



RNI Registration No. MAHMUL/2004/13413

Price: ₹ 30.00

Vol. VII, No. 4 : July-August 2012

Milchar

The Official Organ of KPA, Mumbai



Nishat Bagh, Srinagar, Kashmir : Photo - Labaika

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Milchar

Official Organ of
Kashmiri Pandits' Association,
Mumbai

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

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Yearly Subscription : ₹ 300.00
Lifetime Subscription : ₹ 2500.00

Advertisement Tariff

Matrimonial (upto 50 words) : ₹ 250.00
Each Extra word : ₹ 5.00
Back Cover (Colour) : ₹ 5000.00
Front Inside Cover (Colour) : ₹ 3000.00
Back Inside Cover (Colour) : ₹ 2000.00
Inside Full Page (B&W) : ₹ 1000.00
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**WITH BEST COMPLIMENTS
FROM**



RAJEN KAUL

***102, PANCH AMRUT
PANCH MARG, VERSOVA
OFF YARI ROAD, ANDHERI WEST
MUMBAI 400 061***

President's Message - Rajen Kaul
Between Ourselves



amaskar.

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

Sharda Sadan: Brickwork and plastering is under progress. We are also parallelly working on finalizing contractors for electrical and plumbing works and plan to start these works progressively by August 2012. We are committed to ensure that our main hall is ready for use by March 2013. Though there has been a delay of 4 weeks in our planned schedule, our team of Shri J.L.Kak, Shri C.L.Raina, Shri K.L.Dhar, Shri Chand Bhat and Shri Ashwani Bhat under guidance of our Architect Sh Sanjay Razdan are working very hard to ensure completion of all the construction activities of Sharda Sadan on schedule.

Meeting with Bhyander-Vasai-Virar Biradari: I am pleased to report that we had our regular monthly Board meeting at Virar on 6th June 2012 courtesy Shri M.L.Kaul and other very hospitable KPs of Virar. During the meeting several suggestions emerged and it was concluded that there will be at least 2 Permanent Invitees from this Area in the BoT who will represent the 'Voice of the Area'.

Milchar: On behalf of your BoT I would like to convey our deep appreciation for the able stewardship of Shri M.K.Raina in ensuring that an excellent quality KPA's community magazine Milchar is religiously published once in two months. Our team led by Smt. Neena Kher supported by Shri Ashish Dhar has made major improvements in logistics management of Milchar to ensure speedy delivery.

Website: I am happy to report that our website www.kpamumbai.org.in

has been updated and is operational although fine tuning of design is still underway. Our team of dedicated volunteers

lead by Shri Ashwani Bhat ably supported by Shri Ashish Mattoo is driving this project.

Youth Forum: As indicated in my last message, we are planning to organize a Youth Conference in close partnership with AIKS towards the end of this year. In this connection our Youth Forum team led by Shri K.K.Kemmu supported by Shri Dilip Bhat, Shri Ashwani Bhat, Shri Sunil Kher, Shri Sundeep Raina and Shri Aditya Aima have come out with a framework for proactively integrating and involving our youth in KPA's affairs. I encourage all the KP youngsters to participate actively in our Youth Forum activities to make it more vibrant .

Life Membership: We are working on streamlining the whole process of management of Life Membership records. Shri Chand Bhat has volunteered to lead this major effort.

KP Migrant Students Counseling: Like last year we are planning to provide logistics assistance to the migrant students and their wards when they come for counseling in early August 2012 for admissions to Engineering colleges in Maharashtra.

KPA Constitution: Your BoT is considering various suggestions from members to amend our existing constitution. We plan to present the amended draft for approval in the forthcoming AGM.



Contd. on Page 27

Editorial - P.N.Wali

Mumbai and the Written Word



At Milchar, we are overwhelmed by the response and appreciation of many of our readers for the renewed format of Milchar. I am sure these are not going to make us complacent but create urge for further improvement.

Milchar is a community magazine. It should relate to the happenings in the community as also to its core values. Its content as far as possible should emanate from within the community itself. It is the collecting of the material that poses the main problem to those involved in getting the magazine out.

The content in the first place should reflect the goings on in community, particularly in the geographical area it represents. We often had problem collecting information about Mumbai Biradari itself. We wish to share the joys and sorrows of our members but often news fails to reach us. This has to be voluntary and spontaneous. We again appeal that news of happenings in the community may be conveyed to us. If received and published by us, the purpose of the magazine and association itself is served.

Besides the news, the magazine, if it is to be called one, should have other material also. This would include besides teasers, humor, quizzes, etc., articles and literary items. There have to be essays to cover issues of interest to the community. These can pertain to history, culture, religion, current events etc. The articles reflect how vibrating the community is. They highlight its concerns. They discuss its problems. We

are receiving material under this head but mostly from outside Mumbai. Why is that Mumbai friends do not contribute much in this area? I would not believe



that they are indifferent to these issues. When ever we sit and discuss issues, every one has cogent points to make. Why not put them in writing and share with community at large.

Another area is creative writing - fiction and poetry. Here also our Mumbai contribution is minimal. Thanks to Mr. M.K. Raina, who makes a substantial presence in this field, and also some new contributors like Mrs. Kaw or P K Kaul, otherwise here also the plate is more or less empty. I know that literature is not made on order, it irrupts from within. Even then I feel there must be more people who have the urge to express. Need is for them to share with others.

There actually has been a large influx of literary material after the exodus. It may be the outburst after the traumatic events of the migration. It might also have been outlet of feelings long suppressed back in Kashmir under an unsympathetic environment. Some call it migrant literature. Whatever the name, the fact is that it is substantial in quality and quantity.


Question is why Mumbai is lacking in producing more of the written word. Is it the rat race culture of Mumbai which makes people obsessed with time, work and money. Finer aspects of life get ignored. I

Contd. on Page 21

Report & Biradari News

One more KPA Cricket Match :



 After successfully winning the cricket tournament organized by KPA Mumbai on the occasion of Navreh on April 1, 2012, Chenab took on the employees of the Vashi Branch of Jammu and Kashmir Bank in a friendly match on April 29, 2012.

Having witnessed the fervour and enthusiasm among the biradari members

for what is arguably the most popular sport in the country, Sh. Ramesh Razdan, the Branch Manager of J&K Bank's Vashi branch, was keen to have a cricket match between the Branch's employees and Chenab. And on a short notice it was organized at the JNPT Grounds, the use of which was kindly arranged by Mrs. Yogeshwari Ashwini Bhat.

This time round, Chenab was captained



by KPA Mumbai trustee Sh. Dilip Bhat while the J&K Bank team was led by Sh. Sunil Abrol. In a close match, after winning the toss, J&K Bank posted 122 runs at the loss of nine wickets in their allotted 20 overs. Chenab's Mayank Raina grabbed four

Report & Biradari News

wickets to restrict the opponents.

In reply, Chenab managed to reach the target in 18 overs at the loss of six wickets with Shashank Raina top-scoring with a brilliant and unbeaten 43. J&K Bank's Rajesh Shah provided some hope to his team scalping three wickets.

Generously, all the expenses for the match were borne by the employees of the bank and Sh. Dilip Bhat, also awarding Rs. 5000 to the winning team, Chenab, who decided to donate the same to KPA Mumbai. J&K Bank team comprised of Sunil Abrol, Ramesh Razdan, Deepu, Rajesh Jad, Rajesh Shah, Ishan Pandit, Sunny, Arun, Amit, Rajesh, Sushil

[Report : bhatchand@gmail.com]



Vijay Malla is no more with us :



Pandit Vijay Malla, a legendary Kashmiri singer breathed his last on 8th May due to massive heart attack. His untimely demise is a great and irretrievable loss to the Kashmiris. Vijay Malla was also known as Mohd. Rafi of Kashmir

Chief Minister Omar Abdullah has expressed his grief over the sad demise of Vijay Malla, describing his death a great loss to the artists fraternity and the society. In his condolence message, Omar Abdullah conveyed his sympathies with the bereaved family and prayed for eternal peace to the departed soul.

Union Minister for New and Renewable Energy and President National Conference, Dr. Farooq Abdullah condoled the sad demise of Kashmiri singer Vijay Malla. In his condolence message, Dr. Farooq described Vijay Malla a great singer and said that in his demise, the state has lost a great artist. He conveyed his sympathies with the

bereaved family and prayed for peace to the departed soul.

Moti Kaul, President AIKS expressed shock over the sad demise of Vijay Malla. In a statement, Mr. Kaul said, "Untimely demise of Sh. Vijay Malla has created a big void which is difficult to fill. The news of his sudden death has left his fans and admirers in a stage of shock. His demise is a great loss to the entire state of J&K. He had created a name for himself in the world of Kashmir music where he rose to become one of the prominent Gazal singers and started getting counted amongst the greats, an achievement which very few can match. His passing away at a young age of 57 years has made the KP community lose one of its prominent faces. I join my community in offering deepest condolences to his family and large number of fans and admirers. May his soul rest in eternal peace."

Rajen Kaul, President KPA Mumbai has also expressed his grief on the untimely departure of Vijay Malla. In a statement he said, "I am deeply grieved to learn about the sad and untimely demise of Shri Vijay Malla. I fondly cherish the brief interaction we had during his wonderful performance at the KPA's Annual Cultural Nite on 4th Dec. 2010. He may no longer be with us but the legacy he left behind will keep him alive for all times to come. KP Biradari members join me in conveying our deepest condolences to the bereaved family. May God rest his soul in peace!"



DD pays tribute to Vijay Malla :

Jammu Doordarshan organised a special programme on 26 May 2012 in memory of the great singer Late Vijay Malla, who passed away recently. A film titled 'Suron Ka Behta Dariya' produced by Jammu

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Doordarshan was screened on the occasion. The film has been conceived by Shabbir Mujahid, Director of Jammu Doordarshan and directed by Dr. Sohan Kaul in a most creative and poignant manner.

Renowned singers from all over the State paid musical tributes to Late Vijay Malla by singing Urdu and Kashmiri gazals and bhajans, some of which have been immortalized by Vijay Malla in his soulful and melodious voice. The singers who participated included Waheed Jeelani, Munir Meer, Shazia Bashir, Sham Sajan, Jeevan Sharma, Deepali Wattal, Suraj Singh, Dharmesh Nargotra and Dr. Usha Khar. Vineet Malla, son of late Vijay Malla, also sang a composition that he has learnt from his father. The programme attended by artists, poets, writers, intellectuals and friends and family members of Vijay Malla, was compered by Ravinder Kaul.

[Report : Daily Excelsior, Jammu]

Amar Nath Vaishnavi breathes his last :

Pt. Amar Nath Vaishnavi, one of the tallest leaders of the community in the recent times, breathed his last on 1st July 2012 at Jammu. Pt. Vaishnavi was considered a selfless crusader and a great leader of the community. His departure from the scene, especially in the present state of political atmosphere, is a big loss to the community.



KPA, Mumbai and Milchar expresses deep condolences on the sad death of Pt. Vaishnavi and prays to Almighty to rest his soul in peace.

Amit Raina is no more :

Amit Raina of Charkop, Kandivli, Mumbai who underwent bone marrow transplant few months back, breathed his last on 29th April 2012 at Tata Memorial Hospital after developing breathing problems some days back. Amit leaves behind his mother, young wife and 4-year old son. His last rites were performed at Kandivli on 30th April 2012.

Shriya Bhatt Mission Hospital and Research Centre Jammu :

In its continued service to the sick and suffering, Shriya Bhatt Mission Hospital and Research Centre, Jammu held yet another Asthma Detection and Management Camp on 24 April 2012. The patients' histories, physical findings and tests were recorded as per a printed proforma prepared for this study. Spirometry was conducted on all the patients to assess their respiratory status. ECG was run on patients suspected to have associated heart ailments. Each patient was examined by Dr. K.L.Chowdhury, Physician, Researcher and Patron of the Centre, ably assisted by Dr. Suhani Raina, a young enthusiastic medical graduate. Forty two patients reported for the camp, nearly half of them female between the age of 27 and 68 years. Patients came from all regions of Jammu province including far of towns like Kishtwar, Baderwah, Doda, Rajouri, Poonch. There was one patient from distant Leh. Each patient was provided with a 4-6 weeks supply of medicines and inhalers, besides other supplements for associated ailments. The patients will be followed up as outpatients in the charitable centre.

Initially the hospital was established to extend medical relief and advice to the Kashmiri Pandits in exile. Over the years the institution has grown into an important medical service centre to all patients

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irrespective of religion or region, caste, status or gender. Shriya Bhatt Hospital has pioneered immunization for different diseases in the displaced population living in camps and non-camp habitation during the last two decades. The Hospital has covered most of the 'migrant' population against Viral Hepatitis B and is planning to launch an ambitious programme of vaccinating vulnerable population against Herpes-zoster which is causing immense morbidity in immune-compromised patients. The hospital has also taken a lead in providing mid-day meal to school children of Bhattal Bhalia and Purkhoo camps.

[Input : Vir Ji Bhat, Secretary SBMH&RC]



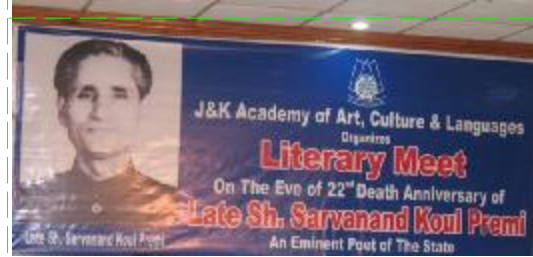
Prof. P.N.Ganju Award :

Coal Petrological Society of India at its meeting in CIMFR (Central Institute of Mining & Fuel Research) on May 07, 2012 decided to constitute two research awards namely 'Professor P.N.Ganju Award' and 'Professor D.Chandra Award' for coal scientists who have done pioneering research work. The one in memory of Professor Ganju will be given to a scientist for the best published work in coal petrology. Prof. Prem Nath Ganju was an internationally reputed Petrogeologist. He was responsible in establishing Deptt. Of Geology at Aligarh Muslim University and was the first Indian whose memoirs were published by the Geological Survey of India. He died young at the age of 46 due to brain tumor. He hailed from a family of educationists and scientists from Bagh Jogi Lanker, Rainawari.

Input: Ashok Ganju
ganju.ashok@gmail.com



Amar Shaheed Sarwanand Kaul Premi:



At a function held on May 1, 2012 at Abhinav Theatre, Jammu under the aegis of J & K Academy of Art Culture and Languages, glowing tributes were paid to the well known freedom fighter, famous Kashmiri poet and scholar Amar Shaheed Sarwanand Kaul Premi and his son Verinder on their 22nd death anniversary. Sh. Raman Bhalla Hon'ble Minister for Revenue Relief & Rehabilitation, J&K Government was the Chief Guest on the function.

Welcoming the guests Smt. Savita Bakshi, Addl. Secretary Jammu Division dealt at length with the life and contributions of this eminent poet of the state. Sh. Rajesh Khar well known singer enthralled the audience with two famous Bhajans of Late Premi. Swami Kumar Ji while paying his tributes said that he was highly impressed by the teachings of Late Premi who virtually was his first Guru, who



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had in his early teens taught him the messages of Shrimad Bagwat Geeta. Shri P.N.Shad, a well known poet read out his original composition and paid his floral tributes in the form of two of his poems. Dr. Rattan Lal Shant, the Sahitya Academy Award Winner who has written a monograph on Late Premi for Sahitya Academy, presented the main paper. Professor Shant in his extensive paper declared Late Premi as a role model for the younger generation who are greatly inspired by the teachings of Late Premi.



