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Project ZAAAN:

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**Message from the President - M.L.Mattoo
Between Ourselves**

Namaskar.
I am delighted and honoured to announce that Kashmiri Pandits' Association has finally received the possession of the plot allotted at Kharghar, Navi Mumbai from CIDCO on 8th July, 2005, after completing various documentations. Total cost so far incurred is Rs. 7.32 Lacs (Cost of land = Rs. 6.60; Other Expenses = 0.72 Lacs). My heartiest congratulations to you all on this occasion. We have conceptualised a couple of ideas for the use of this **Regional Cultural & Social Complex** to be built and are also in touch with some architects of repute in and outside our community for the purpose. We will shortly start fencing of the plot with the provision of some security arrangements.

The **Project** is estimated to cost about a crore of rupees and is expected to be completed in about 3 years time, may be less with our efforts. Facilities to be provided in the proposed 4 storeyed Complex will be the Stilt for Hawan & Parking, a Community Hall, a Polyclinic, a Pathological Lab, a few rooms for up-country patients, and a Dormitory for up-country students particularly girls who seek admission in technical colleges in Mumbai. We also propose to install a Lift.

We now make a personal **Appeal** to you all to stand by us to complete the Project within the stipulated time frame

with your participation and financial support, so that the purpose to help people is served. You are aware, this is our dream project to be taken in hand, and for this purpose, we are in the process of constituting various sub committees for looking after the jobs like Project Design and Development, Implementation and Construction, Raising and Utilising finance with complete transparency, etc.



This is the second and the last year of the present BOT. We shall be holding our AGM for 2004-05 in August 2005, exact date of which shall be communicated to you separately. We request all life members to attend in large numbers so that we have your valuable suggestions with regard to execution of the Project. As you know, it will be a huge responsibility on the shoulders of the KPA, and I am sure, with your cooperation, we will fulfill our dream.

The Project is estimated to cost about a crore of rupees and is expected to be completed in about 3 years time, may be less with our efforts.

Here again, our Trustees and other volunteers will be moving around all the areas of Mumbai and Navi Mumbai for **Fund Collection** from you all. We hope and depend on your generosity. We will also make an attempt to appeal to our brethren in India and abroad, including various corporate houses for help.

Kindly bless us.

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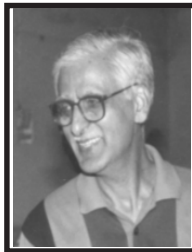
Editorial - P.N.Wali

Kashmir Talibanized

In the recent visit to Kashmir somewhere near Kangan on the banks of Sind, we were enforced by two local children who wanted some things like a cap from us. When told that we are not tourists but local Kashmiris, they showed surprise. They protested how we could be Kashmiris when my wife was wearing a saree and not a shilwar kameez, when all of us were bearing a tilak on our foreheads, which Kashmiris don't do. We were face to face with the reality of what these children have been exposed to. What beliefs have gone into them. We narrated this to our Muslim driver. He admitted that such things embarrass them also. He said that he was taking a group of tourists from Ahmedabad when local children wanted some money from them. The tourists asked them why they beg. They offered to take them with them and give them jobs, to which the children said, "how can we go with them, as they were Hindus and all Hindus are dogs".

A deliberate attempt in changing the thought pattern of the population to a Talibanized thinking has been going on in Kashmir all these years. The government, particularly under the present chief minister has been adding to this process. The political establishment and the civil servant are doing everything in their power to add

to this cultural change. Place names are changed routinely to obliterate the real past of Kashmir. Changing the name of Shankracharya hill is part of the scheme. Radio and T.V. programs



Change in the thought pattern is a more dangerous issue than terrorism itself. A mind set justifying certain action leads one to add such actions.

showcase a different view of Kashmir. Madrassas have come up everywhere. There is also a campaign against English-medium schools. The granade explosion outside Biscoe Memorial School, Srinagar was a part of this campaign.

In my earlier visit two and a half years back, I could find some people who would be apologetical (may be for my sake) over the happenings in Kashmir and the treatment meted out to Pandits. But this time I found, even these reactions muted. It appears that acceptance of this situation is most evident when a dreaded militant of Beerwah was killed recently. His Fateh was attended by more than a 1000 people and addressed by other people of his tribe.

Change in the thought pattern is a more dangerous issue than terrorism itself. A mind set justifying certain action leads one to add such actions.

Tail piece: I took my grand children to show them Kashmir, my home lost to me and lost to them. I wanted that after seeing it, they carry no remorse and the resentment on this loss as I do. ●●

मिलुचार

Whenever the British govt. threw open any high post in any branch to Indian recruitment, KP was in the lead. Shambhu Nath Pandita and Bishambhar Nath Koul became the first Indian judges of Calcutta and Lahore High Courts. Bishan Narain Koul (Traffic Police Chief, Punjab) Kailash Nath Kitchloo (D.P.I., NWFP), Pran Nath Thusu (Examiner Accounts, Punjab), Ganga Ram Koul (Auditor General) and Harihar Mattoo (I.T. Commissioner, Punjab) are some prominent names in this category. Kashmiri Pandits were nominated/elected as members to

session of Indian National Congress. Needless to say that KP lawyers reached eminence in their profession and contributed richly to political development. The first prime minister of the free India was a Kashmiri Pandit.

What is the secret of their success? Speaking on the subject at Srinagar in 1940, Tej Bahadur Sapru said, "They (KP migrants) carried with them keen intellect, their remarkable adaptability and character into a large competitive world." The key word seems to be 'adaptability'. This sense prevented

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Government College, Lahore (3 out of 18), to Punjab University Senate (3), to Legislative Council NWFP.

KPs did not lag behind when independent profession offered an opportunity. Journalism: Moti Lal Katju edited the first Urdu newspaper called Urdu Akbar. Malwa Akbar in Urdu, Darpan, bi-lingual Urdu/Hindi dedicated to Social Reform issues - circulation 600, all edited by KPs. Even Satri Darpan, circulation 700 in 1913 was edited by two ladies from Nehru family.

KPs took active part in local, state and national politics. They joined the main political stream. Ajudiya Nath Raina presided over the Allahabad

their expertise from being obsolete. Examples:

1. Sanskrit continued to be court language for about 100 years under Muslim rule (1339) till Zain-ul-Abidin (1420-1470) replaced it with Persian. KP was not taken by surprise. Srivara, a scholar in Sanskrit, Persian and Arabic became Court Historian. There were enough scholars in Sanskrit and Persian to establish a translation bureau which translated into Persian the Hindu Epics.
2. Before travelling to power centres in India, a KP was deeply steeped in Indo-Persian culture, besides knowing the Persian language.
3. When in 1850's, Persian gave place to Urdu, KP had already a galaxy of

Persian poets.

4. While in India, a KP arranged special teachers to teach Persian to their male children. Even they sent them to Common Madrasas.

5. When in 1820's, it became clear that English would be ultimately the official language, KPs were the first to join the English class at Delhi, Lucknow and wherever possible.

