

RNI Registration No. MAHMUL/2004/13413



मिलचार

Price: Rs. 20/-

Website: www.milchar.com E.Mail: kpamumbai@yahoo.co.in

Vol. II, No. 2

' Official Organ of KPA, Mumbai'

March-April 2005

MILCHAR



Lt. Gen. Tej Kaul PVSM watching the Annual Cultural Programme.
(Below) Shri Omkar Nath Kaul receiving Life-time Contribution Award.

Project ZAAAN: Website : www.zaan.net

E-mail: projectzaan@yahoo.co.in

MILCHAR

Official organ of

Kashmiri Pandits' Association, Mumbai
(Regd. Charitable Trust. Regn. No: A-2815-BOM)
E.Mail: kpamumbai@yahoo.co.in



Editorial Board

Editor-in-Chief : P. N. Wali
Executive Editor : J. L. Manwati
Coordinating Editor : M. K. Raina
Members : J. N. Kachroo,
T.N.Bhan
Basanti Raina
S. P. Kachru
Consulting Editor : J.N.Raina (Pune)
Sp. Correspondent : Vivek Raina, Jammu
Webmaster : Sunil Fotedar, USA

Milchar Development Committee

Surinder Wazir, Basanti Raina, S.P.Kachru,
Sunil Kher, Neena Kher, Vinod Razdan

Yearly Subscription Rs. 150
Life-time Subscription Rs. 2000

Advertisement Tariff

Matrimonial (upto 50 words) Rs. 100
Each Extra word Rs. 5
Back Cover Rs. 1500
Back Inside Cover Rs. 1000
Inside Page Rs. 750
Inside Half Page Rs. 500

Views expressed in the signed articles
are not necessarily those of the

Kashmiri Pandits' Association
or **MILCHAR**.

Articles can also be e-mailed to:
editormilchar@yahoo.co.in

In this issue

- **Message from the President**
◆ Between Ourselves
- M. L. Mattoo Page 3
- **Editorial**
◆ Indo-Pak Joint Statement
- P.N.Wali Page 4
- **From the Pages of History**
◆ Bus 2005
- J.N.Kachroo Page 6
- **Sweet & Sour**
◆ Essence of Kashmiriyat
- T.N.Bhan Page 9
- **Uncommon Life Saga**
◆ Occurances in My Life
- Jagan Nath Kachru Page 10
- **Epics**
◆ Valimiki & his Ramayana
- Moti Lal Khar Page 13
- **Human Behaviour**
◆ 'Listening'
- Basanti Raina Page 14
- **Health & Medicine**
◆ Relevance of Ayurveda
- Dr. H.N.Patwari Page 15
- **Critique**
◆ Zaan Ded
- Ravinder Ravi Page 19
- **Poetry**
◆ Nostalgia
- Kuldeep Peshin Page 21
◆ Gone With The Wind
- Aditya Rangroo Page 21
- **Review**
◆ Annual Cultural Programme
- J.L.Manwati Page 22
- **कविता**
◆ क्यो? - राजेश कुमार Page 23
◆ कश्मीरी पंडित जाति के लोग
- मोति लाल खर Page 24
◆ त्रे चु-पेंद्य
- पी.एन.कौल सायिल Page 24
◆ पकुन त्रे ब्रोंट छु
- डा. बी.के.मोज़ा Page 25
◆ साम - म.क.रैना Page 27
- **कथ**
◆ मंजि कॉट
- टी.एन.धर कुन्दन Page 26
- **Report & Biradari News** Page 28

Message from the President - M.L.Mattoo Between Ourselves



amaskar.

● Immediately after the Annual Hawan in February, BOT members were again busy organizing the annual fund raising cultural programme and thereafter the Nav-Reh function at Kashyap Bhavan.

● Cultural programme- 2005:

The entire programme was conceived and staged by a new group of young artists of our biradari available locally and in Pune. Some of them being students of medicine & large number from Engineering faculty organised the function under the Direction & Guidance of Shri Pankaj Raina & Shri Rahul Bhat, a renowned cine artist. The programme comprised of music, a dance item by a 10 yr old girl Ms. Sheen Dhar & a Kashmiri skit - 'téli chhà tarúnúy'.

The programme by all these upcoming artists was startling to watch. The show was compared by our veteran member Shri MK Raina and Set & Lighting was provided by Mr. Surinder Raina.

My sincere thanks to the entire troupe of Shri Pankaj Raina & Mr. Rahul Bhat, Messer's Sandeep Ganhar, Dolcy Bhan, Janavi Jaalkhani, Ashish Fotedar, Manish, Sandeep Bhat, Rohit Bhat, Mohit Mattoo, Avinash Tikoo, Praneet Bhat, Amit Dhar, Ashok Pandita & Ram Raina. KPA is highly proud of them.

I thank all the advertisers for

releasing their ads for our souvenirs and helping us to raise funds of more than 4 lakh rupees which is an all time record. I am also obliged to all the biradari members who worked hard to seek these ads.



● Life Time Contribution Award:

This year the award was conferred upon Shri Omkar Nath Kaul, a senior member of our biradari who has with his ability & dignity worked for the objectives of the community to be remembered for a long time to come.

● KPA Social & Welfare Complex at Khargar:

I am pleased to inform you that we have paid the entire lease cost of Rs.7 lakh to CIDCO on 8th April, 2005. We are now awaiting the final agreement & other relevant documents which should be in our hands by the end of this month.

We are thankful to all the donors who have contributed so far to the above project and are expecting others to follow the suit

Smt. Sushila Dhar Charitable Trust, Mumbai has donated Rs. 2000.00 to the KPA Medical Fund. Our thanks to Shri Girdhari Lal Dhar, the Trustee.

We have agreed to the request of the above Trust to undertake certain

Contd. on Page 33

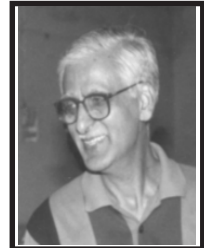
Editorial - P.N.Wali

Indo-Pak Joint Statement

The joint statement of President Musharaf and Prime Minister Manmohan Singh after their meeting in Delhi has been interpreted variously. Some feel that it is definitely a big and significant step forward. For once Mr. Musharaf never mentioned the 'views of Kashmiri's at anytime during these two days. He added that India has a position that boundaries will not be redrawn. He no doubt stated his position that LOC cannot be a solution. He chastened Geelani of the break away Hurriyat to use brains. These all show a much mellowed Pakistan. These point to better things to come. This is also supported by the euphoria in both countries over the confidence building measures. No doubt on the ground the opening of Srinagar-Mazafrabad bus route means very little, but much noise was created on both sides of the border.

On the ground, India appears to have yielded quite a bit. Accepting that people from J&K can cross the border without possessing a passport, was a big let down. A categorical demand for stopping cross-border terrorism was not made, when it is known that terrorist infrastructure on the other side of border is intact, is not only

ready to attack but is actually attacking. The sad destruction of beautiful Tourist Reception Center at Srinagar was part of the recent events.



Indications of the 'soft border' were floated.

While seeing some movement of Indo-Pak approach to the issue of Kashmir, may be things work for better despite what the Jihadis wish to do. But how does it work out for Kashmiri Pandits? Besides one letter written at this time by Mr. MK Kaw President AIKS to Mr. Musharaf, KPs were not mentioned anywhere. Let us hope, much against hope, that things work out well.

But what about Kashmiri Pandits? Will their condition become normal? Will they be back in Kashmir as in good old days?


The evidence points to the contrary. If we are welcome back, a big if for that, what are we going to do there? To live in a place we need a peaceful atmosphere assuring a safe and a free life. We also need economic means to sustain life. While a big question mark hangs against the first, the second begs for solution. Of these who were in government service at the time of exodus 2/3rd have already

While seeing some movement of Indo-Pak approach to the issue of Kashmir, may be things work for better despite what the Jihadis wish to do. But how does it work out for Kashmiri Pandits?

retired and the rest are going to retire in the next three or four years. Even now people who were employed, were appointed to class 2 jobs. Those who were in business in 1990, have lost their business except for ten or twelve shops that may exist in the villages. Setting up new business is not that easy and will go against the vested interest in such trades already existing there. So how can people sustain themselves back in Kashmir? Nostalgia alone is not enough motivation to track back .

The internal dynamics of the community may also revert back movements. During these 15 years many of our youngsters have with great effort created a niche for themselves. they cannot throw that away for an unknown future in Kashmir.


We would expect the state to provide a helping hand in rehabilitating the community economically. But nothing like that appears to be happening. No body in power whether in state or center appears to be interested in vote-wise-insignificant community.

Considering the odds against us all, developments on political level between India and Pakistan seem to be of no cheer or dismay for a community. Community will have to see within itself to find solution to its problem. Even that is becoming difficult in view of the existence of quixotic leaders working at cross purposes. Let us leave that discussion for another day. 

E-mail your write-ups to
editormilchar@yahoo.co.in

Donation for Kharghar Land Project	
Shri M.L.Mattoo	Rs. 11000/-
Ms. Asha Wazir & Ms. Nibha Wazir	11000/-
Shri J.L.Kak	11000/-
Shri S.P.Kachru	11000/-
Smt. Meena wanchoo	5000/-
Shri Vinod Razdan	5000/-
Shri Satish Pandita	2500/-
Shri T.N.Bhan	2500/-
Shri T.K.Karihaloo	2500/-
Shri Surinder Kaul	2500/-
M/s Mathew Asso.	10000/-
M/s Offshore Const.	15000/-
M/s Aarkay Instruments	15000/-
Capt. A.N.Raina	5000/-
Durganag Trust	21000/-

Letter to President, KPA, Mumbai from Kashmir Visthapit Sangharsh Samiti, New Delhi.

