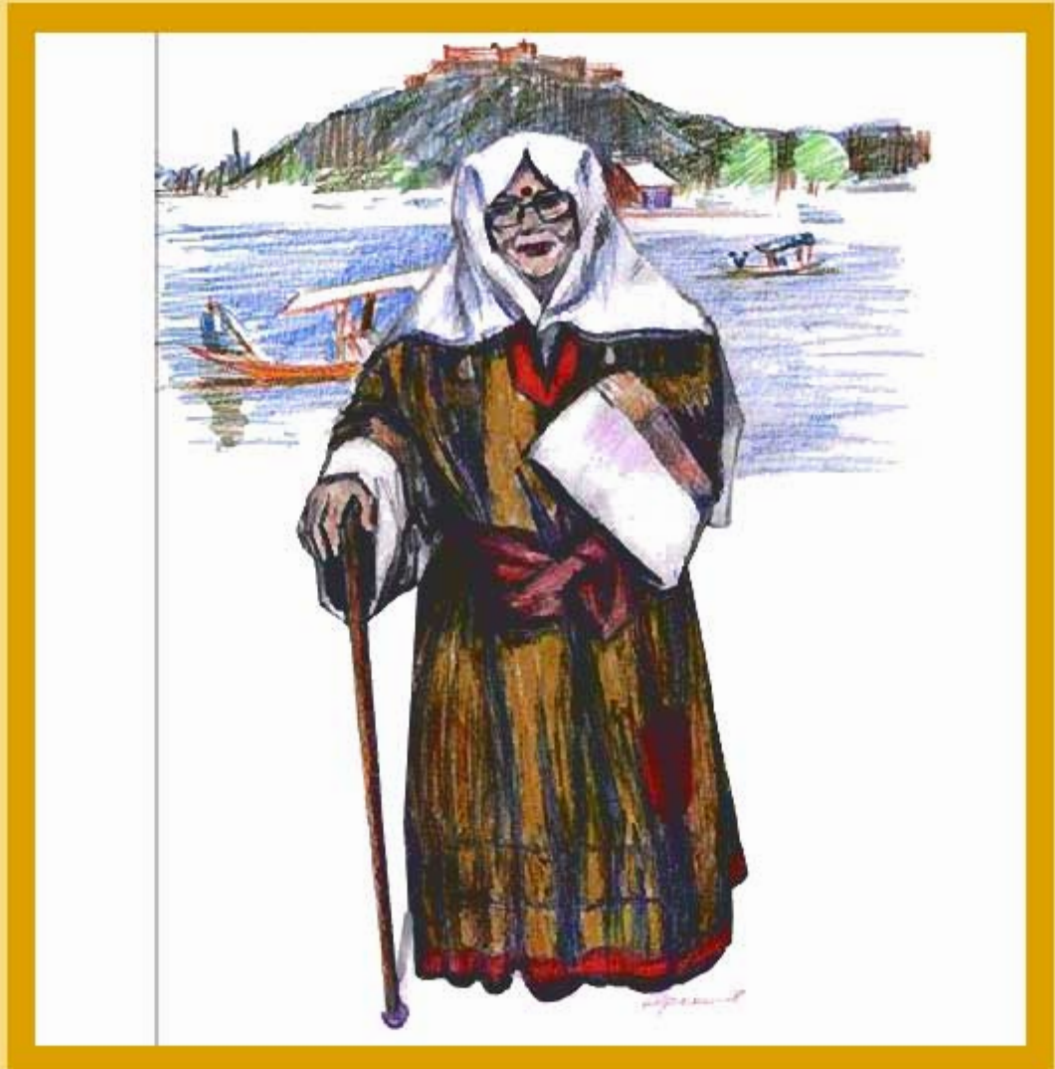




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Milchar

The Official Organ of KPA, Mumbai



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Vol. VIII ~ No. 1

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Cover Sketch : Kapil Kaul

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With Best Compliments
From:



RAJEN KAUL

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President's Message - Rajan Kaul
Between Ourselves



Mamaskar, In this issue of Milchar, I would like to update you on the major projects/programs undertaken by your Board of Trustees (BoT) from December 2012 onwards:

Youth Forum: As you may be aware that KPA Youth Forum (KPYF) organized a day long cultural event called 'Ath Rot' on Republic Day at Vashi. Your Board is determined to engage KP Youth to empower them culturally, socially and professionally. More than 200 KP's including nearly 150 youth attended the programme. Many youths showcased their talent in singing, dancing, mimicry and drama. A Kashmiri Play written by our dynamic young member Shri Rakesh Roshan Bhat was screened at the event, also an interactive workshop exploring potential and challenging boundaries in order to find 'A better me' by Shri Rituraj Sir was well received by all the participants. I would like to thank the program team comprising Shri Dillip Bhat, Shri Ashwani Bhat, Shri Sunil Kher, Shri T K Raina, Shri Rajesh Shah, Shri Rakesh Roshan Bhat and many others including the KPYF team and all the artists for putting up a splendid show. Your BoT has decided to host this event on an annual basis.

Havan: It was held at Sharda Sadan, Kharghar from 2nd February to 3rd February. Approximately 600 biradari members across various areas of Greater Mumbai and Navi Mumbai participated in the Havan. Performing Havan at Sharda Sadan helped members to see the state of completion of Sharda Sadan. Arrangements for the program were appreciated by the biradari members. Would like to thank the Havan team especially Shri S P Kachru, Shri T K Raina, Shri Rakesh Shah, Shri Ashwani Bhat and all the other BoT & KPYF members for their dedication and hard work in organizing the

Havan.

Sharda Sadan: Work related to plastering and compound wall has been completed. Works related to plumbing and electrical activities are in advance stage of completion. Plans for tiling and interiors have been finalized by Shri Sanjay Razdan and these will be implemented in next few months depending on the availability of funds.

Considering the availability of funds and the balance amount to be spent for completion of all activities we still need to raise additional funds of approximately Rs.60 -70 Lakhs. Our team comprising of Shri JL Kak, Shri CL Raina, Shri KL Dhar, Shri Chand Bhat & Shri Ashwani Bhat under guidance of our Architect Shri Sanjay Razdan are working very hard to ensure Sharda Sadan is ready for use by the community members by June 2013 subject to availability of funds.

Our community members have so far sponsored 22 rooms out of 28 and the main hall. We still have stilt @ Rs 10L, elevator @ Rs 8L & balance rooms @ Rs 3L each available for sponsorship.

Constitution: In continuation with my message in the last issue of Milchar, we have been able to persuade Charity Commissioner's Office to consider our modified scheme (constitution as approved by last SGM) under their discretionary powers under Section 50A under the existing charitable Trust I am thankful to Shri CL Kaul who recently joined BoT as a new co-opted Trustee to drive this project. Necessary applications have already been submitted to the concerned authorities and we expect to be called for a hearing in March with Asstt Charity Commissioner and receive the necessary approvals by April 2013 (Continued on Pg. 06)



Introspection

Editorial – Chand Bhat

Year 2012 witnessed more downs than ups. Numerous more scams unfolded. The Anna Hazare movement against corruption submerged into the whirlpools created by the combined polity of the country. Parliamentarians were reluctant to make/amend laws to curb lawlessness. Atrocities against women rose in scary proportions.

The period of exile of our community extended to 23 years and we are continued to be taken for granted by the governments at State and Centre.

The year also saw the demise of the community well-wishers like Sh. Amar Nath Valshnavi and Sh. Balasaheb Thackeray. While Sh. Vaishnavi was a uniting force of our split leadership, Sh. Thackeray was a mentor for our youth, who opened career opportunities by providing access to technical and vocational education in Maharashtra. Our youth, with hard work and in-born quest for knowledge, helped themselves to achieve their goals, academically, professionally and economically.

Our youth is marching ahead and the same was visible in the KPA-organized KPYF (Kashmiri Pandit Youth Forum) event (ATH-ROT) held on January 26, 2013, in Vashi, Navi Mumbai. The fervor of the event foretold an encouraging beginning for 2013. The event saw our youth coming together to perform a medley of songs, mimicry and dance, besides engaging in debates on host of issues, including our lost roots, culture, heritage and language. Our youth showed promise of adhering and adopting the traditions we hold close to our hearts.

There, however, was a small matter of concern. There is no doubt that each one of our community members have concerns about our culture and heritage tapering off, especially after our forced migration from Kashmir. But it was disheartening to see that at the KPYF event a few

chose sarcasm and humour to attribute it to inter-caste marriages. Some even went a step ahead to ridicule appearances of non-Kashmiri brides and grooms. Shallow, perhaps, is the word. All we need to do is to shun the inherent contempt towards our children. It needs an understanding and love to instill faith and meaningful persuasive skill to teach the relevant importance of our customs, traditions, culture and language.

I don't remember fasting on Thursdays in Kashmir. Nor do I remember Kashmiri Pandit women fasting on Kadva Chauth. Meat-less Shivratri was unheard of before our migration. But most in our community have accepted these phenomena. There is no harm in accepting inter-caste marriages with warmth and love, and be a vibrant community.

I think what's more disappointing is our children not being able to speak the language even though many have spent childhood with their families in either Jammu or the valley.

I choose to trust in our youth; they are faithful to traditions where it matters the most. They may be pasturing in different continents, but they do await the Herath and Pun Naveed. Most carry Mata Kheer Bhawani's photos and revere Her.

The main theme of the KPYF event was 'To find a better me within myself'. The session conducted by Sh. Rituraj Sar opened many windows of our mind, helping in rational and positive thinking. It was well received and let us hope that it helps us become better and humane human beings.

And finally we hope this edition of Milchar is well received by you all with the expectations you always had from it. The new editorial board will strive to do its best to keep the legacy, left by our outgoing editor, on.

What Sh. MK Raina has done with Milchar is very difficult to match but we promise to work towards it.

Contact : Chand Bhat at:
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Reaching Out.....

-S.P. Kachru

LIFE in the CAREER

With such an ingeniously layered span, how do Life & career fit together? Is our progress through Life simply what happens to us or can we set & follow a course? For many, the two possibilities are closely related. A successful life would be defined by a pessimist as an ultimately victorious struggle for the common good against enormous difficulties that are inadequately recognised, if at all.

All the same, even if the best possible outcome that is held out for us is not particularly encouraging, it is atleast possible on this basis to lead one's own career, just as one can lead a life. In modern usage, all that is left to us is to write our curriculum vitae or biography. No one talks about leading anymore.

Today we most frequently use the term career in relationship with job applications. A curriculum vitae is always to be submitted with a passport size photograph and ends up on a pile on the HR manager's desk. There it is considered according to various criteria, rejected or selected, returned or used as the basis for questions during an interview. Therein lies a CV's importance. It can decide whether somebody gets a job or has to keep trying.

Therefore, while one's CV does not have to be heroic, it often needs to be impressive. On the other hand, a curriculum vitae in contrast to one's prospective plans, only exists in retrospect. Not until one adopts the perspective of a passenger in a train who sits facing forward, can he begin to perceive his life as a progression that

is continuously extended by new stations. Just as in the consideration of the passing countryside from a passenger train's window, the viewpoint and focus shape one's own curriculum vitae.



The CV in the folder that is copied many a time, is not just based on selection & stylisation but often on window dressing, the only certification about one's own life that he himself can script & issue. The shadow is touched up, detours straightened out, dead end in retrospect becomes splendid highway of distinguished achievements. Our progress through life & career should ideally be rectilinear. A career should not go in a circle, nor describe an eccentric, upward spiral but should rather be a staircase or even better an elevator taking us straight to the top floor.

And what has this all got to do with life? How is life reflected in our curriculum vitae? Where is the space among the headings 'Academics' and 'Job History' for stays in hospital, phases of uncertainty, moving to a new town for the sake of a loved one, taking a sabbatical or the flight from memories? How about the changes in party loyalty, in moral standards or in worldly views?

None of the above are to be found in a job application and one might think that the applicant, whose picture is attached to the front, has always been the same and had been able to realise all his plans without difficulty. Changes in the career graph are incidental just as the story of a man's life is change or more simply said – Human life is change!

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Report & Biradari News

First Hindu American Congressional leader takes oath on Bhagavad Gita



Speaker John Boehner holds the Bhagavad Gita during Congresswoman Gabbard's inauguration

Washington, D.C. (January 3, 2012) – The Hindu American Foundation (HAF) welcomed the inauguration of Congresswoman Tulsi Gabbard (D-HI), the first Hindu elected to the U.S. House of Representatives. Gabbard took her oath on the Bhagavad Gita, a sacred Hindu text, as she joined the 113th Congressional class. Gabbard said the copy she chose for her swearing in ceremony was one which she read nearly every day while serving as an officer in the Hawaii National Guard during the Iraq War as well as during her tenure as a State Representative and Honolulu City Councilwoman.

"I chose to take the oath of office with my personal copy of the Bhagavad-Gita because its teachings have inspired me to strive to be a servant-leader, dedicating my life in the service of others and to my country," said Congresswoman Gabbard. "My Gita has been a tremendous source of inner peace and strength through many tough challenges in life, including being in the midst of death and turmoil while serving our country in the Middle East."

"The Foundation congratulates Congresswoman Tulsi Gabbard, and we send our best wishes for her tenure in Congress," said

Suhag Shukla, Esq., HAF's Executive Director and Legal Counsel. "As she serves her constituents from Hawaii, we also look forward to her giving voice to the concerns of her fellow Hindu Americans and bringing her uniquely pluralistic worldview to American policymaking and governance."

The Hindu American Foundation is a 501(c)(3), non-profit, non-partisan organization promoting the Hindu and American ideals of understanding, tolerance and pluralism.

(Continued from Pg. 03) **Fund Raising Event:** As reported, we are organizing a Fund Raising event - Ghazal Concert by Padma Shri Pankaj Udhas on 2nd March at Rang Sharda, Bandra to raise Rs 40-50L funds for completion of Sharda Sadan & renovation of Kashyap Bhawan..All efforts are being made to explore sponsorship support through corporates & support through Ads for the Souvenir being released at the event. Am pleased to report that several of our Biradari members have considered our Appeal for generous donation and agreed to sponsor a few more of balance rooms. Am optimistic of complete support & participation of Biradari members in this event.

While closing, I would like to convey my warm greetings for Shivratri, thank you for your contribution and appeal to you to provide your support to BoT to successfully complete our ongoing projects/programs.

Regards; Rajen Kaul - (M) 9967503577



ATH ROT : Kashmiri Youth comes of Age !

Under the auspices of its parent body KASHMIRI PANDITS' ASSOCIATION, MUMBAI, the Inaugural Cultural Extravaganza of KPA YOUTH FORUM (KPYF) staged at Odisha Bhawan, Vashi on 26th January, 2013, saw a resounding success of the event. The primary objective of this initiative was to engage and involve the youth of displaced community culturally, socially & professionally.

