



मिळुंचार
MILCHAR

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International KP Logo - Proposed and Designed by Sandeep Sopori
(Visit kplink.com/gallery)

Between Ourselves

... M.L.Mattoo, President

Namaskar.

- This year, June month remained very hectic for KPA to liaise with the Director, Technical Education, Maharashtra State, Mumbai. It was because this year onwards, as per the ruling of Supreme Court, DTE decided to conduct CET for Ist year Engineering courses for all students, including J&K Migrants. This was putting our students from Jammu, Delhi and other states to lot of inconvenience financially as also on account of railway reservations so as to be in Mumbai on two occasions, i.e. for CET and Counselling, as the gap between the two was very large. Hence a team comprising myself, Shri C.L.Raina (General Secretary, KPA), Shri Virander Takoo (Trustee KPA) and Shri A.N.Vaishnavi, who had come from Jammu, met Prof. N.B.Pasalkar Director, Technical Education, Maharashtra a number of times, explaining our difficulties and pleading that the CET should also be conducted at Jammu & Delhi. Finally after our persuasions and with the help of Shri M.K.Kaw, President AIKS, New Delhi through AICTE, New Delhi, the Director agreed to hold CET at National Institute of Technology, Jammu and Bhartiya Vidyapeeth, New Delhi. Our sincere thanks to Prof. N.B.Pasalkar and his team for acceding to our request.

- All India Kashmiri Samaj held its Executive Body Meeting and AGM at Jammu on 18th to 20th June where KPA Mumbai, being an affiliate, was invited to attend. I attended the meeting on behalf of the KPA, Mumbai. During the Conference, an interaction meeting with various J&K political organisations, proved to be very fruitful, advising all Kashmiri Pandit organisations to get their act together under one umbrella. On the 3rd day of the Conference, the guest speakers were Lt. Gen. (Retd) S.K.Sinha, Hon'ble Governor, J&K State, Shri M.K.Rasgotra, Former Foreign Secretary, Govt. of India, and other important KP leaders. The proceedings and the Resolutions passed in the Conference are separately mentioned in this issue.

- KPA received requests from the Principals of Muthi, Purkho and Jhiri/Mishriwala Camp Govt. Mixed Higher Secondary Schools, Jammu for their requirement of Uniforms, Note Books and School Bags for about 150 economically weaker students. Out BOT sanctioned Rs. 25000.00 for the purpose. We took the opportunity of my presence at Jammu and distributed the above items personally to the students.

In addition to above, a request from the Head Master, Camp School, Jhiri/Mishriwala, Jammu for requirement of hygeinic drinking water, a Eureka Forbes H1-F10 Aqua Guard Water Purifier was fitted at the school premises at a cost of Rs.8500.00. The gesture was very much appreciated by the parents of the students and the press.

I must record my thankfulness to Shri S.K.Jalali and Shri Sandeep Kaul for the support they provided me during my engagement at the Camps.

●We have received the following donations for our Relief activities:

M/s KREBS Biochemical and Industries Ltd., Hyderabad:	...	Rs. 25000.00
M/s Anna Bulk Carrier, Mumbai	...	Rs. 8500.00

●In response to a humanitarian call for help from New Delhi, a sum of Rs. 5000.00 was sanctioned by the BOT, KPA and sent to the person concerned as a token gesture for his medical treatment.

A list of about 20 unfortunate destitute persons who continue to live in the Valley, alongwith a request for some relief was received and discussed by our BOT. Our Association selected five persons (blind, deaf and dumb, paralytic and sick with terminal diseases) and adopted them for this year (for the time being). A sum of Rs. 6000.00 have been sent to each of them by DDs.

●Lastly I believe, 'Milchar' subscriptions have not been renewed by a large number of our Biradari members. Kindly do subscribe as soon as possible, so that you have a copy in your hands. All that you need to do is to send us a Cheque for Rs.100.00 (subscription for one year) drawn in favour of 'Kashmiri Pandits' Association, Mumbai'.

Thank you.



Editorial

... P.N.Wali

Employing our Youth

At the recently held meeting of AIKS at Jammu and in many other fora of the Community, concern for employment opportunities for our youngsters have been voiced. And it is felt that community action be taken in solving this problem.

The problem of employment for the youth who enter the earning stage of life is universal. It confronts every one in the society. But it is a more serious issue for the youth of community, whose families have been uprooted from the home land. We are left without any support from the home state, which even otherwise has in the past been seldom sympathetic. The Central administration shows no inclination to help. Government jobs in the state are almost out. Even commercial establishments like J&K Bank etc. have also shown no inclination to accommodate members of KP community. With no support base, the struggle for seeking employment can be bitter.

Every young man/woman has aspiration for a 'good' job. But one has to go through frustrations, disappointments and compromises in the process. One seldom gets what one aspires for. Although there are exceptions. Some of our youngsters have done fairly well, often by dint of their capacity and drive.

Can the community help? Yes, in a way. Individuals in the community have been very helpful in the past. People who can help in industry, have helped of course within the limitations of their positions. No doubt as a community, we have a habit of not showing gratitude. But they have helped in spite of that. We hope this support mechanism will continue - rather more effectively.

Associate action in looking for openings can also be sometime useful. Some associations like in Delhi had an employment cell. In Mumbai, KPA provided a breathing space in their premises for a limited period till they were able to find employment. AIKS did the same for girls from camps. It may be done in future also.

Associations can do work in employment guidance. These days, guidance for employment has also become a specialised field. Some organisations have designed short courses for it. Young people need guidance where and how to approach for employment. The course conducted by Dr. Om Kaul, a top management consultant in Mumbai, on behalf of KPA last year, was found very useful by our youngsters.

Associate action can also work as pressure groups with state or central government to specifically make openings for the community youth. The problem of unemployment is rather in the worst form for those KPs still left in the Valley. Their youth are finding no outlets in an atmosphere which even otherwise is also not so sympathetic. There government initiative can be useful. The government, which is asking KPs to return, be told to make life easier for those who are still there. Employment opportunities specifically for them will be a step forward.



From the Pages of History

... J.N. Kachroo

Indo-Pak War - Part III

Plebiscite – Its Genesis and Current Status : The secessionists hold that the Kashmir's accession was subject to people's will and also to the implementation of an UNO resolution. They claim India has not honoured her promises. On the other hand, critics of Nehru blame him of Idealism. It would be appropriate to trace the historical march of events in this regard for an impartial, realistic, and logical (devoid of emotions) conclusions. Human memory is short and always needs to be refreshed.

Before proceeding ahead, it would be useful to keep in mind the salient features of the political scene in Kashmir on the eve of India's Independence. It can be summed up as follows:

A secular party, the National Conference (NC) led the freedom struggle by the citizens of J&K against their Hindu Maharaja. The Congress was closely associated with the NC and its movement for democratic rights. The Muslim League, professed champion of Muslims of the sub continent, denounced the secular democratic movement and its connection with the Congress.

The country was in the grip of massive communal riots. There were large scale riots in the Punjab, The western borders of J&K were too fragile to prevent infiltration. According to an assessment by Prime Minister Nehru, Maharaja Harisingh's army would not be able to face any border trouble, the signs of which were increasingly visible, without popular support. Obviously, the only major group that could help was the NC under Sheikh Abdullah, who was in jail alongwith his followers.

The decision of the British Govt. to partition India was announced on 3rd June 1947 the rulers of the states could make their own decision.

Maharaja Harisingh's Procrastination : The Viceroy, Lord Mountbatten visited Kashmir on 19th June 1947 to meet Maharaja Harisingh. One day before he flew to Srinagar, he issued a statement saying, "Constitutionally and legally the Indian states will be independent sovereign states on the termination of paramountcy and they will be free to decide themselves to adopt any course they like". His mission was to make Harisingh realise the gravity of the situation and act decisively. But, unfortunately, the crucial meeting between them scheduled for 22 June 1947 could not take place. Harisingh suffered a colic attack. Shortly after his return to London, Mountbatten said in a speech, "On everyone of the four days, I persisted with the advice : Ascertain the will of your people by any means and join by August 14th this year... Had he acceded to Pakistan before 14th August 1947, the future govt. of India had allowed me to give His Highness an assurance that no objection whatever would be raised by them.". And had the Maharaja joined India, Pakistan could not object, as it did not

exist” (Refer 'Time Only To Look Forward' P.69). The Viceroy returned without any success.

Mahatma Gandhi visited Kashmir on 29th July 1947 on almost the same mission without any visible success. S.M.Abdulla continued being in jail. Maharaja Harisingh, perhaps frightened by Jinnah's Islam in Pakistan and Nehru's democracy in India, opted out for procrastination. S.M.Abdullah, continued to be in jail.

Maharaja Harisingh opted out for a 'Standstill Agreement' with Pakistan. Theoretically he attained his Independence on 15th August 1947 on the termination of British paramountcy.

Integration of Indian States : 565 Indian states would assume sovereignty on 15th August 1947. To deal with the situation a Department of States was constituted and brought under the control of Home Minister, Sardar Patel on 5th July 1947. V.P.Menon, a confidant of the Viceroy, became the Secretary of States. The stated objective of the States Department was to supervise the integration of the Indian States with the emerging Indian Union. V.P.Menon's book 'Story of Integration of Indian States' gives interesting, at times thrilling accounts of the integration stories of some States. Most of the princes signed the Instrument of Accession willingly, some had to be persuaded, and some coerced. Typical among the reluctant were the Nawab of Bhopal, Dewan of Travancore and Maharaja Hanwant Singh of Jodhpur. The last mentioned almost worked out a deal with Jinnah for acceding to adjoining Pakistan, in spite of overwhelming Hindu majority of the state. All these were persuaded to join India. However, Hyderabad, Kashmir and Junagarh remained undecided.

Kashmir ignored : No effort was made to persuade, much less to pressurise or coerce Harisingh to accede to the emerging Indian Union. Hadson writes in the 'Great Divide': "The States Ministry of the Govt. of India was meanwhile strictly passive. Kashmir was deliberately omitted from a committee of States representative called by Pre-Independent States Department to discuss the terms of accession, though Hyderabad was included".

V.P.Menon writes in his book 'The story of Integration of Indian States': "... We left the State (Kashmir) alone. We did not ask the Maharaja to accede, though at a time (after partition) as a result of Red-Cliffe Award, the State had become connected by road with India. Owing to the composition of population, the State had its own peculiar problems. Moreover, our hands were full and, if truth be told, I for one had simply no time to think of Kashmir”.

What does this attitude suggest ?

1. Was India not interested in integrating 3rd biggest State in spite of its strategic importance?
2. Was the States Ministry convinced that the composition of its population did not warrant any efforts to persuade the Maharaja to accede to India, in spite of NC factor?
3. Whatever it is, the fact remains that no pressure was brought upon Harisingh to take S.M.Abdullah into confidence to take a decisive step for three weeks from the date of his release till 22nd October 1947 when Kashmir was raided by tribals backed and organised by Pakistan army.

Release of Abdullah – Time Lost : Meanwhile the situation on Kashmir borders worsened. Alarmed by reports, PM Nehru, on 27 Sept. 1947 wrote a long and well argued letter to the Minister of States (S.Patel) saying “I rather doubt if Maharaja and his State forces can meet the situation by themselves without popular help. Obviously only major group that can side with them is the NC under Sheikh Abdullah’s leadership... we have definitely great asset in NC... Sheikh Abdulla has repeatedly given assurance of wishing to cooperate and of being opposed to Pakistan”.

S.M.Abdullah was released on 29 Sept.1947 and on 4th October he said, “.....I never believed in the Pak slogan..... Pandit Nehru is my best friend and I hold Gandhiji in real reverence”.

Yet for three weeks between 29 Sept 1947 upto 22 Oct. 1947 when Kashmir was raided by Pak backed armed tribals, nothing was done to put pressure on Harisingh to take Sheikh Abdullah into confidence and take a firm decision.

