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Message from the President - M.L.Mattoo

Between Ourselves

Namaskar.

Kashmir Shaivism Seminar: As an invitee, I had an opportunity to attend a two-day International Seminar on Kashmir Shaivism at New Delhi on 28th and 29th October. The Seminar was inaugurated by Union Minister Dr. Karan Singh. Many national and international scholars and philosophers paid tributes to the world-renowned Shaivite scholar Swami Laxman Joo. Shri I.K.Raina, Secretary of the Trust met me and requested KPA to book a room for Swamiji's Ashram in our 'Sharda Sadan' for their activities which they would like to start in Mumbai. Request is being considered.

We deeply mourn the sad demise of Karamyogi Shri Mohan Lal Bradoo, who breathed his last on 15th November 2006 at Mumbai. KPA extends its deep condolences to the bereaved family.

Hawan at Jammu: As you are aware, Pt. Prem Nath Shastri Sanskriti Shod Sansthan, Jammu, arranged hawan at Kashmiri Pandit Sansthan centres in different parts of India and the last 108th Yagya of Maha Chandi was performed from 3rd to 5th November 2006 at Udaiwala, Jammu for the unity, welfare and prosperity of world community. On 3rd November, there was Kalash Shobha Yatra which moved around and through all the migrant camps. Kashmiri Pandits' Association, Mumbai had the largest participation (outside the State) on this event. Those present, apart from myself, included Shri Virander Takoo, Shri Chand Bhat, Shri Vijay Raina (Military Road, Andheri) and Smt. Raina (Malad). Shri P.N.Takoo was present on behalf of his organisation at Jammu. Shri Omkar Nath Shastri invited me, as President of KPA Mumbai, to perform the Hawan on 4th & 5th November. Shri P.N.Takoo participated in the same on 5th November. To me, it was my first experience as a participant in a congregation of such a magnitude where about 4000 devotees were present. Daily Bhajan-Keertan by various KP Swamijis from different Ashrams of Jammu reminded us as if we were in Tullamula.

J&K State Congress Migrant Cell Convention: A Convention was organised by J&K State Congress Unit's Migrant Cell on 7th November 2006 at Jammu to submit a memorandum on the plight of migrants to the Chief Minister Shri Ghulam Nabi Azad. On behalf of KPA,

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Editorial - P.N.Wali

Standard Puja Ritual

Next month we will have the all important festival of Shivratri. We look forward to it for the whole year. It is our greatest religious festival. It is our most important social event. It is also a cultural event. We relish it. We enjoy it in our own individual way. It is interesting that every family has its own tradition in observing it. The same sequence of events, the same manner of Puja, the same dishes to be prepared, are followed through generations in each family.

What crossed my mind during the current festival was the text of the Puja we perform on this day. Back in Kashmir our kul-guru would come to perform the Puja. It was a tough job for him to visit all his Yajmans in one night, yet he would try to make it. This of course is history by now. We cannot afford the services of a Guruji, when very few are available. Most of the centers do not have even one person to do the job. Then think of those living in different parts of the world and would like to perform the Puja. How to do it? Depend on self help. The written Shivratri Puja is available. The first such book was published by Jotshi Prem Nath Shastri more than fifty years back. This makes it easy. We have now even audio tapes available. Since last year I found a very good version made available on the net by Satisar Foundation, Jammu (www.satisar.org). It is a very nice job done.

Are our Pujas standardized to lend themselves to mass circulation and publication? Fortunately they are. Do not think that these always were. There was a time when individual variations existed between Guruji gharanas. It was in the early years of last century that a scholarly person named Pt. Keshaw Nath made an effort to standardize the text of ritual Pujas we perform. He had them printed for use of the Guruji community. Thanks to him, the standard versions are available. The Navid Mantra is the same whoever performs it and so are the Shivratri Puja and all other Pujas we perform. Earlier publications were in Sharda script meant for use of practising Gurujis. Laymen generally did not know the script and had therefore less access to these books. Again credit goes to Jotshi Prem Nath

It was in the early years of last century that a scholarly person named Pt. Keshaw Nath made an effort to standardize the text of ritual Pujas we perform. He had them printed for use of the Guruji community.

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Reaching Out - S.P.Kachru

WORD ly WISE

By merely hinting his intent to resign from the council of ministers, a senior minister not just caused a mini tsunami, what he actually provoked was nothing short of outrage. Infact it would be insensitive and in poor taste to speak of a wave of outrage in this connection which may or may not have struck as a flood of letters to various newspapers & mad rush of coverage by various TV channels.

bomb tests appear together on one & the same title page of a newspaper ? Why do inflation trends develop into forest fires in the economy pages while the prices explode in the advertisement section ? Does it not injure anybody's feelings when unsuccessful or out of form sports stars

Once a statement is made, it can no longer be retracted, hence the word harms more easily than it heals.

Usually it is simply a question of tact & consideration to prevent a heavy duty faux-pas as cited above. The problem, including the politician's blunder, is that even though the originator may not have the intention to cause any harm, an expression can easily injure the feelings of an audience or listeners. Once a statement is made, it can no longer be retracted hence the word harms more easily than it heals. Although it is commonly said that Time heals all wounds but we do not know as to how much we shall have to wait to recover from that insensitive derailment. On the other hand, we are witness to aggressive sales campaigns & advertisement blitz for new products & services etc. make an impact like a bomb dropping, is nobody outraged ? Why do Bomb threats, sex-bombs, bombing attacks & also the successful suddenly age or have the plague ?

I have no intention of either defending the politician or support the parallel pessimism.

Apart from extreme verbal lapses, there is common place neglect & thoughtless crudity - and downright good journalism, poetic licence and verbal sensitivity in day to day life. I would only like to raise awareness to the words, as they can be both, influential and injurious, at the same time. They are deployed, often so inflationally, that they literally lose their value; they are split and recomposed in unrecognizable connections, twisted, often subject to brute force, until such point as they fall from being acceptable fads to the taboo. Why should we disregard the word knowing well that it is surely a mighty instrument, the means by

(Continued on Page 27)

Obituary

Karamyogi Shri Mohan Lal Bradoo

Few men are destined to fight against all odds, raise their heads and hold them high. Shri Mohanlal Bradoo who was born on 27th September 1924 in Srinagar was one of them. He was the 4th sibling from a group of 6 brothers and one sister. His father Shri Maheshwarnath Bradoo was a Tehsildar in the outer provinces of Kashmir. His mother Janaki was in control (being the eldest housewife) of the day-to-day activities at the Bradoo family household located at Zaindar Mohalla in native Srinagar on the banks of the river Jhelum. At any given time, the existing joint family would have at least 40 to 50 people having dinner together. He did his basic education at Shri Pratap High School in Srinagar and he passed F.A. from S.P.College in Srinagar. He got married in 1945 to Ms. Mohini Kaul and unfortunately lost his father within a few months, at a young age due to a kidney disorder. All his life his father worked and spent the entire fortune on the well-being of his entire family including his brothers and sisters. As a result, on his demise his own immediate family were left to fend for themselves.

Realizing the urgent need of the family, Shri Mohanlal Bradoo, only 21 at that time, left for Rawalpindi to work as an accountant in a transport company. He could visit Srinagar only every six months and stayed alone away from the entire family. When the state of Jammu and Kashmir officially joined the Indian Union in October 1947, he decided to board the Dakota Army Airplane which was taking refugees from Kashmir to Delhi on their flight. Within the next three months he motivated most members of the family to move to Delhi. He was employed as a Supervisor in a transport company and based on his previous skills in accounts, he was able to learn the working of this trade. There were days he wouldn't have any meals and nights when he could not sleep, during the early years of his struggle in Delhi. However, influenced by the courage and determination of thousands of refugees who thronged the streets of Delhi, he gathered all his strength to

There were days he wouldn't have any meals and nights when he could not sleep, during the early years of his struggle in Delhi.

stabilize the financial situation at home. In 1951, with all his savings he constructed the first home for the Bradoo family at Shakti Nagar in Old Delhi. Once this base was established, he concentrated on his work and worked day and night towards understanding the problems facing the goods transport industry. His quest for progress drove him to the city of Mumbai. In no time, with the alliance of two partners, he started his own company called Amritsar Bombay Carriers in 1965. His enthusiasm and zeal for success influenced his youngest brother Mr. Ratanlal Bradoo whom he and his wife Mohini had raised as their own child. Ratanlal followed his elder brother and wanted to pursue the same profession. Mumbai, the city of dreams, the city which offered him this opportunity, saw him make tremendous progress. His company Amritsar Bombay Carriers grew by leaps and bounds and was well-known in the entire transport community. Although as the proprietor, he would reach his office at 7.30 a.m. before the entire staff arrived, he would reach home later than midnight. In fact, the entire childhood of both his daughter Rajni and son Anil went past quickly without much interaction or interference from their father. At work he was very modest, humble and friendly to all who came in contact with him. Many colleagues would come and spend time with him to get advice, seek his blessings and on many occasions take financial help in their ventures. He bought his first home in Mumbai at Sion where he lived between 1966 to 1972. In the year 1972 he moved to Chembur to his dream home Mohan Niwas where he lived till his demise.

His quest for progress drove him to the city of Mumbai. In no time, with the alliance of two partners, he started his own company called Amritsar Bombay Carriers in 1965.

Shri Mohan Lal Bradoo was very keen that his children should have the opportunity to pursue professional careers especially since he always regretted the fact that due to his circumstances, he could not pursue higher education himself. His daughter Rajni qualified as a lawyer (BSc., LLB, LLM–Criminal Law) and his son Anil specialized as a Consultant Urologist (MS, MCh, DNB, FRCS) in a field totally different from his father's profession.

The fact that he had only one son to take over his business, did not deter him from encouraging his son to follow his own dreams. He actively encouraged his son to go abroad and gain wider experience in the field of Urology. In fact, Anil accomplished his overseas higher specialty training in the U.K. and was appointed as a consultant Urologist at Glasgow, Scotland. On his visit to the U.K., Mohanlalji understood the difference in the quality of professional care and immediately on his return to Mumbai set off to construct a Urology centre in Chembur which would offer all the expertise in the speciality to benefit

our own citizens. He persuaded his son to come back and inaugurated Excel Urology Centre on Nav-Reh (Gudi Padwa) 3rd April, 1999. He actively encouraged his daughter-in-law Dr. Renuka Bradoo, who after her persistent hard work and performance was appointed as a Professor and Head of Dept. of ENT (Ear, Nose, Throat surgery) at LTMG hospital, Sion. He respected her professional commitments and gave her all the support that he gave to his son.

He was completely devoted to only two things in life; his work and his home. His only hobby was taking care of the plants and the garden which he would personally maintain. Being a self-made man, he would do most of the errands at home and would not hesitate to do the simplest chores like cleaning or washing. He also loved to arrange roses that he had grown throughout the house.

He suffered from a severe infection in one kidney due to stones and as a result he lost that kidney in 1972. Thereafter, he chose to practice yoga between 5 am to 6.30 am everyday right up till 2005 when he had to give it up due to bone disease. He was an extremely religious person and would perform most poojas at home and in fact after yoga would offer prayers in the small temple at home for half an hour. He loved to read and was an avid collector of the 'Bhawan's Journal' of which he often said "This is a magazine which never becomes outdated. You can pick up a really old issue and still learn something new from it". His love for his motherland, Kashmir made him build a small self contained house in Rawalpura which was completed in 1988. Alas, except for the house-warming ceremony, which he attended with his wife, he could never go back due to terrorism. He always wished his community Kashmiri Pandits would do well and never refused any help to the Kashmiri Pandits' Association. He would willingly contribute to any genuine cause and would donate generously. In fact, he was very keen to see the new project at Kharghar completed swiftly. He was respected by his entire staff, who could rely on him for the smallest of their worries. On his visit to the U.S. in the year 2000, he adopted the laptop with gusto and at the age of 76 was busy sending emails and surfing the net. He was extremely fond of his grandchildren and would go out of his way to meet their needs.

