



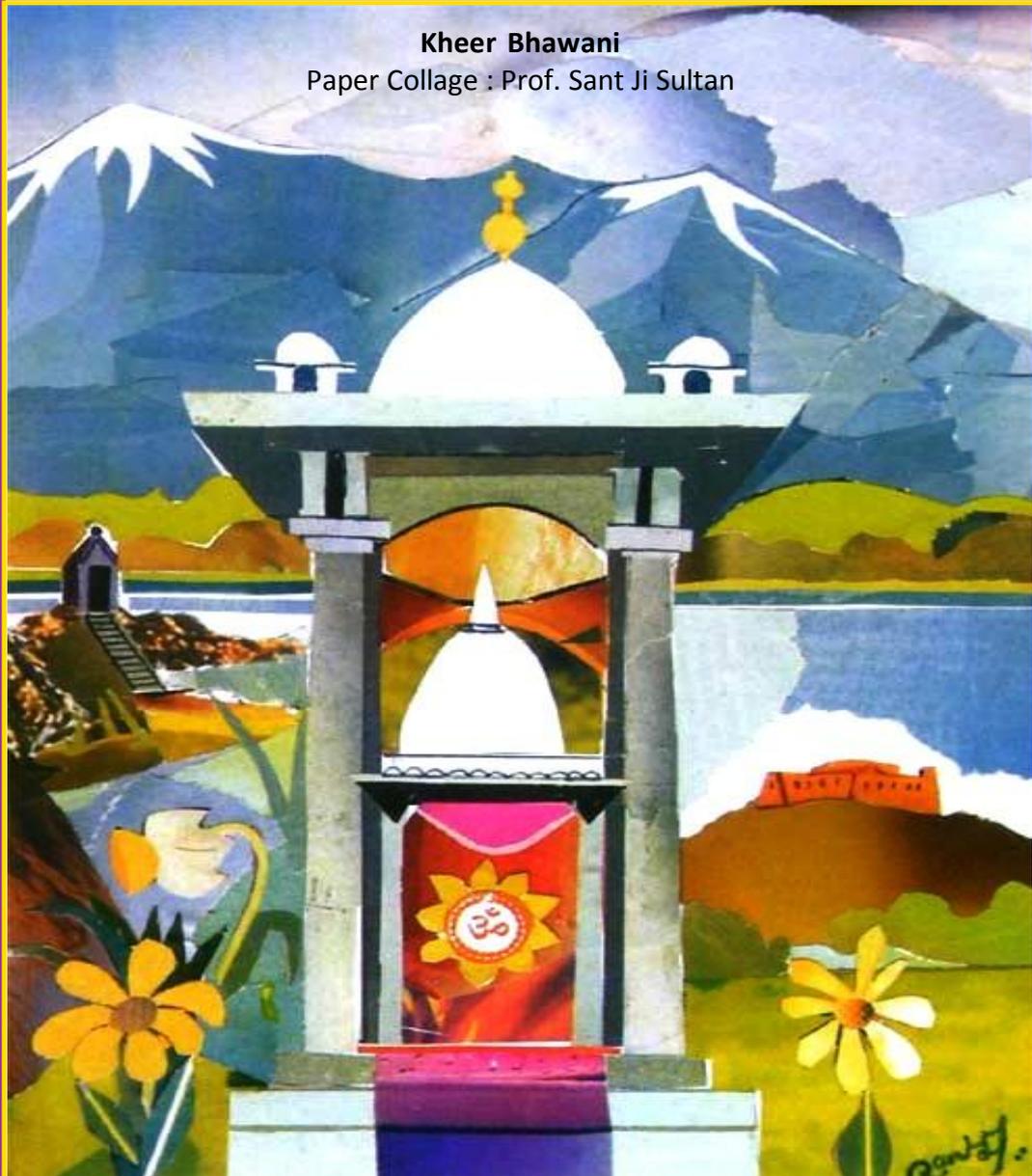
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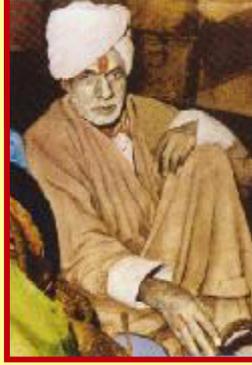
Vol. VII, No. 3 : May-June 2012

Milchar

The Official Organ of KPA, Mumbai



मिलचार



!! OM NAMO BHAGVATEY GOPINATHAY !!

For the convenience of devotees in the western suburbs, 'ANNUAL MAHAYAGYA' of Jagadguru Bhagvaan Gopinathji Maharaj is being performed on 23rd May 2012 at Anand Mangal Hall, Plot No: 150, Sector: 2, Charkop Village Naka, Kandivali (W), Mumbai 400 067. This is in addition to usual Mahayagya that is performed at Narmadeshwar Mahadev Mandir, Sion Tromby Road, Chembur, Mumbai.

Purna Ahuti will be at 2 pm after 1000 sahakars of Bhagvaanji followed by Prasad Vittaran from 2.30 pm to 7.30 pm.

Anand Mangal Hall, is easily accessible from Borivali, Kandivali and Malad Stations. Bus Nos. 244 & 246 from Borivali (west), 244 & 276 from Kandivali (West) and 281 from Malad (W).

All are invited to get blessed by Jagadguru Bhagvaanji.

Kindly make sure to inform all the Biradari members.

For Further details, please feel free to contact:

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'MAHAJAYANTI'

Bhagvaanji's Birthday will also be celebrated on 1st July 2012 at the same venue and 'Paduka Puja' will start from 9.00 am followed by Prasad Vittaran at 12.30 pm.

Jai Bhagvaan

Milchar

Official Organ of
Kashmiri Dandits' Association,
Mumbai

(Regd. Charitable Trust - Regn. No. A-2815 BOM)

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Vol. VII ~ No. 3

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**WITH BEST COMPLIMENTS
FROM**



RAJEN KAUL

***102, PANCH AMRUT
PANCH MARG, VERSOVA
OFF YARI ROAD, ANDHERI WEST
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President's Message - Rajen Kaul
Between Ourselves



amaskar.

In this issue of Milchar, I would like to update you on the major activities undertaken by your Board of Trustees (BoT) from March 2012 onwards:

All India Kashmiri Samaj (AIKS):

I participated in the AIKS AGM held at Delhi on 8th April 2012, where our own past President Shri Moti Kaul was re-elected as the President of AIKS for another 3 year term. We are confident that under his leadership, we will see several concrete steps to strengthen the community.

Fundraising Programme:

As per our provisional accounts as on 31st March 2012, we have collected Rs. 65.00 Lacs from sponsorship, donations and souvenir advertisements. As reported in my last message, we still need Rs. 100.00 Lacs approximately to complete Sharda Sadan. I earnestly request your support through donations.

Sharda Sadan:

Those of you who attended the Navreh function on 1st April 2012 would have been pleased with the progress of construction. We plan to complete the brick work as per schedule by end May 2012. We are also simultaneously working on finalizing contracts for electrical and plumbing works and plan to start these works by June-July 2012.

Navreh / Zangtrai function:

Although Navreh fell on 23rd March 2012, we celebrated both these functions at Sharda Sadan on 1st April 2012. More than 200 biradari members participated in this function. The programme involved exchanging of pleasantries amongst

members, performance of traditional Kashmiri aartis and bhajans, and games like housie etc. followed by servings of traditional Kahwa with Luchis, Nader maunje, katlam etc.



Cricket Tournament:

Our Youth Forum successfully organized KPA Cricket Tournament on 1st April 2012 at NMSA Grounds, Vashi, Navi Mumbai. Approximately 50 biradari members participated in this event. Members of the winning team were presented with mementos for their excellent performance in the cricket field. After this successful event, the Youth Forum is planning to organize another similar event during December 2012 - January 2013 time frame with more teams participating.

Community Mouthpiece - Milchar:

Milchar under the able stewardship of Shri M.K.Raina continues to grow in stature and readership. Based on the feedback I receive from time to time from Biradari members here and from other KP Sabhas, Milchar has become one of the most sought after KP magazines. We have made major improvements in logistic management of Milchar and are continuously working on further improvements to ensure speedy delivery.

KPA Mumbai Website:

One of my big disappointments has been our inability to keep our website www.kpamumbai.org.in updated on a regular basis. We are now working on getting this done in next few weeks.

Contd. on Page 18

Editorial - M.K.Raina

Involving Youth



Recently, we have had a Cricket Tournament organised by the Kashmiri Pandits' Association at the Navi Mumbai Sports Association (NMSA) Grounds, Vashi, in which 4 Teams namely Chenab, Dal, Wular and Jhelum participated. The young (and not so young) players showed great amount of enthusiasm in and outside the field, not only in playing but also in making necessary arrangements for the Tournament to complete in a disciplined manner.

I am not very much interested in the game of cricket, having watched the legendary sixer by Miandad off Cheten Sharma's last ball in India-Pakistan match in Sharjah. Not only India lost the match, but we KPs had to cough up large amounts of money towards week long celebrations by Muslim youth and also meet worst kind of humiliation at their hands, back in the Valley then. Here, I went to the ground basically to register my presence and be part of the community-organised programme, but the friendly contest proved something to be remembered and photographed frame by frame, which I had no hesitation to do. I enjoyed the game very much.

Being here and watching our youth in action, paid me in one more way. It gave me a message, an encouraging one at that, as far as my interest in the popularising Kashmiri culture and Kashmiri language among the youngsters is concerned. It posed a question in my mind why not involve and encourage the same youngsters in conducting Quiz programmes across Mumbai on Kashmir's Culture, History, Geography, Saints and Seers, Historical and

Religious Places etc. We used to conduct such programmes named 'Zaan Festival' under Project Zaan in mid and late 90's, where we gave away Awards in different categories in different

age-groups. This Project however got shelved due to pre-occupation of organisers and sad departure from the scene of great people like Onkar Aima Sahib, J.L.Manwati Sahib, J.N.Kachroo Sahib and Shanta Kapoor Ji.

While editing Haarvan (Project Zaan's Net Magazine) and Milchar (earlier editions), I had introduced columns like 'Your Questions on Kashmir', 'Your Own Page', 'Peculiar and Uncommon Kashmiri Words and Phrases', 'Question Bank' etc which initially got good response from our readers but had to be shelved or deferred indefinitely because of lukewarm response from the community eventually. I was sure, our culture and our language was going to die an unsung death. But this Cricket Tournament changed a lot of my misgivings and aroused a positive thought in me.

I talked to members of the KPA Youth Forum later at the Sharda Sadan, Kharghar where arrangements for celebrating the Navreh and Zanga-trai functions were being made. Same youngsters were in action here as well. I was amazed to see many of them conversing in fluent Kashmiri. One young boy even asked me if I continued to hold Kashmiri classes at Vasai, because he and some of his friends wanted to learn this language. A couple of days earlier, some



young boy had put a query on Facebook, asking if there are any arrangements in Mumbai to teach Kashmiri. After my interaction with the youth, I was forced to change my earlier view. Our youngsters, though not giving much importance to speaking in Kashmiri language, do want to know more and more about Kashmir, its history and its geography. This is definitely an encouraging sign. I am in contact with some of our youngsters in Mumbai and Pune in connection with the revival of Project Zaan and it may not be too far in the future when we will be able to organise Zaan Festivals again with participatory and logistic support from the community youth.

I would like to thank KPA, Mumbai and congratulate members of its BOT, Rajen Ji in particular for successfully organising the Cricket Tournament as part of Navreh Function this year, thus encouraging me to work on revival of Project Zaan, my pet project, which used to be envy of many Kashmiri organisations in other cities of our country. I am sure, with the active participation of these enthusiastic youngsters, we shall be able to run this project afresh with renewed zeal and vigour and this will become a role model project for others to emulate. The project will once again serve the community in informing them of the richness of our culture, the peculiarities of our traditions and rituals and in teaching the inquisitive young members of the community our sweet mothertongue, Kashmiri.



Contact editor at: editormilchar@yahoo.co.in

कॉशुर परुन छुनु मुश्किल
दफ कल गछि आसुन्य ।

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Those of you, who have yet to subscribe (or renew subscription) to **Milchar**, are requested to send their Cheques for Rs. 300.00 for one year/Rs. 2500.00 for Lifetime drawn in favour of 'Kashmiri Pandits' Association, Mumbai' and deliver at or courier to Kashyap Bhawan, Plot No. 16, Bhawani Nagar, Marol Maroshi Road, Andheri (E), Mumbai 400 059.
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Report & Biradari News

KPA celebrates Navreh cum Zang-Trai :



Navreh celebrations got a boost as the cricket participants too proceeded to

Navreh for us and Gudi Padwa for our Maharashtrian brothers fell on March 23, 2012. Though we sent text messages conveying our best wishes to our near and dear ones on the day, the KPA Biradari members celebrated the function together on April 1, 2012 at Sharda Sadan, Kharghar, Navi Mumbai.

On the day, our Youth Forum organized a Cricket Carnival at Vashi in the morning, wherein many of our members, young and old, participated. The attendance for the



Kharghar. There were more than 200 people who attended the celebrations. What was also noteworthy was to see biradari members from as far as Vasai and Virar present on the occasion.

The traditional Aarti and Bhajans were recited, followed by servings of Kahwa with Loochis, Nadir Monji, Katlam etc., which definitely must have reminded those present of the good old days in the blossoming valley. Games

like Housie etc. were also played and



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With the recent migration from Kashmir to other parts of the country, our food also has come out of the valley. It was heartening to see vegetables, which



enjoyed by all.

Most of the BoT members including KPA President Shri Rajen Kaul, Vice Presidents Shri C.L.Raina and Shri J.L.Kak, General Secretary Shri S.P.Kachru and the Editor of Milchar, Shri M.K.Raina were present.

Everyone present was elated at the progress of our dream project 'Sharda Sadan', which is going to be a cultural hub for all our members very shortly.

At this momentous occasion, the winners of the Cricket Tournament were felicitated and presented with Mementos by Shri Rajen Kaul.



have been unique to our culture and customs, also found their way outside Kashmir. Varieties like Haakh, Sochal etc. are now being grown in Pune, from where a vegetable vendor brought these tasty varieties to



Sharda Sadan. It wasn't surprising at all to find biradari members thronging to the vendor to buy the vegetables



Report & Biradari News



of the inconvenience it may cause to anyone in the biradari.

*Report : Chand Bhat
bhatchand@gmail.com*



from him. Sharda Sadan truly teleported everyone present back to Kashmir, what with even a Kandur present.

My personal view is that we must all strive in our individual capacities to preserve our language, culture, festivals, traditions and rituals. The first step towards this should be to celebrate all our festivals on the day they fall, irrespective



Report & Biradari News



Moti Kaul re-elected President of AIKS :

Pandit Moti Kaul has been re-elected as President of All India Kashmiri Samaj (Regd.) New Delhi for the term 2012-2015.

The results were declared by the Returning officer Dr. Umesh Moza in the Annual General Body meeting of All India Kashmiri Samaj held on 8th of April 2012 at KECSS Pumposh G.K-I New Delhi. Dr. Umesh Moza declared that Pandit Moti Kaul has won the elections un-opposed.



Pandit Moti Kaul was greeted by all the members present in the meeting and everybody assured him of all possible support to make All India Kashmiri Samaj more and more stronger. In addition to office bearers of AIKS, the meeting was attended by a large number of Biradari members representing different affiliates of All India Kashmiri Samaj and its life and Patron members which also included KPA President Shri Rajen Kaul.

*Input : Puran Patwari
puranpatwari@yahoo.co.in*

[Milchar and KPA Mumbai congratulates Mr. Moti Kaul on his re-election.]



SHRAPNEL - Solo Show by Veer Munshi :

Shrapnel - a Solo Show by 2002 Lalit Kala Academy Awardee and internationally acclaimed Kashmiri Artist Painter Veer Munshi was held at Lattitude 28 Art Gallery, New Delhi recently. The Millennium India Education Foundation, has teamed up with Veer Munshi to revitalize cultural traditions of Kashmiris in art & culture. Speaking on

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the occasion of opening of SHRAPNEL, Dr Uday Kakroo, Hony. Director MIEF said that the show is first step towards sensitizing common masses about the need to restore heritage and archeologically rich wooden and stone structures in Kashmir Valley that once used to be places of work, education or residences in the Kashmir Valley before these were abandoned by the people during the peak militancy period in the valley in 1990s.