However, Sheikh Abdullah, perhaps realising the urgency took a bold step. He sent a delegation led by G.M.Sadiq to Pakistan with a three point proposal: **1)** Pakistan should not precipitate a decision upon them. **2)** Give them (Kashmir) time and support the freedom movement in Kashmir and; **3)** recognise the democratic right of the people to decide their future. Sadiq went to Pakistan twice, without any success.

Even on 31 October 1947 (after accession) Sheikh Abdulah sent a signal of Peace to Pakistan. He said “....I request Mr.Jinnah to accept the democratic principle of the sovereignty of the people of our State, including as it does 78% of Muslims whose free and unhampered choice must count in the matter of final expression” – (Hindustan Times 2 November 1947).

Pakistan with an eye on Hyderabad and Junagarh would not accept it. Mr.Jinnah is reported to have commented, “Kashmir is in my pocket”.

Accession to India: The armed raid on 22 October 1947 precipitated the matter. Kashmir could not resist the massive raid. Death and destruction were unleashed. The state administration almost collapsed. India could not send any help unless J&K had acceded to India. On 26 October 1947 Maharaja Harisingh signed the Instrument of Accession to India, endorsed by Sheikh Abdullah. Accepting the accession, the Governor General Mountbatten wrote in a separate letter, “.....In consistence with the policy of the Govt.... it is, my governments wish that, as soon as law and order have been restored and soil cleared of the invader, the question of State’s accession should be settled by a reference to the people”.

Why had India put a condition when it was not needed under the Independence Act? Explaining the Indian stand and action, Mountbatten speaking to the Editor of Statesman on 28 October 1947 said “You cannot build a nation on tricks Jinnah at Abbatabad had been expecting to ride in Triumph into Kashmir... India’s move on Kashmir was an event of different order. Her readiness to accept a Plebiscite had been stated from the outset. The Maharaja’s accession gave complete legality to the action so far taken.”

It is interesting to note that legality of Kashmir’s accession to India was never questioned by any power in the security council. On 4th February 1948, the U.S

representative in the Security Council said: “.....with the accession of J&K to India, his (Maharaja’s) foreign sovereignty went to India, and that is how India happens to be here as a petitioner”.

Why Conditional ? Was this offer of reference to people’s opinion unique in the case of Kashmir? If not, what was the evolution of this policy? A ‘policy’ should be distinguished from a constitutional provision. The former is usually a mechanism to deal with an evolving situation and is often subject to modification and amendment to suit the time of its implementation.

The evolution of the policy: A close study of the historical development vis-à-vis the integration will show that;

Most of the states acceded to India on agreed conditions either willingly or as a result of persuasion / negotiation without any such condition for ratification. In all such cases the ruler exercised his powers of decision conferred upon him after the termination of British paramountcy. But unfortunately, three States Junagarh, J&K and Hyderabad remained undecided till 15 August 1947 and beyond.

Incidentally all the three had more or less similar problem. The rulers and the majority of the ruled did not belong to the same religion.

Junagarh presented the first opportunity to the Govt. of India to evolve a policy to deal with the delinquent who did not act judiciously and timely. Let us examine the sequence of events related to Junagarh :

1. On 15 August 1947, the Nawab announced his decision to accede to Pakistan.
2. On 21 August 1947, V.P. Menon, asked Pakistan to clarify her policy, keeping in view that a) Junagargh had no geographical continuity with Pakistan b) the majority of people were Hindus and c) peoples consultation was necessary.
3. On 12 Sept.1947, Nehru sent a written message to Pakistan through Lord Ismay, Mountbatten’s chief of staff proposing to accept people’s verdict.
4. On 13 Sept. 1947, Pakistan accepted the accession of Junagarh
5. India refused to accept the validity of the accession, but Mountbatten regarded it legally valid, though politically and morally incorrect.
6. On 17 Sept. 1947, India sent V.P. Menon to Junagarh to advise the Nawab to accept the proposal for reference to the people.
7. Respecting Mountbatten’s views, India resisted the temptation of an armed intervention.
8. On 25 Sept. 1947, Pak turned down India’s proposal for a referendum, stating “this was a matter between the Nawab and his subjects”.
9. On Sept 30, 1947, the Prime Minister proposed in the newly constituted Defence Committee, “Wherever there is a dispute in regard to any territory, the matter should be decided by referendum / plebiscite.... We accept the decision whatever may be”. (Hudson – Great Divide) The decision was immediately conveyed to Pakistan.
10. Next day Nehru made a public announcement of this decision .
11. In a meeting of Joint Defence Council attended by Nehru and Liaquat Ali Khan, Mountbatten said that the decision of the Defence committee of India, referred to above (item no.9) would apply not only to Junagarh but to other areas as well.

12. Liaquat Ali Khan made no comment. Was it because of Junagarh and Hyderabad? Or, was it because of Pakistan's lack of confidence to win in S.M. Abdullah's Kashmir?

13. Pakistan chose to insist on the ruler's prerogatives in the case of Junagarh and Hyderabad. She maintained her conspicuous silence regarding Kashmir.

14. After meeting Liaquat Ali Khan on 16 October 1947, Mountbatten reported that Pakistan was agreeable to a plebiscite, but the Pak Prime Minister backed out saying it was a misunderstanding.

15. India held a plebiscite in Junagarh on 20 Feb. 1948. Pakistan did not cooperate.

India remained committed to her declared policy which was stated in his letter by the Governor General on 26 Oct 1947 while accepting the accession of J&K.

India's efforts and Pakistan's reaction: The Govt. of India showed its seriousness about the commitment right from the start, but unfortunately failed to persuade Pakistan to accept the offer. The following are some instances;

1. On Nov. 1, 1947 Mountbatten conveyed to Mr. Jinnah the commitment of the Govt. of India, Mr. Jinnah suggested a Round Table conference of Mountbatten, Nehru, Jinnah, Liaquat Ali Khan, Harisingh & Sheikh M Abdullah. The last two had no locus standi after accession.

2. Without prior sanction of the cabinet, Mountbatten suggested to Mr. Jinnah to hold a plebiscite under the auspices of the United Nation. Jinnah rejected it and suggested a plebiscite under the supervision of Mountbatten and Jinnah himself.

On 2 Nov 1947, Nehru in a broadcast said, "...In Kashmir, India is willing to hold a referendum under some such international authority as that of the United Nations". (V.P. Menon says that no Indian Minister objected)

3. On 25 Nov 1947 speaking in Parliament (reading from a prepared statement, while both Patel and Shyama Prasad Mukherjee were present) Nehru said, "...we have suggested that when the people are given a chance in future, this should be done under the supervision of an impartial tribunal such as the United Nations Organisation".

A meeting of Nehru and Liaquat was arranged by Mountbatten at 4.00 p.m. on 26 Nov. 1947. A series of meetings at lower level took place to discuss disengagement. Liaquat Ali Khan returned to Pakistan ahead of his delegation's departure. He issued a statement that Pakistan would never give up Kashmir. Fresh batches of raiders were sent to Kashmir and ghastly atrocities by the raiders were reported. Mountbatten's effort failed once again.

United Nations Efforts: The United Nations Commission for India and Pakistan (UNCIP) comprising representatives of Czechoslovakia, Argentina, Belgium and Colombia and the United States, arrived in Karachi on 5 July 1948. On 9 July 1948 the Foreign Minister of Pakistan, Sir Zaffarullah Khan informed the commission that three brigades of Pakistani army had been operating in Kashmir. When the commission arrived in New Delhi, Sir Girja Shankar Bajpai, the Secretary General of External Ministry reacted sharply and pleaded that the situation had changed since the commission was formed in April 1948. "Pakistan should be named an aggressor and condemned", was the Indian demand. However, after much negotiations the UNCIP passed a resolution on 13 Aug 1948. The basic resolution had three parts; Part one

relates to cease fire; Part two made it incumbent upon Pakistan to withdraw all forces, regular and irregular, while accepting that India could retain sufficient forces for the security of the state including the observance of law and order. Part three provided as follows;

“The Govt. of India and Pakistan reaffirm their wish that the future of the state of J&K shall be determined in accordance with the wishes of the people and to that end, upon the acceptance of the Truce Agreement both Governments agree to enter into consultation with the commission to determine fair and equitable conditions whereby such free expression will be assured”.

(To be continued)



Sweet & Sour

... Tribhuwan N.Bhan

Sweet ~ Yeh Mera India

These facts were published in a German Magazine, which deals with World History.

a) India never invaded any country in her last 10,000 years of history. b) India invented the Number System. Zero was invented by Aryabhata. c) The World's first university was established in Takshashila in 700 BC. More than 10,500 students from all over the world studied more than 60 subjects. The University of Nalanda built in the 4th century BC was one of the greatest achievements of ancient India in the field of education. d) Sanskrit is the mother of all the European languages. Sanskrit is the most suitable language for computer software - A report in Forbes Magazine July 1987. e) Ayurveda is the earliest school of medicine known to humans. Charaka, the father of medicine consolidated Ayurveda 2500 years ago. Today, Ayurveda is fast regaining its rightful place in our civilisation. f) Although modern images of India often show poverty and lack of development, India was the richest country on earth until the time of British invasion in the early 17th century. Christopher Columbus was attracted by India's wealth. g) The art of Navigation was born in the river Sindh 6000 years ago. The very word Navigation is derived from the Sanskrit word 'Navgatih'. The word Navy is also derived from Sanskrit 'Nou'. h) Bhaskaracharya calculated the time taken by Earth to orbit the Sun hundreds of years before the astronomer Samrat. Time taken by Earth to orbit the Sun (5th century) 365.258756484 days. i) The value of 'pi' was first calculated by Budhayana, and he explained the concept of what is known as the Pythagorean Theorem. He discovered this in the 6th century, long before the European mathematicians. j) Algebra, trigonometry and calculus came from India. Quadratic equations were by Sridharacharya in the 11th century. The largest numbers the Greeks and the Romans used were 10⁶, whereas Hindus used numbers as big as 10⁵³ (10 to the power of 53) with specific names as early as 5000 BC during the Vedic period. Even today, the largest used number is tera 10¹² (10 to the power of 12). k) According to the Gemological Institute of America, up until 1896, India was the only source for diamonds in the world. l) USA based IEEE has proved what has been a century old suspicion in the world scientific community that the pioneer of wireless communication was Prof. Jagdeesh Bose and not Marconi. m) The earliest reservoir and dam for irrigation was built in Saurashtra. n) Chess (Shatranja or Ashta Pada) was invented in India. o) Sushruta is the father of surgery. 2600 years ago he and health scientists of his time conducted complicated surgeries like caesareans, cataract, artificial limbs, fractures, urinary stones and even plastic surgery and brain surgery. Usage of anaesthesia was well known in ancient India. Over 125 surgical equipments were used. Deep knowledge of anatomy, physiology, aetiology, embryology, digestion, metabolism, genetics and immunity is also found in many texts. p) When many cultures were only nomadic forest dwellers over 5000

years ago, Indians established Harappan culture in Sindh Valley (Indus Valley Civilisation).

Sour ~ No Jokes Express Delivery from US

At New York's Kennedy Airport today, an individual, later discovered to be a public school teacher, was arrested trying to board a flight while in possession of a Ruler, a Protractor, a set Square and a Calculator. Attorney General believes the man is a member of the notorious Al-gebra movement. He is being charged with carrying weapons of math-instruction. Al-gebra is a very fearsome cult, indeed. They desire average solutions by means of absolute value. They consist of quite shadowy figures, with names like X, Y, and, although they are frequently referred to as 'Unknowns', we know they really belong to a common denominator and are part of the axis of medieval with coordinates in every country.