He always wished his community Kashmiri Pandits would do well and never refused any help to the Kashmiri Pandits' Association.

He was diagnosed of having cancer of prostate in the year 2003. He understood the limitations of the treatment and bravely continued to work regularly right till the end of 2005. The year 2006 saw him struggling with his illness but this did not prevent him from his work till the monsoon of 2006. He passed away on 15th November 2006 and is survived by his devoted wife Mohini Bradoo, son Dr. Anil Bradoo and daughter-in-law Dr. Renuka Bradoo, daughter Rajni

Dhar and son-in-law Jaikishan Dhar, his brother Ratanlal Bradoo and both his nephews Sanjay and Sunil who were working with him.

(Source: Bradoo family)

Shri M.L.Mattoo, President, Kashmiri Pandits' Association, Mumbai writes:
I was in Delhi when I heard about the sad demise of Shri Mohanlalji. It was really a shock for me. I knew he was ailing and I used to visit him occasionally, being my neighbour in Chembur. On his 10th-day, I came down to pay my homage.

As I knew Shri Mohanlalji (babooji fondly called), he was a real Karamyogi, a dedicated Philanthropist and an institution by himself. Right from the days of Parmeshwari episode in Srinagar, he took interest in the cause of Kashmiri Pandits through KPA. He volunteered to transport first consignment of relief material for KP migrants at Jammu Camps. Welfare of Kashmiri Pandits was at his heart since then. He helped KPA, Mumbai from time to time in every possible way.

Shri Bradoo was the first member of KPA who voluntarily donated Rs. 3.50 Lacs for Kharghar Project. He wished the Project to go through in shortest possible time, which was his dream, but did not live to see its completion. His departure has been a great loss to our biradari. May Almighty bless his soul.

Shri P.N.Wali, Editor-in-Chief of Milchar adds:
On 15th November 2006, the Kashmiri Pandit community of Mumbai became poorer by the sad demise of one of its stalwarts Pt. Mohan Lal Bradoo. Bradoo Sahib's has been long illustrious life from the by lanes of Zaindar Mohlla, Srinagar to Mohan Niwas at Chambur. Bradoo Sahib, besides exhibiting a high degree of human values epitomized high business skills and acumen, in which our people are often suspected to be not so high. Among the transport fraternity, he was respected for his decency and intelligence - a Kashmiri

Shri Bradoo was the first member of KPA who voluntarily donated Rs. 3.50 Lacs for Kharghar Project.

contribution to trade. He proved KPs can be as good in business as in other walks of life. Many a youngsters have taken the leap getting inspiration from him.

Bradoo Sahib helped number of persons not only in his extended family but even out side it to establish themselves. Whenever somebody was in need, he found sympathy and help readily forthcoming from Bradoo Sahib. Whenever the Biradari wanted help in any of its activities, he was willingly there. It is not surprising that he was awarded the Life-time Contribution Award by the KPA.

Bradoo Sahib had been taking keen interest in the activities of the KPA. He was very keen that we should own some land in Mumbai. Couple of years back, he wrote detailed letter to the President making a plea that KPA should go in for some land. This

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Sweet & Sour - T.N.Bhan

Remembering Shri Jagan Nath Dhar

In early forties, Europe in particular and the whole world in general was engulfed by the fearful flames of World War II. At that time a young ambitious man Jagan Nath Dhar, son of Pt. Raghunath Dhar of Vecharnag, Srinagar had just graduated from the Punjab University. That time his age was about twenty-six years. He then joined J&K Police in administrative department. The dull and sedentary desk job at the office did not suit his temperament. He wanted to be active mentally and physically. It was with this over-vaulting ambition, he joined the Royal Indian Air Force sometime in 1942. He was commissioned and stationed at Kohat, now in Pakistan. At Kohat, he and Mr. Aspee Engineer developed an inexplicable rapport between themselves. Mr. Engineer was his guide, and friend. Aspee later on rose to the rank of Air Marshall. As a Flt. Lt. of the Royal Indian Air force, Mr. Dhar saw action during the second world war, but his heart belonged to Kashmir valley. He would miss his ancestral hometown Vecharnag. He would visit Kashmir during a sabbatical. Whenever he was in Kashmir, he would visit my home at Karan Nagar and spend sometime with my father Late Shri Gobindji Bhan who happened to be his cousin. Whenever he came in Airforce uniform, he looked more handsome and smarter than a war hero of a Hollywood movie. Many years later when I saw the movie 'Farewell to Arms' starring Rock Hudson, I thought of my uncle in his young days of early forties who was more impressive than Rock Hudson!

As a Flt. Lt. of the Royal Indian Air force, Mr. Dhar saw action during the second world war, but his heart belonged to Kashmir valley. He would miss his ancestral hometown Vecharnag.

Later on World War came to an end and India got independence in August 1947. Officers of Royal Indian Air Force were given option by the government that they could continue in the Airforce or join the department of Civil Aviation of India. Mr. Dhar opted for the Civil Aviation. During his tenure in this department, he held many important and strategic assignments.

In October 1947, Kashmir valley was invaded by Pakistani tribals called Kabailis. They unleashed havoc wherever they set their foot. In Srinagar there was absolute chaos. Maharaja Hari Singh, was holding his annual Dassera Darbar on 24th October which turned out to be the 'Last Darbar' as the Maharaja left Srinagar for Jammu at the midnight

of 24th-25th October, never to return. He settled in Bombay where he expired in Feb./March, 1961. The entire valley plunged into darkness as the raiders had reached Mohra and damaged the power station, which supplied electricity to Kashmir valley. It was at that time Indian government came to the rescue of the people of Kashmir by sending troops to fight back the Pakistani raiders. Srinagar Aerodrome assumed a lot of importance at such a moment of crisis, as it was the only airport where Indian planes could land carrying soldiers and supplies. Mr. J.N.Dhar was designated by Government of India to supervise the operations at Srinagar Aerodrome. His first-hand knowledge of the surroundings of the Aerodrome was an added advantage to his functioning at such a crucial stage in the history of the country.

While he was posted at Srinagar Aerodrome, he managed to visit us at Karan Nagar. My father was very fond of his cousin. He held him in high esteem for being a self-made man. That evening my father and Mr. Dhar kept on talking for a long time. He was describing to him the experiences he had during the war. As it was quite late in the evening, my father asked him to stay on for dinner. He agreed to do so. After dinner my old aunt Kakni asked him how he would go back to the Aerodrome where he was on duty. He replied, "I came by a car and I shall go back by the same car." She then said, "You had dinner. What about your driver? Did he have something to eat?" "But my dear Kakni, I do not have a driver", he said. "But you say you have come by car. Every car has a driver. How come you do not have a driver for your car? I am utterly confused", She said with surprise and confusion reflected from her visage. "I have been driving here myself", Mr. Dhar told her. "My God, while going back please be very careful. The roads are deserted. There are stray dogs around, who keep on barking all the night. Please drive slowly. I hope the lights of your car are working so that you can see the road clearly etc. etc." Mr. Dhar kept on listening to her with rapt attention. Not even once during their conversation did he give her the feeling that he was not taking her advice seriously. Instead he gave her the impression that he was taking her advice seriously, and he made her feel that she was giving him valuable advice, which was good for him.

To a young man who had piloted planes during the World War II, driving a car would be a child's play. But he accepted an elder's advice with all the humility. That was the care and concern felt by elders for young people those days and the younger generation reciprocated by giving due respect to their elders.

Out of love and affection my aunt had so much genuine concern for a young man. To a young man who had piloted planes during the World War II, driving a car would be a child's play. But he accepted an elder's advice with all the humility. That was the care and concern felt by elders for young people those days and the younger generation reciprocated by giving due respect to their elders.

(To be continued)

Mysticism & Religion - Chaman Lal Raina

Khetsi Maawas – A Philosophical Interpretation

When we turn the pages of the *Nilamata Purana*, we come across a very beautiful expression of *Vitasta*. Vitasta or 'Veth' is the main river of Kashmir, but the same Vitasta is the Mother Goddess Parvati incarnated as a great water resource in the Valley of Kashmir. The word 'Sati' is the grand expression of the *Purna–Prakriti,* as described in the *Sankhya* philosophy and the *Kashmir Trika Darshan* known popularly as 'Kashmir Shaivism'. The philosophic ethos of the Kashmiri Pandit heritage is linked with the *Vedic Mandalas* and the *Agamic Yantras*, firmly based on the hard bed-rock of the *Shaivistic thought* and *Shakta Tantras*. So our journey to the spiritual consciousness goes through rituals which carry the *Vedic Mandalas* and the *Agamic Yantras*.

Ancient Kashmir has viewed nature as a spiritual boon to humanity. This has subscribed to many festivals, many fairs and many rituals. Here I shall try to explain the symbolic meaning covering the philosophic interpretation of the 'Khetsi-Maavas' in Kashmir. Khichri is called as '*khêtsûr*' in Kashmiri language.

KHICHRI IS THE SYNTHESIS OF THE BRAHMAN OF THE UPANISHADS WITH THE PRAKRITI, AS DEFINED IN THE KASHMIR TRIKA PHILOSOPHY, READ WITH THE UNADI VRITTI - COMMENTARY ON THE DARSHAN SUTRAS.

Why Khichri? Khichri is prepared with rice and *Moong,* known as 'phaseolus mungo' in English. The Sanskrit word for rice is 'Akshat'. Rice is, therefore, the boon from the Divine, for our sustenance -the life force. Whatever we eat for maintaining our *Prana*/life-force need to be offered as the *Naivedy*/offering to the Divine. This is the general Hindu way of life. There is reference available about *Mudga/Moong/* mông in the Yajurveda. When we pray *Shiva* as *Pashu Pat* , we ask Him to give us plenty of cereals including 'Moong' as well. Moong is with the greenish color, which is the manifestation of *Shakambari Devi,* as revealed by *Mahamaya* Herself in the *Uttar Charitra* (3rd episode) of the Durga Sapta Shati. *Akshat* is *Purusha*/ Absolute Truth of the *Sankhya Darshana* and *Moong* is manifested *Prakriti*. Khichri is the synthesis of the Brahman of the Upanishads with the Prakriti, as defined in the Kashmir Trika Philosophy, read with the *Unadi Vritti* – commentary on the Darshan Sutras. This is known as the *Shiva-Shakti Tattva* or *Shiva Shakti Eka Roopini* in the

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Justice 4 Priyadarshini - Indu Jalali

JUSTICE AFTER ALL

Priyadarshini Mattoo, my friend, was a girl full of zeal and zest for life. She was a face in the crowd and no one could miss her in the crowd. She was strikingly intelligent. Loved music, in fact she lived music, played guitar and loved animals too. She could not bear to see injustice and that is the reason that she chose Law as her career. She and I were studying together at Presentation Convent Srinagar.

I was in Indore and through papers I came to know about the tragic death of Priya. When I was reading it, I couldn't believe that she was the same girl. I felt numb for sometime and thought how could God take her ? She was so young and pretty, she had yet to see the world. This was one of the most painful day of my life and then interacting with her grieved father was another jolt. With the support of PK, we did lot of hue and cry over the lower court verdict, but it was of no use. The struggle started now. We approached everyone from CBI to various politicians, NGOs and bureaucrats for filing a petition in the Delhi High Court. No one listened. Time came that we lost all hopes about anything happening in this regard, but it was uncle (Priya's father) who stood firm like a rock and kept on pursuing the authorities. At times I used to wonder if at all we will get justice, but then looking at him, I used to get the motivation to bounce back.

Condemning the threat on the life of Priyadarshini Mattoo case campaigner Indu Jalali, Kashmiri Pandits urged Uttar Pradesh Chief Minister Mulayam Singh Yadav to ensure the safety of the woman and her family, who reside in Ghaziabad district.

When the Jessica case came up, we saw what public support could do. I along with a few friends in US decided to do something similar in Priya's case and that is how the 23rd July 2006 Rally came about. Ater that for two months, I followed the case daily with the CBI councillor, our councillor Mr. Wali and in the court. From 10.00 in the morning to 2.00 pm, I used to attend court and after that I would attend my office till 6.30pm. Again in the late evenings, I used to attend the sessions with the councillors discussing next days strategy and around 10.00 -10.30 pm, I used to move to my place to take care of my family.

