

RNI Registration No. MAHMUL/2004/13413



# मिलचार

Price: Rs. 20/-

Website: [www.milchar.com](http://www.milchar.com) ~ E.Mail: [editormilchar@yahoo.co.in](mailto:editormilchar@yahoo.co.in)

Vol. II, No. 6

' Official Organ of KPA, Mumbai'

Nov.-Dec. 2005



Vasai Fort

# MILCHAR

Project **ZAAN**: Website : [www.zaan.net](http://www.zaan.net)

E-mail: [projectzaan@yahoo.co.in](mailto:projectzaan@yahoo.co.in)

**MILCHAR**

Official organ of

**Kashmiri Dandits' Association, Mumbai**  
(Regd. Charitable Trust. Regn. No: A-2815-BOM)

E.Mail: [kpamumbai@yahoo.co.in](mailto:kpamumbai@yahoo.co.in)



**Editorial Board**

- Editor-in-Chief** : P. N. Wali  
**Executive Editor** : J. L. Manwati  
**Coordinating Editor** : M. K. Raina  
**Members** : J. N. Kachroo,  
 T.N.Bhan  
 Basanti Raina  
 S. P. Kachru  
**Consulting Editor** : J.N.Raina (Pune)  
**Sp. Correspondent** : Vivek Raina, Jammu  
**Webmaster** : Sunil Fotedar, USA

**Milchar Development Committee**

Surinder Wazir, Basanti Raina,  
 S.P.Kachru, Sunil Kher, Neena Kher,  
 Vinod Razdan

**Yearly Subscription** Rs. 150  
**Life-time Subscription** Rs. 2000

**Advertisement Tariff**

Matrimonial (upto 50 words)	Rs. 100
Each Extra word	Rs. 5
Back Cover	Rs. 1500
Back Inside Cover	Rs. 1000
Inside Page	Rs. 750
Inside Half Page	Rs. 500

Views expressed in the signed articles are not necessarily those of the **Kashmiri Dandits' Association** or **MILCHAR**.

Articles can also be e-mailed to:  
[editormilchar@yahoo.co.in](mailto:editormilchar@yahoo.co.in)

**In this issue**

- **Message from the President**  
 ♦ Between Ourselves  
 - M. L. Mattoo Page 3
- **Editorial**  
 ♦ Our Health  
 - P.N.Wali Page 4
- **Reaching Out**  
 ♦ The Art of a Cheerful Life  
 - S.P.Kachru Page 5
- **Sweet & Sour**  
 ♦ Pigeons At My Window Sill  
 - T.N.Bhan Page 6
- **Guest in City**  
 ♦ KPA Welcomes Smt. Sheela Handoo  
 - News Report Page 7
- **Shrort Story**  
 ♦ Kakni & the Veth  
 - B.K.Dass Page 8
- **Our Heritage**  
 ♦ Do We Need To Preserve...  
 - Prof. R.N.Bhat Page 9
- **Book Review**  
 ♦ M.K.Raina's 'Pentachord'  
 - P.N.Wali Page 13
- **Health & Medicine**  
 ♦ Black Pepper  
 - Dr. H.N.Patwari Page 14
- **Snippets from Here & There**  
 ♦ Temples of Kashmir  
 - C.L.Gadoo Page 16
- **Call from Kolkata**  
 ♦ 37th Vitasta Annual  
 - Dr. B.K.Moza Page 18
- **Report & Biradari News** Page 21
- **Susheela Dhar Charitable Trust**  
 ♦ Educational Awards  
 - G.L.Dhar Page 25
- **Matrimonial** Page 25
- **Hindi-Kashmiri Section** Page 26
- **Appeal** Page 36
- **Donations for Kharghar** Page 36
- **Intimations** Page 36

Message from the President - M.L.Mattoo

**Between Ourselves**



amaskar.  
First of all, I wish all members of the Biradari **A Very Very Happy & Prosperous New Year.**

As you are all aware, we completed the fencing work of our Kharghar Plot. We have also appointed M/S Sanjay Razdan & Associates, Mumbai, as our Consulting Architects for the Project. This was done after having invited and received tenders from various parties and the Project Committee finally

conference and copies distributed to all the delegates present. The report was appreciated and applauded by the gathering for the tasks we have been undertaking.



Complimentary copies of the Revised Edition of 'Basic Reader for Kashmiri Language' were distributed among the delegates. The efforts made by 'Project Zaan' were highly appreciated.

**Hope various members of the KPA Board of Trustees must have approached you for your voluntary contributions for the Kharghar Project. We have to collect Rs. One Crore. Sooner we collect this amount, faster the project will come up and our dream will be fulfilled.**

decided on Shri Sanjay Razdan who had submitted all the preliminary detailed drawings. Necessaru building plans are being submitted to CIDCO for approval.

Hope various members of the KPA Board of Trustees must have approached you for your voluntary contributions for the Kharghar Project. We have to collect Rs. One Crore. Sooner we collect this amount, faster the project will come up and our dream will be fulfilled.

On September 3<sup>rd</sup> and 4<sup>th</sup> I represented KPA at AIKS conference at Chandigarh where various problems faced by the community were deliberated on. Our Annual Activity Report was presented at the

Some of the main resolutions passed at the meeting were:-

1. Create a new mindset among the members of the community for a desire to excel in all walks of life.
2. Change the attitude of members towards self-employment and entrepreneurial venture, and move away from our present obsession with government jobs.
3. Inculcate among the youth an urge to take up jobs, which involve working with our hands and forget the classification of types of work as high or low.
4. Set up community institutions like Kashmir Bhawans, cultural centers, guest houses, old-age homes and to

Contd. on Page 20

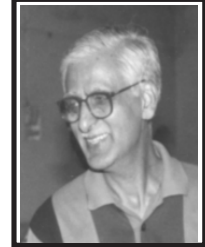
Editorial - P.N.Wali

## Our Health

**S**ince exodus, the community has gone a long way in many fields. More education and particularly the technical education to our youngsters. Advancement in professions and occupations has taken place on which bars were placed on our way back home in Kashmir. A lot of property by way of necessity or prosperity has been acquired in every nook and corner of the country, may be with corresponding sale of assets back in the Valley. Many youngsters have traversed foreign shores, rather successfully. Our social customs and festivals are being observed with more pomp and show, no doubt some times more and more extravagantly than necessary. Our philosophy and literature is getting a better look. I think time has come to give a look to our physical health.

Exodus gave rise to many diseases and conditions which could be related to the stress created under the situation. Lot of studies have been done which confirmed this phenomenon. Health problems also occurred because of the change in physical climate in which we used to live, and our capacity to change the habits of life according to the new environment. Take the case of

carbohydrate intake. In cold climate, more of it was burnt to keep the body warm. Lesser is required in a warmer one. Mutton intake, favourite of Kashmiris



can create more harm in a different climate. More exercise is needed to keep the body healthy than was required in the cold climate of Kashmir. Kashmiri people had even earlier tendency for hypertension and kidney failures. May be due to higher salt or oxalate intake. We can not live with it for ever.

Present day thinking is that most of the health problems are preventable for a considerable duration of time, if not for ever. It

means a conscious change in one lifestyle - food, exercise etc.. Smoking prevalence was much higher in Kashmir and it has to change. Fortunately, Kashmiri people were accustomed to large intake of leafy vegetables - this is a help. Even the food served in feasts may require change. Otherwise they are going to be major irritants to our health programmes. It is time we made changes with health of the guests in mind. A feast once in a while might be OK, but multiple feasting for each

**Our social customs and festivals are being observed with more pomp and show, no doubt some times more extravagantly than necessary.**

Contd. on Page 20

Reaching Out - S.P.Kachru

### The Art of a Cheerful Life

**T**he only drug that may safely be certified as not only harmless but even a lasting success can surely only be cheerfulness. Never has it caused an untimely demise as has, for example, grief. The characteristic of a life elixir attributed to cheerful gaiety can befittingly be understood as good cheer is an emotion supporting as well as amplifying body's power to act. Mournfulness, in contrast, an emotion which reduces and inhibits the body's power to act. It is a peculiarity worthy of note that cheerfulness as an outstanding characteristic is all the more prevalent where affluence is lacking. One begins to wonder whether the rich blessing of sunshine in such otherwise underprivileged regions of this world could possibly be the sole reason for such a quite essential deviation from the norm set by the predominantly expressionless, often rushed and sullen looking inhabitants of the more temperate zones, with their grey skies but an average income entire orders of magnitude above what is typical for the south of the economic divide.

**It is a peculiarity worthy of note that cheerfulness as an outstanding characteristic is all the more prevalent where affluence is lacking.**

Impressions of this kind seem to stand out in stark contrast to the belief that he who aims for accomplishment has need to be cheerful. Now one cannot deny that many a chronic grumbler has been known to achieve his goal, but it seems to be safe assumption that a cheerful man will reach his goals with more ease and



**it seems to be safe assumption that a cheerful man will reach his goals with more ease and expedience.**

expedience. He is also less likely to consider his profession as a burden, all the more if he is able to acquire a new cheer from his daily work. Joy and good cheer are apparently siblings; they brighten our lives and have a more lasting influence on our well being than the most perfect combination of vitamins or other ingredients could ever provide. Therefore, rightly recommended - great cheerfulness with open arms, whenever it may be, never comes at an inopportune moment. Our highly developed world is rife with contradicting answers to such queries as what hinders the cheerful populace in the sunnier climes, in their quest

Contd. on Page 24

Sweet & Sour - T.N.Bhan

## Pigeons at my window sill

**E**very morning after getting up, the first thing I do is to feed the pigeons by putting some cereals at the window sill. But, if I have slept late the previous night and I do not get up at the usual time, I hear sounds of 'tick', 'tick' ... at the glass window when the pigeons strike at the glass pane with their beaks, demanding their breakfast. When I spread the cereals like wheat or jawari at the sill, the pigeons at once come flying to have their feed. Sometimes they fall over each other or have massive fights, catching each other's beaks and pulling each other violently, I try to separate them.

These pigeons remind me of Mohammed Waza and his son Ali Katsur (Ali the blond), he was given this nickname as he was the only blond boy of the locality Chotta Bazar near Kani Kadal at Srinagar. Mohammed Waza was a famous cook of those days, who excelled in cooking the well-known culinary delights particularly Tabak Maaz, Goshtaba and Rista. Being a chef was his family profession, besides that he was very fond of pigeons. His love for these birds was a passion with him. At his humble dwelling, he had erected huge wooden frames on which his pet birds used to perch. He would spend hours watching the pigeons fly away in formation and then return to their

open air abode. Once all of them would perch on the wooden frame, Mohammed would make some loud sound and the birds would fly again in unison. This obedience to his command was the delight of Mohammed. He lived for that moment. Watching the birds fly away and then return was an addiction with him. He would indulge in this for hours together. This affected his health, particularly his eyesight.



