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For Whom The Bell Tolls ?

(Photograph taken in 1986 shows an old bell hanging at Tsakreshwar Temple at Hari Parbat. In the background is Srinagar city. Photo courtesy: T.N.Bhan)

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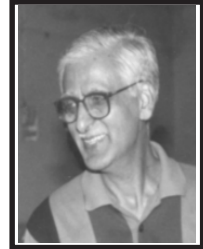
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Editorial - P.N.Wali **The Earthquake**

Last month saw an earth shattering earthquake in Kashmir. Its epicenter was strangely the same area that has been the epicenter of terrorist invasion on Kashmir during the last 16 years. The destruction was more widespread in Pakistan-held Kashmir. But more interesting was the apathy of the Pakistan establishment towards this area. For more than 24 hours, the Pakistanis were only talking of some damage in Lahore and Rawalpindi. They were unaware of what havoc had been created in the PoK. The Army rule has reduced Pakistan to a state of inaction, unconcerned with what is happening there. The one-man propaganda machine i.e. Musharraf is all lies, has been proved any number of times. It is only the establishment in Delhi that takes him seriously. It is time they know the substance and the blubber.

The Indian establishment acted with unprecedented speed on this occasion. The Prime Minister Manmohan Singh, the real power Sonia Gandhi and all had to rush to Uri. More than six hundred and sixty crores have been sanctioned for relief when the total deaths are stated to be under one thousand. The ratio comes to 66 lacs per death. NGOs are coming with

their contribution. Why should it not be? It was not the Kashmiri Pandit who died. How many KPs died of snake bites, terrorists' bullets and other related ailments? Is any one concerned?



These KPs even after 16 years are living in horrible conditions. Did the powers that be get moved as they got by Kashmir earthquake? It is rightly said that Kashmiri Hindus belong to the third class citizenship of the country. Why compare with the first class?

We had unprecedented floods in Mumbai on 26th July this year. There was huge loss of property and lives. We are told that even after one month, about 39 people are still missing. How much did the state go to help the people? Not a fraction of what they did in Kashmir. In spite of this all, Barkha Dutt (Hindustan Times - 31.10.2005) complains that India did not do much. Now you know where Ms Dutt's sympathies lie? How biased our media is?

When will the political class in the country change their perspective in these matters, I am not sure.

KPs even after 16 years are living in horrible conditions. Did the powers that be get moved as they got by Kashmir earthquake?



Taking a Leap Forward - KPA Board of Trustees

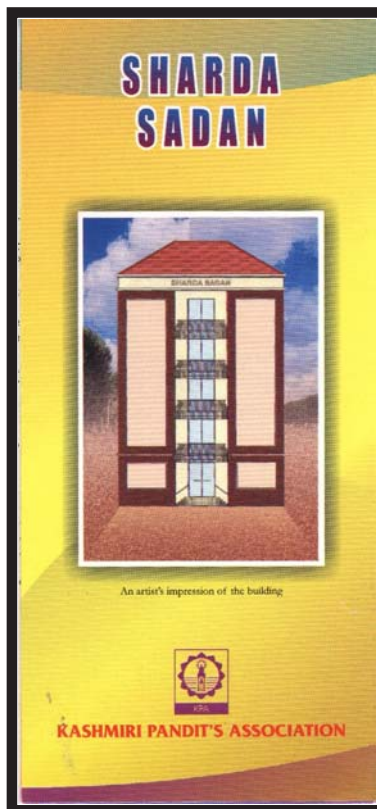
Sharda Sadan

About us ...

Kashmiri Pandits' Association (KPA) is a registered charitable trust based at Mumbai. KPA is a non-profit, community association dedicated to enriching lives of the people especially the Kashmiri community. The main objective of KPA is preservation and promotion of Kashmiri culture and social values. KPA over the years has enriched the society through awareness programmes, educational initiatives, rehabilitation of destitute and ethnically displaced families, providing medical help and encouraging the younger generations to conserve Kashmiri Heritage.

Sharda Sadan:

For meeting its social objectives, KPA plans to set up a Cultural and Social Center **Sharda Sadan**. The Center shall comprise of Hostel, Sanitorium, Polyclinic, Charitable Dispensary, Cultural Library and Reading Room. Sharda Sadan will be located at Kharghar, Navi Mumbai, walking distance from Kharghar railway station. KPA has already acquired **a plot of land from CIDCO admeasuring approx. 600 sq. mtrs.**



Objectives:

Sharda Sadan once completed, shall serve as an ideal place for the following:

- a)** Propagation of Kashmiri Culture.
- b)** Opportunity for Study and Research in Kashmiri language.
- c)** Providing temporary accommodation to visiting patients and their families for medical treatment.
- d)** Temporary lodging support to up country students pursuing professional courses in Maharashtra.
- e)** Diagnostic and medical facilities for less privileged sections of the society.

Social Initiatives:

KPA in its existence of more than five decades has been nurturing society through a variety of its social, educational, cultural and relief programs. Some of the

recent projects undertaken by KPA are enumerated below:

- a)** Providing assistance to the victims of natural catastrophes and ethnic displacements.
- b)** Organizing Health Check-up camp and medical support sponsorships at Kashyap Bhawan, Andheri
- c)** Sponsoring Mid-Day Meal Scheme for school children.

- d) Providing help for socio-economic upliftment of poor and needy in and around Mumbai.
- e) Providing help to patients suffering from cancer, neurotic or kidney disorders.
- f) Adopting sick and economically distressed families in the Kashmir Valley.
- g) Providing school books, uniforms etc. for displaced children in Kashmir.
- h) Offering Scholarship in association with Shrimati Susheela Dhar Charitable Trust to 24 ranked meritorius students of Stds. VIII, IX and X at four Migrant Camp Schools at Jammu on permanent basis.

Our Vision:

We hereby share with you, our vision of touching humanity through cultural and social enrichment hence the setting up of this Cultural Center for preservation and promotion of our cultural heritage. Needless to say, the success of our initiative shall emerge only from your supportive involvement and contributions, which in turn shall weave in harmony, the spirited concerns, aspirations and achievements of our society. We seek your full support through liberal donations to enable KPA to achieve this dream project at the earliest. Sharda Sadan once ready, will enable us to face the challenges on several fronts especially ensuring that we preserve, maintain and pass on our cultural heritage to future generations.

Appeal:

Your monetary contribution to KPA can be made for any of the following

or other facilities:

Total Estimated Project Cost: Rs. 100 Lakhs.

- 1. Multipurpose Hall Rs. 20 Lakhs
- 2. Polyclinic Rs. 6 Lakhs
- 3. Library Rs. 5 Lakhs
- 4. Dining Room Rs. 5 Lakhs
- 5. Terrace Garden Rs. 5 Lakhs
- 6. Diagnostic Lab. Rs. 5 Lakhs
- 7. Conference Room Rs. 3 Lakhs
- 8. Living Rooms (Each)Rs. 2 Lakhs

All contributions shall be eligible for deduction under Section 80 G of Income Tax Act, 1961 as KPA holds the requisite certificate bearing No. DIT(E)MC/80-G/3145/2003 dated 30.9.2003 valid upto 31.3.2006.

Please send your Cheques or Demand Drafts in favour of '**Kashmiri Pandits' Association, Kharghar Land Project'** to KPA's Office:

***Kashmiri Pandits' Association,
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Kashmir Scenario - C.L.Gadoo

Autonomy & Minority in Kashmir - 2

The reasons for Conference leaders to resist the application of fundamental rights to the State were however different. The right of equality and right to protection against discrimination on the basis of religion, the right to freedom of faith and right to property enshrined by the Constitution of India conflicted with the Muslimisation of the State, the interim government had embarked upon right from the time it was

transport and commerce and forge a new politically motivated Muslim middle class.

3) An undeclared moratorium was placed on the entry of the Hindus and other minorities into the employment of the State, to rectify the communal imbalances alleged to have been fostered by the Dogra regime.

4) The moratorium was extended to the admission of the Hindus and other minorities to educational institutions, grant of scholarships and nomination

The creation of an Autonomous State of Jammu & Kashmir outside the political organisation of India, will go halfway to substantiate Pakistan's claim on Kashmir with terrorists' guns booming in the background.

installed in power.

After the interim government was instituted and the Conference leaders secured undisputed mastery over the government of State, they initiated several measures, which had a devastating effect on the Hindus and other minorities.

1) A widespread land-grab was put into operation by the Conference cadres, under the cover of land-reforms, to dispossess the Hindus of their land.

2) All interests in property, industry, trade and commerce, transport etc. were extinguished in the name of nationalisation of property to establish a class-less society, but in reality to exclude the Hindus and other minorities from industry, trade,

to institutions of higher and technical education outside the State.

5) Hindus and other non-Muslims were removed from any responsible positions, which they held, to exclude them from all decision-making bodies of the State government.

6) Islam was virtually recognised as the official religion of the State and all rational commitment to secularism was interpreted in terms of the 'principles of religious tolerance' Islam enshrined.

During the years that followed, the secessionist movement in the State gathered greater strength. A whole generation of the Muslim youth was socialised to the Muslim quest for

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Reaching Out - S.P.Kachru
Composed or Cool !!

Composure complimented with charm, would even in our day and age, be an effective remedy against outbreaks of uncontrolled temper, which place relationships under unnecessary additional strain. Inappropriate behaviour, making a mountain out of a molehill, dogmatic intolerance – when such characteristics become fixtures of the individual makeup, then we must agree that such behaviour be interpreted as a sign of an inferiority complex.

