



मिळुचार
MILCHAR

July - September 2001

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Between Ourselves

by J. L. Manwati

President

Namaskar.



~ Tuesday, the 11th of September 2001 shall go down in the civilized society as the Darkest Tuesday which needs condemnation in most harsh words. Politics may be 'Opportunity of Suitability' which shapes the attitude of the Nations to deal with such wanton attacks differently at different times, but the fact remains, innocent civilians become victims of the senseless idiosyncracies of the perpetrators. The reflex mood of anger and revenge may have died by now in USA, but irony is that the protagonists of these even in USA, plead that innocent Afghan people should not be targeted, as if all those 7,000 odd people which included 250 Indians, who are missing and now can safely be declared dead, were not innocent. Let's not play politics. We condemn this spiteful act and pay our homage to the deceased of this ghastly tragedy.

~ 'Each man is a hero and an oracle to somebody'. True to this Emerson maxim, Shri Sunil Fotedar of Texas, USA has flashed as a real hero and an oracle to us at 'Project ZAAN' through his deluge of e-mails, ever since Sunil jee came to know that we have published the book "Basic Reader for Kashmiri Language' in Devanagari, under the Project ZAAN, we understand, has been working on Kashmiri website ceaselessly for many years in USA and has created a comprehensive site <http://ikashmir.org> wherein all the relevant information on Kashmir is stored for curious knowledge seekers. They say, 'Man is only truly great, when he acts from the passions'. Shri Fotedar has the right passion (धुक्) for Kashmir and Kashmiri.

He has already put the whole Reader and the two Information Digests Volume I & II on the Web, as also other relevant information which has been disseminated so far under the Project ZAAN. Expressing 'Gratitude' would be too poor a word for the benign gesture Shri Fotedar has exhibited towards the Project ZAAN. We, at the Kashmiri Pandits' Association, Mumbai look at Shri Fotedar as the custodian of Kashmiri heritage. May his passion grow from time to time.

~ Admission to the Professional Colleges in Maharashtra State, for the current academic year have nearly concluded. Almost all the B.E. seats have now been filled in the second round of counselling held on the 22nd of September 2001. Normally the prospective candidates and their parents are accommodated in Sukhanand Ashram and Marwari Panchayat Sabha at C. P. Tank. The other place, Bal Vikas Mandir at Chembur is often preferred because of the proximity to the place of counselling. While KPA, after fixing the arrangements at C. P. Tank, leaves the incoming Biradari members to fend for themselves, the members at chembur are taken care of, day in and day out by Shri M. L. Mattoo, Vice-President, KPA. Be it late night or early morning, Shri Mattoo, even with his indisposed health was observed rendering selfless service to the community. Shri Mattoo was caught by an inquisitive press reporter of the Times of India. The reporter featured Shri. Mattoo in the Chembur-Ghatkopar edition of the Times of India dated 8th September 2001. Shri Mattoo no doubt is modest by nature and has been underplaying his service to the Biradari but the Times of India has caught him unawares.

Kashmiri Pandits' Association is proud of you. Keep it up Shri Mattoo.



Editorial

Professional Studies & Parental Duties

by P. N. Wali

While we have been more than pleased with the reservation of seats for Kashmiri migrants by the Maharashtra government now running into the seventh year, the progress made by these students in the assigned professional colleges has been a matter of great concern. We have come across many cases where the students who could not clear their papers at the first attempt. ATKT (Allowed To Keep Terms) have been prevalent in large numbers. Some have even lost a year or so in the process. Why is this happening?



There can be many explanations, one being that the average standard of these students (as indicated by their marks in the qualifying examination) is often lower than the local students studying side by side with them. This places them at a disadvantage in the class and inferiority syndrome leads into lack of attention and effort. I had always believed that we as a community are better mentally endowed - and perhaps the lower marks at the qualifying examination are more often due to the different system of assessment followed at Jammu and other places. Our benign intelligence should hold sway. And in many cases it has. Some of our boys and girls have outshone the locals. But why not the rest. We may have to look for some other reasons.

A feeling has been that many of the boys and girls got a new found freedom for the first time in their life. They did not know how to cope with this freedom. They overdo the exhibition of this freedom and undermine their studies. A liberal money remittance from their homes further make their heads to roll in all directions save the studies. Unfortunately it has further been exaggerated by such boys forming a community while living at one place (often other than the Hostel). In a recent case I found the students living as paying guests in one colony having ganged up together were generally not attending their classes at all. They were indulging in recreation right upto water parks but not finding time to attend regular classes.

Kashmiri Pandits' Association in the last few years even had to interfere for these boys who had grossly misbehaved in the college hostel, very kindly being given to them on sympathetic grounds. In one incident it was reported that not only the local boys were being harassed by them but even the Principal had been beaten up. In another case the Hostel window was broken in at night and the watchman locked in. This hostel has stopped admitting Kashmiri students now.

Do the parents of these boys and girls know what is happening? Do they once in a while find what have been their actual results at the examination other than that reported by them to their parents? Whether their wards are really attending their colleges? I think every parent has a duty in this regard.

To my local members I would say that convey to any parent whom they know, to check the behaviour and results of their wards once in a while so that they are on a set course. Otherwise the very boon of reservation may turn into a curse for atleast a few.



Reflections

Balidhan Divas

by Krakal

Krakal has always believed strongly in observing in Balidhan Divas every year and make as much 'krak' as possible on this occasion. It is not necessarily only to arouse the natural conscience, but to rekindle the spirit of their community feeling within. The recollection of persecution touches human feelings the most. Shias who lost 75 people in Karbala many centuries back are an example of how remembering persecution binds them even today.

KP's started observing this day with lot of passion for some years. We did it at Mumbai. Then for a few years we forgot about it. It is encouraging that the faction of Pannun Kashmir active in Mumbai has again started observing it since the last two or three years. This year it was done at Juhu Beach on the afternoon of 14th September, 2001. The crowd looked good as the place is often hustling with onlookers at this time of the day. There were a number of youngsters with big and bold posters and an OB Van in attendance. A sort of street play was on with the youngsters wearing 'Pherans' and holding mock 'AK-47' in their hands. One of the onlookers who sat by my side enquired from me the name of the movie for which the shooting was going on. I explained, it is no

film shooting but a protest demonstration. The presence of film personalities like Mahesh Bhatt and some T.V. Artistes with video camera's on, completed the illusion.

My mind at this stage started comparing the scene at such meetings with those held in the earlier years. There was obviously more drama to the scene now as compared to feeling in early years, when the functions often ended with a march from Churchgate to V.T. Now it is more professionally handled than the earlier amateurish spontaneity. Earlier it was an all KP affair. Now there was a small smattering of KP, young and old. Posters and banners were now more expensively and professionally made and displayed. You can appreciate the visual effect now achieved from the fact that Times of India next day carried two big photographs of the proceedings but did not find few quarter centimeters to report the event.

The unconcern displayed by the community itself may not be confined to Mumbai alone. It is perhaps for this reason that the Kashmiri Samiti, Delhi and Yuvak Sabha, Jammu both decided to say it with a Hawan. KP's are easily attracted to a Hawan than other events.

I pray that the event be not forgotten by the community. Let it serve to reinforce our feelings which we harbour on losing our birth place. Let us participate without worrying which group or individual is leading the function.



From the Pages of History

Bribe Discovered

by J. N. Kachroo

In olden times sovereigns were the fountain heads of justice in their lands with no codified laws at hand, no works of Jurisprudence to guide and no prescribed procedures to follow. The dispenser of justice had to rely on his intelligence, observation, wit and integrity to give impartial judgements.



History is replete with examples how fair judgements have been delivered time and again. One such episode belongs to the reign of the King, Yasaskara (939- 948 AD).

There lived a wealthy citizen (name not known) during Yasaskara's reign. Somehow bad luck struck him and he became a pauper. To pay off his debts, he sold off all his property including his mansion but excluding a well with a ladder, attached to the house to a rich merchant. This well would fetch rent sufficient to sustain his wife. Leaving her at a secure place and thinking that she had an assured source of income, he went abroad in search of employment.

After a pretty long time, this man returned with a small fortune. To his utter dismay and disbelief, he found his wife working as a maid in a household. On enquiry, he was told by his wife that the merchant had turned her out forcibly and had denied her the rent

from the well, saying that he had bought that too. The shocked man approached many a judge. His claim was rejected by all on the ground that there was documentary proof of his having sold the well too. The frustrated man resorted to Prayopavas - fast unto death.

The King, Yasaskara was known for his just and benevolent rule. The matter was brought to his notice by the concerned officials. The fasting man was presented to the king. The disappointed complainant related the whole story. The King commanded that the merchant and all the judges be called. A court was held with the king presiding. The complainant repeated the whole story. The judges who had heard him earlier opined that the man had no claim worthy of consideration in the face of the records of the officer-in-charge of Registration of Deeds. The King was not convinced, but could not find any reason or grounds to refute the judges. He did not commit and pretended lack of interest in the case.

The king did not dissolve the court but began to talk casually about the dresses and diamonds that the councillors were wearing. This was just to divert their attention. He pointed to the ring that the merchant was wearing. He expressed his desire to examine it closely. The merchant handed over the ring to the king, who suddenly stood up and walked out to another apartment, asking the audience to wait until he returned.

The king sent secretly a messenger to the merchant's house with instructions to show the ring as a token to his accountant and ask him to send immediately the account book of the period pertaining to the execution of the Deed. The accountant sent the relevant account book. The king examined it and noticed that 1000 Dinnaras had been paid to the official recorder (Registrar) on that particular date. The die was cast. The official was called forthwith. The king went back to the waiting councillors, the merchant and the complainant. The court was resumed. The king showed the account book to the councillors and convinced the judges and others that the official recorder was eligible to receive a very small amount legally for registering the Deed. The rest of the huge money was paid as a bribe to the official to interpolate 'sa' (lk) (together) in place of 'ra' (jk) (without) in the deed. The merchant confessed.

The king had not only the well but the whole house restored to the plaintiff. The merchant was suitably punished.



Koshur and our Identity

by Dr. B. N. Sharga

At the outset, I would like to frankly admit that I am not competent enough to write with an authority on this highly emotional and sensitive issue, so under these circumstances I will only try to express my views on this subject on the basis of the information which I have collected from different sources over the years in connection with my exhaustive research work on Kashmiriology vis-a-vis the Kashmiri Pandits.

As we all know that the language is basically a medium of expression to communicate between one another. Its growth and development naturally depends upon

the availability of its literature for which the existence of a proper script is a must to write down your feelings and thoughts for future generations. But the most unfortunate part of this whole story is that the Kashmiri language is only a spoken language and uptill now has no standard and well recognised script of its own, with the result that this language has not been able to acquire that status and position which the other regional languages generally enjoy in our country although some sincere efforts have been made by the lovers of this language from time to time to give this language its due status by promoting it at different levels.

It is really most unfortunate that there is no authentic record about the origin and evolution of the Kashmiri language in the Kashmir Valley which still requires an exhaustive research work by the competent scholars on this subject as there are divergent views on the evolution of this language in the Valley.

