



RNI Registration No. MAHMUL/2004/13413

Price: ₹ 30.00

Milchar

Vol. VI, No. 1 : January-February 2011

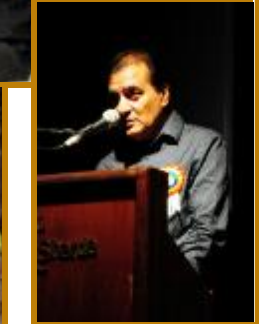
The Official Organ of KPA, Mumbai

Wishing Our Readers A Very Very Happy & Prosperous New Year



Shiva at Kailasa
(Painting by C.L.Raina, Miami, USA)

मिलुचार



Glimpses of the ANNUAL CULTURAL PROGRAMME 2010



Milchar

Official Organ of

Kashmiri Dandits' Association,

Mumbai

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

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Vol. VI ~ No. 1

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Yearly Subscription	:	₹ 250.00
Lifetime Subscription	:	₹ 2500.00

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Back Cover (Colour)	:	₹ 5000.00
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or **Milchar.**

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Write-ups in Kashmiri may only be sent in the Standardised

Devanagari-Kashmiri Script.

In this issue

- Message from the President
 - Between Ourselves - Rajen Kaul Page 2
- Editorial
 - Miles To Go - M.K.Raina Page 5
- Report & Biradari News Page 6
- Reaching Out
 - Wisdom Versus Reality - S.P.Kachru Page 12
- अफसानु
 - ओल - हृदय नाथ कौल 'रिंद' Page 13
- Kashmir Diary
 - Kashmir 2010 - Prof. R.N.Bhat Page 16
- Pages From My Diary
 - The Ring of Suleiman - Dr. K.L.Chowdhury Page 19
- Culture & Heritage
 - Influence of Advaita on Muslim Rishis of Kashmir - T.N.Dhar 'Kundan' Page 22
- Our Identity
 - Dejihor - A Symbol of Suhagin - Dr. C.L.Raina Page 25
- Humour Page 28
- Profile
 - Arjun Dev Majboor - A Great Scholar - Ashish Zutshi Page 29
- Preview
 - M.K.Raina's Gul-e-Bakawali - Ravinder Ravi Page 31
- Your Own Page Page 33
- Know Your Motherland
 - River Vitasta - Project Zaan Archives Page 34
- Editor's Mail Page 35
- काव्य
 - दिलासु - खँज़र मगरिबी Page 39
- Obituaries Page 40

President's Message - Rajen Kaul **Between Ourselves**



Namaskar,
At the outset I would like to wish you & your families a Happy, Healthy and Prosperous New Year. I look forward to 2011 with excitement and optimism to serve the interests of our Biradari members. Update on some major activities/projects being undertaken by your Board of Trustees (BOT) is as under:

Milchar :

It is my privilege to pen this message in the inaugural issue of 'new look' Milchar under the leadership of Shri M.K.Raina, who has kindly agreed to be the Editor of this important communication tool of the Biradari. Other members who have agreed to be on the Editorial Board of Milchar are:

- 1) Shri S.P.Kachru - Associate Editor
- 2) Shri S.K.Kaul - Member
- 3) Shri Chand Bhat - Member
- 4) Shri P.N.Wali - Consulting Editor
- 5) Shri T.N.Dhar Kundan - Consulting Editor

Shri Raina and his team, apart from contributing themselves in Milchar, have enthused several scholarly and intellectual members of our community across India and Globe to contribute in the Milchar on regular basis. Shri Raina and his team are working very hard to ensure that this issue comes out well before end of January 2011, in time for distribution during the forthcoming Annual Hawan on 29th / 30th January 2011. I would like to express my sincere gratitude to Shri Raina and his team for taking on the editorial responsibility and ensuring availability of the first issue by the month end. I am confident that the 'new look' Milchar will be liked and received very well by the Biradari members for both its

aesthetic get up and informative content and will become one of the best and most sought after publication of our community. With active support and contribution from all of you, we in the BoT are committed to make it into a monthly publication in due course of time.



Annual Cultural Nite :

As you are aware, we had our Annual Cultural Nite on 4th December 2010 at Rang Sharda. We had a packed hall with 600 plus Biradari members present to witness the gala evening of Kashmiri music by renowned Kashmiri Music Guru Shri Vijay Malla. Audiences were spellbound by rendition of his well known melodies including bhajans, folk songs, ghazals, etc. and didn't want him to stop even at 11.30 pm. On the demand of audience, he also rendered beautifully non-Kashmiri songs and ghazals.

We also had excellent performances by young local talent from our Biradari members. Ms. Niyati Kaul belted out couple of lilting vocal recitals, Ms. Sheen Kher and the 10 year old Ms. Rishbha Tiku presented captivating dance performances, which were appreciated by one and all.

Based on Late Shri J.L.Manwati's immense contribution to KPA and our Biradari, BoT decided on conferring Lifetime Contribution Award for 2010 to him posthumously which was received by his son Shri Sunilji. We also presented the Shri J.N.Kachroo Award for Academic Excellence to Ms. Ritika Bhat.

We also felicitated Shri Moti Kaul,

President AIKS for participating in this event. He briefly informed the audience of the progress on various issues impacting our community and various activities undertaken by AIKS. During this event, I shared with the Biradari members some important decisions taken by the new BoT which were spelt out in my first message in the October–November 2010 issue of Milchar. This event was very well compered by Shri Bharat Pandit who regaled the audience with his impromptu humour and anecdotes.

Based on the feedback from the BoT members and audience, I believe the programme was a grand success although there were certain apparent 'areas of improvement' which we need to take note of while organizing such events in the future. I would like to place on record my sincere thanks and appreciation to all the BoT members especially Shri S.P.Kachru, Shri Bharat Pandit, Shri J.L.Kak, Mrs. Meena Wanchoo, Mrs. Neena Kher, Shri Satish Ganjoo, Mrs. Rita Kaul and others who toiled over several days to make this event successful.

Board Meetings :

As mentioned in my first message, as also during my address on the Annual Cultural Nite, your Board has regularly met on 2nd Sunday of every month. I am pleased to report that all the BoT members and Special Invitees are making a conscious effort to actively participate in the deliberations of the Board. As I reflect on the deliberations during the last 4 to 5 meetings, I am left with 2 profound impressions. First that BoT members are passionate about their beliefs and convictions and I encourage them to voice them very openly. Second that after due deliberations and appreciating each others view point, there is generally

unanimity in decisions. For me as a President, it is a good sign of having a team who are not afraid to voice their opinions and yet are able to see logic in each others inputs. My only request to our BoT members is to look outwards to the needs and aspirations of our Biradari members and act with sound judgement and speed to meet their expectations.

Additional Trustees :

BoT has unanimously approved induction of Shri Ashwani Bhat from New Mumbai and Shri Anil Gadroo from Vasai as 2 additional Trustees as envisaged in our Constitution.

Special Invitees :

At our request, Shri P.N.Wali, Shri Bharat Pandit, Shri Naren Kachroo, Shri Virendar Takoo, Shri Ajay Kaul, Shri T.K.Raina, Shri Chand Bhat and Shri Rakesh Shah have agreed to be Special Invitees on the Board to help us complete various activities / projects. I am immensely pleased by their voluntary contribution in service of the Biradari members.

Biradari Directory update :

Shri C.L.Raina, our Vice President has very kindly agreed to spearhead the effort of updating our Biradari Directory. He is being assisted in this work by all the Regional Representatives. We expect this process to be completed by March 2011.

Life Membership :

We have decided to launch a massive drive through Regional Representatives and during forums like Havan, Cultural Programmes and other group interactions to enroll as many new Life Members as possible. I am happy to report that we have already enrolled 20 Life Members in the last

one month.

Website :

I would like to thank Shri K.K.Kemmu and Shri Naren Kachroo who have kindly agreed to work on designing our website. We expect to launch the new website by end of March 2011. Once operational, this will become a useful e-interaction platform for all key activities and communication with the Biradari members. I am hopeful that through this platform, we will enthuse a lot of our young Biradari members to participate actively in our programmes.

Sharda Sadan :

As decided in the last AGM, Shri M.L.Mattoo will continue to lead the massive task of completion of this most prestigious project for KPA as Chairman, Sharda Sadan Project. He and his committed team with active support from all the BoT members will ensure that this project is completed as fast as possible.

Hawan :

You will probably see this message from myself in the Milchar during the forthcoming Annual Hawan programme being held from 29th January to 30th January, 2011. Shri S.P.Kachru has kindly agreed to be the Convener for this very important Biradari event with active support from Shri T.K.Raina, Shri Chand Bhat, Shri Rakesh Shah, Shri Virendar Takoo and all the other Trustees.

I would like to conclude by saying that I am very excited about engaging with you all to serve the interests of Biradari members. If you have any questions, comments or implementable suggestions, please reach me on +919967503577 or through my e-mail given below.

Warm regards,

Rajen Kaul

Contact Rajen Kaul at : rkaul06@gmail.com

कॉशिर्य नागरी अछर

अ, अँ, अु, अू, आ, आँ,
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कथि मंज कथ

प्रोजेक्ट ज्ञानु खॉतरु लेखनु आमच राईम

अख ओस अखाह
बुथ कॅरिथ त्रखाह
कूलिस त्रॉवुन रेश्य सुंज मखाह
अँकिस बेयिस हांछा लॉजिन
तेजस दोपुन रोवुम स्वखा
नखु प्यठु वॉजिन चादर काकस
टॉडिस वुछिथ लॉजिन क्रखा
चकु चख बूजिथ न्युक गौ रूजिथ
डैडी डीशिथ त्रोवुन फ्रखा

- म.क.रैना

[This Rhyme contains all the Vowels and all the Consonants of Standardised Devanagari-Kashmiri Alphabet.]

Editorial

Miles To Go Before I Sleep

It is a privilege and an honour to serve one's community in any manner one can and I feel honoured to have been entrusted with the task of editing 'Milchar', the mouthpiece of Kashmiri Pandits' Association, Mumbai once again. I am particularly grateful to the President and other office bearers of the KPA who have reposed confidence in me and considered me competent for this job. I shall endeavour to come up to their expectations and address the aspirations of our esteemed readers and members of the biradari.

I have been associated with this magazine earlier also and I am conscious of the fact that this task is onerous and challenging. I, however, accept this job on the strength of three most essential factors. Firstly I resolve that I shall put in all my ability in carrying out this difficult but rewarding work earnestly and honestly. Secondly I feel assured that my writer friends will stand by me in writing for this magazine on various topics of interest to our community. Thirdly and most importantly, I am confident that our readers will help us in making this magazine a great publication by giving their views and suggestions from time to time.

We have set a very high standard for 'Milchar', which we will try to reach in as short a period as possible. It will be a tri-lingual journal (English, Hindi, Kashmiri), carrying articles on our culture and civilization, our tradition, our rituals and rich heritage of philosophy, thought and life-style. It will reflect on contemporary problems confronting the community and highlight the activities that are carried out from time to time to strengthen the mutual bondage

and further the interests for the common good. We shall also try to give glimpses of our literature, both past and present and an account of personalities who have or are serving the community selflessly

and sincerely. We invite articles on these and allied subjects from our honoured writers. We also request that some of them may like to write for every issue of this journal serially, for which we shall be pleased to reserve suitable space. 'Milchar' will no doubt carry the news about the members of the community living in and around Mumbai and give priority to their views and suggestion.

We intend to make 'Milchar' a Monthly journal in a short span of time. We will also ensure that a copy of this journal reaches every KP home at least in Mumbai, to start with. We would like to request members of the biradari to pay subscription for 'Milchar' on a regular basis, to make it self-financing and appear regularly without breaks. Those members of the community who wield influence in commercial circles can be of great help. They are specially requested to bring in regular advertisements for this magazine so as to make it financially sound and qualitative superb.

An exclusive page captioned 'Your Own Page' has been introduced from this issue to carry exclusive photographs, news, achievements, laurels etc. of the members of biradari and their children. Input in this regard will be highly appreciated.

- M.K.Raina

Contact Editor at : editormilchar@yahoo.co.in



Report & Biradari News

KPA's Annual Cultural Nite 2010 :

The most eagerly awaited event of Kashmiri Pandits' Association, Mumbai happens to be the Annual Cultural Nite. This year's function was held on 4th December 2010 at Rang Sharda Auditorium in Bandra Reclamation, where the renowned Kashmiri vocalist Shri Vijay Malla regaled the listeners with his well known melodies for over two hours while the spell bound audience asked for more. Among the performances by young local talent, were excellent vocal recital by Ms. Niyati Kaul, the captivating dance performance by Ms. Sheen Kher and the highly applauded dance recital by a 10 year old Rishbha Tiku. Other features of the evening included Lifetime Contribution Award being posthumously conferred on Late Shri Jawahar Lal Manwati with a spirited Citation by Shri S.P.Kachru. The endearing rapport with audience was anchored by Shri Bharat Pandit besides presentation of Late Shri J.N.Kachroo Award for Academic Excellence for Ms. Ritika Bhat. The newly elected President Shri Rajen Kaul welcomed the community members, felicitated AIKS President Shri Moti Kaul amidst thunderous ovation, introduced his team of trustees and addressed the audience on upcoming activities & sought everyone's support for expeditious completion of construction work on SHARDA SADAN at Kharghar, Navi Mumbai.

[Report : S.P.Kachru, Gen. Secretary, KPA]



Colourful Function at SOS Channi Rama :

A colourful function was organized by

Bhagavaan Gopinath Ji Trust of Udaywala at SOS Home Channi Rama, Jammu on Saturday, the 1st January 2011. The trustees and other office bearers of Bhagavaan Gopinath Ji Trust Udaywala, participated in the function to make the inmates of SOS Home feel that they are equally important in the society as other human beings. The Trust also organized a medical check up camp for the inmates of the Home and distributed free of cost medicines among them. A musical programme was also organized on the occasion and the inmates of the Home who are mostly children, participated in the dance. The Trust distributed sweets, socks, hand gloves and provided cash assistance to the inmates.

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



Amitabh Mattoo is the VC, JCU :

Prof. Amitabh Mattoo formally joined as the first Vice Chancellor of the Jammu Central University at Ministry of Human Resource Development (HRD), New Delhi. Prof. Mattoo, Member of PM's National Knowledge Commission and former Vice Chancellor, University of Jammu who was recently appointed as the first Vice Chancellor of the Jammu Central University, submitted his joining report to Human Resource Development (HRD) Ministry, New Delhi. Prof. Mattoo is currently Professor of Disarmament Studies at the Centre for International Politics, Organization and Disarmament (CIPOD), School of International Studies. His teaching and research interests included issues of international security, India's foreign policy and arms control and



Report & Biradari News

disarmament.

