

All rights Reserved jointly by the Author and his wife provided that rights of printing and publication of original M.S. in English are transferred under an agreement to M/s Samkaleen Prakashan

*Copyright P.N. Razdan (Mahanori)
1999*

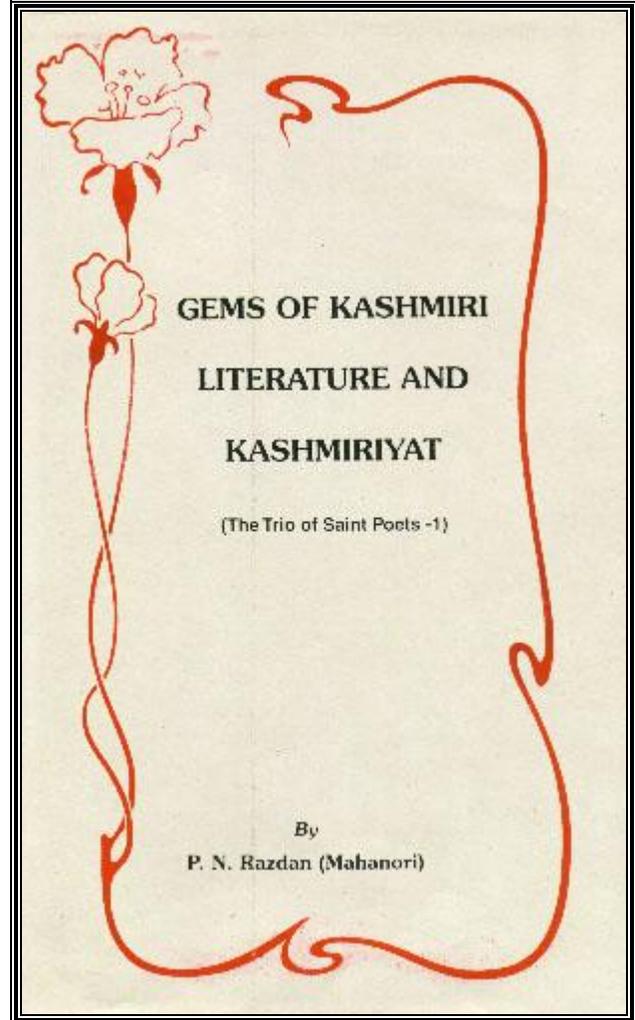
*Price:
Rs. 350/-
U. S. Dollars: 25/-*

*Publishers:
SAMKALEEN PRAKASHAN
2762, Rajguru Road, Paharganj,
NewDelhi- 110055
ISBN 81-7083-150-4*

*Laser Typesetting By:
Capital Computer Graphics
A- 119 Jeewan Park, Uttam Nagar, New Delhi-
110059*

*Printed By:
Khowaja Offset Press
900, Jama Masjid, Delhi - 110006*

The Author thankfully acknowledges grant of subsidy provided by J & K Academy of Art, Culture and Languages, Srinagar for Printing of this book. Cultural Academy can in no way be held responsible for any omission; commission or any statement made in this book.



Page Intentionally Left Blank

Gems of Kashmiri Literature & Kashmiriyat

The Trio of Saint Poets – I

P.N. Razdan (Mahanori)

First Edition, *September 2002*

Contents

	page
Contents.....	v
1 Author.....	1-2
2 About the Book.....	2-3
3 Dedication.....	3-4
4 Preface.....	4-5
5 Foreword.....	5-10
6 Introduction.....	6-11
7 Prologue.....	7-15
8 Earnest Exhortation.....	8-16
9 Lalleshwari	9-17
9.1 Bio-Data and Background Information	9-17
9.2 Lalla Vaakhs Translated	9-27
9.3 Interlogue – I.....	9-40
10 Nund Reshi	10-41
10.1 Bio-Data and Background Information	10-42
10.2 Nund Reshi's Shruiks - (Translated).....	10-45
10.3 Interlogue – II.....	10-55
11 Swami Parmanand.....	11-56
11.1 Swami Parmanand and his Poetry.....	11-57
11.2 Parmanand's Philosophy	11-61
11.3 Interlogue - III.....	11-89

1 Author



The Author with his wife and grandson

2 About the Book

The two of us having gone through Shri P.N. Razdan's Gems of Kashmiri Literature And Kashmiriyat-1, declare that it is a work of loving labour, and of deep personal conviction, as is very pertinent to the time in which we live presently. We are touched. Whatever the author writes, and the way he interprets the three great saints of the valley, become meaningful universally. The Vakhs have, at the same time, been rendered into English feelingly. One does move to many of them, despite the difficulties of rendition in another tongue. These, therefore, are not merely of academic interest, but charged with moments of academic inspiration for the reader. It could be that the style of the volume could be edited a bit more, and made tighter, but nevertheless these shortcomings are overcome by the genuineness of the message behind the work.

One looks forward to next volume in the series.

Keshav Malik

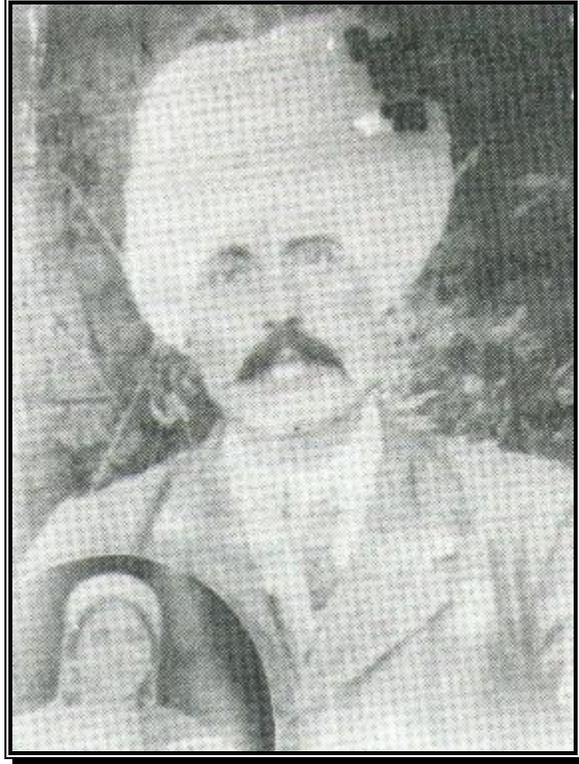
Former Editor Indian Literature

Usha Razdan Malik

Former Secretary Sangeet

Natak Akademi

3 Dedication



With all humility and profound regards, the book is dedicated to Shivite and Sufi Saints and Saint - poets of Kashmir as also to Sages and Mystic-seers the world over, all Kashmiris irrespective of their caste, creed, colour or their ways of life;

And to my late parents, Smt. Zai-Mali and Shri Sri Razdan/ Raina, both admirers of Sadhaks and Faquirs alike.

To late Mr. E.D. Tyndale Biscoe, a true Christian in the right spirit, saintly conscious democrats, humanist and interested in Kashmiri ethos which qualities he might have imbibed by an in depth study of the holy Bible and inherited from his late father, Canon Tyndale Biscoe and his lionhearted multi lingual saintly headmaster. Pt. Shanker Koul about whom he said, 'What my Shanker does not know is not worth knowing.'

4 Preface

While only ten out of nineteen textbooks for High and Higher Secondary class students captured the Jammu & Kashmir markets for over three decades, till they were replaced by N.C.E.R.T. courses in 1983, only four out of the other twenty one books of general interest two of them on Indian education - were published (Excluding a third one, also on Education). The loss of the rest of the completed MSS dawned upon me after our forced flight, in panic for life, to Jammu on 3rd March 1990. The next six months passed on in a spell of idleness.

Then, all of a sudden, in mid-August of the same year a mysterious spurt stimulated me into completing about 40 to 50% of each of the five new books upto the middle of December 1990 i.e. in four months time, to make good, at least, a part of the colossal loss and at the same time to forestall and surmount unavoidable frustration thereof. And, as generally happens in such cases, it is not much surprising to note that barely one of these five books could be completed by now after over three years.

And, what impact it is expected to have on the reader is yet to be seen. The instinct of individual pugnacity and racial ego seem to have pushed to the background all cannons of sobriety, wisdom and mutual sympathy not to speak of the spirit of humanism all over the globe in recent times, more so in Asia.

The evils of large-scale corruption, violence and terrorism, turmoil and bloodshed as well as international tension that followed, find their roots in unbroken animal instincts, powerful desire and craving, avarice and greed jealousy tending to enmity, unbridled national pride leading to an urge for domination that leads to conflicts with others.

All these formidable hurdles stand in the way of building a veritable heaven of global order, or cordiality, tranquility and harmony.

The age-old spiritual life of ancient saints and sages followed by the Shaivism-cum-Sufism of LAL DED and NUNDA RISHI as exemplified by Parmand's message and the Rishi cult of Kashmir, that stood the test of the hardest times and vicissitudes of life ever known to history, could verily be a panacea for some major evils on the international scene. This would be religion in action as endorsed by the people of great attainments widely quoted here in below :

Before quoting so, I think, it will be useful to give a bird's eye-view of the Background to what is described as KASHMIRIYAT.

Originally the Kashmir Valley, being a vast mini-ocean like a fresh water lake (analogous to Dead sea of Europe) as per Nila Nagas the author of Nilamath Purana, it was called SATI SAR. The hilly slopes of Sati-Sar were sparsely populated by Nagas and Pischasas both descendants of an ancient, grehasti sage, Kashyap Rishi from his two wives.

In the Sati Sar lived a ferocious, monstrous, aquatic animal, Jaladbhava who had brought havoc on the terrestrial population of Nagas and Pischasas home of the Naga Chief Anantnaga, after whom probably the south Kashmir township of Anantnag is named, approached Kashyap Rishi with the request to rid them of the terror of the wild monster Jaladbhava. Soon after somehow, an earth quake or otherwise, the mountainous obstruction at Khadanyar near the North Kashmir township of Baramulla was ripped ascender, creating an exit for the lake water to drain out, resulting in the death of the aquatic monster and the creation of the paradise of a valley in place of the dessiccated lake.

The beautiful, green, valley blooming with flowers, meadows glens, murmuring brooks, sparkling lakes, bedecked on all sides by majestic, snowy mountains glittering in azure-blue skies, is our sweet home.... KASHMIR, a paradise on earth - the cynosure of greedy eyes.

Soon after, hutments, at long distances apart, came up. The valley was very sparsely populated by Nagas followed by Aryas. Despite all sorts of troubles and tribulations, stormy vicissitudes and harsh calamities, from time to time for centuries together, the handsome, tall, long-nosed, hospitable Aryans, called KASHMIRIS, were lured to stay on, by congenial climate and exuberance of natural beauty. The tolerant

fraternity and cordial, brotherly relationship and graceful nature of people those whistling woods, flowery meadows lush-green, velvety plains and the sweet-singing. colourful birds and flora and fauna, tinged these with refined culture called KASHMIRYAT and graceful Kashmiri ethos.

No wonder, therefore that what-ever comes from the hands and minds of its talented craftsman, saint poets, elevated philosophers, scribes and sages reflects the beauty that is Kashmir—the spring's green hues and colours, the autumn goldens, the Chinars a-fire with wonderful reds and the hills and dales apparalleled in virgin snows that charms and enthrall the old and weak who watch the majestic floating watery flakes filling the atmosphere and majestically falling steadily to the earth while the inquisitive urchins and ready checked youth enjoy outdoor winter sports. The whole scene culminates in the relish of GARAM MASALA and SHEER CHAIY in the comfortable warmth of radiant Kangries

Accordingly Aryans too were imbued with fine qualities of refined culture, cordial relationship, mutual trust and respect for each others ways of life. It is in such an atmosphere of blisful tranquility that great spritualists, Brahmins, Budhists, Shaivities and Sufis, like those described in this book, flourished side by side.

All this constitutes Kashmiri ethos, popularly known as KASHMIRIYAT.

Curiously enough, by a strange coincidence, the three saints, mentioned in this treatise, in common with others of the Bhakti Movement, coming after the first two and preceding the third, faced the same hurdles and hardships in their respective spiritual fields. They seem to have seen similar visions and experienced similar intoxication of love of the DIVINE.

In the process of self-realisation, Sadhaks and Yogis, as well as Sufis of wine and light seem to have drunk the wine of the illumination of the inner sun or moon, or both.

The saints of the Bhakti movement, like Rama Nanda Kabir, Guru Nanak Dev, Tulsi Das, Mira Bai, forerun by Lalleshwari and Nund Rishi, shared similar mystic experiences and social indulgence and humanism, as did the sufi saints like Maulana Rumi, Ibni-Farid, Rabbani and so on within their respective disciplines later.....social harmony breathes balm, heals wounded hearts with the lapse of time and germinates the seeds of love and affection that pave the way to eternal divine life of peace and plenty on the individual as well as the international planes..... How wonderfully desirable would it be if the world community in general and the leading intellectuals in particular emulated this *Trio-of Saint poets of Kashmir* at least in so far as their guiding principles for Social Good, on Global plane and for fraternity, humanism and brotherhoods, are concerned.

Would that the universal goodwill, leading to a divine life of tolerance and accommodation in day-to-day functions and socio-economic, socio-religious as well as sociopolitical fields, as enjoined upon us by all saints and sages, were to guide our social behaviour as also our national and international relationships.

Quotes: Thoughts of Wisdom

a) LALDED

***Deny not water to the thirsty,
Nor food to the Hungry.***

b) NUND RESHI

***Feed the Hungry, if you can
Ask not the caste of the naked.***

c) BIBLE

Love thy neighbour as thyself.

d) Central Biscoe School

***The approach to godhood lies
Not through telling the beads,
Nor by kneeling nor by***

**Donning a medicant's robes but
By service to man (i.e. all Life).**

e) PARMANAND

**Be good and do good to others, Friend
Do good to others.**

f) LONGFELLOW

**Enjoins upon all to do as much good as we can in life, as he says, 'We have not to tread
this way again'.**

g) YOUNGE

Where boasting ends, there dignity begins.

h) HOMER

The mark of wisdom is to reach a right, the present and march with the occasion.

i) AMIL

**A Hindu ascetic from the Punjab living with his Muslim disciple, a gardener-cum-
chowkidar of Amar Singh Bagh Nasim Bagh Srinagar, Sang:**

**Hindu is my liver,
A muslim by heart I am.
I am and yet, I am naught,
A mere nothingness, a figment
of imagination**

PROFOUNDITY OF PROPHETS

i. Jesus Christ. like the Budha and Mahavira was an apostle of Ahinsa, compassion and lover of all kinds of life. They loved their friends and foes alike. They loved the sinners but hated their sins. Jesus Christ even prayed for his enemies thus

**Lord, forgive them for,
They do not know
What they are doing**

From a compulsory study in our childhood, of five textbooks of the Bible named after the five chief disciples -of Jesus Christ, we had learnt that Christ had sacrificed his life for the sins of others. " This concept could not be grasped by our minds then. It had remained a hard nut for us to crack till Mahatma Gandhi came on the Sociopolitical scenario of India. As a firm believer of truth and nonviolence, he often stood in revolt, even at the peak of his Movement, against the whole nation, calling off his Satyagraha and undertook fasts unto death to protest against any kind of violence, physical or verbal against individuals or groups of the British people with marvellous results.

It is such a kind of discipline, self-control and social behaviour that may be cultivated from the very formative years in schools and colleges as well as socio-political and religious forums that will go a long way in building up the spirit of SADBHAWANA all over.

MODEL-MORALITY AND SPIRITUALISM

Ramayana is an interesting story of an ideal cordiality of relationships between parents and step parents, children and- step children, between brothers and step brothers, between rulers and the ruled, between autocracy and democracy, rights and duties, between the highbred the low castes and ethics and morality for the building up of much-desired character and mutual trust on the human plane as well as the professional and social planes, or otherwise.

An enemy doctor from Sri Lanka was called in even during the course of war to revive combatant Laxmana. Brother of Sri Rama who had fallen unconscious in the battle field

Ramayana lays stress on self control, self sacrifice, selfless service and thus paves the way for an orderly, disciplined life on both national and international levels. This is the panacea for all evils, tensions and turmoils on the surface of the earth, as pragmatically exemplified by the royal family of king Dashratha himself and his kith and kin.

THE ROLE OF RELIGION IN POLITICAL LEADERSHIP

Swami Rama Krishna Parmahansa practiced some world religions turn by turn and had the unique distinction of being blessed with the benighted Darshan of the respective prophets

It was left to his talented disciple Swami Viveka Nanda to vigorously infuse fresh life of spirituality into the leaders of world religions who had met in a conference, on a common platform in U.S.A. a ladle more than a century ago though he was not a member invites. Such world religious conferences have now rightly turned into a regular programme. How far such deliberations contribute towards building a world order of the confederation of autonomous spiritual unity and religious brotherhood only future will tell.

Involvement in such a laudable purpose of intellectuals philosophers, thinkers, statesmen as well as choicest popular leaders is expected to accelerate the process of religious unification for a well-knit world order.

KINGLY ATTEMPTS

Akbar the Great too had initiated the experiment with good intentions but it met with little success for obvious reasons of the utterly unacceptable creation of an entirely new religion of Deen-e-Illahi . Let us hope and pray for good times to come, at least for future generations if not for us here and now.

In this connection, considering the current world trends, it should be relevant to remind ourselves that in his youthful vigour, emperor Ashoka the great too initially happened to be a ruthless monarch, an invincible conqueror, who extended his domain through bloody warfare. But soon after the devastating KALINGA war, having extended his empire further, he went around the conquered territory in disguise to ascertain for himself the impact of war on the subdued people and feel their pulse.

During his random visits, he was grieved with pathetically painful pangs of grief on sweeping deaths, caused by war, sobs and sighs, weeping & wailing at every step. The pathetic screams and sprawling scenes of destruction violently impinged on his ears, causing a storm of vibrations on his tympanum. His mind was shocked and his heart melted in self scorn and compassion for their suffering. His whole personality was shaken and shattered which plunged him into despondency and depression.

He was extremely remorseful & repentant. This transformed his pugnacious nature into one of love for all life, animal or plant, and metamorphised his attitude of apathy into one of sympathy for all mankind. He became a disciplined disciple of Lord Budha. However, despite his effective propagation of Lord Budha's message of casteless society, brotherhood and fraternity for a peaceful, prosperous and tranquil world, his Buddhism was not static but a dynamic one which provided freedom of the ways of life, faiths and beliefs.

He was truly Secular and verily, the originator of the modern concepts of animal welfare for which purpose he is said to have established indigenous veterinary hospitals.

His edicts, and messages of peace harmony, love and amity were welcomed everywhere and spread even to distant lands, far beyond the frontiers of the whole subcontinent of India.

No wonder, therefore, that the famous historian, H.G. Wells called him the greatest of all kings that the world has ever known

THE WORLD WISH

How one would wish that the global votaries/promoters/ fans of violence, turmoil, terrorism and tensions were to feel as self-remorseful as Ashoka did and worked for a happy, healthy world, free from fear and turmoil.

LALLESHAURI'S AMITY

The purpose and intention of writing this volume has originated from innate aspirations of the panic striker and perplexed people of the international community and their sincere prayers for the early return

of peaceful life that would rid them of the day in and day out threat of the sword with spontaneous chaos and confusion.

The first two of the trio of saint poets have verily been the fore-runners of the Bhakhti movement which was highly spiritual; in character with patriotic zeal and guided by goodwill for the human race.

Centuries later, the third of the glittering gems of the saints poets of Kashmiri literature, Kashmiri culture and Kashmiriyat (Kashmiri Ethos) mentioned above, followed suit, adding refreshing flavour and fragrance to the sweet dishes of his predecessors with his precept and practice of harmonious life and tranquility as they had done earlier.

Thus the three scintillating stars described in this book stand as perfect models for the human race to follow with enthusiasm.

THANKS

To conclude, I must express my thankfulness and gratitude to the following versatile gentlemen Pt. P. N. Kaul (Retd . Telegraph Master, Srinagar and now, a member of the Regional Council of Telegraph Unions), Pt. J. L. Khuda, Director Perspective Planning and Roshan Lal Razdan Assistant Executive Engineer and Ashim Khuda for enlightened suggestion and precious help respectively. The last two mentioned also for collation work as well as extra manual help. To S/Shri T. N. Mirza, S. N. Kotha, K.L.Moza, A.N. Dalal, O N. Raina, Vijay Saqie, Pitchy Raina, Raj Khuda, J K Razdan and wife

To a reputed Kashmiri poet and calligraphist Sh. P. N. Koul 'Sayil Kashmiri' for transcribing in persian script some stanzas (as directed by J&K Academy of Art, culture and Languages Srinagar) and to intelligent and nimble Smt. Santosh Razdan for Devnagri script transcription work

To Deepak Kak in particular for drawing the portrait of Lal Ded on the basis of the coloured printed photograph,. together with my children and grandchildren.

To S/shri Mohd. Yousuf, Ramesh kumar Bhat and Pritam Vidiyarthi for typing out the M. S.

To Shri T.N. Kaul, Author and Journalist for revising the typescript and for his precious introduction which enhanced the value of the book.

Above all, I feel proud, though mellowed to meekness to have the honour of securing a foreword for this book by one of my old students of parts. The occasion is especially auspicious for me to recollect the key-role as a "Prodigious scientist" this, widely travelled, sober and reputed Journalist, Sri A.N. Dar played in my "one -act Play", entitled, "TWIN SCIENTISTS" alongwith the famous surgeon Dr. Brij Mohan Bhan, Retd. Chief Electric Engineer, Sri Gokal Narayan Mujoo, Prof. M.K. Teng, Dr. A.N. Safaya (Retd Supdt.AIIMS, New Delhi) and Prof. S. J. Sultan for superb illustrative materials alongwith others who, I am glad to say, have been and are doing well in life .

Last, but not the least, I am grateful to Messers Samkaleen Prakashan for the pains they have taken for good printing and fine get-up of the book.

P. N. Razdan
(Mahanori)

H. No. 46, Shyam Vihar Lane, No. - 2
Gole Pulli Talab Tillo, Jammu-180002

5 Foreword

Mr. Prithivi Nath Razdan is one of the most knowledgeable but largely unrecognized intellectuals of Kashmir, now spending his days in Jammu as a migrant, I have had the good fortune of having been his student in C.M.S. School, Fatehkadal, Srinagar in the forties, Nearly half a century has passed. Almost every, week I have wondered how this shy intellectual with few means could fill himself with so much scholarship and also keep on radiating to others.

