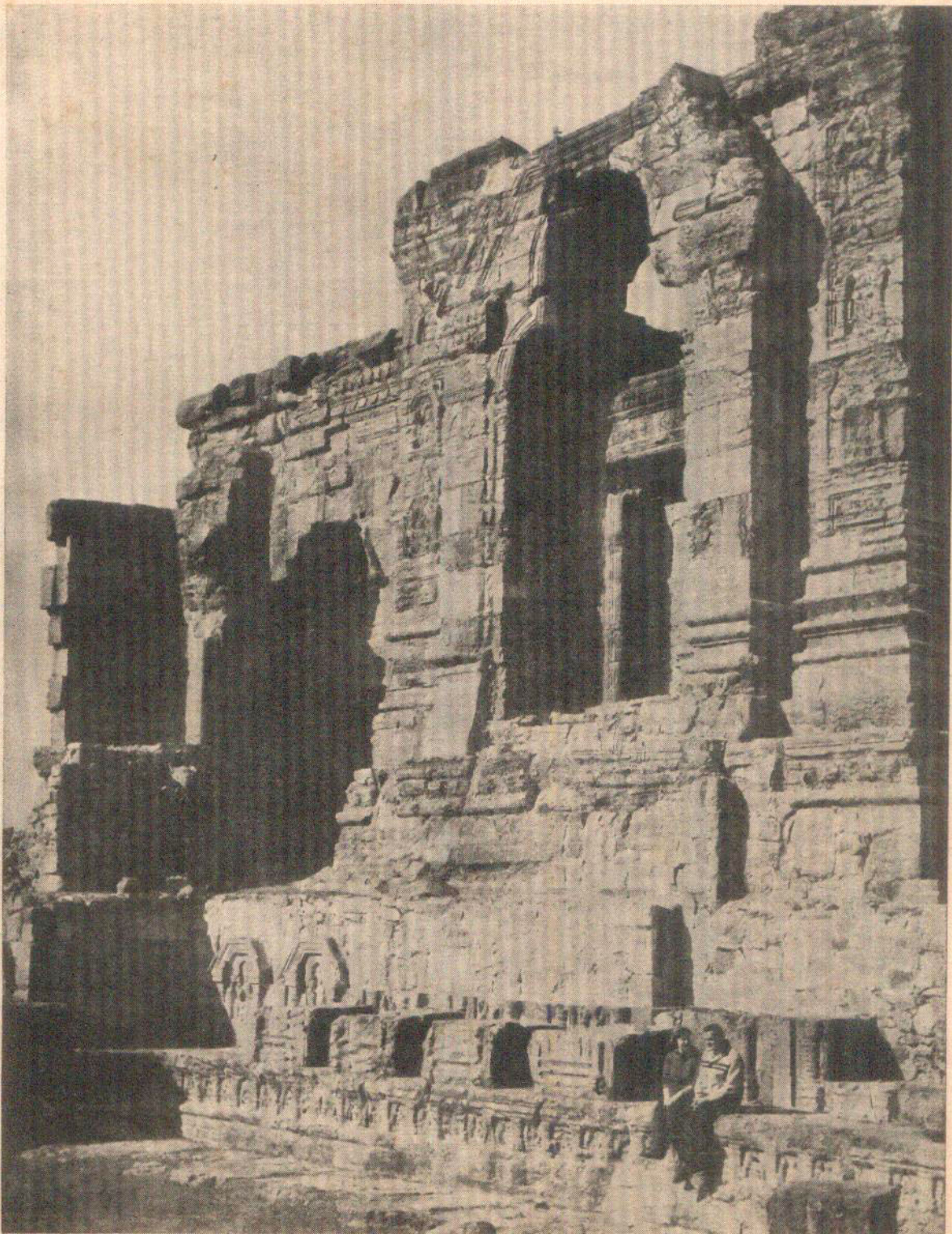


Vitasta Annual Number

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MARTAND NUMBER

Preface

VITASTA is a very meaningful expression. In Kashmiri, it is the original name of the river Jhelum. The great poet, Shri D. N. Nadim, describes *Vitasta* as "the everlasting life," for it continues to flow from time immemorial. This Annual Number reveals that The *Vitasta* was one of the first newspapers brought out in Kashmir. To Kashmiris in Calcutta, *The Vitasta* is the official publication of their Kashmir Sabha ; started in 1955 as a Newsletter to keep its members posted with the news about each other and to serve as a *Biradari* forum. Over the years, it has continued as this publication and true to Nadim Sahib's poetic dictum, it has continued to exuberate life with purposeful themes & expanding horizon of information.

This time the *Vitasta* Annual Number has been brought out, after considerable thought, with "*The Martand*" as its theme. Though in origin Martand is the name of the great sun-temple of Kashmir, which was once upon a time, a seat of learning and remarkable architecture, now reduced to ruins, it presently refers to the vibrant expression signifying the oldest newspaper of Kashmir which is still appearing as a weekly from Srinagar. The condition of this oldest journal of Kashmir is not good and with this in view it was considered necessary to bring out this Annual Number to highlight the contributions of the *Martand*, the significant role it played after it was founded and the role it still could play with an added dimension in respect of serving as a link between Kashmiris settled outside Kashmir. This journal needs to be improved to present day standards of excellence both in get-up and content. For this, support of goodwill, help and guidance is necessary. The purpose of this Annual Number is to mobilise thoughts, ideas and constructive criticism & opinion in this direction. To some extent this objective has been achieved. All the pertinent articles published herein recognize the useful contribution of the *Martand* in the past. These confirm goodwill of the *Biradari* towards it and bring out some useful suggestions which will certainly benefit this journal. Whilst publishing these articles, *The Vitasta* or Kashmir Sabha, Calcutta, does not hold itself responsible for the views articulated by the contributors.

The *Martand* was founded by a few great intellectuals, which Kashmir produced in first half of this century. Its first editor was Shri Kashyap Bandhu who started journalism in Kashmir, Bandhuji's contributions to *The Martand* have been spelt out in almost all the articles published herein. His contributions as a thinker, revolutionary, reformer and patriot will be written in letters of gold in the annals of Kashmir. Sadly enough, Bandhuji passed away on the 18th of December, 1985. Many of the articles were received before this date and therefore reference to this great man in these articles has not been changed in respect of his being no more with us physically. Even from his death-bed he very kindly sent his blessings to the *Vitasta* which have been reproduced with solemn respect to this great man. In befitting reverence this Annual Number is dedicated to Shri Kashyap Bandhuji whose missionary contribution will continue to inspire our younger generation.

Heartfelt thanks are due to all the distinguished authors whose valuable contributions have enabled me to bring out this publication and also to those whose articles, for one or the other reason, could not be published. Indulgence is sought for all the sins of omission and commission in bringing out this publication. Acknowledgements are due to Kashmir Sabha, Calcutta and its President, Shri P. L. Dhar, for necessary help and encouragement in bringing out this publication. Thanks are due to all the prestigious advertisers who kindly contributed their helpful advertisements for this publication. Gratefulness is expressed to Shri A. N. Fotedar & Shri Motilal Saqi of Srinagar, for sending, difficult-to-procure and rare, photographs of Martand sun-temple. Last but not the least, thanks are also extended to Mrs. Pratibha Moza & Mrs. Kalpana Fotedar for their very valuable help in going through the proofs and for their secretarial assistance.

Dr. Brij Krishen Moza.

The MARTAND

By J. N. GANHAR, Srinagar.

Martand is a hallowed name, signifying the sun-god. But in Kashmir it is not merely for its sacred associations that the word MARTAND is held in high esteem. It is more due to the fact that the most stately temple to the god was put up in Kashmir by the valley's greatest ruler, Lalitaditya, in the eighth century of the Christian era. Though now in ruins—thanks to the iconoclastic zeal of some bigotted rulers and the ravages of time—the massive pile still inspires awe and veneration. It has received high praise at the hands of many celebrities, including Swami Vivekananda, Gen. Cunningham and Kashmir's own master—archaeologist, Ram Chandra Kak.

The MARTAND may well be described as the marvel of Kashmir, as much for its plan and execution as for its exquisite location. In a handsome tribute to Kashmir Hindus' building genius and regard for environment, Vivekananda observed that the Martand had the valley (of Kashmir) at its feet. Gen Cunningham says that 'it overlooks the finest view in Kashmir, and perhaps in the known world'. Major Bates, author of a well-known Gazetteer of Kashmir adds, "Beneath it lies the paradise of the east, with its sacred streams and glens, its brown orchards and green fields, surrounded on all sides by vast snowy mountains, whose lofty peaks seem to smile upon the beautiful valley below." The vast extent of the scene makes it sublime; for this magnificent view of Kashmir is no petty peer into a half-mile glen but the full display of a valley 60 miles in breadth and upwards of a hundred miles

in length, the whole of, which lies beneath 'the ken of the wonderful Martand': Kak also notes the beautiful location of the magnificent temple. He says that the temple commands 'a superb view, such as the eye rarely lights upon. He adds that it is this beauty of location that contributes so largely to the sense of grandeur with which the sight of these ruins always inspires even the most unimaginative visitors.'

The design and architecture of this medieval temple is no less significant and striking. Bates records that though the temple was not very high, its solid walls and bold outlines towering over the fluted columns of the surrounding colonnade, gave it a most imposing appearance.....There were in all 84 columns, "a singularly appropriate number in a temple of the sun, the number 84 accounted sacred.....in consequence of its being the multiple of the number of days in the week with the number of signs in the zodiac.'

The Hindus of Kashmir have always been, and are, proud of this marvel of a mandir, in which it is believed that the sacred image of the sun-god did not rest upon anything solid but was held aloft by a number of powerful magnets in the side walls.

Appropriately enough therefore when the Kashmir Hindus or Kashmiri Pandits decided—after the communal holocaust of the early thirties of the present century (in which unfortunately they were roughed for no fault of theirs) to issue a daily newspaper of their own, they chose to name it after the valley's most precious relic, the Martand.

Martand was the first daily newspaper of the State of Jammu & Kashmir. For many years it was a force to reckon with, especially under such redoubtable editors as Kashyapa Bandhu, still happily with us, and Pandit Jialal Kilam and Pt. Gwashalal Koul, both no more. Its issues were keenly looked forward to and its views taken careful note of by both the public and the powers that were. Bandhuji's humourous columns were avidly awaited by all people irrespective of caste or creed or political views. People of the older generation still wistfully recall how the paper carried, for many months, a cross and label, "Khamoushi guftagu hai, be-zabani hai zaban meri" when it was officially forbidden to write anything against the allegedly anti-pandit policies of the then State Director of Education.

The Martand played a glorious role in upholding the morale of the Kashmir Pandits at a most crucial period of their recent history and its role in holding the forces of communalism in check and thus helping the growth of nationalism in Kashmir, cannot be under-rated by anyone. Significantly its great editors like Pt Kashyapa Bandhu and the late Pt Jialal-Kilam ultimately drifted into the Kashmir nationalist movement, so sedulously built up by Sheikh Mohammad Abdullah.

The Martand also lent powerful support to the 'social reform' movement initiated and heroically carried on by Pt Kashyapa Bandhu among the Kashmiri Pandits for many years. The movement which was later on carried forward by the Sudhar Samiti, under the guidance of the late Pt. Gopi Krishna, also received support from the community' only daily paper.

Martand fell on evil days after 1947 A.D. due mainly to lack of finances and bickerings among the leadership of the community. The late Pt. Harjilal converted it into an English weekly but it again lapsed after some time due to lack of funds. One of the

first things that the Yuvak Sabha did when Dr. Shambhunath Peshin assumed the presidentship of the Sabha was to revive the weekly Martand. At present also it continues as such. But the need for a daily for the community cannot be over-emphasised.

Kashmiri Pandits are a tiny minority in Jammu and Kashmir. But their intelligence and industry have always invested them with importance far beyond their mere numbers. Significantly three of India's Prime Minister have had Kashmiri blood running in their veins. And in the valley itself they have played a prominent role in times of diverse dynasties, including the Pathans, the Sikhs and the Dogras. And now that Kashmir is part of democratic, secular India, this role needs to be intensified and not renounced, for the good of the State and the country.

Kashmiri Pandits are an educated, enlightened community. They owe a duty to themselves, to their State and to the country at large. Accordingly the Martand has to fit in with this role.

In recent years a large number of Kashmiri Pandits have left the valley in search of opportunity or better opportunities. The Martand can and should be an effective link between the Kashmiris in the valley and those outside. This it can be only if the outsiders subscribe to it and the paper makes of itself a reflecting mirror of what takes place in the valley, and not merely a kind of a 'grievances gazette' of the Pandits in the valley. It should reflect the difficulties and trials and tribulations of the people, irrespective of caste and creed. It should lend its support to all progressive movements. If it does so it will be of immense help to the Central authorities also, for unfortunately many of the stories provided by their correspondents to outside papers lack depth and are usually one-sided. At the same time the paper should make itself interesting to the local reader by providing him a glimpse into whatever interesting is happening outside—in the country and beyond.

All this, however, can be achieved only if the paper is a daily but that presupposes that it has adequate finances. And that is where the Kashmiris living outside have to play their part. They should not only subscribe to it, but contribute in a generous manner—in the shape of donations, advertisements, and interesting reports of happenings around them. Luckily, Kashmiris in the capital, and some of the larger towns have formed associations of their own, and these should feed the paper with accounts of what is happening in their midst. Those of them who have made reasonably good in life may write about how they achieved their success, so that others could

emulate them. Such success stories are bound to inspire others, less fortunately placed.

Conversion of the Martand into a daily rightaway may not be feasible in the present state of its finances. This could be done in stages, as the late Pt. S. N. Fotedar, that enlightened President of the Yuvak Sabha, wanted to do. Immediately it could issue twice a week, and as its finances improved, it could issue oftener.

One last word. The Martand should be de-linked from petty party politics. For this sake, the powers that be should create a trust to run the paper on the lines outlined above, and of course, under the auspices of the K. P. Sanatan Dharam Yuvak Sabha.

"The Martands" Through Five Decades

By Prof. S. L. Pandit, Srinagar.

The Martand is a journal that has undoubtedly a special significance in the recent history of Kashmir and particularly so in the nostalgic collective emotional make-up of the small Kashmiri Pandit community still clinging precariously to the sacred soil of their ancestors in the Valley of Kashmir.

It may be recalled that, following the upheavals of 1931, under pressure of the Political Department of the British Indian Government, Maharaja Hari Singh was induced to appoint a Commission to inquire into the grievances and demands of the people of Kashmir and to recommend in concrete terms how to redress these grievances and how to satisfy these demands. This Commission was presided over by a competent British civilian, Sir Bertrand Glancy of the I. C. S., who had earlier served as a Minister in the Jammu and Kashmir Cabinet on deputation from the Central Government. The result was a well known report, known in history as the Glancy Commission Report. Among the several recommendations made therein, the people of Kashmir were for the first time in our era permitted to start newspapers subject to fulfilment of certain basic prior conditions.

Following these recommendations, apart from *weekly Vakil*, the first serious journalistic venture made its appearance in the Valley in the form of an Urdu daily, *The Vitasta*, in 1932, owned and edited by Pandit Prem Nath Bazaz, who

had earlier served as a member of the Glancy Commission. Further, 1931 saw also the emergence of a representative organization of Kashmiri Pandits, known as All State Kashmiri Pandits Conference, Sanatan Dharam Yuvak Sabha, with its headquarters at Shital Nath Temple premises in Srinagar. The next important development was the founding and issuing in 1933 of *The Martand*, an Urdu daily meant to serve as the official organ of the All State Kashmiri Pandits Conference. This paper, though not the first journal of its kind to make its appearance on the vastly-changed post-1931 political scenario of Kashmir, soon made its impact on all fronts not only as the spokesman of Kashmiri Pandits but also as a journal whose news and views were noted with care and attention both by the Government of the day and all other communities and political parties inhabiting the State. The chief credit for establishing this status for the paper must go to its highly talented first editor, Pandit Kashyab Bandhu, who had already made his mark as the unquestioned leader of the Kashmiri Pandit community subsequent to the stormy events of 1931-32. Luckily, Pandit Kashyab Bandhu is still living with us, though he is now much too old for active politics and leads a retired life in his native village of Geru, in the Pulwama District of Kashmir. Fortunately, he is still available for advice for those who may desire to speak for Kashmiri Pandits today.

Looking back over the past fifty years and more, it may be noted that *The Martand* has been through a chequered or eventful career over these years. After Pandit Kashyap Bandhu relinquished editorship of the paper, his successors tried their utmost to maintain the level of standards set by him. But changing political situations and sometimes paucity of adequate funds took their toll of the paper's efficiency and impact. But the journal met a serious set-back in the course of the ill-fated and ill-conceived political agitation carried on by our community in 1967. Under a draconian ukase of the then Government of Jammu & Kashmir, publication of the paper was indefinitely suspended. The paper has not even till now recovered from that blow.

It was way back in the late seventies that a half-hearted attempt was made to restart the daily Urdu *Martand*, but following a few issues this venture petered out. Later, when Pandit Harji Lal Raina was President of the Yuvak Sabha, permission was secured to revive a weekly English edition of the paper. But by the end of 1981 this venture too had come to nought.

