



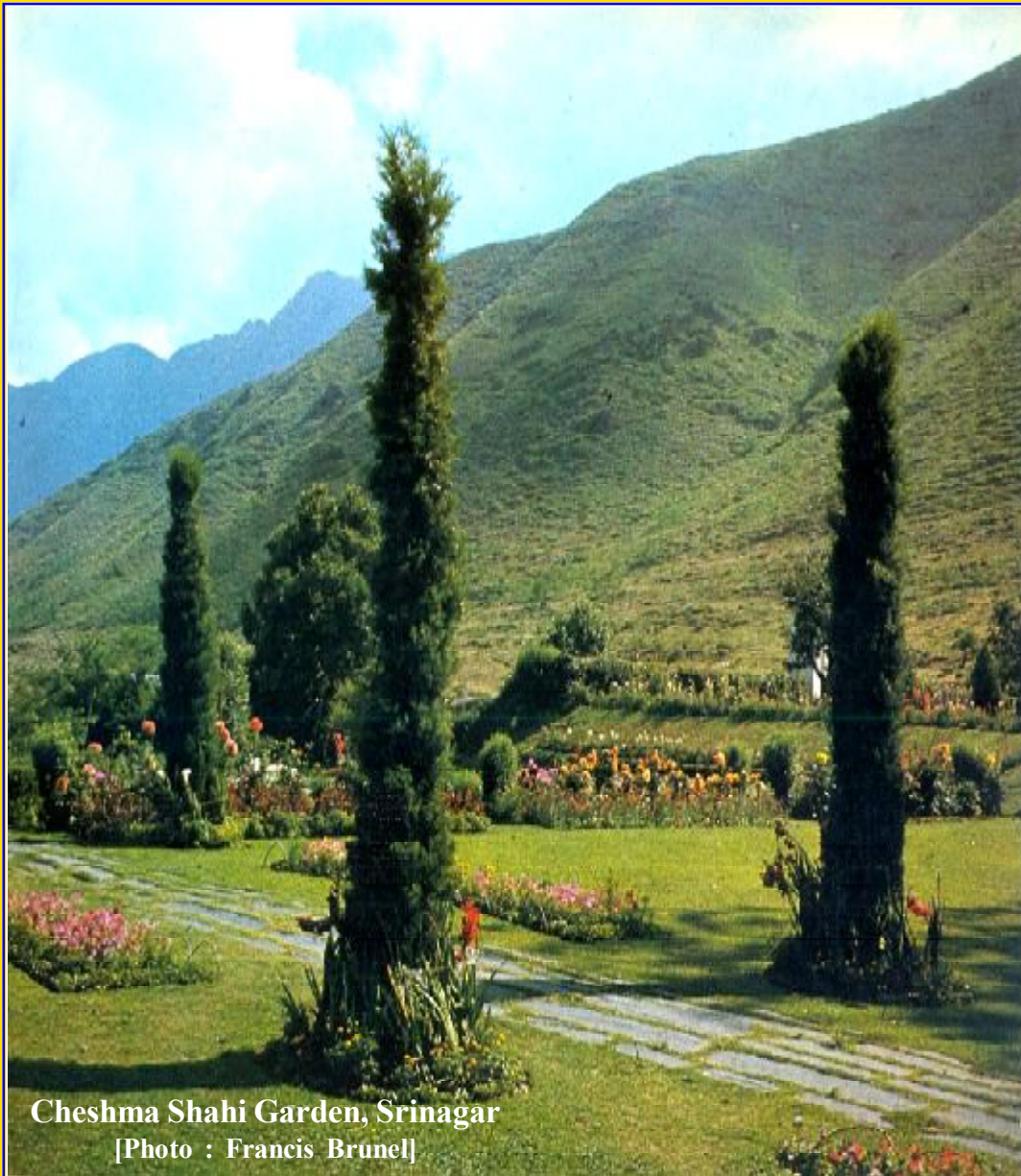
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Vol. VI ~ No. 3

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!! OM NAMO BHAGVATE GOPINATHAYE !!



For the convenience of devotees in the western suburbs, the

ANNUAL MAHAYAGYA

of

Jagadguru Bhagvaan Gopinathji Maharaj

is being performed on 3rd June 2011 at Anand Mangal Hall, Plot No: 150, Sector: 2, Charkop Village Naka, Kandivali (W), Mumbai 400 067. This is in addition to usual Mahayagya that is performed at Narmadeshwar Mahadev Mandir, Sion Tromby Road, Chembur, Mumbai. Purna Ahuti will be at 2 pm after 1000 Sahakars of Bhagvaanji followed by Prasad Vittaran from 2.30 pm to 7.30 pm. Anand Mangal Hall, is easily accessible from Borivali, Kandivali & Malad (W) Stations. Bus Nos: 244 & 246 from Borivali, 244 & 276 from Kandivali and 281 from Malad (W).

**All are invited to get blessed by Jagadguru Bhagvaanji.
Kindly make sure to inform all who we may have missed by any chance.**

For Further details, please feel free to contact:

Nancy Khazanchi : 32511271 / 9324289499

C.J.Pandita : 9821768460 / 28854226

Sudhir Shah : 9867016101 ~ Sushila Razdan : 26287166 / 9819249668

Savitri Tikoo : 28951540 ~ Kapil Matoo : 9867002233

Asha Kachru : 9869412406 / 40106494 ~

Sunita Tikoo : 9320575922 / 28687219

'MAHAJAYANTI', Bhagvaanji's Birthday will also be celebrated on 12th July 2011 at the same venue and "Paduka Puja" will start from 9.00 am followed by Prasad Vittaran at 12.30 pm.

Jai Bhagvaan

President's Message - Rajen kaul Between Ourselves



amaskar,
At the outset, I thought I must share with you my assessment of Key Success Factors (KSFs) for achieving primary 'Objective' of KPA which is to promote and preserve our social values and culture. Like any organization, KPA primarily exists to serve its major stakeholder - our Biradari members supported by other partners like volunteers, sponsors, donors, govt. bodies, sister KP organizations, local community etc. In my assessment, 7 main KSFs for achieving our Objective are: 1) having dedicated team to manage our Board; 2) communicating with Biradari members; 3) organizing events/get togethers focused on our culture and social values; 4) building brand KPA; 5) having Community Centres to network and organize events; 6) raising funds and resources to manage our activities, and 7) involving Youth. Let me share with you on the progress your Board has made on these KSFs.

Dedicated team to manage our Board: Needless to mention that the interests of our Biradari members will be best served if KPA Board comprising dedicated Trustees and Permanent Invitees, work with cohesion, passion and determination to achieve our Objective. I am pleased to report that all the members of the Board are spending valuable resources of their knowledge, time and money to fulfill our Objective.

Communication with Biradari Members: For improving communication with and between Biradari members, as many of you may be aware, we are working on multiple platforms. I am sure, you all must have seen

the 'new look' Milchar crafted with dedication and passion by Shri MK Raina and his committed editorial team. Milchar has got excellent reviews both on style and contents from KP Biradari



members in Mumbai and elsewhere. I am sure you will support Shri Raina and his team through life-time subscription, advertisements, articles and written valuable feedback of encouragement and suggestions. We are also streamlining raising funds and logistics management through volunteer teams of Business and Circulation Managers. We have also launched our website www.kpamumbai.org.in on 4th April, thanks to the efforts of Shri K.K.Kemmu and Shri Naren Kachroo. I encourage you to contact them for your suggestions for improvements.

Enrolment of Life Members: We have launched major drive to enroll new Life Members (we have under 900 members on roll although the reported population of adult KPs in Greater Mumbai is around 4000+). To achieve this, we have designated Mentors for various manageable and byte sized areas/locations of this huge metropolis. These Area Mentors, moving forward, will act as an effective bridge and communication link between our Biradari members and your Board. List of various Area Mentors and their broad role is outlined elsewhere in this issue of Milchar. I encourage each one of you who are not yet Life members, to become one.

Updating Biradari Directory: Many of you

might have already been contacted by your Area Mentors for enrolling new Life members and for updating your contact details in the new Directory. This important project is being supervised by Shri CL Raina, ably supported by respective Area Mentors. I sincerely request you to update your contact details as soon as possible but positively before 7th June so that new Directory planned for release by end June carries your updated records.

Organising Events/Get together for promoting social & cultural values:

Apart from the successful Kashmiri Musical Nite and Hawan functions as reported in earlier issues of Milchar, we celebrated Navreh with great fervour and enthusiasm at Sharda Sadan project site on 4th April. More than 250 biradari members participated in puja, games and other festivities. I was encouraged by sizeable participation from the youngsters. My special thanks to all the volunteers who painstakingly organized this memorable event. Your Board is working on other programmes like organizing picnics, seminars etc. on topical subjects like the need to learn Kashmiri language, intercaste marriages etc. impacting our ethnic culture and social values.

Building brand KPA: You will agree with me that we have been supported by Maharashtra Govt. as also by public at large in our local neighbourhood in many of our projects and will continue to depend on them in future too. For this, we will need to improve our brand recognition with them. We are contemplating on various options of doing so and will communicate to you separately in near future. I would encourage you to suggest implementable options for improving KPA brand as also your volunteering resources for such options.

Community Centres: Our KPA founders had

great foresight in buying our first Community Centre in Andheri (E) - Kashyap Bhawan. This centre has over the years been the nerve centre of all our activities. With the spread of our community members across Greater Mumbai, it was felt necessary that we should have another centre. Dedicated efforts by previous Board led by Shri ML Mattoo helped us get the land from Maharashtra Govt. authorities at concessional rates on which our most important project Sharda Sadan is under construction. Because of delays from our contractor and shortage of funds, work on Sharda Sadan was rather slow over more than a year. Your Board has now taken suitable steps related to the contractor to speed up the construction activity. However we still need sizeable funds to complete the Sharda Sadan.

Raising Funds to manage our activities: I would like to emphasize the importance of raising funds particularly for completing Sharda Sadan. The previous Board under leadership of Shri ML Mattoo had collected over Rs. 62 lakhs from Biradari Members, well wishers and other sympathetic donors. We still need additional funds of more than Rs. 100 lakhs to complete it. Your Board is making renewed efforts to collect from high net worth KPs across the globe, other sympathetic potential donors and from our own Biradari Members. I sincerely would like to appeal to you all to donate for Sharda Sadan which, when completed, will be a great abode of our culture and social values.

Involving Youth: Your Board has embarked on a major programme to involve our Youth. In this direction it has been decided to launch a platform for Youth called Youth Forum. This platform will provide an opportunity for our youngsters to not only network and share experiences and

[Continued on Page 44](#)

Editorial - M.K.Raina

'Mubarak' or 'Poushta'

For quite some time now, there has been a debate on the internet whether we need to say 'Mubarak' or 'Poushta' while greeting on Herat, Navreh etc. Some enthusiasts, particularly from our younger generation, strongly advocate removal of word 'Mubarak' from the Kashmiri vocabulary on the plea that it is a Persian word thrust upon us during the Afghan rule, while, according to their views Poushta is the original word which we need to put to use instead. While persuading people to use words like 'Poushta' wherever suited, can not be termed as wrong, discontinuation of use of words like 'Mubarak' can only be detrimental to the Kashmiri language. It is 'Mubarak' today, it can be another word tomorrow. Do we need to cleanse our language of all the words which we think are Persian or Arabic in nature, hence alien.

In today's world, there is freedom of speech. Any body and every body is entitled to put forth his or her views on any subject and invite people to listen to him or her. However, the freedom of speech does not mean one should enforce one's views without conviction. In the first place, we need to understand the evolution of Kashmiri language.

Vedic Sanskrit is the original source of our language because it is said to have been the language people of Kashmir spoke about six thousand years back. Some people argue that Kashmiri has nothing to do with Sanskrit. In their opinion, main source of the Kashmiri language is Dardi and many of its words have come from Shina. Again a section believes that

Kashmiri has also been influenced by Ibrani spoken by Jews, who lived in Kashmir long back. European scholar Buhler even suggests that Kashmiri is more akin to Sindhi than to Sanskrit.



In a research article, Late Ramchand Kaul states that Kashmiri language went through many changes and adopted words from Chinese, Tibetan, Russian, Persian, Arabic, Punjabi etc. to reach the present state. Another European Scholar G.T.Vane has come to this conclusion that Kashmiri language is comprised of 50 % Sanskrit, 10 % Persian, 5 % Hindi and 2 % Arabic words, rest of the words are Tibetan, Dardi and Dogri. So, will it be worthwhile to free our language of all Persian and Arabic words? I am sure, not. Even Mahamahopadhyaya Mukund Ram Shastri and Sir George Grierson have not been able to do so while compiling the Dictionary of Kashmiri Language.

In one of the e-mails addressed to our young generation, Shri T.N.Dhar Kundan, our Consulting Editor and a well known scholar has rightly said that a language grows by adopting and assimilating words from other languages. Once this is stopped there will be stagnation. Taking cue from Kundan Sahib, I would like to ask if we can have replacement for the words directly borrowed from Persian and Arabic like शकर, ज्ञानानु, दरबार, वॉकफ, नज़ारु, तमाशु, वरुख, निशानु, ऑनख, ऑब, अयाल, पैवंद, वाल, वहम etc. which we so vehemently use in our daily life.



Contact Editor at : editormilchar@yahoo.co.in

Report & Biradari News

KPA Navreh Function at Sharda Sadan :

There was the afternoon heat but there was also the motivation of celebrating Navreh with our own biradari members, over 300 of them. Sharda Sadan in Kharghar saw people from the farthest parts of the town and even as far as Pune on April 4, 2011. The soothing sounds of



traditional *aartis* and *bhajans* reverberated through the air. Even the taste buds were treated to the traditional fare of *Nadre Monje*, *Loochi* and *Kehva*. It wouldn't have been an exaggeration to say that most people, at least the ones who have had the fortune to witness it, felt like being in *Badam Vaer*. With games like musical chairs and housie, even the youth and younger generation of the biradari enjoyed the moment. The participation in these games was valued with prizes given as tokens of love.

With a huge progress already been made in the construction of the Sadan, KPA Mumbai President Sh. Rajen Kaul appealed to the biradari to contribute benevolently towards the project, which, on completion,



will serve the community. Besides, subscriptions for *Milchar*, the official organ of

KPA Mumbai, which has seen a new lease of life with the new editorial board at the helm of the



affairs, KPA Mumbai also saw 23 new life members joining the organization. While *Milchar* has seen increasing subscriptions since the Annual Havan, there are still many members who are yet to renew them. A continued encouraging response in terms of subscriptions is required to ensure that the publication is sustained on monthly basis. Sh. Moti Kaul, AIKS President, also graced the occasion. KPA Mumbai, which he was at the helm of not too long ago, hopes his attendance and the progress he has witnessed will also bring in a lot of goodwill and financial boost for the project from across the country.

[Report : Chand Bhat : bhatchand@gmail.com]



KPA Mumbai nominates Area Mentors :

With a view to serve biradari members better, the President KPA Mr. Rajen Kaul has released a list of 26 Area Mentors (list published elsewhere in this issue) for



the Mumbai, Navi Mumbai and Mumbai Suburbs. The Area Mentors will act as effective bridge between the BOT and the KP biradari residing in their areas. Role & Responsibility of the Mentors will be as

Report & Biradari News

under:

1. Get to know the key members of all the families residing in their Area.
2. Interact periodically with the families to explain objectives & key programs/projects undertaken by KPA.
3. Inform them about key decisions taken by BOT and give them advance information regarding programmes and functions organized by KPA to ensure their participation.
4. Request them to contribute by way of articles and provide feedback on the quality and content of Milchar.
5. Convey any useful feedback/suggestions from the Members to BOT.
6. Request them for monetary contributions for running the affairs of KPA especially key projects/programs like Sharda Sadan Project, Milchar etc.
7. Request them for voluntary contribution of time for running various activities of KPA
8. Update the address & contact details of Members.
9. Enrol all adult members of the families as Life Members.



Kashmiri migrants get first satellite township in Jammu :

A group of 68 Kashmiri migrants got the keys of new homes at Jagti Township, Jammu, on April 20, one and a half months after Prime Minister Manmohan Singh inaugurated the migrant township for displaced Kashmiri Pandits. Speaking on the occasion, Mr. Ravinder Koul, Executive Engineer of the Relief & rehabilitation department said, "We have started the allotment process of two-room flats to Kashmir migrants from today. 326 families of Muthi, 430 families of Nagrota and 756 families of Mishriwalla have got the

allotments. We have handed over 68 keys to the allottees today. it depends on the migrants when they will come and stay here." "We are thankful to the Prime Minister for providing us better space to live, this is better than earlier one where we were forced to live in slum-sheds for nearly two decades in Muthi camp," said Dwarika Nath (76), flanked by wife Deviki. Like him, most of the migrants were extremely happy after getting the keys as earlier they were living with their joint families in one room shed. "We welcome the move of Prime Minister," All Party Migrant Coordination Committee (APMCC), general secretary, Arun Kandroo said.

