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The Official Organ of KPA, Mumbai



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Vol. VI ~ No. 4

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President's Message - Rajen Kaul Between Ourselves

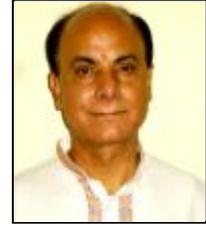


amaskar.
In this issue of Milchar, I would like to dwell on importance of preserving and empowering our culture. For this our community leaders built Kashyap Bhawan in Andheri (East) 25 years back and we now have embarked on building another cultural centre – Sharda Sadan in Kharghar, Navi Mumbai. Sharda Sadan will not just be building but will embody our culture, aspiration and hopes.

While we were living in Kashmir, we were seamlessly woven to our customs and rituals and had access to places of worship and centres of community gatherings. In Mumbai, we generally do not live near each other and hence we need to have cultural centres like Kashyap Bhawan and Sharda Sadan where we can interact with one another with the ultimate objective of preserving and empowering our culture. Sharda Sadan which has been planned to truly exemplify our culture will when complete, instill a sense of belonging and pride amongst all of us and leave a positive legacy for our youngsters. This centre will provide home to expression of our culture and arts that showcases our rich heritage. It will provide an opportunity to biradari members living in Mumbai and for those visiting Mumbai to learn and experience culture of Kashmir with its spirituality, poetry, music, literature, etc.

Some of us believe that our culture is all but lost in today's society - with growing technological advancement, focus on material gains, intercaste marriages and not speaking predominantly in our own Kashmiri language at home and in biradari

networking forums. It is incumbent on all of us to embrace, preserve & strengthen our culture for future generations. For preserving and strengthening our culture, we need time, patience and persistence. In this connection, it is important that we learn from Parsis and Jews who despite being miniscule in numbers have preserved and empowered their culture by adapting to changes needed to keep their youngsters in their fold.



It is my strong conviction that if we shun our firewalls and build trust and effective communications amongst biradari members, we can work together to contribute in building in the next one year Sharda Sadan. We still need minimum of Rs. 1.00 crore to make Sharda Sadan functional and for this, I appeal to all biradari members for their valuable contributions.

As we move forward in our journey to build various programmes / projects to fulfil our objectives, I encourage you all to 'put your hand up' and stay involved in our ongoing programmes / projects. Please join me and my Board in achieving our mission of making KPA a stronger and more vibrant organization.

I will be happy to receive your suggestions and constructive criticism.
Regards.



Contact Rajen Kaul at: rkaul06@gmail.com



Editorial - T.N.Dhar 'Kundan'

Rehabilitation of KPs

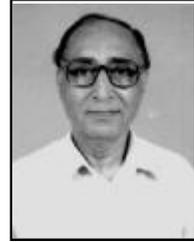


Rehabilitation of Kashmiri Pandits is a complex problem. Over the past more than two decades, since they were hounded out from the valley by threats and persecution, much water has flown down the river. The characteristics of this miniscule social group are such that they are able to face and come out of the worst circumstances mainly on their own strength, wisdom and perseverance. Even so this displaced society can be divided into various categories. Some, whose children studied in various parts of the country and have now got employed, have settled at the same place. Their memories of Kashmir are confined to the photographs of important shrines and prominent saints adorning their rooms. They may not be much concerned with rehabilitation as their links are by now reduced to only emotional sphere. Even so they would not let go the opportunity to return to their hearth and home if the conditions so permit.

Another category is of those persons who are technically in the employ of the state government. Some of them may have been adjusted in Jammu and adjoining areas, some may have reached or may be approaching superannuation, yet there are many who need to be posted and gainfully employed at appropriate places. There cannot be a worse punishment than asking a healthy person to idle away his time and get paid without doing any work. He is made to waste not only his time and energy but also his talent.

The third category is of those who used to live in villages, owned farm and agricultural lands and/or orchards. They are

the worst hit people and need to be rehabilitated with dignity and in safe environment. They cannot be rehabilitated in centralized hutments or in satellite townships. Their profession and



need are such that they must get back to their villages, re-occupy their own houses and restart their engagements there. Similar is the need of those Kashmiri Pandits, who lived in Srinagar or prominent towns like Anantnag, Sopore and Baramulla and had their businesses and shops. They also need to be rehabilitated in their respective places in order to enable them to restart their vocations. They need to be settled both physically and professionally. These two decades of exile have brought up sizeable number of youth, who are educated, trained and qualified. They are eager to utilize their expertise and knowledge for the development of Kashmir, the land of their forefathers. Theirs is a problem more emotional than economic. After all they can work anywhere and get reasonably good pay packets but they wish to go back to their own place and work for their fellowmen. Then there are old people who are shattered emotionally and health-wise. They were not used to living in scorching Sun with snakes and scorpions around. Our doctors will vouch for the fact that most of them have fallen prey to diseases unheard of back home. They would be foremost to rush back to Kashmir once they are assured of safety and dignity. They would be more than happy to live on their familiar 'Hak

batta,' a modest diet once again.

Kashmiri Pandits being the original inhabitants of Kashmir have their social, religious and cultural roots there. Their holy places, shrines and pilgrimage centres are scattered all over the state, in remote villages, at mountain tops, on the banks of the rivers, by the side of lakes and springs and in the forests. The contribution of their forefathers to the philosophy and other branches of knowledge as also to the literature in Sanskrit, Persian, Hindi, Urdu and Kashmiri is a treasure stored in manuscripts, books and other publications. They are naturally keen to preserve it, promote it and enrich it with their own contribution. This, they know, can be done better while living in Kashmir only and in collaboration with other inhabitants of Kashmir who would be equally interested in their rich inheritance. Alas! The greatest casualty of the terrorism and gun culture of the past two decades has been the mutual trust and brotherhood. Restoration of these

is the biggest challenge of our time. This cannot be done at governmental level alone but at social level by increased inter-religious dialogue and inter action between various categories of the civil society. An attitude of forget and forgiveness is essential and an open arm welcome from the majority community is a must.

The problem of rehabilitation has to be tackled at various levels, emotionally, economically, socially, religious concerns are to be addressed and physical safeguard has to be ensured. Let no one, who has the problem of our rehabilitation uppermost in his mind waste his time and energy in technicalities. Let us face the facts objectively and try to re-establish the composite culture and make it again the 'abode of sages' (Rishi-vaer) that it was in spite of the upheavals of the history.



Contact editor at: editormilchar@yahoo.co.in



गज़ल

प्रेम नाथ कौल 'अर्पण'

जिंद रूजिथ छुख अगर येति मरनु बापथ, मर तैले ।

वरनु आमुत छुख चु केंछा करनु बापथ, कर तैले ।।

यिनु गछनुच येन्य कौं चाह ज़ीठ त्रौवुथ छनु प्यवान ।

ज़्यनु मरनुक्य आख दफ्तर बरनु बापथ, बर तैले ।।

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यिम विशय-बूग ख्यन तु चन, वन च़े तु पॅशिस क्याह रूद ब्यन ।

ज्ञानु ब्द दिचुनय दयन यी सरनु बापथ, सर तैले ।।

बोज़ि हुंज़े रज़ि सुत्य लम विज्ञानुकी लाग खूर्य हम ।

मनुशु तन छय नाव बवसरु तरनु बापथ, तर तैले ।।

छुय पुरु-ज़न्मुक यि स्वख दुख ती चु लोनख यी ववख ।

प्रेम मो प्रार हरदु वावस हरनु बापथ हर तैले ।।



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ॐ
श्री महाराज्ञी चालीसा
श्री महाराज्ञी भगवत्यै नमः

दोहा : इच्छा ज्ञान क्रिया शक्ति, हरण करो अवगुण। तीनवर्ग की इष्ट त्रिपुरा, नाम जपो प्रतिदिन।।

जय जय जय ओम् क्षीर भवानी,
श्यामा लंका तुलमुल महाराज्ञी ।१।
दैत्य रावण महा दुःखदाई,
सौभाग्य दायक तामस-देवी ।२।
आज्ञा पालन श्री अंजनी नंदन,
पाँचाल पर्वत कपालमोचन ।३।
तोड के बंधन प्रकट सतीसर,
प्रादुर्भाव माँ सिंधु तट पर ।४।
केसर भूमि संत ऋषि की,
स्थल सुशोभित सुन्दर नगरी ।५।
वास यहाँ सिद्ध-पीठ तिकोना,
हरमुख दृष्टि लक्ष्मी तरुणा ।६।
विमर्श शक्ति सात्विक स्वरूपा,
सत्त्वगुण मूर्ति दिव्य सुर-उत्तमा ।७।
प्रतिमा शक्ति जल से निकली,
भूतेश्वर भैरव महा सत्ता तेरी ।८।
लिंग मिला जो नाग सरोवर,
साक्षात् दर्शन जय हो शंकर ।९।
त्रैलोक्य पालक त्रिवर्ग त्रिपुरा,
सहस्र सूर्य उदय तेरी आभा ।१०।
त्रिनेत्र रवि शशि और अग्नि,
घर-घर पूजन त्र्यम्बक देवी ।११।
चतुर्भुज माता जग सकलजनन,
कमल खडग कलश घट धारी ।१२।
आद्य शंकर त्रिपुरा सुन्दरी,
'सौन्दर्य लहरी' महिमा शक्ति ।१३।
सर्प, अनन्त संग जो लायो,
सीता राम लक्ष्मण भी आयो ।१४।

तन मन अर्पण भुजंग जनेऊ,
विद्याराज्ञी शक्ति पीठ धराऊ ।१५।
शुद्ध-मधुर तेरा वैष्णव भोजन,
इष्ट है देवी आत्म-सर्पण ।१६।
नागराज दर्शन बीच सरोवर,
जगद्म्बा मंत्र भोज पत्नी पर ।१७।
अष्टमी पालन अष्टधा शक्ति,
आदि शक्ति, तत्त्व ज्ञान ज्योती ।१८।
यन्त्र बिन्दु श्रीचक्र षटकोण,
सद्गुण - दाता प्रणव है ॐ ।१९।
वाणी स्वरूपा कला तेरे चौसठ,
आश्रय देवी हरण हों संकट ।२०।
ब्रह्मा विष्णु संग है शंकर,
वन्दना मंत्र पञ्चदश अक्षर ।२१।
नाग सरोवर दृश्य अति शोभित,
जप कुथिका आकार है अद्भुत ।२२।
पूजा-थाली 'कन्द व्यन पोश',
दुग्ध कमण्डल प्रवाह जल कोश ।२३।
पहरी खडा श्री हनुमान गोसाई,
मुक्ति प्रदायिनी मोक्ष त्रिपदी ।२४।
परिक्रमा में द्वीप की माला,
घण्टा ध्वनि में नाद है मेरा ।२५।
साधक सनमुख दर्शन पायो,
रघुनाथ शक्ति पीठ दिखायो ।२६।
सांध्य पूजा सिद्धिदात्री देवी,
सुगन्ध-सुमन अखण्ड ज्योति ।२७।
जल-कुण्ड दर्शन वर्ण बहुरंगा,
ॐ है दर्शन ब्रह्म स्वरूपा ।२८।

पुनः प्रतिष्ठित कृष्णजू टपिलों,
रुक गया नागराज फन फहलायो ।२९।
भजन कीर्तन हवन जग रजनी,
'अर्धरात्रि' प्रतिबिम्ब महाराज्ञी ।३०।
संत जनों की मस्तक रेखा,
सिद्धि बुद्धि शाम्भवी मुद्रा ।३१।
दर्शन माता विवेकानन्द को,
दीक्षा ले वरदान मिला जो ।३२।
ज्ञानी ध्यान और संत सन्यासी,
उच्चारण में त्रिपदा गायत्री ।३३।
तीर्थ स्नान सिंधु प्रवाह पर,
नाद बिन्दु में अर्धनारीश्वर ।३४।
'लूचि' प्रसाद मन को भावत,
सकल अलौकिक स्वाद है पावत ।३५।
पराशक्ति रूपा शाक्त है चर्चा,
अष्टसिद्धि वश चित्त शक्तिरूपा ।३६।
कुण्डलीप श्रद्धा करत नर नारी,
सत्-चित्त आनन्द दिव्य संतोषी ।३७।
पाठ करे जो यह चालीसा,
आनन्द के संग सुख पावेगा ।३८।
श्रवन पठन दिव्य-दीक्षा पाओ,
नित्य कर्म में सब अपनाओ ।३९।
'नन्हा' दर्शक अश्रु-व्यथा में,
वर दो माता विस्थापित में ।४०।

Material Courtesy:
Rita Sapru & Prem Sapru
ritasapru@hotmail.com

Report & Biradari News

Justice Sunil Hali shifted to Allahabad High Court :

June 22, 2011 : In an extraordinary judicial development, judge of Jammu & Kashmir High Court, Mr Justice Sunil Hali, has been transferred and appointed as a judge of Allahabad High Court. A notification issued by Government of India is silent with regard to reason but knowledgeable sources insist that Justice Hali's transfer is the result of a 'campaign' against him that includes 'negative reporting' from Intelligence Bureau.



Knowledgeable judicial sources described Justice Hali's transfer as 'extremely surprising' in view of the fact that it had come at a time when the number of judges in J&K High Court had reduced to just nine against the sanctioned strength of 14. Born on 22 Feb, 1951, Justice Hali is due to reach superannuation in February 2013. Normally, judges left with less than two years of service are not shifted from their places of posting, particularly when posted in their home states.

Sources insisted that Justice Hali's transfer was the culmination of a 'virulent campaign' against him that had started even before he was picked up from Bar and appointed as an Additional Judge in J&K High Court on 15 March 2008. He was subsequently elevated and appointed as a Permanent Judge of J&K High Court on 5 March 2010. According to sources, strong lobbies in executive and judiciary had opposed his appointment and heaps of complaints and negative reports stalled the process for over one year even after his name was recommended by the Collegium

in J&K High Court.

According to sources, Collegium of Supreme Court of India approved and recommended Justice Hali's transfer from J&K when Chief Justice of India, Mr Justice S H Kapadia, referred the complaints for verification to IB. The IB, according to sources, reported that there was 'substance' in the complaints. After consultation with J&K Governor, N N Vohra, President of India ordered Justice Hali's transfer and the notification was subsequently issued by Ministry of Law and Justice.

[Input: Reema Dullo: reemadullo@yahoo.com]



KPs Meet NCM Chairman Wajahat Habibullah :

6 May 2011 : In a rare gesture of solidarity, Kashmiri Pandits of Delhi and National Capital Region (NCR) with different organizational and ideological background held a meeting with Mr. Wajahat Habibullah, Chairman National Commission for Minorities (NCM) at the Conference Hall of the commission at Loknaya Bhawan, New Delhi. The grand initiative to invite all these members of the community to send the unity message across was taken again by S.K. Foundation Chairman Sh. Sunil Shakhdar. Besides Sh. Shakhdar the other members that participated in the marathon meeting that lasted for more than two hour included representatives from Kashmiri Samiti, Delhi, Panun Kashmir, KECESS, JK Vihar Manch, KPUF, JK Conference, KVS, Kashur Summut, KWA Partap Vihar, KSS Faridabad etc.



