



Neel Nag

Volume : IX

APRIL-JUNE 2008



Khirbhawani Photographs taken on 24th Nov-2007



Kashyap Kashmir Sabha (Regd.)

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Neel Nag

A quarterly publication of Kashyap Kashmir Sabha, Gurgaon

Volume : IX

April 2008

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Anjana Dhar

Associate Editors

Bhupinder Tiku

Vinod K. Pandita

Views expressed in articles are not necessarily those of Kashyap Kashmir Sabha or Neel Nag

EDITORIAL

We have tried to make this issue of Neel Nag more vibrant and rich in content. Thoughts and beliefs of various people, who are constantly creating, researching and writing new articles, are used in this magazine. The urge of seeking more contributions in terms of writing work shall remain the prime objective of making this medium to meet its objective. We are trying to make Neel Nag, a unique combination of old and modern think tank, which should make a great impact in the young generation towards understanding of our history as Kashmiri Pandits including aligning our cultural heritage with the contemporary life style.

We have successfully been able to close all planned community events last year with great participation of people across NCR and have already head started for new activities this year with great planning covering various cultural activities for community as well as public at large.

Some of the objectives like website development is also under anvil in the first financial quarter to make KKS-Gurgaon, a brand reaching out to community people and helping them to participate in maintaining our cultural heritage live and ever vibrant.

I would like to reemphasize that we as a community should now look forward for our next generations and try to forget bad happenings with us around 20 years back with the aim not to get disconnected with our homeland, culture and language. I once again urge young blood to come forward and take lead to meet this objective through participation with evolved mindset.

I wish all community members a Happy Navreh ahead and wish peace and harmony for humanity.

Anjana Dhar

PRESIDENT'S ADDRESS

Dear Friends,

Namaskar,

With a great enthuse to make KKS, Gurgaon a vibrant organization, I personally urge community members living in Gurgaon and NCR to participate in activities with their heart and soul. The last year was indeed a year to remember which saw a great Annual Havan accomplished by our stalwarts showcasing our ability and involvement in making such events a medium to increase togetherness among our brethren.

I congratulate Pt. Vijay Aima for achieving recognition for his selfless contribution to the society by AIKS on the occasion of their dedication day celebrated on 25th December 2007. I personally congratulate him for this achievement and recognition. I wish, KKS Gurgaon to see more of these stalwarts to help the cause for which we all are striving in our own ways.

This is to reiterate that sole aim of KKS is to contribute in retaining dignity & identity of our community in this politically corrupt environment with a sole aim of helping the deprived and weaker section of society. Youth being our focus, KKS, Gurgaon is trying to bring in the KP corporate talent together to administer and implement the objectives of the Sabha. Mobilization of funds and raising sufficient resources shall remain the driver objective of the Sabha to ensure all our desires of helping community at large is met by disseminating scholarships and financial aid to the weak.

I once again request all biradari members to contribute in whatever way to ensure following objectives are met:

- a. Help eligible children to pursue their career goals
- b. Extend financial help to old people towards bringing them to the mainstream
- c. Retain and maintain our cultural ethos through cultural and religious events
- d. Build community centre for all KPs living in Gurgaon for their use at subsidized rates.
- e. Initiate events generating financial aid to support all programmes
- f. Create a platform for KP youth to contribute to retain Kashmiri heritage of music, art, language, religion et al.

I am sure that your feedback, suggestions & healthy criticism will help our Sabha to evolve as a large non-profit organization in fulfilling the set objectives of overall community development.

M.K. Kitchloo



Kashyap Kashmir Sabha (Regd.), Gurgaon

Registered Under Societies Act 1860
Regd. No. 1291

Office :
H-744, Palam Vihar, Gurgaon
Tel. No. : 0124-4071231

ANNUAL REPORT (2006-2007)

Dear Members,

28th Oct 2007.

Namaskar,

On behalf of KKS Gurgaon, I extend a warm welcome to all biradari members today. As in the past, this meeting provides us an opportunity to assess our achievements during the year gone by. Friends, as is well known to all of you, our achievements are directly proportional to the efforts we as a biradari put in to achieve these goals. As a body, there is an optimism in our belief for what was achieved during the past year coupled with the goals yet to be reached. We wish to share with the august body that KKS has come a long way since its inception, we have faith in all of us and together we shall move forward. This in no way under scores the difficulties being faced and obstacles to be surmounted.

One of the major reasons for our optimism is our youth and this Sabha looks forward to an active participation of our Youth in all spheres. We have faith in their capabilities as well as in their commitments to our values and rich heritage. It's this segment of our community which will chart a new course leading to a future as glorious as the past.

Major activities carried out during the last 12 months are outlined below :

1) TEMPLE PROJECT:

The temple project constitutes an important activity of Sabha, which has been in pipeline for the quite some time. Our esteemed members are keen that the project delay ought to have been eliminated/minimized but let us face the reality, unless the biradari members collectively as well as individually come forward, such projects will continue to take time to be completed. Four years ago when we were allotted this land, an amount of five lacs seemed to be a very small amount but it has taken time to pay the full amount due to HUDA. Presently the building drawings and proof of availability of funds for the project have already been submitted to HUDA in March'2007 and the case is being processed at HUDA Punchkula for grant of extension. The necessary orders are expected anytime now. A fervent appeal is again repeated to all members to please come forward and be associated with this project.

2) EDUCATIONAL GRANTS:

The educational scholarships were granted to the needy students from the biradari residing in different parts of the country. An amount of Rs. 40,000 was disbursed to the children till 31st March'2007. It would have been a matter of

great satisfaction had this amount been much more than what was actually disbursed. This year we hope to surely enhance the amount of scholarships as well as number of students to be covered under this scheme. We have already received applications from students of our Biradari including those residing in the valley seeking financial assistance. Respected members, your active participation in this noble task shall rank ahead of any project to be undertaken by this Sabha. Please come forward and extend a helping hand to the youngsters of our community.

3) NEEL NAG:

NEEL NAG as official publication of KKS Gurgaon continues to be circulated free of cost. The basic need of a medium of communication and exchange of views/news of Biradari residing in Gurgaon, is being met by this publication. Additionally we have offered our youth full use of this medium for the development of the young generation as well as propagate their ideas for betterment of their generation. NEEL NAG has been self-sustaining till now. In spite of our desire to improve the quality of the magazine both in appearance as well as contents, we have refrained from using any corpus funds for this purpose.

Distribution of NEEL NAG has not met the desired levels of reliability due to various factors, which we constantly hope to overcome. Suggestions/active participation in its publication or sought from one and all.

4) ANNUAL HAWAN:

The Annual Hawan 2006 was performed at community center Sushant Lok on 4th/5th November 2006. Volunteers from Sushant lok worked hard to make this a very successful event. More than 2500 Biradari members and their families participated in different events organized on this occasion.

On 5th evening renowned Kashmiri artists rendered devotional songs and enthralled one and all. This was followed by a sumptuous dinner. On 6th morning painting competition and Kashmiri speaking contest had an extremely good response from the children. Prizes were awarded to the winners as well as all participating children. After the lunch arrangements had been made to distribute naved in take home containers. I personally thank Dr. R K Koul, Sh.Rajender Bhat, Sh.B L Pahalwan, Sh R L Munshi, Dr. Subhash Raina, Sh P N Kaul for their dedicated efforts, which were highly commendable.