As the great Greek philanderer Isosceles used to say, there are 3 sides to every angle, and if God had wanted us to have better weapons of math-instruction, he would have given us more fingers and toes. Therefore, I am extremely grateful that our government has given us a sine that it is intent on protracting us from these mathematicians who are so willing to disintegrate us with integral calculus disregard. These manipulating staticians love to inflict plain on every sphere of influence. Under the circumstances, it is time we differentiated their roots, made our point, and drew the line. These weapons of math-instruction have the potential to decimal everything in their math on a scalene never before seen unless we become exponents of a Higher Power and begin to factor-in random facts of the vertex.

As our Great Leader would say, Read my ellipse. Here is one principle he is uncertainty of-though they continue to multiply, their days are numbered and the hypotenuse will tighten around their necks. But if their days are numbered, then their time is very precious!



Laughs

(Courtesy: The Mumbai Age, 29 April 2004)

5000 Years Ago

After digging to a depth of 100 meters near Moscow last year, Russian scientists found traces of copper wire dating back to 1000 years, and came to the conclusion that their ancestors already had a telephone network 1000 years ago.

Not to be outdone, American scientists dug 200 meters near the Mojave Desert and headlines in the US papers read: 'US scientists have found traces of 2000 year old optic fibres, and have concluded that their ancestors already had advanced high-tech digital telephone 1000 years earlier than the Russians.'

One week later, Indian newspapers reported: 'After digging as deep as 500 meters in the outskirts of Koderma in Jharkhand, Indian scientists have found absolutely nothing. They have concluded that 5000 years ago, their ancestors were already using mobile phones and wireless communication.'



Moorings

- From **Intruded Moorings**

by **M.K.Raina Ratnakar**

I have come back
Somehow from somewhere far,
The mist, the chill, the calm, welcomes me
Means the same familiar pleasant thing
Strange too, yet with no bar,
This is my land.
One Nationality we have,
They and me have same ancestry,
Though in past ten years
I have never come this way,
But never it seems, I never could be
And never had been anywhere else.



Our Heritage

... Dalip Langoo

Déjìhòr - Our Soul & Pride

[Vig¹ vatsún sung on Mekhla Ceremony]

här àyam gíndûnè,

sär sônûsûnzûyè

hàri gótshúm katshkar, sútí sônûsúdûyè

hàri gótshúm môkhtû hàr, sútí sônûsúdûyè

hàri gótshúm déjìhòr, sútí sônûsúdûyè

Déjìhòr represents unity, purity, continuity, ancient heritage, fixity of purpose and so on. The ornament is symbolic of unity, unity of two families, two individuals and above all the symbol of cordial relationship. Regarding *déjìhòr* nothing is mentioned anywhere except several interpretations and personal views. We Kashmiri Pundits use it at the time of *dívgon* and complete its form on the day of *lâgûn*. In *déjìhòr*, *déjì* is a hanging object and *hòr* is a pair, so a pair of ornaments which hang over the ears, though there is no mention of ears in the word. In this ornament *déjìhòr* is the oval part. The chain is called the *ath*. Another part beneath the *déjìhòr* is called *atûhòr*. So the ornament is complete with the combination of three things viz. *ath*, *atûhòr* and *déjìhòr*. This is worn by a Kashmiri Pundit lady since past so many millenniums.

There is some statue of Lord Buddha in some American museum which bears this hanging ornament. A strange thing! But this ornament is actually used to symbolise the oneness of two clans, two families, two different cultures. That is why *déjìhòr* is given to the daughter by her parents and *ath* and *atûhòr* is later attached to it after bride reaches her husband's home that is *vâryûv* (war-e-kul). After this the two are considered as real couple. It appears that the bride's side expresses to God, to devtas and to the groom's side that may the relationship between the two remain as pure as that of Shiva and Shakti or as pure as gold. The groom's side also expresses and ensures that this be true, and they too except that the *aadhar* (the basis) of this world is Jagadamba herself, so may the Goddess fulfill all their wishes! This ornament confirms our faith and practices in the famous Shiva and Shakti doctrines of Kashmir.

The formation of particularly two parts *déjìhòr* and *atûhòr* are based on triangles. The *déjìhòr* is having likeliness of Shriyamtram, thus symbolising the oneness of Shiva and Shakti. The *atûhòr* symbolises the *aadhar*, the basis of a Kashmiri parivaar, the Pundit family. It is seen in Kashmiri families that most of the old ladies at the time of *sandhya* wash and worship their *déjìhòr* and consider it as divine as Shiva and Shakti.

It is said about this ornament that once a thief tried to snatch it, but got paralysed on the spot. He remained in that condition till the same lady, at the request of the people present there, forgave the thief who promised not to repeat the act in future.

Such was the impact of the intense spiritual practice associated with this ornament in the old days.

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Our Heritage

... Prof. Raj Nath Bhat (BHU)

Displaced Kashmiris A Study in Cultural Change 1990-2002 - 1

This paper investigates the linguistico-cultural loss among the younger generation of the displaced Kashmiris who have been living away from the valley for over a decade now. This segment of the population was either of a tender age at the time of displacement or was born in the plains. Although it lives with the middle generation (parents) who are well conversant in Kashmiri language and culture yet a lack of motivation on the part of the parent as also on their own part has made them mere passive users of the language. Hindi has acquired the status of their first language both at home as well as at the school. The parents are deeply pre-occupied with their daily chores to win bread and butter for the family. They have neither the time nor any inclination to enable their children to get acquainted with Kashmir language and culture. The community extends no support whatsoever whereby the Kashmiri language and culture could be taught to them. Hindi is the language of the dominant culture and English that of higher education. Kashmiri finds no place in this kind of linguistic hierarchy. The younger generation is least inclined to learn and comprehend their parental cultural and tongue. Rather, it, in their view, is a burden they can do well without. Obviously, the loss of both the language and culture looks inevitable.

1. Introduction –

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

number of linguistic-cultural entities are lost even in the passive competence of the younger generation of a displaced community.

2. Background :

During the medieval times when the Muslim kings inflicted terror in the lives of Kashmiris, a large majority embraced Islam and a few who stood their ground, despite repression, sought protection as well as guidance from Guru Tegh Bahadur, the ninth Sikh Guru, whom the barbaric Mughal King beheaded in Delhi, and his martyrdom prevented the Kashmiri Hindu culture from going extinct. In the modern times, the religious and cultural heritage and identity of a people does not attract the attention of the powers that be unless they constitute a numerically strong group capable of doing or undoing governments. Pandits of Kashmir constitute a miniscule minority of nearly half a million people, in the vast human jungle of India, which does not send even one member to an assembly. Obviously there is none to take up its cause. On the contrary, there are forces determined to wipe it out from the cultural scene of India. 'Scholars' and politicians have been observing an intriguing silence regarding the displacement of the Kashmiri Hindus. The cultural identity of this community is gradually getting eroded which over the ages has been at the forefront in shaping, nourishing and nurturing the 'great Indian culture.' An authentic history of the 'making of India' would always have to repeatedly refer to Kashmiris' contributions to ancient Indian knowledge, be it philosophy or religion, logic or literary theories, astrology or mathematics, history or grammar. The rightful heirs to the legacy of Kalhana, Abhinavagupta, Laleshwari, Bilhana, Kuntaka, Vamana, Shankuka and a host of other stalwarts is on the cross-roads today, bewildered and baffled, unsure of its future.

Migration away from Kashmir of the members of this community has been a continuous process ever since the advent of Islam into the valley. The terror and torture inflicted upon this community by the Muslim rulers sends shivers down one's spine. The names of Sikander (the idol-breaker), Aurangzeb, Jabbar etc. continue to be the terror-creators in the folklore of the community.

A few that possessed "the imagination of disaster" probably guessed (and rightly so) the intent of the post-independence rulers because the migration of the members of the community in ones and twos continued during the years after independence (1947). But the winter of 1989-90 turned out to be the turning point in the history of this community which constituted a mere 2.5% of total population (of the Muslim majority Kashmir valley) – nearly 300,000 souls of various age groups, social strata and professions.

In order to build an Islamic society in Kashmir valley, the leadership of this movement offered three options to the minority Hindus : *rālv* 'embrace Islam', *tsālv* 'run away' *natû* 'or else' *gālv* 'perish/face annihilation'. Killings of prominent Hindus like lawyers, businessmen, judges, professors, government officers etc. followed. 'Human Rights' groups found no case of the violation of human rights! Powers that be seemed indifferent. By November 1989, the Muslim terrorists came forward with yet another insulting slogan which read : *asî chhû banāvûn pâkistân, batav bagär, batûnêv sà* 'we shall join Pakistan, without Hindu men but with Hindu Women'. Meanwhile the killings of even less prominent members of the community

continued. By December 1989, the Pandits of Kashmir started running away to Jammu, Delhi etc. to save their lives and honour. The valley in her sad history of the last 600 years, once again witnessed the exodus of its original inhabitants with a 5000 year old history. And by driving the minority community out, the process of ethnic cleansing in the valley was complete. Human rights groups observed a sacred silence. Ironically, the posters on Delhi walls during the period read: "Hands off Kashmiri Muslims...."

Migration of an individual from a rural to an urban environment brings about some kind of a cultural change in him. For instance, he may switch over to a new occupation, change his accent in speech, become more polished in his behaviour and so on but there is always a possibility of going back to one's village. Secondly, one does not find himself in alien surroundings here for primarily the language, foods, clothing, festivals and so on continue to be the same in both the situations.

The migration from one linguistic-cultural setting to another places an individual in alien surroundings where he has to relearn almost everything from speech to toiletry. This kind of migration gives a sort of cultural-shock to the person. When such migrations are forced upon a whole community, its very existence, the magnitude of its suffering and anguish at physical, emotional and mental levels cannot easily be assessed or analyzed. This kind of displacement brings enormous shock and suffering into the lives of the displaced. They experience Hiroshima and Nagasaki endlessly in their lives. The displaced Kashmiri Pandits have been living in exile in their own country for the last twelve years now waiting for some miracles to happen to bring joy to their lives.

3. The Community:

On the basis of age the displaced Kashmiri community can be divided into three segments: G1- people of fifty years of age and above; G2-those between twenty-five and fifty years of age; G3-those below twenty-five years of age.

The G1 is fully aware of the linguistic-cultural moorings of the community. It speaks the Kashmiri language and observes religious rituals, rites and customs of the community. It is aware of the socio-cultural traditions, viz., festivals, ceremonies, superstitions, myths, foods and clothing and so on. It has a nostalgic longing for the valley of Kashmir and would go back if the circumstances so permit it. The migrant camps are full of these lonely, frail and skinny people. In the camps, a 12*7 feet chamber cannot house a joint family so the sons and daughters of these old people have either shifted to other chambers or migrated elsewhere in search of some kind of a semi-employment. In places far off where their sons have been able to find work, the parents find it tortuous to stay home alone for the whole day when the son is out at work. So they prefer to stay on in the camps where they have the company of other community members whom they can talk to and share their sorrows with. Thus the joint family system has completely broken down and the young children have no idea of a family with grandparents, uncles, aunts and cousins around.

The G2 is struggling to root itself somewhere. Although it loves the valley yet it is unsure whether a return there would be desirable if the situation so arises. It struggles hard to feed the family, educate the children, attend to social obligations, negotiate its existence at its new place of work or in the market and the lanes and by-lanes of the

alien place(s) he finds himself in. Although he speaks Kashmiri fluently yet he has lost an interest in traditional festivals, customs and rituals etc.

The G3 is the generation of young members with little or no memories of the valley. It was of a tender age at the time of displacement and a small percentage has come to life in the plains after the displacement. (After the displacement, the fertility has come down considerably among the members of the community. Divorce rate is on the rise and one-child norm has become the holy mantra). For this segment of the displaced community Kashmir is merely a geographic entity. Their primary (vehicular) language is Hindi and English is their second language. They also have a certain degree of passive competence in Kashmiri, their gregarious language -the language of social intimacy and shared identity (Calvet,1987).



