



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Jammu the Land of Penance (Tapobhumi)

From Vedic / Puranic Period

Sumer Khajuria

Advocate

Ward No. 2 Indira Nagar Udhampur 182101

Abstract

Jammu, the Land of Penance from Vedic / Puranic Period is the proud of Duggars being also called Dharav Bishar, Madar Desha or The city of Jambu Nadi and Jambu Marga based on the holy literature so authored by Maharishi Ved beas ji a period back more than 5000 years during Mahabharata period Back ground relates to Surya Putri (River Tapti), Ten Mandals of Kishtwar (Lohit), Puru-Mandal, Audhya Dynasty, Airwan, Jamwant, Lord Krishana and nag Sarpent King Vasuki and his son Bhaid

Keywords, Jambu Nadi, Jambu Marga, Lohit, Surya Vanshi, Nagarkot, Taraf Tajwal, Taraf Majali, Taraf Bajwal

Introduction

Jammu and Kashmir as stood on 15th day of August, 1947 in consequence of Treaty dated 16th March- 1846 AD between the British Government and Maharaja Gulab Singh at Amritsar and the consequent events thereafter, lies in global scene between 32° 17' and 32°-58' North latitude and 70°-26' and 80°- 30' East being bounded by Punjab on the South and West by the North – Western Frontier Province. The territories of three powers Viz Britan, China, and Russia as well as the Kingdom of Afganistan, met on the Northern borders of the state¹

The holy Snatan literature so authored by Maharishi Ved Beas ji (also called self author of knowledge on Vedas, Upnishads, Samirities, Puranas, developments emerged during all Yugas, especially the developments taken place in Yadhu Vansh and Kuru Vansh, being believed to be the set of books of which of present literatures of Sanatan Religion, being applied now after emergence Kalyug i.e. 5122 years as per Santan calendar on record.²

MAHABHARATA

The holy book Mahabharata also called the Bharat Puran or also Adya Bharata is said to have been dictated by Maharishi Veda Vyas ji out of his eternal knowledge to God Ganesh Ji who in shape literature on the directions of Brahma Ji, penned down which contained on lakh Shalokas (one lakh Sanskrit verses)³. In Kuru- Vansa, a reference to Madar Desha is made with it's the then ruler "Shailya" and his sister Madhri who was married to Kuru / Naresh Pandu, out of such Wedlock; Nakul and Sehdev twin brothers took birth and were among five sons of Pandu King viz Yudhishtra, Bhim, Arjuna, Nakul and Sehdiva⁴

HOLY RIVER SURYAPUTRI

Another relation of Madar- desh an area faling between Rivers Vitasta (Jhelam) and Vepasha (Beas) also surfaced with reference to daughter of Sun called "Surya Putri" the younger sister of Savitari Devi, such Surya Purtri also being called Tapti (Presently) as boly river Tawi because of self austerity and worship with penance who was married with Raja Sanvaran also a disciple of God Sun, and out of their wedlock their son Kuru took birth.⁵

Jambu Marga along holy river Tawi is also said to have experienced by all devtas and by accomplishing his desire by this pilgrimage of Jambu Marga one can yield the fruits of Ashav Megya Jajna (yagya) and gets the abode of Lord Brahma.⁶

10 MANDALS OF KISHATWAR

In Mahabhart a reference of defeating ten mandals of Lohit Kingdom⁷ (Present Kishtwar) and the ten such madals are referred to as Lohit madal, Kali Mandal, Raj Mandal, Madva Mandal, Dacchan Mandal, Paddar Mandal, Kuntwada Mandal, Thakurdi Mandal, Nagseni Mandal and Zanskar Mandal

Ashavpat is also said to be ruler of Madradesh who is said to had been a god fearing ruler and his daughter Savitri was married with Satyavan.⁸

PURUMANDAL

Vedic Print also surface about historical place of Jammu area as Puru-Mandal i.e. Shaloka of Rig Veda suggesting some mountains under control of Purus⁹ which is none but present Purmundal. King Puru was belonging to Ishvaku dynasty and Purus Raja Durgah had also ruled the Duggar area that is why this area was being called as Durgah which after words developed as Duggar

Relation with Ayodhya Rams Dynasty

The King Bradhbal, a decendent of Raghukul (belong to Ayodhya dynasty/ Ishwaku family including Dashratha (the father of Lord Rama) ruled Ayodhya and participating the war of Mahabharata. He took side of kourvas and was killed by Abhimanyu the son of Arjuna.¹⁰

After the death of king Brihadbal estimated to be about 5100 years back his son Sudarshan acceded to his throne, once held by Lord Rama. King Sudarshan had two sons namely Aganibaran and Aganigarb also called as Aganigiri. Being eldest son of king Sudarshan after his death Aganibaran was enthroned to Ayodhya Reign, but he had lost the right Path of just and noble rule as was being known for Lord Rama besides Raghu dynasty. As a protest against the indifferent nature of his brother being his tyrannous conduct, Aganigarbh left the kingdom of Ayodhya and became seclude. He settled himself on the bank of holy river Ganga. Aftermath of practicing penance for some years as a measure of purification of eternal soul. He had settled. Thereafter he migrated to Punjab. He had afterwards reached with caravan of sadhus. He had afterwards reached as a measure of religious pilgrimage, at Nagarkot (now known as Kagra in Himachal Pradesh) in Shivalik Hills. Aganigarb was also being known as Rajrishi status because of his saintly qualities. When the then king of Nagarkot gained knowledge about the stationed saint of Rajrishi status in Sanatna Dharma, with his background with Raghukul, to which Lord Rama had been also a ruler, the king of Nagarkot visited the place where saint had been stationed in Nagarkot rule and offered the hand of his daughter. Even after solemnisation of their marriage (Aganigarbh with the daughter of Nagarkot) said king also offered part of his kingdom to rule as a king, being a wedding gift. However Aganigarbh also known as Aganigiri did not accept such gift in lieu of marriage. The river Iravati (now called river Ravi) was the boundary of Nagarkote Kingdom, thus Aganigarbh crossed the said river with his aim to establish his own kingdom. By conquering some villages around Kathua (Known as composition of revenue villages "Taraf Tajwal, Taraf Majali and "Taraf Bajwal "as Kathua) and established his own sovereign country with its capital at Airwan, a village known as Nagri near Kathua.

