

RNI Registration No. MAHMUL/2004/13413



मिलचार

Website: www.milchar.com

E.Mail: kpamumbai@yahoo.co.in

Price: Rs. 25/-

Vol. II No. 1

'The Official News Letter of KPA, Mumbai'

Jan - Feb 2005

बरादरी छु
हेरत तु नवरेह
मुबारक

Our Good Wishes to Biradari on Shivratri and Navreh



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In this issue

MILCHAR

Official organ of

Kashmiri Pandits' Association, Mumbai

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

E.Mail: kpamumbai@yahoo.co.in



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Back Inside Cover	Rs. 1000
Inside Page	Rs. 750
Inside Half Page	Rs. 500

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amaskar.

I wish you all "SHIVRATRI and NAVREH MUBARAK".

● This year too, as in the past, KPA conducted the VARSHIK HAWAN on 12th and 13th February 2005 at Vashi, Navi Mumbai. It took lot of organizing time and effort on the part of Hawan committee under the convenorship of Shri Virander Taku. Selection of the hall and cleaning of the surroundings was commendable job. The gathering surpassed all time high and about 1200 persons took part in Puran Ahuti and Naveed services cooked by the Kashmiri Cook from Jammu.

On behalf of myself and other BOT members, I wish to congratulate the Biradri who came from all parts of the state and also thank them for their generous donations. My thanks to all the members of Hawan sub-committee and the youth volunteers (both boys & girls) who did a tremendous service during these two days.

● We have one usual task ahead, of Annual Cultural Function at Rang Sharda, Bandra on 26th March 2005. Here again we need your full family participation for watching the show, as also for collection of funds by way of your personal Advertisements.

● As you all are aware, we have received the final letter from CIDCO for the allotment of 600 square meters of land at Kharghar along with a demand of payment of Rs. 7.00 lacs, to be paid in two instalments on or before 13th March & 14th April 2005 respectively. The first instalment of Rs. 2,97,099.00 and Misc. charges of Rs. 36,510.00 would have been paid by the time this issue of Milchar is in your hands.

● We APPEAL to all for generous individual donations to complete the project in around 2 years to achieve our cherished goal. Total cost of

the project shall be informed to you as soon as we receive final agreement with relevant documents and possession of the plot.

● We are pleased to inform you that Shri P N Taku, President, Durga Nag Trust, Srinagar has sanctioned Rs. 21,000. We have also received donation cheques from various Biradri members. My sincere thanks to all of them.

● We welcome the news and congratulate Maj. Gen. Tej Kaul AVSM, VSM, GOC Maharashtra, Gujarat and Goa areas has been conferred with the highest peace time decoration "Param Vishit Sena Medal" (PVSM) in recognition of his distinguished service in Indian Army by the President of India.

● On behalf of KPA, I attended the "Holocaust Day" organized by AIKS on 20th January 2005 at Jantar Mantar, New Delhi, by way of protest demonstration where about 300 persons both men & women had assembled.

During this period, I, as a member of AIKS delegation, participated in 2 hr long meeting on 22nd January 2005 called by chairperson of high power inter-ministerial group constituted by the Union Govt. for rehabilitation of displaced Kashmiri Pandits. The delegation led by the President of All India Kashmiri Samaj, Shri M.K.Kaw sought confidence building measures alongwith constitutional guarantees ensuring political, social & economic rights for the KPs. The highlights are:-
1] Education and culture: In the long list amongst other things, was setting up of a Centre for Kashmiri Studies in New Delhi. The magazines like Waakh, Naad, Aalav, Khirbhavani Times, Milchar & Zaan Programme (of KPA) were suggested for patronage



for projecting the plural Kashmiri thought. (Editor of Naad has inadvertently missed to print about KPA activity in his report).

2] Housing, rehabilitation and return.

3] Economic rehabilitation.

4] Health sector.

5] Demand for Internally-displaced status.

6] Enactment of law for management of Hindu Shrines on SGPC pattern.

7] The revenue records as on 19/20 January 1990 must be frozen & kept under safe custody. No mutations must be allowed. All land & other properties sold by Pandits should be declared as "Distress Sales" and be declared null and void.

● On my further visit to various camps at Jammu in February 2005, Rs. 3000 to a Kidney Patient at Nagrota and Rs. 5000 to Neuro surgery patient as medical help were handed over on behalf of KPA.

During the above period, a visit to Shreya Bhat Medical Institute at Durga Nagar proved to be thought provoking. The Institute is a monument by and for the Kashmiri Pandit community for its generous services which is worth praising. A small refrigerator worth Rs. 7200 was donated to the Institute for storage of life saving drugs. ●●

A Request

We request all those wishing to write for Milchar, to send their write-ups typed or neatly written on one side of paper only. Those having internet facility are requested to send their material through e-mail addressed to

rainamk1@yahoo.co.in

Write-ups directed against any person or organisation (other than KPA or Editorial Board of Milchar itself) will not be entertained. ●●

On Record

Persecution of Hindus

A Page from 'Baharistan-i-Shahi'

[It may be recorded] that the temples of idol-worshippers, which had been destroyed and razed to the ground by the 'religious-minded' and 'justice-loving' Sultan Sikandar - God bless his grave and bless him - had been rebuilt and rehabilitated by Zainul Abidin. He had permitted idolators and polytheists to revive the practices of infidelity and they had propagated heresy (kufr) and false religion (din-i-batil). With the support of some more kings, the infidels had flourished day after day. But with the support and authority of Malik Musa Raina, Amir Shams-ud-Din Muhammad undertook a wholesale destruction of all those idol houses as well as the total ruination of the very foundation of infidelity and disbelief. On the site of every idol house he destroyed, he ordered the construction of a mosque for offering prayers after the Islamic manner. The idolatory and heresy which had existed prior to his coming to this place were effectively replaced by his preaching and propagation of Islamic laws and practices. He brought honour to all the infidels and heretics of Kashmir by admitting them to the Islamic faith and bestowed upon them many kinds of rewards and benefactions. It is publicly known as well as emphatically related that during his life-time, with the virtuous efforts and elaborate arrangements made by the fortunate Malik Musa Raina, twentyfour thousand families of staunch infidels and stubborn heretics were ennobled by being converted to the Islamic faith.

.... After Sultan Sikandar, no one among the Muslims who wielded authority over this country rendered as much service to Islam by its propagation and advancement as malik Musa Raina did. ●●



ost-exodus, much Kashmiri literature has been produced by both well-known and not-so-well-known Kashmiri authors from various parts of the country. This literature on various subjects and topics, including creative works in prose and poetry, has been written in Devnagari-Kashmiri Script because the majority of the community especially the women and youngsters are not familiar with Urdu and hence Nastaliq, the Urdu-based script of Kashmiri. Without Devnagari this body of literature being produced would be inaccessible to them. Indeed, after losing homes, our younger generations face the spectacle of losing the mother tongue itself unless suitable measures like making books in the Devanagari script available are taken. Recently evolved Standardized Devnagari-Kashmiri Script has provided a sound means to writers to write in Devnagari without any problem on account of the peculiar Kashmiri sounds

Since the Standardised Devnagari-Kashmiri Script is yet to find favour with the present governments, both State and Central, for its recognition as an additional script for Kashmiri language, the literature produced in this script generally remains in an orphaned state for the want of aid and recognition from the literary circles. This leaves a wide gap between the material written and the material published and often the material remains unpublished and hence confined to the custody of an author's desk. This is not to say that no such books are presently published. A good number of books of new as well as renowned authors are being published from Jammu, Delhi and other places, of course with funds mostly managed by authors themselves. Knowing that there are not sufficient returns on such books by way of sale, the author only gets discouraged from attempting it a second or a third time.

In view of the apathy of the government towards Devnagari-Kashmiri script and writers' inability to get their material printed and published for mass readership because of heavy financial implications, it is necessary to pool our resources and raise some sort of fund for the purpose, so that a good work does not remain under wraps. For this purpose, in the first instance, we need to form a Central Organization to take up the mantle of an over-seeing body, which would have the authority to scrutinize the material fit for publication and have enough funds to finance its printing and publishing, partly or wholly. We also need to encourage writers who adopt the Devnagari-Kashmiri Script, with Awards/Mementos in recognition of their work, primarily to encourage quality literature and to give the deserving writers due recognition pending encouragement by the Government or Government agencies, which in present circumstances is a far cry. Besides no good literature can be produced without the best literature in the language being available to the writers. Here unfamiliarity with Urdu/Nastaliq has practically closed the classical and other literary treasure to the general readers as well as many writers. We need to take up projects so that the huge body of Kashmiri literature is made available in Devnagari script.

There are a number of organizations in the country which have some thing to do with the literature. Prominent among them, as far as we can visualize, is the SAMPRATI of Jammu. This organization has, in addition to the normal work it is doing, the publication of the PRIMER and the READER in Standardised Devanagari-Kashmiri to its credit. Though the Project Zaan of Mumbai is also doing some work on Kashmiri literature, Kashmiri Language and the Kashmiri Culture, having also published the 'Basic Reader for Kashmiri Language'

and a series of Information Digests, it will not be in a position to assume a central status being far away from Delhi and Jammu, where the bulk of literature is being produced. SAMPRATI in this regard can be one such organisation to handle the issue. However, consideration of an alternative organisation in Jammu or Delhi can not be ruled out. This is where we need to put our heads together and arrive at a unanimous choice of a sound platform for our literary works. It is hoped that the intelgentsia among us willingly gives this suggestion a serious thought.



Casus belli

Overpowered by burden of carnage
You have indulged in
Many years have slipped away
When you diabolically
Buried thyself
In wanton spree of killing,
Now, the tide of time has turned
And the not-to-be subdued wrath
Of the affected you be ready
To face
Thine action was brutish and savage
And the flood of retribution
And nemesis will engulf you
Sooner than later
As million guns stand arrayed
Focussed on you,
To execute the revenge.

- M.K.Raina Ratnakar
in 'Intruded Moorings'

Laugh A While

Compiled by Kóstur

A little girl was talking to her teacher about whales. The teacher said it was physically impossible for a whale to swallow a human because even though it was a very large mammal its throat was very small. The little girl stated that Jonah was swallowed by a whale. Irritated, the teacher reiterated that a whale could not swallow a human; it was physically impossible. The little girl said, "When I get to heaven I will ask Jonah." The teacher asked, "What if Jonah went to hell?" The little girl replied, "Then you ask him".



A Kindergarten teacher was observing her classroom of children while they were drawing. She would occasionally walk around to see each child's work. As she got to one little girl who was working diligently, she asked what the drawing was. The girl replied, "I'm drawing God." The teacher paused and said, "But no one knows what God looks like." Without missing a beat, or looking up from her drawing, the girl replied, "They will in a minute."



One day a little girl was sitting and watching her mother do the dishes at the kitchen sink. She suddenly noticed that her mother had several strands of white hair sticking out in contrast on her brunette head. She looked at her mother and inquisitively asked, "Why are some of your hairs white, Mom?" Her mother replied, "Well, every time that you do something wrong and make me cry or unhappy, one of my hairs turns white." The little girl thought about this revelation for a while and then said, "Momma, how come all of grandma's hairs are white?"





Moti Lal Kemmu's 'Shaph'



Only an incisive playwright like Shri Moti Lal Kemmu could have delved into the annals of the Rajatarangini, culling out a deeply fossilized episode embedded in the legendry-history of Kashmir depicting the anguish of Rani Yashomati at the killing of her husband King Gonanda and her son Prince Damodara at the hands of cowherd (Chakradhar) Krishna and scripted a 3-Act Play 'Shaph' out of it.

Inconsolable at the twin tragedy, Rani Yashowati curses Krishna thus: "Let you also suffer similar pangs like I do now in the twilight of your life; and let you be afflicted with the misfortune of not receiving water at the hands of your siblings at the time of your death". This is the 'Shaph' - the 'Curse', upon which Kemmu Sahib has woven a plot of his 3-Act Play with political and social nuances of the times.

The flight of imagination of the Playwright and his mental adroitness is evident as the plot gradually unfolds itself on the stage through 'Sutradar' and 'Vidushak', and travels towards climax with interaction between Rani Yashomati and Krishna. The ascent is smooth, the climax, though gripping, appears to have shifted the accent to Rajmata obliterating the King's importance, but the benouement is, no doubt sublime.