KKS Gurgaon has decided to hold this year's **Annual Hawan 2007** again in community center **Sushant Lok on 15th/16th December 2007**. The decision is primarily to enable the new settlers of the Biadari in New Gurgaon to get acquainted with their representative Sabha. This year again the teams of volunteers from Sushant Lok have already begun the drive for successful conduct of the event.

Wishing you all a VERY HAPPY DIWALI and PROSPEROUS COMING YEAR.

D. K. THUSOO
(General Secretary)

AUDIT REPORT

To,
The Members of the Kashmir Kashyap Sabha,

I have examined the Balance Sheet of Kashmir Kashyap Sabha, Gurgaon as on 31st March 2007 and the Income and Expenditure account ended on that date and report as under :-

In my opinion and to the best of my information and according to the books of accounts and records along with the explanations given to me, the attached financial statements, read with the notes to accounts, give a true and fair view: -

- (a) In the case of the Balance Sheet, of the state of affairs of the Sabha as on 31st March 2007 **and**
- (b) in case of the Income & Expenditure account of the excess of the expenditure over the income for the year ended on that date.

I have obtained all the information and the records which to the best of my knowledge and belief were necessary for the purposes of my audit.

In my opinion proper books of account have been kept so far as it appears from my examination of the books of accounts.

We further report that: -

- (i) the cash balance in hand as on 31st March 2007 is in agreement with the books of account.
- (ii) All collections in the form of subscriptions and donations as well as from miscellaneous Income have been properly accounted for, in the books and properly authorised.
- (iii) All expenditure has been properly accounted for in the books and properly authorised.

In my opinion there is a reasonable system of recording receipts from members, which is commensurate with the size of the Sabha.

Place: New Delhi

Date: 25/10/07



RSL & Co.
Chartered Accountants

Lavlesh Bhat
LAVLESH BHAT
(Partner.)

KASHYAP KASHMIR SABHA, GURGOAN (HARYANA)

NOTES TO ACCOUNTS:

To be read with the accounts and the audit report of even date

1. Life Membership Fees and Annual fees has been accounted for based on the receipts issued during the year and accounted in the books thereto.
2. The Contributions received on account of life membership fees, Annual subscriptions, donations etc are as per the confirmation certificate received from the Executive committee
3. Small donations and cash proceeds on account of sale of food on the occasion of the Annual Hawan ceremony conducted, were received in cash & accounted for in the books of accounts for which individual details of contributions are not available.

For RSL & Co.
Chartered Accountants

Lavlesh Bhat

LAVLESH BHAT
(Partner)

Place: New Delhi
Date: 25/12/07



[Signature]
President

[Signature]
General Secretary

[Signature]
Treasurer

KASHYAP KASHMIR SABHA, GURGOAN (HARYANA)

BALANCE SHEET AS ON 31ST MARCH 2007

	31-Mar-07	31-Mar-08
	AMOUNT	AMOUNT
<u>LIABILITIES</u>		
<u>CORPUS FUND</u>		
Balance as on 1.4.2006	379,073	358,073
Add:-		
-Life Membership Fees	29,000	13,000
Sub-total	408,073	378,073
<u>INCOME & EXPENDITURE A/C</u>		
Opening Balance	88,904	88,298
Add: Excess of Income over Expenditure	158,667	(394)
Balance in the Income & Expenditure acct	247,571	88,904
<u>CURRENT LIABILITIES</u>		
Expenses Payable	-	-
Lavlesh Associates	-	-
Cheques issued not presented	-	-
TOTAL	<u>655,644</u>	<u>467,977</u>
<u>ASSETS</u>		
<u>INVESTMENT</u>		
Towards C/o Land (Estate Officer-MUDA)	371,813	369,426
<u>CURRENT ASSETS & ADVANCES</u>		
Cash in hand-imprest	10	328
<u>BALANCE AT BANK</u>		
Corporation Bank-6816	2,832	2,832
Corporation Bank-8898	4,052	4,052
Andhra Bank-585	272,463	71,529
Andhra Bank-1732	4,573	19,810
TOTAL	<u>655,643</u>	<u>487,978</u>

As per our report of even date attached read with notes attached thereto

For RSL & CO.
Chartered Accountants

Lavlesh Bhat
(LAVLESH BHAT)
Partner

Place: New Delhi

Date: 25/10/07



[Signature]
PRESIDENT

[Signature]
GENERAL SECRETARY

[Signature]
TREASURER

KASHYAP KASHMIR SABHA , GURGOAN (HARYANA)

INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st MARCH 2007

INCOME	31-Mar-07 AMOUNT	31-Mar-06 AMOUNT
Donation & Annual Subscriptions	181,050	69,930
Donation Education Grant Fund	96,756	-
Donation Hawan	24,405	-
Interest Earned	6,848	6,639
Misc Receipts	35,400	-
TOTAL	344,455	76,575
EXPENDITURE		
Hawan Admn Exps.	126,798	27,450
Postage & Courier Charges	-	-
Educational Assistance	40,000	35,000
Bank Charges	120	(681)
Printing & stationery	18,350	14,000
Membership Fees	-	1,200
Other Misc Expenses	1,530	-
Excess Income over Expenditure	158,657	(384)
TOTAL	344,485	76,576

As per our report of even date attached read with notes attached thereto

For RSL & CO.
Chartered Accountants


(LAVLESH BHAT)
Partner

Date: N. Selhi
Date: 25/10/07




PRESIDENT


GENERAL SECRETARY


TREASURER

KASHYAP KASHMIR SABHA, GURGOAN (HARYANA)
RECEIPTS & PAYMENTS ACCOUNT
FROM 1st APRIL 2006 to 31st MARCH 2007

Pn. Year	RECEIPTS		P A Y M E N T S		AMOUNT (Rs)
	AMOUNT (Rs)	Prv. Year	AMOUNT (Rs)	Prv. Year	
	<u>Balance as on 1.4.2006</u>				
9,995	Cash in Hand	328	Educational Assistance	35,000	40,000
2,832	Corporation Bank-6816	2,832	Hawen Exps.	27,450	125,798
4,052	Corporation Bank-6898	4,052	Misc. Expenses	-	1,530
72,974	Andhra Bank-565	71,529	Bank Charges-reversal	6,500	120
8,060	Andhra bank-1732	19,510	Printing & Stationary	3,067	18,350
	<u>Donation & Subscriptions</u>		Land Advance to HUDA	(561)	2,188
63,936	Annual Sub & Education Grants	277,912	<u>Balance as on 31.3.2007</u>	14,900	
-	Misc Receipts	35,400	Cash in Hand	10	
13,000	Life Membership	29,000	Andhra bank-1732	4,873	
	Donation Hawen	24,405	Corporation Bank-6816	2,832	
	<u>Interest Earned</u>		Corporation Bank-6898	4,052	
6,639	Intl. From Banks		Andhra Bank-565	272,483	264,030
185,088	TOTAL	472,016	TOTAL	185,089	472,016

For RSL & CO
 Chartered Accountants
(Signature)
 (LAVLESH BHAT)
 Partner

Place: N. Delhi
 Date: 25/10/07



(Signature)
 PRESIDENT
(Signature)
 GENERAL SECRETARY
(Signature)
 TREASURER

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SIVA SURTA

By SANJAY MOZA
(GEN.SECY. PANUN KASHMIR)

There can be no denial of the fact that SAIVISM has played a very significant role in the intellectual and spiritual evolution of Kashmiri people. As a matter of fact the foundational layers of Kashmiri culture are embedded in monistic SAIVISM. And SAIVISTIC philosophy in one form or the other has also reached the other parts of the sub-continent & as such has contributed to the spiritual well being of its people. To us, it is important to know its philosophical significance, because it forms our tradition, a part of our unconscious collective as well as individual and thereby a part of our being. And I would like to add here that any one who aims at self knowledge that is any who wants to know oneself, the first thing that drawn upon such a person, the first thing he/she/ realizes is that his/her life does not begin with his/her birth, nor it end with his/her death. Then what next ? What is the next step in this journey of self-knowledge? All living beings including human beings are products of space and time; no doubt their essence transcends space as well as time. But so far as empirical existence of human beings is concerned they have first know themselves through the coordinates of space and time, only then can they aspire to go

beyond these co-ordinates.