The Chief guest Shri Raman Bhalla Hon'ble Minister, J&K Government was presented with the set of books authored by Late Premi. Shri Bhalla said, he was highly influenced by the teachings of Late Premi as Gandhian, freedom fighter, an ace academician, author and writer.

Rajinder Premi, elder son of Late Premi who was also present along with other family members in the function narrated his experiences about his father, as he had visualized him during his life time.

Earlier, on April 27, 2012 a Samoohik Shardhajali Sabha was organized in the Swami Kumar Ji Geeta Satsang Ashram at Muthi-II, Jammu to pay tributes to Amar Shaheed Sarwanand Kaul Premi and his son, Verinder on their 22nd Balidan Divas.

Various displaced Kashmiri Pandit organisation leaders paid their tributes to Late Premi and his son, who were Martyred by the terrorists in 1990 in Kashmir.



Shri Mohd Sayeed Peerzada, Hon'ble Minister, J&K Government was the Chief Guest on the function, who as a student-friend of Late Premi, was highly influenced by the teachings of his teacher and guide. The Minister praised and appreciated the multi-dimensional personality of Late Premi as Gandhian, an ace academician, author and writer. Shri Peerzada was felicitated with a Shawl and was presented with a set of books of Late Shri Premi.

Sh. Moti Lal Kemmu, who was felicitated by the community for his Padam Shree Award on the occasion, recalled Late Premi's contribution to Kashmiri language and literature and also lauded his role in Cultural and Literary reminiscence of Modern Kashmir. Rajinder Premi, along with other family members were also present on this occasion.

[Input : Swami Kumar Ji Maharaj Geeta Satsang Ashram, Muthi, Jammu]



KP Delegation meets President of India :

A delegation of prominent KP leaders under the banner of Kashmiri Pandit Conference met President Smt. Pratiba Devi Singh Patil on 15th June 2012 at Rashtrapati Bhawan, New Delhi. The delegation, led by Kundan

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Kashmiri, President KPC included Shri C.L.Gadoo, Shri Sunil Shakdhar, Shri M.L.Raina, Dr. H.L.Saraf, Shri Rakesh Razdan and Ms. Nancy Koul. The delegation submitted a detailed memorandum to the President of India highlighting important issues related to Kashmiri Pandit community which is in exile from past 22 years and expressed their protest against the J&K Interlocuter's report submitted to Govt. of India in which K.P community has been deliberately ignored and side-lined. Other points highlighted during the meeting included enactment of law to protect and promote Kashmiri Hindu religious property, consolidated rehabilitation of KPs with free flow of Indian constitution in Kashmir Valley, abrogation of article 370 from state of J&K, age relaxation and cash assistance of Rs 25 lacs to over-aged KP Youths, enhancement of relief to relief holders upto Rs 12,000/- per family, judicial probe in ethnic cleansing and genocide of KP community, employment to KP youths in central departments and representation in political and non-political institutions of the country.

KPC Chief Kundan Kashmiri gifted two CDs to President of India, containing spiritual Bhajans in Kashmiri language, produced by B.N.Abilash and Pran Nath Bhat Gareeb and a book 'Drishti' written by Prof J.L.Sher. Another book 'Temples in Kashmir' authored by C.L.Gadoo was also presented to the President of India.

President Patil gave patient hearing to the problems and demands highlighted by the delegation members and assured that she would take positive steps to get the

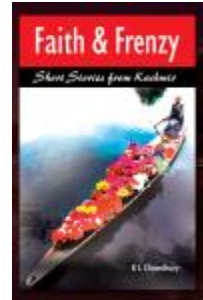


problems mitigated at the earliest.

[Input : Secretary, KPC]

Dr. K.L.Chowdhury's 'Faith & Frenzy' released :

Dr. K.L.Chowdhury's latest book 'Faith & Frenzy', a collection of stories, was released on 31 May 2012 at India International Center, New Delhi. The book is published by Vitasta.



The panelists invited by the publishers and present on the occasion included Shri



Jagmohan, ex- Governor J&K, Prof. Radha Kumar, one of the three interlocutors on Kashmir whose long report was just released, and Mr. M.K.Kaw, retired Secretary Education, Govt of India.

Shri M.K.Kaw read out a full review and greatly commended the book to everybody. Prof. Radha Kumar made pertinent comments and Shri Jagmohan related to some of the epoch



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making events in J&K that had a bearing on several stories in the collection.

Dr. Chowdhury made a short speech



about the stories - how and why he wrote them, how he could not have remained unaffected by the events that took over Kashmir in the last three decades and why it was like a compulsion to put it all down in one form or the other - poetry, essays, diaries, stories, and how he was fortunately placed as a doctor to write about humanity that flows into his consulting chamber. He also read two pages from a story. There were a few questions from the audience.

Following the book release, Dr. Chowdhury was felicitated with flower bouquets and shawls by Kashmiri Samiti of Faridabad (who had already honoured him last year with Maa Sharika Samman) and by KMECF (Kashmiri Emergency Medical and Charitable Fund). KMECF is a broad-based trust with a long list of specialists on the advisory panel that arranges the raising of funds for deserving KPs who need emergency treatment and can't afford it. Dr. Chowdhury is the Chief Medical Advisor to the Trust.

Govt clears special employment package for Kashmiri Pandits :

The J&K Government has cleared an employment package for Kashmiri Pandits who

did not migrate from the Valley. This was announced after a cabinet meeting presided over by J&K CM Omar Abdullah on 20th June 2012. "The state cabinet recommended the proposal for enhancement of package of incentives for funding to the Government of India under Prime Minister's package for the return and rehabilitation of Kashmiri migrants. The Revenue Department has been asked to work out an employment package for the members of the minority community who did not migrate from the Valley", the government spokesman said.

Kashmiri Pandit Sangarsh Samiti (KPSS), an organisation of Kashmiri Pandits in the state, welcomed the decision. "It was long overdue. We hope the decision would be implemented soon", KPSS president Sanjay Kumar Tickoo said. He added that since 1990 more than 800 Valley-based Kashmiri Pandit families were exempted from any package announced by the State and the Central governments. The Prime Minister had in 2008 announced Rs. 1618 crore relief and rehabilitation package for KPs but they were not given any benefit even under this package.

On March 1, 2012, Tickoo sought the PM's intervention when he wrote to his principal secretary asking him that the Valley-based Kashmiri Pandits should be included in the package and sought jobs for 561 non-migrants.

[Input : Early Times]

Prof. C.L.Saproo honoured :

Prof. Chaman Lal Saproo, renowned Hindi scholar, author and journalist was honoured with the prestigious 'Ganga Sharan Singh Award' for the year 2009 for his outstanding services



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in the field of teaching, propagation and promotion of Hindi. The award was conferred on Prof. Saproo by the President of India Smt Pratibha Devi Singh Patil at a glittering ceremony in the Ashoka Hall of Rashtrapati Bhavan on 20 June 2012 . Other personalities who were honoured with this award included the noted educationist and Scientist Prof. Yashpal and Film personalities like Girish Karnad, Shyam Benegal and Madhur Bandarker.

A large gathering of prominent literatteurs, educationists, scientists, authors and media personalities were present at the jam packed Ashoka Hall. Shri Kapil Sibal, Union Minister of Human Resources Development presided over the function organized by Kendriya Hindi Sansthan, an autonomous institution under the Govt of India.

[Input : Dr. Romesh Raina AIKS]



News from Lalla-Ded Educational & Welfare Trust :

As per communication received from Shri M.L.Shalia, a meeting of Lalla Ded Educational and Welfare Trust was held at Pushp Vihar, Shastri Nagar, Vasai Road (W) on 8th April 2012 whereby a list of new Trustees was finalised and other related items on the Agenda were discussed. For further information/clarifications, kindly contact Shri M.L.Shalia, Settler of the Trust at mlshalia02@gmail.com (Cell: 9321939909) or Ms. Neelam Trakru, Hon. Secretary at neelam_trakru@yahoo.com (Cell: 9324204178).



Annual Mahayagya of Bhagwan Shri Gopinathji Maharaj :

Annual Yagyas on the 44th Mahanirvan Day of Bhagwan Shri Gopinathji Maharaj were

performed at Namadeshwar Mandir, Mandala Camp, Trombay and Anand Mangal Hall, Sector-2, Charkop on 23rd May 2012 with



overwhelming participation by devotees at both the places. Prasad was served after Purna Ahuti at both the places. Given above are some Glimpses of the Yagya at Charkop:



Siddhartha Kaul is new International President of SOS Children Villages International :

Shri Siddhartha Kaul of Faridabad got

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ected to the post of International President of SOS Children's Villages International. 57 years old Shri Siddhartha Kaul succeeded Shri Helmut Kutin who was holding this post since 1985. Under the guidance of Helmut Kutin, more than 150 SOS Children's Villages have been built around the world.

"The global economic downturn has impacted on the organisation, however the plight of children across the world is not limited to economic matters. Together we will strive to do what is possible to provide a caring family environment for one million children by the end of the decade", said Mr Kaul after his election at the General Assembly of SOS Children's Village International. SOS Children's Villages currently provide a living home to some 370,000 children.

Mr. Helmut Kutin, Kaul's predecessor and mentor, described the Indian born President as 'an organiser and a realistic thinker' in matters of economics. Siddhartha Kaul is the son of legendry Late Padamshri J.N.Kaul (Papa Ji) of Faridabad, the co-founder of SOS Children's Villages in India.

Input : Puran Patwari
puranpatwari@yahoo.co.in

Prof. Kak is the founder Vice Chancellor of Mahamaya Technical University :

Prof. S.K.Kak has been appointed as the Vice

Chancellor of the Mahamaya Technical University, Noida.

Born on April 18, 1947 at Srinagar, Kashmir, Prof. Kak holds a B.Sc in Electrical Engineering and M.Tech in Microwave Engineering from IT BHU, Varanasi. He also received the degree of Ph.D in Digital Communication from BHU Varanasi in 1985.

Prior to his current appointment, Prof. Kak was Professor, Electronics, Institute of Technology, Banaras Hindu University since 1985 and Vice-Chancellor of Chaudhary Charan Singh University, Meerut, UP from 2008.

Input : ashish zutshi

ashishzutshi@hotmail.com

New Arrivals :

Grand Daughter was born to Mrs. Asha and Mr. Ramesh Kachru of Andheri Oshiwara (Daughter to Suhela and Rajat) on 7th February 2012 at Sydney.

ज़रा हंसिये ... निक लाल
आराम

एक संगीत कलाकार से उसके पडोसी ने कहा,
“क्या आज रात के लिए आप अपना सितार
और तबला मुझे दे सकते हैं।”

“क्यों, क्या मेरा गाना सुन सुन कर आप का
भी मन गाने को कर रहा है?” कलाकार ने
पूछा।

“नहीं”, पडोसी ने जवाब दिया, “आज रात
मैं आराम से सोना चाहता हूँ।”

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संकल्प - गुलज़ार अहमद मैं कश्मीरी हूँ

मैं एक मुँहफट भारतीय हूँ और सत्य को आँखों से देखना चाहता हूँ। पर किताबों में नहीं, हर मनुष्य को उसके स्वभाव से देखना चाहता हूँ। देख रहा हूँ कि आज मेरे अपने ही मेरी देशभक्ति को गद्दारी का नाम दे रहे हैं। शायद धार्मिक दृष्टि से सत्य पर उनकी पकड़ कमज़ोर है क्योंकि मैं देश के प्रति झूठ और मक्कारी का सहारा नहीं लेता। और मेरा धर्म भी यही कहता है। मेरी हार्दिक इच्छा है कि हर कश्मीर वासी निस्वार्थ और देश प्रेमी हो। उन पर भारत-विरोधी देशों का साया न पड़े और अपने ही उन स्वार्थी लोगों का भी, जो अपने जीवन के लक्ष्य और अपनी उन्नति के लिये गरीबों का खून बहाने से संकोच नहीं करते और स्वयं श्रम न करके गरीब और भोले भाले लोगों के कांधों पर बैठकर नेतागीरी का सुख भोगना चाहते हैं, जिस के लिये वह धर्म के नाम पर भारत विरोधी देशों का प्रतिनिधित्व करते हैं। और ऐसे ही लोगों के माध्यम से दुश्मन हमारे देश में अपने ही लोगों द्वारा अपनों का खून कराते हैं।

आज जब हम अपने राज्य से बाहर जाते हैं, अपने ही कुछ स्वार्थी लोगों के कारण देशभक्त होते हुये भी देश-द्रोही का साया हमारे साथ होता है जो हर मोड़ पर हमें झकझोर डालता है। हमें सम्मान प्राप्त नहीं होता। हम गौरव-हीन हो जाते हैं क्योंकि हमारे ही लोगों के कारण कश्मीर, जिसे विश्व भर के लोग दुनिया का स्वर्ग मानते हैं, आज उस पर आतंकवादी का ठप्पा लगा है। मेरी दृष्टि से किसी मानव के पास दुनिया भर के सुख साधन

हों, किन्तु उसे कोई भी देश-द्रोही की दृष्टि से देखे, उसका जीना व्यर्थ है।

आओ, आज हम कश्मीरी मिलकर यह संकल्प लें कि हम अपने युवकों में ऐसे संस्कार डालें कि वह देश के सम्मान को अपना सम्मान मानें, देश के गौरव को अपना गौरव मानें। वह ऐसा कोई काम न करें जिस से कश्मीर और कश्मीरियों के सम्मान को ठेस पहुँचे और जिस का परिणाम दूसरों को भुगतना पड़े। जैसे हम अपने लाभ और सम्मान के लिये हर छोटी छोटी बात का ध्यान रखते हैं, वैसे ही देश के हित और सम्मान के लिये हर छोटी छोटी बात पर ध्यान देना अपना कर्तव्य समझें। ताकि हर भाई सर उठाकर जी सके और गर्व से कह सके 'मैं कश्मीरी हूँ'। हमारे युवक ओसामा और हाफिज़ से सीख न लेकर रसूल खुदा मुहम्मद (स.अ.व.व) व कुराने पाक से सीख लें जो सिर्फ और सिर्फ अमन का पैग़ाम लेकर इस धरती पर आये, न कि आतंक का, और सीख लें कवि रामावतार त्यागी जी की इन पंक्तियों से ...

**तन समर्पित मन समर्पित और यह जीवन समर्पित
चाहता हूँ देश की धरती तुझे कुछ और भी दूँ**



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लेखक गुलज़ार अहमद करगिल, लद्दाख के रहने वाले हैं और कुपवाडा ज़िल्ले के लोलाब इलाके में नवोदय विद्यालय में कार्यरत हैं।

Sweet & Sour - Prof. B.L.Fotedar

Chaaaaaath



After having a sumptuous meal: Stomach is raised, God be praised.

- ☉ There's hardly any difference between Truth and Trith (Kashmiri word for 'False').
- ☉ Nadur and Nal (Lotus Root and Stem of Collard Greens) are symbols of Kashmiri culture. You do not only eat these items, but *aes chhl yim chhakaan tl laayaan* as well.
- ☉ Two types of people in this world: WISE and otherWISE.



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Gandhi to Nehru

by
Anil Nakhasi



Thesaurus - A.K.Misri

Questions & Answers



Why is someone who is feeling great 'on cloud nine'?

A: Types of clouds are numbered according to the altitudes they attain, with nine being the highest cloud. If someone is said to be on cloud nine, that person is floating well above worldly cares.