It all happened with the agony of Smt. Sarla Tapiloo who had been facing

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harassment by the encroachments and misbehaviors of her neighbor at her Rohini residential flat. She and her son Ashitosh had taken up the matter with various KP organizations and finding no succor had approached Sh. Shakdhar who took it as an insult to the martyrs family and an insult to the community. His personal instigation turned out to be the focal point of today's meet that attracted wide range of discussion in the NCM conference hall and brought home myriad problems of the community in front of the commission chairman.

Sh. Wajahat Habibullah, a former Chief Information Commissioner of India before joining NCM as its chairman was accompanied by noted Journalist and member NCM Sh. Vinod Sharma, Mrs. Kar Joint Secretary NCM and Sh. R. K.Malhotra private secretary to chairman. Sh. Shakdhar introduced the members of the community with the NCM Chairman and explained in detail the security and other problems faced by this displaced minority.

The specific issues that got echoed forcefully from the speakers were Passing of Temples And Shrines Bill, Removal of Temple Encroachments in the Valley, White Paper on the exodus of Kashmiri Pandits, Census of Kashmiri Pandits, Declaring Pandits as Internally Displaced People, Single door system for the redress of day to day Pandit problems, Solve teachers', traders' and other problems, Declaration of all Pandit property sale in Kashmir valley as distress sale and its restoration back to Pandits, Allocation of priority in AIMS and other Government hospitals and concessional treatments in Private Hospitals for Kashmiri Patients suffering from chronic diseases, Issuance of state

Subject Certificates to the Pandits living in Delhi and NCR by Resident Commissioner Delhi, Creation of a mechanism for the redress of Pandit Problems, Updating the revenue records of all the temples and shrines left in the valley, etc. Shri Ramesh Manwati also demanded creation of Panun Kashmir.

Sh. Habibullah gave a patient hearing to all the delegates and said that he was conscious of many of the problems that the displaced Pandits faced. He said that though the Commission enjoyed the status and powers of a civil court but those could be only used for the persons belonging to the minority community and the Government of India has notified only 5 minorities that comprise of Muslims, Sikhs, Buddhists, Jains and Parsis. The NCM chairman added that he has come across a supreme court judgment wherein the apex court has given rulings under article 29 of the India Constitution in favour of declaring any community even a Hindu a minority if it is found that there is a threat to its Culture, Religion and Language. He said the Kashmiri Pandits fall in this category and the commission is in the process of submitting the Supreme Court rulings and other relevant documents for the recommendation of declaring the Kashmiri Pandis a minority with a permanent member in the minority commission. He assured that once the community is declared as a minority and there is a permanent Kashmiri Pandit member in the commission, the NCM would use all its powers to ensure justice to this suffering community.

Sh. Habibullah further said that he has recommended to J & K Chief Minister, Omar

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Abdullah and the Government of India to give first priority in employment to those who have been left back in the valley.

The meeting ended cordially with S.K Foundation chief making an earnest request to the Chairman to write a letter to all Chief Secretaries of the States recommending taking care of the displaced Kashmiri Pandits in their respective states till their return back home.

Input : Sanjay Wali

sanjaykumarwali@yahoo.com



Shri P.N.Takoo Hospitalised :

Shri P.N.Takoo, Vice President, Kashmiri Pandits' Association, Mumbai and President, Durganaag Trust, Srinagar was recently hospitalised in Mumbai to undergo treatment for kidney ailment and bi-polar replacement. Dr. Farooq Abdullah, President National Conference and a Union Minister visited Mr. Takoo on 12th May to enquire about his health. Dr. Abdullah decribed Mr. Takoo as a great leader and praised him for his contribution to maintain communal harmony in Kashmir. He wished Mr. Takoo speedy recovery. Mr. Takoo has since been discharged from the hospital and is now convalescing at his home in Kandivli, Mumbai. KPA Mumbai prays for Takoo Sahib's speedy recovery.



Legendary film-maker Mani Kaul passes away :

Noted film-maker Mani Kaul, who was considered one of the pioneers of nee Indian cinema, died in New Delhi on 6 July 2011, after prolonged



illness. Kaul, 66, breathed his last at his home in New Delhi after he was discharged from a hospital on July 5. Born in Jodhpur, Rajasthan, Kaul was ranked among the film-makers who contributed to new Indian cinema with their exemplary movies. Kaul began his career with 'Uski Roti' in 1969 which won him the Filmfare Critics Award for best movie and his other movies like 'Ashad Ka Ek Din', 'Duvidha' and 'Idiot' also got awards. The fact however is that most people had long since forgotten Kaul, who by all counts was a unique voice in Indian cinema. His so called admirers and friends in the industry were too bust promoting their own careers that no one thought to give this man another chance. His name was probably never mentioned on Twitter before the day of his death. Hindi film industry personalities like Shekhar Kapur, Shabana Azmi, Anupam Kher, Madhur Bhandarkar, Ranbir Shorey and Shirish Kunder all expressed shock at Kaul's death although it was known in some circles that Kaul had been battling cancer for a while.

[News courtesy : Times of India, Mumbai July 7, 2011 & Mumbai Mirror 10 July 2011]



Area Mentors of KPA, Mumbai :

In order to maintain un-interrupted liason with the Mumbai Biradari, the Area Mentors of KPA have been assigned their areas of work as indicated below:

Shri Rajen Kaul - *Andheri (W)*

Shri C.L.Raina - *Vashi*

Smt. Meena Wanchoo - *JVPD & Juhu*

Shri K.K.Kemmu - *Sion, Vikhroli, Kurla, Ghatkopar, Chembur*

Smt. Neena Kher - *Bandra, Khar, Santacruz, Vile Parle (E&W)*

Shri K.L.Dhar - *Nerul*

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Shri Satish Ganjoo - *Mahim (E&W) to Churchgate, VT, South Mumbai*
Shri Ashwani Hashia - *Borivali to Mira Road (E&W)*
Shri Dilip Bhat - *Airoli, Ghansoli to Kopar Khairne*
Shri Jayant Raina - *Bhandup, Mulund, Thane (E&W), Kalwa*
Shri Ashwani Bhat - *CBD Belapur, Kharghar, Panvel, JNPT, Uran*
Shri Bippan Bhat - *Bhayander, Nalasopara, Vasai, Virar*
Shri P.N.Wali - *Andheri (E)*
Shri Chand Bhat - *CBD Belapur, Kharghar, Panvel, JNPT, Uran*
Shri T.K.Raina - *Airoli, Ghansoli to Kopar Khairne*
Shri Virender Takoo - *Kandivli (E&W)*
Shri Bharat Pandit - *Jogeshwari, Goregaon, Malad (E&W)*
Shri Naren Kachroo - *Andheri (E)*
Shri Aajay Kaul - *Jogeshwari, Goregaon, Malad, Kandivli, Borivali*
Smt. Jyoti Kaul - *Andheri (W)*
Shri Narendra Kaul - *Mahim (E&W) to Churchgate/VT, South Mumbai*



Return of displaced Pandits debatable issue - KPC :

JAMMU, July 7: Maintaining that the return of Kashmiri Pandits is a debatable issue, national president Kashmiri Pandit Conference (KPC) Kundan Kashmiri said that this issue is connected with the survival, honour and dignity of the community. Addressing a meeting of the displaced KPs in Pune today, he strongly criticized those elements who are luring displaced KPs for few Government jobs and granting some concessions for their return. This way these vested elements were trying to create a

great confusion among the community, he added. He made it clear that KPs have not left the Valley for jobs and concessions but there were many vital reasons responsible for the mass exodus of the community. The so-called Confidence Building Measures (CBMs) can't be solution of permanent and purposeful rehabilitation of the displaced Pandits to Valley, he added.

Reiterating his demand he said the return will be only possible to a consolidated place of land called Kashyap homeland where the writ of Indian Constitution would runs large. This is only viable solution to the problems of the community, he added. Mr Kashmiri urged the Central and State governments to start negotiations with the genuine leadership of Pandits. He also appealed the community to observe July 13 as Black day all over country where the displaced Pandits are putting up. He criticized the Pakistan for continuing its support to terrorists in J&K which has been cause of large scale destruction and devastation in the State. He urged Pakistan to realize the reality and stop aiding and abetting terrorism in J&K as it will have serious consequences for that country too.

[Input : deepak.raina@yahoo.com]



Change of Residence :

Mr. R.C.Razdan of 303 B , Mittal Ocean View, Juhu Tara Road, Mumbai 400049 has changed his residence. His new address is 1201 / 1 B, Versova Samarth Darshan, New MHADA Complex, Near Lokhandwala Circle, Andheri (W) Mumbai- 400053.
E-mail: razdan.rc@gmail.com



अफसानु - डा. रोशन सराफ 'रोशि रोशि'

बेछि बतु

भू षन लाल तु अम्यसुंद अयाल नमतस मंज कॅशीरि नीरिथ, वनु वॉस्य बॅनिथ, वांगुज्य वॉरिस फीरिथ, थकिथ तु छेनिथ, अकि दूह आथवारि लोग सालु कार्डन फ्युर दिनि तु वोनुन पनुनि गर-वाज्यनि ऊषाजियि, “दोपुमय हय, जान गयोव जि भाभी ति निमहोन भट्ट हुंद सालस, यि ति कोत छि गछान, द्यवु शह फ्युर गछयस बेयि फॉफुल्यस फलवाह मन।” शायद ओस भूषन लालन अमि दूह ज़ामतिस दूदस बुथ वुछमुत, तवय किन्य मोनुनस ज़नानि म्वकदमुन पंचाठ लागनु वरॉयी तु लॅग्य भाभी मनावुनि। भाभी ओस नु सालन तु सबन गछुन ख्वश करान तिव्याजि तस ओस खानुदार सुंद फिराख दिलस तु द्यमागस मंज जाय रॅटिथ बिहिथ। तसुंद खानुदार ओस कॅशीरि मिलिटंटव मोरमुत। तस ओस सोरुय दॅदवनु बासान, मगर डॅबिस क्याह कॅर्यजि? न्वशि तु नैचिव्य सुंद ज़ारु पारन कॅर मजबूर तु गॅयि सालस गछुनस तैयार। बनारसी दूत्य, स्व ति ज़हर मोहर रंगु - दॅपिव ‘बूढी घोडी लाल लगाम’। अॅकिस अथस तिलु बॅटवु तु बेयिस अथस गुम व्वथुरावनु बापथ तोलिया दॅज तु ‘बुडु चेशमन खुर्य लद ऑनख’ - दूरि विजि नॅजदीख वुछान तु नॅजदीख विजि दूर वुछान, दफ साँ खोश्य खोहवुर्य ख्रावि नायलान पुशिठ। भूषन लाल तु ऊषा जी ऑस्य मैचिंग सूठ लॉगिथ बुलबुल जोरि हुंद पॉठ्य ग्रायि मारान तु गाहे दॅछुन तु गाहे खोहवुर्य छॉर दिवान जि अमा यिम प्लेट बेत्री कत्यन सना छिख थॅव्यमुत्य? ऊषा जियि ऑस भाभी मटि, तवय ऑस गुजुर्य सुंद पॉठ्य ‘छावलिस थफ वॅरिथ मालस रॉछ करान’। येमि दूह तमि दूह वुछ भूषन लालन अख

सालुर प्लेट ह्यथ ओरु योर करान तु जबरुद वॅरिथ पृछुनस, “दोपुम माहरा, यिम प्लेट कत्यन छि?” ओरु पॅडिथ वोथुस, “रूजिव माहरा यथ लॉनि, अदु पानय वॉतिव ऑश मुकाम।



व्वन्य गव लंचु बदलु कॅरिव डिनर।” चंदु मंजु कॅडुन रुमालि रछाह तु ब्यूठ गुम व्वथुरावनि। भूषन लाल चाव अथ लॉनि अकि बजि मगर डायि बजि वॉचुस वॉर्य तु थफ दिचुन त्रेन प्लेटन। वुछुन गोछ, प्लेट रॅटिथ खोतुस त्युथुय बोश युथ चाव धूनियस ओस वर्लड कप ज़ीनिथ। अल्लाह अल्लाह, खॉर सलाह! अख प्लेट ज़नानि, ब्याख माजि तु त्रेयुम पानस अथस मंज रॅटिथ रूद्य अख अॅकिस पतु लॉनि - अहन साँ यिथु पॉठ्य वोट त्रावनु विजि लॉनि रोज़ान छि। भूषन लाल सिपाह सालार बुथि तु पतु रिसालु। माताजी ऑस न्वशि तु नैचिविस मंज बाग, मगर परेशान हाल जि यि क्युथ सना साल? छावुल्य म्वंगरु सुंद पॉठ्य लुकु हजूमस वुछान। पानु ओस नु कांह अखाह पकान, बस पॅत्यमि दकु ऑस्य साँरी पकान - दॅपिव बालीवुड स्टाइल। येमि दूह तमि दूह वॉच यिमन त्रेन ‘स्टूजन’ ति वॉर्य। ब्वछि हॅत्य वाजुवान वुछिथ गॅयि फलवाह तु छलु छांगरि मंज छुन्य भाभी नेनि यखनि ब्राँच नदुर्य यखनि थफ। मगर भूषन लालस पेयि वख्तस प्यठ नज़र तु सपाइडर मैनु सुंद पॉठ्य दिचुनस नरि थफ तु वातुनॉवनु नेनि स्टालस कुन तु वोनुनस, “नदुर्यन छयि त्रठ छुनुन्य? येक्याह तुल मछि मंजु, यखनि मंजु, रोगन जोश खेजि नु कॅह, यि छु दौर आसान,

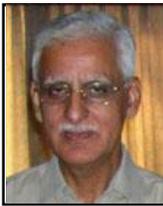
आगे पृष्ठ १५ पर

KP Exodus - An Interview with Moti Kaul

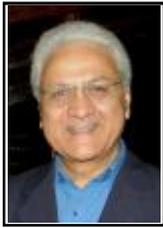
KPs' Resettlement Issues

President AIKS in conversation with Pran Nath Wali for Milchar

As the return to Kashmir has been receiving added attention during the last few months, we felt that a clearer picture be presented to the readers of Milchar. For this there could be no better resource than Pt. Moti Kaul, President AIKS, himself. Not only is his position pivotal in the matter but his high personal involvement gives him a proper perspective of the issue. Moti Ji, when approached obliged us and gave the perspective as appearing in the following conversation.



P.N.Wali: Lot has been going on, on the return to the valley issue during the last few months both from Govt. side as also on behalf of the displaced KPs. Could you please enlighten us on the issue, for the benefit of Mumbai Biradari.



Moti Kaul: Our long term survival as an ethnic group cannot be sustained without a land base. Last twenty-two years were spent by KPs consolidating their economic base. Surely for such achievement, as I always say, we had to pay a price. For KPs, continued rootlessness is the price. Today KPs in their heart of hearts want to address this issue, in whatever way they can. The recent employment of about 1400 displaced members of the community has given flip to this urge.

PN: Does the recruitment of 1400 KPs imply start of return?

MK: I have made it very clear at various forums as well as through media that the employment of our youth under the PM's package should never be linked with our return. Employment is our legitimate right which has been denied to us during last twenty two years in exile.

PN: How does one view the recent statements by the Govt., separatists and

others?

MK: The recent call by the separatists, for the return of KPs needs to be taken with pinch of salt. We need to ask them certain blunt questions like, (a) who was responsible for killing of hundreds of KPs, (b) where were they during twenty years of our torturous exile, etc. etc. When we look at the majority community in Kashmir, they have in recent past shown some willingness to accommodate KPs. However, knowing well their changing positions since independence, we can only keep a watch. Reports do suggest that the employees recently recruited were treated fairly.

