

# Vitasta Annual Number

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## Editor's Page

This Annual is never going to be as interesting and as informative as you have been used to over the past several years. Dr. B. K. Moza is the perfectionist in such matters. He would first of all select a theme, approach selected writers for articles, keep on pursuing them, then burn midnight oil to scan and sift the material. He would then check every line produced by the printer and make him as sleepless as he himself would be. No wonder the copy borne out of this labour was excellent and deserved to be treasured for present and the future. Shri Maharaj Krishen Kaul also demonstrated skill and finesse in handling a few Annuals that fell to his lot. A novice like me cannot be comparable. However, I have had beginner's luck. Shri Daya Kishan Kachru, a born writer and a poet by nature, who calls my humble request 'a command' responded almost at once and produced a brilliant piece on a topic vital to all Baradari members. He followed it up by a piece on Overseas Kashmiris from his holiday resort in Illinois, USA. Though he has not sent it to me for publication, the piece is so interesting I cannot check the urge to include it even at the fag end of the Number. The other windfall I had was a well researched and extremely well written article by Shri Man Mohan Dhar ( Man Kak to his admirers like me ). This is a piece one would like to read and reread and preserve for posterity. Man Kak's love for Calcutta has not diminished. His choosing Vitasta for his piece which many publications would have vied with one another to have is an ample proof, if proof ever was required. So, here are two brilliant authors for you to savour and relish and a host of advertisements which is our mainstay.

I am sure the future Editors of Vitasta Annuals will do a much better job. I ask you to bear me this time.

**P. L. Dhar**

## President's Message

On the occasion of the publication of yet another annual of "VITASTA", it gives me immense pleasure to convey my best wishes and greetings to all members of Kashmir Sabha, Calcutta and members of the Biradari in general. I take this opportunity to thank Mr. P. L. Dhar for his untiring efforts for publication of this annual number of "VITASTA".

As the members of the Biradari may be well aware, the Sabha has been allotted a plot of land in Salt Lake area of Calcutta. I would thank Mr. M. K. Ogra for having put his untiring efforts to make the allocation of this land to Kashmir Sabha, Calcutta, possible by the Govt. of West Bengal. I also thank the secretary of the Sabha Mr. P. N. Tikoo for having spent his energy and for his unbounded hard work for all the formalities that have been necessary in connection with the purchase of this land for the Sabha. The possession of the said land will be handed over to the Sabha in the very near future. The Kashmir Sabha, Trust, Calcutta, promoted by Kashmir Sabha, Calcutta will be taking in hand planning and construction of Kashmir Bhawan on this piece of land in the not too distant future. Let us all pray that this dream of all of us will turn into reality soon.

— B. L. RAZDAN

# KASHMIR SABHA, CALCUTTA

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# CRISIS OF IDENTITY

BY

DAYA KISHAN KACHRU

It is a true story, not dated, but only a few days old. Its locale is Pamposh Enclave in New Delhi, the largest settlement of Kashmiris in the Capital. A few lovers of the Community - all, like me, past the Biblical span of three score & ten - were having a sombre discussion. The subject was the loss of the Kashmiri identity.

It was said that not many children in the Enclave spoke Kashmiri. They knew almost nothing of Kashmir. The rituals & customs that were woven into the texture of our social & cultural life had practically been forgotten by many, the majority. There was no social life as such. Nor again the neighbourly contacts & intimacies that we cherished in the valley. The "Varbal" morning chats & the evening talks from "dub" to "dub", were no more. The Kashmiri identity was either lost or altogether dimmed & watered down. To-day in the Kashmiri World at large old values had become tinsel. Marriage was no longer a sacrament to us all. Out-of-caste matrimonial links had ceased to be uncommon. Divorce had become an accepted fact of life for many. Age had ceased to be a factor that won respect. The joint family had yielded place to the nuclear family. And so the list went on and on: depressingly so. The over-all picture thus painted was one of utter despondency & gloom: the virtual loss of the cherished identity of the Kashmiris. The gloomy survey took no other factors into account. It also over-looked the fact

that we are living now in a sea of change & not a Sargossa of stillness.

I requested a halt to this over-flowing tirade of pessimism. I took my friends down the memory lane to the early thirties in the valley of Kashmir. I recalled how the "taranga", the "pooch", the "zooj", the "loongi" and the "pheran" of ancient vintage had all been discarded at the soul-stirring outpourings of the then darling of the Kashmiris - Pandit Kashyap Bandhu. The sari and the dhoti had replaced these. The Kashmiri girls, who were almost prisoners of the purdah, started joining school & college. The very outlook of many underwent a sea-change. The old marks of identity were gone. Widow remarriage, to today's youth a ludicrous subject for discussion, was in our younger days, a most explosive subject. The moorings we knew had ceased to exist. The World we were born in was no longer the same. I mentioned what had happened to the thousands of Kashmiris who had left the valley of the gods over the centuries. They too lost their "taranga", the "pooch", "Zooj", the "loongi" & the "pheran". They also forgot their mother tongue. Their identity was modified according to the needs & the demands of the times. It was not lost, It only had a re-birth in a different form to ensure survival in a different & a changed context. This was so when changes came only with a breeze. Today these are part of the bl zarrds that blow all over.

The Kashmiris who descended on the plains of Northern India before the partition of the country & in the last three centuries or so became masters of adjustment & adaptation. They converted their struggle for survival into a song & a saga, the trials & the tribulations notwithstanding. This has to be the outlook now also. The world around us has undergone more changes during the last fifty years than in as many preceding centuries. The young Kashmiri of today has not left his mountain home only for the plains mainly of Northern India. He is to be found now in most parts of the world; in Australia, in New Zealand, in USA, in Canada, in U.K, in the rest of Europe, in the middle East, et al. To expect such migrants not to throw off the mores that hinder & hamper their growth & progress in these far-flung areas & in altogether different contexts is neither realistic nor just. Their needs must conform to the environment & the context in which they are placed. Not to do so would spell disaster for them in a terribly competitive world. Once on their feet, they are bound to get together & project & protect the Kashmiri values that they cherish & find possible to nurture & nourish. They have already formed their associations in U.K, USA & elsewhere to nourish & foster a sense of identity amongst themselves. This identity may not & cannot conform to our old encrusted ideas on the subject. It is bound to have local variations & variegated hues. The march of the whirling changes can neither be stayed nor stemmed. To survive one has to keep & march in step. All things must change in a changing world - these may give us a jolt, but they have to be adjudged in their proper context & not allowed to be so construed as to give ourselves avoidable shocks at the fast-moving procession of inevitable transformations in the surrounding world of whirling & mind-boggling changes.

