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# Milchar

The Official Organ of KPA, Mumbai



**Apple Delicious**  
A Taste of Kashmir

# मिलचार



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# Milchar

Official Organ of

**Kashmiri Pandits' Association,  
Mumbai**

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

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**Vol. VI ~ No. 6**

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## President's Message - Rajen kaul Between Ourselves



amaskar.

In this issue of Milchar, I would like to update you on the major activities undertaken by your Board of Trustees (BoT) from September 2011 onwards:

**BoT Meetings:** We have religiously met every month and have taken action oriented steps to achieve our objectives. I commend the active participation and useful suggestions from most of our Trustees and Permanent Invitees. I am disappointed that after Shri Anil Gadroo's desire to be relieved from the duties of being a Trustee representing Vasai-Virar belt several months back, in spite of my personal invitation to several local members to join our Board, no biradari member from this Area has yet volunteered to come forward to join our Board. I appeal to Biradari members from the Area to suggest names of potential Trustees to represent them on the Board.

**Sharada Sadan:** Since my previous communication in Sept-Oct 2011 Milchar, we have taken steps to terminate our contract with the current contractor and finalized modalities for completing pending works in a cost effective manner in consultation with our Architect Shri Sanjay Razdan. Due to acute shortage of funds (we need approx. Rs 100 lacs to complete Sharada Sadan) we have now decided to complete the Project in a phased manner on labour contract basis, starting immediately with completion of boundary wall and floor-wise brick work followed by plastering, electrical work, drainage work etc. As indicated in my previous messages, I will again appeal to you all to contribute

generously for this most important project of KPA of building a state-of-the-art cultural centre at Kharghar for our Biradari.

**Fund Raising:** Due to sad demise of Shri Jagjit Singh, we had to

postpone our fund raising program planned for November 2011. We in the Board are convinced that for a genuine charitable cause like building our cultural centre, we have to explore all avenues of fund raising. After exploring various options, your Board has decided to have a fund raising musical program by Shri Anoop Jalota on 9<sup>th</sup> March 2012. Again Shri Sura Dasji, President ISKCON Mumbai has been instrumental in persuading Shri Anoop Jalota to this charitable program for KPA. Through this event, we are planning to raise a sizeable corpus from sponsors etc for deployment for construction activities for Sharada Sadan.

**Annual Hawan:** Annual Hawan will be held at Kashyap Bhawan, Andheri(E) on 21<sup>st</sup> & 22<sup>nd</sup> January 2012.

**Directory:** In last few weeks, we have again got inputs on contact details which necessitated us to hold printing of the new Directory. We now plan to release the same on 22<sup>nd</sup> January 2012 on the Annual Hawan.

**Medical Assistance:** You may be aware that a young dynamic Mumbai biradari member Shri Amit Raina has been detected with cancer a few months back and is to shortly undergo a Bone Marrow Transplant at the Tata Memorial. Apart from donations received directly by him through other well wishers and organizations like KMECT, you are aware that we had issued an appeal



from KPA to our local biradari for generous donations to save Amitji's precious life. I am pleased to report that several well wishers have contributed to KPA's 'Amit Raina Medical Emergency Fund' and we have recently handed over a cheque of Rs. 2.50 lacs to Amitji's family for defraying part of his huge medical expenses.

**Involving Youth:** I am pleased to report very encouraging response/participation by many youngsters from our biradari members for the networking forum for our Youth on Facebook.

**Communication with Biradari Members:** Both Milchar and our Website are increasingly being used by our biradari members as effective tools of communication. We still have a large number of biradari members who have yet to subscribe for life/annual membership of Milchar. I also appeal for your valuable & generous support through advertisements /donations to defray part of our cost of approx Rs. 25,000 per issue of Milchar.

**Other Biradari News:**

You are aware of the sad demise of our esteemed Vice President Shri P.N.Takoo on 1st September 2011. Shri Takoo's demise is a great loss to the KP community in general and to KPA in particular. At a condolence meeting called by KPA on 2<sup>nd</sup> October 2011, biradari members across the Board praised his immense contribution especially for rebuilding and maintaining Durga Naag temple at Srinagar during peak militancy.

While closing, I would like to thank you for your contribution and appeal to you to remain engaged in our ongoing projects/activities. I will be pleased to receive your suggestions for improving the functioning of BOT.

Regards,

**Rajen Kaul**

[Contact Rajen Kaul at [rkaul06@gmail.com](mailto:rkaul06@gmail.com)]

## काव्य - जया सिबू मिलचार है एक सेतु



मिलचार दर्पण है  
जीवन का एक भाव  
होना परिपूर्ण  
सर्वत्र ३६ तत्वों में  
आत्म निरीक्षण का  
जहां है अपना  
'स्व' को जगत हित के लिए  
स्थिर भाव में संजोये रखना  
अपनी संस्कृति को जीवन मूल्यों को  
प्रवास की अवधि में प्रफुलित करना  
जो है वास्तव में, अग्नि परीक्षा पग पग पर  
सूर्य है आन्तरिक सत्य  
'सत्यमेव जयते का'  
घनीभूत रूप ...,  
प्रकाश का साक्षात् स्वरूप  
चन्द्रमा की चन्द्रिका है  
आध्यात्मिक प्रवृत्ति  
आनन्द एक अनुभव है  
तारे हैं आश्वासन पारस्परिक अभिवादन के  
श्वेत ज्योति भागवत करुणा की  
'लल्लेश्वरी' का वाख है  
शिव समग्र है, सनातन है  
निर्द्वन्द्व अभिव्यक्ति के  
है आत्मविश्लेषण शैव परंपरा के  
दर्पण के भीतर  
सर्वत्र ३६ तत्वों में तत्सम तद्भव होने का  
वही चेतन है वही मध्यमा है प्रतिपदा भिवही  
पूर्णमा भी वही चैतन्यमयी दिव्यशक्ति



[Contact Jaya Siboo at [jaya\\_siboo@yahoo.com](mailto:jaya_siboo@yahoo.com)]

*Editorial - P.N.Wali*  
**We Care**



young KP couple working in a distant northern state of US, Ohio, lost their three year old son to a mysterious sudden ailment. They were, naturally, stunned by the event. With their child in hospital mortuary, they could not figure out what to do, how to react. In came the KPs working at the same place, took charge of the situation. They attended to the distraught couple and all that needed to be about the last rites. They virtually took charge of their household including cooking, transport of the incoming relations and everything else.

Seeing the support system the community members provided to this couple in the worst conceivable situation, gives us an insight that brotherhood feelings run strong among the KPs even in distant lands. Mind it, we care because we belong to common stock. I am looking at it from the opinion sometimes expressed that we are falling apart. The community feeling is disappearing. The new generation has no community feeling. Values are getting lost. Traditions are no more cared for.

I would strongly disagree with prophets of doom. Ours is a vibrant community with strong feeling for each other. I believe the younger generation is as much involved as older one, only the methods and the modes are different. Mind it, the people involved in the above example were all youngsters. Our young are keen to belong to the community and where possible, contribute in the common endeavors. The only difference is that they may look at things differently from that how the elders think. We have to understand that they are born

and brought up in different times. Our value systems were formed and nurtured few decades earlier. We may have to accept that these are sometimes not in tune with times. It is only when we stick to them we do not appreciate the values and the thinking of our youngsters. They are product of post liberalization era, where struggling hard for a good life takes precedence. They want to have all the good things life can offer while in earlier ages abstinence was a value.

In community work we find them coming forward. In all our community functions, we find them working, often with lot of energy and in a more creative manner. They have fresh ideas. Only we old people may feel uncomfortable with that.

