

ॐ नमामि त्वां शारदा देवीं,  
महाभागीं भगवतीं काश्मीर पुरवासिनीं,  
विद्या दायिनीं रक्ष मां रक्ष माम् । नमामि त्वाम् ।

# här-van

Monthly net-journal of 'Project Zaan'



# हॉर-वन

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गर फिरदौस बर रोये ज़मीन अस्त ...

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**Editorial**

Kundan

**Zaa Zyeve (Mother-tongue)**

We all love our mothers and our mother tongue. So do I. I call it 'Zaa Zyeve' or the tongue I got at the time of my birth. I have been sharing my thoughts about the preservation and propagation of our mother tongue, Kashmiri through my articles that have appeared over the years in Koshur Samachar, Naad, Aalav, Milchar, Vitasta, här-van and other publications. I am glad to observe that lot many people have been working, advocating and crusading for the cause of this language. The collective efforts of all will not go in vain and we shall all be able to contribute in enriching this sweet language of our forefathers. We have to use it not only in conversation but also in reading and writing, correspondence and in seminars, fairs and festivals. For this we need expertise in writing this language in a script that gives clarity in pronunciation. Luckily some of our friends have formulated a computer-friendly script with very few modifiers, which has already become popular with our writers and readers alike. It is being used in our publications brought out from Delhi, Jammu, Mumbai, Kolkata, Bengaluru and other cities. The need of the hour is to popularize it so that all Kashmiris are fully conversant with it and they can benefit by reading the literature brought out by our esteemed writers, who make valuable contribution in prose and poetry.



Organizing evening or weekend classes at important centres is one such step that can go a long way in popularizing the script and the language. I hereby offer my services to teach the standardized script to desirous learners here at Bengaluru at a convenient place. I am sure there will be so many volunteers, who will come forward and offer their services to teach others.

Recently I chanced to read an interview held with a reputed linguist Dr. Broschart. He has made interesting revelations. According to him there are 6,000 to 7,000 spoken languages in the world today and half of these could die by the end of this century. (Let our language not be one of that half.) Every language has its own strengths and weaknesses. He cites the case of Nama spoken by the bushmen of Namibia and says that this language is more complex than the classical Latin but suffers from lack of all-encompassing vocabulary. He says that in Nigeria, there are four hundred different languages and most people there are polyglot. According to him once a child acquires a second language it is far easier to learn

(Continued on Page 3)

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additional languages than it is for monolingual children. Nobody need, therefore, to have any apprehension that studying Kashmiri in addition to English and Hindi will be a burden on their children. As for the elders let it be known that Vinobha Bhave learnt new languages at an advanced age.

Dr. Broschart has stated that the rules of evolution apply to languages as well and, therefore, where there are norms there are deviations. As long as there is sufficient contact between speakers, these deviations do not matter. He goes on to quote the famous Anthropologist Benjamin Lee, who said that a language influences the way we think. Quoting the example of Hopi Indians he says that their concept of time is different from that of Europeans.

There was another article recently in the press, which said that the latest finding of the researchers was that, our attitudes and mannerism change with the change in the language that we speak. Thus it is clear that if we have to perpetuate our Kashmiri culture, Kashmiri character and Kashmmiri identity, we must learn and use our mother tongue in conversation and correspondence both and thereby enjoy the profound writings of our writers and thinkers.



**तोह्य छिव पनुन्यन शुर्यन  
सुत्य कौशिर्य पौठ्य कथ  
करान?  
हना सूंचिव!!!**

## अख अपील

# वॅलिव पनुन्य माजि ज्यव रँछुरावव

लेख: डा. बी.के.मोज़ा

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दपान कौशुर ज़बान छि स्यठाह प्रॉन्य ज़बान, य्वसु अस्ल तल इंडो-आर्यन तु वेदिक या तमि ति पथ कालुकिस वख्तस मंज़ ज़ामुच छि। अमि कथि हुंद पसे मंज़र तु अमि ज़बानि हुंज़ि तरक्की हुंज़ बावथ छे वार्षिक वितस्तामदर टंग आफ कश्मीरी पंडित्स इन एक्साइल - आरिजन, एडवान्सिस, थ्रट्स एंड थ्रस्ट्स' वर्ष ३४, २०००-२००१ किस शुमारस मंज़ व्यस्तारु सान करनु आमुच। अज़ कलुक्य फिक्रमंद हालात नज़रि तल थॅविथ छे यि कथ साफ करुन्य ज़रूरी जि कौशिर्यन हुंदि व्यस्थापनु सुत्य छु अथ ज़बानि, बतारे सॉन्य माजि ज्यव, ददार वातनुक तु खत्म गछनुक सख खोफ बुथि आमुत। अम्युक वजह छु यि जि कुनि ति ज़बॉन्य हुंदि इस्तेमाल सपदनुक तु जिंदु रोज़नुक दारुमदार छु अथ कथि प्यठ जि कौत्याह लूख छि पनुनिस तबकस मंज़ अमि ज़बानि हुंद इस्तेमाल माजि ज्यव ज़ॉनिथ करान।

कौशिर्यन बटन छे व्यस्थापित गछनु किन्य पनुन्य ज्यनु जाय रॉवमुच। तिम छि दूर दराज़ अलाकन मंज़ छँकुरावनु आमुत्य। चूकि यिमन लूकन छु कौशुरि ज़बॉन्य सुत्य सिर्फ अख ज़बॉती लगाव तु दूहदिशि किस कामि कारस मंज़ छनु अथ ज़बानि कांह खास अहमियथ हॉसिल, अमि किन्य छि यिम लूख दौयिमि कार-आमद तु हालातनु मुतौबिक इस्तेमाल सपदन वाजनि ज़बानु हे छान तु बोलान। अमि सुत्य छु वारु वारु कौशुर बोलन वाल्यन लूकन हुंद तादाद कम गछान तु अथ ज़बानि छु स्यठाह ज़ख वातान। वपर जायि रुजिथ तमि जायि हुंज़ ज़बान हे छिन्य छि जिंदु रोज़नु खॉतरु ज़रूरी, मगर कौशुर ज़बान रावन्य छि सानि कोमु खॉतरु बद कुस्मती हुंज कथ, तिव्याजि सॉन्य ज़बान छि सानि सक्राफती (कल्चरल) पहचानुच इब्दिदौयी पोव। कौशिर्यन बटन छु पनुनि सक्राफती वरासँच प्यठ स्यठाह नाज़ तु कौशुरि ज़बान, य्वसु सॉन्य माजि ज्यव छि, तु कौशुर साहित्य छि अमि वरासतुचि ब्रांद कनि। म्यानि येमि प्रेज़ेंटेशनुक मतलब छु यि जि बु दिमु पनुनी बरादँरी अथ खराब हालँच कुन च़ेनुवन, युथ ज़न वख्तस प्यठ कैह रुत्य कदम यिन तुलनु तु सॉन्य यि माजि ज्यव यियि खत्म गछनु निशि बचावनु।

कौशिर्यन बटन छु पनुन्य ज्यनु जाय त्रावन किन्य वारियुहव रंगव ददारु वोतमुत। मगर अथ आवलुनिस मंज़ छे अख गाशु ज़ुच ति नमूदार सपुज़मुच। व्यस्थापन गछनु तु गरुबार रावनु पतु युस तकलीफ असि वोतमुत छु, तथ मुकाबलु करनु बापथ छि असि पानस अंदर कौफ़ी ह्यमथ पौदु कॅरमुच। सानि खॉतरु ओस

ग्वडन्युक चलेंज यि जि अँस्य बचावव तु रँछुरावव पनुन्य सकाफती पहचान तु पनुन्य काँशुर बुनियाद। अमि खाँतरु बनॉव्य असि जायि जायि पनुन्य समॉजी संगठन तु कश्मीर भवन। कुनि कुनि जायि बनॉव्य असि मंदर ति। असि अंदर सपुद अख जनून पॉदु जि अँस्य रँछुरावव पनुन्य वरासथ तु पनुन्य र्यवाज। सॉन्य ज़्यादतर संगठन छि आल इंडिया कश्मीरी समाज, नवि दिलि सुत्य वाबस्तु। असि छे अख व्वमेद पनुनिस दिलस मंज़ जि अँस्य गछव कुनि नतु कुनि सातु पनुन वतन वापस। मगर अथ मंज़ छि वारयाह मुशकिलाथ दरपेश। वुन्यक्यस यिम हालाथ छि, तमि तलु छु ननान जि अँस्य रोज़व स्यठहस कालस तँती येति अँस्य कँशीरि नेरनु पतु बसेयि। अँस्य रोज़व बदस्तूर जायि जायि छँकरिथ, ठीख तिथय पॉठ्य यिथु पॉठ्य पथ कालस मंज़ विज़ि विज़ि कँशीरि मंज़ चँलिथ बटु रूद्यमुत्य छि। यि कथ हैकि वख्तुय सॉबित कँरिथ जि कँशीरि मंज़ पथ कुन रोज़न वॉल्य बटु ह्यकुना तिथय पॉठ्य पनुन्य पहचान रँछुरॉविथ यिथु पॉठ्य पथ कालस मंज़ पथ कुन रूद्यमुत्यव काहव गरव रँछुरॉवमुच ऑस, किनु न।

यिमु खबरु असि ताम वातान छे, तमि तलु छु ननान जि कँशीरि मंज़ ति छिनु आम लूख, खाह तिम बटु छि या मुसलमान, पनुन्यन शुर्यन सुत्य काँशुरिस मंज़ कथ करान, येमि किन्य शुर्यन पनुनि माजि ज़ेवि मंज़ कथ करनुक खास मोकु छुनु मेलान। अमि किन्य छु यि स्यठाह ज़रूरी जि अँस्य करव व्यस्थापनस मंज़ ति पनुन्य सकाफती पहचान काँयिम करनुच कूशिश, ठीख तिथय पॉठ्य यिथु पॉठ्य अँस्य सियाँसी तु इक्तिसॉदी मामुलन मंज़ पनुन्य पहचान काँयिम करनु खाँतरु करान छि। हालांकि काँशिरि ज़बान छि सासु बद्यव वँरियव प्यठ इस्तेमालस मंज़, मगर अम्युक इस्तेमाल छुनु कँशीरि मंज़ ति ज़ांह स्कूलन, दफ्तरी काम्यन या बापारस मंज़ करनु आमुत।

ग्वडु ग्वडु ओस काँशुर यिवान शारदा लिपि मंज़ लेखनु खसु ज़न त्रेयिमि सदी हुंदिस ब्रह्मीयस सुत्य वाठ ख्यवान छे। मगर अमि पतु वोत अथ वारयाहन लिपियन मंज़ लेखनु सुत्य हना बेयि न्वखसान। असि छि ईसा मसीह ब्रॉठ सँत्यमि तु अुठ्यमि सँदी मंज़, येलि काँशुर शिव फलसफु तयस प्यठ

ओस तु काँशुरि ज़बानि ओस्य 'सर्व गोचर भाषा' याने 'प्रथ काँसि हुंज़ ज़बान' वनान, अथ ज़बॉन्य मंज़ लेखनु आमुत्यन दस्तावेज़न हुंघ काँफी सबूथ मेलान। अमि वख्तु ओस संस्कृत सरकार्य ज़बान तु अदबुचि तरक्की खाँतरु ओस यि ज़बान स्यठाह कार आमद। अथ ज़बानि मंज़ लेखनु आमच सारिवुय खोतु प्रॉन्य किताब छि त्रुवँह्यमि सँदी हुंज़ 'महानय प्रकाश' खसु शितीकँठन लीछमुच छि। यि किताब छे काँशिर्यन वाखन हुंज़ अख सॉबुरन। कैह दँह्यलव पतु वातुनोव लल देदि वाख लेखनुक फन स्यठाह थज़ुरस। मुसलमानन हुंदिस दोरे हकूमतस मंज़ आव काँशुर फारसी-अरबी लिपि मंज़ लेखनु यथ नस्तालीक लिपि वनान छि। अमी वख्तु सपुज़ देवनागरी लिपि ति काँशिर्यन बटन मांज़ आम। अंग्रेज़व कँर काँशुर लेखनु खाँतरु रोमन लिपि तयार, खसु वुनि ति चलान छि।

सानि मुल्कुक्य तु सानि कोमुक्य अँक्य थँद्य ज़बान दान (भाषा शास्त्री) फ़ोफेसर ब.ब.काचरूहन छु कैह काल ब्रॉठ इल्लिनोईस यूनिवर्सिटी, यू.एस.ए. हस मंज़ काँशुरि ज़बानि तु तथ प्यठरिसर्च करनु खाँतरु अख स्कूल काँयिम कोरमुत। अथ स्कूलस मंज़ छु काँशुर हेछनु खाँतरु रोमन लिपि हुंद इस्तेमाल यिवान करनु। देवनागरी लिपि, खसु संस्कृत ज़बानि खाँतरु इस्तेमालस मंज़ छि, छि ज़बानि हिसाबु ति तु आवाज़ि हिसाबु ति ठीख यिवान माननु, हालांकि अथ लिपि मंज़ ति आयि हाल हालुय ताम कैह मुशकिलाथ पेश। अम्युक वजह छु यि जि काँशुरि ज़बानि मंज़ यिमु कैह खास आवाज़ु छे, तिमु आसु नु अथ लिपि मंज़ यिवान लेखनु। कँशीरि सुत्य ज़बॉती लगाव आसनु किन्य सपुद असि व्यस्थापनु पतु यि एहसास ज़्यादु सँगीनु पॉठ्य जि कँशीरि त्रावनु पतु क्याह क्याह रोव असि। अथ मंज़ छु सोन कल्चर (सकाफत) ति शॉमिल। व्यस्थापनुक्यन दून दँह्यलन दोरान छु असि इतिहास, वरासथ, अदब, ज़बान तु सानि जिंदुगी हुंघन दोयिम्यन पहलूहन प्यठ स्यठाह ल्यूखमुत। असि सारिनुय हुंदिस मनस मंज़, खास कँरिथ तिमन लूकन हुंदिस मनस मंज़ यिमन १९४७हस मंज़ मुल्क तकसीम गछनु ब्रॉठ कँशीरि मंज़ रोज़नुक मोकु म्यूल, छि यि कथ गरु कँरिथ जि अँस्य थवुहोन पनुन्य माजि ज़्यव रँछुरॉविथ। चूकि हिन्दी ज़बान, खसु देवनागरी लिपि मंज़ छि लेखनु यिवान, छे सानि मुल्कुक्य कोमी ज़बान, अतु किन्य द्युत

असि अथ लिपि वुन खास दान युथ ज़न यि कॉशुर लेखन खॉतरु इस्तेमाल यिथि करनु। अथ लिपि मंज़ आसु कॉशुर लेखनु बापथ केंह खॉमिथि, अथ किन्थि ऑस्य नु सॉरी लेखन वॉल्य अकी तॅरीकु कॉशुर केंह लेखान। स्यठाह लिखॉर्य, यिम अथ लिपिमंज़ कॉशुर लेखान ऑस्य, ऑस्य अमि ज़बानि हुंज़ु मखसूस आवाज़ु बयान करनु खॉतरु ब्योन ब्योन निशानु बनावान तु लेखु किस ऑखुरस प्यठ अमिच कुंज़ हावान। अमि किन्थि सपुद्य अथ लिपि मंज़ लेखनुक्य ति वारयाह तॅरीकु रॉयिज।

जेमिस मंज़ रोज़न वाल्यव ऑलिमन तु लिखार्यन हुंज़ि अकि जमॉच, यथ 'विकल्प' नाव छु, कॅर १९९५थस मंज़ कॉशुर लेखनु बापथ अक यकसान लिपि तयार, मगर अथ मंज़ ति रोज़ु केंह खॉमिथि। सन् २०००स मंज़ कोर कश्मीर सभा, कोलकाटाहन पनुनिस कश्मीर भवन हातस मंज़ तिमन कॉशिर्यन ज़बानदानन तु ऑलिमन हुंज़ अख सभा, यिम कॉशरिस मंज़ लेखान ऑस्य। तिमन आव वननु ज़ि तिम कडन कॉशुर यकसान तोर लेखनु खॉतरु अख तॅरीका कार वदि। तमि वख्तु आल इंडिया कश्मीरी समाजुक्य अध्यक्ष श्री जे.एन.कौल सुंदिस वननस प्यठ आयि यि जिमुदॉरी आल इंडिया कश्मीरी समाजस दिनु युथ ज़न तिम दिलि मंज़ आसनु किन्थि अथ कामि कुन तवज्जूह दिन। अमि पतु कोर सन् २०००स मंज़ ज़बानदानन तु कॉशिर्यन लिखार्यन हुंज़ि अकि वॅमीटी, यथ प्रोफेसर रूप कृष्ण भट अध्यक्ष ऑस्य, कॉशरि ज़बानि खॉतरु तिछ अख मैयॉरी लिपि तयार, य्वसु सारिनुय मंज़ूर सपुज। अमि कॅमीटी करनुव पूनाकिस संदीप भट सॉबस अथि अमि लिपि हुंद अख खास कमप्यूटर साफ्टवेयर ति तयार। यिथु पॉठ्य सपुद कॉशुर लेखनु खॉतरु कमप्यूटर तकनालाजी हुंदिस इस्तेमालस मंज़ यि साफ्टवेयर तु अम्युक अॅर्यनिमाल फ्वांट अख मीलु कॅन्य सॉबित। लगबग अॅथ्य वख्तस दोरान करनुव लल द्यद एज्युकेशनल एंड वेलफेयर ट्रस्ट तु कश्मीरी पंडित्स एसोस्येशन, बाम्बयि हुंद्य श्री म.क.रैनाहन केंह तबदीलियि वॅरिथ आकृति-कश्मीरी साफ्टवेयर तयार, यथ मंज़ तिथी डायक्रिटिकल मार्कस याने निशानु आयि इस्तेमाल करनु यिमु अॅर्यनिमाल साफ्टवेयरस मंज़ ऑस्य। अमि सुत्य आयि नवि लिपि मंज़ नवि नवि किताब

छापुनस मंज़ स्यठाह सहूलियथ तु तीज़ी।

कॉशरि ज़बानि खॉतरु तरतीब दिनु आमुच यि नॅव लिपि बारसस अननुस मंज़ आयि ग्वडु ग्वडु केंह मुश्किलाथ, मगर व्वन्य छितकरीबन सॉन्य सॉरी मैगज़ीन कॉशुर लेखनु बापथ अमी लिपि हुंद इस्तेमाल करान। कश्मीर सभा, कोलकाटाहन कोर नॅव लिपि यकसान पॉठ्य इस्तेमाल करनुस मंज़ अख कार आमद रोल अदा। अमि संस्थायि कोर सन् २०००स मंज़ कश्मीर भवनस मंज़ कॉशिर्यन कलासन हुंद एहतिमाम, युस वारयाहन वॅरियन जॉरी रुद। प्रोफेसर रूप कृष्ण भट सॉबन कोर कॉशुर ज़बान आम करनु बापथ कश्मीर भवन, कोलकाटाहस मंज़ यू.जी.सी. स्कीमि तहत दून हप्तन हुंद कॉशुर हेछिनावनुक अख प्रोग्राम, यथ मंज़ स्यठहव ज़बान दानव तु कॉशरि ज़बॉन्य हुंद्यव ऑलिमव शरकथ कॅर। यिमन मंज़ ऑस्य प्रोफेसर रूप कृष्ण भट सॉबस अलावु प्रोफेसर राज नाथ भट, डा. शशी शेखर तोशखानी तु प्रोफेसर सोम नाथ रैणा ति शॉमिल। यिथी प्रोग्राम आयि बेयन बेयन जायन ति करनु, यथ मंज़ नवि लिपि पोछर दिनु बापथ प्रोफेसर ओ.एन.कौल, प्रोफेसर र.ल.शांत, श्री एस.एन.हलीम, प्रोफेसर ओ.एन.रैणा, प्रोफेसर हरी कृष्ण कौल, प्रोफेसर सी.एल.सप्रू, पंडित ए.एन.कौल साहिब, डा. अमर मालामोही, श्री आर.एल.जौहर तु बेयि वारयाहन ज़बान दानन तु ऑलिमन हुंद मदद आव तलब करनु।

