवानुक्य लूख गँयि खोफ ज़दु तु च़ेल्य। ताज-उल-मलूकन हमदर्द सईदु ति च़ोल तिमन सुती। ताज-उल-मलूक रूद कुनुय ज़ोन। बायन हुंज़ रिहॉयी आयि तस बडु क्रूठ बोज़नु। ख्वदा तालुहस ह्योतुन ज़ारु पारु करुन ज़ि मे बख़्शतु ताकथ युथ बु बॉय रिहा करनावख। अमि पतु कोर तँम्य पानस सुत्य मशवरु तु क्याहताम सूचिथ चाव सु फिरदोस शहरस अंदर।

शहरस मंज़ वॉतिथ छोंड ताज-उल-मलूकन अख रँयीसाह अख तु लोग तस निश नोकरी करनि। रँयीस ति सपुद ताज-उल-मलूक वुछिथ ख्वश। ताज-उल-मलूकन कँर रँयीसस निश केंचन र्यतन नोकरी तु कोरुन जान पाँसु जमह। अमि पतु ह्योत तँम्य अँकिस रिशतुदारस निश गछनुक बहानु कँरिथ रयीसस वखसथ। रँयीसन ह्युतुस इजाज़थ। शाहज़ादन ह्योत व्वन्य शहरस फेरुन तु फेरान फेरान वुछ तँम्य अँकिस जायि केंह लूख नरदस गिंदान। शाहज़ादन थँव तिमन नज़र तु तमि पतु लोगुन पानु ति तिमन सुत्य गिंदुन। तसुंद मुदा ओस नरदुक खेल पूर पाँठ्य हेछुन युथ सु बीसवायि बदलु हेकिहे ह्यथ। यिमन नफरन निश हेछ शाहज़ादन अमि खेलि हुंघ सॉरी राज़। सु रूद नरदु क्यन यिमन व्वस्तादन निश वारियाहन दूहन यिवान तु नरदस गिंदान यीतिस कालस सु अथ खेलि मंज़ ताक सपुद।

शाहज़ादन सूच ज़ि व्वन्य छु वख्त बीसवायि सुत्य नरदस गिंदुक तु तस बदलु ह्यनुक। सु वोत तसुंदिस मँहलु खानस निश तु अति वुछिन कमर ड्वकेमुन्न बुडाह अख दरवाज़ु नेरान। बुड ऑस बुथि तलय मकार बासान। शाहज़ादन प्रुछ बुजि मुतलिक अँकिस बेयिस तु पताह लँजिस ज़ि स्व छि मँहलु खानस शेरनुच संबालनुच ज़िठ तु बेयि छे बीसवायि हुंज़ वँज़ीर। यि कथ ति लँज शाहज़ादस पताह ज़ि बीसवायि हुंघन सारिनय राज़न छे स्व बुड वॉकुफ।

बेयि दूह रूद शाहज़ादु अँमिस बुजि वति मंज़ प्रारान। युथुय बुड आयि, शाहज़ादन कँर तस सलाम तु त्रुवुनस पनुन कलु ख्वरन प्यठ। तमि पतु लोग शाहज़ादन ज़ार ज़ार वदुन। बुजि आव स्यठाह आर तु तमि पृछुस ज़ि च़ु कुस छुख तु कति आख ? बेयि वदान क्याजि छुख ?

दोपुन तस च़ु कुस छुख, तु कथ जायि आख
कोरुय कँम्य च़े क्या, क्याजि त्रॉवुथ च़े बाख

शाहज़ादन दोपुस, “बु छुस बेयि शहरुक रोज़न वोल मगर कुस्मतन वातनुवुस यथ जायि। पनुन्य मॉज छम गुज़रेमुन्न तु व्वन्य छम गरि व्वरु मॉज। म्यॉन्य मॉज ऑस स्यठाह रँफीक तु शँफीक। युथुय मे च़े प्यठ नज़र पेयि, मे पेयि स्वय पनुन्य रँफीक मॉज याद। च़े छय पूर म्यानि माजि हुंज़ुय हिश शक्ल। चॉन्य चाल, चोन पकुन तु चोन कथ करनुक तँरीकु छु बराबर तँस्य ह्यु।”

च़ु डीशिथ मे रूदुम नु सबरो करार
पेयम याद आं मादरे गमगुसार

वुछुम ज़न मे खाबा, च़ु वुछुमख बदीद
गँयम फरहथा मे दिलस मंज़ पदीद

शाहज़ादन वोनुस वदान वदान, “मे छुम सख अमार दिलस ज़ि बु रोज़ुहा व्वन्य च़ेय निश। च़ु बनहख म्यॉन्य मॉज ति तु मोल ति, तु मे ज़ानुहख पनुन औलाद ति तु ग्वलाम ति। योताम बु ज़िंदु रोज़ु, तोताम रोज़य च़े खँदमथ करान।” बुड आयि शाहज़ादु सुंघन कथन मंज़ वलनु। तस गव ज़रु ज़रु।

यि बूज़िथ बुजे गव दिलस मंज़ असर
दोपुन तस अँज़ीज़ा, वंदय चेश्मु सर
दिलस मंज़ च़े येलि यीच़ छय म्यॉन्य राय
गनेयम मे ति चॉन्य शफ़कत तु राय

अमि पतु न्युव बुजि शाहज़ादु पानस सुत्य तु वातुनोवुन पनुन गरु। दोपुनस अँज़्यकि प्यठु गोय यि च़े पनुन गरु। शाहज़ादु गव स्यठाह ख्वश। बुड गँयि बीसवायि निश तु तति हॉज़िरी त्रॉविथुय आयि दवान वापस। शाहज़ादस छि व्वन्य ख्यनस किच़ु कम कम ज़ियाफ़च़ु तु चनस किच़ु कम कम शरबतु मेलान। बुजि निश यि केंछा ति ओस, ति कौरुन शाहज़ादस हवाल। अकि दूह वोन शाहज़ादन बुजि कुन ज़ि बु छुस अँकिस अँमीरस निश मुलाज़मथ करान तु मे गव वारियाह काल तस निश गछनसुय। बुजि दोपुस च़े पज़ी तस अँमीरस निश ज़रूर गछुन। शाहज़ादन कौरुस वादु ज़ि गाह बेगाह आसु च़े निश यिवान।

शाहज़ादु रूद बुजि निश यिवान तु तस पनुन लोल तु माय हावान। तसुंद दिल ज़ेननु खॉतरु कोर शाहज़ादन तस कॉफी माल व ज़र पेश हालांकि बुजि वन्योस मे छु स्यठाह दन दौलथ, मे कथ छु बेयि बकार। येलि शाहज़ादस सरु गव ज़ि तँम्य ज़्यून बुजि हुंद दिल, तँम्य वोनस, “ऐ मादरे नेक! यथ शहरस मंज़ छि बीसवा नावुच अख ज़नानु रोज़ान। दपान स्व छे सख नरदु बाज़ तु तस निशि छुनु अज़ ताम कॉसि ज़्यूनमुत। या गछि स्व मकार आसुन्य नतु जोदूगर। च़े मा छय तसुंज केंह पताह?” बुड गँयि यि बूज़िथ हॉरान। दोपुनस, “खामोश। च़े क्याह छुय अथ मामलस सनुन। यि छु तसुंद सिर अख युस सिरिफ़ मेय योत मोलूम छु तु यथ नु बु कुनि सूरतस मंज़ फाश ह्यकु कँरिथ। हरगाह बीसवायि पताह लागि, स्व नियि मे लूटिथ सोरुय माल व ज़र तु कर्यम फान।” मगर शाहज़ादन ह्योत नु पथ। दोपुनस बु छुसय ना च़े औलाद तु च़ु छख ना मे मॉज? च़ु हरगाह मे यि राज़ वनख, बु छुसय वादु करान ज़ि बु वनु नु कॉसि निश। बुड गँयि यि बूज़िथ पिगलिथ। दोपुनस, “अछा बोज़। बीसवायि छि अख ब्रॉर तु अख गगुर थँव्यमुत्य सिव्य कँरिथ। यिम दूश्वय छि तस नरदु ज़ेनुनस मंज़ मदद करान। स्व छे गिंदुन शरु करनु ब्रॉठ ब्रारि हुंदिस कलस प्यठ च़ोंग थवान। गगुर छु छायि हँलिस कुन ब्यहान। अमि पतु छे बीसवा नरदस ह्यवान गिंदुन। ब्रॉर छे आसान बाज़स कुन नज़र थॉविथ। येलि तस बासि ज़ि बाज़ छुनु बीसवायि मुवॉफ़िक, स्व छि कलु बेयिस तरफ़स कुन फिरान। तसुंदिस कलस सुत्य छु च़ॉंग्य गाश ति फेरान तु नरदस छे छाय गछान। गगुर छु ल्वति पॉठ्य नरदस निश यिथ बाज़ बदलावान तु वापस पनुनि जायि प्यठ गछान। सारिनुय छे ब्रारि कुन नज़र आसान मगर गगरस छुनु कांह वुछान। बस योहय छु बीसवायि हुंदि ज़ेनुनुक राज़। अमी किन्य ह्योक नु अज़ ताम तस कांह ति इनसान मात दिथ।”

शाहज़ादन बूज़ सोरुय मगर लोगुन कॅलिश डोल। ज़न नु तस अथ सुत्य कांह दिलचस्पी ऑस।
अमि पतु ओन शाहज़ादन नूल बचु अख। सु कोरुन सिव्य तु हेछुनोवुन अख ह्वनर, नॅरिस मंज़
अँचिथ ब्यहुन तु इशारु लबवुनुय न्यबर नेरुन। तमि पतु स्व कॉम रुत्य पॉठ्य अंजाम दिन्य यथ कुन शाहज़ाद
इशारु करिहेस। नूल बचु सपुद अथ कामि मंज़ ताक। बुजि तॅर नु कांह कथाह फिकरी।

शाहज़ादन वोन बुजि जि बु छुस व्वन्य मुलाज़मथ त्राविथ तिजारथ करुन यछान। हरगाह च़ु मे अख
सास र्वपयि दिख, बु करु पनुन कांह कार शरू। बुजि वोनस, “च़ु छुख मे व्वन्य पनुन औलाद ह्यू। यि केंछा
मे निश छु, ति छु चोन। तुल कोताह छुय तुलुन।” शाहज़ादु गव ख्वश मगर दोपुनस मे छु अकुय सास
बकार।

शाहज़ादु छु बीसवायि सुत्य नरदस गिंदुनक संज़ करान

बुजि निशि सास र्वपयि तुलिथ वोत शाहज़ादु अँमीरस निश। अर्ज़ कोरनस, “ऐ मेहरबानु! मे छु
अँकिस खास ऑशुनावस खांदर तु तूर्य छुम सालस गछुन। लागुन क्युत छुम नु जान कांह पलवाह। करख
ना खॉर, मे दिख अख शाहानु प्वशाखाह। बेयि दितम तथ सुत्य ज़ीन कॅरिथ जान पहान गुराह अख।”
अँमीरन कोरुस आँकार।

शाहानु प्वशाख लॉगिथ तु दिलपसंद गुरिस खँसिथ वोत शाहज़ादु बीसवायि हुंद गरु। अति बजोव
तँम्य नकारु तु च़ाव बे फ़ुक्य पॉठ्य बीसवायि हुंदिस मँहलु खानस अंदर। कॅनीजव करिहेँस सलामु।
बीसवायि गँयि खबर तु स्व वँछ तस इस्तेक्बालस। शाहज़ादन वोनस, “मे छु चोन स्यटाह शोहरु बूज़मुत। च़ु
छख मुसाँफिर नवाज़ तु हरगाह कांह अशक बाज़ आसि, तस सुत्य छख स्यटाह उलफत थवान।” अमि पतु
लॉग्य शाहज़ादन तस बे-वाय तॉरीफ करुन्य। बीसवा ति गँयि शाहज़ादस वुछिथ शाद। तमि ओस नु अज़
ताम युथ कांह शेरे-मर्द वुछमुत।

बीसवायि कोर ज़ियाफतन तु शराबुक कबाबुक एहतिमाम। शाहज़ादु गव मस्त। दोपुनस मे छु बूज़मुत
जि नरदु गिंदुनस मंज़ छख च़ु बेमिसाल। छुनाह सलाह मे सुत्य ति गिंदख अख बाज़ाह। बीसवायि अनुनोव
नरदुक तख्तु। दोपुनस, “अदु येलि च़ु यछान छुख मे सुत्य नरदस गिंदुन, गिंदतु ऑश कॅरिथ।” बीसवायि
थोब ब्रारि हुंदिस कलस प्यठ च़ोंग तु ह्योतुन नरदस गिंदुन। शाहज़ादन लोग ड्योल। बीसवायि ज़्यून
ग्वडन्युक बाज़। स्व सपुज़ ख्वश। सूंचुन सोरुय माल जादाद ख्यमस।

शॉद्य हॉविथ ह्योत बीसवायि बेयि गिंदुन। ब्रारि वुछ येमि लटि जि बॉज्य पेयि नु बीसवायि मुवाँफिक
केंह। तँम्य फ्युर कलु। छाय गँछिथुय द्राव गगुर तु ह्योतुन तख्तस निश युन। शाहज़ादन कॅर नूल बचस ज़ीर।
सु द्राव नरि मँज्य तु दव्यव गगरस पतु। गगुर च़ाव वाजि मंज़ तु रूद च़ूरि। युथुय ब्रारि यि तमाशु वुछ, तस गव
हॉबथ। तमि त्रोव च़ोंग पथर तु च़ेंज। बीसवायि हुंदिस राजस गव फाश।

शाहज़ादन वोन बीसवायि जि च़े निश छय दुनियिहच दौलथ, मगर यूत कॅरिथ छुय नु च़े तमाह कम
गोमुत। च़ु क्याज़ि छख नु गाशु बापथ शमाह तु फानूस थवान? या रोज़िहे जान हरगाह च़ु अनिगटि मंज़ पनुन
प्रज़लवुन लाल न्यबर थवुहँख। बीसवा गँयि यि बूज़िथ खँजिल। तमि अनुनॉव्य बिसियार शमाहदान तु