 On behalf of All Kashmiri Visthapit Sangharsh Samiti and my executie, I thank you and your executive for rendering the sincere services to Kashmiri migrants. I have informed all the concerned associates that it was due to the efforts of Mumbai Association that CET has been cancelled for Migrants in Engineering seats in Maharashtra. I am sure, you will also be able to get Form-L cancelled. We are in touch with HRD Minister Shri Arjun Singh to give concession in tution fees which has been increased from Rs. 4500.00 to Rs. 24000.00.

Nanjee Raina
President

From the Pages of History - J.N.Kachroo

Bus - 2005

Kashmir is on the crossroads of her destiny. Trans LOC Bus service has been started. Let us hope this momentous event is remembered as one bringing good luck. In the past certain events have proved that destiny has helped Kashmir in the long run.

I have to draw the attention of the readers to the following events, which played momentous role:

1. Muslim Conference was conceived in 1931. Speaking in its first session in 1932, Sheikh Mohammed Abdullah said that they needed to carry non-Muslims along for achieving their political goal. The orthodox elements lead by Mirwaiz left the organisation. This gave opportunity to S.M. Abdullah to use mosques to propagate his ideas successfully.
2. Muslim Conference (MC) gave a call to observe 19th May 1936 as Responsible Government Day. Many Sikhs and Hindus joined it, ignoring that MC was organizing it.
3. In 1939, MC was changed to National Conference (NC). Ghulam Abbas and others from Jammu

(Mirpur) decided to leave the party. Being close to Pakistan they were under greater influence of Muslim League. If they had stayed back, could have persuaded others to join ML.

4. Jawahar Lal Nehru visited Kashmir in 1940 on a private visit. S M Abdullah used the opportunity of playing host and came very close to Nehru.

5. In 1944, NC issued a document called Naya Kashmir. It promised an ear of prosperity, progress and free from the evils of feudalistic regime. People were captivated.

6(a). In July 1944, Jinnah visited Kashmir with a view of winning support to his two-nation theory and Pakistan Demand. Without realising the psyche of Kashmir, he used the reactionary and communal platform of MC at Jamia Masjid to downgrade the National Conference leaders. He



Nehru made an offer to Pak PM in 1953 (after S.M. Abdullah's arrest) to hold a plebiscite in the whole of Kashmir on the condition that American administrator was replaced by one from a small country. Pak dithered till she formed military alliance with America.

had to face humiliation at Baramulla where he was not even allowed to speak. Kashmiris rejected the two nation theory.

6(b). In autumn of 1944 Veer Savarkar visited Kashmir and offered help to train and arm some youth if Mahasabha branches were opened. S N Fotedar, KP leader declined the offer stating that KP were opposed to both Muslim and Hindu fundamentalism.

If Jinnah or Savarkar had succeeded in their mission and weaning Kashmiris from secular course, Kashmir would not have escaped the communal trouble of 1946-47 and India could not have intervened. I shudder to think of the

of indecision on accession. Pak sponsored tribal raid on 22nd October 1947 forced the Maharaja to sign the Instrument of Accession on 26th October 1947.

If the matter had not been precipitated, a negotiated decision could have been possible as NC leaders were trying for. Who knows on what terms Jinnah could have agreed? India would have no legal right to intervene.

10. Equally important was the decision of the Cabinet Committee on security provided by Mountbetten to airlift a battalion to Srinagar in spite of the opposition by the army commander, all British. If the airlift had not been started on 27th October and the raider

Maharaja Hari Singh was a prisoner of indecision on accession. Pak sponsored tribal raid on 22nd October 1947 forced the Maharaja to sign the Instrument of Accession on 26th October 1947.

fate of Kashmiri Pandits in 1946-47 or even during the raid of the tribals, if the Kashmiris had succumbed to Jinnah or Savarkar bait. Kashmir rejected the two nation theory.

7. The visit of INC leaders in 1945 and the reception given to them confirmed Kashmiri Muslim's faith in secularism.

8. Nehru's support and Jinnah's opposition to NC in the wake of Quit Kashmir movement helped Kashmir to recognize friend from foe.

9. Maharaja Hari Singh was a prisoner

had reached Srinagar earlier, the accession would have been on jeopardy.

11. All decisions were not so lucky for Kashmir. The most unfortunate was when Mountbetten succeeded in making Indian Government to refer the matter to UNO.

12. Disclosure by Pakistan that their regular forces were fighting in Kashmir to the Indo-Pak Commission gave a chance to get a somewhat

Contd. on Page 33

Reaching Out - S.P.Kachru

Planning

Shambu Nath never buys a return ticket. He always buys a ticket just before getting into the train, sometimes not until he is on the train, depending on his mood at that time. He would not even buy a return ticket if travelling by bus, whether for scenic panorama to Gulmarg or sandy sprawl to Goa He might after all spontaneously decide to go back, trekking on foot. He may fall off that beckoning cliff or still better, could fall head over heels in love with someone he meets there hence bereft of any idea as to when or whether would he want to go back.

Planning seems to Shambu Nath as tempting fate, therefore, he firmly believes that to live for the future is a youthful dream and those who live for the moment, truly live for the future. No doubt, such an attitude is fundamentally at odds with the principles of ordered co-existence and he would not even pretend that this deliberately overplayed attitude, could form the basis of a generally applicable rule of conduct. Imagine how chaotic would life be without any plans, schedules, cut-off, maps, budgets not even timetables. Of course, I cannot afford to live planlessly and I do not even deny the validity of that Chinese proverb. "... In spring, plan for the year, in the morning for the day..." Indeed, people are different and they

cope with life in different ways. There are people who reserve tables and those who do not mind sitting with strangers until a place becomes available. There are also those who must have drink at the bar before they sit down to eat. There are five year planners and those who set off into the wide blue yonder. Those who shall stock their fridge as if they fear a famine or siege, while in the other fridge's, you might just be lucky to find a bottle of coke, milk or may be a loaf of last week's bread. Some people take a comprehensive insurance coverage – and others, well aware of their own inconstancy, would at the most want to take a travel cancellation insurance. Some people carefully set aside money in fixed deposits, which shall never mature in years; others win fortune through a lottery ticket that was given as birthday gift by a stranger, who they met on a train.



When we say that somebody does not have a plan, this is understood negatively, in the sense of having no idea.

When we say that somebody does not have a plan, this is understood negatively, in the sense of having no idea. And even if we are lost without a plan, watches, calendars, organizers etc., it is wisdom to remember now and ever that the

Contd. on Page 33

Uncommon Life Saga - Jagan Nath Kachru

Occurances in My Life - 2



hrown on street :

In 1945, when I returned after completing the course of my study in the University, I faced a grimmer period. My grandfather had sued my father for having got disproportionate share in the property earlier, through the decision of the Panch (elderly relatives). My goody goody father had lost the case. Our Karfali Mohalla house was put to public auction and we were thrown out onto the street. This was the greatest setback to the family, and I, who had come back with high expectations, was shattered. My initiative gone to pieces. Father managed a rented house in Zaindar Mohalla, where we finally shifted, dejection looming large on everyone's face in the family.

Joined the Bar :

With the mental condition much depressed and the economy of the State most disappointing, it was out of reach for an individual like me to find a job. In frustration, I got myself enrolled as a Pleader in the Court of the District and Session Judge, Srinagar, Kashmir. However, only exhilarating experience I went through, during this period, which even now sometimes transports me back to that lost era of

my life, was my getting in touch with some senior upcoming personalities like Saddiq (who subsequently became the Chief Minister of the State), Jia Lal Kilam (who became Justice) and D.P. Dhar (who became Central Minister). I remember, in winter, when I along with my other colleagues, who had returned with me from Lucknow, were warming themselves in front of an 'Angeethi', D.P. Dhar would come up to the room and ask me for my overcoat during lunch

breaks. He alongwith Jia Lal Kilam would go to Pestonjee's hotel nearby for a drink or two.

Joined Bank : Financial position getting bad to worse, I was compelled by circumstances to join the services of a bank. One Mr. Malhotra was Manager of the bank then.

While walking back on the Parade Ground road, I saw an empty truck pass by me. On looking up I saw our beloved Jawahar Lal Nehru, standing in the truck. He smiled and waved at me. I did the same in return.

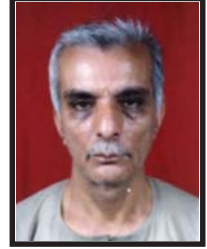
Secretary Halqa Committee : Political situation getting grimmer and grimmer before and during the period leading to the partition of the Country, we formed an All Jammu & Kashmir National Conference Halqa Committee at Zaindar Mohalla, of which I became the Secretary. During Pakistan raids we managed to keep tranquility and order in our area, as well as boost the morale of the local populace. Shri A.N.

Epics - Motilal Khar

Valmiki & His Ramayana

Long time ago, a robber lived in a forest. Often travellers passing through that forest would be robbed or even killed by him. One day when Narda Muni, the great Rishi of yore was walking through the forest, the hunter asked him to hand over whatever he had otherwise he would kill him. Narad Muni in a gentle voice told him not to behave like this, as it would lead him to hell. The robber replied that he was

Rama, with faith and devotion and forgot all about robbing and killing and had no desire even for food and water either. He did not even sleep. Weeks turned into months and months into years. Thus he came to be called “Valmiki”, the sage of the anthills all over his body. Many years later he composed Ramayana in Sanskrit telling the story of lord Rama and established Ashram there in the forest.



