



Vitasta

KASHMIR SABHA CALCUTTA • ANNUAL NUMBER OF 'NEWS AND VIEWS'.



INDEPENDENCE-DAY 1966

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<u>Page</u>	<u>Line</u>	<u>Column</u>	<u>For</u>	<u>Read</u>
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115	14	1	Pakir	Fakir
115	17	2	Flms	Films
117	16	1	Munschi	Munshi
117	17	2	Caucutta	Calcutta
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DEDICATED

TO

Those Heroes, Unknown Soldiers
&
Air men

WHO

LAID THEIR LIVES

TO

Guard The Honour of Their Motherland.

IN

THE RECENT INDO-PAK CONFLICT

VITASTA

Editors :—

MOHINI RAINA.

ASHA MUNSHI.

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KASHMIR SABHA

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New Alipore Calcutta—53.

CONTENTS

AUGUST 15, 1966.

	PAGE		PAGE
EXECUTIVE COMMITTEE 1966-67 ...	4	MONEY MAKING—AS A HOBBY	
AIMS AND OBJECTS OF THE SABHA ...	4	Bilas Razdan	51
MESSAGES	5	ALONG THE NATIONAL HIGHWAY	
FOREWORD	9	Prof S. L. Sadhu	55
ACKNOWLEDGEMENTS	10	KASHMIR THE LAND OF MELODIES	
KASHMIRI HERITAGE		J. L. Raina	61
Daya Kishan Kachru	11	MY PRAYER	
KASHMIR THE PANDORA BOX		M. N. Qasba	65
Kalikinkar Sengupta	17	BUDHA JAYANTI IN ANCIENT KASHMIR	
KASHMIRI PANDIT COMMUNITY IN INDIA		J. N. Ganhar	67
Dr. Kailash Nath Katju	23	SHE AT LAST	
CULTURAL LINEAGE OF KASHMIR		Mohini Raina	71
Shri G. M. Sadiq	27	HINDUISM AT THE CROSS ROADS	
TO BHARAT MY MOTHER LAND		Prof. B. N. Pandit	73
Shridar Koul	31	RIDE IN A TRAM	
TANTRIK YOGA		Ramesh Kaul	77
Justice S. N. Katju	33	TANTRIK THOUGHT OR TRIKKA PHILOSOPHY OF KASHMIR	
LET US EMBRACE		Swami Lakshmanjoo	81
S. L. Wali	39	ADDRESSES OF KASHMIRI PANDITS RESIDING IN EASTERN INDIA ...	113
KASHMIR		INDEX TO THE ADVERTISERS ...	136
C. L. Wattal	43		

KASHMIR SABHA

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1966-67

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AIMS & OBJECTS OF THE SABHA

The aims and objects of the Sabha are

- (a) To preserve, foster and promote the way of life peculiar to Kashmiri Pandits and encourage welfare activities amongst its members.
- (b) To patronize, encourage and organise such activities as are conducive to greater understanding and integration of the broad social, cultural and spiritual pattern of our country.
- (c) To take all possible measures to solve problems of common interest to members in particular and Kashmiri pandits in general.
- (d) To provide aid and relief, to the extent possible, to authenticated and deserving cases of distress within or outside the community.
- (e) To purchase, acquire and/or otherwise obtain property both movable, and immovable, receive donations etc. for furthering the aims and objects of the Sabha.
- (f) Provided that the activities referred to in Sub-Clauses (a), (b), (c) and (d) above shall be construed to exclude subjects, activities etc., of a political nature.

Messages



Kashmir is not only a very beautiful part of our country but has become the symbol of our unity and our secularism. Every Indian, no matter where he lives, feels that he has a stake in Kashmir. It is right therefore that the life and culture of modern Kashmir should be made known to Indians in other parts of our vast country.

I wish the annual number of 'VITASTA' all success.

A handwritten signature in cursive script that reads "Indira Gandhi". The signature is written in dark ink and is positioned above the printed name.

Indira Gandhi

June 23, 1966.



VICE-PRESIDENT
INDIA
NEW DELHI

June 20, 1966,

I send my best wishes for the success of the Annual Number of the monthly bulletin entitled "VITASTA" to be published under the auspices of Kashmir Sabha, Calcutta, on August 15th.

Yours sincerely,

I am glad you are bringing out the annual number of 'Vitasta' on Independence Day dedicating it to the memory of those known and unknown heroes who have laid down their lives in the service of their country. I send you my good wishes on this occasion and every success in your effort to safeguard the unity and security of our motherland.

Yours sincerely,
(T. N. Kaul)

SECRETARY

Ministry of External Affairs
New Delhi

Dr. Karan Singh, Governor of Jammu and Kashmir has conveyed his good wishes 'for the annual number of VITASTA to be brought out on Independence day'.

Calcutta,
June 29, 1966



CHIEF MINISTER
GOVERNMENT OF WEST BENGAL

The 'Vitasta', annual number of the Kashmir Sabha, Calcutta this year is dedicated to the memory of those heroes and unknown soldiers who laid their lives in defending our freedom in the foreign aggression of 1965.

Those who went to defend our Western borders gave evidence of the fact that Kashmir is an integral part of India, and that we are one nation, one people.

Among those who laid down their lives were the sons of secular democratic free India—Muslims and Hindus, Sikhs and Christians, Parsis and Buddhists and people of all denominations. Those who went to the front were people from Andhra and the Punjab, Maharashtra and Madhya Pradesh, Kerala and Rajasthan, Mysore and Uttar Pradesh, Gujarat and West Bengal, Madras and Assam and all other States and Union Territories. There was a real upsurge in the country and we were all united in the common causes. Along with the civilian population of Kashmir, the Punjab, Rajasthan and Gujarat they shed their blood, gave their life and underwent untold hardships only to preserve peace and human honour and dignity in India, Asia and the World.

This is an occasion to bow our head in grateful remembrance of these brave sons of Bharat Mata.

Jai Jawan. Jai Hind.

A handwritten signature in dark ink, which appears to read 'Prafulla Chandra Sen'. The signature is written in a cursive, flowing style.

(Prafulla Chandra Sen)

FOREWORD

“But words are things, and a small drop of ink,
Falling, like dew, upon a thought, produces
That which makes thousands, perhaps millions think,
'Tis strange the shortest letter which man uses,
Instead of speech, may form a lasting link
Of ages, to what straits old Time reduces
Frail man, when paper—even a rag like this,
Survives himself, the tomb, and all that's his !”

Time flows on and on, to the eternity ; inspite of the past, the present, and the future ; so does our VITASTA flow, year after year repeating itself, its nature, its cause and its effect. This years Annual Number is seventh in the series. Every year we dedicate this humble and minor effort of ours to a certain noble cause ; and nothing would be nobler than the sacrifice of those heroes and unknown soldiers who laid their lives for the freedom of their mother land India They lived in death and won their glory in death. They died in faith ; their courage, their fortitude, their faith, their souls did not die. These lived and will continue to live in our memory as an incentive and inspiration for us.

With how much pride, with what a thrill, and with what a tender and loyal reverence may we not cherish their names and deeds. For their deeds brought back the light of confidence and selfdetermination to us as a community and to the nation as a whole. They fought for a great mission in the world, a mission of freedom, a mission of peace and we wish and hope this mission of theirs may step forward boldly and may attract the attention of all the nations of the world.

In this issue we have published some articles and papers from different writers trying to analyse, represent, and unravel, the different as s of Kashmir, its people their history, culture, art, literature, philosophy ; as they are and as they were, for the benefit of those who are interested and who do not know much about that piece of land the crown of Bharat, the paradise on earth (Kashmir).

We hope our patrons and readers will find this issue interesting and up to their expectations.

Editors

ACKNOWLEDGEMENTS.

The Editors acknowledge their debt of gratitude to Messrs. C. L. Wattal, R. Kishen, B. L. Razdan, S. S. Raina, M. K. Ogra, P. S. Bhan, J. L. Kaul, T. N. Kaul, and K. N. Razdan (Kashmir) without whose earnest and selfless co-operation the Annual Number would not have been a financial success and also to Mr. V. K. Raina for conducting all the out-door jobs regarding the Annual Number.

The Kashmiri Heritage.

By DAYA KISHAN KACHRU, I.A.S.

Kashmir is famed far and wide as the Garden of India. No garden could, however, have been the victim of worse depredation and destruction, and of tire and fury, as Kashmir has been a prey to ; twice in recent memory. The first murderous onslaught occurred in October, 1947, when most of us were still in the Valley. It was a sight then for even the despairing Gods above to see every Kashmiri, Muslim, Sikh and Hindu, rise united and in unison to resist the onslaught, and to throw out the invaders.

It is difficult to forget that fateful October morning in 1947. The stately chinars had just begun to shed their golden leaves. The azure skies above were breath-takingly lovely. Stray sailing clouds kissed the mountain-tops here and there, resplendent in their distant snow-white purity. The morning orchestra of song-birds was soothing with its myriad full-throated melodies. Nature seemed to be at its best, and Kashmir at its loveliest. Suddenly we were told that the invaders were almost at our door-steps! The defence of the Happy Valley had fallen on an unhappy and unprepared people ; for the so-called Government of the day had melted out of existence like snow-flakes in late March in the lower reaches of the Valley.

The invading hordes reached the very outskirts of the city of Srinagar, after putting to death hundreds of innocent Muslims, Christians, Hindus and Sikhs, during their murderous march of pillage and plunder from Muzaffarabad onwards. The heroic resistance of General Rajendra Singh and his gallant band of soldiers could not hold back the avalanche though it succeeded magnificently in stalling its devastating march. The General and his men fought to the death and to the last and laid down their lives like gallant warriors and patriots to save Kashmir and all that it stood for ! They made themselves immortal.

A wave first of unbelief, and then of surging indignation, swept over all. Kashmiris rose unitedly as never before, for the motherland was in danger,

and had to be defended at any cost. What the Kashmiri men, women and even children, did then ; constitutes a glorious saga in the history of India. The invaders who had banked on their bigoted appeal of religion were dismayed. They found it, by far and large, empty of meaning for the Kashmiri when the safety of his beloved mother-land, of his heritage, and of his hearth and home was at stake. What the young men and women of Kashmir did in so simple and so natural, and yet so inspiring and so heroic a manner, in those dark and dismal days, under an inspired and enlightened leadership, will always be recalled with feelings of glowing pride. Their valour and their heroism, and the martyrdom of young patriots like Sherwani, saved the Land of Kashyap and of Nund Rishi. History took a mighty turn emblazoning in the process, the names and deeds of these heroes in the Valhalla of Time. That was almost nineteen years ago.

I was again in Kashmir in July-August last year. I spent a few days in the lovely side-valleys, and left Srinagar on August 4. In the villages, where we stayed and wandered around in light-hearted abandon, all was apparently calm. Life ran on its even and un-troubled keel. Peace and quiet seemed to reign supreme in all the sylvan retreats that have made Kashmir such a land of magic. Yet only two days later we heard of yet another murderous onslaught of the Happy Valley !

The invaders, again, received very little quarter from the people. The Kashmiris went through the travail and the tribulation with stout and steady hearts, and with that quiet and defiant courage so characteristic of the hill people. The appeal of religion, on which once again the invader apparently so heavily banked, proved a mirage ; for the Kashmiris rose like heroes in the defence of their mother-land, irrespective of caste, community or religion. They gave the lie, for the second time, oblivious of sacrifice, the false and vicious propaganda that had been so assiduously built up and let loose in the interval.

It is no accident that during these two invasions the Kashmiris should have carried history thus with their artistic hands and behaved as they did—to the consternation of our enemies and the delight of our friends. In spite of frantic appeals to their religious sentiments from across the frontiers they thought of themselves only as Kashmiris, not as Muslims or Hindus. They remained steadfast to their traditions and way of life, for they cherish their heritage and all that the ancient history of this mountain-land has put into their blood. The villager in the remotest part of the valley will tell :

“Hazrat — i — Adamas aas tsa gabar,
Aki rat awareyn aki rat qabar”.

[Hazrati Adam had two sons. One adopted the cremation ground : the other the burial-ground.]

Religion has never been a dividing force among the masses in Kashmir. Over the centuries they have lived in peace and concord amongst themselves, though in penury, under the same smiling and at times unkind and merciless skies, protected by the same tall and snow-covered mountain ranges. They have inherited and been conditioned by a multi-coloured but common spiritual, cultural, linguistic and social heritage. The many-tinted warp and woof of Kashmir's wonder shawls is symbolic of this and of the valley and its people.

By heritage and by blood the Kashmiri Muslims are largely of the same stock as their Hindu brethren. Conversion en masse at the hands of foreign rulers and others did not make much difference to their fundamental unity even when Afghans ruled the Valley. Pandit Rama Chandra Kak in his “Ancient Monuments of Kashmir” has put this succinctly :—

“The majority of the people were Moslem ; but it was Islam of a type that would have astonished the orthodox Arab. The old places of worship still retained their sanctity, the only innovation being that the Hindu image had given place to the tomb of a Moslem saint. Moslem Kashmir teems to this day with numberless little shrines and ziarats which bear the unmistakable stamp of their Hindu origin. Conversion from one faith to another left the old manners, the

customs, and even the superstitions of the people in-tact”.

Many look incredulous when told about the very closely-knit pattern of the social life of the average Kashmiri Muslim and Hindu. They cannot believe that in Kashmir tomb-stones on Muslim graves had epitaphs engraved in Sanskrit and that the Kashmiri Brahmin some-times recited his prayers in Persian in his temple. Nor again that the Kashmiri Muslim did not hesitate to offer obeisance at known Hindu shrines. And this is no ancient story !

I am reminded of the late thirties when I once went to Khirbhawani with a former colleague : the late Pandit Shri Kantha Dhar, the father of Shri Durga Prasad Dhar, the present Education Minister of Kashmir. It was with great devotion that this orthodox Kashmiri Pandit of the old School took his bath, and prepared himself for the Puja at the temple. He recited some Shlokas in Sanskrit and then a “Manajat” in Persian :—

“Khudawanda shabam ra roz garden ;
Chu rozam dar jahan feroze garden ;
Shabe daram siah azsubeh naumed ;
Darin shab ro-sapidam kun chu Khurshid”.

And Pandit Shri Kantha Dhar was not the only gentleman of the old generation to do so ! I have also seen old Kashmiri Muslims present flowers as their offerings at the same temple.

The Kashmiris worship common saints and seers. Both the Hindus and the Muslims come to offer their prayers at their Ziarats and Shrines. The Ziarat, to name one only, of Baba Rishi near Gulmarg is crowded both by Hindu and Muslim devotees. Laleshwari, the great poet-philosopher of the fourteenth century, is revered by all alike. Her religious humanism inspired Nund Rishi and the famous order he founded. King Zain-ul-Abidin, the Badshah, moulded a whole system of government and thinking on its eclectic tenets and forestalled the great Akbar in many ways in his mountain realm. The religious philosophy of Laleshwari and her eclectic teaching constitute a sangam of the best in Hindu and Islamic thought : the corner-stone of Kashmiri life and culture.

During the darkest period of Kashmir's long and troubled history the Kashmiri Pandit as such was not ostracized even by the most bigoted of Afghan and Pathan rulers. Some Kashmiri Pandits, along with their Moslem brethren, had places of honour in their Courts. Pandit Nand Ram Tikku was the Prime Minister of Afghanistan—far away even from Kashmir—for years and served that State with distinction. This seemed to have become possible mainly because of the Kashmiri's eclecticism, his command of Persian and even Arabic, and his heritage of a cosmopolitan and composite culture.

The Kashmiris—both Moslems and Pandits—attained a mastery in Persian that at times became the envy even of those who claimed that great language as their mother-tongue. They evolved new forms in Persian poetry, and carved a niche for themselves in the galaxy of Persian literatures. Ghani created a stir in the highest literary circles of Iran in his time. The Masnavi of Pandit Bhawani Das Kachru had a universal appeal. I remember, the late Masterji, Pandit Zinda Kaul, one of our great poets and humanists, reading out the Masnavi to my father decades ago with telling effect and sometimes with tears in his eyes :—

“Dawara Dad Rase Aajiz-o-Mazlum Nawzaa—
Samada—Padshaha ;
Wali Koneyn tuyi, baney darin tuye ;
Samey asbat tuyi, dafey baliat tuye”.

Instances of this kind could be multiplied to show how the Kashmiri Muslim and the Kashmiri Pandit went hand in hand in matters of the mind and the spirit, in matters of art and culture and of letters ; for these in their view were not a divisive but a cohesive force.

The Kashmiris who for one reason or the other migrated from Kashmir carried on this torch of a common and composite culture across from State to State in the rest of India. In Punjab, in Uttar Pradesh, in Rajasthan, in Central India, and in most of the old Princely States of Northern India, the Kashmiri nursed this cult of a composite culture. Those of us who have had an opportunity of talking to some Kashmiri stalwarts in pre-1947 India can testify to

this. It is the same story to-day, though the context has changed, as also the old order. A South Indian friend, while commenting on the Kashmiri Pandit told me years ago that we had more of Saiyyids than of Brahmins in us and our ways. He was amazed when I remarked that a Kashmiri Pandit would take this as a compliment ; for the composite culture because of which he called us Saiyyids was with us Kashmiris our way of life and our being.

Rightly or wrongly—I think very wrongly—in the common mind Urdu is now associated mainly with Muslims. This language has been cradled, nursed, and fostered by Kashmiris—both Muslims and Pandits. Kashmir gave India not only Sir Mohammad Iqbal—one of the greatest poets that our country has produced—but also Pandit Rattan Nath Dhar Sarshar, Pandit Brij Narain Chakbast, Pandit Daya Shankar Nasim, to name only a few. Those of us who have read, or got with us a copy of, Bahar-i-Gulshan-i-Kashmir can add any number of distinguished names to this role of honour. In advocating the cause for the propagation and recognition of Urdu, Pandit Hriday Nath Kunzru has been in the vanguard with his characteristic vigour and forth-rightness ; for migration and exile have only fostered further the composite culture that centuries of a common past have injected into the being of the Kashmiri.

The Kashmiri has a rich heritage in his own language. He cherishes and values it. Kashmiri poets and men of letters have left indelible foot-prints on the sands of time. They constitute a common legacy for us all. The Kashmiri sings the haunting and melodious songs both of Haba Khatun, the queen-poetess, and of Arinimal, the love-lorn and jilted wife of Pandit Bhawani Das Kachru, with the same ardour and passion. That one was a Moslem and the other a Hindu does not occur to him. He again sings with equal fervour and enjoyment the stirring songs of Mahjur and Nadim—forgetting again that one was a Muslim and the other is a Pandit. He only knows that all these are diadems in the many-tiered crown of his Kashmir.

Celebration of common functions and festivals is usual with us. A thread of unity runs through all

(Continued on page 79)

KASHMIR

'The New Box of Pandora' and Her Cultural Link with India

By

KALIKINKAR SENGUPTA, M.A., B.Sc., M.B.B.S., D.T.M.

President, Calcutta Cultural Forum.

Pandora—the "allgifted" woman of Greek mythology was so called because all the gods and goddesses bestowed some gifts on her to make her a paragon of beauty and to enhance her charms beyond the bounds of measure. Her nearest counterpart is Tilottama of our Indian mythology.

When Prometheus had stolen 'fire' from heaven, Zeus or Jupiter, the God of gods, in revenge, caused Hephaestus (identified by the Romans with Vulcan) to make a woman out of earth, who by her spell of beauty should bring misery upon the human race.

Aphrodite adorned her with beauty, Hermes bestowed upon her boldness and cunning. The latter took her to Epimetheus, who made her his wife, ignoring the advice of Prometheus not to receive any gifts from the Gods.

Pandora brought with her a box from heaven—containing various good and evils. She excited the curiosity of Epimetheus to open the box, and when that was done, at once flew out the ills that human flesh is heir to. They all escaped and spread over the earth. Luckily the lid was closed just in time to prevent the escape of the only one of the good things that it contained—and that was Hope (Ref. Paradise Lost—IV. 714).

Snow-capped Kashmir,—with her silver white diadem in the north and north east (towards Sinkiang and Tibet), containing the districts of Ladak and Gilgit, with the Happy Valley of Kashmir in the middle and with the sylvan beauty of the riparian level areas of Jammu in the south, appears to be no less a beauty than Pandora or Tilottama. She has rich and extensive forests in the valleys of the Chenab, the Jhelum and the Indus. We are also reminded of the

sufferings of Epimetheus in that connection in the present stage of our struggle.

Kashmir is most important strategically, being situated in the Key position between U. S. S. R., Afghanistan, Pakistan, Tibet and Red China.

Srinagar, the Capital of Kashmir, is situated on a high plain on the Jhelum amidst a picturesque landscape studded with tall and stately pines and poplars. It is the meeting place of trade routes from Tibet, the Punjab and northern Kashmir. It is famous for gorgeous shawls and graceful drapery and for wood-carving and works of metallic handicrafts. There are big factories for the manufacture of wollen and silken textile fabrics. The beautiful handicrafts are produced by men and women alike.

The women of Kashmir have worked side by side with the men in the progressive evolution of the arts and crafts of Kashmir and for the same reason perhaps enjoy greater rights than their sisters in other parts of India.

The beauty and bounty of nature in Kashmir have imbued a special characteristic in the cultural heritage of the Kashmiris and endowed them with a remarkable love of nature. They do not miss an opportunity to go out holidaying with a jovial mood and in congenial company to enjoy the sylvan scenery of the surrounding landscape,—full of herbs and shrubs, flowers, and creepers. Thus, this love of nature and of music and art has become the proud heritage of common people.

The Moghul Emperors had a soft corner in their hearts for Kashmir and the Moghul gardens bear, to this day—ample evidence of their attraction for Kashmir and singular proof of the elegance and excellence of their taste that led to the construction of these

fine and lovely facsimiles of the Garden of Paradise on Earth. Emperor Jahangir called Kashmir 'A garden of Eternal Spring'! The fame of Kashmir spread like the perfume of her flowers even to the eastern regions of Europe and attracted tourists from far and near.

We get a glimpse into the ancient history of Kashmir and the life-history of the people through the only historical work in Sanskrit—namely Kalhan's Rajtarangini. Old legendary tales and other writings in Persian and English describing the Scenic grandeur of Kashmir are legion, Rajtarangini is a record of historical facts that determined the fate of Kashmir. It constitutes a dependable document of social and cultural life of the people and their forefathers,—through the various vicissitudes of their joy and sorrow,—victory and defeat,—plenty and penury.

From the routes referred to—communicating with central Asia and Tibet—it will not be difficult to comprehend the social, economic and cultural features of the Kashmiris and understand how the various influences shaped and moulded their character.

Centre of Sanskrit Learning :—

More than two thousand years ago, Kashmir was a great centre of Sanskrit learning. The great Panini—the father of Sanskrit grammar was born there in a village called Salatoor—for which reason he is also called Salatooriya. In later life he immigrated to Pataliputra, the then capital of Bihar, where he taught Sanskrit grammar and literature.

Patanjali, the author of the Mahabhashya—or the great commentary on Panini's grammar was a Kashmiri. He is also known by the name of Seshanag. He is the author of Yoga-Darshan,—one of the six principal systems of Hindu Philosophy. Panini and Katyayana (also called Vararuchi) were disciples of Upavarsha. Katyayana was the author of the second great commentary on Panini.

Panini :—We learn from Kalhan that the teaching of Panini—and the two commentaries—by Patanjali and Katyayana were very popular during the reign of King Abhimanyu of Kashmir about the second century B.C. Kashika Vritti another commentary on

Panini's 'Ashtadhyae', was written jointly by Jayaditta and Vamana who were both Kashmiri grammarians.

Kashmir was also a great centre of Buddhistic culture where some of their historical councils were convened more than two thousand years ago. Ananda Vardhan author of Dhwanyaloka the greatest work on Sanskrit Rhetoric with its theory of Dhvani was the court poet of King Avanti Varma (855-884 circ.).

Udbhata—was the court poet of King Jayapeeda (779-819 AD). He was the author of Kavyalankar-samgraha. Vamana, Manoratha, Shankhadatta, Chatak and Sandhiman, were highly erudite pandits who were contemporaries of Udbhata in the same court and have been referred to in the Rajtarangini in the following sloka :—

“Vidwan deenara lakashena pratyahang krita vetanaho,—Bhattobhudubhatastasya bhumibhartuh sabhapatih,—Mamorathah Shankadattas Chatakah Sandhimarstatha,—Babhubuh Kavayastasya Vamana-dyashcha mantrinah.”—Rajtarangini 4, 495-497.

Udbhata's salary was about one lakh of coins per day current at that time. Rudrata (9th century A.D.) reviewed the whole field of poetics in sixteen chapters in his erudite work 'Kavyalankara'.

Mammata Bhatta, another great rhetorician and author of 'Kavyaprakash' was also a Kashmiri,—though he immigrated to Benaras in later life.

Blending of various cultures :

Nearly a thousand years ago, Arab and Parsian influences were felt in Kashmir and later under Muslim rule Persian became the recognised Raj-bhasha or official language of Kashmir. That is how Kashmir came successively and chronologically under the influence of the earliest Aryan immigrants in India and the Buddhistic Jainic and Muslim influences—all of which ran like tributaries to a confluence of culture leading to a harmonised synthesis, the resultant of which is the culture of Kashmir of the present day. In Kashmir, more than in other parts of India, the blending of these various cultures is noticeable to a remarkable degree.

Ethnology :—Considered ethnologically—Kashmir, Rajputana and the Punjab are practically the only three places where the typical cephalic index and other Indo-Aryan racial features can be demonstrated.

The Punjabi Kshatriyas, the Jaths, and the Rajputs are the existing racial remnants of the original Aryan immigrants that settled in the north western regions of India and perhaps came into conflict with the original—or aboriginal Indians of Mohenjodaro and Harappa. But this part of early history is still a matter of controversy and is contradicted by latest archaeological findings.

The Aryans are described to be endowed with tall stature, fair complexion dolico-cephalic (or elongated) shape of the head, broad shoulders, well-shaped pointed and prominent nose, long arms, wide and expansive chest and slim waist, like that of a lion (Vrikodara) and long nimble legs like those of an antelope.

The Land of the Aryans :—

The Valley of Kashmir was occupied by the Aryans—who progressively spread over the wide expanse of the country to the north of the Vindhya range of mountains which became geographically famous under the denomination of Aryavata—the land of the Aryans. The region to the south of Vindhya was called Dakshinatyā and was occupied by Dravidians and other southern races.

The Region in the neighbourhood of the Punjab ('land of five rivers') the Jhelum, Chenab, Ravi, Beas and Sutlej—has also been described as the Brahmabarta,—extending down to the Kuru Kshetra—including the Valley between the rivers Saraswati and Drishadhati :—

“Saraswatee Drishadhatyordevanadyorjadantarām,—tang devanirmitang deshāng Brahmabartāng prachakshatey.”

Moral Discipline and cultural Catholicity :—

The great sage Manu made the proud proclamation :—

“Etaddesha—prasootasya sakashadagrajanmanah,—swang swang charitrang shiksheran prithibyang sarbamanabah.”

People of all world will learn rules of discipline and build their character from the lives and teachings of the elders and teachers of this country.

It is remarkable that inspite of the confluence of different heterogenous religions and cultures—violent conflicts were less marked. The people absorbed and adopted each other's contribution with tolerance and sympathy,—with catholicity and reciprocity,—so that there was an amicable blending of cultures with a relative absence of communal jealousy and animosity.

Dialectical Blending :—

Similarly there was also a dialectical blending between—Sanskrit, Pali, Persian and Urdu which became the mother or precursor of the present Kashmiri language.

Communal Amity :—

This absence of bigotry and communal hostility was the reason why Kashmir was relatively free from the terrible occurrences that besmirched the fair names of other parts of Pakistan and India after the partition of India.

Kashmir refused to accept the 'two nation'-theory of Muhammad Ali Jinnah, Sir Syed Ahmed, Muhammad Iqbal (1930) and Rahamat Ali.

People of Kashmir :—

Kashmiris are intelligent, educationally advanced, highly civilised and polished in manners. They have a genuine sense of art and beauty. They love music, both vocal and instrumental. They are more civilised and humane than other people and are not cruel, covetous, adventurous or warlike. They like to lead a peaceful, soft and quiet life,—and that might have been an additional attraction for nomadic hordes, from far and near, to commit acts of aggression, pillage and plunder.

The Kashmiris, whether they are Hindus, Muslims or Sikhs, bear the hall-mark of a blended civilization and culture. This broad-based culture, along with its firm faith in secularism 'is reflected in their language, religious belief and social customs.'

(Continued on page 87)

Kashmiri Pandit Community in India

DR. K. N. KATJU

Kashmiri Pandit families from Kashmir are, I think, now found settled in India for a fairly long period, even exceeding two centuries. These Kashmiri migrants did not come in groups or parties. I think that most of them came by themselves on their own family level. What led to their migration it is difficult to say. Very few Kashmiri families have so far as I know any written records of their family histories covering the last 200-300 years. But there can be no doubt that almost all of them were literate, and their men-folk were mostly well-educated, in Persian according to the modes prevalent in those times. In India each migrant family very likely settled down according to its own convenience and facilities of employment in different parts of India and made their homes there in course of time. It seems to me that the normal track of these migrants was through Punjab to Delhi, and from Delhi, some went eastwards and settled down in fairly large numbers in different towns of modern U.P. including Oudh. Some families even went further east to Bengal and down to Cuttack and Jagannath Puri in Orissa. Other families went westwards from Delhi, again in fairly large numbers, and settled down in different parts of the modern Madhya Bharat and Rajasthan. These were all territories ruled over in those days by Rajas and Maharajas of well-known Indian princely States of Madhya Bharat and Rajasthan.

These migrating families had one distinguishing quality of their own. Where ever they settled down permanently and made their homes they mixed with the local people so closely and took such keen and deep interest in the welfare of their newly chosen home-lands, that they themselves, and the local people also, began to consider them as natives of the soil. No one attached any importance or significance to the origin of their ancestors in Kashmir. They became, on the other hand, current Bengalis or Rajputs or natives of Oudh, Lucknow and Faizabad. I had a rather curious experience of this feature about these

Kashmiri migrant families. It is common knowledge that the first Indian to be elevated to a High Court Bench in India was Justice Shambhu Nath Pandit of the Calcutta High Court bar. Shambhu Nath Pandit's family had probably first settled down somewhere in Burdwan, a district near Calcutta, and after passing his law examination he had started his law practice in Burdwan. He had then shifted over to Calcutta and attained great eminence in the legal profession, so great that he was the first Indian lawyer to be chosen for elevation to the High Court Bench. In Calcutta I was talking about this matter to some Bengali lawyer friends and I mentioned that the Kashmiri community was happy to have provided the first High Court Judge to the country. My Bengali friends immediately contradicted me and said that Shambu Nath Pandit was a Bengali resident of Bengal, and how did I claim him to be a Kashmiri.

There with hangs another story. I think in the olden days Kashmiri Pandits settled in India were not accustomed, as they are today, of attaching their surnames to their proper names. No one then called himself a Sapru, a Kunzru, a Dar, or a Raina or a Takru. All just called themselves as Pandits, Pandit Bishambhar Nath, Pandit Nand Lal, Pandit Ajadya Nath and so on. So in Calcutta we had the leading lawyer Pandit Shambhu Nath. But he had made his home in Bangal, and he probably had begun to look upon himself as a Bengali, and in Bengali the adjunct to your name a Ghose, a Bose, a Banerji, a Chatterji comes after your proper name, you are a Durga Charan Banerji or a Sital Prasad Ghose Pandit Shambhu Nath was evidently confronted with this feature. His family was member of the Siththu group. He could easily have called himself Sharibhu Nath Siththu, but the use of these surnames was not the practice in those days. So to keep up the current Bengali practice he just reverted the place of Pandit in his description, and instead of being Pandit Shambhu Nath, he began describing himself as

Shambhu Nath Pandit, and he has gone down in Indian Judicial history by that name. The current practice of using surnames like Nehrus and Saprus probably was introduced by Pandit Motilal Nehru towards the end of the 19th century. He was known and described himself at first as Pandit Motilal but when he acquired fame and prestige he began to call and describe himself as Motilal Nehru, and that practice has now spread itself throughout the community.

Coming back to the feature then common to old Kashmiri families spread all over India. For instance, Sir Sukhdeo Prasad Kak, a prominent statesman and Chief Minister of Jodhpur State in Rajasthan was all his life a mere Sukhdev Prasad and was definitely considered by the Rajasthanis as a native of Rajasthan. He had in his life, in his activities and in his outlook so closely identified himself with the people of Rajasthan. Such instances can be multiplied to any extent. Indeed that is one of the secrets of the popularity of the Kashmiri families living in India. They aroused no jealousies or rivalries anywhere on the ground of being outsiders and Kashmiris. They lived with the local people and shared whatever befell them later. Of course these Kashmiri families, scattered all over India, observed some practices and restriction in their daily lives, but that aroused no comment any where, because that was the prevailing mode of life, current all over India among all the Indian communities. One was inter-marriage. Members of the Kashmiri families married among themselves and entered into no matrimonial alliances with any other community in India. The second was inter-dining. The orthodox Kashmiris partook what was called 'Pakka Khana', Puris and vegetables cooked by all high caste communities in India, but 'Kachcha Khana (Dal Bhat) was restricted to that cooked by Kashmiris themselves and the third was that all "Puja Path" religious worship relating to all festivals, marriages, deaths and other occasions in the family was performed according to the forms and methods current in Kashmir through Kashmiri priests and Pandits. Leaving these three matters aside a Kashmiri was as good a Punjabi as any other individual living in Lahore,

and as good a Bengali as any other native of Bengal living in Calcutta or any other part of Bengal.

It is unfortunate that we Indians are not historical minded people. I doubt whether there are many Kashmiri families in India who have prepared a record of their migration into India from the time of their ancestors. They must be very few who have got any record about their ancestors who migrated into India for the first time. Today every Kashmiri family residing in India probably takes you back to their ancestors in the third or fourth degree as the people who had migrated into India. But they know very little about them and about their ancestors.

These migrants being all educated people were mostly able to settle down in good jobs and lead a fairly comfortable life. Many of these families have played a notable part in the national life of India. They have played a wonderful role in the national struggle for freedom. I need not mention Motilal Nehru and Jawaharlal Nehru in this connection. In every sphere of national activity, such as Government services and learned professions Kashmiri Pandits have risen high. In the Indian Princely States they have produced a galaxy of talents. In the legal profession they have made a great name for themselves. It may be that in the 100 years preceeding the advent of Independence in 1947, when education was not so well spread throughout India, the Kashmiri families being themselves highly educated got good opportunities for shining out in their public careers. Still they maintain today their reputation as good students and lovers of learning. They are now taking to military careers by entering the India Armed Forces, particularly the Army and the Indian Air Force, and earning good name and fame.

During the last 200 years it is difficult to say whether these families had kept close contacts with their mother-land Kashmir and their relations there. Of course the outstanding difficulty at that time was that of transport and communication. A hundred years ago a journey to Kashmir was no joke. I went there for the first time myself just over 50 years ago. I travelled in a horse carriage and it took me 5 days.

(Continued on page 65)

Cultural Lineage of Kashmir

By

G. M. SADIQ

Chief Minister, Jammu & Kashmir

The beginning of Kashmir history is shrouded in myth and legend; and yet the matrix is fairly recognisable. The lacustrine origin of the Valley has now been accepted as a geological fact of Kashmir's pre-historic period. The Burzahom excavations near the Shalimar have thrown up very very old layers of an early settlement. The so-called pit-dwellers could be interpreted as a remnant of the neolithic culture.

In fact, the Burzahom site is revealed as megalithic and details of the excavations going on there are very eagerly awaited. A few ground and polished stone axes found at the site remind us of similar finds at Orangi (near Karachi), Mohanjedaro and Sirkap (Texila) in the north, and Kishna, Amarawati and Arcott districts in the south. The relations between the cultural affinities of the north and the south from this angle of pre-historic period have yet to be studied. The study could, perhaps, have been facilitated by an ethnological survey of the Valley in relation to the people living in the surrounding regions of the State.

The legend about the Pishachas and Nagas, however, points out to the probability of Nordic immigration in Kashmir. The Pishachas may be identified with the Dardic tribes, an earlier branch of the Indo-Iranian people that settled in the region now known as Dardistan. This pre-historic possibility gains credence from the historical evidence of Persian, Greek and Yu-echi settlements in India before and during the Kushana period. The earliest settlements in Kashmir, according to the Neelamata, were from the plains of India as well as northern territories of Ladakh and Dardistan. The possibility of Dravidian moorings or Israelite traces, though remote, are, nevertheless, worth investigation and call for some sort of

exploratory operation before the conjecture is pressed too far.

That is the problem of pre-history. Even the reference to the Mahabharata War to which the infant king Gonanda II of Kashmir was not invited indicates only the bare contours of socio-political relations with the Madhyadesha. The real beginnings of history in Kashmir are traceable in the Ashoka period when Kashmir became part of the Buddhist empire. The pre-Ashokan literature mentions Kashmir along with Gandhara as the fifteenth of the sixteen chief territories (Solasa Mahajanapadas). Clearly, therefore, the earliest historical alignment of Kashmir was with the Buddhist brotherhood; and, as tradition has it, soon after the Pataliputra Convention of the Buddhist Council, Majjhantika was deputed to Kashmir and Gandhara on a mission.

The wide contacts of the Buddhist mission must certainly have gone a long way in widening the socio-cultural horizons of Kashmir and the Asokan concept of Dharma allowing co-existence of various faiths and creeds must have found favour with the people who had already learned to co-exist with the Nagas. Ashoka himself is believed to have worshipped at the Shaiva Shrines according to a tradition preserved by Kalhana and handed down by popular memory. That he did not confine his munificence to the building of Buddhistic **Viharas** and **Stupas**, but extended it to Shaiva Shrines also, is a sure index to the cultural development of the period. Hieun Sang and Ou'kong amply testify to the general atmosphere of reciprocal tolerance which inspired the social behaviour of the Kashmiris during the 7th and the 8th centuries:

but the cultural pattern of this collective behaviour was set by Ashoka and developed by Kanishka, much earlier.

It was under the Kushans that Kashmir became the hub of unprecedented activities, religious as well as cultural. By becoming an integral part of the dominion of the mighty Kushans, Kashmir shared a number of advantages and availed of ample opportunities of positive contribution. In fact Kashmir fully participated in all the cultural endeavours and programmes of the period. Those days the Valley had become not only the headquarters of the **Sarvastivada** School of Buddhism but also a base camp for propagational operations all around, to Kabul, Kandhar, Bactria, Central Asia (Yarkand, Kashgar, Khutan), Ladakh, Tibet and beyond to China and Korea.

It was a remarkable age of cultural ferment when India absorbed and assimilated a number of healthy influences from the Persian, Greek and the Central Asian Cultures. Taxila, a very important University town, had been the veritable centre of this synthesis and Kashmir's cultural exchange with Taxila must have been considerable. The evolution of Graeco-Gandhara art, and the Mahayana Doctrine in Kashmir amply bears it out; and it was these very healthy trends and traditions that later on made it possible for Kashmir to become the most effective forum as well as a seminary for the spread of Buddhism.