AIRWAN

After Aganigarbh his son Vayusharva was enthroned, who had married with the daughter of a Rajput chieftan of Prole (village in Kathua near Nagari) and his princess was named after the name of holy river Eravati i.e. Eras- Wati or Erawan. It is also said that the river Eravati in those days was also flowing along such portion.

It is also said that said abode of Airwan has also religious importance for the reason that at this place the king of Devas Indira had also practised penance for getting his royal white elephant known as Iravat, who had been confined to under ground (Patal lok) and came out from a water body (Bowali) still existing. There with the blessings of Lord Shiva. The temples of Apshambhu linga and Indira are also subsisting. Being Gupt Ganga in shape of Bawlis the ashes of cremated nearsands are also submersed in the said Bowalis with a belief that such holy water is flowing as Maha Parvati, Goddess. (i.e. also known as Devika)

Eravati the spouse of king Aganigarbh could not live long but died in her young age. King Vayusharva loved his queen a lot and her death in young age grieved the king deeply, thus in commemorated her by founding the said capital of the kingdom after her name Eravati. Still a smadhi of the queen Eravati is subsisting in village Airwan, which village adjacent to village Parole in Kathua District. A fair is being held yearly on Baisakhi i.e. first day of Bikrami year generally falling on 13 Th April or 14 Th April. King Bayu Sharba during his life time had extended the boundary of his sovereign state upto Ujh river flowing on its western side.

Suryavanshi Density of Son Rajputs

After Bayusharaba his son Parmitra, who married in Rathore dy- Onasty, ruled the said country for 23 years. After Parmitra his son Puran Dev succeeded him, who ruled the said state for 37 years and had married the princess of Bilaspur. After Puran Dev his son succeeded him, who fought several battles in Punjab besides other parts of India and ruled this state for seventy years. Aganigarbh (second), son of Khayat Josan, who had married two daughter of chandal and Rathore Rajputs, ruled the kingdom for 30 years. He had 18 sons, who had extended the territory of his country even beyond Jammu Tawi. After the death of Aganigarabh his elder son Bahu Lochan was enthroned and ruled the kingdom for 30 years. He shifted the capital of his kingdom from Airwan to Bahu by constructing Bahufort on the eastern bank of river Tawi, and such city was being called Dhara- Nagri. He was a brave warrior, who fought fierce bloody battle with Chandras, the king of Silkot (those days known as Shalyakote). Bahu-Lochan was issue else and was killed in battle. His queen Rani Panchali also performed sati as a mark of love for her deceased husband. After the death of Raja Bahu- Lochan, his younger brother Jambu- Lochan ascended the throne. In those days, the area beyond river Tawi on western side, presently known as Jammu city was dense green forest and provided an ideal spot for hunting. So traditionally once in those days Jambu Lochan also visited area for prey. In exercise of amhush while he was sitting behind the bush, he watched a lion and goat miraculously were drinking water in a pond jointly, thus was deeply impressed by an incidence of rare in its nature being region of peace and love. By considering the site of pond and its surroundings, the place of peace and co- existence, founded the habitation now known as Jammu city. He had also built his palace in such Location. Raja Jamhu lochan had married with the daughter of Shalya kot (now known as Sial Kot in Pakistan) who gave birth to Puran Karan. It was Puran Karan who ascended the throne after his father and further shifted his capital from Bahu (now known as Bahu Rakh or Bahu fort) to Jammu. Thus Puran Karan can be termed to be the first king from Suryavanshi, the dynasty of Raghukul or the lineage from Lord Rama of Ayadhyia who had capital or the reign of Jammu. It was King Puran Karan who appointed his elder son successor and his son Daya Karan during his life time to be the ruler of Kashmir. Hence it is written in the annals of Kashmir that in the beginning ascetic Brahmans and pure hearted Rishis dwelt in Kashmir being afraid of and depressed by the deteriorating affairs of Kashmir because of sharp conflicts between masses and the administration they had requested the king of Jammu Puran Karan (known as symbol of justice) to depute his son for re- establishment of rule of law and justice. It is said that his descendents upto fifty five generations had ruled Kashmir in succession¹². However Kalhana, the chronicler of Kashmir says "In the fifty two rulers upto Gonanda, who is Kali-yuga were contemporary of the kurus and the sons of kunti (Pandvas) have not been recorded" (MA stei Kalhanas Raj at I, 44). In shaloka 44 of Book for Kalhana gives the total period of these reigns as 1266 years.¹³

After Puran Karan, his younger son Dharam Karan ascended the throne of Jammu. He had many sons thus divided them the mountain tract.