In short, KP had a keen sense to anticipate the job requirement according to the situation. Has it any relevance under present situation? Consider the question:

Suppose the Delhi Declaration or Bangalore Declaration (December 2004 by KP organisations) is accepted, or the government announces the return of normalcy, we will be happy to lose the tag of 'migrants'. What about the admission of our youth, in absence of migrant quota?

Social Control & Reforms :

1. KP in exile till 1947 had succeeded in observing a fixed set of rituals, festivals, practices, rites peculiar to the community that gave it a distinct identity. The first intercaste marriage is reported in 1905, about 300 years after Sadanand migrated during Akbar's rule (1576-1605).

2. In 1832-36, Mohan Lal Kashmiri was ex-communicated for having

violated a caste-rule of travelling to Muslim countries. In spite of pleadings, he was not accepted back into the fold and got converted.

3. In 1884, another social crisis struck the biradari. Bishm Narain Dhar crossed the seas to get higher education. In spite of two *prayschits* the biradari was not ready to pardon him. Some people sided with him. A sharp division in the biradari between Sanatan Sabhaites and Bisham Sabhaites threatened to split the Biradari. A certain intellectual Prof. P.N.Bazaz came to his help. He organised debates, seminars etc. to discuss the matter. Initially, the group consisted of 10 students. As time advanced, their numbers increased. They issued a bilingual magazine in Urdu and Hindi. It took 20 years for them to convince people to disadvantages of following a policy of isolation. Finally the community elites like M.L.Nehru, Katju and others intervened and peace was restored in the two factions.

It is to be noted:

The biradari, so vastly scattered had a wonderful network of social contact when present day means of communication or transport were not

KP in exile till 1947 had succeeded in observing a fixed set of rituals, festivals, practices, rites peculiar to the community that gave it a distinct identity.

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bear the brunt of unprecedented race for exposures over various TV channels, trying to out do each other in order to ensure higher TRP. Films have always led from the front when it comes to showcase morality in various forms, however, policing of eroding morality appeared in yet another form through recently released & running to packed houses, *Bunty Aur Babli*, a movie wherein the super cop Amitabh Bacchan lends a perfunctory nod to morality.

Morality in public life & politics has also attained newer dimensions – political leaders of all kinds & creeds overruling the established laws & precedents as & when they want to do so. Be it the Chief Minister of Bihar, Tamil Nadu or Gujarat, they would get away by doing their own thing just as, morality in political arena showcases how no political party falls short of offering tickets to many gangsters, slumlords etc., what with a strong vote base that they may claim to carry with them. Not too long ago, Barbie dolls were declared a threat to morality in Saudi Arabia since revealing clothes of the “Jewish” toy were considered offensive to Islam hence religious morality was activated. Similarly, Mumbai recently heard some moralists blaming the molested women & their attires for inviting the attacks on them while the offenders were given the support of sympathy. Morality may also mean bombing schools & hospitals as war against terror and terming protection of temples & residential areas

in Kashmir from militant barbarism as human rights violation. Morality thus also distinguishes world’s most powerful democracy from world’s largest democracy - depends upon how one sees it.



MATRIMONIAL

Wanted a suitable KP Alliance working in Mumbai for a Smart, Good Looking Non-Manglik KP Girl 5'-6", October 1976 born, B.Pharm, MBA (Pune) working as a Product Managar in a reputed Pharma company in Mumbai. The boy should be equally qualified and well placed. Please contact T.K.Tickoo, G2, Prabhat, Amrut Nagar, Margao 403 602, Goa. Tel: 9326129644.

An Appeal

Smt. Pushpa Miskeen of Sector 4/ 378, UG, Vaishali, Ghazabad, is suffering from end stage renal disease and has been advised kidney transplant immediately which cost more than seven lac rupees. Community members are requested to donate so that a life can be saved. Donations may be deposited in the name of Pushkar Nath Miskeen, Account No. 12898 at the J&K Bank, Cannaught Place Branch, New Delhi.

Uncommon Life Saga - Jagan Nath Kachru
Occurances in My Life - 3

Joined Election Commission: In 1951, I had joined Election Commission, India, as an Assistant. Before taking up ONGC assignment, I was blessed with a daughter (Asha) and a son (Deepak).
Joined ONGC : In 1962 (May) I landed a job of an Administrative Officer in Oil & Natural gas Commission now Corporation, and lost touch with Delhi and the Samiti. In ONGC, I had to suffer transfers to various projects. I moved from Dehradun to Ahmedabad, and then to Dehradun, then Jammu followed by Srinagar, Jawalamukhi and Mumbai. I retired from Mumbai in 1982/83. My last assignment being that of a Consultant.

Tulamula Incident : Sometime in 1970-71 when Asha (daughter) was ten years of age, she alongwith her mother, Nani (mother's mother) and mama etc, went to T u l a m u l a (Kheerbawani). The place was fully crowded. While catching the bus for the return journey, Asha was thrown on the ground and the bus started its backward motion. The jampacked crowd stood in awe as Asha was in a minute going to be trampled under the rear wheel of the loaded bus. At this moment, Asha took a turn and crowd sighed in relief. The bus stopped when someone shouted

One day when my wife was attending my father, he pointed to the floor of the room and asked her whether she did see 'Human Ganapati' sitting there on the floor.

that the Durgamata has saved the girl. When someone in crowd asked Asha how come 'you turned at the right time in the right direction', she replied, "I do not know. Someone told me 'dee dulgund' (take a turn). I did it without knowing what was its meaning." (Asha did not know Kashmiri language then).

Father's sanity-daughter's marriage : During my posting at Ahmedabad, my father again became victim of Devangi/Mastangi/insanity. One day when my wife was attending him, he pointed to the floor of the room and asked her whether she did see 'Human Ganapati' sitting there on the floor. My wife as a traditional daughter-in-law kept quiet. Father further told her that she was 'Pativarta' and that her husband i.e myself will outlive her (my wife).

When my wife still kept mum, father in that trance told her whether she was worried about the marriage of Usha (our eldest daughter who was not of marriageable age then). He repeated that he will solemnize her marriage and she (my wife) need not worry on that account (marriage of daughter).

Unfortunately, when I was posted at Jammu, father passed away. It was the year 1970.

In 1974, when I was posted at Srinagar, the marriage of Usha took

place. I having returned to Srinagar after 22 years had hardly anyone to guide me. So much had changed in our relationships and the State administration. In the marriage of my daughter three main persons actually proved helpful to us. One was my landlord (he helped permits and articles of ration etc for the marriage), my brother-in-law (he helped with cash when needed) and my senior officer at our Jammu office (with other requirement and logistics support). All these gentlemen were lame by left leg. Will you believe, so was my father because of an accident with a cyclist at Delhi some years ago.

The party had come to take action against me if I had failed to follow the guest control order.