For two months it was crazy. I had no time for myself and then the verdict came. You cannot imagine my feeling. I again felt numb that has it really come in our favour?.At

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Stories for Old & Young - M.K.Raina

CAPTIVE MINDS

Prakash wiped the condensed vapour from the window glass and set his eyes on the courtyard. Outside, everything was covered with a white carpet. After a long dry spell, there had been a heavy snowfall the day before. It was eleven in the night but there were no signs of sleep in his eyes. He looked at the trees outside, which, with snow on their branches, looked like white ghosts. As soon as he turned to retire to bed, someone knocked at his door.

Prakash's sister Jyoti compassionately glanced at her brother but could not move her lips due to the fear of her father.

It was his friend's mother who informed him that there was a phone call for him. He came into the drawing room and received the call. One of his relatives informed him that his brother was critically wounded and had been hospitalised.

On reaching the hospital, Prakash came to know that Kishore had been found lying in a pool of blood in the corner of a public park. A passer-by had reported the matter to police, who arrived immediately and carried him to a nearby hospital. Someone in the hospital recognized Kishore and informed his relatives.

Prakash's parents were already in the hospital. Kishore was in the ICU. A few police officials were present there noting down some information from Ram Lal, Kishore's father. Their attention got diverted when they saw Dr. Hafeez coming out of the ICU. They gheraoed him and asked him about the patient's condition. The doctor himself was not sure. According to him, Kishore was still in a critical condition and nothing could be said with certainty till his CT Scan was done. The doctor left the place in haste, keeping Ram Lal and his family guessing. Prakash was standing in a corner, not daring to ask anyone about his brother. Ram Lal did not look at his face, nor did Sumitra, Prakash's mother. Prakash's sister Jyoti compassionately glanced at her brother but could not move her lips due to the fear of her father.

Prakash was calmly biting his nails and looking through the glass window at his brother who was still lying motionless on the bed inside the ICU. He was being prepared for the CT Scan. Both His hands and his right foot were bandaged. There was still some oozing from his head, which was reportedly having a deep wound. Kishore seemed to be in pain, apparently not being able to move his limbs. Prakash was moved by the sight and his eyes were full of tears. Kishore was his younger brother and Prakash still had a soft corner for him. It was after a long time that he had seen his

brother again.

Prakash had been thrown out of his home about two months back and his parents had severed their relations with him. His eyes were wet, partly for his brother and partly for the ill treatment he was receiving from his parents, especially his father. There was nobody to console him. The series of events that ultimately led to his expulsion from his home, flashed before his eyes and he was lost in the bitter memories.

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It was a cold winter night. The big clock on the wall struck eleven. Prakash got restive. Kishore had been out of his home since morning, presumably gone to one of his friend's place for studies. But a friend of Prakash had informed him that he had seen Kishore and his friends gambling in a club. Prakash thought if Kishore was not put on the right path now, it might be impossible to stop him from ruining his career. He cared a lot for his brother and wanted to get him out of the bad company.

Soon the big gate of the courtyard opened slowly and Kishore came in. As soon as he entered the hall, Prakash wanted to know where he was coming from. Taking Prakash's words to be very offending, Kishore shouted at him, telling him it was none of his business to ask him questions. This infuriated Prakash and, in a fit of anger, he slapped Kishore. There was a great commotion. And at that very moment, Ram Lal, who had been on a business trip to Delhi, entered the house unexpectedly. On seeing him, Kishore started crying loudly as if in acute pain and expectedly, drove his father's attention towards him. On enquiry, Kishore told his father that he was studying at his friend's place and Prakash was falsely implicating him. Sumitra was reluctant to accept his story as wholly true, but Ram Lal believed that it was. Prakash tried to tell his father the factual position, but he was ridiculed and asked to mend his own behaviour. Ram Lal had a feeling that Prakash was jealous of Kishore and was bent upon giving him a bad name. To confirm the truth of what he had said, Kishore phoned his friend and asked him to tell his father that they were studying together. His friend did the same. Now Ram Lal lost his temper. As soon as Prakash opened his mouth to say something, Ram Lal shouted at him and in a fit of anger,

Prakash tried to tell his father the factual position, but he was ridiculed and asked to mend his own behaviour.

lifted his stick high, in an attempt to hit him, but the stick fell down from his hand and he collapsed on the carpet.

The situation had changed now. Everyone was shocked. They got up to attend to Ram Lal. Prakash lifted him with the help of his brother and laid him on the bed. Sumitra rubbed his soles while Jyoti, his daughter, the youngest in the family, slowly moved her hands on his forehead. There was no doctor living nearby and at this hour of the night, it was impossible to summon one from elsewhere. Prakash called up his family physician Dr. Jalali on phone and told him about the

incident. He prescribed some treatment, and the situation was controlled from getting worse.

The half burnt fire-wood was emitting a lot of smoke in the fire-place. No one had paid any attention to that. When the temperature in the room came down, Jyoti gathered her wits and blew hard at the firewood. The fire came to life with a steady flame and its warmth spread around in the room. Ram Lal was feeling better now. He looked at his wife apologetically as if asking for forgiveness. Sumitra was moved and tears ran down from her eyes. She held his hand firmly and whispered into his ear, "We don't want any thing of that sort again. For God's sake, why can't you do everything patiently and peacefully?"

Next morning, Dr. Jalali examined Ram Lal. He had suffered a mild stroke and was now out of danger. Dr. Jalali prescribed some medicines and also issued necessary instructions to the family members. In a few days, Ram Lal was fit and fine but he continued not to talk to Prakash any more. Except for the love his sister had for him, Prakash was just like an outsider in his own home. Though his mother still had some love for him, yet she could not exhibit it openly for she was scared of her husband.

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Kishore was doing his graduation. Though he was not good at studies, yet he was very dear to his father. Ram Lal was very fond of him right from his childhood. Prakash was Ram Lal's first child but he never had a soft corner for him. He was said to have been born at an inauspicious moment, which, his parents were told, would bring disaster to them. Bad omens reportedly connected with Prakash's birth got somewhat confirmed when within two months of his birth, Sumitra lost her brother in an accident and Ram Lal suffered a heavy loss in his business. Though Sumitra was sad at the turn of the events, yet she did not totally consider these things as a consequence of Prakash's birth. She was not ready to consider her son to be an ill omen.

Right from his childhood, Prakash was sober and undemanding. He would bow his head and not talk back when rebuked by elders. He would not ask for anything, not even food when hungry. Ram Lal believed this to be his ego. He would always find fault with him. Sumitra was sure that it was not his ego, but the inborn politeness that made Prakash a different child. She often entered into an argument with her husband pleading for Prakash, but would fall silent when subjected to harsh words. Prakash would not lose temper even in the gravest circumstances. Whenever there was an argument between the two brothers, as is normal with all children, Ram Lal would always side with the younger one. On every small and big occasion, Kishore was given gifts of his liking whereas Prakash was always treated casually. But his mother was after all a mother, so she always kept some gifts aside for Prakash and warned him not to make a show of them. This would hurt him more because the gesture confirmed to him the fact that even his mother was terribly afraid of his father.

(To be continued)

Kashmir Imbroglio - Dr. Shiben Krishen Raina

TERRORISM IN KASHMIR: ORIGIN & GROWTH - 2

The first batch of Indian Army troops arrived at Srinagar airport immediately after the Accession was signed. On October 30, 1947 an Emergency Government was formed in the State with Sheikh Mohammad Abdullah as its head. The Army fought sustained battle with the tribals/Qabayilies and after several sacrifices pushed them out of the Valley and other areas in the Jammu region. (Earlier Brigadier Rajendra Singh, Chief of State Forces with a small number of soldiers at his disposal fought valiantly with the enemy and laid down his life in the process.)

Meanwhile, the people of Kashmir under the towering leadership of Sher-I-Kashmir were mobilised and they resisted the marching columns of the enemy. Till the arrival of Indian troops, it was mainly the Muslim volunteers under the command of Sheikh Mohammad Abdullah, who braved death to push back invaders. While the army pushed back the invaders, there were several instances where people put up a gallant resistance and stopped the advancing invaders. The most glaring examples of people's resistance were the martyrdom of Mohammad Maqbool Sherwani and Master Abdul Aziz, both staunch followers of Sher-i-Kashmir Sheikh Abdullah. Sherwani did not oblige the invaders when they enquired from him the route to Srinagar. Instead, he put them on a wrong track gaining time for troops to reach Srinagar from New Delhi. Somehow the tribesmen came to know about his tactics and nailed him at a Baramulla crossing and asked him to raise pro-Pakistan slogans. He did raise slogans but these were different. These were pro-Hindu-Muslim unity and in favour of Sher-i-Kashmir. Enraged by this, the ruthless tribesmen emptied their guns on him. The sacrifice of Master Abdul Aziz too was exemplary. The invaders who raped the nuns and wanted other non-Muslim women to be handed over to them, Master Abdul Aziz, a tailor by profession, held the holy Quran in his hand and said that they can touch the women only after they pass over his dead body and the holy Quran. The brutal killers did not spare him either.

The most glaring examples of people's resistance were the martyrdom of Mohammad Maqbool Sherwani and Master Abdul Aziz, both staunch followers of Sher-i-Kashmir Sheikh Abdullah.

On January 1, 1948 India took up the issue of Pak aggression in Jammu and Kashmir in UNO under Article 35 of its Charter. The Government of India in its letter to the Security Council said, "...Such a situation now exists between India and Pakistan owing to

the aid which invaders, consisting of nationals of Pakistan and tribesmen... are drawing from Pakistan for operations against Jammu and Kashmir, a State which has acceded legally to the Dominion of India and is part of India. The Government of India requests the Security Council to call upon Pakistan to put an end immediately to giving of such assistance which is an act of aggression against India. If Pakistan does not do so, the Government of India may be compelled, in self-defence, to enter into Pakistan territory to take military action against the invaders." After long debates, cease-fire came into operation on the midnight of January 1, 1949. Eventually, India filed a complaint with the UN Security Council, which established the United Nations Commission for India and Pakistan (UNCIP). Pakistan was accused of invading the region, and was asked to withdraw its forces from Jammu & Kashmir. The UNCIP also passed a resolution stating: "The question of accession of the state of Jammu & Kashmir to India or Pakistan will be decided through the democratic method of free and impartial plebiscite". However, this could not take place because Pakistan did not comply with the UN resolution and refused to withdraw from the State. The international community failed to play a decisive role in the matter saying that Jammu & Kashmir is a 'disputed territory'. In 1949, with the intervention of the United Nations, India and Pakistan defined a ceasefire line (Line of Control) that divided the two countries. This has left Kashmir a divided and disturbed territory up till now.

In September 1951, free and fair elections, as per the Constitutional modalities, were held in Jammu & Kashmir, and National Conference

With the advent of the Constituent Assembly of the State of Jammu & Kashmir representing the aspirations of the people of Jammu and Kashmir, the State became an integral part of India constitutionally.

party under the leadership of Sheikh Abdullah came into power. With the advent of the Constituent Assembly of the State of Jammu & Kashmir representing the aspirations of the people of Jammu and Kashmir, the State became an integral part of India constitutionally. After Sheikh Abdullah, Bakshi Gulam Mohamad, G.M.Sadiq, Mir Qasim, G.M. Shah, Mufti Mohd. Sayed and Dr. Farooq Abdullah ruled the State as Chief Ministers. Mr.Gulam Nabi Azad is the current Chief Minister of the State.

Though the governments ran smoothly over the years, continued instigations and arousing religious frenzy by Pakistan did not stop. The year 1965 saw a war between India and Pakistan claiming so many lives on either side. A cease-fire was established and the two countries signed an agreement at Tashkent (Uzbekistan) in 1966, pledging to end the dispute by peaceful means. Five years later, the two again went to war that resulted in the creation of Bangladesh.