In the morning I feed my pigeons atleast thrice till I am sure, they do not want anymore and they had their feed. In the evening when I return from work, these pets of mine return to the window sill. Though the windows are shut, how they know that I have come home is a mystery to me. There might be some telepathy. If there are any cereals leftover from the morning feed on the sill, they devour the same. Then they strike with their beaks at the window pane, demanding more. Catering to their demand gives me utmost satisfaction and happiness. Some say pigeons bring good luck. Whatever it be, whether they bring good luck or not, they give me infinite happiness for which I love them. The early morning 'tick', 'tick' ... sound of

**The legend has it that when Orpheus the Greek God of Music played on his lute, even trees uprooted and left their place to follow Orpheus.**

the glass pane is more pleasing to my ears than any earthly music, as it gives me the feeling of belonging, which gives me confidence to face the ever changing vicissitudes of this murky world.

There have been times when due to the loud sound of crackers during festivals or marriage season, the birds are too scared and are not seen on the neighbouring trees in the morning. They are too scared to come to the window sill. It is a bad beginning of the day for me. Out of frustration, I put on some soft music by Shiv Kumar Sharma or Vishwa Mohan Bhat or Ravi Shankar. The speakers of the music system happen to be near the window. It may be unbelievable but soon the pigeons can be seen flying in one by one and cooing. I noticed this once. I repeat this whenever I do not see them at the window sill in the morning. Who says birds do not enjoy music? The legend has it that when Orpheus the Greek God of Music played on his lute, even trees uprooted and left their place to follow Orpheus.

On Shraavan Purnima, two pigeons appear near the Shiv Lingam at Amarnath Cave in Kashmir. People have a firm belief that these two pigeons are the re-incarnation of Lord Shiva and Parvati. It is this belief that draws lakhs of pilgrims to the holy cave of Amarnath. My firm belief is that the pigeons who come to my window sill are the re-incarnation of my fore-fathers who looked after me with loving care when I was a child. I am now reciprocating the love and affection they showered on me then, by taking care of these birds now, who come cooing to my window sill every morning.



---

### **Mumbai Biradari welcomes J&K Corporator Sheela Handoo**

It was a moment of great joy for Kashmiri Pandits as they welcomed their corporator from Jammu and Kashmir here. Kashmiri Pandits' Association felicitated Sheela Handoo, now representing Ward No. 64 of Jammu Municipal Corporation. Members of the biradari as also the people from other communities exchanged their views with her on the ground realities of the Valley. In an interview with New Bombay Plus, Sheela Handoo shared realities of the situation. She said, "The visit is to raise funds from various parts of the country to be used for rehabilitation of thousands of Kashmiri Pandits in the Valley." On the utilisation of funds, Sheela says, "The cross-border terrorism has left several thousands of Kashmiri Pandits to remain in camps. They are suffering from diseases, security lapses, homelessness, loneliness etc. Conditions of widows are unspeakable. We need funds at least to construct an Ashram for them." Speaking on the occasion, Shri S.K.Kaul, the 1991 migrant and KPA Vice President told the New Bombay Plus, "Terrorism is continuing in the Valley. Our community is the target. We fear to go back at this stage." KPA President M.L.Mattoo added, "Our property, land etc. were grabbed through terrorism and ethnic cleansing. Some are living in the camps in utter fright." Another member R.N.Mongha remarked, "Our dream to return back to the Valley under the prevailing political and geographical conditions is not conducive." (Courtesy: New Bombay Plus)

**Short Story - B.K.Dass**  
**Kakni & the Veth**

**I**mmediately after crossing the north portal of the Jawahir Tunnel, we see a beautiful hamlet on the right. This very hamlet is Verinag. Veth vothur in Verinag has the privilege of being the source of the River Jehlum, locally known as Vitasta or Veth.

Kakni also is from Verinag. She was married in early teens. Her in-laws were at a walking distance from

Kakni is an unwelcome and unwanted family member in the families of both of her offspring. The poor lady pockets all the humiliation while she is being shuttled from one corner of Jammu city to the other. At times she mourns the longevity of her life and feels sad to have been stretched so long.

In the hostile summer weather, the whole family but for Kakni enjoys the

---

**Both Kakni and her close associate, the Veth face the same disgraceful fate at the hands of their beneficiaries.**

---

her parental home, a village in between Verinag & Shahbad Dour. Kakni and Veth, both being from the same place used to live in close association. One of the distributaries of the Veth flows down via Kakni's parental home, enters her second home after marriage, irrigates her kitchen garden and then flows down through her kitchen for her onward journey.

Kakni is mother of two sons, Rattan Lal and Kedar Nath besides one daughter Yemberzal. Rattan Lal retired from the police department and Kedar Nath is practising law. All her offspring are grand parents by now and parents of doctors, engineers and lawyers. Both Kakni and her close associate, the Veth face the same disgraceful fate at the hands of their beneficiaries.

cool of the air conditioned enclosure. Kakni is seen sitting near the gate in the open, resting her naked legs in a dry sink under a dry tap , with a hand fan in her feeble hands, probably expecting visit of her erstwhile associate, the Veth. Height of the tragedy is that in the Valley, she had attained her childhood and adulthood at the foot of a snow capped hillock in close association of the dancing Veth and at the advanced stage, time has thrown her to the top of a dusty dry and hot Trikuta hill, where a bucket of water is seldom rationed to her.

Seeing the disgraceful plight of Kakni, I had once volunteered to adopt her as my mother. For their false prestige the offer has so far neither been accepted nor rejected.







is a label we shall continue to have whether you like it or not. What makes it necessary for a person to be labeled a Kashmiri or a Punjabi? Does it have something to do with One's genetic/ ethnic/ linguistic/ religious/ cultural background?

The significance of such a label is largely diminished when one is young and struggling/enjoying. It assumes importance when one grows to realize that she/he needs to know about her/his predecessors, pedigree - their achievements, follies, aspirations and dreams, failures and successes, their day to day life, food habits, customs, festivals and festivities, rituals and rites, ceremonies and externals, attire and etiquette, beliefs and superstitions, myths, legends and history, that one's 'pahchan' as a member of a 'biradari' begins with the knowledge of one's mother tongue - the first link to one's identity. This fact cannot be realized in one's teens or adolescence when all is either going gaga or sorrowful with the person. It is at the stage of adulthood that the crisis of identity begins to strain your nerves. And if, God forbidden, you get to be spiritually inclined, the lack of the knowledge of your mother tongue anguishes you a great deal. The knowledge of one's mother tongue has the potential to bathe you in spiritual quests. Kashmiri is studded with poets whose spirituality and knowledge

makes one ecstatic. Lalleshwari, Zinda Koul, Bhagwan Gopi Nath and many more awaken you to the realization of the supreme Soul, the Shiva and Shakti. Translations would help but if you have a command over the renderings in original Kashmiri, your depth of understanding turns out to be profound.

**A lack of command over the mother tongue turns you into an alien among your own kith and kin.**

A lack of command over the mother tongue turns you into an alien among your own kith and kin. You imagine to be a member of your community without understanding the subtleties and nuances of any of the festivals and ceremonies, rituals and rites you participate in. With the passage of time you are forced to recreate yourself as a member of some other group but your heart wails for the loss that you have suffered just because your parents were not awakened enough to deliver you what was of paramount importance - the knowledge of your mother tongue and the history and myth that makes you a being of a particular delineation.

You crave to be a celebrity but you stand uprooted. You wish to be in your imagined home and to live in that imagined culture but you are ill-informed or not informed at all. There is a constant churning going on inside you but there is no visible light that could deliver you. You begin to seek memberships of cultural bodies and forums where you believe you would find yourself, know yourself. Your urge

to belong intensifies you are anguished.

This happens because your parents were possibly less responsible. They provided for your education, your welfare but they cared little about your adult aspirations and cravings. They were unaware of the basic fact that a respectable command over your mother tongue is the entrance to your home about which you can imagine realistically in your adopted home only if you are proficient in the mother tongue.

A straight-jacket module for the

need to know about Shivratri celebrations, Navreh and birthday rituals, death rituals and rites, marriage and childbirth rituals. This can be made available easily through the medium of audio-video cassettes.

Sanskrit has been the language of intellection of our ancestors. This fact must not be ignored. It is an august duty of our generation to inspire and persuade our young minds to study Sanskrit and master it. Our ancestors, who we are proud of, mastered many languages simultaneously and Sanskrit occupied a pride of place

**Sanskrit has been the language of intellection of our ancestors. This fact must not be ignored. It is an august duty of our generation to inspire and persuade our young minds to study Sanskrit and master it.**

preservation of one's mother tongue cannot be spelled out in a large volume. One has to realize that if you want your progeny to belong and not to suffer from a sense of lack of belongingness, you need to speak to your children in Kashmiri at home. It may not be possible to provide them special courses in Kashmiri, but mere use of it at home will work wonders. We live in an age of electronics where computers, audio-video gadgets are available across every street. There is a need to develop audio-video materials on festivals, ceremonies, rituals, and rites and so on to allow our young to have a view of the celebrations that accompany them.

Families scattered in various nooks and corners across the globe

there. In the present materialistic world, parents assume that engineering, medicine, and management are the only worthy areas which their wards ought to opt for. It is an ill-conceived thought whose consequences can be fatal for our progeny. The areas of knowledge are many. We should aim at excelling in all areas including the study of Shastras and Vedas. This will ensure glory to our future generations and those that follow them.

I am not a preacher. I am a student of history and languages. I believe that no matter what, there comes a stage in one's life when you yearn to know yourself. This yearning is nothing but an urge to know one's past, history, culture and beliefs. It is here that the

‘seeker’ finds her/himself handicapped. She/he may not speak out openly, but in the heart of hearts, she/he blames her/his parents for her/his limitation. One must remember that it is the recognition that your community extends you which makes or unmakes you as a recognizable actor of history!!

How many parents do not want their kids to perform their last rites according to our tradition? Is it not our duty to let them learn what this tradition is all about? Is it not our duty to let them have a broader understanding of our culture and language? A child has the genetic potential to master a significantly large number of languages. Don’t deprive her/him of the mother tongue? Let it be her/his language of intimate discourse with you and the kinspersons. We will thus be performing the duty of responsible parents. Don’t blame them if they do not share your values and traditions. We, the parents, have been primarily responsible.

There are many communities in our own country which have suffered a similar fate but they see to it that their kids learn the mother tongue at home. Can we emulate their example? Instances are many, but I bring forward just two : Bengalis who had to run away from what is now Bangladesh and Sindhis who fled Sindh in Pakistan. Bengalis are scattered in various states, so are Sindhis, yet they speak their respective mother tongues at home. There are many other communities which deserve to be emulated in this respect. Instances are: Malayalis,

Tamils, Punjabis, Gujaratis to name a few.