Q: In golf, where did the term 'Caddie' come from?

A: When Mary Queen of Scots went to France as a young girl, Louis, King of France, learned that she loved the Scots game 'golf.' So he had the first course outside of Scotland built for her enjoyment. To make sure she was properly chaperoned (and guarded) while she played, Louis hired cadets from a military school to accompany her. Mary liked this a lot and when returned to Scotland (not a very good idea in the long run), she took the practice with her. In French, the word cadet is pronounced 'ca-day' and the Scots changed it into 'caddie.'

Q: Why are many coin banks shaped like pigs?

A: Long ago, dishes and cookware in Europe were made of a dense orange clay called 'pygg'. When people saved coins in jars made of this clay, the jars became known as 'pygg banks'. When an English potter misunderstood the word, he made a container that resembled a pig. And it caught on.



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काव्य - पी.के.कौल

एक पत्र परम ब्रह्म परमेश्वर के नाम



खुदाया इस जहां में नूर का सामां है तू
 कायनात की इब्तिदा और इन्तिहा है तू
 बारगाह में तेरी सलाम अर्ज़ करता हूं
 काबिले सजदा व काबिले एहताराम है तू
 तुम ने यारब मुझे सोचने का सलीका बख्शा
 झूठ और सच को परखने का तरीका बख्शा
 फिक्र मंत्यक व दीदो शनीदन से नवाज़ा मुझको
 अक्ल से बात को तोलने का सलीका बख्शा
 रूह को मेरी अमान बख्शेगा यह फर्ज़ करता हूं
 इस बंदे की रूदाद सुनेगा यह फर्ज़ करता हूं
 बंदा परवर है, सब की सुनता है यकीन है मुझको
 कुछ मेरी शिकायत है गिला है अर्ज़ करता हूं
 इब्तिदा में या खुदाया जब मुझको बनाया तुम ने
 जन्नत को बना कर उसमें मुझको बसाया तुम ने
 क्यों हव्वा को बनाकर मेरी तकदीर उझाडी
 फित्ना उसका था, मुझे जन्नत से निकाला तुम ने
 जन्नत से निकाला हुआ था, खाक को अपनाया मैं ने
 इस अर्ज़ को जन्नत तो नहीं जन्नत सा बनाया मैं ने
 जोरे बाजू से जहां की हर इक शै पे हकूमत पाई
 तेरी गलती का इज़ाला किया हव्वा को अपनाया मैं ने

यह देख कर लगता है यारब तू मुझ से जलने लगा
 कुछ न कुछ मुझ को दबाने के लिये करने लगा
 पहले तो इक फौज वलियों की मेरे पीछे पडी
 हर वली आमदा तेरी पूजा के लिये करने लगा
 अमन पसंद इनसान हूं, पूजा मुझे मंज़ूर है
 हर गधे को बाप कहना भी मुझे मंज़ूर है
 कितनी पूजा से तेरी अन्ना को सुकूं मिल पायेगा
 उतनी बारी सर-ब-खम हो जाऊंगा मंज़ूर है
 अब यह पढना लिखना तो मेरी ही ईजाद है
 फिर तुम्हारी आसमानी कुत्ब का क्या राज है
 इन में गुनाहों की इक लम्बी सी चौड़ी लिस्ट है
 जो मेरी फितरत है खू है, लिस्ट में इंद्राज है
 जिस शै से मुझको कुछ सुकूं मिलता है आलीजनाब
 वह तुम्हारी पुस्तक में सब पाप है आलीजनाब
 अक्ल पर मेरी खुदाया कुछ तो छोडा ही नहीं
 क्या मेरी यह अक्ल खाली श्राप है आलीजनाब
 तेरी दी हुइ खू है, तेरी दी हुइ फितरत है
 मेरी दीद को महपारों के हुस्न से उलफ़त है
 तुम ने ही रबा मुझको कुछ ऐसा बनाया है
 मयकश मुझे होना है जब ताक की कसरत है

हर जो हसीं शै है मेरी दीद को भाये है
जो कुछ कहीं अच्छा हो मेरा दिल उसे चाहे है
तेरी दी हुई फितरत है कहता हूं मुर्कर में
फिर क्यों मुझे दोज़ख की दमकी से सताये है
लिल्लाह यह न सोचो हद से न निकल जाओं
जो कुछ न हो मेरा उसको भी निगल जाओं
इस ज़िम्न में दुनिया में कानून बनाये हैं
बस अब यही बाकी है तुम से मैं पनाह पाओं
अब आप भी इसमें कुछ मदद करो लिल्लाह
मेरी तो नहीं, ना कर, अपनी तो करो लिल्लाह
'कौल' तेरे हाथों से अब तब तो निकल लेगा
सरे राह मिलें कभी हम शरमिंदा न हूं लिल्लाह

पत्र का उत्तर आ गया

दबा कर तुझे क्या मिलेगा मुझे
तेरे पास क्या है जो देगा मुझे
तेरा जस्द भी तेरा अपना नहीं
मेरी मेहर का आसरा है तुझे
यह रिशते व नाते यह दौलत यह ज़र
सब झूठ है तू यकीन मेरा कर
बिसाते जहां पर तू करता है क्या
तेरी जुस्तजू भी है बे पैरो सर
इबादत जब कभी मेरी करता है तू
तो एहसान मुझ पर जताता है तू
तेरा है यह आसा इस दहर में तू
अंधा है और आंखें दिखाता है तू

मेरे हाथ से तू निकल जायेगा
भाग कर बिल-आखिर किधर जायेगा
सफर में तेरी राह व मंजिल हूं मैं
सरकशी में भी हरसू मुझे पायेगा
तेरी फितरत यह खू मैं ने दी है तुझे
सही चल सको अक्ल दी है तुझे
यह फिरदोस व दोज़ख तेरी मनघडंत
मानने की सलाह किस ने दी है तुझे
तू मज़हब के चंगुल में क्यों आ गया
क्यों अंधेरा तेरी अक्ल पर छा गया
पनाह में मेरी आ सब मज़ाहिब को छोड़
जो इस राह से आया वह घर आगया
तुझे क्या हुआ मेरी मय पीके 'कौल'
शिकायत गिले सब बिना तोल मोल
मुअतकिद है मेरा मुझे इलम है
यह भक्ती की लय है अक्कीदत के बोल

मंत्यक-लाजिक/दीद व शनीदन-देखने और सुनने की
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भक्ति

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काँशुर परुन छुनु मुश्किल, दफ कल गछि आसुन्य ।
त्वहि छा ?

*Culture & Civilisation - C.L.Gadoo***Sanskrit Civilisation of Ancient Kashmir – 2**

It was during this phase when chalcolithic contacts might have developed between the neolithic settlements of Kashmir

in North and Harappan civilization in the Punjab-Haryana region in South which is indicated by the co-existing Harappan settlement at Manda (Akhnur) in Jammu on the right bank of the Chenab and Malpur, a Neolithic site partly excavated during 1994–96, located very close to the former, but on the left bank of the Chenab.” Extract from a research paper on Kanishkpura by Archaeological Survey of India (1998-99).

Structural remains at the both sites of Burzhom and Gufkral during the megalithic period are marked by rubble stone constructions, a change from earlier Neolithic level. A new wave of installing menhirs at community functions have been seen densely distributed in the valley.

The most important evidence of skeletal remains of Neolithic man from Kashmir and the Harappans bring out that they belong to the same stock. The earliest results which radio carbon dates indicate are before 2357 BC. In the exhaustive report submitted by the Anthropological Survey of India, which was published in the form of book ‘Human Remains of Burzhom’. The authors are of the view “We are inclined to assert that Burzhom crania are closer to Harappa R37 crania than to Neolithic crania of southern India. The skeletal evidence points towards ethnic affinity between Harappa and Burzhom series and suggests ethnic continuity, in spite of cultural differences”.

The Saraswati-Indus-Vitasta cultural tradition represents the beginning of the

Indian Civilization. This tradition has been traced back to about 7000 BC. In the remains that have been uncovered in Mehrgarh and other sites, its first phase was during

the Harappan period of 2600-1900 BC. Harappan culture had extended to Lothal in district Ahmedabad. The first Harappan cemetery was excavated at Rupar (Haryana) and second at Bara (Gujarat). Indian Archaeology produced further remnants of Harappan culture including steatite seals with the typical Indus script and motifs during excavation at Lothal during 1955. The Indus-Saraswati Valley Civilizations spread over more than 250,000 square miles and included over 1600 sites. Most of the villages and cities were laid out on an exact north-south grid on sites west of the river, and were built with kiln-fired brick of uniform size. Sites have been found dating from 6,500-7,000 BC. Systematic town planning was also brought to light. Its inhabitants followed the same tradition of town planning and public hygiene for which the Harappans are famous. The ancient architectural system of Sthapatya Veda prescribes detailed principles of construction of homes and cities. One of the main principles of Sthapatya Veda is that cities be laid out on an exact north-south grid, with all houses facing due east. Another is that the buildings be oriented to the east with a slope to the east and any body of water on the east. Most of the cities of the Saraswati and Indus valley followed these principles exactly.



Professor Renfrew argues, there is no

internal evidence from the ancient Vedic literature that Vedic civilization originated outside India. The verses of the *Rig Veda*, the most ancient songs of Vedic tradition, detail many aspects of daily life of the people. There is no hint in this vast literature of a migration or of a history that lies in a homeland beyond the mountains of northern India. All evidence from archeology, anthropology, and Vedic literature indicate that Vedic civilization was indigenous to northern India. Geological data now explains the demise of the Indus and Saraswati valley civilizations in terms of climactic change, bringing an end to the outside invasion theory.

There has been no Aryan-Dravidian divide as perpetrated by some historians. Dravidians and Aryans, even a little physically different in appearance, are not different racial people in blood group or other genetics of importance. Dark skinned Sri Krishna is worshipped most by Hindus across whole of India.

The Vedic civilization of the legendary river Saraswati flourished in the close vicinity of Kashmir. There is little doubt left now about the historicity of the Saraswati people. Geological evidence has come to surface which establishes beyond doubt that the river Saraswati flowed down from the Himalayas in a north-western course, to Rann of Kutch. Archeological excavation along the course of the ancient river has revealed sterling facts about the civilizational linkages between the Harappan and the Saraswati people. David Frawley, a leading US Indologist has reported, that a Committee of geologists, historians, geographers and other experts appointed by Government of India, under the chairmanship of Dr. V.S. Watankar, conducted a survey of 150 archaeological

sites, over a stretch of 3500 kilometers along the course of the river Saraswati. They used latest techniques such as Multi-Spectral Scanner (MSS) and land sat imagery. The Committee concluded that the river Saraswati dried up gradually between 1800 BC and 800 BC due to tectonic movements which caused change in the course of river Satluj. The Committee discredited the theory of Aryan invasion of India and rejected the sociological divide between the pre-Aryan India and the Vedic India of the Aryan origin. It refused to recognize that the Harappan and Mohenjodara cultures represent the pre-Aryan, Indus Valley Civilization. The Committee concluded that the discovery of the dried channel of the river Saraswati, east of river Indus and the location of more than 260 archaeological sites which showed civilizational similarities to Harappan and Mohenjodara cultures provided evidence of the historical continuity of the Sind Valley Civilization and the early Vedic civilization of India.

The Neelmat period, which commenced with the induction of the Chalcolithic tools or metals into Kashmir, most probably from the surrounding Sind Valley civilization, indicates a cultural change, which was not dictated by any race movement. The people living in Kashmir, from the time of the Neolithic age of Burzhom, have been of a single racial stock. The Nagas and Pisachas were also people of the proto-Aryan racial origin. There is hardly any anthropological evidence to prove that ancient people of Kashmir were racially of a different stock than the people inhabiting the Burzhom settlements. Evidence is also available of the close contact between the people of the Saraswati civilization and people of Kashmir which flourished along the river Vitasta (Jehlum).

The *Mahatamayyas* are an eloquent testimony of basic unity that permeates the religious culture of the Hindus of Kashmir and the Sanskrit culture of the Hindu India. The most interesting aspect of the *Mahatamayyas* is that they represent the quest of the Hindus of Kashmir to recreate a universe of spiritual experience, which is Sanskrit in outlook and composition. The *Mahatamaya* reveal a continuity of the Harappan, Burzahom and Saraswat cultures. This is an indicator that Nilmat, while keeping the Nagas in view has (mentioned) specific rituals connected with the Gods and Goddesses, who manifested specifically in Bharatvarsha and Aryas.

Nilmat era of the Hindu history of Kashmir followed the disappearance of the river Saraswati. Nilmat Purana narrates; "Sixty five rituals and festivals, were celebrated with great devotion, faith, pomp and show. Some of the rituals and festivals find mention in other Puranas also. Some of these are celebrated even today in Kashmir, like *Kaw Poonim* and *Yaksha Mavas (Kechi Mavas)*. It is generally thought that the Purana talks of rituals and festivals of Nagas only, and these being adopted by Aryan Saraswat Brahmins of Kashmir, which is not so. Many of the rituals, festivals and days are common with those followed by Aryans in Bharatvarsha or emanating from Vedas."

The ritual culture of the people of Kashmir grew from its Burzahom past and is, therefore, formed of several sediments; the basic sediments have their origin in the ritual structure of the Burzahom people and the people of Kashmir who lived through the Neelmat period. The Vedic Grah-Sutras and Kalpa-Sutras were adopted for the Kashmiri Pandits, by Laugaksha Muni, a great sage, sometime in the first millennium B.C. Before the adaptation of

Sanskrit scriptures, Kashmiri Pandits had already a highly evolved and intricate ritual structure, which symbolized their proto-Aryan origin. A part of the pre-Laugaksha ritual was integrated into the Laugaksha adaptation. The rest lingered on and survived and in due course of time became a part of the religious culture Kashmir. These rituals are still extant, and preserved and practised by the Kashmiri Pandits even now. A vast number of rituals are practiced by Kashmiri Pundits, in their birth, death and marriage. There are numerous rituals, traditions and festivals of proto-Vedic origin which the Kashmiri Pandits follow. Rituals have a phenomenal identity and theological content. On the marriage or Yajnopavit ceremonies of Kashmiri Pandits, ladies sing Kashmiri songs in Vedic accentuation even now. Kashmiris are singing people, even in exile; they sing the glory of their sacred land. Their songs are full of love, beauty, freshness and with fragrance of our fascinating valley.

The Vedic civilization of Kashmir is represented by the rich geological, historical and literary contestations. These are interwoven and deeply interacted in the deep socio-cultural identity of the people and ancient civilization of Kashmir.



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Editorial

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From Page 4


I am not sure that the Magzima city is so barren in finer values. Good literature gets produced all the time. Our community even here can produce geniuses that can be recognized as Mr. M.L. Kemmu or Prof. C.L.Saproo were recognized. I am waiting.



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Obituary - Kamal Hak

Ah! Vijay Malla

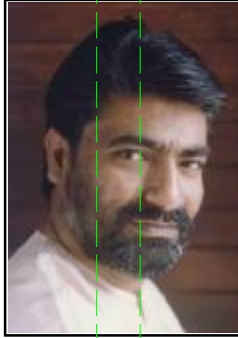
 e is being called Mehdi Hassan of Kashmir . Some compare him with Ghulam Ali and yet many find him like Mohd. Rafi. For me he was simply Vijay Malla, the man who unknowingly kindled my interest not only in Kashmiri music but the mellifluous world of Urdu ghazals as well.