(To be continued)

A Peep into the Past - P.L.Zutshi

RETURN OF THE BRAHMIN

The Brahmin from Kashmir has been caricatured time and again by historians and travellers alike as an 'anthropological' species. The interest has been to describe the population strains in the unique territory i.e. the valley of Kashmir, the Himalayas around and the associated natural grace and abundance of natural loveliness. The Brahmin featured specially for their erudite scholarship in theology, logic and philosophy combine.

Kashmir was an erstwhile 'lake' in geological times, which after drying and desiccation developed into the Vitasta valley and got populated by the Brahmin from the Shardian stock joining the original inhabitants, the Nagas and the like. In course of time after few millennia, Kashmir too turned into a territory of the rulers and the ruled.

The Brahmin knew well, that, the Self in relation with the environment constitutes the necessary element of knowledge of self and its persuits.

This 'Brahmin' from the Sharda-Desh is identified by the same definition and meaning as is offered in the Manusimiriti. Along with this given tag, these people tilled land reared cattle and were engaged, very seriously, in prayer penance and introspection. They thus constituted a strict socio-religious people interested in persuasion of Sanatan knowledge, which necessitated a search for the source of awareness. The Brahmin knew well, that, the Self in relation with the environment constitutes the necessary element of knowledge of self and its persuits. The song, 'vassudeva kutambkum' was already in air, along with the need and necessity of 'Gods' representing earth, water, fire, crop, rain etc. also recognized.

Foreground :

The Brahmin from Kashmir is none other than an offshoot of the parent stock of Indus Valley Civilisation. Age dating of this civilisational order being a scientific activity may as well get set by assessment of the pace of human evolution, genetics and by working back on the processes of initiation of the rich philosophy, which by no imagination could be a day's work. It is believed to be very deep in time and may have no match, however to the current inferences. We have at present no authentic data on the rate at which genetic changes take place, changing also the intellectual order of humans that responds to the growth order. From the earliest state of organized living to a reasonable level of maturity in thought processes, should without any doubt or exaggeration require a long period of

time. The recovery of clay figurine and seals from Harappa-Mohanjudharu sites, should be enough only to serve to the extent that 'Indus' people had begun to observe and think in terms of means and methods of engaging children. It is a branch stage for remote from the maturity level in thought processes and introspection. The human thought process where mind gets well organized such that the organized thought enters into the realms of being established, should take much longer time, not less than as a few millennia.

Ten thousand years B.C. could be the area of time when the Brahmin from lower reaches of Indus valley travelled north and along the river valley into Krishenganga-Karnah valley. This terrain including Afghanistan, Gandhar, Gilgit, Chilas later developed into ' Sharda Mandal' (Sharda-Desh). It thus developed into synonymous concept as Sharda civilization, backed up by Sharda language. Sharda language, as revealed later, is told to be having an edge over Sanskrit. The place 'Sharda' situated along the west bank of Krishenganga river environmentally turned out be a most suited place to build Vihars (Hermitages), temple complexes and the language. This place steals the honour of being designated as ' Sharda Peeth' or in real the seat of learning. We also know of 'Sharda University' where scholars used to gather for research and discourse.

We may be thus in a position to believe, even emphatically, that the full blown Sharda civilization descended into the Kashmir valley when the later had become completely habitable post desiccation of the Satisar lake. The flat fertile land was an invitation for labour, invitation for tilling and cultivation. It also appeared to be an abode secluded enough in the lap of Himalayas to pursue prayer and penance.

With the last phase of glaciations around ten thousand years B.C., began the Neolithic period and the end phase of 'Kerewa lake' sedimentation. Packed with event stories, Kashmir registers tectonic activity at intervals. And another rise of Pir-Panjal took place, close to the beginning of the last phase of Stone Age. With it, Vitasta had made its appearance as of now meandering through the broad flat valley. Looking over at the valley flat from the mountain slope, three prominent hilltops i.e. 'Hariparbat', 'Shankaracharya' and 'Khrew' appeared most picturesque and eye-catching.

The Shardian :

The small Brahmin population at Sharda in their long stay had in an option-less compulsive state, begun to appreciate nature in all its shades and nuances. A unique awareness and extraordinary perspective had already

The small Brahmin population at Sharda in their long stay had in an option-less compulsive state, begun to appreciate nature in all its shades and nuances.

dawned on these people. They had begun to recite nature and draw nectar out of it. "Who knows what was it before it was Naught?" This sentence caters to a train of expression. It necessitates to deliberate seriously on the 'nothingness' and create enough logic to live by until finality gets known. The Brahmin thus gets on to know, the hard way, the secrets embedded in and around the daily observation. The deep engrossment in nature of 'Space' 'Water', 'Heat', 'Air' & 'Earth' provided them with enough logic to confirm for good the importance to the objective world. This complete experience built the fundamentals of knowledge. The 'Vedic' verse thus rhymes out as an irresistible impulse in praise of 'Nature', its beauty and importance. The expression given to the details would never cherish an option. For the population, life at Sharda was *exiting* and *demanding.* Their daily chore in the intense cold turned to be tough and challenging but their pleasure unbound in search of an absolute attunement with 'Nature' 'Prakrati', they believed, was their only guide in search of knowledge frontiers. They adapted to it in full awareness and willingly despite the relatively harsh environment. They attended to a routine around Vihars and temples, the cattle and the fields, and made life to vibrate happiness in experience and an ultimate 'Joy' in living. The Brahmin packed his/her day with work of sorts which included making for the living and life. The habitat comprised a mud hut dimly lit with crude thatched roofing and of partially finished wooden frames and doors. The walls were plastered with mud both inside and out, yet sweeped clean with clay wash, which is bright and dense. The porch and the entrance were equally clean plastered with cow dung and clay. The courtyard was looking as an established space and as required by a peasant family. This style of life continued at Sharda for a few millennia with the Brahmin developing as a master of himself. Their faith in the philosophy that 'nature was the principal provider and it received back all that is left', was profound.

Word 'Sharda' got coined to connote a figurine of the 'Goddess' of knowledge and learning and hence the place where lived the people who pursued learning 'nature' with belief in it. The temple at Sharda was central and surrounded by vihars. It was designed in intricate geometrical pattern and a 'domal' frame, in accordance to the dome faces of the 'cubic' crystal of diamond. The temple was small yet with very thick and massive stonewalls. It had a low and well designed triangular arcade type entrance, intended to replicate Cosmos and thus also the universal oneness. It had as well a low stone terrace (*Parikrama*).

The temple at Sharda was central and surrounded by vihars. It was designed in intricate geometrical pattern and a 'domal' frame, in accordance to the dome faces of the 'cubic' crystal of diamond.

(To be continued)

Viewpoint - Shiben K. Kaul

The Stern Reckoning – Kashmir (3)

Politics has been a sort of political power scramble for J&K, plainly designed to make Kashmir valley the power center for appropriating it the licence of presiding and promoting its rule in the garb of Muslim majority politics - Courtesy Article 370. Over the period since 1948, it has only strengthened the growth of powerful Muslim precedence and overall domination of socio-economic, religious and political spectrum in the J&K state.

The prevailing scenario of disproportionate political power structures represented by overwhelming majority of Kashmiri Sunni Muslims including the bureaucracy and trader lobby has resulted in marginalisation of Shias, Gujjars & Bakerwals, thus reducing them to sectarian insignificance. Kashmiri Pandits (living in exile for last 17 years), Sikhs and non ethnic Hindus of Kashmir and the inhabitants of Jammu and Ladakh are reduced to insignificance and hostages to murky Kashmir politics.

Indian Polity is over-burdened by the compulsions of its domestic & vote bank politics and our valiant soldiers are over-stretched and over-burdened by the security scenario in Kashmir.

Political treatise of power corridors of New Delhi articulated over the period of around six decade has resulted in disastrous consequences. In 1948, Kashmir went half way to Pakistan and now the 'proxy war' has entranced Paki involvement more overt and dictating and damaging. Indian Polity is over-burdened by the compulsions of its domestic & vote bank politics and our valiant soldiers are over-stretched and over-burdened by the security scenario in Kashmir. There is little time and initiative to evolve an understanding, perspective, perceptions & policy framework on Kashmir. It is all adhoc and quick-fix approach to gain some semblance of peace in valley whatever the cost. Politically, India has been giving tacit support to the precedence of Sunni Muslims in the J&K state & in particular to the majority sect of Sunni Muslims in Kashmir.

The complexity of J&K as heterogeneous state is to be understood. Fact of the matter is that the diversity of Jammu, Kashmir & Ladakh are quite visible. Even in Pakistan held Kashmir, where Baltistan, Hunza and Gilgat reach central Asian borders, is ethnically and linguistically a different race. Rest of 'POK' areas are more or less a kin to frontier areas of Jammu province which is mostly hilly and having more

or less Gujjar, Pehari and Punjabi cultural roots and identity. These regions of J&K on both sides of 'LOC' are geographically, ethnically, linguistically, culturally and climatically different. Ironically, Pak occupied Kashmir 'POK' holds Kashmir credentials by name only as there is nothing Kashmiri about the people of that region.

If Pakistan decided to delink Baltistan, Gilgat and Hunza as 'Northern areas' from rest of 'POK', why be apprehensive, critical & skeptic to a serious exercise and debate in order to work out the desired and required political re-organisation in our part of J&K. There is always scope of reviewing & improving the governance as per the aspirations of the people, keeping in view the ground realities & exploring available options. After all, all the people in this state have a right to their ethnic identity,

After all, and as a matter of fact, KPs represent the other side of political opinion in Kashmir-crisis divide.

their culture and customs, their tradition and life-style so as to safeguard their civil societies and its identity in their regions. The destroyed secular structure in Kashmir valley, broad thrust of militarised terrorism in valley and pincer thrust in other regions of state and rest of India, and prevailing spectrum of discrimination, disparities & dispossessions in J&K state, esp. Kashmir valley in context of its religious minority, needs to be tackled at various levels by providing bold and pragmatic internal dispensation. The shrill political truth animating from Jammu and Ladakh regions for re-organisation of J&K state is a factual pointer in this direction.

Delinking the provinces of Jammu, Kashmir and Ladakh in the regional context in phases, is the most viable political arrangement; i.e. political re-organisation of the state in the given circumstances. It can be a sort of loose structural set-up or say loose internal federal set up of all the three provinces to begin with, and it will help to a large extent to decentralise Jammu and Ladakh from Kashmir-specific politics, problems and posers. The political dispensation is to be articulated step wise, so as to achieve specific objects & aspirations of its people in regional context over a period of time. Autonomous Hill council of Ladakh is a pointer in this direction.

Most importantly, the ethnic Kashmiri Pandits, i.e. the original inhabitants of Kashmir have to come up with serious urgency of exploring viable options of their return to Kashmir. Kashmiri Pandits marginalised through engineered absence from any political process and dialogue vis-a-vis Kashmir crisis, the status of Kashmiri Pandits in the given scenario can be evolved only after recognizing them as a '**Seperate Political Group**'. After all, and as a matter of fact, KPs represent the other side of political opinion in Kashmir-crisis divide. Keeping in view the designs of demographic manipulations pursued by both secessionists and Muslim political elite of Kashmir in the state, this ethno-religious minority has to initiate a workable solution to free itself, as hostages to so-called Kashmiri brand of secularism. KPs are not the fence sitters.

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From the pages of history - Dr. Satish Ganjoo

Satanic Holocaust of Kashmiri Pandits – 5

Hindu parents destroyed the beauty of their daughters by shaving their heads or cutting their noses and ears to save them from degradation. Any Muslim could jump on the back of a Pandit and take a ride. Mir Hazar - an Afghan governor, used leather bags instead of grass sacks for the drowning of Brahmans. Turbans and shoes were forbidden for them. The Saraswat Brahmans of Kashmir were also forced to grow beards and tilak was interdicted. The Afghans are now only remembered for their barbarity, brutality, ferocity, tyranny and cruelty. They thought no more of cutting of heads than of plucking a flower.