Sentiments have their own value in life, but these should not be allowed to deteriorate into a cloying break. Change is the global phenomenon of today. Let us all welcome it & meet it half way, lest we are obliterated altogether. The conception of retention of identity need not be the same for us all. There can be honest variations of

approach. A distinguished countryman, one of Kashmiri origin, was approached by a friend about five years ago in Delhi with a request to agree to become a patron of the Kashmiri Education Society. I learnt later, that he had politely declined. A few weeks thereafter I happened to come across the gentleman at the India International Centre here. I mentioned this matter to him. He gave a beautiful reply in its own way though many may not agree with it. He said that to accept the request seemed ridiculous to him, for once you are in the "Kulzum" you cannot be back in a "Kooza" again. That is an extreme point of view. One may not agree with it, but need not necessarily quarrel about it either. Dr. H. N. Kunzru, on the other hand - a great Indian indeed - was proud of his ancestry & deeply interested in the land of his fore-fathers. Nobody could possibly have been a greater lover of Kashmir & its culture than this great Indian whose ancestors had migrated to Agra from the village of Kunzur near Tang-marg centuries ago. A rainbow has many colours. Each colour has its own beauty & its own appeal.

Change and Kashmiriat need not necessarily be antonyms. They can move hand in hand in a different garb, at a different pace, for we cannot afford to forget that change is the very law of life & creation. We can resist it only at our peril. The essence - and opinions are bound to differ as to what constitutes the essence - has to be preserved. Let us therefore shed some at least of our pessimism and give our benediction in abundant measure to the youth of today who have tougher battles to fight than we, in our days, ever dreamt of.

Look around & afar & survey the scene. The achievements of our youth, both young men & young ladies, in various & varied walks of life the world over cannot but be a source of pride to us all. They have also to be the torch-bearers of Kashmiri's ancient, hoary & humanistic culture & maintain their identity to the extent possible in the circumstances in which they find themselves. They surely are not unaware of this.

Long live the many-textured variations of Kashmiriat!



# KASHMIR'S PLACE IN THE CULTURAL MOSAIC OF INDIA

*By*

**MANMOHAN DHAR**

Kashmir suddenly flashed into the world news when Pakistani marauders came over the mountains to annex Kashmir by force. Although repeated attempts to annex Kashmir on the flimsy ground of majority Muslim population have been frustrated in the recent past, grim clouds of a more organized attempt, backed by modern arms and armoury that are being supplied to Pakistan, are again gathering in menacing proportions. Whereas, India will again face such a situation with greater determination and united will and strength of the country, it is essential that every Indian should refresh his mind with a broader understanding of the place of Kashmir in the Indian Cultural fabric.

When Pandit Nehru gave his call to the Nation to go to the assistance of Kashmiris to face the invaders; it was not because of a private alliance between Sheikh Abdullah and Pandit Nehru or their Kashmiri descent and heritage, but because of much deeper and abiding relationship of Kashmir and Kashmiri ethos with the broader cultural and spiritual mosaic of India.

Kashmiri mind transcends the bounds of narrow religious and communal view of Hinduism and Islam, and has been a creation of thousands of years of cultural and spiritual enquiry and experiment. It was amidst its cool valleys, known for their enchanting beauty, that these fair coloured men - all of them brahmins - with their

sharp features, aquiline noses and beautiful eyes, measured with and exceeded in thought and spirit, the excellence of their surroundings. Different religions were considered as complimentary aids to greater understanding of the human spirit and these geniuses of thought, untangled the path of men from the snares of narrow religious creeds and conventions, to strive into perennial streams of freedom, sustained, softened and sweetened by love, religious catholicity and enlightened human understanding.

Right from the very ancient times, Kashmir had become a vibrant clearing house of spiritual knowledge, a laboratory to nourish and to give shape to new thoughts and a place where scholars concurred, conversed and concurred to give ground rules for thinking processes, language, logic, aesthetics, religions, philosophies, music, dance and sciences. Scholars and spiritual seekers moved regularly from Kashmir to various parts of India and central Asia and from central Asia and India to Kashmir.

Says Grierson "For upward of two thousand years Kashmir has been the house of Sanskrit learning and from this small valley have issued masterpieces of history, poetry, romance, fable and philosophy. For centuries Kashmir was the home of the greatest Sanskrit scholars...". According to Bilhana "Even women in Kashmir spoke Sanskrit and Prakrit quite fluently."

Is it surprising, therefore, that Panini - the father of Sanskrit grammar was born there in a village called Salatoor - for which reason he was also known as Salatooriya - but later moved to Patliputra ( Patna in Bihar ) where he taught Sanskrit grammar? Patanjali, the author of Mahabhashya - the commentary of Panini's grammar - and also one of the greatest systems of Yoga - 'Yoga Darshan', was a Kashmiri. SAIVISM' which represents one of the most luminous attainments of spiritual endeavour to relate human with the Divine, was conceived there and was and is being taught in the valley, even today. According to Prof Sylvan Levi, CARAKA, author of the famous book on Medicine, CARKASAMHITA was a Kashmiri, and so was KOKA - author of KOKA SHASTRA, which is considered the most important book on sex after 'KAMASUTRA'. Even 'PANCHTANTRA' is supposed to be of Kashmiri origin. Damodara Gupta wrote KUTTANI MATAM an interesting poetical work dealing with the ethics of concubinage. Much can also be said in favour of Kalidas having been a Kashmiri.

The names of mighty minds who made contributions to Indian thought in the field of Sanskrit learning, literature and sciences covering a wide field of philosophy, poetry, prosody, aesthetics, fables, plays, medicine, astronomy, astrology etc., are legion. Volumes have been written on the work of these great personalities. What is, however, more important is that during this period and even centuries before Christ, there was a constant flow of scholars from Kashmir to the rest of India and vice-versa. Having become a seat of learning scholars from all over India used to go to Kashmir for higher studies.