Shrapnel, through the photographs of houses abandoned by its Kashmiri occupants due to mass migration from the valley during 1990s, reminds one about the extent of heritage loss, the people of state and country have experienced due to turmoil in the state since 2 decades now.

The type of exhibition is first of its kind ever held by an artist from Kashmir. The show is being supported by Ministry of Culture, Govt.of India. MIEF will be holding such shows in other parts of the country in future as well to generate more awareness amongst different segments of people.

(Source : MIEF Press Release)



AIKS Global KP Meet at Jammu :

Representatives of the mainstream KP organizations from J&K State, different parts of the country and Overseas held a



one-day Meet at Savoy Hotel in Jammu on March 4, 2012 to deliberate upon a Road Map for the eventual return of the community to Kashmir. Attended by as many as 70 delegates, the Conference was organized by All India Kashmiri Samaj and presided over by Shri Moti Kaul, President AIKS. The prominent participants were: Dr. K N Pandita (President, JKNM), Shri R K Raina (Senior Vice President, ASKPC), Shri K.K.Khosa (Senior Vice President, KP Sabha Jammu), Shri H.N.Jattu (President, AIKPC), Shri P.N.Ambardar (President, KSS Chandigarh), Shri Ramesh Razdan (KPA, Mumbai), Shri J. L.Tukra (President, Kashmiri Samaj Indore), Shri Sanjay Wali (President KPUF), Shri S.K.Handoo (Vice President, KP Samaj Allahabad), Shri Rajesh Raina (President KP Sabha, Amritsar), Shri A.K.Dewani (President, JKNUF), Smt. Nancy



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Ganjoo (Convenor, AKS Women's Cell), Shri Ravinder Bhan (Middle East) and others.

All the delegates extensively debated on the agenda based on the Draft Strategy Paper circulated in advance. The main features of the paper focused on return and restitution of the KP community so as to ensure that they are never subjected to another displacement. Therefore, it had to be in accordance with the guidelines set forth by the working group on Internally Displaced Persons in conformity with the ideology of a secular democratic philosophy of the Indian state. It is the only arrangement that can ensure security of life, freedom of expression and equal opportunities of development, both economically and culturally. After due deliberations, the Global Meet adopted the following resolutions with voice vote:

I. The Government must immediately constitute a Commission of Enquiry headed by a sitting Judge of the Supreme Court of India to probe into the circumstances and fix responsibility for ethnic cleansing of the entire Kashmiri Pandit Religious Minority Community from the valley in early 1990.

II. The only justifiable option for the KP community's return is a Satellite City for the entire community. The City should be self-sufficient in terms of overall infrastructure,

economic avenues, adequate land, decent accommodation, educational institutions, medical care, recreation centers, commercial infrastructures etc. etc.

III. Since Political Empowerment is an instrument of protecting and promoting the identity of a minority community within the body politic, a statutory provision to that effect should be institutionalized. Global Meet demanded adequate reservations for the community both in the State Assembly, Parliament and the local bodies.

IV. To preserve the ethno-religious identity of this minuscule minority, the Global Meet calls upon the government, both Central and the State, to initiate necessary steps to grant minority status to



the displaced KPs.

V. The Global Meet noted with concern that the members of the KP community who had braved to stay in the Valley, have lived a miserable life under the fear of gun. Their social and economic retrieval is, therefore, integral to the restitution of the community in its entirety in Kashmir.

VI. The Global Meet calls upon the government to take urgent steps to protect and preserve the age-old heritage of the community handed down in the shape of temples, shrines, places of worship and

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pilgrimage centres etc. The draft bill on Temples and Shrines pending in the Legislative Assembly should, therefore, be passed without any further delay.

Shri Moti Kaul, President AIKS, while concluding, expressed satisfaction at the outcome of the Global Meet and urged upon the governments, both at the Centre and the State, to act decisively on the resolutions passed by the entire KP community.

*Input : All India Kashmiri Samaj
aiksnd@live.com*



Kashmiri Pandit Conference Chief lashes out at KPs meeting Omar Farooq :

Kundan Kashmiri, KPC chief and other party activists expressed anguish against some so called KP activists and leaders who hand-shaked with and bailed out Pro-Pak and separatist leaders like Mirwaiz Omar Farooq and others after meeting them at their residences in Srinagar on 9 April, 2012 and without any community mandate discussed the issue related to return of displaced KPs to Valley. This was stated in a KPC Press Release dated 11 April 2012. Mr. Kundan said, these so-called KP leaders have forgotten the hard facts that they (Omar Farooq and others) were manipulators and conspirators of mass



violence who also challenged co-existence of KPs in the valley. They sympathized with those who killed, raped and chopped KP community daughters and others and had not a single word of sympathy with the victim KP families. Mr. Kundan expressed surprise as to what circumstances forced these so-called KP activists to hand-shake with the separatist leaders who instigated Kashmiri Muslims to rise, revolt and disrespect the holy temples and shrines earlier or after KP's displacement. KPC leadership further stated that any KP organization, individual or a group of individuals have no mandate to carry ahead their own hypothesis to decide for KP's return to the valley to serve their personal interest and agenda, but this important issue need wider debate, discussion with whole KP community, organization and in particular consultations and consensus with those who have actually returned to the valley to reside and re-settle. They warned all such forces to desist from harming the cause of KP community and its 22 year-long struggle in exile which is itself a history.

Panun Kashmir also expresses serious concern on the issue :

Expressing his serious concern over the recent hobnobbing of certain individuals and some affiliates of All India Kashmiri Samaj (AIKS) with the separatist leaders like Syed Ali Shah Geelani and Mirwaiz Umar Farooq in Srinagar over the issue of return of Kashmiri Pandits to the Valley, Panun Kashmir Convener Dr. Agnishekhar has warned such individuals and groups not to take the hapless Kashmiri Pandit community for granted. Dr Agnishekhar said that these individuals have no mandate to enter into any



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negotiations with the separatists on behalf of the community so far as their permanent geo-political return to the Kashmir Valley is concerned. He asked these individuals to make public the jointly signed reported Memorandum of Understanding (MoU).

Dr Agnishekhar also asked All India Kashmiri Samaj President Moti Kaul to clear his stand over this issue.

Input: Panun Kashmir

panunkashmirheadquarter@gmail.com



Amar Ujala scribe found dead in Srinagar :

Ashok Razdan, 45, working as a reporter for Hindi daily Amar Ujala was found dead under mysterious

circumstances at his Indira Nagar residence in Srinagar on 11 April 2012, Police said. He was living with a servant in the rented house in the high security Indira Nagar locality. Razdan's family had shifted out of the valley in 1987



to Udhampur before the outbreak of insurgency in the valley. Police said a case has been registered and an inquiry was being ordered. The servant and two others living on rent in the building where Razdan's body was found, are being questioned by police.

State Police however claims that Razdan committed suicide. "The police party found him hanged in room," the police officials said. "We took the body into custody and sent that to control room for postmortem. We have also started inquest proceedings into the death."

Input : Indo Asian News Service & Greater Kashmir



KPA Youth Cricket Tournament 2012 :

Combined with the celebrations of Navreh and Zang-Trai, a KPA Youth Cricket Tournament was organised at NMSA Grounds, Vashi on April 1, 2012. Four teams namely Chenab, Dal, Wular and Jhelum



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participated in the Tournament, playing 10 over games. First match was played between Chinab and Dal teams and second between Wular and Jhelum teams. Winners from these two matches i.e. Chinab and Wular played the final match between them. Chinab won the Tournament. The winning team was felicitated by KPA President Shri Rajen Kaul at the Navreh Function held later in the day at Sharda Sadan. All members of the team were presented Tee shirts displaying KPA Logo and cash prize sponsored by the President. Teams comprised the following:

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[Milchar lauds their initiative and dedication and wishes them all success in their mission.]



AIKS President Moti Kaul visits desecrated Vaital Bhairav Temple at Rainawari :



After being re-elected as AIKS President, Moti Kaul visited the desecrated Vaital Bhairav Temple at Rainawari on 15 April 2012 for an on spot assessment of the situation prevailing there. The temple land has reportedly been leased out by some vested interests in the Dharmarth Trust, who otherwise have no legal control over the property. Accompanied by A.K.Rajpuria (President KHWS), Veer Saraf (Convenor RIK J&K) and other community members, Mr. Kaul took stock of the prevailing situation and was pained to see the temple in a pathetic condition with age old trees

Report & Biradari News

hacked down. The locals, who put the blame squarely on Dharmarth Trust, offered all support and cooperation to Mr. Kaul.

Input : Puran Patwari
puranpatwari@yahoo.co.in



Janam Divas Jayanti of Swami Lakshman Joo Maharaj :

Ishwar Ashram Trust Mumbai K e n d r a celebrated the 105th Janam Divas Jayanti of his holiness Swami Lakshman joo Maharaj on 18th April, 2012. Even though it was a working day, nearly 100 devotees participated in the celebrations. Devotees came from Mumbai and from nearby cities. The excitement in the devotees was visible as they were celebrating the occasion for the fifth



consecutive year.

The day started with the reciting of shalukas from Sivastotravali, Bahurupagarbha, Mahimnastotra, Sriguru Gita and chanting of Gurustati by the devotees. Soon after, the Birthday Pooja of Swamiji was performed by Mrs. Phoola and Mr. C.L.Raina, Mrs. Neelam and Mr. Rakesh Shah followed by the regular Aarti 'Jai Gurudev Hare'. After the devotees had their prasad, balloons were released in air,

accompanied by recitation of relevant Shlokas. This was followed by an audio- v i d e o presentation.



Regular prasad (Lunch) was served at 1.30 p.m. after which the devotees got fully involved in the singing of bhajans. The function finally concluded at 4.45 p.m. All the devotees left the venue carrying the divine blessings of our dear master Swami Lakshman Joo.

Report : Ishwar Ashram Trust
through T.K.Raina
rainatk99@yahoo.com



Ordinance for Protection and Management of Temples in Kashmir in offing :

Chief Minister, Omar Abdullah has directed the Revenue Department to prepare a note for the Cabinet for promulgation of Ordinance for Protection and Management of Temples in Kashmir Valley. Directing the Department to come up with the note as early as possible, the Chief Minister said that the bill in this regard would be tabled in the next session of legislature. He also directed for setting in motion the process of creation of additional 3000 posts for Kashmiri migrant students. Chief Minister was chairing the Meeting of Apex Advisory Committee for Kashmiri Migrants in Srinagar on 19 April 2012.



Input : Puran Patwari
puranpatwari@yahoo.co.in



Report & Biradari News

Attention J&K Pensioners :

According to a J&K Government notification, all State pensioners, drawing their pension either from treasury or from bank, will be required to present themselves before concerned Treasury Officers once in a year to record the certificate of personal appearance. Pensioners are required to do the needful immediately failing which their pensions from the month of May 2012 will not be disbursed to them.



Pt. D.N.Munshi passes away :

Pt. D.N.Munshi, former President of All India Kashmiri Samaj, New Delhi and the Founder President of AIKS Trust, New Delhi, left for his heavenly abode on 16 March 2012 at Delhi. Pt. Munshi had slipped into coma on hearing about death of his brother Shri L.N.Raina only three days back.

*Input : S.J.Raina
sjraina@hotmail.com*

Nuptials :

❖ **Namit**, Grandson of Mrs. Susheela Munshi and Late Mr. Brij Mohan Munshi and Son of Mr. Sanjeev and Mrs. Nirja Munshi of Chembur got married to **Amrita**, daughter of Mr. Romesh and Mrs. Bindu Mirza of Goregaon, Mumbai on 15th April 2012 at Mumbai.

❖ **Kushlesh**, Son of Mr. Ramesh and Mrs. Rajni Sadhu of Vasai, Mumbai got married to **Shikha**, daughter of Mr. Kundan Lal and Mrs. Sudesh Bazaz on 28th April 2012 at Jammu.



*Milchar wishes them all a
Very Happy Married Life.*



New Arrivals :

Grandson was born to Mr. Vinod and Mrs. Asha Ganju of Dahisar (son to Mr. Sumeet and Mrs. Namratha Ganju) on 2nd February 2012 at California.

*Input : Neena Kher
neena1000068@icicirupartner.com*



Between Ourselves ... From Page 3

Youth Forum:

With my deep commitment to involve more and more youngsters in KPA, we are planning to organize a Youth Conference in close partnership with AIKS towards the end of this year. I encourage all the youngsters to come forward with suggestions / ideas for this proposed conference.

Biradari Directory:

It has been brought to our attention that there are some errors in the contact details in the new Directory. We are in the process of contacting every KPA member listed in the directory to update the contact details. We request those biradari members whose contact numbers are not available or are incorrect, to inform the same to KPA office through email to kpamumbai@yahoo.co.in or by phone to Ms. Mohanaa on 61465110 from Monday to Friday between 10 am to 5 pm

While closing, I would like to again thank you for your contribution and appeal to you to remain engaged in our ongoing projects/activities.

With regards,
Rajen Kaul



Contact Rajen Kaul at: rkaul06@gmail.com



Culture & Civilisation - C.L.Gadoo

Sanskrit Civilisation of Ancient Kashmir

European scholars searched for histories of India, from eighteenth century onwards, but could not find any that conformed to the familiar European view of what a history should be. The only exception, according to them, is history of Kashmir - Rajatarangini, written by Pandit Kalhana, a Kashmiri, in Sanskrit during 1149 AD. Rajatarangini - River of Kings, is about dynasties of kings, culture, people and about Hindu civilization of India. Kalhana is often described as India's first historian. Kalhana consulted at least eleven Sanskrit compositions on the history of Kashmir, like Nilmat Purana, Kshemendra's Nrapavli, chronicles of Padmamihira and Chavillakaran etc. while writing his own. These do not exist today, barring Nilmat Purana. The *Mahatamayas* of Kashmir are sources of early historical geography and describe the topography of the valley, also the various places of pilgrimage.

Pandit Kalhana begins writing Rajatarangini with an account of king Gonanda I, who took part in Mahabharata war and was killed. Mahabharata runs around 100,000 stanzas, probably the longest book in the world and goes back around 3000 BC. By popular tradition, the Kali Age started with the death of Sri Krishna, 35 years after the War. The Kali calendar has a beginning of 3102 BC; therefore it is thought that the Mahabharata War took place in 3137 BC.

The two great Indian epics - Ramayana and Mahabharata written in Sanskrit, speak volumes of histories of ancient kings, their dynasties, their kingdoms, wars they have fought, about people, their lands, culture

and religion. Ramayana and Mahabharata are not only epics but are historical traditions in the epic form. The planetary positions narrated by Maharishi Valmiki in Ramayana, at different events in Sri Ram's life, have stood the test of the times. Indian history has recorded that Sri Ram, born in 5114 BC, belonged to the Suryavansh and he was the 64th ruler of Ayodhya of his dynasty. Professor Subash Kak of Louisiana University in his book, 'The Astronomical Code of the Rig Veda' has listed 63 ancestors of Sri Ram, King Dashratha, King Aja, King Raghu, King Dilip and their predecessors.



The oldest records were not written on parchment or inscribed on stone, they were written in the memory of people, who handed down the precious heritage from generation to generation. The most vital part of Indian history is the race memory of the Hindu society, which gave birth to great treasure of ancient Sanskrit literature in the form of Vedas, Upanishads, Puranas, full of spirituality and ancient wisdom. The earliest scriptures of Aryans are Vedas and Upanishads known as Sruti. Later scriptures are collectively known as Smritis. Thomas Berry, a historian of cultures, made following remark about the Vedic heritage - "In quality, in quantity, in significance for man's intellectual, cultural and spiritual life, this literature in totality is unsurpassed among all other literary traditions of the world."

The Sanskrit civilization constitutes the great heritage of our country. It flourished mainly on the banks of great rivers, in

different regions by socio-religious and cultural bonds. It was on the banks of the lost sacred river Saraswati, that the Vedic seers perceived the hymns of the Vedas, in Sanskrit. Similarly, the Vedic culture spread over the banks of Indus and Vitasta rivers and it became integral part of Aryan culture. Sanskrit is the richest and most ancient language. Sanskrit language is the root of Indian culture. While speaking to the Asiatic Society in Kolkata on February 2, 1786, Sir William Jones made a statement; "... the Sanskrit language, whatever is its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong, indeed, that no philosopher could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists".