In Mumbai I have seen a very interesting phenomena. A young man lands in the city for a job. His first concern is to establish himself professionally in the highly competitive world of the city. He gives his everything to it. Once feeling established, which takes few years, he takes few steps looking for his own accommodation, a personal transport etc. Thereafter he starts looking for the community. He wants to connect with people of the same roots. He starts participating in community functions. He tries to establish relations with some families of the same stock. And, if approached, is ready to lend his hand in the community work. This delay in arising of



**Contd. on Page 47**

कश्मीरी साहित्यकार - म.क.रैना

## लालु लक्षमण

**क**श्मीरी साहित्य में हास्य और उपहासपूर्ण लेखों की कमी नहीं है। मकबूल शाह कालवारी, महमूद गामी, हसन गनाई, हबीबुल्लाह हकीम आदि ऐसे कितने नाम हैं, जिन्होंने हास्य और उपहास को काव्य का रूप दिया है। हास्य-उपहास के संदर्भ में लालु लक्षमण का नाम सब से पहले आता है। श्री बलजी नाथ पंडित ने लालु लक्षमण की रचनाएँ और उन का माहात्म्य जान कर ही उन को 'क्षेमंदर सानी' का नाम दिया था।

लालु लक्षमण का असली नाम लक्षमण राजदान था। उन का जन्म १४ अप्रील १८९२ को कुलगाम तहसील के एक गांव हांद चोलगोम में हुआ और ७० साल की आयु में ५ दिसंबर १९६२ को उन का स्वर्गवास हुआ। वह ज़्यादा पढ़े लिखे नहीं थे लेकिन आम फ़ारसी पर उन की अच्छी महारत थी। वह अपनी रचनायें लिख कर नहीं रखते थे। शब्दों पर उन की पकड इतनी गहरी थी कि बस किसी ने आग्रह किया और वह शुरू हो गये। उन की ज़्यादातर रचनायें पोलीस वालों, क्रूर अफसरों, दुकानदारों, अतिथि सत्कार न करने वालों आदि के विरुद्ध थीं। लालु लक्षमण गणेश भक्त थे। उन्होंने भजन और दूसरी धार्मिक कवितायें भी लिखी हैं।



*Thesaurus - A.K.Misri*

## Questions & Answers



*Why do men's clothes have buttons on the right while women's clothes have buttons on the left?*

**A:** When buttons were invented, they were very expensive and worn primarily by the rich. Since most people are right-handed, it is easier to push buttons on the right through holes on the left. Because wealthy women were dressed by maids, dressmakers put the buttons on the maid's right! And that's where women's buttons have remained since.

**Q:** *Why do ships and aircraft use 'mayday' as their call for help?*

**A:** This comes from the French word m'aidez - meaning 'help me' - and is pronounced, approximately, 'mayday.'

**Q:** *Why are zero scores in tennis called 'love'?*

**A:** In France, where tennis became popular, round zero on the scoreboard looked like an egg and was called 'l'oeuf,' which is French for 'egg.' When tennis was introduced in the US, Americans (mis)pronounced it 'love.'

**Q:** *Why do X's at the end of a letter signify kisses?*

**A:** In the Middle Ages, when many people were unable to read or write, documents were often signed using an X. Kissing the X represented an oath to fulfill obligations specified in the document. The X and the kiss eventually became synonymous.



**Answers to Riddles in Milchar Sep-Oct 2011:**

- 1) Bark of the tree. 2) Cabbage. 3) Your word.
- 4) Egg. 5) A Fish. 6) Fish and ships. 7) Because seven eight (ate) nine. 8) The Moon. 9) A riddle.
- 10) A man.



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**KASHMIRI PANDITS ASSOCIATION**  
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**ASSOCIATE TRUSTEES**  
 Jashwanth Nandu Sarda Sarda, Marviva  
 Smt. Debnath Dhar Chandra Thak, Muzaffar

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**General Secretary's Annual Report for the year 2010-2011**

For the year 2010-2011, the Association has achieved a lot of milestones and has been able to carry out its activities and programmes during the year 2010-11. The Association has been able to carry out its activities and programmes during the year 2010-11. The Association has been able to carry out its activities and programmes during the year 2010-11.

**MEMBERSHIP** - The Association has been able to carry out its activities and programmes during the year 2010-11. The Association has been able to carry out its activities and programmes during the year 2010-11.

**FINANCIAL STATEMENT** - The Association has been able to carry out its activities and programmes during the year 2010-11. The Association has been able to carry out its activities and programmes during the year 2010-11.

**ANNUAL MEETING** - The Association has been able to carry out its activities and programmes during the year 2010-11. The Association has been able to carry out its activities and programmes during the year 2010-11.

**SHARDA SADAN** - The Association has been able to carry out its activities and programmes during the year 2010-11. The Association has been able to carry out its activities and programmes during the year 2010-11.

**ANNUAL CULTURAL PROGRAMME** - The Association has been able to carry out its activities and programmes during the year 2010-11. The Association has been able to carry out its activities and programmes during the year 2010-11.

award for academic excellence was presented to Mr. Rishi Bhat, while the most eagerly awaited event of the evening saw the LIFE TIME CONTRIBUTION AWARD for the year 2010-11, being conferred on one of our most celebrated past presidents, Shri Jawahar Lal Marwot, for his illustrious distinguished services to the community in & outside Jammu.

**SHARDA SADAN** - The project was funded out at Rs 4,000 per month to Vijayawathi Foundation Trust, who conduct activities pertaining to empowerment of elderly & young adults against disabilities. This lease rent prior to July 2010 was Rs 2,200 per month.

**MILCHAR** - Our bi-monthly publication saw a major reconstitution through a new Editorial Board under the sponsorship of Chief Editor Shri M.P. Raina and Associate Editor Shri S.P. Kachru. As expected, the change was welcomed overwhelmingly by the community members.

**WEBSITE** - Shri Nandu Kachru & Shri K.K. Kamru were designated to help erect our website in order to provide global visibility to KPA's programmes & connectivity, the website is now operational.

**MEETINGS - BOARD OF TRUSTEES** - While the new Board of Trustees held many informal meetings throughout the year in order to discuss, deliberate & plan various activities, however, the formal 7 meetings of the new BOT were attended as per following details:

- Shri Rajen Kaul, Shri S.P. Kachru, Shri C.L. Raina, Smt. Meena Wansoo - 7 meetings each
- Shri K.K. Kamru, Shri K.L. Dhar - 6 meetings each
- Shri M.L. Matto, Smt. Neena Chandra, Shri Jayant Raina, Shri Dilip Bhat, Shri Satish Congoo - 5 meetings each
- Shri P.N. Takoo, Shri Ashwani Hasika - 4 meetings each, Shri Ashwani Bhat - 2 meetings & Shri Anil Gadroo - 1 meeting.

Under the astute leadership of our President Shri Rajen Kaul, it has been an invigorating year for us with a newer BOT, newer integrations & newer initiatives. I am also grateful to the passionately engaged community members for all their contribution of suggestions, donations, support and finally their belief in us, which empowers us to embrace newer challenges & achievements.

Yours sincerely,  
  
**S.P. KACHRU**  
 Hon'ble General Secretary

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**GENERAL SECRETARY'S REPORT**

**4. GENERAL SECRETARY'S REPORT** : for the year 2010-11 was duly received & accepted. Carried unanimously.  
 Proposed : Shri Dilip Bhat                      Seconded : Shri K.L. Dhar

**5. REVIEW OF CURRENT STATUS OF SHARDA SADAN** : During the discussions on the matter, Shri K.L. Dhar informed that construction of underground water tank is currently in progress while Shri Rajen Kaul impressed upon the expediency required in finalizing this way ahead including the selection of alternate contractor to complete the pending civil construction works. It was resolved that under the patronship of Shri M.L. Matto, the Core Committee for SHARDA SADAN project be formed with inclusion of following members - Shri Rajen Kaul, Shri C.L. Raina, Shri S.P. Kachru, Shri K.L. Dhar, Shri Chand Bhat, Shri S.P. Ganju & Shri Ashwani Bhat. Carried unanimously.  
 Proposed : Shri Narendra Kaul                      Seconded : Shri K.K. Kamru

**6. FUND RAISING PROGRAMME** : It was resolved that in order to collect maximum funds for earliest completion of SHARDA SADAN, a fund raising programme be conducted and hence the scheduled JAGJIT SINGH NITE to be held at Vardh. Shalvi Hall, Vashi on 12th November, 2011. To successfully drive & conduct this programme, a Fund Raising Committee was formed which shall comprise of Sarvasri Rajen Kaul, C.L. Raina, S.P. Kachru, Chand Bhat, Ashwani Bhat, K.K. Kamru, Shree Pradip, Ajay Kaul, Satish Ganju, Narendra Kaul and Smt. Neena Bansal Kher. Carried unanimously.  
 Proposed : Shri Ankur Kaul                      Seconded : Shri Jayant Raina

**7. Also resolved** that following relevant observations by Shri Surlender Kachru, formal regularisation of KPA's constitution as well as the post of Joint Secretary among office bearers in Board of Trustees, be undertaken inline with pertinent stipulations. Carried unanimously.  
 Proposed : Shri T.K. Raina                      Seconded : Shri Ajay Kaul

The meeting ended with a vote of thanks to the Chair.