From Dharam Karan the Jammu throne was in descending order viz his son Kirat karan – Aganikaran – Shakti Karan. It was Raja Shakti karan of Jammu who brought his control on Frontiers of kohistan upto Banihal peak called Pir Panjal range also called as the upper Mader Desh (area between Jhelam and chahab rivers). He introduced laws in toe with customs and shastras thus was known with title "Raj Shastri". After Raja Shakti karan number of kings ruled the Jammu region including Shiv Prakash shyam Parkash, Jyoti Parkash, Pokhya Parkash. Raja Shiv Parkash was fifth in generation from Raja Shakti Karan.

Demolition of Jammu Principality during Mahabharata Eras.

Raja Shal, the brother of queen Madhuri married with king Pandu, and the maternal uncle of Pandvas, who had spread his kingdom over Punjab, frontiers of Kandhar and gained eminent strength and power, had built a strong fort "six for sanges" distinct from Jammu and named it Shalkot after his name and made his headquarters by sacking city of Jammu by his constant conquests in roads. The chief Jamwal clan vexed with such abnormal situation migrated to rugged mountain tracks, where they passed the crucial periods for generations together.

Revival of Jammu glory

Around four thousands and forty four years of "Kal Yuga", Jyoti Parkash, the descendent of Shakti karan remembered the claim of Jamwal clan of holding Jammu country. He with the assistance of charak clan, reoccupied his ancestral land and deserted city put to fresh luster and briskness. He ruled for thirty five years. After Jyoti Parkash his eldest son Pushap Parkash enthroned. He set his retaliation for avenging his grand ancestors, led his forces against the king of Sialkot and beheaded him in a fury, turned the city of Shalkot (now called Sialkot presently in Pakistan), into a bee-hive and bleeding. He ruled for fifty years.

After Pushap Parkash his son Rattan Parkash succeeded him who ruled Jammu for 43 years. After him the succeeding kings were Bushan Parkash, Brahma Parkash, and Jam Parkash. Jam Parkash had expanded the boundaries by possessing Punjab and Kashmir to Sindh. He had two sons namely Kishore Inder who was enthroned to Jammu reign and Sindh Inder was enthroned to ruling seat of Sindh with territories of Punjab, Multan and Chhatarpur. King Kishore Inder ruled Kohistan (Jammu seat Kingdom seat) for 41 years. After him his descendants who succeeded one after the other were Ajinder, Rajinder, Narinder, Bajinder, Harish Chander, Hirnya Nabh, Kanak Barn, Datu Baran and Tej Baran. Since Tej Baran was issueless therefore his nephew Bali Baran succeeded him, there after the succeeding kings in descending order were Bodh Arjun, Kamal Nabh, Shiv Nabh, Kalij Nath. It is worth to emphasize that king Tej Baran the son of King Datu Baran used to worship Vasuki Nag as well as holy river Tawi. Since Kalij Nath was issueless therefore his younger brother Kamal Balabh was enthroned. He was further succeeded in descending order by the king's saroop Balabh, Kom Balabh. Son of Hom Balabh, namely Raja Balabh was killed in the war of Raja Mugal Chand Katoch in the environs of Jasrota. Since he was male issueless therefore his cousin Bhanu Jakh succeeded him and there after their respective descendants viz Samundor Jakh, Harath Jakh succeeded them. Because of incapacity of son of Harath Jakh, he was not allowed to be enthroned but Shankh Haran, whose pedigree Bhanu Jakh succeeded the throne. He was further succeeded by the kings in descending order as Marig Haran, Devkar, Jaikar, Adivarah, Bhum Datt, Kuram Dutt also called Puran Dutt, and Khem Dutt also called Kusham Dutt, Jai Hutt and Bijje Dutt. Since King Bijje Dutt had no male issue therefore Jai Dutt also called Damodar Dutt was enthroned. He was further succeeded in descending order by Uday Chand, Lachman Chand. Samundor Bhushan the great grand son of Lachman succeeded king Lachman and there after their sons namely Jagat Singh, Bhagat Singh also called Shakti Bhushan, Gaj Singh, Ajay Singh, Bijje Singh, Dev Guft, Ram Guft, Chander Guft, Nand Guft, Adi Rat, Dev Rai, Gandharb Rai, Qadam Rai, also called as Karan Verma, Khir Rai, Khikhar Rai, Sind Rai, Jagat Rai, Did Rai and Jog Rai, Jog Rai had two sons namely Malhan Hans and Suraj Hans. Malhan Hans also called Man Hans had several sons, and he divided among them some villages by way of Tamgha and Jagir. So the villages of Pargwal and Chaprar located below Akhnour of Chenab valley in Sialkot District (now in Pakistan) transformed in their names as

tillers who are now called Manhas beings a sect part of suryavanshi Rajputs (Jamwals). However king jog Raj was succeeded by younger son Suraj Hans, his Ganga Dhar, Dawlal Dhar, sarpala Dhar.

During Sarpala Dhars reign the grave of Muslim saint, Faquir Roshan wali upon his demise came to existence, near Gumat in 724 AD.

King Sarpala Dhar was succeeded by his son Kirat Dhar, Aje Dhar, Barajala Dhar, Suraj Dhar, and Bhoj Dev king Bhoj Dev was contemporary with Subuktigin, who ruled Ghazni from 977 AD 997AD. Bhoj Dev was killed in 987 AD, Avtar Dev (989AD to 1033AD) Jas Dev (1033 AD to 1063AD) Sangram Dev (1063AD to 1104AD), Jag Dev (1104 AD to 1175AD), Brij Dev (1164 AD to 1215AD) Narsing Dev (1215 AD to 1257AD) Arjuan Dev (1257AD TO 1312ad), Jodh Dev (1312AD to 1359AD), Mal Dev (1359AD to 1399AD), Hamir Dev (1399AD to 1423AD). King Hamir Dev had killed in battle pf Sheikhu Khokhor in 1423AD Said Hamir Dev was conferred the title of Bhim Dev and had 22 states under him namely Jammu, Mankot, Jasrota, Lakhanpur, Samba, Trikote, Akhnoor, Reasi, Dalpatpur, Bhau, Bhote, Chenani, Bandralta, Bhaderwal , Basoli, Bhadu, Kishtwar, Punch, Kotli, Rajouri, Bhimber and Khari- Khari.