Some days before the marriage I was told about prevalence of guest control order on marriages in Srinagar. I had therefore, one day gone to Collector's office and filled up a form. I had mentioned therein that the Barat will come to our place on such and such date at 7.30 pm. On the day of Barat's arrival, I was in the adjoining ground making arrangement of Shamiyana etc, when I was called to my residence. I saw two three people including a policeman standing inside the compound of the building. When I entered the same, a person asked me whether my name was so and so, and whether I was officer of ONGC and whether my daughter's

marriage was being solemnized that day. To all these statements I made affirmation and nodded my acceptance. Same person told me that he was a magistrate so and so, and accompanying persons were his staff. Then he asked me "Where are the baratis"?. I looked surprised, and told him that they will be here in the evening at 7.30 pm. The surprised look passed on to him. He asked the police official to check and found what I said was correct and that some clerk in his office had mentioned in a slip with him the time of Barat as 7.30 am instead of 7.30 pm. He laughed, patted my back and said," Go ahead, you are lucky. Allah is with you." The party had come to take action against me if I had failed to follow the guest control order. I would have been arrested if the Barats arrival time was in the morning. When I invited him for the evening, he simply smiled and left.

Residential Flats arranged : Having lost moorings in Kashmir after becoming homeless and moved out of the State, I had ever since been craving for owning a residence. The intensity touched the roof when my retirement date was closing in. One day in my office when I was in deep anxiety on the subject, Mr. Junjunwala, an estate agent of top builder in Mumbai stepped into my office room. I was surprised. He suggested that I become the promoter and float membership drive for retiring ONGC officers for owning flats in Goregaon/Malad area. He promised to help. Rest is history.

56 flats (28 flats each in Godavari, and Krishna buildings) at Shuchidham, Malad(East) were got built and allotted by draw of lots to eligible members. I

thus got my own residence.

Second Daughter's Marriage-Phenomenal Occurance :

In 1984, after my retirement I solemnized the marriage of my second daughter (Asha). When we were arranging things in a room for Devgon (a puja before marriage), we found a corner side place had turned hot. The rest of the room was normal and no fire for havan was lit till then. We all present in the room checked this phenomenon with surprise. The Panditji, who was a knowledgeable person said that some good soul has come to give ashirvad. After the puja, in the evening we found the same small hot place normal without any warmth. It was a surprise and an astounding phenomena for all of us.

Gratitude : I feel indebted to my wife Kanta who did not spare any effort in bringing up of our children even during our hand to mouth existence. Her calm, calculated courageous and realistic approach has been a source of inspiration to the whole family.

After having settled in Mumbai, our children (two daughters and two sons) are fairly established and making best of their lives. Our eight charming grandchildren (four granddaughters and four grandsons) are also coming up very well. The grand children swarm around us and flood us with their love, affection and joy and post us also with their achievements, thus making our lives worthwhile even at our present advanced ages.

I thank the Almighty for giving me courage and strength to face the world without begging or cringing before any person for my personal favour or gain. He gave me strength to stand erect, straightforward and honest, and also

enabled me to help scores of needy Kashmiri young boys and girls as well as others, seeking employment, to stand on their feet. What more could I have asked for.

I sometimes wonder as to who did all that happened during my life span of 80 years, and whether I will find time and energy to tell what will happen hereafter. **(Concluded)**

Donation for Kharghar Land Project - List 2

Shri M.L.Bradoo	Rs. 300000.00
Shri R.N.Mongha	15000.00
Shri S.Vaishnavi	11000.00
Shri Pran Nath Wali	11000.00
Shri R.K.Bhat (Marol)	5000.00
Shri R.K.Shah (Belapur)	5000.00

They Left Us

Shri Prithvi Nath Ganju, father of Shri Ashok Ganju of Versova, Mumbai left for his heavenly abode on 29 April, 2005 at Surat.

Smt. Jaganrani Bakshi W/o Late J.N. Bakshi and mother of Smt. Meena Wanchoo (Hon. Treasurer of KPA), Shri R.N.Bakshi & Dr. Aparna Tiku left for her heavenly abode on 14th May, 2005 at Mumbai.

Smt. Kamlawati Bhan, W/o notable advocate Late J.N.Bhan, of 81, Gagan Vihar, New Delhi (originally of Shivpora, Srinagar) left for her heavenly abode on June 1, 2005.

Shri Chaman Lal Wazir S/o Late Janki Nath Wazir of New Delhi (Nephew of Brig. Mohan Munshi of Chembur) left for his heavenly abode on 22 June 2005.

Exodus - Aditya Rangroo

Days which left a Scar on Humanism

It was a cold winter evening. My cousin and I were playing close to our window. Suddenly I heard people murmuring. I came closer to the window and found scores of people gathered together frantically screaming "humko chahye aazadi." I was too young to understand what it meant. All our neighbours and ourselves shut and locked the doors. Many of us started crying out of fear and I realized there was something serious and wrong. But most of the people didn't come out of their homes. The next morning I heard a very loud noise. I ran

parts of world.

Mothers lost their sons, children lost their parents, and brothers lost their lovable sisters. There was no humanism but brute violence. As I grew into youth I realized Kashmiri Pandits had been thrown out of their homeland and government played the role of a mute spectator.

I was born in Kashmir and my heart, mind and soul belong to Kashmir. Whenever I recall those horrible days, I feel very depressed and anguished because the government did not take any urgent and strong initiative to save

I was a child just 6 yrs old who saw human blood splashed on floor, dead bodies and the tears in the people's eyes.

downstairs and saw a man held by four unknown persons. Within minutes they shot him dead. It was what my eyes saw. My mind got blurred and I fled towards my home. That was the most horrible day of my life. After that incident I saw an old lady weeping and I realized her son was shot dead in front of her eyes. There was a call on loud speakers announcing "Pandits leave Kashmir and leave your wives, sisters here."

I lived for a full month under stress. I was a child just 6 yrs old who saw human blood splashed on floor, dead bodies and the tears in the people's eyes. I am a victim of Kashmir terrorism and still I am not able to come out of that horrible dilemma. People left their property unprotected and migrated to Jammu and then scattered in different

the Kashmiri Pandits. Even now, J&K administration does not take any effective measures to bring peace and harmony to Kashmir. It is reported that the government is least concerned about the welfare of the minority community. For the last 14 years, all Kashmiri Pandits have been living in an exile.

The saga of 1989-1990, which involves plight and blood soaked history of Kashmiri Pandits, their expulsion, their apathy is unforgettable for each and every individual who belongs to the valley. Government is not doing its best to put an end to terrorism. When will all Kashmiri Pandits be able to go back to valley with peace, dignity and harmony? When will our exile end? I am waiting for the day and I hope the day will come soon.



spirituality mentioned here is thus attributed to the social life. All the sciences and subsequent practices of treatment had a strong connection to the Indian philosophies and these philosophies were in no way different from the spiritual practices. In fact, commencement of any education was a ritual and a part of sixteen *samaskaras* that made a man complete. These *samaskaras* understood as rituals are actually more than that.

utilising its wonderful medicinal value. Same can be said about spices like Pepper (Kali Mirch), Red Pepper (Lal Mirch), Long Pepper (Pipal-Pipalamool), Clove (Laong), Cinnamons (Elaichi), Nutmug (Jayphal), Zingiber (Adrak & Sounth), Ajwain, Haldi, Methi and herbs like Paudina, Onion, Garlic, Neem, Kumari - popularly known as Kunwar Ghandhal.



[Author is former Dy. Director ISM, J&K Govt.]

In this background, the emergence of grand old lady (grandmother) as an Institution in itself for imparting training of basic healthy practices to daughter and daughter-in-law was quite logical. This knowledge was passed on from one generation to other mainly on oral tradition.