An early name belonging to Kashmir is Bharata Muni of the Natyashastra. The Natyashastra has a total of 36 chapters and it is suggested that this number may have been deliberately chosen to conform to the theory of 36 tattvas which is a part of the Shaivite system of Kashmir. The Bhana, a one-actor play described by Bharata is still performed in Kashmir by groups called bhand pather (bhana patra, in Sanskrit). Some scholars and historians, record that Kalidasa, the celebrated Sanskrit poet-dramatist had his roots in Kashmir. In fact, Kashmiri scholars, writers and poets have made highly significant contributions to classical Sanskrit literature and religious thought. The dedication of Kashmiris to Shiva and his powers in their prose and poetic writings is a golden chapter in Sanskrit literature. The Shiva philosophy

of Kashmir, also known as Trika Shastra, flourished in South India, and achieved an identity of its own. There are Sanskrit texts relating to Tantra, Kundalini Yoga, and Shaivism by Kashmiri scholars. Among the sages who propounded the Kashmir Shiva philosophy, the names of Vasugupta, Somananda, Bhatta Kallata, Utpal Dev and Abhinav-Guta, stand out as celebrated exponents. Both Vaishnava Agamas and Shiva Agamas have their source in Kashmir. So far as Sanskrit literature is concerned apart from Alankara Sastra in which Kashmirians seem to have excelled, the names of Somadeva, Kshemendra, Bilhana, Damodaragupta, and Kalhana stand out as a brilliant galaxy of genius adding lustre to the history of Sanskrit literature. Kshemendra's contribution to Sanskrit literature is unique in one respect. He introduced humor with social satire. According to Bhartrihari and other early scholars, Patanjali, a Kashmiri, made great contributions to Yoga (the yoga-sutras) and to Ayurveda.

Kashmir has been on the threshold of foreign invaders, who not only destroyed most of its history but also adulterated the culture and social values from time to time. Buddhism, Shaivism and Sanskrit learning flourished in the valley and produced a remarkably rich culture till the Muslim conquest in 14th century, overturned the social structure of Kashmir. Kashmiri scholars not only contributed original Sanskrit texts to Sarvastivadin schools of Buddhism but also to the development of Mahayana Philosophy. One of the most remarkable books that Kshemendra, who was himself a Shaivite, produced was on the Avadanas of the Buddha, a classic in later Buddhist literature.

Jonaraja's Rajatarangini (1420-70), brought chronicle to the reign of Sultan

Zainul-ab-din. Greater part of his chronicle deals with Hindu rulers from Jayasimha to Kota Rani. His pupil Srivara wrote four chapters about the events from 1459-1486 AD. The fourth and last Sanskrit chronicle entitled Rajavalipataka, which Prajyabhatta wrote till 1513-14 AD, was completed by his pupil Suka, some years after annexation of Kashmir by Akbar in 1586 AD. Narayan Koul Ajiz, wrote Twarikh-i-Kashmir in 1710 AD, about reigns of Sultans and early Mughals. Pandit Birbal Kachru wrote history of Kashmir in 1835, when Kashmir was under Maharaja Ranjit Singh, 1819-46 AD. He wrote history of Kashmir under Mughal and Afghan rulers. In 1846 AD, the valley came under Dogra rule. It was from this time onwards that scientific survey was conducted by archaeological experts using modern scientific tools regarding geography, history, and composition of its people. Archaeological discoveries have given new definitions about the history of Kashmir, its origin, people and ancient civilization.

The legends indicate that Kashmir was once a vast lake known as Sati-Sara, the Lake of Sati. The lacustrine or lake deposits locally known as Karewas, spread all over the valley, substantiate this fact of history. According to a tradition the drainer of this lake was Rishi Kashyap, hence this land was called Kashyap-pur or Kashyap-mar and later Kashmir. On the basis of scientific observations, Frederic Drew, a famous geologist, wrote, "The traditions of the natives - traditions that can be historically traced as having existed for ages - tend in the same direction and these have usually been considered to corroborate the conclusions drawn from the observed phenomena."

The Karewa formation occupies nearly half the area of the valley. Neolithic man settled on these Karewas, or Udharis in

Kashmiri. Geologically, the Karewas provided natural settlements for earliest Kashmiris, as forests for hunt and lakes for fishing and fowling were in immediate vicinity. Neolithic period was followed by Megalithic period. This period is indicated by the erection of menhirs which are huge standing stones. The history of the development of human culture in Kashmir starts from hunting culture. Even as hunter the earliest form of religion was developed. The worship of rain-god, sun-god and Vedic fire-god, were earliest form of religion which were followed by Mother-Goddess, Shiva worship and by other Vedic gods.

The extensive excavation conducted at Burzahom was the first of its kind in Jammu and Kashmir on the basis of stratified cultural deposits. Burzahom Karewa is about 25 km. north of Srinagar and about 3 km. from Telbal Nala. It is a megalithic site situated on the Yendrahom Karewa (table land) revealed that earliest settlers were pit-dwellers. The dwelling pits generally had a central post to support the roof. The pit chambers also showed partitions. Burzahom in Kashmiri means the place of birch, which was available during Neolithic times, is proved by burnt birch found during the excavations. Apart from the stone tools found at site, there were bone tools also. Twenty four soil samples from different levels of the Neolithic period were got examined and the plant remains so recovered belonged to the ancient crop of wheat, barley and lentil. The tools needed for digging, planting and thrashing of crops were found. Tools for hunting, bow and arrow were found. A stone slab bearing the hunting scene was also found.

'The stone slab obtained from Burzahom is rectangular in shape. Most of the stone slabs were plane without any

engravings. Among dozens of such slabs, only two bore the engravings. Even among the two, only one slab with a base width of 70 cm portrayed the most impressive expression of art in relation to Neolithic settlements. The engraved portion is divided into two parts. The top part shows an animal on the right and on the left are depicted two suns, one complete with sixteen radiating lines and the other one is slightly damaged. It seems that picture depicts the hunting scene but it is postulated that this is not a terrestrial hunting scene but represents actually a sky map giving location of prominent constellations and the moon on that day during which Supernova was observed (Joglekar et.al 2006). One of the hunters on the figure is same as Orion, the central animal is same as the Taurus. The hunter on the right may have been formed from stars of Cetus and the other animal on the right may be Andromeda and Pegasus. The position of Supernova's (HB9'S) is indicated by a spot in the upper part of the picture and moon's position in the carving is indicated by a bigger spot at the centre of the picture. The long curved line in the carving, traditionally interpreted as spear, may be an arc of bright stars. Also the location of HB9 fits perfectly with the left object in the picture, with a supernova of 9.6 magnitudes in the close vicinity. It is already assumed that the figure on the left is Orion and to check this relative distances of various star locations in the figure were measured with the angular separation of stars in the sky. The fitting of these various stars to different points in the figure is reasonably accurate with some error (Joglekar et.al 2006). These predictions reasonably assume to be an astronomical event which has taken place some 5,000 YB. The event is assumed to be

a Supernova (Joglekar et.al 2006). This is extract from a research paper of (Dept. of Physics) Kashmir University.

Hand made pottery in crude form also was dug out at Burzhom. A pot with 950 beads was found in a pit, sealed by a hard layer of mud. Some of the beads have parallels in Harappan beads. There are other common features in Harappan ivory combs and other objects found in Kashmir. Also cult objects found in Semthan (Kashmir) are similar to those found in Moenjodaro. In their book 'Moenjodaro : a 5000 year old legacy' by K.H.Shaikh and S.M.Ashfaque, Department of Archaeology and Museums (Pakistan) write; "The cult objects show little change from Kot Dijian elements and include the motif of *peepal* leaves (Sanskrit *asvattha* or *niagrodha. ficus religiosa*), fishes and fish-scale patterns, swastikas, hatched circles, rhombs, wavy lines and other geometrical patterns. A large variety of 'mother goddesses', phallic symbolism, tree spirits, and a homed deity recognized as 'proto-Siva'."

The radiocarbon evidence suggests movement and development of the Neolithic Culture in the Kashmir valley. It seems that Central Asian neolithic tradition entered the Kashmir valley in the second half of the fourth millennium BCE when the Neolithic Settlers occupied the western part of the valley around Kanishkapura and then moved towards central Kashmir as the dates from Burzahom indicate the occupation around 2881 BCE onwards. The neolithic settlements occupied further south-eastern part of Kashmir in about 2347 BCE onwards around Gufkral.

(To be continued)



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कवि और काव्य - बृज हाली

वद्वुन

जानानु पानस गॅयम फॅल्य फॅलिये
 सु कोनु वॅलिये आम।
 दूह दरि लोगमुत गोस गांगॅलिये
 सु कोनु वॅलिये आम।।
 ब्रमु के बाज़रु क्या छु ह्योन मॅलिये
 संगु दार त्रकुरे क्याह करुन तोल।
 आबुक मॅहलुखानु बोबुरस बॅलिये
 सु कोनु वॅलिये आम।।
 दूर ह्योत मे पांचन सूर प्योम मॅलिये
 अमि यारुबॅलिये बठि लॅज नाव।
 मनि जामु नॉविम अँदर्य यारुबॅलिये
 सु कोनु वॅलिये आम।।
 कजि हुंघ आलव गजि नारु गॅलिये
 चॅलिये ह्यथ तस जानावार।
 आयि कति गॅयि कोत ऑस्य वुफॅलिये
 सु कोनु वॅलिये आम।।
 बृज हालि मस्तानु जामु कॅम्य वॅलिये
 सोरुय बॅलिये नचि नारान।
 कॅम्यू ज़ोल दानस ज्युन छॅल्य छॅलिये
 सु कोनु वॅलिये आम।।

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क

वि बृजु हाली, जिन का असली नाम बृज नाथ बट है, पुलवामा तहसील में हवाल (हाल) गाँव के रहने वाले हैं। इस गाँव में पंडितों के तकरीबन ८० घर आबाद थे।



बृज नाथ ने गाँव के एक जमींदार श्री श्रीधर बट के घर में जन्म लिया। श्री श्रीधर बट बृज नाथ के बचपन में ही स्वर्ग सिधार गये और घर का सारा बोझ बृज नाथ की माँ श्रीमती साँपु कुजी के सिर पर आन पडा। नतीजा यह हुआ कि बृज नाथ की पढ़ाई बीच में ही रुक गई और वह अच्छी शिक्षा हासिल करने से वंचित रह गये। बड़ी मुश्किल से उन्होंने मैट्रिक पास किया।

गरीबी के साथ संघर्ष करते हुये बृज नाथ ने आड़े-टेढ़े शब्द जोडने शुरू किये जो बाद में कविता का रंग पकडने लगे। उन की स्वर्गीय माँ, जो उन की गुरु भी बन गई थीं, ने उन्हें आशीर्वाद दिया। बृज हाली मानते हैं कि उन की माँ के आशीर्वाद से ही वह जीवन में आगे बढ़े हैं और कवि बन गये हैं।

बृज हाली ने १९६३ में 'कृष्ण भगती', १९९९ में 'म्यॉन्य आलव', २००१ में 'सोज़े जिगर म्योन' और २००३ में 'क्रेशुन्य अमार' नाम की पुस्तकें लिख कर प्रकाशित की हैं। उन की एक और पुस्तक 'असरॉर्य बावथ' प्रकाशन के लिये तैयार है। उन्होंने ने अभी अभी भगवद्गीता का कश्मीरी में काव्यानुवाद भी किया है।

Traits - T.N.Dhar 'Kundan'

A Conspiracy

Conspiracy is a human trait. Countries conspire against each other. Embassies and consulates, which are meant for promoting mutual cooperation, cultural and trade relations and harmony, are also seen to engage in sabotage, subversion and conspiracy to destabilize each other. Various communities, religions, social groups and castes also conspire against each other. The reasons are jealousy, hatred, envy and selfishness. Once individuals, social groups, people of different faiths shun these adverse traits, conspiracies will cease and the world will be a better place to live in.

These are all conspiracies of external forces. A man has to face certain forms of internal conspiracy as well. At least I can vouch from my own experience that I have been a victim of some such internal conspiracy. My mind is, as in the case of any other person, the center of my thoughts and thinking. All my actions and deeds are preceded by the thinking, resolve and determination that arise and crystallize in my mind. But there are two H's, the head and the heart that conspire against this mind of mine. Sometimes they involve another H, the hands also in their scheming against my mind. These two conspire in such a way that they do not allow my mind to have its way. The head sees things from its own perspective, whether the proposed action is right or wrong, desirable or undesirable, justified or unjustified, rational or irrational and therefore should or should not be undertaken. It does not let the mind make its own choice. Heart on the other hand

sees things from yet another angle, whether the proposed action is compassionate or harsh, kind or unkind, based on love and care or on hatred and disgust. It not only sits on judgment whether the



proposed action should or should not be executed but also directs the course of action, the manner and method of the execution. Again it leaves no choice for my mind to follow a course of its liking. The two thus thwart the plans of my mind and succeed in their conspiracy.

Sometime when these two involve the hands and their friends, the legs in their conspiracy, they put my mind in a fix, on the horns of a dilemma. The hands stop doing what the mind wanted them to do. The legs stop going in the direction the mind had chalked for them and the result is that for a moment the very existence is at a stand still, not knowing what to do and which path to tread upon. It is true that the scriptures have said, '*Mahajano yena gatah sa panthah* – The right path is the one taken by the great.' But then if the head and heart do not allow the mind to do that and the hands and the legs do not obey and cooperate, what can the poor mind do? It is also true that the mind is fickle, turbulent and wavering. There are currents and cross currents of different thoughts in it and normally no single thought gets crystallized in it at one time. Even so the mind deserves to be left alone and free so that it can think as it likes and the actions will follow accordingly. Contrary to this ideal situation the head and heart are in league with each

other and they want to control the mind. They want it to be subjugated so that it follows their dictates and their commands. Poor mind! I sometimes feel that this conspiracy is the result of the lust for power. The head wants authority over my mind and me. The heart wants control over my mind and me. The two want that my limbs should act according to their wishes and directions. They are aware that thoughts precede actions. That is why they are clever enough to enter into scheming so that my mind thinks as they dictate and the resultant actions are to their taste and liking.

This conspiracy may not be flawed for the intentions are good. The head is eager that I should not think, utter or do anything unethical, immoral or bad. The heart wants that I should all the time be filled with compassion, kindness, care and feeling. Hands and other limbs are obedient servants to these two and thus obliged to follow their command and directions. All the same one should not overlook or forget that there is an overall master known as 'I' who is the chief controller overseeing the head, the heart, the limbs as also the mind. This I is always eager to keep all these under check so that the divinity manifests in thought, word and deed. Once the divinity manifests in thought the mind will be full of noble resolve. The thinking will be righteous, full of feeling and kindness. In that case there will be perfect harmony between what the head and the heart want and what the mind actually plans. The conspiracy will turn into friendship, cooperation, coordination and the result will be a balanced approach full of purity and piety.



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Matrimonial

* Wanted Qualified Alliance for 20.10.87 Delhi Born 6.15 AM, Fair, Slim KP Boy 5'-10", B.E. (IT) Working in I.GATE, Patni, Pune as Technical Lead. Contact for details: 9766955211 or 9810111832.

* Wanted Qualified Alliance for 14.8.86 Srinagar Born 5.15 PM KP Manglik Girl, MBA, Fair Slim, Bank Employee 5'-3". Contact for details: 9766955211.

* Suitable Alliance is invited for our May 1985 born Son, done his MBA in International Business and currently working abroad, Ht. 6'-2". Parents currently settled in Mumbai. Looking for professionally qualified Girl from a respectable family. Please correspond with Kulawali/Tekni of the girl with Mrs. Purnima Kaul at E-mail roop.d.kaul@gmail.com or contact 022-24451812.

Appeal

We appeal to all our authors/writers/poets to send their work to us for publication in Milchar. We accept write-ups on any topic concerning Kashmir, Kashmiri language and Kashmiris in English, Hindi and Kashmiri. Write-ups should be original and exclusive to Milchar except for Views & reviews. No controversial topics please. Articles can also be e-mailed to Editor at editormilchar@yahoo.co.in

Readers are requested to send us information about important events, appointments and promotions, awards and honours etc (preferably with photographs) for display on 'Your Own Page'.