The event for & by Youth was aptly named ATH ROT, a phrase in Kashmiri which loosely means "Hand Holding", thus the process of guiding & mentoring on cultural bonding between various Kashmiri Pandit Youth residing in & around Mumbai. The day long programme entailed showcasing of Young Talents, Cultural awareness, Career guidance, Personality Improvement etc. peaking with the unique spread of exquisite Kashmiri cuisine. The whole event was chiefly envisioned by Shri Rakesh Roshan Bhat who was ably supported by the Team Youth Forum members like Shri Ashwani Bhat, Shri Dilip Bhat, Shri Sunil Kher etc....

The event started with the traditional lamp lighting and National Anthem. Thereafter, 2

minutes silence was observed to pay homage to Late Sh. Balasaheb Thackeray, Late Damini & All Kashmiri Pandit Martyrs. An interactive workshop, Exploring Potential And Challenging Boundaries in order to find 'A BETTER ME' by Sh. Rituraj Sar was the key highlight in the first half. A Kashmiri play 'Chopayer Yee Gash' written by Rakesh Roshan Bhat and directed by Rohit Bhat was screened in second half which was very well received by the audience. A quiz competition with Kashmir focus was also very well received. Many talented KP youth showcased their talent in various performing arts like singing, (under the tutelage of veteran music maestro, Sh. Kakaji Safaya) dancing, mimicry and drama during the day. The young artists regaled the audience who danced to the tunes of Kashmiri songs. Some eminent speakers also spoke on the culture and heritage of Kashmiri Pandits.

President KPA, Mumbai Sh. Rajen Kaul presided over the function and Secretary Sh. S P Kachru presented the vote of thanks.

KASHMIRI PANDITS UNITE IN VASHI FOR PEACEFUL DEMONSTRATION

Event was to express solidarity towards demands made by a community leader in Gujarat, who recently called off his hunger strike after receiving assurance from the J&K government

RICHA PINTO
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MEMBERS of the Kashmiri Pandits' Association (KPA) gathered at Shivaj Chowk in Vashi yesterday to express solidarity towards one of their community leaders' hunger strike, which he had undertaken from January 30 to February 14 in Palitana, Gujarat.

Although Vinod Pandit, head of All Bharat Migrants Coordination Committee, called off the strike on February 14 after the Jammu and Kashmir (J&K) government assured him that the demands would be examined, community members residing in the satellite city decided to support his demands by holding a peaceful demonstration.

KPA President Rajen Kaul said, "Vinod Pandit was just representing the demands of the community members. We are in complete support of his demands, none of which



CONSIDER THIS: A few Kashmiri pandits held a peaceful demonstration at Shivaj Chowk in Vashi yesterday making demands including compensation for over-aged migrants.

include initiating dialogue with Pakistan for facilitating visit to the ancient Sarada Peeth temple in Psk, case-wise compensation for over-aged migrants and posing the pending Kashmir temples and shrines bill in Jammu and Kashmir legislative assembly."

One of the prime requests for holding the demonstration in Vashi Mumbai was because the satellite city is known to house a majority of Kashmiri Pandit families.

KPA Trustee Ashwan Bhat said, "Vashi Mumbai is home to over 30 per cent of the total Kashmiri Pandits residing in Mumbai. The reason could be cheap property rates, which saved the budget of the community members, especially after the 1989 exodus. The families of most of our community members are concentrated in areas like Kharghar, Vashi and Chik-Balapur."

Kamohi resident Rakesh Roshan, who is a member of the

The six demands

- ▶ Dialogue with Pakistan for facilitating visit to Sarada Peeth temple at Psk
- ▶ Establishment of Sarada Peeth University in Jammu and Kashmir
- ▶ Probe into the multi-crore temple/shrine land encroachment scam in Kashmir
- ▶ Passing the pending Kashmir temples and shrines bill in J&K legislative assembly
- ▶ One time compensation for over-aged migrants
- ▶ Special employment package for non-migrant Hindus of Kashmir valley

KPA youth forum, estimated that most of the times, the issue of the community was not heard and that they were trying to create awareness about a number of issues the community was facing.

Roshan said, "We wanted to draw people's attention towards our plight, especially because we are being a refugees in our own country for over two decades now."

COMMUNITY CENTRE IN KHARGHAR

Kashmiri pandits were given a 750 sq metre land from CIDCO in Sector 8 in Kharghar to construct a community centre where they can hold activities. Named by the members as Sarada Sadan, the ground plot has-storeyed structure will house a dispensary library and a community hall. The centre is expected to be operational by mid-year.

As reported in MID DAY dated 18 February 2013

MEDICAL CAMP SBMH&RC 10-11 DEC, 2012
Shriya Bhatt Mission Hospital and Research Centre Jammu 2-Day Camp – Asthma and Chronic Bronchitis.

A 2-day Medical Camp for Bronchial Asthma and Chronic Bronchitis was held at Shriya Bhatt Mission Hospital and Research Centre, Jammu on 10-11 December, 2012.

On Day One, the patients reported to fill in the questionnaire, and have a preliminary examination, including their respiratory function test by Spirometry, X-Rays where necessary, and other biochemical tests.

On Day Two, all the cases were examined by Dr. K L Chowdhury and Dr. Sanjay Raina.

Forty six patients reported for the camp. The youngest was a girl of 2 years and the oldest a woman 72 years old.

Fifty five percent were smokers and twenty two percent ex-smokers, most of them males. Forty two percent had some degree of hypertension, fifteen percent had diabetes, and 8 percent had developed heart involvement due to chronic airway disease. 'Congress grass' was the main allergen in the refugee population from Kashmir.

Dr K L Chowdhury related the rising trend for Asthma and Chronic bronchitis to the correspondingly high levels of pollution—both industrial and vehicular—and to toxic fumes from drains and sewers, and from mounds of rotting trash in the cities as well as villages. Smoking, he said was a big culprit and also the rising trend in the use of perfumes and deodorants. He advised the use of masks in environmentally hostile situations and stressed on the proper use of aerosols in medication like inhalers, sprays etc.

Each patient was provided with one month supply of inhalers and nasal sprays, besides bronchodilators, anti-allergic drugs and expectorants, where necessary.

The camp was conducted under the overall supervision of R K Pandita, Manager of the hospital. Kiran Zutshi provided the nursing care to the patients, and J L Raina dispensed the medicines.

- Vir Ji Bhat, Secretary, SBMH&RC

LONG ROUTE TO JAMMU On 28th December, 2012 as the train chugged through the country's longest railway tunnel to cross the mighty Pir Panjal mountains for the first time, it was history for the Indian Railways. But for Kashmiris, this wasn't merely the first all-weather link to the outside world but also an initiative that is likely to boost the economy. Twenty-nine years after the rail project was conceived, the train finally crossed the mountains. However, it is a long way to go before Jammu is connected with Kashmir through a railway line.

The Indian Railways had linked Kashmir's Baramulla district in the north to Qazigund in the south in 2009.

The new stretch connects Qazigund, the southern most point of Kashmir, to Banihal in Jammu region is likely to attract more number of commuters. The 11.2 km-long tunnel that connects Qazigund and Banihal would not only reduce the distance between the two places by half but also provide a dependent link to Kashmir that will remain open throughout the year — irrespective of rain or snow.

- bashaarat.masood@expressindia.com

AIKS CONFERENCE HELD FROM 11TH-13TH JAN 2013 AT JAMMU Inaugurating three day "National Seminar-cum-Workshop on the Maintenance of Kashmiri Language, Literature and Culture" organized by Ministry of Human Resource Development, Govt. of India, in collaboration with J&K Academy of Art, Culture and Languages, Sh Moti Koul, President, All India Kashmiri Samaj (AIKS) in his presidential address stressed on the need of preserving and promoting the Kashmiri Language terming it as a soul of our existence. The language is the main component which edifices the richness of identity and culture of a community or a nation, he said. Our responsibility towards safeguarding Kashmiri Language doubles as the KP community is physically away from their land of birth. Our sustained link with our roots importantly depends how we treat our language. In this highly electronic, computer and communicative age we have to explore new methods to bring a permanent connect among the youth and the Kashmiri language will prove an essential factor in this regard and in turn it will yield results of massive promotion of our language, which is as sweet as any other language of the word. To many, it is also a wrong notion that Kashmiri language is near annihilation. Even today we frequently quote Kashmiri sayings of Lal Ded and of Nund Reshi. Kashmiri language is the boon of seers and saints and it cannot die but we have to responsibly play our role in enriching it, Mr. Kaul said.

Describing AIKS initiative as a step forward in this connection, Mr. Kaul said, AIKS accords a focused attention to this sensitive issue. Though, various KP organizations are rendering their service to this issue but the need of the hour is to create a group of authorities on this subject, he suggested.

Earlier, in his welcome address, Prof Omkar Koul highlighted the objectives of Center for Kashmiri Language, Literature and Culture. He also gave a brief of the projects undertaken by the center towards the preservation of Kashmiri language.

Dr. Romesh Raina, General Secretary AIKS presented a brief report of AIKS initiative towards the Kashmiri language and the steps undertaken by AIKS in keeping it afloat. On this occasion special issues of monthly AIKS Journal NAAD and quarterly literary Kashmiri Journal VAAKH were released.

Eminent playwright and theatre personality Padam Shri Moti Lal Kemmu, was felicitated for his contribution towards theater, and Kashmiri language on this occasion. Sh K K Khosa, Senior Vice President, AIKS and President KP Sabha Amphalla complimented AIKS for showing concern towards their effort in language preservation in Diaspora.

Among various prominent personalities who were present on the occasion include Sh Vijay Bakaya(MLC), Dr KL Chowdhary and Dr Minakshi Kilam, C L Sapru, Hasrat Gadda, s Pyaray Hatash, R L Jowhar and J L Saroor..

About fifty noted Kashmiri scholars, writers from various parts of the country and overseas will be presenting their papers on the subject including Prof R L Shant, Dr Afaq Aziz and A N Koul Saheb. During the seminar, some books written in Kashmiri will be released which includes Kashmiri translation of SHIV SUTRA by Prof Zafar Mustafa also.

The seminar is expected to come out with the recommendations about the long term sustenance of Kashmiri language and culture.

The program was conducted by renowned scholar and an authority on language, Dr Roop Krishen Bhat.

The programme started with a two minute silence as homage to late Shyam Kaul, a veteran journalist and a thinker who recently breathed his last at Delhi.

Aryan Ramesh
Secretary AIKS, Jammu

HOLOCAUST DAY Holding of seminars, protest rallies, organizing public meetings and workers conclave marked the observance of 23rd Holocaust Day by Kashmiri Pandits.

Joint Forum of KP Organizations organized a seminar to observe the Day.

In his Inaugural address Ashwani Kumar Chrungoo president Panun Kashmir (PK) said that those who forget the facts of history are condemned to live it again and that is why the leadership of the community has to remain on guard against any hasty and apolitical move regarding the settlement of the community in Kashmir.

He said diatribe against the Pandit community by the separatist forces in Kashmir remains unabated despite complete banishment of Pandits in Valley.

Addressing the seminar Dr Jitendra Singh National Executive member BJP and its chief spokesperson who was the guest speaker said KPs struggle is no longer confined to a particular community but has assumed wider dimensions to turn into a fight between nationalist forces and anti national elements.

He said if the ongoing struggle of last 23 years is taken for granted by the nation its repercussions will be seen across the country because the evil forces who forced the exodus of KPs from the Valley have now begun to encircle every nook and corner of the State as well as country as a whole.

ASKPC president H L Chatta, D N Kissu president ADKPF, R K Raina senior vice president ASKPC, Virender Raina national Spokesperson of the Joint Forum and Prem Singh Raina president KSDF also addressed the seminar.

Panun Kashmir led by Dr Ajay Chrungoo observed the Day as Black Day and registered strong protest against the forced exodus of the community from the ancestral homeland in 1990 at Jagti camp.

A large number of people wearing black badges and black headgears thronged the community hall at Jagti Camp to participate in the protest.

Kashmiri Pandit Conference (KPC) observed the day as black day. The KPC activists all over the country especially in Union Capital and Jammu wore black badges and switched off the lights of their residential houses and business establishments in the evening as a mark of protest, said its president Kundan Kashmiri.

Input : Deepak Raina

KRISHNA JOO RAZDAN AWARD:

• The All India Oriental Conference has instituted an award titled 'Krishna Joo Razdan Bhakti in Religion Award, which will be awarded every two years the conference is held.



The award has been instituted in its 3 day conference held at Srinagar this year. Anybody presenting the best paper on Bhakti in Religion will be given the award in this section. The first recipient of the award announced in its 3-day conference held at Srinagar is Dr. Dhananjay Vasudeo Dwivedi, Ranchi College, Jharkhand."

Input : B. L. Razdan



HAWAN : This year's annual Hawan was performed at SHARDAN SADAN, Kharghar after a gap of few Years.

More than Five Hundred Biradari members from all over Mumbai participated in this annual function. The encouraging participation of KP Biradari members was a good sign and KPA expects it to increase in future functions to come. Since construction work at Kharghar was still in progress it was difficult job for Hawan committee members to facilitate the smooth conduct of the event and to make the participants feel comfortable. Some of the highlights of this Hawan function are as under:

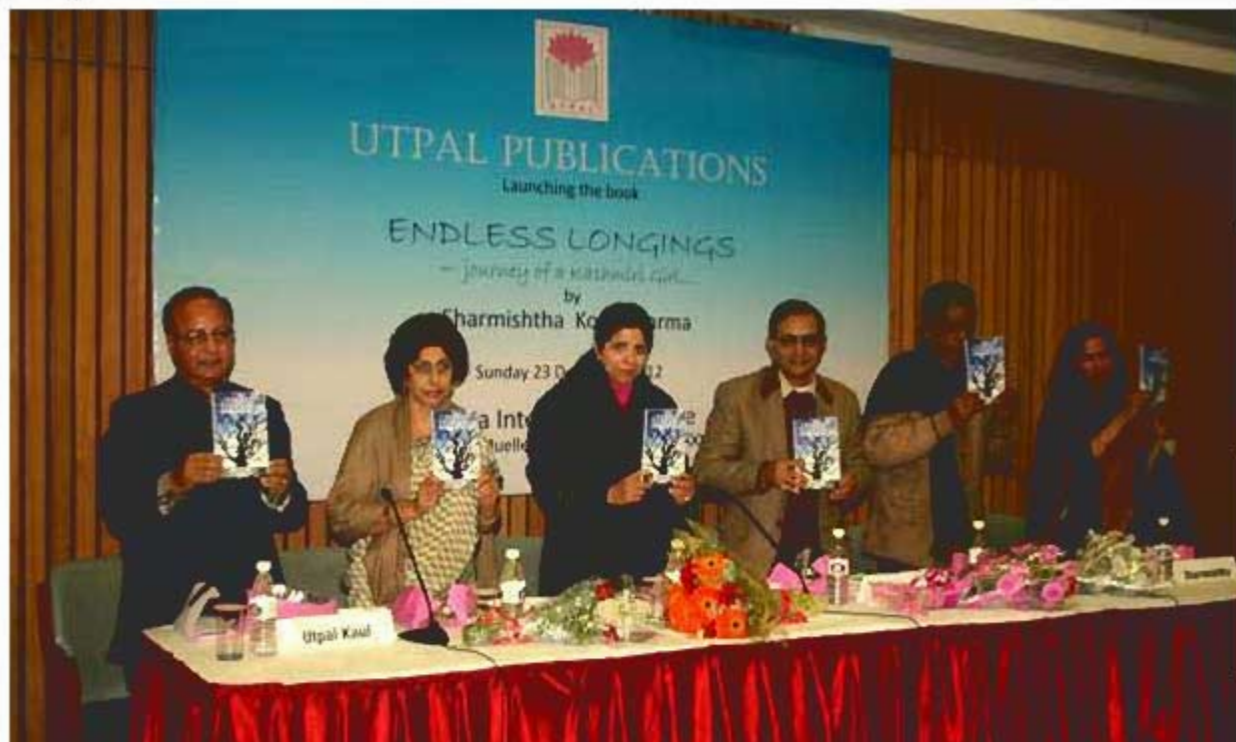
1. Participation in large numbers from all over Mumbai.
2. Availability of sufficient space for such a big function. Adequate seating arrangements provided to make everyone comfortable and so was there enough space for lunch.
3. Performing Hawan at SHARDA SADAN gave a chance to our Baradari members to have on spot look of the building and the progress of

construction.