Coming to SAIVISM, the literal meaning of the term SIVA is GOODNESS. The fundamental principle of SAIVISM is that the universe is the manifestation of the absolute good or SIVA. This absolute good or SIVA is immanent in this Universe, but at the same time His limitless being is not exhausted by this universe, thus the absolute good or SIVA also transcends this universe. This absolute good or SIVA is of the nature of PRAKASH-VIMARISH, that is, it is absolute light & absolute consciousness.

Kashmir Saivism is also known as TRIKA SASTRA because of having three fundamental postulates (1) SIVA (2) SAKTI (3) NARA-the bound soul or (1) Para - the highest (2) Prapara - the identity in the difference (3) Aparā - difference. The literature of the system is traditionally grouped under the heads, (1) the Agama Sastra (2) the Spanda Sastra and (3) the Pratyabhijna Sastra.

There is a traditional belief that certain texts have been revealed by SIVA. These texts are called Agama. The basic Agama of the Trika Sastra is SIVA SUTRAS, it is also known as Sivopanisat-

Sangrah. Siva Sutras holds the key to a comprehensive understanding of the Kashmiri spiritual tradition. In the first place monistic Saivism developed as a kind of religious mysticism. The Siva Sutra read like aesthetically structured riddles which radiate divine beauty and charm and are capable of many interpretations depending upon the spiritual evolution of the interpreter. It was only at latter stage that the Trika Sastra developed into a kind of full fledged philosophy, as it had to counter the Buddhist and Vedantic logic. Buddhist philosophy advocated the doctrine of Anatmavada that is the doctrine of NO-SOUL and the principle of Ksanbungurvada that is the doctrine of momentariness. On the other hand for monistic Saivism, Atma is the only and supreme reality and in spite of its innumerable manifestation it is and remains one Abiding one. The very first Sutra of Siva Sutras reads: Caitanyamatma-Atma is consciousness; free and creative.

According to Saivism aesthetic experience like spiritual experiences is ego-dissolving and liberating but unlike it, it is transitory and temporal; while spiritual experience of bliss is limitless and atemporal. The aesthetic experience which is within the reach of every human being may be regarded as an evidence for the fact that the spiritual experience is an existential possibility. Not to speak of LAL-DED and NUND-RESHI the pioneers of Kashmir Sufi poetry the

spiritual message of Siva Sutras permeates the Kashmiri Sufi poetry even to this day.

According to ABHINAVAGUPTA the towering philosopher of Kashmir Saivism the experience of RASA is "a resting (visranti) in one's essential nature (savit) which is pervaded by bliss (anand) and light (prakasha) and is similar to the tasting (asvada) of the supreme BRAHAMA" (ABHINAVA-BHARTI on NATYASASTRA 6.31). According to tantric spirituality the aesthetic experience can lead one to the highest spiritual state to explore the connections of the aesthetic and spiritual experiences is the concern of the present body of the work by GOKAL DEMBI.....WRITER PROF. M.H. ZAFFAR (KASHMIR UNIVERSITY)

"It was in early 2005 that Mr.GOKAL DEMBI, a well known painter of the valley informed the present writer that he is doing a project on (Reshi Tradition of Kashmir) and is attempting a visual presentation of the tradition. During the conversation, the writer suggested to the painter that to begin with he may attempt a visual interpretation of the Siva Sutras; as it happens to be one of the basic texts of Kashmiri Reshi Tradition. Mr.Dembi's present work can also be viewed and evaluated in this context."

Asto Ma Sadgamaya - Lead me from untruth to Truth.
Tamaso Ma Jyotrigamaya - Lead me from darkness to Light.
Mrityorma Amritam Gamaya - Lead me from death to Immortality

SPIRITUAL FEAST FOR ALL OF US

THE DIVINE LIFE AND TEACHINGS OF ADI SHANKARA

The record of Kashmiri Pandits in history is of thousands of years and have also been mentioned in the Mahabharata. Kashmiri Pandits have made significant contributions to Indian thought and science. Abhinavagupta, Kalhana have been stalwarts in the fields of, philosophy and history respectively. Kashmir figures prominently in sanskrit poet Kalidasa's compositions but it is not known conclusively whether he hailed from that ethnicity or region. The birth place of Charaka one of the founders of ayurveda and Indian medicine in general is also considered to be in Kashmir .The Sanskrit language owes its origins to Kashmir and most of its great scholars and poets (i.e. Bilhana, Mahimbhatta, Ksemraja,

Vasugupta, Anandvardhana, Ksemendra) were Kashmiris. Women pandits were normally called "Panditani."

Let us be proud of our Kashmiri Pandit heritage, Let us be proud of our Kashmiri Pandit tradition, Let us be proud of our Kashmiri Pandit culture and above all Let us be proud of our HINDU RELIGION, our spiritual masters and above all their Divine Teachings. This is the reason why Many peace loving westerners and intellectuals turn to Indian Hindu Philosophies or to Buddhism

Loka Samasta Sukhino
Bhawantu.

Hari Kaul
Toronto, Canada

KASHMIRI SAMITI DELHI **DEDICATION DAY -** **A DAY TO FELICITATE THE DEDICATED ONES**

It is a 19-year-old post-mass exodus ritual celebrated, every year, by **Kashmiri Samiti Delhi**, which organizes Annual Dedication Day on 25th December to felicitate community members contributing to the society with their selfless service & intellectual deeds. It was a handful group of leaders of KSD in the year 1989, which undertook this task to recognize socially motivated & dedicated souls serving community in their own way.

25th December of 2007 was indeed a day of inspiration for all present in Kashmir Bhawan, Amar



Colony, New Delhi. The gathering included old & young community stalwarts from various walks of life, who were nominated for their service to the community. The occasion included socio-political discussions, sharing thoughts of some leaders like Sh. J.N Kaul (Papaji), Sh. M.K Kaw, Dr. L.N Dhar and others who expressed their views and viewpoints on the current developments in Kashmir.