I remember Razdan Sahib as a thin, tall, extremely helpful, middle class man constantly given only to reading and writing. He taught us the sciences. He did it very well, but he also interested us in literature, world affairs, adventure and the secrets of the breathtaking mysteries and beauties of life. He wrote a drama in which he asked me to play a role. It was staged in the sister school in Sheikhbagh, then known as Haddow Memorial School, and drew a big audience. He helped me make a magic lantern and organised a big show of students and teachers to lecture on the health situation in Kashmir. I failed the first time but later on improved in technique such were his pursuits.

All his life Razdan Sahib has done great service for the people of Kashmir. When the C.M.S. Schools came to be in difficulties, he ran one almost by himself, went on writing books, started magazines. He enriched everyone by his dedication and knowledge.

He has now written a book on the sages and seers of Kashmir He has gone into the poetry of their lives and the verse of their godliness. Having read the typescript I know that there could not have been a better person than him to write on a subject so intricate and vast but I must not attempt a judgement. Nowhere near any of his scholarship, I will not comment on what he has written. It needs a person far richer in wisdom and knowledge to judge his work.

Kashmir will be very lucky if it continues to give birth to such sons. I will never miss the thought that our country should have honoured men like him far better than it has Razdan Sahib's search for knowledge, his dedication despite difficulties, his defiance of age and his unconcern for personal comfort are of the highest order. That is what has made him a gem of the purest ray serene now in the dark. unfathomable pockets of the Oceans of intellect.

A man like him is a shining light for all those who want to lie on the intellect. He is an inspiration for all of us.

New Delhi
June 7,1994

A. N. Dar
*Formerly, Resident Editor,
The Indian Express,
Editor in Chief
The National Herald*

6 Introduction

Although a large part of ancient literature in Kashmir was written in non-Kashmiri languages it, nevertheless, bears a close affinity with the Kashmiri Language. Several Sanskrit poets and writers of Kashmir have also written in Kashmiri. Likewise, many Kashmiri poets and writers have been influenced by the work of Sanskrit poets and literature.

During the Prakrit era, Buddhist scholars wrote some books in Kashmiri for the propagation of their religion. "Miland Panha" and "Brihad Katha" are examples of this literature. Later during the Muslim period prior to 1470 AD. some religious texts were rendered into Kashmiri for purposes of propagation of Islam but no trace of these manuscripts is found now.

Three stalwarts stand out as the true founders of Kashmiri literature. They are Shitikanth (13th Century), author of Mahanai Prakash "Lal Ded (b. 1335/50) and Nund Reshi (b. 1377). "Banashur Katha," composed around 1446 AD by Avtar Bhatt, is another early specimen of Kashmiri literature, Persian dominated from the beginning Of Mughal rule (1586) right upto the end of the Muslim period, in 1819.

Vaakh (Short, crisp saying) was the characteristic of the earliest verse. It reached its zenith in the time of Lal Ded. Shitikanth, who lived 100 years earlier and also wrote vaakhs was perhaps the first poet of Kashmir. Nund Reshi too wrote Vaakhs which, however, came to be termed as shruk (a Corrupt form of shalok! Vatsun is a long poem of four line stanzas, the last line of all stanzas being common.

The history of Kashmiri literature during the 15th century and the first half of the 16th century is clouded in oblivion. The famous queen-songstress, Habba Khatoon, born in 1541, innovated the genre of melodious 101 lyrics which are matched only by those of Arnimaal of the eighteenth century. Both of them had undergone similar physical and mental trauma. The celebrated Rup Bhavani of the early eighteenth century also wrote delectable Vaakhs and Vatsuna in the tradition of Lal Ded. Mirza Kak, also of this period, wrote Vaakhs which were published 126 years after his death in 1934.

Literary history repeated itself in Kashmir towards the end of the 18th Century when —like Habba Khatoon--Arnimaal, the deserted wife of a scholar and savant, Munshi Bhavani Dass Kachru, poured out her heart's agony in titillation 101 lyrics full of such grief, pathos and poignancy that could not be surpassed by any other poet after her. We find this lovelorn, passionate and distressed woman, Arnimaal (d. 1801), knocking at the portals of the 19th century with a unique wailing and yearning, an intensity of feeling, touching means and sobs, dismay and frustration and a vain but cherished hope of reunion with her husband whom the Afghans had externed from Kashmir. The whole flora and fauna, brooks, lakes and mountains seemed to echo her heartbeats.

After this brief review of the ancient and medieval literature of Kashmir and the venous genres used by the poets and writers of those days, I may now legitimately turn to the main aim of this articles --- introducing to the reader the commendable work done by Shn Prithvi Nath Razdan, well-known elderly journalist, educationist and literateur of Kashmir, who is now living a life of forced migration in Jammu in the form of the present volume, entitled "Gems of Kashmiri and Kashmiriyat--- Trio of Saint poets

Although much has been written already, on the three great poets covered in this volume, by Prof. Jaya Lal Kaul, Prof. B. N. Parirnoo, Ghulam Nabi Gauhar, Braj Bihari Kachru, Shashi Shekhar Toshakhani and others. Razdan Sahib's deep insight and analytical mind have largely succeeded in throwing fresh light on the unforgettable cordon made by them to Kashmiri language and literature. He has taken great pains, despite his old age, to analyses with clarity and vision the spiritual philosophy of the three saint poets ad of whom urge the sadhak to retire within, from without, as the best means of realising the Truth. In this way, Shri Razdan has rendered Yeoman's service to his mother- tongue and motherland both and his work will surely be judged as a good contribution on his part.

Let me now dwell a while on the art of the three illustrious off springs of the Happy Valley.

1. Lal Ded: Saint poetess Lalleshwari, popularly called Lal Ded, is by far the greatest litterateur produced by Kashmir. She represented the Trika philosophy and was the most towering pillar of the shaivite

tradition. However, it was only in 1779 AD, more than four centuries after her death, that 60 of her vaakhs were first discovered and compiled in the Sharda script by Bhaskar Razdan. They were got published by the Research and Publications Department later, thus removing the dark mask of time under which this poetess had remained hidden for centuries. It was left to Sir George Grierson and Lionel Barnett to later trace more of her vaakhs, edit them and get them published in London in 1920 under the title of "Lalla Vakyani". Lalleshwari is not only the greatest saint -poetess of Kashmir but also a profound Shaivite Philosopher sage, Seer and a creative genius so far unsurpassed by any other Kashmiri thinker:

***My Guru gave me but one guru shabad:
He told me to move within from without.
That hit my, Lalla's nail on the head:
I realised myself and shed off the veil.
Self realised, I began to dance naked.
(L.V. No. 3)***

***In the midst of the sea.
With unspun thread
I am towing the boat;
Would that God grant
My prayer and, Ferry me too, across;
Water in my unbaked earthen plates
Seeps in,
I yearn _____ and yearn
To return _____ Home.
(L.V. No. 23)***

2. Nund Reshi: Nund Reshi (popularly known as Sheikh-ul alam) of late who was Lal Ded's contemporary wrote shruks. He too was a great upholder of the mystic tradition. In fact, he can be termed as the first sun poet of Kashmir and the father of Kashmiri nazm. (No less credit for evolving this genre, however, goes to Mahmud Gaami b. 1765). Nund Reshi was a great exponent of Islamic tenets and founded the 'Reshi' cult in Kashmir. This cult goes a long way in synthesising different cultural ways of life.

Prof. B.N. Parimoo, in his delectable treatise on Nund Reshi entitled "Unity in Diversity", has dwelt on this cultural rejuvenation in the following words: "Lal Ded and Nund Reshi have come down to us, over the centuries, as apostles of true knowledge. They had a message to give and could not, perhaps, help singing as an inspired compulsion. They touch the deepest cords of human sensibility. It is not for nothing that we recite the vaakhs of Lal Ded and shruks of the Sheikh with gusto and feeling. The meaning comes home, mixes with the blood and becomes part and parcel of our being. A cultural rejuvenation takes place.

"The connotation of 'religion' becomes more comprehensive. It encompasses the Universal Spirit, the attainment of which become the goal of life. It has its roots firm in the conviction that life is a means to an end, not an end in itself. 'What have I earned by my birth in the world?' is the refrain of the song of life. World is deemed but a play field where we have our time of fun and frolic, of our allotted sunshine and rain. But, however absorbing the world may be, we are warned not to forget our Eternal Home, the blessed presence of god. Thus the goal is defined. "

Mark the marvellous similies used by Nund Reshi in one of his famous shruks:

***A saint was lost amongst
A gang of thieves:
A gorgeous swan, was lost
Amidst a flock of crows;
- Shruk No. 5***

And note how humbly he admits the superiority of Lal Ded in the spiritual realm:

***That Lalla of Padmanpora
Gulp by gulp who nectar drank.
And saw Shiva face to face...;
Grant me that boon, O Deva;
- Shruk No. 21(a)***

3. Parmanand: The third of the pre-eminent saint poets of Kashmir, Parmanand (b.1794), nourished the Lila movement founded by Prakash Ram (b.1819), together with Master Zinda Kaul and Krishna Razdan. This movement represented the Bhakti tradition set by Parmanand himself. He, along with some others, followed the Rama Krishna canon of Hindu mythology.

Parmanand was a towering literary personality, he was a great devotee of Lord Krishna and Lord Rama. He composed three long narrative poems of devotional nature, besides a large number of bhajans and lilas. His narrative poems are Shiv Lagan, Radha Swayamvar and Sudama Charit. His work is thoroughly permeated with the teaching of Kashmir Shaivism. He wrote litanies too, addressed to Hindu gods and goddesses such as Vishnu, Shiva, Parvati and Ganesh. He also composed poems on yogic practices and mystic symbolism.

His most remarkable poem in the last category is 'Karambhoomika'. The seeds of contentment will blossom into the fruit of ecstasy. This poem provides an intimate picture of rural Kashmir of his time. In this didactic piece he aims at preparing a sadhak for the purification of soul necessary for the attainment of gyaan. I quote here the introductory stanza:

***Reinforce thy field of action with
The spirit of duty and devotion;
The seeds of contentment will then
Grow to bear the fruit of Eternal Bliss.
Harness the oxen of twin-breath
To plough the field day and night;
Lash them on to work hard
With the Kumbaka whip.
Arise, awake and work on to see
That not a patch remains unploughed.
- PP No. XV***

The whole poem is full of symbols like "the yoke of love", "block of patience", moisture of malice", "wet sods of contemplation", "water of Tapa", "sickle of renunciation", "logs of meditation", "shine own karma is the store of your Fate (Prarabdha)", etc. etc.

In his short introduction to one of the poems, Shri Razdan says: "while Parmanand is absorbed in the blissful aura of Lord Shiva almost to the limits of trance, he urges people not to be mad after caste and creed in the quest for godliness and godhood, brotherhood and love. Nor does he ignore the scientific method of observation and experiment to arrive at conclusions in the spiritual field."

Parmanand believes that repentance will not help the wrong-doer. See how beautifully he expresses this truth in the following couplet:

***What I sowed, grain by grain,
Shall I reap, ear by ear.
- PPXI/7***

Emphasising the great importance of Bhakti which culminates in man's elevation to godhood, he says:

***Blessed is he who is experienced:
Devoid of sight, what use is
A lamp to the blind, in darkness?
Only he sees, whom He
Asks to open his eyes:
- PPV/2***

**Having found the pearly necklace
Of Bhakti;
Free you are to wear it;
Who forbids you?
Who approves it?
You are all in all.
You are all in all.
- PP No.V111/7**

(T. N. Kaul)
*Retd. Chief Sub-Editor
The Times of India*

7 Prologue

***The Way a Bhakta seeks me,
the same way he reaches me.
For, everyone in every way follows
my path in every sense!
- Bhagwat Gita Chapter IV Sh. (11)***

EARLY DAWN

***Fountains of love.
For the Lord,
Play***

***And pat the pool.
A cool breeze blows
and, diffuses the fragrance
of flowers
to soothe the soul:
It calms down the confused mind
and calls the cool!
It's early dawn***

***Ripe is the time
to merge with
the glory of glories
and forget,
the mundane world!***

***It's early dawn, O, you golden oriole
produce, the sweet notes
to gladden our hearts;***

***Cordiality's a soothing breeze;
Brotherhood breathes balm.***

8 Earnest Exhortation

The fragrant flower garden of our great land tinged in the beautiful mosaic of variegated hues, irrigated by sacred rivers, fed by a fertile soil and enriched by mineral wealth, oceanic gems not for lassitude of luxury nor for evil designs but effectively guided by vigorous spiritualism of ancient heritage of India for self-confidence, self-reliance and similar positive 'Selves' to stem the tides of destructive storms of pseudo-secularism, fundamentalism, Communalism and such other negative 'ism' that tend to flicker out the consumed candle stick of Indian civilization at the end.

This in-turn envisages a high degree of patriotic zeal to firmly knit together the fragmented, patchwork quilt of national integration to bring out and revive the cohesive union of warmth of hearts and constructive logic of minds with a keen eye on humanistic, domestic and international harmony in unison with global union of brotherhood *visa-vis* the humans and the ecological balance of the hydrosphere to reap the fruits of the bounty of natural gifts.

Dear Reader,

May you heed ... ???

9 Lalleshwari

9.1 Bio-Data and Background Information



Lalleshwari

(Born 1320, Death 1390 A.D)

Born at Pandraethan Village (ancient Puranadhithana)

Lalleshwari (1320 AD - 1390 A.D) Born at Pandraethan Village (ancient Puranadhithana)

Lalded was married at the age of twelve to one Pandit boy at Pampore (ancient Padmanpora) where presumably she was renamed Padmawati, as per the Kashmiri Pandit tradition, by her-in-laws.

Ref: Nunda Reshi's Shruik:

**The Lalia of Padmanpora,
Gulp by gulp Amrit who drank,
who saw Shiva face to face everywhere:
Grant me too that boon,
O. Lord Shiva!**

C/p Tran (JLK P. 88)

The Hindus called her Lalleshwari and the Muslims Lalla Arifa. But both endearingly called her Lal DED (Grandmother or Grandma). This is certain and continues as such to date.

Note: Lal in Kashmiri means an unnatural growth internal or external, bodily projection. Lalla's belly had grown like a hanging lump of fleshy cloak down to her knees.

In the absence of authentic historical records there seems to be much confusion about the exact dates of her birth and death. According to Noor Namas and Reshi Namas she was born sometime between 1300-1320 A.D. and died round about 1377 A.D.

The renowned, modern historian Sh. P.N. Kaul, Bamzai, puts it in the middle of the 14th Century. Some put her year of birth as 1335 A.D. and Prof. C.L.Sapru locates, her date of birth in 1360 A.D. These sources and recently, "Kashmir: Behind the Vale". record her year of demise as 1377 A.D.

One is unable to recollect the dates recorded, if any, in a Persian booklet (Issar-ul-Ibrar) which I had studied, with the help of a Persian knowing friend, long ago, as desired by J & K Academy of Art, Culture and Languages to focus attention on the vegetarian aspect of the most popular Kashmiri saint, Nund Reshi, whose shrine at Chrari- Sharief is thronged by devotees, both Hindus and Muslims, everyday and who is said to have been her spiritual heir.

According to these conflicting, approximative presumptions, the date of Lalla's demise, 1377 A.D. coincides with the year of birth of Sheikh Noor-ud-Din Noorani Thus the contention doesn't seem to stand on firm ground and is self-contradictory. As is well known, both Lal Ded and Nunda Reshi were, quite discernibly contemporaries for quite sometime. After extensive study and intensive research work, in 'LAL DED 1973 Prof. J.L. Koul opines that the dates of birth and death of Lalleshwari was some time between (B 1317-20 A D) & (d 1387-90 A D) These dates seem to be in consonance with Circumstantial evidence and hence more authentic and nearest the truth.

Extensive and intensive research work by youthful scholars in collaboration with experts is the need of the hour to arrive at logically and correct dates of birth and death of both Lal Ded and Nund Reshi.

9.1.1 MATRIMONIAL RELATIONS AND RELATIONSHIPS

Lal Ded could not be and was no exception to the common lot of womanhood, the world over in general and Indian womenfolk in particular. Her mother-in-law, perhaps as a means of cathartic projection of her own experience, often incited her son against his wife. Being unintelligent and too dull to observe and appreciate the nobility of Lalleshwari and the divine sparks in her, he would thoughtlessly slight and perplex her. Lal Ded remained ill-treated and ill-fed despite the family control of her affectionate father-in-law.

Lalia's hypocritical mother-in-law was cunning and tricky. She would usually place a large round shingle underneath the cooked rice in her plate at lunch and dinner-time to display her deceptive affection for Lal Ded and, at the same time, to show to others how hefty the latter was. Lalleshwari would always finish eating quickly the scanty rice, wash her plate and the pebble and deposit them at their specified places before attending to other chores.

She would not utter a word of protest, much less complain against such a strange way of ill-treatment, but take every care to shield her husband as well as mother-in-law and their honour.

Once, while carrying a pail of water on her head from a brook, Lalleshwari was intercepted by her husband. He fell upon her, breaking to pieces the earthen pot with a rod. The pieces fell to the ground but the water remained frozen pitcher shaped at its place. After filling all the vessels at home, she asked her stunned mother-in-law if there were any other vessels to be filled. On getting a negative reply, Lalleshwari threw the remaining water out at a place which later came to be known as Lalla-Trag (marsh) It has dried up since.

Such a particular aspect of self-denial, patience, self discipline and forbearance are unparalleled in human behaviour.

However, once on a festive occasion while filling a pitcher at the river ghat, she was asked by her girl friends what the festivity and merriment at her home was all about. She said

"Whether they slaughter a ram or a lamb, Lalla will never miss her shingle".

The allusion to her routine travail is reflective of the stress of circumstantial exasperation seeping into her delicate demeanour and ticking her divine leanings. This led Lalleshwari slowly and steadily to resort to secret spiritual practices deep sadhana and yoga in seclusion. A highly talented and reputed scholar yogi of the time, Sidha Sri Kanth (Seddha Mol) of Srinagar became her guru.

"He whose senses are under control attains the status of a place of pilgrimage", says Abhinav gupta.

Accordingly, Lalleshwari lived a life of purity guided by the discipline of the doctrine and principles of yogic philosophy. Her experiences matured, knowledge deepened and transformed the ascetic in her into a yogini of the highest order". Says Yoganandaji Maharaj. "Lalleshwari is the supreme mistress of Yoga "Thus, purified by the crystal clear waters of Vedanta, it seems, and drinking the milk of Upanishadic thought, she invigorated and revitalised the Trika-Philosophy, the three fold science of an individual, his immediate and remote environment in the universe, pervaded by the supreme energy in its totality (To use Swami Laxmanji's interpretation).

Says Lalleshwari:

***Shiva's present everywhere.
Where lies the creek to distinguish
Between a Hindu and a Mussalman?
Quick witted if you are,
Recognise yourself and realise God !
- Commentary on Lall Vaakh No 1***

Lord Shiva is almighty all pervading, Omnipresent Omniscient and exists in the very electric charges pulsating in the nucleus of even the smallest atoms of matter and seeped in all that exists universally in material or immaterial substances, perceptible or imperceptible to bodily senses or special sensations as well as in the mysteries of emptiness or the secrets of the Wilderness of the Void in boundary less space crowned by a bejewelled emerald blue skies presided over by the model of sobriety the Puran-Mashi full moon that shine and emit serene soft light to dispel and twinkle off the dreadful darkness of gloomy nights and lulls us to a pleasant, dreamless sleep after scorching summer days. And the glaring bright sun, projects forth warmth bearing light to sustain biological life and causes phenomenal, natural changes in the atmosphere, hydraulic cycles as well as physico-chemical actions and reactions, continental drifts and storage of energy in various forms, known or unknown, all for uniform benefit of life on earth without any distinctions or discriminations of any kind what-so-ever.

Lalleshwari's concept of Shiva's universal presence or Omniscience combined with the qualities of evenness, truth, goodness and beauty enjoin upon us to follow her didactic message of imbibing the qualities of impartiality of judgement, indiscriminating attitude towards all, equality, equanimity, love and affection for the socio-economic, socio-political as well as socio-cultural and religious harmony. Hence she says,

***"Shiva is Omnipresent
Distinguish not between a Hindu
and a Mussalman"
For they say. 'Love begets love', and may I add 'Evil begets evil'.***

And the latter is too contagious to control and disturbs the mind, raises tempers, causes tensions, leading to violence that becomes a perpetual source of turmoil and threat to life and property—a life of chaos and Vagrancy.

How apt is the age-old Kashmiri saying.

***I bought nettle transplanted it,
But-alas! I myself became the first Victim.
of its painful pricks.***

Hence, the truth of Shiva is Omnipresent (Omniscience). Distinguish not between a Hindu and a Mussalman!

Note: Besides its other interpretations, this Vaakh reflects the ethical and metaphysical aspects of her systematic spiritual life.

C/P JLK 57 NKK 57

C/P Parallel NSP No One P.P. No. 1/

9.1.2 Guru Shishya Discussion

The following discussion between the Guru and his disciples should be of interest to the reader:

Once, Lal Ded's husband approached her guru, Sedha Mol, requesting him to help make Lal Ded return home, The guru agreed and the discussions that took place included an interesting interlogue.

Husband:

**No light equals the light of the sun,
No pilgrimage is there like the one
To the Ganga
No relative excels a brother, and
No comfort is there like that of a wife!**

Sedha Mol:

**No, light parallels the light of
One's eyes;
No pilgrimage is there, like
The one, on one's knees.
No relative's better than one's own pocket, and
No comfort is there, like a warm blanket:**

Lal Ded:

**There is no light like
The knowledge of ultimate TRUTH,
No pilgrimage, like the one
of the love of the Supreme,
No relative like the Lord himself,**

9.1.3 Commentary to Lalla Vaakh

a) Unlike the English word 'Nude' equivalent to the English word 'naked' which is used in Kashmiri in multipurpose senses.

- i) Without normal apparel
- ii) Scantily dressed
- iii) Sparsely apparelled
- iv) Unmindful of dress worn by lady irrespective of the normals of time.

b) Likewise the Kashmiri word is double meaning equivalent to roaming about or dancing.

c) Kashmiri phrase '*nangai natchun*' apparently seems to be current rumour for common people like us.

d) Despite the popular notion of the vertically downward projection of Lalla's belly into a fleshy lump to cover her private organ may or may not be a fact. For, in the light of her spiritual perfection, it seems controversially irrational and incongruous. For, her short or affectionate pet name of address and the surrounding neighbourhood must certainly also have been 'LALA' (or 'LALAI' etc. in feminist accent) and the same probably followed her in her in-law's house.

The inspiring que of my interpretation came from Prof. J.L. Koul's scholarly book 'LALDED' of 1973.

