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Milchar

The Official Organ of KPA, Mumbai



नवरेह मुबारक

मिलचार



Glimpses of
Vaarshik Hawan at
Kashyap Bhawan
on
29-30 January 2011



Milchar

Official Organ of

**Kashmiri Pandits' Association,
Mumbai**

(Regd. Charitable Trust - Regn. No. A-2815 BOM)

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Write-ups in Kashmiri may only be sent in the Standardised

Devanagari-Kashmiri Script.

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President's Message - Rajen kaul
Between Ourselves



amaskar.

**tôhî màhrà chhuvû sàrinûy hèrat
 tû navréh múbàrak** - I pray to Lord
 Shiva to bless our community with

health, wealth, happiness and prosperity!

Since my last message in the Jan-Feb 2011 issue, we performed our annual Havan from 29th to 30th January 2011 at Kashyap Bhavan. Shri Pawan Kumarji and Shri Vijay Joshiji performed the religious ceremonies. We were also blessed by Shri Sabni Saheb with his gracious presence on 30th January 2011. More than 500 community members participated in this sacred function. After Puran Ahuti, Prasad was served to all the members. During this event, we received valuable donations for Sharda Sadan project as also for other projects/programmes of our Association. We also enrolled several new life members and also had a good response for subscription of Milchar. We are grateful to all our donors as also to those community members who enrolled as life members and those who subscribed to Milchar. The credit for the success of this function should go to all the team members of the Association. particularly to Shri S.P.Kachru, Shri T.K.Raina, Shri R.K.Shah, Shri Virender Takoo, Shri C.L. Raina, Smt. Meena Wanchoo, Smt. Neena Kher, Shri Ashwani Hashia and several other volunteers who toiled hard for success of the event. Let me also update you on progress of other key projects/programmes undertaken by us:

Sharda Sadan : Under the dynamic leadership of Shri M.L.Mattoo as Chairman of this Project, he and his team of dedicated members have ensured that the long stalled work related to completion of over head and

underground tanks is resumed.

After completion of this work (planned for end March 2011), our plan is to complete internal civil and other works on floor wise basis, based on the

availability of funds. Needless to say we urgently need large funds to complete the Project. I know that several members have personally contributed for this important project as also worked tirelessly to raise funds from other community members as well as other well wishers. This is the Project for the community and I would like to appeal to all those members who have not yet contributed, to contribute a minimum of Rs.11,000/- per family, which amounts to less than Rs.1000 per month. I am sure that you will all come forward to donate for this important Project.

Directory: Work on updating the directory is under progress under the overall leadership of Shri C.L.Raina supported by other Regional/Area wise representatives of the BoT. We need your support to update us with your current address including email/mobile numbers. We plan to release new directory within a month after we receive bulk of the updated information. We expect to release this latest by June 2011.

Website: Team of Shri K.K.Kemmu and Shri Naren Kachroo need to be complimented for their excellent work done in the preparation of our website. We expect to launch this in May 2011.



(Continued on Page 14)

Editorial - M.K.Raina

Our Mother-tongue & Our Apathy Towards It

Kashmiri language, our mother-tongue is really in a bad shape. Firstly, we reduced it to a third category language, taking pride to speak in English (followed by Hinglish or Hindustani) most of the time and with most of our intimates, even with our spouse and children. Our logic is simple; what use is the language which can not give us degrees and livelihood? What use again when it is not spoken anywhere in the world except Kashmir where our chances of going back are remote. Arguments may sound convincing but we conveniently forget that a language (read mother-tongue) not only acts as a binding force for a community, but also confers upon it a distinct mark of identification. Shri A.K.Misri of Bandra, Mumbai advocates speaking in Kashmiri not only because this way we can keep our mother-tongue alive, but we can also secretly communicate with each other if cornered in an alien atmosphere. Apart from spoken words, literature is a vast medium which nurtures and promotes a language and preserves it for posterity.

Till 1990, most of the literary works created in Kashmiri language, whether by Kashmiri Muslims or by Kashmiri Pandits, were in Nastaliq, the Persio-Urdu Script. This script was the officially recognized script for Kashmiri language (and still is), recognized not only by the government of Jammu & Kashmir but also by the Government of India. One could claim government grant for a publication only if his/her creation was in this script. This treatment discouraged those who wanted to write in Devanagari Script.

Post 1990 exodus, there was a big change.

KPs started writing in Devanagari Script in a big way and plethora of literature got churned out in community magazines throughout the country. While, this was considered a good omen for the

Kashmiri literature, it brought to notice another big challenge in the shape of varied scripts adopted by the writers. Every writer had his/her own way of writing, using dots, lines, circles etc. at will. There was no coordination and no conformity in writing. Koshur Samachar of New Delhi assumed central importance in this regard. It used a set of diacritical marks to indicate vowels peculiar to Kashmiri language with the Nagari letters, but devising a universally acceptable uniform script remained a problem. In December 1995, a committee of the editors of Koshur Samachar (New Delhi), Kashyap Samachar (Jammu) and the Secretary of the Vikalp (Delhi) met and agreed on adopting certain diacritical marks for the peculiar Kashmiri sounds. The linguistic experts however were not fully satisfied. They wanted to do some more work to upgrade the script by modifying the already employed symbols and diacritical marks, to suit requirement of the language. This led to formation of an expert committee led by Dr. Roop Krishen Bhat, which organized various workshops to finalise the Script. The experts who worked hard along with Dr. Roop Krishen Bhat included Dr.S.N.Bhat Haleem, Dr. S.S.Toshakhani, Dr. O.N.Koul, Prof. C.L.Sapru, Prof. R.L.Shant, Dr. S.N.Raina, Dr. R.K.Bhat and Dr. Raj Nath Bhat. As a



software expert, Shri Sandeep Bhat of Pune was closely associated with the Committee. Shri M.K.Kaw, the then Secretary, Ministry of Human resources, Government of India also showed keen interest in devising this material in the interest of Kashmiri language. Subsequently, a Primer and a Reader, edited by Dr. Roop Krishen Bhat were released by the Central Institute of Indian Languages, Mysore in association with Samprati, Jammu in August 2003, thus providing a complete Standardised Devanagari Script for Kashmiri. Project ZAAN of Mumbai also released the revised version of 'Basic Reader for Kashmiri Language' employing the Standardised Devanagari-Kashmiri Script, in June 2004. Shri Sandeep Bhat developed the exclusive software for the language named 'Arinimal' around the same time. In due course of time, an upgraded software namely Akruti-Kashmiri-Arinimal Engine was developed by the Cyberscape Multimedia Ltd. at a cost of about Rs. 75000.00. This software was made available free of cost at the All India Kashmiri Samaj, New Delhi.

There are only a few KP journals in India which include Kashmiri Sections. It is very unfortunate that all of them are not employing the Standardised Devanagari-Kashmiri Script for the Kashmiri language. Koshur Samachar of New Delhi, which is a prestigious magazine of the KP Community, in particular has been using the same old scripts, varying from author to author, thus nullifying all the good work done by experts over the years. In spite of the software made available free of cost by the All India Kashmiri Samaj, New Delhi, one fails to understand what prohibits a prime magazine of the community to switch over to new Script. All those who love this language and who want this language not to perish but to flourish

along with its scripts, need to come forward and impress upon the authors, printers, editors and proof readers of all the community magazines to switch over to new Script so that there is uniformity in writing which in turn will make it easily comprehensible. This will be a small but an important step in the direction of preserving and promoting our mother-tongue.

It is worth mentioning here that non-Kashmiris like Pravin Satpute of Maharashtra and Anshuman Pandey of University of Michigan, USA have been working on technical aspects of the Kashmiri Scripts for a long time. Pravin Satpute is labouring hard with the Commission of Scientific and Technical Terminology, Government of India to get the special characters of the Standardised Devanagari-Kashmiri Script included in the UNICODE and Anshuman Pandey has already submitted (and reportedly accepted) a proposal to Encode the Sharada Script in ISO/IEC. There are some more from our own biradari involved in the process at various levels who deserve kudos but lack of interest of the general masses in their own mother-tongue is a matter of great concern. It is still time we ponder over it.



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श्रुच वॉनी

लल वाख

केंचन द्युतुथम ओरय आलव

केंचव रचायि नालय व्यथ ।

केंचन अँछ लजि मस चथ तालव

केंचन पँपिथ गँय हालव ख्यथ ।।

Report & Biradari News

Harvesting Harmony at KPA Hawan-2011 :



HAWAN - the ancient vedic ritual to receive divine grace, virtually institutionalized by our community members, from in & around Greater Mumbai, thus performed annually, for over three decades now. The recently conducted HAWAN at Kashyap Bhawan commenced on 29th January with spiritual sanctity & concluded with Puran Ahuti on 30th January, 2011. Amidst recitation of Mantras during the overnight celebration, crackling wood, fluttering flames, glowing amber of fire and the unmistakable fragrance of Hawan Samagri & smoke, a unique festive fervour pervaded the atmosphere coupled by chantings of *Swaha*. This much awaited congregation once again facilitated coming of face to face between long lost contacts of numerous friends & relatives among the community members, their faces coming ablaze with personified glee & touching nostalgia. The large community gathering became one in chorus, while offering the AARTI and thus invoked divine blessings & grace of Almighty, through Puran Ahuti. As in past years, the PRASAD comprised of traditional Kashmiri cuisine and Kheer. And predictably so, promises of meeting each other soon were exchanged and it is this hope that keeps us going !

[Report : S.P.Kachru, Gen. Secy, KPA, Mumbai]



KP Diaspora's Tele-conference with Dileep Padgaonkar :

A Tele-conference was organised by the KP Diaspora with Dileep Padgaonkar, Chief



Interlocutor on Kashmir on 5th February 2011, where Mr. Padgaonkar answered direct questions from the community members stationed across globe. In order to reach out to the corridors of power, the US based organisers of the Tele-conference presented a strong case on all aspects of KP's struggle in exile. The stunning performance took place as a result of great coordination between the organizing team in US and few community activist back home. It is perhaps for the first time in KPs' struggle in exile that a representative of the Government of India gave a very patient hearing and acknowledged their pathetic situation and concern for imminent extinction. Besides touching other facets of the plight of KPs, main focus of the programme was introduction to 'Why Homeland?' The demand for homeland was introduced and connected with the past history of Kashmiri Pandits. The Tele-conference was conducted by Surinder Kaul of Houston, USA.

[Input: Surinder Kaul, Houston, USA]



Kashmiri Pandits Samskriti Sannelan at Bangalore :

A Kashmiri Pandits Samskriti Sannelan was held on 16 January 2011 at Sri Kanchi Kamakoti Peetam. His Holiness Pujyasri Jayendra



Saraswathi Shankaracharya inaugurated the sannelan.

Report & Biradari News

The meet commenced with Vedic Invocation by Vidyarthi of the Veda Patasala followed by invocation by Ms. Santhosh Pandit. Sri Shiv Tickoo, President, Kashmiri Hindu Samiti (Karnataka), delivered the welcome address. His Holiness mentioned that the Kanchi J & K Education & Health Foundation has been established for the purpose of providing assistance to the Pandits under various schemes including providing educational facilities to the wards of the Pandits in Veda and Sanskrit Patasalas etc. Sri Ravinder Raina (Vice President, KHS, Bangalore) and Sri Prem Swaminathan made a presentation on the 1st meeting of Pandits held in Kanchipuram in September 2010 and on the Vishwa Shanthi Yagna conducted in Vaishnodevi (29th to 31st October 2010) and in Jammu (1st to 6th November 2010) by Sri Kanchi Kamakoti Peetam with the support of Sri Tirumala Tirupati Devasthanams in the benign presence of His Holiness. Other speakers who spoke on the occasion included Pandit Moti Koul, President AIKS, Sri Ramana Sharma, Dr. Shiban Kachroo, Shri M.N.Razdan, Dr. Shashishekar Toskhani and Sri Sushil Pandit, Editor Praznath. A special feature of the Sammelan was a video message from Shri Kashinath Handoo, a 105 year old Kashmiri Pandit.

[Input : Centre for Hindu Media Research and studies]



Apex Court comes to the rescue of displaced KPs :



The Apex Court of India has for the first time given some hope to this beleaguered community, living in exile for last twenty two years. This was stated by Mr. Moti Kaul, President AIKS while

commenting on the status of the petition filed by AIKS before the Apex Court. He categorically stated that In response to state government's affidavit given in compliance of Honorable Supreme Court's order, AIKS besides other points submitted that cash relief given to the relief holders must be at least to the tune of Rs. 10,000.00 per family and it must be linked with the price index and inflation each year. Kashmiri Pandits, having gone through a catastrophe, should not only be waived off the interest of their loans but also the principal amount should be waived off. AIKS also submitted that the state government has failed to protect the interests of KPs and their properties in spite of directions given by the Honourable court. The government has also not furnished the details of the properties sold and registered after 1997. Further the state Government has not taken any concrete steps for confidence building measures to ensure rehabilitation of Kashmiri Migrant families. Regarding recent employment orders given to Kashmiri Pandit youth, AIKS has responded that State government is imposing very harsh and draconian conditions on the candidates who have been appointment recently. The state government cannot enforce such harsh conditions as a term of appointment. Honorable Chief Justice, Mr. Kapadia, directed J & K Government to give their response immediately and informed that 4th of July will be the last hearing. Mr. Kaul urged the state government that apart from responding to the Apex Court, they should take concrete steps to address both short term and long term issues confronted by the community. Mr. Kaul said that based on the directives of the Supreme Court, AIKS shall soon bring out a form to be filled by

Report & Biradari News

the displaced members of the community covering the details of the properties damaged, industrial units and machineries damaged and the losses suffered by the traders and the agriculturists during last twenty two years. Mr. Kaul assured the community that AIKS shall take this fight to its logical conclusion. Shri A.K.Raina, Vice President AIKS and Shri Aryan Ramesh, Organizing Secretary, also addressed the press conference.