As for the state political parties are concerned, it is an irony that KPs welfare never remained within their radar. If I can summarize our last twenty two years in exile, I cannot find a single concrete welfare programme for displaced KPs, promoted and financed by the state government. When we talk of Jagti Township, small clusters in Kashmir or recent employment of KPs, these are all central government packages.

PN: What is the latest on AIKS petition with apex court?

MK: The silver lining, if any, today is in terms of the petition filed by AIKS in the Supreme Court. During the last couple of hearings the apex court reprimanded both the central and the state government for the callous attitude shown towards the

displaced community. This petition is reaching a decisive stage and we are hopeful of a positive outcome.

PN: What have the interlocutors and our exiled members to say on the return?

MK: Our interaction with interlocutors, appointed by the central government has been interesting. They gave us the impression that KPs return to the valley shall always be the litmus test to the sincerity of the central and state government. I am hopeful they will, in their final report, address the legitimate concerns of KPs in terms economic, cultural and political.

My discussions with community leaders across the country and overseas have revealed their desire and a firm wish to remain connected with the land they belong to. We need to however keep in mind that during the last two decades, for the very survival, our young boys and girls had to seize the economic opportunities. However, it has been observed that a large section of the community especially those living at Jammu and Udhampur are keen to return if their economic, security, cultural, religious and political aspects are properly addressed.

PN: What about the Prime Minister's package?

MK: It is a package of 1600 crores. It includes Rs. 7.5 lacs per family who want to repair or rebuild their houses and live there, employment, transit accommodation, Rs. 5.0 lacs as startup capital for businessmen etc. Three years have passed and this package is still to be implemented. AIKS is convinced that this package in its present format is not workable. It needs to be restructured to suit the aspirations of our community. We are convinced that unless the displaced community members are Politically empowered, any attempt for

their return will be half-baked and temporary. The need of the hour is that the Govt., after discussing with prominent KP organizations, prepare a comprehensive Blue Print for the return and resettlement of KPs in the valley.



Contact P.N.Wali at: pranwali@hotmail.com

Contact Moti Kaul at: mkpanun@hotmail.com

बेछि बत्तु

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पृष्ठ १३ से आगे

मिटु प्लाव ति छुय' तु लोग पनुन प्लेट ताहु ताहु बरनि। माताजी ऑस प्रानि पूछि हुंज़, अवय ऑस शालु खेलिस मंज़ कटु म्वंगुर।

असमॉन्य त्रठ पेयि तु दकु आव ज़ोरु पहान तु भाभी गॅयि पथर बिहिथ। पतु य्वसु बटन्य प्लेटु ह्यथ खडा ऑस, पॅत्यमि दकु आयि स्व सिन्य प्लेटु ह्यथ भाभी प्यठ लायिनु। नबु ग्रन्य गव तु दॅछिनिस गव खोहवुर। रोगन जोश तु मछ वॅछ भाभी तालि किन्य तु यखनि रस वोथुस नालु किन्य तु 'सॅहरावस गोस आबुशार'। भाभी हुंद ऑनख वोत बेयिसुंदिस प्लेटस मंज़ तु ब्यूठ क्वकर दनि हुंद पॉठ्य छ्वपु दम कॅरिथ बतस प्यठ। भाभी कोर जान, अँती बीठ पॅथुरिस प्लेटु ह्यथ, दिचुन बुडु ड्यकस चँडाह तु वोनुनख, "यथ बेछि टॉकिस त्रॉव्यतव बेछि म्योडाह!"



Contact author at:

drroshansaraf2644@gmail.com

Your Questions About Kashmir

If you have any question regarding Kashmir, its History, Geography, People, Languages etc, kindly mail it to

editormilchar@yahoo.co.in

Between the Lines - S.K.Kaul

The Musings

Give Milchar a Hand, A Big Hand' - The very desperate appeal from the Journal to a mass sense of apathy and detachment within the community. Nevertheless, it invoked in me a sense of situations we are confronted with in the backdrop of our forced exile. A continuous process of dispersal and disintegration of the entire community in the aftermath of tragic turmoil in Kashmir valley, is a stark reality we have been confronting since last two decades. Our contemporary past in Kashmir valley has its own narrative in history. Answers to our history shall render its verdict when the last one of us is gone. But then history is not to be misunderstood with the past, because history is a learning process from the in-built prejudices, egoism and contradictions.

In the present scenario, my generation is slowly but surely diminishing into the evening of our lives. Our children having grown up as young men and women are emerging from the ashes of phoenix on the Indian scene and beyond by their own reckoning and hard work. As a consequence of the unforeseen developments since 1989-90, our Kashmiri youth, the children of painful and traumatic history, are reduced to the no-where-people only to fend for themselves. The subsequent devastating events that confronted the community as a whole have been conveniently misrepresented on the misconstruits of the plight that the displaced community has gone through all these years. As a matter of fact, our community peoples identity is basically related and linked to our homeland i.e. the Kashmir valley we belong to and have inhabited

for generations and through centuries. It is the logical and strongest link, i.e. the land of our ancestors. Once uprooted and displaced, the homeland goes away, and so goes away the identity of its original inhabitants. That is the crulest truth.



Entire generation of present day conflict children is ridden with the 'Identity Crisis'. Language has been the foremost casualty. Then comes the related convass of our culture, traditions and the remains of the puritan KP concepts linked to our 5000 years of history in Kashmir valley. Understandably, our younger generation is caught in apparent contradictions, pulls, pressures, and cross cultural influences in the given circumstances. It is a mix of both 'Boon & Bane', something of a 'Conception & Misconception'. Conception - new vistas and visions, new horizons, new opportunities and new hopes free from communal, political and economic trappings experienced in Kashmir. But definitely, it has extracted a heavy price in the form of a slow and steady dilution of our religious, social and cultural identity coupled with our disjointed and disorganised approach to our broader community causes and effects.

Last in the heat and dust of highly diverse scene of India, this miniscule Kashmiri Pandit community having experienced discrimination, marginalisation and last but not the least the communal majoritarian politics in Kashmir is trying to find the ways and means to rehabilitate itself in the prevail-

ing situations. But the fact of the matter is that today we are territoryless hence statusless. In the power corridors of New Delhi and Srinagar, we are branded as 'Migrants' and not even 'Displaced'.

In the backdrop of it, how to articulate the community aspirations as free citizens of India? Our younger generation is busy settling down their lives in the hope of a better future, which they are trying hard to carve out in the length and breadth of India. In the process, we have lost the sense of permanency and security in our own country. Back in Kashmir valley, we don't have practical stakes involved, given to the prevailing environment there. We don't have a permanent parking place there. That is the reality bite. Merely making good at jobs or entrepreneurship is just one side of the story, i.e. survival. But what about the broader context of Kashmiri Pandit empowerment? Let us not pretend that 'All is well'. We just can't afford to be indifferent to the prevailing dilemmas faced by us. We alone are to address it. We alone are to fight our own battles. We are at cross roads and so is the 'Milchar' and the likes of many community mouthpieces. We all have to come up with inputs for a meaningful dialogue to address our concerns - immediate and beyond.



Author can be contacted on
Cell: 0091-9619460102.

काव्य - डा. बी.के.मोज़ा रातुच तन्हॉयी



रातुचि तँवील तन्हॉयी मंज़ वावुक पकुन छु क्याह यार बनान
प्यार दिवान कथ बाथ करान खामोश दिलन जज़बात बरान
इज़हार करान तारख चँद्रम दसबोसी हुन्छ कुम जामु बरान
ज़ान करान गाशिक्यन सँदुरन तीज़ुक्य कुत्य पैमानु बरान
हॉरान करान रातु म्वगुलन बुर बुर करान यिम महायान बनान
कोहराम मचान आल्यन कुल्यन, बेदार गँछिथ सुनसान बनान
पॉगाम यिवान तमि श्वब नावुक दान येम्युक बोड ग्यान बनान
ग्यान वुज़ान स्व-वथ सजान दयि ज़ान गछान इनसान बनान
नोव पान बनान, प्रान समान मोयूस दिलन नोव जान यिवान
शान यिवान शोर मचान तन्हॉयी हुँज़ नु कांह छॉफ यिवान
सुबह यिवान ह्यथ गाशु फँत्य वाव पकान यिवान शोरु गुल
मोर नचान कमि दिल सोज़ु नगमु दरशुन करान दूर फोल
पूर नवान हॉप्योमुत दिल ज़ानान नु ज़न ओस प्योमुत पथर
कुन्यर नु कुनि न ज़ैयीफी लाचॉरी हुंद नु कांह खोफ खतर
पथ गछान मनहूस राथ तु सुबहुच किरन क्वसु आश दिवान
अंदेरि मंज़ छि देर गछान आनंद स्वरूप छु पानु गाश दिवान



Contact author at: bk_moza@yahoo.co.in

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Can you read Kashmiri? If not, contact us at

projectzaan@yahoo.co.in

Culture & Heritage - T.N.Dhar Kundan

Influence of Advaita on Muslim Rishis of Kashmir – Part 4



Ahad Zargar (continued) :

Ahad Zargar opposes this practice as useless and lays stress on contemplation and thought process, essential features of 'Advaita' or non-dualism. Says he, '*Zikir tai tasbih zalith trav, fikrav gaetsh gaetsh seer parzanav* – give up this *Zikra* and the rosary and try to know the secret by contemplation. Not only this, he calls it a fraud and deception, which leads us to nowhere. In his words, '*Makrav saet no dai athi aav, fikrav gaetsh gaetsh seer parzanav* – You cannot attain God by these frauds and deceptions. You should know the secret only by a serious thought process and contemplation'. He does not see any difference between himself and the Supreme, again a prescription of the non-dualist philosophy. For him self-realization and realization of the Divine are one and the same thing. '*Dayi saey bronh sapud oasus bui*- Only I existed before the Divine'. '*Ha Ahad Zargara dur kar daey, pura ada deshakh panun deedar* – O! Ye Ahad Zargar, shun all duality and then alone you will realize your self'.

Zargar is influenced by Hindu theology so much that he freely uses terms from that and refers to Hindu sacred scriptures with reverence. '*Rig Ved, Yajur Ved, Sam Ved, Athar Ved vaster sanyasyan tai. Khastar go'ran tsor veed havinam, jugya samana gnyan* – My preceptor taught me the four Vedas and revealed to me the knowledge from these, which is the characteristics of a Jogi'. Kashmir Shaiva Philosophy describes the Creator as '*Prakasha*' or radiance and the creation as '*Vimarsh*' or awareness of

Him as the multitude in the form of creation. This holy person says the same thing in his own way. '*Aakash paatal prakash meelith su gash gatshi vuchhun tai* – At the



horizon there is a grandeur of light when the two worlds meet. That radiance is worth seeing. He acknowledges the benefits of chanting the sacred 'OM' and refers to the Hindu practice of '*Pranayam*' or breath control. '*Dama Shama dyut me Omkaran tav* – I practiced breath control and was spiritually ignited by the sacred OM'. Bhagavad Gita has described the abode of the Supreme as self-illuminated. In the same spirit Zargar says: '*Na chhu tor subaha ta na chhu tor sham- na chhu tor kalma ta na chhu Ram Ram, na chhu tor millat-u- mazhab saman, rinda ban zindagi sara kartan* – That supreme abode has no mornings, no evenings. There is no classification of sacred words nor is there any demarcation of creed and religion. Free yourself of all these divisive notions and try to know the secret of life.' He uses Hindu names of the Divine, Hindu ways of worship and Hindu religious symbols freely in his verses, sometimes in a better way than a Hindu Rishi would use. I cite a few examples here. '*Goshi goshi Shankaras Shainkh kona vayav*- Why not blow the conch in every nook and corner to please Shankara?' '*Om ki aalav dity mye har shayav*- I chanted aloud OM at every place.' '*Ram bo ko'rhas Rama rubayav*- I was ecstatic to listen to the hymns in praise of Lord Rama'. The great

Lalla had in a typical mystic way referred to the Divine as nameless in these words: '*Goras pritsham sasi late, yas na kenh nav tas kyah chhu nav*- I asked my preceptor repeatedly about the name of that nameless Divine'. Ahad Zargar has followed suit and has said, '*Chhu kenh nai karith kenhnas ral, vuchhum kenh nai mye deedan tal, chhu kenh nai kyah mye kornam tshal* – He is formless and you get absorbed in that formless. I have myself perceived the formless before my eyes. Being formless how come He has enchanted me'.

'Advaita' or non-dualism is essentially a philosophy that believes in one-ness of the Creator and the creation. Knowing self according to this doctrine is tantamount to knowing the Divine. This has been amply explained and expressed by Ahad Zargar time and again in his compositions. A few examples are cited here. '*Lamakan sapdith vaechh lamakan*- you have to become the Divine (Literally one who has no house) in order to realize the Divine. '*Abaech soorath aabas banayo, khabas milavan khabas saet, grakas pananzath athi aayo* – Water merged with water and all the illusions were removed. The seeker perceived his own self.' '*Katras meelith gav daryav* – the entire river got merged with one drop.' '*Baey chhus maikhana paimanay, baey chhus saqi hyeth sarshar, baey chhus baegrans maerfata maiy, aki nokta gatsh bedar*- I am the goblet in the tavern. I am the cupbearer and I only am distributing the wine of spiritualism. Thus you need to become wise by just one hint.'

The great Lalla had said six centuries earlier, '*Asi aes tai asi aasav, asi dore kaer patavath* – We only were in the past and we only shall be in the future. We only have been coming and going all the time'. Underscoring the same view about the

continuity of life Zargar says, '*Baey chhus aamut az kehnaiy, baey chhus kehnaichi ziyi hund bahar, baey nata panaiy chhus kehnaiy, aki nokta gatsh bedar* – From nothingness I have emerged, I am the fruit of nothingness. I am not I but nothingness. Again you should take a hint and awaken'.

Non-dualism is a creed with this great mystic. He has no qualms to declare himself as the supreme and that too in a wonderful terminology. He says, '*Bae chhus shama ta parvanay, baey chhus gashuk banikar, baey shamso qamar prazlanaiy, aki nokta gatsh bedar*- I am the candle as also the butterfly that hovers around it. I am the one from whom the light emanates, I am the shining Sun and Moon. Take the hint and awaken'.

Other Luminaries :

There is no Muslim Saint poet or Rishi, as I prefer to call him, who may have remained unaffected by the Hindu philosophy, mythology and religious beliefs prevalent among the Kashmiri Pandits. Non-dualism, universality of the Divine, transmigration of soul, continuity of life, chanting the name of God, penance in solitude and maintaining secrecy in spiritual matters as also '*Guru-shishya parampara*' or teacher-taught tradition are some of the prominent principles which have influenced these pious souls and which they have clearly expressed in their poems. For the Divine they have often used the Hindu terminology like '*Naran*' or '*Daiy*' (Narayan or Dev). Suffice it to cite a few examples from other such luminary-poets.