I was amazed to find that just four Gujarati families in Asmara, North East Africa had successfully preserved their mother tongue after nearly a hundred years of migration there! And their kids spoke chaste Hindi too just because, as they put it, they were amply exposed to Hindi Films right through their childhood and youth.

We do have the resources to provide for such inputs. The Project Zaan has done a commendable effort with the Kashmiri-Devnagri script and language teaching materials. Many more efforts are being made across the country. There is a need to create an awareness about the fact that you cease to be a rightful heir to your heritage and legacy if you shun your history, culture, beliefs and language. *(Author is Head, Deptt. of Linguistics, Banaras Hindu University)*

### **They Left Us**

Shri Kashi Nath Dhar (Kaklal), father of Shri M.K.Dhar and Shri K.L.Dhar of 902, Kanchan Tower, Plot 9, Sector 25, Nerul, Navi Mumbai (Originally of Khankah-e-Sokhta, Safa Kadal, Srinagar) left for his heavenly abode on 27 October 2005 at Mumbai.

Shri Moti Lal Kaul, father of Shri Suresh Kaul of Saki Vihar Complex, Saki Naka, Andheri, Mumbai left for his heavenly abode on 5th November 2005 at Bangalore.

**May their souls rest in peace.**

Book Review - P.N.Wali

## M.K.Raina's 'Pentachord'



**entachord.**

**Author:** M.K.Raina,

**Publishers:** Expressions,  
Vasai 401 202.

Having read 'tsók módúr', the collection of short stories and other prose and verse by Mr. Raina in Kashmiri language, I had thought that his area of work is in Kashmiri language only. But reading 'Pentachord', a collection of short stories in English, I was pleasantly surprised that he can be as lucid and impressive when he writes in Queen's

subtle and never compelling. Story is the master.

The language, English in this case, is so simple. It appears that Mr. raina is an English writer and not essentially a Kashmiri writer. His prose can very easily be compared with many English writers of Indian origin. After reading him, it appeared to me that language as a medium of expression is subservient to thought and not vice versa. If Mr. Raina has something interesting to tell, language follows automatically.

**These stories can be read by young people of any country, any background and any language with equal interest.**

English also. This collection has been described by Mr. Raina as 'Stories for the Young', but these can be equally enjoyed by people of all ages. I am however sure, the young can enjoy them better because of the fertile imagination they possess. (See the popularity of Harry Potter these days.)

Only the first story 'Advice' is an English rendering of one of the stories in his earlier publication. This and other stories prove that Mr. Raina is an excellent story teller. He can render the product of his imagination in a form that races through the reader's mind. The flow of the turns in the stories is so smooth that one does not feel how far the author has taken him with himself. The stories may have a moral to convey, but it is

When I started the book, read the first story and was about to read the second one, I thought Mr. Raina, as is his wont, will again be portraying his characters and situations in old milieu of Kashmir, which he can depict as nobody does. But going ahead, I found that he has left Kashmir far behind and adopted a universal canvas. These stories can be read by young people of any country, any background and any language with equal interest. His sphere of imagination in stories like 'Charu & the Witch' and 'Kal Chakra' go beyond the ethereal.

I found reviewing the book like this was beyond my capacity. I have liked reading it as any ordinary reader would do, rather immensely. But I am

Contd. on Page 24

Health & Medicine - Dr. H.N.Patwari

## BLACK PEPPER

**B**lack Pepper  
**Hindi:** Kali Mirch  
**Latin:** Piper Nigrum

The History of spices, condiments and other flavouring materials of food and as obtained from the plants verges very much on romance. Wars have been fought for them, vast expeditions and colonisations have been undertaken for their sake.

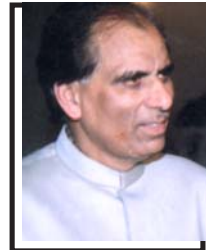
The whole history of humanity has taken a different course on account of them and they have been sought after by man eagerly like gold. Black pepper is an integral part of said history.

Having nearly 4000 year old medicinal history prized by the Asians, the Romans and the Greeks, pepper was one of the earliest medicine as well as spice ever used.

In Ayurvedic tradition, black pepper or Kali Mirch is named after the Sanskrit word for the Sun, as black pepper contains very potent solar energy.

The plant, native to south India has many names in Sanskrit: *Dharmavarttana* (from Dharpuri, Tamil Nadu) *Kaph Virodhi* (countering

Kaph Dosha), *Katuka* (pungent), *Shyama Krishna* (black), *Vellija* (creeper born) and so on. *Bhav Prakasha*, the most authoritative text of



Ayurveda has defined black pepper as under:

'Mirch is pungent penetrating, augments digestive fire, mitigates

Kaph and Vata, hot in potency, increases Pitta, causes dryness, cures dysponoea, pain in the abdomen and intestinal worms'.

**Having nearly 4000 year old medicinal history prized by the Asians, the Romans and the Greeks, pepper was one of the earliest medicine as well as spice ever used.**

This woody perennial climber has been known for its culinary and medicinal properties for more than 4000 years. Its leaves are unlobed, thick and shaped like spearheads. The small lateral branches sprout roots, which enable the plant to grip as it climbs. Its small white flowers form

long spikes and are followed by green fruits that ripen to reddish brown. The fruits are picked when ripe from plants that must be at least three years old. After drying in the sunshine they turn black.

Pepper is essential ingredient of



many classical Ayurvedic drugs and almost an invariable article of an Indian kitchen. Naturally therefore, there are many household remedies based on pepper. A selected list of them in common use at present is given hereunder:

\* Papper is an excellent digestive drug substance. Simple recipe to avoid any possibility of indigestion is to drink a cup or two of pepper-soup at frequent

teaspoonful of this powder thrice a day would eradicate cough and common cold.

\*In cases of inflamed throat, mixture of coarsely broken pepper grains with a little bit of Ajawain and few grains of salt should be kept in the mouth and go on sucking its juice intermittently.

Black pepper has long been used to soothe rheumatic pains, as its

**Black pepper has long been used to soothe rheumatic pains, as its alkaloid piperine inhibits inflammation.**

intervals - a good and healthy practice.

\* Take a spoonful of pepper grains, pound them coarsely and boil the stuff in a cupful of hot water along with a clove of garlic for five minutes. Decant out the liquid alone. Taking this decanted decoction along with honey two or three times a day would ensure efficient urination.

\* In case of toothache, grind pepper grains into a smooth paste and apply it to gums. The vitiated material would then get expelled and pain will subside.

\* Roasted pepper powder mixed with honey and used twice daily for few days provides an appreciable relief in common cold and influenza.

\* In cases of ordinay fever, add 2 to 3 pinches of pepper powder to a spoonful of Tulsi juice and honey and use this combination twice a day for 3 to 4 days continuously.

\* Roast some pepper grains in ghee, mix them with equal quantity of sugar and then grind them together to a smooth degree. Taking half a

alkaloid piperine inhibits inflammation. Applied externally, pepper produce a warming and reddening of the skin leading to a local anaesthetic effect.

In the year 2000, UK researchers found that pepper had antibacterial properties since it was shown effectively combating the bacteria responsible for food poisoning.

**Caution:**

\* Pure essential oil must only be taken on a doctor's prescription.

\* Excessive intake should be avoided.

\* It is not recommended for pregnant and breast-feeding women.

[Author is former Dy. Director ISM, J&K Govt

**For Whom The Bell Tolls?**

(Cover Milchar Sept-Oct. 2005)

To this question Shri T.N.Bhan of Borivali has sent this Couplet as an answer:

*"Anyone's death diminishes me  
Because I am involved in mankind.  
So, ask not for whom the bell tolls  
It tolls for thee."*

## Snippets from Here & There - Chaman Lal Gadoo

# Temples of Kashmir



### Origin of Temples :

According to Hindu Dharma, time is divided into four 'Yugas' namely Satya, Treta, Dwapara and Kali. It is said in the Puranas that during the first stage 'Satya' (Age of perfect virtue) there were no temples, for the gods appeared to the people and helped them directly. In the second stage namely 'Treta', virtue diminished in quality and effect, the gods appeared in their normal forms to the virtuous and in the ionic forms to others. Still there were no temples. The pious sages installed ionic forms in their own houses and worshipped them. In the third stage 'Dwapara', when virtue and vice almost vied with each other with equal ardour, the sages installed ionic forms in remote jungles and built shrines over them for the benefit of the good people. In the final and present stage 'Kaliyuga', when vice dominates over virtue, there is a great need for temples for people to worship, since it is only the presence in an ionic form that confers benefits during the degenerated period.

The Hindu temples are the abodes of God, where man and God commune. In the Hindu temples, 'Param Parmeshwara' is worshipped in forms. Devotion in Hinduism is known

as 'Bhakti'. Hinduism views existence as composed of three worlds. The first world is the physical universe, the second world is the subtle astral or mental plane of existence in which 'devas' and angels live. The third world is the spiritual sphere of the 'Mahadeva', the deities, the gods. The path of Karma is of two kinds. The first is Vedic Karm-yoga, where all actions are without the desire for fruits

therefor. The second kind is Tantric Karm-yoga, wherein the mind by worship, salutation and the like becomes riveted on the Lord. The first is possible only for those with greater stability of mind, while the second is accessible to all and easy to start with. It is this second kind that is known as image worship in Hinduism. Image worship is considered to

be one of the best aids to realisation. This worship is called 'Puja'. Devotees behold the spiritual presence of their divine Lord in the holy image. Prayer is a direct link between the man and Master. It is the voice of the soul outpoured to God. Many have prayed and been answered. Each form attributed to a Hindu god is a symbol of philosophical ideas. Hindu iconography is a perfect science connecting art and religion. The dance of Shiva represents the rhythm and movement of the world spirit. One can

**Prayer is a direct link between the man and Master. It is the voice of the soul outpoured to God.**



witness the dance of Shiva in the rising sun, in the waves of the ocean, in the rotation of the planets, in the lightening, in the thunder and in cosmic 'Pralaya'. The whole cosmic play or activity or 'Leela' is the dance of Shiva. All the movements within the cosmos are His dance. Without Him, no one moves. He dances quite gently. If He dances vehemently, there will be Pralaya. He dances with eyes closed, because the sparks from His eyes will consume the entire universe. A great seer has written that 'the dance of Lord Shiva takes place in the heart of every individual'. Temples are the cradles of the Indian culture. Science and Arts in ancient India have originated and flourished

and images remind us to renew our renunciation and dedications from day to day life', says Mahatma Gandhi.