Mahayana, the Greater Vehicle, aimed at widening the scope of the Dharmma by shifting from individual salvation to collective regeneration. Kanishka's Council, believed to have been held at the present Harwan site, was an outstanding contribution of Kashmir to the cultural development of India as a whole, vis-a-vis its Asiatic neighbours. The history of Mahayana records a number of eminent Kashmiri scholars and savants like Vasumitra, Gunaprabha, Vimalamitra, Dharmayashas, Gunavarma and Ratnachintga who made their mark in the domain of philosophy and thought. They were the best ambassadors of goodwill and human brotherhood Kashmir could send out and the present generation may proudly strive to emulate their example.

One can hardly imagine the mental, intellectual and spiritual discipline these Savants had submitted to and the linguistic excellence they had equipped themselves with. They were equally conversant with the original (Sanskrit) from which they translated and the language (Chinese and Tibetan) into which they rendered the texts. Kashmir of those days happily believed in an open road spirit and embarked on bold ventures of intellect and experiment, defying all difficulties of terrain and temperature. They travelled all the way from Kashmir to China and beyond, crossing perilous passes and traversing hazardous tracks.

As Dr. Bachi puts it "the number of Buddhist scholars who went to China from Kashmir is larger than that of those who went from other parts of India."

Kashmir, doubtless, was the most flourishing centre of Buddhist learning in India during the 4th and 5th centuries. Even the Tibetans owe a good deal to Kashmiri scholars. It was Thomi Sambhota (perhaps Swami Shiva Bhatta) of Kashmir who gave them the alphabet and made it possible for them to record their religious lore in the script.

The process of cultural synthesis that started in the time of Ashoka and developed during the Kushans was not characterised by any negative approach. It was not one of evasion or inhibition. It was, on the other hand, that of confrontation and assimilation. It was this positive and vibrant synthesis that informed all cultural activities of Kashmir in language and literature, religion and philosophy, art and architecture. Whether it was Kashmir Shaivism or Kashmir Soofism, the temple or the mosque, Vihara or the Ziarat, the outlook, throughout, was synthetic rather than isolative.

The Persian, Greek, Shaka, Hun, Turko-Mongol and Sino-Tibetan strands make a lovely pattern of harmony and assimilation. The advent of Islam in Kashmir, in a way, revitalized the basic traits of Kashmir's culture and much that had become decadent and effete withered away. The confrontation of what was called Islamic culture with what had developed as mediaval Hindu culture brought about a very healthy synthesis of the two blending both into what has become our cultural heritage today.

(Continued on page 41)

To Bharat. My Motherland.

SHRIDHAR KOUL

1. In creation's dawn
Thy Vedas thundered into humanity's ear
Thy message sublime of the unity and divinity
Of life from tiny gnat to high Brahma ;
Thy great sons—Buddha, Mahavira, Sankara
And, in times more recent, Gandhi apostle of
Ahimsa even in war-chanted the same hymn
of love and compassion
To a listening world, albeit in tones divers and
words various.
2. Fount of humanism pure :
Thy hoary culture, born of thy all-seeing vision,
Ancient beyond compute, infinite as space in its
sweep,
By tender toleration and universal good will
ensouled,
Flows perennial from its primeval immortal founts
Like thy Ganga receiving numerous waters,
making
Them part of herself, but herself remaining the
same,
Refreshing, life-giving, cleansing and ever on the
forward move.
3. Garden of races, faiths and tongues !
Thy doors were ever opened wide in welcome
To Christian, Muslim, Jew, Parsi and others,
To all fugitives from tyranny in their own native
lands
Who found in thee a mother good and gracious,
Making thy miniature world a garden without
parallel
Rich and lovely in variety of hue and scent of
blossoms
In shape of divers races, faiths and tongues
Breathing thy free, balmy air and thriving in
amity and peace.
4. Peerless teacher and exemplar !
The vision of one life projected by thy seers
On the world screen of human thought,
A thread of divine texture binding all races
Into a glorious garland emitting love's fragrance,
Was given a shape concrete and living by Asoka
Of matchless glory who, obedient to Buddha's
word,
Ruled by power of love, whose conquests of peace
Outshone all victories of kings and warriors in
bloody wars
Whose wheel of righteousness adorns thy emblem
of sovereign power.
5. Land of the birth of Panchsheel !
Not a freak of chance the birth in thy bosom
Of that mantram of universal peace ! Oh thou
Fount of eternal peace ! nor yet the birth
Of that modern Asoka, thy great son Nehru
Who became thy eloquent mouthpiece in uttering
That mighty mantram, who alone held war-minded
blocks
Back from the yawning chasm of annihilation.
6. What, Now, ails thy children- that the roar of
the wind
And the howl of the wolf jars not on their ears,
But the human tongues of their brethren differing
From their own, varying tunes forming a sweet
symphony
Drives them mad, making them forget completely
The ways of love and accord they pompously pose
To teach the world, bewildered at this variance
between word and act ?

TANTRIK YOGA

(By Hon'ble Mr. Justice S. N. KATJU, High Court, Allahabad)

The subject is somewhat abstruse, it deals with secret doctrines and ancient practises. Many things pertaining to the subject are not supposed to be divulged. It is only a Guru who can impart the secret knowledge and it is kept hidden with those who practise it. It has, since ancient days, continued to remain only with a few. I may only deal with its broad aspects.

Tantra has acquired a mysterious nomenclature. In popular imagination a Tantrik is a person who dabbles in black magic, practises dark rituals, goes about in grave yards or places where people are cremated and generally is a man who may be dangerous. It may be partly true but half truths are not really the truth. Tantra has a wide connotation—a broad meaning. At present the meaning given to it refers only to a limited aspect of the Tantras. As a matter of fact the present day Hinduism is 90 percent Tantra. We have the Vedic stream of literature—Shrutis, Upanishads followed by the Smritis and Puranas. This is one stream of religious literature of the Hindus. The other is the Tantrik stream and it goes almost parallel to the Vedic stream. There are different theories. Some ascribe a Dravidian origin to the Tantras but this is not accepted by the practitioners in India. The oriental scholars and the European writers on the subject have suggested that this knowledge existed before the Aryans who came to India and it was, in course of time, assimilated by them. I need not go into that controversy but, as I said the Indian tradition does not accept this theory. We have a legend that the science of the Tantra was revealed after the days of Mahabharat. But according to our tradition it did exist before and many Vedic Rishis were known to be practitioners of this art. There is a rational explanation. It is said that after the carnage of Mahabharat when there was destruction on a colossal scale it became difficult to practice the Vedic rituals. They were long drawn out rites

and, therefore, it was necessary to have something more simple which could satisfy the spiritual needs of the people and thus the Tantrik rituals which were a simplified form of the Vedic rituals were evolved. The Vedic rituals and practice ceased to be practiced in India after the days of Mahabharat. Since about 3 thousand or 4 thousand years we have the worship of the Panch Devas among the Hindus i.e. Ganesh, Surya, Vishnu, Shiva and Devi. This is called the Panchdev Upasna and the Tantrik literature also deals with each of them. Tantrik literature is in the shape of dialogues in Sanskrit, and I may add it is beautiful. Where the questioner is Parvati and the one who answers is Mahadeva himself, it is called the Agama. There is another set of literature called the Nigama. There the questioner is Mahadeva and the answer is given by Parvati. Then there are some texts which are known as Damars and Yamal. There are texts dealing with each of the five Panchdevas i.e. there are Agams, which rank with the Shrutis, dealing with Surya, Ganesh, Vishnu and Shiva and lastly there are the texts dealing with worship of Shakti.

At present when you think of a Tantrik it is assumed that he is a worshipper of Shakti. That is the popular connotation given to the Tantra, but as I said it has a wider range and not a limited meaning. Even coming to the cult of Shakti we have got the general, the **Samanya** and the **Vishesh**—form of worship. So far as the Samanya is concerned we find temples devoted to Devi all over the land. Practically in every village there is some shrine even under a tree or in a temple, big or small, dedicated to the Divine mother, the Devi. So far as the general worship is concerned that does not excite much curiosity. It is only attracted in case of the **Vishesh**, the secret form of worship which is practised by a Tantrik. This then touches the ambit of Yoga. We have different forms of Yoga. Hath Yoga, Mantra Yoga, Raj Yoga and Laya Yoga Tantra is practically synonymous with

the Mantra Shastra and when we speak of Tantrik Yoga it means the Mantra Shastra and the Mantra Yoga. I may add that for a householder this is the safest form of Yoga. It is risky for a householder to practice Hatha Yoga and Laya Yoga. It is very difficult to practice Raja Yoga but Mantra Yoga is comparatively easier in the sense that if it is practised in the right manner it is safe.

The Mantra Shastra prescribes Mantras of all the different forms of Devas. There are Mantras of Surya or Vishnu or Shiva but in popular parlance that is treated differently from Tantrik worship. Very often a Tantrik who is highly adept is a devotee of Shakti and deals with the Mantras pertaining to the Devi. Such a person alone is regarded as a Tantrik in the popular and accepted sense of the term. In a way Tantrik worship is dangerous. It is dangerous in the sense that persons who are not competent to handle it might damage themselves and inflict harm on others. But if practised in the right way and under proper guidance Tantrik Sadhana leads to the awakening of the hidden and dormant powers within a man or woman, it aims at not only the sharpening of the intellect but also leads the practitioner on his quest of spiritual uplift and, in the last resort to self realisation.

So far as the Shakti worship is concerned without the preceptor and the Guru one cannot move even an inch. It cannot be practised by reading any text book. The Guru must be there to guide. As a matter of fact a Mantra is awakened and becomes jagrit when it is given by the Guru. Before that it is just lifeless. Once the Guru guides and the Sadhana is properly handled then it leads to the awakening of the inner faculties of a man. But these very Mantras can also be misused. They may be employed for bad purposes and for securing worldly gains. A man is sick and wants to be cured. The Mantras can be used. That of course would not be a bad purpose but suppose you get annoyed with somebody. You want to harm him. Again, the Mantras could be used for getting the desired result. But that would be putting the Mantra to misuse.

It is said of the Tantras that its formulas are governed by the laws of mathematics. i.e. 2 plus 2

makes 4. If you practise according to the prescribed ritual you will get the desired result but if it is used for undesirable purposes then all spiritual progress is retarded and eventually the person may have to pay in the long run. Therefore, it is not easy to get initiated in the Sadhana of Shakti. Only that person is competent to handle it who has got sufficient self discipline and sufficient control over his body and senses and would not think of misusing the weapons that he possesses. If you get a pistol or a weapon in your hand then there is a temptation to use it when occasion arises, but such use is fraught with dangers. Such use is likely to hinder spiritual progress. Again, when used for such purposes the ritual has to be strictly according to the prescribed formulas and if there is the slightest deviation it might end in a madness or even in death of the person who uses it. Therefore, this art and science is meant to be handled only by the elite and chosen few. It is not the privilege of persons of wealth or of persons holding high offices but of men and women of character and integrity. Only those persons who are not likely to be tempted by the daily ups and downs of life are competent to practice this form of Sadhana and they alone can safely handle it.

You might have heard about the prayogas called Maran, Ucchatan, Viohkaran and Mohan. These are forms of Tantrik rituals. Maran may end up in the death of the person against whom the practice is directed. But everything in the Universe is bound up with the inexorable laws of cause and effect. A man has his own sanskars and if any attempt is made to disturb the cosmic currents and forces then it is dangerous. It is like a high tension wire and if you try to divert its current then you do so at your peril. If there is the slightest mistake it might end in electrocution. Similarly if there is the slightest deviation from the prescribed mode of doing the thing it will result in madness or even some time in death. If it is not practised for achieving worldly gains but with the sole desire of awakening the hidden faculties in human body for spiritual uplift then the practitioner could go very high indeed. There is, therefore, a convention that this form of Sadhana is not divulged to the incompetent and unworthy. The forms of worship of Devi are manifold. You find in every Hindu house-

hold that when there is any trouble some Pandit is called for Candipath, Durga-Sapta. Shati is part of the Markandeya Puran and could be read by anyone. But if a Pandit is asked to recite the Mantra of Durga or what is called the Navarana-Mantra that would pertain to Tantrik Sadhana. Unless the man is initiated in the Mantra he is not competent to recite it or to perform through its use the necessary **Anushthan** and if he does so, either it may not produce any result or may even produce a contrary result. There are potent and very potent forms of Sadhana involving the worship of Matangi, Bagala, Tara Bhuvaneshwari, Kali, Tripur-Sundari, Chinnmasta, Dhumavati, and so on. These are strong and very powerful modes of practises but they are like walking on the edge of the roof. If done properly, it will produce unerringly the desired result ; misdirected and misused it will act against the practitioner himself.

From times immemorial in our country Tantrik rituals have been practised. Very often it has been misused. Sometimes we hear of cults which are debauched and have brought stigma on the Tantriks. They are often thought of as drunkards, meat-eaters and even debauches and so on. Well, you can misuse any good thing. There can be misuse of fire. It can burn whole house or an entire city ; but without fire and heat life would be extinct. Very often a thing is not bad by itself. Only the correct use of Tantrik Sadhana can produce the desired results, used wrongly it may prove disastrous. Even now we can find in every part of the country very eminent practitioners of this science. They are the elite and the chosen few. But it is not easy to get in touch with them. They observe a hoary convention of observing silence and are disinclined to talk on the subject openly. The only explanatory literature on the subject that we can find today, apart from the literature in Sanskrit, is curiously enough in English. So far as Hindi is concerned it is a matter of regret that there is hardly any literature on the subject in Hindi. A very eminent Judge of the Calcutta High Court Sir John Woodroffe was one of the authorities on the subject. When I think of him I sometime in my arrogance imagine that his mantle may come to me.

It is not realised in India what a tremendous interest is being taken with regard to this subject in

Europe and America. There are centres in Europe and in America-both North and South where perhaps it is practised in a more systematic manner than you would find even in India. There are institutes and libraries in the United States of America and they are not open to all. Its membership is secret and even, the members won't disclose their membership. Their libraries are said to have all the available books on the subject. I sometimes back got hints of a global organisation called the Tantra-Sangh. I got some literature about it from the United States of America which had appeared at the turn of the century. It appears that it is a very secret organisation and has its headquarters in India. It regulates the Tantrik affairs all over the world and yet no body knows who those persons are who direct it and conduct its affairs. I read a book the other day written by a Chilean diplomat who was sometimes back his country's Ambassador in Yugoslavia. He wrote that he was connected with a Yogic organisation in Chile. He was interested in the subject and he travelled all over India for five years and has written a beautiful book. In France and Great Britain and Italy there are people who are deeply interested in the subject. All that goes under the name of mysterious India or secret India or India that baffles others is nothing but what goes under the name of Tantra. It is a fact that some of our greatest spiritualists-men like Arobindo Ghosh and Ram Krishna Parmahans were Tantriks. I need not mention the names of other persons. They had to travel on this path because on the upper reaches there is no other path than the path indicated by the Trantras.

Tantrik teaching is graded. It goes on by steps and when you reach the highest point that is the stage of Parmahans and there is nothing beyond it. The person who reaches that stage becomes self realised in his life time. But rightly or wrongly considerable doubt is cast over Tantrik rituals. As I said these are matters about which I am not supposed to talk in open. But it can be safely said that there is nothing which is improper. After all it is a Sadhana and aims at spiritual uplift and there is nothing vulgar in it. Of course it could be misdirected and distorted ; which

(Continued on page 59)

“Let us embrace”

By S. L. WALI (TIRATH KASHMIR)

We have often expressed great concern over the present disintegrated state of our society in which evil genius has begun to show itself more pronounced than the harmonious state of being and goodness, that was latent in our body politic since the days of yore.

There was a tendency in some individuals to run as under from the well cherished standards of morality, human sympathy and co-ordinated effort in life which keeps the society knit together, ensuring good neighbourly relation and smooth social contacts.

The wavering tendencies that have engulfed, the youth of our holy land from some time past in acts of omission and Commission resulting in a challenge, to an ordered society is a matter of great concern to all those who can visualise the dark clouds that envelope the firmament all around.

The education and sex equality that has been the outcome of the First World War brought women in fore-front and had its effects on the whole world.

“The Women in the Munition factories, as lorry drivers, Telephone operators etc., etc., fought also side by side as combatants on the battle front.

A Woman who was merely a chattal till Victorian era now acquired position in equality with men.”

In India with the advent of the struggle for Swaraj the women played equal role as men and suffered all privations without fret or frown.

The Sub-Continent pulsated with life and the efforts of all old reformers in the field of women Education bore fruit with a net work of girl schools through-out the length and breadth of the Country.

The Education given in these schools was more occidental than oriental.

‘The East is East and the West is West’ this maxim in respect of Education was quite forgotten.

In the ages past much stress was laid on moral side of the human character. Much, was taught on the spritual plain. The ideal for Woman were then Gargi and Maitry who had realized the self.

The Topics about flesh & sex were very less disseminated. The ideal women was Sati, Savitri, Damyanti, Sita, Ahaliya, Tara, Mandudari and Lalleshwari.

In the present age the English Educational pattern of love and sex find much place in the Drama, Stories, Epigrams and Poetry taught in our Colleges and Schools.

No doubt there is also much educational value in such learned chapters of knowledge written by eminent writers but the basic modes of life for those whom these are taught are distinctly and diametrically opposite to it.

The social laws, manners, modes of living, customs and code of matrimonial is quite different from those, whose characteristics have to be imitated through the Education imported and thus there has been a kind of social chaos where cupid finds time for love pranks on a road side, bus stand or a garden, creating sometimes a very awkward situation both for maintenance of law & order and the security of women in the Society.

It is said that a structure is always to be built on a good plinth, lest the shaky foundation may trottle down the whole edifice. This character building of good foundation has totally been ignored by us.

No efforts have been made so far to reorient the moral side of our youths character. It has been stated :—

“Education is good but without character, it will lead only to the perversity of persons, Who rationalize their lust, greed and desire for power.”

“All Women and men have equal opportunity but socialism without morality can lead to the tyranny of a few. The real issue is not left versus right but right versus wrong.”

The greatest heritage in humanity is the maintenance and preservation of human values of justice, love and understanding. When this aspect of life is totally ignored there is every likelihood of people going astray resulting in thriving of antisocial elements with loss of much peace and goodwill among different classes and creeds in the Country.

In order therefore, to revitalize the society without horrors of caste and creed and to re-ignite the divine flame inherent in human beings it was thought rightly to take hold of a name and personality 'who can be a guiding star of all people of different faiths in the country, young and old, men and women, who have given the nectre of immorality and taught people, equality, brotherhood, sacrifice and love! In Kashmir she is one person "Lalleshwari" known as LALDED? LAL MAUJ or LALLA ARIFA, A shining star on the firmament of Kashmir, immortal and ever blessed.

Six hundred years ago she lived as a Women of God, a Women with motherly love, a woman with the eternal fire of devotion and yoga. She was a saint, a Divinity and an ideal Woman, who had suffered privations at the hands of her "Mother-in-Law." She could have created scenes as is the nature of Woman in such circumstances, but that was not to be. She suffered, worked, breathed the external, mingled with internal breath or SO-HUM, She won her battle of

glorious march to FREEDOM i.e. TAT PADA. She declared "That I am"

"In the inner recesses of our heart.

There springs a sound, inaudible echoing and re-echoing. That of a Flowing Torrent rolling and dashing within "OM".

"realized by few aspirant".

Who has known Lalla the wise and happy, frisking on the blossomed rose petals of the valley of Kashmir. The land of Bliss and Beauty. The abode of Sati, the consort of Shiva. They have known the knowable.

In this blessed land of 'Sati' Shri Lalleshwari gave the message of emancipation for all mankind. She is our Ideal. Therefore, to re-establish the moral value, we should teach our youths the true essence of life and living and improve the State, to give them the new vigour and vitality far leading a life of selfless sacrifice for the country and Society.

"Shri Lalleshwari has been our ideal. She appeals all irrespective of age, caste and creed to know what is real and teach the countryman essence of human love and brotherhood. Her teaching is a nucleus among different shades of opinion in the country and is endeavouring to bridge the gulf between man and man, class and class; sect and sect. We wish people could join us in propagating her message and enjoy the Ananda—Bliss for the greater happiness, greater freedom, and greater justice. Let us embrace.

(Continued from page 29)

In fact it presents a very genuine instance of unity in diversity which has been the guiding principles of India's collective behaviour. The occasional aberrations in this fascinating story of Kashmir's cultural lineage have to be analysed and understood in this broad perspective alone as occasioned by human weaknesses inherent in certain systems and accentuated

by individual whims and caprices. By and large, the key-note of Kashmir's cultural past has not been out of tune with the national consciousness that characterises modern India.

No wonder, therefore, that Kashmir is keen to share this heritage with other parts of India.

KASHMIR

By SHRI C. L. WATTAL

(This is the speech delivered by the author to Bharat Tamil Sangham association in Calcutta.)

1. Historical Retrospect :

Kashmiri Historian poet KALHANA has preserved for us an historical account of the early rulers of Kashmir, giving an authentic record in his celebrated chronicles—the Raj Tarangini known as the “River of Kings”. He began to write his classic account of the Kings of Kashmir in 1148 A.D. making his chronicles exact and dependable particularly when dealing with the centuries near his period. The work of this historian, which gives a connected account of the history of the valley of Kashmir, was continued by JONARAJA who successfully documented the history of the ruling dynasties to the time of Muslim Ruler Zain-ul-Abidin (1420). Another Sanskrit Scholar SRIVARA has written up to the accession of Fateh Saha in 1486 and the last of the early historical records, ‘Rajavalipataka’, records events upto 1586 when the Mughal Emperor Akbar conquered the valley.

From the historical point of view Kashmir has a record which gives it a distinct place in classical India. Its earliest history though shrouded in mythological legends describes the origin of the valley to a story which states that the valley was commonly called ‘Satisar’ known after Parvati—the consort of Lord Shiva. Goddess Parvati is alleged to have been sailing in a pleasure-boat from Haramukh mountain in the North to the Konsarnag lake in the South. The country-side was perpetually devastated by Jaldeo—a demon. Kasyapa, the grandson of Brahma, came to the rescue of the harassed people but the demon could not be trapped, and when chased was hiding under the water. God Vishnu taking pity on Kasyapa and appreciating his intentions, intervened and struck the mountains at Baramulla with his trident with a view to drain the lake. The Demon took refuge near the low ground where the present city of Srinagar stands and evaded pursuit. Then Goddess Parvati cast a mountain on him and destroyed him rendering

possible for saints and seers to live and prosper in the valley. From the ancient days this mountain of Hari Parvat is being worshipped and the Goddess Sharika (Parvati) is enshrined there. With the liquidation of the Demon Jaldeo, people started settling in the valley. Small kingdoms were established and the stronger among them ruled the whole valley.

There is a vacume between the aforesaid legend and the beginning of recorded history as known to us through Kalhana’s Raj Tarangini. Raj Tarangini commences with the glorious record of the kingship of ‘Gonande’ “worshipped by the region which Kailasa lights up and which the tossing Ganga clothes with a soft garment”. Hindu kings ruled over the land for over four thousand years and in 2180 B.C. Raja Daya Karan established a dynasty bringing the valley and small chieftains under his dynastic rule. Thereafter 21 dynasties ruled Kashmir. Kalhana narrates the history of Kashmir Rulers from 1184 B.C. though in his chronicles he also refers to an earlier period of about 1250 years during which period about 50 kings ruled without however, leaving any authentic documents of recorded history. Asoka conquered Kashmir in 250 B.C. and spread Buddhism in the valley. He also founded the first city of ‘Srinagar’ with comfortable dwelling houses. Asoka was succeeded by Jaluka in 200 B.C. and it is said that he built the present stone temple over ‘Gopa’ hill commonly known as Shankaracharya hill. Thereafter, history records three kings—Hushka, Jushka and Konishka. Konishka convoked the Third Great Council of the Buddhist Faith to reconcile the conflicting Buddhist philosophies of various Buddhist schools. Buddhist and Brahminical creeds co-existed and complete toleration towards each other’s faith prevailed. The indigenous Shaivite doctrines prevailed side by side with the Buddhist creed. Buddhism appears to have disappeared from the valley, with the decline of Buddhist

temporal and political authority, affording opportunities to revitalise Shaivite creed. The Chinese traveller Hiuen Tsang, visiting Kashmir five centuries after Kanishka in 631-633 A.D. recorded that the vast majority of the people followed the Brahminical Cult of Shaivite philosophy and that Buddhist viharas and monasteries were in ruins and in a delapidated condition.

The white Huns under their leader Mihirkula invaded Kashmir in the 6th century at about 528 A.D. and ravaged the valley. Mihirkula was cruel. His successor king Gopaditya was generous and tolerant. He patronised Sanskrit literature and philosophy.

At about the 7th century A.D. Hindu Ruler King Paravarsma II built a new capital known as Pravara-pura extending from Hari Parbat to the Shankaracharya Hill. He is also reputed for building the first boat bridge in Kashmir which was visited by Hiuen Tsang in 631 A.D.

Lalitaditya (699-736 A.D.) established a prosperous and peaceful kingdom subduing the kings of India upto Kanauj and ruled over whole of India. He returned to Kashmir by way of Tibet and even received tributes from the then Chinese Emperor. He built a new capital, built temples and monasteries and is famous for building the Martand Temple dedicated to the Sun God which even in ruins to-day is still majestic and magnificent. He frequently conducted victorious campaigns in Central Asia and Northern India and died during his last campaign in Central Asia. He was quite adept in politics and art of administration-cum-State-craft and the instructions left by him to his people during his campaigns abroad indicate his Machiavellian bent of mind bearing testimony to the growth of "Statesmanship" in Kashmir about 1200 years ago.

Avanti Varman (855-883 A.D.) and Shankar Varman (883-902 A.D.) were noted celebrated rulers patronising learnings and philosophy. Queen Didda (950-1003) A.D.) was the last of the strong Hindu Rulers who successfully combated the invading hoarder of Sultan Mahmud of Ghazni. The Golden period of Hindu Rule ended soon after Queen Didda's reign was over. Lohara Dynasty stepped in bringing chaos and anarchy in the state for over a century.

It is at this stage that the Kashmir history enters a distinct stage producing significant trends for the future. Raja Sinha Deo (1295-1325 A.D.) received three guests—Prince Rauchen from Tibet, Lankar Chak of Dardistan and Shah Mir from Swat. These guests were refugees and were taken into service by the Raja. They in due course, as has happened elsewhere in India, proved traitors to the Raja and usurped his throne. Turks invaded Kashmir in 1322 A.D. and in this turmoil Tauchen Saha who embraced Islam and became known as Sadr-ud-din ruled Kashmir for about 3 years. He was succeeded by the brother of late Raja Sinha Deo after whose death his wife Koto Rani reigned for 15 years. Shah Mir of Swat eventually overpowered her and laid the foundation of Muslim Kings. Sultan Sikandar (1394-1417 A.D.) demolished temples and persecuted Hindus ruthlessly till his successor pious and good natured monarch Sultan Zain-ul-Abdin (1420-1470) rehabilitated Kashmir. He patronised Brahmins and Sanskrit learnings, restored old shrines and temples, abolished poll tax on Hindus and encouraged the return of Hindu exiles who had fled from Kashmir under the reign of Sultan Sikandar. The celebrated Sanskrit Scholar Srivara in his third volume of Raj Tarangani says that "the King's virtuous mode of Government" was appreciated by all. He encouraged religious toleration, founded new arts and crafts, introduced the arts of paper making, papier-mache, Cocoon-rearing, Shawl-weaving and horticulture. There was revival of classic literature and philosophy which gave rise to the growth of local saints like Shaiva Yogi 'Lal Ded' and Sufi like 'Nund Rishi'. The reign of Zain-ul-Abdin witnessed artistic and spiritual renaissance making outstanding contribution to the cultural heritage of Kashmir.

Chak rulers followed the incompetent successors of Sultan Zain-ul-Abdin and they too were finally overpowered by Akbar in 1586 A.D.

Mughals ruled Kashmir through Governors till 1751 A.D. when Afghans took over. Mughals built Hari Parbat Fort and rationalised the revenue system. Jehangir laid out lovely pleasure gardens which are famous for their lay-out and scenic beauty even to-day. Afghan rule from 1753 A.D. to 1819 A.D. was ruthless and cruel. Kashmiri Pandits had

again to leave the valley under the Afghan rule. Sikhs conquered Kashmir in 1819 and ruled till 1846 A.D. Sikh domination ended in 1846 A.D. when the famous battle of Sobraon sealed the fate of Sikh power in India. Raja Gulab Singh who had helped the British against the Sikhs procured for himself the territories of J & K State through the 'Treaty of Amritsar' signed on March 16, 1846 A.D.

Gulab Singh was an able administrator who consolidated his grip over the various linguistic and cultural units under his rule by just and reasonable administration.

Dogra rulers ruled the state in the following order :

1. GULAB SINGH : 1846-1857 A.D.
2. RANBIR SINGH : 1857-1885 A.D.
3. PRATAP SINGH : 1885-1925 A.D.
4. HARI SINGH : 1925-1956—Royal dynasty replaced by an elected Head of the State and parliamentary form of Government.

The Dogras during their 100 years' rule of the state contributed towards the growth of modern eco-political trends, spread of education, building of roads, mechanised transport, hospitals, schools and expansion of Trade, commerce and tourism. Civil administration was consolidated considerably during the Dogra reign and Kashmir was brought nearer to the rest of the country and the World. The administration also unified into one nationhood the different geographical and social units—inheriting different cultural traditions, establishing unity in diversity.

Geographically the state comprised of the following units in 1947.

1. JAMMU PROVINCE :—consisting of Jammu, Kathuwa, Udhampur, Reasi, Mirpur, Chinani and Poonch.
2. KASHMIR PROVINCE :—consisting of Baramulla, Srinagar & Muzffarabad.
3. FRONTIER PROVINCE :—consisting of Ladhakh, Gilgit & Frontier area.

Kashmir, an intergral and a constituent part of India, is now governed by a constitution similar to

other Indian State. The State Constitution provides for bi-cameral constitution and a judiciary independent of the executive. It is basically identical with other Indian State, it provides for a parliamentary form of Government, adult suffrage, a Public Service Commission and other democratic institution. In the matter of Fundamental Rights, the jurisdiction of the Supreme Court and the authority of the Auditor-General of India, the State is like any other unit of India. The Constitution of Kashmir reflects the ideals and aspirations of her people.

No. 2 Literature :

The literary heritage of Kashmir reflects an amalgamation of various cultural trends, fundamentally depicting Sanskrit, Buddhist and Persian traditions. Besides Nalanda and Taxila, Kashmir was also a famous city of learning and was a meeting ground for various scholars and saints to discuss fundamentals of religion and philosophy. Buddhist thought and philosophy also flourished contributing to the literary heritage of Kashmir. During the 14th century and thereafter when Islam spread in Kashmir and the Hindu majority of the population was converted by the fanatic Muslim rulers, Persian culture started influencing Kashmir literature causing setback to Sanskrit. Persian became the official language of the Kashmir Court. It so hapened at this time that due to deep-rooted secular tendencies inherrent in the people of Kashmir, Hindus and Muslims who originally belonged to a common racial cum cultural group, harnessed together Sanskrit and Perscian cultural thoughts resulting into literary renaissance in the valley of Kashmir. Naturally under the Muslim rulers Persian literature began to make strides and was richly contributed by the writings of Kashmiri Pandits as well. The period when Sanskrit literature was being replaced by Persian literature, local Kashmiri literature started emerging and incorporated in it both Sanskrit and Persian vocabularies. This historical transition from the orthodox and classical literary thinking to Islamic period also led to the emergence of a unique cultural synthesis which now forms the background of secularism in the State.

As stated earlier the historian Kalhana wrote Raj Tarangani and used the materials left by Helaraja

of the 8th Century A.D., Ratnakara (900 A.D.) and Kashemdra 1000 A.D. Raj Tarangini is a fine masterpiece written in chaste language creating vivid interest in the ancient history of Kashmir. Apart from its historical value it constitutes a standard literature by itself, and has drawn generously upon Sanskrit words, phrases, similies and metaphors, Jona Raja carried out the work of Kalhana and wrote the 2nd Volume of Raj Tarangini in Sanskrit. Zainul Abadin patronised art and literature in Kashmir and attracted scholars and poets to his Court. Abul Fazal writes in 'Aini Akbari' that this ruler translated many books from the Arabic, Persian, Kashmiri and Sanskrit languages. A Muslim writer, Mulla Ahmad, who was a profound scholar and a distinguished poet wrote 'Tarikh-Wakai-Kashmiri' and translated the Hindu epic Mahabharata into Persian. The Sanskrit scholar Srivara wrote the 3rd volume of Raj Tarangini and expounded Hindu philosophy as existant at that time to King Zainul Abdin.

It is in the context of this heritage that Kashmiri language, distinct from Sanskrit and Persian, emerged and attained prominence through the literary contributions of some poets and gifted historians. As you may have noticed from the Historical account of Kashmir, the valley for the most part of history was isolated from the rest of the world and developed her own science, arts and crafts. She had her own music, sculpture, architecture and paintings, and used her own script Sardha for literary purposes. As already stated Sanskrit poetry attained glory in ancient Kashmir and in due course the poetic instinct of the people was reproduced in Kashmiri prakrit also. Historically we are not sure when Kashmir prakrit took its birth. It was written in Saradha script and was stimulated by Persian diction during the Islamic period. During the last 300 years or so it has been considerably influenced by urdu.

The earlier Kashmiri literature has come down to us through the Shithi Kantha, whose writings in Mahayana Prakash established him as a great scholar. Mahayana Prakash was written in the 13th Century, and the theme of the book was Tantrik emphasising the highest meaning of truth.

Kashmir witnessed spiritual, mystic and political transformations in the 14th & 15th centuries, produc-

ing a rich poetic and historical literature. After Shithi Kantha in the 13th Century, Kashmiri literature was enriched by the spiritual and mystic expressions and experiences of Shaivite Yogi 'Lalleswari' whose literary genius reflected mystic thoughts and indigenous philosophy. She attained supreme bliss and was a link between the ancient Sanskrit literature and the recent Persian sufi cult. Follower of Trika Philosophy Lal Dad became a mystic contending that by following Yoga system, one could enter Pure Spirit by losing all consciousness of limited individuality entering the process of spiritual evolution through mental discipline. She preached self denial and renunciation, securing freedom from Desire, Lust and Pride. The hymns and verses of Lal Dad have been compiled in 'LALLA VAKYANI' and apart from contributing in a popular theme to Kashmiri language, they also represent Shavi Yoga, the philosophy of Kashmir. According to Lal Dad communion with God completes Human Spiritus evolution and for its realisation Will, Intellect and Emotions will have to be completely disciplined and mastered. Intense devotion to God leads to the fundamental unity with the Ultimate Reality. Lal Dad channelled all thoughts and beliefs towards one Reality and preached universal brotherhood and oneness with God. She wrote: "By whatever name the worshipper may call the supreme. He is still the Supreme, and He alone can give release."

Extracts from the writings of LAL DAD are reproduced below:—

"The holy books disappearing, the
mystic formula remains;

The mystic formula vanishing,
Mind alone is left;

The void (the apparent) merges into
the void (the Transcendent)."

* * * *

"When I had passed beyond the
six forests, the Moon awoke for me;

The objective world froze within me,
When I held in the breath;

With the blazing fire of love I
parched my heart,

And thus alone did I realise
Shankara, (the Pure Spirit)."

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(Continued on page 97)

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* * * *

(Continued on page 97)

Money-Making—As A Hobby.

By BILAS RAZDAN

Now don't get me wrong. I am not talking of entering into competition with the Government. One might find oneself too soon and suddenly a compulsory guest with armed escorts and barbed wire fenced in residence. Besides some unsympathetic Judge might decide that having made money so easily, one might make some for the Government the 'hard' way.

Since the time of the Phoenicians, money has been considered as a measure of a man's worth. I was not at all interested in the accumulation but in the making ability. This was mainly to prove my own worth as also the equality of sexes, at a time when there was a lot of difference (we are not referring to the Frenchmen's "Viva Le difference".)

As a young girl these suggestions would horrify my shocked parents. They would promptly point out the scandal it would create. "Just imagine" gossiping tongues would wag "their daughters are working for a living". This according to mother would not only lower us in the social rung, but jeopardise entirely all chances of our marrying well.

Later, my comparatively modern (but secretly old-fashioned) husband pointed out repeatedly that if I could with such ease live beyond his income—there was no income that could possibly be sufficient—so what was the point in making more money any way. Beside though he never directly forbade any venture, he did not hesitate to indirectly point out mathematically—the resultant deficit, due to extra doctor's bills and medicines (He has cause for this morbid attitude).

What surprises me is that there are so many ways of making money. What amazes me even more, is that very few people seem to be aware of it at all. Since I have done much practical research on this subject let me tell you of a few easy ways.

Let us take teaching. These days, there is an ever-increasing boom in the education business. And

unlike other business, no fears of a recession! It doesn't really matter if you are not a qualified teacher. If you have a lot of patience and a way with children, you can open a private school at your residence, and charge tuition fees, anything from Rs. 30/- upwards, plus of course, extra for fans, library, games and even water, per child (no concessions allowed), as one must help the Government with its family planning programme). Now a little simple Arithmetic—

Children × Rupees = A Fortune

(and that too, each month)

Unfortunately I could not do this, even though listed respectable by the family, as I feel cramped, tied down to any time specially mine.

Now take driving for instance. I have always keenly felt the scarcity of lady-drivers to teach other ladies driving. I was trying to convince my husband of the tremendous scope in this field, when a timely advertisement appeared in the Papers, "Wanted a lady driver to teach another lady driving" Immediately visions of a large lady's school rose before me. Having learnt not only driving—in our garden, in a tiny second-hand baby car specially bought for the purpose—but also car maintenance at the unbelievably tender age of ten, (Papa believed in 'catching em young', besides all things electrical and mechanical were his passion) I felt specially qualified for such a job. In spite of my husband's protest I went and saw the Secretary of the local automobile association. He readily agreed with my bright idea, but suggested I wait till their new training car arrived. But my husband's gloomy and dire prophecies of facing challans, court cases and litigation (the question of deficits rose again) over the failings of fledging drivers, finally made me reluctantly abandon the idea, the field is still open to any enterprising person.

Now to take painting. With commercial art at a high premium, what better scope than to commercia-

lise your art. This brilliant idea met with immediate opposition in our household. It was pointed out that there were'nt enough 'painted things' in our house and as charity begins at home—likewise with painting.

In a violent rush of enthusiasm, the house was filled to overflowing with painted articles. Pictures hung on walls, painted table-lamps and shades appeared, as did a bright rash of vases all over the house. Curtains, cushion covers, luncheon sets, dinner mats, sarees, glasses, plates, in fact everything that had a surface was attended to (excepting walls and floors). Finally, after exhausting all available material, I started on myself! At this stage my husband stepped in firmly. He was adamant, in case after finishing with myself—I should take up the town!!

Though this somewhat dampened my enthusiasm it did not curb it. Seeing another advertisement in the papers with a Box No. address saying that 'Ladies were to be taught flying free—I applied, just to see where the catch lay. Apparently these were scholarships, but unfortunately with an age limit—higher in the case of scheduled castes. Even stretching a point—the Board which was duly impressed at the interview—could'nt put me in the second category. Besides I had already stretched the point far enough—from being a truthful nature I had mentioned the age and some months. (Well, the least said about the months the better!).