[News Courtesy: Anil Bhat]



AIKS President Moti Kaul visits Jagati Township :



To take on hand stock of problems of recently shifted Kashmiri displaced Pandits, a high level team of All India Kashmiri Samaj (AIKS) led by its President Pt. Moti Kaul visited Jagati Township. After on spot assessment and getting feed back from the members of the shifted families, Moti Kaul said that when Honourable Prime Minister of India inaugurated the Jagati Township, we were assured that most of the problems

Report & Biradari News

faced by Kashmiri Pandits living in one room tenements would be greatly lessened and their day to day problems would largely be mitigated. Time and again we have been informed by different government authorities about the quality construction of the flats. But it is awfully disappointing to see another migration of Kashmiri Pandits. It seems that the authorities have shifted the families in haste and without doing any proper ground work. In a secluded area like Jagati, the basic amenities like providing uninterrupted potable water, education, medical facilities and above all making arrangements for proper transportation should have been first priority before shifting the families. In absence of such facilities it seems that the problems have aggravated for them. It is surprising that instead of looking into the day-to-day problems the authorities have been on its first day stressing the Pandits for filling up the affidavits for the electricity.

Mr. Kaul stressed the concerned authorities to look into the basic problems and urged the government to reprimand the contractors for the bad quality of construction. Pt. Kaul also stressed the Kashmiri Pandits now living in Jagati to maintain their dignity, honour and culture they have been preserving all these years. Those who accompanied Mr. Kaul included V K Kashkari, Aryan Ramesh, Virender Kuchroo, Vir Saraf, L.J.Pandita, Subhash Zutshi, Ashok Bhat, Rakesh Ji and Rohit Ji.

[Input : AIKS Press Release]



Kashmiri Workshop 'Pathshala' launched:

The Kashmiri Workshop 'Pathshala' was launched at Faridabad on 17 April 2011. Organised by Dalip Langoo, Vinod Bhan, Ashwani Bhat and Rakesh Raina, the



Workshop aims at bringing the younger generation of the community face to face with the Kashmiri culture, music and language. A Kashmiri Reader 'Basic Reader for Kashmiri Language' authored by M.K.Raina & Neelam Trakru and an audio CD 'Akh Kath Tû Akh Bâth' comprising 3 Kashmiri short stories written and narrated by M.K.Raina and three Lullabies sung by Dalip Langoo, were released by a small girl Shireen Bhan. The work is aimed to spread and make popular our mother-tongue among our youngsters. The Workshop held under the Mission Boonyi, was supported by Project Zaan & Satisar Foundation. Organisers of the Pathshala intend to organise such Workshops in all parts of the country.



Justice Hali presents Simiriti Sammans :

At a function organized by Pt. R.N.Kaul Memorial Trust, Jammu on April 16, 2011, Justice Sunil Hali presented the Simiriti Samman awards to four members of KP community. Those who were conferred the awards included Dr. S.L.Kachroo for medicine, Dr. R.L.Shant for literature and promotion of Kashmiri language, Dr. Usha



Report & Biradari News

Kher for championing the cause for rights of the women and Moti Lal Kemmu for theatre and drama. Cash and cheques were also distributed among the needy children of the community. Chairman of the Trust, Moti Kaul in his welcome address gave the overall view of the activities of the Trust.

Speaking at the seventh death anniversary function of Pt. R.N.Kaul, a philanthropist and a well known advocate of yesteryears, Justice Hali said that people like Mr. Kaul have played a remarkable role in reforming the society from social evils. Stressing on the need of eradicating the social evils, he said that these are penetrating in the society and the marital discord and old age neglect has taken alarming proportion. Paying rich tributes to Pt Raghunath Kaul he expressed the hope that the Trust would take forward his mission and work for the down trodden and weaker sections of the society.

[News courtesy: Daily Excelsior, Jammu]



Music Album 'Poshi Varshun' released :

In a major cultural event organized in Jammu on 28th February, 2011, Hindu



Education Society Kashmir (HESK) released 'Poshi Varshun' the music album of Naina Saproo Trisal. The Album was released by Minister of State for Housing and Urban Development Nasir Aslam Wani. Speaking

on the occasion, Wani said that Naina Saproo is one of the prominent singers of the state and the release of a new album by her was a matter of satisfaction for all music lovers in the state. He hoped that the activities related to art, literature, music and theatre in the state will get further impetus with the return of peace to the State. 'Poshi Varshun' contains songs written by Krishan Joo Razdan, P.N.Saayil and Govind Kaul.

[Contact Naina at nainasaproo3261@gmail.com]



Sushma Kalla's Music Album Released :



A new Music Album 'Walai Maajay Yoory' of Sushma Kalla was released at a function held at J.N.Kaul Memorial Hall, Sharika Bhawan, Faridabad, during a ceremony organised to confer Ma Sharika Samman 2009 Awards. Those present on the occasion included Mrs. J.N.Kaul, Shri Moti Kaul President AIKS, Shri Rakesh Kaul President KSD, Shri R.K.Bhan President KSS Faridabad, Mr. Sopori the great scientist, Mr Kiran Kalla and others. 'Walai Maajay Yoory' is a collection of enchanting Leelas dedicated to Goddess Sharika. Sushma Kalla, who is an approved AIR and Doodarshan Singer has maintained the nostalgia of Kashmir in her released work.

[Input : Dalip Langoo : dlangoo@yahoo.co.uk]



Sahitya Sadhak Samman for Kundan :

Akhil Bhartiya Sahitya Sadhak Manch, a

Report & Biradari News

literary forum of Bangalore which organises poetic symposium of Hindi and Urdu and sometimes Kannada as well, has conferred the 'Sahitya Sadhak Samman' on Shri T.N.Dhar Kundan at a function on 24th April, 2011. The function was presided over by Shri Nand Kishor Tiwari, Editor of Rajasthan Patrika. Dr. Manohar Bharti of the Karnataka Hindi Academy and Shri Milansar Ahmed, joint Director All India Radio, Chitra Durga were the Chief guests. Along with Shri Kundan, a number of Urdu and Hindi poets were honoured on the occasion with a shawl and a citation. The Awards are given in recognition of one's distinguished contribution to literature enriching social awareness, national harmony and exalted human values. The award ceremony was followed by a poetic symposium in which many distinguished poets participated. The programme was conducted by the National President of the Manch, Shri Gyan Chand Murmugya, a well known poet and scholar of Hindi.



Dr. K.L.Chowdhury's book 'A 48-hour Travelogue in Kashmir' released :



Dr. K.L.Chowdhury's new book 'A 48-hour Travelogue in Kashmir' was released by the Governor of J&K State Mr. N.N.Vohra at a

splendid function held at Jammu Club, Jammu on 25 April 2011. Mr. Vohra described Dr. Chowdhury's book of poems an excellent piece of literature and hoped that he would continue to write and receive fresh awards and honours for his writings. The programme, compered by Pradeep Kaul, started with the singing of the national anthem. Bouquets were presented to the chief guest and the speakers. The gathering was academicians, writers, poets, social activists and a few poltically-oriented people. Dr. Chowdhury gave a brief account on how he conceived the book. He said, it was sheer serendipity of a visit that profoundly impacted him and he could not hold himself from recording what he saw and felt. Others who spoke on the occasion included Dr. Jitendra Singh, Dr. K.N.Pandita, Prof. R.L.Shant (who also presided over the function), Prof. H. L. Misri and Prof. Deepshikha Kotwal. Governor concluded with a short and terse speech, inviting Dr. Chowdhury to Srinagar for a longer sojourn to write a bigger tome. Sanjay Dhar presented Vote of Thanks.



AIKS discusses problems of displaced Pandits :

While deliberating on various issues confronting the displaced Pandit community, the All India Kashmiri Samaj (AIKS) in a meeting held in Jammu on 21 April 2011 discussed the prevailing political scenario in the State. Addressing the meeting, AIKS chief Moti Koul urged the activists of the organization not to remain silent spectators to the developments taking place in the State. Mr. Koul urged the activists to reach to the people with the

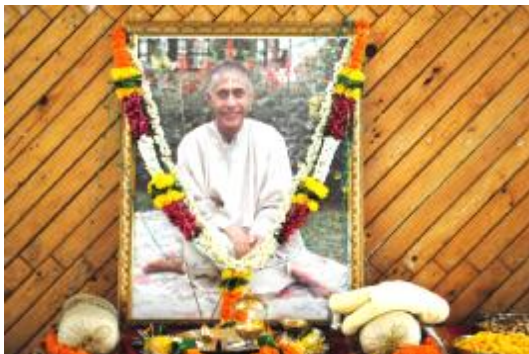


Report & Biradari News

formats for documentations of data to be submitted to Apex Court. Expressing his satisfaction over the unanimity of the Kashmiri Pandit leadership which has decided to launch a joint struggle for passage of Kashmiri Hindu Shrines and Temples Bill, he said despite many assurances from the Government, it was unfortunate that the Bill was put to back burner in last Assembly session also. Senior AIKS leader VK Kashkari urged the Government to be serious in mitigating the sufferings of the displaced Pandits and ensure the tabling of the Kashmiri Hindu Shrines and Religious Places Bill in the State Assembly. AIKS secretary Aryan Ramesh gave a detailed account that how the AIKS activists can reach the public for documentation and briefed about the procedure for filling up of forms in this regard particularly distress sales of property of KPs, particulars of property encroached upon and details of revenue loss during last 22 years. Those present in the meeting included Usha Tickoo, Vir Ji Bhat, Ashok Bhat, Vir Saraf, J L Raina, Bansi Ji and Ramesh Ji.



Janam Divas Jayanti of Ishwar Swaroop Swami Lakshman Joo :



The 104th Janam Divas Jayanti of Ishwar

Swaroop Swami Lakshman Joo Maharaj was celebrated with gaiety



and reverence on Friday, April 29, 2011, at Kopar Khairane in Navi Mumbai. More than 100 devotees, including some foreigners, attended the event in memory of Swamiji. Kashmiri Pandit Association Mumbai's President Sh. Rajen Koul, Vice President Sh. C.L.Raina and Trustees Sh. Kanhaiya Lal Dhar and Sh. Dilip Bhat, were also present at the event which was organized by Dr. Anusheel Munshi, Sh. Rakesh Shah and Sh. T.K. Raina. The event saw a Janam Divas Puja followed by recitation of poems by the devotees in memory of Swamiji.

[Report : Chand Bhat : bhatchand@gmail.com]



J&K Cultural Academy Awards :

The J&K Cultural Academy of Art Culture and Languages announced the State's highest literary awards on 26 April 2011. The winners of this highest literary award get a cash prize of Rs. 51000.00, a Shawl and a Memento. Winners of 2010

Awards are:

Agnishekhar for his Hindi book *Jawahar Tunnel*;
Khalid Bashir Ahmad for his Urdu book *Deeda-e-Aab-e-Rawan*;



Report & Biradari News

Late Bashir Akhter for his Kashmiri book *Anni Gatee Nani Kath*;
Prof. Lalit Magotra for his Dogri book *Cheten Diyaan Ghaliyaan*;
Nawang Gyasto for his Ladakhi book *Losal Ga Pheng*;
Baljeet Singh Raina for his Punjabi book *Sudhish Pachouri Ne Kiha See*;
Mir Hyder Nadeem for his Pahari book *Pahraas*;
Muhammad Mansha Khakee for his Gojri book *Nassar Bahar*; and
Ghulam Nabi Khayal for his English book *Leaves of Chinar*.

[Input : maharajkshah@gmail.com]



Promoted :

Mr Roop Krishan Jalali (Flat No. 805, Silver Sea View, Sec. 8, Charkop, Kandivali West, Mumbai 400 067) has been promoted as Joint Commissioner of Income Tax at Mumbai. KPA Mumbai congratulates Mr. Jalali.



Nuptials :

Shalini, Sister of Mr. Ajay Kaul Of Sahara and Daughter Of Mrs. Sheela Kaul and Late Mr. M.L.Kaul got married to **Alok**, Son of Mrs. Sheetal and Late Mr. Sunny Saigal on 23rd January 2011 at Mumbai.

Swati, Grand Daughter of Mrs. Leela Mam of Mulund and daughter of Mr Ashok and Mrs. Nisha Mam got married to **Ankur**, Son of Mrs. Pushpa Kaul and late Mr. Bal Krishan Kaul of Borivali on 4th February 2011 at Mumbai.

Megha, Daughter of Mrs. Reeta and Mr. Vijay Moza of Oshiwara Andheri, got married to **Siddarth**, Son of Mrs. Sulochana and Mr. Ravi Tickoo of Boston on 18th February 2011 at

Delhi.

Jyotsna, Daughter of Mrs. Neeru and Mr. Roop Kaul of Malad got married to **Vinny**, Son of Mrs. Sushma and Mr. Vinay Ganjoo on 21st February 2011 at Delhi.

Dr. Neha, Daughter of Mrs. Santosh and Mr. Surinder Kachroo of Andheri, Mumbai got married to **Dr. Ujjwal**, Son of Mrs. Rekha and Dr. Om Prakash Sharma at Siliguri (West Bengal) on 6th March 2011.

Komal, Son of Mrs. Girija & Mr. Krishan Kumar Shangloo of Malad, Mumbai was married to **Deepika**, daughter of Dr. Ratna and Dr Ramesh Raina on 11th May 2011 at Jammu.



Yegneopavit :

yegneopavit Ceremony of Komal & Sameer, Sons of Mrs. Girija & Krishan Kumar Shangloo of Malad, Mumbai was solmenised on 9th May 2011 at Jammu.



New Arrivals :

Ranveer - Son was Born to Tanya & Rahul Kaul (Grand son to Mrs. Basanti and Mr Kapil Raina of Oshiwara, Andhri) on 24th January 2011 at Singapore.

Daughter was born to Sandhya and Munish Puri (grand daughter to Mrs. Girija and Mr. A.K.Kaul of Bandra, Mumbai) on 30th January 2011 at Singapore.

Diya - Daughter was born to Mrs. Roopa and Mr. Mohit (Grand Daughter to Mrs. Shakuntala Kachroo Nair of Dadar, Mumbai) on 16th March 2011 at Mumbai.

Avirath - Son was born to Mrs. Ritu & Mr. Sameep (Grand Son to Mrs. Neelu and Mr. Maharaj Kishen Padora of Pali Hill, Bandra, Mumbai) on 27th April 2011 at Mumbai.



Report & Biradari News

Donations for Social Get-Together - Hawan 2011

Sanjay Razdan	15,000	(Andheri E)	1,001	O.N. Kaul	501
A well-wisher	12,000	M.K. Kachroo	1,001	Renu Dhar	501
M.L. Mattoo	10,000	Ashok Dhar	1,001	Vijay Kaul	501
A well-wisher	8,147	Rajinder Harkara	1,001	Narendra D.Razdan	501
Amrita Kachru	6,200	Rakesh Misri	1,001	S.K.Raina	501
PankajRazdan	5,100	Neha Kaul	1,001	Capt. A.K.Misri	501
RajenKaul	5,001	Janki Nath Mirza	1,001	Neena & Sheen Kher	501
R.N. Bakshi	5,001	Mohini Tiku	1,001	Preetika Sameer	
Ashok Tiku	5,000	Pran Nath Miya	1,000	Wanchoo	500
AshwaniBhat	5,000	A.N. Raina	1,000	T.K. Raina	500
MeenaWanchoo	3,001	Dr. K.K. Qasba	1,000	Bharat Pandit	500
AshishRaina	3,000	B.N Safaya	1,000	RomilKaul	500
S.N. Jalla	2,100	Vishal Sher	1,000	M.K. Raina	500
Jayant K. Raina	2,100	Ashwini Raina	1,000	Dipankar Kaul	500
AvtarKrishenRaina	2,100	Ramesh Kachroo	1,000	Ratan Rani Raina	500
Dr. N.L. Zutshi	2,100	B.K. Pandita	1,000	Shiv Nath Kaul	500
Kanaiya Lal Kachroo	2,001	SharatSarojBhat	1,000	Kanchan Kalgutkar	500
A.K. Miskeen	2,001	VinayRazdan	1,000	C.L. Kadalbujoo	500
Yogin Raina	2,001	VanitaKarihaloo	1,000	Preeti/Arkush	
Chetan Shah	2,001	Manish Mitra	1,000	Wanchoo	500
P.N. Wali	2,000	I.K. Raina	1,000	Vinod Ganjoo	500
Sanjay Ganjoo	2,000	AmitRazdan	1,000	Shailesh Dhar	500
Vijay Channa	1,511	PadiyanPandit	1,000	Kishenji Kaul	500
Sunil Manwati	1,501	R.P. Bhan	1,000	PranNathTakoo	500
Pushpa Tiku Kaushal	1,500	Aparn Kaul Datta	600	VirenderTakoo	500
Vinod Kaul	1,500	Chand K.Raina	600	M.L. Watal	500
Sunita Kaul	1,500	S.K.Razdan	551	O.N. Fotedar	500
Vijay Moza	1,500	Vijay Parimoo	511	J.L. Fotedar	500
Suriender Kachroo	1,100	BabitaKachroo	510	Bal Krishen Khar	500
P.L.Kaul (Andheri)	1,100	Sunil Dhar (Dahisar)	501	Kulbhushan Khar	500
K.K.Kemmu	1,100	Smt. & Shri C.L.Raina		Narendra Kaul	500
Saroj Sathu	1,100	(Vashi)	501	MakhanLalKothidar	500
Vijay Kaul	1,100	K.L. Dhar (Nerul)	501	Usha Satish Ganjoo	500
Basanti Kachroo	1,100	D.P. Bhat (Baroda)	501	P.K.Kaul	500
Sanjay & Jyoti		Makhan Lal Kaul	501	Surendra M. Raina	500
Chaudhary	1,100	Ashwini Hashia	501	Jatinder Bali	500
Ramesh Kachroo	1,100	Suresh Kaul	501	Dr. Mohan Lal Sar	500
Tej Krishen Wali	1,100	A.K. Bhan	501	S.K. Sopory	500
Jawahar Lal Kak	1,100	Mohan Kaul	501	M.K. Kar	500
Girja & A.K.Kaul	1,100	Roop Rajinder Wazir	501	O.K. Kaul	500
Anna Bulk Carriers	1,100	Capt. Rakesh Shah	501	Anita Gondolia	500
S.N. Kaw	1,100	Suresh Kaul	501	Khema Ganjoo	500
T.N. Kaul	1,005	S.K.Dhar	501	Satyendra Kaul	500
Naren & Swati		Dr. G.S. Muju	501	Shivaji	500
Kachroo	1,001	Virender Kar	501	Sunder Fotedar	500
S.R. Kaul	1,001	Manju Satish Kaul	501	Sanjay Kaul	500
Vinod Razdan	1,001	T.N. Shangloo	501	Sudir Shah	500
Rohit Roop K. Bhat	1,001	Ratnakar Kaul	501	M.M. Khushoo	500
Tej Kishen Kaul		Savitri Tiku	501	Anmol & Shradha	500

