



मिलचार

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May-June 2006

JUSTICE FOR PRIYADARSHANI MATTOO



Priyadarshani Mattoo, a young daughter of the community, a musician and a bright lawyer was brutally raped and murdered on 23rd January 1996 in Delhi. The accused was acquitted. The Judge wrote: **“Though I know he is the man who committed the crime, I acquit him, giving him the benefit of doubt.”**

The case is now pending in Delhi High Court waiting its turn. Only the Chief Justice of India can bring the case forward if he believes it is of importance to people.

Are you ready to give her justice ?

23rd July is Priyadarshani's Birth-anniversary.

'justice4priyadarshani' is organising a **Mass Rally** and a **War Cry for Justice** in the heart of Delhi on this date.

One Demand - Let Justice Be Delivered Immediately.

Let us show Priyadarshani's parents that we are with them.

**Join the Mass Rally at
India Gate on Sunday, 23rd July at 4.30 pm.**



Project **ZAAAN**: Website : www.zaan.net

E-mail: projectzaan@yahoo.co.in

Message from the President - M.L.Mattoo

Between Ourselves



amaskar. March ending, AIKS held their Executive Body's elections, wherein Shri M.K.Kaw was re-elected as the President of this august body. Other members of the Committee, is a long list, however Shibhan Dudha has taken over as General Secretary and Political Advisor.

I happened to go to Jammu and visit as usual all the 4 Camps namely Muthi, Purkhoo, Mishriwala and Nagrota. At Nagrota School, a water cooler has been provided by Smt. Susheela Dhar Charitable Trust through Kashmiri Pandits' Association, Mumbai. Our thanks to Shri Girdharilal Dhar and other trustees for this noble work. A couple of patients with terminal diseases and an accident patient with vertebra column fracture were handed over chaques on behalf of KPA.

Shri Deepak Ganju, President, Kashmir Overseas Association happened to visit India. He made a call to me for a meeting. However, his halt being very short and 29th March 2006 being a working day, I invited him to my residence. During his couple of hours with me, we had lot of discussion on various activities of both the organisations and their working

in close cooperation in the field of aid to sick and disabled, destitutes and to those Have-nots. Later, it was a coincidence that we again met at AIKS office and discussion took place between Shri Ganju and the AIKS Executive.



On 18th June, 2006, Jawaharlal Nehru Seva Sadan: Kashmiri Pandits' Association, Mumbai took over the charge of Jawaharlal Nehru Seva Sadan.

On 18th June, 2006, KPA President along with the General Secretary Shri S.P.Kachru took over the charge of Jawaharlal Nehru Seva Sadan files of **a c c o u n t s**, Correspondence and some important documents from Shri Autar Kishen Munshi, the President of

JNSS. Physical possession of assets, moveable and immoveable at Cheetah Camp will be taken over on another convenient date. Details of all important documents including 7 FDs with HDFC will be published in the next issue of Milchar. We thank the previous management of JNSS for doing the job excellently and maintaining the records perfectly. For the present, the new Committee of JNSS has been nominated, comprising the following:

1. Shri M.L.Mattoo - President
2. Shri J.L.Kak - Vice President

- 3. Dr. Sushma Wazir - Hon. Secretary
- 4. Smt. Meena Wanchoo - Hon. Treasurer
- 5. Shri R.L.Taploo - Member
- 6. Shri A.K.Sheopuri - Member
- 7. Shri Alok Shangloo - Member

Fridays), is requested to contact the President KPA on 25211198, 25210892, 9819783432. Remuneration can be discussed.



Kharghar Project:

We have submitted a number of plans to CIDCO, Planning Dept. and they are yet to give us NOC, although the required fee has been paid in full for the same. We expect their formal approval by end of this month. In the meantime, geo-technical investigation work for soil-test of the plot has been completed by M/s Geotech Enterprises, Mumbai and the final report submitted.

We are thankful to Shri Tej Krishen Hakim, one of our biradari members to have agreed to retain the boxes of test samples at his premises at Taloja. The final bill of Rs. 33155.70 (less TDS) has been paid to the investigating agency.

Lastly, we shall again request and make an appeal to all biradari members not to wait for actual work to start on the Kharghar Project, because we need funds for preliminary expenses also. So please send your Cheques to KPA now.

We regret to inform the sad demise of Smt. (Dr.) Natasha Chiragi, wife of Dr. Shiben Chiragi of BARC, Chembur on 10th April 2006. Dr. Natasha had been one of the active past trustees of the KPA.

