



मिळुचार MILCHAR

June - July 2003



The Natural Ice-Lingam of Shri Amarnathji
(Photo from 'Kashmir' by Francis Brunel)

Between Ourselves

... M.L.Mattoo, President

Namaskar.



- Our Association organized a unique event “Workshop on Enhancing Personal Effectiveness” for our biradari youth, the first of its kind in our history, on 21 June 2003, with the idea that such events enhance the community relationship alongwith the career development. The Workshop was conducted by Dr. Om Kaul, a world renowned management consultant and a member of our Mumbai biradari. Our sincere thanks to him.
- Admissions to the professional colleges in Maharashtra state, for the current academic year have concluded, though with a lot of confusion regarding the fee structure. A good number of seats both in MBA & BE courses remained vacant. As usual we accommodated prospective candidates & their parents in Marwari Panchayat Sabha, Sukhanand Ashram at C.P.Tank & at Bal Vikas Bhavan, Chembur. Incidentally, President of All India Kashmiri Samaj (AIKS) Shri M.K. Kaw happened to be in Mumbai during the course of admissions. At the request of KPA, he visited the counselling Centre at Chembur. He met various migrant parents from all parts of India who put in all the faith in him. He was very happy to be present at this conglomerate and complemented KPA for rendering various services to the migrant community. Our BoT members met him separately for nearly 2 hours and discussed various subjects with him. We also had fruitful discussion on the 'Project Zaan'.
- Kashur Gazette from New Delhi came to my hand recently and it is shocking to note that Kashmiri Sabha, Delhi has disaffiliated itself from AIKS for the reasons best known to their Executive. All Kashmiri Pandit organisations in India and abroad had at last come under one umbrella by virtue of our affiliation with the Samaj. We in Mumbai were very happy about this unity and expected good time ahead, with a dynamic leader Shri M.K.Kaw at the helm of affairs. It is irony of the fate that Shri Sunil Shakdar, President KSD was himself instrumental in persuading and proposing Shri Kaw for the post of President AIKS. It seems we have not learnt the lesson even now that 'United we stand, Divided we fall'. - Nothing but clash of '**Egoism**'. We assure AIKS that the Kashmiri Pandits' Association, Mumbai shall always stand behind it.
- As you all are aware that our Project Zaan has taken deep roots and has come to stay. It needs whole hearted and continuous support, involvement and commitment by all of us, without which it can not succeed. The efforts put up by the organisers are enormous and we should see that these bear positive results. So far 4 volumes of the Information Digests have been published to maintain Kashmiri heritage, which has created deep interest in the youngsters as well as elders in India and abroad. It is the need of the hour to nourish the Project with all our mite.

In this context, we are conducting a Workshop on Kashmiri Language on Sunday, the 7th September 2003 at Kashyap Bhawan for all parents and children, as a prelude to 4th

Kashmiri Quiz Contest, slated for 19th October 2003. We impress upon Biradari members to attend the Workshop.

•Lastly Smt. Shushila Dhar Charitable Trust, Mumbai has extended the Educational Awards to 2 camp schools in Jammu at Mishriwala besides Muthi and Nagarota camps. A great work indeed! KPA is proud of Shri Girdharilal Dhar of Bandra.



Editorial

... P.N.Wali

Who takes the Credit?



Who takes the credit? This is a question that every KP and every KP organization is constantly exercised about, particularly when it is a social issue. People are busy hogging credits for things done by them or with which they are remotely connected, and denying credit to some others. The exodus provided more opportunities for this tendency to flower. May be this is an outcome of an ingrained inferiority complex or just an urge of 'one-up-manship'. Whatever it is, it is prevalent.

Take the case of reservation of seats for students in professional colleges in Maharashtra. Every body has a pet theory, a pet leader or a pet party to give credit to. It is high time that facts are put on record and controversies are rested. At the time of exodus, Shri Sharad Pawar headed the Congress government in Maharashtra. Shri V.P.Singh headed the government at the center. The two were far from friendly to each other.

Immediately after the exodus started, the KPA Mumbai approached the CM Shri Pawar for assistance. He immediately sanctioned a sum of rupees five lacs from his relief fund, both in cash and kind, to be disbursed by KPA. He also allowed the students of Srinagar Medical College to migrate to colleges in Maharashtra (which according to him was against the wishes of then Home Minister Shri Mufti Mohd. Sayed). He also directed his secretariat to find places for settlement of KPs in various districts of Maharashtra outside Mumbai. This of course never materialised.

Although BJP was not in power at that time, KP leaders of Kashmir (Shri Vashnavi and others) and of Delhi (Shri Gadoo etc.) were in touch with the party, particularly Shri Kedarnath Sawhane, who was in-charge of Kashmir Affairs within the party. BJP was in power in the state of Delhi at that time. That is how camps were set up in Delhi and Tahbazari rights were given at the Superbazar and Lajpatnagar area of Delhi. Our leaders were constantly drilling the fact that KPs need educational facilities the most.

In the meantime the KP Association at Pune was able to get reservation for KPs under Pune University. this worked for a year but was closed next year, partly due to quarrelsome nature of some of us who made life difficult for the university officials.

Around this time, elections took place and BJP-Shivsana combine came in power in Maharashtra. It may be mentioned that large contingents of KP boys and girls toured many states, effectively canvassing for BJP (most of them are now found in one or other faction of Panun Kashmir). At this stage BJP Kashmir Coordinator Shri Sawhane initiated steps for reservation in professional colleges in Maharashtra with his people in the state, particularly Shri Gopinath Munde, the Deputy Chief Minister. Though it was a BJP move but consent and support from Shivsena and its leader was essential and readily forthcoming. The state civil service was very helpful. It created a mechanism by which seats could be reserved without effecting the admission chances of local students. During the whole process, there was one person who followed it relentlessly. It was the then President of Kashmiri Samati, Delhi, late Shri N.N.Kaul. He, inspite of fragile health,

took several trips to Mumbai at his own cost. He met every body including Balasaheb Thakray. If ever credits will be distributed, Shri Kaul's name will appear prominently.

For the last two years, we find the reservation of seats for KPs being offered by many other universities in the country (particularly in north India). This has happened with the pro-active action by the Ministry of Education at the Centre. This Ministry had none other than Shri M.K.Kaw as its Secretary. Hence no bets for who made this possible. Shri Kaw is now the President of All India Kashmiri Samaj (AIKS).

KPA Mumbai, took its own role in the admission process in Maharashtra. It took care of those who visited Mumbai for counseling and admission all these years. First year was very demanding. The migrant students and their parents knew next to nothing about Mumbai or Maharashtra and still less about colleges and the courses. They had to be guided at each stage. They had to be accommodated. Kashap Bhawan was thrown open to them. This was discontinued next year due to bad fallout. Alternative accommodation at nominal cost was found. This has been done all these years.

Other jobs KPA has been doing is, liaison with the Dept. of Technical Education and the concerned Secretary of the govt. It is they who issue instructions every year. KPA has been sending forms to Jammu and Delhi at a considerable effort, sometimes at its own cost, to be reimbursed later. KPA is always present at counseling centers giving help and guidance. But it must be said to the credit of the officials at these centers, particularly of those at Vivekanand College of Engineering, Chambur that they do an excellent job. They are helpful and sympathetic. They leave very little to be done by us at the center. We often wonder what the so-called delegations from Jammu and Delhi, which every year come without fail, do at the center. They move at the center with lot of self importance with nothing to accomplish.

Now having narrated the story of last eight years of reservation of seats for migrant students, I leave it to the reader to decide the credits. All are keen to have it. One thing is of course clear that KPA has never shown the inclination to claim it. Kashur Samachar coming out with its credit list each year seldom mentions its name. Perhaps KPA is too mature or self confident as not to hanker for credits. It follows a style of its own. Or is it a non-attention to PR, the modern buzz word? It is for you to judge.



From the Pages of History

... J.N. Kachroo

Kashmiri under Mughals



It is said, " Great kings can do great things, but they cannot guarantee great successors." Unfortunately for Kashmir, Budshah's successors proved the truth of the saying. After the death of Zain-ul-Abideen, Kashmir came under the rule of incompetent, indifferent and in certain cases licentious Sultans. Chaks who succeeded the Sultans were no better. They instead of undoing the ills that had crept in worsened the situation. The period of more than a century (1470-1586 AD) destroyed peace, tranquility and amity to give place to misrule, intrigues,

internecine quarrels and revolts. It gradually saw the revival of the Sultan Sikandar's disastrous policy of religious bigotry. The Chaks fuelled Shia-Sunni conflict and hatred. It took violent turns at times. It was for Akbar and his successors to put the newly acquired territory on the path of peace and prosperity.