For, for her Gurus 'Gur-Shabad' i.e. her Guru's advice

"Draw within from without, tickled Laleshwari's' spiritually susceptible inclination and she at once by a reflex action withdrew from without to merrily delve down deep into the domain of her choice to probe into the depths of her inner soul. Absorbed thus she roamed about the depths of her soul in relation to her body and the super soul called Almighty Lord. The process advanced in a happy concentrated mood in dancing and trekking to reach and analyse the truth of ultimate reality of the focus of the energy of the energies of which only a few of such energy rays are known to us in the form of heat,

height, etc. In this way she almost became one -with the Lord of the Universe the source of eternal dynamism of the Universe."

Hence the rumour of is simply a misnomer.

And, no comfort like

The fear of God:

C/P & contrast LAL DED by JLK published by Sahetya Academy of 1973 page 18.

9.1.4 The Turning Point

Lalleshwari's bubbling desire of spiritualism and her innate leanings towards the spirit, had drawn her to a high ranking, reputed Sadaki and realised Yogni by Guru Sedha Mol as said before . He administered her with his Guru Shabad- (Guiding directive). This ultimately Proved to be her fuming point.

Says Lalleshwari.

***My Guru gave me but one Gurashabad;
He told me to move within from without.
That hit my (Lalla's) Nail, on the head;
I realised myself and shed off the veil;
Self realised, I began to dance
In freedom.***

C/P JLK 21, NKK 21 or 3(a)

***My Guru whispered into my ear
But one Guru Shabad;
He asked me to seek myself
Within myself, not without,
The magic worked,
I become free and,
Began dancing in
Blissful Boom:***

***What use to me are
Those fives, tens-and elevens
Who lick cooking kettles and go away
If we gather together and pull
The same rope, in the same direction,
Then, how can a single cow
Elude eleven of us?***

***Thou are the sky, the earth and air,
Thou the day and night;
Thou art the grain, flowers and sandalwood,
Thee, the water, universe, all;
Then what remains to adorn thee with
O. Lord ?***

C/O JLK 70, NKK 70.

***No need's there of garden, flowers
Oil lamps, water or sesamum:
He, Go with faith and Bhakti
Heartily trusts his Guru's word.
And, of his oven volition,
Contemplates on Shiva,
He'll do what he says
With easel***

CIP JLK 67, NKK 67

***With a florists heart and
Abiding faith,
Offer Him thy flowers of Bhakti:
In bone with sacred Mantras use
A 'Naeri Kalush ' to pour the nectar of
Obeisance on Him;
Thy mute prayers to Shiva'll thus
Heed, thy Soul:***

C/P Vaakh No 6,7 ,11 Shruk No Poem i/10, IV 4 XV (15,6)

C/P JLK 69, NKK 69.

Note: The two Vaakh, 6&7 and, the chronology of her existence testify to her being the pioneer and forerunner of the Bhakti movement of India.

***Salvation 'Id I obtain
Even while living
A Social life, day and night:
Ever beloved of the gods are
Those, that live for others
(OR Those That are selfless :)***

C/P Shruk No 4,5 Poem No XI/3

C/P JLK 110, NKK 110

***Exhausted I was, seeking myself
Within myself;
Co'cooned around me was
The secret of mystic knowledge
Tended and rocked it till
I attained my goal:
Found I there, pitchers and pitchers
Of nectar but, --- no drinkers***

C/P JLK 99 NKK 99

***Thou art within me
And without:
I contemplated, scanned and
Analysed myself and thee:***

A century later, Sant Kabir gave vent to a similar spiritual experience in one of his dohas:

***The more you observe the red glow-
Of my red pearl, the redder (beloved)
It becomes;
I went to see the redness,
And, I too fumed red***

A double century later, Mira Bai burst into song:

***None but Girdhar Gopal
Is mine,***

Thus she too bathed in the sun-shine of one God.

Century after century from 14th century onwards, Laleshwari and Nund Reshi were followed by Ramanands, Kabir, Guru Nanak, Mira Bai all, high-ranking saints of the Bhakti Movement. While Tulsi

Das (contemporary of Akbar) composed Ramayana, Mira Bai took solace in Lord Krishna who was her Girdhar Gopal.

However, the honour of being the first scribe of the Kashmiri language in the form of Mahany Prakash, goes to Shitikanth. Lalleshwari is credited with laying the reinforced concrete basis of the language by her dextrous coinage of apt idioms and proverbs to infuse life and dynamism into it from its very infancy. The language, thus enriched and ornamented by lively idiom pregnant proverb, depth of philosophical thought and messages of social welfare and peace, became the main vehicle of communication of ideas among the Kashmiri people.

Her cryptic, terse sayings still continue to enliven scholarly discussion and resolve social problems.

9.1.5 *Votary of Vegetarianism and critic of animal sacrifice*

**O, you dull pandit, you offer
A living ram to a lifeless stone,
It 'li cover you in woollens.
And shield you against cold;
It'll feed on water and natural grass,
And crumbs:
Who has advised you to sacrifice
A live-lamb as an offering
To a dead rock ?**

C/P JLK 65. NKK 65

**The stone that forms the temple
and the prayer hall,
The very same stone forms
The sanctum sanctorum.
And the rolling mill:
Shiva is hard to reach,
Take the cue:**

C/o JLK 66, NKK66.

9.1.6 *Commentary for Vakayas No 11, 12*

As a Shaivite, mistress yogni, the Divine for Lalleshwan is NIRANKAR formless, limitless, boundless, timeless, changeless, non-conceivable (mentally or physically), non-confined to any place and yet, not non-existent anywhere, either. To her, God is one absolute Truth, infinite and Omnipresent, all pervading. She has realised her inner sun and moon in objectless, self-consciousness, vacuum, nothingness (void, emptiness and essence of cosmic consciousness.

Lalleshwari is firm on NIRGUNA aspect of goodness, without any attributes, qualities, objectives or "person-ifications such as, God is gracious, merciful, just or great, as against its complementary SAGUNA counterpart, wherein visual or verbal images are used as catalysts of concentration on the focussing object, both as mental or material images so usually used by the followers of different religious sects in one form or the other as rightly noted by the author of "Negationism in India ", by an European scholar.

But all such limiting boundaries thin out and vanish automatically as a sadakh draws within from without, probes his inner-self and is self-realised. Refer to L.V .44 etc. and Vaakh Trio

(a) Specific :1/57. (21/89).22/118.
27/127. 30/130. 30-A/130.
35/84. 37/58(44/134) (45/133).
51/103.54/102. 55/112.

Lalded by JLK 1973.	(b) 13/116.28/24. 29/7. 32/14. 33/68. 34/69. 40/113. 46
NKK 1988	(c) 5/70. 9/99. 10.23/1
N. Reshi	1.2.6.21. etc.
P. Poems	1st/4,5,9,19,25,.etc.
European authors	"Negatonism in India" Pages 154 to 165 (only photostat copy of these pages available with me).
Kalyan Kalpataru,	1993 (Pages 555-557.571-72)
The Journal Of Poetry Society India 1993, Vol 3, No.1 Page. 27	Whereas saguna form of worship may appear to be analogous to a growing infant or child seeking sustenance and shelter from and rushing to his mother's lap for consolation and comfort, in NIRGUNA. A Yogi seeks liberation of his soul from boundage, to become one with the. Supreme Soul.

On studying L.V. Number 11 and 12 along with L. V. Number 1,3,5, 6 one gets the impression that Lalleshwari abhors the grotesqueness and irrationality of animal sacrifice in which, a living lamb is killed as an offering to a non-living stone idol, the focussing object of worship or likewise, the depletion of aesthetics in and, irreverential installation of the focussing symbols do not seem to be in good taste.

Lalleshwari was a thought provoking saint-poetess, profound Shaivite philosopher. deep thinker, creative artist and the builder of the Kashmiri language. She has been and still continues to be an unmatched sage, seer, sadakh par excellence. As such she relieves in nirankari Divinity and nirguna type of worship and Sadhana as observed above. She is a ruthless critic of ritual religion and, worship too. And yet, says she:

***With a florist's heart and
Abiding faith
Offer him the flowers of BHAKTI.***

9.1.7 IMMORTALITY AND THE PHILOSOPHY OF EQUALITY

***Shiva is omnipresent,
Distinguish not between
A Hindu and a Mussalman***

***We existed ever before and'll exist for ever;
We permeate all, did so earlier and'll
Continue prevailing all, for ever;
The immortal soul shuttles between life and death,
The sun ceases not rising and setting.
nor is it destroyed:
Siva ceases not coming and going:***

C/P JLK 116, NKK 116.

Thus does this versatile genius of a Yogni and poetess of eminence communicate her enlightened experience on the path of self-recognition and the 'thrill of self consciousness' and widening vision to quote late Swami Laxmanii.

**Hefty eating in quick succession'll
Lead you no where:
Meagre eating or non-eating'll
excite your ego;
Be moderate in food and
moderate you'll be in everything.
Sustained moderation'll open the doors of
Warm Welcome for you;**

C/P JLK 27, NKK 270

i) According to Washington report 4 (INA) from the National Institute of Aging, Baltimore, less eating prevents incidence of aging by controlling against diseases.

ii) Also read L.V. Number 41.

Sadhana without the purity of spirit in action has no meaning for Lalleshwari, Sadhana, without the removal of the cloak of evil, bears no fruit, Lalleshwari skilfully conveys the ticklish message by blaming herself rasher than others in the matter (C/P also Vaak.h No. 48)

**Learning by rote, my tongue and palate
Dried .
That thou art my destiny.
I found not the right way
To act and reach thee.
Telling the beads,
My thumb and finger
Wore out; and yet, my friend
I couldn't get rid of
The duality of mind:
C/P JLK 44 NKK 44**

Note :- A Persian couplet quoted in the preface comfortably comes to my mind again right now saying There's no righteousness except in the service of man.

**And respect, for all life:
Spiritualism doesn't establish itself by
telling the heeds, prayer and kneeling alone:
Nor does it impress by donning
A Hermit's robes**

9.1.8 MULTI FACETED PROFUNDITY OF LALLA'S VAAKHS

Lalleshwari seems to have delved deep into the realms of her self-consciousness guided by sparkling rays of the inner, master Sun, which reveals the ultimate Truth, gifts one with the right choice of inspiring words of wisdom that kill all evil and pain, of every kind, cool and compose the soul and delight the mind with intuitive foresight and divine discrimination and discernment.

Let the reader relish and estimate for himself/herself the sweetness of expression and profundity of divine, social and cultural message in the foregoing and the following Vaakhs of Lal Ded.

**Underneath your very feet. is
A concealed ditch,
And you are dancing over't
Tell me dear, how does your
Mind allow it ? How do you like it?
Your life long collections, all
You have to leave behind
Tell me dear, how
Do you relish your food?**

Ref. Trans (JLK3) NKK3.

***The flesh of my feet stuck to
The Tracks
only one showed me, the only
One path to the only ONE
Even if those, that hear this
May go mad:
From hundreds of path., Lalla
Chose only but one:***

Ref. Trans (JLK 87 NKK87)

9.1.9 The Finale:

Towards the late seventies or eighties of the fourteenth Century A. D. Lalleshwari is said to have gone to Bijbehara town in Anantnag district in South Kashmir. There, her soul said to have left her physical body to merge into the Supreme Soul

A dispute is said to have arisen between the Hindus and the Muslims, the former wanting to cremate the body according to Hindu rites whereas the latter wanted to bury it according to the Muslim, code. For she was the grandma Lal Ded for all irrespective of creed or status in life.

Appreciating the sentiments, the siprit of the yogini is said to have asked those present to bring two large washbasins. The body is said to have sat inside one and inverted the other over her head. Thereafter the body is stated to have shrunk slowly till the two washbasins overlapped. After sometime of those present are said to have ventured to remove the upper washbasin. They found there nothing but a liquid formation. Half of the liquid is said to have been taken by the Hindus for cremation and the other half by the Muslims for burial adjacent to the local Jama Masjid .

An analogous episode is said to have repeated itself more than a century later on the demise of Sant Kabir. After a similar dispute over the mode of disposal of the body, the, saint's corpse kept in the coffin is said to have turned into flower-petals, half of which were cremated by the Hindus and the other half buried by the Muslims.

For the present, it will be enough to conclude the discussion with a quotation from a modern scribe, Fida Mohd Husains, recently published book entitled. . "The Beautiful Kashmir Valley" published by Rima publishing House New Delhi. I quote.

" The earliest Kashmiri work is MAHANAY PRAKASH written by Shati Kanth. Lalleshwari composed her philosophy in the language of the people, she expressed her spiritual and mystic experiences in Kashmiri. Her songs became popular and the people committed to their heart and passed on from generation to generation.

To crown all, her message did cut through the man-made barriers of religions. Hindus as well as Muslims became her votaries with equal gusto. Her appeal was humanistic and not sectarian. Her approach was of positive affirmation and not of negative abjuration.

Lalleshwari did not preach any religion, she even disdained ritual. She projected a way of life quite in harmony without cultural traditions, in which a happy amalgamation was made of what was good in Buddhism and even Islamic.

Her Clarion call to assimilate human values in those days won for her the esteem and acclaim of Hindus and Muslims alike and the edge of ruthless proselytisation got blunted. It was no mean an achievement on her part in uniting the lost children of one god. Her message was so appealing that the tallest of Muslim Rishis of Kashmir Sheikh Noor-Ud-Din Noorani made her his ideal and expressed what he owed to her in these words :-

***"That Lalla of Padmpur was fortunate enough in gulping the ambrosial nectarine draughts;
thereby she wojour adoration as in incarnation of immortal Divinity. Benevolent God, grant
me also such a boon."***

9.2 Lalla Vaakhs Translated

18 TO 55

18. *The arrows of my wooden bow turned out
To be the pith of water rush grass;
The Rajdhani of the kingdom
Fell into the rustic hands of
A crude carpenter;
In the midst of a busy bazar,
Lockless remained my shop,
And a pilgrimmageless self.
I became:
Who appreciates, my friend .
C/P JKK 4 NKK 4*

19. *The sling knots of the load of candy.
Loosened;
My bony frame bent
Into a bow;
What load can my back bear,
Dear Friend?
Loss of the Guru's word added salt
To my suffering:
A shepherdless flock became
My sheep:
What can I bear ?*

*C/P PPX 1/3
C/P trans (JKL 23) NKK 23*

It seems to refer to her estrangement with the comforts of her family life.

20. *Fair or foul, satire or sarcasm, all
I deserve:
Blockade of audition, screening eyes,
As the voice of god tickled
My consciousness !
My Rattandeeep (Ghee/burning lamp) sparked
Even in raging storms*

Note : Speak no evil see no evil. hear no evil attribute to Gandhi ji was pronounced six centuries after

C/P Trans. (JKL 42) NKK 42

*Tantar dissolved and
The mantar remained.
The Manter disappeared,
Consciousness remained.
Consciousness vanished,
Nothingness merges with
Nothingness of the VOID:*

C/P trans (JKL 89) NKK 89

22. *Chidananda, the light of absolute knowledge
Those who understood,
Are free, realised souls:
Limitless, infinite,*

**Hundreds of hundreds of times
Intertwined are the ignorant
In the cycle of life and death**

**Ref. Trans (JKL 118) NKK 118 and his commentary on page 87 satt, chit Ananda of
Vedanta (Jivan Muktas). having realised Shiva the bliss of consciousness, knowledge.**

**23. In the midst of the ocean
With unspun thread.
I am towing the boat:
Would that God grant
My prayer and.
Ferry me too, across:
Water in my unbaked earthen plates
Seeps in and none collects '
yearn and yearn
To return Home
C/P Trans (JKL 1) NKK 1**

'Water in my unbaked earthen plates seeps I yearn to go home'.

Water is symbolic enlightenment. The unbaked earthen plate that of her fertility of recepibility of highest spiritual knowledge. The unlimited absorption of such an enlightenment brings her face to face with the hallowing light of the Divine being, She gets enthralled and tempted to merge with the truth of ultimate reality, The strong tensile worldly bonds of her social life seem to have reduced to mere thin unspun thread that stands between her and the liberation of her soul. She is too impatient even to wait for immediate merger but is surcharged with the desire of instant oneness with the Lord and be the energy behind the dynamism of the UNIVERSE. The mystic Truth of Lalla's ultimate spritual destiny is to pulsate through every atom and molecule of matter, non matter and empty spaces or void.

**24. I overpowered and subdued
My vile heart.
Twisted my liver.
And renounced all I had.;
Thus, giving up all my
Worldy possessions,
I became Lalla for all**

C/P Trans (JLK 86) NKK 86

**25. Only one word 'OM'
I studied
The same word 'OM'
I reared in my heart,
The same 'OM' I learned
And smoothed on a stone:
A bit of grass I was, yet
I changed into gold**

C/P Trans (JLK NKK)

**26. Only one Omkar. who fixes
On his navel and.**

Bridges the navel with the Brahmanda (Stages of Kundalini)

**Leaming that very OM Mantra
By heart,**

***Of what use to him are
A thousand Mantras?***

Note: The words ('OM') and 'OMKAR' in vaakhs 25 and 26 symbolise the basic mantras and the vaakhs imply oneness of God and individual spirit.

C/P Trans (JLK 72) NKK 72

***27. Probing inside, I came
Seeking the moon within me:
Sifting the chaff from the grain.
I went seeking
The Like, Alike,
Thou art Narayan. thou art Narayan
Thou art Narayan, then,
Why this will- of- the- wisp ?***

Note: C/P The mystic moon in Maulana Rumi, Parmananda, Nund Reshi and other Shavite-cum--sufi saints.

Moon that melts within them in meditation.

C/P Trans (JLK 127) NKK 127

***28. Thousand times I asked my Guru,
What's HIS name, who's called Nothing?
Asking him again and again,
I was tired and exhausted.
But all too subtly
Something came out of nothing
After all***

C/P JLK 24 NKK 24

***29. Countless times we come, and
Limitless times we should go,
In movement we should remain,
Day after day and, night after night;
Whence we come, thence
We should return:
Something or the other, and, something or the other,
And, something or what ?***

C/P JLK 7, NKK 7

***30. I. Lalla wilfully entered the garden door (of self).
There.
I saw Shiva and Shakti
Merged in one:
Absorbed in that VISION, I
Dissolved in Him alive.
Realised the essence and,
Tasted the sweetness of
The Divine secret, I would die while alive
How can He stop me ?***

C/P JLK 130, NKK130

***31. Tickled by the sparks of Shiva consciousness
On passing through six chakras to seventh, (the inner Moon)
My desire deepened and I***

Moulded my nature by pranayamas: (Deep breathing)

Torched my liver:

With the fire of Love:

And thus. I found

Graceful Shiva before me.

C/P Tans (JLK 93), NKK 33

32 O, mind, how intoxicated you are

With a foreign brand:

How are you eluded by untruth

for truth ?

Listen:

Enthralled you have become

By a foreign creed,

Coming and going, birth and rebirth

Are but a cyclic movement

Of life and death

C/P Trans (JLK 14), NKK 14

33. Which are the flowers and from which florists ?

With which flowers should we

Adore HIM in obeisance ?

Which juice should we use in a

'Nauri-Kalash' in puja ? (a spouted container)

Which Mantras should we mutter

Unto Shankar

To Awaken our Souls ?

C/P Trans (JKL 68), NKK 68

34. The mind's the garden of flowers, and

Faith, the florist:

Adorn HIM with the garlands of devotion:

Shower Him with thy inner moonlight

Through a 'Nauri Kalash', in puja

Silent Mantras unto Shankara'll thus

Awaken the souls:

C/O NR PP

C/P Trans (JLK 69) NKK 69

35. Bathe daily at places of pilgrimage.

Not even for a moment

Like in laughing, sneezing, coughing or yawning.

Is He off from anywhere

Before you He remains all the year round.

Near you He is,

Recognise Him,

C/P Tans (JLK 84), NKK 84

C/P Parallel N.Sh One & 2.

36. He, who reposes trust in Guru's word

Moderates his senses, controls his mind

And, is clam,----- then:

Who'll kill whom and

Who'll be killed?

C/P Trans (JLK 55), NKK 55

**37. Deception, hypocrisy, untruth,
I shunned and, to my mind,
I gave the same message,
In my lifetime, I found Him as
The only one, all-pervading God:
What's the source of food and feed?**

C/P Trans (JLK 53), NKK 58

**38. I didn't bear with
Love, lust or affection .
Brushed off wrath and anger,
With a gust of wind (by pranayam)
I cut the feet of
Illusive attachment, temptation,
As well as the spell of ignorance:
And thus, I was emancipated.**

**C/P Tans (JLK) NKK]
C/P Parallel NR Sh 1/7**

**39 I bore with all mocking and jeering
With equanimity?
Ill - spoken of I was all along !
Not for a moment did
Deviate from my path.
And thus, when I attained
My goal
What else should I mind?**

C/P J.L.K. . N.K.K.

**40 Fondly will they drink water from
The very lake
That is too brimful to accommodate
Even a mustard seed anymore:
Deer, Jackal, rhinoceros, sea-elephant arise
Like waves of rhythm and splash,
In the ocean of space and time,.
To share pleasure and, pain, merriment and grief.
For a while in transition and then,
Wither away and fall back
Into the same lake:**

C/P J.L.K. 113 N.K K 113.

9.2.1 Commentary

The Vaakh is not so simple and meaningless as it appears on casual reading. It has a deeper connotation for a thoughtful student. The smallest, weakest; the biggest strongest as well as the shortest lived and longest lived biological species may live for a few days to hundreds and thousands of years and yet its end is certain. They may eat, drink and make merry for long. Yet their longest span of life is nothing as compared with the period of existence of the earth from the time of its splitting from the material of the sun it is Zero Hence the expression

"Chun Na Chun. Taty pen"

"As soon as they drink the joyous water of life they fall there."

This reveals Lalle-Shwari's clear conception of Mathematical symbol ! "ZERO tending to Zero and INFINITY" in those dark days seven hundred years ago

9.2.2 Fresh Comments:

Only a thorough prior-study of L. V. number one can illuminate the mind, at least, to grasp the depth of philosophic thought and import underlying Vaakh No. 40. The purport of the Vaakh is not so easy to understand by superficial or light study as a means of relief for an exhausted mind, however, versatile, well seasoned or scholarly one may be. For Lalleshwari is too deep to understand along a single, preconceived attitude of mind or extraneous influence. Her Vaakhs are multi-purpose, multi-frangrant and multi-meaning in content. Only an unbiased, free and fresh mind may help understand her.

According to her Vaakh Number one, Shiva is present everywhere, omnipresent and all pervading, all absorbing, the central principal of kinetic and potential energy and the guiding force of all activity whether of the living or of the non-living things.