The members of our *biradari*, in Kashmir and outside, know that in July, 1982, a representative convention of the Yuvak Sabha met in Srinagar and tried to rebuild the organization from the grass roots. At this convention, Dr. S. N. Peshin was elected president of A. S. K. P. C., and shortly afterwards he constituted a Working Committee comprising a number of members known for their dedication and integrity among the community. One of the first tasks that the new leadership set before itself was to revive

The Martand in a feasible but regular form. Because of lack of funds, it was decided to restart the journal, to begin with, in its weekly English version. The first issue was brought out in September, 1982. It can be claimed with some credit that since then the paper has come out regularly from week to week, besides bringing out a few special numbers on the festivals of Krishan Janam Ashtami and Maha Shivratri.

Those of us who have been in touch with the paper since September, 1982, may point out many shortcomings of the journal. But those who have been keeping the paper going over these years have had to contend against heavy odds. The first problem was lack of funds. It may be mentioned here that the position now is very much better in this regard. Then there was the problem of dependable press facilities. This problem too has been tackled by securing on lease the use of the Aparna Press at the Shivalaya premises at Chota Bazar, Srinagar. But the most serious difficulty has all through been the need of an able and earnest editor. It is hoped that this difficulty too may be overcome before long. It is a fact that all members of our *biradari*, in Kashmir or elsewhere, have in their hearts a soft corner for *The Martand*, a journal that has through more than half-a-century served as the mouth-piece of our recurring difficulties and the torch-bearer of our collective aspirations. It is hoped that all of them will patiently bear with the present shortcomings of the journal and strive, in whatever way they can, to put it on a more firm and efficient footing.

Martand bears the cross : Retrospect & Prospect

By Somnath Dhar, New Delhi

An evocative name, Martand (Sun-god, worshipped by the Hindus) brings to mind the temple raised in Kashmir by the great emperor Lalitaditya Muktapida, in the 8th century A. D. Even in ruins, the temple retains the glory of the original edifice, to merit the appellation of the "architectural lion of Kashmir", listed amongst the three celebrated sun temples of India, along with Konark (Orissa) and Modhera (Gujarat). Had this temple, most representative of the Aryan style in Kashmir architecture, not been demolished by Sultan Sikandar, in the last decade of the 14th century, it would have ranked with the Taj Mahal and the temples at Khajuraho and Konarak, among the great attractions of India.

That was not to be. The nomenclature, replete with many associations, was adopted by Kashyap Bandhu as the name of the official Urdu organ of the Sanatam Dharma Yuvak Sabha in 1931. That daily infused a vigour into the life of the Kashmiri Pandit community in Srinagar and rest of the Valley, even as his speeches and activities did. Kashyapji was joined by the late Pandit Prem Nath Bazaz who later founded the *Hamdard*, also an Urdu daily. That was about the start of journalism in Kashmir, its sights riveted on the papers issued in Lahore. Round about that time, Pandit Gwash Lal Koul started his English weekly, *The Kashmir Times* which reflected the news as well as his mercurial personality.

A name to conjure with, the *Martand*, Srinagar, became a forceful spokesman of the K. P. community

under the dynamic lead of Kashyap Bandhu. He was followed by Pt. Prem Nath Kanna who wielded the pen almost equally effectively but lacked the leadership charisma of Bandhuji. By the time the Urdu *Martand* folded, Kashmiri Muslims had started Urdu journalism, in which they have since excelled, as I can make out in these notes written without any references. The *Martand* (English weekly) came on the scene in 1978. It carries the tag of ASKPC, i. e., All State Kashmiri Pandit Conference (Shri Sanatam Dharma Yuvak Sabha), and has, in the words of Dr. B. K. Moza, Editor, *Vitasta*, "played an important role in the recent history of Kashmiri Pandits". Featuring news of the K. P. community, it has turned the spotlight, on and off, on their festivals, the sages and poets and philosophers, modern and old, from the K.P.s as well as other communities, Kashmir Shaivism and shrines, tourism and other development activities, and sundry problems facing the K. P. community (veritable hostage of fortune that benefited the majority community under their great leader, Sheikh Mohammad Abdullah). But there has been a fly in the ointment—poor editing and getup of the weekly. Still, I can recall the highlights.

Let me recount some : the obit. on the late Pandit R. C. Kak, the only K. P. who made it to the high office of the Prime Minister of the State (issue, dt. 11.2.1983) ; a critique on Master Zinda Kaul by the veteran writer, Prof. S. L. Pandit, Sep. 27, '83 ; and the editor. Dr. S. N. Peshin writing on an important

subject, "Guru Tegh Bahadur and Kashmiri Pandits" (15-3-85); my old friend Mr. J. N. Ganhar (who himself edited a weekly *Kashmir Herald*, in early 70s) writing on 'Navreh', Buddhism in Kashmir, etc. In April 1985, Prof. S. L. Pandit enumerated K. P.s who had made their contribution to modern education in Kashmir; in 31st May, 1985 issue, Mr. R. C. Hakhu corrected the Professor to add a host of names, all to the good. I won't relate the pieces that I wrote, along with the 'Letters'.

Concerned with the poor shape of the *Martand*, I wrote a longish letter to Dr. Peshin around a year ago. I gave simple tips as to how the Printer's Devil can be kept at bay. I mentioned that in the 40s, it was Srinagar that Mr. G. K. Reddy edited an English weekly; it was printed by Broca's Press, if I remember right, and it was a smooth, error-free affair—a standard obtained in early 80s by Mr. J. N. Zutshi, when he edited the *Nawa-i-Subh* (also English weekly) for the National Conference. Within its available resources and with a little more care, the *Martand* could do better. I am sorry to record that Editor Peshin didn't reply me, nor did the paper evince any sign of better stewardship. A month or so later, an accident had taken

place on the Jammu-Srinagar highway; the *Martand* lead story in the headline called it "Massacre". No one can throw a half-Nelson on that kind of a howler.

But I have to shut my eyes, and close the ears of my mind, to these discrepancies, for the *Martand*—as sayeth Dr. Moza, aptly in his circular inviting this (gratis) contribution—"can serve as the link between Kashmir and Kashmiris outside Kashmir". It does so. Let me substantiate. An old friend, a K. P. settled in Bombay since the first wave of migration that followed the first Abdullah government, wrote to me around six months ago that he was selling his assets in that faceless metropolis to return to "Mother Kashmir" to spend his years of retirement in lovely, peaceful surroundings. I sent him some clips from *Martand*, giving an idea of the plight of the K. P.s (the 'hostages.....') in the 'Happy Valley'. Needless to add, he gave up the idea. The 'return of the native', this one, or numerous others, just will not take place, under the circumstances.

We should, however, do what we can to improve the *Martand* in every way. The ideas mobilised via this number should help, along with the funds that may be collected. All in a good cause.

* Mr. G. K. Reddy was later Blitz correspondent in New Delhi. He is presently chief of Bureau of the Hindu, Madras in New Delhi.

The Martand as I remember it.

By J. N. Bhat, Delhi.

My first introduction to the Martand goes back to my childhood memory. I was seven years old and was admitted to the Govt. Middle School at Gilgit where my father had been posted as a civilian clerk in the what was then called "Gudam"—the store of the Indian Army Supply Unit. I had been getting coaching in Urdu at home for a year earlier and was proud to test my newly acquired knowledge in being able to read the heading, "Martand". The Urdu Daliy published from Srinagar had carried a news item on the formation of Kashmiri Sabha in Gilgit—membership consisted mainly of the Kashmiri Pandits posted to this frontier town—and my father was the Secretary. He was, I now recall, visibly proud of seeing his name in the news print and also made me spell out the name in Urdu.

A year later, on retirement from Service, my father along with his family shifted to our village in the valley. Martand continued to be the only newspaper we received for quite sometime. It was then, as it is still, the main organ of the Kashmiri Pandits, bringing out the discrimination in recruitment policy of the Hari Singh Govt., which favoured the Muslims and the Dogras. The main source of employment then was the Education Department which recruited primary school teachers in the grade of Rs. 25-1-85. Most of the teachers were Pandits; the Govt. therefore decided to shelve the merit for the time being and give new jobs to local Muslims. As a protest the

Martand kept the editorial page blank except a couplet from Iqbal which said, "Khamushi Guftagoo he Be-zaban hai zaban meri"

Along with bringing out the plight of Kashmiri Pandits who were not trained for anything else except for junior clerkship in offices or teaching in schools and with the new recruitment policy of the Govt., the Martand tried its best to devote itself to Samaj Sudhar (the reform of the Community). The curse of the dowry and the wastage in wedding feasts etc were the main topics of discussion in the paper. Because of its relentless campaign, the paper did succeed in bringing out a new awareness in the community in the social field.

After Independence in 1947, I lost contact with the paper completely. After retiring from the Indian Diplomatic Service a couple of years back, I happened to see a copy of the Martand in English at the home of a cousin of mine. It was a new incarnation of the paper. Most of the fire in its previous incarnation had gone. The eight page Weekly, badly edited on cheap paper carried a few news items from its correspondents from various towns about the persecution of the Hindus at the hand of the majority community. There were also reports of discrimination in admission to the Medical & Engineering Colleges where some top students from the Baradari had been ignored in preference to Muslims with far less merit.

'THE VITASTA' ANNUAL—1985

"MARTAND NUMBER"

Dedicated to the revered memory of **SHRI KASHYAP BANDHU**
who passed away on 18th December, 1985.

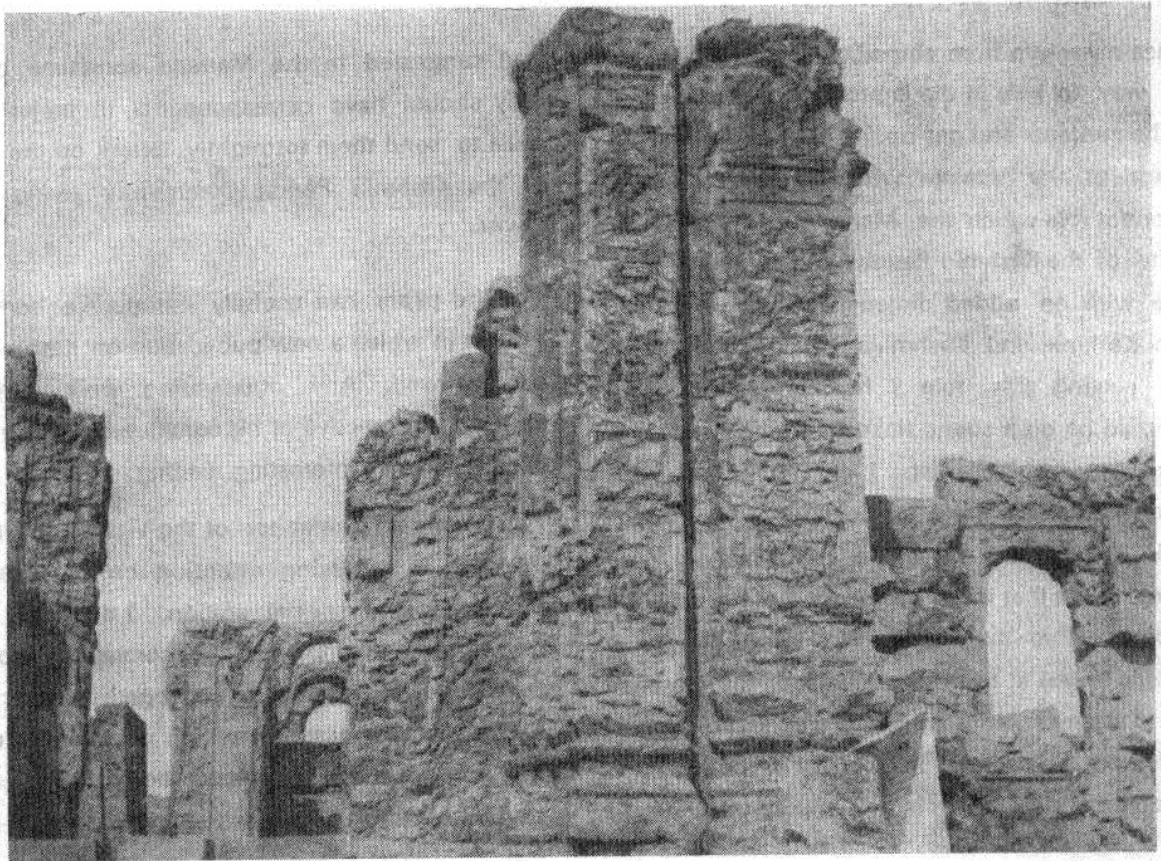
BANDHU JI was a distinguished journalist, a noted social reformer and a veteran freedom fighter. He was associated with the bringing out of *The Daily Martand*. Under his able editorship, *The Martand* became a popular daily of J & K State. Kashmir Sabha, Calcutta, feels honoured by consecrating this Annual Number of 'The Vitasta' to his memory.

Since my return from abroad, I have tried in my humble way to help in the improvement of the paper both in its contents and get-up. I entirely agree with the editor of the Vitasta when he emphasizes the important role which the Martand has played in the Unity of the Kashmiri Pandits and could still play this role with an added dimension of forging a link between Kashmir and Kashmiris outside the valley. But for playing this role I humbly submit, this paper should be on a sound financial footing and hire and experienced journalist. I am afraid on both these fronts there is much to be done. As I mentioned in one of my pieces in the paper, it was a surprize to me that there were not more than 1500 subscribers within the valley. No effort had been made made to sell it to the members of the Baradari living in Kashmir. More emphasis was laid on appeal for funds from abroad and in the rest of the country. On its editorial side, there is not much inspiring. I

had suggested to the Martand sometime back that they should have correspondents in major cities in India to send them fortnightly letters on the activities of the Kashmiri Pandit Community living in these towns.

The paper can usefully introduce a book review section in which a new publication on Kashmiris could be reviewed. Any outstanding work done by a Kashmiri-irrespective of his community—if highlighted—should make an interesting reading.

I am glad the editor of the Vitasta has taken the initiative in focussing attention on the Martand by bringing out a special edition. I do hope this will inspire some members of the community both inside the valley and outside to get together and come out with correct suggestions which could revive the paper and nurse it back to solemn health. I will be glad to join this effort as and when it is initiated.



Ruins of Martand Sun temple—Glory of Kashmir

Martand an Edifice of Glory

By Moti Lal Saqi Srinagar.

Martand, the parthenon of east, is the culminating point of glory in the history of Kashmiri style of architecture. This edifice of glory, almost now in completely ruined condition, has no parallel in the whole of northern India so far as its architectural novelty is concerned. Its imposing grandeur and fabulous structure speaks of the great skill and crafts-manship of Kashmir in the first half of 8th century A. D. when great Lalitaditya the builder of Martand ruled this portion of our country from Afganistan to Karnatka. Most of the constructions of this great king have turned into stone heaps as a result of bigoted, conoclast kings. Martand with all its grandeur and magnificence is other wise supposed to be a small temple when we see and witness the dimensions of another temple Parihashiva (smiling Vishnu) constructed by the same king at Parihaspora. The remains of this ruined temple can be seen even today in a ravine in the west of Devar-yakhmanpora a village near Parihaspora table land on the southern side. Martand represents the second phase of Doric order of architecture in Kashmir, The first phase is represented by the remains and terra cottas unearthed at Ushkar and Hukha-Liter. Both these archaeological sites belong to Kushan period. Martand as a matter of fact is an amalgam of Doric, Pogoda (Pyramidal) and old block house type of architecture in stone. It will not be out of place to record here that Kashmiris adopted Doric style from greeks, but they have not adhered to it in letter and spirit. They

amended it and made innovations as and when they needed it ; pagoda type of roof was adopted for the temples which have been built to a large extent on the Doric pattern and Martand is not an exception to this innovation. On the basis of my personal observations, I am of the opinion that by and large all the stone temples of Kashmir had pagoda type roofs excepting the remains of Provreshvara temple in Srinagar. Most of the stone temples of Kashmir have been constructed after 6th century A. D, when Gandhara influence was in its full glory in this part of the country. The remains at Awantipora, Parihaspora, Pattan, Buniyar etc are a living witness to this conjecture.

Doric influence reached Kashmir long before the seythions. Gandhara was a part of Kashmir in 6th century B. C. as recorded in Gandhara Jataka, Gandhara, as recorded in history, was a great centre of Art where east and west met and a new School of architerture was born which has its roots in India and Greek Civilisations. Pagoda style of architecture was brought to Kashmir by Gunavermana in 4th century A. D. from a Sava, according the Tibent records. Guna Vermana was a prince schduled to be King of Kashmir. He declined to be king and became a buddhist monk. He left Kashmir and went to Shri Lanka to preach the gospel of Buddha. He returned to his home land after meeting the emperor of China. It is said that king Lalita Datya adopted this (Pogada) style when he laid the foundation of his new capital Parihaspora. Hence this style was called Partihaspورا

style also. This style is still a living style of architecture in the shape of Rishi Shrines of the valley and some people call it Rishi style of architecture these days. It is evident that when he owned this style for his capital he must have made its use for other constructions also. Martand being one of his novel edifices could have not been an exception to this. The constructions of this great builder are not confined to Kashmir alone. Some temples, though smaller in size, in the salt range are believed to be the constructions of Lalita Datya on the basis of their architectural style. These temples speak for themselves of the vast empire which Lalita Datya ruled. Some time back coins of Lalitaditya were recovered in Madhya Pradesh. The recovery of his coins in a far off territory makes it clear that what Kalhana has recorded in Rajatarangini is not far from the truth. Facing east, the temple of Martand is in the lap of Mattan table land three miles from the main town.