कॉशरि ज़बॉन्य पोछर दिनु बापथ कोर प्रोफेसर रूप कृष्ण भट सॉबन सेंट्रल इन्सटिट्यूट आफ इंडियन लैंग्वेज्जस, मैसोर तु संप्रति, जोमिचि सर-परस्ती तल कॉशुर प्राईमर तु कॉशुर रीडर तयार, यथ मंज़ नॅव कॉशुर लिपि समजावनु आयि। अॅथ्य वख्तस दोरान कोड लल द्यद एज्युकेशनल एन्ड वेलफेयर ट्रस्ट, बम्बयि ति 'बेसिक रीडर फार कश्मीरी लैंग्वेज', येमिक्य लेखन वॉल्य श्री म.क.रैना तु श्रीमती नीलम त्रकरू ऑस्य। चूंकि नॅव कॉशुर लिपि यकसान तोर बारसस अननु खॉतरु ओस पूर कोमुक साथ बकार, अथ किन्थि कॅर मे आल इंडिया कश्मीरी समाजस गुजॉरिश ज़ि सॉन्य माजि ज़्यव बचावनु खॉतरु कॅरिन तिम अथ प्रोग्रामस पनुनिस 'मिनिमम कामन एजेंडा'हस मंज़ शॉमिल। सानि मंज़ीद कूशिश करनु सुत्य द्राव यि नॅतीजु ज़ि यि नॅव लिपि आयि सान्यन सारिनुय मैगज़ीनन



मंज वरतावनु। हाल हालुय छि दिलि हुंघ कोशुर समाचारन ति यि लिपि वरतावमुच। आल इंडिया कश्मीरी समाजन कॅर अथ मामुलस मंज भारत सरकारस अख अरज़ी, यथ मंज यि गुजॉरिश करनु आयि जि काँशरि ज़बानि खॉतरु गछि पॅरश्यो-अरबी लिपि सुत्य सुत्य देवनागरी लिपि ति बहैसियते ब्याख अख लिपि माननु यिन्य। सन् २००४स मंज हकूमथ बदलनु सुत्य वोत अथ मामुलस ज़ख तु सॉन्य गुजॉरिश आयि नु मंजूर करनु।

पॅत्यमि वॅरिये याने सन् २००७स मंज कोर मे बेयि आल इंडिया कश्मीरी समाजस गुजॉरिश जि तिम कॅरिन व्यस्थापनस दोरान काँशुर ज़बान बहैसियते सॉन्य माजि ज़्यव आम करनु बापथ कूशिशु शुरु। ल्यहाज़ा सपुद यि सानि खॉतरु ज़रूरी जि अँस्य ह्यमव अथ कथि साम जि काँशरि ज़बानि मंज किताब तु बाक्य अदब (साहित्य) शायह करनु खॉतरु कथ हदस ताम रूद्य अँस्य नॅव लिपि वरतावनस मंज कामयाब, युथ ज़न अथ मंज, हरगाह ज़रूरी ओस, बेयि सुदार यियि करनु। अमि खॉतरु आव अख सथ न्वकाँती प्रोग्राम बनावनु तु स्यठहव कूशिशव पतु द्राव यि नॅतीजु:

१) श्री म.क.रैना तु श्री संदीप भट साँबन हेच नवि लिपि हुँदिस साफ्टवेयरस साम तु अथ मंज मँज़ीद सुदार करनु खॉतरु तुलुख कदम। श्री म.क.रैनाहन करनुव सायबरस्केप मल्टीमीडिया लिमिटेडकि जॅरियि नोव अख साफ्टवेयर तयार यथ मंज ४ की-बोर्ड ले-आऊट बनावनु आयि यथ मंज डी.ओ.ई. इनस्क्रिप्ट ८८, आकृति इंगलिश फानेटिक, टाइपरायटर तु फोनेटिक ८६ शामिल छि। नॅविस आकृति कश्मीरी साफ्टवेयरस यथ 'आवृति कश्मीरी अँर्यनिमाल इंजन साफ्टवेयर' नाव आव दिनु, हेकि कमप्यूटरस मंज आसाँनी सान इन्सटाल करनु यिथ। यि साफ्टवेयर ह्योत आल इंडिया कश्मीरी समाजन पंचाह सास र्वपयि दिथ मॅल्य, तु यि सोरुय रकम करनुव पंडित जे.एन.कौल साँबन, यिम ब्रॉठ आल इंडिया कश्मीरी समाजुक्य सदर अँस्य तु अज़ कल कश्मीरी सहायक सभा, फरीदाबादुक्य सदर छि, दॅस्तियाब। अमि अलावु वॅर्य आल इंडिया कश्मीरी समाजन काँशिरिस पोछर दिनु बापथ त्रुह सास र्वपयि ति मुखस।

२) श्री एम.के.काव संजि रहनुमाँयी मंज कोर आल इंडिया

कश्मीरी समाजन बेयि अकि लटि मिनिस्ट्री आफ ह्यूमन रिसोरसिस डेव्हलापमेंटस दरखास जि तिम दियिन भारतीय संविधानुकि अुठ्यमिस शेडचूलस तहत काँशरि ज़बॉन्य खॉतरु नवि देवनागरी-काँशरि लिपि बहैसियते दोयिम लिपि मंजूरी।

हरगाह अँस्य लगातार कूशिशु करव, नवि काँशरि लिपि सरकारुच मंजूरी मेलुन्य छनु कांह मुश्किल कथ। यिथु कॅन्य सपुदन देवनागरीलिपि मंज काँशुर साहित्य लेखन वाल्य लिखॉर्य न सिर्फ रियासती तु मरकज़ी अकादमीयन हुंघ एवार्ड हॉसिल करनुक्य मुस्तहक, बॅल्यकि सपदि तिमन ह्यमथ अफज़ाँयी ति। कॅशीरि मंज छि नस्तालीक लिपि मंज लेखन वॉल्य लिखॉर्य काँशरि ज़बॉन्य मंज काँफी कूमती अदब लेखान। हरगाह यि अदब यियि ज़्यादु लूकन हुँदि परनु बापथ देवनागरी-काँशरि लिपि मंज ति लेखनु, अमि सुत्य सपदि काँशरि अदबुच स्यठाह खँदमथ। यि कथ येत्यथ वनुन्य छि स्यठाह ज़रूरी जि नॅव लिपि मंजूर करनु खॉतरु युस दरखास सरकारस दिनु छु आमुत तम्युक मतलब छु सिर्फ यि जि यि लिपि गछि यिन्य बहैसियते दोयिम लिपि मंजूर करनु, नकि बहैसियते मुतबाँदिल लिपि यथ कॅशीरि हुंघ माँहिर सख्नी सान मुखॉलुफत छि करान। काँशरि ज़बॉन्य खॉतरु दोयिम लिपि आसनु सुत्य छु तिमन ति वारयाह फॉयदु।

३) नॅव लिपि गछि सारिन्य बरादरी हुंघन मैगज़ीनन मंज यकसान तोर इस्तेमाल यिन्य करनु। दिलि हुंघ कोशुर समाचारन वरतावु यि लिपि हाल हालुय, हालांकि अम्युक संपादक श्री एस.एन.हलीम ओस सथ वॅरी ब्रॉठ बनावनु आमुचि तमि कमीटी हुँद मेम्बर यथ काँशरि ज़बॉन्य खॉतरु नॅव लिपि तयार करनुच जिमुवॉरी आँस दिनु आमुच। वुन्यक्यस छि भगवान गोपी नाथ चेरिटेबल फाऊंडेशन तरफु शायह सपदन वालि 'प्रकाश गोपीनाथ' मैगज़ीन तु म्यामी, फ्लोरिडाकि ई-जॅरनल 'शेहजार' वरॉय तकरीबन बरादरी हुंघ साँरी मैगज़ीन पनुन्यन काँशिर्यन हिसन मंज नॅव लिपि वरतावान।

४) काँशरि ज़बॉन्य हुंज वारयाह डिकशनरीयि छि नस्तालीकस, रोमनस त, हिन्दीयस मंज दॅस्तियाब। ज़रूरथ छि अमि कथि हुंज जि नवि देवनागरी-काँशुर लिपि मंज ति गछि यिन्य अख डिकशनरी तयार करनु। अथ सिलसिलस मंज छु इन्सटिट्यूट आफ लैंग्वेज्जस, मैसोर सु अख मुनाँसिब अदारु यथ सुत्य

रॉबितु हेकि कॉयिम करन यिथ ।

५) वुन्यक्यस छि तिछु कूशिशु जॉरी येमि किन्य अँस्य पनुन्यन जवानन तु शुर्यन कौशुर ज़बान हेछिनावनु खॉतरु अख प्रोग्राम ह्यकव तयार कॅरिथ। अथ मामुलस मंज छु आर.आई.के. हिब्यन नवजवानन हुंज़न जमॉचन हुंद अथुवास स्यठाज ज़रूरी। असि निश छु कॉफी त्युथ मवाद दस्तियाब, यथ मंज कौशुर रीडर तु कौशुर प्राईमर ति शॉमिल छि, येमि सुत्य कौशुर न बोलन वाल्यन ति कौशुर हेकि हेछिनावनु यिथ। अमि सारी मवादुक नक्ल हेकि जायि जायि वातुनावनु यिथ येति अम्युक ज़रूरथ आसि। म्वखसर छि कथ यि जि सियाँसी तु समॉजी हिसाबु पनुन्य पहचान बरकरार थवनु खॉतरु छि सानि कूशिशु तयस प्यठ जॉरी। अथ सुत्य सुत्य छे यि कथ ति ज़रूरी जि अँस्य करोख पनुन्य नव जवान तु तिहँद्य मॉल्य मॉज कौशुर ज़बान रँछुरावनुकिस ज़रूरतस मुतलिक आगाह।

वैह काल ब्रॉट ऑस असि यि मुश्किल पेश जि असि निश ऑस नु कौशुर लेखनु खॉतरु सटेंडार्डाज़ड लिपि मूजूद। व्वन्य छु आकृति कश्मीरी अँर्यनिमाल साफ्टवेयर मूजूद आसनु किन्य यि मुश्किल हल सपदेमुच। अथ साफ्टवेयरस मंज छु माइक्रोसाफ्ट वर्ड, माइक्रोसाफ्ट एक्सल, माइक्रोसाफ्ट पॉवर पाइंट, आफिस २०००/एक्स पी/२००३, अडोब पेज मेकर, कोरल ड्रा, लोटस स्मार्ट सुइट, वर्ड प्रो वगैरह प्रोग्रामन मंज इस्तेमाल करनुक तँरीका कार दिनु आमुत। अमि साफ्टवेयर सुत्य हेकि सानि माजि ज़ेवि हुंजि तरक्की खॉतरु स्यठाह मदद मील्लिथ। अँस्य ह्यकव ई-मेलु ज़ॅरियि ति अख अँकिस सुत्य रॉबितु कॉयिम थँविथ यथ मंज अँस्य कौशिर्य लेख बहैसियते अटैचमेंट ह्यकव सूजिथ। मे छि पानस यि साफ्टवेयर इस्तेमाल करनु सुत्य वारयाह सहूलियथ सपदेमुच। बु छुस करान तमाम तिमन ज़बानदानन तु ऑलिमन, यिमन कौशुरि ज़बॉन्य सुत्य वास्तु छु, जि अमि साफ्टवेयरुक इस्तेमाल कॅरिथ वातुनावन तिम पनुन तजरुबु लूकन ताम। सान्यन पंडित सभायन हुंद ति छु फरुज जि तिम करन आल इंडिया कश्मीरी समाजस निशि अमि साफ्टवेयरुक्य सी डी हॉसिल तु यि साफ्टवेयर आम करनुस मंज करन मदद ताकि अँस्य ह्यकव पनुन्य माजि ज़्यव पनुनि नवि पुयि मंज जिंदु थँविथ। अमरीकह किस कनेक्टिकट तु केलिफोरनिया शहरन मंज युहुस सपदन

वॉल्य के.ओ.ऐ. कैम्प ति छि सान्यन ल्वकट्यन ताम यि पैगाम वातुनावनु खॉतरु मोकूल प्लेटफार्म। सॉन्य कल्चरल पहचान रँछुरावनु खॉतरु छि म्यॉन्य यि व्यनथ सारिन्य हुंदि खॉतरु, खास कर छि अमिच जिमुवॉरी तिमन लूकन प्यठ ज़्यादु यिम कॅशीरि मंज रूद्यमुत्य छि तु यिमव सानि माजि ज़ेवि हुंद मेछर वुछमुत छु।

कौशुर संगीत, बॉथ, लीलायि, गज़लु तु मंजुल्य बॉथ छि सान्यन नवजवानन मंज ति मकबूल सपदान। ज़्यादु जान गछिहे, हरगाह सान्यन नव जवानन संगीतस सुत्य सुत्य कौशुर ज़बान ति फिकरी तरिहे। अमि किन्य छे म्यॉन्य व्यनथ (अपील) तिमन लूकन तु तिमन अदारन कुन ति, यिम संगीतु क्यन प्रोग्रामन प्यठ कॉफी पाँसु टूक खर्च छि करान, जि तिम करन अमि मंजु कॅह पाँसु ज़बान हेछिनावनुस प्यठ ति खर्च। बु छुस पनुन्यन ऑलिमन तु आइ.टी, स्पेशलिस्टन ति अपील करान जि तिम ति करन माजि ज़ेवि हुंजि ज़रूरथ आम करनु बापथ कॉम तु यि कथ ति वातुनावन लूकन ताम जि कौशुर रँछुरावनु खॉतरु क्या क्या छु ज़रूरथ तु असि निश क्या छु मूजूद। सारिन्य कौशिर्यन मैगज़ीनन पज़ि पनुन्य संपादकीयन तु प्रेज़िडेंट सुंदन सफन मंज यि कथ उजागर करुन्य। ब्योन ब्योन लिखॉर्य गछुन अथ मोज़ूहस प्यठ लेख लेखुन्य युथ ज़न तिहँद्य लेख ब्योन ब्योन जायि शयाह सपदन वाल्यन मैगज़ीनन मंज छपन, ताकि व्यस्थापनुकिस माहोलस मंज वाति यि शैछ अकी सातु तमाम लूकन ताम तु तिम सपदन हुशार।

सोन बोड मक्सद छु यी जि अँस्य करुनावव पनुन्य माजि ज़्यव आम। अमि खॉतरु छु ग्वडन्युक कदम तिमन जायन तुलुन येति कौशिर्य बटु ज़्यादु तादादस मंज बसान छि। तमि पतु यिन यिथी कदम बाक्यन जायन ति तुलनु। बु छुस सारिन्य यि अपील करान जि प्रथ कांह नफर कॅरिन अथ कामि मंज कुनि नतु कुनि तँरीकु मदद, युथ ज़न सॉन्य ज़बान खत्म गछुनु निशि बँचिथ हेकि। हरगाह अँस्य सॉरी अथ मामुलस मंज सँमिथ कॉम करव नु, तेलि छि सॉन्य माजि ज़्यव अज़ कलु क्यव हालातव मुतॉबिक खत्म गछुनस कॅरीब।



**Editors' Mail****tickoo36@rediffmail.com**

Dear Raina Sahib,  
Thanks a million (for sending 'här-van' June 2008 issue). It will be, I am sure, a good read and we will enjoy it a great deal.  
Regards,

**Makhan Tickoo****Rohini, Delhi**

Respected Raina Sahib,  
Namaskar, I sincerely thank you for the mail of 'här-van' magazine which I received today and also thank you for publishing my feedback on Swami Merzakak's Jag (Hangalgund). it was a great surprise to me as I was not sure whether the mail and attachments were received by you. Thanks again.

With regards

**Sunil Hangloo****Koulsunil@gmail.com**

Namaskar,  
Nice to get the issue on time. It reminds us of many things which we have forgotten.

Well, one controversial point which I am raising is that we should be thankful to GOD that we left Valley in 1990 . By now, since militancy has been there, we would have not progressed to such an extent as we have now. The social & ionic condition of KPs was already deteriorating before militancy. Migration forced us to go into introspection & made us learn to appreciate work, not the type of work. You can find KPs in every good company on good posts. Of course, our parents suffered due to terrorism both financially as well as mentally, but they have made us successful with their hard toil & prayers. It is now duty of young generation to help other persons of community. If other communities can do it, why can't we? Also we should not be critical of our community which we have always been. I have experienced that our people help each other in any part of the country. We should take it forward and forget the past & try to improve our future.

Regards,

**Sunil Koul****काव्य****दलीप लंगू****रयन कासुन्य**

रयन कासुनि बटु व्वन्य व्वथन  
वाख वचन तु श्रुख्य हो परन ।  
गरन मंज व्वन्य नो बेहन  
न्याय मंगन प्रथ कुनि दरन ॥

यजुर्वीदुक येलि ज्वन करन  
पुरानव मंजु नीलमत परन ।  
कल्हणस ति यादुय करन  
आलव दिन न्यायनदरन ॥

अथर्व नादु अथुरोट करन  
ग्यानुक्य नेजु जल व्वन्य गरन ।  
न्यामचु व्वन्य बॅर्य बॅर्य थवन  
बॉय-बारुन्य हुशार गछन ॥

सामु सुत्यन साम ह्यन व्वन्य  
कूठ्य पाफ तु शापुय गलन ।  
रुत रोजि सॉन्य बाग्य बलन  
बटु त्रुख्य अदु ज़ाग्रथ करन ॥

गॉमुतिस ति लोसुन छु व्वन्य  
नॅविस प्रबातस प्रज़लुन छु व्वन्य ।  
श्वब शेछ सारिनुय करन  
न्याय प्रॉविथुय कश्मीर तरन ॥

**‘अख बंद’**

व्वथी मॉज व्यतस्तॉयी, बेयि बन सॅतीसर चुय  
पकी मॉज व्यतस्तॉयी, व्वन्य दी लिवन होर चुय  
व्वथी माजि हुंजि पूची, तुल वॅतरुबुन्युल व्वन्य चुय  
शुर्य द्रामुत्य छी अथु तल, कासुख यि कर्मखुर चुय





## Editors' Note

We accept write-ups on any topic concerning Kashmir, Kashmiri language and Kashmiris, or a topic of common interest in Hindi, Kashmiri and English. The write-ups should be original and exclusive to 'här-van', except for News, Views and Reviews. Kindly note that we do not intend to include the previously published material in 'här-van' except in very special cases. Kindly e-mail your write-ups to us at:

[editorharvan@yahoo.co.in](mailto:editorharvan@yahoo.co.in)

Readers may note that the views expressed in signed articles are not necessarily those of the

**Project Zaan**

or

'här-van'.