This universal energy -SHIVA- is present in every atom and molecule and even in the energy of sorts. This, in other words, means that the earth with all that exists on it (living, non-living, DEAD or ALIVE BIG OR SMALL as part of the limitless universe) is the supreme SADA SHIVA i.e. symbolised by the lake referred to in this Vaakh. This lake is brimful as it comprises all that exists whether conceivable or inconceivable.

This very lake, as is evident, is too brimful to accommodate even a mustard seed (or a fraction of a single grain of rice) any more as recorded in some texts.

Lalleshwari was not an ordinary soul but the supreme Mistress of Yoga, as stated before, and an Avtar as referred to by no less a saint-poet than Sheikh-ul Alam. Sheikh Noor-ud-Din Noorani (Nund Reshi), her spiritual heir, and the most popular saint of Kashmir from 14th Century upto date.

In a Radio discussion long ago, Shri Abdul Rashid Nazki said that according to sufistic philosophy, the whole universe is God and anything else that may be created henceforth also belongs to HIM.

To this Late Swami Laxman Joo, of revered memory, added that that too is God as discussed above (if I remember well).

On filling a vessel to the brim. we in Kashmiri refer to it saying

To me, the epithet used in the Vaakh.

means that all creatures fondly, eagerly and greedily drink water and enjoy pleasures and merriments of every kind included in life activities, and share grief and pain that come their way in the same Lake of the LORD in which they exist. All this, they ultimately find, is of a transitory nature. The following Verse of an English poet is an appealing pen picture of at least the wordly example of this fact :-

***Gather yee rose buds while yee may.
Old time is still aflying.
And this same flower, that smiles today
Tomorrow will be dying:***

In this, the poet enjoins upon us to make hay while the sun shines by way of good deeds while we live, for, all actions and reactions, life and death, as well as myriads of other nature' phenomena, are but alluring, tiny ripples, momentary revelry or mighty waves and furious storms on this very otherwise, pleasantly calm. serene surface of the LAKE of the super-supreme POWER from which everything originates and into which all the weak or mighty fall in the end.

Note :- The available translations seem to be too literal leading to ambiguity to the limits of absurdity. For, the life span of the longest lived creatures or plants is too short and utterly insignificant in comparison with that of the earth itself as it crashed apart from the sun not to a peak of the limitless, timeless universe, Hence the deviation from float with the current and swimming against it whatever the readers reflexive reaction.

***41. Buy those stores which' LL
Shield you against cold;***

Get those eatables that' LL .
Sate your hunger,
O, living being, ponder over and,
Understand what answer, you have to give
To satisfy yourself:

C/P JLK, 33 NKK-33

42. Didn't search for, nor sought Him
Anywhere but-----
Somewhere, from Kesar Vun (Forest)
I found Him, the Divine Jackal
I practiced what I preached and
then only, I realised,
I had won the game

C/P JLK, NKK.

43. Shiva, Keshava Zanva: (Lord Buddha)
Kamalzan Nath may He assume (Lotus born)
As His names
May be that He may relieve
A weakling like me from
This worldliness .
May it be He: Yes it's He
It is He, It is He . It's He:
(Only one with different names)

C/P JLK 73, NKK 73

44. Word, psyche, dumbness
Nor babbling is there,
Sweet silence and mystic mudras, too
Tread not there:
Nor do, Shiva and Shakti 2
Reside there:
Isn't there nothing but TRUTH ?
And

C/P JLK 134 NKK 134

45. In habitual meditation, soul elevatingly,
Dyed in attachment,
With rhythmic tune,
Arise,
The 'Manifest Form' with its attributes,
Dissolves in the Formless
Limitless, boundless skies: (VOID).
The concrete and the abstract-----
Vacuum-----vanishes;
The being gets merged
In the silvershine
of the ineffable Supreme:
And that is
The message. 'O', Batta; (Pandit).

C P Trans (JKL 133) NKK 133

**46. I. Lalla, embarked on
Going a-searching, a cotton flower:
Thorns and carders pricked and kicked me hard;
As the spinner spun me thin, on the spinning wheel,
The weaver hung me by the leg on the loom;
As the washerman rubbed me with soap.
He dashed me against a stone
And, washed me clean,
Soothed I was on seeing water:
And when the tailor moved his machine
To shape me well,
There and then, I attained
Supreme salvation and bliss'**

C/P JLK 105 NKK 105

Note: The yogini describes here, in a symbolic way, the stages and hard practices she had to undergo and the hardships she had to face in her yogic sadhana before achieving her goal of blissful salvation.

**47. Preaching plenty, action scant,
Self-probing hard and subtle:
Absorbed in habitual practice,
I forgot Shastras
And for sure,
I blossomed into a blissful state:**

C/P Trans (J LK 46, NKK 46)

**48. Brimming with Bhakti,
I, Lalla, embarked on a journey:
Seeking Him, I spent day and night.
At last, I found the Pandith
At my home and, that
Provided me the auspicious
Moment:**

C/P Trans (JLK 97 NKK 97)

**49. Deny not water in thirst
Nor food in hunger
In sun.
Keep fit in the meanwhile.
That is,
Be God-fearing and wait,
Do good and be good,
That's your prayer in action**

**C/P Nr, SP 3,4 PP VIII/3,4
JLK 34 NKK 34**

**50. (a) He, who overcomes pride, greed, vanity
And removes such hurdles of robbery
from his path,
Facilitates his contemplation:
And, in all humility, serves mankind,
Discarding all else as useless
Is the real seeker of the Lord, !**

OR

**50(b) He, who vanquishes greed, vanity, arrogance,
Destroys thieves like,
Cupid, passion pride,
Removes such hurdles in his path,
In all humility seeks the lord,
He alone churns out
The nectar of the VEDAS.**

C/P (JLK 36 NKK 36)

Note: a) If the last two words of the Vaakh stand as 'vedan hund saar'.

b) If the last two words of the Vaakh stand as in the text in Kashmiri.

**51. I treaded on the expanse
of the Void within me:
I lost intellect, cognizance and
The sensations external:
A detective of self.
I became myself; Lo and behold: from which ear
My (Lalla's) lotus blossomed forth ?**

C/P Trans (JKL 103) NKK 103

**52. In seeking and searching myself,
I was exhausted and yet,
I could not reach mystic knowledge
Sticking to it,
I intensified my efforts
Lo and behold: I attained my goal;
Brimful there, are all vessels
and no one's there to drink:**

**53. The dirt of my filthy heart
Seemed to be cleansed,
I found the known, unknown: and
When I saw Him near me, I discovered
He's all in all, and
I'm. nought**

C/P (JLK 100) NKK 100

**54. Draped in stores of knowledge,
The points of the verses
That Lalla sang, became,
Organic parts of her heart and soul;
Her self-consciousness awakened
And removed all doubts of death.**

C/P JLK 102 NKK 102

**55. The tri-pinnacled lake.
The confluence of, running brooks
Is crowned by a cliff, glittering in the skies.
A bund links Harmukh
With Qaunsar Nag (Veshnapad)
The septapeaked mountain Lake is
Caged in a limitless VOID:
C/P Trans (JLK 114) NKK 114**

9.2.3 General Notion on Vaakh 55

According to popular belief and pertinent records, Lalleshwari has seen Qaunsar Nag in flood thrice. Once she is said to have seen it in high flood so as to touch the skies, to use the Kashmiri expression for such floods, and submerged the lake itself.

As per relevant records, Qaunsar Nag is said to have formed a vast sheet of water in level with the Harmukh mountain, This mini- sea like lake was known as SATI SAR.

During her several previous incarnations, Lalleshwari is said to have seen the lake dissolve and vanish in the limitless, boundless

VOID.

So for so Good.

9.2.4 A Fresh Look

One of the meanings of the word, ~ according to a Hindi English Dictionary is "River" and the word means connecting bund or connecting link whereas means smooth homogenous.

Keeping in view the actual Landscape and geographical facts of Qaunsar Nag, one of Lalleshwari's meanings of the word ~ as seems to be "a peak" in addition to "TIME"

Three sky-high peaks rise up vertically on the southern bank of Qaunsar nag. One of them is higher than the others. The three peaks together seem to touch the skies on both sides of the globe; above the lake surface, and below it by reflection from the sparkling waters of the lake.

The three peaks along with four others, not so high, in the surroundings are symbolically analogous to the "SEVEN CHAKRAS" on the path of "KUNDALINI" from "MULADHARA", at the base of the spinal chord upto "SAHASRARA", the subtle Shiva, at the crown of the head.

The lake along with its surroundings appears to be encaged and cocooned by the boundless, limitless wilderness of the VOID.

This is the way that Lalleshwari puts across her abstract knowledge in concrete terms.

The word ~ used in Vaskh No. 55 symbolises the bund of the mountainous chain right from Qaunsar Nag via Shopian, Anantnag, Pahalgam, Amarnath Cave, Sona Marg to the Harmukh mountain. Hence the deviation from the common notion.

Ref:

i) Lal Ded by the Scholar Professor J.L.Kaul Sahitya Akademi publication 1973 New Delhi Vaakh No, 114.

ii) Lal Ded by N.K. Kotru, an Utpal Publication, 1989. Rainawari Vaakh Number.

iii) Domestic talks of my late parents (My father happened to be friendly with late Pt. Anand Kaul Bamzai)

Note: The 'Tri-Pinnacles' and running brooks, stands for the TRINITY of the Hindu tradition Brahma, Vishnu and Maheshwara (i) Creator (ii) Preserver (iii) Destroyer or for

a) The science of man and his environment.

b) The science of energy and

c) The ultimate TRUTH.

These concepts correspond to the Roman Catholic TRINITY

i) Virgin Mary, the holy heart

ii) The son resurrected and glorified, and

iii) The crucified son (Negationism of India on different planes by an European scholar).

2. The Bund of mountainous chain that connects Harmukh with Qaunsar Nag symbolises the long distance hurdles and hardships faced by an aspirant in his pilgrimage to the confluence of sacred sangam of the soul with the supreme Soul, the Divine spirit. (Link track from Qaunsar Nag via Shopian, Anantnag, Pahalgam, Amarnath Cave, Sonamarg to Harmukata Ganga.

3. The Septa-Peaked lake symbolises the inner light of the mystic sun and the moon, of the seven Chakras of the yogic system, engulfed in the lake of human body. The elements referred to in Vaakh 55 also count up to seven.

Harmukh mountain via the Srinagar-Sonamarg Highway between the latter and Bandipora is regarded as the Kailash of Kashmir. The gleaming glaciers atop the snowy peak are the venerable source of Gangabal lake, (Harmukata Ganga) on one side and the nearby Kola Sar (Nunda Kol) on the other. The mirroring glacier of the snowy peak is symbolic of the ash besmirched naked Lord Sada Shiva from whose jattas (Locks of long hair) emerges the life- giving icy Ganga that flows down the flowery slopes into the two neighbouring lakes

The TRINITY of the Tri-Pinnacles of Qaunsar Nag merges with Harmukh, the totality of the ultimate TRUTH.

Qaunsar Nag (Veshna-Pad) is named so, as the lake looks like a foot with its heel in the south and five toes, in the form of brooks, in the north, from a spot on its Pir Panchal range of mountains in the south of Kashmir Valley. Huge boulder like icebergs give it a frightfully formidable look amongst dark bluish black hills.

Three sky high Peaks, one of which touches the skies so to say, together with other minor cliffs are its sentinels and serve as its guards (reference to S. No. one above).

9.2.5 Comments

(A) Whereas Gangabal lake, flanked by hillocks carpeted by bright coloured flowers, is a calm, serene, peaceful and tranquil lake, Nunda Kol is a very grim looking awe-inspiring lake nearby and vertically down at the foot of icy Harmukh. Nunda Kol is encircled by meadowy plateaus, rich with a riot of bright colours of the wild flowers of variegated hues surcharging the atmosphere with fragrance and adding to the romantic, natural, scenario, The lake and landscape are enchanting above the fast flowing waters but, dreadfully threatening beneath its reflecting surface.

Whereas listless, sleepy and static Gangbal lake has become the traditional paradise-of eternal rest for the mortal remains, in ashes, of the dead, its calm, composed, tranquil atmosphere amidst snowy slopes, scenic meadows, floating icebergs and running streams brightened by the eastern and western sun, attracts attention and inspires dedicated devotion of a bhakta and sends him into deep contemplation and trance with "SUPREME SADASHIV"

This is one side of the picture.

(B) The Harmukh glaciers regulate, melt and flow in JATTA - like tiny water channels oozing out as if through the long rocks of Lord Shiva. They gather together and crash down in bulk, with a deafening roar in the form of a dazzling waterfall, brightened by the eastern sun that splash into Nund Kol, a couple of thousand feet below the peak.

The splash fans out, sinks and drizzles along, like fountains at play. The dynamic under currents over vast areas, spin and sink, jump like cartesian wells and centrifuge like cyclones The push and pull changes the whole lake into a sort of fast-flowing riverine tide.

This is another aspect of the Harmukh Scenario.

(C) The two exit-channels of the two neighbouring lakes join and speed down the slopes tossing and dashing against the rocky slopes to replenish the fields miles away and sustain plant and animal life.

This is the third aspect of the Divinity of Harmukh.

Hence the truth of the Trinity tradition of God.

(i) Creative (ii) Preservative and (iii) Destructive. And discerning minds find sparkling rays of light of the ultimate truth of totality shining in the three.

Hence the concept- of oneness of God, that Supreme Energy Sadha Shive which engulfs and pervades the universe and is omnipresent as per Lalla Vaakh number (i) one, Nund Reshi's Shruk number one and Parmanand's poem number 1 and others quote and unquote in this volume.

Whereas struggle for life is instinctive and reaction to obstructions in the way are reflexive, the urge for spiritualism, self consciousness and God realization is selective except for a few born with divine genes with God's grace. Whereas clearance of hurdles in the former is automatic the smoothening of the tracks in the latter is wilful and voluntary. It needs patience, perseverance, dedicated devotion and Hanuman's Bhakti of Sri Ram and Mira Bai's dissolution in Sri Krishana.

The following traditional belief and episode may help clear the conception quite interestingly.

9.2.6 Harmukh-uk-Gasaene

(A naked, ash-besmirched Sadhu of Harmukh)

According to Kashmiri belief, (which is incidentally the origin of a saying) a devout sadhu went to the Harmukh mountain a-seeking Lord Shiva. He tried to climb the snowy summit stage by stage.

But every time he climbed a stage, the very next morning he found himself sitting in the base camp at the foot of the mountain, He did not relent but persisted in his endeavour to climb despite his lapses and failures. In this way he gained in height by inches event, day till he reached the top. Lord Shiva was pleased. And the Supreme Sada Shiva Himself came forward to receive and welcome him into his sublime kingdom.

(b) The yatching-canoe, ignorant of the reason of confinement of our senior treckers within a few yards of the anchoring site of our small canoe, my saintly friend Pt. Jia Lal Dhar and I canoed right across the awe-inspiring Nund Kol Lake to the opposite bank where, Pt. Jia Lal Dhar landed to ease himself on the flowery meadows of the plateau.

Soon, we resumed our yatching cruise along the same bank and bank- across. We were obviously unmindful of the danger that lay ahead.

Reaching the foot of Harmukh on the third bank, we simply could not help being excited and thrilled by the so romantic a sight a massive roaring stream of water fell vertically, a couple of thousand feet down from the Harmukh glacier. It violently splashed into the lake below. The dreadful waves that resulted set the whole lake into sweeping motion forcing it into a narrow exit on the opposite bank in the east. The stream flowed fast tossing against rocks down the slopes.

The bright, reflecting waterfalls in front of the background of snowy slopes, colourfully flanked by flowery plateaus, looked scenically charming and superbly enchanting

While still outside the danger zone, our Canoe rocked gently at first. We felt the solace of the cradle, if rocked by our mothers to the accompaniment of their sweet lullabies.

But to our surprise quite soon our canoe began rocking and rolling and bumping and tossing from side to side. It tumbled forward and backward, rose up the waves and sank down into grooves.

We were caught in an ocean of dreadful whirlpools speedily circling round and round, centrifuging into a central dip, sinking into the depths below, and buoyancing up into grinning waves that swept off the waters forcing them into a narrow exit far away on the eastern bank, The stream so formed rushed on, dashing against rocks on the mountain slopes.

An electric shock of fear flashed through our veins and numbed our nerves. We trembled from head to foot. Our legs shivered; heads hotted up and arms pendulumed into irregular motion. " Beware: Jia Lal, Don't lose your nerves. Pick up courage and row on. I will steer you clear" was my reflexive reaction in grim muttering sand babbling in a frightened, faltering, low tones. We rowed and rowed for our lives, Minutes passed in years for us !

Thank heavens! we heaved a sigh of relief as we emerged out of the treacherously stormy zone. In the process our hot heads had cooled to shivering limits by the drizzling fountains of the watery flashes and whirlpools.

Exhausted and horrified as we were, we could not but allow ourselves to be drifted along with the current down to the anchoring site.

Landing with feigned gusto, we pretended bravado while concealing our horror and trembling limbs under the sleeves. What a strange form of human -conceit even after the humbled ego !

The instinctive interplay of defensive, self preservative mechanism is reflexive in nature in all forms of life. The reaction to all kinds of dangerous situations is automatic. The subject is not conscious of it, to begin with, as its centres of control lie, not in the brain but else where, in the spinal chord which functions as "automatic nervous system" in emergency like situations. Likes and dislikes, fear and fright simply can't interfere in the process.

Saints, sages and seers too possess this defensive mechanism as common people do. But they have, in addition, to build up an invulnerable, strong, iron will to bring even their automatic nervous system under their firm grip and control: What a Herculean task:

Thus can they, it appears, go along the path of pilgrimage to self recognition and God realization. Hence the cautions of the "Trio of saint poets of Kashmir" and other Shaivite Vedantic Sadhus or Sufi-Sages.

9.2.7 The Anecdote of Supernatural Control

To illustrate the point and clarify what I mean by supremacy of saints, of spiritually high order, even over the spontaneous and sympathetic nervous systems, the following anecdote may be of interest to the reader:

During the freezing cold of January.1975, I was flown off on the specific advice of our family doctor and admitted in AIIMS, New Delhi, for acute obstruction. After a couple of weeks I asked for a day's leave for celebrating the birthday of my daughter-in-law in our company first time after four years of her marriage. Till then, she had always been allowed to stay with her parents in Greater Kailash during winter. To my and my family's surprise, I was discharged instead, with instructions for future medication and precautionary measures to be followed.

Back home in Greater Kailash, early next morning, I was persuaded to go to a neighbouring house with the dual purpose of having a darshan of a famous, Non Kashmiri saints, Swami Harikishan Ji, who generally used to spend his summer in the Ramji Temple at Barbarshah in Srinagar, and to obtain further advice from Dr. Amar Nath Safaya, the then Superintendent of AIIMS.

I went there and took my seat among a dozen or so devotees including Dr. Sahib, who was asked to play the cassette of Lalla Vaakhs, absorbed in the music of rhythmic tunes and scanning the import of Vaakhs, Swami Ji, with his eyes closed, swung from side to side in appreciation.

Sheets were spread soon after, for NAVID. I sat aside on the genuine excuse of the serious nature of my ailment, as well as, the Kashmiri meat dishes that awaited me at home.

But no. that was not to be Swami Ji and others persuaded me to partake of the PRASAD, saying . "It's Navid. You can take it and be assured."

A plateful of cooked rice and sumptuous, vegetarian, dishes followed and then 'Khair' as well as an extra half plateful of cooked rice. I became nervous and apprehensive but to no avail, I had to follow the rest.

At the end, with concealed fear, I took leave and went back home, within an hour or so, tables were laid there and we enjoyed delicious meat dishes together, my family and the new relatives.

Meanwhile, all my apprehensions, disappeared.

I was as normal as ever before.

During a visit to the Delhi Zoo, I carried on my back my three and a half year old grand daughter all over the zoo area. And later at Dehra Dun, I did the same again for miles, up and down the plateaus when we went from my brother's house to attend a feast there, on unmetalled tracks, away from vehicular traffic and back.

What a miracle !

"What benumbed into inaction both, the automatic and the sympathetic nervous systems, to react and continue on their normal functions?" is a surprising mystery of the transcendent.

9.3 Interlogue – I

In wonder, one gets absorbed into thinking whether these honey-sweet Vaakhs: Shruks and poems of the three saint poets described in this volume, that appeal to the heart, and stimulate the mind, are innate, intuitive or oozing fountains of eternal knowledge or clairvoyance.

Lalleshwari's inner sunlight, emanating from the navel region, and the inner moonlight of subtle "Sahasrara", at the crown of the head, comprise but two of the seven stages or "Chakras " on the patch of "KUNDALINI" from "MULADHARA", at the base of the spinal cord, to Sahasrara at the top.

The "Yogis" in their God consciousness stage are thrilled at the soft glow of the inner, serene light during their yogic Sadhana as per Swami Laxmanjoo of revered memory (K.S. Nov Dec 1992).....while Shams Tabrez, a wandering Darvesh intoxicated Moulana Rumi with wine of the love of the Lord, the Shaivites cum Sufis consider humans as temples of light. They see visions of glorious colour patterns in the pearly cities of heaven

Thus Shaivism and Sufism are akin-twins in principle and, dipped apparently in different exoteric and esoteric religious practices. The two finally seem to converge at the same focal point of self realisation and self consciousness. They become one with "PURASHA" the supreme soul --- "SUHUM" (I am Thee) Suhum is not egoistic. "I am thee " but a normal expression meaning, an intrinsic part of the whole— Shiva.

This culminates into Nature's unity in Diversity---, a light house of peace, plenty, harmony and universal brotherhood.

Says the Lord in the Gita: (Chapter 7, Shalok 29 and Chapter 9 Shalok 21,22). 'Faith is the basis of all Devotion' no matter, whatever the mode of worship or the form of the focussing object that may be used in meditation or prayer. And that the Lord is present in all human beings high or low, without any distinction of caste creed or clime.

Note:- Although the phrase 'Focal point' had been frequently discussed during informal and random discussions among a homogenous group of intermediate students (11th&12th Class). Yet it came to the notice in print by the author only recently recorded by an European writer.

10 Nund Reshi



Ziyarat-i-Chrar-e-Sharief (Supply of photograph by courtesy of Sh. Moti Lal Saqi)

The Nund Reshi's Ziyarat at Charri-Sharief, Budgam District Kashmir, is his self-choiced place of final repose for eternal rest after his soul left his body to reside and flew in space, to find his place of honour like Lall Ded as models of global humanism.