लोगुन शाहज़ादस सुत्य बेयि गिंदुन। दपान अथ रॉन्न ज़ीन्य शाहज़ादन तस निशि सथ करोर।

सुबहस वोन शाहज़ादन तस ज़ि मे छु शॉही दरबारस मंज़ वातुन तु तति साज़ व सरूरुक इन्तिज़ाम करुन। शाहज़ादन थँव सॉरुय ज़ीनिमुन्न दौलथ शामस ताम बीसवायि निशि अमानथ तु द्राव। दँय द्दहस रूद सु सॉंचान ज़ि बीसवायि कॉच्चाह दौलथ आसि, तु सॉरुय दौलथ ज़ीनिथ करुहन स्व खांदर।

शाहज़ाद छु बीसवायि हुंज़ तमाम दौलथ ज़ेनान

शामस वोत शाहज़ाद बेयि बीसवायि हुंद गरु। ज़ियाफतु आसु तयार। ख्यनाह चनाह कॅरिथ लोग तिमव बेयि नरदस गिंदुन। अजि रॉन्न तामुय ज़ीन्य शाहज़ादन तस निशि हथ करोर तु तसुंद सौरुय गरुबार तु जादाद। शाहज़ादन पृछुस, “वनतु बेयि क्याह छुय च्चे निश? वुनि छि न्यस्फ राथ यूर्य। मे छु बूजमुत ज़ि चॉनिस कॉदस अंदर छि चोर शाहज़ाद बंद। तिहँदि खॉतरु गिंदतु मे सुत्य बेयि अख बाज़। हरगाह बु होरु तु दिमय अख लछ।” शाहज़ादन ज़्यून यि बाज़ ति।

सौरुय हूरिथ वोन बीसवायि शाहज़ाद ताज-उल-मलूकस, “छुना सलाह बेयि अख शोगलाह करव। हरगाह बु ज़ेनु, च्चे दिख मे सौरुय ज़्यूनमुत माल जादाद वापस। तु हरगाह मे हूर, बु करथ च्चे मंज़ूर पनुन शौहर।” तिमव ग्युंद बेयि तु बीसवायि हूर। मगर अथ होरुनस मंज़ ति ऑस स्व ख्वश। दोपुनस मे ओस कुसमथ ज़बर ज़ि च्चे ह्यू शेरे नर म्यूल मे।

ब-हमदुल्लाह ओसुम मे कुसमत ज़बर
सपुन राम म्योनुय च्चे ह्यू शेरे नर
गॅयस शादमां छस नु हरगिज़ मलूल
दरंगी छनु दर-इजाब-ओ-कबूल

ताज-उल-मलूकन दोपुस, “स्यठाह रुत गॅयोव, मगर मे छु अख मुश्किलाह दरपेश। च्चे छुय सिरिफ बाहन वॅरियन प्रारुन। अगर खवदायि सुंज़ मरज़ी ऑस, स्व मुश्किल गछि जल्दुय हल तु बु वातु मुराद पूरु गॅछिथ वापस च्चे निशि। तीतिस कालस थावख च्चे म्योन माल-ओ-जादाद पानस निशि अमानथ।” बीसवा गॅयि हॉरान। तमि दोपुस, “त्यूथ क्या मुश्किल छु ज़ि च्चे पेयी बाहन वॅरियन मे निशी दूर रोजुन।”

च्चे क्या त्यूत छुय लॉज़िम ना-गज़ीर
मे निश बाव ऐ दिलबरे बे-नज़ीर
सु मुश्किल छु क्याह त्यूत करतम बयान
बु तेय सुत्य सुती यिमय हम-अनान

★ ★ ★

(ब्रॉह कुन जॉरी)

MD & CEO (AN ADDRESS TO GOD)

This entire universe is a business enterprise but with a difference. You are the sole entrepreneur of this business house. You are the self-appointed Managing Director and the Chief Executive Officer of this establishment. You have yourself and of your own free will conceived, designed and created this unique company, where everyone is a producer and a consumer, seller and a buyer, giver of benefits and enjoyment and a taker of benefits and enjoyment. This company runs on the mechanism of cause and effect. There is a perfect order and harmony within the establishment and everything works with a clock like accuracy and precision. There is automatic replenishment of the resources, the workforce and the raw material. There is a ready market for the finished goods. Producers are there and they need no incentive. Customers are there and they need no inducement. Everyone produces according to his capacity and every one consumes according to his needs, likes and tastes. May be there is a hidden agenda and you only assign different tasks to different beings. What a great executive you are! You control the creation; whatever is created is sustained by you and what needs to be destroyed and at what time is decided by you. Yet you remain behind the scenes. You are not visible. Your hands are invisible. You are confined to your MD's chamber but your presence is felt everywhere.

Normally every business house has a motive to make profit. In this business house of yours the sole motive seems to be your personal pleasure. This fact baffles me. When you are yourself bliss and the giver of bliss, why do you need pleasure? A business concern requires finances, resources, manpower, planning and management. In this business concern of yours, all that was needed was your wish; you wished and the concern was there at place, the finances were there, manpower was there, planning had been done meticulously and the management was perfect. Your management of this company is superb. You do not direct, order nor guide anyone. You just create a desire in the mind of a being to do something in a particular way and the job is done. If the medium is arrogant enough to feel proud that he has accomplished the job, then automatically he bears the consequences, both good and bad. If he is humble to realize that he was only a

medium executing your command or translating your wishes into action, he is free from any prize or penalty. Thus go on the transactions of your company unhindered, unobstructed and in a smooth fashion.



Yours is an unlimited company sans shares and sans shareholders. You are the sole entrepreneur. The company breaks even, sustains no loss and makes no profit. It deals in every item, men and material, goods and services. There are all sorts of activities, manufacturing, production, trading, buying, selling, barter, servicing, supervision, monitoring, decision making, et al and all this for and on behalf of you, the Grand MD. Nobody knows how you run this concern. Everything is self-propelled, self-generating and self-correcting, chemically, mechanically, electrically and physically perfect and well organized. There is no dearth of men and material. If there is excess manpower, natural calamities take place to annihilate the surplus. Natural attrition of the manpower is automatically, systematically and gradually made good by the growth of the new births. Raw material gets replenished and alternative items and things substitute that which is exhausted. There are strange characteristics in this unique company of yours. Pain and pleasure, grief and happiness are rampant. Even so in the end analysis everything gets eased out.

The manpower in this establishment is a complex element. Some work consciously. Some work mechanically. Some work out of love, commitment and involvement. Others are obliged to work by force of habit or compulsions of circumstances. Some recognize you as the supreme boss. Some deny your existence and believe that things happen just by themselves. Others are silent and form no opinion either way. In any case the entire universe presents a mystery to all of them. They try to explore the mystery, everyone in his own way and come up with theories, explanations and a variety of rationale behind this universal phenomenon. These become different philosophies for the manpower at large to ponder over and accept whatever is appealing to them. They gain knowledge, desire many things, utter their views and act according to their conscience. I know you

also have knowledge, you also desire and act but there is a difference. Your knowledge, desire and actions are unlimited, invisible and universal. These defy any description, any narration and any analysis. You maintain no files or records nor are there any written documents maintained in your concern. There are no computers yet the brain provided by you to the humans acts like a magnificent computer endowed with a memory that knows what to remember and store and what to forget and wipe out.

This unique company has a number of divisions, the humans, the animals, the birds and the vegetation as also the stars and galaxies. There is life on the land, in the air and under the water. Survival of the fittest is the name of the game. Every division has its own discipline, own arrangement and own rules. These rules are being followed meticulously. No law of nature can be violated, infringed or broken without incurring the risk of peril. These divisions are interlinked, inter-dependent and mutually complimentary. One cannot survive without the other. The human division, however, is the supreme and prime division. At least the humans think so. They harness and exploit other divisions to their own advantage. While all other divisions only suggest your existence, the humans conceive you, give you a form and shape and make an attempt to describe you in your totality. They adore you, love you and worship you and that makes them an important element of this business house.

As an MD you are versatile. You dance and the world is enthralled. You paint and portray choicest paintings. You sing melodious tunes through the running brooks, gushing waters, blazing winds and the chirping birds. You manifest in umpteen shapes and forms and enact scenes after scenes and plays after plays. You inspire, encourage and facilitate in a variety of ways. You never order, direct or dictate. You have a magnetic property and attract forcefully but still remain hidden and concealed. People get mad after you but cannot spot you nor can they find the MD's chamber, from where you keep a watch on your organization. It has been justifiably said, '*Bhala is justuju mein kis tarah se lutfā aasakta, agar uska makan hota, agar uska nishan hota?* – How could one derive such a pleasure in searching Him if He had some definite abode or an address of His residence.' Different people conceive you differently, give different versions of your commandments and prescribe different ways of coming up to your expectations and propitiating you. Each one claims

that his version is authentic. Some claim that they have seen and perceived your directives. Some say that they were inspired and received the directives directly from you. Others use didactic logic and reasoning to formulate a set of canons to be followed. This has created different faiths and religions, different schools of philosophy and different ideological sections.

You are articulate enough to create a set of opposites to give luster and shine to this wonderful world of yours. There is destruction along with construction, grief along with happiness, loss along with gain and defeat along with victory. There are non-believers side by side with believers, cruel along with kind, tyrannical along with merciful and arrogant side by side with humble. Night is followed by day, winter by spring, and death by rebirth and strife by peace. When this establishment of yours started, nobody knows. How it has been evolving, nobody has any clue. How the civilizations flourished and how the cultures got formulated are the perennial mysteries. Yet it is a fact that the most important element of your gigantic business house is this man. He is engaged in an unending search, a perpetual discovery and an eternal exploration. That gives him the place of prominence in this adventurous venture conceived, created and managed by You, the Supreme MD, the Divine CEO. 🙏🙏

ललु वाख

दमी डींठुम नद वहवुनी
दमी ड्चूठुम सुम न तु तार ।
दमी डींठुम थॅर फवलुवुनी
दमी ड्चूठुम गुल न तु खार ।।

★ ★ ★

दमी डींठुम गॅज दजुवुनी
दमी ड्चूठुम दुह न तु नार ।
दमी डींठुम पांडवन हुंज मॉजी
दमी डींठुम क्रॉजी मास ।।

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काव्य

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भूषण मल्ला भूषण

पाँछ पद



वासनायि रावुन कलि सुत्य कोड तय
माया ज़ाल छुन अंद कुन त्रॉविथ ।
व्यनुती गोस करान पालन हारस
गोम मोह कॉसिथ सत नाव थॉविथ ॥

अंतर आत्मायि सतुची ज़ान दिथ
मनु पोश बावनायि हुंद फवलनॉविथ ।
मोह ज़ालुक्य कँड्य रसु रसु कँड्यथुय
न्यश्काम बाव गव ख्वश-ब्वय प्रॉविथ ॥

बुछ ज़्यनु मरनुक्य कॉत्याह कॉदी
कामुक कूपा काया चॉपिथ ।
दोपुनम मनि थनि चूरा ललुवुन
यूग थँन्य हनि हनि छुनिज़्यन ख्बॉविथ ॥

कुन रंग खूनस प्वरशस प्वरशस
सम-दृष्ट रूज़िथुय पान निन पॉरिथ ।
न्यथुरन खुलु पॉठ्य दर्शन-दॉर खुलि
राधायि हुंद कृष्ण रुप गछि हॉविथ ॥

पनुनुय अँद्रुन ब्रमु निश डोलुम
वासनायि ब्योल न्यूम रसु पॉठ्य ज़ॉलिथ ।
येम्य दया कँरुनम येम्य यि वथ हॉवुनम
तँस्य छुय भूषण श्री कृष्ण मॉनिथ ॥



काव्य

...

प्रेम नाथ 'शाद'

पताह



बँस्यती बँस्यती द्रायि तु तँतिथुय त्रोव पताह
पर नगरस मंज़ रॉव्य तु लूकन रोव पताह

वेख्ती विह्य कॅर्य छा़यव तति गव बायन ब्रम
शक्लन बुथय बदलॉव्य ज़िंदय दफ़नोव पताह

कॅम्य कति थख द्युत वति वति फीरिथ लोग नु पयी
ख्रुम नम्बर ह्यथ बाँसु डंडस लाजोव पताह

पदिनुय प्यठ इस्तादु कलस प्यठ बानु बुहुय
वांगुज वार्यन कालु पगाह बदलोव पताह

महशर अख अख साथ नु बाक्य जुवनुच आश
बाकि ति वोद असि टूंगि ति असि वदुनोव पताह

ज़िंदु ओस रोज़ुन चंदु ओस खॉली करुहव क्या
ज़हरुक ख्रख न्यंगुलोव तु बस खरचोव पताह

अज़ ति तिथय कॅन्य सरि सोबूथ छु खाबन मंज़
यिनु साँ हरगिज़ सूंचिव सि मनुसोव पताह

वॉरॉय मन ह्यथ वनुवॉस्य सफ़रस पॅक्य पॅक्य 'शाद'
तन्हा वुनलि व्यच्चारस मंज़ ललुनोव पताह



Reflections

T.N.Bhan

OH MOTHER !

Long ago, on reading the article by Kiran Dhar in the Times of India, I was too overwhelmed by the spiritual content of the article. Thinking deeply about the same lulled me to sleep. As I dozed off, the vision of Maa Ragnya of Kheerbhawani appeared to me. Her visage had a divine radiance. Her penetrating gaze benumbed me. She sat on her throne with one hand raised, to bless me. "Oh Mother, you are blessing me at this moment, but why did you take away from me, in my childhood, the greatest blessing a child has? That blessing is his mother. My mother was in the prime of her youth. Not only that, you also took away my two sisters from me who were in their infancy. Why so revered Mother?" I questioned the divine Mother thus. The glow on Mother Ragnya's face was even more radiant when she said, "My child, your mother was a very delicate being having a sensitive mind, she could not stand all the agonies which she had to undergo at the hands of people around her. I could see she was withering away within herself and turning death pale as she became consumptive. Besides she was surrounded by callous indifference and not by compassion, an ailing person deserved. By taking her away from this cesspool of brazen hypocrisy, I took her to ELYSIUM a better place than planet earth. Over there, peace is overflowing. No doubt I took away your two sisters also, but at the time of their birth, your mother had to hear deplorable and derogatory comments from people with wagging tongues. All these years, they have been looked after with care and concern by people who care for them. They are with you once again in different form only, but not different otherwise. Inculcate in them a feeling of belonging and security. Look beyond and see yonder are the fields of light! Traverse to the edge of these fields. There you will see a spring of the purest water.