\_\_\_\_\_

Rajen Kaul  
President

\_\_\_\_\_

S.P. KACHRU  
General Secretary



KASHMIRI PANDITS ASSOCIATION BALANCE SHEET AS AT 31ST MARCH, 2011				SCHE.	CURRENT YEAR
PREVIOUS YEAR	TABLET	PREV. YEAR	ASSETS		
4076280			Trust Fund	A	4,600,385
8474658			Reserves & Surplus	B	8488729
319900			Expenses Payable	C	305509
2870838			Total Rs.		13342724
PREVIOUS YEAR	TABLET	PREV. YEAR	ASSETS		CURRENT YEAR
3596657			Fixed Assets	D	10005542
3184829			Investments	E	2,759,000
<b>CURRENT ASSETS, LOANS &amp; ADVANCES</b>					
246502			Cash & Bank Balances	F	908120
35420			Loans, Advances & Deposits	G	640,000
7430			TTDS		7430
12870838			Total Rs.		13342724

As per our report of 31/03/2011

FOR KASHMIRI PANDITS ASSOCIATION  
PRESIDENT SECRETARY TREASURER

FOR KASHMIRI PANDITS ASSOCIATION  
PRESIDENT SECRETARY TREASURER

KASHMIRI PANDITS ASSOCIATION INCOME & EXPENDITURE ACCOUNT FOR YEAR ENDED 31ST MARCH 2011				SCHE.	CURRENT YEAR
PREV. YEAR	TABLET	PREV. YEAR	INCOME		
0			By Char. Fund Received		0
7000			By Medical Donation		10281
165000			By Saurashtra Donation		417600
849795			By Annual Char. Together Income		190279
206526			By Char. Income		669079
0			By Char. Advance		19150
33416			By Milhar Subscriptions Recd:		54444
3150			By Miscellaneous Recd:		0
13615			By Rent		17078
5247			By Bank Int.		81,250
789163			Total Rs.		1,035,401
PREV. YEAR	TABLET	PREV. YEAR	EXPENDITURE		CURRENT YEAR
10050			To Salary		31760
142008			To Socy Maintenance Charge		12940
48308			To Char. Activity Expenses		10756
21445			To Charity Contributions		2168
2220			To Char. Expenses		8999
1287			To Printing & Stationery		11829
1997			To Postage & Courier Exp.		781
1821			To Telephone Exp.		987
436			To Meeting Exp.		1478
16941			To Annual Get. Together Exp.		169301
3075			To Publication Exp.		1850
35850			To Identity Charge		4893
4882			To Xerox Exp.		1169
428			To Bank Charge		62,47
860			To Nurb. Collection		0
3104			To Medical & Welfare Expenses		0
40939			To Medical Relief		0
0			To Off. & Elec.		4000
8962			To Donation		0
13067			To Misc. Expenses (part Exp.)		1226
8074			To Insurance		32663
18112			To Excess Of Income Over Expenditure		308239
789163			Total Rs.		1,035,401

As per our report of 31/03/2011

FOR KASHMIRI PANDITS ASSOCIATION  
PRESIDENT SECRETARY TREASURER

FOR KASHMIRI PANDITS ASSOCIATION  
PRESIDENT SECRETARY TREASURER

## Report & Biradari News

### Swami Lakshman Joo Jag at Mumbai:

Ishwar Ashram Trust, Mumbai Kendra celebrated the Maha Samadhi day of Gurudev, his holiness Swami Lakshman Joo Maharaj on 16<sup>th</sup> September 2011. Nearly 100 devotees gathered on this occasion inspite of a busy weekday, coming all the way from Mumbai and nearby towns including Pune. The function was held at Lions Club, Kopar Khairne, Navi Mumbai. All the devotees were particularly excited since this was the third consecutive year of the Havan being performed in Mumbai.



Shri S.P.Kachru led the devotees in performing the Havan. A week before Jag, all the *agnavatiri* was cleaned and washed. Two local priests arrived at the stipulated time and started organising the Havan area. After placing the photograph of our Master and holy Kalash, the Havan ceremony was started. The pooja began with the Kalash prayer and the mantra 'aghorebhyo...'. This was followed by offerings to individual gods or the 'Sahakars'. After the 'Sahakars' the devotees performed the Gurupuja including chanting of Gurustuti and prayer to the 'Pind'. During the ceremony the divine 'Baharupgarbha Stotra', the 'Kalikastotra' and chapter 10 of the Bhagwad Gita were recited. The singing of Aarti marked the conclusion of the pooja schedule.

From 12.30 PM to 2 PM, devotees listened with rapt attention to Swamiji's discourses (yams niyams, interview on Radio Kashmir and a recorded interview about Swamiji's early life). At about 2 PM, devotees started having lunch prasad. They also carried prasad in boxes for their near

and dear ones at home. After lunch Prasad, the devotees started singing the bhajans dear to our Gurudev. These included 'Anand om...', 'Vuchum gat chane...' and 'bhaj govind ka naam'. Such was the fervour that everybody just wanted to go on and on. The function finally concluded at 5 PM and the devotees left carrying with them the divine blessings of the Guru.

Jai Gurudev!

[Report : Ishwar Ashram Trust thru Chand Bhat]



### R.K.Tikoo's Scientific Paper on Forage Resource :

Shri R.K.Tikoo's Scientific Paper has been accepted by the Range Management Society of India for presentation at the National Symposium on 'Forage Resource and Livestock for Livelihood, Environment and Nutritional Security'. He is one among the 179 Scientists representing various States, whose papers have been accepted for the Symposium.



Shri Tikoo, an alumni of Banaras Hindu University, is a Subject Matter Specialist on Ento-Agrostology from the Agriculture Department of Jammu & Kashmir Government. He is a well known social and cultural activist and has presented and published many Papers at the international and national seminars.

**Input : Arohi Sangeet**

[arohisangeet\\_voluntary@yahoo.co.in](mailto:arohisangeet_voluntary@yahoo.co.in)



### Website of youth for PK :

Dr. Agnishekhar, Convener Panun Kashmir (PK) on November 24 inaugurated the website ([www.youthforpanunkashmir.in](http://www.youthforpanunkashmir.in)) in Jammu. The website will cater to the

## Report & Biradari News

mission of Youth for Panun Kashmir and act as an IT tool in reaching the masses. This website acting as the information portal will also be instrumental in registering the delegates for the first International Kashmiri Pandit Youth Conference to be held in first week of January, 2012 at Pune.



Dr. Agnishekhar said that Y4PK (Youth for Panun Kashmir) keeping in view the ultimate objective of Panun Kashmir, has decided to work for the economic, professional, social and political empowerment of Kashmiri Pandit youth in exile. The focus of Y4PK lies in establishing the 'Connect' of the Kashmiri Pandit youth in exile across the globe, thereby impressing upon the need to work on the grassroots for the milestones envisaged in the empowerments. He said in connection with first International KP Youth Conference, Y4PK has initiated a whirlwind campaign through corner meetings in various parts of Jammu like, Jagti, Muthi, Talab Tilloo, Gole Gujral, Gangyal, Trikuta Nagar, Channi and other parts.

Y4PK, taking strong note of illegal and forceful evacuation of martyr Naveen Saproo's mother from her quarter in Company Bagh, expressed deep resentment over this issue and called upon for its early settlement.

[Input : Veerji Wangoo [veeruz@gmail.com](mailto:veeruz@gmail.com)]



### KPA Hawan :

The Annual Hawan of Kashmiri Pandits' Association has been scheduled to be held at Kashyap Bhawan, Bhawani Nagar, Marol Maroshi Road, Andheri (E), Mumbai on 21st and 22nd January, 2012. The Hawan will

commence on Saturday 21st January 2012 and will culminate with Purna Ahuti at 1300 Hrs. on Sunday 22nd January, 2012.



### Nuptials :

**Mohit** Son of Smt. Girija and Shri Rajinder Kaul of Thane, Mumbai got married to **Khilly** Daughter of Smt. Santosh and Shri Ramesh Kaul on 7th October 2011 at Jammu.



**Mayank** Son of Smt. Neelam and Shri Maharaj Kishen Kaul (BPCL) of CBD Belapur got married to **Vandita** Daughter of Smt. Anjana and Col. Vinay Kumar Mudgal on 22nd October 2011 at Noida.

Input : Neena Kher

[neena1000068@icicprupartner.com](mailto:neena1000068@icicprupartner.com)



### New Arrivals :

Daughter was born to Shri Romel and Smt. Monica Kaul (Granddaughter to Shri & Smt. P.L.Kaul of Shastri Nagar, Andheri) on 12th July 2011.

Input : Neena Kher

[neena1000068@icicprupartner.com](mailto:neena1000068@icicprupartner.com)



### Sad Demise :

Biradari is informed about the sad demise of **Shri Chandji Tiku** in a tragic accident in Banglore on 22.10.2011. Shri Chandji Tiku, S/o Late Trilok Tiku, residing at Kharghar (earlier at Marol, Andheri), is survived by his wife Smt. Veena Tiku and a son, Sunny. KPA, Mumbai expresses deep condolences on the tragic and untimely event and pray Almighty to give courage to the bereaved family.