In this article, the author, Dr. Satish Ganjoo has detailed the systematic and satanic holocaust of Kashmiri Pandits over a period spanning centuries. The write-up is being carried in Milchar in instalments.

The Shahmirs, Chaks, Mughals and homicidal Afghans tore the fabric of society in Kashmir and left deep scars on it. When the Afghan oppression became intolerable, the Pandits turned with hope to the rising power of Maharaja Ranjit Singh. But they were suspected. The Afghan Governor, Azim Khan, confiscated their jagirs and imposed jazia on them. Eminent Pandits were brutally killed, humiliated and their authority was snatched. Nur Shah Diwani - a cruel Muslim official who was in charge of revenue collection, hatched a conspiracy in league with Azim Khan to eliminate the distinguished Kashmiri Brahmans. But this evil manoeuvre was exposed and a galaxy of Pandits saved. Pandit Sahajram, the Diwan, played a prominent role in the rescue operation.

Azim Khan had appointed Sukhram Safaya, Mirza Pandit and Birbal Dhar as revenue collectors. Birbal Dhar could not collect the required amount due to failure of crops. The atrocious Afghan governor browbeated Pandit Birbal to make the payment of one lac rupees. Rowdy and boisterous soldiers were sent to threaten him and other Pandits. Sensing the Afghan tsunami, distinguished Kashmiri Pandits called a backstairs meeting in which it was resolved to invite Ranjit Singh for the conquest of Kashmir and salvation of the Aryan Saraswat Brahmans. Accordingly Birbal Dhar and his minor son Raja Kak Dhar, secretly left for Lahore with a petition signed by the prominent Kashmiri Pandits through which an invitation was extended to Ranjit Singh to take over the Valley. When Azim Khan came to know about

these developments, he sent his soldiers to nab Birbal Dhar and teach him a lesson. But when these bandits met with no success, the cruel governor turned his guns towards the wife and daughter-in-law of Birbal Dhar. Both the ladies had taken shelter in the house of a trustworthy Muslim, Qadus Gojwari. Azim Khan asked Pandit Basa Kak to hunt down the innocent ladies. Basa Kak knew about the retreat of ladies but did not disclose it even after monstrous tortures and oppressive penalties. At last his abdomen was ripped open in the most barbarous manner and the dead body discredited - the most unfortunate and brutal crime against humanity in the civilized world. The poor ladies were also captured. Birbal Dhar's wife committed suicide by swallowing a piece of diamond. The younger lady was violently converted to Islam and handed over to an Afghan noble, who carried her to Kabul.

Nervous to the marrow of his bones and crazy with rage, Azim Khan tormented all those Kashmiri Brahmans whom he suspected to be in league with Birbal Dhar. Prominent Pandits were detained in a concentration camp at Nishat Garden and ferociously tortured. But on learning about the Sikh advances towards Kashmir, he lost all nerve and solicited instructions from Pandit Sahajram Dhar. The illustrious Pandit advised him to send off his ladies folk to Kabul. It was the only way to save them from the ignominious treatment. Sahajram himself escorted the ladies to Kabul and saved them from disastrous shame. Azim Khan himself ran away from the Valley, leaving the administration into the hands of his brother, Jabbar Khan. However, atrocious Afghans were crushed and the Sikhs annexed Kashmir. Some extremist Sikhs, including Phul Singh, endeavoured to knock down the mosque of Shah Hamadan, but celebrated Birbal Dhar, at a considerable risk to his own life, made them desist from this action. According to G.M.D. Sufi, "It is to the lasting credit of Birbal Dhar that when a deputation of Muslims headed by Sayyid Hasan Shah Qadiri Khanyari approached him to dissuade the Sikhs from the destruction of the Khanqah, he moved in the matter, used his influence and saved this historical structure from vandalism." It reveals the true personality and character of a distinguished Kashmiri Pandit.

Nervous to the marrow of his bones and crazy with rage, Azim Khan tormented all those Kashmiri Brahmans whom he suspected to be in league with Birbal Dhar.

During the Sikh rule in Kashmir, AD 1819-1846, the celebrated Pandits reclaimed their past glory and magnificence. They claimed back the prominent places of trust and honour. Cow slaughter was banned, temples renovated and the earlier wrongs rectified. The legendary Kashmiri Pandits received a healing touch after centuries of barbarity, ferocity and tyranny. But by the time, the Sikhs

conquered Kashmir in AD 1819, about nine-tenths of the population had become the followers of Islam. Out of the 10% Hindu population, a large number had migrated to the Punjab and other provinces. The Pandits in general belonged to the middle class while the upper and lower classes were dominated by the Muslims.

With the formation of Jammu and Kashmir State and establishment of the Dogra rule in 1846, Kashmiri Pandits were imperceptibly elbowed to the background. Administrators and officials were deputed from Jammu region. Though they enjoyed comprehensive religious freedom and social emancipation, political rights of the Kashmiri Brahmans were confined. On certain occasions, they even became victims of intrigue and suspicions. The vicious communal forces also turned their wrath against them. During the communal disturbances of July 1931, shops and houses belonging to the Kashmiri Brahmans were not only looted but also burnt. Three innocent Hindus lost their lives. This communalism in the state politics aggravated and magnified with the passage of time. It was fed for years with vicious communal propaganda and brainwashing.

After independence and accession of Jammu & Kashmir state to India, Kashmiri Pandits were pushed back to the barbarous Afghan era. They were given the sugarcoated doses of poisonous toxics. Article 370 of Indian constitution just reduced them to cipher and liquidated their population. Under the pretext of economic reforms, their jagirs were confiscated and distributed among the Muslim peasants. The administration of Sheikh Abdullah adopted malicious and pernicious approach towards the Saraswat Brahmans of Kashmir. They were taunted on one excuse or the other. Hindu temples were desecrated, looted and plundered. Minor girls of the community were forced to embrace Islam and marry the Muslim youth.

During the communal disturbances of July 1931, shops and houses belonging to the Kashmiri Brahmans were not only looted but also burnt. Three innocent Hindus lost their lives.

Sheikh Abdullah tried to create "Sheikhdom" for his dynastic rule in Kashmir. But his dreams were shattered when he was arrested in 1953 for anti-national activities. In 1958, he was released but detained again after three months under the Kashmir conspiracy case. However, the case was withdrawn in 1964 because of political reasons. But he was arrested again in May 1965 for his subversive activities and released in January 1968. Again, in January 1971, a ban was imposed forbidding him to enter the Jammu Kashmir state. This restriction was lifted in 1972.

(To be continued)

Editorial ... From Page 4

Shastri who published them in more commonly known scripts. Interestingly, the first Shivratri Puja he published was in Urdu script. That perhaps was the most commonly known script those days. The subsequent editions are in Devanagari script. In his book 'Karam Kand Deepak' all other Pujas are given. It has made life easier for those interested in making the Pujas as part of daily life.

What the Shastri Ji also did was to publish the 'Antim Yatra'. This gives the rites to be performed on the last journey. This year the text has been included in the Jantri itself. This is great help to those who like that ritual should be in our traditional way. It is so simple that any body can perform it. This text can also be given to the local pandit, who performs the rites our way. In the matter of death rites Shastri Ji had also compiled the 'Tenth-day Puja'. I wish this could also be made available to everyone. I also wish that Shastri Ji's son Shri Omkar Nath Shastri or some body else could codify the rites for the eleventh day also. This could be a great help

Ritual are part of social life and have to be kept in place for the sake of community-life irrespective of what spiritual significance they may have.

Reaching Out ... From Page 5

which we indicate our good feelings to one another, the way we inform, influence or impress others.

Factfully, words deserve attention, deliberate and scrupulous usage..... esteem for the word, its usage in strict diligence and in incorruptible inner love of truth, are indeed the precondition for the growth of the community spirit and humanity.

Khetsi Maawas ... From Page 12

Shakta Philosophy of Kashmir.

Why Maawas/Amavasya?

Amavasya is the combination of Ama+Vasya. *Ama* in the Vedic literature means to have or take with one's self. *Vasya* means to love, to rest upon, to lodge, to receive hospitably as a guest. The day is dedicated to ***Kuvera*** one of the forms of Lord Shiva, and the Guardian deity of the celestial treasure. Therefore, our ancestors thought it proper to receive the celestial treasure from Kubera, on the Amavasya Tithi, while offering Khichri, as it suits to the freezing cold of Kashmir.

This is the philosophic approach to celebrate the *Khetchi Mawas* with ritual. Rituals or '*Reeth*' in Kashmiri are developed, with the concentration on the spiritual significance on the sacred day. Every family has got its own *Reeth,* to invoke the Deity. That is the beauty of Hinduism in general.

Kashmiri Pandits in Diaspora celebrate the *Khetchi Maawas* with the same zeal and zest, as they would do it in Kashmir before mass migration took place.

Justice after all ... From Page 13

that time how I wished Priya was with us? Though we had won but I still felt something missing and it was her presence. From everywhere people were congratulating me. I wished Priya

could have achieved such laurels while being alive.

On the day, when quantum of punishment was to be decided, Justice Sodhi's wife Jyoti Sodhi along with her daughter came to the court room and sat right next to me. She held my hand and told me, "Indu, I have come here, not as Judge's wife but as a mother to support you. You are a symbol of true friend and I hope my daughter also becomes like you." This was indeed the most rewarding thing that I ever got from anyone.

I felt satisfied when the punishment came, because there would be no one else to suffer at the hands of Santosh Singh like priya did. After this, I have been indirectly threatened. I am not scared and wont deter. My struggle is still on, but let me say that without the support of my dad and my husband, I would not have been able to do anything for Priya. I owe this victory to them too. People from the biradari used to call my dad and tell him to stop me, as I was endangering their (my parents') life. But my dad's reply would always be "Thank you but I have full faith in my child."

Between Ourselves ...From Page 3

Mumbai, Shri P.N.Takoo, Shri Virander Takoo and myself attended the same by special invitation from Shri Chuni Lal Bhat, General Secretary of the State Congress Unit's Migrant Cell, and Shri Roshan Lal Raina, Member of the State Apex Committee for Migrant Affairs. The Memorandum was to look into the following:

1. Constitute a Committee to look into unemployment of Pandit youth.
2. Distress sale of property in Kashmir to be made null & void as done in Punjab, and encroachment to the temple lands to be vacated.
3. Rental for orchards occupied by security forces to be recovered.
4. Enhancement of cash-relief assistance.
5. Proper and hygienic housing to camp migrants.

Kharghar Project:

In response to our tender notice, we have received offers from 6 agencies. These were opened in presence of Shri J.L.Kak, Smt. Meena Wanchoo, Shri S.P.Kachru, Shri C.L.Raina, Shri S.Vaishnavi and myself. A comperative statement of the bids will be made by the architects. The 'D' day has come for pile foundation, which may start any time now. Let us put our efforts on fund collection which is very much required to start the work.

Shri M.L.Bradoo leaves us:

We deeply mourn the sad demise of Karamyogi Shri Mohan Lal Bradoo, who breathed his last on 15th November 2006 at Mumbai. KPA extends its deep condolences to the bereaved family.

Shri Mohan Lal Bradoo ...From Page 9

perhaps was one of the things that egged the association to a more intensive search. The result was Khargar land. He was the happiest person when informed about it. He not only came forward with substantial contribution but also took pains to be present at installation of the first pillar enclosing the piece of land. KPA will recount his enthusiasm for the project at all stages of the project. ✳✳✳

Biradari News

Biradari News

● **Susheela Dhar Educational Awards - A Report from Shri G.L.Dhar, Trustee, Susheela Dhar Charitable Trust:**

The subject awards for the academic year 2006 were as usual distributed among merit holders of 'Migrant Camp' schools in Jammu late October. Besides the individual Merit Certificates a sum of Rs.18,400/- was distributed among 22 awardees.

While all the six designated merit holders from each of the three schools (at Nagrota, Roop Nagar, Muthi and Purkhoo) qualified for the award, only two students from Mishriwala camp school made the grade – 1st rank holding in the class with a score of 70% and above.