Rehman Dar who lived at Chhattabal, Srinagar around the middle of 19th century has said, '*Nishi chhui panas paan parzanav*. He is within you and so realize your self.' Rahim Saab, who lived in Sopore and died in 1875, writes, '*Samah kornam aem Omkaran*. Chanting Om has created poise

and balance in me.' Moomin Saab (1810) has explained the high point of yoga in this line, '*Aslas saet gatshi vassal sapdun ye*. One should get merged with the ultimate Truth.' Shah Qalander who lived at Haigam in mid 19th century has almost quoted Lal Ded verbatim in this verse, '*Lava ta prava chhai navi khota navye, ravas atagath sori na zanh, Shiv Shah Qalander chhuna kansi hyuvye kamadeev divaye Manasbal*. The radiance and glare is newer and newer while the Sun cannot cease to rise and set. Shiva is unique and unparalleled and Kamadev is enjoying at Manasbal (A village in Kashmir, literally the lake of the mind.). Another great Saint Vahab Khar has written a full 'Masnavi' on Sheikh Sanna clearly bringing out his love and devotion towards Hindu tradition and philosophy. In Hindu mysticism there is a tradition of keeping the directions of the preceptor secret and the disciple, after getting initiated makes a pledge in these words, '*Shrutam me gopaya* – I have heard what you have told me and I know I have to keep it a secret'. Ahmad Rah, who lived at Dalgate in Srinagar has stated the same thing in his poem thus: '*Peeran vaenim easar, seer gatshi vyaparavun. Seeras ma kar guftar, deedar tas deedan* – my preceptor revealed the secret to me and this secret has to be protected. Secret should never be talked about and then only the seeker is able to have a glimpse of the Supreme'. Referring to the Hindu concept of '*Jeevan-mukhti* – emancipation during life time', he says '*Mar zinda par soo ham soo hamas, damas saeti zaan* – attain death while living, repeat 'I am He' and in a moment you will get enlightened'.

Another great name is that of Samad Mir. Originally he belonged to Nambal Har but lived initially at Narwara in Srinagar before going back to his village, where he

lived up to his death in 1959. He was a disciple of Khwaja Ramzan Dar of Anantnag who initiated him in mystic discipline. He also advocated the doctrine of non-dualism and self-realization. Says he, '*Pay hyot aashqav kaaba butkhanas, gayi ada panas pana mushtaq* - The seekers searched in the temples and the mosques and ultimately they realized that God was not different from them and they began loving their own selves'.

These examples can be multiplied by the dozens. The influence is so pronounced that the following line from Asad Paray appears to be the translation of the oft-quoted quotation from the Veda. The Veda has said, '*Ekam sat viprah bahudha vadanti*. The Truth is one and the seers describe it in different ways.' Asad Paray has said the same thing in this way, '*Kath chha kuni vath chha byon byon*. The Truth is one but the paths leading to that are different.' This points to the mountain peak theory according to which the ultimate Truth is like a mountain peak, which can be reached from many sides. Of course the climb may be easy and smooth from some sides and steep and tough from others. It is high time that we realized the truth of this statement and started respecting each other's religious beliefs and customs as valid and relevant, so that harmony, love and peace are ensured for all times to come.

Conclusion :

The non-dualism is a universal experience and the great thinkers of every religion have sometime or the other contributed to this on the basis of their own experience. Dionysus the Areopagite, a Christian monk of the 5th century has said, "Then beyond all distinction between knower and known the aspirant becomes merged in the nameless, formless Reality, wholly

absorbed in that which is beyond all things and in nothing else... Having stilled his intellect and mind, he is united by his highest faculty with That which is beyond all knowing." Malise Ruthven in his book on Islam has this to say, "In the long term modernization is a global process Muslim souls are likely to find the Sufi path of inner exploration and voluntary association more rewarding than revolutionary politics." In an article published in The Times of India, Jamal Ahmad Khan has observed, "The Sufi saints, Muslim scholars and Islamic sects were liberal in their out look a la their Hindu counterparts and recognized that there were several paths to God, Love of God and service to mankind were their most important principles They were believers

in pantheistic monism, the earliest exposition of which is to be found in the Upanishads." The great Chinese Philosopher, Lao-tzu has said, 'Knowing others is wisdom and knowing yourself is enlightenment.' The bottom line is that the emancipation lies in realizing immortality of the soul, in awareness of the Self and in being an integral part of the universal consciousness. This is what Rishis and saint-poets of Kashmir have absorbed and expressed in their poems. Together with Hindu Rishis these noble Muslim Rishis preached a life of piety, purity, contentment, love and firm belief in God, who they said was attainable by love, devotion and penance. ☺☺

Author can be contacted at:
trilokinathdhar@yahoo.com

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मिलुचार

अफसान - हृदयनाथ कौल रिंद

पूशुख ति नय, चोलुख ति ना?

दि लीप कुमार मोट (दिपु) ओस शवुजी म्वट्चुन तु व्वमाश्वरी हुंद पॅत्युम पीन। शवुजी ओस पी.डबल्यू.डी हस मंज स्टोर कलर्क। दिपस जित्थ ऑस्य शवुजियस तु व्वमाशोरियि जु शुर्य, अख नेचुव तु अख कूर। नेचिव्य पोशकर नाथन ओस बी. ए. कोरमुत तु ओस नेथर पॉथर नीरिथ जे. एन्ड के. किस महकमय तवाजाहस मंज कलर्ख तु कूर कांतु ऑस मैट्रिकस ताम पॅरिथ छ्वटि हुंदि महकमय जिरातस मंज मुलॉजिम लॅडुकस बागुन्य आमच। दिपु ओस पुरनस मंज हुशार। मैट्रिकु प्यठय बी.एस.सी.हस ताम आस फर्स्ट डिविजन। ब्रॉह कुन पुरनुक शोख आसनु म्वखु ह्यँच मॉल्य च्यफ तु मछि खश दिथ करुनोवुन दिपु जे.एंड के. यूनिवर्सिटी मंज फ्रिजिक्सिस मंज एम.एस.सी। गरिक्यन ऑस व्वमेद जि एम.एस.सी. कॅरिथ मेलि दिपस कॅशीरि कुनि कालिजस मंज लेकचरार नय तु डिमॉन्सट्रेटर संज जाय तु साँती करि कॅह ट्यूशन ति युथ जन गरस वूड यियि। अमा पोज दिपस ऑस पनुन्य मनि कामन। वुनि ओस तस एम.एस.सी. फाइनुक इम्तिहान दिनय जि बम्बयि हुंजि हिन्दुस्तान फ्रिजिकुल रिसर्च लेबार्ट्री (एच.पी.आर.एल) हुंद द्राव ट्रेनी रिसर्च आफ्रिसरन हुंजन जायन हुंद इश्तिहार। चारनु आमत्यन व्वमेदवारन ओस अकि वॅरियिचि ट्रेनिंगु पतु रिसर्च आफ्रिसर ओहदस प्यठ तकरुरी हुंद इमकान। मुलॉजिमन ऑस एच.पी.आर.एलस मंज टाइम स्केल प्रोमोशन यानी मियाँदी तरकी ति मेलान। दिपन सूज पनुन दरखास। रेत्य पतु येलि तस एम.एस.सी. हुक नॅतीजु ओस द्रामुत, आयि तस इंटरव्यूहच चित्थ। गरिक्यन याम पय लोग, तिमन

लोग दकु ति तु आश्वर ति गोख। दकु अमि म्वख, जि दिपन छुनु पनुनि बेहबूदी हुंद माँदान सिरीनगुरस तामुय मँहदूद जोनमुत तु तॅमिस छे पनुनि पखु यीचु मजबूथ बासान



जि सु हेकि काँसि हुंदि सहारु रोस बम्बयि हिशि दूर बे-मुरवथ, बे-हिजाब तु तेजगाम जायि ताम वुडव कॅरिथ तति पनुन पान संबॉलिथ। आश्वर गोख अमि कथि हुंद जि युस नवजवान यूत मंदछि बुड छु जि गरिकिस बाँचस सुत्य ताम कथ करनु सुत्य छु व्वशलान तु व्वपुरस ब्रॉठकुन यिनु छु कालुचि माहरेनि हुंद पॉठ्य मंदुछान तु वायि करान तु युस नु अज ताम ज़ांह गरि न्यबर तु अँमिराकॅदलु ह्योर खोतमुत छु, तॅम्य कति अँन्य माजि हुंदि फरि मंजु नीरिथ गरि दूर गछुन साँचनुच ह्यमथ ?

दिपु ओस ऑशुनावव मंजु फ़क़थ पनुन मातामाल गछान। तति दपव काँसि साँत्य मा ओस खुलु पॉठ्य कथ बाथ करान! पनुन्यन हम-सीनु शुर्यन साँत्य ताम ओस मंदुछ्य मंदुछ्य बूजिथ्य कलामु करान। मातामाल ओसुस गरस नखय टुक्य पोरि तु गरु ओसुस बाबा पोरु। मातामालस मंज ऑसिस मामन हुंद शुर्य पनुनी वाँसि हिव्य। सारिवय ज्युठ माम टाठि साँब (दीना नाथ मलु) ओस तमि वखुकु साईन्स ग्रेजुवेट स्यकट्रेटस मंज आफ्रिस सुपरंडंट। सु ओस शामस दफ़तरु यिथ गंटस दून गंटन गरिक्यन शुर्यन सबक वनान। मँज्य मँज्य ऑस्य मँहलुक्य शुर्य ति यिवान पनुनि पनुनि किताबु ह्यथ। टाठि साँब ओसुख पनुन्यन शुर्यन हुंद पॉठी चुकि सान हेछिनावान ति तु द्यान नु दिनस प्यठ ठिपान ति।

दिपु ति ओस मैट्रिक्स ताम हफ्तस मंज दून त्रेन दूहन तु प्रेथ आथवारि टाठि सॉबस निश परनि तरान। परनावुनस सुत्य सुत्य ऑसिस मातामाल लोल ति स्यठाह बरान, तु अमूमन, खास वॉरिथ येमि दूह जान स्युन आसिहे, ऑसुस नान्य या कांह मामन्य पूर पॉठ्य नय तु बतस जु चोर मॅड्य आपुरिथुय गरु गछनु दिवान। मामन हुंघव शुर्यव मंजु ऑस दिपस टाठि सॉबुनिस ज़िठिस नैचिविस सुरेंद्रनाथुन्य (सरि टाठिन्य) तु तसंजि बॉर्यायि शांता बाबी हुंज श्रपथ तु सख माय। शांता बाबी ति ऑस दिपस वछि वॉन्यजि लोल बरान।

दिपु ओस स्योद सादु तु मंदछि बुड अमापुज स्यठाह शंकील, कदु वोगुन तु कज़ाख तीर ह्युव। वेछि वेछि क्रेहनि अँछ, नस ज़ॉविज तु गॅरिथ, गनि खमदार बुम्बु तु रंग दूद ह्युव प्रोन। मैट्रिक पास करुनस ताम ओसुस नु फैशन मुतलिक्र ति चामुत। कल ओसुस मिशीनि सुत्य कौसिथ आसान तु छॉगिस ओसुस गंड आसान। अमापुज यूत यूत तॅम्य जवॉनी मंज कदम ह्योत थवुन, तॅम्य थोव वख्तस कुन वुछिथ बिचुर, कृहुन कौकनिदार ज़ॉव्युल मस ओसुस पकनु विज़ि ग्रायि मारान। वॅमीज़ पॉजामु त्रॉविथ लोगुन कालेज खसवुनुय पैंट शॉर्ट। अमि अनहारु तु अथ रखस मंज ओस सु फिल्मी हीरो ह्युव बासान, हू-ब-हू बिस्वाजीत। चाल डाल ति ऑसुस रम्बवुन्य। तथ प्यठ स्वनस मंज म्वख्तु ऑस्य तॅम्यसुंघ रुत्य आदाथ तु जान व्वथु-बेठ। सुती रूज़स सादुगी, हया बँदी तु शराफ़त बरकरार। अमि किन्य ओस सु ऑशिनावव अलावु अँहलुक्यन मँहलुक्यन ति टोठ।

एच.पी.आर.एल. किस इंटरविवस मंज ट्रेनी आफिसर मुन्तरखुब गॅछिथ दिच कम्पनी बम्बयि वरली मंज दिपस ट्रेनीज़ होस्टलस मंज रोज़न जाय। बम्बयि मंज पोद थॅविथुय गव दिपु बम्बयि हुंज व्वसु

द्रवसु, आज़ाद माहोल, फॉशन, बेतक्कलुफी, बेहयॉयी तु बेमुर्वती वुछिथ हँक्य नु बँक्य। तस बास्योव पनुन पान केरिकि म्वंडकि सुंघ पॉठ्य समंदरस मंज यिथ रोवमुत ह्युव। पानस अँघ पँख्य आम सपदन वाल्यव वाक्व सुत्य, यिम सिरीनगरस मंज तॅम्य ज़ांह नु बूज्यमुत्य तु नु वुछमुत्य ऑस्य, ओस सु हॉरान तु परेशान गछान। हालांकि तस सुत्य गॅयि बेयि पंदुहान नवजवानन तकुरुरी, तिमव मंजु गॅयि नु दिपस कौसि सुत्य यारज़ या पानुन्यार। सु ओस बिज़ॉती खलवथ पसंद तु रूद पानसुय सुत्य लीन। दपत्तरु यिथ ओस कालुक डंग ख्यथ सु अमूमन गंटु ज़ु गंटु या वरली समंदरु बँठिस (बीचस) या तॅथ्य नखु बागस मंज बिहिथ कांह किताब परान, हवा खूरी करान तु सुती लुकन हुंज व्वथु बेठ गिंदुन द्रवकुन वुछान। जवान जोर्यन हुंज बे-वायगी वुछिथ ओस व्वशुलान। अमापुज पानु ओस ज़नानु जिन्सस निशि दूरि दूरी रोज़ान तु कोर्यन मोर्यन कुन ओस नु मुतलक अँछ तुलान।

र्यथ ऑठु मरु आसुहन दिपस गॉमुत्य बम्बयि मंज अमापुज वुनि ओस नु सु शहरस सुत्य रछ ति वॉकुफ़। तॅम्य सुंदि बापथ ऑस मलस टिख मँशीदि ताम – तॅम्य सुंज यितु गछ ऑस होस्टलु प्यठु दपत्तर तु तति प्यठु वापसी तु शामस बीचस या बागस ताम गँडिथ। यँच पॉठ्य ओस सु कुन ज़ोन गछान।

अकि शामु बागस मंज ब्यंचस प्यठ बिहिथ किताब परान परान गॅयि तॅमिस छांफ हिश जन कांह तॅमिस नखु ब्रूह्य किन्य पोक तु हना गँछिथ गव ब्यंचु उकुन पहान ज़नानु असन खंगाला ह्युव। तॅम्य द्युत गोश। किताबि प्यठ तुलुन नु कलय। दोयिमि दूह शामस पोक बेयि कुस ताम तस ब्रूह्य किन्य नसवॉनी आवाज़ि मंज कनु फिसरायि मंज 'हाय हँडसम' वॅनिथ तु असुनाह वॅरिथ। सु गव यि

बुकुर्य दर्यर वुछिथ मंदछि सुत्य ज़न चहस वॅसिथ, ज़न तॅमी कांह अतुर ओस कोरमुत। अमि पतु दून त्रेन दूहन गव नु सु ज़ॉनिथ मॉनिथ पार्कि मंज़। चूर्यमि दूह येलि सु ब्यंचस प्यठ किताब परनस मंज़ महव ओस, गॅयि तॅमिस पानस ब्रूह्य किन्य काँसि हुंदि पकनुच छाय तु कनन “How long will you behave like a bride and not look up from your book? I am not so ugly to look at. Just raise your head and look.” दिपन तुल नादॉनिस्तु पॉठ्य कलु तु वुछिन अख गेशॉम जवान कूर, मस्तस कट कॅरिथ, जीन्स तु कोटी मंज़ ख्वरन थज़ि खोरि हुंज सैंडल लॉगिथ तॅमिस कुन असवुनि हंज़ वुछान। अख नज़र कॅरिथ वॅट दिपन किताब तु वोथ तु द्राव तस कोरि कुन थर कॅरिथ पार्कि मंज़। होस्टल वॉतिथ रूद सु स्यठहस कालस परेशान। तॅमिस आव नु अॅमिस कोरि हुंद बुकुर्य दर्यर ख्वश। तॅम्य कोर यरादु ज़ि सु गछि नु व्वन्य केंचन दूहन पार्कि मंज़ बॅल्यकि गछि बीचस प्यठ। हालांकि होस्टलस मंज़ ओस दिल रंजवुनुक तु इन्डोर गेम्ज़न हुंद मोजून इन्तिज़ाम अमापुज़ दिपन ओस नु कॅशीरि स्कूलस या कालिजस मंज़ कुनि अमलि या गेमि मंज़ शरकथ कॅरमुच। अमि म्वखु ओस नु सु होस्टलस मंज़ रोज़न वाल्यन बाक्यन ट्रेनीज़न सुत्य कुनि तफ़रीहचि कारगुज़ॉरी मंज़ कांह दिलचस्पी थवान। काल ख्वथ पनुनिस कमरस मंज़ कुनुय ज़ोन रोज़न ओसुस खरान। अमि किन्य पार्कि हुंज़ि जायि ज़ोन तॅम्य बीचस प्यठ शामुक वख कडुन खुतखु रौस। दून त्रेन दूहन गव नु तस बीचस प्यठ कांह खलल। अमापुज़ चूर्यमि दूह गॅयि हंगु मंगु बेयि स्व आवाज़ तॅमिस पानस पॅत्यकिन्य कनन “You are wrong if you think you can avoid me. Go wherever you will, I shall find you.”