As I walked at the bidding of Mother, I realised, I was walking alone in those fields. My strides became faster but I did not feel weary at all. As I reached the outskirts of this field of light, I found myself standing at the edge of a spring, from its midst rose the apparition of my mother dressed in a blushing bride's attire wearing shining jewellery and all. Wondering with amazement at this dazzling sight, I could see two cruel hands approaching my mother from behind and taking away her jewellery piece by piece.

My mother did not protest. She allowed unscrupulous people to take advantage of her and deprive her of whatever she had. Ultimately, she stood there denuded of the jewellery she had worn as a bride. But now she stood without her radiance. Close by a dwelling was coming up, a haven for its inmates. I could see my mother bidding me adieu and floating away from me on the waters of the spring, like a swan in a lake.

Later on I kept on wishing if I could revive within me the divine image of Ma Ragnya, the sight of those fields of light, that celestial spring, that vision of the apparition of my mother! No, I could not revive all that. My wish remains unfulfilled till this day. But that episode has left an indelible imprint on my thoughts, which time cannot erase!

**जरा हंसिये****जवाब**

रिश्ते की गर्ज से आये हुये लडके को सामने बिठा कर लडकी के बाप ने सवाल पूछने शुरू किये। लेकिन पहले सवाल का जवाब सुनने से पहले ही उस ने दूसरा, फिर तीसरा, फिर चौथा सवाल किया। इस बीच उस ने देखा कि लडका जम्हाई पर जम्हाई ले रहा है।

गुस्से में आकर लडकी के बाप ने कहा, "मैं तुम से सवाल पूछ रहा हूं और तुम जम्हाई पर जम्हाई ले रहे हो। क्या तुम ऐसी ही बेहूदा हरकतें करने के आदी हो?"

लडके ने जवाब दिया, "मैं बेहूदा हरकत नहीं कर रहा हूं। मैं तो कब से आप के पहले सवाल का जवाब देने की कोशिश कर रहा हूं, लेकिन आप मुझे बोलने का मौका ही नहीं दे रहे हैं।"

Respected Experts of Kashmiri language,

This is further to my detailed communications I have sent to you (thru e-mails) about 'Popularizing Kashmiri Mother Tongue Project'.

The first step in this program is to bring awakening and awareness through print and electronic media. You all are requested to contribute an article in this connection and send it to our community journals for publication. Any campaign may become successful if there is, knowledgeable, wide spread, persistent and meaningful enlightenment on that subject. With this in view I am requesting you for your valuable contribution. I wish for coming six months our all Kashmiri journals should have one article dedicated on this desired awareness. Side by side the actual popularization program should start at some selected centers where our numbers are large enough to enable practice and real impact for preserving this heritage. The youth have to be involved. Our community camps held in USA from 4th to 6th July at Connecticut and California are the appropriate platforms for popularizing this theme amongst our youngsters in USA.

Please find attached my write up on this subject which I hope will get published in a number of our community journals soon. Based on this theme, I request you all for your special contributions. I hope for coming six months our all journals and websites have further knowledgeable material, covering different aspects of this objective available, in promotion of this objective.

I have requested our all community journals and organizations to highlight this objective in their Editorials and respective President's Page contents.

I look forward to your contributions and cooperation for achieving this community objective.

With best regards,

Dr. B. K. Moza

PRESERVING KASHMIRI MOTHER TONGUE - AN APPEAL

Kashmiri language is, reportedly, an ancient language having its roots in Indo-Aryan origin and Vedic/prevedic times. In the Vitasta Annual, "Mother Tongue of Kashmiri Pandits in Exile – Origin, Advances, Threats and Thrusts" Vol. xxxiv, 2000-2001, (www.ikashmir.org/Vitasta/2000;



courtesy Mr. Sunil Fotedar, Texas) the relevant details of its background and development have been elaborated. It is pertinent, keeping present concerns in view, to highlight that this language is threatened to decay and die, particularly in Kashmiri Pandit Diaspora, as their mother tongue. The reasons being that the health of a language and its longevity depend upon the number of people that use it as a mother tongue in a particular segment of population. Kashmiri Pandits, after their exodus from their homeland, have lost the natural habitat and got scattered to near and far off places where they exist in infinitesimally small numbers. This language, having apparently no functional relevance, except a great emotional attachment, is in a melting pot, suffering serious attrition in its users due to the acquisition by more relevant and environment friendly languages. This is reasonable as a means to survival as individuals but unfortunate for the community since it amounts to their losing the mother tongue which is the primary tenet of their cultural identity. Kashmiri Pandits have reasons to be proud of their cultural heritage of which Kashmiri mother tongue and the literature thereof are the building blocks of this mighty heritage structure.

The purpose of this presentation is to draw the attention of our community members to this sad reality so that necessary measures are taken to preserve this identity of Kashmiri Pandits. The exodus of Kashmiri Pandits from their hearths and homes has caused immeasurable sufferings to this community in many respects. The only silver lining is that this upheaval has given rise to a spirit of resilience and challenge in coming out of the after-effects of sudden displacement and dislocation, which includes preserving our cultural identity and Kashmiri roots. As such every where, in our Diaspora, we have our community organizations, Kashmir Bhawans and Kashmiri temples in some locations, community journals and a vibrant upsurge to preserve our heritage and tradition. Most of these units are affiliated to the federal organization, All India Kashmiri Samaj (AIKS). There is a

ray of hope for the return of Kashmiri Pandits to their Homeland, at sometime, in future. But, this is subject to many pertinent imponderables. Under prevailing circumstances one can visualize that the present Diaspora centers will continue and the community will remain in scattered condition as did happen during the earlier many exoduses of Kashmiri Pandits from Kashmir. The future will reveal whether the remaining Kashmiri Pandit populace in homeland will be able to preserve its identity as did the proverbial eleven families that were historically left out in the homeland in earlier exoduses of Kashmiri Pandits from that habitat. The reports are that in that homeland also the general mass has preference for not speaking in their mother tongue and the children over there, whether Hindus or Muslims, are therefore getting less and lesser practice to speak in their mother tongue. So, the urge and effort regarding preserving cultural identity, in the Diaspora, will continue along with that required for gaining political and economic space.

Though Kashmiri language is in use for millennia, historically it has never been the medium of educational curricula, official administration and or commerce and trade in its own habitat, Kashmir. Originally it was written in Sharda script, traced back to the Brahmi(3rd century B.C.) but subsequently has suffered the agony of being written in many scripts. There are indicators, providing evidence, of its written records in seventh /eighth centuries B.C. when Kashmiri Shaivism was at its zenith and Kashmiri language was referred to as “Sarva Gochar Bhasha” as the spoken language of masses. Sanskrit was the official language and resource for literary excellence then. The earliest existing record of its use in literature is that of 13th century “Mahanay Prakash” by Shitikanth, which is a Vaakh compilation in Kashmiri that was perfected by the great saint Lallishori, some decades later. During the Muslim rule Kashmiri was written in Persio-Arabic script, known as *Nastalik*, and simultaneously the Devnagri script also received popularity amongst the Hindu populace of Kashmir. The English developed the Roman script for Kashmiri which has also been in vogue as its fourth script. One of the pioneering linguists of our country and community, Prof. B. B. Kachroo, has set up, an internationally renowned school for Kashmiri language and its research, in Illinois University in USA, some decades back where Roman script for Kashmiri is being used for learning Kashmiri.

Devnagri script, used in Sanskrit language, is considered more appropriate linguistically and

phonetically though till recent times it also suffered in respect of not reproducing some of the peculiar vowel sounds, used in this language additionally.

After exodus, the emotional attachment for Kashmir did bring about a significant awakening about the loss we had suffered as a consequence; the cultural one being very prominent. As a result, during these two decades of exile, a great deal of literature has been brought out about our history, heritage, literature, language and other aspects of our lives, then in Kashmir and now beyond its frontiers, in exile. An urge for preserving our mother tongue has been lurking in the minds, generally of all but especially of those who have had the fortune of living in Kashmir prior to the exoduses that took place after the partition of our Indian subcontinent. Since Hindi, using Devnagri script is the national language of the country, Devnagri script received, naturally, significant attention for developing as the script of choice for our mother tongue. There were some inadequacies in writing Kashmiri in Devnagri script and therefore there was no uniformity in writing in this script. Most of the authors, writing in this script, used to provide their keys for their expressions and therefore in the same script there were many variants. VIKALP, an organization of Kashmiri litterateurs in Jammu provided a format in 1995 for developing a uniform script for our mother tongue. Still, there were some handicaps in expressing all the verb sounds used in this language. Kashmir Sabha, Kolkata volunteered, in the year 2000, to hold a dedicated brain storm, at its Kashmir Bhawan, of Kashmiri linguists and scholars using Devnagri as the medium of their contributions for suggesting ways and means of developing a more practical script and for its uniform application. At the request of the then President of AIKS, Padam Shri J. N. Kaul, this responsibility was left to AIKS to handle this very important agenda centrally at Delhi. However, a Committee of our linguists and Kashmiri litterateurs, under the convenorship of Prof. Roop Krishen Bhat succeeded in developing a streamlined, standardized, phonetically appropriate and further acceptable script for this language in the year 2000. This Committee also got a Devnagri computerized font specially developed for this streamlined script for which the services of Mr. Sandeep Bhat of Pune, stand as a milestone for utilizing computer technology for this purpose. This gave birth to “Arnimat” font and software for writing in Kashmiri language. Around the same time, Mr. M. K. Raina of the Lal-Ded Educational and Welfare Trust, an associate of Kashmiri Pandits Association, Mumbai,

utilised Akruti font of Devnagri with modifications for some of the vowels, using diacritical marks as developed in Arnimal font. This provided more flexibility and advantage of standardization in bringing out publications in this streamlined script. Initially there was some resistance but by now all our major community journals are using this streamlined font for bringing out Kashmiri sections in streamlined Devnagri script uniformly. Kashmir Sabha, Calcutta played a meaningful role in bringing about uniformity in application of streamlined Devnagri script for Kashmiri and organized Kashmiri classes at Kashmir Bhawan in the year 2000, which continued for many years to follow. Prof Roop Krishen Bhat organized a two weeks Kashmiri teaching program at Kashmir Bhawan, Kolkata under UGC scheme for popularizing Kashmiri mother tongue where many concerned linguists and scholars of Kashmiri language as Prof. Raj Nath Bhat, Dr. Shashi Shekhar Toshkhani and Prof Som Nath Raina contributed as the faculty along with Prof. Bhat. Similar efforts were made at other centers also and the contributions of linguists and scholars, as Prof. O. N. Koul, Prof. R.L.Shant, Mr. S. N.Haleem, Prof O. N. Raina, Prof. Hari Krishen Kaul, Prof C. L. Sapru, Pt. A. N. Kaul Sahib, Dr. Amar Malmohi and Shri R. L. Jowhar and many others, were sought for the success of this standarised script. Prof. Roop Krishen Bhat developed a Kashmiri Primer and a Kashmiri Reader, under the aegis of Central Institute of Indian Languages, Mysore and Sampriiti, Jammu, for promoting Kashmiri language using Devnagri, streamlined, standardized and computer friendly script for this purpose. Around same time, Lalla-Ded Educational and Welfare Trust, Mumbai, also brought out a 'Basic Reader for Kashmiri Language' authored by Mr. M. K. Raina and Ms. Neelam Trakru. Since bringing about application of this streamlined Devnagri script uniformly required a total community effort, the author of this article approached AIKS, to uphold popularization of Devnagri script for preservation of Kashmiri mother tongue as one of its MINIMUM COMMON AGENDA. As a result further efforts were made in getting this script used by all the community journals, the latest being that of Koshur Samachar. Delhi. A representation was also made by AIKS to the Govt. of India for getting Devnagri script recognised for Kashmiri as its additional script, the Persio-Arabic having been already recognized. With the change of Government in 2004 this representation received a set back and the proposal did not receive acceptance then.

Last year, in 2007, the author of this article again

approached AIKS for mobilizing the efforts for popularizing Kashmiri as the mother tongue of Kashmiris in Diaspora. As a corollary, it was also felt necessary to review and evaluate the progress in uniform application of streamlined, standardized and computer friendly script, for bringing out Kashmiri publications and related literature in this language so as to bring about further necessary improvements after its introduction for last seven years. A seven point program was formulated and arising out of this effort the following results have emerged:

1. A review of the streamlined Devnagri font for further improvements was undertaken by Mr. M. K. Raina and Mr. Sandeep Bhat. Accordingly, Mr. M. K. Raina organised, through Cyberspace Multi-media Ltd., Mumbai, new software for this script, having four versions of keyboard layouts, namely DoE Inscript 88, Akruti English Phonetic, Typewriter and Phonetic 86. The Akruti Kashmiri Engine, known as Akruti Kashmiri Arnimal Engine has been developed which can be installed on computers. This development required an expense of R. 50,000. 00 for AIKS which was got sponsored through the valuable contributions of Pt. J. N. Kaul, ex-President of AIKS and President of Kashmiri Sahayak Sabha, Faridabad. Besides, further Rs 30,000.00 were earmarked by AIKS for this mother tongue popularization Project. This fund will require to be further expanded to enable popularization of our mother tongue as a continuing effort.

2. AIKS, under the guidance of its President, Shri M. K. Kaw, has made a fresh representation to the Ministry of Human Resource Development for recognition of streamlined Devnagri script as the additional script for Kashmiri language, under the Eighth Schedule of the Constitution of India. With consistent follow up it may not be impossible to get this recognition achieved which will entitle distinguished authors of literature, brought out in Devnagri script of Kashmiri language, to receive State and Central Academy awards, related recognitions and encouragements. A thought-provoking literature in Kashmiri is contributed by the experts of this language from Kashmir in Nastalik script. It will be advantageous, in all respects, if such a literature is transliterated in Streamlined Devnagri for the wider readership of such Kashmiri literature, in the scattered Diaspora. It requires to be emphasized that the representation made is for an additional script for Kashmiri as against an alternative script which the experts in the Valley have a reason to oppose vehemently. An additional script provides many advantages to them also.