We may venture here to state that since 2001, when the scheme was first instituted to enthuse young minds and promote competition – awareness about the awards among students and others concerned has increased year after year and a distinct improvement in performance is now discernable in all the schools covered by the scheme.

Lastly, at Nagrota, the undersigned availed the opportunity to inspect the water-cooler donated by this Trust in April last at a cost of Rs.25,000/- installed in the school premises and was happy to note the plaque on the unit prominently declaring this Trust as an associate of KPA Mumbai. The cooler has been well received and the Principal and the teachers commented that the camp residents nearby also drop in occasionally for a cold glass of water.

● **M.K.Raina's 'kénh nón, kénh són' - Review by Harmukh, Dehradun:**

This is another addition of short stories after 'tsók módúr' from the author. M.K.Raina is an emergent literary personality with accomplished art in Kashmiri language to bring it to the people lest it be altogether forgotten and lost. M.K.Raina is equally adept and thoughtful to keep the spirit of Kashmiri society alive as revealed in his first story 'naví zamànúk thúkû shúkúr'. For most, it may help to live a nostalgia for a short moment particularly for the joy of reading colloquil language. M.K.Raina uses his ability to blend pen and wisdom in a thoughtful presentation of yet another story in 'Zaan Ded'. We need to bring to the fore the classic values and the myths that stayed fresh untill 1300-1400 A.D.

● **Prestigious Oman Award for Vivek Wali :**

Vivek Wali S/o Smt. Sunita & Shri Vinod Wali and gandson of Smt. Sushila & Shri P.N.Wali (Editor-in-Chief of Milchar) bagged the prestigious award of **IT Prodigy of Oman** for the secod year in succession. Vivek still thinks that winning the first Zaan Quiz on which he was further encouraged by a personal cash award by that great teacher Pt. J.N.Kachroo, was an important milestone in his quizzing endevour.

Milchar congratulates Vivek Wali for the achievement.

Biradari News - contd.

● **Award for Nibha Wazir:** Symbiosis Institute of Business Management, Pune has awarded the Chancellor's Gold Medal for standing first in MBA (MC) 2004-06 to Ms. Nibha Wazir. The award was presented to Ms. Nibha by the Union Finance Minister Mr. P. Chidambaram on 2nd December 2006 at Pune. *KPA congratulates Nibha for the achievement.*

● **Annual Cultural Programme 2007:** The Annual Fund Raising function (Cultural Programme) will be held at Rang Sharda, Bandra Reclamation, Bandra (W), Mumbai on 31st March 2007.

● **AIKS AGM:** The AGM of AIKS and the AIKS Conference were held at Kashmir Bhawan, Kashmiri Sabha, Kolkata on 24th & 25th of December, 2006. All affiliates of the AIKS participated. The KPA was represented by its President Shri M.L.Mattoo.

● **Kashmir Exhibition Group, Mumbai:** KPA has received a cheque of Rs. 50,000.00 from Kashmir Exhibition Group, Mumbai for distribution as educational and medical assistance among various camp dwellers in Jammu. KPA thanks the organisation for putting their trust in them.

● **Kashyap Rishi Vihar at Ghaziabad:** KP Samiti, Sahibabad and Kashyap Rishi Sehkari Awas Samiti Ltd. held the opening ceremony of Kashyap Rishi Vihar, colony of KPs, Ghaziabad (UP) on 12th November 2006. Shri Hari Shankar Tiwari, Minister of Stamps, Govt. of UP was the Chief Guest. Special Invitees Shri J.N.Kaul, President SOS, Shri M.K.Kaw, President AIKS, and myself as President KPA were also felicitated.

● **Kharghar Donations:** Following donations were received for the the Sharda Sadan:
Shri R.K.Fotedar - Rs. 11000/-
Shri Ram Krishen Fotedar - Rs. 10000/-
Shri Bhatia Bhatinda Rs. 501/-
Shri Shiv Nath Kaul - Rs. 11000/-
Smt. Neena Bamzai Kher - Rs. 5000/-

● **Ek Shaam Kashmir Ke Naam:** This musical programme was presented by The J&K Bank Ltd. at Rang Sharda, Bandra Reclamation, Mumbai on 16th December 2006. Kailash Mehra, Neerja Pandit, Maqbool Nargis and others performed together for the first time in Mumbai. The event was organised and designed by Surendra Raina and Arun Raina. Shri Bharat Pandit compered the programme.

● **Arjun Dev Majboor's Album released:** 'AAlao' - an album of Arjun Dev Majboor's poems was released by Shri Bhajan Sopori at a function held at Abhinav Theatre, Jammu on 20th December 2006. J&K Governor Lt.Gen.(Retd) S.K.Sinha was the chief guest. Shamima Dev Azad, who has lent her voice to the Album, was also present on the occasion.

Nuptials:

Rajesh S/o Dr. Smt. Ratan & Late Virender Trakroo of Khar, Mumbai was married to **Shivani** D/o Smt. Vandana & Shri Arun Gurtu of New Delhi on 16th Dec. 2006 at Gurgaon, Haryana. *KPA wishes best to the couple.*

Letters

✒ Milchar on Net:
It gives me great pleasure to see your esteemed journal 'Milchar' (on net). I enjoy it very much. Though we are far away, yet we are always within our biradari. You have maintained the KP heritage through 'Milchar'. The 'Milchar' carries a great significance, to be understood, practiced and put in. More and more Milchar is needed, after mass exodus.

Let me introduce myself. I am teaching Religion Studies at the Florida International University, USA. I am constantly writing for the KOAUSA website and the Kashmirshaivism websites.

I am sending you two write-ups for the Milchar. 'Khetsi Maawas' may be included in the first instance. 'About Soham' may be included in the next issue. I shall be contributing to Milchar regularly.

Chaman Lal Raina, USA

✒ Homage to Shri J.N.Kachroo:
I was saddened to learn about the untimely death of Late Mr. J.N.Kachroo who passed away last month. I had a fortune of meeting him face-to-face in the house of our family friend Mr. Bhan at Wazira Naka, Borivali, 3-4 years back, where I also met his gracious wife for a lunch. While conversing with him, I came to know that he happened to be my brother's classmate at Teachers Training College during 1949-51. My other two brothers have studied in National High school under his proper care. It was also a coincidence that his eldest maternal uncle, Late Mr. Shivji Pandita (a well-known landlord family of Khojbagh, Baramulla) happened to be my uncle too (Phupha), and his another uncle Late Mr. Shankar Ji (Chacha) was one of the founders of National High School at Baramulla and later on worked as a senior teacher at Karan Nagar.

Shri Kachroo was a wonderful personality full of elegance, sea of knowledge with historical bent of mind and amiable personality to whom we all will miss on various events. His contribution to Milchar was par excellence. I convey to his family our condolences and pray that his guidance lead them in their future.

Shuban & Sarla Razdan
Vile Parle, Mumbai

✒ Satanic Holocaust of Kashmiri Pandits by Dr. Satish Ganjoo:
In his four part serial so far, Dr. Ganjoo has detailed the systematic Satanic Holocaust of KPs over a period spanning centuries. Having read these and various others on similar subject, I do not find any one giving concrete and reasonable causes for this Holocaust. Putting the entire Blame on the Muslims is not convincing enough as the rest of India has had Muslims in large numbers perhaps earlier than Kashmir. Can any one enlighten please? Also will Dr. Ganjoo kindly differentiate between 'Brahmin' and 'Brahman' and are KPs 'Brahmins' or are they all 'Brahmans'?

Avtar K. Misri
Bandra, Mumbai

✒ Carrying forward the mission of

Letters - contd.

Late Kachroo Sahib:
Normally no one gets to read or hear the best things written or spoken about one's own self, for they are normally written and spoken after the person is no more, but Kachroo Sahib proved to be an exception. For him actions spoke and not the words, for him spreading knowledge was a passion bordering obsession, for him work was the only worship he knew, for him the family meant beyond the four walls of his house, for him it included all those who came to him seeking knowledge, for him faith was the strong unfailing bond that exists between a seeker and giver of knowledge and for him religion was holding to this faith without any dogmas. You would wonder as to why I opened this letter the way I did !

Yes, I know for certain, that much to his dislike and embarrassment his students of all ages would tell him all that I wrote above and much more on his face whenever and wherever an opportunity presented itself. So he heard and read all the best things spoken and written about him, yet with all the humility at his command, maintained a composed self.

It was the assembly of the people doing almost nothing but waiting for the Naveed to be served at the KPA organized Hawan, that planted the seed for Project Zaan in his mind. He wanted to bond with all of them, and why not, after all they were all from his own Baradari. The only bond he knew of and that he had practiced all his life was that which existed between a teacher and his taught. Thus the one page hand-out appeared in the Milchar. It was distance education model. The rest, as they say, is history.

It would, for sure be unbecoming of us as a community if we were not able to carry the torch forward. I, on behalf of his family assure you and through this all the readers, of our unending support to the **Project Zaan**. Please feel free to call upon us, though we will not be able to contribute the value as he did, but we assure you our best. I and my family would like to thank the Milchar editorial team, each and every member of the Baradari who stood by us at the time of grief and helped us to come out of it sooner than it would have been otherwise. The editorial of your Sep_ Oct. 2006 issue of Milchar is befitting tribute to a man who has rendered immeasurable service to the community. You have put to rest the general belief that KP's are a thankless bunch of people.

Suriender Kachroo
Andheri, Mumbai

✒ Ah! Bradoo Sahib:
We are extremely grieved on hearing the news of passing away of Bradoo Sahab, whom we called Bobuji.

My special bond of attachment with Bradoo family goes to early 1971, when I first time met him in his Chakala street office. That first meeting resulted in his inviting me for lunch at Chembur, where I found lot of known faces in the family including his wife – Bhabhiji whose brother was known in my family. What a marvellous towering personality he was for our community in Mumbai, particularly to those who were in need of any help, not only in those days but

Letters - contd.

also even up to his last breath of life. He would never hesitate in rendering financial help without any funfare or pomp & show. People including us will always cherish his amiable qualities. My wife Sarla and I shall always miss him very much as we had met him only two months back when he was in his usual humorous attire. We pray to God that his soul rests in peace and gives tremendous forbearance to his better half revered Nicky Bhabhi, Shri Ratanlal Ji & other family members.

Shuban & Sarla Razdan
Vile Parle, Mumbai

✒ 'The Lost Paradise' :

In his article 'The Lost Paradise' (Milchar July-Aug 2006), Dr. Roshan Saraf says "All religious theories say that God resides in the Paradise." As a student of Upanishads, I can safely say that Doctor Sahib has only relative knowledge about religions which made him to write that. The Gita says "I am the Soul, O' Arjuna, seated in the hearts of all living entities, I am the beginning, the middle and the end of all beings" - (X-20). The Bible says "The Kingdom of God is within" - (Exodus, Chap. 3). JEHOVAH = I am = God is none other than the Self (Hebrew Word). Quran says "God is immanent-all. Being immanent everywhere, there is no particular place for God.

God is said to reside in *Hritpundarika* (the heart lotus). The heart lotus is not a place. Some name is mentioned as the place of God because we think we are in the body. This kind of instruction is meant for those who can appreciate only relative knowledge. Shri Krishna has said clearly that God resides in the heart as the Operator of the Jivas. In fact there are no Jivas and no Operator. The Self comprises all, it is the Screen, the Picture, the Seer, the Actor, the Operator and all else. In fact God is none other than the Self. All are thus agreed that God is within.

Manmohan Ambardar
Satara

✒ Rejointer to Mr. Misri:

Reference is hereby made of the letter published in Milchar from one Mr. Misri, who should take the community more seriously. It is high time we shunned making fun of ourselves, invite absolutely uncalled-for self-redicule and pity. Let us introspect - have we ourselves donated towards construction of Sharda Sadan, or, are we waiting for others to donate so that we can have the pride and pleasure of issuing instructions for diversion of that collection to Jammu.

Presence of oxygen is common to Air and Water but neither can replace the other, and so is the case of Sharda land and Sharda Sadan. Both are ours and both we need.