- Editor

Culture & Heritage - Prof. Raj Nath Bhat

Cultural Legacy of KPs – 3



Marriage continued :

While the singing, & henna pasting is on, the bride as well as the groom are given a thorough bath (*kani shraan*) by aunts and sisters-in-law to prepare them for *Devgun*, the entrance of Devtas. After the ceremonial bath the boy and the girl wear clothes brought by their respective maternal uncles. The bride is made to wear '*dejhuur*' - a golden ornament, and *kalpush*-a kind of headgear.

Dejhuur is tied to a gold chain known as '*aTh*' which is provided by the groom's family on the wedding day to complete the holy alliance between Shiva – the groom, and Parvati - the bride,

'*Devgun*' is the religious ritual performed after the bath. The family purohit performs a small *yajna* on this occasion. '*Devgun*', it is believed, transforms the bride and the groom into '*Devtas*'.

On the wedding day the groom wears a colourful dress with a saffron-coloured turban on his head. He is made to stand on a beautifully made *rangoli* (*vyug*) in the front compound of the house where parents, relatives and friends put garlands made of fresh plucked flowers, of cardamom and currency notes round the groom's neck. A cousin holds a flower-decked umbrella to protect the groom against evil. Conch-shells are blown, ditties are sung and the groom's party moves towards the bride's place usually in cars and other modes of transport.

Conch-shells announce the arrival of the groom and his party at the bride's place where the lane leading to the main entrance to the house is beautifully

decorated with colourful flowers and dyed sawdust. Upon entering the compound of the bride's house, the groom is welcomed by traditional songs sung by the bride's



relations. He is put on a *rangoli* where the bride draped in a colourful silk Saree is made to stand beside him on his left side. There is another round of garlanding from the girl's relatives. Then the mother of the bride comes with a *thali* of small lighted lamps made of kneaded rice flour and an assortment of sweets and makes the groom and the bride eat from the same piece of sweet a couple of times. After this the bride is taken back into the house and the groom is made to stand at the main door of the house for a short *dvaar puja*, 'door-prayer'. The groom's party joins the bride's relatives in a very rich feast. Meanwhile the bride and the groom are seated in a beautifully decorated room for a series of rituals and ceremonies amidst chanting of Sanskrit mantras for several hours with little breaks in between. During these ceremonies, the bride is supported by her maternal uncle. The purohits of the two families recite mantras and make the bride, groom and their parents to perform a number of rituals with fire (*agni*) as the witness. The boy and the girl take seven rounds of the *agni-kund* 'spring of fire' and vow to live together in prosperity and adversity, in joy as well as in sorrow, till they are separated by death. '*Lagan*', as this ceremony is called, is followed by '*posh puja*' 'showering of flowers' in which a red shawl is spread over the bride and the

groom, held at four edges by four people, and amidst recitation of *shlokas* all the elderly people shower flowers on the two 'devtas'. After this ceremony the bride and the groom are taken to the kitchen and made to eat from the same plate.

A *rangoli* is laid in the compound and the bride and the groom stand on it. Now the bride joins the groom to the groom's place where yet another *rangoli* is laid and the bride and the groom are made to stand on it. Here the groom's party relaxes and the bride is made to wear 'aTh', the gold chain which is attached to *dejhuur*. Her hair and head-gear (*tarangl*) are tied and she is made to wear a saree given by the groom's family.

After this they return to the bride's place with a small party comprising the groom's father, brothers, sisters, brothers-in-law, and a couple of friends. As a member of her new family she is now a guest at her parent's place. The groom's party asks the bride's parents to send her (the bride) to her family (the in-laws). After a little tea, the party leaves for the groom's place. A younger brother / sister / cousin of the bride accompanies the party to the groom's place. On the next day or a couple of days later depending upon the *mahuurat* (auspicious day), the newly married couple visit the wife's parents. This visit is known as '*phirl saal*'. Upon reaching the wife's parent's place, the man and wife are welcomed with *aalath* – a thali with water, rice, coins and flowers.

The nuptials in their utterances, promises, and hopes symbolize a great social transition in the life of the bride and the bridegroom. They have to earn their own livelihood, procreate children and discharge their obligations towards Gods, parents, children and other creatures of the world. The nuptial ceremonies address all

aspects of married life: biological, physical, and mental.

During the first year after marriage, the girl's parents send gifts to the groom's place on a number of occasion in the form of cash, clothes, sweets, fruits and cooked food. Gifts are sent on the birthdays of the groom, the bride, and groom's parents; prasad in the form of walnuts and baked bread etc. on Shivratri (*herlts boog*); fruits, sweets etc. on Janamashtami and Diwali; *pulaav* etc. on *Khetsl maavas*; During the month of Magar a special ceremony known as *shishur* is solemnized when the bride is provided with a special *kangri*-a brazier used during winter, and *shishur* (*til* seeds wrapped in a piece of silk) is tied on her upper garment. On this day, near relatives, especially women, of the groom's family are invited and the girl's parents send gifts in the form of clothes, cash, to their daughter.

LaTh moklaavIn :

During her first pregnancy, the girl's parents invite her to their home, and after a little puja, she is made to wear a new headgear (*tarangl*). Then accompanied by a sister / cousin, she goes back to her home with milk, clothes, cash, baked bread & other gifts.

Sondar :

On the seventh day after delivery, the mother and the baby are given a hot bath. Special vegetarian / nonvegetarian dishes are prepared on the occasion. Pieces of paper (*burzl*) are burnt in an earthen plate and circled thrice round the heads of the mother and the baby to ward off evil. Seven plates of special food are served to the paternal aunts of the baby. This is exclusively a women's ceremony. On this day the mother's parents send '*trly phot*' (wife's basket) which contains clothes, rotis, sugar, spices, cash for the newborn,

and its parents and grandparents.

Kah nethlr :

This is the religious ceremony of purification. On the 11th day after childbirth, a small 'hawan' is performed in the house and a *tilak* is applied on the forehead of the newborn. The baby's maternal grandparents send clothes on the occasion. This ends *hontsh* (impure effect) in the family.

On the 12th day the baby is put on a rangoli laid in the house – threshold (porch) and a piece of sweet is touched to its lips, the family elders shower blessings on the baby. The baby & the mother visit its maternal grandparents where they may stay for a few days. On their return, the grandparents send baked items, curds, milk and clothes for the baby, its parents and paternal- grandparents.

Mekhlaa :

In the past, the sacred thread ceremony of a boy was performed when he would be seven years old, i.e. when he would be able to wash the sacred thread (*jeniiv, yonyi*) and recite the Gayatri Mantra. Usually, all the boys in the family are made to wear the sacred thread together in a single ceremony. Mekhla or yajnopavit involves all the ceremonies and rituals, like *mEEzy raath*, *devgun* etc. associated with a marriage ceremony. After *Devgun* the boys', called '*Meekhli-mahaaraazi*' (mekhla grooms), heads are shaven and they are made to wear saffron-coloured robes.

Mothers, and paternal aunts wear red and white thread (*nEEryvan*) on their ears and a huge '*agni-kund*' is prepared where seven purohits recite Vedic mantras for nearly 12 hours and ghee, jaggery, rice and paddy are constantly poured into the agni-kund to please the Devatas and seek their blessing. For the whole day relatives and

friends come to this '*hawan pandal*' and the eldest of the *mekhla grooms* begs of them to give *Dakshina/Ebiid* (offering) for the gurus (purohits), which the guests and relatives give with pleasure. Towards the evening the family purohit asks the father of the *mekhla grooms* to put the sacred thread on them. This is a very emotional moment for the purohits as well as the father, the members of the family, and relatives. The chanting of mantras rises to the highest pitch and the mekhla-grooms are made to wear the sacred thread, marking their entrance into the pure brahmanical fold. This begins their brahmachari period, the first stage of Hindu life, when they seek only knowledge and wisdom. After this the Guru (family-purohit) whispers the Gayatri Mantra into the ears of the mekhla grooms. They are directed to recite this mantra every morning after taking a bath. Once the yajna is concluded the maternal uncle(s) of the mekhla – grooms take them to a nearby temple. Meanwhile *prasad* in the form of rice, cereals, vegetables is served to all the relatives and friends including the mekhla grooms, and their parents who observe a fast for the whole day.

The next day (*Koshalhuum*) is observed as a day of feasting when mutton preparations are served. A day or two later, depending upon the position of the planets, sweet rice (*khiir*) is prepared and a small *puja* held. After this the mekhla-grooms are made to put on a new sacred thread and the mothers and the aunts remove the *nEEryvan*, thus bring to an end the rituals connected with the yajnopavit ceremony.

(To be continued)



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From the Pages of my Diary - K.L.Chowdhury

The Return of Satisar



Mohd Sultan traveled from Khonmooh to Jammu to seek my consultation. Khonmooh used to be a pretty hamlet from where the saffron belt started and extended up to Pampore and beyond on the national highway. It is just a stone's throw away from my home in Indira Nagar. I would see lot many patients from there before the mass exodus of Pandits from Kashmir.

"So, how are you all doing at Khonmooh, Mohd Sultan? Do you still grow saffron?" I asked him after the consult was over and I wrote the prescription for him.

"Jenab, the big sharks have bought out the small farmers. Now, there is little land left for saffron growers. We have stone quarries, brick kilns, flour and rice mills, and other industrial activity going on at a brisk pace in our village. It has changed so much you will not recognize the place. There is noise, dust, fumes and traffic," he replied with a deep and long sigh.

"You were happy to drive us away and to have it all for yourselves," I taunted him, "now, you must be happier with all the development going on."

"Jenab, we have earned the curse of Battas. We have lost everything since you left - our peace of mind, our values, and our culture. You will see, worse will befall on us - a calamity which no one has foreseen, an earthquake which will turn Kashmir upside down," he replied with genuine emotion.

Late that evening I switched on the TV. A movie, titled 2012, had just started and I sat to watch it. It is hardly ever I watch one but this one caught my interest at once. It

was about a catalysm from the heating of earth's core, leading to cracking up of our planet Earth. The depiction of the widespread devastation was mind-boggling and left me numbed.



Next morning, I received a mail - a clip from a newspaper that read: 9 Dec 2011- The results of a study conducted by Roger Bilham, a seismologist and professor of Geology at the University of Colorado at Boulder USA, presented at the American Geophysical Union meeting in San Francisco this week, predicts a major quake with magnitude 9 that is likely to trigger landslides that would dam the Jhelum River, which drains from the Kashmir Valley into Pakistan. It could put the Kashmir Valley under water within three months - and would also threaten disastrous flooding in Pakistan if the waters were released too quickly.

Was it all just a coincidence - the visit of the patient from Konmooh and his remorseful prediction made in a moment of truth about some calamity striking Kashmir as a retribution for all the wrongs going on there, the TV viewing of the horror movie 2012, and the e-mail about the seismologist's prediction of doom - following each other in a single day? They say history has an uncanny sense of repeating itself. The Hindu scriptures speak about yugas, and about the cycles of creation, destruction and re-creation.

We quite well know that this sub-Himalayan belt is highly seismic-prone.

During the last decade we had a major earthquake in POK and our side of Kashmir which left large-scale devastation in its wake. Therefore, it is just possible, there is a cataclysm in the making - the 'upside down' as Mohd Sultan put it in his rustic metaphor, or the 'Curse of Battas' the Kashmiris always refer to whenever they are faced with a new tragedy since the Jihadis and terrorists were let loose on us and we were hounded out.

One can visualize the horrific scenario, if it really unfolds the way this seismologist has predicted, of the valley returning to the mythological times when Kashmir was a huge lake - the Satisar - with the demon, Jalodbav, ruling the roast and threatening and driving away the Nagas and Pesachas till the time, Kashypa Reshi drained it at Baramulah and created the beautiful land that was our home.

Is the cycle of yugas going to repeat as enunciated in our Holy Scriptures? Well, anything is possible, and even as I consider myself one with a hugely scientific temper, can we discount the visitation of a curse?



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पञ्चाङ्ग

सप्तर्षि-५०८८ * विक्रमी-२०६९ * क्रिस्तान-२०१२-१३
निर्वासन-२३

११ मई २०१२ से ३१ जुलाई २०१२ तक



१३ मई (अष्टमी, रविवार)	... पंचक आरम्भ
१४ मई (नवमी, सोमवार)	... संक्रान्ति व्रत
१७ मई (द्वादशी, गुरुवार)	... पंचक समाप्त
२० मई (अमावस्या, रविवार)	... श्री नन्दकीश्वर यात्रा
२३ मई (द्वितीया, बुधवार)	... भगवान गोपीनाथ यज्ञ
२९ मई (अष्टमी, मंगलवार)	... ज्येष्ठाष्टमी, क्षीर भवानी यात्रा
१ जून (एकादशी, शुक्रवार)	... निर्जला एकादशी
४ जून (पूर्णिमा, सोमवार)	... माता रूपभवानी जयंती
९ जून (षष्ठी, शनिवार)	... पंचक आरम्भ
१२ जून (नवमी, मंगलवार)	... शुक्रोदय
१४ जून (दशमी, गुरुवार)	... पंचक समाप्त
२५ जून (षष्ठी, सोमवार)	... कुमार षष्ठी
२६ जून (सप्तमी, मंगलवार)	... हार सप्तमी
२७ जून (अष्टमी, बुधवार)	... हार अष्टमी, मंज्रगाम यात्रा
२८ (नवमी, गुरुवार)	... हार नवमी, शारिका जयंती
१ जुलाई (द्वादशी, रविवार)	... भगवान गोपीनाथ जयंती, लोक भवन यात्रा
३ जुलाई (पूर्णिमा, मंगलवार)	... गुरु पूर्णिमा, मार्तण्ड तीर्थ यात्रा
६ जुलाई (तृतीया, शुक्रवार)	... पंचक आरम्भ, संकट चतुर्थी
१० जुलाई (सप्तमी, मंगलवार)	... शीतला सप्तमी
११ जुलाई (अष्टमी, बुधवार)	... पंचक समाप्त
१४ जुलाई (एकादशी, शनिवार)	... कमला एकादशी
२४ जुलाई (पंचमी, मंगलवार)	... कुमार षष्ठी, नाग पंचमी
३० जुलाई (द्वादशी, सोमवार)	... श्रावण द्वादशी, शोपयान यात्रा



स्रोत : विजयेश्वर पञ्चाङ्ग • सम्पादक : ओंकार नाथ शास्त्री

अफसान - हृदयनाथ कौल रिंद

गुमानुच गट

राधाकृष्ण तु रुख्मिणी ऑस्य अकि दूह शामन बॉग्य सोन असि मेलुनि तु खॉर खबर पृछनि आमुत्य। अज़ ओस तिमव वारियाहि कॉल्य सोन कुन बुथ होवमुत। असि ति ऑस नु कृति कालुच त्पुहुंद लथ लॅज़मुच। ज्ञानि दय, दूशिवुय पासव कुस आलुच आव बुथि। कैह काला ग्राव ग्वंदु कॅरिथ, पनुन्य शेछ खबर बॉगुरॉविथ, चाय नाशतु कॅरिथ बीठ्य बु तु राधाकृष्ण हालुक्यन सियॉसी मसुलन, वॅंशीरि हुंघन ताज़ु हालातन, प्रथ बटु सुंदिस बु ति चुं चुं वनुनस बेतरी कथन प्यठ पनुन्य पनुन्य राय बॉगुरावुनि। शारिका (म्यॉन्य ड्यकू बॅड बॉर्या) तु रुख्मिणी लजि ज़नानन हुंदि आम तु अछ्यद मोजुअस यानी कामि वाजिन्यन (जीरुबायन) हुंदि छ्वकुक, नखुरन, कामिचूरि, ख्वद-यखिन्यॉरी, कालु पगाह छुटी करनुक, वज़ुम तु पेशुगी तु प्रथ त्रैयि रैत्य तनखाह हुररावनुकि तकाज़ुक्य बेतरी हुंघ बारव दिथ लुकु हुंज़, खास कर तिहुंजन न्वशन कोर्यन हुंज़, ऑबथ गॉबथ करनि। मे गव यिमन मोजुवन हुंद अंदाज़ु तिमन दूशिवुन्य हुंदि हावुबावु सॉत्य, न ज़ि बु मा ओसुस तिमन कुन कन थॅविथ।

राधाकृष्णस सॉत्य कथु करान गॅयि मे शारिकायि तु रुख्मिणी हुंज यि कथ बाथ कनन : शारिका : मुनी छा वारय? वारियाह काल गव तॅमिस बुथ वुछिनस।

रुख्मिणी: अहनी वारय। अॅस्य छि पानु केशान अमापुज़ अज़कल छा शुर्यन म्वकल। आवुरेरुय छुख नु त्रावान।

श०: पडॉय म्वकुलॉवनु?