Report & Biradari News

Chandji Bhat	301	Aastha Manwati	250	Ashok Shivpuri	101
Shakuntla Nair	301	Capt. O.N. Kunder	211	A.K. Bhat	101
Girdhari Lal Parimoo	301	Chuni Tiku	201	Shiban Krishen Kaul	101
B.C. Ambardar	300	Arti Bakaya Thakur	200	Vikram Raina	101
Anup Kannaw	251	Ramesh Kaul	200	Monica Raina	101
Ashok Thusu	251	Shailendra Pandey	200	Ashwani Bhat	101
RakeshKaul	251	Rajesh Razdan	200	Dulari Kaul	101
Ashok Kumar Mam	251	Rohit	200	Chaman Lal Turki	100
Leela T. Mam	251	S. Raina	200	Ajay Kaul	100
Ajay Dhar	250	Ashish Sopory	111	M.K.Kothidar	100
N.N. Kachroo	250	Usha Kaul	101	Vaijanti	100
Jawahar L. Karihaloo	250	Jawahar Lal Razdan	101	Nitin Kaul	100
Reeta Mujoo Bhatia	250	Virendra Razdan	101	Ashok Kaul	100
M.L. Kher	250	J.N. Razdan	101	Prabha Bamzai	51
Rakesh Kak	250	Rachit Kaul	101	M.K.Tiku	50
Auradhya Manwati	250	Ashish Dhar	101		



List of KPA Area Mentors

Name	Tel/Mob	E-mail ID
Shri Rajen Kaul (President)	9967503577	rkaul06@gmail.com
Shri M.L.Mattoo (Immediate Past President)	9819783432	makhanlal.mattoo@rediffmail.com
Shri P.N.Takoo (Vice President)	9419006827	info@poushmall.com
Shri C.L.Raina (Vice President)	27823364	
Shri S.P.Kachru (Gen. Secretary)	9820191662	kpamumbai@yahoo.co.in , spkachru@gmail.com
Smt. Meena Wanchoo (Treasurer)	9920472522	sameerwanchoo@hotmail.com
Shri K.K.Kemmu (Trustee)	9820188453	kkkemmu@caprihansindia.com
Smt. Neena Kher (Jt. Secretary)	9820331722	neena1000068@iciciprupartner.com
Shri K.L.Dhar (Trustee)	9819027773	contiagency@gmail.com
Shri Satish Ganjoo (Trustee)	9892476664	spganju@gmail.com
Shri Ashwani Hashia (Trustee)	9892292646	neha_hashia14@yahoo.com
Shri Dilip Bhat (Trustee)	9322288160	dilip@adroitimpex.com
Shri Jayant Raina (Trustee)	9987363908	jkraina@rediffmail.com
Shri Ashwani Bhat (Trustee)	9324781375	ashwani_b@hotmail.com
Shri Anil Gadroo (Trustee)	9987017683	anil.gadroo@gcegroup.com
Shri P.N.Wali (Special Invitee)	9892415491	pranwali@hotmail.com
Shri J.L.Kak (Special Invitee)	9819307071	
Shri Chand Bhat (Special Invitee)	9869309060	bhatchand@gmail.com
Shri T.K.Raina (Special Invitee)	9869000144	rainatk99@yahoo.com
Shri Virendar Takoo (Special Invitee)	9930075345	info@poushmall.com
Shri Bharat Pandit (Special Invitee)	9820287669	bharat_pandit@yahoo.com
Shri Naren Kachroo (Special Invitee)	9967596991	naren.kachroo@gmail.com
Shri Aajay Kaul (Special Invitee)	9870108612	aajaykaul@gmail.com
Capt. Rakesh Shah (Special Invitee)	27578147	
Smt. Jyoti Kaul (Special Invitee)	9821455528	drishtikaul@hotmail.com
Shri Narendra Kaul (Special Invitee)	9819513070	kaulnarendra@yahoo.co.in

Reaching Out - S.P.Kachru

Secretary's Scribble



ur distinct approach, bearing social sensitivity and community culture at heart, has brought us a unique cohesiveness that is worth emulating. The passion to do more and be more has helped us grow in the hearts of the very people that we strive to touch and serve.

Our various cultural and social welfare initiatives over the years have seen us transform from a little seed into a tree today. We aim at securing more inclusive participation and co-operation of our community members towards the objectives and goals of Kashmiri Pandits' Association, Mumbai (KPA). For this, we are investing our full dedication, passion and zeal to achieve them in order to emerge as one of the best Kashmiri Pandit charitable organizations globally, focusing greatly on the preservation of our rich cultural heritage.

The under-construction 'Sharda Sadan' at Kharghar, Navi Mumbai is the case in

point, soliciting spirited financial contributions from all. Upon completion, 'Sharda Sadan' shall showcase an unprecedented display of our spiritual and cultural preservation and promotion. By sharing our values and becoming part of our ongoing endeavours and initiatives, together we aim to impact the lives of people around us and hence the society. At our core, we are no less than a family, therefore, we invite you to become a part of the KPA family and its success story. We need to make a conscious effort to build 'Sharda Sadan' sincerely and at the earliest so that these 'building efforts' outshine all the other. The next time someone asks you, "What did you do today?" - wouldn't it be nice to simply say, "I built."



Author can be contacted at:
spkachru@gmail.com

MATRIMONIAL

- Soliciting suitable match for two handsome, well qualified, well mannered and well settled boys. Elder one Qualified as Master from Directorate General of Shipping Mumbai, presently employed as COO in American Company owned vessel, born on 12th February, 1980 at 8.31pm in Deolali, height 5 feet 9 inches, based at Mumbai. Younger one Qualified M.Com from Mumbai University & MBA from Toronto, presently employed with Bell Group Toronto Canada, born on 25th April 1981 at 1.00 pm in Deolali, height 6 feet, based at Toronto. Born to Sh. Ashok Lala and Vijay Lala nee Vijay Bakaya of Deolali – Nashik, Matamal - Biju's of Pune and Bua Late Smt. Dulari Manwati w/o Late Sh. Jawaharlal Manwati of Mumbai. Girls from respectable families, who should be slim, tall, beautiful, well mannered, homely and well educated would be preferred. Contact: Cell No: 9850001910 ~ Landline: 0253 2491450 / 022 28940791.
- Desirous of having a KP girl who must be Mumbai/pune based for a mumbai based boy (mother KP, father Goan) having own house in Mumbai, presently working in Dubai. Edu: B.Com. Age: 30years, Height: 5' 8". Contact parents immediately : 981 931 5941, 981 9604 705. Tekni will be provided on request.

अभिलाषा - अर्जन देव मजबूर मेरी वसियत

**डाक्टर के.एल.चौधरी के नाम
अर्जन देव जी मजबूर का पत्र:**

मान्यवर डा० के० एल० चौधरी,
रूप नगर, जम्मू।

नमस्कार! मनुष्य के जीवन में एक समय आता है जब वह छटपटा कर सोचने लगता है कि कौन सा कार्य आवश्यक है, उसे अति शीघ्र पूरा कर लूं। क्या मालूम काल क्या कर बैठे और कब कर बैठे। कुछ दिनों से मेरी यही अवस्था है। अतः मैं आज प्रातः एक अत्यन्त आवश्यक कार्य हाथ में ले रहा हूं। वह है मेरी वसियत (Will)। आपने मेरे जीवन के अन्तिम वर्षों में मुझे जीवित रखने में सहायता दी है, उत्साह बढ़ाया है, थपकियाँ दी हैं, मुफ्त इलाज किया है। एक नामवर डाक्टर होने के अतिरिक्त आप की कश्मीर की संस्कृति पर गहरी नज़र है। आप अंग्रेज़ी भाषा के सुविख्यात कवि हैं अतः यह वसियत (Will) मैं आप द्वारा ही सम्बन्धित व्यक्तियों तक पहुंचाना चाहता हूं। कश्मीर से बाहर हूं, यहाँ लोग कश्मीरी नहीं समझते अतः हिन्दी भाषा का प्रयोग कर रहा हूं। कश्मीरी मेरी माँ है और हिन्दी बहन।

अर्जन देव मजबूर

१५, ज़ीरो लेन, तोमाल,
सूर्या विहार, तालाब तिल्लो, जम्मू
१२.१२.२००४

मैं

अर्जन देव मजबूर
(जैनापुर निवासी) पहले
अपने शारदा देश को, जो

संसार में सुन्दरतम है, बार बार नमन करता हूं। मेरे अत्यन्त लम्बी आयु रखने वाले ऋषियों जैसे पहाडो, पीरपंचाल, हरमुख, महादेव आदि शान्ति के पुंजो! मैं ने आयु भर आपको आँखों में और आप से जुदा होकर मन में समोये रखा। आप की कृपाओं, महानता और चिन्तनमग्न अवस्था ने मुझे कष्टों में सहारा, इस के लिए कृपया मेरा सम्पूर्ण नमन स्वीकार कीजिए और कृपया आप ही कश्मीर की रक्षा कीजिए।

मेरे सुन्दर बर्फानी चोटियों, मेरे दूर वनस्थ सरो, झील, झरनो, पानी की पवित्र नदियों, मेरे गाँव के वरनाग, शोपयाँ (शिव पावन) के सुन्दर चश्मे और रम्यार (रँब्यार), मेरे कौंसर नाग और विशव (नदी), मेरे नील कुण्ड (वेरी नाग), व्यथवोतुर और महान आदरनीय इतिहास-वेद, शाँत, सौम्य सहस्रों वर्षों से चलती माता वितस्ता, मेरे महान सिन्धु-नद, मेरे विशोका-रम्यार और वितस्ता के महा संगम (बिजबिहाडा के पास), मेरे मार्तण्ड, मेरे कुकर नाग के अमृत-जल, मेरी लम्बोदरी, पहलगाम, मेरे अमरनाथ, मेरे त्रि-आ-लय त्राल, मेरे अवन्तिपुर, मेरे प्राज्यभट्ट (फतेहशाह काल के ऐतिहासज्ञ), मेरे हवाल (ननिहाल), मेरे भेदा देवी तीर्थ (बुजिब्रोर – पुलवामा), मेरे पत्थरों के अनेक प्राचीन मन्दिरों के खण्डहरो, मेरे बचपन के हारी पर्वत, चक्रेश्वरी, मुकदुम साहिब, शाहे हमदान की सुन्दर ड्योडी, काली के छोटे चश्मे, डल झील के मोहते दृश्यों, मेरे मंगलेश्वर भैरव (जो अब नहीं), मेरी मार कुल्या (जो अब दुकानों में बदल गई है), मेरे बहोरी कदल, जैना कदल (जहाँ मैं ने कुछ वर्ष रहकर रघुनाथ मन्दिर मिडल स्कूल और मल्टी पर्पज हाई स्कूल (बागे दिलावर खाँ) में पढा, मेरे शालामार, निशात,



ईशोश्वरी (इश्वर), मेरे हारवन, मेरे अभिनवगुप्त, मेरे कश्मीर विश्व विद्यालय, मेरे अत्यंत प्रिय गणपतयार, सोमयार, खरयार, वीर, दशहार, सिन्धु और वितस्ता के संगम शादीपुर, इस पर दस साल बाद लगने वाले तीर्थ (अब कहाँ?) - सब को मेरा शत शत नमन।

मेरे बारहमुला, सोपुर, बाँडीपुर, शारदा माता, फूलों भरे (अब नहीं) लोलाब और इस कमराज (काम-राज्य) के चश्मो, नदियो, मधुमती और अनेक कुल्याओं को मेरा नमन, प्यार और आशीश।

मेरे कश्मीर में रह रहे साहित्यिक मित्रो! नाम लूं तो हो सकता है कुछ भूल जाऊं या नये नवजवान लेखकों को इंगित न कर पाऊं। अतः ऊंचे, बडे, नौजवान सभी साहित्यकारों, साहित्य प्रेमियों, रेडियो में कार्य-रत लेखकों, दूर दर्शन को चलाने वाले साहित्यकारों, दुःखी लोगों, जिन के बेटे मारे गए उन के परिवारों, जिन के सम्बन्धी मारे गए उन फूल जैसे मासूम बच्चों, सभी कश्मीरियों, लद्दाखियों, डोगरों, सिराजियों (शिव-राज) भद्रवाही भाषा भाषियों, पहाडी बोलने वालों, गोजरी मातृभाषा वालों तथा अन्य उर्दू, हिन्दी, अंग्रेज़ी, फारसी, संस्कृत, अरबी, गुरमुखी बोलने वालों व अन्य भाषाएँ और बोलियाँ बोलने वालों को मेरा नमन। उनके सभी पूजा स्थलों, देवी द्वारों, इबादत-गाहों, मन्दिरों, मस्जिदों और गुरद्वारों तथा गिरजा घरों को मेरा सादर नमन।

मेरे गांव, जिस में मैं ने जीवन के दुखमय तथा सुखमय ६५ वर्ष गुज़ारे, पला बढा, उचित वातावरण और असुविधाओं के कारण मैं प्रकृति के दृश्यों को आंखों में भरकर जीता रहा। संघर्ष करता रहा अपनों के लिए और थोडा बहुत औरों के लिए भी, उस गांव की मिट्टी, पेड पौधों, ३६० चश्मों तथा

उपत्यकाओं, चिनारों, टोंगर कुल्ल्या (उत्तुंग गिरि कुल्ल्या) जिस में मैं जी भर नहाता रहा, वरनाग जहां हर वर्ष नववर्ष से एक दिन पूर्व मेले लगते रहे, टंडे पानी वाला वरनाग (जिस से मैं ने कभी कुछ न मांगा) मेरे जले मकान की दबी राख और चोरी हुई पुस्तकों और सरू के पेडों तथा साग-बाडी को मेरा प्यार और आदर समर्पित। ज़ैनापुर तथा आस पास के गांव में रहने वालों को मेरा प्रेम समर्पित।

जम्मू आकर मैं ने १५ वर्ष काटे। मैं उस से पूर्व सौभाग्यवश अखण्डित हिन्दुस्तान में १९४३-१९४६ तक लाहौर में रह आया जहां मैं साहित्य-रत्न की परीक्षा देकर अंग्रेज़ी में एम०ए० करना चाहता था। पर विभाजन के कारण जान बचा कर वापिस आना पडा। उस प्राचीन लाहौर के हर स्थल को मेरा नमन। जम्मू को मैं ने तब से देखा है जब १९४७ से पूर्व यहां की आबादी ५० हज़ार थी, अब २००४ में यह बढ कर १२ लाख हो गई है। मैं ने उधमपुर में १२ वर्ष बिताए और यहीं बैठ कर ९ पुस्तकें लिखीं तथा प्रकाश में लाई। डोगरी भाषा के सभी लेखकों को मैं विस्थापन से पूर्व जानता था। मैं डोगरी भाषा के स्वरविज्ञान कार्य-शाला में अकेला कश्मीरी लेखक १९८४ में सम्मिलित हुआ था। उधमपुर में देशबन्धु डोगरा, नूतन, प्रकाश प्रेमी तथा शिव निर्मोही से पहले ही जान पहचान थी। नूतन और प्रेमी मेरे गांव कश्मीर आए हैं। उधमपुर में मेरा परिचय एक संत रूपी प्रोफेसर अरविन्द गिगू जी से हुआ। मैं आभारी हूं उनके द्वारा मेरी ३० कश्मीरी कविताओं के अंग्रेज़ी अनुवाद का। यह कविताएँ WAVES नाम से दो एडिशनज़ में छपीं, चर्चित हुईं। उन के सौम्य स्वभाव को मेरा नमन। मेरे मित्र मखन लाल गोजा, डा० आदर्श, शांत स्वभाव विजय कुमार जुत्शी और स्वर्गीय