Martand temple is dedicated to Surya, the sun-god. It is derived from Martanda which Aditi the wife of Kashapa brought forth. The construction of this temple reveals that in Kashmir Surya was worshipped long before Lalitaditya ruled the country. The king had laid a town in the vicinity of the temple which according to Kalhana delighted in grape vines which grew there. The remains of old town are no more traceable but Dogra King Pratap Singh settled a new village near the remains of temple which is known as Pratappora; most probably the new village is settled on the foundation of the old town. Martand temple was the last refuge of some kings also. King Kalsha (713-750, A. D.) proceeded to Martand to wipe out the sins committed by him. He installed a gold statue of Surya in this temple. This glorious edifice was destroyed by Shahmiri king Skindara in 14th century.

The entrance of temple is on the western side in the middle of the rampart. The gate way is as wide as the door of the temple which is in the middle of the

rampart. There has been another entrance on the eastern side also. The main shrine of the temple is 63 feet on the western side. It is divided in three chambers *ardhamandapa*, *antrala* and *garbgraha* in accordance with the rules laid down in *Shilpa-Shastra*. The *ardhamandapa* is decorated profusely. There is a lot of ornamentation in the second chamber also but *garabgriha* is simple and without any ornamentation or carvings. It is closed on three sides. It is the chamber in which the image of Surya was installed but the image is no more traceable. We come across the well carved image of Ganga on the left wall. On the western wall of the Second chamber we come across *gandharves*. Most of the hands of images are broken and we are unable to see what emblems were there in the hands of *Devas* and *Devis*. The Charioteer of Surya Arun is carved on the Eastern Wall of the chamber. Aruna is holding the reins of the seven horses who are supposed to draw the chariot of Surya.

The peristyle of Martand is the only of its kind in Kashmir. There were in all 84 pillars in the whole of peristyle but now only a few pillars of the peristyle are erect. The fortified temple of Martand is the harbinger rather the predecessor of that style which latter flourished in the shape of Jamia Masjid of Srinagar.

Within the premises of temple is on the right side an inscription in *Sharda*. This inscription is disfigured and one fails to make any thing out of it.

There is no doubt that in the realm of carving and finish Martand is far behind the temples of Awantipora and Pattan. But so far as the grandeur and massiveness is concerned Martand is without a parallel not in Kashmir alone but in northern India also.

The colonnaded peristyle around the Martand temple is 220 feet long and 142 feet wide in the shape of a quadrangle. Besides a marvel of architecture

this temple is a feat of engineering also. The fluted columns of peristyle have a grace of their own. The impostes of the temple were surmounted by human headed birds facing each other, which reminds us that Martand has preserved for us a treasure of past in the form of sculptures, carvings and I-con etc. *Sharda* inscription in the courtyard of the temple is a proof to the fact that *Sharda* was the living script in Kashmir during the rule of Lalitadatya.

Martand is a novel specimen of stone carving. It is my belief that Art of carving in Kashmir is

indigenous. The stone carvers who woked wonders on the hard surface of stone took later to wood carving and proved their worth in such a way that world was wonder struck. I see no foreign influence on our wood carving. So far as skill is concerned it is easy to carve on wood than on stone. No doubt in the shape of patterns their is a grain of foreign influence evident.

Martand to me is the symbol of the glory that Kashmir was.



Kashmiri Migrants-Old & New—

By Daya Kishan Kachru, I.A.S. (Retd.), New Delhi.

The mountain fastnesses of Kashmir, with their peace-exuding back-waters and sylvan scenery, constituted an enchanting world of their own for us in the twenties and the early thirties. Life in an average Kashmiri family moved with fatalistic contentment. The joint family was the unit under the supreme sways and overlordship of its head. It was both a fort and a forum. It had its many-textured threads with its layers of progressively thinning blood relationships. These were held in place, sometimes uncomfortably so, by traditional thongs of a family loyalty. For us children it was generally a haven of fun and frolic. Occasionally, however, we also had glimpses of hell through the dreaded nettle, or the application, where it pained most, of the knotted rod.

The wants of the family were few ; its inhibitions many. It was a closed circle. The horizons were limited and circumscribed in more ways than one by the enveloping majesty of the Himalayan ranges. Travel was a dreaded adventure. The Pir Panjal Pass loomed in the distance as a gateway to the unknown. Those who braved its forbidding heights, and came back to tell stories of all the wonders on the other side, seemed great heroes to our childhood fancy.

Some of the stories related to the Kashmiries settled far and away in the wide expanse of India's plains. Their lives and living seemed to be cast in a different mould than ours, brighter and richer. The stories we heard about them and their achievements, garbed them in raiment of romance in our eyes. They deemed to have risen to dizzy heights of fame and fortune : darlings of both Saraswati and Lakshmi. Only in exile could the Kashmiri prosper. So we thought !

The Pass of Pir Panjal thus appeared to us to open on to el dorados galore. The distant el dorados notwithstanding, the Kashmiri loved his mountain-home. He clung to it with a devotion bordering almost on the pathetic. Only a calamity could wrench him out of this near fatal embrace ; for while the encircling mountains protected and inspired, they also hemmed in and smothered him.

It was almost eight hundred years ago that the first mentionable exodus from Kashmir started. These Kashmiris of old had to brave the terrors of the unknown, and to bid a sad adieu to the vally of the Gods, pushed out by searing politico-religious upheavals. The largest exodus took place during the fanatical rule of Sikandor But—Shikan (the Idol Breaker) in the fifteenth century. His fanaticism scorched thousands out of their ancestral homes. He was succeeded by his noble son, Zain-ul-Abidin or Bad-Shah : a great and benevolent monarch. His name is still revered by Kashmiris throughout the length and breadth of the valley. He tried to re-call the Kashmiris who had been driven into exile by the iconoclastic fanaticism of his father. Those who responded to his call for return are the bhanomasis of to-day amongst us. They observe the solar form of the astronomical calendar.

This hear-rending exodus was followed by some more during the subsequent vicissitudes of Kashmir's troubled history, and the conflagrations that scorched the Garden of India in the centuries that followed. But greater than any exodus in the past was the latest that came in the wake of the unhappy partition of India. Kashmiris in their hundreds had to tear themselves away from the lovely land of their birth, with

heavy hearts, like their kith and kin of the earlier epochs.

The earlier Kashmiri migrants had their own initial travails. They, however, coalesced and became a social whole with the progression of time. Differentiations as between old and new migrants never came very much to the surface among them, because the newcomers came out generally only in dribbles. They, therefore, merged with ease with the others wherever they settled. But this was not so after the latest exodus of 1947: for Kashmiris in a thick and continuous trickle poured out to settle in the rest of India. They received sympathy and consideration in abundant measure from the old Kashmiris. They found this a re-assuring and heart-warming experience. But many also had a feeling that a social gulf divided the old from the new. Why this should be so seemed incomprehensible to many! Centuries of kinship, a hoary heritage and a common tradition, background and culture, should have been a cementing force, a bridge not a gulf, they thought.

It was said that the old Kashmiris could not speak Kashmiri and were not interested in their mother-tongue. They were, therefore, unable to share the rich treasures of their own ancestral language and literature with other Kashmiris. A vital link of a common heritage was thus considered as lost, for no fault of the older migrants.

A proper and historical perspective alone can adjudge how this was so... Few as we are, the old Kashmiris stood dispersed in microscopic numbers in almost the whole of Northern and in parts of Eastern and Western India. Not unoften there were hardly more than a couple of Kashmiri families in a whole town. Their contacts with other Kashmiris could only be few and far between; for distances were great and the means of communication and transport forbidding and primitive. They had to attune themselves to their respective environments to ensure their

survival. It is a tribute to them that they succeeded in doing this admirably well. No wonder that in this process their mother-tongue became an unwitting casualty of the inexorable compulsions of the surrounding context. Nevertheless the old Kashmiris had a great sense of social cohesion. They took a pride in calling themselves Kashmiris. They managed to keep alive their biradari contacts over long distances, as also their system of selection of brides and bride-grooms, and their old inherited customs and rituals. Dr. Kailash Nath Katju, in one of his more reminiscent moods back in Orrisa in the late forties, gave me his recollections of this amazing story in a nostalgic manner. One cannot but contemplate with admiration how generations of these old Kashmiris over the centuries, and in far-flung places, with their microscopic numbers, kept up their traditions and the Kashmiri culture even in the exile that ultimately turned into a home: a saga in the story of survival of cultures.

A Kashmiri family settled in Orrisa for more than a century and a half had their daughter's marriage a few years ago. Their relations from many parts of the country had come to attend the function. It was a microcosm of the Kashmiri community in India. What was agreeably surprising was the language in which the singing for the marriage function was conducted. It was in Kashmiri: the self-same songs that have been recited on marriage occasions in Kashmir since times immemorial. But for the intonation and the accent of the singing the functions could as well have taken place in Kashmir itself—in amazingly live link—the gulf of about a century and a half notwithstanding. This is not an isolated sparrow being trotted forth to prove the existence of a summer. Similar stories recur of other Kashmiris too in other parts of India on such occasions. This would show that there has been no purposeful neglect of Kashmiri by the older Kashmiris. The link is there. It is dormant and has rusted.

Besides, many old Kashmiris in India had risen to positions of pride and distinction. Right from the eastern sea-board to the farthest corner of the Himalayan foot-hills they had carved out a distinguished place for themselves. Their kith and kin in Kashmir, however, continued to be "the dumb driven cattle" the easy targets of unsympathetic, and not unoften, antagonistic and inimical rulers. They had to be content with the small crumbs and loaves of petty ministerial offices that sometimes came their way. Their heartaches were voiced beautifully and pathetically nearly forty years ago in a well known Urdu poem on the subject by Kashmir's poet-Saint, Masterji Pandit Zinda Kaul. This unhappy back-ground of suppression over the centuries was bound to create its own reflexes and attitudes among them. The few who had been able to rise had succeeded in doing so only against opposing blizzards. The old Kashmiris were luckily saved from the reflexes and attitudes that this long persistent environment of all-pervading suppression had fostered their less fortunate brethren in the valley. Eminent British civil servants and savants like Sir Walter Lawrence and Sir Francis Younghusband, who served Kashmir and knew it well,

have dwelt on this in their books. With a surfeit of the goods of this world, and the standards of living that go with it, certain reactions and social trends are bound to set in any group. But based as these are on shifting economic sands, they remain in a state of constant flux when judged from a historical perspective. The frontiers shift and change as they certainly are doing now. Their existence among the Kashmiris in Kashmir or, in a measure, among the old Kashmiris here, need not, therefore, make us raise our eye-brows in special alarm.

The distinction of old and new can, therefore, not last very long now. It is fast getting blurred. The dynamics of social change is already at work since 1947. It has to be further accelerated by us all, whether old or new, for the better preservation of our common culture and heritage : a consummation to be wished and worked for. Disruptive and disintegrating forces, however, also seem to be at play at the same time. These are eroding what we knew of Kashmiri culture. But this is another story : a sad one that throws the challenge of change to us all, particularly the young, in a world that is changing out of recognition for most of the older generation.

"Life Everlasting, as of the VITASTA"

(An Interview with Sri Dinanath Nadim)

By Prof. Chamanlal Sapru, Srinagar.

C.L.S. :—*Nadim Sahib, It is quite evident from your Literary Journey that at every step you are influenced by communist ideology. But, at the same time you have emotional attachment with the rich traditions and cultural Heritage of your mother land. How has synthesis of these two been able to leave an impact on your thoughts ?*

NADIM :—Regarding this question I would elucidate in this way that I was imbued by a deep sense of patriotism, coupled with fellow feeling from my childhood. When I grew upto boyhood I saw the grim realities of our socio-economic life where lot of people were have nots and just a few haves. This inculcated in me a desire for the growth of the socialistic society to which I was fortunately introduced to in 1947. Comrade Dhanvantari, a compatriot of Shaheed Bhagat Singh was instrumental in owing me to humanistic Marxism. Comrade Dhanvantari was a perfect soul with the deepest conviction in socialism.

As regards my cultural past. I was bequeathed this fervour from my childhood by my widowed mother who cooned the *Vakhs* of Lalded and *Shrukhs* of Nund Rishi while I would go to sleep with her. The poetry of Krishna Dass and Parmanand was my mainstay and then the whole host of pictures of our Gods and Goddesses was my sole inheritance. This gave me an insight into my cultural past.

C.L.S. :—*In your academic, political and then literary field who have been your source of inspiration to enrich your personality ?*

NADIM :—I was influenced by Rupert Brook, Swinburn, James Elory, Flecker and Wordsworth to some

extent but I was stirred by going through **SUBAH-I-WATTAN** of Chakbast. It moulded my thought process and made me a progressive poet, along side the epoch-making sacrifice of **BHAGAT SINGH**, Raj Guru, Sukh Dev and Ashfaq-ullah and many others I was influenced by the terrorist activity. This was the time when Gandhiji and Pandit Nehru became the beacon-lights of our day and they could magnetise my ethos in many ways. However I could not separate my self from the National Conference movement and in 1938 I became a part and parcel of this movement when Muslim Conference was converted into National Conference, I was imprisoned in September 1938 for reciting three of my songs at the begining of my public speech for which I was taken into custody.

"SHAHEED KI JO MAUT HAI
WOH QAUM KI HAYAT HAI
UNKE RANGILE KHOON NE
KASHMIR ZINDA KAR DIYA"

In Urdu poetry writing I was directly influenced by **JOSH**, **IQBAL** and **EHSAN DANISH**. The latter came to Kashmir and aroused us from the stupor of centuries.

C.L.S. :—*Basically you are a poet. But as a teacher also you have a distinguished place in the field of education. What was that incident which furred you to be a teacher ?*

NADIM :—Regarding my career as a teacher—I was influenced by introspective study of Lenin, Garibaldi, Mazzeni, Myakovasky, Gorky and others whom I studously and earnestly committed to memory. When I was a boy I used to teach students privately for my

and my mother's livelihood and this induced me finally to take up the profession of a teacher in early 1940's. The very first year after having started Hindu High School, I started Lalded Memorial High School, Gandhi Memorial College and four other schools. I was inducted as a communist Party member to join the Jammu, Kashmir & Ladakh Teacher's Federation and made a movement out of it. The whole state of J & K was covered by the movement. As a result I was elected by all the teachers in 1957 to the State Legislature. In spite of stiff opposition from the ruling party, the two of us, my self and Shri Ghulam Rosool Azad from Jammu were returned to the Legislative Council. This made me a teacher which I am proud to be.

C.L.S. :—*When India got Independence Kashmir also came under a popular rule. You had a very bright future in the politics, at that time. How is it that you chose to work on the cultural Front only for the re-building of the nation ?*

NADIM :—In 1947 when India became free, we also achieved the freedom. Soon after something happened inside me. The pent up anguish and energy rushed forth in songs.

The whole fabric of poetry was changed. There were slogans all around and I could not escape from them but I moulded the slogans in Kashmiri diction and enriched the whole period of 50's when a new language came into being. I became the standard bearer of a new movement whose banner I hold even today.

C.L.S. :—*You have had a chance of visiting abroad twice. Once as a member of a goodwill mission to China in 1952 and second time in 1971 to U.S.S.R. as a recipient of "Soviet—land Nehru Award." Please narrate some interesting events of your visit to these great countries ?*

NADIM :—There are many episodes of this travel to these two socialistic states, I shall quote only two which illustrate their behaviour.

1. I had a pair of trousers. It was threadbare by constant use. I threw it away in the hotel room, where I was staying, but it chased me to Tien Sien having been properly mended and packed in my room. It again gave way and I threw it away once again but when I reached Nanking, it was again there mended and pressed. I was flabbergasted to see it there. I managed to keep it under my bed clothes in the train on my way to Canton but when I reached Canton, it was again there. Having been tortured in this manner, I struck a label to it with the instructions "Torn & not to be returned please."

2. In Soviet Union, I had a tooth-ache in Minsk. In the night I applied fomentation to my swollen cheek but in the morning my guide was cross with me and I was dragged to the hospital. There I requested them to give me some anti-biotics. "What anti-biotics," ? "No anti-biotics." "We shall pull the tooth out" and with a pair of forceps and without applying any local anaesthesia, the doctors attending on me pulled the tooth out. "This is behaving like a comrade." I asked for some palliative. They offered me a bottle of Cognac. "This will do for a palliative."

C.L.S. :—*When you wrote operas or poems—folk—lore, birds, flowers and common man of Kashmir— all these inspired you through out. But "Vyath" (Vitasta) emotionally attracts you always. Is "Vyath" the symbol of your life ?*

NADIM :—Vyath (Vitasta) is an opera like all others and not musical feature and it is in reality my everlasting story. I do not believe in death, I believe in life ; everlasting life and this belief has made me write the opera—"VITASTA"

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Ills of Pandits in Kashmir-As I See These

By O. N. Kaul, Srinagar

Complaining persistently about discrimination in recruitment, promotions and admissions to professional institutions, Kashmiri Pandits are also engaged in a steady process of self annihilation. This may be peculiar to those still living in the Kashmir valley, their estimated number being not more than 80,000. Worse, no community leader in or outside the State has seriously tried to diagnose what, if anything, ails the Kashmiri Pandit mind and what prescription can be handed down.