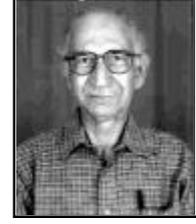
र०: अहनी म्वकुलॉवन वारुकार।

श०: स्व ऑस ना अॅजीनरी कॅरिथ एम.बी.ए. करान। व्वन्य छा कुनि जायि नोकरी करान?

र०: आहनी व्वन्य छे स्व पॅतिम्यव दूयव वॅरियव प्यठ बंगलोरु अॅकिस एम.एन.सीयस मंज़ एकज़िक्क्यूट्यू लॅगिथ कॉम करान।

श०: अदुबी वारुकार! वुछतु व्वन्य अमि हिसाबु कोताह काल गव असि पानुवुन्य मेलुनसुय, नतु आसिहे ना असि पय ज़ि सॉन्य कूर कति छे तु क्याह छि करान। तोह्य ति छिवु सानि वॉसि तु पनुनि वॉसि हुंज़ फरुख मॅशिराविथ असि सॉत्य बराबरी करान तु लटि लठ करान। च़े ति कति आसी पय ज़ि म्यॉनिस दूय सुंद नेचुव, मुनू जी ति छु बंगलोरु अॅकिस एम.एन.सीयस मंज़ जान ओहुदस प्यठ पॅतिम्यव च़ोरव वॅरियव प्यठ कॉम करान। तॅम्य ति छु अॅजीनरी कॅरिथ एम.बी.ए. कोरुमुत। (मे कुन वॅनिथ) दोपुमवु हसॉ गॅय ना मुनू जियस च़ोर वॅरी नोकरी करान? मे वोनस - अवु ज़ॉहिर।) (पतु बियि रुख्मिणी कुन) दोपुमय हय मुनी हुंदि नेथुरुक क्याह सूचवु, ताना वाना छुवु वुछमुत? (मुनुन्य कथ व्वथनु पतु रूद मे दान शारिकायि तु रुख्मिणी हुंदिस पानुवॉन्य कलामस कुनुय। मे ज़न ऑस कशिफ ज़ि शारिका हॅयि टोठ ज़नानु-शोगुल (जोरिमिलुवन) करुन)।

र०: छांडान हय छि। कॉशुर समाचारस, क्षीरभवानी टाइम्सस तु बियि बियि कॉशिर्यन मैगज़ीनन मंज़ छि लगातार एड दिवान। जोमि ति छु मॅज़िम्ययार्यन वनुनोवमुत। अमापुज़ वुनुयुख ताम म्यूल नु कांह मनुमोन तान। (हना दम दिथ) चॉनिस दूय सुंद



नेचुव ति छा अनुहूरय ?

श० : हय तु सु कोतुहय छु वाँसि। मसा आसि शेतुवुह वुहुर।

र० : तेलि अनुनावख ना तसुंज टैकिन्य ? वुछी च्चु ज्ञानख असि तु साँनिस क्वलस मुतुलक व्यछुनिथ। अँस्य मा बी छि छ्वचि चूर। असि मा बी छु दय रँछिन कुनि रंगु कांह खचर या दाग। तुहँदिस क्वलस ति मा छु कैह वनुन। त्वहि ति छव सतुवय लबु स्वनु सुंजु। प्यठ छु मे बासान मीनस तु मुनूजियस छे पढॉय लिखॉय नोकरी वाँस अख अँकिस साँत्य वाठ खयवान। बँड कथ छि जि द्वशिवय छि बंगलोरय। गरु बार करुनस मंज यियख नु कांह तवालथ। (आँजिजी सान) तलय अनुनाव टैकिन्य। ओसय प्रालब तु चोन मनशा द्यव आसि कर्मलीखा।

श० : म्योन मनशा आसुनस मंज छुयि च्चे कांह शख। मीनु छा चॉन्य कूर ज्यादु तु म्यॉन्य कम। मे छि तसुंद्य ग्वन वेद्य। स्व यथ गरस गछि, सु गरु गछि बागिवान आसुन। मुनू जी ति छु मे पनुनिस नेचिविस काका जियि सुंदि ख्वतु। म्योन द्रुय, राजन जी छु मे माँज्य व्यंदान। सु तु रजनी, म्यॉन्य दुरकावँन्य, फिरि नु म्योन वनुन। हरगाह, दय वँरितन, ट्चेकिन्य मीज्य, यि कार बोजतु मे पानुसुय ताम। अँस्य मा बी छि हेतिस देतिस लॉर्य। यी कोरि वॉलिस सामरथ तु यछा आँस, ती छु वुन्युख ताम असि शेरि लोगुमुत। तमि कथि रुज्यजि च्चु बेफिकिर।

शारिकायि हुंद यि कलामु बूजिथ गँयि मे कन व्वदुनि तु बँड्योम तशवीश। बु गोस बेकरार तु ग्वतन तु रूदुस कंड्यन प्यठ योतान्य राधाकृष्ण तु रुखुमन वखसथ सपुद्य। नेरान नेरान वोन रुखुमनि शारिकायि, “अँथ्य हय व्वन्य क्याह वोनमय, टैकिन्य हय अनुनाँव्यजि जलदुय।”

पँछ्य नीरिथय वोथुस बु शारिकायि, “यि क्याह वोनुथ च्चे रुखुमनि जि यि कार छु मे पानुसुय ताम। च्चु कमि शांदु छख शॉगिथ। च्चु छख नु जॉहिर वुनि प्राणि आलमु मंजु द्रामुचुय तु अजकलु किस माहोलस साँत्य वॉकफ्र। च्चे छुय राजन माँज्य व्यंदान ति छु पोज, अमापुज ति छु अमि किन्य जि सु ओस मसा च्चु वुहुर येलि च्चु सोन गरु न्वश बँनिथ चायख तु रोछिथन ललुवुथन, ख्योवुथन चोवुथन, मलमुथर तु नेथरु पॉथरु कोडुथन सु पनुनिस शुर्य सुंद्य पॉठ्य। बाक्यन पनुन्यन द्रुयन जॉमन ति बोरुथ लोल। तिम छि स्वपाथरु तु तिमन ति छु चोन लोल तु माय, चुक तु स्नेह च्यतसु तु तिम ति छिय च्चे यजथ कदर करान। अमापुज मुनू जी ओस च्चु वुहुरय येलि राजुनस दिलि नोकरी लँज्य। तमि पतु रूद्य सु तु रजनी शुर्य ह्यथ मसा दून च्वन वँरियन मंज अकि लटि र्यतस पछस वँशीरि गरु असि निशि तरान। तथ र्यतस पछस ति आँस्य तिम ज़ु बाँच तु शुर्य ओरु योर फेरुनि तु शुर्यन हुंद मातामाल गछान। यानी चॉनिस ज्वनस मंज छु मुनुन अनुहार, आचार व्यचार, आदाथ अतवार मसा अँकिस आँट वुहरिस शुर्य सुंद्य। तमि पतु गँय व्वन्य अरदाह वँरी असि मायग्रेशुन पतु बम्बुयि रोजान। अँस्य ज़ु बाँय तु तोह्य ज़ु दुरकाकुनि आसव बोड बँडीम आँटि दहि लटि खांदरन व्वसुवन प्यठ जोमि दिलि या बियिस कुनि जायि दून च्वन दहन प्रान्यन जॉन्यकारन हुंद्य पॉठ्य समुखेमुत्य। यिमन मोकन प्यठ ति आँस्य शुर्य बाजे साँत्य आसान बाजे नु आसान। व्वन्य हय अँस्य मुनूजी तु बियि कांह पनुनि क्वलुक या पनुन्यन आँशिनावन हुंद्य शुर्य ज्ञानोख तु कोताह। कुस शुर क्युथ छु, तसुंद्य आदाथ अतवार, व्वथु बेट, शंडु म्वंडु, तुलु त्राव, कॉम कार, पडॉय लिखॉय, लय ख्वय, रोचुन खरुन बेतरी छि नु असि हना ति वेद्य। युथ बोज जि असि छु नु मुनू जियस ह्यथ

वारियाहन शुर्यन हुंद्य सनद शुद (official) नाव ति पता। अमि म्वखु कथ बिनुहस प्यठ ह्यकव अँस्य अँस्य काँसि कोरि लँडुकस मुतुलक वँसूखु सान कँह वँनिथ या कांह ज़मानथ (guarantee) दिथ। हालांकि राधाकृष्ण तु रुखुमँनी ज़ानोख अँस्य वारु पाँठ्य पँतिम्यव पंदुहव शुरहव वँरियव प्यठ, अमापुज़ मीनु कर तु वँग़ि लटि छथन च़े वारु सँजिथ वुछिमुच़ ? तसंजि खँसलुच़, व्वथु बेठि बेतरी हुंद कोताह छुय च़े पय ? ल्यहाज़ा च़ ह्यकख नु वोसूखु सान राजुनस तु रजनी अमिस कोरि हुंज़ ज़मानथ दिथ। बियि गव सु ज़मानु येलि कूर ऑस वछुरि हुंद्य पाँठ्य येथ्य टिकिलिस मोल माँज्य गँडिहेस तँथ्य वुम्बुरि गँडिथ रोज़ान तु लँडुकस माँल्य माजि च़ॉरमुच़ कूर पपरु फँटमुच़ मानुन्य प्यवान। अज़कल छि कूर तु नेचुव पानु सरु खरु वँरिथ पनुनि मनु पनुन्य तान च़ारान। येति मोल माँज्य ति बारुसस आसान छि, तति छि तिम छरा वँन्य दिवान, या बोज़तु सैकि मंज़ु सॉर दिथ लाल कडान तु शुर कोट छु तिमव लालव मंज़ु पनुनि प्रेयि पनुनि बापथ जवॉहिर च़ारान। इमु कथु द्रैठमान थँविथ चोन रुखुमनि सथ दिन्य ज़ि टैकिन्य रँलिथ छु यि कार मे पानुसुय ताम, ओस नु वॉजिब।

यि बूज़िथ खोत शारिकायि बुथ। तँमि वोन नस खॉरिथ, मे छु नु यि चोन दुनियादाँरी तु अज़कलुकिस माहोलस मुतुलक ल्यकचर हटि वसान। च़ु छुख मँशिरान ज़ि शुरिस कँटिस छि कँह क्वलुक्य सनसकार तु वसुफ ति लारान। मुनू जियस आसन ना पनुनि क्वलुक्य सनसकार लारेमुत्य। सु ति फिरि नु स्वपाथुरु सुंद्य पाँठ्य माँलिस माजि हुंद वनुन। प्यठ छे नु वुनि येन्य कुनि तु च़े ह्योतुथ पलवस राद तु हॉंज मेनुनु। हाल यीतन टैकिन्य। स्व येलि रलि, तेलि वुछव किथु व्वथि तु किथु बेहि कथ। खबर च़े कर च़ली प्यठय

बानु छेच वोन्य त्रावुन।

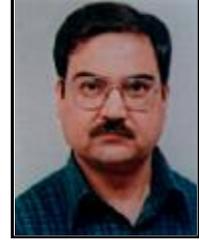
शारिकायि ऑस ज़्यव दुनिमुच़ तु तस ओस पनुन बोल बजा अनुनुक जिन अटुबारि। तमि किन्य आयि टैकिन्य तु कूसमतुनि कारु रलेयि ति। शारिका वेच़ेयि नु कुनि तु रुखुमनि तु राधाकृष्णस साँत्य मशवरु कँरिथ सपुद फॉसलु ज़ि तिम ज़ु बाँच़ गछन बंगलोर तु तति करुनावन सातु मीनस तु मुनू जियस अख अँकिस साँत्य म्युल, ज़ान पछान तु कथ बाथ। अमि बापथ ओस राजन जियस पनुनिस नेचिविस मुनूजियस, अमि कथि हुंज़ बावथ वँरिथ अकि पछि पतु च़वदॉह्यमि फरवरी शामस पाँछ बजे बंगलोरुकिस माल रोडस प्यठ होटल नव बहारस मंज़ वातनुच तॉक्रीद करुन्य। बु (युस बॉरियायि हुंदि शोकु जोरिमिलुवनु तु रंगनगँरी किन्य वलनु आव), शारिका, राधाकृष्ण तु रुखुमँनी रुद्य बँहिमिस फरवँरियस ताम तोहमुलु सान प्रारान। येलि नु राजुनुन कांह पाँगाम आव, मे कोर तँमिस फोन छूवपि हुंद सबब ज़ाननु बापथ। तँम्य वोन खँजिलजद तु वदुवनि हटि ज़ि मे छमवु चिठ्य सूज़मुच़ ख्वसु अज़ पगाह वातिवु। यि वँनिथ च़ोटुन फोन। मे तु शारिकायि गव सख तशवीश तु तजुबजुब तु अँस्य रुद्य कंडचन प्यठ योताम पगाह सुबुहस चिठ्य वॉच़।

राजुनन ओस बडु हँलीमी तु नदामँच़ सान इन्किशाफ कोरमुत ज़ि मुनू जियस छु नु यि रिशुतु मंज़ूर। तँमिस छु पनुनिसुय दफतरस मंज़ काँम करन वाजिनि अँकिस कोरि साँत्य मनु म्युल सपुदमुत तु सु छु यछान तँस्य साँत्य खांदर करुन। यि अबारथ येलि मे शारिका बोज़ुनॉव, तस लँज्य चँड तु गँयस लेदुरि छठ फीरिथ। मे चॉव त्रेश तु द्युतमस संदारनस वख। पतु वोनमस, “चँजियि बी गुमानुच गट।” तस ऑस बखॉलन ज़्यव न्यंगुलिथ गॉमुच़।

आगे पृष्ठ ४७ पर

Our Literary Treasures - Prof. Anil Raina

Leelas of Swami Shankar Joo Razdan - 4



7. Prayer to God-Guru

Introduction: The poet, in this poem, looks for God's Grace to help him understand the world. He perhaps considers God as the primordial Guru, without whose help, it may be difficult to comprehend the Ultimate Reality. The poem consists of a couplet followed by sixteen quatrains, with the rhyme scheme abac in the original.



I feel your presence
everywhere, Shree Bhagwan,
I bow to the primordial Guru,
God himself.

You have organized a great show,
And put on display a variety of scenes,
You are the spectator, and the actor, too.
I bow to the primordial Guru, God himself.

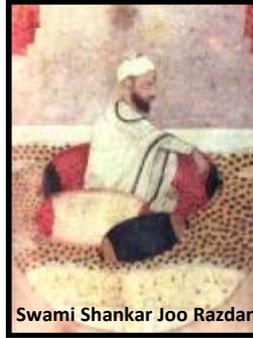
Some take on different hues,
Some who had taken on different hues
have been spurned by you,
Some dyers are dyeing their own clothes,
I bow to the primordial Guru, God himself.

Some experience death in life,
Some You have given Life even after death,
Some do comprehend
the nature of the world,
I bow to the primordial Guru, God himself.

Some spend their lives in search of the Guru,
Still they fail to trace him,
Some fail to recognize him
even when he is close to them.
I bow to the primordial Guru, God himself.
The Guru gives vision to the visionless,

He does away with the
blurred vision of Ignorance,
With him, the night lights up like the day.
I bow to the primordial Guru, God himself.

Separating the dross,
you let them grow and mature,
Those who remember you alone,
Those who recite your name
every moment,
I bow to the primordial Guru,
God himself.



Swami Shankar Joo Razdan

You are an ocean of Bliss,
with which
You fill the goblet of the saintly
and let them drink,
No one can take away the cup
from him who has received it from you.
I bow to the primordial Guru, God himself.

There are many who labour along the path,
Only those you favour will hold the rope,
The rope that was merely tearing the body,
I bow to the primordial Guru, God himself.

He puts together the rope of our *Pranas*,
The Yogi twists it tight to make it strong,
And only then is he able to pull it,
I bow to the primordial Guru, God himself.

How do they sit in the boat of contemplation?
The Guru shows them the bank,
With the Guru's knowledge,
they attain their goal.

I bow to the primordial Guru, God himself.

