



# मिळुंचार MILCHAR

August-September 2003

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• कौशुर परुन छुनु मुशिकल, दफ कल गछि आसुन्य •

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New Streamlined Devanagari-Kashmiri Alphabet with Indo Roman equivalent

### Between Ourselves

... M.L.Mattoo, President

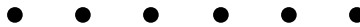
Dear Biradri Members, Namaskar.

- We have now regularised 'MILCHAR', the mouth piece of Kashmiri Pandits of Mumbai on bi-monthly basis, thanks to all those who put their efforts into it.
- Our AGM was held on 14th September 2003, but I am sorry to state that the required attendance was not there. Basically this is the occasion where lot of interaction can take place and I still emphasize that without your commitment and the participation, we cannot carry out our programmes. Following important decisions were taken:
  - a) To renovate patients' flat on priority basis. It was announced that Smt Somavati Wazir, mother of Sri Surinder Wazir would bear the cost of this renovation in the name of her late husband Shri Shyam Lal Wazir. The General Body expressed its thanks to Smt. Wazir for the kind gesture.
  - b) The office flat renovation with the help of an architect would be taken up in second phase.
  - c) As a step towards the office automation, purchase of a PC was approved. This would enable us to maintain all important records at Kashyap Bhawan, and also pave way for its effective working.
- A week back I participated in the Executive Body Meeting of AIKS at Jammu for two days on 20th and 21st September 2003 representing KPA Mumbai. Delegates from the affiliate units all over India participated. Decades after, AIKS has become active under the able Presidenship of Shri M.K.Kaw. The draft agenda on National Policies on Kashmir, AIKS Constitution and the Social and Cultural Reforms were discussed in the meeting and various suggestions from affiliate members were incorporated. In addition, a Common Minimum Agenda for KPs was also discussed so that all affiliates can work in cohesion towards a common goal. Besides this, AIKS will constitute an expert group to draft a suitable legislation for creation of Management Body on the pattern of SGPC to look after the shrines, temples, cremation grounds and other religious places of Kashmiri Pandits in the Valley. It was also decided to constitute a high level committee to draft an act for the take over, management control and protection of left over property, land, orchards and other assets belonging to displace persons in Kashmir. A resolution was passed for reservation of 10% quota for migrants in the State and Central Government departments in the Valley for a period of next 10 years, as also for reserving 10% share in the jobs announced by the Prime Minister for the State recently. All the delegates were worried over the declining demography of Kashmiri Pandits in camps and the marriage trend, as a good number of outside-community marriages took place after the exodus.

Adoption of Devanagri as one of the scripts for Kashmiri Language, in addition to Nasthaliq, was strongly asserted by all affiliate representatives. I am glad to announce that the KPA Mumbai takes a lead in this direction by implementing the use of new Streamlined Devanagari-Kashmiri script from this issue of *Milchar*.

Our Zaan programme was much appreciated in the meeting and it was said that it is being discussed with other persons who are working on the Kashmiri Primer all over India and abroad. The meeting concluded with a press conference at Ambphala. An open house discussion with local Kashmiri Pandit intelligentsia and an opinion gathering on unity from all political parties, was also held at the Press Club, under convenership of Shri Shyam Kaul Journalist, where a lot of emphasis was laid on living and unemployment plight of migrants in camps. I am personally thankful to Shri TN Khosa, President Kashmiri Sabha, Jammu, for making elaborate arrangements for the meetings.

- A Kashmiri Language Workshop was held at Kashyap Bhawan on 7th September 2003. This was in preparation to the 4th Kashmiri Quiz Contest to be held at the same venue on 19th October 2003. Though attendance at the Workshop was very thin, it is expected that the Quiz Contest will be well attended. I request biradari members to come forward and give this programme a boost.



## Editorial

... P.N.Wali

### Our 'Zaan'

Four years through, the 'Zaan' project of Kashmiri Pandits' Association and Lalla Ded Educational and Welfare Trust, is still going strong. I don't mean that it has not lost the steam, as most of our initiatives do with the passage of time. I mean it positively at least from the perspective of the persons who are energetically pursuing it. Also from the point of view of those sections of the community who have taken notice of it and even advanced it by their participation.

'Zaan', a project to connect the members of the community to their origin and identity in the wake of exodus seemed a possibility. I have always felt that identity becomes an important issue in personal life immediately after the bread and butter issues are tackled. Need for affiliation follows the hygienic needs of food and shelter, even in the view of Moslov. To strengthen our sense of identity, an awareness of history, culture, social moves and physical contours of the place of origin becomes essential. 'Zaan' was initiated to assist in this awareness.

During the first three years, it issued two volumes of Information Digests and one volume of a 'Basic Reader' for reading Kashmiri in the Devanagari script. It is felt that books published in themselves may not disseminate the intended knowledge. It should be supported by incentive to read them. The 'Zaan Quiz' programme was accordingly devised and consistently held during last three years. This year, the 'Quiz' programme is scheduled for October 19th.

In its fourth year, 'Zaan' has seen another volume of the information digest, which carries further the content portion of the earlier volumes. Zaan's involvement in Kashmiri language, as it should be written or read has further increased. This year, a special 'Work Book' was designed to make reading still more simple. To test the book, a workshop on Kashmiri language was held at Kashyap Bhawan on 7th September. As a process, it was very well received.

On the flip side, while the persons involved in the project are advancing the idea with vigour and zeal, the response in terms of participation in the project programmes from the biradari is not as encouraging. Last three quiz programmes, though enthusiastically attended by a number of persons, had not a large and diversified attendance, as the organisers would have wished. The recently held Workshop on Kashmiri Language, was also not largeley attended as to compare with the efforts that

went into organising it. What is the reason? I would not like to surmise. I would like the readers to give me the clue. Will they please?

हज़ारों साल नगिस अपनी बेनूरी पे रोती है  
बडी मुश्किल से होता है चमन में दीदावर पैदा ।

This was the couplet I quoted to Mr. M.K.Raina, who had put all his efforts in making the Workshop a reality. I am sure, one day the members of the community emerging from the Moslov's hygienic factors will feel the need for identity and positively involve themselves in finding means to strengthen it. It will be at that time, that search for the initiatives like 'Zaan' to help them, will be made. No wonder, we have received an order for Zaan books from London, while American friends have put it on website. This need is going to surface one day. Till then we can wish patience and preservance to those behind the programme. The message of Zaan will spread. Of course, help from biradari members will make the process quicker.

P.S. : An offshoot of the Workshop for Kashmiri Language was a fine titilating poem in Kashmiri 'कथि मंज़ कथ - kathí manz kath' by Shri M.K.Raina, which in it contains all the vowels and consonants used in writing Kashmiri, both in Devanagari and Roman scripts.



## Reflecons

... Krakal

### Death of Kuka Parray

When the insurgency scene was at its grimmest in mid-ninetees; when security forces had no clue where to strike; when intelligence network was smashed with the help of insurgent sympathisers within them; when all looked dark, there was one person and his group of people who made the difference. It was Kuka Parray.

A folk singer from Sumbhal, who had joined insurgency, as a lot of young Kashmiri Muslims had done, Kuka Parray was trained in Pakistan to join the ranks of insurgents in Kashmir. He was among those first few to understand the designs of Pakistan in luring Kashmiri youth with the aim of swallowing Kashmir and subjugating it. Under the banner of Ikhwan-ul-Muslimeen, he charged back at the insurgents, working in cooperation with the security forces. This made the anti-insurgency operations show results. Things changed dramatically. More and more youths followed Kuka Parray's example. He floated a pro-India political set-up named Awami League. It was entirely due to his help that the elections in Kashmir in 1996 were possible. It turned the tide.

But alas! As always, government of India did not support him as much as he should have been. The history of the government of India for the last four decades has been of helping those who speak against India. This was repeated in his case. Otherwise how does one explain, the security of a person who has been a thorn in the flesh of ISI and insurgency outfits, should be so thin that two persons can come, shoot him and walk away. He and his group had a difficult time during Farooq's regime. Things did not improve during the present Mufti's regime, whose tears are being shed so often for dependents of insurgents rather than the dependents of the victims of insurgency.



## कहर

इंदिरा गांधी हुँजि वैहरवॉर प्यठ तस स्मरन करान

... ज. ल. मनवटी

अमा अज कयाजि खोत नु द्वहय ज़न  
गाश यिवानुय कयाजि यँहय गट हिश ।  
लुकन कयाजि बुथ्य् अलुगँडुर्य हिच्य्  
मोटुन गँछिथ ज़न करान हेरि ब्वन ।।

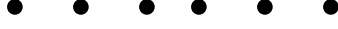
बुतरात लरज़ान हिश कयाजि अज  
जेरिय लुख कयाजि छटान बाख ।  
अमा सनु कयाजि यथ लुक अरसाथस  
च्वपॉर्य दुह्य् छ्यतु हिश कयाजि अज ।।

दपान अमनस लॉयिख तशहुदुच छुर्य  
यकुत वोलुख अज छलि छलि पथर ।  
गोत्यव परिन्चर कोर गॅर्यबिनि कोरि  
च्यंतायि खोरुख अज कोमुक सर ।।

दपान माजि कँशीरि म्वयि अज टॉठ कूर  
स्वय योसु राजदॉन्च बागुन्च ऑस ।  
तवय अज दिलन येति सारिनुय तूर  
सीनन वठ तु बुथ्यन हाय ।।

तस कोरि मोठ नु माल्युन ज़ांह  
द्वहय रूज़ुस अमिच कल तु कँहँर ।  
तवय मरनु ब्रॉह स्व माल्युन आयि

कूर, र्वखसतस यिथु पॉद्य यिवान कांह ।।





## From the Pages of History

... J.N.Kachroo

### Kashmir Under Mughals – II

Jehangir succeeded his father, emperor Akbar in 1605 AD.