As is well known, Kashmiri's had developed their own script, called the Sharada script for

writing Sanskrit. It is significant, that 'recently several important manuscripts of works of Kashmirian Saivan philosophy in Sharada and some South Indian scripts have been found in Kerala and Madras'.

Kashmiri scholars wrote extensive commentaries on the Gita, Mahabharata and other important Sanskrit works including those of Kalidasa and others and actively participated in many important assemblies deliberating on religion, philosophy or literature in various parts of India.

According to Narayana Menon, the most important work on music in the medieval period is that on Karnataka Music - Sangit Ratnakara. This was written by Sarangdeva who was a Kashmiri. His father had immigrated to South in the 12th century and worked at Devagiri. Menon says that Sarangadeva's book formulates the basis of Karnataka music and there are few West Asian and European works to compare with 'Sangita Ratnakara' when it comes to detailed accounts of theory and practise by scholarly musicians.

According to Professor Thattacheriar, head of the Sanskrit department of the Madras University, the contribution of Kashmiri scholars to South Indian Philosophy, aesthetics, dance and music has been very significant. For instance, it is known that Thirumalur, one of the earliest teachers of Saivism in South ( 1st to 9th Century AD ) came from Kashmir.

Similarly, many scholars from India went to Kashmir and settled there. Notable among these is Atrigupta, a well known scholar from KANAUJ who came to Kashmir at the invitation of King Lalitaditya. His descendent, Abhinavagupta ( 950-960 AD ), stands like a prince amongst Kashmiri thinkers, whose contribution in the



field of aesthetics and philosophy has been the most profound.

There is a strong belief that Sankaracharya visited Kashmir and the legend has it that he held philosophical discussions with Mandan Misra and his wife. So did Ramanuja the doyen of the Vaishnava creed go to Kashmir all the way from Madras to argue with the Kashmiri Saivite philosophers.

In the field of Tantra Shastra, the links established between Bengal, Kashmir and Kerala, would in itself be a fertile field for study to provide considerable evidence of exchange and inter-action that took place over many centuries. 'Kaula' is a title given to the adept in the tantra sadhana and the prevalence of this system of spiritual pursuit in Kashmir can be judged by the number of 'Kauls' in and outside Kashmir, whose surname is derived from the spiritual attainment their fore-fathers may have attained.

Earlier, during Ashoka's reign 5000 monks were settled in the valley to establish a centre of study and propagation of Buddhist religious texts. Ashoka is stated to have gone to Kashmir and worshipped Lord Shiva at the famous temple of HARMUKTAGANGA.

In the later period, Kanishka held the third Buddhist Council in Kashmir and Mahayan Doctrine' was born. The deliberations were conducted in Sanskrit. Kashmiri missionaries, radiated into Tibet, China and other parts of south-east Asia. In order to make propagation in Tibet purposeful, Kashmiri scholars devised a script and grammar for the Tibetan language and translated Mahayan Buddhist Doctrines into Tibetan. The greatest among these missionaries is SHYAM BHATTA who created the script and grammar for the Tibetan language.

Added to these facts, are the evidence in sculpture striven all over the valley. Says Lawrence "The valley of KASHMIR is the holy land of Hindus and I have rarely been in any village which cannot show some relic of Antiquity...". The ruins of MARTANDA and other old temples are even now called 'Pandawa Houses' and Kalhana says it was at Lord Krishna's advice that YASOVATI was made queen regent of Kashmir after Krishna had defeated King Damodara, YASOVATI's husband.

A whole population of Saraswat Brahmins, who gave themselves up wholly to the refined graces of life, in the bracing and beautiful environment, unique in its own right, and kept alive the pursuit of spiritual enquiry and art of living, have to be seen in the foregoing back-drop of the pre-buddhist era and later, which gives some indication of the deep spiritual and cultural links of Kashmir with the rest of India.

But history was not to leave them at peace. While Muslim Kings invaded India their ingress into the valley was at first thwarted by high mountains, cold weather and snow. Mahmud Ghazni made several attempts but finally like Napoleon's retreat from the Russian soil, he yielded against the geography of Kashmir and abandoned the idea of invading Kashmir again. Islam, had, however, swayed over vast territories around Kashmir, and the new faith had made its entry gradually, stealthily but steadily. Harsha, a Hindu King, influenced by Islam, destroyed Hindu temples and images. During the 'Saltanate' rule lasting for over 200 years from early fourteenth century King Sultan Sikander, decided to convert Hindus by force and his Prime Minister, Suha Bhatt (Saif-ud-Din) a convert to Islam, razed to the ground some of the most famous and beautiful edifices to the Hindu temple and

architectural genius. Mosques were raised in their place. Simultaneously, muslim scholars from Iran and other places were invited, and the artistic propensities of the Kashmiris were stifled by banning playing of musical instruments and dancing.

Yet amidst this multi-point thrust on the Hindus, sanskrit continued to be the official routine language in the Government. Several Kashmiri Pandits were in high position. But persian and arabic words were freely used and it was in about the 15th century that persian became the official language under the rule of Sultan-Zainul-abidin. He was a great King who lent hindu content to the persian language by getting some of the ancient Hindu scriptures translated into Persian. Kashmiris during this and later periods made outstanding contributions to the persian literature. Zain-ul-abidin laid the foundation, for a cultural synthesis, where in the spirit behind form, it was difficult to find the dividing lines between Hinduism, Budhism and Islam.

During this period, the local language became the repository of sanskrit, arabic and the persian words; and Kashmir became the cradle of cultures and almost through unconscious accretion of various influences worked out a synthesis, which became the dominant message in the poetry of some of the greatest seers of 'Unity in the diversity of religions', such as 'Laleshwari' and 'Nunda Rishi'.

Although buffeted by constant strifes and travails of wars, through the passage of history and persecuted by religious bigots, Kashmiri Pandits survived the holocaust of tyranny, which at one time reduced their population to a mere eleven families, the rest were either converted or fled the valley to various parts of India. There have thus been a series of exodus from the valley.