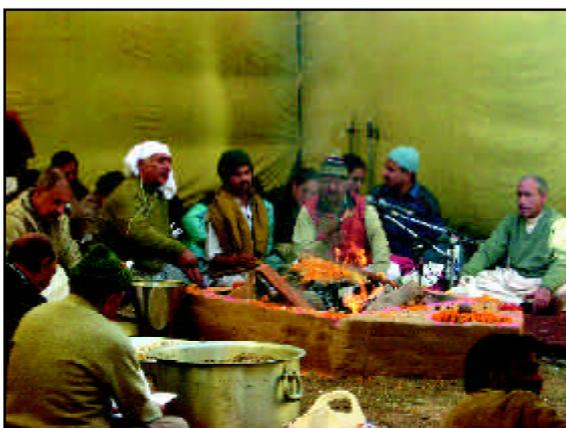
It is a matter of pride for **Kashyap Kashmir Samaj-Gurgaon** that our Shri Vijay Aima is also among those stalwarts, who were felicitated

Continued on page 18

KASHYAP KASHMIR SABHA- GURGAON CELEBRATES ITS ANNUAL HAVAN- 2007

Compiled By: Vinod K. Pandita

Kashyap Kashmir Sabha-Gurgaon hosted its annual havan on 15th & 16th December 2007 at Community Centre, Sushant Lok-I Gurgaon with enthuse and participation of over 700 Kashmiri families residing in Gurgaon, in addition to biradari from across National Capital Region. The event was attended by various senior members from organizations like AIKS, Delhi Samiti, Panun Kashmir, JK Vichar Manch and the members from other community forums.



Shri. Rajinder Kachru, a renowned singer enthralled the gathering on 15th evening with his mesmerizing Bhajans & songs during this religious event for two days. The evening was concluded with

dinner for 500 odd members and their families. Puran Ahuti was offered on 16th with around 1000 biradari members present on the occasion. In addition to par taking lunch, families were offered Naveed to carry to their loved ones at home.



KKS, Gurgaon encouraged little ones of community like any other previous year for their painting and Kashmiri speaking abilities. The programme was conducted on 16th morning and the deserving children from age group of 03 to 12 years were felicitated with prizes and presents for both categories of talent.



Baby Himlal Pandita (D/o Smt. & Sh. Ajay Pandita) & **Baby Rashi Bhat** (D/o Smt. & Sh. Sanjay Bhat) stood first in painting & Kashmiri speaking contest respectively. Both the second and third prizes for Painting and Kashmiri Speaking Contests were bagged by Master **Kartik Kardar** (S/o Smt. & Sh. Suresh Kardar) & **Master Anugreh Peer** (S/o Smt. & Sh. . Rahul Peer).



KKS youth brigade residing in Gurgaon, who are also active members of RIK constituted havan organizing committee, which contributed in a tangible manner

towards the success of the event. It's the aim of KKS to involve youth in totality and motivate them to help Kashmiri community maintain its socio-cultural heritage in the years to come and help create a positive vibe among the biradari towards the greater cause of benevolence.

KKS conducts various cultural and religious activities throughout the year including helping deprived section of society specifically terrorism hit children through scholarships and financial aid for their basic education.



The major activities of KKS-Gurgaon also include temple & community centre project in Gurgaon and directory of residents living out of Gurgaon. The executive council of KKS hopes that the community service through such activities as an NGO remains the objective of the Sabha and supports community in every way to retain the cultural moorings to the Motherland, Mouj Kashir.

Continued from page 15

on this occasion. The recognition and token of appreciation from Delhi Samiti came to Shri Vijay Aima for his selfless and dedicated service to community for more than a decade since he became an important part of KKS-Gurgaon. He has held the position of Secretary, General Secretary and President of KKS-Gurgaon and served community through various programmers and activities including impeccable mobilization of funds for scholarships/medical aid, temple project, magazine advertisements and other related areas. He took pre-matured retirement from a large public sector undertaking in 2005 and now most of his time is spent in dealing with worthy tasks of KKS-Gurgaon without holding any formal portfolio, in addition to his



professional commitments for a private organization of repute.

His self-discipline, commitment to integrity plus transparency coupled with accountability and sportsmanship are some of the true characteristics of his personality. His leadership qualities make him a man of conviction to deal with professional and social pursuits. His perseverance and strong belief in benevolence keeps KKS Gurgaon live up

to the expectations of the beneficiaries and donors. His vision to involve youth for wholesome development of community is very clear and he pursues his vision with great deal of commitment. His enthusiasm for serving community is remarkable and this reminds us of Ralph Waldo Emerson saying, "Nothing great was ever achieved without enthusiasm".



With Best Compliments From :



TIRUPATI TEXTILES

ICONOCLASM IN KASHMIR-MOTIVES AND MAGNITUDE

PART-I

Iconoclasm and religious persecution of faiths alien to the king's faith has been a norm said one of my Marxist friends. He didn't stop there. He went on to name various Hindu, Naga, Buddhist & Huna kings [Kalhana's Rajatarangi(The River of Kings)] in the Pre-Islamic period who had resorted to iconoclasm and religious persecution of faiths other than theirs. As if this wasn't enough he went on to announce that Islam in Kashmir had spread through examples set by missionaries and religious divines and not military expansions. Obviously for this he did not have any credible historical evidence but then isn't spreading lies about India's past one of the favorite pastimes of Marxist Historians, Romila Thapar included.

Ordinarily I would have ignored such a statement had it been made by some sly shadow of Mao but since this came from someone whose knowledge of history and art is highly respected by his followers, it was time to call his bluff. While no one can argue that Kashmir has not seen sporadic cases of Iconoclasm (even in the pre-Islamic era) we cannot but observe that such cases have been exceptions or aberrations rather than an instrument for subjugation of followers of a different faith. Compare that to the Islamic period and we have whole lot of historical evidence to suggest that persecution (in the Salatin era) of non-Muslim subjects happened at a large

scale, which resulted in 6 exoduses of the Hindu community from the valley. There is evidence also to support that whichever of the two Islamic sects (Shia's or Sunni's) was in power subjugated the other but meted out special torment on non-Muslim subjects.

While it is true that Kashmir did not have armies of Arabs or Persians (although Zulchu did march in with his armies in Kashmir but the purpose was to loot and not conquer land or convert its inhabitants. I am saying this despite the fact that he took thousands of Kashmiri men and women as slaves all of whom perished in a snow storm at Devasar in Anantanag) marching into its land but as far as conversions due to examples set by missionaries and Dervishes are concerned, it is mere hogwash to a great extent. How Islam was spread is clear from the next part of this column. You will see how Hindus were converted by brute force and how the Osama's of those days inflicted atrocities.

MOTIVES BEHIND ICONOCLASM-THE MUSLIM KINGS

I once again re-affirm that while a miniscule percentage of Hindu, Hun (like Mihirkula), Buddhists (like Jaluka) rulers did destroy temples and some destroyed Buddhist Viharas too (of course not Shankarvarman) the reasons for the same were not religious expansion or bigotry. Unlike Muslim kings they did not think that they have a holy aim of converting Darul-Harb to Darul-

Islam. The aim was not to subjugate or make people change their religion or faith but anything else. Most of the Muslim rulers destroyed temples thinking that they were doing a righteous act and were promoting Shariah by eliminating infidels (Kafir's). Many thought that they were emulating the Prophet (SAW) little realizing the difference that what Prophet Mohammed (PBH) had done while destroying the idols at Kabba (a pagan place of worship then and a mosque now) was destroying idolatry and not idols. Iconoclasm in Kashmir was endorsed by the Amirs of the day (whether general Muslims supported it or not can be a matter of debate much like whether majority Hindus supported or condemned the barbaric destruction of Babri Mosque or whether iconoclasm, in present day Kashmir has the mandate of the Muslims of the Valley or not). There are examples galore to prove this point. In order to put this in perspective I am giving some references.