Lord Rama, the hero of the epic is the embodiment of love, patience, courage and sacrifice. Thus Ramayana is the story of victory of truth and justice over untruth and injustice.

Ramayana tells the story of a typical Indian family how four brothers of a family faced difficulties depicting the values of the brotherhood, truthfulness, and dutifulness with patience, courage, justice and sacrifice.

doing all this to feed his family. Narad Muni again asked him if he was sure that his family members were willing partners in this sin he was committing. Narda requested the robber to go home and enquire from his family members. The hunter tied Narda with a tree and went to his home to get the reply from his family members including his old parents. They told him that he himself was responsible for they did not tell him to feed them by sinful acts.

Lord Rama, the hero of the epic is the embodiment of love, patience, courage and sacrifice. Thus Ramayana is the story of victory of truth and justice over untruth and injustice. After Valmiki, it was the saint poet Tulsidas who wrote Ramayana in Hindi and made it household name in every Indian language besides English and other foreign languages.

Immediately he went back to the forest, untied Narda Muni and begged his pardon and requested to guide him. He instructed him to chant Lord Rama’s holy name. After departure of Narda Muni, the robber sat under a tree and started chanting the name of Lord

What makes the Ramayana relevant even today? At a time, when human values and family values are degenerating and we find ourselves in darkness, the story of Lord Rama acts as a guiding light. All this makes Ramayana a book of all times to come.

Contd. on Page 34

of their career is largely funded by multinational pharmaceutical industry, which earns billions each year from sales of the prescriptions, and over the counter medicines. In fact an unholy nexus has come into existence between the two parties for their ulterior motives. As a result today suffering people have been encouraged to adopt 'pill popping philosophy' instead of 'stay well philosophy'.

Perhaps the most alarming result of over dependence upon drugs is the fact that we have stopped altogether responsibility for our own health. When we have headache we take a painkiller, when we have a cold, we might take antihistamine. We suppress the symptoms of health conditions because we want to feel better. We no longer accept the logic that pain or discomfort is a message from our body that some thing is wrong. We have become used to the idea that some one or something else can deal with our health problems. Recently this trend has begun to change. Scares about the side effects of immunization, abuse of the pain killer, antihistamines and antibiotics have proved that conventional medicine despite its many miracles have been over used and we have become far too dependant on it.

Under such the prevailing atmosphere the message of Ayurveda is simple and clear. Health is more than the mere absence of definable disease- rather it is dynamic integration between our environment, body mind and spirit. Health is the return of wholeness and ultimately reflects a higher state of consciousness.

Ayurveda teaches that we are not passive victims of pathogenic forces but can substantially impact our quality of life through the choices and interpretations we make. By reducing the toxins and increasing the nourishing influences we ingest we can transfer our minds and bodies.

Though many people are beginning to sense the limitations of a strictly body based approach to their health, yet they are confused about which way to turn. How do you make your way through the maze of fragmented approaches to find a system that truly works to bring your health vitality and happiness?

We invite suffering masses now to entertain a new and yet very ancient view of life and health. In this process they will not be asked to discard their objective orientation but to expand upon it. Ayurveda is an intuitive, holistic model of health where the intangible as well as more material aspects of life are given equal importance as both are considered to be fundamental to life's wholeness.

Ayurveda is not just a health care system but a complete approach to living. It offers rich and comprehensive conception of life and health – that takes into account all parts of human existence – from its most abstract transcendental value to its most concrete expressions in human physiology. In addition it clearly upholds the intimate connection between human life and cosmic life. The million-dollar question arises why and how has this ancient paradigm withstood the test of time and continued to this day to be successful approach to health care? The first and foremost reason is that

it is based on principles, which are as old as life itself, and also intimately tied to how nature functions everywhere in creation?

There are at least seven basic concepts that help to define Ayurveda as a unique and complete science of life. Some of them may seem initially to be bit somewhat different as they are not part of modern scientific thought, but after proper elaboration you will come to appreciate the profound and comprehensive logic upon which they are based.

1. The Unchanging nature of Ayurveda:

Through the thousands of years that Ayurveda has been in existence, its basic principles have never changed, because they derive from universal laws of nature which are eternally true. These contrasts with the modern scientific paradigm where new theories often render previous understanding completely obsolete within a short period of time.

2. The subjective method of understanding: one of the most defining features of Ayurveda system concerns its methods for deriving knowledge. Ayurveda recognizes that much of life is non-physical and cannot be studied objectively. It therefore incorporates a more subjective or intuitive approach to gain knowledge in addition to objective means. Unseen intelligence, which for instance orchestrates the process of growth and differentiation in fetus or in the healing of a disease, cannot be analyzed or investigated by the senses, even with the aid of technological means.

Ayurveda therefore relies on in-

depth observation of nature's functioning to understand how the physical and the non-physical aspects of life function in a co-ordinate fashion. It also recognizes that there too is an extremely intimate connection between the process occurring in nature and those going on inside our bodies. The Ayurvedic practitioner is therefore able to draw comparisons between his observations of life as it functions around him and what is happening with the patient. This process can be illustrated by the phenomenon of fire. In the physical world fire can be observed transforming the structure of a substance like wood into some other thing different i.e. ash. The Ayurvedic scientist takes note of this and incorporates how the same principle in nature works within the body to convert raw foodstuff into nutrients.

3. Five Element Theory:

The third concept, which sets Ayurveda apart from other healing modalities, is the recognition that human life is part and parcel of nature. The specific intelligence that is responsible for orchestrating the natural world also guides physiological processes within us.

Ayurveda calls these fundamental principles which guide nature's functioning in creation, Mahabutas or cosmic elements commonly known as Ash, Vayu, Agni, Jal, Prithvi. These elements are the basic building blocks of nature, which are responsible for all physical existence.

4. The Theory of three Doshas:

One of the most powerful conceptual tools in Ayurveda is the three Dosha

Critique - Ravinder Ravi **Zaan Ded**



ost migration period saw Kashmiri literature reaching its new heights. This era created many writers of fame, whose literary creations not only proved to be contemporaneous in theme but these creations have been highly thought-provoking and up to the standard. Present genre of writers present a native, nostalgic and a real picture, that reflexes our great values and ethos. These writers have been playing a vital role in our cultural and social renaissance that marks a new beginning after ninety.

We can not afford to forget the contribution of our writers to social and cultural development. A sensitive writer, with his non-partisan approach is not only an ambassador of peace and harmony, but he creates awareness among the masses. A writer like M.K.Raina sees around some corners and then reveal it in his medium. He wants to know his motherland, he wants to preserve the great culture that we had. But our 'Vasmath', the 'treasure-trove' is on the verge of losing its existence because of the onslaught of some forces. He is not at all pessimistic but a quiet optimist.

An engineer by profession, Shri Raina is settled in Mumbai and has been actively involved in literary activities. He has been doing

pioneering work in the field of Kashmiri literature and language. An editor of prestigious 'Milchar' and 'aalav' (KP Magazines), he is the main architect of the Project Zaan, a joint project of Kashmiri Pandits' Association, Mumbai and Lalla Ded Educational and Welfare Trust. This

Project is dedicated to preservation, propagation and dissemination of Kashmiri language, and cultural heritage of Kashmir. Besides co-authoring the 'Basic Reader for Kashmiri Language', Shri Raina has uncovered some valuable information about the Love Lorst and Mystic Poetess Arinimal. Some books are also to his credit. His latest collection of short stories 'tsók módür' too has got rave reviews, and now another much talked about Kashmiri short story 'Zaan Ded' has come to the fore. The story,

which appeared in 'Milchar' of Mumbai (March-April 2004 to July-August 2004 issues) in Kashmiri, and in 'aalav' of Bangalore (July & August 2005 issues) in English (translated by Shri J.L.Manwati) is dedicated to Project Zaan.

The whole story revolves around Zaan Ded, an imaginary character who holds Vasmath, which symbolises the great legacy inherited by aboriginal Kashmiris. Zaan Ded, as the name suggests itself, is a symbol of our great culture, civilization,

Zaan Ded is a tragedy, a human tragedy, that actually portrays the hapless and wretched life of people, who are being hounded out from their own land.

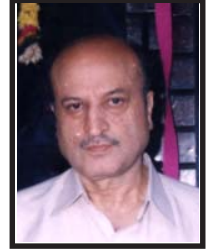
Review - J.L.Manwati

Annual Cultural Programme

The Annual Cultural Programme of Kashmiri Pandits' Association, Mumbai is keenly looked forward to event by the Biradari. Not only does the event act as a source of 'Cultural catharsis', but it also revives the nostalgic memories of our native land.

This year, the programme was held on 26th March, 2005 at Rang Sharda,

who took up the challenge and within a short span of ten days, identified, collected, rehearsed the new talent and finally encapsuled one & half hours engrossing and totally Kashmiri Musical Medley, which judging by the audience participation of foot-tapping, hand-



The prestigious Life-time Contribution Award for the year 2004-05 was conferred upon Shri Omkar Nath Kaul.

Bandra Reclamation, with usual fanfare and festive mood.

This time, our time-tested singers, artists and performers, who always have been the sheet-anchors of the event, were somehow not able to lend their otherwise ever co-operative hands, because of their pre-occupation. This made the BOT to think hard, that time had come to identify some new, young and hitherto unexplored talent, amongst our biradari, as a back-up or reserve talent-bank. Simultaneously, it was felt that the budding and upcoming band of amateur artists would be pretty encouraged to get their own platform to perform.

Under the circumstances, the event management was entrusted to one Shri Pankaj Raina - a talented artist of repute in the field of entertainment for decades,

clapping and general buoyancy could be termed as pleasing & plausible.