While e-mailing write-ups in Hindi-Kashmiri, kindly also attach the font used. Articles in Kashmiri will only be accepted in the **Standardised Devanagari-Kashmiri Script**. For guidance on Standardised Devanagari-Kashmiri Script, kindly log on to

[www.zaan.net](http://www.zaan.net)

or

[www.mkraina.com](http://www.mkraina.com)

or send a mail to:

[rainamk1@yahoo.co.in](mailto:rainamk1@yahoo.co.in)

For Standardised Devanagari-Kashmiri Software, kindly contact All India Kashmiri Samaj (AIKS), New Delhi (Tel: 022-24677114) or send a mail to:

[aiksnd@rediffmail.com](mailto:aiksnd@rediffmail.com)

or

[dudha@vsnl.com](mailto:dudha@vsnl.com)

## आधुनिक स्थानों के प्राचीन नाम

खिव	..	खादुरी
बुलर	..	होलर
अंदर कोठ	..	जयपुरा
श्रीनगर	..	प्रवर पुरा
दिवसर	..	देवसरसा
जैनपोर	..	जैनापुरी
नागाम	..	नाग्रमा
अरिगोम	..	हादीग्रमा
कानिसपुर	..	कनिश्कपुरा
विजिब्रोर	..	विज्येश्वरा
लार	..	लहारा
यछ	..	इक्सिका
परसपुर	..	परिहासपुरा
पट्टन	..	समकरपुरा पट्टना
हमल	..	समला
लोलाब	..	लौलहा
बेम्युन	..	अभिमन्युपुरा
दँछुनपोर	..	दक्षनापुरा
गुस	..	घौसा
बीरू	..	बहुरूपा
खुयहोम	..	खुयाश्रमा
जुकुर	..	जुस्कापुरा
तापर	..	प्रताप पुरा
पोंपर	..	पदमा पुरा
हॉरवन	..	सद्र हदवना
खोवुरपोर	..	विमा परस्वा
सोपोर	..	सूर्य पुरा
हुरपोर	..	सुर पुरा
कंगन	..	कंकनपुरा
उसकुर	..	हुसकापुरा
मटन	..	मार्तन्डदेशा
बंजिल	..	भंगिला
खुयहोम	..	खुयाश्रमा

\*\*\*

स्रोत: अँरली हिस्ट्री ऐंड कल्चर आफ कश्मीर -  
एस.सी.राय



## My Medical Journey

Dr. K.L.Chowdhury



### MEDICAL SLEUTHING

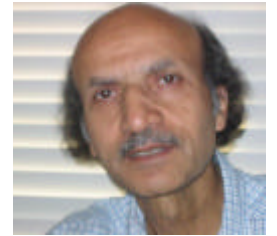
(Tracing the source of an epidemic of Virus Hepatitis)

Winter is not the usual season for waterborne disease in the Indian plains. Sporadic cases occur round the year, though. Epidemics of diarrhea, cholera, hepatitis etc are common in summer and rainy seasons. But when I took the monthly stock of patients in my clinic and counted 33 cases of jaundice from viral hepatitis in January and another 39 in February of 1998, I knew something was wrong with the water supply. Contaminated water or food supplies have been implicated in major outbreaks of Viral Hepatitis especially the consumption of faecally contaminated drinking water.

I wrote a letter to the editor of a daily newspaper and expressed my apprehensions about a breaking epidemic of hepatitis and pointed my finger of suspicion at the Public Health Engineering (PHE) department which provides water to Jammu.

Jammu, like many other towns in India, has the dubious distinction of the most dangerous layout of water pipes that provide the precious fluid to nearly a million mouths. In most of the neighborhoods, the pipes run along or inside the drains and gutters that line the lanes and streets, concealed in the muck that flows in them. Most of the supply lines are leaking somewhere so you have a heartbreaking scene of sheets of water running on the streets when water is pumped in the pipes once a day or less often, for about an hour. More water leaks from the breaks and unions or from the holes people bore in the pipes to tap water at unauthorized sites, than flows into the buildings and houses. The water tanks in which people store water are most often not fitted with the ball valve to stop the water once they fill up, further compounding the loss. It is painful to watch

water running on the streets and into the drains in a criminal waste, when millions in our country have to trudge long distances for a bucket of this scarce resource. I call it the great water robbery.



Once pumping stops, a negative pressure develops in the pipes and sucks in the effluent from the streets, lanes, drains, gutters and cesspools through the leaks, faulty joints and ill-fitting unions. The sucked material is a source of all types of bacteria, fungi, viruses and other toxic contaminants that thrive in the streets and drains. Every time water is pumped again in the pipes the previously sucked-in material is washed into the recipient's houses contaminated by this rich culture of disease-producing vermin and toxic waste. .

My letter to the newspaper made no impact. Patients of hepatitis continued to pour in an unending stream. March brought a whopping number of 145 cases and there was now no doubt that an epidemic was on. I made detailed notes of the patient age, sex, addresses, clinical picture, complications, liver function derangements, progression, recovery and sequelae.

The patients who came to me were mostly the Kashmiri refugees, euphemistically called 'migrants'. They lived a cramped life as tenants and very few had their own dwellings. The patients were mostly from New Plots, Sarwal, Rehari, and contiguous localities. There were clusters in some areas and some families where many members had contracted the virus. It was a picture of a local epidemic, confined to this small sector. They were of all ages and both sexes. It had to be either Hepatitis A or E, both water borne diseases. Since young adults aged 15-40 years were hit maximum, it looked like Hepatitis E rather than A which is mostly an infection of children; but confirmation was necessary.

Testing for viral studies and their markers was not available in Jammu till then. I could send samples to Delhi but the cost was prohibitive. Asking indigent 'migrant' patients to spend a few thousand rupees for the test would be cruel especially when it was more of epidemiological and academic interest than

Dr. K.L.Chowdhury is a renowned physician and neurologist, based at Jammu. He has very kindly, not only agreed to write permanently for the 'Health' column of 'här-van', but also volunteered to answer health-related queries from the readers. We invite readers to send their queries to the editor 'här-van' at [editorharvan@yahoo.co.in](mailto:editorharvan@yahoo.co.in) to be passed on to Dr. K.L.Chowdhury, or send them directly to Dr. Sahib at [kundanleela@yahoo.com](mailto:kundanleela@yahoo.com)

of as a substantial tool in the treatment of an individual patient. The illness was mild in most cases, and recovery uneventful. Fortunately there were few complications.

Both Hepatitis A and E are mild illnesses and mortality is much lower than Hepatitis B and C which are spread by a different route and do not present as epidemics except in institutions. Hepatitis E is bad on pregnant patients in whom high infant and maternal mortality has been reported. However, there were only 4 pregnant women till the end of February and fortunately there was no mortality. I still believed the cases to be E rather than A.

I dashed another letter to the newspaper, breaking the news of a full-fledged epidemic, outlining the geographic contours, the density, and the severity. I castigated the PHE for inaction since my last warning. Early in the morning of the letter's publication, I received a distress phone call from the Chief Engineer PHE.

He was sore that I had written the letter and not spoken to him directly about it. I did not know him personally, I replied, nor was I expected to remind him of his job. His department had ignored my warning. The cost of their negligence was colossal in terms of human suffering. If the first letter was ignored, I was not sure they would not snub me for interfering in their departmental work. A newspaper was, in my opinion, the best medium to inform people, who were my main concern. In any case, what steps was he going to take now that the epidemic was on?

The Chief Engineer was apologetic. He said he would do everything to help and wanted to know what could be done to halt the epidemic. I replied that I suspected a major contamination of one or more reservoirs that supply water to the affected localities. We had to trace the source and that would entail a detailed inspection of the water reservoirs including a survey of the main feeder pipes, and the supply lines to the affected areas. The sealing of all the leaks everywhere in the town was obligatory. But tracing the local epidemic was urgent.

This was a tall order for a department notorious for indiscipline, disobedience and a culture of strikes and shutdowns in its cadres. But there was no escape. The chief requested me to guide his staff in tracing the epidemic and decided to send his deputy along with a team to discuss with me about the steps to stem the tide.

A team of five PHE officials reported in my residence same evening, headed by the SE. When

I asked them if they could draw a rough sketch of the reservoirs supplied water to the localities under our scanner, they were not sure. When one of them said he would come prepared with the sketch next day, I produced my own from my pocket. I was ready with a rough sketch of the sources of water supply to the affected areas. This was provided to me earlier by a patient whom I phoned soon after the CE rang off in the morning. I knew he was a PHE official and he was glad to supply me the information. The team members were shocked and shamed. However, I put them at ease and outlined my plan:

- Draw a detailed sketch of the reservoirs and their areas of distribution after looking at the localities under the impact of the epidemic.
- Determine the type of hepatitis - A or E. The tests are costly and not available in Jammu. The patients cannot afford the tests so the department has to bear the cost.
- Scavenge all the reservoirs under the scanner.
- Plug all leaks, rents and holes in the distribution pipes, not only in the affected localities but whole of Jammu.
- Intensify surveillance against water poachers.
- Inform public through posters, pamphlets and news papers in order to create awareness about the epidemic.
- Outline the preventive measures against the infection like personal hygiene and the consumption of boiled water for drinking till the epidemic has died down.
- Ensure supply of properly treated water through leak-proof pipes.

The team left with assurances to me that they would plunge into action next morning. They said they would send samples of blood from my patients by courier service for testing to be carried out in Delhi and the department would bear the cost. They would prominently advertise in the paper on a regular basis till the epidemic died down.

The next week brought a stream of patients from the same areas. I waited for the team to collect the samples from the patients to be sent to Delhi but no one reported. I sent the samples by courier service on my own hoping PHE would reimburse later. The reports on viral markers confirmed my suspicion that we were dealing with hepatitis E. I had about ten reports on patients from different areas and there was no point pursuing with more testing once all of them proved to be Hepatitis E.

I sent two more letters in the paper with all the instructions especially to the residents of the areas

affected. However, there were no advertisements from the PHE and on my evening walks I did not find any evidence that the leaks had been plugged in our area which, however, was not affected. I asked some patients and was informed that some workmen were closing the leaks at places.

I phoned the SE and he said they were on the job; they were plugging all the leaks in the area under scrutiny. He agreed that there were a few major leaks in some feeder pipes that supplied the affected arrears, two of them were passing through filthy drains. They were going for a total overhaul. He hoped the epidemic would soon be contained.

But cases continued to pour in from New Plots and Sarwal which had the maximum density of the cases. Even if all the leaks were plugged it would take 4-8 weeks for the epidemic to die down, that being the incubation period of the disease.

But there was a problem. If it were just the leaks in the feeder pipes passing through drains there should have been a parallel increase in other waterborne diseases in the affected places. But that was not so; there was no increase in typhoid, dysentery, diarrhea etc. The increase was only in Jaundice and now we knew it was the hepatitis E virus. There had to be a single source of this virus from somewhere, most likely a reservoir. I phoned the SE again and insisted that he direct his team to look into the reservoirs that supplied the areas affected. Leaks in two feeder pipes of two localities could not explain the large areas involved nor the exclusive occurrence of only one water-borne disease. They must go to the reservoirs, inspect them, get samples for cultures and get them cleaned.

The SE reported back after a week and said they had looked into all the reservoirs supplying the localities and found nothing worthwhile; in any case they had got the cleaned.

The epidemic died down over the next 6 weeks. It could not have been just the result of my instructions to the patients and the letters in the news papers or the sealing of leaking points. There had to be a major contamination from the source of supply, I was sure of that. In any case it was a great relief to see the back of the virus.

My curiosity could not be satiated by that report by the SE that they had found nothing. I knew there was a skeleton in the cupboard. And I waited for my chance to find out.

Months later, another one of the PHE officials from the Team came to consult me for his mother. I

complained that it was heart-breaking to find the water flowing over the streets whenever it was being supplied to our neighborhood, in spite of the epidemic a few months earlier. It was sad that PHE had failed to ensure a proper leak-free supply. He looked at me almost in reverence.

"Sir, you came as a messiah to the people and saved our department from a terrible disgrace. You were right in pointing us to the reservoir, but we looked there last. That is why it took so long. We lost priorities and started randomly checking the leaking points rather than going according to the plan you laid out for us. We found a dead monkey in the reservoir which you had marked for us on the very first day we came to your home as a team. The reservoir was stinking and the monkey carcass rotten beyond recognition. How could the department acknowledge this gross negligence?"

There is no doubt the monkey was infected with hepatitis E virus and possibly drowned itself while trying to drink water from there. Primates like dogs, monkeys and rodents are known to harbor the virus. In fact, in a study conducted to examine whether Indian monkeys are infected with hepatitis E virus (HEV), serum samples from wild rhesus and langur monkeys were screened for anti-HEV IgG antibodies. The positivity rates were 36.7% and 19.1% respectively which goes to show how widespread the disease is in monkeys. No doubt the present epidemic was a result of the monkey which had found its watery grave in the reservoir.



## ललु वाख

परस हा मालि पोरुम तु पानस वुनुम  
वनु कस ललि छुय मे पानस राह ।  
वाय गोम दिलस मे क्याह कोरुम  
कुनुय ऑसिथ सोरुम नु ज़ांह ।।

★ ★ ★

पानय आव पानस सुती  
पानय पनुन कोरुन व्यन्नार ।  
पानय पनुन पान नेछुनोवुन  
पानय गुपुन पानय पान ।।

★ ★ ★

**M.K.RAINA'S DAASTAN-E-GULE BAKAWALI - A HAWK EYE**

Kashmir, a hill-locked valley would remain under a snow blanket for months together in ancient times. People would remain indoors to save themselves from biting cold and other weather related difficulties. No doubt people engaged themselves in different indoor chores but still there was enough time to do other works. During this period, Kashmiri people would enjoy listening to Daastaan by a Daastan-go.

It may be recalled that Kashmiri language was once neglected for a long period because of foreign rule. Persian was being taught and most of the written material was in Persian. Later on, Persian was replaced by Urdu in the late nineteenth century. Even today we see most of the elderly people in our community reading, writing and speaking Persian with ease. There are numberless hymns in Persian. This is also a fact and may be an irony that very few people today prefer to read or write Kashmiri. There was a time when there were professional story tellers and people would gather around them only to listen to them.

It is after a pretty long time that we are again re-discovering our forgotten Masnavi legacy in Kashmiri. M.K.Raina has taken a bold step by embarking upon translating Masnavis in Devanagari-Kashmiri after his successful short stories broke fresh ground in Kashmiri literature. He has been mercurial in translating Masnavis in Devanagari to showcase the untapped literary

wealth in the field of Masnavi. Shri Raina has chosen a right time to put these Masnavis in Standardized Devanagari-Kashmiri script so that more and more people could read and enjoy them. The author has already translated Daastan-e-Gulrez in Devanagari-Kashmiri and this time he chose to translate the Daastaan-e-Gule Bakawali in Devanagari Kashmiri for which he deserves commendation.



Masnavi is an Arabic word which was never used by Arabs. It was used by other languages. Kashmiri Masnavi came from Persian after Mehmood Gaami got several Persian Masnavis translated into Kashmiri. It starts with the praise of God and after that Daastaan gets underway. It has got different kinds and deals with Love, War, Compassion, Peace and other many many topics. Sheereen Farhaad, Yousuf Zulaikha, Haroon Rashid, Laila Majnoo, Heemaal Nagirai, Ziny Mozoor, Aqa Nandun, Ram Charit, Saam Nam, are some of the glaring examples in the field of Masnavi. Mir Hasan's Sahrul-Bayan in Urdu is being considered as a unique Masnavi, and in Kashmiri, although Gulrez is considered the best but other Masnavis are also equally good.

Daastaan Gule-Bakawali too is a milestone in Kashmiri Literature. This Daastaan has been written by Nyamatullah Parray and compiled by Mohd. AhsanAhsan and Gulam Hasan Taskeen. Shri Raina has dwelt on its origin and who is its actual creator, this point has also been dealt with. Although it has been described as a Hindustani Masnavi but some critics talk about its Iranian influence. Noted critic Prof. Gopi Chand Narang disputes both the contentions. Major portion of the Daastaan has Indian feel and flavour and may be after Muslim Rule in India, Muslim influence especially the Iranian influence may have cast its shadow over Daastan-goyi (story-telling) also. Its original manuscript is with the Cambridge University. Shri Raina has quoted Mohd Yousuf Teng who says, Niyam Sab's Masnavi



is based on the Urdu Translation of the first manuscript of Gule-Bakawali written by Izat Ullah Bengali and the translation has been done by Nihal Chand Lahori. Daastan Gule-Bakawali has been translated into various other languages including English and French. It is worth mentioning that this Daastan has been given different names by different authors. It is named as Mazhab- e- ishq in Urdu by Nihal Chand. Najam Din Miskeen translated it into Punjabi. M.K.Raina has tried to get deep into it to find out whether it is a real story or an imaginative description of an anecdote. It is said that a King 'Raja Bhoj' once went to his son and sent him to an under developed area. Great Astrologers and Learned Men in the court accompanied the Prince to the area and planted trees and developed a magical garden. A beautiful girl was born to the King. She was named Narbadaal. The sweet fragrance of her youthfulness reached every nook and corner. A hermit named Sone Bhadra inflamed with love, was bewitched by the fragrance and he fell in love with her, having heard about her beauty even though he had not seen her personally. By hook or by crook, this hermit reached before Bakawalli (Narbadaal) and presented her a flower with the condition that she shouldn't be married to anybody. Meanwhile a Prince was fascinated by her beauty and told her that he loved her. Raja Bhoj accepted his request. When Sone Bhadra heard about it, he was heart broken. He cursed Narbadaal to change into water and wash away with it. She was turned into a river which was named Narbada. Even the historian Mohd Din Fouq endorses this story and says, "Amar Kantak is a holy place of Hindus and Narbada springs out from the same place." However, Shri Raina doesn't suffer any loss when he absolves himself by not commenting and coming to a final conclusion regarding the Masnavi's authenticity. He categorically states, that his purpose is to bring before readers, the Kashmiri literary treasures in Devanagari script, which otherwise is available only in Urdu-Persian script. Be that as it may, this great Daastan belongs to us and we are proud to have created such great literary pieces. Shri Raina has indeed done a good job by bringing this Masnavi before the readers. Yes, it is up to the readers to decide whether the story is a real one or an imaginative tale.



## काव्य

त्रिलोकी नाथ दर 'कुन्दन'

### पिन्जरे का पंछी



जानता हूँ स्वतंत्रता का मूल्य, स्वच्छन्दता का महत्त्व।

मैं भी पक्षी हूँ, मेरे भी पंख हैं।

जानता हूँ मैं अपने पंख फडफडा सकता हूँ,

सारा आकाश मेरा क्रीडा स्थल है,

उड़ने का इच्छुक मेरा वक्षस्थल है।

मैं और पक्षियों को देखता हूँ - ललचाता हूँ।

मेरा भी उड़ने का मन होता है,

खुली हवा में सांस लेने की इच्छा होती है।

अन्य पक्षियों का साथ पाने को मैं भी

आतुर हूँ, लालायित हूँ।

पर क्या करूँ ?

पिन्जरे में रहने की आदत जो पडी है।

मेरा संसार सीमित हो चला है।

यहीं रहता हूँ, यहीं सोता हूँ, यहीं फडफडाता हूँ।

जो खाने को मिलता है उसे खाता हूँ,

जो पीने को प्राप्त है वही पीता हूँ।

मेरा काम है फुदकना - बच्चों के लिये,

मेरा काम है चहकना - बड़ों के लिये,

मैं सब देखता हूँ, सब सुनता हूँ, सब समझता हूँ -

पुण्य भी, पाप भी, वरदान भी, श्राप भी,

सुख भी सन्ताप भी, भाग्य भी अभिशाप भी,

क्रन्दन भी निनाद भी, प्रकोप भी प्रसाद भी।

पर कुछ कह नहीं सकता -

न ताली न गाली, न सराहना, न उल्हाना,

अनुशंसा न प्रशंसा, कीर्ति न आलोचना।

मैं केवल द्रष्टा हूँ - मूक द्रष्टा।

बाहर के संसार का आंकलन मैं यहीं से करता हूँ।

मत खोलो मेरे पिन्जरे का द्वार।

मैं यहीं अच्छा हूँ —

परतंत्र, परवश, दीन हीन, दया पर निर्भर,

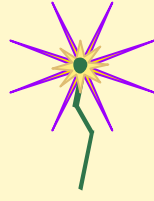
परन्तु संसार के प्रपंच से अछूता,

एकाकी, बंद पिन्जरे का पक्षी।।



दास्ताने  
गुले-बकावली

५



Daastaane  
Gul-e-Bakawali

5



**Source:** Nyamatullah Parray's 'Gule-Bakawali'  
Compiled by Moh. Ahsan Ahsan and Gulam Hasan Taskeen.

(A publication of J&K Academy of  
Art, Culture & Languages, Srinagar.)