3. Uniform application of this streamlined and standardized script by all journals of Kashmiri Associations. Koshur Samachar is the latest in this respect though its editor of Kashmiri section, Shri S. N. Haleem was the member of the Committee formed, earlier, seven years back, for the development of streamlined and standardized Devnagri script for Kashmiri language. Except "Prakash Gopinath" of Bhagwan Gopinath Charitable Foundation and the E-journal, "Shehjar" brought out from Miami, Florida, almost all the community journals, having Kashmiri sections, are using this streamlined script.

4. There are many Dictionaries of Kashmiri language in Nastalik (Persio-Arabic), Roman and Hindi, an effort is still required for developing a Dictionary of this language using streamlined Devnagri to English / Hindi. Institute of Languages, Mysore is the most appropriate organization to be approached for this purpose.

5. Efforts are in progress in developing a module of instruction for teaching Kashmiri language, to our children and youth, systematically, at unit organizational levels in Kashmiri Pandit Diaspora. In this connection the cooperation of our Youth organizations as RIK is particularly sought. We have various instructional material, Primers and Readers already developed and being used for teaching Kashmiri to non-Kashmiri speaking aspirants. Its copies can be made available for teaching purposes where there is fruitful scope of such promotion.

In conclusion, there is a significant effort being made to uphold our Kashmiri identity, socially and politically. It is necessary that along with these, special efforts are made to bring about awareness amongst our younger generation and their parents towards preserving the Kashmiri mother tongue. Sometime back there was a genuine difficulty of not having a standardized script for our mother tongue but now this difficulty is over come by having the Akruti Kashmiri Animal Devnagri script developed, which enables diverse applications with remarkable ease. Guidelines are also now provided for settings for Microsoft Word, Microsoft Excel, Microsoft Power Point, Office 2000/XP/2003, Adobe Page Maker, Corel Draw and Lotus SmartSuite – Word pro etc. This development opens a new field of further developments in our mother tongue. One can communicate through Email, sending Kashmiri contents, as attachments. To me personally this development has facilitated significantly writing in Kashmiri language with phonetic accuracy and ease, using the Akruti English phonetic keyboard. I

appeal to all concerned linguists and scholars to provide their experiences of using this streamlined and phonetic font for popularizing our mother tongue in case they have not made use of this development up till now. It is also the duty of our all Kashmiri Pandit organizations throughout our wide spread Diaspora to popularize this software and script, by procuring the CDs from AIKS, to enable preserving our mother tongue amongst our younger generations. KOA camp in USA at Connecticut and that in California, this year, are the appropriate platforms from where this message can be reached to our youngsters over there. This appeal is to all to help in the preservation of our cultural identity for which there is greater responsibility resting on seasoned members of our community who have lived in Kashmir and enjoyed the beauty of our mother tongue in all respects. Kashmiri music, lyrics, leelas, gazals and lullabys are becoming, naturally, popular even with our younger generations. This music and the spirit thereof will be still more remarkable in pulling the strings of heart, if one as well as understands the language it reveals. So, the appeal is to all those organizations and individuals who spend, admiringly, time and money in organizing such functions and musical rendezvous to as well as devote a part of this resource in enabling perpetuation of the language this music represents. An appeal is being made to our concerned scholars and IT specialists to promote popularization of the theme of our mother tongue that is the objective of this article so that there is over all awareness about the need and required wherewithal that is available for preserving our mother tongue. All Kashmiri journals are requested to highlight this point of view in their respective Editorials and President's pages. Articles from different authorities of this subject may be published simultaneously, in our various community journals, brought out, at different locations, with respective readership, so that the message receives wide-spread and repeated exposure and enables desired awakening and awareness throughout the Diaspora. The ultimate aim is to popularize the preservation of our mother tongue and for this initially measures require to be taken in those centers where there is comparatively larger density of Kashmiri Pandit populace to be followed by emphasis at all centers of our Diaspora. An appeal is made to all to contribute their might, in one or the other respect, for enabling preservation of our mother tongue and thereby, its escape from decay and death which is, otherwise, inevitable under its present day melting pot conditions. 

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SED BUB**A BIOGRAPHICAL SKETCH****B**irth, early life and marriage :

The original name of SED BUB was SHRI VEDLAL BHAT and he belonged to village HANJIVEIRA, TEHSIL PATTAN, KASHMIR, where he was born to his parents SH. VESHN BHAT and SMT. YEMBERZAL on an auspicious day JESHTHA SHUKLA PAKSH NAUMI around year 1902.

Very little is known about his early life but he had some schooling at a local school and got conversant with some essential scriptures at a local Hindi PATHSHALLA. He had a good knowledge of Urdu and Persian along with Hindi and Sanskrit. He had a nice handwriting and would write nice brief letters and converse freely in Urdu language whenever need be so. He was married to SMT GUNWATI at an early age who proved to be the most dedicated housewife who shouldered household responsibilities including the bringing up and education of their three sons and two daughters. In spite of being a highly awakened saint, SED BUB didn't entirely ignore the household responsibilities but attended each detail though his heart was centered to a much higher purpose for which he had taken birth. This higher standard of life together as a householder and a highly awakened saint is the wont of very few and has as such been greatly admired. He had a brief stint as an Assistant in government revenue department which he gave up sooner than he had got it. (Contd on next page)

About the Author

Born in the year 1946 at village Peth Makhama in Magam, Kashmir, Shri J.L.Bhat got M.A. in English Literature from Kashmir University in 1972. He served as a Lecturer of English in the Education Department of J&K Government. Shri Bhat developed exclusive taste for teaching English Literature and Language improvement. He retired from government service in the year 2004.



Shri Bhat left Kashmir in January 1990 along with fleeing Pandits and is currently settled in Faridabad, Haryana.

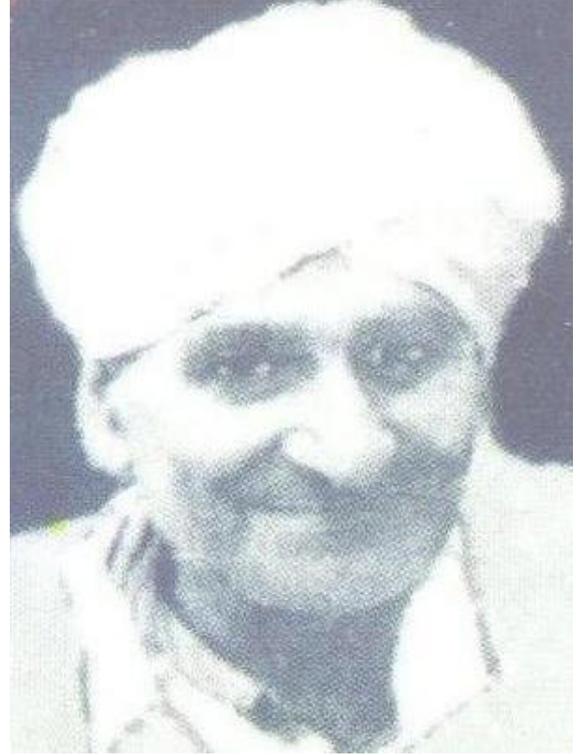
Publications: Shri Bhat authored six books on *English Language Improvement* and one on *Personality Development* - (Kumar Publications, Rajender Place, New Delhi). Given below are the most popular publications of the author:

- ◆ Choicest Essays - for IAS, IPS and other competitive exams
- ◆ A New Approach to Modern Grammar and Practice
- ◆ A Dictionary of English Usage
- ◆ English Phrases and Idiomatic Expressions
- ◆ Essentials of Personality Development

Articles: Shri J.L.Bhat got interested mainly into writing on KP displacement imbroglio. Following articles published in various issues of 'Koshur Samachar, New Delhi' are worth a mention:

- ◆ Time Ripe to Retrospect on return to Valley - October 2007
- ◆ Sant Swami Nand Lal Ji Maharaj - June 2006
- ◆ What Ails Our Youth? - August 2005
- ◆ Alliances Outside Community - October 2004
- ◆ Slipping Paradise - November 2001
- ◆ Hindu Kashmir sans Pandits - December 2000
- ◆ We and our Cultural Heritage - September 2000

Obviously no traces of sainthood were observed during his early life and youth being a householder who managed a large family along with tending of household lands, cattle and all other occupations of an ordinary Kashmir farmer but as time passed his detachment towards worldly affairs manifested more clearly and he started displaying an aura of sacred countenance which was observed firstly by his family members and later by others who came into his contact. The condition is very rare and is looked upon as an exclusive uplift of soul usually a result of some holy connection with an exalted position in ones past life. Thus subsequently he began visiting various reputed saints and savants of that time and went to important temples and places without notice obviously to seek guidance and inspiration. He stayed with them or at places for several days thus leaving his esteemed wife with all the responsibility at home. It was thus immediately obvious to all concerned that he followed a much higher responsibility and as such nobody had the courage to question him in the context.



SED BAB as an established saint :

SED BAB was soon recognized as an established saint and the visits of devotees commenced at his residence and places where he moved. His visits to MAA RAGINYA at TULMUL also increased where he used to stay for a couple of days and sometimes a full fortnight. He would invariably be present there on SHUKLA PAKHSH ASHTAMI when lots of PANDITS visited there to pay obeisance and participate in the evening AARTI which proved a great boon to various devotees who submitted before him and sought his blessings. He had some favourite followers who used to accompany him to places and persons. He had soon developed a deep attraction for saints and visited many of them and sat in their company for long hours and sometimes for days. Among saints that he visited frequently, SWAMI NAND LAL JI of BOMAI (SOPORE) and later TIKKAR (KUPWARA) had the greatest influence on him. He is reported to be constantly in his company for long hours and days besides accompanying him to various places and people. The fact is not fully established whether Swami Ji was his GURU but the association was certainly something special as both of them were seen together frequently in almost all Ashrams of Swami Ji and other places. They definitely shared something special and subsequently Swami Ji was so much attached to him that he called him SED MOL for his simple extraordinary saintly qualities, the beautiful name

which he retained all his life though he was later fondly called SED BAB by his devotees. SED MOL was the GURU of Lallehuri (LAL DED) the most famous poet-saint and YOGINI of Kashmir. Swami Ji was a great admirer of LAL DED and often quoted her LALLA WAKH to establish some of his argument on YOGA.

An embodiment of divine grace and simplicity :

SED BAB was very simple, affectionate and calm by nature. He was known for his simplicity and smiling nature. His frequent smile was his trademark as he responded everyone with a smile. To a casual visitor he hardly showed any signs of sainthood. He wore the aspect of a common Kashmiri Pandit of those days, a large turban with a shining face conspicuous with a huge TILAK on his forehead. His long PHERAN, with long narrow sleeves folded outside at their end fell up to his ankles. The large pocket below right side of his PHERAN kept always bulging as it was always filled with something. He probably didn't wear a shirt or pajamas but wore a shawl or a woolen CHADDER over his PHERAN depending on the climatic conditions. He had always a big towel hanging on his shoulders or around his neck for its legitimate use. The SADHNA of SED BUB was a routine of very early rising and after a routine bath in fresh preferably flowing water he went into long bouts of meditation till almost midday and repeated the same in the evening before nightfall.

He used to talk very less and was mostly absorbed in his deep thought. He was a regular reader of the SHALOKAS of BHAGWADGITA and recited the famous STOTRAS like BHAWANI SHASTRANAM, PANCHASTAVI and MAHIMNAPAR and incited his devotees to follow him.

Since he was a regular visitor to various saints and places of repute, so he used to be away from home frequently sometimes for months together. Wherever he was seen people flocked to seek his blessings. Some times he accidentally visited some



of his devotee at his house and suddenly it turned into a high jubilation for the inmates and the news spread like wild fire and immediately scores of people came to see BAB and tried to be near him all the time he was there. Nobody had the courage to ask him about his plans or programme. Whenever he sat for meals or tea along with some of his devotees at a place, he would take a bit and give away the rest to someone present. It was a great pleasure for the devotees around to have a bit of it as PRASAD. He observed no hard and fast routine in eating as he ate very less and seemed to relish whatever was offered to him. He was a strict vegetarian and avoided onion, garlic, tomatoes and some leafy vegetables. He was also a regular observer of frequent fasts on occasions like ASHTAMI, EKADASHI, AMAWASI, PURNIMASHI and

many other auspicious days. Simple food, rice and vegetable curry and occasional KEHWA, a preferred Kashmiri beverage without milk was his preference. He took very little and gave away the rest to his devotees present there as a PRASAD. A great caution had to be observed as whatever was to be served was cooked fresh after washing afresh all the wares in fresh water with brown clay. Only brown clay was used for all cleaning purposes as soap was usually considered impure in those days. SED BUB didn't use any kind of soap on his body and hence no soap was used in washing the cook wares used in his cooking. For all sacred devotional jobs only brown clay and no soap is preferred for all cleaning purposes in all KP homes even now.

A true KARAMYOGI :

KARAMYOGA is the way of life where an aspirant is actively involved in all worldly affairs but his heart is perpetually fixed with the Lord. It is considered the simplest way of devotion and the shortest possible way towards enlightenment. A KARAMYOGI is instinctively able to differentiate between the good and the evil, between DHARMA and ADHARMA, and hence neither anything wrong is committed nor does a single thought which is detrimental to the sublime ways of the supreme visit the clean slate of his mind. SEDBAB was necessarily a SANYASI though he didn't shirk the legitimate responsibility of a householder, a KARMYOGI who performed honestly the duties of a large family and a saint who had attained the highest enlightenment and all the SIDDHIES without any obvious hectic KRIYA. To a common man he was a simple householder performing his legitimate duties but there was something special which made him look different rather taller than the rest. His strange spiritual aura attracted people towards him though he tried to avoid them and not look conspicuous. The uniqueness of SED BAB as a saint lies in performing his worldly affairs efficiently on one side and on the other being absorbed in the task of achievement of his higher goal. As a GRAHASTHI (householder) his status in the realm of sainthood is highly commendable though not unique as there have been a good number of such highly awakened saints in Kashmir who were evidently normal persons engaged in all worldly affairs. An event of his household life can sufficiently establish the unprecedented detachment of SED BUB. His second son Late OMKAR NATH was employed in the Indian Army and was very unfortunately martyred in action during Indo-China war in 1962. When the news was delivered formally

by an official of the Army at their residence, BUB was incidentally at home. Everyone was dumbstruck and immediately a gloom of death spread in the house. Since BUB was preparing on a routine sojourn and it is said he didn't shed even a single tear and without any slightest waver of mind proceeded on his scheduled visit. Such a gesture of determination is the act of a supreme KARMYOGI not an ordinary mortal.