It is generally believed that during the Hindu period in Kashmir which lasted upto 1337 A.D. Sanskrit used to be the language of Kashmir which was gradually and subsequently replaced by the Persian language during the Muslim rule in Kashmir. But some research scholars consider the birch manuscript of 'Manimata Manimala' to be the most ancient script of Kashmir whereas others consider the Sharada script of Bakshali, which was first of all discovered in the Bakshali village in North Western Frontier Province now in Pakistan, to be the oldest known script of Kashmir.

Now according to Professor Ahmad Hasan Dani, a noted epigraphist and archeologist of Pakistan, who read his research paper recently in the 61st session of the Indian History Congress held in Kolkata, a stone was discovered in Afghanistan near Mazare Sharif bearing a clear cut inscription in Sharada script describing the construction of a Shiva Temple in that region during the rule of Hindu Shahi King Vaku in the 10th century. But with the passage of time, Sharada, Pali and Brahmi scripts of Kashmir became extinct.

In our country, every region has its own language which is taught in schools and colleges and is the medium of instruction in those states like Bengali in West Bengal, Gujrati in Gujrat, Marathi in Maharashtra, Tamil in Tamil Nadu, Telgu in Andhra Pradesh and so on and so forth, but the only exception is the Kashmiri language which is neither taught nor is the medium of instruction in the schools and colleges in the Jammu & Kashmir state. In its place, the medium of instruction in Jammu & Kashmir in schools and colleges is Urdu, which really sounds something very strange. The state government has done practically nothing uptill now to promote this language there, although the Chief Minister Dr. Farooq Abdullah has promised recently that he would do some thing worthwhile in this regard soon.

No sincere effort has so far been made by anybody at any level to evolve a standard script to write the Kashmiri language properly, which is necessary for its rapid growth and development. The Kashmiri language used to be written in the 'Nastalikh' script in Kashmir in the past. Now Kashmiri Hindus have adopted the 'Devnagri' script to express themselves, but still there are many shortcomings in the script as a slight change in the pronunciation of a particular word changes its meaning altogether. There is no primer to teach this language to a learner who is interested to learn the language.

About two years back, Dr. B. K. Moza of Kolkata took some initiative to evolve a standard script acceptable to all for writing the Kashmiri language but in spite of his best efforts, the response from the community members was not very encouraging with the result that he was left with no other option but to shelve his plans to promote this language for want of proper support.

In Lucknow, on the initiative of Pt. Maharaj Krishan Kaw, the education secretary of the government of India, the classes for teaching the Kashmiri language were started last year under the able supervision of Mrs. Lata Kak in Bappa Srinarain Vocational Post Graduate College, but due to non-availability of proper books to teach this language methodically, the whole scheme had to be shelved with a heavy heart. It has been learnt from very reliable sources quite recently that Dr. O. N. Wakhlu and his son Mr. Bharat Wakhlu, after doing a lot of research work have developed a Roman script for writing the Kashmiri language and have also published some primary books for learning this language quickly without any difficulty. It is a good beginning and it is hoped that the efforts of these people would bear fruit in the near future.

Then there are people who correlate the language with culture without knowing the fact that culture always changes with the times. Though my grand father was a judge in the British period and his elder brother went to England to study Law there at the Lincoln's Inn, but he used to sit on a 'Takht' with a 'Masnad' and a 'Gaotakia' and he used to take the meals cooked by a Kashmiri Pandit cook and that too sitting on a wooden plank in the kitchen wearing a 'Dhoti'. Now under the present set up, how many Kashmiri Pandits will be ready to do the same thing. Is the culture of England the same today what it was during the Victorian era? The answer is a big no, simply because change is the law of nature.

The Kashmiri Pandits who came out from the Kashmir Valley in the late 18th century and in the beginning of the 19th century and settled down in different regions of north India lost track of their mother tongue and subsequently became well versed in the languages of those regions simply for their growth and development under those special circumstances in which they were forced to live for their survival. They achieved very high positions in the society because of their merit and integrity but all through these 300 years, they tried their level best to preserve their distinct cultural identity by religiously sticking to certain values and by maintaining the purity of their Aryan blood. The concept of an intercast marriage was beyond the imagination of any member of the community at that time. A Kashmiri Pandit used to be identified by his features and complexion in the crowd even without uttering a single word. What is the position today? Many Kashmiri Pandits due to intercast marriages and intermixing of different bloods do not look like Kashmiri Pandits at all and have no traits which the Kashmiri Pandit should have.

By giving emphasis to the Kashmiri language alone will not solve our purpose to maintain our distinct cultural identity unless sincere and effective steps are not taken to curb the alarming rise in the number of intercast marriages in our community which is actually responsible to a great extent for the fast disintegration of our microscopic community. If this trend is not checked in time, then nobody will be able to stop our community from becoming extinct in the near future.

The modern scientific researches in the field of genetic engineering have proved conclusively that genes play a vital role in determining the basic characteristics of a human being. So for maintaining our basic characteristics intact, it is necessary that we should give due importance to preserve the purity of our Aryan blood and avoid mixing of the genes of other races and communities into our veins. Actually these are the basics which really matter in preserving our identity and not the environment and other things. If our boys and girls continue to marry in other communities at a fast rate in the name of projecting themselves as most ultra modern, then the very purpose of this exercise will have no meaning. It will be like crying all alone in wilderness. Then we will naturally become a laughing stock for others. A well chalked out action plan is the need of the hour. The following lines composed by the well known Urdu poet of Lucknow, Pt. Brij Narain Chakbast long time back, are still relevant today in this respect and convey the same underlying message to the community members:

क्या कहें किससे कहें हम आज क्या कहने को है
 आखिरी अफसाना-ए-शौके वफा कहने को है।
 जिन उम्मीदों की लडकपन में हुई थी इन्तिया
 आज उनकी इन्तिया का माजरा कहने को है।
 बेखबर अब भी नहीं हम कौम के दुःख दर्द से
 पहले हिम्मत थी दवा की अब दुआ कहने को है।
 क्या कहें क्या दौरे-आखिर में सितम देखा किये
 बरहमी बढ़ती गयी महफिल की हम देखा किये।



Teli Kyazi Ravihey Kahan Gaav

by Makhan Lal Kaul,
 Virar

Many Seers, Sages and Spiritual Gurus, having any faith, were once born in the holy land of Kashmir, from time to time. We have heard of many such personalities of the past and you can find many of them there in the present times too. All the people of Kashmir, to whatsoever faith or religion they belong to, had great reverence for such noble souls alike.

Many years ago, such a great soul, in the garb of Mata Laleshwari was born, who was and is being revered by all the people of Kashmir in general and Pandits in particular. She had Trikal Drishti and could foresee the things. To forewarn the people of that time, she might have spoken the words Saryi Samahav Akisay Razi Lamahav Teli Kyazi Ravihey Kahan Gaav advising in her humble way, the people to unite and have faith in the leadership of one person. May be during her life time also, the people of her community were disintegrated. This must have caused the invasion of Pathans into the holy land of Kashmir and was ruled over by them for centuries. They strengthened their foothold in Kashmir through their might. Before the invasion of Pathans, whole of Kashmir was inhabited by the learned Hindus, known as Rishis, that is why it was

nicknamed as Reshiwar. We are ourselves to be blamed to encourage the spread of Islam in this Reshiwar due to our own lapses of which history speaks volumes. The Muslim rulers starting converting the Kashmiri Brahmins to Islam. It was forcible conversion. Brahmins had only three options left open to them viz Ralun, Galun or Tsalun (get converted or be prepared to meet the icy death or leave your homes and hearths). It is said that during the course of time, only eleven families of Pandits were left in the whole Valley. Even now, you hear people say "Kyasa, Kasheeri Roodi Kahay Garah ?".

History speaks that with the help of Sikh rulers of Punjab, Kashmir was recaptured by them. The Kashmiri Pandits, who have migrated, returned to their homes and the people who were forcibly converted to Islam wished to get themselves reconverted. Here again out Netas (Pandits) were disintegrated and they did not allow them to get reconverted. Present suffering of our community is all due to their vengeance, which is clear from the fact that many of our surnames are common.

Well, this theory of Ralun, Galun and Tsalun was repeated in the year 1989-90 and there was a mass exodus of our community members from Kashmir, mostly to Jammu and other parts of the country. The people of other community knew that we have no leader of name and fame, having any force to lead us. They were aware that whole of our community was disintegrated. They took the advantage of infighting of our Netas, who were pulling the legs of one another.

During my younger days, the name of some of the social reformers cum leaders like Swargwasis Pandit Surajkak Mattoo, Pandit Jialal Kilam, Pandit Kashyap Bandhu, Pandit Shivnarayan Fotedar, Pandit Gopi Krishen etc were heard of. All of them in my opinion, were honest to serve and remove the evils prevailing in our community. They tried to collect the people on one platform. The leaders of other communities started misleading us and we started disintegrating. Members of one group started accusing the leadership of the other one. People in general, having no affinity with any group, were heard of commenting "Hey Batta hasa gav dai Congressi, tamis chha kansi peth pachh". This gave rise to a new leadership of younger generation which in the earlier stages did work.

I think, we were united only once during the agitation of " Parmeshwari Handoo" episode. I did not witness this as I migrated to Mumbai (then Bombay) in early 1948. As it was narrated to me, I could not but appreciate the way agitation was launched. How in a fraction of an hour, meetings were arranged and the big gathering of members of our community, both young and old, in particular ladies were found attending the same in big numbers. We in Mumbai collected over a lac of rupees in a single day from our Biradari as a humble contribution for the great cause. I was told that the Late Sheikh Mohammed Abdullah had remarked that had he the backing of such a band of workers behind him, he would have achieved his goal long ago. May be, this statement of his might have been taken seriously by his people, which generated a feeling amongst the other community and gave rise to present day militancy in the state, of which our community has become a prey. As usual, this uprising in our community did not last long because of some selfish and interested so called Netas, of our community, having say in the government circles, both in the State and the Centre. The bloodshed and the sacrifice of many young lives did not bring the desired fruit. Why? For want of leadership, for which we are suffering even now.

The main aim before all the leaders, if at all they are sincere, is to serve the people and sail the broken ship of community ashore, from the troubled waters. Agreed, the approach may differ from person to person, but sincerity of the cause should be observed. We should not get lost or diluted and become prey of black sheep, of which there is no dearth in our community, for their selfish interests. Though we have lost much because of our disintegration, but there is still time for all of us to think with a cool head and rise to the occasion, unite and meet on one Platform, under one Banner and Leadership. "United we stand and win and divided we lose and fall". Team work always pays, may it be a playground, a battlefield, common cause of the community or to run a household.

I am reminded of a story that our father used to narrate to us when we were young and the same is reproduced as under, (to the extent I remember):

Once upon a time there was grave famine in a village and the people had nothing left, that they could fall back upon. Many people started migrating to other places for their survival. Amongst them was also a family consisting of four sons and the parents. They reached a place in the evening and camped under a tree. A pair of parrots were perched on one of the branches of the same tree, who were watching the movements of the members of the family, under the direction of the parents.

Father directed the eldest son to make Choola. To second one he said to collect some firewood and to the third he told to go to a nearby stream and clean the utensils and to the fourth one he ordered to bring a pitcherful of water. All the four sons, ungrudgingly and obediently followed the instructions of their father.