By the time the Board convinced me that I should take up flying on my own, as in any case the Club subsidised the rates per flying hour for woman, and it was'nt really so expensive, the family was on me like a ton of bricks. What was I thinking about, they enquired, by frantic phone, letter or telegram, what about the children, Did'nt I know the fate of motherless waifs, and so on. Thus the idea of becoming in time a commercial pilot, hit an airpocket.

The next thing was the STOCK EXCHANGE. Apparently here fortunes were made overnight, I was told. I am not really interested in fortunes. I just want enough to live comfortably, a nice house in a garden, tennis courts, a swimming pool, a couple of cars, a few trips abroad and most of all, not having to check Bank accounts everytime one issues cheques.

Mother—a possible 're-incarnation' of some banker (as Papa always said) drew the line at 'speculation'.

"No living on the margins", she said firmly. So instead I went and bought the shares outright, pledged them as security in a Bank, bought some more, borrowed some more—till matters got more and more complicated.

Unfortunately, the 'Big Powers' entered into an alliance against me. Everytime I bought, they would create sudden tensions, verging on to major conflicts. Whenever I sold they would hold 'peace talks' or start stock-piling. Mother would say 'cut your losses'. All I managed to 'cut' was big holes in the capital assets. 'Bearish tendencies prevail' the brokers would ring up. At other times 'Bulls operating activity' would put me-on the horns of a dilemma, Trying to be a 'stag' was'nt much good either. I guess by Nature, I was just cut out to be a doe.

Fortunes were certainly made—but not by me. But then as my Astrologer says, my stars are all wrong. If yours are right, there is a vast scope in this field for you.

Friends, impressed by the research conducted and the statistics compiled, said I should get it all published. These data, they maintained, were extremely helpful and very valuable (I hope the Editor thinks so too).

So this brings me to my latest idea—writing. Let's hope it works.

Along the National Highway

The observations and impressions of a short trip in June 1962

By Prof. S. L. SADHU

It was a bright November day in 1947 when a solitary old creaking bus was plying on the Srinagar—Baramulla road. Passengers were packed inside like sardines because, the state's supply of petrol having been stopped at Rawalpindi, no other bus would run till the next day. In spite of bright sun shining overhead, an atmosphere of gloom prevailed inside the bus and outside. Everybody was talking of the raiders and all private griefs and grievances had been forgotten. Every second object exhibited the scars left by the raiders. What used to be prosperous towns had been raised to the ground and what were ancient villages had become heaps of ashes. Few signs of life were visible and far away in the hills the fighter aircraft was droning as it chased the retreating raiders. We were out on a mission: to restore confidence to the raid-affected people.

At Sangrama we made a diversion to Sopore. This town founded by illustrious Suyya in the 9th century A.C. is spread on both banks of the Jehlum linked by a bridge which the fleeing raiders had destroyed. We crossed over in a ferry boat. The prosperous trade mark of Sopore was littered with broken earthenware pots, the freebooters having made away with everything worth anything. The dust in the street was pigmented yellow with turmeric, red with powdered chillies, white with baking soda or dark brown with snuff. A few shops which were partially open revealed the bare boards of their empty racks.

Fifteen years have passed and we are again on the highway linking Srinagar to the far flung hills of Teethwal and Gurais. It is the same road and yet how different! Recalling the forlorn days of 1947 you are astonished at the frequency of vehicles rushing past. Passenger buses, cars and jeeps, trucks and carriers heavily laden with timber building material, grains or merchandise, and an unceasing line of horse-carts running over shorter distances. This activity on

the highway would do credit to any nation conscious of its mission to rejuvenate itself, stung with the passion to participate in the adventure for a better life.

Just outside the city of Srinagar is the Kashmir Government Tanneries, the first large scale venture of its kind in the state. Tanning of hides and curing and preservation of furs is an ancient cottage industry in the state. But the Kashmir Government Tanneries provides modern scientific know-how and corporate commercial impetus ordinarily beyond the means of the individual enterpreneur. A furlong ahead on the highway bifurcates the road to Bandipur, at the foothills leading to Gurais, Rajdhiani, Gilgit and distant Pamirs. Perhaps not more than twenty years ago a person intending to go to Bandipur had to go down the whole course of the Jehlum and cross the Wular in a boat. Scheduled bus services take passengers to Bandipur daily and lighter vehicles scour the hills beyond to Rajdhiani an altitude of over 14,000 feet. The next important sight the traveller on the Srinagar-Teethwal highway sees is the vast nursery of mulberies at Miragund, financed by the Central Silk Board. Silk industry in Kashmir dates back to hundreds of years and the nursery established here gives the Kashmiri rearers the fruits of latest researches in Japan, Italy, France and rest of India.

Dwelling upon the salient features such as those mentioned above would require space much greater than is at my disposal. Let us, therefore go directly to Sopore, the biggest town on the highway. This town seems to have grown out of all recognition during the last ten years. It was an important trade centre but backward in all other respects. People were poor and hardworking but the quarters there prevailed an impression of their cleverness and cunning. The historian Pirzada Hassan Shah wrote about them rather disparagingly and used epithets like 'base temperament', "wicked nature" 'timidity' and

'meanness' for them. This is due, obviously, to some misunderstanding or in part to the fact for centuries marauders and adventurers from the hills beyond came to Kashmir through Sopore and the people had to develop these traits to escape their depredations. This town has now developed into an important educational centre. It has a Girls High School, a teacher's training school, a degree college imparting instruction in all sciences including Geology and an agricultural college, the only one of its kind in the valley.

For long cholera was one of the frequent visitants of this area as people depended upon river water for all their needs. Now they enjoy clean filtered water brought in pipes over a distance of seven miles from the perennial streams of Shiva. Likewise the festering pools of stinking water have been drained off and the town has a cleaner and healthier look. The hospital is properly staffed with male and female doctors and nurses.

Sopore was for ages known for its staple produce : fish, water-nuts and pulses. Extension in irrigation has turned it into a rice-producing area and on both sides of the road one finds vast stretches of emerald fields smiling with the paddy crop. Community and co-operative development has brought about a re-organisation of the fishing trade and everyday truck-loads of fish collected by the fisherman's co-operative are disgorged into the consumers market in Srinagar. Extension in roads, communications and transport has opened up the vast hinterland and trade, commerce and industry have touched an unprecedented apex of prosperity. Timber industry has made a ten fold advance and even the remotest forests have had to submit themselves to the operations of the axe and the saw and huge logs of timber roll down to saw mills in trucks. Sopore has also developed into an important centre of fruit trade and fruit worth several crores of rupees is exported from the northern district.

With all its busy hum of life Sopore is only the threshold to that vast theatre comprising hundreds of villages to its north which in the local parlance goes by the name of Kamraz. Sir Fopling Flutter characterised the country-side as every inch of space beyond Hyde Park and his counterpart in Kashmir thought

of Kagan, Karnah, Chilas and Hazara when he visualised the area beyond Sopore. He had good reasons too. Nearly thirty five years ago a domestic servant of ours wanted to go home in the Lolab Valley on leave. He got a lift in a bus to Sopore. Thence he proceeded to Bomai and spent the night at the Shrine of Zainpuri. The next night he took shelter with a relative at Drogamulla and on the fourth day he crossed the hills and arrived in the midst of his kith and kin. Today we left Srinagar at 9-30 in the morning and were sipping tea with a friend in Kupwara by 11-30. Development of roads has brought about a revolution in the countryside.

Drogamulla used to be the most important town beyond Sopore before 1947 because the Zaildar of Mavar lived here. The Office of the Zaildar was practically hereditary and the administration kept contact with the people only through this dignitary who enjoyed immense power and prestige. He usually enriched himself through exactions from the people. Besides what he paid to the state in the form of taxes the peasant had to propitiate the Zaildar with presents and offers of labour without compensation. He would offer quantities of ghee, wool, rice, fowl etc. and join others in stocking the household of the Zaildar with fuel, or present to him a sheep on the occasion of the wedding of his son or daughter. The value of exactions from the peasantry increased with the distance from the capital. Fortunately the office of the hereditary Zaildar has been abolished now and a ceiling has been set on the holdings. Zaildar or no Zaildar, no agricultural holding exceeds 182 Kanals (about 23 acres) and it was in Sopore that after the enactment of the legislation certificates of transfer of the lands of big landholders were for the first time given to the actual cultivators in 1950. This was an attempt to bridge a big gulf of disparity between man and man.

Kupwara, three miles ahead of Drogamulla, has far-outpaced the latter. It lies at the entrance to the panoramic valley of Lolab which opens out to the north east like an amphitheatre. The valley guarded all around by forest clad hills is stretched at an altitude of about 6,000 feet. Villages have sprung up at the foot hills while the central vista ranging in width

from one to three miles is a vast stretch of paddy fields running all along the length of the valley. A few net work of roads links all important villages to Kupwara and Srinagar. In the past the valley was known for its capon and walnuts. Nearly fifty years back entrepreneurs in timber industry opened it up. But it is only the last decade that has given the valley its present look and form.

Sogam the centre of the valley is at a distance of ten miles from Kupwara. It has grown into a prosperous village and has a telephone exchange a post office a dispensary, and high school; a creditable achievement for a village in a far flung area. Three miles across the valley is Lalpur another village. We drove over the unmetalled cross road which is linked with a new bridge. On both sides of the roads were luscious paddy fields. But there was considerable dearth of water and the clay in some fields was leaked dry. The stream had dried up to a trickle. The villagers complained of lack of irrigational facilities and said that they still depended upon timely rains. In dry weather even drinking water is said to cause anxiety. It was heartening that very day the **Panchayat** at Lalpur had completed a well which provided them cool drinking water in abundant quantities. Lalpur is a backward village in many respects but cannot remain so, for long. A lower high school already functioning here is likely to grow to its full

stature next year. The progress made in education in Kashmir during the last decade is truly amazing. Twenty years ago the government maintained only one high school in Kamraz, and that was at Sopore. Today there is a high school at a distance of seven or eight miles all over the country side. Outside Srinagar high schools maintained by the government are found at Sulbug, Narabal, Pattan, Sonaware, Sopore, Bomai, Drugmula, Kupwara, Sogam, Khumrayal, Trehgaom Dangiwachha, Harie, Panzgam, Langet, Handwara, Villagam, Karnah to take into consideration only the main Srinagar, Teethwal highway. The progress in the education of girls has been equally astonishing.

This tempo of advancement has been reached through the Five Year Plans and the plans can be sustained with additional resources. A gigantic endeavour is going on for increasing these resources. Mountain streams are being harnessed to nurse fallow lands and to produce electric power, virgin forests are being converted into sleepers for railway lines; minerals in the bowels of the earth are being raised up to feed industry, orchards create table delicacies for people in distant lands and modern industry has started taking roots. All this activity draws sustenance from the fruitful participation of the people living in this state. Any one who moves along the highway can see for himself how the corporate efforts of the people have brought about a transformation in the country.

(Continued from page 37)

is another matter. I have already emphasised that its misuse is fraught with danger; but there is nothing which is easier if properly directed. Again, it is not a missionary cult because the doctrine of competency prevails fully in the practice of this form of Sadhana. The Guru will never initiate in this science unless the practitioner is fully tested and the teacher considers

him competent to travel on this path. Such competent persons would be few. But as I said, once a man is on this path the journey is easy provided of course the practitioner observes the rules of discipline and self control and travels on the straight path without deviating right and left.

Kashmir—(the land of melodies)

JAI LAL RAINA

Kashmir State is situated in N. W. corner of India, in the Northern Hemisphere between latitude 32 deg. and 37 deg. and Longitude 73 deg. and 81 deg. east of Greenwich. It holds the western position of the great Himalayan range which terminates in the western boundary of Kashmir. Its high mountain ranges with many snow covered peaks ranging from 18,000 to 23,000 feet above sea level, are succeeded towards south by lower ranges of hills. The state is traversed by three great rivers, the Indus, Jehlum and Chenab, which divide the country into three big valleys separated by high mountain ranges, Indus valley forms the N. E. portion of the country. This part of the country is bare and desolate with considerable low rain fall. The upper portion of Jehlum forms the Kashmir Valley proper which is a plain 60 miles long and 20-30 miles wide and is situated at an elevation of 5,200 feet above sea-level. Chenab valley forms the southern part of the state much of which consists of undulating denuded hills. At high elevations beautiful lakes are frequently met with.

With the great variation in elevation the climatic conditions in the valley vary from arctic to sub-tropical climate. The temperature ranges from 8 deg. C to 35 deg. C, and it may in some years come down to—2 deg. C, when most of the lakes get frozen. The rain fall in the valley does not exceed 25 inches which includes the snow of the winter months. Jammu too, has a normal rainfall averaging about 25-30 inches. Jammu province the high temperature zone of the state, with a temperature ranging from 8 to 42 deg. C., is situated outside the monsoon area and the rain it receives is due to the deflection than due to the direct approach. This is the cause of extremes of climate. The summers are very hot and winters cold and even frosty at nights.

Vegetation zones :

With the great difference in elevation and climatic conditions, the vegetation is in consequence of Alpine

temperate type, the lakes and swamps containing many aquatic plants.

The vegetation in Jehlum and Chenab valley is of similar type, while that of Indus valley owing to its dry climate is of more or less a distinct type.

The tree growth shows four well defined zones due to difference in elevation, birch being the last growing at an elevation of 10,000 to 12,000 feet above sea-level. The herbaceous zone extends beyond and ends at an elevation of 14,500 feet above sea-level or within the short distance of perpetual snows.

The four distinct seasons, Spring, summer autumn and winter are well defined and hence have a direct effect on plant growth. The flowering period varies with various flowers which starts with the break of the spring and continues one after the other till to the close of the autumn, when the country comes under a sway of snow.

The natural position in which Kashmir is situated and the congenial climatic conditions make the whole country a beautiful landscape garden with natural stretches of flowers on the tops of the mountains, meadows, slopes, round about the fringes of highly elevated lakes, in and around the lakes and marshes followed by well cultivated flowering gardens in the plains of the valley.

Garden plans :

1. Natural gardens—the tops of the mountains meadows, slopes, lake margins, stony crags and ravines form the beds for the natural gardens. Here the wild natural flowers in carpet schemes, start to flower with the melting of snows. The colchicum and wild crocus (Virikum and sumbul in kashmiri) start flowering as early as March and then follow other type one after the other. Hulis, fritilarias, viburnums, daisy and primulas in the lower ranges viz., at low elevations come to flower earlier. The primulas at higher eleva-

tions start to bloom one after the other following the receding snows till it appears as one sheet of flowers of different hues and colours. Summer as a whole presents a picturesque carpet of vast stretches of flowers grouped in their natural orders. In these stretches there is a predominance of anemones, blue-poppies, asters, acconitums, rhododendrons, swertias, gentians, corydalis, aquilegias, jaccobs ladders, lady's slippers, balsams adonis, caltha, thalictum etc., etc. These are the few of the many hundreds of flowers that can be found in these nature's designed garden plans.

The stony crags present their own speciality. They are bedizened in *illium polypholium*, *codonopsis*, *saxifragas*, *sedum* etc.

The lake margins, nullahs and ravines do not go undecorated. They have their own selection in *swertias*, *trallis*, *adonis*, *caltha*, ferns etc.

2. **A rock garden**—Here the efforts are made to copy nature and the garden must of necessity be artificial in the sense that it is planned and layed by a man. The rocky garden cannot thrive in an southern aspect, as it will be always exposed to sun, hence dry and hot. North eastern aspect suits this class of gardens well, especially if the garden is on the outer edge of a garden or skirts a lawn. Such N.E. slopes when selected, require to be cleared of any roots of trees and undesired bushes etc. before it is constructed into a rocky garden.

Artificial cascades produced in such gardens, lead into small catchments or pools, which provide a habitat for aquatic and bog plants and thus enhance the beauty of the garden.

3. **Landscape garden**—Here the gardening consists in so arranging or improving the land or landscape, be it small or large, as to assist nature to display her charm to its best advantage. The principles of design here are very similar to those of the landscape painters who can produce alone convas phases of natural beauty. A landscape designer need not be a practical horticulturist but an artist and lover of

nature as well. The designer has to arrange greenery in such a way that the garden constructions seem to grow from the soil as naturally and gracefully as doe a tree out of the soil. He has to unify the constructions with the garden and the garden with the surrounding landscape. Here a good informal garden is developed on broader aspects without any concern of details of contents of beds or borders. The new and old fashioned flowers are permitted to grow in such charming confusion that they appear to have been planted by mother nature herself. Winding grass paths, crazy pavements, metalled roads, sequence of the stepping stones connecting the garden elements with the internal constructions, charming well kept lawns, flower borders, formal and informal roseries elegant shade trees, beautiful flowering bushes, evergreens, climbers, well kept flower beds, sundials and water fountains are some of the essentials which when woven together produce a charming design; in short helps one to tame his land to the extent that it presents a landscape or a picture.

There are two styles of landscape gardening, the Formal and Informal. The formal garden is mostly set with a lot of masonry and embellished with fountains, cascades, sculptures etc., while the informal garden adopts the existing contour without any artificial modifications and simply relies on the picturesque arrangement of trees, bushes and flowers.

In a formal garden stress is laid on the symmetry. This symmetry is observed in plantation of the shade, fruit and flowering trees, flower beds and their colour scheme, paths, lawns etc.

A formal garden with a central water chanel, with cascades fountains, reservoirs, terraces with beautifully constructed brest walls, symmetrical garden paths, crazy pavements, lawns flower beds, bushes, evergreens shade trees etc., all in a regular symmetry, forms a charming piece, commonly called a Mogul garden.

Kashmir, this tower of the globe, nay the land of melodies abounds in such landscape gardens of natural, informal and formal patterns.

MY PRAYER

By MAHESHWAR NATH QASBA

I pray to be in the buzzing and busy centres of the world, all in it, but always my heart and ears hearing the echoes of my prayer unto thee.

I pray I be loaded with the heavy loads, but my feeling and the senses free of the burden of such load over me and be always loaded with the deep consideration of my supreme duty unto thee.

I pray to be thy creation, with the sense of discrimination for scrutinising truth from untruth but without the least idea of distinction between he and she, animal and beast, low and high, beggar and the king, grief and happiness, taste and distaste, love and hatred, heat and cold.

I pray to be the king and monarch within, without the least pomp and show of His-Majesty.

I pray to possess all for me but not be in the possession of desire and passion, anger and enmosity,

violence and falsehood, greed and deception, hypocrisy and autocracy, egoism and duality.

I pray to be the conquerer, not of humanity but of my own self.

I pray to sacrifice all my body at the altar but not to sacrifice my light within, peace of mind, love for all, service to his creatures and prayers unto thee.

I pray to be powerful, not to exercise on others but to console the weeping, help the meek, remove all that which stands in the way of growth of thy **Lole** within.

I pray to reduce myself to zero, not for diminishing its value but to increase it in power by reducing all to zero which comes across in it for multiplication.

(Continued from page 25)

If you travelled continuously day and night in a tonga service it took you three days. This was of course in the days of settled British administration. Formerly a Kashmir journey must have been an exceedingly difficult proposition, and therefore I suppose that most of these families from their early migration onwards must have been almost completely cut off from their relations in Kashmir. Administrative conditions in Kashmir also were difficult and complicated for centuries.

Now of course the situation is entirely different. You can fly to Srinagar from Delhi in three hours or so.

Since the advent of Independence we have had the pleasure of having in our midst large numbers of Kashmiri Pandit families hailing from Kashmir. They have mostly settled down in Calcutta, Bombay and I imagine in some other big industrial areas, for the sake of business and employment. They must of course be in the closest touch with their relations, near or distant, in Kashmir.

I am confident that with the addition of this new blood in the Kashmiri community in India, and growth and development of opportunities for public service in various spheres, particularly industrial and technical, the members of the community will continue to give a good account of themselves in our free and independent India. Our womenfolk have taken full advantage of educational development in the country and are standing out in the national life by their high educational attainments, particularly in the educational and public health spheres. They are raising and will further raise the standards of service and bring credit to the community.

Finally, may I add that each one of us should regard it as his duty to be helpful to each needy member of the community in India, and render all possible support and assistance to young students boys and girls, undergoing courses of education any where and the other problem is that of our motherland, Kashmir. It is very much under discussion these days. We must each one of us render all possible service to Kashmir which we possibly can when needed and required.

Budha Jayanti in Ancient Kashmir.

BY

J. N. GANHAR, M.A.

(Author of 'Buddhism in Kashmir & Ladakh')

Buddhism found its way into Kashmir about a century and a half after the **parinirvana** of the Buddha. But though the faith was prevalent in the paradisaical valley in the time of the native ruler Surrendra; who ruled a few decades before Asoka yet it was in the time of the celebrated Mauryan emperor (273-236 B.C.) that the faith spread widely. We know from the fifth century Ceylonese text **Mahayamsa** that Asoka deputed Majjhantika, one of the most eminent monks of his time, for the propagation of the faith in Kashmir. Asoka is known to have visited the Valley personally also when he erected a number of **caityas** and stupas, in Srinagar and other localities. Four of the Asokan Stupas were in existence as late as the seventh century A.D. when the Chinese pilgrim Hiuen Tsang visited the Valley. He described them as wonderful and of great magnificence.

Buddhism witnessed its Golden Age in Kashmir in the time of the Kusanas who ruled in the first and second centuries of the Christian era. The Kusana rulers Huska, Juska and Kaniska covered the Valley with monasteries, **caityas** and other Buddhist foundations. Their munificent patronage of the faith gave it a great fillip.

The Fourth Great Buddhist Council convoked by Kaniska, the greatest of the Kusana rulers, was held in Kashmir. This fact is attested by the well-known Indian monk Parmarth (49-569 A.C.), by Hiuen Tsang, and by the Tibetan monk—historians Bu-Ston and Taranatha. According to them, the Council which was called to reconcile the different interpretations of some of the tenets of the faith by the various sects, was attended by 500 **arhats**, 500 **bodhisattvas** and 500 **Pandits**. The Council set for number of months and

once again settled the **Vinaya**, the **Sutra** and the **Abhidharma** texts—the Sarvastivadin **Tripitaka**—and prepared extensive commentaries on them.

The holding of the Council conferred great prestige on Kashmir as a seat of Buddhist learning; so much so that eminent Buddhist monks from other parts of India and Central Asia, China, and Tibet continued to visit it long after the pious labours of the Council had concluded. The illustrious Buddhist philosopher, Nagarjuna was in Kashmir in the time of the later Kusanas. Under his guidance the Buddhists defeated in disputation all the learned Brahmans in the land which, according to Kashmir's native historian, Kalhana, was then 'for the most part an appanage of the Buddhists who had acquired lustre by renunciation' As the faith embraced almost all the people in the valley, the traditional rites and customs fell into disuse. It was then that the worship of the Buddha became widespread. The greatest and the most popular of the Buddhist festivals was, of course, the birthday of the Lord on the fullmoon day of **Vaisakha**.

Buddhism suffered a decline at the end of the **Kusana** rule. The Valley which enjoys a world-wide reputation on account of its scenic beauty of salubrious climate in summer is a very cold place in winter. The winters were especially severe in olden days. In the years immediately following the last of the **Kusanas**, there were very heavy snowfalls for a number of winters in succession; so much so that the ruler and his courtiers too were compelled to spend their winter outside the valley proper. The excessive snowfalls and the severity of the cold weather resulted in the death of large numbers of people. The Brahmans ascribed this natural calamity to the wrath

of the Naga deities for the stoppage of the customary offerings to them under the influence of the Buddhist monks. This led to a revival of the former mode of worship.

A clear idea of the great impact that Buddhism made on the people of Kashmir in **Kusana** times is available from the fact that when, following them, the traditional mode of worship was restored, the Buddha was accorded a prominent place in the Hindu pantheon.

Worship of the Buddha is enjoined upon the Hindus of Kashmir in the **Nilamatapurānam** (which gives an account of the pilgrimages, shrines and popular rites and ceremonies in ancient Kashmir) especially on the auspicious occasion of his birthday. On this thrice-blessed day the Buddha's image was to be installed in **caityas** and temples after bathing it in scented water rendered holy with different **auśhadis** (herbs) and **ratnas** (jewels). Worship was then to be offered to the sacred image in accordance with the Buddhist practice.

The **Buddha Pōornima** festival which commemorated the birth, enlightenment and **mahāparinirvāna** of the Buddha, was an occasion of great joy and festivity for the people. The walls of temples and **caityas** were decorated with paintings and there was dancing and singing. Scenes from the Sakyamuni's life are also likely to have been enacted on the occasion. Gifts of food, clothes, cows, books, etc. were made to the monks.

Though Buddhism ceased to be an active faith in Kashmir proper by about the end of the fifteenth century A.D.—it still continues to be professed by the people in the extensive Ladakh district of the State—yet its impress on the people of the Valley is discernable to this day.

Buddhist influence on Kashmiris is available in relic worship and widespread use of charms and amulets by Hindus and Muslims alike. It is not unlikely that the **Astamivrata**, the fast observed by

large numbers of Kashmir Hindus on the eighth day of the bright (lunar) half of the month even today, had a Buddhist origin. In fact, at present also when an **astami** falls on Wednesday, it is called **Buddha-astami**. And even now some Muslims also in different parts of the Valley abstain from meat on the anniversaries of some of their sages and saints known as **rishis**. The 'Order of the **Rishis**', is, by some, regarded as a direct descendant of the Buddhist **Sangha**. These **rishis** also do not marry and devote themselves to piety and meditation. The junior ones in the order go about like the Buddhist **bhikshus** to collect alms. Kashmir's noblest Muslim ruler Zain-ul-Abidin (1420-79 A.D.) also 'abstained from flesh during the month of Ramazan'.

Buddhist influence on the art and architecture of Kashmir has also been considerable. Image-making and painting here, as in many other regions, are a legacy of Buddhism. And so far as architecture is concerned, the well-known Kashmir archaeologist, Ram Chandra Kak, is of the view that the Hindu temple of the best period was, in broad outline **chaitya** built in the middle of a monastic courtyard." Dr. Mohi-Din Sufi, author of **Kasheer** similarly holds that "the outside appearance of most of the present day Muslim shrines (in Kashmir) is not unlike that of Buddhist **pagodas**, though all details are entirely Sarcenic".

Last but not least, strong Buddhist influence on the people of the Valley may be seen in the qualities of tolerance, fellow-feeling, compassion and charity that still form the distinguishing features of the Kashmiri character. And so far as his next-door neighbour the Ladakhi is concerned he still continues to pursue his peaceful Buddhist faith and every year celebrates the Lord's Birthday with great faith and favour in his many **gompas** (monasteries). Ladakhis residing in Kashmir and Delhi also celebrate the occasion with due ceremony and sincerity. The Buddha Jayanti celebrations at the Ladakh Buddha Vihara in the capital (Delhi) attract a large number of people every year.

She at last

By MOHINI RAINA

Five years have passed, five summers with five long winters, when once again she stood amidst all that. The blue waltz above, the shimmering waters of Dal-lake in front, the mountains bedecked with green scenic beauty behind to support and the hard stiff cemented road under her feet to rest. She stood calm and silent under the glistening sky listening to the soft in-land murmurs. Ah once again she looked at the hedge rows and the sportive woods the stars above were coloured and jewel like ; but not frosty. A faint silvery vapour stood for the milky way. All around reminded her of that sweet night.

The shadowy reflections of the shining moon and the stars in the crystal clear waters brought back to her mind the feeling of those forgotten pleasures, which had influenced her, and metamorphosed her though unconsciously. She was no longer that care free thoughtless maiden of five years hence ; though she was the same lover of meadows, woods and mountains. Only her outlook had changed. Nature was no more an aesthetic pleasure to her. The mountains the woods the murmuring brooks and the shimmering waters echoed the still sad music of humanity in her ears.

She was changed, yet was not all the same she tried to think, and the answer was in affirmative. The night in itself was just the replica of the previous one, the same waters were flowing, the same lights were reflecting, the same groves of the trees, and the same moonlit sky was above. Save herself nothing was changed.

Today she stood silent, lifeless like a statue yet with vigilant and penetrating eyes brooding over something. She recollected that sweet night of five years hence. The lovely company, that laughter and those frisking voices echoed and re-echoed in her ears. Those joys and pleasures were shooting in her wild

eyes. She tried to play with the autumn struck leaves of chinar in her imagination as she had on that fatefull night along with that whole party. To-day she was all alone ; she craved for a companion ; unlike that good old night when she was amidst the caravan enjoying the innocent beauties of nature though out of sheer ignorance. Well today nature provided life and food for her thoughts. It was no more a landscape to be painted or drawn ; to be enjoyed or perceived ; while it was her guide, her only solace and reminder of the past. There was enough of art and science hidden in those leaves. The bright blue sky and the moon served her as a healing potion for the past. All else was dross that was not sheltered within her compass. The water was calm it was motionless and a visible scene of heaven was received in the bosom of the steady lake. Only she was taken prematurely from her mates. A shadow of joys and sorrows, of fears and doubts, of hopes and despairs veiled her innocent but experienced face. She was lost amid the bright mist ; the glitter was too much for her withered and devastated soul to bear. But the virgin scene of nature raised her spirits, tempted her suppressed heart to play with the pebbles. She threw some in the quite unruffled lake, the water bubble gave her a sudden happiness. It was like the one felt by those who, after long and weary expectations are blest with a sudden joy beyond all hopes. Perhaps these sparkling waters were like those bowers beneath which the violets of five seasons reappeared and faded unseen by the human eye. She gained a bit of life and turned aside. Ah it was sudden and the pain was severe, when she beheld the moon fading away and the streaks of red light intruding through the trees and mountains. The delight-full scenes fled away and the dawn was approaching. With the chirping of the birds, she awoke from the dream and entered the world of reality ; and lost herself in the noise of towns and cities for ever ; for she knew no way to release herself out of this.

Hinduism at the Cross Roads. .

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Hinduism as taught by the Vedas and the Dharma Sastras and practised by Hindus for thousands of years has never so far faced such a danger of annihilation as it is facing at present. Excavations in the Indus Valley have proved that so many popular beliefs and practices of Hinduism are basically of non-Vedic and pre-Aryan origin. When the nomadic Aryan settlers got mixed with the city-people of the Indus Valley, they must have become very much influenced by their highly advanced culture and civilization. That influence must have had its effect on their religious beliefs and may have been the cause of the shifting of supremacy from Indra of the Rgveda to Rudra of the Yajurveda and later to Visnu and Shiva of the Epics and the Puranas. Rudra in the Yajurveda is no longer the god of rain and storm of the Rgveda, but comes very close to the Pasupati of the pre-Aryan Indians. This mixing of these two cultures result further in the rise of a special form of Hinduism, known in the history by the name-Brahmanism. It is the religion based on Vedic scriptures and explained and put to practice by the authors compilers and interpreters of Dharma-Sastras, the most prominent among whom is Manu. All Vedic and non-Vedic cults and all Aryan and non-Aryan beliefs found a suitable and secure place within the multi-aspected Brahmanic-Hindusim and continued to exist and flourish in the subcontinent for thousands of years.

Jainism and Buddhism rose in revolt against the Brahmanic Hinduism in the later part of the first millennium B. C. Buddhism spread in all the countries surrounding India and enjoyed royal patronage from great and powerful Buddhist emperors like Asoke and Kaniska and from Hindu emperors like Harsh as well. But, even then, these two religions could not combat Brahmanism which swallowed them in the period of its revival in the middle of the first

millennium A.D. Different popular sects of Vaisnavism and Saivism also appeared in that period and developed later into different schools of philosophy. Those sects and philosophies are still very great religious forces in this country. These schools of philosophy, though basically non-Vedic in origin and character, could not challenge the popularity of Brahmanism and gave their principles and doctrines a Brahmanic colouring by finding the sources of their theories in the Vedic literature and by interpreting the Vedanta Sastra, in accordance with the principles of their own philosophies. The Saivism of Kashmir, which appeared in the later part of the first millennium A.D., did neither conceal its non-Vedic origin nor did it rise in revolt against Brahmanism. Taking notice of the bad effects of the spread of anti-Vedic Buddhism, on one hand, and of the basic merits of the Brahmanism, on the other, it recognized Brahmanism as the only religion suitable for masses and advocated the practice of Tantric Saivism for the sake of very curious persons possessed of great devotion, sharp intelligence and purity of heart. In this way it worked out a compromise between the non-Vedic Saivism and the Vedic Brahmanism. None of these religious movements did, in this way, do any harm to the Brahmanic type of Hinduism.

The invasions of furious tribes like Sakas, Sthiens, Kushans and Huns did not, at all, do any harm to the Brahmanic Hinduism, which provided suitable places for all sorts of people and for all types of sectarian faiths. In the early centuries of the second millennium A.D. India, however, experienced great upheavals which shook the whole structure of Hinduism. There were successive invasions of very rough people, devoted fanatically to the spread of Islam with the help of sword and political pressure and to the consequent annihilation of all other religions. The whole country experienced the rule of Muslim

Kings, some of whom were fanatically opposed to Hinduism, for about eight centuries. But the greatest tyrannies of so many of these fanatic rulers could not find it an easy job to annihilate Hinduism. The outer structure of the Brahmanic Hinduism became rather rigid in its form and lost much of its flexibility and that rigidity saved it from multifaced attacks of an aggressive faith.

Then came the time of the British rule in which all sects and creeds enjoyed, once again, religious freedom. The British rulers introduced their own system of education in India. Hindus as a whole welcomed that system and attained sufficient proficiency in so many European arts and sciences. The effect of the learning of modern science loosened the rigidity of Hinduism and religious reformers appeared on the stage to preach reformatory movements like Brahma Samaj and Arya Samaj among Hindus and the faith in the strict Brahmanism started to loosen day by day. The speed of this cultural and religious revolution, which started among Hindus in the middle of the nineteenth century, attained an extreme type of fastness as soon as India became free from the British rule. This cultural revolution has been shaking the very foundations of the Brahmanic Hinduism during the last nineteen years of independence. It has been drawing great strength from the absolutely atheistic materialism preached by some political parties and would have attained much more success, had not the Chinese invasion of India weakened them to a great extent. But, inspite of the weakness of these elements the country is undergoing a great industrial and cultural revolution at present. Who knows whether the theistic views of Hindus, and every thing else connected with those views, will be able to hold the pressure of the flood of materialism that is spreading so fast in the country.

It is, however, a fact that Hinduism has ever been rather an animate religion, with capacities to preserve itself by reacting properly to all alien forces. It is possessed of great flexibility and can change according to circumstances. So it should not be a cause of much wonder if it assimilates materialism and continues still to exist as a theistic faith. Though there is, at present, no hope of the survival of its Brahmanic form, taught

by great religious teachers like Manu, yet the essential elements of Hindu philosophy, which are the very soul of Hinduism, cannot easily have an exit for good, because these are deeply rooted in the blood of Hindus and have, from time to time, found highly meritorious and respectable admirers outside the Hindu fold as well. Then there is a special Hindu behaviour and a Hindu way of life which may not undergo much change inspite of any social, economic, political and cultural, revolutions. Some elements of popular beliefs like Saivism, Shaktism, Vaisnavism, etc. also have become such a part and parcel of the very person of so many Hindus that they must continue to exist and flourish inspite of the spread of materialistic ways of thinking and living. Then there is a special Hindu character which has even remained more or less the same from the time of the great Epics—Ramayana and Mahabharata—to the present age. That also must continue to exist among Hindus.

What in such circumstances, should be the part played by those of us who have great esteem and admiration for Hindu religion? We should, at least, study and understand the exact philosophy of Hinduism and should devote some time every day to some religious practice taught by any of the different cults in that religion. It is, no doubt a fact that we may not now be able to follow most of the teachings of Manu and may not be able to lead our lives in accordance with the principles of the Brahmanic Hinduism, but it is not, in any way, difficult for us to follow some easy path of devotion taught by any perfect being belonging to any of the popular beliefs like Vaisnavism, Saivism, Saktism, etc.

One more fact is to be pointed out in this connection, though it is based more on faith than on reasoning. It is the fact that so many of the ancient sages and philisophers of Hinduism are still living in divine bodies and are marking time and witnessing this present scene of materialism in this devine universal drama of the Lord. They must surely come to the stage and take active part in playing the scenes and acts of spiritualism at the proper time and in accordance with the will of the Lord, who has ever been the only dramatist of this whole show of hundreds of acts and scenes of wonderfully different nature.

“RIDE IN A TRAM”

RAMESH KAUL

Calcutta is the only privileged place now, where people can enjoy the luxury of a tram ride. Communication is still maintained by this old-fashioned electrically operated hardware.

Calcutta seems to be fond of these trams and instead of doing away with these, the junk from Bombay and other places also has been added to original large fleet. Thanks to Calcutta Walas, who keep making room for such reinforcements by burning a few now and then.

Unfortunate people not living in Calcutta cannot imagine the grace with which these dignified vehicles glide along the gleaming tracks. They look exotic and homely as they growl and clang their way past the different routes.

I wonder, in an ever-developing country of ours somehow tram fares are still under-developed. So much so that Mr. Raina can go as far up as Howrah by paying a meagre sum of 20 paise, so can Mrs. Razdan go all the way to “Panoramic” Lakes within same fare. [“Panoramic” is the word a Kashmiri will call Calcutta Walas only with a pinch of salt.] But as Calcutta people take it to be panoramic, so Mrs. Razdan never disputes this convention, after all you too are now a Calcuttawali. That just reminds me a local friend of mine took me to some lakes in order to make me forget any kind of scenic beauty I had ever come across. At the lakes, just to avoid my friend’s heart break, the best I could do was shut my thoughts about my birth place and utter a few sweet sighs in praise of

the place to his utter pleasure. He was so glad with my satisfactory approval of his views that he took me out to a posh Restaurant for lunch and beer. The latter of course helped me in pouring out words in true Wordsworth style marking my sense of admiration for other so-called beauty spots he had taken me around.

Look where I have landed. Sorry for straying from my original pick. But this was just to emphasize the use of the Golden Law “Do in Rome what Romans Do”. After all not many of you must have scored a free beer and lunch.

Travelling cheap is not the only fancy you can have in a Calcutta Tram.

If unlike a true Kashmiri you ever thought of going extravagant and send some clothes for dying or dry cleaning. Well, you can’t fall into committing such a sin unless you got a neat excuse to console your soul and convince the need of fabric being conditioned for such purpose. Here is where this friendly vehicle come to your rescue. Hop in a tram and when you get out look if you had a white shirt on, it has now got prints which would any day beat the top fashion craze at Miami beach. And if you were in a suit it would be dirty enough to force the dry-cleaner to do real cleaning for a charge from his usual brush, press and return routine.

Such are the fantasies of tram travel. Unfortunately I could not stay long in Calcutta to search a few more.

that matters in our corporate lives. This has been the time-honoured pattern of the Kashmiri's life.

The Kashmiri's food and his cuisine are yet another instance of his composite culture and social living. India, Iran, parts of Russia and Afghanistan have contributed to the growth and development of Kashmiri's famed food delicacies. These are the envy of gourmets, and the common and shared delight of Kashmiris wherever they are, and wherever they meet.