Nevertheless, Kashmiri Muslims and Hindus that remained behind in the valley, grew in an atmosphere of catholicity and evolved a common datum of the highest spiritual values in various religions which became the bedrock of a secular culture, that has survived erosion by time. Even

today, in the valleys of Kashmir, it is not uncommon to listen in early mornings to the calls of Allah-O-Akbar and the vedic hymns almost sung to the same tune. Kashmiri's, muslims or Hindus wherever they are, in Kashmir or outside have carried this message of understanding and secularism in their mental make up and style of living.

In the words of Dr SENGUPTA Kashmir has been very much in the news since 1947 as if it is just a piece of terrain, over the possession of which warring forces are at bay...

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

India has thus a spiritual, cultural and an emotional stake in Kashmir, which has been the culmination of thousands of years of deep association, exchange and a living process. It is the duty of every Indian, not to barter it away because of lowly concept of communal claim on her on the basis of majority muslim population. Kashmir has indeed become the symbol of secularism.

Kashmiri Pandits, have gone through the tortures of wars and persecution. A few thousands of them - perhaps less than a lac are in Kashmir and other parts of India. They have played their enlightened and constructive role in various fields through the centuries over the length and breadth of INDIA, which can be written in letters of gold; and have always been the torch bearers of cultural excellence of India.

Pandit Nehru's and the Nation's spontaneous response to fight Pakistan have to be seen in this broad vision of Kashmir's place in the cultural mosaic of India and the Nation must take due note of the efforts and role of the Kashmiri Pandit community, so as to ensure that the links between Kashmir and the rest of India enriched by the glorious past of thousands of years, are not snapped or obliterated by unscrupulous elements through the subversive and subterranean efforts in Kashmir with their epicentre in Pakistan.



# A CASE STUDY

Dr. N. L. Zutshi,

*Acting President,*

*All India Kashmiri Samaj, Bombay*

Here are a few actual case studies :

- a) May have heard our young ones, both boys and girls, more often than not, saying :  
"What is there in Navrah Function ? There is a nice movie on T. V. tonight".

Well, no one seems to have, impressed on young ones, whom we consider will carry on our traditions ; the significance of Navreh/Navroz function.

- b) Some of our units seem to have acquired a 'habit' of performing periodical Hawans. Is Havan meant for only those, who are at the verge of crossing Grahasti stage of life ? Have young ones to draw some inspirations, from the ritual of "burning ghee, dry fruits and cooked or uncooked food stuffs". "Further, in the language of an environmentalist," to further pollute the atmosphere with smoke," and nothing else ?

Wise, among us, owe an answer to those, who fall in the category of 'non-believers'.

- c) Every one of you, can carry out the following experiment :

Talk to a boy or a girl. Now talk to the father separately and then again to the mother separately. Have it by chance and talk to them when all of them are together. Never mind if you reverse the order.

Subject :—Common in all cases, DOWRY.

Record and you will find all of them talking differently. Catch them unawares while in practice. You will draw a safe conclusion :

We think different, talk different and act different, at least on this subject of 'DOWRY'.

Is it not worth Research, when some of us have on oath decla-

red that we will not practice it. Some fundamentalists have gone further to ask, "what all constitutes Dowry" ?.

- d) 'Boys and girls in present day India, have to obtain at least pass marks to go to next standard, in different languages as well.

Those who persue science studies at higher level, have to, at least study one additional foreign language, German, French or Russian.

In all four or five languages, but Kashmiri !

Some say that Kashmiri does not have a script of its own. Well, we don't want you to write it, but at least speak it. If it, otherwise, gives us an indentity—why not ?

- e) What is wrong in marrying out of caste or religion ? Whom does it effect, person concerned, parents, relations or the community as a whole ?

At the minimum, a small community, ever dwindling in number, can ill afford to loose our boys and girls. If we have to continue to exist, we have to increase our fold. Let this

Brain Bank be preserved even if it means to build up a KP—Anthropomosph.

- f) At school and college level, our boys and girls take active part in various extra-curricular activities. But when it comes to Biradari functions, they are shy ?

When in Employment, a KP makes success of the job assigned, but when asked to be on his own, he hesitates.

When a KP retires from active service as a successful administrator, economist or a scientist and what not, he goes into a shell. How useful he will be to the up—coming young, who need some one to guide them ?

- g) We have : Samaj, Samachar, Samiti, Sangh, Sabha, Mandal and Biradari, and add a few adjectives like sureksha, sudhar and sahayak and may be many more.

All these for every 50-100houses, at a distance of every 100-200 miles, all from a single base stock. In what way we change our characteristics so much that we need to call ourselves by so many different names, but



## Books by Somnath Dhar

Prof. Dhar hardly needs any introduction. While in the staff of S. P. College, he had already produced three books on Kashmir by 1948. Later, Prof. Dhar worked with the Ministry of External Affairs in New Delhi, and held diplomatic assignments at London, Kuala Lumpur, Karachi, San Francisco and Ankara. After retiring as Officer on Special Duty in the Ministry in 1973, he has been lecturing on folklore, tourism, etc. He has also been an accredited correspondent and freelance journalist and travel writer.

Prof. Dhar has authored a number of books and numerous articles, recently, including Kautilya and the Arthasastra, Folk Tales of Turkey, Jammu and Kashmir and Kalhana, in Sahitya Akademi's 'Makers, of Indian Literature' series, which has been translated into Hindi, Tamil, Malayalam, Kannada, Telugu, Oriya, Maithili, Kashmiri, Nepali, etc. His 'Jammu and Kashmir' (National Book Trust, India) has been translated into Hindi and Punjabi. Out of his 17 books so far—the last being Jammu and Kashmir Folklore—10 pertain to J. & K. State.

As a folklorist, he has presented papers in London and elsewhere. In India, he has participated with papers at many national folklore conferences. His articles on folklore have appeared in a number of journals, since mid-forties, in India and abroad. He has been interviewed on folklore topics on Srinagar and Delhi TV stations.

Prof. and Mrs Somnath Dhar, well-known authors and travel writers, also lecture on tourism.