In India, the worship of Lord Shiva and Shakti is indefinitely old. The worship of Vishnu is perhaps more modern. In between two more cults for the worship of Sun God and Ganesha erupted. We find monumental Sun temple of Konark in Orissa, Modhera in Gujarat and unique, magnificent Sun temple at Martand in Kashmir. But the worship of Sun in temples could not last long. Ganesh worship is quite common. The origin of Shiva worship in India is untraceable. The number of Shiva temples from Kashmir to Kanyakumari surpass all temples put together.

**A great seer has written that 'the dance of Lord Shiva takes place in the heart of every individual'.**

mostly in temples. Indian society is basically temple oriented. Worship of the holy image is morally purifying, aesthetically charming, emotionally satisfying and spiritually elevating. Regular worshipping in temples with faith and devotion can pave the way for 'Moksha' or release of the soul in its embodied state from all its physical, mental, temporal, spatial and casual limitation. People who attend temple regularly tend to feel better than those who do not, are less prone to stress and have happier marriages, says a report published in September 1998 by a federal agency of Canada. The report is consistent with other researches indicating religious belief to be beneficial for mental health.'Mandirs

According to Rudrahradaya Upanishad, the combination of Uma and Sankara is known as Vishnu. The word Hare becomes Hari. Shakti is nothing but purified Buddhi of man which perceives the whole cosmology as manifestation of Shiva Himself. Shiva and Shakti are inseparable, like moon and the moonlight.

Common heritage, undivided devotion to the land, its rivers, temples and deities have kept together this nation culturally and spiritually.

**Ancient Temples of Kashmir:**  
'Kashmir, the land of pilgrimages ... it would require endless space to attempt to give list of places famous and dear to all Hindus', wrote Sir

**Contd. on Page 24**

**Call from Kolkata - Dr. B.K.Moza**  
**37th Vitasta Annual**



Year 2005 -2006 is the Golden Jubilee year of Kashmir Sabha, Calcutta. In celebrating this event, Kashmir Sabha is preparing, amongst others, for bringing out the IIIVIIth Annual Number of its official organ, the Vitasta. Kashmir Sabha being dedicated to Kashmiri Pandit cause, this Annual Number will dwell on the most concerning subject of bringing about community solidarity, for which community organizations, set up globally are the most vital engines for a coordinated movement. It will attempt an insight into their strengths and strains and much desired organizational modular structure required for bringing about solidarity in Kashmiri Pandit community. It does not require to be emphasized that the community survival, at various levels and at all fronts, is critically dependent on this indispensable pre-requisite.

As per its traditions and practices, the proposed Annual Number will be thematic, research based and objective-focused. The considered theme for the proposed publication is '**Sabhas, Samaj & Sammelan - A Mantra for Kashmiri pandit Solidarity**'.

Kashmiri Pandits have been displaced and uprooted as a community, from their ancient homeland, Kashmir, and are presently scattered throughout the length and breadth of the country and world at large. The silver lining is that this vibrant community is proving resilient

in coming out from an otherwise state of desperation, deprivation and devastation. Yet, it has to walk miles in regaining the obviously lost heritage as a



community. Towards this goal, it has set up community organizations, with respective official organs, in diaspora, where they are present in sizeable numbers and built Kashmir Bhawans wherever possible, in an effort to preserve its community ethos, cultural identity and political awareness. Call these by any name as, KSD, KPSJ, ASKPC, AIKPC, PK, PKM, KSK, KPAM, KHSB, KVSC, KPA, KOA, IAKF, IEKF etc. etc., these are the local organizations catering, essentially, to the interests of the local Kashmiri Pandit residents in a particular diaspora or for a particular aspect. Historically, it was an established practice for Kashmiri Pandits, to have a local advisory body, called SABHA, to advise on issues facing them then and devise solutions to their imminent community priorities. The concept of "Hunger Strike", as a non-violent approach at protesting or as a means to achieving difficult goals, is a global contribution of a Pandit Sabha of Kashmir, around a millennium and half back. This practice of forming Sabhas is being maintained even now and these local units are functioning well objectively. Besides local interests and responsibilities, these Sabhas, call them by any name, are



rehabilitation.

- Preservation of Kashmiri language and literature in diaspora; explorations by experts, linguists and litterateurs to achieve the dream.
- Impacts of distance and dispersal unavoidable yet intentions and efforts great; individual observations and advice for preserving cultural identity.

**Request is being made to Kashmiri organizations and their functionaries, observers, opinion makers, community analysts, Kashmiri linguists, experts and litterateurs to contribute articles on any or related aspects outlined above. Matter in English, Hindi and Kashmiri (Standardised Devnagri-Kashmiri Script) will be gratefully accepted.**

Duly typed matter may be sent to the undersigned on 211 Park Street, Kolkata-700017 address or that of Kashmir Bhawan, CK-35, Salt Lake, Kolkata-700091. To enable timely publication of the proposed Annual Number, it is requested that the matter is received by January 31, 2006. The material may be as well forwarded by Email on:

*bk\_moza@yahoo.co.in*  
or  
*moza@cal2.vsnl.net.in*

---

**Between Ourselves** ...From Page 3

---

- finance a student support programme.
5. Create global network of all existing Kashmir Pandit Organisations.
  6. Hold series of meetings to hammer out the common agenda acceptable to all shades of opinion.
  7. That central government should

immediately make public the Sushma Chowdhary Report, and also give an Action Taken Report on each recommendation. All the recommendations should be implemented with speed.

I also visited Jammu for some time and conducted my regular tour of various camps on behalf of KPA. Some monetary help was disbursed to sick and destitutes. ☹☹

---

**Editorial** ...From Page 4

---

marriage occassion is a strain on health. Gyms for the young and Yoga for the old may have to become a way of life.

Cure of the disease when it occurs is equally important if not urgent. Many diseases have today come in curable category, but costs have equally escalated. Some of us may be able to afford the cure, may be with personal savings. Medical assistance arranged at community level has achieved a lot of importance. I think, as a community, it is the next milestone to be covered. Some small work is being done by some associations or trusts. But it is too small compared to the need. KPA has put up a medical fund. But contributions to it are small, so are the volumes of assistance given. I think the community members could do a little more in this direction, which will in turn alleviate a lot of suffering. We can afford it. Probably the organisation to support it is not in place or is not as effective. Let us attend to it.

☒☒

## Biradari News

### ● **Sheela Kaul Handu felicitated:**

Sheela Kaul Handu is an elected councillor of Jammu Municipal Corporation. It is to her credit to get elected on BJP mandate from the city of Jammu, where detractors of Kashmiri Pandits are in no less abundance. It is after a long time we see a person on an elected civil form on the basis of voting from KP community (the other being Mr. Mattoo to the State Assembly).

A function was held at Lions Club, Kopar Khairne, Navi Mumbai by Kashmiri Pandits' Association on 10th December 2005 to felicitate Ms. Handu on her visit to Mumbai. A large number of biradari members from Navi Mumbai, besides some local prominent citizens attended the function. Those present presented on the spot a purse of Rs. 50,000.00 to Ms. Handu to carry out her charitable activities among the displaced Kashmiri Pandits in Jammu. Ms. Handu is involved in these activities besides her civic functions.

### 📖 **Nuptials:**

**Sumit** (now in Mumbai), son of Smt. Krishna & Shri J.K.Kaul of Greater Kailash, Jammu, was married to **Anshula**, daughter of Smt. Asha & Shri M.K.Bhat of Sur Air Apartments, Rohini, New Delhi on 5 November 2005 at Jammu.

**Sanjeev**, son of Smt. Kishni and Shri O.N.Kaul of Apna Ghar Society, Lokhandwala, Andheri, Mumbai married **Archana**, daughter of Smt.

## Biradari News

Shyama and Shri A.K.Raina of Bakshi Nagar, Jammu on 6 November 2005 at Jammu. Sanjeev is a well known TV personality who has won the hearts of Mumbai biradari through his humouristic skits performed on various KPA cultural programmes.

**Mridula**, daughter of Smt. Phoola and Shri Jagmohan Kaul of Worli, was married to **Niradh**, son of Smt. Kanta and Shri Lassa Kaul on 7 November 2005 at Pune.

**Gaurav**, son of Smt. Phoola and Shri Jagmohan Kaul of Worli was married to **Dhvani**, daughter of Smt. Anuradha and Shri Vikas Kasliwal on 18 November 2005 at Mumbai.

**Dolce**, daughter of Smt. Vijay & Shri T.K.Bhan of Shreyas Apartments, Sec: 23, Nerul, Navi Mumbai was married to **Manik**, son of Smt. Usha & Dr. M.K.Mam on 23 November 2005 at Delhi.

**Rahul**, son of Smt. Rajnee & Shri Surinder Ambardar (grandson of Smt. & Shri Manmohan Ambardar) of Satara was married to **Shifalica**, daughter of Smt. Meena & Shri Ashok Gurtoo at Jammu on 28th November 2005.

**Siddharth**, son of Smt. Asha & Shri Surinder Wazir of Jaldarshan, Nepean Sea Road, Mumbai was married to **Rashmi**, daughter of Smt. Shilpa & Shri Suresh Shroff on 28 November 2005 at Mumbai.

**Rajeev**, son of Smt. Mohini and Late

Gopi Nath Wanchoo of Vasai, Mumbai was married to **Bharati**, daughter of Late Pushpa Sharma & Shri Jugal Sharma, on 4th December 2005 at Vasai, Mumbai.

**Naren**, son of Smt. Santosh & Shri Suriender Kachroo of Bhawani Nagar, Andheri (E) was married to **Swati**, daughter of Drs. Durga & R.L.Khosa, on 8th December 2005 at Jammu.

**Mansi**, Daughter of Smt. Sonia & Shri M.K.Raina of Vasai, Mumbai was married to **Nikhil**, Son of Smt. Kaushalya & Shri Shibani K. Nagri of Saket, New Delhi on 10th December 2005 at Delhi.

**॥ Yegneopavit:**

Yegneopavit Ceremony of **Anirudh**, son of Smt. Anupama & Shri Sanjay Mattoo of Raksha Kunj, Paschim Vihar, New Delhi (grandson of Smt. Shyama & Shri M.L.Mattoo of Utsav, 12th Road, Chembur, Mumbai) was held on 18 November 2005 at Delhi.

Yegneopavit Ceremony of **Vishal** (Son of M.K.Raina), **Ashwin** (Son of Rajinder Raina) and **Mineet** (Son of Satish Kaul), all of Vasai, Mumbai was held at Delhi on 7th December 2005.

**॥ Awards for Dr. Ratna Dhar:**

Dr. Ratna Dhar, Principal, Govt. SP&R College of Commerce, Jammu (Wife of Dr. Ramesh raina and elder sister of Smt. Indira Mattoo of Chembur) has been honoured with 'Jewel of India' award and Certificate of Merit by Indian Solidarity Council. She was also awarded the 'National Mahila Rattan Gold Medal' by International Institute of Education & Management, New

Delhi on 14th December 2005 for her outstanding achievement in education.