4. Keeping in view the huge space covered for performing the function, the expenditure incurred for decoration was reasonable.
5. Enough car parking was also available for our birdari members.
6. Youth participated in large numbers and discharged many a tasks like serving food at counters, attended to old people and took care of the footwear of all which was never seen before. It helped BOT to attend to do more meaningful tasks.
7. Bajans and devotional songs were rendered by those who stayed overnight.

Those who couldn't attend the Hawan, I would like to inform them that most of the construction work has been done including the compound wall, flooring, plumbing, electric fittings, lift, doors etc are yet to be done. I am sure that to complete the remaining work you would donate generously.

Input : K.L.DHAR
(TRUSTEE)



BOOK LAUNCHES

1 : Endless Longings Echo at IIC, Delhi : Against the backdrop of unusual quiet and restlessness in the capital city; the afternoon of 23rd Dec.' 2012 witnessed a meaningful, attentive and engaging discourse at IIC premises with release of the book "Endless Longings - Journey of a Kashmiri Girl" authored by Sharmishtha. The book release function was graced by Chief Guest Prof. Sudhir Sopory, Vice-Chancellor of JNU and presided over by a senior Civil Servant Smt. Dpali Khanna, Member Secretary - IGNSA. Among the literary luminaries discussing the book were Prof. Aparna Sapori (Gandhi College, J&K) and Prof. Avijit Pathak (JNU, New Delhi). The Seminar Hall at India International Centre was resonating with ideas, expressions, anecdotes, experiences, loss, nostalgia, identity and many more longings.

The book "Endless Longings - Journey of a Kashmiri Girl" is a story of a young girl starting from her birth in Kashmir and subsequent

displacement from birthplace due to violence. The entire experience of uprootedness, sudden impoverishment, inability to adapt to new lands, identity crises becomes major part of the girl's narrative. The Kashmiri girl, Sheen takes the reader through a life journey impacted by nature, relationships, love, longings and upheavals. The book carries some beautiful sketches aptly supporting the text. The last sketch echoes with the spirit of resilience thus: we are not born for decay.

The author of the book; Sharmishtha Koul Sharma is a young writer who has always liked to write about human feelings, experiences interwoven with nature. In her first book, she draws inspiration from the composite culture of the Valley amidst which she was born as well as resilience of human spirit to fight adversity. Sharmishtha has studied Sociology at Delhi University and Jawaharlal Nehru University. The author works as a Civil Servant in the Department

of Defence Production and Supplies, Government of India.

The book release function started with brief introduction and welcome address by Shri Utpal Kaul of Utpal Publications. While emphasising his passion for publishing works on Kashmir, Shri Utpal gave an insightful peep into the history and growth of its publishing house since 1938. This was followed by introduction of the book by the author. Sharmishtha expressed her desire of story-telling in simple manner which made her to write the story of a young girl Sheen born in Kashmir. Highlighting the format and contents of the book; the author expressed her motive to engage readers in a meaningful dialogue with the protagonist Sheen. On this occasion, the author thanked all those who have made the journey of book writing possible.

Prof. Aparna Sapori spoke about the book and its author in an erudite manner. She picked up some lines from the book and struck an instant emotional chord with the audience. She also highlighted the poetic strength of the prose in the book. Quoting Shelley; Prof. Sapori emphasised the hope and resilience with which the book ends. Thereafter, Prof. Avijit Pathak gave his observations about the book. "A book of this kind is often reassuring in the times filled with despair, violence and infighting" – observed Prof. Pathak. He also spoke about the universality of the text even if the protagonist happens to be born in Kashmir and later displaced.

Emphasising the need for good book reading and writing; the Chief Guest Prof. Sudhir Sopory narrated his own experience of growing amongst world of libraries (in his own home) and around. He expressed pride in congratulating the author who also happens to be an alumnus of JNU. He also brought out the philosophical underpinnings of the text of Endless Longings.

The last speaker on the occasion, Mrs. Dipali Khanna congratulated the author and the publisher for bringing out the book of such kind. Reminded of her own Kashmiri roots, Mrs. Khanna became nostalgic about pre-partition days when her grandparents got displaced. Finding inferences of socio-cultural life of a community, the speaker highlighted how life gets impacted by both nature and social environment. She wished for the success of the book.

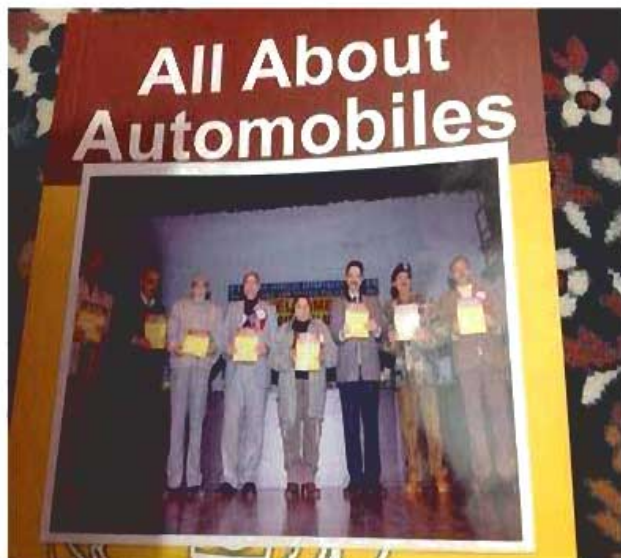
All the speakers held the audience in rapt attention. The audience consisted of some of the eminent scholars like A.N. Kaul Sahib and Prof. Toshkhani. The atmosphere was highly charged with flow of emotions and art of listening. All the speakers spoke highly about the cover design (by Shri Chushool Mahaldar), illustrations (by Shri Anil Nakhasi) and quality of the book also. The seminar hall was packed to its full capacity. The function ended with formal vote of thanks by the publisher Shri Utpal Kaul.

Input : M.K.Raina

2. 'Our Moon Has Blood Clots' - the exodus of Kashmiri Pandits, book written by Mr. Rahul Pandita was launched and released by Mr. Vidhu Vinod Chopra, an acclaimed filmmaker on 4th February 2013 at Bandra, Mumbai. Mr. Rahul Pandita is a journalist by profession.

Praise for "Our Moon Has Blood Clots": "This powerful and moving book throws a sharp new light onto one of the most tragic conflicts in the modern world. As a young boy, Rahul Pandita was exiled from his native Kashmir. Now, twenty years later, he returns to the prelude and aftermath of his exile, narrating his family's torturous journeys with great sensitivity and skill. Every paragraph of this compelling memoir rings deeply true." -- Ramachandra Guha.

3. A book titled **All About Automobiles** by M K Sapru was released at Jammu on 7 January, 2013 on the concluding day of the observance of Safety Week organized by the Motor Vehicles Department in collaboration with the traffic police. The honorable minister of transport, Mr. Akhoun, released the book in the presence of a large gathering. Others present were the deputy transport minister, the transport commissioner, and the managing director JKSRTC.



All About Automobiles is a well-written comprehensive over-view and inside view of automobiles - about their structure and function, fuel efficiency and environmental

sanctity, care and maintenance, road rules and personal safety, drivers manual and first-aid guide, etc. The colorful book, embellished with tables, sketches, pictures and diagrams is the first of its kind and should prove useful to everyone. Mr. Sapru is a retired Assistant Transport Commissioner, J&K.

- K L Chowdhury

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यह क्या हो गया ?

देखते ही देखते यह क्या हो गया ?
मेरा घर, मेरा देस सब खो गया ।

यह आधी कहाँ से आ गई ?
मेरे इस वतन की महक खा गई ।

घरों में हमारे उजाले जो थे,
अन्धेरों में बदल कर कहाँ खो गए ।

चमन में बहारों के नजारे जो थे,
मसल डाले 'मुजाहिदों' ने किसके लिए ।

री हाथ खून से किसके लिए,
जिन्हे कत्ल किया, तेरे हमवतन ही तो थे ।

तेरे सब त्योहारों में हिस्सा लिया,
सिल्ला इस खादारी का अच्छा दिया ।

खुशी और गम में तेरे साथ थे,
तुम्हारी मदद को आगे हाथ थे ।

तेरी ज्यादतियों को सहते थे हम,
अमन से फिर भी रहते थे हम ।

हम साए के बेटी की लुटी आबु
बच्चों और बुढ़ों को भी बखशा न तू ।

हरी भरी वादी को वीरान कर दिया,
जहाँ खिलते फूल, सुन्सान कर दिया ।

घरों से लाखों बेघर कर दिए,
बीमार, बुढ़े, बिलखते बच्चे ।

खुले आम, हमारे मकानों को लूटा,
तेरे हाथ से खिडकी का चौखट भी न छूटा ।

न शहरों को छोड़ा, न गाँवों को तुमने,
बरसती बरफ में भागती जमातें ।

कडाके की सरदी, अंधेरी रातें,
बरसती बरफ में भागती जमातें ।

जहाँ भी तुम्हें इल्म से मुन्वर कर दिया,
दिन निकलते ही आग की नजर कर दिया ।

हजारों सालों के हजारों मंदिर
लुटा कर, जला कर, बनाए खण्डर ।

कश्मीरीयत के क्या यही माने,
अकसरियत, अकलियत को खत्म करले ।

तेरे पास बन्दुक के सिवा है क्या,
मोहब्बत के असूलों को जो समझा सकता ।

वादी में जब हम कुछ ही रह गए,
बुलन्द किए तुमने हम दर्दी के दावे ।

तेरी हमदर्दी के बुलन्द बांग दावे,
लुभा सकेंगे न अब यह फरेबी दिखावे ।

क्या यहीं है तेरा निजामे मुस्तफफ़
मुस्लसल हो जिसमें अकलियत का खात्मा ।

बृज कृष्ण धर

Late. B. K. Dhar

(Professor of Physics & Electronics
Courtesy : Dr. Sanjay Dhar)

THE MATRICES OF MALICE

Sheen Handoo

The year 2012 ended at a very morose note. The death of Nirbhaya woke up the youth of the nation from its deep slumber. It was metaphorical to the grim realities of our nation today; the corruption of morals exaggerated by puny law enforcement that enshrouds India. The incident raised numerous questions – is the government really governing us? Are the ministers really taking care of the nation? Are the police really policing the society? Tragically, the people of this nation are fast realizing that the answer to these questions is NO.

The legislature makes the laws, executive bodies execute the law and the judiciary interprets and applies law. But in this country all the organs of the state work in complete laxity- legislature has become the playing ground for the politicians to play tennis with the bills, the executive has become the model office for the 'aam Mussaddi Lals', and the judiciary cries foul at the slackness of the rest two organs. Irrespectively, the government never leaves any stone unturned to advocate that ours is the biggest democracy in the world. Talk about putting lipstick on the pig! On the other hand, my fellow countrymen are looking at each other in askance and trying to figure out who is to be blamed. While the machinery of the state cannot be forgiven for the depreciated performance, the citizenry is also to be blamed. The new generation, brought up under the wings of privatization and globalization, has not completely understood the underlying meaning of freedom and morality. So when one endeavors to understand the matrices of the malice in our society today, it is like opening the Pandora's Box. The body of the Constitution has been unfortunately gnawed by politicians, and we the obdurate people, have taken up the task the politicians left unfinished.

In my diplomacy classes, one or the other student

would always ask the faculty, "How would India behave when we get the permanent UNSC seat?" to which the faculty would give the same answer, "India will never get a permanent seat." The blunt answer would always shake me; I would always wonder why every time the answer would have to be negative. Every time they reiterated the same argument - that the modern leadership does not even have a 6/6 vision, forget a long term vision for this nation. Although, time and again world leaders have hailed India as a force to reckon with, but the last 10 years have seen a below potential national average- in all terms, which has been further stymied by the unwilling and myopic foresight of the vile leaders.

Of late, I have been able to comprehend the essence of their argument and like me, the youth of this country is also waking up to the horrors. In the past two weeks, hundreds of young boys and girls came together in protest against the shoddy functioning of the police and also the corrupt practices of the government officials. Though people doubt the effectiveness of the protests, I believe that these mass protests are the need of the hour. For these modern makers of revolution, violence is not part of their tool-kit. All that has to be done is to keep irrigating this movement and not let it be 'just-another-protest' and eventually become an isolated fossil. Let us not be thwarted by the conventional wisdom of the unsupportive lot. No matter how strongly the politicians build their defensive barricades, they will have to bow down to the superior forces of rule of law, justice and morality.

India needs this therapy- the politicians of India as well as the people of India. Both sides are equally broke when it comes to ethics and morals, but the people on streets today are trying to wash off the dirt and make our country a better place to live.

Miss Sheen Handoo is the daughter of a veteran freelance journalist and Editor AIKS NAAD, Ms. Alka Lahori Handoo, .