From Bahristan-i-Shahi

"Sultan Shihabu'd-Din addressed himself to such works as would help him get peace in the world hereafter. He arranged a tomb and a burial place for himself to be used after his death. Towards the fag end of his life, he was infused with a zeal for demolishing idol-houses and destroying the temples and idols of the infidels. He destroyed the massive temple at Beejeh Belareh [31] (Bijbehara). He had designs to destroy all the temples and put an end to the entire community of the infidels.[32] "

"Again it needs to be recorded that for some of the time which the holy

Amir spent in Kashmir he lived in a sarai at 'Alau'd-Din Pora. At the site where his khanqah was built, there existed a small temple, which was demolished and converted into an estrade on which he offered namaz (prayer) five times a day and recited portions of the Qur'an morning and evening. Sultan Qutbu'd-Din occasionally attended these congregational prayers."

" [It may be recorded] that the temples of idol-worshippers, which had been destroyed and razed to the ground by the religious-minded and justice-loving Sultan Sikandar- God bless his grave and bless him-had been rebuilt and rehabilitated by Zainu'l 'Abidin. He had permitted idolaters and polytheists to revive the practices of infidelity and they had propagated heresy (kufr) and false religion (din-i batil). With the support of some more kings,[96] the infidels had flourished day after day. But with the support and authority of Malik Musa Raina, Amir Shamsu'd-Din Muhammad undertook a wholesale destruction of all those idol-houses [97] as well as the total ruination of the very foundation of infidelity and disbelief. On the site of every idol-house he destroyed, he ordered the construction of a mosque for offering prayers after the Islamic manner."

His preaching and propagation of Islamic laws and practices effectively replaced the idolatry and heresy, which had existed prior to his coming to this place. He brought honors to all the infidels and heretics (zandiqa) of Kashmir by admitting them to the Islamic faith and bestowed upon them many kinds of rewards and benefactions. It is publicly known as well

as emphatically related that during his life-time, with the virtuous efforts and elaborate arrangements made by the fortunate Malik Musa Raina, twenty-four thousand families of staunch infidels and stubborn heretics were ennobled by being converted to the Islamic faith. [99] It is difficult to compute the number of people who had hitherto indulged in corrupt practices of a wrong (false) faith and dissent and were put on the right track under the proper guidance of Mir Shamsu'd-Din 'Iraqi. [99]

In fact the transmitter of (God's) grace (Mir Shams 'Iraqi) conferred favours upon the righteous Malik Musa Raina and gave him blessings, which enabled him to fulfill that cherished task. Indeed, fortunate is one who has been able to become the recipient of such special consideration at the hands of a highly venerable and elderly person like him (Amir Shamsu'd-Din). After Sultan Sikandar-God's peace be upon him-no one among the Muslims who wielded authority over this country rendered as much service to Islam by its propagation and advancement as Malik Musa Raina did. Nobody was able to make as organized an effort as he did towards the advancement and furtherance of the Mohammedan religion.

Please look at how the kings viewed their acts. One thought he would get peace by destroying temples. Sultan Sikander has been defined as religious minded and justice loving by the historians of the day while in no case has Kalhana supported or even condoned breaking of religious places. He heaped scorn on kings who resorted to this.

Now that's the difference. While Muslim Kings, their Amirs and even most Muslim Historians thought that the King was indulging in act of religious righteousness, kings belonging to other faiths had no such grandiose megalomania of reaching heaven (where houris would await them) by resorting to such acts.

It makes an important reading into the mindset of the Muslim rulers. They clearly saw a holy purpose of converting "people of false faiths" like Hindus, Buddhists, Jainas and other heterodox religions to the only "true religion". In their understanding of Islam they were doing great acts and their Amirs and most Historians of that period (especially the foreign historians who came with them) supported this sickness unlike Kalhana who out rightly condemned these acts.

Read the Last line of my reference from the Bharistan-i-Shahi

Nobody was able to make as organized an effort as he did towards the advancement and furtherance of the Mohammedan religion.

Here we are. The purpose is clear "Advancement and Furtherance of the Mohammedan Religion".

Tarikh-i-Hasan Khuihami

For details of forcible conversion of Hindus to Islam and their massacre in case they refused to be converted, see *Tarikh-i-Hasan Khuihami*; pp. 178-80. One significant detail is that three kharwaras (one kharwar is approximately equal to eighty kilograms) of Hindu ceremonial thread (zunnar) were burnt by Sultan Sikandar. **(Tarikh-i-Hasan**

Khuihami, Pir Ghulam Hasan, Vol II, RPD, * Srinagar 1954.)

Other Sources for Sikander Butshikan alone

This is what historians (mostly Muslims) have to say.

“He [Sikandar] prohibited all types of frugal games. Nobody dared to commit acts which were prohibited by the Sharia. The Sultān was constantly busy in annihilating the infidels and destroyed most of the temples...” **(Haidar Malik Chādurāh: Tārīkh-i-Kashmīr; edited and translated into English by Razia Bano, Delhi, 1991, p. 55.)**

“[He] strove to destroy the idols and temples of the infidels. He got demolished the famous temple of Mahādeva at Bahrāre. The temple was dug out of its foundation and the hole (that remained) reached the water table. Another temple at Jagdar was also demolished... Rājā Alamādat had got a big temple constructed at Sinpur. (...) The temple was destroyed [by Sikandar].” **(Khwājah Nizāmu'd- Dīn Ahmad bin Muhammad Muqīm al-Harbī: Tabqāt-i-Akbarī translated by B. De, Calcutta, 1973)**

“Sikander burnt all books the same way as fire burns hay”. “All the scintillating works faced destruction in the same manner that lotus flowers face with the onset of frosty winter.” **(Srivara, Zaina Ra-jtarangini).** This I am giving more for its poetic value rather than what it says.

Also please do pay attention to the following

“At the behest of Shams Iraqi, Musa Raina had ordered 1500 to 2000 infidels to be brought to his door-steps every day by his followers. **They would remove their sacred threads, administer Kalima to them, circumcise them and thrust lumps of beef into their mouths,**” mentions *Tohfatul Ahabab*.

Role of so-called Sufis:

While no one can deny the fact that Kashmir was greatly influenced by Sufism and has produced some great Sufi saints and mystic poets (both Hindus and Muslims), we must stay clear of attaching a Sufi tag to every Muslim Godman. On one hand we have the great Sufi Tradition of Nund Rishi, Shams Faqir, Ahmed batwario, Rahim Saab, Swoch Kral, Prakesh Ram Kurigami, Govind Kaul, Ahmed Dar, on the other we have self styled god-men like Bul Bul Shah and Syed Ali Hamdani on whom this label of Sufi is stuck to make them more palatable to the larger masses.

Syed Ali Hamdani or Shah-I-Hamdan as he is popularly called by Kashmiri Muslims is widely regarded as the man responsible for conversion of Kashmiris to Islam. As we already know that the Shah-i-Hamadan mosque was built after demolishing a Kali temple (and there are enough historical records to prove that, apart from the fact that to this day Pundits perform prayers alongside the converted structure). Now that it should restrain our Marxist historians from making “religious divines” claim.