[Input: Aryan Ramesh, Press Incharge AIKS]



Prof. Padmini Tikoo Honoured :

The renowned sitar maestro and eminent Sanskrit Scholar Prof. Dr. Padmini Tikoo has been honoured with the prestigious 'Best Citizens Of India Award 2010' by the International Publication House in recognition of her outstanding contribution in the field of Music. The Citation reads that she has become the source of inspiration and reference point for the artists of J&K State. Dr. Padmini has been decorated with many awards and honours for her highly innovative compositions of Ragas with Yogic and Spiritual Perceptions. It may be recalled that she is the only woman in the State having two Doctorate degrees in Music and Sanskrit subjects.

[Input: AROHI Sangeet]



J&K Minister speaks on Rehabilitation of Displaced KPs :

J&K Minister for Revenue, Relief and Rehabilitation, Raman Bhalla said in Jammu on January 31, 2011 that displaced families of Kashmir valley are faced to lot of difficulties during turmoil adding that coalition Government is making all out

efforts to provide all basic as well as infrastructural facilities to them for their proper rehabilitation and safety. He was speaking in a meeting of officers to discuss the problems of those migrant entrepreneurs who are keen to return to valley to re-establish their business and industrial units. The Minister asked the concerned authorities to submit a proposal of those entrepreneurs who want to restart their business activities in the valley along with a provision for unit shed so that the package proposal could be submitted to central Government for compensation. He informed that the upcoming 4218 flats at Jagti Township in Nagrota for the migrants, costing Rs. 335 crores are nearing completion.

[Input: Reema Dullo : reemadullo@yahoo.com]



Anuraj Tankha Awarded :

In the Award List of Republic Day, there is arguably only one KP recipient. Pt. Anuraj Tankha, IPS, DIG (Special Branch) Assam Cadre has been given the Police Medal for Meritorious Service.

[Input: Gautam Kaul IPS Retd.]



Abhay Rustum Sopori and Kuldeep Handoo Awarded :

The renowned Santoor Maestro and Music Composer Abhay Rustum Sopori has been awarded the prestigious 'J&K State Award', the highest Civilian Award of the State of Jammu and Kashmir, for the year 2011 in recognition of his outstanding contribution in the field of music, becoming the youngest ever recipient of the award. The announcement was made by the Govt. of J&K on 26th January 2011, the 62nd Republic



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Day of India. Abhay Rustum Sopory is the Grandson of the Great Master Musician of the State Pandit Shamboo Nath Sopori, and Son of Padam Shri Pandit Bhajan Sopori, the Great Music Legend. Abhay is a versatile Santoor Maestro and Music Composer. Among the 11 persons nominated for State Awards on the Republic Day, is also **Kuldeep Handoo**, who has been awarded for being outstanding sports person.

[Input: VK Wuthoo : vwuthoo@gmail.com]



Jai Kishori Handoo passes away :

Jai Kishori Handoo, a renowned Radio and TV artist breathed her last in Jammu on 29 January 2011 due to cardiac arrest. She was 69. People from all walks of life including the members of media art fraternity attended her last rites. Prominent among those included Dr Rafiq Masoodi Director DD Kashmir, Srinagar and Shabir Mujahid Director Doordarshan. Mrs Handoo began her journey in the field of performing art at a very young age and did lead roles in numerous plays on stage which included Aaram Haraam hai, Bina Darwazon ke Ghar, Kar Wotli Insan and Habba Khatoon. She won the best actress award thrice for her performance. In Radio Kashmir Srinagar, Mrs. Handoo achieved a name for herself in numerous plays in which she performed a significant role. Prominent among those included Machama series, Yeli Watan Khur Yiwan, Bombur Yamberzal, Vyeth Roop Pakaan and Agur. In television she also excelled herself in serials and plays like Aab Seemaab, Pazar Yeli Mood, Nika Kotur, Amar Cheion, Taraz, Reh-t-Aab and Feature film Bab. She was felicitated by Athwas in year



2009 and Sadiq Memorial Society in 2007.

[Input: J&K Television Producers Fraternity]



Declare sale of all KP properties 'Null and Void':

Jammu and Kashmir government has been directed to explore possibility of declaring all the properties, movable and immovable, sold by the displaced persons (Kashmiri Pandits) after 1989-90 as 'Distress Sales' and declare sales as null and void and accordingly, restore possession of the properties back to respective Kashmiri Pandits who were recorded owners. Government has been further asked to impose a blanket ban on the acquisition of the properties of Kashmiri Pandits by the state government and also to ensure implementation of Jammu and Kashmir Migrant Immovable Property (Preservation, Protection and Restraint on Distressed Sales) Act, 1997 in letter and spirit. These directions and recommendations have been made by an empowered parliamentary standing committee on home affairs. The Committee was headed by Sushma Swaraj. The Committee has further recommended against use of word 'migrant' in the context of the Kashmir displaced persons and observed that it is not an appropriate expression because the affected persons had been forced to give up their homes and hearths against their own will due to the mayhem caused by the militants.

[Source : Syed Junaid Hashmi ~ Early Times]



Suhasini Mulay ties the knot with Atul Gurtu:

The five times national awardee and popular screen mom Suhasini Mulay married physicist Dr. Atul Gurtu on 16 January 2011 (Atul's birthday) at Arya Samaj.

Report & Biradari News

Both are settled in Mumbai now. Suhasini is 60 and Dr. Atul, a widower, is 65. Atul had been married for 36 years and his wife died about six years ago. Suhasini says she fell in love with Atul when she read an article that he had written about the death of his first wife. The actress, used to living alone, surprised herself and her family with her decision to marry him. "I had never thought of settling down. I had started believing I was always going to live alone. Marriage was the last thing on my agenda. I have never been married but had a very long live-in relationship that ended in 1990." Suhasini has won five national awards, one for Hu Tu Tu and four for documentaries.



[Source : Kunal M Shah ~ Mumbai Mirror]



Amitabh Mattoo declines to take over as VC of Central University, Jammu:

Jawaharlal Nehru University professor Amitabh Mattoo has declined to take over as the vice-chancellor of the Central University in Jammu on personal grounds. Mr. Mattoo has expressed his unwillingness to be the VC of the Jammu Central University, in writing to Kapil Sibal, the Union HRD Minister. Mattoo's appointment as VC in December had attracted opposition from some political parties of the state because they wanted 'someone from the region' to be appointed to the post. Amitabh Mattoo, a Padma Shri recipient may soon join the Congress Party, it is



believed.

[Source : Hindustan Times]



Nuptials :

Ankur, son of Smt. Pushpa and Late Shri Bal Krishen Kaul, was married to **Swati**, daughter of Smt. Nisha and Shri Ashok Mam, at Navi Mumbai on Feb. 5, 2011.



New Arrival:

Rimi and Abhishek Bhat became proud parents of a baby boy Advait on Jan. 25, 2011. Rimi is the daughter of Smt. Picha and Sh. Ashwini Bhat of Kopar Khairane, and Abhishek is the son of Smt. Shama and Sh. R.K. Bhat of Sanpada, Navi Mumbai.

They Left Us

Smt. Chuni Devi Warikoo, W/o Late Shri Hriday Nath Warikoo of Kralkhud, Habba Kadal, left for her heavenly abode on Jan. 20, 2011 in Mumbai. She was the mother of Smt. Anjali Misri, Wife of Sh. Avtar Misri of Sarita Apartments, Band Stand, Bandra, Mumbai.

Smt. Rajkumari Fotedar, W/o Shri Omkar Nath Fotedar of 24, Basant Garden, Sion-Trombay Road, Chembur left for heavenly abode on Feb. 18, 2011, at Mumbai. She is survived by her husband, a son and two daughters.

Shri Kanaiya Lal Kachroo, of A/4, Devidayal Apartments, Plot 1016, Off Dr. R.P.Road, Mulund (W), Mumbai left for his heavenly abode on Feb. 26, 2011. He is survived by his wife, a son and a daughter.

KPA Mumbai expresses heartfelt sympathies with the bereaved families.

Reaching Out - S.P.Kachru

What's The Truth

The term 'truth' in common parlance relates to the world as it appears to us. It applies specifically to certain objects or circumstances. It always relates to the form and not the content of a statement.

We may well sample the view that the purely logical criterion of truth, namely, the agreement of knowledge with the general and formal laws of the understanding & reason, is a sine qua non, and is therefore, the negative condition of all truth. But further than this, logic cannot go. It has no touchstone for the discovery of such error as concerns not the form but the content.

Thus, although we may read all manner of statement in Upanishads, their variety is an open question and, in the last analysis, a question of belief. To put it more philosophically, no truth is more certain or independent of others and less in need of proof than this, namely that everything that exists for knowledge and hence the whole of this world, is only object in relation to the subject. Everything that in any way belongs and can belong to the world is inevitably associated with the being-conditioned by the subject and exists only for the subject.

No matter how sincerely witnesses swear in court that they will tell the truth, the whole truth and nothing but the truth, their evidence is at best what they believe to be true, an imperfect substitute for 'the truth'.

Today, post modern pragmatism offers another truth substitute called contingent truth i.e., the substitution of solidarity for truth. What is normally accepted as truth

depends on the society in which one lives and on the influences which it exerts. The members of a society should therefore, for the sake of orderly co-existence, reach agreement on what is to be considered true. The attitude to truth has been fiercely criticised, particularly by religious philosophers, some fearing that it may destroy the basis for any absolute truth or morality.

Are we therefore forced to make do with substitute truths or must we put our faith in believed truths ? Neither ! Completely unmoved by the above arguments, many of us are obviously pressing on with the search for absolute truth. And we are perfectly justified in these attempts as the statement "there is no truth" is actually paradoxical. For if there is no truth, the statement cannot be true.



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Matrimonial

Wanted a suitable match for a beautiful KP, slightly manglik girl (5'-4") born 22 September, 1984, BPT (Gold Medalist), MBA (topper) from Bangalore, presently working in reputed MNC at Hyderabad. Interested may contact on Cell No. 09816156789, or Landlines 0191-2532038, 0191-2564755 & 0191-2472990.

Kashmir Embroglio

KP Diaspora's Tele-conference with Dileep Padgaonkar



Tele-conference was organised by the US based KP Diaspora with Mr. Dileep Padgaonkar, Chief Interlocutor on Kashmir appointed by Government of India on 5th February 2011, where Mr. Padgaonkar answered direct questions from the community members stationed across globe. The programme was conducted by Surinder Kaul of Houston, USA with the active co-ordination of Jagan Kaul (Oregon), Jeevan Zutshi (California), Rakesh Kaul (New Jersey), Lalit Koul (Massachusetts), Mrs. Krishna Bhan (UK), Mrs. Swapna Raina (Maryland), Deepak Ganju (Florida), Bansi Tikku (California), Veer Khar (New Zealand), Kamal Hak and Dr. Agnishekhar (India). Mr. Ashok Bhan, a prominent community persona and a legal eagle facilitated the interaction with Mr. Padgaonkar. Reproduced below, are the Questions asked and Answers given by Mr. Padgaonkar. [Transcription : M.K.Raina, Mumbai]

Question 1: Ms Meenakshi Raina from Paris:

There are three dominant political streams flowing in Kashmir. One seeks Kashmir's merger with Pakistan, second one aspires for Independent Kashmir and the third one articulated by mainstream political party's call for greater autonomy with a very limited role for India in its affairs. Hon'ble lead interlocutor sir, my question is - what dispensation do you envisage for the effective return of the displaced Kashmiri Pundit Diaspora to their ancestral homeland under these political thoughts.

Dileep Padgaonkar: Meenakshi, in the four visits that we have made to Jammu & Kashmir, one thing that is absolutely clear to us is that for the past sixtythree years the big mistake that has been made is to look at the entire problem of Jammu & Kashmir from the prism of the Kashmir valley. The entire issue has been projected as a Muslim-majority state vs a Hindu-majority India. This is patently untrue. The fact of the matter is that the political aspirations of the three regions of the state namely Kashmir, Jammu & Ladakh are not only diverse, they are even divergent. And therefore, the big challenge before us as interlocutors is to try and ensure that each region in Jammu & Kashmir and every community, ethnic, religious or otherwise

within every region is able to fulfill its political, social, economic and cultural aspirations. In this context, the people



who have been uprooted from their homes, are for us, a priority challenge. And the reason is that they were forced out of their homes because of intimidation, because of fear and above all, because of violence. The Kashmiri Pandits are absolutely the top priority as far as we are concerned. But please also understand that there have been others who have been also uprooted from their homes. These are people who came from West Pakistan because of wars in 47-48, 65 and 71. They have not yet been given even the status of permanent residence. They are few in number but they are human, situation is extremely ?? So to answer your question, our attempt is to find out to what extent Kashmiri Pandits will be able to return to their homeland and live there in harmony, live there in peace, live there above all free from fear and intimidation with their honour and dignity intact. This is a huge challenge. We have at the moment, heard several Kashmiri Pandit organizations during the past four visits and many of them have given us various kinds

of proposals. We have heard today the proposal of a separate geographical unit within Kashmir in order to ensure that Kashmiri Pandits are able to return there in security. But there have been several other proposals which have come from KP organizations. We are examining all of them to find out what is durable, what is feasible. The end result however, must be, and I repeat, must be one which fulfills the dreams of the exiled Kashmiri Pandits to live a life of honour and dignity in their own homeland.

Question 2: Mr. Veer Khar from New Zealand: It has been historically established that Kashmiri Pandits have been subjected to a forcible and inhuman exodus once every hundred years during last seven centuries. The community has always gone back to its roots and wants to do so again. The question is: Have the Hon'ble Interlocutors thought of a dispensation for the displaced community that will provide them the constitutional guarantees for their safety and prevent further displacements?