We have got a PC installed at the Kashyap Bhawan. Anybody, young or old, having working knowledge of computers and willing to give us his time on any day of the week (except



Life-time Contribution Award

As already reported in March-April 2006 issue of Milchar, this year's Life-time Contribution Award was conferred upon **Shri Amar Tiku**, a senior member of the Mumbai biradari for his great contribution to the community, on March 18, 2006 at the Annual Cultural Programme held at Rang Sharda, Bandra, Mumbai. Shri Tiku is seen here receiving the Memento from Shri M.L.Mattoo, President, Kashmiri pandits' Association, Mumbai.

Reaching Out - S.P.Kachru

Visualising Individual



blivious to the consequences, man continues in his endeavour to change the world – each in his own way and to conform to his own individual perception, be it to the advantage or detriment of the community at large. By way of a reminder; as a product of nature just like any other form of earthly life, man began his existence in a community of fellow humans. Anyone could use anything. Later on, community of hunters & gatherers began to emerge – the menfolk took care of the hunting and women the gathering. The spoils were then divided among all for consumption accordingly to each one’s need. Mankind had just formed a society.

But it was not to stay that way. The individual’s main concern was concentrated on his own tribe, then on his immediate family and finally upon himself. That became the basis for tribal conflict, then family conflict, finally developing into personal conflicts. The change-over from community to individual thinking was then accelerated by the advent of religious beliefs, which always called upon the devouts to keep fellow humans’ needs above individual’s desires. In contrast to other living

beings, man attempts to assign his own life a meaning which will transcend his actual bodily existence . He, therefore, sets his heart on ideals under which he counts such



Man’s endeavour for self determination now circles around the individual, no longer as a member of the community but as a competitor within it.

values as religious orthodoxy, liberty, independence, patriotism, family or his personal property. And the more these values mean to him, the more he will be willing to sacrifice in their interest

The age of enlightenment, globalization etc. have isolated society even further. Whereas discriminating citizens had previously been few

& far between, they were now to be found in droves. Their competitive spirit was seen to sanction the right to the survival of the fittest and thereby demand that there be victors & losers, classes & hierarchies. Man’s endeavour for self determination now circles around the individual, no longer as a member of the community but as a competitor within it. With that he concedes that individual interests rank higher than those of the community. This becomes even easier

Contd. on Page 17

Our Young Heroes - P.N.Wali

SURESH, WE ARE PROUD OF YOU

In a cricket crazy country, to see one of us steal limelight in the game, is pride for all the Biradari. Young Suresh Raina exhibited a cricketing talent which every one has been forced to take note of. His technique, his temperament, his agility in field, his total commitment has been the talk of many an experts and commentators. When Inzimam-ul-Haq, the Pakistani skipper in one of his recent articles picked Raina for a special mention and praise, it meant something. He said he is a Beven in making.

It surely was a great pleasure for each one of us to see a young lad of the community making to the Indian side excelling in it.

With a halting start, Raina has by now made his position secure in the Indian team. He is being seen as an asset to the Indian team. His winning stroke at Faridabad ODI will be remembered for long time. Considering his young age, he has a long way to go. This is a ruthless game. To keep his place, he will have to go on struggling and improving. Our best wishes are for this star to shine with greater brightness in days to come.

It surely was a great pleasure for each one of us to see a young lad of the community making to the Indian side excelling in it. When one of news presenters on a popular news channel said that he is the first Kashmiri Pandit to adore the national cap, our

identification with star was only but natural. While saying so she might have been slightly wrong. It was many years back Vivek Razdan had made to Indian eleven earlier, although his stint at that level was too short to be significant. (He recently played in Pakistan for Indian Seniors). But the news person was right in identifying young Raina with community. And we have all the reason to do so. Our contribution to the sports has not been any worthwhile. We no doubt had heard of Gita Zutshi a sprinter in national squad long time back.

Kashmiri Pandits though a very small community have played significant role in all walks of national life. Our people have excelled in various fields. We are in modern business, some even CEOs. We are in scientific fields. Even in armed forces, some of us have achieved command positions. In fact where ever KP is, his presence is felt. He may not be loved but he is respected for his talent.

We as community feel happy and proud when one of us excels in some field or other. Our elation on Raina achieving what every young man in the country is aspiring for, is natural. We share his glory. We pray and wish more laurels in days to come. Wishing him God speed.

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forced to leave it along with their families. These had most of their siblings/ kinspersons in the valley. The displacement of 1990 anguished them a great deal for a large segment was nearing retirement and had plans to go back and settle in their ancestral towns/villages in the valley. Their dreams were shattered and the pathetic condition of their displaced kinspersons added to their pain. They are a part of the displaced community, emotionally, and psychologically.