The skirmishes of small kingdoms, the innate traits of hegemony of the kings, the inherit jealousies, the political intrigues, the instinctive craving of the

kings to annexe and extend their empires (more to create an awe amongst the smaller realms) have amply been articulated by the various characters of the Play, making 'Shaph' quite absorbing.

Irrespective of the periodicity of the Play (whether pre or post Mahabharata) the exposition of Krishna, telling Rajmata, "Wherever men put obstacles in the course of Dharma by their animal-like acts, I have to annihilate them from this Earth in this very Janama" echoes the quintessence of the Gita

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।।

and thus lends a unique epical credibility and authenticity to the Drama.

'Shaph' in its Devanagari-Kashmiri edition, is a welcome addition to Shri Kemmu's repertoire. It appears more Kashmiri writers are switching over to Devanagari. It could be for two reasons. One, that writers feel obliged to popularise Devanagari script of the language, particularly in view of the ambivalence demonstrated by certain section of the people towards it, and secondly, perhaps, there is small but steady upsurge in its readership.

Learn Kashmiri. It is our mother-tongue.

कॉशुर हेछिव । यि छि सॉन्य माजि-ज़्यव ।

The All India Kashmiri Samaj (AIKS) has issued a document entitled 'An Agenda for Social Reform' (Milchar Nov-Dec 2004 issue). The authors have identified some 'social ills' that need urgent attention of the community.

The issues raised and suggestive changes deserve serious thought. It might be useful to keep in mind successes and failures in the past to draw guidance from them.

A) At Home :

Saligram Koul and his brother succeeded in changing certain customs, especially cuisine at Baraat Reception from non-vegetarian to vegetarian by their aggressive leadership helped by a band of young men. Kashyap Bandhu succeeded in bringing some changes in our social practices especially in the dress code of women by his charismatic personality, his oration, his power of pen and above all, his organising capacity which ensured to him the support of community youth.

The efforts of some of the leaders of Parmeshwari agitation to enforce their diktat for social reform failed for lack of popular support, for unrealistic comments, and above all, loss of faith in the leadership and non-cooperation of certain elitist sections.

B) In Exile :

The community has been in exile in varying numbers for many centuries. In the 19th century and in the beginning of the 20th century, according to official estimates, nearly 5000 Kashmiri Pandits were living in exile in northern India at Delhi, Lucknow, Lahore, Amritsar, Agra and various places in Rajasthan and Punjab. Mostly belonging to service class, they had no political problems. Through marriages within the community, they had maintained a network of relationship to maintain

their individuality. They had adhered to their customs, rites and rituals. With the passage of time, their social life came under certain pressures. Their certain caste rules, their taboos and their certain social values

faced challenges from environment especially after the introduction of English education in 1820s. The first inter-caste marriage among KPs took place in 1905 (Nehru had migrated in 1716). A few examples of social pressure will be instructive:

Mohan Lal Kashmiri's some ancestor was granted an estate worth 20 lakhs per year by the Mughal emperor. After the British took over the Delhi administration, all belongings of Mohan Lal's father were snatched from him in 1824. He was reduced to utter poverty. Mohan Lal, who had had traditional education in Persian was the first Kashmiri to join the English Class of Delhi College. He was a bright student. He attained proficiency in the language. He was invited to join Alexander Burne's Mission to Afghanistan, Central Asia, Iran etc. He agreed. But he was accused of flouting caste rule which forbade a KP from visiting a land inhabited and ruled by Muslims. On his return, he was excommunicated and ostracised. He even wrote to the secretary to government for help as he would not like to be disowned by his community. He was destined to play a significant role in Anglo-Afghan war (1836-1842). On his return, he was honoured by the British government, but not pardoned by his biradari. He finally got converted to Islam.

To avoid similar situation, Sheo Narain 'Bahar' of Lucknow started a journal 'Marasla Kashmir' in Urdu and Persian in 1872 with the sole aim of creating awareness against superstitions. He soon



found that older generation was hard to change, but youth was more malleable. He founded an Association to 'lift Kashmiris from fallen state'. Himself an Education Officer, he was joined by two college teachers. By 1881, this association was developed into 'Kashmir National Club' (KNC). Its membership was restricted to college students, aim being to find willing workers needed to spread the message and convince the people to welcome reforms. By 1891, the movement reached Punjab and the Club was upgraded to accommodate members from Punjab and Rajasthan. The Club came to be known as 'Kashmiri Pandit National Club (KPNC). They did commendable work.

Thus we see that it took nearly twenty years (1872-1892) for the determined pioneer of Social Reform to create a sizeable sympathisers, ready to accept certain changes. Their achievements included i) Reduction in marriage expenses and opening an Education Fund; ii) Promotion of girls' education; iii) Stoppage of child marriage; iv) Opening a KP Boarding House at Lahore.

However, the movement faced a big challenge in 1884, when Bishen Narain Dar of Lucknow decided to go to England for higher studies, flouting the caste rule forbidding a KP to take to sea-voyage. Bishen Narain declared that he would not undertake Prayaschit, a ceremony prescribed for the radicals violating caste rules. He was encouraged by some members of KNC, though on return he had to undergo Prayaschit twice, reluctantly of course. He was opposed by Sanatan Dharm members. Those who favoured him were termed Bishen Sabhaites. In a short time, the entire biradari was vertically split, threatening the unity of the entire community. Some intellectuals worked behind the scene. M.L.Nehru floated Sath Sabha, a neutral body. In 1890, the two warring Sabhas were

made to jointly found National Social Conference in Lucknow. The differences still persisted. In 1903, Kailash Nath Katju started a bilingual monthly journal in Urdu and Hindi called 'Darpan'. It is interesting to note the objectives of the publication: i) to create awareness of social problems; ii) to encourage debate; iii) to involve women in decision taking.

It was laid down that the subject matter of write-ups on social problems would be the same in the two languages and that the articles would be accepted for publication on the basis of its relevant content, not on its literary value only. Finally, the two groups decided to reform society jointly, working under one banner.

What guidance do these instances give to those who aspire to reform society? I would venture to draw the following:

1. Reforms must be acceptable to all. Unity is a pre-requisite.
2. Leaders must eschew politics.
3. New Rules/Codes/Practices should be evolved, not imposed.
4. Realism not idealism should guide thinking.
5. Women and youth should be involved at all stages.

Note: The 'Agenda for Social Reform' by AIKS is a visionary document. A blue print of action is hoped for.



POINTS TO PONDER

& **Busy people are usually too busy to listen, learn, think or understand.**

& **Beware of flatterers. They feed you with empty spoons.**



Quietly and calmly I have been trying to figure out the real meaning of the term spirituality. Like many other concepts, terms and terminologies, this term also happens to be so abstract that it defies any clear-cut definition. Let me, therefore, do some loud thinking about this term with the hope that I may arrive at some clearer idea about it. At the face of it, spirituality has something to do with our spirit as opposed to our body, mind or intellect. Our body is the visible aspect of our personality. Our mind and intellect get manifested in what we think, say or do, which in turn reveal our real personality to others. The spirit is our hidden self, which remains by and large unobserved and unseen. When we try to enter the realm of our spirit, we tread upon the first step of the ladder of spirituality. When we try to know its reality and essence, we touch the second step and when we endeavour to fathom its depth and vastness we put our foot on the third step and thus goes on our ascent towards the unknown or perhaps towards the unknowable and indescribable supreme reality. It has been said that 'the world is a manifestation of reason. The laws of the universe are simply an identification of this reason. The reason of the universe is none other than the reason of the self. Thus to know the self is to know the reality'. Spirituality is, therefore, a pre requisite for knowing the reality. The term has been defined variedly. Some say that 'Spirituality is being awake, getting rid of illusions and not being at the mercy of an event, thing or person.' Religion is intended to lead us there. When our life becomes prayer, spirituality overflows in whatever we do. There are things that we see and observe. There are things that we feel and perceive. There are things that we read and hear about. There are things that we imagine and conceive. It is well nigh impossible to

put spirituality in any one of these categories. It is perhaps so because spirituality is something that cannot be separated from our overall personality.

Ritual has been described as the religion demonstrated in an external act. Spirituality can be defined as the religion demonstrated in an internal act. It is an exercise in which there is neither subjectivity nor objectivity and the seer sees himself not through eyes but through consciousness. It is a process of knowing one's being. When we get into the realm of spirituality, it is not required of us to sunder ourselves from anything existent but to raise ourselves to a consciousness of the pervasive character of the Reality that exists equally in the subject and the object. When the Bhagavad Gita speaks of detachment, it refers to flowering of wisdom in the form of the recognition of the omnipresence of the Supreme Creator. This may be treated as the high point of spirituality. Swami Vivekananda urges us to rise from animality to divinity and this could be termed as an exercise in the real spirituality.

According to John Renard, the religions based on wisdom and mystical traditions like Hinduism, stress inner experience and the realization of one's own spiritual nature. Dr. Radhakrishnan was of the opinion that these religions emphasize intuitive rather than rationalist thinking. It follows, therefore, that intuition plays a vital role in spirituality. It is this intuitive capability that enables us to feel and think infinite in spite of being encased in a finite body. This infinite is our soul, which is part of the universal consciousness and the possibilities of this soul can be visualized in solitude and silence. During these moments of mental solitude a vision gives us light and illumination, which enables us to fathom the reality, which is a mystery. According to

Krishnamurti

'the mind and the world are in everlasting flux. There is only one fact, impermanence. The human mind clings to a 'Me' in the face of the insecurity of this flux. But the 'me' exists only through identification with what it imagines it has been and it wants to be. The 'me' is a mass of contradictions, desires, pursuits, fulfillments and frustrations, with sorrow outweighing joy'. In order to rise above this mass and get out of this quagmire of opposites like sorrow and joy, defeat and victory, loss and gain, we have to get into a state of spirituality. After all life is a school and we are all engaged in the process of growth and learning. The spirituality is an essential or rather a compulsory subject, which must be studied and indeed mastered in order to give meaning to our existence and make the life a success.

The study of this essential subject called spirituality needs solitude. According to Henri Nouwen solitude is 'the place of great struggle and the great encounter. In solitude the ills of our own heart are diagnosed and the seeds of wholeness are planted'.

Andrew Murray has described solitude as 'the secrecy of the inner chamber and the closed door, the entire separation from all around us and an image of and so a help to that inner spiritual sanctuary, the secret of God's tabernacle, within the veil, where our spirit truly comes into contact with the invisible one'. It is this contact with the invisible that I am seeking. I am conscious that the world around me and the world within me have two aspects, formless and with form. If I feel satisfied with that which has form, like my own body and the material things around me, I shall be living a superficial life and shall miss the reality. Per necessity, therefore, I have to look for the formless, both

within and without and this is all there is to spirituality. Human existence is meaningful only if there is a synthesis between the subjective and the objective. This is conveyed by the Vedic seer very crisply in the Mantra, 'Tat tvam-asi' or 'Thou art That'. Once there is fusion between the subject and the object, the knower and the knowable, seer and the seen, the seeker proclaims with conviction, 'Aham Brahma-asmī - I am the Brahman, the Supreme'. Those who have perfected their breathing say 'So' and inhale and utter 'ham' while exhaling. Thus constantly they declare 'So'ham - I am He' and none else.

To reach this position of poise, equanimity and balance our spirit has to struggle a lot for Swami Vivekananda has rightly pointed out the turbulence that the soul has to undergo. He says, 'The soul is like a tiny boat in a tempest raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions. It is a powerless helpless wreck in an ever raging, uncompromising current of cause and effect - a little moth placed under the wheel of causation, which rolls on crushing everything in its way and waits not for the widow's tears or the orphan's cry'. There is a way out and that is to live 'Padma-patram-iva-ambasa- like a lotus pod in the water, unscathed and unstained. Lotus is the appropriate symbol for the way we can live a spiritual life. It lifts itself from the muddy waters, gazing heavenwards, pure and clean. It is always surrounded by its large green pods. The lotus buds point out to a blossoming future. The full-grown lotus indicates the present and the withered petals and seed pods speak of the bygone past. It has also to be kept in mind that the totality of the self is shrouded in a mystery. We often lose sight of the wood and see only a tree. It is, therefore, of

paramount importance that we shift our focus from the part to the whole. We cannot starve our spirit but before we cater to its needs we have to know it, discover it and recognize it. And the spirituality is perhaps the art and the science of knowing, discovering and recognizing the spirit. It is a science because we have to go about this task methodically, logically and rationally. That leads us up to a point but beyond that it becomes an art. In order to experience the thrill and joy of knowing, discovering and recognizing the spirit, we have to be artist of this wonder-world called spirituality.