**First Visit:** Accompanying his father, Jehangir visited Kashmir for the first time in 1589 AD. He seems to have fallen in love with the beauty of the Valley, its flora and fauna. In his memoirs 'Tuzk-i-Jehangiri', he eloquently describes its picturesque dales, its pleasant meadows, enchanting cascades, its verdure, its springs lakes and running water. Its multicoloured flowers and sweet scented herbs captivated his imaginations.

Jehangir and his versatile queen Noor Jehan visited Kashmir several times. Their presence prevented any abuse of power by the governors. It also ensured justice and fair play.

**Gardens:** The rule of Jehangir will always be remembered by his various gardens, still attraction of tourists. His governor Dilawar Khan laid many gardens. The name Bagh-e-Dilawar still exists. Jehangir himself got Shalimar laid, while Noor Jehan's brother Asaf Khan laid the Nishat garden. He planted Chinars systematically to create Char Chinari. Jehangir got an octagonal tank of sculptured stones made round the spring at Veerinag in 1620. Noor Jehan got a garden laid at Achabal.

**Administration:** Jehangir's rule is known for his justice. He stopped the inhuman practice of Sati among Hindus and burying alive of Muslim widows. He made infanticide of girl child a crime. He also banned forcible conversions. He abolished levies like Rasum-i-Faujdar.

**Plague and Fire:** It was during the governorship of Ahmed Beg in 1615 that an epidemic of plague broke out in a virulent form. There was no remedy then for the disease. In a few days, thousands of people died. About 12000 houses were destroyed in a devastating fire in Srinagar. The Jama Masjid which was reduced to ashes was rebuilt at state expense.

**Prosperity:** The Valley flourished under Jehangir. The revenue rose to 74,670,000 dams.

In 1622, Itqad Khan, a close relation of Noor Jehan was appointed as the governor. He indulged with impunity in tyrannical rule. He levied hard taxes on all commodities and particular communities. Farmers, orchardists and even boatmen were his special targets. He introduced Begar (forced labour). He tyrannised Shias. His misconduct and harsh treatment of the people marred Jehangir's otherwise golden rule.

Jehangir died on 7 November 1627 at Behramgali, while on his way back from Kashmir. He was buried at Lahore.

### Shah Jehan: 1627-58 AD

Jehangir was succeeded by his son Shah Jehan. The emperor took greater interest in Kashmir than his father. He visited Kashmir several times and like his father, was fascinated by its beauty.

Itqad Khan continued as governor for six years under Shah Jehan. Taking undue advantage of his relation with Noor Jehan, he continued his misrule. Shah Jehan ultimately replaced Iqbal Khan by Zaffar Khan, a poet, a scholar and kind good administrator. On his recommendation, the emperor ordered abolition of all cruel taxes and relief to farmers, orchardists and boatmen.

Zaffar Khan improved quality and taste of plum, peach and grapes by introducing better grafts and saplings from Iran and Afghanistan. He reduced Baltistan to vassalage, in spite of bad weather and difficult terrain. He suppressed Shia-Sunni rioting, deporting the leader of Sunnis to Agra. In 1638, when Shah Jehan was in Kashmir, a severe famine followed a devastating flood. The emperor cut short his visit and personally supervised despatch of grain from the Punjab.

Zaffar Khan was replaced by prince Morad, the younger son of the Emperor. Given to a life of pleasure and luxury, Morad neglected his official duties. Taking undue advantage of their relation with the prince, the Maliks (whose daughter the prince had married) resorted to illegal exactions. On hearing about his misrule, the prince was removed only after one year. He was replaced by Ali Mardan Khan. He had come by a huge treasure as governor of Kandhar. Though an Iranian, he refused to give the money to the Shah of Iran. He came to India and was sent as governor to Kashmir, where he spent the money. He was tolerant and appointed Mahadev as his chief adviser.

Ali Mardan Khan is credited with building Sarais on Mughal Road. Cheshma Shahi garden was laid during his governorship. Shah Jehan, the great Mughal builder, is known in Kashmir for building Cheshma Shahi pavilion, the upper portion of Shalimar with its pavilion, the scheme of fountains and Pari Mahal upon the spur of Zabarwan hill on the Dal Lake (also presumed to have been built by Dara Shikoh for his school of Suffism and an observatory).

Shah Jehan was dethroned and imprisoned by his son Aurangzeb in 1658.

## Aurangzeb: 1658-1707 AD

The mighty empire founded by Babar and consolidated by Akbar, Jehangir and Shah Jehan witnessed the beginning of its end with the accession of Aurangzeb to the throne. Reason: Reversal of Akbar's policy or Aurangzeb's communal discrimination. Aurangzeb was a puritan and conservative in outlooks, otherwise he was honest and lived an austere life.

Aurangzeb visited Kashmir only once in 1665. Considering the visit a share luxury, he never repeated it.

14 governors were sent to Kashmir during his regime. One Saif Khan (1664-67, 1668-71) built Safa Kadal. His adviser, Chaudhri Mahesh, laid out a garden on the slopes of the hill at Ishber. People were happy under certain subhedars. But there were certain exceptions. Iftikar Khan (1671-75) tyrannised over the Brahmins, who approached Guru Tegh Bahadur, the ninth Guru at Anantpur for help. This ultimately led to Guru's martyrdom, and the conversion of Sikh community into a fighting Khalsa under his son, Guru Gobind Singh. Iftikar Khan was followed by equally cruel governors except Fazal Khan (1698-1701) who was liberal enough to give a peaceful time to the people. Aurangzeb died in 1707.

## Successors of Aurangzeb: 1707-1753.

With the death of Aurangzeb, a series of wars of succession started. Fortunes of emperors and courtiers were changed rapidly. Governors appointed by various emperors were reluctant to move to Kashmir. They appointed their deputies. There is hardly any development to record. However, as in the rest of India, Kashmir witnessed the worst kind of intrigues, disorders and rebellions up to 1753. Tired of chaotic conditions, two prominent leaders of Kashmir Mir Muqim Kanth and Khwaja Zahir Dadmari took an impolitical step in inducing Ahmed Shah Abdali to invade Kashmir. Abdali sent a strong Afghan force under Abdullah Khan Ishk Aqasi. Afghans won the war after 15 days of bitter fight to bring the Mughal rule in Kashmir to an end.



Sweet & Sour

... Tribhuwan N. Bhan

Remembering Prof. D.N.Madan - My Mentor

Sometimes on Sunday morning, I watch the programme 'Rangoli' on TV presented by the vivacious and eternally elegant actress Hema Malini. I like to watch this programme of songs and dances from old Hindi movies. Their lyrics have meaningful words and are set to music by veteran music composers like Naushad, Roshan, Shankar Jaikishen, C.Ramchandra and others. Lyricists and music composers together created haunting melodies then. I go on a sentimental journey down the memory lane while watching this programme, as most of the sequences were shot in picturesque valley of Kashmir, the abode of my forefathers and my birth place.

Some weeks ago, I was engrossed in watching the sensuous dance of Zeenat Aman, dancing to the words 'Satyam, Shivam, Sundaram' and to the tunes of music directors Laxmikant Pyarelal. The dance sequence was from Raj Kapoor's block-buster movie. These words made my mind travel back to the year 1956 when I was a student of Gandhi Memorial College, Srinagar. My mentor of English Literature at this college was late Prof. D.N.Madan. He took to teaching for the love of English language and literature. To pursue his love of this language, he gave up his father's lucrative hardware business. After acquiring Master's Degree in English from Lucknow University, he started to teach at G.M.College. One of the founding fathers of this college was his father late Pt. S.K.Madan.

Incidentally, his younger brother Dr. T.N.Madan followed in the footsteps of his elder brother professionally. He obtained his Doctorate in Anthropology from Australia. On returning to India, he was a luminary professor at Delhi University till his retirement some years ago. As a student at S.P.College, Srinagar, he was the distinguished student of my cousin Prof. Som Nath Dhar. Together they edited the English section of the college magazine those days. Their relationship as teacher and taught was really ideal and worth emulating.

During the very first class, Prof. D.N.Madan gave us a lecture on Keat's poem 'Ode on a Grecian Urn'. My mentor's diction of English language was flawless and impeccable which almost mesmerised us. When he recited the lines "Heard melodies are sweet, Those unheard are sweeter", he gave a simple and laconic explanation that the former represent 'worldy pleasures' which are short-lived and the later signify 'happiness' which is everlasting. One is finite and the other infinite. While I was glued to the small screen, watching Zeenat Aman dancing, the words "Beauty is truth, truth beauty - that is all; Ye

know on earth, and all ye need to know" reverberated in my mind, being synonymous with the words of lyricist Narendra Sharma:

"Satyam, Shivam, Sundaram  
Satya Hi Shiva Hai,  
Shiva Hi Sunder Hai".

It took me quite sometime to retrack from past to present. But the words of Keats side by side with words of the movie song echoed endlessly and simultaneously.

In his book 'How to know God', the internationally acclaimed author and celebrated spiritual thinker Dr. Deepak Chopra says, "God is the source of every impulse of love. Beauty and truth are both children of this God". This shows that intellectuals think alike. Be he a poet like Keats or an author like Chopra.