The third group constitutes the displaced pandits of the 1990 catastrophe. They have endured hell all these 16 years. Their agony is difficult to put in words.

The fourth group consists of a few

and pass it on to the future generations. But due to the trauma they have suffered, they are unaware of what they are about to lose. The wards of the first two sections are comparatively secure. But they have little or no exposure to our heritage. All the three groups of our young generation in displacement need to be persuaded to come together and plan out strategies for preservation and refinement (if that were needed) of our traditions and culture. This is an intelligent generation, ambitious, adventurous and enlightened. But as far as the significance of one's identity is concerned, their understanding of its importance is minimal if not zilch. The community elders need to zero-

We, as parents, need to give a profound thought to what our progeny can be just twenty five years into the future when the anguish of displacement would have faded out, if not completely effaced, from our minds.

thousand pandits who continue to live inside the valley. Their negligible numerical strength and spatial distribution may make it difficult for them to retain their faith for long, I fear.

The last two sections are the storehouse of our culture, language and traditions. The numerically strong third section (the displaced of the 1990) is in a difficult situation economically, socially and psychologically. They have to make a new beginning somewhere, somehow. It is this segment and their progeny that can continue to live our heritage

in on this generation. They can be guided and persuaded to play a pivotal role by getting together frequently, breaking communication/ psychological barriers to create an awareness about the preservation of our identity. They could be motivated to arrange language teaching/learning classes, compere competitions on our revered scholars, both Buddhist and Shaiva/Vaishnava history, religious festivals, social customs, rituals and rites and so on and so forth. This will enthuse them and a fraternal bond can thus be built among them.

We, as parents, need to give a

profound thought to what our progeny can be just twenty five years into the future when the anguish of displacement would have faded out, if not completely effaced, from our minds. And the whole generation will surely be multilingual, proficient in Hindi, English and a couple of other Indian/ foreign languages, but with no knowledge or understanding of Kashmiri, which they will claim to be as a mark of their identity.

Kashmiri is a label we shall continue to have whether you like it or not. The significance of such a label is rarely realized when one is young and struggling/ enjoying. It assumes importance when one grows to realize that s/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. 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 goody-goody or sorrowful with a person. It is at the stage of adulthood that the crisis of identity begins to strain your nerves. And if 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, Parmanand 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. You imagine being 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 - the knowledge of your mother tongue and the history and myth that make you a being of a particular community. You wish to be in your imagined home and to live 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. **(To be continued)**

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Hindu Tirthas - Shafi Ahmad Qadri

KHIR BHAWANI - ABODE OF GODDESS PARVATI

Kashmir in the olden times was known as Reshi Bhumi or the land of saints. Cut off as it was from the outside world by its mountains, its means of communication were difficult. The people had developed their own script called "Sharada" and their own literature and philosophy. They cultivated various branches of knowledge and worked for humanity preferring action to theory.

Surrounded by the snow-clad high mountains, water absorbed in the soil gives birth to numerous springs scattered all over. Those springs are known as Nags (serpents). They are dedicated to different gods or goddesses; hence some of the towns are named after them, such as Anantnag, Vetsar Nag, Tsandi Gam (after Tsandi Nag in the Lolab valley) and Ver Nag in Anantnag district. Special days are set apart in the calendar to commemorate the story of those springs and fairs held and people gather to worship on such occasion.

One of these mysterious springs is situated near Ganderbal in the village of Tulamulla. The whole place round Tulamulla is swampy and for miles around there are paddy fields. By the side of these fields, grow a large variety of wild flowers, the most common being Mentha Sylvestris (Vena) which is used in worship and

the sale of which brings money to the peasant population.

It appears that Tulamulla is a sort of floating garden, as the natives say that if they dig a hole in the ground, they find fish coming from the tributary of the Sindh, which drains the place. The village is encircled by the tributaries of the Sindh, which carry water from the Amarnath and Gangabal glaciers. There is also a stream of water which rises from the

springs around the eastern side of the village and passing under a bridge enters into the Sindh canal (also called Gangkhai).

Mention, of this place is made in the last chapter of the Ragyna Pradurbhava, which is a section of the Bringish Samhita. It is stated there that during the early period of the epic age, King Ravana ruled Lanka, an island to the south of India.

It was a flourishing country having sixteen hundred towns. This island is beautifully described in the Ramayana.

King Ravana in order to gain temporal power and glory worshipped goddess Parvati (Shama) who manifested herself to him in all her nine aspects. For sometime he remained sober-minded and worshipped the goddess with all devotion.