Book Review

Book : tsók módúr
Author : M.K.Raina
Review By : Dr. B.K.Moza
Kolkata

It was a great pleasure and privilege to receive a copy of the book, ‘**tsók módúr**’, written by Shri M. K. Raina. The book is published by Expressions, Vasai Road, Thane and is priced Rs.50/-

Mr. M. K. Raina is an extra-ordinary activist in the movement for preserving Kashmiri Pandit cultural identity and is doing a yeoman’s service to community in many ways. He is the Coordinating Editor of the *Milchar*, the official organ of Kashmiri Pandit Association, Mumbai and is the pivot of the literary activities of the associated organization, Lal Ded Educational and Welfare Trust, having authored various publications brought out by this prestigious organization. Professionally he is a civil engineer, having also gained proficiency in Information technology.

‘**tsók módúr**’ is Mr. Raina’s maiden contribution in writing a short story book in Kashmiri language. He has worked hard in the propagation of Kashmiri language and has contributed towards the development of streamlined Devnagri script for the same and its computerization. This book in Kashmiri language, for obvious reasons, is presented in both streamlined Devanagari and also Indo-Roman scripts to enable wider readership.

For me, this book has a special connotation for various reasons; the main being that this is the first book I have read in Kashmiri, streamlined Devanagari script, this being the first book of Kashmiri short stories which has absorbed my interest very intensely. As a learner of its script, my involvement in reading this book could have been one of tiredness for obvious reasons of my being a novice to this script. But, contrarily my experience was different, discovering the beauty of our Kashmiri language and the nostalgia that is associated with it. Mr. Raina has masterly opened the vistas and focused on the inherent beauty of this language. He has picked, themes of every day social life of a Kashmiri and plotted the events so naturally as to touch the deep strings of every Kashmiri mind irrespective of religion, creed or caste. He has described the events with great detail and alacrity as a keen observer of Kashmiri thought, psyche and practice. By picking suitable words and expressions that are, on one hand, peculiarly akin to our mother tongue and on the other very special in pulling the inner chords of a Kashmiri mind, Mr. Raina has revealed himself as an artist of rare sensitivities and faculties. These expressions have a special meaning for a Kashmiri who has been brought up in a true Kashmiri culture, called Kashmiriyat, as was once upon a time the identity of Kashmiris.

This book comprises of six short stories each having a special theme, revealing, very natural plot and a specific message presented in a satirical manner. All the six stories are very relevant to social aspect of Kashmiri life, behavior and attitude, as applicable to the two communities that were, till decade and half ago, living side by side as Kashmiris over there.

‘havālihéth’, meaning satirically, responsibility, peculiar kinship or a sort of relationship, reveals a family drama of mother-in-law and two daughter-in-laws. It highlights the changing attitudes and expectations associated with dowry a daughter-in-law brings. But, in the long run, it is dedication and affection that proves triumphant, as a value, of a daughter-in-law rather than the dowry she brings or the halo she carries with her. The changing life styles after exodus, the torture of the old generation and their old values in a totally changed situation, caused by the internal displacement from Kashmir and the ingress of consequent new practices and attitudes, have been graphically described in this story. But, conclusive relief lies in the realization that simplicity, love and affection are the ever lasting tenets of a relationship.

‘bätúl’ is the title of the second story. It means a surprise trump, an unexpected resource or a peculiar turn in a game. This family drama brings out the curves and contours that develop with the ups and downs of a family and its part migration abroad in search of greener pastures and the aura they have on the social structure of a family existence. This story is the graphic revelation of two contemporary engineers, one living on moral values of service and the other comfortable with the changing corrupt practices. The family of the sincere engineer reaches the bottom of the miserable existence when he, on duty in Ladakh, suffers a fatal accident and his only son after some schooling turns into a self-willed vagabond. The other family, in contrast, rolls in wealth and the son and daughter do very well as students; the son is sent abroad to pursue medical studies in London and the daughter does her masters and gets happily married to a medical doctor. The daredevil nature of the vagabond son turns the scale of fortune as a trump card. He saves, at his own risk, the son of a rich Muslim contractor from drowning when the local urchins were having a swim in the nearby river. The contractor knew the background of this wreck less Hindu boy and his family and felt very indebted to them. He advises this boy to join his business, which the latter takes up with great initiative and sincerity. He turns, to his good luck, the business of the contractor to zenith and for this he is rewarded with becoming a partner of the business. The business flourishes and he becomes a very rich young man of the town. Once again his widow mother gains status in the society and lives a reasonably decent life with all comforts, cars etc. His mother finalizes an accomplished match for him and after long many years, calls on the other contemporary family, inviting them for participating in the marriage of her son. Surprisingly, the condition of the other family had apparently, in the meantime, turned miserable as their son had married, to their shock and ignorance, a medico at London and he had settled there in the house of in-laws, since they had no son. He had completely ignored his parents. The cycle of changing fortunes, loneliness and status in the society continues to move as a roller coaster, with steep ups and downs, which comprise the present day reality in a Kashmiri society.

In the third story, '**dàrûhòr**', meaning divine give and take, another very common aspect is described. Adoption of a child has been a common practice in Kashmir. The situation at times used to take an unexpected murky shape when the parents used, as the chance would have it, their own child or children after having adopted some one else's. In this story the same situation is beautifully plotted. The adopted and real sons come to know about the realities and behave differently. The real son goes abroad and in course of time marries there and practically settles there. The remaining son and daughter get educated locally and settle down happily but the sister suspects the adopted brother and this becomes a reason for their strained relations. After sometime the adopted son gets kidney failure for which he requires enormous funds which his wife cannot arrange and the sister is at dagger's drawn on account of a property issue. The situation being very critical the uncle of his wife decides, as a last resort, approaching the strained brother abroad for funds. He is provided with all the reports and final diagnosis and line of treatment arrived at by the local doctors. The adopted brother immediately seeks the opinion of the doctors abroad who fully endorse the suggested line of treatment proposed by the Indian doctors. He finds that his blood grouping also conforms to his suffering brother in Kashmir. He immediately leaves for Kashmir and reaches, to the surprise and astonishment of all, the hospital where his brother was critically sick. He is told that the donor would charge an enormous amount of money. But to their surprise he himself volunteers to donate his kidney and immediately offers his blood for transfusion to his brother, as his grouping was a matching one. He is reminded that this was not desirable since the advice of his wife abroad would be necessary. He puts off this argument and explains that he had strained relations with his foreign wife and did not require any consent from her. Cutting the story short, he donates the kidney which is appropriately transplanted on his brother and the latter recovers immediately for which the whole family feel indebted to this divine help from their brother, who for all intents and purposes was lost to the family. The surprise knows no bounds when one day they find some lady inquiring on telephone from the airport. The brother from abroad recognizes the voice and realizes, to his surprise, that his strained wife had also arrived Srinagar airport and was anxious to meet him and his relatives, it being that day his birthday also.

The fourth story, '**vatûkhùr**', describes very intricately, phenomena of urban and rural psyches and the curiosity of the rural folk as to how the things were beyond their rural boundaries. The innocence of the rural children is very nicely plotted against the cunning bragging of the urban folk. The train journey of an urban child posted in a village is described wonderfully; how he suspects everybody as a thief in the train and despite being very cautious he loses his trunk containing his belongings including the money he was carrying with him. He gets stranded at Delhi station for want of any money to commute to his destination in Chandni Chowk. To his astonishment he finds someone putting fifty rupees in his hand and quickly vanishing from the scene. This rural youth from Kashmir tries to follow him and finds to his surprise that it was the same person whom he had all along suspected as a thief throughout the journey and had kept him at a distance accordingly. Thereafter he manages to reach his destination and locate his contact in Chandni chowk. He starts working on the shop with great initiative and admirable contribution. Very shortly he becomes a partner in

the whole enterprise and earns a lot of money. But, it was not destined to be. He feels sick of the total environment and does not want to continue his stay in Delhi. Despite all the care extended by his contacts in Chandni Chowk and promises of a wonderful career, he gets worse and actually gets very high fever. His father is contacted who urgently reaches Chandni Chowk and immediately inquires of his condition. After considerable fondling by the father he finally expresses his grief and feelings that he wants to go back to his village in Kashmir and this causes the turning point..

Faith in the predictions of some saintly persons and soothsayers has been a very common practice in Kashmir for both Muslims and Hindus. Particularly in Kashmiri women folk it was a common practice to look for such persons and call on them at the hour of troubles and difficulties. This aspect of Kashmiri life is being elucidated in the story entitled, '**patsh**' meaning faith. The story revolves round a Hindu lady who had tremendous faith in the sooth saying and curing miracles of a saintly commoner who was working as a coolie in the town. Once it so happened that her husband had severe official problems caused by his wreck less chief who was recently transferred to his office. And he was on the verge of being suspended. His wife looks for this saintly soothsayer and explains to him her problems with tears in her eyes. The soothsayer consoles her and advises " All will be well, nothing to worry about" The same day her husband returns home a happy man saying that his chief has been again transferred and that he was then quite secure in his office. Many years later her husband falls very sick and he is being shifted to the main hospital in Srinagar where he is being treated without any improvement. The doctors declare him hopeless and advise taking him to Delhi for further investigations. Such measure was not possible for them essentially for financial reasons. The condition of the patient becomes worse and her brother advises her to go to village and bring the minor son along with her from there so that the son is around the critically sick father. Accordingly she decides visiting her village and before taking the bus at the bus stand she sights a person of the known features as those of the soothsayer. Immediately and with great difficulty she traces him and tells him her present woes. She is consoled again by the saintly person, with the words, "All would be all right. Nothing to worry about" With this consolation she reaches her village and next day returns along with the son. She rushes to the hospital and finds all the relations crowded around her sick husband. Her first hunch was that the inevitable had happened and nervously she crept forward and discovered, to her astonishment, that her husband was just sitting taking a glass of milk. She learnt that the senior most consultant of the hospital had visited the patient and changed the medicine; the diagnosis made by his subordinates being not all right. The patient turned the corner and he was released from the hospital when he returns to his village hale and hearty.

In the sixth story, '**nāsīhath**' meaning advice or a lesson, another aspect of Kashmiri life is dealt with. It is about students, their leadership roles, exams and sale of books after the exams and this subject is so beautifully presented that one is taken back to his good old days in Haba Kadal where I used to live. A group of class fellows wish to have an outing to Mughal gardens for which they required some money. They decide to sell their old books and in the process get into a racket of a suited booted person, Sahab, who, cutting the drama short, takes them for a ride and

cheats them to the extent that they lose their books but get no compensation in hand. The story concludes with the lesson, “ let bygones be bygones, in future we should not trust a Sahab”

Stories are after all stories. Whether it is Salmon Rushdie, Arundati Roy or Jhumpa Lahari, the present day global icons of Indian origin, in English fiction writing, to make a short story interesting there has to be a sensational, even if exaggerated, plot but the message should reveal an ocean of thought filled with revealing words and sweet, sonorous language. This book of short stories is based on realities of Kashmiri life described in sweet and heart-warming Kashmiri language. It is too difficult to review such a thoughtful and thought provoking book of short stories in Kashmiri as ‘**tsók módúr**’. It suffices to say that this book of short stories is a great attempt at casting the various aspects of life in Kashmir as it existed once upon a time. Only after reading this book one gets the idea of its value as a remarkable literary piece, a must for every Kashmiri family, whether Hindu or Muslim. That it is a publication brought out after fifteen years of Kashmiri Pandit exodus from Kashmir and still hinging on the panorama of good old days’ scenario is a nostalgic preservation of our past memories literally as also historically. I am hopeful our linguists of Kashmiri curricula for teaching Kashmiri in schools will find some of the short stories appropriate for teaching courses

Mr. M. K. Raina deserves to be congratulated for this excellent contribution. We look forward to many more contributions from him in preserving the essence and ingredients of Kashmiri culture, literature and language.