The Virtues of Leadership ... From Page 15

way to serve the community, society, nation and humanity at large is to help those in need and in distress, as are we Kashmiri Pandit community at present. Dole out money based on show is likely to be counter-productive. Assistance in education and health would help people to help themselves. It will give them confidence and boost their self-esteem.



This glorious tradition was more or less a sort of vital first aid limited to treatment of common ailments with the help of whatsoever was available in her kitchen and household surroundings. It was part of domestic and social psyche. Today due to combination of various factors, the said heritage and tradition has almost ceased to exist. The need of the time is to revive that glorious heritage of traditional family medicine, under which the grand old lady of every household shall have significant role to play. It will be pertinent to mention about the herb Tulsi, which is found in every household. It is ironical that while it is worshipped and even its marriage is solmenised, hardly any person is

Another feather in the cap of KPA, Mumbai
With the continuous efforts of the KPA Mumbai and AIKS, New Delhi, the authorities at Maharashtra Board of Technical Education have agreed to open one more centre at Gandhi Memorial College of Education, Jammu, in addition to those in Delhi and Mumbai, for receiving and scrutinising the admission forms of displaced students for the Engineering Courses in Maharashtra.

Suyya came to be known as a great engineer of King Avantivarman's court. Owing to the waterlogged condition of Kashmir due to constant flooding, cultivation had declined. Suyya found that the recurrence of flood in the valley was due to the waters of the Vitasta which could not get with considerable swiftness through the gorge, some three miles below Baramulla as the compressed passage got blocked with boulders. He removed the rocks and built some stone-walls to protect their further sliding. He also constructed new beds for the river. As a result of these activities, thousands of acres of arable land were reclaimed and hundreds of new villages sprang up on these sites. The great chronicler Kalhana reveals a curious story about Suyya on this issue. Whenever there was a talk of famine, Suyya would say that he knew how to banish this monster if he were provided with the means. King Avantivarman came to know of Suyya's observation

threw a pot of money at a village called Nandaka (Nandi on the Vashau river) which was submerged with flood water and then hastily returned, going to Yakshadar near Khadanyar below Baramulla and threw handfuls of money into the river. People were sure Suyya was mad. The king however wished to watch the result of his doing. The famine-stricken people, who were watching Suyya's operations, at once jumped into the river near Dyaragul and in order to find the precious coins, cleared the bed of rocks which had rolled down into the river bed. This accelerated the flow of water, which speedily drained out. The submerged land re-appeared. The pot full of money, which he had dropped in deep water at Nandaka, came into full view.

Kalhana's topographical exactness is strikingly revealed from his accounts of the regulation of the waters of the Vitasta by Suyya, which help us to trace the original course of the river and the

Kalhana's topographical exactness is strikingly revealed from his accounts of the regulation of the waters of the Vitasta by Suyya, which help us to trace the original course of the river and the changed course.

and summoned him to his presence. Questioned as to what he was saying, Suyya repeated the same words. He would not explain his scheme and so the courtiers declared him to be mad. Yet the king wanted to test him and placed his treasures at his disposal. Suyya took many pots full of money in a boat and started towards Madavarajya, the southern district of the Valley. He

changed course. Previously the Vitasta and the Sindh met near Trigami, turning a large area into a swamp. But Suyya planned their confluence at Shadipur and regulated the course of the Vitasta in such a manner that it flowed right through the Wular Lake. The course of the tributaries was also regulated in a similar manner. The water was

Contd. on Page 22

Profile - Dr. Hriday nath
Veerinder Patwari - A Prolific Writer

Believe it or not. Despite being a physical wreck, he is mentally alert as ever, producing volumes of literature. Today, at the age of 65 and suffering from incurable degenerative disease leading to almost total physical crippling, he is still active with his precious pen. Yet it is clear, creative iconoclastic Veerinder Patwari, the short story writer, playwright and author is an unsung person today, forgotten by his predecessors and peers.

Veerinder Patwari had unique privilege to enjoy his childhood in an atmosphere which was full of literary heritage. His father Prem Nath Patwari (Masroor Kashmiri) was well known for his masterly contribution to Kashmiri literature. Among his other books, 'vênũ pòsh' has been in particular hailed by literary critics.

It goes to his credit, that he has been able to establish balance between his profession and literary pursuit. Changing subjective and objective conditions of society precipitate social complications. Socially conscious and sensitive intellectuals observe whatsoever is happening around them. Veerinder, while keenly observing socio-economic-political crisis, has been able to create

unique opportunity to express and interpret through his various characters and used his creative potential to good effect. At the same time, he has never compromised with basic essence of story writing.



Veerinder Patwari

He has been bold as well as frank enough and his characters reflect social realism.

Veerinder Patwari, although an engineer by profession (he retired as Executive Engineer in the year 1998) had passion for Urdu as well as Kashmiri language, and he started writing short stories at very early age. Till date, more than two hundred short stories and Urdu dramas have been published in reputed national and international magazines like Shair, Aajkal, Pehchan, Imkan, Rozen, Khushboo Ka Safar, Aiwan-e-Urdu, Harfzaar, Biswein Sadi, Qartas, Parvaz-e-Adab etc. Various Kashmiri magazines and All India Radio have given prominence to his Kashmiri short stories. His published books include

At 65 years of age, despite being a physical wreck, suffering from incurable degenerative disease leading to almost total physical crippling, Veerinder is mentally alert as ever, producing volumes of literature.

'Firishte Khamosh Hain (1981), Akhri Din (1983), Doosri Kiran (1986) Bechain Lamhon Ka Tanha Safar (1988), Awaz Sargoshyun Ki (1994), Kab Bhor Hogi

(2000), Ek Adhoori Kahani (2002) and Ufaq (2003). His books under publication are Much Awaited Dawn novelette on Kashmir in English, Alam (collection of short stories in Kashmiri) and Insaan (collection of dramas in Urdu).

His radio plays broadcast from various radio stations of All India Radio include Aur Dharti Sulagti Rahi, Anokhi Raat Nirali Subah, Hum Dono, Sham Se Sahar Tak, Hum, Zamin Jal Rahi hai and Aasman Ubal Raha hai. His TV plays/ Tele films telecasted include Maa, Ghar, Waqt-Waqt, Nai Kiran, Chhallawa, Mujhe Jeene Do, Dakshana, Koi Nahin Mera, Doosra Kinara, Babujee, Sailab, Pehchan, Ankahi etc. His tele serials in Kashmiri and Urdu include Taqdeer, Atur, Aavlun, Gati Manz Gaash, Anjaam, Hubba, Intazaar, Zakh, Duniya, Dard, Maseeha, Andhiyan and Sazza.

Veerinder Patwari has been script writer for cinemascope Eastman Colour feature film titled 'Mohabat Mohabat', documentary titled 'Irrigation in J&K' and documentary titled 'Awaz' on Kashmiri migrants. While Veerinder has been already felicitated by various prestigious literary organisations, yet it is astonishing that J&K government and State Cultural Academy has almost forgotten this son of the soil in respect of according any honour or award to him.