List of his recent books is given below for interested readers of VITASTA :—

1) Jammu and Kashmir Folklore	Rs. 100.00	\$ 20.00
2) Kautalya and the Arthasastra	Rs. 60.00	\$ 12.00
3) Nepal : Land of Gods, Goddesses and Demons ( co-author Mrs. Somnath Dhar )	Rs. 100.00	\$ 20.00

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# Kashmiris Overseas

Daya Kishan Kachru, IAS (Retd)

A journey down memory lane takes me to the early twenties of the century when I was a school student in Srinagar in the valley of the Gods. The mountains enclosed us on all sides. The stories that we some times heard of the lands beyond stirred our boyhood imagination to romantic flights. The first such story that I then heard was about Mohan Lall Kashmiri. He was said to have served the British empire-builders of the early nineteenth century in many foreign lands, including Europe. Jawaharlal Nehru has mentioned him in one of his books. It is said that his going overseas caused a stir in the community and invited the wrath of the orthodox. Mohan Lall had defied them all and was boycotted by the community when he finally got back to Delhi where he lived.

Many decades later, at the close of the last century, a very distinguished but now forgotten Kashmiri from Allahabad dared to cross the seas and earned loud opprobrium from one and all in the baradari. He was Pandit Bishan Narain Dhar—a leading legal luminary of his time in Allahabad, an Urdu poet of distinction and one of India's nation builders. He was the first Kashmiri to become the President of the All India Congress by the end of the century. On his return from overseas he was boycotted socially and was taken back in the fold only after he went through a vigorous prayashchita under the eagle eyes of the senior members of the Allahabad Kashmiri community and the Brahmins of Prayag. Today this would seem to be a "believe it or not" story, for the intervening years have completely and rightly transformed the social scene beyond recognition.

Foreign travel has long ceased to be an adventure to the mountain-girt Kashmiri, or something that one talked about with awe and wonder, as in my school days nearly sixty years ago. Hundreds of brilliant Kashmiri young men and young women have made their homes overseas now, particularly after 1947, and foreign travel has no terrors. Many of our up and coming young men and women have one foot in the air and one at the airport today. They are to be found in most parts of this wide world, on the other side of the globe and in many lands beyond the vast wildernesses of the once forbidding oceans. It is with a surging feeling of pride and pleasure that one hears about their many success stories: stories that bespeak of sweat and sacrifice and a supreme sense of dedication.

My wife and I are on a long-deferred visit to one such young man and his small family in the U.S.A.; my brother Professor Braj B. Kachru and his equally distinguished and self-effacing wife Professor Yamuna Kachru. I am delighted to find that there reportedly are more than three hundred Kashmiri families now in the U.S.A. and Canada alone. Most of them are medical doctors, engineers, academicians and business executives as I learn. By and large they are all

doing well and forging ahead in a terribly competitive context.

Life here, as I see it, knows no easy walks or short-cuts. It is work and more work and sweat and more sweat all the time in the keen and all-enveloping struggle for survival and for moving forward. My old heart swells with pride at the stories that I hear of the achievements of many of our young men and women. All praise to them.

In the U.S.A. they have organized and established the Kashmiri Overseas Association (KOA) - no mean task considering the context, the distances and the meagreness of the numbers. The Association has issued an excellent directory. It contains the names and addresses of all the members who have enrolled themselves with the Association. I understand that the number of members is on the increase. The directory gives the names not only of each member and his wife but also of the children. It is a very handy, useful and well brought out publication. The directory for 1986-87, which I have before me, is now under revision.

The directory indicates that the concentration of Kashmiris in the U.S.A. is as follows in a descending order: Maryland, Illinois, Massachusetts, Michigan, New York, New Jersey, Wisconsin, Pennsylvania, Texas and so on. Alabama, Arizona, Colorado, Louisiana, Minnesota, New Mexico, Oklahoma, and West Virginia have only a family each.

The directory does not restrict itself to the U.S.A. alone. It also contains the names and addresses of Kashmiris settled in other foreign countries who have joined the Kashmiri Overseas Association as members. These, in alphabetical order include: Abu Dhabi, Australia, Canada, Congo, Denmark, East Germany, West Germany, France, Holland, Iraq, Ireland, Kuwait, Libya, Mauritius, Nauru, Nigeria, Papua New Guinea, Samoa, Saudi Arabia, Singapore, Switzerland, United Kingdom and Zambia.

The directory is welcome and exhilarating evidence of the fact that Kashmiri young men and young women have gone to the farthest corners of the globe today in quest of a living and a future and that this quest covers not only all the six continents but also distant islands in the Pacific and the Atlantic. What an excitingly pleasing contrast to the story of a few decades earlier when the Kashmiris of the valley considered even a local transfer a misfortune and wailed about it loudly! That there must be other areas of the globe where too Kashmiris have settled down after the exodus that began in 1947 is obvious from the fact that the directory naturally restricts itself only to such Kashmiris as are members of the Association. I can straight-away think of some Kashmiris who are settled abroad but do not figure in the directory, obviously because they have not enrolled themselves as mem-

( see page 54 )



bers of the Association. The drive for membership has to be a constant feature, as it surely must be. The directory is loud evidence, if any were needed, of the persistent and dedicated work that the KOA are doing in their noble goal of stringing the beads, far-flung though they are.

The KOA in the U.S.A. bring out a quarterly Newsletter. It is called "Miltzar". Incidentally, the Kashmiri Pandit Association of Bombay also bring out a Newsletter with the same name. I have the latest Newsletter of the KOA, U.S.A., dated July-September 1987, before me as I write. It is numbered Volume IX No. 3. The address of the publication is: Miltzar, KOA, PO. Box 1111, Sterling Heights, MI 48310, USA.

It has been a great pleasure indeed to go through the contents of the well-brought out Newsletter. It gives details of the organizational set-up and of the work being done. The KOA is run by a compact Executive Board. It consists of a President, a Vice President, Secretary, Treasurer, and three members. Besides, it includes an honorary member from the U.K. The area of the coverage of the Association in the U.S.A. has been divided into chapters. Each Chapter has a Chapter President. There are eleven Chapters beginning with Atlanta and ending with Washington in alphabetical order. The Newsletter has an Editorial Board. It consists of the Editor, an Assistant Editor and a Youth Editor. Dr. Shiban Kishan Warikoo is the present President of the Association. He has been elected as such in July 1987 at an orderly and well-conducted meeting. He succeeds Shri J. B. Kaul, whose work as out-going President has been highly commended.