On seeing this the two birds (parrots laughed and talked to themselves, in their own language known as Shathbool in Kashmiri, which the head of the family could understand) that "they have made all arrangements for cooking but what are they going to cook, they have no stock of cereals with them". The father heard this and replied, "It is true that we have no cereals with us, but I plan to kill you both, cook and eat you to subside our hunger to some extent". On hearing this the two birds were afraid. They thought to themselves that because of the cooperation of the brothers and faith in the leadership of their father it would not be difficult for them (the members of the family) to kill them (the two birds). They told the father of the family, if they (birds) gave him (father) some clue to unearth a huge treasure, would he (father) still kill them (the birds). The father replied in negative and the birds gave him the necessary clue. They unearthed the treasure and went back to their home with all the riches and lived happily in the village thereafter.

On their return, the news spread like wild fire and the cousins of the family also heard about the whole story. They also decided to move out of the village and go under the same tree where the same pair of parrots were perched on one of the branches. The head of the family told the eldest son to make choola to which he argued that he was tired, moreover what was the use of making a choola when they had nothing to cook. In short all the sons of the family started arguing with their father, disrespected him and indirectly expressed that their father was a fool to give them such directions. Anyhow after long persuasion by their father, the sons grudgingly did what they were told. The birds again talked amongst themselves as to what they were going to cook. To this the

father told them that he was going to kill them for their meals. The birds (who were none other than Lord Shiva and Mata Parvati) laughed ironically and told the father that it was only within the powers of the previous family to kill them because of their cooperation, respect for their father and faith in his leadership, which was lacking in this family. With these words the birds flew away.

With these humble words of mine, I wish to bring home to the members of our community and remind our leaders of the time, that it is the teamwork and unity alone which has strength. We should unite and meet on one platform and struggle against injustice and disparity shown to our community. History is witness to it that infighting alone has brought down many kingdoms and also made us slaves for centuries and we were able to free ourselves only with united struggle and unity amongst Hindus, Muslims and Sikhs. We were taught then that Hindu, Muslim, Sikh, Isai, Hai aapas mein Bhai Bhai". With this feeling in our minds we achieved our goal of "freedom". Here again the British were so cunning that while leaving India they divided us on the basis of religion, which our neighbouring country doesn't understand.

Ours is a microscopic community. We should stop infighting. Meet on one platform, without any ego, under one leadership and keeping in mind the words of our Mata Lalla-Ded

"Sariy Samahav Akisay Razi Lamahav

Teli Kyazi Ravihey Kahan Gaav"

Sense of the verse :

Had we all collected,
pursued the cause jointly,
we would have not lost the cause".

All of us recite these words with devotion but the main point is, how many of us put this to practice. It is said *"Kathani se karni Bhali"*. I close this with the request that all my brethren will give my views a cool thought and share their views with me. It is rightly said, *"Let the dead past, bury it, it is dead. Act in the living present, heart within and God overhead"*.

*"Aasto maa sadgamaya,
Tamsa maa Jyotir Gamaya,
Mrityu maa Amritam gamaya"*.

Let us all pray to Him to lead us on the right path of spirituality and truth in their right sense. Lead us to light from Darkness and unite with HIM after death.



Book Reviews

1. काश्मीरी पंडितों के अनमोल रत्न

Author: Dr. Vaikunth Nath Sharga

Publishers: Faith Publishing Services, Kashmiri Mohalla, Lucknow - 3

Pages: 216.

Price: Rs. 150/-

(Review by J. L. Manwati)

History is witness to the fact that Kashmiri Pandits have had to leave their native place - Kashmir, intermittently right from the 18th century, mostly under religious persecution and at times for bettering their avocational prospects. Often, their destinations centered around the seats of power of the times, like Lucknow, Lahore, Allahabad or Delhi etc. In Lucknow they clustered at a place which later became famous as Kashmiri Mohalla.

Wherever these fleeting Kashmiri Pandits settled, they left indelible marks on the sand of the Times and brought repute to the place of their new settlement through their noble character, dedication, honesty, patriotism and hard work. These places have, over the times cradled many a savant scholars, legal luminaries, serious social reformers, astute administrators, serene spiritualists, enterprising entrepreneurs and assiduous army officers of Pandit descent.

Dr. Vaikunth Nath Sharga has in his book

काश्मीरी पंडितों के अनमोल रत्न - The Precious Jewels of Kashmiri Pandits, has sketched lives of Twenty (20) such prominent Pandit personalities, graphed their genealogy and illustrated their achievements in their respective fields and who have thus carved an eternal place in the firmament of the Kashmiri canvas.

In the present day diaspora of our community this book would not only give our posterity an insight into our rich lineage, but also make them proud of their great ancestors.

Imagine, how many of us know that it was Pandit Daya Shankar Kaul 'Naseem'; (in the court of Amjad Ali Shah 1842-1847) a revered poet, known for his acuity and ready-wit, who when quizzed by Shaikh Nasidh, an established poet of the Time, to complete a couplet - the first line of which ran like this:

शेख ने मस्जिद बनाकर, मिसमार बुत्तखाना किया

retorted like this :

पहले कुछ सूत थी, अब साफ वीराना किया

or yet at another Mushiara, taking a dig at 'Naseem' a poet challenged him to complete a verse, by throwing a verse at him:

काफिर हैं वह, जो न बंदे इस्लाम के

Without bating an eyelid 'Naseem' quipped back :

'लाम' के मानन्द हैं गैसू मेरे घनश्याम के
काफिर हैं वह, जो नहीं बंदे इस-'लाम' के

or how many of us are aware that Ayodhya Nath Kunzru was the first Kashmiri Pandit who was nominated as member on the British Legislative Council in 1887; or do we know that Raja Dina Nath Madan was the Chief Adviser of Administration of Maharaja Ranjit Singh; or that Shreeram Taimani, was way back in 1925 appointed as the first Wazir-e- Wazarat of Ladakh by Maharaja Hari Singh to overhaul the revenue system of that rugged terrain; or, that it was Jagmohan Nath Raina (shouq) who, alongwith Dr. (Sir) Tej Bahadur Sapru compiled works of about 350 Kashmiri Pandit poets of Northern India into two Volumes entitled 'Gulshan-e- Kashmir'; or how Maa Sharika, pleased by the devotion of Madhav Joo Dhar, appeared before him in the form of a small 'Divine Girl' and promised him that 'She' would be born as his daughter, who later became famous as 'Akheleshwari - Rupa Bhavani'; or, shouldn't we feel proud that in the independent India, General Tapeshwar Raina was appointed as the Chief of the Army Staff in the year 1975.

The book is a Tribute to the stupendous work of Dr. V. N. Sharga which shall make every Kashmir Pandit proud of the pedigree he belongs to. This book should find place in all the Kashmiri Pandits homes like our Almanac (Panchang). [[

2. Vitasta Annual ' No. 2001

Editor-in-Chief: Dr. B. K. Moza

Publishers: Kashmiri Sabha - Kolkata.

(Review by J. L. Manwati)

Almost all Kashmiri Pandit Associations, Samitis or Sabhas in the country publish their News letters, periodicals, tabloids or magazines and all these publications have been given names which bear some semblance with the land of their origin - Kashmir. But the very name "Vitasta" - the publication of the Kashmiri Sabha - Kolkata reminds one of the sublimity of genetic flow of the sacred river which runs through our beloved motherland in whose adoration our ancestors have sung :

तत्राप्याहः शुभनां विधत्त विषदां काश्मीर देशं
त्वं यत्रानुग्रहार्थं प्रवहीस भवितां, ओं नमः ते वितस्ते

"You pass through the country of Kashmir - the abode of blessings, free from all calamities.

Through this country of Kashmir Thou, O! Vitasta, flowest befitting the people, and, I offer unto you my salutations."

The Annual Number of Vitasta is always eagerly looked forward to because like the flow of 'Vitasta', its contents benefits us all. The 34th Annual Number - 2001 was dedicated to those who have contributed to the development and growth of Kashmiri language and towards its preservation as mother-tongue.

The Editorial Board having decided upon the theme of mother tongue, has taken upon itself the most important issue which prospectively concerns the very identity of Kashmiri Pandits. It is sad that our Mother-Tongue is fast relapsing into oblivion from our homes. With clear perception, the Board for this purpose has divided the 'Theme' into four relevant segments viz; Origin, Advances, Threats and Thrusts.

It must have been taxing task for the Board to identify the contemporary writers who could contribute to the Annual Number; determine the works of scholars who have in their life times enriched our literary stock and finally to call out extracts from their works making it a compendium publication worthy of a place on the book shelves of every Kashmiri Pandit. Kudos to Dr. B. K. Moza and his Team.

The Annual Number has many comprehensive articles on the origin of our language; valuable articles of our celebrated writers, who are no longer with us now, and elaborate essays of the present day renowned scholars who are concerned about the preservation of our mother tongue. But, sadly, no writer has come out with concrete suggestions to preserve our language, particularly in the present day diaspora of our community.

It should have been the duty of the AIKS - the apex body of our community to realise the exigency of the problem facing the community and the Samaj should have convened meetings and seminars on All India level and devised a charter for the preservation of our mother tongue, before even the residual spoken language is snuffed out from our Homes and Hearths.

3. Let's Learn Kashmiri

Authors: Omkar N. Wakhlu & Bharat Wakhlu

Published by: *Foundation for Preservation of Kashmiri Traditions*, 2, Dindi Enclave, Kadma, Jamshedpur- 831 005

(Review by P. N. Wali)

The urge in the community that our youngsters must learn Kashmiri appears to be gaining ground. While the step taken by the Lalla-Ded Educational and Welfare Trust and the Kashmiri Pandits' Association to publish a guide to learning Kashmiri the Devanagari way has been well received, there are efforts being made by many others in this direction in their own way. One of them is a book "Let's Learn Kashmiri" by Omkar Wakhlu and Bharat Wakhlu, a genuine attempt to help those youngsters to learn Kashmiri language, who find it convenient to take Roman Script as the base.

I am not sure whether it is a Primer for the beginner or support to one who has already begun. For really learning a language, more so, Kashmiri, you have to go through a lot of material to practice its speaking. Unfortunately not much published material is available particularly in the Roman script. There is comparatively more material available in the Devanagari script. If such material was available M/s Wakhlu's book could be a great help in reading and repeating such material in Kashmiri. Even then this is a good work which may be quite useful to those who are accustomed to the Roman script only, like the Kashmiri Pandits' living abroad. It could also be useful when a person is learning to speak Kashmiri from other person and reinforce such learning with material from this book.

I am sure that efforts like that made by M/s Wakhlus will be a step towards our aim of making Kashmiri learn their language.



Children's Column

Congratulations!

Bhavna, daughter of Dr. Rita and Balkrishen Khar of Andheri, passed Xth Class of Indian Council of School Examination (ICSE), New Delhi in April 2001, securing 94.17% marks. She obtained 98% in Maths, 95% in Computers, 94% in each Hindi, Social Studies and Science and 90% in English. She stood first in Lilawati Podar High School.



Bhavna has also passed grade I &II of Speech and Drama conducted by the Trinity College, London with distinction (85%). She participated in Quiz Competitions, Trekking and Skating events conducted by her school. She has joined Ruparel College.

We are proud of you, Bhavana. Keep it up and keep in touch with Milchar.