मोती लाल साक्री, कानूनगो जी, श्री मखन लाल नागामी तथा अन्य सब मित्रों को जो मेरे पास आते रहे, मेरा नमन।

जम्मू में मैं प्रो० रामनाथ शास्त्री, श्री वेद भसीन, श्री जतिन्द्र उधमपुरी, डा० अग्नि शेखर, डा० क्षमा कौल, वाक-काव्य को नया जन्म देने वाली बिमला रैना, उन के पति के० के० रैना, डा० आर० एल० भट्ट सुप्रसिद्ध पत्रकार, ओम गोस्वामी, कलचरल अकादमी के वरिष्ठ सेक्रेट्री तथा हिन्दी के नामावर कवि रमेश मेहता, महाराज कृष्ण सन्तोषी, निर्मल विनोद, जावेद राही, श्याम तालिब, मधुप जी, जनाब जगन नाथ आज्ञाद, प्रो० ए० एन० धर, पी० एन० साइल, डा० आर० एल० शांत विख्यात लेखक और विचारक, मोती लाल क्यमू जो श्रेष्ठ नाटककार तथा लेखक हैं, काशी नाथ बागवान, कश्मीरी लेखकों को हिन्दी जगत में लाने वाले डा० भूषण लाल कौल, डा० बलजी नाथ पंडित, पत्रकार अवतार भट्ट, मेरे पुराने मित्र राम कृष्ण भारती, पत्रकार अनिल भट्ट, पत्रकार डा० आर० के० तामीरी, एल० के० भट्ट, कश्मीरी लेखक कवि मोहन लाल आश, जवाहर लाल सरूर, जौहर रत्न, प्रेम नाथ शाद, रोशन सराफ, मेरे पुराने मित्र कवि लेखक तथा विचारक मखन लाल कँवल, सोफी कवि ब्रज हाली, कहानीकार मखन लाल पंडित, सुनीता रैना, कौशलया वली (संस्कृत लेखिका), शोध-कर्ता डा० बी० एन० कल्ला, असीर किशतवाडी (जम्मू में साहित्यिक सरगर्मियों में पेश पेश), श्री खोसा प्रधान के० पी० सभा, अभिलाष, प्यारे हताश, दूर बैठे प्यारे गज़ल लेखक और ब्राडकास्टर तेज रावल, प्रेम नाथ प्रेम, मंजगाम के सौम्य लेखक जगर नाथ सागर, पम्पोश (उधमपुर), हिन्दी के वरिष्ठ लेखक डाक्टर त्रिसल, और न जाने कितने बन्धु जिन्होंने

मुझे प्रेम दिया, उन सब को मेरा नमन, नमस्कार और शुभ कामनाएँ।

जम्मू के प्रेस, रेडियो और दूरदर्शन के सभी पत्रकारों, लेखकों, प्रोड्यूसरों को मेरा आदर मान और शुभ कामनाएँ। मेरे आलोचकों, जो कलकत्ता से लेकर कश्मीर तक फैले हैं, उन सब को विशेषकर डा० अमर मालमोही (कहानीकार, नाटककार, विचारक), डा० बी० के० मोज़ा (कलकत्ता), वरिष्ठ लेखक फाज़िली साहिब (बाँडीपुर निवासी), पी० के० चौधरी (8/20 Fern Road, Kolkata), डा० राजमल बोरा (५, मनीषा नगर, केसर सिंह पोरा, औरंगाबाद, महाराष्ट्र), डा० राज नाथ भट्ट (भाषा विज्ञान विभाग, कुरुक्षेत्र विश्व विद्यालय), राजेंद्र तिवक्कू (अन्तर-राष्ट्रीय ख्याति प्राप्त आर्टिस्ट, मूर्तिकार, प्रोफेसर, पुछ हाऊस आर्ट कालेज), डा० शशि शेखर तोषखानी (डी-८/८०, वसंत कुंज, नई दिल्ली), शम्भु नाथ भट्ट हलीम दिल्ली, मेरे अनन्य मित्र पृथ्वी नाथ भट्ट, मुहम्मद यूसुफ टेंग, रहमान राही, गुलाम नबी फिराक, गुलान नबी खयाल, गुलशन मजीज, डा० शफी शौक, डा० तलाशी, प्रो० ए० एन० धर, प्रो० अरविन्द गिगू, एम० के० संतोषी, पुणे के प्रो० टी० एन० रैना (C/o Dr. K.L.Chowdhury), प्रो० टी० एन० धर, श्री बी० एल० काक (प्रख्यात पत्रकार) डा० संजोग भान, ब्रज चट्टोपाध्याय (C/o 8/20 Fern Road, Calcutta), प्रो० आर० एन० कौल, मनोज शीरी, प्रेमी रोमानी, सैयद रसूल पोंपुर, स्वर्गीय कवि शिरोमणि दीनानाथ नादिम, विख्यात कवि तथा लेखक स्वर्गीय मोती लाल साक्री तथा अन्य लेखक जिन्होंने मेरे सम्बन्ध में कुछ भी लिखा। इन सब को जिनके विख्यात नाम ऊपर दिए गए हैं, मेरा आदर। एम० एच० ज़फर, इक़बाल फहीम,

और शमशाद कालवारी को कैसे भूल सकता हूं। इन्हें मेरा आशीश।

जिस देश में मैं जन्मा वह भारत (अखण्डित) मेरी नस नस में बसा है। उसके सुन्दर नगरों, ऐतिहासिक स्थलों, तीर्थों, दरगाहों, गुरुद्वारों, गिरजा घरों तथा मन्दिरों के साथ नये भारत के सभी स्तम्भों को मेरा नमन। भारत के बीते और नये सभी भाषाओं के लेखकों को मेरा आदर मान समर्पित।

रंग रंगीली धरती कश्मीर से जुहू बीच (मुम्बई), राजस्थान से कलकत्ता, अरुनाचल, आसाम आदि प्रदेशों की प्राचीन संस्कृतियों को तथा विश्व के सभी देशों के लोगों और उन के वर्ल्ड कलचर को मेरा मान सम्मान

मैं जो कुछ अपने देश में अपनी आयु में देखना चाहता था, देख न पाया। मैं चाहूंगा कि मेरा देश दरिद्रता से मुक्त हो। शिक्षा घर घर फैले। भ्रष्टाचार रूपी नाग का सर कुचल दिया जाए। वैमनस्य दूर हो। सब धर्म एक दूसरे का मन से आदर करें। विज्ञान में यह देश अन्य सभी देशों से आगे बढे, ऐसी क्षमता हम में है, हमारे युवकों में है। कश्मीर समस्या न रह कर पुनः लल्लेश्वरी और नुन्द ऋषि का गहवारा बने। विश्व की समस्याएँ यथा फलस्तीन-इसराइल, इराक, चैचेनिया, अफ्रीका के देशों की समस्याएँ खत्म हों और विन्डल विलकी की कामना कि सभी देश एक छत्रछाया तले मिल जुल कर रहें, पूरी हों।

हमारी सभ्यता (भारतीय) द्वारा अमलाये गए सन्तोष, दूसरे के लिए शुभ कामना, प्रकृति के प्रति प्रेम, लालच का न होना, ज्ञान के प्रति लगन तथा सादा जीवन और उच्च विचार — हमारा आदर्श ही नहीं अपितु घर घर में इनका चलन हो।

देश के लाखों शिक्षित-अशिक्षित बेकारों को रोजगार मिले, बन्धुआ मज़दूरी समाप्त हो। देश हर प्रकार के शोषण से मुक्त हो और यह सचमुच सारे जहाँ से अच्छा (हिन्दोस्तान हमारा) बने।

मेरे घर वालों, निकट सम्बन्धियों तथा मित्रों को मेरा प्यार। छोटों को मेरा आशीश। यह घर विज्ञान और साहित्य के क्षेत्र में अपना योगदान दे, यही मेरी मनोकामना है। संघर्ष जीवन का नारा हो। कुछ औरों के लिए कर दिखाया जाए। बहुत कुछ करने का है।

मेरी पुस्तको! आपको हाथ जोड कर मेरा शत शत नमन। जाने मेरे बाद आप का क्या हाल हो। आपने मुझे आयुभर सहलाया। आप खुश रहो और अज्ञान को दूर करो। मुझे आप की याद जीवन पर्यन्त आती रहेगी। अश्रु भरी आँखों से मेरी अलविदा स्वीकार करो।

मेरे मित्रो, लेखक बन्धुओ, सम्बन्धियो! यदि मेरे द्वारा कभी भी आप का मन किसी मामूली बात से दुखा हो तो उसके लिए मुझे क्षमा करो।

मैं इस जीवन में विश्वास करता हूँ अतः मेरे बाद मेरे घर वाले फिज़ूल के आडम्बर न करें। उन से मुझे कोई सुख नहीं मिलेगा।

मैं क्या लिख गया, क्या भूल गया, मुझे क्या लिखना चाहिए था इस बारे में भी मैं क्षमा प्रार्थी हूँ। आखिर मैं एक साधारण मनुष्य हूँ इस ब्रह्माण्ड का अकिंचन सभी कमज़ोरियों से भरा किन्तु भावुक हूँ अतः लिखे जा रहा हूँ।

जब मैं जम्मू से उधमपुर आया तो एम० के० संतोषी, डा० आर० एल० भट्ट, डा० अग्निशेखर, क्षमा कौल, मान्या बिमला जी तथा उनके पति के० के० रैना साहिब, मखन लाल नागामी, बाल कृष्ण सन्यासी आदि मुझे ढारस बंधाते रहे, उनको

विशेष धन्यवाद। दिल्ली से मुझे मिलने आए रशनीक और गीतिका को मेरा शत शत आशीश। उन्होंने मेरे लिए जो नटवर (Dancing Shiva) की भेंट लाई थी वह मेरे लिए World Award से कम नहीं थी। वह, उनके सम्बन्धी और परिवार फलें, फूलें।

दिल्ली में अकसर रहता आया हूँ। सी० एल० सप्रू, चंद्रकांता, ब्रज नाथ बेताब, एम० के० काव, विजय साक्की, शम्भुनाथ भट्ट हलीम, पृथ्वी नाथ भट्ट विख्यात कवि तथा संपादक समकालीन भारतीय साहित्य, तथा अन्य कई लेखकों से जुड़ा रहा। अतः इन सब महानुभावों का धन्यवाद। जिन पत्रिकाओं में छपता रहा कश्मीरी, हिन्दी, उर्दू, बंगला, कन्नड, मलियालम, तिलगू तथा पंजाबी आदि, उनके संपादकों का आभार प्रकट करता हूँ।

मैं सभी भारतवासियों का भला चाहता हूँ जो विश्व की बड़ी शक्तियों के उदार रवइये से ही सम्भव हो सकता है।

विश्व हर स्थल पर सौंदर्ययुक्त है। यह ब्रह्माण्ड विस्तार से परे है और फैलता सुकडता रहता है। हमारी ज़मीन (धरती) सौभाग्यशाली है कि यहाँ जल है, प्राकृतिक सम्पदा और सौन्दर्य है। हमारे कारण ही इसका दुरुपयोग होता रहा है, नहीं तो यहाँ किस चीज़ की कमी है। यदि विज्ञान, धर्म और विभिन्न संस्कृतियों के लोग मिल कर रहें तो यह विश्व कई समस्याओं से मुक्त हो सकता है।

मैं प्रकृति के चक्र को स्वीकार करते हुए उसके नियमों के सामने नत-मस्तक हो कर आज्ञा माँग रहा हूँ।

सारे काम पूरे कहाँ होते हैं इस जीवन में। नीलमत पुराण का उर्दू अनुवाद पूर्ण हुआ है। यह अकादमी (जम्मू या श्रीनगर) को दिया जा चुका है। एक नावलेट तथा एक और काव्य संग्रह की

सोच रहा हूँ। क्या हो सके और क्या छूटे, कह नहीं सकता।

जम्मू के शिवालिक पहाड़ों, वैष्णवदेवी, जम्मू नगर और इस सारे क्षेत्र को मेरा साधुवाद।

ओम शान्ति।

अर्जन देव मजबूर

काव्य ... दीना नाथ नॉदिम

मे वुनि छिम याद




मे वुनि छिम याद त्रेश्वय साज़ चॉनी
 अँदुर नज़राह, मोदुर आलव, शिहिज कथ
 रँसिज कॉच्चाह मे गँयि लोलुच दिहिच वथ
 पिशिज पँच पॉट्य रुख हिश जिंदुगॉनी
 अँसिथ ज़न ताफ नोन प्यव ब्रॉर्यकॉनी
 वँसिथ ज़न खोर कोड हरदन हना पथ
 च़े व्वश त्रोवुथ दिलन कँड वठ गँयस सथ
 यिमय कँह तापु टैचि कयनात म्यॉनी
 नतय बु ति हावसा अख आवस्योमुत
 तुरुन साज़ाह ज़र्ब ख्यथ छस वुशिन्य लय
 छतेमुच्च शोख तसवीरुच जवॉनी
 मँछयुल यावुन स्यठाह पँक्य पँक्य बुल्योमुत
 थँकिथ लूसिथ थवान रँछ रँछ पँतिम शय
 यि स्वंजल आसि मा पोत छाय चॉनी



Remembrance - Dr. K.L.Chowdhury

Arjan Dev Majboor – A Tribute

 Coming out from Kashmir in 1990 in the wake of militancy opened a new chapter in my life, as also in the lives of thousands who were uprooted. Exile created a new ferment. It broke many illusions and changed many perceptions about faith and ideology, political doctrines and social mores, human relationships and spiritual insights. Life had to be started all over again and it assumed a new definition and a new meaning as it threw us into contact with a new environment and new people, uniting us by the common thread of displacement.

Amongst the new contacts were people of all ranks of society, social and political activists, thinkers and writers, poets and songsters, bigwigs and ordinary mortals. A new window to humanity opened up that had remained closed in the busy schedule of my profession of teaching medical students and treating patients. There was more to life than that, I realized. There were others whose suffering was worse than my own, kindling the urge to reach out to them. The flood of emotions sought expression, and the writer and poet in me was reborn. That, and my profession, brought into my circle a whole lot of poets and writers. One with whom I got quite close was the legendary Arjan Dev Majboor.

Majboor captured my interest in the first meeting when he sought me as a patient and revealed he was a poet. There was no looking back after that. Over the years we grew intimate with the sharing of our experiences and experiments with writing, even though we wrote in different languages. Poetry cuts across all linguistic barriers, especially exile poetry where

poets find a convergence in the pain of exile and the terrible feeling of deprivation, alienation, and loss - of identity, of material possessions and of roots.



When Majboor came to see me the second time, it was with his bag full of his published books, the bag he would sling across his shoulder wherever he went till he was afflicted with a pain in the arm that never left him. I expressed my regret for not being able to read Kashmiri fluently, a fact that discouraged me from any study of Kashmiri literature. He would not accept this lame excuse. He was himself well versed with three languages – Kashmiri, Hindi and English. He wrote a long review of two of my books that was proof of his considerable command on English.

Next time, he came with a primer of Kashmiri which he created on his own for me, with the diacritical marks, and sat by my side like a teacher with his pupil, and started imparting lessons in the language. Alas, for want of time, I never took this task seriously and never graduated enough to enjoy reading Kashmiri. I still plod and fumble with words and sentences and give up any effort at reading except when it is a short piece of prose or a small poem.

With the passage of time the pain in his arm, from a severe degree of cervical spondylosis, became relentless, severe and unbearable, often breaking into his sleep. But, he was not disturbed by the pain as much as the fact that it often caused a handicap in writing. For a compulsive poet

and writer like Majboor, that was tragic. He was in a hurry to pour out his fertile mind – his bubbling thoughts and emotions - and see it in print. But that was not going to be easy, for this relatively common affliction was coming down with an uncommon but potentially serious complication. A large outgrowth from the cervical vertebrae and disc started pressing on his spinal cord, threatening his trunk and legs with paralysis. That is when I suggested surgery and referred him to AIIMS New Delhi.

He had a successful surgery that entailed a fixing of his cervical vertebrae. The threat of paralysis was averted but the neck became permanently immobilized, while the pain in the arm persisted. Adding salt to injury, his shoulder became frozen over the years and gave him painful days and nights. Despite, Majboor continued to write without stop. In fact, he was seized with a passion to write and published some major works during this period till he was struck by a baffling weakness and anemia. His visits became more frequent, as the list of investigations expanded. Finally a bone marrow biopsy confirmed the diagnosis of aplastic anaemia, a largely untreatable condition that made him pale, weak and easily fatigued. It also warranted repeated blood transfusions to keep him alive.