Prof. Mattoo is a member of the Academic Advisory Committee of the Indian Council for Cultural Relations and is an Honorary Professor at the Islamic University of Science and Technology, Avantipura, Jammu and Kashmir. He has published ten books on nuclear issues, foreign policy and international relations, and more than 50 research articles in leading journals like Survival and Asian Survey. He remained as Vice Chancellor of University of Jammu from November 2002 until December 2008 and was the youngest person to serve on that position. Recognizing his contribution to education and public life, the President honoured him with Padma Shri in 2008. He was also awarded the Qimpro Platinum Standard Award in 2008 and was recognized as a National Statesman for his work in the field of education along with Anand Mahindra, who was awarded for his leadership in business

[Input : Anil Koul : koulani2007@yahoo.com]



ASKPC Meet to discuss Political Scenario :

The Executive Body of All State Kashmiri Pandit Conference (ASKPC) held a meeting on 1st January 2011 under the chairmanship of its president A N Vaishnavi to discuss the prevailing political scenario in the state and the problems being faced by the displaced community.

The meeting while rejecting the demand of autonomy, self rule and Azadi demanded abrogation of Article 370 which has become an impediment in the development of the state and has added to the unemployment of the youth. H.L.Chatta, General Secretary of the

organization demanded that there should be free flow of Indian Constitution in J&K to remove the present disparities and discrimination.

Addressing the meeting, R.K.Raina Senior Vice President of the organization demanded rehabilitation of the displaced community at one place in the Valley where they will feel totally secure and where there is free flow of the Constitution.

The meeting demanded minority status for Pandits in the state. Ravinder Raina, another member of the organization demanded passage of Kashmiri Hindu Shrines and Temples Bill and Rs 25 lakh be given compensation to over aged unemployed youth for starting their own business ventures besides enhancement of relief to Rs. 12000.00 per month. It also expressed concern over the encroachment of the land of one Bal Krishan Pandit at Chatargul in Kashmir Valley by the Government with installation of water supply pipes causing a lot of damage to his agricultural land. It demanded that the pipes be diverted towards the road side to save the paddy land of the family.

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



Moti Kaul interacts with the community :



President All India Kashmiri Samaj (AIKS) Moti Kaul held several interactive meetings with cross sections of KP community in Jammu on 25 December 2010 to know their view point on present problems of the community. Addressing the meetings, Mr. Kaul expressed grave concern over the plight of over-aged KP youth and those who

Report & Biradari News

are at the verge of it. He demanded age relaxation for them in government services. Stressing that these youth need special attention, Mr. Kaul urged the Government to take special steps for their rehabilitation.

Mr. Kaul also met Relief and Rehabilitation Commissioner, Mr. Vinod Koul and discussed the security concerns of the newly appointed displaced youth with him. While criticising the linking of employment package with return, he said it is the blackmail of KP youth in the name of employment. The way the Government has come out openly with the return plan shows it (Government) was never friendly with the community, he added. He also protested against the affixing of draconian conditions attached with the employment. Addressing a meeting of lawyers, he said next month the AIKS will come with Legal Counseling cell to give legal assistance to needy members of the community.

[Input: ashish zutshi : ashishzutshi@hotmail.com]



Probe against Arundhati, Geelani :

The Delhi police has submitted a status report to a local court, which is looking into a complaint against writer Arundhati Roy, hardline Hurriyat leader Syed Ali Shah Geelani, revolutionary poet Varavara Rao and four others for speeches made at a convention on Kashmir, stating a first information report had been registered and investigation was progressing. The FIR was registered at the Tilak Marg police station on November 29 last following a direction by Metropolitan Magistrate Navita Kumari Bagha. An organisation 'Roots in



Kashmir' filed a complaint in the court saying the police had not taken any action on its complaint, filed at the Tilak Marg station on October 28, against the speeches made at the October 21 convention 'Azadi: The Only Way' organised here. On Thursday, the judge clubbed three other complaints received against Ms. Roy for her speech at the convention with the 'Roots for Kashmir' case. The matter will come up for hearing on February 25.

The FIR has been registered under Sections 124A (sedition), 153A (promoting enmity between different groups and doing acts prejudicial to maintenance of harmony), 153B (imputations, assertions prejudicial to national integration), 504 (insult with intent to provoke breach of the peace) and 505 (statements conducing to public mischief) of the Indian Penal Code, and Section 13 of the Unlawful Activities Prevention Act.

[Input : Aditya Raj Kaul: kauladityaraj@gmail.com]



KPUF Cultural Function :

Kashmiri Pandits United Forum (KPUF) organized a cultural function at Sathya Sai International Auditorium at Lodhi Road, Delhi on 11 January 2011. Women and children in large numbers attended the function and had a glimpse of their socio-cultural activities that they left back in the valley more than 20 years ago. Anjali Kaul, Anil Nakhasi, Lovely Raina entertained the audience with Dance, Rouf & Ladishah. Programme was anchored by Brij Nath Betab. Among those, who were felicitated on the occasion for their contribution to the community were Manohar Trakru, Late Naagarjun Ganju (posthumously awarded

Report & Biradari News

the Kashyap Bandhu Award), Sunil Shakhder, (Ex President Kashmiri Samiti and Chairman SK Foundation) R.K.Mattoo, a renowned journalist, Dr. Romesh Raina and Dr. Shiban Kishan Durani (London).

[Input: sanjay.wali@rediffmail.com]



Rajen Kaul appointed AIKS Vice President :

Shri Rajen Kaul, President of the Kashmiri Pandits' Association, Mumbai has been appointed as the Vice President of All India Kashmiri Samaj (AIKS), New Delhi. In a communique addressed to Shri Rajen Kaul, Shri Moti Kaul, President AIKS stated:



"In view of the significant role it has been playing in community welfare affairs, Kashmiri Pandits' Association, Mumbai has emerged as one of the important affiliates of AIKS. It has always been our pleasure to have the President KPA Mumbai as our Vice-President. Since in recent change of guard at KPA, you have taken over as President of the organization, I feel honoured to nominate you as the Vice-President of AIKS. I am confident that your contribution to AIKS will help us serve better the community cause."



Launch of ME HOME TV

Country's 12th GEC Hindi entertainment channel was formally launched on 5th January 2011 at Hotel Sea Princess, Juhu, Mumbai, though it successfully telecasted serials since October 2010 as test run. The launch was attended by a galaxy of small screen and film



fraternity of India which included Jaya Prada, Shakti Kapoor, Preeti Sapru etc. Mr. Peeyush Sapru, nephew of veteran actor D.N.Sapru, is the head of Programming and Marketing Department of ME HOME TV, which in fact is his brainchild. (Peeyush, in his childhood has won the Filmfare Award for Best Child Actor in Dus Lakh.)

The channel will offer TV serials, feature films, tele films, reality shows and other facets of entertainment. ME HOME TV is the first of its kind brought to us by a Kashmiri Pandit which will also have ME JK channel for the state of Jammu & Kashmir. Dalip Langoo is the Coordinator for the Channel.

The event was graced by the songs sung by Shashi Suman (he also composed the ME title song sung by Kumar Shanu), Monica Bedi's dance number, Lesli Louis's song, Ehsaan Qureshi's jokes and Rashid Khan's mimicry. Bali Bramhbhat anchored the show.

[Input: DalipLangoo@yahoo.co.uk]



Land Grab at Naran Nag Historical Shrine:

All Parties Migrant Coordination Committee has alleged that land attached with the historical shrine at



Report & Biradari News

Naran Nag situated in tehsil Kangan of Ganderbal district of Kashmir valley has been grabbed by the land mafia with active connivance of ASI, authorities J&K Circle Srinagar. In a press statement, Arun Kandroo, General Secretary of All Parties Migrant Coordination Committee, J&K has said that the authorities of Archeological Survey of India, New Delhi have conceded the points raised by the leaders of APMCC in a letter submitted to authorities on 13.12.2010 under RTI Act seeking information about the land status of Naran Nag historical shrine. This shrine was built by King Lalitaditya more than a thousand years back. It was declared a national monument in the year 1958.

ASI authorities, J&K Circle have admitted that to remove the encroachments, they had sent a number of reminders to J&K Government for making demarcation of land attached with Naran Nag Shrine.

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



What have you done for Pandits: SC asks J&K :

The Supreme Court has expressed displeasure over inertia of the Jammu and Kashmir government to implement rehabilitation packages for Kashmiri Pandits who fled the Valley in the aftermath of insurgency. It asked the state to take firm action to ameliorate their condition. "Tell us what have you (state government) done with your promise of providing 15,000 jobs? Have you given a



single job? Or, for that matter, have you given them a single house," asked a three-judge bench headed by Chief Justice SH Kapadia on Monday. We don't want to go by your dream proposals, but want some firm action". It was hearing a petition filed by the All India Kashmiri Samaj and others alleging neither the state government nor the Centre was addressing grievances of Kashmiri Pandits who have been suffering for over two decades. The court asked the state government to furnish data on steps taken to ameliorate the plight of Pandits. It asked the state to explain whether the government had set aside even a single sale of house as illegal since hundreds of houses between 1990-1997 belonging to Pandits had been auctioned and sold illegally after the victims fled the Valley.

"Can you show us even one instance where you have set aside the sale and given it back to the victim." The bench granted four weeks to the state government to explain it.

Earlier, the court had sought a response from the state government on Rs 1618 crore special package offered by Centre for restoring properties and providing jobs to migrant Pandits. It also expressed reservations over the Centre's scheme saying it was not clear as to how the migrants on return will stay without any accommodation.

"Where will people who want to go back stay? Now, their properties have been sold or auctioned. There are number of petitions pending in the High Court. How will they go? Without house, how can people go back to Jammu and Kashmir," the bench asked.

[Input: S. K. Bhat : dr.bhat.sk@gmail.com]



Displaced KPs observe 'Holocaust day' :

Displaced Kashmiri Pandits who were forced to flee from Kashmir valley to Jammu and other states in early nineties soon after the outbreak of militancy in Kashmir, observed 19th January as their 21th 'Holocaust Day'. The Joint Forum of Kashmiri Pandit organizations held a massive protest demonstration outside the Raj Bhawan, Jammu. The demonstrators carried placards and raised slogans remindful of ethnic cleansing and mass exodus of Kashmiri Pandits in 1990. The activists also raised slogans against terrorism and apathetic attitude of the government against the displaced community.



Those who participated in the programme included Ashwani Kumar Chrungoo (President, Panun Kashmir), H.L.Chatta (General Secretary, ASKPC), D.N.Kissu (Chairman, NCMCC), R.K.Raina (Senior Vice President ASKPC), Virender Raina (Joint Forum Spokesperson), Chunilal Kaul (Purkhoo camp), T.N.Kaul (Muthi camp) and P.L.Swadeshi.

[Input : Scoop News -Vijay Kumar Malla]



Nuptials :

Sandeep S/o Smt. Sudesh and Shri Shiben Kishen Kaul of JNPT was married to **Suman** on 11th November, 2010 at Jammu.

Amit S/o Smt. Asha and Shri Chaman Kaul of Pune was married to **Sudha** D/o Smt. Mithlesh & Shri Surinder Chachar on 18th November, 2010 at Jammu.

Varuna D/o Smt. Usha and Shri Mohan Kishen Kar (Mulund) was married to **Suneer** S/o Smt.Mohini & Shri Ashok Kumar Bhat

on 12th November, 2010 at Jammu.

Gifty D/o Smt. Girja and Shri Ashok Moza (Shahad-Kalyan) was married to **Amit** S/o Smt. Piana and Shri Shiban Krishen Muku on 18th November, 2010 at Jammu.

Mohit S/o Smt. Anita Mattoo and Shri Kailash Gondalia (Grandson of Smt. Shyama and Shri Makhan Lal Mattoo of Chembur) was married to **Kiniri** D/o Smt. & Shri Shailesh Thakkar on 18th Novemeber, 2010 at Chembur, Mumbai.

Sumit S/o Smt. Sushma and Dr. M.K.Kaul (Grandson of Smt. Chuni and Shri P.N.Takoo, Vice President KPA) was married to **Suniti** D/o Shri Arunkumar Singh of Patna on 12th November, 2010 at Jammu.

Yagneopavit :

Yagneopavit ceremony of **Sumit** and **Nikhil** Sons of Smt. Sushma and Dr. M.K.Kaul (Grandsons of Smt. Chuni and Shri P.N.Takoo, Vice President KPA) was held on 12th November, 2010 at Jammu.

Change of Residence :

Shri Chand Bhat of Kalash Udyan, Sector 11, Kopar Khairane has moved to his new residence at B-302, Manibhadra CHS, Plot No. 104, Sector 16, Kopar Khairane, Navi Mumbai.



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editormilchar@yahoo.co.in

Reaching Out - S.P.Kachru
Wisdom Versus Reality



few centuries ago, one saintly Philosopher who is said to have been satisfied with a small barrel as a home, propagated the insight that a human being always wants what is good for himself alone but not what would be good for all people. This wise perception probably holds true to this day, which leads one to assume that it will continue to be so, a few centuries later. The only likely use for this insight will be to decorate book shelves with volumes containing it and other ancient pearls of wisdom, or to give such tomes to one's friends and grandchildren, so that they can enhance their own display of reading material.

The human being evidently expects to benefit more from new realities than from ancient wisdom. We appreciate the automobile, for example, which people have not been entirely mistaken deriding as a toy for adults. The only thing that cars produce are accidents, which primarily harm their proud owners and their passengers. Far more people have lost lives in accidents than in wars, nevertheless, while such sudden end to life is hotly discussed and disputed, we have yet to see anyone who has demanded abolition of cars in order to save thousands of lives, each year. Critics merely find fault with the fact that in a car, one drives past far too many things that one could otherwise enjoy.

This is not the only reason why automobiles are expendable. They also have no nutritional value and are thus not required to keep people alive or help them procreate. You might object that automobiles are required to transport

marketable goods, but profit-driven trade has always found adequate solutions for doing this in all epochs, even without such vehicles. Moreover, what we can say about automobiles, applies just as much to other technical toys - ranging from televisions and computers to aircrafts - which are all very entertaining but which contribute nothing to the physical well being of the world's population.



Words of wisdom such as those uttered by our great saints appear to be superfluous because hardly anyone has any use for them, but weapons of all kinds are expendable for the opposite reason - people use them too much. Tanks, Bombers and Missiles etc. are useful solely to those who manufacture them. Everyone else could exist without them, and this would not detract from their quality of life in any way. The ever available supply of guns, revolvers etc. is probably sufficient to meet the needs of jealous husbands and robbers of all kinds.

Other things, incomprehensibly described as dispensable, can probably be called essential, namely luxuries. Arguably so, the allure of luxury is integral to the human being as such. Superfluous and unreasonable things, which have lost all semblance of being necessary or useful, act as signal of freedom. They confirm something that human being can spare less than any other, self-respect and dignity.