A Story dedicated to Project Zaan

ज्ञान द्यद .. 2

... म. क. रैना

अयोध्या आँस शोलु मारान। राजु दशरथुनिस मँहलखानस ओस जूल कँरिथ। लूख आँस्य् नँव्य पोशाक लॉगिथ राजु दशरथ तु राजकुमार राम चंद्र सुंज जयजयकार करान। अज ओस राम जीयस अयोध्यायि हुंद राजु बनन। अयोध्या वॉसी आँस्य् स्यठाह ख्वश। मँहल खानस ब्रॉट कनि ओस लूक समंदराह तथ शुब वख्तस प्रारान येलि राम जी राज गँदी प्यठ बिहि। ज्ञान दैदि वुछ, यिमन लूकन मंज आँस स्व पानु ति अँकिस ल्वकचि कोरि हुंदिस रुपस मंज। कोरि ओस नाव बेला।

बेला आँस स्यठाह दूरि प्यठ रामजी सुंद दर्शुन करनि आमुच। लूकन सुत्य सुत्य आँस स्व ति राम जी सुंदिस राज गदी प्यठ बेहनस प्रारान। मगर विदाताहन ओस बदल क्याहताम सूचमुत। बेलायि हुंद अरमान सपुद नु पूर। अँदरु राजु मँहलस मंज सपुद अख बोड बारु अनर्थ। रानी कैकई लोग न्याय। राजु दशरथस पैयि तसुंघ जु वर पूर करुन्य। अख ओस राम चँद्रनि बदल भरत जीयस राज गदी प्यठ ब्युहुन, तु बेयि राम चँद्रस च्वदाहन वँरियन प्यठ बनवास गछुन।

येलि यि शैछ मँहल खानु न्यबर वॉच, पूर अयोध्यायि मंज सपुद मातम। लूख गँयि कँल्य तु जँर्य। राजु दशरथस ओस गॉयिलु गोमुत। राम जी, सीता जी तु लँक्षमन जी द्रायि आँखुर सँन्याँस्य् पलव लॉगिथ बनवास। लूख लारेयि तिमन पतु। तिम आँस्य् नु राम जीयस वरॉय अयोध्यायि मंज यछान रोजुन।

तमसा नँदी प्यठ वॉतिथ लोग राम जीयन राथ गुज्जारनु खॉतरु डेरु। लूख आँस्य् नु वापस गछनस तयार। तिम आँस्य् यछान बनवासस दोरान राम जीयस सुतिय रोजुन। राम जीयस ओस नु त्युहुंद तकलीफ तुलुन बरदाश्त गछान। राथ क्युत, युथुय लूकन नँदुर पेयि, राम जी द्राव तिमन चूरि चूरि सीता जी तु लँक्षमन जी ह्यथ सुमंत्रस सुत्य रथस मंज।

लूकन येलि सुबहस नँदुर खुलेयि, राम जी ओस द्रामुत। बुथि कोत ओस गछुन, ति आँस नु तिमन पताह। मोयूस गँछिथ फीर्य तिम वापस। मगर बेला फीर नु कँह। स्व द्रायि ब्रॉट कुन राम जीयस छांडनि।

स्यठाह मँजिल कँडिथ वॉच स्व गंगायि बँठिस प्यठ। अति लँज तस पताह जि राम जी, लँक्षमन जी तु सीता माता छि निशाद राजुनि नावि मंज तार दिथ द्रामुत्य्। बेलायि गव नु कुनि कांह केवट नज्जरि युस तस तार दिथिहे। तिम सॉरिय आँस्य् राम जीयस सुतिय गॉमुत्य्। बेलायि फुट दिल। लाचार गँछिथ द्युत तमि दँरियावु बँठिस प्यठ अँकिस कुलिस तल थख।

बेलायि कोर प्रन जि स्व गछि नु अयोध्या तीतिस कालस वापस, यीतिस कालस नु राम जी वापस यियि । कुलिस तलय आसन दारिथ लोग तमि राम जी सुंद दान करुन ।

वुनि ओस केंह कालय गोमुत तस अथ अवस्थायि मंज जि डोल तु नकारु वायिनुचि आवाजि सुत्य फुट तसुंद दान । तमि दिच ओरु योर नजर । देंरियावु बँठिस प्यठ ऑस्यु सौरिय केवट जमाह गॉमुत्यु । तिम ऑस्यु ख्वश गँछिथ डोल तु नकारु वायान, तु राम जीयिन्यु जय जय कार करान । बेलायि तोर नु केंह फिकिरिह जि तिम ऑस्या राम जीनिस बनवास गछनस ख्वश किनु नाराज । अकि तरफु ऑस्यु तिम तसुंज जय जय कार करान तु बेयि तरफु नकारु वायान । तिमन पृच्छिथ यि केंह बेलायि नन्यव, ति ओस नु तसुंदि खँतरु यकीन करुन लायक । रामजी, सीताजी तु लँक्षमन जी ऑस्यु च्वदाह वँरी बनवास गुजँरिथ पुशुक विमानस क्यथ अयोध्यायि वापस आमुत्यु । बेला ऑस हयबुंगु । केवट ति वनन नु अपुज केंह, मगर च्वदाह वँरी कपौर्य गँयि? तस ओस यि सोरुय ज़न तु सौपुन बासान । वुनि ऑस स्व सौचानुय जि तस बास्यव राम जी पानस ब्रोंटु कनि । राम जीयन कँर तस अथस थफ । युथुय बेलायि राम जीयुन अथु लोग, सासु बँद्य सिर्यि प्रजलेयि तस ब्रोंटु कनि ।



सिर्यि प्रकाश वुच्छिथ फुट ज़ान देदि नेंदुर । तमि मुचरावि अँछ । न ऑस कुनि बेला, न गंगा तु न ओस राम जी तस ब्रोंटु कनि । तमि दिच वारु अँछन मूरन तु न्यबर कुन त्रॉवुन नजर । अति ओस बदलय आलम । मंदर ओस नु यिवान लबनय । तथ बुथि ऑस्यु नँव्यु मकानु खँत्युमुत्यु । मकानु ऑस्यु ऑलीशान तु रंगाबु रँग्यु । देंरियाव ओस गॉब तु तथ जायि ऑस अख त्वकट नालि हेना पकान । मंदरस पतु कनि युस वीरि वार ओस, सु ओस खत्म सपद्योमुत । तथ जायि ओस अख बोड मॉदान यथ मंज केंह नफर बंदूक चलावनुच मशक ऑस्यु करान । जायि जायि आसु लुकन हुंजु डीफरि । लूख ति ऑस्यु नु तिम केंह यिम अति ब्रोंटु रोज़ान ऑस्यु । काँसि काँसि ओस फेकिस प्यठ बंदूक अवेज़ान । अँकिस बुडु बोनि कुलिस निशि ऑस्यु केंह गुर्य तु शिकौर्य हून्यु गँडिथ ।

ज़ान देदि गव पूरु पॉट्य सरु जि स्व ऑस बेलायि हुंदिस रुपस मंज पँज्यु पॉट्य च्वदाहन वँरियन शॉगिथ । राम जी आव च्वदाह वँरी बनवास कँडिथ अयोध्यायि वापस । मगर तसुंद्य राम, लक्षमन तु सीतायि आयि नु पनुनि अयोध्यायि वापस केंह । तिम कति छि?

अचानक गव शोर तु डीफर्यन गँयि खलबँली । अकि बडि मकानु मंजु द्रायि नफर तारु तु गँयि मॉदानस कुन । अति खँत्यु तिम तथ थँदिस कनि द्रंगस प्यठ युस शायद लूकव यारबल फुटरॉविथ तमिचव कन्यव सुत्यु बनोवमुत ओस । यिमन त्रेश्वनुय नफरन ऑस्यु दालुव्यु कोट नॉल्यु लॉगिथ । अँकिस नफरस ओस त्वरु दार दस्तार कलस तु तस पतु पतु ऑस्यु ज़ु जवान बंदूक ह्यथ । सु ओस बासान लीडर । अमि पतु गँयि अथ द्रंगस ब्रोंटु कनि सौरिय लूख हॉज़िर तु बीट्य पथर । केंह जवान रूद्य द्रंगस अँद्य पँख्यु इसतादु ।

लीडर ओस क्याहताम वनान तु लूख ऑस्य् नरि तुल्य् तुल्य् तस तौयीद करान । ज़ान देदि वुछ वारु । केंह लूख ऑस्य् नु नरि तुलान । लीडर क्याह ओस वनान, ति बोजनु खौतरु द्युत ज़ान देदि कन । मगर कूशिश कॅरिथ ति ह्योक नु तमि किहिन्य् बूज़िथ । अचानक वोथ मजमु मंज़ु अख बुज़र्ग तु वोननु लीडरस कुन क्याहतान्य् । बुज़र्गस निशि यिम नफर ऑस्य्, तिमव बेहनोव सु ज़बरदस्ती पथर । लीडरन वोन तस बुज़र्गस क्याहतान्य् तु ह्योतुन बेयि तकरीर करुन । येलि लीडरन छ्वपु कॅर, लूकव कोर चरि पोप ।

बुज़र्ग वोथ बेयि थोद तु लीडरस कुन वुछिथ वोननु बेयि क्याहतान्य् । लीडर सुंद बुथ वुछिथ ओस बासान जि तस गॅयि बुज़रगु सुंज़ कथ स्यटाह नागवार । तॅम्य् होव अँकिस बंदूक वॉलिस इशारु । बंदूक वोल आव बुज़र्गस ब्रॉठ कुन तु नरि थफ कॅरिथ पकुनोवुन बोनि कुलिस निश । मजमु मंज़ु द्रायि ज़ु नफर बेयि तु तिमव थोव बुज़र्ग कुलिस सुत्प गँडिथ । बंदूक वॉल्य् दिच लीडरस कुन नज़र । बुज़र्ग ओस नरि तुल्य् तुल्य् क्रक दिवान । लीडरन होव बंदूक वॉलिस इशारु । तॅम्य् थोव बंदूक बुज़र्गस ड्यकस प्यठ तु ऑंगजि कॅरुन ज़ीर । बुज़र्गस गव कलु अलूंद ।

लुकन ऑस छ्वपु । ज़ान देदि ओस नु किहिन्य् समुज यिवान जि तिम ऑस्या अथ कथि तौयीद करान किनु तरदीद । मजमु मंज़ु वोथ अख नवजवान तु गव कुलिस निश । बुज़र्गस मुचरोवुन गंड तु तुजिन तसुंज़ लाश नखस प्यठ । बंदूक वोल ओस नवजवानस लाश तुलनु निशि मनाह करान । मगर नवजवान ओस नु ति माननु खौतरु तयार । बंदूक वॉल्य् द्युत नवजवानस दक तु सु प्यव लाश ह्यथ पथर । व्वन्य् ऑस लूकन मंज़ु बेचैनी । तिमव मंज़ु आव नवजवानु सुंद अख सौथी तु तुलनु नवजवान थोद । लीडरन वुछ द्रंगु प्यठ वारु । तस बास्यव जि मजमु मंज़ु छि बेयि ति केंह नफर तस बुथि लगनस आमामु । तॅम्य् द्युत बंदूक वॉलिस होकुम । होकुम रॅटिथुय कॅर्य बंदूक वॉल्य् नवजवान तु तसुंद सौथी शॅहीद । व्वन्य् आसु अकि बदल त्रे लाशि पथर ।

लूख रूद्य कट्टु चेश्मव यि सोरुय वुछान । काँसि गॅयि नु ह्यमथ केंह वनुनस । लीडरन वोन बडि बडि बेयि क्याहतान्य् तु द्राव । तस सुत्प द्रायि तसुंद्य साथी ति तु बंदूक वॉल्य् ति । अमि पतु वॅथ्य् लूख थोद तु वारु वारु गव माँदान खौली । लाशि रोज़ु तिथय पौदय पथर । तिमन अँद्य पॅख्य् ओस खूनय खून जमाह । माँदानस पतु कनि ऑस्य् शाल दवु दव करान । शायद ऑस्य् तिम मोकस प्रारान ।

ज़ान देदि थवि अँछ मुचरौविथुय । केंह काल गँछिथुय द्रायि ऑठ जवान अलग अलग मकानव मंज़ु तु वात्य् बोनि कुलिस निश । अति लॉज तिमव गुर्यन ज़ीन करुन्य् । गुर्यन निशिय ऑस्य् अँकिथ कुन बंदूक तु केंह जोलनु थँविथ । ज़ीनु चौरिथ तुल जवानव यि सोरुय सामानु तु द्रायि गुर्यन प्यठ ।

ज़ान देदि दिच पनुनि पॅहरि वारु नज़र । स्व ऑस तिछुय यिछ तसुंदि नेंदुर प्यनु वख्तु ऑस । वुडुर ब्वनु कनि ऑस्य् केंह लूख खाहन मंज़ु कॉम करान मगर तिमन मंज़ु ओस नु तसुंदि पहचानुक कांह । ज़ान द्यद रूज़ु सौचान, 'ऑखुर बु कर लबख पनुन्य् औलाद बेयि?'