Condensed and re-written in  
Standardised Devanagari-Kashmiri Script by  
M.K.Raina

दास्ताने गुले-बकावली - ५

## ताज-उल-मलूक छु बीसवायि पनुन्य दॅलील वनान

शाहज़ादु सपुद मजबूर तु वॅनिन तस पनुन्य सॉरुय दॅलील जि बु कुस छुस तु कति आस। दोपुनस, “बु छुस असली शहनशाहे ज़ैन-उल-मलूकुन नेद्युव तु नाव छुम ताज-उल-मलूक। म्यॉनिस बाबु जानस सोर्यव चेश्मन गाश। सु सपद्यव ओन। हॅकीमव कोर स्यठाह यलाज मगर हॉसिल सपुद नु कॅह। ऑखुरस सपुद तिमन मोलूम जि हरगाह कांह पॅरिस्तान गॅछिथ बागे बकावलु मंज़ु अख खास पोश अॅनिथ दियि तु सु पोश यियि शहनशाह संज़न चेश्मन प्यठ फिनावनु, तस यियि गाश। यि बूज़िथ द्रायि म्यॉन्य बाॅय गुले बकावली छांडनि पॅरिस्तान कुन तु चॉनिस ज़ालस मंज़ आयि वलनु। तिमव म्युंद च्ने सुत्य नरदस तु हूरुख। तमि पतु वॅरिथख च्ने तिम पनप्रनिस कौदस अंदर बंद। यि बूज़िथ द्रासबु ति सु पोश छांडनि, युथ ज़न बु पनप्रनिस बाबु जानस अॅछन हुंद गाश वापस दिमहॉ अॅनिथ। योत वॉतिथ सपुद मे च्ने सुत्य मुलाकात तु म्योन दिल सपुद शाद। व्वन्य हरगाह वु म्यॉन्य मुराद पूर करनस खलाफ सपदख, तैलि मारु बु येती पनुन पान।”

मुबादा अगरचे ब नूये दिगर  
पनुन पान मारन बु अंदर सफर

यि बूज़िथ ह्योत बीसवायि वदुन। दोपुनस “च्चे छय ना खबर जि पॅरिस्तानस मंज़ छि सासु बज़ु बलायि। अर्दाह सास पॅरियि तु अर्दाह सास जिन छि बागे बकावुलस रॉछ करान। अमि अलावु छि तथ जॅमीनि तॅल्य ति गगर रॉछ करान। अमि बागु पेठ्य छुनु परिदन ति वुडव करनुक इजाज़थ तु न छु द्यवन तु जिनन तोर कुन गछुनस इजाज़थ। तोर कुन गछुन गव पानु मर्गस नाद द्युन।” मगर शाहज़ादु ओस नु अमि खॉतरु तयार। तॅम्य दोपुस, “इनसानस छु ख्वदा सॉबन स्यठाह ताकत द्युतमुत। हरगाह तसंज़ मरज़ी आसि, बु सपदु पनुनिस मुरादस मंज़ कामयाब। यिथु पॉठ्य तॅम्य हज़रते खॅलीलस खॉतरु नमरुदुन नार गुलज़ार बनोव, क्या तॉजुब छु, तिथय पॉठ्य मा करि सु मे प्यठ ति इनायत।” अमि पतु वॅर शाहज़ादन सुहस तु ब्रह्मनु संज़ दॅलील बयान।

## सुहस तु ब्रह्मनु संज़ दॅलील

दपान अॅकिस जंगलस मंज़ ओस अख ब्रह्मनाह पकान। अॅकिस जायि वुछुन शॅसतरविस पंजरस मंज़ अख सुह कौद। सुह ओस स्यठाह कमज़ोर गोमुत तु त्रेशि दादि अॅसुस ज्यव ताम फॅटिथ द्रामुन्न। ब्रह्मनस आव सुहस प्यठ आर। सूंचुन, अॅमिस आसि खबर कूत काल गोमुत अथ पंजरस मंज़ बंद। तॅम्य खूल पंजरस कुलुफ तु सुह कौरुन आज़ाद।

सुह येलि पंजरु न्यबर द्राव, तस आव अॅछन गाश। तॅम्य कोड जंगन वाश तु च्येन यड बॅरिथ त्रेश। अमि पतु आव ब्रह्मनस ब्रॉठ कुन तु रोदुन सु पंजन मंज़। दोपुनस, “मे छि स्यठाह ब्वछि लॅजमुन्न तु बु ख्यमथ च्युय व्वन्य। चोन माज़ आसि स्यठाह म्यूठ।” ब्रह्मनन वोनस, “यि कत्युक इनसाफ गव? मेय कोरमख

आजाद तु मेय छुख च्च मारुनस तयार।” सुहन द्युतुस जवाब, “म्योन मज़हब छु यी। युस मे नेकी करि, तस छि मे बँदी करुन्य। हरगाह च्च वनख, बेयिस काँसि पृछव।” ब्रह्मनन कोर आंकार। दृश्य द्रायि। पकान पकान वुछ सुहन अँकिस जायि अख कुल। तस वँनिन पनुन्य दँलील तु पृछुनस जि म्यानि खॉतरु छा जाँयिज़ ब्रह्मन ख्योन किनु न? कुल्य दोपुस, “बिला शक छु जाँयिज़। मे वॉन्न पानस अख वॉंस येतिनस खडा रूज़िथ। युस इनसानाह यपर्य पकान छु, म्यॉनिस छायस तल छु आराम करान। मगर नेरनु वख्तु छु तोति म्यानि अख ज़ु लंजि फुटरॉविथ निवान। अमि किन्य वाती च्चे ति यि इनसान ख्योन।” यि बूज़िथ चायि ब्रह्मनस थरु थरु। दोपुन कुलिस जि च्चे कोरुथ गलत पॉठ्य सुह सुंदुत तरफ। सुहन दोपुस बेयिस काँसि पृछव।

पकान पकान वॉत्य तिम अँकिस वति प्यठ। सुहन पृछ वति बेयि सुय सवाल, मगर सुती वोननुनस कुल्य सुंद जवाब ति। वति वोननुनस, “यि कुल्य वोन, ती छु पज़र।” ब्रह्मन गव नारो नार। दोपुनस खॉर करनस बदल छा यी सिलु। वति वोननुनस, “बु छस सारिनुय खॉर करान। प्रथ अकाह छुम पेट्य पकान। कांह छुम टूंकुर लायान तु कांह गंदगी प्यठु त्रावान। कांह कांह छुम मँज़िलस वॉतिथ पेशाब ति प्यठु करान। तथ कुन येलि वुछव, तेलि छुना जाँपितु इनसान मारुनुय?”

सुह गव ख्वश मगर ब्रह्मनन मोन नु वति हुंद फॉसलु। तँम्य वोन सुहस जि कुल्य तु वति, दृशववय कोरुहँय नाजाँयिज़ पॉठ्य चोन तरफ। सुहन वोननुस, “छुना सलाह जि अँस्य गछव त्रॉकुलस (यस त्रे अक्लु आसन) निशि तु तँस्य वनव फॉसलु करुन।” ब्रह्मन ओस वुनिस ताम म्वच्योमुत मगर चारो नाचार सपुद अथ कथि प्यथ आमाद। दृश्य द्रायि त्रॉकुलस समखुनि।

वति समुख तिमन अख प्छु लोह। ब्रह्मनन वोन सुहस जि अँमिसुय कोनु पृछव? सुहन कोर मंज़ूर। प्छु लँह्य बूज़ दृशवुन्य हुंद बयान। तँम्य ख्यव तॉजुब। ब्रह्मनस कुन वोननुन, “मे छुनु यकीनुय यिवान जि युथ ह्यु सुह आसिहे कुनि पंजरस मंज़ बंद तु च्चे आसिथन सु रिहा कोरमुत। मे पेयि ग्वडु सु पंजर वुछुन, तमि पतु ह्यकु बु कांह फॉसलु कँरिथ।”

पँरीकाननुय निशि बूज़िथ बयान  
दोपुख तँम्य सु पंजरु बु वुछुहा अयान  
जि ब्रह्मन यिवान छुम स्यठाह तॉजुबाह  
रिहा कोरमुत अँम्य आसि युथ शेर ज़ांह

सुहन दोपुस, “अदु नाकारु क्याह गव? व्वलु पख मे सुत्य, बु हावय सु पंजरु।” त्रेनुवय वॉत्य तथ पंजरस निश। प्छु लँह्य वोन सुहस, “चे पेयी हावुन जि अथ पंजरस मंज़ किथु पॉठ्य ओसुख च्चु बंद तु ब्रह्मनन किथु पॉठ्य कोरनख च्चु आजाद।” सुह च्चाव पंजरस मंज़ वापस। प्छु लँह्य वोन ब्रह्मनस कुन, “मे हाव पंजरु किथु पॉठ्य ओस बंद।” ब्रह्मनन कोर तस हावनु खॉतरु पंजरुक दरवाज़ु बंद। अमि पतु वोन सुहन ब्रह्मनस वुन, “मुचराव व्वन्य दरवाज़ु तु बु नेरु न्यबर, युथ ज़न प्छु लँह सोन फॉसलु करि।” ब्रह्मनन युथुय दरवाज़ु मुचरावुन ह्योत, प्छु लँह्य कँरनस अथस थफ तु दोपुनस, “पनुनिस जानुकिस दुशमनस छा कांह यलु त्रावान? खबरदार छुय, युथ नु यि रिहा करहँन।” सुह गव बेयि गवडनिकी पॉठ्य पंजरस मंज़ बंद तु ब्रह्मन

बचव अथन पचख दिवान ।

यि कथ वॅनिथ वोन शाहज़ादु ताज-उल-मलूकन बीसवायि वुन, “ताकथ आसनु सुत्य छुन कांह बोड बनान । अक्ल गछि आसुन्य । मे छु यकीन जि ख्वदावंदु संजि मरज़ी सुत्य सपदि म्योन मुश्किल ति हल तु बु गछु पनुनिस मुहिमस मंज कामयाब ।”

## बीसवा छि ताज-उल-मलूकस ज़ारु पारु करान

बीसवा लॅज शाहज़ादस ज़ारु पारु करनि । दोपुनस, “चोन पॅरिस्तान गछुन छु स्यठाह खतरनाक । तति छु द्यवन तु पॅरियन हुंद गरु । तोरु जिंदु वापस युन छु महाल । बु किथु ह्यकु च्चे वरॉय जिंदु रुज़िथ ? च्चे छी अथस मंज बिसियार खज़ानु, अमि अलावु क्याह छुय च्चे बकार । म्योन हरगाह बोज़ख, च्चे मॅशराव पॅरिस्तान गछुन ।” मगर शाहज़ादन मोन नु कॅह । दोपुनस, “च्चे मु बर गम । बु वातु बेयि च्चे निशि सॅही सलामथ वापस ।”

## ताज-उल-मलूक छु बीसवायि वखसथ ह्यवान तु पॅरिस्तान कुन नेरान

ऑखरकार द्युत शाहज़ादन बीसवायि दिलासु मदारु तु द्राव कुनुय ज़ोन सफरस । न ओस तस कांह रहबर तु न कांह वॉकुफकार सुत्य । शाहज़ादु रुद अख अख मँज़िलाह कडान । तु ख्वदायस कुन गुज़ॉरिश करान जि मे हावतु वथ ।

फकान पकान गव शाहज़ादस अख कोह नज़रि । कोह तेंताँलिस येलि नज़र त्रॉवुन, अथ प्यठ वुछुन अख जिन बिहिथ । शाहज़ादस गव हेरिम शाह ह्योर कुन तु बॅनिम शाह ब्वन कुन । ख्वदायस कुन वॅरुन गुज़ॉरिश जि ख्वदायि, च्चेय छुख बचावन वोल तु फतह दिनु वोल । हुपॉर्य येलि जिनस शाहज़ादस प्यठ नज़र पेयि, सु गव ख्वश । सु ओस ब्वछि होत तु शिकार वोट पॉन्य पानय तस ब्रॉठ कुन ।

शाहज़ादु ओस वुनि सॉचानुय जि जिनन दिच्चनस क्रख । दोपुनस, “ऐ इनसानु! च्चे कति प्यठ आख तु कपॉर्य वोटुख योर मुल्के अदम ? च्चे छय ना खबर जि चोन वापस जिंदु नेरुन छु मुश्किल ।”

शाहज़ादस तोर फिकरीह जि जिन त्रावि नु मे जिंदु कॅह । तॅम्य वोनस, “बु छुस आमुत येमि दुनियाह निशि तंग । बु आस ज़ॉनिथ मॉनिथ योर जि चानि दस्तु सपदि मे म्वकलनपाय । च्चे मु सॉच कॅह । यूत जल्द पिली, त्यूत जल्द नि मे ख्यथ ।” जिन गव यि बूज़िथ हॉरान । तस नरम्यव दिल । सूंचुन, अॅमिस बिचारस छु खबर क्याह अज़ाब । दोपुनस, “ऐ नवजवानु! कसम छुम सुलैमान अलैहसलामु सुंद । बु करथ नु च्चे परेशान कॅह । मगर मे वन च्चे क्या गम छुय ? हरगाह मे निशि तम्युक कांह यलाज आसि, बु करय ज़रूर मदद । अगर म्योन बोज़ख, मे निशि बेह कॅह द्ह तु कर आराम ।”

शाहज़ादु गवजिन सुंज़ रहमदिली वुछिथ ख्वश । सु ब्यूठ तॅस्य निश तु आरामु सान गुज़ॉरिन कॅह द्ह । अकि द्ह प्रुछु जिनन शहज़ादस, “ऐ नवजवानु! च्चे वन मे च्चे क्या छुख ख्यवान तु च्चे क्या ख्यन खवरदनी गछी आसुन्य ?”



शाहज़ादन वोनस, “ऐ रहम दिल जिनु! अँस्य छि ख्यवान तोमुल, ओट तु स्युन।” यि बूज़िथ कँर जिनन वुडव। अँकिस जायि वुछुन वूटन हुंद अख बेड कॉफिलाह ख्यन ख्वरदनी ह्यथ पकान। जिनन मोर जॉट तु केंह वूठ अँनिन सामानु ह्यथ तुलिथ। शाहज़ादन युथुय यि ख्यन ख्वरदनी वुछ, सु गव स्यठाह ख्वश। तँम्य वोल वूटव प्यठ सामानु ब्वन तु वूठ कँरिन जंगलस मंज़ आज़ाद।

शाहज़ादन ह्योत व्वन्य पानस क्युत पानय रनुन। कूसमु कूसमुक सामानु वुछिथ गव सु ख्वश। तँम्य कोर ख्वदायस कुन शुक्रानु अदा। अकि दूह सूंच तँम्य जिं बू करुहा जिनस क्युत ति पानय ख्यन चन तयार युथ ज़न सु मे प्यठ ख्वश सपदिहे तु बू ह्यकहा तस पनुन मुदा वँनिथ। तँम्य वोन जिनस, “मे गव शोक अज़ माज़ ख्यनस। दिख ना मे जंगलु प्यठ अख वूठ अँनिथ!” जिनन कोर आंकार। तँम्य ओन अँकिस ब्रुंजिस मंज़ जंगलु प्यठ अख वूठ रँटिथ। शाहज़ादन कोर सु वूठ ज़बाह तु तसुंद माज़ लोगुन बुजुन। मॉदस त्रुवुन ग्यव तु शकर सुत्य तु बनाविनस च्वचि तु हँलवु। बुज्यमुतिस माज़स लोगुन मसालाह जान तु थोवुन जिनस ब्रोंठु कनि पेशकश। जिन गव यिम ज़ियाफतु वुछिथ स्यठाह ख्वश। तँम्य ओस नु वुमरि युथ गुज़ा वुछमुत। यि केंह शाहज़ादन तयार कोर, ति छुन जिनन सौरुय ख्यथ। अमि पतु वोन जिनन शाहज़ादस कुन, “म्यान्यव जदव ताम छुनु युथ ख्यन ज़ांह ख्योमुत। वन च्चे क्या गम छुय, बू करय सु दूर।”

शाहज़ादन वोनस, “मे छु बूज़मुत जिं जिन छि आसान मकार तु दगाबाज़। तिम छिनु पनुन वादु पूर करान। हरगाह च्चे हज़रते सुलैमानु सुंद कसम हावख, तेलि करु बू च्चे निशि पनुन मुदा बयान।” जिनन होव नु कसम केंह। दोपुनस, “क्या खबर छम जिं कसम हॉविथ क्वसु कॉम करनावख च्चे मे। तु हरगाह मे चॉन्य कॉम हेच नु कँरिथ, बू सपदु ना अपज़्योर।” मगर शाहज़ादन मोनुस नु। दोपुनस तेलि ह्यकय नु बू च्चे किहीं वँनिथ। जिन गव मजबूर तु ऑखुरस ख्योन हज़रते सुलैमानु सुंद कसम।

शाहज़ादस येलि यकीन सपुद जिं जिन करि नु वादु खलॉफी, तँम्य वोन तस, “मे छु स्यठाह शोक बागे बकावुलस सॉर करनुक। बू वुछु हा अकि लटि सु पँरिस्तानुक शहर। बस म्योन मुदा छु जिं च्चे वातुनावख मे तोर।” दपान युथुय जिनन शाहज़ादु संज़ कथ बूज, तस डँल्य होशुय। तस गव वुछान वुछान त्युथ गॉयलु जिं शाहज़ादन सूंच, यिमा मूद। ऑखुरस येलि तस होश आव, तँम्य वोनस, “मे ज़ान्योव जिं च्चे यिख म्योन कज़ा ह्यथ। च्चे छुय ना बूज़मुत जिं पँरिस्तानुक युस बादशाह छु, तस छे कुनी कूर। नाव छुस बकावुल। तस छि अरदाह सास ताकतवर द्यव नोकर तु तिम छि तस दूह राथ पँहरु दिवान। शहरस अँदु अँदु छु अख लोयुव देवार। बागस अंदर छि लाल, जवाँहिर, तु रंगारु रँग्य कुल्य तु पोश। होज़स अंदर छु अख आबुशार तु अँथ्य मंज़ छु अनॉर्य रंगुक अख पोश पाँदु गोमुत। अमी पोशि सुत्य छि बागुच रोनुक तु ततिक्य बसकीन त्युत फिदा तथ पोशस प्यठ जिं दूहय छि तम्युक दीदार करान। अमि पोशुक नाव छु गुले बकावुल तु यि छु पूर दुनियाहस मंज़ मशहूर गोमुत। अथ पोशस छि त्रुह सास नफर पँहरु दिवान। यि पँहरु छु त्युथ जिं तथ बागस मंज़ हेकि नु कांह जानावार ति अँचिथ। बकावुल शाहज़ादि अलावु छुनु तथ बागस मंज़ काँसि ति अचनुक इजाज़थ। ततिक्य द्यव छि कोहसारन हिव्य बँड्य तु बू छुस तिमन ब्रोंह कनि अख मोहा हू। च्चे ख्योवुथस बू ग्वडु कसम। व्वन्य न छु मे च्चलुनस वार तु न रोज़नस। मगर बू किथु बँहरु तथ जायि गछुनस? मे कति छु त्युत ताकथ? तत्युक नाव बूज्यथुय छि मे ऑरख फटान।”

(ब्रोंह वुन जॉरी)

**FOUR TYPES OF YOGA**

**S**hrimad Bhagavad Gita has eighteen chapters. Each chapter is named after one or the other yoga. Yet there are four distinct types of yoga explained and discussed in this Divine Song. These are *Jnana Yoga* or the yoga of knowledge and cognition, *Karma Yoga* or the yoga of action and deeds, *Bhakti Yoga* or the yoga of devotion and dedication and *Raja yoga* or the yoga of meditation and contemplation. Actually these four sum up all the aspects of human life. We seek to know everything around us as also the secret of all those things that appear to us as mysterious. We act all the time in conscious mind and sub-conscious mind, both. We are devoted to what we do, what we seek to achieve and to the values that we hold dear. We contemplate on the problems faced by us and meditate to find satisfactory solutions to these problems. All this is true of our mundane life and the spiritual life in a great measure but the quantum may vary from person to person and between different periods of the life of the same person. To understand these topics in fuller details a close reading of the Bhagavad Gita is very useful. There may be discussions on these in other scriptures, holy books and other books in various languages of the world but if we want to have access to the explanation and exposition on these subjects at one place, we will have to turn to Gita for light and guidance.