Each sign of superfluosity, each

(Continued on Page 30)

अफसान - हृदयनाथ कौल रिंद ओल

म

र्च र्यतुचि शामुचि पांछ बजे ह्युव ओस वख। बु ओसुस गरिकिस दौयिमिस पोरस प्यठ रवुखि मंज द्यान दारिथ। अँती गोम कनन चिर चिर सदाह। मे फुट द्यान अवस्था। अँछ वँटिथुय ज़ोनुम जि यि छे सोय शाहमँच लँदिन्य गिल्हरी येमि बु ज़ु र्यथ ब्रॉह ताम अँजिज़ ओसुनस ओनुमुत। यि छि तँम्यसुंजुय आवाज़। अमापोज़ अज़ कति फँट यि बेयि नम्बलि तोस तुलनु बापथ। पँतिम्यव द्रयव र्यतव प्यठु यनु मे गाश फवलुनय साँरी दारि बर दिथ थवुन्य हेत्य, तनु आँस अमि आपदायि थफ तुजिमुच। अज़ क्याह मुचुराय्यम गंटु खंड ब्रॉह रवखि हुंजु दारि, जि गँयि यि बलायि बेयि पाँदु। ज़ु र्यथ ब्रॉह ताम आँस यि साँरिसुय द्रहस मंज हति बदि लटि यितु गछ करान ज़न तु मॉल्य मीरास ओसुस। यि आँस रवखि हुंजि बजि दारि प्यठुकनिकिस वावु वोबिस मंज ओल यीरान। तमि बापथ आँस स्व ओरु योरु सोम्बुरिथ पनु दावु, सुतरु डींग्य, वालु बोक्यव अलावु सानि गरिकि नमदुक्य वालु वँडिथ तु कॉलीनुचि दशि दंदव सुत्य चँटिथ निवान युथ ज़न नमुदस गव पर्युन तु कॉलीनु गव खुंजमुत ककुव। त्युतुय ओत नु। दारि युस पर्दु अलौद ओस तु येमि सुत्य हवादानुक (वँटिलेटरुक) बोनुमु पासु येत्यथ यि गिल्हरी ओल यीरान आँस, खँटिथ ओस, तम्युक फीतु (यथ मंज पर्दु अलौद त्रावनुक्य कँर्य फसाँविथ आँस्य), ति न्यून चँटिथ तु पर्दु प्यव अडु खशि पँछिन कॉर ह्युव लरि। मुदा ओस तँम्यसुंद गरिक्यन बाँचन तु बाक्यु दुश्मन जुव ज़ाँचन प्यठ नज़र गुज़र थवुन्य युथ ज़न हरगाह

कांह ज़ख वातुनावि या फेरु अननुचि नियँच सान यियि, स्व कडि टिख। तमि हुर, युस बोड ज़ख स्व असि वातुनावान आँस, सु ओस यि जि स्व आँस हवादानुकि डबि पासुकि



दासुच लँकुर त्रुकान। ज़ाँहिर या तु ओल खोल बनावनु बापथ या शायद आँलिस मंज अचनु नेरनु खॉतरु नेबुर्य वथ कडनु बापथ, युथ ज़न स्व, तसुंद बाँच तु तसुंद ज़्यवन वॉल्य बचु नेबुर्य कुनि रोटु वरॉय आँलिस अचन नेरन तु म्यानि दारि बर त्रोपरनु सुत्य गछि नु तिमन कांह वायि। तँमिस मसाह पाव वज़नु तु दाह बाह आँचि ज़ेछि हुंद, यथ मंज पांछ शे आँचि लँटुय आँस, म्याँनिस ख्वरु न्यठस सुम्ब कलु खाफरि मंज कोताह च़ोतुर कोड ओस!

गरिक्यन फर्शि पलुवन हुंद तु पर्दुक न्वखसान वुछिथ वोलेयि म्याँन्य गरु वाजेन्य। पर्दु मरमतु बापथ वालान वालान गँयि पानसुय सुत्य वोरु वोर करान जि “यि वुकुर कति आँस असि मॉरमुच। अँमिस गव जवाँनी त्युथुय पर्युन युथ साँनिस नमुदस कोरुन। यड काँटिथ सोर्योव नवि सरु यि कॉलीनु फर्द, अथ ति थँवुन तेह वॉलिथ तु ब्यमूदी कँरिथ। अँमिस कँर क्वदरतन ब्यमूदी। तति कँर्यमतिस खँखासस आँसु कँह हन परु जि वोन्य छि येति यि अडुचँटिन्य पूर करान।”

क्वदरतन छु साँर्यसुय जुव ज़ाँच कांह वस्फ तु च़किक्य ज़रूरियात हिव्य थँव्यमुत्य। याने सु देवकाय व्हेल या हौस आँस्यतन या पींचर रेय,

सारिनुय छु ख्यन चन, नैदुर, खोचुन तु पान बचावनुक्यव वस्फव अलावु पनुन्य पुय ज़ोवुरावनुक तु पुयि हुंज रॉछ रावठ करनुक इंस्सटिंक्ट सरस। दपान इनसान छु यिमु कामि काड्यव सुत्य सूंचिथ सौरिथ करान तु बाक्य जुव ज़ॉच छि फितरतन करान। अमापुज, अँमिस गिल्हरी हुंघव करतूतव किन्य छुस बु यि माननस प्यठ मजबूर ज़ि ल्वकुटि खोतु ल्वकुटि केमि प्यठ बडि खोतु बँडिस जानवरस ताम छे प्रथ कांह जुव ज़ाथ फितरँच अलावु पनुन द्यमाग (सु सुचनि पेटिस सुम्ब ऑस्यतन या त्रख वजनु) ति पनुनि बुनियोदी ज़रूरियाथ पूर करनु बापथ प्रचुरस अनान। नतु वँन्यतव हेरिमिस पोरस अचनु बापथ ओस नु अँमिस गिल्हँरियि कांह खास चौरिथ वथ। हरगाह पँतिम दॉर दिथ आसिहे, स्व ऑस गरस नेबुर्य च्ववा पासु लबि प्यठ ख्वखशि पकान तु ख्वसय दॉर या बर वोथ वुछोन, तपॉर्य अँचिथ पनुनि चौर्यमुचि जायि यानी हवादानस वातान। पर्दुक ठोर डालनु बापथ पर्दु नु बँल्यकि कँर्य अलौद त्रावनुक टेप कर्यन अँद्य पँख्य चटुन, तु ओल खलुरावनु तु नेबुर्य वथ कडनु बापथ दासुच लँकुर त्रुकन्य आसु नु फितरी बँल्यकि आसु काड्यव सौरमुचु तु प्लान करिमचु हरकँचु।

जीव क्याह क्याह छु पनुनि पुयि बापथ करान। खास कर मादु। नियतोन इनसान, लँर जाय आस्यस या नु आस्यस, पानस यँड बतु, जँट वलुन्य, चंदस हार आस्यस या नु आस्यस, शुर्य ज़ोवुरावनस नु पथ रोज़ान (मा सिवाय कँह रोशन बोजू शोचु वॉल्य)। अदु पतु तिम शुर्य डूल्यतनुय। वँन्यतव व्वन्य कथ आयि अँम्यसुंद्य कौड्य बकार। तथ मुकाबलु छि बेयि जानवर ग्वडु महफूज तु आरामदेह जाय छांडान तु पतय अदु तूल त्रावान या बचु दिवान।

दय ज़ानि कूत काल ओसुस बु यिमुन्य ग्वतन मंज अँछ वँटिथ ज़ि मे गव बेयि चिर चिर कनन। मे वाहरावि खश्मु सान अँछ तु वुठव तँली वोनुम अँमिस गिल्हरी कुन, “चु दिख ना असि गरस मंज स्वखु सान रोज़नु? चे ऑसुय व्वन्य कँह कालु प्यठ थफ तुजमुच! अज़ कोत आयख बेयि दारि बर मुचुरनस कामन करनि। सोनुय गरु क्याजि छख फीर्य फीर्य यिवान? नेबरु क्याह ट्वटेया जाय? नेर दफा गछ।” यि वँनिथ वोथुस बु थोद अँमिस छग दिनि। अमापोज़ फितरँच तु आदुतस खलाफ चँज नु स्व नखुचि वछि दारि किन्य बँल्यकि पँच यि हेरि कुन। मे ति प्यव अँमिस पतु पतु हेरि वसुन। ब्वन वॉतिथ द्रायि नु यि शाहमँच लँदिन्य वछि दारि किन्य बँल्यकि रूज बँडिस बरस प्यठ कनि लबि लॉरिथ। मे यिथुय बर मुचुरोव, स्व द्रायि न्यबर तु ब्वन वँसिथ रूज ब्रांदस प्यठ मे कुन वुछान। बु द्रास ख्वर ठासान स्व चँलुरावनु बापथ। अमापुज स्व ऑस अख ज़ु गज़ पकान तु युथुय बु पोत फेरुन हेमुहा, यि ति ऑस पोत फीरिथ मे बुथि यिवान। नँतीजु द्राव यि ज़ि अमि न्यूस बु पानस पतु पतु। बु ति गोस माँत्रि लद ह्यु अँमिस पतु पतु, योत ताम बु अमि साँनिस गरस नखु बागस मंज वातुनोवनस यथ मंज राथ शाम ताम त्रे बँड्य बँड्य अम्बु, अख अमरूद, अख चीकू तु अख नेम्य कुल्य ऑस्य। अमापुज अज़ ऑस्य छरा शे ग्वड। मे दिच अँछन मूरन दिथ दँछिन्य खोवुर्य नज़र तु यि रातुक जीलान बाग अज़ पँथुरिस लार्योमुत तु वुजार गोमुत डींशिथ लँजिम वॉनिजि थफ। लँड लँड ऑसुहँख चटन वाल्यव चँटिथ नीमचु। व्वन्य ऑस्य अति गन, मौड्य तु ग्वडुय यॉत्य। बु रूदुस कँह काल अथ वुजार गॉमुतिस बागस प्यठ अफसूस ख्यवान।

असि मा ओस नेम्व वरॉय अमि बागुक म्यवु
ज्रांह ऑसस लोदमुत। लदुहँव ति किथु कॅन्य ?
ग्वडु ऑस यँहय गिल्हरी तु अँम्यसुंदी बेयि
हमज्राथ, युसुय दानाह हना वालुन लायख गँयोव,
तथ दुख दिवान। तु पतु ऑस्य अकि बी द्वयि बी
लँगूरन हुंद ख्योल यिवान तु सॉरिसुय बागस
लिथुलोर करान। ज्ञानि दय, कति ऑस्य तिमन
पँप्य पँप्य तु बँड्य बँड्य अमरूद तु वेठ्य वेठ्य
चीकू लबनु यिवान यिम नु असि बॉचि बॉचि सॉर
दिथ ति द्रीँठ्य ऑस्य यिवान। अम्बु मोकस
थँव्यतव कसम योद असि अँकिस ति पपेमचि
अम्बि स्वाद आसि वुछमुत। अँस्य येमी दूह स्वरुहॉव
जि पगाह वालव कँह अडु पपि अम्बु, तमी दूह या
दोयिमि दूह ऑस गाश फवलनय लँगूरन हुंज पंगथ
प्यवान वॉतिथ तु असि दंद हॉव्य हॉव्य टस्नु करान
करान दग थवान। अवु अमापुज, आंचार, छुंदा,
पन्ना बेत्री बनावनु बापथ आसु नीजि अम्बु ज़रूर
अथि यिवान, तिम ति तेलि येलि ज़न अँस्य पानु
सुबु प्यठ शाम ताम लूर ह्यथ रॉछ रोज़ुहव युथ नु
अँदु पँखिक्य लूख, खास कॅरिथ शुर्य असि डुल्य
ब्रॉर कॅरिथ गछन। अम्बु छे सॉरिसुय हिंदुस्तानस
मंज प्रियिवुन म्यवु। अमापुज गुजरातस मंज छि
लूख हुरय पहन अमिक्य देवानु। अम्बु वख्तस छि
यि दँप्यजि ति यिमन अम्बय वुरनि तु व्वथुरनि।
अम्बु चूर छुनु कांह पाफ यिवान माननु। यि बूज्यतव
कृष्णु बगवानु सुंज थनि चूर। यि छि माफ।

ल्यहाजा अफसूस ओसुम नु म्यवु अथु गछनुक।
अफसूस ओसुम यिमन कुल्यन हुंद सब्जार तु
शेहजार रावनुक। गो यि बागुच ज़मीन ऑस नु
म्याँन्य, यि ऑस सानि हाउसिंग सोसाइटी हुंद
कॉमन प्लाट ब्यहवाल प्योमुत येलि बु योत बसनि
आस। अथ मंज ऑस्य अँदु पँखिक्य गरु पनुन

छ्वठ शिकस त्रावान यथ दूहस रातस हून्य, गॉवु,
सोर, ब्रॉर्य मतान ऑस्य तु जंगु जंग कॅरिथ असि
तालि किन्य अनान ऑस्य। यि बिदथ हटावनु
बापथ लॉज मे प्लाटस अंदु वंदु कँड्य तार तु
माँजि कुल्यन हुंज बनु तु वँविमस यिम म्यवु कुल्य।
तिमन कोरुम पलालु योत ताम तिम फबेयि तु
लँग्य म्यवु दिनि। कुल्य फबनु सुत्य आयि रंगु
रंगुक्य वुडवुन्य जानावार तु गिल्हँरिथि।

यि जाय ऑस राथ ताम जीलान। अज ऑस
वॉरान। मे कोर अंदाजु जि कमि ताम गरजु छु
सोसायटी हुंदान अहलिकारन यि प्लाट हमवार
करनुक व्यचार आमुत। अमापुज, तिमन गव नु
रछ ति तूफीक जि तिम करुहँन मे पनुनि इरादु
निशि आगाह। बागुचि वुजारुगी प्यठ अफसूसस
सुत्य गव मे अमि कथि हुंद मलालु ति।

बु ओसुस यिमनुय अफसूसु तु मलालुक्यन
आवलुन्यन मंज गीर जि मे गव कनन ज़न काँसि
हुंदि गित्य करनुक ह्युव सदाह। मे दिच ओरु योर
नज़र। अति गँयम यि गिल्हरी पानस ब्रॉह कनि
पनुन्यव ब्रूहम्यव पंजव सुत्य अँछन थोप दिथ द्रँठ।
अँम्यसुंदि पानुचि खस वसि तु सोप सोप आवाजि
सुत्य बास्योम जि स्व छि रिवान तु गित्य करान।
मे ज़ोन यि छि मे ग्राव करान जि “वुछ, च़े तु
चानि ज़ॉच किथु कॅन्य लुहराँव्य म्याँन्य यीर्यमुत्य
ऑल्य। म्यानि पुयि न्यूव थनु प्यनुक ति हक। मे
प्यव मंज मॉदानस प्रसुन। म्याँन्य बचु गँयि होन्यन,
ब्रार्यन, कावन तु गाँटन हुंद बुज्य। बु ति छस
व्वन्य पानु वति प्यठ। मे ति करि कांह बलायि
अज नु पगाह ग्रास। बडु छिवु तोह्य आदमज़ाद
इन्सॉनियँच हुंद दावा करान। यिहँय छा तुहुंज
इन्सॉनियथ ? बेयन हुंद ऑल्य लुहरावुन्य! ऑल्य

(Continued on Page 18)

*Kashmir Diary - Prof. R.N.Bhat (BHU)***Kashmir 2010**

May 2010

May is a hot and dry month in the plains. I sensed that our mother found it difficult to manage day to day chores smoothly especially after the recent surgery that she underwent in January 2010. My summer vacations were due to begin and I decided to pay a visit to Kashmir for the second time after our displacement in 1990. Mother agreed very happily.