After Hamir Dev his son Aje Dev also called Ajab Dev (1425 to 1451AD) succeeded him there after Biram Dev (1451 to 1501 AD), Khokhor Dev 1501 AD to Smail Dev (1571 AD to 1596 AD), Sangram Dev (1596 AD to 1626 AD), Bhup Dev (1626 to 1652 AD) Hari Dev (1652 AD to 1688AD), Gaje Dev 1688 AD to 1703 AD and Dhrub Dev 1703 AD TO 1735 AD.

It was Dhrub Dev who exiprated all Muslim Foujidar from his territories and Jammu practically became an idependent state. He extered his territories and united Jammu, Basoli and Bhadu states. He invaded Guler. The areas of chanab and Ravi Rivers came under his kingdom in eighteen in century. After Dhrub Dev son Ranjeet Dev ascended the throne and kept check on Mughal invasions. He camped in Bhamag area, in the invirons of Tarkata mountain (also called Trikuta, Trikata or Trikota) a picture que Tripple peak which is famous for the cave shrine of Trikoti of Bhagawati Dev also known as Goddess Vaishno. He is said to have been interned for 12 years, resultantly Mian Ghansar Dev carried his administration. Ranjit Dev is further said to have been released on payment of ransom amount of two lakh rupees.

After release from the clutches of Lahore Emperor Ranjit Dev recaptured hia kingdom by defeating ugar Dev, having been illegally seated on the throne with the help of his brothers Ghansar Dev and Surat Dev besides the people Bhamag area. After Ranjeet Dev his son Brijraj Dev ascended throne in 1780AD. Brijraj Dev ruler proved to be a very weak king of Jammu. In 1788AD Maka Singh Sukha- chakiya attacked Jammu state but was saved by the able Generals of the state like Alam Singh Akhnuria and Mian Mota but king Brijraj Dev was killed is battle. After Brijraj Dev his son Sampuran Dev ascended the throne in 1788 AD but being male issuelers after his death in 1798AD, his step brother jeet singh was came is control of the sikh ruler of Lahor Maharaja Ranjeet Singh sice 1812 AD, further because Jagir of the eldest son of Maharaja Ranjeet Signh namely Kherak Singh the husband fo famous queen chandkour. However Raja Jeet Singh was granted small Jagir and was penistoned off.

Mian Surat Singh was the sixth ancestor of Maharaja Gulab singh. His great grandson was Mian Zorawar Singh happened to be Zagirder of Dayavan (Dyony).

Uprising of Gulab Singh and his brothers

Mian Kishore Singh was the son of Mian Zorawar Singh. Mian Kishore Singh had three brave sons namely Maharaja Gulab Singh born on October 21, 1792 AD, Raja Dhian Singh born in 1796 AD and Raja Suchet Singh born in 1801. All of them joined the services of Maharaja Ranjeet Singh of Lahore.

In 1822, Maharaja Ranjeet Singh had granted the Government of Chakla of Jammu to Mian Gulab Singh and his descendants as a reward for the extinguished services rendered by him and his brothers, by means of execution of second volume dated 4th Har 1879 Svt. Which corresponds to June 1822 AD, thus was also traditionally given Rak Tilak by Maharaja Ranjeet Singh himself on June 16, 1822 AD at Jia Pota on the bank of holy river Chander Bhot (also called Chenab) the place presently known as Akhnour.

Consequences of Down fall of Sikh rule of Lahore on Jammu and Kashmir.

Upon the death of Maharaja Ranjeet Singh on June 27th, 1839 the citra palace of Lahore was subjected to the intrigues and lummy rot hastened, perhaps by the aggrandisement design of British power there by the great Sikh kingdom was victim of visiting erosions, became responsible for the fall of Lahore Sikh Rule.

After Maharaja Ranjeet Singh his eldest son Maharaja Kharak Singh (the husband of Maharani Chand Kour after whose name Chandnagar below Gumat Jammu in the Guru Dawara is subsisting) was enthroned on 26th June 1839 AD i.e. at the moment of last breaths of predecessor Maharaja Ranjeet Singh, but because of his illness died on 5th November 1840 AD, leaving behind his queen Chand Kour and a son Nonihal Singh the only son. Nonihal Singh also fell prey of conspired accident of projections of the palace on the day he performed the last rites of his father Maharaja Kharak Singh on November 5, 1840 AD and died instantly along with Raja Udhram Singh the eldest of Maharaja Gulab Singh (after whom Udhampur city of Jammu was established). Another son of Maharaja Ranjeet Singh, the real younger brother of Maharaja Kharak Singh from 1st Maharaja Mehtab Kour was also killed along with his only son Partap Singh in a battle with the ugly hands of Ajit Singh and Lehna Singh Sindha walis. Pishora Singh and Kashmira Singh also claiming themselves to be the sons of Maharaja Ranjeet Singh were not accepted for their descendency. Thus the only option of succession of the Lahore reign was left with the minor Dalip Singh, a son of Maharaja Ranjit Singh out of his second queen, Maharani Jidhan Kour. Thus Maharaja Dalip Singh succeeded the Lahore throne after deceased step brother Maharaja Kharak Singh. Raja Hira Singh S/o Raja Dhian Singh, the nephew of Maharaja Gulab Singh was also appointed as the Prime Minister of Lahore kingdom, apart from a Regent of Maharaja Dalip Singh. Both Maharaja Dalip Singh and Hira Singh were performed Raj Tilak as such on February 2nd 1844 AD. Unfortunately he Hira Singh) was also killed in an intra conspiracy of Lahore rule, thus the royal administration of Lahore kingdom became direction less and very weak.