Avoid Evil thoughts that make you lose
your way,
Good thoughts will bring you to the coast,
Thereafter surely, you will rise higher,
I bow to the primordial Guru, God himself.

One who takes care of the spring of good deeds,
Will see the lotus in full bloom.
He will see the one seated on the lotus,
I bow to the primordial Guru, God himself.

Some cunning fellows
bargain their lives away,
Some get knowledge through self-study,
They partake of the Truth of *Shastras*, and
thus benefit,
I bow to the primordial Guru, God himself.

Some remain fools even after they study,
Some taste their cups even without any study,
Some are boastful having tasted the fruits
of study.
I bow to the primordial Guru, God himself.

Some turn into mad seers after attaining wisdom,
Attaining wisdom leads to (in)stability,
And the loss of stability leaves one staggering.
I bow to the primordial Guru, God himself.

God enacts His Leela, His Play,
Can 'Shankar' know Shankar;
O Shiv Shankar, have mercy on him,
I bow to the primordial Guru, God himself.



Notes:

Line 2. The line in Kashmiri is "guro mokha zaanu namaskar."

Lines 48-49: The 'Lotus' is a major spiritual symbol in Hindu and Buddhist philosophy. Seeing the lotus in full bloom would signify realising the God-head.

Lines 59-62: There is some obscurity in these lines. "Mati" in the original has been translated as 'Mad seers.'



8. Mortality Musings

Introduction: The longest of Swami Ji's poems is somewhat structurally loose. At many points, the meaning is obscure. Until the tenth stanza, it hints at the meaninglessness of the material world in general terms. The rest of the poem, except

for the last few stanzas, describes in vivid and graphic detail the death and pre- and post-cremation scenario in an average family. Towards the end, it emphasizes the need for a Guru to help one out of the human predicament. The poem consists of a couplet followed by 47 stanzas; the rhyme scheme in the original is aaab, different from that of the earlier poems. The images are powerful, but at times grim and sordid.



He dwells in the body in various hues,
O my mind, keep chanting the name of Ram.

The blacksmith uses his bellows,
The inside of my body is incinerated,
Only the ashes remain,
O my mind, keep chanting the name of Ram.

I wish to shut all windows,
And wake up to love and devotion,
May be, the parrot and the mynah meet,
O my mind, keep chanting the name of Ram.

I would follow you,
And look out for you,
Would dive deep into the lake,
O my mind, keep chanting the name of Ram.

This world is without any meaning,
We come and go as in a bazaar,
It is picnic of a few days,
O my mind, keep chanting the name of Ram.

Eventually, we have to go home,
Flowers have to wither,
You have to stick to the word,
O my mind, keep chanting the name of Ram.

O dear, I would start at the dawn itself,
Would have found you on the way,
Would locate the place where he dwells,
O my mind, keep chanting the name of Ram.

First, I would search for the Guru,
He would give me the sign to awaken,
Mute that I am, I would speak and gain
consciousness,

O my mind, keep chanting the name of Ram.
Guru is the light that dispels darkness,
Say so, and the secret will be out,
That is what we call Enlightenment.
O my mind, keep chanting the name of Ram.
They will come to my place to call me,
And I will stick to my promise,
There will be a shower of petals from the
branches above,
O my mind, keep chanting the name of Ram.
Once the *prana* desert the body,
Who can it return to?
Even if everyone is there with it,
O my mind, keep chanting the name of Ram.
Then all the kith and kin will gather,
And weep through the night,
They will deliberate with each other,
O my mind, keep chanting the name of Ram.
They will gather around,
And discuss his life's work,
You will feel consoled,
O my mind, keep chanting the name of Ram.
They will nudge him so badly,
That the *prana* will soon leave him,
And they will create a din everywhere,
O my mind, keep chanting the name of Ram.
They will lift him up side to side,
There will be a lot of show of grief,
And a lot of tear-shedding,
O my mind, keep chanting the name of Ram.
They will shriek loudly,
Which will give them relief,
As his *prana* desert him.
O my mind, keep chanting the name of Ram.
While shedding tears,
They will make a show of it,
We will cremate the body later,
O my mind, keep chanting the name of Ram.
Will ask you to go your way,
Ask you why you are staying back,

All this you yourself will have to bear,
O my mind, keep chanting the name of Ram.
They wish you disposed of as quickly as
possible,
They enjoy your condition,
They guess how they stand to gain,
O my mind, keep chanting the name of Ram.
They will mourn bitterly,
Let you hear what they have to say about you,
You can't believe that
this will happen to you, too,
O my mind, keep chanting the name of Ram.
What a scene you saw of your father!
You too will merge with that basic secret;
Greed is a great disease, what can cure it?
O my mind, keep chanting the name of Ram.
They will bathe you in hot water,
Check if you are still alive,
They will search for some gold on you,
O my mind, keep chanting the name of Ram.
After the bath, they will take the body out,
Wrap you in the shroud,
Thereafter, they will put it on the bier,
O my mind, keep chanting the name of Ram.
They will carry it on their shoulders,
Take it through the bazaar,
But no one will befriend it.
O my mind, keep chanting the name of Ram.
They will carry it to a far away crematorium,
Where they will make a pyre of big logs,
No one would be crying now for him in his
home,
O my mind, keep chanting the name of Ram.
Someone will come there carrying an axe,
He will lit the pyre,
And the flames will leap high to the sky,
O my mind, keep chanting the name of Ram.
Someone will ask what is he doing,
Why can't he be patient?
People have been dying since times

immemorial,
 O my mind, keep chanting the name of Ram.
 He will get up and try to walk home,
 Will get tired while ascending,
 And will have to stop for a moment,
 O my mind, keep chanting the name of Ram.
 They will leave him alone and helpless,
 Burning in a field far away,
 And every one will return home,
 O my mind, keep chanting the name of Ram.
 Will return home,
 The family will come out and say,
 The food is served for you,
 O my mind, keep chanting the name of Ram.
 O mortal being, no one is going to walk
 beside you,
 Not even your arms, legs, or breath,
 This is the way countless have gone from
 this world,
 O my mind, keep chanting the name of Ram.
 Those who are born in this world,
 Get trapped in illusion and attachment,
 And remain far away from true knowledge,
 O my mind, keep chanting the name of Ram.
 Don't be disturbed by this,
 You need to comprehend this fall,
 Of a leaf from the tree, that the world is,
 O my mind, keep chanting the name of Ram.
 They will look at each other,
 Look if there is something left behind,,
 Will search for wealth and material things,
 O my mind, keep chanting the name of Ram.
 Human beings adopt falsehood,
 Are entrapped in worldly *maya*,
 That is why their wisdom is flawed,
 O my mind, keep chanting the name of Ram.
 Attachment is omnipresent,
 The offspring will say,
 And get embroiled in the day to day,
 O my mind, keep chanting the name of Ram.
 They will gather the fruits of *maya*,

Hide them from one another,
 Break relationships and contact,
 O my mind, keep chanting the name of Ram.
 They will fight among themselves,
 Asking for their share and more,
 Will separate the grain from the chaff,
 O my mind, keep chanting the name of Ram.
 He remembered nothing,
 Because he desired illusions,
 The mind will not let him sit still,
 O my mind, keep chanting the name of Ram.
 We have nothing to take from here,
 From this circle of birth and death,
 Except to rotate the potter's wheel,
 O my mind, keep chanting the name of Ram.
 They forget death,
 Caught in the daily chores,
 They get engrossed in the World,
 O my mind, keep chanting the name of Ram.
 O ignoramus, be watchful,
 Treat the worldly riches as petty,
 Treat the world of attachments as a net of thorns,
 O my mind, keep chanting the name of Ram.
 Eventually, there is nothing to be achieved,
 No one will say a word,
 Won't understand it without pondering on it,
 O my mind, keep chanting the name of Ram.
 Realize, while there is time,
 That you need to follow the Guru,
 Spurn ignorance,
 O my mind, keep chanting the name of Ram.
 Ignorance is darkness,
 Come into light,
 Give up all baseness and adopt the Good,
 O my mind, keep chanting the name of Ram.
 Delve deep into the knowledge of Truth,
 Acquaint yourself truly and purely with the Guru,
 It will be easier to get to the core of Knowledge,
 O my mind, keep chanting the name of Ram.

[Contd. on Page 40](#)

Kashmir Imbrolio - Dr. Romesh Raina

Valley's Losses and Gains

The post -1990 history of Kashmir is unfortunately shaped by the impulses of separatism. The basic outlines to retain maximum countervailing power and establish its identity within the political system have come to stay. To begin with, such events offer an opportunity to examine the contours of its political agenda whose predominant features include to persistently question the Accession of Kashmir and keep the so-called disputed status of Kashmir alive. Appointment of the Saudi national, Abdul Bin Abdul Rehman Al Baker by OIC recently as a special envoy on J&K has lent further strength to the separatist movement. It has demonstrated, though symbolically, the importance that Muslim world attaches to the happenings in Kashmir. This tantamounts to laying ideological foundations of broad separate political future of Kashmir. It has profoundly altered the political situation by impacting the pro-India constituency in the valley. It is also resulting in structural inequities in Kashmir's bruised polity severely affecting the political resistance of this constituency where the religious identity is getting more pronounced rather than national identity. It is a manifestation of sweeping political changes in the offing in Kashmir, better explained as a society in transition.

For the better of the decade and a half, the practicing politicians of Kashmir have brought into fore the fallacy of instable political environment. This is conditioned by a number of political factors which provide it with the ultimate voice. This is manifest in their contempt of the very idea

of accountability reflected best in action-reaction sequence of events. The brunt of all this is borne by the civic society which succumbs to the pressures from these small yet powerful separatist groups. It is a classic case of entrenched separatist power bloc flexing its muscle in a bid to strengthen the stranglehold over the power structure.

Within this context there is an assertion of a new political identity for Kashmir. It has no doubt pushed Kashmir politics to a new stage and provided new content to it. What we are witnessing in Kashmir today is a larger phenomenon. It is an expression of the ideas of nationhood based on religio-political philosophy and that constitutes the core of separatist agenda around which the present edifice of separatist politics has been built. There is a continuous and constant effort by its practitioners to attune the people to this core to get them absorbed and assimilated. In its construct many changes, some subtle and others more obvious, have had a significant impact on the lives of the people. Even some mild shifts within the politics reflected on the fundamentals of the societal structure. The cumulative effect of such shifts is change in the culture of the society also brought about by intensifying the religious campaigns. It helps us to understand the complex ties that bind separatism and politics. This is based on the belief that world is divided in Huntingtonian Blocks where one religion or other prevails and the rest exist on sufferance.

The separatist movement is built on the



premise that Kashmir has to reshape its political future. It is a situation which confronts the very accession of Kashmir to India. At the conscious level it has chosen to be an instrument of Kashmir's political recovery and its re-affirmation to the majoritarian identity. As such it is natural that it will figure prominently in re-shaping the politics of Kashmir. The vocabulary of this changing politics is best defined by the circumstances under which two recent events Amar Nath Land Agitation and Shopian incidents took place. The aim is to mobilise people through hysteria and disinformation campaign by levelling allegations of atrocities, excesses and Human Rights violations. The resonance is clear. It has beset a challenge to the might of the country as the objective is clear and the assertion is based on exclusionary religious identity. A close look at these two incidents will reveal a connection of connectivity. The political tremors caused as a result of such a connection symbolize downsizing the political and social space of secular democracy and multiculturalism. It continues to stir the pot to everybody's discomfort. It also provides the core structure to the religion as a marker of political identity which is uncomfortable with multi-religio-cultural pluralism that is not rooted in its philosophy and practices. Both these events will be registered in the history of Kashmir as examples of vitiating political atmosphere.

In a duststorm of confusion, the Indian government, in its bid to script a new political history of Kashmir, suggested a policy of 'quiet diplomacy' ostensibly based on PM's statement made in Srinagar on 24th March, 2006 that the line of control between India and Pakistan will be made as just a line on a map. It was obviously a statement made to please Pakistan, Pakistani lobby in Kashmir, votaries of

greater autonomy and self rule. To begin with, regular announcements regarding withdrawal of about 30,000 troops has a special place in the process. Different political commentaries have been written on the subject, the most important being the one by A. G. Noorani in his article Agenda for Kashmir (Frontline – December 18, 2009) which focuses on four points:

- 1) Self-governance or self rule for Kashmir and POK;
- 2) Real empowerment of the people;
- 3) Making LoC an open border for trade and commerce; and
- 4) Joint management mechanism and demilitarization.

These are the four areas on which there appears to be some understanding between India and Pakistan under General Musharaf's non-territorial solution to Kashmir and through Track-2 diplomacy. While dealing with internal terrorist politics of Kashmir, the Working Group on Centre-State relations formed as a result, submitted its report recently. Some high points of Justice Saghir Ahmed's report are:

1. Issue of article 370 be settled once and for all;
2. Restore autonomy to the extent possible; and
3. Self-rule appears related to the Autonomy.

The events and trends that have defined India's policy towards Kashmir include addressing its various political dimensions, both internal and external. It seems that there is an effort to re-examine the political status of Kashmir with the focus on externalities. In this regard the timing of quiet diplomacy, though wounded substantially by a near fatal attack on Fazal Haq Qureshi and submission of Justice Saghir Ahmed's report, assume significance in the light of China's increased assertion in Asia. To bring home the point it is very

important to mention that America's China-centric Asia policy has become a reality. The Asian power equilibrium is in transition and the echo of its tilt will be felt in Kashmir.

Kashmiri Pandit issue seems to have disappeared from the minds of the people and receded from the consciousness of the powers that be, lending substance to the view that the only way to ensure attention to a cause is violence, street protests and other undemocratic methods. Kashmiri separatism hogs all the attention and focus despite its trajectory of confrontation. It encourages them to release the forces which can influence the shaping of Kashmiri politics to their needs and demands. Implicit in it is the proposition that any concessions to separatists is the denial of justice to the victims of violent separatist politics and negation of the sacrifices made by the people in defending the honour of their motherland. This is not to suggest that a resolution of the issues of Kashmiri Pandits will end the separatism in Kashmir but without such resolution, politics of separatism can't be fought. The rights of the displaced Kashmiri Pandits need to be recognized. An eventual solution is to uphold their right of return. The present situation of squeezing their political and religio-cultural space suits the anti-KP forces and is not unwelcome to separatist politicians as well. There is a feeling that the ability of Kashmiri Pandits to launch a political battle has been largely diminished over the years. All in all though separatists make some mention of Kashmiri Pandits occasionally but they are under no pressure from any quarter to subscribe to the doctrine of equality. Even by any stretch of imagination, they cannot claim to represent Kashmiris, leave alone KPs. Their approach seems to keep the sentiment of separatism alive ideologically and politically.

The Kashmiri Pandit movement faces a dilemma as it has a variety of conflicting forces to face. During this critical period the fate of the displaced community is being determined by post-1990 Kashmir politics which has large overtones of separatism in it. The vision and courage of KPs is reflected in their strength to stay the course in the political battle against powerful and well organized separatist politics. Regaining the foothold to protect their fast eroding political space is the ultimate objective and that is very critical for KPs future. We must face up to and respond appropriately to the changing political realities as equals.



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Swami Shankar Joo Razdan ... From Page 37

The sum and substance of this is to adopt the Guru,
Locate him and position him in your mind,
He alone will remove all impediments,
O my mind,
keep chanting the name of Ram.

I have come running with full faith,
O 'Shankar,' clear the wild growth,
Whatever the ties, the obstacles, give them up.
O my mind, keep chanting the name of Ram.



Notes:

Line 9: The reference to the meeting of the parrot and the mynah is not clear to me. Traditionally, the meeting of the parrot and the mynah stands for the uniting of the male with the female: in this case, may be it symbolises the meeting of *Atma* (female) with *Parmatma* (male).

Line 21: The line is obscure.