Shakti Gawain has stated that human life comprises four aspects of physical, emotional, mental and spiritual. The spiritual aspect is our inner essence, our soul, the part of us that exists beyond time and space. It connects us with the universal source and the oneness of life. Barbara De Angelis is of the view that the true heart is the pulsation of our spirit. It is the home of passion. Passion is an inner source of energy that is powerful, loving and benevolent. It is an energy which when allowed to flow into our life infuses each experience, each encounter with vitality, magic and meaning. Spirituality on the one hand gives meaning to our very existence and on the other gives us the thrill and joy of knowing ourselves, knowing the truth. During this exercise we have at times to face inner turbulence when we are tossed about and nothing is clear to us. We have to be resilient and wait till the situation is calm and gentle. It is then that we can see ourselves clearly and in its true picture. A craving for instant satisfaction will defeat our very purpose. We cannot afford to be superficial. If we do not deal with this quest honestly and patiently we will not know our reality.

Dr Brahma Prakash cautions us when he says, 'the reality of your own nature should determine

your speed. If you are restless, speed up. If you become tense and high-strung slow down. You should climb the mountain in a state of equilibrium'. He is perhaps conveying the message of the Gita, which says, 'Samatvam Yoga uchyate - Yoga is nothing but harmony and equilibrium'. Dr. A.P.J Abdul Kalam has given another dimension of this self-evaluation. He rightly observes that, 'evaluating one's own progress is not an easy task. Here the student has to set his own questions, seek his own answers and evaluate them to his own satisfaction'.

In other words we should have a clearcut goal and this goal should all along be in focus while we are in the process of attaining it. This in effect is the creativity, which has been defined by Arthus Koestler as 'the type of learning process where the teacher and the pupil are located in the same individual'. As Gautama Buddha has said, 'to see what few have seen we must go where few have gone'. Spirituality helps us see this unseen and go to places hitherto not tread by anyone. It raises us to a pure and higher level of thinking and enlightenment and then sustains us there permanently. It creates a lasting harmony in body, mind and the spirit and enables us to find the depths of our soul. It enables us sense God's presence within ourselves.



मॅत्य आब

अशराफन येति मुश्किल रोजुन
 जॅर्य शहरस मंज़ कस क्या बोजुन
 यस युस ख्वश गछि सुय गज़ लाग्यस
 सॉरी गाटुल्य, सॉरी चॉरी
 बूट कलस प्यठ, ख्वर ननु वॉरी

-अर्जन देव मजबूर



The following is an extract from the Nilamata Purana (Sutra 74-181) where in mention has been made of holy rivers, mountains, lakes, etc. across the subcontinent. It also describes the drying up of Sati Lake that made it possible for human settlements to take shape in the valley of Kashmir:

The lotus-eyed Indra accompanied by Paulomi was once sporting on the bank of Sati lake. Induced by Death a Daitya-chief named Sangrha who was exceedingly difficult of being conquered, came there while Indra was sporting.

The semen of that demon who had seen Shaci, was discharged in that reservoir of water. Mad, due to being subject to passion and desirous of carrying away Shaci.

Thereafter a fight between Indra and Sangrha continued for one year. Having killed him at the end of the year, the Indra received honour from the gods and went to heaven.

A child was born in the waters out of that evil-minded Sangrha's discharged semen which had fallen in the lake.

Due to compassion the Nagas brought up that child in the waters. As he was born in the water, so he was called Jalodbhava (water-born).

Having propitiated the god Pitamaha with penance, he obtained from him a (triple) boon, viz, immortality in the water, magical power, and unparalleled prowess.

Having obtained the power, that Daitya devoured the human beings who lived in various countries near that lake, viz; the inhabitants of Darvabhisara, Gandhara and Juhundara, the Shakas, the Khashas, the Tanganas, the Mandavas, the Madraas and the inhabitants of Antargiri and

Bahirgiri.

They fled away in fear from the country and he roamed fearlessly in those desolate lands.

At this very time, the venerable sage Kashyapa travelled over the whole earth in connection with holy pilgrimage.

In this holy Bharatavarsha—he visited auspicious Pushkara, Prayaga, teeming with sacrifices and destroyer of all sins, Kurukshetra, the field of piety, Naimisha, the destroyer of sins, Hayashirsha, the holy abode of high-souled Fathers, the celestial Carankata, the remover of all sins, the holy Varaha mountain, the holy Pancanada, Kalanjana along with Gokarna, Kedara along with Mahalaya, Badhirashrama, the holy abode of Narayana, Sugandha, Shatakumbha, Kalikashrama, Shakambhari, Lalitika, Shaligrama, Prthudaka, Suvarnaksha, Rudrakoti, Prabhasa, Sagarodaka, Indramarga, Matanga-vapi, the destroyer of sins, the holy Agastyashrama, Tandulikashrama, the holy Jambumarga, the holy Varanasi, the holy goddess Ganga, daughter of Jahnu and girdle of the sky, Yamuna, the destroyer of the noose of Yama, the swift-flowing Shatadru, the Sarayu, possessed of the sacrificial posts, the goddess Sarasvati, the Godavari, the Vaitarani, the Gomati, the Bahuda, the Vedasmrti, the Asi also with the Varna, the Tamravarnotpalavati, the Sipra along with the Narmada, the Shona, the great river Paroshni, the Ikshumati, the Gauri, the Kampana the Tamasa, Gangasagara Sandhi and Sindhu sagarasangama.

He visited the Bhrgutunga, the Vishala, Kubjamra, the Raivataka, kushavarta at Gangadvara, Bilvaka, the mountain Nila, the holy place Kanakhala and other sacred places also.

Having heard that Kashyapa was on a religious tour, Nila-the king of the serpents – went to the sacred place Kanakhala to meet him.

*Source: Nilamata Purana by Dr. Ved Kumari

Having reached there, that king of the serpents saw his father, pressed his feet and saluted him after announcing his own name.

The father smelled his forehead and honoured him in the proper manner., Then he sat on the matting made of Kusha grass.

Then the seated Naga spoke respectfully to the father Kasyapa.

'Having heard that you – lover of Darma (piety)- are visiting the sacred places, I, with a desire to serve, have immediately approached your honour.

'O Brahman, all the sacred places in the eastern, the southern and the western (part of the) country have been seen by you. Let us go now in the northern direction.

O honour-giver, there are holy places of pilgrimage in Madra country and on the Himalaya – the best of the mountains.

There is the auspicious Vipasha, the pacifier of sins and giver of eternal bliss, the river Devahrada, the sin-removing god Hara Hariirishvara and the holy confluence near Karavirapura.

At that place the Devahrada joins the Vipasha, the best of the rivers. In the Vipasha, there is the holy Kalikasrama.

There is the holy Iravati, the destroyer of all sins. Sixty thousand sacred places dwell in single Iravati, specially in Revati (Nakshatra) and on the eighth day (of a fortnight).

There are Kumbhavasunda, the river Devika possessed of holy water, the great river Vishvamitra, the river Udda which is highly sacred and the various confluences (of the rivers). The religious merit (lies) in the Iravati and also in the Devika.

Brought down by your honour for doing favour to the Madras, it is the goddess Uma who is famous on the earth as Devika and by seeing

whom a man certainly becomes purified in this world. There are Indramarga, Somatirtha, the holy Ambujana, Suvarnabindu, the auspicious abode of Hara, the sin-destroying abode of Skanda, the highly sacred lord of Uma at Rudratirtha, Durgadvara, possessed of holy water, Kotitirtha, the sacred place of Rudra, Kamakhya and Pushpanyasa. O honour-giver, (there is) Hamshapada pronounced as holy and so also Rshirupa.

In the area extending over four krosas, there is Devikatirtha at all the places where every pool is holy in all respects.

There is the sacred river Apaga and the holy Taushi which pleases the sun. There is the Candrabhaga – the best of the rivers – whose water is cool like the rays of the moon.

Vaivatitlamukha is the meritorious holy place of the Candrabhaga and so also is the sin-destroying Shankhamardala.

There are Guhyesvara, Shatamukha, Ishtikapatha, the holy Kadambesha and the area around it.

The area extending from the holy Shatamukha upto the holy place Guhyeshvara, is equal, in holiness, to Varanasi or is even higher than that.

The great river Candrabhaga is always holy everywhere but is specially so on the thirteenth of the bright half of Magha in conjunction with Pushya. All the sacred places on the earth, including the seas and the lakes, shall go to the Candrabhaga on the thirteenth of the bright half of Magha.

Vastrapatha is stated to be holy and so also the god Chagaleshvara, the second Bhaumi and also her birth place.

The sacred place of the lake which is an incarnation of the body of Sati, is the lake Vishnupada famous Kramasara, the destroyer of all sins.'

○ sage, please visit immediately these and other holy places by bathing at which, even the evil-minded human beings are freed from the sins.

Addressed thus Kashyapa whose desire had already been aroused, said “Let it be so” and went to those holy places in the company of Nila.

Having crossed the river-goddesses Yamuna and Sarasvati, he visited Kuruksetra where Sanniti is famous.

A multitude of the holy places in called Sanniti on the earth. It is, verily, the spot to which all the tirthas including the seas and the lakes always go in the end of the dark half of the month.

He, who performs Shraddha there at the time when the sun is eclipsed by Rahu, obtains the best award of (performing) a thousand horse-sacrifices.

Having seen the Sanniti, he saw Cakratirha also about which a verse sung by Narada is current on the earth.

“Oh! the persistence of the people for the sun-eclipse! The religious merit obtained at Cakratirtha is ten times more than the eclipse.’

Having visited the sacred places called Cakra and Prthudaka, he saw the holy Visnupada and Amaraparata.

Afterwards, having crossed the rivers Shatadru and Ganga, the sage reached Arjuna’s hermitage and Devasunda.

Having crossed the illustrious and sin-destroying Vipasha, Kashyapa saw the whole country desolate at that time.

Seeing the country of the Madras desolate, he spoke to the Naga, “○ Nila, tell me as to why this country of the Madras has been deserted? This has always been charming, devoid of the calamity of famine and full of the wealth of grains!”

Nila said: “○ venerable one, all this is known to you that formerly a demon-child named

Jalodbhava – the son of Sangraha-was reared up by me.

Now that impudent fellow, who obtained boons from Brahma, ignores me and I am incapable of keeping him under control due to the boon of the lord of the three worlds.

By that villain of evil intellect – eater of human flesh – this whole country of the Madras has been depopulated.

○ lord, the countries rendered desolate by him are mainly Darvabhisara, Gandhara, Juhundara, Antargiri, Bahirgiri and those of the Shakas, the Khashas, the Tanganas and the Mandavas. ○ venerable one, make up your mind to check him for the welfare of the world.”

Addressed thus Kashyapa said “Be it so” and after taking bath in the holy places all around, he came to that transparent lake in the country of Sati.

After taking a bath there, he gave up walking on foot and went to the eternal world of Brahma, merely by his own power.

He went along with Nila, the high – souled king of the Nagas. Both of them reached the abode of Brahma and made obeisance to the lotus-born god and the gods Vasudeva, Ishvara and highly intelligent Ananta, who were present there by chance.

Honoured by them, these two told the activities of Jalodbhava. Then the god Pitamaha said to this Naga-lord and the sage of unparalleled valour, “we shall go to Naubandhana to subdue him.

Then the god Keshava will undoubtedly kill him. “Having heard this, Hari, the killer of the strong enemies, went (mounted on) Tarkasya.

After him went Hara, mounted on the bull, along with his wife. Brahma went mounted on the swan and the two Nagas mounted on the cloud. Kashyapa went by his supernatural power. Indra

heard that and, in the company of the hosts of gods, went to that place where Keshava had gone. Yama, Agni, Varuna, Vayu, Kubera, Nirrti, Adityas, Vasus, Rudras, Vishvedevas and the hosts of Maruts; Ashvins, Bhrgus, Sadhyas, the sons of Angiras, the illustrious sages, Gandharvas, the hosts of heavenly maidens; all the wives of the gods, the mothers of the gods, the hosts of Vidyadharas, Yakshas seas and rivers (all went there).