During one of the last lectures of English Poetry at the college, Prof. Madan took up the poem 'Solitary Reaper' by William Wordsworth. In his own inimitable style, he gave us a memorable biographical description of Wordsworth as a poet of nature and as a precocious child, who would roam about the countryside and talk to the trees, birds, rainbows and all the other aspects of nature, and the emotional parting of ways with his friend Coleridge.

In the words of Wordsworth "Poor Coleridge was in bad spirits and had grown too much in love with his own dejection". After taking a degree at Cambridge, followed by a brief stay in France, but due to the cruelty following the Revolution, Wordsworth was disillusioned and he returned to England to spend his life at the landscape of the Lake District. In 'Solitary Reaper', the poet says,

"The music in my heart I bore  
Long after it was heard no more".

These words of the poet are significant for me, as for nearly half a century I have carried within my heart the sound of the sonorous voice of my mentor, even though, death has stilled that voice few years ago. Not only was his explanation of English Poetry absolute perfection, his teaching of English prose was par-excellence. It was his explanatory narration that created our interest in the historical biography of Queen Victoria authored by Lytton Strachey. I still remember his exhaustive character sketch of Prince Albert.

He was well read in Urdu and Kashmiri poetry too. Quite often he would recite a couplet or two from Ghalib who was his favourite Urdu poet, or from Kashmiri poets like Rasool Mir, Habba Khatoon or Mehjoor. He would thus make his explanation all the more lucid and down to earth. Thereby, we students adored him indeed. My friend and batchmate late Chamanlal Koul later known as Poet Chamanlal 'Chaman' turned out to be one of the most original and promising poets of Kashmiri language, mainly because of the

encouragement he got from Prof. D.N.Madan and Prof. P.L.Handoo. Unfortunately all the three are no more today.

A connoisseur of the fine arts, Bakshi Ghulam Mohd., the dynamic Prime Minister of J&K state (1953-1963) felt that the youth were drifting away from Indian traditions and were drawn towards the western culture. In order to revive our culture and tradition and to wean away the youth from the western influence, he directed various social and cultural organisations to arrange a festival of dance, drama, music and sports all over the State. The mammoth festival held sometime in mid fifties was called 'Jashn-e-Kashmir'. Students of G.M.College took part in this festival. They staged a drama 'Dhak Ghar', an adaptation of Tagore's play and also a ballet. Prof. D.N.Madan along with his colleagues Professors P.L.Handoo, H.L.Misri, M.K.Ogra, O.N.Bhan, D.N.Kaw and others went out of their way to give the right direction, timely advice and assistance to the participants. The efforts of students and the staff of G.M.College were rewarded by acquiring a certificate of merit from the judges headed by the State's eminent poet and author Shri Dinanath Nadim. The contribution of Prof. Madan towards the success of the events was immense. It was during this period that I realised that my professor not only excelled in academics but was indeed versatile and had enviable knowledge of Kashmiri literature, culture and traditions.

After day's work when in the solitude of home, my weary eyelids fall on my eyes, I hear the cho of his resonant voice and I hum a tune in unison. Not only in solitude, but even while I travel in Mumbai's jam-packed local trains, I see the vision of my 'Sir' who was one of the most immaculately dressed persons of Srinagar. He carried himself with dignity and commanded every one's respect particularly of his students. I was fortunate to be one of them.

The memory of the time I spent as my mentor's student is indeed very precious to me and the experience of his appearing in my dreams and occupying my thoughts, is celestial experience for me, more valuable than any worldly treasure. I shall guard the same jealously till I am with my mentor once again up there.



## Project ZAAN

### 4th Kashmiri Quiz Contest ZAAN

On Sunday, 19th Oct. 2003 at Kashyap Bhawan

### Features of the Contest for Children

1. Story Telling / Recitation (Kashmiri Only)

Age Group ~ Upto 12 Years

Time ~ 3 Minutes . Prizes to be won ~3

2. Elocution ~ Language No Bar

Time: 3 Minutes. Prizes in each group ~3

i) Age Group ~ 12 Years to 18 Years

Topic: My Favourite Tirath in Kashmir

ii) Age Group ~18 Years to 25 Years

Topic: Kashmir - The Land of Pilgrimages

3. Quiz Contest :

Prizes in each group ~ 3

i) Age Group ~ Upto 12 Years

(Kashmiri names for Parts of Body, Common Fruits, Vegetables & Basic Relations)

ii) Age Group ~12 Years to 18 Years

(Quiz based on the information given through Information Digests, Volume 1, 2 & 4)

iii) Age Group ~18 Years to 25 Years

(Quiz based on the information given through Information Digests, Volume 1, 2 & 4)

4. Reading Devanagari-Kashmiri

Prizes in each group ~ 3

i) Age Group ~ Upto 12 Years

(Reading Words in Devanagari-Kashmiri)

ii) Age Group ~ 12 Years to 18 Years

(Reading Sentences in Devanagari-Kashmiri)

iii) Age Group ~18 Years to 25 Years

(Reading a Passage in Devanagari-Kashmiri)



## Features of the Contest for Elders

Elders will be entitled to participate in the 'Quiz Contest' and 'Reading Devanagari-Kashmiri' only. There will be no 'Elocution' for them.

Participants will be divided into teams of 3 or 4 persons each. They will be allowed to select their own team combination. All teams will be given a name and their sequence fixed alphabetically. Name of the teams will be decided by draw of lots if need be.

Questions will be taken from the Information Digests Volume 1, 2 & 4. For 'Reading Devanagari-Kashmiri', participants will be asked to read from the printed texts.

Rules regulating the 'Quiz for Elders' will be announced at the venue itself before the start of the Quiz.

Please Confirm your participation on Tel: 28504954.





## Eminent Personalities

... Dr. J.P.N.Trakru

### Abhinavgupta

King Lalitaditya of Kashmir brought Atrigupta from Kanoj to Kashmir around AD 740, and requested Atrigupta to settle and live in Kashmir permanently. Another Scholar Sangmaditya who had married a Brahmin girl came to Kashmir in the course of his wanderings. Both Sangmaditya and Atrigupta were Saiva scholars and came to settle down in Kashmir. In the same period, the great Shankaracharya, who flourished between AD 780 and 820 visited Kashmir and was honoured there. The period between AD 750 and 900 appears to be full of activity in the field of Saiva monism in Kashmir. And the fact that King Lalitaditya brought Atrigupta from Kanoj and requested him to settle permanently in Kashmir suggests that kings of Kashmir were also interested in this activity.

King Lalitaditya ordered a good house to be built on the bank of the river Vitasta (Jhelum) on a plot opposite the temple of Sitamusmalin (Siva) for Atrigupta to settle there permanently. A big jagir was granted to him for maintenance.

Atrigupta was a very learned Brahmin. He had attained scholarship in all branches of Knowledge in general and Siva shastra in particular. Atrigupta belonged to the Agastya gotra and was the ancestor of Abhinavgupta. Abhinavgupta's grandfather was Varagupta. He was also a great scholar and a devotee of lord Siva. The Scholastic traditions were maintained in the family from generation to generation.

Abhinavgupta's father, Narsimhagupta alias Cukhulaka was also a great scholar and had equal proficiency in all the Shastras. He too was a great devotee of Siva. Vimlakala was Abhinav's mother; she was a pious and religious lady. Narsimhagupta and Vimlakala made a happy couple and carried on household duties not for any worldly attachment but because it was ordained by the Shastras. Their family atmosphere was thoroughly religious and scholarly. Abhinavgupta was born to this couple between AD 950 and 960.

Abhinavgupta rose to the position of Acharya of the Siva sects in Kashmir by his exposition of the Siva philosophy and practice of life of a Siva yogi. It is believed among Saivas that it is only yoginibahu who can properly understand and intelligently propound the tenets of Siva monism. Hence he is believed to be a yoginibahu. According to Siva tenets the parents desirous of a son of the status of a yoginibahu, should rise above all worldly desires at the time of meeting. The mother should identify herself with Shakti and the father with Shiva. It is traditionally believed in Kashmir that Abhinavgupta was born of a yogini.

Abhinavgupta studied Mahabhasya under his father Cukhulaka. He was well versed in grammar. His proficiency in grammar is evident at every point in his writings. Pandit Vamancarya Jahalkikar says that Abhinav was sent to a pathshala when he was just a boy. His teachers were highly impressed by his versatile intelligence and keen memory.