On the other hand, a lack of balance may just as well indicate under developed self-restraint, a deficiency which can effectively be countered by the strength of conviction that one who can reign or control his desires, passions or fears, is greater than a king, for, he fortifies himself in moderation against an impregnable fortress called Self.

Almost essential element in the promotion of one's composure, indeed a pre-requisite for its existence, must surely be the measure of cultivation enjoyed by an individual. A higher level of culture and knowledge must assuredly lead to an ability of taking

a step back, to find an objective distance and confront a problem without anger or excess zeal. Are we not thus



getting close to the real meaning of the fashionable accolade 'Cool'? Comparison is difficult because the word cool has taken on a variety of meanings, with at least two mutually incompatible sets of content. On one hand, Cool may be understood to indicate a certain degree of composure in encountering new objects, conditions or events. The aim is, though, probably an attitude of casual, nonchalance or some degree of emotional detachment but hardly the factors contributing to composure in its traditional sense. Similarly, Cool may on the other hand even express a certain reluctance to exert oneself. Does this type of Coolness not also accentuate a certain rejection of the overwhelming hustle of a virtual world that promises everything but totally lacks any substance, the glitter that blinds us to a deteriorating quality of life ?

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Mysticism & Religion - Moti Lal Khar

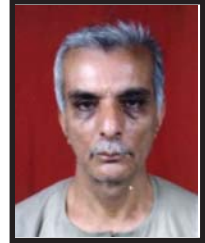
The Signs of a True Devotee of God

Describing the signs of total devotion, the true devotees of God are constantly engaged in listening to, discussing the stories associated with God and singing His praises. They are completely dependent on the Lord and His grace. They have taken refuge in the Lord and are completely devoted to Him. They do not desire anything material or even spiritual. They are neither attached nor have greed for anything. They have no sign of pride or ego in them. They do not care for the material and heavenly pleasures and possessions. They are ready to give up everything including their lives for the glimpse of the Lord. Their only desire is to have His Darshan, to see Him and to get bliss.

Such devotees of God are loved by everyone. They are indifferent to pleasure and pain and heaven and hell. They are happy to see others prosper and are sad to see others suffer, and are eager to help them in any way. Ignoring the misdeeds of others, they adopt their good qualities only. They believe that everything good that happens to them is due to Lord and their misfortunes are the products of their own doings either of the present or previous 'Sanchit' or 'Prarabdha' Karmas. Everyone is their friend and no one is their enemy. They love everyone and no one. For them there is no sense of 'mine and thine'.

This resolve of the Lord to live in

the hearts of the people who are totally devoted to God and take refuge in Him and be present in a place where there is an assembly of the devotees is not unique in Hinduism. The saints and seers of the yore advocated for such gatherings and 'Sat Sanghs', the company of the virtuous. In the Holy Bible, Mt. 18:20 Jesus promises, "Where two or more are united in my name, there I am in the midst of them." The Holy



God is not in temples, churches, mosques, but in the heart of true devotees.

Quran declares, "Let the soul reflect upon what it sends ahead for the morrow." No special place or dwelling is to be sought or invented for this. Those who are united in God's name experience the fruits of the spirit in the form of new joy, a new peace, love, patience, benevolence, goodness, faithfulness, meekness and self-control. It does not cost them even a penny and only their attitude and approach to life counts. The ideal of such a true devotee of God in the words of Bhagvata Purana is "I do not wish for a kingdom, heaven or re-birth; but I wish for the destruction of the anguish of living beings subjected to sufferings." God is not in temples, churches, mosques but in the heart of such true devotees. The present political, religious and social leaders should develop in themselves such qualities of a true devotee of God before posing themselves as leaders. ☒

Know the Facts - Pawan Durani
Shankaracharya Hill

In the Web Site of Indira Gandhi National Centre for the Arts (Govt of India Organisation) the hill of Shankaracharya Temple is named as Takht-i-Suleiman.

Calling the Shankaracharya hill as Koh-i-Sulaiman and ancient temple thereon as Takht-i-Sulaiman is a later day ruse started sometime in the 19th century by some fanatical Muslims of Kashmir to complete the process of Islamisation of the historically known places of Hindu worship in the Valley and also to bury deep for ever the Hindu past of Kashmir. It is in line with the demolition of the then famous Hindu temple of Maharshi (Vishnu) and the erection thereon of a structure known now as Jama Masjid, conversion of the Mahakali Temple near Fateh Kadal, Srinagar into the present Shah-i-Hamadan mosque, and the Ekadasharudra (Shiva) temple in Khanyar, Srinagar into the Ziarat Dastgir Sahib, not to speak of hundreds of temples throughout the Valley which were earlier destroyed completely or converted into mosques, ziarats and dargahs, during the Muslim rule in Kashmir (14th to 18th century A.D.)

1. The world famous Indologist and

archaeologist, Dr. Stein has said in his translation of Kalhana's Rajatarangani (Page 43, Vol.II) that "the present name of the hill meaning Solomon's Throne (Takht-i-Sulaiman) is undoubtedly of Mohammedan origin... that the ancient designation of the hill was Gopadari, is proved beyond all doubt... in Kalhana's chronicle". Professor Sahebzada Ghulam Hassan, author of Tarikhi Hassan (History of Kashmir) also confirms categorically that the name

Professor Sahebzada Ghulam Hassan, author of Tarikhi Hassan (History of Kashmir) also confirms categorically that the name Kohi Sulaiman is given to the hill by Muslims.

Kohi Sulaiman is given to the hill by Muslims. Fergusson, in his book History of Indian Architecture (page 282) says that the

temple on Gopadari (now Shankaracharya) is one of the earliest buildings in Kashmir. The tradition of Abul Fazal's time also distinctly attributes the temple to the time of King Gopaditya (369-309 B.C.).

2. The original name of the Hill was Gopadiri or Gopa hill, named after King Gopaditya.

3. The hillock, according to Tarikh-i-Hassan, (pp 394-496, Vol. II) and Waqaae Kashmir of Mulla Ahmed was known originally as Anjana and later as Jeth Ludrak and the temple was built by King Sandhiman of the Gonanda dynasty of Kashmir (471-536

Laukek Era), corresponding to 2605-2540 B.C. He gave the name Jeshteshwara to the temple and the hillock came to be known as Sandhiman Parbat after the name of the King. According to Dr. Stein, translator of Kalhana's Rajatarangani, King Gopaditya (369-309 B.C.) repaired the temple and donated two villages, the present Gupkar and Buchhwara (Bhaksira Vatika) for the maintenance of the temple. This time the hillock was given the name Gopadari or Gopa Hill. This name and Jeshteshwara for the temple prevailed till the Kashmiris dedicated the temple to the sweet memory of Adi Shankaracharya, who visited Kashmir and stayed at the temple complex. This is confirmed by Tarikh-i-Hassan (pp.80-82, Vol.I), although there is some confusion about the dates of Adi Shankaracharya's visit to Kashmir. However, after the dedication, the temple and hill came to be known as the Shankaracharya temple and hill after the great sage and scholar from the south of the country. After the first repairs to the temple carried out by King Gopaditya, King Lalitaditya (697-734 A.D.) repaired it. The original Shiva Lingam in the temple, along with over 300 precious idols of gods and goddesses therein and other structures and residential quarters around the temple, were destroyed by Sultan Sikandar (the iconoclast), who ruled Kashmir between 1389 and 1413

A.D. King Zain-ul-Abidin (1420 to 1470 A.D.) repaired the temple and its dome, which had been damaged by an earthquake, as a gesture of goodwill towards the Hindus of Kashmir, who had been persecuted by his father and grandfather. Sheikh Ghulam Mohi-uddin the Governor of Sikh ruler of Punjab (1841-1846 A.D.) also repaired the temple in his own time. Later, Maharaja Ranbir Singh, the second Dogra ruler of Kashmir repaired the temple once again and installed the present Lingam in it. Later, a saint from Nepal and Swami Shiv Rattan Gir Saraswati, who had his seat at Durganag Temple Complex, carried out some repairs to the temple. The Maharaja of Indore electrified the temple during the forties of this century and installed a dazzling flashlight on its top, making it conspicuous during the night also. The temple was originally connected with Vitasta (Jhelum) near the temple of Goddess

This name (Gopadari) and Jeshteshwara for the temple prevailed till the Kashmiris dedicated the temple to the sweet memory of Adi Shankaracharya, who visited Kashmir and stayed at the temple complex.

Tripursundari on the right bank of the river, now known as Shurahyaar (Shudash Dashyar) by a finely sculptured stone stair overlooking the present Badami Bagh Cantonment of Sonawar. This flight of steps was dismantled by King Jehangir and the stones were used by his queen, Nur Jehan, who built a huge mosque, known as Pathar Masjid near Zaina Kadal in Srinagar. The mosque was

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Classics & Folks - Braj B. Kachru

Mahadev Bishta - A Clever Thief*

Kashmiri mothers often tell their children the stories of Mahadev at bedtime. It is said that during the reign of Maharaja Partap Singh, Mahadev was considered the leader of thieves in Kashmir. He was never caught in the act of stealing. Mahadev had perplexed both the police and the government. Whenever Mahadev went out to steal, he would do so like a cat, without making a sound. They say that is why he was called Mahadev bishta. Kashmiri children refer to a cat as *bishta*. Mahadev would even mew to make people think that it was a cat. They would shout "*bishta, bishta*" - a sound made to scare away cats - while Mahadev took off with the loot.