Input : Chand Bhat

[bhatchand@gmail.com](mailto:bhatchand@gmail.com)



*Sweet & Sour - Sunil Fotedar*

## My First Salary in India

**I**t was in 1977. Our teacher at DAV School, Jawahar Nagar, Shri Shamboo Nath Kachroo, invited me and two of my classmates to his room to meet a gentleman. I did not readily catch his name when the gentleman was introduced to us. There was going to be a quiz competition between us and Biscoe boys at the Radio Kashmir, Srinagar later that day. We got a ride in this gentleman's jeep to the Radio Station. I had shifted to DAV school in 1976 from Biscoe School and I knew my former classmates and was quite familiar with their capabilities when it came to such competitions. After exchanging pleasantries with my ex-classmates, I took my current classmates to the side and forewarned them about what was going to happen to us in that the Biscoe contingent was going to make minced meat out of us. Needless to say, that is exactly what happened. The questioner was Prof. Labroo, who taught English at the REC Srinagar. The only question I recall answering properly was the one about the just-concluded centenary cricket test between England and Australia to mark the occasion of playing test cricket for 100 years.

For this quiz competition, we were supposed to be re-imbursed with a

handsome sum of 10 rupees. Since this was going to be my first salary, I was adamant in acquiring this well-deserved sum. With my classmates, I must have made about 2-3 visits to Radio Kashmir, but to no avail. The cashier's excuse was that he was busy and would dismiss us by saying 'pagah yeew, pagah meilwi zaroor'. On our 3rd or 4th visit, we decided to meet the gentleman, who was introduced to us by our teacher Sh. Kachroo, to settle this issue once and for all. After listening to us patiently, he accompanied us to the cashier and got us well-deserved Rs. 10 for each student. And we thanked him from the bottom of our hearts. At that point, I realized that this gentleman was none other than the great radio artiste of 'Sindbad Machama' and legendry 'Mama' of 'Zoon Dab', Shri Pushkar Bhan.

Later on, I made two more visits to Radio station for other programs and was paid Rs. 15 and Rs. 25 in keeping up with the inflation. Therefore, my total salary in India so far is Rs. 50!!! However, I do not recall filing for taxes that year.



Contact author at: [sunilfotedar@yahoo.com](mailto:sunilfotedar@yahoo.com)

### Story of Koh-i-Noor

Koh-i-Noor, mountain of light, was found in Golkanda mines in 1342. It has the longest history as a diamond, yet a subject of controversy. Earlier, as a lamp, it weighed 191 Karats, and was recut in 1852 to weigh 109 Karats with a 'brilliance of fire'. It was taken away from India in 1309 by Sultan-ud-Din Khilji alongwith peacock throne of Shah Jahan from Raja of Malwa. Nadir Shah took it to Iran and it was obtained by the Sikh ruler Maharaja Ranjeet Singh of British Punjab in 1849. It was finally acquired by British and placed on the crown of Queen Victoria.

[Input : Dr. N.L.Zutshi : [n.l.zutshi@gmail.com](mailto:n.l.zutshi@gmail.com)]



*KP Exodus - C.L. Razdan*

## Homeland & Alternative

**E**ver since their exodus, KPs have been protesting in various forms and at various platforms to get our grievances redressed. But if the outcome of these protests is analyzed with cool head, one can very well observe that rather than going close to their goal they are going away from it.

Their repeated failures have exposed their weakness / helplessness to KMs who are in turn getting more and more encouraged to do whatever they want. Destroying temples, changing the original names of places, distorting the history are some of them. They have realized that nobody in the country, including pro Hindu national political parties, is interested in their cause

Most of the KPs too have recognized this fact and have taken the view that nothing can be done to their problem, and concluded that it is better to forget that place.

Both these developments are the worst things that can happen to the cause of Kashmir. Out of the two, KPs losing interest in that place is the worst thing that can happen to their cause.

This is a very serious situation and more than anything we all must address this aspect of the situation first.

These protests are mainly organized by their political party Panun Kashmir. The main demand of this organization is to have a small portion of the valley, where the constitution of India is applicable fully and without Article 370, so that all those who believe in Indian Constitution can stay there peacefully. They call it Homeland.

This plan was thought of at the time of our exodus. That time the scenario in the valley was completely different. They all were convinced that at any moment of time Kashmir would be part of Pakistan. The slogan of 'Panun Kashmir' was suggested just to maintain their right on that place for all the time to come.

But the situation now is completely different. Any KP can go back to that place without any problem. Even Pakistan is convinced that they can't have Kashmir from India. With this change in circumstances logically speaking, even KPs should change their approach towards that place. Perhaps it is because of this very observation that not many KP's are backing the Homeland demand. By way of making demand for Homeland they are offering rest of the Kashmir valley to their tormentors on a platter to deform it the way they want to. If we go through the history of Islam, one can very well see that whichever area they have empowered in the past, they have destroyed its original culture completely. By making the demand of Homeland KPs are just facilitating their tormentors to do the same to Kashmir as well.

Moreover Kashmir is not just a piece of land alone. It is a society with a particular culture that has evolved over a period of centuries where KMs were part of it. By isolating themselves from KMs, may be, they can save themselves from probable torture, but they can in no way save their culture which is part of Kashmir.

In 1947 it has happened once and result is in front of us. POK was formed. Before this, even this part of Kashmir was known

as land of saint. From the stage it has become land of terrorist. It is no more the same Kashmir of which we were proud of. Situation over there at present is such that people world over have developed dislike for that part of Kashmir, and see that place as den of terrorism.

By way of demanding Homeland they are once again inching towards such end result for the rest of Kashmir as well.

This demand of Homeland is based on their fear that they cannot live with KMs. This is the outcome of general impression that KMs have been torturing KPs over centuries and there is every possibility that they will repeat the same in future as well. After experiencing the turmoil of 1989 such reaction is natural.

But it is no solution. It is escapism. Rather than solving the problem such act exhibit their intentions of running away from it. One has to accept the fact that one cannot look for the solution to the problem without the involvement of KM who are in absolute majority there

Before any conclusion is drawn in this regard one need to ascertain the correctness of the assumptions that KMs have tortured Hindu all these centuries. Unbiased study of history will reveal that the only time that KMs have really tortured KPs en mass is after our independence,

KPs history says that they have been thrown out of that place seven times. This means that we have gone back to that place that many times. Logically speaking it could not have been possible without the support of KMs and their love for them. There was time when they had only 11 KP families left in Kashmir. Is it not obvious that under those circumstances without the support of local KM their revival was just not possible?

History says that our tormentors were

invaders and not KMs. Fact is that KMs themselves were sufferers at the hands of these invaders like any other KPs, may be to a lesser extent.

Those days, the basic criterion for selecting a governor of Kashmir was that he should be able to collect maximum booty from there. To achieve this goal exhorting money from every citizen of Kashmir was the only way out for them. KMs, being in majority that time, could not have been spared. It is probably because of this very reason that KMs had developed affinity towards KP as common sufferer and have been good to them.

They were recent converts that time. Conversion was forced upon them. Like a typical wise Kashmiri, while they accepted conversion they also adopted good of both the religions and developed their own culture called Kashmiriyat. It is this very culture that they are proud of and is to be saved now. This is one aspect that both KPs and KMs should recognise and aim to save from destruction.

Let KMs not forget the fact that just about less than a century back all of them wanted to get reconverted to Hinduism and had approached our Maharaja for the same. I wish he had taken a decision in its favour. These circumstances made them different kind of Muslim who would love whole mankind including local Hindus. This was observed by Shahjahan at his time and also by delegates from Arab in 1966. Both of them called them kafirs. Even Gandhi ji observed this unique feature of their love for Hindus. Fact is that even the KPs believe in the same.

To recognize it better let us recollect our recent history of the time of independence.

A) At that time the Maharaja of J&K had

run away from Kashmir along with his army leaving the valley completely unguarded for 14 days till Indian army arrived. The invader had reached borders of Srinagar, after crossing Baramulla., That time it is these very KM who have saved Kashmir and the Hindus there from the onslaught of invader. Had they not done that, whole Kashmir would have been a part of Pakistan by now and all the Hindus of that place would have been either butchered or would have been leading lives of present time Hindus of Pakistan.

B) To appreciate KMs attitude towards KPs and the motherland better one has to recognize that at that time rest of whole country was burning in the flames of hatred between Hindus and Muslims. Their neighbouring state Punjab was worst effected and was red with the colour of human blood spread over it. Against that KPs were celebrating weddings of their wards in Kashmir and under the protection of KMs.

C) When the KPs tried to run away from that place to save their lives, these very KMs laid themselves on the road and challenged the fleeing KP to walk over their bodies. They could not tolerate the separation from KPs and took it as their insult that KPs had lost confidence on them. They assured them of their safety and it is because of that they all are enjoying their lives now.

These are some of the incidences to prove that KMs did not hate KPs. Rather they always loved them. Yes there have been few incidences when some KMs ill treated KPs. Such things do happen when a person gets powerful. KPs have done no different when they were more powerful.

To look for the solution to the Kashmir problem one has to understand how Pakistan played their game to grab this land.

After having realized that they cannot take it by force, Pakistan involved Pan Islamic movement for the purpose. Visit of Arab delegate stated above was the outcome of that. The present Kashmir problem is the outcome of combined effort of these two parties. Because of this very effort of the two the attitude of certain segment of the Muslim society in Kashmir towards Hindus and India changed. And it is this change in the society that is dangerous for Kashmir cause and not the KMs themselves. One has to ensure that this change does not become permanent feature of KMs attitude. For this involvement of whole Kashmiri population is required.