कौवे की अमृत की चोरी

कहा जाता है कि अब से हजारों साल पहले एक कौवा उड़ते उड़ते स्वर्ग लोक में जा पहुंचा। वहां उस ने देखा कि एक बड़े घड़े में अमृत रखा हुआ है। कौवे ने कहीं से चोंच से पकड़ कर एक छोटा सा बर्तन उठा लाया। इस बर्तन को अमृत में डुबोकर और चोंच से पकड़ कर कौवा वहां से चल दिया ताकि किसी जगह जाकर आराम से अमृत पी ले क्योंकि चोरी करते समय उसे अमृत पीने का अवसर नहीं मिला था। उड़ते उड़ते जब कौवा एक जंगल के ऊपर से गुज़र रहा था तो उस की चोंच से अमृत का बर्तन छूट गया। अमृत सनोवर के वृक्ष पर गिरा और कुछ हिस्सा बह कर सनोवर के नीचे बैठी एक चींटी के हिस्से में आया। कहा जाता है कि इसी अमृत की वजह से सनोवर सदा हरा रहता है, चींटी की आयु काफी लंबी होती है और कौवा उस समय तक नहीं मरता जब तक कि उस की चोंच न सड़ जाए।



Project ZAAN Mini Quiz

A. Juniors : Age 11 Plus to 16 Years

1. Name the river which flows through Ladakh? _____
2. Name the first Dogra ruler of Kashmir? _____
3. Who destroyed the Martand Temple? _____
4. Which Muslim ruler abolished Jazia? _____
5. Name the famous Kashmiri Ayurveda Authority? _____

B. Seniors : Age 16 Plus to 25 Years

1. Who brought Buddhism to Kashmir? _____
2. Where is Swami Lakshman jee's Ashram located? _____
3. Who led 700 Sayyids into Kashmir? _____
4. Who ruled Kashmir during the Mahabharata war? _____
5. Who was nicknamed Butshikan? _____

Name _____ Age _____

Father's Name _____

Address _____

Tel No. _____

Mail to:

Project ZAAN
Kashmiri Pandits' Association,
Kashyap Bhawan,
Plot No.16,
Bhawani Nagar,
Marol Maroshi Road,
Andheri (E), Mumbai 400 059.

Or E.Mail: lalladedtrust@rediffmail.com

Last Date for receipt of entries: 15.11.2001

For queries, if any, Contact: **J.N.Kachroo** Tel: 8865853.



Profile

Nirja (Wanchoo) Mattoo

by P.N.Wali

Nirja Mattoo is an Executive Director of Community Aid & Sponsorship Program, a National NGO involved in the development of 30,000 children in ten (10) states. She started her career in the CASP - Plan Project as a Project Director working for the deprived children and women in the slum areas wherein the impact of contribution has led to upgrade the quality of life and empowering the children and women for their rights.

Nirja has participated and made presentations at various National and International forums. Her specialization has been Community Development. She has developed a comparative study of community empowerment in three countries in Latin America (Bolivia, Equador, & Peru). As a country representative, she was deputed for an Advocacy Course at the School of International Learning, Washington D. C. and New York.

Nirja's present assignment involves program intervention for the child labour issues like girl child prostitution, children working in the restaurants and children affected by the earthquake at Kutch, Gujarat. Since political conflict has significantly affected the children of the families residing in Jammu & Kashmir, a project for the children is being considered by the CASP. Training has been one of the key areas of her interest and hence she will be imparting training to the authorities of the Jammu & Kashmir jails.

At the regional level, her concentration work has been networking with various NGO and collaborating with the state of Gujarat on HIV, AIDS, targeted intervention and awareness prodromes. She has been advocating the process of forming a national networking forum for the Children Rights and Bal Panchayat.

It is a matter of pleasure and pride for all of us that many members of the community have made a mark in their field and are making significant contributions to the society at large. We will be ultimately recognised by our merit, by contribution to common good and by dedication to the cause we individually decide to pursue.

Nirja, earlier Wanchoo and now Mattoo after her marriage to Sharad Mattoo is one of those youngsters of the Mumbai community who has made a mark in her field. Nirja chose the field of Social Welfare after graduating from the Tata Institute of Social Studies. Armed with the educational background she plunged into the field with dedication and devotion.

Nirja is the daughter of late N. N. Wanchoo who was the moving spirit behind the community activities for over five decades. Some think that social awareness and urge to serve the society has come to Nirja from her father. They are not entirely far from the truth. When I asked her as to how she rates her fathers influence over her work, she modestly said that she cannot reach that. She admitted that for social work besides being a cause and passion is also her economic sustenance, while for her father it had been a cause without any personal profit. Nirja during her youth was actively connected to the

youth Club of Kashmiri Pandits. She takes a lot of interest in matters related to the Kashmiri Pandit Society.



The Search for Soul

by M. N. Ambaradar

Religion is theory, whether it is theology, cosmology or metaphysics, could cause confusion not only to the beginner but also to the advanced seeker. The problem is : which theory is correct? Or even for practice, which path is most efficacious - Karma, Bhakti, Yoga or Jnana. The deeper we delve into theory, the more we flounder in doubts.

Bhagwan Sri Ramana Maharishi does not bind you to any theory, so no theoretical doubt will ever assail you. No theory is required to that one exists. The search into the one existing Self will keep away searchers or researchers outside the Self. Even as a start, this liberation from theory is a great thing. It is most intense and intensity personal, spiritual experimentation, one does not have to believe anything except oneself.

Only the enquiry into the nature of the true Self by incessantly putting the question "Who am I ?" will lead one to Mukti. Therefore Self-enquiry is the most important meditational practice of the Yoga knowledge, which itself can be regarded as the highest of the Yogas. Self-enquiry is the culmination practice through which Self-realisation - the realisation of our true nature beyond mind and body - can be achieved. It is emphasised in the entire Vedantic traditions since early Upanishads. A number of Advaitic texts describe it. In modern times, 'Self-enquiry' has become known through the teachings of Bhagwan Sri Ramana Maharishi, who made it accessible to the general public. Traditionally, it was given mainly to monks.

Though Self-enquiry is mentioned in the scriptures, the actual method of practicing is not clearly given. The scriptures give clues, it is true, such as 'You are not the body, prana, mind etc. You are Brahman. But these clues do not emphasise how to put it into practice. It was Bhagwan Ramana Maharishi who gave easier clue to find the Truth that can be easily understood, practices and realized by common man. The traditional Vedantic sadhna, consisting of Sravana, Manana and Nididhyasana meant respectively the learning from a Guru at the Upanishadic truth of 'Thou art that' then reflecting upon it, and then meditating on it till the Self was realised. The Bhagwan on the other hand, while insisting on the importance of a Guru taught that meditation on one's own self, rendering its vials one after another till the divine spark at its centre was realised to be the universal Self was a surer method. Pranayama, Dhyana and Japa are the only aids to 'control' the mind and make it one pointed. But it is Vichara of Self-enquiry that makes the one pointed mind liquidate itself in the Heart. The traditional Vedanta suggests that one should fix one's mind on the formula 'I am That' till the absolute is realized the Bhagwan suggests that one should fix one's mind on 'I am not this' till 'I' is universalized and realization of 'I am That I am' takes place. Accordingly, he gives a different interpretation of the traditional formula of Sravana, Manana and Nididhyasana in his method. Bhagwan says' "Self-enquiry is the most intense and intensely personal spiritual

experimentation. One does not have to believe in anything except oneself. Even if someone believes that nothing exists, he still admits by implication that he exists. If nonexistence were the truth, to whom one should tell it, except oneself? If you cling to the Self, all else will be transcended, the Self exists all through. Thus the method does away with the necessity for belief.

When other thoughts arise, we should focus our attention on the 'I' thought. All the time one's attention should be unwavering directed to the feeling of 'I' or the 'I' thought. When we are filled with thoughts, how to bring back the attention from other thoughts to the 'I' thought. When we have other thoughts, we have to pose the question for whom is this thought? The answer would come 'To me'. Then ask "Who am I?" This questioning "Who am I?" again draws back our attention to the 'I' or the 'I' again draws back our attention to the 'I' or the 'I' thought and this attention leads to its source. Thus, focussing one's attention on one's self is the sole effort one has to put forth to find out one's true identity.

When one is probing into oneself, enquiring into the 'I' through persistent questioning "Who am I", one gets in touch with the inner reality, the Eternal 'I'. To be oneself is not only a straight path but also the easiest since you do not at all need any outer aid. Only the enquiry into the nature of the true Self by incessantly putting the question "Who am I" will lead one to Mukti from bondage.

The mind can be successfully controlled only by enquiring "Who am I". This enquiry will destroy all other thoughts and then it will itself die. The Atma-Sarupam will shine. When the thoughts of 'I' stop, breathing will also stop. There are no other suitable methods except that of Atmatic enquiry. If the mind is controlled by other methods, it will keep quite only for a short time and then resume its activity. The mind can also be controlled by the control of breath. But, only so long as Prana remains quite. So by pranayama the mind cannot be entirely controlled and dissolved into Self. But Pranayamam, meditation, muttering of Mantram will only serve as an aid.

It may be asked whether the way indicated by the Maharishi is not an extremely difficult one though it may appear very simple. Well, Jnana Marga is steep, a difficult path being a short cut to the goal of man. That is why Hinduism prescribes so many alternative ways of approach, which are easy, but long and circuitous. Maharishi's method is not difficult provided the aspirant gets a competent Guru and deserves his grace. Therefore, it is the Atman or Self that should be known and when this is achieved, everything in the universe is known. Bhagwan says, "As often as the mind is turned within ... Restraint of the outgoing mind and its absorption in the Heart is known as introversion, Antar Mukhta Drishti.

Dr. S. Radhakrishnan says' "Bhagwan Sri Raman Maharishi gives us the outline of a religion based on the Indian scriptures, which is essentially spiritual with dogmas and ceasing to be rational and ethical. We are given here a religion of the spirit which enables us to liberate ourselves from dogmas and superstitions, rituals and ceremonies and live a free spirits".

The essence of all religions is an inner personal experience an individual relationship with the Divine. It is not worship so much as a quest. It is a way of becoming of liberation.



ZAAAN FESTIVAL

19th August 2001 at Kashyap Bhawan.

The 'Project ZAAAN', a joint venture launched by the Lalla-Ded Educational and Welfare Trust and the Kashmiri Pandits' Association, Mumbai, to spread knowledge (Zaan) among the young and not so young community members, took another stride forward on the 19th of August 2001, when it completed its second year.

The scope of the competitive events, as against last year was extended to include knowledge of Kashmiri vocabulary and reading ability. Since last year, two more volumes of the Information Digest were issued. While the Information Digest Volume II extended the scope of information about Kashmir, its history, geography, people, culture etc., the Volume III was a 'Basic Reader for Kashmiri Language' in Devanagari, which is a guide to reading Kashmiri and also a primer to its understanding. All the three volumes formed the basis of performance in various events.

The atmosphere from the very beginning was very festive. I would prefer to call it ZAAAN Festival. The young participants showed eagerness, keenness and some anxiety before they were called upon to participate in their chosen event. The participants were from varied age groups, the youngest being five years of age and the oldest twenty two years of age.