There have been discordant elements—there always will be any-where—that have tended to disrupt this peaceful atmosphere and to snap at these close-knit and centuries-old threads of amity and concord. The average Kashmiri, however, continues to be a cosmopolitan, with a unified out-look on life, bereft, by far and large, of religious bigotry, and in deep and abiding love with his Kashir, and the common ways of life and living that go with it. During the last two invasions the Kashmiris have, therefore, only demonstrated in action their living faith in the composite Kashmir in which they and their fore-fathers have been cradled and brought up through the ages in their mountain homes.

There are so many disrupting forces at work and so many corroding influences at play in the world around that one cannot but draw an inspiration from this living heritage. Our tribute of loving homage flows out also to the memory of the young and gallant Kashmiris who, during the last two invasions, laid down their lives so heroically in the defence of the mother-land. They become martyrs so that the ancient and effulgent torch of Kashmir's unity and cultural one-ness may remain undimmed. They have written with their blood yet another immortal chapter in the long and chequered story of the nation. Their sacrifices shall not go in vain ; for Kashmir shall live, as it has through-out the centuries, as the land where religions do not divide, where culture and its variegated patterns do not separate, and where a rich and ancient heritage cements. It shall flourish as "The Garden of India" in which weeds do not stay and thorns do not grow ; in which the fragrant flowers of Islam and Hindusim, of Budhisim and Christianity, and of Sikhism and Zorastrianism, all bloom side-by-side in many-hued beauty and splendour for the greater glory of God and of India's Kashmir.

Tantric Thought or Trika Philosophy of Kashmir.

SWAMI LAKSHMANJOO

Tantras have originated from the five mouths of Siva स्वच्छन्द नाथ These are named—Ishana, Tatpuruṣa, Sadyojata, Vamadeva and Agora and represent His five energies ———of,

चिच्छक्तिः consciousness,
आनन्दशक्तिः bliss,
इच्छशक्तिः will,
ज्ञानशक्तिः all knowledge,
क्रियाशक्तिः and action.

Some Tantras have come into existence when the five mouths of Shiva created Tantras individually, and two, three or four of these mouths formed a union with each other. The Tantras that came into existence in this way are dualistic—and monodualistic and are known as Shiva and Rudra-Tantras respectively. The former are ten in number and the latter eighteen. This makes a total of 28 dualistic and monodualistic Tantras.

When these five energies of Lord Siva unite with each other in such a way that each of these takes hold of all the other simultaneously, they give shape to 64 Bhainva—Tantras which are monistic अद्वैत. The thought propounded in these tantras is called the Trika philosophy or Kashmir Shaivism.

The monistic thought of Tantras was reoriginated in the early period of Kaliyuga by the sage Durvasa who taught this philosophy to his will-born son Trambakanatha and to the latter's will-born daughter. These two schools of thought are named Trambaka and Ardha-Trambaka respectively.

This philosophy, commonly known as Trika system, is concerned with the three fold existences : Shiva (The Universal Being), Shakti (The Universal energy), and Nara (the individual).

Like Vedanta this system endeavours to remove the innate ignorance that separates the individual from the Universal. But whereas, according to Vedanta, the universe is unreal, Trika explains that the creation is just like its creator, absolutely real. In this philosophy universe is the Manifestation of God himself which is brought about by His स्वातंत्र्यशक्तिः motivating power. The existence of Shiva has, therefore, to be understood in the very manifestation of the universe and not in its negation.

आश्यानं चिद्रसस्योद्यं साकारत्वमुपागतम् ।
जगद्रूपतया वन्दे प्रत्यक्षं भ्रवं वपुः ॥

Shaivism (Trika philosophy) recognises no restriction of caste and creed and has no place for discrimination on this basis. In fact this philosophy is meant for all who have desire and yearning to attain true knowledge and liberation from the bondage of repeated births and deaths and finally attain perfect independence.

This philosophy has been explained in four systems : Pratybhijanya, Kula, Spanda and Krama systems.

Pratybhijanya system was systematically presented by Shri Somananda Natha in the 8th Century in his Shivadrishri and is reflected in the Ishwara-Pratybhijanya by his disciple Utpaladevacharya Pratyabhijanya means recognising oneself once again. This represents an act by which one realises and reunites with the original state (Universal Consciousness). For example, take the case of a bride who has heard all about her bridegroom, his qualities and beauty, and even has seen him many a times, but without knowing who he is. She does not recognise him unless he is shown to her and told that he is the man for whom she has been looking. It is just like this in the case of the individual who has read and heard about his

being nothing but Shiva the universal. But unless he is guided by the master to recognise himself as one with the Lord, who is omniscient and omni-present, he is unable to do so.

Kula system was presented by Somanatha towards the close of the 4th century A.D. and is the highest thought which explains the state of Universal Being, from and into which the entire universe arises and merges. This forms the chief doctrine of this system.

The Spanda system, positively speaking is the power of consciousness which gives life to the senses. Negatively it is a state in which no pain or pleasure or negation of these exist.

There are 112 ways down in Vijviyana—Bhairawa Tantraj through which as aspirant can attain the spanda-state by mediating on the centre of any two acts mental or physical.

This system was introduced in Kashmir by Vasugupta Natha in the 8th Century. Kashemirajacharya the chief disciple of Sri Abhanavaguptacharya in his work Sivasutra Vimarshini related that Vasuguptanatha invoked Shiva Himself to help him in the disputation with the Buddhists who believed in negation of the Supreme Self. To him Shiva appeared in a dream and was ordered and guided by Him to read Shiva-sutras engraved on a rock (Shankarpal) at the foot of Mahadeva mountain which forms a beautiful back-drop to this spot. Vasugupta studied and copied the Sutras and by arguments based on the teachings of these defeated the Buddhist thinkers in religious discussions.

Krama system is connected with Rajayogi mainly touching and explaining Kundaliniyoga. It stresses interdependent actions of Prana and mind. In this perfect control over the mind means perfect control over prana. If a yogi concentrates his mind on the centre of prana and apana, which automatically cease to function by the force of concentration and rush into sushana (the Central Vain). It goes downwards through the Sushama and after touching the moolachara chakra near the rectum, rises in the form of Kundalini (swtantrya-shakti) upwards towards the Saharara-chakra where it creates chit consciousness **चिदानन्द** and finally establishes in the state of

Universal Consciousness **जगदानन्द**; In this way realization of one's true nature takes place.

For attaining the real transcendental state of Self, Kashmiri Shivism lays down three chief means (upayas): (1) Ana-vopaya, Shaktopaya and Shambhavopaya. Anavopaya is the means concerned with **अणु** individual and the mode of practice by him to get rid of ignorance of his true nature. This is the lower form of effort which consists of five ways:—

- (1) **उच्चार** uchhara, when a seeker develops awareness while breathing in and out by adjusting his consciousness with each and every breath.
- (2) **करण** karana -upasana, which is brought into practice through organs of senses and actions and is conducted in the actual perception of ones field of activities in daily life. Although this practice is associated with shaktopaya it is considered to be the chief practice in this upaya.
- (3) **ध्यान** dyana, is a practice based on meditation. Here the aspirant has to meditate chiefly in the inner most recess of his heart, thinking of the Lord as being in the form of a Banana lotus, the point of concentration being in the centre of the lotus deep inside.
- (4) **स्थान कल्पना** sthana-kalpana, is a yogic practice in which one directs one's consciousness on some meditating points in the body like the heart, naval or the space between two eyebrows. The practice involves simultaneous reciting of mantras through mind only. It may be mentioned that all these practices of Anavopaya are connected with the Krama system of Trika thought.

(ii) Shaktopaya is a yogic practice of thought only. In this no recitation of mantras or breathing exercises is involved. The sadaks (aspirant) has to concentrate on any super thought like: I am all, I am all-consciousness, I am transcendental bliss the whole universe is reflected in my own self and so on. This thought must be adjusted in the mind in such an awareness that no other thought comes in to break the chain of the awareness of the thought.

There is another practice on the Level of shaktopaya which prescribes fixing of one's mind, at the time of looking at any two objects, on the point when ones eyes move from one object to another and establish the thought in continuation.

उभयोर्भावयोज्ञाने
ज्ञाता मध्यं समाश्रयेत् ।
युगपच्च द्वयं त्यक्त्वा
मध्ये तत्त्वं प्रकाशते ॥

The sadaks established in his awareness enters the state of Transcendental Consciousness and passes from duality to unity.

(iii) Shambhavopaya शांभवोपाय is a path in which the knowledge of the ultimate Reality comes through the practice of keeping one's mind absolutely without any thought. To get well set in this course there are three ways which have been laid down.

1. In this the seeker lives in the awareness that all universe (consisting paths of all the action and motion of senses) is reflected in the mirror of one's own संविर्दृष्टि consciousness and, by the uninterrupted flow of this awareness a seeker enters in the Universal Consciousness. He perceives the first flow of all the universal activities which result in Shambhava Samadhi.

2. The second way is परामशःक्रमः to understand that the whole field of words and sentences and sounds is nothing but Amuttara the Supreme Self. To explain : Break up sentences into words and let these words in turn be disintegrated into individual Sounds in which state these merge into the supreme soundless sound. In this way by the grace of the Master Satguru one's mind is focussed towards the Shambhawa state of Shiva.

3. The third way in the sphere of Sha-bhavopaya is the practice of Purna Rants, the universal I consciousness. Here one has to develop awareness of I.—Being in the world of all sounds by living in the first

move of every movement of every action. By developing the awareness one enters in the kingdom of Shambhava-state. These three ways of Shamabhavopaya are residing in the Kula system of Triikka thought.

It would not be out of place to mention here that the first upaya is called क्रियो पायः because it is experienced by such methods as reciting of mantras, reputation of breath, fixation of postures and meditating on some diety's form. Shaktiopaya is called ज्ञानोपायः it is an adoption of methods in the cognitive field or means, such as you find in the following assertive awareness I am siva ! I am Bliss ! I am transcendent[Being ! etc. The third upay Sham-bhavopaya is termed as इच्छोपायः because it is attained through will only. In this upaya the seeker lives in the world of first move of all actions and all cognitions. It is meant only for these great souls who have developed their awareness of संवित् chit-consciousness through kindness of the Master.

There is another higher method above Shambhavopaya, called Anupaya अनुपायः effortless effort or methodless method that is with great reverance named as आनन्दोपायः In this state one has to reside in the awareness of Transcendental Bliss. This is meant only for those blessed souls who have already united their individual consciousness with the uiversal consciousness. Just as the poisonous effect of a very poisonous cobra causes death to a person from a distance in the same way by a mere glance of the Living Soul, who has attained the state of Anupaya, makes one enter the kingdom of Transcendental Bliss, Or just as by the intentional touch with the flame of a candle another candle burns in the same splendour in art same way the intentional touch of a great yogi residing in Anupaya state sends the seeker into the same state of Anupaya without making the least difference between the master and the disciple. The methodless method of this upaya no doubt bears the imprint of Immortality and Transcendental independence.

Om Shanti !!

(Continued from page 21)

Their dress and ornaments, drama and music, folk-lore and fable-literature, fairs and festivals, rituals and ceremonies,—all bear the stamp of this amicable commingling of cultures for centuries.

‘High School’—Of Sanskrit Learning :—

During the earlier phases of Indo-Aryan immigration, Sanskrit became the language of polite literature, so that in the words of Bilhan ‘even women in Kashmir spoke Sanskrit and Prakrit quite fluently’. According to Grierson, Kashmir has been the ‘High-school’ of Sanskrit learning ‘for upwards of two thousand years.’

Some of the greatest Sanskrit scholars were born here, who wrote masterpieces of grammar, rhetoric and prosody, poetry, drama, history and romance, fables, folk-lore and philosophy in Sanskrit and scholars from all parts of India came here to study at the feet of its great masters and savants on the banks of the Vitasta.

Saivism :—One of the great branches of the Hindu religion preaching the conception of Shiva and Shakti—the power or might (Shakti) in the powerful (Almighty) God, found some of its most eloquent exponents in Kashmir who wrote learned philosophical dissertations on the subject.

Buddhistic scripture and literature :— were written here in Sanskrit in contrast to those written in Pali in the rest of India. The entire ‘Mahayana’-literature of Buddhism was written in Sanskrit and propagated to central Asia, Tibet and China by numerous Buddhist missionaries from Kashmir.

Hiuen Tsiang spent here two years in studying Buddhist texts in Sanskrit. Other scholars of historical repute—Che-mong, Fa-yong, On-kong spent years in Kashmir and studied Sanskrit and Vinaya from local teachers.

The Sharda Script :

In the age of Ashoke, Sanskrit was written both in Kharoshi and Brahmi script. In Kashmir the scholars developed a script of their own ‘the Sharda’—which though differs from Devanagri in details, follows

it in essentials. In the 9th century A.D. the Tibetans, who had no script for their language, adopted the Sharda script of Kashmir.

Birch-bark manuscripts :—Birch bark or Bhurja patra—was introduced here for important literary and religious documents and for government correspondence and commercial transactions. The birch-bark and the ink for writing thereon were prepared by a special process, so that they might be damp-and-insect-proof and not washed off by water.

In recent years, a large number of Sanskrit manuscripts, written on birch-bark, have been discovered in central Asian uplands and the only lot of Sanskrit Buddhist manuscripts ever discovered in India, has come from Gilgit in Kashmir.

Great Writers :—

Pandit Lachmi Dhar Sastri has advanced the theory after painstaking study and research that Kalidas also was a Kashmiri by birth.

Ballabhadeva, Matrigupta, Damodaragupta, Sivaswami, Ratnakara and Muktakana are some of the great names among the longlist of Kashmiri poets. Kshemendra was a veritable polymath, being a poet anthologist, historian, critic, and writer of legends—all in one. He was a pupil of Abhinavagupta and born towards the end of the 10th Century A.D. His contribution to Sanskrit is unique in one respect. He introduces social satire, tintured with humour and sarcasm, rarely found in the older literature. His ‘Desopadesa’ exposes all kinds of sham in society through his caricatures of the life of various depraved sections of the community such as cheats, misers, prostitutes, bawds, voluptuaries, students from Gauda (Bengal) old men married to young girls, degraded Saiva gurus etc. The Narmamala is a sharp satire on the oppression practised by Kayasthas, Bilhana, also a famous poet,—in the reign of Kalasa (1063-89 AD), left Kashmir and became the court-poet of the Chalukya king Paramadi Vikramaditya Tribhuvanamalla. He was so greatly honoured by the king that his parasol was borne aloft ahead of the king, while passing through the hilly terrain of Karnatak in royal procession. He has immortalised his patron-king in his Vikramadeva-charita—one of the few Sanskrit poems written with

a historical background. Bilhana is also the author of Chaura-surata-panchashika—a masterpiece of amatory and emotional lyric on the topic of secret love.

Mankha was the renowned court poet of Jaya Sinha. His poem,—Srikantha charita—(1140 A.D. circ) is on Siva's Victory over Tripurasura. He is also the author of a Sanskrit dictionary.

Kashmiri poets were inspired by a deep devotional feeling. Jayadratha's 'Hara-Charita Chintamani' (12th or 13th century A.D.), Ratnakara's Vakrokti-panchashika, Ananda Vardhan's 'Devi Sataka',—Utpala's Stotravali—Pushpadanta's Shiva Mahimna-stotram and Jagadhar Bhatta's 'Stuti Kusumanjali' are instances to the point.

Kashmir's physicians were pioneers in the field of scientific medicine and drug research. Prof. Sylvan Levi discovered Buddhist manuscripts, in central Asia and China, which corroborate the conclusion that the sage and savant Charaka the author of the great Charaka Samhita was a Kashmiri. Udbhatta, the commentator of 'Sushruta Samhita' was also born in Kashmir.

Erotic literature and works on sexology and psychology of sex were also written. Ratirahasya is a scientific work dealing with the problems of sex. It was written by Koka—and the work stands next in importance to the Kama Sutra of Vatsyayana. Damodara Gupta wrote Kuttani Matan an interesting poetical work dealing with the ethics of concubinage.

The Philosophy of 'Trika':—'Trika' represents the Philosophy of Shaivism that prevailed in Kashmir. It has more consonance with Vishistadwaita conception of Ramanuja than with the Mayabada of Shankaracharya. It is essentially a monistic doctrine. It does not swear by the Shastras, nor accept as unquestionably true,—whatever is written in the Vedas and Upanishadas. It does not deny the reality of the created universe like Shankaracharya, who rules out the reality of the phenomenal world as a mere dream or hallucination under the soporific effect of Maya. The Trika is more akin to Vaishnava philosophy and holds that objective realities, although they are coloured by the coloured vision of our own ignorance and imperfect

knowledge, actually emanate from the Real God. Nothing can exist outside Parama Shiva. They cannot be a mere dream or illusory creation of Maya.

Place of Shakti in Trika:—Shiva's 'power' is Shakti. Shiva is powerful or Shaktiman. Like 'fire' and its burning power—they are 'two in one'—and are one and the same,—making it essentially a monistic conception although they are spoken of as distinct. Trika accepts the Krida or play or leela theory of the Vaishnava School. God is not bound by any other cause than His own spontaneous and natural urge for creation as a sport or play or leela. He just wished to become—and became the creation—which is a metamorphosis of a particle of God. 'Paramshiva' of the Trika is identical with the Purushottama of the Gita (13/23—15/18)

Works on 'Nyayadarshan' the discipline of logical ratiocination were written by Jayanta Bhatta (883 A.D.—circ). They are 'Nyaya manjari' 'Nyaya—Kalika', and 'Agama-dambara'—the latter being the first philosophical drama in Sanskrit.

Story telling in Sanskrit:—The tradition of Kashmir in this branch of literature has the oldest antiquity. Long months of winter inactivity and the peaceful atmosphere of the valley, are certainly contributory causes for its development. Somadeva's 'Kathasaritsagara',—Kshemendra's 'Brihat Katha-manjari', Gunadhy's 'Brihat—Katha' a modified version of Panchatantra—known as Tantrakhyaika by Kshemendra are particularly important. 'Kathasarit-sagar' is an enlarged version of the lost work—'Brihat Katha' of Gunadhy. It contains most of the stories of Panchatantra. Hertel strongly advocates the view that Kashmir must be the original home of the Panchatantra stories. He records over 200 different versions of the work in more than 50 languages,—spreading over a region extending from Java to Iceland. The skeleton of the fables are thought to have existed in the great mass of floating mnemonic literature in Sanskrit since the time of the Brahmanas, which might have been utilised for these passages of didactic wisdom. It originally contained five books but there is no evidence of their authorship. Vishnu-Sharma,—the wise Brahman, who instructs, with these stories, the ignorant sons of king Amarsakti of Mahilaropya

in Deccan, is obviously as fictitious as the names of the King and the place. The parts of the book are separation of friends (Mitra-bheda) reunion of friends (Mitra-prapti) war and peace (Sandhi-bigraha) loss of one's gains (Labdha-nasha) and 'hasty action' (aparikshita-karitwa). *Katha sarit sagar* may be considered as one of the earliest masterpieces of the fiction literatures of the world. It was written for the entertainment of Queen Suryamati the wife of King Anant (1028-1063) in a delightfully flowing narrative style. Over and above, the prose passages,—the poetic stanzas number more than 22,000. 'It is twice as big as the Iliad and Odyssey put together'.

Anthologies :—Quiet a number of anthologies on love, nature, devotion, discipline and rules of conduct were compiled from the best compositions of eminent Sanskrit poets.

Vallabhadeva Compiled 'Subhashitavali' containing 3,527 verses in 101 sections with quotations from 360 authors. Jalhana compiled 'Sooktimuktavali' containing 1790 verses in 133 sections. Srivara gave us the famous 'Subhashitavali' quoting 380 poets.

In Metrics and Prosody—Pingalacharya's *Pingalachhanda Shastram* and Kedar Bhatta's *Vrittaratnakar*,—Kshemendra's *Suvrittatilaka* and Mammata's 'Shavda-Vyapara-Charcha' are all valuable contributions by Kashmiris to Sanskrit language and literature.

Lexicography—'Anearthakosha' of Mankha is an improvement on the older lexicon—'Amarakosha' by Amarsinha.

Kashmir made remarkable progress in the cultivation of 'Dance—Drama and Music' both vocal and instrumental. There are many references to the same in the *Rajtarangini*. No students of classical Indian Dance can ignore the commentaries on *Bharata Natya Shastra* and original works on Dance of Udbhatta, Lollapata, Sankuka, Bhattanayaka, and, the last and the greatest of them all, of Abhinava Gupta. The *Tandava* of Shiva is described in 'Haravijaya Kavya' by Rajanaka Ratnakara. The *Tandava* represents the five activities (Panchakriya) namely—creation, preservation, incarnation, destruction and deliverance. Dance

drama and music attained their full development in the 7th and 8th centuries A.D.

Dancing girls and the profession of music and dancing were not looked down upon but were appreciated and admired. Kings and princes married them and even made them their chief queens. King Harsha personally taught dancing girls how to act and dance. King Jayapeeda was well versed in the histrionic art and classical Indian dancing (*Bharata Shastra*). He admired highly the performance of Gauda (Bengal) artiste named Kamala who danced in the temple of Kartikeya. Dance performances were invariably accompanied by music played on lutes, flutes, hadduka (bag-pipe) drums and dholakas—making a dulcet harmony with the time, tune and rhythm of the tinkling of anklets and singing of songs by the beautiful dancers.

Painting, sculpture and architecture—were all cultivated with artistic acumen and scientific skill for centuries before the Christian era. All these arts attained a high degree of sophistication and technical perfection—as testified by excavations of Buddhistic ruins and dilapidated massive temples at Harwan and other places. Hellenistic influence, the influence of the Gandhara and Sassanian fashion as well as the influence of the Kushan and Gupta—Mathura art are noticeable in sculptural and architectural fragments, figures and figurines and terracota designs.

Some of the Bodhisatwa statues bear the stamp of Central Asia and China. There are also specimens of iconographic interest. Many tantric types, Sun-god and Goddesses, Vishnu riding on Garuda etc. the styles of which have influenced the artists of Burma, Indonesia, Cambodia and Champa are imported from India.

Masterpieces of architecture, of Martand and Avanti-pura bear ample testimony to their proficiency in this art. Their superiority in architecture was recognised all over India and that is why Kashmiris were called 'Shastra Silpi' or classical architects—for their well known skill in building. One cannot but admire and wonder how in those ancient days massive stones were lifted and laid in position with great precision on the height of the temples. Evidently

they possessed the knowledge of the science and laws of mechanics and used yantras or machinery for that purpose.

A summary of Cultural Unity with India :—The Indo-Aryan immigrants with their vedic art and culture settled in Kashmir. Then during the Buddhistic regime of Asoka his son Jalauka and later during the reign of Kanishka Buddhistic scholars and missionaries went forth to distant regions of central Asia and China. Amongst these scholars and acharyas were the celebrated Nagarjuna, Aswaghosh, Vasubandhu, Dharmatrata and others. They adorned the teaching posts of the Vikramsila and Nalanda Universities.

We have already noted the contributions of Kashmiri Scholars to Sanskrit grammar, rehetoric and prosody, poetry and drama, legendary stories and folklore and philosophical literature. There was a constant flow of scholars from Kashmir to different seats of learning in India and Vice versa.

Emperor Vikramaditya Harsha conferred upon Matrigupta, a poor pandit, the Viceroyalty of Kashmir in recognition of his merits. The cultural exchange between Kashmir and the rest of India—during the regime of King Abhimanyu, Lalitaditya, Jayapeeda, Avanti Varma have been stated already. Talented persons also came to Kashmir from various parts of India and adopted the valley for their permanent abode. Ancestors of Jayanta Bhatta and his equally talented son Abhinanda came from Gauda (Bengal) Abhinaba Gupta's ancestors came to Kashmir from Kanyakubja during the reign of Lalitaditya. Kshemendra mentions the presence in Kashmir of a host of students from Gauda (Bengal).

Bilhana and Sarangadeva the author of 'Sangeetaratnakar' both adorned the court of Vikramaditya VI Tribhuvanmalla.

Kashmiri musicians were masters of the North Indian ragas. King Harsha invited musicians from Karnataka to impart lessons in Karnatic music. He also introduced Karnatak type of coins and south Indian style of dress and ornaments. Kashmiris acquired proficiency in Gandhara style of art and produced beautiful images of Buddha and Bodhisatvas.

Kashmiri missionaries carried with them the icon of Buddha across the frontiers of India to China, Burma and Tibet.

In architecture too they adopted the temple designs and ground-plans that were in vogue in the rest of India.

In administrative machinery, Kashmir adopted the traditional pattern of the eighteen offices of State as enjoined in the Mahabharata.

In Military organisation—the model was set up by the Mauryan Generals.

In commerce and trade there was a similar pattern all over India and Kashmir.

In cultural social and religious life also there was the same catholicity of tolerance and sympathy leading to absorption, assimilation and synthesis. Pilgrims, Hindus and Buddhists, visited freely the holy places from Rameshwaram to Amarnath (in Kashmir) Badrinath and Kedarnath (in the U.P.) and from Dwaraka to Kamrupa (in Assam) Sitakundu and Chandranath (in Chittagong) in the farthest east.

Through the medium of classical Sanskrit—via—Prakrit—Pali and local dialects derived mainly from Sanskrit—there was a free exchange of thoughts and ideas resulting in a common confluence of culture, and a broad-based 'unity in diversity' which is the unique contribution of India to human civilization and progress.

Sufism as an example of synthesis :—For over two centuries following Mahmud Ghazni's expeditions to the north and west of India,—Islamic missionaries of the order of 'Sufi's from Persia and Bukhara came and preached the Philosophy of simple and sincere devotion to God.—with all human sentiments filial, friendly, and even conjugal.

Sufism itself is a resultant of Buddhistic doctrine of Peace, tolerance and Universal love and Christian and Hindu doctrines of love and complete surrender to the will of God. It had a great moderating effect on the followers of all faiths and spared the violent birth pangs of a new order—that usually marks the

clash of various faiths and religions and leads to mutual feelings of bitterness, and animosity and hatred.

Synthesis of these great religions thus led to the evolution of a new school of Islamic mysticism represented by the saints and savants of the new Indian order of Sufis.

Buddhistic order of discipline, purity and peace with the Brahmanic order of pantheism and yoga led to the birth of this new order and Abusa yyid is said to be the pioneer amongst the neophytes.

Sufism preaches an ambition for a higher life of renunciation and exclusive devotion to God. Contemplation of God brings the human soul in contact with God and gives it a taste of the Divine Embrace and Kiss.

Human Soul is the lover (Asik) and God is the Beloved. (Masuq). He is not only the Lord of Love but the Refuge of Love. This conception of Divine and Universal Love is reflected in the following lines of the Sufi poet Jami:—

“Each Speck of matter did He constitute
A mirror, causing each one to reflect
The beauty of His visage
His beauty everywhere doth show itself
And through the forms of earthly beauties shines.
He alike—The treasure and the casket—
I and Thou have here no place and are but vain
and unreal.”

‘The essence of God is Love’. The Upanishads say:—“Raso Vai Sah ... Sa esha rasanam rasatamah” etc. (i.e., He is the Supreme Delight—the Dulce Amore = Sweetest Love.—The Acme of Love).

Conclusion :

This short thesis, incomplete and haphazard is an attempt to cull and collect the broad features in the cultural history of Kashmir in her relationship with India and the synthesis of the cultural heritage that evolved during the centuries past.

Kashmir has been very much in the news since 1947 as if it is just a piece of terrain, over the possession of which warring forces are at bay before the Security Council of the United Nations.

We want the wide world to know a bit of the bubbling fountain of life that has been flowing through her arteries since the Aryan immigrants settled first in this snow-capped valley—which constitutes a diadem of diamond on the head of India.

To return to our metaphor of ‘Pandora’s Box’ we hope, that Kashmir, and all who are interested in the happiness and welfare of Kashmiris,—that Kashmir’s culture has always been secular, synthetic and tolerant and never—religious, bigoted and dogmatic. Hope is the last good left Pandora’s Box. So, we hope and shall always hope that Truth, Justice and History will prevail and liquidate the cloud of motivated politics, like the rising Sun,—as it were,—that dispels the miasma from noxious marshes.

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Extracts from the Verse of HABA KAHATOON
are reproduced below :—

“ I left my home for play but returned not
when the day sank in the West.
I came of noble parentage
and made a name as Haba Khatoon.

I passed through crowds drawing tight my veil,
But people flocked to see me,
and ascetics hurried out of woods ;
When the day sank in the West.”

* * * *

“ In henna I dyed my hands,
When will he come ?
It's love should come to me, bedecked.
Come, still my craving,
I am dying for thee :
without thee how shall I fill my days ?
I cannot endure separation from thee.”

“ The distant meadows are in bloom,
Hast thou not heard my plant ?
Flowers bloom on mountain lakes,
Come, let us to mountain meads ;
The lilac blooms in distant woods,
Hast thou not heard my plaint ?”

“ In quest of thee I'll wander about the
hill-streams,

Shall I find thee nowhere, my love ?
I will search the wild jasmine woods for thee,
Shall I not meet thee once again again, my
Love ?
Beauty's fairest paragons are in their prime,
Shall I find thee nowhere, my Love ?

“ The sweat is dripping like pearls from my brow
I am gathering violets for my Love ;
At Shalimar I am filling wine-cups
And leap for joy, for Love will come to me ;
I am weaving garlands of flowers for Love
At Ishabar I am filling goblets of wine ;
And braid my tresses, for Love will come to me ;
I am weaving garlands of flowers for him.”

* * * *

“ Say, friend, when will fate smile on me,
And my love come to me again ? Say When ?
I've waited long and patiently,
My heart is numb and idle and empty of hopes
Sweet is the ritual of love I would deck my
love with ornament,
And in henna dye his hands.
I would anoint his body with fragrant kisses
And offer him wine in gold goblets.
The lotus of love which blooms in the lake of
my heart,
Say, friend, when will fate smile on me ?
Go forth and call him, friend,
I've made posies of flowers for him,
Over passes high I carried him wine,
But he is roaming mid distant glades,
O, why is he roaming in far off glades ?
O, where is he drunk with my rival's wine ?
In his absence like Jasmine I will fade ;
I've made posies of flowers for him.”

* * * *

Arinmal sang of her intense disappointment in
her love ; and her lyrics contain an undercurrent of
pangs of separation, longing and desire for union
with her lover. To her Nature reflected Human love
and the sole object of Nature's beauty for her was to
feel the touch of true love. Her lyrics contained deep
feelings, tender expressions and imagination.

Extracts from the verse of Arinmal are repro-
duced below :—

“ The hem of my robe is drenched with tears.
Love ;

Waiting and yearning my days drag.
I came bedecked ;
Prithee, why so proud, Love ?

I have become an object of taunts, ah me !
Waiting and yearning, my days drag.”

“ When will thy feet touch my courtyard ?
I would place them on my head, O Come !
For love, I left my home and hearth,
And tore the veil, O come !
I was a famous beauty once, and now
I have faded in my teens, O come !”

Or again :

“For the love of my sweetheart I filled wine-cups,
Go and call out to him—
Across meadows and down hill-sides,
My tender thoughts attend him.
Like a deer he bounded away, ah me!
Go and call out to him.
Dishes of sugar-loan and candy-sweet I filled,
Many and various—pray, offer these to him.
Smitten am I—how can I endure the anguish
of Love?
Go and call out to him.”

“My love, my jasmine, my jasmine,
I long for thee,
Come, O Come,
I long for thee.
I plighted, when young, my troth to thee :
Why midst thou break thy plighted troth ?
O Sweet, O Dear,
I long for thee.”

Or, again :

“I weave garlands of flowers for him—
Will he not disport himself ‘mid jasmine?
For Love I filled wine-cups to the brim,
O were he to come!
In my bosom I would place him ;
And my love-lorn youth would be happy again.
Will he not disport himself ‘mid jasmine--
For my sake ?”

* * * *

“Flowers have bloomed in my father’s home ;
But thou comest not and I feel like one
Accursed, alone, and mocked by all.
I battled against fate and lost—
Who can fight his fate and win ?
O what had fate in store for me ?
The jasmine blooms in my father’s home,
But thou comest not and I wait in vain.”

* * * *

“Friend, whom can I tell ?
My rivals laugh at me since he is no longer
on speaking terms with me.

The thought that he is happy and well,
sustains me still.

I ran away from home to thee :
But thou didst knit they brows
and spurned my love.
Still did I pray : long mayest thou live !”

* * * *

“Murmur not my spinning wheel,
Thy straw-rings I will oil,
From under the sod, O Hyacinth,
Raise thy stately form ;
For, look, the Narcissus is waiting
With cups of wind for thee,
Once faded, will the jasmine bloom again ?”

* * * *

With them ended the 18th Century which witnessed the growth of Lol. Kashmiri literature was enriched in the 19th Century by poets like Md. Gami, Rasul Mir, Wahab Khar and Parmanand. To this period we witness prolific literary activity in Kashmiri literature particularly in verse. Prakash Ram wrote the epics like Ramayna, Md. Gami wrote Shirin Khusro, Makbul Saha wrote Gulrez. Mother love was reflected in the writings of various contemporary poets : bringing tragic-comic morality like Aknandan, Himal to Noegroj by Walliullah, Shiv Lagan by Paramanand.

Parmanand leads the ‘LILA-GROUP’ of poets who composed verses in praise of Lord Krishna, the Avatar. This poetry, devotional and spiritual is full of joy and stresses enjoyment to renunciation. His three outstanding classical contributions are narrative poems of “Radha Svyamvara” meaning the choice of Radha’s spouse, “Sudama Charitra”, the story of Sudhama and ‘Shiv Lagan’ the marriage of Shiva. The poems of Parmanand have melody, spiritual conviction and mystic depth.

Several scholars also contributed to Kashmiri literature and translated Classical legends and works in Kashmiri during this period.

The outstanding contribution to Kashmiri literature during the 20th Century has been made by

y Gulam Ahmad, Mahjur, Azad of Rangpur, Arif, 'andit Zinda Kaul, Pt. Dinanath Nadim and Rahman tahi. Since 1947 Kashmiri drama has also made onsiderable strides and we have now one-act plays 1 Kashmiri language. Kashmiri verse neglected in the ast is now drawing fresh talents.

Master Zinda Kaul's poems are devotional and mystical, Mahjur, Azad, Rahi and Nadim reflect the olitical aspirations of the people and are directed wards the Renaissance of Socio-eco-political empaticipation of the individual. Kashmiri literature after ppendence has attained new heights and is reflectig new urge keeping pace with the times.

Relevant extracts of some of the modern ashmiri poets are reproduced below :—

“ I have accepted the burden of ages on my head :
The angels and the heavens have shuddered at
my doggedness :
I have chewed steel, I have braved fire ;
I have sipped the blood of my heart ;
But this my head has not, till this day,
Bent low before anyone else but Thee,

— “ AZAD ” —

* * * *

“ Pray, announce to all the Kashmiris the secrets
thou hast confided to Azad,
After casting away childish frivolities of Kufr
and Deen
The light from the candle is for all ; Hindus and
Musalman
In this vast expanse of Oneness
Who is my kin, and who a stranger to me ?
A Musalman is to me as good as a Hindu :
My deen is fraternity, my dharma is oneness,
My light is meant for one and all..... ”

— “ AZAD ” —

* * * *

“ Arise, O Gardener !
Let there be a glory in the garden
Once again !
Let roses bloom again !

Let Bulbuls sing of their love again !
The garden in ruins,
The dew in tears,
The roses in tattered leaf—
Let roses and Bulbuls be kindled anew with life !

— “ MAHJUR ” —

* * * *

“ Thy wailings avail thee not, O Bulbul,
Who will set thee free ?
Thy salvation thou hast to work
With thine own hands alone—
Birds of the garden are full of song
But each one strikes his own note—
Harmonize their diverse notes, O God,
Into one rousing song ! ”

— “ MAHJUR ” —

* * * *

“ Man would weep,
He would not gulp down his tears ;
But what availed him to shed his tears ?
What availed it him to drop blood from his
eyes ?
What availed it him to beat his head against
a rock ?
Knowing that none heeds him,
What drives him on still to sue for help ?
What drives him on to shoot his darts at the
void ?
What compulsion ! What helplessness !

— “ ZINDA KAUL ” —

* * * *

“ I come dashing along
To find my haven of peace,
(While I am young and strong),
(While I am young and strong),
For youth will not endure.

* * * *

“ I gush forth from my source,
My flow doth not abate,
I feel a zest for life,
Life ever doth urge me on.

* * * *

" I splash along my way,
I strike the rocks, I bleed,
I do not rest, I strive ;
Vigilance knows no rest.

* * * *

" I am yet young and wild,
I fret and fume and roar ;
It is the silent deep
That bears the priceless pearl.

* * * *

" In the ocean vast,
One finds one's haven of peace,
This is what Arif says
Those are his precious gems."

— " ARIF " —

* * * *

2. Philosophy :

Saivism of Kashmir has made a distinct contribution to the classical Indian thought. Its contribution towards the development of Indian Saivism has been outstanding and creditable. Kashmiri Saivism is commonly known as Trika Sashana and appears to have been developed in Kashmir during the 9th century. The cult of Saiva philosophy was, however, existing in the country from the time the Vedas were revealed. It is believed that 64 forms of Saivism existed originally in Kashmir and that in due course during the passage of time only one of them survived. It is further believed that spiritual darkness engulfed the world and Lord Shiva taking pity on humanity directed sage Durvasa to restore spiritual order in the world. Durvasa handed over knowledge through his three sons, and this by tradition is known as Trika.

Saivism arose in Kashmir in the first half of the 9th century and established a monistic thought and philosophy as against ritualistic religion. It does not recognise Veda as the final authority and is not confined to the higher castes only. It does not discriminate against Śudras for attaining spiritual bliss or

follow the path of liberation and basically believes in universal brotherhood of all men irrespective of caste and nationality. It is Agamic system, and as stated earlier, traces its origin to the 64 monistic saiva Agamas. It accepts "Free Will" to be the chief guiding principle. Because all the writers of the available literature on the monistic Saivism belonged to Kashmir, it is known as Kashmiri Saivism. It is based on the most direct experience of the true reality through spiritual discipline practised through Yoga. Sankaracharya's visit to Kashmir in 820 A.D. stimulated further interest of the learned in monistic Saivism

The knowledge about this philosophy is available in three divisions viz., (1) Agama Shastra, (2) Spanda Shastra and (3) Pratyabhijna Shastra. In addition to this Trika literature compositions known as Stotras also existed giving expression to the philosophical doctrines in a devotional form: Tantralankara by Abhinava Gupta is a classic by itself and deals adequately with Shaivite philosophy in all respects.

Trika Saivism is entirely monistic contending that Atman is the true and inmost self of every being. It is all pervading and changeless and is also called Paramashiva or Chaitanya. The World or the Universe with all its diverse and infinite objects is a manifestation of Paramashiva. When Chaitanya manifests Himself, it is of His Own Free Will and out of His own material. The Universe is only an expansion of His power.