Shri Gita has described and analysed *Jnana* or knowledge at length and in great detail. It has established its superiority as well. One thing is, however, noteworthy; it says that *Jnana* or knowledge is incomplete without *Vijnana* or its application. The former is pure Science and the latter is the applied Science or the Technology. The former is represented by Goddess Saraswati and the latter by Goddess Laxmi. Science when transformed into technology creates wealth and this justifies our worship of Goddess Laxmi as the deity of wealth. The two are complimentary to each other and either of these is incomplete in itself. That is why Lord Krishna says to Arjuna, '*Jnanam te-aham sa-vijnanam idam vakshyami asheshatah, yad jnatva neha bhuyah jnatavyam avashishyate* – I am going to explain to you the knowledge and its application, both in full, after knowing which nothing else will be left worth knowing.' This stipulation gives us an important advice to follow that it is not sufficient to

know alone. It is also important that we apply this knowledge in our mundane and spiritual life. Whatever we know must translate into action. Whatever we learn must be implemented and brought into practice. All our knowledge should be put to good use in our life for our own benefit and for the benefit of the mankind.



Again the *Karma* or action has been qualified in two ways. It should be either '*Mat-karma*' or the actions carried out on behalf of the Divine and '*Nishkama-karma*' or the deeds performed without an eye on the fruit. '*Kamyakarma*' or desire oriented actions have been forbidden completely. Once we carry out actions on behalf of the Divine, the sense of doer-ship vanishes from our mind. We become humble and realize that we are only the means to carry out our ordained duties. Our deeds are not motivated by any greed or craving for any fruit. We do our duty with a sense of duty. This absolves us from the good and bad effects of the actions undertaken. We have a commitment to the deeds and not to the fruits of the deeds. We ensure harmony and poise in the face of the pairs of opposites like loss and gain, pain and pleasure, defeat and victory. We derive pleasure out of the actions and never wait for them to fructify. We strive for excellence in our actions for we are told that yoga is excellence in actions.

Coming to *Bhakti* or devotion, the Bhagavad Gita says that it should be '*Ananya-bhakti*' or undivided devotion. Our frame of mind should be such that we see the Divine in everything. He should be in our mind all the time. We have to have devotion to what we seek to know, what we intend to do and what we desire to achieve. We have to concentrate on Him with unflinching faith, trust and belief. We have to surrender unto Him so that He worries about us, He takes care of us and He guides us all the time. We keep on thinking about Him. We execute His command and we entrust the boat of our lives to Him. With this attitude He becomes the boatman who ferries us across. The condition, however, is that it should be undivided, unflinching and unwavering devotion. The beauty about this devotion is that there are no doubts, no questions and no apprehensions. It gives us a commitment, a resolve

and resilience, with the result that divinity manifests in our thought, word and deed. We do not hurt any one and no one hurts us either.

The fourth yoga is called *Raja-yoga* or the principal yoga of meditation and contemplation. This one has been qualified in Shri Gita as yoga, which has to be continuous and without any break. Yoga means a yoke and a yogi gets *yukhta* or yoked with the Divine by meditation. One has to be yoked all the time, continuously without any let up so that the yogi can be identified as '*Nityabhiyukhta*'. Now every one of us needs two things, one what we do not possess and two protection to that which we do possess. For a *Nityabhiyukhta* yogi God has promised to take care of both these things. He has said in Shrimad Bhagavad Gita very clearly that He will provide them all that they lack and give protection to their possessions provided they are uninterrupted yogis. In the ordinary sense of these terms we can take it that by our continuous meditation and contemplation we shall achieve all that we need and ensure protection to our possessions from the Divine. In spiritual terms, however, these two words have a significant connotation. God has promised to take care of our *yoga* and *kshema* if we are constantly and continuously attached to Him. Yoga here would mean emancipation and *Kshema* is that which ensures our well-being. In spiritual parlance this would mean *Paramananda* or supreme bliss.

Thus we have seen that these four types of yoga have been qualified by the holy Gita. It says that *Jnana* or knowledge must be accompanied by *Vijnana* or application. It states that *Karma* or actions should be *Nishkama Karma* or actions not done for their fruits. It enjoins upon us that our *Bhakti* or devotion should be *Ananya Bhakti* or undivided devotion. Then it clarifies that *Yoga* or meditation should be *Nitya* or continuous and uninterrupted. These four types of yoga will lead us to emancipation only if these stipulations are kept in mind and implemented in letter and spirit. These formulations are applicable in our worldly life and equally so in our spiritual life. ☺☺

बजन

...

भूषण मल्ला 'भूषण'

चु मिसरॉय



दया कर छुस बु लोलस लोर शंकर  
मुचर हृदयस चु पनुनिस तोर शंकर ।  
अँदुर्य रुम रुम दजान छिम चानि बापथ  
वैनिस तल यिम, चै रोस गछु कोर शंकर ॥

पेमुच लछ हायि गॉमुच छम जवॉनी  
रँगिथ विषयन मे थॉवुम ज़िंदुगॉनी ।  
नज़र त्रावुम तु ज़ालुम अंतु-मल जल  
फवल्यम युथ सहस्र डल कर मेहरबॉनी ॥

जमानन डॉजिनम ब्वद मस मे चॉविथ  
तनय छुस मोह गटन मंज़ पानु रॉविथ ।  
मे अथुरोट कर तु गाशिर्य फोर बरुम जल  
चल्यम गांगल मे गछ दरशुन चु हॉविथ ॥

चै छुय आयुद त्रुशूला हा ग्वसान्यो  
ड्यकस छुय चँद्रम चै ज़ूला हा ग्वसान्यो ।  
हँटिस वासुक जटन गंगा चै जॉरी  
वैलिथ सुह चम चु बोला हा ग्वसान्यो ॥

वसान अमरावती छटु मॉर्य मॉरी  
चवान अमर्यथ बरान बानन छि सॉरी ।  
यँद्रेय चूरन येमिस दिग थॉव कामुच  
जदल बानस तँमिस रावुन छु जॉरी ॥

ड्यकस जरहा बु चाने दूनि हुंद सूर  
मनुक वज़िहे अमे बस्मय मे संतूर ।  
चु हरम्वख छुख रँटिथ वस बस चु मेय मंज़  
बु बनहा ज़ोतुवुन रव शोलुवुन नूर ॥

\* \* \*

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**BOOK REVIEW**

**Book:** The Ugly Kashmiri  
(Cameos in exile)  
**Edition:** 2nd. (With Explanatory Notes)  
**Content:** Satire, Nostalgia, Sarcasm  
**Pages:** 186  
**Price:** Rs. 250.00  
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Jammu-180013  
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1/13-14, Asaf Ali Road,  
New Delhi 110 002.  
**Tel:** 011-23239001, 011-23234269  
**E-mail:** alliedpublishers@eth.net

Satire, irony, pathos, black humour, despair, sarcasm, anger, nostalgia, love and compassion make up these cameos. They are about Kashmiri Muslims, Kashmiri Pandits (called 'migrants'), security forces, militants, politicians, intellectuals, common people, women and other sections of the Kashmiri society. The cameos are terse, meaty and aphoristic, and convey the author's poignant view of the happenings in Kashmir and elsewhere. Each cameo is a bleeding piece of truth.

A book of paradoxical, cynical and gnomic reflections drawing the readers into a subtle sort of vertigo. The author writes with insolent honesty, and

provokes and incites defiance. The underlying theme of a need for change from ugliness to beauty runs throughout.

**Author says: (From Preface of the book)**

Few people stick to their convictions when uncomfortable circumstances happen. Beliefs and commitments crumble to dust. The talk of values and ideas sounds fine in peace. In troubled times the hollowness, stupidity and ugliness of man come to the fore. A liberal man proves irrational and dangerous, and an illiterate underdog or a goon performs a heroic act or a noble deed. Man is an interesting paradox.

The fountainhead of these cameos is my love for all Kashmiris. Some cameos put forward the events that I in Jammu and Delhi. Some portray the situations that I have heard about. The authenticity of history is not my concern. When people believe in falsehood, it becomes truth. My observation gives utterance through pithiness. My imagination runs amok to shout pain, love and anger.

I have never had any political commitment and religious conviction. I go on changing my opinions. I dangle between an idea and its opposite. I am sure about my doubts, vacillations and uncertainties. I have no answer and solutions to offer.

**Review of 'The Ugly Kashmiri'**  
by  
**Aishwarya Pillai**

**The Kashmir Malice:**

In 1990, over 2, 00,000 Hindus fled their homes in the Kashmir valley in India, under dire threat from Islamic terrorists. Forced to leave their ancestral lands and property, the displaced Kashmiri Pandits, as they are known, were rendered 'migrants' - refugees in their own country. Their plight remains on the sidelines of the more public spectacle of the Kashmir issue. Many of them remain in camps, awaiting justice and a possible return to the place

they called home. Others, scattered and settled across India, carry the scars of the tragedy within.

'The Ugly Kashmiri' is a collection of short pieces, which touch upon the smoldering discontent preceding the forced exile of this community, as well as the traumatic hangover, post-migration. For the first time in Indian literature, a book dealing with the politics, sociology of a state and people has been written, using short pieces which are complete in themselves. The canvas of this book stretches far beyond the Pandit community to the other essential pieces that constitute the social fabric of Kashmir: the Muslims, the intellectuals, the militants, the security forces and the politicians.

Sparing no one, not even the reader of the cameos, the author rips through any pretensions of patriotism or intellectual posturing, and exposes the hollowness within.

A poignant and, yet, scathing comment on the Kashmiri ethos, these 180 cameos hold a mirror to the universal human condition of displacement, hypocrisy and betrayal. Each piece gets a page to itself, which intensifies the impact of words.

Although most of the cameos cannot be easily comprehended by someone from outside the context, the tearfulness and irony are hard to miss.

A defiant and incisive look at a generation of people, each cameo is, as the author puts it, "a bleeding piece of truth," and loaded with multiple meanings. Some of the cameos compress historical and political events spanning several years.

The second edition of the books contains a set of annotations, which throw light on the amazing depth of meaning behind each piece. The meaning of some of the more cryptic cameos has been paraphrased below:

#### **The Dying Word:**

His last word was "Shift!"

While in exile, Kashmiri Pandits shifted from rented house to rented house. They used the word "shift" for each move. Here, an old man is about to die. His dying word too is, "shift." There's a sense of ambiguity here. He is shifting to the next world.

#### **Nero:**

"What an artist lies in me!"

Nero's last words were: "What an artist dies in me!" In an instance of clever wordplay, the author uses the word 'lies,' in terms of how the actor inside a Kashmiri political leader lies to the people.

#### **Another Tryst:**

"Why did you get to the International Debating Club with the proposition?"

"I had to make a second tryst with destiny."

#### **Character is destiny:**

The author makes a dig at Jawaharlal Nehru, the then Prime Minister of India, who he's critical of, for approaching the United Nations Security Council with the Kashmir issue. Kashmiri Pandits regard this act as a major blunder by the former Indian PM.

#### **Chameleon:**

From Pakistan to plebiscite to India to Pakistan to independence to anything and anywhere in one breath. A dig at the constantly changing political ideology of the Kashmiri Muslims.

#### **The Kill:**

We salute this man for he is a martyr,

We kill this man for he a traitor,

We nail this man for he is an informer.

This cameo is targeted at the dubious philosophy of the terrorists, who indiscriminately killed several Kashmiri Pandits and Kashmiri Muslims.

#### **The Author:**

"Who is the author of these cameos?"

"An anti-Kashmiri Pandit."

The author ends his collection with a flourish of supreme irony. In this, the final cameo, he turns his keen gaze to the reader anticipating the kind of response his work will elicit from his more conservative Kashmiri Pandit brethren. Here, two readers speculate on the identity of the author; the second speaker obviously hasn't relished the criticism of his community in some of the pieces. We don't know which community / religion the first speaker belongs to. Thus, before he draws the curtains on his final act, the author, rather provocatively, leaves the readers questioning their own convictions.

Some of the pieces can be easily viewed in the larger picture of the human condition of being rootless, of having a fractured identity and the sheer emptiness of words to assuage one's angst:

#### **Rootless:**

"I am where I am not,

Therefore, I am not where I am".

#### **Motherland:**

"I sold off my house and land and everything in Kashmir because Kashmir is my dear motherland."

#### **Emancipation:**

"Listen! How can I talk about the plight of Kashmiri Pandits? I am a secularist."

#### **Renaissance:**

"We must preserve our culture."

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**OF BHAGWAANS AND BABS\***

During the last two decades of exile essays on 'Bhagwans', and 'Babs' have been appearing with untiring regularity in almost every community journal. In fact, they are often reproduced from one to the other. Yet, there is hardly any new or illuminating information in most of these write-ups beyond what we have been fed from time to time. On the contrary, we find a lot of myth making and tall claims of 'miracles' about which there is at best sketchy, questionable evidence, or mere heresy. The tendency to create Bhagwans and Avatars out of ordinary mortals is almost compulsive in us and against logic. If the purported aim of repeating the writing about the lives of these people is to generate a sense of spirituality it falls far short of expectation. In the process we may be doing injustice to these simple and unpretentious men by investing them with imaginary and even superhuman powers that they neither possessed nor claimed. That is why I generally skip these write ups.

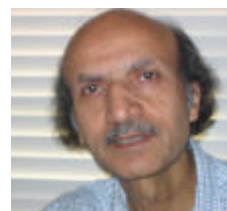
But, when I chanced to see 'Sed Bab' by Shri J L Bhat in the July issue of Har`van I read it through because I had met 'Sed Bab' when he was alive and the memory is still fresh, though it transpired more than 20 years back. As a doctor I have been privileged to meet with many 'Bhagwans' and 'Babs' who come seeking medical advice. Sed Bab was one amongst them. He was brought to my clinic at Chotta Bazar (Karan Nagar) in Srinagar in the eighties of the last century by one of his disciples with whom he was staying temporarily. It was winter and he suffered from a chest infection. I warned him against taking a cold shower in the morning which, the disciple told me, was his custom. But he ignored the warning and caught pneumonia. I had to see him again, now on a home visit, when he took a serious turn.

He gave us a tough time before he recovered. We had to administer the latest generation antibiotics to help him pull through. The disciple, even after going through the terrible strain of looking after him for a whole week, attributed Sed Bab's recovery to his own spiritual power. When asked why he brought him to a doctor and even begged for the home visit, he promptly replied that, as a devotee, he would not leave any stone unturned even when he was sure his guru had it in him to laugh off his illness!

What do you call it if not blind faith?

I do not deny the will to get well is as important

as medicines because it enhances your wellbeing and nudges your immunity into action. Spirituality does the same thing. Sed Bab looked composed in spite of his illness, which may attest to his mental toughness, even spirituality, but rejecting the import of a serious warning is nothing but recklessness, even when committed by a 'Bab'.



To be a 'stickler for routine' as Shri J L Bhat has claimed may be good. In some ways we all are sticklers for a routine in our busy lives; not being so will run against the demands of our jobs and families. But to make that routine a reason for defiance at the cost of your own health and to the great inconvenience of those whose service you take for granted, is insensitivity and mindlessness.

In any case I am not here to detract from the spirituality of Sed Bab just because he chose to flout medical advice, contracted pneumonia and almost succumbed to it. What I am here to reveal is another aspect which militates against the claims by the author of Sed Bab being a 'Householder Saint' and a 'Karmayogi'.

To the extent that he was married and fathered a brood of five children, we must acknowledge he fulfilled the physiological demands of matrimony. But, having done so, he gave his householder status the go-by.

Why I say this is because I also happened to see Gunwati, 'Sed Babs' wife, as a patient some time after the episode narrated above. A gentleman accompanied her to my clinic. After I examined her and wrote out a prescription the gentleman revealed her relation to Sed Bab'.

"Do you need to see a doctor when Sed Bab is there to take care; you have his blessings even without asking," I said in a joke, but immediately felt sorry for having touched a hornet's nest of bitterness and remorse in her. It will be inappropriate to repeat her words but from what she replied it was clear there was a terrible mismatch between his husbandly and housekeeping duties on the one hand and his 'other-worldly' engagements on the other. I did not have to explore any further and had no words to comfort her. She seemed resigned to her destiny and did not expect any sympathy.

It is not my intention to put the departed soul in the dock; we all have our failings and strengths, even

the 'saints' amongst us. Nor do I want to hurt peoples' sentiments, or to put their faith into question, or to brainwash them. I do not contest the fact that Sed Bab must have had attributes that forced people to flock round him and seek spiritual solace. But I do want to disabuse our believing, gullible community from raising mortals to the status of Bhagwans and Babs just because they have 'sacred countenances' or speak in subtleties or perform 'miracles'. Miracles often are aberrations that occur in nature. They are extraordinary events which call for scientific inquiry rather than blind acceptance of a supernatural agency at work. Some people are naturally endowed with special talents and aptitudes that make them exceptional in a particular direction, sometimes at the cost of their overall personality, but that does not give them claim to be god-men.

Mass following does not measure a saint; what he/she leaves for posterity does. I would love to hear what some modern-day 'Bhagwans' and 'Babs' we revere and eulogize, have contributed to society and what their true legacy is beyond their idiosyncrasies including the smoking of chillums, the wearing of long yellow or white robes, smearing ash on their foreheads, and enjoying the unquestioned adoration and untiring service of their hangers on. Lest I am dubbed as an iconoclast out to demolish all 'godmen' and declaring them charlatans, I must acknowledge that there are noble souls whose presence imbues you with a wonderful feeling, and yet, they do not take recourse to miracles nor encourage fawning devotees. ❀❀

[\* We are sure many of our readers will have different views on this subject based on their experience and perception. We would, therefore, request our esteemed readers to send us their considered views either in the form of short comments or full-fledged articles. These will suitably be included in the forthcoming issues of the 'här-van'. A healthy discussion on controversial subjects is always thought provoking and illuminating provided there is no personal attack on those who hold differing views - Editor.]

## Book Review ... Contd. from Page 23

"How?"

"By reviving dead rituals."

The author states in the preface, "I have never had any political commitment and religious conviction. I go on changing my opinions. I dangle between an idea and its opposite. I am sure about my doubts, vacillations and uncertainties." He dedicates the book to an unknown "Ahmad the Blacksmith," whom nobody knows because in today's bruised Kashmir, beauty of the mind and soul have lost their significance.

The author feels a deep "need for change from ugliness to beauty" which is palpable throughout the cameos. Truth is beauty and while the artiste pays a poignant tribute to his lost homeland, these pieces are also a wakeup call to the people to break free of the mire of sentimentality and accept the reality of their situation.

Using an unconventional vehicle and armed with self-deprecatory wit, the author lifts the veil off a malaise that has been silently eating away inside a community for decades. Not surprisingly, 'The Ugly Kashmiri' has caused quite a furor in the Kashmiri literary circle, with a critic calling it a "literary bombshell." It's not just the packaging of the pieces that is unprecedented, but also the driving idea behind it.