The events followed one after the other effortlessly only interspersed with a light lunch. It was heartening to see the parents, particularly mothers had taken a lot of interest in preparing their children for the events. Most of the participants could read Kashmiri easily in the Devanagari script, which was quite reassuring. Dr. Thusu was the master of the ceremonies while Mrs. Basanti Raina was the Master of the Quiz.

The response was higher this year, but the organisers were looking for greater participation in future events. After all it is a program of awareness for us and our youngsters.

Results are given on the back page. Merit Certificates were given on the occasion, while the first three winners in each Competitive Event selected by a panel of judges would be awarded Trophies at the Annual Cultural Nite of the KPA slated for Feb / March 2002.



Annual Report 2000-2001

by S. Kachroo

Hon. General Secretary

It gives me immense pleasure to report to you about the activities of KPA for the third consecutive year. I must place on record my thanks to the members of the Biradari and my other colleagues of the Board of Trustees for this opportunity.

No organisation, be it a Trust or a Body can deliver result unless each member contributes towards its success with sincerity and dedication. The working of KPA and the Board of Trustees is an example of achievement through team work and constant support from all the members. The Biradari members are due for special thanks from all of us for the trust and faith they have shown in the present team of Trustees.

The year 2000-2001 started with the elections for the new Board of Trustees as per the constitution of KPA. Holding elections is the best method that any civilized society adopts for conducting such matters. Bitterness, if any, that may get generated during the election time is forgotten once the process is over. This behavior reflects the maturity and wisdom of all. I take privilege in reporting to you that all the members of the KPA have shown exemplary maturity while holding the first ever election to the Board of Trustees of KPA.

Though, all the activities of the KPA get mentioned in the “Milchar” and I am sure you all are aware about things but, at the same time it happens to be my duty to report the activities of the Association.:

During the year 11 meetings of the Board of Trustees were held.

1. Milchar. This lifeline of KPA has been growing in size, circulation and contribution from the readers. All the issues were released on time. We have now an Editorial Board to regulate and improve the quality of this periodical. Mr. P. N. Wali while agreeing to chair the Editorial Board has an able team comprising Shri J. N. Kachroo (ex-Principal, National High School), Mr. Onkar Aima, Mr. M. K. Raina and Mrs. Basanti Raina to help and guide.

We have requested all the Biradari members to send us subscription @ Rs. 100/- per year for this, as it is becoming increasingly difficult for the KPA to meet the expenses of the “Milchar” without the support from the Biradari. I am happy to announce that many members have already sent us contribution at enhanced rates. We will ensure that this lifeline not only remains active but is also kept healthy and at the same time is made meaningfully purposeful.

2. Cultural Activities. This year too, like the past, we had a houseful night on the 24th March 2001 at Ranga Sharda, which was well organised under the convenership of Mr. S. P. Kachroo. The Board of Trustees consciously has been trying to promote Kashmiri language and our culture through this program. While keeping this as the guiding principle we focussed our efforts to encourage local talent by giving them an opportunity

to perform on the stage. The young team of students that took part in the skit and the songs could definitely be called as finding of the season. These youngsters blended themselves very well with the experienced artists who were seen on the stage and need no mention.

This time the souvenir was brought out on the same day. The souvenir itself was designed to keep our heritage alive. We received Rs.163000.00 as contribution for the souvenir on this occasion. I would be failing in my duty, if I do not bring to your attention that due to Mr. J. L. Kak's intervention we got almost 50% discount on the Hall rentals. We thank the individuals and the corporates who put up advertisements in the souvenir.

'Life-time Contribution Award' for the year 200-2001 was awarded to Shri Ramji Sabni, the reverend Guruji of the community. The recommendation of the 'Samman Committee' in nominating Shri Sabni for the said Award, was well received by the biradari.

Mohan Lal Aima Music Award (MAMA) entered its third year with a better participation this year. We still have a long distance to go and we need a better response from all of you to make this as an important event of the KPA calendar. This year, the Sponsor of the Award had added one more prize of Rs. 500.00 each for the third placement in both male and female category. This year, the award for the first place (Rs. 2000.00) was bagged by Guneet Dhar, second prize (Rs. 1000.00) by Rishi Bradoo and third prize (Rs. 500.00) by Vivek Wali in the male category. In the female category, the first prize was won by Megha Tikoo, second prize by Diksha Kaul and the third prize by Garvi Dhar.

The Annual Get-together of 14th February at Kashyap Bhawan was the usual big event of the year. About 1000 people attended. The committee members under the chairmanship of Dr. R. Thusoo had pre-planned the details meticulously resulting in a wonderfully memorable day. We received a net donation of Rs. 1.00 lac. on that day

A Cultural Get-together on the occasion of Diwali, Navreh the Annual Picnic to Arnala beach, were attended by a large number of Biradari members. Events like these would ensure better one to one contact and act as a binding force to keep us together.

3. Educational Activities. As reported last year, KPA with Lalla-Ded Educational and Welfare Trust took upon itself conducting and organizing the 'Project Zaan'- an ambitious Project to educate the young and not so young members of the Biradari about History, Culture, Geography about our motherland. Based on the Information Digests painfully tailored by a team headed by Mr. J. N. Kachroo (ex-Principal) with the assistance and help of Mr. M. K. Raina, a 'Quiz Contest' was conducted on 30th April at Kashyap Bhawan. All the participants had come prepared with all the seriousness for the program. The young master Vivek Wali replying each and every question and winning applause from the audience was the high point of the day. This we feel, is a small beginning in the right direction that will keep the torch burning for future generations to follow.

Besides, compiling and distributing Information Digest (Volume 2) - a monumental work under the said 'Project Zaan' this year, was releasing of 'Basic Reader for Kashmiri Language' (Volume 3), which was well received by the community.

4. Release of Biradari Directory 2000. An updated directory of the biradari was released in September 2000 which incorporates the detailed information of about 750 members of the biradari.

5. Life Membership Cards. Life Membership Cards were for the first time issued for identification of life members of the Kashmiri Pandits' Association. The job was undertaken free of cost by M/s Impressions, Vasai. Those members who have not yet been issued the said cards, are requested to send their bio-data along with the photographs to Kashyap Bhawan for issuance of the same.

6. Admission to Professional Colleges. KPA has over the years, become a nodal agency for the admission of migrant students to various professional colleges in Maharashtra. Besides procuring admission forms for various streams as requisitioned by Kashmiri Samiti Delhi and Kashmiri Pandit Sabha Jammu, the KPA has been making arrangements for the stay of the students and their parents who come to Mumbai for the counselling process. Last year, arrangements were made by KPA for housing nearly 1500 people at various places in Mumbai on nominal charges.

7. Medical and Relief Measures. KPA distributed Rs. 25000/- to the needy patients for their treatment. Residential accommodation at Kashyap Bhawan remained occupied for about 10 months with the patients and their family members, who came to Mumbai for treatment in the last year. KPA has been rendering this facility to all those community members who come to Mumbai for treatment. This service has been well appreciated by the users.

8. Kashyap Bhawan Hall. As you would see from the enclosed statement of accounts we have earned Rs. 1,14,700.00 revenue from the Hall and Rs. 14,400.00 on account of hiring of chairs. With this, we have already recovered the cost of the chairs in less than two years time. The hall, as you would notice, needs some maintenance, which hopefully will be taken up after the monsoon.

9. Financial Position of KPA. The financial position of KPA would be evident from the enclosed audited balance sheet.

- Increased F.D's from Rs.961007.00 to Rs. 1114007.00.
- On expenditure side, you would notice an increase of expenditures on printing, postage etc. This is mainly due to the increased volume of Milchar, increase in its circulation, hike in the cost of postage and release of a new biradari directory.

10. Life Members. With the admission of 91 new life members during the year, KPA has 496 Life Members now.

Had it not been for the spontaneous response of the Biradari, we would have not been able to achieve these results. We draw our strength from you all members and look forward for productive activities during the coming years.

Kashmiri Pandits' Association, Mumbai

Income & Expenditure Account for the year ended 31 March 2001**INCOME**

Previous Year	Income	Current Year
1,48,381.00	By Hall Rent Received	1,14,700.00
12,705.00	By Chairs Rent Received	14,400.00
34,500.00	By Donation	Nil
Nil	By Advertisement Received	1,88,400.00
Nil	By Annual Function Contribution	1,00,842.00
7,341.00	By Milchar Subscription	12,483.00
Nil	By Misc. Receipts	5,700.00
4,067.00	By Bank Interest on SB A/c	5,889.00
48,157.00	By Bank Interest on FD A/c	43,157.00
30,707.00	By Bank Interest on FD A/c Medical	14,325.00
5,233.95	By Dividend from UTI	5,330.00
36,300.00	By Dividend on SBI Mutual Fund	13,500.00
3,27,391.00	Total	5,18,726.88

EXPENDITURE

Previous Year	Income	Current Year
36,750.00	To Salary	31,800.00
60,907.00	To Society Maintenance Charges	67,703
88,944.00	To Cultural Activity Expenses	1,05,308.00
Nil	To Jammu Kashmir Samiti Expenses	15,375.00
48,467.00	To Printing & Stationery	1,20,380.00
2,795.00	To Conveyance Expenses	3,153.00
21,494.00	To Postage & Courier Expenses	23,685.00
7,283.00	To Telephone Expenses	8,689.00
1,968.00	To Repairs & Maintenance	2,814.00
1,018.00	To Meeting Expenses	3,388.00
3,172.00	To Office & General Expenses	7,199.00

8,378.00	To Electricity Charges	16,754.00
5,000.00	To Donation	Nil
245.00	To Bank Charges	496.00
7,000.00	To Professional & Audit Fee	7,350.00
15,000.00	To Relief Expenses/ Medical	25,000.00
14,604.00	To Depreciation	18,269.00
4,366.95	To Excess of Income over Expenditure transferred to Income & Expenditure A/c	61,363.88
3,27,391.95	Total	5,18,726.88

Mumbai
19.06.2001

For Shailesh Gandhi & Co.
Sd/-
Shailesh Gandhi
Chartered Accountant

For Kashmiri Pandits'
Association
Sd/- President Sd/- Secretary
Sd/- Treasurer



Kashmiri Pandits' Association, Mumbai
Balance Sheet as at 31st March 2001

Previous Year	Liabilities	Sch.	Current Year
4,36,385.00	Trust Fund	A	4,96,852.00
29,87,571.00	Reserves & Surplus	B	30,05,840.00
10,340.00	Expenses Payable	C	12,190.00
34,34,296.00	Total		35,14,882.00

Previous Year	Liabilities	Sch.	Current Year
11,38,227.00	Fixed Assets (At Cost)	D	11,38,227.00
9,61,007.00	Investments	E	11,41,007.00
34,34,296.00	Total		35,14,882.00

Current Assets, Loans & Advances

Previous Year	Liabilities	Sch.	Current Year
2,04,673.28	Cash & Bank Balances	F	1,66,623.16
13,835.00	Loans, Advances & Deposits	G	13,835.00
11,16,553.72	Income & Expenditure A/c	H	10,55,189.84
34,34,296.00	Total		35,14,882.00

Mumbai
19.06.2001

For Shailesh Gandhi & Co.
Sd/-
Shailesh Gandhi
Chartered Accountant

For Kashmiri Pandits'
Association
Sd/- Sd/- Sd/-
President Secretary
Treasurer



Project ZAAN

Learn your Language

Some Peculiar Kashmiri Words & Phrases

(For key to reading Devanagari-Kashmiri and Roman-Kashmiri, refer 'Basic Reader for Kashmiri Language')