Now considering the spread of the members and, in many cases, the obvious thinness of that spread and the distances involved, one naturally wonders as to how the bonds of kinship are kept alive and in a functional order in, what prima facie appears to be, a very forbidding and challenging context. The contents of the KOA Newsletter give details of the get-togethers and of the steps taken in this behalf. These are indeed heart-warming so far as they go and in their own way.

One has to take a realistic view of the surrounding scene. It has to be gracefully accepted that in these far-flung and far-off lands, in different climes and ethnic and cultural surroundings, our old and rusted pictures of the Kashmiri social and cultural fabric have almost little or no place. The very act of sheer survival in these surroundings calls for a radical readjustment of and departure from many values of a changed past. No people who fail to adapt to changing historical contexts can survive. The Kashmiri young men and young women who are here are therefore doing a magnificent job of keeping up their identity and maintaining a sense

of belonging to the maximum extent possible in the difficult and varied context in which they have to operate in the matter. What more they can possibly and conveniently do in this behalf has however, always to be kept in view and under review so that the links are not weakened by the passage of time with its inexorable erosions.

To keep alive contacts to the maximum possible extent summer camps are organized by the KOA in the U.S.A. every year. This year the camp was held in Beer Creek Park, Canton, Ohio. Next year also the annual camp is proposed to be held at the same site. The Newsletter carries lovely photographs of children and of their parents engaged in various activities in the camp. These create a pleasant impression and provide an index of the success that these annual camps have become. The cult of the camp, I am told, is on the spread. The Executive would have to consider initiation of additional steps to the extent possible in this direction.

It is particularly gratifying to find that the KOA are doing all that is possible to keep alive their contacts with our home land. They are also giving this very welcome urge a practical shape by helping what they consider to be deserving Kashmiri causes back in India. I was delighted to find that the KOA have already earmarked a sum of \$1000 as their contribution to the Shri Kashyap Foundation proposed to be set up in Delhi. Another sum of \$4000 has been earmarked for payment to the Martand Trust at Srinagar. Besides, a sum of \$7000 has already been paid to the Vishwa Bharati Institute, Rainawari, Srinagar in August 1987. Assistance has also been given for medical expenses in a deserving case. The out-going President of KOA has fittingly been nominated to the Martand Trust in Srinagar and the Kashyap Foundation in Delhi. The KOA would have to lay down a clear policy in regard to areas of financial assistance for future and its proper and effective channelling.

An old lover of the *baradari* like me cannot but feel proud of what I learnt here in the U.S.A. and of what I saw of and heard about some of our young men and young women. They have no cake-walks as many at home imagine. Theirs are very hard lives indeed and they have to wage a constant struggle against very tough international competition so as to keep up in the race. That they have succeeded in doing so in so many varied fields of human endeavor and activity in a terrifyingly competitive context speaks volumes about their dedicated work and capacity to adjust and advance. Their lives and their work-ethos should be an object lesson to the hardest working Kashmiri back in India. God bless them all and prosper them and their progeny!

Urbana  
Illinois, USA

October 30, 1987

## Names and Addresses of Kashmiries

### Living in and around Calcutta

1. Adib Ravi,  
3R-55, Hind Motor Colony,  
P. O. Hind Motor  
Dist. Hooghly (W. B.)  
Pin-712233
2. Aga Sanjeev,  
408, Block 'G',  
New Alipore,  
Calcutta-700053  
Tel. Office-432790
3. Atal Deepak,  
8, Rainy Park,  
Calcutta-700019.
4. A. N. Chaku  
2, Belvedere,  
Rly. Officers Qrts.  
Alipore,  
Calcutta
5. Bamzai J.,  
10F, Meghdoot,  
12, Rowland Road,  
Calcutta-700020,  
Tel. : 478744.
6. Bhan J. S.,  
Managing Director  
NICCO ORISSA LTD.  
Baripada,  
Dist. Mayurbhanj,  
Orissa.
7. Bhan Smt. Kanta,  
14/1, Burdwan Road,  
Calcutta-700027  
Phone : 45-3277
8. Bhan P. K.,  
162/25, Lake Gardens,  
Calcutta-700045.  
Phone : 46-6572
9. Bhan Ratan,  
18B, Justice Dwarkanath Road,  
Calcutta-
10. Bhan U. K.,  
Rajshri Buildings,  
6, Hastings Park Road,  
Calcutta-700027.
11. Bhan V. N.,  
162/D/146, Lake Gardens,  
Calcutta-45
12. Bhat M. L.,  
Belpahar Refractories Ltd.,  
P. O. Belpahar-768218
13. Chak Arvind  
Sr. Marketing Manager  
Dulop India Ltd.  
57-B, Mirza Ghalib Street,  
Calcutta-16
14. Dar Gopal,  
167, Block 'K',  
New Alipur,  
Calcutta-700053



15. Dhar Ashok,  
11A, Neelanjan  
18/2, Gariahat Road,  
Calcutta-700019
16. Dhar B. N.  
Block 'A',  
678, Lake Town,  
Calcutta-700089,  
Phone : 572224.
17. Dhar Jawahar Lal,  
53/14, Bamacharan Road,  
Umabally,  
Behala,  
Calcutta-34  
Phone : 239875
18. Dhar P. L.,  
P-4 & 5, Block 'A',  
New Alipore,  
Calcutta-700053,  
Phone : 45-7234 & 24-8498
19. Dhar R. N.,  
Lionel Edwards Ltd.,  
21, Old Court House Street,  
Calcutta-700001.  
Phone : 45-6587 & 23-1171
20. Dhar Sudir,  
Nicco House,  
2, Hare Street,  
Calcutta-700001.
21. Fotedar (Capt.) A,  
Lila Villa,  
P-3, Block 'B',  
Lake Town,  
Calcutta-700089.
22. Ganju R. N.,  
57/1B, Ekdalia Road,  
Calcutta-700019,  
Phone : 46-9305.
23. Gurtu Arun Kumar,  
68, Block 'D',  
New Alipore,  
Calcutta-700053.
24. Gurtu Dr. J. N.  
4A, Surya Vihar,  
36/2B, Garcha Road,  
Calcutta-700019.
25. Col Ashok Hak  
Director,  
Directorate of Resettlement,  
Eastern Zone,  
(Govt. of India, Ministry of Defence)  
Fort William,  
Calcutta-700021
26. Hakku Man Mohan Nath,  
Hemchaya,  
Flat No. 10C,  
40, Ironside Road,  
Calcutta-700019.
27. Haksar A. N.  
24-B, Raja Santosh Road,  
Calcutta-700027.  
Phone : 45-7696 & 24-9442.
28. Haksar Smt. Subhadra,  
Flat No. 71,  
6, Mayfair Road,  
Calcutta-700019,  
Phone : 44-8723.
29. Har Kaul Atul,  
Staff Captain Legal,  
H. Q. Bengal Area,  
Fort William,  
Calcutta-700021.
30. Jinsi Smt. R. N.,  
1/5, Rishi Bankim Chandra Road,  
Calcutta-700028,  
Phone : Office. 449216.