No two Kashmiri Pandits agree with each other. This is brought about in gossip and conversation for which the members of the community are so very well known. But, it will be unfortunate if this trait, however unhealthy, is not studied in the proper perspective. Right from the day of going to school, Kashmiri Pandit boys and girls have competed and continue to compete against each other. The situation has been compounded in the post-independence period because of the enforcement of reservations, openly and clandestinely, for all sections of society other than the tiny minority of Kashmiri Pandits. The consideration of merit gets diluted by manipulations during the so called interviews following the written tests. The only course available to an average Kashmiri Pandit is to undercut his Biradari member by catering to the whims and susceptibilities of the powers that be in order that it is his son or daughter who gets selected for a course in engineering or medicine or whatever.

It is a pathetic situation made more tragic by the members of the community themselves by their refusal to take the necessary initiatives. Let it be understood that numerically inconsequential people shall have to suffer in the prevailing constituency politics. If the

rulers of the State have had to go as far as to re-delimit assembly constituencies recently with the sole objective of rendering potential dissent completely ineffective, why should it surprise anybody if the Kashmiri Pandits are not even given minority rights available in other parts of the country? Wilful discrimination against the members of this community assumed increasing proportions because of the installation of patently unrepresentative Governments from time to time. People who lacked political base have had to promote unhealthy trends for their own survival. It should suffice to recall that the fundamentalist and secessionist Jamat Islami made its election debut with a bagful of five Assembly seats only in 1977 and 1983 State assembly elections :

It is with these successive unrepresentative Governments that the Kashmiri Pandits have remained identified. They perhaps believe that but for them Kashmir would cease to be a part of India. They do not seem to have learnt a lesson even from the 1967 agitation over the alleged abduction of a minor Pandit girl. Nor has any lesson been drawn from the campaign witnessed in the 1977 mid-term election, the first ever held under Governor's rule. If nobody came to Pandits' rescue in 1967 against excesses by local and outside police, Kashmir did not witness any change in its political boundaries even after the promise made by late Afzal Beg that the Baramulla-Rawalpindi highway that would be thrown open if, as it did, National Conference came to power. Many, in fact most, Biradari members have refused to accept my views so far. But, I am glad that the KP mind is undergoing a discernible change. Much water has flowed down the Vistasta since 1967 when I was ridiculed for my sug-

gestion that the Parmeshwari issue (since Parveen Akhtar) be referred for arbitration to late Sheikh Abdullah whose movements were then restricted to Delhi.

The manner in which we have conducted ourselves in the Kashmir valley all these years has had a devastating result. We are suspected as "agents", kept at a distance to eliminate competition and rendered incapable of taking to anything other than academic pursuits. One third of the life of an average Kashmiri Pandit who may be assumed to live for a total of 75 years is spent on education. The remaining 50 years go fleeting in raising and nourishing the family, marrying off sons and daughters and looking after the grand-children. I do not wholly subscribe to the view that the Pandits in Kashmir suffer from acute economic distress. The money squandered on marriages and feasts, dowry and rituals, is unimaginable. A friend estimated that at least Rs. 50 lakhs were spent during the October-November 1985 marriage season in Srinagar city alone. He wished only 10 per cent had been contributed towards a trust for the setting up of a medical or an engineering college. Will he give the lead when his daughter gets married in the next few months? Will I give the necessary support when my daughter will be married around the same time? Will you join the cause at your turn?

A remarkable feature of the Biradiri in Kashmir is the perpetuation of social evils even after expressing strong views against them at various meets. Worse, more evils and additional expenditure as a consequence are adopted. For instance, a marriage ceremony now also requires performing *Bhangra*, a totally non-Kashmiri phenomenon. The latest is the exchange of *Jaimala* under public glare before the day-long ceremony. A host of new practices have been and continue to be adopted even as complaints

of economic distress are aired. We generally hear parents saying they had to sell off their gold for meeting certain expenses. The obvious suggestion is that the gentleman's wife had received several kgs of gold if not quintals in dowry; People talk of raising loans, forgetting they betray their credit-worthiness. This is not to suggest that families have not been ruined by having to borrow funds to meet expenses on traditional and acquired unhealthy customs. Certain elements may be trying to bring about conversions with a design. But it will be patently dishonest to delink this phenomenon from the evils like dowry etc. The only other explanation could be blackmail or infatuation. But does it concern anybody, you or me? The process of self annihilation thus continues.

Be as it may, the Kashmiri Pandit community is also now faced with a crisis of identity. It does not know whether it belongs to the national majority or is simply a State minority qualifying for certain safeguards. No political party including the one which has attracted most of its members to its public meetings is prepared to talk of its problems. A minorities commission, constituted for the first time in the State in 1983 with former Chief Election commissioner Shri S. L. Shakhdar as chairman, was wound up when the Congress-I—propped new State Government assumed office on July 2, 1984. When the Government of India wanted to know about the implementation of Prime Minister's 15-point programme for minorities, the present State Government took time to reply on the ground that there was "some confusion" about who constituted minorities: When the issue was "resolved", the state government informed centre that the majority community in Jammu and Kashmir had remained backward for "political and historical reasons". The implication is that programmes envisaged for minorities will go to the majority community. While on the subject, I would like to recall what a Jammu-born former, Education Commissioner told me

when I approached him to cancel the undue and premature transfer from Srinagar to Anantnag of a young Kashmiri Pandit lady lecturer. "Most problems of your community will get solved if, say, you merge your identity with Dogras through matrimony", he lectured, obviously suggesting that Kashmiri Pandits had no identity of their own and were therefore liable to be tossed from pillar to post.

The Pandits living in Kashmir have, under the circumstances, no option other than consolidating their assets, lying scattered in utter disuse. The issue of having a law on the Waqf Act pattern for Hindu shrines in the State was recently taken up by a Congress-I MP M. C. Bhandare with the Chief Minister

G. M. Shah. It remains to be seen if any steps are taken in this regard. But, will not the properties continue to be usurped by enterprising people from other communities who need land for their lucrative ventures like show rooms and service centres? Imagine a site like a Durganag going total waste: With available space, it could be used for constructing a 5-star hotel. If Lord Shiva's temple there created any problems, it could only be a purely vegetarian 3-star hotel with a shophline to be self-financing. Scores of other projects can be thought of. It is not necessary to harp on all *Math-daris* getting together. Let a beginning be made by only a few. The process is bound to catch up.

Are we Really Modern ?

By Prem Nath Bhat, Anantnag.

The present craze for modernism has restricted the vision of youth to the immediate vicinity of physical life. It is concerned more with our mode of living and does not touch even the fringe of our way of thinking. Modernism consists partly in the ascendance of knee dress and descendance of chest dress and partly in the hair and shave style and also in the frequencies to attendance at parties which enchant the visitors with western music, where animating liquor is served by scantily clad females who flit about and dance attendance to the heady tune of rock & roll. This distorted depiction of modernism brings the consciousness of the youth not beyond the tip of his nose and the deeper roots of nature do not find their permanent soil. The spirit of such a modern youth is ever on the brink of starvation and in place of healthful strength he substitutes rounds of stimulation. Thus we see the specter of envy, hatred and malice making pretence to the virtues of patriotism. The intellectuals bred in this sort of modernism omit and obliterate and distort the eternal values which have sustained our changing society since the dawn of history and denigrate the deep and valuable treasure of our cultural heritage which alone has secured the democracy, sceularism and equality in our polity. The common conception of modernism does not move beyond the modern amenities, the 'three in one' and the facilities provided by the inventions in material advancement, the comforts and luxuries of the twentieth century.

The correct conception of modernism, the true meaning and its profound meaning is diametrically opposite to what has been said earlier. The modern man is he who is nourished on the spirit of science,

who is alert of mind and on the track of the truth, who has the capacity to question, to 'seek, ask and knock' as Jesus expresses it. 'The message of the Upanishdas' by Swami Ranganathanada describes "That man is modern who is inquisitive, who has passion for truth and the power of rational investigation, who never takes things for granted but strives to get at the heart of things ; his heart constantly asks 'what next' ?" Such a modern mind is the mind that is closest to spirit of the Upanishadas. It is in these Upanishadas that we breathe an air of liberty, alertness and constant questioning to arrive at truth. It is here that the man is close to the modern spirit. It is this spirit of not taking things for granted that is the hall mark of India's cultural heritage. The six schools of Hindu Philosophy represent this passionate search for truth and hair splitting discussion on matter and spirit. The propounders of these schools were men in their hermitages in deep forests whose standard of living was very simple but who had scaled sublime heights in the realm of thought and spirit. These sages like Goutama of Nayaya school, Kanda of Vaisheshak school Kapla of Samkhy School. Patanjali of Yoga school were really modern scientists and scholars who dedicated their entire life towards exploration and experimentation of the inner meaning and motion of life. The seers of Upanishadas were mostly men and women leading a household life—wife questioning the husband and the son questioning the father on the sublime and secret knots of life. It is this life of search and research that can be epitomed as modern and not the bourgeoisie intellectuals who feed themselves on half truth and remain cotent with these untruths but stroll about in loose waving hair and latest fashioned suits as the Platos and Socrates of the present day.

It is this modernism which can pull out our nation from the state of stagnation and slumber. The youth has got stuck up in the mind of mandane matters and superficial and transitory pleasure hunts. The attachment to body and worldly things is the be all and end all of his efforts. The action, speech and thought are motivated by and admixed with the perverted emotions ; sex, lust, anger, greed and attachment and arrogance and sloth. The ignorance about the knowledge of self is the main cause of these vices in man who looks only to the immediate effects of his actions. Just as the scratching of a wound which is near healing seems comfortable but ultimately it is harmful. Unless we develop the inward looking quality we can not over come the limitations which obstruct in the pursuit of real bliss. It is only when our eye of knowledge is opened that we can look to the entire manifestation as a unity and find peace and harmony in ourselves and in the world around. The malady is spiritual and its remedy lies in spiritual awakening. The method is to bring the power of the spirit to bear upon the psycho-physical organism and this is what India did again and again. Freedom is in our true nature and we must realize this and thereby we can make our society really modern and dynamic. This sprituality is the prerogative of every individual. The realization and enquiry after these higher values make a man modern.

The Upnishads summon a man to a constant struggle to gain the highest, the eternal, immortal and thus he becomes a universal man, integrated within and without. Swami Vivekananda while delivering a lecture on Practical Vedanta in 1896 in England said, "We should, therefore, follow reason and also sympathize with those who do not come to sort of belief, following reason. For it is better that mankind should become atheist by following reason than blindly believe...on the authority of any body. What we want is progress, development, realisation. No theories ever made men higher. No amount of books can help us to become purer. The only power is in realization that lies in ourselves, comes from thinking. Let men think. A clod of earth never thinks,

but it remains only a lump of earth. The glory of man is that he is a thinking being. It is nature of men to think and therein he differs from animals. I believe in reason and follow reason having seen enough of the evils of authority." It is this spirit that can entitle us to call ourselves modern and our society a modern society.

Even the Communist Russia has now eulogised Shri Rama Krishna, Swami Vivekananda. The soviet journal "Asia" and Africa" and another journal "Soveforum" have carried special articles on these great souls. S Eliot in one of his poems described the predicament of man who with all the progress he has made in science and technology finds that :—

"Endless invention, endless experiment
brings us knowledge of motion but
not of stillness, knowledge of words
and not of word".

Julian Huxley in "The evolution of Life" says Although it is to his mind that man owes both his present dominant position in evolution.....he is still ignorant and superstitious about it. The exploration of mind has hardly begun. It must be one of the main tastes of coming era, just as was the exploration of the worlds surface a few centuries ago. Psychological exploration will doubtless reveal as many surprizes as did geographical exploration and will make available to our descendants all kinds of new possibilities of fuller and richer living". This scientific exploration of inner world has been the activity of India during the millennia of her long history. The whole journey of Indian thought is towards this freedom. It comes by questions ; what is this world ? From what does it come ? Where does it go ? It is these questions that are analysed in the six schools of our philosophy. Every student who wants to put the insignia of modernity must study these schools and he will find the piercing logic, rich experience in these works which will immortalize the seeker and give a schientific direction to his thinking and progressive orientation to his personality development. Then and then alone shall we become really modern.

The Martand : the voice of Kashmiri Pandits Everywhere

By Dr. Samvit S. Kaul, Chandigarh.

The Martand is the oldest organ of the Kashmiri Pandit community having been started as a daily from Srinagar in the thirties of the current century to serve the community by voicing the feelings of its members on all vital issues affecting them. It continued to serve in that capacity and as the standard bearer of the Pandit identity till sometime in the sixties when it ceased its publication. It re-appeared from its so-called hibernation about seven years ago but in a new format and language. The *daily Martand* in Urdu is now with us as the weekly *Martand* in English.

The *Martand*, according to the editor of this issue of the *The Vitasta*, "is the first of its kind in Kashmiri Journalism, being reportedly the oldest newspaper of Kashmir. It requires to be so recognized. It has played an important role in the recent history of Kashmiri Pandits and it can still play this role with an added dimension that it can serve as the link between Kashmir and Kashmiris outside Kashmir". While it is left to elderly members of the community, like Pandit Jankinath Kaul "Kamal" in this issue, to delve on the genesis and early historical development of this newspaper, the author of this write-up would take upon himself the job of briefly assessing its performance in its new format and make observations on its growth into a mouthpiece of the community in and outside Kashmir.

To review briefly its vital statistics, the weekly *Martand* is published every Friday in a tabeloid form (37 1/2 x 24 1/2 cm). A typical page has two columns, each comprising of about sixty lines of written material. For this brief analysis, the author has before him

twenty-nine issues of the weekly from April, 1985 to November, 1985. Six pages is the norm of the weekly, ranging between four pages (June 21) to twenty pages (September 6, Janamashtami Special). The published material in any issue consists of news-items, contributed articles, reprinted articles, editorial, letter(s) to the editor, notices and advertisements. Of the 186 pages comprising these twenty-nine issues, about thirty pages (16 percent) are advertisements. About fifty percent of the advertisements are small to medium commercials, 18 percent DAVP (Directorate of Audio-Visual Publicity, Government of India), and 32 percent J & K State (government and semi-government agencies) advertisements.

The get-up of the weekly is not up to the mark. It is wanting, among other things, in language (sentence building, etc.), typography and printing impression. The mast-head is ordinary; it is not prominent, nor does it reflect any aspect of the objectives the weekly is meant to epitomize. Let us now delve into the nature of the contents. 'Letters to the editor' column is a very important part of any newspaper because it indicates to the level of influence the newspaper exercises over its readers. A peep into the fifty-one letters that have been published in the twenty-nine issues of the *Martand*, over the time period considered, reveals that over 25 per cent of letters concern the newspaper itself—impressions about the publication, comments and rejoinders on previously published articles/letters, etc. About five per cent letters concern themselves with the interaction of the Kashmiri Pandit community with the

members of the majority community, highlighting the concern of the Pandit community for such matters as day-to-day incidents of conflicts, rowdyism in Pandit *mohallas*, desecration of the Hindu shrines, grabbing of land and premises of public places frequented by the members of the Pandit community, etc. A high percentage of letters is devoted to local problems : over 25 percent focus on the problems within the Pandit community or on those which it faces as a minority community, while about 23 percent letters reflect the general concern of the Pandits as citizens—defects in the public service systems like forgery in weights and measures, inadequate transport arrangement to and from *Khirbhawani* on special occasions, inadequate civic authority, etc. Only eight letters (16 percent) focus on general socio-cultural aspects of Kashmiri Pandits like, matters relating to the All-State Kashmiri Pandit Conference, etc., out of which only one letter concerns Kashmiri Pandits living outside Kashmir, and six relate to Pandits within Kashmir.

Going on to other columns of the newspaper, we find that the focus of the editorials is generally on problems of the community or other items of interest to the community. News-items generally highlight happenings within Kashmir focussing on the Pandit life and matters. Not much is written about things taking place outside Kashmir. There are occasionally items of news concerning political parties and the State Government which are obviously just pick-ups from the media and not necessarily directly affecting the Pandit community. Contributed articles or those reprinted from elsewhere reflect on various aspects of the Pandit culture, religion and philosophy and authored by eminent people, generally Pandit and occasionally others.

From this analysis, it is apparent that the weekly *Martand*, on the whole, caters mainly to the Pandits located in Kashmir by voicing their problems as general

citizens and as members of the minority community, and reflecting on the intra-community socio-cultural activities. In this the focus is on a variety of grievances, such as the discrimination against the members of the Pandit community as equal citizens, denial of equal job and educational opportunities, desecration of the shrines or usurping of the private or public properties belonging to the Pandit community. In this way, the *Martand*, in its present form is the mouthpiece of the Pandits—the minority community of Kashmir. The sphere of activities is localized to the Valley of Kashmir, it does not extend to the national or international sphere. In its present form, it is only a one-way link between the Pandits in Kashmir and those ('old' or 'taza') scattered outside Kashmir insofar as it tells the migrant Kashmiris about things happening back home. For a link to be strong, effective and lasting, it has necessarily to be a two-way process. This can be achieved if Pandits outside Kashmir are involved in the activities of the *Martand*, in its development and growth to serve as the mouthpiece of Pandits everywhere. Can the *Martand* take up these activities, in the present set-up, if Pandits outside Kashmir take a keen interest in its growth? It is doubted if the set-up of the organization behind its working at present would allow of such active participation. However, if earnest efforts are made by everybody, more so by the members of the community within Kashmir, the impossible can become possible.