It is indeed a fact that Mahadev was a well-known thief. It is also true that he would rob people of their property and wealth. But, in spite of that, people used to sing his praises. The people loved Mahadev because he would steal from the wealthy to provide for the needy. There is a particularly well-known story about Mahadev. One day the thieves decided that even though Mahadev was, without a doubt, their leader, he would still have to undergo a test. In a meeting, they also agreed upon the way he would be tested.

One day Mahadev was invited to a gathering of all the thieves. One thief stood up and addressed Mahadev thus:

"Hey, Mahdevju, we all consider you to be our leader. We are all in awe of you. But, in order to prove your superiority, we would like you to take a test. If you agree, it will enhance your reputation and our trust in you will increase." Mahadev became very serious and replied: "Yes, of course, I am ready for a test." As soon as the thieves heard this reply, they blushed.

**During
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One thief slowly stood up and said: "All right, Mahdevju, we want you to make our Maharaja take off his trousers. These trousers should then be presented to this gathering. The Maharaja should know nothing about it". Mahadev smiled and said: "All right, if that is what you want, so be it. It is not a difficult task." On hearing this the thieves were delighted and the conference of thieves came to

an end. After this it took Mahadev four or five days to think. He went to Shergadi to observe several things. First, he found out the location of the Maharaja's bedroom, and the location of the palace guards. He also found a way to reach the Maharaja's bedroom without causing suspicion. After observing all these things, he started his preparations. First, Mahadev went out and filled a piece of reed with vicious red ants. Then he came home and had his body massaged with oil. He then put on a *langot* (loincloth) and looked at himself in the mirror. He

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Mysticism & Religion - Prof. M.H.Zaffar

Kashmir Saivism – An Introduction

Kashmir has a rich cultural heritage. We have been at the crosscurrents of many cultures and religions. We as a people are inheritors of great traditions. Philosophical speculation has been our tradition for centuries together. The perennial problems of human existence have been engaging our ancestors since times immemorial. Even before the elaborate philosophical systems of Greeks, like Plato and Aristotle came into being, our Reshis and Munis had comprehended the human predicament and found ways and means of escaping it. The solutions provided by our Reshis and Munis to the fundamental problems of human existence are relevant even today. In fact, their wisdom is an eternal source of light and can be of immense help in eradicating the dark forces that are gaining ground all around us and inside us too.

In Indian tradition, Philosophy is known as 'Darsana'. Darsana means vision. The Philosophy in Indian tradition is considered as a discipline that aims at the vision of the truth. Our Philosophical systems are traditionally divided into two types, Astika and Nastika, that is Orthodox and Heterodox. Orthodox systems are those that recognise the authority of Vedas as

supreme and absolute. Among them are Vedanta, Sankhya, Yoga, Nyaya, Vaisesika, Purva-Mimamsa and Uttar-Mimamsa. Heterodox systems are those that do not recognise the authority of Vedas. Among them are Buddhism, Jainism, Carvaka and Saivism.

There can be no denial of the fact that Saivism has played a very significant role in the intellectual and spiritual evolution of Kashmiri people. As a matter of fact, the foundation layers of Kashmiri culture are embedded in monistic Saivism. And Saivistic thought in one form or the other has also reached the other corners of the sub-continent and as such has contributed to the spiritual well being of its people. To us, it is much more important to know its philosophical

significance, not only because it is a living faith of many of our brethren, but also because it forms a part of our tradition, both collective as well as individual and thereby a part of our being. And I would like to add here that any one who aims at self-knowledge, that is anyone who wants to know oneself, the first thing that dawns upon such a person, the first thing that he/she realizes is that his/her life does not begin with his/her date of birth, nor does it end with his/her death. Then what next? What is the next

There can be no denial of the fact that Saivism has played a very significant role in the intellectual and Spiritual evolution of Kashmiri people.

as a rule have played the role of radicals in the history of religious and spiritual thought of the sub-continent in the past. Ksemaraja in his commentary upon the Shiv-Sutras writes about the Rishi Vasugupta, to whom, as the tradition goes, the Sutras were revealed:

'In this world, there was on the mountain Mahadeva, one guru by the name of Vasugupta, who was a great personage and a devotee of Mahesvara, who owing to excess of devotion to Mahesvara which blossomed forth by divine grace, did not accept the teaching of Nagabodhi and other Siddhas'.

Nagabodhi was a Buddhist teacher who has written many books on Buddhist philosophy, and the term 'other Siddhas' refers to other accomplished Buddhist yogis. Leaving the fold of Buddhism, Kashmiris did not embrace the doctrine of Hinduism as propounded by Sankara Vedanta, rather rejecting both, that is, Buddhism as well as Vedanta. They came up with their own version of neo-Saivism which is more than a synthesis of Buddhism, Sankhya and Vedanta. The neo-Saivism appealed to the intuitive and imaginative nature of man. That is why it is called Rhasyasmpradaya. It is a mystical order that ordains that the vision of the truth is not attainable

through discursive thought and knowledge. The kind of knowledge we are capable of attaining through our senses and reason and even with the aid of logic or broadly speaking through the medium of language is one of the main causes of bondage and thus can not lead to liberation. The very second

Sutra says '*Jnanam Bandhah*', that is 'Knowledge is bondage'. The knowledge referred here is the knowledge we gain through our sense experience and with reasoning. This knowledge teaches us only differentiation and discrimination and can never lead to the realization of oneness and unity. About this knowledge, the sixth Sutra says '*Jnandhithana matrka*', that is roughly equivalent to the statement that 'Words or language is the basis of this limited knowledge.' By implication, we can say that the knowledge gained through the medium of

words or language can never lead to the vision of the truth. For the realization of the ultimate truth which is Atma and which is Prakashvimarasha, Saivism has proposed four Upayas. They are Anavopaya, Saktopaya, Sambhavopaya & Anupaya. These Upayas are recommended to wash off the Malas so that one may become fit for receiving grace. These Upayas are practiced by

The principle that (Caitanya) consciousness is self or nature of reality, is the foundation stone of Saivism.

Yogis and Rishis according to their status in their spiritual evolution. References to some of these Upayas are present in the poetry of Lal Ded and also Nund Rishi. The principle that (Caitanya) Consciousness is self or nature of reality, is the foundation stone of Saivism. Caitanya in this system does not mean merely consciousness. It means consciousness which has the absolute freedom of will, knowledge and action. Its essential nature is Cit and Ananda. It expresses itself in Ichha, Jnana and Kriya. The ultimate and supreme value in life according to Saivism is self-recognition which is synonymous with the vision of the truth. This value also emerges as the ultimate value when we go through the poetry of Lal Ded and Nund Rishi.

In Buddhist thought, Nirvan is possible only by removing the wrong knowledge about Self and realising the principle of not Self, whereas in Saivism, the recognition of Self itself, which is the sole and ultimate reality, is the only way to liberation. Buddhism was divided into two sects Hinayana and Mahayana. Hinayanis are of the view that an individual should concern himself with his own Nirvana and that is possible if he follows the righteous eight-fold path as shown by Buddha. But Mahayanis are of the view that individual Nirvana is of little significance unless and until the realized one aims and attempts for the Nirvana of all his fellow beings. They advocate that although Gautam had attained enlightenment, he came back to his fellowmen as Buddha to assist them in attaining the enlightenment. The Saivistic approach to liberation is

informed by the principles of Mahayana Buddhism. The enlightened one has to come back to the society for the enlightenment of his fellow-beings and this is corroborated by Nund Rishi as well.

[Author is Principal, Govt, Degree College, Kupwara, Kashmir]

Autonomy & Minority ... From Page 06

freedom from India and the unification of the State with Pakistan. The autonomy of the State envisaged by Article 370 provided the political context, in which Muslim separatism was recognised as a legitimate expression of Muslim aspiration to freedom.

The demand for 'greater autonomy' after 30 years of the Kashmir Accord between Late Smt. Indira Gandhi and Sheikh Mohammed Abdullah on February 24, 1975 has once again brought into sharp focus the machination and double-talk of national Conference. The Hindus and the Buddhists expressed sharp disapproval of any compromise with the National Conference on the issue of autonomy. The Hindus of Kashmir, smouldering in exile, denounced the Conference demand for the restoration of 1953 status, as a tactical manoeuvre to prepare the ground for the separation of the Kashmir valley and Muslim majority regions of the Jammu province from India, for which the inspiration came from several western powers. Interestingly, the Muslim secessionist forces and militant organisations expressed subdued disapproval of the demand of 'greater autonomy' reiterating their claim for self-determination,

expressing doubts about the ultimate advantage, the autonomy of the State would provide them

The creation of an Autonomous State of Jammu & Kashmir outside the political organisation of India, will go halfway to substantiate Pakistan's claim on Kashmir with terrorists' guns booming in the background. India will, sooner or later, be forced to accept a settlement which is acceptable to Pakistan.



Composed or Cool ... From Page 07

When young people call someone or something 'Cool', one must assume that they usually mean it in a sense of acknowledgement, admiration or affirmation. The long accepted 'Super' seems to have relinquished to 'Cool' as an adjective of praise. This kind of ovation is, nonetheless, a pleasant change from the bombastic jubilation that seems to accompany the most mediocre of events.