When Shri Rama, King of Ayodhya invaded Lanka and the generals of his

Such a mysterious spring is found nowhere in India. The water of the spring changes its colour from time to time.

Mysticism & Religion - Moti Lal Khar

Swami Ram Tirath & Vedanta



Swami Ram Tirath's evolution from Mathematics teacher to a postle of Vedanta is an intense search for the self. The man who wanted to serve god through Mathematics became destined to serve humanity at large through his teachings of Vedanta. He re-kindled the poetic vision of the Upanishadas with love and passion. His exposition of Vedanta brought a new transcendental perspective to the ancient scriptures. His concept of Vedanta as experimental religion was that it had to be practiced before it can be spread.

Swami Ram Tirath was a free soul. His vision was a call-back to the real self and the real spirit of Vedanta which he defined as freedom of the spirit. With the life of Swami Vivekananda, Swami Ram Tirath travelled to the next assembly of Religions where like Swami Vivekananda, he mesmerized his audience completely. He had no place for princes, missions, institutions, organizations, name, fame, ambitions, wealth, achievements etc. He met god in the woods, whose message in the form of his lectures and talks was later appropriately compiled, "In the woods of god-Realization." His lifespan of 33 years encompassed the experiences of many a life-time and his casting off his body on famous Hindu festival of Dusshera day brought forth a tribute

from his close friend erstwhile colleague at Lahore college, the Urdu poet- philosopher Mohammad Iqbal, who captured the intensity and passion of Rama's life and work in this Urdu couplet:

*"Hum-bagal darya see hai!
Ay qutra - e - betab tu!
Pehle gohar tha!
Bana ab gohar-e-nab tu!"*

(Like a restless drop; you have embraced the river.

Swami Ram Tirath was a free soul. His vision was a call-back to the real self and the real spirit of Vedanta which he defined as freedom of the spirit.

Before that you were a gem, now you are a rare diamond.)

Swami Ram Tirath said, "My religion is a religion without a

name, it is the religion of nature. I call it the common path." His poetic spirit captures the essence of this, "What care I for cast or creed? It is the deed. What for class or clan? It is the man; it is the man. What for crown or crest? It is the heart within the breast."

According to Swami Ram Tirath Vedanta shows happiness. Realise the truth and be free. It is the faith and hope to see one god and one humanity. Persons like Swami Ram Tirath are born rarely on this earth and according to his friend poet Iqbal:

"Hazaroon saal nargis apni Be-noori Pe roti hai, Badi mushkal se hota hai chaman Main deeda-var paida". □□



“Donating the land was my Karma. Properly utilizing the land is his Karma. I have done my Karma and I am no longer bothered with what happens to it.”

Being an activist myself, I remember numerous instances when I had to explain the full accounting processes maintained by our organization before a Batta would donate a hundred rupees. I can't forget the number of trips we would be forced to make for receiving a donation of just fifty rupees. I can't also forget the embarrassing moments, my family and also that of my other colleagues had to face when some people would shamelessly link our personal little fortunes, which are still pittance when compared to what we lost back home, to the siphoned away public money or to the foreign donations. It is then I realize the greatness of Late Sh. T.N. Saraf.

Today, different organizations are vying with each other to honour the distinguished personalities of the community. This is really commendable as earlier our “Batta Tainth” would prevent us from recognizing the contributions of our community men. We have definitely progressed in that direction and will honour many personalities in future. People like T.N.Saraf will, however, continue performing, living and dying in oblivion away from community's glare. There will be no rewards or recognition for them and they will be happy for that. For, the acts of people, like Late. Sh T.N.Saraf, are hardly subservient to any public recognition.



Reaching Out ... From Page 8

to accept as his own death is assured, so the continued welfare of the human race pales into insignificance. In it's final consequence, the fate of all could therefore fall into the hands of a single individual, for what temptation could be greater than that of becoming victor over all others as the vanquished ? Having said so, who would debate our genetic exclusivity of claiming to know all, the subject, nuances or numbers notwithstanding. Throughout the history, the communities have produced institutions in order to respond to social needs, needs for protection, needs for mutual defense, needs for religious & spiritual expression, needs for knowledge & learning which eventually led to prosperity of several kinds. If we were to exercise our nostalgic recall, we would have our hallmark heritage, high-minded humility, humble beginnings, hymns, hill-tops etc. etc. springing forth and indeed that may help check the decline setting in our midst & hence merit reconsideration of our present day thinking. Till then, it may be a self indulgent pleasure to believe that since God helps those who help themselves, serving an individual's self interest is divine !