Kashmiri Saivism rejects dualism and pluralism in all forms and has a mystic tendency. Its ultimate metaphysical principle is free will. It rejects the monistic idealism of the Vedanta and reckons that the Ultimate is the Reality beyond which there is nothing, and is therefore, free from all limitations. It is not a thing to be perceived or conceived but simply to be realised. The Absolute Reality can be realised through spiritual discipline only, which will free the individual soul from various impurities. Kashmiri Saivism further contends that the Individual Mind is identical with the Universal Mind. Its conception of

the Universal Mind is based upon the analysis of the Individual Mind.

Mind is self-luminous which receives reflections and makes them shine as identical with itself. This self-luminous entity of Mind is called "Prakasa". Mind also has Purity which enables it to analyse and synthesise the various affections etc. It has "Remembrance" and "Imagination" and this aspect of mind is known as "Vimarsa". Human mind is both self-luminous and self-conscious. It shines independently and is conscious that it shines. There being identity between the Individual and the Universal, the Ultimate is hence self-shining and self-conscious. Trika system of philosophy studies "Atman" which is true self in all beings, a changeless reality and a purely experiencing principle. Atman lies at the root of everything in the Universe and is indivisible and unlimited in time, space and form.

According to Dr. Radhakrishnan, Kashmiri Shaivism stressed that the reality of the universe is Shiva who is infinite consciousness and unrestricted independence. Shiva is the subject as well as the object, the experimenter as well as the experienced. It is free in its nature and cannot be restricted anywhere. God is absolutely independent and creates all that exists by the mere force of his will. By his own wonderful power (Shakti) inherent in Him, God appears in the form of souls and constitutes objects for their experiences. Shiva is the changeless reality underlying the entire universe, his Shakti or energy has an infinity of aspects of which the chief are (a) Intelligence, (b) Bliss, (c) will, (d) Knowledge and (e) Creative Power. Kashmiri Shaivism recognises 36 principles constituting the material of the Universe. 23 principles are common with Sankhya's philosophies and are reproduced here—

- (1) **Five Bhutas** : Earth, Water, Fire Air and Ether.
- (2) **Five Karmendriyas** : Speech, feet, hands, generation and excretion (organs of action).
- (3) **Five Tanmatras** : Hearing, Touch, Sight, Taste, Odour (faculties of sense perception).

(4) **Five Gyanendriyas** : Touch, Eye, Ear, Tongue and Nose (sense organs).

(5) **Three Antahakaranas** : Capacity of imagination, judgment and self-arrogation (Inner organs of Manas, Budhi and Ahankar).

The above principles are the same as those recognised by Sankhya except that Sankhya recognises Purusha and Prakriti as final realities while Trika philosophy of Kashmir considers them only the derivatives of Paramashiva.

It is believed that Shaivism in South India owes its origin to Shaivist philosophy of Kashmir. There is no definite historical record to support this contention. Dr. Radhakrishnan refers to striking similarities between the Shaiva Siddhanta of the South and the Shaivism of Kashmir but asserts that we cannot hold that Siddhanta owes its general structure or essential doctrines to the latter. Earliest Tamil literature refers to the 'seers' and 'saints' guiding and chalking out path to freedom and bliss. Mr. Nilakantha Shastri says that there are elements in common between the dogmatics of Kashmir Shaivism and those of Indian Shaivism. Yet in their philosophy they differ perceptibly, the Kashmir school being idealist and the South Indian School pluralist in their metaphysics. The historical relation between the two forms is not easy to decide though the mention of Brahmins from Kashmir in South Indian inscriptions may lead one to infer that South Indian Shaivism is also ultimately derived from Kashmir.

Literary evidence from South India, Java and other colonies of the East also connects the origin and spread of Shaivism with the march of Agastya from the North to the South. In later history it has been recorded that 'Cholas' invited some Kashmiri Pandits to settle down in South India. Kashmiri Shaivism and Southern Shaivism agree that the Universe is evolved out of 36 principles. It is also contended that Thirumular, one of the earliest teachers of Shaivism in the South came from Kashmir.

Shaivism and Shaivist philosophy, whether in Kashmir or in the South has produced for the world

a very rich devotional literature, with brilliance of imagination, fervour of feelings and graceful expressions. The philosophy has attained the sublimity of Human mind.

Monuments and Paintings :

Before studying the secular personality of an average Kashmiri I would like to refer briefly to 'Monuments and Paintings as they too reflect the traditions and cultural heritage of the valley. Kashmir monuments depict the traces of the influence of Grecian art. The characteristics of Grecian art viz. gracefulness and elegance of the outlines, huge magnitude and boldness of the parts and glamorous decorations are prevalent in our monuments. Small cave temple of Bumzu, a mile from Bhawan, en route to Phalgam and standing on the bank of Lidder river is a classical specimen of ancient Hindu temple. It is believed to have been erected towards the end of the 5th century. The temple at Pandrenthan, en route to Annantnag, built about 825 A.D. resembles to the styles found in the architecture of Athens and Rome. The temple at Payar built at about 490 A.D. has sculpturing representing Brahma, Vishnu, Siva and the Goddess Durga. The temple of Martand, 63 feet long and probably 70 feet high, dedicated to Sun God and built by King Lalitaditya with a pillard quadrangle of 220 feet in length and 142 feet in width is a most outstanding and imposing monument of ancient Kashmir. The wooden architecture of medieval Kashmir reflected in the Muslim shrines and mosques with their high steeples, rows of wooden columns and extensive carvings on ceilings are quite impressive. 'Khatamband' ceilings made of carved pieces of wood laid on in attractive geometrical pattern are still a popular luxury.

Kashmiris had intensive lore for paintings as is borne out by several customs and ceremonies preserved from ancient times. Every boy and girl in a Kashmiri Pandit family even now-a-days receives from the family Priest a multi-coloured painting of Gods, Goddesses, flowers and animals drawn brightly and in rich colour on Gauri Tritiya which falls on the 3rd of the bright fortnight of Magh. Mural drawings and paintings of the rising Sun are drawn up in every Hindu house on Asarh Saptami which falls on

7th of the bright fortnight of Asarh. During the weddings and Sacred Thread ceremonies, houses, etc. are decorated with paintings, drawing and floral designs. Kashmir, which is also considered to be the home of 'Mahayana Buddhism' is alleged to have sent artists and painters to China and Central Asia. The Indian section of the Victoria and Albert Museum in London have preserved 24 paintings on cotton painted in Kashmir about the 16th century. The natural scenery and beauty is reflected in almost all the arts and crafts of Kashmir. Mythological scenes have also been beautifully designed. The artist also executed Shaiva themes reflecting various aspects of the branch of Hindu philosophy. Basohli painters concentrated on secular and historical themes. Muslim artists have reflected their genius through Shawls, Carpets, Wood Carving and other arts and crafts of Kashmir.

4. Secularism .

Shaivite philosophy of Hindus and Sufi mystical thoughts of Muslims contributed towards the creation of Secular trends amongst the Kashmiri people so superably demonstrated during the fateful days of Pakistani aggression in October, 1947. History and tradition, respective religious thoughts of diverse creeds propounding mutual toleration and common man's belief and conviction in secularism made Kashmir an appropriate ground for practising the Gandhian philosophy of Non-Violence and Mutual Toleration and Nehru's conviction in Co-Existence. Kashmir became the spear head and symbol of secularism. You may have noticed from the foregoing pages that the attitude of Kashmiris in upholding the doctrine of secularism at the cost of their security in 1947 and thereafter, was not a mad and thoughtless decision but was primarily based on her past history, her philosophies as developed by Hindus and Muslims and reflected her cultural traditions built over generations. A famous Indian journalist recently wrote in a leading Calcutta Daily that 'it is Kashmiri that is culturally secular and it is the Kashmiri heritage flowing in his veins that has made Pt. Nehru the greatest advocate of secularism in our times'.

Before I conclude, I would like to say a word about Kashmiri Pandits who though a minority cons-

titute a surviving link with the past. Kashmiri Pandits are supposed to be familiar with Sanskrit and Hindu Classics as well as with Persian and Urdu Works. In spite of the impact of Muslim culture and traditions brought about by Arabic, Afghan and Moghul Rulers, he still represents Aryan culture and traditions in the most sublime form. Some of the Pandits who migrated to the plains either to escape the fanaticism of foreign Muslim Rulers or to seek adventure attained considerable heights in India. The famous, Dewan of the Sikh Ruler, who moulded the Sikh Empire, Raja Din Nath, was a Kashmiri

Pandit. The famous Grammarian, Patanjali, was a Kashmiri. The first Indian Judge of the Calcutta High Court, Pt. Shambhunath Pandit, on whose name is the Pandit S. N. Hospital, was a Kashmiri. Almost all the Chief Ministers of the Central and Rajasthan States at one time or the other had been Kashmiri Pandits. Though a microscopic minority, Kashmiri Pandits have played a considerable part in influencing and moulding the political emancipation of India. Chanakya's statecraft appears to have been flowing into the veins of some of the distinguished Kashmiri Pandits.

Addresses of Kashmiri Pandits residing in Eastern India

CALCUTTA

1. Shri Vinay Bakshi,
Hoare Miller & Co.,
5, Fairlie Place, Calcutta-1.
2. Shri T. Bamru,
Union Carbide (India) Ltd.,
Ilaco House,
1-3, Brabournee Road, Calcutta-1.
3. Shri A. S. Bhan,
National Insulated Cable Co., of India Ltd.,
Shamnagar, Dist. 24-Parganas.
4. Shri Jyoti Swarup Bhan,
National Insulated Cable Co. of India Ltd.,
Shamnagar, Dist. 24-Parganas.
5. Shri P. S. Bhan,
18/B, Justice Dwarika Nath Road,
Calcutta-20.
6. Shri V. N. Bhan,
India Electric Works,
Diamond Harbour Road,
Behala, Calcutta.
7. Shri J. N. Bhan,
14/1, Burdwan Road, Calcutta.
8. Shri S. N. Bhan,
Fertiliser Corporation of India Ltd.,
3, Esplanade East, Calcutta-1.
9. Shri K. K. Bakaya,
Kesoram Cotton Mills Ltd.,
42, Garden Reach Road, Calcutta.
10. Shri R. Dar,
Lionel Edwards Ltd.,
Indian Steam Ship House,
21, Old Court House Street, Calcutta-1.
11. Shri T. N. Dar,
798, The Park, Ichapur,
Dist. 24-Parganas, W. Bengal.
12. Shri Manmohan Dhar,
Braithwaite & Co. Ltd.,
Hide Road, Calcutta-43.
13. Shri Pran Nath Dhar,
Gouripore Co. Ltd., P.O. Garifa,
24-Parganas.
14. Shri P. N. Dhar,
Equipment Section, Hindusthan Motors,
Uttarpara.
15. Shri Hari Nath Ganjoo,
6/1B, Kyd Street, Calcutta-16.
16. Shri T. K. Gunju,
Room No. D/23,
Jadavpur University Hostel, Calcutta.
17. Shri P. N. Ganjoo,
113, Vivekananda Nagar, P.O. Liluah,
Dist. Howrah.
18. Shrimati Subhadra Haksar,
7, Calcutta Mansion,
4, Bishop Lefroy Road, Calcutta-20.
19. Shri Durga Prasad Butt,
3rd Year MBBS, Room No. 47,
R.G.K. Medical Hostel, Calcutta-4.
20. Shri Bharat Bushan Bhan,
2nd Year MBBS, Room No. 65,
R.G.K. Medical College Hostel, Calcutta-4.
21. Shri Pavitar Kumar Bhan,
162/64/1, Lake Gardens, Calcutta-45.
22. Shri Tej Krishen Bhan,
2nd Year Student,
Calcutta Medical College Hostel,
Bow Bazar Lane, Calcutta-12.
23. Shri Janki Nath Kaul,
Jayshree Textile Ltd., P.O. Rishra,
Dist. Hooghly.

24. Shri A. N. Kaul,
Hindusthan Aircraft Ltd.,
Barrackpore, 24-Parganas.
25. Shri Chamanlal Kaul,
C/o. Metal Distributors Ltd.,
38, Strand Road, Calcutta-1.
26. Shri JaiKishan Kaul,
Remfry & Sons,
40/44, Stephen House, Calcutta.
27. Shri C. L. Kaul,
N. I. C. Co., (NICO)
Shamnagar, 24-Parganas,
28. Shri Jia Lal Kaul,
32, Pakir Chand Mitra Street, Calcutta-9.
29. Shri M. L. Kachroo,
Nuddea Jute Mills,
Naihati, 24-Parganas.
30. Shri G. K. Kachroo,
11/1, Jubilee Court,
Harrington Street, Calcutta-16.
31. Shri Prithvi Nath Kala,
Kashmir Government Art Emporium,
12, Chowringhee Road, Calcutta-13.
32. Shri K. N. Kathju,
7/3, Pollock Avenue, Dum Dum,
33. Shri K. B. Kaul,
3/R/12, Hind Motor Colony,
P.O. Uttarpara, Dist. Hooghly.
34. Shri Mohan Lal Kaul,
P. 534, Raja Basanta Roy Road, Calcutta-29.
35. Shri M. L. Kaul,
The Nuddea Mills Co., Ltd.,
Naihati, 24-Parganas.
36. Shri M. N. Kaul,
5, Kambulistola Lane, Calcutta-5.
37. Shri Mohan Lal Kaul,
Braithwaite & Co.,
Angus, P.O. Angus, Dist. Hooghly.
38. Shri M. N. Kaul,
Bengal Potteries Ltd.,
45, Tangra, Calcutta-15.
39. Shri S. N. Kaul,
C/o. Bande Plywood Works,
801, Gurudas Dutta Garden Lane, Calcutta-1.
40. Shri P. N. Kaul,
13/A, Narayan Krishna Saha Lane,
Calcutta-3.
41. Shri Raj Krishan Kaul,
Hamrajatola Station,
P.O. Santragachi, Dist. Howrah.
42. Shri S. K. Kaul,
5F/2, Post Office Road,
Dum Dum Cantt., Calcutta-28.
43. Shri Shama Narain Kaul,
Moon Light Flms Distributors,
11, Esplanade East, Calcutta-13.
44. Shri P. N. Kaul,
Caledonian Jute Mills,
9, Brabourne Road, Calcutta,
45. Shri Jawahirlal Kaul,
42, Rahim Ostagar Road, Calcutta-45.
46. Shri P. N. Kaul,
Baidyabati Iron & Steel Works,
Baidyabati, Dist. Hooghly.
47. Shri T. N. Kaul
19-8, Hazra Road, Calcutta.
48. Shri Udey Kaul,
Fair Fields Pvt. Ltd.,
25-27, Netaji Subhas Road, Calcutta-1.
49. Shri P. N. Kaul,
33, Vaikunth Chatterjee Lane, Howrah,
50. Shri Shambho Nath Kaul,
Associated Exporters,
8/B, Hari Ram Goenka Street, Calcutta-7.
51. Shri H. L. Kaul,
Room No. C/21,
Jadavpur University Hostel, Calcutta.

52. Shri P. N. Kaul,
Fort Gloster Industries,
P.O. Fort Gloster,
Bauria, Dist. Howrah.
53. Shri Inder Kishen Kaul,
7, Gobind Bose Lane, Calcutta-25.
54. Shri Jawaharlal Kaul,
Railway Electrification,
1/1, Lower Circular Road, Calcutta-20.
55. Shri Jagar Nath Munshi,
Braithwaite & Co.,
P.O. Angus, Dist Hooghly.
56. Shri C. L. Munshi,
Room No. C/10,
Jadavpur University Hostel, Calcutta.
57. Shri M. N. Munschi,
Tollygunge Circular Road,
New Alipur, Calcutta-53.
58. Dr. H. K. Muthu,
C/o. Kulijian Corporation,
243, Park Street, Calcutta-16.
42B, Southern Avenue, Calcutta-29.
59. Shri Sri Kanth Khar,
South British Insurance Co.,
10, Netaji Subhas Road, Calcutta-1.
60. Shri R. Krishen,
P20, C. I. T. Road, Calcutta-10.
61. Shri Mohan Kishen Ogra,
3, Shibnarayan Das Lane, Calcutta-6.
62. Shri L. N. Pandit,
54/A, Samboo Nath Pandit Street, Calcutta.
63. Dr. J. L. Parimoo,
17,...Royd Street, Calcutta-16.
64. Sm. K. L. Pandit,
35/A, Paddapokoor Road, Calcutta-20.
65. Shri P. N. Mathoo,
96/5, E. Block, New Alipore,
Calcutta-33.
66. Shri D. N. Pandit,
162/6, Prince Anwar Shah Road,
Calcutta-15.
67. Shri Pyeary Lal Saproo,
P-25, Garcha 2nd Lane, Calcutta-36.
68. Miss Susheela Munshi,
C.I.T. Working Womens Hostel,
Ram Kanta Bose Street, Calcutta-3.
69. Dr. B. K. Moza,
C/o. Bengal Immunity Research Institute,
3, Lower Circular Road, Calcutta-16.
70. Shri R. K. Kichlu,
Buge & Co., Ltd.,
8, Old Court House Street, Calcutta-1.
71. Shri V. K. Kichlu,
5, National Tower,
13, London Street, Calcutta-16.
72. Shri M. Kishen Kaul, First Floor,
Dey Mansions, 23, Wellesley Street,
Calcutta-16.
73. Shri C. L. Kaul,
35/3, Mahim Halder St., Calcutta-26.
74. Shri K. S. Pandit,
Calcutta Police Estate, Calcutta-50.
75. Shri Kishen Lal Raina,
Kashmir Government Arts Emporium,
12, Chowringhee Road, Calcutta-13.
76. Shri Badri Nath Safava,
43, Free School Street, Calcutta-16.
77. Shri A. N. Raina,
Manager,
Kashmir Government Art Emporium,
12, Chowringhee Road, Calcutta-13.
78. Shri K. N. Saproo,
Guest, Keen Williams Ltd.,
41, Chowringhee Road, Calcutta-13.

79. Shri C. L. Wattal,
"Bara Khoti",
1018, Babu Ram Ghosh Road,
Tollygunge, Calcutta-40.
80. Shri Hiralal Wattal,
45. Suburban School Road Calcutta-25.
81. Shri B. L. Zutshi,
Technology Hall,
35, Ballygunge Circular Road,
Calcutta-19.
82. Shri Motilal Zutshi,
Karm Chand Thapar & Bros,
Thapar Building,
25, Brabourne Road, Calcutta-1.
83. Shri M. N. Zutshi,
4/2, Leonard Road,
Hastings, Calcutta-22.
84. Shri Tej Kishen Zutshi,
Siemen Carves (India) Ltd.,
Siemen House,
Transport Depot Road, Calcutta-27.
85. Shri Jawahar Lal Razdan,
C/o. NICCO,
Shamnagar, 24-Parganas.
86. Shri S. N. Wali,
703/C, Block P,
New Alipore, Calcutta-33.
87. Shri B. P. Wanchoo,
8, Ganga Prasad Mukherjee Road,
Calcutta-25.
88. Shri T. N. Wanchoo,
Railway Printing Press,
9, Suburban Park Road, Howrah.
89. Shri M. L. Tikoo,
43. Netaji Subhas Road, Calcutta-40.
90. Shri Brij Lal Sadhoo,
The Embrozal,
6-A, Rawdon Street, Calcutta-16.
91. Shri S. K. Ganjoo,
C/o. Karam Chand Thapar,
25, Brabourne Road, Calcutta-1.
92. Shri Prithvi Nath Zutshi,
20, Ghosal Bagan Lane,
Salkia, Howrah.
93. Shri Tej Kumar Thusoo,
1, Gokhlay Road, Calcutta-20.
94. Shri C. L. Turki,
Executive Trainees Flats 76,
Hind Motor Colony,
P.O. Uttarpara, West Bengal.
95. Shri M. K. Raina,
Business Economist,
Hindusthan Motors Ltd.,
11, R. N. Mukherjee Road, Calcutta-1.
96. Shri K. S. Pandit,
Calcutta Police Estate, Calcutta-56.
97. Shri M. L. Kachroo,
Nudea Jute Mills Ltd.,
Naihati, 24-Parganas, West Bengal.
98. Shri B. N. Ganjoo,
Kashmiri Government Arts Emporium,
Chowringhee Place, Calcutta-13.
99. Shri J. N. Sadhoo,
162/27/1, Lake Gardens, Calcutta-45.
100. Shri Shyam Sundar Raina,
3, Shibnarain Das Lane, Calcutta-6.
101. Sm. Bilas Razan,
7/8, Domayne Avenue, Calcutta-23.
102. Shri B. L. Razdan,
Gourepore Co., Ltd.,
Gourepore, Naihati, 24-Parganas.
103. Shri Motilal Raina,
O Block 672,
New Alipore, Calcutta-53.
104. Shri V. K. Raina,
Senior Geologist,
Geological Survey of India,
5, Middleton Street, Calcutta-16.
105. Shri L. B. Raina,
Room No. D/23,
Jadavpur University Hostel, Calcutta.

106. Shri Dhar,
Driller,
Geological Survey of India,
5, Middleton Street, Calcutta-16.
107. Shri B. N. Sumbly,
1/1, Shyam Chakravarty Lane, Calcutta-36.
108. Shri Moti Lal Sumbly,
D. C. Eastern Railway,
35, Pearce Road, Lilooah.
109. Sri Jagar Nath Shar,
N. C. C. Directorate West Bengal,
149 G, Block, New Alipore, Calcutta-63.
110. Shri M. N. Tankhah,
Ruby General Insurance Co., Ltd.,
India Exchange, Calcutta-1.
111. Shri B. A. Tiku,
3/1, Remount Road, Calcutta-27.
112. Shri P. N. Tiku,
Indian Government Mint,
Diamond Harbour Road, Calcutta.
113. Shri Jagan Nath Tiku,
Kashmir Government Art Emporium,
12, Chowringhee Road, Calcutta-13.
114. Shri P. N. Vali,
C/o. Shri P. N. Dhar,
Equipment Section,
Hindusthan Motors Ltd., Uttarpara.
115. Sohan Kaul,
C/o. A-25, Jadavpur University Hostel,
Calcutta-37
116. Vinay Kaul,
C/o. A-25, Jadavpur University Hostel,
Calcutta-32.
117. C. L. Munshi,
C/o. C-24, Jadavpur University Hostel,
Calcutta-37
118. Sushil Kaul,
C/o. D-24, Jadavpur University Hostel,
Calcutta-32.

119. R. K. Tikkoo,
C/o. D-21, Jadavpur University Hostel,
Calcutta.
120. Virandar Kaul,
C/o. D-6, Jadavpur University Hostel,
Calcutta-32.
121. S. K. Ganjoo,
C/o. A-43, Jadavpur University Hostel,
Calcutta-32.
122. Ashok Kachroo,
C/o. RC-5, Jadavpur University Hostel,
Calcutta-32.
123. Sh. J. C. Malhotra,
43, Free School Street, Calcutta-16.

WEST BENGAL

124. Lt. Col, P. N. Kak,
3, The Ridge Burnpur,
Via. Asansol, E. Rly.
125. Sh. H. Koul,
C/o. Rose Villa,
Burdwan, West Bengal.
126. Sh. I. K. Kaul,
18/3, Bachelors Quarters,
I. I. T. Kharagpur, West Bengal.
127. Sh. Mohan Raina,
B/3, River side Road,
Burnpur via. Asansol, West Bengal.
128. Sh. P. N. Wali,
Senior Auditor Audit Divisional Office,
Kharagpur, West Bengal.

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Chairman,
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Cuttack : Orissa.
- (4) Prof. Radhe Nath Bhan,
Dagarpara,
Chandni Chauk,
- (5) Shri T. N. Pandit,
Retd. Under Secretary to Govt. of Orissa,
Cuttack Chandi Road,
Cuttack : Orissa.
- (6) Wing-Commander P. N. Zutshi,
Principal,
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Bhubaneswar, Orissa.
- (7) Shri P. N. Gurtu,
Under Secretary to
Community Development Deptt.,
Bhubaneswar, Orissa.
- (8) Shri D. K. Kachru, I.A.S.,
Town Administraor,
Hindustan Steel Limited,
Rourkela Steel Plant,
Rourkela : Orissa.
- (9) Shri J. L. Zutshi,
Foreman,
Cold Rolling Mills,
Rourkela Steel Plant,
Rourkela : Orissa.
- (10) Shri A. K. Dhar,
Construction Dept. (Electrical),
Hil View Hostel,
Rourkela : Orissa.

(11) Shri J. L. Kaul,
Asst. Div. Engineer,
Town Administration Deptt.,
Hindustan Steel Limited,
Rourkela Steel Plant,
Rourkela : Orissa.

(12) Shri P. N. Zutshi,
Chargeman,
Fertilizer Plant,
Fertilizer Township,
Rourkela : Orissa.

(13) Shri T. N. Zutshi,
Canteen Department,
Hindustan Steel Limited,
Rourkela Steel Plant,
Rourkela : Orissa.

SIKKIM

Shrimati Rani Langar,
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Tashi Namgyal Academy,
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BIHAR

1. Sh. N. N. Kaul,
Security Division,
H.E.C. Dhurwa,
Ranchi, Bihar,
2. Sh. D. N. Munshi,
P. A. to Managing Director N.C.D.C.
Ranchi, Bihar,
3. Sh. B. L. Vaishnawi,
Public Health Engineer,
Coal Mines,
Dhanbad, Bihar.

वि

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन,
मा कर्मफल हेतुर्भूर्मा ते सङ्गोऽस्त्व कर्मणि
—गीता

त

१५ अगस्त, १९६६

स्ता

सम्पादिका :
श्रीमती नीभारानी कौल

वि

त

कश्मीर सभा, कलकत्ता की मासिक पत्रिका न्यूज एण्ड
व्यूज का वार्षिक अंक

स्ता

विषय	अंक	लेखक
अपनी बात :	२ :	सम्पादिका
कश्मीर और कश्मीरी :	३ :	श्रीमती नीभारानी कौल
कश्मीर के सौन्दर्य स्थल :	५ :	श्री रघुनाथ सफाया, प्रोफेसर आफ एज्- केशन, राजकीय ट्रेनिंग कालिज, जालंधर
कांगडी :	७ :	कु० उषाकुसुम दर, श्रीनगर
जम्मू-काश्मीर राज्य में हिन्दी :	९ :	प्रो० चमनलाल सपरू, श्रीनगर
लकीर के फकीर :	११ :	श्री ब्रज कृष्ण गुट्टू, लखनऊ
आलोकित पथ :	१३ :	श्रीमती नीभा रानी कौल
समस्या का हल समस्या :	१६ :	श्री कृष्ण काचरू
कश्मीर की कहानी का एक पृष्ठ :	१७ :	श्री श्यामलालवली, 'तीर्थ कश्मीरी', श्रीनगर
वचनमुधा :	२० :	संकलित
दर्पण :	२१ :	भूपेश ओग्रा, श्रेणी ८
क्या आप जानते हैं ? :	२३ :	संकलित
श्रद्धांजलि :	२५ :	श्री सुदर्शन काश्तकारी, बी०ए० काश्कार
कोशिश करूँगा :	२५ :	श्री सोहन कौल 'अदालती'
कुछ बिखरे क्षण :	२५ :	श्री अजय कुमार पंडित
स्मरण :	२६ :	स्वर्गीय मास्टरजी 'जिन्दकौल'

अपनी बात

कर्मज बुद्धियुक्ता हिफलं त्यक्त्वा मनीषिणा
जन्म बन्ध विनिमुक्ताः पदं गच्छन्त्यनामयम्

भगवान् श्रीकृष्ण ने अपने श्रीमुख से जिन निष्काम कर्मयोगियों के लिए परम पद का आह्वान उपरोक्त श्लोक में किया है, ऐसे ही कर्मयोगी स्वर्गीय श्री लालबहादुर शास्त्री तथा परम वीर “जवानों” की पुण्य स्मृति में हम “वितस्ता” का यह सातवाँ अङ्क अर्पण करते हैं। पृथ्वी के कण-कण में व्याप्त उनकी अतुलनीय शौर्य गाथा “वितस्ता” नदी की स्वच्छ शान्त जल धार से प्रतिध्वनित होकर भारतीयों को प्रेरणा देती रहेगी।

दरिद्रता तथा कठिन संघर्षों से जूझ कर जिस उच्च पद पर स्वर्गीय श्री लालबहादुर शास्त्री आसीन हुए थे वह उनकी कर्मपरायणता, सच्चरित्रता, देशप्रेम की भावना, निष्कपटता तथा विनम्रता का प्रतीक है। प्रधान मन्त्री का उच्च पद भी उस निष्काम कर्मयोगी को पाकर उच्च प्रतिष्ठा को प्राप्त हुआ। भारत माँ के उद्धार के हेतु जहाँ उन्होंने जन्म धारण किया था वहाँ भारत माँ की शुभाकांक्षा तथा शान्ति स्थापना के लिये महाप्रस्थान करने में भी आनाकानी न की। उनकी अपूर्व त्यागमयी महान दिवंगत आत्मा भारत-वासियों का प्रेरणा-स्रोत है, उनके पदचिह्न हमारे पावन तीर्थ। उनकी सहृदयता ही हमें उनके बिछड़ने की महान व्यथा से उबारेगी।

धन्य हैं वे परम शूरवीर “जवान” जिन्होंने भारत माँ के रक्षार्थ समस्त सुखों से मुँह मोड़ कर अपने प्राण तक न्योछावर किये। इन वीर सपूतों पर भारत माँ को गर्व क्यों न हो ! इन्होंने अन्तिम क्षण तक भारत का बाल भी बाँका न होने दिया। इनके त्याग और बलिदान से ही समस्त संसार में भारत का मुखोज्ज्वल हुआ। इन महान आत्माओं के लिये सद्गति की कामना करना गंगा के उद्धार की प्रार्थना सदृश है। हाँ, इन दिवंगत आत्माओं से प्रार्थना है कि ये सदैव अग्ने चरणचिह्नों पर चलने को प्रेरणा हमें दें। हम नत-मस्तक होकर इन्हें श्रद्धांजलि अर्पित करते हैं।

अन्त में मैं उन सहृदय लेखक तथा लेखिकाओं के प्रति कृतज्ञ हूँ जो अपना अपूर्व समय देकर “वितस्ता” को साज-सँवार कर हमारी कल्पना को मूर्त रूपा देते हैं। आशा है वे सदैव इसी प्रकार हमारे प्रयास को सफलता प्रदान करने में सहायक होंगे।

कश्मीर और कश्मीरी

श्रीमती नीमा रानी कौल

भारत के भाल पर तिलक की भाँति मुशोभित कश्मीर से आज कौन परिचित नहीं है ? भारत ही नहीं, आज भूमण्डल के जन-जन की जिह्वा पर इसका नाम है। बर्फ से ढके हुए पहाड़ों के घेरे में यह शस्य-श्यामल घाटी किसका मन नहीं हरती। कवियों ने इसे मोतियों से गुँथी हरित मणि की उपमा देकर अपनी वाणी को सार्थक किया है। भील-भरनों, नदी-नालों, बाग-बगीचों से परिपूर्ण इस राज्य को देख कर कौन आह्ला-दित नहीं होता। फल-फूलों तथा केशर की क्यारियों से सुरभित यह प्रदेश भू-पर ही स्वर्ग का साक्षात्कार करा देता है। यहाँ के प्राकृतिक दृश्य देख कर भास होता है कि प्रकृति स्वयं ही नववधू के वेश में आ उपस्थित हुई है।

भारतीय सभ्यता और संस्कृति का यह उद्गम स्थल सदैव से सरस्वती का पुजारी रहा तथा आज भी अपनी सांस्कृतिक परम्परा के रक्षण में संलग्न है। इसकी पावन-भूमि से सदैव दुर्लभ मानव रत्न प्रकट हुए हैं, जिन्होंने न केवल भारतीय संस्कृति की रक्षा की वरन् इतिहास, व्याकरण, ज्योतिष आदि के प्रमुख ग्रन्थ रचकर ज्ञान का भण्डार भरा। आचार्य कल्हण द्वारा रचित 'राजतरंगिणी' से कौन इतिहास प्रेमी परिचित न होगा ? कश्मीर के सहस्रों वर्षों के क्रमवद्ध लिखे हुए इस इतिहास को पूर्वी और पश्चिमी विद्वानों ने मान्यता दी है। यहाँ के नागरिक सरस्वती के पुजारी तो रहे ही हैं, ऋषि-महर्षियों की यह पुण्यस्थली भी है। कहावत है कि कश्यप ऋषि के द्वारा इसकी स्थापना होने के कारण ही इसका नाम कश्मीर पड़ा है। अतः ज्ञानियों, कवियों तथा भक्तों का यहाँ होना स्वाभाविक ही है। महाकवि परमानन्द तथा कवयित्री लल्लीश्वरी की ज्ञान, भक्ति, कर्म से ओत-प्रोत कविताएँ उनकी महान्ता का दिग्दर्शन कराती हैं। पश्चिमी विद्वानों ने इसका अनुवाद कर अपने देशवासियों को भारतीय आध्यात्मिक वाणी का रसास्वादन कराया है। यही नहीं, आज के युग में भी युगकवि 'महजूर', 'अल्हाज फाजिल', 'नदिम', 'असीन कामिल', 'मास्टर जिन्दकौल' आदि की कविताएँ भारतीय साहित्याकाश में

अपनी विशेष प्रभा फैला रही हैं। अधिक क्या, एकता के पुजारी, कर्म-योग में रत, युग मानव पं० नेहरू ने भी इसे ही अपनी जन्म-भूमि का गौरव दिया है।

यहाँ के नागरिकों की मानवता की एकता तथा देशभक्ति की भावना किसे आकर्षित नहीं करती ? मन्दिरों-मस्जिदों, तीर्थों तथा दरगाहों से परिपूर्ण यह स्थल हिन्दू-मुस्लिम एकता का प्रतीक है। हारी पर्वत पर जहाँ एक ओर माँ शिरिका अपने भक्तों को अभय दान देती है, वहीं दूसरी ओर 'मुकदम साहब' भी कृपा वर्षा कर रहे हैं। वितस्ता नदी के किनारे माँ काली के साथ ही सटा हुआ शाही हमदान साहब धार्मिक सङ्कीर्णता को दूर किये हुए हैं। यहाँ के कश्मीरी पण्डित शेखों और फकीरों को पूजनीय समझते हैं, तो मुसलमान भाई भी ऋषि-मुनियों की वन्दना करना नहीं भूलते। भिन्न-भिन्न धर्म-सम्प्रदायों के होने पर भी यहाँ के नागरिक आपस में प्रेम, सद्भावना तथा सहानुभूति की जंजीरों से बँधे हुए हैं। १९४७ में धर्म के नाम पर देश का बँटवारा हुआ और रक्त की नदियाँ बहनीं। परन्तु यह विष यहाँ न फैल सका। यहाँ के नागरिकों में एक माता की सन्तानों की भाँति आपस में स्थायी प्रेम बना रहा। इतना ही नहीं, पाकिस्तान ने जब कब्राइलों द्वारा आक्रमण करवाया तो यहाँ की जनता ने दृढ़ प्रतिज्ञा होकर उनका सामना किया। उन घुसपैठियों ने अपनी बर्बरता से निरीह ग्रामीणों को कुचल दिया। आपस में फूट डालने के अनेक यत्न किये, परन्तु उन्हें अन्त में मुँह की खानी पड़ी। यहाँ के निवासियों ने एक होकर एक दूसरे के दुःख का बँटवारा किया, यहाँ तक कि प्राण देकर भी अपनी एकता की रक्षा की। श्री मकबूल शेरवानी को पेड से बाँध कर गोलियाँ दाग कर उन बर्बरों ने अपनी छाती ठण्डी की, परन्तु इस अलौकिक वीर ने अपने प्राण देकर भी अपने देश की एकता बनाये रखी। इसका आत्मबलिदान आज ईसामसीह की पुनरावृत्ति करता है। ऐसे कितने ही उदाहरण यहाँ पग-पग पर मिलते हैं जिन्होंने प्रेम और आतृभाव को बनाए रखने के लिए अपने प्राणों का उत्सर्ग कर

दिया। हिन्दू-मुस्लिम संस्कृति के संगम में भला ऐसी विशेषता क्यों न होती ?