अकिय नालुँ फ्यरन कडुन	akíy nàlû phêran kaḍún	(to be very close to one another)
अख तुँ जुँ करान	akh tû zû karàn	(to do something in no time ~ without waiting)
अञूर	añùr	(one who has sight but acts as if blind)
अडसारि मडसारि	aḍsàrí maḍsàrí	(to collect somehow from what is available)
अन्दुँ कनि मन्ज़ बाग	andû-kaní manz bàg	(one who is unconnected but makes his presence felt everywhere)
अफरासियाब	afràsíyàb	(a famous king of Iran ~ referred to one, who boasts of being very brave and clever)
अफरवठ	apharwath	(name of a mountain, but generally indicating the false and boastful language of a person)
अब्यागथ	abyàgath	(an un-invited guest)



शब्बानुँह यिखना सोन



भवानी 'भाग्यवान' पंडित

शब्बानुँह यिखना सोन

लोलुँह वावन त्राऽवुँम दोर
यि लोल आसुम प्रोन

तमि किज म्य पंजरुँह चो'ट
मंजु थो'वमस सूहम दोन

यि दामुँह च्यतम चुँय
वे'चारुँह परिनिस छोन
मस च्यथ यियि वसलुक जोश
बरतल हा सर छुय म्योन

तमि पे'ट्य छम चाऽनी वथ
हर च्यथ छुम ज़रुँह ज़रुँह चोन

ये'ति नीथस पानस सूँत्य
तमि अपोर द्युत म्य वो'न

तति वुछुम ज़रुँय ज़र
कति रूजिथ म्योनुय लोन

सुय वुछुम बाऽनीकार
वुछ दीदव वीदव वोन
को'र कुकिले गोवे'न्दगू
मंजु सूहस सदा म्योन
वुछ दवन चे'शमन मा गाश
भाग्यवाने वो'नुनय नोन

जानानुँह वंदय क्रोन

सूँत्य कावन आयस योर
जानानुँह वंदय क्रोन ॥

क्वमि ओ'नमय म्य अमृत नो'ट
जानानुँह वंदय क्रोन ॥

छय श्यामुँह म्याऽनी हुँय
जानानुँह वंदय क्रोन ॥

अदुँह दारुम लोलुक गोश
जानानुँह वंदय क्रोन ॥

तति ब्वन कुन पे'यि कसरत
जानानुँह वंदय क्रोन ॥

तो'त वुछ वाऽतिय कूँत्य ।
जानानुँह वंदय क्रोन ॥

तनुँह आऽसुँस बेखबर
जानानुँह वंदय क्रोन ।

तनुँह दाऽरिन कम अवतार
जानानुँह वंदय क्रोन ॥

तऽथ्य मंजु छुम सूहमसू
जानानुँह वंदय क्रोन ॥

तति सीरस वुछुमय फाश
जानानुँह वंदय क्रोन ॥

चो'क-मो'दुर पछ म. क. रैना



स्वनुँह बटनि पे'यि दूरि प्यतुँह नजर। सु मो'जूर ओस कस तान्यु सवारि हुंद बिस्तुरुँह तुँ टंक गाडि हुँदिस पशस प्यठ खारान। दूरि प्यतुँह यो'दवय साफ ओस नुँ बोजनुँह यिवान, मगर मो'जूरुँह सुँज छाय आऽस पूरुँह पूर जान साऽबस हिशिया। स्वनुँह बटनि तुल तेज तेज कदम। बुधि आसुँह गाडि यिवान तुँ गछान। लूख ति आऽस्य नुँ कम केँह। अकि तरफुँह ओस गाड्यन हुंद शोर तुँ बे'यि तरफुँह कंडकटरन हुँजुँह क्रकुँह। सारिनुँय आऽस ज़न च़लुँह लार। लूकव तुँ गाड्यव मऽज्य वथ कडान कडान यीतिस कालस स्वनुँह बटन्यु तथ गाडि ब्रों'हकुन वाऽच, मो'जूर ओस द्रामुत। तमि दिच ओरुँह योर नजर, मगर मो'जूरुँह सुंद नामुँह निशान ओस नुँ कुनि। स्वनुँह बटनि पुछ बे'यिस अऽकिस मो'जूरस तस बापथ मगर केँह लो'गुस नुँ पता'ह। तति ओसुँय नुँ जान साऽबनि नावुक कां'ह मो'जूर। स्वनुँह बटन्यु बीठ अऽकिस वानुँह पेँ'जि प्यठ तुँ ओ'श गोस जाऽरी। "म्यानि अऽछ ख्यन नुँ दोखुँह। सु ओस जान साऽबुँय", सौँचान सौँचान गऽयि स्वनुँह बटन्यु ग्वतन तुँ तस प्यव याद

दऽह वऽरी प्राऽन्यु कथ आऽस। जान साऽब ओस वऽहरि वुहि। असली ओस सु कमि ताम गामुक रोज़न वोल मगर पऽज श्रे'छ आऽस नुँ काऽसि पता'ह। जान साऽब ओस हमेशुँह नीलि रंगुक फ्यरन लागान। येज़ार ओसुस ग्वडव ह्योर आसान तुँ खवरव ओस आसान ननुँह वोरुय। मस ओसुस ज्युठ शानन तान्यु। जान साऽबस आऽस्य अथ मऽहलस मंजु यिवान व्वन्यु शे' रयथ गाऽमुँत्यु। ज्यादुँतर ओस सु महद साऽबनि गरि रोज़ान तिक्क्याजि अख ओसुस तति सख यजथ वातान तुँ बे'यि ओसुस तति श्रान करनस वुशुन पोन्त्यु मेलान।

दपान जान साऽबुँनि माजि ओस सु मऽग्यु मऽग्यु ओ'नमुत। वारिया'हस कालस ये'लि नुँ तस बचय जाव, स्व गऽयि कथताम जि़यारतस

प्यठ तुँ गऽडुँन तति दऽश। अमि पतय ओस जान साऽब ज़ामुत। जान साऽबस ओस नुँ परनस लेखनस सूँत्य दिल लगान तुँ दपान ल्वकचारुँह प्यठय आऽस अऽमिस मऽत्यु गिलन। आऽदुँह वुँहुँर्य पानुँह प्यठय ओस सु गरि नेरान तुँ गामुँह गामुँह फेरान। जान साऽब ओस नुँ पानस मुतल्लक कां'ह कथ करान मगर यिमुँह कथुँह कति आयि तुँ कऽम्य वनि, ति आऽस नुँ काऽसि पता'ह। मऽहलुँह वाऽल्य आऽस्य अऽथ्य मंजु ख्वश जि सु ओस त्युहुँद गुरुँह यिवान तुँ तिहिंद्य दाऽद्य आऽस्य वारिया'हस हदस ताम कम गछान। वारुँह वारुँह बनेयि जान साऽबस स्यठा'ह मऽरीद।

जान साऽब ओस नुँ ज्यादुँह कथुँह करान। ज्यादुँह पा'हान ओस सु कलुँह सूँतिय जवाब दिवान। बटुँह गरि ओसुस गाड ख्यनुक सख शोख। अमिय बहानुँह आऽसिस बटुँह पनुन गुरुँह साल कऽरिथ निवान तुँ पनुँन्य तकलीफ बावान।

स्वनुँह बटन्यु आऽस स्यठा'ह छमागुँ दार। गाऽम्य गामस ओस अऽम्यसुंद नाव मऽहशूर। गामुँचि ज़नानुँह आसुँह अखसर अऽमिस निश यिवान तुँ मशवरुँह ह्यवान। गामुँक्यु मर्द ति आऽसिस बडुँह यजथ करान। ये'लि अमि ज़नान निश जान साऽबन्यु करामात बूज्य, ँव गऽयि परेशान। अज-कलुँकिस दुनिया'हस मंजु छा यिमन कथन कां'ह सूद। यिमन कथन प्यठ पछ करुँन्यु गयि फरसुँदुँह खयाऽली। मकार लूख छि से'घन सादन इन्सानन अपुँज्यु करामात हाऽविथ फऽसुँरावान तुँ पनुन मतलब कडान। मोन जि कुनि सातुँह छि कां'ह करामात पऽज नेरान, स्व छि बगवानुँह सुँजि मरजी सूँत्य सपदान नअ कि काऽसि मकारुँह सुँदि वननुँह सूँत्यु।

गामुँक्यन ओस अथ मामलस मंजु स्वनुँह बटनि सूँत्य सख यखतिलाफ। तिमन निश ओस जान साऽब थदि पायुक फऽकीर युस विजि विजि ननि करामाऽच ओस करान। स्वनुँह बटनि ओस नुँ जान साऽब पानुँह वुछमुत केँह मगर

वुछनुंच जोरुत ति क्याह आऽस? तस ओस अकि लटि युथुय अख साऽद मकार समखोमुत येभ्य तस यि दऽप्यजि ति फान ओस थोवमुत कऽरिथा। स्वनुंह बटनि आऽस अज ति स्व विज पूरुह पाऽद्य याद!

अमि दोह आऽस स्वनुंह बटन्य गर-काऽम कऽरिथ सुलिय म्वकलेमुंच। तसुंद खावंद अर्जन दीव ओस साहबस सूत्य दोरस प्यठ गोमुत तुं बिलूजी ति ओसुन चकराह करनुंह बापथ पानस सूत्य न्यमुत। स्वनुंह बटनि ओस अज वारियाहि काऽल्य माल्युन गछुन। केह काल ओस गोमुत तसुंजि माजि सख ब्यमार तुं तमि आऽसुंनस काऽचाह शेछि सोर्जुंमचुंह जि बुथाह वुछिहाऽया जिंदुंगी प्यठ क्याह बऽरुसुंह छु।

नोव फ्यरन लाऽगिथ कोड स्वनुंह बटनि सोंदूकुंह मंजुंह सु दऽह रोपुंयुन युस तमि पछ ब्रॉठ रूनिनस मिनतुंह कऽरिथ ह्योतमुत ओस। दऽह रोपुंयुन थोवुन फ्यरन चंदस तुं गऽडुंन लंग्य। “टांगुंह किराय तुं गाडि किराय गऽयि चोर रोपयि तुं बेयि निमुंह बाऽय सुंघन शुर्यन क्युत केह ख्यनुंह खाऽतरुंह।” वुनि आऽस स्व नेरनुंच सखरुंय करान जि नेबुंर्य गव आलव, “राजुंह बाऽयी, ह्यसुंह रोज।” स्वनुंह बटनि दिच दारि किन्य नजर। अख फऽकीर ओस ज्यूठ सफेद फ्यरन लाऽगिथ। कलस ओसुस बोड सबुंज दस्तार तुं हऽटिस क्रुहुन गुलोबंद। स्वनुंह बटन्य वुछिथुंय ह्योत फऽकीरन बेयि वनुन, “दुशमन हय छुय जागान। कांह छुय नुं अथुंह शेहलावन वोला। कूतिस वातख तुं कोत गछखा। स्वरुफ हय छुय ब्रोंह कनि आऽर कऽरिथा।” स्वनुंह बटनि प्यव ह्यस। तस ओस ब्रोंदुय दुंरकाकनि हुंद शख। यनुंह अऽम्यसुंदिस रूनिनस तरकी गऽयि, तनुंह वोत तसुंजि दुंरकाकनि म्यंगन नार दजान। अकि दोयि लटि वाऽत्य हालात लायि-लाय करनस प्यठ। स्वनुंह बटनि हुंज हालत वुछिथ जोन फऽकीरन जि बटन्य गऽयि ग्वतन तुं न्वस्कुंह गव कारगर। दारि तल यिथ वोनुंस, “जाऽद्य फुटुंज्य हय छनय तयार