I didn't know him personally. He still gave me plenty of reasons for being joyful and proud of my community. My first introduction to him happened in absentia. It would have been late sixties or early seventies when I happened to know of 'Sri Kanthun nechuv' being a very good singer. Strangely, at that time I neither had any acquaintance with Pt. Sri Kanth Malla nor his son, whom music world would later glorify as Vijay Malla. As the destiny would have it I would never personally know either of them. But, I would often hear about him. Vijay ji's uncle Pt. Gash Lal Malla was a saintly person and a devoted friend of my maternal grand father Pt. Niranjnan Nath Warikoo. I still recall the proud expansion of his chest and emergence of glow on his face whenever the uncle would mention the progress of his nephew.

By the time I entered college, Vijay ji had yet to carve out a name for himself. My twelve years in a Biscoe School had shaped my tastes and preferences in way that weren't exactly in tune with our own culture and heritage. Those days I used to be miles away from reading any thing in Devnagri or listening to any thing in Kashmiri. Urdu ghazals were a sheer

wastage of time and only fit for indulgence by the retired people.

Like all college students at that time bunking an occasional class was considered a perfectly normal thing to do. In SP College it was considered a fundamental right of the students. Any body not following the age old practice once a while was bound to invite scorn and ridicule from fellow classmates. One day my newly acquired friend Dilip (Boba) Kaul alerted me for bunking a particular class. I had known Boba only after entering the college but had developed strong bonds with him. (I doubt if anybody remembers him now. He left us suddenly at a very young age in Jallandar. He was son of another forgotten man Sh. Lakshmi



Narayan Kaul, an eminent radio, T.V and stage artist of those days.) At the end of the particular class, Boba beckoned me and we went out of the class. Shortly, I found myself accompanying him to the far corner of the SP College ground, where adjacent to the wall separating the college and transport yard, a group of boys were already squatting under the shade of a tree. Among the group already sitting in a small circle was this boy appearing distinct with deep marks on his face and thick beard covering those. I was seeing these boys for the first time and this rendezvous would prove to be the last one. No one introduced any one and the conversation bordered around mundane. I had already drifted away from the conversation and was feeling the urge of parting the company physically as well when Boba urged the boy with beard to

hum something. I don't remember what he sang that day. It was probably a Mehdi Hassan ghazal. I can't recall what that poetry meant to me that time but the rich baritone voice with a hint of a nasal tinge immediately touched my heart. And for the first time in my life I sat through an entire ghazal and liked it as well. Latter in the evening I still remembered the magical voice and sighed at my inability to even test my vocal chords in the safe confines of my bathroom. Who was that boy? I didn't know. What I knew was my sudden urge to explore the world of Urdu ghazals.

Next day Boba told me his name was Vijay Malla and I immediately cursed him for not introducing me to him. Some days latter I excitedly told Pt. Gash Lal Malla that I had listened to his nephew.

The brief encounter with an unknown boy who could sing compelled me to seek and explore the work of reputed ghazal singers like Begum Akhtar, Mehdi Hassan and Ghulam Ali. However, Kashmiri music was still Latin to me. Around same time Srinagar Doordarshan organized a singing competition and featured many young boys and girls. A chance presence before the TV became the turning point in my journey of being a connoisseur of Kashmiri music. A familiar face popped up on the TV screen with same bearded face. He was supposed to sing in Kashmiri, which was of not my liking but I wanted to hear the voice that had made a lasting impression on me. I listened to Vijay ji keenly and wished he sang more. Finally the competition was reduced to between Vijay ji and Late Ghulam Nabi Sheikh. Vijay ji was declared a winner and I became an ardent admirer.

That programme in general and Vijay ji's singing in particular initiated me into the world of Kashmiri music. Music programmes on TV and radio became a passion and the discrimination against Vijay

ji obvious. Thereafter, I religiously followed Kashmiri music shows both on Doordarshan as well as Radio Kashmir. It is also true that in the process I got introduced to various genres of Kashmiri music and learnt about many other artistes but some how I always got the feeling Vijay ji was being discriminated against. I found a certain artiste, though immensely talented but leagues behind Vijay ji being always eulogized and promoted.

In the post displacement period, I had the privilege of listening to him live many times. I really cherish the memories of those soul stirring renderings. Many years back I strongly resisted the temptation of walking up to him and insisting upon his getting rid of smoking habit. I also thought he had put on weight and appeared fatty.

Vijay ji's versatility was a God's great gift to him. He knew no limitation of range. If he could immortalize "Zinda Rozina Bapat Shi Maran Lukh..." by weaving an aura of magical melody around the fantastic poetry, he could also impart playful exuberance to the romance of "Mein mahashok havi na paan..." If "Aasai sharan karatam daya.." took the listeners on a spiritual high flight his rendering of "Darshan Dokh" oozed out the nectar of devotion from the listeners. One could go on talking about his masterpieces but my personal favourite is a classical song, which I consider the ultimate excellence in any type of singing and can confidently assert that futures singers may replicate his songs but nobody will ever come to the heights attained by Vijay Ji with the song, "Lukh yudi chyane lotwai lotwai kathan sanan...."

Vijay Malla may no longer be with us physically, but the legacy he left behind will keep him alive for all times to come.



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काव्य - हृदयनाथ कौल 'रिंद'
म्योन भारत छुय महान



अ

म्योन भारत पायि बोड
ओड ख्यव पाकन चीनन ओड ।
अँडिस फॉल्योव माववाद
ओड कोर नक्सॅलियव बरबाद ।
असि कोर दयि भाव युस गुरु च़ाव
सुय च़कि गॉसिब राख्युस द्राव ।
दसबूसि बापथ यिम ब्रोंह द्राय
तिमुनुय अथन थ्वकु लार्याय ।
कथि सॉत्य अथु पेठ्य युस तारान
तस निशि ज़्यूनमुत बाज़ हारान ।
खोच़ान तस युस बस्तु ख़क़वान
ह्यंगुलस ब्रोहकनि लॅट गिलवान ।
प्रथ शोबस मंज रोबु तु जाद
पासु पासु व्वतलेयि नॅव्य नॅव्य वाद ।
पनुन्यन लितुर तु व्वपुरन सग
सारिनुय अकलियेच़ हंज दग ।
तस येति मटि मटि तॅस्य प्यठ नाज़
वंदे मातरमस यस एतिराज़ ।
स्येकिलरिज़मुक येति नोव वजा
धर्मस जज़ियि तु दीनस जज़ा ।
शेठि डॅलिथ वुनि ख्वख़ुजि करान
कर गछि बालेंग हिंदुस्तान ।
ह्येंदिसुय नु माज़ान हिंदुस्तान
वनतु छु ना म्योन भारत महान ।

बाचन हुंजी पानुवॅन्य हॅर
ख्यावुनॉव व्वपुरन अथि सॉन्य लॅर ।

आ

चूरस सॅन्य लागि अँछ्य टिटुराय
पुलसस प्रारान सोरान आय ।
दूलु चूरस कबा कूट
मूल चूरस खुलु छूट ।
काचि तल लोग येलि बलवॉय अन्सर
छोटुरिथ कोरुहस न्याय एन्काउटर ।
कॉतिलस निशि मा बचि इन्सान
पुलसस निशि रॅछितन भगवान ।
इन्साफुक्य आय नॅव्य कोनून
छुर्यन महलम छ्वकन नून ।
वॅकील खल वालन जज तरफदार
मज़लूम ज़ॉलिमन मंज गिरिफ्तार ।
अँपुजी गवाह तु ज़ीठ्य ज़ीठ्य जरह
वाद वादस मंज रावन मुदा ।
तॉरीखस प्यठ तॉरीख थावान
न्याय ऑखुरस प्यठ तोत प्यठ त्रावान ।
चूर थपल कॉतिल बिसियार
न छु जुव महफूज़ न छि धनु द्वार ।
गॅय यथ मेचि प्यठ कॅयहा शहीद
सय मेच़ कुनिथ कॅर शोहदव ईद ।



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*Society - T.N.Dhar 'Kundan'***Conversion**

Nobody can deny the fact that faith is one's own private affair. Normally a person owns and adopts the faith of the parents who have given him birth. Of course in cases where the father and mother belong to two different faiths, it is open to their child to adopt either of the faiths. In later years a person may decide to get converted to a different religion and adopt a faith of his choice different from the one he was pursuing from his birth. How far this conversion is logically correct and justified is a matter of debate. But one thing is very important in this regard and that is the reason for conversion. If we take statistics of conversions in an area over a period of time we will see that the higher percentage of conversions is because of coercion, force, inducement, financial benefit by way of employment etc; and marriage. Cases of conversion on principle of religion and spiritual advancement are rare. A study of the history of the world will bear witness that the conversions have largely been the result of coercion, inducement and the threat to life and honour. Be that as it may.

In a recent case the High court of Delhi made some very important observations in this regard. It said that the primary reason for conversion ought to be spiritual advancement and to seek God from another platform. It went on to say that 'unfortunately today proselytization is being done for reaping benefits and in some cases to manoeuvre the law.' It follows that while it is the privilege of an individual and his right of freedom to profess any faith to get converted in order to be able to get spiritual advancement or to try and seek

God from a different platform, no civilized society can allow conversion to reap benefit or to circumvent law of the land. Nor can conversion be allowed through coercion, inducement or threat to life and honour.



I was once directed by H.H. the Shankaracharya of Shringeri to translate a book titled 'Dialogue with the Guru' written by one Mr. Iyer, into Hindi. The book contains an anecdote, which goes like this: A European gentleman, Christian by birth, was so impressed by the discourses of the then Shankaracharya that he volunteered to get converted to Hinduism. He expressed this resolve to the Acharya, who was quick to enquire, 'why?' The gentleman replied, 'in order to seek God'. His Holiness asked, 'who has given you birth in a Christian family? The answer is, the same God, who you want to seek. That means you want to seek the same God, whose discretion of giving you birth as a Christian you are challenging. Is it not a paradox?' The Swami went on to add, 'there is no need for you to get converted since you are already a Hindu; the Hindu faith is all embracing with a world view. It is without a beginning, without an end and includes all shades of faiths.' This raised a question in my mind whether we are entitled and justified in changing the faith of our birth for any reason whatsoever. I am still trying to find an answer to this question.

I am, however, aware of the social changes that have taken place over the

centuries. At one time in India marriages between different castes, 'Varna' were largely prohibited. The progeny of mixed marriages was called 'Varna-sankara' or cross breed and was looked down upon since he would ignore his ancestry and his ritualistic responsibilities towards the dead ancestors. Even so normally he would be counted in the caste of his father. In India, there was only one faith practiced throughout the length and breadth of the country and that was 'Sanatana Dharma' and, therefore, even in the case of the off-shoots of the mixed marriages, the faith was the same. The question of the change of faith did not arise. In due course of time two heterodox faiths developed in the form of Buddhism and Jainism but these were treated as only off-shoots and extensions of the mainstream faith 'Sanatana Dharma' and following either of these faiths did not amount to conversion or change of faith. Buddha is regarded as the ninth incarnation of Vishnu. It is an open secret that the Buddhism, which originated from India, did influence first the faiths and doctrines prevalent in Burma, Sri Lanka, Tibet, China and Japan and in due course those in other countries of the East. It is equally known that the non-dualist philosophy of India also influenced the Sufi cult of the Middle East. Soon the two religions, Christianity and Islam which originated from there, began spreading in various continents and also spread Eastwards. This gave rise to changing of faiths, which is known as conversion. History is replete with the instances of mass conversions, systematic conversions over a period of time and forcible conversions after conquests of territories. There are also instances of religious intolerance, whereby people of one faith not only consider their faith as the only true faith but deny the people following other faiths even the right to live and to exist.

Times have changed. The countries of the world have come closer and the world has become a global village. There is so much inter-dependence and interaction socially, economically and politically that the differences of faiths practiced by various groups of people have gone into background. Practising a particular faith has been relegated to the privacy of one's personal life. The need of the hour is not only co-existence but mutual respect and acceptance of the validity of all faiths. In the theocratic countries where one faith is given official recognition by the government, respect for other faiths has to be enforced. In secular polities the best tenets of all the major faiths of the world should be taught through the school curriculum. The ideologies may be different in the matter of spirituality, in relation to the Divine, His relationship with the creation and the ways and means of seeking Him and His position in our lives. Yet there are similarities in the mundane aspects and prescriptions in different faiths. These include the tenets of truth, morality, behaviour, ethics and the like. This similarity can and should be highlighted for the benefit of the mankind at large. Moreover, practice of a faith and adoption of a method of seeking spiritual advancement goes with personal qualities of the seeker, his capacity, tenacity, acumen, receptivity, inclination and his bent of mind as also likes and dislike. So no faith can be thrust upon him by coercion or compulsion.

Economic situations have played havoc in the societies. These days, the faiths and castes, which used to be of paramount importance in the past, have lost much of their sheen. Class-distinction has taken the place of caste and faith distinctions. In Hindu societies there was anger in the so called lower castes because of the

treatment meted out to them by the so called upper castes. (The division was supposed to be on the basis of characteristics and deeds, 'Guna-karma vibhagashah' and not on the basis of birth). This resulted in large scale conversion from Hindu faith to other faiths. To their chagrin, however, the neo converts found that the discrimination still persisted even after their change of faith. The people of higher economic class in the society of the adopted faith looked down upon them in the same manner as they were looked down upon in the society of the previous original faith. Many of them wanted to get re-converted because of this bad experience but the religious rigidity and conservatism prevalent in Hinduism did not allow this to happen with the result that they got alienated and inter-society and intra-society conflicts increased.

There is no doubt that conversions world over were most successful among the tribes, who were primitive yet had their own form of rituals, set of beliefs and ways of religious celebrations. They were lured into conversions because of the glamour and economic advantages. In the process they lost their distinct character as tribes. The simplicity and straightforwardness of their life style were replaced by greed, ostentation and duplicity. No doubt economic packages for them were needed that would give them the comforts and facilities of the modern times. But all the same there was also a need to safeguard their distinct character and cultural uniqueness, which includes their faith. Large scale conversions played havoc with them and they lost their roots and moorings. There are certain organizations active in the field working for restoration of their original faiths, character of their culture and pristine purity of their faith while

simultaneously ensuring that the fruits of advancement of the modern times are not denied to them. These efforts are laudable if these are without any political motive or sectarian aggrandizement, and are purely on anthropological considerations. There is also a need for enactment of laws to put a full stop to un-ethical and fraudulent conversions by coercion and threat to lives.



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Between Ourselves ... From Page 3

AGM: We propose to hold our AGM on 19th August 2012 at Kashyap Bhawan. I request you to block in this day and to come in large numbers to participate in the deliberations.

Accounts: As mentioned earlier we have streamlined the process of prudently managing and recording our finances. I am happy to report that we now have monthly P&L and Balance Sheet which is discussed and approved in the monthly BoT meeting. This effort is led by Smt. Meena Wanchoo supported by our Accountant Shri Mahesh Gawde.

KPA Trust Affairs: I am happy to report that your BoT members led by Shri S.P.Kachru supported by all the office bearers and other Trustees and Permanent Invitees and Shri Henry Mathais, our office executive have worked very hard to improve overall management of affairs of the KPA Trust.