**॥ Welcome to Shri V.K.Kaul:**

KPA welcomes Shri V.K.Kaul in Mumbai. Shri Kaul took over as General Manager, Central Railways recently.

**॥ Vivek Wali does it again:**

**Vivek**, son of Smt. Sunita & Shri Vinod Wali (grandson of Smt. & Shri P.N.Wali) after having won the Environment Quiz and declared Environmental Ambassador of the year, has won another laurel this year. Having won all the rounds of the IT Quiz for Oman, was declared as the IT Prodigy of the year for Oman at an impressive function in Muscat. Besides getting many prizes, he was highly acclaimed by the local press for his achievements. He still thanks KPA for starting the Quiz journey under Project Zaan.

**● Change of address:**

**Shri Tej Krishen Hakim** of Indian Airlines Colony, Kalina has shifted to his new residence at 5, Suryakiran Apartments, Plot No. 173, Sector 28, Vashi, Navi Mumbai 400 705. Tel. No. 27880221. Mob: 9869045955.

**Er.S.K.Zalपुरi** of Darshan, Gokuldham has shifted to his new residence at Flat No. 504, B-Wing, Mohana, Doordarshan Society, Gokuldham, Goregaon (E), Mumbai 400063.

**Shri Sanjeev Kaul** of Gajanan Society, SVP Nagar, MHADA, Andheri (West) has shifted to his new residence at



**Reaching Out** ... From Page 5

for liberty from poverty. And that may be for reasons influenced by levels of education, political compulsions & the like. He who is no longer able to hold the door open to cheerfulness may be unwittingly limiting himself to the occasional absurdity as a temporal escape from the earnest obsession inherent in the hustle of daily life. Our famous film industry or theatre arts have a constant flow of such absurdities to offer. Let us rather remain cheerful, taking things in more humorous vein than they really merit, especially considering that we have been taking things more seriously than they deserve for such a long time. CHEERS to that thought for now & forever !!!

**Book Review** ... From Page 13

sure those well versed in literary idiom and niceties would find in it much more to comment upon. I find in this work glimpses of some great writing, but I must confess I am not able to articulate it. It is my failing and not of the book. My critical mind of course could discern two or three printing errors which can be avoided in future prints.

**Temples of Kashmir** ...From Page 17

Walter Lawrence in his 'The Valley of Kashmir'. Kashmir is full of temples, shrines, and pilgrim centres or Teerthas. Almost every mountain peak, caves and springs have temples dedicated to Lord Shiva and different forms of Maa Bhavani. Similarly, different temples are on two banks of

river Vitasta (Jhelum). Kashmiri Pandits are known for the worship of Shiv-Shakti cult. We have our own traditions from time immemorial keeping fast and visiting temples are common practices which we maintain even today during our exile as the traditions never die. Temples of Kashmir exhibit unique and distinctive architecture suited to its geographic and climate conditions. The temple building was a ritual and every stone laid was consecrated to God by the holy chant of the Brahmins. The temple at Lodhu situated 20 kms. from Srinagar is in the midst of a spring. The temple is said to be the earliest remaining stone structure. There are many more temples which are either in spring itself or adjacent to it, but most popular and sacred is at Tulamula, dedicated to Maa Raginya. Great phenomena observed here is that colour of the water of the spring changes occasionally with time. There is great faith among the devotees that changing of colours indicate good or bad coming days. In Kashmir, a Chinar known as 'bùn' - a broken word of Sanskrit 'Bhawani', the Goddess who is worshipped by one and all, is largest, coolest and healthiest tree. Its large hollow trunks have been used by meditators for meditation over time and are considered and planted generally at places of worship. Dr. Ernest Neve, the famous medical missionary of Kashmir observed, "Ancient India has nothing more worthy of its early civilisation than the grand ruins of Kashmir which are pride of Kashmiris and admiration of travellers.

*(To be continued)*



**Susheela Dhar Charitable Trust  
Mumbai**

**Susheela Dhar  
Educational Awards - 2004-05**

The 'Annual Awards' distribution function for the Camp Schools in Jammu were held in the respective school premises in the 3rd week of October 2005. Functions as usual were well attended and cultural shows presented by the students in some schools was a welcome feature.

Distinctive feature of this year's Cash Awards was the accompanying new-look 'Merit Certificates', designed and developed with the active help of KPA, Mumbai, bearing the signature of its President, besides that of the Secretary, Smt. Susheela Dhar Charitable Trust. The Certificate, in its title, also reflects the status of the Trust as an 'Associate Body of KPA, Mumbai', conferred on the Trust vide KPA's letter dated 30.04.2005, which lends it added prestige; and its possession, a proud achievement for the Awardees. **A total sum of Rs. 18150.00 was given away in Cash Awards**, besides the Merit certificates.

**Susheela Dhar Educational Awards Scheme**, now in operation for the last five years in the Camp Schools in Jammu, seems to have struck roots, enjoying a good measure of popularity and prestige among teachers and students of these schools as well as with some sections of the Camp residents.

**G.L.Dhar  
Trustee**

**Smt. Susheela Dhar Charitable Trust**

**MATRIMONIAL**

☞ Wanted Suitable Alliance for a KP Boy, Born March 1977, Height 5'-8", B.E. Electronics, working in Special Bureau, Govt. of India, posted at Mumbai. Contact Mr. B.L.Bhat on Phone No. 9869389935.

☞ Wanted Suitable Alliance for a Hindu Maharashtra Boy M.B.A., 5'-11", Slim, working in Australia and New Zealand for past 8 years. Family well educated and settled. Looking for a healthy, educated Girl from good family background. Contact on Phone No. 09322249607.

☞ Wanted Suitable Alliance for:  
**1)** KP Girl, August 1976 born, 5'-2", B.E. (Elect. & Telecom) & MBA (Marketing) from Symbiosis. Working as a Territory Manager in Sify at Mumbai. Package 4.40 Lakhs. Boy should preferably be B.E. with MBA, serving in Mumbai.  
**2)** KP Boy, October 1977 Born, 5'-7", B.E. (Computer Science) & MBA (Systems) working as Asst. System Analyst in TCS at Mumbai. Salary 3.12 Lakhs. Boy slightly Manglik. Girl should preferably be Computer Engineer, serving in Mumbai.

Parents are in service. Father Central Govt. Class-I Officer at Mumbai. Correspond with Tekni/Biodata with R.K.Jalali, Flat No. 404, Bldg. No. 24, MHADA, Income Tax Officers' Quarters, Oshiwara, Andheri (W), Mumbai 400 053. Mobile: 09819371230. Jammu (Tel. Res.) 0191-2505448. Mob: 09419195905.



# मिलुच्चार

कश्मीरी पंडित्स असोसिएशन, मुम्बई का अधिकृत

वर्ष: २ अंक ६

हिन्दी कश्मीरी भाग

नवम्बर-दिसम्बर २००५

## इस अंक में

- कविता
  - ◆ वाख
    - लल द्यद पृष्ठ २६
  - ◆ सत् गवरस कुन
    - भवानी भाग्यवान पंडित पृष्ठ २६
  - ◆ हुशते हुशता
    - दिलीप लंगू पृष्ठ ३४
- वछस मंज छु वुहवुन ..
  - ◆ डा. के. एल. चौधरी
    - म.क.रैना पृष्ठ २७
- ज्ञान
  - ◆ भविष्य - एक निरंतर चुनौती
    - कौस्तूभ पृष्ठ ३३

## सत् गवरस कुन ... भवानी भाग्यवान पंडित

सत् गवर कन थाव ज़ीरु बमसुय ।  
 छय महरमुसुय मनि मंज जाय ॥  
 गवर छुम गरि गरि, गरि आश्रमुसुय  
 गॉर महरमुसुय क्याह पृछु दाय ।  
 पोंपुर्य गथ कॅर जॉनिथ शमुसुय  
 छय महरमुसुय मनि मंज जाय ॥  
 ओम ओंकार वुछ अंदर ओमुसुय  
 ओमुनुय रॅट सरखमसुय जाय  
 सत बोज पथ रोज अथ अहमसुय  
 छय महरमुसुय मनि मंज जाय ॥  
 दानन ज्ञान कॅर अथ अगमसुय  
 छुनु आलमसुय पोशन पाय ।  
 यार गार तार वुछ च्यथ नावि नमसुय  
 छय महरमुसुय मनि मंज जाय ॥

## वाख

... लल द्यद

जनम प्राँविथ कर्म सोवुम  
 धर्म पोलुम स्वय छम सथ ।  
 नेत्रन अंदर प्रेयम दोरुम  
 चोरुम तु मोनुम योहय अख ॥

★ ★ ★

ज़ल थमवुन हुतवाह तुरनावुन  
 ऊर्ध्वगमन पुरेव चॅरिथ ।  
 काठ धेनि द्द श्रमावुन  
 अंति सकलुय कपटु चॅरिथ ॥

★ ★ ★

ज़ल हा मालि लूसुय नु पकान पकान  
 सिरिं लूसुय नु व्वलगान समीर ।  
 चॅद्रम लूसुय नु मरान तु ज्यवान  
 मनुष्य लूसुय नु करान नैद्या ॥

★ ★ ★

ज़लु प्यटु पकुन थ्यकुन लूकन  
 नारस अचुन मारस व्यद ।  
 आकाँश गमनव वुफुन आसुन  
 कपट बासुन आसुन च्यथ ॥

★ ★ ★

ज्ञानहॉ नाडि दल मनु रॅटिथ  
 चॅटिथ वॅटिथ कुटिथ क्लीश ।  
 ज्ञानुहा अदु अस्तु रसायन गॅटिथ  
 शिव छुय कूठ तु च्नेन व्वपदीश ॥

★ ★ ★



बटन हुंजि गॉर मूजुदगी मंज पानस अमि दहशतगदी हुंद खुमियाजु तुलुन प्यव। तिम गछुना असि बेयि 'बटु बाँय' वनुनस लायक किनु न, तु अँस्य ह्यकुवा तिमन ज़ांह असि वातुनॉव्यमति ददारु खॉतरु माफ वॅरिथ किनु न, यि कथ त्रावु बु पनुनि नवि पुयि प्यठ तु बे-लाग तवॉरीख लेखन वाल्यन प्यठ।