Mughals entered and occupied Kashmir in October 1586. As a province of the great Moghul empire, Kashmir started being administered by Subedhars (governors) appointed by the imperial government. Naturally the administrative pattern of Kashmir was brought in line with that prevailing in the rest of the empire. The main features of the Mughal rule in India, according to Sir Jadunath Sarkar were:

1. The uniform administrative type through out the subhas;
2. One official language;
3. One uniform system of coinage;
4. An all India cadre of higher services, the officers being transferred every three or four years;
5. Frequent march of armies from province to province and;
6. Deputation of inspecting officers from the Centre.

Thus Kashmir broke age old isolation and joined a bigger world for the first time.

Kashmir under Akbar (1586 -1605) Akbar believed that Kashmir was essential to the geopolitics of Agra. It seems he aimed at retaining the control of the territory (now a Moghul province) and at the same time earning the affection and support of the people.

Akbar sent his army under a governor, Mirza Qasim. The emperor's guidelines to the governor were significant. He laid down : " to practise enlightenment, justice, non-sufferance of wickedness" However the first priority of armies was order. So Mirza Qasim, the first Subhedar deliberately used ruthless measures to smash all the opposition to the Mughal occupation. This continued till the summer of 1587, when he was replaced by Mirza Yusuf khan Rizvi. He ushered in a benevolent era of administration. It took him just about two years to suppress all opposition and create a peaceful atmosphere.

Akbar's Visit : Akbar visited Kashmir first time in October 1589. He repeated his visits in 1592 and 1598 A.D. He stayed in the valley not for pleasure only. He took personal cognizance of people's wishes and demands. He took interest in the administrative affairs and took measures of far reaching consequences. In total, his policies and decisions, actions and precedents were aimed at establishing peace prosperity based on justice and equality. His major decisions can be summarised as under :

I. Healing touch : During the Chak rule Sunnis were persecuted and Brahmins denied religious freedom. The era of religious discrimination and persecution practised by the

Sultans was reinforced with the imposition of new taxes. Sukha, the historian says: "In every Brahmin house who maintained his caste, used to pay a tribute. For every religious practice, a Brahmin had to pay tax or fine." On his arrival in the province, Akbar announced that he would redress all the grievances of the people. No wonder he was warmly greeted on his arrival. Immediately he ordered :

1. Abolition of all discriminatory taxes including the hated Jazia.
2. He abolished all distinction based on religious sentiments and treated Sunnis and Shias equally.
3. He ordered that an officer helping a Brahmin or encouraging him to observe any religious function will be rewarded.
4. He ordered that the house of any officer found harassing a Hindu would be pulled down.
5. He visited Martand and distributed cows adorned with gold and pearls among Brahmins.
6. He joined the Diwali celebrations and got both banks of the Vitasta illuminated.
7. He prohibited the slaughter of cows.
8. On one of his visits he joined the festivities connected with the birth of Vitasta, as Zian-ul-Abideen would do on the 13th of the bright fortnight (moonlit) Bhadoon. Both banks of the river were illuminated with tiny lamps and the emperor went on the river in a decorated luxurious barge, specially made for the occasion. The hills round Srinagar and house tops were also illuminated. The emperor held a durbar to wind the festivities. The celebration also marked the end of a terrible famine that had preceded.

II. Welfare and Relief Measures:

1. It was Akbar who for the first time suggested that some of the boats plying on the lake could be transformed as to be used for residential purposes.
2. He recognised the importance of shawl weaving. He ordered special facilities for the development of arts and crafts including shawl making and marketing.
3. During his very first visit he ordered the construction of a bastion wall round Hariparbat and a palace inside it. The purpose was to create work to help the people rendered poor due to misrule of Chaks.
4. He imported large quantity of food grains during famines.
5. He initiated public welfare works, especially to fight famine. They included (a) Building of roads, (b) Digging canals etc.
6. In 1592, he held a durbar, distributed in alms the gold and silver with which he had weighed himself.
7. Instead of distribution of free food only to fight famine, Akbar increased the purchasing capacity of the people. Besides other smaller works, he ordered the construction of a massive wall round Hariparbat and the city Nagar-Nagar. It took 8 years to complete it. Besides 200 skilled workers brought from India, a very large number of local labour earned their wages, which were higher than the prevailing rates. Total cost of the project is said to be 11,000,000 Akbarshahi. There was no begar, free labour.
8. Akbar was very sensitive to the complaints or grievances of the people. Soldiers living in the city in the vicinity of the civilians were a source of harassment to the common people. He ordered the construction of a township on the slopes of the Hariparbat, named it Nagar-Nagar and shifted the soldiers there, making the civilian areas out of bounds to them. Even harassment of any civilian by the soldier was made a cognizable offence. Akbar inaugurated the whole complex on his visit in 1598.

III. Administrative Reform : Akbar did not neglect sound administration. He got revenue settlement carried out on the lines of Todarmal. Todarmal made Persian as court language. Kashmiri Pandits had gained mastery over Persian language for a century before Todarmal's decision. As per necessity for the smooth administration, there was massive recruitment of Pandits to the Imperial Administrative Service. Some of them

rose very high. Generally speaking the administrative pattern continued even after Akbar, who died in 1605.



Acedemics

... Tribhuwan N.Bhan

Revolution in Mathematics



Newton's monumental work 'Calculus' opened new avenues for mathematics in 1666. Though mathematicians remained busy exploring new fields of mathematics, no one took pains, or perhaps they had no time to organise this fast-expanding intellectual discipline. Due to the expansion in the content of Mathematics, the variety of problems that it could deal with, also expanded. This variety made large-scale unification of its branches rather difficult to attain.

Before the middle of the 19th Century, mathematics were exploring new ideas. They made very little effort at organising the subject-matter or unifying the various branches of Mathematics. Euclid's 'Elements' however represented a major synthesis and Descartes' 'Analytical Geometry' was indeed a great unification of Algebra and Geometry. That is all that can be said about the effort at the 'unification' before the middle of the 19th Century.

Then came the middle of the 19th Century. It heralded a reaction, a change, a reformation and a reorganisation in Mathematics. All this marked a beginning of a new epoch for Mathematics. By this time it had become so vast and complicated that the link between its various parts was beginning to get snapped, and Mathematics was breaking up into unrelated compartments; which was about to put mathematics into trouble. Mathematicians realised that to save the situation, some reformation coupled with an examination of the fundamental concepts was the need of the day. It was at this time that George Cantor (1845-1918) came on the scene. Cantor has truly been called the Father of Modern Mathematics. To think that someone else deserves this title is inconceivable. He said, "The essence of Mathematics is its freedom." This slogan changed the very approach to Mathematics.

Cantor introduced the 'Theory of Sets'. This mathematical theory provided the answer to the much needed unification of the vast subject of Mathematics. Cantor's 'Theory of Sets' created a stir in the circles of Mathematics; and all other advances of that time fade into insignificance before this revolutionary concept. In 1847, when Cantor first published his paper on the 'Theory of Sets', a violent storm of protest was led by Kroncker and Poincare. As they were Mathematicians of no mean repute, their criticism discouraged many mathematicians from even trying to understand the novel concepts of Cantor. He, however, got enough support from Dedekind, Mittag-Leffler and others. Later on, in early 20th Century, academic honors were showered on Cantor by many countries. This late recognition could not stem the nervous breakdown which Cantor first had in 1884 as a result of the barrage of criticism to which he was subjected. This trouble recurred from time to time to the end of his life. Cantor died in 1918 in a psychiatric clinic at Halle.

The 'Theory of Sets' went along two clearly different lines of approaches. One was the Mathematical Theory of Sets, and the other, the study of Mathematical System (Mathematical logic). The point set topology was evolved from the first approach, because of its concept of sets of points on a line, in a plane or in other dimensions of Euclidean spaces. The latter approach mixed with logic, since little regard was given to

the nature of sets. Though the development of Set Theory bifurcated in two distinct ways, both were logically well mixed in Cantor's concept of Sets. By using very simple methods, Cantor arrived at some amazing results. Due to the results he arrived at, it was possible for Mathematicians to treat the concept of infinity along absolute logical lines.

Not only Cantor, but logicians like Boole, De-Morgan and Peone, constructed Mathematical systems which are responsible for the present edifice of the Set Theory.