We traveled up to Jammu by train and took the less expensive flight, Spice Jet, from Jammu to Srinagar. My cousin's brother-in law was waiting to receive us. We went to their residing place in Tulsi Bagh. After a quick lunch, rice with knolkhol, we went to the Jyeshtha Devi Temple complex where a room booked a month back was allotted. The room is spacious and sufficiently furnished. The cooking gas connection and utensils too have been provided. It was the month of May but there were two quilts and two blankets in the room so each person could sleep comfortably. I obtained rice, moong-beans, onion, cooking oil from the complex shop that made us comfortable with regard to our dinner as well. I had a nice sleep and my mother too must have slept well.

Next morning mother prepared yellow rice and took it to the Devi's temple some ten odd stairs away. I had a nice bath in the geyser-fitted bath-room of the room that was allotted to us. Soon it began to rain and it did not stop for the whole day. We were forced to remain in-doors with electric heater on. Meanwhile my cousin called and spoke to my mother, his paternal aunt, and

instructed that a vehicle was on way to the temple-gate to take us back to his place of residence and we were supposed to cancel our stay at the temple-complex immediately. I met with the president of the Complex to convey our decision to him. We were back at Tulsi Bagh by 3 p.m. It rained for another two days making it impossible for us to move out of the residence. When the Sun appeared on the fourth day morning, a Friday, we decided to go to Mata Ksir Bhawani temple at Tulmul. My cousin arranged a taxi and we reached Tulmul at noon. It was a moment of great pleasure to be there. The security from the outer gate itself is very tight. The inner compound was almost empty. We sat inside the temple for quite some time. The purohit who put tilak on my forehead seems to be a local youth who has efficiently remembered the mantra to be recited while doing the job.

We started our return journey in the afternoon. A couple of miles away from the temple, a group of youth stopped our vehicle. Our driver, Sahil, very politely agreed to turn back. He took a village route to the newly laid highway that perhaps connects Bandipora with the City. Once he sighted the highway, he felt relaxed. Then he told us that that was a normal thing on Fridays. Some youth in a few towns block roads after offering the Friday Namaz.

A young bearded gentleman, Sahil has spent several years in places outside Kashmir. He had been an army recruit too



but he had to quit. Sahil opened up and told us that he had a childhood friend who spoke very rarely and very little and whom people in the locality and home considered to be a lunatic. Then suddenly one day he along with a foreign national was blown up near an army camp by the explosives that he carried inside his pheran. Sahil was arrested to retrieve more information about his friend. "He knew nothing." He looked sad and anguished for the suffering of his parents during the period of his arrest. It was 4 in the afternoon when we touched the City outskirts. Sahil on his own took us to Shalimar and Nishat Gardens and on our request to the ancient Shiva temple at Ishbar, then to Bhagwan Gopinath Ashram and the Ganpatyaar temple.

The Ganpatyaar temple is highly fortified. The KP houses in the vicinity have crumbled. I saw a dog entering a KP house through its window. I asked Sahil to come back the next morning if it was sunny.

We were back at the residence in the evening when three of my colleagues Roop, Maharaj and Mallikarjun from Patiala, Lucknow and Mysore respectively came over to meet me. They were in the City on an academic tour.

The next morning our vehicle came at about 8 in the morning and we took Roti and vegetables in our Tiffin box and started our journey to Sonamarg. The route to Sonamarg passes through Ganderbal, Kangan, Gund etc. Sahil halted for breakfast at Gund where my mother purchased Shawls. I had a cup of Kahwa for Rs. 15! Upon reaching Sonamarg we asked the driver to be around. We enjoyed the breeze and the snow-clad peaks around the place. A jeep nearby fitted with a microphone and an amplifier was making appeals in Kashmiri to seek financial support for 'orphans'.

After nearly two hours we asked Sahil to drive us back to where we could eat our food. He brought us to a Government restaurant some 5 KMs away from Sonamarg. The place is quite picturesque, situated on an island at the bank of Sindhu River. The Manager there was quite cordial. He allowed us to eat our own food there. However, we purchased biscuits, tea etc. from them. After lunch we met a Shawl-seller who happened to be a boy from our native village! He was happy to know that we hailed from his village! Our return journey was quite comfortable. We were back at the hotel by 6 p.m. The following day was a Sunday. We asked Sahil to bring his vehicle by around 10 a.m.

My cousin and two of his brothers-in-law agreed to join us the next morning. They prepared delicious food-items early in the morning and we started our journey by 10 a.m. We reached Baba Rishi and went in there. There were another ten odd vehicles parked outside but we were the only KPs among the pilgrims. From there we went to Gulmarg where our driver parked at a height near the rope-way on the advice of my cousin. The driver left us there and went to meet his friends. It was a beautiful sight and quite breezy. The breeze made my mother uncomfortable. She wished to start the return journey immediately.

My cousin and his brothers-in-law began to have liquor along with food. We finished our lunch by 2 p.m. There was a brief drizzle that made the place even more beautiful. My mother was looking around for Sahil to appear who finally came at 4 p.m. My mother did not spare him and he went on apologizing. We were back in the City by 7 p.m. Mother asked Sahil to come to the Hotel next day after 11a.m.

Sahil, the vehicle driver, called next morning to inform that his vehicle-owner needed the vehicle (Mahindra Xylo) and that he (Sahil) had arranged for a substitute driver and vehicle that would drop us at Mattan, Anantnag. Mattan is my mother's birth-place. Two of her brothers have been spending the summer months there for the last five odd years. They have repaired/redone some part of the house that is located opposite the first gate of the Nagabal (the holy spring). Besides, Mattan has been my High School town. The alternative vehicle came and we started our journey after lunch. We made a brief stop at Avantipore temple-ruins and then at Anantnag Nagabal. We reached Mattan at around 4 p.m. Mamaji, AK, was waiting. The following two days were rainy again, so we stayed indoors. Meanwhile the elder Mamaji, BN, and his wife too arrived. AK has a trusting young man, Altaf, from the neighboring family who does several chores for him. The rains halted life especially in the villages.

A young person, a tailor-master, from the neighborhood came to AK's room in the afternoon. He got acquainted with me and a few minutes later, he narrated the story of his suffering. "He went to Srinagar to learn the art of tailoring. A young fellow one day came to that shop and sought stitched clothes from him. Since he was only an apprentice, he did not know anything about the customers or their clothes; the elderly tailor-master who owned the shop was elsewhere. When he could not satisfy the young gentleman, the gentleman threatened him. A week or so later the apprentice was arrested and severely tortured. Several months later, he learnt that his name had been given to the security forces by the same gentleman who had threatened him at the tailor-master's

shop where he had come to learn the art of tailoring. The small town boy after severe suffering in the custody gathered courage to tell the senior-most officers to make the following enquiries from the informer: "How did the informer know me? Which place was I from? What is my father's name?" The officer did the same and found out the falsity of all that the informer had been saying all those months. The accused was helped by one of his London based cousins during the period. Finally he was out and he went back to his little town to do tailoring on his own. He has moderate earnings now.

Altaf helped us to hire a taxi from the town when it was sunny again and we went in a single day to Verinag, Kokernag, Acchabal, Nagadandi, Martand Sun-temple-ruins, and returned to Mattan by 7 p.m. We had lunch at Kokernag.

(To be continued)

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पृष्ठ १५ से आगे

लुहरॉविथ तिहुंज बेख गालुन्य। ग्वडु बु कस निश छस पनुनि वुजारुगी हुंज शकायथ करान? चॉन्य ज़ाथ नय छे पनुन्यन पचान, मे प्यठ क्या आर यियिहेस।”

मे सौर अँमिस गिल्हॅरी हुंज शकायथ छे पॅज। अँमिस प्यठ क्याह आसि गुदरान, सौरिथ प्यव मे पनुन वुह वॅरी प्रोन ऑल्य वाव च्यतस, येलि मे न्यरलीफ तु न्यशाफ लार वॅरुख तु बु पेयोस वति प्यठ। सु कूठ वख च्यतस प्यवानुय वॅछुम अँछव मंज़ु बेवायि अँश्य ददराय।

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Pages From My Diary - Dr. K.L.Chowdhury
The Ring of Suleiman

Jwalla is the presiding deity of Pandits. She resides in a temple on the hill at Khrew, barely fifteen kilometers from Srinagar. Her birthday was always celebrated with great devotion and fervor by her devotees on Jwalla Chaturdashi, the 14th day of the bright fortnight of *Ashada*. After the exodus of Pandits, security forces moved into the temple precincts and have been camping there ever since. Temples are their last refuge since the locals are unwilling to lease out any office or living space to them even for a huge rent. Thankfully, they guard the temples even as the temples provide them shelter and solace in these difficult times while they help maintain law and order in the strife torn valley.

In 2008 Jwalla temple was thrown open for the first time after eighteen years, and the exiled Pandits were allowed to celebrate her birthday once again. Several hundred pilgrims traveled from Jammu in buses and private cars to converge and congregate at Khrew for the great occasion. Many of them were visiting Kashmir first time since they had been evicted from their homeland. To escape the heat and dust of Jammu, and to bask in the cool breeze under the shade of Chinars even just for a few days, was like being in paradise. The valley was at her best – cool, serene and mesmerizing. It was a soulful, blissful, rejuvenating and elevating feeling which they would not forget.

In the multitude of pilgrims was a small friend circle of five young men who had traveled together to participate in the festivities. The group camped in the open in the precincts of the Jwalla temple

complex. They washed and changed into neat clothes. Virji Bhat was one amongst them. He sported a short beard and wore a typical Khan dress of *salwar* and *kurta* that the Muslims wear.



Their first calling was to pay obeisance to the deity. Brimming over with faith, their minds tranquil, they moved into the sanctum sanctorum for the audience. Bowing with great reverence, they offered flowers and herbs, lighted earthen lamps, burned incense and made circumambulations, reciting hymns and mantras. The deity was in her regal resplendence, smiling at them, blessing them, wanting them to return, never to part again.

The group returned to their camp greatly animated and rejuvenated and cooked a grand lunch of *tehar* and *paneer*, *damaloo* and *dal*. They spread a mat on the grass to sit down and relax. Food was served in plates and they started eating, gossiping, exchanging jokes. Watching them curiously was a bevy of girls from the village who had come to witness the festivities for the first time in their lives. This was a unique experience for them, many of them still preteens, others fair maidens – all giggling, speaking to each other, pointing at the crowds.

Virji stood up with the plate of *tehar* and other delicacies in his hands, and walked over to the girls. They were in short *pherons* and *salwars*, with head scarves knotted neatly in front of the neck.

"Where from are you, girls?" He asked

them.

"From the villages of Khrew and Ballahama, sir," replied one of them politely and respectfully.

"How come you are here?" he asked.

"To find out how the *Battas* and *Battnis* look like," answered another.

"Have you never seen them before?"

The girls nodded their heads and replied together, "No, sir, never."

"What do you find? Do they look different?"

"No, sir, they look like the rest of us. They speak Kashmiri just like us. They eat *tehar* as we do. But their ladies dress differently and wear a peculiar ornament hanging from their ears." This was from a rather tall, green eyed, pretty damsel with an embroidered-fronted *pheron* and a green scarf.

"Well, the dress is a blouse and sari and the ornament is called *dejhour*, a symbol of their wedded status, just like a wedding ring." He explained.

"But, sir, how come you are with them?" asked the green eyed one in wonderment.

"Why do you ask?" He asked.

"They are *Battas*."

"Yes, they are. I am the driver; I drove them here in a Sumo," Virji joked, pointing at the vehicle parked nearby.

"Why are you eating their *tehar*?" She finally asked the question they all were dying to ask.

"I was hungry. Is it wrong to eat *tehar*?"

"Not really, but you are a Muslim."

"Does it make any difference? Muslims also cook *tehar*. Let me tell you, it tastes delicious." He started lapping it up and laughing, looking mischievously at each one of them in turn. They were taken aback by this action.

"Yes, sir, it makes a difference. They are impure." retorted the first girl, with a grimace of her pretty face.

"Who said so?" Virji asked amusedly,

opening his eyes wide.

"Our village elders," replied she.

"And the teachers at school," said another. It was an honest avowal.

"Well, I am really sorry to hear that. It seems quite misplaced. The food is fresh. It has been cooked hygienically," he explained.

"All the same, it is against our religion to eat off their hands. You should have come to the village and eaten with us. Come down and we will cook some chicken for you." They were extending the typical Kashmiri hospitality.

"Next time, may be," Virji said, "but, let me tell you, girls, it is all in the mind. I will give you an example. If you were lost in a *Batta* village with not a Muslim home in sight and with nothing to eat or drink, would you refuse water and food from their hands and prefer to die thirsty and hungry?"

The girls fell silent and looked at each other. After a while one of them asked, "Sir, are they going to stay on?"

"Some of them intend to stay back; others will travel back to Jammu. Would you like them to return here?"

"No, sir. We do not want this pestilence any more." The green eyed girl became a spokesperson while the others nodded in agreement.

"Why do you call them so?" Virji did not give any expression to his disgust at the epithet hurled at his community.

"Because, they are not good people."

"What is bad about them?" He asked.

"They are spies and informers," said the first one.

"They are against the *tehrick*," said the green eyed one contemptuously.

"Who told you all this?" he asked laughing.

"Why, every one knows it," said the first girl.

"Our elders and our teachers often recount their ugly deeds," said the second.

"It is to their homes and hearths the *Battas* want to return. They do not wish to snatch yours. You can not stop them, can you?" Virji probed them gently, trying a logical approach.

"We can," said the first one.