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English Poetry - Dr. K.L.Chowdhury

1. REVISITING MY HOMELAND

No, this can not be my homeland,
not this unfamiliar landscape
not these lanes and bye lanes,
smells so different, sights so strange-
no ducks scavenging the drains
no cackling poultry in the corners
scratching the earth for grains.

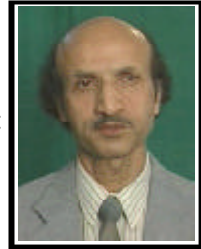
What is this heap of rubble and ruin
where my little house once stood,
and these monsters that surround it now,
eating into land, space and sky,
their fence walls so high
you can not see your neighbors across,
their iron doors like prison gates?

Where is the public tap
in the corner outside my home,
and the neighboring maids
that queued for pails of water,
and held a sheet of cloth for each other
as a screen for passers bye
while they undressed in haste
and, unabashedly naked,
helped themselves to jugs of water.
to take turns for a morning shower.

And what has become of my lawn
where children played hide and seek
behind jasmine bushes and almond trees
and rolled merrily on the green turf
now laid to waste,
and a haven for the creatures of the night.

Oh where is the Nale' Me'ar
that flanked my backyard
from where we slid down the slope
for a dip now and then,
and walked along her banks
keeping pace with the oarsmen

that ferried fair-skinned
tourists
while we treated them to
that folk rhyme:
'me`m, sahab, salaam,
pate` pate` gulam.'



On this asphalted road
where the canal used to be
I find automobiles speeding bye
where boats once sailed daintily
hawking greens and flowers,
fresh as fresh can be.

The gentle cadence of the oars
that pushed the boats upstream
now yielding in helpless abandon
to clouds of dust and fumes,
and the roar of machinery.

Gone is the arch bridge across the canal,
a grand mosaic of stone and brick
on whose parapet walls
we sat till late hours,
watching the crows, flock after flock,
flying across endlessly,
cawing all the way,
coming home to roost
on tree tops and house roofs,
the sky a black canopy.

Alas the high risers have swallowed the sky,
the majestic chinars and the proud poplars
seem but a memory and the birds,
oh the birds driven into exile like me!

And as I walk along
through this changed topography
I see a bustling colony
where the almond orchards used to be,
the buildings inching inexorably

Exodus Trauma - Rahul Pandita

My Mother's 22 Rooms

I cannot sing the old songs, or dream those dreams again - *Charlotte Barnard.*

There it is. Huddled among other dolls and a few shreds of cloth, it is wearing a blue dress. I don't remember what mine wore, for it has been sixteen years since I saw it. It might not be there anymore, but I would like to believe that it is there, invisible to the new occupants of my house. It is a dancing girl made of earth, decorating a corner of my friend's drawing room. Touch it a little and it will start dancing, moving her neck gracefully. My dancing girl, mother bought it, when I was a child, from a potter selling his stuff on a pavement in Lal Chowk.

And sixteen years later, as I speak to you, there is no significant noise outside my room. No guttural voice and no sound of my mother's U-shaped walker making its presence felt through the small corridor of my house. Mother fell down from her bed again this morning.

23 years ago, in Srinagar, a team of health officials was to arrive at our school. Their aim was to administer cholera vaccines to children. But for that we were supposed to take the written permission of our parents. Back home I told my father and as expected he wrote 'No' on my home task diary. I found it very insulting.

Tomorrow all my classmates would take the vaccine and sing laurels of their bravery. And me, I would be hidden in some corner, red-faced with shame.



It was not acceptable to me. So I erased father's nay and wrote 'Yes' on the diary. Next morning as the needle of the syringe pierced my left arm, I did not even flinch once. I became an instant hero. But as it is with most acts of heroism, I had to pay a price for mine as well. By late afternoon, a lump had formed in my arm. By the time I reached home I was feverish and drenched in sweat. As I pulled off my shoes, mother saw me and in one instant she knew what had happened.

It was August and even by Kashmir valley's standard, it was hot. I flung myself on the bed. Mother came and sat next to me. She gave me a glass of milk and kept her fair arm on my forehead. It felt very soothing and cold, like a spring. I went off to sleep. Next morning as I opened my eyes, the fever was gone.

Mother handled the affairs of the house like a seasoned ascetic would control his senses. She knew what was kept where. Rice, coal powder, woollen socks and gloves, soap - she kept a tab on everything. Her daily

Mother handled the affairs of the house like a seasoned ascetic would control his senses. She knew what was kept where. Rice, coal powder, woollen socks and gloves, soap - she kept a tab on everything.