No doubt, the Set Theory holds the pride of place in the world of Modern Mathematics, but it is 'Group Theory' which goes to the very foundation of what happens when a particular mathematical operation is applied to various elements or when different operations, following a sequence, are applied to just one element of a set. It is the Group Theory which has been used and applied in sophisticated electronic systems. The Theory of Groups was introduced by a fiery French teenager Evariste Galois. He wrote most of his theory in an unintelligible writing covering about 30 pages in a single night, little did he know that the next day he would be killed in a foolish duel over a girl of ill-fame whom he did not even know. This tragic prodigy repeatedly proved unsuccessful at the examinations, fought with his parents and elders, disobeyed his teachers, was rejected by his family, was considered an outcast by society and was imprisoned for threatening the King's life. At the time of his death, he was hardly twenty years old, yet he is considered to be one of the most creative and original mathematicians of all times. What made Evariste Galois write out his theory that particular night? Being a genius, could he foresee how close his death was. Could he have heard the knock of death at his door and therefore resolved to complete his allotted work hurriedly (the fact is obvious from the unintelligible writing of his manuscript) before his end? Or was there some unseen power from above that incited him to fulfill his destined duty towards the world of Mathematics, just a few hours before his death and thus make a mark in this field. Whatever be the answers to these questions is immaterial. Normal death due to sickness or old age would not have been a fitting finale to the controversial life of this tragic genius. It would have been an anticlimax. Every aspect of Galois' life was an enigma and his death provides a sort of poetic justice to the life he led. Nevertheless no one can deny the fact, had Evariste Galois lived for just ten years more, Mathematics would have advanced manifold.

With the introduction of logic in Mathematics, logical senses grew more refined and subtle. People in general and mathematicians in particular did not believe or trust anything which was not backed by proof. About Euclid, people would say, "Euclid is Truth and Truth is Euclid". Educated people would swear by Euclid and not by God. But even Euclid was subjected to a thorough, critical and logical analysis. Euclid had constructed a magnificent edifice by compiling the entire available geometric data and putting these in the form of his monumental work 'Elements', which is the basis of traditional Geometry. When his work was put to a logical test, fissures appeared in his otherwise impressive edifice. Logicians were shocked to find that Euclid had completely omitted the concept of a straight line with infinite length. He only used line segments. He also omitted the idea of 'betweenness' or 'lying between two points', from his entire work. Anything that he found difficult to prove, he and his followers took for granted as self-evident truths. His method of using axioms to derive proofs was not without fault. Many of Euclid's arguments are based on the theorem that a point D on a line AB lies between points A and B. The familiar proof that a triangle, in which $AB=BC$, then $\angle A=\angle C$, needs

bisection $\angle B$, this bisector intersects AC at D, but to complete the proof, one needs the fact that D is between A and C. To know this, one must have a pre-knowledge of 'betweenness' and must know the condition under which a point will be between the other two points. This, however, was not done by Euclid. To make these points and many other doubts clear, non-Euclidean geometries were created by Lobachevsky of Russia, Janos Bolyai of Hungary and Bernhard Riemann of Germany.

Nevertheless, the first person to conceive the idea of non-Euclidean Geometry was Guass. He believed that new kinds of Geometry could be developed from an unusual new axioms, that through a point that does not lie on a given line, more than one line can be drawn parallel to that line. Such an idea was contradictory to common sense and Euclid, who believed that through a point that is not in a line, 'one and only one line' can be drawn parallel to that line. The three men whose names are mentioned earlier, carried out a revolution in Geometry which was foreseen by Guass. Riemann, Guass's distinguished pupil, created a strange Geometry in 1854, by saying that 'lines cannot be parallel' - i.e. they must meet at both ends like meridians on the Earth. Using this concept, he created perfectly consistent Geometry. It was this concept which became the mathematical language for describing the curved space of 'relativity'. Einstein used to some extent, this concept of Riemann as a mathematical tool for derivation of the famous equation $E=MC^2$. It is this equation which shook the world by demonstrating the immense energy of the atom.

For over one and a half centuries up to 1950, mathematicians and educationists had been trying to introduce drastic revisions in the instruction of Mathematics, but its teaching had not changed much. It was in the 1950's with the dawn of the satellite age that people realised that the world rests on Science, and Mathematics forms the backbone of all sciences. New programmes were introduced which lay stress on fundamental concepts, structure and logic - not just 'how' to tackle a mathematical problem, but 'why' to approach a problem in a particular manner. Some decades ago, the unification of Mathematics and logic appeared the most remote mathematical discipline. Suddenly it has turned out to be the most practical and useful, and the knowledge of which is most essential for using computers, and understanding the fundamental concepts underlying Modern Mathematics.

Lately Modern Mathematics has become a subject of controversy and its utility questionable. All this is due to the propaganda carried out against it by the very people (not all of them) who are supposed to work for the advancement of this discipline. They are the people all over the world whose duty is to give instructions in this subject to the new generation. They are either not willing to learn the new concepts or the fear of the unknown is making them carry out a sabotage of 'Modern Mathematics'. The success of the new programmes will depend on the sincere effort and hard labour, mathematics teachers all over the world will put in to master the new concepts and then willing to part with their knowledge to their pupils. Of course, the co-operation of the parents of the students learning 'Modern Mathematics' will go a long way in contributing towards the successful implementation of the new syllabi.



Fine Arts

... Rita Kaul

Folk-lore of Kashmir



Kashmir 'folk-lore' is very rich & symbolic. Therein lies the varied influence of Hinduism, Buddhism and Islam. Not only have the poets written great devotional songs merging into deep God realization, but they also manifested into subtle romanticism. In order to blend varied poetry with music, for the purpose of orchestra, special musical instruments are used.

Chhakri is one such local modes of presenting 'folk-lore'. The main instruments are 'Tumbakhnär' and 'Nót'. 'Tumbakhnär' a sort of percussion instrument is made of baked clay. The drainpipe like instruments has on one side a circular wider opening which is covered by a hide. 'Nót' is an earthen pitcher, the hollowness of which is harnessed into soothing music.

Other instruments, which also play prominent part are the Harmonium, the Rabab, the Sarangi and a pair of Cymbals. Chhakri unlike the other medium of folk singing can treat any type of song with vibrant music – be it devotional, romantic or even an opera-based.

The artistes with their instruments sit in a semi-circle and at the head sits the leading artist. He is generally blessed with good voice and gives the lead line of the song and the other artists follow it, keeping the musical accompaniment in the background. Once again the main artist sings the second lead line and the others follow him. Finally the artist recites the last line – this time the musical instruments play prominent role in such a way that it produces a lovely musical blend.

Chhakri is the most common mode of lore rendering in Kashmir. It really reverberates in the Valley of Kashmir.



Stories for the Children

... M.K. Raina

Three Questions – Part 2



Anusuya revealed that he was not always a poor man, but hailed from a well to do family. His father Chalaka was a pious man and helped the needy. His mother was an orthodox lady, shrewdly dedicated to her religion. She would seldom venture out of her house. The family had a large chunk of land which was enough to feed them throughout the year. They also had a good house to live in. At the age of twenty, Anusuya was married to Pushpalata. They were a happy family.

Chalaka, had a cousin by name Taraka. He was a man of vices and had lost everything on drinking and gambling. He had to even sell off his land. Chalaka, tried to correct him many a times but to no avail. When Taraka turned a pauper, he got jealous of Chalaka. Chalaka having no inkling of Taraka's jealousy, wanted to help him. He gave him a small piece of land in charity and advised him to reform himself. Taraka accepted the offer but requested that the land be transferred through a proper deal. He said he was particularly suspicious of Pushpalata rescinding the offer after Chalaka was no more. Chalaka agreed and asked Taraka to get the transfer documented. Taraka got the documents and Chalaka put his seal on them. Taraka however did not take possession of the land immediately, stating that he was waiting for an auspicious time.

As ill-luck would have it, Anusuya's father and mother met a fatal accident while on a pilgrimage. The news came as a shock to all the villagers, for whom they were next to God. Entire village mourned their death. But there was one man who rejoiced on their death. He was Taraka.

After a couple of days, Taraka approached the still mourning Anusuya and Pushpalata and asked them to surrender their land and house to him. He showed them the papers bearing Chalaka's seal. He claimed that the property had been sold by his father to him. Anusuya and Pushpalata were taken aback. They were sure the papers were fraudulently obtained. They complained to the village elders, but they could not help. Papers clearly proved Taraka's claim.

Anusuya and Pushpalata vacated the house. They erected a small hut in the corner of a vast area of barren land a little away from the village. This land also belonged to them and luckily was not included by Taraka in his deed. They moved into the hut along with their four year old son.

Anusuya and Pushpalata had to start their life afresh. The land they owned now, was slopy and the river water could not reach it. Having no option, Anusuya decided to cultivate a small portion of land with such crops needing scanty rainfall. He worked hard and gradually started earning a meagre livelihood.

A good house had always been Pushpalata's dream. She did not mourn the loss of land as much as she mourned the loss of her house. Anusuya knew it. He promised to give her

a new house but did not succeed. He had nobody to help him. And the Rain-god did not seem to favour him either.



Ananta was moved with Anusuya's pathetic story. He decided to help him. So when Anusuya asked him if he could work with him in his fields, Ananta agreed immediately. He had no specific destination. He thought it was better to start looking for the answers right from here. And who knew, God only brought him to that place to know the truth?