वछस मंज छु नार स्यठाह तु अँम्य नारन छु प्रथ अँकिस बटु सुंद जिस्म तु जान ज़ोलमुत। मगर अमि नारुच सुसर लफ़न मंज वरतावुन्य छि अख ह्वनर। खास वॅरिथ अगर अँस्य पनुन हाल वॅशीरि न्यबर लूकन ताम तथ ज़बाँन्य मंज वातुनावुन छि यछान, खसु तिमन फिकरीह तरि। डाक्टर के.एल.चौधरी साँबन छि यि कॉम पनुनि नज़्मु साँबरन 'Of Gods, Men & Militants' तु 'A Thousand Petalled Garland and other Poems' स मंज शूबिदार पाँठ्य अंजाम दिचमुच्र। किताब परान परान छु इनसान पूरि पूर तँथ्य माहोलस मंज वातान, यथ माहोलस मंज सु १९९०स मंज ह्यनु ओस आमुत। डाक्टर साँबन छु लफ़न हुंद ज़ाल तिथु पाँठ्य वूनमुत जि पंदाहि वुहुर्य ति छु परन वॉलिस सु सौरुय नज़ारु अँछन तल यिवान तु दुनन सपदान। तमि दर्दनाक मंजुरुच अख अख कथ छि लिखॉर्य तथ अंदाज़स मंज बयान कॅरमुच्र जि परन वॉलिस छु पनुन पान प्रथ वाकुहुक चेश्म दीद गवाह बासान। पनुन गरु छु याद प्यवान तु अँछ छि नम सपदान। ज़बान ति छि आम तु सँहँल वरतावुन आमुच्र। डाक्टर साँबस छुस बु अमि कामि खॉतरु पज़ि दिलु मुबारकबाद दिवान।

डाक्टर साँब ज़ानुहन बु वारियाह कालु प्यठु मगर दूरि दूरी। माइग्रेशनु पतु सपुद मे रछाह तिमन वॅरीबी तोर वुछनुक मोकु, येलि तिम 'पनुन कश्मीर' क्यन जलसन मंज शॅरीक ऑस्य सपदान या अमिकि प्लेटफार्मु प्यठु तकरीर ऑस्य करान। चूकि बु ओसुस पानु १९९५स ताम जेमिस मंजुय रोज़ान, अमि किन्य ओसुस बु यिथ्यन जलसन मंज आम तोर शरकथ करान।

१९९०किस दँह्यलिस मंज तु खास वॅरिथ अमि दँह्यलुक्यन ग्वडनिक्यन त्रेन च्वन वॅरियन मंज येमि कयामतुकि दोरु मंजु बटु गुज़र्यव, सु छुनु कुनि सूरतस मंज मँशिथ गछुन लायक। अथ्य दोरानस मंज लोब मे डाक्टर साँबुनि नवि रुपुक पय। सु रुपु युस ब्यमारस दवाह लेखन वॉलिस डाक्टर सुंद कम, तु तसुंदिस अँद्रिमिस दाँदिस सनन वॉलिस इनसानु सुंद ज़्यादु ओस। मगर जेमिस मंज रुज़िथ ति ह्योकुस नु बु तिहुंदिस अथ रुपस ज़्यादु सँनिथ तु न हेच मे तिमन सुत्य वॅरीबी ज़ान बडाँविथ।

बम्बयि मंज यिथ येलि मे पानु ह्योत संजीदुगी सान लेखुन, गँयि मे मुल्कुक्क्यन कँहन नामवर कौशिर्यन लिखार्यन सुत्य ज़ान, यिमन निशि मे डाक्टर साँबुन्य समॉजी काम्यन मंज दिलचस्पी तु साहित्यस मंज तिहँदि दितिच पताह लँज। मे गव यि सरु जि डाक्टर साँब छिनु सिर्फ ब्यमारन बँलुरावनुचिय यॉच कूशिष करान, बँल्कि छि तिम मुश्किलस मंज ह्यनु आमुतिस कोमस मुतलिक ति संजीदुगी सान साँचान तु त्युहुंद दूख दोद, योत ताम मुमकिन छु, दूर करनुच ति कूशिष करान।

कँह काल ब्रॉठ सपुद मे आल इंडिया सतुहस प्यठ कौशिर्यन लिखार्यन हुंद अख प्लेटफार्म बनावनुचि कूशिषि हुंदिस सिलसिलस मंज डाक्टर साँबस सुत्य इंटरनेटु जॅरियु वॅरीबी तोलुक कौयिम, यथ दोरान मे तिहुंजन शायह सपदेमुच्रन दून किताबन मुतलिक पताह लँज। हाल हालुय वॅर मे जेमिस मंज तिमन सुत्य ज़ाँती तोर मुलाकात, येमि सुत्य मे तिमन रछाह वॅरीबी सान वुछनुक मोकु म्यूल। तिम छि स्यठाह मिलनसार तु नर्म लहजस मंज कथ करन वॉल्य। पनुनि कोमुच जलावतन गछनुच दग छि तिमन सीनस मंज बदस्तूर जाय वॅरिथ, तु तिहुंजव कथव सुत्य छि यि दग साफ यिवान लबनु। डाक्टर साँबन दिचु मे पनुनि शायह सपदेमुच्रु ज़ु किताबु ति, येमि बापथ बु त्युहुंद शुकर

गुज़ार छुस । किताबु पॅरिथ छु अँकिस लिखॉर्य सुंदिस  
हँसियतस मंज़ डाक्टर सॉबुन नोव रूफ ब्रॉठ कुन यिवान  
तु तसुंद कलामु छु दिलि जिगरस पँज्य पॉठ्य खँनिथ  
गछान । कलामस मंज़ छि तसुंदि दिलुच दग टाकार ।

डाक्टर सॉबुन्यु ग्वडनिच नज़्म सौम्बरन 'Of  
Gods, Men & Militants' छि २०००स मंज़ तु दोयिम  
'A Thousand Petalled Garland and other  
Poems' २००३हस मंज़ शयाह सपुज़मुन्न । ग्वडनिचि  
नज़्म सौबरनु मंज़ छु 'Dole' नज़्मि तु दोयिमि सौबरनु  
मंज़ 'Paying the debt' नज़्मि म्यॉनिस दिलस प्यठ  
खास असर त्रोवमुत । 'Dole' नज़्म छि सु तकलीफ-  
देह नज़ारु पेश करान युस असि जोम यिवुनुय वुछुन  
प्यव । ज़ेछि ज़ेछि लॉनु, गरा अँकिस जायि तु गरा बैयिस  
जायि । ल्वकुट्य क्योहो बुडु, ज़नानु क्योहो शुर्य, सॉरी  
ऑस्य तापु क्रायन मंज़ लॉनि रूज़िथ प्रारान जि कर  
यियि रिलीफुक अफसर तु सॉन्यु नाव लेखि मइग्रेंटन  
हुंदिस फिरिस्तस मंज़ । तमि पतु राशन दुकानुच लॉन ।  
दुकानु वोल न्यसुब राशन ति ख्यवान तु नफरतु सान ति  
वुछान । तिम विज़ु कति मशन असि ?

ब्याख नज़्म छि तस मॉलिस माजि हुंघ व्यदाख  
पेश करान, यिमन शुर्य नेबर गॉमुत्य छि तु यिम त्युहुंद  
बुथ वुछनु खॉतरु केशान छि । यि नज़्म परान परानुय  
छु इनसानस जनून यिवान, मगर क्याह करि ? जिंदुगी  
छे यँहय तु तस छनु हालातन सुत्य समजोत करनु  
वरॉय बैयि कांह वथ नज़रि गछान ।

यिमव द्यव नज़्मव सुत्य ह्योतुन म्यानि च्यतुक  
नार अकि लटि बैयि अलाव बँनिथ वुहुन तु मे ज़ोन  
मुनॉसिब जि यिमन दशवुन्यु नज़्मन हुंद लबे-लुबाब  
वातुनावु हॉ बु लूकन ताम छरा कौशिर्य पॉठ्य । यि  
तर्जमु छुनु अस्ल नज़्मन हुंद ऑन तु गॉन तर्जमु कँह,  
मगर लेखन वॉल्यु सुंद मुदा तु तसुंघ जज़बाथ छि  
कुनि हदस ताम आम ज़बानि मंज़ फिरनुच कूशिश  
करनु आमुन्न । मे छि व्वमेद जि डाक्टर सॉबस सुत्य

सुत्य यिन यिमु लूकन ति पसंद ।

Original Poem by Dr. K.L.Chowdhury

## Dole

Here a 'migrant' stands in a queue  
in this blazing afternoon sun  
for his monthly allocation-  
three hundred and seventy five rupees,  
a kilo of sugar, two of wheat,  
ten and a half of stale rice,  
and a litre of kerosine.

He has gone through fire and hell  
to establish his credential  
as a bonafide refugee  
from the terror-smitten valley,  
and every quarter or half yearly  
he is directed to produce  
evidence and fresh documentation-  
affidavits, recent photographs-  
to back up his identification.

Yet, invariably,  
he has to part with  
a chunk of his relief and ration  
as a little gratification  
to the greedy officials  
in charge of the distribution.

And yonder in that prison  
is detained a terrorist,  
euphemistically called a militant,  
who receives four fifty a month;  
milk, mutton and eggs to boot  
his daily share of cereal;  
menus of his taste to suit;  
and an unlimited supply of water;  
playground and a prayer-hall,  
toiletory, and laundry-  
overseen and monitored regularly  
by human rights groups  
and many a visiting dignitary  
from the country and abroad.  
And to boost the prisoner's morale

are the many directives from the court  
to the administration and the jail  
to uphold the mandatory standard  
for his convenience and comfort.

Asks his victim, the 'migrant',  
'Why don't I turn a militant,  
pick up a gun and surrender,  
if only for a better deal  
for food, amenities and shelter?  
The prison at Kote is a safer haven  
than the dungeon at Muthi,  
more promise in being a militant  
than a wretched refugee.'

तर्जमु - म.क.रैना

### खॉराथ

यि 'माइग्रेंट' वुछतु किथुवॅकन्य लॉनि रुज़िथ  
दज़ुन तापस पनुन तकदीर बूज़िथ  
त्रे हथ बेयि पांचुसतथ रटनि द्रामुत  
अॅमिस माहानु यी तय करनु आमुत

रोटुन हलमस अंदर अख सेर शकर  
तोमुल वुछिथुय अॅमिस मा आव चकर?  
लग्या मैचि तीलु लिटर नारु जोशस?  
ज़ु किलो कुनुख छुस, कस कस यि पोशस?