The interval of half an hour interlude, as usual, was earmarked for the KPA activities. The President's speech enunciating the achievements of KPA, which inter-alia, announced the much applauded news of allotment of 6000 sq.ft. of land by CIDCO at Kharghar, Navi Mumbai, to the Association. The prestigious Life-time Contribution Award to Shri Omkar Nath Kaul - a silent sentinel of the Association for the year 2004-2005 was conferred upon him by the Board of Trustees. Lt. Gen. T.K.Kaul, as the guest of honour appreciated the efforts of non-musical professionals like Doctors, CAs, MBAs and Engineers in presenting totally Kashmiri oriented

Contd. on Page 34

पुस्तक समीक्षा - अर्जुन देव मजबूर चोक मोदुर

पुस्तक : चोक मोदुर (खट्टा मीठा) ★ कहानीकार: श्री एम.के.रैना (मुम्बई) ★ प्रथम प्रकाशन: २००४
मूल्य: ५० रुपये ★ पब्लिशर: एक्सप्रेशनस, पुष्प विहार, शास्त्री नगर, वसई रोड ४०१ २०२, महाराष्ट्र।

श्री एम.के.रैना कश्मीरी पंडित हैं और विस्थापन के पश्चात मुम्बई में रहते हैं। उन का पेशा इंजीनियरिंग है और इस तरह उनका साहित्य सेवा में आना एक शुभ कार्य ही समझा जायेगा। वे श्रीनगर के ९ श्रीनगर टाइम्स और दिल्ली से प्रकाशित ९ कोशुर समाचार में अपनी कहानियां लिखते रहे। श्री रैना एक सौम्य व्यक्तित्व रखते हैं और उन्होंने विस्थापन में लिखे गये साहित्य को इन्टरनेट पर लाने का महत्वपूर्ण काम किया है और इस कार्य को जारी रखे हुये हैं।

पुस्तक (कहानी संग्रह) 'चोक मोदुर' में इनकी छः कहानियां संग्रहीत हैं। कहानियों का वातावरण कश्मीरी है अर्थात् विस्थापन से काफी पूर्व का। मुम्बई के अत्यंत व्यस्त नगर में कश्मीरी परिवेश पर कहानी लिखना कश्मीर की संस्कृति के प्रति अगाध प्रेम का द्योतक है, जो घर से हज़ारों मील दूर रहकर भी लेखक को कचोक रहा है। कहानियों का प्लॉट अगूढ होने पर भी अपनी ओर खींचता है। भाषा ठेठ कश्मीरी है और कश्मीरी मुहावरों, उक्तियों, तथा कहावतों से बुनी यह प्यारी प्यारी कहानियां पाठक को गुदगुदाती हैं। यह कह रही हैं कि कुछ था हमारे कश्मीर में, जिसे हम छोड़ रहे हैं। कहानियों में आधुनिक जटिलता परिलक्षित नहीं होती। हर कहानी किसी न किसी विषय को लेकर चरित्रों के गिर्द घूमती है और निष्कर्ष पर पहुंच कर पढ़ने वालों को एक ऐसे विचार चक्र में डालती है कि लगता है कि कहानीकार ईमानदारी से स्वयं सोच में पडता है और पढ़ने वालों को भी सोच की भट्टी में ला कर उसे सोचने पर विवश के देता है। यही एक सफल कहानीकार का ध्येय होता है। समस्या का हल वह नहीं बताता। वह एक घटना को

चित्रित करता है और शेष पाठक पर छोड़ देता है। रैना ने भी यही किया है।

परिवेश उस समय का है जब कश्मीर में सब धर्मों के लोग कश्मीरी थे और बस। मैं ने 'नसीहथ' (शिक्षा) कहानी को पहले पढा और मुझे अपना वह प्राइमरी स्कूल याद आया जहां मैं चौथी में पढता था। बर्फ गिरी थी। बच्चे स्कूल आ चुके थे, पर मास्टर महोदय नहीं आये। हमें एक दम एक शरारत सूझी। हमने कापियों से रफ कागज़ निकाल निकाल कर दो किलो कागज़ के चार सिग्रेट खरीदे गांव के एक छोटे दुकानदार से। चार सिग्रेटों के सोलह हिस्से करके हमने सिग्रेट क्या पिये, अपने हॉट जला लिये और थोड़ी देर तक उछलते रहे। 'नसीहथ' शहरी माहौल के बच्चों की कहानी है जिस में लेखक स्वयं शामिल है। परीक्षा पास कर चार मित्र अपनी पुरानी किताबें बेच कर शालामार में मौज मस्ती के लिये जाना चाहते हैं। हब्बा कदल पर पुरानी किताबें बेचने का सीन लेखक ने बड़ी चाबुक दस्ती से खींचा है। अब वह हब्बा कदल कहां जिस पर शाम को छोटे लडके आपस में दुनिया जहान की बातें करते थे। वह पुल अब टेढा हो चुका है, ऐसे ही, जैसे कश्मीर का सब कुछ बिगड चुका है। चार मित्रों में से लेखक की पुस्तकें साफ हैं। तीन की बेच कर वह एक 'साहब' के हत्थे चढ जाते हैं जो उन्हें अपने घर ले जाकर अपने स्वार्थी जोड जमा से छः आने दे कर लौटा देता है। यह पैसे वे टांगे वाले को देकर शाम को खाली हाथ लौटते हैं और अगले वर्ष किसी के फंदे में न फंसने की शिक्षा ग्रहण करते हैं।



बच्चों का मासूम किर्दार, पुराने ज़माने में पैसे की कमी। बचपन की कामनायें, बच्चों को ठग कर भी साहब बने रहने वाले मध्यवर्ग के व्यक्ति - सब कुछ कहानी की बुनावट में मौजूद है और बड़ी सुंदर शैली में प्रस्तुत किया गया है।

जब मैं ने डॉ.के.एल.चौधरी, जो एक लेखक और नामवर कवि भी हैं, से पूछा कि आपने श्री रैना की किताब पढ़ी, तो उन्होंने कहा, हां मैं ने सब से पहले 'दारहोर' कहानी पढ़ ली। सम्भवतः उन्होंने मेडिकल पेशे से सम्बन्धित होने के कारण इस कहानी को पढ़ा हो जो 'आल इन्डिया इन्सटिट्यूट आफ मेडिकल साइन्सिज़' नई दिल्ली के प्रांगन से आरम्भ होती है, जहां मैं ने स्वयं दो ऑपरेशन कराये, पर सेहत बिगड़ी ही, बनी नहीं।

यह कहानी कश्मीरी पंडित समाज की घरेलू जिंदगी से पर्दा उठाती है। ज़ाम (ननद) की कारिस्तानियां इस में खूब रंग लाती है। कहानी में कुमार जी का चरित्र एक आदर्श चरित्र है। उसे एक नरसिंग होम से लाया गया है। पापाजी को उस के बाद अपना लडका पैदा होता है, जिसे कुमार जी एक इंजीनियर बनाने में खास भूमिका अदा करता है। शादी लाल बाहर के किसी देश में नौकरी करता है। वहीं किसी मेम से विवाह करता है और बदल जाता है। यहां तक कि वह अपने पिता के मरने पर भी घर नहीं आता। यह स्थिति हालात पलटने से अब बढ़ रही है। काकी (ननद) कुमार जी और उसकी पत्नी पर इलज़ामात लगाती है और ज़मीन बेच कर कार खरीदने का हंगामा खड़ा करती है। कुमार जी रोगी पिता के इलाज के लिये कार बेच देता है। उस की आर्थिक स्थिति बिगड़ जाती है और उसकी पत्नी उसे बीमार पडने पर AIIMS (नई दिल्ली) में प्रविष्ट कराती है। कुमार जी की किडनी खराब हो जाती है। उसका साला डोनर (किडनी दान करने वाला) के लिये परेशान हो उठता है। इसके लिए पचास हजार रुपये चाहियें। अन्त में नाटकीय अंदाज़ में कुमार जी का भाई शादी लाल

अपनी किडनी दे कर भाई को बचा लेता है। इसके साथ ही शादी लाल की मेम, जिस ने पति को छोड़ दिया था, अचानक आ जाती है।

कहानी में आर्थिक साधनों के बदलने से टूटते मानवीय रिश्तों और उन के कभी कभार पुनः स्थापन की बात की गई है। इस तरह की दर्जनों कहानियां आज के कश्मीरी पंडित समाज में बिखरी पड़ी हैं। कहानीकार ने सफलता से ऐसी घटनाओं को रेखांकित करके हमें चेतावनी भी दी है।

'हवॉल्युहथ' (सही हिंदी शब्द नहीं मिल रहा): यह कहानी दाज दहेज पदरथा से रिश्तों में जो दरार आती है, उसी पर आधारित है। कहानी इस प्रकार है कि लीलावती (सास) अपनी बहू फूला जी से दहेज में कार की अपेक्षा करती है। फूला जी का पिता एक छोटा मुलाज़िम होने के कारण लीलावती का यह तकाज़ा पूरा नहीं कर पाता। लीलावती का दूसरा बेटा अजय है। उसकी पत्नी डॉली दहेज में कार ले आती है। जम्मू आने पर लीलावती अजय के साथ रहने दिल्ली चली जाती है। डॉली उस के साथ दुर्व्यवहार करती है, उसे तंग करती है। वह फूला जी (दूसरी बहू) की तरह उसे व्रत पर शुद्ध भोजन नहीं बनाती, अपितु एक पिल्ले को गोद में लिये फिरती है। लीलावती घुटती रहती है। वह कैद है और उसका बेटा अजय भी डॉली (पत्नी) का ही पक्ष लेता है। डॉली बहुत बदल गई है। उसने बाल कट करा लिये हैं। उसका उठना, बैठना, सास से बात करना सब कुछ बदल गया है। जब लीलावती इस दम-घोंट माहौल में अत्यंत दुखी होती है तो वह एक दिन अचानक भाग कर अपनी बड़ी बहू फूला जी के पास पहुंचती है। वह खुले दिल से उसका स्वागत करती है और लीलावती उसी बहू के साथ सुख से रहने लगती है जिसे उसने कभी दुतकारा था। इस प्रकार लीलावती की कार का भ्रम टूट जाता है। कहानी नाटकीय अंदाज़ में अंत को पहुंचती है।