अपने अलौकिक सौन्दर्य और संस्कृति के लिये ही केवल यह विश्व-विख्यात नहीं है, वरन् अपनी भौगोलिक स्थिति के लिये भी यह संसार के आकर्षण का केन्द्र है। एक ओर जहाँ पाकिस्तान और अफगानिस्तान की सीमाएँ मिलती हैं, वहीं दूसरी ओर रूस और चीन की भी। चीन-पाकिस्तान ही इसे हथियाने के स्वप्न नहीं देखते वरन् अन्य बड़े बड़े राष्ट्र भी इसपर अपनी गिद्ध दृष्टि लगाये बैठे हैं। यहाँ अपना सैनिक अड्डा बना

कर समस्त एशिया पर अपना प्रभुत्व बनाये रखने के भ्रम में पड़कर वे अपने पाँव पर आप ही कुल्हाड़ी मार रहे हैं। यहाँ के नागरिक मोम के पुतले नहीं कि कुछ गर्म करने पर मनचाहा रूप दे सकेंगे। ये उस अटल हिमालय के वासी हैं, जो सदा से अजेय, अटल और स्वाभिमान से अपना सिर ऊँचा उठाये हुए है। इन्होंने सतत संघर्ष रत रहकर भी अपनी संस्कृति तथा आदर्शों की रक्षा की है तथा जब तक यहाँ के बच्चे-बच्चे में स्वास क्रिया चल रही है वे अपनी दृढ़ निश्चय तथा अपने उच्च आदर्शों से नहीं हटेंगे।



काश्मीर के सौन्दर्य स्थल

श्री रघुनाथ सफाया—प्रोफेसर आफ एजुकेशन, राजकीय ट्रेनिंग कालिज, जालंधर

काश्मीर की सुरम्य घाटी, भावना और कल्पना, कविता और कला, जीवन और सौन्दर्य तथा प्रकृति और पुरुष की सङ्गम स्थल है। अपनी नैसर्गिक सुन्दरता से इसने समस्त संसार को अपनी ओर आकर्षित किया है। इसके अद्वितीय सौन्दर्य के प्रकाश से दसों दिशाएँ देदीयमान हैं। भारत माँ के उज्ज्वल स्वर्णमुकुट में जड़ा हुआ यह एक अमूल्य चमकीला रत्न है। प्रकृति यहाँ साकार हो उठी है। और इसी घाटी को उसने अपनी क्रीड़ा-स्थल चुना है। कहीं ऊँचे-ऊँचे हिमाच्छादित पर्वत श्रेणियाँ हैं, उन पर्वतों पर हरे भरे देवदारु और चील के बन, पहाड़ों और बनों को चीरती हुई छल-छल, कल-कल करती हुई निर्भरिणी, कड़ी, स्फटिक मणि के समान निर्मल जल वाली स्वच्छ झीलें और उन झीलों में विस्तृत कमल वन, कहीं बर्फीले मैदान, कहीं शाद्वल भूमि, कहीं केसर की क्यारियाँ, कहीं मीलों तक फैले हुए सदाबहार फूलों के मैदान, कहीं चिनारों के भुरमुटों के छाया की छटा, इसी प्रकार पट्ट-ऋतुओं में प्रकृति लावण्यमयी नई दुल्हन की भांति नित्य नया श्रृङ्गार करती हुई रङ्ग-विरंगे रूप दिखाती है। इसी कारण काश्मीर को भू-स्वर्ग कहा गया है। फारसी में कहा गया है—

“अगर फिरदोस बर रोए जमी अस्त

हमी अस्त, हमी अस्त, हमी अस्त।”

अर्थात् यदि पृथ्वी पर कहीं स्वर्ग है तो वह यहीं पर है।

काश्मीर के सौन्दर्य स्थलों में झीलें, चश्मे, बाग, पर्वतीय नदियाँ, घाटियाँ, पर्वतीय प्रदेश, श्लेशर और तीर्थस्थान गिनने योग्य हैं।

डल झील—स्फटिक मणि के समान निर्मल जलवाली यह झील पर्यटकों के मन पर चिरस्थायी प्रभाव डालती है। श्रीनगर के निकट होने के कारण श्रीनगर की शोभा को चार चाँद लगाती है। यह झील चार मील लम्बी और ढाई मील चौड़ी है। इसके तीन भाग—गगरीबल, छोटी डल और बड़ी डल झील। गगरीबल शङ्कराचार्य पहाड़ी के दामन में सबसे सुन्दर भाग है, जिसमें बोटिंग, मोटर लांच में सैर और डाइविंग का पूरा प्रबन्ध है। एक किनारे बुलवार्ड रोड और दूसरी ओर नेहरू पार्क इसकी सुन्दरता को दुगुना करते हैं। छोटी डल झील के बीच में रूपालक एक छोटा सा टापू है। एक तरफ चशमाशाही का सुन्दर मुगल बाग है। पास ही पहाड़ी पर परी महल के खण्डहर हैं जहाँ दारा शिकोह ने ज्योतिष का निरीक्षणालय बनाया था। बड़ी डल झील के किनारे निशात बाग, शाला-मार बाग, हारवन, सरबन्द, नसीमबाग और हजरत बल दर्शनीय हैं। मुगल सम्राटों के बनाये हुए हैं। मुगल बाग दर्शकों के दिलों को मोह लेते हैं। रंग-विरंगे फूल फलदार वृक्ष, बृहद्काय छायादार चिनार वृक्ष, हरी धरती हमवार सब्जा, पक्षिबद्ध छूटते हुए फव्वारे, एक तरफ पहाड़ी का और दूसरी

ओर डल का दृश्य—यह सब कुछ देखकर दर्शक खो जाता है। प्रत्येक बाग सात आठ चतुरों में विभाजित है और प्रत्येक भाग के बीचोबीच फव्वारे छूटते हैं। नसीम बाग में हजार के लगभग चिनार वृक्षों की छाया में मन्द-मन्द शीतल पवन के भोंकों में, पक्षियों के कलरव में, एक मन्त्र-मुग्ध करनेवाला विचित्र-सा वातावरण पैदा होता है। पास ही हजरत बल की प्रसिद्ध मस्जिद है, जिसके पश्चिम में सदरबल अथवा नगीन नामक एक छोटी-सी अद्भुत सौन्दर्ययुक्त झील है। इसके मध्य में मोटर लांच, हाउस बोट, किश्तियाँ आदि तैरने, डाइव करने और बोटिंग करने के लिये सदैव तैयार रहती हैं। डल झील के ही एक बड़े भाग में खेतों के टुकड़े हैं जो तैरते रहते हैं। ये फ्लोटिंग गार्डन (floating gardens) संसार में प्रसिद्ध हैं। इनमें नाना प्रकार की सब्जियाँ उगाई जाती हैं। डल झील में नाना प्रकार के फूल खिलते हैं, विशेषकर कमल के फूल। गर्मियों में मीलों तक कमल फूलों के बाग फैले दिखाई देते हैं, जो हवा के सहारे अपना सौरभ बिखेरते हैं। झील के किनारों पर हाउस बोट हैं, जो छोटे-मोटे होटल का काम देते हैं।

शालमार बाग के उत्तर-पूर्व में हारवन बाग एक और सुन्दर स्थल है जहाँ एक छोटीसी झील सरबन्द है। उसका पानी साफ स्वच्छ, मीठा और ठण्डा है। यहाँ का पानी सारे श्रीनगर में नलों द्वारा पहुँचाया जाता है। सरबन्द के उत्तर में महादेव नामक पर्वत को रास्ता जाता है।

आचार झील—श्रीनगर के उत्तर पश्चिम में आचार झील है जो विस्तृत झील है और कमल फूलों के वनों तथा मछलियों के लिये प्रसिद्ध है। इसके उत्तर में गांधर्वबल का रम्यस्थान है। इसके आगे कङ्गन और सोनामर्ग को रास्ता है। यह रास्ता एक छोटी पर्वतीय नदी सिन्ध के साथ साथ चलता है और ऊँचे पर्वतों के बीच मुहावना दृश्य उपस्थित करता है।

खीर भवानी—सिन्ध नदी के एक ओर गांधर्वबल से कुछ मील दूर खीर भवानी का पवित्र चश्मा और मन्दिर है। बृहद्काय चिनारों के बीच यह सौन्दर्य स्थल एक अद्भुत पावन तथा आध्यात्मिक वातावरण उपस्थित करता है। स्वामी रामतीर्थ और स्वामी विवेकानन्द दोनों यहाँ आकर समाधि में लीन हो गये थे। वस्तुतः यह समाधि स्थल है।

बुलर झील—यह प्रायः बारह मील लम्बी और पाँच मील चौड़ी है। समस्त देश में स्वच्छ जलवाली ऐसी कोई बड़ी झील नहीं। इसके पार्श्व में ऊँची-ऊँची पर्वत श्रेणियाँ हरियाली का भण्डार लिये खड़ी हैं। वितस्ता अर्थात् झेलम नदी इसमें प्रवेश करती है और दूसरी ओर निकलती है। मानसबल झील एक गहरी झील है। इसका रङ्ग बिलकुल नीला है और इसके किनारे कमल के फूलों के सघनकुञ्ज और हरियालीयुक्त पहाड़ हैं। पहाड़ों के घेरे में होने के कारण यह छोटीसी झील ऐसी लगती है

कि धरती पर नहीं, स्वर्ग में अलग-अलग कोई पर्वतीय भील है। किनारे पर बैठकर आनन्द की समाधि लग जाय तो आश्चर्य नहीं। कश्मीर में भीलों की कमी नहीं। उपरोक्त प्रमुख भीलों के अतिरिक्त कृष्णसर, विष्णुसर, गङ्गाबल, शेषनाग, और कौसरनाग प्राकृतिक आभा की दृष्टि से अपने में परिपूर्ण हैं।

भीलों के अतिरिक्त काश्मीर की घाटी में कितने ही प्राकृतिक चश्मे पर्यटकों या दर्शकों के लिये दर्शनीय स्थान हैं। डल भील के किनारे चश्मा-शाही में मुगलों का एक सुन्दर बाग है।

वेरीनाग—अनन्तनाग के कुछ फासले पर पीरपंचाल पर्वतमाला के दामन में वेरीनाग का चश्मा है, जहाँ से भोलम अथवा वितस्ता नदी निकलती है। इस स्थान की शोभा नीलमणि के समान चश्मे के निर्मल नीले जल से, कुण्ड के सामने बड़े-बड़े चिनार के पेड़ों से ओर कुण्ड के बराबर खड़े पर्वतों से असीम बन गई है। जहाँगीर ने इस कुण्ड को दीवारों और बरामदों से घेर दिया है। इस चश्मे में विभिन्न प्रकार की मछलियाँ निर्भिकता से तैरती हैं।

अच्छाबल—श्रीनगर से ३६ मील दूर दक्षिण-पूर्व में जहाँगीर द्वारा निर्मित यह सुन्दर उपवन एक सुन्दर चश्मे के साथ स्थित है। चश्मे का पानी अत्यन्त ठण्डा है और इसी में ऐसी औषधियाँ हैं जो कई बीमारियों का पक्का इलाज है।

केसर की वयारियाँ—श्रीनगर से ६ मील की दूरी पापोर के स्थान पर केसर की खेती के लह-लहाते पौधों का जो दृश्य उपस्थित होता है वह अद्वितीय है।

पहलगॉव—श्रीनगर के ६० मील की दूरी पर ऊँची-ऊँची पर्वतश्रेणियों के बीच पहलगॉव की छोटी सी घाटी बसी हुई है। यह घाटी अमरनाथ के रास्ते में आती है। पहलगॉव के रास्ते में जो निर्भरिणी मिलती है वह दूध की धारा के समान, या श्वेत सर्पिणी के समान, लहराती और चट्टानों के बीच बल खाती हुई, यात्रियों का साथ देती है। घाटी के चारों ओर ऊँची-ऊँची पर्वत श्रेणियों को देख कर प्रकृति की अनंतता का आभास होता है, पर्वतों की शाद्वल ढलान, देवदार के पेड़ों के घने बन, भरतों का कल-कल निनाद, शीतल समीर के भोंके और ऐसा सुरम्य दृश्य दर्शक को स्वर्ग तुल्य लगता है।

अमरनाथ—अमरनाथ की गुफा भारत के हिन्दू तीर्थों में एक प्रमुख स्थान रखती है। साथ ही सामान्य दर्शकों के लिए गुफा तक का रास्ता प्राकृतिक सौंदर्य की अनुपम निधि है। पहलगाम से २४ मील की दूरी पर यह गुफा १३ हजार फुट की ऊँचाई पर हिमाच्छादित पर्वत शृंग पर स्थित है। प्रति वर्ष यहाँ श्रावण में रक्षा बंधन की पूर्णिमा के दिन गुफा में स्थित बर्फ के बने हुए शिवलिंग के दर्शनों के लिये यात्रियों का मेला लगता है। पहलगाम से अमरनाथ तक का

सारा रास्ता दुर्गम पहाड़ियों का पैदल या टट्टू पर सवारी करने का रास्ता है। लेकिन रास्ते में प्रकृति के नित नये रूप थके हुए यात्रियों को जीवन संचार करते हैं। मार्ग में लिदर नदी का प्रवाह तंग घाटी में से होकर गंगोत्री से गंगा के प्रवाह की याद दिलाता है। घाटी के दोनों छोर वनों से भरपूर हैं। पर्वत चोटियाँ भी हरियाली से भरी हैं। ऊँचे देवदार के वृक्ष तथा भूर्जपत्र भाड़ियों तथा गुल्मों के विविध प्रकार सब मिल कर मनमोहक प्रभाव को शतगुणा कर देते हैं। पहलगाम के बाद प्रथम पडाव चंदन वाडी आता है, जो पर्वत मध्य में एक वृहदाकार कटोरे के तल के समान एक वर्गमील का छोटा-सा मैदान है। किनारों पर घने जंगलों से भरे पर्वत शिखर हैं जो आकाश से होड़ ले रहे प्रतीत होते हैं। अगला पडाव शेषनाग है। यह एक मील लम्बी और चौथाई मील चौड़ी हरे रंग के पानी की भील है। इसका शान्त गंभीर सौंदर्य समस्त मनसिक चिंताओं को नष्ट करता है। चन्द्रिका से प्रकाशित भील का दृश्य अपूर्व है। तीन मील की चढ़ाई के बाद अगला पडाव पंचतरनी का एक मील लम्बा मैदान है। इसके बीचोबीच एक प्रवाह चलता है। इसके चारों ओर रंग-बिरंगे फूलों और सुगंधित जड़ी बूटियों की बहार है। तीन मील की चढ़ाई के पश्चात् अमरनाथ जी का वृहत् पर्वत शृंग सामने आता है। रास्ते में आधा मील बर्फ का मार्ग है। अंत में पर्वत के भीतर फैला हुआ वृहदाकार छिद्र सा है, जो चारों ओर से चालीस गज परिमित होगा। इस गुफा के अंदर लगभग पाँच फुट ऊँचा हिम का एक प्रभावशाली पिण्ड उठ रहा है, जो चमकीली नोकदार आकृति में पूर्ण है। यह गुफा केवल पवित्र स्थान ही नहीं वरन अनुपम सौंदर्य स्थल है।

गुलमर्ग—काश्मीर का एक सुरम्य शोभा स्थल गुलमर्ग है। गुलमर्ग की घाटी का आकार भी पहलगाम की तरह चारों ओर पर्वत श्रेणियों से घिरा हुआ कठोरा जैसा है। उपत्यका में ७००० फुट की ऊँचाई पर टंगमर्ग का सैनीटोरियम है। एक तरफ फिरोजपुर नामक निर्भरिणी द्रुतगति से पर्वत को चीर कर बहती है। और यह यहाँ से बहती हुई तुमुल निनाद से वातावरण को गुंजायमान करती है। टंगमर्ग से चार मील ऊपर चढ़कर ८५०० फुट की ऊँचाई पर गुलमर्ग अर्थात् "फूलों की चरागाह" पहुँचते हैं। यहाँ पर मीलों तक सदा-बहार फूलों की छटा देखने को आती है। शाद्वल भूमि पर पर्यटक गाल्फ खेलते हैं, और बर्फीली ढलान पर स्केटिंग! गुलमर्ग के चारों ओर सैर करने के लिये ऊँचे-ऊँचे देवदार के वृक्षों से घिरी हुई डण्डी सडक है। इस की सैर टट्टू या घोड़े पर की जा सकती है। गुलमर्ग से भी २ मील ऊपर खिलन मर्ग की चोटी और बर्फीली ढलान और खुली चौड़ी भूमि दर्शनीय है। गर्मियों में भी यहाँ बर्फ मौजूद रहती है। जब यहाँ आप चारों ओर के पर्वतों की ओर देखते हैं, तो अनुभव होता है कि आप संसार से निर्मुक्त होकर नीरव वातावरण में अपनी आत्मा को विलीन कर चुके हैं।

“कांगड़ी”

लेखिका—कु० उषाकुसुम दर, श्रीनगर

शरद ऋतु के आगमन पर हम एक काश्मीरी को भविष्य के दिनों के लिये तैयारी करते हुये देखते हैं। छः मास के लिये वह कोयले आदि एकत्रित करता है और इस पुरानी कहावत को याद करता है—“हिम नारी, हिम दारी,” “जब घर में कोयला हो तो सब कुछ है।”

काश्मीर की घाटी में हिम पड़ने के कारण साधारण जीवन व्यतीत करना कठिन हो जाता है। घाटियों में हिम नौ फुट से भी अधिक होती है और जब हिम पर तुषार भी लगता है तो हम एक पुरानी कहावत के गुण जानने लगते हैं कि ‘हाथ धोना हजारों गोदान के बराबर है।’ ग्रामीण लोग जाड़े में अपना समय गर्म चादरें बनाने, पट्टू तथा गब्बा बनाने में व्यतीत करते हैं। वे हिम के तूफान की ओर अधिक ध्यान रखते हैं ताकि उनके कच्ची इंटों से बनने वाले छते गिर न जाये। एक विद्यार्थी, क्लर्क, कारीगर और दुकानदार को जाड़ा अवश्य अपना प्रभाव दिखाता है। हर काश्मीरी बंसत को देख कर प्रसन्न होता है। वह बादाम के बागों में जाकर फूल भरे वृक्षों की प्रशंसा करता है। वह उन फूलों को धन्यवाद देने से नहीं चूकता क्योंकि उनकी अनुपम सुन्दरता तथा रंग उस पर अपना प्रभाव छोड़ ही देते हैं। जाड़े का कष्ट और भयानकता समाप्त हुई होती है और धरतीमें एक नई जागृति आई हुई होती है।

शरद ऋतु में एक काश्मीरी की एक यही समस्या होती है कि वह अपने परिवार को कैसे गर्म रखे। यह एक विचित्र बात है कि काश्मीरी घरों में चिमनी अथवा कोई आग का स्थान नहीं होता है। बरनियर, भूरक्रोफ्ट, हुगैल, विगेन तथा अन्य यात्रियों ने इस यथार्थता का उल्लेख किया है। फिर भी एक काश्मीरी ने अपने को गर्म रखने के लिये कांगड़ी का सहारा लिया है। कांगड़ी एक वहनीय स्टोव है जो घर के अन्दर तथा घर के बाहर सर्दी की भीषणता से बचाता है। वह कांगड़ी से प्रेम करता है तथा उसकी पूजा करता है।

ऐ कांगड़ी, ऐ कांगड़ी,
कुर्वान तू हरोपरी।

एक कथा प्रचलित है कि एक बार एक हकीम ने घाटी का भ्रमण किया। वह देखना चाहता था कि उन भीषण सर्दियों में निर्धनों की सहायता कैसे की जाये। उन दिनों बारामूला पहुँचने पर नौका के द्वारा काश्मीर आते थे। उसने एक मल्लाह को भीषण सर्दी में नौका में बैठे हुए देखा जिसने केवल एक कमीज पहनी थी। हकीम ने सोचा कि वह पागल है और अवश्य इस शीत से उसकी मृत्यु होगी। परन्तु मल्लाह के घुटनों के बीच

एक कांगड़ी थी। उसे देख हकीम ने वापस जाने का निर्णय किया और कहा “काश्मीरी लोगों के पास शीत वायु के लिये अपनी ही औषधि है और मुझे उनके पास जाने की कोई आवश्यकता नहीं है।”

कहा जाता है कि काश्मीरियों ने कांगड़ी का प्रयोग मुगल सम्राटों के इटली वाले परिचारकों से सीखा जो प्रायः ग्रीष्म ऋतु में घाटी का भ्रमण करते थे। इटली के अतिरिक्त और शीत देशों में पीतल के वर्तन (Brazios) आग के स्थानों से अधिक चाहे जाते थे। इटली तथा स्पेन में इन पीतल के वर्तनों (Brazios) को नाना प्रकार के सुशोभित करने वाले आकारों में बनाया जाता था। इन पीतल के वर्तनों (Brazios) को फ्रांस में सतारहवीं शताब्दी तक प्रयोग में लाया जाता था।

हर एक काश्मीरी जहाँ भी वह जाता है, जहाँ भी हम उसे देखते हैं, सोये हुए अथवा जागते हुए, काम करते हुए अथवा खेलते हुए, बैठे हुए अथवा चलते हुए, कांगड़ी उसके एक हाथ में अथवा उसके ढीले फिरन में रहती है। कांगड़ी एक वहनीय ‘स्टोव’ है जिसके दो भाग हैं। एक अन्दर का मिट्टी का बना हुआ पात्र जिसे ‘कोंडुल’ कहते हैं; दूसरा इसके बाहरी भाग में सींक का बना हुआ पात्र होता है। अगर यह सुन्दर रंगों का बना हो तो कांगड़ी को चार चांद लगा देता है। एक छोटा लकड़ी का या चांदी का बना हुआ चम्मच जैसा जिसे ‘चालन’ कहते हैं, कांगड़ी के मूठ से बन्धा रहता है। कांगड़ी एक रुपये में खरीदी जा सकती है। इसका मूल्य इसके आकार तथा बनाने के ढंग पर निर्भर है। कांगड़ी केवल मिट्टी के पात्र की भी बनी होती है, तब इसे ‘मनम’ कहते हैं।

सबसे अच्छी कांगड़ियाँ ‘चूर’ नामक प्रसिद्ध गांव में बनती हैं जहाँ पर काश्मीर के साधु शेखनूरउद्दीन को दफनाया गया था। अनंतनाग, शाहाबाद तथा सोपुर भी अच्छी कांगड़ियों के लिये प्रसिद्ध हैं। इन स्थानों पर बनी कांगड़ियों को अनंतनाग कांगड़ी, सोदपुर कांगड़ी आदि कहा जाता है। किसान की बनी रूखी कांगड़ी को ‘प्रिस्ती कांगड़ी’ कहा जाता है, जब कि अच्छी बनी हुई तथा रंगदार कांगड़ी को ‘खोजा’ कांगड़ी कहते हैं। सींक का काम काश्मीर का एक महत्वपूर्ण व्यवसाय है और बहुत सारे गाँव में कांगड़ी बनानेवाले कारीगर पाये जाते हैं। कांगड़ी के के सम्बन्ध में बहुत सी कहावतें हैं। बहुत से लोकगीत इस ‘हिम की रानी’ की प्रशंसा करते हैं।

केमि सनाह कांडलि नीय मयेन काँगर,
क्याह कर छस दजान।

कव्य यह हेम टोप कउ इस,

क्या करन्ह छस दजान ।

ओह ! किस पापी स्त्री ने मेरी कांगडी चुरा ली है,

मैं क्या कर सकती हूँ, मुझे यह हानि सहन करनी है ।

अगर मैं उस पापी को पकड़ सकती तो मैं उसके सिर के बाल नोच लेती,

मैं क्या कर सकती हूँ, मुझे यह हानि सहन करनी है ।

काश्मीरी एक विशेष प्रकार के कोयले (तपन-चन्य) को प्रयोग में लाते हैं, क्योंकि इनसे बहुत समय तक गर्मी रहती है। पोहू लकड़ी और चिनार के पत्तों के कोयले को बहुत अच्छा माना जाता है। वनों के निकट रहने वाले किसान पतझड़ में इन कोयलों को एकत्रित करते हैं। काश्मीरी का जीवन कांगडी के साथ इतना सम्बन्धित है कि कांगडी ने धार्मिक रीतियों में भी स्थान पाया है। 'मकर संक्राति' के दिन जो शीत

जनवरी में पड़ता है, हिन्दू अपने मरे हुए पितरों के नाम पर दान देते हैं। यह रीति 'निरजला-एकादशी' के बिलकुल विपरीत है। जब कि भारत के मैदानी भागों में हिन्दू ठण्डे पानी का एक घड़ा दान में देते हैं क्योंकि उस समय वहाँ ग्रीष्म ऋतु होती है। काश्मीर के मुसलमान प्रायः कांगडियाँ मुल्लाओं को दान में देते हैं।

कांगडी की उपयोगिता बहुत कम होती अगर इसका सहायक 'फिरन' (एक लम्बा चोंगा) जो काश्मीरी पहनता है, प्रयोग में न आया होता। स्त्री तथा पुरुष के फिरन में बहुत कम भिन्नता है। सर्दियों में ऊनी 'फिरन' पहने जाते हैं और गर्मियों में सूत के बने हुए। पिछले ५० वर्ष से धीरे-धीरे 'फिरन' का प्रयोग कम होता चला आ रहा है। लोगों का दृष्टिकोण परिवर्तित होता जा रहा है। पढ़े-लिखे काश्मीरियों ने 'फिरन' को बिल्कुल हटाया है और स्त्रियाँ भी अब साड़ी तथा शलवार पहनने लगी हैं। कांगडी उनके जीवन में क्या स्थान पायेगी, यह बतलाना कठिन है।

[एक चित्रकार चित्र (आधुनिक ढंग से) बना रहा था। एक मित्र ने चापलूसी भाव से प्रशंसा करते हुए कहा—'वाह ! वाह ! यार क्या शराबी आँखें बना दी हैं।' चित्रकार से उसकी ओर तिरछी नजर डालते हुए पूछा—'मालूम है आँखें कहाँ हैं?' इसपर मित्र महोदय सिटपिटा कर बोले—'भई, मुझे तो पता नहीं, तुम्हीं बता दो।' 'मुझे पता होता तो तुमसे पूछता ही क्यों?' कहते हुए रोष से चित्रकार कूची मारने में मशगूल हो गया।]

जम्मू-काश्मीर राज्य में हिन्दी

प्रो० चमनलाल सपरू

जम्मू-कश्मीर राज्य एक अहिन्दी प्रान्त है। राज्य की सरकारी जवान उर्दू है किन्तु सरकारी कामकाज में उर्दू की अपेक्षा अंग्रेजी का अधिक प्रयोग होता है। राज्य के तीनों खंडों—लद्दाख, कश्मीर और जम्मू की प्रधान भाषाएँ क्रमशः बोधी (लद्दाखी), कश्मीरी और डोगरी मातृभाषा के रूप में व्यवहृत हैं। इसके अतिरिक्त बल्ती, पंजाबी और हिन्दी भी कुछ-कुछ स्थानों पर बोली जाती है।

हिन्दी भाषा का समझना अथवा बोलना यहाँ के निवासियों के लिए उतना कठिन नहीं जितना और किसी अहिन्दी प्रान्त में है। यदि मोटे तौर पर देवनागरी लिपि में उर्दू भाषा का प्रचार सारे राज्य में किया जाये तो हिन्दी सीखने की एक बहुत बड़ी समस्या स्वतः ही हल हो जायेगी।

यहाँ प्रतिवर्ष देश के कोने-कोने से पर्यटक हजारों की संख्या में भ्रमणार्थ आते हैं। अतः उनके साथ आदान-प्रदान में यहाँ के माँझी, फलवाले, ताँगेवाले, कारीगर, होटलवाले तथा अन्य व्यक्ति कामचलाऊ हिन्दी का प्रयोग करते हैं।

हिन्दी की फिल्मों और विविध-भारती के कार्य-क्रमों ने भी सर्व-साधारण में हिन्दी के प्रति रुचि उत्पन्न करते हुए उन्हें हिन्दी के शब्द भण्डार से परिचित कराया है।

जाड़े में प्रतिवर्ष हजारों मजदूर, कारीगर तथा व्यापारी अपनी आजीविका के लिए भारत के विभिन्न प्रान्तों—विशेषकर उत्तर भारत के प्रमुख नगरों में जाते हैं, अतः वे भी हिन्दी से परिचित हो जाते हैं।

हिन्दी प्रशिक्षण :

स्कूलों से लेकर स्नातकोत्तर स्तर तक हिन्दी पढ़ाने की व्यवस्था राज्य में है। हजारों की संख्या में विद्यार्थी हिन्दी आरम्भ से ही एक ऐच्छिक विषय के रूप में पढ़ते हैं। हिन्दी में शोध-कार्य करने की भी व्यवस्था अब जम्मू-कश्मीर विश्वविद्यालय में है। इतना होते हुए भी प्रत्येक स्कूल में हिन्दी पढ़ाने का सत्तोषजनक अथवा पृथक-पृथक प्रबन्ध नहीं है। सुना गया है कि केन्द्रीय सरकार प्रत्येक अहिन्दी प्रांत में राज्य सरकारों द्वारा नियुक्त प्रत्येक हिन्दी अध्यापक का वेतन स्वयं वहन करती है। यदि राज्य सरकार इस योजना को क्रियान्वित करे तो आगामी दस वर्षों में हर स्कूल विद्यार्थी हिन्दी के व्यावहारिक ज्ञान से परिचित हो जायेगा। इसके अतिरिक्त अब चूँकि विज्ञान सम्बन्धी विषय छात्र-गण अधिक संख्या में

लेते हैं, अतः पहले की भाँति विज्ञान के विषय लेने वाले छात्रों के लिये भी हिन्दी का एक ऐच्छिक पत्र रखा जाये।

जम्मू-कश्मीर राष्ट्र भाषा प्रचार समिति (जिसकी स्थापना १९५६ में हुई थी) द्वारा भी कश्मीर में बड़ा प्रशंसनीय कार्य हो रहा है। पिछले दशक में लगभग १०,००० परीक्षार्थियों ने हिन्दी की विभिन्न परीक्षाएँ दीं। इनमें १००० (एक हजार) मुस्लिम परीक्षार्थी भी शामिल हैं। राष्ट्र-भाषा प्रचार-समिति द्वारा राज्य भर में ५० से अधिक केन्द्र खोले गये हैं। इनमें लद्दाख जैसे सुदूर स्थान पर भी केन्द्र हैं। यहाँ निःशुल्क पुस्तकें भी दी जाती हैं।

राष्ट्र-भाषा प्रचार समिति प्रतिवर्ष लेख एवं वाक् प्रतियोगिताओं का आयोजन भी करती है और योग्य परीक्षार्थियों एवं प्रतियोगियों को पुरस्कृत करती है।

इस वर्ष उक्त संस्था की ओर से एक “प्रकाशन संस्थान” स्थापित किया गया है। इसके अन्तर्गत यहाँ के साहित्यकारों की कृतियों को प्रकाशित करने की योजना बनायी गयी है।

समिति द्वारा इन पंक्तियों के लेखक द्वारा लिखी हुई हिन्दी-उर्दू-प्राईमर’ की हजारों प्रतियाँ हरसाल वितरित की जाती हैं। इस पुस्तक के द्वारा सर्वसाधारण को हिन्दी-भाषा के परिचय प्राप्त करने में अपूर्व सफलता मिली है।

हिन्दी साहित्य सम्मेलन :

काश्मीर हिन्दी साहित्य सम्मेलन की स्थापना आज से १६ वर्ष पूर्व की गयी थी। इस संस्था द्वारा हिन्दी लेखन को बल मिला है। लगभग दो दर्जन मंजे हुए साहित्यकार इस संस्था की देन हैं। इस संस्था द्वारा विभिन्न अवसरों पर बड़े रोचक साहित्यक समारोहों का आयोजन किया जा रहा है। क्षीर भवानी-एक परिचय, ललेश्वरी तथा चार कुसुम नामक उपयोगी पुस्तिकाओं का प्रकाशन इस संस्था ने किया है। इसके अतिरिक्त उक्त संस्था द्वारा ‘कश्यप’ नामक एक साहित्यक पत्रिका लगभग दो वर्ष तक चलायी जाती रही।

सांस्कृतिक अकादमी :

जम्मू कश्मीर सरकार ने ललितकला, साहित्य एवं भाषाओं की उन्नति के लिए एक अकादमी की स्थापना की है। इसके द्वारा ‘शीराजा’

(हिन्दी) नामक षण्मासिक पत्रिका और 'हमारा साहित्य' नाम से वार्षिक संग्रह प्रकाशित होता है। इसके अतिरिक्त भी अन्य बहुत ही हिन्दी पुस्तकें इस संस्था द्वारा प्रकाशित हुई हैं। कतिपय स्थानीय हिन्दी साहित्यकारों को पुरस्कृत भी किया गया है और कई एक को अपने संग्रह प्रकाशित करने के लिए आर्थिक अनुदान भी मिला है।

पत्र-पत्रिकाएँ :

राज्य में काफी पत्रिकाएँ प्रकाशित होती रही हैं किन्तु किसी न किसी कारण से वे कुछ समय के बाद बन्द हो जाती रही हैं। इस समय एकमात्र मासिक पत्रिका 'ब्रह्मवाणी' जम्मू से प्रकाशित हो रही है। हमारे राज्य से निकलने वाली पत्रिकाओं के नाम इस प्रकार थे—उषा, भारती, योजना, वितस्ता, चन्द्रोदय, महावीर, प्रकाश, कश्यप, और बाल विकास।

कुछ सुझाव :

जम्मू-कश्मीर में राष्ट्र-भाषा हिन्दी का भविष्य काफी उज्ज्वल है, किन्तु इसके व्यापक एवं द्रुत प्रचार एवं प्रसार के लिये निम्नलिखित सुझावों की ओर ध्यान देना अनिवार्य है:—

[१] राष्ट्र-भाषा प्रचार समिति के केन्द्र प्रत्येक गाँव में खोले जायें जहाँ रात्रिकालीन हिन्दी शिक्षण की व्यवस्था हो। इसमें राज्य सरकार को स्थानीय समिति के साथ पूरा-पूरा सहयोग देना चाहिये।

[२] कश्मीर भाषा के लिये डोगरी लिपि की भाँति देवनागरी लिपि को भी मान्यता प्रदान करके सरकार द्वारा, कश्मीरी प्रकाशन दोनों लिपियों में प्रकाशित करने की व्यवस्था की जाय।

[३] हिन्दी को राजकाज में उर्दू के समकक्ष मान्यता प्रदान की जाये।

[४] उर्दू जानने वालों के लिए हिन्दी सीखना और हिन्दी जानने वालों के लिए उर्दू सीखना अनिवार्य कर दिया जाये।

[५] योग्य परीक्षार्थियों (हिन्दी) को पुरस्कृत किया जाये।

[६] रेडियो कश्मीर से हिन्दी के कार्यक्रम प्रसारित करने की एक योजना यथाशीघ्र क्रियान्वित की जाये।

[७] स्थानीय हिन्दी लेखकों को हर प्रकार से प्रोत्साहित किया जाये।

[८] राज्यसरकार की ओर से हिन्दी पत्रिकाएँ प्रकाशित की जायें या किसी स्थानीय संस्था को पत्रिका के प्रकाशनार्थ सब प्रकार की सुविधाएँ दी जायें।



हफीज जालंधरी सर अब्दुलकादर की अध्यक्षता में अंजुमने हिमायते इस्लाम' के लिये चन्दा जमा करने के उद्देश्य से अपनी नज्म सुना रहे थे। जलसे की समाप्ति पर व्यवस्थापक ने बताया कि पौने तीन सौ रुपये चन्दा जमा हुआ है।

हफीज जालंधरी ने मुसकराते हुए कहा, "सब हमारी नज्म की बदौलत है जनाब।"

"लेकिन हजूर" व्यवस्थापक ने बड़ी नम्रता से कहा, "दो सौ रुपये एक ऐसे शख्स ने दिये हैं जो बहरा था।"

स्मरण

स्वर्गीय मास्टरजी 'जिन्दकौल'

(स्वर्गीय श्री मास्टर 'जिन्दकौल' वितस्ता के सहृदय लेखक थे। अतः इस वर्ष उनके महान प्रयाण के कारण हमें अपार क्षति हुई है जिसकी पूर्ति दुर्लभ है। यह महा मानव संघर्षों तथा कठिनाइयों से जूझकर महाकवि के पद पर आसीन हुए थे। कश्मीर के निवासियों के हृदय में प्रेरणा और रसका स्रोत भर दिया। आपने साहित्य की अपूर्व सेवा की। साहित्य के प्रति आपका विलक्षण लगाव था। १९५६ ई० में आपको एकाडमी पुरस्कार मिला था। आपकी प्रतिभा विलक्षण और जीवन सीधा-सादा था। आपकी स्मृति स्वरूप यहाँ आपकी एकाडमी पुरस्कार प्राप्त रचनाओं में से एक दी हुई है। अन्त में इस महान दिवंगत आत्मा की शान्ति की कामना करते हुए हम श्रद्धांजलि अर्पण करते हैं।)

स्मरण पनअ दिचानम
प्रेमुक निशान व्यसिये ।
रछरुन तगुम न रोवुम,
ओसुम न भान व्यसिये ॥
पत कालि छुम न दितुमुत,
स्वन मुक्त दान व्यसिये ।
अन्य सारि क्या लभक वुअ,
तिम मुक्त दानु व्यसिये ॥
वाल्लिजि मंज थवुन गुछ,
हावुन थवुम अथस प्यठ ।
राह कस छ् कुर मे पानस,
नुकसान पान व्यसिये ॥
हावुन छु रावरावुन,
चावुक समर छ् खामी ।
थावन जि छाव बापत,
भानन तिठान व्यसिये ॥
यन सुय निशान रावुम
तन मय गयस त फलवा ।
न्युन ह्यन न केहे त फेरान
छस बान बान व्यसिये ॥
व्यसरुन पनुन वनस क्या,
वननस ति वार छ्म ।
बुथ मा सम्यम दुहस थी,
गछ कुत शबानु व्यसिये ॥

यछ पछ म हारं भ्याका,
ह्यत यूर्य वाति कांछ्या ।
तस छा ममी निशानन,
भर्य भर्य खजानु व्यसिये ॥
डोलन कोहन बनन मंज,
शोलन छि गुलशनन मंज ।
जोतन छि तारकन मंज,
कात्याह निशान व्यसिये ॥
व्यसरित डालित, पथर प्यत
बुथ क्याह दिनव तमिस निश
पत फेरनुक्य पकन छा,
यिथ्य ही बहानु व्यसिये ॥
मानव जि अस्य ह्यमव पत,
छोर्या तसुन्द मुहबत ।
पैबंद यि आदनुक छा,
शुर्य दोस्तानु ? व्यसिये ॥
दिल फुटिमत्यन सु तोषन,
यय गरिमत्यन छु रोषन ।
गछ वरिमत्यन सुदामन,
पृछ गायिबान व्यसिये ॥
अन्दि पक्ष तती छु आसन,
बुध बोर सुइ दासन ।
बोजन धुमाय लागित,
लोलुक तरान व्यसिये ॥

श्रद्धांजलि

श्री जवाहर लाल नेहरू की पुण्य स्मृति में

(लेखक—पं० मुदर्शन काश्तकारी, बी० ए० काश्कार)

मोख्ती दोविथ भारत देसस मुख्तुक जौहर मुख्तस म्यूल
 मोख्तय नवरोविथ यथ सोदरस मुख्तुक जौहर मुख्तस म्यूल
 भगवत गीता वनी भगवानन सारय तमिकुय व्यस्तारिथ
 अमलव पनअव होविथ जगतस मुख्तुक जौहर मुख्तस म्यूल
 रूत रूत अकिसुन्द अकिसुन्द कांछिथ पठचशील किय होविथ गुण
 जाये - जाये, मुलकस - मुलकस मुख्तुक जौहर मुख्तस म्यूल
 पय काले अक्य राजय जनकन युस पद ज्यून मुख्ती प्रोव
 सुय पद प्राविथ मन्ज यथ जनमस मुख्तुक जौहर मुख्तस म्यूल
 रामुन राज्य अस्य वृद्धव नेत्रव कालस का चाह तीजी अस
 ह्य भुंग गामिती बुद्धने लग्य तस मुख्तुक जौहर मुख्तस म्यूल
 गच्छिने तिहिन्दे भूलकस प्यठ सारी रिदने लगी गव कोत
 सोरने लगी तस टाठिस जिगरस मुख्तुक जौहर मुख्तस म्यूल
 होवरिय बुद्धथ्य चमनिस्तानन सग ह्यत कूनै कूनै प्यूर
 श्रेह सग फिरविथ चमनस चमनस मुख्तुक जौहर मुख्तस म्यूल

कोशिश करूँगा

श्री सोहन कौल 'अदालती'

मैं तेरी हर 'यादें तूफान' को दबाने की कोशिश करूँगा ।
 मैं अपने दिले नादान को समझाने की कोशिश करूँगा ॥
 मैं चाहूँगा कि तू मुझको भूल जाये सनम,
 मैं अकसर तुमको भुलाने की कोशिश करूँगा !
 वह शमा जो मुहब्बत के अँधेरे में जलाई थी हमने,
 मैं उस शमा को भी बुझाने की कोशिश करूँगा !
 अगर फिर भी तेरी नजरों में मैं चढ़ता ही गया सनम,
 मैं तब खुद को तेरी नजरों से गिराने की कोशिश करूँगा !
 अगर फिर भी जीते जी याद आते रहे तुम
 तो अल्लाह की कसम खुद को मिटाने की कोशिश करूँगा ॥

“कुछ बिखरे क्षण”

श्री अजय कुमार पंडित

हम तो थे समझे कि नाविक भी बनना ।
 बड़ी चीज होगी बड़ा काम होगा ॥

सोचा था हमने कि आकाश को हम,
 नहीं छू सकें फिर भी देखा करेंगे ।

मगर जब कि देखा तो लगता यही है,
 कि देखा तो है फिर भी समझा नहीं है ।

ये इतने सितारे जो जगमग चमकते,
 ये चन्दा के गड्ढे जो काले हैं लगते ।

खुशी और गम के ही क्रम तो नहीं है,
 या गम और खुशी खुद भी भ्रम तो नहीं है ।

× ×

जीवन तो जीव नहीं है नाव पर भी,
 जो नाविक बने तो क्या सम्मान होगा ?
 गम के बिना भी तो जीवन नहीं है,
 गम जो नहीं है खुशी भी नहीं है ।
 नाविक जो हौकर मैं किशती डुबा दूँ,
 'समझ पा रहा ना क्या अन्जाम होगा ॥