Anusuya and Ananta first removed all thorny bushes and stones from the entire barren land. They then levelled it in terraces. It took them almost three months. At the extreme elevation, there was a big hump of stone conglomerate. They started breaking the hump with whatever means they had. After days of toil, when they were about to finish the job, a miracle occurred. Ananta's axe struck the bed of the conglomerate with a bang. A crevice was formed and water came gushing out through it, in the form of a spring. Anusuya and Ananta, both cried out with joy. Water flowed down with force, flooding the entire land below. Anusuya ran home to tell Pushpalata about the miracle. Ananta sat on a stone nearby, watching the water meandering its way all through the land. On reaching the site, Pushpalata could not believe her eyes. She fell at Ananta's feet in gratitude. Ananta had brought them good luck.

With their sheer will, Anusuya and Ananta transformed the whole area into a beautiful cascade of fields. These fields became the prize land of the village now, because of the high yielding spring. In six months' time, the duo's hard work bore fruit. The fields were full of golden crop which fetched Anusuya a very good sum. Second harvest earned him much more than his expectations. He then started constructing his new house. In a short span of time, Anusuya was well settled. Pushpalata was very happy, for, she had a good house now. Ananta was also happy working for Anusuya.

In due course of time, Anusuya earned a fortune. Pushpalata was fond of jewellery. She told her husband that she wished to buy a jewel-studded necklace for herself. Anusuya bought her a necklace, studded with gems, which was unique piece. Pushpalata wore it around her neck. She was all smiles, her desire fulfilled. She did not part with it even for a moment. Now the necklace was more dear to her than any thing else.

Ananta thought, he found an answer to one of his question: 'What is that which a woman loves most?' And the answer was certainly 'Her Jewellery'. He was now planning to leave the village, but Anusuya did not allow him. He wanted Ananta to stay for some time more. Ananta agreed.

A few days passed. Anusuya and Pushpalata visited a fair in the neighbouring town. Ananta stayed back to look after the child. There were hundreds of well decorated stalls at the fair, selling items brought from distant places. There were cattle shows and a variety of entertainment programmes held under colourful *Shamianas*. Anusuya and Pushpalata went inside a *Shamiana* to witness a magic show. Suddenly, during the course of the show, the shamiana caught fire. There was a chaos. People were running helter-skelter for safety. There were cries and screams, some falling down and others trampling them. Anusuya caught his wife by her hand and almost dragged her. In the confusion, Pushpalata's necklace slipped down. Pushpalata jerked out her hand from that of Anusuya's and turned back in search of the necklace. Anusuya persuaded her not to bother for the necklace and instead run for safety. But she would not listen. She managed to get her hands on the necklace but as soon as she turned around, a burning wooden

structure collapsed and fell on her. Anusuya could only hear her groan. He ran towards her and with the help of a few people, he managed to get her out. Her face was badly burnt but the necklace was still tightly clinched in her hand.

Anusuya summoned the best *hakeems* and *vaidis*, to treat Pushpalata. They did their best but could not restore back her original beauty. Pushpalata was desperate. One of the hakeems advised them to seek help from a *Tantrik* at a far off place, who, he claimed, had magical powers and was known to have treated many such cases. Anusuya summoned him.

The *Tantrik* had a look at Pushpalata's face. He assured to restore her face, but demanded a sum beyond Anusuya's means. Even by selling his house, he would not make the requisite amount. So Pushpalata decided to offer her necklace. "Beauty is more valuable than the stones", she concluded. And the necklace changed hands.

True to his word, the *Tantrik* performed miracle. Pushpalata's beautiful face was restored. No one could now say that she had ever burnt her face. Anusuya and Ananta could not believe their eyes. Ananta had to revise the answer to his question. In his opinion now, a woman loved her beauty most. And this time, he was doubly sure, he had the right answer.

Ananta got ready to leave for his next destination. Anusuya, Pushpalata and their child had returned to the old hut. Ananta was sure, Anusuya would rise again. He promised Anusuya that on his return, he would visit them.



Ananta set out for a new unknown destination. He had to make his way through mountains and jungles. He came across a group of shepherds. They informed him of a town named Saraspur on other side of the mountain. It took Ananta three days to reach this town, while on his way, he spent his nights with the shepherds.

Saraspur was a beautiful town. It was located on the bank of river Saraswati. Ananta reached there at noon. He went to the river and had a bath. He saw a number of Brahmins performing religious rites at the *ghat*. Ananta watched them for a while and then retreated to a nearby temple.

After performing puja in the temple, Ananta decided to take a walk down the market. He was very hungry, but nobody would feed him for free. While on stroll, he saw a middle aged man dressing stones. The man was totally engrossed in his work. Ananta observed that there were a number of stone blocks on one side and a few carved stones on the other side. Ananta went up to him and introduced himself. He then enquired if he could get a job as he was badly in need of one. The stone carver whose name was Mihira, was alone and had a lot of work in hand. He readily offered him one. On knowing that Ananta was hungry, Mihira offered him food from his stock.

Mihira's job was to dress and carve stones. These stones were used for constructing houses. Intricately carved stones were also used in construction of temples. Mihira's stones were very much in demand because of their finish. But he was unable to cope with the demand. He had employed a few people initially but they left one by one because of strenuous nature of work. Mihira was however contented with his earning and lived happily with his wife.

Ananta picked up the job very fast. Mihira was pleased with his work. On seeing Ananta doing a good job, more and more people joined them. In a short span of time,

Mihira became a big supplier of carved stones. His stones were now in demand in other villages and towns. His business began to flourish.

- To be continued.



Internet Humour

... Urmilla Zutshi Dhar

Checking Intelligence

While visiting England, George Bush is invited to take tea with the Queen. Given his recent political problems, he decides to take advantage of her years of leadership experience and asks her what her leadership philosophy is. She responds that it is to surround herself with the most intelligent people she can find and let them do their jobs. Intrigued with this novel theory, Bush asks her how she is able to tell if the people are intelligent. "I do so by asking them a test question", responds the Queen. "Allow me to demonstrate." The Queen then dials 10 Downing Street and asks to speak to Tony Blair. "Mr. Prime Minister, please answer a hypothetical question for me." "I'll do my best, Your Majesty", responds Blair. "Your mother has a child and your father has a child", says the Queen. "The child is not your brother or your sister. Who is the child?" Tony Blair hesitates momentarily and then confidently replies "Well, Your Majesty, the child would have to be me." "Correct", says the Queen. "Good day to you, Mr. Blair." The Queen hangs up and says, "Did you hear that Mr. Bush? See how clever he is." Impressed, Bush replies, "I certainly did. I'll definitely be using that one back in Washington." Upon returning to Washington, Bush decides he'd better put some of his senior staff to the test. He summons Condoleezza Rice to his office and says, "I wonder if you could answer a hypothetical question for me." "Why of course, Mr. President", Rice responds eagerly, impressed that the President was actually seeking her input on something. "Well, uh, let's say your mother has a child and your father has a child. This child is not your brother and also is not your sister. Who is it?" Somewhat surprised at this odd question, Rice hems and haws and finally asks if she can have some time to think about it. "Certainly", responds Bush. Rice immediately calls a meeting of her senior staff and they puzzle over the question for several hours. Totally baffled, they decide to conduct some research and contact a loyal Beltway consulting firm. A budget of \$10 million is provided and intensive research is carried out over the next two weeks. Unfortunately, the consultants were unable to come up with any answer. Desperate to impress her boss, Rice decides to take a chance and calls Colin Powell, who just happens to be in his office. "I realize as an ex-military guy, you probably are not all that wise in the ways of the world, but maybe you can help me out with a problem I have. I will certainly make it worth your while. I can guarantee you major support in defence spending over the next year." Powell is naturally skeptical about promises, but in the spirit of political co-operation, he agrees to do what he can to help out. "O.K., here goes", says Rice. "Your mother has a child and your father has a child. The child is not your brother or your sister. Who is the child?" Without hesitating, Powell responds "It would be me, of course." Impressed at the quick response, Rice quickly brushes off Powell and rushes to the Oval Office. "I know the answer to your question Mr. President!! I know who the child is!!" Bush, who was privately becoming a bit concerned at the delay in hearing back from Rice, is delighted. "Who is it, then?" he

asks. With obvious pride, Rice replies, "It? Colin Powell Sir ! - It's Colin Powell!!"
Stunned, Bush shouts in disgust, "Wrong, - its Tony Blair!!"