दहेज की बीमारी यद्यपि कुछ लालची परिवारों में मौजूद है पर एक सुखद बात यह भी है कि हमारे आज के कई नवयुवक दहेज के विरुद्ध उठ खड़े हुये हैं और लडकी वालों से कुछ भी ग्रहण नहीं करते। ऐसे परिवारों को lime light (प्रकाश) में लाने की आवश्यकता है ताकि अन्य लोग इस से शिक्षा ग्रहण कर सकें। कहानी दहेज के भरम के स्थान पर बड़ों का आदर करने की ओर संकेत करती है। यह दुःख से कहना पडता है कि हमारी जाती में बुजुर्गों का निरादर बढ़ रहा है। मैं ने स्वयं कई ऐसे पिता तथा माताओं की दुर्दशा देखी है। इस विषय पर भी कहानियां लिखने की काफी आवश्यकता है।

‘पछ’ (विश्वास) एक ऐसा मानवीय आधार प्रस्तुत करती है जो यदि न हो तो समस्यायें और अधिक बढ़ेंगी। कश्मीरी में ‘पीर छु नु बोड, यकीन छु बोड’ अर्थात् ‘विश्वास ही बड़ा है, न कि जिस पर विश्वास किया जाये’। देवी, देवता, साधु, फकीर, सब इसी श्रेणी में आते हैं। प्रायः कई लोगों की मुश्किलें साधु फकीरों के आशीश से हल हो जाती हैं। यह प्रथा कई समाजों में चलती है। भारत में ‘भाग्यवाद’ शताब्दियों से चला आ रहा है, यह भी एक प्रकार का विश्वास है। आप इसे अन्ध-विश्वास भी कह सकते हैं। जब कश्मीर में गांव देहात में डाक्टर नहीं होते थे तो बीमार बच्चों को साधुओं या फकीरों के पास लिया जाता था। उनके फूक या किसी वस्तु के जलाने से बच्चा ठीक होता था। आज भी जब भयंकर बीमारियों का इलाज काम नहीं करता, तो साधु, मस्तानों और फकीरों के पास दौड-धूप आरम्भ होती है। कहीं कहीं रोग का निदान हो भी जाता है। हमारे कश्मीर में नन्द बब, स्वनु बब, और न जाने कितने मस्त मलंग थे जिन का नाम और करामातें (चमत्कार) अभी तक लोगों को याद है। भगवान गोपी नाथ जी से आज तक लोग अपनी मुश्किलों को दूर करने की भीख मांगते हैं।

‘पछ’ इसी प्रथा पर आधारित कहानी है जहां हिंदू मुसलमान का भेद समाप्त हो जाता है। गांव की स्वनु

बटनी भी जब हनीफा जी से जान सॉब, जो एक मज़दूर है, की तारीफ सुनती है तो वह भी अपने कष्ट कसाले इस फकीर से दूर करवा लेती है, और उस का विश्वास इस फकीर के प्रति दृढ होता जाता है। उस के पति अर्ज़न दीव का बॉस (सहाब) उसे तंग करता है तो स्वनु बटनी जान सॉब के पास जाकर अपने पति के बॉस को ट्रान्सफर करवा लेती है। कहानी में स्वनु बटनी की देवरानी की ईर्ष्या का अच्छा चित्रण हुआ है। वास्तव में कामू (Comos) का दर्शन मनुष्य-प्रकृति पर ठीक बैठता है। उसका कथन है कि मनुष्य वास्तव में वहशी स्वभाव का है। यहां यह कहना ज़रूरी है कि समाज का डर ही उसे मनुष्य बनाये रखता है। श्री रैना ‘पछ’ कहानी में अपने चरित्रों के मनोवैज्ञानिक विप्लेशण से कहानी को जगह जगह रोचक बनाते हैं।

‘बॉतुल’ (जब भाग्य बदले) एक ऐसे बच्चे की कहानी है जो सही दिशा न मिलने के कारण पढाई में आगे नहीं बढ़ पाता और आवारा कहलाता है। सुनील सातवीं श्रेणी तक पढ कर सिरफिरा हो जाता है। वह अपनी माँ और मामा तक की बात अनसुनी कर देता है। सुनील का पिता एक असिस्टेंट इंजीनियर है जो एक जीप हादसे में मारा जाता है। उसके घर के सामने एक और पंडित भासकर नाथ, जो डिविजनल इंजीनियर है, अपने लडके को कानवेंट स्कूल में पढाता है, परन्तु पडोसी के यतीम लडके का कोई ध्यान नहीं रखता।

सुनील का एक दोस्त रशीद है जिसे वह वितस्ता में डूबने से बचाता है। इस सहानुभूति का प्रभाव रशीद के पिता कमाल साहेब पर पडता है। वह एक जंगल ठेकेदार है। सुनील को बचपन से एक कार का शौक था जिस के लिये वह प्रायः दुःखी रहता था। कमाल साहेब जब कार खरीदता है तो वह सुनील को भी अपने पुत्र रशीद के साथ कार में बिठा कर सैर कराता है। और अंत में कमाल साहेब सुनील को अपने ठेके के काम में भागीदार बनाता है। सुनील की ईमानदारी और काम में दक्षता

उसे कमाल साहेब का प्रिय बनाती है। सुनील अपनी गाडी खरीद लेता है और कोठी भी बना लेता है। कहानी दो बातों की ओर संकेत करती है। प्रथम यह कि समाजी दशा से ही कोई बच्चा बिगडता है किंतु जब उसे प्यार मिलता है तो वह बहुत कुछ कर दिखाता है। दूसरी बात जो इस कहानी से उभरती है वह है मानवता की। मानवता धर्म और दीन से परे है। सुनील की सहायता उसके पिता का सह-कर्म नहीं, अपितु एक अन्य धर्म का व्यक्ति करता है। सुनील भी अपने जीवन की परवाह न करते हुये अपने मित्र को बचाता है। मानवीय रिश्तों की यह कहानी बुनत, चरित्र चित्रण और कश्मीरी स्वभाव के विभिन्न पहलुओं को दर्शाती मानवीय मूल्यों को, जिनका हास हो रहा है, पुनः जीवित करने का संदेश देती है।

‘बट खूर’ (पटकनी) शहरी और ग्रामीण युवकों के स्वभाव की कहानी है। जहां सीधे सादे ग्रामीण शहरी युवक की झूठी ठाठ बाठ में आ जाते हैं, वहां वही शहरी युवक जो ग्रामीण लडकों (गामु बॉल) को अपने बढप्पन की धौंस जमाता था, रेल यात्रा में पूर्ण रूप से, चालाकी दिखाने पर भी लुट जाता है। उसका सामान, ट्रंक आदि रेल टग लूट लेते हैं। और जो व्यक्ति शक्ल से उसे चोर लगता था, उसे ‘आटो’ के लिये पच्चास का नोट चुपके से सामने छोड देता है। यह भावना (ग्रामीण और शहरी फर्क) अब भी जारी है किंतु अब ज़माना बदल गया है। गांव के लोगों ने शहर के रहने वालों के मुकाबले में खासी प्रगति की है। अब वे शिक्षित हैं, नौकरियां और कारोबार करते हैं, उनके पास गाडी का होना बडी बात नहीं। किंतु कहानी एक मनोरंजनात्मक प्लॉट को लेकर विभिन्न परिवेशों में रहने वाले युवकों के स्वभाव, सैकी और भोलेपन को मुखरित रूप से प्रस्तुत करती है।

भाषा तथा शैली: कहानियों की भाषा सरल किंतु चरित्रों के अनुरूप है। कोई भी पात्र लेखक के विचारों से दूषित नहीं होता। सब पात्र स्वभाविक रूप में स्टेज (कहानी के कनवस) पर आकर अपनी गहरी छाप छोड

जाते हैं। कहानियों में सोमदेव की कथा कहने की शैली को अपनाया गया है। लेखक किसी चारित्रिक गुत्थी में हमें उलझाना नहीं चाहता। कहानियों में कई सुंदर और बर-महल (यथा संगत) मुहावरे आये हैं जो आंचलिकता को दर्शाते हैं। मुहावरों का सही हिंदी अनुवाद मज़ा बिगाड सकता है, इसलिये मैं उन्हें व्यक्त नहीं कर पाया हूं।

स्त्रियों में एक दूसरे से ईर्ष्या को अच्छे प्रकार से प्रस्तुत किया गया है। कहानियां रोमेंटिक नहीं, अपितु सच की धरा पर खडी हैं और काल्पनिक या आइडियल पात्रों को प्रस्तुत नहीं करती; अपितु हमारे समाज में ज़िन्दा किरदारों की खूबियों और खामियों को प्रस्तुत करती हैं।

कहीं कहीं पर कुछ अशुद्धियां रह गई हैं जो नगण्य हैं। पुस्तक का मूल्य भी अधिक नहीं। यदि इस को किताबी साइज़ में केवल हिंदी लिपि में ही छापा जाता तो लागत भी कम होती और पुस्तक की साज-सज्जा में और बेहतरी आ सकती थी। कवर को भी और आकर्शक बनाया जा सकता है।

मुझे खुशी है कि मुम्बई में एक नये कश्मीरी कहानीकार का जन्म हुआ है जो आगे चल कर कश्मीरी अफसाने को बहुत कुछ दे सकता है। मैं ने लेखक से पूछा था कि मुम्बई जैसे बडे नगर (महानगर) में तो स्थल स्थल पर कहानियां बिखरी पडी हैं, वे मुम्बई के परिवेश की कहानियां क्यों नहीं लिखते। उनका उत्तर था, वह कश्मीर के परिवेश में पगे हैं, अतः कश्मीरी साहित्य की ही सेवा करना चाहते हैं। विस्थापन से पीरपंचाल के दोनों ओर सेंकडों कहानियां घटी हैं, उनकी अभी बहुत कम खोज हुई है। मुझे आशा है कि एम.के.रैना जी कहानी रचन की ऊंचाइयों को पार करेंगे क्योंकि ऐसी रचना-शक्ति उन में मौजूद है। खुदा करे ज़ोरे कलम और ज़्यादा।

-११५, ज़ीरो लेन,

तोमाल, सूर्या विहार,

बोडी, तालाब तिल्लो, जम्मू १८०००२.