That notwithstanding I would like to inform the forum that before Shah-i-Hamadan left Kashmir he ordered the king to impose the following sanctions

on Non-Muslims. I am enumerating them for your reading please.

- 1) The Hindus will not construct any new temples under the rule of Muslims.
- 2) They will not repair old temples fallen into ruins.
- 3) They will respect Muslims.
- 4) They will not dress like Muslims.
- 5) They will not ride a horse with saddle & bridle
- 6) They will not put on a ring.
- 7) They will not carry swords or bows & arrows.
- 8) They will not adopt Muslim names
- 9) They will not harbor spies or act as spies
- 10) If any relation of theirs wants to embrace Islam, they will not oppose it.
- 11) If a Muslim comes to attend a Hindu meeting he will be respectfully received.
- 12) They will receive Muslim travelers into their houses & provide them hospitality.
- 13) They will not prevent Muslim travelers from staying in their temples & shrines.
- 14) They will not mourn their dead loudly.
- 15) They will not buy Muslim slaves.
- 16) They will not build houses in neighborhood of Muslims.
- 17) They will not sell intoxicating drinks.
- 18) They will not carry their dead near the graveyards of Muslims.
- 19) They will not openly practice their customs & usages among Muslims.
- 20) They will not give up their traditional dress so that they can be distinguished from Muslims.

In the end the fiat in the form of an advice dictated if any Hindu dares to flout any of conditions, he should be first looted and then possession of his body is halal (Zakhiratul- Muluk).

(Source: Dr.Qayoom Rafiquee's doctoral thesis titled" Sufism in Kashmir")

In case this is not enough proof for anybody's flight of fancy which makes him believe that Islam spread peacefully here are some examples from the same thesis. If this isn't persecution in the name of religion then I wonder what is.

Writes Dr. Qayoom Rafiquee, "Mir Mohammad was not ready to give the status of Zimmis to the Hindus of Kashmir and treated them as kafirs who were not obedient to Islam, but were at war with it".

Sufism in Kashmir, P-101

Again to quote Rafiquee, 'the medieval Muslim sources inform us emphatically that infidelity was uprooted from Kashmir through the influence of Mir Mohammad'.

Sufism in Kashmir 101.

And sadly some of us have the cheek to say Islam in Kashmir spread through divinity and personal example of missionaries.

This should put to rest any imaginative thought processes of Islam spreading in Kashmir through "divine incarnation of Dervishes and examples set by missionaries". If someone still wants to stick to his point then I hope the same divinity that dawned on our forefathers in Kashmir dawns on him too.

साम्ब पंचाशिका

(कश्मीरी पधानुवाद)

एक परिचय – प्रोफेसर (डा०) भूषण लाल कौल

समकालीन भारतीय जनमानस अपनी सांस्कृतिक सम्पदा के प्रति उत्तरोत्तर आर्कषण कीडोर में बध रहा है। शतबद्वियों तक पराधीनता की स्वर्ण श्रृंखलाओं में जकड़ा देश विदोशी सांस्कृतिक आक्रमणों के कठोर आघात सहते सहते अपनी पहचान खोकर शक्तिहीन हो रहा था। हजारों वर्ष प्रचीन सांस्कृतिक वैभव की उपेक्षा करते हुए ये गोरे – काले मालिक हमें जाहिल और गँवार कहने लगे थे और इस प्रकार भारतीय जनमानस में हीन भावना का बीज-वपन कर रहे थे।

इतिहास अवश्य करवट बदलता है। स्वतंत्रता प्राप्ति के पश्चात् सांस्कृतिक पुर्न जागरण के युग में हमारी पहचान सूर्य रश्मियों के समान पुनः जगमगा उठी और जनमानस अपने वैभवशाली अतीत के अद्भुत रचना-संसार को देखकर आश्चर्य चकित हो उठा।

संस्कृत भाषा के पाठन – पाठन की पुनः व्यवस्था होने लगी और अनुवाद कार्य

भी लेखकों के द्वारा देश के विभिन्न क्षेत्रों में पूरी सजगता के साथ होने लगा। हिन्दू संस्कृति के स्वर्णयुग की पहचान आज हमारे राष्ट्रीय सम्मान की पहचान बन गयी। कश्मीरी भाषा में भी समर्थ लोग अनुवाद कार्य के क्षेत्र में उल्लेखनीय योगदान देने लगे। इन में श्री काशीनाथ बाजवान (महाभारत, भागवत् पुराण), श्री ओमकार नाथ त्रंजू (सौन्दर्य लहरी), श्री मती पंसस्तवी संतोष शाह 'नादान' (श्रीमद् भगवद् गीता) एवं श्री कृष्णजी पण्डिता 'यात्री' (साम्ब पंचाशिका) उल्लेखनीय हैं। संस्कृत के मूल ग्रंथों के साथ साथ कई विदेशी भाषाओं (अंग्रेजी, फारसी, रूसी) तथा कई स्वदेशी भाषाओं (हिन्दी, उर्दू, पंजाबी, बंगाली, डोगरी) के चर्चित लेखकों की रचनाएँ कश्मीरी भाषा में अनुवादित हुईं और इस दिशा में 'साहित्य अकादमी' नई दिल्ली का योगदान प्रशंसनीय है।

श्री कृष्ण जी पण्डिता 'यात्री' (निवास 20/7 सरस्वती विहार बोर्डी जम्मू) ने इसी दिशा में प्रयोगात्मक स्तर पर श्री

साम्ब जी रचित 'साम्बपंचाषिका' का कश्मीरी पद्य में भाषानुवाद और हिन्दी भाषा में पाद टिप्पणी लिखने की चुनीत कार्य किया है।

पौराणिक साक्ष्य के आधार पर कहा जाता है कि श्री कृष्ण की आठ पटरानियाँ थीं – रूक्मिणी, जाम्बवती, सुशीला, लक्ष्मण, सत्यभामा, कालिन्दी, मित्र विन्दा एवं भद्रा। जाम्बवती – पुत्र सम्ब के विषय में कहा जाता है कि वे बुद्धि कुशल ज्ञानी, मर्यादा प्रिय एवं सौम्य प्रकृति के चर्चित विद्वान थे, 'साम्ब पंचाषिका' अर्थात् साम्ब कृत पचास श्लोकों का संग्रह एक प्रकाश स्तम्भ के रूप में लोक-पथ को आलोकित करने के साथ साथ जनमानस के गहनान्धकार को भी धुतिकणों से प्रज्वलित कर देता है।

उदर रोग से पीड़ित साम्ब अपने पिता की आज्ञा शिरोधार्य कर रोग निवारण के हेतु सूर्य देवकी स्तुति करते हुए वस्तुतः शिवाराधना के चिन्तन-प्रधान मंजिलों को तय करके सर्वानोध के साथ आत्म संतुष्टि का अनुभव करता है।

श्री कृष्ण जी 'यात्री' ने बड़ी सावधानी के साथ प्रत्येक श्लोक के मूल कथ्य को कश्मीरी भाषा में शब्द-बद्ध किया है।

मूल संस्कृत श्लोकों के महत्व को समझने में कश्मीरी पद्यानुवाद प्रभाव गहराती हुआ सहायक सिद्ध होता है।