True to the core, they are practical messengers for equality of the human race along with life in the biosphere.

Hence the Ziyarat has duly become one of the most frequented place of pilgrimage in Kashmir for all sections of people irrespective of caste, creed or religion.

10.1 Bio-Data and Background Information

Nund Reshi was the founder and most popular saint of the Reshi cult of Kashmir. Whereas Hindu scholars call him Sahazanand because of his Hindu ancestry, but of late muslim theologians describe him as Noor-ud -Din Noorani or Sheikh-ul -Alam (the light of religion and the Sheikh of the world). But as the darling of all Kashmiris, irrespective of caste and creed, and as per his own repeated reference, as Nunda he was endearingly called Nund Reshi. His pious memory still continues to be cherished by this nomenclature.

His ancestry according to records, is traced to the Thakur Rajputs of Ujain where from they are said to have migrated to the Kishtwar township of Jammu and settled there. Later, after their banishment from Kishtwar, his parents, Salar Sonz and Sadara (later called Sadar Moaj) crossed into the Kashmir Valley and finally settled in a village of Kulgam Tehsil called Khehygam Jagipora. Nund Reshi was born in this village but brought up in another village of the same tehsil, called Mynoh Katymukh.

Sahaz Quasum of June 1991 records his original name as Nanda, according to what it says was the saints own statement One of his shruks, quoted elsewhere in this book, confirms this fact. His father Salar Sonz, took up the job of a night watchman. On his usual rounds of the village, one night he is said to have overheard a conversation between a childless hindu saintly couple:

"Swami Ji, we are getting old and we have no child, I wonder what'll happen to us when we become weaker and weaker with the growing age.

God is with us, dear, why do you worry prematurely?

What'll become of us when we are too weak to earn our livelihood. What if, we fall ill.?

"Never mind, God is merciful, almighty and all providing, if one of us dies, who'll look after the other, think about our precarious condition, Swami Ji ? Pray, do something."

"My darling, I have had a strange dream last night, it revealed that early before dawn tomorrow, two exquisite bouquets of flowers will bloom out of the nearby spring, one after the other, it is a good augury"

What then, Swami Ji ? How can it be a good augury for us ? interrupted his wife.

"Any woman who sees, smells and picks the first bunch of flowers before the other bunch grows up, will give birth to a son who will turn out to be a great saint. Any woman who spots, smells and carries away the other bunch will get another son who will also become a saint."

Hearing this conversation, Salar Sonz cut short his nightly rounds and rushed back home. He apprised his wife Sadra Moaj of the Sadhu's dream, forecasting the birth of two saints. Salar Sonz accompanied Sadra Moaj immediately to the Spring. They remained awake there till the appearance of first bunch of flowers.

No sooner did the beautiful flowers shoot up above the surface of the spring water than Sadra Moaj waded in sniffed it and carried it home.

Later when the Sadhu's wife went there, she got only the second bunch, both gave birth to a son each in due course. The former grew to become the peoples darling saint, known by different names, Sahazanand Noor-Ud--Din Noorani, Sheikh-ul-Alam and popularly as Nund Reshi.

The latter became Buma Reshi of Bumzoo village, a kilometre away from Mattan township in Anantnag tehsil

10.1.1 Post Birth Divine Feed

All attempts by parents of Nunda and the neighbours to feed the infant were resisted by the new-born. The struggle continued for three days. The parents felt dejected and dismayed.

Then, all of a sudden, Lalleshwari (Lal Ded) happened to enter the room she took the infant in her lap, kissed him, put him on to her own teets and whispered the following into his ear:

***If thou were not ashamed of
Being born,
Why are thee***

**Ashamed of feeding at
Thy mother's breasts ?**

The baby is stated to have responded immediately and behaved as a normal baby.

Evidently, he seems to have preferred to wait for a spiritual feed prior to physical nourishment as preordained. Nothing but spirituality was practiced by him all through his life. As expected Nund Reshi lived a life of complete self-abnegation and renunciation, feeding purely on a meagre, vegetarian diet, herbs or a cup of milk, if and whenever offered to him by the village women.

Nund Reshi spent a full twelve years in meditation inside a cave at Khimoh where (according to M.L.Saqi's Edited "*Kuliyat-i-Sheikh-Ul-Alam*," 1985 and, A. D. Majoor's thesis, Nund Reshi) he is said to have written a 2,500 verse life story of Gautam Buddha. But, only three verses of this are said to be existent. The story is said to have been translated into Persian by a bilingual sanskrit scholar.

10.1.2 The Controversy

There is much confusion among scholars about the precise dates of birth and death of both Lal Ded and Nund Reshi They are, however, agreed on the contemporary nature of Lal Ded, Nund Reshi and Budshah' i. e. 14th and 15th centuries, Nund Reshi's poem quoted by G.N Gowhar in his book 'Sheikh Noor-ud-Din' records only the life span of 65 years, without mentioning any dates. However, S/Shri Amin Kamil, Saqi, Majboor, Ganhar, Pushap, Rehbar and Bamzai and T.N. Kaul Journalist could be trusted with the work of removing the confusion. Some writers record only of the two dates while others age only.

A tentative, bird's eye-view of the dates by modern scholars brought upto date, (as given in the table below) may facilitate their further research work:

10.1.3 Research Work

S. No.	Date of Birth	Date of death	Life Span	Origin	Brought up to date by
1.	1356AD	-	-	Dand Mishkit	M.J. Akbar
2.	1377AD	1442AD	65 Years	-	(June 1991)
3.	1677 Bik	1777 Bik	100 Years	-	S. N. Koul
4.	557 Hijri	842AD	85 Years	-	A.D. Majboor
5.	1377AD	1438AD	61 Years	-	Kashmir Behind the Vale
6.	1378AD	1438AD	60 Years	-	J. N. Ganhar
7.	-	-	65 Years	-	Nund Reshi's Poem quoted by G.N Gowhar
8.	779 Hijri	-	-	Kuliyat-i Sheikh-Ul-Alam-1985	M.L Saqi JK Academy of Art, Clture & Languages

Note:

1. Nund Reshi's age, according to his poem and as calculated from Sahaz Quosum is the same ie 65 years.
2. Again according to Sahaz Quasum the year Lalleshwari's death, and year of birth of Nund Reshi coincide though they evidently were contemporaries for quite some time.

10.1.4 Eco-Scientist

Nund Reshi's pithy saying 'Food will last as long as forests last' is a clear indication of his innate foresight and intuitive knowledge. He uttered these words six centuries ago even before the present concept of ecological balance was born and the U. N. Plans turned into hectic efforts for maintaining the environmental balance and upholding the eco-system. This conclusion however, does not and should not be misunderstood to mean any disregard for such earlier knowledge or practices whatsoever, and wherever they might have existed even much before that time.

For Nund Reshi, as for others, forests temperate the climate, help cool the atmosphere and maintain the parabolic cycle of water, clouds, rain and snow, rivers, lakes and oceans. For him the forests and the undergrowth check the rapid flow of rain water down the slopes, enabling it to seep in, only to reappear in the form of springs elsewhere. They make the snows melt gradually by regelation, keeping them clod and frozen and thus, ensuring a regular supply of water all the year round.

Thus they help in irrigation and food production and other modern medical, industrial and technological pursuits.

Thus as the saint-poet conveys in his important message, that cultivation and supply of good material, so essential for the existence of life, depend on plants of which forests are a part. If the forest areas are denuded gushing rain waters would erode the slopes and soft areas. Much land would be lost and also the grain.

Hence the truth of the saint's pithy saying

10.1.5 As Democrat and Botanist

Born in rural atmosphere six hundred years ago Nund Reshi while giving a sermon to the village folk, cautioned them, on moral and ethical grounds, against damages to or destruction of plants in general and herbal plants in particular. For he is believed to have pointed out that plants are living things which are born, grow and die in due course. He says:

"Let us avoid harming plants in any way as far as possible. Let us not unnecessarily trample over green grass. For, each plant has a purpose in life and use for others."

The rural folk, took no time to understand the true purport of the sermon. But they seem to have been quick to point out to the saint that they were squatting on the green turf which had lost its lush greenery and turned dull whitish under the pressure of their body weight and deprivation of light and air.

Acknowledging the truth of their argument, Nund Reshi is believed to have sat on a big rock in meditation for twelve years, thus accepting the verdict of the people as an unparalleled democrat and a botanist by instinct. The honour of being an instinctive democrat and botanist of Kashmir goes to him indeed.

10.2 Nund Reshi's Shruiks - (Translated)

1. OMNIPRESENCE AND ALL PERVADING NATURE OF GOD

*He, who was here, is also there;
He's in possession of house everywhere
He's the Pedestrian, and He the Ruath, (old type of vehicle)
He's all in all; invincible and obscure!*

Note: The sufi concept of the Omnipresence and all pervading nature of God is analogous to the science of totality or KULA system of Kashmir Shaivism in essence wherein TRUTH OF TOTALITY shines everywhere. According to this mystic experience and knowledge, there is no creek left anywhere to distinguish between man and man or any other form of life.

C/O Lalla Vaakh No one, 35

2. SELF REALISATION:

*He's beside me and
I'm beside Him,
Blissful I feel with Him,
In vain, I went a—seeking Him
In strange lands, for
My Friend Himself graced me
in my own House !*

Note: C/P Lalla Vaakh No 3&8,35

3. SOCIAL CONSCIOUSNESS AND SHARING PROSPERITY AND PAIN.

*Mere chanting of "Shiva, Shiva "
Won't awaken Shiva.
Ghee you'd consume in
Kangri fire
Feed on ghee and
Be strong or
Give it to other,
Should you not need it.*

Note: C/P Lalla Vaakh No. 4, 48 & Preface.

4. RELIGION IN ACTION:

*Feed the Hungry, if you can,
Ask not the caste of the naked:
Gain a thousand times
The virtue,
Nor would you ever lose it,
Dear brother, Nunda !*

Note: C/P Lalla Vaakh No. 49 and preface

While infusing a spirit of humanism and social good into his people Nund Reshi lays stress on need-based and not to creed, colour or language based sympathy. A man's inner sun should shed its lively light equally on all rich and poor, yellow or green, living or non living alike.

*5. Within the cluster of rills was lost,
A sparkling spring;
A saint was lost amongst
A gang of thieves;
Amidst a family of duds was lost,
A learned Pandit Guru;*

***A gorgeous swan was lost,
Amidst a flock of crows !***

10.2.1 Comments

The most probable allusion of the saints, among others, is to the group who, according to legend, had become thieves under the stress of adversity. But the saints' inborn divine disposition wouldn't keep him in tune with them. Unlike Vaimiki, celebrated author of Ramayana, who was a robber before becoming a saint of high order and poet of eminence, Nund Reshi was born with the Moon of Divinity shining within him.

As a child he was once forced by his colleagues to break into a house at night to collect a booty of precious articles but to their amazement he stole only a mortar from the kitchen in order not to make his victim suffer too much . Again, the barking of dogs pricked his conscience and awakened his soul. Thenceforth he is said to have embarked on the spiritual path in seclusion.

***6. Bathe out of sight,
Meditate in secluded isolation,
Be regular in action don't forget,
But--- out of sight;
Should you forget, you'll regret !***

C/P LV No. 7

***7. Should you not shun inner anger,
How can you, your external wrath ?
Unless you cleanse you inner mind
You'll lead an ostriched life !***

C/P LV No. 38

***8. You gave sugar to sugarcane,
And honey to the honey bee
You gave grapes to
The winding vine:
You gave the deer stag
The forest green:
Such are your godly gifts !***

***9. You've to bear lightning and thunder,
Tornados and storms at mid-day;
You've to bear with lifting mountain weights,
You've to bear with your palm aflame,
You've to pass through a rolling mill,
You've to tolerate eating poison and fire!***

C/P LV 34

Note: This trio of saint poets, like all others of the international tribe of saints, clearly hints at the hurdles faced by them in their search after mysticism and god realization.

***10. Fear, attachment and violent thought,
I shunned,
For a whole life-time,
I followed
But one path, and then,
Bathed in the waters of contemplation,
I walked to a sojourn
In blissful seclusion !***

C/P LV 17

**11. He who sits in vigil
At His door,
To him, He 'll offer
His own sherbet (Medicine);
His devotees are different but,
Only with one prayer;
He, whom He blesses,
Will prosper!**

C/P LV---,PP---

**12. Avariciously, I filled my belly
-----draped the devilish frame
Of my long cage !
Robbed off was, I even
Of the ever-withering leaf:
Sinned I and earned
The vice !**

**13. O self, lend ear to
The gossip that's going on;
This's the knell of
The warrants of death !
A day before like a lamb
They'll take you to the butchers,;
With a tuft of grass, they'll
Lure you on to the grave !**

**14. Should you have a friend,
Sacrifice yourself for him.
From time to time, a friend
Is a breezy dawn !
Earth, earthly be, free from
Birth-Re-birth;
What need remains for
Protective defence ?
Or
What need remains
To fear fate?**

**15. What catch will a crow, show
To the lion of the jungle ?
How can dhup (incence) surpass wine,
In fragrance?
What light can a candle
Show to the moon?
What a salvation will Shiva give
To a-----**

Note: Wine refers to the intoxication of the light of the inner moon of self consciousness as pet Lall Ded's inner vision and that of sufis of wine like Maulana Rumi, Pammanand and other mystic saints.

**16. Death's a lion.
How can you escape him?
From a flock of sheep
It 'll pick you up like a lamb.**

**17. A blonde I, dressed and combed,
Became a queen of beauty:**

***Bewitched my youth was by flowers.
Frozen as snows on mountains
I was and
Blown off by WULAR wind; (biggest lake in Kashmir)
Divested by robbers, I was
In dazzling bewilderment:
Ruffled my half-cooked rice became
By bran and husk
While a poor man's day
Passed for a year.***

***18. Yee alone, O Deva, are the need
Of the hour,
To set the earth a-right in beauty ?
Yee alone, the shadow of skeletons:
Yee alone awaken
Without the tolling of bells;
What's virtue and what vice ?***

Note: The idea conveyed is that God alone is dispassionate and responds to complaints and prayers of his devotees in whichever way they approach HIM.

***19. Shiva 's there, spread with
A fine net:
That's Death and
That's Pilgrimage !
Should you not die while living,
How else can you, when dead ?
Recognise self from yourself
By contemplation.***

***20. Straight I came and,
Straight I'd go,
What harm can the crooked do
To a straight man ?
I fully recognized and
Merged with Him there
What can the recognized do
To the recogniser ?***

C/P L.V. No. 3

10.2.2 21. ARADANA

Introductory: Sages and seers are scientists in the spiritual and mystic fields whereas, scientists are spiritualists in the scientific field. Their work is guided by certain individual principals, aims, and objectives. Both observe, firm hypothesis, experiment and come to natural conclusions by pragmatic experience, one, in the confinement of the laboratory and the other in the calm seclusion of nature, under the guidance of a Guru.

Whereas one, experiments with materials and energy, the other probes the transcendental and mysterious in a more subtle way, purely in the mental laboratory using its peculiar tools of energy and contemplation, Nund Reshi, like other saints, gives vent to what he aims to achieve in his spiritual exercise in this invocation. He observes strict discipline, renouncing all pleasures of life till he blooms and achieves perfection in the domain of godly life.

Naturally he rises to the status of the most popular saint alongwith his contemporary, Lall Ded. Both guided, the modes and ways of cordial conduct of all kashmaris for more than six centuries to date. No wonder therefore, that Budshah, the great king of Kashmir, took pride in giving shoulder to Nund Reshi's

dead body, when he left for eternal abode. Like Lalleshwari, Nund Reshi self addresses this message, of inclusion of high standards of spiritual conduct, humanism and desirable social behaviour in man as if he himself was not a symbol of good qualities and virtues.

**a) That Lana of Padmanpora
Gulp by gulp who nectar drank,
And saw Shiva face to face everywhere
Grant me that boon, O Deva!**

**b) The speaking damsels of Loka—Bhawan
And the dumb socio—human ones,
Took flight with birds;
Grant me that boon, O Deva !**

Note: The girls wholeheartedly helped others and served birds with grains before their spiritual flights.

**c) Janak Reshi of Dandakvan.
Living on herbs, wild fruit, was
A perfect Bhakta, a pearl among devotees !
Grant me that boon, O. Deva.**

Note: Janak Reshi of Handwara jungles lived on herbs and wild fruit. His was a perfect, realised soul.

**d) That Miran Reshi of Reshivan,
Who fed a thousand people
And created an averse free atmosphere:
Grant me that boon, O Deva:**

**e) A shepherer followed rams. T
hat very moment
He was beckoned off
And flew to the Heaven
At Harmukh:
Grant me that boon, O Deva:**

Note: A pious shepherer, while grazing his flocks of sheep and goats on the HARMUKH slopes, had face to face Darshan of Shiva and merged with him!

**f) You blessed the sadhu at Ishabar,
He recognised you and served you.
Blessed you, also Ruzal?`
The pashmina—seller:
Grant me that boon, O Deva I**

Note: i) Refers to an ancient gyanyogi sadhu of Ishabar near Nishat Garden.

ii) Ruzal replaces Rukhsanjhai as suggested by J&K Academy of Art, culture and languages commentator.

iii) Refers to a Pashmina trader who after renouncing the world achieved self realisation.

g) That wise, hunch-backed, Kubza.

Note: Refers to hunch backed Kubza of the Ramayana.

**h) You blessed Sadhwani, the vapbodh,
He drank the milk of intimacy I
In full,
You blessed Shethi Srikantha,
The sidha;
Grant me that boom, O Deva !**

Note: Refers to Sadwani who was blessed with Lord Shiva's Darshan at the foot of Shankaracharya hill.

Refers to Yogi Rajsiddh Sri Kant of Srinagar, Probably Lall Ded's Guru. References quoted above by courtesy of Sahaz Quasum June'91.

***i) In time should I act for my future;
Maybe, it may bear fruit ;
Meekly'ld I exhort Him;
Maybe, He may bless Nund too !
Grant me that boon, O Deva !***

10.2.3 VEGETARIANISM

22. As stated elsewhere, Nund Reshi respected all life as himself . Even on his death bed, he simply could not be persuaded into fish-eating to revive his fast -deteriorating physical condition. (Ref.

He was a strict vegetarian as is clear also from his own shruk quoted in "Kuliyate-Sheik ul Alam." Quote from Fida Mohd Hushain's book." The beautiful Kashmir Valley" published by Rema publishing House New Delhi. "Sheikh Noor-Ud-Din gave his mystical experiences and teaching in the Kashmiri language. Khawaja Habib-Ullah Naushari in 16th century composed his poems in Kashmiri."

***My darling, why should you poach on fish
My darling understand this truth
Those, who devour the living
To nourish their own lives
Would feed on the poison of sin !***

Ref. L.V. 11.

10.2.4 23. DOES WRATH BECOME A MUSLIM ?

***a) Does wrath behave a Muslim?
Should you display anger, you'll
Jeopardise your purpose.
Wrath'll prove to be a robber
Of your treasures !
Does wrath become a Muslim ?***

***b) What happened to him who
Was deposed from his heavenly, throne ?
Numbness overtook that Muslim and.
He fell a victim to the devil: and
Hid in a boat man's
Does wrath become a Muslim ?***

***c) Should you peep into the
Veiled harem of strangers,
It'd be like showing
A red rag to the bull,
Causing hue and cry, din and noise !
Does anger become a Muslim?***

***(d) Study daily, the Quran,
The lighthouse that'll
Scare away the devil in you:
Does wrath become a Muslim?***

***(e)The Lord'll Himself accompany
The guest;
Give something in His love and,
Remember, what you give to others
Will remain in store for you:
Does anger become a Muslim?***

*(f) In a far off field,
They 'll leave you buried and,
Rot'll your flesh, and organs too,
Underground and
You, Yourself will have to be
Answerable for your own deeds,
Does wrath become a Muslim?*

10.2.5 24. HE, WHO PLOUGHS THE FIELD, REAPS THE CROP:

*(a) Be conscientious in doing your duty, man,
Plough the field, to harvest the crop
In autumn and. provide for
Your comforts in the cold month of magh:
He, who sows the seed, reaps the crop !*

*(b) Blind is the spring, keep't in view,
Be quick to collect the material of
Seed, and store's at home:
Don't you lag behind, for
The spring is elusive, man;
He, who sows the seed, reaps the crop !*

*(c) Lend no ear to falsehood now,
Winter lies ahead, and freezing cold
Daughters and daughters-in-law, children
And grand-children regard him, who
Ploughs the field and reaps the crop:
He, who sows the seed, reaps the crop !*

*(d) Deluding is the hunger;
Yoke it to the plough,
Scare't away with the whip of fasting;
Thus wouldn't it hinder the ploughshare:
He, who sows the seed, reaps the crop !*

*(e) Keep the kit trim and your ploughshare;
Attend to your ablutions, it's dawn,
The usual time for prayers.
Shun listlessness, caste and pray:
He, who sows the seed, reaps the crop !*

*(f) Full of weeds is your field,
Enter with determination and deweed it
Bend you must in blazing heat
To deweed your field:
He, who sows the seed, reaps the crop !*

*(g) Devote your time to Islamic work:
Shun lassitude, Kalima's the lighthouse of
Your knowledge at home:
Duly attend to daily "Nimaz" pilgrimage and
Graceful alms-giving: For,
He, who sows the seed, reaps the crop !*

*(h) Many times, the seed is the ear of crops:
Many times more though latent, is CORDIALITY.
Still more beneficial is contemplation of God:
He, who sows the seed, reaps the crop !*

**(i) Beware of the watchman:
Day by day, He counts the stockpiles:
Truly fear the Landlord;
He, who sows the seed, reaps the crop:**

**(j) The king of fate, pounces on the crop:
Rise with confidence and show.....
The attainments of your endeavour:
And when, the king's gone,
Contemplate on" What He said ":
He, who sows the seed reaps the crop !**

**(k) Estimates of every field, they'll make and,
Name every kind of fruit.....
Collecting all, they'll seal the stores:
He, who sows the seed, reaps the crop !**

**(l) They'll force him divide bagfuls of crops
And make him, sort out grain by grain.
Reaping, collecting, separating, winnowing,
They'll induce him to weigh the harvest;
He, who sows the seed, reaps the crop**

**(m) With the display of a sword,
To begin with, they'll warn him against
Irresponsible sloth, listlessness, and
Ask him to be careful in future:
God forbid, maybe, they'll get him lashed too:
He, who sows the seed, reaps the crop !**

**(n) Slowly, imperceptibly, life has waned,
O you, unmindful fellow, haven't you
Realised the truth by now?
Look, how you have robbed your own self:
He, who ploughs the field, reaps the crop !**

**(o) Don't you be too fond of glamorous mansions
Elegant ZOONA DUB (well decorated verandah)
For,
None but you have to account for your deeds:
What use's preaching to the unwise?
He, who sows the seed, reaps the crop !**

**(p) You careless man, realise yourself
You 'll reap here, what you've sown there,
They'll weigh all sins and virtues:
He, who ploughs the field, reaps the crop !**

**(q) Take the mukhadam (headman) to plead your case
Before the king of kings:
Nund Reshi knows well the Landlord:
He, who sows the seed, collects the fruit !**

Note: The poem is multi meaning, Two of them at least, are conjugate: Whereas one reflects on the political conditions of the time, the other refers to the kingdom of God.