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

With Regards

Rajen Kaul

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[Input : All India Kashmiri Samaj, New Delhi (AIKS)]

Culture & Heritage - Prof. Raj Nath Bhat
Cultural Legacy of KPs - 4

Death rites :
 When a person breathes his/her last, his/her mortal remains are washed in water to which Ganga jal is added. Cotton buds are put into his / her ears and nostrils. A coin is placed at its lips. The whole body is covered in a white shroud and tied with a thread (nEERYvan). The body is then placed on a plank of wood and four persons take the coffin on their shoulders to the cremation ground. The eldest son of the deceased carries an earthen pitcher in his hand and leads the coffin. Some distance away from the cremation ground, the coffin is placed on the ground and the family members, relatives and friends are allowed to have a last glimpse of the deceased's face. The coffin is then taken to the cremation ground and put on a pyre. The eldest son, after taking three rounds around the pyre, lights it. From second to the 9th day of one's death, his/her eldest son and daughter come out on to the house threshold before sunrise and call upon their departed father/mother a couple of times, asking him :

Boch maa lEjii baboo/mEEje !
 Are you hungry father/mother ?
Treesh maa lEjii baboo / mEEje !
 Are you thirsty father/ mother ?
TlIr maa lEjii baboo / mEEje!
 Are you feeling cold father/ mother ?

On the fourth day of cremation the sons and some relatives and family friends go to the cremation ground to gather ashes (EsraKI). Most of it are immersed into a nearby river / stream and a part are put into an earthen pitcher and taken to Haridwar for immersion into the holy Ganges.

On the 10th day, the sons of the

deceased along with many relatives and the family purohit go to a river bank where sons' heads are shaved and a Shraadha is performed. The relatives after having lunch leave



the family of the deceased alone. On the 11th day, the sons and daughters perform a very elaborate shraadha under the guidance of a purohit. The ceremony ends with aahuuti given to agni invoking almost all the deities, major rivers, temple towns, mountains, and lakes of South Asia. On this day the daughters too pay dakshina to the purohit and arrange food for the families of their brothers.

On the same day, 'oil' is provided for the deceased (tiil dyun) in which mustard oil is poured into a large number of earthen lamps and cotton wicks are immersed and lighted in them. Favourite vegetarian foods are prepared in the name of the deceased. Burning of oil lamps is meant to provide light to the deceased in the 'other' world. Another Shraadha is held on the 12th day after death. This marks the end of the mourning. The married daughters return to their homes on that day.

During the first three months a shraadha is performed after every fifteen days. An elaborate sharaadha is held after six months (Shadmoos). The shraadha on the first death anniversary (vEharvEED) too is an elaborate one. Daughters and sons and their husbands/wives assemble to perform both shadmoos and vEharvEED.

After this, a shraadha is done every year on the death anniversary and one during the pitra-paksh. The children (sons and

daughters) offer water to their deceased parents and three generations of grandparents every morning.

Language and Linguistic Scholarship :

KP has been a polyglot throughout the known history. Besides mother tongue, it has had a sound knowledge of Sanskrit, Pali, Persian, Urdu-Hindi, and English at different periods in history. Literatures of these languages are a testimony to their creativity. Their original contributions in the areas of philosophy, theology, aesthetics, logic, grammar, astronomy etc. occupy a pride of place in the extant knowledge texts, especially in Sanskrit.

Sanskrit scholarship suffered a sudden break and a loss of momentum when Persian came to occupy her place as the language of administration and royalty. The tradition of a continuous flow of commentaries and treatises on earlier knowledge texts either slowed down or stopped. Even the preservation of knowledge texts became an uphill task. The destruction of libraries added a new dimension to the colossal loss of the knowledge and tradition of a civilization. A revival of Sanskrit learning made a second beginning during the British rule and a huge corpus of manuscripts has been procured and preserved.

Of the eight grammatical schools of ancient India, namely Indra, Kashakrtsna, Apishali, Shaktayana, Panini, Amara and Chandra, the Paninian grammatical thought has pervaded the linguistic scholarship in Kashmir and there have been scholars who went on to modify, reinterpret, even differ from the dominant Paninian tradition on several occasions. Rajatarangini testifies to the fact that 'Kashmir has played a key role in the preservation of the commentarial tradition associated with the Mahabhashya'. Two kinds of Paninian

grammarians co-existed in Kashmir- the orthodox who followed Patanjali and Bhartrihari rigorously, and the free-thinkers who proposed altogether different interpretations of Astadhyayi where this seemed useful. Udbhata (8th Cent.CE) belonged to the latter class. Sadly, the free-thinkers could not last long and their texts were subsequently lost. Katantra, a pedagogical grammar of Sanskrit, introduced by Sharvavarman shows a very strong dependence on Panini and Katyayana despite differing from Astadhyayi in its treatment of some phonological rules and derivational processes. Uvata, a predecessor of Mahidhara, for the first time makes a distinction between Shiksha texts and Pratishakhyas - the former is a text of phonetics and the latter that of phonology.

Chandra Vyakarana does not discuss Vedic Sanskrit, hence the Vedic portion of Panini is absent in it. Chandra Vyakarana and Katantra have impacted Kashika in a significant way. Kashika is believed to be a joint work of the king Jayaditya and his minister Vamana and it is an 'excellent aid for understanding the pithy sutras of Panini'. The grammatical thought pervades monistic Shaivism in a very subtle way. In Trika singular, dual and plural numbers are analogous to Shiva, Shakti, and nara respectively. Shaivas do not believe in any unrelated components of a sentence. For them all syntax is related through the agent. Utpaladeva, a disciple of Somananda, in his masterpiece Ishwarapratyabhijnakarika overwhelmingly appropriates Bhartrhari's epistemology to oppose the Buddhist notion of depersonalized universe made up of discrete and discontinuous realities, and to establish the Shaiva doctrine of absolutely unitary universe. The strong influence of Paninian thought can be assessed from the fact that in the last

quarter of the nineteenth century Pandit Ishwara Kaula authored the first ever grammar of Kashmiri in Sanskrit which was published by the Asiatic Society under the guidance of Sir GA Grierson. Alas, the tradition has come to an end or so it seems. We hardly find parents sending their wards to Sanskrit schools/colleges. The community elders need to give a thought to this break in scholarship.

When Persian replaced Sanskrit as the language of administration, senior KPs organized a kind of a conference to deliberate on and find means to preserve their religion and culture so as to prevent it from becoming extinct. In that historic conclave, it was decided that in order to participate in State administration, it were necessary to learn Persian, so the son's son would learn the language of administration and the daughter's son, if he were educated by his maternal grandparents, would learn bhasha 'Sanskrit' and religious scriptures and eventually perform religious rites and rituals. Thus, two distinct sects, one of bhasha Pandits or purohits 'clergymen' and another of the karkun 'the men of administration' were created. In course of time the Purohit became dependent upon the Karkun for dakhshinaa 'offerings' to make his living and the Karkun came to be considered a superior class to the men of religion. This historic 'decision' has brought the community to an impasse now where the purohits have diminished in number and the very identity of the community is at stake. At this juncture, it is not only the religious rites and rituals, customs, festivals and ceremonies, beliefs, myths and superstitions that are under threat of extinction, but also their mother tongue, which was not under threat earlier.

Food :

KP loves vegetarian foods, yet mutton and fish have been its favourites. Rice and

knolkhol (haakh-batl) has been its primary requirement. The use of a wide variety of spices, e.g. aniseed powder, turmeric powder, chilly powder, ginger powder, black-pepper, cardamom, saffron etc., is very common among the KPs. Besides knolkhol KP relishes beans, potato, spinach, lotus-stalk, sonchal, raddish, turnip, cabbage, cauliflower, wild mushroom, cheese, and an assortment of local greens like liisl, vopal haakh, nunar, vosti haakh, hand. The major mutton preparations of the KP include : kEliyi, roganjosh, matsh, kabar gah ,yakhlny, ristl, tabakh naatl, tsok tsarwan etc.

Displacement and Loss :

The displacement happened in 1989-90, more than two decades ago. The youth of the community was either of a tender age at that time or was born in the plains. Although it lives with the middle generation (parents) who are well conversant in Kashmiri language and culture yet a lack of motivation on the part of the parent has made it as a passive user of the language. Hindi has acquired the status of its first language both at home as well as at the school. The parents are deeply pre-occupied with their daily chores to win bread and butter for the family. They have neither the time nor any inclination to enable their children to get acquainted with Kashmiri language and culture. The community extends no support whatsoever whereby the Kashmiri language and culture could be taught to them. Hindi is the language of the dominant culture and English that of higher education. Kashmiri finds no place in this kind of linguistic hierarchy. The younger generation is least inclined to learn and comprehend their parental cultural and tongue. Rather, it, in their view, is a burden they can do well without. Obviously, the loss of both the language and culture looks inevitable.

Language and culture are the two fundamental ingredients which give a community a distinct character and build bonds of fraternity and oneness amongst its members. The climate, flora and fauna, history and the geographical conditions of a place where a community lives, govern many a cultural entity. Kashmir has a cool climate where the spring is flowery and the winter snowy. The towns and villages are full of brooks, rivulets, rivers and springs. One has a geographical understanding of the directions (east/west etc.) due to the hills and mountains surrounding one's place of residence. All such objects are lacking in the plains. Kashmir valley is full of orchids of almonds and apples, Chinar and walnut trees are usually grown in the kitchen gardens/backyards. There are several kinds of flowers - wild and cultivated, foods, places of religious significance etc. which may not be found in the plains. A displaced community finds itself in alien surroundings with a new kind of flora and fauna and language and culture. Several linguistic-cultural entities are inevitably lost in this scenario because the younger generation cannot get acquainted with the climate, flora and fauna, and culture of its parental (ancestral) land. Thus a large number of linguistic-cultural entities are lost even in the passive competence of the younger generation of a displaced community.

During Aurangzeb's reign the KPs sought protection and guidance from Guru Tegh Bahadur, the ninth Sikh Guru, whose martyrdom prevented the Kashmiri Hindu culture from going extinct. In the modern times, the religious and cultural heritage and identity of a people does not attract the attention of the powers that be, unless they constitute a numerically strong group capable of doing or undoing governments. Pandits of Kashmir constitute a miniscule minority of nearly half a million people,

which does not send even one member to any assembly. Obviously, there is none to take up its cause. On the contrary, there are forces determined to wipe it out from the cultural scene of India. 'Scholars' and politicians have been observing an intriguing silence regarding the displacement of the Kashmiri Hindus. The cultural identity of this community is gradually getting eroded which over the ages has been at the forefront in shaping, nourishing and nurturing the 'great Indian culture.' An authentic history of the 'making of India' would always have to repeatedly refer to Kashmirians' contributions to ancient Indian knowledge, be it philosophy or religion, logic or literary theories, astrology or mathematics, history or grammar. The rightful heirs to the legacy of Kalhana, Abhinavagupta, Laleshwari, Bilhana, Kuntaka, Vamana, Shankuka and a host of other stalwarts is on the cross-roads today, bewildered and baffled, unsure of its future.

Migration away from Kashmir of the members of the community has been a continuous process ever since the advent of Islam into the valley. But the migration in ones and twos continued during the years after independence (1947) too, probably the intent of the post-independence rulers was guessed too well. But the winter of 1989-90 turned out to be the turning point in the history of this community which constituted a mere 2.5% of total population of the Muslim majority Kashmir valley. In order to establish an Islamic society in Kashmir valley, the leadership of this movement offered three options to the minority Hindus : rEliv 'embrace Islam', tsEliv 'run away' natl 'or else' gEliv 'perish/face annihilation'.

(To be continued)



Contact author at: mbhat2k2@sify.com



Matrimonial

* Suitable Alliance invited for my Daughter, born 9.11.1984 Srinagar 22.42 hrs. Convent educated, BE (Electronics & Commu.). Working as Software Engineer in Wipro Technologies at Pune. Interested may respond with Biodata, Tekni to Dilip Kher, Bangalore. Mob: 09900589116
E-mail: dilip_kher@yahoo.com

* Suitable Alliance is invited for Non-Karkun, Manglic KP Boy, 5'-6", 4 May 1979 Srinagar born, IT Graduate working with MNC at Pune. An educated, broad minded Hindu Girl (Caste no barrier) preferably Mumbai/Pune based, will be an ideal match. Interested parents may respond to vkhandoo@rediffmail.com or contact 9867633012 or 9419110030.

* Alliance invited for my Daughter, Dec. 1981 born, 170 cm. tall, BE (from COEP Pune) and MSc (Scotland), currently working as Sr. Research Analyst in Mckinsely Delhi. Interested may kindly send Tekni, Kolawali, Work Profile, Photo of prospective boy to Dr. Uday Kakroo at drkakroo@gmail.com Ph: 09810301261.

* Wanted a suitable match for our Boy Working with Godrej Group in Vikhroli, Mumbai (BE & Pursuing MBA). Born on 5th July 1985 at 15:43 hrs at Sahgham (Kokernang) Dist. Anantnag, Kashmir. Contact Kapil Bhat at bhatkapil1@hotmail.com, Mob: 09821189669 or Vijay Pandita Mob: 09419104393.

* Alliance requested for Son B.Tech. (Elec.) IIT Delhi, CFA. 5' 7." 1985 born at 3:44 AM, Jammu. Presently working in an Investment Bank as Derivatives Trader in Mumbai. Interested please contact: tkhaku@gmail.com Mobile: 09313337136, 09321953633



पञ्चाङ्ग

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

निर्वासन-२३

१० जुलाई २०१२ से ३० सितंबर २०१२ तक



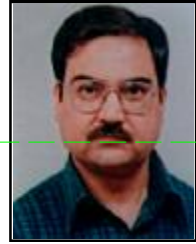
- १० जुलाई (सप्तमी, मंगलवार) ... शीतला सप्तमी
- ११ जुलाई (अष्टमी, बुधवार) ... पंचक समाप्त
- १४ जुलाई (एकादशी, शनिवार) ... कमला एकादशी
- २४ जुलाई (पंचमी, मंगलवार) ... कुमार षष्ठी, नाग पंचमी
- ३० जुलाई (द्वादशी, सोमवार) ... श्रावण द्वादशी, शोपयान यात्रा
- २ अगस्त (पूर्णिमा, गुरुवार) ... रक्षा बन्धन, अमरनाथ यात्रा
- ३ अगस्त (प्रतिपदा, शुक्रवार) ... पंचक आरम्भ
- ५ अगस्त (तृतीया, रविवार) ... संकट चतुर्थी
- ६ अगस्त (चतुर्थी, सोमवार) ... नवदल यात्रा त्राल
- ७ अगस्त (पंचमी, मंगलवार) ... पंचक समाप्त, चन्दन षष्ठी
- १६ अगस्त (चतुर्थी, गुरुवार) ... संक्रान्ति व्रत
- २२ अगस्त (पंचमी, बुधवार) ... कुमार षष्ठी
- ३० अगस्त (चतुर्थी, गुरुवार) ... पंचक आरम्भ
- ४ सितंबर (चतुर्थी, मंगलवार) ... पंचक समाप्त
- १६ सितंबर (अमावस्या, रविवार) ... हरुद
- १८ सितंबर (तृतीया, मंगलवार) ... हरितालिका तृतीया
- १९ सितंबर (चतुर्थी, बुधवार) ... विनायक चतुर्थी
- २० सितंबर (पंचमी, गुरुवार) ... वराह पंचमी
- २१ सितंबर (षष्ठी, शुक्रवार) ... कुमार षष्ठी
- २३ सितंबर (अष्टमी, रविवार) ... गंगाष्टमी, शारदाष्टमी ललेश्वरी जयन्ती
- २६ सितंबर (एकादशी, बुधवार) ... पंचक आरम्भ, गौतमनाग यात्रा
- २८ सितंबर (त्रयोदशी, शुक्रवार) ... व्यथु त्रुवाह
- २९ सितंबर (चतुर्थी, शनिवार) ... अनन्त चतुर्दशी, अनन्तनाग यात्रा
- ३० सितंबर (पूर्णिमा, रविवार) ... पितृपक्षारम्भ,



स्रोत : विजयेश्वर पञ्चाङ्ग • सम्पादक : ओंकार नाथ शास्त्री

Our Literary Treasures - Prof. Anil Raina

Leelas of Swami Shankar Joo Razdan - 5



9. The Ephemeral World

Introduction: This is a poem about the world being transitory and ephemeral. It consists of a couplet followed by twelve quatrains. The rhyme scheme in the original is abab.