Need of the hour is to accept this reality and understand the technique adopted by Pakistan to achieve this change and devise a method that will eliminate its influence. In any society there are few who are financially very poor. Because of their poverty most of the time, they are frustrated and angry, and use their muscle power to settle their issues. Since such traits are not acceptable in any civil society they are considered sort of out caste. In Kashmiri they are called Khari Jamath meaning uncivilized group of people. They, being financially poor and uneducated, can be very easily lured to do anything even against the interest of whole society.

Pakistan targeted this very uncivilized segment of Kashmir and forced / lured them to work for them. For this they bribed them, empowered them by arming them with weapons, and forced them to raise anti Indian slogan etc. This has resulted in forced exodus of KPs from of the valley.

Simultaneously they destroyed the local trade there. The trade there was mainly managed by local KM businessmen. They constituted the civilized segment of KM

society. By doing so they managed to eliminate the support of local artisans for them, who were in large numbers there. In the process the common man was left without any job and source of earning for them and was forced to depend on the doles from Pakistan. In return they were forced to do all that their master from Pakistan would ask them to do. This way the whole civilized segment of society became ineffective there and the uncivilized segment of society became face of the KMs

In order to destroy original culture of KM Pakistan installed non Kashmiri maulvies in all the mosques there whose 24 hours job was to brain wash the local common men. It is because of this brain washing only that a local young KM has become militant and anti KP.

Analysis of this observation leads one to conclude that in order to revive the original culture of that place one has to revive the business there. Once the business is revived, to produce their goods, the businessmen of that place will employ local common men and wean them away from the influence of uncivilized segment of the society. This way one of the basic requirements of reviving their original culture can be met.

Whereas interest of KP is concerned, even that can be addressed by this very scheme if they participate in this activity. By indulging in such activity, while on one side they can earn big money for themselves; on the other side they will revive their contacts with Kashmir. Because of the financial involvement in this activity their contact and the interest in Kashmir will always remain intact and for ages. This activity will develop sort of interdependence between the two

segments of the Kashmir society and also love and respect for each other. In the process if and when any KP will wish to return to the valley he will be welcomed there by one and all.

There is a general impression that KMs have been traditionally businessmen and it is they who have been controlling it over generations. KP can't add much to it. I suppose it is a story of past. Their exodus has made KP spread all over the world and in turn given them wide exposure. In addition to this they have taken different kind of profession unlike in the past when they were mainly in government jobs. Because of their exposure, different kind of education, and their intelligence they are considered as one of the best managers world over. There are many entrepreneurs of world class as well among them. This shows that they can contribute a lot to revive trade in Kashmir. As a matter of fact they can prove themselves better than a KM where creating markets for Kashmiri goods are concerned. Traditional method of a KM is to do his business by opening a shop and wait for the customers, called selling. Against this KP can involve the latest methods of marketing their product. Use of internet for advertising and selling is just one. Many of those who are in marketing are as doing it for their products. They can as well do the same for Kashmiri goods.

There are many professionals like interior decorators or fashion designers etc, who can use Kashmiri goods to enhance their own business and exclusivity. Imagine the business a KP interior decorator can generate from just one hotel project if he uses Kashmiri wood carving, bed spread, carpets, murals, paper mache, curtain etc. List of such application and the items from Kashmir is unending. KPs, who are in



business, or senior posts can gift Kashmiri goods to impress their customer. In order to exhibit the beautiful product from Kashmir senior KP managers can insist on decorating their offices with Kashmiri product. Even KP ladies can promote Kashmiri embroidery among their friend circle. One can stretch his imagination to any extent to apply this thought. It is our good luck that Kashmir has lot to offer for this plan. All that is required is that both KPs and KMs change their approach towards each other and work together to solve this problem

Both these segments of the Kashmiri community will be doing this for their own benefit. By this system they will get richer day by day. Best advantage of this whole exercise is that, while KPs can live where ever they want, they will remain in touch with their native place for all the time to come. Best part of the scheme is that they will be welcomed back home whenever they want to there.

I suppose this is exactly that Jews have done to regain their hold in Israel. They made themselves so rich that now no body including USA can afford to dislodge them and they are back in their land on their own terms.

There are about 2500 KP families still in the valley. Their economical condition is such that they need outside support in a big way. If their services are utilised in this plan even they will be benefited.

This way the proposed system will benefit almost whole Kashmiri population and make them richer day by day. This is exactly what is required to bring peace and prosperity to our Maej Kashir.



Contact author at: [razdancl@gmail.com](mailto:razdancl@gmail.com)

### Matrimonial

❖ An austere and compatible (BE & or MBA) alliance is sought for my son (188 cms) born 5th July 1983 (3.10 PM) at Srinagar. BE (EXTC) from Mumbai and MBA (Marketing) from JBIMS, Mumbai, he is presently working as product manager (FMCG) for a reputed MNC in Bangalore. Interested may contact me on Landline: 022-25579878, Cell: 09969773592 & 09869469895 (7.00 PM to 9.00 AM). EMail: [srkaul@gmail.com](mailto:srkaul@gmail.com)

❖ Suitable Alliance invited for my son born 12th August 1985, Kolkata, Ht. 5'-11". Currently working with State Bank, Mumbai. Qualification: ECO. Hons. from XAVIERS + MBA Finance from IMT. Interested may contact 09831955311, 09830315045 or Mail [anildhar@hotmail.com](mailto:anildhar@hotmail.com)

### ललु वाख

छोंडमख ब्वनु तु बेयि च्वन दिशन  
नेब तु निशानु लोबुमय नु कुने।  
ती अदु पृछुम सादन तु रेशन  
तिम लॅग्य ति बूज़िथ वदनि तु खिवुने॥  
दब येलि द्युतुम फिकरन तु अंदेशन  
अदु येति लोबुमख पनुनि गरे॥


★ ★ ★

ज़गस अंदर काँत्याह पॉलिम  
साँरी छि छांडान दयि संज़ वथ।  
छि मंज़ अँकिस दया जॉनिम  
माँनिम दँप्यज़ि ईश्वर गथ॥

★ ★ ★

*Remembrance - K.N.Pandita*

## My Jantoth - 2

 However, I cannot help dilating on the most important event not only in the life of Jantoth, but also in the history of the Pandit community and the contemporary history of Kashmir. It revealed the finest in Jantoth's character that we rarely come across in ordinary men and women of our community. This is the incident when the owners of the building in which National High School was housed (incidentally they were also the Hindus) stage-managed its torching with the motive of evicting the school and then multiplying their commercial interests. An ordinary incident of fire was politicized to the extent that it laid bare the so-called secularism of the then ruling party of National Conference in general and of its stalwart Dr. Farooq Abdullah in particular. How the Kashmiri Pan-Islamists tried to undermine an institution in whose building Kashmiri Pandits had put in their sweat and blood just to cut at their social roots, is a sordid saga, which will never be told in full. What is more interesting as well as surprising is that the majority of the students in National High School was that of Kashmiri Muslims and at the same time the teaching staff was the best ever available in Kashmir. How should one reflect on this aberration in the character of Kashmiri Muslim elite is what eludes our understanding.

Jantoth had inducted me into the Managing Committee of the School. As such I was attending its meeting in which the crucial matter of the fire and the saga of its aftermath were discussed and analyzed. I

must confess that each hair - splitting analytical presentation of Jantoth in these meetings made a million dollar question haunt me day and night. "Is this man really bigger than his size? Will this man stand the pressures with equal tenacity?" I often groped for an answer. This I say because I knew the circumstances in which the school authorities were forced to work.



It goes to the great sagacity and farsightedness of Jantoth that he focused on Shri S.K Kaul to be the President of the Managing committee. Shri Kaul, who is no more now, was a man of parts, a rare personality among the Pandit community. He was a member of the Upper House in the Legislative Assembly, he was

an associate of Sheikh family knowing Farooq very closely and having personal relations with that powerful house. He was an able administrator, a very wise man with a fund of tact and resilience. I can recall how in private he had all praise for Jantoth's maneuverability and deftness in handling the most sensitive fire episode when the case was taken to a court of law.

That was a trying time for Jantoth. He was knee-deep in the affairs of the school, its administration, its financial crunch situation, keeping the flock together, resisting extraneous pressures and influences, maintaining communal harmony, following court hearings, meeting



people who mattered or could influence, responding to innuendos without chagrin or anger. These qualities are not the cup of tea of everybody. The worst was that one of his own colleagues, whom he had lifted from dust to a position of comfort, turned a black sheep. I can recollect that when in any assembly of the staff, members expressed themselves angrily against this black sheep; Jantoth never joined issue with them. He just avoided and brushed aside the matter with a gentle smile. He was great in peace, he was greater in war, he was noble in friendship, and he was upright in strained relations. To friends and foes, he always gave a correct and honest advice. He understood his responsibilities.