☒☒

Suyya Pandit

... From Page 19

channelled for irrigation purposes and each village was allotted as much water as was necessary for its crops. Suyya had many villages reclaimed from marshy tracts by having circular embankments raised all round them to

keep out water, so that they looked like round bowls and hence were named Kundala. Some villages, for instance Utsa Kundal, Mara Kundal etc. retain this designation even to this day. However, the irrigation operations of Suyya, removing the junction of the river Vitasta and Sindhu from Parihaspura to Shadipur, resulted in Parihaspura losing most of its importance. It is said that he built a temple of Hrashikesha Yogasayin at the new confluence.

Suyya supplemented these measures by an equally important step of improving the irrigation system, which was indispensable for the cultivation of the staple food of Kashmir. In the words of Kalhana, after examining the different classes of land, he procured a supply of river water for the villages, which thus were no longer dependant only on rainfall. After watching all village lands, he took from each village some soil, and ascertained, by observing the time it took to dry up, the period within which irrigation would be required for each soil, respectively. He then arranged accordingly on a permanent basis for the size and distribution of the water-course for each village, and by using various streams for the irrigation, and thereby embellished all regions with an abundance of irrigated fields which were distinguished for excellent produce.

The town Sopore (then Suyyapura), which Suyya built on the banks of the Jhelum river, commemorates his name. He prohibited killing of fish and water-fowl in the Wular lake. He granted the village Suyyakundala to the Brahmins in honour of his mother Suyya and constructed the bund Suyya-setu after her name.

☒☒

(Main Source: Kalhana's Rajatarangini

Book Review - Prof. R.N.Bhat
Arinimal

Book : Arnimaal.
Author: Arjun Dev Majboor
Edition: 2004
Publisher: Nagraj Koul, New Delhi.
Price: Rs. 100/-

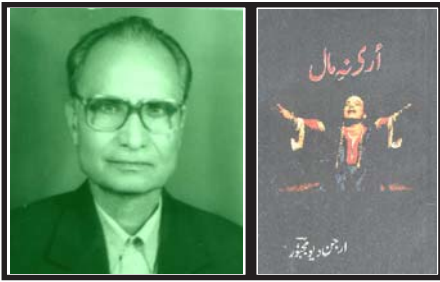
The octogenarian Kashmiri poet, critic and commentator, Arjun Dev Majboor, presents a very comprehensive account of the life and creativity of the 18th century Kashmiri love –poetess Arnimaal in the book under review. The author has collected thirty-six love songs attributed to the poetess whose appreciation has been given in a forty two-page text. The work is a befitting testimony of Arnimaal’s creative talent and the agony she has had to suffer due to the negligent attitude of her debased husband whom she was married at a very tender age and who in turn disowned her in the prime of her youth.

Majboor has acknowledged the help extended to him by his friends and former colleagues in unearthing facts about Arnimaal’s parental village Pahlawan – some 19 kilometers away from Srinagar.

There are several references to Kashmiri Pandit customs and rituals in her poetry. For instance:

*kand naabad Eerundmutuy
Phand kErith tsolum kotuy
Khand kErnam luukan thiye*

*Kar yiye darshun
diye!*
Her choice of words demonstrates her knowledge of Sanskrit (*mokh, darshun, parbat shila, balvir* etc.), Persian (*ashk, jaahil* etc.), and Hindi/Hindustani (*diyo, pii, piyo* etc.), which indicates that Arnimaal had some exposure to other creative writings of the time.



Her songs have come down to us through traditional singers/musicians (as is the case with other stalwarts of the medieval Kashmir) and eventually their renderings immortalized her songs especially among lovelorn womenfolk. *Arnirang goom shrawan hiye* is one such song which one could hear in almost every *mEEnzrath* at the mid of night. I have observed women in tears whenever these lines used to be sung.

Majboor has been very wise in presenting Arnimaal’s love songs both in Nastaliq and the Kashmiri-Devnagri scripts. The compositions have thus become accessible to the people across the Pirpanjal. Majboor deserves to be congratulated and deeply appreciated for this piece of work.

**- Head, Dept. of Linguistics,
Banaras Hindu University
Varanasi-221005.**

A Community in Exile ... From Page 7

imaginable.

Kashmiri Pandit exiles never forget their motherland:

1. Poets Chakbast, Hijr, Bissmil and others were never tired of singing the praises of their Janam Bhoomi.

2. In 1892, 1903 and 1905, Kashmir faced natural calamities of fire, floods and famines. The Kashmiri Pandits in exile constituted Kashmiri Pandit National Association to organise relief in Kashmir. Moti Lal Nehru donated Rs. 1000 in 1903.

3. Kashmiri Pandits presented an address printed on satin cloth to Maharaja Partap Singh. They declared their everlasting love for their Janam Bhoomi and assured the Maharaja their dedication to their Karm Bhoomi.

Even today it is true. If our Janam Bhoomi ceases to be our Karm Bhoomi, the verse can be satisfying.

What is Religion ... From Page 22

petrify. The horizontal modality of spirituality is almost defunct in all religions today.

Incidentally, it may be noted that the religious man is rarely at ease, because he sees so many people believing differently from himself. He ardently looks forward to a time when all men shall be of one religion, but he can not bear to think that religion shall be in the least different from his own; he would rather wish that other people should be without any religion than that they should cherish a religion not his own. Hence it happens that the more intensely religious a man is, the more unpleasant he is likely to be to those

who differ from him in religion. If he obtains political power, he will persecute all that profess other religions. That is because religious belief is not inimical to egoism.

The religious man always thinks that his zeal for making converts is a virtue. It is not a virtue at all, but a vice because this zeal is due to egoism.

The real aim of all religions is to lead up to the awakening to the Truth of the Self. It is also no use telling people that all religions are the same, because they are so obviously not the same, they differ in so many points of doctrine and ethics.

Confessions of a Narcissist... From Page 24

slight shock of surprise which, although unpleasant, lends a tang to the adventure of peeking (read letching). I never can quite make it seem possible that that is really poor little Sam, the little cute Me I know so well and yet who frightens me when face to face. As each day passes and the change continues one day I will come up with something that is a winning number. Someone told me that our dear Big B (of ABCDfame) is now planning a Mr. Smart contest (now no protests, we have already shifted the underwear contest part to Timbuktoo). May be I will win, who knows!

But whatever is in store for me, I shall continue to watch the daily modulations with an impersonal fascination not unmixed with awe at Mother Nature's gift for caricature and will take the bitter with the sweet and keep a stiff upper lip. Actually my upper lip is pretty fascinating by itself, in a bizarre sort of way.