(To be continued)

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काव्य - अनिल नखासी मेरी नज़्म*

जिन्हें नाज़ था हिंद पर वो कहाँ हैं
बिखरा पडा सब कुछ यहाँ है
ये कुर्सी के चर्चे ये रिश्त के खर्चे
सिक्कों में बिकते ये सरकारी पर्चे
ये घोटाले काले किसके हैं पाले
ये महंगाई से दबे गरीबों के नाले
अब भी लगती ये लम्बी कतारें
हिंद के कब जागेंगे सितारे
वही पाँव छालों से घिस घिस रहे हैं
सियासत के मारे पिस पिस रहे हैं
ये टिवट्टर की दुनिया ये मीटर की बातें
यहाँ बिकते हैं दिन बिकती हैं रातें
यहाँ दौलत देकर तालीम लेलो
दौलत से अब खेल भी खरीदो
सरे आम देखो तमाशा ये क्या क्या
मासूम अबला पे गुज़रती है क्या क्या
ये क्रौम के झगडे अब भी हैं तगडे
ईमान सच्चाई खाती है रगडे
यहँ मज़हबों की होती है दुहाई
इंसानियत मगर टूटी शरमाई
यहाँ दानिश्वरों की न कोई कमी है
बहस में ही मसलों को कुचले यहीं हैं
खोई है 'नखासी' ये साफ नियत कहाँ है
जिन्हें नाज़ था हिंद पर वो कहाँ हैं

* With due respects to Sahir Sahib)

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☺☺

Cartoons
by
Anil Nakhasi



महंगायी



लल बु द्रायस लो लरे ...



कश्मीरी माईग्रेंट



धारावाहिक - म.क.रैना

गुले बकावली - ८

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माल महमूदा से अपने देश वापस जाने की बात करती है :

राजकुमार ने महमूदा से पूछा, “मुझे बताओ कि तुम असल में कहाँ से आई हो और तुम्हारे माता पिता कौन हैं? मुझे यह तो मालूम है कि तुम्हारे माता पिता से तुम को हमाल ने ही जुदा किया था। मुझे ऐसा लग रहा है कि तुम्हारे पिता इराक़ देश के राजा हैं। तुम्हें फिर से पाकर वह बहुत खुश हो जायेंगे। मुझे भी अपने देश लौटने का बड़ा शौक़ है। तुम अगर हमाल से बात करोगी तो मुझे यकीन है कि वह ज़रूर तुम्हें जाने की इजाज़त देगी।” महमूदा ने राजकुमार से वादा किया कि वह अगले ही दिन हमाल से बात करेगी। उस ने कहा, “मेरा मन भी यही कह रहा है कि वह हम दोनों को जाने की इजाज़त दे देगी।”

अगले दिन सुबह होते ही हमाल उन दोनों के लिये खाने पीने का सामान लेकर आई। हमाल ने देखा कि महमूदा उदास बैठी है। उस ने कहा, “मेरी प्यारी बेटी! क्या सोच रही हो? तुम्हारा मन कुछ उदास लग रहा है। मुझे बताओ, तुम्हें क्या चाहिये। मैं ला दूंगी।” महमूदा ने कहा, “मुझे जो कहना है वह साफ़ साफ़ कहूंगी। गुस्ताखी माफ़ करना। मुझे अपने देश वापस जाने को मन कर रहा है। मैं आप से हम दोनों को यहाँ से जाने की इजाज़त मांग रही हूँ। राज कुमार भी यही चाहता है। क्या आप हमें जाने की इजाज़त देंगे?”

हमाल बेटी की बात सुन कर सकते में आ

गई। उस ने महमूदा से कहा, “मुझे यकीन है कि तुम्हें मुझे छोड़ कर कहीं जाने का शौक़ नहीं है। पर ऐसा लग रहा है कि राजकुमार ने तुम्हारे मन में यह बात डाल दी है। अगर मुझे मालूम होता कि राजकुमार तुम को अपने साथ ले जाने की बात करेगा तो मैं कभी भी तुम्हें उसको न सौंपती। क्या मैंने तुम्हें प्यार से पाल पोस कर बड़ा नहीं किया? क्या मैंने तुम्हारे लिये अपनी



दुनिया न छोड़ी? मुझे कहाँ मालूम था कि तुम मेरे साथ इस तरह बे-वफ़ाई करोगी। तुम ने यह नहीं सोचा कि मैं तुम्हारे बिना कैसे ज़िंदा रहूंगी?” महमूदा ने कोई जवाब न दिया। उस के मन की हालत उस के चेहरे से साफ़ दिख रही थी। हमाल से उस की हालत न देखी गई। उस ने कहा, “ठीक है। यदि तुम राजकुमार के साथ

जाना ही चाहती हो तो मैं तुम्हें नहीं रोकूंगी। मैं चाहती हूँ तुम जहाँ भी रहो, खुश रहो। तुम दोनों कल यहाँ से रवाना हो सकते हो। मैं तुम्हारे जाने का सब इन्तिज़ाम कर दूंगी।” हमाल की बात सुन कर महमूदा और राजकुमार दोनों खुश हो गये।

ताज-उल-मलूक और महमूदा रिज़वान शहर पहुँचते हैं :

महूरत देख कर हमाल ने अपनी बेटी महमूदा और राजकुमार के जाने का समय तय कर लिया। उसने अपने सिर से दो बाल निकाले और दोनों को एक एक बाल देकर कहा, “मेरे यह बाल बहुत



सम्भाल कर रख लेना। अगर कभी मेरी ज़रूरत पड़ी तो यह बाल आग के सामने कर लेना। मैं तुरन्त अपने अठारह हज़ार दैत्यों को लेकर तुम्हारे सामने हाज़िर हो जाऊंगी।” इस के बाद उस ने राजकुमार से कहा, “महमूदा मेरी जान है। तुम इसे इनसानों की दुनिया में लेकर जा रहे हो। इस बात का ध्यान रखना कि उसे कभी कोई तकलीफ न हो। यह कहाँ और किस हालत में रहेगी, मुझे हमेशा इस की खबर रहेगी।”

हमाल ने अपने मातहत दैत्यों को आवाज़ दी। तुरन्त उस के सामने हज़ारों दैत्य जमा हो गये। हमाल ने उन में से एक तेज़ रफ़्तार दैत्य को चुना और उसे कहा, “मैं राजकुमार को और अपनी बेटी को तुम्हारे हवाले कर रही हूँ। इन्हें अपने कंधों पर बिठाकर, जहाँ राजकुमार कहें, वहाँ ले जाओ। पर ध्यान रहे, इन्हें कोई तकलीफ न हो। वापसी पर इन की तरफ से एक पत्र लिख कर लाना कि तुम ने इन दोनों को सही सलामत और किसी तकलीफ़ के बिना उन के देश पहुँचा दिया है।”

दैत्य सामने आ गया। उस ने हमाल से कहा, “आप भरोसा रखें। मैं उन्हें फूल की तरह उन के देश पहुँचा दूंगा।” हमाल की आंखों में आँसू थे। वह अपनी बेटी को दूर होते हुये नहीं देख पा रही थी। दैत्य अपने कंधे नीचे करके बैठ गया। हमाल ने महमूदा और राजकुमार को दैत्य के कंधों पर बिठा दिया। दोनों को प्यार किया और खुदा से दुआ की कि वह अपने देश सही सलामत पहुँच जायें।

दैत्य ने आकाश की तरफ उड़ना शुरू किया। कुछ ऊपर पहुँच कर उस ने राजकुमार से पूछा, “कहाँ जाना है?” राजकुमार ने कहा, “हमें रिज़वान शहर में बीसवा के महल के पास उतरना है।” दैत्य उड़ता रहा और कुछ देर बाद बीसवा के महल

के पास ज़मीन पर उतर गया। अपने कंधों से राजकुमार और महमूदा को आहिस्ता से उतार कर उसने राजकुमार से सलामती का पत्र लिख कर देने की विनती की। राजकुमार दैत्य को कुछ देर अपने साथ रखना चाहता था। उस ने कहा, “ज़रा रुक जाओ। इतनी भी जलदी क्या है तुम्हें वापस जाने की?” दैत्य ने कहा, “वहाँ हमाल बेकरारी से मेरा इन्तिज़ार कर रही होगी। मुझे जलदी जाना होगा।”

यहाँ इन की बात हो ही रही थी कि महल के अंदर बीसवा के कान खड़े हो गये। उस ने राजकुमार की आवाज़ पहचान ली। खिडकी से बाहर झाँक कर देखा। उस का राजकुमार सचमुच महल के बाहर खड़ा था। बीसवा दौड़ कर महल से बाहर आई और राजकुमार के गले लग गई। उस ने राजकुमार से कई सवाल पूछे। यह भी पूछा कि साथ में आई हुई औरत कौन है? राजकुमार ने सारी बात बता दी। बीसवा ने पूरी बात सुन ली और महमूदा को गले लगाया। अब वह दोनों आपस में बातें करने लगे और एक दूसरे का हाल पूछने लगे।

उधर दैत्य को वापस जाने में देर हो रही थी। उस ने फिर राजकुमार से विनती की कि वह उसे पत्र देकर जाने की इजाज़त दें। राजकुमार ने पत्र लिख कर दैत्य के हवाले कर दिया और वह तुरंत वहाँ से चला गया।

ताज-उल-मलूक और बीसवा का निकाह हो जाता है :

राजकुमार और महमूदा बीसवा के साथ महल के अंदर गये। वहाँ महल के सब वासियों ने उन का स्वागत किया। बीसवा खुश थी कि उस का राजकुमार सही सलामत वापस आ गया है। उस ने पूरे शहर में चिरागां करने का हुक्म दिया। साथ

ही एक बड़ी दावत का भी इन्तिज़ाम किया। बीसवा ने अपने पिता और उन के सभी अमीरों और वज़ीरों को खाने पर बुलाया।

जब सब लोग खाना खाने लगे तो बीसवा अपने पिता को एक तरफ ले गई और उसे कहा, “मुझे इजाज़त दें कि मैं आप से कुछ कह सकूँ।” पिता ने इजाज़त दी। बीसवा ने उन्हें अपनी और राजकुमार की पूरी बात बताई और कहा, “राजकुमार परिस्तान देश गया था और वहाँ से सही सलामत लौट भी आया है। हम ने एक दूसरे से वादा किया था कि उस के परिस्तान से लौटते ही हम आपस में शादी कर लेंगे। क्या आप की इजाज़त है?” पिता ने कहा, “तुम खुद समझदार हो। तुम ने जो सोचा होगा, ठीक ही होगा। तुम जो फैसला करोगी, मुझे मंज़ूर है।”

बीसवा खुश हो गई। उस ने शहर के क्राज़ी और वकील को महल में बुलाया। उन के आते ही बीसवा का राजकुमार के साथ निकाह हो गया। हर तरफ से ‘मुबारक’ ‘मुबारक’ की आवाज़ें गूँजने लगी। इस का बाद साज़ व संतूर की महफिल सजायी गई। लोगों को नाना प्रकार की शराब पिलाई गई। खाने के लिये तरह तरह के व्यंजन तैयार किये गये।

ताज-उल-मलूक बीसवा और महमूदा को लेकर पूरब देश के लिये निकल पडता है :

राजकुमार ताज-उल-मलूक राजा रिज़वान शाह याने बीसवा के पिता से मिलने गये। राजा ने उसे अपने पास बिठाया और हाल चाल पूछा। राजकुमार ने कहा, “ऐ शहंशाह! मैं बहुत समय से घर से बाहिर हूँ। मेरे पिता का नाम ज़ैन-उल-मलूक है और वह पूरब देश के शहंशाह हैं। उन्हें मेरी बहुत याद आती होगी और मुझे भी उनकी याद सता रही है। यदि आप की आज्ञा हो तो मैं

अपनी रफ़ीक़ याने बीसवा के साथ अपने देश चला जाऊँ।” राजा ने कहा, “मुझे आप के घर जाने पर कोई आपत्ति नहीं है। मेरे लिये तो यह एक अच्छी बात है। पर अभी अभी आप सफ़र से लौटे हैं। कुछ दिन आराम कर लेते तो अच्छा होता।” राजा की बात सुन कर राजकुमार सात दिन और रहने पर राज़ी हो गया। उन के रहते राजा ने उन के सफ़र पर जाने का पूरा इन्तिज़ाम भी कर दिया। एक बड़े समंदरी जहाज़ पर सफ़र में काम आने वाला सारा सामान लाद दिया गया। राजकुमार ने जो सम्पत्ति हासिल की थी, वह भी जहाज़ के अंदर डाल दी गई।

राजकुमार ने बीसवा से कहा, “अपने देश वापस जाने से पहले मैं आप से विनती करता हूँ कि आप ने पूरब व पच्छिम के जिन राजकुमारों को कैद करके रखा है, उन्हें आज़ाद कर दें। मैं यह भी चाहता हूँ कि आज़ाद करने से पहले आप उन्हें महल के अंदर बुला लें और उन के कंधों पर गुलामी का निशान लगा दें।” बीसवा ने इस काम को राजकुमार का आदेश समझ कर पूरा कर दिया। सभी राजकुमारों के कंधों पर गुलामी का निशान लगा दिया गया और उन्हें बहुत सारी दौलत देकर रिहा कर दिया गया।

सफ़र पर निकलने के दिन राजकुमार ने महमूदा व बीसवा को जहाज़ पर चढ़ा दिया और जहाज़ चलाने वाले को आदेश दिया कि उस के आने तक वह जहाज़ को पूरब पच्छिम नाम की बंदरगाह के पास ले जाकर खड़ा कर दे। राजकुमार खुद खुशकी के रास्ते अपने भाईयों को ढूँढ़ने के लिये निकल पडा।

(अगले अंक मे जारी)



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Know Your Motherland - M.K.Raina

Kheer Bhawani



Photo : Autar Mota

Known widely as Kheer Bhawani and Ragnya Asthapana, Tullamul is situated 27 Kms. north of Srinagar, in Gandherbal Tehsil. It is said that Mata Ragnya came to Kashmir during the times of Ramayana. The holy spring of Tullamul is situated on the bank of a branch of river Sindh, called, according to Nilamat Purana, Tsandara Baga. It is approachable both by road and by river.

The legend says that Lord Rama worshipped Ragnya Devi when in exile. After the exile, Lord Rama asked Hanuman to relocate the seat of Goddess to Shadipora, from where it was later shifted to present site. Another legend says that Ragnya Devi appeared in the dream of a priest named Raghunath Gadroo and asked him to shift her shrine to present place.

The main temple is in the midst of a spring, the water of which is observed to change its colour from time to time. It has often been of light green, red rosy and milky white shades. Any shade of black colour is

said to be inauspicious for the inhabitants of the Valley. This colour is said to have been prominent in the year 1947 when the Pakistani raiders attacked the peaceful Valley. Many times rising of bubbles has been observed which form the mystic Chakra on the surface of the water.

The present temple was constructed by Maharaja Partap Singh in 1912 A.D. on the foundation of an ancient temple, said to have been destroyed in 14th or 15th century. The stone image of Devi in the temple is believed to be more than 600 years old. The annual fair is held on 8th day of the lunar fortnight of Jestha. It is said that the present diety was installed on this day. The devotees usually come here on every lunar Asthami. They visit the shrine only when on vegetarian food. The Shrine is managed by Jammu and Kashmir Dharmarth Trust.

Source : Project Zaan Archives

Book Review - Prof. Raj Nath Bhat

Foreigners and Foreign Languages in India

Book : *Foreigners and Foreign Languages in India : A Sociolinguistic Study.*

Author : *Shreesh Chaudhary.*

Cambridge University Press - 2009



saga covering a time-period of over four millennia, the Volume gives an enchanting account in nearly 600 pages (7 Chapters) of the influences and impact that linguistic super-strata during various ages have made upon the vernaculars across South Asia. His canvass is wide. He begins his journey with Sanskrit whose mythical 'entry' into India precedes the entry of Greek, and Hebrew. A detached Socio-linguist attempts to unravel the function of each of these languages. History-texts are replete with statements ascribing foreign origins to the speakers of these languages. Such statements are attested with regard to Greek and Hebrew as Historical records within and outside India testify to their entry into the sub-continent at specific periods in known history; but in the case of Sanskrit there are divergent speculations supporting its indigenous or foreign origins. The author takes no position; he prefers to leave it to the wisdom of the reader to decide the issue. At one time in the course of history, 'Sanskrit had specific roles from Egypt in the west to the Philippines in the East' (p.6). 'India has always been a geographical and cultural term (p.5), a multiracial, multiethnic, multinational and multilingual country' where 'at least six racial elements have contributed to the formation of India's population' (p.2). 'The identity of the 'original' inhabitants of this sub-continent, and the identity of the

language(s) they spoke, remains enigmatic' (p. 4).