दूरि, द्वन मकानन दरमियान ख्रेपि मँज्य त्रॉव ज्ञान देदि नजर । मंदरुक कुबु ओस बोज़नु यिवान । मंदरस बुधि ओस थोद गासु खोतमुत । गासु मँज्य वुछ तमि वारु । शिव लिंग ओस पथर प्योमुत तु गागुर ऑस नु कुनिय ।

शामस बॉग्य आयि तिम जवान वापस यिम गुर्यन प्यठ द्रामुत्य ऑस्य । ज्ञान देदि कॅर ग्रंद । ऑठव बदल आयि ओरु पांचय वापस । गुर्यन प्यठ ओस वारियाह कृमती सामानु युस तिमव शायद लूट ओनमुत ओस । जवान येलि नँज़दीक वॉत्य, ज्ञान देदि वुछ, तिमन सारिनय ओस पानस तु पलवन खून लोर । ज्ञान देदि ओस यकीन, यि ओस छराह इनसानु खून ।

लसु काकन दिच नेचपॅत्रि नजर । अज गॅयि तस बराबर च्वदाह वॅरी व्यथुबलु प्यठु योर आमुतिस । तस आव सु वख्त अँछन तल येलि व्यथुबलुक्य बसकीनदर जुव बचावान कस्बु मंज़ु चॅल्य । चलान चलान कुस कुस मुसीबथ प्यव तिमन तुलुन तु तिम कॅचन द्वहन रूद्य पकान, तम्युक रूद नु काँसि हिसाब । अथ सफरस मंज़ ति गॅयि तिमन निशि काँत्याह छ्यनु । वारियाहव ल्वकट्यव बड्यव द्युत अमानथ । लसु काकन्य आशेन्य कमलावती रूज़ त्रेश छांडान । तसुंज़ि कोरि येलि दूरि छाँडिथ तस किच त्रेश अँन्य, स्व ऑस स्वर्गवास गॉमुच । जानकी नाथुनिस दॅह वॅहरिस लडकस मूती लालस खोत तफ तु गॅयस लारनि । हँकीम सॉब ओस नु कॅह । सु ओस बिचारु बूटीयि सोंबरावान सोंबरावान सँहलाबु बुज्य गोमुत । मूती लालस द्रायि मसाह ज़ु गंट । तसुंज़ मॉज गॅयि देवानु । जानकी नाथस पेयि शुर्य सुंज़ लाश अँती त्रॉविथ ग्वडु ज़नानु संबालुन्य ।

फातु देदि ओस नेचुव थफ कॅरिथ पकनावान । तोति गॅयि स्व वुतरायि वसान वसान डुलु । सफर कडुन गव त्यूत मुशिकल जि वारियाहव त्रोव सु कृमती सामानु ति वतिय युस तिमव चलनु वख्तु सुत्य ओस तुलमुत ।

नवि जायि ओस नाव भरतपोर । ओत वॉतिथ आयि नॅव्य मुशिकलात, मगर लुकव कॅर ह्यमथ । वारु वारु कोर सारिवुय पनुनि लसनुक बसनुक इन्तिज़ाम । कॅह काल गॅछिथुय बूज़ तिमव जि व्यथुबलस छु कमव तान्य कज़ाक्यव कब्ज़ु कोरमुत । लूकन हंदि ठाक करनु बावजूद कॅर अकि लटि काँलास नाथन तु बद्री नाथन ह्यमथ तु द्रायि पनुन्य जॅमीन वुछनि । पंदाहि दौद्य पतु आव बद्री नाथ जुव बचावान वापस । काँलास नाथ ओसुख तोर वातिथुय मॉरिथ छुनमुत । अमि पतु गॅयि नु बेयि काँसि तोर गछनुच ह्यमथ । सूंचुख, या तु गोछ हॅरिम मदद आसुन, नतु गव सोरुय गलथ ।

भरतपोर ऑस बँड सरय । अति ऑस्य वारियाहन जॉचन तु वारियाहन फिरकन हंद्य लूख रोज़ान । व्यथुबलुक्यन लूकन सुत्य हॉव तिमव सारिवुय हमदरदी । नव वॉरिद ऑस्य दाना ति, तु सोंचन समजन वॉल्य ति । अमि किन्य गव नु तिमन अतिक्यन बसकीन दरन सुत्य अँज्य मँज्य गछनस कांह तकलीफ ।

वुछान वुछान बदल्यव आलम । प्रॉन्य पीर ह्यँचुन म्चकलुन्य । नँव ह्यँचुन यिन्य । यिम ज़ानन वॉल्य बुज़र्ग ऑस्य, तिम हेतिन अकि अकि गुज़रुन्य । अँथ्य सुत्य वँथ्य कँह सवाल, यिमन हुंद जवाब द्युन लूकन हुंदि खॉतरु क्रूठ गव ।

प्रथ गरस मंज़ रूद्य सवाल ज़्यवान । मसलन, 'हेरच दोयिमिस द्वहस क्याज़ि छि सलाम वनान', या 'स्वंदर करनस क्याज़ि छि बुरज़ु ज़ालान', या 'वासु काकस किथु पॉट्य वन्योव हँकीम सॉबन ट्योक वुछिथुय ज़ि तस छु मरुन', । यिथिय यिथिय ऑस्य प्रथ ज़ेवि प्यठ बे शुमार सवाल, यिमन हुंद जवाब कुनि ओस मेलान तु कुनि ओस नु मेलान । अम्युक मतलब ओस नु यि ज़ि व्यथुबल रुज़िथ ऑस्य नु यिथ्य सवाल व्वथानुय । तति ति ऑस्य प्रथ पुयि मंज़ यिथ्य सवाल ज़्यवान । मगर तति ओस नु जवाब कडुन मुशिकल । ज़ान द्यद ऑस ना! मगर लूकव कँर बँड बारु गल्ली । ज़ान देदि हुंद्य जवाब ऑस्य नु तिमव ब्रॉठकुन पकनाव्युम्यु ।

नवि पुयि ओस नु व्यथुबल वुछमुत, ल्यहाज़ा ओस नु तिमन तोर वापस गछनुक कांह खास अमार । मगर युस चीज़ अँछव दूर आसि, तथ मुतलिक नवि नवि कथु मोलूम करनि छि इनसानु सुंज़ फितरथ । अमि किन्य ओस ल्वकट्यन सारिनुय शोख ज़ि तथ ज़मीनस मुतलिक बोज़हँन तिम कांह कांह कथ, योसु तिहिँद्य मॉल्य माज़ि खून हारान त्रॉवमुच ऑस ।

नवि पुयि मंज़ येलि ज़ान देदि हुंज़ कथ लँज, तिमन गनेयि तसुंज़ सख कल । ब्रिज नाथन येलि मॉलिस सवाल कोर ज़ि ज़ान द्यद कोत गँयि तु स्व द्रायि ना तिमन सुत्य, तँम्य ह्योक नु कांह जवाब दिथ । ल्वकट्यन गँयि यि कथ नागवार ज़ि लूकव त्रॉव ज़ान द्यद तँतिय तु चलनु वख्तु ह्यँच नु काँसि तस खबर । यि ज़ानुनु खॉतरु ति ऑस्य ल्वकट्य बेकरार ज़ि वसमथ किछ ऑस तु तमि मंज़ु किथु पॉट्य ऑस ज़ान द्यद जवाब कडान ।

- To be continued



छु लोलुय लोलसुय गारान

... भवानी 'भाग्यवान' पंडित

मे मोलुय गोव्यंद कोलुय
शुप्यन क्यथ म्खत अँम्य डोलुय ।
म्खु किन्त् ज़न छु सुय नारान, छु लोलुय लोलसुय गारान ॥

वनन भाग्यवान छय म्यॉनी द्रय
त्वकट बेटी छसय ना बुय ।
अमिय ऑसुस बु च़ेय प्रारान, छु लोलुय लोलसुय गारान ॥

गरिय बूजुम मे चोनुय नाव
मंगान हम छनु यि चॉनी नाव ।
पनुनि खोरे च़ छुख तारान, छु लोलुय लोलसुय गारान ॥

छे आसान आवलुनिसुय मंज़
करान गोव्यंद छु तमिकुय संज़ ।
भयन यकदम शिन्याह करान, छु लोलुय लोलसुय गारान ॥

ज़यन हुंदुय च़ छुख सागर
ज़हर प्यालस मे अमृत कर ।
भक्त छिय म्ख ह्यथुय प्रारान, छु लोलुय लोलसुय गारान ॥

अमिय आयस बु च़े निशे
मे मा रूदुम कँह पुशे ।
अनुम तैलि अमृतुक बारान, छु लोलुय लोलसुय गारान ॥

ओनुम स्वनु शीन गरसुय मंज़

करान गोव्यंद छु तमिकुय संज ।
बु तथ शीनस छसय प्रारान, छु लोलुय लोलुसुय गारान ॥

वौनुय असरार भाग्यवाने,
मे लोलुक प्यालु मंज मने ।
सु ह्यथ छस सतग्वरस प्रारान, छु लोलुय लोलुसुय गारान ॥

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बे वसाह सोंतो

... डा. बी. के. मोज़ा

वंदु के कॅहरै दॅहर गौ लॅगिथुय, बे वसाह सोंतो, छेफ दिथ गोख ।
ओबरै गटुगीर शाम गौ मंघन्य, बे वसाह सोंतो, गाश निथ गोख ॥

बोनि कुल्य तु सब्जार बरजस्तु बागुय, हॅरिथुय क्याज़ि यिम हरदै गॅय ।
कुकिल तु बुलबुल कति करि बोल बोश, बे वसाह सोंतो, कुन्यर दिथ गोख ॥

असुवुन्यु गिंदुवुन्यु खेलाय हॉविथो, ज्वय तै आबुशार कृत्या त्रे ।
मारु गव बौबुर कॅठिशिनि चारो, बे वसाह सोंतो, यँबुर निथ गोख ॥

व्वसि कृत्य अँनिथुय सुबुह प्यटु शामन, कृत्या तसली यसली दिथ गोख ।
छोपु व्वन्यु चपु चपु तु सुनसान च्रोपॉर्य, बे वसाह सोंतो, असुनुय निथ गोख ॥

चमकान र्वपु रुप शीनय फरशी, आसान तलु अथ रबि दूब कृत्यु ।
अवामस छु गछुन गामन तु शहरन, बे वसाह सोंतो, शुह दिथ गोख ॥

ज्युन कति च्चुनि कति ख्यनु मॅट खॉली, वंदु के कॅहरै चंदु गॅय बे मॉली ।
गुज़रिथ गॅय कृत्यु दूख दॉद्य ह्यथुय, बे वसाह सोंतो, दगु कुच्र दिथ गोख ॥

गिलु चोन कांह छुनु, न छु कांह गोसय, गीत चॉन्यु अँस्यु रूद्य ग्यवॉनी ।
चाने गाशय असि फ्यूर अँछन ह्यस, बे वसाह सोंतो, होश निथ गोख ॥

लोल चोन असि कूत ज्ञानान कति च्युय, दिगने मारुन्यु ज्ञानान छुख च्युय ।
लयि चानि राग सॉन्यु वुज्ञान छि मनुसुय, बे वसाह सोंतो, साज़ निथ गोख ॥

कॉमिल पानस अँस्य कूत मानान, मॉहिर क्वदरथ प्रथ कॅह ज्ञानान ।
बासान छु व्वन्य् चॉन्य् लीला जॉनी, सोंतो, यी च्यय राज् दिथ गोख ।।

यिनु व्वन्य् टाठ्या गोसु कांह च्चु थावख, दादि चानि असि कूत वुल्टय च्यून ।
ब्रेठेयि ब्वद असि अमि ब्रमु कुच्चाह, शाबाश सोंतु टाठि ज्ञानुय दिथ गोख ।।



Children's Page

... Compiled by 'Kostur'

**The Ourobouros of Organic Chemistry**

One of the most famous aromatic compounds in organic chemistry is benzene, whose molecules each consist of six carbon atoms and six hydrogen atoms: but what is benzene's molecular structure? Today, the answer to this question is well known, but during much of the nineteenth century, it was a profound mystery.