× ×

नजर जो झुकी तो दिशाओं पे पहुँची ।
 दूरी पे घिरती घटाओं पे पहुँची ॥

थी उनके किनारे पे आभा सुनहरी ।
 कहीं हल्की मद्धिम, कहीं तेज गहरी ॥

कहीं दूर पर जो वो बारिश थी होती ।
 जमीं ही नहीं सिर्फ दिल भी भिगोती ॥

पानी की बूँदों में गम था बरसता ।
 निकलने को सूरज खुशी का तरसता ॥

× ×

दिशाओं के नीचे था सागर खुशी का ।
 मगर हर इक दिल में था आलम नमी का ॥

लहरें थी उठतीं औ उठ-उठ के गिरतीं ।
 सागर सतह पर थीं नौकाएँ तिरतीं ॥

उठती लहर का उस नौका से कटना ।
 खुशी पर था मानों गमों का भपटना ॥

पतवार खातिर उस नन्हीं लहर का ।
 क्या मूल्य हांगा क्या दाम होगा ॥

लकीर के फकीर

[लेखक—ब्रज कृष्ण गुर्दा, लखनऊ]

समाज में परिवर्तन होता रहता है। हमारा काश्मीरी समाज भी आज वैसा नहीं जैसा मेरे बचपन में साठ वर्ष पहले था। परिवर्तन संसार का नियम है। हमको देखना यह है कि हम परिवर्तन को ऐसा ढालें कि जो हमारे जीवन को सुखमय बनावे। जो परिवर्तन हमारे जीवन को सुखमय न बनावे उस परिवर्तन के होने से कुछ लाभ नहीं। आज हमारे समाज में जो परिवर्तन हुए हैं उनको उस कसौटी पर कस के परखना मैं चाहता हूँ कि उनसे हमारे जीवन में क्या अन्तर पड़ा है।

सब परिवर्तनों पर गौर करने से मैं इस परिणाम पर पहुँचा हूँ कि हम आज भी लकीर के फकीर बने हुए हैं, केवल अपने स्वार्थ के लिये भूठ की शरण अधिक लेने लगे हैं। भूठ का सहारा ले अपना मतलब निकालने में व्यस्त हैं।

जीवन में सबसे महत्वपूर्ण घटनाएँ दो हैं—एक विवाह और दूसरे मृत्यु।

साठ वर्ष पहले हमारे यहाँ विवाह बचपन में होते थे जिसमें गुरुजी का हाथ रहता था। वही सर्वेसर्वा होते थे, हम अपने भावी दामाद या बहू के बारे में केवल इतना जानना चाहते थे कि उनके माँ-बाप का नाम-नस कैसा है, लड़का-लड़की बच्चे होते थे। उनकी पढ़ाई-लिखाई स्वभाव जानने का मौका ही न था। गुरुजी जन्म पत्रा मिलाकर बताते थे कि लड़का भाग्यशाली होगा। उसकी आयु लम्बी होगी। उसके यहाँ धन और सन्तान की कमी नहीं होगी। हम गुरुजी की बातों को वेद वाक्य समझ अन्धा सौदा करते थे। विवाह के समय अपनी पुत्री या पुत्र बहू को आशीर्वाद देते थे कि दूधों नहावो पुतों फलो। परन्तु जब गुरुजी की बताई बातें भूठ निकलती थीं, जब हमारी लड़कियाँ दस बारह वर्ष की अवस्था में ही विधवा हो जाती थीं तब गुरु जी समझा देते थे कि विधाता का लिखा मिट नहीं सकता। हम सर फोड़कर रह जाते थे। अब बच्चों के विवाह नहीं होते। हमारी लड़कियाँ बी० ए०, एम० ए० पास होती हैं। लड़के बदसरे रोजगार जब हो जाते हैं तब विवाह होते हैं। अब हम लड़के की नौकरी देखते हैं। अब हमारे यहाँ गुरुजी का बोलबाला नहीं है कि गरीब घर के लड़के का विवाह घूस खा अमीर घराने में करा दें, यहाँ तक तो यह परिवर्तन अच्छा है, परन्तु आज भी हम पुरानी लकीर के फकीर हैं। नकल मिलाने के लिए अवश्य मांगते हैं। भूठ का सहारा ले अगर लड़का पसन्द हो तो कह भी देते हैं कि नकल मिल गयी।

पहले पांच तान सात तान के भगड़े थे। चान्दी के बर्तनों पर भांय-भांय होती थी। सोने की तागड़ी पर जान देते थे। अब विवाह में काला बाजार चल पड़ा है। पांच तान सात तान सोने की तागड़ी की बात मायूब समझी जाती है। अब हजारों की बातचीत होती है। I. A. S. लड़के का दाम काला बाजार में एक लाख तक पहुँच गया है।

पढ़-लिख जाने पर विदुषी होने पर लड़की का हाट में कुछ मूल्य नहीं। माँ-बाप कितना रुपया देंगे, यही मापदंड है जिससे लड़की मापी जाती है।

पहले मंगनी के समय ताक होता था। साधारण सी रस्म हो जाती थी जिससे समाज में यह घोषणा हो जावे कि फलाने लड़के की शादी बंध गयी, अब वह बाजारमें नहीं है। अब ताक भी एक छोटा मोटा ब्याह होता है। इसमें परखा जाता है कि लड़की वाले कितने पानी में हैं। अगर इस परख में पूरे न उतरे तो कोई न कोई भूठा बहाना लेकर विवाह वार्ता आगे नहीं चलती, शादी काट दी जाती है। यहाँ फिर भूठ का सहारा लिया जाता है। पहले शादी कटना नाक कटने के बराबर समझा जाता था और ऐसे लड़के का मूल्य हाट में कम हो जाता था, पर अब वह फिर plastic की नाक लगा हाट में आ जाता है और कभी-कभी उसके दाम बढ़ भी जाते हैं।

इन परिवर्तनों से समाज में कुछ सुधार तो नहीं हुआ।

पहले बारातें आठ दस दिन ठहरती थीं, अब तीन में ही लड़की वालों के धुरें उड़ जाते हैं। पहले खजूर और कूजों पर टलता था, अब अंग्रेजी, बंगाली, देसी मिठाई भी आंखों तले नहीं उतरती।

लग्न का तरीका वही पुराना है। हमको उसमें तनिक भी विश्वास नहीं पर लकीर पीटे जाते हैं। पहले पहल लड़का व लड़की एक दूसरे की शकल शीशे में लग्न के समय देखते थे। आज पहले ही खूब देख लेते हैं, पत्र व्यवहार कर लेते हैं, पर शीशे में देखने की रस्म भी जारी है। ढकोसला चल रहा है। लकीर पीटी जा रही है। क्या हम इस ढकोसले को तोड़ civil marriage अपने यहाँ नहीं चालू कर सकते। अब गुरुजी का बाजार ठंडा हो गया है। गिनती के गुरुजी रह गये हैं। वह डाक्टर-वकील और नौकरी पेशा हो गये हैं, अच्छा होगा कि हम इन ढकोसलों में विश्वास न रखते हुए भी लकीर के फकीर न बने रहें। परन्तु अभी समय नहीं आया है, अभी हम नयी चाल पर चलने में अपनी

नाक कटना समझते हैं। अब हम ज्यादा बच्चों का पालन-पोषण नहीं कर सकते परन्तु फिर भी विवाह के समय आशीर्वाद देते हैं कि लड़की गंधारी की तरह सौ बच्चों को जन्म दे। क्या अभी समय नहीं आया है कि इस अवसर पर नव विवाहित दम्पति को हम परिवार नियोजन का महत्व समझावें और उनको ऐसी पुस्तकें भेंट करें जिससे वह इसके महत्व को समझें। यह समय का तकाजा है। पर हम पुरानी लकीरों पर चलने वाले ऐसा नहीं कर सकते।

ब्राह्मण होने के नाते हम जब विद्या आरम्भ करते हैं हमारा यज्ञोपवीत होना चाहिये। हमें किसी गुरु के आश्रम में रह ब्रह्मचर्य जीवन व्यतीत करते हुए विद्या अध्ययन करना चाहिये। अब हमारे यहाँ यज्ञोपवीत विवाह के दिन ही होता है। यह क्या ढकोसला है। हमारा ब्रह्मचर्य सिनेमा के उन दृश्यों से आरम्भ होता है जिसके अश्लील गीत और भटकती लड़कियाँ हमारे नवयुवकों की नींद हराम कर देते हैं।

हमारे कानून दाँ कहेंगे कि ब्राह्मण का विवाह यज्ञोपवीत के बिना अवैध है। परन्तु क्या हम उसको न्याय संगत बनाने के लिये civil marriage नहीं कर सकते। ऐसा कैसे हो सकता है। हम लकीरके फकीर जो ठहरे, हमें देवी-देवताओं में विश्वास नहीं। हम एक क्षण भी उनको याद करने के लिये समय नहीं रखते पर ऐसे अवसरों पर अण्डों से आचमन कर उनका आवाहन करते हैं, यद्यपि हम समझते नहीं कि हम क्या कर रहे हैं। हमारा अज्ञान हमें किधर ले जा रहा है। हम कोल्हू के बँल की तरह अग्नि के चक्कर लगाना बड़ा धर्म का कार्य समझते हैं। हम सिगरेट पीते जाते हैं और अग्नि की पूजा करते जाते हैं।

अब सुनियें मृत्यु की बात।

हमें जन्म भर पाठ पढ़ाया जाता है कि आदमी जब दुनिया से जाता है खाली हाथ जाता है। उसके कर्म ही उसके साथ जाते हैं। मरने वाले का साथ कोई नहीं देता। यह सब पाठ पढ़ने के बाद भी हम लकीर पीटे जाते हैं। क्रियाकर्म, कर्म कांड में हमें विश्वास नहीं। दसवाँ ग्यारहवाँ करने के लिये हमें समय नहीं, पर हम लकीर के फकीर बने पुराने रास्तों पर चलने में विश्वास न रखते भी नारायण बली और द्वादशी करना अपना कर्तव्य समझते हैं। ऐसा न करें तो हमारी नाक कट जायेगी।

हमारी नाक ताक हो जाने के बाद शादी करने में नहीं कटती, हमारी नाक तलाक देने में नहीं कटती। हमारी नाक अपनी धर्म पत्नी के साथ विश्वासघात करने में नहीं कटती, हमारी नाक पत्नी के आभूषण खेल को देने में नहीं कटती, हमारी नाक लड़के की शादी में लड़की के मां-बाप को भूवा, नंगा करने में नहीं कटती, हमारी नाक जिन्दगी में मरने वाले की पूछताछ न करने में नहीं कटती पर मरने के बाद उसकी नारायण बली न करने में हमारी नाक मोम की हो जाती है।

हंसी की बात है कि हम देखते हैं कि सुविधा न होने पर हम आर्य समाजी तरीके से मरने वाले का दाह करते हुए भी नारायण बली के ढकोसले को नहीं भूलते। हम न इधर के रहे न उधर के रहे।

मैं आपसे प्रार्थना करूँगा कि आप इन बातों पर गौर करें और अगर समझ में आवे तो लकीर के फकीर न बनिये।

समझाने से था हमें सरोकार

अब मान न मान तू है मुख्तार ॥



आदमी के पास धन होना और धन से खरीदी जा सकने वाली चीजों का होना बहुत अच्छा है। लेकिन समय समय पर यह जरूर देखते रहना चाहिये, कि कहीं उसने वह कुछ तो नहीं खो दिया जो कि धन से नहीं खरीदा जा सकता।

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आदमी का शरीर बड़ा संवेदनशील होता है। आप किसी की पीठ जरा थपथपा भर दीजिये, देखिये फिर उसका दिमाग कितना चढ़ता है।

आलोकित पथ

नीभा रानी कौल

आह ! यह विशाल भवन आज श्मशान जैसा सूना लग रहा है । न जाने क्यों मुझे आज यह शान्त वातावरण अशान्त बनाये हुये है । यह शीतल चाँदनी भी क्यों मुझ पर ही अंगारे बरसा रही है । आह यह कौन सा दाहण दाह मेरे हृदय को दग्ध कर रहा है । भाँति-भाँति के छल-प्रपञ्च, सुकर्म तथा कुकर्म कर जिस भवन की एक-एक ईंट जोड़ी थी क्या वह इसीलिये कि मैं प्रेत बनकर इस पर छा जाऊँ ।श्रद्धा चली गई तो जाने दो । उसने देश सेवा का व्रत लिया है । वह युद्ध में काम आये सैनिकों के परिवार वालों के लिये अन्न-धन जुटायेगी । वह चाहे जो करे मुझे उससे कोई सरोकार नहीं है । यह क्या ? इन पाषाण की दीवारों से भी क्यों उसी की ध्वनि प्रतिध्वनित होती है । नहीं, नहीं यह मेरा भ्रम है । मुझे देश की पुकार न सुननी ही है न सुनाई ही देती है । यह श्रद्धा का वशीकरण आलोक पर ही प्रभाव डाल सकता है, मुझ पर नहीं ।हाआलोक तुम भी मेरे न रहे । मेरे एकमात्र आधार, तुम माँ की बातों में आकर सेना में भरती हो गये । तुम्हें माँ के कथन में ही सार जान पड़ा हाय ! कैसी निष्ठुर माँ हो तुमसदा से प्रेम और वितय की मूर्ति श्रद्धातुम्हारा वास्तविक रूप अब प्रकट हुआ है । पुत्र को रण में भेजकर मुझसे भी देश के नाम तन-मन और धन का दान चाहती हो । मैंने देशसेवा के नाम पर अपने ही स्वार्थ की पूर्ति आज तक की है । इस कलङ्क को धोने के लिये तुम सर्वस्व बलिदान चाहती हो ? तुम मुझे देश तथा समय की पुकार सुनाना चाहती हो ? मुझे उपदेश न दो, मैं स्वयं ही उपदेशक हूँ । इतना तो तुम जानती ही हो । ...

कौन ? यह किसने स्विच आन किया ? कौन प्रकाश में मेरे अन्तर की पीड़ा निहार कर जले पर नमक छिड़कना चाहता है ? “हाँ भोला, तुम क्यों यहाँ आया ? किसने तुम्हें बत्ती जलाने को कहा ? तुम यहाँ किस लिए रहते हो ? जाओ अपना ठिकाना कहीं और ढूँढ लो । मुझे अब तुम्हारी आवश्यकता नहीं है !”

“कसूर माफ हो सरकार—अंधेरा देख कर बिजली जला दी । खाना-परोस दूँ क्या ?”

निकल पाजी कहीं का । बातें न बना । बिजली बन्द कर अभी यहाँ से चला जा । कह तो दिया मुझे तुम्हारी आवश्यकता नहीं है । यूँ आँखें फाड़ क्या देखता है ? जाओ, तुम सेना में भर्ती होकर अपनी जन्मभूमि की सेवा क्यों नहीं करते, तुम्हें समय की पुकार नहीं सुनाई देती ? जाओ मेरे

घर से । इसी समय फिर कभी आकर अपना हिसाब कर लेना । अरे बिजली तो बन्द करता जा ।” चला गया पाजी । अब मैं निर्विघ्न विश्राम करूँगा ।

आह ! यह विचार शृङ्खला क्यों मेरे मस्तिष्क को घेरे हुए है ? किस घुटन से मेरा दम घुट रहा है ? तीन वर्षों से लगातार मैट्रिक में असफलता पाने के कारण मैं गाँव भर में उपहास का पात्र बना हुआ था । अन्त में सफलता से निराश होकर पूजा-पाठ में मन लगाया । प्रातः जो पूजा में आसन लगाकर बैठ जाता तो दोपहर तक उठने का नाम न लेता । इसका प्रभाव भी भावुक ग्रामवासियों पर कम न पड़ा । तिरस्कार तथा उपेक्षा के बदले मैं आदरणीय बन गया था । इस परिस्थिति का लाभ मैंने पूर्ण रूप से उठाया । अपनी मण्डली में मैं ज्ञान और भक्ति के उपदेश देने लगा । घर में केवल माँ थी और थो मामूलीसी खेती । माँ का अगाध स्नेह मुझे प्राप्त था । मैं पूर्ण युवा हो चुका था, साथ ही गाँव भर का सम्मान पात्र भी । इस बीच श्रद्धा के साथ मैं विवाह सूत्र में बँध गया । धीरे-धीरे मैं धार्मिक क्षेत्र से राजनीति में भी उतर पड़ा था । पाकिस्तान बनने तथा भारत के बंटवारे के विरुद्ध कई भाषण भी दे चुका था । भाषण क्षेत्र मेरा गाँव तक ही सीमित था । इस बीच भारत स्वतन्त्र हो गया, पर दो भागों में बँटकर । मेरे परिवार में भी एक और प्राणी का आगमन हो चुका था । माँ को लेकर हम चार प्राणी थे । निर्वाह कठिनता से ही होता था । खेती करने को मैं अपनी पायी हुई प्रतिष्ठा को नदी में बहाने के समान समझता । नौकरी के लिये कई प्रयत्न किये पर न मिली । अतः मैं अपने शासनाधिकारियों के प्रति विद्रोह कर उठा । मेरी धार्मिकता का वहाँ पर बोलबाला था ही, मैंने इसी शस्त्र को काम में लिया । साम्प्रदायिकता की अग्नि में आहुति देने लगा । इससे देश को चाहे जो कुछ हुआ हो मेरी स्थिति सुधर गई । मिट्टी के कच्चे घर के स्थान पर ईंट तथा सीमेंट का सुन्दर भवन खड़ा किया । परन्तु इससे मेरी प्रतिष्ठा को भी आघात सहना पड़ा । मेरे भाषणों को अब गाँव की जनता कड़वी औषधि की तरह पीने लगी । भाँति-भाँति की संस्थाओं के लिये चन्दा देने में भी लोग आनाकानी करने लगे । मेरी स्थिति गम्भीर हुई ही थी कि इस बीच वहाँ नये तहसीलदार साहब आये । उन्होंने मुझे बुला भेजा । मन ही मन सहमते हुए उनके घर पहुँचा । उसने मेरी आवभगत में कोई कमी न आने दी, परन्तु साथ ही यह भी सूचित किया कि यदि कोई साम्प्रदायिक भगड़ा

खड़ा हुआ तो उसका उत्तरदायित्व मुझ पर ही होगा। मैंने स्थिति को समझ कर कहा कि मैं स्वयं चाहता हूँ शान्ति बनी रहे और अब इस गाँव को छोड़ना ही चाहता हूँ। परन्तु दूसरी जगह जाकर कुछ कामकाज तो मिले। वह प्रसन्न होकर बोला—यदि आप कलकत्ता जावेंगे तो वहाँ मेरे परिचितों से आपको बहुत कुछ सहायता मिलेगी। मैंने सहर्ष स्वीकार किया। श्रद्धा तथा मां से यह कहकर विदा ली कि एक देशसेवक को जिस ओर से देश की पुकार आयेगी वहाँ उसे जाना ही पड़ेगा। मेरी बातें सुन श्रद्धा की आँखों में विलक्षण ज्योति दिखायी पड़ी थी।

कलकत्ता आकर मुझे नौकरी तो मिली नहीं परन्तु तहसीलदार की विशेष कृपा से कुछ सज्जनों के साथ मेरा परिचय हुआ। अब मैं महासभाई के स्थान पर कांग्रेसी बन बैठा था। हिन्दू-मुस्लिम ऐक्य तथा पञ्चवर्षीय योजनाओं से देश की समृद्धि तथा बेकारी का उन्मूलन आदि अनेक विषयों पर मैं ओजपूर्ण भाषण दे चुका था। कलकत्ता के मारवाड़ी आदि हिन्दीभाषियों का मैं प्रिय बन चुका था। यहाँ मेरी स्थिति सुदृढ़ हो गई। पाठशालाओं आदि के नाम पर चन्दा एकत्र किया। कई स्थानों से भेंट में मिली थैलियों आदि से मैंने अपने लिये भी भवन खड़ा किया। जनता के साथ ही मैंने अपना भी उद्धार किया तो इसमें कौनसा पाप किया ?

आह ! कोई पानी के दो घूँट देतागाँव से मां के स्वर्ग सिंघारने की सूचना पा मैं सीधे घर पहुँचा। गाँव के लोग मेरा परिवर्तित खदर-धारी रूप देख दंग रह गये थे। उन्होंने मेरे बारे में बहुत कुछ सुना था। मैंने उनकी शंका का यह कह कर समाधान किया था कि 'मानव के प्रति मानव की कैसी घृणा। धर्म मानव को आत्मज्ञान कराने के लिये है न कि ईर्ष्या, हिंसा तथा द्रोह फैलाने के लिए। धर्म के नाम पर जो अनाचार हो रहा है वह हमारे पतन में ही सहायक होता है। ईश्वर एक है, उसे ही भिन्न-भिन्न नामों तथा रूपों से मानव पुकारता है। मुझे एकान्त में रहकर आत्मज्ञान की अनुभूति हुई है। अब समस्त भेद-भाव का अन्धकार दूर हो गया है। मैं आप लोगों से भी अनुरोध करता हूँ कि आप लोग धर्म के भेदभाव में न पड़कर मानव को मानव की दृष्टि से देखें और सत्कर्मों से ईश्वर लाभ करें। गीता में भगवान ने कर्म करने की ही शिक्षा दी है।' न जाने उपस्थित जन समुदाय को मेरे प्रति कैसी धारणा बनी, पर श्रद्धा जो कि द्वार की आड़ में सुनती थी उसके मुरझाये हुये मुख पर सहसा रक्तिम आभा लौट पड़ी थी। इसके नेत्रों में श्रद्धा भरी ज्योति देख मैं आश्चर्यचकित रह गया। ओह ! हृदय फटा जा रहा है। किससे मन की बात कहूँ ? न जाने क्यों यही विचार शृङ्खला मेरे मस्तिष्क में चक्कर काट रही है। मैं सब कुछ भूलना चाहता हूँ, सब कुछ। नहीं, तो मैं पागल हो जाऊँगा। ... आह ! जब श्रद्धा मेरे साथ आयी थी तो कितनी प्रफुल्लित थी, कितनी हर्षविभोर परन्तु कलकत्ता पहुँचते ही जब इसने मेरी धन-सम्पदा देखी तो न जाने किस संशय के भूत ने उसे धर दबाया। कई बार तो पूछ भी बैठती कि

'इस अल्पकाल में ही आपने कैसे इतना धन उपार्जन किया है।' मेरे सिर से पाँव तक आग लग जाती परन्तु तिसपर भी मैं ऊपर से शांत रहकर कहता कि 'ईश्वर के भक्त तथा देशसेवक के पास ऋद्धि-सिद्धि स्वयं ही आती है। उसे इसके लिये भटकना नहीं पड़ता।' परन्तु उसके हृदय से वह संशय का शूल कभी न निकला।

इन्हीं दिनों चुनाव के समय पर मैं भी उठा था, परन्तु मेरे प्रतिद्वन्दी साम्यवादी ने मुझे बुरी तरह पछाड़ा। अपमान की वेदना और श्रम की अधिकता से मैं क्लान्त हो चुका था। धन की क्षति हुई सो अलग, तिस पर श्रद्धा का तटस्थ भाव मुझे अखर जाता। जिसके लिए मैं दिन-रात एक करता हूँ वही मुझसे खिंची रहे ! निराशा तथा दुःख से मैं व्यथित हो उठा था। ऐसे में यदि कोई मेरे हृदय में आशा का दीपक था तो वह था आलोक, परन्तु हाय ! उस मायाविनी ने उसको भी मुझसे छीन लिया। मुझे भी वह उन दिनों सहृदया बन कर यही सान्त्वना देती कि मुझे दुखी न होना चाहिये। यह धन जिस प्रकार आया था उसी प्रकार गया भी। इसके लिये शोक क्यों किया जाय ? यह तो हमारे लिये वरदान ही हुआ। निरन्तर अश्रुधारा बहाती हुई कहती—'मैं आपसे विनती करती हूँ कि चिंता, शोक त्याग आप निस्वार्थ देशसेवा का व्रत लीजिये। आपकी वाणी में ओज है। देश सेवा में उसे लगाकर सफल कीजिये। आप मेरे स्वामी हैं। सर्वस्व हैं। मैं आपका अहित नहीं चाहूँगी। चुनाव में हारने के कारण हमारा यहाँ रहना कठिन हो गया है। कुछ मनचले तो टीन बजा-बजा कर हम पर व्यंगों की बौछार करते हैं। आलोक को पाठशालामें भी व्यंगों की बौछार सुनते-सुनते जी ऊब गया है। यदि मेरी मानें तो हम अपने गाँव को ही चले चलें। वहीं अपने दीन-दुखी भाइयों की सेवा कीजिये। सेवा का क्षेत्र तो सभी समान हैं।' उसके वचन यद्यपि मधुर होते परन्तु मुझे विषभरे लगते। मैं कुछ कहने को आतुर हो उठता, परन्तु भावावेश में उसकी बहती हुई आँखों को देखकर विष का घूँट पीकर रह जाता। आहमेरा मस्तिष्क विकृत तो नहीं हुआ। क्यों बार-बार उसी के विचार आ रहे हैं। सारी रात बीत गयी पर इन विचारों का क्रम नहीं टूटता। मैं अपने जीवन के पन्ने उलटता हूँ तथा उसकी जीवन भाँकी देखता हूँ। जिसने मुझसे मेरा लाल छीन लिया है। ... आह ! आलोक तुम तो अब शिशु न थे। तुमने अपने पिता के हृदय को तो टटोला होता। तुम पर ही मेरा आशारूपी बसन्त लहरा रहा था। तुमने क्यों उस पर वज्रपात कर दिया। मैंने उच्च शिक्षा तुम्हें सेना में भर्ती होने के लिये तो नहीं दी थी। तुम्हारे युद्ध में न जाने से भी सेना लड़ सकती थी। हाय ! मेरे घर का छोटा-सा दीपक न जाने किस भयंकर भंभाबात में टिमटिमाता होगा। हे ईश्वर ! मुझ पर दया कर। मैं प्रथम बार आज तुम्हें सच्चे हृदय से प्रार्थना कर रहा हूँ। तू मेरे दीपक की ज्योति बनाये रखना। तुम्हारे बिना मेरे हृदय की दशा कौन जानता

है। मेरा सहारा केवल तुम ही हो। तुम मेरी लाज रखना। आह! मैंने क्या कुछ नहीं किया। कांग्रेसी से मैं साम्यवादी बन गया। सोचा था कि श्रद्धा के नेत्रों में मैं इस प्रकार पुनः श्रद्धा का पात्र बन जाऊँगा। विचारा था यहाँ साम्यवादियों का ही बोलबाला है। अतः मैं भी वही चोला धारण कर अगले चुनाव में विजयी बनूँगा। बड़ाबाजार का मकान विक्रय कर मैंने इस विशाल भवन को खड़ा किया, पर आज यह भवन मुझे भयंकर दिखाई दे रहा है। हाय मैंने क्या नहीं किया। किसानों को उकसा कर अन्न को उच्च दामों में बेचने की सम्मति देकर उनका हितैषी बना। मजदूरों का प्रेम पाने के लिये उनसे हड़तालें करवाई। पूँजीपतियों को सरकार से विद्रोह करने के लिये प्रेरित किया तो बेकारों को पूँजीपतियों के विरुद्ध उभाड़ा। चारों ओर मेरी जयजयकार होने लगी। हवा का रुख देखकर ही मैं नौका की पतवार चलाता। पर श्रद्धा मेरी करनी की ओर न देख मेरे भाषणों को साकार रूप देने लगी। सेवकों की भी सेवा करती। भिखारियों को भर पेट भोजन खिलाना, मजदूरों की बस्तियों में जाकर सफाई करवाना, रोगियों की सेवा तथा औषधियों का प्रबन्ध करवाना ही उसका कार्यक्रम बन गया। आलोक ने भी माँ के कामों में तभी से रुचि लेनी आरम्भ की थी। यदि मैं जानता कि वह रुचि यहाँ तक पहुँच आयेगी तो पहले से ही सावधान रहता। परन्तु हाय! उस समय मैं यद्यपि विरोध करता, परन्तु मन ही मन इसे भी अपने यश का साधन ही समझता।

यदि मैं कहता क्यों व्यर्थ के कामों में समय नष्ट करता है तो वह प्रतिरोध में कहता “दलितों, पीड़ितों तथा दुखियों की सेवा करने में समय का सदुपयोग ही होता है पिताजी। आप भी तो भाषणों में यही कहते हैं। कहने और करने में एकता न हो तो वह कहना ही व्यर्थ है।” मैं जल भुनकर रह जाता, परन्तु उसे कैसे कहता कि मैं यह सब तुम्हारे लिये नहीं कहता हूँ। हाँ करता अवश्य तुम्हारे लिये ही हूँ।”

कौन हैकौन हो भाई, भीतर आओ। हूँ—टेलीग्राम है। देखूँ तो किसका टेलीग्राम है? याआलोक को वीरगति मिली है, उसे परम वीर चक्र दिया जायेगा। हायआलोक क्या तुम सत्य ही चले गये? ... नहीं, नहीं, ऐसा नहीं हो सकता। मेरे रहते तुम नहीं जा सकते! मेरे बुढ़ापे के एकमात्र आधार मुझे निराधार मंथार में छोड़े तुम कहां गये, आलोक? तेरे बिना तो मुझे सर्वत्र ही अन्धकार का भान होता है।

“ओह श्रद्धा तुम तुमने सुन लिया आलोक कहाँ गया है। आह! देश प्रेम का फल भी मिलेगा, परमवीर चक्र। उसे लेकर मैं क्या करूँगा जब कि उसको पाने वाला ही न रहा ... कौसी विडम्बना है यह।”

“मैं सब सुन चुकी हूँ। रेडियो पर समाचार सुनकर ही तो हृदय पर

पत्थर रख कर आयी हूँ।”

“ओह निर्ममता की साकार प्रतिमा भी तुम्हें देख विचलित होगी। इस महान पुत्र शोक से भी तेरा हृदय द्रवित नहीं हुआ। तुम्हारी आँखों में दो बूंद आँसू भी नहीं हैं।

“नहीं—नहीं ऐसा न कहिये। मेरे रोम-रोम में दारुण-दाह हो रहा है। इस ज्वाला से मैं भस्मीभूत हुआ चाहती हूँ। इतने ही दिनों में मैंने कई माताओं का कर्ण क्रन्दन सुना। मैंने अपने ममता भरे हृदय को पत्थर का बना लिया था। उनके दुःखों का बोझ हल्का करने में ही अपने को धन्य समझती रही। परन्तु आज मेरा पाषाण हृदय भी दहल गया है। हाय! मैंने अपने कलेजे के टुकड़े को युद्ध में जाने से क्यों नहीं रोका? आह! यह धर्मान्ध और शक्ति के मद में चूर राष्ट्र हमारे हृदय की पीड़ा को क्यों नहीं समझते? क्यों शांतिप्रिय देश को भी युद्ध की आग में धकेल कर माताओं की गोद सूनी कर देते हैं? कब उनकी आँखें खुलेंगी? हाय! मेरे लाल तुमने अपने कर्तव्य की बलिवेदी पर अपने प्राण न्यौछावर किये पर मुझे अपने पथ से विचलित कर गये। मैं जीते जी ही मारी गयी हूँ।”

श्रद्धा! यह तुम क्या कह रही हो, तुम्हें क्या हो गया है! तुम यह कलंक की कालिमा उस प्रकाश पुञ्ज पर लगाना चाहती हो जिसने अपने पिता का कलंक अपने प्राणों से धो लिया है। नहीं-नहीं, ऐसा कभी नहीं हो सकता! उस पर मैं किसी प्रकार की आँच नहीं आने दूँगा। आज सारे राष्ट्र को उस पर गर्व है। सारा राष्ट्र उसके लिये रो रहा है। जिन्होंने उसके और उसके जैसे कई वीरों के प्राण लिये उनका सिर कुचलने में हमें अपना सर्वस्व लगाना होगा। यह सब धन, यहाँ तक मेरा तन और मन भी अब इसी देश के अर्पण करूँगा, जिससे यह मुझे प्राप्त हुआ है। उठो, धैर्य धारण कर अपने पथ पर चलो, मैं तुम्हारे साथ हूँ। सोचो तो भला यदि तुमने इस प्रकार धीरज खो दिया तो उन ललनाओं का क्या होगा, जिनकी मांग में सिन्दूर पड़ते ही पूँछ गगा है। वह साधारण माताएँ जिन्हें अपने परिवार के अतिरिक्त और किसी विषय का ज्ञान नहीं है, कैसे यह दुस्सह यातना सह सकेंगी। यह धीरज खोने का समय नहीं। देश पर अथवा हम सब पर विपत्ति के बादल मंडरा रहे हैं। अतः हमें इसमें संघर्ष में प्राणपन से जूझना ही होगा।”

“यह आप कह रहे हैं क्या वास्तव में।” “हाँ श्रद्धा हाँ, यदि अब भी संशय हो तो परीक्षा करके देख लो, आलोक ने अपने प्राणों से मेरे स्वार्थ रूपी अन्धकार को हर लिया। मैं उसके नाम पर कलंक न लगने दूँगा। उठो समय नष्ट न करो! देखो, मुझे राष्ट्र की पुकार सुनाई देने लगी है। मैं इसे अब अनसुनी नहीं कर सकता! आज से हमारा एक क्षण भी नष्ट न होना चाहिये। जिस पथ को आलोक आलोकित कर गया है उस पर हमें चलना ही होगा।”

समस्या का हल समस्या

श्री कृष्ण काचरू

समस्या... ,...समस्या... ,...समस्या, समझ में नहीं आता कि कहीं इन सब समस्याओं का अन्त भी है, या नहीं। ऐसा जान पड़ता है कि प्रभु किसी विचार में मग्न किसी समस्या का हल ढूँढ़ रहे थे और यही सोचते-सोचते उन्होंने इस पृथ्वी को आकार दिया, मनुष्य, पशु बनाये। फूल पत्तियाँ, पेड़ आदि बनाये। अर्थात् मानव के सुख की सब सामग्री प्रभु ने इस पृथ्वी के कण-कण पर उगाई या लाई। मगर इतना करने पर भी क्या प्रभु शान्त है? क्या उसे कोई भी समस्या नहीं? तो उत्तर यही होगा कि प्रभु ने पृथ्वी तो बनाई, परन्तु यही पृथ्वी, यहाँ के निवासी ही 'उस' के लिए एक विशाल समस्या का रूप धारण कर बैठे। कभी पृथ्वी के किसी कोने में कोई आपत्ति आ पड़े...तो बेचारे प्रभु को क्या कुछ नहीं सुनना पड़ता...बात अगर यहीं तक सीमित रहती तो और बात थी। परन्तु यहाँ तो बेचारे प्रभु पर समस्याओं की वर्षा होती है। मनुष्य को बनाया था कि 'वह' प्रतिदिन प्रातः को अपना नाम अपने बन्दों के मुँह से सुनेगा।... 'वह' तो इस आशा में था कि मानव समाज के हाथों में प्रभु के चित्र के बिना कुछ भी नहीं होगा। परन्तु 'उस'की आशा 'उस' के लिए निराशा सिद्ध हुई और मानव जाति के लिए एक 'आशा' अर्थात् मन्त्रों और वेदों के स्थान पर मनुष्य के मुँह से 'विनाशकारी फार-मूले' ज्ञान-विज्ञान की बातें उच्चारण होने लगीं। मनुष्य के हाथों में प्रभु के चित्र का स्थान तो बन्दूक, टैंक, वायुयान, राकेट और विनाशकारी परमाणु शक्ति ने लिया। इस पर भी अगर कहें कि प्रभु शान्त है, समस्या-हीन है तो बेचारे प्रभु के साथ बेइन्साफी होगी। समस्याओं को तो प्रभु ने ही जन्म दिया, या यूँ कहना अनुचित न होगा कि एक विशाल समस्या बनी है असंख्य छोटी-छोटी समस्याओं से और इस विशाल समस्या का नाम है प्रभु। इस विशाल समस्या से विस्फोट या अन्य किसी कारण समस्याओं के छोटे-छोटे अणु प्रति समय टूटते और अलग होते रहते हैं और फिर यह समस्याओं के अणु मानव जाति के लिए एक नई समस्या के रूप में प्रगट होती है, जन्म लेती है।

यह है हाल उस महान शक्ति का जो इस संसार का रचयिता भी है, संहारक भी। अर्थात् दर्द भी वही और दवा भी। जिस घर का बेड़ा ही ठीक से न चल रहा हो उस घर के बाकी व्यक्ति ठीक से चलें इसकी

सम्भावना करना पागलपन नहीं तो और क्या है...इसी प्रकार इस संसार के रचयिता को जब समस्याओं की ही छाहों के तले रहना पड़ता है तो क्या इस संसार के प्राणी समस्याहीन हो सकते हैं, ऐसा सोचना भी सारहीन है।

मानव जाति की किसी भी श्रेणी, किसी लिंग को लीजिये, किसी भी धर्म को लीजिये, समस्याएँ उन सबके साथ ऐसी चिपटी हैं जैसे कि मांस के साथ त्वचा। वैज्ञानिक के लिये उसका घरबार समस्या है। किस प्रकार से आत्मा को तोला जाय, फोटो लिया जाय, चाँद पर चढ़कर दूसरे देशों की सुरक्षा को हानि पहुँचायें, टेस्ट ट्यूब बेबी को जन्म दें और न जाने कितने प्रकार की समस्याएँ एक वैज्ञानिक के हृदय पर दीमक की भाँति छाई रहती हैं। अगर एक समस्या का हल निकल आये तो दस नयी जन्म लेती हैं, खेती को उपजाऊ बनाया तो मानव जाति की पैदावार भी ब-गई। उसको रोकने के लिए 'लूप' का आविष्कार किया तो लोगों में बहम आ गया 'लूप से कैंसर होता है' और फिर बहम का तो कोई इलाज ही नहीं या बच्चे तो प्रभु की देन हैं। वहाँ कौनसा मुँह दिखाओगे, इस प्रकार हम तो समस्याओं में पड़ ही गये, मगर बेचारे प्रभु को भी इसमें सम्मिलित कर लिया।

विद्यार्थी श्रेणी को तो समस्या से छूट नहीं। किस प्रकार प्रथम आये (बिना पढ़े), नकल करें, प्रोफेसर को खुश रखें, फैंशन, किताबें, 'प्रेम' आदि और बहुत प्रकार की समस्याएँ विद्यार्थियों को गम (चिन्ता) बनकर सता रही हैं। इन सब समस्याओं का हल भी एक समस्या बन जाती है, घर-गृहस्थी के मामले में हर बात समस्या, रोटी, चावल, आटा, दाल से लेकर घी, तेल...सब्जी आदि और फिर कपड़ों के लिये समस्याएँ आ जाती हैं। अगर कोई इन समस्याओं का हल ढूँढ़ने चले तो वह एक बहुत बड़ी समस्या में फँस जाता है। अगर तीव्र दृष्टि से देखा जाये तो हर व्यक्ति स्वयं अपने लिए ही नहीं अपितु औरों के लिये भी एक समस्या बन जाता है और इसका हल एक विशाल समस्या है। कितनी समस्याएँ हैं कि जितना इनके हित में चिन्तन करें, समस्याएँ उतनी ही बढ़ती हैं। जीवन एक विशाल समस्या है, संसार समस्याओं का भवसागर...उस पार जाना एक समस्या है।