थाऽवमुंच मगर च्य पोशिय नुं केह। च्य छुय ख्वदा साऽब मदतस।” स्वनुंह बटनि प्रुछुस सरुंह करनुंह बापथ, “पीर साऽब, यि कुस छुम दुशमन? नाव वनतम।” मगर फऽकीरन वोनुं नुं खूलिथ केह, “चुं मय बर तमिच फिकिर। म्य छु हेरिम होकुमा बुं छुसय च्य राऽछ कऽरिथा।” स्वनुंह बटनि हुंद यकीन गव वोनुं पोखुंह। सूंचुन फऽकीर छु ख्वदा-दोस्त। अऽमिस पजि नुं कूर्य कूर्य कडुन। यि अऽमिस वनुन ओस ति वोनुन। अमि खोतुंह क्याह वनि। दोपनस, “बुं हज छसय हवालुंह। म्य नुं हज छुय नुं च्य वराऽय कांह अथुंह-रोट करन वोला।” फऽकीरन वोनुंस, “चुं रोजी बिला वसवास। च्य नय पोरिय नुं कांह। कडी नोठ। दसगीर साऽबस हय छु नियाज खारुन।” स्वनुंह बटन्य गऽयि रूजिथ। तस ओस अकोय दऽछुन युस तमि माल्युन गछनुंह खाऽतरुंह थोवमुत ओस। दोपनस, “बब, नोठ नअ हज छुम नुं अज कांह। आऽठ आनुंह छिम। अगर हज वनख तुं” फऽकीरन चऽट तसुंज कथ, “नोठ छुय ना गंड कऽरिथा। अनी जल, बुं नय यिमय नुं पतुंह। म्य हय छु दसगीर साऽबुन आलवा।” स्वनुंह बटनि गव सरुंह जि फऽकीर छु पायि बोड तुं सोरुय जानन वोला। यि सूचिथ जि दुशमन छु गालुन, तमि कोड दऽह रोपयुन तुं द्युतुन बबस। बब द्राव क्रख दिवान, “गछी करी आऽश। साऽरिय दुशमन हय वुडाऽविमया। च्य नय पोशिय नुं व्वन्य कांह।” स्वनुंह बटन्य गऽयि दिल मोलूल। सूंचुन, “अज कूत्य काऽल्य आयोव म्य मोकुंह माल्युन गछनस मगर क्वदरतस आऽस नुं मरजी। चलो यि ति गव ठीखुंया। अगर नुं अज यि फऽकीर यियिहे, दुशमन थवहऽन म्य पुंचुं पार कऽरिथा। म्य छु क्वदरथ मदतस, म्य क्याह करन।” यि सूचिथुंय आयि तस बुथिस रोनका।

दोयमि दोहोय पेयि स्वनुंह बटन्य अस्मानुंह। सु फऽकीर ओस तसुंजि दुंरकाकनि तुं अऽमीना जी हुंद गरुंह ति गोमुत। तिमन ति आऽस तऽम्य आऽन तुं गाऽन यऽहऽय कथ वऽन्यमुंच तुं नोठ हेत्यमुंत्। मगर युतुय योत गव नुं केह। दपान

स्वनुं बटनि हूँज माऽज्य् आऽस कालुँह शामस ताम दरवाजस कुन मुदय गऽडिथ वुछान तुँ कोरि प्रारान। चीर्य राथक्युत द्युत तमि अमानथ। यि शे'छ्य बूजिथ गऽयि स्वनुँह बटन्य देवानुँह तुँ ह्यो'तुन वछ चेटुन मगर अमि सूँत् कया'ह अँदिहे? साऽद मकार ओस गोमुत पनुन कार कऽरिथ।

“मगर जान साऽब छुनुँह तिमव मंजुँह। सु छु पऽज्य् पाऽद्य मलंगा। यस पनुन अथुँह प्यठ थो'वुन, सु वो'थ थो'द। पो'ज हय बोजख तुँ अऽस्य् छि अऽम्यसुँदिय किन्य् दो'ह दो'ह कडान। म्याऽनिस खानदारस ति छि तस प्यठ बडुँह पछ।” हऽनीफा जी वो'न स्वनुँ बटनि। “नअ नअ, म्य रूज नुँ व्वन्य काऽसि प्यठ पछ”, वो'नुस स्वनुँह बटनि वापस। शीला जी आऽस वुनिस तान्य् छूवपुँह कऽरिथ। तस रूद नुँ पानस तान्य तुँ वो'नुँस, “मगर च्य कया'ह हरजुँह छुय। सु मा छु बिचोर पाऽसुँह रटान। अख गाडुँह सेर छु अनुन। चुँ सौँच पानय जि बाऽय साऽबस कोता'ह अजाब छु।” अख र्यथ ओस गोमुत अरज्ज दीवस नो'व सा'हा'ब आमुँतिस तुँ तऽमिय ओस सु तालि किन्य् ओ'नमुत। पऽत्यमिस ब्रूठिमिस ओसुस हिसाब मंगान तुँ कथि कथि प्यठ ओसुस ससप्यंड करनुँच दमकी दिवान। गर्युक स्कून ओस ग्वडय रोवमुत। व्वन्य ह्यो'तुन अरज्ज दीवस से'हतस प्यठ ति असर प्यो'न। स्वनुँह बटन्य नरमेयि। सूँचुन हरजुँह ति छुनुँह केँ 'ह। आव तुँ डोन्युव, गव तुँ गासुव। बलायि छुनुँस, गाडुँह सेरस अऽकिस छु वदुन।

महद साऽबनि जारुँह पारुँह सूँत् गव जान साऽब स्वनुँह बटनि हुंद यिनस आमाडुँह। महद साऽब आस पानुँह सूँत् तुँ पनुँनिस मो'हनविस अथि अनुँनाऽवुँन जे'जीर ति। बतुँह ख्यनुँ पतुँ ये'लि अरज्ज दीव जे'जीरि त्योँ'गुल लो'ग करनि, जान साऽबन वो'नुस, “थव साऽ गोस त्योँ'गुल। कर व्वन्य आराम। माऽलिक छु उत करन वोला।” स्वनुँह बटनि ह्यचोव कया'हतान्य वनुन जि महदुँह साऽबन वो'नुस कनस तल,

“मलंगस छि साऽरुँय आसान खबर। तस छुनुँह व्यछुँहनाऽविथ वननुँच जो'रूथ।” तमोक च्यथुँय द्रायि जान साऽब तुँ महद साऽब वापस। अरज्ज दीव तुँ स्वनुँह बटन्य रूद्य यूत कऽरिथ ति राऽत्य् रातस परेशान।

चोरि दो'ह पतय गऽयि अरज्ज दीवुँनिस सा'हबस वापस तबदीली। दपान हे'रि प्यठय ओस आर्डर वोतमुत तुँ दो'न दो'हो'न अंदर ओस तस प्राणि जायि प्यठ वापस यिनुँह खाऽतरुँह हो'कुम दिनुँह आमुत। युथुय यि कथ ननेयि, गामुक गाम आव स्वनुँह बटनि मुबारकस। मगर स्वनुँह बटन्य आऽस नुँ गरि केँ'ह। स्व आऽस महद साऽबनि गरि तस गुल्य् गऽडिथ माऽफी मंगान जि बुँ कया'ह आऽसुँस जान साऽबस मुतल्लक सौँचान। जान साऽबस पे'यिहे स्व परन मगर सु ओस कालय तति द्रामुत।

अमि पतुँह सपुद बे'यि अख वाका'ह। अकि दो'ह आऽस स्वनुँह बटन्य गरि बिदिथ तो'मुल चारान। हंगतुँह मंगुँह प्यव जान साऽब वाऽतिथ तुँ मऽजिन चाय। स्वनुँह बटनि आयि नुँ पछ। अज् ताम आऽस स्व प्रथ सातुँह तस महद साऽबुन गऽछिथ समखान तुँ सलाम करान। अज् आव सुँ पानय गरुँह। जान साऽबस पऽत्य्किन्य् तऽकियुँह थऽविथ तुँ जंगन प्यठ दुसुँह त्राऽविथ गऽयि स्व चाय बनावनि। ये'लि स्व चाय ह्यथ वापस आयि, जान साऽब ओस थो'द वऽथिथ ज्ज तऽस्य् प्रारान। जान साऽबन को'र चाय चे'नस इनकार। स्वनुँह बटनि पे'यि नजर, तस ओस अथस मंज सु खिलोनुँह मोटर युस अरज्ज दीवन राथुँय बिलूजीनि खाऽतरुँह शहरुँह प्यटुँह ओस ओ'नमुत। स्वनुँह बटनि हूँदि पुँछनुँह ब्रौतुय वो'नुस जान साऽबन, “यि बलाय कऽमी अऽन्य् योर? बुँ छुँनय यि ग्वडुँह दफा'ह कऽरिथ।” यि वऽन्य्थुँय द्राव जान साऽब। स्वनुँह बटन्य व्वशलेयि। “कूँमती मोटर ओस। खबर अऽमिस कया'ह रोव।” तस रूद दऽय दो'हो'स मोटरुक फेरान।

(शेष अगले अंक में)



New Life Members

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Address not known

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Near Vaishali Nagar,

Talashi Shadi (LM-510)

F-104, Gokul Horizon, Jivlapada,
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A-802, Millennium Park,
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Kaw S. N. (LM-527)

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Dadar, Mumbai 400 018.
Tel: 4379016.

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Tel: 4441182.

Bhat Chand (LM-518)
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Haksar B. L.(LM-519)
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Wazir Veena (LM-521)
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Deonar farm Road,
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Tel: 5568938.

Parimoo G. L. (LM-522)
Flat 23, Kranti, Model Town
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Seven Bungalows, Andheri
(W),
Mumbai 400 053.
Tel: 6333927.

Officers' Flats,
Charag Nagar, Ghatkopar
(W),
Mumbai 400 086. Tel:
5103439.

Raina P. N. (LM-531)
203-A, 1/50, Neelgiri
Apts.,
Yeshodham Enclave,
Goregaon (E), Mumbai
400 063.
Tel: 8412041.

Tikoo Krishan (LM-532)
Address not known.

Kaul L. N. (LM-533)
1-B, Regency Park, Eden
Woods,
Off 2nd Pokhran Road,
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5376791.

Dhar Ishat (LM-534)
Address not known.

Dhar C. K. (LM-535)
Address not known.



News

Temple upkeep in the Valley

On the 10th of August 2001, Chief Minister of J&K Dr. Farooq Abdulla announced the setting up of a three member committee to take stock of various temples in the valley and take immediate measures for their renovation and up keep. Shri. P.N.Takoo, President Durga Nag Trust will be the Vice-Chairman of the Committee and Prof. Satish Raina Advisor to C.M. on minority affairs, the Secretary.