One night, after yet another fruitless attempt to discover the structure, German chemist Friedrich August Kekule fell asleep and dreamed a bizarre dream in which the various atoms of benzene were cavorting all around him, combining and recombining in a dizzy phantasmagoria of shapes. Suddenly, right before his amazed eyes, they united to form an ourobouros - a snake-like dragon that clasps its own tail in its mouth, forming a ring. Instantly, Kekule awoke and knew that at last he had found the answer: the six carbon atoms of benzene were linked to one another not in a line, or in a series of branched connections, but in a closed ring! And he was right.

विनय

उद्देश्य मेरा हो प्रभू आज्ञा को तेरी पालना। कर कमाई धर्म की चरणों में तेरे डालना।।
 मानव के नाते ऐ पिता जाऊं कहीं जो भूल मैं। इतनी विनय है आप से बन कर सखा सम्भावना।।
 जितने भी यज्ञ कर्म हों श्रद्धा व प्रेम से करूं। आयें अभद्र भाव जो उनको सदा तू टालना।।
 रक्षा तो मेरी तू करे रक्षा में तेरी मैं रहूं। अपने गुणों के सांचे में जीवन को मेरे डालना।।
 मृत्यु का मुझ को भय न हो, मांगे हैं देश बर यही। बुद्धि मेघावी की मेरी झोली में भिक्षा डालना।।



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 जरा हंसिये

रात को किरायेदार ने दरवाज़े पर ज़ोर से दस्तक दी। गहरी नींद में सोये हुये सेठ ने आखें मलते हुये घडी की तरफ देखा और दरवाज़ा खोला। किरायेदार को देख कर सेठ ने पूछा, “कहिये?” किरायेदार बोला, “बात यह है कि मैं इस महीने का किराया अदा नहीं कर सकता।” सेठ गुस्से में बोला, “यह बात तुम सुबह आकर नहीं कह सकते थे?” किरायेदार ने जवाब दिया, “मैं ने सोचा, इस बारे में मैं अकेला ही क्यों चिंतित रहूं?”



Report & Biradari News

Mumbai KPs extend help to those living in Camps:

(News report- Hindustan Times, Jammu, 18 June)

"These innocent exiled children are the victims of history and we all have to compensate them for it. The best way to help them is to assist them in their education", said M.L.Mattoo, President, Kashmiri Pandits' Association, Mumbai, in city to provide assistance to needy migrant students.

In an effort to provide some succour to needy Kashmiri migrants studying in different camp schools in Jammu, the Mumbai-based Kashmiri Pandits' Association today donated schoolbags, uniforms and books in Govt. Camp (Mixed) Higher Secondary School, Muthi Phase II, Govt. Camp (Mixed) Higher Secondary School, Purkhoo, and Govt. Camp High School, Mishriwala.

While talking to Hindustan Times, Mattoo said, "We have come all the way from Mumbai to meet our people living in different camps here. Donation of school uniforms, notebooks and school bags is part of our endeavour to encourage academics in our exiled community. We are also providing scholarships to deserving migrant students on the recommendation of the principals of the respective camp schools."

Mattoo said this year they have extended their services to Pandits living in the Valley. "In the Valley, we have adopted five children, some of whom are physically challenged and one of them is suffering from cancer. Expressing his gratitude, Ramesh Khar, one of the parents who received the assistance, said, "Little acts like these remind us that we are not alone".

Centralised Pool for Monetary help to those in distress:

In continuation to the initiative taken by a few people in Delhi and Mumbai, and in furtherance of the message circulated through Editorial in last issue of *Milchar*, the President, KPA took up the issue with the President, AIKS. A letter in this regard, handed over by Shri M.L.Mattoo personally to Shri Kaw Sahib during the AIKS AGM reads as follows:

"The question of monetary help to those in distress has been attracting the attention of our Association for a long time. We have further articulated it in the Editorial 'Help for the Needy' in the March-April issue of *Milchar*. I hope you must have seen (copy enclosed).

Each association is doing something in this direction but often in bits of pieces and seldom meeting the need adequately. It is our opinion that this matter be taken up in extreme seriousness and that too with inter-association cooperation. Item 6 of the Agenda for the above laid down by you after taking over as the President AIKS concerns this issue only. It is about time we give scope to this item of the Agenda.

In brief, it is our idea that this activity should be coordinated by the apex body (AIKS). The units should take responsibility of raising the resources. The disbursement of the individual assistance be through the Association, where the recipient is situated.

We believe that Kashmiri Pandit community spread around the globe can be able to raise resources for this task provided the direction is clear and transparent, and the appeal is made to individual donors.

I wish this be taken up at the next meeting of AIKS being held in Jammu on 19th June 2004, where an action plan with detailed responsibilities is worked out."

Help to Camps and the needy from KPA, Mumbai:

A letter to the General Secretary, AIKS, New Delhi, from the President, KPA, Mumbai, which also went as a Press Note released during the AIKS Conference at Jammu, highlighted the help rendered by the Association to the Camps and the needy. The Press Note read as under:

We wish to inform that Kashmiri Pandits' Association, Mumbai has taken up the following project in hand:

Project:

1) We have adopted 5 needy persons from our Kashmir Valley, out of the 20 people for the current financial year. In this connection our BOT has sanctioned Rs. 30,000 and the DDs of Rs. 6000.00 have been remitted to each individual as listed below:

Srinagar:

Shri Pran Nath Sus, Habba Kadal.

Smt. Raj Dulari Parimoo, Shala Kadal.

Pulwama Dist:

Shri Chaman Lal Khar, Zanapora, Shopian.

Anantnaag District:

Shri Sanjay Kumar Kaul, Hawand, Chowalgam.

Budgam District:

Ms. Aneeta Bhat, Migrant Camp, Budgam

2) In addition to the above, our BOT has sent cash medical aid of Rs. 5000.00 each to a patient in Dehradun and New Delhi.

3) We have also received representations for supply of school uniforms, shoes, stationary etc. free of cost to economically weaker students of Muthi, Mishriwala, Purkhoo camps at Jammu. Our BOT expressed its eagerness to accede to this proposal and accordingly the same will be distributed at Jammu on 16 June 2004.

4) Having learnt that Mishriwala Camp School is in need of pure water supply, we are also arranging a standard Aqua Guard to be installed at the right earnest. We would feel highly pleased if you can make it convenient along with the other members of the conference to remain present at the time of distribution that would of course boost the morale of the children.

All India Kashmiri Samaj:

Press release: Three days conference of All India Kashmiri Samaj, the Apex body of 46 Indian and overseas Kashmiri Pandit organisations concluded in Jammu on 20.6.2004. The Chief Guest in the opening session of last day was Mr. M.K.Rasgotra, Former Foreign Secretary, Govt. of India and Former High Commissioner to UK, and the second session was inaugurated by Lt. Gen. (Retd) S.K.Sinha, the Honourable Governor of Jammu & Kashmir.

In a close interaction with Political Parties on the opening day, a consensus was reached at for carrying forward the 'People to People dialogue' between Kashmiri Pandits and majority Muslim community of the state initiated by All India Kashmiri Samaj since a few years. CPI(M) state General Secretary Shri Mohd. Yousuf Tarigami invited All India Kashmiri Samaj, its affiliates and other Kashmiri Pandit leaders to Srinagar, for its next meeting in coming months. It was unanimously decided that next meeting on future of Kashmiri Pandits would soon be held at Srinagar under the banner of All India Kashmiri Samaj. Pandits thanked Jammuites for their cooperation and support extended to them during 14 years of exile. Bharatiya Janata Party (BJP), Jammu State Morcha (JSM), Jammu Mukti Morcha (JMM) and other leaders assured the Pandits of their full support till their all grievances are redressed. Mr. M.Y.Tarigami gladly consented to be in the AIKS's team of 'Friends of Kashmir' and promised to support the community whenever and wherever approached.

AIKS President, Mr. M.K.Kaw said in very clear terms that AIKS believes in no division of Jammu & Kashmir state. Regarding return he said that Pandits shall return in wholesome to their homes and not in piecemeal. This return, Mr. Kaw said is possible only if conditions for return are conducive which AIKS believes may take long time. Leaders agreed with Mr. Kaw that till Pandits return to their homes, state and central governments must ensure and see that displaced community, especially those living in camps live decent and respectable lives. Unemployed educated youth must be provided jobs for which purpose a minimum 10 % reservation coupled with age relaxation should be announced by respective governments for displaced persons and those living in Valley. Small business entrepreneurs and traders must be provided soft loans without collateral security and farmers and agricultural land owners must be compensated monetarily for the produce of their lands. Two and three room hutments must be constructed on war footing for all displaced persons living in camps. Mr. Kaw said these are bare minimal which State and Central governments must put in place in case they have to win back the confidence of Kashmiri Pandits. Mr. H.N.Jattu, Sr. Vice President, AIKS clarified that whole state of Jammu & Kashmir belonged to Pandits and in case of a situation of trifurcation or division of State, Pandits will be forced to demand a separate state for their living.

In its General Body Meeting on the second day, AIKS resolved for Pandits to be an economic power and in line with the same resolved to consolidate all community funds and also to set up a cooperative bank of its community brethren which project will open employment for the needy and deserving community members. Important documents like 'National Policy on Kashmir', 'Kashmiri Pandits Religious Endowment and Shrines Bill', 'Social Reforms Document', 'Revised AIKS constitution' were adopted. Affiliates present read their respective activity reports.