Because of the immature decision of Lahore Darbar to wage war against British India in- contrary to the terms of Treaty of 1809 so arrived at between British India and Maharaja Ranjeet Singh, and the defeat of Sikh kingdom there after in February 1846 AD, the Lahore kingdom was burdened with war cost so sustained by British Government valuing Rupees one and half crores besides the cession of all the forts, territories and rights in the Doal and country, hill and plain situated the rivers between Beas and Stluj, surrender of all Guns, and recognition of Raja Gulab Singh as Independent

Maharaja of Jammu and Kashmir state by means of Lahore Treaty dated was also executed on 9 th March 1846 AD between Maharaja Dalip Singh and British India.

By means of another treaty of Amritsar dated 16 th March 1846 AD the state of Jammu and Kashmir as an independent reign was established and recognized by the British Government by declaration of Gulab Singh as its Maharaja. Upon retirement of Maharaja Gulab Singh was succeeded by his son Maharaja Ranbir Singh on 8 th day of Phagun Svt 1912 i.e. in 1857 AD who was further succeeded by his son Maharaja Partap Singh on September 12 th 1885 AD. Rule of Maharaja Partap Singh remained a matter of conspiracies, resultantly in the year 1889 AD the powers of Maharaja were ceased with the uncalled for indulgence of British Government by constitution of Administrative the Council headed by Raja Amar Singh (till his death took place in 1907 AD) which was being superpowered by the decisions of the Resident of the state. Upon the demise of Maharaja Pratap Singh on September 23, 1925 at Srinagar, obstructions in way of accession of throne by Hari Singh were laid. However finally Raj Tilak ceremony of Maharaja Hari Singh was held on 25 Th February 1926 which lasted on 10 Th March 1926 at Jammu.

Maharaja Hari Singh Being Icon of Democracy:

Maharaja Hari Singh immediately on assumption of ruling throne, endeavoured firmly to stand for the sense of endurance and serve for the beloved mother land and its people by association of rank and file with justice to all without favour or ill will for all, irrespective of caste, creed or religion which can be adjudged from the numerous instance of social reforms, benevolences in handling the plights and miseries because of natural calamities and incidents beyond the control of human being apart from natural calamities. It was Maharaja Hari Singh who established legislature comprising of Council of Ministers and Praja Sabha as well¹⁷ as the J&K Electoral regulation of 1934¹⁸. The 1st session of such Praja Sabha was inaugurated by His Highness Maharaja Hari Singh on October 17 th 1934 AD. Again in the year 1939 AD He promulgated comprehensive constitution Act SVT 1996 (1939 AD)¹⁹. He appointed three Ministers from Kashmir and three from Jammu in his council of Ministers being political persons in the year 1944 AD²⁰, besides empowerment of co-operative societies in J&K²¹.

Above all Maharaja Hari Singh in addressing 1st Round Table conference at London on November 12, 1930 AD in presence of his Majesty the King Emperor, George V had said, “ Allied by Treaty with British crown and within our territories of independent rulers, we have come with a full sense of responsibility to our states and all India. As allies of Britain, we stand solidly by the British connection. As Indians are loyal to the land, whence we derive our birth and infant nature, we stand as solidly as rest of our countrymen for our lands enjoyment of a position of honour and equality in the British commonwealth nations “(22).

Relation of Madar Desha with Maharishi Kahsyap and Naga sect, born from his consort kudru with birth of holy Devika

Land of Duggars of the present day was also known in Puranic era as Madar Desh, Darv Bhisara or Malesh Desh the origin of which with their respective territories are referred as;

- a) The Land of Duggars, the Jammu region of the former state of Jammu and Kashmir was known as part of Madar Desh, the State having been established by Maharaja Puru's dynastic ruler Madrik, the defined

area between holy rivers Vitasta (Jhelam) and Satardu (Satluj) i.e. including the portion of Himachal Pardesh known as Trigarta (All are part of article of Sumer Khajuria also stood, published is the Ihihas Darpan volume XXIV (I) 2019 Page 72-77 by Akhil Bhartiya Itihas Savkalan Yojna New Delhi 110055 ISSN0974-3065)

- b) The area of Madra desh was also known as Dharav Bhisar named after Dharavin the son of king Ushinar from Chandra vansh (dynasty of Moon or the dynasty of Chandra Rajputs) and his queen Darva during Mahabharta period, being conquered by Arjuna.
- c) All these areas fell as part of the region called as Malesh Desh the territories of which are located between the rivers Sindh and Satluj.

Birth of Holy Devika

Soot ji transpired with shounak ji and alike Saints of Naimisaran that once Maharishi Kashyapa alongwith his son the king of Sarpants "Neel Naga" while on pilgrimage to Kashmir (in the wake of terror created by demon Jalodbham) arrived in Madra Desha, where they observed the turmoil and tyrannous atmosphere prevailing in the country. They (the as habitants of Madar Desha) had abandoned their religious, social and cultural obligations towards the society, Thus this was the cause of anxiety for Maharishi Kashyapa. For establishing peace and to bring the people of this country to the right path of humanity and religion, Maharishi Kashyapa sat on hard penance and satisfied the Lord Dev-adi-Dev Mahadev. Lord Shankar being pleased appeared in person and granted boons to Maharishi Kashyapa for the welfare of the people.