Ganga went mounted on crocodile, Yamuna on tortoise, Shatadru on bull and Sarasvati on buffalo. Vipasha went mounted on horse, Iravati on elephant, Candrabhaga on lion and Sindhu on tiger. Devika went mounted on wild ox, Sarayu on deer, Mandakini on man and Payoshni on goat.

Narmada mounted on peacock, Gomati on Saranga deer, Godavari on sheep and Kampana on swan.

Gandaki went mounted on hecrane, Kaveri on camel, the holy Ikshumati on crocodile and the holy Sita on shecrane.

Lauhitya went mounted on Camara deer, Vankshu-the fast going one – on Kroda (hog), Hladini on partridge and Hradini on rooster.

Pavani went mounted on a horse, Shona on a serpent, Krshnaveni on cloud and Bhuvana on hare. These and other rivers also went mounted on their respective mounts. All these, with a desire to see fight, followed the lord of the world.

Having reached Naubandhana, Keshava, verily, took a firm stand.

Hearing the sound of the retinue of the gods, the evil-minded demon, knowing himself to be imperishable in the water, did not come out.

Having come to know that he would not come out, the pleased Madhusudana entered. Naubandhana, in the company of the gods.

Rudra stood on Naubandhana peak, Hari on

the Southern peak, Brahma on the Northern peak and the gods and the Asuras followed them.

Thus, they entered the mountain. Then the pious minded god Janardana, with a view to kill the demon, said to Ananta:

“Breaking forth Himalaya today with the plough, make soon this lake devoid of water.”

Then Ananta, resembling a mountain and possessed of lustre equal to that of the full moon, expanded himself, covering the earth and the heaven and terrifying the hosts of demons all around.

Dressed in blue, wearing diadem fastened with gold, worshipped by all the gods, he broke forth Himalaya, the best of the mountains on earth, with plough.

When the king of the best mountains had been broken, the water flowed forth hurriedly with force, terrifying all the beings with its violent rush and sound and overflowing the tops of the mountains with curved waves like Himalaya touching the sky. When the water of the lake was disappearing. water-born practised magic. He created darkness all around and the world became quite invisible.

Then the god Siva held the sun and the moon in his two hands. In a twinkling of the eye, the world was brought to light and all the darkness had vanished. Unfathomable Hari, assuming another body with the power of Yoga, fought with the demon and witnessed that fight through a different body.

There was a terrible fight between Visnu and the demon, with trees and peaks of mountains.

Hari cut off, forcibly, the head of the demon and then Brahma obtained gratification.

(To be continued)

Terrorism is a violation of the Human rights. Terrorism in Jammu & Kashmir motivated by ideological commitment to a Muslim crusade, is a graver-violation of human rights. All crusades are a negation of human rights as all crusades underline ideological absolutism. The Muslim crusade, which seeks extermination of the religious and ethnic minorities in Jammu & Kashmir and establishment of "Nizam-e-Mustafa", contravenes the principle of equality and the due process of law, which is the basis of the Universal Declaration of Human Rights. Terrorism whatever its ideology and objectives, is a crime against humanity, a crime against the laws of war and a crime against the Declaration of Human Rights.

It will be travesty of human history to ignore the crucial factor of terrorist violence in Jammu & Kashmir, which must ultimately determine the context in which the violation of human rights has taken place.

Terrorism is value based war of subversion, directed against the evil population of a state to enforce change, which is ideologically oriented. Terrorism in Jammu & Kashmir is a process of political violence which has specified political commitments aimed to separate Jammu & Kashmir state from India and secure its annexation to Pakistan.

In 1946, on the eve of the British withdrawal from India, the All India Muslim League, which spearheaded the struggle of the Indian Muslims for a separate Muslim state in India, mounted a massive campaign of terror, when it launched 'Direct Action' to enforce the division of India. Millions of people were killed, maimed and disabled, thousands of women abducted and subjected to assault and many more millions were uprooted from their hearths and homes. Neither the British nor the Congress were able to withstand the political

consequences of the 'direct action' and accepted the division of India and the creation of Pakistan.

The Princely States were not brought within the operation of the partition and the princes, at the instance of the Muslim League, ensured the right to place themselves in the balances power, the creation of Pakistan created on the subcontinent. The Muslim League rejected the principle of population ratios and geographical contiguity as a basis for the accession of the states because it sought to absorb the Muslim ruled states in India; Hyderabad, Junagarh, Kalat, Bhopal which had filled the coffers of the League and provided funds on which the League had won the referendum in the North-West frontier province. Jammu & Kashmir, the League leaders believed, was always in their pocket, for the Muslims in the state could be signalled after the Muslim rulers had acceded to Pakistan, to overthrow their Hindu ruler and invite Pakistan to take over. The ruler of the Jammu & Kashmir state upturned the League plans, when he acceded to India in October, 1947.

The terrorist violence raging in Jammu & Kashmir in another "Direct Action" that Pakistani and Muslim secessionists inside the state have launched to force a second partition on India. The campaign of terror spread in Jammu & Kashmir follows the same pattern which the 'Direct Action' followed in 1946; genocide of Hindus, their ethnic cleansing by forced exodus from the Muslim majority provinces of India, and the destruction of their religious identity.

During last thirteen years, Pakistan sponsored cross-border terrorism, has claimed more lives than in conventional wars. About 10,000 security personnel lost their lives in all conventional wars that India has fought till date. The security personnel killed in various terrorist action is again about

10,000 but the number of civilians who have lost their lives to terrorism is about 70,000. Terrorism in India is actually a proxy war in which sophisticated armaments, communication techniques and computerised instruments besides weapons of mass destruction are widely used. The weapons used by the terrorist subversion include various types of self-reloading assault rifles, mortars, artillery, rockets including booster rockets, explosives of all types, mines and missiles. Security personnel have seized all these weapons in good quantity. The seizures of explosives is amazing it is about 50,000 kilograms which has the potential to blast every inch of Indian soil.

On January 19, 1990, late in the night hundreds and thousands of Kashmiri Muslims came out in streets and the loudspeakers fitted on the mosques started yelling "Kashmiri Pandits - You all leave Kashmir at once and leave your women here! Otherwise face death!" The hell got loose, Hundreds of innocent Kashmiri Pandits - Men, women and children were killed in cold blood. Their houses were burnt, business establishments looted and temples desecrated. Among those killed were people from all sections of Hindu society - teachers, lawyers, doctors, nurses, political activists, media-men, intellectuals and men of small means, worst victims were women. The terrorist killings were accompanied by torture and atrocities unheard of in the annals of human history, which tantamount to grave crimes against ethics and against humanity. Torture details were brought by inhuman practices which include strangulation by using steel wires, hanging, burning alive, gauging of eyes before assassination, slicing, drowning and slaughter. The widespread killings in Kashmir, assault on women, the fear of conversions and shocking experience of being forced to join the terrorist cam-

paign against India, were the main reason which drove out Hindus from their Homeland. The total break-down of law and order machinery spread a sense of insecurity, which was so severe that most of the Hindus escaped from the valley in dark hours of night, only with their shirts on. In this chaos, more than 400,000 Pandits left their homes, their business and property and migrated to Jammu and Delhi primarily. In the annals of history for the first time **Kashmiri Pandits became Refugees in their own country!** Thus the ethnic cleansing of Hindus was completed. These are facts of history.

After successfully hounding out more than 400,000 of Kashmiri Hindus from the valley, terrorists have moved to Jammu province also particularly Doda District for similar designs. Terrorism in Doda district is not a new phenomenon. Being contiguous to the valley, it has also been susceptible to spill over of terrorism from Kashmir. Other districts of Jammu also faced similar threats from terrorists. Even Jammu city has been its target especially Raghunathji Mandir which is situated in the heart of the city. On 31st March, 2002 first attack was carried out by the terrorists on Raghunathji Mandir which left scores of civilians dead and during second attack of the temple on 25th November, 2002, 10 civilians including a security personnel died and 52 got injured, many of them seriously.

An important dimension of Human Rights violation in Jammu and Kashmir, which has received much less attention than it deserved, is the genocide of Minorities. The United Nations General Assembly adopted the convention of prevention and Punishment of the crime of genocide in 1951. Genocide is unanimously declared as crime and is punishable under International Law. National Human Rights Commission has made important find-

ings in its order dated 11th June, 1999: "Commission is constrained to observe that acts akin to genocide have occurred in respect of Kashmiri Pandits".

There has been continuous dis-information campaign about terrorist violence in Kashmir, that the Muslims were subjected to economic deprivations, which resulted in wide spread poverty among them. According to National Sample Survey (NSS) Kashmir has the lowest poverty ratio of any other State in India. Only 3.5 percent of Kashmir's population was below the poverty line in 1999-2000. The National average was as high as 26.1 percent. Maharashtra is the second richest state in India, but its poverty ratio is 25 percent only just below the National average whereas Orissa has the highest poverty ratio at 47.2.

Kashmir has a majority of Muslims, therefore, is it they alone have a right to live there, whereas Hindus cannot live there. But Muslims can live in India where not the majority but practically the entire population - 86.4 percent comprises of the Hindus. No wonder we have as many as ten million alien Muslims from Pakistan and Bangladesh living illegally in secular India.

The most significant change at the National level that has come about recently is the widening awareness among Hindus of the dangers that various forms communalism, casteism and divisive politics pose to the country. There is clear cut indication that a Hindu response to Congress misrule has emerged and is gradually consolidating itself. Our hopes are tied to it.

The community of Kashmiri Pandits faces several problems at present. The foremost problem is that they are smouldering in exile for the last thirteen years. The community in its exile, is faced by problems of rehabilitation, poverty, unemployment

and the crisis of their identity. The Government of India should look into these violations of Human Rights of Kashmir and Doda Hindus and save them from further humiliation.

In tattered tents we lived and in hot sun we survived among poisonous snakes and scorpions, amidst sickness and epidemics, but we did not surrender our self-respect and honour and God willing, will never do.

●●

They Left Us

Shri B.N.Sher, father-in-law of Shri Sanjay Razdan (Whispering Palms, Lokhandwala Complex, Kandivli East, Mumbai) left for his heavenly abode on 24th January 2005 at Faridabad.

Smt. Rattan Rani Malla, mother-in-law of Shri Om Takoo (Concord Tower, Thakur Village, Kandivli East, Mumbai) left for her heavenly abode on 29th January 2005 at Jammu.

Smt. Prem Rani Dhar, Widow of Late Prem Nath Dhar of Faridabad (Sister of Shri J.N.Kachroo of Whispering Palms, Lokhandwala Complex, Kandivli East, Mumbai) left for her heavenly abode on 1st February 2005 at Faridabad.

Smt. Pran Pyari Dhar, mother of Shri Ashish Dhar and Shri Satish Dhar (Model Town, Mulund, Mumbai) left for her heavenly abode on 26th February 2005.

May their souls rest in peace.

The recent death of our great Swamiji has set storm in Jammu. I and my family are the great devotee of Swamiji, infact he took his last breath at our house. I and my family had an old association with Swamiji since 1986. This poem is in the memory of my Mahatmaji.

Most Gracious Swamiji- Noble Soul

Lights have gone,
Thousands of hearts burned,
Darkness has arrived,
But, the treads of,
Noble soul is still alive.

Alleviations have vanished,
Bliss has lost its goal,
Venomous nights have arrived,
But, the thousands of hearts,
Have mesmerised by the noble soul.

Effulgence has become perishable,
Anguish torment can be seen,
Harmony has lost its charm,
But, the thousands are relieved,
After seeing the noble soul's helping arm.

Eccentric feeling and touch have gone,
Crux of detrimental thoughts have arrived,
Convolutd time drips gruesomely,
But, the presence of noble soul,
Do not let us feel lonely.

Stern and Voluptuous phase diminishes,
Breaths have tucked and become reckless,
Bitter phenomenon spraw impetuously,
Yet, a cheerful smile can be seen,
Only because of noble soul almighty.

Dreams have shattered,
Eternal support has gone,
Everything has broken and lost,
Yet, one force makes us enough bold,
His presence never leaves us in cold,
He is our great noble soul.

Shadow of an Angel

Scourage time has made its mark,
Everyone has left me in dark,
An unknwon shadow, I have seen,
My heart profess it, in all mean.

Tears have shed in large,
Gruesome nights have taken charge,
But, an unknown shadow hasn't gone
Hall mark time surprisingly got on.

Alleviations have vanished impetuously,
Writthes have taken place swiftly, yet,
An unknown shadow gave me an eternal warm,
I got relieved and gained back my old charm.