Swami Shankar Joo Razdan

Can't fathom whether one can build
a bridge on the ocean,
I want him in my every nerve and sinew.

When I left, he raised his eyebrows and
looked at me with anger,
O you lost one, why don't you understand,
Why hold on to this meaningless world?
I want him in my every nerve and sinew.

I collected the firewood of
attachment and ignorance,
Tried to blow into it repeatedly to light it,
One spark from the Guru ignited it,
I want him in my every nerve and sinew.

Why did I lose it after being born?
Failed to recognize him in childhood,
Made greed ride atop the elephant of
Materialism,
I want him in my every nerve and sinew.

Every moment he made me run,
He never could become my friend,
This Friend of mine, sadly, I could never
find Him,
I want him in my every nerve and sinew.

Searching in vain how to escape

sickness and pain,
Tore their nails in search
of Him,
Only those whom he guided
could attain the goal.
I want him in my every nerve and sinew.

While growing, I didn't realise that
the world is transitory,
That it has no meaning,
But the mantra from Guru has
enlightened me now,
I want him in my every nerve and sinew.

I made a mistake, a blunder
Looked for Him afar, though he was near,
The world was a trap, a net;
why didn't I break it?
I want him in my every nerve and sinew.

I took the meaningless world
to have meaning,
It is Ego that leads us astray,
The one who understands this secret is
the one who gains everything,
I want him in my every nerve and sinew.

I thought of this-worldly things,
Thought that contentment lay in children,
Brought them up in material comfort,
I want him in my every nerve and sinew.

I recognize trees of three types,
First one is He and He alone,
The second one is the Guru.
I want him in my every nerve and sinew.

The third one, I observed, is the one who
uncovers the secret,
The one who pulls ???,, catches the rope,
I succeeded in finding him
by going into myself.

I want him in my every nerve and sinew.

Intoxicated, 'Shankar' lost his consciousness,
Consciousness of the world has to be direct,
How else does one Know the world,
I want him in my every nerve and sinew.



Notes:

Line 44. The Kashmiri line is "Yemi loum hog, razi votuy suy." Not sure what is meant by 'hog.' Shri Sayal translates it as "the rope of Yoga." The sense is not clear even then.



10. The Super-Soul

Introduction: The poem concerns the way the Soul can merge with the Super-Soul, with the help of the Guru, and the overpowering of the five cardinal weaknesses of lust, anger, attachment, greed, and Ego. It consists of a couplet followed by twenty-three quatrains. The rhyme scheme in the original is abab.

One should search for the subtle Super Soul
One should take on that form.

That alone is the Form of God,
That alone is the subtlest of forms,
That alone radiates a dazzling brilliance,
One should take on that form.

The worldly ocean seems so sweet,
But it won't last, it is transient,
Immersed in it,
we cannot overcome the illusion,
One should take on that form.

You cannot probe the depths of the ocean,
It is too deep, and you may drown,
Hold on to Guru's hand with hope,
One should take on that form.

First contemplate deep in search of the Guru,
He alone can hold your hand and teach you,
Hold his hand and you will attain your goal,
One should take on that form.

You should serve the Guru,
That will help you blossom,

You won't be trapped in worldly attachments,
One should take on that form.

The service of the Guru will make you practical,
He alone will destroy all impediments,

The difference will be manifested,
One should take on that form.

Once you start to serve the Guru,
You will rid yourself of the burden of sin,
Love and devotion to Guru will destroy all sins,
One should take on that form.

One should listen to the good words of
the Guru,

And then meditate on them,
Renunciation alone will nullify all attachments,
One should take on that form.

The fire of contemplation
Will destroy the trap of ignorance,
One should break the weapon of ego,
One should take on that form.

If you are to ride the fickle-minded horse,
You should control it with the whip of
contemplation,
Only then will you not lose your way,
One should take on that form.

Lust, too, can be overcome through
Contemplation,
Being freed of lust, one attains
strength and vigour,
With lust under control, one will stop idle talk,
One should take on that form.

Lust follows you stealthily,
Lust makes you retreat from penance,
First of all, it cuts you off from yourself,
One should take on that form.

Lust and anger will start running away,
Mercy helps control anger,
Forgiveness destroys anger,
One should take on that form.

It is Mercy that defeats and subdues vanity,
Mercy tempers the ego,
A merciful man can never be beaten by ego,
One should take on that form.

Greed makes one scale walls,
To make you steal,
Scaling the walls often leads to a fall,
One should take on that form.

Contentment defeats greed,
And does away with the
obstacle of attachments,
The one who conquers the Five is ecstatic,
One should take on that form.

Listen to and follow
the great words of the Guru,
Pay attention to saints and seers,
The one who follows these ideals will
reach the goal,
One should take on that form.

To concentrate is blissful,
We are in the search of Bliss,
Through bliss our sorrows are weaned away,
One should take on that form.

The word of Guru is subtle and practical,
Act on them and you will benefit,
Start moving towards your goal,
One should take on that form.

Help the five breaths merge,
When the five shrink to one,
We get to Know the One,
One should take on that form.

Shiva is manifest and evident,
He alone removes mountains and
obstacles in your path,
He manifests himself by
removing the obstacles,
One should take on that form.

The experience of sham dham is a burning one,
That transforms iron into gold,
When you, too, turn into gold, know that
you are redeemed,
One should take on that form.

Follow the path of knowledge,
Understand the crux of ignorance,
Only by God's Grace can you attain the
goal soon,

One should take on that form.
His Grace should be seen as all-important,
There is no dearth of any kind,
O God, Keep on bestowing your Grace on
'Shankar,'
One should take on that form.



Notes:

Line 65. Five: Refers most probably to the five cardinal weaknesses of lust, anger, attachment, greed, and Ego..

Lines 79, 80. Five Pranas: Prana in Hindu thought refer to the vital breath that sustains life; it, however, is different from Atma (Soul). According to Hindu philosophy these are the vital principles of basic energy and subtle faculties of an individual that sustain physiological processes. There are five pranas or vital currents in the Hindu system:

1. PrâGa : Responsible for the beating of the heart and breathing. Prana enters the body through the breath and is sent to every cell through the circulatory system.

2. Apâna : Responsible for the elimination of waste products from the body through the lungs and excretory systems.

3. Uâna : Responsible for producing sounds through the vocal apparatus, as in speaking, singing, laughing, and crying. Also it represents the conscious energy required to produce the vocal sounds corresponding to the intent of the being. Hence Samyama on udana gives the higher centers total control over the body.

4. Samâna : Responsible for the digestion of food and cell metabolism (i.e. the repair and manufacture of new cells and growth). Samana also includes the heat regulating processes of the body. Auras are projections of this current. By meditational practices one can see auras of light around

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Saints & Sages - O.N.Kaul

Reshi Peer

Kashmir is called 'Peer Waer' or garden of saints. It is called so as it has produced great Hindu, Buddhist and later Muslim saints and sages from time to time.

One such saint was Reshi Peer. He performed miracles to benefit suffering people some of which are hard to believe by the present day man but these are a reality and gone down in historical books and are living in the minds of Kashmiri people from generation to generation. He was a Kashmiri in the real sense of the word, for he was embodiment of Kashmiriyat which means all are one. Kashmir's ancient Trika Shiva philosophy spread its welcome seeds initially towards seventh century AD. This famed cultural heritage generated by Kashmir Shaivism is summed up in the following Vaakh or verse of a great Shaivite lady saint Laleshori which has been written in prose and sung in poetry by Kashmiris since centuries past.

Shiv Chhuy Thali Thali Rozan

Mov Zaan Huend ta Musalman

Trikui Chhukh ta Panun Paan Parzaan

Soue Chhay Saahibas seute Zaani Zaan

This means Lord Shiva is present everywhere, do not discriminate between a Hindu and Muslim, if you are intelligent, recognise yourself that counts for knowing the saheb or the Lord.

Kashmir Trika Shaivism believes God to be in everybody, everywhere and in every thing.

Reshi Peer presented this type of personality and as such he was called Reshi Peer, denoting to be a Peer or a reverend spiritual Muslim Reshi standing for a Hindu sage. His name was taken as Peer Pandit

Padshah, Mushkilan Aasaan, thereby meaning Peer Pandit is a king and renders difficult tasks easy. This status he was given after seeing his unlimited spiritual powers and are remembered even upto this day after many centuries.

Peer Pandit was born in 1637 AD. and lived upto 1725 AD. His father lived at Batayar Mohalla which is situated in the centre of Srinagar city in Kashmir. His father passed away in his childhood years and his mother brought him up. He was not interested in the educational studies but was given to spiritualism and was extraordinary person.

He was going round the Hari Parbat mountain on foot for about four miles to have Parikrama of temple of Sharika Devi which is over the mountain, every day morning. He had two real disciples Ata Shah Malang and Nana Shah. Thousands had faith in him. He performed Parikrama round the Hari Parbat mountain on his knees to please Sharika Devi. At the end he was blessed with Sharika Devi's Darshan who told him what does he want. Instead of demanding worldly pleasures, he indicated to mother Sharika Devi that he wants a sermon. She granted him that and told him the person that he sees first, accept him as your Guru (Perceptor). Krishen Kar Mastana was passing by his side on the path just below Sharika Devi's temple called Chakreshwar. After brief mutual introduction, Reshi Peer welcomed Krishna Kar as his Guru. Thereafter he performed severe penance and attained tremendous spiritual powers. He came to be accepted by the people as an extraordinary godly man. He went on performing miracles to help suffering people who came

to him for help. His Muslim devotees called him Peer and Reshi by Hindus and both the communities called him Reshi Peer. It would be proper to relate a few miracles that Reshi Peer performed enabling people to understand to some extent, might of the Sage.

He accepted the invitation of Akhoon Mulla Shah magician with a condition that taste of any of the preparation to be served should not be had before Reshi Peer starts eating, who would be accompanied by his twelve hundred disciples. The same was accepted by Mulla Shah. Sheets for eating, called Dastarkhan in Kashmiri were spread on the ground over the matting and varied cooked preparations, kept in containers were placed on the sheets. The preparations included chicken, mutton, eggs and vegetables.

Some amongst the present started thinking how a Hindu can eat Muslim preparations as in those days one could not even think of interdining. People were lost to see as to what was happening. As the eating plates were kept before the invitees in between the containers that were having overhead cotton coverings called sarposh, Peer pandit stood up and sprinkled some water drops over these dishes. He then directed to lift the cover of the preparation containers and no sooner it was done, all the material in the containers reverted back to their original form of fowls, sheep, regaining life and started running out. Vegetables also attained their uncooked form but one fowl was having only one leg. Reshi Peer became very angry and said as to who has eaten one leg of the chicken and said that immediately the leg be presented before him. Akhun Malla Shah came before Peer Pandit Padshah and begged to be forgiven for having broken the condition. Reshi Peer told Akhun Malla Shah that he had polluted the food and broken the trust, and he along with

his disciples left the premises. The entire crowd present on the scene got stunned on seeing this miracle of Peer Pandit Padshah and it got printed on the hearts of the people, generation after generation till up to this day.

There are hundreds of miracles that Peer Pandit Padshah has performed. He brought back to life mother of his disciple after death. He brought water of Ganges river for the bath of his old mother who was yearning to bathe in Ganga.

There is another miracle worth mentioning which to a modern man shall appear as a fairy tale. But it is a reality as there is historical record at its back. As written in Dilbar Kashmiri's book Santmala of nineteen sixty three edition, there lived a wizard namely Mala Shah. He had through magic created a spring of Abi Zulal through the help of which he could make impossible possible. People were not knowing this reality. It is said that in Punjab, there lived an extremely beautiful girl belonging to a rich family. Mulla Shah got infatuated by her. Thus, he, through his magic would get the virgin girl along with her bed during night to Kashmir and be with her overnight and in the morning send her back to her home in Punjab. The girl related her experience to her parents who became extremely disgusted and helpless as what to do to trace the culprit. Her parents told her to demand some gift of the place when he lifts her next time. After returning next time, she had brought a twig with green almond tree having few green almonds. With this, her parents inferred she might be being carried to Kashmir.

The parents went and brought the matter in the notice of the king Aurangzeb, who felt extremely sad and deputed his messenger to meet Governor Kashmir Saif Khan with his orders to investigate about the wizard and bring him before the king

Aurangzeb. The Governor could not trace out the culprit but gave name of the great miraculous man Peer Pandit Padshah. The king sent arrest orders through his two messengers for arresting Peer Pandit and bringing him to Delhi.

The same night Peer Pandit Padshah came down from the ceiling of his bed room mounted on a lion and Aurangzeb started trembling on seeing this aghast sight. In a trembling voice, the king told him what is the matter. Peer Pandit showed him his arrest warrant. King begged apology from the sage and cancelled the orders of arrest and wrote down another order for Governor Kashmir to extend respect to Peer Pandit and allot him few villages as Jagir for Peer Pandit's Ashram. As the Governor's men came in the morning to Peer Pandit Padshah's residence to arrest him, Peer Pandit showed them cancellation orders of the king Aurangzeb and allotment of few villages who felt apologetic and went back empty handed.

Much before Kashmiri Hindu migration from Kashmir in 1998, I had an occasion of meeting Prof. P.N.Pushp in his office in the Research Library of Directorate of Archives Department, Kashmir Government, of which he was Director at that time. He showed me a painting of Reshi Peer coming down from the ceiling of emperor Aurangzeb's bed room. The painting was extremely attractive and thought provoking. Full details of Peer Pandit were given in a Persian book which contained this painting.

The main Ashram of Reshi Peer is in Srinagar, Kashmir at Ali Kadal. People used to go to the Ashram and offer prayers and put forth their demands for redressal of their problems. As the problem would get solved, they would again come for extending gratitude and untie the thread that they had bound on the window of the Ashram

for redressal of the problem earlier. One could hardly see a person whose wishes were not fulfilled by the great saint.

After ouster of Kashmiri Hindus from Kashmir, they felt difficult to live without going to Reshi Peer's Ashram at Ali Kadal, Kashmir and as such migrated Hindus living at Jammu constructed a magnificent Ashram of Peer Pandit Padshah at Palaura, Jammu Tawi. One foot of wooden pattern that was lying in Kashmir Ashram and was being used as remembrance of the great saint, also has been brought to Jammu for Darshan. The other pattern was thrown in the great fire that engulfed Kashmir to subside it by the great Peer pandit Padshah.

As the sage breathed his last and was being carried to the cremation ground, Muslims also were walking with the funeral procession and were laying their claim for handing over the dead body to them for burial of the Peer, but Hindus wanted it for performing last rites of the Pandit. The dispute continued. In the mean time, as the cover was removed from the dead body carrier, the body had vanished. Crowds realised that Peer Pandit has himself decided the issue in the interest of Hindu Muslim unity as he belonged to all as Reshi and Peer.