Situation Vacant

Wanted A Saviour for World Peace

World today needs a rejuvenation. This will come only with the revival of great ideals preached in different religions of the world. For this, extensive rebuilding needs to be initiated to acquire physical, mental and spiritual awakening. The inspiration for such an awakening can come from a prophet of peace, for instance someone like Guru Nanak, Kabir, Sai Baba of Shirdi, Swami Vivekananda, Sufis like Shah Abdul Latif, Mohi-ud-Din Chisti & Hazrat Nizam-ud-Din Awlia. Lal Ded and Nund Rishi of Kashmir, and kings like Ashoka and Akbar can bring about a synthesis of various religions and schools of thought. World today stands in need of such seers, leaders and social reformers, and men of love, sympathy and sacrifice. Is there anyone at present who can fulfil the requirements of a potential saviour? Situation vacant - Wanted a saviour for world peace !

In every holy scripture of the world, appearance of the 'Promised Redeemer' are fore-told. Hindus are promised the return of Lord Vishnu as the Kalki Avatar. Amitabha, the fifth Buddha, is to appear for the Buddhists. Zoroastrians await their twin manifestation 'Hooshidar' and 'Shah Bahran'. Jews anticipate the advent of the Messiah. Christians world-wide yearn for the return of Jesus in the 'Glory of the Father'. Devout Muslims look forward to the appearance of Imam Mehdi. Amidst the spiritual stirrings of the nineteenth century and the expectations of an imminent appearance of manifestation of God for that age was born Bahu-Ullaha, son of an Iranian nobleman who declared he was the 'Promised one' and preached for peace in the world.

The main purpose of the coming of the 'Promised one' is to usher in an era of peace to establish the kingdom of God on this troubled earth and mankind to unite all castes and creeds in a 'Vasudheva Kutumbhakam' or 'Entire world a family'. That single manifestation would be recognised as Kalki Avatar of the Hindus, Amitabha of the Buddhists, Shah Bharau of the Zoorastrans and so on and be universally accepted as a sole redeemer of the entire human race. This is the only way that such kingdom of God can be realised and established on earth. World-wide social development can bring within the grasp of mankind, the peace and unity of its dreams. Only a spiritual awakening and investment and not material development can enable the troubled world to take that step. Alas! The present religious preachers of the world like the present so-called political leaders of the world are posers only.



Project ZAAN

Kashmiri Language Workshop

Prelude to 4th Kashmiri Quiz Contest

Venue: Kashyap Bhawan, Bhawani Nagar,
Andheri (E), Mumbai 400 059.

Date: **7th September 2003**

Objectives

- To Promote Spoken, Reading and Writing Kashmiri.
- To Acquaint with the Standardised Devanagari-Kashmiri Script, as finalized by the Expert Committee under the auspices of Northern Regional Language Institute.
- To Improve the Content and Conduct of Kashmiri Language Section of the ZAAN QUIZ.

Note 1: Features and Timing of the Workshop will be intimated to the Prospective Participants separately.

Note 2: Revised Edition of the 'Basic Reader for Kashmiri Language' will also be available at the venue.

Note 3: Entry Form, should be filled in all respects and submitted at Kashyap Bhawan.

Last date for submission of Form at

Kashyap Bhawan: 31 August 2003.

Forms can also be submitted thru e-mail at **projectzaan@yahoo.co.in**

or can directly be accessed at:

www.zaan.net



4th Kashmiri Quiz Contest ZAAN

On Sunday, 19th Oct. 2003 at
Kashyap Bhawan

Features of the Contest for Children

1. Story Telling / Recitation (Kashmiri Only) Age Group ~ Upto 12 Years
Time ~ 3 Minutes . Prizes to be won ~3
2. Elocution ~ Language No Bar
Time: 3 Minutes. Prizes in each group ~3 i) Age Group ~ 12 Years to 18 Years
Topic: My Favourite Tirath in Kashmir
ii) Age Group ~18 Years to 25 Years
Topic: Kashmir - The Land of Pilgrimages
3. Quiz Contest :
Prizes in each group ~ 3
i) Age Group ~ Upto 12 Years
(Kashmiri names for Parts of Body, Common Fruits, Vegetables & Basic Relations)
ii) Age Group ~12 Years to 18 Years
(Quiz based on the information given through Information Digests, Volume 1, 2 & 4)
iii) Age Group ~18 Years to 25 Years
(Quiz based on the information given through Information Digests, Volume 1, 2 & 4)
4. Reading Devanagari-Kashmiri from Basic Reader for Kashmiri Language-Modified Version.*
Prizes in each group ~ 3
i) Age Group ~ Upto 12 Years
(Reading Words in Devanagari-Kashmiri)
ii) Age Group ~ 12 Years to 18 Years
(Reading Sentences in Devanagari-Kashmiri)
iii) Age Group ~18 Years to 25 Years
(Reading a Passage in Devanagari-Kashmiri)

* Revised Edition of the 'Basic Reader' will be available at the 'Kashmiri Language Workshop' to be held on 7th September 2003 at Kashyap Bhawan.

Quiz Contest for Elders

Elders will be entitled to participate in the 'Quiz Contest' and 'Reading Devanagari-Kashmiri' only. There will be no 'Elocution' for them.

Participants will be divided into teams of 3 or 4 persons each. They will be allowed to select their own team combination. All teams will be given a name and their sequence fixed alphabetically. Name of the teams will be decided by draw of lots if need be.

Questions will be taken from the Information Digests Volume 1, 2 & 4. For 'Reading Devanagari-Kashmiri', participants will be asked to read paragraphs from the Volume 3, i.e. 'Basic Reader for Kashmiri Language'.

Rules regulating the 'Quiz for Elders' will be announced at the venue itself before the start of the Quiz.



चिन्तन

सत्य ज्ञान

... बलराम



चिन्तन सभ्य मनुष्य का स्वभाव है परंतु सभ्य चिन्तन सभी मनुष्य नहीं करते। सभ्य चिन्तन का अर्थ है प्रामाणिक चिन्तन। प्रामाणिक का अर्थ है यथार्थ। अब यथार्थ का अर्थ समझना होगा। प्रत्येक मनुष्य अपनी बुद्धि के अनुसार सत्य को देखता और समझता है। सामान्यतः एक का सत्य दूसरे का सत्य नहीं होता क्योंकि ज्ञान के अन्तर से वस्तु के स्वरूप में अन्तर पड जाता है। परन्तु जब अपनी इच्छा व दीक्षा के फल स्वरूप ज्ञान प्राप्त होता है और साधक भी गुरु के समतुल्य हो जाता है तो सत्य का दृष्टा बन जाता है। जिज्ञासा चिन्तन का स्वरूप बन जाती है। जिज्ञासा का अर्थ है ज्ञान की इच्छा। प्राणी का स्वभाव है कि वह जो

भी इन्द्रियों के माध्यम से देखता सुनता या समझता है उसके चित्त में विचारों का प्रवाह प्रारम्भ हो जाता है। एक इच्छा का जन्म हो जाता है। प्रत्येक मनुष्य की अपनी परिस्थिति होती है जो उसकी विचार श्रंखला का स्वरूप होती है। उसी के आधार पर उसके मस्तिष्क में प्रत्यय बनते हैं जो कभी कभी सत्य और कभी कभी असत्य रूप में होते हैं। ज्ञान से इच्छा और इच्छा से क्रिया की भूमिका का निर्माण होता है। असत्य का अर्थ है अस्थायी अर्थात् इस संसार में जो भी दृष्य है वह सब धन भंगुर है परन्तु हम भ्रम के मोहपाश में जीवित रहते हैं। ज्ञान का जन्म होते ही यह इच्छा जगती है कि सत्य क्या है या हमें सत्य के ज्ञान के विषय में विचार करना चाहिये। उपनिषद् कहता है 'सत्यं ज्ञानं अनन्तं ब्रम्ह'। सत्य का अर्थ है सत का भाव या जिसका विनाश न हो। ज्ञान मनुष्य का तृतीय नेत्र कहा जाता है जो तत्व का साक्षात्कार कराता है। जब भी हम किसी नवीन विषय से परिचित होते हैं तो वह हमारा ज्ञान बन जाता है अर्थात् वह हमारे लिये परिचित हो जाता है। ज्ञान होते ही हम में एक परिवर्तन सा हो जाता है। यह स्वपरिवर्तन की प्रक्रिया है। ज्ञान के आने से हमारे वाह्य स्वरूप में चाहे कोई परिवर्तन न भी हो पर अन्तर में एक भारीपन आ जाता है जो अलौकिक होता है। जैसे घने अंधकार में प्रकाश पडते ही सब कुछ उजागर हो जाता है वैसे ही ज्ञान का संस्कार पडते ही वह परिचित हो जाता है। यही परिचय अनुभव कहा जाता है। अनुभव ही कल्पना से मिलकर स्मृति बन जाता है और कल्पना सदैव प्रतीको के आश्रय में बिम्बों को जन्म देती है। अनुभव के भी दो रूप होते हैं। एक प्रमा और दूसरे अप्रमा। प्रमा का अर्थ है यथार्थ अनुभव। प्रमा के साधक को प्रमाण कहते हैं जो प्रत्यक्ष अनुमान उपमान शब्द अर्थात्पत्ति और अनुपलब्धि के रूप में होती हैं। अप्रमा भ्रम संशय और विपर्यय पर आधारित होती है। इस प्रकार ज्ञान का प्रामाण्य होते ही साक्षात् हो जाता है। अनन्त का अर्थ है अन्तहीन या सहस्रत्र। ब्रम्ह का अर्थ है विराट वितान या यज्ञ। इस प्रकार ब्रम्ह या विराट सत्य ज्ञान और अनन्त स्वरूप है। अतः यह हमारी जिज्ञासा के विषय हैं। ब्रम्ह सूत्र कहता है 'जन्माद्यस्ययतो' अर्थात् जन्म आदि जिससे होते हैं