कहानी

एक था बुलबुल (दीपक कँवल)

जब भी कोई मेरे बीते दिनों के तारों को छेड़ने लगता है तो मुझे पर एक अजीब सी कॅफियत आ पडती है। ऐसा महसूस होता है जैसे मेरे अंदर एक फोडा निकल आया है जिस के अंदर जहरीला पानी भर गया है। यह फोडा एक दहकते अंगारे की तरह मुझे अंदर ही अंदर जलाता रहता है। मैं इस फोडे को दबाकर उस मे से ये सारा जहरीला मवाद बाहर निकाल देना चाहता हूँ ताकि मुझे इस पीडा और जलन से छुटकारा मिले।

जब भी मैं यादों के झरोके से झाँक कर देखता हूँ तो मुझे अपने बचपन के कुछ ऐसे यादगार पल याद आजाते हैं। जिन्हे याद करके मेरी आँखे भर आती हैं - हाये....वो बचपन के दिन... कितनी बेफिकरी और नटखटपन के दिन थे - न कोई फिक्र न कोई गम ! सुबह होती तो मेरी आँखे इन नन्हें मुन्ने परिंदों की चहकार से खुल जाती ! ना जाने वह कहाँ से उडकर आते और फिर खिडकियों के खुले पर बैठ कर चहकने लगते ! मां उनकी चहकार सुनकर रसोई से निकलकर खिडकी के पास आती थी और फिर उनके आगे दाना-दुनका फेंक कर वापस रसोई मे चली जाती ! वह इन दानों पर एक साथ टूट पडते ! खाते कम थे लडते ज्यादा थे ! आखिर पेट भर जाने के बाद वह फूर करके उड जाते थे फिर शाम तक वह कही दिखाई नही देते थे ! मुझे इन परिंदो मे वह दोरंगी बुलबुल पसंद था ! जिस की चोटी और पंख मिटयाली थे ! और पेट का रंग पीला था ! वह सब परिंदों मे निराला था ! बाबुजी जब सुबह नाश्ता करने खिडकी के पास बैठ जाते तो वह उसी वक्त उड के आजाता जैसे कब से इसी घडी के इंतजार मे बैठा हो ! और फिर वह खिडकी के पट पर बैठकर चहकने लगता ! वो शायद बाबुजी को अपनी मौजूदकी का एहसास दिलाना चाहता था बाबुजी अपने मुंह मे रोटी का टुकडा तौंडकर पहले उसे चबाते और फिर अपना मुंह खोल देते ! वह बुलबुल आकर बाबुजी के मुंह से वह चबाई हुई रोटी का टुकडा अपनी चोंच से उठा लेता था ! यह सिलसिला बहुत देर तक चलता रहता कि कही बाबुजी की जबान बुलबुल की चोंच से जख्मी न होजाये मगर ऐसा कभी न हुवा मजे की बात यह थी कि आज तक उस की चोंच का निशाना कभी चूका नहीं था ! वह रोटी का टुकडा

अपनी चोंच से इस महारत से उठा लेता था कि बाबुजी को पता भी न चलता - बाबुजी बडे आराम से बैठे रहते जब कि हमारा जी उपर नीचे होने लगता सब से अहम बात यह थी कि वह बाबुजी के सिवा किसी और की रोटी नहीं उठाता था ! और वह आता भी तभी था जब बाबुजी खिडकी पर बैठे रहते !

कई वर्षों तक मैं ने बाबुजी को उस बुलबुल को युं ही खिलाते देखा ! मुझे आज भी याद आता है कि वह बाबुजी को देखकर कैसे अपना भुरे रंग का खमदार कलस हिलाता था। यह चोटी उसके गम, उसकी खुशी का इजहार करती थी ! वह जब खुश होता था तो चहकने के साथ साथ वह अपनी चोटी भी हिलाता था जब उदास हो जाता तो बस अपना कलस हिलाकर रह जाता बाबुजी इस बेजबान के हर इशारे को समझते थे ! इन बुलबुलों के साथ यह बात भी जुडी थी कि जब कोई मेहमान घर में चला आता है तो बुलबुल को अतिथि के आने का ज्ञान पहले ही होजाता और घर मे आकर वह चहकने लगता। यह इस बात का इशारा होता कि घर मेहमान पधारने वाला है उस की भविष्यवानी हमेशा सच साबित होती ! भगवान जाने इन बुलबुलों को मेहमानों के आने की खबर कैसे लगजाती है। यह बात कोई आज तक समझ नही पाया ! कमाल की बात तो यह है कि वह उसी घर में जा कर चहकार भरता है जहाँ मेहमान आने वाला होता है ! क्या ऐसे अवसरों पर इनकी छटी हिस जाग जाती है यह राज अब तक कोई समझ नही पाया।

एक दिन की बात है मैंने देखा कि उस बुलबुल ने हमारे घर के ही सामने एक पेड पर घोंसला बनाना शुरु किया। इस काम मे उसका नर साथी बडे दिल-वो-जान से उस का साथ दे रहा था। वह यहाँ वहाँ से तिन्के उठा लाते और बडी खुबीसे इन तिन्कों को जोडकर एक घोंसला बना रहे थे। मैं ने अपनी माँ को बाहर बुलाकर यह घोंसला दिखाया और फिर उस से पूछा, माँ यह बुलबुल नया घोंसला क्यों बना रहा है ?

यह नया घोंसला उसी वक्त बनाते है जब अंडे देनेवाले होते है वह इस घोंसले मे अपने अंडो को सी लेंगे और उन अंडो से नये चूजे जन्म लेंगे। माँ की बात कुछ दिन बाद ही सच निकली। मैंने देखा की मादा बुलबुल ने कोई अंडे दीये और उन अंडो पर बैठी

उन्हे सिमे जा रही ही थी । सूष्टी का निजाम जितना निराला है उतना ही गहरा । उसे जितना समझने की कोशिश की जाये उतना ही आदमी उस में उलझता है । अब यही देखिये कि अंडे देने से पहले परिंदो के नये घोंसले बनाना । फिर मिलकर बच्चों को जन्म देना ये बाते उन्हे कौन सिखाता है । जितने दिन बच्चे अंडो से बाहर नहीं आये नर बुलबुल हर पल अपनी बुलबुल के साथ रहा । वह जब दाना दुनका चुगने जाती थी तो नर उसकी जगह रखवाली करने बैठ जाता था, कितना तालमेल था इन दोनों का आपस में वह माता पिता का फर्ज अच्छी तरह से निभा रहे थे ।

कुछ हफ्ते बीत जाने के बाद दो चूजे (बच्चे) अंडो से बाहर निकल आये । रूई की तरह एकदम नर्म-नाजूक अपने माता पिता को देख यह नन्हे चूजे शोर मचाते रहते थे । नर और मादा बारी बारी उनके लिये खाना लेकर आते थे । और फिर अपनी चोंच उनकी चोंच में डालकर भोजन उनके पेट में डाला करते थे वह तो जैसे जनम जनम के भुखे थे पेट भर खाने के बाद भी शोर मचाते रहते, उन्हे खुश रखने के लिए दोनों को बडी मेहनत करनी पडती थी ।

एक दिन की बात है सुबह का समय था मैं अपने कमरे में लंबी तान कर सोया था कि अचानक शोर की आवाज सुनकर हडबडाकर उठ बैठा । बाहर काफी शोर मचा हुआ था । मैं अपने बिस्तर से उठा और खिडकी से नीचे की तरफ झांकने लगा आंगन में परिवार के लोग ही नहीं आस पडोस के लोग भी जमा हो गये थे । मुझे लगा कोई हंगामा हो गया है ! मैं दरवाजे की तरफ लपका और फिर बिजली की तरह सिडीयां पार करता हुआ आंगन में जा पहुँचा । आंगन में खुबानी के पेड नीचे सभी लोग जमा थे । मैं भी देखने के लिये आगे बढ़ा सामने का मंजर देखकर मेरा दिल धक धक से रह गया किसी शराती लडके ने खुबानियां तोडने के चक्कर में पेडपर पत्थर मार मार कर यह घोंसला तोड दिया था उसमें जो बुलबुल के दो चूजे पल रहे थे वह उंचाई से गिरने के बाद मर गए थे । इन चूजों के माता पिता इस घटना से जैसे पागल से हो गये थे वह बदहवासी के आलम में अपने इन मरे हुए बच्चों के आस पास मंडला रहे थे । इन बेजबानों की तडप देखकर मेरी छाती फटी जा रही थी । मनुष्य कितना बेरहम और संगदिल है अपने जरा से लाभ के लिये किसी का भी आशियाना उजाड देता है । बगैर किसी कारण के किसी का

जीवन बर्बाद कर देता है ।

एक पडोसी आगे बडा और उसने उन चूजों को हाथों में उठाया । दोनों तो मर चुके थे उसने उन्हें फिर नीचे रख दिया । दीवारों पर बैठे हुए काले कव्वे कब से घात लगाये बैठे थे - ज्यों ही हम वहाँ से हटे वह उन चूजों पर एक साथ झपट पडे । और देखते ही देखते उन्होंने इन चूजों कि तिन्काबोरी कर डाली । नर और मादा बुलबुल अपनी बरबादी का तमाशा देखते रहे । मुझे जब भी यह मंजर याद आता है मैं कलेजा मसोस कर रह जाता हुं । एक पल में कैसे उनकी दुनिया उजड कर रह गई । वह न किसी को अपनी फर्याद सुना सकते थे न किसी के सामने अपना दुखडा रो सकते थे वह बस अपना दर्द-वो-गम अपने ही सीने में छुपाये फिरते रहे । बुलबुलों का वह घोंसला उजडना बडा मनहूस साबित हुवा । इस वाकेये के बाद शहर में आग लगी - ऐसी भयानकआग जो बूझने का नाम ही न ले । इस आग ने हर एक को अपनी लपेट में ले लिया । इस आग की लपेट में बेजबानों के घोंसले भी आ गये । इस आग ने सब कुछ जलाकर राख कर दिया । यहा का सदियों पुराना समाज भी नफरत की इस आग की लपेट में आ गया । लोग धर्म और मजहब के खानों में बट गये । हजारों घर जल कर राख हो गये, कितने ही कुंवारे सपने टूटे, कितनी ही आशाये मसली, कुचली गई, कितने ही अरमान मन ही मन में सुलगते रह गये । ये बडी ही भयानक घडी थी । इस अफरातफरी में सब कुछ उथल फुथल हो गया । कुछ भी नहीं बचा ! प्यार, मोहब्बत, दोस्ती, भाईचारा, जमानों से चली आरही वजूद भी गायब होता नजर आने लगा । हम ने भी अपना सब कुछ खोदिया, हमारा आशियाना भी हम से छिन गया मैं अकसर सोचता हुं कि इंसान अपनी इस वहशीपन को छोड क्यों नहीं पाता ! वह अपनी नफरतों का, अपनी रंजिशो का बदला अपने ही लोगों से क्यों लेता है । वह अपनी वहरात का शिकार इंसानों के साथ इन बेजबान जानवरों को क्यों बनाता है । जब कि इन बेजबानों का हमारी रंजिशो और सियासी पेंतरों से कोई लेना देना नहीं रहता ।

हम घर से बेघर होने के बाद दिल्ली की गलियों का तवाफ करते रहे । हमें इतने बडे शहर में सर छुपाने को जगह नहीं मिल रही थी । इस से बडा दुख और क्या हो सकता है कि आदमी

अपने ही वतन में, अपने ही देश में शरणार्थी बन कर रहे । राजनीति अपनी चाल चलती है और उसका शिकार एक साधारण आदमी बनता है । हम भी इस अजाब का शिकार बने । घर से बेघर होने के दुख में बाबुजी से सब कुछ छीन लिया, उन के मिजाज की शादाबी, उनके होठों की मुस्कान, उन के दिल का सकून, उसदिन के बाद मैंने उन्हें कभी मुस्कराते नहीं देखा । एक दिन जब बाबुजी बीमार हो गये तो हमने उन्हें दिल्ली के एक अस्पताल में भर्ती करा लिया वह काफी बीमार थे । उनकी आँखे पथरा गई थी मैं अच्छी तरह उनकी आँखों में छुपे गम का तुफान देख सकता था जो वह कितने वर्षों से अपने मन में छुपाये बैठे थे एक दिन उन्होंने मुझसे कहा मुझे अपने घर की बडी याद आ रही है । मुझे याद आ रही है उन बुलबुलों की जो मुझसे किर तरह घुलमिल गये थे कि हर सुबह कवाड खुलते ही वह उड के आजाते थे और फिर वह खिडकी के पठ पर बैठकर मुझे अपनी मधुर चहकार सुना देते थे । कितने वर्षों से मेरे कान उनकी चहकार सुनने के लिए तरस रहे है । क्या तुम मेरे बुलबुलों के दर्शन करा सकते हो - क्या उनकी मधुर चहकार मुझे सुना सकते हो । अपनी जिंदगी में मैंने बाबुजी को कुछ नहीं दिया था बल्कि उनसे लिया ही लिया था । उन्होने मुझसे जो भी मांगा था वह एक छोटी सी चीज़ थी मगर वह मांग कोहिनुर हीरे से कम न थी । हम लोग दिल्ली में रह रहे थे और यहाँ की पत्थरीली जमीन और माहोल बुलबुलों के लिये साजदार नहीं था । यहाँ भांति भांति के परिन्दे थे मगर उन्हें जो चाहिये था वह यहाँ नहीं था । यहाँ बुलबुल का दीदार करना आसमान से तारे लाने जैसा था । मैं ने उनकी यह अतिन इच्छा पूरी करने के लिये कोई कसर नहीं छोडी ! मैं दिल्ली की गली कूचों में घूमा ! जहाँ कहीं भी पंछी बेचने वाला मिला मैं उसके सामने गिडगिडाया, उसे मूँह माँगे दाम देने का लालच दिया मगर सब बेकार गया । सब का यहीं कहना था कि बुलबुल दिल्ली और उसके उपनगरों में मिलने से रहे क्यों कि यह केवल काश्मिर ही म पाया जाता है । यहाँ बुलबुल को पाना हथेली पर सरसू उगाने के बराबर था । यह बात मैं भी जानता था कि बुलबुल सिर्फ कश्मीर में रहते हैं अगर हालात सही होते तो मैं बाबुजी की आखिरी इच्छा पूरी करने लिय कश्मीर भी जाता मगर वहाँ तो खून खराबे का माहोल था ऐसे में मैं अपनी जान जोखम में कैसे डालता । मे बाबुजी को दिलासा देता रहा । जब कि यह बात मे अच्छी तरह जानता था कि यह इतना आसान नहीं ।