Sorrows have taken charge of my life,
Hostility marched to cide me with knife,
Clandestinely, my soul voice whispered me,
I realised, unknown shadow is an angel to me,
Which is always there to save me.

Milchar is calling you.
Have you paid your
subscription?
If not, please do it now.



ayurveda - The science of life and longevity, is the most ancient healing system from India. It stresses the mind-body relationship in the maintenance of good health.

Ayurveda is classed among sacred sciences and considered as a supplement of the Atharva-veda. It contains eight departments:

- 1) *Salya*: Removal of any substance which has entered the body, like extraction of darts, splinters etc.
- 2) *Salakya*: Cure of diseases of the eye, ear etc by Salakas (sharp instruments).
- 3) *Kaya-chikitsa*: Cure of diseases affecting the whole body.
- 4) *Bhuta-vidya*: Treatment of mental diseases supposed to be produced by demoniacal influence.
- 5) *Kaumara-bhriya*: Treatment of children.
- 6) *Agada-tantra*: Doctrine of antidotes.
- 7) *Rasayana-tantra*: Doctrine of elixirs.
- 8) *Vajikarna-tantra*: Doctrine of aphrodisiacs etc.

As in other Asian medical practices, a balance of vital energy, in this case *Prana*, is considered the key. The system is based on balancing three basic life forces, or *Doshas* - i) *Vata*, responsible for all movements in the body; ii) *Pitta*, which controls digestion and energy production; and iii) *Kapha*, responsible for the body structure and stability. Illness occurs when any of the *Doshas* is out of sync; individuals must know their dominant *Dosha* and follow a diet and lifestyle that keeps it balanced with the others.

Origin: Ayurveda, is believed to be about 5000 years old, predating all other medical systems. The two classic Ayurveda textbooks are more than 2000 years old. *Charaka-samhita* named after Charaka who was the ayurvedic counterpart of Hippocrates, outlines the principles of health maintenance and treatment of disease. Another book named *Sushruta-samhita* describes elaborate surgical procedures, including reconstructive plastic surgery, gallbladder removal, and other operations that

most people consider modern. Sushruta, the author of *Sushruta-samhita*, is believed to have lived around 6th century B.C. and is said to have imbibed his knowledge from Dhanwantri. It is believed that Sushruta's work was also revised and supplemented by Nagarjuna between the 3rd and 4th centuries A.D.



A traditional story about the origin of Ayurveda, elucidates that Brahma imparted this knowledge to Prajapati Daksha, who in turn passed it on to the two Ashwinikumaras. From Ashwinikumaras, this knowledge passed on to Indra and then to Sage Bhardwaja. Bhardwaja shared it with other sages, one of them was Punarvasu Atreya. Atreya passed it on to his disciples. Based on the knowledge thus imparted, Agnivesha, one of Atreya's disciple authored a treatise, which came to be known as Agnivesha-tantra. This work of Agnivesha was revised and enlarged by Charaka around the 5th century A.D. in the form of Charaka-samhita.

A Couplet from 'Essentials of Ayurveda' by Dr. C.L.Gupta reads:

**निदाने माधवः श्रेष्ठः सूत्रस्थाने तु वाग्भटः
शरीरे सुश्रुतः प्रोक्तः चरकस्तु चिकित्सिते ।**

(*Madhava is unrivalled in Diagnosis, Vagbhatta in Principles and Practice of Medicine, Susruta in Surgery and Charaka in Therapeutics.*)

Charaka-samhita in its present form is the handiwork of another Kashmiri Pandit namely Dridhabala, who revised and updated Charaka's work in the 9th century A.D. Dridhabala, the son of Kapilaba is said to have born in village Pansinor, the confluence of River Vitasta and Sindhu.

Another legend tells us that Shesha, the Serpent-king, who was the recipient of Ayur-veda, once visited earth and found it full of sickness. He

was moved with pity and determined to become incarnate as the son of a Muni for alleviating disease. He was called Charaka, because he had visited the earth as a Chara (spy). He then composed a new book on medicine, called Charaka-grantha, based on older works of Agni-vesha and other pupils of Atreya.

Laying to rest, the controversy regarding Charaka's birth place, the Buddhist literature discovered by Prof. Sylvan Levi in China, shows that Charaka's birth place was Kashmir and he was, the court-poet of Kanishka in the 1st century A.D.

Popularity and spread of Ayurveda:

Ayurvedic medicine spread with the Hindu culture to Indonesia, Tibet, and eventually to the West, where some of its principles were picked up by the ancient Greek physicians. As Buddhism developed, this healing system was carried to China and other Asian countries.

During the 1800s, the British banned all ayurvedic schools in India, replacing them with Western medical schools. For the next century, ayurvedic medicine was relegated to folk practices in rural areas. When India regained its independence in 1947, ayurvedic schools were again legalised. Today there are more than 100 ayurvedic schools in India, equal in number to the Western ones, and many Indian physicians incorporate both styles of medicine into their practices.

When is it used:

Unlike Western medicine, which comes into play when illness strikes, Ayurveda is incorporated into a person's lifestyle. It governs all aspects of life, such as diet, exercise and sexual practices. An ayurvedic practitioner is consulted only to identify and correct an imbalance among the three life forces.

How it works:

Ayurvedic philosophy holds that each person

is born with a particular ratio of *Doshas*, with one dominating. This dominant *Dosha* determines personality type and also influences one's susceptibility to certain illnesses. For example, *Pitta* people tend to have fiery dispositions and are prone to developing high blood pressure and digestive disorders, so a *Pitta*-related disease may be treated with a bland diet and numerous herbal remedies. Because the mind is seen as an integral force in maintaining health and overcoming illness, meditation or yoga may also be employed.

Diagnosis of the disease & treatment:

An ayurvedic doctor begins by assessing the patient's *Dosha* pattern. Pulses play a critical role in this assessment - a practitioner feels pulses throughout the body, looking for *Dosha* imbalances as reflected in the nature of pulse. Seven types of body tissue - plasma, red blood cells, muscle, fat, bone, nerve and reproductive tissue - are also examined.

Ayurvedic physicians do not focus on a specific disease or an organ system, but instead treat the entire body and mind. Purification to rid the body of toxins is an important part of treatment. Methods may include sweat baths, enemas, nasal washes, bloodletting, and oil massages. The practitioner will also recommend a specific diet, meditation or yoga routine, and herbal remedies.

चरकः न चरितो येन, वाग्भट न तु वाग्भटः

सुश्रुतः न श्रुते येन, सः वैद्यः यमकिंकरः ।

(One who has not studied Charaka, who did not study Vagabhata and could not equal him, and who did not hear Sushruta (-Samhita), that medical practitioner is the servant of Yama.)

[Sources: Guide to Medical Cures & Treatments; Kashmir's contribution to Indian Medicine by Dr. Rughnath Safaya; The Origin of Ayurveda & Charaka Samhita by Dr. H.N.Patwari; Works of Sir Monier Moniar Williams]



ur family tree shows that for seven generations, we did not have a male child. My father was adopted and so was my grandfather and so on. It was only when my father joined the family that male children were born in the family. But before they could grow to their real potential, disintegration in the family started beginning 1935-36.

Grand father: My grand father was well off. We had two five storey and one two storey house, besides a big garden at Habba Kadal. He did business and handled supplies to the State Armed Forces. We had three servants at home and two at the shop.

My grandfather was responsible in establishing **Sharika** mandir at the base of Hari Parbat. He would go every morning there to start **puja**. I was very young, but I remember him taking me along with for some days. Pujaris and all those who came for prayers every morning, waited for the arrival of my grandfather before starting the prayers. They all respected my grandfather. He was a father figure at that point of time.

After the death of his wife, my grandfather at the age of more than fifty years, married again. The girl was from a poor family but young. The seeds of disintegration in the family were sown at this point of time, and relationship started turning sour.

Before his second marriage my grandfather dotted on my father. He bestowed all his love and affection on him. It is said in the family that my father was fed with a silver if not golden spoon.

Separation : After some years of his second marriage my grandfather's attitude towards his son started changing. There was complete about turn in 1935. My father at that time was working in 'Nazool'

(revenue department).

My father, who was of religious bent of mind, had made a puja room attached to his bedroom, and would spend most of the time there. To start with he could not understand the tension brewing in the family. When things became worse, a **Panch** of elderly relatives assembled in our house and decided separation in the family. They decided that my father should get the house in the front out of three houses. This was of four storeys including basement area. My grandfather agreed to this decision of the Panch.

Swami Anandji : As my father was a very religious person from his very childhood he would mostly indulge with persons with similar background. One day he came to know through one of his such friends of a swamiji, named **Anandji**, living in not so distant village. He planned to see the Swamiji, and one day made it. Father, entering the room of the Swamiji, saw him with dishelved hair covered with not so clean quilt. In the room there were four/five eminent persons. Some reciting mantras and some pressing Swamiji's legs. When evening approached, the men in the room started leaving the place, but Swamiji told my father to stay back. Half afraid and half curious, and not knowing what to do, father stayed back. Swamiji covered himself with the quilt and prostrated himself in preparation for sleep, telling my father to start pressing the feet. After a moment swamiji started snoring. Father starting doubting as to whether swamiji was a real one or a fake, as he had heard that real saints never sleep. Just when this thought flashed in his mind, the Swamiji shook his legs telling my father '**hooni muth di**' (bitch continue pressing). Father cursed himself for such a thought passing his mind. After an hour similar experience was repeated. Father fell

at the feet of the Swamiji and sought his forgiveness. This was the moment the Swamiji became father's **Guru** (spiritual teacher). Ever since we have got the photograph of revered Anandji in our house/residence.

When I was 6/7 years of age and the family had not separated, one morning I coming down from my third floor bedroom, where my father that time was pulling on a hooka (Hubble-Bubble) and had just reached last but one step of the second floor, I saw the door of our 'Thokur Kuth' (Prayer room) open. A sadhu with unkept long hair was performing puja. I got frightened and ran back upstairs to my bedroom. My father, seeing me panting asked 'what has happened to you'. I haltingly narrated what I had seen. Father pointed to the portrait in the room, and asked whether the same man was the person I saw in the puja room. On my nodding, father took me in his arms and hurriedly came down the stairs. To my surprise I saw the puja room bolted from outside. (Our puja room remained bolted usually, except from 8.30 am to 10.00 am when our Pujari would be offering daily puja in our house).

Till this day, even at the age of 80, I carry the ashirwads of Swamiji, and cherish the same. Anandji brings comfort to my tormented soul.

Ghar Devta : After separation our hard times had begun. As is the practice even now, offices in the State move from Srinagar to Jammu and back during winters and summers. This is called Darbar Move. My father also moved to Jammu for six months leaving his family at Srinagar in the house we got as our share in the property after the separation in the family.

One such time, while sleeping in the big bed room in the second floor, I woke up in pitch dark

to find some one with a pencil torch in hand, moving from the sister's (who was 5/6 years then) end of the bed to my bed end then reversing his steps moving back and forth three times, and then entering the adjoining room which remained locked, and therefrom to the third bedroom making similar movements. The movements in the other rooms I could comprehend only through the sound of foot steps. In the big bedroom, just after my sister would sleep my mother, then my younger brother and lastly myself. The vision made me panicky and I could not utter a word. My heart became heavy and I could not even move my hand and touch my brother who was sleeping by my side. In utter fear some sound must have come out of my mouth. My mother, who slept light, heard the sound and put the bed switch on. There was no one in the room. My mother consoled me and with the key, which she pulled out from under her pillow, opened the lock of the central room and then that of the next bedroom. Everything was in order, and all the windows and doors were bolted from inside. She left the bedroom light on for the remaining part of the night.

My father returned from Jammu after a week or so. I rushed towards him, and he pulled me up to kiss me. When I started telling him about our night experience, he stopped me short, and asked me whether the man I saw, was in Army attire with a cross belt with cartridges on his fattish body moving from one end of the beds to the other etc. I was stunned. Father explained that the apparition was the Ghar Devta (deity of the house), and he was guarding all of us in father's absence. Father added that in the other building (where our grandfather stayed) such a deity was wrapped up in a saffron colour clothes. 'Yes', said my younger brother. He claimed he had seen such an apparition or diety in

that building.