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श्रुच वॉनी

ललु वाख

शुन्युक मॉदान कोडुम पानस,
मे ललि रूजुम नु ब्वद न होश।
भेदी सपुनिस पानय पानस,
अदु कमि गिलि फोल ललि पम्पोश।।

धारावाहिक - म.क.रैना

गुले बकावली - ९

ताज-उल-मलूक अपने भाइयों से मिलता है।

अजब मलिक अपने भाइयों को ढूँढ़ता रहा। रास्ते में जो भी मिला, उनसे भाइयों के बारे में पूछता रहा। आखिरकार एक जगह उसे वह मिल ही गये। ताज-उल-मलूक को देख कर चारों राजकुमार बहुत खुश हुये। उन्होंने ताज-उल-मलूक से कहा, “हमें अपने बारे में बताओ? आप यहाँ क्यों और कैसे आ गये?” ताज-उल-मलूक के मन में खोट न थी। उसने कहा, “जब तुम लोगों को बीसवा ने नरद के खेल में हरा दिया और तुम्हें कैद कर लिया तो सुन कर मुझे बहुत दुख हुआ। मैं ने भी उस के साथ नरद का खेल खेला और जीत गया।” इस के बाद ताज-उल-मलूक ने उन को अपनी कहानी सुनाई। यह भी बता दिया कि उस ने गुले बकावली फूल को कहाँ से और कैसे हासिल किया।

राजकुमारों को ताज-उल-मलूक की कहानी पर यकीन न आया। उन्होंने कहा, “आज तक किस को परिस्तान पहुँचने में कामयाबी मिली है? हम आप की बातों पर कैसे यकीन करें? यदि आप सचमुच वहाँ तक पहुँचे हैं तो हमें वह फूल दिखाईये जो आप ने वहाँ से लाया है।” ताज-उल-मलूक को भाइयों की बात सुन कर गुस्सा आया। उस ने तुरंत अपने कपड़ों के अंदर छिपाया हुआ गुले बकावली बाहर निकाला और उन को दिखा दिया।

राजकुमारों को यकीन ही न हुआ कि यह वही गुले बकावली है जिस से अंधी आंखों में रोशनी आ जाती है। उन्होंने ताज-उल-मलूक से कहा, “सच्चाई जानने के लिये हमें इस फूल



को परखना होगा।” उन्होंने एक अंधे को बुलाया और उस की आंखों पर फूल को फेर दिया। अंधे की आंखों में रोशनी आ गई। राजकुमारों ने ताज-उल-मलूक से कहा, “यह फूल तो सचमुच गुले बकावली ही है। आप इसे हमारे पास ही रहने दीजिये क्योंकि हम असल में इसी को हासिल करने के लिये घर से निकले थे।”

ताज-उल-मलूक राजकुमारों को फूल सौंपने के लिये राजी न हुआ। राजकुमारों को गुस्सा आया। उन्होंने ताज-उल-मलूक को पकड कर खूब

मारा और उस से फूल छीन लिया। ताज-उल-मलूक ज़मीन पर गिर कर बेहोश हो गया। उसे इसी हालत में छोड कर चारों भाई फूल लेकर वहाँ से भाग गये।

ताज-उल-मलूक को होश आया तो उस ने अपने आप को अकेला पाया। उस ने खुदा से दुआ मांगी, “ऐ परवरदिगार! आप को तो सब कुछ मालूम ही है। अब आप ही मेरे भाइयों को नंगा करदें और सच को सामने लायें।”

वुछतु तँम्य ताज-उल-मलूकन
क्याह कोरुन बायन पतु



अज गदौरी लूठ कौरुहस,
बाज तस लायख लत
तँम्य जवान मर्दन कौरुख नु कँह,
पोरुन हम्द-ओ-सना
बोय बायन पुशत पनाह
तय बॉय बॉयस दुश्मनाह

ताज-उल-मलूक के भाई अपने वतन को लौट जाते हैं।

उधर ताज-उल-मलूक के चारों भाई गुले बकावली लेकर अपने वतन की तरफ रवाना हो गये। पूरब शहर के निकट पहुँच कर उन्होंने एक नवजवान को अपने पास बुलाया। नवजवान के हाथ में एक पत्र थमा कर उन्होंने उसे शहर के राजा के पास भेज दिया। चारों राजकुमार बहुत थके हुये थे और वह कुछ समय आराम कर आगे बढ़ना चाहते थे।

नवजवान राजा के महल के पास पहुँचा और दरबान से राजा के लिये पत्र लेकर आने की बात की। दरबान नवजवान को राजा के पास लेकर आये। नवजवान ने राजा को पत्र सौंप दिया। यह सुन कर कि चारों राजकुमार सही सलामत वापस लौट आये हैं, राजा बहुत खुश हुआ। उस ने नवजवान को पत्र पढ़ने के लिये कहा। राजकुमारों ने लिखा था कि वह गुले बकावली हासिल करने में कामयाब हुये हैं और वह एक या दो दिन में शहर पहुँचने वाले हैं।

राजा की आंखों में फिर से रोशनी आती है।

गुले बकावली की बात सुन कर राजा फुले न समाया। उस ने हुक्म दिया कि एक पालकी तैयार करके राजकुमारों के पास भेज दी जाये ताकि वह उस में बैठ कर शहर आ सकें। पालकी तैयार करके राजकुमारों के पास भेज दी गई। राजकुमार पालकी में बैठ कर आराम के साथ शहर की तरफ

रवाना हो गये। शहर पहुँच कर उन्होंने देखा कि लोगों का एक समंदर उन्हें स्वागत के लिये खड़ा है। लोग 'मुबारक' 'मुबारक' के नारे लगा रहे थे और राजकुमारों पर फूल बरसा रहे थे। पूरब शहर के राजा भी लोगों के बीच में खड़े थे और राजकुमारों से मिलने के लिये बेकरार थे। राजकुमारों ने ज्योंही राजा को देखा, वह पालकी से नीचे उतर आये और उन के गले लग गये। राजा ने उन को बहुत प्यार किया। राजकुमारों ने गुले बकावली फूल को राजा की आंखों से लगा दिया और राजा की अंधी आंखों में रोशनी आ गई। राजा ने अपने बेटों की सलामती और लम्बी उम्र के लिये दुआ की।

न राजा को और न ही लोगों को सच्चाई की कोई खबर थी। उन्होंने यही समझ लिया कि सचमुच ही चारों राजकुमारों ने मुसीबतें झेल कर गुले बकावली हासिल किया है। राजकुमार भी लोगों व राजा को यकीन दिलाने के लिये तरह तरह की कहानियां सुनाने लगे कि किस तरह वह दैत्यों से लड़ लड़ कर और तकलीफें उठा उठा कर गुले बकावली हासिल करने में कामयाब हुये हैं। परिस्तान के अंदर उन्होंने अपनी झूठी बहादुरी के कितने ही कारनामे लोगों को सुनाये। उन्होंने कहा कि जिस जगह आज तक कोई इन्सान पहुँच ही नहीं सका है, वहीं जाकर उन्होंने गुले बकावली हासिल किया है।

राजा अपने बेटों की बहादुरी की कहानियां सुन कर बहुत खुश हुआ। उसने पूरे शहर में चिरागाँ करने का हुक्म दिया। गरीबों और मुहताजों में अनाज व पैसा बांटा गया। जिन दूसरे शहरों पर राजा राज करता था, उन का कर माफ कर दिया गया।

बकावुल परी जाग जाती है।

राजकुमार ताज-उल-मलूक जब बागे बकावुल से निकल कर और चूहे पर सवार होकर रवाना हुआ

था, उसके कुछ समय बाद ही बकावुल परी जाग गई। उसने नये कपड़े पहन लिये और बाग की सैर के लिये निकल पडी। चलते चलते वह चश्मे पर पहुँची और दम लेने के लिये उस के किनारे पर बैठ गई। अचानक उस की नज़र चश्मे के अंदर बने हुये बगीचे पर पडी। उस ने देखा गुले बकावली गायब है। पास आकर उस ने इधर उधर देखा, पानी के अंदर हाथ डाल कर देखा, पर फूल का कहीं नामो निशान न था। यह देखने के लिये कि वह सो रही है या जाग रही है, उस ने अपनी अंगूठी को घुमाना शुरू किया। उसे यकीन हुआ कि वह जाग रही है और सचमुच ही गुले बकावली गायब है। वह छाती पीटने लगी और अपने मुँह पर तमाचे मारने लगी। उसने समझ लिया कि कोई चोर अंदर आ चुका है और गुले बकावली चुराकर भाग गया है। उसकी समझ में यह नहीं आ रहा था कि अगर वह सो भी रही थी, बाग की रखवाली करने वाले कहाँ थे? अठारह हजार परियाँ, जिन्न व दैत्य कहाँ थे? इस बाग में तो पक्षी को भी अंदर आने की इजाज़त नहीं है, तो कोई चोर कैसे अंदर आ सकता है? उसने अंगूठी को गौर से देखा। वह उसकी अंगूठी नहीं थी। उसका रंग दूसरा था। उसने अंगूठी से पूछा, “बताओ तुम किस की अंगूठी हो और वह जो कोई भी है, यहाँ तक कैसे पहुँचा? खुदा के लिये मुझे सच सच बता दो।” बकावुल परी को याद आया, जब वह सो रही थी तो कपड़े पहने हुये नहीं थी। इस का मतलब यह है कि चोर ने न सिर्फ उस की अंगूठी बदल दी थी बल्कि उस का बदन भी देख लिया था।” बकावुल परी रोने लगी। उसके रोने से आसमान में बिजलियाँ चमकने लगीं और बादल गरजने लगे। बकावुल परी की हालत बिलकुल ऐसी हो चुकी थी जैसी पत्तियाँ

झड़ कर फूल की हो जाती है।

बकावुल परी विलाप करती है ।

बकावुल परी चोर की बहादुरी पर हैरान थी। ऐसा दिलेर चोर उस ने जीवन भर नहीं देखा था। उसे लगा कि चोर न केवल उसकी अंगूठी लेगर भाग गया है बल्कि उस का दिल भी अपने साथ ले गया है। वह ऐसे बहादुर चोर को देखने के लिये बेकरार हो गई।

हाल वनुहस फोरुहम मे मस्तूरे
वरगु न्यूथम दिल मे स्वर्गु हूरे
चूरि चोलुहम द्राहम छॉविथ बाग
मस्तूरे गोहम थॉविथ दाग
शेछ सोजय वावस अथि यिखना
बेयि दर्शुन बागस कुन दिखना

बकावुल परी ने तमाम परियों और दैत्यों को बुलाया। उस ने पूछा, “बाग में जब चोर गुस आया, तुम सब कहाँ थे? क्या बाग की रखवाली नहीं कर रहे थे?” परियों और दैत्यों ने कसम खाकर कहा कि वह सब वहीं पर थे लेकिन उन्होंने किसी को भी बाग में जाते हुये नहीं देखा। बकावुल परी ने उन्हें हुक्म दिया कि वह पूरी दुनिया को छान कर उस चोर का पता लगायें जो बकावुल फूल चुराकर भागा है। उसने चोर को अपने सामने हाज़िर करने का हुक्म दिया।

परियाँ और दैत्य चोर को ढूँढने के लिये निकल पडे। वह पूरी दुनिया छान कर आये पर चोर का कहीं पता नहीं चला। बकावुल परी चोर को देखने के लिये बेकरार थी। उसने फैसला किया कि वह स्वयं उस चोर को ढूँढने के लिये निकल पडेगी जो उसका चैन लेकर चला गया है।

(अगले अंक मे जारी)

Poetry

मे बुनि छिम याद

दीना नाथ नॉदिम



मे बुनि छिम याद त्रेश्वय साज्र चाँनी
 अँदुर नज़राह, मोदुर आलव, शिहिज कथ
 रँसिज काँचाह मे गँयि लोलुव दिहिच वथ
 पिशिज पँच पाँटच रुख हिश ज़िंदुगाँनी
 अँसिथ ज़न ताफ नोन प्यव ब्रॉयकाँनी
 वँसिथ ज़न खोर कोड हरदन हना पथ
 च़े व्वश त्रोवुथ दिलन कँड व्वठ गँयस सथ
 यिमय कँह तापु टैचि कयनात म्याँनी
 नतय बु ति हावसा अख आवस्योमुत
 तुरुन साज़ाह ज़र्ब ख्यथ छस बुशिन्य लय
 छतेमुन्न शोख़ तसवीरुच जवाँनी
 मँछ्युल यावुन स्यठाह पँक्य पँक्य बुल्योमुत
 थँकिथ लूसिथ थवान रँछ रँछ पँतिम शय
 यि स्वंजल आसि मा पोत छाय चाँनी



काँशुर परुन छुनु मुश्किल
 दफ कल गछि आसन्य ।
 त्वहि छा ?

दँरिचु मुन्नरिथ - नसीम शफाई

त्वकचार

अँस्य आँस्य गरि द्रामत्य कोत तामथ
 वॉत्य खबर कोत ज़ानि खवदा ।
 शहरव नीरिथ गामव फीरिथ
 क्वदरथ वुछ पुरिथ, शीरिथ ।।

हुस्नुक्य साँरी रंग आँस्य आमृत्य
 मॉलस तूर्य तु असि ति समुख्य ।
 आदुम्य नज़रव दूर्य छोप दोप
 पँरियन हुंज़ समखन जायाह ।।

जादिच बोय आँस तति फिज़ुहस अदु
 काँछा रुदा होशन मंज़ ।
 बालव कम खँत्य, आरव कम तँर्य
 असि कँह ओसा फिकरि तरान ।।

वक्तन थख दिथ पोत आलव द्युत
 असि लोग शुर्य पानुक ह्यू बास ।
 वाँसन हुंद फेरय तति म्वकल्योव
 कांह ठोर रुद, न कांह वसवास ।।

तनु गौव व्वन्य यँचकाल मगर बुनि
 बासान छु ज़ि यि छे रातुच कथ ।
 असि कँर शुरिल तु असि लोब पानय
 डायन कदमन प्यठ ल्वकचार ।।



The trouble with being punctual
 is that nobody is there
 to appreciate it.

Your Own Page

Aditya Raj Kaul Awarded :



Aditya Raj Kaul has been awarded the 'Best All-round Student of 2011-12' for outstanding achievement in academics, leadership abilities, and for upholding principles and values of the institute by Xavier Institute of Communications (XIC), Mumbai. The prestigious award was presented by Mr. Agnello Dias, Chairman and Co-founder Taproot India (famous for Airtel's 'Har ek friend zaroori hota hai' advertisement) at the famous quadrangle of St. Xavier's College, Mumbai on 27th April 2012.