एक दिन जामा मस्जिद के पंछी फरोशुं में फोन करके कहा कि उसने कश्मीर से एक बुलबुल मंगवा लिया है और वह उसे आकर लेजाये । पहले तो मुझे अपने कानों पर यकीन ही नहीं आया । मैंने दूबारा उस से पूछा जब उसने मुझे यकीन दिलाया कि वाकई उस के पास बुलबुल आ चूका है । तो मैं खूशी से उछल पडा मैं ने समय बर्बाद किये बिना नीचे जाकर टेक्सी पकडली और एक घंटे में जामा मस्जिद के इलाके में पहुंच गया उस बंदे की दुकान तलाश करने में मुझे कोई कठिनाई पेश न आई, क्योंकि पहले भी मैं उस से इस बारे में मिल चूका था । वह बडी बेसबरी से मेरा इंतजार कर रहा था । वह मुझे अपनी दूकान के पीछे ले गया वहाँ वाकई एक पिंजरे में बुलबुल कैद था । मैं ने जब उस नन्ही सी जान को देखा तो मारे खूशी के मेरी आंखों से आसू निकल आये । मैं इस बुलबुल को लेकर अपने बाबुजी के पास उड कर पहुंच जाना चाहता था । दूकानदार ने मुझे से मूहमांगे पैसे वसूल किये और छोटा सा पिंजरा मेरे हाथों में देकर बोला । इसे संभाल कर लेजाना, कही गलती से भी पिंजरा खुल गया तो यह उडनछू हो जाये गा । मैं उसका शुकिया अदा करके वहाँ से निकल पडा, मारे खूशी के मेरे कदम जमीन पर न पडते थे । अखिर मैंने बाबुजी की अंतिम इच्छा पूरी जो की थी ! मैं रास्ते में यह सोचकर खूश हो रहा था कि जब बाबुजी इस बुलबुल को देखेंगे तो वह कितने खूश होंगे । अखिर मैंने वह काम किया था जो संभव नहीं था । यही सोचता हुआ जब मैं अस्पताल पहुँचा तो यह देखकर मैं दंग रह गया कि घर के सभी लोग बाहर अम्बूलन्स के पास खडे थे । जैसे ही मैं अपनी मां के करीब गया तो वह एक चींख मारकर मुझ से लिपट गई । और फिर कोहराम मच गया ? बाबुजी की लाश अम्बूलन्स में पडी थी - वह हमेशा जल्दी में रहा करते थे और इस बार भी जल्दी करदी - मैंने मां को हौसला दिया और फिर मैंने एक तरफ हटकर पिंजरे में कैद बुलबुल की तरफ देखा जो इस पिंजरे में कब से फडफडा रहा था । मैंने पिंजरे को खोल दिया - बुलबुल ने एक पल के लिये मेरी तरफ देखा और फिर वह इस पिंजरे से निकलकर उड गया । बुलबुल आजाद हो गया था और बाबुजी भी बुलबुल की तरह जिंदगी के पिंजरे से आजाद हो गये थे । मेरे हाथ में खाली पिंजरा था । मुझे ऐसा लग रहा था जैसे बुलबुल की जगह में इस पिंजरे में कैद होकर रह गया हुं ।

- दीपक कंवल, मुंबई.



**ACHARYA
ABHINAVAGUPTA -
SHANKARA OF KASHMIR**

Abhinavagupta was a distinguished Shaiva saint philosopher, a great intellectual scholar, writer and

a teacher. He was one of the most outstanding Acharyas of the Monistic Shaivism and was one of the best authorities on Kashmir Shaivism and various branches of Sanskrit literature.

Abhinavagupta mentions that his earliest ancestor, Atrigupta, a learned Brahmin, lived in Autarvedi (modern U.P) and migrated to Kashmir at the instance of King Lalitaditya Mukhtapida (725 – 761 AD). The king ordered a house to be built on the bank of Vitasta (Jhelum), opposite the temple of Sitamsumalin (Shiva having the moon as his crest) for Atrigupta to settle there permanently and a big Jagir was granted to him for maintenance. Many generations after him, one of his descendants, Varahagupta, and his son, Narasimhagupta, alias Cukhulaka, were great scholars of Shaiva philosophy. Cukhulaka, means devotee of Shaiva. He was also a great Shaiva teacher. His wife, Vimalakala, was a pious and religious lady. Abhinavagupta was born to this couple. His exact date of birth is not known but we learn from references about him in his works *Tantraloka* and *Paratrimshika Vivarana* that he was born between 950 and 960 AD. Surprisingly, Pandit Kalhan is silent about Abhinavagupta in his immortal classic *Rajatarangini*.

Dr. K.C. Pandey states that being born of such spiritually high personages, Abhinavagupta was peculiarly qualified to compose a work containing a summary of all the Agama works on Trika-Shastra. He was a born Yogin, a devotee of Lord Shiva and led a celibate life. Among his great relatives Abhinavagupta makes a special mention

of his father's maternal grandfather, Yasoraja, a man of great learning. One significant statement that he makes is that Yasoraja wrote a commentary on *Paratrimshika* for the benefit of his younger brother Monorathgupta, a Brahmin named Karna, son of Vallabha, a Minister of King Yashaskara of Kashmir, and one Ramadeva, who was proficient in grammar, Tarka and Mimansa.

The great Acharya sat at the feet of many teachers for the traditional and authoritative knowledge. Such was his humility and devotion that these teachers imparted to him all the learning they possessed. Madhuraja, a devotee of Abhinavagupta, writes that, "Lord Shree-Kantha-Nath Shiva Himself appeared in Kashmir in the form of Abhinavagupta to enlighten the people". Madhuraja also asserts that Abhinavagupta was, in fact, the incarnation of Bhairava-Nath Shiva. The celebrated author of *Kavya Prakash*, Rajanaka Mammatta calls him the Shankaracharya of Kashmir. His command over rhetoric's was so enthralling that Mammatta--the reputed author of '*Kavya Prakash*' out of veneration for his erudition in the subject refers to him as "Abhinavagupta Pada". Pada is added to the names to show great respect. Vamana the propounder of Riti school in Indian Rhetoric's and commentator of '*Kavya Prakash*' known as "Bala Bodhini" has alluded to Abhinavagupta as 'an intellectual giant and like a serpent (Sesa) to his young school - fellows.' So Abhinavagupta would mean 'a new incarnation of Sesa'. Yograja says that Abhinavagupta had attained the stage of oneness with Mahesvara i.e. the stage of Bhairva, which is the same as 'Jivanmukta' in Vedic lore. Abhinavagupta has been extolled as "Mahamahesvara" by the subsequent Kashmiri authors, his disciples and admirers, which precisely means the "great devotee of Shiva", or the "Supreme - Self" in Shaivistic parlance. Kashmiri tradition also is unequivocal in testifying to his versatility. Kashmiri Pandits believe that Abhinavagupta was Bhairva Incarnate.

Swami Lakshman Joo explains that Kashmir Shaivism, is also called Trika philosophy. Trika means threefold science of man and his world. This Trika contains the science of individual, the energy and the universal. The purpose of Trika is to show how an individual rises to the state of universal through energy. The Trika philosophy is classified by Abhinavagupta in four systems, which are Krama system, Spanda system, Kula system and Pratyabhijnya system.

Abhinavagupta says that Krama deals with space and time. He explains that actually there is no space. When one deals with forms, the space appears. When one is established in formless state of being, for him there is no space. In the same way when there is something to be done then only the existence of time shines and when you have nothing to do, then time has no existence.

Explaining the Spanda system, Abhinavagupta says that it is that movement which actually is no movement. Spanda makes us realize that whatever is in movement actually is established in unmoved point. So although everything seems moving actually it is not moving at all.

As for the Kula system, he says that Kula means the Science of Totality. In each and every part of the universe totality shines - throughout. Take a small part of any object. In that part you will see the universal energy existing.

The Pratyabhijnya system deals with the school of recognition. Abhinavagupta, while explaining this school of recognition, says; at the time of God-realization nothing new is realized; on the contrary, the Yogi feels that this state of God-consciousness which he was experiencing was already known to him. In this school of recognition, Abhinavagupta says, the state of God-consciousness is already there. He comes to the conclusion that in this universe you have to see and realize the Kingdom of God-consciousness only everywhere and nothing else.

Kashmir Shaivism was developed in the light of

monism by great thinkers such as Somananda, Kallata, Utpala, Abhinavagupta and Khsemraja. Somananda, the author of Sivadristi who flourished towards the close of the 9th Century A.D., has been described as the founder of the Pratyabhijnya system; Utpaladeva, the author of Isvara Pratyabhijnya Sutras or Karikas, who lived about 900-950 A.D., is regarded as the organizer of this system; and Abhinavagupta, the author of the two commentaries, Laghvi-Vimarsini and Brahati- Vimarsini and also Tantraloka, is known as the expounder and commentator of Kashmir Shaivism. His main contribution has been to the Shaiva Monism of Kashmir (Sivadvaya-darsana) of which he was declared to be an Acharya. In the interpretation of Rasasutra, Abhinavagupta followed the theory of Dhavni or suggestions propounded by Anandavardhana but also accepted the concept of Sadharanikarana or universalization from Bhattanayaka. Prof.P.V.Kane maintains;” his two works, i.e. Lochan and Abhinav Bharati are monuments of learning, critical insight, literary grace and style.” The later teachers who flourished between 1200 and 1800 A.D included Kshemaraja, Yogaraja, Jayaratha, Sivopadyaya and Bhaskaracharya.

Abhinavagupta attained spiritual greatness before he started writing his works like Tantraloka. It is considered one of most important works on spirituality, philosophy and rituals of Kashmir Shaivism. According to him the pleasure one derives out of a real work of art is no less than divine pleasure. As one has to constantly struggle and detach oneself to reach the Almighty, similarly a true connoisseur of arts has to learn to detach the work from its surroundings and happenings and view it independently, e.g. the feeling that might bring pain in real life is capable of causing pleasure in an art form.

Many works have been attributed to Abhinavagupta though only a few are extant. Some of the works of his authorship are:(1)

Bhairava Stotra; (2) Malinivijaya Vartika (3) Bharata Natya Shastra-Tika; (4)Dwanmalokalochana; (5) Natyalochana; (6) Purva-Panchika; (7) Gitartha Sangraha; (8) Bodha Pancha Dashika; (9) Paramartha Charcha; (10) Dehastha Devatachakra Stotra; (11) Paratrimshike Vivarana; (12) Paratrimshika Lagu Vittti; (13) Krama Stotra; (14) Ishwara Pratyabijnnya-Vimarshini; (15) Ishwar Pratyabijnnya Vivriti Vimarshini; (16) Paramartha Sara; (17) Tantraloka; (18) Tantra Sara, (19) Tantra Vatadhanika (20) Devi Stotra Vivarna etc.

Abhinavagupta wrote a commentary on Bhagwat Gita, as well. Besides these, he wrote many other works, in all forty works are written by him. There is traditional belief, among Kashmiri Pandits, that Abhinavagupta had written a commentary on Yoga Vasistha. However, at present Isvara Prathyabhijna Vimarsini is taken his last work.

The Shakht and Shiva Darshan are rooted in the Vedic tradition. The recognition of the basic unity of universal existence is fundamentally Vedic. Abhinavagupta, the greatest of the exponents of Shaiva Darshan, whose, "philosophical and spiritual attainments were so high, that he was regarded Acharya of all Shaiva schools, such as Siddhanta, Vama, Yamala, Bhairva, Kula, Trika and Ekavira, " recognized the basic unity underlying the Hindu religious philosophy, of which Shaiva Darshan formed an integral part.

Abhinavagupta,(about 1020 AD) left his mortal frames along with hundreds of his disciples(1200) "when he entered the sacred cave at Bheerwah and disappeared. While entering the cave, he recited verses from the Bhairva Stotra". The Bhairva Stotra of Abhinavaguta, reveals the Advaitic truth, which forms the foundation of the Shiva Darshan. The English translation of the verses is given below;

1. "Having become one with Thee, I adore you in the heart of my heart. You are the first cause, of projection, sustence and

dissolution of the Universe and the protector of the destitute; everything sentient and un-sentient stands pervaded by you; you are one with the self, one and only one without beginning and end;

2. By virtue of the power of your grace, I experience whole of this universe as one with Thee, and since you are always everyday of mine, whole of the (Universe) is nothing but myself;
3. Despite the fact that the forces of the agents of 'Karma' which are extremely terrifying, delusory and very difficult to resist are at work, there is no question of getting over-awed by them in the world, for mine own self, Thine own self and the world have gained concurrence.
4. O, Ye, God of death! Don't cast your terrifying glance on me. By serving and remembering Lord Shiva, I have verily become the embodiment of the powers of the Bhairava.
5. All pervading darkness of ignorance is cut as under by the rays of your knowledge which is well-developed and verily one with you. O Ye! the destroyer of death and the God of death, I bow to Thee, I am not at all frightened by the malevolent spirits of Karma.
6. The rays of the truth and awareness have risen and pervaded all the categories and elements of this Universe. I have gained repose of senses by depending on the (divine) nectar of Thine transcendentality.
7. O Lord ! When my mind falls a victim to such affliction as cause awful pain to my body, I being one with you, a shower of transcendental nectar in the form of hymns comes into being (which destroys the pangs of pain).
8. O Shankara ! It is true by observing fasts, giving charity and practicing austerity, afflictions are destroyed. But by concentrating on the supreme nectar of your philosophy, a soothing stream flows in

my mind.

9. After having attained your absolute glorified beauty— a stage attained with great difficulty— my awareness joyfully dances, sings and feels blissful.

The Bhairav Stotra, unfolds the secret of Atam-Janana, the conscious realization of the communion between the man and Paramatma. Abhinavaguta, gave expression to the Vedic truth, Lord Krishna, revealed to Arjuna in the Mahabharata war. Svetasvatara Upanishad says; "He Who at the beginning of creation projected Brahma (the Creator, the primal Universal Consciousness), and Who delivered unto Him the Vedas, seeking liberation, I go for refuge into that Effulgent One, whose light turns the Understanding towards the (Infinite) Atman."

According to G.T.Deshpande, the absolute Monistic thought of India flowed through two currents, namely the Advaita Vedanta of Shankara and Shaiva Darsana of Abhinavagupta. One started from Nigma (Veda) and the other from Agama. But ultimately they met in the same point, in the form of realization of the Absolute as one. Abhinavagupta's place among the expounders of Monistic Shaivism is the same as that of Sri Shankaracharya in expounding the Advaita Vedanta. For Shaiva in Kashmir, he is the final authority in the matter of Shaiva thought and ritual and is rightly known as Shankara of Kashmir!

Prof. K.N.Dhar concludes; "this Kashmiri philosopher weaning philosophy away from the mire of impracticability lives up to his name Abhinava. New from all angles, and his thought-provoking treatises breathe an air of ravishing freshness, even after a lapse of more than ten centuries."