Maharishi while narrating the discreditable and repulsive conduct of the people of Madar Desha, paryed for the welfare by which they could be righteously brought to the religious and moral path, further begged for the better future of the people of Madra Desha.

Being pleased with the prayer of Maharishi Kashyapa, the kindful, Lord Shankar said that, he was fully pleased with the Maharishi Kashyapa and his hard penance for the benefaction of the misled people of Madar Desha. The Lord Shankar bestowed the boon that the Goddess Uma who is present in his body (Lord Shankar also called Ardha- narishwar) shall purify all the seven occassions, the mountains and all the pilgrim centres of this earth and there after by accomplishment of such assigned task shall re- merge with Lord Shakar itself."

It is further said that a miraculous incident there after takes place. At that instant, a great light flashed out of which the Goddess appeared in a glittering state, from the body of Lord Shiva. The Goddess instantly rode on a bull with her arms and hands decorated with conch (Shankh) ring (Chakra), sword (Khang) and Khatak etc.

By witnessing all this, the Gods, Maharishis and saints, showered flowers on the Goddess Uma, the Ardha- ngani of Lord Shiva. In experiencing the said miraculous scene of appearance of Goddess Uma from the body of the Lord Siva, they started chanting verses in her praise with folded hands.

Soot ji further narrated that upon hearing the praised verses Chanted by Maharishi Kashyapa so humbly, Goddess Uma circumambulated Lord shiva and instantly disappeared visually. Subsequently the Goddess transformed in to a holy river with cool clean channel of heavenly water and fell before the feet of Lord Shiva. On observing this second the Devgnas

started celebrating the occasion by chanting Jai Mantras, showering flowers and playing musical instruments of the time called as “Nagaras”.

The great holy river Devika appeared on the auspicious day of Falghuna Krishana chaturdashi at the time of sunrise (dawn) falling at the end of twenty seventh (27) Dawapar Yuga as per the Sanatan calendar there is a firm belief that who so ever performs fast and stays awaken at night on the said birthday of the holy Devika, gets rid of all adversities for seven generations and attains the state fo Mokasha for the reason that such devotees get the blessings fo all the Gods. So pilgrims visit holy Devika for purification by taking bath in it.

It is further said by soot ji that after appearance of holy Devika upon the verses being sung by sheshnaga along with hundereds fo serpants, in praise of Lord shiva, the Dev- adi Dev appeared transforming himself as a Lingans on the surface of earth, to which Maharishi Kashyapa was a witness and saw the glatter Lingans like a sun.

Again a mira culous scene came to fore where Lingams of earth appeared instantly from the surface of earth, and got embedded on the banks of holy Devika. By this time Maharishi Kashyapa felt himself graced with such success of life and by way of worshipping that he laid his head on ground by bowing before the Lord Shiva. He also worshipped Kartika and Ganesha. By accomplishment of this task (being Devika in Madra Desh, Maharishi Kashyapa, felt relieved of his religions duty, proceeded to the Kuber Mountain enoute to his pilgrims.²⁸

Relation of Jamwant with Jammu :

Balmiki Ramayan depicts that after the caronation of Lord Rama, and passage of period of about two months i.e. on set for winter season after Depawali, Lord Rama called all the commanders of various armies like Neel, Nal, Kesari, Kumud, Panas, veer Maid Divvind, Jamwan (Jamwant) Gwakhya, visit, Dadhi much, and Indrajann etc and commended all of them with suitable rewards is shape of valuable ornaments etc with due honours and there after relieved them to go back to their respective destinations.²⁹

Jamwant (Jamwant) the commander of beers also called king of beers is said to have settled in a cave after having been relieved from Ayodhiya by Lord Rama (after his caronation) in Trita Yuga on the bank of a river named after Jawvant as Jambu- Nadi referred to in Puranas, a river flowing with the juice of rese-apple (Jaman referred to a Jaman tree)³⁰, also the country protected by Nagas³¹ (Serpants) besides also the Jamhu Marga.³²

The soil of the river Jambu’s embankments wet with juice and by passing through the rays of sun there after, becoming dry, converts in-to metal for preparation of ornaments of learned class and consorts of Gods. The said soil is being called the Jambu. Nadi Swarn³³ (the Gold of Jambu River)

Tracing the background fo reaching a precions stone called Mani, is said to have been acquired by king fo Dawarka namely Satrajit by way of his hard penance resulting graced boon of such ‘Manni” the precious stone form “God Sun” (Surya- Naryana) called as “Saya mantak” (Manni) which was capable of providing Gold weighing 20 mannds daily on its worship. A proposal also came from ruling elitc (Lord Krishana) that this extra ordinary stone be given to the ruler of the country “Ugar sein” of Dawarka, but Satrajit refused. Such “Satya- mantak” Manni instead of king Ugrasain came in the hands of Prasen the brother of Satrajit for its safety purpose. Once said Prasen while being on hunting mission went in far Jungles and arrived

at the opened gate of a long cave where a lion used to live but that lion killed said Prasen as well as his horse as a prey and had eaten them also. A beer namely Jamban entered into such cave, who killed the said wild lion and with the flash of such "Satya mantak Manni" the cave became lightened. The accompanied persons following said king Prasen, finding no clue about his whereabouts went empty handed to Satrajit and told the story of his absence without clue, because he alone followed the prey "deer." But in contrary to it Strajit blamed Lord Krishana for killing his brother Prasen and stealing the said "Satyamantak Manni".