C/P Parmanand's Karma Bhoomika

10.2.6 25. WHAT HAVE I GAINED AFTER BIRTH ?

**(a) With full settlement, I had come
On business to the world;**

**Lured on the way I was
In the market place:
Behold how I bore with
The master mind:
What have I gained after I was born ?**

**(b) Why did I overhear my friend
At HIS house?
Who'll keep that laughing Joker
In good humour ?
Virtuous is my mind but
Plenty of sins have I gathered:
What have I gained after birth ?**

**(c) Spanned has the thread of
My necklace of pearls:
Consumed by fire
Have been all my gains
Reduced to dust or consigned to flames
Has been all my wealth:
What have I gained after birth?**

**(d) My living body fell here in chaos,
Good it is to sacrifice it for the times:
Wouldn't it honour the Lord?
What have I gained in life ?**

**(e) Originally crooked Couldn't reach the source
How I tried to uphold the dignity of
My home:
Keep in fear of HIM, O thee rider and pedestrian:
What have I gained in life**

**(f) Peddlers are on the move
From city to city:
Isn't it time for you
To burn in the fire of hell?
Kneeling low, Nund Reshi prays and
Exhorts the Lord in all humility:
What have I gained in Life ?**

10.2.7 26. Bear with: As you sow, so shall you Reap

**(a) Bear with the calls from the compound, friend.
Respond to your inner voice:
As you sow here, so shall you reap there.
Sow and reap, sow and reap.**

**(b) "Occupy the grave" does the blonde;
Nought's mine:
Sow and provide for food here.
If only,
For fear of harm to the heart:
Sow and reap, sow and reap.**

**(c) Theists and atheists will be questioned;
Contemplate on the Prophet and the Lord,
Smash the spear and the Gurza; (Lethal weapon of Hanuman)
Sow and reap, sow and reap.**

(d) When the case reaches the divine court.

There,

From whom can we hide our untruth?

Beware! none but you, yourself'ld have to

Bear the consequences of your deeds:

Sow and reap, sow and reap.

(e) Virtue and vice'ld they weigh there, brother.

Think ahead, of life there

Lest your gains turn into losses,

Sow and reap, sow and reap!

10.3 Interlogue – II

Dear Friends,

*The moment, cordiality embraces love,
The very same moment
Light dispels darkness:
The snowy peaks glitter, glaciers gleam,
The waters shine and twinkle, like stars,
In the clear, blue skies;
A cool breeze blows.
The swinging ripples lend grace
And go a-dancing, a-dancing
To the rhythm & music of soothing splashes
Amidst the flashes of inner and outer reflections
From mirrory lakes;
The earth goes green:
As the guilder rose bursts open
Into welcome bloom
To push back cloudy gloom:*

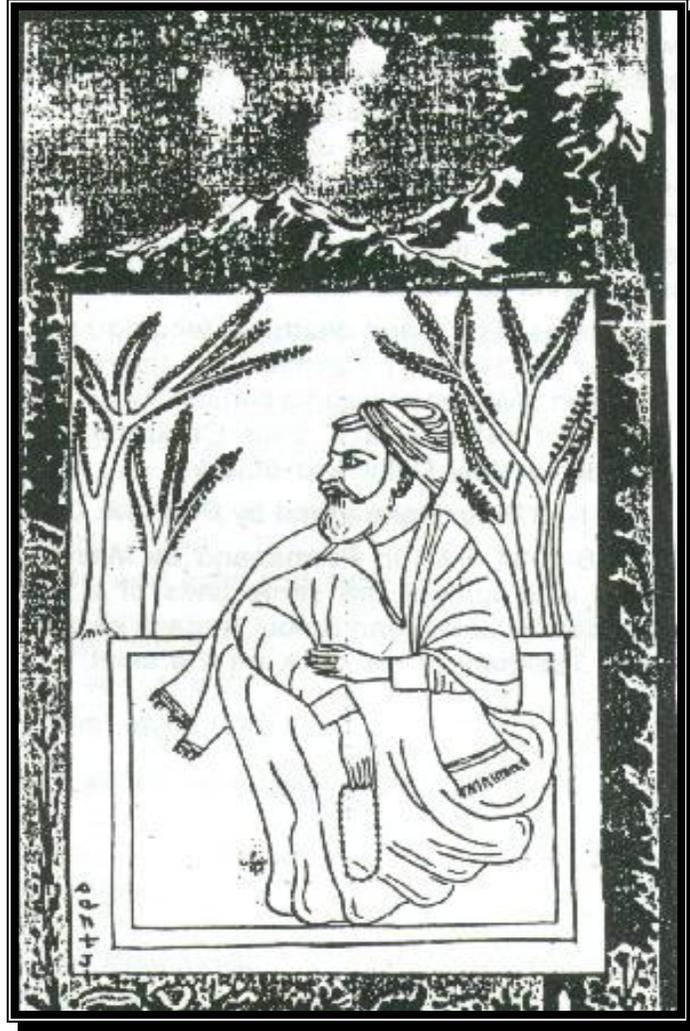
Dear Reader,

Breathe refreshing air under the shade of breezy chinars, bring down tempers, calm tension ridden, violent minds and work for peace, progress and prosperity throughout the country, Let us, in all humility, submission & BHAKTI, join together in prayer, chanting Rabindra Nath Tagore's exhortations to the Almighty. Lord of the universe, thus.

*Where the mind is without fear and
The head is held high,
Where knowledge is free,
Where the world has not been broken up
Into fragments by narrow domestic walls
Where words come out from
The depth of truth;
Where tireless striving stretches its arms
Towards perfection:
Where the clear stream of reason has not lost its
Way into the dreary desert sands of dead habit:
Where the mind is led forward by thee
Into ever-widening thoughts and actions,
Unto that heaven of freedom, my father, let my counts,
awake.*

Rabindra Nath Tagore

11 Swami Parmanand



Swami Parmanand
Parmanand (1791-1879)
Philosopher Poet of Kashmir

My thanks and gratitude are due to Sh. M. L. Kaul,
President Kashmir Pandit Sabha of Bombay and Sh. P. N. Wanchoo
for the supply of a photostat copy of my article and
portrait published in the souvenir of MILCHAR of 1973

11.1 Swami Parmanand and his Poetry

The Famous Saint poet and Philosopher of Kashmir

With the mystic sayings of LAL DED based on her Yogic experiences and the didactic ones of NUND RESHI begins the history of Kashmiri literature through one Shieti Kantha's book "Mahanaya Prakash" existed a couple of centuries or two before.

Whereas LALLA remains unparalleled upto date in her mystic sayings, yogic practices and depth of thought in the whole field of Kashmiri literature, NUND RESHI and PARMANAND are the undisputed topmost Rishis of the Religious philosophical thoughts of their respective cults. All the three are held in high esteem by the Hindus and the Mulsims alike in Kashmir for their unity of purpose and divinity of nature.

PARAMANANDA is said to have been served and generously financed by one Salih Ganai, the Village Moqdam (Nambardar) after the former resigned his post of the Village Patwari.

Born of Saraswati Devi, (goddess of eloquence and Wisdom also is called by the same name) wife of Krishna Pandith (Svamina Bharadvaja) in 1791, in the Village SEER near Mattan, he was brought up in that rustic atmosphere and educated in Persian up to the elementary stage according to the prevalent custom. In spite of this handicap, however, he wrote Poetry in Persian early in life under the poetic title of GARIB. During his tenure of office as the Village Patwari of Mattan, his father had transcribed a big MS of MAHABARATA into Persian which is said to be well preserved upto date.

From a portrait of his, drawn by one of his disciples Narayan Muratgar, it seems that, at the age of three score years and ten, he still enjoyed robust health and wore gray hair above his broad forehead and a long nose on his ruddily face between two bright eyes. His large head appears to be sitting on his broad shouldered trunk over a thick neck

Parmanand of Seer Village really became a tender hearted saint-poet and rose to be a Seer of Wisdom with satire and humour. Married to his elder, childhood -playmate, Malded early in boyhood, his wife, being harsh, was a contrast to his poetico-philosophical genius. She continued to Lord over him throughout his life.

His father died and he succeeded him as the village patwari of Mattan at the age of twenty five years. It is here at Mattan that Parmanand must have read his father's transcription of Mahabarata in Persian, and himself transcribed in his own beautiful hand the Persian translation of the UPNISHADS made under the supervision of Prince Dara Shikoh under the title of UPANIKHAT. It is here at this All India Tirtha of Martand that Parmanand is said to have listened to the discourses of great Sanskrit scholars on Shaivism and Vedantic Philosophy and heard stories of Bhagvata and Puranas as well sayings of LALLA and NUND RESHI. He is said to have been a regular listener to the recitation of Granth Sahib by a Sikh Sadhu at Martand. His family Guru and his (guru's) son. Pt. Atma Ram are said to have given him descriptions of KUNDALINI yoga or Shat Chakra in addition to what he had learned from his father, Krishna Pandith whom he calls his father and his guru.

***Lord Krishna is my guru,
and He is my dear father.***

***The vast universe is his body.
And He is its soul.***

Krishna Pandith is Paramanand's father and Nand that of Krishna Himself, feeling one with the Lord, he playfully and yet reverently and endearingly addresses Him and says.

***If Krishna is my father,
And Nanda that of Thine,
How are we related then
Thou can't alone decide;***

Parmanand visited some of the contemporary Muslim Faqairs like Wahab Sahib of Khrew and Sadhus like Pt. Tika Ram, a Persian writer of religious philosophy living in his neighbourhood, and one Pt. Nidhan Kak of Bijbehara. Once he is said to have remained closetted for months in his own house, with one Swami Atma Nanda, a sanyasi Parmahansa from Benares, busy in yogic practices and religious contemplation.

He was once invited by Pt. Nidan Kak to give a sitar (Madham) recital at his house at Bijbehara. The musical concert went on throughout the whole night. Most of the listeners were overpowered by sleep one after the other. The master singer rose to the heights of ecstasy and vibrated the quiet atmosphere with wave after wave of devotional songs which found him virtually merged with the Divine spirit. Nidan Kak closely followed and appreciated the music of his songs, but he too was soon found sleeping for a while. During these sweet moments of his sleep he is said to have seen RADHA and KRISHNA sitting in either arm of the sage smiling. Immediately he awoke and bowed in reverence to his honoured guest, musician and saint-friend-Parmanand. Thereafter the two became more intimate and the former often visited him, walking the whole distance of eight or nine miles from Bijbehara to Martand with offerings of humble rice cakes. The latter took these as sacred Navid and distributed small pieces of it amongst his disciples and friends alike.

Parmanand had a marvelous command over his language. He could write in a highly philosophical tone in Sanskritised Kashmiri as well as in a pure unadulterated one as and when he wanted to. There was an exuberance of apt words and thought processes at his command. And he could wield his pen on either in any manner he liked. He is said to have at once responded to the complaint of his saint friend, Wahab Sahib of Khrew about his Sanskritised language, by dictating, on the spot, a poem for him in pure Kashmiri, to his companions.

Nor was Parmanand not affected in choice of language, by his discourses with the pilgrims to Mattan. He wrote many songs and bhajans in a mixed Panjabi-Hindi language. He is also rightly regarded as the first Hindi writer of Kashmir though the saint poetess, Rupa Bhawani, had already broken the ice in this direction by making a smaller beginning much earlier.

The natural phenomena of his environmental surrounding as well as the experiences of his profession as Patwari, and village life all have had their share of impact on his character, mode of expression and his precious expositions.

The most authentic research scholar, a confirmed authority on Parmanand is Master Zinda Koul Sahib, of revered memory, who is also popularly known as Masterji. He groups Parmanand's poems into five divisions according to their sublimity of thought as follows :-

- (1) Litanies to gods and goddesses in which the poet meekly pleads for mercy for his sins and lapses.
 - (2) Karamabhomika & Amarnath Pilgrimage containing his most numerous references to yogic practices
 - (3) Three longest poems of his namely.
 - (a) Sudama charitra depicting the mutual love of Sudama and Sri Krishna,
 - (b) Radha Syayamvara with the central theme of mutual love of Sri Krishna, Radha and the Gopies.
 - (c) Shiva Lagana culminating in the Re-union of Shiva with Uma. These three long poems symbolise the boundless love of God for the human soul and the love and aspiration of the latter towards God.
- One cannot but agree with Masterji that Parmanand is at his best in expressing his unfettered flow of love with all his heart and soul to God especially in the form of Radha and Krishna LILA, Hence the name for all devotional songs as observed by Masterji.
- (4) Didactic Poems laying stress on the Sadhana or preparations and purifications necessary for the attainment of Janana e.g. control of senses, quietude and concentration, Vairagya as well as Bhakti and surrender to God on the part of aspirants to spiritual life.
 - (5) Vedantic and philosophical poems of matured wisdom stating therein the Siddhanta or ultimate Truths of Vedanta-Aparoksha, Darshan Sahaja -Vichar, "Tar ivam asi". Anirvachaniya Maya etc.

Here, according to Masterji, Parmanand rises above external exercises and pranabhyasa- even above the sadhanas of Shama and Dama, not to speak of Dana, Tirtha-Yatra, Homa and Vedantic rituals, and these poems of his read like the meditations of a Jivanmukhta.

Herein below I venture to quote specimens from the poems of each of the five groups mentioned above with their English renderings, as my limited mental faculty in this direction understands them, by way of illustration before the article is concluded.

11.1.1 THE RELEVANT QUOTATION

***Thou blessed mother of the universe.
Shed thou Thine haloed light on us.
And merge our finite into Thine infinite
For, are we not sparks of Thy light?***

***Reinforce thy field of action with
The spirit of duty and devotion,
The seeds of contentment will then grow
And bear the fruits of external bliss.
Harness the oxen of Twin-breath
To plough the field day and night.
Lash them on to work hard
With the Kumbaka whip;
Arise awake and work, on to see.
That not a patch remains unploughed.
Sow thou the seeds of contentment
To grow the Crops of bliss!***

***(a) Sudama, the Jiva, friend of the Lord arrived
Thither went God Sudharshan to receive him
And Sudama, the Jiva resigned himself to His care!***

***(b) Rukhmini takes, Radha to her Palatial home
And Lord Krishna, Sudama, the Jiva to His!***

***(c) Parmanand will only relate, what is happening;
Shiva will free the Devi of her ego and pride.
And the story is long enough wherein
Sati gallantly, meekly and innocently
Consumes herself in the fire;***

***(d) Presently was heard a sound;
It was the musical flute-call of His (Lord Krishna)
Though the note came from afar,
Yet it seemed to come from near by
Allured by the musical note, the daughters
Rushed out bewitched and,
The mothers followed;***

***(e) None but the Lord (Krishna) is seen there,
He is seen alone making love with Himself,
None but he, and he alone
Is seen all around;***

***(f) The Gopies of my mental dynamics
(Flashes of my desires, aptitudes and likings)
Are absorbed in Thy thoughts and,
Maddened by the bewitching lure
Of the sweet call of Thy flute, they
Overcome the innateness of***

**The pulls and counter pulls
Of the senses and,
Forgetting their self and non-self, they
Run to Thee, O Lord,
Follow Thee and seek Thee and Thee alone;**

11.1.2 (iv) ABSTRACT TRUTHS REVEALED: (Vedantic and Philosophical Poems)

**(a) To die while living is a gamble,
It is to forget the-self.
And seek the Truth
It is to study
And contemplate on
The innateness
Of actions and feelings.**

**(b) Some may call it Shakti (energy)
Some Shiva.
He is born of nothing nor
Is his existence dependent on
Cause and effect;
During day, and at night, he
Is all bliss and,
All light and light and light;**

**(c) He is all above duality,
There is no
I or you or he in Him,
He is, because He is;
And all that, which
Appears real
In spite of being.
Unreal,
Also is He;**

11.1.3 THE END

Towards his last days, Parmanand contracted fever and yet sat on his seat as before. At last he directed his disciples to keep by his side on the last day of his life. He sat, as usual, in Sidhasana, uttered 'OM' and, something was seen bursting forth through his large skull and, peacefully flying off in all its glory. Thus was this great Soul taken back by the Lord to the heavens whence he had come, never to return.

1. His dates of birth and death are recorded as (1791--1885) in "Hindi in Kashmir" by the writer P.N. Razdan; With encouraging comments by Dr. Suniti Kumar Chatterjee the then Chairman Sahitya Academy New Delhi and others.

2. (1791-1879) in Parmanand by Prof. S.K. Toskhani.

3. (1846-1934 S.M) in Parmanand by Master Zinda Koul who quotes the same lines of a poem in Persian by Lakshman Bulbul Nagami as quoted by Shri Toskhani in his book on the saint.

Source: Gems of Kashmiri Literature and Kashmiriyat

11.2 Parmanand's Philosophy

Parmanand's Poems Translated

According to Pt. Shiv Ji Krandigami (Kashmir) in Koshur Samachar of March-April 1992 Yoga is not anything on the earth, or big-sphere. If it is anything, it is a bond between the body and the soul, as also the connecting link between the soul and the supreme Soul. Oneness, integration and kinship i.e. undistinguishable dissolution with the INFINITE.

Obstructions to the dissolutions are: Lust, desire, anger, attachment, conceit, ego and mansar. One's success in yoga subdues these obstructive enemies and brings them under one's grip and control. Thus, rising above egoistic-self and conceit, a Yogi finds his spiritual path smoothed to become one with the "TRUTH OF TOTALITY."

Swami Nand Ram Parmanand seems to have attained Param Anand (Supreme bliss). The poetic exposures of his experiences in the spiritual field depict his closest intimacy verging on oneness with the all pervading, supreme energy (PURASHA) called God and symbolized by names like Krishna Murari, Murli Manohar, Shiva Shamboo and like forms of endearing address such as expressed in:

'Slaves shine that we are, why don't thee listen?'

Though Parmanand's poems are often profusely interspersed with references to Lord Krishna, holding HIM closest to his bosom, yet he is by no means separate from Lord Shiva or Brahma, the three, apparently finite, are "Formless". Limitless and Infinite" Pt. Shiv Ji Krandigami says that Parmanand found no conflict between external life, as a social being, internal contemplation and spiritual pursuits. The two can co-exist with advantage.

C/p Vaakh Number 8. Shruk Number 4.

His statement finds corroboration in the fact that Parmanand often went into socio-religious and philosophical discussions with all India Pilgrims who frequented Mattan every year

There are also others like Pt. M.L. Koul who contend that Parmanand believed in freedom from worldly fetters to facilitate Salvation.

But one thing is certain that he was not at ease with his life- partner who, as a housewife, always pestered him to replenish his own house.

**Lord Krishna is my guru
And He is my dear father
The vast universe is his body
And He is its Soul**

Krishna Pandith is Parmanand's father and Nand that of Krishna Himself feeling one with Lord, he playfully and yet reverently and endearingly addresses Him and says.

11.2.1 AMAR NATH YATRA

Is a long multi-meaning poem, deeply mystical in nature, by implication. It is also reflective of the hurdles, a Sadakh, saint or sufi has to face in his spiritual pursuits. Besides laying stress on the absolute truth of oneness of the Supreme Energy, he says that this unlimited oneness assumes finite forms under different nomenclatures in different countries and climes whereas one is representative of the other. Amamath Yatra or Kailash perceptible or the imperceptible objects are ultimately one and the same Supreme Energy. Comparing the Amar Nath cave with the hollows inside the human body, he associates the stages of the actual yatra (pilgrimage) with the traditional stages of Kundalini from Muladhara to Sahasrara at the crown of the head. And so, he suggests going within from without n Sadhana in consonance with his two predecessors, Lal Ded and Nund Reshi

**Muttering the Mantar; "Shiva, Shamboo"
Meditate on the Lord with a calm mind;
Inside the cave of human body, lies**

**The truth' contemplation and
The lingam of eternal bliss;
On the throne of my heart,
He sat calm and composed;
What if, people may say that
We slept atop KAILASH there?**

11.2.2 SHIV LAGAN

Affirming the universality of the ultimate Truth of Totality in this popular, thought provoking poem Parmanand corroborates the concept of oneness of all that is finite, with the infinite as propounded by Lal Ded.

11.2.3 RADHA SWYAMVARA

Is an excellent specimen of devotional, literature of all times and climes, as far as my impression be faithful to me after having read the poem in the early forties half a century ago. Neither the book nor the poem is available here at Jammu presently

Jubliant outburst on the birth of Lord Krishan;

**The gloom of darkness has vanished on thy birth
Long live Devkinandna jai,
Jai Jai Devkinandna,**

Tributes to Pamma Sadha Shiva:

**In blissful bloom's Parma Sadha Shiva
Truth, contemplation, bliss
And currents of science.**

Invoking his Guru:

**Reveal to me too, thy knowledge, my Guru, and Make me drink the Amrit
With the light of thy Gyan, O. my Satguru.
(Practical experience).**

11.2.4 TRINITY ASPECT

Despite all this single minded devotion to Lord Krishna, however, Parmanand does not ignore the Trinity aspect of the Almighty as per the Hindu tradition as elsewhere. To conclude, he sees the three; Brahma, Vishnu and Shiva in one, Parma-Shiv. His Kashmiri poems, replete with absorbing reflections of divine sentiments and devotion, pin-pointed his philosophy which gives him an unique place of pride in Bhakti and Philosophical literature all over the country.

11.2.5 Clostetted with an Indian Non-Kashmiri Saint:

Once a pilgrim-saint, visiting Mattan spring, accompanied Parmanand to his home. Both remained closetted there inside a close room for a couple of months or so. The two remained busy in Sadhna without disturbance of any sort whatsoever.

After the tryst of deep meditation (Yoga) the two emerged out completely changed, looking younger and robust as if by 'Kaya Kalap'. This reminds one of 'Kaya Kalap' of Pt. Madan Mohan Malviya, in the thirties of this century. Despite his cutting short the prescribed period, he looked twenty years younger after emerging from the ordeal, for the better.