पाद टिप्पणी वस्तुतः पारिभाषिक शब्दावली की अन्तर आत्मा को पहचानने में सहायक सिद्ध होती है। पारिभाषिक शब्दों के प्रयोग से प्रत्येक श्लोक भाषा-गाम्भीर्य की दृष्टि से महत्वपूर्ण बन गया है। प्रत्येक पारिभाषिक शब्द की अपनी विशिष्ट विस्तृत इतिहास होता है। पारिभाषिक शब्द विविध शास्त्रों, पुराण में अथवा विचार पद्धतियों से जुड़ कर अर्थ गाम्भीर्य की दृष्टि से महान बन जाता है। विविध शास्त्रों से सम्बन्धित शब्दावली हमारे वैभवशाली अतीत की शब्दमय पहचान है। यह भी कहा जाता है कि श्री कृष्ण ने अपने युद्ध साम्ब जी को शैवी पद्धति के अनुसार प्रकाश और विमर्श की पहचान हेतु विद्भास्कर (ज्ञान स्वरूप ब्रह्म) की स्तुति करने का उपदेश दिया था। अतः 'साम्ब पंचाषिका' का सम्बन्ध शैवशास्त्र के साथ प्रत्यक्ष अथवा पराक्त रूप से स्वतः जुड़ जाता है।

श्री कृष्ण जी 'यात्री' ने सामान्य जन मानस तक पहुँचने का प्रयास किया है। वे ज्ञान अमृत धारा को लोक मानस में प्रवादित करने के अभिलाषी हैं। उन्होंने

‘साम्ब पंचाषिका’ को कश्मीरी भाषा में शब्द बद्ध कर के वस्तुतः लोक अभिव्यक्ति के माध्यम से गहन ज्ञान की रहस्यमय गुत्थियों को (सरत एवं बोधगम्य अभिव्यक्ति द्वारा) सुलझाने का प्रयास किया है।

हमारे सांस्कृतिक जीवन से सम्बन्धित तथा संस्कृत भाषा में लिखित महान रचनाओं को लोक भाषाओं में प्रस्तुत करने की आज ज़बरदस्त आवश्यकता महसूस हो रही है। ब्रिटिश सत्ताधारियों ने बहुत सावधानी के साथ हमारी सांस्कृतिक पहचान को मिटाने की अभियान चलाया। आज हमें मालूम ही नहीं कि—

- 1 हम कौन हैं ?
- 2 हमारा इतिहास क्या है ?
- 3 आध्यात्म चिन्तन की उपयोगिता क्या है?
- 4 बाहर से भीतर प्रवेश करना क्यों अवश्यक है ?
- 5 धर्म से क्या अभिप्राय है ?
- 6 मर्यादा किसे कहते हैं ?
- 7 सांस्कृतिक आंक्रमणकारी का क्या परिणाम होता है ?
- 8 नैतिक मूल्य क्या है ?
- 9 इतिहास ने हमें कैसे रौंद डाला है ?

ये सारी बातें हमारी वास्तविक पहचान के साथ जुड़ी हैं इन का सम्बन्ध हमारे

धर्म, धार्मिक विश्वास संस्कार और सांस्कृतिक जीवन के साथ है ।

विदेशी भाषा, विदेशी इतिहास, वसत्राभूषण, खानपान एवं रीति रिवाजों के विषय में जानकारी प्राप्त करना आवश्यक है, मुझे इस बात से इन्कार नहीं है लेकिन कोई मुझ से मेरा हिन्दू होने का अटूट विश्वास चुराले, यह मुझे सह्य नहीं यह मेरे लिये घातक सिद्ध होगा क्योंकि यही मेरे जीवित होने का प्रमाण है हम जीना चाहते हैं अपनी परम्पराओं, मान्यताओं और विश्वासों के साथ ।

साम्ब पंचाशिका में इस तथ्य का स्पष्ट उल्लेख मिलता है कि यह सम्पूर्ण जगत वस्तुतः शिव की लीला है एक से अनेक बनने की बलवती इच्छा का परिणाम आत्मा ‘न अयं हन्ति’ श्री कृष्ण अर्जुन से स्पष्ट कहते हैं—

‘यः एनं वेति हुन्तारं यश्चैनं मन्यते हतम् ।
अभै तौ न विजानीतो नायं हन्ति न हत्यते ॥’

यह आत्मा किसी काल में न जन्मता है और न मरता है। यह अजन्मा, नित्य, शाश्वत और पुरातन है। इसी लिये पुनः श्री कृष्ण अर्जुन से कहते हैं—

‘न जायते म्रियते वा कदचिन् नायं भूत्वा
भविता वान भूयः ।
अजो नित्यः षाश्रतोयं पुराणं हुन्यते हुन्यप्रने
शरीरे ॥

मैं महसूस कर रहा हूँ कि आचार्य
क्षेमेन्द्र (11 वीं शती) के ‘दशावतार चरित’
एवं ‘रामायण मंजी’, श्रीमङ्क (12 वीं शती)
के ‘श्री कण्ठ नरित’, बिल्हण (12 वीं
शती) के ‘विक्रमाङ्कदेववरित’ कषण
पण्डित (12वीं शती) की ‘राजतरंगिणी’,
अल्पदेव (9 वीं शती) की ‘शिवस्तोत्रावलि’
अभिनवगुप्त (10वीं शती) के ‘तंत्रालोक’
तथा ‘अभिनव भारती’ एवं अगदर भट्ट
(14वीं शती) की ‘स्तुतिकुमुमाजलि’ का
कश्मीरी भाषा में अनुवाद करते के हेतु
योग्य विद्वानों को आगे आना चाहिये ।

श्री कृष्ण लाल ‘यात्री’ ने इसी दिशा
में सरहनीय प्रयास किया है वे एक श्रद्धालु
भक्त के रूप में श्री गुरु चरणों में
नतमस्तक होकर इशकृपा की प्रसाद करने
के हेतु प्रतीक्षारत दिखाई देते हैं ।

एक निष्ठावान, गुरु समित श्रद्धालु
भक्त द्वारा पचास पुष्पों की पुष्पार्चना के
रूप में इसे मान्यता प्राप्त होगी ऐसा मेरा
विश्वास है । ‘यात्री’ जी को भाषा पर पूर्ण
अधिकार है । भक्त होने के साथ-साथ वे
एक कवि भी हैं अतः कर्म निर्वाह में उन्हें
पुर्ण सफलता प्राप्त हुई है । ‘यात्री’ जी ने
अपने निजी अध्ययन के आधार पर
आवश्यक पारिभाषिक शब्दों की विस्तृत
स्यख्या हिन्दी भाषा में प्रस्तुत की है जो
प्रत्येक श्लोक के बाद पाद-टिप्पणी के
रूप में जो दी गई है । इसे अर्थ को ग्रहण
करने में बड़ी सुविधा होती है । ‘यात्री’ जी
बड़े धैर्य के साथ शब्द की अन्तर् आत्मा
में तक पहुँचने का प्रयास करते हैं । इस
प्रकार अनुवादक के साथ साथ वे एक
शोधार्थी की भूमिका भी निबाहते हैं ।

कश्मीरी भाषा में अनूदित इस रचना
की अपना विशिष्ट महत्व है, निस्संदेह
आने वाला कल मेरे कथन की सार्थकता
सिद्ध कर देगा ।