Raj Kumar Pandita
Nerul, Navi Mumbai

✒ Milchar:

You have given the layout to Milchar in a fine way. This shows your capability of journalistic skills. Though an honourary job, I wish you to go higher and higher in this profession. A multi-coloured cover to the journal would make it beautiful.

Arjun Dev Majboor
Jammu

APPEAL

Kashmiri Pandits' Association, Mumbai is a five decade old registered Trust which is dedicated to unifying miniscule community of Kashmiri Pandits in Mumbai, with an accent on preservation of its rich cultural heritage. KPA is involved in providing Relief in Medical, Educational and Social activities both locally and to Kashmiris. Our Objectives entail various Projects which we have taken in hand:

[1] In the event of national calamities, we have risen to the cause and contributed our mite. **[2]** Provided assistance to Maharashtra Chief Minister's Flood Relief Fund. **[3]** We have taken up a major Project under construction of Social Welfare Complex 'Sharda Sadan' on Plot No. 11, Sector 8, Kharghar, Navi Mumbai with facilities of a Community Hall, Charitable Dispensary/ Diagnostic Centre, Accommodation for sick, aged and upcountry girl students who come here to seek technical education. **[4]** Help provided to a young community member to restore his eye sight. **[5]** Help provided to various cancer, kidney and heart patients within the community and outside. **[6]** Provided help for socio-economic upliftment of poor and needy in Mumbai and within the community. **[7]** Adopted destitute children at Nagrota, Jammu for helping them in their primary education.

In this context, to take up further various projects as enshrined in KPA's Aims & Objectives, we are organising a '**Fund Raising' Variety Entertainment Programme of Music & Dance, on Saturday, 31st March 2007 at Rang Sharda,** Bandra reclamation, Mumbai.

A Souvenir is being brought out on the occasion. **We appeal to your goodselves to kindly contribute generously by way of donations and releasing advertisements in the Souvenir.**

M.L.Mattoo
President, Kashmiri Pandits' Association.

They Left Us

Prof. Nand Lal Wazir, originally of Habba Kadal, Srinagar (Chemistry Dept., SP College), left for his heavenly abode on 8th November 2006 at Baroda.

Shri Mohan Lal Bradoo of Mohan Niwas, Chembur, Mumbai left for his heavenly abode on 15th November 2006 at Mumbai.

Smt. Jai Kishori Wattal, W/o Late Jagar Nath Wattal and mother of Shri P.K.Wattal (BARC) and Dr. Ravinder Wattal of Surbhi, Kopar Khairne, Navi Mumbai left for her heavenly abode on 17th December 2006.

May their souls rest in peace

मिलुच़ार

कश्मीरी पँडित्स ॲसोसिएशन, मुम्बई का अधिकृत प्रकाशन

वर्ष: ३ अंक ६ हिन्दी कश्मीरी भाग नवम्बर-दिसम्बर २००६

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वोन ॲर्यनिमालि

रातस ओसुम लॉरिथ

रातस ओसुम लवु ज़न लॉरिथ
सुबहस प्रवि क्यथु त्रॉविथ गोम
बबरि च़मन अशि सगुनॉविथ
ऑशिमोत कवु पशिनॉविथ गोम
सवाल कॅर्यतोस हियि गछ़ि चॉविथ

हच़ि लोमुनम

हच़ि लोमुनम नॅंदरि हच़ि मच़ि
मछ़ि मछ़ुबंद सॅनिथ गोम
स्वन न्यूनम रच़ि रच़ि
वुन्यूब कॅरिथ गोम
वनतु वेसी व्वन्य कुस कस पच़ि ?

तुहुंज़ चिठ्य वॉच़

टाठि रैना सॉबु, नमस्कार ! दय कॅरिनव स्यदथ तु मदथ। **आलव** तु **मिलुच़ार** छि बदस्तूर वातान। यिमन मंज़ छप्योमुत मवाद छु युथ ज़बर तु लूबुवुन आसान ज़ि ग्वडु प्यठु अंदस ताम परनु वरॉय छु नु मन पच़ान। यि छे नु कांह ख्वशामद, बॅल्यकि छु पज़र। नवम्बरुकिस आलवस मंज़ कॉशिर्य तल्मीह न डीशिथ गॅयि हना ब्यमज़ुगी। छु ना सलाह तल्मीहन सुत्य सुत्य कॅरिव कॉशिरि प्रच़ु ति छाप !

रातुकिस तु ॲज़्यकिस अखबारस मंज़ छे खबर ज़ि मरकज़ी सरकार छु अलु पलु पांच़ि वुहुर्य वुज़न्योमुत तु तॅम्य छु कौमी इनसॉनी हकूकुकि कॅमिशनु किस रपोर्टुक खयाल यिथ गुजरातुक्यन २००२ क्यन फसादु सुत्य मुतॉसिर लूकन सथ लछ वंपयि जॉनी न्वखसानुक मुआवज़ु दिनुक फॉसलु कोरमुत। तमि प्यठु मेल्यख मॉली न्वखसानुक ति मुआवज़ु। बिस्मिलाह ! यस अज़रवुन, सु फना ! अमापोज़ बटन हुंद गुदर्योमुत आव ना कॅमिशनस तु मर्कज़ी सरकारस पॅतिम्यन सदुहन वॅरियन मंज़ ज़ांह ति लबनु ? दर-अस्ल छि ना दोयिमि वॅरियि इन्तिखाब !

म्यॉन्य केंह टुख **मिलुच़ारस** मंज़ छॉपिथ तु अफसानु फिफरन **आलुवस** मंज़ अंद वातुनॉविथ थॅवुवोम लादन। आबार ! यथ चिठि सुत्य छुसवु ज़ु गज़लु तु ज़ु छ़ोट्य अफ़सानु **शर** तु **तमुहस तमुन** सोज़ान। आश छम त्वहि खसुनवु टारि तु तोह्य दियिव यिमन नाचीज़ तख़लीकन पनुन्यन रिसालन मंज़ जाय। बाकुय रुच़र।

तुहुंद रुत कांछान,

हृदयनाथ कौल 'रिंद'

कश्मीरियत - सिनिग्धा क. डेम्बी

मेरी पहचान

"तुम कश्मीरी हो या पंजाबी?" यह सवाल मुझसे बचपन से ही पूछा जाता रहा है। और मैं हमेशा इसे एक मज़ाक समझ कर जवाब देती थी कि मैं ना तो पंजाबी हूं और ना कश्मीरी। मैं दोनों संस्कृतियों का समावेश हूं। इस तरह का सवाल शायद हर उस बच्चे से पूछा जाता है जिसके माता पिता में से एक कश्मीरी नहीं है। वैसे तो यह सवाल कुछ खास अहमियत नहीं रखता, लेकिन अगर गहराई से सोचा जाये तो यह सवाल काफी महत्वपूर्ण है। कभी कभी मुझे भी यह सवाल काफी तंग करता था कि आखिर मैं क्या हूं? एक कश्मीरी, क्योंकि मेरे नाम के साथ कौल लिखा हुआ है, या फिर एक पंजाबी, क्योंकि मेरी माता एक पंजाबी घर से है। यह बात काफी विचारने लायक थी। आखिरकार मैं ने यह नतीजा निकाला, चूंकि मुझ पर मेरी माँ का ज़्यादा प्रभाव रहा है, और जितनी आसानी से मैं पंजाबी बोलती और समझती हूं, उतनी आसानी से ना तो मैं कश्मीरी बोल पाती हूं और ना ही समझ पाती हूं। इसलिये मैं पंजाबी हूं। लेकिन बहुत जल्द ही मेरा यह भ्रम टूट गया। एक दिन मुझे अपने नानके में एक उत्सव में जाने का अवसर मिला। वहां पर सभी मेरे अपने और जाने पहचाने थे। लेकिन फिर भी कुछ अनजाना और अजीब सा था। वहां पर जो कुछ अनजाना था, वह था वहां का माहौल। वहां निभाये गये रीति रिवाज मेरे लिये कुछ कुछ नये से थे। मैं बार बार अपनी मां से पूछ रही थी कि यह रिवाज किस के लिये है, या उस चीज़ की क्या महत्ता है, आदि आदि। हालांकि इतना सब मुझे एक कश्मीरी उत्सव में नहीं पूछना पडता है, क्योंकि कुछ रीतियों की जानकारी मुझे मेरे पिताजी ने दी है और कुछ जानकारी मैं ने श्री आर.के.भट साहब के लेखों से पाई है। इस घटना ने मेरा भ्रम तोड दिया और मुझे मेरी पहचान का एहसास हो गया। और साथ ही मुझे यह एहसास भी हुआ कि सिर्फ कोई भाषा सही तरीके से बोलने और वह तौर-तरीके अपनाने से ही वो आपकी पहचान नहीं बन सकती। आपकी पहचान तो वो होती है जो आपके खून में बसी हो, जिस में आपको अपने पूरे होने का एहसास हो। आज जब कि मुझे मेरी पहचान मिल गई तो मैं अपने आपको गर्वति महसूस करती हूँ। मुझे अपने कश्मीरी होने पर गर्व है। वो कश्मीरी जिस का संबंध ललद्यद, रुपा भवानी, ऋषिपीर जैसी महान विभूतियों की भूमि से है।

यह गर्व सिर्फ मुझे ही नहीं, मेरे जैसे हर उस नौजवान को होना चाहिये जो कश्मीरी है। लेकिन आजकल की हालत देख कर मुझे काफी दु:ख होता है, जहाँ माता पिता दोनों कश्मीरी होने के बावजूद अपने बच्चों से या तो हिन्दी में बात करते हैं या फिर अंग्रेज़ी में। अन्य भाषाओं का ज्ञान होना एक अच्छी बात है पर हमें यह बात अपने मन में निश्चित कर लेनी चाहिये कि हमारी मातृ-भाषा ही हमारी पहचान है। जब हम कहते हैं कि हम कश्मीरी हैं तो सिर्फ कश्मीर का स्टेट सबजेक्ट होना ही हमारी पहचान नहीं बनना चाहिये। हमारी पहचान हमारी मातृ-भाषा और हमारे संस्कारों से होनी चाहिये। मैं अपने आपको खुशनसीब मानती हूं कि समय रहते ही मुझे मेरी पहचान और मेरे अस्तित्व का ज्ञान हो गया, वरना ना जाने कब तक मैं भ्रम में रहती। मैं अपने सभी भाई बहनों से अनुरोध करती हूं कि अपनी पहचान को सहेज कर व बना कर रखें। कहीं ऐसा न हो कि जब हमारी आने वाली पीढियाँ अपनी पहचान खोजना चाहें तो उन के लिए सिवाए अन्धेरे के ओर कुछ भी ना हो। ◆◆

काव्य - जया सिबू

यि कॅशीर - कश्मीर सोन

पनुन कश्मीर यि सोन
क्याह कोताह नुन्दुबोन

तति बोनि तु नागराद
परबतस लायान येति नाद

बादाम फुलय तु जीलि डल
नंदकीश्वर तु मान्सबल

क्वंगु फुलय तु यँबुरज़ल
नदुर्य पम्पोश, सरन हुंद्य ख्यल

व्यतस्तायि मंज़ करान श्रान
शेहजार अम्युक कोताह जान

व्वलुर बेयि शीश नाग
सोंथ हरुद पोह तु माग

शीन, तुलु कतुर बेयि रब
असवुन तु फ्वलुवुन प्यठु नब

ख्यवान च़ूंठ बेयि त्रेल
यि ति ऑस ज़िंदगी हुंज़ खेल

क्यनु बॅब्य तु च़्वकु लडर
व्यनु ग्वलाबुक्य मुश्कि अंबर

व्वस्तु हाख तु सोंतु कानुल
लूकन ओस पानुवॅन्य कोताह म्युल

तुलुमुल्युक यि नागराद
बॅखुत्य करान छि फॅरियाद

हॅरीश्वर तु बेयि ज़ीठ्य यॉर
पहलगामस तु गुलमर्गि सॉर

अमर नाथ, महा गुनुस, पंचतरनी
अमिच गवाह छि राजतरंगिनी

लल द्यद, बडशाह, श्री बट तु कल्हन
र्वपु बवॉनी, ॲर्यनिमाल बेयि बिल्हन

शेवु दर्शन, लौगाक्शी बेयि लल वाख
यॅहय छि प्रानि कॅशीरि हुंज़ साख

दूर लॅगिथ छु बासान स्यठाह क्रूठ
माजि कॅशीरि दिमव पादन म्यूठ

रेश्य माल्युन म्योन - बिमला रैणा 'बिमु'