SEDBUB was beloved of numerous devotees who wanted to seek his blessings but he was always on move from place to place without any fixed schedule so he usually eluded them. His devotees included a good number of Muslims too who had a great reverence for him and sought his blessings whenever in trouble. It is said that SEDBUB was very hard to grant a favour to a devotee but some are of the opinion that everything was granted instantly provided the need was genuine and sincere.

Who was his GURU? :

There is sufficient evidence to substantiate that SWAMI NAND LAL JI and none else was SED BUB'S preceptor (Guru) but still there is enough difference of opinion on the issue as many of his devotees do not conform to this view. They say as is said in such a situation, he was himself his Guru or he was born with enough awakening which he carried through along with him from his past life and that there was no need of any further initiation. Still there is nobody denying that SED BUB used to be in the association of Swami Ji for long hours and sometimes many days wherever Swami Ji stayed and he always enjoyed the highest position in all his devotees and disciples. There always seemed something special between the two great souls that they relished in the company of each other. As such it is not easily digested that SWAMI NAND LAL JI was not his Guru but since SED BUB was in the habit of keeping all his activities low-keyed and avoided being ostentatious though he always displayed a high spiritual aura, as such, he must not have been formally initiated into sainthood by Swami Ji though the association was surely above comprehension of ordinary people.

MAHASAMADHI :

The last days of SED BUB have been quite uneventful. Nothing substantial can be recorded except that on October 31, 1985 (KARTIK KRISHNA PAKSHA DOEY) SED BUB was at his residence HAJIVERA (PATTAN) when he went into eternal SAMADHI. The news soon spread like wild fire and

besides Pandits from the neighboring villages devotees from farther areas began pouring in large numbers. So the subsequent day the mortal remains of SED BUB were cremated in the local SHAMSHAN BHUMI with great fanfare among chanting of sacred hymns in the presence of a large number of people especially Pandits. The administration had to arrange for a sizable security arrangement to manage the crowd. For twelve days the customary mourning like that of a householder was observed and devotees in large numbers visited his house to pay homage to the departed soul between continuous chanting of sacred SHALOKAS of BHAGVADGITA and other MANTRAS. Thus the sojourn of this great soul on this planet ended leaving deep traces of his holy life.

The failed Memorial :

Then what followed will be interesting to the readers. Sometime after the MAHASAMADHI of SED BUB his devotees planned to construct a memorial in memory of SED BUB at his SAMADHI, the SHAMSHAN BHUMI, at HANJIVERA the land legally earmarked for the purpose in revenue records in all Hindu populated areas in Kashmir, and so in HANJIVERA (PATTAN). After the construction reached a certain stage strangely without any provocation the Muslims of the area objected to the construction severely so much so what ensued was a large scale feud and communal tension. The administration intervened and after a lot of tension the construction was stayed by a court order. The basic reason for the episode was the growing Muslim fundamentalist attitude among the youth especially whose plan was to discourage all religious expansion programmes by Pandits in the valley. Thus the much publicized memorial in the name of SED BUB could not be raised as was desired by lots of his devotees. Actually what was not wished by SED BUB in his lifetime could not be achieved after his celestial flight.

Now after mass displacement of Pandits from the valley in 1990 and with their sizable concentration in Jammu, the devotees of SED BUB have recently raised a magnificent Ashram at PALOURA, JAMMU with all facilities where devotees come in large numbers to submit before a large STATUE of SED BUB installed in a room. The Ashram has no doubt become a pilgrimage spot for the numerous devotees of SED BUB who regularly visit there and get rid of their worldly troubles besides their soul's consolation and peace.

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VEDIC WORSHIP VERSUS POST-VEDIC WORSHIP

[Saddhak is the pen name of Shri Piyaray Raina . Shri Raina is President of Samarpan Public Charitable Trust (Regd) which among other things is involved with bringing awareness of our cultural heritage among our youth. He is a regular contributor of religious articles in various community journals in India and abroad. He is the author of book 'Socio-Cultural and Religious Traditions of Kashmiri Pandits' published in USA. He lives in Atlanta, USA and DLF Gurgaon, India]



Recognition of form (*nama-rupa*) of the deities in the post Vedic period brought in new changes in the mode of worship. While during the Vedic period use of fire oblations in the firepit (*Agnikund*) called *homa* was chief mode of worship to please *Devas*, in the post Vedic period worship of deity in the chosen form gained prominence confining Vedic worship to special occasions associated with performance of *sanskars*. The post Vedic worship is known as *puja/pathe*.

Vedic Homa :

As stated in the previous chapters the Vedic concept of *homa* is based on the belief that *Agnideva* (firedeity) is the only deity who lives in all the three *lokas* (Vedic people conceived universe as made up of three divisions called *lokas* : *prithvi* i.e. earth, *dhyuo* i.e. up above the sky and *anteriksh* i.e. space between *prithvi* and *dhyuo lokas*). *Agnideva* is present in *prithvi loka* as fire that we see, in the *dhyuoloka* it is present as Sun and in the *anteriksh* it is present as lightning. It is because of this attribute that *Agnideva* is considered as a good carrier who carries oblations offered to it in the *agnikund* to respective deities in the form of smoke to all the *lokas*. *Agnideva* is thus known by several epithets such as *Jativeda* (all knowing) *Grhapati* (lord of *yagnya/homa*), *Havyavahana* (carrier of oblations to deities), *Dhumeketu* (smoke bannered – his arrival is indicated by smoke). The oblations that are offered to *Agnideva* in the *agnikund* are accompanied with the recitation of 'Swaha' which is the name of his wife (Swaha also means 'so be it'). *Agnideva* is also a purifier (*pavaka*) and hence utmost care has to be taken to purify the *agnikund* and its surroundings, all the utensils and materials used in worship. Long recitations of mantras are made to invoke *Agnideva* to light the fire in the *agnikund*. Extensive use of *ghee* is made to keep the fire ablaze.

Since Vedic deities live in assigned quarters, use of geometric figures is made in worship to place the deity in the assigned quarter. The likes of their

colours are made with various coloured cereals or flowers

Post Vedic Puja :

Pathe/puja is a very simple way of worship. It involves recitations of deity's praises (*strotas*)/mantras in front of deity's idol or photo or any object with which the deity is associated. Since this form of worship is focused on the form of chosen deity or even a human being (guru), the recitation lays a great stress on the physical and spiritual attributes of the deity being worshipped. The attributes of the deity are generally defined by the symbols as for example: Lord Ganesha *stuti* starts with the recitation: *Hemjastum Bhujam Ganesham Ishnandnum, Ek Dnt Vkrund Nag Ygn Sootrkum Rkt Gatr Dhumr Netr Shukl Vastr Mnditm, Klp Vrksh Bhaktrksh Nmostute Gajananum* (I pray to elephant headed lord Ganesha who is dear to lord Shiva, who is son of Parvati - daughter of the king of Himalayan Mountains, who has one tusk, and a curved trunk, Who has snakes as yagnopavit around His neck, Whose body is red in colour, whose eyes are reddish brown, Who looks splendid in white robes, Who provides every thing to His devotees like the mythological tree *Klpvrksh*.)

As against this, the Vedic recitations are abstract. They are universal in appeal e.g.: *Vishvaanideva Savitarduritani Paraasuva, Yadbhadram Tanna Aasuva* (Lord of all creation! please keep all evil far from us and let us attain whatever is beneficial to us)

A devotional form of worship *Thakur puja* involves inviting the chosen deity or deities to take a seat at the place of worship (*avahan*) and washing its feet, face and giving a bath with milk curds and a number of fragrances, putting a *yagnopavit* around its neck and carrying *arti* with lighted *ratandeeep agarbatis* and flowers. At the end of *Puja* the deity is offered *navid (bhog)* which is shared by all worshippers as *Prasad*. *Puja* has a well defined format involving 16 steps (*Shadshopchara*) or 10

steps (Dashopchara) or even five steps (Panchopchara) which are action oriented for invoking deity. Different formats are used for different occasions keeping in view time at the disposal of performer or status of the deity being propitiated.

Present status :

Over a period of time, mixed form of worship has come into practice which involves a combination of Vedic and post Vedic form of worship. Puja has almost become universal form of worship but homa has not died down. It is still an important mode of worship to solemnize marriage (Vivah) and

yagnopavit (mekhal) and death of an individual (11th day). Havan is a homa performed on special occasions to propitiate deities as a thanks giving act or to seek their blessing to keep evil forces away. Homa is performed on a smaller scale on various festivals such as Shivratri (Vaishvadeva Bali) and shradas etc.

Arya Samaj is one of the large religious groups in Hindus who advocate Vedic way of worship to Puja.

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From the ZAN Archives

QUESTION BANK

LITERATURE & LANGUAGE

- Q. Dewan Kripa Ram was a scholar of which language?
(Persian)
- Q. Which poetess is regarded the founder of modern Kashmiri Language?
(Lalla Ded)
- Q. The earliest written Kashmiri material is known as?
(Mahanay Prakash)
- Q. What was the script used to write Kashmiri in earliest times?
(Sharada)
- Q. Who said “*Akh tsu tu beyi bu ganzar maba - haba yi chhuy gumanay*”?
(Swachha Kral)
- Q. Who has said “*onkar yeli layi onum, vuhi korum panun paan*”?
(Lalla Ded)
- Q. Who wrote ‘Radha Swayamvara’?
(Parmanand. Real name Nand Ram)
- Q. Who is the first Kashmiri poet to win Indian Sahitya Akademi Award?
(Master Zinda Kaul for ‘Sumran’)
- Q. Who is the author of the poem ‘Gulshan vatan chhu sonuy’?
(Mehjoor)
- Q. Who introduced Sonnet and Blank Verse in Kashmiri?
(Dina Nath Nadim)
- Q. Zooni was a famous poetess of Kashmir. What was her popular name?
(Habba Khatoon)

Fire In My Heart

Jawahir Lal Sher

19TH JANUARY 1990 - A HOLOCAUST DAY *

There are certain unforgettable remembrances of the past which leave an indelible imprint on the minds of the people make up and compel them to reshape their mindset in a changed scenario. Such an ugly, unethical event was witnessed on the fateful night of 19th January' 1990 and intellectual have coined a suitable, appropriate name, befitting the situation and named it as a '**Holocaust Day**' in the history of Kashmir. Naming 19th Jan. 1990, as a holocaust day is appropriate, wisely worded to convey its meaning in entirety to the outsiders. It was the day of turbulence when the wall of trust between Hindus and Muslims fell down, all of a sudden and turned into rubbles. There was none among the politicians who could rebuilt it with the stones and bricks by renewing faith afresh between these two communities, even upto this date. Kashmir witnessed a frenzy temperamental change leading towards madness, insanity, culminating in unexpected behavioural change in their mindset, led astray by foreign incursion, and betrayal of faith. There was a deep rooted conspiracy hatched to create hatred, suspicions between the two communities. It was not practicable till, there was a responsive Governance. The separatists could not create politically a wedge. They had conceived an evil design to vivisect the state. So they manipulated conditions of uncertainty, terror, fear and stupor among the otherwise, simpleton populace, of the valley, who used to live in perfect peace and harmony for centuries. When the political masters turned puppets, regulated by remote control that they got the opportunity to scheme out a policy to Gobble-up the state, create a communal divide, a wave of hatred and suspicion among the ranks and files. The majority were tutored in symbolic dialect, not understandable to all which was meticulously passed-on and it took the whole govt. unaware, when a section of the fundamentalists rose in revolt and created a conditionality of insecurity and safety towards commoners who opposed their nefarious designs. They had to flee for safety of their lives and honour of their families.

This day every year is observed with great solemnity through out the world to commemorate the seventh exodus of our community from Kashmir. Public memories are short and with the passage of passing years, the event is forgotten. The need

arises to recollect the sad experience so that survival of the community is assured of lives with dignity, wherever they live. We have to condemn the continuous act of terrorism and the fate of the suffering Hindus at the hands of terrorist organization. We observe this day, every year to renew the pledge of the community to correct the misdoings towards the community by tormentors as well as saviours. This day is also observed to appraise the nation about the dangers posed to its unity and integrity and expose the secular fabric of Jihadi extremist. We, as patriotic nationalist have a moral obligation to exhibit our concern over the security of other Indian units in a federal structure.



We are living in a sham democracy and the political masters have failed to protect the nationalist forces and minorities in the valley. Central Govt. has stooped to these forces who are responsible for the deaths and destruction of Pandits. Migration may have physically made us disabled but Psychologically we must be alert. Foreign incursion caused political strife, which disturbed the social and religious lives of the people. We have to admit that the managers running the national polity have failed us. It is to the discredit of political masters that severe aberrations have crept-in, resulting in such a chaotic fluid like situation.

We have different organizations spread all through the Globe to express their resentment. No doubt ways followed are situational, but the objective of all organization is similar in creating awareness. Different non-violent way are adopted to demonstrate their pent-up emotions like wearing black headbands, black badges, as a mark of protest to mobilize public opinion against anti-nationalist forces.

Let us all make a pledge that we continue protesting, demonstrating our anguish till we are properly heard and justice delivered. We will not yield till our tormentors are willing to provide us political space, representation or a voice and a conducive security environment to live in, at our ancestral homes with peace and security. ❀❀

(*From '**Drishti**' - An Assortment of Essays)

Mysticism & Religion

Dr. Chaman Lal Raina

MAHA RAGNYA OF TULLAMULLA

About Maha Ragnya Bhagawati, It gives me great pleasure to share the Dhyana Mantra of Shri Ragnya Bhagawai on the most auspicious and sacred day of Jyeshtha Ashtami, popularly revered as the Zetha A'ittham. Officially, this day is celebrated as the Mela Khiir Bhawani.