वह ब्रम्ह है। ब्रम्ह भाव का आ जाना ही जीवन को एक नवीन रूप में खडा कर देता है और साक्षात् कर्ता मुक्त हो जाता है। मुक्ति का अर्थ है छुटकारा। पूर्व मीमांसा कहती है 'प्रपंच सम्बन्ध विलयो मोक्षः' अर्थात् पांच पचीस का जो सम्बन्ध बन गया है उसका विलय होना ही छुटकारा है। सांख्य की मान्यता है 'दुखत्यन्तविमुक्तिः मोक्षः' अर्थात् दुख का बिलकुल ही खतम हो जाना मोक्ष कहा जाता है। वे यह भी कहते हैं कि

पंच विंशति तत्त्वज्ञो यत्र कुत्र आश्रमे वसन ।

शिखी मुंडी जपी वापि मुच्यते नात्र शसयः ।।

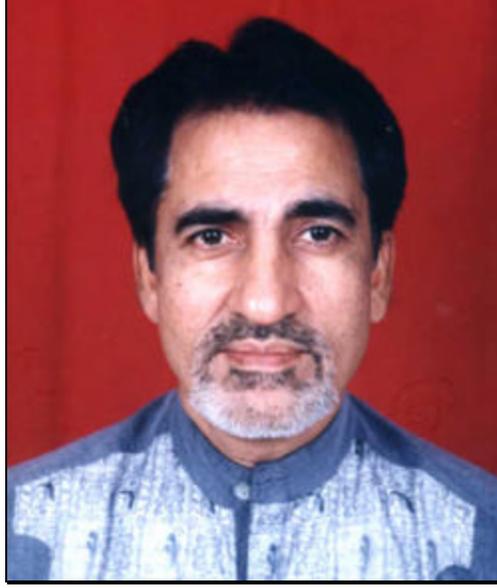
अब हमें इस पांच पचीस के सम्बंध को गहराई से देखना है। पांच तत्वों से इस शरीर का निर्माण होता है। यही मन बुद्धि चित्त अहंकार और आत्मा से मिलकर पचीस हो जाते हैं। और इस प्रकार इनका सम्बंध इतना सघन हो जाता है कि हम उन की ही पूर्ति में लगे रहते हैं और इक बार सम्बन्ध बन जाने से सहजता या पवित्रता समाप्त हो जाती है। वह क्षण हम से कभी छूट नहीं पाता है। अब यदि एक बार सम्बन्ध बन गया तो अछूता होना कठिन है। यह तभी सम्भव है जब नाम या रूप का परिवर्तन हो जैसे रत्नाकर जब तक डाकू था तब तक वह उस सम्बन्ध से अलग नहीं हो सका। पर जब वह वाल्मीकि बने तो उन के नाम रूप में परिवर्तन आया और वे ब्रम्हज्ञ बन गये। पिंगला जब तक वैश्या थी वह वासना का खेल खेलती रही। पर तोते को पढाते हुये ऐसा पढी कि उससे सारा विकार जाता रहा। तरलता या सरलता का आ जाना ही मुक्ति है। हम ऐन्द्रिय सुख की भूमिका में सम्बन्धों के जाल में बंधते जाते हैं परन्तु हम इन को खुद ही बनाते हैं। एक इच्छा जन्म लेती है और हम किसी अज्ञात सुख की अभिलाशा में सरलता खो देते हैं। भ्रम की अनेक स्थितियां हमारे सामने आती हैं परन्तु हम उन्हें सत्य मान बैठते हैं। जब तक हमें उसका प्रामाणिक रूप नहीं दिखता, भ्रम का अंत नहीं होता। सत्य के साक्षात्कार के लिये आवश्यक है ज्ञान। सम्बन्धों की वास्तविकता का ज्ञान होते ही मुक्ति सहज हो जाती है। भ्रम मिट जाता है और हम सहजावस्था में आ जाते हैं। यह सहजता ही हमारी पहली सीढ़ी है। सहजता का दूसरा नाम ही शून्यता है। जैसे जब भूख लगी और आपको जो मिल गया, वह आप बिना विकल्प किये खाने लगे। आप ने उस के स्वाद, न उस के गुण न धर्म का विचार किया, तो प्रत्येक कवल में आपको नवीन स्वाद का आनन्द मिलता जायेगा। परन्तु जब आप उस के स्वाद, गुण, धर्म के विवेचन में लग जाते हैं तब उस में अरुचि उत्पन्न होने से न स्वाद मिलता है, न गुण मिलता है, न धर्म। तब न सहज रह जाते हैं न तटस्थ। आप अनेक बिम्ब बनाते रहते हैं, अनेक प्रतीक रखते हैं और उन का ही विस्तार करते जाते हैं। इस प्रकार आप भोजन के लिये नहीं, अपनी रूचि के दास बनते जाते हैं। और यही बन्धन है। न्याय कहता है 'बाधना लक्ष्णो हि दुःखः'। तर्क कहता है 'प्रतिकूल वेदनीयं दुःखम्' अर्थात् बन्धन ही दुख है, उल्टा सोचना ही दुख है। अज्ञान के कारण हम बन्धन या उल्टे सोच को नहीं बदल पाते हैं। न्याय कहता है 'तत्त्वज्ञानान्निश्रेयसाधिगमः' अर्थात् तत्त्वज्ञान से मुक्ति मिलती है। तत्त्वार्थ सूत्र कहता है कि ज्ञान स्वयं से या गुरु से मिलता है। जब तक उत्कट जिज्ञासा का जन्म नहीं होता, कोई भी मुक्ति के लिए जागरूक नहीं होता। एक बार प्यास जग जाये, बस वह स्वयं कूप की खोज कर लेता है।



Tribute to Virendra Razdan

Wails of a Mother

- Translated into words by M.K.Raina



Virendra Razdan

हतो कावो! चुँ ये'लि आकाशुँ ओसुख
च्य गो'य ना डीढ्य कुनि जानानुँ म्योनुय ।
च्य त्रौवुँथ ना नज़र बुतरौच ब्वन कुन, वुछुथ ना बाकि चो'टमुत पान म्योनुय ।।

वुछुथ ना वारुँ ह्यो'र कुन स्वर्ग द्वारस
गैरिथ चीन्यन वुछुथ ना संगे फारस ।
अबीरुक्य वीग्य त्रौविथ जायि जाये, वुछुथ ना लूख प्रारान बालुँ यारस ।।

गैयी ना नज़रि, मखमैल्य सायेबानय
धृत राजुन वुछुथ ना मैहल खानय ।
बँडिस द्वारस वुछुथ ना क्रूल खौरिथ, तिमन यिनुँ वोल ओसुय मे'हमानय ।।

जैरिथ अरतल वुछिथ ना शा'हसवौरी
च्ववापौर्य बुलबुलन हुंद बोश जौरी ।
अथन मंज मालुँ ह्यथ कोरव तुँ पांडव, दुपासे आँस्य ना इसतादुँ सौरी ।।

को'रुथ ना दीद तँम्यसुंद, चे'श्मँ वँहरिथ ?
थो'वुथ ना सिरियुँ प्रवुँनुय पान दॉरिथ ?
चुँ मा नतुँ द्राख पँज्य किन्य कावुँ गाटुल, चुँ फ्यूरुख अडुँ वती मा छाल मॉरिथ ?

मलालय गोम क्या'ह तस, क्याजि रूटुम
ल्वकुँट्य मोसूम त्रॉविथ क्याजि ब्यूटुम ।
म्य सोर्यव गाश चे'श्मन प्रॉर्य प्रॉरी, सु वापस आम नो, नै खॉब् ड्युँटुम ॥

तुलख ना वुफ, गछख ना खॉर कँरिथुँय
यिहँम तथ स्वर्ग—लूकस छॉर कँरिथुँय ।
विदुर लॉगिथ तँती जानानुँ आसी, सभासद आसनय तस ऑर कँरिथुँय ॥

वनुन बेवाय केँह शूबान आस्या ?
करुन तति टाव टावय जान आस्या ?
गँछिथ ब्रों'हकुन, चुँ वँन्यज्यस म्यॉन्य ज़ारय, तँमिस म्यान्यन गमन हुँज ज़ान आस्या?