"How can you?" asked Virji

"Because, this place, including the temple, actually belongs to the Muslims?" It was the impetuous green eyed girl speaking with great self-assurance again. This was an unusual turn in the discourse that astonished Virji even more. "Does it, really? How do you know?" He asked innocently. "The whole village knows it. Have you heard of Hazrat Suleiman, sir?"

The word Suleiman rang alarm bells. Like the *Battas*, who believe that Vishnu walked across the valley and left his footprints everywhere and Siva meditated on the high snowy mountains, the Muslims have turned the myth around and speak about Suleiman having ruled the land from the top of the commanding hill that rises from the famous lake Dal in the city of Srinagar. They have rechristened the hill, known originally as Shankaracharya Hill, and named it Suleiman *Teing*. Here, possibly, was another story manufactured to advance a claim on the Jwalla temple thought Virji.

"Yes I have," he replied.

"Well, in early times, Suleiman used to walk these hills. He loved the beauty and solitude of this place. One day, unknown to him, his ring fell off from his finger. Several years later, a poor goatherd happened to shepherd his cattle to these hills for grazing on the rich foliage. When he started clearing the ground near a huge rock so he could rest awhile, he saw a glittering object. He picked it up and couldn't believe his eyes. It was a ring inlaid with an exquisite diamond. It was the lost

ring of Suleiman!" The green eyed girl was a great narrator. The others nodded their heads in agreement while Virji listened with rapt attention.

She continued, "The goatherd did not know what to do with the ring. Muslims were illiterate, ignorant and simple. *Battas* were educated, clever, and cunning. The goatherd went to the most learned *Batta* of Khrew to find out if he could make him wise about the ring. The *Batta* asked to be taken to the place where the goatherd had found the ring. They waded through dense shrubbery to the rock. The *Batta* looked around the plateau in wide-eyed amazement and declared, "This is a unique place. I feel the presence of divine here. It is not without reason that this fabulous ring was dropped here. It is a sign. God wants us to build a temple here. The rock is an indication of the exact site. The diamond will adorn the deity in the temple."

The girls nodded. Virji was spellbound. "This temple was built around the rock and since then the *Battas* have been in occupation of this place which should rightfully belong to Muslims," she concluded.

"Why do you think it belongs to Muslims and not to *Battas* who built it in the first place?" Virji prodded her on.

"Because the rock is where Hazrat Suleiman would often rest, and is sacred to his followers. The ring with the diamond is the one he wore."

"Who said so?" Virji could not rest his curiosity.

"Why, this is known to every one here. How long can truth remain buried?"

"You mean this whole place should belong to the Muslims?"

"Undoubtedly, sir," she declared emphatically.

(Continued on Page 30)

Culture & Heritage - T.N.Dhar Kundan

Influence of Advaita on Muslim Rishis of Kashmir



Preamble:

Kashmir has had a galaxy of saint-poets, both Hindus and Muslims. While Hindus are invariably referred as Rishis, Muslims are given various epithets. One of the epithets given is Sufi, which I feel is a misnomer. Sufis have come to Kashmir towards late thirteenth century and fourteenth century. They include Sharafud-Din Bulbul and Sayyad Mir AH Hamadani etc. They were Sayyads, who had escaped the tyranny in their country of origin and had sought refuge in Kashmir. With the advent of Islam and large scale conversion, the demographic situation changed and the valley became Muslim majority place. Naturally, therefore, these inhabitants carried forward their Hindu tradition in the matter of their faith, customs, language, beliefs and so on. Kashmiris had a six hundred year old philosophy called Kashmir Shaiva Philosophy, which had seeped into the very psyche and the way of life of the populace. This philosophy is a non-dualistic doctrine, which emphasizes that the creation is the manifestation of the Creator and that in the ultimate analysis a being as a seeker can attain the Supreme and be one with Him.

That God is one is a universally accepted fact. There is no difference of opinion about the existence of one God, although there is some doubt about the existence of God itself in some faiths. All those who do not doubt the existence of God universally believe that only one Supreme Power exists. There is absolute unanimity on this

point among the major religions, religious ideologues, philosophers and thinkers. This view is held by those who believe in Confucianism, Taoism and Shinto in the East, by the Christians, Jews and Muslims in the West and the Middle-East as also by Indians with Sanatana Dharma as their faith. Even Zoroastrians believe in one God, 'Ahur Mazda' although they also believe that there is another evil entity called 'Angra Manyu', which misleads people. This is more or less like Christian and Muslims' concept of Satan. Christians believe in trinity of God, Son and the Holy Ghost, who they believe are one like water, ice and steam are as clarified by Huston Smith in his book 'The World's Religions'.

As regards Indian view point, the God is no doubt one called 'Brahman' but He is also perceived through various powers of the nature, which are viewed as 'Devatas' (Literally those that shine) as His different facets only. Thus there is universal 'Ekeshwaravad' or belief in one God. This is called 'Vahdat-ul-vajud' in Islamic parlance. Sometimes this term is mixed up with 'Advaita' or non-dualism of the Upanishads. Advaita actually denotes oneness of 'Jeevatma', the individual soul and 'Paramatma', the Universal Soul. This doctrine of the Upanishads is against the tenets of Islam.

When a Sufi saint or poet talks of oneness he is referring to this doctrine and not to the existence of one God, for he says



'Anal Haq and Man Khuda' – I am the Truth and I am the God. This is the reason why Mansur–al–Hallaj was hanged and burnt for such an utterance. Sufis were not accepted in the fold of Islam for a long time till Islam lost political power and they became very important instruments in spreading Islam in different countries. The Muslim Rishis in Kashmir who are called Sufis are, however, a class apart by themselves.

Advaita as conceived in the corpus of Upanishadic literature, the Brahma Sutra of Badarayana and the Bhagavad Gita (The three together are called 'Prasthan Trayee') has been interpreted and enunciated in a variety of ways. Basically it is a doctrine explaining the relationship between the Creator and the creation. Some sages and philosophers have held that the two are really one and what we see and observe outside these, is all an illusion. Some of them believe that no doubt the two are one but individually they have their own identity. Some sages have likened the two to the phenomenon of an object and its reflection in a mirror, while others have explained the two as the ocean and its waves. The Kashmir Shaiva Darshan has not subscribed to the illusion theory. It propounds that since the creation is the manifestation of the Creator and since the Creator is real, there cannot be anything unreal about the manifestation. What is unreal is the apparent difference observed between the Creator and the creation. This difference is actually an illusion and once this veil of illusion is removed from our vision, we can clearly perceive the truth of the individual soul and the Universal Soul being one. This state can be achieved in a variety of ways including contemplation, devotion, spiritual pursuit and the like. This doctrine has appealed the thinkers world over, whether Greek and Roman

philosophers, Eastern thinkers, Christian monks or Muslim Sufis. The Muslim saint poets of Kashmir also could not remain unaffected by this captivating doctrine.

I remember my old home in Chhattabal. There was a long lane leading to our house from the main road. On the one side of the lane there were cultivated fields full of vegetables and tobacco. The other side was a row of houses. One of these belonged to one Sheikh Mehmud, who ran a small shop in the ground floor, selling milk, yogurt and some pulses. Whenever I passed by this shop or went to him to purchase yogurt, I would observe a number of men sitting with him and talking about mystic subjects. Soon I came to know that he was also a holy person of the same Rishi order and had a number of disciples whom he guided in their spiritual pursuit. This 'Peer-mureed' or 'Guru-shishya' tradition in Hindu terminology, meaning a lineage of preceptor and disciple is an essential feature of the Rishi order. This holy person was revered and though illiterate, he also wrote mystical poetry to bring home to his disciples the secrets of mysticism, as was the practice with other holy persons of this order.

Lal Ded and Nunda Rishi :

The 'Adikavayitri' or the first poetess of Kashmiri language is considered to be Lal Ded, who was a great mystic and a 'Shaiva Sadhika' or the seeker of the Divine through the path of Kashmir Shaiva Darshan. She has left behind a corpus of her sayings, which are in the form of four-liners called 'Vakh' (or Sanskrit Vakya). These have been translated into Sanskrit, Hindi, and English and interpreted by many a scholar. Let me quote two of her Vakh to denote how she denounced the false exhibitionist practices and pointed to the essence of spiritualism. She has deprecated the practice of 'Bali' or

animal sacrifice in these words: '*Yi kamyu vopadeesh dyutui hayo bata, atseetan vatas dyun sutseetan kath ahar?* O Pandit! Who has advised you to offer as a feed an animate sheep to an inanimate stone idol?' Similarly she has ridiculed the idol worship when she says, '*Diva vata deevan vata, heri bon chhui ikavata, pooz kath karakh hayo Bata?* Your deity is made of stone, the shrine is made of stone, everything from top to bottom is the same stone, what are you going to worship, O Pandita?' She laid stress on the need to go inwards and realize the self and perceive the Divine in everything. These two 'Vakhs' of her will make this point clear. '*Go'ran d'opnam kunui vatsun, nyabra d'opnam andar atsun, sui Lali gav vakh ta vatsun.* My preceptor told me but one thing only and that was to go from without to within.' Lala adopted this in letter and spirit. '*Kava chhuk divan anine vatsha, trukai chhuk ta andrei atsha Shiv chhui aet ta kun mo gatsh sahas kathi myani karto patsh.* Why are you groping in the dark like the blind? If you are wise go within yourself. Shiva is there in your heart. Do trust me since it has come to me naturally.' This great poetess was followed by Nunda Rishi, another great ascetic poet of the Kashmiri literature, who wrote four-liners called 'Shrukh' (or Shloka in Sanskrit). He did penance in a cave and was greatly influenced by his senior Lal Ded. He wrote, '*Tas Padmanporachi Lale, Tami gale amryeth chav. Swa sanin avatar lwale, tithyui mye var ditam Diva.* The great Lal Ded of Padamanpura drank a mouthful of nectar. For us she is an incarnation. O Lord! Give me a similar boon as you gave her.' In the true tradition of Vedanta, he considered the world an illusion. He addresses himself in these words: '*Hai zuva bram chhui samsar ho, zuva marun mothui kava, s'or ta zuva gara panano.* O my self realize that this

world is an illusion, why do you forget the inevitable death; remember your own home, the abode of the Divine.' This influence of non-dualism or 'Advaita' and other Upanishadic principles as were prevalent in Kashmir is vividly seen in the writings, compositions and other verses of the later Muslim saint-poets of Kashmir.

Let us first see what these Saint poets have said about their mentor, Lal Ded. Mohmud Gami (1765 – 1855), a great name in Kashmiri poetry, who may not strictly be clubbed with Saint poets has written a beautiful verse associating every seeker with Lal Ded in these words: '*Tsonza shoobai ba khazmatsei, granz Sahibo hyetsthas na zanh. Ada nav pyom Lala matsei, aavaz vatsei no.* I am nothing but a maid to serve you, no one to be counted by you. Then I got the name of ecstatic Lala, My Lord! Did you not hear my wail?' Shamas Faqir (1843 – 1906, real name Mohammad Siddiq Bhatt), one of the foremost Saint-poets of Kashmir who lived in Chinikral Mohalla in Srinagar was fascinated by the writings of Lal Ded. He has paid tribute to her in one of his compositions and also made a mention of her having given spiritual guidance to Nunda Rishi. Says he, '*Kor Lali ikavata aakash pranas, zan milanav Bhagavaanas seit. Lali trov zala no't manz pote'l khanas. Zan milanav Bhagavaanas seit. Tchala gayi Lala ma'ts shurahyar shranas. Hala tami kor zagi tikatar tarnas. Kala tami tsotnai nafsi shaitanas, zan milanav Bhagavaanas seit. Vopa deesh karni gayi Nunda reshanas. Rindav dophas aini Irfan. Tshyapi tshipras gyundun Shahi Hamadanas, zan milinav Bhagavaanas seit.*

(To be continued)

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Our Identity - Dr. Chaman Lal Raina

Dejihor – A Symbol of Suhagin

(Dedicated to the Motherhood of Kashmiri Pandit women)



Dejihor is a golden ornament (स्वर्ण आभूषण) designed as the symbol of being a dyeka bada (ड्येकबॅड). dyeka bada in Kashmiri Pandit ethos is known as Suhagin sobhagyawati (सुहागिन सौभाग्यवती).

Dejihor is a golden ornament (स्वर्ण आभूषण) designed as the symbol of being a Dyeka bada (ड्येकबॅड).



Dyeka bada in Kashmiri Pandit ethos is known as Suhagin-Saubhagyawati (सुहागिन सौभाग्यवती). The word suhagin is considered as a very auspicious for a married woman in the Hindu ethos. Dejihor is not a Mangla Sutra, as is seen in other Hindu traditions, but it is a representation of being Dvija/ twice- born according to the Laughakshi Paddati of Kashmiri Pandit heritage. Previously it used to be a panadâva (पनुदाव) around the neck of a married woman. Now panadaav is rarely seen, it has been replaced by the golden chain. In the early Vedic civilization, every woman was supposed to be invested with the Yajneopavit (sacred thread). Later, Mangla Sutra took the place of the Bhrahma Sutra-Upanayana in the rest of Bharat except Kashmir. Kashmir evolved a new system, where the Dijihor took place of the Upanayana at the time of Devaguna Sanskara/initiation before the actual Panigrihan Saptapadi/ marriage ceremony of the girl. Divyaguna, popularly known as Divagoan in Kashmiri is the essential Sanskara for a girl for receiving the divine qualities through a special 'Homa/Havana',

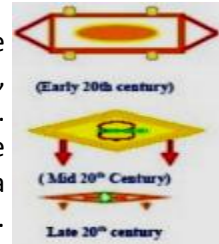
invoking Indra, Mitra, Varuna, read with the Swasti Mantras and Shanti Prakarna, along with 'Aajya homa, Yava tila Homa and Anna homa'. Then the sacred 'Deji hor' is put on her ears, with the Vedic Mantras to imbibe the good qualities in the bride.



Dejihor is made of gold and should be of the gold alone. Gold represents the Hiranyagarbha or the cosmic womb. Gold is known as the Swarna in Sanskrit, which is the Hiranyamayi tattva of Shri Sharika.

Why?

Gold is considered as the purest form of metal, which never gets stained. Shri Sharika is said to be of the Hiranyamayi Divya Tattva (हिरण्यमयी दिव्यतत्त्व). Hiranya means gold.