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सृजन ही कविता है

- जया सिधू

मैं भी एक कविता रचती हूँ
कविता के माध्यम से करती हूँ बात
सस्रवेद की -,
जिसे पुकारते हैं सलेश्वरी
साक्ष आदिष्ठा भी -
सर्वांगीण समन्वय की दिशा दिखाती जो
भूले बिसरे पूर्व जन्मों की स्मृति वाद दिलाती
शाश्वत जन्मों की क्रम परम्परा सिखाती
आदि पुरुष की सृष्टि गाथा कहती
विश्व नियति की पहचान कराती
नील गगन में पाषाण का पूजन करते देख
उसी को समझते थे नीलकण्ठ शिव
सौर मण्डल की आभा में उसे नहीं पहचानते
परन्तु सलेश्वर के वाक्य में पाया,
अपने ही भीतर छिपा है -
दिव्य पुरुष एक महान
अंतर्धन में साक्षात्कृत होता जहाँ
नव्य-धन्य जीवन का प्रकाश
सलेश्वरी के वाक्य...
वास्तव में है -
जीवन की आध्यात्मिक कसा
आत्म रास का दर्शन कराते
कहते उसे प्रेक्षा ध्यान
शैव की केवल समरसता
शक्ति का जहाँ होता आभास
वही शिव जो एक है अद्भुत
बहु चर्चित और बहु वर्णित सुन्दर, महान
शिव छुपि यति यति बुझान -
यही है आदर्श चिन्तन का ज्ञान
और तात्त्विक सत्य का अनुसंधान
छाया भी अपना महत्व रखती
शास्त्र शैव में उसकी भी अपनी बेसा है -
नील गगन के पूजन अर्चन में
मेरा भी एक संकल्प है -
वही मेरी कविता का सृजन है ।



TIRTH RAJ...LOK BHAWAN

- Chander M. Bhat

Lok Bhawan village is situated in Doru Tehsil erstwhile Brang Pargana some 10 km from

District Headquarter Anantnag. A link road from Larkipora links the village with the rest of the world. This village is situated beneath a small hill. A beautiful spring has its source at the feet of this hill. Seventy households of Kashmiri Pandits were residing in this village before 1990. There was a complete fraternity between Muslims and Pandits. This village is categorized as a backward area by the State Government. This place is famous for the ancient pilgrimage, the Lok Bhawan pilgrimage. This pilgrimage, has a the shrine, a small holy spring, at an elevation, and a big spring, the Lok Bhawan Spring, which receives water from the small holy spring above at the foot of the hillock. The Lok Bhawan Spring has plenty of water and abounds in sacred fish. The water from this spring flows in the form of a blanket and exists as a stream from the shrine. Devotees have a bath near this exit.¹ Total land under this shrine is 20 kanals and two springs are spread over an area of 8 Kanal and 10 Marlas. The big spring is 60 feet long and 54 feet in width and the small spring 10 feet in length and 8 km in width. King Aurangzeb had the spring developed through his subehdar Saif Khan who also laid out a garden name Aurangabad. The name is commemorated in the well known shrukh of Sheikh Noor-ul-Din Noorani.

Lokabhawana 'na' chi kajl

A kajl karan Siva

Saatl jahnavaran sajl

Tin var ditam deva

[Hall to the mute lady of Lok Bhawan, with dedication one and all she served, away she departed

with the birds, Grant me, Lord, a boon as that.]

Tirth Raj Lok Bhawan is one of the old pilgrimage centres in Kashmir. This ancient shrine was known by the name of Lok-Punya, reportedly named after Lalita Daitya, the famous ruler of 17th century A.D. The word Lok-Punya signifies the Divine greatness of the shrine. With the passage of time the word Punya was replaced by 'Bhawan'.

In the low lying area of the hill there is a temple in the name of Mata Saldha Lakshmi. On the right side of this temple there is a spring called Waman Ganga. On the left side of this temple, there is Saraswati Kund and in between these springs there are holy feet (pad) of Lord Vaishnu. On the top of the hill there is a shrine of deity Bharlava. At a distance of about 500 feet from this place there is a beautiful spring called Naran Nag.

It is said the Lok Bhawan was an affluent town in the days gone by. A local ruler named Lok Nath is said to have laid the foundation of this village. Previously it was known as Rudhra Bhawan. Kalhana in his work Rajtarangni has also made a mention of this village. Late Shri Anand Koul 'Bamza' in his book 'History of Kashmir' has also mentioned that a king named Lok Punya has laid the

foundation of village Lok Bhawan and after him, his son Damras developed it as a centre of education. Tazak-Jahangeri has also a mention of this fact. This town was extended four km in length and two km in breadth. Village Sidhwara and Shankerpora are also linked with this village. It has a dense population right from Shankerpora and adjoining area. But time proved fatal for the area and only remains of that period are visible now-a-days. Beehama was site of Archaeological excavations and some idols were un-earthed and even today, temple of Gadhadar is still in its pristine glory. Even today there are ruins of old buildings on the right side of Lok Bhawan temple. There is a waterfall still available in the shape of a pyramid and there is a stream called Ganga going down the ground. There is also a cave available which was forty feet long and four feet high and the opening of this cave is now in debris. The cave

has concrete wall and idols of Lord Rama, Sheshnag, and Lord Ganesha were inside the cave. It is said that royals were coming to this cave shrine after having holy bath at the adjacent spring.

It is said that a pious lady named Keij Maej who was dumb and was a poor lady used to come to this shrine and would offer water brought from Harnag and this water has brought a spring into existence by that time. A festival is observed on the day of moksha of this pious lady which falls on Har Bhah, the day of Ashad Shukla Paksha Dwadashi. This day was being celebrated with gaiety, devotion and enthusiasm ever since a century. It is said that this festival has special significance for the women folk, who would take bath in the twelve springs of the shrine starting from Naran Nag to Amrit Kund (spring of nectar), in the vicinity of Lok Bhawan on Har Bhah and would get redemption from their sins. The boon to Keij Maej from Lord Shiva is also a great boon to women folk of Kashmir Valley. It is said that after the death women are questioned by the Lord of Death, if they have performed Har Bhah pilgrimage by having a dip in the twelve springs at Lok Bhawan. This is evident from the following saying which was on the tip of the tongue of everyone in the area.

Lar Lad Batnai Har Bhah Chaiyah Karmech?
(Have you performed the festival of Har Bhah?)

In the 20th century there was a population only comprising of illiterate people. Under these circumstances a man named Shri Sarwanand Raina started offering prayers at this place which infused interest in other people about the shrine. Shri Sarwanand Raina was working in Jammu & Kashmir Police Department and his efforts proved very beneficial for the shrine. Before 1968 this shrine was being looked after only by elderly people of the village and in later years youth also stepped in. A Prabandhak Committee under the name of Tirthraj Lokbhawan was started which looked after the construction of the shrine. The effort of this Prabandhak Committee took a good

leap towards its present position.

In the year February 1986, this shrine and the dharamshalas was burnt down by anti-social elements and it was during Governors rule that re-construction of the shrine took place. After mass exodus of Kashmiri Pandits in December 1992, this shrine again fell to the desecration of anti-social elements and everything left behind was either burnt down or broken down. Now work on re-construction of this shrine is under way and may take few more months to restore its pristine glory.

Ever since exodus of Kashmiri Pandits from Kashmir valley, Lok Bhawan Shrine also went in exile like other shrines of the valley. The members of Prabandhak Committee who also migrated to Jammu and other parts of India continued their strenuous efforts to re-establish the institution as Shri Pushkara Swami Sewa Ashrama at Chinor, Jammu. Another branch of the institution has recently been opened at Kashmiri Colony, Vitasta Enclave, Nafafgarh, New Delhi.

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Kashmir Shakta Vimarsha

Pandit Jagannath Siboo

Trans creation: Dr Chaman
Lal Raina

Topic: Mantra Sadhana

Mantra is a Vedic term, which has come to us through spiritual legacy from the very first Mantra of the Rig- Veda, which refers to the Agni Devata, The Rishi of the first Mantra is Maduchhanda, Agni is the first word followed by Midye --, which means, I bow to the Agni.

The Mantra runs as:

"Agni midye Purohitam Yajnasya Devam Riti jvam.
Hotaaram Ratna Dhaatamam"

Rigveda 1: 1:1

The substance of the Mantra is:

I bow to the Absolute/ the most enlightened one, who is the creator of this universe. It is the Divine Being, who leads the Yajna of creation, who existed before creation, which is the primal source of creation, and who offers the wealth, and sustains the universe.

All the Kashmiri Sanskaras/sacraments are being performed before the sacred Agni. The Mantras are recited for invoking the Agni through the Laughakshi Vidhi/ methodology of Kashmir, before the actual Sanskaras are being performed.

Mantra is always associated with the Chanda/meter and Devataa/delty associated with the subject matter. According to the Vedic Nirukta, Mantra has its root in "MAN", which is "Avabhodhane, Manute, Iti Manah". Its English translation can be——' to

understand, to know, to ponder at'. Mantra is an instrument of thought, speech, sacred text, a prayer, a song of praise. It is a Vedic hymn, a sacrificial formula. The Mantras are the units of Vedic Sukta. When we think of Mantra, it takes us back to the Vedic Rishi, who meditated upon the Absolute, and through intuition had the vision of the Mantra, and the Rishi is known as the Mantra Drishta/ seer of the Mantra. His mind is said to be the Aarsha Manah, intuitive mind of a Rishi. The Vedic Mantras are of two patterns— Stuti/ laudation and Prarthana/ prayer, submission like the Gayatri Mantra or the MahaMritunjaya Mantra.

The Sound AUM/ OM is the source Mantra of all the Mantras. Each Mantra with different syllables are to be started with OM, and concluded with OM. Vedic Mantra is enveloped within OM during Japah—repetition of the Divine word. Mantra invokes the Devi or Devata. Mantra is for the betterment of body, mind and Atman/self.

It is the beauty of the Sanatana Dharma, that the aspirants— followers of popular Hinduism see Divinity in the Motherhood of God as well. And the ' Moola Prakriti 'is invoked through the Maheshwara Sutra and the Varna—Mala, different sounds from "A to ha" in the Vedic Sanskrit.

Through Prana—Shakti, Rishis were able to understand specific sounds, that were charged with mystic strings/ vibrations; hence the Mantra is revered as the Mantra Purusha and Mantramayi Shakti, or Mantra Shakti. Mantra is the "Varnatmaka", if it is dedicated to Devata, and "Varnaatmlkaa", if dedicated to Devi. Main emphasis is on the Varna, the syllable, which is 'Atman' in substance, formed in "Akara", and sphota/ sound burst in speech. (Vakya—Padhya of Bartrihari).

Mantra Karana is an eulogy of God, a prayer for fulfilling desire. "Mantra --Krit" is seeing or reciting of Mantra. "Mantra-Gandaka" is the Vedic knowledge. "Mantrajna" is an experienced Guru, who knows the efficacy of the Mantra, through Agnihotra, reciting according to the 'Udaata, Anudaatta and Svarit 'pattern of reciting the letters of the Mantra. It has its phonetics, and prayer with Viniyoga/ invocation. A "Mantrajna" is fully conversant with the Jyotisha/ astronomy for invoking the Devatas on specific Tithis/lunar dates and Nakshatras/ constellations. Mantrajna must know the response of his disciple, then communicate Mantra to the disciple. Devatas get pleased with Mantra, as each Mantra is the Shabda--Sharira of the Divine. Shabda Sharira means, that the Devata abides in those very sounds.

Mantra is associated with the Bija/ seed, in Shaiva and Shakti Agamas. Mantra is to be learnt under the discipline of a celebrated Guru. Bija is the essence of the Mantra. Hence the Bija--Mantra is considered as the phonemic form of the Devi or Devata. Bija is the subtle power in the Mantra. The Bija is in the syllable--a phoneme, a sound vibration, which resonates with the aura of the Devata. It is always Prakasha, which accumulates the vibrations and spreading it with its own Shakti, providing extensions, which are called the limbs of the Mantra. According to the Agamic discipline, the Mantrajna--Guru is said to be the embodiment of seed --syllable in human form of the Varna / syllable, and to be revered as Shiva incarnate. The Mantra have five stages/ strings of Spanda/ finite vibration, Parispanda/ eternal vibration, Prakrama/ articulation of sound--strip or step, Parisilana/ contact and application, and Prachara/ movement or departure. These attributes of the Mantra make the chain/string of cause and effect of the universal

consciousness. Mantra makes the goal easier, and transcends the otherwise destiny, of the transmigration of the soul.

About the Agamic Mantra:

The Adhyatmika is spiritual, relating to the inner self, Adhi daivika is related to the Devata, and Adhibhautik is related to the world, as a whole. These are the three components of the Agamic Mantra. These are taken as the three Kutas --- codified divisions of the Mantra, according to the Shakti tradition of worshipping the Devi. There are two schools of thought, about prefixing AUM/Om with the Agamic Bija. The Kashmir School of Agamas consider Sanskrit Bija "AiM" as the Pranava of the Shakti Mantras, while the rest necessarily prefix AUM/ Om with the Bija Mantra.

Some of the Mantras, very occult in nature are the reference points of the Mantra sadhana. It may be noted that the Agamic Bija Mantra should not be put to practice, without proper initiation. This is not the case with the Vedic Mantras. At the same time, the Agamic Bija mantras are open to man and woman, there is no restriction of any kind, in the initiation.

The Shakti /Devi is said to be vital source of all the spiritual teachings. She is the Gayatri Mata, Veda Mata, Shri Vidya, Atma Vidya, Manu Vidya, It is to be noted that the Gayatri Mantra and the Shri Vidya differ only in the syllables. The structure, import, efficacy and determination are identical in both.

Therefore, Divine Mother is said to be Mantrini, whose abode is Shri Chakra, and gives Mantrana/ advice to Shiva.

The following chart is the Mantrik key about Japam ,and dedication to the Ishta.

Mantra	Nama/name	Japa dedicated to
Om /AUM	Brahma Vidya	Shri Gayatri
Navakshari	Chandi Mantra	Nava Durga
Kliim Mantra	Saraswati	Sharada/ Bhuvaneshvari
Trayambaka	Rudra Mantra	Rudra
Kliim Krishna	Ashtadasha	Krishna/ Kameshvari
Hrim	Baala	Tripura sundari
Aim Kliim Sauh	Lalita	Raja Rajeshvari
Aam Phraam	Sharika	Ashtadash bhujja
Hrimshrim Rajne	Bhavani	Rajna /Raginya
Nandi Rudraya	Bhairava	Nandakeshvara.
Priim Prithvyai	Adhaara Shakti	Bhu Devi
Om duM	Durga--Maha Lakshmi	Mahishasura Mardini.

(Note:-- Mantra needs to be learnt from the Guru,on any auspicious day, barring Krishna Paksha)

Some mystic sounds with produce energy are Phat, SvaSha ,hum and vaushat.

The Am kam cham Tam , tam pam etc are the keys of the Devi Mantras.

Contact author at : rainachamanlal@yahoo.com

Not being able to return to your homeland is like an arrow piercing the heart. Twenty three years since Kashmiri Pandits were forced to leave. Anyone listening.