Various points of view in this respect need to be brought closer to the heart of the matter—the *Martand* serving as the voice of Pandits everywhere, and the commendable efforts of the editor, Dr. B. K. Moza, in this direction are the right step in the right direction. The natural follow-up of this exercise should be the formation of a Working Group which in its collective wisdom can concretize the thoughts and ideas presen-

ted by various members of the community into a set of guidelines on which the *Martand* should function. The Working Group should have Journalists (writer-contributors, newspaper proprietors, press proprietors, etc.), scholars and other eminent members of the community in and outside Kashmir as its members. The Pandit community has no dearth of such people. What is required is for each of us everywhere to cultivate tolerance of each other's points of view, and, to act in unison and not as individuals in isolation for the betterment of the community. For the *Martand* to achieve a level of standard and credibility as the mouthpiece of widely recognized enlightened commu-

nity, it is imperative that the functioning of the newspaper should be independent and self-sustaining. This can best be accomplished perhaps by establishing a trust, '*the Martand Foundation/Trust*' to look after every aspect of its development and working. A high degree of professionalism has to be brought in tackling all these matters; there is no room for emotional outbursts to express or exhibit individual brilliance or ad-hocism in various dealings concerned with the development of this venture. Ad-hocism has to give way to professionalism at every level of organization of the working of this undertaking. Let us hope we can do it!

Social Awakening During the Thirties & the Advent of the 'Martand'

By Shri Jankinath Kaul "Kamal", M.A.B.T.

Chandigarh

The Martand was started in Srinagar, Kashmir in the early thirties of the present century by Pandit Kashyap Bandhu. A living apostle of social consciousness, he appeared on the scene of social and political awakening in the Kashmiri Pandit community at the time when it had gone slack and sluggish in respect of socio-religious activities. This was perhaps because of the suppressed contentment in those days when the value of a rupee was as much as a hundred rupees today. Bandhuji happened to take up the lost threads of leadership of the community after the fateful injunctions of Chamba Nath and Hargopal Kaul, the latter then rightly called 'the Lion of Kashmir'.

If the boyhood memory does not betray me, I recall that there was the Sanatan Dharma Sabha which took care of the socio-religious activities of the community. Although, due to reasons unknown, its influence was diminishing slowly, it was mainly confined to the educated class. Sunday meetings were held in the hall available in the *dharamshala* of the Raghunath Mandir on the banks of the Vitasta (the Jhelum) near Fateh Kadal. Evening *paathshalas* were run and aided by the State Government. *Bhagwad-Gita Mahimna-Stotra*, *Panchastavi*, *Bhavani-Sahasranam*, and *Sandhya* were taught. The Santan Dharma Sabha held examinations both in theory and practical of *Sandhya* on the *ghats* of the Vitasta. Not only do I possess the certificate of having passed this examination, but it continues to be a part of my daily ablution and worship also.

Then followed acute unemployment in the State and; as a result of prevailing hardships, the 'Bread Movement' was started by a dedicated band of youngmen, most of whom were detained in prison. This was the time when Pandit Kashyap Bandhu emerged as a leader and attracted the attention of the masses. He introduced the use of *saree* by the Kashmiri Pandit women as a symbol of social change towards simple and austere living abandoning the extravagancy associated with '*zarbaaf*' *pheran*, etc. In a large gathering of Kashmiri Pandits, who had assembled at Sharika Chakreshwara, Hari Parbat, he administered to them the oath to adopt and follow sincerely the social reforms advocated by him. Thereafter weekly mass meetings on Sunday mornings were organized there, and Sunday those days became known as *Sharika-waar* for the community. *Prabhat pheris* were held to strengthen the religious and moral standing of the people. During the time Bandhujee was held in prison, people panted for his honest guidance. When, late Shri Prem Nath Bazaz, his second-in-command, visited him in the prison, Bandhuji emotionally enquired: '*Prema, dootya kotu watse?*' (O Prem, how is the use of *saree* going?) This was the intensity with which all earnest people worked then. The Bread Movement also resulted in the reinstatement of their those serving in the Food Control Department who had been retrenched *en masse*. Pt. Kashyap Bandhu became the acclaimed leader of the Kashmiri Pandit community.

With the political upheavals everywhere, the old Sanatan Dharam Sabha at sometime ceased to function and in its place came the Sanatan Dharam Yuvak Sabha and the *Daily Martand* (Urdu) was started as its official organ. Pt. Kashyap Bandhu was the first editor of this daily. Later, it acquired a press and continued to serve the community, as far as I can remember, for over three decades. Meanwhile, the venue for various socio-cultural activities and mass meetings of the community shifted to Shital Nath, Sathu, in Srinagar. This new place had till then been serving as the spiritual resort of many ascetics. In the picturesque surroundings of trees, creepers, mounds and water bodies and a temple of Bhairava, these people found lasting quietitude. Originally, the *Chhari Mubarak*, leading the pilgrims to the holy Amarnathji's cave, also used to start from this place of sanctity and serenity. With the change in times, the locality became crowded and the area was prepared to serve as a ground for public meetings of the community. A *dharamshala* also came up later and it now houses the Hindu High School. Pt. Kashyap Bandhu was also instrumental in raising another building, the *Sharika Bhawan*, which served as the headquarters of the Sanatan Dharam Yuvak Sabha and the *Martand*.

Since a single sheet of a newspaper is a veritable miniature of the whole world, the *Martand* gave the right start in cultivating among the youngmen the spirit of integration. But somehow the time,

fast heading toward a democratic set-up in India, saw the cause of the *Martand* defeated. Ultimately, it altogether stopped publication, the author believes, sometime in the sixties. The watering down of social values in the Pandit community and the overall political awakening around, there set in a process of fission at every level of Pandit life—social, family and individual. With further escalation of economic and political difficulties, younger members of the community started leaving their land of birth to seek new pastures of opportunity in education and professions elsewhere in the country and outside. Pandits now became a very small minority community in Kashmir. Obviously, in the process the *Martand* suffered immensely as everything else.

In its new birth, the *Martand* is seven years old and in a new garb: an English weekly. But the standard that a lively paper should have to attract thoughtful writers for effective propagation of ideal values of life remains still to be attained. A few years ago, a meeting of writers and well-wishers was called in at the Shital Nath premises to consider means and ways of improving the standard of the *Martand*. The present author was one of the invitees to this meeting. A number of thoughtful suggestions were offered which have yet to be seen crystallized into a concrete plan of action. Nevertheless, the author believes that the present exercise under the auspices of the *Vitasta* will bear fruit.

† See the author's book : *Pilgrimage to Amarnath* (Adapted from Shri Amreshwar Mahatmya) p. 5 and p. 26, published (1985) by the Shri Parmananda Research Institute (Regd.), Raghunath Mandir, 2/3 Bridge, Srinagar, Kashmir.

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My Reminiscences of the Martand

By Shri A. N. Fotidar, IFS (Retd), Srinagar

"How I wish I were to forget half the things I remember; and remember half the things that I have forgotten".

Over a long period of time memories often get blurred and some fade away. What had appeared very important then, looks so trivial in the present day context. However, some events and the principal actors who played key parts remain vivid in one's memory. One such event is the resurgence of the Kashmiri Pandits, establishment of Sanatan Dharam Yuvak Sabha and launching of its official organ, the *Martand*, following the fateful events of July 1931. The salient points that came to my knowledge about all this, are quite fresh in my memory and I recall the same with pleasure in the following few paragraphs. However, when all this happened I was a young boy at the school and, therefore, hardly realised the far-reaching effects the events subsequently would have on the body politic of the State.

How and in what manner the name of the most important archaeological monument, the temple of Martand, situated at Mattan plateau about 1.6 Kms from the famous Mattan springs and dedicated to Vishnu-Surya, built during the reign of the most illustrious king of Kashmir, Lalitaditya Muktapida (8th-century AD) came to be given to the paper, was not known to me. Only recently did the late Pt. Kashyap Bandhu reveal that it was suggested to him by the late Pt. Gwasha Lal Koul, the veteran journalist of his time. All the same it looks quite obvious that the name "Martand", in relation both to the magnificent edifice and its illustrious builder, Lalitaditya Muktapida, represented the noblest and the

mightiest, respectively, that Kashmir has witnessed in its long history. Figuratively too the word "Martand", meaning the Sun God, would also imply lighting up, so to say, the dark and bleak areas of social, cultural and political scenario then prevailing in Kashmir. The latter state of affairs was a resultant of long years of chaos, rapine, social and religious persecution that the people generally and especially those who became a minority in the course of history, had suffered all these years. It would be presumptuous on my part to dwell any further on this subject as I am not competent to do so. However, a number of books have come to be written on the subject; but quite a few of these have dealt with this crucial period in the history of Kashmir rather subjectively. It has naturally made the task of assessment of the historical aftermath of the events preceding and following the events of the fateful year 1931 rather difficult for the younger and future generations to come.

Reverting back to the subject of the *Martand*, my impression of its birth and its heydays during 1930s and early 1940s, is both vague and vivid at the same time. How and, in what manner, it took its birth is rather vague; whatever I remember at this stage is based on what I came to learn second hand, from elders long after the fateful events. But I have vivid recollection of what tremendous impact it had on socio-political scene and the people, especially the minority community, and the politics of the State. I recollect that where the late Pt. Kashyap Bandhu, broke like a tornado on the then suspense-laden desolate socio-political scene of Kashmir in 1931, it had an electrifying effect on the entire scene inasmuch

as the leaderless minority Kashmiri Pandit community got a shot in the arm and it awoke from its long slumber of inaction and resignation to the whims and caprices of the oppressive and, even the so-called tolerant, rulers whose benevolence had only benefited a few families.

Whatever be the causes of the minority community's backlash in 1931, besides the immediate happenings of July of the same year, the enthusiasm and the total involvement of the community was to be seen to be believed. The few people whom I remember to be among the top leaders and organizers of the movement after the formation of the Sanatan Dharam Yuvak Sabha, besides Pt. Kashyap Bandhu, were the late Pt. Prem-Nath Bazaz, late Pt. Sheo Narian Fotidar, late Pt. Jia Lal Killam, Pt. Damodhar Bhatt Hanjoora and others. I came to know some of them rather intimately. Among these Pt. Damodhar Bhatt Hanjoora was my contemporary at Lahore while he was doing his LL. B. in mid 1930s and I graduation from the Forman Christian College ; we lived in the same hostel for about a year in 1935-1936. I recall that the late Sheikh Mohammad Abdullah spent a night or two with Pt. Damodhar Bhatt and we all were hard put to find an extra long *charpoy* to enable him sleep comfortably. While on this subject I recall that the late Sheikh was donning *Khaddar*. It was an unusual phenomenon for a President of the J & K Muslim Conference, a body not identified with the Gandhian ideology or even going along the national mainstream to be so attired. It was for the first time that I saw him face to face. The conversation that he had during his stay with us and his being attired in spotless white *Khadder*, made a lasting impression on my immature and young but impressionable mind. I could hardly believe all that I had learnt about him and his movement from responsible persons prior to this meeting. From an alleged rank communalist he became to me, an upright, secular

and a person with a broad outlook on all matters, including religion. I carried this impression for a long time

Reverting back to the subject of this article, the leadership of the Sabha appeared to all of us young boys and youngmen. to be above board in every respect and even above suspicion like Caesar's wife. They drew large crowds wherever they were slated to speak, whether it be Shitalnath grounds or any place in the rural area. I recollect that the main theme of the speeches was social reform, especially in marriages, widow remarriage, change in the shabby and cumbersome unbecoming dress of the Kashmiri Pandit ladies and emphasising the urgent, and even desperate need of welding the community into an united and effective minority. In this process, the daily *Martand* started in the same year with the late Pt. Kashyap Bandhu as its founder Editor. played the most important and effective role.

I recall that there was hardly a Kashmiri Pandit house where this paper could not be found. It was printed and published from the Shitalnath headquarters of the Sabha. I remember that a spastic young village boy was the runner who delivered this paper to our house. I believe that as Urdu was the most commonly understood language even in the villagess, the policy makers of the Sabha had rightly adopted it as the language for this paper. The choice of the late Kahayap Bandhu as its Editor was the best, as he not only had wide journalistic experience by having been a regular contributor to the *Pratap* and *Akhbari-Aam* of Lahore, but he had also work as the Editor of the prestigious "*Arya Gazette*". He wielded a facile and a powerful pen : the editorials and other features by him in the *Martand* were not easily understood by we youngsters as they were written in high-flown language and were usually sarcastic and satirical in dealing with the social and political matters of the day.

Most of these were discussed in family and other groups when even youngsters got opportunity to understand and appreciate their message and import. Apart from the editorials and a round-up of news, the two features which I vividly remember were *Pagal ki diary* and *Chalant*.

After some years, the editorship was taken over by Shri P. N. Kanna, who also wielded a facile and powerful pen. In the same period the paper carried daily important national news which it received through wire-services from some News Agency. Thus it no longer remained confined to carry local news only, but it also embarked on the process of becoming a national daily. I believe that the *Martand* was perhaps the first daily newspaper to have been started in the State.

When I left home in 1935 for higher studies the paper continued to be well-circulated and liked for its contents and the variety of reading material that it provided. I do, however, recollect that palpable cracks and fissures had started appearing in the erstwhile well-knit organisation and some of the leaders had started drifting away. I am not competent even to attempt an analysis of the causes for this phenomenon nor is the present occasion an appropriate one to dilate on this subject. My view at best would be those of an individual, but an impartial and a keen observer at that. In conformity with the views of many such persons, these would show how unseemly actions of some men, having come to occupy responsible positions due to the trust and faith reposed in them by the people, could destroy even such organisations as S. D. Y. Sabha, which was well-founded and did remarkable work in its initial phases.

For whatever reasons the leadership of the Sabha fell out, it adversely affected the *Martand* inasmuch as both its quality, content and circulation dropped considerably. Its management and finances were in

ashambles. With regards to the latter, there were scandals aglore, especially after the exit of most of the top leadership from the parent organisation. In the course of subsequent years especially during the two decades after 1947, it almost became a one-man paper with hardly any literary content and only limited itself to project one or the other personality, who happened to be at the helm of affairs in the Sabha, which by then, was existing only in name. Most of the intelligentsia had scrupulously kept aloof from this set up.

The later story of its ignominious end and cessation of publication and the clandestine disposal of its assets including the machinery, are too fresh and distasteful even to recollect. Its rebirth as an English weekly under the same name is too recent to write about. I have followed this newspaper right from its birth a few years ago. But after getting thoroughly disillusioned with its content and politics, I regretfully had to discontinue being a subscriber. From its very inception this reborn *Martand* has suffered from the same ills and lack of proper, dedicated, united and disciplined leadership and the cadres. These very things had been the bane of its illustrious predecessor. I am second to none, and with whom it is almost an article of faith, in holding that we need a strong and well-knit, organisation of dedicated people with a broad outlook on matters affecting the wellbeing of the Kashmiris generally. Its organ, appropriately name *Martand* should and must bring out in modern idiom, the greatness and the glory that is our common heritage, irrespective of our present-day caste, colour and creed. This does not, by any manner or means, preclude the paper to ventilate the just and legitimate grievances of any people, especially the minority. I strongly believe and hope that such an organization and its official organ *Martand* would surely have the support and backing of all the right thinking men

especially the Kashmiris, all over the country and even abroad. However, change is inherent in all things and matters and organisations and their organs, are no exception. These have to be adapted to meet the demands and challenges not only of the present day, but also these of the future. The only unchanging and everlasting values are the integrity and selfless service of the men and women who come to be at the helm of affairs. It has been proved, time and again, that men make and destroy organisations. It is only the persons, with whom integrity and selfless service

are a creed rather than a matter of convenience, who build up time-tested and everlasting traditions for any organisation, be it religious, social or political or any combination of these. I am confident that there is no dearth of such people in our society.

It would, I believe, be appropriate to conclude this short article with the following stanza from "The passing of Arthur" by Tennyson :—

"The old order changeth, yielding place to new
And God fulfils himself in many ways,
Lest one good custom should corrupt the world".

WHITHER 'MARTAND' ?

By Shri Udai Kaul

What's in a name? Plenty, I say—notwithstanding the good old proverb which tells you that a rose will smell as sweet whatever name you call it by. Can we, for example, think of any name of a publication which will conjure up the type of feelings in us as the name *Martand* does? The *Martand* represents our heritage, so to say, the land we come from and the attachment of very impressionable years we have about the struggle, the failures, and the successes of small community at a crucial stage in our lives.

But then where is the *Martand* which meant so much to us at one time? Can we revive that pristine glory that was the *Martand*?

Assailed as I was, like so many of our brethren in and out of Kashmir, on the state of affairs in Shitalnath and the *Martand*, I got a rather fortunate opportunity to contribute my mite in unifying various factions in Shitalnath.

That was way back in the summer of 1974. In deference to the wishes of Dr. B. K. Moza, our Editor, I recall in this *Martand* Number of our *Vitasta* the experience, the results and the aftermath of those two months of relentless endeavours of May/June, 1974.

Sanatan Dharam Yuvak Sabha had many factions within, but was broadly represented by two Sabhas—one led by the late Karmayogi J. L. K. Jalali and second one by Justice J. N. Bhat. The *Martand* was closed under court orders and each party claimed the right to occupy and manage the Shitalnath citadel. There were locks upon locks in the Shitalnath Headquarters. Some of these locks, as also some heads, had got assaulted and broken in process.