Design of the jewelry is also influenced by the religious ethos. Since Kashmir has remained a Shakti Pitha and the Shaktivad has been the main source of our spiritual insight and for upbringing within the Sanatana Dharma, so it was natural that Dejihor should have taken the symbol of the Shri Yantra. At the Anushthhana/ invocation of Devaguna, known as Kanya Sanaska, the Dejihor is sanctified by the Vedic and the Tantrik Mantras related to the Shri Yantra.

tattvatiitaM tu bairavaM (तत्त्वातीतं तु बैरवम्) is the transcendent state, which starts from the Bindu. The Bhairava Yaamala

explains the beauty of the Bindu in the Agamic Yantras - sacred geometry of the Hindus. As the Deji hor has evolved out of the Bindu, it helps the 'Suhagini' to be in tune with the qualities, as prescribed in the 'Kashmir Vivaha Paddhati', and for celebrating the married life for higher consciousness, in the realm of spirituality. It suggests a married woman to be the integral part of the 'Shri Chakra', where Shiva and Shakti are always in unison. Really, a wonderful idea has been given by our ancestors, who were the descendents of great Rishis. The 'Baividavi Shakti' transcends all the triple qualities of Sattva-Rajas -Tamas, which is the realization of the Self within the norms of being a nice woman - a nice wife, a nice daughter-in-law and nice mother. She is revered as the *mâtr sakti* (मातृ शक्ति). The reason why the married woman is revered as the Matri Shkti, bears its testimony to the Vedic injunction, which is read/recited at the 'Sapta Padi' ritual. Sapta Padi is the important segment of the 'Vivaha Prakarana - walking around the sacred fire, taking each others hand, cross ways, to establish the intimacy in the life and beyond. This is Sahabhaava between ahusnand and wife, as both are complementary to each other.

It reads as *agnirimâm trâyatâm gârhapatyah so'syâh prajâm muñcantu mrtyu pâsât* (अग्निमिमां त्रायतां गार्हपत्यः सोऽस्याः प्रजां मुञ्चन्तु मृत्यु पाशात्). May the sacred Agni, which has been invoked should save her progeny, as being the mother through the wedlock, within the two different Gotras, performed within the Vedic norms. She is verily, the saviour, as being the Annapurna Devi (अन्नपूर्णा देवी) of the house hold.

If we recollect the days of our mothers and grand mothers, they would invariably invoke the *gaarhapaty Agni* (गार्हपत्यः अग्नि)

with the Mantras at the morning times, while igniting the fire for cooking purposes in the kitchen.

Shri Yantra is the Chakreshvara, the King of the all Yantras, according to the Shaiva - Shakti Agamas. The hymn related to the formation of the Shri Yantra is *bindu-trikona-vasukona daûârayugmam manvasra-nâgadala-samyutasodasâram vrta trayam ca dharanîsadanatrayam ca shri cakrarajamuditam,paradevataayaH*

(बिन्दु-त्रिकोण-वसुकोण दशारयुग्मं
मन्वश्र-नागदल-संयुतशोड शारं ।
वृत्त त्रयं च धरणीसदनत्रयं च
श्री चक्रराज मुदितम्पर देवतायाः ॥)

1. Dot (Bindu) is Ananda - All Bliss.
2. The inverted triangle is Sarva Siddhi Pradaa Shakti, the Giver of all prosperity.
3. Eight Triangles are the Sarva Rogahara Chakra - the Destroyer of all diseases.
4. Ten Triangles are the Sarva Rakshaakara Chakra - the All Saviour.
5. Next ten Triangles are the Sarvartha Saadhaka Chakra - the Giver of the all fortune.
6. Fourteen Triangles are the Sarva Saubhagya Daayaka Chakra - Giver of all types of auspiciousness.
7. Eight Lotus Petals are the Sarva Sankshobhana Chakra, the giver of the Eight perfections, by removing all the obstructions.
8. Sixteen Lotus Petals are the Sarva Pari Puraka Chakra, the Giver of all accomplishments.
9. Square of three lines with four portals is the Trailokya Mohan Chakra, which is all potent in recognizing the triple world of Bhu-Bhuvah-Svaha with purity and austerity.

The Nine Chakras are represented by the Shatkona, two holes and one Mukta

Bindu/ pearl Chuni. Dejihor being the symbol of Shri Sharika, bestows upon the bride all auspiciousness, as described in the following shloka:

dhanaM dhaanyaM dharaaM harmyaM kiirtimaayuryashaH shriyam.

turgaan dantinaaH putraan mahaalaxmiiM prayacCha me. (धनं धान्यं धरां हर्म्यं कीर्तिमायुर्यशः श्रियम्।

तुगान् दन्तिनाः पुत्रान् महालक्ष्मीं प्रयच्छ मे॥) O Mother Sharika! Grant me all the material benefits, i.e. wealth and all sustaining edibles. I must be bestowed with purity of mind and soul! May we live a full span of life. May you bless me with noble children and all prosperity for the family.

Mantras are powerful and produce the positive energy. Thus the Dejihor was designed by the great Kashmiri Acharyas to infuse the divine strength for the would-be married woman. The designs are changing, but the Shatkona with circular dot at the extremities have remained the same. The size of the Dejihor has changed and is still changing, with the passage of time.

This Dejihor is the Section of the Chakreshvara, which we revere at the Hari Parbhat. The two holes of the Dejihor represent the Jaya and Vijaya Shaktis within the Shatkona Yantra. The Atahor (अटहोर) is presented by the in-laws to represent the invocation and blessings from the Maha Lakshmi, when the bride is received for the first time by the Wai'ryuw/ in-laws after the marriage ceremony is over. At the Sata Raath the bride/ married woman gets the Attahor' (अटहोर) from the Maalyun/ parental house, and the tradition continues for the rest of her life. I think, it is more of affection, reverence for the married daughter from her parents. The Atta is the name of Shiva, and Attahor is *Shiva Shakti Eka Roopini* (शिव शक्ति रूपिणी), the Oneness of Shiva and Shakti. The Shatkona is the Shiva and Shakti in

Unison and is represented in the figure here:



The inverted triangle is revered as being the Primal Prakriti. The upward triangle is termed as the Purusha. The Bindu at the center of the Shatkona is represented by a Chu'ni (चून्य) precious stone in Kashmiri language. It represents the Priya Bindu of the Shri Raj Rajeshvari Shri Chakra. The Mantra runs as: *Shri- Chakra- Priya- Bindu-Tarpana- Para - Shri Raja-Rajeshvari*. The central dot of the Shri Chakra is the transcendental stage of the Shri Rajarajeshvari. Kashmiri Pandits bless the mahâryena (महार्येन) bride to be the Raja Rajeshvari. She is said to be the râjaryena (राज्येन), after Mahaaryen.

Dejihor is the Divine Shringaara as its efficacy has been said in the Bhavopnishada. *niyatirmgârâdayo rasâ animâdisiddhayah* (नियतिशृंगारादयो रसा अणिमादिसिद्धयः।) The shringara (शृंगार), which is destined to be the part of one's divine deeds, leads to the Anima etc. perfections as said in the PatanjalaYoga

Glossary:

- Atahor/ tassel is made of soulma (silver thread). Now a days golden Atahor is replaced instead of soulma atahor. Atahor is being hanged with the Atha/ Latkan/ hanging chain through the pierced ears in the center of the ear. Wearing of a new atahor is a shagun in Kshmiri Pandit religious ethos.
- Chu'ni is a semi precious stone/ jewel, which is fixed in the center of the Shatkona. It represents the nucleolus of the Shri Yantra, which is very dear to Raj Rajeshvari, whose abode is Shri Yantra/ Chakra
- Dvija has turned into Deji, in the Kashmiri language. Hor means the jur'i, two in number. Dejihor is not a single ornament, but must be two units within one set. .

- Hor means two put in together, just like Dand Hor, wa'ink Hor.
- Jaya and Vijaya are the main associates of Shri Raj Rajeshvari.
- Purusha is the Static form of the Absolute Brahman and Prakriti is the Total manifestation.
- Hari Parbat is the Divine Abode of Shri Sharika, the Presiding mother of the Chakreshvara Yantra.
- Shatkona is the hexagonal figure representing Shiva and Shakti.

The author is highly grateful to Sanskrit teachers and Professors like Prof. L.N.Sapru, Prof. P.N.Pushp, Prof. Nila Kanth Gurtoo, Prof. Kashi Nath Dhar for receiving encouragement from them in his Sanskrit studies. The author acknowledges the guidance; he received from Shri J.N.Sibu of Purushyar Habba Kadal/Mumbai in understanding the Tantras and Agamas of Kashmir.

(Note: The copy right of this article and graphics lies with the author.)

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Do You Know

Letters 'a', 'b', 'c' & 'd' do not appear anywhere in the spellings of 1 to 99. (Letter 'd' comes for the first time in Hundred)

Letters 'a', 'b' & 'c' do not appear anywhere in the spellings of 1 to 999. (Letter 'a' comes for the first time in Thousand)

Letters 'b' & 'c' do not appear anywhere in the spellings of 1 to 999,999,999. (Letter 'b' comes for the first time in Billion)

And Letter 'c' does not appear anywhere in the spellings of entire English counting.

Humour

One day in a school in London, a teacher said to a class of 5-year olds; "I'll give 10 pounds to the child who can tell me who was the most famous man who ever lived." An Irish boy put his hand up and said, "It was St. Patrick." The teacher said, "Sorry Paddy, that's not correct." Then a Scottish boy put his hand up and said, "It was St. Andrew." The teacher replied, "I'm sorry, Hamish, that's not right either." Finally, a Gujju Patel boy raised his hand and said, "It was Jesus Christ." The teacher said, "That's absolutely right, Raj, come up here and I'll give you the 10 pounds that I promised." As the teacher was giving Raj his money, she said, "You know Raj, since you're a Patel, I am very surprised you said Jesus Christ." Raj replied after pocketing the 10 pounds, "Yes. In my heart I knew it was Krishna, but then business is business."

यिनु साँ असख !

जनानु अख गॅयि येरु दुकानस प्यठ तु वोननु येरु वॉलिस, "रात ख्वसु बॅनियान मे च्चे निशि मॅल्य हेच, च्चे वोनुथ स्व छि अस्ल येरुच। मगर गरि वुछ असि तथ बॅनियानि ओस लीखिथ जि येर छुनु असली येर।"

दुकानदार ओस चालाख। दोपुनस, "चु छख म्यॉन्य प्रॉन्य खॅरीदार, बु दिमया च़ेय दोखु। सु छु तथ आसान केम्यन क्रूलन खॉतर लीखिथ, युथ नु तिम अस्ल येर ज़ॉनिथ बॅनियान ख्यन।"

ज़नानु सपुज़ यि बूज़िथ मुतमयीन।

Profile - Ashish Zutshi

Arjun Dev Majboor – A Great Scholar



Arjun Dev Majboor was born in Zainapora village in Pulwama District in Kashmir in the year 1924. Having orphaned in the early stage of his life, he worked in a co-operative bank after passing his Matriculation. In due course of time, he got a job in the court which he did not continue for a long. He went to Lahore, where he started learning Sanskrit. On his return from Lahore, he worked with Prem Nath Bazaz for some time. He was subsequently employed in Education Department after he got a Degree in Teaching.

Arjun Dev Majboor was very much influenced by Kalidas, Galib and Nadim. He translated Kalidas's Meghadootam into Kashmiri verse. His first collection of poems Kalaam-e-Majboor was published in the year 1955, followed by Dashahaar in 1983, Dazavuni Kosam in 1987, Padi Samyik in 1993 and Tyol in 1995. He also authored his most notable set of essays Tehqeeq. He has written a good number of short stories in Kashmiri, which have over the years been translated into various other Indian languages. Majboor has translated Nilamata Purana into Urdu, which is expected to be published by the J&K Academy of Art, Culture & Languages soon. He has also worked and written a lot on the Pre-historic Period of Kashmir and Kashmiri Culture, parts of which have already been published and more yet to be published.

Arjun Dev Majboor has authored research papers on Lala Lakshman, a well

known Kashmiri humorist-poet (1892-1962 AD) and compiled a book on his works titled 'Kuliyat-e-Lala Lakhman', published by J&K Academy in 1982. Majboor has also to his credit, a research article on Arinimal. He has published monograph on Krishen Razdan.

'WAVES', A collection of Arjun Dev Majboor's 30 poems, selected and translated into English by Prof. Arvind Gigoo, has opened a wide window on his works, thus taking him right across the country. This book won him an award from Poets Foundation, Calcutta, presented to him personally by Chief Justice Shyamal Kumar Sen of Calcutta High Court on 20 December 1999.

According to Dr. B.K.Moza, this book brings out his deep rooted love for the beautiful valley of Kashmir, the land of his birth, where he sees his cultural roots. Dr. R.L.Bhat, a well known reviewer and columnist says, "Had WAVES not appeared, non-Kashmiri people in Tagore's land might never have tasted the rich flavors, Majboor has been brewing." Majboor won the All India Radio Award in National Songs Competition, and also the Best Book Award from the J&K Academy of Art, Culture & Languages in 1993 for his book 'Padi Samyik'.

Arjun Dev Majboor was conferred with the Rashtra Bhasha Samaan by Rashtra Bhasha Samiti, Jammu in the year 2005 for



Arjun Dev Majboor
1924 - 2010

his contribution to Hindi language. He has been honoured with the Saraswati Award by the J&K Vichar Manch in 2005 for his contribution to Kashmiri literature, and also with the Vitasta Award by Naagraad, Jammu.

What kind of a love Majboor has for the place of his birth, is evident from his writings. Dr Manzoor Fazili has this to say, "The political upsurge and violence in the Valley forced him to leave Kashmir in 1990. Since then he feels alienated. He is conscious of separation from his native village and native place The soul of the poet tumults in such a manner that he turns majboor (helpless) and is sandwiched between the love of his native land and its separation. He aches, has agonies and woes that his personality is shattered." An Album depicting Majboor's outpouring on the ethos of Kashmir is shortly being released in Kashmir.

It is very difficult to sum up the character of Majboor as a writer, especially as a poet. But Maharaj Krishan Santoshi's brief assessment tells a lot about the poet: "Arjun Dev Majboor is a restless soul, who always wants to come out with something. Although he is septuagenarian, yet old age has not touched his spirits. He is as such, the most diligent poet of Kashmiri". Shri T.N.Koul adds, "Arjun Dev Majboor's poetry is marked by deftness of expression, deep introspection, progressive outlook and mature treatment. His works constitute a muffled outcry of his bruised heart against the disappearance of old values and the disequilibrium of modern life".

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[Note: Shri Arjun Dev Majboor breathed his last on 15th December 2010 at Jammu. This article was written before his sad demise.]

Wisdom Versus ... From Page 11

piece of luxury, takes on a special, even crucial meaning especially in bitter poverty, where the experience of want determines a person's life expectations. Luxury confirms and symbolizes the fact that the human being is able to raise his existence above all the indignities and insecurities, despite everything. All this taken together leads inexorably to one conclusion. We do not need words of wisdom which no one bothers to live by. What we need is luxury - superfluous and unreasonable - especially for the poor.

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The Ring of Suleiman ... From Page 21

"Why don't you occupy it, now that the *Battas* are not here?"