Abhinavgupta, born in a family, which had a long tradition of scholarship and devoutness to lord Siva. He spent every day of his life in an atmosphere, which was surcharged with scholarly and devotional spirit. Besides his parents, his family consisted of uncle Vamanagupta, a younger brother Manoratha and five cousins. His uncle Vamanagupta was a scholar and a poet. Abhinava studied under him for sometime. Abhinavgupta had an insatiable desire for learning, he studied different shastras under different teachers and even travelled out of Kashmir to do so. The teachers and the subjects he studied under them, are as follows:

| Name of Teacher               | Subject                 |
|-------------------------------|-------------------------|
| Narasimhagupta (his father)   | Grammar                 |
| Vamanatha                     | Dvaita Tantra           |
| Bhutiraja                     | Brahmavidya             |
| Bhutirajatanya                | Karma and Trika Darsana |
| Bhatta Induraja               | Dhvanyaloka             |
| Bhatta Tauta                  | Dramaturgy              |
| Sambhunatha (from Jalandhara) | Kaulgama                |

Abhinavgupta was greatly attached to his mother but while he was still a boy, the cruel hands of death snatched his mother away from him. After his mother's death the only center of attachment was his father, the focus both for his filial and papillary love. But his father also soon afterwards, renounced his worldly life and took the order of the saniyasin. These events turned away Abhinava's mind from all worldly attachments and he took to the path of devotion towards lord Shiva. The change was so firm that he made up his mind never to marry. This was a turning point in his life and it put an end to his interest in secular literature and his domestic life. Thenceforth he went from teacher to teacher in quest of Agamic knowledge, which would advance his spiritual leanings. His great work Tantraloka bears testimony to the great zeal with which he pursued the study of Agamic literature and the proficiency that he attained in it. His study of Agamas appears to have begun under Lakshmgupta. He studied all the three branches of Agamic lore viz Krama, Trika, and Kula. Pratyabhinjna system is a branch of Trika system. Branches of monastic ShivasimSubject

|        |             |       |      |
|--------|-------------|-------|------|
| Spanda | Prtyabhijna | Karma | Kula |
|--------|-------------|-------|------|

|                                      |            |                |               |
|--------------------------------------|------------|----------------|---------------|
| Teachers under whom he took guidance | Vasugupta  | Kallata        | Bhaltenduraja |
| Somananda                            | Utpaladeva | Lakshamangupta | Bhairava      |
| Sumatinatha                          | Helraja    | Bhutoraja      | Mukula        |
|                                      |            |                | Sambhunatha   |

All these branches in monastic Saivism agree to the concept of ultimate principal. They have however shown different methods of realising that ultimate. Abhinavgupta having read and practiced all these methods was a proper person to synthesize them into one common system acceptable to all. He did that in his famous epitomic *Tantraloka*, a statement based on *Shastra*, *Yukti* and *Anubhava*. Which gave him the honour of being recognized as *Acharya* of all the sects.

### Monastic Shiva Philosophy

It will be easy for us to get an idea of the philosophy of the Saiva system from *Pratyabhijna* literature. Saivism both in theory and practice is open to all without any restriction of caste. One who has keen desire for knowledge and liberation is free to study and practice Saivism. However there is a distinction between one who desires to practice Saivism and attain liberation in his life and the one who is keen on the study of Saiva philosophy with all its intricacies. For a simple follower of Saiva ritual, only firm determination will suffice but in the case of a person interested in Saiva Philosophy, determination alone will not do, he must possess knowledge of *Vedas*, *Vedangas*, six systems of Philosophy, Grammar and *Tarka*. Then only will he be able to understand and appreciate the necessity of the arguments in *Pratyabhijna*. The aim of all the systems of Indian philosophy in general and *Pratyabhijna* in particular is to help the individual in realization and to point out ways and means by which that end is to be achieved i.e. removing the evil of ignorance. All the systems of Indian philosophy hold that ignorance is the cause of bondage (*Bandana*) and only Knowledge is the cause of *Moksha* (liberation). Bondage according to Saiva philosophy is due to impurity (*mala*) which is of three types viz. 1. *Anavamala* 2) *Karmamala* 3) *Mayamala*. They are explained as under:

*Anavamala* : This is innate ignorance, it consists in the loss of universality and consequent forgetfulness of its true nature. It is mere consciousness of supposed imperfections.

*Karmamala* : It is of the nature of indefinite desire. The impurity of innate ignorance (*Anavamala*) is the condition of indefinite and limitless desire. It is a potential desire, which as such has no definite object. But when it actualises, it is responsible for countless association of the self with creations of *Maya*.

*Mayamala* : It is psycho-physical limitations, all that the self is associated with because of the said two impurities.

For Saiva Philosophy, the self-realization brings with it, an understanding in which there is a new interpretation and appreciation of the universe. According to this system, therefore, self-realization is self-recognition (*Pratyabhijna*). Self-realization in fact is a

matter of divine grace, which comes through the agency of a guru. It may also come directly without the agency of guru.

Every person knows that it is his soul, which knows and acts. Philosophy tells us that man's soul is identical with the universal soul. We are not conscious of the universal power of knowledge and action which is already there in us, because of the innate ignorance (Ajnana) which works as an impediment in the knowing of the real power of the soul. Unless we are made conscious of them we shall never recognize the nature of the soul and be conscious of it. It is to make us conscious of the power of knowledge and action, that Pratyabhijna is necessary. Our knowledge got from the reading of the philosophical books is intellectual (Baudha jnana). It is not spiritual (Paurusa Janana). The intellectual knowledge can only give us an idea of the universal power of the self. That does not suffice for liberation. It is only the spiritual knowledge that liberates us. The consciousness of these powers in us can change our whole personality so much that our attitude of viewing life becomes altogether different. This new and different interpretation of the universe, which leads us to extreme happiness, is the result of Pratyabhijna. The Pratyabhijna, therefore, removes our limited power of knowledge and action in respect of the soul and reveals before us the same soul in its universal form, the recognition of which leads us to happiness and gratification.

Conclusion :

Abhinavgupta was the greatest Acharya of monastic Saivism in Kashmir, his place among the ex-founders of monastic Saivism is the same as that of Shri Shankracharya in expounding the advaita Vedanta. For Saivas in Kashmir, he was the final authority in the matter of Saiva thought and ritual. In the field of poetics and aesthetic thought, writers in that field have acknowledged him as the final authority. The absolute monastic thought of India flowed through two currents namely the Advaita Vedanta of Sankara and Saiva darsana of Abhinavgupta, one started from Nigama (veda) and other from Agama (Monistic Saivism) But ultimately they meet in the same point in the form of realization of the absolute as One.

[Ref: Abhinavgupta by G .T .Deshpande]



Stories for the Children

... M.K. Raina

### Three Questions (Part 3)

Mihira's lust for wealth grew. When he was alone, he would hardly carve one stone a day. After Ananta joined him, the number rose to three a day. Now he had half a dozen workers and the number of stones carved each day was more than a dozen. Yet he was not satisfied.

Ananta observed, Mihira was getting tense day after day. When alone, Mihira was contented with earning two square meals. After that, when he got enough to live a respectable life, he started yearning for a cow, a pair of oxen and good house, like that of his cousin. Now he had all this and more, yet he was not satisfied. He revealed his desire to equal Lochana, the town head-priest, to Ananta.

A year later, Mihira became the richest man of his town. He had not to work himself now. He had scores of workers to do the job. He had two horse carriages, while Lochana had only one. But he continued to look tense. He had enough of wealth but no contentment.

Mihira heard from traders, the tales of a rich man across the river Saraswati. His name was Kalpaka. He had two palatial houses for his two wives. Kalpaka also had ten cows, half a dozen of horses, five pairs of oxen and tens of servants.

Mihira's lust knew no bounds. He now wanted to equal Kalpaka. The spring season ahead would pave the way to fulfill his dream. A grand temple in the name of goddess Saraswati was to be constructed on the bank of river. People from all villages and towns in the vicinity had joined hands for this purpose. Mihira was the only one to supply stones, as he was nearest and the best. He employed hundreds of workers and started the job well in advance. He also shifted his place of work to the open ground near the site of temple.

By the end of season, thousands of stone blocks stood carved and stacked at the temple premises. People were all praise for Mihira and Ananta. By the time, construction of temple got underway, Mihira became so rich as to leave Kalpaka way behind. He married two more women and constructed three palatial houses near the temple, one for each of his wives. He was a happy man now.

Ananta was delighted. He was now ready with an answer to his first question: 'In what lies one's lasting pleasure?' He was sure, one's ultimate pleasure was in having enough of riches.

Ananta bid good-bye to Mihira. Mihira was reluctant to let him go, for, he was sure, he could make more riches with his help. But Ananta did not agree. More than four years

of his five year term had already elapsed. He was yet to seek answer to the third question. So he wished him good luck and promised to see him again on his return.

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Ananta had heard a lot about river Ganga and the learned people living on its banks. He decided to spend some time there to seek knowledge and look for an answer to his third question. He met some people on his way. They were headed for Kashi, the most sacred place on the banks of Ganga. Ananta joined them.

In a couple of days, Ananta reached Kashi. One of the persons accompanying him, introduced him to Guru Vasudeva, a highly learned Brahmin of Kashi. On learning that Ananta had come from a far off place to seek knowledge, Vasudeva welcomed him into his Ashram.

Guru Vasudeva's Ashram was home to many a boys. All of them came from well-to-do families and most of them were from very far off places. While in Ashram, they received lessons on various subjects ranging from spirituality to high values of morality. Reading the religious scriptures, Vedas and Puranans, also formed a part of their daily routine. Besides this, the boys had to perform daily chores of the Ashram. Ananta, who had acquired some agricultural skills at Anusuya's place, was asked to work in the fields.

Ashram life was a new experience to Ananta. Every job was done in accordance with a fixed schedule. There was perfect coordination between the inmates of the Ashram. Guruji's discourses were enlightening. He loved all his disciples alike. Ananta realised, he was fortunate to have come to that place.

One day while in the fields, Ananta saw a boy, sitting alone at the periphery. The boy looked very gloomy. On enquiry from other inmates, Ananta learned that the boy's name was Gautama. His father Narsimha, had been taken into custody by the king of Kashi. No further details were known, nor was anybody allowed to discuss the issue. Ananta could not resist. He requested Guruji to tell him about Gautama. Guruji did not reply.