I have yet to know a man like Jantoth who is truly secular and democratic in his thinning and his dealing. Some accused him of kowtowing with Farooq and NC at one point of time. He did talk to me of it and laughed at the habit of mud slinging of our people. He said he would meet Farooq or anybody else not once but a hundred times, if it advanced the interests of the school in any way. Such was his sense of dedication.

In Indian culture, there is seldom-real harmony between the boss and his junior colleagues and subordinates. The reason is the absence of socialization process in Indian civil society. But the proof of how Jantoth carried his flock with him through thick and thin of life, through bright and dark days of school is an example any executive should emulate. He was humble yet graceful, he was benevolent yet discreet, he was humane yet law abiding, he was self-sacrificing yet not exacting same sacrifice from others. These are the traits in the character of a *karmayogi*, which he was to the hilt.

A word on his popularity among his alumni should not escape me. At a time

when the vandals with a definite motive had torched the school building and the judiciary in Kashmir succumbed to political pressures in meting out justice to the aggrieved party, there was severe financial crisis that jeopardized the delicate fabric of internal relationship. I had a private conversation with Jantoth in my home on the issue. After pondering over the gravity of the situation, he came out with an idea. He said he would approach his alumni for interim financial support so that the entire structure does not collapse like a house of cards. I asked him whether he could identify and locate such of his alumni as would be in a position and willing to come forth with their contributions. He looked straight into my eyes and said, "I don't think our honest labour in making their lives will not come to our rescue at a crucial time. The law of nature will not fail us."

Jantoth's colleagues will bear me out that once the appeal went out, the alumni not only in India but abroad came out with frugal donations. The emergency had been bridged over. Jantoth smiled and smiled when this happened. These contributions came with a word of highest appreciation for the person of Jantoth and Jantoth's person meant the institution.


I have lost him. Let me halt a minute and remember him for his love he bestowed upon me. When my father brought him home to prepare him for his matriculation examination, I was then a small very naughty urchin. I disturbed him too much in his studies. He found a device to contain me. He would tie my legs with a bedstead and let me cry for help, which never came unless I was exhausted and fell asleep.

Today, Jantoth has set me free to move about as long as life permits, but he has

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*Pages From My Diary - Dr. K.L.Chowdhury*

## The Anna Effect

uring his historic thirteen day fast in Ramlila Ground, New Delhi, starting the day after India's Independence Day, Anna Hazare addressed the crowds every day. His speeches were brief, crisp and witty. The homilies began and ended with adoration of India and blessings for every body.

While Anna went on losing weight - the last recording showed a loss of seven kilos - he did not seem to lose energy at the same rate. More importantly, he retained his cheerfulness and his blithe spirit till the end. Even as he informed the crowds that he was losing weight in slow degrees and, just before he ended his daily address, he acknowledged, "I am feeling a bit of weakness," he did not forget to remind them that he was still quite strong since he derived energy from them. On the penultimate day of his indefinite fast, he made a profound statement that he would have succumbed to the fast on the fifth day if it were for himself, but since he was fasting for India, he would go on for some more days without any harm. "Nothing will happen to me, and I will last some more," he stated.

Wonder what was the truth in his declaration? Was it just bravado? Was he about to break down, as his detractors claimed? Was he really at the end of the tether just when he finally ended his fast? These are questions that need to be pondered without any bias or preconceived notions.

There is no denying that his face and body language did not suggest deteriorating health, nor did the doctors find anything alarming. We saw him addressing the

people, not squatting or sitting down but standing erect on his feet, unsupported. He did not show any sign of wearing out, fatigue, loss of patience, irritability, apathy. On the contrary,



he stayed cheerful till the end. He did not give any impression that he was starved and dying to put a morsel of food into his mouth. He could have ended his fast on the twelfth fasting day immediately after receiving the Prime Minister's letter informing him the Indian Parliament had accepted all his conditions. Thousands of people who were gathered that evening in Ramlila Ground and millions watching him on their TV sets, worried about his health, waited anxiously for him to break his fast. Lesser mortals would have grabbed food and drink right after that victory. But, he was in no hurry. He rallied another night, another twelve hours, before he broke his fast next morning in style.

On the thirteenth morning, I watched Anna closely during the thanksgiving speech of Arvind Kejriwal at the Ramlila Grounds. I hoped it would be a brief speech but, while Kejriwal went on and on and on, there was not a trace of impatience on Anna's face. In fact, when he finally broke his fast with fruit juice that two little girls offered him, it seemed it was more a gesture to please the girls and the audience than to satisfy the urge to eat or drink. He exuded infinite self-discipline and fortitude. His was a peaceful visage – quiet, calm, content. Even gods would have envied him.

Where did Anna get the energy to hold on? Did he really draw energy from the crowds, as he claimed? It was admirable when he spoke that morning – his expressions, his body language, and the tone and tenor of his speech – he did not boast, he did not digress, he did not waver, and he was unfaltering and inspiring. How did this miracle happen?

Before that, how does a fasting person adjust and acclimatize to not eating, and living on water alone, without any calories to support. We all know our body needs energy to survive. We need energy for the heart to beat and pump blood, the lungs to inflate and deflate to deliver oxygen to the tissues, the kidneys to filter all the wastes, the intestines to digest food, the brain to think, to analyze and memorize. These are all vital functions that have to go on for us to survive. This needs energy even when we may be doing nothing but resting or sleeping. Our muscles, bones, ligaments, skin, and all tissues need energy when working and exercising, but even in resting states we spend energy when we turn in bed, move our limbs, sneeze and yawn, or smile and laugh or whisper and speak. If we perform no work but only rest or sleep all the while, we still need around 600 calories daily for an adult to supply the basal metabolic needs of the body. An average working human needs 1500- 2000 calories. During fasting, with no calories coming from the diet, the body draws on its energy reservoirs – the fat stores in the tissues under the skin, from the abdomen and viscera; the glycogen from the liver, and, later, from the muscles. These stores start melting away and that is how the body weight begins to decrease within twenty hours of fasting and continues to dwindle every passing day, and the fasting subject grows weak, enfeebled, unsteady and

obtunded.

Having stated the medical facts, we have to agree that a lot many symptoms and signs of fasting also depend upon the attitude of the fasting subject, his resolve if he has undertaken the fast voluntarily, his courage and perseverance if it has been imposed by external circumstances, his cunning if he has fasted as a political gimmick and charade. Remember, Baba Ramdev broke down on the fifth day of his fast, even when he is an acclaimed yoga guru who should have displayed greater resilience and forbearance?

How did Anna last so long without any gross exteriorization of the adverse effects of fasting? One explanation could be his simple and Spartan life style. Over the years, the body of a man like Anna - who sleeps in a temple, who has little earthly possessions, who lives and eats frugally – learns to acclimatize to less and less. The body adapts and gets used to lesser food (calorie) intake. The basal metabolic rate resets and goes down; instead of 600 calories the body sustains on much less. Such people also respond better to food deprivation during fasting as compared to others used to gluttony. I remember my grandfather who had to cut down his food intake because of a chronic duodenal ulcer that had cicatrized and did not allow food to pass easily from the stomach to the intestines. Over the years, he learned to eat less and less, till he finally survived on a daily intake of three to four kulchas (bagels) and a cup of milk. He went on like that for four years! Another recent example is of my domestic help, who attended on my mother for four years during nights and looked after her own brood of five kids during the day, working all the time. She would subsist on just about 900 calories a day. We wondered about her vitality and my wife and I almost force-fed

her while she was in our service. Careful scientific experiments have proved on rats the adage: eat less and live long.

Yet, a frugal life style and a life-long acclimatization to less food intake does not answer the marvel of Anna's thirteen day fast that left no apparent signs, no hangover, no scars. How did energy transfer from the crowds to Anna, if it really happened that way, as he claimed? Let us try an explanation. We all know that energy transfers from the source to the object, unseen, like the warmth from the sun to earth, or from a kangri to the person carrying it about, or from a microwave to the food you warm in it. The question arises: Does energy transfer from one person to another similarly? The answer is: yes and no. Yes, for example when a person is cold and you pass on your warmth to him by, say, rubbing his limbs, or through a close contact – a hug, a tight embrace. But that is not the energy that the recipient can use for sustaining low energy reserves. Then, how does a person draw energy from others, just by looking at them, speaking with them, or merely thinking about them?