"We would have taken it over long back had it not been for these dogs," she said with disdain.

"Which dogs?" Virji was taken aback.

"The men in uniform who have been camping here ever since the cowardly *Battas* ran away," she said disdainfully while the girls gave their assent by nodding their heads. Virji was left speechless as they pranced, hopped and dispersed, humming an *Azadi* tune.

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**Are you a Life Member of
Kashmiri Pandits' Association, Mumbai?
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Preview - Ravinder Ravi

M.K.Raina's Gul-e-Bakawali

Kashmir, a hill-locked valley would remain under a snow blanket for months together in ancient times. People would remain indoors to save themselves from biting cold and other weather related difficulties. No doubt people engaged themselves in different indoor chores but still there was enough time to do other works. During this period, Kashmiri people would enjoy listening to Daastaan by a Daastaan-go.

It may be recalled that Kashmiri language was once neglected for a long period because of foreign rule. Persian was being taught and most of the written material was in Persian. Later on, Persian was replaced by Urdu in the late nineteenth century. Even today we see most of the elderly people in our community reading, writing and speaking Persian with ease. There are numberless hymns in Persian.

This is also a fact and may be an irony that very few people today prefer to read or write Kashmiri. There was a time when there were professional story tellers and people would gather around them only to listen to them.

It is after a pretty long time that we are again re-discovering our forgotten Masnavi legacy in Kashmiri. M.K.Raina has taken a bold step by embarking upon translating Masnavis in Devanagari-Kashmiri after his successful short stories broke fresh ground in Kashmiri literature. He has been mercurial in translating Masnavis in

Devanagari to showcase the untapped literary wealth in the field of Masnavi. Shri Raina has chosen a right time to put these Masnavis in Standardized Devanagari-Kashmiri script so that more and more people could read and enjoy them. The author has already translated Daastan-e-Gulrez in Devanagari-Kashmiri and this time he chose to translate the Daastaan-e-Gule Bakawali in Devanagari Kashmiri for which he deserves commendation.



Masnavi is an Arabic word which was never used by Arabs. It was used by other languages. Kashmiri Masnavi came from Persian after Mehmood Gaami got several Persian Masnavis translated into Kashmiri. It starts with the praise of God and after that Daastaan gets underway. It has got different kinds and deals

with Love, War, Compassion, Peace and other many many topics. Sheereen Farhaad, Yousuf Zulaikha, Haroon Rashid, Laila Majnoo, Heemaal Nagirai, Ziny Moזור, Aqa Nandun, Ram Charit, Saam Nam, are some of the glaring examples in the field of Masnavi. Mir Hasan's Sahr-ul-Bayan in Urdu is being considered as a unique Masnavi, and in Kashmiri, although Gulrez is considered the best but other Masnavis are also equally good.

Daastaan Gule-Bakawali too is a milestone in Kashmiri Literature. This Daastaan has been written by Nyamatullah

Parray in versified Persio-Kashmiri and compiled by Mohd. Ahsan Ahsan and Gulam Hasan Taskeen. Shri Raina has dwelt on its origin and who is its actual creator, this point has also been dealt with. Although it has been described as a Hindustani Masnavi but some critics talk about its Iranian influence. Noted critic Prof. Gopi Chand Narang disputes both the contentions. Major portion of the Daastan has Indian feel and flavour and may be after Muslim Rule in India, Muslim influence especially the Iranian influence may have cast its shadow over Daastan-goyi (story-telling) also. Its original manuscript is with the Cambridge University. Shri Raina has quoted Mohd Yousuf Teng who says, Niyam Sab's Masnavi is based on the Urdu Translation of the first manuscript of Gule-Bakawali written by Izat Ullah Bengali and the translation has been done by Nihal Chand Lahori. Daastan Gule-Bakawali has been translated into various other languages including English and French. It is worth mentioning that this Daastan has been given different names by different authors. It is named as Mazhab-e-ishq in Urdu by Nihal Chand. Najam Din Miskeen translated it into Punjabi. M.K.Raina has tried to get deep into it to find out whether it is a real story or an imaginative description of an anecdote. It is said that a King 'Raja Bhoj' once sent his son to an under developed area. Great Astrologers and Learned Men in the court accompanied the Prince to the area and planted trees and developed a magical garden. A beautiful girl was born to the King. She was named Narbadaal. The sweet fragrance of her youthfulness reached every nook and corner. A hermit named Sone Bhadra inflamed with love, was bewitched by the fragrance and he fell in love with her, having heard about her beauty even though he had not seen her

personally. By hook or by crook, this hermit reached before Bakawali (Narbadaal) and presented her a flower with the condition that she shouldn't be married to anybody. Meanwhile a Prince was fascinated by her beauty and told her that he loved her. Raja Bhoj accepted his request. When Sone Bhadra heard about it, he was heart broken. He cursed Narbadaal to change into water and wash away with it. She was turned into a river which was named Narbada. Even the historian Mohd Din Fouq endorses this story and says, "Amar Katak is a holy place of Hindus and Narbada springs out from the same place." However, Shri Raina doesn't suffer any loss when he absolves himself by not commenting and coming to a final conclusion regarding the Masnavi's authenticity. He categorically states, that his purpose is to bring before readers, the Kashmiri literary treasures in Devanagari script, which otherwise is available only in versified Persio-Kashmiri script. Be that as it may, this great Daastan belongs to us and we are proud to have created such great literary pieces. Shri Raina has indeed done a good job by bringing this Masnavi before the readers in Kashmiri as well as in Hindi. Shri Raina intends to serialise the Hindi version in Milchar, which again is a welcome step.

*Author can be contacted at: ,
ravinderkoulravi@gmail.com*

Note from Editor: The Kashmiri Classic Gule-Bakawali (Hindi version) will appear serially in 'Milchar' from the next issue.

मरहबा छु तिमन (परिवारन) यिम अंग्रीज्यकि
ज़बरदस माहोलु बावजूद शुर्यन कौशुर
बोलुनावान छि।

-डा. रतन लाल शांत

Your Own Page

Collaged Painting - Shiva at Kailasa

Painting & Text by Chaman Lal Raina, Miami, USA



The painting suggests the meditative aspect of Shiva, who is 'Trigunatmaka Prakriti' has been shown through different colors, vibrating AUM, through Primal Spanda, forming the universe. Shiva has been drawn on the Pipal leaf, who sends the vibration through various Mantras. These Mantras are the Agamas of Kashmir, and Bhawani Sahsrnama is the main source of inspiration of our Shakti tradition. The solar energy has been shown rising from the east, as we revere Surya in the form of 'Martanda'.



Sumeet Patwari, a practising ayurvedic doctor associated with Wockhardt Foundation, Mumbai, is a budding model. Son of Dr. H.N.Patwari of Bohri Jammu, Sumeet was recently selected by the United Colors of Benneton to promote Benneton range of products. He was the only model from India among 20 models selected worldwide.

Sumeet also has a passion for singing and plays guitar. He lives in Khar, Mumbai .



है मुमकिन ... सुमीत पटवारी

कल सुबह जागेगी यह रात, कहीं बुझ जायेगी जलती राख
कल सुबह आलूदगी खुद सह न पायेगी गुटन
होगा अमन ... होगा अमन ... होगा अमन

कल सुबह गायेगी खिज़ां, नफरत काटेगी यूं सज़ा
कल सुबह मायूसी भी नाचेगी करके इक जश्न
होगा अमन ... होगा अमन ... होगा अमन

कल दरवेशों का भी मुक़ाम, होगा सबसे ही आलीशान
कल वह सियासत के गुलाम, देंगे वतन के लिये जान
कल सुबह सीरत का ही दुनिया में होगा चलन
होगा अमन ... होगा अमन ... होगा अमन

कल दहशतगर्दी की जगह, होंगी खुशियों की रिवायत
और जब दुनिया की सरहदें, होंगी इक पल में यूं फ़ना
तब हर मासूम हाथ, सींचेगा अपना यह चमन
होगा अमन ... होगा अमन ... होगा अमन



Know Your Motherland

River Vitasta (Jhelum)



itasta is known to the Kashmiris as Veth. When it leaves the Valley at Baramulla, it is called Kashur Darya. After it joins Kishenganga, it is called Jhelum, the name, derived from a Punjab town of the same name. Jhelum is now the most commonly known name.

Origin: Nilamata Purana regards Vitasta as an incarnation of Uma, who at the request of Kashyapa came bubbling forth as a river from a hole as big as Vitashi, made by Lord Shiva with his spear. Traditional source is the Nila Kund, also called Vitastatru. The auspicious Vitasta is verily the holy river, remover of all sins.

According to a legend, Vitasta disappeared and re-appeared three times till it finally appeared at Vethavatur, about one mile to the West of Verinaag.

Tributaries: Vitasta is the recipient of the drainage of the entire valley. Its major tributaries are as follows:

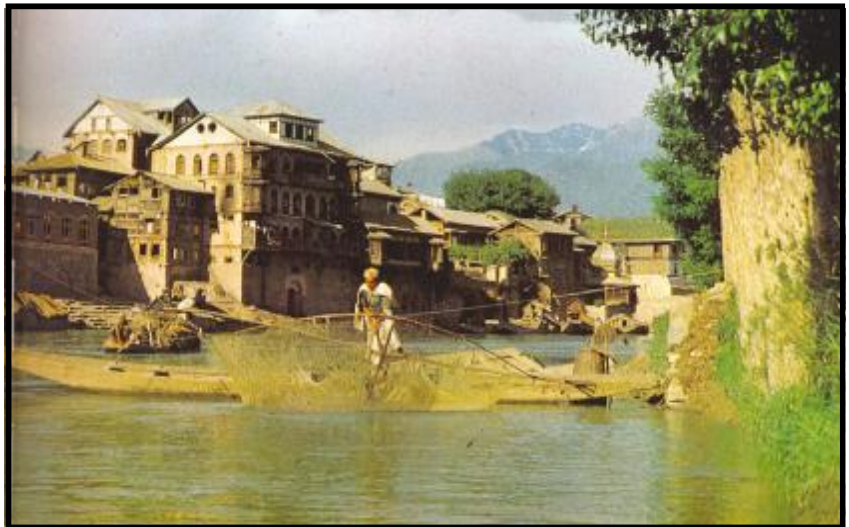
Between its source and Khanabal, Vitasta is joined by streams known as Sandrin, Brang and Arpal, bringing water from Kothar, Kokarnaag and Achhabal respectively.

On its right bank, the Vitasta is joined by Lidr near Khanabal, Sindh at Shadipur,

Tsunthkol (from Dal Lake) at Mysuma, Srinagar and Pohru at Doabgah near Sopore.

On its left bank, the Vishau Rambiara combine joins it at Sangam (Khanabal) and the Doodganga just below Srinagar.

Sindh is its biggest tributary. It drains the entire mountain water from Dras to Harmukh. It forms the Prayag of Kashmir at its confluence with the Vitasta at Shadipur.



The Vitasta has a zigzag course and wends its way through the Valley. Its length from Khanabal to Baramulla is 102 miles. Its breadth and depth may vary with seasons. According to Lawrence, its average width was 210 feet and depth 9 feet. Its fall from Khanabal to its basin i.e. Wular Lake is just 220 feet, with a little more up to Baramulla. Its normal velocity was 1.5 miles per hour (before dredging). It is prone to floods in rainy season and gets alluvial soil with it.

Project Zaan Archives

www.ikashmir.net/zaan

Write to us at : projectzaan@yahoo.co.in

Editor's Mail

➤ टाठि महाराज कृष्ण साँबु,



नमस्कार। दय लॉसविनव सासस वॅरियस! यि ज्ञानिथ जि त्वहि हेचुव मिलुच्चारुच मॅदीरॉयी बेयि पानस प्यठ, गोस बु स्यठाह हरशस। तुहुंज यि जिमुवॉरी बेयि पानस प्यठ हेन्य छि मिलुच्चारुच तु मे हिव्यन लेखन वाल्यन हुंज बॅड बागिवॉनी। मिलुच्चारुच अमि किन्य जि तॅम्य जरीदन प्रोव फीरिथ त्वहि मंज अख ग्वनमाथ तु बारसूख मॅदीर यस अलु पलु साँरी काँशिर्य लिखॉर्य जॉन्य छि, यिम ज़न बखुशी तसुंदिस वननस प्यठ मिलुच्चारस वुसजार दिनस मंज ब्रॉह यिथ वछि वॉन्जि अथु रोट करन। लिखॉर्य छि नॅसीबु वॉल्य अमि किन्य जि तिमन मेलि अँकिस बाशऊर दाद दिहंद मॅदीर सुंदि दॅस्य पनुनि तखलीकृ बाज़ोक परन वाल्यन ताम वातुनावनुक जॅरियि। म्यॉन्य वछि वॉन्यजि आँही छवु जि त्वहि वॉल्यनवु तमाम ग्वनमातन हुंद डख तु तुहुंज मॅदीरॉयी खॅसिन अर्शस! व्वन्य येलि त्वहि खार हेचुव मटि, बार येछिनवु ओबरयि सान नखु वालुन।

आम काँशुर लेखन वाल्यन छे ज़ु वतु पनुन ल्योखुत परन वाल्यन, मदाहन तु नक्रादन ताम वातुनावनुचि। अख वथ छे यि जि लिखॉर्य अनि पनुनिस खर्चस प्यठ किताब छाँपिथ पनुन ल्योखुत लुकन ब्रॉह कुन। प्रेथ काँसि छि नु वॅसीलु जि सु हेकि किताब छापनुक खर्चि तुलिथ। व्वन्य यिम तछि बछि कॅरिथ किताब छापुनावान ति छि, त्युहुंद तजरुबु छु जि किताब छे हायि तु खर्चि रायगान गछान, ह्यनु वाल्यन हुंजि व्यछयि मूजुब। दोयिम तु पॅतिम वॅसीलु छु काँशिर्यन संस्थायन हुंघ खँसूसी

मैगज़ीन यिम मैयॉदी तोर छपान छि। लिखॉर्य छि यिमनुय मैगज़ीनन प्यठ तँकियि करान तु एडिटरस खवरन तल पनुन्य जज़बॉती तु द्यमॉगी सम्पथ त्रॉविथ सर खम तसलीम रोज़ान।

गरीबुलवतनी हुंघव दूखव, दाद्यव, हॉरिसातव, वॉरिदातव, वूरिनि तु कूरिनि कॅड्य काँशिर्यन मंज वतन व्यलॉय सपदनु पतु कैहा अँदीब, ऑलिम, शॉयिर, अपसानु गॅर्य बेतरी नॅन्य। अज़ आसि किहीं नय तु वुह फीसद बटु गरन मंज अख लिखॉर्य। बुज़र्ग तु बाकमाल साहिबानि कल्मन हुंज छुस नु बु कथ करान। तिम छि नु पनुनि तखलीकृ लुकन ताम वातुनावनु बापथ कुनि ति जॅरीदुक्य मोहताज। अमापुज़ आम लिखॉर्य छु दाद तु तन्क्रीदु बापथ पनुनि तखलीकृ लुकन ताम वातुनावनु यछान। तॅमि बापथ छु तिमन ख्वशनॅसीबी किन्य, अमापुज़ छोट वसीलु कॅचव शहरव मंजु नेरुवुन्य मैगज़ीन। यिमन मंजु काँचाह तखलीकृ छे छपान तु काँचाह छे गालखातस गछान, ति ज्ञानन त्वहि हिव्य पारखी मॅदीरान। अमापुज़ सम्पादक साहिबान छि कमय पहन यिमन तँहरीरन प्यठ कलम डॉलिथ इस्ताह करान (तँतिथ येतिथ पज़ि), न हना चुकि सान नादुरुस्त कलामस मुत्लक पनुन्य राय त्राय छाँपिथ लेखन वॉलिस वथ हावान। नतीजु छु नेरान जि मैगज़ीनन मंजु छु थदि पायुक लेख तु कलामु तु तुकबंदी रूबरू नज़रि गछान। परन वॉल्य ति छि नु कांह राय, दाद या तन्क्रीद सोज़ान। अमि किन्य छु नु लिखॉरिस पयी लगान जि तॅमिसुंज तखलीक छे मयॉरी किनु नु। हरगाह नु, तु तॅमिस क्याह कॅरिथ तु किथु कॅन्य पज़ि पनुनि तखलीकि तरमीम या इस्ताह करुन ?