Each day Ananta observed, Gautama would sit at a particular spot facing the entrance, perhaps waiting for his father. Ananta could not see his plight. He once again requested Guruji to tell him about Gautama. Guru Vasudeva looked into Ananta's eyes. He found in them, a deep desire to know the truth. Guruji could no longer hold back the truth. So he narrated Narsimha's story to him.

• • •

Narsimha hailed from a country named Sadhra, which was located to the South of Kashi. He was a young boy when his father, Abhinava died. Abhinava was a renowned Raj-jyotshi of Sadhra. Narsimha had acquired jyotish-vidya from his father, right from his childhood. Actually, this knowledge passed from generation to generation in their family

and there was nobody to compete with them. On the death of Abhinava, Narsimha was designated as the new Raj-jyotshi by the king of Sadhra. He was to take charge and shift to Rajmahal only after proving himself worth that honour, by making at least two correct predictions. Till that time, Narsimha was to spend his days in his village.

The king was a staunch believer in astrological fallouts, so Raj-jyotshi would always enjoy a special status in his palace. Narsimha was sure, he would go well with his duties and earn good name for himself like his father. He was only waiting for an opportune time to make a prediction.

But luck did not favour Narsimha. One day in the morning, he was informed that the queen had delivered a baby girl. He was informed the time of birth of the child and asked to predict her future. Narsimha was excited. The time had finally come to make his first prediction. He was about to begin his calculations when someone knocked at his door. Narsimha opened the door and saw a fellow villager Sehdeva. Sehdeva told him that his wife had delivered a baby and requested him to predict the child's future. Narsimha took necessary details from him. Sehdeva left. After a detailed study, Narsimha's calculations revealed that the baby born to the queen would earn laurels, while the one born to the villager would die the same day. He sent his predictions to respective parents through a messenger.

The king and the queen were overwhelmed with joy on reading Narsimha's prediction. The news travelled through length and breadth of the kingdom in no time. A great raj-bhog was ordered to be arranged. Just before the Sunset, when the merry making was at its peak, news came of the death of the baby. There was commotion. The King and the Queen were shocked. Guests began leaving the palace wailing. Food cooked for guests was thrown away. Lights were blown off and the palace drowned into complete darkness.

News reached Narsimha. King was furious with him for his wrong prediction. Narsimha was scared, knowing well that he would be hanged. He decided to leave immediately to save his life. He covered his face with a scarf and walked as fast as he could to get out of his country. On the way he heard people talking about the wrong prediction and the punishment to follow. It was midnight when he found himself safe, far away from his country and its people.

Narsimha kept walking all through the night, treading difficult terrains, valleys and ridges. In the morning, he found himself in Kashi. He took a dip in the river Ganga and slept on its sands.

Narsimha did not know for how long he had been sleeping. But when he woke up, he saw a crowd gathered around him. They wanted to know who he was and where from had he come. Narsimha did not want to reveal his identity. He was sure, the king

would send his men to locate him. He introduced himself as Murlidharan. He told them that he hailed from a distant place and had come to Kashi to seek knowledge. People guided him to Vasudeva's Ashram.

To keep his identity completely hidden, Narsimha, who was now named Murlidharan, told Vasudeva that though he was an illiterate, he had come all the way to Kashi to seek knowledge. Vasudeva was very kind to him. He admitted him into the Ashram. Guru also imparted necessary education to him, to enable him understand Vedas. He was assigned duty in the Bhojanalaya.

For five long years, Murlidharan lived in the Ashram. He wished to marry now and lead a family life. He expressed his desire to Guru Vasudeva. Vasudeva conceded but did not permit him to quit his duty at the Ashram. With the blessings of Guru Vasudeva, he married Rohini, the daughter of a poor Brahmin of Kashi and lived in a small hut nearby.

Murlidharan did not reveal his identity even to his wife, Rohini. Both of them were happy. In due course of time, Rohini gave birth to a lovely boy. The boy was named Gautama.

Gautama was born with great talents. He was very sharp in all respects and had a natural flair for astrology. This surprised Guru Vasudeva. He enquired from Murlidharan if there was ever an astrologer in his family? Murlidharan denied and the matter ended there.

One day, the king of Kashi decided to renounce the kingship and set for a pilgrimage to Kailash Mansarovar, along with his queen. So he planned to crown his son Rajkumar Varun as the king. He fixed an auspicious day and time for Rajkumar's coronation as per the advice of his Rajguru. The ceremony was to be held in an open ground, big enough to accommodate the entire population of Kashi. A massive Pandal was erected on the ground for the coronation. Preparations for the ceremony started well in advance.

(To be continued)





From the Press

... Balbir K. Punj

Terror's P-Company

Every time the country is stalked by a terrorist strike, or a communal riot, the out-of-job 'secularists' see the tragedy as yet another opportunity to paint their favourite whipping boy, the Sangh Parivar, black. Following the recent Mumbai blasts which left over 40 people dead and more than 100 injured, they have been prompt enough to describe the incident as a retributive strike, with just a statutory warning in fine print that all terrorism is bad. Are they thus raising a red herring to allow a safe passage to the real culprits?

It is not that they are never caught on the wrong foot. Some three years ago, they were prompt enough to label the bomb blasts outside some churches in Karnataka and Andhra Pradesh as the handiwork of the Sangh Parivar. But when the role of an ISI outfit, Deendar-e-Anjuman, came to light, they immediately retreated in a huff without tendering an apology.

Recently Mrs. Teesta Javed Setalvad of Communalism Combat (read, Civil Society Combat) went to resettle Qutubuddin Ansari of Ahmedabad in Kolkata. The scarred face of the unfortunate Ansari, during last year's Ahmedabad riots had provided a photo opportunity for the 'secularists'. His 'rehabilitation' was no less an opportunity for them to hog the lime light. But, how many faces from the three lakh plus Kashmiri Pandits who have been displaced from the Kashmir valley, have ever been displayed. Has the West bengal government extended special admission to a single Kashmiri Hindu student in a college or a professional institute. Qutubuddin Ansari would probably be just one more tailor in the Metiabruz area of Kolkata. In fact he might leave Kolkata to return to Ahmedabad. After all, 'rightist' Ahmedabad's economy is booming and Marxist Kolkata's economy is depressing. But it will be interesting to find to what extent 'secularism' could be subsidised. Meanwhile, in the wake of Mumbai's twin blasts or the arrest of Jaish-e-Mohammed terrorists, Teesta Javed Setalvad is nowhere to be seen.

If 'secular' logic is applied, there will be no limit to the number of revenge attacks. It could be a fidayeen attack on Ahmedabad's Akshardham Temple, the two on Jammu's Raghunath Temple, the murder of Haren Pandya, the isolated detonation in Mumbai, the attacks on Vaishno Devi pilgrims, and now the twin blasts in Mumbai! By that logic, the bagful of explosives that were discovered at New Delhi railway station, and more remarkably, the cataclysmic blasts plotted around Connaught Place, the ones that were foiled by the timely intervention of the police - an act that involved the arrest of five jaish-

e-Mohammed activists from Bulandshahar district of Uttar Pradesh - can also be justified as acts of revenge intended!

The 'secularist' view suffers from multiple flaws. First they tend to absolve Pakistan of all responsibilities. So the establishment in Pakistan and a section of the Indian 'secularists' often end up speaking the same language. Both try to legitimise terror in India saying it's a result of the alienation experienced by Indian Muslims. Was it alienation that prompted Dawood Ibrahim to seek an entry in Mumbai's underworld where he marginalised other Muslims like Karim Lala but worked with Hindus like Chhota Rajan till the day they fell out over the Mumbai riots. Dawood masterminded the Mumbai serial blasts of 1993 and later flew to Karachi where he found a cosy nest in the Defence Officers' Housing Authority, two blocks away from Parvez Musharraf's residence. He then got a Pakistani citizenship under the name Iqbal Seth in January 2002. And how can one explain the fact that Haren Pandya's assassination was plotted by 'alienated Muslims', not in Ahmedabad but in Karachi. How can all acts of Islamic terrorism in the post-Gujrat riot phase be attributed to the 'original sin' of the Sangh Parivar? Is it not a fact that most terrorists are Muslims although most Muslims are not terrorists? In fact many Muslims are victims of terrorism unleashed by radical Islam. In India, while most Muslims prefer to live in peace with their fellow citizens, there are strands among them who are always in a battle gear against all those who do not share their world view. And this trait of intolerance provides a cementing bond between radical Islam and the Marxists who provide intellectual inputs to the 'secular' cabal in India.

What the 'secularists' are trying to do is to legitimise well-plotted acts of revenge involving Kalashnikovs and RDX. According to intelligence agency estimates, nearly 5000 Indian Muslims have received trainings in the Jehadi camps of Pakistan and Afghanistan in recent times. The main recruiting grounds are the Hyderabad-region, western UP and Assam. They often are the perfect gloves for the Pakistan-hand in terrorism. All this has nothing to do with the Gujarat riots. Following the breaking away of East Pakistan (now Bangladesh), Pakistan has been carrying out a relentless proxy war against India through ISI sponsored terrorism in Punjab (1980-92), Kashmir and elsewhere, with or without local help.