Dhyana Mantra of Shri Ragnya Devi:

CHATURBHUJAAM CHANDRA KALAARDHA
SHEKHARAAM SIMHASANAS—THAAM BHUJAG—
O—PAVITINEEM PASHAAM KUSHAAMBHURUHA
KHADGA DHAARINIEEM RAAGNEEM BHAJE
CHATAShetasi RAAJYA—DAAYINEEM

English Translation: *I make my obeisance to Shri Ragnya Devi, who has four arms and wears the crescent-half moon, as Her crown. She rides on the lion and is adorned with the Yajneopavit of a snake. She holds a noose, goad, lotus and a sword in her hands. I bow to Her, who is the giver of all prosperity.*

About Ragnya Sahsrnama: The primary source of the Shri Ragnya Sahsrnama is the Rudryamala Tantra. Rudryamala Tantra is very ancient Agama Shastra of India, also known as the Rahasya Shastra in Kashmir. Because of the great efforts of Pandit Keshav Bhatt Jyotirvid of Rainawari, this great Agama Shastra was printed in the form of SAHSRANAMAVALLI from the Sharada script into the Devanagari script at the NIRNAYA SAGAR PRESS at MUMBAI, in the Saptarshi era 5003 corresponding to 1927 Christian era. Thus it helped the devotees to read the Ragnya Sahsrnama in the Devanagari script. The dialogue starts from a question by DEVI to BHAGAVAN -VEDA-TATTVAGNYA. She addresses Him as Tantra-Mantra- Vichakshana. I will try to focus on the 'Words of address', as said by Devi to Shri Bhagawan as Bhagawan Veda Tattvagnya and Tantra Mantra Vichakshana. This is the 'Hridayam' - main theme of the Ragnya Bhagawati Sahsrnama. Though it is adorned with the Thousand Names of Shri Ragnya, in lucid devotional form, bearing all the Alankars, Rasas and Vyutpatis, yet this Sahsrnama is more Yogic in spirit and aesthetic in taste, philosophic in content and traditional in ritualistic pattern of Puja Paddhati, very soul of the Kashmiri Pandit ethos.

About DEVI: Devi has its root in *Div*, meaning to shine, to illumine, to radiate. Devi is always with

effulgence. Therefore, the Universal Mother is adored as the Devi, or DEEVI in Kashmiri. The effulgence never fades. It is Sanatana and Shashatva - ever and eternal. It is the source of the Primal Sound AUM, which creates Brahma, Vishnu and Maheshvara. Thus Devi is adored as the Veda Mata. She is verily, the PRANAVA SHAKTI of the universal co-existence. The Yogis experience it through Yoga during Pranayama, but a devotee sees DEVI Ragnya through perception in the sacred Kunda at Tullamulla. See, what a wonderful view of the Sanctum Sanctorum at Tullamulla! We the devotees may not be able to undergo strict Yogic discipline, but we do offer the flowers of VYANA POSH/ grown around Tullamulla area on the water base, QAND/candy, KHEERA, RATNADEEP/ earthen lamp filled with ghee and DWAD/ milk. The Devi is adored as SHARVARI - KHEER - SADARISHI, in the Sahsrnama. She is the milk in essence, the universal motherhood in creation and sustenance. She is Sharvari - the inherent Energy of Shiva. She is therefore, called the Kheer Bhawani. Ksheer in Sanskrit means milk. The locals of Tullamulla call this sanctum sanctorum as the DEEVI -BAL, and BHAWAANI BAL. Devi is Bhawani, the creativity and sustenance. Bhagavaan is holder of the Bhavani's effulgence, while Devi is the Effulgence Itself. Bhagavan is the Purusha, a static force of nature, while Devi is all dynamic and manifest. Devi is the Mother of the Vedas, while Bhagavaan knows the essence of the Vedas. Therefore, Devi addresses Him as VEDA TATTVAGNYA. The spirit of a Vedic person is to identify one's spirit with AUM. The rituals teach the devotees to sing the glory of the Immutable and Absolute, through the finite knowledge of the Karma /all actions for Shanti/peace, Unnati/progress and Smriddhi/ prosperity. The highest manifestation of Shri Bhagavaan is Shri Krishna, where Shri Radha is the primary source of inquisitiveness. She is adored as Radha Krishna Sundari of the Bhagvatam. SHE acts as SITA in the Ramayana to uphold the Maryada of Shri Rama chandra. Bhagavan needs Bhagawati to play the Divine Leela, as She is adored as Mahamaya, in the Vedic as well as Tantric



Ratri Suktam. *Yaa Devi Sarva Bhuteshu Maatri Ruupena Samasthitaa Namastasya - Namastasya - Namastasya - Namastasya - Namastasya - Namastasya* is the power to understand the philosophy of universal consciousness. The Shaivists speak of VISHVAMAYA (immanent) as well as VISHVOTEERNA (transcendent), related to the Tattvagnya. The Yoga Vasishtha is the Book of Tattvagnya. It is to go to the root of cosmic evolution for identifying the micro in the Macro. It was Bhagavan Rama, who could realize it. (Ragnya Devi has been identified as the Rama Priya Sita, in the Maharagni Sahsrinama) Bhagawaan has to be MANTRA-TANTRA - VICHAKSHANA. This is how the Kashmir Shaktivad lays emphasis on the Mantra and Tantra. The Very self of Devi is the PANCHA-DASH-AKSHARI..., a FIFTTEN SYLLABLED mystic form of the Primal sound structure, as is being practiced by the devotees. The Ragnya Sahsrinama does not disclose this Mantra. It is Shruti, just meditate or revere Ragnya devi, and the Fifteen syllabled Mantra will be realised by the devotees. It is the SHAKTIPATAMANTRA. It is KADI VIDYA MANTRA of the Kashmir Shaktivad tradition. Vichakshana refers to Vipashana, of the Buddhists to see with eagerness, the Shunya and to be totally absorbed with the MANTRA. Through the Dhyana-Mantra, as stated in the beginning, Shri Ragnya has been adored as the Buddha Pratur-Buddha devi, in this Sahsrinama Shri Bhagawana is said to be the very breath of Shri Ragnya Devi. Shri Ragnya Devi is adored Ninety Six times in the Sahsrinama, with the sacred sound of Ragnya, which can be said to be the 96 MAWA (Palm size measure of the Yagneopavit, as she herself is adored with the Bujagopavit - the Kundalini Shakti. *Tapah Puta Maate! Namaste Namaste.*

With the blessings of Shri Ragnya Devi!



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History

Brigadier Rattan Kaul

ERA ABBERRATIONS BY KALHAN IN RAJATARANGINI - 4**Reign and Era - Kings Abhimanyu to Baladitya and Thereafter:**

In the initial part of Taranaga I, after Kanishka, King Abhimanyu 1 is listed at the end of the list in the calculation of total of 1266 Years (Laukika Era 628-1894). Narrative is thereafter resumed with the Gonandiya Dynasty from Laukika Era 1894 to 2896, giving a total of twenty one Kings totalling 1002 years duration of their reign, averaging more than fifty years per King; from about 1182 BC to 180 BC (Verse 191 Taranga 1 onwards). Actually these dates should have been in AD era, since King listed earlier (Kanishka) was known to have ruled in 78-144 AD. Taranga 2 lists six Kings for a total of 192 years; Laukika Era 2896 to 3088 corresponding to 180 BC-12 AD. Again these dates are out of tune with certain known names of Kings and their actual dates of reign. In Taranga 3, ten Kings are listed for five hundred and eighty nine years; averaging nearly sixty years per King (Laukika Era 3088 to 3677 (Corresponding to 12 – 601 AD); abnormally high average and in one case unbelievable three hundred years (Ranaditya (Tunjana III)). It is only at the end of Taranga 4 (Verse 703) records of exact dates for the various reigns in Laukika Era (3889 Laukika corresponding to 813 /4 AD onwards) are given. By this time gap between actual and stated narrows down to approximately twenty five years. Dates up to Taranga 3 give an impression of overstated duration of reigns of Gonandiya Dynasty (Taranga 1) and 'Restored Gonandiya Dynasty' (Taranga 3). The names from Gonanda III, apart being heavily antedated, also gives an impression that some of the Kings may have ruled for very short period or they did not exist. However, historical evidences of some of the listed Kings exist like Nara (Destroyer of Vijayesvara (Vijbroor) and founder of Narapura), Hiranyaska (Founder of Hiranyapura), Mihirkula (Mihir Kul), Nara II, Gopaditya (Gopadiri Agrahara fame; present day Shankracharaya), Khinkhila-Narendraditya, Meghavahana, Hiranya-Toramana (Established with help of coins of his era), Matra Gupta, Pravarsena I and II (Pravarsena II founder of Pravarpura (Srinagar)), Vikramaditya - Harsa of Ujjain, Lakhana-Narendraditya (Established from silver coins with the inscriptions which bears the legend Raja Lakhana Udayaditya) and to a certain extent Baladitya. In

Taranga 4 from King Durlabvardhana (Karkota Dynasty) onwards the details are closer to dates confirmed by other chronicles, coins or foreign notices, travelogues of Chinese and other travellers etc. However, even after giving the dates of Karkota Dynasty Kings, there is a difference of twenty five years (more about this in next paragraph).

Mystery of 25 Years Difference in Taranga 4:

Up to King Abhimanyu I, generally whole era from Gonanda I is given in total number of years. It is only from Gonanda III (Verse 191 Taranga 1) till Verse 703 Taranga 4, total number of years of reign of each King are given. In this verse (703 Taranga 4) Laukika Era (3889) beginning of the reign to the end of King Ajitpada reign (Laukika Era 3926) is given. Taranga 4 starts with King Durlabhavardhana of Karkota Dynasty and the calculated date of his accession is marginally antedated by twenty five years from the actual dates calculated from other sources, mostly Chinese, which were recorded much earlier than the composition dates of Rajatarangini and have been proved to be more authentic dates. During the time of Gonandiya Dynasty the first Chinese reference to Kashmir was traced to a record dated 541 AD, based on the account of an 'Indian Envoy' who reached China during the early part of the reign of T'ang Dynasty (541 AD). Ninety years later Hieun Tsang (631 AD), Chinese Pilgrim, gives vivid account of various places including Pravarpura and the Kings of Kashmir. We have also reference in Chinese Annals to Durlabhavardhana, the founder of Karkota Dynasty, who as per Rajatarangini ruled from around 600/601 – 636 AD. Another Chinese notice of Kashmir contained in the Chinese Annals of the above T'ang Dynasty, records embassy from Kashmir King in China (in or shortly after 713 AD).

Chinese pilgrim Ou-K'ng (759 AD) had also extensively covered Kashmir, its surrounding areas and recorded details of Kashmir. From the comparison of dated found in Chinese and other records, more closer to actual dates of Karkota Dynasty, Kings in this Taranga (4) are antedated by around twenty five years including Lalitaditya Muktapada. This aberration, which occurs in dates of reign closer to the date



of composition of Rajatarangini, when author would have had access to recent past records of the Kings and can best be explained that Kalhan, while calculation, possibly mixed up the dates with Kali Samvat years, which is antedated by twenty five years to Laukika era. This is also confirmed by the fact that the book suddenly gives beginning year of reign of King Ajitpada in Laukika Era, followed by end era of his reign; again in Laukika Era.

Other Points of Misinterpretation:

Kalhan holds an iconic position, very learned and Rajatarangini being unique chronicle of 12th Century in Kavya style. He apparently had studied lot of material available at that time; Ramayana, Mahabharata, Nilmat Puranam, works of Helaraja, Parthivavali (List of Kings), Suvrata's composition, Ksemendra's Nrpavali, Billhan, works of Arya Bhatta, Bhaskara, Varaha Mihir and other astronomers and many more chronicles and scriptures. It is nearly impossible to find faults or mistakes in the work but to err is human. We do not know the personal circumstances under which Kalhan completed Rajatarangini; did he revise it, was he correct in not accepting the historic works of earlier times or were they really not up to standard. Nearly nine centuries later it is difficult to sit in judgement of his work but with plethora of material available over the centuries, more reliable and correct information can be formed of the era's, Kings and events. Kalhan had thoroughly read various scriptures and it is but natural that his work should have been free of any errors or somewhat ambiguous references. There are few in addition to what have been enumerated above as under:

Wrong Reference to Kamsa:

In Verse 59 Taranga 1 while referring to call for help by Jarasandha, father in law of Kamsa, of Mathura town of the enemy Kamsa instead of Krsna (Krishna). It is apparent that he did not get time to revise the chronicle.

Rule of Kurus (Kuravs) and Pandavas:

Verse 51 Taranga 1 refers to the rule of Kurus and Pandavas till about 653 Kali Samvat. Again Verse 44 Taranga 1 refers to Gonanda III (As per Kalhan's reckoning Gonanda III Kali Year 1919 (1182 BC)) but possibly 2 Century AD) to be "contemporaries of Kuru's and sons of Kunti". The way events, quotes, characters from Mahabharata have been quoted in the chronicle; there is no doubt about Kalhan's mastery over the epic. However, the verse and few more give an impression that Kuru's (Kuravs) and Pandav's were two different dynasties from the beginning and

both continued to rule Bharatvarsha after the Bharata War. As per the mythology and scriptures, origin of Kuru's starts from Dushyant and Shankuntala, whose son is Bharata. King Hastina, who established Hastinapur, was son of King Bharata and Kuru was King Hastina's son and the dynasty was called Kuru's (Kuravs). Later in the line three brothers Dhritarashtra, Pandu, and Vidura were born. Dhritarashtra was blind, Pandu "the pale one", called as such as he was pale at the time of birth and Vidura, reincarnation of Sage Vyasa thought to be of humble birth. Pandu was set on the throne as the King and this became the bone of contention and finally resulted in Bharata War (Mahabharata). From here the distinction of Kuru's (Kuravs) and Pandu's (Pandav's) starts. Sons of Dhritarashtra (Kuravs) fought in the Bharata War. Duryodhana had twenty nine sons of which few survived. Upon the death of all, Ashwathama crowned

Durmukha, youngest son of Duryodhana as next King and continued struggle. After the war the defeated Kuravs migrated to west and formed the Kathi tribe, now living in Kathiawar (Gujarat). Pandav's line after Yudishthir is carried on by his grandson Parikshit, who after sixty years rule coronate's his twenty five year old son Janamejaya and died. Parikshit had another son, Harandev, and he is termed as the first Pandav King of Kashmir, roughly 30 years after Gonanda II (Also read above). The date of Kuravs and Pandav's thus pegged to 653 Kali Samvat is ambiguous. [Reference to Jina – Buddha?] In Verse 102 King Ashoka is referred to; "embraced the doctrine of Jina, covered Susalaetra (Village of Hukhlitr) and Vitastatra (Vithvutur village near Verinag) with numerous Stupas" during the reign of Ashoka. The reference of referring by term Jina to Buddha is different as Kalhan refers to Buddha (Gautam Buddha [May 623 – 547 BC]) in the book as Mahasakya (Verse 140-144 Taranga 1), Sakyasimha (Verse 172 Taranga 1) and at many other places. Kalhan used 'Buddha' term in Taranga's 1, 3, 4, 5, 6, 7 and 8 while referring to Gautam Buddha. Generally when reference is to Jina, it refers to abhorring of killing, which is also associated with Lord Mahavira (575 BC) and who used to be also called Jaina (Jina). Hopefully the words Jina referred have not been used out of context in the chronicle by Kalhan.