Editor's Mail

तोह्य योदवय कांह सबील करिव जि लिखार्यन यियि तुहुंदि दॅस्य तु तुहुंदि मैगज़ीनु कि जॅरियि वथ हावनु, यि कदम आसि पॉन्य पानु मुनफर्द तु अमि सॉत्य मेलि लिखार्यन वोदबव। ग्वनमाथन ति छि दाद मेलनु सूत्य ब्क पचलान तु तिम ति बियि हन वोल्सनस यिवान। मुशॉयरन मंज वाह, वाह छु शॉयरस फ़िकिरि तु ज़िकिरि हुंद समर बासान।

हरगाह बु कांह राय दिमु (राय क्याह दिमु, दॅपिव जि व्यनथ करु) खबर छा व्योठ मा गछि। आलुवस मंज ऑसिवु तोह्य पॅतिमि फिरि कॉशिर्य तल्मीह छापान। तिम थॅवितव वोन्य जॉरी मिलुचारस मंज। सूती हरगाह प्रचु, दॅप्य तु मुहावरु ति दियिहिव्य, ज़बर गछिहे। कॉशिर्यन मैगज़ीनन मंज छु तन्जोमज़ाह कमय पहन ट्रेंट गछान। कॅरिव ना रुचु कॉमा, कॅह मज़ाहिया अफसानु मज़मून, स्वखन बेतरी छॉपिथ अँनिव बुथ्य बाकलन वुठु कुमजार।

बाक़ुय रुत। नोव वॅरी नीरिनवु त्वहि शुर्यव बाँचव सान तु सॉरिसुय ज़गुतस, मिलुचारुक्यन परन वाल्यन ह्यथ, शब तु फ़ूचु!

तुहुंद लोलु सान,

हृदयनाथ कौल रिंद,

शिवाशीष, ८१, अणुशक्तिनगर,

न्यू समा रोड, वडोदर - ३९००२४.

hknkaul1@yahoo.com



➤ Namaskar ,



Congratulations ! And I am sure once again it will be as refreshing as 'Harvan'. Anxiously waiting for same. Regards,

Veer ji Wangoo

veeruz@gmail.com



➤ Namaskar Mahara,



MUBARAK.

Brij Nath Betab

New Delhi.

bnbetab@yahoo.co.in



➤ Revered Raina Sahab,



Namaskar Mahara,

Better late than never.

Ultimately your great milchar and samchar proved to be

auspicious to undertake once more a challenging as well as noble task which I am sure will usher in a new chapter in our literature that is coming of age. As soon as I came to know about your starting second innings, I was really delighted to receive it. In this age of Globalisation, when cultures are being invaded, preserving ones identity becomes a daunting task. In this context your efforts will go a long way in enriching our language and taking our literature to new heights. I am sanguine that 'Milchar' will prosper under your able leadership.

Ravinder Ravi.

ravinderkoulravi@gmail.com



➤ Dear Maharaj Krishen,



Congratulations for taking up the assignment. I am sure, in your second stint, you will bring

your tremendous editorial experience to the job at hand to make Milchar a news letter that the readers will look forward to eagerly. Wishing you a successful second innings.

K L Chowdhury

kundanleela@yahoo.com



Editor's Mail

➤ Dear Raina Sahib,



Namaskaar! I echo Doctor (K.L.Chowdhury) Sahib's comments that he has so eloquently put. Call me a pessimist, but I have always believed that we as a community are racing against time. With several community events unfolding in last several months, it is clearer to me than before that we must collectively use our strengths and unique skills that Lord Shiva has bestowed us with, and pool our resources to try to do our best to preserve what we have not lost yet before it is too late. Because of the time crunch you could not devote as much time to continue with *Harvan* issues as you would have liked, and it is perfectly understandable. It, however, has left a huge void that will be hard to fill. My hats off to you for taking over the responsibility of Milchar publication once again. As before, I am looking forward to the online versions of this publication for the websites maintained by me. For the record, milchar.com site does not exist any more, and the previous issues of Milchar have been moved to <http://iKashmir.net/milchar>. Regards,

Sunil Fotedar

Webster, Texas, USA

sunilfotedar@yahoo.com

●●●

➤ Dear Raina Ji,

Namaskar. On behalf of Kashmiri Pandit Sabha, Panchkula Haryana, we welcome your association with 'Milchar'. We request you to share matrimonial advertisements with us so to publish them in our 'Panchtarni' journal for the larger benefit

of our community. Hope you shall cooperate. Thanks.

Vinod Razdan

razdan.vinod@gmail.com

●●●



Dear Raina Sahib,

I Would like to convey sincere appreciation & thanks on behalf of the BOT and on my personal behalf for accepting the Editorship of Milchar inspite of your very busy schedule. I am confident that under your stewardship with able support from Shri S.P.Kachru, Milchar will become one of the most sought after community magazines. I will be always available for any support if required. Warm regards,

Rajen Kaul

rkaul06@gmail.com

●●●

➤ Namaskar Sir,

Myself Aarti Sher, from Mumbai. I came across your details from the net. Sir, I want to learn Kashmiri language. If you can provide me with some details, it would be highly appreciable. Basically I am South Indian married to Kashmiri Pandit, hence I want to learn the language.

Thank you & Regards,

Aarti Sher

aarti.sher@gmail.com

●●●



➤ Dear Shri M K Raina ji,

Namaskar. It has given me a great joy to learn that you are taking over as the editor of the Michar journal. Please accept my congratulations on this assignment. Your work is very superb as we have seen through your editorial potential in the Harvan E-

Editor's Mail

journal. I enjoy reading your Kashmiri short stories and the great work of Sant Krishan joo Razdan under the title 'Bhajan Mala', nicely typed by you in the Standardized Kashmiri Script. I am sure 'Milchar' will give a fine understanding about Kashmiri Pandit culture and heritage, with the support of the dedicated writers, artists within your editorial frame work. Milchar will prove a grand co-ordination between the writer and the editor. Regards,


Chamanlal Raina, Miami, USA
rainachamanlal@yahoo.com



➤ Respected Raina Sahib, Namaskar. I do not have any interaction with you in past and have come to know your association with Milchar. Kindly consider the concern of Kashmiri Pandit Sabha, Panchkula Haryana in their service to the community. With regards,

B.L.Bhat
 Jain Nagar, Delhi
bl.bhat@nic.in



➤ Dear Raina Sahab,
 I am delighted to learn that you have agreed to edit 'Milchar' again. You have been doing great service to the 'biradari' for more than a decade. It is a great moment for the community that you are back in the editor's seat. This is a good omen for the e-magazine 'Har'van' too. Your decision to take over the editorship of 'Milchar' may trigger appearance of 'Har'van' as well. I am attaching couples of leaves from my June Diary. Hope you will find them interesting. Warm regards,

Rajnath Bhat (BHU)
rnbhat2k2@sify.com

➤ आदरणीय एम.के.रैना जी,



नमस्कार। पहले आपको अभिनन्दन करना चाहती हूँ कि आप मिलचार का सम्पादन पुनः करने जा रहे हैं। मिलचार सौहार्दपूर्ण पारस्परिक संयोजन की अभिव्यक्ति है। मिलचार का प्रकाशन यद्यपि मुम्बई से होगा, परन्तु आज के कम्प्यूटर युग में, आपके सम्पादकीय नेतृत्व से मिलचार पत्रिका ग्लोबल दृष्टिकोण से पारस्परिक मिलचार/सौहार्द को स्फूर्ति प्रदान करेगा। ऐसी मेरी आशा है। हमारा पूरा सहयोग मिलचार को आगे बढ़ाने में होगा।

*मिलचार थवव, माय बाँगरावव।
 नवि पुयि बापथ केह लीखिथ थवव।।*

विनम्रता के साथ,

जया सिबू

मियामी, यू.एस.ए.
jaya_sibu@yahoo.com



➤ Congratulations Raina Saheb,



I am sure you will take Milchar to the heights that it used to be. It was always a pleasure to read the excellent content that it had.

Thanks,
Samvit Rawal
 Pune.

samvitr@gmail.com



➤ Welcome back. Every time when I talk to Dr. B N Sharga, we always remember you and nice articles we got to read in past through your popular magazine 'Hárvan'. We will be curiously waiting to read your upcoming Milchar. I have written an article



Editor's Mail

on Shargaji which I would like you to go through and if you find it good, you can publish it.

Regards,

Roshni Tankha

Roshni_Tankha@Intenc.com



➤ Dear Raina Ji,



Great that you have rejoined Milchar. The Ganges of Kashmiri will definitely flow through your rarest contribution in the field.

With warmest regards and Ahee,

Dalip Langoo

Dalipdlangoo@yahoo.co.uk



➤ Dear Maharaj krishen Ji,



Delighted to learn that you have agreed to edit the Milchar once again. Congratulations and best wishes. Whilst wishing you all success, I extend my best cooperation. I pray to God you reach the Milchar standard to greater heights.

Wishing all the best and regards,

Brij Krishen

bk_moza@yahoo.co.in

Attention Biradari Members

KPA Mumbai is in the process of updating the Biradari Directory. If your name and address does not appear in the old directory, or if you have changed your residence recently, or if you have new Telephone / Cell numbers / E-mail IDs, kindly intimate us by filling in the requisite form at Kashyap Bhawan, or by sending an e-mail to:

kpamumbai@yahoo.co.in

काव्य - खँज़र मगरिबी दिलास

पूशिमुत कस ज़िंदगी हुंद नव बहार?
ओश मु हार ।
द्वख दिलुक चूरी थवुन गव गाटुजार
ओश मु हार ॥
ऑलिफ कद हय मीम सपदान, गम मु बर,
शुकुर कर।
पनुनि क्वठि पॉन्य पानुक तुल चु बार
ओश मु हार ॥
कस नु यिवन यथ जहानस मंज़ बॅनिथ,
प्यवन छॅनिथ ।
कस नु चॅलिमुत्य दाग दिथ येति बालु यार
ओश मु हार ॥
बे शुमारस अज़लु तकदीरस छु वर
कर नज़र ।
गमुचि गटि मंज़ दय छु आसान गम गुसार
ओश मु हार ॥
आम पॉठ्यन छे कहावत, यथ कमाल,
तथ ज़वाल ।
राहे फना हुय ऑखुरस छुय उस्तवार
ओश मु हार ॥
गम तु फिकरुय ज़िंदगी हुंज़ बाँगरन,
तय ऑडरन ।
ज़िंदगी ऑखुर मताये नागवार
ओश मु हार ॥
मरगि मुहिब छा जुदॉयी द्वन तनन?
क्याह वनन ?
ज़िंदगी अंदर मे वुछ बस लारु लारु
ओश मु हार ॥
महफिलन मंज़ मगरिबीयन, वुमारि ओस,
अक्लि रोस ।
दिल वदान रूदुस द्वहय पोज़ ज़ार ज़ार
ओश मु हार ॥

Obituary



Shri Amar Tiku

The memories of a lifetime that you have blessed us with, will guide us through our lives. You will always be in our prayers and we will always celebrate your life and everything you have taught us - honesty, integrity, humility, hard work and a for-ever-smiling attitude, regardless of circumstances. Thank you for being our friend, philosopher and guide. We miss you and love you so much.

Grief Sticken

Anu Tiku	...	Wife
Ritu Tiku &]	Daughter &
Himanshu Surti]		Son-in-Law
Beepti Tiku	...	Daughter

They Left Us

Shri Chuni Lal Moza, F/o Shri Rakesh Moza (Oshiwara, Andheri) left for his heavenly abode on 9th November 2010 at Jammu.

Shri Amar Tiku (Rashmi, De-Monte, Bandra) left for his heavenly abode on 15th December 2010 at Mumbai. Shri Tiku was a recipient of the Life-time Contribution Award of KPA.



Shri Arjun Dev Majboor (Udheywala, Jammu), left for his heavenly abode on 15th December 2010 at Jammu. Shri Majboor was a well known Kashmiri litterateur.



Shri Dwarika Nath Motto (Panchvati, Marol Maroshi Road, Andheri) breathed his last on 18th Decemeber 2010 at Mumbai. Shri Motto will be remembered for his untiring social work within & outside the community.

Smt. Nirmala Langer, W/o Late Triloki Nath Langer (Seaside Apartments, Greenfields, Juhu) left for her heavenly abode on 31st December 2010 at Mumbai.

Smt. Durga Wali / Jaikishori Sapru, Sister of Shri P.N.Wali, Mumbai (Consulting Editor 'Milchar'), breathed her last at Delhi on 4th January 2011. She had retired as District Education Officer in the J&K Govt. and was devoted to spiritual persuits.



Smt. Janak Dulari Tikko, M/o Smt. Pushpa Tikko Kaushal of Lokhandwala, Kandivli (Head - Shemaroo Entertainment) left for her heavenly abode on 4th January 2011 at Jammu.

Shri Manohar Nath Thathoo, F/o Smt. Kiran Sachdev (Yoga Society, Gulmohar Cross Road No. 12, Juhu Sceme) left for his heavenly abode on 7th January 2011 at Pune.

KPA Mumbai expresses heartfelt sympathies with the bereaved families.



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