On the third day, which was dedicated to 'The Future of Kashmiri Pandits', Mr M.K.Rasgotra addressed a huge gathering of intellectuals, professional, traders, camp dwellers and camp commanders at Hotel Savoy, Jammu to their complete delight. He said, as bare minimum, the central government must declare the Kashmiri Pandit migrants as Internally Displaced Persons. He asked the community to remain united under one umbrella organisation of All India Kashmiri Samaj and the leadership of

Mr. M.K.Kaw. He assured his help and support in all shapes and forms to the community. Community leaders who addressed the gathering included Shri M.K.Kaw, IAS, Former Education Secretary, Govt. of India and President AIKS, Shri Amar Nath Vaishnavi, President AIKPC, Shri C.L.Gadoo, Former President, KSD, Shri R.K.Mattoo, Vice President Southern Region of AIKS and President Bangalore Unit, Shri M.L.Mattoo, Vice President Western Region of AIKS and President Mumbai Unit, Shri B.L.Tiku, President Kolkata Unit and Vice President Eastern region of AIKS, Wing Commander B.L.Sadhu, President Chandigarh Unit and Vice President Northern Region, Shri T.N.Khosa, President KP Sabha, Jammu, Shri K.K.Khosa, Vice President J&K Region of AIKS, Lt. General (Rtd) B.N.Dhar, Shiban Dudha (Political Advisor AIKS), Shri A.K.Dewani, President Hindu Education Society, Shri R.L.Raina, Camp Commander, Purkhoo Camp and member Apex Committee of Migrants Coordination Committee, Shri Basant Ji, a migrant camp-dweller, Mishriwala Camp.

Enclosed Political resolutions were unanimously passed in the meeting. The concluding session was addressed by Lt. Gen. (Rtd) S.K.Sinha, Honourable Governor of Jammu & Kashmir state. The Governor released special number of 'NAAD' the official organ of AIKS and said "Pandits are an enterprising community" and they have contributed greatly to the nation building. He said he was happy that the community is under the leadership of Mr. M.K.Kaw, a civil servant who has many contributions and attributes to his credit. The Governor promised and assured the Pandits of his support and cooperation. The three day conference ended with a cultural programme organised by Harmukh, an NGO.

Resolutions Passed in AIKS Conference:

This Conference notes with a sense of great anguish and concern that the Manmohan Singh led Congress government has not bothered to mention any thing about the displaced Kashmiri Pandits living in exile since last 15 years. It is a pattern which has been witnessed in the regimes of Vajpayee led NDA government and the previous Gujral, Deve Gowda and Narsimha Rao led governments. It is highly unfortunate that the present government has failed to mention about the plight of Kashmiri Pandit community in the Common Minimum Programme as well as in the President's address to the Joint Session of Parliament.

This Conference condemns the non-initiation of steps to appoint a commission of inquiry to look into the reasons of mass exodus of Pandit community. The Conference calls for an immediate setting of a truth and reconciliation commission to analyse the events that led to the exodus of KPs.

This Conference expects the majority community to wake up from the deep and long slumber and take bold initiative to restore the glory of Kashmiriyat by inviting the Pandit community to live with honour and dignity and without any fear and also create a conducive political atmosphere for the same in valley. The KP community under the leadership of its Apex Body All India Kashmiri Samaj (AIKS) has an open mind to hold talks with the Kashmir leadership.

It has been resolved that no division of Kashmir is acceptable to the people of J&K. This will be vehemently opposed tooth and nail. This Conference appeals to the

whole political spectrum of the State to be vigilant against the evil designs of those forces who want to divide the State on lines of religion, caste, colour and creed.

This Conference resolves that Pandits have an unequivocal and unfettered right on whole of Kashmir and they shall sacrifice every bit of theirs to return honourably with full constitutional guarantees to their homes on their own terms and conditions. If however, Govt. of India cedes any part of Kashmir to Pakistan due to trifurcation or division of Jammu & Kashmir State, Kashmiri Pandits will be forced to give a clarion call for a separate state for them to live.

This Conference hails the dialogue process initiated by the Centre with all shades of opinion to thrash out the problems facing the Kashmiri community. However, with a sense of great pain and anguish, it is recorded that the Pandit leadership is yet to be involved in any process or step. This august house urges the government to involve Pandits and other parties in the dialogue process at the earliest.

The Conference also puts on record the magnificent role of Jammuites for the Kashmiri Pandit community in the hour of distress and misfortune. We trust that they shall continue with the gesture in coming future as well.

This conference urges the Central and State governments to give proper representation to the Kashmiri Pandit community in the Parliament and State Legislature.

This Conference urges the Government to adopt the bill drafted by AIKS and its affiliates for proper management and upkeep of places of worship belonging to the community and also remove all the encroachments which have been made on them.

This Conference calls for a comprehensive employment package for the community. On the one hand reservation of jobs (at least 10%) in the State Governmen and special recruitment drive in the Central Government, on the other hand softer loans for setting up income generating units.

This Conference calls for an immediate end to the day to day harassment and disgrace faced by Teh Bazari owners in Delhi. It urges the authorities, especially MCD and NDMC to set up separate shopping complexes with all modern facilities for all Teh Bazari owners. This Conference notes with deep concern the high headedness of Delhi Administration and urges the authorities to provide water and electricity connections till complexes are set up.

This Conference urges the Government to declare the Kashmiri Pandit community in exile as Refugees or at least Internally Displaced Persons.

KPA Mumbai Press Release on the occasion:

1. Kashmiri Pandits' Association, Mumbai decided to help the innocent displaced children by assisting them in their education. With this in view, they recently sent their president Shri M.L.Mattoo personally to distribute school bags, uniforms and books to 150 economically weaker students of the following schools:

- a) Govt. Mixed Higher Secondary School, Muthi Phase II.
- b) Govt. Higher secondary School, Purkhoo.
- c) Govt. Camp Hight School, Jhiri/Mishriwala.

2) Smt. Susheela Dhar Charitable Trust, Mumbai has created Education Award Scheme in consultation and with approval of KPA, Mumbai for meritorious students

of 6th, 7th, 8th, 9th, 10th and 11th standards at Govt. Higher Secondary Camp School of Muthi, Purkhoo, Mishriwala and Nagrota, Jammu. The amount being Rs. 1000.00 each for 24 students. This Trust has also donated a Water Cooler to Muthi Camp School.

3) KPA, Mumbai donated a Eureka Forbes, High Flow Aquaguard to one of the above mentioned schools.

4) Our activities go beyond this. We have been arranging some accommodation for the displaced students, appearing for Ist year Technical Courses, for their counselling in Mumbai.

5) This Association provides Medical Aid and temporary accommodation to displaced persons from J&K for treatment of Cancer and Kidney and heart ailments.

6) KPA Mumbai has adopted 5 KP destitute persons in Kashmir Valley by extending some monetary help.



Kashmiri Music VCD released:

The collection comprises a variety in Kashmiri music, like Rouf, Vakhs, Hafiz Nagmu, Bacha Nagmu, Kishtwari Songs, Marriage Dance sequences, Veegi Vatshun etc, with the live performance of Kashmiri artistes on stage at the 12th Festival of Asian Arts in Hong Kong. The VCD is presented and produced by Pran Kishore in association with Kashmiri Sabha, Pune. Music Direction and Choreography is by Kishen Langoo. The income from the sale of this VCD will be donated to Kashmiri Sabha, Pune for construction of accommodation for such parents who visit Pune and near by places to meet their under-training children.

The cost is Rs. 300.00 per set of 2 VCDs plus courier charges. Please contact Shri Sharad Mattoo, C-9, Joshi Apartments, Lalubhai Park Road, Andheri (W), Mumbai. Tel: 26700143, Mob: 9820130998.

Elections of Kashir Sabha, Ambala:

According to a Press Release issued by the above Sabha, the following were unanimously elected as Office bearers and Executive Committee Members, in the elections held on 9th May 2004 at Ambala Cantt:

President: Shri A.K.Watal

Vice Presidents: Shri A.K.Peer

Shri Raman Razdan

Gen Secretary: Shri Rajinder Kaw

Joint Secretaries: Shri V.M.Pandit

Shri Sanjay Kaul

Publicity Secretary: Shri B.B.Das

Treasurer: Shri B.N.Tikoo

Executive Committee: S/Shri K.L.Raina, Shadi Lal Kaul, S.L.Bhat (Kilam), Surrinder Pandita, Subash Jalali, Ramesh Tickoo, Ramesh Kotru, Virender Bhat, Ramesh Pandita, Suresh Kaul, Raman Braru.

Advisory Committee: S/Shri J.L.Kaul, N.N.Kaul, G.L.Braru, Prof. R.K.Bhan, Prof. D.J.Raina, Dr. G.L.Kaul, O.N.Kaul. **Auditor:** Shri B.L.Watal.

Elections of Kashmiri Sahayak Sabha, Chandigarh:

According to a communique received from the above Sabha, the following Office Bearers and Members were re-elected with a voice vote, in the General Body Meeting held on 2nd May 2004, for the years 2004-2005:

President: Sqn. Ldr. (Rtd) B.L.Sadhu

Vice President: Smt. Phoola Raina

Gen. Secretary: Shri Anil Mattou

Joint Secretary: Shri Surinder Kaul

Fin. Secretary: Shri M.L.Wattal

Social Secretary: Ms. Arti Tikoo

Members: S/Shri A.K.Nehru, Ashok Tikoo, Sanjay Tikoo, Manoj Handoo, Sanjeev Kaul, Ajay Pandita and Dr. Rakesh Dhar.

Silver Medal for Atulya:

Atulya Urankar, a Class 6 student and son of Smt. Akila Saproo Urankar of 15th Road, Chembur has won the Silver medal in the recently held Dr. Homi Bhabha Bal Vaidnyanik Science Talent Search Competition. The statewide competition saw over 27000 students participating from all over Maharashtra. Of these about about 200 were awarded medals depending upon their marks.



Obituary

Social Activist - Pradyumna Kaul leaves us

On 13th June 2004, Pradyumna ji left his mortal frame at Delhi, while on his way back from a Chardham yatra. It was a great shock to the Kashmiri Pandit community of Mumbai. Shri Kaul, widely known for his activities in defence of social concerns at higher level, also took interest in the problems of the displaced KP community. At any demonstration, protest march etc. taken out by us, we would find his prominent presence.

The social awareness was inherited by Pradyumna ji from his father Late Daya Krishenji Kaul, who had been most actively involved in the functioning of KPA in Mumbai. His has been the largest contribution in collecting funds for Kashyap Bhawan we have today.

The extracts from Indian Express of June 15, 2004, given below show how Pradyumna Kaul's activities have been larger than life.

[Activist Kaul who opposed Dabhol power project is dead:

Pradyumna Kaul, petitioner against Enron's Dabhol power project at the Bombay High Court, passed away on Monday morning. Kaul, 50, was on vacation in Badrinath, from where he had returned to Delhi on Sunday morning, friends told The Indian Express. He suffered a heart attack on Monday morning while still in Delhi. Kaul is survived by his brother, his sister-in-law and nephew.

A close associate of Medha Patkar in the Narmada Bachao Andolan, Kaul was a National Committee member of the Samajwadi Jan Parishad.

An expert on the capital markets and the power sector, Kaul was virtually a loner in tracking the Maharashtra Electricity Regulation Commission, as also the State Government's attempts to revive the Dabhol project.

Untill recently, Kaul was at the Justice S.P.Kurdukar Commission, appointed by the Congress-NCP government to look into objections to the Dabhol project.

An IIT alumnus, Kaul's sharp analytical skills were an asset to activists of all hues. But he was hardly on the periphery. From breaking down the complex financial and technical intricacies of the Dabhol project, to briefing lawyers, to assisting an 80-year old expert S.R.Paranjpe, who also intervned in the petitions against the power multinational, Kaul was there, everywhere.

His competence matched his commitment. He never shied from being a petitioner himself, if the cause demanded it. Even after Enron fell in the US under the weight of its own scandals, Kaul worked ceaselessly for the evolution of power sector reforms in Maharashtra.

His office at the Yusuf Building in Fort used to be the hub for journalists and activists, all through the anti-Enron agitation in Maharashtra.

In fact, at the Kurdukar Commission, while Paranjpe opened the 'leading of evidence', Kaul was to take over and continue the case against the Dabhol Power Corporation. The Supreme Court has now stayed the proceedings.

Kaul was also part of the Nav Nirman Andolan in Gujarat in 1975, which turned into the anti-Emergency movement later.]

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