As to why the situation had come to such a sorry state of affairs in spite of the very well meaning

person like Bhat Sahib, Jalali Sahib, Gopi Kishanji Kashap Bandhuji around, is something I needn't talk about here. I met these venerable gentlemen a number of times, as also the Presidents and Secretaries and other influential persons of *Sansthas* Ganpatyar, Chakreshwar, Batyar, Anantnag, Sopore etc. I need not go in details is about what ailed where—though these details would make an interesting case study about the *psyche* of a community like ours in the stresses and circumstances they were in, a community which is admittedly head over shoulders to any other group of people or community as far as the merit, attainments, and rugged intelligence of individuals are concerned.

Thanks to the very understanding approach and sincerity of some of the important *dramatic personae*, the two Sabhas and the various *Sansthas* had realized that the stands some of the representative bodies had owned had made the situation too complicated to admit of the proverbial give-and-take solution. I was fortunate to have earned the confidence of almost everyone. It was decided what perhaps was the best way out—that everyone's should express their confidence in me and abide completely by what solution I would come out with of the impasse.

And that is what won the day.

It must be said to the credit and generosity of the concerned gentlemen that the solution and sort of verdict I came out with was unanimously accepted, though quite a few of them were not happy with what I had opined. The much—sought—after and —long—elusive—unity was at long last achieved and all gathered under one banner.

The Deputy Commissioner, Srinagar, was approached as one body and his orders banning the publication of the *Martand* vacated, and publication of the paper resumed. Decisions were taken and

implimented about the running of the *Martand* including appointment of its Editor, Manager and staff; distribution channels of the *Martand* for the city, districts and outside Kashmir established; telephone at Shitalnath revived; furniture, typewriter and duplicating machines bought anew and all matter connected with the publication of the *Martand* completely sorted out. And over and above, something like Rs. 55,000/- were collected. One couldn't expect or wish more.

That the results achieved were very satisfactory and heartening was typified by a very embarrassing thought, an extraordinarily privileged situation I was catapulted in when under one banner all erstwhile factions collected on the 26th June, 1974, in Sitalnath—a red-letter day in my inconsequential life—to present me an Address eulogising me for my initiative and what little I had done to unify the community “in a way as never before”—to quote from Address.

But alas : that unity, that situation did not last long. Justice Bhat who was elected as the leader of the community by dint of his being elected as President of the Sanatan Dharam Yuvak Sabha had to leave for America soon after; when he returned after a few months, he found the rot had reset rather deep and before long we were back to square one.

Are we under a curse, going on in an inexorable course of extinction as a community? Or as some optimistic would wish to believe, after Shakespeare,

that Time is out of joint and we are born to set it right?

But to be honest the type of lackadaisical efforts that are afoot now for reviving the *Martand* may not succeed and I do feel like echoing Lady Blanch in Shakespeare's King John.

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

I hope and pray that my apprehensions are proved wrong.

But it doesn't mean we shouldn't go on attempting till we succeed. Glory after all lies not as much in never falling, as in rising each time one falls.

Meantime let Sanatan Dharam Yuvak Sabha had better be true to its name—it should be a Yuvak's, a Youth's Sabha, not what it is now.

And as for people of my genre, who are neither young nor quite so old, T. S. Elliot has aptly described our state

“Thou hast neither youth, nor age, but as it were in after dinner sleep, dreaming of both”

The revival of the *Martand* has to come essentially from the valley, from the Young specially. Let them knock and maybe the doors open to their knocks.

—:o:—

'Martand' of My Dreams

By Dr. B. K. Moza, Calcutta

Often I think of the *Martand*; to be more appropriate I dream of it. Sometimes I do so with nostalgic recollection of my childhood memories, associated with this newspaper of the then remarkable repute. More so, I think of the present condition of this journal which is no longer a daily but a weekly, deserving much to be improved. I also think of the desired *Martand* of future restored to its pristine glory, the impressions of which are deep-seated in my subconscious mind. All these futuristic thoughts, may be wishful thinking, concern me more and as an optimist I dream of this institution reaching the expectations and hopes with which its foundations were laid by great intellectuals that Kashmir produced in early part of this century, more than fifty years ago.

There are no doubts that this journal has still potential of traditional goodwill to play, a great role as a forum of firm, fearless and far-reaching constructive opinion in matters related to Kashmir as expected from a journal belonging to such a community as that of Kashmiri Pandits who are cent per cent literate and are outstanding in the literary, technological and administrative spheres of the country as a whole, leaving aside their contributions of past. I can rightly foresee the potentialities of this journal becoming a link between Kashmir and Kashmiris scattered throughout the country and abroad. Arising out of these contributing and favourable aspects one can expect the *Martand* to be very purposeful for the welfare of Kashmir & Kashmiris in general.

But the sad fact to realize is that this institution is, at present, in a state of decadence. Though oldest

and one of the first few, if not the first, newspapers of Kashmir, this journal is nowhere near the presently obtaining journalistic standards, contents and get-up. There can be no disagreement that limited financial resources is, as such, the main reason. But, this is not all that explains its present condition. To analyse this, let me give few illustrations, with all intentions for its improvement, out of my experiences of recent origin. About an year and a half back I wrote an article "Sabhas, Samaj and Sammelan", which appeared—thanks to the *Martand* authorities for reproducing this article—reportedly in a series of three articles in this weekly. But I had not the luck to receive all the three issues and the one which I received, revealed even my address wrongly published leaving aside the numerous proof mistakes it had. What a disappointment it was to observe journalistic elements conspicuous by their absence. I am happy to find some improvement in this respect and regarding its get-up. I am sure, without meaning to do so, how much I must have hurt the feelings of the editor of the *Martand* and some senior members of ASKPC in calling a spade a spade when I had the occasion to meet them during my visit to Srinagar last year. I even expressed that my pride in being a Kashmiri-Pandit is shattered at observing the way this weekly is run. On my return to Calcutta, to give another illustration, I tried in my humble way to collect some donations for *Martand Development Fund* and also made a number of *Biradart* members to subscribe to the *Martand*. It is shocking to note that despite my many reminders none of these newly enrolled subscribers is receiving a copy of the *Martand*. I am receiving

mine all right so am I receiving a reply whenever it is given; to explain that postal delays are the cause of these subscribers not receiving their copies. I feel ashamed before these gentlemen, who always ask me, "What about *Martand*?" My enthusiasm to collect funds for the *Martand* and increase its circulation was thus sadly set back. Now, let this be analysed as to whether the *Martand's* condition is due to lack of funds only or due to an attitude of neglect and administration which leaves much to be geared up. To make this aspect further explicit let me give a third illustration. Kashmir Sabha, Calcutta, entrusted me with the privileged responsibility of bringing out the Annual Number of its publication—the *Vitasta*. With good intentions I decided to bring out the proposed Annual Number publication, as the *Martand Number*, with *Martand* as its theme. I wrote a number of letters to *Martand* to help me in this mission to enable me in getting good contributions for this theme. To my great dismay, suspicious no-response was the encouragement I received and did not have the luck to find even a small appeal or news item published in the *Martand*, for desired articles for our annual publication on a theme designed to help bringing out awareness of contributions of the *Martand* and in recognizing the same. At long last, a list of names was sent to me when mostly I had already approached these gentlemen myself individually. Whereas I had expected all assistance & cooperation from the *Martand* in my efforts, I now realize that this expectation stood in my way in bringing out this publication on time. What finances were required for this helping hand? Just a matter of positive attitude.

The purpose of mentioning the above personal experiences is only to illustrate the present working of the *Martand* to analyse why and how it is not succeeding in delivering the goods and in reaching the standard that could be expected of an almost fifty-five year-old journal belonging to Kashmiri Pandit community which is, as such, excelling in all walks of life

including journalism and money spinning projects. Paucity of funds is a big reason, yet in the present context, it does not explain all the deficiencies of the *Martand*. It will not be an incorrect assessment that the *Martand* today is not capitalizing all the unique opportunities it has in raising the funds. *Martand's* sickness is due to lack of professional management in running this, otherwise great institution of Kashmiri-Pandits who are gifted with qualities of hardwork, devotion & dedication. Maybe an overcautious and good-intentioned control on funds is not enabling taking ventures or enthusing talent to rejuvenate its functioning. In the present climate of the country, newspapers and journals have become money spinners by virtue of their such dynamic policies and professional approaches. The ASKPC leadership will do a remarkable service to the *Biradari* by rising above factional feuds and devoting all its energies in searching a few young talents to shape the *Martand* to desired expectations.

The *Biradari* in general, has goodwill for the *Martand*. People, in general, have also become conscious of quality concepts more than the mere sentiments and are willing to help such traditional institutions as the *Martand*, provided they are assured of quality changes in the running of this journal. *Biradari* members, on their part, have to appreciate the need for helping this institution which requires financial help as well as professional advice. Funds are needed to lay the required infra-structure for the *Martand* to be a forceful and quality journal of Kashmir where our strings are naturally deep rooted. It is a community tragedy if the *Martand* be allowed to continue in this state of almost non-existence. All the members of our community whether in Kashmir or scattered in India or abroad will be benefited by helping this Institution.

ASKPC leadership has to think of creating a MARTAND TRUST which will have a clear-cut objec-

tive of running this Institution viably and upto present day expectations. This is possible if a team of professional journalists and managers is engaged, at a reasonable price, who will be responsible and accountable for the performance of this journal and in reverting this journal to a daily with capabilities of selling like hot cakes on the basis of its news and views values and other valuable information. Also this team will ensure reaching copies of this newspaper to the *Biradari* members present in far-flung villages and distant centres in country and abroad. This will be possible if there is a fund of minimum Rs. five lakhs available to potentiate the man and machine resources available to this journal. A one time collection of this amount is needed to improve its infra-structure that will make this paper become self-reliant in meeting the subsequent recurring costs. Such a collection should not be difficult. ASKPC will have to approach the *Biradari* members in the valley and outside to ensure donations of rupees one hundred to rupees one thousand or more from just three thousand donors. If only 5% of this number give donations of rupees one thousand or more and the rest only rupees one hundred the estimated amount can be available from this avenue only. Further it is for the *Martand* task force to devote in bringing out various Special Numbers of this newspaper to increase the advertisement collections and have a lakh of rupees on this account. Many of the Kashmiri Sabhas, call these by any name, have their own official publications. These Sabhas can be approached to bring out MARTAND NUMBERS for bringing about awareness towards the need of reviving *MARTAND* as a forceful and viable daily from Srinagar and for having an advertisement drive of which only if 25% is contributed to *MARTAND DEVELOPMENT FUND*, it will in my estimate, bring about a collection of minimum half a lakh of rupees for *MARTAND*. There is no doubt various Sabhas in the country and abroad have their own huge expenses and it is difficult for them to share their advertisement collections. Yet, if approached with a clear-cut plan and objectives, I am sure the *MARTAND* has necessary goodwill still to have the above estimated contribution. Reportedly the *Biradari* members celebrate marriages in Srinagar on a lavish scale. Many *Biradari*

members living outside go to Srinagar to celebrate the marriages of their children there. A drive has to be made to collect donations on marriage celebrations for *MARTAND DEVELOPMENT FUND* and if a target of collecting rupees one hundred from five hundred marriages is set, it would also yield a donation of half a lakh of rupees. Similarly, there can be many ways by which funds can be collected for the revival and survival of the *MARTAND*, With Sabhas in various places in the country and abroad and a proper communication and rapport with these it should be possible to collect the necessary funds for *MARTAND*. All this is dependent on the leadership of ASKPC and the *Martand* itself to bring about confidence and goodwill for such donations; that these are for a purposeful cause and that these will be utilised only for *MARTAND DEVELOPMENT* accountably. Such an approach will provide job opportunities to many young men of our *Biradari* in Srinagar who are unemployed and can gainfully utilise their time in helping *MARTAND* and themselves.

Conclusively, much depends on ASKPC leadership how they project the need of reviving the *MARTAND* as a daily upto the expectations most of the *Biradari* members have. It is also necessary to entrust a task force of professional journalists and managers, engaged at a reasonable price and not on honorary basis to streamline the working of this journal and improve its output and circulation upto well laid objectives and collect the funds for meeting its recurring expenses. *Biradari* has to come forward and it is the bounden duty of its members to help in their individual capacity to achieve a one time 'MARTAND DEVELOPMENT FUND' of rupees five lakhs minimum for reviving this journal as a daily of adequate standard. *MARTAND DEVELOPMENT TRUST* is the need to take care of these responsibilities. A large number of Kashmiri Journalists have excelled during last few decades in journalism. Many of them may be available for employment in Srinagar and in helping the *Martand* to reach desired standards. *Martand* enjoys goodwill and with its improved management it has all the potential to meet the aspirations of *Biradari* of its quality journalism so very needed for *Biradari* welfare presently and for years to come. **JAI MARTAND.**

Mahatma Kashyap Bandhu

By **Shri Jia Lal Geeru, Noorpora, Kashmir**

Shri Tara Chand 'Bulbul,' better known as Kashyap Bandhu, breathed his last on December 18, 1985, at his ancestral home at Geeru (renamed Noorpora) a village 35 kilometres to the south-east of Srinagar. He was eighty-seven, and is survived by his wife and a son.

'Bulbul' demonstrated extraordinary intelligence, an independent bent of mind and what could be called revolutionary ideas in twenties of this century, from his early childhood. He aspired for higher education and could go ahead but for general poverty and lack of facilities in the field then. He entered the then Land Settlement Department as Munshi, but could not get along with what he found a suffocating feudal administrative and social set-up. He wrote a lampoon on the set-up, resigned his job, left his home, and went to Lahore where he stayed with one of his village friends who was working in the Railways. Unable to find a job he went to Quetta where he came into contact with some revolutionary personalities impressing them with his dash and fervour. He returned to Lahore and took up editorship of *Arya Gazette*, the then organ of the Arya Samaj. Here he came into contact with many other important personalities of the then Punjab like Raja Narindra Nath, Bhai Paramananda, Khushal Chand of 'Milap' and Deshbandhu. In fact Deshbandhu became his political *guru* and Tara-Chand re-named himself as Kashyap Bandhu. He learnt Sanskrit, and got married in a reputed Kashmiri Pandit family which had long ago migrated from Kashmir.

The entire country was in turmoil during those days as the independence movement was assuming new dimension, Kashyap Bandhu also was arrested

in connection with Saunders' murder at Lahore. This was his first arrest. He was set free soon on being found innocent.

In 1931, when the boat of Kashmiri Pandits was caught in the whirlpool of communal disturbance in the Valley, Kashyap Bandhu rushed to the rescue of the leaderless, rudderless and slumbering community. With his fervour for social work and organising capacity, he immediately set to the task of establishing the Sanatan Dharam Yuvak Sabha (now ASKPC) at Sharika Bhawan after reclaiming the swamp around the ancient Sheetalnath Temple. He also started a movement of social reform, female education, widow re-marriage, limitations on dowry, as also the supreme necessity of unity among Kashmiri Pandits. By his constant preaching he succeeded in making the Pandit women give up the old headgear and the cumbersome *pheran*, and to switch over to the *saree*. Sheetalnath became the centre of the activities of the Biradari and Kashyap Bandhu pioneer of the movement. Youngmen of the community took up the professions of barbers, tailors, masons and shoe-sellers. The daily Urdu *Martand*, established by Bandhuji, became the voice of the community. His magical pen made the paper a force in the Valley. He succeeded in getting around him many selfless and patriotic young men of the community like Jialal Killam, Prem Nath Bazaz, Shiv Narain Fotedar and Prem Nath Kanna along with whom he was imprisoned during the Bread agitation started by Kashmiri Pandits in 1933-34.

A visionary that he was, Bandhuji approached Sheikh Mohammad Abdullah, the President of J & K Muslim Conference, in 1932 seeking creation of a joint front by Hindus and Muslims in Kashmir. The

President's Page

Kashmir Sabha has come of age. When I look back over the past two years, I am not dissatisfied. Annuals have come out on schedule and augmented Sabha's resources, a major irritant, viz., Sabha's plot of land which had almost been usurped but was retrieved and sold off, is out of the way, all functions have been held on schedule, *padyatras* have been undertaken, and above all a good and solid beginning has been made in obtaining allotment of 4/5 *cottahs* of land in Bidhan Nagar from Govt. of West Bengal to put up Sabha's headquarters.

I am sure the spirit of togetherness and belongingness generated by *padyatras* and frequent consultations in Executive Committee meetings and elsewhere will continue and the good work done will be kept up. I wish youth to be involved some what more deeply and I appeal to them to come forward and give new and fresh dimensions to Sabha's activities.

This Annual should be a unique one. As usual, the Editor, Dr. B. K. Moza, has done his best, but that is not all. His earnestness is so profound that Bandhuji did not breathe his last until he responded to Dr. Moza's summons to write for this Annual. Without Bandhuji's piece, *Martand* Number would not really have been a *Martand* Number. Bandhuji's sad death occurred just on the following day. May the kind soul of this historic figure lie in peace.

The publication of this Annual coincides with my laying down the office of President of Kashmir Sabha after completion of my second term. I would like to take this opportunity to thank everyone most sincerely for the cooperation, guidance, help and assistance they have so generously given to me. On my part, whether I am in or out of the office, my zeal, sincerity and loyalty to Sabha will continue unabated. I wish the new Committee my very best and assure it of my sincere cooperation and assistance always. I also wish my very best to all members of the *Baradari* for 1986 and for the years to come.