Father's Sanity : Father, as said earlier, was fond of the company of sadhus. He found togetherness with them congenial for discussing topics on godliness, devtas, good spirits etc. During one such discussion they decided to hire a Doonga (big boat) and go to Tulamula (Kheerbhawani) for darshan. I was 13/14 years of age then. One day I was in the balcony of the house. This balcony falls towards the approach lane leading to our house, from the main road touching Habba Kadal – 2nd bridge in Srinagar. I saw four/five persons holding my father on either side and leading him to our house. After dumping my father in the living room near the shutter windows, they told my mother how father had played miracles in the **Doonga** on their way to Tulamula. They said that they felt that he had been overcome by some spirits and lost his senses. They further narrated that at the holy place of Tulamula, father had torn his clothes and thrown them along with his golden buttons, chain and wrist watch in the holy **Naag** (water pond around the Mandir). We were all distressed. Some one ran to Mama's (mother's brother) place, and brought him along with. My mama was a doctor. He tried his best but could not normalize the condition of the father.

Mother at this point of time went to Durganag, where father's Guru-brother (Swami Anandji's other discipline) stayed. He came to our house immediately and did some puja. Father's condition to some extent got mollified. He repeated the puja again in the evening. During that night he told us that he knew a Tantric who, he said, could cure my father. In the morning, he fetched him and told us that he originally was from Kishtewar, and presently working as a cook in the kitchen at Durganag (a place at the base of Shankarchariya temple). We

left father to his care alone in the third floor hall, where his legs and hands were tied up. When the Tantric came down for lunch he told us that he could completely cure father, but that the condition of the father will pass on to the person who created the problem of mental disturbance for the father.

That evening father's condition became near normal. While I was being fed by my mother, my grandmother's (second wife of my grandfather) brother, who lived across the river at Zaindar Mohalla, came rushing and informed that his mother had started behaving just like my father. My mother, in her innocence, ignoring what the Kishtwari Tantric had said, rushed with the informer to his house and actually witnessed the scene. The Tantric continued his puja during the night and in the morning my father was completely normal. We received the news that my grandmother's mother had passed away.

Shifting Residence : My father was becoming unhappy both financially and also with the vicious atmosphere created at our place of residence. He sold the Habba Kadal house and purchased one at Karfali Mohalla. As financial condition went from bad to worse, he fell for and sought the help of the Sadhus (both fake and real) to improve our condition, although his Guru-brother had warned him about the sufferings in the present life, unless next life was desired to be messed up.

In this build up, a Tantric came to stay at our house. It was 1941-42. He used, I was surprised, mutton and wine (hard drink) while performing his puja. But nothing happened. Our condition did not improve. Instead the small business, started by my father, got phut. It went into liquidation.

During this depressing period our neighbour, a Muslim old lady, came to plead before my

mother, to help her to get her grown marriageable daughter suffering from fits, cured by Tantric at our house. Father agreed to help, and so did the Tantric.

One Sunday morning the old woman neighbour came to our house along with her daughter. I now recollect her name as Zeba. They sat in front of the Tantric in the room. The other occupants of the room were, my father, my mother and myself. The girl's head and face was completely covered under a dupatta. The Tantric had a Kangri (fire pot) containing burning coal before him. He threw something on the burning coal and recited some mantra. The girl swooned and fell down unconscious, her head and face bare. The dupatta had fallen on one side. The tantric asked her as to who he was. In a resounding male voice she uttered some name and said one day he was enjoying sunshine near the adjoining river bed when this girl came and pissed on him. Since then, he said, he has got control over her and will never abandon her. The Tantric threatened with more mantras and ordered him to leave the girl or face getting burnt with hot tongs. He advised him to go and enchant some rich person where he would be properly fed and looked after. He named some person. The ghost, or whatever he was, said that he will try. Tantric shouted and forbade anyone coming up the stairs. The ghost informed the Tantric about his departure. Immediately the girl came back to life and sat erect pulling back her dupatta. We, including the girl's mother were flabbergasted. After some time the girl again fell unconscious, and rough voice regretted that he could not make it, as the house of the person, he had gone to was well guarded. The rough voice excused himself. The Tantric again ordered him to leave the poor girl in peace, and recited some threatening mantras and beat the

unconscious girl with a stick. Apologizing, the ghost left, leaving the girl in a sitting position smiling. The girl's mother thanked the Tantric and my mother for the help.

Marriage and Higher Studies : In 1942 I got married when I just completed 18 years in age. Immediately thereafter I joined Lucknow University for higher education. At the University a single bedroom was allotted to me on the 2nd floor of the Mohmadabad Hostel. This room was just close to the corner double room adjoining the toilet block.

A Stranger who became the President : One day when I was in the hostel, a stranger elder to me came and enquired about the double room and its occupancy. I informed him that the room was occupied. He further enquired whether the occupant could agree to change the room for a single bedroom one. I simply replied that I was not aware. Next day a Madari (monkey man) came to the hostel to entertain the students with some monkey tricks. In the company of my hostel colleagues, mostly from Kashmir, I got mischievous and asked the Madari to take his monkey in the double room. The occupant of the room was not a mixer by nature, but at the sametime was snobbish. The entry of the monkey in his room got him jump from his bed, and in panic run from one corner of the room to the other in fright, while inmates of the hostel laughed and cheered. Having got unnerved, the occupant of room left the hostel and hired a private room. The stranger who had met me earlier came to occupy the room. His name was Shankar Dayal. He rose in life to become the President of India.

- To be continued

मनुच वीणा



वज़ि कर यि वीणा व्वन्य म्यानि मनुचिय
रूशिथ छि गॉमुन्न, मे रँछरुन्य नु तँजिमुय

ह्यसु रोस बु रूदुस न्यतु स्वथ कूत ह्यसुसुय
कँडच चारने लोगुस बु सोंतस तु शिशरसय

अँदरी अँदुर्य रॉव म्यॉन्य वीणा यि टॉटुय
अँन्य सारि छॉडुम कति कति मे नेबरुय

मनस मंज़ मे ऑसिथ छॉडुन्य नु तँजमुय
अँद पँक्ष सॉरुम मे वथ रॉव यि मनुचुय

दूर कूत बु वोतुस तु पृछुम गाठन गॉरी
वीणा च्च कति छख पृछुम जायि जायी

व्वश त्रॉव्य मे ज़ीठी तु अँश दार कुती
दूर कति च्च रूशिख तु छ्वपु क्याज़ि टॉठी

छॉडिथ थोकुस कूत, पज़ी खोतुम खशमय
कँरिम पाप कुम कि बेयि ऑसिम शोगलय

दिल मे फोट छ्वपु गँय तु फोटुम बोस अँद्री
त्रोवुम मे छॉडुन तु पुशरुम दयस पान पॉनी

अचानक शुहुल वाव लोग स्वर स्वर करने
कनव बूज़्य मीठ्य शब्द तु सोज़ु लयि दूरे

थाँथुर्योस तु तंबुल्योस तोरुम नु फिक्रि क्याज़े
कि ताकत मे कति आव तु नटु नट गँय दूरे

गॉबी मे बूज़ क्याह तु कुनि पछ नु आयम
ज़ि वीणा च्चे सुत्य छय पानस सुत्य च्चे टॉटुय

दिलस मंज़ दँबिथ कुन्न छे यि मस नँदरि पेमुन्न
तिछुय छय यि अथु रँट यिछुय चॉन्य लोलु मँन्न

पनुन पान च्च वुज़नाव तु छॉडुन मनस मंज़
बेयि वज़ि यि टॉठ चॉन्य चॉनिस मनस मंज़

वज़ि बेयि हर दम टॉठ चॉन्य यि वीणा मीठुय
वुज़नाव पनुन पान तु रँछरुन यि वीणा टॉटुय

वाख ... बिमला रैना

पनुन त्रॉविथ बेयिस सनुन
राज़दॉरी वोंत द्याव ।
फ्यारय कँडिथ वारु अनुन
वछि अनुन पूर छाव ।।

मे मे करान बुछिथ चोर गोम
फोर गोम करान वाहवेला ।
ह्यनुर बँरिथ अंदर मोर गोम
अँदरिम दोर गोम दिथ खुल्ला ।।

ब्यदाख



अर्जन देव मजबूर

अँस्य छि जानावार साँरी, कोत गछव हे कोत गछव
दुह हसॉ आकाश नाँरी, कोत गछव हे कोत गछव
दीनु-दर्मुक न्याय असि फोर, अँस्य कँरिख नीलाम हे
कर सना चलि मार माँरी, कोत गछव हे कोत गछव
कुस सना जुर्मा छु कोरमुत, काँद थाँविख बे-ग्वनाह
राँव्य असि ठीकानु साँरी, कोत गछव हे कोत गछव
आँशि वन आँस्य बागि आमुत्य, पानु क्वदरत राँछ दर
सँन्य छि लँगिमत्य ज़खि काँरी, कोत गछव हे कोत गछव
आसमाना आसि हे त्युथ, युथ नचव आज़ाद पाँठ्य
अँस्य छि रँटिमत्य चांद माँरी, कोत गछव हे कोत गछव
नालु दिनि मजबूर द्रामुत, कर तरव अँस्य गरु पनुन
तस बैरिथ अशि आयि टाँरी, कोत गछव हे कोत गछव

गज़ल



मोती लाल खर

दिल रखते हैं सीने में, मगर पथर नहीं रखते।
वह दर्द तो रखते हैं मगर कीना नहीं रखते।।
हर मोड पर ओरों के लिये और ही होते हैं वह लोग।
हम तेरे सिवा किसी और पर भरोसा नहीं रखते।।
तूफान तो आते हैं रोज़ दिल व दिमाग पर।
हम हैं कि तेरे सिवा किसी का खयाल नहीं रखते।।
भरोसा यहां कोई किसी पर नहीं लाता।
हम भी तेरे सिवा किसी पर भरोसा नहीं रखते।।
खुश हैं तो खुश हैं, खफा हैं तो खफा हैं मोती।
फिर भी हम किसी की शिकायत दिल में नहीं रखते।।

★ ★ ★
★ ★

दुख

... अहमद बटुवॉर्य

बे पीर इनसान यिरुवुनि नावे, बे पीर इनसान तावन ज़द
बे पीर इनसान तलनु आव तावे, पानु छुय आमा हावि कस क्या

★ ★ ★

गरजुन ह्योतुनम बमन तु ज़ीरन, चव बोहदूरन सबरु दँरियाव
अहमद बटुवॉरिस ती वोन फँकीरन, पोर रंजूरन वस्तुक वाज़

★ ★ ★

मात्य हून्य ख्योमुत हू छु वति पकान पानस सुत्य क्याहताम वनान, कलु दुनान तु गाहे अथ नचुनावान। यि वुछ, अँती छु असान तु अँती क्याहताम करान। यर्पोर्य आस आटो वोलाह तु छुस वनान, “सुनता नहीं, बहरा हो गया है क्या? मालूम नहीं यह शहर है, यहां कैसे चलना चाहिये?” यि बूज़िथ गँयि अँमिस दुनन हिश तु छुस गुल्य गंडान। “मॉफी, मॉफी”, यि वँनिथ हेचुन खोवुर्य खोवुर्य वथ। अख अख पोत नज़र दिथ छु ज़नतु पनुनिस रॉव्यमृतिस पानस पशान तु अँती ड्यकस चंजि दिवान। ज़न तु वनान, “हाय! क्याह छय खबर, बु कमि स्वर्गु दारुक तु जनते अर्जी हुंद पुशतँनी बाशंदु छुस? मगर हय अफसूस!” यि द्राव होकुन तु आटो वोल द्राव हुकु ज़नतु यिय वनान ज़ि “खबर कमि वनु वोथमुत। ज़ांह आसिहेन नु शहर बुथि वुछमुत। हुंह! नतु छि यिछि तन्नि तावि मंज कांह प्लास्टिक चपुन्य लागान। हुह!” सॉरी छि पकान - अँड्य अथ सनान तु अड्यन नु ओरुक ज़ोनुय - पकान पानस - हु ति छुस पोत नज़राह नज़राह दिवान, ज़न तु बासान चरचान ज़ि कांह मा ओस तस वुछान।

वानु पँजि प्यठ बिहिथ वोथ अखाह बेयिस कुन, “हे दपान यि शुत्रमुर्ग छु पनुन कलु सेंकि मंज छेपुरावान तु तस छु बासान ज़ि मे छुनु कुहन्य ति वुछान। मगर तस बेशोरस मा यि ज़ांह काड्यन चामुत ज़ि हता च़ेय सॉरी छिय मंदुल ताम वुछान। दफ बेशोर, च़ुय छुख नु कंह वुछान।” खार अमल छे यिहय अँपिस ति तु वनन छे यिहय कावु गाटलिस ति।

अमा सना, हुति क्याह गँयि यसल लूख दोरान? क्याह ताम सपुद। वुलटय आसि कँह। येति क्याह छु रुत सपदान। कृत्य खेयि येमि सडकि तु पानु छे यिछुय। अँड्य लतु म्वंजि गछान तु अँड्य आटोहन या स्कूटरन कारन तल गछान तु अँथ्य सडकि मथनु यिवान। हुंह! यि क्याह नँव कथा छा? तमि यूगिनी अय तेलि वँनिथ छु थोवमुत “लतन हुंद माज़ लार्योम

वतन।” सनान कुस तु पुरसान क्युथ?