A great deal of courage and honesty is required to provoke an entire society into confronting and, possibly, exorcizing the past. Per the author, the source of his cynicism is the pain and love he feels for all Kashmiris. 'The Ugly Kashmiri' helps one fathom the ethos and soul of Kashmir, as well as of a highly marginalized section of its people, the Kashmiri Pandits. ❀❀

### हमारे साहित्यकार

### साहिब कौल

### सत्रहवीं शताब्दी के प्रसिद्ध कवि

साहिब कौल मुगल शहंशाह जहांगीर के ज़माने के एक प्रसिद्ध कवि थे। वह हब्बा कदल, श्रीनगर के रहने वाले थे। उन के जन्म के बारे में तो कुछ नहीं कहा जा सकता लेकिन कहते हैं कि उन की मृत्यु १६४२ ई. में हुई। साहिब कौल ने कश्मीरी ज़बान में कृष्ण अवतार पर कवितायें और लीलायें लिखी थीं। कहा जाता है कि १८७५ ई. में यूरोप के एक अन्वेषक श्री बुहलर कश्मीर आये थे और वह साहिब कौल की किताब कृष्ण अवतार की एक हस्तलिखित प्रति अपने साथ लेकर गये। अब न तो हमारे पास वह किताब उपलब्ध है और न ही उन की कोई कविता या लीला।

साहिब कौल के एक संबंधी पण्डित मधुसुधन, जो आरकाइव्स डिपार्टमेंट, श्रीनगर में प्रबंधक रह चुके थे, से मालूम हुआ कि किसी ने साहिब कौल से कहा कि कल्प वृक्ष पर कोई ऐसी कविता लिखें, जिस से आप का नाम भी कल्प वृक्ष की तरह ही मशहूर हो जाये। कहते हैं कि इस पर साहिब कौल ने सात ज़बानों में सात पदों की एक कविता लिख डाली। कविता तो बाद में नहीं मिली लेकिन उस की अंतिम पंक्ति यूं थी 'साहिब कौल, हा मतवालु, पोशन मालु करॉयो'

**YOGIRAJ SWAMI NAND LAL JI MAHARAJ**

**Y**OGIRAJ SWAMI NANDLAL JI was born in GURGARI MOHALLA, ZAINA KADAL (Srinagar) into a prosperous KOUL family nicknamed as KOTHDARS. His grandfather PANDIT SEHZAKAUL had two sons RAMKAUL and HARA KAUL. Swami Ji was son of PANDIT HARA KAUL born on an auspicious day, FALGUN SHUKLA PAKSH ASHTAMI (TAILAASHTAMI), the exact year of birth not confirmed. It is said that his childhood at his home was not comfortable as his mother had passed away when he was quite young so he left his home at age 14 while he was in class IX. His step-mother didn't treat him well and it was one of the reasons that he left home at this tender age. In fact he was not destined to be an ordinary householder. He had come for the accomplishment of a larger mission which he did by achieving the highest echelons of higher life. Thus Swami Ji detached himself at an early age from the bondages of the household life to seek a higher purpose for himself. Having sought refuge in the feet of many awakened saints and savants of that time, young Swami Ji remained on move from place to place in search of the ultimate path for himself till one day around 1932-3, he reached ZOONI-PORA, a village near BOMAI (SOPORE) on way to KUPWARA in Kashmir.

There was a well established Ashram complex in ZOONI-PORA where saints and BHABAS were

regular visitors from far and near. It was this Ashram which was destined to be the ultimate destination for young NAND LAL JI to get associated with lots of saints and SADHUS and among them his Guru BHABA SWAMI LAL JI, a highly accomplished



yogi from outside Kashmir. The Ashram kept especially brimming with activities of devotees because it fell on way to MAA SHARDA, a reputed temple complex situated in SHARDI near MUZAFFERABAD across TITWAL (GUREZ) presently in Pakistan occupied Kashmir (POK). The devotees on way to SHARDA-MAYEE, as it was popularly called, crossed ZOONI-PORA Ashram and stayed there for a couple of days or more for the facilities available and sought blessings of the DHOONI-MAYEE. Before Swami Ji was initiated into the ascetic order by his holiness SWAMI LAL JI he had a long stay in this Ashram in the service of numerous saints present there and by keeping attendance of many learned souls he adhered to the high disciplined saintly life. Thus Swami Ji received the choicest education of the saint order. It included the study of religious scriptures and especially the practice of YOGA. Thus ZOONI-PORA Ashram proved to be the basic school of learning for Swami Ji and also a place where he had the occasion to be in the feet of his Guru. The Ashram in those days (around 1932-40) was headed by PANDIT SHIV JEE SHAH who managed all the affairs of the Ashram along with a huge property attached to it. A regular LANGAR (cooking arrangement) to cater hundreds of visitors daily was arranged and devotees from far and near came there for service at the Ashram. All food-grains, vegetables and fruit consumed there were the product of the farmland attached to it tended by the farmers nearby and as such there was no dearth of anything and abundance prevailed.

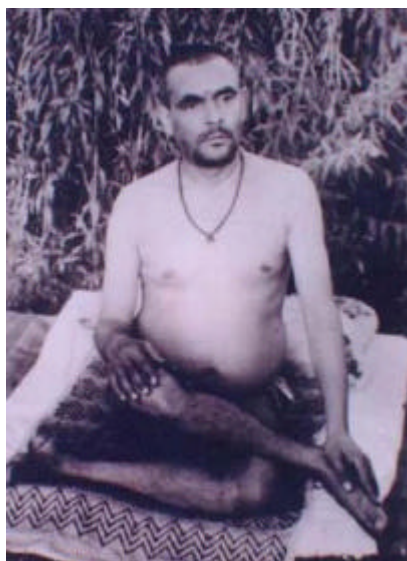
Unfortunately this abundance, peace and spiritual atmosphere didn't last longer at this Ashram. The whole complex was razed to ground in a great fire put to it in 1947 by miscreants during Pakistani Aggression on Kashmir and Partition. The complex was almost deserted already as all Pandits in the



area were trying to save their lives by taking refuge in safer places nearer to Srinagar, the capital of Kashmir. This area, SOPORE, BARAMULLA, HANDWARA, KUPWARA, URI and LOLAB was the worst affected during the 1947 turmoil as thousands of Hindus and Sikhs were brutally killed and property looted and gutted so it took a long time for the remaining few to reestablish themselves at their places after Indian troops pushed back the raiders and restored normalcy in the areas. And among the tragedies that befell Kashmir in 1947 in general and Kashmiri Pandits in particular, was their access to their beloved SHARDA-MAYEE temple complex which incidentally fell across the Line of Control (LOC) in the area controlled by Pakistan.

### **Stay in DEEWANKHAN at BOMAI (SOPORE) :**

While Swami Ji was in ZOONI-PORA Ashram being probably the youngest, he was occasionally sent for some petty errands to village BOMAI just a kilometer away, which comprised of a good number of (about 60-70) Pandit families. SH. JIA LAL DASS, a reputed person of village BOMAI was especially attached to young Swami Ji for his attractive yogic appearance and cheerful aspect. One day Swami Ji expressed his desire to PANDIT DASS of staying



in his house for pursuing SADHNA there. Being scared to shoulder such a sensitive responsibility SH JIA LAL JI talked about it in his family and SMT RADHA MALI his mother and a saintly lady immediately consented to it and offered to provide all requirements of the Swami herself with full devotion and sanctity. Thus Swami Ji was offered to stay in DEEWAN-KHAN, the first floor of a wooden structure outside the main house of PANDIT DASS with a separate entry approach quite suitable for the requirements of Swami Ji. It was quite a large joint family of about fifty members and possibly everyone was excited to have Swami Ji in their house so they extended all possible service to Swami Ji, but the main contribution was of the head lady SMT. RADHA MALI and her daughter-in-law SMT UMAWATI, wife of PANDIT JIA LAL DASS whose service and devotion in the form of serving foods and other beverages with all sanctity to Swami Ji and his numberless visitors at all odd hours for

years together is unparalleled. Swami Ji stayed in this DEEWAN-KHAN for about 8-10 years before he shifted to the KUTIYA in GOWRI-PORA, BOMAI in the apple orchard of the same DASS family.

The period of Swami Ji's stay in ZOONI-PORA Ashram and later in the DEEWAN-KHAN was the formative period of his holy life. It was quite hectic for Swami Ji as he remained almost all the time absorbed in YOG-KRIYA besides being on move meeting saints and SADHUS and visiting various places of religious importance and solitude. His visits to remote interiors of unknown dense forests and staying there for long periods in association with highly awakened souls have also been reported.

Swami Ji was also all these years a regular visitor to SHARDA-MAYEE. The visits there involved a long travel on foot and later on horses through KUPWARA and LOLAB VALLEY and as such he along with his associates stayed in the houses of Pandits in villages in that area. This association created a vast field of devotees and admirers of Swami Ji in the area and also caused certain events that had a deep impact on the holy life. The first was the formal initiation of Swami Ji to saintly order by his holiness SWAMI LAL JI. He though a non-Kashmiri saint was also a regular visitor to SHARDA TEMPLE and stayed with

Pandits there. He too had a large number of devotees in the area and when the occasion came for the formal initiation of Swami Ji, his Guru himself selected a place for him in village SOGAM in the house of one SHRIDHAR BHAT to perform his basic KRIYA. And later it is said that on completion of his first stage, SWAMI LAL JI commented that young NANDLAL was able to do in a few days what he himself had been able to do in several months.

Immediately the popularity of Swami Ji spread far and wide while he settled at the DEEWAN-KHAN in BOMAI. The atmosphere was especially charged with high sanctity when SWAMI LAL JI was there in his association. Meanwhile Swami Ji visited a learned Pandit in SOPORE Town SHRIAFTAB JOO KHER for academic guidance and learning of essential religious scriptures.

*(To be continued)*

**Reflections**

T.N.Bhan

**LETTER TO A FRIEND**

Dear friend Yena,  
Your phone call to me on the occasion of Jaishtashtami, to remind me to observe that particular day as a vegetarian day and abstain from non-vegetarian food, speaks volumes about the roots of our culture and tradition i.e. 'Kashmiriat'. The basis of this way of life is Sufism.



Both Sufism and Kashmiriat are having the history of tolerance and unity. The poet Saint Noor-ud-Din Noorani, known as Nund Rishi preached this and implored on people to live in communal harmony. Not only Nund Rishi but Lal Ded, Samad Mir, Shams Faqir, Parmanand, Krishen Joo Razdan, Zinda Lal Kaul all belonged to Kashmir valley and had the same identical outlook on life. It is most surprising to realise that the thoughts of these people of high thinking ran parallel to Trika Philosophy. It is this concept that blended Shaivism and Islam. This blending of the synthesis of two ways of life brought about the Bhakti Movement, which proved to be one of the most glorious periods of Indian history. It is most important for all of us to know that Kashmiriat is the blending of Islam and Shaivism. The message of Kashmiriat is to understand the essence of all the religions. One must follow one's religion in letter and spirit, at the same time one has to respect all other religions. This has been the message of the greatest leaders like Buddha, Ashoka, Gandhi and Akbar. They preached and propagated the message of 'Universal Brotherhood'. The same message was spread by our own Zain-ul-Abdin Budshah, the most tolerant and just ruler Kashmir ever had.

To accept the teachings of these great men of tolerance, we have to transform our mindset and strive to create 'Sufi thinking' in the minds of all the inhabitants of the Valley.

Dearest friend, I feel I am over burdening you with my thoughts, but your telephone call to me when the annual celebrations at Kheerbhawani were on, has left an indelible imprint on my psyche and has drawn me to pen this epistle to you. I shall for ever treasure the sound of your voice. As a small child, I was told by the old inhabitants of Tullamulla that it is the abode of Maa Ragnya. I pray that she showers her blessings on you and all the members of your family, so that you all have all the happiness, good health, contentment and peace of mind all along.

*(Yena is the pet name of Mir Inayatullah, former Chief Warden, Wild Life of J&K government. Mr. Mir and Mr. Bhan have been friends from their school days since 1949.)*

**मंज़ुल्य बाँध****करुयो गूर गूरो**

शाहु म्यानि बोहदूरो  
करुयो गूर गूरो

माजि येलि प्योख थनय  
गाह प्यव हेरि ब्वनय  
कथि मे थव तु कनय  
करुयो गूर गूरो

प्वफि येलि रोदुख क्वछय  
बरिनय र्वपयि म्वछय  
द्युतुनय र्वपयि लछय  
करुयो गूर गूरो

मासि येलि ह्योतुनख क्वछय  
बरिनय खासु म्वछय  
यितुमो जून पछय  
करुयो गूर गूरो

द्रायस लबि पँती  
वुछुमय पोशि पँती  
दिल गोम मँत्य मँती  
करुयो गूर गूरो

द्रायस बागु मँजी  
वुछुनस बागवॉनी  
स्वय छम शरमँदी  
करुयो गूर गूरो

शामु रंगु बोहदूरो  
करुयो गूर गूरो

Source: [www.mkraina.com](http://www.mkraina.com)

**THREE PATHS OF SALVATION**

[Saddhak is the pen name of Shri Piyaray Raina . Shri Raina is President of Samarpan Public Charitable Trust (Regd) which among other things is involved with bringing awareness of our cultural heritage among our youth. He is a regular contributor of religious articles in various community journals in India and abroad. He is the author of book 'Socio-Cultural and Religious Traditions of Kashmiri Pandits' published in USA. He lives in Atlanta, USA and DLF Gurgaon, India]



Salvation (Moksha) from the phenomenal world is the summum bonum of Hinduism .A Hindu believes in the law of karma and transmigration of soul . Law of Karma is a fixed moral law of cause and effect . It may be described as every (moral) action has its reaction ,or there is nothing such as action without reaction . Good (moral) actions will lead to good results and consequently bad (amoral) actions will lead to bad results .In simple words one may state 'As you sow so shall you reap'.Thusto get out of the cycle of life and birth, soul has to work out its way.*Parmaatma* (Ultimate Reality) is an excellent accountant. He maintains an accurate record of one's good and bad actions and according to its moral laws the next body that is given to the wandering soul depends upon one's *karmic* records. If *jiva* has a plus record of good moral actions (*punyas*) he may be given another human body to complete his ideal journey of reuniting with *Parmaatma*, but if his record is not good of moral actions, (*papas*) he is given a body of lower incarnation such as animals, birds, insects,etc. In other words, soul is bound in this cycle of *karma* and one has to work hard to get liberated,that is, to achieve '*moksha*'.

.Three Ways of Salvation (*Moksha*)

Three ways (*margas*) towards salvations, which are not exclusive, are:

- 1) *Karma Yoga*
- 2) *Bhakti Yoga*
- 3) *Jnan Yoga*

**1) Karma Yoga (Path of Action) :**

"*Karma yoga* is the path to which one is guided in doing the various things enjoined in the scriptures,with regard to the ritual, ceremonial secular and religious matters. The scriptures that prescribe the recitation and methodology of these karmic rituals is known as *Karmkanda*. *Karma yoga* is not rituals and ceremonies alone. It is also an action or work undertaken with the best intention in

mind for the upliftment of individual as a whole.

**2) Bhakti Yoga (Devotion Path) :**

*Bhakti yoga* is the path of complete surrender to god. "God is the knower of the feelings, the sentiments and desires." One should consider these factors. It is suitable for most individuals and as such is the most accepted and followed path for liberation. The relationship between an individual and Lord should be one like that which obtained between *Arjun* and *Shri Krishna* in *Bhagwad Gita*.

*Manmana bhava madbhakto Madyagi man namaskuru. Mam evai's 'shyasi satyamte Pratijana priyo' si me - BG18.65*

(Fix your mind on Me,be devoted to Me ;sacrifice for Me,prostrate before Me,so shall you come to Me.This is my pledge to you,for you are dear to Me)

**3) Jnana Yoga (The Path of Knowledge) :**

It is the path of knowledge, which involves the use of meditative concentration, preceded by a long and systematic ethical and contemplative practice of *yoga* to gain a supra-intellectual insight into one's identity with *Brahman*. Things of outside world should not disturb practitioner's balance. One should be able to control mind and heart in such a manner that whatever may happen,one remains unaffected, unperturbed. 'For such a person who has attained that stage, there is nothing further left for him to do'. *Raj Yoga* (also known as *Ashtange Yoga* – the *yoga* of eight limbs or steps) describes various yogic practices for those who seek this path of liberation.This form of *yoga* is described in detail in *Yoga sutras* written by *Patanjali*. Eight steps or limbs of this *yoga* are:

1) *Yama* (restraint) – It includes five ethical and moral disciplines:

- i) *Ahimsa* (restraint from violence)
- ii) *Satya* (restraint from false hood)
- iii) *Asteya* (restraint from stealing)
- iv) *Brahmacharya* (restraint from sex)
- v) *Aparigraha* (restraint from greed of wealth)



- 2) *Niyama* (observances/ discipline) – The five *niyamas* (disciplines) are:  
 i) *Shaucha* (cleanliness of body and purity of mind)  
 ii) *Santosha* (contentment)  
 iii) *Tapasya* (austerity)  
 iv) *Svadhya* (Scriptural study)  
 v) *Ishvara-prani-dhana* (surrender to god).  
 3) *Asana* (posture or seat) – A suitable body posture is to be maintained e.g. *Padmasana*, *Svastikasana* etc.  
 4) *Pranayama* (breath control) – It involves series of breathing exercises to ensure smooth breathing during meditation.  
 5) *Pratyakara* (sense withdrawal) – It involves practice by which mind is withdrawn from sense perceptions to get focused on one thought alone.  
 6) *Dharana* (concentration) – Focusing of mind on one thought through a picture of deity, a *mantra* etc.  
 7) *Dhyana* (meditation) – It is a state of mind when thoughtlessness prevails spontaneously without making much effort. There are three methods by which it can be achieved:  
 i) Direct method when thoughts are directed towards an object such as a symbol of deity, a picture or just a *mantra*.  
 ii) Indirect method by observing one's own breathing or going through one's own thoughts without getting involved in them.  
 iii) Inquiry method by making the body and mind still, motionless and thoughtless. Whenever a thought occurs in such state, one has to direct it towards "who am I".  
 8) *Samadhi* (absorption in god) – This is the ultimate goal of person who indulges in *Raja yoga*. In this state the practitioner is in a super conscious state of mind and is one with god. There are two forms of *samadhi*:  
 i) Conscious *Samadhi* – Practitioner achieves certain super natural powers (*siddhis*) in the form of clairvoyance, mind reading, thought transmission etc.  
 ii) Super conscious *samadhi* – It is super conscious state of mind in which a direct relationship with god is achieved. In this state one can maintain either subject-object relationship with god (*sarvikalpa samadhi*) or end subject-object relation with god (*nirvikalpa samadhi*) and become one with him. *Hatha Yoga* is a branch of *Raj Yoga*, which includes first four steps only. It is very popular *yoga* for control of breath.