- Shabana Azmi

MATRIMONIAL

1. Suitable alliance invited for my son settled in Mumbai, Born 1984 at 15.57 hrs. at Mumbai, BE (Electronics) from Mumbai University. Working as Manager with one of the leading MNC. Interested may correspond at

E-mail : kkdhar_2004@yahoo.co.in
Mob.:09769988408

2. Alliance invited from boys preferably working/settled in Mumbai for our daughter born 1985, BMM (Mass communication) from Mumbai university with distinction, working in a reputed company at a senior position. Family settled at Mumbai . Interested may please send a mail to;

E-mail : sunflowerkaul@gmail.com
Mob.: +919869018004

ATTAINED NIRVANA

Sh. Moti Lal Kaul S/o late Sh. Dina Nath Kaul of Mulund left for his heavenly abode On 3rd December 2012 at Mumbai. He was brother of Smt. Meena Dhar of Mulund and brother in law of Sh. Mohan Mattoo of Andheri, Mumbai.

Smt. Sarita Kaul W/o Sh. Ramesh Kaul and bhabi of Sh. Suresh Kaul of Andheri Mumbai (originally from Habba Kadal, Srinagar) left for her heavenly abode on 21st January 2013 At Banglore.

Sh. Mohan Krishen Tiku F/o Mr. Deepak & Vicky Tiku of Khargar (originally from Sathu Bar Bar Shah, Srinagar) left for his heavenly abode on 3rd January 2013.

“मिलचार” से ही मिलचार है।

CHARM IN OLD AGE

MAHARAJ K JALALI

The title of this write up will put many a veterans in a quandary, if really some charm still remains in old age, which otherwise is universally considered as a period of nightmares. The answer is that there are definitely some silver linings in black clouds of old age. If we think dispassionately, the aged people are unaware of this bright side of the elderly life. The aged person is thus required to take stock of all his capabilities, still in him, since the retired life no doubt has its own satisfaction, having a lot in the effective period of his life for the betterment of the society. Depending upon individual to individual, the present day tendency of old generation is repentance, complaints and exaggerations of ill health and infirmness'. There is no doubt that older people suffer from various difficulties, financial, health and the sorts, the note-worthy having been discarded in various ways, by the younger member of their families. There are common drawbacks, but one thing is very certain that elder people have much more capacity and experience to over-come their problems, if they do not lose heart and do not become totally fatalist. The health degradation should not weaken the spirit and capabilities of their minds, and it is sure they can tackle any situation effectively created by their youngsters. For example elder people, if confronted, should totally shun lose temperament and also should act only as guide and not masters. They should adopt an attitude of adjustability and mixing up with younger ones. In most of the families, the day to day requirements of older people are not really the problems, since these days even middle class can afford to provide two ends meet to their seniors, but due to westernized type of living fast, overtaking the modern society, the young do not tolerate interference by elders. Thus

confrontation starts from here onwards. So our advice to start treading the path of adjustment, since there are two ways to pass the old age peacefully, number one; an effort to adjustment and number two; the path of confrontation. So the betterment of the veteran is adaptation of first, since, "Aa ke jo challi jaye woh jawani dekhi, aur Aa ke jo na jaye woh Budhappa dekha " ' meaning that youth period of life comes and goes but the old age when comes never goes ". So the old age will remain till death and compromise is the best formula. Another golden advice to the elderly people is to give minimum importance to various bodily troubles, thinking that these are a part of the game, and on the contrary enjoy to the brim, the minutest pleasures and happiness resolutely and joyfully, which they come across. Again they should take keen interest in affairs of their grandees with total absorption and with full eagerness. This will definitely enhance their status and image in the household and in the minds of all their family members. There is one more factor that consumes the vitality of elderly people and that is non-movement. There is no doubt that taking reasonable rest for such people is very necessary, but depending upon the ability of individuals, they keep themselves moving, as one of my elder brother like friend says, "Agar Budha CHALTA RAHE TO LOHA[means iron]" "BAITH GAYA TO GOHA[means cow dung]". So why should one die prematurely or become animals waste, become iron, by having regular morning and evening walks and be busy in other activities depending upon status of the body and health of one's mind. It is a common belief that elderly people's entire status of thinking goes under change and suspicion takes the place of confidence and reliance. Though not wholly correct, but if such a situation is noticed, it will be in the best interest of the individual to take corrective steps and have total belief on the young and others, since deceitful acts are very few and the steps of reliance specially on their

own people will definitely add to the stature of the elderly people. So much so about upper bracket of society and government employees who retire, these days with full confidence, being fully secure with pension benefits and regular dearness allowances, that keep them in good humor, but veterans below + poverty line really face numerous problems. I being also a veteran, while wishing a good retired life to all concerned, desire that all companions in old age should enjoy the last phase of life, with honor, dignity well being and humorously... CHARM IN OLD AGE.

(The writer lives in Jammu)

Contact: mahararjkalali@rediffmail.com

YEGNEOPAVIT

1. Yagneopavit Ceremony of Kunal & Karan sons of Mrs. Kusum & Mr. Tej Krishen Hakim of Vashi, Navi Mumbai was held on 26th November 2012 at Navi Mumbai.
2. Yegneopavit ceremony of Rehan S/o. Mrs. Anjana & Mr. Kavir Fotedar, grand son of Smt. Nancy & Shri. R. N. Fotedar of Chembur was performed on 25th Nov. 2012 at Mumbai.

KASHMIRI PANDITS (Brief Culture & Political History)

Dr. Shiban K. Kachru

Kashmiri Pandits have been, time and again; persecuted and brutalized by religious zealots who ruled the valley, reducing the community which was once in the majority to a small minority. The last exodus of Pandits has torn their social fabric, and today they are scattered all over India and aboard totally alienated from their roots. The book gives the reader a glimpse of the political history and thousands of a year old culture of the community

The chapter on culture includes: the religious practices of Kashmiri Pandits, their language, literature, character, ceremonial marriage rituals and rites associated with birth and death with their significance. The questions 'will the Kashmiri Pandits return to the valley?' and 'will the Kashmiri Pandit community survive?' are discussed in detail in the appendix.

The book fulfils the need for a concise history of the Kashmiri Pandits in a simple, understandable language without getting bogged down by details.

The book will be very helpful to the younger generation of the Kashmiri Pandits to know about their heritage and culture." Shri Shankaracharya of Kanchi.

pp. 340. Available on net from Pothi.com (Print Book, History category) or directly from the author:8-2-589/11B, Road No.8, Banjara Hills, Hyderabad-500 034, Andhra Pradesh. E-mail: shiban.kachru@gmail.com

The Shraadda

Rajesh Kaul

It is our common experience that we are prone to believe in gospel truth, something that is agreeable or palpable for us. But whatever does not suit us or doesn't fall in line with our desires, we reject it summarily, as a hyperbole or boast. So let me begin my story.

As it is my name is Kashi Nath, but now home or outside home I am called by the name 'Kakini'. Obviously, it does not seem to be true, or worth believing. But that is the truth. In the beginning, my family and even outsiders would 'tease' me by this nick name – Kakini. But, by and by, they lost interest in it and I got accustomed to this name. If I would not hear the call 'Kakini' two or three times a day, I would feel something missing, as if something had been left incomplete. Well, I am myself responsible for this. Though I am old enough to have retired from service, yet I don't do anything without the approval or consent of Kakini. Only after consulting her, I would do anything, even such a trifling activity as buying vegetables. She too got used to this phenomenon. She wanted me to be near her, seek her advice, and consult her. That would keep her contented.

Again, if I say the truth, you may not believe me. Kakini was not my real mother, who gave birth to me. But God is witness that I treated her more than a mother. Early in the morning, I would bring her a cup of 'Kahwa'- tea with cinnamon and a

fresh loaf of bread. I would feed her with a spoon, and only after she had had her tea, would I do my morning chores. At night, I would make her bed and even sing a 'leela' or 'bhajan' – devotional songs, to lull her to sleep like a child. Having recently retired, I had enough time to do all the work at home, giving her no chance to feel any difficulty. Whatever she would ask for, I would provide, even though sometimes it would be difficult. Aging had taken its toll, her faculty of speech had been adversely affected and sometimes she would lose her balance of mind too. Even though I was fully conscious of her condition, I gave her no indication that I found something amiss in her condition. May be I too was not prepared to believe in her condition.

One day, instead of calling me by my name Kashi Nath, she shouted 'Kakini'. It was in such a natural tone that my wife Usha could not at once understand whether it was me calling her or that she had also called me by the same nickname. It was her voice, though the tone of calling was mine. My wife could have lost her composure of mind, because of this habit of mine- of consulting her on every issue. In the beginning, she did show some irritation, even feeling vexed. But gradually, she became used to it. Well hearing the call of 'Kakini' coming from her I laughed on the joke. But I rushed to her room in the same mood. But watching the scene there, I was stunned, bewildered. She had been 'hurled' to one side.



Instinctively I blurted out 'O', Sharika goddess, have mercy'. Hearing my voice, Usha came into the room. Both of us lifted her up and dashed to the doctor's clinic.

I don't know whether it was the Clinic that could cast the spell or something else. But something happened. Usha accompanied her to the doctors' room, while I waited outside. But sitting on the bench, suddenly, I seemed to have relapsed into the past, in the presence of my real mother. I could recognize her from a distance. Her Tarange³ had a bright transparent ribbon band, with a cape like covering overhead and freshly starched 'dupatta', hanging over her shoulders, but extending up to ankles. She had her 'Tallaraz'⁴, hanging from both ears, with a hexagonal 'dejhour' and a colourful 'attahour'. She had a moon shaped tilak, made from saffron paste, on her forehead; she was wearing a linen 'phiran' with a 'loonge' – waistband- of 'pashmina' tied at the waist. My mother was called Lacchkuj – in the flashback, she was at work in the kitchen garden. I had come home with my salary and I called her from a distance, shouting 'Kakini'. Hearing my call, she dropped the tool, and jumping across the low wooden fencing and reached me. For some time, she had been asking me to get her a green-colored 'loongi' (waist band). Seeing a bag in my hand, she snatched it and took out the 'loongi'. Her face showed joy and excitement.

That loongi had stood us in good stead, when terrorists showered bullets on my father. Kakini

untied the loongi, and used it as bandage to stop bleeding, but my father had breathed his last before we could do anything about it. I didn't weep, believe me, I didn't but you could'nt help tears coming into your eyes. No, I didn't weep. Somehow we managed to get a truck and fled from the place, along with the 'ashes' of my father. Kakini, was not used to hot weather. Staying outside the temple complex on a footpath, under scorching heat, we passed some days. I would buy ice-blocks to give a cold drink to Kakini and also rub her foot soles with ice. She was not that old, but she broke like brittle glass. The voice was reduced to a murmur; she had been broken asunder, inside as well as outside. After our migration to Jammu, she hardly lived for six months. I could not really give her much comfort or serve her properly. We would leave at day break to join the queue and return at dusk, almost half-dead. We had to get ourselves registered as refugees and for that we had to provide proofs, join the jostling, pushing crowd. Every day, it was a nightmarish experience, making us incapacitated, both mentally as well as physically at the end. Our arena of struggle extended from the 'dera'- where we stayed- to Gita Bhavan complex. .Sure, some people would come, talk to us, while we were waiting there, take a picture, and get it printed in a newspaper the next day or shown on TV, the same night. During this period of struggle, one day the mother died. There was no great fuss about it, no great mourning. I feel I am responsible for her death, she died because of me. She died in Gita Bhawan – no- say in a dharmasala. The queen of a

household died in a shelter for pilgrims or wayfarers. I could not bear her death. I lost my mental equilibrium, almost my sanity. I forgot everything. I would go to Gita Bhawan-everyday, to visit the spot where Kakini would wait for her turn, so as to procure a ration card, the spot where she waited and waited till she could hold it no more. I would stealthily shower flowers on the spot, since it was not my place. Wailing and mourning inwardly, I would return to the 'dera'. The thought perturbs me every time – the thought – that if I had forged Kakini's signature without telling her, perhaps she would not have died. But Gita Bhawan people did not allow me to do that. That very ration card became the call of death for Kakini.

That day I felt as if Kakini had come back to life, when I saw a middle aged woman, with the same kind of Taranga (head gear) with the same green waistband (loongi) wearing the same make of 'dejihoura', at Gita Bhawan. I felt as if I had found some invaluable wealth. I thought I would lighten my burden by having a conversation with her. But she did not wait for me to say, anything. As soon as, she saw me, she said, 'are you Lakshmi Nath?' Hearing this I could perceive that she had perhaps met with a greater tragedy than me. The sevadar (social worker) of the temple confirmed my suspicions. "She calls everybody Lakshmi Nath. She has been here for three days. Three days back, one Kaul Sahib had brought her here. Don't know what sort of 'dreams' or 'allurements', he had used to entice her. He must have been a weak –kneed man, who could not

prevail upon his wife and so left his mother in a temple', said the Sevadar, 'she is waiting for Kaul to come and take her to her relatives. But nobody has come, neither Kaul nor her relatives. So she calls everybody Lakshmi Nath, who has come to take her away". That was her story. Perhaps Sevadar was sarcastic. But I remembered my mother. So I thought this was a good opportunity to recompense for what I could not do for my mother. I completed the formalities and took her home. I thought my wife would make a scene. But, she did not. She began to look after her in every way, thinking that it might help me in coming over my grief and shock.

Kakini came out of the doctor's room, and I shook myself and came back to the present world. I was preparing to meet the doctor, when he gestured for me to accompany him to his room. He asked me, 'how are you related to the lady?' I spurted out, 'Kakini'. The doctor stared at me for some time and perhaps decided that I was her son, and he began to give me consolation," One should not lose hope as long as one breathes. Death is a law of nature. Krishna says in Bhagwat Gita –we change our bodies like clothes, and that is how soul migrates from one body to another. Since man has feelings, he does feel shock". The doctor said it in a very effective manner, so that I should not feel depressed or grieved. By the time, I reached home I had made a resolve that I would seek her relatives, conduct a search, and find out who this Kaul was. I and my wife served her, day and night, mornings and evenings. But she left this world only after five days.

I gave an advertisement in paper along with her photograph. But no heir or relatives came forward, neither Kaul nor her relatives. Ultimately, I decided to perform her funeral rites. To be frank, I had forgotten the distinction between my real mother and her, whether she was my real mother or not. On the tenth day⁶ the rites were to be performed on the banks of canal at Rajinder Park. I was getting my head tonsured. All my relatives had come, as they did, at the time of my mother's last rites. At that very time, on the opposite bank, somebody else was also getting his head tonsured. But he was alone. I don't know why, but I got a fright. Whenever somebody's tenth day ritual is to be performed, I go to the canal bank. But at that very time, somebody else is also getting his head shaved on the opposite bank, but alone. What a coincidence –Shraadh here as well as on the opposite bank.