Even as his body was failing, his mind was clear, sharp, restless and creative, and he did not at all consider giving it a reprieve. His dependence on transfusions to sustain life was nothing different from the fictional Dracula's dependence on blood. I told him so once when he asked me how long he would have to live on borrowed blood. He laughed at the joke, looking curiously at me with those sharp eyes behind the brown-rimmed glasses.

In spite of his multiple ailments and handicaps, while his physical energy was sapping, his creative energy soared to such

incredible heights that not only did he complete his work on Arnimal (published in 2004), he also attained the rare distinction of publishing a translation of Neelmat Puran.

As if his afflictions were not enough to threaten survival, he came down with yet another malady, now of a progressive liver disease, which gave him swollen legs and a belly that bulged with water accumulation. The fluid in his abdomen had to be drained repeatedly. He bore all the serious complications and the medical interventions with great composure and never lost his will to live, and to write to the very end. The publication of his autobiographical write up, Yaaden Hund Safar, in 2009 is a grand testimony to his perseverance, courage and passion for writing, and his deep yearning to leave a legacy. He was a writer in hurry for he knew his time was short and in that compressed time left to him he wanted to expand his writing horizons. And he succeeded to a large extent. I am sure there must be more manuscripts that need to be collected and organized so we can publish his every work.

Last week, his son came to me with his will, which he has addressed to me in the form of a letter. It reads like a testament where he has given a brief account of his interaction with, and regard for, several writers and poets, journalists, singers and musicians, intellectuals and academicians with whom he was thrown into contact through his writings. He is so full of gratitude to every one who has ever indulged him.

Arjan Dev Majboor has not only enriched Kashmiri by his monumental contribution to the language but also left a large legacy that will inspire poets and writers for generations.



Contact author at: kundanleela@yahoo.com

काव्य - डा. बी.के.मोज़ा म्यानि सोपुनो

नूर चोन वुछुम मे पूर पूरय
राग चोन ग्योवुम मे गूरगूरय
द्यान चोन दितुम मे कूरकूरय
रुप चोन सोरुम मे दूरि दूरय
म्यानि सोपुनो गछ साँ पूरो



अँछ लजि तवु मे दर चाने
त्रोवुम मे ओश दारि चाने
व्शय मे त्रॉविम चारु चाने
गीर अदु गोस बु सीरु चाने
म्यानि सोपुनो गछ साँ पूरो

मुराद चु म्योन सु खाब छुख
मकसद चु म्योन हुबाब छुख
मँजिल चु म्योन लाजवाब छुख
मंदर चु म्योन सवाब छुख
म्यानि सोपुनो गछ साँ पूरो

सरहद नु अदु आसान बासान
दग आँसिथ नु दोद बासान
गॉयिल गँछिथ नु गाव बासान
सूर्य गँछिथ नु नार बासान
म्यानि सोपुनो गछ सः पूरो

वनु क्याह बु यिम कुत्य सितम
मे दग दॉद्य किथु कुत्य हेतिम
छॉप अख वुछिम तु कुत्य सँनिम
मे कूता ओसुम तु कूतुय वोदुम
म्यानि सोपुनो गछ साँ पूरो

दूरि डीशिम मे छॉप चॉन्य हिशी
दूर तारु तोरुस बु बालन निशी
रोवुस च़े पँत्य बु पनुने खुशी
वोतुस बु कोत मे वथ मा मँशी
म्यानि सोपुनो गछ साँ पूरो

विगनि चानि कति काँत्या वुछिम
लोलुक्य तरानु किथु कुत्य हेँछिम
मे दग चॉन्य कमि दादि रँछिम
लोलु ललुविम ललु वाख वँनिम
म्यानि सोपुनो गछ साँ पूरो

थोकमुत बु छुस छांडान च्वपॉर्य
करमु वतु पोकुस मांडान कँपॉर्य
कोसन नोचुस बु तांडान ननुवॉर्य
मे ड्चूशुम यपॉर्य तु वुछुम हुपॉर्य
म्यानि सोपुनो गछ साँ पूरो

तारस तोरुस बु कोहन पती
डँज्य मा मे वथ शायद तँती
ह्यस होश डँलिथ व्श मे हेती
मे ज़ोन नो कुनि पानस पती
म्यानि सोपुनो गछ साँ पूरो

यी गोम ति गोम मे पनुने खुशी
गाश आव दँजिथ मे पनुने लँशी
बु प्रावु आनंद व्वन्य च़ेय निशी
दरशुन दितम मे दग दोद मशी
म्यानि सोपुनो गछ सः पूरो

व्यनती छि म्यॉन्य चु पूर गछतम
चु पूर गछतम बरपूर गछतम
कामना यि म्यॉन्य पूर करतम
दरशुन दितम मे गाश हावतम
म्यानि सोपुनो गछ सः पूरो

Author can be contacted at: bk_moza@yahoo.co.in

Editors' Note

We accept write-ups on any topic concerning Kashmir, Kashmiri language and Kashmiris, or a topic of common interest in Hindi, Kashmiri and English. The write-ups should be original and exclusive to 'Milchar', except for News, Views and Reviews. Kindly note that we do not intend to include the previously published material in 'Milchar' except in very special cases. No controversial topics please. Kindly e-mail your write-ups to us at editormilchar@yahoo.co.in

Culture & Heritage - T.N.Dhar Kundan

Influence of Advaita on Muslim Rishis of Kashmir – Part 3



Ahmad Batawari :

ahmad Batawari was a contemporary of Shams Faqir and lived from 1845 to 1918. He was an advocate of the immortality and continuity of life. In the footprints of Lal Ded he has said 'Hayatuk aaftab chhuna zanh losan, bozan kona chhuk yi chhu yaksan. – The Sun of life never sets, why don't you understand that the Divine pervades everything equally.' He has freely used the Hindu mythology to bring home his point of view. A few examples are given here. 'Saalkas balkas Shiva Naranas, tsonven ikavata pranas saet. Tarkas saath chum vetsarnag sranas, jan chum meelith jahanas saet. Veshnas, Krishnas, Resh madanas, Maha Ganish tati kas kari namaskar, Ganga raza byuthum Gangabal thanas... Ravun rovmut manz tawanas, Sita sata rats He chhavan, Tsayi Rama Tsandras manz daricha khanas... Shaster dendar gupt gnanas, zuv chhuk Shaster dil sat noor, Ahmad Batawar gupt rood panas, jan chum meelith jahanas saet. A seeker, a child, Shiva and Narayana, all these four are together to be remembered through the vital breath. This is the auspicious time to bathe in the spring of contemplation. The individual self is united with the universal self. Maha Ganesha is bewildered in the gathering of the sages. He sees Vishnu, Krishna among them and whom he should salute in reverence. The Lord of the Ganges is seated at the source of the Ganges. Ravana has gone astray while Sita is engrossed with her consort. She is there with Shri Rama. It is the Shastras (the revealed text) that give

the secret knowledge. The life essence for the knowledgeable are these texts while their hearts are full of divine light. Ahmad Batawar has remained hidden and his self is one with the universal self.'



Swachhi Kral :

This poet lived around the same time in a village named 'Yander' in Pulwama. He was an ardent believer in non-dualism. He says, 'Akh tsa te byeyi bo ganzer maba, haba yi chhui gumanai. Me and you are not to be taken as different because dualism is a delusion.' 'Dapyomus bavitam pananui mye aasun, dapunam pan panun gatshi thari kasun. I asked Him to reveal Himself to me. He replied that for that you have to go beyond your self.' Long before, Lal Ded had stated, 'Larah lazam manz maidanas aend aend kaer mas takiya ta gah. So rooz yati tai bo gayas panas vonye gav vanas falav dith. In the middle of a field I constructed a house and decorated it on all sides. The house remained here and I only went away as if the shopkeeper left after downing the shutters of his shop.' Swachh Kral has this to say in the same vein, 'Yath fan sarayi dyun chhui shaba, ath manz mo trav dukanai. Path chhui marun az ya saba, haba yi chhui gumanai. You have to spend just a night in this mortal inn. Do not start a business here. For you have to die now or in the morn; it is all a delusion.' He advocates adopting a vision of discrimination to see right from wrong. 'Dapyomas swarma laegith kyah

chhu banan. Dapunam poz ta apuz ada chhu nanan. I asked him what use is the collerium of discrimination in ones eyes. He replied that this enables one to distinguish right from wrong.' He sees the Divine in everything, the ocean in every drop. 'Joi manz basith chhui daryav, nav dar aab tai aab dar nav. The river exists in a brook, water inside a boat and boat inside the water.'

Nyama Saab :

Nyama saab was senior (born 1805) and he also lived at Chinikral mohalla of Srinagar. He has time and again reiterated what Lal Ded had said in these words: 'Lal bo drayas lolare tshandan lustum dyan keho raath. Vucchhum Pandit panani gare, sui mye rotmas nyechhther ta saath. I set out in search of Him early at dawn and wandered day and night. Ultimately I saw Him within myself and that was the auspicious moment for me.' At one place he has said, 'Yas naad layi su chum nishi, kamyu sheeshi chovnas mai. That one whom I call aloud is near me. What a cup of wine he has made me drink!' At other place he repeats, 'Shah chhui basith panane gare, hoore mye nyunam tsure dil. The Lord is seated within me, he has taken my heart away.' Again he says, 'Yaar chhui gari panane, su no me vane aaw. My Beloved is within me but I failed to recognize Him.' Nyama seems to have reached a stage where he has shunned the notion of 'I' and 'my'. This is the high point of Upanishadic Vedanta. 'Orai aayov ladith chhav, dopnam sorui myonui gav. Ba dapun myonui vasith pyav, ath nav aalim haarith pyav. He came with all His grandeur and declared that everything is His. The notion of 'I' in me was gone because no reason or intelligence is of any use in this arena.' He has described the status of the Divine purposefully in indefinite terms because he feels that none of the religious schools

has any clue to that. 'Sang ta gnyana math haeratas. Nyermalas manz myani naav. Shubi shinyah tati khidmatas, pyom tsyatas tas chhu myon naav. Bouddh congregations (Sangha) and Hindu centers of spiritualism (Maths) are themselves bewildered; the boat of my life is in the pure sacred waters. Even nihilism is meaningless there for I realized that He and I are one – with the same name.'

Shah Ghafur :

This great holy man lived in the beginning of 19th century at village Chhivan in Badgam. He has adopted the Vedantic dictum 'So-aham' (or I am He) in its pristine purity and has written a full poem with this title. 'Brahma, Veshan, Maheeshwar garun, shuft ho chhui tyuhundui zuv. Pan hai khatanai jan hyekh marun, darnayi darun suhamsu. Seek to know the trinity of Brahma, Vishnu, and Shiva as they are the givers of your life. If they hide themselves from you give your life at their feet. Adopt always the great mantra of 'I am He'. 'Bashar travith, Ishar tsa garun, Isharas saet roz sapnakh sui Ishar sapdun sharir gav marun.... Dah chhi avtaar zanh lagi na tharun, mah zan prazlan naran chhui, Ram Ram karun gav naam sandarun, daranayi darun suhamsu. Leave the individual soul and go after the Universal soul. Remain with God and you will become God. For that you have to shun your self. There are ten different incarnations of God. Narayana only shines in all of them like the Moon. So you need not feel hesitant. Repeating the name Rama is the way to remember God and once you get habituated to that you will feel one with the Divine.' Saying so, he is at once reminded of the crucifixion of Mansoor and he warns, 'Chhu vanan Shah Ghafur vaati ma marun. When Shah Ghafur says that the Divine and I are one, he should not be crucified for this truth.' Again he says, 'Shah

Ghafur pazichi han chhuna bavan, tan chhas rachhni lachha bo'd jaan. Po'z gatshi aashkar asi maranavan. Intentionally Shah Ghafur avoids telling the truth. After all he has to save his skin for the life is very precious. If he reveals the truth (of oneness of God and man) he will be killed.' One is reminded of these lines from a Urdu poetess of repute: 'Sach bolna bhi lazim jeena bhi hai zaroori, sach bolne ki khatir Mansoor ho na jana'. Speaking the truth is necessary but to live also is essential, one should not give up one's life like Mansoor did simply to speak the truth.

Asad Paray :

Asad Paray is a later poet who lived in village Hajin (1862 to 1930). The effect of Hindu mythology and philosophy is apparent from most of his poems. 'Naran naguk mas' is a glaring example of this influence. It would suffice to quote a few stanzas from this poem. 'Om ba karith drass Omkarasay, Om Narayan sat logum saet, tosas Omki pan khalmasay ba rasa rasay kornas tayar. Suhamsu yaar vuchha novnasay tathya Rama tsander sholyav, sayas tahndis tal thovnasay. Jugyah lagith doonya zajmasay, khalvakh dandakvanasay manz, pranay abhyas sharir zolmasay. Bhavanaki nagarada tan navmasay, bava sara vuchhim divay jan. Haramokha bala paan mansovmasay, bo rasa rasay kornas tayar. I started my spiritual journey uttering the sacred 'Om' and the Divine accompanied me all through. I went on chanting Om as if He was preparing me for the journey slowly and steadily. When by His grace I realized that He and I are one, I perceived the radiance of Shri Rama. He kept me under His refuge. In the solitude of a forest I lit the sacred fire like a Yogi. I burnt my body in the fire of breath control. In the sacred waters of the shrine at Bhavan I cleansed my body. This helped me to see the divine radiance here itself. I sacrificed

my childhood at the sacred foothills of Harmukh, the abode of Shiva and He geared me for the journey slowly and steadily.

Ahad Zargar :

Perhaps last of the great tradition of Muslim Rishi poets, Ahad Zargar is a forceful exponent of this ideology, which thrives on non-dualism, self-realization and emphasis on contemplation. He was born around 1916-17 in the house of Mohiuddin Zargar, a weaver by profession, whose ancestors were goldsmiths because of which the family got the surname 'Zargar'. Although he had studied a little of the Persian language but by any standards he can be said to be illiterate like many of his predecessors. Many holy persons would visit their house and in their company he got attracted to this field of mysticism and spiritualism. Finally he became the disciple to one Khwaja Abdul Kabir Lone of Kawadara, Srinagar at the young age of fifteen. He emphasized the need for interaction with the holy persons in the very first verse that he wrote. 'Shad roz dila myani kyazi chhuk gamanaey, Saet mehramanaey thav ikhlas – Rejoice my heart, why are you gloomy? Keep in contact with the knowledgeable persons.'

I have stated elsewhere that calling these Muslim Rishis as Sufis is a misnomer. Ahad Zargar's saying supports my contention. It is well known that 'Zikr' or rhythmic movement of head, body and arms is an essential feature of a Sufi. Such a person is called 'Zakir'. By this practice he recites the name of God, tells the beads of a rosary and aims at 'Fana' or complete annihilation of the Self.

(To be continued)

Author can be contacted at:
trilokinathdhar@yahoo.com

काव्य - दीपक जाला

शुन्य

शुन्य कथा अभी सुनाए
जो भी इसके पीछे भागे
शुन्य बडा हुड़दंग मचाए

हर इक की औकात बताए
पीछे लगे तो शान बढ़ाए
शुन्य बडा हुड़दंग मचाए

कोई भी इससे जुड़ न पाए
जो कोई इससे टकराए
शुन्य बडा हुड़दंग मचाए

हर विपदा का करे उपाए
यह धरती भी शुन्य बनाए
शुन्य बडा हुड़दंग मचाए

आगे तुम्हें क्या बतलाए
जिस किसी को समझ न आए
शुन्य बडा हुड़दंग मचाए

शुन्य का किस्सा बडा रुलाए
इसके चक्कर में फंस जाए
शुन्य बडा हुड़दंग मचाए



आगे लग कर मूल्य गटाए
शुन्य चक्र संसार चलाए
शुन्य बडा हुड़दंग मचाए

इसे निकाला भी न जाए
वो भी देखो शुन्य बन जाए
शुन्य बडा हुड़दंग मचाए

साम दंड दोनों अपनाए
शुन्य बिना कुछ किया न जाए
शुन्य बडा हुड़दंग मचाए

शुन्य कथा का यह अध्याय
हर ज्ञान उस पर व्यर्थ हो जाए
शुन्य बडा हुड़दंग मचाए

Author can be contacted at:
jasua1@gmail.com

ज़रा हंसिये !!

एक घुड़-दौड़ फाइनल में
सिर्फ दो देशों के ही घोड़े पहुंच
सके, ईरान और इराक के।
घुड़-दौड़ खत्म हुई तो इराकी
घोडा जीत गया। दूसरे दिन
ईरान के एक अखबार में यह
खबर इस तरह से छपी :
ईरान का घोडा घुड़-दौड़ में
दूसरे स्थान पर रहा, जब कि
इराक का घोडा अन्तिम आए
घोडे से एक कदम ही आगे
था।



वह अपने पति के मित्र से
बोली, “आप यहां आराम से
बैठिए, वह अभी आते ही होंगे।
बेतकल्लुफी से बैठिए, इसे
अपना घर ही समझिये।”

“अपना घर! अचानक उस
के मुंह से निकल पडा। सिगरेट
बुझा दी और मुंह लटकाकर
बैठ गया।”



ललु वाख

ऑरस नेरि नु मोदुर शीरय ओमकार येलि लयि ओनुम
न्यर-वीर्यस नेरि नु शूरा नाव। वुह्य कोरुम पनुन पान।
मूर्खस पनुन छुय हँस्तिस कशुन शु-वोत त्रॉविथ सत् मार्ग रोदुम
यसौ मालि दांदस ब्यहा चाव।। तेलि लल बु वॉचुस प्रकाशस्थान।।

Sufism - Dr. N.L.Zutshi
Faqirs Say ...