Similarly, the slogan of Lifelong learning loses none of its validity simply because it is overused by bodies, which actually despise it. No wonder then a strong belief in the co-relation between learning & self-restraint concisely for the growth in one's wisdom, one's prudence may be reliably gauged from the decline of one's ill temper.

Are we therefore, on the right road, be it Composed or Cool? Such learning can ultimately bring about, what is described as 'Civility'. We need many terms to describe this attribute: Refined Deportment, Good Manners, Composure, Poise etc., in short, Civilised Behaviour.

And all of that can be ours, free of charge, if only we believe that Civility costs nothing but gains for us many things in many ways. ☺☺

Book Review ... From Page 09

But, on the whole, 'Pàrūd'ì pòsh' would indeed be 'breezy welcome' to the bookshelves of the connoisseurs of Kashmiri literature. How I wish the book could be written in Devanagari script as well, so as to reach our new generation, who prefer to write in the script, perhaps, with vengeance, against the step-motherly treatment of the authorities that be for Devanagari. ☒


Sankaracharya Hill ... From Page 11

never used for prayers by Muslims (Sunnies) as it had been built by a woman belonging to the Shia sect. The temple was approached via a bridle path from the Durganag Temple at the base of the hillock. This path was later electrified by the Dharmarth Trust. In early seventies, however, when the Central Government, at the persuasion of the State Government, put up the TV tower on the Dal Lake side of the hillock, a road was constructed to connect the tower with the lake near Nehru Park. Later, the Dharmarth Trust laid a flight of about 599 chiselled stone-steps, with side walls and landings, to connect the TV tower with the temple. That way the temple was lately approached both via the bridle path starting from Durganag temple and via the TV tower road.

- 69/3, Eros Garden, Charm Wood Village (Suraj Kund Road), Faridabad -121009

Sweet & Sour - T.N.Bhan

Child is the Father of Man


 nce upon a time, a village had no rains, when it was most needed for the crops. The land was completely parched. The condition of the village was indeed pathetic. At this juncture, the elders of the village decided to hold mass prayers and pray for rains. It was decided that everyone, old and young, even children would congregate at particular a place at a fixed time. Everyone would offer prayers to Almighty God and ask Him to take pity on the inhabitants of the village and shower His blessings in the form of much needed rain.

On the day decided, everybody was on his way to the vast place as decided by the elders of the village. In this huge procession of people, there was a small boy running and carrying an umbrella. The young ones were all laughing at the stupidity of the small boy. At last a middle-aged man stopped him and asked him, "My child, why are you carrying this umbrella. You do not need it. There are no rains. See how everybody is laughing at you and making fun of you." The child replied, "We are going to ask God for rains. On returning home, I will need this umbrella as God will hear my prayers and it will rain."

ॐ

Poetry - Aditya Rangroo

A Vanished Friend

 round the corner, I have a friend
In this great city that has no end
Yet the days go by and weeks rush on
And, before I knew it, a year is gone.

And, I never see my old friends place
For life is a swift and terrible race
He knows I like him just as well
As in the days when I rang his bell.

And, he rang mine if,
we were younger then,
And, now we are busy tired men
Tired of playing a foolish game
Tired to make a name.

"Tomorrow" I say! "I will call on Jim"
"Just to show that I am thinking of him"
But, tomorrow comes and
tomorrow goes
And distance between us
grows and grows.

Around the corner! Yet miles away
"Here is a telegram sir"
'Jim died today'
And, that's what we get and
deserve in the end
Around the corner, a vanished friend.

ॐ

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

- श्रीमद्भगवद्गीता (२-६१)

(जो इन्द्रियों को पूर्णतया वश में रखते हुए इन्द्रियसंयमन करता है और अपनी
चेतना को मुझ में स्थिर कर देता है, वह मनुष्य स्थिरबुद्धि कहलाता है।)

Mysticism & Religion - Manmohan Ambardar

Karma & Prayer



It first let me remark that it is much more easy to deal with a system of thought from a pure philosophical point of view. So many of our scholars indeed take delight in viewing it in such a manner. But mystical experience is a transcending consciousness.

In his Article 'Are we indulging in self-deception?' published in Koshur Samachar, June 2005 issue, the learned author's remarks against spirituality has given rise to a controversy which can mislead the masses and do a lot of damage before the truth is revealed.

Karma (Prarabhdha) is not relentless fate pushing man to a pre-ordained destiny. It is what man has achieved in the past and he is answerable to it. He has acquired also certain tendencies and dispositions which make him act in one way rather than in another. But he can change them in the present and shape his future according to his will. Mohd. Iqbal has rightly said:

*'Khudi ko kar buland itna
ki har taqdeer se pehle
Khuda bande se khud poochhe
bata teri raza kya hai'*

God in such a scheme would be the general ground for the operation of the law of Karma. God is not opposed to human effort or Purusa-kara. Both are necessary for making morality possible and yield its result. 'Readers Digest' -

September 1953 provides an interesting illustration on the subject at issue.

If there is a thought that I am the doer then I become responsible to enjoy the fruits of this action, but when doership is itself renounced, the Karmaphala can in no way effect the doer and so the doer remains free from Karmaphala.

Normally every person does Karma in order to fulfill his desire. That is why before starting any Karma like Havan,

Puja, Japam etc., they perform Sankalpam in which, they say, for achieving this Ishtakamvartham. Even at the end of Havan, people

insist on reading the Phalasruti because they want their desires to be fulfilled as mentioned in Phalasruti.

In the well known verse of Geeta (IV-12), Shri Krishna proclaims that men in this world desire fruitive activities and therefore they worship demi-gods. Quickly of course, men get results from fruitive work in this world.

Bhagwan Sri Ramanna Maharshi has also said, "The Karma carries the seeds of their own destruction in themselves." This means destiny (Karma) can come to an end.

When the most potent of the multifarious accumulated Karma begins to bear the fruit in the next birth, it is called 'Prarabhdha'. Now the question arises if God is Self, then why he has brought misery / evil? Christ said, "Evil

needs come with". Christ was God incarnate and God is omnipotent. Then why evil/misery come? Could not God will it not to come? Christ did not stop here. He added, "But Woe unto him through whom it cometh". Again why? If evil must come, why should the person who is instrumental in bringing it be condemned? Is it not unjust?

There is a deceptive simplicity in these sayings. We must probe deeper. In order to do so, we must also ask why Adam and Eve were free from knowledge in their Edenic state and why in-acquisition caused their exile from paradise and fall into a state of toil and suffering.

It is dangerous to speak to people about predestination. They take it to mean that the law of cause and effect is overruled, whereas actually it postulates the working of the law of cause and effect. Some people say, "If what is going to happen is predestined anyway, why should I trouble to pray? But perhaps it is predestined to happen through prayer. The end is not predestined without the meaning but through it.

Right means become an end in themselves and can be more important than the end for which they are instituted. That is the teaching of Bhagwat Gita and Gandhi. Prayer is a purifying activity. Its harmonising influence may be more important than its factual efficiency - though that does not mean that the latter also can not be real. To achieve this end, Atma Vichara is the means par excellence. Many a heroic soul has felt abiding happiness of the spirit amidst intense suffering after practicing Atma Vichara.



was very pleased with himself. And with a mischievous smile, he left for Shergadi. It was midnight and pitch dark when he arrived. Mahadev swam across the Kitikol. Then, after reaching the royal palace, he entered the bathroom of the Maharaja through a pipe. From there, like a cat, he entered the bedroom of the Maharaja. Mahadev saw that the Maharaja was sound asleep. He slowly took out the reed and dropped the ants near the Maharaja's feet. These vicious ants spread all over the Maharaja's legs. They made him miserable with their bites. The Maharaja started scratching his legs with both of his hands. He was so uncomfortable that, in his sleep, he took off his trousers and threw them aside. Mahadev was delighted. He quietly picked up the trousers, and, again like a cat, walked out through the pipe through which he had entered.

The next day Mahadev went to the gathering of the thieves with the Maharaja's trousers. When Mahadev arrived, the thieves were impatient to know if he had been successful in obtaining the trousers. Mahadev haltingly opened a bundle, took out the trousers, and placed them on a *chowki* with a smile. On seeing this, all the thieves stood up clapping their hands and singing the praises of Mahadev bishta. Mahadev was deeply pleased. The thieves again accepted him as their clever leader.

There are many other stories about Mahadev bishta which entertain the Kashmiri children.

* *Compilation by Sunil Fotedar for KNN.*

Health & Medicine - Dr. H.N.Patwari

Turmeric Treatment



urmeric (*Curcuma Longa*)

Sanskrit: Haridra

Part used: Rhizome

Cultivated in Asia, Africa and West-Indies, Turmeric (Haldi) is a tropical perennial. Its rhizome is cylindrical often with finger-like protuberances and is rich yellowy orange on the inside. It has a warm slightly acrid taste.

Turmeric works on all tissue elements in the body.

It is a potent medicinal herb that is used in the kitchen regularly and almost every kind of food in our country contains Haldi. It holds a place of honour in Ayurvedic medicine.

Some time back, initiative was taken by some multinational empire of USA to obtain monopoly patent status for Haldi after 'discovery' of its tremendous medicinal values. Luckily there was wakeup call at proper time and Govt. of India submitted relevant data to concerned authority informing them that said medicinal values were in Indian practice and perception since centuries.