11.2.6 I. GOKUL IS MY HEART

Introductory to the Poem:

Parmananda is essentially a devotee of Lord Krishna despite his deep interest and devotion to the Trinity aspect of Godhood:

Brahma, the Creator

Vishnu, the Preserver and
Maheshwar, the Destroyer

who on ultimate analysis dissolve into the single, ONENESS-concept of God

The Poem, "GOKUL's HREDAY MEON" (Caption mine) is a mirror of Parmanand's devotion to LORD KRISHNA;

(a) Lord Krishna's Gopies are Parmanand's nervous system and the nerves, both sensory and motor nerves, arising from it. They govern his five senses of touch, taste, smell, hearing and sight. He finds them magnetically attached to and dancing, like gopies around the musical FLUTIST LORD.

(b) The sensations of fever, pain and hunger etc. keep hinged to and moving about Girdhar Gopal.

(c) His instincts, innate feelings and emotions like love and hatred, grief and joy, happiness and sorrow, anger, pugnacity and wrath, are intently focussed on his COW BOY.

(d) His logic and philosophy, reasoning and judgement, intelligence and wit, fair-play and justice, pity and compassion revolve about the central axis of Krishana Murari.

Thus is Parmanand's very being deeply absorbed and ever remains a constant participant in the struggle that goes on within, illuminated by the Divine light as Lord Krishna guides Arjun in the 18-day Mahabharata war between Pandavas, and Kaurvas at Kurukshetra.

The Poem "GOKUL IS MY HEART" is replete with vivid reflections of observations made here. Our sensory nerves and sensations are as mobile and frisky as Gopies like, will-of-the-wisp.

Gukul's My Heart, There's.....

11.2.7 GOKUL HREDAY MEON

**1. Gokul is my heart where
here's thy milk shop.
Recollect and contemplate I
The lure of thy flute,
And the haloed Light,
O, Lord, my God;
My senses are thy Gopies, who
Run after thee: -
Mad after the sweet call
Of thy flute-tunes;
Unconscious of strangers
And the self,
Dead are their nerves !**

**2. Hand in glove with thee, they
Dance in the dancing ring
Where Vyas and
Narad, too, are present
In obeisance;
Where Radha, in submission
Is telling the beads
"Radha Krishna Radha Krishna";
Gods and Goddesses also keep
In attendance there
Waiting and pining
To meet- THEE....;
Weeping and singing,
They tire not !**

**2. Flowers take colour and bloom
At the sight of thee, and,**

*Wear a smiling face, as thee !
Soothed and solaced, as they feel
In the magnetism of thy
Presence;
Garlands would we thread
For thee and, shower thy path
With colourful petals !*

*3. Omnipresent that
Thou art indeed, and yet,
Separate art not thee from
Mundane life;
Though thy Maya, shadows us out
From Thee !*

or

*In love for thee, I see you
Everywhere and yet,
Separate aren't thee
From Mudane life;
In elusive Maya, thou seem to be
Out shadowed from us;
C/P L.V. No. One, N. Shruk No. One.*

*7. In thy illusive void
And unlimited existence
Thou looketh like the starry dome
That serene light:
The sublime Vision!
Thou god of gods, and
Life of the living!*

*6. As one conceiveth, so one
Seeth thee.
Pray grace me too
With thy Darshan, O, Narayana !
Too impatient am !
To wait any more!*

*7. "As one wisheth, so one geteth
The fruit of Karma."
Sayth thee, O. Lord,
The giver of all !
All, "give and take", is
Thy own Maya, and yet,
Why is man jealous of man?*

*8. The wise forgive the unwise and,
Suffer no loss for it!
O, yee unwise, realise that
Right action is more precious than
Empty prayer!*

*9. Could I? i would proclaim
The truth but,
None being receptive'
Whom should I reveal
My heart?*

**Singular truth seeps only
Into deep, sober minds!**

**10. Does a sun-and-moonless earth
Sparkle?
Or would a godless soul halved be?
A godless life is no life:
Garlands would I offer HIM
Without fail,
Would that He were ever
To remain before me !**

**11. Slaves shine as we are,
Why do not thee
Accept our plea?
Shouldst thou treat shine own
As strangers?
Aren't we suppliants at thy feet,
Seeking Compassion ?**

**12. Dumb of tongue, how can I speak?
How does one understand
The depth of feeling of another?
One, who realises the truth,
Why's he unable to reveal it
To others?**

**13. Even on bitter weeping,
Too atrophied's my tongue
To utter a cry !
Friendly He's not as
Elusive He is
Injured is my liver and
The wounds don't heal!**

**14. In search of HIM, I go
From country to country, but
Not a trace of HIM, I find anywhere.
I wait and wait, yet
He doesn't oblige !
Too weary are my feet:
I weep and weep.....and,
My tears fill pails deep !**

**15. Greatly complex is god's Maya.
Too many embark on fathoming
The mystery, but
Realising the truth once.
They lose the thread,
Time and again, time and again!**

**16. Wary aren't we in varied play,
I would pray to Thee, O, Narayan!
All too suddenly
Be consistently in play with me:**

**17.O, Krishna, Thou seeth us sin,
Pray wash off our sins,
Unwise that we are:
Be merciful now that**

**We acknowledge our lapses!
..... strain.**

**18. None comprehendth, Bhagwath Mazda
To everyone
It is like the one.
As one conceiveth it
To be!
Unmindful of egoistic self and,
Regardless of "You and I"
Come let us accept it
s we conceive it**

**19 He, who isn't born of anyone,
And, of whom none is born,
Whom the living precisely know is such:
One, who knows, contemplates
And yet,
Few know him thus !**

**20. A mere figment of imagination too
He is not . for,
With four VEDAS, He
Reaches where ever necessary,
And with his thousand tongues,
Even Sheshnag also is
Dumbfounded!**

**21. To one, He grants to the extent
Of one's devotion and desire
.....
.....
I surrender to Thee, that Thou art my own !**

**22. Leaving behind all their wealth,
They die.
Blessed are those who have none:
Pray I to Thee,
O, Lord, my God,
For contentment and,
That ll be millions and billions
For me!**

**23. Let my mind be dyed in composure
And that 'll be my wealth and pelf.
Quench my search for Truth
And, Divine knowledge:
Always to find Thee
In my company !**

**24. Magnanimously, the Lord
Was heard saying:
"All the virtuous suppliants
Whose hearts bubble with
The love of right action.
Are ferried across great spans
By the Ferryman !
Of His Own !**

**25. No one, awake and
God- conscious,
Is without Him:
He is the speaker and,
The listener, all by Himself !
He is the force behind
Every action and,
Every action is
His doing !**

**26. Sweet as honey, in speech
We approach Thee,
With love and affection:
For identification !
Ever thinking of and concerned,
Are we about Him as,
He is we and
We are He !**

**27. Parmanand is blessed with
The bliss of Param Anand (Supreme bliss)
As, smeared is he and his
Every nerve with
Lord Shiva's balm of ashes !
For:
RADHA is his mother and
Lord KRISHNA,
His Father !**

11.2.8 II. GOPIES, LIKE, FAIRIES DANCE

- 1. Let us form a ring**
 - 2. Flowers would we offer In prayer: Trust we not The strangers!**
 - 3. Jostled with Him in dance**
 - 4. Pearls for tears, They shed ! In measured steps and, rhythmic movement**
 - 5. Receptive mind's and shaky feet, He may Stabalize !**
 - 6. Bewitched by the bright lamp The butterfly O, When'll we be mad after The madman (The Lord!)**
 - 7. Bare-footed in woods in blazing heat and Blistered over-----Hot roads**
 - 8. How hard is to Speak the Truth (This much) revelation Even after self -realisation The desire to probe, What else is said", Still persists!**
- And dance like Fairies bright
Lord Krishana to awaken From Slumber! And dance like Fairies bright.
Solaced and soothed is He And dance like Fairies bright!
Piles of emeralds they build!
May we dance like Fairies bright.
Induce compassion in Krishna, It may! And dance like Fairies bright
Dances around and Gives its life in the dance!
And merge like it with Him.**

***In the ecstasy of the dance Around Him! Weary and Exhausted'ld those Krishna Bhakhta
become May we dance like Fairies bright! Who has's been blessed with The Parma
Ananda?***

And dance like Fairies bright!

11.2.9 III. REVEAL TO ME THY.....

***1. O, Keshav, may thee not
Put me to shame, now that
I'm already grey haired!
Pray reveal to me,
Thy godly grace !***

***2. Waning is my youth
Prompt me on to the right path
Otherwise, helpless, I might be
Misled !
Pray, hold my hand in old age
Lest I should go astray
Reveal to me, Thy godly grace !***

***3. Too distant yet, seems to be
My goal Lord,
Pray, don't yee frustrate
My mission!
Was I born to
Grove in the dark?
If, it was so,
What use is my life?
Mayst Thee not screen me off
From bewilderment and perplexity?
Reveal to me, Thy godly grace?***

***3. Withered in my youth, don't yee
Disenchant and disillusion me!
Should I contemplate on my birth,
What have I gained in life?
Free me from shackles of evil
That might evoke public ridicule
Reveal to me, Thy godly grace!***

***4. A mountain have I to climb.
Let the day not end
Nor the sun set !,
Where'll I ascend? and
Where descend, back and forth, back and forth?
Guide and steady me
Mayst Thee lead me on thy path:
Reveal to me, Thy godly grace!***

***5. Don't yee rock me to slumber
At early dawn, nor
Waylay me in broad daylight !
Shed Thy serene light, O, Kamadeva
To dispel my evening darkness !
Reveal to me Thy godly grace!***

***7. In the name of Shri Ram,
Lead me on to destroy***

**Lanka the Evil, lest
It should induce in me
Sleepy negligence:
Awaken me from my Kumbakaran's
Proverbial sleep
Reveal to me Thy godly grace!**

**8. In Thine Testing Pool,
Make me wash my heart and soul,
Now that I've fully
Surrendered and pinned all my
Hopes on Thee!
Free from wavering and want,
Dejection and despair: always
To keep me company and,
Never to part for a moment !
Reveal to me Thy godly grace !**

**9. Make me not drink the intoxicating drug
Of attachment and desire.
Pat me, when I say,
"I" am Thee!
Make me weigh,
In the balance of my mind,
All that I hear!
Reveal to me Thy godly grace!**

**10. Gradually, open my bud to bloom:
PARAM ANAND _____ Parmanand !
Intimate me with
The secrets of transcendental mystery !
Thou, Thyself art the People and.
The people's mouth-piece,
Don't yee single me out !
Reveal to me Thy godly grace !**

11.2.10 IV. IN SEARCH OF HIM

**1. Shower on HIM' the flowers of love;
Form a ring and dance and sing:**

**2. As vigilant as Bulbul,
With Oriole's soul,
The tree of contemplation
Has begun to bloom:
Keep on waiting,
For HIS message !
Form a ring and dance and sing !**

**3. Feelingly, BUMBUR, went (drove)
Into seclusion
Deep into the flower garden and,
Started buzzing unto HIM:
"Guon, Guon, Guon " :
Form a ring and dance and sing !**

**4. Gather slowly, yee girl friends,
One by one, to
Shower Petals of Bhakti**

**On HIM'.whom
They call Nand Lal !
From a ring and dance and sing !**

**5. Lured by that inner Moonlight,
He entered within !
Amrit was born in
His graceful presence:
May He offer us too
A peg of Shyam Sundara's
Divine wine !
Form a ring and dance and sing !**

**6. Enjoy the charm of Achcha Posh (a wild flower)
Now that SPRING is come !
Bulbul is on the move
In gardens !
Leave thorny thistle:
Ego, desire and, attachment aside
Form a ring and dance and sing !**

**7. He, who saw that lovely bird,
Right in his presence,
Come with a necklace of Pearls
To adore HIM:
The VISION, unwittingly pushed off
In a moment,
A year that passes by !
Form a ring and dance and sing !**

**8. With the gain of Practical knowledge
Make amends, and
Take care of yourself:
Concentrate on the currents of
Contemplation
Understand, if life is or
Isn't transitory! ""strain**

11.2.11 V. IF THE LORD.....

**1. Whence'll a Bhakta be gifted with
Love and Dedication, if
The Lord, in whose quest,
He has embarked, doesn't
Bless him with what he
Asks for ?
If the Lord.....**

**2. Blessed is he, who is experienced !
Devoid of sight, what use is
A lamp to the blind, in darkness?
Only he sees whom,
He Asks to open his eyes !
If the Lord.....**

**3. Wide open are the doors and windows
Of HEAVEN!
Protecting your eyes, enter
And just, dance therein !
What can he do, whose**

**Bloom of youth is too withered
To enjoy the fruit ?
If the Lord.....**

**4. Who's there that has understood
The ways of fate and
The decrees of God?
Who's there that has been able
To reveal the mystic secrets and,
To whom?
The winds in the rough seas
Won't ferry the boat across !
If the Lord....**

**5. Bereft of his own, is he,
Whom gods don't give:
A cringing miser accumulates,
Nor has he enough to eat!
How can cooked rice depict to him
The process of steaming food?
If the Lord.....**

**6. We destroy what we achieve ourselves
By jealousy and enmity !
Do the times deserve
Such dispensation?
If one gets entangled in
he maze of wrong action,
What complaint can one make
Of what hinders one's path?
If the Lord.....**

**7. Parmanand, tell us of Sudama's:
Would buds open on rotten trees,
Dry and dusty?
Pray,
Restore glow on Autumn Brown!
If the Lord.....**

11.2.12 VI. MAKHAN CHOR

**1. Light dispelled darkness
On thy birth !
Jai Jai Jai Devki Nandanai !**

**2. O. Yee smiling son of Vasudeva's,.
On gazing at Thee, again and again,
What recognition
Could he retain of Thee?
Born, and gone to Nanda goor's that
Thou were, O. Aka Nanda
Jai Jai jai**

**2. JAMUNA was anxious to touch
Thy feet in reverence,
Selflessly with love, O, Balagopal !
That's why, its waters
Rose higher and higher
Jai Jai Jai.....**

**4. Not knowing that the supreme King
Had descended to the earth,
In person, Yashodha Mata
Blamed Thee of pilfering milk:
At this, thou opened, Thine mouth
And showed her the Universe therein!
Jai Jai Jai.....**

**5. Bodh Bror*, the milk thief
Began to crawl, and
The milk maids from all sides,
Came running, to see Him
Break their pails, one by one:
Thuck, Thuck, Thuck !
Jai Jai Jai.....**

*** (One of the notorious thieves of Kashmir who mewed, like a cat to cause deluge in their victims)**

**6. Watching and scanning Thine pranks thus,
They understood shine Omnipresence !
But, who could reveal Thy secret nature?
None but one Shukdevni could
Do so !
Jai Jai Jai.....**

**7. The Vedas expounded the Vedanta,
The ocean of compassion's ever calm
Springs of Amrit.....
Truth, Contemplation, Tranquility!
Jai Jai Jai.....**

**8. Narada, the world teacher and Swami;
Even him, the Supreme spirit too,
Penetrated into the interior of inner-self:
Loves and regards him but,
Keeps an eye on and, ever continues
Keeping him under watch !
Jai Jai Jai.....**

**8. With His varied attributes, varying ways,
Varied facets, moods and modes,
On gazing at which, again and again,
Even NARADA too was puzzled, and
Perplexed !
Jai Jai Jai.....**

10. Missing

**11. He's the earth's impressive border!
He, the beauty and fragrance of flowers,
Grandeur of gardens, sweetness of ...
Oriole notes and, musical as bulbul's
Jai Jai Jai.....**

**12. To whom even great
Yogis squalled not
In contemplation,
Wealth of knowledge, helps not in
Making friends !**

**Can the eyes bear the glare of
His glowing glamour
Jai Jai Jai.....**

**13. O, Yee, Gopinath of the Gopies,
Waiting I'm at Thy door,
A helpless soul !
O, Madhav, Yadavni's darling !
Jai Jai Jai.....**

**14. I know no Mantar, Tantar or Peath!
In the vast bivouac of life:
Where's the bund and,
Where the ford?
Ferry across, my boat now that
I'm telling the beads on Thy name !
Jai Jai Jai.....**

**15. Unlettered I am,
In devotion and prayers,
Nor can I recite
Sahasranama !
Sudama, with a handful of baked flour
Have I come to Thee!
Abashed and sweating, I am
And repentant !
Jai Jai Jai.....**

**16. Overwhelmed by a sinful life,
Far-off from celibacy that
I am, a cursed soul !
Who else other than Thee
Can do Justice with compassion
To this abject wretch, Parmanand
Who lay prostrate at thy feet-
Jai Jai Jai ..**

11.2.13 VII. KEEPING THE VOW

COMMITMENTS:

Note: Despite his ever, absorbing concentration in Sadhana, meditation and contemplations Parmanand did not differentiate between the worldly and spiritual spheres of action; much less, advocate negation of social contract as in material life.

Hence his advocacy of maintaining a balanced coordination of social, moral and spiritual life.

Notwithstanding the fact of harsh bully of a wife that may fall to one's lot, one should abide by one's marital commitments neither more nor less.

**1. Bear with the harshness of your
Destined conjugal life:
Neither more, nor less!**

**2. With the tickling of contemplation 'll.
Ooze out" Abi-zam-zam" (Amrit) by Zekhir: (loud chanting in quick succession)
From the springs of the heart !
After Shirin did Farhad
Sacrifice his life:
Bear with the harshness of**

**Conjugal life,
Neither more, nor less !**

**3. Should you toil till,
The fallow land,
Teased and tossed about would you
No longer, be, for
Your past lapses:
Wait not but,
Self-till the waste lands:
Keeping your promises.
Neither more, nor less!**

**4. Harvesting, O, you grower,
Beware
Of tussle, jealousy and turmoil !
Control emotions and abstain from
Infectious enmity !
Harvesting, O, you harvester,
Cherish'd you, the joy of
Achievement! S
ick to your worn,
Neither more, nor less!**

**5. Far from malice and anger,
Pay off your dues (revenue)
In the following meadows, and
Await your calm and peace !
Walk in step and at ease,
Sure, you'll reach your goal !
Keep your balance in your promises,
Neither more, nor less!**

**6. Melting the steel of ego and conceit,
Mould it into ornamental border:
Firmly hold and, keep your calm:
Waste not a moment,
Run to master Khar.
Keep your word,
Neither more, nor less !**

**7. Had thought I, that
Wahab would appreciate
My plea and,
Give me a healing touch:
But those, whom gods love,
Are called from above !
Stand by your word,
Neither more, nor less!**

**8. What reply can I give
To the promise, I have made?
Time is slipping by and,
The Sun is about to Set!
Compassionate towards me
Would He be.....
Nor would He look to my lapses!
Keep your vow in view.
Neither more, nor less !**

**9. Clean hearted is a free soul,
But Parmanand is wanting
In faith and love:
Pray appreciate his plea and,
Grant his prayers!
Be true to your commitment,
Neither more, nor less!**

11.2.14 VIII. SOCIETY AND SPIRITUALITY

**1. O, yee, immortal soul, elusive's the world
Entitled you are to become Adi-Deva
With free ferrying across the ocean of life (Bawa Sara)
Contemplate on Truth, friend
Contemplate on Truth!**

**2. OMKAR's the first and last word,
The perennial, primeval sound:
The conscious or unconscious basic sound of meditation,
Focus attention on contemplation, friend
Focus attention on contemplation
Focus attention on contemplation.**

**3. Before or after, it's the destiny
That shapes our ends,
"To move back or go forth" is not
Within your ken.
Kith and Kin, father and mother
Who'll endure and help you?
Think friend, think.
Do good, be good, friend
Do good!**

**4. Dependent on others in childhood
You are, O, you unlettered:
Blind in lust in youth; and
Worried of listlessness in old age:
Be good and do good to others
Do good to others.**

**5. Useful's audience with the wise
Thence free you are to ruminare
Over the precious words of wisdom:
Sit in meditation and you'll find Him
Ready to receive and welcome you,
And, bless you with His August Presence !**

**6. Attachment is like a breach in the Bund
Of river Sindh, as
Sense organs, of bodily calm
Those, who have crossed the
Ocean of life, are
Autars or incarnations of the Lord !
Control the senses, and servants of yours,
They'll be !
Celebrate Dussehra, Celebrate Dussehra !**

**7. Having found the pearly necklace
of Bhakti,**

**Free you are to wear it !
Who forbids you?
Who approves it?
You are all in all,
You are all in all !**

**8. Even a grain wouldn't you get
Though brimful the stores are, and
Wide open that your watering mouth is !
Exhausting the fruits of fate,
Scared you would be
Of the turn of events that be
In the queue of grinding mill,
In the queue of grinding mill !**

**9. Who's employed and who unengaged ?
Perplexed and puzzled, in vain, you are:
Control your mind that's
What the vedas say.
That is the key to success.
That's the way to succeed in life !**

**10. Superb green is self-renunciation.
"Shiva, Shiva" mutters itself, the cataract:
Calm, composed and selflessly, should you sit, and
Blessed you'll be to see the sight:
Tranquil, quiet Shalimar !
Tranquil. quiet Shalimar !**

**11. Subedar of the mighty city; He's
With powers of freeing you from
Lust, duty, action or meanings or
Liberation He's the Lord, He's the Lord'
Have a chat, share discussion with Him;
Share discussion with Him !**

**12. They call me Parma Anand
A social being though I am,
With the same duties and functions
As a common man.
Knowledgeable about the Devas,
He's the master of the three worlds:
All powerful! All Powerful !**

11.2.15 IX. YEARNING FOR LORD KRISHNA

People consider Parmanand as a staunch devotee of Lord Krishna. But his poems on and repeated references to Lord Kirshna include Lord Shiva, the omnipresent, and to Brahma at times, make it manifestly clear that he sees, the three, in one as the ultimate TRUTH as per the Hindu doctrine. Shiva, to Parmanand, as to Lal Ded and Nund Reshi, exists in every nook and corner, compound and element as well as the smallest atom and, energy of all sorts which keep the universe going.