Dileep Padgaonkar: Our foremost concern, to begin with, is to ensure that the Kashmiri Pandits who are living in miserable conditions in camps in the Jammu region are able to ameliorate their situation. We have been visiting these camps very often, we have held discussions with them, we have found out what their immediate needs and concerns are, and what strikes you above all, is that Kashmiri Pandits have remained true to their vocation, which they say is a) to learn and b) to teach. They would like to make sure that their children have a much brighter future than they have, and children's future has to be within their own homeland. Beyond the immediate concerns of rehabilitation, which is an ongoing effort, we have made several recommendations in this regard. The

central government and the state government have accepted these recommendations and these are being implemented. However, the larger political question remains. And as I said earlier, we have got several options which we are going to examine and these options have come from within the Kashmiri Pandit community. Various community organizations have spoken to us, we have obviously not yet made up our minds because we are just three months into our job but let me assure you that it is of the foremost interest to us to ensure that the deepest desire and dreams of Kashmiri Pandits to return to their homes, is something uppermost in our minds. How best to do it, how efficaciously to do it, is something we are looking into. The key really, as far as I am concerned, is that the Kashmiri Pandits must be given a stake in the power equation in Jammu & Kashmir. They must be represented in proportionate numbers in all levels of self governance across the State. The Kashmiri Pandits were once, who were prominent in the administration of the state, their numbers have dwindled next to zero. I think that is completely un-natural, unfair and therefore what we are aiming at, is that the Pandit community must be given a political stake, a high political stake in the governance of Jammu & Kashmir. How to do it, what forms this will take, are issues that we are examining at present, and we hope that by the time we end our mandate, we will come up with an answer.

Question 3: Dr. Surinder Kaul from USA: Hon'ble sir, let us assume a hypothetical scenario where in Mr. Padgaonkar belongs to Kashmiri Pandit community and is exploited on the pretext of job under Hon'ble Prime Ministers job package and asked to sign a draconian contract and

compelled to go back to Kashmir in similar situation from where he was persecuted, humiliated and ejected. Sir, my question is -how will you react and what will be your response and coming on to main question on this subject matter -Have the interlocutors taken cognizance of the terms of such employments and how do they propose to impart basic human dignity to the employment package for the displaced community youth.

Dileep Padgaonkar: I would also have liked to respond to the three earlier speakers, but I leave it to the Moderator to tell me when I can do that. Let me directly answer the question that has been raised by Mr. Surinder Kaul. Yes absolutely, the interlocutors have been seized of the question regarding employment opportunities to Kashmiri Pandit youth in ?? . We have asked and received the statistics ?? for most to understand the extent of the problem. You mentioned in particular the package of the Prime Minister and on this count there are three things which I would like to say. The Central government as you know, has agreed that it is going to ?? towards the salary of 3000 youth until they are absorbed against posts in the State government within a specified frame work. There are 9000 other unemployed youth and their employment would also be facilitated to get financial assistance, to come up with self-employment and business ventures. On the question of those Kashmiri Pandits who wish to return to Valley and set up income generating units, the government has already announced a cash assistance for each of them as well as service. When we have been discussing Kashmiri Pandits in Jammu, we have been told that on paper all this seems very fine but in practice, there are huge number of bureaucratic hassles and our endeavour therefore as interlocutors have

been to draw the attention of the Central government and the State government in the recommendations we have made to them, to ensure that these hassles are lifted. There is one critical issue however namely that the kind of jobs that have been allocated for migrant youth, should be come back to the Valley. There is obviously reluctance and understandable reluctance on the part of many of them to say that they can not go back until and unless the security environment in Kashmir becomes conducive to such a return. We are therefore trying to see whether as a temporary measure, it is possible for them to be absorbed in jobs in Jammu itself. This is a hugely difficult matter but as interlocutors it is our hope that the Central government and the State government will find ways and means of absorbing these youth. Similarly, we have now received a lot of enquiries from entrepreneurs in the rest of India saying they are prepared to work for partnerships in order to start small businesses in Kashmir and in Jammu as well. These are things that we are pursuing. I would Mr. Kaul request you to be a little patient. We have just been ?? of 3 months. These matters have been lingering for more than twenty years after the forced displacement of the Pandits from the Valley. Give us a little time and we will see whether our efforts lead to some difference in the ?? situation.

Question 4: Ms. Koshni Compassi from London: National Human Rights Commission of India is on record having stated the circumstances that forced out the entire minority of Kashmiri Pandits from their homeland are akin to genocide. This can be seen as a serious indictment of the executive responsibility of that time. Subsequently, neither the state apparatus in Jammu and Kashmir nor the executive at centre as taken cognizance of NHRC's

findings. We believe this has also contributed to the neglect and apathy shown towards the displaced community for last twenty years. The question, therefore, is: Will the Hon'ble Interlocutors take a note of this serious miscarriage of justice and include redressal measures in their recommendations to Government of India.

Dileep Padgaonkar: Thank you very much for the question. Let me tell you that right from the very first report that we submitted to the government, we have recommended that the Human Rights Commission of the state of Jammu & Kashmir, which has not been functioning effectively, should be made to function effectively. And that its ?? and its proceeding should be along the lines of the National Human Rights Commission. In addition, we have also requested that the Rights to Information Act which has been passed by the State government should be given more teeth. I am happy to inform you that less than a week ago, it was finally decided to appoint a Chief Information Commissioner for the RTI and you are now likely to witness a flood of complaints that will be received regarding all matters of concern to citizens including Kashmiri Pandits. This may relate to allocation of jobs, out of turn housing, medical facilities and so on and so forth. But in terms of justice, in terms of violations of rights, way out is to have a more effective state human rights commission and this is going to be our endeavour. We have spoken about this to the Home Minister and to the Chief Minister and I am glad to inform you that both of them have responded in a most encouraging manner. I think we ought to give them a little bit of time to ensure that along with the RTI and other institutions like the Accountability Commission, the HRC will also begin to function effectively in the weeks and months ahead.



Between Ourselves ... From Page 2

Milchar: The first issue of Milchar under the leadership of Shri M.K.Raina ably supported by other Editorial team members has been well received by community members here in Mumbai as well as in other parts of India and abroad. I am sure you will join me in conveying our sincere thanks and appreciation to Shri Raina and his team for doing an outstanding job. Shri Raina is committed to make Milchar into one of the most sought after magazines of the Biradari. We need your support through donations and advertisements to ensure that we come out with Milchar on a monthly basis. Our current cost of printing per issue is upwards of Rs.25,000.00.

AIKS: I attended AIKS meeting at Delhi on 20th February 2011. This was a good platform for me to meet key team members of AIKS as also leaders of various Biradari Associations across the country. I shared about our activities and focused programmes and got valuable inputs on major programmes of AIKS and other Biradari Associations

I assure you all that I and my BoT team will work tirelessly to keep your trust and confidence in us. We know that we will be confronted with major challenges but I am confident that with your active support we will successfully overcome them to make KPA a more vibrant and dynamic organization. I have full faith in our community and am committed to our unity.

I will appreciate your feed back, constructive criticism and suggestions. I also appeal to you all to spare some of time for KPA's activities / programmes. While closing I again wish you and your family Navreh Mubarak. God Bless you all!



Contact Rajen Kaul at: rkaul06@gmail.com

*Kashmir Diary - Prof. R.N.Bhat (BHU)***Kashmir 2010 – Part 2**

he following day the same taxi took us to Arau - ahead of Pahalgam - where we had tea.

We met four young men - Shawl sellers - from our native village there. We returned to Pahalgam at lunch-time and had lunch at a Dhaba near the Bus Stand. Then we went to the Mamaleshwar temple across the river Lidder. A local youth, it seems, puts vermilion on the pilgrims' forehead at the temple. After 4 p.m., we started our return journey. We went to our native village that falls en-route Mattan-Pahalgam road some 18 KMs away from Pahalgam. We reached the house of the lone KP family in the village in the evening. Two of their daughters had arrived from Delhi/Jammu the previous day. My Mamaji and Altaf had tea with us and they went back to Mattan. My childhood friend Dar came to meet us the next morning so did another person, Mir, who was very close to my eldest paternal uncle's family. Dar was aware of my illness and he and his wife were further shocked to see me with a staff in hand. Mir too was shocked as he learnt about the serious illness that I suffered last autumn.

In a matter of minutes, Mir told us that years ago he was asked to play his beloved musical instrument, *Rabab*, in a hall in a village 5 KMs away from our village. There were some more music-lovers and singers who too were persuaded to participate in the musical evening. But it was a conspiracy, said he. An hour or less had passed, when their instruments were broken into pieces and they (the players/singers) were given a severe beating by the men, then known as 'cultural police'. During the subsequent

days men opposed to 'cultural police' tried to probe them regarding the identity of the beaters but they did not reveal their identity to prevent further harassment to themselves. Being a



music-lover he feels sad for animal or any killing. He asked me and my mother to stay on in the village and get a house constructed. He promised to extend whatever support he could. I found that these boys of yesteryears, who are of my age or senior to me, have black hair and look much younger.

During the day I met a couple of state security personnel who reside in my younger uncle's house. After brunch they bask in our kitchen-garden across the stream. One of them asked me to return and settle in my village. Yes, said I, but only after the fear/threat of any kind gets eliminated. "That will not happen any day", said he.

I walked a couple of lanes, went to the Bhuteshwar temple across the stream and prepared to leave the next day. My friend Dar dropped me and my mother at Mattan where from AK's younger son, my cousin, brought me to Srinagar. En-route Srinagar, he stopped his vehicle and paid a hefty sum in cash at a *Durgah*. I spent the following day at his place. Next morning he sent his friend, an MD medicine, who dropped me at the airport. The young doctor from the City believes that 'the old peaceful days - that he has not experienced in person - shall come back'. At the airport, he put my suitcase on a trolley and I said good-bye to him.

An hour later, I was at Jammu. In the evening I went to Chhanni, Sector 4 in a hired auto to wish luck to my paternal cousins whose sons' marriage was in progress. They wanted me to stay for the night but I could not because the medicine that I take after dinner was not with me. One of the grooms dropped me back at my sister's place at Shakti Nagar. The next morning, my sister and I went to the wedding of the daughter of a village girl, Lalli. It proved a good meeting place. We

met a large number of men and women from our native village. The next afternoon, I started my return journey to Varanasi; my place of work which Dr. K L Chowdhury calls 'the abode of god'- and reached here on Sunday. On Tuesday, I took over as the Head of the Department for the second term but relinquished the office over a month later to get free from administrative hassels.



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Know Your Motherland

Your Questions About Kashmir

Question from Shashi Dhar, Vishakhapatnam

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Question: Please inform me as to who were the 11 houses or tribes, the oldest ancestors, who lived on our beloved motherland, and where had they come from? After a massive flooding, entire Valley was under water, then again how come we say 11 garr were living from beginning. please enlighten.

Answer: Kashmir being a big lake and only 11 families of Brahmins surviving in Kashmir are two different episodes of the history. In ancient times, Kashmir is believed to have been a big lake called Satisar. A cruel demon named Jaldeo dwelt in the lake who used to destroy all life on shores. Vishnu stuck the mountain at Baramulla with His trident and the waters of the lake rushed out. The demon however hid in the waters and did not die. Then Parvati dropped a mountain on him and crushed him.

Sultan Sikandar ruled Kashmir from

1389 to 1413. He along with his chief minister, namely Saif-ud-Din (originally Suha Bhata who converted to Islam) unleashed a rein of terror on Pandits. The legend has it that only 11 KP families survived and stayed back while all others were either brutally murdered or converted to Islam. It is said that Sikandar collected 3 khirwars of sacred threads of convert Hindus and burnt them. Then came Sultan Zain-ul-Abidin (Badshah) in 1420 who got his poisonous and incurable boil cured by a Brahmin physician namely Shri Bhatt. Shri Bhatt did not accept anything from the king in lieu of his service but wanted that Jazia levied on Brahmins be remitted and they be freed from the position of inferiority. Zai-ul-Abidin accepted Shri Bhatt's request and this proved a landmark in the history of Kashmiri Hindus. - Editor.

If you have any question regarding Kashmir, its History, Geography, People, languages etc., Kindly mail it to editormilchar@yahoo.co.in

Pages From My Diary - Dr. K.L.Chowdhury

The Spirit of Nandkeshwara

Here is a story in which I had no direct role as a doctor except as a witness. In fact, I was a mere school boy and remote even from any pretence to being a healer. However, the incident left a profound impact on me and my approach to the treatment of patients suffering from various psychological disorders - K.L.Chowdhury

Being the first born, the wedding of Dulari Raina was a cherished event for her family. Her doting mother bid for a well-qualified and well-placed groom. Middlemen came up with several proposals. Horoscopes of eligible candidates were sifted and studied, but none impressed her except that of Pran Nath Dhar. Employed in far off Bombay, he had a double postgraduate degree, what used to be described as double MA. The credentials were most impressive, the family seemed fine, and the wedding was on.

The wedding was performed in style. The groom was tall, handsome and soft spoken. He made quite an impression. His stay was short, just two weeks. He told his wife that he was in the thick of a project and had to return to Bombay. He would call her after he set up a decent apartment.

Dulari was still in the euphoria of her wedded state. She spent time with her in-laws, basking in the special treatment traditionally showered on new brides. But Pran Nath was never heard of again. Letters addressed to him were returned; he had moved residence without leaving any forwarding address.

Pran Nath was lost in the vast sea of humanity. His parents had no idea where he had gone. They wrote to his employers who replied that he had resigned from his job. A case was registered in the police station at Maharaj Gunj. The police got in touch with

the Bombay police. The search was on, they were told. Even as her mother had exhausted all traditional means - the charms, the prescriptions of the Pirs, the fasting and the praying - to retrieve Dulari's errant husband and lure him back to her from Bombay, someone suggested supplication at the feet of Lord Nandkeshwara - the resident deity at Sumbal.



The Nandkeshwara Bhiarava Temple is a sprawling complex on the river bank in Sumbal, a quaint hamlet about fifteen miles from Srinagar. You went there in a Doonga or by road in a Tonga. It is a serene place with huge Chinars and an air of mystery. The idol of Nandkeshwara resides in the temple. He is a four-armed, three-eyed handsome youth of

striking red colour, blessed with immortality by lord Siva. He is the savior of his devotees, the remover of all obstacles. The devout claim that he grants all the wishes provided you come clean in body and mind.