Children's Page

... Compiled by 'Kostur'

'Increase your Knowledge' Series:**How Snakes Move?**

Snake can move in several ways, depending on speed and the surface over which it is travelling. The most common is **lateral undulation**, whereby the muscles of its back contract sequentially, causing S-shaped waves of bending to move along its body from head to tail. The head and neck set the direction and the bends follow their track like carriages behind a railway engine. Sea snakes have oar-shaped tails to help to propel them in water.

An alternative method is **sidewinding**, seen in Africa's horned viper and the sidewinder of North American deserts. Its body rolls sideways in a series of arcs along the ground, resembling a rolling spring.

For **concertina** movement, the snake alternately pulls up its body into bends then straightens it forwards - a method used by large puff adders in tunnels, and by tree boas while climbing.

Rectilinear locomotion is simply moving in a straight line - the preferred method of constricting snakes, such as the pythons of Africa and tropical Asia. At several points along the snake's underside, the belly scales are alternately lifted from the ground and pulled forwards and then pushed downwards and backwards. The scales dig into the ground, causing the snake to move forwards.

Although snakes look fast as they slither through the undergrowth or over the sand, they are actually remarkably slow. The rattlesnakes of North America normally progress at a modest 3 kilometers per hour. The world's fastest snake, the black mamba from Africa, was once seen to chase a man at 11 kilometers per hour.

**ज़रा हंसिये**

बादशाह अकबर बैंगन की सब्ज़ी की प्रशंसा कर रहे थे। बीरबल भी बादशाह की हां में हां मिला रहे थे और साथ में अपनी तरफ से भी प्रशंसा के दो चार शब्द जोड़ रहे थे। सहसा एक दिन बादशाह ने सोचा कि देखें बीरबल सचमुच बैंगन की प्रशंसा करना चाहता था या केवल उन की हां में हां मिला रहा था। यह सोच कर बादशाह अकबर बैंगन की निंदा करने लगे। बस, बीरबल भी उन की हां में हां मिलाने लगा और बैंगन की निंदा करने लगा। इतना ही नहीं, वह बैंगन के दुर्गुण भी गिनाने लगा। बादशाह को गुस्सा आया और वह बीरबल से बोला, “तुम्हारी बात का यकीन ही नहीं। जब मैं प्रशंसा करता हूँ तो तुम भी प्रशंसा करते हो। और जब मैं निंदा करता हूँ तो तुम भी निंदा करते हो। ऐसा क्यों?”

बीरबल ने नम्रता पूर्वक जवाब दिया, “आलम पनाह! मैं बैंगन का नहीं, आप का नौकर हूँ। मेरा काम आप को खुश रखना है, बैंगन को नहीं।”



Project ZAAN

Know Your Language

Peculiar Kashmiri Words & Phrases - 4

द्राँछ द्राँछ करुँज drānchh drānchh karūñ
(to continuously and angrily scold some one)

दबरदज dabardañ
(a quick fall ~ utter destruction)

दबस प्यठ दुस dabas-pêṭh dús
(a blow upon a fall)

दुकाँश्यूलद dúkāshīlad
(one who fasts for two complete days)

दँज दिन्य् dāj díní
(to prepare the plastered square piece of floor arranged for eating or religious worship)

दजुँ-बुजुँ dazûbúzû
(extreme self conceit)

दमुँ-दँर damû-dâr
(a cross bar across the window or door)

दलुँवांजुन dalûwànzún
(back biting, scandalous talk)

दँहँम-हुँद dāhām -húnd
(suitable for the fast on tenth lunar day)

दासदारज् dàsdàraz
(mutual giving and accepting of gifts)

दयुँ-बतुँ dayû-batû

(first ceremonial eating together of a bride and bridegroom)

पॉर्य ज़ान pär i zàn

(thorough knowledge ~ complete acquaintance)

प्रतख pratakh

(expulsion of a person from the family)



Report & Biradari News

Workshop on Enhancing Personal Effectiveness:



A Bouquet being presented to Dr. Om Kaul

This Workshop was conducted on 21st June 2003 in Mumbai for the youth of our biradari, as part of ongoing 'Service Activity' of KPA, with the idea that such events enhance the community relationship along with the career development. This probably is a unique event for a social and cultural organisation like ours. Some of the topics discussed were:

a) Understanding the Concept of Personal Effectiveness. **b)** Understanding one's Personality Development Areas. **c)** Enhancing Social Effectiveness. **d)** Building an Effective Career.

The participants were young Kashmiri Pandits occupying managerial positions in various companies, including other young persons completing their MBA courses. The programme was conducted by none other than the eminent International Management Consultant Dr. Om Kaul. A flower bouquet was presented to Dr. Kaul by Shri M.L.Mattoo, President, KPA as a token of appreciation.

The Board of Trustees, KPA extends thanks to Dr. Om Kaul for acceding to its request and conducting the programme successfully.

News from AIKS

According to a Notification issued by the General Secretary, AIKS, the following additional office bearers have been nominated to various positions in the Executive Committee :

(1) Shri L.N.Kaul, Kolkata - Vice President, East Zone. **(2)** Shri D.N.Kaul, Lucknow - Vice President, Central Zone. **(3)** Shri S.K.Dudha, New Delhi - Treasurer. **(4)** Shri Rajinder Premi, Jt. Secretary.

Correction

In the list of Vice Presidents of AIKS (Milchar April-May 2003), the name of Shri R.K.Mattoo (Bangalore), appointed as Vice President -Southern Zone, was erroneously left out. The error is regretted.

Kashmiri Sahayak Sabha, Chandigarh

Transfer of the Kashmiri Bhawan building in the name of Kashmiri Sahayak Sabha Charitable Trust, Chandigarh was approved by the Estate Officer, Chandigarh Administration. Our congratulations to the Sabha.

Durganag Yatri Bhawan Inaugrated

Yatri Bhawan at Durganag, Srinagar was inaugurated on 12th July 2003 by His Holiness, the Shankaracharya of Shingeri Math and Pt. Mangat Ram Sharma, Dy. Chief Minister of J&K. Mr. Omar Abdullah, MP was also present on the occasion, representing his father Dr. Farooq Abdullah. Shri P.N.Takoo, President of the Durganag Trust welcomed the guests.

Birth:

Smt. Seema Mattoo (W/o Shri Sunil Mattoo) of Saraswati, Suchidham, Goregaon gave birth to a baby boy on 6th May 2003. The child has been named Ishaan. May God bless him.

Change of Address:

Mattoo Sunil

Old Add: 101, Saryu B-Wing, Suchidham.

New Add: D-403, Saraswati C.H.Society,
Suchidham, Goregaon (E), Mumbai 400 097.

Tel: 28491056.

Pandita Anil Kumar

New Add: A-1, Flat No. 10, RCF Colony,
Kurul, Alibaug, District Raigad 402 201.

Pandit Som Nath

Old Add: Neminath, Shastri Nagar, Vasai.
New Add: Flat No. 502, Bldg. 1-B,
Raheja Nest, Andheri (E), Mumbai 400 072.
Tel: 28573362.



LETTERS

Susheela Dhar Educational Awards:

* Encouraged by the enthusiastic response last year from the students and the staff of the Camp Schools at Muthi and Nagrota, and our resolve to reach out to a wider section of our community children living in the camps, the Trustees of Susheela Dhar Charitable Trust have decided to extend the subject Awards Scheme to the schools at Mishriwala and Purkhoo for the academic year 2002-2003. This will cover all the existing four camp schools located in the Jammu region.

Thus, against eight students last year, there will be sixteen beneficiary students this year, four from each school. They will be the ones who have passed the 11th, 10th, 9th and 8th standard examinations securing 1st rank in their classes in the respective schools. The Trust has just written to the Principals of the four schools, inviting their recommendations for the Awards. Following last year's precedent, the Awards are proposed to be distributed at simple functions held on the respective school premises around mid Oct. 2003.

We look forward to continued encouragement and inspiration from the KPA.

G.L.Dhar

Smt. Susheela Dhar Charitable Trust, Bandra

Condolence messages on the sad demise of Shri Virendra Razdan & Smt. Gauri Kaul:

* We were deeply depressed at the sad news. May God grant peace to the departed souls and give fortitude to the bereaved families to bear the irreparable loss.