Well, that is where the most marvelous human faculty - the mind - comes into play. What a soothing and calming effect the sense organs can have on the mind with the right inputs. We know the calming effects of music (soft, mellifluous), colors (especially blue), a bouquet of flowers, the gentle touch of a dear one etc. Similarly, the sight and thought of so many people identifying with a cause so dear to Anna, and going all out for him, must have worked wonders in his mind. The mind responds to these and similarly pleasant inputs in a unique way by the release in the brain of the feel good chemicals called neurotransmitters - the endorphins (naturally occurring opium-like substances),

serotonin, dopamine, Gaba etc. They are anti-anxiety, anti-panic and anti-pain substances. They produce a sobering, a calming effect as well. More importantly, some of them are also appetite-controlling. In Anna's case the adoration, the support, the active association of people with what he stands for, must serve a huge stimulus for the release in his brain of these calming and bliss-providing neuro-chemicals. Besides, throughout his campaign against corruption, and all through his long fast, in spite of all the tricks that the Congress-led government tried to smear him and paint his team black with, and in spite of them trying to pull out imagined skeletons from the cupboards to belittle and denigrate him, there was no violence whatsoever throughout the campaign. Such an historic and eminently peaceful campaign in the present strife-torn and violence-prone times must be counted as the biggest factor to play on Anna's mind, to have that soothing effect we are speaking about.

How do these chemicals work to provide the energy we are speaking about? Well, these calming chemicals in our brains especially serotonin, and dopamine, produce salutary effects on different organ functions – heart, lungs, digestive and excretory systems. We know of yogis who meditate and control their mind and, through it, their heart rate, respiration, and metabolic rate. They can survive long periods without food, as if they are hibernating. The feeling of bliss that great yogi's report is likely through the release of these chemicals in the brain in large quantities. That is also the most likely explanation for the unfolding of the thousand-petalled lotus at the Sahasrara Chakra with the wakening of Kundalini during its ascent through the seven Chakras.

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## पेंद्य समयिक्य - अर्जुन देव मजबूर म्वख



हेच पांचालव स्वसुराय करुन्य  
 कटुकाल वतन व्यखचारुक्य दिह  
 अख शोर शराह पोज़ द्रीठ नु केंह  
 खेंच नीलु क्वंडस मंज़ व्यथ वापस  
 बेयि ऑर कॅरिथ सॅरपिन्य हिश बीठ  
 वेंथ्य सोपुनस मंज़ मदुमॉत्य मन्नर  
 चॅज बुर्ज़ पशव प्यठ पोशि फुलय

कर तामथ सॅद्रन म्युल ह्यू गव  
 रेह आतश बालन ब्वन ब्वन वेंछ  
 मॅत्य आकाशस कॅर्य दुह्य अम्बुरव  
 जु्रियाथ बचॉविख नावि अंदस

कथु गोर अख बालु दॅदिस लॉरिथ  
 पाँचॉल्य ड्यकस प्यठ कौसरनाग

नखु प्योक ह्यू शूबान गंगु बलस  
 प्यव लेदरि बॅठिस प्यठ थनु आदम

वेंछ नागु अप्सरा सॅती सरस  
 ख्यलु वेंथुरन शबुनम छॅकरोवुन

अख छाल तुजिन अख डाल दिचुन  
 प्यठ म्वख्तु बॅठिस हरम्वखुकिस चॅज

खॅत्य सॅदुर्य सरस स्वनुहॉर्य कलश  
 नॅट्य नार्यव चव अमृत मर्गव

प्रागाशन बालु थंग्यन कोर ज़ूल

दरती हुंघ दिवता आयि चॅसिथ  
 अथु डोलुख लोत लोत गासु कॅचन  
 पतु शंगरॅफ्य शीलन मीठ्य दितिख  
 स्वंजलि हेत्य वाहरुन्य वीग्य नबस

इनसॉन्य स्यज़र तोर बालु अपोर  
 अथुवास पिशाचव नागव कोर  
 पॅक्य व्वत्रस कुन गाशिर्य अमनुक्य  
 यखुलास न्यरल शिव शांती गव  
 दिन्न संतूरन मिलुचारुच लय  
 रेश्य वारि ग्यवुन ह्योत सू हम सू

कथ सासु बघन वॅरियन हुंज प्रॉन्य  
 कथ जन्मन हुंज, अंदु रोस्तुय कथ  
 वसवॉस्य चिह्नन मंज़ बॉविथ गव  
 यिम यादु वोतुर्य केंह सौबुरॉविथ  
 अँतुलास वॅलिथ स्वनुहॉर्य सोचिक्य  
 अख नोव आलम तखलीक कोरुन



*Tribute - Moti Lal Khar*

## Master Kashi Nath Dhar – A Legendry Teacher

**L**ate Master Kashi Nath Dhar was a legendry teacher and a sports wizard of repute of his times. He joined his services as a teacher in Bisco Memorial School Srinagar as an old student of the school and retired as House Master of the school, organizing extra-curricular activities like hiking, swimming, games etc., besides teaching over three decades past. He belonged to a class of distinguished and veteran teachers indeed! His father Late Ram Joo Dhar and his elder brother Late Janki Nath Dhar were working in the same school. Late Janki Nath Dhar while teaching in the school got heart attack and passed away on spot there and then in his young age leaving behind him a large family to support. The school authorities came to his rescue and appointed Pandit Kashi Nath Dhar as a teacher to maintain and to sustain the family.

Master Kashi Nath was born in the reputed Dhar family at Khankai–Sokhta, Nawakadal, Srinagar around third decades of twentieth century. The family is directly linked with Pandit Raj Joo Dhar who after migration had returned to Kashmir in the reign of Mughal King Jahangir and the family was also connected with famous saint – poetess of Kashmir, Roop Bhawani, the incarnation of Mother Sharika and daughter of Late Madhoo Joo Dhar also a saintly person. Master Kashi Nath Dhar's life was not a bed of roses but bed of thorns from his young age but being a Mission schoolboy and a sports person he stood to face the ups and downs of life just like a rock with a true sports spirit!

Master Kashi Nath Dhar was a qualified

trained graduate. He had done his B.T. (now B.Ed;) from Kashmir University in and around 1947-48. As a teacher he was of the opinion that the level of teacher's sympathy and pains taking for the students was not the same in his times as is commercialized now a days. He was a part of the system of education, when the teacher's role by and large was missionary one like Late Tyndale Bisco – the exponent of modern education in Kashmir.



As a sports person Master Kashi Nath Dhar was a great player of hockey and cricket with wonderful skills and played matches both at state and provincial levels. He was the secretary of Srinagar Cricket Club, late Ram Joo Tickoo as president and late Bakshi Ghulam Mohammad, the then Deputy Prime Minister of J&K state as patron – both being his neighbours. Master Kashi Nath Dhar would lead and organize tournaments both at school and provincial levels. He was a wizard in sports and had a great passion for games even up to his last life. Scores of sports wizards of Kashmir were his students including his own nephew late Dr.D.N.Dhar and his sons Sh.K.L.Dhar and Sh.M.K.Dhar who played at school, college and university levels, besides their academic merits in their professions. In his later life too Master Kashi Nath Dhar had to see number of tragedies. His nephews, his elder brother's sons and only late sister's son Dr. Ramesh Kakroo, the famous orthopedic surgeon and his elder daughter and

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*KP Exodus - Ramesh Pandita***Breach of Faith**

People come and go; some are remembered and revered for generations for the pains they take for the community in general and posterity in particular and still there are many to whom posterity not just want to forget but do curse and anathemize them for their deeds. Each generation plays its part in propagating the legacy from one generation to another. Fact also remains that every generation may prove good enough to shoulder the responsibility as per the wishes and expectations of their ascendants, is not necessary and that doesn't mean the generation was not worth it. But what makes one to question the worth of coevals is when it breaches the faith of predecessors intentionally. Perhaps a big question, should we rate it simply betrayal, perfidy or treachery. One may find the situation even more difficult especially when one is talking about ones own men and women and to me it is so because my present discourse lasts around KP youth, who one or the other way have breached the faith of their community elders.

KP youth should not be having even an iota of doubt in their minds about the reasons for which Kashmiri Pandits left the valley and to remind them it was only and only to protect and safeguard the interests of their posterity. One can well imagine the pain and agony of uprootedness from ones mother land, to which one is attached emotionally for generations together. The decision of our elders to flee Valley leaving behind everything and knowing very well that life may not role back and who knows they may have to pass nights in open for

the rest of their lives was only with one motive to give better future to their children. Otherwise leaving behind homes and hearths raised with all hard work and emotions by overcoming the all odds of life is equally painful for anybody as amputating a part of body. Elders of KP community have given sacrifices time and again; they did not give second thought to it and preferred to leave everything behind just to let their children see the light of a bright day.



Contrary to upholding the decision of community elders, youngsters of community have somewhat betrayed them of their trust. I don't know whether betrayal will be an appropriate word to use but definitely the vision and view which forced the elders to leave valley was simply to save the chastity of their daughters and sisters and not let the social unrest of valley hamper the course of their studies. Elders of community not just lived the promise by giving better education to their children but also defeated the evil designs of some vested interests and the apprehension of the survival of community. Community not just survived but equally thrived by overcoming all odds of life during the past two decades of exile. Hard work, passion and tireless efforts of our elders enabled our youngsters to rub shoulders with the wider cross section of society, which as a result enabled us to let community prosper like anyone.