The Raina's went in a Doonga. It used to be an adventure-filled excursion through the backwaters, the Dal Lake and the Vitasta, and an idyllic retreat from the humdrum city life to a hermitage ideal for prayer and penance. They paid obeisance. A havan was performed and the lungs and heart of a lamb were offered as a ritual sacrifice and fed to the kites

that circled above in the sky and swooped down to catch in their strong claws the chunks of the organs being hurled up.

Dulari was initiated into a ritual practice of reciting hymns and mantras, a protocol of personal hygiene with early rising, bathing, praying and a diet of herbs, vegetables, fruit and yogurt. She was forbidden silly thoughts, uncouth practices and foul language.

Daily prayer, circumambulation, fasting and worshipping for a full week provided a mystical experience and lifted the spirits of the family. The temple priest was a satisfied man. No one had returned empty-handed from Sumbal, he claimed, and hoped that their problems would resolve soon. They should visit every year and adopt Lord Nandkeshwara as their family deity, he advised.

On their return, every member of the family beamed with confidence. People came to felicitate them for a successful pilgrimage and for their new affiliation to Lord Nandkeshwara who would cure all ills and bring Dulari's husband back to her.

Alas, that did not happen. On the contrary, the investigations by Bombay police revealed that Pran Nath had been living with a woman for several years before his wedding to Dulari. He had already fathered two children. The police were still on the case; trying to find out where he had disappeared.

On hearing this news, Dulari behaved as someone possessed by strange spirits. She got up like one walking in a dream and started singing songs that no one had heard before, in a voice that was not her own! She started dancing, making wild gestures, flinging her arms and legs, clapping her hands, stamping her feet so hard the floor boards of the balcony creaked. It seemed as if it were the Lord Nandkeshwara doing Tandava. She was possessed of unnatural strength for she could not be restrained by her brothers. When they

managed finally to pin her to the ground and communicate with her, she spoke with an authoritative male voice.

"Dulari, Dulari, calm down. It is not true. We will contact Bombay and find out. Calm down, sister," Peareylal, her brother tried to comfort her.

"I am not Dulari," she replied in the male voice.

"Who are you?" her brother asked.

"I am Nandkeshwara?" she growled.

"Pray, what do you want, sir?" he asked politely.

"Your sister has desecrated the place," the voice answered.

"But you are my sister, you are Dulari, are you not?"

"I am not going to spare her for what she has done." The voice became hoarser.

"What has she done?"

"She spat near the sacred tree, behind the temple."

All the while she spoke, Dulari was trying hard to wriggle out. Soon, she managed to free herself from her brothers' grasp and started her wild dance again, singing aloud.

This was getting difficult. Word went round that Dulari was possessed of the devil. The neighbors gathered, some coming near, others waiting in the courtyard, eager to watch the spectacle.

While they were debating how to address this turn of events, someone suggested the name of Pandit Nand Lal who might be able to help because he had been the high priest of the temple at Sumbal before he migrated to Srinagar during the 1947 tribal invasion. He was well versed with the lore of Nandkeshwara. Besides, he was held in high esteem as a knowledgeable priest, a specialist who could communicate with supernatural beings, ghosts and spirits.

Nand Lal lived nearby at Budger in a rented house. He came forthwith - a tall

middle-aged person with a pleasantly serene face, dreamy eyes, and an erect stance. He wore a shirt and trousers, a finely done rose turban and a close-buttoned grey jacket coming down to the knees. He listened to the story with full attention like a doctor.

Dulari's Tandava was on when he was led to the balcony. The crowd made way for him. He watched Dulari for a while and then moved towards her. With a calm, reassuring, resonant and mesmerizing voice he addressed her, "I am the servant of Lord Nandkeshwara. I am here to make amends for the wrong done. Please leave her alone. Please go back to your place."

She looked at him, flinched for a while, and resumed her dance and song. He started reciting mantras, slowly moving closer to her, touching her arm softly, gently.

The dance stopped and Dulari slumped on the floor, exhausted, repeating her warning, "I am not going to forgive her; never."

"Please leave her alone; she will propitiate you, do everything you bid her," he said in a placatory tone. "She has defiled my place. She will have to suffer for it."

All the time Dulari spoke, she did not seem to look at any one around in particular but in the distance as if there were no people around, not even the walls and the floor.

"You do not punish people for being ignorant. Please go away, I beseech you," he spoke in a commanding voice now.

"She is cursed, cursed from her very childhood. Her husband will never return to her." It was still the male voice.

"You have caused her enough hurt. Now leave her alone, I warn you," he said sternly. Dulari responded with a growl and made an attempt to stand up but he restrained her, produced a small penknife from his pocketbook and placed it at her sternum near

the base of the neck.

"Will you leave her or should I ... ?" he raised his baritone first time since he arrived at the scene. That seemed to do the trick. She answered in a reconciliatory tone, "I will not go unless she makes amends. She will have to atone for her sins. She will visit the place again. She will sweep the whole temple complex clean. She will offer sacrifice."

"Of course, she will do as you say. Now, I command you to leave her alone," he continued in his resolute tone.

She tried to push his arm aside, but Nand Lal was relentless. He pressed the knife nearer the neck and raised his voice louder, "Now, go away before I put this deep inside you."

"I am going now, but I will return again," the voice drawled to a stop.

Dulari opened her eyes suddenly, sat up and looked around at the expressions of disbelief on everyone. Her brother came forward with a glass of water which she drank avidly. Her limbs loosened up. Puzzled at seeing a big crowd, she asked, "Why are you all here?" It was her normal voice. Every one heaved a sigh of relief.

Dulari suffered several 'fits' in the succeeding weeks but Nand Lal negotiated her out of them with his patient, perseverant and professional approach. The fits finally faded away and Dulari was exorcised of the spirit of Nandkeshwara and rid of the baggage of her failed marriage. She hardly talked about it and decided to move on in life.



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Language & Scripts - Omkar N. Koul
Grierson on Kashmir



George Grierson

**Introduction :**

George Abraham Grierson (1851-1941) was a British civil servant, and a Fellow of the British Academy. He

spent much of his life in British India. He joined the Indian Civil Service in 1873 and was in charge of the Linguistic Survey of India from 1898. He was responsible for producing the monumental *Linguistic Survey of India* (LSI), an important work in the history of sociolinguistic research in India, which took 30 years to complete and was published in 11 volumes and 19 parts (1903-1928).

Grierson has provided grammatical sketches of 179 languages and 544 so-called dialects in his linguistic survey. The number of these languages is based on the results of the census conducted during 1891 and the information he obtained from various officers in the field. Grierson's contribution is cited as a reference point in all the linguistic descriptions of Indian languages and also in sociolinguistic research. In his linguistic descriptions, he has mainly concentrated on the linguistic classification of the languages and/or dialects, their phonetic and phonological characteristics, morphology and the vocabulary. Besides conducting a gigantic linguistic survey of India, Grierson has prepared monographs on some languages, compiled dictionaries, edited and translated old literary texts related to some Indian languages. For example, he has translated Jaysi's *Padmavat*, *Purusha-Pariksha* of Vidyapati Thakkur. (15th century), *Lala Vaakyani* of Lal Ded (14th century) etc. In the present paper, I would like

to discuss Grierson's contribution to the Kashmiri language and literature.

Linguistic Classification of**Kashmiri :** Grierson (1906)

discusses the classification of modern Pisaca languages

which forms the basis of the vol 8, part 2 of his *Linguistic Survey of India*. Although his classification has been superseded, it is useful work which is full with the phonological details, derivations and sound correspondences. Grierson (1919) has classified Kashmiri under Dardic group of languages. The Dardic languages are spoken in the extreme North-West of India and in the North West of the Indo-Afghan borderland. They fall into three branches: Kashmiri including Shina, (2) Khowar or Chitrali in the North-West Frontier province, and (3) Kafiristan now called Nooristan. Grierson classified them as a group by themselves. He divided Indo-Iranian into three groups: (1) Iranian in the West, (2) Indo-Aryan in the East and (3) Dardic in between the two at the extreme North. Other scholars like Jules Block, George Morgenstierne and R L Turner have not accepted this three-fold division of Indo-Iranian; they are in favour of looking upon Dardic as a group within Indo-Aryan, and the Dardic languages according to their view should be classified among NIA. This is the view accepted by most of the linguists today. The Dardic is not actually a linguistic group characterised on the basis of common linguistic features, but it is a geographical area.

One must consider the fact that Dardic on the whole shows some affinity with Iranian rather than with Indo-Aryan. Again,



the development of these languages have followed different lines. Out of the Dardic group, it is only Kashmiri which has been influenced by the old Indo-Aryan especially Vedic Sanskrit and has had links with the rest of India through the Hindu and Bhudhist religions and socio-cultural patterns.

A large number of phonetic, phonological and morphological characteristics of Dardic languages are different from that of Sanskritic Indo-Aryan. Certain linguistic characteristics of Kashmiri have been influenced by Sanskrit as a result of language contact. Kashmir has remained a centre for Sanskrit scholarship for centuries. It is natural that Sanskrit has an impact on the earliest form of Kashmiri especially on its vocabulary. Earliest texts of Kashmiri were written in the Sharada script which was used for writing Sanskrit texts as well. Unfortunately, the earliest texts of Kashmiri are destroyed. The earliest sample texts available in Kashmiri belong to the 12th century.

Description of Kashmiri : Grierson describes speech sounds, phonological and grammatical aspects of Kashmiri in his several works related to Kashmiri. While most of his statements are significant and valid, some of them have been debated and disputed by other scholars. For example, in his description of Kashmiri phonology his identification of so-called *maatras* vowels in Kashmiri has been disputed and does not hold good any longer. He explained them as 'inaudible' sounds to the non-native speakers of Kashmiri. He used the so-called *maatras* vowels with additional diacritic signs in his Roman transcription of Kashmiri examples and texts. Actually, these were established in place of central high and mid vowels and certain diphthongs u?, u«, o«, and o:«.

Grierson's description of different linguistic aspects of Kashmiri are primarily based on *Kashmirshabdāmritam* a Kashmiri grammar written by Ishvar Kaul (1879) in Sanskrit *sutras* following the Paninian model.

(Incidentally, this is the only grammar of modern Indian languages written using this model.) This grammar has been edited with notes and additions by Grierson and published by Royal Asiatic Society of Bengal in 1897-98. Grierson calls it 'the best grammar of the Kashmiri language'. He has written quite a few papers on Kashmiri based on this grammar and has also provided descriptions of Kashmiri using the literary texts such as *Mahanayprakash* of Shiti Kanth (15th century text).

Kashmiri has pronominal suffixes which are added to the verbs to indicate the subject and/or object. Grierson (1895) presents a brief description of pronominal suffixes in Kashmiri along with those of Sindhi and Lahanda with special reference to their origin and occurrence in other languages as mentioned. Grierson (1898) provides description of 37 primary suffixes as treated in the *Kradanta-prakriya* of Ishvara Kaul with examples. He also presents an account of secondary suffixes on the basis of Ishvara kaul (1898). It provides examples of 89 secondary suffixes used for expressing relationship and in the formation of abstract nouns, diminutives, etc. The phenomena of pronominal suffixes and the primary and secondary suffixes have now been presented in simplified terms in modern linguistic works on Kashmiri.

Grierson (1919) presents a grammatical sketch, vocabulary and text of Kashmiri along with other Kafir and Dardic languages. Grierson was a first scholar to address the problem of classifying these languages. While his classification is no longer generally accepted, it continues to provide a point of departure for debate and classification.

In his paper related to modern Indo-Aryan alphabets, Grierson (1904) for the first time prepares a note on Sharada Script used for Kashmiri with plates along with other

scripts such as Gurumukhi used for Punjabi, Landa for Lahanda and Takri for Dogri. He has devoted sections on the Sharada script in his other works too later. He has pointed out its inadequacies in presenting the speech system of Kashmiri.

Grierson's (1911) *Standard Grammar of Kashmiri* comprises a grammatical sketch, phrase book and some useful vocabulary of Kashmiri. This is meant to serve the purpose of a handbook on Kashmiri.

Dialect survey : Besides certain regional dialects, there are certain sociolinguistic variations in the speech of the people belonging to different religious communities, urban and rural areas, and professional groups. Grierson was the first scholar to make a distinction between the speech of Hindus and that of Muslims naming them 'Hindu Kashmiri' and 'Muslim Kashmiri'. This distinction is primarily based on some distinct vocabulary items used by Hindus and Muslims and some morphemes. Most of the vocabulary used by Hindus is derived from Sanskrit and the distinct vocabulary used by Muslims is derived from Perso-Arabic sources.

Dictionary : Pandit Ishvara Kaula (d.1893) has made the first attempt to prepare a Kashmir-Sanskrit dictionary, but could not complete it before his death. Grierson (1916-1932) compiled the dictionary under the title *A dictionary of Kashmiri Language* from the materials left by late Ishvara Kaul. He was assisted by Mahamohapadhyay Mukundram Shastri. After the death of Mukundram Shastri he was assisted by Pandit Nityanand Shastri. This is the first comprehensive Kash-English dictionary available. Most of the lexical items are explained in Sanskrit as well. The headwords are given in Roman script with transliteration in Devanagari. It uses the Perso-Arabic script for the words if recorded in that script. It explains idioms and phrases in detail. It makes use of Kashmiri texts and gives useful

references of the same wherever necessary. Grierson has used English alphabetic order for the dictionary with additions and modifications wherever necessary to suit the sound system of Kashmiri. This dictionary has been reprinted several times and is being made available online by the University of Chicago. The project is not complete yet.

Kashmiri Literary Texts : Besides presenting the descriptions of phonological and grammatical aspects of Kashmiri, compiling a Kashmiri-English dictionary, Grierson has made an important contribution to the Kashmiri literature by editing, interpreting, and translating quite a few significant old Kashmiri literary texts in collaboration with other European and/or local scholars.