When deputy prime minister L.K.Advani visited the bomb blast site at Mumbai's Zaveri Bazaar, he spoke about the involvement of the Pakistan based Lashkar-e-Tayyaba in the attacks. He also appealed to Pakistan, if its intention of peace-making was honest, to hand over the terrorists mentioned in the 'Wanted 20' list, except Ejaz Pathan (involved in the 1993 blasts) who has been extradited to India by the UAE. It was quite a sane remark on the part of Advani to bail out the local Muslims, averting the possibility of a Hindu backlash. But the 'secularists' will have none of this. They absolved

Pakistan, put the blame on Indian Muslims, who according to the 'secularists' have been forced to take to arms to avenge the Gujrat injustice perpetrated by the Sangh Parivar. The 'secularists' were obviously waiting for 'action-reaction'. Fortunately, people saw through their design, and the country remained peaceful, much to the discomfort of the 'secularists'.

The Mumbai police has solved the Mumbai twin blasts case and also that of the Ghatkopar blast of July 26 with the arrest of four persons including two women from one family - Syed Mohammad Hanif, 42, his wife Syed Fahmida Mohammad Hanif, 36, and daughter Syed Farheen Mohammad Hanif, 18, as well as Arshad Shafique Mohammad Ansari, 27. Hanif who originally hailed from Mangalore (Karnataka) worked as an electrician in Hotel Hilton of Dubai where the entire plan for the blast was hatched. One Zahid Ahmed financed the entire project. The recurrence of Dubai in connection to terrorism, from Dawood Ibrahim to Aftab Ansari, may be more than coincidental. This also indicates the level at which the Islamic extremism conspiracy is going on in the Dubai-Mumbai-Karachi axis. It is too simple to attribute everything to Gujarat. It is like saying that had Gujarat not happened, these blasts would not have happened. These blasts are going to occur because the motive is larger.

Secondly, the revenge argument, not without its paradoxes, is a double edged weapon. If this string of violence could be ascribed to Gujarat, why shouldn't then Gujarat be ascribed to Godhra? But here the 'secular' double standard is quite egregious, which actually provoked the Gujarat riots last year. With fumes still bellowing out of the burnt coach of Sabarmati Express, the 'secularists' led by the Communists, instead of sympathising with the victims, started blaming them for their own fate. Even if the 'secularists' could not nurse their wounds, they need not have rubbed salt in them. Some leaped a step ahead by associating the Godhra carnage with the Ram Janambhoomi movement although the victims were innocent women and children.

Will the 'secularists' explain what was the provocation for the Moplah riots in 1920 during the height of Khilafat and the Non-Cooperation Movements? What was the provocation for the Great Calcutta Killings of 1946? What was the provocation for Naoakhali or Multan? What were the provocations for 9/11 or Bali bombings? I'll give you the answer. There are Muslims of various hues, ranging from the Sufis to the Wahabis. Some Muslims abhor the very notion of living as equal with those who do not subscribe to their brand of Islam. They are indoctrinated to gladly embrace death while undertaking the holy duty of killing those who do not subscribe to their interpretation of Islam, both Muslims and non-Muslims. Militant Islam's war against the West and Israel is certainly more pronounced. India is seen as a Hindu country, the road-block towards the

attainment of a pan-Islamic empire from the Middle East and Central Asia to South-East Asia. Hence the dance of death in India.

Too much is being made of the fact that those involved in acts of terrorism in India, include clean shaven, professionally qualified, highly placed Muslims. This effectively puts to rest the 'secular' myth that terrorism flows out of poverty and educational backwardness. Had it been so, the 15 out of the 18 involved in the 9/11 hijackings, would have been from Ethiopia and not opulent Saudi Arabia. Islamic terrorism is independent of the size of beard or education. Osama Bin Laden is a mechanical engineer, clean shaven Omar Sheikh attended the London School of Economics, Abdel Aziz Rantisi, the Hamas chief, is a paediatrician. And above all, we cannot forget the clean-shaven jihadi socialist Zulfikar Ali Bhutto who wanted a thousand year Jihad with India. It is a war against civil society and it is evident on which side the 'secularists' are.

[\*From Asian Age of 16th September 2003]



## National Schools of Kashmir

... J.N.Kachroo

### An Institution with Mission

#### Introduction:

National School, Srinagar, an off-shot of its mother institution at Baramulla has been rendering valuable service to the community for the last 65 years. This write-up is an attempt to put on record the events leading to the birth of a school, its uniqueness, subsequent developments and survival of its branch at Srinagar.

**A Conversion:** In the twenties of the last century, the catholic missionaries had a small convent, a small dispensary, a school named St. Joseph's High School at Baramulla (they are still there), ostensibly their activities were humanitarian. But an incident of conversion revealed their true intention. These service outlets were perceived to be centers of mass contact to further their ulterior objectives.

One day in the summer of 1925, a young Kashmiri Pandit, (a cousin of my father), who was working as a teacher in St. Joseph's High School went missing. Frantic enquiries about his whereabouts were made, but to no avail. The school authorities denied any knowledge. Soon it was discovered that a young lady, seen in the dispensary the previous day was also missing. The story was complete. Pandit Dinanath, a handsome youth had been converted to Christianity, married to a beautiful lady, Josephine by name and the couple surreptitiously smuggled out of the town in the wee hours of the summer day.

**Reaction:** The orthodox sections of the society, still mostly illiterate and ignorant were shocked. As if awake from a slumber, the people reacted sharply. The local Sanatan Dharam Sabha (S.D. Sabha), the only representative organisation of the sorts, passed a resolution condemning the incident, naming the missionaries as the agents of a colonial power. The Arya Samaj Sabha, Lahore, echoed its sentiments. The incident was reported in a section of Urdu Press at Lahore. The people responded to the call by the S.D. Sabha and observed a hartal. Some students of St. Joseph's High School boycotted their classes. This kind of protest is generally believed to be the first of it's kind in Baramulla.

**Repression:** The British Resident at Srinagar smelt a rat. Had the Gandhian influence that was so visible in the neighboring Punjab in twenties, triggered the protest? Would this protest not spill over the borders into the Punjab? To nip the movement in the bud, the Resident motored into Baramulla and advised the administration i.e. the Wazir Wazarat (Present D.C.) to be tough. The district authorities obliged him, arrested the office

bearers of S.D.Sabha and forced the shopkeepers to open their shops. The protesting students returned to their classes.

The authorities of the St. Joseph's School accused most of the Hindu teachers of instigating the students to go on strike. The group as a whole, about 8 to 10 in number, resigned or were coerced to resign.

**Resentment:** A wave of resentment and anger swept across the town. People, irrespective of caste, creed or religion rallied round the sacked teachers. They formed a group hereafter called the Core Group (C.G.), and organised their activities, first under the banner of S.D. Sabha, but later, with the support of all the sections of the population. Their activities chiefly centered round indoor meetings to garner more and more public support and collect the views of the more influential sections of the people. There were few meetings of eminent citizens. As per certain records of the S.D. Sabha, the unanimous opinion was that there was need of weaning the young from pernicious influence of the sweet tongued "Padrees" in white robes. The solution lay in having a full fledged school which could break the monopoly of the missionary school.

**Situation Eased:** in September 1925 Maharaja Pratap Singh died. The state was plunged in grief. The attention of the administration was diverted. Normal activities came to a halt. Raja Hari Singh had to succeed Pratap Singh. The would-be-ruler was considered to be liberal and more assertive than his predecessor. The members of the C.G. carried their activities more openly. The administration relented.

**Preparation:** Winter of 1925-26 was fruitfully utilized for making a blueprint of an educational institution. The C.G. was actively helped and guided by certain officers and officials, albeit covertly. Pandit Tota Koul, father of the well known diplomat T.N. Koul and Shivrath Koul, a conservator of forest, were the moving spirits behind the scene. Some respectable persons, including two lawyers, G.R. Raina and Sri Kanth Koul Vakil, son of legendary Saligram Koul, supported the C.G. overtly. The scenario that unfolded itself in April confirmed the success of their efforts.

**Royal Permission:** Raj Tilak of Maharaja Hari Singh was celebrated in March 1926. He announced his liberal educational policy. Taking an advantage of the situation, a petition for according permission to open a school at Baramulla and naming it in honour of the Maharaja was submitted immediately after his coronation. Within a week of his coronation, the new ruler was pleased to accord his royal assent to the request.

**Managing Committee (M.C.):** A temporary managing committee (M.C.) with Kh. Qadir Joo Kokru, Ziladar and landlord as President, Sardar Man Singh, an eminent landlord as VP and G.R. Raina as Secretary was formed. All the members of the C.G. were co-opted as members. Gobind Koul, an ex-headmaster of St. Joseph's School, in its early stages, was named the Headmaster and all the members of the C.G. joined as

teachers. A little later, three graduates and an undergraduate joined the C.G. All volunteered to work on honorary basis till funds became available.

**Birth Of A School:** A full-fledged high school, christened as 'Sri Hari Singh National School, Baramulla' was launched on the auspicious day of 14<sup>th</sup> April 1926. The inaugural function was largely attended. Donations on spot took care of certain initial expenses. The President M.C., kept two spacious buildings, at the disposal of the school to start with. Taking a cue from the message of Pt. Tota Koul, praising the spirit of service and sacrifice of the concerned, the school adopted "Service and Sacrifice" as its motto and lived up to it.

**Uniqueness:** In 1925, Kashmir valley had four schools in Srinagar, besides St. Joseph's School at Baramulla. Two of them were in government sector, while the other two CMS school and Islamia School in private sector. They were founded and managed by C.M. Society, London and Anjuman-I-Nusrat-ul-Islam respectively. But National School was the first ever non-denominational and non-proprietary educational institution. It was founded and managed by a M.C. comprising the workers (initially the C.G., steadily replaced by elected members) and eminent citizens, with executive powers in the hands of independent non-teaching members. This novel arrangement remains unparalleled and unchanged. This unique experiment has withstood the challenges of times.