As per Ayurvedic concept, it reduces Kapha and Vata but increases Pitta. It is antiseptic, warming, pungent bitter and astringent. Turmeric acts as a stimulant, an alternative and

carminative with vulnerary anti-bacterial properties.

Turmeric rhizome contains a number of curcuminoids,

which are mainly

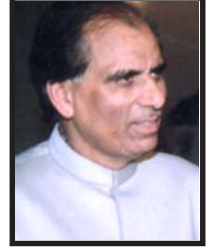
responsible for its colour and are known to be anti-inflammatory. It is also rich in essential oil.



The famous plant of

Turmeric has a very large number of names in Sanskrit. They often have significant meanings. Some of them are Bhadra (auspicious), Ghandha Palashka (with fragrant large leaves), Hridvilasani (delightfully heartening), Jurantika (destroyer of fever), Krimighni (destroying germs), Vishaghni (destroying poison) etc. Besides such generalizations, Ayurvedic classics do offer further specifications concerning its different action in the different organ system of the body. A little peep would be quite illuminative and useful.

The external application on skin has many desirable effects. It removes swelling, stabilizes or eradicates painful sensation, helps in coloration of the skin and is rather scarifying or Lekhana in its activity. It helps in cleaning and healing of the wounds.



Turmeric reduces Kapha and Vata but increases Pitta. It is antiseptic, warming, pungent bitter and astringent.

Turmeric has an ability to cure a large variety of diseases, but to secure the full gain from this plant, it is not advisable to make use of the Turmeric powder purchased from the market, as adulteration is quite prevalent in Turmeric. One should purchase the dried and the horned rhizomes as available from market, powder them nicely at home and store.

On the digestive system Turmeric acts as an appetizer, regulates digestive functioning by purging out wasteful matter (Anulmana) and also as destroyer of internal worms.

In respiratory system, its most beneficial action is that it helps in the expulsion of the phlegm. Add a pinch or two of Haldi powder and a little amount of pepper powder to hot milk. Its use will pacify cough and common cold.

Finely powdered turmeric mixed with alum (Phatkari) constitutes a common home remedy for ear disease in which discharge is oozing out from the ear.

A paste of turmeric alone or combined with Neem leaves is used with beneficial results in cases of Ringworm, Obstinate Itching, Eczema and many other diseases of the skin.

Take an inch length of the dried turmeric rhizome. Grind it to a fine powder. Mix this powder thoroughly

with a cupful of curd or buttermilk. Its regular use continued for 10-15 days has a curative effect on many afflictions such as Jaundice, Piles, Constipation, Dysentery, Rheumatic disorders and also chronic skin diseases.

Pour a spoonful of Haldi powder on burning live coals. You will secure an abundant aromatic smoke. Sniff it in

through your nose. This will quieten down the Common Cold and the irritating Running Nose.

Select a rather big sized horn of the Turmeric rhizome. Burn it by placing it on live coals. It will soon catch flame. Hold this with a pair of tongs

and place it while still aflame on a piece of clean country tile. The horn will burn out fully and leave a rich residue of ash. Such an ash is best applied for wounds and ulcers. Any type of incurable and highly vitiated ulcer wound respond to this treatment very satisfactorily.

Various research studies have established that Haldi besides lowering the Serum Cholesterol and Blood Sugar level, also acts as anti-oxidant.

Caution: High doses of Turmeric can irritate the stomach, causing Nausea. Do not use in cases of hepatitis, extremely high Pitta or Pregnancy.

(The author is former Dy. Director ISM, J&K Government and Senior Ayurvedic Consultant.)

Various research studies have established that Haldi besides lowering the Serum Cholesterol and Blood Sugar level, also acts as anti-oxidant.

Biradari News & Report

▲ New Life Members :

Following were enrolled as Life Members of the Kashmiri Pandits' Association, Mumbai during the year 2005 till date:

(LM-679)

Tikku Shashi

1 - Rachna Apartments, 25, Swastik Park, Chembur,

Mumbai 400 071.

Tel: 9820402939.

(LM-680)

Kaul Sunil

D-101/102, Shankar Apartments, Plot No. 8, Sector 12, Near APJ School, Kharghar,

Navi Mumbai 410 210.

Tel: 30989573.

(LM-681)

Kaul Avtar Krishen

25, Crescent, 7th Floor, Dr. Ambedkar Road, Khar,

Mumbai 400 052.

(LM-682)

Bakshi Rajinder

B-64, Ashmat, Sector 3, Srishti Complex, Mira Road (East),

Dist. Thane. Tel: 28100422.

(LM-683)

Handu Verander Kumar

7-B, Nandadevi, Anushakti Nagar, **Mumbai 400094. Tel:** 25557306.

(LM-684)

Kaul Ankur

C-13, Prabhu Kripa,

Biradari News & Report

Opp. Kandivli Tel. Exchange, Kandivli (W), **Mumbai 400 065.**

Cell: 9323690394.

(LM-685)

Kaul Subash Chander

E-5/2:8, Yashodeep CHS., Sector 22, Kopar Khairne,

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Tel: 27542722.

(LM-686)

Kaul Tej Krishen

Flat No. 3, Ground Floor, Bldg. No. 90. Brindawan Society, **Thane (West). Tel:** 25391636.

(LM-687)

Tickoo Rahul Badshah

102, C-3, Moraj Residency, Sanpada, Sactor 16, **Navi Mumbai 400 705.**

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(LM-688)

Thusoo Ravinder

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Cell: 9892322914.

(LM-689)

Dhar Rishik

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(LM-690)

Wakflu Sushil

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(LM-691)

Kaul Surindra Kumar

Biradari News & Report

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Margao, **Goa 403 602.**

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Kaul Arvind

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cade, Evershine City,
Vasai Road (E), **Dist. Thane.**

Tel: 2460182.

(LM-695)

Dangwal Diyu Shali

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Millenium Park, Saiwadi,
Opp: Teli Gali, Andheri (E),

Mumbai 400 069. Tel: 26824268.

(LM-696)

Raina Pankaj

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Pandita D.N.

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B-5, Shankar Apartments, Kopri
Colony, **Thane (W) 400 603.**

Tel: 25320688.



मिलुच्चार

कश्मीरी पँडित्स अँसोसिएशन, मुम्बई का अधिकृत प्रकाशन

वर्ष: २ अंक ५

हिन्दी कश्मीरी भाग

सितम्बर-अक्टूबर २००५

इस अंक में

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 - ◆ वाख
 - बिमला रैना पृष्ठ २५
 - ◆ परछाई
 - हेन्ना गिगू पृष्ठ २६
 - ◆ सिरियि छु खसबुन
 - त्रिलोकी नाथ धर 'कुन्दन' पृष्ठ ३१
 - ◆ नज़रन नज़रानु नज़र
 - पी.एन.कोल साँयिल पृष्ठ ३६
- ज़रा हंसिये
 - ◆ धडी - भाग्य - आराम
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- आध्यात्मिक स्तम्भ
 - ◆ दृष्टि
 - बलराम पृष्ठ २७
- पुस्तक समीक्षा
 - ◆ वितस्ता का तीसरा किनारा
 - अर्जुन देव मजबूर पृष्ठ २८
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 - कौस्तूभ पृष्ठ ३०
- विशेष
 - ◆ कष्यप बन्धु
 - डा. शिवन कृष्ण रैणा पृष्ठ ३२

वाख

...

बिमला रैना

दह दँव्य मनकु माल गँडिथ पानस
 प्रानस दिवुन वुतिश वाव ।
 जॉनि युस ज्वन प्योव अमि रँग्य पानस
 तस त्युथ म्युल गव येमि सुंज आव ।।

पाँछ बंद

...कृष्ण जू राजदान

ब्रम गोम डींशिथ स्वरमस तु साज़स
 नीलिस माज़स प्यठ ओस पोस्त ।
 व्यनथा कँर मे राजु यूग राजस
 शरन गँछिथ मे तँम्य मोह कोस ।।

सर्व आत्मु बावु व्यचार द्युतुनम
 सत् च्यथ आनंद अमृतु खोस ।
 दोपुनम चोन ह्यतु व्वन्य प्यतु पायस
 दामा चथ शांत न्यश्काम गोस ।।

जोनुम पॉलस तु पाकस मंज छु कुस
 बूज़िथ मदु निशि प्योस काँप्योस ।
 दोपुनम च्यथ शुर क्वछि क्यथ ललुनाव
 दिस यूग दूदु हन बोज़वान लोस ।।

पोरुश तु त्रय येम्य ज़ोन एक रुपय
 तथ व्यचारु दृष्टी लगुहोस ।
 यँदरे शँथरुय तँम्य सुंघ छि मेथरुय
 नेथरुय चरनु कमलन वथरोस ।।

मामस व्यकार त्रॉविथ जोनुम
 पानय देह ब्रमु निशि व्यसुर्योस ।
 येम्य युथ विशीश व्वपदीश कोरनम
 सुय पॉन्य पानय श्री कृष्ण ओस ।।