दिपन दिच व्वठ हिश कॅडिथ पथ कुन नज़र। अति वुछिन स्वय बागु वाजेन्य कूर स्कॉर्टस ब्लावज़स मंज़ पानस पतु कनि व्वदुनी पानस कुन हज़लु सान वुठव तॅल्य असान। दिपस आव नु बोज़ मंज़ुय ज़ि सु क्याह करि? तॅम्य ज़ोन चलनुय रुत। अमापुज़ होस्टल वॉतिथ हुर्योव तॅमिस ख्रोव ज़ि यि क्वसु सना छि? दीदु दॅर तु बेवायि ति काँचाह छि? पनुन्य कथ वनुनस मंज़ छे नु रछ ति मंदछान या वायि बरान। कॅशीरि मंज़ कति छे यिछु माडर्न तु दिलेर कोरि? दिपस बड्योव इश्तियाक अॅमिस कोरि बाबथ मॅज़ीद तफ़सील ज़ानुनुक।

दोयिमि दूह ब्यूठ दिपु कालुची जायि बीचस प्यठ। रचि खंजि दिचुन दॅछिन्य खोवर्य छांडव नज़र। अमापुज़ कूर गॅयस नु नज़रि। तॅम्य मुचुर किताब तु गव आदतु मूजुब परनस मंज़ मशगूल। मिनठ पंदाह मरु आसुहन गॉमुत्य, ज़ि तॅमिस बास्योव कुस ताम पानस नखु बॅचस प्यठ बेहवान। वुनि आसु दिपस किताबि प्यठ नज़र तुलनुय ज़ि नखु बेहन वॉल्य नुसवॉनी सायन वोन, “Hi, I am Salika Hashmi. May I sit with you?” दिपन वोनस अक्लि ब्यकल गॅछिथ “Yes ... Yes, of course, with pleasure.” बस तु यिमवुय दूयव जुमलव सुत्य गॅयि ज़ान पछान, पतु दूस्ती तु ऑखुर अख अॅकिस सुत्य महबतुक्य वादु करार। वुहुर्य पतु तुल सालिकायि खांदरुक सवाल। दिपु गव मचि नैदरि मंज़ ज़न बेदार तु ग्वतन। सालिका ऑस शक्लि अगुर श्वगुर अमापुज़ अॅज्यक्यन खयालन हुंज़ पॅरमुच लीछमुच, बोल्ड, मेलवुन्य गेलवुन्य, ख्वश मिज़ाज़ तु असवुन्य गिंदवुन्य कूर। यिमव कथव अलावु येमि कथि सुत्य दिपु मुतॉसिर गव, सु ओस सालिकायि हुंज़ अंग्रीज़ियस मंज़ फर फर रवॉनी। आम काँशुर कोनु आसि कोताह पोरमुत ल्यूखमुत, ऑलिम तु फ़ॉज़िल, तॅम्यसुंद हिन्दी,

उर्दू, अंग्रेज़ी ज़बॉन्य हुंद फोर छु इम्तियाज़ी तु यँच पाँठ्य गलत आसान तु कथि बाथि मंज़ रवॉनी कमय आसान। दिपस ओस पनुनि जायि एहसास ज़ि सु छु बोलुनस मंज़ पानु ति कम खान तु कुनि कुनि छु अंग्रेज़ी, हिन्दोस्तॉन्य तु हिन्दी गलथ ति बोलान। सालिकायि हुंद अँम्य अँक्य वस्फन खँट्य तँम्यसुंद्य वारियाह जिस्माँनी तु माशरती आँब तु बेयि कोरुन दिपस मंज़ एहसासे कमतरी पाँदु। ति कँछा अमि किन्य ति ज़ि दिपस ओस गँर्य किन्य सालिकायि हुंदि खोतु कम मायि। सालिकायि हुंद मोल गयासुदीन हाशमी ओस शेशतरुक थोक बापॉर्य। तँमिस ओस वँरली बीचस प्यठु पहन अँकिस दँह पोर बिल्डिंगि मंज़ त्रेन ब्यडरूमन हुंद खुलु डुलु फ़्लैट यथ मोहनियव्य कुठ ति सुत्य ओस। फ़्लैट ओस ज़दीद फर्नीचर तु सामानि आसाँयिश तु आराँयिशि सुत्य आरास्तु। तँमिस आसु ज़ु गाडि, अख एम्बैसिडर तु अख फ़ियट। एम्बैसिडर ओस पानु चलावान तु फ़ियट ऑस्य शुर्य बाँच प्रचुरस लागान। फ़ियट चलावनु बापथ ओसुख ड्राइवर थोवमुत। सालिकायि ति ऑस ड्रायविंग लासन। अथ मुकाबलु ओस दिपस सिरीनगरु जदन हुंज़ प्रानि वज़अुच त्रु पूर लँर यथ पोथुर ओस गुहि तु गुरट्य मेचि सुत्य दूयि त्रेयि रेत्य लिवनु यिवान। पँथरिस ऑस्य वगुव्य वाहरॉविथ। सिरिफ़ ओस काँनी अकि पासु तु बँडिस कुठिसुय योत वगुव्यन प्यठ अँडिस काँलीनु फर्द तु अँडिस सतरंड वाहरॉविथ तु लबि सुत्य गोल तँकियु लॉगिथ। मोटर कारि हुंदि आसनुक ओस नु सवालुय। तमि सातु आसु दुस वँशीरि मंज़ वँच ताम गाड्यय। अतु पोज़ सायकल ओस युस पंडिथ शवुजी मोटिस खांदरस प्यठ होहवरि (मलु हुंदि) ओस वोतमुत। यि रैले सायकल ति ओस व्वन्य ख्रयि ख्योमुत। सारिवुय खोतु बोड हचर युस दिपस बास्योव, सु

ओस जँदीद कुसमुच टँच्य (टोयलेट) नु आसुन्य तु गर्युक कोचि येमि चि नालि मलु मुतरु सुत्य च्वापहर बँरिथ आसु आसान।

सालिकायि हुंदि खांदरुकि ज़िकरु सुत्य गव दिपु ज़न मचि नँद्री मंज़ हुशार तु हँक्य नु बँक्य हुव। तँम्य ओस नु सूचमुतुय ज़ि यि बेतकलुफानु दोस्ती मा गछि दिल लगनुक मामलु बँनिथ। सालिकायि हुंदि खांदरुकि ज़िकरु सुत्य वँथ्य दिपस द्यमागस मंज़ कैयाह सवालु - बोड सवालु यि ज़ि सु छु ह्यौद तु सालिका छे मुस्लमान। यि रिशतु गछ्या यिमन दूशवुन्य हुंदान गरिक्यन मंज़ूर? तमि पतु छि दूशवुन्य गरन मंज़ मॉली तु समॉजी हँसीयथु किन्य ति ज़मीन आस्मानुच फरख। ज़ाँती तोर सालिकायि मंज़ छिनु खास कँह वस्फ यिमव सुत्य दिपुन्य गरिक्य मुताँसिर गछन। व्वन्य छे बटु कोरि ति ग्रेजुवेट, पोस्टु ग्रेजुवेट, कानव्यंटन मंज़ परिमचु तु तिमन छु शंडु, सँलीकु, वथु बेठ, तुलु त्रावि अलावु शूब शर्म ति तु ज़िठ्यन हुंद मान यजथ ति। तँमिस पानस मंज़ ति क्याह खास ग्वन छि यिम ज़न सालिकायि हुंदिस माशरस मंज़ लँडुकन छिनु। खांदरु खॉतरु छा छरा दिलन हुंद लगनुय योत काँफी? दिपुनि बूजिथ, गँडिथ कम कमायि प्यठ रोज़्या सालिका ख्वश? तँमिस ओस एहसास ज़ि तँम्यसुंदिस तनखाहस प्यठ हेकि नु सालिका तमि मैयारु रूजिथ येमिच तस हॉल छे। दिपन सूच, मे पेयि सालिकायि सुत्य व्यछुनिथ कथ करुन्य तु तँमिस चेनुनावुन ज़ि दोस्ती छि अख कथ तु खांदर छि ब्याख। तँम्यसुंदि खॉतरु छु गाटुजार तु रुत यी ज़ि स्व त्रावि मे सुत्य खांदरुक खयाल।

(अगले अंक में जारी)



Contact author at : hmkaul1@yahoo.com



Requiem- Dr. K.L.Chowdhury

On A Friend's Demise*



When I visited your home
to condole your demise,
dear Jagmohan,
your daughter came near me and cried,
"Daddy, your friend has come,
where have you gone, Daddy?
Come, receive your childhood friend
you so much adored and spoke about."

I had persevered till then
the shock of your passing away
'with a stone on my heart', as they say.
I had not uttered a word to any one
or to myself,
but choked with grief for two days
till I could stand it no longer
and decided to face your daughter
who had brought you to me in all faith
for a healing touch, for cure.

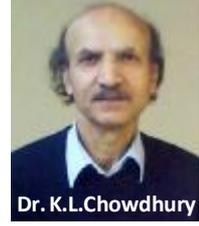
I was destined to visit your home
only after your death,
sixty years after having known you.
But, did I know you, my friend,
the way you knew me,
and extolled and eulogized me
even to the point of irking others?
When your greeting cards arrived
(three times a year without fail
on the New Year, Shivratri, and Diwali),
my wife looked at me teasingly,
for you invariably address me as
'The Pride of the Nation'.
(Oh, how you pampered me!)
We made a good laugh at it -
my wife and me -
and I would sometimes decipher
a bit of envy in her demeanor.
She, who never met you personally,
shed more tears than me
when she came to learn

about your passing away!

Your time had come,
my dear friend,
but what agonizes me is the betrayal.
Yes, I failed you utterly,
and, in the process, I failed myself.
Or did I really fail, my friend?
Did you not ask your daughter to fly at once
when you got the ache in your heart
and could hardly breathe or speak,
and told her,
"Take me to my friend, my daughter;
I want to die in his hands, and none other."

Why that profound death wish,
if I may ask you, my dear?
Did you not know
there is enough guilt that assails me
for having failed to save so many -
especially my own near and dear ones,
who put all their trust in me -
that you desired to add your name
to that unenviable list?
Why, going against the conventional wisdom
that a doctor should not treat his own kin
did they always seek me,
and why did I tend to them,
even as I knew nothing much could be done?
Is it I who betrayed them for doing my best,
or they who left me wringing my hands in
despair, I wonder?

For, it seems to me
you knew about your end,
or you would not have asked your kin
to fly to you at once,
and stay with you till the very end.
Like a true sanyasi
you chose the place, manner and the hour
to make your final bow.
Like a brave soldier



Dr. K.L.Chowdhury

you chose to go down fighting
in the battlefield of life
and not carry the wounds with you
to lick them in a dark corner.
Like a seer
you chose a quick dignified exit
rather than leech on to life and be
a cardiac cripple at others' mercy.

Dear friend, much do I regret
not having joined your funeral
to lend my shoulder to your bier.

The last thing a physician likes to face
is the dead body of anyone under his care
staring at his failure,
even as he fights death every day, every hour.
But, I have the solace of that last hug
you gave me when you left my chamber,
as an everlasting memory of a friend
who finally stole a march on me
even as I always stole it on him
during those heady days in school.

[*On the death of B.P.Jagmohan Kaul, June 11, 2011]

Rememberance - T.N.Bhan

A Letter To My Muslim Friend

Dear friend Yena,
Your phone call to me on the occasion of
Jaithashtami, to remind me to observe that
particular day as a vegetarian day and abstain
from non-veg food, speaks volumes about the
roots of our culture and tradition i.e.
'Kashmiriyat'. The basis of this way of life is
Sufism.

Both Sufism and Kashmiriyat are having the
history of tolerance and unity. The poet-Saint
Noor-Ud-Din Noorani known as Nund Rishi
preached this and implored on people to live in
communal harmony. Not only Nund Rishi but
Lal Ded, Samad Mir, Shamas Faqir, Parmanand,
Krishenjoo Razdan, Zinda Lal Kaul all belonged
to Kashmir valley and had the same identical
outlook on life. It is most surprising to realise
that the thoughts of these people of high
thinking ran parallel to TRIKA philosophy. It is
this concept that blended Shaivism and Islam.
This blending of the synthesis of two ways of life
brought about the Bhakti Movement, which
proved to be one of the most glorious periods of
Indian history. It is most important for all of us
to know that Kashmiriyat is the blending of Islam
and Shaivism. The message of Kashmiriyat is to
understand the essence of all the religions. One
must follow one's religion in letter and spirit, at
the same time one has to respect all other
religions. This has been the message of the

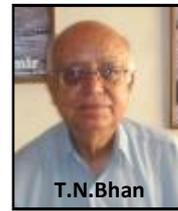
greatest leaders like Buddha,
Ashoka, Gandhi and Akbar.
They preached and
propagated the message of 'Universal
Brotherhood'. The same message was spread
by our own Zain-Ul-Abidin - Budshah, the most
tolerant and just ruler Kashmir ever had. To
accept the teachings of these great men of
tolerance, we have to transform our mindset
and strive to create 'Sufi thinking' in the minds
of all the inhabitants of the Valley.