वाख

अँदरय पनुन पान दयि रूप ज़ानुन, द्यानय मानुन पनुन ज़न बॉच़्र।
लोलु श्रेह ब्वनु प्यठु ह्यॉर कुन खारुन, यी कर ऑखरी पॅहरु हर रॉच़्र।।
करनी दयस छुख यछ़ान ज़ॉरी, परु सुंज़ खॉरी पनुनी बोज़।
छुखय छ़ांडान तसुंज़ यॉरी, पर व्वपकॉरी बॅनिथुय रोज़।।
पथ कुन गोमुत अन मो व्यच़ारय, दनु पनु कर्म करुवुन रोज़ जान।
कोरमुत कॅंह कॅहर्यन मु खॉरुय, वन वन करुनय फल छु नशान।।
वादस करुवुन मो रोज़ वादय, प्यादस पनुन बाव मो हाल।
ख्वर वहर त्युतुय युतुय आसि रादय, अनिगोट वुछिथुय तीज़ मो डाल।।

अफसानु - त्रिलोकी नाथ धर 'कुन्दन'

श्रानु कुठ्युक बुजर

लालु सॉब छु व्वन्य बुड्योमुत। तसुंद श्रानु कुठ ति छु व्वन्य बुड्योमुत। सु ओस ओर ड्वचुर ड्वचुर दिवान अच़ान। गरा बरस करान थफ तु गरा लबि। तॅमिस प्यव पनुन ल्वकुचार च़्यतस। तेलि ओस यि श्रानु कुठ लबु च़ोर तु स्वलहॉर अख, यथ अँद्य अँद्य सीमटुच बेर ऑस खॉरिथ। नलकु प्यूंत ओस ब्वनु कनि नकुवॉरिस सोम्ब। तथ तल ओस आसान अख बालटीन बेयि अख सरतलि हुंद गॅडवु। बोहगुनस मंज़ ओस यिवान पोन्य वुशनावनु तु तोपतु ऑस्य सु फिरान बालटीनस। पतु ऑसिस मिलुनावान नलकु वोन्य तु अमी स्वखु वुशनि पानि सुत्य ओस लालु सॉब करान श्रान। तेलि ओस ॲमिस नाव दीनु तु टाठिन्यारु किन्य ऑसिस निकु वनान। तेलि ओस ॲमिस द्वहदिश श्रान करुन बडु खरान, खास कॅरिथ वंदस मंज़।

दीनु बड्यव तु श्रानु कुठ ति आव शेरनु। ॲम्यसुंद्य मॉल्य बबन लागुनावि अथ टाइलु फरशस तु लबन। नलकु आव हना थोद पहान खारनु। अकि तरफु आयि साबनि बापथ ल्वकुट ताकचु पींत्यहन बनावनु तु दोयिमि तरफु आयि तौलियायि बापथ अख राड लगावनु। मगर श्रानु बापथ ओस सुय बालटीन। अमा पोज़ गॅडवुच जाय ऑस व्वन्य प्लास्टिकुक्य मगन रॅटमुच़।

दीनानाथन पोर ल्यूख तु तोपतु लॅजिस जान नोकरी। पाँसु टूंख ति आव गरस मंज़ ज़बर। श्रानु कुठिस ति खोत किमामु। व्वन्य लोग अथ गीज़र ति तु वाश बेसिन ति। नलकु लॅग्य ज़ु। अकि तरफु ओस गर्म पोन्य वसान तु दोयिमि तरफु ठंडु पोन्य। अकि लबि प्यठु बेयिस लबि ताम आयि अख शॅश्तुरुव राड लगावनु। अथ त्रोवुख अलोंद प्लास्टिकुक बोड परदु। हेरि कनि लगोवुहस शावर। व्वन्य ओस दीनानाथ परदु लगॉविथ शावुरस तल आरामु सान श्रान करान।

दीनु काकस ऑस्य ज़ु नेचिव्य तु अख कूर। सारिवुय पोर ल्यूख तु लॅग्य कारस बारस। खांदरु पॉथरु कॅडिख तु दयन दित्यनख शुर्य कॅट्य। कूर गॅयि वॉर्युव तु नेचिव्य द्रायि ब्योन। दीनु काकस ऑस्य व्वन्य सॉरी लालु सॉब वनान मगर खबर अतर ओसुस नु कांह ह्यवान। आशेन्य ऑसुस ब्रोंठुय गुज़रेमुच़। गरस मंज़ रूद यि कुनुय ज़ोन। प्यनशन पाँसन प्यठ ओस गुज़ारु करान मगर बुजरन ओस ओनमुत पसरु। यि ओस ॲम्यसुंद हाल, तु श्रानु कुठिस कुस प्रुछ़िहे?

श्रानु कुठिस अच़ान अच़ान वुछ ॲम्य जायि जायि टाइलु फुचिमच़ु, पॉतरि ननि द्रामच़ु, लबन ब्रॉट्य वॅथ्यमुत्य, गीज़र द्वदर्योमुत, राडन टोंगुर गोमुत तु शावुरस नु पम्बछुय कुनि। ॲमिस पेयि पनुनि जवॉनी हुंद्य द्वह याद येलि यि अथ श्रानु कुठिस मंज़ खेलु ओस करान। शावुरस तल बिहिथ ओस ग्यवन लॅहरु त्रावान। गरा ओस तीलु मॉलिश करान, तु गरा शम्पूहुक्य पॅस्य लम्बख खारान। लबि प्यठ युस बोड ऑनु ओस लॉगिथ, तथ मंज़ ओस लरि लरि वुछान तु तौलियायि सुत्य व्वथुरावान। अज़ वुछ ॲम्य सु ऑनु ति छलि छलि गोमुत तु पनुनिस पानस ति ज़न क्रोपुस गोमुत। यि ओस व्वन्य ज़्यादु तर म्वखु श्रानुय करान। तमी बालटीनु तु लोटु सुत्य। ॲम्य त्रोव ज़्यूठ व्वशाह तु वोनुनस, "च़े ति हबा छुय म्यॉन्य पॉठ्य बुजर आमुत। बु क्याह करय? मे छु पानस द्वह द्वह कडनस बीम। च़े करय तु क्या करय? व्वलु बा, दय सोन छा बेगारि गोमुत? सु करि कांह नतु कांह सॅबीलाह। सान्यन दर-दिलन यी अक्ल। मे ति वाति सीवा तु च़े ति बदली शक्ल।"

गज़ल - अर्जुन देव 'मजबूर'

एक कौआ

कौआ लम्बे पंखों वाला
काली चोंच, सुन्दर काया
आता है दीवार पर, ठीक समय पर
जैसे 'नैनू-घडी' हो उसके भीतर
बैठता मैं बाहर, खाने की वस्तु लेकर

★★★

परोसता हूं पहले उसे
फल की फाँकें, टुकडे रोटी के
झपट लेता है हर बार प्रेम से
गद् गद् करता मेरा मन
होता स्वयं प्रसन्न

★★★

नाम नहीं है उसका कोई
पशु पक्षी होते बेनाम
सभी जातियों के नाम एक
नाम को बस बदनाम करता है मनुष्य

कौन सा गोटाला करते जानवर?
किस धर्म के अनुयायी बनते!
वैर बढाते, आग लगाते!
विषधारी सर्प, शेर और कुत्ते
हिल मिल जाते मानव से

★★★

काँएँ काँएँ कर कर के
न्योता देता सब कौओं को
उधर बडे होटलों में
पान करते, खाते, गाते हैं लोग
फिर किसी का होता बलात्कार
छपता समाचार, बिकते अखबार
बढते ही जाते अत्याचार

★★★

निर्भीक कौए आया कर रोज़
कि अब यहाँ कोई नहीं बतियातां मुझ से

गज़ल - डा. रोशन सराफ

छ़ॅर्य अथु

छ़र्यव अथव बु गछ़ु क्याह, निमु क्याह डॉल्य सत्ग्वरस।
चंदु छोन खरचावु क्याह, निमु क्याह डॉल्य सत्ग्वरस।।

ॲलिफस दाल हाल बेहाल, जंजाल कर्मुक ज़ाल वॅहरिथ।
खुर्यलद कर्मस पर क्याह, मंगु क्याह वर सत्ग्वरस।।

ऑविजि लंग लंजि फुचिमच़ु, सनेमच़ु खंजि बदनस।
वदुवुन्यन ज़ख्मन मथु क्याह, ह्यमु क्या दवाह सत्ग्वरस।।

पॅक्य पॅक्य गोम मंदिन्यन शाम, गाम दूर्योम कुस नियि पॉगाम।
अन्यन वतन पकु क्याह, वनु क्याह बहानु सत्ग्वरस।।

मे अजब दोद मनि सन्योमुत, बन्योमुत हनि हनि शिवस शव।
दिले बेमारस बु करु क्याह, बावु क्याह सीर सत्ग्वरस।।

बु शुर्य खयालनुय मंज़ वुनि, वुनि गिंदान बु ॲन्य कतुर्यन।
गॅनिस जंगलस बु छ़ारु क्याह, खारु क्याह नियाज़ सत्ग्वरस।।

क्या कहें? - राजेश कुमार

क्योंकि यह हिन्दुस्तान है !!

खेलों से अनजान खेल मंत्री
विद्या न जाने शिक्षा मंत्री
तभी तो ऑलम्पिक मेडल नहीं ला पाते
क्योंकि यह हिन्दुस्तान है!!

टी-रेन कहे रेल मंत्री
घूसपैठ न जाने रक्षा मंत्री
तभी तो देशभर में वोट बैंक है व्याप्त
क्योंकि यह हिन्दुस्तान है!!

चारा घोटाला, तेलगी-स्टाम्प घोटाला
बोफोर्स घोटाला, ताबूत घोटाला
तभी तो देश घोटालों में है अग्रसर
क्योंकि यह हिन्दुस्तान है!!

जंगल कटाई और प्रदूषण
जनसंक्षा विस्फोट, साम्प्रदायिक दंगे
तभी तो देश में स्थिति है फिलस्तीन जैसी
क्योंकि यह हिन्दुस्तान है!!

अनेकता में एकता कहां
सर्वधर्म समभाव में तुष्टिकरण
तभी तो हरिजन-आदिवासियों का हाल ज्यों का त्यों
क्योंकि यह हिन्दुस्तान है!!

एक चांटा पडे एक गाल पर
फिर भी दूसरा गाल सदैव तत्पर
तभी तो है दुश्मनों के हौसले बुलंद
क्योंकि यह हिन्दुस्तान है!!

(शेष अगले अंक में)

MATRIMONIAL

Wanted a suitable match for a KP Boy, October 1977 born, 5'-8", B.Tech (Comp), MBA (Systems), working as System Analyst in Tata Consultancy Services at Mumbai. Presently on foreign assignment in Minnesota, USA. Visiting India in April 2007. Boy slightly Manglik. Girl should be equally professional, preferably serving in Mumbai. Parents are in service. father Central Government Class I Officer at Mumbai. Correspond with Tekni and Biodata with R.K.Jalali, Flat No. 404, Bldg. No. 24, MHADA, Income Tax Quarters, Oshiwara, Andheri (W), Mumbai 400 053.
Mob: 09967211511.
Office: 022-22030602.

कॉशुर परुन छुनु मुश्किल,
दफ कल गछि आसुन्य।

★★★

कश्मीरी पढें
और बोलें,
यह हमारी मातृभाषा है।

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