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कश्मीरी राईम्स फ्राम डिस्टेंट डाईस्पोरा

डा. बी.के.मोज़ा



## वीना बँज नु कैह

वीना बँज नु कैह मे मनसुय यि क्याजे  
 व्वन्य वनुसुय बु रुज़िथ तु करु क्या प्रबू  
 छाँड्य छाँड्य तु सारान यि रुज़ुम मे वुछिने  
 अँछनुय यि गाश गव तु करु क्या प्रबू  
 वीना यि स्वर छि तु ज्ञान म्याँन्य फँट्यथुय  
 खँट्यथुय व्वन्य बु रुज़िथ तु करु क्या प्रबू  
 अन्मोल वीना यि ज़गुतस म्याँन्य बोल बोश  
 ह्यस होश गोम मे रॉविथ तु करु क्या प्रबू  
 स्वख म्याँन्य यि वीना कुच सेहतस ज़रूरी  
 गरूरी व्वन्य मे कोत गँयि तु करु क्या प्रबू  
 आबे हयात किछ यि अमृथ कुच म्याँनी  
 हाँनी व्वन्य बु अमि निशि तु करु क्या प्रबू  
 संतुश्टा तु साँपत आँस शक्ती यि म्याँनी  
 ग्याँनी बाव यि गँयि कोत तु करु क्या प्रबू  
 अथु रोट बु वनु क्या तु साँथी स्वखु द्वखु  
 ह्वखु लोग मे पोशि थरि तु करु क्या प्रबू  
 अँश सुत्य मे काँत्याह टॉर्य आयि बँर्यथुय  
 व्वन्य रॉविथ अँछ गाश तु करु क्या प्रबू  
 अँछन मे गाश गव तु अंदकार अँदरी  
 नैदरी व्वन्य बु रोज़ कूत तु करु क्या प्रबू  
 मनु क्यव चांग्यव बु छाँडुहाँन यि मनसुय  
 मनसुय मे गव गाश छ्यतु तु करु क्या प्रबू  
 वीना न आसुनिय मे बेमाने गँयि जिंदुगी  
 बंदुगी यि करु नु व्वन्य तु करु क्या प्रबू  
 हाव साँ वथ मे पकनुच यथ अंदकारस  
 चारस छम वीना न सुत्य तु करु क्या प्रबू  
 अथुरोट मे कर साँ छुस प्रारान तारस  
 दारस ओस मे दूर वातुन तु करु क्या प्रबू  
 वीना बँज नु कैह अमा क्याजे मे मनसुय  
 व्वन्य वनुसुय बु रुज़िथ तु करु क्या प्रबू

**Fire In My Heart**

Jawahir Lal Sher

**JUDICIAL ACTIVISM - A BANE OR  
NECESSITY OF CIRCUMSTANCES\***

I salute with reverence great personalities of by-gone days, architects of the Indian constitution who had a prophetic vision, worldly wisdom, exhibiting their par-excellence mental-caliber. They created three organs of Govt. and each organ was allotted constitutional power to maintain a check and balance system. The constitution armed the Apex-court (supreme court) to quash any executive decision which violated fundamental rights under article 32[1], and article 32[2] including writs of the nature of HABEACORPUS, MANDAMUS, prohibition, QUOWARRANTO and CERTIQUARI for the enforcement of any of the rights conferred by part III of the Indian Constitution. The Supreme Court has realised its role in a welfare state and feels in creating a sense of responsibility in public authorities, exercising enormous power under the constitution of the land. It aims at transforming the whole society as an ordered and crime-free society, check the lethargy of the legislature and inefficiency of the executive. The judiciary would certainly be able to minimize, if not completely stop, the abuse of power by public authorities

The traditional rule of 'Locus Standi' that a petition under article 32 can only be filed by person whose fundamental rights has been infringed, has now been considerably relaxed by the Apex-Court in its recent ruling. The court now permits public interest litigation or social interest litigation at the instance of public spirited citizen for the enforcement of constitutional and other legal rights of any person or group of persons who, because of their poverty or social or economic position are unable to approach the court for relief, subject to this condition that the appellant has a bonafide reason or not any personal gain or private profit or political motivation.

It is clear from article 32[1] that whenever there is a violation of a fundamental right of any person, he can move the court for an appropriate remedy. Many Public Interest Litigation of social motive were admitted and decision drawn. A few among numberless petition which attracted attention of the masses and proved instrumental factor towards fulfilling the concept of welfare state have brought a radical change in the system operating in India:

a) Protection of pavement and slum dwellers of

Bombay who needed much relief and were exploited by all goons for their political reason or any other reason.

b) Payment of minimum wages to the industrial workers who needed relief.

c) Abolition of bonded labour which was a point of exploitation of the weaker section of the society.

d) Protection of environment and ecology which needed immediate attention because of environmental imbalance.

e) Ban on smoking in public places.

f) Protection against inhuman treatment meted against child labour and elders.

I was deeply distressed to read the survey report of Dr. K.L. Chowdhury an eminent doctor, who with his team surveyed the various diseases which migrants have developed and Public Interest Litigation filed by Rocky Pandita and court's direction on 9<sup>th</sup> Oct directing state/central Govt. to consider in priority on humanitarian grounds as a gesture of good governance. The prayer is completely based on logic, reason and above all political motivation, but a human issue. It is a prayer of a social nature, highlighting the pathetic condition of Kashmiri Pandit community living in camps & sub-urban areas. It is just a tip of an ice-berg, if we go deep into their sufferings, their experience tells us sordid tale of accumulated misfortunes, which they are facing responsible for mental and moral agony.

I wonder at the silence adopted by the government at the helm of affairs to become so irresponsible, incompetent that has stooped too low to yield to fundamentalists, dictations and threats.

So, judicial activism, here is a necessity of circumstances to correct the imbalance and such Public Interest Litigation should be heard and dispensed with at-once.

(\*From 'Drishti' - An Assortment of Essays)



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**THE ORIGIN OF SHARGAS - 1**

My grandfather Rai Bahadur Pandit Shyam Manohar Nath Sharga, who was a voracious reader and a scholarly person with great command over Sanskrit, Hindi, Urdu, Persian, Arabic and English language used to say quite often during family discussions that his ancestors were from a warrior race who were very good fighters and had won many battle honours. His statement developed a curiosity in me to trace the origin of this Sharga surname, which is very typical and uncommon among the Kashmiri Pandits. There are very few Kashmiri Pandit families in north India bearing this surname and practically all of them are from the same stock and are the branches of the common ancestors.

So when I started my exhaustive research in 1980 to write the social history of the Kashmiri Pandits, I also tried in that connection to study the pattern of their migration to different places under different conditions in different periods to correlate the overall effect of these migrations on their social structure as a community. Naturally, for getting all this information, I had to dwell deep not only into the history of Kashmir but also into the history of the other neighbouring regions as well to find out the origin of this Sharga surname. After reading various books on history and scanning different old records in this connection, I found that the word *sharg* is used in the Mongolian language to describe yellow colour and the term *sharga* means yellowish. There is also an ethnic group in Mongolia which bears this Sharga name.

Here the learned readers should keep in mind that what is known as the Mongolian plateau in ancient times inhabited by various nomadic tribes, who had great fighting skill and abilities. The term Mongol came into existence much later and was evolved from the word *mong* which means brave men. So Mongolia means the land of the brave men or the warriors.

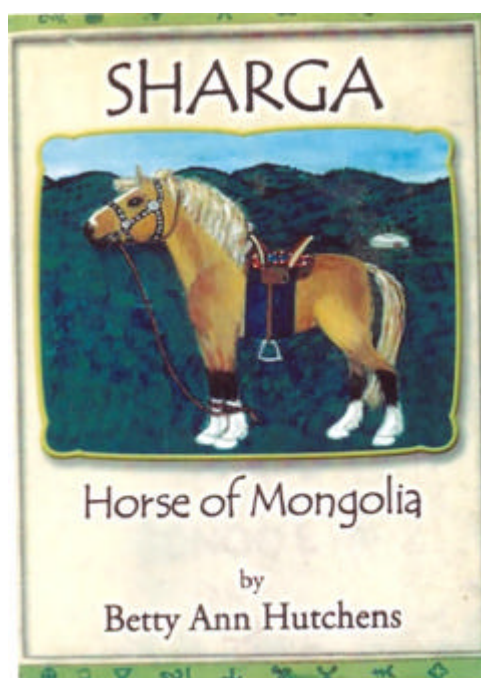
The original homeland of the historic Mongols was the area

between the Onon and Karulen rivers southeast of Lake Baikal. These ancient Mongols were great warriors, adventurers and mercenaries. They had different ethnic clans who used to worship their own deities. These Mongol warriors being mercenaries used to travel very fast on their ponies all along the ancient Silk Route from Mongolia to Rome to seek employment in the armies of different lands. Their marital links with the European women had developed a new race of people known as Eurasians. The Gorkhas of Nepal a martial race still get employment in the British army.

Here we should also keep in mind that Alexander the Great, who was born in 355 BC, became an army commander at the age of 18 years in 337 BC and the king of Macedonia (Greece) at the age of 20 years in 335 BC. He then launched various military campaigns to conquer the then known world. He invaded India between 327-326 BC. India at that time was being ruled by the Shishunga dynasty and Dhana Nanda was the king after which the Mauryan dynasty was founded by Chandergupta Maurya (322-297 BC) who was ably assisted in that mission by the great strategist Chanakya. But in this invasion, Alexander could not conquer India and died at the

age of 32 years in 323 BC in a tent in Babylonia on his return journey. This invasion of Alexander for the first time opened the land route between India and Europe. Some Greek soldiers and commanders of the army of Alexander did not return back to Macedonia and permanently settled down in India. Their descendants are still living in certain pockets of Madhya Pradesh and Himachal Pradesh.

Ashoka the Great then became the emperor of India in 269 BC. He was a great warrior and had commanders in his army of different martial





races of that period. His commander-in-chief Chakuna was a Chinese general. Some other commanders were of Mongol descent. He founded the Srinagar city in the Kashmir valley. But after



**Sharga Tribal Woman**

witnessing a lot of bloodshed and mayhem in the battle of Kalinga in Orissa in 261 BC, he embraced Buddhism and started preaching non-violence. During his reign, Kashmir became an important centre of Buddhist teachings and many Kashmiri Brahmins became renowned Buddhist scholars. These Kashmiri Brahmin Buddhist scholars then undertook long journeys to different lands to spread the message of Buddhism. Some of them went to Mongolia and succeeded in converting certain ethnic martial groups there to Buddhism. Ashoka died in 232 BC. One of his sons Jaloka conquered the kingdoms of Kandahar in Afghanistan and Kanauj in central India.

It is very interesting to note here that after Ashoka the Great, the Greek military commanders of the Alexander's army who stayed back in India then became the rulers of India. The most famous Indo-Greek ruler was Manamader (165-145 BC) who

was then converted to Buddhism by Nagarjuna. Greeks were the first to introduce gold coins in India.

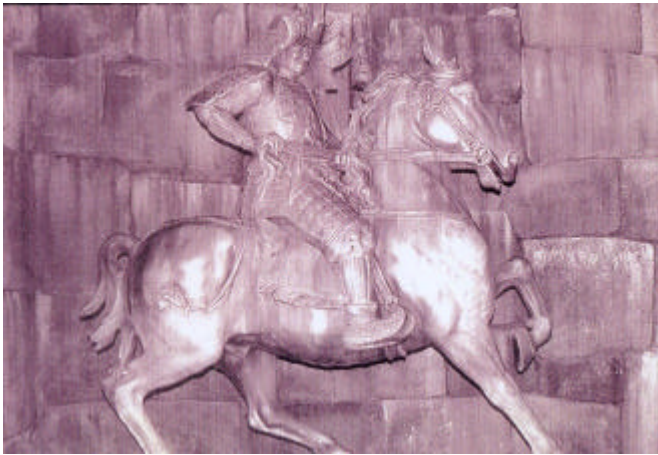
These people used to go to Kashmir on horse driven carts and bullock carts from West Punjab via Gujrat and Bhimbhar after crossing the Shopian mountain. This ancient route does not exist now.

After Indo-Greek (Eurasian) rulers the Shakas or Seyhtians became the rulers. They controlled the larger parts of India than Indo-Greek kings. They were followed by the Parthian kings (19 to 45 AD). Then Kushans came from north Central Asia near China. They were basically the warriors of Mongol descent. The most famous king of this dynasty was Kanishka. He started an era in 78 AD which is now known as the 'Saka era' and is used by the government of India. Kanishka founded some cities in Kashmir. During this point of time, various ethnic groups of different martial races of Central Asia came to Kashmir and settled down in different pockets of the valley. The ethnic group of Shargas settled down in Rainawari locality of the Srinagar city. They were tall, well built and fair complexioned people with sharp features like Romans and Greeks. Later on they adopted the local customs and traditions to become one with the people of their adopted land.

Due to these conquests of the foreign warriors, there was utter chaos and confusion throughout India in the matter of religion and philosophy. Sect after sect such as Charvakas, Lokayatikas, kapalikas, Saktas, Sankhyas, Banddhas, Madhyamikas etc. sprang up in the country. The number of these religions rose to as high as 72. There were frequent fights among them to gain superiority over each other. It was during this period of turmoil and turbulation that a great Indian philosopher, thinker and social reformer Adi Shankaracharya appeared on the scene in the 8th century. He was born circa 788 AD at a place known as Kuladi in the present day state of Kerala. He deeply impressed his contemporaries, followers and opponents by his wisdom and knowledge. He took up the task on himself to restore Vedic religion to its pristine purity. He swept like a tornado through the length and breadth of the country uprooting many myths and fallacies regarding the religion. To propagate his philosophy, he founded four monasteries or *Peethas* in the north, south, east and west of the country. He finally settled down in Kanchipuram after travelling all over the country with his dedicated followers on foot, where he founded the Kama Koti Peetha over which he himself

presided. He attained *mukti* in his thirty second year in circa 820 AD by merging himself in the presence of Kamakshi, the Brahmavidya Swaroopni of the Upanishads. During this period, various sects and ethnic groups in Kashmir adopted Brahminical order including Shargas, who then started writing Kaul as their surname.

In Mongolia, a tribal chief Temujin, who was born in 1162 AD in plains of that country then reorganised and united the various martial ethnic groups including Shargas to form a formidable army and assumed the title Genghis Khan, meaning universal ruler in 1206 AD. His conquests forged new links between east and west. He and his successors like Halaku Khan and Kublai Khan rebuilt the foundations of modern China, Russia, Iran, Afghanistan, Turkey, Syria, Tibet, new countries of central Asia, Ukrain,



**Mongol warrior Genghis Khan**

Hungary and Poland. These conquests then realigned the world's major religions, influenced art and established new trade routes. The effects remain as key stone in Eurasian history.

Genghis Khan's armies ravished northern China, Samarkand and other fabled Central Asian cities on the famous Silk Route, which earned him such sobriquets as the master of thrones and crowns and the perfect warrior. In 1258, the Mongols demolished the great city of Baghdad in Iraq. They then devastated Poland and reached the outskirts of Vienna.

The battle tactics of Mongols were actually an outgrowth of their natural life style. Between their nomadism and their traditional clan warfare, they used to receive constant practice in riding and archery. Unlike the cumbersome European armies of that period, the Mongols used to travel very light and always demonstrated extraordinary endurance

living off their motherland and often spending several days in the saddle of their ponies.

Once the Mongols launched their conquests, they demonstrated remarkable ability to coordinate armies separated by great distances using dispatch riders to communicate across hundreds of miles of unfamiliar terrain. Their mobility up to 100 miles a day was unheard of at that time. The Mongols' combination of mobility and communication was probably unmatched until World War II.

Genghis Khan was a worshipper of Tengri, the tribal god of heaven. But his clan was heterogenous consisting of Buddhists, Christians, Muslims and other worshippers of various tribal gods. He died in 1277 AD. But his place of death is still a big mystery. It is said that his treasure is buried alongside him in his tomb somewhere in inner Mongolia which if discovered, will pale the treasure of legendary king Tuten Khamen.

During all these military campaigns of the Mongols, their commanders and soldiers got settled in different countries conquered by them. That is why some of the countries of the Russian federation still have ethnic groups carrying Sharga as their surname.

Now if we study the history of Kashmir in depth, then we will find that the decline of the Hindu rule in Kashmir started during the reign of queen Didda and Harsa. The situation deteriorated further when Jay Simha of the Loharra dynasty became ruler of Kashmir in 1128 AD. The subsequent Bopadeva dynasty (1171-1286 AD) and Damara dynasty (1286-1320 AD) were even more corrupt. The grinding mill of inefficient, impotent and incomplete government machinery went on crushing their subjects to the hilt thus creating a large scale resentment among the general masses. This mass unrest against the government provided an ideal condition in 1320 AD for Rinchan, a tribal chief of Mongol descent to attack Kashmir from the north east from Tibet and Dulchu, a Mongol adventurer of Turkistan from the north west. Kashmir witnessed a lot of bloodshed and mayhem during this period. The king of Kashmir Suha Dev fled away from the battle field and took refuge in the deep forests in Kishtwar. There was death and destruction every where like the one we have witnessed recently after the massive earthquake on 8th October 2005. In this warfare, practically all the male population of the valley was wiped out. Rinchen then married the local Kashmiri queen Kota Rani and settled down in Kashmir. His army commanders and soldiers of Mongol descent

belonging to different ethnic groups also settled down in different pockets of Kashmir. They married local Kashmiri girls to raise their families. The Sharga ethnic clan settled down in the Rainawari area of the Srinagar city. This Sharga clan subsequently adopted Brahminical order and started following local customs and traditions. They then started writing Kaul as their surname and subsequently became very good Sanskrit and Persian scholars. Narain kaul (1640-1712) of this clan was a great historian of Kashmir. This was actually a turning point in the long history of Kashmir.

Babar, who was also of Mongol descent, came to India in 1526 AD. He defeated Ibrahim Lodhi in the First Battle of Panipat in 1526 AD and introduced the gun powder in India. Babar subsequently defeated Rana Sanga of Mewar in the battle of Khanna in 1527 AD and laid the solid foundation of the Mughal empire in India.

So when Narain kaul's descendants Zind Ram Kaul and his son Sahib Ram Kaul got the employment in the Mughal army, they naturally came into close contact of the Mughal generals who were basically Mongols of different ethnic groups. This obviously revived the latent clan spirit in them and ignited their mind. They then, after becoming the commanders of the cavalry division in the Mughal army, added an appellation Sharga after their surname and became Kaul Shargas. Later on, they dropped Kaul and retained their original clan name Sharga as their surname. The present day Mongolia has been divided into 21 provinces for its effective administration and out of these 21, there is one province known as Sharga. Besides there are people of Sharga nationality there. In India, there are descendants of only one family who carry this Sharga as their surname.

Here we should also not forget that Vedic or Aryan civilisation is being considered as the oldest in the world. The European scholars and historians have placed its period between 3050 and 3000 BC. Their theory is that Aryans came to Kashmir from Central Asia on fast horse driven chariots and then drove out the local Dravidian population to south India. Mongols also came to Kashmir from Central Asia on their fast moving ponies through the hilly routes. Then according to mythology, Kashyap Muni brought different ethnic groups to Kashmir from the banks of the mighty Saraswati river around 5081 years back, though this river does not exist now.

On the other hand, the father of the computer astrology in India, Mr. A.K. Bansal says that Lord

Krishna was born on 21st July 3228 BC and died at the age of 126 years on 18th February 3102 BC. Many scholars who have done an exhaustive research work on the life of Lord Krishna, claim that he actually lived on earth and the existence of the Dwarika city under the sea near Gujrat is a pointer to it.

From this statement, we can easily presume that the time period of the epic Mahabharat was between 3228 and 3102 BC, and during this time, Gonanda was the king of Kashmir who was a relative of Jarasandh, the king of Magadh. After his death, his son Damodhar became the king of Kashmir. He and Lord Krishna went to Gandhar (Kandahar) to take part in a *Swayamber*. He then attacked Lord Krishna and was killed after which his wife Yashodhara became the queen of Kashmir.

Kalhan (1148 AD) has written his famous *Rajatarangini*, the first historical account of Kashmir in the 12th century. He has not mentioned any ethnic group as Kashmiri Pandits in his text. This clearly indicates that the term Kashmiri Pandit was not in vogue till that time. This term was coined much later during the Mughal rule, when emperor Mohammed Shah Rangilay (1719-1747) issued a royal decree to that effect to call Hindus from Kashmir as Kashmiri Pandits.

It is indeed a very interesting topic of research for the anthropologists and genetic scientists to establish the identity of the ancestors of the Kashmiri Pandits. The following words of Horace convey a lot of meaning in this regard:

*"The foolish are like ripples on water, for whatsoever they do is quickly effaced, but the righteous are like carvings on the stones for their smallest act is durable."*

[Author lives at Manohar Niwas, Kashmiri Mohalla, Lucknow 226003.]