Footnotes

1. Shraadda is the funeral rites performed by Hindus. The Shraadda is also performed on the death anniversary of the deceased. Hindus here perform funeral rites and rituals for thirteen days.
2. Kakini – is a name usually given to elderly women, not men.
3. Tarange – it was the traditional head gear of Kashmiri Pandit women. It comprised of a cloth covering, held together by a band of coarse cloth, whose front part was covered by a transparent cellulite ribbon that held it together and made it

beautiful to look at. It is no longer used now. Muslim women also used a head gear, but that was different in shape - called 'Kasabh'

4. Talaraz – was a pair of gold chains that hung from the ears, but at the lower end each chain carried a gold ornament called 'dejihoer', which would be of cylindrical or hexagonal or rectangular shape. But at the end it carried an 'attihoure' which was a handmade embellishment, made of fabric or thread of different colours that was shaped like a bouquet of flowers. This ornament is still in use, though it has undergone modifications. But this is typically used by married women.

5. Pheran – is the typical gown of Kashmiri people, used both by men and women, but of different styles. In olden days Kashmiri Pandit women would wear 'pherans' a cloak like dress, which would go upto the ankles. At the waist, it would be held by a waistband called 'loongi'.

6. Hindus perform the last rituals of a deceased person for thirteen days. The tenth day ritual is held on the bank of river or canal and tradition is that son or sons, of the deceased, tonsure their heads, after performing the rites at the river bank itself.

Translated from Kashmiri by: J L Raina
(Sh. Rajesh Kaul is Ex. Director of Doordarshan)
E-mail : aar.kaul@gmail.com

Milchar is your own
magazine. Petronise it.



THREE QUESTIONS

by K L Chowdhury

It is the seventh day of your passing away.

There have been phone calls and letters, and streams of visitors —

relatives, friends, neighbors — from Indian cities and overseas with condolences and requiems.

They come, they sit on the floor close to me, they commiserate, and pour their hearts out.

They wax eloquent on your haloed presence — how graceful you were, how refined and noble, how gentle and soft spoken, how affectionate, and caring, how wise and mentoring.

They relate their encounters with you — how engaging you always were, how hospitable, how deserving of their adoration.

Then they ask questions, three questions, almost invariably: when was the end and how; was I by your side; were you at peace?

I repeat the same answer: The end came when it had to, In the manner it always does — the place, time and mode being always predetermined — the heart stopped beating, the breathing ceased, and life just faded away as if it never had been. Yes, I was by your side

to hold your head on my right knee and pour holy water in your mouth, that could never have been swallowed. And, finally, yes, you were at peace, mother, for, it is only in death that peace supervenes.

Contact author at : kundanieela@yahoo.com

An Invaluable lesson for all Indian Businessmen and Politicians. Salute our most respected Indian patriot. Our priceless jewel>>Ratan Tata.

As told by someone from Tata Administrative Services : Few months after the Pakistani terrorists' attack in Mumbai on 26/11, Taj group of Hotels owned by TATAs launched their biggest tender ever for remodeling all their Hotels in India and abroad.

Some of the companies who applied for that tender were also Pakistanis. To make their bid stronger, two big industrialists from Pakistan visited Bombay House (Head office of Tata) in Mumbai without an appointment to meet up with Ratan Tata since he was not giving them any prior appointment.

They were made to sit at the reception of Bombay house and after a few hours a message was conveyed to them that Ratan Tata is busy and can not meet anyone without an appointment.

Frustrated, these two Paki industrialists went to Delhi and thru their High Commission met up with then Commerce Minister Anand Sharma. Sharma immediately called up Ratan Tata requesting him to meet up with the two Paki Industrialists and consider their tender "enthusiastically".

Ratan Tata replied..."you could be shameless, I am not" and put the phone down.

Few months later when Pakistani government placed an order of Tata Sumo's to be imported into Pakistan, Ratan Tata refused to ship a single vehicle to that country. This is the respect and love for motherland that Ratan Tata has.

Something that our current Politicians should learn from.

You got to stand for something in your life...else you will fall for everything.....

Awaken Country men, Nation is above everything else.....



WORTHLESS

-While walking your path of expectations
I always wish to live up to you
I live with this thought every day and night
I search for the gods just to please you.
-Just one kind word, just one full hug,
would have been like the sun on my heart
What is it in me that you hate so much?
Tell me once,
I'm ready to make a new start.

-While carrying the burden of your hopes
This is what I have really found
No matter how hard I try
I can never make you proud.
And in an attempt make you feel so
I lost my vision, I lost my sound.
-The point I'm trying to make at last
When I shall be present only in your past
And if ever I may come in your thoughts
May be, then you might realise my worth at last.

THE FIRST TIME I HELD MY DAUGHTER

Last nine months felt like a lifetime.
And now my heart has started racing against
time.
Every instant anxiety, nail biting and fear
As the delivery moment was coming near.
Out of the blue a cry broke through.
My heart skipped a beat and I started quivering in
my shoe.
Suddenly I realized my angel has arrived.
And I was overcome by the joy I felt inside,

With a blink of an eye all my worries stepped
aside,
When a nurse stepped through the door with my
daughter wrapped tight.
I couldn't stop myself and took her in my arms.
Inside there was a storm, but outside I was so
calm.

Moment I took my daughter in my arms,
Just with her cute look I got so charmed.
God has answered all my prayers
My happiness couldn't be described
And my eyes got filled with tears
Not only are you the most beautiful child,
with a pretty little face and such a cute little smile.
Shiny little curls and tiny blue eyes
Your rosy red cheeks, so sweet as pie
Small hands and tiny little feet's
So soft and gentle like a heavenly breeze.
An angel has come to my humble abode
It's a promise my sweetheart, I will never let you
weep.

O God I Bless my daughter and bless this day.
Always smile upon her, that's all I say.
Teach her to follow in your footsteps.
I ask for nothing more and nothing less.

My daughter! There's a journey that awaits you.
Along the path of learning and growth,
Sometimes blessings and sometimes misfortune
No matter what you come across
Every step of the way I am right besides you.
Always I'll grab you by your hands.
And never ever I will give up on you.

Vishwas Pandita
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BACKACHE

Recipe for pain

Backache probably is the most common reason for people to miss work or to go to the doctor. It may occur suddenly due to an injury, or slowly due to bad posture, obesity or lack of exercise. Dependence on computers and odd working hours is these days a necessary evil and a major cause of backache. Surgery is seldom necessary to treat a backache, with only about 20 percent of back pain related to serious causes, such as a herniated disk.

There are many things you can do to help yourself and to prevent a recurrence of the problem. This article provides ideas on how to treat a backache, but you should go to the doctor to evaluate your condition if your back pain doesn't improve after 3 days, or if the pain is so bad you cannot get out of bed.



Acute Backache

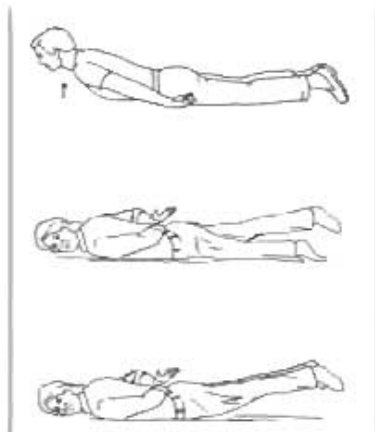
1. *Maintain a good position for your back while lying. The best position for your back is on your side with the knees bent and a pillow between the knees. Another good position is on your back with a pillow underneath your knees.*
2. *Get up and walk about for at least 30 minutes after lying down for a few hours to prevent your back from stiffening up.*
3. *Alleviate the pain with over-the-counter pain relievers. If pain continues, see your doctor, who may prescribe a non-steroidal anti-inflammatory or a muscle relaxant.*
4. *Apply ice if there is swelling. Wrap an ice pack in a towel and apply it for 10 minutes every 2 hours.*
5. *Hold a hot water bottle on your back if there is no swelling. Apply the heat for a maximum of 15 minutes every few hours. Taking a hot shower or bath can also help lessen a backache.*

6. Lie on the floor and try various techniques for relieving a backache.
Position a tennis ball under you so that it is touching the problem area. Roll on the ball slowly, until the pain subsides.
Bend your knees and rest your ankles and calves on a chair.
7. Stand and sit with a relaxed but erect posture. This puts less stress on the back.

Chronic Backache

1. Buy a good supportive mattress or place a sheet of plywood between the box spring and the mattress to prevent any sagging.

2. Ensure your car seat or office seat is supportive on your back. You should be able to feel the back of the seat against your lower back near the waist. Put the seat in a position where your legs are slightly bent when you push down on the pedals.



3. Exercise to increase muscle tone and lose extra weight that can be putting a strain on the back. Warm up your muscles and loosen up before any exercise.

Start by walking briskly and doing gentle strength

training with weights. can help treat a backache. exercises are very helpful.

Go to a physical therapist who can design an exercise program for you.

Yoga, Pilates and swimming

Simple core strengthening

4. Wear flexible-soled supportive shoes that are a good fit. The heel should be no more than $\frac{3}{4}$ inch (1.9 cm) high.

Warning

Staying in bed for more than 2 days can be enough to weaken the back muscles and impede the healing process.

Any associated weakness or numbness in limbs should not be ignored. Consult your doctor.

Dr Sanjay Dhar

E-mail: drsanjaydhar@gmail.com

Editor's Mail

Dear Sir,

I am providing you with two of my Poems. Please go through these Poems and provide me your valuable feedbacks. Also I have attached my photographs as asked. It will be an honor to have in your feedbacks and to get aligned with you.

Regards;
- Vishvas Pandita

My dear Raina Sahib,

Namaskar. I deeply appreciate the sincere effort you have put-in in expressing appreciation as well as gratitude to Shri Balasaheb Thackeray for all he did for our community during the times when we were facing crisis. He along with Shri Sharad Pawar proved to be God's gift to our community. When no one from the state or the central government even moved their little finger, these two gentlemen came to our rescue. They proved to be real friends indeed.

Our community will not be able to repay in any form the gratitude we owe to Balasaheb Thackeray and also the education department of Maharashtra government. It is indeed sad to realise that thousands of youngsters who owe their careers to Maharashtra and Balasaheb have in no way expressed their gratitude in a manner it should have been done. It is high time they do so in some form or the other.

At the end I once again express my sincere thanks

to you for all the tributes you have paid to Shri Balasaheb on various pages of latest Milchar. That he deserved all this appreciation is only an understatement as he deserved much more than this from our youth as Balasaheb has been the architect of their careers wherever they are.

I am also grateful to you for publishing the photograph of CMS High School I had sent to you.

With very kind regards,
- T.N.Bhan, Borivali

Dear M K Rainaji,

Namaskar

Thank you for being so considerate to e-mail me the response in question of the article Nava Durga.

Being your self a prominent Kashmiri author, writer and an editor; what so ever is good for maintaining the highest norms of the Milchar Journal, may be done in this regard. In future such things should not happen, where the original work of any author/writer is being utilized for writing the articles, in their names.

Mr. Tikoo has just developed a story, which has nothing to do with it. He has tendered an apology and that is all.

Regards;
- Chaman Lal Raina

Dear Mahraj Krishen,

It was nice speaking with you last evening. After you hung up, the fact that you had relinquished the editorship of Milchar suddenly soaked in. If i say it saddened me, it will not be an exaggeration. It happened a second time. Earlier, you had started the e-journal, Harvan. It was a good experiment and i had come to associate with it because of you. Unfortunately, Harvan, in spite of its quality, ran a short life span. When it sopped, there was a feeling of loss, not sadness. I was sure you would return. You did as the editor of Milchar, and brought your expereince and skills to make it a presentable magazine. I am sure your successor will leave no stone unturned to carry on the good work. But every editor gives his personal touch to a magazine and if the readers have got used to it, they will miss it for a long time. I certainly will miss you. I am sure you have compelling reasons to take this step. I wish you good cheer. Hope we will not cease to communicate.

From old habit i am sending two attachments to you-- a poem and a report on a Medical Camp i held in Jammu. I hope you will pass them on to the new editor. I do not have his email/address. i am also attaching a different picture of self in place of the one you have been posting on my write ups. Happy new year.

Regards;
-KLChowdhury

NUPTIALS

1. Siddharth Grand Son of Smt. Roopa Ganju & Late Sh. P N Ganju & S/o Mrs. Usha & Mr. Satish Ganju of Bandra, Mumbai got married to Preeti D/o. Mrs. Nirja & Mr. Vijay Kaul of Jammu on 27th October 2012 at Jammu.
2. Deepak Grand Son of Smt. Sarla Jalla & Late Shri. Somnath Jalla and S/o. Mrs. Vanita & Mr. Subhash Jalla of Ghatkopar - Mumbai got married to Manisha D/o. Mrs. Veena & Mr. Deepkrishan Makroo of Delhi on 2nd November 2012 at Delhi. Yegneopavit Ceremony was held on 1st November 2012 at Delhi.
3. Dr. Priyanka D/o. Smt. Indira and Shri. S. L. Kaul of Dahisar got married to Ankur S/o. Smt. Babli & Sh. Ashok Raina of Jammu on 2nd November 2012 at Jammu.
4. Kunal S/o. Mrs. Kusum & Mr. Tej Krishen Hakim of Vashi, Navi Mumbai got married to Hima D/o. Mrs. Asha & Mr. Chandresh Dani on 29th November 2012 at Mumbai.
5. Aditya Grand Son of Late Smt. Jaganrani & Shri. Jagarnath Bakshi and S/o. Mrs. Rajni & Mr. Ramnarain Bakshi of Andheri - Mumbai got married to Smriti D/o. Mrs. Kanchan & Mr. Janardan Sekhsaria on 9th December 2012 at Mumbai.
6. Swati Grand daughter of Smt. Mohanrani Raina and D/o. Mrs. Nirja & Mr. T. K. Raina of Koparkhairane, Navi Mumbai got married to Vineith S/o. Mrs. Usha & Prof. (Dr) P. L. Koul of Jammu on 12th December 2012 at Jammu.
7. Vishal S/o. Smt. Sonia and Shri. M. K. Raina of Vasai with Shaweta D/o. Smt. Santosh & Shri. L. N. Kaul of Kanpur on 24th Jan. 2013 at Delhi.
8. Rohit S/o. Mrs. Bimla & Mr. Roop Krishen Bhat of Andheri- Mumbai got married to Tanvi D/o. Mrs. Manisha & Mr. Dhananjay Joshi on 1st February 2013 at Mumbai.
9. Diya D/o. Mrs. Veena & Mr. Anoop Kannaw of Andheri - Marol got married to Mr. Nandan S/o. Mrs. Lata & Mr. Nilratan Sarkar got married on 6th February 2013 at Mumbai.

K.P.Y.F. (Ath-Rot)



मिलुच्चार

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