मिलुचार  **मिलुचार**

C.L.Raina	251	Prabhakar Painaik	111	Rajinder Raina	100
Tej Krishen Kaul	250	Dr. C.L.Kaul	111	Sunil Kaul	100
R.K.Bhat	250	B.C.Ambardar	111	Chandresh Kachroo	100
R.K.Pandita	250	Rahul Miskeen	111	Kuldip Sharma	100
Sunil & Shraddha		Kakaji Safaya	111	M.K.Peshin	100
Manwati	250	P.K.Miskeen	110	Khema Raina	100
Chand Bhat	250	Rajinder Harkara	105	O.N.Kaul	100
Veena Wazir	221	Ravi Bakaya	101	Ravesh Moza	100
Ravinder Kher	201	Santosh Kaul	101	Dr. P.N.Kaul	100
S.K.Tiku	201	D.P.Bhat	101	A.K.Bhatt	100
Ramesh kaul	201	Ashok Thusu	101	Sanjay Dhar	100
Tej Krishen Hakim	201	Laxmi Narayan Kaul	101	R.Fotedar	100
Renu Dhar	201	O.N.Kundu	101	Kuldip Bhan	100
J.K.Tiku	201	Vijay Kaul	101	Ratna Sapru	51
Kanchan Kalgutkar	201	S.K.Kaul	101	Vijay Dhar	51
Pran Nath Miya	201	Vandana Zutshi	101	M.L.Moza	51
Ravi Kaul Jalali	201	Ragini Kaul	101	Vikas Mattoo	51
Sanjay Dhar	201	Omkar Nath Kaul	101	Ravinder Sumbly	51
Sheela Dhar	201	Manju Khanna Watal	101	M.L.Tiku	51
V.K.Peshin	201	Anmol Ganju	101	Vasta Kannaw	51
Vinod Kumar Turki	200	J.N.Mirza	101	Rekha Kaul	51
B.N.Sultan	200	N.M.Kachroo	101	C.L.Pandita	51
Pushkar Kaul	200	Rita Kaul	101	Jawahar Lal Kher	51
T.N.Bhan	200	Vivek Raina	101	Satyavati Kaul	51
Surendra Chrungoo	200	Tarun Raina	101	Sunil Tutu	50
T.N.Bali	200	Asha Rani	101	D.N.Kaul	50
R.Kaul	200	Ashok Shivpuri	101	Prabha Bamzai	50
Sameer & Preetika		Kapil Bhat	101	Mohini Malla	50
Wanchoo	200	S.K.Raina	101	Dilip Kumar Nehru	50
T.N.Kaul	200	A.K.Razdan	101	B.N.Zaru	50
Krishna Taploo	200	Veena Kaul	101	Kamal G.Kaul	25
Nirupam Das	200	Sunita Kaul	101	J.N.Manwati	10
Chandji Pandita	152	S.K.Fotedar	101	Total:	Rs. 210219.00
Mohan Lal Wazir	151	Vijay Misri	101	Expenses:	
Rohit Kar	151	Sudhir Pandita	101	Lunch/Dinner, Tea, Prasad	
R.L.Thusu	151	Anup Kannaw	101	Kheer, Masala, Provision,	
PIIT students	151	P.L.Bhat	101	Toiletaries	22299
R.C.Raina	151	Chaman Lal	101	Aganwatri	8500
K.K.Dhar	151	Shakuntala Nair	101	Misc. Expenses	3709
S.K.Modi	151	Sunil Dhar	101	Rent for Hall	12000
Dr. D.K.Kaul	151	Vijay Bhan	101	Decorators	30000
Vimal Wakhlu	151	Manmohan Kaul	101	Cook	16500
Triloki Nath Tiku	150	Tej Krishen Kaul	101	Kashmiri Cook	3004
C.L.Kadalbujoo	150	Ashwini Kumar	100	Guru Dakshina	7000
Ramesh Kachroo	150	Anket Pandita	100	Conveyance	1140
Sunita/Dr. Vijay Kak	150	C.L.Kaul	100	Bisleri Water	3350
Sunita Dudhwadkar	150	O.K.Kaul	100	Gas Cylinders	2040
J.N.Kachroo	150	M.K.Raina	100	Milk & Curds	3869
G.L.Thusu	125	A.K.Tiku	100	Total:	Rs. 113411.00
Asha Kaul	125	Shanta Mahaldar	100		

बच्चों का मासूम किर्दार, पुराने ज़माने में पैसे की कमी। बचपन की कामनायें, बच्चों को ठग कर भी साहब बने रहने वाले मध्यवर्ग के व्यक्ति - सब कुछ कहानी की बुनावट में मौजूद है और बड़ी सुंदर शैली में प्रस्तुत किया गया है।

जब मैं ने डॉ.के.एल.चौधरी, जो एक लेखक और नामवर कवि भी हैं, से पूछा कि आपने श्री रैना की किताब पढ़ी, तो उन्होंने कहा, हां मैं ने सब से पहले 'दारुहोर' कहानी पढ़ ली। सम्भवतः उन्होंने मेडिकल पेशे से सम्बन्धित होने के कारण इस कहानी को पढ़ा हो जो 'आल इन्डिया इन्सटिट्यूट आफ मेडिकल साइन्सिज़' नई दिल्ली के प्रांगन से आरम्भ होती है, जहां मैं ने स्वयं दो ऑप्रेशन कराये, पर सेहत बिगड़ी ही, बनी नहीं।

यह कहानी कश्मीरी पंडित समाज की घरेलू ज़िंदगी से पर्दा उठाती है। ज़ाम (ननद) की कारिस्तानियां इस में खूब रंग लाती है। कहानी में कुमार जी का चरित्र एक आदर्श चरित्र है। उसे एक नरसिंग होम से लाया गया है। पापाजी को उस के बाद अपना लडका पैदा होता है, जिसे कुमार जी एक इंजीनियर बनाने में खास भूमिका अदा करता है। शादी लाल बाहर के किसी देश में नौकरी करता है। वहीं किसी मेम से विवाह करता है और बदल जाता है। यहां तक कि वह अपने पिता के मरने पर भी घर नहीं आता। यह स्थिति हालात पलटने से अब बढ़ रही है। काकी (ननद) कुमार जी और उसकी पत्नी पर इलज़ामात लगाती है और ज़मीन बेच कर कार खरीदने का हंगामा खड़ा करती है। कुमार जी रोगी पिता के इलाज के लिये कार बेच देता है। उस की आर्थिक स्थिति बिगड़ जाती है और उसकी पत्नी उसे बीमार पडने पर AIIMS (नई दिल्ली) में प्रविष्ट कराती है। कुमार जी की किडनी खराब हो जाती है। उसका साला डोनर (किडनी दान करने वाला) के लिये परेशान हो उठता है। इसके लिए पचास हजार रुपये चाहियें। अन्त में नाटकीय अंदाज़ में कुमार जी का भाई शादी लाल

अपनी किडनी दे कर भाई को बचा लेता है। इसके साथ ही शादी लाल की मेम, जिस ने पति को छोड़ दिया था, अचानक आ जाती है।

कहानी में आर्थिक साधनों के बदलने से टूटते मानवीय रिश्तों और उन के कभी कभार पुनः स्थापन की बात की गई है। इस तरह की दर्जनों कहानियां आज के कश्मीरी पंडित समाज में बिखरी पड़ी हैं। कहानीकार ने सफलता से ऐसी घटनाओं को रेखांकित करके हमें चेतावनी भी दी है।