From the pages of history - Dr. Satish Ganjoo

Satanic Holocaust of Kashmiri Pandits - 2

Shahmir's influence increased tremendously and he further strengthened his position by entering into matrimonial relations with the powerful nobles in Kashmir. A subversive struggle was born between the tolerant Hinduism and the militant Islam.

In AD 1339, after defeating Kota Rani by a foul strategem and procuring her death, Shahmir ascended the throne of Kashmir under the name of Sultan Shamas-ud-Din (The Light of the Religion - Islam). He got khutaba read and the coins struck to his name. Islam became the court religion. Shahmir became the legitimate author and architect of Muslim rule in Kashmir. With the establishment of the new regime Muslim missionaries, preachers, sayyids and saints penetrated into the Valley. Sayyid Jalal-ud-Din, Sayyid Taj-ud-Din, Sayyid Hussain Simnani, Sayyid Masud and Sayyid Yusuf came to Kashmir to avoid the intended massacre by Timur. Mir Sayyid Ali Hamadani (Shah Hamadan) entered Kashmir with 700 Sayyids; and, his son, Mir Muhammad Hamadani, with 300 more. They endured in the Valley under royal protection and disseminated the message of Islam. This naturally

caused animosity among the Brahmins and resulted in frail rebellion during the reign of Shihab-ud-Din (AD 1354-1373). In



order to break the upheaval among the Hindus and to make them prostrate, the Sultan turned his attention towards their temples. All the temples in Srinagar, including the one at Bijbehara, were wrecked to terrorize the poor Kashmiri Pandits. It seems that by this time, the sultans of Kashmir were perfectly islamized as a result of their contacts, interactions and intercourses with the Sayyids. These Sayyids came here as absconders in search of safe harbours, but manoeuvred the events for their own cause and fanatic iconoclastic zeal. The Hindus began to feel deserted and alienated in their own land. To consolidate their rule, sultans institutionalized the "policy of extermination" to eradicate all traces of Hinduism in any form.

However, the Kashmiri Pandits stuck to their own religion and traditions, ignoring the atrocities, barbarism and cruelties of the privileged ruling class. But there were many from other castes who, either by conviction or in order to gain royal favour, embraced

In this article, the author, Dr. Satish Ganjoo has detailed the systematic and satanic holocaust of Kashmiri Pandits over a period spanning centuries. The write-up is being carried in Milchar in instalments.

feypkj മരണശിക്ഷയ്ക്കു വിധേയമാക്കി. മിർജാ

advised him to desist from the slaughter of Brahmans and told him to impose Jazia (religious tax) instead of death upon them. All the Hindu books of learning were collected and thrown into Dal Lake and were buried beneath stones and earth.” Sikandar issued orders that no man should wear the tilak mark on his forehead and no woman be allowed to perform sati. He also insisted on breaking and melting of all the gold and silver idols of gods and coin the metal into money. An attempt was made to destroy the caste of the Aryan Saraswat Brahmans by force and those who resisted were subject to heavy fines. Farishta says, “Many of the Brahmans,

number of people, to whom these thirteen maunds of sacred threads belonged, might have been tremendously colossal. A mammoth number of the Saraswat Pandits also went into exile, causing the first disastrous mass exodus of the community. When Suha Bhatt- the convert, came to know that many Brahmans were leaving Kashmir, he tried to check their exodus and ordered the frontier guards not to allow any one to cross the borders. The unfortunate Pandits caught while crossing the border were awarded severe punishments. Even the converts were required to pay jazia as they were suspected of secretly

Many of the Brahmans, rather than abandon their religion or their county, poisoned themselves; some emigrated from their native homes, while a few escaped the evil of banishment by becoming Muhammedans”.

rather than abandon their religion or their county, poisoned themselves; some emigrated from their native homes, while a few escaped the evil of banishment by becoming Muhammedans”. To strictly enforce the Nizam-i-Mustaffa, Sikandar established the office of Shaikh-ul-Islam.

According to W.R. Lawrence, the Aryan Saraswat Brahmans of Kashmir were given three choices - death, conversion or exile. “Many fled, many were converted and many were killed, and it is said that this thorough monarch (Sikandar) burnt seven maunds of sacred threads of the murdered Brahmans”. As for the statements of Hassan and Lawrence, six maunds of sacred threads of converts and seven maunds of those of murdered Pandits were burnt. The

clinging to their old religion.