31. Kachroo S. N.,  
13, Lal Behari Bose Lane,  
Salkia,  
Dist. Howrah (W. B.)
32. Kachroo V. N.,  
P-4, Rajkrishna Street,  
Calcutta-700006.
33. Kaul Avtar Krishen,  
14, Jatin Bagchi Road,  
Calcutta-700029.  
Phone No : 46-7476
34. Kaul Lt. Col B. L.,  
H.Q. Eastern Command Signals  
Branch,  
Fort William,  
Calcutta-700021
35. Kaul B N.,  
B, 503D, New Quarters,  
Calcutta Airport,  
Calcutta-700052.
36. Kaul C. L.,  
P-57, Jodhpur Park,  
Calcutta-700068.  
Phone : 46-6621
37. Kachroo Chand,  
48, Parmar Road,  
Shantinagar,  
P. O. Bhadrakali,  
Dist. Hooghly (W. B.)
38. Kaul Col. J. L.,  
1/9, Turf View,  
Calcutta 700022.  
Phone : 45-3921,  
Office. Extn. 916,  
Residence Extn. 746.
39. Kaul Jialal,  
Cluster IX,  
Block B,  
Flat No. B/4,  
Sector-III,  
Purbachall,  
Salt Lake City,  
Calcutta-700091.
40. Kaul Kapil,  
H. No. 24,  
P. O. Road, Dumdum,  
Calcutta-700028.
41. Kaul M. K.,  
170B/260, Lake Gardens,  
Calcutta-700045.  
Phone : Office. 23-4425 & 23-3655
42. Kaul M. L. ,  
124, Rash Behari Avenue,  
2nd Floor,  
Calcutta-700029.
43. Kaul M. L. ,  
Nudea Jute Mills,  
Naihati,  
24 Parganas. W. B.
44. Kaul M. N.,  
CA/96, Salt Lake City,  
Calcutta-700064.
45. Kaul Om.  
Director,  
Carrit Moran & Co. Pvt. Ltd.  
9, R. N. Mukherjee Road,  
Calcutta 700001  
Phone : 44-5878.
46. Kaul P. M.  
13A, Narayan Krishna Saha Lane,  
Calcutta-700003.  
Phone : 55-4393.



47. Kaul P. N.  
166/15, Lake Gardens,  
Calcutta-700045.  
Phone : 46-6694.
48. Kaul R. K.  
Airport Hotel,  
Ashok, Qr. No. 9,  
Calcutta-700052,  
Phone : 57-5111.
49. Kaul S. N.  
C/o. Saraf Bros.  
53, Chowringhee Road,  
Calcutta-700071.
50. Kaul Rajive,  
14/1, Burdwan Road,  
Calcutta-27.  
Phone : 45-4570.
51. Kaul S. N.  
11, Khelat Ghosh Lane,  
Calcutta-700006.
52. Kaul Somnath,  
15/2C, Chetla Road,  
Calcutta-27,  
Phone : 22-9601.
53. Koul Rattan  
J. K. Tyres Ltd.  
4, Greyoham Road,  
Calcutta-700020
54. Kaul Udai,  
311, C. I. T. Road,  
Calcutta-700054,  
Phone : 356885 (R)  
Office : 299028 (Direct)
55. Kachru Manoj  
Modi Threads Ltd.  
1, Park Lane,  
Calcutta-16
56. Kanungo B. N.  
Brijdham Housing Complex,  
Building No. 2  
Flat No. 8  
255, Canal Road,  
Sribhumi,  
Calcutta-41.  
Phone : P P. 36-1667,  
Office : 67-4511.
57. Kaw C. L.,  
7th Floor,  
Rly. Building,  
Judges Court Road,  
Calcutta-700027.
58. Kitchlu R. K.  
10, Ajanta Apartments,  
10, Gurusaday Road,  
Calcutta-700019.
59. Kitchlu V. K.  
ITC Ltd.  
'Virginia House',  
Chowringhee Road,  
Calcutta-700071.
60. Kaul J. N.  
8<sup>3</sup>, Rail Park,  
P. O. Rishra,  
Hooghly-712 205.
61. Langer V.  
Brooke Bond India Ltd.  
9, Shakespeare Sarani,  
Calcutta-700071.
62. Misri B. M.  
45/B/1A, Moore Avenue,  
Calcutta-700040  
Phone : 22-4301.  
Res. 72-2919.