Grierson and Barnett (1920) edited and translated *Lalla Vaakyaani* or wise sayings of Lal Ded (or Lalla), a mystic poetess of ancient Kashmir. Lala Ded is the first prominent poetess of Kashmiri of the 14th century. This is the first collection of the *vaakhs* or sayings of Lal Ded. Looking at the language used in the compositions, Grierson has made an important observation that as these verses were transmitted orally from one generation to another, the language of the verses must have undergone some changes. These *vaakhs* are quite popular among both Hindus and Muslims who speak Kashmiri natively and are very often cited in speech and in writing.

Grierson (1923) edited *Hatim's tales* in Kashmiri collected by Aurel Stein earlier with the assistance of Pandit Govind Kaul. This volume has been reprinted several times. These folktales have generated a great interest among scholars all over the world. They have been analysed by folklorists.

Grierson has also edited and published the *Ramawtarcharti and Lav-Kushcharit* of Prakash Ram composed in the 18th century.

(Continued on Page 28)

Your Own Page

Rudresh Kaul

KASHMIRI
PANDIT
SURNAMES

Compiled by :
Pandit Rudresh

Born to Shri Anil Kaul and Smt. Aneeta Kaul (Dembi), of Jodhpur (Originally from Babapora, Habbakadal, Srinagar), Rudresh has done a yeoman's service of compiling Kashmiri Pandit Surnames and put them on Net for information of the masses. Rudresh's work contains 733 Surnames which won him kudos from the KP Biradari, especially the netizens, who rate his compilation a work of great value.



Rudresh is currently preparing for a career in business management. His interests include Crafts, History, Poetry and Writing. Rudresh says he is proud of his community and the Kashmiri heritage. He can be contacted at: rudreshkaul@gmail.com



Ms. Meena Kak :



Ms. Meena Kak of New Delhi was conferred with the '**Bharat Shiksha Ratan Award**' on the occasion of 31st National Seminar on 'Individual Achievements & National Development'. The Award was given on 14th Feb. 2011 by the Global Society for Health & Educational Growth, New Delhi. Ms. Meena has also won the prestigious CBCS Award in 2006.



Sakshi Samvit Raina

Sakshi Samvit Raina of Miami USA, likes the patterns of Yantra. She is seen here with Siddha Sharada Yantra drawn by Dr. Chaman Lal Raina. She can also be seen trying her hand on painting Buddha.



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Rites & Rituals - Dr. Chaman Lal Raina

Herath – Shiva Ratri of Kashmiri Pandits

श स्थाणुः स्थिरभक्तियोगसुललभो निःश्रेयसायास्तु वः



e is firm and steady, but can easily be attained through determined Bhakti Yoga. What we need is to put faith and devotion in the omnipresence of the great Lord Shiva, even if we may not be well conversant with that reality.

Introduction : If we go through the literal meaning of the word *Shiva Ratri*, it means the night of Lord Shiva. Shiva is the Lord of blessings, and Ratri is the Devi as explained in the *Ratri Suktam* of the Rigveda. Shiva Ratri is the essence of the Rudra Mantras of the Yajur Veda, where Shiva is adored as *Bhava, Sharva, Rudra, Kapardin, Sthanu* and many such epithets. Shiva Ratri is a Yogic journey from the *Sthanu* (still) state of mind to the *Bhava* (creative) state of existence. *Bhava* state is for living a life for the betterment of the world. *Bhava* is sharing the best in the world. It is a spiritual journey from *Samsara* (mundane) life to *Moksha* (liberation) from the bondages of Karma. From 'being to becoming' as is the essence of the Trika philosophy of Kashmir, where being is the *Nara* and becoming is *Shiva*.

Shiva Sankalpa Mantra helps a devotee to see the *Vatuka Bhairava* from the subjective experience of life to the objective realization of Shiva-Advaita in identifying one's own self with the Universal consciousness of Bhagavan Shiva. The first Sutra (aphorism) of the Shiva Sutra teaches the Eternal Truth: *Chaitanyam Atma* - that Consciousness is the *Atman* (self). *Vatuka Raja* - *Vatak Raz* is the

consciousness of Shiva, as adored in the traditional *Vatuka Raja Puja Paddhati*, being practiced in the Kashmiri Pandit heritage. Really, Shiva Ratri, popularly revered as the 'Herath' in Kashmiri ethos, is filled with tradition, religious understanding, devotion, cultural interaction and mutual brotherhood. It is of course, a very vibrant *tyohaar* (festival) of the Kashmiri Pandits, who observe it according to their *Kula Ritis* (family tradition) but the central point is focused on the 'VATUK-BARUN' - an invocation to the *Vatuka Raja Bhairava*.



Source material: 1. Yajur Veda, Shiva Purana, Nilamata Purana, Shaiva Agamas. 2. Recitation of the Rudra Mantra, Mahimna Stotram, Panchakshari Mantra during the Eternal Night of the Tandava Nritya/cosmic dance of Shiva as Nataraja.

3. *Annakana* and *Vaishwa deva* - *Ahuti*.

Objective : 1. To realise Shiva-consciousness with subjectivity, objectivity and universality.

2. Shiva Ratri is not a celebration of mundane life alone, but uniting of our minds with Supreme Shiva.

3. To seek blessings from the *Vatuka Bhairava* in visual form and to have His *Darshana/Sakshatkara*.

4. To see the *Pradosha* (inauspicious) 'muhuruta' turned into the *Bhagavata Muhurta* - divine hour of grace for spiritual awakening, at the time when the *Pradosha* falls on the *Phalguna Krishna Trayodashi*, known as *Herats Truwah*.

Invocation Mantra:

कुलाकुलपदे यौऽसौ पालको भुतविग्रहः ।

चिदानन्दरस पूर्ण वन्दे वटुकभैरवम् ।।

(I pay my obeisance to the Watuk Raj Bhairava, who is none else but the 'Divine Flame' of auspiciousness. He is existent in the Kula and Kula modes of worship. He is the saviour. He is manifest. He is with form. He is the very essence of *Chit and Ananda*.)

The Watak Raz'u as the Supreme effulgence is popularly adored with walnuts and with the *Bijamantra* ॐ ह्रीं श्रीं देवीपुत्र वटुक नाथाय नमः written with *Sinduur* - red lead around the earthen/brass pot, known as the Watak Nvo't. This Mantra has been visualized by Vamadeva Rishi. Hence the Shiva Ratri of Kashmir is purely Agamic in essence, Yogic in practice and ritualistic in pattern. The *Herath* as it is adored with devotion, is the essence of the SHIVA-SHAKTI in unison. The celebration is to greet the Divine Shiva and his Shakti within the sanctum sanctorum of the residential house, known as the *Thokur Kuth*, or in the *Cho'ku* (kitchen), the abode of *Annapurna Devi*, who is the consort of Shiva. These two designated places are said to be the sacred places in the house. As a matter of sanctity, *Cho'ku* is considered as next to *Thokur Kuth*. The Watak Raz'u is being installed in these two designated places, even in the Diaspora, with little modification subject to the availability of space.

Pre-requisites for the observance of Herath:

1. The house is being cleaned, known as '*Herath-Liwun or Hur-Dalun*' (washing the house) with *Gurit Mets* (yellow soil). The days for the cleansing of the house commences from the *Hur'i Okdoh* - the first *Tithi* of the *Phalguna Krishna Paksha* and concluded on the *Hur'i Sheyam*. After *Hur'i* celebration, generally no *Hokh'u Siyun* (dried vegetable) is to be cooked as a dish. There is a logic behind it. Since the *Watak Raz* is to be invoked with serenity, thus there should be some thing new/fresh vegetable to be offered, which could be

easily available. In Kashmir, palakh (spinach) is just grown in the fields, along with the fresh radish and turnip, and lotus roots are easily available, so the *Reeth* (tradition) of cooking of the available fresh vegetables, evolved during the grand celebration of Shiva Ratri. Wonderful were the ideas of our ancestors, which we are still preserving even in the migration. These are the cultural bonds, which shape the religious fervor with respect to place and situation. Cultural ties build the strength to preserve the religious identity.

2. Watak Raz Parivar is to be bought from the *Kraal* (potter) in the Deity form of *Watuk Bhairava, Ram Go'd, Reshi Dulij, Sani-Potul, Sani Waari, Khetra Pal, Dupu Zoor* and *Tsong*. It is to be bought after '*Hur'i Satam* upto *Gad Kaah*. The '*Wusur*' were prepared by the *Push* - who would grow flowers in Kashmir. If the Watak Raaz, also the Watak Masaala can not be purchased upto '*Gaad Kah*', then it should invariably be bought on the '*Wagri Bah*' as '*Wagur*' is to be invoked on the *Wagri Baah* day. The Gurits perform Puja on the *Wagri Baah Tithi*. *Watuk Parivar* needed for the occasion should be of baked clay. But the new standards in the religious ethos, allowed the baked clay Watak Raaz to be replaced by brass pots. Later on the steel took place of the brass in some families.

3. *Watuk Bhairava* is not worshipped alone. He manifests along with *Ganas* and *Shaktis*. *Ram G'aud* is the *Purusha* principle of the *Hiranya Garbha*, and *Reshi Dulij* is the *Prakriti* principle of the *Hiranya Garbha*. *Sani Potul* represents the cosmic creation of the Shiva Shakti in One Emblem. *SINI* is a Sanskrit word, which refers to the woman having a white complexion and *Putula* in Sanskrit language means the icon of Shiva. So *SANIPO'TUL* is the *SHIVA SHAKTI EKA RUPINI* (Shiva and Shakti are One in essence) which is the base of the Kashmiri Herath functioning

as the *Kavacham* of the Tantric deliberations in looking after the *PADDHATI* of *FIVE day Puja* manual.

4. WUSUR and A'IR is Prithvi Tattva or the Earthly existence. Wusur is the *Apbhramsha* of the word *Waasura*, which denotes existence of the Mother earth. That is the reason the *Wusur* is made of *Petchi Diyol*, a special weed of the lakes, as *Mother earth is both soil and the water. The dried Petcha grass known as 'diyol'* is put in three whirls with a knot, to represent the *TRIGUNATMAKA PRAKRITI* of *Sattva-Rajas-Tamas*. It is placed at the bottom of the *Watak Raz`u. Ram Go`d, Reshi Dulij* and two Khetrapals, the guardian deities of the great event. *Wusur* is an offering of garland and *A'IR* is an *ASANA (seat)*. It is to invoke the Kundalini Shakti within the aura of *Watak Raz*. The Deities are wrapped properly with the marigold garlands. *This is the very start of the Thirty six Tattvas of the Trika Shasana/ Darshanas or popularly recognized as the Kashmir Shiva Darshan to start with the Prithvi Tattva. The Principal deity of the Five day Puja is the WATAK RAZ`U. The thirty six Tattva is the universal Existence of Shiva, where Shakti helps Shiva to manifest as a universal Spirit. The Watuka Paddhati establishes that fact.*

Deliberation of Puja : The *Watak Bhairava Puja* is a long ranged systemized Puja of Five days, which starts from *Gad`u Kah, Wag`er Bhah, Heratcha Truvah, Chaturdasi/ Salam* (later influence) and *Parmuzun*. This is the Shaivistic Puja Paddhati, it is *Sattvic, Rajasic and Pradushik* in character. It is the essence of the cosmic whirl, in which *Watak Raaz* helps the devotees to get enlightened and be in the *Sadhana* of *Shiva-Shakti* and the understanding of matter i.e. *Anu/nara*. It is based on the *KADI* system of Mantra and the *Hadi* System of Mantra, generally *Kadi Mantra* is in practice. The experts of the *Hadi Mantra* are no more now in *Kashmiri Pandits*.

On the eleventh *Tithi - Gad Kaah* of the *Phalguna Krishna Paksha*, the Fish is offered to the *Ishtadeva* to seek his blessings for the *Anushtthanam-invocation of the Wagura* deity on the following day. *Wagura* is the Tantric net, which needs to be woven with the *Shri Raja Rajeshvari Mantra*, which is the *Reshi Dulij* of the great event. It is purely *Sattvic*, as the name *Reshi Dulij* suggests. Only vegetarian food, milk and candies are offered to this cosmic shape of the Divine. The main event is on the *Shiva Ratri* day deliberations, according to the *Kula Riti* (family tradition).

Why Shiva Ratri? *Shivaratri* is the auspicious night of the Divine. Though every moment is of the Divine nature, shaping itself according to the *Trigunatmaka svaruupa* - triadic innate nature of the *Prakriti*, but the *Avyakhta* - Absolute made Itself manifest at a particular movement through free-will known as the *Svatantra Bhaava* or *Ichha Shakti*, but that Divine created the certain movements, with is *Tamas*, and that hour is known as the *Prodosha Kala/* polluted hour. There happens to be the action and reaction of some cosmic vibrations, which create disturbances in the cosmos. *Shiva* through *Vatuka* - Energy subsides that *Prodosha* and that is *Shiva Ratri*. *Shiva's* manifestation as the *Jyotir Lingam* is said to be the sacred *Shiva Chaturdashi* on the *Magha Krishna Chaturdashi*, or the 14th lunar *Tithii* of *Magha*, but the forces got interacted at the midnight of *Prodosha Kala* of the *Phalguna Krishna trayodashi*, just after one month of the *Shiva's* emergence as the *Jyotirlingam*. *Watak Raaz* manifested to make the world free from natural upheavals in the form of a *Brahmachari*, because of his *Brahmavarchas/total* celibacy. That *Brahmachari Watuka* has the force and design to set the cosmic vibrations in *Vatuk Paatra/ Watak N'oat* with

his Shakti in tune with the harmony of the world. This is verily the *Reshi Dulij*. Ram G'aud is the Bhairava Force in the *Watuka Parivar*. *Sani Potul* is the balancing power of the cosmos - as *Purusha* and *Prakriti* does. in all manifestation. The Mantra dedicated to the Watak Raz is partly invocation and partly attributes with prayers to keep the world free from natural upheavals at the time of Pradosha. A flaming thunder gets diverted to keep the *Asuric* (evil forces) away from the scene. A swift life-impulse gets vibrated to lead a Bhakta to realize the relationship between Hara and Shiva, which are the conflicting forces within the *Jivatman* (human being). The Watuk Parivar is the manifestation of the Shiva in Existence. To the Hindu psyche *Image* is the thought in action. This is Kriya Shakti of Vatuka Bhairava.