Kaul who has studied Political Science from Ramjas College, Delhi University, completed his post-graduation in Journalism and Mass Communication from XIC. He has now joined as a Senior Special Correspondent at *The Sunday Indian Magazine* in New Delhi. Kaul began his journalism career in 2008 as a features writer with The Times of India. In 2009, he was deputed as the India Correspondent of *The Indian News-magazine* published from Australia and subsequently in 2010 promoted to be its India Editor till date. Kaul has been a regular face on news channels in India for past many years where he is

invited for analysis on issues of politics, governance, terrorism and accountability. Kaul rose to limelight when at the age of 16 he initiated the 'Justice 4 Priyadarshini Mattoo' campaign for the victim of heinous rape and murder; its verdict now being unprecedented. He was announced the Youth Achiever of India by India Today, NDTV and The Times of India in 2006 and 2011 for initiating a social media revolution. Aditya Raj Kaul is the son of Dr. Advaitavadini Kaul and Dr. Utpal Kaul. He is the great grand-son of Master Samsar Chand Kaul, the first ornithologist of Asia and grand-son (maternal) of well-known Sanskrit scholar and educationist Pandit Jankinath Kaul 'Kamal'. Aditya can be reached at kauladityaraj@gmail.com

Anushree Hak scores 99.5 % in CAT 2012 :

Anushree Hak, Daughter of Shri Kamal Hak of NOIDA has obtained admission to full time MBA programme of prestigious Indian Institute of Management (IIM) Lucknow. Earlier she had scored a percentile of 99.5 in CAT 2012. Anushree was working as Senior Research Biologist with Daichi Sankyo, earlier known as Ranbaxy, in their Gurgaon R&D Center. She is a B.Tech in Biotechnology from Guru Gobind Singh Indraprastha University Delhi.



Milchar & KPA Mumbai congratulate both Aditya and Anushree on their achievements.

Your Attention Please

Milchar invites and encourages you to send news of your achievements and those of your children alongwith photographs for publication in these columns.

Editor's Mail

➤ श्रीमान संपादक महोदय,



सत् प्रणाम। आप के द्वारा प्रकाशित की जाने वाली पत्रिका 'मिलचार' के अगले अंक में प्रकाशित हेतु एक लेख संलग्न है। यदि संभव हो तो इसे प्रकाशित करने की कृपा करें तथा डाक द्वारा पत्रिका घर मंगवाने की प्रणाली भी मुझे मेल द्वारा सूचित करें।

मैंने 'फेसबुक' पर मिलचार (मई-जून अंक) को देखा और गूगल में सर्च करके इस को नेट से डाउनलोड किया। मुझे यह पत्रिका बहुत अच्छी लगी। मैंने इस के बाद मार्च-अप्रैल २०१२ का अंक भी पढ़ लिया। आप ने बीते कल के कश्मीरी भाईचारे की याद ज़िन्दा रखने के लिये बहुत मेहनत की है। आप की ज्ञानवर्धक पत्रिका पढ़ कर ही मुझे इस बात का एहसास हुआ कि किस तरह हमें उस समय के माहौल ने एक दूसरे से अलग किया। इस के बावजूद हम एक दूसरे से भाषा व संस्कृति की वजह से जुड़े हुये हैं और यही भाषा व संस्कृति हमें ज़िन्दा रखने के लिये सब से बड़े अस्त्र हैं।

मेरी दुआ है कि खुदा उन लोगों की आत्मा को, जो इस बीच हम से बिछड़ गये, शांति दे।
भवदीय,

गुलज़ार अहमद

जवाहर नवोदय विद्यालय,
लोलाब, ज़िल्ला कुपवाडा, कश्मीर
gulzar_jnv@rediffmail.com
ahmad.gulzar78@yahoo.com



➤ Respected Raina Sahib,

Namaskar. I remember as a kid having listened to many of the poems on Radio Kashmir and at that point of time, I used to feel that it is all rubbish. But now I realize

how wrong I was. I think that kashmiri literature is one of the richest but because of absence of script of its own, it is lost in wilderness. In such situations, contributions from illustrious persons like you carry tremendous weight.

Dr. R.K.Sapru

Institute of Reservoir Studies, ONGC,
Chandkheda, Ahmedabad 380005
rajensapru@hotmail.com



➤ Dear M.K.Raina Ji,



Namaskar. Received the Milchar through internet. Thanks a lot. I enjoy reading the Milchar as usual. I enjoy reading it and explaining the Kashmiri portion to my grand children, who can read it but can not understand it. It reflects the Kashmiri heritage in KP Diaspora. I am sending the Surya Udaya/ Early dawn in the present collage cum painting. It is on the tile peices, and paper. I have been helped by Saakshi Raina 5year old grand daughter inputting the tile pieces and paper together. Partly painted by myself and partly by Saakshi Raina, at Miami USA. It is based on the Bija Mantra *OM SAAM SEEM SATSURYAAYA NAMAH.*

Regards,

Dr Chaman Lal Raina

Ajmer, Rajasthan
rajkoot@gmail.com



➤ टाठि रॉना सॉबु,



नमस्कार। पँत्यम्यव अंकव हुंछ पॉठ्य छु मई-जून, २०१२-उक मिलचार ति रंबुवुन। शुक्रिया सद शुक्रिया। अथ मुल्लक छम अक्य कथ तुहंदि बोज़नु शोज़नु बापथ वनुन्य - स्व यि जि ऐडिटर्स मेल उनवानस तल यिमु

Editor's Mail

चिठि तोह्य छाप छिव करान तिमन मंज छि केंचव लेखन वॉल्यव केंह तजवीज दित्यमुत्य, केंह सवाल पृष्ठयमुत्य या केंह ज्ञानकॉरी मँजमुच आसान। लेखन वोल छु पनुनिस तजवीजस प्यठ तुहंज तु के.पी.ए-अच राय तु सवालुक जवाब प्रावुन यछान। म्यॉन्य किन्य गोछ तुहंद तदबीर तु जवाब चिठि तलुकनि छ्वट्चन लफज्ज नंज दिनु युन। तुहंज क्याह राय छे ?

दोयिम कथ यथ प्यठ बु तुहंजि रायि तु (खद वुन्युख ताम आसि नु आमच करनु) तुहंजि कारवॉयी हुंद तलबगार छुस, स्व छि यि जि - यि छि स्यठाह सथ गछुन्य, तोशिवुन्य तु थ्यकुन्य लायख कथ जि देवनागरी लिपी मंज कौशुर परन वॉल्यन तु लेखन वॉल्यन हुंज ग्रंद छ दोहु पतु दोहु हुरान। अमि बापथ छिव तोह्य तु त्वहि सॉत्य तिम ग्वनमाथ यिमव यि रस्मिखथ जोवरोव तु फॉफुलॉव, तॉरीफन तु शुक्रिया-हुक्यन पॉगामन हुंद्य हकदार, यिम त्वहि तरफातव प्यठ लादन मानन वाल्यव लुकव सूज्यमुत्य आसनवु। अमापुज यिथु पॉठ्य प्रथ जॉन्यमुचि मॉन्यमुचि ज्बानि पनुन अख खास ग्रामर तु फरंग, तिथ्य छि नु जॉहिर देवनागरी मंजुचि कौशिरि ज्बानि मयसर।

कुनि ति ज्बानि छि प्रथ लफज्जस अख खास हेजि तु तलपफुज। त्वहि ति आसि बाजे खलान जि लेखन वॉल्य छि पनुन्य किन्य काड्यन अरख कॅडिथ हेजि कॅड्य कॅड्य लेखान अमापुजश्वद कौशुर छि नु लीखिथ ह्यकान। तिहिदि मदतु बापथ छे देवनागरी लिपी मंज अख शब्दकोश बनावनुक फूरी ज्जरुथ यथ मंज प्रथ लफज्जक्य सही हेजि तु फोर दर्ज आसि।

तिम मे हिव्य कौशिर्य यिम ज्यव यिनु प्यठय कौशुर बोलान चालान छि, तिमन छे ग्रामरुच ज्ञान मॉल्य जायुन। अमापुज यिमन कौशुर बोलुन हेछुन छु, तिमन श्वद वेद्या दिनु बापथ छि ग्रामरुच ज्ञान अहम युथ नु तिम वनन मे छस, म्ये ख्योस बेतरी। हेकि बॅनिथ मे मा आसि नु पय तु यिछ फरंग तु ग्रामर मा आसि वुन्यकिस ति दॅस्ययाब।

हरगाह छि तु मे वॅन्यतव यिमन हुंदि मेलनुक पता।

ज्यूठ आय तु थदन पाय !

तुहंद मेथुर,

हृदयनाथ कौल रिंद

वडोदरा, गुजरात

hnkaul1@ yahoo.com

(सम्पादक छु लेखान: चिठ्य लेखनु खॉतरु शुक्रियाह। तुहंद वनुन छु सही जि सानि तरफु गोछ तमि चिठि हुंद जवाब छ्वट्चन लफज्ज नंज दिनु युन यथ मंज केंह ज्ञाननु या केंह पृष्ठनु छु आसान आमुत। हरगाह तोह्य पॅतिम्यन शुमारन नजर दियिव, वारियाहन सवालन छि जवाब दिनुच कूशिश करनु आमच। अमा पोज बाजे छु परन वोल त्युथ सवाल करान यथ प्यठ स्यठाह बोजु शोज करनुच ज्जरुथ छे प्यवान तु अम्युक जवाब छुनु यकदम मयसर सपदान। बहरहाल अॅस्य करव कूशिश योताम मुमकिन सपदि, तुहंजि कथि प्यठ अमल करनुच।

योताम असि ज्ञानकॉरी छे, देवनागरी कौशिरिस मंज छनु वुनिस ताम कांह फरंग लेखनु आमच। स्यठाह काल ब्रॉट करेयि मे ज्ञान प्रोग्रामु खॉतरु अथ प्रोजेक्टस प्यठ प्राणि लिपि मंज केंह कॉम मगर लिपि हुंज स्टॅडॉर्डइजेशन सपदन म्वखु गॅयि स्व कॉम ख्वठ। पजर गव यि जि अमि पतु म्यूल नु वख्तय यि कॉम बेयि शुरु करुनस। बुधि ज्ञानान दय!)



➤ Dear Rajen,



Good to have offered a tour to Tulamulla, Srinagar. For those, who could not undertake such a trip for the want of escort, it was an excellent opportunity. Other facilities offered are as well noticeable. Next year offer a trip with escort to Amarnath Yatra!! Keep it up.

N.L.Zutshi

n.l.zutshi@gmail.com



Editor's Mail

➤ Respected Rajen Kaul Sahab,
Namaskar. Thank you Sir, for taking so much pain for the devotees of the Mother. 27th June being the ending week of quarterly Closing of many financial organisations including Banks, might have been the reason for not showing enthusiasm. Our family has been really looking forward to such opportunity but because of the above reason, we could not show our interest. Sir, if it could be possible to go in July-Aug, kindly consider us.

Regards,

Pawan Lata Kaul Mam

pawanlatak@gmail.com



➤ Dear Raina Saheb,



This is with reference to the letter from Shri Tribhuwan Nath Bhan in the last issue of Milchar. While Shri Bhan's feelings about Balasaheb Thakeray are well placed, I wish to add the following:

Balasaheb was felicitated around 1995-96 by Late Shri Manwati and Late Shri Omkar Aima presenting him with a traditional Shawl and a Citation. Both Balasaheb and Sharad Pawar complimented each other in their endeavour to provide the Migrants with reserved seats in State's Professional Colleges. However this would not have been made possible without express co-operation from the Education Department.

A roll predominantly played by those unnamed KP Men and Women from Jammu all through to Mumbai who actually prevailed upon all concerned namely Balasaheb, Sharad Pawar and the Education Department, are largely ignored. Also those who over the last 20 years facilitated in scrutinizing the initial Applications,

providing guidance and counselling and ensuring physical and material help at Mumbai prior to young boys and girls getting admission into various State Colleges, have also been ignored.

I wish to tell these Men and Women some of who are nearing Middle age, all those nearly 14,000 (fourteen thousand) strong, who have so far availed of this largesse that it is Pay Back Time.

I request them to Contribute Rs. 50,000 (Fifty Thousand) each as one time payment to 'Kashmiri Medical Emergency & Charitable Trust', details of which may be obtained from KPA, Mumbai or at kmect2010@gtmail.com

Initially it may seem Rs. 50,000/- is a large amount but trust me, six months after making the payment, one will realise that it is indeed an insignificant amount considering the benefit it reaches those in need.

Regards,

Avtar K. Misri

Bandra, Mumbai

akmisri@hotmail.com



➤ My Dear Raina Saheb,

Namaskar. This has reference to the erudite



write up 'Cultural Legacy of KPs-3' under the Title *Culture & Heritage*, by Prof. R.N.Bhat (Milchar May-June 2012). The description of *Lath Mokaalavin*

given by the learned author is that of *Doud Deon* which is a prenatal function. Lath mokaalavin is a post Lagan ceremony performed immediately while the newly married couple is on a visit to the brides place for *satu raath*. This ceremony clears the way for the bride and the bridegroom for repeat visits to bride's

Editor's Mail

maternal home.

The other point I would like to bring to the learned author's attention is that the sacred thread on a *Maekhli Maharazu* is put at an auspicious hour and only thereafter the *Maekhli Maharazu* begs for *abeed* with precedence being given to *Maasi* as donor.

Oer Zuv,

H.N.Kaul 'Rind'

Vadodara, Gujarat
hnkaul1@yahoo.com



➤ Dear Rajen ji,

We at KMECT are humbled by the kind contribution you have made towards the cause. It will certainly go a long way in meeting the expenditures on the treatment of our brethren in distress. We look forward to your and your Samiti's benevolence in future also. God Bless !

We missed each other on the last AIKS Meeting in Delhi because of my pressing circumstances at home which made me unable to attend.

Kind regards

B L Sadhu

KMECT, New Delhi
sadhubansilal@gmail.com



➤ My Dear Raina Sahib,

I am thankful to you for having sent a couple of issues of Milchar, including the one in which I had contributed to Dr. K.L.Chowdhury's review. It is delighting that you are trying to perpetuate cultural heritage of Kashmiri Pandit community.

O.N.Kaul

Roop Nagar, Jammu
Tel: 0191-2592040.



They Left Us

Shri Gopi Nath Raina of Palam Vihar, Gurgaon (originally of Jawahar Nagar, Srinagar), father of Smt. Jyoti Raina Kaul and father-in-law of Shri Rakesh Kaul of Oshiwara, Mumbai left for his heavenly abode on 26th May 2012 at Mumbai.



Shri S.N.Jalla (originally of Bana Mohalla, Srinagar), father of Shri Subash Jalla of Kalpatru Aura, LBS Marg, Ghatkopar, Mumbai left for his heavenly abode on 2nd June 2012 at Mumbai.



Shri Chuni Lal Bhagwan, father of Shri Rajendra and Shri Rakesh Bhagwan of Krishna Residency, Virat Nagar, Virar left for his heavenly abode on 15 June 2012 at Mumbai.



KPA Mumbai sends deep condolences to the bereaved families.

Swami Shankar Joo ... From Page 36

every being. Yogis who do special practise on samana can produce a blazing aura at will.

5. Vyâna : Responsible for the expansion and contraction processes of the body, e.g. the voluntary muscular system. (Source: Wikipedia).

Line 87. sham dham: I guess, it could mean 'the control of pranas', but am not sure.

(To be continued)



Contact author at: aneelraina@gmail.com



OBITUARY



With deep sorrow and grief we inform that our beloved Shri Somnath Jalla, Son of Late Shri Dinanath Jalla, originally of Bana Mohalla, Srinagar, residing in Mumbai, left for his heavenly abode on 2nd June 2012 at Mumbai.

We pray for the eternal peace of the departed soul

We express our sincere gratitude to all our relatives, friends and well wishers who conveyed their condolences and stood by us in this hour of grief.

Deeply mourned by:

Sarla Jalla (Wife)

Vanita & Subhash Jalla (Daughter-in-law & Son)

Sunita & Bharat Jalla (Daughter-in-law & Son)

Karuna & Nirmal Jalla (Daughter-in-law & Son)

Deepak, Prerana, Anisha, Aditi & Akriti (Grand Children)

Jasua1@gmail.com

9322223025 / 022-2517 6211



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