SUFISM is a call to open ones heart to a human, in order to open the heart to God. A heart that is deprived of love is no heart. The heart which has no feelings of love is nothing more than a handful of dust.

Love is wine and God as the Beloved (a Radha-Krishna Leela). In Sufism, praise of wine and love are simply metaphoric, wine is the joy of spirit and love is the raptous devotion to God. Drinking of wine is forbidden in Islam but drinking of wine has been practiced by some Sufis.

Sufism, hard to define, vague in its doctrine, recognises Islam as highest religion, yet considers religion itself a mere mechanism to enable a man to reach the higher truth of God Himself. Sufi notes that only God exists and everything else is an emanation of Him. Followers of Islamic mysticism, an aspect of Islam, believe in practice in which Muslims seek to find the divine love and knowledge through direct and personal experience of God.

Sufism emphasizes self conquest over ones carnal desires, overcoming ones 'Nafas' or worldly desire. When hearts that are pure, their ability to perceive is elevated, even milk can taste like honey. You are then 'Fidda'.

A Sufi called 'Faqir' in Arabic and 'Darvish' in Persian, is guided by saints and masters, prayer, fasting, techniques of meditation, poetry recitation, a delight in music, performing dance, Soma, all to achieve one goal – a union with God.

Evolved Sufis could perform a meditative dance, accompanied by either poetry or music, because these practices would lead them to more intense levels of

communion with God. The dance, Soma, involves a slow rotation, a twirling, with or without accompanied music, in which every subtle movement has mystic significance. Slow turning of the body, for instance represents the ability to perceive God from every angle, while thumping of the feet represents the crushing of carnal desire.



No power of words can explain, when music and prayers speak to God. There is a secret hidden in the depths of music, which can not be revealed, as it will 'upset the world'. Music produces such a strong ecstasy that seas burst into foam. Dervishes under Mevlani order regularly perform Soma, as they believe, 'no straw could move unless God willed it'.

Mevlan order of Dervishes welcome members of all religions, in keeping with tolerant spirit. Sufism has thus given birth into other religions apart from Islam. Thus the Hindu Sufi-saint Kabir gave rise to 'Sant' tradition in India, while Sufi Baba Guru Nanak did the same for Sikhs in Punjab. Laleshwari, Sai Baba and Sufi master Syed Shah Waris and some others are noted Sufi saints. God realisation by a Sufi is 'qutuliyal'. This corresponds to perfect love, Nirvikalpa Samadhi, under which Swami Ram Krishna in India, Milarapa in Tibet, Lao-tzu in China, are considered practicing Perfect Masters. They say Mysticism crosses cultures.

Sufism started with oscetism but changed to mysticism, is ascribed to Rabial-Adawiyal, a woman from Barra. Last great classical Sufi is Abu Hamad-al-Ghazali

(d.1111). The great mystical poet in Persian language Jalaludin-al-Rumi (1207-1273) was responsible for his didactic collection of poems which ran into 26000 couplets. Sufism permeated in India in 1258. Some Sufis were thought to be close to Hindu thought and mysticism. In the year 1372 AD, Mohammed-al-Hamdani, a mystic theologian propagated Sufism in Kashmir. Sufi music as practiced in India by Chisti Order, is popularly known as Quwwali and in Kashmir by Sufiana Kalaam, which is believed to arouse sensual desire in one, whose self is attached to no other than God.

Rubaiyat is a Sufi scripture of which Omar Khayyam is considered as a famous, influential and highly advanced mystical teacher. Swami Paramahansa Yogananda gave spiritual interpretation of Rubaiyat of Omar Khayyam based on the English translation of the same by Edward Fitzgerald, in 'Wine of the Mystic'.

While Sufis seek knowledge of not merely by contemplation and meditation, but by purification of heart, believing when human soul is purified, it is capable of reflecting the divine. Yet Sufis of Hakim Order try to find God by reason and do not rely on any dogmas. Matakallanis prefer to remain contented with traditional belief.

Rumi, the Sufi poet describes the story of evolution thus:

'We began as a mineral, we emerged into plant life, and into animal state, then into being human, and always we have forgotten our former state except in early spring when we slightly recall being green again. That is how a young person turns towards his teacher. That is how a baby learns towards the breast without knowing the secret of its desire.'

Historical Perspective of Sufism:

Year 1258 AD ... Sufism came to India

Year 1335 AD ... Vaks of Shaivitic mystic Lalleshwari appeared.

Year 1372 AD ... Mohammed-al-Hamdi, mystic theologian propagated Sufism in Kashmir.

Year 1377 AD ... Sheikh Nur-ud-Din (Nund Ryosh)

Evidence exists that Lalladed and Shah Hamdan did not exist at the same time.

A few selected Sufi sayings in Poetry and Prose are cited below:

➤ *My Soul wants to fly - when your presence calls it sweetly*

My Soul wants to take flight when you whisper 'Arise'

A fish wants to dive from dry land into the ocean – when it hears the drum beating, 'Return'

A Sufi shimmering with light wants to dance like a sunbeam when darkness summons him.

➤ *You are in love with me,*

I shall make you perplexed,

Do not build much

For I intend to have you in ruins

If you build zoo houses

In a manner bees do -

I shall make you homeless as a fly

If you are a mount of instability -

I shall make you whirl

Like a milestone.

➤ *O God: If I worship you out of fear of hell – burn me in it.*

If I worship you for hope of paradise – exclude me from it. But if I worship you for your own sake – then deny me not a vision Of your everlasting beauty.

➤ *From all directions come birds*

And rest together in the tree

But in the morning each goes his way

Flying in all directions.

➤ *Kill me, O my trusted friends*

For in my killing is my life

My life is in my death and

My death is in my life.

➤ *In Sufi thought, mystery is to be in the world, not be of it, to be free from ambition,*

greed, intellectual pride, or blind obedience to customs, in order to find a mystic union with God. Knowledge of God is not to collect information about God, but in knowing God through experience. Spreading faith in a charismatic manner, through personal testimony, dance and song, spiritual life, moral life, voluntary poverty (dervish), repentance and renunciation of the world.

➤ Pilgrims, pilgrimages and road – it was but myself towards myself and your arrival was but myself at my own door.

➤ Every flower with its own scent
And everyone with his own ability to smell
He who denies that flower, emits a scent
Would be wiser to admit that
It is he who has no sense of smell.

➤ Some go first and others come later
God blesses both and all in the line
And replaces what has been consumed
And provides for those who make the soil of
helpfulness.

➤ Where is that moon that never rises or sets?
Where is that soul that is neither with or without us?
All creation is His, but for the eyes that can see.

➤ Why are you dead?
Seek for your resting place,
Not in the earth
But in the hearts of men.

➤ I saw grief drinking a cup of sorrow and called out, "It tastes sweet, does it not?" Grief answered, "You have caught me and you have ruined my business, how can I sell sorrow when you know it is a blessing."

➤ Wine becomes intoxicated due to us,
Not that we get intoxicated through wine,
This body is existing because of the soul,
Soul is not in need of the body for its existence.

➤ Some times my heart fills with thoughts that I am a king with no dominion, a judge without authority, a man of standing with

no position and wealthy man with no money.

➤ Excellence is that you worship God as though you saw Him, if you do not see Him, still He sees you.

➤ I thought of you so often that I completely became you. Little by little you draw nearer and slowly but slowly I passed away.

➤ Every moment I hear a cry from one of the children, I sigh, thinking 'what calamity have befallen my child now?' I would think to myself, if I spend my life worrying about them, I will be ruined. If I keep to myself, they will be survived.

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Author can be contacted at:
n.l.zutshi@gmail.com



[**Note from Editor:** Who is a Sufi and who is not, is a debatable subject and different people have different views on it. We invite people who may want to write on the subject, to put forth their point of view for a broader understanding.]



धारावाहिक - म.क.रैना

गुले बकावली - २

राजकुमार को देश से बाहर निकाला जाता है:

राजा के अंधे होने की खबर फैलते ही राजमहल में मातम छा गया। हर तरफ हाहाकार मच गई। इतने में राजा के संदेशवाहकों ने यह खबर पहुँचाई कि राजकुमार ताज-उल-मलूक भी उसी जंगल में शिकार करने गया था जिस जंगल में राजा शिकार कर रहा था। इस तरह राजा को अपने अंधे होने का रहस्य जान पड़ा। गुस्से में आकर राजा ने आदेश दिया कि ताज-उल-मलूक को देशबद्ध किया जाये और उस की

माँ को कठिन दंड दिया जाये। राजा के आदेश का तुरंत पालन हुआ। राजकुमार को देश से बाहर निकाला गया और उस की माँ को महल का झाड़ू पोंछा करने पर लगाया गया।

वैद्य राजा के आँखों की रोशनी वापस लाने का उपाय बताते हैं :

जैन-उल-मलूक की आँखों का इलाज करने के लिये बड़े बड़े वैद्य बुलाये गये। उन्होंने तरह तरह के उपाय सुझाये मगर राजा की आँखों की रोशनी वापस नहीं ला सके। हर तरफ से निराश होकर दूर देश से कुछ बड़े विद्वान और ज्योतिषी बुलाये गये। उन्होंने मंत्रियों से सलाह मशवरा किया। ज्योतिष शास्त्र के जाने माने ग्रंथों का बारीकी से अध्ययन किया गया। पता चला कि राजा के आँखों की रोशनी वापस आ सकती है पर इस के लिये जो काम करना पड़ेगा वह बहुत कठिन है। उन्होंने राजा से कहा, “जहाँ पनाह! परिस्तान के शहर में

एक परी रहती है। नाम है बकावल। बकावल के महल में एक सुंदर बाग है और बाग के बीच में एक स्रोत है। स्रोत के अंदर एक फूल है जिस का नाम गुले-बकावली है। बकावल



परी रोज़ उस फूल को देखती है और उसे प्यार से सहलाती है। वही फूल आप की बीमारी का इलाज है। वह फूल यदि आप की आँखों पर फेरा जाये तो आप की रोशनी वापस आ सकती है।” राजा और

मंत्री यह सुन कर प्रसन्न हुये। राजा ने ज्योतिषियों से पूछा, “गुले बकावली को वहाँ से कैसे लाया जाये, इस का कुछ उपाय बताइये?”

ज्योतिषियों ने कहा, “यह फूल हासिल करना बहुत कठिन है क्योंकि असंख्य जिन व भूत दिन रात बकावल के बाग की निगरानी करते हैं। वहाँ तक पहुँचना भी आम आदमी के बस की बात नहीं। कोई अत्यंत वीर पुरुष ही वहाँ से लौट कर आ सकता है।”

राजा जैन-उल-मलूक ने चारों ओर मुनादी करवा दी। “जो कोई बागे बकावल से फूल लेकर आयेगा, राजा उसे अपना वारिस बना कर राज पाट सौंप देंगे।” यह बात सुन कर कितने ही लोग गुले बकावल हासिल करने के लिये निकल पड़े लेकिन किसी को सफलता नहीं मिली। कुछ लोग आधे रास्ते से ही वापस आ गये और कुछ वहाँ पहुँचते पहुँचते मर गये। राजा जैन-उल-मलूक



बहुत दुखी हुआ। रो रो कर उसकी आँखें सफेद हो गईं। उस की हालत देख कर उस के चारों बेटों को बहुत तकलीफ हुई। उन्होंने कहा, “बाबा जान! आप की तकलीफ हम से देखी नहीं जा रही। औलाद वही अच्छी होती है जो माता पिता की सेवा करे। यदि आप आज्ञा दें तो हम चारों भाई गुले बकावली लाने के लिये निकल पड़ेंगे।” राजा अपने बेटों की बात सुन कर बहुत खुश हुआ पर उन को अपने से दूर नहीं करना चाहता था। राजा ने कहा, “मैं खुशी खुशी तुम चारों को जाने की इजाज़त दे देता लेकिन मैं तुम लोगों की जुदाई सह नहीं पाऊंगा। मैं चाहता हूँ कि तकलीफ के इस समय में तुम चारों मेरे पास रहो।”

राजकुमारों ने राजा की बात मानने से इनकार किया। वह बोले, “आप किसी प्रकार की चिंता न करें। हम अवश्य ही वह फूल लाने में सफल होंगे।” मजबूर होकर राजा ने उन को जाने की अनुमति दे दी।

राजा ज़ैन-उल-मलूक के चारों बेटे गुले बकावली ढूँढने के लिये निकल पड़े। अपने साथ पूरा लाव लश्कर जिस में गुलाम, खेमे, धन, रसद आदि शामिल था, लेकर वह शहरे इरम की ओर रवाना हो गये। रास्ते में उन्हें जो भी मिला उसे यह बताना नहीं भूले कि वह गुले बकावली लाने के लिये परिस्तान जा रहे हैं।

ताज-उल-मलूक भी गुले बकावली हासिल करने के लिये निकलता है :

ताज-उल-मलूक, जो राजा का पाँचवा बेटा था, को अपने देश से निकाला जा चुका था। कोई घर न होने की वजह से वह रेगिस्तानों और जंगलों में रह रहा था। एक दिन वह यूँही घूम रहा था कि उसने दूर से एक लाव-लश्कर आते हुये देखा।

किसी इन्सान को बहुत देर के बाद देख कर वह खुश भी हुआ और हैरान भी। उस ने कारवाँ के एक आदमी से पूछा, “आप लोग कौन हैं और कहाँ जा रहे हैं?” उस ने कहा, “हम पूरब शहर से आये हैं। वहाँ का राजा ज़ैन-उल-मलूक अंधा हो गया है। वह जो चार युवक काफिले के आगे आगे चल रहे हैं वह चारों राजा के बेटे हैं और राजा की अंधी आँखों में रोशनी करने के लिये वह परिस्तान से गुले बकावली लाने जा रहे हैं। ज्योतिषियों ने कहा है कि गुले बकावली राजा की आँखों पर फेरने से ही उन की रोशनी वापस आ सकती है।”

यह सुन कर ताज-उल-मलूक के मन में भी खयाल आया कि क्यों न वह भी गुले बकावली लाने के लिये निकल पड़े। उस आदमी की बात सुन कर इतना तो उस को पता ही चला कि वह चारों उस के अपने भाई हैं। उस ने सोचा कि उस का अपने भाईयों के साथ जाना ही ठीक रहेगा ताकि राजा की अंधी आँखों में रोशनी लाने के लिये वह भी अपना फर्ज पूरा करे। और अगर सब कुछ ठीक ठाक हुआ तो वह राजा के महल में वापस भी जा सकेगा।

यह सोच कर ताज-उल-मलूक अपने भाईयों के काफिले में शामिल हो गया। काफिले में एक बूढ़ा आदमी था। उस का नाम सईद था। ताज-उल-मलूक ने उसे सलाम कही और उस के साथ दोस्ती कर ली। सईद ने पूछा, “ऐ नवजवान! तुम्हारी शक्ल व सूरत देख कर मैं बहुत खुश हूँ। सच बताओ, तुम कौन हो और कहाँ से आये हो?” ताज-उल-मलूक ने कहा, “मैं एक राहगीर हूँ। जगह जगह आवारा होकर घूमता हूँ। मेरा कोई घर नहीं है, न कोई मददगार है और न कोई यार

दोस्त है।” सईद का मन ताज-उल-मलूक की बातें सुन कर पसीज गया। राजकुमार के बात करने का तरीका भी उस को अच्छा लगा। उस ने राजकुमार से कहा, “मुझे तुम अपना दोस्त समझ लो। मैं तुम्हारे पिता समान हूँ इसलिये तुम मुझे अपना मददगार भी समझ सकते हो।”

ताज-उल-मलूक काफिले के साथ चलता रहा लेकिन उस ने किसी को इस बात का शक नहीं होने दिया कि वह भी जैन-उल-मलूक का बेटा है। कुछ दिन बाद काफिला शहरे फिरदौस के करीब पहुँच गया।

चार राजकुमार बीसवा के घर में प्रवेश करते हैं :

शहरे फिरदौस के राजा का नाम था रिज़वान शाह। शहर के करीब ही एक नदी के तट पर राजकुमारों ने डेरा डाल दिया। रात के समय चारों राजकुमार शहर देखने के लिये घोड़ों पर निकल पड़े। एक जगह उन्होंने एक ऊँचा मकान देखा। मकान बहुत अच्छा था और उस की खिडकियों पर खूबसूरत पर्दे लगे हुये थे। मकान के बारे में लोगों से पूछ ताछ की। पता चला कि यह मकान यहाँ के राजा की बेटी जिस का नाम बीसवा है, का महल है।