Dearest friend, I feel I am over burdening
you with my thoughts, but your phone call to
me when the annual celebrations at Kheer
Bhawani were on, has left an indelible imprint
on my psyche and has drawn me to pen this
epistle to you. I shall for ever treasure the sound
of your voice. As a small child, I was told by the
old inhabitants of Tullamula that it is the abode
of Maa Raginya. I pray that She showers her
blessings on you and all the members of your
family so that you all have all the happiness,
good health, contentment and peace of mind
all along.

With lots of love,

Tribhuwan Bhan

*[This letter was written to Mir Inayatullah,
affectionately called Yena, ex. Chief Conservator of
Forests, J&K Government in June 2006. Mr. Inayatullah
passed away in May 2009. His daughter Mahrukh Inayet
is a famous newscaster on Times Now.]*



T.N.Bhan

Without Comments - Rahul Pandita

A Brahmin Heart

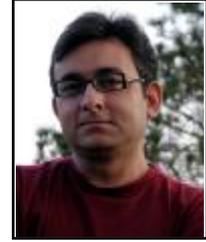


My journalistic career nearly began with the journey of a Dalit man who had just resigned from a senior post in the revenue services to launch a political party. I attended his first presser at the Delhi Press Club. A few months later, I drove to a town on the fringes of Delhi to cover a mammoth rally he was addressing. I was force fed a samosa and a soft drink while the leader ranted about 'Manuwaad' and the need to destroy the 'Brahminical order'. At the end of his speech I interviewed him, and we shook hands. He asked for my business card. Suddenly his ears turned crimson with embarrassment, and he said: 'Please don't mind my speech.' Of course, I didn't. After that episode we met many times, and I must have interviewed him two or three times more. He was embarrassed because he had read my surname on my business card.

I am a Brahmin, a Kashmiri Pandit, who was forced out of my home at the age of 14 after Islamic terrorists began to call the shots in the Kashmir valley in 1989-90. I have had my share of hardship, as victims of violence face worldwide. I don't remember ever being conscious of my caste. My parents were no socialist reformers, but I never heard them speak of caste or us being different or special from others. They were not overtly religious, but they were believers. My father knew his scriptures, and I learnt the Hanuman Chalisa from my grandfather at the age of eight. Like my ancestors, I wear the Janeu – the sacred thread that Brahmins are supposed to wear. And I don't eat meat on Tuesdays. That was the one thing I had promised my

grandfather.

I am saying this because I have been covering the Maoist insurgency for several years now. I have written extensively about people's movements, about the plight of farmers and adivasi tribals, and on the violence perpetrated against Dalits. I have written on the life of the senior Maoist leader Anuradha Ghandy. And I have reported on human rights violations in Kashmir as well. Many people I meet ask me (in disbelief) why I cover these issues – and it baffles me. It baffles me because I get the sense they only expect Dalits or 'leftists' to report on the subjects I write about, and in the way I do. Or at least one should be a JNU pass out with a jhola. Or so they think.



A few years ago, confided a friend, a prominent Dalit intellectual had mentioned my work at a book launch. At this, another Dalit intellectual remarked: 'But he is a Pandit after all!' Now I don't know why this should be a problem! As a Brahmin, does it make me less sensitive to the plight of the poor or the marginalised? Why is it such a big deal that I can wear my Janeu, recite my Hanuman Chalisa, and yet go to Bant Singh's house in Bhurj Jabbar, thirstily gulp down a few glasses of water, and tell his story? Where is the contradiction? To be truthful, I don't know what exactly that *# Manu has said that makes so many people angry. I also heap abuses on Tulsidas who wrote: "Dhol, ganwaar, shudra, pashu, nari/ ye sab tadan

ke adhikari". Drum, illiterate, lower castes and women are better off with beating. I am also of the firm belief that all these so-called babas one watches on religious channels (and increasingly on news channels) should be sent to Gulag. And that the whole disputed structure in Ayodhya should be turned into a multi-specialty hospital after forcibly annexing the entire wealth of Sathya Sai Baba. These are my personal views, of course.

My father didn't have much to teach me. But he taught me a few things, nevertheless. He taught me to be proud of my roots, of where I come from. He taught me to be proud of any work I chose, and to excel in it. I don't think I've excelled in journalism, but, yes, I have always stuck to the truth. That is what wearing the Janeu means to me. That is why I protest the arrest of Binayak Sen. That is why I protest Operation Green Hunt. That is why it gives me no joy when a father is made to frog-jump in front of his son by a CRPF soldier in Kashmir.

And, yes, I have violated the rule of no meat on Tuesdays once in my life so far. It was at a meal served in Hyderabad by the revolutionary writer Varavara Rao's wife, Hemalata. She served it with so much love, I just couldn't refuse.



[Courtesy : kauladityaraj@gmail.com]

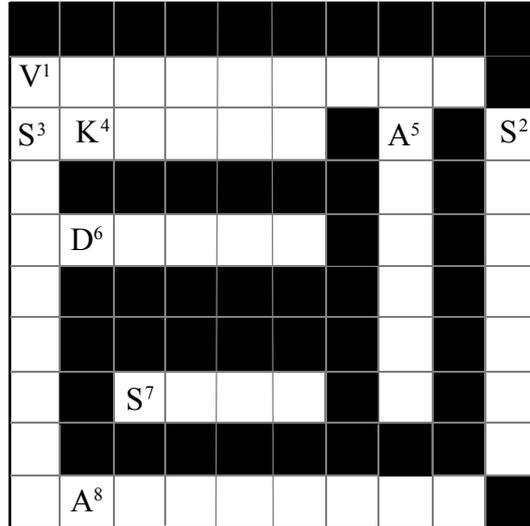
He Left Us

Mr. Kashi Nath Durani of Sebdan, Budgam, Father of Shri A.K.Durani of Oshiwara, Andheri, left for his heavenly abode on 16 May 2011 at Jammu.

KPA Mumbai sends deep condolences to the bereaved family.

Column for the Youth

Crossword by Project Zaan



Clues Across:

1. He was founder of Shaiva philosophy in Kashmir.
4. Other than Kashmir, this place was famous from ancient times as the seat of learning.
6. She was the first woman ruler of Kashmir.
7. He was a famous engineer. He desilted Vitasta during the reign of Raja Avantivarman.
8. Noor Jehan laid this Mughal garden in Kashmir.

Clues Down:

2. This was considered a university, famous for ancient learning and pilgrimage.
3. This city was founded by Parvarsena II in the 3rd. Century. Its ancient names were Himavat, Parvarpor and Parvarsenpor. It is now known by this name.
5. He was a great king. He introduced Buddhism in Kashmir.

[Correct answers and Names with Photos of those sending correct answers will be published in the next issue of Milchar. Send your answers to editormilchar@yahoo.co.in]

Source of material: Question Bank.
<http://www.mkraina.com/doc/37.pdf>

Poetry - Ravinder Ravi

Kungam Nag



Surrounded by pine clad mountains in the middle of maize fields,
Lie a spring of nectar, clean, calm and deep, protected by natures yields.

Till date it has quenched the thirst, whosoever came for a sip
Never parched, deficient or dry, drenched them with wealth whoever wanted a dip.

A miller of Korel, Lassa Bhat, an embodiment of peace and amity
Has seen many ups and downs but never experienced any enmity.

Singing songs of celestial, giving spiritual doses with bags of flour
Prays for universal brotherhood, while recalling the bonds of yore

Having profound belief in Kumar ji, whose abode is in the vicinity?
The inhabitants of this beautiful village love to respect human dignity.

At the top of the hillock nearby, the shrine of Nunda Reshi is situated
The great mystic, poet who nurtured the values of oneness and motivated.

Devotees go up to the hillock to pay obeisance at the sanctum sanctorum
Irrespective of religion, the devout return with saint's honorarium.

The face may read a different story but the heart is full of love
Compassionate, generous, God fearing, cooperative pretty dove.

Yes there have been instances when differences of opinion crept
With the passage of time the malice was automatically swept.

The blend of Rishuit, Tasawuf and Trika is the hallmark of my identity
God fearing, compassionate, and humane and the time tested sanctity.

It reminds me our great cohesiveness despite aberrations
When misgivings changed into confidence and sorrows into celebrations.

I have got nothing to do with what people preach or teach
My inner voice is more than sufficient to have a reach.

The stream flowing out from me gushes through different habitations
Singing and dancing without barriers transgressing all limitations.

I am the same and shall remain the same to go on ever
Pilgrims may come or may not but will stop never.

Once upon a time my integrity and my sincerity were questioned
But thank Almighty it was an automatic bailout that was destined.

No power on earth can move me until I decide my self
Instead movers and shakers will come to my help.

Time has come, when I have to rise to the occasion
To show to the world my real vision.

Bearing the brunt, went on, without opening my mouth
Only to show my endurance, humility and devotion in the south.

Now I will invite all irrespective of caste color and creed
So that every body would come to join the fare in deed.

Tomorrow I may be there or I may not be there
I am sanguine my legacy will remain intact here.

Whether my water change its color and course
Still it is water without malice gushing out from its own source.

God bless my people who reposed their faith in me
They will find the treasure trove with my key.



Contact author at: ravinderkoulravi@gmail.com

पञ्चाङ्ग

(सप्तर्षि-५०८७ : विक्रमी-२०६८ : क्रिस्तान-२०११-१२ : निर्वासन-२२)

१ अगस्त २०११ से ३० सितम्बर २०११ तक

- ४ अगस्त (पंचमी, गुरुवार) .. कुमार षष्ठी, नाग पंचमी
- १० अगस्त (द्वादशी, बुधवार) .. श्रावण द्वादशी, शोपयान यात्रा
- १३ अगस्त (पूर्णमासी, शनिवार) .. श्रावण पूर्णिमा, अमरनाथ यात्रा, थजीवार यात्रा, रक्षा बंधन
- १७ अगस्त (चतुर्थी, बुधवार) .. संकट चतुर्थी
- १९ अगस्त (पंचमी, शुक्रवार) .. चंद्र षष्ठी
- २१ अगस्त (सप्तमी, रविवार) .. जन्माष्टमी
- २९ अगस्त (अमावसी, सोमवार) .. कुशामावसी, सोमामावसी
- ३१ अगस्त (तृतीया, बुधवार) .. हरितालिका तृतीया
- १ सितम्बर (चतुर्थी, गुरुवार) .. विनायक चतुर्थी
- २ सितम्बर (पंचमी, शुक्रवार) .. वराह पंचमी, कुमार षष्ठी
- ४ सितम्बर (सप्तमी, रविवार) .. विजय सप्तमी, मार्तण्ड तीर्थ यात्रा
- ८ सितम्बर (एकादशी, गुरुवार) .. नारद एकादशी, गौतमनाग यात्रा
- ११ सितम्बर (चतुर्दशी, रविवार) .. अनन्त चतुर्दशी, अनन्तनाग यात्रा
- १२ सितम्बर (पूर्णमासी, सोमवार) .. पितृपक्ष आरम्भ
- १९ सितम्बर (सप्तमी, सोमवार) .. साहिब सप्तमी
- २० सितम्बर (सप्तमी, मंगलवार) .. पं. प्रेमनाथ शास्त्री जयन्ती
- २१ सितम्बर (अष्टमी, बुधवार) .. महालक्ष्मी अष्टमी
- २७ सितम्बर (अमावसी, मंगलवार) .. पितृपक्ष समाप्त
- २८ सितम्बर (प्रतिपदा, बुधवार) .. नवरात्रारम्भ



(स्रोत : विजयेश्वर पञ्चाङ्ग : सम्पादक - ओंकार नाथ शास्त्री)

Matrimonial

* Suitable Alliance invited for my Daughter, Born 9 November 1984, Srinagar, 22.42 Hrs. Convent educated. B.E (Electronics & Commu.) Working as Software Engineer in Wipro Technologies at Pune. Interested may respond with Biodata, Tekni to Dilip Kher, Bangalore. Mob: 09900589116. E-Mail: dilip_kher@yahoo.com

* An austere and compatible (BE &/or MBA) alliance is sought for my son (188 cms) born 5th July 1983 (3.10 PM) at Srinagar. BE (EXTC) from Mumbai and MBA (Marketing) from JBIMS, Mumbai, he is presently working as Product Manager (FMCG) for a reputed MNC in Bangalore. Interested may contact me on Landline: 022-25579878, Cell: 09969773592 & 09869469895 (7.00 PM to 9.00 AM) E-mail: srkaul@gmail.com



धारावाहिक - म.क.रैना

गुले बकावली - ३

राजकुमार बीसवा के गुलाम बन जाते हैं:

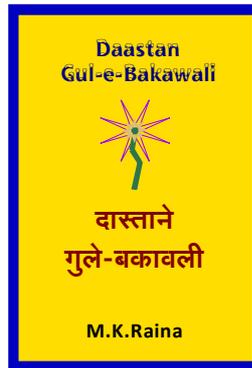
राजकुमारों ने बीसवा से कहा, “हम ने सुना है कि आप बहुत अच्छा नरद खेलती हैं। हमारी इच्छा है कि आप हमारे साथ भी एक बार खेल लें।” बीसवा इसी बात की प्रतीक्षा कर रही थी। उस ने सेविकाओं को आज्ञा दी और नरद का पूरा सामान उस के सामने सजाया गया। बीसवा ने अपने सिर पर एक बिल्ली को बिठाया। यह बिल्ली असल में उस को जिताने में मदद करती थी।

नरद का खेल शुरू हुआ। राजकुमारों ने पहले ही खेल में एक लाख रुपये लगाये। बीसवा जीत गई। राजकुमारों ने दूसरे खेल में भी एक लाख रुपये लगाये। बीसवा यह खेल भी जीत गई। जब तक सुबह हुई तब तक बीसवा ने राजकुमारों से पच्चास लाख रुपये ँट लिये थे।

दूसरे दिन नरद का खेल शाम तक स्थगित किया गया। शाम को फिर आने का वादा करके राजकुमार अपने डेरे पर वापस आ गये।

शाम को राजकुमार बीसवा के महल में फिर पहुँच गये। नगरा बजाया और अंदर दाखिल हुये। बीसवा के सेविकाओं ने उन्हें आदर के साथ बिठाया और कीमती शराब पेश की। राजकुमार शराब पीकर मस्त हो गये। बीसवा ने नरद का सामान सजाया और खेल शुरू किया। राजकुमारों ने पहले ही खेल में दस लाख रुपये लगा दिये। बीसवा फिर

जीत गई। इस के बाद राजकुमारों के पास जो कुछ भी था, वह दाँव पर लगा दिया। वह अपने ऊँट, खच्चर, हाथी सब हार गये लेकिन घमंड से अब भी अपना सिर ऊंचा किये हुये थे। उन्हें अब भी जीतने की पूरी उम्मीद थी। अंत में जब उन के पास कुछ भी न बचा तो अपने आप को दाँव पर लगा दिया।



राजकुमार बीसवा से कोई भी खेल न जीत सके। शर्त के मुताबिक वह अब बीसवा के गुलाम हो गये। बीसवा ने उन्हें कैद कर लिया। इस के साथ ही उन का परिस्तान जाकर गुले बकावली लाना और राजा की आंखों का इलाज कराना धरा का धरा रह गया।

ताज-उल-मलूक फिरदौस शहर में एक बुढ़िया के पास रहता है:

राजकुमारों के कैद होने की बात आम हो गई। अपना सब कुछ तो वह पहले ही खो चुके थे। उन के काफिले के लोग यह सोच कर कि बीसवा कहीं उन्हें भी गुलाम न बना दे, डर के मारे वहाँ से भाग गये। सईद, जो ताज-उल-मलूक का मित्र बना था, भी उन के साथ भाग गया। ताज-उल-मलूक अकेला रह गया। उसे अपने भाईयों की फिक्र होने लगी क्योंकि उन को बीसवा के चंगुल से छुड़ाना आसान नहीं था। उस ने खुदा से प्रार्थना की कि उसे इतनी शक्ति दे कि वह राजकुमारों को

आज़ाद करा सके। इस के बाद कुछ सोच कर उस ने इरम के शहर में प्रवेश किया।

शहर में पहुँचते ही ताज-उल-मलूक ने एक रईस के घर में नौकरी कर ली। रईस भी ताज-उल-मलूक जैसे नौजवान को पा कर बहुत खुश हुआ। कुछ समय नौकरी कर ताज-उल-मलूक ने अच्छा पैसा जोड़ लिया। किसी रिश्तेदार के घर जाने का बहाना कर के उस ने रईस से इजाज़त ली और शहर का चक्कर काटने लगा। एक जगह उस ने लोगों को नरद का खेल खेलते हुये देखा। शाहज़ादे ने कुछ समय उन पर नज़र रखी और बाद में उन के साथ खेलने की इच्छा ज़ाहिर की। उस का मक़सद केवल नरद के खेल को पूरी तरह समझना था ताकि वह बीसवा के साथ यह खेल खेल सके। शाहज़ादा इन लोगों के साथ बहुत समय तक रहा और उस ने खेल के सभी ढाँच पेच सीख लिये। उस को अब पूरा यकीन था कि वह बीसवा के साथ खेलने के लिये तैयार है।

अब वह समय आ गया जब शाहज़ादा बीसवा के साथ नरद का खेल खेल कर उस से अपने भाईयों का बदला ले सकता था। वह बीसवा के महल के पास पहुँचा। अंदर से एक बूढ़ी औरत निकल रही थी। बुढ़िया सूरत से ही मक्कार लग रही थी। लोगों से पता करने पर ताज-उल-मलूक को मालूम हुआ कि बुढ़िया महल के अंदर साफ सफ़ाई का काम भी देखती है और बीसवा की वज़ीर भी है। ताज-उल-मलूक को यह भी मालूम हुआ कि बुढ़िया बीसवा के सब राज़ जानती है।

दूसरे दिन शाहज़ादा महल से कुछ दूर ही बुढ़िया की प्रतीक्षा करने लगा। बुढ़िया के आते ही ताज-उल-मलूक ने उसे सलाम की और अपना सिर उस के पैरों पर रख कर ज़ार ज़ार रोने लगा।

बुढ़िया को शाहज़ादे पर तरस आया और उस से पूछा, “ऐ नवजवान! तुम कौन हो, कहाँ से आये हो और रो क्यों रहे हो?” ताज-उल-मलूक ने कहा, “मैं एक दूर शहर का रहने वाला हूँ पर मेरी किस्मत ने मुझे यहाँ पहुँचा दिया है। मेरी अपनी माँ मर चुकी है और अब मेरे घर में एक सौतेली माँ है। मेरी माँ बहुत अच्छी थी और हर एक से बहुत प्यार करती थी। मुझे आप की सूरत में अपनी माँ नज़र आ रही है। आप बिलकुल मेरी माँ लगती हैं। आप की चाल ढाल, आप का चलना और आप का बात करने का तरीका पूरी तरह मेरी माँ के जैसा है।” यह कहने के बाद शाहज़ादे ने फिर रोना शुरू किया। बुढ़िया ने उसके सिर पर हाथ फेरा। शाहज़ादे ने रोते रोते कहा, “मेरा दिल कहता है कि आप ही मुझे मेरी माँ जैसा प्यार दे सकती हैं। मैं आज से आप के साथ ही रहना चाहता हूँ। आप मेरी माँ बन कर भी रहें और बाप बन कर भी। आप मुझे दिल से अपना औलाद समझ लें और गुलाम की तरह मुझ से काम भी लें। मैं आप से वादा करता हूँ कि मैं जब तक ज़िंदा रहूँगा, आप की खिदमत करता रहूँगा।” बुढ़िया शाहज़ादे की बातें सुन कर पसीज गई। उसे शाहज़ादे पर बहुत प्यार आया और उस को अपने साथ अपने घर ले गई। घर पहुँचते ही बुढ़िया ने उस से कहा, “आज से यह तुम्हारा घर है और मैं तुम्हारी माँ हूँ।” शाहज़ादा बहुत खुश हुआ। बुढ़िया महल में गई पर उस का मन वहाँ न लगा। वह बीसवा के पास हाज़िरी लगा कर तुरंत वापस आ गई। शाहज़ादे के लिये अपने हाथों से नाना प्रकार का खाना बना कर वह उसे खिलाने लगी। खाना खाने के बाद शाहज़ादे ने तरह तरह की शरबत पी। अब वह आराम से बुढ़िया के पास उस का बेटा बन कर रहने लगा।

बुढ़िया के पास जो भी जमा पूँजी थी, वह उस ने ताज-उल-मलूक के हवाले की। एक दिन शाहज़ादे ने बुढ़िया से कहा, “यहाँ आने से पहले मैं एक अमीर आदमी के पास काम करता था। बहुत समय से मैं उस के पास नहीं गया। मैं एक बार जाकर उसे मिलना चाहता हूँ।” बुढ़िया ने खुशी खुशी इजाज़त दी। शाहज़ादा यह कह कर निकल गया कि मैं बीच बीच में आप को आकर देखता रहूँगा।

शाहज़ादा बुढ़िया के पास आता रहा और प्यार जताता रहा। बुढ़िया का दिल जीतने के लिये ताज-उल-मलूक ने उसे बहुत सारा पैसा दिया, कपड़े गहने दिये। बुढ़िया ने यह कह कर कि मेरे पास बहुत दौलत है और मेरे पास किसी चीज़ की कमी नहीं, मना करना चाहा लेकिन शाहज़ादा नहीं माना। बुढ़िया शाहज़ादे का प्यार देख कर मना न कर सकी।

जब ताज-उल-मलूक को लगा कि बुढ़िया पूरी तरह उस के क़ाबू में है, उस ने कहा, “ऐ मेरी प्यारी माँ! मैं ने सुना है कि इस शहर में बीसवा नाम की एक औरत रहती है। लोग कहते हैं कि वह नरद का खेल खेलने में बहुत माहिर है और आज तक कोई भी उस से जीत नहीं सका है। मुझे ऐसा लग रहा है कि या तो वह बहुत मक्कार है या कोई जादूगर। क्या आप को उस के बारे में कुछ मालूम है?” बुढ़िया यह सुन कर हैरान रह गई। उस ने शाहज़ादे से कहा, “खबरदार! तुम्हें इस औरत में दिलचस्पी लेने की कोई ज़रूरत नहीं है। वह मक्कार नहीं है और न ही कोई जादूगर है। हाँ, नरद के खेल में उस का एक राज़ है जो केवल मैं जानती हूँ। लेकिन यह राज़ मैं किसी को नहीं बता सकती। अगर बीसवा के कान में इस बात की भनक भी पड़ी कि मैं ने इस बारे में किसी से बात की है तो वह मेरा सारा माल लूट लेगी और मुझे बरबाद

करके रख देगी।”

ताज-उल-मलूक हार मानने वाला नहीं था। उस ने कहा, “क्या मैं आप के सगे बेटे की तरह नहीं हूँ और क्या आप मेरी सगी माँ की तरह नहीं हैं? आप अगर मुझे यह राज़ बता दें तो क्या होगा? मैं आप से वादा करता हूँ कि यह राज़ आगे किसी को नहीं बताऊँगा। क्या आप मुझ पर भरोसा नहीं कर सकती।” शाहज़ादे की बात सुन कर बुढ़िया नर्म पड गई। उस ने कहा, “मैं वह राज़ बताती हूँ लेकिन खबरदार! इस के बारे में किसी से कोई बात मत करना। बीसवा के पास एक बिल्ली और एक चूहा है जिन्हें उस ने अपने वश में कर रखा है। यह दोनों खेल के समय उस की मदद करते हैं। बीसवा खेल शुरू करने से पहले बिल्ली के सिर पर एक दिया रखती है। चूहा उस तरफ बैठा है जहाँ अंधेरा हो और किसी की नज़र उस पर न पडती हो। इस के बाद बीसवा नरद का खेल शुरू करती है। बिल्ली की नज़र नरद के खेल पर रहती है। जब उसे लगता है कि बीसवा बाज़ी हार रही है तो वह अपना सिर घुमा देती है। सिर के साथ साथ जलता हुआ दिया भी घूमता है और बिल्ली के सिर का साया नरद के खेल पर पडता है। वहाँ अंधेरा हो जाता है। सब लोग बिल्ली की तरफ देखते हैं और चूहे की तरफ कोई ध्यान नहीं देता। चूहा तेज़ी से अपनी जगह से निकल कर बाज़ी बदल देता है और वापस अपनी जगह आकर छिप जाता है। यही बीसवा के जीतने का राज़ है और इसी लिये कोई भी आज तक उस से न जीत सका है।” ताज-उल-मलूक सब समझ गया लेकिन ऐसा दिखावा किया जैसे उसे इन बातों में कोई दिलचस्पी न हो।

(अगले अंक में जारी)

Contact author at: rainamk1@yahoo.co.in

*KP Exodus - Ramesh Pandita***Endless Wait**

Water in their eyes has started drying up, but their wait seems to have no end, still, a hope in despair, that the day will come when they will be back to their homes and hearths again, If not for living the rest of life, but definitely to share the incineration ground next to their forefathers. Kashmiri Migrants, yes, these are about whom I am apprehensive and this is what life has actually chosen for them. One can easily sense a dying wish in the eyes of elderly people of this community, who have grown old ahead of time, with backs turned bent, standing at the doorsteps of death and convinced that death-God may least show mercy to them. Life has deserted them of precious years of their life. Had they been in their homes all these years, they too could have seen life differently, perhaps full of wishes, breaths and energy. And who knows this wait may even haunt their souls long after they are gone.

One can still remember the early days of exile and fulfilling the wants by going up to all possible worldly extents, where the fire of belly couldn't be quenched for too long with the light purses the people ran away with, as the wants opened their mouth like a monster and kept on devouring people with each passing day of exodus. The handful earnings may have forced many to tread the path, which otherwise angels fear to tread. Since caught between the devil and the deep sea and in the event of choices one would have definitely embraced death instead of life. Life can be deserted only the way life deserts, no body would love to be

remembered as good for nothing. Helpless turned those who stood to fight it out as the wait ceases to be endless. What I am afraid and skeptical most about is that this exile may turn into extinction of this particular community.



No body knows what exactly provoked Youth of majority community of Kashmir to take up to arms. Most of us puzzle to envision if their freedom was really at stake and if there was no other option left except redeeming it with gun. It is now more than two decades and what we had been learning throughout, the struggle is for freedom. But to be very honest, most of us wonder & question 'Freedom from what and freedom from whom'? And the reply need to be sought from those who are active in the so called freedom struggle along with those advocators who are voicing it from behind, whether known as moderates, separatists or others. Pandits would have loved to join this struggle, had it been for the freedom from religious and regional bindings, from starvation, poverty, illiteracy, caste, colour, crime, corruption, nepotism, unemployment or in the transformation of human into humane and all other ill wills, of which our society and state is ridden. Live and let live is the only hymn which every religion and community globally acclaim, which ensures the freedom of every sort and the freedom for which the misled youth of Kashmir is crying stands nowhere. What I am sure of is the moment this misled youth will taste the

real freedom and that is possible only by accepting the hymn 'Live and Let Live', they will shun the path of this delusive freedom struggle. No body in the Kashmir or in any other part of the country has been barricaded from enjoying ones fundamental rights, which stand one and the same for all with definitely some special privileges for J & K in general and Kashmir in particular.

The Kashmiri Pandit (KP) community is in exile for over two decades now, but no body seems interested in addressing the pains inflicted on them. From politicians to bureaucrats, every body is flirting with their sentiments, one proposing and another disposing and that too at the behest of one another. None is unfeigned in working for the welfare and betterment of this innocuous community. KP community is slewing from all sides and is clearly standing at the verge of extinction. The community being pocket-sized has failed to please or lure any of the political party at any level, so as could be exploited in the name of vote bank, which otherwise could have benefited the community. Encountering things contrary to aspirations should never come as a surprise to KPs; this is what perhaps communities like KPs deserve, the sin of being too small to echo voices.

A salute the community deserves, especially elders, who always stood firm like Himalayas in the path of adversity. Since being too young at the time of migration to realize its curse, rather too callow to assess developments clearly, as running away from home was pleasing for many of my age at that time, because every thing seemed like working for freedom, perhaps it was for not attending the schools, which I believe pleases every kid during ones school days.

But these moments (of not attending the school) will live so short I had never imagined, and to my utter surprise very next day of our being in Jammu, we (me and other sibs) were sent to a government school, with a clear instruction, that this is for what we have left the valley. And this is what I believe every Kashmiri Migrant did after landing in Jammu and other parts of the county. Now I could realize how difficult actually it was, after coming across the hardships through which KP community passed. At times it used to be difficult to even manage two square meals a day for self and all other dependent family members, but still the education of their wards was their prime motto which kept our elders moving undeterred and unfazed, pulled in all their energies to earn from all small and petty jobs they did and are still doing tirelessly. A salute they really deserve for having such a vision which I believe should envision all younger generations of the value of education.

Youth of the community has to play a vital role to carry forward the wishes of their elders otherwise we will not be doing justice to our elders and children. Elders are crying to die in the lap of their motherland and the children on the other hand are at the brink of losing their identity, and the time will not be far when we can find our children saying that 'it is said we are Kashmiris'. Kashmir can neither be justified without Pandits nor Muslims and the living of both the communities in harmony is what Kashmir is known for. Our elders despite living all odds of the life, which they had never imagined, still believe that Kashmir is their real place to live in and really want life to roll back as it used to be.

Two decades mean generations' gap, a gap which can neither be bridged nor

overlooked and the gap is still on its move to make it a big gulf. If the young brood of both the communities continue to defy each other the same way, things will move from bad to worse Their role need to be contrary to this and they need to bridge this divide. Needless to say frequent interaction among young ones will hold the key which otherwise with the occultation of time may not prove easy for them to accommodate those whom they actually have never seen. The social unrest in valley, since not being that far buried under the annals of Kashmir, but the Kashmiriyat for which Kashmir and Kashmiries are known world over, if not told and taught timely to younger ones, the people and the region may have to pay a heavy price for it, especially the equation the elders of both the communities used to share. The joy of meeting one another or the desire to see one another before embracing death can easily be seen on the faces of the elders of both the communities. And if we people still fail to respect the wishes of our elders by not giving them the joy they deserve, our posterity may not forgive us, and at that time we will be rated and viewed as one of the most insensate generation of times. So the need is to put in every effort to end this wait by way of making the separated and wanting ones to reunite, otherwise this traumatic wait as of now seems to be an endless wait.