Why Herat ? Herat is the Apbhamsha of the word Hara Ratri, which is the night of the Tandava for Shiva, but the grace of the Vatuka Bhairava makes that Tandava nature into the auspiciousness of higher bliss, where there is no trace of ego, only harmonious rhythm is seen and felt around the deliberations of Puja.

Bija Mantra of the Vatuka Bhairava :

ॐ ह्रीं श्रीं देवीपुत्र वटुक नाथाय नमः ।

The Bija Mantra is the seed syllable of the Watuka Nath, who is the *Devi Parvati's Putra*. OM is the *Vedic Pranava*, with the pure Sattva of Brahma, Rajas of Vishnu and the Power of reabsorption of Mahesha. *Aim* is the Tantric Pranava, and has been described in the first Shloka of the Panchastavi and in the Markandeya Purana. *Hrim* is adored as the seed of reverence known as the *Lajja Bija* in the *Shakta Agamas*, 'Devi Putra' is the absolute energy of the *Purna Prakriti* or *Moola Prakriti*. *Namah* is the obeisance to the *Shabda Sharira/* sound body of the Absolute. This *Bija Mantra* consists of Nine Aksharas, with

distinct characteristics of Absolute energy in the Watuka. The Watuka Puja has nothing to do with the observance of the marriage sacrament of Shiva and Parvati. Had this been so, the Bija Mantra like *Devi Putra Vatuka Natha* could not have evolved and taken the very basis of the Shiva Ratri ethos of Kashmir. But people have taken it as the meeting hour of Shiva and Shakti, according to the 'Shiva Parinaya', thus the present ethos has developed.

Marriage of Shiva and Parvati connected with the Shiva Ratri?

The Yajur Veda addresses Shiva as the *Bhava* as well as *Sharva* and the meaning of *Hara* is seizing, captivating. Shiva exercised the Yogic flame of the third eye for burning of the Kamadeva, hence was adored as Hara. The same flame when got diverted into cool breeze of the 13th digital dark moon became Shiva Ratri. The episode is related in the Rudra Samhita Parvati Khand of the Shiva Purana. And that too took place on the 14th Tithi of the Phalguna Lunar fortnight, one day after the actual Shivaratri of the Kashmir tradition. That day is known as Salam, which is purely a social interaction of the Kashmiri ethos, between Muslims and Pandits.

Guru't tradition of the Herat : The Nilamata Purana says, "The Shiva Ratri is observed on the dark 14th of Phalguna. Shiva lingam is to be worshipped with perfumes, garlands, clothes and Naivedya made of flour". It has the significance as the staple food of Kashmir is rice. This is still prevalent as the Tcho'chi wor of rice flour is being offered to the Watak Raz. The offerings to the Vaishva deva in AGNI KUNDA is offered with Kai'nkini Wor as well as with the cooked rice. A *Kai'nkini Wor* is a circular bread of the *like shape* of the sun .

The main source of the Shiva Ratri Puja has been documented and edited by the great Kashmiri Pandit - Jyotishacharya Keshav Bhatt Shastri of Rainawari, in early twentieth

century. Later it was published in abridged form by Pandit Prem Nath Shastri. Pandit Prem Nath Handoo of the Shri Parmanand Research Institute, Srinagar, worked on the manuscripts, with Hindi annotation. It was published in 1981. That is the authentic source of Puja along with that Published by Pandit Prem Nath Shastri. There have been some slight changes after 1947 and shortened techniques emerged in the Puja system but the *Reeth* remained intact with reference to the offerings etc. After migration Pandit Kashi Nath Handu presented the Shiva Ratri Puja in the cassette forms. Now people have been opting for the Vegetarian Naivedya instead of non-vegetarian offerings to the Watak Raz. Otherwise, the non-vegetables would consist of lamb, fish, bird (Pachhin) and Van Kokur. The Gurut tradition of vegetarianism during Herath is also gaining ground for those families who are vegetarian but Herath celebration continues to be non-vegetarian. The Salam festival is the great day of festivity, merriment and exchange of Herat-Kharach.

Why Walnut? The walnut has still got prominence even in the Diaspora, due to the availability of the walnuts. Walnut is the dried fruit, which is easily available in all the seasons of Kashmir. This is the *Rituphal*/ all season dried fruit of the Kashmiri Pandit religious ethos. Whatever religious function may be, where Agni is to be invoked, Kalasha is to be installed, the walnuts are put in the *Kalasha* and being sanctified with the Shanti Mantras, Bahuroopa garbha, Rudra Mantra, as is being practiced in case of the Shiva Ratri. After the Puja is over, the KALASH LAV is sprinkled with *Shanti* and *Swasti Mantras of the Vedas*, *Athifo'l*/Purna Ahuti Samagri is a must, even in the Diaspora. This Herats-Doon is still distributed to dear and near ones, friends, neighbors. A good number of walnuts is given as Naveed to the married daughters of any age, even if she must have become the great grand mother as well. She

gets *noon-tchoch'u, ata gat* from her parental home. The walnut distribution system plays a very important role in the social fabric of the Kashmiri Pandits religious life. *Watak Naveed* is the symbol of mutual love, peace and prosperity.



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Grierson on Kashmir ... From Page 22

He has provided the name of the author as Divakar Prakash. This is not the complete version of the *Kashmiri Ramayana* composed by Prakash Ram. Similarly, Grierson has also edited *Shivlagan* of Krishenjoo Razdan composed in 1880. Thus, Grierson's contribution to both Kashmiri language and literature is very significant and it can never be forgotten in the years to come.

Note: Keeping in view the linguistic situation and multiplicity of languages in India, use of languages in different domains, scholars often view Grierson's LSI as inadequate and outdated in terms of coverage and content. There is always a scope of a new LSI using the current needs, available digital technology and methodology. The surveys initiated by the Language Division of the Census, with modern methodology cover mainly the grammatical structure of all major languages and dialects. The process is very slow and it will take years to have a new LSI in this format. For some reason, the LSI was not conducted in the then Provinces of Madras and Burma, the States of Hyderabad and Mysore though the fourth volume of the Survey was devoted to the Munda and Dravidian Languages.

[For all References, please see: Koul, Omkar N. and Kashi Wali 2006. *Modern Kashmiri Grammar*. Hytttesville: Dunwoody Press]



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Rites & Rituals - Piaray Raina 'Saddhak'

NAVREH



he first day of *Chetr Shukla Paksha* is celebrated as the start of *Chet Navratras* by all Hindus. Kashmiri Pandits celebrate it as Navreh (New Year day). The preparations for this event start with previous night with a preparation known as *Thal Barun*. *Thal barun* is a tradition which symbolises prosperity for the coming year.

On the morning of Navreh, an unmarried daughter or in her absence any lady of house, carries this thali to all members, even to their beds, to enable them to have a look at it as the first object in the morning, which is considered very auspicious. The girl who carries it is given blessings and presents in cash or kind.

In Kashmir, male members used to go to river bank early in the morning to have a bath. They would carry walnuts placed over *Thal* and offer them to gods in the river, which were picked up by the boatmen. The rice is used for making *Tahar* which is eaten by family members. If weather permitted, people would go for a round of Hari Parbat to offer Puja at various temples and shrines and also to have a picnic there at the base of Chakreshwar temple where there used to be almond trees in their early blossom in pink colour at this time of the year. Gone are the trees and the remembrances associated with this festival in Kashmir.

It is considered auspicious to wear new or freshly washed clothes on Navreh. A new born baby or a new bride in the family is an object of great attention, who is showered with all blessings by seniors. For newly married girls, it is a tradition to go to their parents' house before this day but return back to in-laws house in time to join

in the festivities. She may carry some curd and cash from her parents' house as Shogun. There is a tradition in some families to sow barley in a clean pot on the first day of Navratra and keep it at a sacred place,



worship it and water the seeds with water and milk for all the nine days of Navratra. A good growth of plants is considered a good omen. These plants are then immersed in river water. Some families observe these nine days by observing *Vrat* (one meal only). People consider these nine days as very auspicious and spend much time visiting temples. Generally vegetarian food only is taken during these days.

Thal Barun : A *Thali* is filled to top with rice on which are placed new Panchang, lump of cooked rice, curd (in a cup), bread, salt (on paper), a pen with inkpot, fresh flowers, a coin, a mirror, a photo of chosen deity and some walnuts. *Wye*, a herb also was placed but now it has become very rare due to its non-availability. All this is covered with a cloth or another Thali for the night.



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Life - Pran Nath wali

A Will – Our Right



WILL is one of those things we have often heard about but seldom thought it could be useful nearer home. Those who had not heard about it earlier became aware when the WILL of late Primvada Birla became national news

A WILL is nothing but a documentary expression of how our possessions or earthly belongings be distributed on our death. Since it is related to death we have a tendency to over look it. But death is a fact of life, perhaps the only immutable reality. It is therefore wise to think of a WILL while we are still alive.

There, no doubt, are laws in existence which dictate as to how our possessions shall be distributed on our death (Hindu Succession Act). They determine the priorities, the proportions etc. They determine the legal process for their application. The processes are time consuming and involve costs. Through the instrument of a WILL the individual has the right to set his own priorities, the persons who will be the beneficiaries, the proportions they will receive. Is it not fare that my earthly possessions, for acquiring of which and preserving of which I have spent a life time, be distributed according to my wish

A WILL can give expression to some of the wishes I had cherished but could not be filled adequately during my life time. Take the example of a charity which I wished to indulge in but hesitated thinking that I may need the money for some personal contingency. A WILL can make devolution of a stated sum to a chosen charity. Similarly, I may have a collection of rare books which may not be of much Interest to my own progeny; I may bequeath them to a friend or a library.

The process of Nomination in bank accounts, post office accounts, provident funds, life insurance policies, housing co-operatives etc. has made things easier for dependants to claim



monies in case of holder's death. Recent cases have introduced a certain amount of doubt in its efficacy as an instrument giving absolute right to the nominee in case of life insurance and housing co-operatives. It is believed that the right of the nominee is to receive the asset and stand as a trustee for legal heirs. In such case the best solution is a WILL under which the beneficiary can claim the asset and also hold it.

Now coming to the WILL proper, as mentioned above it is a written direction of a person as how his assets, fixed, moveable, liquid etc. be distributed on his death. It can be on any piece of paper. It need not be stamped. It need not be registered in a court of law although people do it as matter of abundant caution (as that helped in Primvada case). The only requirement is that it should be signed and witnessed by at least two witnesses. The person making the WILL (Testator) and the witnesses should all sign at the same time in presence of each other. This is an absolute must. A beneficiary under the WILL can not be a witness.

Can a WILL once made be cancelled or changed during the life time of the testator? Yes, any number of times. It is only the last will which holds precedence to anything drawn earlier.

Who will be the person or persons who do actual job of collecting the assets,

distributing the same among the beneficiaries? It could be one of the beneficiaries mentioned in the WILL itself or appointed by a court. Such a person is called an executor.

The actual process of giving effect to the purpose of the WILL starts with death of the person who has made the WILL. At that time some one has to approach the court to issue an order allowing the operation of the WILL. Such an order is called a Probate. Mind it getting a probate is much simpler and easier than getting a Succession Certificate if there is no WILL. I have got a sample draft of a simple WILL from a friend. I am reproducing it for reference.

One last thing I would like to say is that if you ever draw a WILL, tell your people about the existence of the WILL and the place where it can be found.

A sample common form of a WILL:

'I Mr. ___ residing at ___ and ___ by religion, ___ occupation make this my last Will and testament.

1. I have not made any will or other testamentary document, but if any made, I hereby revoke all previous wills and codicils, if any, and declare this to be the last will and testament.
2. I appoint (1) Mr. ___ and (2) Mr. ___ as the executors of this will and trustees of my estate.
3. My personal family consists of _____
4. My property consists of _____
5. I bequeath all my property in whatever form existing at the time of my death to the said executors and trustees to hold in trust for the benefit of my wife Mrs. ___ for her life time and till her death as hereinafter provided.
6. The executors and trustees shall, after spending the necessary moneys for the management of the said property out of the income thereof, pay the net income to my

wife and the same will belong to her absolutely without liability to account for the same. My executors trustees will also spend out of the corpus of my estate such amount as may be required by my wife for medical expenses or for pilgrimage.

7. On the death of my wife, and if she predeceases me then on my death all my estate then existing whether mentioned in this Will or not, will belong to my children (1), (2), (3) ___ absolutely in equal shares and the trustees for the time being of the said estate under this Will shall transfer the same among the said children by executing proper document or documents.

8. Provided that if at the time of death of my wife or myself as the case may be, any of the said children is a minor, the trustees shall hold the said property on trust until the youngest attains the age of majority and till then the income of the said property will be given or spent for maintenance and education of the said children.

9. My executors shall obtain probate of this Will from a Competent Court if required in law and shall pay all the probate duty and other expenses required for such probate and also as first charge all my other liabilities by way of taxes or otherwise howsoever.

10. On completion of the administration of the said property by way of realization thereof and payment of all liabilities the executors and trustees shall hold the property in trust hereby created.

11. I have made this Will out of my free will and while I am in sound health and in good understanding and in witness thereof I have put my signature in the presence of witnesses this ___ day of _____.

Signed by the within named testator Mr. _____ apposite in presence of the witnesses and who in his presence and at his request.