कविता - राजेश कुमार

क्यों ?

जय भारत, जय भारत या कह लो जय हिंदुस्तान ।

बिना घर द्वार के क्यों चल रहे राहें अनजान ॥

ठिटुरती टंड से बचाती आई यह पूर्वजों की देन ।

हम पर ही क्यों चली यह कांगड़ी निर्दय दिन रैन ॥

धारा ३७० बनी अभिरक्षा एवं कश का अनोखापन ।

हमारे लिये क्यों बन गयी यह धारा अश्रुपूरित नयन ॥

सरकार की कुरीति-नीतियों का परिणाम या देन ।

वतन छोड कर क्यों जिये शिविरों में बन कर मेहमान ॥

ढेड दशक से होते रहे झूठे वादे और आश्वासन ।

हम क्यों झेलें यह दुख, पीडा, नरक त्रासदि आजीवन ॥

समस्याओं का न हल न उपाय, न कोई है अनुमान ।

फिर क्यों नेता बैठा है कुर्सी पकड अभिमान ॥

कैसे समझायें कि कश्मीर है अयोध्या मुद्दे से भिन्न ।

जब सुनोगे गाथा कश्मीरियों की, मन से हो जाओगे खिन्न ॥

प्राकृतिक छटा से भरपूर, ऋषि मुनियों द्वारा पूजित धरा पावन ।

हम क्यों तरस गये सदा के लिये ग्रीष्म, शरद, शिशिर, सावन ॥

जन्नत जन्नत न रहा अब बन गया शमशान ।

फिर कैसे रहें उस वादी में जहां है उग्रवादी हैवान ॥

शरणार्थी शिविर और विभिन्न प्रांत, अब सारा जहां है वतन ।

विस्थापन ने क्यों कर दिया जीवन मूल्यों का पतन ॥

मुकुट कब का उड चुका है, जो था गिलगत, अकसाई चीन ।

क्यों यह भारत का विभाजित अंग है, जहां शेष बचे हैं दुखी दीन ॥

हम भी हैं इस देश के वासी, करा दो कोई पहचान ।

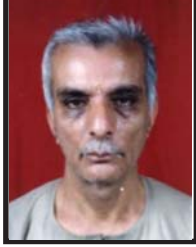
वर्ना लुप्त हो जायेगा, तिब्बतियों की तरह हमारा भी नाम ॥

ढेड दशक व्यतीत हुये मातम में, क्या कोई नहीं दयावान ।

यदा यदाहि धर्मस्य का शंखनाद कब होगा भगवान ॥

- अ ३/७/०:२, साईनाथ, क्षेत्र ९, कोपर खैरणे, नई मुम्बई ४००७०९

कविता - मोती लाल खर
कश्मीरी पंडित जाति के नाम



(१)

मेरी जाति की टूटी किशती का बिखर जाना
मुझे लगता है ताश के पत्तों का बिखर जाना
मानता हूं कि शीशे की तरह टूट गये हम
चाहता नहीं मुझे दिल शीशे की तरह बिखर जाना
हर आंसु को आखों की पलकों में रखें हम
पत्थर सा बना देगा सितारे का बिखर जाना
हां, हर मुसीबत में हम से कोई सीखे
लहरों की तरह टूटना, लहराना, बिखर जाना
जीने की अदा का यह नया रंग है मोती
बूंदों का लहरों से उतर आना, बिखर जाना

(२)

क्यों आपस में लडते हैं तुम भी हम भी
जब कि दोनों इनसान हैं न कि हैवान तुम भी हम भी
हम दोनों जगत अम्बा के हैं असली और सच्चे सपूत
श्री राम को मानने वाले, तुम भी हम भी
दोनों का एक ही है दया और धर्म
भगवत गीता को मानने वाले, तुम भी, हम भी
एक ही बिखरी हुई जाति हम दोनों की
इस को संवारने और बिगाडने वाले तुम भी हम भी
आओ ज़रा गौर करें हम सब अपनी हालत पर
अपने ही देस में बे-घर हैं, तुम भी हम भी
आखिर झूटा मोती किस को मानें
ज़रा गौर करें, तुम भी हम भी

कविता- पी.एन.कौल सॉयिल
मॉज शारिका
त्रे चु-पेंद्य

(१)

छालि अकि वेंछ वुज़मलाह आकाशि ब्वन
आशि कमि ताम सानि आंगनु जुत कोरुन
यान्य लूकन नज़रि गॅयि सुय गव नन्यर
छालि खेंच स्वय हारि पर्वतु थख कोडुन

(२)

यॅहय गॅयि पार्वत छुस शारिका नाव
यॅहय चक्रेश्वरी छुस क्याह शांत स्वबाव
करान भॅक्तचन छे क्षनु क्षनु कामना स्यद
दिमोस प्रदिख्यन ज़पव पज़ि मनु असुंद नाव

(३)

यि छम ना इष्ट दीवी पादन वंदस पान
यॅहय गॅयि मॉज सॉन्य अॅस्य अॅहॅद्य संतान
यॅहय छम डखि तु छुस ना शांदु व्वगनिस
अवय "सॉयिल" छु अॅमिसुय पान पुशरान

★ ★ ★

कॉशुर परुन
छुनु मुश्किल,
दफ
कल गछि आसुन्य्।

कविता - डा. बी.के.मोज़ा

पकुन च़े ब्रॉठ छु



इरादु कॅरिथ यिम कदम च़े तुलिथुय, पकुन च़े ब्रॉठ व्वन्य् छु म्यानि टाठ्या ।
सवाल व्वन्य् छुनु च़े पथ फेरनुकुय, यि मँज़िल च़े प्रावुन छु म्यानि टाठ्या ॥

सफर बु मॉनिथ छु दूर तु दुशवार, मँज़िल मगर छुख बुछान च़ु ज़ोतान ।
थॅद्य चॉन्य् मुकामुय, च़ु जॉनिथुय छुख, वातुन च़े तूर्य् व्वन्य् छु म्यानि टाठ्या ॥
वथ चॉन्य् पेट्य् व्वन्य् कोहन तु बालन, कुच्चा यि क़ुठ छुख ज़ानान च़ु तनु मनु ।
तसली छु प्युंता कॅह ज़ान च़े वतिची, सारुन च़े सुय ग्यान छु म्यानि टाठ्या ॥

थकुन तु वति शांश खसुन्य् छि आमुच्च, पोज़ सार छु यी मुहिम छि चॉन्य् मनुची ।
दिल शाद गछि कूत तथ जायि वॉतिथ, वातुन च़े तॅथ्य् जायि छु म्यानि टाठ्या ॥

छि ज़ीव ज़गतुक्य् यिवान तु गछान, ज़िंदु दादि यिम छि रुप कृत्य् दारान ।
त्रावुन्य् छि खॉहिश दिलु खॉतुरय व्वन्य्, ज़ानुन्य् च़े यिम बम छि म्यानि टाठ्या ॥

अमि कौदु मंज़ु दिल नेरुन यछान छु, फेरुन ओबुर ह्यू यि इछायि मनु छु ।
क्याज़ि रोज़ि दिलगीर हर हमेशु इनसान, प्रावुन मोक्ष व्वन्य् छु म्यानि टाठ्या ॥

दौलथ छि बॅड बारु अख दुनियादॉरी, ज़िंदु रोज़ुनस छु बेयि ति कॅह ज़रूरी ।
बॅड कथ छि सेहत तु मनुच यि शाँती, सीर यिम च़े ज़ानुन्य् छि म्यानि टाठ्या ॥

मतलब अम्युक छुनु यि दुनिया छु त्रावुन, मुंतरुन छुनु संसार, न छु सॅन्यास दारुन ।
जॉहिर मगर छु बेयि कामि वारियाह, ज़ानुन तिहुंद सार च़े छु म्यानि टाठ्या ॥

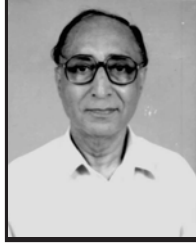
कमि वति च़े तार लागि यथ सागरसुय, छांडुन च़े मुकुमोलु सुय आगरुय छुय ।
बाव शोद्य आसन तु नाव पकि पानय, नम सुय च़े रटुन व्वन्य् छु म्यानि टाठ्या ॥

शामुक समय यियि तु दूह गछि लूसिथ, बोट छुय वुनि दूर तु गरि छय मीनिथ ।
तुल सॉ व्वन्य् अथु तेज़ वातुन च़े दूरुय, पूरुय मँज़िल च़े प्रावुन म्यानि टाठ्या ॥