◆ 150 years to Buddha from the reign of Kushan Kings (Verse 172 Taranga 1). In this verse Sakyasimha (Buddha) is placed just 150 years before Kushan Kings. In the table of chronology Ashoka is placed five rulers above Kushan Kings, which also

comes to about 150 years. Actually Ashoka (304 - 232 BC) ruled from 273 – 232 BC, nearly 300 years before Kushan Kings (Kanishka, Huviska, Juska). Gautam Buddha (May 623 – 547 BC) antedated Ashoka by nearly three centuries, making Buddha 600 years before the Kushan Kings. One cannot find any answer to this aberration as mentioned in the verse.

◆ Rajatarangini closing in the middle of the reign of the King (Jai Simha; 1128 AD- 1155 AD) may surprise many scholars. Was it that Kalhan knew that he could not cope up, physically, with the task or is it that he had sensed his death in near future. No one can really tell but there is enough indication that much he would have loved to include complete reign of Jai Simha, he possibly could not do so because of circumstances beyond his control.

◆ Yasovati is named as the widow of slain King Damodara and on his death pregnant Yasovati is coronated as the regent till her child is born and fit to rule Kashmir (Gonanda II). The event is around Mahabharata War and revolves around Krishna (Krsna). Yasovati name is not found in Nilmat Puranam nor any other scripture or chronicle. The name has got similarity with the foster mother of Krishna (Krsna); Yasovati, Yasomati. Did this make Kalhan to select name of Yasovati (Yasomati) as the name of mother to be and queen for his Rajatarangini? 🙏🙏

Acknowledgements:

The main source has been Rajatarangini codex archetypus by Rajanaka Ratanakantha (1648-9 AD or 1685-86 AD) translated by Sir Auriel Stein (1900 AD) and Mahabharata. The other sources are; Vedas, Nilmat Puranam, reports and papers (Al - Beruni (India), Dr Buheler (Report), Major General Alexander Cunningham (Ancient Geography, Coins of Ancient India, Coins of Medieval India, Temples), Life of Hieun Tsang, The Valley of Kashmir by Walter R Lawrence, commentary and translated extracts of Arryabhattacharya of Arya Bhatta, translated extracts of Varaha Mihir's Brhatsmihta and Sage Maya's Surya Siddhanta, Chronology of Ancient India, Chinese Travellers/Pilgrims notes (Fahian, Ou Kong). Translated extracts of Suvarata's poem, Ksemendra's Nrpavali, Helaraja's Parthivavali (9th/10th Century), Ksemendra's Lokapr and Tirthas by Pandit Sahibram. In addition papers on Mahabharata Chronology and Dating of Mahabharata War (Dr Patnaik, Dr Kak and Dr Bala Krishna NASA), papers on Ashoka, Gautam Buddha, Mahavira, Kushan King Kanishka and his successors, connected papers with Bharata War, Indian Calendars and papers on ancient astronomy. Last but not the least it is easier for me to sit in judgment of classic chronicle composed nearly nine Centuries earlier by Kalhan, who is revered as an icon by Aryan Saraswat Brahmins of Kashmir. I felt convinced that there seem to be era aberrations in Kalhan's Rajatarangini, as I see and analysed them. 🙏🙏

Author solicits readers' views on his e-mail kaul_rattan@yahoo.com

गज़ल

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प्रेम नाथ कौल अर्पन

योद अँश्कु नारु आशक ज़ॉलिथ मिनथ छे चॉनी ।
 स्योद नेज़ु ह्यथ बिला शक गॉलिथ मिनथ छे चॉनी ॥
 केह ज़ॉल्यु लोलु नारन केह ज़िंदु चायि गारन ।
 केह यारु दादि दारन खॉलिथ मिनथ छे चॉनी ॥
 केह ह्यथ छि दुर्दु मातम, केह सर्व कद कॅरिथ खम ।
 हदु रोस ति मदु कम कम वॉलिथ मिनथ छे चॉनी ॥
 केचन च़े जलवु हॉविथ दिलु जान तंबुलॉविथ ।
 केह लोलु प्यालु चॉविथ डॉलिथ मिनथ छे चॉनी ॥
 मगरूर ऑस्यु यिम मस, छुनुथख च़े वाव दरि दस ।
 हा प्रेम कुत्यु बे बस पॉलिथ मिनथ छे चॉनी ॥

सिलसिलवार - क्याह क्याह वनु?

म.क.रैना

नबु लालु



मामलु ज़ेठ्यव हना ज़्यादय पहन। नबु लालन ओस नु सूंचमुतुय ज़ि कथ वाति ओर प्यठ। यि ऑस अज़ ग्वडनिच विज़ येलि तस काँसि ठेकुदरस सुत्य तकरार गव तु मामलु गव हदु न्यबर नीरिथ। ह्यड कलर्क सप्रू साँबन करेयि स्थटाह कूशिश ज़ि बाँय बँदी सुती गोछ मामलु अंदुन मगर नबु लाल आव वुठनु। दपतरुक दपतर ओस हॉरान। नबु लालुन यि रूफ ओस तिमव ग्वडनिचि लटि वुछमुत।

कथ ऑस नु च़कि किहिन्य। अकरम खानस ओस ड्राईवरन क्लीनरन हंडि खॉतर वरदीयि सपलाई करनुक ठेकु म्यूलमुत। तसुंद वनुन ओस ज़ि तसुंज सारिवुय खोतु कम रेट आसन किन्य म्यूल तस यि ठेकु। डार साँब, युस बँडिस साहबस पी.ए. ओस, ओस अथ कथि ताँयीदस मगर नबु लालस ओस नु यि व्यचान कैह। नबु लालसुय योत क्याह, ल्वकटिस काँसि ति मुलॉज़िमस ऑस नु यि कथ श्रपान। हालांकि यि कथ ऑस टाकार ज़ि बोड साहब, येम्य सपलाई आर्डर कोडमुत ओस, ओस नु रशवु रटान। सु ओस पानु दूदु सुत्य छँलिथ। मगर बँनिम्यव ल्वकट्यव अफसरव ओस ब्वनय यि कार तँरीकु सान अंजाम द्युतमुत। अकरम खानन अँन्य पानय च़ोर टँडर तु कँरिन डार साँबस हवाल। पतु कोर सारिवुय ल्वकट्यव बड्यव ह्यमतो समतो तु बनोवुख तसुंदि नावु आर्डर। बोड साहब ओस पूर मामलु निशि बे-खबर।

बोड साहाब ओस नु वैसे ति यिमन ल्वकट्यन ल्वकट्यन मामलुन सनान। तस ऑस खबर ज़ि चपरॉस्य सुंदि प्यठ पी.ए. हस ताम छि साँरी मुलॉज़िम त्रेशाह तमोकाह रटान तु अमि वरॉय छुनु तिमन बतय श्रपान। मगर सु ओस नु यिमन कथन ज़्यादु सनान कैह। सु ओस तेलि मामलुस सनान येलि लछु बद्यन हुंज काँम आसिहे। सासु वादन ओस नु सु पृछु गॉरुय करान। दपान तँम्य ओस अकि लटि डार साँबस ननि वानु वोनमुत ज़ि ल्वकटिस मुलॉज़िमस नय बिचारस यिम नाँयिद पाँसु ति बनन, गुज़ारु कति गछ्यस? डार साँबन

ऑस यि कथ लुकन कम तु पानस ज़्यादु पहन वँन्यमुच। मगर दपतरन मंज छु कथ च़ूरि रोज़ान? वारु वारु लँज यि कथ सारिनय पताह।

अज़ सुबहस येलि अकरम खान आर्डर निनु खॉतर आव, सु वोत स्योदुय सप्रू साँबस निशि। ओरुच योरुच कथाह बाथाह कँरिथ कोर सप्रू साँबन डार साँबस आलव। पतु द्रायि त्रेश्वय दपतर न्यबर, शायद चाय चेनि। कैह काल गँछिथ येलि तिम वापस आयि, अकरम खान वोत स्योदुय नबु लालस निश तु मॉगुनस आर्डर। नबु लालु ओस टाइपिस्ट-कम-डिसपैच कलर्क। तँम्य कँरुस बुथिस कुन वारु नज़राह। फाइलि मंजु कोडुन आर्डर तु रोदुन अथस क्यथ। पतु दोपुनस, “अन हज़ साँन्य चाय।” अकरम खान ओस प्रोन खिलॉड्य। तस ऑस वुम्बुर गॉमुच मुलॉज़िमन सुत्य लेन देन करान, अमि किन्य ओस नु कहुन्य मुलॉज़िम तस मंगु मंग करान। अदु सुलि या च़ीर्य, सु ओस सारिनय हुंद माल तिमन बराबर वातुनावान। मगर नबु लालु ओस नोवुय नोवुय ओर आमुत, अमि किन्य ज़ानिहे नु सु अकरम खानस वारु पाँठ्य कैह। अकरम खानन कोड चंदु मंजु दँह र्वपुयुन अख तु थोवुन नबु लालस अथस क्यथ। नबु लालन त्रोवुस दँह र्वपुयुन वापस चंदस मंजु तु दोपुनस, “असि सुत्य नु हज़ मज़ाख कैह। शेठन सासन हज़ छुय आर्डर। बा खवदा रटय नु पंचुहव कम डबल पाँसु।”

नबु लालु ओस वाँसि ल्वकटुय। योहय वुह अकवुह ह्यु आसिहे। ज़ु डाय वँरी आसुहनस गॉमुत्य नोकरी करान मगर अथ दपतरस मंजु आमुतिस ऑसिस त्रे र्यथ गॉमुत्य। गँर्य किन्य ओस जान। मोल ओसुस नाँयिब तँहसीलदार तु पेठ्य वाँन्य ओस सु रूदुक्य पाँठ्य कमावान। अव किन्य ऑस नबु लालस ति पनुन्य जान खर्चहन। पान सिग्रेट गँयोव ऑसिथुय, ज़ु कदम ति हरगाह कडुन्य आसुहँनस, टांगु ओस छांडान। दपतरु वाँल्य ऑसिस अव किन्य लालु वनान, नबु लालु! यज़तु खॉतरु कम तु हज़लन ज़्यादु।

पंचुहन र्वपुयुन हुंद नाव बूज़िथुय खँच अकरम खानस ग्रख। दोपुनस, “हा यार, च़ु मा छुख बावरु गोमुत। मे ना

पुंचुह वर्पयि ज़ांह पी.ए.सॉबस दिचुमचु, चु कमि वारि हुंद हाख छुख ?” नबु लालस खोत वारि हुंद हाख बूजिथ खश्मु। दोपुनस, “गछ हज़ पगाह यिज़ि, पगाह दिमय आर्डर। मे छुय वुनि यि डिस्पैच करनय।” यि वॅनिथ थोव नबु लालन आर्डर बेयि मेज़किस दराज़स अंदर।

कथ वॉच सप्रू सॉबस ताम। तॅम्य न्युव नबु लाल बुलॉविथ तु वोननस, “गोबुराह! वुनि छुख चु ल्वकुट। यि लागि नु करुन। खान सॉबस छु ह्योर ताम रसूख। अॅमिस सुत्य लागि नु रावुरावुन।” यि वॅनिथ कोड सप्रू सॉबन अकरम खानस आलव, “वल्ल हज़ खान सॉब यूर्य। दिस हज़ पंदाह वर्पयि। बच हय छु, मारोन मा!”