Contact author at:

rameshpandita90@gmail.com



Contact author at: sunaina64@yahoo.co.in

काव्य - सुनैना काव 'डेजी' आशियाना बना

ऐ मेरे मन!
आशियाने चाहे तू कितने ही बना
इक मन अपना स्थिर तो बना।
चार दीवारों को कोई घर कहे
जहाँ दिल लगे, कोई घर उसे कहे।
ऐ मेरे मन, तू घर किसे कहे?
दीवारें ईंट पत्थर की हों
या प्यार मोहब्बत की?
इस में विश्वास का जल न हो तो
ऐ मन! घर बिखर जायेगा तेरा।



ऐ मेरे मन!
तमाम उम्र आशियाना खोजता ही रहा
तमाम उम्र आशियाना बनाता ही रहा
झाँका अपने अंदर तो देखा
सबसे हसीं आशियाना बसा।
मन के आशियाने को सजा
मन के आशियाने को रंगा।
जो मन का आशियां हुआ स्वच्छ
तो ऐ मन, तू कहीं भी रह
हर आशियां शांतिप्रद लगे वहाँ।

ऐ मेरे मन!
आशियाने चाहे तू कितने ही बना
इक मन अपना स्थिर तो बना।

[This poem was awarded Second Prize in a competition conducted in Fiji Islands in 2006 by the French Institute, when Kaws were posted there.]

Your Own Page

ॐ श्री महाराज्ञी - भगवत्यै नमः



ॐ जय माता दी ॐ

Kheer Bhawani (Tulmulla) Kashmir

Photo Courtesy: Rita Sapru & Prem Sapru

ritasapru@hotmail.com



Our Cover



Chakreshwara Sharika

Painting by

Dr. C.L.Raina, Miami, USA

About the Painting

A perception of Shri Chakra with a crown, adored by the decorated Chandra Kalaa/moon crescent. OM emerges from the Chakreshwara, sprouting the Kalpa Vriksha, i.e, Shri Ganesha, when we enter the Hari Parbat. Seven colored rocks take me back to the Sapta Rishis, where *Maya Kundalini Kriya Madhumati Shloka* used to be recited by the devotees, daily and on the Hurya AiTham day. Below the crown, Shri Raja Rajeshwari Chakreshwari is adorned with the Sindoor. The Panchadashi Kadi Mantra is the quintessence of this painting.

Contact Dr. Raina at:

rainachamanlal@yahoo.com

Editor's Mail

➤ **My dear MK Ji**

I will be mailing my INR check to the aforementioned address in order to be able to download the (Milchar PDF) at my desktop. Many thanks for including me in your important mails.

Regards,

Kiran Sangwan

kiran.sangwan@gmail.com

●●●



➤ **Dear Sir,**

I am all praise for you for introducing the column 'Know Your Motherland' in Milchar. This is indeed a novel idea for which you certainly deserve congratulations. I thank you so much for replying to my question regarding Shankaracharya Hill being called Takht-e-Sulaiman by Muslims of the Valley. The answer was indeed like History is re-written. A piece of Literature indeed.

After your return to Milchar as its editor, there is a sea-change for the better, in get-up and presentation of the magazine. For the flawless and nice presentation, I am all praise for you.

T.N.Bhan

Borivali (W), Mumbai.

Mob: 9892343103.

●●●



➤ **Dear Raina Sahib,**

My sincere compliments and appreciation to you and your editorial team for bringing out in time yet another issue of Milchar (May-June 2011) full of very good articles and news. I have observed that the information related to locality/area for each Area Mentor by oversight appears to be missing. This is vital piece of information which will

enable Biradari members know as to who in their respective areas should they be contacting for effective communication between Biradari members and the BOT. This needs suitable correction in the next issue.

Regards,

Rajen Kaul

President, KPA Mumbai.

rkaul06@gmail.com

●●●



➤ **Dear Raina Sahab,**

This edition of Milchar has come up very beautifully and now we are getting a feeling that we are reading something special.

Thanks and regards,

Bippan Bhat

Vasai (E), Dist. Thane

BBhat@raychemrpg.com

●●●



➤ **Esteemed Raina Saheb,**

I am sending my latest poem for your Prestigious publication. I am sanguine that it matches the standard set for the towering magazine. Recently I

checked out the magazine on the internet and found it amazing.

Regards,

Ravinder Ravi

New Delhi

ravinderkoulravi@gmail.com

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➤ **Dear Editor,**

Thanks for considering my request of including 'KP Youth Profile of the Month' in (the future issues of) Milchar, which will have a small write up and a photo on

Editor's Mail

the person. Young KPs (age upto 35 yrs) who are doing well in a particular field in any way (Career, Hobby, topping exams etc) can get featured here. My suggestion is that this should be open for KP youth across the world. With due respect to views of all, my personal view is that KPA Mumbai should think global on all matters. I have earlier put across this thought to Rajen ji also. Due to some practical constraints we may not be able to do some activities outside Mumbai but we can connect with KPs across the globe. The location of Mumbai is such that it makes it a sort of transit point for many. Regards,

Rakesh Roshan Bhat

Kamothe, Navi Mumbai

rakeshroshanbhat@gmail.com

●●●



➤ Dear Shri Maharaj Krishen, Congrats KPA, Mumbai. Apointment of Area Mentors (Milchar May-June 2011) is a step towards right direction.

Warm regards,

M.K.Kar

Mulund, Mumbai

mkkar082@yahoo.com

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➤ Dear Raina Sahib,

It was a great pleasure to receive and read the copy of latest Milchar. Hope to receive it on a regular basis. All articles were worth reading. This magazine will go a long way in connecting people of our community. I am attaching a poem titled 'Ashiana Bana' written by me. This poem of mine was awarded in a poetry competition organized by the French institute Alliance Francaise. The theme of

the competition was 'HOME'. I Hope this poem is published in the forthcoming issue of Milchar.

Regards,

Sunaina Kaw

Nahar Amrit Shakti, Mumbai

sunaina64@yahoo.co.in

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➤ Dear Raina Saheb,

Introducing Area Mentors (Milchar May-June 2011) to liaison with the biradari, is an excellent effort and I am sure

it will bear fruit. Congratulations also for giving Milchar a new look.

Best wishes!

Samvit Rawal

Pune, Maharashtra

samvitr@gmail.com

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➤ Thank you Mr. Raina,

We all liked the photo of Mata Kheer Bhawani and Tulmul Chalisa, circulated on net. We look forward to read more of Milchar.

Regards,

Ajay Kothidar

Kandivali (E), Mumbai.

ajay.kothidar@gmail.com

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➤ Dear Editor,

I have been sending you my English poetry through e-mail and Kashmiri poetry through post but you neither acknowledge nor send me the copy of your publication. Where is the problem sir?

Sincerely,

Dr. Roshan Saraf 'Roshi Roshi'

Trikuta Nagar, Jammu

drroshansaraf@2644@gmail.com

Editor's Mail

[M.K.Raina replies: I have resumed the editorship of Milchar only recently after a gap of three years. You seem to have been sending your written material on my old residential address which I have changed three years back. Your current write-up in Kashmiri, which has been re-directed to me from my old address, is being included in this issue. It seems that you are not a regular subscriber to Milchar and for this reason, you seem to be ignorant of the developments. Kindly send your material to Editor Milchar at Kashyap Bhawan, Plot No. 16, Bhawani Nagar, Marol Maroshi Road, Andheri (E), Mumbai 400 069, for publication. For subscribing to Milchar, kindly send a Cheque in the name of Kashmiri Pandits' Association for Rs. 2500.00 for life-time subscription or Rs. 250.00 for one year subscription to the same address. Thanks.]



➤ **My dear Raina Saheb,**

Apropos of your editorial 'Mubarak or Poushta' (Milchar, May-June, 2011), Kashmiri is a language as much, if not more, of the valley's majority community as of KPs in exiled diaspora. There are, on social, religious and attitudinal accounts, differences in the vocabulary of the language of the two communities; some words, mostly Arabic and Persian, are exclusively used by the majority community, some, mostly Sanskrit and Hindi words, by the minority community alone, while the bulk of the vocabulary, irrespective of the source of individual words, is used by both the communities. Kashmiri is more alive in the valley than outside it. Imagine if, utterly unimaginable

though it is, they start *cleansing* the language of Sanskrit and Hindi words!

Dropping *Mubarak* altogether and adopting *Poushta* exclusively for our greetings will hardly help in making our greetings warmer. And, why pick on just this one Persian word? What do we call *Salaam*, the big festive day which follows our most auspicious festival *Heyrath*?

From the day man learnt to communicate with his fellowmen by word of mouth, his vocabulary has kept on expanding through his exposure to environment, by observation, studies, discoveries, inventions, and contact with other societies etc. Kashmiri language has, likewise, adopted new words all along to communicate clearly, cogently and comprehensively. Numerous familiar and household words seem to be our own, like फयरन, टूप्य, ज्वराबु, समावार, सूठ, कोठ, पैठ, बूठ, टय, दूत्य, पेटीकोठ, बिलोज़, फिराख, शिलवार, कमीज़, पॉजामु, कुर्तु, दस्तारु, कुनुख, मकॉय, सॉबु, हज़ etc., but are they really? It is by adopting words from other languages and those coined newly in the fields of business, finance, science, exploration etc. that we can communicate properly. So let us keep adopting while retaining what has come down to us as our legacy.

Regards,

H.N.Kaul Rind

Anushakti Nagar, Vadodara.

hnkaul1@yahoo.com

➤ **Dear Editor,**

God bless you for all the efforts you are putting for making Milchar a success. I have a small suggestion. Kindly check the possibility of putting 'Renewal Date' on the envelope so that members

Editor's Mail

automatically send the renewal amount as and when it is due.

Regards,

Vinod warikoo

Kopar Khairne, Navi Mumbai.

v_warikoo@hotmail.com

[Editor replies: The suggestion is being communicated to Circulation Manager of Milchar. Thanks.]



➤ Dear MK,

Thanks a lot for sending me a soft copy of Milchar (May-June 2011). I liked inviting readers to a discussion on Sufism.

Please keep a hard copy of Milchar for me, till we meet. Good luck and love.

N.L.Zutshi

n.l.zutshi@gmail.com



➤ Dear Raina Saheb,

I have read the article 'Sufism' written by Dr. Zutshi with great interest since I am myself interested in this subject. I found the article quite informative in some respects but there appears to be some mix up in certain respects. There is no doubt that Sufis were a band of mystics in the Middle-east at the time when Islam was the religion there. The basic tenet of Sufis' that man and God are one went against the teaching of Islam. That is why Sufis were persecuted and that is the reason Hamadani had to take refuge in Kashmir. It would be incorrect to categorize great Indian spiritual leaders and saints like Kabir and Guru Nanak as Sufis, least so a Shaivite like Lal Ded and a godman like Sai Baba. There is some inaccuracy in the mention of the various Sufi orders

referred to in the article by the learned writer. I have, therefore, attempted a small write up on this subject, which I am sending herewith for publication in the 'Milchar' so that the facts about Sufism are put in proper perspective.

Regards,

T.N.Dhar 'Kundan'

Bellandur, Bangalore

trilokinathdhar@yahoo.com

[Editor replies: Thanks for the write-up. Due to paucity of space, it could not be included in this issue. The same will appear in the next issue.]



➤ Esteemed President KPA
Shri Rajen Kaul,

This is again 'Between ourselves' and has a reference to your lead Article in the Milchar of June 2011. KPA, as I have been looking over the past two decades has passed through several phases. As I have learnt about it, before our latest migration to this place, it had a progressive period of growth and development during the period Shri Moti Koul, after this it stayed in its dormant state until before your adorning the chair, it was chaired by Sh. M.L.Matto. His was a period of tireless effort for building up the Kharghar project. The project is still in the halfway stage of development, but for him it would have been only at its ground level yet. I know the effort he has put in making collections for this venture. No other man in the community can sweat so much for making collections at organizational and personal level. I personally know the hardship he suffered at Delhi for getting the grant of 17 Lacs released from Ministry of Cultural Affairs, Govt. of India. Hats off to his patience and perseverance.

Editor's Mail

Community in general and me in particular have high hopes in your leadership. For the first time I see a silver lining for the future of the organization after a long break, this is because you have given a clear road map for the progress and programs of the setup. The vision statement that is projected in your lead article clearly spells out short term and long term objectives of KPA. The Road map that you have spelt out is very well defined and as a visionary you have for the first time in the History of KPA stated a well defined 'Vision Statement'. I wish and pray that God gives you Gods speed to achieve these objectives.

Luckily you are this time gifted with dedicated persons at key positions along with the team of honest and upright and meaningful trustees who can help in reshaping the system and setup with your guidance and blessing. Mr. S.P.Kachru, your General Secretary is a gifted man with stoic, philosophic bent of mind with all the exposure for running a purposeful organization. With you is Mr. M.K.Raina Editor Milchar. Milchar speaks volumes for him. All your team members are dynamic personalities. I know many of them in person. I can write pages about all of them. I wish and pray that this opportunity of infusing life and vigor in the organization should not get lost and solid steps be taken towards achieving objectives which you have so intelligently laid.

I would only like to request you to include the programs of 'Resource generation' in your long term objectives. This will reduce the dependence on donations and collections in future. For any organization to sustain, this is one important feature which should never be

lost sight of. The seeds for such type of programs have to be sown now so that it fructifies in near future.

Barring my health constraint, I will be too pleased to render any and every type of assistance at any time.

Warm Regards,

Pran Nath Miya

President, Vishwabharti Institutions,
J & K and NCR Delhi Regions.

pnmiya@gmail.com

[**President KPA, Rajen Kaul replies:** Dear Miya Sahib, It was great pleasure talking to you a while ago. I must thank you for your kind words. Our BOT team and Milchar team lead by Shri MK Raina are working hard to fulfill our objectives. I agree with you that Shri ML Mattoo has done an outstanding job in practically singlehandedly creating Sharda Sadan and raising funds. Likewise his predecessors Shri Manwati, Shri PN Wali, Motiji, Sheopuri Saheb had shown great leadership to steer us during difficult times post migration.

As discussed we are working on a fund raising program later this year to raise resources for Sharda Sadan and other projects and hopefully will have such fund raising programmes on an ongoing basis every year.

I am sending a copy of brochure on Sharda Sadan and would greatly appreciate your suggestions for giving more depth to the contents in order to create buy in from large potential non-KP donors. Based on your wealth of experience in creating and running Vishwabharati Institutions, I will be delighted to receive your suggestions and feedback to achieve KPA's objectives. God Bless You and with warm regards.]



BIRTHDAY REMEMBRANCE



Smt. Shama Kaw

(1942- 2004)

When we turn back the pages of time and discover a rose nestled between the pages, we think of years of blossom and the fragrance it had left behind. You have been inspiring us as always. Shraavan Shukla Paksh Panchami, that is 4th August 2011, is your 69th birthday and 7th in heavenly abode. Wish you a 'HAPPY BIRTHDAY MUMMY'. We all miss you today and on each and every moment.

Sanjay & Sunaina Kaw	:	Son & Daughter-in-law
Neeraj & Jyoti Kaw	:	Son & Daughter-in-law
Sushant & Anmol Kaw	:	Grand Children
Deeply Missed By	:	Rugh Nath Kaw (Daddy)

MUMBAI: 402, LANTANA, Nahar's Amrit Shakti, Chandivali, Andheri (E), Mumbai. Tel: 28578576.

JAMMU: 'SHEHJAR', 13/6 Trikuta Nagar, Jammu - Tawi. Tel: 2471113



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