Not only Sikandar- the Butshikan, but Suha Bhatta - the convert, also was responsible for this barbarous, murderous and cruel approach towards the mythical Kashmiri Pandits. Jonaraja says, “Suha Bhatta- the convert, after demolishing the temples felt the satisfaction, and with the help of Sayyids, ulema and newly converts tried to destroy the caste of the people... the illustrious Brahmans declared that they would die rather than lose their caste and religion, and Suha Bhatta - the convert, subjected them to a heavy fine, Jazia, because they held to their caste and religion.” There is no parallel of this religious persecution in the history of the subcontinent.

(To be continued)

Viewpoint - Shiben K. Kaul

'The Stern Reckoning - Kashmir'

Sixteen years down the crisis lane having engulfed Kashmir valley, the aspects of crisis management of Kashmir situation do have the chances of building peace initiatives provided the favourable winds cruise the different shades of polity in Kashmir valley.

Seasons of rising expectations is long way distant. In the din of it, the scene Kashmiri Pandit community is faced with, are implicit. Rooted over the period of five decades plus the political dispensation & the subsequent empowerment of Kashmiri political elite has collapsed in terms of ethnical homogeneity when seen in the context of ethno-religious minority of Kashmir valley, i.e Kashmiri Pandits.

Sixteen years of forced displacement of K.P's from Kashmir valley & the subsequent happenings over the period has pushed the entire hapless community as pawns on the chessboard of prevailing Kashmir politics

Kashmir crisis reflects an enough clear picture to suggest that K.P's can not go back to Valley. Majoritarian Kashmiri Muslim politics has grown into a monolithic political model termed as 'Kashmiriat' - an

expression of Muslimised Kashmiri sub-nationalism. It has no scope for a visible political space for KPs in their homeland & related question marks on fundamental rights



of displaced Kashmiri Pandit community as citizens of Jammu & Kashmir State. Word M, read 'Migrant', is enough to distinguish Kashmiri Pandits from mainstream identity amongst the people of J&K State - the dispossessed ones.

Politics of anarchy, terror, ethnic violence, social upheaval & blackmail derived from 'GUN' culture are manifestations of an emerged trend & tool to exploit it as the main and dictating instrument of promoting separatist politics in Kashmir.

That brings us to 'HURRIYAT' as it rejects Indian identity, Indian mainstream politics & is striving for secession of Jammu and Kashmir

from India. In international fora, it is playing the role of 'Political Arm' of Kashmir valley for Pakistan without pretensions.

In the given scenario, where does

Sixteen years of forced displacement of K.P's from Kashmir valley & the subsequent happenings over the period has pushed the entire hapless community as pawns on the chessboard of prevailing Kashmir politics

Biradari News

Biradari News

● **First ever KP Women's Conclave :**
AIKS is holding the first-ever KP Women's Conclave from 13th July 2006 to 16th July 2006 at Jammu. The event is hosted and jointly collaborated by the K.P.Sabha, Jammu.

● **Nuptials :**
Lotika (Shakti), D/o Smt. Asha & Shri Yoginder Kaul and grand-daughter of Late Smt. Rajlaxmi & Shri Makhan Lal Kaul (Founder Trustee of KPA) of Kandivli East, was married to Sumeer, S/o Smt. Santosh & Dr. B.L.Handoo of Pune on 10th June 2006 at Pune.

● **KOA Award for Shri J.N.Kaul :**
According to a communique from the KOA, Padamshri Jagan Nath Kaul has been selected as the debut winner of **2006 KP Annual Award for Excellence**. Padamshri Jagan Nath Kaul is the President of SOS Children's Villages of India and is lovingly called as 'Papaji' by the children. Congratulation from KPA.

● **Fulbright Scholarship for Privahini Bradoo :**
Miss Privahini Bradoo, daughter of Mrs. and Mr. Deepak Bradoo (Presently in Muscat, Oman) has been awarded a Fulbright - Platinum Triangle Award in Entrepreneurship. The scholarship is worth 1 lac U.S. Dollars which will fund Ms. Bradoo for an MBA degree from Harvard University (U.S.A.). Privahini has done her PhD in Neuroscience from the University Of Auckland (New Zealand) at the age of 24. Our congratulations to Privahini, her parents in Muscat, and her

relatives in Mumbai.

● **Honour for Shri Suresh Fotedar :**
Shri Suresh Fotedar, Chief Engineer, International Cooperation and Technical Adviser to Chairman and Managing Director, Nuclear Power Corporation of India, Mumbai has been offered the position of Senior Safety Officer by International Atomic Energy Agency (IAEA), Vienna, Austria. Shri Fotedar is leaving for Vienna by the end of June 2006 for a three year term. KPA sends its good wishes to Mr. Fotedar.