सुबहस येलि गरि कांह नीर्यज़ि, सु छु पनुनिस ब्रांदस प्यठय कलस च़ुनि रुख कँरिथ ब्रॉंह कुन पकान। यि छसु खबर ज़ि शामस अच़्या ति सेंदि बुथि अथ ब्रांदस बेयि? हसरुय नु कँह। दय नय पनुनुय सायि करि, कांह पृछ्यस नु हूनिस। मूद तु पनुन्य यिनस वदनि - “अँस्य क्याह करोय बबो? असि कुस पालि प्यतरि टाठ्यो? बु क्योहो करय ड्यको? व्वन्य कथ लगु पानो? दकन तु डुलन हा लगु व्वन्य ड्यको।” अमा, यिम क्याह सॉरी पनुन्यन ऑशन तु गमन वदान - तु अमिस नु कुहन्य। कांह अखाह वनिहे “हता अडु च़ोट गोख बबो। बॉर खरुय द्राख बबो। कँह ति ड्युंठुथ नु टाठ्यो। सॉन्य खँदमथ वुछिथ नु टाठ्यो।” खॉर, पकान यि वथा यिथय कँन्य।

मगर हुत्यय लूकु अरसाथा गव कठे। अति क्याह सना? हे, अति क्या बॉज्यगारा छा? सर्फु वोलाह आसि बीन वायान तु सर्फन नचुनावान। किनु सर्फु डाक्टर छु दवा फँल्य कुनान? पत्थर मूनिया या ज़हर म्वहर। नतु आसि कांह तोतु वोलाह नँसीबु वुछान। हुंह। अँथ्य वनान “गरि गोट तु मँशीदि च़ोंग।” हता बेकलव, येलि अँमिस मंज युथ ताकत आसिहे, तेलि फेरिहे वति वति तु बरु बरु। अथ वनान अखाह गोमुत हीरि तु वीरि मंगान टंग। यि वनान वनान वोत हु बेयि हन नज़दीख। मे बास्यव यि मा छु कुनि सिग्रेट कंपनी हुंद अडवॉर्टाइज़ करन वाल्यव कँह त्वतमु कौरमुत। लुकन बेकलावनुक्य छल छि लूख नँव्य नँव्य कडान। नतु क्याह गव? कम पॉथुर तु कम शेछि छे यिमव अडवॉर्टाइज़व दँस्य खँशनु मँकुर्य गछान। सौरुय मज़ तु आमादगी छे नेबुर्य च़ँड्य तु पँद्य यिमव यिमव दँस्य नेरान। मगर हे! यिम छि नफचुन्य छूठ तु यिमन ति क्याह कँर्यज़ि। अवय प्यव शॉयिरस वनुन:

“सांग नफचुन्य प्रथ अँकिस ब्योन ब्योन तगान।

साद तय सँन्यॉस्य ज़ालान ज़ोर दून्य॥”

यि ति पोजुय। मगर ज़ुवाह पख। हुति वुछव लूकु

लूकय अय छे तु कमिच छे ? द्राव तु वोत नखु तु
 च्रॅजिस क्रख नीरिथ “हय क्याह गोम ! यि हय छु म्वर्दु
 तु कफन छुस वॅलिथ । अमा अॅमिस अय छु कलु ति
 बंद तु ख्वरन अथन छिस सफेद लठुक्य ठेलु गॅडिथ ।
 यि किथु कॅन्य सना पकान ? आँखुर ज़मानु, बेयि नु
 केह । यिमन ग्वनाहगार चेशमन ओसा यि वुछुन वुनि
 बाक्य रुदमुत । कलियोग न तु बेयि क्याह ? त्राहि
 त्राहि !! हुपॉर्य असतगफुर अल्लाह ! असतगफुर
 अल्लाह !! यिमु छे नन्यय त्रटु । अमा यि क्याह सना
 छु वनान ? यि छुनु काँसि ति फिकिरि तरान । मगर
 तौजुब छु, ज़ि यि छु खबर किथु कॅन्य लोब लोब
 पकान । अमा यि किथु कॅन्य छुख यलु त्रोवमुत । अॅमिस
 अय तसरुफदार आसि सुत्त्य सुत्त्य । बुथ्य फ्युर ज़मानु ।
 न बीम तु न बयि । साँरी अॅमिस अँद्य अँद्य फेरान ।
 अमा यि किथु कॅन्य वोत ओतथ ? वति वुछ ना काँसि
 ति ? अॅमिस छुना सना कांह ति वॉरिस दराह ? जुरा
 पुत्रा ?” कॅम्य तान्य वोन तलु साँ नखु दीवुस कन ।
 वनान क्याह छु ? यि मा छुख वति प्यठुय त्रोवमुत तु
 पानु छिस च्रॅल्यमुत्त्य । म्वरदन अँलुराँव गर्दन । ज़न तु
 वोनून अवु ती कोरहम । ब्याख वोथ तिमव आसि
 एक्सग्रेशिया रिलीफुक र्वपयि लछ चंदस त्रोवमुत ।
 बेयि वनन ज़ि असि क्याह ? म्वरदन कोर हरवँचव
 सुत्त्य अथ कथि इनकार । तस येलि यिथय यिथय
 पाँठ्य क्रक दिन्नख । अदु यस यि फूर तु ति वोनून ।
 तॅम्य अँलुरावि नरि तु दिन्न क्रक । छँटन बडि बाख ।
 दोपुन हे ! छा साँ कुनि जायि शुमशानाह मर्गठा बेत्रि,
 किनु त्रॅपिथ छि साँरी । हे, तलु साँ वुछिव कुनि शुमशान
 भूमियाह । हे बु ति हसाँ गछु तोतुय । येति कुस गरु
 छुम, द्यवु तँती मेल्यम राहथ । बॅय दोदुस यिमव ग्रॅशु
 च्रॅजव तु यिमव दज़वुन्यव आरुपलव मँज्य पॅक्य पॅक्य ।
 ग्वडु ओ, येति नु शुमशानस प्यठ ति कुनि कुल्य
 शेहजार । अदु कति साँ आसि सर्द यख पोन्त्य, येति
 डुंगु दिथ यिम तान शेहलुहन । नलकु वोन्त्य ति रसरि
 खोतु हना ज़्यादय तोत तु ग्रकुवुन । व्वन्य अय गछि

म्वर्दु तु कोत तपालि गछि ? शुमशानव प्यठु ति हेतिन
 म्वर्दु वापस फेरुन्त्य, सिर्फ वनान:

हे छा साँ कुनि शुहुल मरगठा येति तम कडुहव ।

अदय तँती प्रान साँग्रहन तु कथा आँस ।

हे हॉल मा आँस असि अथ, वँनिव तोही वँनिव ।

मोकल दरव कथ छिव प्रारान व्वन्य हावनवु त्वहि ति
 न्यठुय - ओ ।

गज़ल

... प्रेम नाथ कौल अर्पन

क्या यारु यियी हॉसिल आवारु कॅरिथ मे ।

देवानु बनाँविथ मे बेवारु कॅरिथ मे ॥

येलि यी च्ने गरज़ ओसुय तेलि म्योन अर्ज़ ओसुय ।

इनकार फर्ज़ ओसुय यकरार कॅरिथ मे ॥

हॉरान छु दिले बुलबुल छारान छु गोछुम सुय गुल ।

येम्य दूर ह्योतुम बरदर कुल गुलज़ार कॅरिथ मे ॥

अमि अपज़ि करी कस पछ या वनतु बरी कस यछ ।

छा तरुस दिलस अख रछ सद पारु कॅरिथ मे ॥

कोरथस बु अगर शैदा गोछ पूर करुन वादाह ।

नतु गोछ नु करुन सोदा तक़ार कॅरिथ मे ॥

पज़ि ही नु अब्ल रोय हावुन, बे सूद यि दिल तंबुलावुन ।

बरु ह्योतुथ करुन म्योन यावुन ल्वकुचार कॅरिथ मे ॥

कुस टारि खोतुय दिलबर कॅम्य रोदुख दिलस अंदर ।

कस करनि लोगुख टाछर दूह तारु कॅरिथ मे ॥

वन यारु सु मे ह्यु छा, अज़ वारु पगाह फलवाह ।

अदु चारु तसुंद करखा लाचार कॅरिथ मे ॥

येम्य दिल च्ने द्युतुय बोज़्या मरनस ति तयार रोज़्या ।

जलदुय यि खबर सोज़्या गौव मारु कॅरिथ मे ॥

व्वन्य सीनु सफा करखा, क्याह कीनु दफा करखा ।

अदु काँसि व्वफा करखा बिस्प्यार कॅरिथ मे ॥

पनुनुय मे कर छुम फेरान, बेयि कांह मु करुन हॉरान ।

हय प्रेम गौवा वॉरान बे आर कॅरिथ मे ॥

Report from Jammu (Input: Vivek Raina)

● Civic elections of Jammu Municipal Corporation :

January 2005 was very hectic and historic for Jammu people particularly for Kashmiri Pandits. The civic elections were held after 27 years in J&K. This time before elections the voter lists were revised for Jammu Municipal elections. Total voters were 3.2 lakhs and among them the votes of KP's were about a lakh. There are 71 municipal segments in JMC out of which the fate of 18 segments was totally dependent on KP voters. The segments where KP voters were having the edge are Udhaiwalla, Bori, Buntalab, Burnai, Janipur, Durganagar, Bawaninagar, New plots, Tallab tillo, Gole Gugral, Gandhi nagar, Trikuta nagar, Gangiyal, Muthi, Shivnagar, Shakti nagar, Roopnagar. First time in the history of J&K the KPs were participating like other communities in the election. There were KP contestants from all the parties like BJP, Congress, NC and independent. The slogans of the parties were on the overall role of some leaders of their respective parties with regard to KP. The BJP candidates were highlighting the role of Jag Mohan, KN Sahini, Madan Lal Khuran, And Bal thakray, Congress were glorifying Smt. Soniya ji and NC were giving the credit to Omar. The KPs were tight lipped during the elections and participated in the relays of all the leaders from all the parties. The pandit organizations like Panun Kashmir (all factions) and others were out wordily neutral but most of the PK workers were seen propagating for BJP candidates.

On Election Day it was seen that the KPs mostly women were standing in queues right from the morning outside the polling booths for voting. They were excited because it was first time for most of them to cast their votes. Because in Kashmir they

were barred from voting, as the political parties like NC and other parties were not allowing them to vote.

Ultimately the election was held on 1-2-2005 and the voting was recorded 65% in Jammu. On the next day on 2-2-2005 the results came out. It was seen that the KP votes have gone 80% to BJP, 15% to Congress and 5 % to NC and others. In all the 18 segments where KPs were having edge, 16 have gone in favour of BJP and one in favour of NC and one in favour of independent.

It was observed that the KP's were of the view to clear the debit of BJP Shivsena who had helped them in settlement after migration. The KP's decided to vote for BJP not because of its role at national level or at state level but only because some leaders of BJP like Jag mohan, KN Sahini, Madanlal Khurana and Bal Thakray have won their hearts.

The chief election agents and election agents in those 18 segments were KPs from BJP and in some segments the elections agents of other parties like Congress and NC were also KPs. Sh. Amarnath Vashnavi and Hira Lal Chatta were the star campaigner from BJP in all those 18 segments. The KP workers of BJP worked very hard day and night to ensure the votes of the overall community in favour of BJP.