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Culture & Heritage - T.N.Dhar Kundan

Influence of Advaita on Muslim Rishis of Kashmir – Part 2

Lala did breath control called 'Pranabhyas' to realize the Divine. Lala offered a pitcherful of water to the idol in the shrine to know the Lord. Lala slipped to the riverbank called 'Shurahyaar' to take a bath and took a plunge to cross the river of life. She controlled the sense objects in order to realize Him. She went to give spiritual lessons to Nunda Rishi and the knowledgeable found it to be the pure mysticism. She virtually teased Shahi Hamadan, who could not gauge her spiritual heights (there is difference of opinion on whether there ever was a meeting between Shah Hamadan and Lal Ded as there is some conflict in the dates). Another Saint poet, Ahmad Batawa'r, a contemporary of Shams Faquir (1845–1918) has described the exalted spiritual position of Lal Ded in this verse: '*Lala matsi kala tso't nafsi shaitanas. Kala karan Alla Lal sape'n hoo. Lola ha'ts mahav gayi he Bhagavaanas. Jan chum meelith jahanas saet'* (Lala in ecstasy killed all her senses, engrossed in the love of God she became one with Him. My self is one with the universal self.) While poets other than Rishis have also sung in praise of Lal Ded, but the manner in which the Rishi poets have quoted her, repeated her idiom and referred to her clearly shows the deep impact that her philosophy had on their minds resulting in their express acknowledgement through their verses.

The Impact and the Influence :

When religions travel to new pastures they adopt many new things both ideologically and in order to gain acceptance among the local inhabitants. Buddhism underwent changes when it travelled outside India to Tibet, China, Japan, Korea and other places. Christian

theology was reformed in Europe quite substantially. To quote Lippman, 'Prophet Muhammad's vision of a united polytribal community fused into one brotherhood by Islam has long since been proved to



be unattainable' because of which Islam thrives as a religion but not as a polity. In India also a multitude of regional and tribal rituals and customs have got fused into the mainstream religion. The Muslim Saints of Kashmir could not also remain unaffected by the influence of the Hindu tradition of thought, ideology and philosophy, which was powerful and inherited by them. Even though they held the Prophet and the holy Qura'n in high esteem, they absorbed the major tenets of the Hindu philosophy in their own spiritual practices and prescriptions. This became a very strong cementing factor between the Hindus and the Muslims. The lead had come from Lal Ded when she proclaimed: '*Shiv chhui thali thali rozan mo zan Bhata ta musalman. Trukai chhuk ta paan panun parzan, soi chhai sahibas saet zani zaan'* (The Divine verily pervades everything here, don't you differentiate between a Hindu and a Muslim. If you are wise realize your own self and that is realization of the Divine.) The lead thus having been provided, these Saint poets have tread on the same path and have earned respect, reverence and love from both the communities. No wonder, therefore, that these Saint poets, even though professing Muslim faith, earned love, reverence and regard from Hindus as well. Some of these holy men professed great regard for the Hindu

deities and why not; for them there was no difference and no conflict. Holy persons like Makhdoom Sahib, Dastagir Sahib, Batamol Sahib (Muslims) and Krishna Kar, Peer Pandit Padshah (Hindus) were revered equally by both the communities. About Makhdoom Sahib there is a legend that he had a firm belief in Hindu concept of Mother Goddess in her 'Jwala' or Flame form. His mausoleum situated at the Hill of Hari Parvat was burnt thrice in fire and the Mother Goddess 'Jwala' had to be propitiated so that there is no more devastation of this holy place by fire.

In the backdrop of what has been stated about it would be worth our while to study the impact and the influence of the Hindu thought, Hindu practices and Hindu tradition on some of the prominent Muslim Saint poets of Kashmir, who in my opinion should appropriately be called Muslim Rishis. This is evident not only from what we hear about them but is also explicitly brought out by them in their poetic compositions.

Shams Faqir :

Lal Ded had said '*Asi aes tai asi asav asi dore kaer patavath*' (We only were and we only shall be, it is we only who kept on coming and going.) Shams said the same thing in his own way. '*Yun ta gatshun mo mashrai, tami gatshit chhu tuhund garai*' (Do not forget birth and death because His abode is beyond this transmigration.) The Gita has stated that people see the secret of life with awe and wonder and no one knows the reality of self. This idea has been conveyed by him thus: '*Kyah chhu hayat kyah chhu mamat, kath cheezas nav kara bo zaat*' (What is life and what is death, what shall I call the Self or the Divine?) Lal Ded had said, '*Phiran phiran nyoth anguj gaji manech dui tsaji no*' (Telling the beads of the rosary you have rubbed the flesh of your thumb and finger but the duality has not gone from your mind.) The same idea has been conveyed by this Sufi in the following

verse. '*Ha zahida kyah chhuk tsa karan, raath doh goi tasbih phiran. Mokhta ravi fotus rachhit zom, roni mutsrith shroni shroni ko't gom*' (What are you doing you fool, you have been telling the rosary day and night. Going after fake things you are losing the real pearl. Have I lost the jingle by untying the bells?) Again Lal Ded had dissuaded from giving spiritual message to an undeserving person in these words: '*Syeki shathas byol no vaezve, Kharas gore dina ravi doh. Moodas jnanach kath no vaenze, kom yajyan raavi teel*' (Do not sow seed in a sandy belt; you will waste a whole day in feeding a donkey with jaggery. Do not give spiritual knowledge to a fool, as you will waste oil in preparing cakes from chaff.) Shams Faqir has put the same thing thus: '*Nasihath kaerzi no nasli shaitanas, tala kani zanzyan asi ma kham. Maarfat kyah kari napak banas, tas naadanas kar tsali tshai*' (Do not give advice to a satanic person because basically he is raw and not ripe. Mysticism is a waste for an impure one. Alas! When shall his ignorance go away.) The opening lines of one of his ghazals are an excellent example of the non-dualism of the Vedanta. '*Bo chhus kenh nai kho'd panay, bo kenh nai kas vanay panay*' (I am nothing; it is He himself in my form. How shall I explain my not being anything to any one.) This can be compared with this line from Shankaracharya: 'Tad-eko-vashishtah Shivah kevalo-aham' (I am Shiva and Shiva alone.) He has described omnipresence of God in these words: '*Mye vuchh har shayi su yaar, chhuno kanh moi ti khali. Vanai bo siri israr yino aasakh vubali*' (I perceive the Divine at every place. Not an inch is without Him. This is the secret I reveal to you; do not get lost.)

(To be continued)



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काव्य - हृदय नाथ कौल 'रिंद' गज़ल



चमन में रह के भी लगता है जैसे ज़ेरे ज़िंदां हूं
सितम सहकर रफ़ीकों के फुगां तक से गुरेजां हूं।

बली का हूं कहीं बकरा, कहीं पर बकरे कुर्बानी
मैं हूं इक बेज़बां ज़ी जां शिकारे जोरे इंसां हूं।

रहीम-ने-राम के जो नाम लेवा बन के फिरते हैं
मैं उनके बे रहम हाथों से कुशता इब्ने इंसां हूं।

जिसे दीन-ने-धर्म के नाम पर मारा गया अब तक
मैं हूं इक बेगुनह इंसां न हिंदू नय मुसलमां हूं।

गले पर फेर कर चाकू बहाया जाये जो नाहक
वोह सुर्ख-ने-गर्म मज़लूमों का खूने नब्ज़-ने-शरयां हूं।

किसी अपने का अपने सामने देखा हो खूं जिस ने
मैं उस बेकस की वहशत, सोग, दर्द-ने-अशके गिरयां हूं।

बिगो कर तेले खाकी में जिगर के जिस के टुकडे को
जला डाला हो बलवाई ने मैं वोह क़ल्बे बिरयां हूं।

तडपता छटपटाता जिस्म अपने घर की चौखट पर
मैं इस दम तोडती इंसानियत का अक्से उरयां हूं।

जो इक आंगन भरा पूरा था ज़िंदा जाविदां कल तक
मैं वीरां अधजली लाशों भरा वोह आज शमशां हूं।

पडा रस्ते के बीचों बीच लावारिस कफ़न ख्वाहां
मैं इक बदबख़्त बेनामूस सडता जिस्मे उरयां हूं।

यतीम इक तिफ़ल कोने में दुबक बैठा सिसकता हूं
मैं औरों की ही क्या अपनी भी परछाई से लरजां हूं।

मैं ला-तैदाद हूं मरने का मेरे ग़म करो ही क्यों
मैं इक बेक़द्र-ने-कीमत जाने इंसां मोल अरजां हूं।

मैं सोगे सहर वीरानिये बज़्मे अहले तश्ना हूं
मैं ख़ाली ख़ुम हूं साक़ी का शिकस्ता जामे रिंदां हूं।



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धारावाहिक - म.क.रैना

गुले बकावली

दा

स्ताने 'गुले-बकावली' ईरानी-कश्मीरी साहित्य की एक मशहूर कहानी है जो शर्किस्तान शहर के राजकुमार ताज-उल-मलूक और परिस्तान की राजकुमारी बकावली के गिर्द घूमती है। राजकुमारी के बगीचे में एक रहस्यमय पीला फूल उगता था जिस का नाम गुले बकावली रखा गया था। ऐसा प्रचलित था कि उस फूल के केवल सपर्श से ही अंधी आंखों में रोशनी आती थी। राजकुमार ताज-उल-मलूक अपने पिता की आंखों की रोशनी वापस लाने के लिये यह फूल हासिल करने परिस्तान के लिये निकल पडता है। फूल हासिल करने के लिये उसे किन किन मुसीबतों का सामना करना पड़ता है, यही गुले बकावली की कहानी है।



कश्मीरी भाषा में दास्ताने गुले बकावली न्यामत-उल्लाह परे ने नस्तालीक लिपि में पद्य रूप में लिखी है जिस की शब्दावली फारसी-कश्मीरी है। यह दास्तान जे एन्ड के अकादमी आफ आर्ट, कल्चर एन्ड लेंग्वेज्ज ने 'गुले बकावली' के नाम से प्रकाशित की है जिस के संकलनकर्ता मोहम्मद अहसन अहसन और गुलाम हसन तसकीन हैं। न्यामत-उल्लाह परे की लिखी इसी कहानी को मैं ने मूलतः संक्षिप्त गद्य रूप में देवनागरी-कश्मीरी लिपि में ढाल दिया है जिस का हिंदी रूपांतर यहाँ पेश किया जा रहा है। आशा है कि आप इसे पसंद करेंगे।

गुले-बकावली' कहानी का स्रोत क्या है?

दास्ताने 'गुले-बकावली' गुलरेज़ दास्तान की तरह ही कश्मीरी साहित्य में एक मील के पत्थर की हैसियत रखती है। यह दास्तान असल में कहां से आई और किस ने लिखी, इस बारे में दृढ़ता से कुछ नहीं कहा जा सकता। गोपी चंद नारंग के मुताबिक १०३४ हिजरी में उर्दू में लिखी हुई मसनवी 'दक्षिणी मसनवी' जिस के लेखक के बारे में किसी को कोई जानकारी नहीं है, सब से पुरानी मसनवी है।

'गुले बकावली' कहानी का अधिकतर भाग ईरान की कहानियों की तरह ही आगे बढ़ता है और चरित्रों के नाम भी प्रायः ईरानी हैं। इस सूरत में इसे पूर्णतया भारतीय कहना ठीक नहीं होगा। लेकिन इस कहानी को हम पूर्ण रूप से ईरानी भी नहीं कह सकते क्योंकि कहानी के एक भाग में हमें भारत की लोक कथाओं के अंश भी मिलते हैं। वास्तविकता यह है कि भारत में मुसलमानों की हकूमत के दौरान एक मिश्रित

संस्कृति पनपने लगी। यद्यपि हकूमत ईरानी मुसलमानों की थी लेकिन कहानियों में हिन्द-ईरानी रंग साफ दिखने लगा। दोनों सभ्यताओं के आपस में घुल मिल जाने से जो कहानियां लिखी गयीं, दास्ताने गुले बकावली उस का एक दिलचस्प उदाहरण है।

'गुले-बकावली' एक सच्ची कहानी है या नहीं, इस के बारे में लोगों की अलग अलग राय है। 'फरहंग आसफिया' के लेखक सैय्यद अली दहलवी का कहना है: "अमर कंटक सचमुच ही एक घना और खौफनाक जंगल है जिस में अब भी किल्ले, बाग, होज़ व मकानों के खंडहर मौजूद हैं लेकिन ज़मीन दलदल होने की वजह से कोई वहां तक जा नहीं पाता। कहते हैं,



पुराने समय में दक्षिण में एक राजा राज करता था। उस का नाम था राजा भोज। वह अपने बेटे को इसी सुनसान जगह पर ले गया। राजा भोज के दरबार में बड़े बड़े विद्वान व ज्योतिषी थे। वह राजकुमार के साथ वहाँ रहे और किल्ले और तिलस्मी बाग बनाये। इसी दौरान राजा भोज के यहां एक सुंदर लडकी ने जन्म लिया जिस का नाम नरबदाल रखा गया। नरबदाल बड़ी हो गई तो उस की सुंदरता के चर्चे दूर दूर तक होने लगे। सोन भद्र नाम का एक प्रसिद्ध साधु बिना देखे ही नरबदाल को चाहने लगा। वह नरबदाल (नरबदाल का नाम बकावल भी था) के पास आया और उसे इस शर्त पर एक फूल पेश किया कि वह किसी के साथ शादी नहीं करेगी। इसी बीच एक और राजकुमार को राजकुमारी के साथ प्यार हो गया। वह नरबदाल से शादी करना चाहता था। राजा भोज को भी वह अच्छा लगा। जब राजकुमार दूल्हा बन कर आया तो सोन भद्र को पता चला। उस का दिल टूट गया। उस ने नरबदाल को श्राप दिया कि वह पानी बन कर बह जाये। कहते हैं कि उसी दिन से वह शाहजादी पानी बन कर नरबदा नदी के रूप में बह रही है।”

१९५८ ई. में लाहौर की एक पत्रिका ‘नकूश’ में मुहम्मद अबदुल्लाह कुरैशी का एक लेख छपा है। वह कहते हैं: “पाँच साल पहले ‘बकावली एक्सप्लोरिंग एसोसियेशन’ के नाम का एक संगठन कायम किया गया। छानबीन करके संगठन के लौग इस नतीजे पर पहुंचे कि ‘गुले बकावली’ एक बनावटी कहानी नहीं है। बकावली का किल्ला वाकई होशंगाबाद व अमर कंटक इलाके में मौजूद है। यह इलाका इस समय मीलों तक दलदल बना हुआ है लेकिन बकावली के तालाब, मंदिर व फंवारों के निशान अब भी मौजूद हैं। इस इलाके में अब भी एक महल के खंडहर देखने को मिलते हैं जो लिखापत्र पाय के महल के नाम से