'हवॉल्युह्यथ' (सही हिंदी शब्द नहीं मिल रहा): यह कहानी दाज दहेज पदरथा से रिश्तों में जो दरार आती है, उसी पर आधारित है। कहानी इस प्रकार है कि लीलावती (सास) अपनी बहू फूला जी से दहेज में कार की अपेक्षा करती है। फूला जी का पिता एक छोटा मुलाज़िम होने के कारण लीलावती का यह तकाज़ा पूरा नहीं कर पाता। लीलावती का दूसरा बेटा अजय है। उसकी पत्नी डॉली दहेज में कार ले आती है। जम्मू आने पर लीलावती अजय के साथ रहने दिल्ली चली जाती है। डॉली उस के साथ दुर्व्यवहार करती है, उसे तंग करती है। वह फूला जी (दूसरी बहू) की तरह उसे व्रत पर शुद्ध भोजन नहीं बनाती, अपितु एक पिल्ले को गोद में लिये फिरती है। लीलावती घुटती रहती है। वह कैद है और उसका बेटा अजय भी डॉली (पत्नी) का ही पक्ष लेता है। डॉली बहुत बदल गई है। उसने बाल कट करा लिये हैं। उसका उठना, बैठना, सास से बात करना सब कुछ बदल गया है। जब लीलावती इस दम-घोंट माहौल में अत्यंत दुखी होती है तो वह एक दिन अचानक भाग कर अपनी बड़ी बहू फूला जी के पास पहुंचती है। वह खुले दिल से उसका स्वागत करती है और लीलावती उसी बहू के साथ सुख से रहने लगती है जिसे उसने कभी दुतकारा था। इस प्रकार लीलावती की कार का भ्रम टूट जाता है। कहानी नाटकीय अंदाज़ में अंत को पहुंचती है।

दहेज की बीमारी यद्यपि कुछ लालची परिवारों में मौजूद है पर एक सुखद बात यह भी है कि हमारे आज के कई नवयुवक दहेज के विरुद्ध उठ खड़े हुये हैं और लडकी वालों से कुछ भी ग्रहण नहीं करते। ऐसे परिवारों को lime light (प्रकाश) में लाने की आवश्यकता है ताकि अन्य लोग इस से शिक्षा ग्रहण कर सकें। कहानी दहेज के भरम के स्थान पर बड़ों का आदर करने की ओर संकेत करती है। यह दुःख से कहना पडता है कि हमारी जाती में बुज़र्गी का निरादर बढ रहा है। मैं ने स्वयं कई ऐसे पिता तथा माताओं की दुर्दशा देखी है। इस विषय पर भी कहानियां लिखने की काफी आवश्यकता है।

‘पछ’ (विश्वास) एक ऐसा मानवीय आधार प्रस्तुत करती है जो यदि न हो तो समस्यायें और अधिक बढेंगी। कश्मीरी में ‘पीर छु नु बोड, यकीन छु बोड’ अर्थात ‘विश्वास ही बडा है, न कि जिस पर विश्वास किया जाये’। देवी, देवता, साधु, फकीर, सब इसी श्रेणी में आते हैं। प्रायः कई लोगों की मुश्किलें साधु फकीरों के आशीश से हल हो जाती हैं। यह प्रथा कई समाजों में चलती है। भारत में ‘भाग्यवाद’ शताब्दियों से चला आ रहा है, यह भी एक प्रकार का विश्वास है। आप इसे अन्ध-विश्वास भी कह सकते हैं। जब कश्मीर में गांव देहात में डाक्टर नहीं होते थे तो बीमार बच्चों को साधुओं या फकीरों के पास लिया जाता था। उनके फूक या किसी वस्तु के जलाने से बच्चा ठीक होता था। आज भी जब भयंकर बीमारियों का इलाज काम नहीं करता, तो साधु, मस्तानों और फकीरों के पास दौड-धूप आरम्भ होती है। कहीं कहीं रोग का निदान हो भी जाता है। हमारे कश्मीर में नन्द बब, स्वनु बब, और न जाने कितने मस्त मलंग थे जिन का नाम और करामातें (चमत्कार) अभी तक लोगों को याद है। भगवान गोपी नाथ जी से आज तक लोग अपनी मुश्किलों को दूर करने की भीख मांगते हैं।

‘पछ’ इसी प्रथा पर आधारित कहानी है जहां हिंदू मुसलमान का भेद समाप्त हो जाता है। गांव की स्वनु

बटनी भी जब हनीफा जी से जान सॉब, जो एक मज़दूर है, की तारीफ सुनती है तो वह भी अपने कष्ट कसाले इस फकीर से दूर करवा लेती है, और उस का विश्वास इस फकीर के प्रति दृढ होता जाता है। उस के पति अर्जन दीव का बॉस (सहाब) उसे तंग करता है तो स्वनु बटनी जान सॉब के पास जाकर अपने पति के बॉस को ट्रान्सफर करवा लेती है। कहानी में स्वनु बटनी की देवरानी की ईर्ष्या का अच्छा चित्रण हुआ है। वास्तव में कामू (Comos) का दर्शन मनुष्य-प्रकृति पर ठीक बैठता है। उसका कथन है कि मनुष्य वास्तव में वहशी स्वभाव का है। यहां यह कहना ज़रूरी है कि समाज का डर ही उसे मनुष्य बनाये रखता है। श्री रैना ‘पछ’ कहानी में अपने चरित्रों के मनोवैज्ञानिक विप्लेशन से कहानी को जगह जगह रोचक बनाते हैं।

‘बॉतुल’ (जब भाग्य बदले) एक ऐसे बच्चे की कहानी है जो सही दिशा न मिलने के कारण पढाई में आगे नहीं बढ पाता और आवारा कहलाता है। सुनील सातवीं श्रेणी तक पढ कर सिरफिरा हो जाता है। वह अपनी माँ और मामा तक की बात अनसुनी कर देता है। सुनील का पिता एक असिस्टेंट इंजीनियर है जो एक जीप हादसे में मारा जाता है। उसके घर के सामने एक और पंडित भासकर नाथ, जो डिविजनल इंजीनियर है, अपने लडके को कानवेंट स्कूल में पढाता है, परन्तु पडोसी के यतीम लडके का कोई ध्यान नहीं रखता।

सुनील का एक दोस्त रशीद है जिसे वह वितस्ता में डूबने से बचाता है। इस सहानुभूति का प्रभाव रशीद के पिता कमाल साहेब पर पडता है। वह एक जंगल ठेकेदार है। सुनील को बचपन से एक कार का शौक था जिस के लिये वह प्रायः दुःखी रहता था। कमाल साहेब जब कार खरीदता है तो वह सुनील को भी अपने पुत्र रशीद के साथ कार में बिठा कर सैर कराता है। और अंत में कमाल साहेब सुनील को अपने ठेके के काम में भागीदार बनाता है। सुनील की ईमानदारी और काम में दक्षता