★ ★ ★

**कविता - हेन्ना गिगू
परछाई**

संध्याकालीन
सैर सपाटे से निकली,
में और मेरी परछाई,
हर वक्त
साथ देने वाली,
मेरी परछाई,
साथ साथ घूम रही थी।
मगर एक खंभे के पास,
परछाई मुझे से अलग हो गई,
करने लगी कुछ सवाल,
क्यों तुम समय से भाग रही हो ?
क्यों समय को मुट्टी में कैद करना चाहती हो ?
क्यों अपनों से दूर हो रही हो ?
क्यों ज़िंदगी को अपने से दूर कर रही हो ?
सवालों का जवाब देने से क्यों कतरा रही हो ?
इन सब उलझनों में इतनी व्यस्त रही
पता ही नहीं चला,
कब परछाई मुझे छोड़ कर,
किसी दूसरे के प्राण में
चली गई।

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**Learn Kashmiri. It is our
mother-tongue.**

**काँशुर हेछिव । यि छि साँन्य
माजि-ज़्यव ।**

**ज़रा हंसिये ... निकु लाल
घडी**

पांच वर्षीय बच्चे की कलाई पर असली घडी बंधी
देख कर एक व्यक्ति ने पूछा, “क्यों बेटा, यह समय
बताती है क्या ?”
“नहीं श्रीमान जी”, बच्चे ने जवाब दिया, “यह
खुद नहीं बताती। मुझे ही देख कर बताना पडता
है।”

भाग्य

ज्योतिषी ने सेठ जी का हाथ देख कर कहा, “इन
दिनों आपके भाग्य का सितारा बहुत बुलंदी पर है।
जल्दी ही आपके घर में ढेर सारी दौलत आने वाली
है। आपने क्या लाट्री का टिकट खरीदा है कि सट्टा
लगाया है ?”
“नहीं”, सेठ जी कुछ सोच कर अचानक ही रो पडे
और बोले, “मैं ने पांच दिन पहले ही एक लाख का
अपना बीमा करवाया है।”

आराम

एक संगीत कलाकार से उसके पडोसी ने कहा,
“क्या आज रात के लिए आप अपना सितार और
तबला मुझे दे सकते हैं।”
“क्यों, क्या मेरा गाना सुन सुन कर आप का भी मन
गाने को कर रहा है ?” कलाकार ने पूछा।
“नहीं”, पडोसी ने जवाब दिया, “आज मैं आराम
से सोना चाहता हूं।”

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पुस्तक समीक्षा - अर्जुन देव मजबूर

वितस्ता का तीसरा किनारा

पुस्तक : वितस्ता का तीसरा किनारा ★ विधा: काव्य ★ भाषा: हिन्दी ★ कवि: महाराज कृष्ण सन्तोषी
मूल्य: १५०.०० ★ पुस्तक प्राप्ति: अनामिका प्रकाशन, ५२, तुलाराम बाग, इलाहाबाद। समीक्षक: अर्जुन देव मजबूर

राष्ट्र-भाषा होने से हिन्दी, हिन्दी प्रदेशों के अतिरिक्त अन्य सारे प्रदेशों में सृजित होती है। महाराज कृष्ण सन्तोषी एक ख्यातनाम हिन्दी कवि है। १५ वर्ष से स्वर्ग की धरती - कश्मीर से विस्थापित हो कर जम्मू में रह रहे हैं। यह उनका चौथा काव्य संग्रह है। १. इस बार शायद (१९८०), २. बर्फ पर नंगे पांव (१९९३, पुरस्कृत), ३. यह समय कविता का नहीं (१९९६)। इनका एक कहानी संग्रह भी प्रकाशनाधीन है।

प्रस्तुत पुस्तक का नाम कुछ अचम्भे में डालता है। नदी के तो दो ही किनारे होते हैं, यह तीसरा किनारा कहां से टपक पडा? यह तीसरा किनारा है वह गूढ-व्यथा, गहरा दर्द जो मन में कश्मीर के सौंदर्य, इतिहास, प्राकृतिक वैभव और इस पर टूटा आतंक जो हर विस्थापित का मन काटता रहता है और उस से छूट नहीं पाता।

सन्तोषी की अपनी एक विरल शैली है कविता कहने की। चुभते शीर्षक, घाव गहराते शब्द और इन के पीछे एक अपना दर्शन जो किसी दार्शनिक से उधार नहीं लिया गया है, अपितु कवि की गहरी सोच, वस्तुओं और घटनाओं के मनथन से स्वतः उभर कर शब्दों को नये अर्थ प्रदान करता है। कवि प्रगतिवाद से चलकर काफी संघर्ष के बाद आज की वास्तविकता को संसार के उन प्रश्नों की रोशनी में देखता है जो या तो उत्तरित नहीं हुये, या जिन के उत्तर अभी तक विवादों के घेरे में हैं।

‘संतोषी’ की शैली में शब्दों की संक्षिप्तता द्वारा बड़े अनुत्तरित प्रश्नों के उत्तर खोजने का सफल प्रयास

हुआ है। प्रश्न ही ऐसे हैं कि उत्तर खोजना कठिन भी है और कहीं कहीं असम्भव भी। शब्द - जो जीवन से सम्बद्ध हैं, कवि के शिल्प में ढल कर बहुत कुछ कह जाते हैं और पाठक को अपने साथ ले चलते हैं; काव्य की अनन्त-यात्रा पर, जो कभी समाप्त हो ही नहीं सकती।

कवि की गिरिपत्त से कश्मीर कैसे छूट सकता है। कश्मीर वह स्वयं जिया है और उस के छूटने का गम उसे अन्दर ही अन्दर कचोक रहा है।

काव्य संग्रह में कुल १२४ कवितायें संग्रहीत हैं। उन में से अत्यंत संक्षिप्त की संख्या २४ हैं। इन में थोड़े से शब्दों में बहुत कुछ कहा गया है, समझो एक झील को एक कलश में संवारा गया है। आइए, कुछ का आस्वादन हम भी करें:

१) शीर्षक: ‘प्रार्थना’

घर था, प्रार्थना की तरह पावन
घर जला, प्रार्थना के ही कारण (पृ-११)
घर किसी भी जाति के मनुष्यों के लिये सब कुछ होता है। कश्मीरी पंडितों के लिये घर प्रार्थना जैसा पावन था। सुन्दर, सादा और पवित्र। शायद इस घर में जो प्रार्थना की जाती थी उसी का सिला उस के स्वामी को मिला है। कवि की पैठ कितनी गहरी है।

धर्म के करोड़ों अनुयायियों पर एक व्यंग देखिये:

२) शीर्षक: ‘धर्म के खिलाफ प्रार्थना’

यह जीवन
जो मुझे पहले चकित करता था



विशेष - डा. शिवन कृष्ण रैणा

सामाजिक बन्धुता के उन्नायक - कश्यप बन्धु

शा रदापीठ कश्मीर ने समय समय पर सूफी साधकों, कलावतों, पुण्यात्माओं आदि के अलावा जिन सामाजिक कार्यकर्ताओं एवं उच्च कोटि की राजनीतिक सोच रखने वाले महानुभावों को जन्म दिया है, उनमें कश्यप बन्धु का नाम बड़े गर्व एवं आदर के साथ गिनाया जा सकता है। कश्मीरी समाज को एक सार्थक एवं प्रयोजनकारी दिशा देने वाले इस प्रबुद्ध विचारक, निःस्वार्थ समाजसेवी एवं कवि-हृदय रखने वाले युगदृष्टा के योगदान को चिरकाल तक याद रखा जायेगा।

उदारवादी दृष्टि, प्रगतिशील विचारधारा एवं समाज की हितचिंता के लिए तत्पर रहने वाले कश्यप बन्धु का योगदान कश्मीरी जनमानस एवं अस्मिता का एक ऐसा बहुमूल्य अध्याय है, जो नई पीढ़ी के लिए प्रेरणा का स्रोत तो है ही, पुरानी पीढ़ी के लिए भी गर्व का विषय है।

बहुत कम लोग जानते होंगे कि कश्यप बन्धु का वास्तविक नाम ताराचंद था। वे गीरू नूरपोरा में ठाकुर बट के घर २४ मार्च १८९९ को पैदा हुए। यह वह समय था जब कश्मीर पर महाराजा प्रताप सिंह की हकूमत का आखिरी दौर चल रहा था। ताराचंद कश्यप बन्धु कैसे कहलाये, यह घटना जितनी ऐतिहासिक है, उतनी ही महत्वपूर्ण भी।

ताराचंद का प्रारम्भिक जीवन अत्यंत गरीबी में बीता। १९१९ में बड़ी मुश्किल से आर्थिक विषमताओं के बावजूद उन्होंने मैट्रिक की परीक्षा पास कर ली और नौकरी की तलाश शुरू की। इस बीच वे 'बुलबुल' उपनाम से कविता भी करने लगे। अपने दिल का दर्द, गम और गुस्सा तथा सामाजिक बदलाव की

भावनाओं को वे कविता में कहने लगे। काफी प्रयत्नों के बाद उन्हें राजस्व विभाग में एक छोटी मोटी नौकरी भी मिल गई जो उन्हें रास न आई। कश्मीर छोड़ कर वे लाहौर चले गये और लाहौर को उन्होंने अपना कर्मस्थल बनाया। लाहौर उन दिनों आर्य समाज, ब्रह्मसमाज तथा अन्य राजनीतिक एवं धार्मिक आंदोलनों का केन्द्र बना हुआ था। ताराचंद को आर्य समाज की विचारधारा ने बेहद प्रभावित किया और उन्होंने लाहौर में स्थित विरजानंद आश्रम में प्रवेश ले लिया। प्रवेश के दिन से ही उन्होंने मांस न खाने की शपथ ले ली और जीवन भर शाकाहारी बने रहे। उन दिनों विरजानंद आश्रम के प्राचार्य विश्वबन्धु जी हुआ करते थे। वे ताराचंद की योग्यता, लगन, परिश्रम एवं मानव प्रेम की भावनाओं को देख कर बहुत प्रभावित हुये और उन्होंने ही ताराचंद बुलबुल को 'कश्यप बन्धु' नाम दिया और कश्मीरी समाज की सेवा करने की प्रेरणा दी। कश्मीरी के प्रसिद्ध विद्वान एवं कवि अर्जुन देव मजबूर की कश्यप बन्धु जी से खासी निकटता रही है।