**Development 1926-1938:** The period between 1926 to 1938 registered its all round development. On state gifted land, the school built a beautiful complex comprising three buildings, two hockey fields, a football ground and an agricultural farm. Feeder schools in the town, in Uri and Magam Tehsils and a hostel were also started. Almost all the junior teachers obtained teaching diplomas, while three graduates got their degrees in teaching. Results at the matriculation examination posed a challenge to its rival in the town. Its popularity became quotable. Its fame travelled beyond the district, the present Baramulla and Kupwara.

**Srinagar School Opened:** Banking on its reputation and also on government's support, the M.C. opened a branch (full-fledged high school) at Srinagar in April 1938. D.N. Raina B.Sc. B.T. headed the school. J.N. Misri B.Sc. B.T. was appointed as Headmaster of Baramulla high school while S.L. Raina B.A. B.T. was designated as the Principal to look after the two high schools and all feeders etc. Pt. Balakak Dhar, Rais, landlord and Wazir Wazarat (D.C.) was the president M.C.

**Loss Of Baramulla School:** The government under the so called policy of 'Nationalisation of Private Schools' took over the Baramulla school, and its assets, moveable and immovable, along with 25 qualified teachers on staff of both the schools in 1949-50. The M.C. was left to manage only the Srinagar School, registered afresh as National School, Srinagar.

Present Turmoil: The school survived many a storm in its journey, the present upheaval since 1990 being the worst. It was steered through this crisis by late S.K. Koul, as President M.C. till his death in 1998. Sh. Makhan Lal Dhar, a businessman and a neighbour succeeded him as president. G.M Rather associated with the school since 1984 has been the secretary of the M.C. Bashir Ahmed who joined the school service in late sixties bore the brunt of heading the school during the worst phase of the turmoil. Presently he functions as the administrator while Mtr. Hafiza M.A. B.Ed., an appointee of seventies, is the principal.

The list of names of those who brought honour to themselves and fame to the school(s) is too long. They include leaders in all walks of life. Finally the Core Group (C.G.) consisted of A.N. Kuchroo, B.D. Koul, S.N. Pandita, D.N. Kokru, A.N. Bhat, N.L. Chalta, K.R. Bamoo, later joined by S.L. Raina, J.N. Misri, D.N. Raina and S.N. Raina. Kh. Qadir Joo Kokru resigned as president on health grounds, giving charge to S. Man Singh.

Pt. Gobind Koul acted as headmaster for a couple of months only and was replaced by S.L. Raina.





## Remembering Roots

... Rohit Saproo

### How I Wish !

- I could go back to Polo Ground and have those chocolate balls which some stranger used to provide free of cost.....
- I could go back to that Ganesh ji temple not for praying but for Poodi and Ladu.....
- I could be allowed to speak on Mahatma Gandhiji in my school function when I had prepared the whole thing for 3 days and I was not allowed to speak because they wanted the 1st ranker to speak....
- I could go back to the time when on Sundays I used to start waiting from 4 o'clock for the 6 o'clock movie.....
- I could still feel that cold water meant what we got from our taps 24 hours.....
- I could still associate the color Blue with sky, White with snow, Green with un-ripe walnuts, Red with chilly ....
- I could still think of my lunch breaks as going to the ice factory near my school and stealing ice.....
- I could still go to Bhagwan Gopi Nath Temple for that 'tâhâr' (yellow rice) and 'tsarvan'.....
- I could still pick my cousins/relatives from Rainawari and somehow traverse an unknown way and reach Dal Lake...
- My papa could still wake me up at 5.00 am on Sunday morning and take me to Shankaracharya temple followed by bath at Durga Nag, followed by some Chola-pudi at nearby shop....

- We could still have those 3 week power cuts and road blockades due to snow, so that I could rest peacefully.....
- Mahabharat and Ramayana could be telecasted again on the same slot at 9.00 am on Sunday morning...
- I could still play with marbles on Maha Shivratri day...
- I could still wear that 'phêran' with 'kàngûr'....
- I could finish my winter vacation homework in first 3 days of vacation and on 4th day leave for Jammu.
- I could still have those red cheeks....
- I could go back and may be, listen more to my parents....
- I could go back and learn writing Kashmiri, learn to recite Kashmiri poems....
- We never had a phone....not even landline....
- I could go back to times when I used to weep seeing 'Hakh' over rice, wondering if that was the only thing available in market, only to realise later that I would miss it the most...
- I wish I could still go across Jhelum and pay 50 paise to boatman for the same ...
- I could still go to Khir Bhawani, have that 'lùchû' and 'môgûlî chày', observe the milky Divine Spring and go and sit in a tree trunk when it rained.
- My Mom could still weave me that sweater with those highly imaginative designs and patterns...
- I could be without any pretensions, any made ups, any ego, any over-the-top desires, any hassles, any ever-present criticism ....
- I could be myself ..... just myself, without any toppings ... just a plain base .....

Would I ever be able to .... !! ????



Poetry

अकि लटि यिहँम ना

— हब्बा खातून

गाह चोन प्यवान गटि ।  
अकि लटि यिहँम ना ॥

यावन म्यानि किरमिज़ पटि  
कम्यू वानु रंगनय आख ।  
म्य नो ज़ोन अँथुर च़टि, अकि लटि यिहँम ना ॥

आबस बो वँछुस गटि  
नो ट मोठमो यारुबल ।  
विज़रु वावु नो ट मा फटि, अकि लटि यिहँम ना ॥

हूरु लॉल द्रायस गटि  
चूरु बाय प्योमो नाव ।  
स्वनु कन तुँ लँदरु हटि, अकि लटि यिहँम ना ॥

यार म्योन छु जमालटि  
कमाल तस छुम नाव ।  
सु छुम तति बु कस मटि, अकि लटि यिहँम ना ॥

यारज़ ये लि यारज़ च़टि  
महबत नु रोज़ान सोर ।  
यारु दादि वॉलिंज फटि, अकि लटि यिहँम ना ॥



## जमानुक हाल

... लालु लक्ष्मन

अन्यन आर्डर छु परनस, मँलाहजु कौन्य करनस ।  
जर्यन बोजुन छु फँरियाद, यि व्यदाद बोजु वेसिये ।।  
वनय बो ताजु अहवाल  
जमानुक हाल वेसिये ।।।

खँरीदारस द्रो ज्यर मार, व्वजुम वॉनिस करन खार ।  
अयाल बारस समावार, करन लाचार वेसिये ।।  
वनय बो ताजु अहवाल  
जमानुक हाल वेसिये ।।।



## भजन

... फूला कौल

वला सालस बालु गूपालो ।  
मनमोहन दीन दयालो, वला सालस बालु गूपालो ।।

पादि कमलन बावु पोश लागय  
ओश बु फँरि फँरि दारि दारि बावय ।  
वलस प्रेमुक शाल दूशालो  
वला सालस बालु गूपालो ।।

मनु मंजलिस जाय बु करुयो

नेत्र—वावुजि वाव बु करुयो ।  
प्रान व्वथरय, सु छुम खयालो  
वला सालस बालु गूपालो ।।

मुडु अज्ञॉन्य् आयसय शरनुय  
पादि कमलन पैयिसय बु परनुय ।  
म्बकलावतम कष्टुनि ज़ालो  
वला सालस बालु गूपालो ।।



## हाय, ये क्या हो गया?

... राकेश कौशिक

हर सहारा बेसहारा हो गया ।  
दिल हमारा पारा पारा हो गया ।।

अपना दुश्मन हम को प्यारा हो गया ।  
हाल यह कैसा हमारा हो गया ।।

रात को इक गडगडाहट सी हुई ।  
औ शहर का शहर सारा सो गया ।।

दर्द मेरा गम तुम्हारा हो गया ।  
गोया जीने का सहारा होगया ।।

जिस के मन में एक ही धुन आ गई ।  
आस्मां का वह सितारा हो गया ।।

आग के दरिया में हम बहने लगे ।  
और लगा जैसे किनारा खो गया ।।



व्यदाख

**बु मरु नु\***

\* [बु] represents 'Kashmiri Pandit'

... म.क.रेना, वसई

कदम छुम तुलुन, ब्रोंह पकुन छुम, दवुन छुम  
यि गुदर्यव म्य योत ताम, खँनिथ सुय थवुन छुम ।  
वछस मंज छु वुहुवुन, च्यतुक नार कोताह  
अमिय नारु नीरिथ, फवलुन, बेयि नवुन छुम ।। 1 ।।

वतन म्योन, ब्रोंह ऑस अख पोशि वॉराह  
करान ऑस्य् जीठिस डलस नावि सॉराह ।  
लगान ऑस दिवय क्याह निशात शालुमॉरय  
क्याह ऑस शोलान बादाम वॉरय ।। 2 ।।

गछान ऑस्य् तुलमुल, वुछान रंग नागस  
गरा चश्मा शॉही नचान पूरु बागस ।  
करान ह्योर तु ब्वन, शेंकराचार बालस  
गरा लूर डँखरिथ, खसान क्रेंकू नालस ।। 3 ।।