P. L. DHAR.

idea materialized in 1939 with the creation of J & K National Conference under Sheikh Sahib and Bandhuji was the first to join it alongwith some of his colleagues in the Sabha. He started an Urdu weekly *Desh* preaching socialism, upliftment of villages and villagers as also demanding civil rights for the populace irrespective of any consideration of caste or creed. The presentation of the "National Demand" to the then ruler, and later the *Quit Kashmir* movement in 1946 saw Bandhuji in jail so many times upto 1947.

The Independence of India and the creation of Pakistan in 1947, and the consequent economic blockade disrupted life in J & K. The loot and plunder by the raiders sent thousands of refugees, Hindus, Muslims and Sikhs from the north and west of Kashmir to Srinagar. It was a very critical period in the history of Kashmir. Rising to the occasion, Maharaja Hari Singh acceded to India and invited Sheikh Abdullah to form an emergency Government in the State. Bandhuji was made the Emergency Relief and Rehabilitation Officer. It was his job to accommodate and feed the refugees in very adverse circumstances and this he did very smoothly and ably.

After stabilization of conditions in the State in 1948, Sheikh Abdullah was appointed Prime Minister and Bandhuji became the Director-General, Rural Reconstruction. He had the Rural Development and Panchayat Departments under his direct control apart

from Co-operation, Agriculture and Animal Husbandry Departments under his supervision. He again rose to the occasion. With his rural background and rustic sense he became instrumental in laying foundations of real rural development with *HALASHARI* (voluntary labour) constructing village link roads and canals, raising nurseries and plantation beats etc. Shopian Aharbal Road, Nowpowra-Babarishi Road and other roads and canals and plantations at Dub Akcora, Tulamulla and Ganderbal are among many of his achievements during this period.

With the change of Government in 1953. Bandhuji was arrested alongwith Sheikh Mohammad Abdullah and others. He declined all overtures from Bakshi Ghulam Mohammad for changing sides. The final release of Sheikh Shahib in 1964 and the process of liberalization set in motion by Mr. Ghulam Mohammad Sadiq in 1964 gave Bandhuji another chance, as Project Officer of Sonawari Project, to complete his unfinished job of rural development in the Valley.

Only about two weeks before he breathed his last, Bandhuji addressed a congregation of Kashmiri Hindus in Srinagar emphasising the unity of the *Biradari*.

May his soul rest in eternal peace.

[Obituary reproduced from *The Martand* dated 27th December, 1985.]

Kashyap Bandhu—"Martand's" First Editor

By Prof. T. N. Moza, Jammu

Within the short space of a few pages, it is a formidable task to assess the multifaceted personality of late Shri Kashyap Bandhu and his contribution in the field of social service, politics and journalism in the J & K State. As a political leader he always thought ahead of times. Even in his "swan—song speech" which he delivered at the Conference of All—India Kashmiri Pandits, held in December 1985, in Srinagar, he rightly advised the Kashmiri Pandits to look to Srinagar rather than to New Delhi for support or assistance. This advice could come only from the mouth of a leader of maturity and high political acumen. He had the correct understanding of the political, social and economic problems of the J & K State. Even up to the last minute he struggled hard to help the members of the community in one way or the other. The letter which he has addressed to my brother, Dr. B. K. Moza, the Editor of the *VITASTA*, from his death-bed speaks of his sincerity and good intentions to contribute an article for the Special Martand Number of the *Vitasta*. Calcutta.

Kashyap Bandhu had his early training and initiation in journalism at Lahore where he was associated with the publication of the *Weekly Arya Gazette* which was the official organ of the Arya Samaj. In fact, his entry in politics, he owes to Arya Samaj—an organization which did not only desire to rid Hinduism of its evils of casteism and other social evils but also actively involved itself in the freedom movement by responding to the clarion call given by Mahatma Gandhi when he launched the historic Non-Cooperation Movement. The Arya Samaj was one of the few organizations which responded befittingly by throwing thousands of its workers in the freedom movement

and also set up a network of educational institutions all over India for promoting the cause of Independence and realization of its objectives. It was in Lahore that Kashyap Bandhu came in contact with the top-ranking Nationalist leaders who were fired with patriotism & imbued with highest sense of idealism, Kashmir could not remain uninfluenced by what was happening outside the J & K State. Accordingly, in the thirties of the present century, Sheikh Mohammad-Abdullah founded All—J & K Muslim Conference, which subsequently was changed into National Conference. Kashyap Bandhu actively associated himself with All—J & K Yuvak Sabha for some time. It was in this period that the *Daily Martand*, the second Daily of the J & K State, was started. Kashyap Bandhu's contribution in the launching and stabilization of the *Daily Martand* remains unexcelled. As a Kashmiri Pandit leader, it was uppermost in his heart to rid the Kashmiri Pandit community of the decadent customs, rituals & other sterile practices. Appropriately, through the columns of *The Martand*, Kashyap Bandhu made full and vigorous use of his facile pen to propagate the ideas of social reform in the community and express the grievances of the community through his column. *Challant*. Every reader looked avidly to a copy of the *Martand*, to go through *Challant*. The *Daily Martand* was able to increase its circulation and earn respectability in the eyes of the Govt. & the other political parties, thanks to late Kashyap Bandhu. He along with a band of dedicated social workers, was able not only to popularise the social reforms among the Kashmiri Pandits, but also succeeded, in ample measure, in raising funds for the continued existence of *the Martand*. Among those workers &

writers who assisted Kashyap Bandhu in the achievement of his objectives were Shri Shyam Lal Gurtoo, Shri Shambu Nath Ogra, the revered father of Shri M. K. Ogra, Pt. Sat Lal Sadhu, Pt. Ram Chand Abhai & other sincere workers. The *Daily Martand* became a popular newspaper under the stewardship of Pt. Kashyap Bandhu as its first Editor. However, with the assumption of the presidentship of the Sabha by Pandit Sheo Narain Fotedar he along with Pt Jia Lal Kilam resigned from the Yuvak Sabha and joined the National Conference. Pt. Shambu Nath Ogra also joined the Weekly *Kesari* which came out under the editorship of Kashyap Bandhu. Bandhu Ji gave reasons for his new political stance by writing an editorial captioned "*Tabdil-Iqulab*" eg. "change of heart". The paper was banned when Sheikh Abdullah started the National Demand Agitation in 1938. He with Jia Lal Kilam, Shambu Nath Peshin, Shyam Lal Saraf, Shambu Nath Ogra and other Kashmiri Pandit leaders courted imprisonment. The *Weekly Kesari* was banned by the Maharaja's Govt. Subsequently with the release of the National Conference leaders, Kashyap Bandhu started again his weekly, *The Desh*, which was a strong supporter of the National Conference Movement headed by Sheikh Abdullah. Pandit Jia Lal Kilam also started his own paper the weekly *Quam-i-Dard* and Pt. Amar Nath Kak published his weekly *Vichar*. Pt. Shambu Nath Ogra was its Editor. *Kesari* & *Desh* which were edited by Kashyap Bandhu were the popular weeklies which attracted attention of the readers all over the State. Through his column he highlighted the hardships & difficulties faced by Kashmiris & articulated their grievances against the feudal autocracy. The humorous column of Kashyap Bandhu which reappeared in *Kesari* & subsequently in *Desh* poured sarcasm, scorn and contumely on the functioning of the Maharaja Hari Singh's Government.

Kashyap Bandhu with other Kashmiri Pandit leaders such as Pt. Amar Nath Kak, Pt. S. N. Fotedar,

Pt. Shambu Nath Dhar, Pt. Janardhan Teng offered *satyagraha* in the Durganag Temple Agitation. Kashyap Bandhu and other Nationalist Pandit leaders were also imprisoned in this agitation. It was again given to Kashyap Bandhu to have been incarcerated in the historic Quit Kashmir Movement launched by Sheikh Abdullah in May, 1946. Kashyap Bandhu was lodged in Kathua Jail. Later the Maharaja's Govt., at the intervention of Mahatma Gandhi and the pressure of the nationalist public opinion, was forced to release Sheikh Abdullah & other Nationalist leaders in 1947. In the Emergency Government, constituted by Sheikh Abdullah, Kashyap Bandhu looked after the rural affairs. He was also made the Director of Dehat Sudhar Department when a regular Govt. was set up by Sheikh Abdullah. He continued in this capacity till 9th August, 1953, when he was imprisoned again by Bakshi Ghulam Mohammed's Govt. with the deposition of Sheikh Abdullah. After his release from the prison he practically retired from the politics, though in his personal capacity he had the courage of conviction to support Sheikh Saheb.

Bandhuji literally was a "folksy" type of leader who had understood the problems of the rural folk. The amelioration of their lot was uppermost in his heart. He highlighted the rural news in all the papers which he edited. Viewed in the present context, whatever he preached in the thirties and forties of the present century has been incorporated in the twenty-point programme. He was a journalist *par excellence*. His features "*Challant*" or "*Pagal Ki Diary*" attracted State-wide attention. Some of his well-written and thought-provoking articles were reproduced by the pre-1947 Lahore Press. He combined clear thinking with a sense of humour & sarcasm. The "*Challant*" always reflected social evils of the community & also oppressive rule of feudal autocracy. I still remember the heading of the "*Challant*" captioned, "*Banani Shukar Divta Wazarati Shumali*". A dig was made

on the then District Commissioner of the district for his policy of extortion & oppression. Kashyap Bandhu left an indelible mark of his personality on the *Martand* which he edited for some time. His contribution to the betterment of Kashmiris will ever be remembered by the right thinking people. The *Daily Martand* during the course of his editorship attracted articles and contributions from well-known Kashmiri writers such as Pt. Premnath Pardesi, the noted short story writer, Master Zinda Kaul, Pt. Dinanath Nadim, Pt. Brijmohan Datatriya Kaifi, Mahjoor Kashmiri, Pt. Arjan Dev Majboor, Shri J. N. Jagyasu, Pt. Dinanath Dilgir, Pt. Shyamlal Wali, Tirath Kashmiri (revered father of Bansi Nirdosh), Prof. Nand Lal Kaul Talib, Pt. Ganghadhar Bhat, Dehati Kashmiri, Pt. Dinanath Mast Kashmiri, and many other litterateurs. The words of a *Sharikawar* speech delivered by Kashyap Bandhu "*Shakhsit ati Jati hein, Organisation ki Puja Karo*" (Personalities come and go, it is the organization which is to be worshipped) remains a fine piece of advice given by late Kashyap Bandhu, relevant as much today as it was in context of the thirties of the present century when he addressed mammoth gatherings of Kashmiris at Hari Parbat, Srinagar, Kashyap Bandhu's forte lay in practising what he preached. He became a legendary figure in the community when his social reform songs particularly the popularization

of Khadar *Saris* namely "Chhui-mubarak Dhoti Maharenai and Mali Saban Tan Kari Prenai" became a household song and would be sung as a folksong (Chakri) by the women on the occasions of marriages and religious festivals Bandhuji's sense of humour is also revealed by a poem which he wrote in retaliation when a Jammu Muslim Conference Weekly edited by Allaha Rakha Sagar assailed Sheikh Sahib's secularism and nationalist ideology. A hemistich from the poem is reproduced :

*"Talein Jo Gulgulay Pakiatan Ki Kadai Mein
Abbas dastpanah Sagar Halwai Ban Jai"*

His *Challant* on "Mahatarmoo Ki Conference' in *Desh*, "*Fir Ha Fir Ha Fir Ha Ha Karyo, Bekal Bayo Fir Ha Faryo*" (Decrying ostentatious and vulgar display of wealth on Kashmiri marriages, "*Zameenan Kissanan Di*", "Guess paper for K.C.S. candidates" etc. were not only written in humorous vein but also reflected the social and economic problems of Kashmiris as a whole. The best tribute that could be paid to late Kashyap Bandhu would be to resurrect *Martand* from its ashes like the proverbial bird phoenix. *The Martand*, in its new form, could provide sound leadership and correct direction to the community. Let it not be forgotten that the *Martand*, in its new form, should provide such a fare to its readers as can enable them to imbibe the philosophy and the spirit of the 21st century.

Author Index : Who is who

BHAT, SHRI J. N. (Kashmir Apartments Pitampura New Delhi-34) M. A. Started his career as a teacher in History in the erstwhile Mysore State. Subsequently he joined Ministry of Community Development, followed by Ministry of Foreign Affairs, Govt. of India and served as Cultural Attache of Indian Embassy abroad in various countries. Retired as High Commissioner to British Guyana.

BHAT, SHRI PREM NATH (Anantnag, Kashmir) M. A , LL.B, M. A. (History). Member of Anantnag Bar. Arrested and detained in 1954 in connection with the "Integration of J & K with India" movement. Presently a High Court Advocate: contributor of articles to many journals and newspapers. Associated with Vivekananda Kendra Movement.

DHAR (Prof.) SOMNATH (C-1, Pamposh Enclave, New Delhi-48) M. A. LL.B, B. T., MIRP (London). Started career as a lecturer in Srinagar and later held diplomatic assignments of Ministry of External Affairs, New Delhi. On retirement from Foreign Services, resumed teaching and writing. Author of :

a) JAMMU & KASHMIR, 2nd Ed. (National Book Trust, India, 1985). b) KALPANA (Sahitya Academy, 1978) 2nd Ed. (with translation in Hindi & Tamil), c) FOLK—TALES OF TURKEY (3rd Ed. in press); d) HISTORICAL TALES OF KASHMIR; e) KAUTILYA; f) ARTHASASTRA; g) NEPAL : LAND OF GODS, GODDESSES & DEMONS; (Marwah Publications).

GANHAR, SHRI J. N. (48A, Indra Nagar, Srinagar) M. A. Ex C. I. S. Gold Medalist. Former Director of News, Radio Kashmir. Presently Editor of THE KASHMIR HERALD, Srinagar. Author of :

a) BUDDHISM IN KASHMIR & LADAKH; b) JAMMU : SHRINES & PILGRIMAGES; c) THE WILDLIFE OF LADAKH; d) KASHIR-I-MANZ BUDH MATH; e) FOLK—TALES OF KASHMIR; f) AMARNATH : THE SHRINE CELESTIAL; g) SHANKARACHARYA TEMPLE; h) KHIRBHAWANI : THE SHRINE SUPREME.

FOTIDAR, SHRI AMAR NATH (Shivpora, Srinagar-10) M. Sc. I. F, S. (Retd). Brilliant academic career, having worked in Indian Agricultural Research Institute, Pusa, New Delhi ; Indian Forest College, Dehra Dun and served in Kashmir Govt. Retired as Conservator of Forests, J & K State. Has a large number of scientific publications on forestry and allied subjects to his credit. Presently writing the book "VEGETATION OF KASHMIR", Closely associated with Rama Krishna Mission.

KACHRU, SHRI DAYA KRISHEN (C-42, Pamposh Enclave, New Delhi-48). B.A. (Hons), I.A.S. (Retd.) Recipient of merit awards and gold medals during distinguished academic career. Started his career in 1934 as Private Secretary to Nawab Sir Khizar Hayat Khan (Ex. Premier, Punjab) Served Kashmir Govt. on various Executive positions ; joined Orissa Govt. 1948 as Senior Administrator and retired in 1975 as Resident Representative, NMDC, at New Delhi. Presently Cultural Secretary of All-India Kashmiri Samaj.

KAUL, SHRI JANKINATH "Kamal" (77-Drabiyar, Srinagar) M.A., B.T., Prabhakar, Retired Senior teacher/lecturer, D.A.V. High School/Institute, Srinagar. Later continued research work at Parmananda Research Institute, Srinagar. Published works : (in English)

1) AWAKENING OF SUPREME CONSCIOUSNESS ; 2) AMARESHWARA MAHATMAYA ; 3) PILGRIMAGE TO AMARNATH : (In Hindi) ; 4) VIKSHIPTA VEENA (POEMS) ; 5) GAYATRI MANTRA BHASHYA ; 6) MUKUNDMALA ; 7) SHIVA-SUTRA VIMARRHA (Precise commentary on the Sanskrit SUTRAS of Vasugupta) ; (in Sanskrit) ; 8) POORNAHANTA VIMARRHA (in Kashmiri) ; 9) SHRADDHA POSH (Poems).

KAUL, O. N. (Srinagar), M.A. in Economics from Delhi School of Economics, University of Delhi, Veteran journalist of national repute. Presently on the staff of Benette & Coleman and writes for the ECONOMIC TIMES, SUNDAY OBSERVER, THE COMMERCE, HIND SAMACHAR and host of other periodicals. Has a large number of publications to his credit on subjects related to Kashmir.

KAUL (Dr.) SAMVIT S. (T-II)/12, Sector 25, University Campus, Chandigarh) Ph. D., Reader in Physical Anthropology. Has a number of scientific publications in Anthropology and related specialisations. Interested in study on Community Publications ; advocates synthesis of the old human values and the modern scientific outlook.

KAUL, Shri UDAI : (P-10, C. I. T. Road, Calcutta-10) M.A., LL-B. Practised Law in High Courts of J & K and Allahabad. Worked in Indian Chamber of Commerce, Calcutta and then started his independent business. Presently Managing Director, Fairfields Private Ltd., Calcutta. Played recognised role in bringing together almost all factions of Kashmiri Pandits in Kashmir under one banner in June 1974. Currently Vice-President, Kashmir Sabha, Calcutta and President, Lucknow University Alumni Association in Calcutta.