**Sharga Province, Mongolia**



**Zaan - the literature from 'Project Zaan'****PECULIAR & UN-COMMON KASHMIRI WORDS & PHRASES - 10**

chhàngûr छांगुर (tremendous haste)	loss)	dalav दलव (wooden beams, on which planks for ceiling are laid ~ plank flooring laid on a well)
chhär छार (un-necessary haste)	däd <sup>i</sup> kàngûr दॉद्य कांगुर (lamentations ~ a tale of woe)	dalûvanzún, dalvanzúv दलुवांजुन, दलुवांजुव (back biting ~ scandalous talk ~ to create fuss over petty matters ~ gossip with ill intentions)
chhítû छित्तु (embarrassed)	dagû dagû दगु दगु (pride ~ vanity)	damû chùlû दमु चूलु (a small coal or saw dust stove made of tin or mild steel)
chhórû chhórû छवरु छवरु (craving ~ desperately longing)	dâhâm hünd दहॉम हुंद (suitable for the fast on tenth lunar day ~ sanctified)	damû-dâr दमु दॉर (a cross bar across the window or door ~ a window sill)
chhôn्या ðnyà छवन्या ढवन्या (spending lavishly)	dâhâr दहॉर (a group of singers or the like)	danàsir दनासीर (any long and difficult business especially when it is of no value ~ a long fatiguing tale)
chhùrì màr छुरी मार (one who falsely threatens to kill himself for achieving his goal)	dâhgâr दाहगार (one who brings harm)	dàrí dají pãthûr दारि दजि पॉथुर (doll like conduct of a bride and bridegroom ~ a play to solemnise marriage of dolls)
dabardan <sup>i</sup> दबरदन् (a quick fall ~ utter destruction)	dâhlèzû दहलेजु (a place between the outer gate and the house ~ a spot where the house-refuse is thrown)	darjàth दरजाथ (piety)
dabas pèth dús दबस प्यठ दुस (a blow upon a fall coming in quick succession ~ unseemly haste)	dâj dín <sup>i</sup> दॉज दिन्य (to prepare the square piece of floor arranged for eating or religious worship ~ to sanctify floor with earthen plaster)	darmândû दरमांदु (to be delayed in some work ~ to get anxious)
dadàrû ददारु (destruction of property, especially the reduction to beggary of a weak man in his endeavours to please some important visitor ~ heavy	dakûlad दकु लद (pushed about from pillar to post ~ bereaved)	

## सिलसिलवार - क्याह क्याह वनु ?

म.क.रैना

### तालेह - १



**ग**रु वॉतिथ ति आव नु बख्शी सॉबस करार। फीर्य फीर्य ओस तस आलम दीन यिवान अँछन तल। गैनि दार होखुमुत बुथ, चिपु अँछ, कलस कमय मस, ओड सफेद

ओड कृहुन तु ह्छिमचु नरि जंगु। आलम दीन ओस बोज़ान बराबर, मगर अँछन ओसुस गाश कम। कथ करनुक अंदाज़ त्युथ ज़न तु प्रथ कांह कथ ज़ानुवन ओस।

आलम दीन ओस हयतु हिसाबु शेठि डोलमुत, मगर लूख ऑस्य वनान सु छु द्वयित्रह वुहर। यि कथ बीठ नु ग्वड ग्वड बख्शी सॉबसति, मगर येलि तस यि कथ तारिक सॉबस निशि सरु गँयि, सु प्यव असमानु ?

आलम दीन येलि कथ ओस करान, तस ओस प्यवान पांचि पांचि मिनटि पतु थख द्युन। अज़ येलि तस अँछव किन्य पँज्य पाँठ्य ओश वोथ, बख्शी सॉबस गव नु बरदाशुय। दोपुनस, “आलम दीन! बु करु पनुनि तरफु प्रथ कांह वूशिश चु नोकरी लागुनस। बस मे दि कैह वख चु। मे हरगाह चानि खाँतरु ह्योर ताम तिपेयि गछुन, बु गछु।” अमि पतु कँर बख्शी सॉबन तस अथस थफ तु द्रास न्यबर ताम सुत्य। नेरान नेरान येलि आलम दीनन तस कुन बेयि आरु हति बुथि वुछ, बख्शी सॉबस गव ज़न जिगुरस चाक।

आलम दीन ओस अज़ ब्रॉट ज़ु र्यथ तारिक सॉबन बख्शी सॉबस निश ओनमुत। तारिक सॉब ओस अथ अलाकस मंज़ बी.डी.ओ. तु बख्शी सॉबस सुत्य ओसुस दोस्तानु। तारिक सॉबस ओस अलाकस मंज़ स्यठाह काल गोमुत नोकरी करान तु लूख ऑस्य तस व्वन्य अमी अलाकुक बाशंदु मानान। नोकरी हुंदिस सिलसिलस मंज़ ओस तारिक सॉबस लूकन सुत्य सेदि स्योद रॉबितु, अवु किन्य ऑस तस तिमन सुत्य ज़ाँती ज़ान पहचान। तारिक सॉबन ऑस बख्शी सॉबस आलम दीनन्य सॉरुय दँलील बोज़नॉवमुच।

दपान आलम दीन ओस वँहरि बहि, येलि सु स्कूलुक्यन बेयि च्वन यारन सुत्य लाल पुल किन्य पॉकिस्तान च़ोलमुत ओस। अमि कथि हुंद पय लागिहे नु काँसि अगर नु मँजीदु यि

कथ पनुन्यन गरिक्यन वनिहे। मँजीदु ओस आलम दीनस ब्याख यार तु प्रोगरामु मुतॉबिक ओस तस ति यिमन सुती पॉकिस्तान च़लुन, मगर तफ खसनु किन्य ह्योक नु सु अमि दूह गरि नीरिथ कैह। शामस च़ेर ताम येलि नु आलम दीन तु तसुंध यार स्कूलु प्यठ वापस आयि, तिहुंध गरिक्य वॉत्य तिमन छ़ांडान छ़ांडान मँजीदुन गरु। अति ननेयख हँकीकथ। आलम दीनुन मोल, युस ज़मीनदॉरी ओस करान, प्यव यि कथ बूज़िथुय मरुनस। माजि बिचारि गँयि लारनि तु स्व च़ायि बिस्तरस। अमि अलाक मंज़ु ऑस्य अमि ब्रॉट ति वारियाह लँडकु विज़ि विज़ि पॉकिस्तान च़ॅलिमुत्य, मगर वापस ओस नु आमुत कांह। आ, मंज़ु मंज़ु ऑस तिहुँज शेछ खबर वातान, दपान कैह ऑस्य जान ख्यवान चवान तु कैह यि दँप्यिज़ ति बेछान। यिम बेछान ऑस्य तिम ति ऑस्य नु गरिक्यन हुंदि बीमु किन्य वापस ह्यकान यिथ। दपान ज़ु च़ोर बचु ऑस्य अकि लटि च़ूरि च़ूरि वापस तरान येलि मिलट्री वाल्यन तिमन प्यठ नज़र पेयि। पतु लँज नु पताह कैह ज़ि तिम च़ॅल्या वापस किनु दँरियाव बुज़्य गँयि।

अँकिस बेयिस निशि कथ वँडिथ लँज आलम दीनुनिस मॉलिस पताह ज़ि पॉकिस्तान गछुनुच स्कीम ऑस असली तल रँशीदन बनॉवमुच। रँशीदुन मामतुर बोय ओस ज़ु वँरी ब्रॉट मुज़फ़राबाद च़ोलमुत तु तँमी ऑस रँशीदस ति अँकिस बेयिस अथि शेछ सूज़िथ कल वँडमुच। अखतुय ओसुनस वतु हावुक्य सुंद ति नेब द्युतमुत। यि वतु हावुक ओस बेयि अकि गामुक हँबीबु डार, युस विज़ि विज़ि च़ूर वति किन्य मुज़फ़राबाद ओस गछान। दपान हँबीबु डार ओस ओरुक माल योर तु योरुक माल ओर करान तु जान पाँसु हन कमावान।

रँशीदन येलि पनुन्यन यारन पॉकिस्तान गछुनुच कथ बोज़नॉव, तिमव मंज़ु गँयि स्यठाह तस सुत्य यिनस तयार। रँशीदन कँर हँबीबु डारस सुत्य कथ तु च़लुनुक तॉरीख कोरुन मुकरर। यूत यूत यि दूह नँज़दीख गव यिवान, अख अख यार गव लोब ह्यवान। म्वखसर बचेयि कालु शाम ताम शे मगर द्रायि ऑखुरस पांचय।

आलम दीन तु बाक्यन शुर्यन हुंघव गर वाल्यव चोट ख्वनवट ख्वड, मगर शुर्यन हुंज लॅजिख नु पताह कैह। पनुन्य किन्य वॉत्य तिम लाल पुल ताम पय पताह कडान कडान, मगर हॉसिल नदारद। जंगल आसन किन्य आसु सरहदु अपोर तरनुचि वतु बिसियार। योदुवय जायि जायि मिलट्री वॉल्य गारुथस ऑस्य मगर तमि पतुति ऑस्य चलन वॉल्य चलान।



आलम दीनु सुंदि पॉकिस्तान चलनु पतु वुहि वुह्य लॅज पताह जि सु छु जेमि अँकिस जेलस मंज बंद। यि कथ वॅन्य तमी जेलु मंजु रिहा गॉमुत्य अँक्य नफरन, यस सॅलीम खान नाव ओस। सॅलीम खान ओस आलम दीनुनि गामु नखय बेयि अकि गामुक रोजन वोल। येलि आलम दीनुनि माजि यि कथ बूज, स्व गॅयि नेचिविस बुथ वुछनु खॉतरु देवानु। आलम दीनुन मोल ओसनु व्वन्य जिंदु कैह। सु ओस ऑट वॅरीब्रॉट गुज्योमुत।

आलम दीन क्याजि ओस जेमिकिस जेलस मंज बंद तु सु किथुवॅन्य वोट पॉकिस्तानु प्यठ तोर, ति ऑस नु काँसि पताह। ग्वडु ग्वडु ज़ोन लूकव मसाँवी। तिमव कॅर नु अथ मामुलस मंज बेयि पय पताह करनुच कूशिश कैह। मगर येलि तारिक साँबन यि कथ बूज, सु गव संजीदु। तॅम्य बुलॉव गामु जिठचन हुंज अख मीटिंग। सॅलीम खान, येम्य ग्वडु आलम दीनुन्य शेछ ऑस वॅन्यमुच, आव बुलावनु। सॅलीम खानन वोन जि तॅम्य वुछ पानु सु कूद्य तु तॅस्य निशि लोगुस पताह जि सु छु आलम दीन। आलम दीन क्याजि ओस जेलस मंज तु कति प्यठ ओस आमुत, तथ मुतलिक ऑस नु सॅलीम खानस ति कैह पय पताह। आलम दीनन ओस नु तछ व्यछुनॉविथ कैह वोनमुत। सिर्फ ओसनस दोपमुत, हरगाह मोकु यियी, म्याँनिस मॉलिस माजि कॅर्यजि शेछ। मगर सॅलीम खानन युस हुलियु आलम दीनुन वोन, सु ओस नु असली आलम दीनुनिस हुलियस सुत्य वाठ ख्यवान। मसलन तसुंदि वननु मुताँबिक ओस आलम दीन स्थटाह वॉसि, येलि ज़न असली आलम दीन वॅहरि त्रुहि द्वयत्रुहि गोछ आसुन।

तारिक साँबन कोर पनुन रसूख इस्तेमाल। सु वोट गामुक्य कैह नफर ह्यथ जोम तु अति समख्यव पनुनिस अँकिस दोस्तस, यस परवेज़ अहमद नाव ओस। परवेज़ अहमद ओस पुलसस

मंज नोकरी करान। सु गव पानु तिमन सुत्य तु वातुनॉविन तथ जायि येति आलम दीन बंद ओस। अति करनुव तॅम्य यिमन आलम दीनस समखनुक इन्तिज़ाम।

दपान तारिक साँब तु बाक्य नफर येलि आलम दीनस समखुनि तसुंजि वूठरि मंज वॉत्य, तिमन आव नु साफ बोज़नय कैह। अँदरु ऑस अनि गटु। अख नफर ओस कूनस मंज बिहिथ, कलु क्वठचन मंज त्रॉविथ। बॅशीर मॅलिक, युस तारिक साँबस सुत्य ओस आमुत, गव ब्रॉट कुन तु दिचुन तस ज़ीर। अँम्य नफरन तुल कलु थोद तु त्रॉवुन ग्वडु बॅशीर मॅलिकस तु पतु बाक्य सारिनुय प्यठ नज़र। बॅशीर मॅलिकन वुछ तस बुथ वार तु द्युतुन फॉसलु। दोपुन यि छुनु आलम दीन। कूद्य वोन तस, “बु छुस आलम दीनुय। चु कुस छुख?” बॅशीर मॅलिकन वोनस, “बु छुस बॅशीर मॅलिक। चु हरगाह आलम दीनुय छुख, वन मे छुखु परज़ुनावान?” कूद्य वोनस, “कति परज़ुनावथ। वुह वॅरी गॅयि मे त्वहि निशि दूर गॉमुतिस। चु मा छुख मही दीन मॅलिकुन नेचुव।” बॅशीर मॅलिकस आयि कथ बराबर। दोपुनस, “आ, सुय छुस। यिम ज़ानुहँखु?” बॅशीर मॅलिकन होवुनस बेयि दून नफरन वुन। कूद्य हेक्य नु तिम पछॉनिथ कैह। दोपुनस, च्य वन। बॅशीर मॅलिकन वॅनिस तिहुंघ नाव तु तस प्यव ह्यस। दोपुनस, “यूसुफ छु मे हमसायि तु मॅजीदु ओसुम स्कूलुक चाटु बोज, यस असि सुत्य पॉकिस्तान चलुन ओस, मगर च़ोल नु कैह।” बस, अमि पतु कॅर्य तिमव सारिवुय पानुवॅन्य नालुमॅत्य, म्वनि तु मीठ्य। बॅशीर मॅलिकन करनुव तारिक साँबुन तारुफ आलम दीनस सुत्य तु दोपुनस जि तसुंजी मेहरबॉनी सुत्य वॉत्य तिम तस निशि।

आलम दीनन प्रुछ तिमन ग्वडु पनुनि गर्युक हाल। तिमव वोनुहँस, “मुहम्मद दीन सपुद अज़ ब्रॉट ऑट वॅरी रहमते हक। मॉज छय जिंदय, बस च़ेय प्रारान। चु वुछिथ मेलि तस बिचारि नॅव जिंदगी।” आलम दीनन ह्योत मॉल्य सुंदि मरनुच शेछ बूजिथ वदुन। मगर ओश कति ओसुस जि दिगानि वसिहेस। बॅशीर मॅलिकुनिस ज़ोर करनुस प्यठ बोज़नुव आलम दीनन ति सोरुय यि तस प्यठ यिमन वुहन वॅरियन गुज्योमुत ओस।

(ब्रॉह कुन जॉरी)

**PHOTO FEATURE**

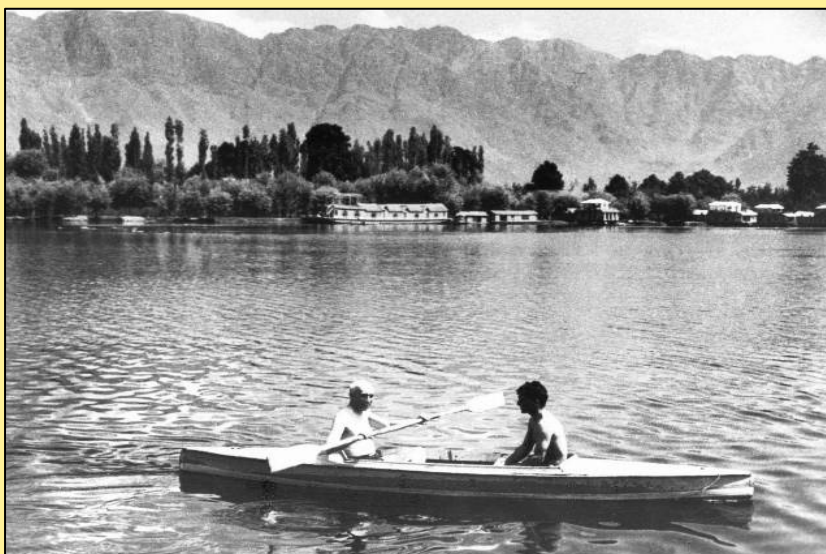
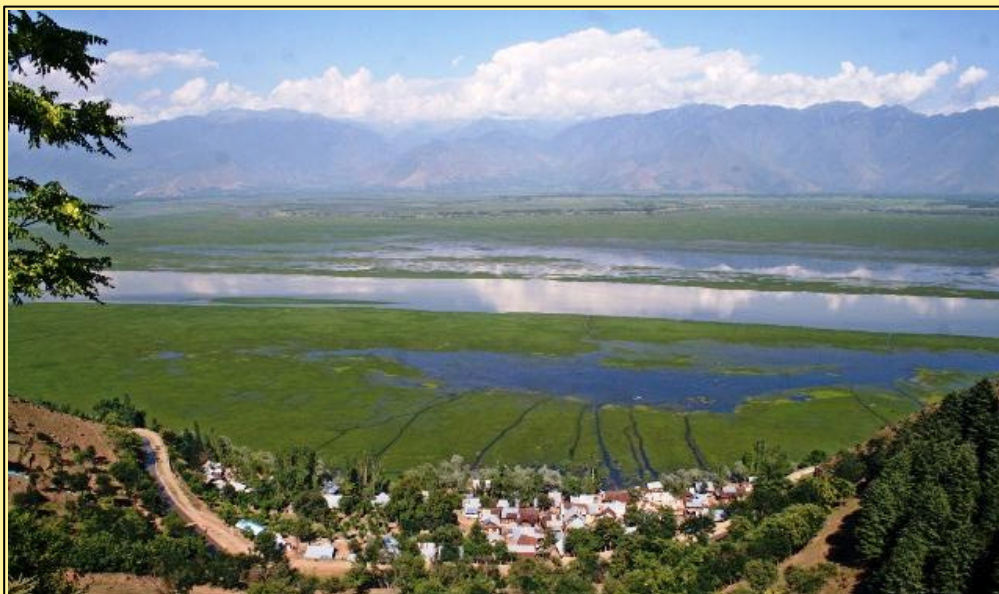
Material Courtesy: Pushkar N. Bhat (pushkarnath@hotmail.com) & =Kashmir Interchange=

**Wullar 1847**

An 1847 painting of Wullar Lake depicts its grandeur. This lake is reportedly started dying now like The Dal Lake with encroachments & weeds.

**A recent photograph of Wullar lake in Kashmir:**

Looks like a dying phenomenon. Encroachments galore here as well as in the Dal Lake. The houses look modern & occupy a vantage site...

**The Dal -1949**

Jawahar Lal Nehru, the then Prime Minister of India and Naba Jee, the then Governor of Kashmir going for swimming. The Dal looks cleaner.



## Your Own Page

**ART IN EXILE****Collaged Painting No. 12****AGAMIC MANTRA in Calligraphy**

Shri Atharva Shirsha Mantra from the Atharva Veda speaks that Shri Ganapati abides in the AUM/OM. AUM is revered as Shri Ganapati and Shri Maha Ganesh. Ganapati itself is the very vibration of the Primal sound AUM. The present painting suggests that concept in this Calligraphy.

The colour of the Shri Ganesha is said to be the **ARUNA VARNA**, which has been taken as to reflect in the drawing.

“AUM -GLAUM -GAM- GANAPATAYE- NAMA” has been drawn in the other caligraphic painting.



**Chaman Lal Raina**  
Miami, USA

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**A GIRL IN WATER**

Painting by  
Vibhasa  
Raina  
'Pihu', a  
primary  
standard  
student of  
the Sophia  
School,  
Ajmer.