दपान, ओस हालि हॉरान राथ तामथ  
अॅमिस आमुच हना नवि आयि शामथ  
“रिफ्यूजी छुख, यि गछि टाकारु बासुन”  
दपन छिस “कांह गछी काकुद च्ने आसुन”  
चॅलिथ आमुत, यि छुस सॉबित कॅरिथ द्युन  
वुहुर्य शेयि रेत्य सु काकुद ब्रॉठ कुन न्युन  
कॅरिथ चस्पां योहय चॅदि सुत्थ थावुन  
हलफ नामस नोवुय फोटू लगावुन  
मगर अमि पतु ति अपजुय सोर बायाह  
गुज़ॉरिश, ओश वसुन, सोरुय छु ज़ायाह  
अगर छुय ज़िंदु रोजुन, ब्रॉह पकुन छुय

हलम तय चंदु अफसर सुंद बरुन छुय

हुत्यन दहशथ गर्द कौदस अंदर बंद  
अॅमिस 'हतु हज़' करुन, ज़हरस वनुन कंद  
अॅमिस र्यतस गॅडिथ चोर हथ तु पंचाह  
यि खेयतन माज़ कोताह, गाडु कुचाह

द्वदस, ठूलन शुमारुय नो अॅमिस कांह  
ज़रुरथ अख अगर, मेलन अॅमिस दाह  
अॅमिस बिसियार चैन्य किच त्रेश मयसर  
वॅसीह मॉदान गिंदुनस क्युत सबज़ सर

रवख कुठ गर पुरुन्य आस्यस न्यमाज़ाह  
पलव, साबन, अॅत्र, ज़न कांह सु राज़ाह  
फिकिर अॅम्यसुंज़ छि मटि कुचन जमॉचन  
खबर अॅम्यसुंज़ ह्यवन दहन तु रॉचन

मुल्ख तय मुल्कु नेबरिम कुत्थ वातन  
दियख येलि नाद तिमनुय कुनि ति सातन  
अॅमिस ह्यमथ दिनस अहकाम सॉरी  
अदालतु वानवुय प्रथ सातु जॉरी

“अॅमिस कुन ह्यस थॅविव, गछि ज़िंदु रोजुन  
गछ्यस यी, ती अॅमिस सामानु सोजुन  
यिनो तकलीफ कांह वात्यस बिचारस  
छु इनसानुय, यि मा खारोन दारस!”

यॅहय कथ अज़ छि माइग्रेंटस सनेमुच  
“कवो पानो च्ने मुल्कुच माय गनेमुच?  
तुलुन छुय जान च्नेति बंदूक बायाह  
बॅनिथ मिलिटेंट, वुछिन्य सरकार्य त्रायाह”  
दिनय तसलाह, च्ने ख्यन चन जान मेली  
उचकस यज़थ, बिहिन्य किच जाय मेली  
करख फरमॉयिशाह योसु, तिम करन पूर  
सरेंडर यां करख, सपदख च्नु मॅहशूर

दपान छे जान जायाह कोट बलवाल  
मुकाबलु तथ, छु मुठी रोजनुय गाल

रिफ्यूजी वुमरि रोजुन कूत दुशवार  
बनुन मिलिटेंट छु बेहतर, सुय अस्ल कार

★ ★

Original Poem by Dr. K.L.Chowdhury

## Paying the debt

My son abroad  
wants to be with me  
in my final hours,  
to ferry me across  
the last lap of my journey.

But there is a job crunch in America  
since the 9/11 tragedy  
and he can avail a limited break,  
two weeks or at the most three.

He will be sought here  
to perform that last ceremony  
and put to flame my funeral pyre,  
a cross that a Hindu son has to bear.

He could be here now  
to watch over my dying  
but I may hang on much longer  
than he can afford,  
and beyond the time  
of his return journey.

He would rather wait  
till I am ripe and ready  
but who can tell him  
with any degree of certainty  
as to when that will be.  
He has sounded his boss  
that he may have to fly  
at a short notice,  
but fifteen days  
is what he has got,  
at the most twenty.

He speaks to me on phone, regularly,  
to figure out for himself.  
'Papa, when you need me I am ready.

Say yes and I will be there'.  
But I change my tone,  
from pain to bonhomie,  
and leave him guessing.

I will not let his job in jeopardy  
however much, in my death throes,  
I would wish him to be with me.  
I fear his presence by my side  
may give me a fresh lease  
and prolong his agony.

Isn't it me

who pushed him to that country?

Oh how I think of him when awake,  
how I dream of him in sleep,  
how I call his name

when, in delerium, I rant and rave!

Yet, I have the comfort of the thought  
that he will make it  
and lend his shoulder to my mortal remains,  
or gather my ashes while they are yet warm,  
or take them in an earthen pot,  
for their final immersion in the river,  
to flag me off to my final voyage.

That is how he will discharge his debt,  
while I am discharging mine now  
by dodging his journey to this place  
when I need him most.

★ ★ ★

तर्जमु - म.क.रैना

## नखवोत

सतन सँद्रन अपारे लाल म्योनुय  
दपन, “छुस ना बु ज्युठ संतान चोनुय  
अवय आसुन गोछुस ब्रोंह कनि बु पानय  
पँतिमि गरि पानु कडहँथ तख्तु श्रानय”

मगर अमरीकहस अज़ नोकरी दोश  
सितम्बर ९, सु द्रह येलि दिगनि वोथ ओश

अमी दूह पतु सपुद कोनून यि नॉफिज़  
 अलूंद तति नोकरी, तथ कांह नु हॉफिज़  
 छुटी आस्यस गछुन, मेल्यस अकुय पछ  
 बडाव्यस हपत्तु, गर अफसर कर्यस स्वछ  
 योहय नोसूर छुम अँदुर्य मे जानस  
 सु थावन सुत्य किथु बेमार पानस  
 तसुंद आसुन ज़रूरी पॅतिमि वख्तन  
 तुल्यम युथ नख दियम बस म्वर्दु रख्तन  
 थव्यम च्यंतायि प्यठ, कमि शूबि ज़ाल्यम  
 कर्ज़ यी म्योन छुस, नखु सोर वाल्यम  
 दिलस छुम वाय वनुहस अँज्य यितम योर  
 बु दिमुहा जुव, सु रटिहेम अथु तय खोर  
 हसर छा! वाँस ज़ेठेयम मगर ज़न  
 छुटी म्वकल्यस, तॅमिस मा खटु गछ्यम मन  
 शहस खसुवस योतामथ ज़िंदु छिम तान  
 तसुंद रोज़ुन तॅती बासान छुम जान  
 फिकिरमंद छुस मगर, कुस सरु कर्यम यी  
 मे कमि विज़ि प्रान नेरन, तस वन्यम ती  
 दपान तॅम्यु शेछ छि कॅरमुन्न आगु साँबस  
 खबर नेरुन पेयम कर, वोन छु गाँबस  
 दपान आगन वोनुस, बस, पछ ह्यकय दिथ  
 गछिय मुश्किल अगर, बेयि पांछ थव निथ  
 करान छुम फोन दूहदिश, सरु करुन छुस  
 दपान छुम, म्यानि बबु सोरुय कडय मुस  
 युथुय वनुहम त्युथुय ब्रॉहकुन प्यमय यिथ  
 कर्ज़ छुम चोन सुय वापस गछ्य दिथ  
 कॅरिथ ह्यमथ बु सोरुय चूरि थावान  
 स्यठाह अपजुय शॅरीरुक हाल बावान  
 मे अँदरी क्राय तॅम्युसुंजि नोकरी हुंज  
 कडान छुस तस वरॉयी तमिय ब्रुंज ब्रुंज  
 मे छुम ना शोख पानस सुत्यु रटुहन

अँलील ऑसिथ ति सीनस मंज सु खटुहन  
 मगर सोंचान छुस ती जान गछिमा ?  
 तसुंजि माये वुमर म्यॉन्य ज़ीठ गछि मा ?  
 अगर युथ सपदि केंह, तकलीफ गछि तस  
 छुटी ज़ेठ्यस तु कारस फान गछि तस  
 तसुंद दूर्यर मगर तेलान छुम ना!  
 मे कोरमुत पॉन्य पानय दूर छुम ना!

दूहस छुम ज़न अँछन तल पूर बासान  
 छु रातस नैदरि मंज सुय खॉब् आसान  
 गरा छुस नाद दिथ तस पतु बु दोरान  
 गरा फलवाँय गॅछिथुय कूत वोरान

मगर तव पतु ति यी तसलाह दिलस छुम  
 युथुय वाल्यम सु, दिलि जिगरस च़ल्यम रुम  
 तुल्यम अर्थी फेक्यन प्यठ, दाग च़लनम  
 खुशी हुंज विज़ यियम तय दॉद्य गलनम  
 तुल्यम अँरुकु तु त्राव्यम कतरि नॅटिसुय  
 तिमय ह्यथ वाति कुनि दॅरियावु बॅठिसुय  
 कर्यम अर्पन वॅसिथ पॉनिस अंदर मे  
 पॅतिम सफराह करुन तव पतु कुनिस मे  
 यिथय पॉठ्य नखु सु वाल्यम कर्ज़ पनुनुय  
 तिथय यिथु अज़ ति वालान छुस बु पनुनुय  
 दिवान छुस दोल तमि विज़ि तस यिनस योर  
 ज़रूरथ येलि स्यठाह तॅमिसुंदि यिनुच योर

★ ★ ★

Learn Kashmiri. It is our  
 mother-tongue.

काँशुर हेछिव । यि छि साँन्य  
 माजि-ज़्यव ।



ज्ञान - कौस्तुभ  
भविष्य - एक निरंतर चुनौती



**न**व वर्ष २००६ आ पहुंचा है और ले आया है अपने साथ नवीन आशायें व स्वपनिल अपेक्षायें। नूतन वर्ष से जुडी रहती हैं जीवन की नई दिशायें और मापदंड भी, यद्यपि बहुत से लोग नये वर्ष को केवल प्रबल आशा के स्रोत के रूप में ही देखना चाहते हैं। नवीन आशाओं के साथ साथ बीते वर्ष के समय-स्थान से मिले आभासों व शिक्षाप्रद अनुभवों की जोडी स्थापित हो जाती है। इन नई अनुभूतियों से नव चेतना का संचार होता है और संभवतः वास्तविकता की पुनर्गठित सीमाओं का स्थापन भी। इन सीमाओं का प्रसार या संकुचन, व्यक्ति विशेष के अपने निजी अनुभवों पर आधारित हो जाता है।

जीवन का विश्लेषण हम अतीत से करते हैं परन्तु जीते हैं भविष्य की ओर देख कर। वस्तुतः भविष्य हमारे जीवन का वह भाग है जिससे असंख्य संभावनायें और स्वतंत्रता जुडी रहती हैं। सदियों से दार्शनिकों ने भविष्य को बदलने की संभावना पर चर्चा की है और विचार किया है नियति की शक्ति से स्थाई संबंध जोडने की सक्षमता पर। यह तो शंका रहित है ही कि समस्त इच्छाओं और अपेक्षाओं को प्राप्त करना मानवीय प्रयासों से परे है और कुछ ऐसी भी, जिनके लिये प्रयास करना भी व्यर्थ प्रतीत होता है। स्वाभाविक रूप से, प्रत्येक सम्भावना तथा इच्छा की सफलता का परिप्रेक्षा कुछ ही भाग्यशालियों को प्राप्त होता है।