● **Prof. Arvind Gigoo's new project :**
Ministry of Human Resources Development, Government of India has sanctioned a project of Prof. Arvind Gigoo of Jammu for a detailed research on Social Realism in Kashmiri Short Stories, right from the earlier times to date.

● **KP's to hold Demonstration in Delhi :**
Kashmiri Pandits from all over India propose to hold a massive demonstration in New Delhi on 14th & 15th September, 2006. The peaceful demonstration will be held in protest against the J&K State and Central governments' apathy towards KPs, who even after 18 years of exile stand neglected by both the governments. The proposal has also been okayed by the President AIKS, New Delhi.

● **Kashyap Bhawan's New Tel. No.:**
Tel. No. of Kashyap Bhawan has changed. New number is **28279954**.

Matrimonial

✂ Wanted a suitable KP Alliance for a smart beautiful KP girl, 5'-4", August 1982 born, B.Com., MBA, working in Cipla, Patiala as Management Executive. Correspond with Tekni/Biodata with Vijay Jalali, ONGC Colony, F-104, Vidyavihar (East), Mumbai 400077, or Shri Girdhari Lal Jalali, House No. 72, Upper Laxmi Nagar, Sarwal, Jammu 180 005. Tel: 0191-2540938/022-25132399.

✂ Suitable alliance is invited for my son, born February 1977, Ht. 5'-9". B.E. Electrical, working as Assistant Manager (Training) in MNC and posted at Mumbai. Contact R.K.Langer, B-22, Building No. 11, Govt. Officers' Colony, Haji Ali Park, Mahalaxmi, Mumbai 400034. Tel: 022-24964377. Mob: 09867885206. E-mail: rklanger170@rediffmail.com

✂ Wanted a suitable KP alliance working in Mumbai for a smart, good looking KP girl, 5'-6", Oct. 76 born at 3.14 p.m. at Srinagar, B.Pharma, MBA (Pune). Working as a Product Manager in a reputed Pharma company in Mumbai. The boy should be equally qualified and well placed. Please contact T.K.Tickoo, G2 Prabhat, Amrut Nagar, Margao 403602, Goa. Tel: 9326129644.

✂ Alliance invited from professionally qualified, good looking girl for our son (Manglik) July 78 born, 172 cms., BE, MBA, from NMIMS Mumbai, working as Consultant with WIPRO, Bangalore. Father senior bank executive. Contact Autar/Bushen Durani 0191-2451249, 022-25027172. Mob: 09419201536.

Internet Humour

3 Parrots

A man wanted to buy his son a parrot as a birthday present. The next day he went to the pet shop and saw three identical parrots in a cage. He asked the clerk, "How much for the parrot on the right." The owner said it was \$250. "\$250", the man said. "Well what does he do?" "He knows how to use all of the functions of Microsoft Office 2000", responded the clerk. "He can do all of your spreadsheets and type all of your letters." The man then asked what the second parrot cost. The clerk replied, "\$500, but he not only knows Office 2000, he is also an expert computer programmer."

Finally, the man inquired about the cost of the last parrot. The clerk replied, "\$1000." Curious as to how a bird can cost \$1000, the man asked what this bird's specialty was. The clerk replied, "Well to be honest, I haven't ever seen him do anything. But the other two call him "BOSS"!!

OBITUARY



Smt. Kamla Wazir Moti

With profound grief and sorrow, we inform the sad demise of Smt. Kamla Moti, W/o Shri Som Nath Moti and Daughter of Late Pt. Balbadar Wazir, at her Pune residence on 26th February, 2006. She was a pious noble lady, an embodiment of love and full of hospitality. Her values and ideals will keep guiding us for all times to come. We pray to God Almighty to bestow eternal peace to the departed soul and grant us the strength to bear this sudden grievous loss. Deepest gratitude from Moti and Wazir Parivar to all those who stood by us in the hour of grief and who have conveyed condolences.

Grief Stricken :

Brothers-in-law & their spouses:

Chuni & Omkar Nath wazir	Prof. Nandlal Wazir
Piyari & Capt. Piyarelal Wazir	Smt. Somawati Wazir
Ratna & Mohan Lal Wazir	Asha & Surinder Wazir
Tosha (Sister) & Dr. Maharaj Kishen Raina	Shyamaji & Makhan Lal Mattoo
Deepaji & Dr. Daya Kishen wazir	Susheela & Brij Mohan Munshi
Veena & Maharaj Kishen Wazir	
Smt. Somawati Raina - Masi (Raina's News Agency, Srinagar)	
Lalita & Roshan Lal Raina (Pune)	
Sri Kishenjoo Kothedar - Mama (Sathu, Barbarshah, Srinagar)	

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