M.K.Kaw

President - AIKS, New Delhi

* Shocked to learn about the tragic demise of Shri Virendar Razdan. It is a great loss to the community, to the world of Indian T.V.Serials and above all to the family. In his death a promising bud has got nipped at the prime age, causing a catastrophic loss to his family, friends and the Kashmiri community. He suffered a lot during last some months and whatever was possible for his family and friends to bring him round was done but it did not work the miracles to save his life. During my short residence in Bombay in 1989-90, I had a chance meeting with him and I still remember his vibrant, charismatic personality, pleasant conversation mode and charming features. Very sad and unfortunate that younger members of Biradari with hallmarks of excellence are snatched from amongst ourselves leaving us poorer in every respect. This is an immense and irreparable loss to his family, friends and community. We are helpless with tears in our eyes. Whatever was destined has happened despite all efforts to save his precious life.

We pray to God that his soul rests in peace and for the strength and courage to the family to bear this loss. My personal sympathies and condolences and those of Kolkata Biradari to his family.

Dr. Brij Krishen Moza, Kolkata

* I am writing this from Osaka University where I am presently on a sabbatical. I am deeply shocked by the untimely demise of Shri Virender Razdan. I did not know him personally but his brilliant portrayal of Vidhur in Mahabharat captured the hearts of millions of Indians. In his passing away, we have lost a truly gifted artist. May his soul rest in peace.

Dr. S.K. Dhar, Colaba

* 'Khirbhawani.Com' deeply mourns the death of Mr.Virender Razdan who played Vidhur in Mahabharta serial. It is a great loss for the community as we have lost one great person who has contributed a lot to the Indian television. May God give peace to the departed soul and give courage to the bereaved family.

Sanjay Kaul, Khirbhawani Team

* Please convey my and my family's condolences to the bereaved family of Sh. Virender Razdan on his untimely demise and to the family of Smt. Gauri Kaul on her sad demise May their souls rest in Heaven.

Mrs. and Mr. A.K.Razdan

* Sqd Ldr B.L.Sadhu, President and all members of Kashmir Sahayak Sabha, Chandigarh deeply mourn the sad & untimely demise of Sh Virender Razdan. We pray Almighty to lay the departed soul in peace and give the bereaved family strength and courage to bear the irreparable loss.

Sanjay Tiku

Kashmir Sahyak Sabha, Chandigarh

* May Almighty provide Divine attendance upon the departed souls and grant fortitude to the bereaved families.

S.P. Kachru, Versova

* Sorry to learn about the sad demises, one after the other. It is indeed, sad to see young persons like Virenderji, become victim of a deadly ailment. Helpless as we are, we can do nothing but pray for the peace to the departed soul. A word of comfort may be passed on to the family members. Also sad to learn about the demise of Motiji's revered mother, after a brief illness. I am sure she must have passed on peacefully, leaving behind illustrious son, like Motiji and equally good grandchildren. A word of heartfelt condolences may be passed on to Motiji and Rita.

Dr. N.L.Zutshi, USA

* Our heartfelt condolences on the expiry of Shri Moti Kaul's mother. We are deeply saddened and pray to God for giving courage and strength to the family to bear her loss.

Jeevan Zutshi

Fremont, CA 94539

* I am extremely sad to hear about the unfortunate demise of Shri Moti Kaul's respected mother. My recollection is that she was an extremely gentle woman with unbounded patience and love. Please convey my condolences to the entire family.

**Vijay Sazawal
Washington, DC**

* Our heart felt condolences to the greiving families.

M.K.Kachroo, Chembur

* Regret to note the sad demise of Razdan Saheb and Mrs. Kaul recently in Mumbai. We join you in sending our heartfelt condolence to the two bereaved families.

Vijaylaxmi & Tejkishen Wali

* It is a sad news, but what we can do to avert it. We have to bear it. Mother Amba will guide all of us, to bear the shock. May Shiva bestow peace to the departed souls.

L.N.Trisal

* The untimely death of Virendra Razdanji is a huge loss to the Kashmiri biradari. Not only was he a brilliant actor but also a brilliantly humane person. May God give his noble soul everlasting peace and give his family the strenght to bear this irreparable loss.

Rakesh Kapoor, Andheri

* Mr Virendra Razdan's sudden death is shocking. May God bless his all dear ones and his soul rest in peace.

Roop Krishen Bhat, Patiala

* Our sincere condolences at the sad demise of Smt. Gauri Kaul. May God grant her eternal Peace in Heaven. With profound grief and sadness, we also learnt about the sad and untimely demise of Shri Virendraji (to us Vidhur). Our sincere and heartfelt sympathies for the bereaved family. May his Soul attain eternal Peace in Heaven and may God grant his family and near and dear ones Courage and Compassion to bear this great loss.

Anjali & Avtar Misri, Vancour

* I and my family offer our deepest condolences for the sad demise of Shri Virendra Razdan and Smt.Gauri Kaul. May their souls rest in peace and give courage to all the community members especially their near and dear ones to bear such a loss.

Subodh Raina, Nerul

* Grieved to know about the sad demise of Shri Virendra Razdan and Smt. Gauri Kaul. May the departed Souls rest in Peace and Almighty grant the courage to the bereaved families to bear the loss.

Rajen & Renu Kaul, Versova

* Heart felt condolences to the bereaved families. May the departed's soul rest in peace.

Brij Mohan Munshi, Chembur

* Big loss to the Kashmiri society - May God grant peace to the departed souls.

R K Jalali, Vashi

* We pray to God to give strength to the bereaved families to overcome the grief.

Mohan Motto

* **Shraddhanjali to Shri Onkar Aima:** The passing away of Shri Onkar Aima, a personality, has created a big vacuum among the Kashmiri Pandit biradari of Mumbai in particular and to his friends, well wishers and artistic colleagues in general. It is extremely unfortunate that his association with Kashmiri Pandits' Association, Mumbai for more than decades and latest with Lalla-Ded Educational and Welfare Trust, including his prime activities in the film world with excellent artistic ability highlighting Kashmiri legend and folklore in row with rich and artistic clan of his brother Late Shri Mohan Lal Aima sought to be transmitted to the younger generation while in ongoing cultural activities/festivities organised and planned annually and on many other occasions by KPA, which I am personally witness to while in Mumbai, stands missing. His drive and initiative of the introduction of Mohan Lal Aima Music Awards, as one of the important activity of KPA for encouraging our young Kashmiri artistic talents, is visionary which needs further to be sprouted out. My heartfelt condolence to Smt. Shakuntala Aima, as active educationist of her times, an affectionate and strong social activist of the biradari at Mumbai, and to her sons.

C.L.Sadhu, New Delhi

(Shri Sadhu's letter of condolence and a write-up for Milchar, said to have been sent by post long back, does not seem to have been received at Kashyap Bhawan. In order to avoid such a situation in future, Shri Sadhu is requested to send his write-ups thru e-mail. -Editor)

Project Zaan:

* I Sincerely and entirely agree with the views of the President KPA (Between Ourselves - Milchar, March-May 2003 issue) about Shri M.K.Raina's contribution to various activities of the Association, Lalla-Ded Trust, Zaan Project and Milchar etc. I have no hesitation in reiterating that but for his efforts with vision and involvement at different stages of its execution, the 'Project Zaan' should have long been forgotten as a visionary dream....

J.N.Kachroo, Kandivli.

[M.K.Raina notes: 'Zaan', a project for disseminating information about our motherland to our youngsters, was basically conceived by Shri Kachroo Sahib. He is a founder member of the Zaan Committee, and it is entirely due to his inspiration and constant guidance, that I have been able to contribute my bit to the Project as its Convener. I owe much to him in this regard.]

* Thank you very much for your e-mail (regarding 4th Kashmiri Quiz Contest). We are circulating it to our Kashmir Pandit members. We are having Bhagwan Gopi Nathji's birth anniversary at Nuneaton Manor Park School on 12 July 2003, (where) we shall exhibit Project 'Zaan'.

**Dr. S.N.Ganju
Founder Member & Project Co-ordinator
Kashmir Bhawan Centre**

* Thank you for the Project Zaan Quiz Contest papers. We shall circulate these to all our affiliates and give due publicity in our newsletters, both in AIKS and KECSS. I must compliment you for this pioneering effort, which will really benefit the community. We are all with you.

**M.K.Kaw
President AIKS, New Delhi**

* I wish to draw you attention to the report about Annual Cultural Programme (Milchar Jan-March 2003) held at Rang Sharda, Bandra, which I personally watched. The report completely eclipsed the names of Shri Chand Dhar (Anchor of the Programme), Shri Bharat Pandit (Commentrator for Praagash) and the innovative recital of Ladishah by Shri Raina.

Rakesh Dhar, New Delhi

[The lapse is highly regretted. We also missed to mention about our budding star Rahul Bhat, who took time, not only to be present on the occasion, but also mixed with our young artistes and addressed the audience with a promise to be among the performers next year. We thank him also and apologise for the lapse. -Editor]



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Produced at: **Expressions**, Vasai 401202.
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