अपने एक लेख में श्री मजबूर ने कश्यप बन्धु के व्यक्तित्व और तित्व के सम्बन्ध में बड़ी ही महत्वपूर्ण जानकारियां दी हैं। वे लिखते हैं - कश्मीरी समाज में व्याप्त बुरे रीति रिवाजों के खिलाफ कश्यप बन्धु ने सोशल रिफार्म की ज़बरदस्त तहरीक शुरू की। विधवा-विवाह पर रोक, सामाजिक रीति-रिवाजों खास तौर पर विवाह आदि अवसरों पर फिज़ूल खर्ची आदि के विरुद्ध कश्यप बन्धु ने 'मार्तंड' और 'केसरी' अखबारों में लेख लिख कर इन सामाजिक कुरीतियों के विरुद्ध



आवाज़ उठाई। चुनांचे उस ज़माने में सोशल रिफार्म के हक में लिखे गये कश्मीरी गीत 'वनवुन' आज तक कश्मीरी महिलाओं को याद हैं। कुछ पंक्तियां देखिये:

त्रावी जूज, पूच नेरी वोडु नॅनिये
छु मुबारक दोति महारेनिये
छुनी सूठ बूठ, पकी बॅन्य बॅनिये
छु मुबारक दोति महारेनिये

(पुराना पहनावा छोड़ दे, उघड़े सिर चलना अब तू सीख ले। धोती साड़ी वाली दुल्हन री तुझे हो मुबारक। सूट बूट पहन ले तू आगे बढ़ना सीख ले। धोती साड़ी वाली दुल्हन री तुझे हो मुबारक।)

कश्यप बन्धु के इस सुधारवादी आंदोलन का तत्कालीन जनता ने खूब स्वागत किया। विधवाओं की शादियां हुयीं। कश्मीरी पंडित लडकियां घर की चार दीवारों से निकल कर स्कूल, कालेज जाने लगीं। सामाजिक रीतियों एवं प्रथाओं पर अपव्यय करने की प्रवृत्ति पर रोक लग गई आदि। 'सोशल रिफार्म' के नारे घर घर गूजने लगे और इस तरह कश्मीरी समाज बदलाव की ओर अग्रसर हुआ।

कश्यप बन्धु का राजनीतिक जीवन भी कम प्रशंसनीय नहीं रहा। नेतृत्व शक्ति, आत्म सम्मान, आत्म बल आदि भावनायें उनके व्यक्तित्व में कूट कूट कर भरी हुई थी। जिन का दिग्दर्शन उनके बाल्यकाल में ही हो जाता है। हिंदी की कहावत 'होनहार बिरवां के चीकने चीकने पात' उनके व्यक्तित्व पर पूरी तरह चरितार्थ होती है। श्री अर्जुन देव मजबूर को कश्यप बन्धु द्वारा सुनाई गई वह घटना यहां पर उद्धृत करना अनुचित न होगा जिसमें इस स्वाभिमानी बालक के दबंग व्यक्तित्व का सहसा परिचय मिलता है। उन दिनों गवर्नमेंट हाई स्कूल, श्रीनगर में पंजाबी छात्र भी पढ़ते थे। कक्षा में वे आगे वाली सीटों पर बैठते और तब तक

वे सीटें खाली रहतीं जब तक कि वे पंजाबी छात्र कक्षा में प्रवेश न करते। कश्मीरी छात्र यद्यपि समय से पूर्व ही कक्षा में आ जाते, किंतु उन्हें उन सीटों पर बैठने की इजाज़त नहीं होती थी। इस बात ने ताराचंद के कोमल हृदय को आंदोलित किया और उस ने इस ना-इनसाफी के विरुद्ध छात्रों को एकत्र किया और बाकायदा एक आंदोलन छेड़ दिया। बात प्रधानाध्यापक, शिक्षा अधिकारी आदि से होते हुये महाराजा तक पहुंच गई। एक बार तो ताराचंद ने महाराजा की गाड़ी के सामने ही अपने आप को लिटा दिया। आंदोलन की गंभीरता को देखते हुए अन्ततः विभाग ने छात्रों की मांग मान ली और आंदोलन समाप्त हो गया। ताराचंद की यह पहली राजनीतिक विजय थी और इस सिलसिले को उन्होंने जारी रखा।

पूर्व में कहा जा चुका है कि लाहौर में अपने प्रवास के दौरान कश्यप बन्धु यहां की सामाजिक एवं राजनीतिक गतिविधियों से सक्रिय रूप से जुड़े रहे। लाहौर प्रवास के दौरान ही वे यहां रह रहे कश्मीरी मज़दूरों की बदहाली को देख कर क्षुब्ध हो उठे। उन्होंने मज़दूरों को उनके अधिकार दिलाने व उन्हें सम्मान के साथ जीने की प्रेरणा देने के लिये एक मज़दूर बोर्ड का गठन किया जिसके वे सचिव बने। इस बोर्ड को और अधिक प्रभावशाली बनाने के लिये वे प्रसिद्ध विचारक एवं शायर डॉ. इकबाल से भी सुझाव लेते रहे। इस बोर्ड के बारे में लाहौर तथा देश के दूसरे समाचार पत्रों में खबरें छपने लगीं और बोर्ड का एक ज़ोरदार अधिवेशन लुधियाना में आयोजित हुआ जिस में मोती लाल नेहरू ने कश्मीरियों के बारे में बड़ा ही ओजस्वी भाषण दिया। इसी बोर्ड के मंच से 'कश्मीर कश्मीरियों के लिये' नारा पहली बार बुलंद हुआ।

अपने लाहौर प्रवास के दौरान ही कश्यप बन्धु भगत सिंह की इनकलाबी पार्टी में शामिल हो गये और

सांडर्स केस के सिलसिले में उन्हें जेल भी हो गई। लाहौर में ही कश्यप बन्धु पत्रकारिता के क्षेत्र से जुड़ गये तथा 'अखबारे आम', 'बहारे कश्मीर', 'अखबार कश्मीरी' आदि के संपादन मंडल में काम किया।

समय के साथ साथ कश्यप बन्धु के बहुमुखी व्यक्तित्व ने एक नई करवट ली। अर्जुन देव मजबूर अपने लेख में लिखते हैं - बीसवीं शती का तीसरा दशक कश्मीर के राजनीतिक इतिहास में विशेष महत्व रखता है। कश्मीर में एक तरफ मुस्लिम कांग्रेस की बुनियाद पडी और दूसरी तरफ यहां के कश्मीरी पंडितों ने सरकारी नौकरियों में भेदभाव तथा अन्य सामाजिक विसंगतियों के विरुद्ध लड़ने का बीड़ा उठाया। कश्यप बन्धु कश्मीर के हालात पर नज़र रखे हुए थे। चुनांचे प्रेम नाथ बज़ाज़, शिवनारायण फोतेदार, जियालाल किलम, दामोदर बट हांजूरा आदि कश्मीरी पंडित नेताओं ने कश्यप बन्धु को लाहौर से श्रीनगर आने का अनुरोध किया।

कश्मीर आने से पूर्व कश्यप बन्धु की शादी एडवोकेट विष्णु दत्त की बेटी बिमला से लाहौर में ही आर्य समाज ढंग से बिल्कुल सादे तरीके से हो गई थी। कश्यप बन्धु के श्रीनगर लौटने पर 'युवक सभा' का गठन हुआ और सभा की गतिविधियों में कश्मीरी पंडित नवजवानों ने बढ़ चढ़ कर हिस्सा लेना शुरू किया। शीतल नाथ, श्रीनगर इस सभा की गतिविधियों का केंद्र बना। यह स्थान पहले जोगी बाग कहलाता था क्योंकि यहां पर बाहर से आने वाले जोगी, सन्यासी आदि ठहरते थे। अमरनाथ यात्रा पर रवाना होने वाली 'छडी मुबारक' भी पहले इसी जगह से रवाना होती थी। १९३१ में कश्यप बन्धु कश्मीर के राजनीतिक और सामाजिक आकाश में पूरी चमक दमक के साथ भास्वरित हो गये। पहली फरवरी १९३१ को 'मार्टेड' शीर्षक से एक अखबार प्रकाशित हुआ जो युवक सभा

का मुखपत्र था और इस में प्रथम संपादक होने का श्रेय कश्यप बन्धु को मिला। यह अखबार पूरे उत्तरी भारत में बडा ही लोकप्रिय हुआ। १९३१ से लेकर १९६९ तक यह अखबार बराबर प्रकाशित होता रहा। कश्यप बन्धु के सतत प्रयासों से इस अखबार ने कश्मीर के पत्रकारिता के इतिहास में नया कीर्तिमान स्थापित किया। कश्यप बन्धु के संपादकत्व में जो कश्मीरी लेखक 'मार्टेड' में बराबर छपते रहे, उनमें प्रमुख हैं प्रेम नाथ परदेसी, मास्टर ज़िंदा कौल, दीना नाथ नादिम, हज़रत महज़ूर कश्मीरी, अर्जुन देव मजबूर, श्याम लाल वली, तीर्थ कश्मीरी, प्रो. नंद लाल कौल तालिब, दीना नाथ अलमस्त कश्मीरी आदि।