To save himself from the distorted blame of murder and the theft of "satyamantik Manni", Lord Krishna the caronation fo Lord Vishnu, himself went in search and arrived at the gate of the said cave by following the foot steps of the horse on which Prasen was riding. He found the foot steps of the Lion as well. Lord Krishana following the foot steps of Lion having been killed entered in to the cave but miraculously found Jamwantani the daughter of king of beers playing with the glittering "Satyamantak Manni" While finding Lord Krishana, Jamwantani crried for help of her father, who immedeatly appeared and started "Maljudh" (type of wrestling) with Lord Krishana for twenty seven days, day and night, but could not win over Lord Krishana. By such an incident, Jamwant eternally acknowledged that except Lord Rama or his brother Luxman had such capacity thus Lord Krishana is none else but caronation of Lord Vishnu, He Jamwant thus bowed before him by grating him for his appearance (Darshan). Being fully pleased he gave over both "Satyamantik Manni" as well as the hand of Jamwantni after solemnising her marriage with Lord Krishana³⁴

The cave is the same being Jamwant cave on the bank of holy river Tawi or Jamhu nadi at Jammu and the river Tawi's up stream is Jambu marg. Because of such "Satya majtik Manni" with the rays of God sun, the soil of Jambu- nadi was being transformed to Gold metal, work in consequence of worship by Jamwant of Lingan of Lord Shankar and such Gold was being utilized for the prepraton of or ornaments of consorts of all Gods as spelt out earlier with reference to various ancient religions literature.

Relation of Vasuki nag and Bhaid Devta with River Tawi and Jammu

Vasuki the king of serpants, the son born from Kudru, the consort of Maharishi Kashyap also figures in Neel mat Purana³⁵, had four queens namely Baihary, Kapoori Gaihari Namala³⁶. Bhaid Naga took birth from Baikari Nagin, Tilak Naqa from Gail hari Nagin, Surgal Naga from Nirmala Nagin and Akahi Naga from Kapoori Nagin.

According to ballad, the thirst of the kandi area surrounding Jammu anciently called as part of Madra Desha fully affected by draughts was the clinching point of the story behind bringing down the rivers surrounding Jammu by the sons of vasuki. Vasuki Naga is believed to have (by ballads and legends) established the habitations of Jammu, Bhadarwah, Akhnoor, Basoli and Bhamag besides vasuki Naga chief was also ruling the Jammu state. Vasuki had twenty two sons, the eldest being kahi Naga and Bhaid being the youngest. He called his all the said twenty two sons and declared that he is going to give rule of Jammu state on the merit of his sons, i.e. only who shall bring down river Tawi by flowing along Jammu and gets the image of Kali Mata carved out from the rock. It was pretext that by bringing the river Tawi full of divine water shall rid of his thirst (object being the area of Jammu people) which is said to had been the very cause fo their unrest an anxiety³⁷. It was Bhaid Devta who brought down River from Kaplash Kund near syoj Dhar Bhadarwah (Mandhi Dher) and thus became succeeding king of Jammu after his father vasuki Naga.³⁸

Dogri Language

In relying upon the version of Nilamher Dev Sharmas, the clan Dogras has it's its own language called Dogri which has its independent existence and origin being from Prakriti which gave rise to Sanskriti. Being a land of excellent warriors and war heros, rich store house of paintings, their music and folk literature had proved their mark. Even in the Domain of architecture and sculptures, the areas falling in Krimachi, Babore (Pus masta) Jammu, Nagrota are not lagging behind

Dogri script is further said to have been developed during Maharaja Ranbir Singh regime 1858 – 1885 AD, who had declared this Dogri language as official language of Jammu and Kashmir being sovereign state. It was in Takri script also in shape of inscription of rock, slates so fixed in Jagdamba temple falling in village Mahan-pur falling in Tehsil Basoli, District Kathua besides on copper plates available in kullu and Chamba in Himachal Pardesh .

Al though the Dogri language has been included in the eighth schedule of the Indian Constitution since the year 2003 AD but the script so being applied by transformation from Brahmi or Dogri as was subsiting, now to Dev- nagari which is the lacking merit of Jammmuties by letting our inherited script fo Takri to die.

A hand book of Jammu and Kashmir state 1946-47 page 37.

J&K co-oprative societies Act Svt 1DD3

See also the Hand book of Jammu and Kashmir state, 3rd edn 1946-47; text of Round Table conference (1st) held in London on Nov 12 th 1930.

Ibid

Ibid

ibid page No

Geeta Press Gorakhpur Sri mad Balmikya Ramayan, Uttar Kand Sarga 39-40

Geeta Press Gorakhpur, Mahabharta (set of six volumes)

Voll, Sabha Parvani (Dig Vijay Parava) chapter 28 Th page 885

Ibid Page 856-57

Ibid vol II, Van Parvani (Teerath Yatra Parva) chapter 89 shaloka 13.