लोगों से पता चला कि बीसवा बहुत खूबसूरत है। उस का काम दिन रात नरद का खेल खेलना और लोगों को लूटना है। उस ने यह शर्त रखी थी कि जो कोई उसे नरद के खेल में हरायेगा, वह उससे शादी कर लेगी। लोगों ने बताया कि बीसवा नरद के खेल में बहुत महारत रखती है। वह लोगों को हरा कर उन का पैसा भी लूटती है और उन्हें अपना गुलाम भी बनाती है। इस तरह बीसवा ने बे-शुमार दौलत इकट्ठा की है।

जब राजकुमारों को इन बातों का पता चला,

उन्हें बीसवा को देखने और उस के साथ नरद का खेल खेलने की लालसा हुई। वह बीसवा के मकान तक आ गये और घोड़ों से नीचे उतर कर नरद का नगारा बजाने लगे। बीसवा ने नगारे की आवाज़ सुनी। उस ने बाहर झाँक कर देखा। चार राजकुमारों को देख कर वह खुश हुई। सोचा, चलो आज बहुत समय के बाद कोई नरद खेलने आया है। आज फिर मेरा महल शोभायमान होगा और मैं राजकुमारों का पैसा भी बटोर लूंगी।

बीसवा ने बहुत ही कीमती कपड़े पहन लिये। लाल जवाहिर अपने गले में डाल कर पूरा श्रृंगार किया। नरद खेलने का पूरा सामान इकट्ठा करवाया और खुद तख्त पर विराजमान हुई। उस की सेविकायें उस के दायें बायें खड़ी हो गईं। इस के बाद उस ने नौकरों को हुक्म दिया कि वह राजकुमारों को उस के पास लायें।

राजकुमार नरद का खेल हार कर बीसवा के गुलाम बन जाते हैं :

राजकुमार आज्ञा पाते ही बीसवा के सामने आ गये और उसे अदब से सलाम की। बीसवा ने उन्हें आदर के साथ अपने पास बिठाया। बीसवा के गले में कीमती लाल जवाहिर देख कर राजकुमार हैरान हुये। खाना खाने का समय हो चुका था। बीसवा के कहने पर खाना लगा दिया गया। राजकुमारों की आँखें खाना देख कर फटी रह गईं। खाने में नाना प्रकार के व्यंजन, नान व कबाब शामिल थे। बीसवा ने राजकुमारों के साथ ही खाना खाया। उस के बाद किस्म किस्म की शराब मंगाई गई। राजकुमारों ने भरपेट शराब पी। तब तक आधी रात हो गई।

(अगले अंक में जारी)

Contact author at: rainamk1@yahoo.co.in

Exodus of KPs - Ramesh Pandita

To End Migration Employment of Euphemism En-route

The path of employment chosen en-route to put an end to migration by government seems to have subterraneous motto to befool the world community by projecting that Kashmir is heading towards normalcy and the rehabilitation process of Kashmiri migrants back in valley has begun. The employment package announced by Prime Minister Manmohan Singh for Kashmiri Migrants and announcement of nearly 3000 Post by State Govt. in its first phase and their subsequent appointment mostly in School Education Department has put most of the appointees in quandary, as whether to join or not. Indeed, to get appointed in Govt. sector is always the priority of every young educated boy and girl in Jammu and Kashmir, even though they won't hesitate in throwing away a good private job for a petty government job. Every body knows the move is simply to put an end to migration, but the question is, is the time appropriate and situation conducive enough to do so? Perhaps not, because, had it been so, Kashmiri migrants would have returned to their homes and hearths without any package and would have not been so timid in accepting Govt's offer.

The way Migrant youth has shown willingness to work in valley may not be that surprising, because one can very well understand the constraints of an educated unemployed youth, who most of the time remains ready for employment even at the cost of his/her life and as is said, every thing is fair at the cost of life and so is working in

militancy infested area. This gets better corroborated by the apathetic policy of the Govt. the way Centre and State Govt. have tried to exploit the bad days of migrant youth, otherwise everybody knows, that to work in valley is about risking one's life and of the migrant youth. It is so because the Govt. wants to put an end to migration even if it may cost them of their lives.



Besides, had the conditions been so conducive in valley least the local people of Kashmir, (who are living in constant fear and threat) would have been able to work and roam in and around valley freely and fearlessly? So under the prevailing conditions how far the idea of State and Centre Govt. is going to work is a big question which only time is going to answer. One can also understand the constraints of both the Govts who are very keen to rehabilitate the Kashmiri Migrants back in valley but to put an end to this exile at the same cost for which they left the valley is what may be hounding every mind.

Before talking of return, a good number of questions need to be answered, as how far the Govt. will be able to restore the lost glory of Kashmiri migrants after two decades of their exile. How far the Govt. has role in rehabilitating the migrants back in valley. As the way Govt. thinks it can not be blamed for migration of this particular community so holds true about their

return, where Govt. perhaps has no role. It's only up to the interest of those people who had been advocating the cause of freedom for Kashmir and are directly or indirectly responsible for mass migration from valley can make the difference. Otherwise if the rehabilitation of Kashmiri migrants back in valley is against their wishes, the whole exercise will turn futile and Govt. will be bound to bow on knees. Above all, who knows, return may cost them what migration may not have costed them and what they may have saved of migration may be lost in their return. Perhaps no body is going to answer all these questions, so before making people to tread this course, introspection is required.

Even the public of valley in general and migrants in particular need to be taken into confidence before talking of return; it is the sincerity and seriousness of Govt. about the safety and security of new appointees from militants and other similar groups which is to be questioned. Besides Safety and Security, Govt. is also required to ensure, safe work environment, better working condition, free from harassments of any sort which appointees in general and females in particular may face. This is also something which every new recruit has to think of before making move. The new brood may not be aware of the fact and the reasons thereof for which their parents migrated two decades back which may still be haunting their minds

One also doubts the double standard of the Govt. and fails to understand its policy. The way terms and conditions are being imposed on new appointees, bespeaks of the Govt. not being sincere enough in its kind gesture and had it been so, the process would have been simple and unconditional with complete parity?

Legally it is illegal to have an undertaking from any person about the preconditions of job, that too of that nature which stand nowhere when the case of other employees of state Govt. is taken, which is a gross Human Rights Violation. Every human being has every right to be treated at par with other beings and his/her rights be protected as that of other human beings. Perhaps the state Govt. knows very well that the conditions in valley are not conducive enough, as such the moment they leave valley fearing for their lives, will lose their jobs. The question arises, what will happen to other local employees the moment they leave valley for the sake of life, will they also lose their jobs. Besides, when the state Govt. is already aware and apprehensive about the package not meeting its success, then, why this futile exercise and wasting the precious time of youth. One fears, all this may turn horrible.

Above all, how far the employment package will help to put an end to migration and the rehabilitation of migrants back in valley with honour and dignity will be still too early and premature to talk of. But the flip side of the package can definitely turn it out to be a migration for the sake of migration, which if nothing will unimpeachably break the family structures of this particular community, preserved through all these years of exile with great difficulty. What value will this move of Govt. be of if people will simply work in valley and continue to live there where they had been living all these years of exile, so think before you act?



Author can be contacted at:
rameshpandita90@gmail.com

Religion & Beliefs - Kalpana Fotedar

Ram Navmi in Shirdi



The festival of Ramnavami always reminds me of the splendour with which it is celebrated in Shirdi. The first documented celebration occurred in 1897. The story goes that one Gopal Rao Gund was childless and approached Baba for his blessings. After receiving Baba's blessings, he and his wife were blessed with a child. Elated by this, he started the festival. The day of celebrations was fixed for Ramnavami, Baba had a purpose behind this, He wanted to unite Hindus and Muslims, so baba called it Urs. Urs is an occasion celebrated at the Tombs of Muslim Men. On this day chandan paste, scrapings and burning incense were put in a thali carried in a procession through Shirdi. On their return to Masjid the contents of the dishes were thrown in Nimber and rest applied on the walls of Masjid.

In the year 1912, there was some addition done by Mr Krishen Rao. He wanted to celebrate this occasion as Sri Ram's birthday. On this day Masjid was decorated with buntings and flowers. A cradle was tied in front of Baba's seat and Bishama the Haridasa sang Bhajans and Ram akhiyan: the composition of songs on Sri Ram's birth.

In the year 1914 Das Ganu Maharaj became the permanent Haridasa who sang glories of God in his sweet voice. He dressed exactly like Narada, wore nothing on his torso and head and only carried a pair of chiplis in his hand and a garland around his neck. Kirtan used to start with loud sounds of victory to Ram. Gulal powder was thrown all around amidst band baja and music. Prasad of Saunthvada, a mixture of ginger and sugar powder prepared by Radha

Krishana Mai was distributed to everyone. Next day 'Gopal kala' was organised in which an earthen pot containing parched rice mixed with curd was hung and broken after kirtan and distributed to all. Naam saptah was done by Radha Krishan Mai i.e singing the glories of God for seven days, feeding of poor and wrestling matches were organised. Shirdi looked beautiful as ever. The two communities viz. Hindus and Muslims worked in unison without any confrontation and quarrel. Flags were taken by Hindus and Sandal by Muslims. Old Flags hung on the masjid walls would get replaced by new ones. The function is still celebrated with great pomp and show.



This year Ram Navami was celebrated between 11th April to 13th April and the same ritual was followed. I was there to witness it with my family and I pray that Sai baba showers his blessings upon our community.



Author can be contacted at:
kalpana.fotedar@yahoo.co.in

She Left Us

Smt. Sumitra Devi, Mother-in-Law of Mrs. Pushpa Tikku Koshal (Green Meadows, Lokhandwala Complex, Kandivli, Mumbai) expired on 17th March 2011 in Mumbai.

KPA Mumbai expresses heartfelt sympathies with the bereaved family.

**Know Your Motherland
Tullamul**



Photo : Javid Dar

Known widely as Kheer Bhawani and Ragnya Asthapana, Tullamul is situated 22 Kms. north of Srinagar, in Gandherbal Tehsil. It is said that Mata Ragnya came to Kashmir during the times of Ramayana. The holy spring of Tullamul is situated on the bank of a branch of river Sindh, called, according to Nilamat Purana, Tsandara Baga. It is approachable both by road and by river. The main temple is in the midst of a spring, the water of which is observed to be changing its colour. The present temple was constructed by Maharaja Partap Singh in 1912 A.D. on the foundation of an ancient temple, said to have been destroyed in 14th or 15th century. The stone image of Devi in the temple is believed to be more than 600 years old. The annual fair is held on 8th day of the lunar fortnight of Jestha. It is said that the present diety was installed on this day. The devotees usually visit the Shrine on every lunar asthami. The Shrine is managed by Jammu and Kashmir Dharmarth Trust. Devotees visit the shrine only when on vegetarian food.

Text from Project Zaan Archives

**Know Your Motherland
Your Questions About Kashmir**

Question from Shri T.N.Bhan, 302-A, Gauri Apartments, Eksar Road, Borivali (W): Why do Kashmiri Muslims call Shankaracharya Hill 'Takht-e-Sulaiman'?

Answer: Nothing certain can be said in this regard. The original name of Shankaracharya Hill was Gopadari. Raja Gopaditya constructed the temple of Jaishtharudra on top of this hill in the year 371 BC. Other version is that the original temple was constructed by Jalauka, son of Emperor Ashoka in about 200 BC and King Gopaditya later rebuilt it and dedicated it to Jyeshtheshwara. Yet another version is that the temple was constructed by King Sandhiman who ruled Kashmir from 2605 to 2540 BC. The temple was later renovated by Raja Lalitaditya in the 8th Century, by King Zain-ul-Abidin in 15th Century and again during Sikh rule in 19th Century by Governor Sheikh Ghulam-Mohi-Din, when a new Shiva Lingam was also installed. An image of Adi Shankaracharya was installed here by Shankaracharya of Dwarika Peetha in the year 1961. It is said that during the time of Muslim rule, inner architecture of the temple was transformed into that of a mosque and the place was re-christened as Takht-e-Sulaiman because some people believed that Sulaiman stayed there when he travelled to Kashmir. According to Mulla Nadri's Tarikh-i-Kashmir, King Gopadatta got the temple repaired through one of his ministers named Sulaiman who had come from Persia. Sulaiman also engraved 4 Persian inscriptions on the stones leading to stairs of the temple. One Sandhiman from the West is also said to have visited Kashmir sometime in 13th Century. This Sandhiman is taken by various historians to be the Soloman who is presumed to have established his throne on the Gopadari Hill top. These historians attribute the base of the temple to be Takht-e-Sulaiman (Soloman's Throne) which according to other historians is untenable.

- Editor.

Your Own Page

Dr. Hirday Nath Patwari

Dr. Hirday Nath Patwari, a Jammu based Senior Ayurvedic Consultant has been conferred with the 'National Award' and 'Fellowship of National Academy of Ayurveda' in recognition of his 'Distinguished Services for Promotion, Propagation and Raising the Status of the Science of Ayurveda.'. He received the Award at the hands of Dr. Dinesh Singh, Vice Chancellor of Delhi University on 28th March, 2011 at New Delhi. Dr. Patwari has already been honoured with the Life-time Achievement Award at the World Management Congress organised by the Confederation of Indian Universities and TEST-COIN on 30-31 December 2009 at the India International Centre, New Delhi.



Left : Receiving National Award and Fellowship of National Academy of Ayurveda from Dr. Dinesh Singh. **Right:** Receiving Life-time Achievement Award from Ms. Yous Makana, Cambodian Ambassador in India.



Dr. Hirday Nath Patwari retired from the J&K Health Services as Dy. Director, Indian System of Medicines in the year 2002. A Social Activist and Rationalist, Dr. Patwari is presently the Organising Secretary of the All India Ayurvedic Congress. He is father of Sumit Patwari, an Ayurvedic Doctor and a budding model and singer of Khar, Mumbai. Dr. Patwari also writes on Ayurveda and his write-ups have appeared in 'Milchar' for a long time in the past.

SIGN POSTS

यि कथ छे टाकारु जि ज़बॉन्य हंडिस मामलस मंज छिनु कॉशिर्य ज़ांह ति महदूद नज़र
ऑस्यमुत्य। तिमव छु तहजीबन तु वखरु वक्तन प्यठ पनुन दामानु नव्यव खयालव, फ़लसफ़व तु
तमहुनव सुत्य बोरमुत, येम्युक असर कॉशिरि ज़बॉन्य क्यो अदबस प्यठ टाकारु छु।

- अर्जन देव मजबूर

Editor's Mail



➤ Dear Editor,

The Milchar has come back to life and this fact has already been accepted and commented upon. So, I would not like to repeat the obvious. I am making a suggestion for the involvement of the youth and bringing them to associate with the official magazine of KPA. We should have a page that includes Humour (jokes etc.), Puzzles, Crossword with clues connecting with Kashmir as well as Mumbai, Jumbled words, Kashmir quiz etc.

Warm regards

K.K.Kemmu

Sion, Mumbai.

kkkemmu@caprihansindia.com



➤ Dear Editor,

I have read with interest Dr. Chowdhury's story 'The Spirit of Nandkeshwara' (Milchar March-April 2011). Since the author himself is a renowned medical doctor, it would be interesting to know his explanation of the events based on medical interpretation.

Thanks,

Manoj Dhar

Ashok Vihar, Delhi

ndts2007@hotmail.com



➤ My dear MK,

Thanks for sending me a copy of the Milchar of April 2011. The book post reached me in quick time. I prefer it to courier for it saves a lot of bother. I have great faith in Indian P&T, one institution which still functions well. We must encourage regular post in case of journals and routine correspondence. It also saves expense.

Milchar is shaping well under your guidance. Your thrust on Kashmiri is well taken. Keep it up. Gule Bakawli in Hindi by your hand reads well. Other articles also keep interest alive in the journal. But there is still far to go.

With reference to the mail of Mr. Manoj Dhar, I would like to give the Medical Interpretation of the episode as under:

When I was a school boy, we would often hear stories of people possessed by demons and spirits. It was only later when I graduated in medicine and cultivated an aptitude for neurology and psychiatry that I realized they were examples of a psychological affliction called 'trance and possession' disorder, now being described under the general rubric of Dissociative Disorder.

Dulari was a typical example of 'possession' disorder. During the 'trance' or 'possession' she lost control over her actions, behaved and acted differently, lost her identity to become Nandkeshwara, found a male voice, and burst into song and poetry. When the 'fit' was over she came back to herself again. The precipitating factor was the tragic news that she had been cheated into wedlock to a man already married and the father of two kids.

Many factors may play a part in the causation of Dissociative Disorder, including spiritual, social, psychological and physical factors. Often, there is history of repeated trauma and abuse of horrific proportion in childhood. Therefore, these patients need to be considered in the social, cultural, and religious context in which they present.