Moza, (Dr.) BRIJ KRISHEN (211, Park Street, Calcutta-7) M. Pharm. Ph. D, (Prague), F. I. C. A pharmaceutical technologist with an R & D and Managerial background of more than thirty years. Distinguished academic record, has more than forty original research publications on drug discovery and pharmaceutical development. Recipient of Acharya P. C. Ray Gold Medal (1984) a national award given by Indian Pharmaceutical Association, Calcutta. Has been Editor of THE VITASTA, Calcutta, and the recipient of 1985 award given by Kashmir Sabha, Calcutta. A Senior Executive in Rallis India.

Moza, (Prof.) T. N. (Gurdwara Sunder Singh Margh, Residency Road, Jammu): M. A., J. D. Brilliant academic record, having started his career in THE TIMES OF INDIA in 1948 and from 1954 as the Professor of Economics in J & K Government till his retirement in 1981 when he joined University of Jammu, Institute of Correspondence Education as the Professor of Economics. Was Vice-President of National Council of Correspondence Education (India). Has been prize winner in the workshop on "Distance Education," held by the Open University, London, U. K., in collaboration with British Council Division and UGC. Has been a freelance journalist and Editor of various educational journals of Kashmir. At present teaches journalism in the Bhartiya Vidya Bhavan Rajendra Prasad Institute of Mass Communication & Business Management, Jammu, and on the resource personnel of Department of Continuing Education, University of Jammu.

PANDIT, (Prof.) S. L, (Karan Nagar, Srinagar) M.A. (English) Gold Medalist ; brilliant academic record. Served as a college and university teacher and as College Principal for a total period of 38 years, having retired as Head of the Post-Graduate Deptt. of English (J & K University) and as Chairman Board of Editors, J & K University Review 1958-63. Subsequently worked as Principal, Punjab University, Evening College, Jalandhar, 1963-70. Has a number of publications to his credit besides having taught a generation of students at P. W. College, Jammu, S. P. College, Srinagar, A. S. College Srinagar and J & K University, Srinagar.

SAQI, SHRI MOTILAL RAZDAN (Cultural Academy, Srinagar) : Brilliant academic record, Editor, ENCYCLOPAEDIA KASHMIRIANA, Cultural Academy, Srinagar ; noted litterateur award winner : Ministry of Education & Culture, Govt. of India (1976 & 1978), State Academy (1980) & Sahitya Academy (1981) author of :

1) KULYATI SHAIK-UL-ASLAM (2 VOLS.); 2) PARMANANDA (Collected works of Bhakti poet, Parmananda (2 vols.); 3) KULYATI SAMAD MIR ; 4) FIVE VOLUMES OF KASHMIRI FOLK SONGS; 5) KASHMIR MEIN SECULARISM (Urdu); 6) Tanslations of LAL DED by J. L. Kaul (Urdu); 7) Translations of KALHANA's RAJTARANGNI (Kashmiri); 8) Translations of Jhon Keats' Letters (Kashmiri); 9) Translations of Dr. Iqbal's Thirty poems (Kashmiri); 10) Five Kashmiri Operas, 11) Three hundred research papers about history, folk-lore, mysticism, literature, etc., in Kashmiri, Urdu, English and Hindi; 12) Five books under print.

SAPRU, (Prof.) CHAMALAL : (180-Lalnagar, Srinagar) M. Sc. Presently posted at Government Degree College, Baramulla, (Kashmir); Editor : DINANATH ABHINANDAN GRANTH (Dinanath Nadim Felicitation volume) contributes regularly articles in Hindi to THE MARTAND (Hindi Edition); A devotee of Swami Ramakrishna Mission.

Names and Addresses Of Kashmiries Living in Eastern India

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1.	Adib Ravi, 3R-55, Hind Motor Colony, P. O. Hind Motor Dist Hooghly (W. B.) Pin-712233	8.	Bhan Kapil, 47/1, Basudevpur Road, P. O. Shamnagar-743127, 24 Parganas (W. B.)
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5.	Bamzai J., 10F, Meghdoot, 12, Rowland Road, Calcutta-700020, Tel. : 478744.	12.	Bhan V. N., 162/D/146, Lake Gardens, Calcutta-45
6.	Bhan J. S., Managing Director NICCO ORISSA LTD. Baripada, Dist. Mayurbhanj, Orissa.	13.	Bhat M. L., Belpahar Refractories Ltd., P. O. Belpahar-768218
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20.	Dhar Sudir, Nicco House, 2, Hare Street, Calcutta-700001.	27.	Haksar A. N., 24B, Raja Santosh Road, Calcutta-700027, Phone : 45-7696 & 24-9442.
21.	Fotedar (Capt) A, Lila Villa, P3, Block 'B' Lake Town, Calcutta-700089.	28.	Haksar Smt. Subhadra, Flat No. 71, 6, Mayfair Road, Calcutta-700019, Phone : 44-8723.
22.	Ganju R. N., 57/1B, Ekdalia Road, Calcutta-700019, Phone : 46-9305.	29.	Har Kaul Atul, Staff Captain Legal, H. Q. Bengal Area, Fort William, Calcutta-700021.
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| 31. | Kachroo S. N.,
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| 32. | Kachroo V. N.,
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| 34. | Kaul Lt. Col B. L.
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| 36. | Kaul B. N.,
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**MEMORABLE LETTER TO CALCUTTA BIRADARI FROM LATE RESPECTED
KASHYAP BANDHUJI WHILST ON DEATH-BED.**

Gairoo. (Noorpora)

Dec. 18, 1985.

My dear Dr. Moza,

God bless you. I received your both letters one in the ending days of November and the other in the 1st week of December. I am on bed for 10 days and have asked my cousin to help me to take the composition of this letter. I regret I cannot accomplish the article you need within the time that you have prescribed. The reasons are as under :

On receiving your first letter I thought that in the 1st week of Dec. I shall complete my contribution and you will get it in the last week of Dec. But God willed otherwise; on 27th Nov. some friends from Srinagar visited me at my village. They requested me to go down to Srinagar on 1st of Dec. for a few hours and return by the evening. The task was pressing and I could not say "No". As on 1st Dec. they had called to Srinagar all their delegates from villages and towns and it was their request that I should address these delegates. I agreed and on 1st Dec. those friends came to my village and carried me to Srinagar. The place where they had arranged the *Samelan* is a newly—built building by Dharmarth and is known as "Ranbeer Bhavan". Its Hall is very grand and commodious, equipped with all necessary arrangements but unfortunately no heating arrangements are available there nor even *Engthee* or *Kangree*. I had to sit in this Hall, speak to a large gathering for about two hours and these good people never thought that a man 87 years of age, needs something to warm himself. God bless them. They are all in their young age and possibly forgot that an old man in this Dec. needs something to keep himself warm besides his warm aprons. In the evening at 6' clock I returned to my house by a car and found myself shivering and indisposed.

In Oct. '85 some friends came to me with their assignment to be helped in their works. The assignment was "All those Kashmiri Pandits young and old who took leading part in those forgotten bitter communal days when Kashmir was invaded by outsiders under the instructions of British government be annihilated and wanted to do away with Hindu rule of Kashmir." These were black days when every Kashmiri Pandit was supposed to be younger brother of Maharaja Hari Singh and any slap, any stick or any stone was a stick or a stone directed to Maharaja; when administration was completely broken and communalism was rampant and ringing through the streets of Kashmir, all day and night. It was something God's grace and the determination of those young men who, as if with their heads in their palms, were in the streets to help themselves and their community. Possibly there might be 5% of

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47.	Kaul M. N. 3R/12, Hind Motor Colony, P. O. Hind Motor, Dist. Hooghly (W. B)	55.	Kaul S. N. 11, Khelat Ghosh Lane, Calcutta-700006.
48.	Kaul Om Director, Carrit Moran & Co. Pvt. Ltd. 9, R. N. Mukherjee Road, Calcutta. Phone : 44-5878.	56.	Kaul Somnath, 15/2C, Chetla Road, Calcutta-27, Phone : 22-9601.
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50.	Kaul P. M. 13A, Narayan Krishna Saha Lane , Calcutta-700003. Phone : 55-4393.	58.	Kak Col. J. 5/52, Turf View, Calcutta-700022, Phone : 45-4548.
51.	Kaul P. N. 166/15, Lake Garden, Calcutta-700045. Phone : 46-6694.	59.	Kanungo B. N. CA/5, Salt Lake, Calcutta-700064, Phone : P. P. 36-6167, Office : 67-4511.
52.	Kaul R. K. Airport Hotel. Ashok. Qr. No. 9, Calcutta-700052, Phone : 57-5111.	60.	Kaw C. L., 7th Floor, Rly. Building, Judges Court Road, Calcutta-700027.
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77.	Pandit Suresh, 9H, Rajshri, 6, Hastings Park Road, Calcutta-700027. Phone : 45-0428	86.	Roy Usha (Dr. D. Roy). B-214, Lake Gardens, Calcutta-700045,
78.	Pandita Col. Bengal Area Officers MCSS Fort William, Calcutta-70001.	87.	Riana Vijay 24A, Belvedere Estate, Calcutta-700027
79.	Raina B. L. 40/6A, Ballygunge Circular Road, Calcutta-700019. Phone : 47-6566 & 22-9965 (Office)	88.	Razdan B. L. 4, Sunny Park, Calcutta-700019, Phone : 47-6566 & 22-9965 (Office) 48-3979
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81.	Raina M. K. P-781, Block A, Lake Town, Calcutta-700089. Phone : Office t 44-4775. Res. (PP) 57-4368.	90.	Razdan Jawaharlal, Nicco Residential Compound. Shamnagar, P. O. Athpur, 24 Parganas (W.B.), Phone : BHT 2131.
82.	Raina P. K. 82, Babu Rama Ghosh Road, Calcutta-700040.	91.	Razdan K. N. 6B, Ajanta Apartments, 10, Gurusaday Road, Calcutta-700019, Phone : 44-7901
83.	Raina P. L., 19/5, Arcadia Extn. Behala, Calcutta-700034, Phone : 77-4193	92.	Razdan S 35C, Block B, New Alipore, Calcutta-700053.
84.	Raina Surendra 532, Kanango Park Garia, Calcutta-700074	93.	Sadhu J. N. 238/18, Lake Gardens, Calcutta-700045.

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94.	Sapru P. L. Flat No. 77, Kusum Apartments, 11, Gurusaday Road, Calcutta-700019, Phone : Res. 44-5544 & Office : 44-7507.	102.	Thusu V. K. TH 44, Hind Motor Colony, P. O. Hind Motor Colony. Dist. Hooghly (W.B)
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96.	Sheopuri Man Mohan Nath, 332, Jodhpur Park, Calcutta-700068, Phone : 46-0973.	104.	Tickoo P. N. 17/1/1A, Dover Terrace Calcutta-700019, Phone : 47-1073.
97.	Shivpuri P. 3; Dilkhusa Street, Calcutta-700017.	105.	Tickoo R. K. 652, Deb Nibash Road, Motijheel, Dumdum, Calcutta-700074.
98.	Sikand Sunita, Hatigeo Tea Estate. P. O. Hättigarh, Dist. Darrang. Assam, Pin-784524.	106.	Tickoo Dr. V. K. Manager, R & D. Nicco Works, Nicco Residential Quarters, Shamnagar, P. O. Athpur, 24 Parganas (W.B.)
99.	Sumbally B. N. B. T. Road. Calcutta 700050 Phone : Office 58-1248.	107.	Taimini Bharat Brooke Bond India Ltd. 9, Shakespeare Sarani, Calcutta-700071.
100.	Tankha M. N. 44A, Wellesley Street, Calcutta-700037. Phone : 21-2426.	108.	Vattal Vijaya K. 45, Subarban School Road, Calcutta-700025.
101.	Tankha Smt. Prabha, 45-B/1E, Moore Avenue, Calcutta-700040, Phone : 41-1077.	109.	Wanchoo, Wing Commender Eastern Command Advanced Air Head Quarters, Fort william, Calcutta-21

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110.	Wanchoo B. P. B. Ganga Prasad Mukherjee Road, Calcutta-700025.	113.	Zutshi Smt. Dulari, 4/2, Leonard Road, Hastings, Calcutta-700022 Phone : 45-7844.
111.	Wanchoo R. R. Ordinance Factories, 6, Esplanade East, Calcutta-700069,	114.	Zutshi N. K. (I. A. S.) Finance Department, Govt. of West Bengal, Writers Building, B. B. D. Bag, Calcutta-700001.
112.	Yachhu, Ashok Kumar G-2/1. Kurunamayee Housing Estate Phase—III Salt Lake City, Calcutta-700064	115.	Zutshi P. N. Gondalpara Jute Mills Staff Quarters, Gondalpara, Chandernagore, Dist. Hooghly.

With all attempts at providing up to date list of our Biradari members in Calcutta, we regret there may still be some members whose names & addresses have not become available for inclusion in this list. It is requested that addresses & Telephone Numbers of such members of Biradari be immediately sent to Sabha for updating this list for future reference,

those young brave sons of Kashmir living now in their old age like me and the rest have vanished possibly to convey to their forefathers in heaven the story of 1931.

These friends contacted me on 22nd Dec. It was rather shabby and insolent to tell these friends that I was not fit, because this date was fixed two months earlier. I got up and remained with those friends for 6 hours, completed $\frac{2}{3}$ th of the job, and $\frac{1}{3}$ th is yet to be completed. I requested them to come to this place again on 10th Dec. but I was flat on my bed with fever, cough and cold. I am still in that condition. Today my doctor, an efficient man, told me that I should go down to Srinagar for complete check up, possibly my heart is involved. My friend, when I write you these lines I feel ashamed but you can understand my plight.

There are some young men, thousands of miles away from their natieland, living in Calcutta who want to know the paper MARTAND that jumped into that communal, simmering fire cauldron that Kashmir was in and how this great paper became one of the strong instruments to extinguish this fire. It is a shame for me that when these young men approach me with the request that I should throw some light on that episode, I say that I am ill or that I was ill and could not write anything about it. My friend, God knows how I feel really sorry that I am completely unable to send my contribution by the time you need it. My old age is a barrier for it and I am suffering so seriously that my doctor advised me to move to hospital for check up. My dear Doctor I have not the privilege of knowing you personally but as a spokesman of those friends of Calcutta kindly communicate my difficulty.

I solemnly promise that as soon as I am well I will send my contribution whenever you will command, provided I am still in this world.

With my blessings and prayers for the long lives of you all.

My greetings to you all.

I am lovingly yours,

Sd. (Kashyap Bandhu)

NOTED HISTORIAN'S VIEWS ON 'MARTAND'

13-C, Kailash Apartments,
Lala Lajpat Rai Road,
New Delhi-110048
January 27, 1986.

Dear Dr Moza,

I apologise for the delay in acknowledging your letter of 25th Ult. due to my indifferent health.

I am of the view that the "Martand" of Srinagar which has the distinction of being the oldest running paper in Kashmir, needs to be revitalized and built into a healthy organ of the Valley as a whole and of the Kashmiri Pandit society in particular. It has to be a vigorous journal capable of voicing the aspirations of our community which thanks to the hard and intelligent work of our younger generation is making itself felt in all spheres of activity both in India and abroad. Personally, I feel, the present is the golden age of the Kashmiri Pandits notwithstanding the tremendous difficulties they have to face.

I have a personal knowledge of the founding of the journal in 1932-33 when I was a member of the Yuvak Sabha led by Pandit Killam and Pandit Kashyap Bandhu. I distinctly recollect the day when Bandhuji left for Lahore to purchase a Litho flat-bed press which was installed at Shitalnath and its trial run arranged with the help of the proprietors of the Vish Nath Press. The late Pandit Gwash Lal Kaul took over as its first editor.

Right from the beginning, the *Martand* faced financial difficulties which were met with from the proceeds of the *mochhipholu* or monthly contribution of rice by every Kashmiri Pandit family. These were hard days for the journal but thanks to the determination of the community as a whole the "Martand" weathered the storm.

Numerous were the occasions when *Martand* voiced the grievances of the community and it would fill a volume to enumerate them. But when subsequently the paper became involved in petty internal bickerings of the so-called leaders it lost grace. But now is the time when it needs to be set on firm foundations. Who will do it and how, is a million-dollar question?

I am happy you have set the ball rolling and I am sure the lead will result in the *Martand* achieving the preeminent position among its contemporaries.

Wishing you success in this laudable enterprise.

Yours sincerely,

(P.N.K. Bamzai)

Dr. B. K. Moza,
Editor "The Vitasta",
211, Park Street,
Calcutta-700017.

AIKS PRESIDENT WISHES US WELL

C/o G 43, Anna Nagar East
Madras 600102
11th December, 1985

My Dear Brij Krishenji,

I have just received your very kind and affectionate letter of 6th instant informing that you *are* bringing out another *Annual Number* of *The Vitasta* with the *Martand* as the theme.

I wish you all success in bringing out this Annual Number with all the objectives you have laid for the same. Kashmir Sabha, Calcutta, is doing, whatever possible, in creating interest in our community & the Annual Numbers it has brought out upto now have been very purposeful. I hope this trend will be maintained.

Please convey my good wishes to all the *Biradari* members in Calcutta. With affectionate regards.

Yours sincerely,
Lt. Col. P. N. Kak (Retd.)
President, All-India Kashmiri
Samaj, New Delhi.