कश्मीर की कहानी का एक पृष्ठ

श्यामलालवली, "तीर्थ कश्मीरी" श्रीनगर

पुण्यभूमि कश्मीर की कहानी आश्चर्यजनक ही नहीं मनमोहक भी है। इस देश का सुन्दर वातावरण, दूर-दूर तक फैली हुई घाटियाँ, मीठे पानी के भरने, मेवों से लदे वृक्ष, जंगलों में नाना प्रकार की बूटियाँ, कायरू, देवदार और सील के वृक्ष, घाटी में चिनारों की छत्र छाया, कल-कल करती बहती हुई नदियाँ, सुन्दर पानी और कमलों से भरी हुई झीलें, रंग-रंग के फूलों की ब्यारियाँ और जाड़े में यख की स्लेटें एक ऐसा दृश्य है जिसने सैकड़ों वर्षों से हजारों लोगों को इस ओर खींच लिया है।

संसार का कोई ऐसा पुस्तकालय न होगा, जहाँ कश्मीर के ऊपर लिखी पुस्तकें न मिलें। हिन्दुस्तान के सिर पर विराजता यह प्रकृति का चमकता हुआ मुकुट पृथ्वी पर स्वर्ग समान है। यह फकीरों के स्वामी सबसे प्रतिष्ठित पवित्र और जगत स्वामी 'शिव' की मनभावनी भूमि है। यहाँ वह प्यारी 'उमा' के साथ रमण करता और आनन्द से घूमता है। यहाँ दिन-रात वायु के सितार पर मनुष्यत्व और प्रेम की धुन बज रही है जिसको सुनने वाले सुन सकते हैं और आनन्द प्राप्त करते हैं।

इस घाटी के मध्य में वितस्ता नदी शांति और सरलता से बह रही है जिसका बहाव अति पवित्र और प्रिय है। जिसने हाउसबोट की सैर की हो और कई सप्ताह इस नदी का उतार-चढ़ाव देखा हो, इसकी घाटियों पर ठहरा हो, इसके पानी में नहाया हो, इसकी छाती पर नौका चलायी हो और चपू दिये हों, वह इस शांतिमय वितस्ता के गुण गा सकता है।

यहाँ के बागे बहार का वृत्तान्त चित्ताकर्षण का अनमोल साधन है। यहाँ के फूलों के खेत, मीठे पानी से भरे हुए चश्मे, सड़कों के किनारे सफेदों की लगी हुई कतारें और सब्जार, चमेली और धान के लम्बे-लम्बे खेत, पहाड़ों की ढलानों पर आदशार और गुलजार का अद्वितीय सौन्दर्य और भीनी-भीनी सुगन्ध दिमाग को ताजा कर रही है।

प्रातःकाल की शंख ध्वनियाँ हमें आवाहन कर रही हैं कि तुम आओ और महादेवी के चरणों में अपने को समर्पण कर दो। महादेवी जिसकी कला ने यहाँ हर तरह से अपना तेज फैलाया है। जितना देश सुन्दर है उतना ही यहाँ कई सदियों से राष्ट्रीयता की भावना दिन-ब-दिन बढ़ती गयी है।

१९४७ में अंग्रेजों ने हिन्दुस्तान स्वतन्त्र करने की घोषणा की। विशाल भारत का बंटवारा हुआ और कश्मीर को रस्साकसी का केन्द्र बना दिया गया। यह देश १९४६ से बराबर अंग्रेजों की चालबाजी का शिकार था और सौ वर्ष के पश्चात् इसको अन्तर-राष्ट्रीय खिंचाव का केन्द्र बना दिया गया। इसलिये कि उनकी इच्छा थी कि इस सौन्दर्यशालिनी भूमि

को अपने लिये रखें और जब आवश्यकता पड़े तो जंगी कारोबार का केन्द्र भी बना सकें।

पाकिस्तान को बनाने में उनकी यह खास इच्छा थी कि वह कश्मीर को हड़पने के लिये अंग्रेजों के चातुरीपूर्ण संचालन का साथी बने। इसलिये आजादी के साथ ही कश्मीर पर हल्ला बोल दिया गया। अंग्रेजी आफिसरों के नेतृत्व में कबाइली फौजें आ धमकीं। सारा देश काँप उठा। हिन्दू और मुसलमान दोनों इनके स्वार्थ के शिकार हुए। फिर महाराजा और जनता भारत संघ में सम्मिलित हुई। यह सम्बन्ध अटल था। फिर भारत के जवान आये। उनके बलिदान और सहायता ने युद्ध में शत्रु पक्ष को लोहे के चने चबाने पर विवश किया। पाकिस्तान के दाँत खट्टे हुए। जब उनको मुजफ्फराबाद की बस्ती से दूर भगाने की योजना तैयार की गयी तो अंग्रेजों ने युनाइटेड नेशन के द्वारा युद्ध बन्द करा दिया।

हारे हुए जुआरी की भाँति पाकिस्तानी तिलमिलाने लगे। सीमा पर बराबर गोलियाँ चलाते रहे। सीमा के ग्रामवासियों को सताया और उनका माल-असबाब हड़पते रहे। तब से पाकिस्तान 'मान न मान मैं तेरा मेहमान' वाली कहावत चरितार्थ कर रहा है। वह कश्मीरियों को चकमा देता है कि वे उसका साथ दें। मजहब के नाम पर उकसाया ताकि दुश्मन सिर चढ़ सके। परन्तु कश्मीरी भी कच्ची गोलियाँ खेलने वाले नहीं हैं। भ्रातृभावना और प्रेम उनमें कूट-कूट कर भरा है। कश्मीरियों में द्वेष की भावना नहीं है। वे सुन्दर देश के निवासी हैं और वह वास्तव में सौन्दर्य से भरपूर है। यदि उन्हें शुद्ध शिक्षा से शिक्षित किया जाता तो उनका सदाचार सदैव सुन्दर रहता। आज तक बराबर हिन्दू-मुसलमानों के आपसी सम्बन्ध अटूट रहे हैं। संस्कृति एक है, एक ही भाषा है, रीति-रिवाज भी समान ही हैं। गीत जो धान बोने और काटने के समय गाये जाते हैं, एक हैं। इसमें संशय नहीं कि विदेशी इसमें भेद-भाव पैदा करने का प्रयत्न करते हैं। मजहब के नाम पर फूट डालना चाहते हैं क्योंकि यहाँ की जनता में धर्म के प्रति अति आस्था है। इसलिये पाकिस्तान रेडियो और अन्य प्रसारण विभाग धर्म के नाम पर जो कुछ कहता है वह मनुष्यत्व से बहुत ही दूर रहता है। यद्यपि पाकिस्तानी खेल जारी है किन्तु कश्मीर आगे बढ़ रहा है। यहाँ योजनाओं का जाल बिछ रहा है। बिजली, सिंचाई विभाग, सड़कें, पुल, इमारतें, औषधालय शिक्षण-संस्थाओं तथा प्रतिरक्षा विभाग आदि पर अत्यधिक ध्यान दिया जा रहा है। यदि लोगों को सच्ची बातों की जानकारी हो जाय तो वे भटकते नहीं रहेंगे। व्यापार तथा खेतीबारी की उन्नति की उन्हें जानकारी हो जाती तो वह भी अपना सुन्दर भविष्य को देख गद्गद हो जाते। यहाँ

घुसपैठियों ने क्या-क्या रूप धारण न किया। वह फकीर, भिखारी, भाँड़, स्त्रियों के वेष में घूमते रहे। कहीं हिन्दू बन बैठे तो कहीं मुसलमान, परन्तु काश्मीरियों की बुद्धि तीव्र है। वह प्रत्येक घटना के तल में पहुँचते हैं। परन्तु कभी-कभी भ्रम में भी पड़ जाते हैं। जब पाकिस्तान ने देखा कि कबायली आक्रमण के पश्चात् उसकी दाल फीकी पड़ गई और उसका दिन-रात का प्रचार कुछ काम न कर सका, हिन्दू के बहादुर वीर जवानों ने सीमाओं पर अपने खून की परवाह न की, तब कायरों की भाँति चीन से गठबन्धन किया। चीन—जिसने भारत पर बिना किसी कारण के १९६२ में आक्रमण किया था और उस समय पाकिस्तान ने भारत के विरुद्ध इतना भूठा और विषैला प्रचार किया कि झूठ के भी कान कट गये। पाकिस्तान की बुद्धि मारी गई। वह समझ ही न सका कि भारत को किस तरह नीचा दिखावे, आखिर अंग्रेजों के सुझाव से रण-कच्छ पर हमला किया। वहाँ उसने हार खाई और सुझाव दिया कि आपस के भगड़े आपसी बातचीत से निपटाये जाएँ। काश्मीरी जनता और सरकार अच्छी प्रकार जानती है कि पाकिस्तान क्यों और किस लिए बना। अंग्रेजी साम्राज्य चाहता था कि काश्मीर को अपने शासन में लें। इतिहास के जानकार जानते हैं कि condemned unheard का सनसनीखेज मुकदमा चला था और अमृतवाजार पत्रिका कलकत्ता और अखबार ए आम लाहौर ने प्रतापसिंह और काश्मीर को किस तरह बचाया था। अंग्रेजी साम्राज्य, एशिया के इस स्वटजरलैण्ड को एक जागीर बना देना चाहता था, किन्तु देशी रियासत होने के कारण वह विवश था। इसलिए जब आजादी के परवानों ने अंग्रेजों को भारत छोड़ने पर मजबूर किया तो पाकिस्तान का निर्माण हुआ ताकि भारत शांति और चैन से न बैठ सके। इसका प्रत्यक्ष प्रमाण अगस्त १९६५ के पहले सप्ताह में मिला। यहाँ उम समय तक फल पक जाते हैं। व्यापारी लोग काम में व्यस्त होते हैं। पर्यटक काफी संख्या में नगर, ग्राम और पहाड़ों में घूमते हैं। हर तरफ घूमना-फिरना होता है। २ अगस्त को मेरे कान में किसी ने कहा— 'सुना है गुलमर्ग और तोषबन की ओर से पाकिस्तानी फौज तीन हजार के लगभग आ गई है। वे सादी पोशाकें धारण किये हैं परन्तु अस्त्रशस्त्र साथ है। सम्भव है कि शीघ्र ही श्रीनगर में आयेंगे। मैंने यह बात सुनी परन्तु इसे गप्प हो मान लिया, क्योंकि प्रति प्रातः हमारी नगरी में कोई न कोई गप्प चल पड़ती है। इसलिए इसकी सच्चाई को जांचना अति कठिन है। नित्य नयी गप्प को फैलाना और उसको तेज करने के लिये यहाँ एजेन्सियाँ मौजूद हैं। कहते हैं कि उनका लगाव विदेशी एजेन्सियों के साथ है, ये एजेण्ट जिनको कृपा से काश्मीर को अन्तर्राष्ट्रीय खिंचाव का केन्द्र बनाया गया है। यहाँ रुपया भी आता है और गप्प बाजार में तथा काश्मीर की घाटी में बिजली की तरह फैल जाती है और धीरे-धीरे पहाड़ और जङ्गल गूँज उठते हैं। त्रन्जू की कहानी को कौन भूला है।

किसी ने गप्प हाँकी एक फाड़नेवाला जानवर उत्पन्न हुआ है। उसका नाम त्रन्जू बताया गया। कहा गया कि यह जीव हवा में उड़ता है, पानी में तैरता है, पृथ्वी पर दौड़ता है। जो भी अकेला मिले उसे काट खाता है। त्रन्जू की बात जब आम हो गई तो कई बिड़ियाँ मारी गयीं। कई लोग खिड़कियों से डर के मारे गिर पड़े। कई डरपोक त्रन्जू के नाम सुनते ही बेहोश हो गये। आखिर सरकार ने ढिंढोरा पिटवाया कि त्रन्जू का नाम बतानेवाले को दण्ड दिया जायेगा और यह भी बताया कि यदि कोई त्रन्जू को पकड़ लाये तो उसे दो हजार रु० पुरस्कार दिये जायेंगे। त्रन्जू के नाम का अन्त हो गया। इसलिये पाकिस्तानी कहानी को हमने त्रन्जू समझा परन्तु बात सच्ची थी। सचमुच ही गुलमर्ग और तोस मैदान की ओर से हमलावर प्रवेश कर चुके थे और हम मजे की नींद सो रहे थे। इसका कारण यह भी था कि हमारे विचारमें वहाँ भारतीय सेनाका एक कैम्प था।

तोस मैदान सिकिनाग नाला के इस तरफ स्थित है। यहाँ हम तीन वर्ष पहले बचाव के महकमे की ओर से मजदूरों की मजदूरी के सिलसिले में गये थे और अपने बचाव सेना को दाद दी थी कि किस तरह तोस मैदान और गुलमर्ग के इलाकों पर फौजी कंट्रोलका प्रबन्ध किया गया है। यहाँ हमने गुलाम कादिर डार का मकान भी देखा। गुलाम कादिर डार ने इस सीमामें सेना की सहायता की थी और इनाम पाया था। 'आरिजाल' के पीछे पानी के छोटे से झरने पर हमने 'रोगन जोश' और भात खायी था, जो हमारे लिये श्री भामजयी साथ लाये थे और हमने दूसरे साथी 'साधू' से कहा था 'कि एक समय आयेगा जब तोस मैदान की कहानी सारे संसार में प्रचलित होगी और उसका वर्णन कहानी के एक पृष्ठ में किया जायेगा। इस बात के पीछे हमारी आंखों के सामने वह नक्शा था जिसका घेरा 'जिगढ़', 'मीरपुर', 'पूँछ', राजौरी से आरम्भ होकर कोहाला तक जाता है, जो पाकिस्तानी साजिशों का केन्द्र है और जिस सीमा पर कई वर्षों से लगातार गोलियाँ चलती रही हैं। कुछ अरसे से ताश-कन्द घोपणा के कारण बन्द है। हमें पुराने इतिहास को देखकर अच्छी तरह मालूम है कि तहसील 'बडगाम से लेकर संग्रामपुर और बोनियार' की तरफ से किस तरह यहाँ पहाड़ी लूटेरों के हमले हुए हैं जो कि डोगरा हुकूमत के समय से बन्द है। खोख और बोमू की कहानी अब तक यहाँ याद है और किसी-किसी समय मां अपने बच्चों को खामोश कराने के लिये काम में लाती है।

सात अगस्त को जब हम खाक चौक (labour defence office) से समाज सुधार समिति शिवालय की तरफ आ रहे थे तो समिति के बड़े दरवाजे पर हमने लोगों की भारी जमात देखी। कोई नंगे सिर कोई नंगे पांवों हू-हा कर रहा था, कोई थोड़ा सामान तांगे से उतार रहा था। और कोई बेसरोसामान पैदल था। स्त्री-पुरुष और बच्चे शरणार्थी घुसपैठियों के आक्रमण से जान बचाकर शहर में आये थे। ये

लोग 'मागाम', 'टंगमर्ग' और 'बड़गाम' के इलाकों से आये थे। ये समिति के अहाते में आये थे जिससे कि रहने की सुविधा मिले। तत्काल बाग में मेला लग गया। शिवालय का बूढ़ा 'शिव' उन्हें यह नाच नचाकर अब अपनी शरण में लेने को तैयार था। अतः उनकी भूख-व्यास के निवारण का प्रबन्ध होने लगा। हमने मन में आश्चर्य किया कि वह बात जिसे हम गप्प समझते रहे कितनी सही निकली। सरकार भी चिन्तित हो गई थी। यह आक्रमण था जिसके लिए पाकिस्तान ने तैयारी की थी। इसमें पाकिस्तानी फौज के अफसर और सिपाही थे। योजना थी कि वे श्रीनगर घुसते ही हवाई अड्डे और रेडियो स्टेशन पर कब्जा करें। पुलों और सड़कों को उड़ा दें और देश के नेताओं को खत्म करें। 'आरिनाल', 'पुनरू' 'वेरवाह', 'टंगमर्ग' से मागाम और देवाई अड्डे के निकट इस आक्रमण का अधिक जोर रहा। 'सादिक' सरकार की तरफ से चुनौती को मंजूर किया गया। रियासत की सारी मशीनरी गतिशील हुई। पुलिस के कई दस्ते इनके मुकाबले में भेज दिये गये और उन वीरों ने जिनमें पंडित, मुसलमान और सिख थे अपने जीवन का बलिदान देकर श्रीनगर के इन ग्रामों को कुछ समय तक बचाये रखा। घुसपैठिये श्रीनगर तक बढ़े और बटमालों तक आ गये। बटमालों के ऋषि 'बटमालों' साहब और 'त्रकराज' भैरव के अहाते की ओर हाथ फैलाना शुरू किये। लेकिन उन्हें मुँह की खानी पड़ी। यहाँ त्रकराज भैरव सोलह सौ वर्षों से श्रीनगर की रक्षा के लिये स्थापित हैं। महाराजा प्रवरसेन ने इस महान भैरव से याचना की थी कि वह इस स्थान पर ठहरें, ताकि श्रीनगर के इस कोने की रक्षा हो और आज तक यह भैरव महान यहाँ मौजूद हैं। दूसरी रात को बटमालों का मोहल्ला इन राक्षसों ने जलाकर राख कर दिया। भारतीय सेना के वीरों और जवानों ने दीवार बनाकर यहाँ इनकी दुर्गति की, मगर बटमालों की आग की लपटों में आकर सैकड़ों लोगों को बेघरवार का कर दिया। लोग शहर के भीतरी भागों में आ गये। १ और ४ अगस्त की रात को श्रीनगर के लोगों ने पहली बार नजदीक से गोलियों के चलने और बन्दूकों की घनघनाहट की आवाजें सुनीं जिससे लोगों की नींद हराम हो गई। शरणार्थी भाग गये। व्यापार मन्द पड़ गया। खेती नष्ट हो गई और जनजीवन कष्टमय हो गया। भारत के वीर जवानों ने ऐसी वीरता दिखाई कि उनकी अमर कहानी कश्मीर के एक-एक पत्थर पर खुदी रहेगी। देहातों और मैदानों में घुसपैठियों को खोज निकाला। उनकी टोलियाँ 'बड़गाम', 'बीरू', 'गान्दर-बल' और शुपियान के निकटवर्ती स्थानों में मटियामेट कर दी गईं। उनका बहुत सा सामान हाथ लगा। कई घुसपैठिये बन्दी हुए। रेडियो श्रीनगर ने अति उत्सम कार्य किये। फौजी पुलिस के वीरतापूर्ण कार्य प्रसिद्ध हो गये। सादिक सरकार के नेतृत्व में उत्साह की लहर दौड़ पड़ी। देशप्रेम, एकता और वीरता की गाथायें गायी जाने लगीं। यह काम इन्द्र-महेन्द्र भारत के वीरों ने किया जिन पर महादेवी की कृपा सर्वदा रहेगी। बिना

धार्मिक भेदभाव के जहाँ सच्चाई है, प्रेम तथा एकता है वहाँ खुदा और भगवान मौजूद हैं। वहाँ मानव को मानवता का साकार दर्शन होगा। स्मरण रहे जब हम भारत के वीरों का यशोगान करते हैं तो कश्मीर के जवान भी इसमें सम्मिलित हैं। कश्मीर भारत का अटूट अङ्ग है।

युद्ध संसार की सबसे बुरी चीज है। इस आफत में किसी चीज का होश नहीं रहता है परन्तु मातृ-भूमि की रक्षा के लिए इसकी आवश्यकता पड़ती ही है और जब कि यह लाद दिया जाये। मारकाट, भूख, आग, लूट, तौहीन ये सब इसके साधन हैं और इनका सामना करना प्रत्येक देश के जवानों का धर्म है। जब हम गुलाम थे यह काम अङ्गरेजों के ऊपर निर्भर था। अब हम आजाद हैं। यह काम हमारे ऊपर निर्भर है। भारत की लाज हमारी लाज है। इस लाज को बचाना, इसके लिए रक्त की अन्तिम बूँद तक न्यौछावर करना ही हमारे लिये सुखद और आनन्ददायक है। भारत ज्ञान-विज्ञान के कार्यों में इस समय तत्पर है जिससे सभी भारतवासी सुख-शान्ति, प्रेम और भाईचारे के वातावरण में अपना जीवन बिता सकें।

कश्मीर ने शताब्दियों से इस रहस्य को खोलकर बताया कि मानव महान तेज का अंश है। वह तेज जो सूर्य और चाँद में चमक रहा है, जिस तेज के कारण सारी पृथ्वी संगठित है, जिससे यह सारा मण्डल प्रकाशमान है और जो आत्मा बनकर प्रति जीवन में मौजूद है। वहाँ के ऋषियों ने पुकार-पुकार कर कहा है 'कि तुम एक हो और एक होकर रहो।' इस देश की मिट्टी से बना हुआ नेहरू सारे जगत का गुरु बना। आज उसकी पुत्री प्रियदर्शिनी इन्दिरा महान देश का शासन चला रही है। यहाँ ही अपने प्रियतम गांधीजी को रोशनी की किरण दीख पड़ी और वह रोशनी की किरण श्री लल्लेश्वरी और नुन्दऋषि (नूरदीनवली) की चमकाई हुई है। किरण, जिसका तेज घाटियों, वादियों और जंगलों में फैला हुआ है। आज भी यहाँ दर्शन और वेदान्त के गीत गाये जा रहे हैं। हिन्दू-मुसलमान दोनों इनको गाते हैं और झूमते हैं। क्यों न हो, एकता की मीठी सुरीली हवा में कितनी मिठास है, कितना आनन्द है और कितना प्रेम है, इसका वर्णन करना कठिन है। यही कारण है कि आज भी कश्मीरियों की रग-रग में प्रेम और भाईचारे की मस्ती दौड़ रही है। यह वह अटल प्यार है जिसका कभी अन्त नहीं, जिससे यहाँ सदा सर्वदा शान्ति और सुख का वातावरण स्थापित रहेगा। विदेशी पाखण्डियों के फैलाये हुए जाल से चौकन्ना रहने की आवश्यकता है और जब इस जाल को यहाँ फैलने न दिया जायेगा तो याद रखो कश्मीर की भूमि प्रेम और भाईचारे की सुरीली बंशी को हमेशा बजाती रहेगी, दुनिया की पथप्रदर्शिका बन जायेगी, जिस प्रकार सपूत नेहरू ने विश्व शान्ति के लिए वर्षों प्रयत्न किया और सफलता पायी।

जै भारत ! जै कश्मीर ! जै जवान !

वचन सुधा

आदमी को अपने देश पर अभिमान हो और वह इस प्रकार रहे कि देश उस पर अभिमान करे।

—‘अब्राहम लिंकन’

यदि छोटी-बड़ी बात के लिये जनता को सरकार का मुँह ताकना पड़े तो ऐसा स्वराज्य निकम्मा है।

—गाँधी

आचार्य वह है जो अपने आचार से हमें सदाचारी बनावे।

—गाँधी

एकता में बड़ा बल है, जिसके सामने विरोधी शक्तियाँ भी कुछ कर नहीं सकतीं।

—गाँधी

प्रिय जनों के बारे में मन में कुछ भी आ जाय उसे भट्ट कह देना प्रेम और मित्रता की निशानी है।

—गाँधी

न तो हम भयभीत होकर वार्ता करें और न ही वार्ता करने से भयभीत हों।

—केनेडी

मित्र बनाने का एक ही उपाय है मित्र बनना। प्रकृति का रहस्य धीरज है, उसीका अनुसरण करो।

—इमर्सन

तुलसीदास में शेक्सपियर और बाइबिल दोनों हैं।

—विनोबा

ज्ञानी वही है जिसे अपने ज्ञान का भान हो।

—सुकरात

ईर्ष्या आदमी को उसी प्रकार खा जाती है जैसे कपड़े को कीड़ा।

—क्राइसो स्तोम

आग सोने को परखती है दुःख आदमी को।

—तालस्ताय

नकल करके आज तक कोई महान नहीं बना।

—जान्सन

मित्र की अपेक्षा शत्रु को क्षमा करना सुगम है।

—डोरोथी डिलजी

सब कुछ नष्ट होने पर भो जो बच रहता है वह है भविष्य।

—बोवी

प्रत्येक मनुष्य एक ग्रन्थ है यदि आप उसे पढ़ सकें।

—विलियम एलैरी चैनिंग

विश्वास जीवन है, सन्देह मौत।

—रामकृष्ण परमहंस

अन्तरात्मा हमेशा न्यायाघोश की तरह सजा देने से पहले मित्र की तरह चेतावनी देती है।

—रामकृष्ण परमहंस

आलस्य जीवित मनुष्य की कब्र है।

—कूपर

दुनिया में दो ही ताकतें हैं-तलवार और कलम और अन्त में हमेशा तलवार कलम से शिकस्त खाती है।

—नैपोलियन

जबान सिर्फ तीन इञ्च लम्बी है, फिर भी छः फीट के आदमी को मार सकती है।

—एक जापानी कहावत

मैं अपने दुश्मनों से खबरदार रह सकता हूँ, हे ईश्वर ! मुझे मेरे दोस्तों से बचाओ।

—मैकियावेली

सच्चा मित्र वह है जो तुम्हारे दोषों को आइना की तरह दर्शाये। जो तुम्हारे अवगुणों को गुण बतावे वह खुशामदी है।

—गजाली

हर बच्चा इस सन्देश को लेकर आता है कि ईश्वर अभी मनुष्य से निराश नहीं है।

—टैगोर

दर्पण

भूपेश ओग्रा, श्रेणी ८

रात अँधेरी थी। आकाश में तारे खेल रहे थे। चारों ओर सन्नाटा छाया हुआ था। बीच-बीच में गाँव से कुत्तों के भौंकने की आवाज सुनाई पड़ रही थी। ऐसे समय में गाँव के एक कुएँ के पास एक आदमी बैठा कुछ सोच रहा था। थोड़ी देर बाद उसे लगा कि कुएँ में कोई स्त्री कह रही है 'मैं निर्दोष हूँ, मैं निर्दोष हूँ।' तुम पापी हो, तुम हत्यारे हो, मैं निर्दोष हूँ, मैं निर्दोष हूँ। उस आदमी ने उठकर चाहा कि वह कुएँ में उसी क्षण कूद कर उस आवाज करनेवाली को पकड़ ले, जिससे वह आवाज हमेशा के लिये खत्म हो जाये। परन्तु उसे ऐसा लगता है कि वह आवाज कुएँ में से नहीं बल्कि पीछे के पेड़ों में से आ रही है। उसने पेड़ों में बहुत खोज की लेकिन वहाँ उसे कोई नहीं मिला। तब वह फिर उसी पत्थर पर बैठकर अपनी जिन्दगी की घटनाओं को सोचने लगा। उसे धीरे-धीरे याद आने लगा कि किस तरह उसके पिता ने मरते समय उसे उसके भाई विमल को सौंपा था और उसने उस समय प्रतिज्ञा की थी कि वह मरते दम तक अपने छोटे भाई विमल को अच्छी तरह से देखता रहेगा और उसे पढ़ा-लिखा कर एक सच्चा आदमी बनायेगा। वह अपने भाई विमल को एम० ए० पास कराना चाहता था, लेकिन उसके पास उतने पैसे नहीं थे। उसके पास एक छोटा-सा घर और थोड़ी जमीन थी। लेकिन जमीन में खेती-बारी करने से तो उतने पैसे नहीं आते थे जिससे वह अपने भाई को ऊँची शिक्षा दिलवा सके। लेकिन तब भी वह अब आगे से अधिक मेहनत करने लगा। उसके भाई विमल से अपने बड़े भाई अमर की गरीबी, कमजोरी और कठोर मेहनत सही न गयी और उसने बी० ए० से आगे पढ़ना इन्कार कर दिया। वह अब कहीं कुछ काम करके पैसे कमाकर अपने भाई अमर की मदद करना चाहता था और अपने पैरों पर आप खड़ा होना चाहता था। थोड़े ही दिन के बाद उसे एक प्रेस में नौकरी मिल गयी। उसकी सहायता से उसके बड़े भाई अमर को भी वहाँ नौकरी मिल गयी। एक दिन विमल ने अपने भाई अमर से शादी कर लेने को कहा। लेकिन अमर ने शादी करने से इन्कार कर दिया। वह तो पहले अपने भाई विमल की शादी करना चाहता था क्योंकि, अगर वह पहले अपनी शादी कर लेता तो उसने जितने रुपये जमा किये थे उसकी शादी में ही खर्च हो जाते और उसके छोटे भाई के लिये कुछ नहीं रहता। कुछ दिनों के बाद उसने विमल से एक अच्छी लड़की की शादी

कर दी। वह अपने जेठ से भी अच्छा व्यवहार करती थी। एक दिन जब वह कुएँ पर पानी भरने गयी हुई थी तो वहाँ पर कुछ स्त्रियाँ आपस में बातें करने लगीं कि इसके जेठ को देखो कितने अच्छे आदमी हैं। उन्होंने अपने छोटे भाई के सुख के लिये स्वयं शादी नहीं की बल्कि अपने भाई की शादी कर दी। वह तो उसे हमेशा सुखी देखना चाहता था इसलिये स्वयं कुँवारे रह गये। जब यह बात विमल की पत्नी ने अपने पति से कही तो विमलके बड़े भाई ने यह बात सुन ली। कुछ दिन के बाद उन्होंने भी शादी कर ली। परन्तु बड़े भाई की पत्नी विमल के साथ बहुत घुल-मिलकर रहती थी। यह देखकर अमर को अपने छोटे भाई पर जबर-दस्त क्रोध चढ़ आया। वह अब उसे मारने का उपाय सोचने लगा। उसने अपने भाई से बोलना भी बन्द कर दिया। एक दिन जब वह प्रेस में काम कर रहा था तो उसके दिमाग में हमेशा यही बात घूमती रहती थी कि किस प्रकार वह अपने भाई को मारे। उसने अपने भाई को एक टाँग मशीन से तोड़ दी और वह लंगड़ा हो गया। धीरे-धीरे वहाँ बहुत लोग आ गये और फिर पुलिस भी आ गयी। यह देखकर अमर मौका पाकर वहाँ से भाग गया। वे दिन उसने आस-पास के गांवों में बिताये। दूसरे दिन सबेरे वह एक बूढ़े के वेश में एक चाय की दुकान में एक कोने से लोगों की बातें सुनने लगा। वे लोग समाचार-पत्र पढ़ रहे थे। आज समाचार-पत्र में बहुत ही मोटे अक्षरों में लिखा था कि 'एक भाई जिसने खून-पसीना बहाकर कर अपने छोटे भाई को बड़ा किया कल उसकी हत्या करने की चेष्टा की। इसमें उसे सफलता नहीं मिली लेकिन उसके भाई की एक टाँग टूट गयी और वह लंगड़ा हो गया और उसकी पत्नी ने पास के एक कुएँ में कूदकर प्राण दे दिये थे। उसमें यह भी लिखा था कि पुलिस उसकी तलाश बड़े जोरोंसे कर रही थी। जो आदमी उसे पकड़कर लायेगा उसे ५००) ६० का इनाम दिया जायेगा। यह देखकर अमर वहाँ से उसी कुएँ के पास जाता है, और अब वह वहाँ अपनी जिन्दगी को कोस रहा था। थोड़ी देर बाद वह उस पत्थर से उठा और गाँव में घूमने लगा। जब वह गलियोंमें से घूम रहा था तो वह एक मकान के सामने आकर खड़ा हो गया। थोड़ी देर बाद वहाँसे विमल निकला और उसने अमर को देखा लेकिन पहचाना उसे नहीं। उसके पीछे-पीछे उसका कुत्ता आया और वह अमर को पहचान कर उसके पैरों पर लोटने लगा। यह देखकर विमल भी आ गया और उसने अपने भाई को पह-

चान लिया और उसकी दुर्दशा देखकर बड़ा ही दुखी हुआ। वह अपने भाई को उसके कमरे में ले गया जहाँ वह पहले सोता था। वहाँ की सब चीजें वैसे की वैसे ही पड़ी थीं। विमल ने अपने भाई को अपने घर में पुलिस से छिपाकर बड़े प्रेम से रखा। उसी समय वहाँ एक चमगादड़ आया और छत पर जाकर चिपक गया। यह देखकर विमल उस चमगादड़ को मारने के लिये एक भाला लाने गया। जब वह चला गया तो अमर सोचने लगा कि मेरे भाई ने तो मुझे माफ कर दिया, लेकिन कानून की नजरों में तो मैं दोषी हूँ और कानून तो मुझे कभी भी माफ नहीं करेगा। जिस तरह यह चमगादड़ पकड़ कर मारा जायेगा, उसी तरह मैं भी पकड़ा जाऊँगा। थोड़ी देर बाद उसका भाई वहाँ आया है और उसने भाले से चमगादड़ को मार दिया। अमर को लगा कि वह भी उसी चमगादड़ की तरह मरेगा। उसे वह चमगादड़ की हत्या नहीं, बल्कि अपनी हत्या लगती है। फिर उससे उसका भाई सो जाने को कहता है और फिर उस कमरे से चला जाता है। विमल के चले जाने के बाद वह सो गया,

लेकिन उसे नींद नहीं आयी। फिर वह धीरे-धीरे उठा और वहाँ से भागने लगा। उसके पीछे उसका कुत्ता भी गया। थोड़ी देर बाद अमर उसी कुएँ पर पहुँचा, जहाँ उसकी पत्नी ने आत्महत्या की थी। उसने भी भट कुएँ में छलाँग लगा दी। उसका कुत्ता उस कुएँ के चारों ओर तेजी से चक्कर काटने लगा। जब सबेरा हुआ तो विमल ने अपने भाई को बहुत खोजा, लेकिन उसे वह कहीं भी नहीं मिला। थोड़ी देर बाद वह कुत्ता आकर उसे उसकी धोती पकड़ कर कुएँ के पास ले गया। यह देखकर विमल सब कुछ समझ गया। थोड़ी देर बाद वहाँ भीड़ जमा हो गयी और अमर की लाश को जाल द्वारा ऊपर खींचा गया। वह मर चुका था। विमल को यह देखकर बहुत जोर का धक्का लगा और वह बेहोश हो गया। सब लोग उसके प्रति सहानुभूति दिखाते हुए घर चले गये। भातृ वियोग विमल के लिये असह्य हुआ। उसने अपने भाई की एक फोटो बनवाई जिस पर वह रोज सबेरे फूल चढ़ाता था।



प्रिंस आफ वेल्स ने जब बूढ़ी महिला को मक्खन चुराकर कपड़ों में रखते हुए देखा तो न देखने का अभिनय करते हुए उस महिला को अपने पास बुलाकर अंगीठी के निकट बिठा दिया और उससे बातें शुरू कर दी। वे तब तक उससे बातें करते रहे, जब तक मक्खन पिघल कर उसके कपड़े से बाहर न आ गया।

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कस्बे में एक मीटिंग के दौरान एक चालाक वकील ने कोई अनुचित प्रस्ताव रखा। इसका विरोध एक धोबी ने किया। वकील ने क्रोध में आकर कहा, 'क्या आप जानते हैं कि मैं दो विश्वविद्यालयों में पढ़ा हूँ। धोबी ने उत्तर दिया, 'इससे कौनसा फरक पड़ता है। मेरा गधा दो गधियों का दूध पीने पर भी गधा ही रहा।'

क्या आप जानते हैं ?

भारतीय पुनर्लेखन संस्थान के अध्यक्ष श्री 'पी० एन० ओक' के अनुसार अरब पर कभी महाराज विक्रमादित्य का अधिकार था।

हजरत मुहम्मद के जन्म के १६५ साल पहले अरबी के कवि "जिरहिया बिनतोई" ने विक्रमादित्य के गौरवमय शासन की प्रशंसा की थी। इस्ताम्बूल (तुर्की) के एक पुस्तकालय में सुरक्षित 'सयूर ओकुल' नामक ग्रन्थ के ३१५वें पृष्ठ पर अंकित है—

'वे निश्चय ही भाग्यशाली हैं जिनका जन्म महाराज विक्रम के शासनकाल में हुआ। वे प्रजापालक, कर्तव्यनिष्ठ तथा उदारमना शासक थे। हम अरब उस समय अज्ञान में डूबे थे। उन्होंने अपने धर्म का प्रचार हमारे देश में किया और अपने देश से वे ऐसे उद्भट्ट विद्वानों को यहाँ लाये, जिनकी विद्वता का तेज हमारे देश के सूर्य के समान ही प्रखर था।'

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जापान में टोकियो स्थित कोकी सीजो कम्पनी ने एक इलैक्ट्रो-निक गणक यन्त्र का निर्माण किया है। नोट और सिक्के गिनने वाली यह विश्व की सबसे पहली मशीन है। नोट गिनने के अति-

रिक्त यह मशीन छोटे बड़े और फटे पुराने नोटों की छंटाई भी करती है।

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दुनिया की सबसे बड़ी पुस्तक बाल्टीमोर की बोरमन रेमिंगटन कम्पनी द्वारा १९२५ में प्रकाशित 'दी स्टोरी आफ साउथ' नाम की पुस्तक है। इसका वजन चौथाई टन है। ऊँचाई छः फुट दस इंच और मोटाई १२ इंच है। पृष्ठ पलटने के लिये पुस्तक में १२ हार्स पावर का एक इञ्जन भी लगा है।

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दुनिया का सबसे बड़ा महल ४८.९ एकड़ भूमि पर बना हुआ पेरिस का लोवरे महल है जो १५४६ से १८५७ तक की अवधि में बन कर तैयार हुआ था।

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दुनिया की सबसे बड़ी नग खाद्य सामग्री भुना हुआ ऊँट है, जो अकसर 'बेडुईन' के विवाह पर तैयार किया जाता है। उबले हुए अंडे, मछलियों में भर दिये जाते हैं और वही मछलियाँ भुन कर, भुने हुए मुर्गी में भर दी जाती है। ये मुर्गियाँ साबूत भुने हुए भेड़ों में तथा ये भेड़ें साबूत ऊँट में भर दी जाती हैं।

इस दुनिया में केवल सुख ही सुख रहे तो हमारा जीवन उससे ऊब जायेगा।

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मैले बर्तन में डाला साफ पानी भी मैला हो जाता है, वैसे ही मैले मन में अच्छे विचार भी मैले हो जाते हैं।

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थोड़ा-सा भूठ भी मनुष्य का नाश करता है जैसे दूध में एक बूँद जहर।

फोन
आफिस { २२-१५११
 { २२-५३७४
घर { ३४-३५२३
 { ३४-५५१०

तार—निम्नार्क
१६, चित्तरञ्जन एवेन्यू
कलकत्ता—७



जयलाल हरगुलाल

५६, नेताजी सुभाष रोड,
कलकत्ता—१



काश्मीर हिन्दुस्तान का टुकड़ा है और हमेशा रहेगा ।