The over all position of the JMC is as:

Total Segments = 71

Election held for = 71

Overall winning position

Congress = 27

BJP = 25

NC = 6

PDP = 2

Shiv Sena = 1

BSP = 1

Independent = 9

Among the winning candidates of BJP one is a KP women Mrs. Sheela Handoo from Durganagar Segment.

It is a wonder that the parties those who parrot for separate Jammu (Dogra Desh) like Jammu Mukti Morcha, Panthers party, Jammu praja Prishad did not opened their account at all.

- Virji Bhat

● **Shirya Bhatt Mission Hospital observes Holocaust Day :**

In a departure from the conventional practice of observing holocaust day through congregations, debates, seminars and resolutions Shirya Bhatt Mission Hospital Jammu held a mass vaccination cum health survey camp in the refugee camp at Nagrota.

The Chief patron, Dr.K.L.Chowdhury in his address to the assembly observed that while it is vital not to forget the holocaust that the pandits suffered at the hands of Islamic terrorists, we should move beyond the ritual observance of the day and dedicate ourselves to the mitigation of the sufferings of the exiled community. For this purpose the staff of the SBMH had pledged itself to reach out to the suffering population of our community and address their multidimensional health and social problems. The first such activity was the holding of a medical camp on the martyrs day on 14th sept.2004 by reaching out to the inmates of Mishriwall refugee camp. And today the 19th of Jan.2005 is being observed as holocaust day by mass Hepatitis B vaccination and Anemia Survey of Nagrota camp. He said, that while he has made numerous surveys of the exiled population there was need for more, Since a survey gives an idea of

the dimensions of a problem therefore these surveys are necessary as a prelude to policy and planning and the subsequent implementation of health projects.

Dr.Chowdhury elaborated on the importance of Hepatitis B vaccination in the community and the need for each member to have it done. He said, transmission of the hepatitis virus takes place from contaminated syringes, contaminated blood transfusion and sexual contact just like the HIV (AIDS) and exhorted the members to observe highest moral and physical standards. He spoke of Hepatitis A and Hepatitis E, Typhoid, Diarrhea and Dysenteries diseases which are spread through fecel-oral route from contaminated water supply and advised the community to use boiled or filtered water as the water supply to the city and especially to the camps was contaminated through leaking water pipes running along drains and gutters. He said, that vaccination against these infections would be considered by SBMH in future.

Dr.V.K.Kachroo,Physican specilist, Dr.Naresh Pandita Orth. Surgeon and Dr.G.L.Pandita Aurvedic Physician in their addresses invited the community to make best use of the free services offered by the SBMH. Sh.Romesh Raina,Vivek Raina,Vir Ji Bhat,O.N.Bhat were the organizers of the camp.

Dr.Chowdhury then launched the vaccination camp by giving the first vaccination shot to a 2-month baby. Subsequently 123 camp inmates, who had been registered a week earlier, received the first dose of vaccination .The second and third doses are scheduled after one and six months respectively.

● **Anemia Survey:**

Nagrota camp is situated 11 kms from Jammu .It consists of 4 phases- Phase 1 being the original

camp inmates of Nagrota and phases 2,3 &4 were added on after the inmates were shifted from Railway, Indranagar and Jadi camps to Nagrota.

Total camp families in the camp are =810

Total population in the camp is around 4000

Anemia survey was conducted by randomly picking up apparently healthy, symptomatic inmates who were subject to blood tests. The table shows the breakup of hematological value:

Total patients surveyed 74

Hb below 8 g (Severe Anemia) = 4 (5.4%)

Hb 8g –10 g (moderate Anemia) =53
(71.7%)

Hb 10g –12g (mild Anemia) =6 (21%)

Hb > 12g (normal) = 1 (1.3 %)

Only one person had normal hemoglobin and 72 % were moderate to Severely anemia. 50% of the sufferers were young people below 30 years age, which is a matter of great concern for the youth of our community. Since Anemia is just one of the important parameters of the state of nutrition of any community, the results are not only shocking but a reflection of the grave health conditions of these people.

Dr. K.L.Chowdhury has sent appeals to the whole community especially doctors to look at these figures and come forward to mitigate the sufferings of these hapless people.

- R.K.Pandita
Manager SBMH

● **News from AIKS :**

AIKS Holds Interaction with 'Friends of Kashmir', Sharp Difference of Opinion amongst Political Parties on Srinagar-Muzafarabad Bus Service:

Members of Parliament and leaders of Congress and BJP cutting across party lines pledged their full support to the short and long term measures for the rehabilitation of displaced Kashmiri Pandits at

an inreaction with "Friends of Kashmir" organized by All India Kashmiri Samaj (AIKS) the apex body of Indian & overseas Kashmiri Pandit organizations. However, both National Conference and PDP were conspicuous by their absence at the meet. In the meet there were sharp difference of opinion on free movement of people from across the border following the decision of India and Pakistan on start of Srinagar Muzaffarabad bus service.

Setting the tone for the debate President of AIKS, Mr M.K.Kaw while cautioning the Government over the security concerns of opening the Srinagar Muzaffarabad road, sought the help of Parliamentarians, Political parties, Legislatures and other policy experts to bring into focus the problems faced by exiled Kashmiri Pandit community, particularly in the coming budget session of Parliament. The apex body president made it emphatically clear that any process rehabilitation and return back to valley has to be preceded by constitutionally guaranteed Political, social and economic rights of the community. He charged the Jammu and Kashmir Government with grabbing the land belonging to Kashmiri Pandits in the garb of public utility and urged the law makers to take up this issue in the J&K State assembly. He informed the gathering that Kashmiri Pandits places of worship and shrines are in a very bad state of affairs. The large chunk of Land and property of these shrines has been illegally occupied and for this he sought the help of J&K State Legislatures for passing of the bill regarding the protection & management of Hindu shrines and religious places prepared by AIKS. The bill is pending with Government for almost a year.

Mr Kaw expressed concern and dismay over the denial of CC and other benefits to the displaced employees despite clear cut orders from the

Honourable J&K High Court in this behalf.

Participating in the debate BJP spokesperson and Sr. MP Shri Vijay Kumar Malhotra assured that his party will take up all these issues in the coming session of Parliament. While criticizing the centre and the J&K Government for their lop sided Kashmir policy, Mr Malhotra was concerned that movement of people from across the LOC without passport would increase infiltration. Countering his argument, Sr. Congress leader and Minister in J&K Government, Shri Taj Mohi ud din was of the opinion that free movement would make people on both sides realize the realities and help to end the infiltration. Mr Mohi ud Din said that entire Kashmir is an integral part of India so why do we need any Passport. He said that It was Pakistan itself that agreed to the sovereignty of Kashmir to India when it signed the Indus Water treaty.

Criticising the Mufti Government for its concept of bringing back Kashmiri Migrants to valley to be settled in separate zones, Mr. Taj Mohi ud Din said Pandits should be brought back to their homes with full honour and dignity. Mr Taj Mohi ud Din declared that Pandits are an important elements of Kashmiri society and culture and therefore it was responsibility of every individual in the valley to ensure their dignified return and rehabilitation in the valley.

In his remarks Member Parliament and President of Ladakh Budhists Association Shri Thufsan Tswang while identifying with the problems of displaced community charged the Government of ignoring the just aspirations of this miniscule minority community. He said both Ladakhis and Kashmiri Pandits have been facing political deprivations and reiterated his demand of a union territory status for Ladakh. He promised to take up the issues of Pandits to the highest law making bodies of this

country.

Joining the debate former Governor and senior BJP leader Shri Kedar Nath Sahni said that BJP was in favour of improving relations with Pakistan but it should not be at the cost of security and safety of people. He pledged his support for a popular demand made during the meeting that a delegation of Kashmiri Pandits should be allowed to visit Mata Sharda Shrine in Pak occupied Kashmir. Former Member of Parliament and senior Congress leader Mr Vishwa Bandhu Gupta supporting the cause of displaced community stressed the need to address the issues of contention between the two communities through mutual dialogue. He promised to take up the issues of the community at the senior party forras.

Strategic experts Shri M.K.Rasgotra, Lt. Gen Chibber, Gen. Prem Sagar while pleading with the parliamentarians to take up the issues of Pandits pledged their full support to the cause.

AIKS vice President Shri H.N.Jattu, Shri A.K.Dewani and senior community leaders joined the deliberations which lasted for around four hours.

Winding up the debate, the Political Advisor of AIKS Shiban Dudha said that the AIKS will remain in constant touch with all Political parties, Parliamentarians and Legislatures to seek their support in this humane cause. He said AIKS would hold such interactions periodically and involve all shades of opinion both in Pandit community and rest of the Indian society.

Shiban Dudha
Political Advisor, AIKS

● **Another Book on Bhagavaan Ji Released :** 'Lord Gopinath', another book on Bhagavaan Gopinath Ji has been released by Jagat Guru Bhagavaan Gopinath Ji Charitable, Cultural and

Research Foundation (Regd.), New Delhi.

The author of the book Shri B.L.Kak, a senior journalist was felicitated at the registered office of the Foundation at 1/B, Dayal Sar Road, Uttam Nagar, New Delhi on 20th February 2005 amidst the chanting of hymns at Jap Homa and recitation of Shree Guru Geeta.

● **Smt. Rajlaxmi Kaul memorial Trust (Regd) :**

Smt. Rajlaxmi Kaul Memorial Trust, G-10, Suman III CHS Ltd., Agashi Road, Virar 401 303 (Tel: 0250-2503596) has issued a Circular to notify awarding of Prizes/Meritorious Certificates to the students of Std. 1 to Graduation (Arts, Commerce and Science) who are declared successful in the Annual Examination in the First attempt in the academic year 2004-2005. Only one prize in the form of Books will be awarded to the top scorer of each class, who need to submit the required marks sheet and the information like Name & Address, Standard, Name of the Institution, Percentage of Marks obtained, at the back of the marks sheet. Those who do not qualify for the Prize, will be awarded a Merit Certificate only. Aggregate marks obtained by the student should not be less than 95% (Std. 1 to Std. IV), 90% (Std. V to Std. VII), 85% (Std. VIII to SSC), 85% (Std. XII Science & B.Sc. Final), 80% (Std. XII Commerce & B.Com. Final) and 75% (Std. XII Arts & B.A.Final). For further details, please contact Shri Makhan Lal Kaul, President of the Trust. Last date for submission of Marks Sheet is 7th July 2005.

● **A Correction:** In the last issue of Milchar, the Mobile number of Shri Vivek Raina, Milchar's Special Correspondent at Jammu was wrongly given. The correct number is 9419195964.

☐ My name is Aditya Rangroo and I am studying Bachelors of Mass Media with Journalism as specialisation. I have a flair for writing. Earlier, I have sent one of my poem but don't know whether you took it into consideration. I am sending you one more poem and hope this time you take it into consideration and publish it in your esteemed magazine.

Aditya Rangroo

☐ I am enclosing an article 'Uncommon Life Saga' for publication in Milchar. The article touches upon not only uncommon occurrences (chamatkaars) but also upheavels in Kashmir during and after 1947 raid from across the border. I hope the article receives your appreciation and makes a place in the esteemed journal.

Jagan Nath Kachru

Suchidham, Malad, Mumbai

☐ मिलच्चार के लिये अपना एक कश्मीरी गीत भेज रहा हूँ। साथ में भेज रहा हूँ हिंदी के एक सुप्रसिद्ध डोगरी कवि निर्मल विनोद की रचना 'निर्मल सतसई' पर एक समीक्षा। यह कृति अत्यंत आम डोगरी कृति है जिस में ७०० डोगरी दोहे हैं।

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- **अर्जन देव मजबूर**

सूर्य विहार, बोडी, जम्मू

(कश्मीरी गीत इस अंक में शामिल किया गया है। जगह की कमी के कारण समीक्षा अगले अंक में प्रकाशित की जाएगी। धन्यवाद। -संपादक)

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yad gatvana nivartante
tat dhama paramam mama"*

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Moon, nor the fire.
That is my supreme state reaching which one
does not return."

- Gita Chapter XV, Verse VI



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Editor-in-Chief: P. N. Wali. Printed and Published by C.L.Raina for and on behalf of Kashmiri Pandits' Association (Regd), Kashyap Bhawan, Plot No: 16, Bhawani Nagar, Marol Maroshi Road, Andheri (E), Mumbai 400 059.
Printed at Expressions, 001-B, Pushp Vihar, Shastri Nagar, Vasai Road West 401202. Tel: 2342777.