It is quite difficult to treat such cases. However, it was the professional approach

Editor's Mail

by the priest, Nand Lal, which saved the situation. It also left a deep impression on my young mind. One may call him an exorcist but he was a psychotherapist in his own right. He was fully equipped to handle the situation when we consider the time of the story in the fifties of the last century. Psychiatry was in its infancy then, and not a separate specialty even in premier institutions. Modern day psychotherapist may have a lesson or two to learn from Nand Lal's experience, except that the use of knife as a therapeutic tool may be questionable, but not totally irrelevant. The treatment of disease, both physical and mental, is an ever-evolving process and many old methods are being revived, reexamined and reinvestigated with gratifying results. Finally, the faithful can safely claim that the pilgrimage of Raina's to Sumbal was not a fiasco, not even in vain, but rewarding. The possession by the spirit of Nandkashwara was a process that helped wean Dulari off her obsession with the failed marriage and led her to a new chapter in life.

Regards,

K.L.Chowdhury

Roop Nagar Enclave, Jammu.

kundanleela@yahoo.com

➤ Dear Editor,

The renewed efforts & enthusiasm coupled with high spirits with which Shri M.K.Raina & his team have launched the latest issues of 'Milchar' has doubtlessly rekindled our hopes of its purposeful survival. I wish the entire team grand success in their endeavour & sincerely wish the magazine to grow to great heights affording multifaceted glimpse of art, literature, entertainment and what not. Let it serve as

a unique guide to our youngsters in knowing and studying our rich culture, social heritage, customs and bonds - Amen !

With regards,

C.L.Raina

Vashi, Navi Mumbai.

•••



➤ Dear Rainaji,

Congratulations and Welcome back. I was really very delighted when you took over as the Editor of Milchar. We will have many more things to read, lot of variety, new articles, news from various places etc. The article on 'WILL' written by Mr. P.N.Wali was well received and appreciated by all. The Cover page of March-April issue was fascinating and mind blowing, it looked as if the flowers were right in front of us. The inside cover page photos of Hawan were not so well visible, it would have been better if only 5 or 6 photos were printed instead of all that hotch potch. It is not necessary to print all the photos at one go. Thanks & Regards,

Neena Bamzai Kher

Khar, Mumbai.

neena1000068@iciciprupartner.com

•••

➤ Namaskar



I have been an avid follower of the articles written in the Milchar magazine and I have always wanted to contribute towards it. I have attached a word document for Milchar, which details the origins of the Ram Navmi celebrations in Shirdi.

Regards,

Kalpana Fotedar

Koparkhairane, Navi Mumbai.

kalpana.fotedar@yahoo.co.in

•••

Editor's Mail



➤ My dear Raina Sahib,

Namaskar. At the outset, I apologise for my late appreciation and recognition of your wonderful work, you have put in for bringing out the March-April 2011 issue of Milchar. It is indeed an excellent issue for its get up and presentation. My heartiest congratulations. I am in particular proud of you to be one of us. Your return to Milchar is like return of the native.

May God bless you,

T.N.Bhan

Borivali, Mumbai.



➤ टाठि रॉना सॉबु,

नमस्कार। हेरथ तु नवरेह द्राय वारुकारु। नोव सप्तुर्यषी सनु ५०८७ चाव। यि वॅरी नीरिन असि सारिनय बटन सान दुसतिस जगुतस ह्योत तु फ्रूच!

अमि ब्रॉह चाव ईस्वी सनु २०११ ति कॉशिरिस समाजस, खास कॅरिथ बम्बयि हुंघन कॉशिर्यन, **मिलुचरु**-चि शक्लि मंज नॅवीद ह्यथ। कॅचस कालस रूपोश रुजिथ येलि यि मैगजीन बियि नोन द्राव यि ज़न चाव गरन मंज नॅव माहुरेन्य ह्युव- ब्रुहमि जिल्दु प्यठु पॅतिमिस जिल्दस ताम रंगा रंग, ज़न तु अथन तु खरन माँज लॉगिथ, प्रथ शाह लोलु वुशन्यारु बोरुत, मोय मोय आलम मुशकावान तु जामु जामु तलु अख नोव मोर तु नोव सीर हॉविथ परन वॉलिस जॉद्य कॅरिथ पनुन गिरवीदु करान। **मिलुचरुचि** यिछी रुप बदली हुंद सेहरु त्वहि लागुनस मंज छि मे बासान अमि मैगजीनुक्य सॉरी परन वॉल्य मे सॉत्य। दय थॅविनव यछ, पछ तु वुछ बरकरार अमि मैगजीनुक जहार कॉयिम थवनु बापथ!

पॅतिमि र्यतु फोनस प्यठ कथ करान करान कोरुवु त्वहि इज़ुहार ज़ि अज़कल छु नु बॉतबॉज़ी हुंद गज़ुल रुफ मक़बूल तु बारसस; अज़कल छु आज़ाद नज़ुमन हुंद दौर। गज़ुलस सॉत्य कॅरुवु त्वहि शायद कलासिकुल नज़ुम ति शॉमिल। बहरहाल बु छुस नु तुहुंदिस अथ बयानस सॉत्य हमराय। गज़ुल छे अज़कल ति तिच्य मक़बूल यीचा यि मीर, गॉलिब, इक़बाल, फैज़, फिराक़, जिगर बेतरी तु, कॅशीरि मंज, महमूद गॉमी, रसुल मीर, समद मीर, वहाब खार, शमस फॅक़ीर, महजूर, नॉदिम बेतरी हुंघन वख़्तन मंज ऑस। अज़कल ति छि लुख मॅलिकय पुखराज, बेगम अख़्तर, गुलाम अॅली, महदी हसन, पंकज उदास, जगजीत सिंग तु बियि ति कॉतिहन गज़ुल ग्यवन वाल्यन हुंज़ि अदायगी तु मोदरि हटिक्य देवानु तु गज़ुल बूजिथ वजुदस यिवान। अवु वोन्य छि वारियाह शॉयिर हज़रात गज़लि हुंज़व बॅदिशव निशि मुछि रुजिथ आज़ाद नज़मु लेखान। यिमन दून शॉयरी हुंघन सिनुफन छु ब्यन। क्लासिकुल गज़ुल छे पनुनि जायि तु आज़ाद नज़ुम पनुनि जायि। गुलूकारन छु गज़ल ग्यवनस रस यिवान तु बोज़न वाल्यन गज़ुल मस तु महव करान। कॉसि फनकारु सुंदि हटि गेवमुच गज़ुल या क्लासिकुल नज़ुम छि लाफॉनी बनान। गज़ुलुक अख अख शार हेकि सुरयि मंज समंदरुक्य पाठ्य मानि तु सीर बोरुत ऑसिथ। सासु बॅद्य प्रॉन्य शार छि मोकस मोज़ून आसनु मूजूब वखनावनु यिवान। मे सोज़ॉयि डाकु जॅरियि तौहि पनुन्य ग्वडुनिच (तु वुन्युख ताम पॅतिम) बॉतु सोम्बुरन **फिराक़े वतन**। खबर वॉचा तौहि ?

बाक्य बियि सातु। ग्राव ग्वंद रुज़िन मूजूद।

Editor's Mail

दय थँविनवु अरिजुवु तु दरि क्वठि!

तुहुंद लोल तु मायि सान,

हृदयनाथ कौल रिंद

वडोदरा, गुजरात

hnkaul1@yahoo.com

(संपादक छु जवाब दिवान: चित्त लेखनु खॉतरु शुक्रियाह। कॉशिरिस मंज़ छि स्यटाह कम लूख चित्त लेखान। असि छे व्वमेद जि तोह्य थँविब बुधि ति असि सुत्य यिथय पॉठ्य रॉबितु कॉयिम। फोनस प्यठ कथ करान करान समजुवु त्वहि गलथ, या शायद मेय मा तँज नु कथ करुन्य। त्वहि त्वकुट छुस, अउ किन्य छुस मॉफी हुंद हकदार। गज़लन मुतलिक कथ करान करान वन्योव मे जि अज़ कल छिनु ज़्यादु लूख र्यवॉयती गज़ल या नज़म लेखान तु अज़ कल छु ज़्यादुतर आज़ाद नज़मु लेखनुक दौर। यि छा अउ किन्य जि कॉफियु तु रँदीफ गंडुन छु हना मुश्किल किनु अउ किन्य जि आज़ाद नज़मु लेखनु छु जँदीदियतस सुत्य वाठ ख्यवान। अथ मामुलस प्यठ येत्यथ कैह वनुन छु न तु मुनॉसिब, न सॉन्य मनशा। दय थँविनवु मूजूद, अरि जुवु तु दरि क्वठि। मिलचारु खॉतरु रुज़िव लेखान, सॉन्य छे यँहय व्यनथ। फ़िराके वतन वॉच। तुहुंद लोल तु माय रुज़िन यिथय वँन्य बरकरार।)

➤ Dear Sir,

At the outset let me thank you for getting two editions of MILCHAR on time. That Kashmiri Pandit brain is the most fertile brain is proved through the articles in the magazine. What I would like to say is that we have advanced technologically far ahead. The Magazine should be available in

PDF format to all members. And I know the printers of today have the technology to convert their final product into a PDF which should be under 10 MB, so that it can be attached to an email. There are many articles which I would like to share with my International Biradari. In case you want me to do it let me know.

Bhushan Ganjoo

Mumbai.

bhushanganjoo@gmail.com

[Editor replies: Milchar is already available on net at www.ikashmir.net/milchar/index.html and at KPA's own website www.kpamumbai.org.in. We will be honoured to have your write-ups for publication in Milchar.]



➤ Dear Raina Sahab,

Where as I respect Pt. Nand Lal Ji for his great contribution to the Association, I humbly beg to differ when he suggests that Prasad - Meal should be replaced by Halwa Puri (Milchar March-April 2011). Annual Hawan has the following significance for most, may be not all:

- It has a Religious significance better than any other Hawan which some individual or group may conduct in and around Mumbai. It is a great occasion for friends, acquaintances and sometimes relatives, to catch up with each other. Like the guy from Vasai meets his friend from Vashi. People commute long distances and hours to make it to the Hawan. For the love of my life I cannot see these very people rushing back around 3 PM for a decent meal at home, after partaking Halwa Puri.
- I believe that after more than a half days wait people look forward to a good

Editor's Mail

'Prasad' of Damalu, Monj-Hak and tasty Dhall etc.. In fact I would go step further, how about some nadir or olav churma.

Late '90s I introduced Kahwa which is very popular. That is served upon your arrival at the venue. Now I wish to introduce Sheer Chai which would be served after the Prasad. This will give a chance for some more interaction between KPs while sipping hot Sheer Chai. I shall bear these expenses for the next five years. BOT may please discuss and if appropriate give their approval.

Regarding 'Know your Motherland – Your Questions About Kashmir', at the outset, my congratulations for introducing this column. Hopefully it should quench the inquisitive minds of the seekers. I am keen on knowing how these 11 families survived when hundreds of thousands were either killed or converted. There must be many stories which should be of great interest. Also wouldn't it be appropriate to inform the young that along with these 11 families there were also thousands who had fled to the mountains and later trickled back when times got safe. Otherwise the impression created is that we all are the children of just these 11 families.

Best Regards,

Avtar Misri

Bandra, Mumbai.

akmisri@hotmail.com

[**Editor replies:** Your suggestions regarding serving Sheer Chai on Hawan has been communicated to the President KPA. As regards survival and return of KPs during Badshah's time, the answer could not be stretched beyond a short reply to the main question. However, though not much information is available in the books of history on this issue, we understand that

many KPs must have returned back during the reign of Budshah, thus increasing the number of KP families in the Valley. Thanks for raising this point.]



➤ **Tathi Raina saeb,**

Namaskar tu navi varyiuk syatha mubarak.

Nov varyi aav nov 'Milchar' hyath ... Akh nov anhaar hyath ... Akh naev sath hyath ... ath sathi lagin pochhar tu tunhdis athas ti ... yaem athan yi kalam sambhalnuk yaqraar kormut chu ... Asi laayaq kenh ti kuni ti waqteh aasi, befrookeh gatchi wanun. nov bahaar yatchinav chaawun .. asi sarinee saan. 'Bradi Mushik' on Milchar cover ... what a nostalgic symbol!!

Orzuv,

Bharat Pandit

Malad, Mumbai.

bharat_pandit@yahoo.com



➤ **Dear Raina Sahib,**

You are doing a wonderful job (by editing Milchar) for the community. God bless you. Regards,

Ashok Durani

Kandivli, Mumbai.

akdurani2@yahoo.co.in



➤ **Dear Maharaj Krishenji,**

Thanks for the colourful and Dil Chhoone wala Milchar (March - April, 2011). Will you believe that a few days back, I wrote a mail to the my children and close relatives that we are unfortunate, not able to enjoy Badam Phulai in Hari Parbat, where we used to accompany elders and have Chai chot and blacken our hands, face and new dress while eating Kashur Gore (singhada). Gone are the days full of our rich culture /

Editor's Mail

customs and care free life.

The material in the Milchar is quite informative and I am sure under your able editorship, all our Biradari members will feel bonded to our rich heritage.

Thanks and warm regards

M.K.Kar

Mulund, Mumbai.

mkkar082@yahoo.com



➤ Dear Raina Sahib,

It is very sad and shocking a news (death of Jai Kishori Handoo - Milchar March-April 2011) for the Kashmiri cultural scenario. I had acted with her in Radio and Television and found her in true sense 'the Meena Kumari' of Kashmiri Drama. My sincere condolence to her family. It has been decades since I saw her in person, distances and vocations have drawn us miles apart. May her soul rest in peace.

Raj Kiran Sangwan

Toronto, Canada.

kiran.sangwan@gmail.com



➤ Dear Raina ji,

I just went through Milchar and must say that this is one of the most extensive and informative publications I have seen from any organization for a long time. Felt really great to go-through the articles. Just a small note. There is some font (especially towards the end) which my machine is not recognizing. I hope this is not the case with the others. You could either tell me the font or if possible share the font over the net.

Thanks and Regards,

Gaurav Kaul

gauravskaul@gmail.com

[Editor replies: It was due to an error in the font embedding. The document stands

repaired and is available at www.ikashmir.net/milchar/index.html and www.kpamumbai.org.in. You can also have the hard copy from Kashyap Bhawan by paying yearly subscription of Rs. 250.00 or Lifetime subscription of Rs. 2500.00]



➤ Dear Sir,

My son Deepak Jalla who is doing his Phd in Physics has written a poem 'Shoonya' recently. I am attaching the pdf file, please print it in Milchar if you think it is good enough.

Thanks and regards,

Subhash Jalla

Ghatkopar, Mumbai.

jasua1@gmail.com



President's Message ... From Page 4

interests with one another but also to get them actively involved in fulfilling our Objective.

While closing, I would like to recite an appropriate quote I recently came across by an unknown Author – "Giving back is a responsibility that we all have. We can give our knowledge, time and money. No matter how small the contribution, it provides a source of fulfillment and empowerment to us as individuals and makes our commitment to serve stronger." Lets remember that the future of KPA depends on all of us - lets volunteer our knowledge, time and money to fulfill our Objective.

God Bless you all.



Contact Rajen Kaul at: rkaul6@gmail.com

OBITUARY



Shri Kanaiya Lal Kachroo

With Profound Grief & Deep Sorrow, we inform the sad demise of our beloved Shri Kanaiya Lal Kachroo of Mulund on 26th February 2001 at Mumbai.

Deeply Mourned By:

Rameshwari Kachroo : Wife

Naveen & Aarti Kachroo : Son & Daughter-in-law

Preeti & Gotz Bendele : Daughter & Son-in-law

Grand Children:

Arya & Anya Kachroo, Divya & Daniel Bendele

Other Family Members :

Arundati Bamzai & Prabha Bamzai : Chachis

Sarla & Shuban Krishen Razdan : Sister & Brother-in-law

Neena & Raju Kher : Sister & Brother-in-law

Shakuntala Kachroo Nair : Sister

Basanti Kachroo : Sister-in-law

Rajender Kachroo : Brother

Rita & Suresh Gupta : Sister & Brother in law

Nephew & Neices :

Mohit, Nanu, Deepu, Jassu, Sonu & Harsh

A/4, Devidayal Apartments, Plot 1016, Off Dr. R.P.Road, Mulund (W), Mumbai 400082

RNI Registration No. MAHMUL/2004/13413

Milchar - The Official Organ of Kashmiri Pandits' Association, Mumbai

॥ ॐ नमो भगवते गोपीनाथाय ॥

"AHANKARS NAMASKAR SUI GAV SAKSHATKAR"



BHAGWAN GOPINATH JI

43RD MAHANIRVAN DAY ON FRIDAY, THE 3RD JUNE 2011
YAGANYA TO BE PERFORMED AT NARMEDSHWAR MANDIR
MANDALA CAMP, TROMBAY, MUMBAI.



HAWAN STARTS AT 8.30 A.M.
PURANAHUTI 1.00 P.M. PRASAD THEREAFTER
ALL ARE CORRDIALY INVITED TO PARTICIPATE



**BHAGWAN GOPINATHJI TRUST, JAMMU
GAURI SHANKAR TRUST (REGD) MUMBAI**



Tel: 022-2552 9307, 022-2520 00527, 022-2520 0674.
Mobile: 98927 28809, 98203 01473, 98192 44595.