बिहिन्य् रंगु मंदोरि, कॉलीन त्रॉविथ  
थवुन्य् सेरि फलिवुय दँहम बानु नॉविथ ।

गरा दव कडुन्य् शीनु मर्गन तु बालन,  
तपुन्य् नारु कांगुर तु र्वनिदार चालन ॥ 4 ॥

मगर ज़न नज़र लँज, कँहँज ताम बागस  
व्यतस्ता हो खिथ गँय, चम्यव पोन्य् नागस ।  
चँसिथ आयि शाहमार, आनन तु फानन  
शिकम चाक कोरुहोम, मोसूम जानन ॥ 5 ॥

हुत्यन टॉट्य कौत्याह अवेज़ान त्रॉविख  
येत्यन कूत्य् बांदव, मस नेंदरि सॉविख ।  
अँकिस नार दिथ न्यूख, गरुबार जॉलिथ,  
बेयिस माल लूटुख, बब मॉज गॉलिथ ॥ 6 ॥  
पनुन्य् जाय त्रावुन्य्, स्यटाह क्रूठ ओसुम  
सँगीन ब्रांदस, पनुन ड्यकृ म्य ठोसुम ।  
बँनिथ आम कोताह, व्वपर जायि रूज़िथ  
म्य क्या क्या वुछुन प्यव, गछख ना यि बूज़िथ ॥ 7 ॥

येत्यन हाल बदलय, छि व्यँखच्युय यि जायाह  
नअ कुनि ज़्यूठ फृस्त्य, नअ कुनि बोनि छायाह ।  
व्यतस्ता वुछिम, नय वुछिम चँद्रबागा,  
नअ ब्रँड्य-मुशिक सोंथा, नअ कुनि कँटिशि माघाह ॥ 8 ॥

अँछव ती वुछुन प्योम, वुछमुत नु वॉसन  
कचल्यन अंदर त्रेश मेलान पाँसन ।  
वनान काँसि मॉजी, नअ कांह काँसि बायाह  
ज़मीनाह, ज़िराताह, नअ सथ ताख जायाह ॥ 9 ॥

मगर अँथ्य् द्वलाबस अंदर जिंदु रूदुस  
नअ सँन्यास दोरुम, नअ फाकय बु मूदुस ।  
न दोरुम हलम, द्रास नय बेछुवोनुय



न त्रोवुम परुन, नय बु रूदुस अजोनय ॥ 10 ॥

दयुन त्रोव पथ कुन, तु मन गौशुरोवुम  
म्य छम वुनि ति ह्यमथ, जमानस यि होवुम ।  
ह्येचुम लांफ तारुन्य, चो टुम जुव तु जानय  
कैरिथ अट बु रूदुस, शुर्य, बाँच, पानय ॥ 11 ॥

रवौनी थवन्य् छम, बिहिथ छुम नु रोजुन  
म्य प्रथ तरफु जगतस, यि पौगाम सोजुन ।  
सँदरन तरुन छुम, खसुन कोहसारन  
फवलन पोश म्यान्यन नव्यन पोशि जारन ॥ 12 ॥

कदम छुम तुलुन, ब्रौह पकुन छुम, दवुन छुम . . . . .



Children's Page

... Compiled by 'Kostur'

**'Increase your Knowledge' Series:**

**How Animals Move Under Water**

Aquatic animals use all manner of methods, including paddles and propellers, body undulations and jet propulsion, to force their way through water. Jellyfish and the larvae of sea anemones move with a pulsating bell, octopus and squid squirt water from a funnel, scallops clap their shells together, and lobsters and prawns escape predators by bending and flexing their tails and shooting backwards - all forms of jet propulsion.

Many bony fish, sharks and sea snakes move with S-shaped undulations that pass from head to tail pushing the animals forwards. Some microscopic animals move with a whip-like flagellum that also works by passing an S-shaped wave from base to tip. Skates, squid and cuttlefish create S-shaped waves in the fins alongside their body. Other fish like 'gurnards' crawl across the sea floor on modified pectoral fins, and 'batfish' hop.

Of the amphibians, newts use their flattened tail to move like fish, but frogs and toads push with powerful back legs and webbed feet. Some aquatic birds such as 'cormorants' have webbed feet that move alternately when at the surface and together under water.

Crocodiles have powerful tails which they move from side to side. Marine mammals such as whales and dolphins, move with an up and down movement of the body, while the tail flukes are kept horizontal to give maximum thrust. Penguins and sea turtles literally fly under water. The movement of their flippers is similar to the flapping of a flying bird's wing, except that there is power in both the upstroke and the downstroke.

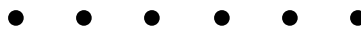


**ज़रा हंसिये**

एक बस चालक की नियुक्ति करने से पहले उस से पूछा गया, 'यदि रेलवे फाटक के बीच तुम्हारी बस के ब्रेक फेल हो जाएं तो तुम क्या करोगे?' चालक ने जवाब दिया, 'फौरन अपने लडके को फोन कर के बुला लूंगा।'

'क्या तुम्हारा लडका मैकेनिक है?'

'नहीं। उसे भयानक दुर्घटना देखने का बहुत शौक है।' चालक ने जवाब दिया।





ब्रमराचोख [ब्रम.ब्रम चोख] bramràchòkh

(a demon who misleads travellers)



## Report & Biradari News

### Annual General Meeting:

Annual General Meeting of the Kashmiri Pandits' Association, Mumbai was held on 14th September 2003 at Kashyap Bhawan. Apart from transacting the normal statutory business, decisions with regard to renovation of flats and modernisation of Kashyap Bhawan office were also taken.

### Kashmiri Language Workshop:

A Kashmiri Language Workshop was held at Kashyap Bhawan on 7th September 2003 under the Project Zaan. The objectives of the Workshop were a) to promote Spoken, Reading and Writing Kashmiri; b) to acquaint with the Standardised Devanagari-Kashmiri Script and c) to improve the Content and Conduct of Kashmiri Language Section of the 4th Kashmiri Quiz Contest. This workshop, besides emphasising upon the use of Devanagari script for Kashmiri, also dealt with the use of Roman script for reading and writing Kashmiri. It has always been felt that some people, though interested in the Kashmiri language, are not familiar with the Devnagri script. For them, Roman is an alternative and it was amply proved in the Workshop.

### 4th Kashmiri Quiz Contest:

This Quiz Contest will be held on 19th October 2003 at Kashyap Bhawan. The Contest is open to children as well as elders. Timing is 11.00 am to 5.00 pm. Refreshment and working lunch will be served to the participants.

### News from Bangalore:

According to a press release, the Kashmiri Visthapit Seva Samiti, Bangalore organised Janamashtami celebrations in the city on 19th August 2003 with full traditional gaiety. The programme started with Aarti, followed by Bhagvat Geeta pravachan and Bhajan Kirtan and concluded with a Maha Mangala Aarti at midnight. The programme was attended by a large number of KP families and Kashmiri and north Indian students.

### Appeal for immediate financial aid:

Reproduced here, is an appeal from Vikesh Kaul of Dehradun, requesting financial help on humanitarian grounds. The appeal has appeared in the July issue of 'Harmukh', the official organ of Kashmiri Sabha, Dehradun:

I, Vikesh Kaul, S/o Late Sh. S.N.Kaul, R/o Narparistan, Srinagar, was caught in a cross fire and nearly died during an encounter between army and militants. I had to

abandon the Valley with my mother and sister to Dehradun on 20th December 1992. During the course of my treatment at Dehradun, I received a severe stroke of paraplegia, which has left my lower part of the body beyond control. In consequence to the above, I am now confined to a wheel chair for the last nine years with 60 % disability. We are presently putting up in a hired yet meagre accomodation at 22, Sumanpuri, Adhoiwala, Dehradun (Tel: 2789926). I am completely dependent on my mother and sister for all the bodily functions which remain beyond my control. I am barely striving for survival on the very meagre resources which have already exhausted. We are on the verge of starvation. I request through our 'Harmukh' that district administration, NGOs, societies and individuals to come forward and help me out of this crisis.'

#### Appeal for Donations:

Kashmiri Pandit Sabha, Amritsar has appealed to KP Biradari for donations for the reconstruction of Shivala. Donations may be sent to Shivala & Trust Kashmiri Panditan, Chowk Farid, Amritsar.

#### Kashyap Foundation:

Kashyap Foundation and its off-shoot Kashyap Cooperative Housing Society had both its General Body Meetings held on 21st September 2003 at Verova, Mumbai. The Cooperative Society has enlisted about 120 members while more than 55 have paid the first instalment towards acquisition of land. The Society is vigorously following its goal of having a cooperative housing society for Kashmiri Pandits in Mumbai.

#### Shri Jagar Nath Saproo - Artiste remembered:

On 16th August 2003, ISKCON had organised a music concert by the celebrated vocal maestro Pt. Jasraj at Nehru Centre. The concert was dedicated to the memory of Shri Jagar Nath Saproo - Artiste, father of Shri Surdasji, the Vice President of ISKCON, Mumbai.

#### Four new Hits of Girija Pandit:

Girija Pandit has issued another set of four cassettes of music titled श्री पंचस्तवी, चाइनि डेडि तल, महा मृत्युंजय and रछतम म्ये पादन ताल्. Though the writer, composer and singer of divine tune has some songs in this collection which could be not necessarily devotional, it is many a times difficult to draw a line between secular and the sacred. This collection shows a maturity of higher order from Girija. The tunes are more Kashmiri and the music quality is high.

In this collection, she has also sung some numbers from her revered father Shri Janki Nath Kaul. He is a pious soul, involved in the search for the Ultimate, and is very well respected for that. For us, his songs speak the truth.



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