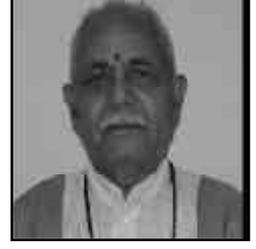
इसी विश्वास के साथ

*To do great things is difficult; but to command
great things is more difficult.*

Friedrich Nietzsche

श्री गणेशायै नमः

अछपोशन करयो मालो
बोज आलव हीगणीशे ।
आदि दीवय इत् म्यानि सालो
बोज आलव हीगणीशे ॥



डेडि तल चानि गौड आस लारान,
आश चअन छम बोजख सवालो,

बेढि नअल छम अज्ञान् चे ।
बोज आलव हीगणीशे ॥

शिव सन्दि टाठि व्यग्न् नवारो,
मअज पारवती छय बरान थालो,

छय चे अनवार सारन्य ब्रूठ ।
बोज आलव हीगणीशे ॥

गजमौखदार मूशक्ति वाहन,
शक्ति हुन्दय चावतम म्य प्यालो,

भक्ति रक्षि वअतथि च हन हन ।
बोज आलव हीगणीशे ॥

दोह त् राथ चअनी कल यिमन्य,
बासान छुम इहम कअल् कालो,

छुख च तिमन्य व्याद कासान ।
बोज आलव हीगणीशे ॥

ही गणेशे छुस ब दास चूनुय,
पास करतम त्रेजगत पालो,

वास दिम म्य च्य चर्णन तल ।
बोज आलव हीगणीशे ॥

छम न् विद्या छुस ब् अनजान्य,
ज्याद् क्याह वनय छुम युतुय मालो,

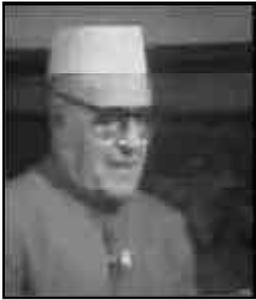
गुण चअन कुस हेकि गन्जरिथ ।
बोज आलव हीगणीशे ॥

घेर् भक्तिस कौर चअन लोलन,
जेर् छुम इवान फेर् बअल् बालो ।

नेर् कौत त्रअविथ ब दामन ।
बोज आलव हीगणीशे ॥

अछपोशन करयो मालो
बोज आलव हीगणीशे ।
आदि दीवय इत् म्यानि सालो
बोज आलव हीगणीशे ॥

Gopi Krishna



Gopi Krishna was born in 1903 to parents of Kashmiri Brahmin extraction. His birthplace was a small village about twenty miles from the city of Srinagar, the summer capital of the Jammu and Kashmir State in northern India. He spent the first eleven years of his life growing up in this beautiful Himalayan valley. In 1914, his family moved to the city of Lahore in the Punjab which, at that time, was a part of British India. Gopi Krishna passed the next nine years completing his public school education. Illness forced him to leave the torrid plains of the Punjab and he returned to the cooler climate of the Kashmir Valley. During the succeeding years, he secured a post in the Department of Public Works of the State, married and raised a family. In 1946 he founded a social organization and, with the help of a few dedicated friends, tried to bring about reforms in some of the outmoded customs of his people. Their goals included the

abolition of the dowry system, which subjected the families of brides to severe and even ruinous financial obligations, and the strictures against the remarriage of widows. After a few years, Gopi Krishna was granted premature retirement from his position in the government and devoted himself almost exclusively to service work in the community.

In 1967 he published his first major book in India, *Kundalini—The Evolutionary Energy in Man* (currently available under the title *Living With Kundalini*). Shortly thereafter it was published in Great Britain and the United States and has since appeared in eleven major languages. The book presented to the Western world for the first time a clear and concise autobiographical account of the phenomenon of the forceful awakening of Kundalini, which he had experienced in 1937, and the long process by which he eventually attained the perennially transformed or *sahaja* state of consciousness. This book, and the sixteen other published works by Gopi Krishna have generated a

steadily growing interest in the subjects of consciousness and the evolution of the brain. He also traveled extensively in Europe and North America, during the last seventeen years of his life, energetically presenting his theories to scientists, scholars, researchers and others. Gopi Krishna's experiences led him to hypothesize that there is a biological mechanism in the human body, known from ancient times in India as Kundalini, which is responsible for creativity, genius, psychic abilities, religious and mystical experiences, as well as some types of aberrant mental states. He asserted that ignorance of the workings of this evolutionary mechanism was the main reason for the present dangerous state of world. Gopi Krishna passed away in July, 1984 of a severe lung infection and is survived by his wife, three children and grandchildren. The work that he began is currently being carried forward through the efforts of a number of affiliated foundations, organizations and individuals around the world.

This site is to celebrate the life and work of Gopi Krishna, perhaps the world's foremost expert on yoga and kundalini, who was born in Kashmir in 1903.

Gopi Krishna is one in a long line of gurus and saints who achieved partial or full enlightenment, such as Ramakrishna, Buddha, Christ, Mohammed, Moses, Guru Nanak, Shankara, Lao Tzu and many others, some who are known to history and some not.

The remarkable thing in Gopi Krishna's case, is that he was a scientifically well informed man who wrote a detailed account of his life story and dramatic kundalini awakening which first occurred in 1937 and stabilized roughly 12 years later into a full state of perennial enlightenment in around 1949.

In this privileged state, he spent the next 35 years, until his departure from the earthly plane in 1984. During this long enlightened period, he wrote more than 15 books, and toured the world talking to and lecturing to groups of scientists, yoga devotees and the general public with his yoga based scientific explanation of the phenomena of evolution, religion and genius, based on his unique understanding and personal experience of a full kundalini

awakening.

His first major work was "The Biological Basis of Religion and Genius" with an introduction by the esteemed German scientist Professor Carl Friedrich Von Weiszacker. In this relative short but momentous revelatory work he explains how his knowledge and experience of the biological mechanism in the body known to yoga philosophy as kundalini is the true cause of evolution, thus overturning the theories of the Darwinian Evolutionists, who have in his view by their misunderstanding of the true evolutionary process brought both religion and mysticism into disrepute, thus leading us into what he calls "the present crisis", in which we are witnessing the breakdown of morality, law and order, and a progressive disintegration into war, terrorism, and global disaster.

According to Gopi Krishna, this disaster is only avertable by a scientific understanding of the evolutionary mechanism in the body known as kundalini, and a consequent return to moral standards - though not necessarily those of a prurient, puritanical nature - which are in harmony with

our current stage of evolutionary development, and pre-requisite for us taking the next step of the evolutionary ladder, into what he describes as "a fairytale like kingdom of light, beauty, intelligence and bliss."

The reader is warned firstly, that Gopi Krishna's works are detailed and complex, and his message cannot be absorbed fully without a serious and protracted study, and secondly that he never advised anybody to awaken kundalini without the guidance of a true master, which he felt at this time was not generally possible to find, even in India, long considered the true home of yoga.

However, his general message can be understood by all, and explains the appearance of geniuses, prophets, and the ongoing evolutionary progress of mankind, and gives what appears to be the only logical explanation of how we arrived at our "present crisis" and advice of what we must all do next in order not only to evolve and prosper, but in fact, merely to survive.

Source- Kashmir News Network

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