63. Moza Dr. B. K.  
211, Park Street,  
Calcutta-700017  
Phone : 44-0683
64. Mattoo M. L.  
Mahavir Vikas,  
Flat-U6, Block-HC  
Sector III  
Salt Lake City  
Calcutta-700091.
65. Mukherjee D.  
A6/3, Inderlok Estate,  
Calcutta-700002  
Phone : 52-4539
66. Munshi Surendra,  
Flat B3,  
Roch Dale,  
15C, Jubilee Park,  
Calcutta-700033.  
Phone : 46-6336
67. Nehru Vijay,  
Nudea Jute Mills Ltd.  
Naihati,  
24 Parganas (W.B.)
68. Kaul Arvind,  
Flat No. 21,  
Sakshi House  
5A, Penn Road,  
Alipore—27  
Off. Ph. : 43 1687  
43 1778  
Res. P.P. 45 59080
69. Ogra M. K.  
Venus Apartments  
9, Mayfair Road,  
Calcutta-700019.  
Phone (Res) 43-5146 (Off.) 23-5102
70. Pandit L. N.  
Engg. Design & Maintenance,  
The Nudeas Mills Ltd.  
Naihati,  
24 Parganas (W.B.)
71. Pandit Mrs. Rani  
154, Jodhpur Park,  
Calcutta-700068  
Phone : 46-9004.
72. Pandit Suresh,  
9H, Rajshri,  
6, Hastings Park Road,  
Calcutta-700027.  
Phone : 45-0423
73. Pandita Col.  
Bengal Area Officers MCSS  
Fort William,  
Calcutta-700001.
74. Raina B. L.  
40/6A, Ballygunge Circular Road,  
Calcutta-700019,  
Phone : 47-6566 & 22-9965  
Res. Office
75. Raina M. K.  
P-781, Block 'A',  
Lake Town,  
Calcutta-700089.  
Phone. Office : 44-4775  
Res. (PP) : 57-4368
76. Raina P. K.  
Mahavir Vikas,  
Flat No. U32,  
Block-HC  
Sector-III  
Salt Lake City,  
Calcutta-700091
77. Raina P. L.  
19/5, Arcadia Extn.  
Behala,  
Calcutta-700034  
Phone : 77-4193
78. Raina Surendra,  
532, Kanango Park  
Garia,  
Calcutta 700074

79. Roy Usha (Dr. D. Roy).  
B-214, Lake Gardens,  
Calcutta-700045.
80. Raina Vijay,  
24A, Belvedere Estate,  
Calcutta-700027
81. Razdan B. L.  
4, Sunny Park,  
Calcutta-700019,  
Phone : 47-6566 & 22-9965  
48-3979 Office
82. Raina Smt. Roopa,  
672-'O' Block,  
New Alipore,  
Calcutta-700053  
Phone : 45-4907
83. Razdan Jawaharlal,  
Nicco Residential Compound,  
Shamnagar, P.O. Athpur,  
24 Parganas (W.B.)  
Phone : BHT 2131.
84. Razdan K. N.  
6B, Ajanta Apartments,  
10, Gurusaday Road,  
Calcutta-700019.  
Phone : 44-7901
85. Qazi Virendra  
AE-117, Salt Lake,  
Calcutta-64
86. Razdan S.  
35C, Block B,  
New Alipore,  
Calcutta-700053
87. Sadhu J. N.  
238/18, Lake Gardens,  
Calcutta-700045.
88. Saraf Vijay  
Block 21, Flat 4  
Regent Park  
131, N. S. C. Bose Road,  
Calcutta-40
89. Sapru P. L.  
Flat No. 77,  
Kusum Apartments,  
11, Gurusaday Road,  
Calcutta-700019,  
Phone : Res. 44-5544 &  
Office : 44-7507.
90. Sharma (Smt.) Krishna,  
Chore Bagan Lane,  
No. 6,  
Near Ram Mandir,  
Calcutta-700007.
91. Shivpuri P.  
3, Dilkhusa Street,  
Calcutta-700017.
92. Sikand Sunita,  
Haittgeo Tea Estate  
P.O. Hattigarh  
Dist. Darrng  
Assam  
Pin-784524.
93. Sumbally B. N.  
54, Rishi Arabinda Sarani,  
Calcutta-90
94. Tankha M. N.  
44A, Wellesley Street,  
Calcutta-700037.  
Phone : 21-2426
95. Tankha Smt. Prabha,  
45-B/1E, Moore Avenue,  
Calcutta-700040,  
Phone : 41-1077
96. Tickoo B. L.  
21, Sambhu Babu Lane,  
Calcutta-700014.  
Phone : 24 8858 (R)  
32 4360 (O)



97. Tickoo P. N.  
17/1/1A, Dover Terrace,  
Calcutta-700019.  
Phone : 47-1073
98. Tickoo R. K.  
652, Deb Nibash Road,  
Motijheel,  
Dumdum,  
Calcutta-700074.
99. Tickoo Dr. V. K.  
Manager, R & D.  
Nicco Works,  
Nicco Residential Quarters,  
Shamnagar, P.O. Athpur,  
24 Parganas (W.B.)
100. Taimini Bharat  
Brooke Bond India Ltd.  
9, Shakespeare Sarani,  
Calcutta-700071.
101. Vattal Vijaya K.  
45, Suburban School Road,  
Calcutta-700025.
102. Wanchoo, Wing Commander  
Eastern Command  
Advanced Air Head Quarters,  
Fort William,  
Calcutta-21.
103. Wanchoo B. P.  
B. Ganga Prasad Mukherjee Road,  
Calcutta-700025.
104. Wanchoo R. R.  
Ordinance Factories,  
6, Esplanade East,  
Calcutta-700069
105. Yachhu Ashok Kumar  
G-2/1, Karunamayee Housing Estate  
Phase—III  
Salt Lake City,  
Calcutta-700064.
106. Zutshi Smt. Dulari,  
4/2, Leonard Road,  
Hastings,  
Calcutta-700022.  
Phone : 45-7844
107. Zutshi N. K. (I. A. S.)  
Finance Department,  
Govt. of West Bengal,  
Writers Building,  
B. B. D. Bagh,  
Calcutta-700001.
108. Zutshi P. N.  
Gondalpara Jute Mills,  
Staff Quarters,  
Gondalpara,  
Chandernagore,  
Dist. Hooghly.
109. Mr. Ramesh Shangloo  
162/B/237, Lake Gardens,  
2nd Floor,  
Calcutta-45.
110. Dr. S. N. Zutshi  
9-N, Block 'A',  
New Alipore,  
Calcutta-700053.
111. Mr. T. N. Dhar  
9-N, Block 'A',  
New Alipore,  
Calcutta-700053
112. G. L. Kaul  
3-G, Rajshree Bldg.  
6, Hastings Park Road,  
Calcutta-700027.
113. A. K. Dhar  
58/1, Ballygunge Circular Road,  
SAPTAPARNI  
Flat No. 101-A  
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Phone : 47-1797
114. Dr. M. K. Kaul  
6/3D/1D, Umakanta Sen Lane,  
Calcutta-700030.