अकरम खान द्राव बुर्दबार। दोपुनस, “सप्रू सॉब! बु माहरा दिमुहॉस नु दहि अलावु कैह। व्वन्य छुख चु वनान तु ठीख छु। बु मा छुस ज़ांह चॉन्य कथ टालान।” यि वॅनिथ कजि अकरम खानन चंदु मंज़ु पंदाह वर्पयि तु दिचन नबु लालस।

नबु लालस आव गुर ज़्यादय पहन। तॅम्य सूच ज़ि डार सॉबन तु सप्रू सॉबन आसि जान माल रोटमुत, मे छि टुरकावान पंदुहन प्यठ। दोपुनस, “पुंचुह माहरा छस नु ज़्यादु कैह। अॅमिस क्या, कमावुन छुस ना?” अकरम खानस गव यि वनुन सख बरतबाह। दोपुनस, “चे मा छी मगुज़ खराब गॉमत्य। बु हा करय यारु अकी टासु सुत्य कुलचु।” नबु लालस चायि मॉल्य संज़ नॉयिब तॅहसीलदॉरी मगुज़न। दोपुनस, “गछ हज़ कर क्याह छुय करुन। गछ साहबस निश कर रपोर्ट।” नबु लालस ओस पताह ज़ि यिथिस मामुलस मंज़ गछि नु कांह बॅडिस साहबस निश। तस हरगाह रछाह ति शख गछ्यख ज़ि यि ओस चूर टेंडर, सु कर्यख आर्डर्य कैन्सल।

अकरम खानस बास्यव ज़ि नबु लाल छु ज़्यादय पहन नचान। शायद अमी किन्य ज़ि मोल छुस नायिब तॅहसीलदार। मगर बु ति गोस नु ल्वकचि माजि हुंद कैह। दोपुनस, “बा ख्वदा दिमय नु व्वन्य डबल पाँसु। वन आर्डर म्योन छुयि द्युन किनु नु?” नबु लालन कोरुस साफ इनकार।

वुछान वुछान गव मामलु सॅगीन। अमि ब्रॉट ज़ि सप्रू सॉबस तरिहे कैह फिकरी, अकरम खान गव याशाह कॅरिथ थोद वॅथिथ तु चाव बॅडिस साहबस निश। तति क्या सपद्यव,

ति लॅज नु काँसि पताह। बॅड्य साहबन करुनोव चपरॉसिस अथि दरवाज़ बंद।

रछाह गॅछिथ द्राव अकरम खान कमरु मंज़ु न्यबर। काँसि सुत्य कॅरुन नु कांह कथ तु द्राव गरु कुन।

यीतिस कालस वॉच डार सॉबस ति शेछ। सु आव दवान दावन सप्रू सॉबस निश। सप्रू सॉबन वॅन्य तस पूर दॅलील तफसीलु सान। डार सॉबन वोनस, “मामलु छा यूत बिग्योमुत? मे गॅछ ना शेछ करुन्य, बु समजावहन नबु लाल पानय।” सप्रू सॉबन द्युतुस जवाब, “मे हज़ करेयि पानु स्यटाह कूशिश ज़ि कथ गॅछ नु ज़ेटुन्य, मगर नबु लाल आव वुठनु। किहिन्य बूज़ुन नु योरुक।”

डार सॉब तु सप्रू सॉब गॅयि स्यटाह दिल मलूल। युथ कुसु ओस अज़ ग्वडनिचि लटि सपद्योमुत। बॅडिस साहबस कुन वुछिथुय ओस प्रथ काँसि तुर फटान, पतु बॅहर्या कांह तस निश रशवु पाँसन हुंज़ कथ करुनस। यीतिस कालस सूज़ बॅड्य साहबन डार सॉबस नाद। डार सॉबस व्वज़ुल्यव बुथ। नबु लालस कुन वुछिथ वोनन तस, “छुनिथु सॉ त्रठ, पानस ति तु असि ति! खबर क्या आस्यम व्वन्य बोज़ुन।”

दर अस्ल ओस बॅडिस साहबस कोत ताम गछनुच जलदी। तॅम्य ओस अकरम खानस ति पगाह सुबहस यिनु खॉतरु वोनमुत। डार सॉबस वोनन, “वुछ हज़ पनुन्य एडमिनिसट्रेशन। क्याह वनु बु पगाह अॅमिस ठेकुरस? अॅमिस लडुकस गछि वनुन सुबहस हॉज़िर रोजुन।” यि वॅनिथ द्राव बोड साहाब।

रॉत्य रातस ओस नबु लाल तारख गंज़ुरावान। स्व कति नैदर? मॉलिस ति ह्योकुन नु कैह वॅनिथ। यिनु वोल सीन याद कॅरिथुय फॅट तस तुर। तॅम्य ओस नु यि खाबस मंज़ ति सूचमुत ज़ि अकरम खान अचि पॅज्य पाँठ्य बॅडिस साहबस निश।

सुबहस बुलॉव्य बॅड्य साहबन अकरम खान तु नबु लाल यिकुवटय। डार सॉब ति ओस हॉज़िर। बॅड्य साहबन करुनोव दरवाज़ अँदुर्य किन्य बंदु। नेबरु कनि ओस्य दफतरुक्य बाक्य मुलॉज़िम कन दिथ बोज़नुच कूशिश करान। सप्रू सॉब ओस पनुनिस मेज़स प्यठ बिहिथ दयान।

नबु लाल ओस अॅकिस कूनस मंज़ व्वदनी, बुथि लेदुर्योमुत। अकरम खान ओस कुरसी प्यठ बिहिथ। डार

साँब ओस वदुनी तु साहबन कोर तस बेहनुक इशारु। बँडिस साहबु सुंदिस वनुनस प्यठ बोज़ुनाँव अकरम खानन साँरुय दँलील। दोपुनस, मे हज़ दिचॉमस खुशी सान दँह र्वपयि, मगर यि वोथ नु पुंचुहन र्वपयन डबल पाँसु। वन तु हज़ मे कुस लास छु त्यूत लबुन।

बँड्य साहबन बूज़ साँरुय दँलील वारु पाँठ्य। यीतिस कालस अकरम खान शेछ ओस वनान, तीतिस कालस कँर नबु लालन पानस मंज़ ह्यमथ पाँदु। सूचुन, युथुय मे पृछि, बु ह्यमस नलम। दपस यि हज़ छु अपुज़ वनान। हरगाह डार साँब तसुंद तरफ करि, बु दपस डार साँब ति छु अपुज़ वनान। यिम हज़ छि द्वश्य रँलिथ।

मगर ति कुसु सपद्यव नु कैह। साहबन पृछुय नु नबु लालस कैह। बुथ गोस खतरनाक। ड्यकस खचस द्रह। अँछव ज़न ओसुस नार नेरान। डार साँबस कुन वुछिथ वोनुन, “मे तार तु हज़ फिकरी, बड्यन बड्यन अफसरन निश गँछिथ छि यिम ठेकुदर वफूर पाँसु बाँगरावान। जायि जायि छि डालि पकनावान। व्वन्य हरगाह येम्य मांचुकुलन र्वपयि पुंचुह मंजिनस, तु द्रास जुव। त्वहि ति आस्यन खर्चुहन बराबर दिचमुच, तमि वरॉय मा कँरिवुस तोह्य कॉम। मगर ल्वकुटिस मुलॉज़िमस बिचारस दियिहे नु कैह।” माहोल गव यकसर बदलिथ। डार साँबन ओस सूचमुत जि खबर क्वसु त्रठ पेयि अज़ नबु लालस, मगर अज़ ओस बँडिस साहबस नोवुय रुफ। डार साँबन थोव कलु ब्वन कुन। तस आव नु समजुय क्याह पज़ि करुन। अकरम खानन ह्योत बुथिस आँरख व्वथरावुन। बँड्य साहबन वोनुस, “चे हज़ छुय अथ कामि मंज़ स्यठाह ज़ेनुन। पुंचुह र्वपयि क्वसु हज़ कथ गँयि? यिम कुसु ह्यथ नु हज़ गछि नु मे निश युन। हरगाह युन आसि, काँसि बँड्य संज़ शकायथ ह्यथ गछि युन। ति करख नु ज़ांह।”

अकरम खानस वोथ दिगनि आँरख। डार साँबस आयि नु चलुनस वथ। द्वश्य द्रायि दुह्य लद गगर ही न्यबर। अकरम खान च़ोल स्योदुय गरु। सु रुद नु अँज्यकिस काँसि बुथ ह्युन लायखुय।

नबु लाल ओस अँदर्य ख्वश। तस आँस्य ब्वकु फवलान। सु ओस व्वन्य कमरस मंज़ कुनुय ज़ोन। बँड्य साहबन कोर चपरॉसिस आलव तु करनोवुन दरवाज़ु बेयि बंद। चपरॉस्य

द्राव न्यबर। नबु लालस आव नु कैह समुज। सु ओस व्वन्य बँडिस साहबस कटु चेशमव वुछान। यीतिस कालस कँड बँड्य साहबन दराज़ु मंज़ लूर तु वोथ कुरसी प्यठ थोद। वुछान वुछान त्रॉव्य तँम्य नबु लालस फीतिन्य कँरिथ। तस खचु लहा। बँड्य साहबन दोपुनस, “जुमाह जुमाह गँयी आँठ दूह नोकरी करान, चु छुहमु वुन्यकि प्यठय डिमांडु करान। सु ति म्यॉनिस दफतरस मंज़। अकरम खानस छा वर्दीयि सपलाई करनि किनु चोन चंदु बरुन।” यि वँनिथ कँड बँड्य साहबस तस अख दुदरु चपाथ। नबु लालन ह्योत टूंगि वदुन। अमि पतु हेच तँम्य साहबस माँफी। बाक्य मुलॉज़िम आँस्य दरवाज़ु चुरनि मँज्य सोरुय वुछान।

नबु लालु येलि पनुनिस मेज़स प्यठ वापस वोत, तस आसु अँछ व्वज़ुजि। बाक्य मुलॉज़िम आयि तस निश हमदर्दी हावनु बापथ मगर तँम्य कँर नु तिमन स्युत्य कथुय। बुथ थोवुन ब्वन कुन तु ड्यकस ह्युतुन अथु। बाक्य मुलॉज़िम गँयि वापस पनुनि पनुनि जायि प्यठ।

गंटु जोराह गँछिथ आव अकरम खान वापस तु वोत स्योदुय नबु लालस निश। सप्रू साँब आस स्युत्य। नबु लालन तुल कलु थोद। खान साँबन वोनुस, “नबु लाल, मे हज़ दिजि माँफी।” अमि पतु कजि खान साँबन चंदु मंज़ पुंचुह र्वपयि तु त्राव्यन नबु लालस ब्रॉठु कनि। नबु लालन त्रॉव सप्रू साँबस कुन वारु नज़र। सप्रू साँबन होवुनस इशारु जि रठ, कैह छुनु परवाय। नबु लालन गँज़ुरावि र्वपयि तु कोरुन तिमन ताह। अकरम खानस कुन कँरुन नज़राह तु त्रोवुन हल्कु असुन। तमि पतु तुजन र्वपयि तु त्राव्यन खान साँबस चंदस मंज़ वापस। दोपुनस, “व्वन्य हज़ ह्यमय बराबर पंचाह र्वपयि, अदु दिमय आर्डर।” अकरम खानस गव हेरिम शाह ह्योर कुन तु बँनिम शाह ब्वन कुन। सप्रू साँब च़ोल वापस पनुनि जायि प्यठ। तस आव नु समजुय जि यि क्याह छु सपदान।

अकरम खान ओस रोबूद ह्यु गँछिथ सारिन्य कुन वुछान। यि सूचिथ जि बँडिस साहबस निश बेयि गछनुक छुनु कांह फॉयद, तँम्य कजि चंदु मंज़ पंचाह र्वपयि तु दिचनु नबु लालस। नबु लालन पिलनोवुस आर्डर।

सप्रू साँब ओस दूरि प्यठ वुछान। तस आव नु समजुय जि कँम्य कोर ठीख तु कँम्य कोर गलथ।

PHOTO FEATURE

Swami Mirza Kak ji (Hangalgund) Jag at Nagrota Jammu on 22nd May 2008



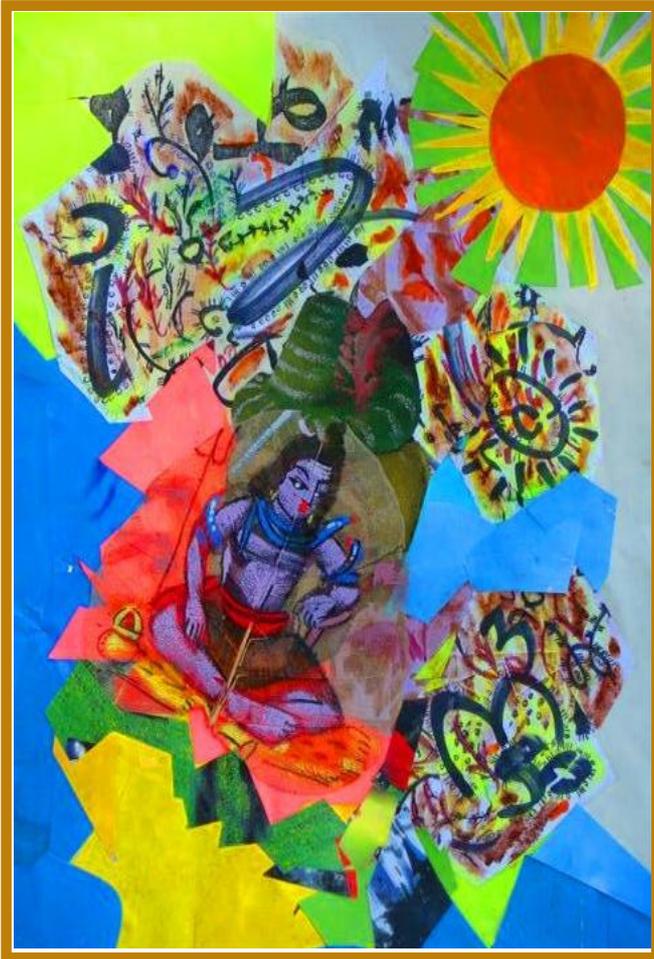
The Annual JAG of Swami Mirza Kak ji Hangalgund (KAK JI) was performed on 22nd May 2008 at Nagrota Jammu . On this day every year Maha Yagnya is being performed in the premises of Nagrota Ashram. Approximately 2000 Disciples of Swami Ji from different parts of country visited the Samadhi and got the blessings from Swami Ji. Langar and Prashad was served to all. Swami Mirza Kak ji attained Nirvana on the second day of dark fortnight of Jesht 1891. Swami ji was born on the first day of the dark fortnight of Posh 1805 Bikrami. Swamiji wrote numerous vaakhs, which have deep meaning and throw light on the entire dynamics of spirituality and mystic philosophy.

(Report by: Sunil Hangloo, C-1/245, Sec. 16, Rohini, Delhi 85.)



Your Own Page

ART IN EXILE



Collaged Painting No. 11

'Shiva at Kailasa'

The painting suggests the meditative aspect of Shiva, who is "Trigunatmaka Prakriti" has been shown through different colors, vibrating AUM, through Primal *Spanda*, forming the universe. Shiva been drawn on the Piapal leaf, who sends the vibration through various *Mantras*. These *Mantras* are the *Agamas* of Kashmir, and *Bhawani Sahsrnama* is the main source of inspiration of our Shakti tradition. The solar energy has been shown, rising from the east, as we revere *Surya* in the form of 'Martanda'.



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Gopi at Vrindavan
Painting by Vitasta Raina*



Gopis are the Vedic Shrutis. They are the companions of Shri Krishna, who is adored as "Yogiraja" by the Gopis. The dancing Gopi is the spiritual thought of Hindu Heritage. It is pure dedication in spiritual dance.

* Vitasta 'Bulbul' Raina is a 8th Class student of Sophia School, Ajmer, Rajasthan.