We were informed by Shri. Takoo on his visit to Mumbai that the Committee shall be persuing the payment of rent to owners of properties being occupied by various branches of security forces.

Smt. Susheela Dhar Charitable Trust, Mumbai, institutes Educational Merit Awards.

Smt. Susheela Dhar Charitable Trust, Mumbai - a registered Trust floated by Shri G. L. Dhar of E/ 51, Cozy Home, Pali Hill, Bandra, Mumbai in the memory of his deceased wife has instituted four (4) Annual Educational Merit Awards, commencing from the year 2001-2002, for the students of two designated Migrant Schools viz. Government Mixed Higher Secondary School, Roop Nagar, Muthi Camp No. 2, Jammu and Government Higher secondary School (Camp) Nagrota, Jammu.

The beneficiaries of the awards would be the 1st & 2nd rank holders of Grade VIII and Grade X of these designated Schools for the relevant Academic year. The Award shall carry a cash prize of Rs.2500/- & Rs. 1500/- for the holders of 1st & 2nd rank in each grade respectively. These awards shall be given under the auspices of the KPA, Mumbai on the basis of the result certification by the concerned principal of the designated school.

New Executive Committe of Kashmir Sabha - Kolkata (April 2001 to March 2002)

The new Executive Committe of the Kashmir Sabha - Kolkata for the year 2001-2002 has been elected and has started functioning from Ist April 2001. Following are the names of the office bearers:

President:	Sri Bri Mohan Misri
Vice President:	Sri Lakshmi Narayan Kaul
Secretary:	Smt. Prabha Tankha
Jt. Secretary:	Smt. Bharati Kaul
Treasurer:	Smt. Santosh Bhat
Members:	Sri Sumant Razdan Smt. Indu Kaul

Sri Vivek kaul
Sri Ashoke Dhar
Sri Rakesh Kaul
Sri M. N. Zutshi
Sri Rattan Moza

New Guard at Kashmiri Samiti Delhi

Ultimately two deferred elections of Kashmiri Samiti, Delhi due to court ranglings, were held on the 5th of August 2001, which has seen totally a new guard at the helm of affairs of the Samiti comprising:

President: Shri Sunil Shakhdhar
**Vice -
President:** Shri. N. N. Zijoo
**Vice -
President:** Shri Rakesh Kaul
**Gen.
Secretary:** Dr. Romesh Raina

KPA, Mumbai sends its congratulations to the new team of office bearers of Kashmir Sabha - Kolkata and Kashmiri Samiti, Delhi and wishes them Best of Luck in their endeavours to hold the flag of their organisations flying high.

Born

A baby boy was born to Smt. Sudha & Shri Ajay Takoo (daughter-in-law and son of Shri Om Takoo of Gokul Concord, Kandivli) at Mumbai on 28.6.2001.

Change of address

Bakshi Namrata (LM-374)

Old add: A-42, Jayeshta, Srishti Complex, Mira Road.

New add: 64-B, Ashmant, Sector 3, Srishti Complex,
Mira Road (E) 401 104. Tel: 8100422.

Tikoo Bharat B. (LM-539)

Old add: Salasar Apartments, Nallasopara

New add: 102, Sea Breeze, Plot No. 14,
Sector 2, Charkop, Kandivli (W),
Mumbai 400 067. Tel: 8687219.

Matrimonial

Suitable Alliance from well settled K.P boys for Kashmiri Pandit girl Aug 66 / 165
P.G.Oriental / P.G.D.C.S NIIT / Diploma in Management (IGNOU) suitably placed in
South Delhi. Caste no bar. D/W please excuse. Correspond with Tekni & Biodata to
'Raina's', 5 - A, Gautam Nagar, New Delhi - 110 049.

Children's Column is a regular feature of Milchar. We invite articles for and from
children for this column. Parents are requested to intimate us outstanding achievements
of their children for publication.

They left us

Shri Vir Ji Kaul, Brother of Smt. Basanti Kachroo (Highland Park, Mulund) passed away on 26th July 2001 at Delhi.

Shri Jagar Nath Sahib, Father of Smt. O.N.Fotedar (Basant Garden, Chembur) passed away on 16th August 2001 at Baroda.

Smt. Kamla Dhar, Mother of Dr. Natasha Chiragi (Sabargiri, Anushakti Nagar) passed away on 13th of August, 2001 at Delhi.

Smt. Prabhavati Tiku, Mother of Shri J.L.Tiku (Gulab, Carter Road, bandra) passed away on 13th September 2001.

Smt. Rani Misri, W/o Late Mohan Lal Misri & Mother of Shri Rakesh Misri (Riddhi Siddhi, Dahisar) passed away on 17th September, 2001 at Mumbai.

May their souls rest in peace.



Project ZAAN

Results of the Competitive Events held at Kashyap Bhawan on 19th August 2001.*

S.No.	Event	Prize	Winner
1.	Story Telling (Age upto 11 yrs.)	1st	Vivek Wali S/o Shri Vinod Wali of Andheri.
		2nd	Ruchika Dhar D/o Dr. S.K.Dhar of Navy Nagar.
		3rd	Priyanka Kaul D/o Smt. Sarla Kaul of Ashokvan.
2.	Elocution (Age upto 16 yrs.)	1st	Akshay Thusu S/o Shri Rajinder Thusu of Andheri.
		2nd	Shifali Raina D/o Shri Rajinder Raina of Vasai
		3rd	Karan Hakim S/o Shri Tej Hakim of Santacruz.
3.	Elocution (Age 17 yrs. to 25 yrs.)	1st	Naren Kachroo S/o Shri Suriender Kachroo of Andheri.
		2nd	Mansi Raina D/o Shri M.K.Raina of Vasai.
		3rd	Deepali Kaul D/o Shri M.K.Kaul of Vasai.
4.	Quiz Contest (Age upto 16 yrs.)	1st	Vivek Wali S/o Shri Vinod Wali of Andheri.
		2nd	Shifali Raina D/o Shri Rajinder Raina of Vasai.

		3rd	Shobit Razdan S/o Shri J.L.Razdan of Kandivli.
5.	Quiz Contest (Age upto 11 yrs.)	1st	Priyanka Kaul D/o Smt. Sarla Kaul of Ashokvan. Vivek Wali S/o Shri Vinod Wali of Andheri.
		2nd	Ruchika Dhar D/o Dr. S.K.Dhar of Navy Nagar. Siddharath Wali S/o Shri Vinod Wali of Andheri.
		3rd	Mineet Kaul S/o Shri Satish Kaul of Vasai.
6.	Quiz Contest (Age 17 to 25 yrs.)	1st	Mansi Raina D/o Shri M.K.Raina, Vasai.
		2nd	Ashish Razdan S/o Shri Virendra Razdan of Vasai.
		3rd	Vishal Raina S/o Shri M.K.Raina of Vasai.
7.	Reading Devanagari Kashmiri (Age upto 11 yrs.)	1st	Siddharath Wali S/o Shri Vinod Wali of Andheri.
		2nd	Ruchika Dhar D/o Dr. S.K.Dhar of Navy Nagar.
		3rd	Priyanka Kaul D/o Smt. Sarla Kaul of Ashokvan.
8.	Reading Devanagari Kashmiri (Age upto 16 yrs.)	1st	Vivek Wali S/o Shri Vinod Wali of Andheri.
		2nd	Shifali Raina D/o Shri Rajinder Raina of Vasai.
		3rd	Ashwin Raina S/o Shri Rajinder Raina of Vasai.
9.	Reading Devanagari Kashmiri (Age 17 yrs. to 25 yrs.)	1st	Mansi Raina D/o Shri M.K.Raina of Vasai.
		2nd	Naren Kachroo S/o Shri Suriender Kachroo of Andheri.
		3rd	Deepali Kaul D/o Shri M.K.Kaul of Vasai.

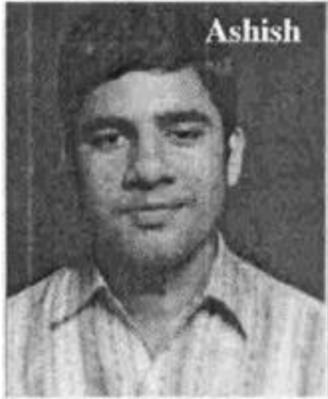
Our congratulations to all the winners

* Also on Internet: <http://ikashmir.org/Zaan/quiz.html>



Winners of Project ZAAN 2001 Quiz Contest





Ashish



Akshay



Shobit



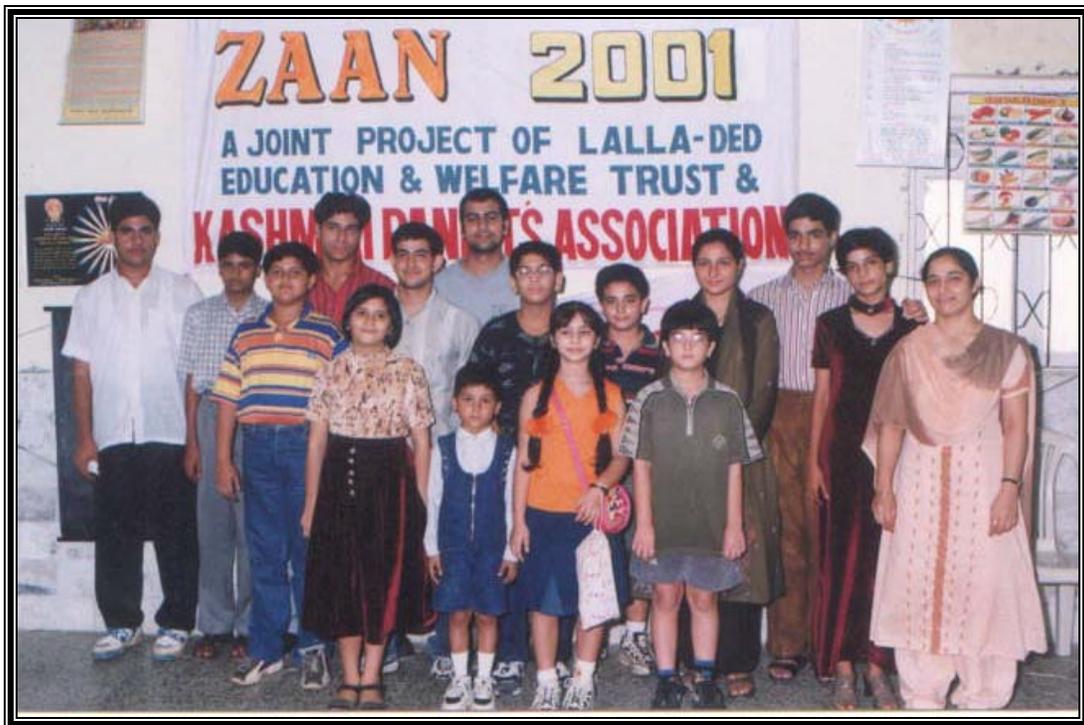
Naren



Karan



Ashwin





Questions for Parents



L to R: Rajinder Thusu, J.L.Manwati, Basanti Raina & M.L.Mattoo



Questions for Parents



Judges: Ruby Kaul, C.L.Raina, Moti Kaul & Anoop Kannaw

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