मशहूर है। शायद यही दिलबर बीसवा का वह महल है जहां उस ने नर्द का खेल खेलते हुये शाहजादे को हराया था।” मुहम्मद दीन फौक १९१० ई. में अपने समाचार पत्र ‘कश्मीरी’ में लिखते हैं: “अमर कंटक हिंदुओं का एक महान तीर्थ है और नरबदा नदी यहीं से निकलती है। उस के आगे सोन नदी व नरबदा नदी की घाटी है जिस के आगे पीछे घना जंगल है। यह जंगल अब भी बकावली के बाग के नाम से प्रसिद्ध है। इस जंगल में अब भी पीले रंग के फूल उगते हैं जिन के बारे में मशहूर है कि उन का रस आंखों की बीमारी को ठीक कर देता है।

गुले-बकावली की कहानी

राजकुमार ताज-उल-मलूक जन्म लेता है : पूरब शहर में (अकादमी की पुस्तक में इस शहर का नाम शरकिस्तान बताया गया है) एक राजा राज करता था। राजा का नाम था ज़ैन-उल-मलूक और वह बहुत ही बहादुर और दानी था। शरकिस्तान के लोग बहुत सम्पन्न थे और हर प्रकार से आज़ाद थे। वह राजा पर बहुत खुश थे।

राजा के चार बेटे थे। चारों बहुत बहादुर, ज्ञानी व चतुर थे। राजा के यहाँ पाँचवे बेटे ने जन्म लिया जो बहुत ही सुंदर था। कहते हैं कि उस के नयनों में ऐसा जादू था कि हिरण भी शर्मिदा हो जायें। उस के होंठ ऐसे थे कि उन को छू कर बीमार ठीक हो जाये। राजा ज़ैन-उल-मलूक पहले से ही बहुत संतुष्ट था। पाँचवा बेटा पा कर वह अपने आप को और भी ज़्यादा भाग्यशाली समझने लगा। बेटे के जन्म पर राजमहल में शानदार उत्सव मनाया गया। राजा ने ज्योतिषियों को महल में उपस्थित होने का आदेश दिया।

जब राज-ज्योतिषी हाज़िर हुये तो राजा ने उन से कहा, “मुझे बताईये, राजकुमार के भाग्य

में क्या लिखा है ?” ज्योतिषियों ने ग्रंथों का अध्ययन करके गणित किया। राज कुमार के भाग्य में बहुत बड़ा राजा बनना लिखा था इसलिये राज कुमार का नाम ताज-उल-मलूक रखा गया।

राज-ज्योतिषियों ने राजा से कहा, “जहां पनाह! राजकुमार का भाग्य बहुत ऊंचा है। समय आयेगा जब वह महाराजा बनेगा। इस के भाग्य का सितारा चमक रहा है। जित्त और परियाँ उस के नौकर होंगे। उस का अधिकार मछलियों से लेकर चांद तक होगा। उस के पास बे-शुमार दौलत होगी और ताकत इतनी होगी कि रुस्तुम व साम उस के गुलाम बन कर रहेंगे। लेकिन एक दुविधा है। राजकुमार के सितारे कुछ साल के लिये आप के ऊपर बहुत भारी हैं। जिस दिन आप की नज़र राजकुमार पर या राजकुमार की नज़र आप पर पड़ेगी, उसी दिन आप अंधे हो जायेंगे।”

राजा ने जब यह बात सुनी, उस के होश उड़ गये। उस ने ज्योतिषियों से पूछा, “इस दुविधा से बाहर निकलने का कोई रास्ता सुझाओ ?” ज्योतिषियों ने आपस में मशवरा किया और राजा से कहा, “एक रास्ता है। जब तक राजकुमार का सितारा आप पर भारी है, तब तक आप उस की नज़रों से दूर रहें।” राजा को यह बात ठीक लगी।



राजकुमार महल के बाहर पलता बढ़ता है :

राजा के पास किसी चीज़ की कमी नहीं थी। उस ने ताज-उल-मलूक के लिये एक अलग ही महल बनवाया। महल में हर ऐश व आराम का इन्तिज़ाम किया गया। ताज-उल-मलूक की माँ भी उस के साथ ही नये महल में रहने लगी। राजकुमार को नामी गिरामी शिक्षकों द्वारा हर तरह की शिक्षा दी गई। वह हर कला में निपुण हो गया। समय बीतता गया। राजकुमार जवान हुआ। एक दिन राजकुमार को शिकार पर जाने की सूझी। उस ने अपने कई

मित्रों को साथ लिया और घोड़ों पर सवार होकर जंगल की ओर शिकार करने निकल पड़े। शिकार करते करते एक शिकार राजकुमार के हाथों से निकल गया। राजकुमार उस के पीछे दौड़ पड़ा।



जैन-उल-मलूक अंधा हो जाता है :

इधर राजा को भी शिकार पर जाने का खयाल आया। वह शिकार करने इसी जंगल में पहुँचा जहाँ राजकुमार शिकार कर रहा था। राजा की नज़र एक हिरन पर पड़ी। वह उस के पीछे घौड़ा दौड़ाने लगा। हिरन उसी तरफ भागा जिस तरफ राजकुमार शिकार कर रहा था। राजा हिरन के पीछे और राजकुमार अपने शिकार के पीछे भाग रहे थे। अचानक दोनों एक दूसरे के सामने आ गये। इस से पहले न तो राजा ने राजकुमार को देखा था और न राजकुमार ने राजा को। राजा की नज़र ज्योंही राजकुमार पर पड़ी, वह अंधा हो गया। उस की आँखों की रोशनी जाती रही। उस के साथ जो मंत्री थे, उन्होंने राजा को अंधा होते हुये देखा। उन की समझ में कुछ नहीं आ रहा था। राजकुमार को इस से पहले उन्होंने भी नहीं देखा था। राजकुमार की तरफ ध्यान न देते हुये उन्होंने राजा को अपने महल में वापस पहुँचाया।

(अगले अंक में जारी)

Author can be contacted at:

rainamk1@yahoo.co.in

A Note From Editor

We are overwhelmed with the response from our esteemed writers. They have sent their profound, thought provoking and well written articles on a variety of subjects, which are being accommodated in Milchar as per availability of space. We assure all of them that their contributions will find place in the future issues and request them to kindly bear with us. Thanks.

- Editor

Editor's Mail

➤ I was deeply stunned to learn about the untimely passing away of my dearest Guide – Amarji on 15th December 2010, whom I held in high esteem. My association with him dates back to January 1970 when I was a young boy of 23 years, landed in his office at Kitab Mahal, Fort, Mumbai after having got his address from Shri M.L.Mattoo. I spoke to him about a particular calendar to be printed for Late J.N.Safaya, a well known person who was a leading homeopath in Srinagar. My meeting with him left a marvelous impression on his mind so much that he asked me to be in touch with him regularly. Later on, during my struggling days, he steadily developed so much attachment for me that my words fail to forget the same, since I had no relative in Mumbai then. In fact he was instrumental in getting me a job in Mumbai, thereby laying a strong foundation for my career graph to grow. I feel it was an unmatched act that is unforgettable. He was a towering personality who guided me all the times and stood by me through thick and thin – an act which very few acquaintances can do. I am very much indebted to him as he was a true friend, guide and philosopher. We had frequent sittings together during my formative difficult days and he was always there with a smiley face to render guidance. He used to call me not by my Surname but 'Rozdon'. I will always miss him. It is painful that our community has lost one of its icons and dedicated activists who was one of our Association stalwarts. We used to conduct meetings in his office for many years where I had the privilege of meeting luminaries like Dr. N.L.Zutshi, Late K.N.Kaul, N.N.Wanchoo, S.N.Sopory and T.N.Mam. His contribution to the building of KP Association was praiseworthy. My sympathies to dear Annuji, his daughters, Dr. Cherry Dhar. I pray to God that Mr. Amar Ji's

soul rests in peace and give strength to the bereaved family to bear this irreparable loss.

Shuban K. Razdan

Ville Parle, Mumbai.



➤ My dear Maharaj Krishen, I am very much pleased for your having taken up once again the editorship of prestigious official organ of KPA. We have after a long time seen the positives of 'Milchar' and wish to congratulate you and pray for Milchar's success. Regards,

M.L.Mattoo

Chembur, Mumbai.

mshubhang@gmail.com



➤ Dear Brother,

I was hospitalized here and could not communicate with you. I am still not doing my research work as it strains me. I have sent you some of my paintings and one write up on Shiva Ratri. Happy Hurya Ai'Tham, the Maatrikaa basis of Shiva Ratri. Wish you all the best and Namaskar to all of you.

Regards from Jaya Ji.

Chamanlal Raina

Miami, USA

rainachamanlal@yahoo.com



➤ Namaskar.

Since most often or not, I read slow to absorb the content as such I must express my thanks for a particular story in Jan-Feb 2011 issue. This story 'The Ring of Suleiman' clearly showcases the poisoning mindset of the new generation and the external system that is feeding the venom into fresh minds. From 1990 a new generation of KMs doesn't want us to be neighbours as such demand for separate

Editor's Mail

Homeland becomes mandatory. Seeds of Kashmiriyat have been dragged out from soil and new samplings of Islamic Wahabi culture have been grown in the old yards. Regards ,

Veer Ji Wangoo

veeruz@gmail.com



➤ Dear Shri Raina Saheb,
I congratulate you and your team for putting lots of efforts in bringing a very informative and innovative Milchar (Jan-Feb, 2011). Kindly send me a soft copy of the same issue, for which I will be grateful. I am not a writer, but I will definitely try to re-collect some memories regarding the period, I spent during my childhood days in Rainawari, Srinagar and send the same to you, whenever possible. Warm regards and best wishes.

M.K.Kar

Mulund, Mumbai

mkkar082@yahoo.com



➤ Dear Shri Raina Sahib,
I am happy to learn that you have again taken over as the editor of Milchar. The journal has undergone a lot of improvements in both contents as well as get up. Congratulations. It is good to learn that you are planning to make Milchar a monthly journal. I am attaching a short article entitled 'Grierson on Kashmiri' for Milchar. Just a technical query. How do you conjoin the title page (of Milchar) with the contents in PDF? I would like to try it for Vaakh.

With best wishes,

Omkar Koul

New Delhi

onkoul@yahoo.com



➤ Dear Maharaj,
A welcome move. Over the years, never could figure out, why we had to struggle on Milchar, while it is to our credit to collect lakhs annually for Bhawan Fund. In my times, I begged for some contribution material to publish, but no luck. Now you being around, that is not lacking. Yet, it appears as if we are still struggling with it. For the benefit of new comers to Mumbai, we owe to them, to know what does Kashyap Bhawan mean, in fact what it means all the way. A well researched historical (document) could be produced, provided one had access to the archives, minutes of the meetings and annual balance sheets. I wish you good luck.

Dear Secretary SP,

Within the constrains of availble space, the Annual Hawan was well organised. Catering system has improved cosiderably. Over the years, I have failed to see through the logic that Prassad has to be a Meal, and not some, in real sense, Prassad of Halwa-Puri. Old timer Makhal Lal Koul was nostalgic of the shoes being managed, against a Token in good old times. Well, so far so good. Congratulations to the New Team.

Nand Lal Zutshi

Juhu Church, Mumbai

n.l.zutshi@gmail.com



➤ Dear Rajenbhai,
Hearty Congratulations for your unanimously being appointed as the President of Kashmiri Pandits' Association, Mumbai. One of your wonderful qualities of harmomiously solving the problems will go a long way to attain great heights among our Biradari members. A brand new colorful, spiritual cover of Milchar is very appealing. Wish you

Editor's Mail

all the best in all your Endeavours.

With Warm Regards,

Narendra Kaul

Dadar, Mumbai.

kaulnarendra@yahoo.co.in



➤ Namaskar,

Due to some official exigencies, I could not make to Vaarshik Hawan on 30 January 2011 at Andheri. I would request your goodself to kindly send me soft copy of Milchar so that it remains in continuation. In the meantime, I will be sending cheque towards subscription for Milchar shortly.

With Warm & Kind Regards,

Anil Kumar Pandita

Alibag Maharashtra

pandita.38@gmail.com



➤ My dear Raina ji,

Thanks. Milchar is as beautiful as was expected under your editorship. Kudos to you for the pains you have taken to bring out this attractive issue. I am sure, the future issues will be as beautiful. God bless you.

T.N.Dhar 'Kundan'

Bangalore

trilokinathdhar@yahoo.com



➤ Thank God and thank you Raina ji that Milchar has come again. Ab Gyan Sarita To Bahegi Hee, one feels at least safer when rare people make difference through their honest work for the community. Your contribution is like Bonyi Hawa for us. Thank you for the coverage on behalf of Peeyush ji. Asii Sarinui Mujood Rooziv! Aahee!

Dalip Langoo

New Delhi

dlangoo@yahoo.co.uk



➤ Mahara seThaa mubarak, The issue is a wholesome treat. Dr. Chowdhury's Khrew Diary is quite revealing. The minds of the young have been thoroughly washed. Sad but true.

Sincerely

Rajnath Bhat

Banaras Hindu University, Varanasi

rnbhat2k2@sify.com



➤ Dear Raina Saheb,

Namaskar. It was thrilling to see the e-copy of Miltsaar (Milchar) magazine. I enjoyed reading it especially Kashmiri Rhyme with all Standardised Kashmiri Alphabet in it, Rajnath Bhat's Diary and the Kashmiri joke. Good that you have assumed the responsibility again. Wish you all the best. Regards,

Roop K. Bhat

New Delhi

roopbhat@yahoo.co.in



WILL

...

From Page 31

and in presence of each other have put their signatures as witnesses hereunder.

TESTATOR

- 1.
- 2.

Disclaimer: This write-up is by way of information and not professional advice.



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