कथ - त्रिलोकीनाथ धर 'कुन्दन'

म्वंजि काँठ



छ चुबल ओस मशहूर मॅलियाँरी जॅमीन बापथ। अकि अंदु ओस बोड दांदुर्य खाह तु मॅहलन मंजु मंजु ति ओँस्य खेत तु वारि, यिमन मंजु ओँस्य कुस्मु कुस्मु सब्जी तु तमोक ववनु यिवान। दून बड्यन मॅहलन मंजु बाग ओस अख बोड खाह। अति ओँस्य ववान बंद तु फूल, म्वंजि तु हाख, ओलव तु वांगन, मरचु वांगन तु तमोक। अथ ओँस च्वपासे यँदु दूस दिथ, मगर लुकव ओस छवटि बरि व्वटुबोर, अख वतु पोद बनोवमुत यपौर्य अकि मॅहलुक्य लूख बेयिस मॅहलस कुन तरान ओँस्य। दूशिवय तर्फव ओँसुख दूसु त्रॉविथ वसनस खसनस जाय बनॉवमुच। अमि सुत्यू ओस यिमन अँद्य अँद्य गछनुक कमय ज़रुरत प्यवान तु वख्त ति ओसुख कम लगान। यिथु कॅन्य ओस यि माँदान फसलु सुत्यू बॅरिथ आसान मगर पकु पख करनु सुत्यू ओस अथ मंजु अख जान वतु पोद बन्योमुत यथ प्यठ कॅह ति ओस नु व्वपदान।

दूहा गव, अपौर्य पोक अख जवानाह। अमि ब्रॉह कमय काल ओस सोरुय म्वंजि फसुल च़टनु आमुत। अमा पोज़ म्वंजि काछि आसु वुनि ति जॅमीनस मंजु मेखु हिशि वोद-दनि। कांह कांह काँठ ओँस अथ वतु पॅदिस प्यठ ति कलु कॅडिथ। यि जवान ओस बे फिकरी सान पकान। ग्यवन लॅहरा ओँसुन त्रॉवमुच तु तरान ओस ब्वन मॅहलु प्यठु ह्योर मॅहलस। खरस ओसुस चपनि जंदाह छुनिथ तु दिवान ओस ड्वचुर ड्वचुर।

वुछान वुछान प्यव अँमिस खर अथ म्वंजि काछि प्यठ तु क्रख च़जिस नीरिथ। यि ब्यूठ पथर। चपुन्य कॅडुन न्यबर तु लोग वुछनि खरस कुन। अति वुछुन रथ यिवान। अँम्य च़ोट अँद्य पॅख्य द्रमुन तु गासु। अमि सुत्यू व्वथुरोवुन रथ तु सुती द्युतुनस प्वख प्वख। यीतिस कालस मंजु पोक अपौर्य अख नफरा। अँम्य प्रुछुस, “क्योहो दॅलील बाया ? खरस लोगुया ?” यि वोथुस योरु दर जवाब, “कॅह मु प्रुछ। खबर कसुंद बतु काल आम ब्रूठ्य। नतु लजेयि नु खर छयनुनस तौर। दयन रोछुस। अदु यिथय रतु रछ आयि तु बलायि टलेयि। ज़ॉहिर ओसुस रुचिय ज़ंगि गरि द्रामुत।” अँम्य कॅड चंदु मंजु दजि तुर तु दिचुनस गंडनु बापथ। अँम्य गँड खरस दजि तुर तु दूशिवय पॅक्य पनुनि पनुनि वति। मंजु गव गंटु खंड तु ब्याखा पोक अपौर्य। वुछनस मंजु ओस यि ति हटु कटु, जान ज़ुवु ज़्यतु। दयि सुंजु क्वदरथ। अथ म्वंजि काछि निश पेय तन अँमिस ति खर अथ प्यठ। यि गव बिहिथ तु ह्यचन क्रकु दिनि “हा बबो, मूदुस हा! खर हा छ्योनुम। कुनि कांह छुवु नो? हय क्याह गोम!” अँम्य सुंजु क्रख ब्रूजिथ रुकेयि ज़ु त्रे ज़ँन्य वति पकुवुन्य। अँक्य प्रुछुस, “क्या साँ दॅलील लाला ?” अँम्य वोनुस वदान वदान, “हतु साँ क्याह वनय ? खबर कस शिकस लदस ओसुम वुछमुत बुथ सुबहन। खबर कँम्य सुंजि शिकस ज़ंगि छुस द्रामुत ?

अदु वुछतु, खवर छ्योनुम। रतु दौव्य छुम गोमुत तलपोद। दग कॅरनम।” यिमव कोरुस त्राहि त्राहि तु पॅक्य ब्रौह। यि रूद पथ कुन ड्यकस थफा कॅरिथ। यूताह ह्योकुन तु त्यूताह कोरुन वदुनाह। हॉसिल आस नु कॅह। ड्यकस दिचुन चॅडाह तु पोक अपोर कुन लंगान लंगान।

बेयि गव कॅह कालाह, तु त्रेयुम नफरा ति पोक अँथ्य वति पॅदिस प्यठ। अँमिस पेयि नज़र अथ म्वंजि काछि प्यठ। यि वुछिन तेज़ नोकदार तु प्योस ज्वन, खबर कस कस त्रटि यि खवर। यि छे ज़ॉब्युत कॅडिथुय निन्यु। यि सूँचिथुय ब्यूठ यि पथर। ग्वडु कयोन अथ लमु तु हेंचौयन यि मूल कडुन्यु। अमा पोज़, अथ पूश नु कॅह। तौ पतु कोड अँम्यु चंदु मंज़ु श्राकपुच तु नियन यि म्वंजि काँठ मूलय कॅडिथ। यि दिचुन कश कॅडिथ दूर बॅरिथ तु पोक ब्रौह कुन।

वुछतव यि पीँचुर म्वंजि काँठ। किथु कॅन्यु दितिन त्रेयि कृसमुक्य इनसान बदि कॅडिथ। असुवुन, वदुवुन तु गाटुल। अख येमिस गाशी गाश छु लबनु यिवान, दोयुम यस गोटुय गोट छु बोज़नु यिवान च्ववातरफ, तु त्रेयुम युस पनुनि अक्लि छु काँम ह्यवान। यि म्वंजि काँठ!

☒☒

SEPARATED AT BIRTH ?



Pankaj Raina
of Oshiwara
Andheri



Satish Mehta
of Gangotri
Mira Road

कविता - म.क.रैना

साम



सँहलाबन कलु पेट्य छठ कॅडनम
खसुवुन्यु आबन कोरुनस मार।
बठि प्यठ कांछा अथुरोट कॅर्यतव
छा कांह अखाह, यस यियि आर।।

ग्वडु कथ बॅल्यु बु नरि ज़ंगु वायान
सूँचुम पनुनिस पानस सुत्यु।
प्रथ कांह आवुर पनुनिस कारस
येति कुस आमुत कॅमिस बकार।।
अँदरी दिलन मे आलव कोरुनम
दोपुनम तलु साँ पानस पृछु।
कस मज़लूमस त्रे अथु रोट कोरमुत
कॅम्यु संज़ मटि ज़ांह हेचमुच खार।।

ज़ांह येलि काँसि ति आलव कोरुनय
दोपुनय हुत ताम पखतम सुत्यु।
त्रे ति कॅरथस यिहुंजुय हिश अमलाह
दोपुथस बेयि मा छुम कांह कार।।
त्रे ति मा तमि विज़ि ज़ांह ति यि सूँचुथ
कुनि मा प्यख चु ति हेरि प्यठु ब्वन।
पनुनी थज़रन टासाह कोडनय
वनतम कस अज़ मंगख तार।।

व्वंदु कुय बूज़िथ कलु गोम ब्वन कुन
सूँचुम पज़रस दिमु क्याह दोल।
तेह आँसुम तय ओसुस अकरिथ
ज़ान्योम मा ज़ांह मे ति गछि हार।।

यी सौँचान गोम आलव कनुनुय
कॅम्यताम रॅटनम नरि मंज़ नॅर।
खून अँछव किन्यु हॉरिथ ज़ोनुम
वुनि ति छि ज़िंदय दिनु वॉल्यु तार।।

Biradari News & Report

☒ News from KPA Mumbai:

The two flagship events of KPA, Mumbai, which generate a lot of activity and interest in otherwise more pre-occupied Mumbai Pandits are the Annual Hawan and the Annual Cultural Programme.

The **Annual Hawan** this year was started on 12th of February and after 24 hours of various Sahakars the Puran Ahuti was performed on the 13th of February the auspicious day of Basant Panchami at New Mumbai. Nearly 1000 Biradari members participated in the Puran Ahuti and partook Naveed.

The **Annual Cultural Programme** was held this year on 26th of March, at Rang Sharda, Bandra. The packed auditorium of 800 Biradari members was treated the totally oriented 1½ hours programme (musical) by young and non-musical amateurs like Doctors, MBAs, CAs and Engineers, which instantly transported the audience to their native land. This year's Life-time Contribution Award was conferred upon Shri Omkar Nath Kaul, a 'silent worker' of our Association. The other half of the programme was a devoted to a debatable skit and entitled 'adū chhà tarūnūy' (Have we to return to the Valley ?) The skit was presented and directed by famous actor Rahul Bhat.