Subsequently, Chaudhary follows the entry and expansion of Persian, Arabic, Turkish, Pashto into India, and



provides minute details of the impact these tongues made upon Indian speeches resulting in enormous lexical borrowings and the emergence of a variety of speech known as Urdu. The Mughal emperor, Akbar banned use of Devanagri script and made Persian compulsory for a job in the king's service. That made Persian the only language of administration, that facilitated large scale Persian lexical-borrowings into modern Indo-Aryan languages.

Finally, he describes the working of European business and missionary cartels from Europe, France, Portugal, Great Britain, who eventually enslaved India and added new dimensions to linguistic dominance and cultural hegemony. This perhaps was the first time in known history that minor languages began to disappear. Portuguese were loaded with religious fervour. They made Portuguese mandatory for their subjects and scorned local tongues! They were keener on promoting Christianity rather than commerce. The Indian territory occupied by them shrank significantly, but the impact of the Portuguese lexis upon Indian languages did not (p. 244).

The Armenians were the first Europeans to re-establish links with India in 150 B.C.E, after Alexander's invasion. But they (the Armenians) were European only notionally. Proficient in Persian and some

Indian languages, they became interpreters between European trading companies and the then Indian Kings. Mughals allowed as many as 28 languages in their court and interpreters for each language were in place. Armenians did not attempt to spread their culture but maintained their language and cultural identity.

There is a quotable-quote at almost each page of the Volume. But the presence of proof-reading slips (very few though) in a book published by such an established House seems unexplainable. The author has invested eight years of research in the libraries in India and Great Britain to prepare an authentic account, based upon literary and other archival materials, of the journey of History and Languages in India. The *Grantha* in my humble opinion is a must read for any Indian Sociolinguist as well as Historical linguist, and for those interested in History of Words and movement of languages.

Shreesh Chaudhary, the author of this thick Volume, has for over eight years culled, mulled over, and explored the strength of Indians' penchant for multilingualism that has enabled them to preserve and extend protection to multiple diversities, including linguistic, on the sub-continent. It is a Great Linguistic Play that has been enacted on this land mass. We do not find any references to Kings or their vassals forcing subjects to switch over to the King's language in non-administrative domains, the Portuguese, however, are an exception. They forced their subjects in Goa to give-up their mother tongue, Konkani, and learn Portuguese.

The Greeks, Arabs, Turks, Mughals came and left leaving their traces behind but did not resort to extermination of local languages. Initially, the English were reluctant to teach their language to the

natives but it was demanded by the natives like Raja Rammohun Roy who had a formal education in English, Vennelacunty Soob Row who had no formal English education, and many others from different backgrounds and professions.

Divided into seven chapters including an Introduction and Conclusion, the book carries 13 tables and 16 annexes. (Raja Rammohun Roy's letter to lord Amherst is also given in the annexes).



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गुमानुच गट

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पृष्ठ ३३ से आगे

तॅमिस हना दिलासु दिनु तु पनुन कसूरवार आसनुक एहसास कम करनु बापथ वोन मे तस, “बोजुवय गलती छि म्याँनी। मे पजि हे राजुनस सलाह द्युन जि टेकिन्य कडनु ब्रॉह पृछ्याजि मुनूजियस जि कडुवा? यिथय पॉठ्य पजि प्रेथ कोरि वॉलिस ति कोरि मोरि पृछुन जि नेरुवा तान छांडुनि। ज़रूरी छु नु जि लडुकस कोरी आसि काँसि साँत्य दिल लोगुमुत। तिमन हैकि पनुनि मुस्तक़बिलु तु करियरु बापथ कांह मनसूब ऑसिथ येमि किन्य तिम हालस नेथरुचि बेडि छिनु यछान। ताहम, अज़ कलुकिस माहोलस मंज़ येलि मोल माँज्य लार तु शुर कोट दार छु, अँमि कदमु साँत्य बचन साँरी दैर्य खफाफँच निशि।”



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ललु वाख

परस हा मालि पोरुम तु पानस वुनुम
वनु कस ललि छुय मे पानस राह।
वाय गोम दिलस मे क्याह कोरुम
कुनुय ऑसिथ सौरुम नु ज़ांह।।

OUT OF BOX

This issue is dedicated to the jumble globally known as the 'Stock Markets'

What is IPO: IPO is a term often used in the stock markets when a company comes out with the issue of shares for the first time and is aptly called *Initial Public offering*. Towards the end of the boom times when the valuations are very steep, all IPO's get lapped up by the innocent public at exorbitant prices, markets in general become the victims of euphoria. These prices, at this stage lose any relation with the fundamentals. Needless to say that these boom times (bull phases) do not last for ever and are followed by the bear phases when markets go bust. Most of the prices fall sharply and the poor investors are faced with a rude awakening. It is then that they come face to face with the other hidden meanings of the term IPO :

- *It is probably overpriced.*
- *Imaginary profits only.*
- *Insider's private opportunity.*
- *Idiotic, preposterous and Outrageous.*

Similarly many other terms discover new meanings during the bear phases of the market OR after the markets have crashed. Read on

CEO - Chief Embezzlement Officer.

CFO - Corporate Fraud Officer.

BULL MARKET — A random market movement causing an investor to mistake himself for a financial genius.

BEAR MARKET - A 6 to 18 month period when the kids get no allowance, the wife gets no

jewellery.

VALUE INVESTING - The art of buying low and selling lower.

P/E RATIO - The percentage of investors wetting their pants as the market keeps crashing.

BROKER - What my broker has made me.

STANDARD & POOR - Your life in a nutshell.

STOCK ANALYST - I idiot who just downgraded your stock.

STOCK SPLIT - When your ex-wife and her lawyer split your assets equally between themselves.

FINANCIAL PLANNER - A guy whose phone has been disconnected.

MARKET CORRECTION - The day after you buy stocks.

CASH FLOW - The movement your money makes as it disappears down the toilet.

YAHOO - What you yell after selling it to some poor sucker for \$240 per share.

WINDOWS - What you jump out of when you're the sucker who bought Yahoo @ \$240 per share.

INSTITUTIONAL INVESTOR - Past year investor who's now locked up in a nuthouse.

Compiled from various emails received from friends and well wishers by **K.K.Kemmu**.

Contact KKK at :

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**Learn Kashmiri.
It is your mother-tongue.**

Editor's Mail

➤ Dear Raina Saheb,



Namaskar. I always wait for Milchar to arrive. It gives me great pleasure to peruse through the contents of the magazine. It is all due to the hard work you put in to publish this valuable magazine. Every member of our community is indeed proud of you, for all the sincere and selfless work you put in. The contents which cover different subjects by different authors, are informative as well as interesting. To confess the truth, I was delighted to go through every page of the current issue. In this issue particularly, I may mention that the write-up by Brij Nath Betab on the 'Youth for Panun Kashmir Conference' held at Pune is a well written and thought provoking piece of work. The author has not only transmitted to us the proceedings of the Conference in a lucid way, but has also delved upon subjects so important to us as a community, in his own style, compelling us to think and suggest solutions. His reference to Shri Balasaheb Thakeray on Page 26 is also to be taken note of by every member of our community. When KPs were displaced from our home-state and everyone looked the other way, which included govt. of India, it was govt. of Maharashtra who came to our rescue. No doubt the process was initiated by Mr. Sharad Pawar, but it was carried forward with great enthusiasm and vigour by Shri Balasaheb Thakeray. He proved to be our friend indeed. We owe infinite gratitude to Shri Balasaheb Thakeray and the whole of Maharashtra state. I wish a symbol of gratitude in some form or the other is put up at Kashyap Bhawan or at the upcoming

centre at Kharghar.

Our young boys and girls who got their professional training in Maharashtra and are well settled in life all over the globe, should acknowledge in writing to Shri Balasaheb and express their gratitude to him. I don't think it has been done so far. It is high time it is done now. Better late than never.

With regards,

T.N.Bhan

Borivali, Mumbai

Tel: 022-28948228. Mob: 9892343103.



➤ Dear Raina Sahib,

Namaskar Mahara. I am Prof. Ashok Aima, a resident of Borivali and I am one year old here now. My son is settled here since many years. Currently I am working as visting professor at Thakur College, Kandivli.

I am impressed by your mail attaching a PDF copy of Milchar. You people are doing great job. I congratulate you for all your activities. Doing such things in a city like Mumbai is great. My good wishes are with you and if need be, I can have active participation wherever you feel me fit. I will be happy to subscribe to and have a copy of Milchar. I will also contribute with great pleasure. Let us be in active touch. God bless all KPS.

With kind regards,

Ashok Aima

Borivali, Mumbai

ashokaima1949@gmail.com



➤ Dear Rajen Jee,

Namaskar,

Congratulations for collecting 50 Lakhs by

Editor's Mail

fund raising programme. Pl convey my complements to all those who were involved in this work.

Though belated, please accept my greetings on the eve of Nav Reh. May grace, peace and happiness be bestowed upon you and other members of the Bombay Biradari,

R.C.Sheopuri

Aundh, Pune

sheopuri.r@gmail.com



➤ Respected Raina Saheb,



Namaskar. This time the front cover of Milchar is fantastic. Great efforts and thanks for the issue.

Veer Ji Wangoo

New Delhi

veeruz@gmail.com



➤ Dear Raina Sahib,

Thanks for your unfailing efforts. I hope you will keep up the exercise. Wishing you and the whole community a great Navreh ahead.

Regards,

Dr. Avtar.K. Raina

Principal Scientist, Rock Excavation Engineering (Blasting)

Central Institute of Mining & Fuel Research, Nagpur.

rainaji@gmail.com



➤ Dear Raina Sahib,



Namaskar. First of all my and my organisation Millennium India Education Foundation's heartiest greetings to you and your team of intellectuals for bringing out an edition of

Milchar which has tried to address all segments of our community in the most judicious way. I hope the trend will continue on the same lines and your team would bring the world of our community nearer to each other through this publication.

I have been following many community based social publications for more than 2 decades now but some how the link between previous and next publications are lost in most of the publications. I hope you and your team would try to bridge this gap. I have one suggestion to offer, it may further enhance the outreach of your Milchar publication within the community.

1. Provide space to our younger generation which unfortunately they are not getting i.e Keep separate regular segment 'MILCHAR' for younger generations (Our community Youth). Invite their participation to express themselves through articles, stories, news items, case studies. We have to try to bring them back in to community stream, which is virtually drifting away at much faster speed than what must have been envisaged by our elders.

Kindly also accept our thanks for having carried a news item about our organisation Millennium India Education Foundation's (MIEF) attempt to start vocational courses in learning Sharda script in different parts of country in a phased manner. We will soon be starting this course and will keep you informed.

Meanwhile, in persuance of our objective to work to strengthen the community bondage by way of documenting ICONS of Kashmiri Pandits, starting from the field of Art, we have organised 'Shrapnel' Solo Show by

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renowned Kashmiri Artist and 2002 Lalit Kala Academy Awardee Veer Munshi, as part of series of our project 'Revitalisation of Cultural Traditions of Kashmiri Art & Culture. The show consists of paintings and photshows of Kashmiri architecture that has been put to test by the ongoing turmoil in the valley. The show is being held at Lattitude Art Gallery, Lado Sarai, New Delhi from 6th to 23rd March 2012 daily. Press release and few photographs are attached. Kindly cover this in your next issue of Milchar.

Regards

Dr. Uday Kakroo

Hony Director

Millennium India Education Foundation
New Delhi

drkakroo@gmail.com



➤ Dear Shri Raina,



Thanks for sending me a copy of Milchar. I enjoyed reading it cover to cover. It is valuable document in terms of the history of our community. Please convey

my felicitations to all who were involved with this issue or who will be involved in future issues.

With warm regards,

K.N.Pandita

Jammu

knpandita@yahoo.co.uk



➤ Dear Editor,



Milchar is a great journal but the latest issue with 'Maej Kashir' on cover has made it fantastic. I only read the PDF copy from net but my conscience asks me to

subscribe for a hard copy. Kindly give me your bank account no. to enable me to deposit the money here.

The Net Abuse has now gone far beyond what you have written in your editorial. It is open 'leka-lekh' now. I wish people on net come openly against it and boycott those who indulge in such kind of 'haenz pama pam'.

I would like to know if the page titled 'Your Own Page' is for Mumbai people only? Can those living elsewhere send their achievements for publishing?

A.K.Razdan

Gole Market, New Delhi

ashokrazdan52@yahoo.com



➤ Dear respected Raina Sahib,



Many thanks for sending the copy of Milchar. I was looking forward to it. I hope comments and critic will follow next.

Thanks again for publishing my Painting 'Maej Kasheer' on cover and wishing you along with your family belated Navreh Mubarak!

Sincerely

Kapil Kaul

Linz, Austria

kapil.kaul@gmx.at



➤ Dear Editor,

Navreh Mubarak to all. Some time back there was a very brave topic about Havans being frequently organized by Kashmiris across India and some had opposed and written against organizing Havans as they felt that it is not in tune with present times. I did not react as I felt that it is their right to express their opinion. I did attend several Havans in Delhi and Gurgaon and felt good being together. Kashmiris by birth need

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company and we love to gossip and express our opinion on any and every topic, and having been kicked out from, now called Pakistan in 1947 and from Kashmir in 1989, we Kashmiris have no one place to assemble and see each other, greet each other the way we used to do during Hari-Parbhat Mornings, Ganpatwar Evening prayers, Sunday Nishat Shalimar Gardens, Residency Road Crossings, Lal Chowck Crossings etc. And this is precisely the reasons Havans became favourite ground for meetings and greetings. This was too sacred to ignore with people coming from all sections of baradari, feeling good to talk and sometimes giving vent to their suppressed feelings and emotions. Those uprooted only know the intensity of pain of getting dislocated. Kashmiris have to meet and assemble at a place to talk and feel good and fresh, otherwise Blood Pressure/ Hypertension and Depression will increase and reduce our life span and create more financial burden on our younger generation.

Best regards,

Ravinder Tikoo

Gurgaon

ravi.tikoo@gmail.com



➤ My dear MK,



Hope this finds you at your literary best. I am enclosing a write up for your assessment. It is a bit of a satire, a bit of humour (if it is there) and bit of 'time pass'. This 'time pass'

is not much in vogue in English diction, so are not many French and Spanish words which we find strewn all over the body of written and spoken English. I have introduced the word 'lori dastar' in place

of 'titular head' and I hope it is not found abhorrent by those who look after the pristine purity of this language.

My blessings for you and your family. My blessings to MILCHAR. It has come a long way since you took over its editorship.

P K Kaul

Santacruz, Mumbai

kaulpk@indiatimes.com



➤ Dear Editor,

Namaskar. Milchar fascinated me right from the moment I lay my eyes on it when someone had forwarded an article published in it via a link to me. I felt I 'd stay in touch with my roots that had almost started to wither with it richness in historical, political and cultural landscape. I love the Hindi scripted Koshur and the poetry and stories therein - it reminds me of how we used to try and make sense of the very effectively handwritten scripts during rehearsals of Radio and TV plays at Radio Kashmir. Ah, those beautiful days with Pran Kishore Ji, Shanta Ji et al!

The descriptive of stories is nostalgic in essence! Unfortunately in the present day world and times, I can not vouch for my progeny in feeling a similar craving as I have inadvertently assisted in dilution of the environment and culture that I personally feel so proud to have been born in. Nonetheless, this is not a resignation to reality; the efforts are on to keep the wires live. Thank you from the bottom of my heart for all your efforts in putting together a wonderful world of our heritage. May it flourish by each passing day - Tathastu!

Orzu and namaskar.

Raj Kiran

Canada

kiran.sangwan@gmail.com



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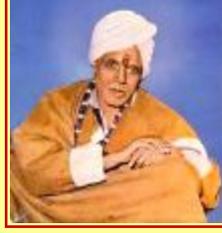
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यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ।।

- श्रीमद् भगवद्गीता १५-६

'The Sun does not illumine it, nor the moon nor fire.
That is my Supreme State reaching which one does not return.'

44th MAHANIRVAN DAY

ON WEDNESDAY THE 23RD OF MAY 2012

**YAGANA TO BE PERFORMED AT NARMEDSHWAR MANDIR,
MANDALA CAMP TROMBAY, MUMBAI.**

HAWAN STARTS AT 8.30 A.M.
PURANAHUTI 1.00 P.M. Prasad thereafter.

ALL ARE CORDIALLY INVITED TO PARTICIPATE

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