अनुपात की अनुभूति, सम्भावनाओं और ऐच्छिक भावनाओं के भेद को परखने की प्रतिभा तथा आत्मसंयम व एकाग्रता की कला, सब के बस की बात नहीं होती।

सर्वविदित है आर्किमिडीज जैसे वैज्ञानिकों की अनायास 'यूरेका' उपलब्धि कुछ गिने चुने उदाहरणों में से है परन्तु उनके परिणाम स्वरूप को मानव जाति ने भली-भांति अपनाया व सराहा है। यदि यह परिवर्तन पहचाना जा सकता है तो यह भी तर्क संगत है कि हम इस परिवर्तन या प्रक्रिया के कर्ता अथवा शक्ति को पहचानें। और पहचानें उन कर्ताओं को जो अपनी दिन चर्या के अंतर्गत, भविष्य के निरंतर निर्माण एवं ढालने में संघर्षरत रहते हैं। ऐसे कर्ता या कर्मयोगी, भविष्य पथ को जानना नहीं चाहते वरन् स्वयं बनाते हैं। भविष्य का परिचय विभिन्न धारणाओं से किया जाता है, कायर के लिये अप्राप्य, भयभीत के लिये अपरिचित परन्तु वीर इसे सुअवसर की संज्ञा देते हैं और परिणामस्वरूप 'वीर भोग्या वसुंधरा' का चरितार्थ होता है। उज्ज्वल भविष्य की योजना, भूतकाल से मिली सीख का सम्मान करके और वर्तमान की शंकाओं का गहन करके ही बनानी चाहिये। कई भावी निर्माणकर्ता इस विचार से सहमति जताने में कतरायेंगे अवश्य परन्तु यह सलाह उन्हें एक अचूक ढाल प्रदान करेगी क्योंकि इस तथ्य को हम सब नकार नहीं सकते कि

- आगे पृष्ठ ३५ पर

## कविता - दिलीप लंगू हुश्ते हुश्ता

(हुश्ते हुश्ता! यि छि अख आवाज़ खसु अँस्य शाह अंदर निथ आँस्य ल्वक्चारस गोविथ कडान। अँजिच कविता छि आमुन्न पनुनिस समाजस मंज़ चलान समंदर मंथनुकिस तु अज़कालुचि वीसि द्रोसि प्यठ लेखनु।)

हुश्ते हुश्ता हुश्ते हुश्ता, हुश्ते हुश्ता हुश्ते हुश्ता  
हुश्त चाय हुश्त चमय, हुश्त च़ोट हुश्त ख्यमय  
हुश्ते हुश्ता हुश्ते हुश्ता, हुश्ते हुश्ता हुश्ते हुश्ता  
हुश्तु च़म हुश्तु चाय, हुश्त च़ोट हुश्तु ख्यमु  
हुश्तु प्यवु हुश्तु प्यवय, हुश्त रनु हुश्त रनय  
हुश्त ख्यमु हुश्त ख्यमय, हुश्त च़म हुश्त चमय  
आँद्रिम वस ताम, बोनि क्योहो फ़रस ताम, गगरवाजि ताम दुनुरावय  
चंदस यि ति छुय, वंदस क्याह छुय, हुश्त रस हुश्त चमय  
सौरुग तु नरुक येती छुय, न्यामच़ु कम कम, साँरी ब्रम  
कनु देँर केँरिथुय, दुर दुर केँरिथुय, हुश्त बूग, हुश्त बूगमय  
त्रट कूट तुलिथुय, तँल्य वगुव केँडिथुय, तारख हावय दूहली जान  
पानुवँन्य च़ुविथुय, कलुहेरि तुलिथुय, हुश्त जंग हुश्त ज्यूनमय  
चंज़ल मन चंज़ाल केँरिथुय, पान पनुन अँट्य अँट्य केँडिथुय  
कूठ केँडिथ, लॉगिथ वॉगिथ, हुश्त गेलुन हुश्त ग्यूलमय  
सोरुय म्योन छुय, मंदछुन कथ छुय, च्वश्वय आँगजे ग्यवसुय मंज़  
बेयि वन क्याह छुय, मनि मंज़ दुय किछ, हुश्त रथ हुश्त चमय  
मशरफ़ु गॅछिनय, दब च़ोर लॅगिनय, अदु क्याह गव सोरुय जान  
ख्वश बो गॅछिथुय, द्रायी तान, हुश्त असुन हुश्त ओसमय  
बु छुसस प्रेज़िडेंट, क्याह चिकुचाव, बोज़ख म्योनुय, त्युतुय प्राव  
नच़ुनॉविथ तय ख्वखुलॉविथ, हुश्त पनुन हुश्त सोरमय  
फ्युज़ वुडरॉविथ, अनिगोट केँरिथुय, फंदु फुटजे मगज़ुय फिर्यमय  
अपुज़ा देँपिथुय, रुत नाहनॉविथ, हुश्त कछ हुश्त छुनमय  
वन्य छुय पानस पानस सोरनुय, सुबहस वॅथिथुय क्याह करु बानस  
आलुस अनिगट ग़ट कति रुद वन्य बट, हुश्त ग़ट हुश्त कति प्यहमय  
ईमानदॉरी पेयतन त्रठ, नेक इनसानो क्वलि मंज़ फठ

Contd. on next page

दरबुदर साँरी कँडच वॅलिथुय, हुशत कँडच हुशत वॅलिमय  
सादन संतन क्याह करुन, लोला बॅरिथुय छुय क्याह परुन  
गाँबथ वॅरिथुय, शेहलथ प्रॉवुम, हुशत गेलुन हुशत ग्यूलमय  
वख्नुच महिमा क्याजि च्चैनय, जान तय रुत बो क्याजि मानय  
प्राण ख्वशकावय जान कडनावय, हुशत कौडच हुशत वॅडिमय  
शवु शवु वॅरिथुय, शिवु शिवु मॅशिथुय, शव ललुवान छिनु वुन्यक्यन  
टोपाह वॅडिथुय अख अँक्यसुंद तय, हुशत टोप हुशत कडनावय  
पायस पेयतव, लोल बाँगुराँव्यतव, सँमिथुय कॅर्यतव अख मिलुचार  
लारु लार दुशमनन, अदु क्याह गछि तय, हुशत लार हुशत वॅरमय  
माँज वॅशीर छा छवपु वॅरिथुय, वॅन्यतन असि व्वन्य क्याह सपदुन  
वाँनी रुच्रुच बस छवु जान, हुशत रुत हुशत कौरमय  
अनिगटि लतु माँड यड वॅरिथुय, गाशस दीतव पोज़ आलव  
तालव वॅस्य पेयि गटकारस, हुशत सत हुशत प्रोवमय  
गोसय न्यरबय प्योसय पायस, लोलस तु मायस थोद क्याह छुय  
ओश आम नैत्रन हिक्क्य लॅग्य हिरिसुय, हुशत गाश हुशत च्यूनमय

**‘अमर्यथ, अथुवास तु आँही’**

**ज्ञान**

... पृष्ठ ३३ से आगे

किसी भी सफलता की सीढ़ी चढ जाने के बाद हम उसके प्रारम्भिक पायदान या पौढी के अस्तित्व एवं योगदान को भुला नहीं सकते।

हमारा अतीत हमें यह तो नहीं बता सकता कि हम क्या करें परन्तु उस ओर तो अवश्य इंगित करता है कि हम क्या न करें। अतः वर्तमान की प्रशंसा और भविष्य के सम्मान की चेष्टा में हमें विचाराधीन रखना होगा कि भावी समय एवं परस्थितियों का सबसे सशक्त आदर, हमारे वर्तमान के मनन, चिंतन से ही हो सकता है।

कुछ बुद्धिजीवियों ने कहा भी है - भविष्य को सोचिये और अतीत की करिये क्योंकि जीवन कर्म प्रधान है। अतीत एवं वर्तमान समय की घटनाओं पर आधारित भावनाओं की संवेदना प्रक्रिया ही हमारी

उस मानसिकता का निर्माण करती है जिसके फलस्वरूप हमें भविष्य के दिशा निर्देश की प्राप्ति हो जाती है।

★ ★ ★

**शौक**

एक बस चालक की नियुक्ति करने से पहले उससे कहा गया, “यदि रेलवे फाटक के बीच तुम्हारी बस के ब्रेक फेल हो जाएँ तो क्या करोगे?” चालक ने जवाब दिया, “फौरन अपने लडके को फौन करके बुला लूंगा।”

“क्यों तुम्हारा लडका मैकेनिक है।”

“नहीं, उसे भयानक दुर्घटना देखने का शौक है।”

## APPEAL

Community volunteers duly authorised by the KPA will approach the biradari members for collection of voluntary financial contribution for the 'Kharghar Project'. Kindly donate wholeheartedly and help us to achieve our target of Rs. one crore. Thanks.

**President, KPA**

## Donations for Kharghar Project

S/Shri	Rs.
Pran Nath Miya, Nerul	15000
Umed Doshi (CMD Umedia Ind.)	11000
V.K.Raina, Vashi	10100
Chuni Mohan Raina, K.Khair.	10001
V.K.Raina, CBD	10001
Ajay Kumar Kaul, Vashi	10001
Dr. R. Wattal, Vashi	10001
C.L.Raina, Vashi	10001
Tej Krishen Hakim, Vashi	10001
Dr. Sanjay Dhar, Vashi	10000
Vinod Bakshi, Airoli	10000
S.K.Raina, Vashi	10000
Smt. Ashwini Bhat, Vashi	10000
R.K.Handoo, Vashi	5001
Mohan Lal Bhat	5000
Smt. Rattanrani Raina, Vashi	5000
R.L.Thusu, Kandivli	1100

## INTIMATION

### Vaarshik Hawan

Vaarshik Hawan will be performed at the Sharda Sadan Plot, Kharghar on 4th & 5th February 2006. Hawan will start at 2.00 PM on Saturday, 4th February and Puran Ahuti will be solemnised at 1.00 PM on Sunday, 5th February. Bhajan Keertan will be held during the night. Members of the Biradari are requested to attend in large numbers for Bhajan Keertan and partaking of Naveed.

ॐ ॐ ॐ

### Annual Cultural Programme

Annual Cultural Programme will be held on Sunday, 18th March 2006 at 6.30 PM at Rang Sharda, Bandra Reclamation, Bandra West. All are cordially invited.

ॐ ॐ ॐ

### Navreh - Zang-Trai

A joint celebration of Navreh & Zang-Trai will be held on 9th April, 2006 at Kashyap Bhawan, Bhawani Nagar, Andheri (E). Further details will be given in the next issue of Milchar.

ॐ ॐ ॐ