The good news which we would like to share with Biradari at large is that after years of efforts put in by the various members of the Board of

Trustees, the **CIDCO has allotted 6000 sq. feet of plot** at Kharghar, Navi Mumbai to Kashmiri Pandits' Association, at one fifth cost of the prevalent land rate for development as Kashyap Bhawan. The KPA has made the initial payment of the plot and shall soon come out with the blue print for the development of the plot when we shall approach the philanthropic members of our community for their assistance.

☒ Another Proud Achievement by KPA Mumbai - Migrant students exempted from MH-CET :

Kashmiri Pandits' Association, Mumbai feels immense pleasure & pride to inform our community members, within the country & abroad, that following protracted efforts and deliberations of over two years with the concerned authorities of Maharashtra Government, Directorate of Technical Education, Maharashtra has vide circular notification dated 3rd. March, 2005 announced that all the migrant students of J&K shall henceforth be exempted from appearing at the MH-CET written examinations. This has been highly appreciated by all quarters of community especially in light of the fact that the much avoidable extra hardship & expenses of travelling to Maharashtra have been prevented & hence the much needed relief to the migrant students & their parents . Our sincere thanks to the Govt. of Maharashtra for the noble gesture towards us.

☒ Milchar Editorial Board Recons-

tituted :

The Editorial Board of Milchar, the official organ of Kashmiri Pandits' Association, Mumbai has been re-constituted. Shri P.N. WALI continues to be Editor-in-Chief. Shri J.L.Manwati will be the Executive Editor and Shri M.K.Raina, the Coordinating Editor. Other members of the Board are Shri J.N.Kachroo, Shri T.N.Bhan, Smt. Basanti Raina and Shri S.P.Kachru.

Biradari News & Report

☒ Milchar Consulting Editor :

Shri J.N.Raina of Pune (Ex UNI) has very kindly accepted to be the Consulting Editor of Milchar.

☒ Milchar Development Committee:

A Development Committee for 'Milchar' has been constituted by the BOT of Kashmiri Pandits' Association. Following are its members:

- 1) Shri Surinder Wazir - Collection of Articles
- 2) Smt. Basanti Raina - Collection of Funds & Subscriptions
- 3) Shri S.P.Kachru - Communication with other KP Associations regarding KPA's activities & Milchar.
- 4) Shri Sunil Kher - Collection of Biradari News & Subscriptions.
- 5) Smt.Neena Kher - Collection of Biradari News & Subscriptions.
- 6) Shri Vinod Razdan - Collection of Biradari News & Subscriptions.

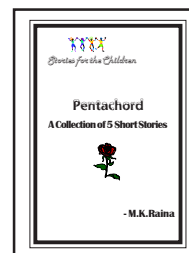
☒ Navreh Celebrations of KPA :

Keeping its annual date with Navreh celebrations, Kashmiri Pandits' Association, Mumbai organized a well

attended get-together at Kashyap Bhawan on Sunday, 10th April 2005 with predictable festive gaiety. Adding traditional fervour to Kashmiri cuisine & tea were the soulful renditions of melodious Kashmiri songs & humourous anecdotes etc. by several youthful members, which instantly illuminated nostalgia among the audience. Enthused thus, some small children took initiative & presented endearing Kashmiri recitations as also participated in Kashmiri quiz etc. that followed. Winners were presented a copy each of Shri M.K.Raina's autographed book of short stories in English 'Pentachord'. KPA's president Shri M.L. Mattoo alongwith other members of Board of Trustees rallied around ensuring maximum participation by various members as also looking after them with his usual care & concern.


☒ Shri M.K.Raina's 'Pentachord' released:

Another highlight of the Navreh function was the much awaited release of Shri M.K. Raina's latest collection of 5 short stories in English hence titled 'Pentachord', at the hands of Shri P.N. Takoo, President, Durganag Trust, Srinagar and veteran member of our Mumbai biradri. Mr. Raina has crafted the art of story telling in his inimitable narration with touching effects of



Between Ourselves ... From Page 3

activities in association with them to help promote education amongst students of the four camp schools in Jammu. This arrangement will exclusively be with KPA only, with no encumbrances attached on either side. Hence the title “in Association With KPA, Mumbai” along with the signature of the President of KPA which shall be reflected in the text of their merit certificate.

It is hartening to note that Director Technical Education, Maharashtra has exempted J&K migrant students seeking admission to Engineering Technology Degree Courses in Maharashtra state from CET-2005. This was possible after a long persuasion with the authorities for the past 1 year. We have been successful in mitigating economic hardship faced by J&K migrants. Our sincere thanks to the Directorate of Technical Education, Maharashtra. 


From the Pages From Page 7

helpful resolution. It had three parts. The first was implemented and the cease fire ordered. The second asking the Pak to withdraw her forces remains unfulfilled. The third could not be settled.


13. Nehru made an offer to Pak PM in 1953 (after S.M. Abdullah’s arrest) to hold a plebiscite in the whole of Kashmir on the condition that American administrator was replaced by one from a small country. Pak dithered till she formed military alliance with America. India withdrew the offer. USSR used the Veto at a subsequent UNO resolution. Kashmir

problem was frozen. The heat generated by the wars in 1965, 1971 and 1998 (Kargil) failed to defreeze the situation.

14. Cross border terrorism/proxy war unleashed in 1989-90 has brought large scale of death, destruction and misery and no solution.

15. So no wars, no UNO resolution, no terrorism change the situation and solved the problem. Only one option remains to be tried: Peace to be nourished by all the concerned. The trans-border bus is a symbolic ambassador of peace. Let us pray it succeeds. Amien. 

Reaching Out From Page 8

fluttering of a butterfly’s wings can have a far greater consequence than the ticking of a clock. Nonetheless, if we are completely honest, we must admit that even those who do plan do not know what the future will bring for those plans and probably that explains the logic behind – if you want to give God a laugh, tell him your plans! 

Uncommon Life Saga From Page 12

of the returning officer, Shri K.N. Dhar of IV-33/208, Lajpat Nagar, on 12th April, 1959.

During the period 1950 to 1962, while I for a length of time, continued to look after the Samiti’s affairs as Secretary, the Presidency rotated hands from Prem Nath Dhar, Prithvi Nath Dhar and Sham Lal Shakhthar. In the capable hands of the later teams the Samiti got well established

as a spokesman organization of Kashmiris and its office got permanently established at Lajpat Nagar. (To be continued)

Epics

... From Page 13

In a present situation of chaos and confusion, dilemma and delusion and cutthroat competition we tend to look for solutions in the ideals that the Ramamyana teaches us. Swami Vivekananda writes, "Rama, the ancient idol of the heroic ages, the embodiment of truth, of mortality, the ideal son, ideal husband, the ideal father and above all the ideal King. The great sage Valmiki has presented this Rama before us. No language can be purer, none chastier, none more beautiful and at the same time simpler than the language in which the great poet has depicted the life of Rama". ☒☒

Cultural Programme

... From Page 22

programme.

The post-interval period presented a skit full of 'Punch & Pun' title 'adū chhà tarnūy' – Breaking News a dramatic satire, enlivened by the performance. The prospect of the 'Return to the Valley', its effect on the generation next of KPs, the economy of Jammuities, and on the leaders who were thrown up by the exodus and who have since thrived on the situation in the past 15 years was, commendably conceived & directed by Rahul Bhat – our lead actor in the Bollywood. It held the audience in rapt attention both for its debatable story content and the mature presentation.

Any entertainment of KPA would normally be inconceivable without the spicy commentary or comic fillers of our known anchors namely 'Chandji and Bharatji'. In their absence the job was taken upon by our own Shri M.K. Raina, whose matter-of-fact manner commentary in chaste Kashmiri interspersed with comic fillers, made audience to roar in Guffaws. It was indeed a nostalgic journey which shall be remembered and savoured for one year till the next cultural programme. ☒☒

They Left us

Smt. Kamlawati Kak, Mother of Shri J.L.Kak of Ramayan, Kanderpada, Dahisar East left for her heavenly abode on 31st December 2004 at Mumbai.

Smt. Roopavati Kaul, W/o Late D.N.Kaul of Bohri Jammu (mother-in-law of Shri M.K.Raina of Vasai) left for her heavenly abode on 5th March 2005 at Jammu.

Shri Kanya Lal Moza of Noida (Uncle of Shri T.N.Bhan of 'Gauri', Eksar Road, Borivali West) left for his heavenly abode on 4th April 2005 at Noida. Shri Moza was a trade union leader for about half acentury. He was also General Secretary of All India Postal Employees Union.

Ashok Raina of Talegaon, (Brother-in-law of Shri Ashok Tiku of Andheri West) left for his heavenly abode on 2nd May 2005 at Talegaon.

OM NAMO BHAGWATE GOPINATHAYA
To Commemorate
The 36th Mahanirvan Day of
BHAGWAN SHRI GOPINATHJI MAHARAJ

A Mahayagya
would be performed on
Wednesday, the 8th June 2005
at Narmadeshwar Mandir
(Near Mandala B-Camp, Trombay)
Sion-Trombay Road, Mumbai 400 071

Puran Ahuti at 1.30 pm. Prasad thereafter
All devotees and members of the biradari are
cordially requested to participate

*"na tadbhasayate suryo
na shashanko na pavakah
yad gatvana nivartante
tat dhama paramam mama"*

"The Sun does not illuminate it, nor the Moon, nor the fire.
That is my supreme state reaching which one does not return."

- Gita Chapter XV, Verse VI

ॐॐॐ

Bhagwan Shri Gopinathji Trust

- ॐ Kharyar, Habba Kadal, Srinagar, Kashmir.
- ॐ Udaiwala Road, Bohri, Jammu Tawi.
- ॐ Pamposh Colony, New Delhi.

Res: Tel: 25207971, 25200527, 55913814, 25200674.