अत्याचार के खिलाफ आवाज़ उठाने वाले कश्यप बन्धु कई बार जेल गये। पूर्व में कहा जा चुका है कि सांडर्स हत्या केस के सिलसिले में वे लाहौर में गिरफ्तार हुए और बाद में छोड़ दिये गये। इसी प्रकार रोटी एजिटेशन के सिलसिले में १९३३-३४ में जेल भेज दिये गये और बाद में छोड़ दिये गये।

१९३२ में कश्यप बन्धु शेख साहब से, जो उन दिनों जम्मू व कश्मीर मुस्लिम कानफ्रंस के अध्यक्ष थे, मिले। इस मुलाकात का उद्देश्य हिन्दुओं और मुसलमानों का एक संयुक्त मंच तयार करना था ताकि सभी समस्याओं का हल निकालने के लिए एक ज़ोरदार आंदोलन चलाया जाए तथा एक उत्तरदायित्वपूर्ण सरकार का गठन करने हेतु प्रक्रिया शुरू की जाए। अगस्त १९३८ में 'नेशनल डिमांड' कौमी मांग का प्रवर्तन हुआ। युवक सभा के स्टेज पर बन्धु जी ने जब यह कहा कि हरी सिंह को अपनी फौज जमा करने में एक दिन लगेगा तो मुझे अपनी फौज इकट्ठा करने में घंटा भर ही लगेगा, तो अगले ही दिन उन्हें गिरफ्तार कर लिया गया। अर्जुन देव मजबूर के शब्दों में 'नेशनल डिमांड' ने फौरन एक

ज़ोरदार तहरीक का रूप इख्तियार कर लिया। मैं खुद उन दिनों श्रीनगर में ज़ेर-तालीम था। मुजाहिद मंज़िल से लेकर अमीरा कदल तक जाने वाले जुलूस को मैं ने अपनी आंखों से देखा। इस में सभी फिरकों के लोग शामिल हुये थे और सभी का एक ही नारा था 'ज़िम्मादाराना हकूमत ज़िंदाबाद'। लोग झूम झूम कर बिस्मिल का यह शेर गाते जा रहे थे 'सरफरोशी की तमन्ना अब हमारे दिल में है, देखना है ज़ोर कितना बाजू-ए-कातिल में है'।

इस तहरीक के सिलसिले में शेख साहब, मौलाना मसूदी, मिर्ज़ा अफज़ल बेग, बख्शी गुलाम मुहम्मद, कश्यप बन्धु, जियालाल किलम, प्रेम नाथ बज़ाज़, शम्भुनाथ पेशान और सरदार बुद्ध सिंह को हिरासत में लिया गया। सन् १९४६ में 'कुइंट कश्मीर' का नारा बुलंद हुआ और यह नारा एक ज़बर्दस्त तहरीक की वजह बना। कई राहनुमा गिरफ्तार हुये। कश्यप बन्धु ने भी कई तकरीरें की और उन्हें गिरफ्तार करके कठुआ की जेल में नज़रबंद किया गया। १९४७ में गांधी जी और दूसरे कौमी लीडरों के दबाव की वजह से शेख साहब और बन्धु जी के अलावा दूसरे राहनुमाओं को भी रिहा कर दिया गया।

कश्यप बन्धु १९३१ से लेकर १९६१ तक आठ साल तक कैद में रहे। शेख साहब के साथ वे भद्रवाह, रियासी और उधमपुर की जेलों में नज़रबंद रहे। १९४७ में जब शेख मुहम्मद अब्दुल्ला प्रदेश के मुख्य मंत्री बने तो कश्यप बन्धु को देहात सुधार का डाइरेक्टर जनरल बना दिया गया। १९ अगस्त १९५३ में बन्धु जी शेख साहब के साथ गिरफ्तार कर लिये गये। बाद में बख्शी साहब ने उन्हें अपने ग्रुप के साथ मिलाना चाहा किन्तु उन्होंने उनकी सारी पेशकशें ठुकरा दीं। १९६४ में सादिक साहब की सरकार में वे सोनावारी ब्लाक के प्रोजेक्ट अफसर बनाये गये। १९७४ में जब शेख साहब

दुबारा सत्ता में आये और कश्यप बन्धु को हाथ बटाने को कहा तो बन्धु जी ने कहा कि अब मैं बूढ़ा हो गया हूं।

जीवन के आखिरी दिन कश्यप बन्धु ने अपने घर घीरू में ही बिताये जहां वे अक्सर किताबों का अध्ययन करते या कुछ लिखते रहते। उनके बारे में प्रसिद्ध है कि जो भी उन्हें पत्र लिखता, उसका वे जवाब ज़रूर देते। श्रीनगर अब वे बहुत कम जाते। उनसे मिलने उनके मित्र और आम जन उनके घर पर ही आते। शेख साहब, उनकी बेगम, डॉ. फारुक अब्दुल्ला, गुलाम मुहम्मद शाह, मिर्ज़ा अफज़ल बेग आदि उन से मिलने उनके घर कई बार गये। कश्यप बन्धु सब से बड़ी आत्मीयता से मिलते।

महापुरुष जब इस दुनिया को अलविदा कहने वाले होते हैं तो प्रकृति भी उन के अभाव की पीडा को भांप जाती है। १८ दिसम्बर १९८५ को कश्यप बन्धु रोज़ की तरह अपने लिखने पढ़ने के कार्य में व्यस्त थे। तभी एक व्यक्ति ने आकर सूचना दी कि गायें आज घास नहीं खा रही है, जाने उन्हें क्या हो गया है? इस पर बन्धु जी ने जवाब दिया - वे आज घास नहीं खायेंगी। सम्भवतः कहना वे यह चाहते थे कि आज उन का मालिक आखिरी सफर पर रवाना होने वाला है। और इसी रोज़ शाम के करीब आठ बजे कश्यप बन्धु की आत्मा परमात्मा में विलीन हो गई।

कश्यप बन्धु कश्मीर की सांझी संस्कृति के अग्रदूत, प्रगतिशील विचारों के पक्षधर तथा कश्मीरी पंडित समुदाय के ऐसे जन-नायक थे जिनके जीवन की एक एक घटना अपने आप में एक इतिहास है, एक दस्तावेज़ है।

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कविता - पृथ्वी नाथ कौल 'साँघिल'

नज़रन नज़रानु नज़र

नज़रय नेज़ु तु नज़रय तीर
नज़रय बदलावान तकदीर।
नज़रय नज़रन दावागीर
नज़रय चाठ तु नज़रय पीर।।

नज़रय अहरेज़ु नज़रय स्वन
नज़रय शेहलथ आसि यस ज़वन।
नज़रय फेरान हेरि तु ब्वन
नज़रय लय गॅनिरावान दून।।

नज़रव नज़रन वुछिहम फाल
नज़रव नज़रव वोनूनम हाल।
नज़रव अंदु वंदु वूनूम ज़ाल
नज़रव नज़रव छुस बे-हाल।।

नज़रव मन वोल तन लॅज दावस
नज़रव गटु ज़ोल च़ोल मोह वावस।
नज़रव रंग बोर बख़्ते बावस
नज़रव कोडहम हज़ तय हावस।।

नज़रव वुछनम कॅरनम पछ
नज़रव नज़रव बॅरनम यछ।
नज़रव तॅम्य् पृछूनम रछ रछ
नज़रव दोपुहम अछ बा अछ।।

नज़रव सॅन्य् सॅन्य् कोर पुचु पार
नज़रव ज़ोवुरोव मंगलि नार।
नज़रव त्रोपरॉविम नव दार
नज़रव नज़रन ग्युंद तिकुतार।।

नज़रव सथ हिश कॅरहम पानस
नज़रव अँनिहस मंज मय खानस।
नज़रव ठस कोर बानस तु बानस
नज़रव फालव फुटरोव वानस।।

नज़रन वुछमस ज़ितिन्यन हुंद र्वय
नज़रन बदलिथ थोवुनम ख्वय।
नज़रन चंद्रनुच बासेयम ब्वय
नज़रन लजि अदु टवलि नज़रय।।

नज़रन नज़रव कॅरहम ज़ीर
नज़रन नज़रव तुज अंदीर।
नज़रन नज़रय छय दसगीर
नज़रय बॅनिरावान बलुवीर।।

नज़रे अकि ल्वति मनुकुय बार
नज़रे नारस बनि गुलज़ार।
नज़रे बलिहे दिलि बेमार
नज़रे तच्चि तावि बनि शेहजार।।

नज़रे अकि द्यवु बनिहे फल
नज़रे चलिहे व्वंदि मे मल।
नज़रे वोतुस पादन तल
नज़रे साँघिलु च़लि गांगल।।

नज़रे सुमरनि फ्युर लागि पानय
नज़रे अलि मनु मनकुक दानय।
नज़रे प्रेनि दिलि आँयीनु खानय
नज़रे यछ पछ बरि पयमानय।