मिलुचार

उसे कमाल साहेब का प्रिय बनाती है। सुनील अपनी गाडी खरीद लेता है और कोठी भी बना लेता है। कहानी दो बातों की ओर संकेत करती है। प्रथम यह कि समाजी दशा से ही कोई बच्चा बिगडता है किंतु जब उसे प्यार मिलता है तो वह बहुत कुछ कर दिखाता है। दूसरी बात जो इस कहानी से उभरती है वह है मानवता की। मानवता धर्म और दीन से परे है। सुनील की सहायता उसके पिता का सह-कर्मी नहीं, अपितु एक अन्य धर्म का व्यक्ति करता है। सुनील भी अपने जीवन की परवाह न करते हुये अपने मित्र को बचाता है। मानवीय रिश्तों की यह कहानी बुनत, चरित्र चित्रण और कश्मीरी स्वभाव के विभिन्न पहलुओं को दर्शाती मानवीय मूल्यों को, जिनका हास हो रहा है, पुनः जीवित करने का संदेश देती है।

‘वट खूर’ (पटकनी) शहरी और ग्रामीण युवकों के स्वभाव की कहानी है। जहां सीधे सादे ग्रामीण शहरी युवक की झूठी ठाठ बाठ में आ जाते हैं, वहां वही शहरी युवक जो ग्रामीण लडकों (गामु बॉल) को अपने बढप्पन की धौंस जमाता था, रेल यात्रा में पूर्ण रूप से, चालाकी दिखाते पर भी लुट जाता है। उसका सामान, ट्रंक आदि रेल ठग लूट लेते हैं। और जो व्यक्ति शक्ल से उसे चोर लगता था, उसे ‘आटो’ के लिये पच्चास का नोट चुपके से सामने छोड देता है। यह भावना (ग्रामीण और शहरी फर्क) अब भी जारी है किंतु अब ज़माना बदल गया है। गांव के लोगों ने शहर के रहने वालों के मुकाबले में खासी प्रगति की है। अब वे शिक्षित हैं, नौकरियां और कारोबार करते हैं, उनके पास गाडी का होना बडी बात नहीं। किंतु कहानी एक मनोरंजनात्मक प्लॉट को लेकर विभिन्न परिवेशों में रहने वाले युवकों के स्वभाव, सैकी और भोलेपन को मुखरित रूप से प्रस्तुत करती है।

भाषा तथा शैली: कहानियों की भाषा सरल किंतु चरित्रों के अनुरूप है। कोई भी पात्र लेखक के विचारों से दूषित नहीं होता। सब पात्र स्वभाविक रूप में स्टेज (कहानी के कनवस) पर आकर अपनी गहरी छाप छोड

जाते हैं। कहानियों में सोमदेव की कथा कहने की शैली को अपनाया गया है। लेखक किसी चारित्रिक गुत्थी में हमें उलझाना नहीं चाहता। कहानियों में कई सुंदर और बर-महल (यथा संगत) मुहावरे आये हैं जो आंचलिकता को दर्शाते हैं। मुहावरों का सही हिंदी अनुवाद मज़ा बिगाड सकता है, इसलिये मैं उन्हें व्यक्त नहीं कर पाया हूं।

स्त्रियों में एक दूसरे से ईर्ष्या को अच्छे प्रकार से प्रस्तुत किया गया है। कहानियां रोमेंटिक नहीं, अपितु सच की धरा पर खडी हैं और काल्पनिक या आइडियल पात्रों को प्रस्तुत नहीं करती; अपितु हमारे समाज में ज़िन्दा किरदारों की खूबियों और खामियों को प्रस्तुत करती हैं।

कहीं कहीं पर कुछ अशुद्धियां रह गई हैं जो नगण्य हैं। पुस्तक का मूल्य भी अधिक नहीं। यदि इस को किताबी साइज़ में केवल हिंदी लिपि में ही छापा जाता तो लागत भी कम होती और पुस्तक की साज-सज्जा में और बेहतरी आ सकती थी। कवर को भी और आकर्शक बनाया जा सकता है।

मुझे खुशी है कि मुम्बई में एक नये कश्मीरी कहानीकार का जन्म हुआ है जो आगे चल कर कश्मीरी अफसाने को बहुत कुछ दे सकता है। मैं ने लेखक से पूछा था कि मुम्बई जैसे बडे नगर (महानगर) में तो स्थल स्थल पर कहानियां बिखरी पडी हैं, वे मुम्बई के परिवेश की कहानियां क्यों नहीं लिखते। उनका उत्तर था, वह कश्मीर के परिवेश में पगे हैं, अतः कश्मीरी साहित्य की ही सेवा करना चाहते हैं। विस्थापन से पीरपंचाल के दोनों ओर सेंकडों कहानियां घटी हैं, उनकी अभी बहुत कम खोज हुई है। मुझे आशा है कि एम.के.रैना जी कहानी रचन की ऊंचाइयों को पार करेंगे क्योंकि ऐसी रचना-शक्ति उन में मौजूद है। खुदा करे ज़ोरे कलम और ज़्यादा।

-११५, ज़ीरो लेन,
तोमाल, सूर्या विहार,
बोडी, तालाब तिल्लो, जम्मू १८०००२.

Biradari News

☒ IIT Test :

Tushar Kaul S/O Mr. K.K.Kaul and Mrs. Kiran Kaul has secured All India Rank 1609 in IIT Joint Entrance Examination (JEE) 2005. Tushar was a student of Smt. Sulochanadevi Singahania School (JK) in Thane.

☒ Residence Shifted :

- Shri Ramesh Kaul of Malwani Mansion, 15th Road, Khar (W) shifted his residence to 401/402, Mangesh Society, Juhu Versova Link Road, Behind Skylark Towers, Andheri (W), Mumbai 400053. **Tel:** 26700564.
- Shri J.L.Razdan of Asha Nagar, Kandivli (East) shifted his residence to 301, Dhuri Towers, Anan Nagar, Vasai Road (W) 401 202.

☒ Nuptials :

- **Naresh** S/o Smt. Lakshmi Shuri & Late B.N.Wali of Bunglow No. 11, Harbour Villa, Jawahar Nagar CHS, Sector 19-A, Nerul, Navi Mumbai was married to **Kalpna** D/o Smt. Vimla & Shri Balkrishna Dadhich on 12th May 2005 at Mumbai.
- **Priyanka** D/o Smt. Amrita & Shri Vijay Misri of 15, Surguro Park 1, Deonar Farm Road, Mumbai was married to **Vivek** S/o Smt. Tarla & Shri Arvindkumar J. Patel on 17th June 2005 at Mumbai.

Letters

☒ Namaskar! Through your esteemed column, I want to share personal experience with the Biradari members.

I am Wg Cdr Raman Sopory, spent 24 years in the Indian Air Force and sought premature release in 2000. Now working for Wipro Infotech in New Delhi. My son Pranav Sopory, a class 12th pass out, applied for passport under Tatkaal scheme on 31 May 2005. The passport office website says that the passport is ready but as per the rules now, children born in J&K are not eligible for Tatkaal passport. The Police have initiated CID report on him to prove that he is not a terrorist.

There are many children like him who are innocent but they have to prove innocence to Police. He was born in Srinagar when I was posted in J&K while in the IAF. This 16.5 years old boy has suddenly become so depressed on the mental agony of losing one year of his career just because he was born in Srinagar, that too when his father was in the IAF.

May I request you to inform this to Biradari members' benefit as passport applications for kids born in J&K takes time, unless you tell a lie that your child was born outside J&K state.

Raman Sopory
New Delhi