Pt. Shri Ram Jee Sarma Acharyas Devi Bhagwat Purana part II chapter 22 shaloka 9-11 page 114-15

Vimal Press (Publication) Bombay 1986 seventh den , Shrimad Bhaska Sukh sagar, 10 th sakand chapter 55-56 Page 734 to 744; sea also Srimad Bhagwat Puran as well Published by Geeta Press Gorakhpur

Kalkanas Raj- Trangent translated in English by MA Stern vol I, chapter 4, Page 72

13. Letter dated October 30 Th 1815 AD (Punjab Government record office monograph No 17, 1935) Reads that Nopal Sarkar sent horse out of kindness to Raja of Jammu for his use. Letter dated July 2 nd 1817 (Punjab Government Record office monograph) reads "Vakil of the Raja fo Jammu having been granted a robe of honour consisting three garments was allowed to depart.
14. Dayavan or Dyoani, is a small village to the south of Samba suburbs of Ramgarh, which was a small Jagir of Dogras having been inherited from Surat Singh the younger brother of Ranjeet Dev which was bequeathed to them Mian Zorawar him and Mian Kishore Singh.
15. Extract of Pstts given by Maharaja Ranjeet Singh so place on record in Gulab namea (Persian) by Dewan Kirpa Ram chief Minister of Maharaja Gulab Sing.
16. Regulation No 1 of Svt 1991 issued by the J&K Government.
17. J&K electoral Regulation issued under His Hiphness command by endorsement No PB157 of 5 Th March 1934.
18. J&K constitution Act (No X IV of Svt 1996) dated September 2nd 1939.

References

1. Annual Administrative Report fo the Jammu and Kashmir state for the year 1996-97 BK (between 16th October 1936-16 octoder 1937 AD)
2. Panchange, Devi Dayal and sons Jullmder 2075 BK Page 62
3. Geeta Press Gorakhpurs complite Mahabharat (set of 6 volumes) Anu kramnika Parab, vol: 1 st page 19-25
4. Ibid Samhbav Parav Vol 1 chapter 112 page 394-397.
5. Ibid chatarth Parav chapter 170 173 page 580-590
6. Ibid, Vol II, Teerath Yatra Parav Page 269
7. Ibid Vol I, Sabha Parav (Dig Vijai Parav) Page 852.
8. Ibid Vol II Ban Parav (Pati varta MahataV) chapter 293 page 925.
9. Lig veda 8.64.10-11
10. Geeta Press Gorakhpur, Mahabharat (set volumes) Vol IV, Dorn Parab, Abhimanyu Bodh Parav) chapter 37 page 148.
11. Tarikh- e- Parmer, translated by Thakur Ram Singh (Published by Bhartiya Itihas Sankalan Yojana, New Delhi) Page 324 and S.D Charaks translated Gulab Nama Page 8.
12. Diwan Kirpa Rams Gulbnama, translated in English by Sukh Dev Singh charak Page 8.
13. Kalhana's Raj Trangeni translated in English by Masterin Vol I, Chapter 4, Page 72
14. Letter dated October 30th 1815 AD (Punjab Government record office monograph No. 17, 1935) Reads that Nopal Sarkar sent horse out of Kindness to Raja of Jammu for his use) ; Letter dated July 2nd 1817 (Punjab Government Record office monograph) reads "Vakil of the Raja of Jammu having been granted a robe of honour consisting three garments was allowed to depart.
15. Dayavan or Dyoani, is a small village to the South of Samba suburbs of Ramgarh, which was a small Jagir of Dogras having been inherited from Surat Singh the younger brother of Ranjeet Dev which was bequeathed to them through Mian Zorawar him and Mian Kishore Singh.
16. Extract of Patta given by Maharaja Ranjeet Singh so place on record in Gulab Nama (Persian) by Dewan Kirpa ram Chief Minister of Maharaja Gulab Singh
17. Regulation No. 1 of Svt 1991 issued by the J&K Government
18. J&K Electoral Regulation issued under His Highness Command by endorsement No. PB157 of 5th march 1934

19. J&K Constitution Act (NOXIV of Svt 1996) dated September 2nd 1939.
20. A hand book of Jammu and Kashmir State 1946-47 Page 37.
21. J&K Cooperative Societies Act Svt 1993.
22. See also the Handbook of Jammu and Kashmir State, 3rd Edn 1946-1947 ; Text of Round Table Conference (Ist) held in London Nov 12th 1930.
23. Vol. XXIV (1) published by Akhil Bhartiya Itihas Sankalan Yojana Article of Sumer Khajuria from Page 72-77
24. Ibid
25. Ibid
26. Ibid
27. Ibid
28. Ibid Page 76
29. Geeta Press Gorakhpur ; Srimad Balmikya Ramayan, Uttarkand Sarga 39-40.
30. Geeta Press Gorakhpur, Mahabharata (Set of Six Volume Vol I, Sabha Parvani (Dig Vijay Parva) Chapter 28th Page 855.
31. Ibid Page 856-87
32. Ibid Vol II, Van Parvani (Teerath Yatra Parva) Chapter 89 Shaloka 13.
33. Pt. Shri Ram Jee Sharma Acharya's Devi Bhagwat Purana Part II Chapter 22 Shaloka 9-11 Page 114-115.
34. Vimal Press (Publication) Bombay 1986 Seventh Edn, Shrimad Bhaska Sukh Sagar, 10th Sakand Chanpter 55-56 Pahe 734-744 ; See also Srimad Bhagwat Puran as well published by Geeta Press Gorakhpur.
35. Neelmat Purana, published by J&K Acadmy of Arts, Culture and Languages srimajor (English translation) Shalok 915 page 231-32
36. Balladry panned down by Om and Arvind Goswami in their book Raja Paid Devta Published by Bazaz Book store Jammu Page 160.
37. Ibid Page 165
38. Ibif Page 167
39. Nilmamber Dev Sharmas book, Inrodution to Modern literature Page 3.
40. Ibid, Dr Jatinder Udhampurs, Dogri Sahitya Page 13.