**1. Shri Shyam Sundara, the sweet flutist,
Ethereal, eternal flute-player!
Know not, Brahma, Vishnu, Maheshwar
Ethereal, eternal, sweet flutist!
(Lord Krishna, to Parmanand being three in one)**

**2. O, Keshav, Keshava,
Soft, feathered fan, we'll use**

*In Obeisance and prayers to Thee
O, Shiva, I see you everywhere or
(Shiva, the omnipresent that thou art)
Reshis found Thee not, anywhere,
O, Bishambara!
Ethereal, eternal, sweet flutist!
C/P LV. Number one, N.Sh. Number*

*3. O, thee, the source of seven seas,
Who hast ferried those that
Have landed across?
Fourteen jewels, hath thee,
Turned out to be,
O, Shridhara !
Ethereal, eternal, sweet flutist !*

*4. Taking Thee for a child among children.
We play together with Thee, all
Elegantly draped, groomed and
Well decorated-O, Rethendar !
Ethereal, eternal, sweet flutist !*

*5. O. Thee Shankara in reality amongst
Angelic fairies,
Fragrant garlands we have
Woven for Thee!
Gandharvas sing for Thee,
O, beauteous Lord Krishna !
Ethereal, eternal, sweet flutist !*

*6. East, West, South and North
Eager eyes gaze with anxious looks:
Our eyes swollen in the gazing
Listless, motionless and numb,
In waiting with focussed minds !
Ethereal eternal, sweet flutist !*

*7. Weeping and filling
Pools with tears,
We are:
Hearth thee not these implorings?
Light's bedimming on pillars:
Haunting pangs are deepening !
Ethereal, eternal, sweet flutist !*

*8. Tumbled down, we have, but
Stone-hearted have Thee become!
Havn't we bedecked Thy path
With our eyeballs clean?
Grace us with Thy presence before it's
Too late to save our face !
Ethereal, eternal, sweet flutist !*

*9. Cows and calves have stayed back,
With faith in Thee !
In faith, they have stayed back,
It seems !
Would that we would go
Home Along with them all !*

**Ethereal, eternal, sweet flutist !
C/P L.V. 23.**

**10. The biggest ocean of mercy is
OMA to us !
Aren't you the gainer, and
We, the losers?
Lord god, the grace of thy Darshan
Would satiate our Craving !
Ethereal, eternal, sweet flutist !**

**11. When the errands from Gokal
Came, saying:
Searching Him all around,
They found Him not anywhere !
"Re-searching Him again
In and outside Gokal"
They began a new !
Ethereal, eternal, sweet, flutist !**

**12. Seeking thee we go
From jungle to jungle with faith
In Thee! Grace us with Thy presence
And, we'll hold thee to our bosoms !
O, Jasudha Nandana, darling son
Of Vasudeva !
Ethereal, eternal, sweet flutist !**

**13. Parmanand speaks strangely:
Naked Thy have come, and
All Naked'ld they depart:
Parmanand'll use his own
Measuring rod to check
Something !
Ethereal, eternal, sweet flutist !**

or

**Paramanand talks in riddles:
Craving they came and,
Craving departed !
Using his own measures, will
He verify something;
Ethereal, eternal, sweet flutist !**

11.2.16 X. LOVE AND Supreme Sada Shiva

Here this poem makes it manifest that while Parmanand is so absorbed in the blissful aura of Lord Shiva, the supreme Sada Shiva, almost to the limits of trance, he urges people not to be mad after caste and creed in the quest for godliness and godhood, brotherhood and love. Nor does he ignore the scientific of observation and experiment to arrive at conclusions in the spiritual field.

**1. In a superbly beautiful pose,
Sweet as honey, is
Supreme Sada Shiva.....
Truth, consciousness, bliss
And, vibrations of science !**

**2. Thy gift of eight fold Sidhis
Verily is**

**Millions and trillions for those
hat have chunk Thy Amrit
Gulp by quip, O, Thee
Creator of all life !
Truth, consciousness, bliss
And, vibrations of science !**

**3. How I kubza, wish to be
Ever busy singing hymns unto Thee !
Fill Thy oceans of wisdom
Into my tiny pail !
Grant me the tongue that be
Ever vibrant in song unto Thee !
Truth, consciousness, bliss
And, vibrations of science !**

**4 Diminished has all hope and trust
Of my only Hope,
O, my only Hope!
I have resigned unto Thee
O, Shiva, I have pinned
All my hopes on Thee !
Truth, consciousness, bliss
And, vibrations of science !**

**5. Self with self has to meet,
Hast a play to play,
And comments to make !
Dumb-founded, we become as
Gold emerges Purified
from burning fire !
Truth, consciousness, bliss
And, vibrations of science !**

**6. With the banishment of ego,
Will vanish conceit:
Thence flows clear knowledge
That kindles the lamp of
Krishna consciousness for
Ethereal flights !
Truth, consciousness, bliss
And, vibrations of science !**

**7. Only he, who pines for Him,
Will be pined for by Him;
Only he, who desires to receive HIM
Would verily be welcomed by Him !
Yearning to see Him, in good faith
Let's await His Arrival !
Truth, consciousness, bliss
And vibrations of science !**

**8 Love only begets love,
Love alone is fondled mutually
Love, only the LOVE I Cherish
And rock in the cradle of my lap !
Truth, consciousness, bliss
And vibrations of science !**

**9. None is devoid of love,
Only love eliminates all-evil
Let's dispel darkness of the devil
With the light of Love !
Truth, consciousness, bliss
And vibrations of science !**

**10. Listen to LOVE that is sung
In Bawan ! (Mattan Spring)
Only love equals fourteen pilgrimages
To Bawan !
That sparkling love, would I
Swing in gentle breeze !
Truth, consciousness, bliss
And vibrations of science !**

**11. Love has led the world to
Merriment and boisterous dance;
Brimming with love are my
Blood vessels and nerves !
Would that Love would lead me to
Param Anand (Supreme Bliss)-!
Truth, consciousness, bliss
And Vibrations of science !**

**12. Parmanand, listen to
God's miraculous, mysterious ways:
Come, shed all castes and creed,
Don't be mad.
Listen to me;
Why then, this hue and cry?
Truth, consciousness and bliss
And vibrations of science !**

11.2.17 XI. O, THEE, THE CROWNED FLUTIST

**1. Puzzled ! I wonder, royal Flutist,
Thou brusheth off the strains of
Trials and tribulations of life,
O, Thee, the crowned Flutist !**

**2. Shuttling between birth, rebirth,
A dreadful, dark shadow of drabness:
How blinding dark is moonless fortnight !
Else, on the ethereal path,
What'll I reveal, what conceal ?
O, Thee, the crowned Flutist !**

**3. Crooked and dingy is the load of sin,
And loose, the sling,
On my back are twigs and the lamb, and
Eleven paths leading to the ghat ! (destiny)
Obstructive, destructive, are the senses
And, the mind wavering and weak !
What'll I reveal, what conceal?
O, Thee, the crowned Flutist !.**

**4. The sword of Death hangs
On my neck !
And, too frightened, I am**

*Or else, at the opportune moment,
I sit posing calm !
Opened I, the decree of Death
And, presently He changes
The decree !
What'll I reveal, what conceal;
O, Thee, the crowned Flutist?*

*5. Devalued got the pearls in
My state of distress:
The youth in bloom's robust but
The merchandise raw !
With the fading glow of youth
Ostriched gets old age !
What would I reveal, what conceal ?
O, Thee, the crowned Flutist!*

6. Missing

*7. What I sowed, grain by grain,
Will I reap ear by ear.
How devotedly would I plant (or "How I missed my aim, fumble to say !)
I fumble to say.
Grind you in the grinding Mill,
They'll
Don't you cut your lips
In repentance!
What'll I reveal, what conceal?
O, thee, the crowned Flutist!*

*8. Duds destroyed this My tree of business:
Laying a tie to foresee
My immediate future:
For sure, the tie, again and again
Turned against me
What shall I reveal, what conceal?
O, Thee, the crowned Flutist !*

*9. How deep in sweet slumber is
This household: still
You can see, how indifferent to wrath,
I have ever been....else,
Why should it have been, just
The opposite of what it was yesterday ?
What shall I reveal, what conceal ?
O, thee, the crowned Flutist !*

*10. Neither at home, nor with elders
Was I aggressive, ever;
Much less did I know,
How to complicate matters
Struck by lightning and thunder was I
By self-destructive wrath !
What shall I reveal ? what conceal ?
O, Thee, the crowned Flutist !*

*11. Ferry me across the bivouac of life, anyhow
Or else, I may drown !*

**Asking for different things at different times
Disgusted and dull, I've become:
Praying to Thee for all things together,
Thou too fulfill my desires in full together !
What would I reveal, what conceal ?
O, Thee, the crowned Flutist !**

**12. Parmanand, listen to and
Contemplate on Flute tunes always
Be ready with all that you possess.
The Flutist and the ash-bismirched
Still continue to be your concern.
What shall I reveal ? what conceal ?
O, Thee, the crowned Flutist !**

11.2.18 XII. GLUED TO THY DARSHAN

Parmanand and the blissful godly light are one and the same thing for him as he conveys in this poem. If ever, he tends to lose touch with this inner light of his own, he feels that self is protesting to self. He pleads for their reunion into one single entity and thus, they remain glued to each other in perfect blissful harmony.

**1. Bindraban itself has become a Paradise !
Where, in which of the woods, hast He
Chosen to stay ?**

**2. With closed fists I had
Arrived from there, but
Opened both my hands here !
Opening their hands, they repented !
Bindraban has turned into a Paradise !
Where; _____ in which woods, hast He
Chosen to stay ?**

**3. In quest of Thee
I had come here from there !
Would Mahakaal spare anyone
Whom would the hands of Death
Leave behind ?
Bindraban has turned into a Paradise !.
Where _____ in which woods hast He
Chosen to stay?**

**4. For a few days feasting I've come:
A rich place for mad merriment's
This world !
What's there to give and what to get ?
What's to be carried along ?
Bindraban has turned into a Paradise !
Where-----in which woods, hast He
Chosen to stay ?**

**5. Glistens He in the livers of the living:
Said a being from his heart:
I saw, what I was told !
Glued, to Thy darshan.
I would ever like to be !
Bindraban has turned into a Paradise !**

**Where, in which woods, hast He
Chosen to stay?**

**6. With the intensity of love, I would
Sacrifice myself, as a moth,
On the burning candle !
With the sickle of vairag, lead me to
Renunciation.... or else,
Arn't thee mad of mind ?
Bindraban has turned into a Paradise !
Where in which woods, hast He
Chosen to stay?**

**7. O, Thee, my very life,
Tell me,
At every, early dawn,
"Who ever can overcome
The angel of DEATH" ?
Does he ever sit to rest anywhere ?
Bindraban.has turned into a Paradise !
Where _____ in which woods, hast He
Chosen to stay?**

**8. Peevishly, "Parma-Ananda" has parted
In protest against himself !
Pray exhort him back home,
Chanting "SUHUM" moment by moment !
Bindraban has turned out to be a Paradise !
Where, _____ in which woods, hast He
Chosen to stay!**

11.2.19 XIII. GURU'S AMRIT

In this poem, Parmanand appeals to his Guru to equip him with full knowledge (Gyan) and, ever to be as near him as possible, to guide him with the torch of his spiritual experience.

**1. May Thee open Thy august mouth of wisdom
To make me drink the Amrit of knowledge:
My Sat Guru, take me out of
Darkness into light !**

**2. To begin with, mayst Thee make me
Contemplate on my Sat Guru !
Moment after moment, would I
Pine to kneel before Thee !
Day and night, not for a moment
Would I suffer separation from Thee
May Thee open Thy august mouth of wisdom
And make me drink the Amrit of Thy knowledge !**

**3. My Guru, solve the problems of my life
Now that I am born !
Humble me not among saints;
Subdue the thieves of
My emotive senses by
Strengthening the power of my will !
May Thee open Thy august mouth of wisdom
And make me drink the Amrit of Thy knowledge !**

**3. Subduing my emotions, break the lustful elephant
Of my pugnacious conceit**

Guide me, only on one

..... of the eleven paths !

Keep me not off from

The word, SUHUM

(I m Thee).

May Thee open Thy august mouth of wisdom

And make me drink the Amrit of Thy knowledge

5. Make me wash myself clean

In the Sheshrum Nag lake;

Look not at my sinful life !

Ferry me too across, as Thou did

Mohini Sada Guru.

May Thee open Thy august mouth of wisdom

And make me drink the Amrit of Thy knowledge !

6. Moment by moment, let me

Meditate on Thee

Make me think of and do, only that

Which's right to think and do !

O, Kamadeva, Shyam Sundara

Let me not come and go

Come and go (Shuttle between life and death)

May Thee open Thy august mouth of wisdom

And make me drink the Amrit of Thy knowledge !

7. O, Bishambara, grace me with Thy presence

Stay awhile.

isten to my tale:

Revive my old memories !

May Thee open Thy august mouth of wisdom

And make me drink the Amrit of Thy knowledge !

8. Grace me with Thy presence in graceful garlands

And, show me Thy haloed aura, luster light !

My day has passed by, mayst Thee not

Make me wait any longer !

Mayst Thee open Thy august mouth of wisdom

And make me drink the Amrit of Thy knowledge.

11.2.20 XIV. IN REVERENTIAL PROSTRATION

1. At Radha's, Radika's of Sri Krishan Muraryi's feet,

Would we kneel in reverence and,

Lay prostrate !

2. Riding a "Garuda", Sri Krishna Maharaj

Looks like a grand, green Parrot !

Childlike smatterings of His, hear

O, Ye, Wild mynas !

In reverence, would we kneel and,

Lay prostrate at Their feet.

3. Sweet flute-notes would restore to us, life,

Should Krishna Murari play on His flute:

Thus'ld lighten the load of sin

On the earth !

*In reverence'ld we kneel and,
Lay prostrate at Their feet.*

*4. Gathered together, Devies and Devatas, all,
Kneeling low in humility, are
Submitting their pleas before Him:
"Be compassionate to us, O, Thee, the merciful !" I
n reverence'ld we kneel and,
Lay prostrate at Their feet.*

*5. Gala guests, rajas and princes, from all sides.
Have arrived riding,
Horses, elephants and rathas:
Vimans they've bedecked
For Thee, the Rajkumaries !
In reverence'ld we kneel and,
Lay prostrate at Their feet.*

*6. Listening to their words in attention,
Thy hands are still in henna !
Sparkling bright that Thy pearls are,
Who hast fished them out of the sea ?
In reverence'ld we kneel and,
Lay prostrate at Their feet.*

*7. Parmanand turned gray while waiting
For Thee, for too long !
Pull him on to the Supreme Self:
Radha Krishna alone'll listen to
Every plea through every window !
In reverence'ld we kneel and,
Lay prostrate at Their feet.*

11.2.21 XV. KARAMBHOOMI

A philosophical Kashmiri Poem:

*1. Reinforce the field of action with
The spirit of duty and devotion,
The seeds of contentment will then grow
To bear the fruits of eternal bliss.
Harness the oxen of twin-breath
To plough the field day and night,
Lash them on to work hard
With the kumbaka whip
Arise, awake and work on to see
That not a patch remains unploughed.*

*2. Make use of the yoke of love
To plough the field,
With the help of a long handled block of patience
Crush thou the hard lumps of earth,
Lest any moisture of malice remains inside
Sow thou them the seeds of contentment
To grow the crops of bliss.*

*3. Smoothen thou the drains and raise their bunds
With a heedful mind,
Cut an outlet and place a blockade against
The stream of current to make water flow*

*Into the field with equanimity and ease,
Sow thou then, the seeds of contentment
To grow the crops of bliss.*

*4. Spring is but a passing phase
of short-lived beauty, glory and joy,
Lose thou not a moment
of this chancing phase.
Do not wait to sow the seeds of action
and work for happiness to result.
These seeds of contentment will then
Grow the crops of bliss.*

*5. Do not thou wait to work on each
of the four corners of thy field
Repair thou thy leakages all with
The wet rods of contemplation.*

*The wet rods of contemplation.
control thou shine indriyas (senses) to
Kill these rats of destruction and,
The seeds of contentment will then
Bear the crops of bliss.*

*6. With single minded labour of love the fields
Will grow refreshing green by dweeding and,
Ripen fruit with finishing-water of Tapa (meditation)
And then, the composure of mind will bring forth
Blossoms of lotus expanses.
Sow thou then the seeds of contentment and,
Reap the harvest of bliss.*

*7. Overcome thou shine own avarice and greed lest
They should gnaw away the ripened fields.
With the feelings of love and affection, keep
Ungrudging watch over them day and night
Sow thou then, the seeds of contentment
To yeild you a harvest of bliss.*

*8. And as it begins to bear fruit then,
The time for merriment is come.
Reap thou it with the sickle of renunciation (Vairag)
And put it aside in tufts to collect.
Seek thou then the help of shine kith and kin
And make it into bundles.
This then is the fruit of contentment
Growing into a harvest of bliss.*

*9. Then tie it with ropes and carry it on
To collect it in heaps;
Next call thou all shine friends, kith and kin
To carry it on with you
And when you collect it with love and devotion,
It will bring you peace, plenty and good.
Sow thou then, the seeds of contentment
To yield you a crop of bliss.*

*10. Pile up thy bundles with clear detachment
To build up one big heap;
Then will thou, unmindful of praise or blame*

*Attain shine nirvaana goal and,
Enter the realms of happiness true.
Sow thou then, the seeds of contentment
To grow the crops of bliss.*

*11. Beat thou ears of corn on the logs of meditation;
Separate out the grain and then,
Remove the husk to sift out
Sound grains of realization.
Doing this, weigh thou the grain
In the scales of thy pious heart.
Sow thou again, the seeds of contentment
To repeat a harvest of bliss.*

*12. With the hands of renunciation let
The corners be beaten aright;
Sift out and gather coarse and fine grain
Each in a separate heap.
Keep up your wits and watch lest
Thou should face thy negligence.
Sow thou then, the seed of contentment
To yield thou the fruit of bliss.*

*13. Then weigh thou shine harvest and,
Store it in separate heaps,
Collect it in 'Sohum' measures
To pay off your dues.
Lighten thou shine burden by
Carrying it to Khanabal.
Sow thou the seeds of contentment
To reap the crop of bliss.*

*14. With prayer and deep meditation
Carry it on to the ghat, P
addle on shine boat in
The calm waters of devotion.
Relieve thyself of the burden and enjoy
The refreshing breeze of Mansbal.
Sow thou the seed of contentment
To gather the crop of bliss.*

*15. Now pass on the goods to the owner
Nor should you deprive the tiller.
After all from whom will the balance be due ?
For whom should the excess be saved ?
Sow thou then, the seeds of contentment
To reap the harvest of bliss.*

*16. Sift out some good grain and
Deposit it for seed;
Sow the seed again grain by grain
When the spring comes.
This good deed will yield
Newer and ever newer fruit.
Sow thou the seed of contentment
To reap the crop of bliss.*

*17. Become thou the enjoyer of yoga
And shunt off your feelings of duality;*

**You are given the name 'Sadhu'
And a Sadhu you should become,
Sow thou then, the seed of contentment
To grow the crop of bliss.**

**18. Thine Guru's word will redeem thou
From the cycle of life and death;
Take thou shine past Karma as
The store of your fate (Prarabdha).
From a knowledge of Karma Kanda
Will spark off the lightning flash.
Sow thou then, the seed of contentment to reap the crop of bliss.**

**19. Then with the angelic light of Suhum
Thou w'lt be enlightened to be
Unmindful of the problems of
Honour or dishonour.
And thus wilt thou attain
Eternal bliss.
Sow thou the seeds of contentment
To reap the crop of bliss.**

**20. Parmanand was a Zamindar.
Paying off his debts, he
Was no more subjected to insults
And reminders to pay back dues.
He was relieved of the burdens and
Anxiety of changing his rented house (freed from
The cycle of birth and death
Day in and day out)
Sow thou the seed of contentment
To yield a harvest of bliss**

11.3 Interlogue – III

By now the reader must have fully acquainted himself with profile and early life-style of Swami Nand Ram Paramanand who lived in natural surroundings of supreme beauty on the banks and around the river Liddar in South Kashmir. He was an honest, self-regarding humanistic revenue clerk (Patwari). Later on he, engaged himself in religio- philosophical discourses with great saints, elevated spiritualists and eminent intellectuals who thronged to the Mattan Tirtha from all comers of the Country.

The reader must have found Swami ji in full heart and soul submission to Lord Krishna, not in the narrow sense, the word may cannot but in the much spiritual sense of merger of two great souls, forming a single identity. Parmanand addresses Lord Krishna in as purely simple a manner as a small child addresses his loving mother.

**"Slaves shine as we are,
Why don't you listens? "**

How wonderous and exhilarating sepectacle must have been for semi-dozing participating disciples, during a midnight recital of Krishna Lila by Swami ji at Bijbehara to see Bal Krishna actually sitting in Swami ji's lap with all his grandeur. The reader must also have been conversant with the classification of Parmanands highly philosophical poetry written in highly Sanskritised Kashmiri, not that he could'nt write pure Kashmiri. He was a master writer of pure Kasmiri as proved by his poem written on spot. Despite his oneness with Lord Krishna, Parmanand is a believer of the Trinity aspect of godhood as per Indian tradition. He has given top most place in this hierarchy to Lord Shiva.

The reader'll do well to estimate the spiritual attainments of Swamiji from the personal observations by an eminent spiritualist and writer from Calcutta in his book entitled. "Swami Nand Ram Paramanand through my eyes". I had a faint impression of having read about it somewhere and also been narrated afresh the details of the same by fresh acquaintances from the same area of South Kashmir after migration. But I desisted from its inclusion for want of knowledge of source. Anchoring on the terra-firma confirmed by no less a person than a very knowledgeable person like Swami P.N. Bhat who happens to be very conversant with wide ranging Kashmiri Lore and Literature, I was encouraged and promoted to narrate the event in my own words, as it was.

Said he during a free chat, "One Dr. Vishal Mukerji of Calcutta had heard about the high spiritual and philosophical heights and literary works of Swami Nand Ram Paramanand of Mattan from pilgrims of equally high attainments. He came on a pilgrimage to his holy place to meet the famous saint. On reaching Paramanand's Village, he was guided by an equally talented muslim saint poet Neyma Sahib to a distant field in the same vicinity. Then he pointed towards a rustic peasant ploughing his paddy field. There's your Paramanand driving the bullocks.

Taken aback in suspicion Dr. Vishal hesitated at first but soon made up his mind and took courage to approach the ill dressed peasant to enquire if he new a person, Paramanand by name. Quick was the positive response from the particular person Dr. Sahib had enquired about.

The two left the field and sat on a green patch of land under the shade of a Chinar tree. There they discussed matters of literature, religion and spirituality. While thus engaged in interesting philosophical discussions, Dr. Vishal Mukerji caught sight of a crow sitting on the handle of the plough and driving the bullocks to plough the field in the absence of Swami Paramanand"

Later on the same was recorded by Dr. Vishal Mukerji in his book" Swami Parmanand through my eyes".

Sh. P.N. Bhat informed", Later on Dr. Vishal Mukerji prominently discribed his personal observations of Paramanand in his book quoted above".