The decision of KP youth to work in the Valley perturbs me equally as it perturbs

majority community of valley. To work in the Valley under the prevailing conditions may be compulsion for many but the flipside of this step is, the KP youth has betrayed the faith of their elders. Our younger generation may not be fully aware of the circumstances under which community was forced to leave the valley, but the cause and purpose behind it is not concealed to anybody. Indeed to work in valley is the birth right of every Kashmir Pandit and to be back to ones home and hearth with honour and dignity is ones fundamental right but we can not afford to have it at the same cost for which we left the valley.

Our elders have made us enough able-bodied to lead our lives the way we want but the question is by accepting the offer of govt. to work in valley on their terms and conditions is no way a step near to honorable and dignified return of KPs to valley. By accepting this inhuman offer to earn bread and butter at the same cost which forced us to leave valley and to which we all have been paying price for the last two decades is totally unacceptable. We have simply let ourselves exactly there where we left the valley.

The betrayal of KP youth does not end up with elders but they seem to have no half measures for upcoming generation. KP youth seems least concerned about their children. The prevailing non-seriousness among youth about the honour, dignity and security of their children makes them a good contrast of their elders, who gave up everything for their children. After all it is not always the money which should be on cards. We should not forget that when community could survive, sustain and thrive through all odds of life during the past two decades of exile, then what draws us apprehensive that life will not be smooth

for us if we don't work in valley. When our elders could give us better life, better education, better society with all little earnings, why can't we give so to our children despite being better placed. After all at the end of the day what one needs is just two square meals a day and to have it with honour and dignity is where the ultimate pleasure of life lies.

Looking at the grey side of the problem; isn't it that we are pushing our upcoming generation to the same hell which has costed the community so dearly and has brought it to the brink of extinction. What good are we doing to our children, most of them are deprived of parental love and care for the reason being separated with them, as mothers work in Kashmir, fathers somewhere else and children with grandparents, what a pity.

For the present mess, it is not only the Govt which can be held responsible but also the KP youth who let themselves fall easy prey of this nefarious and clandestine design. Every body knew that Govt is not sincere enough in its kind gesture to have a special recruitment drive for KP youth and had it been so, it would have never made the recruitment process for KP youth conditional. And for KP youth after getting appointed it was time for them to fight it out tooth and nail. They could have easily pressurized govt to adjust them in offices adjacent to the places of their dwelling, which unfortunately KP youth in general and appointees in particular never did. On the contrary the unfortunate part which surfaced was that some vested interests in and outside community not just cried for their willingness to work in valley but also pressurized others to accept the offer to serve in valley.

Better late than never, still I believe it

is high time to fight it out before the community gets devoured by ill designs of govt. and other vested interests in and outside community. I am afraid we are pushing our children to the same mess which our elders left with great difficulty and who knows tomorrow we may contrite for our decision and by that time it may be too late for us. So it is high time to uphold the decision of community elders and tread the path which they have chosen for us.



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### Jest A While

**Baniya:** Yeh kela (banana) kaisay diya?

**Shopkeeper:** Ek rupaya.

**Baniya:** 60 Paisa ka deta hai?

**Shopkeeper:** 60 paise mein to sirf chilka milega.

**Baniya:** Ley 40 paisay, chilka rakh aur kela dey de.



Baniya ko bhoot chadh gaya.  
3 din baad bhoot khud ek ojha ke paas gaya aur bola, "Ojha Sahab, mujhe bahar Nikalo..! Warna me to bhookha hi mar jaonga."



Titanic ke saath Baniya bhi doob raha tha aur hans bhi raha tha.

**Dost:** Oye hans kyun raha hai?

**Baniya:** Shukur hai main ne return ticket nahi khareeda tha.



Input : Ramesh kaul  
[kaul.ramesh@gmail.com](mailto:kaul.ramesh@gmail.com)

### काव्य

## पीताम्बर नाथ दर 'फानी कश्मीरी' फॅरियाद

बु कॉशुर छुस कॅशीरे क्याज़ि दूर्योस  
गॅयम त्रॉविथ स्व मोजा यस बु ज़ायोस  
च्यवान यार्यन नयन हुंद युस हवा ओस  
छु अज़ तस ग्रेश्म क्रायन मंज़ दज़ान पोस  
ख्वदा ज़ानान क्याह म्योनुय खता ओस  
मे जन्नत रोव, वॉरानन अंदर प्योस  
वतन रावुन छु मनुशस बारु सदमाह  
यिहोय फॅरियाद ह्यथ कॅशीरि द्रायोस  
वनान रूदुस बु ती बास्योम यी पोज़  
पज़र बूज़िथ छु अपज़्यार्यन व्वथान तोस  
वनुन पोज़ ज़न पज़र गव नार च़ापुन  
पज़र वनुनुक छु मा मे कांह ति अफसूस  
छु क्याज़े अज़ सु वुनले मंज़ गिरिफ्तार  
यसुंद कश्मीर अख नूरे नज़र ओस  
छु मशाल वुनि ति ह्यथ युस बॉय-चारुच  
दज़ान डेश्या सु हय हय बागे फिरदोस  
मनावान ऑस्य हेरत ईद यकजाह  
यिहोय ओस कॉशिर्यन हुंद मेल तु दसबोस  
मशन मा चेश्म शॉही, डल क्वकर नाग  
यिमव खॉली नु थोव कांह प्यालु या खोस  
ज़मानाह अज़ छु बुथ्य-फ्युर त्यूत फानी  
वनुन मुश्किल छु कुस दुश्मन छु, कुस दोस ?  
यि गज़ुला म्योन या अफसानु म्योनुय  
छु टॉटिस अमु गुलस नज़रानु म्योनुय



## अफसान - हृदयनाथ कौल रिंद पूशुख ति नय, चोलुख ति ना - ३

**अ** कि बजि वाहराँवुख कमल यथ प्यठ सिरिफ चोर थाल कौनी प्यठय शीरिथ वॉलिथ आयि थवनु। यिमन मंज ख्यव दिपन, सालिकायि, पोशकरनाथन तु कांतन बतु। बाक्यव बाँचव खेव हेरी। सालिका तु दिपु रूद्य चेर शाम ताम गरी। शामुच चाय (लिपटन चाय, ख्वसु नलनी हुंदि ट्रंकुकिस् वपु सुंदिस टी स्यटस मंज बनावनु आयि तु तमिक्यनुय पिरिचि प्यालन मंज फिरिथ च्यनु आयि) च्यथ कॅर सालिकायि कांतस गुजॉरिश जि मे हावख ना सोरुय गरु। बाथ रूम गछनुक हाजथ ति ओसुस आमुत। कांतन वॉज स्व आंगुनस मंज त, होवुनस कूनस मंज दरवाज़। टॅच तु श्रानु कुठ, खास कॅरिथ टॅच वुछिथ गॅयस दुनन। अमापोज़ नस्ति थोप दिथ तु दूत्य संबालान संबालान चायि तु द्रायि वॅल्य वॅल्य फीरिथ। पतु वोट्य पोर, कुठ्य पोर वुछिथ खॅच कौनी प्यठ। पॅडिथ शवु जी ओस दारि निश तॅकियस सुत्य डोख दिथ नय ऑसस मंज हाथ जेजीरि गुर गुर करान। तस ओस नु हेरि कुन ज्वन। सालिका गॅयि स्योदुय तु बीठ 'नमस्ते' वॅनिथ पॅडिथ सॉबस ब्रॉठ कनि। पॅडिथ शवु जी गव हॅक्य नु बॅक्य अमापोज़ सम्बोलुन वॅल्य तु वोनुन सालिकायि कुन 'ड्यकु बॅड' तु पतु हेंदी पॉठ्य 'सदा सुहागन रहो, सुख पाओ'। पांचन दॅहन मिनटन सॅलीकु तु अदबु सान खॉर पाठ तु होरुच योरुच कथ कॅरिथ दिच सालिकायि अँद्य पॅख्य नज़र। चोकु गरवंजस प्यठ वुछिन त्रे नॅट्य। चोकस मंज पीरि प्यठ दानस ब्रॉह कनि वुछिन ममी जी (व्वमाश्वरी) बिहिथ त्रु चॉर्य दानस हॅर दिथ तु बोठ छुनिथ अकि चारि दीचि तु दून चार्यन अख लेज्य तु अख बोहगुन लॉगिथ शामुकि

डंगु बापथ बतु स्युन रनान। पॅडिथ सॉबस 'एक्सक्यूज मी' वॅनिथ वॅछ सालिका तु गायि चोकस कुन। कांतु ऑसुस पतु पतु। चोकु दमदारि निश वॉतिथ वोन सालिकायि हशि, "ममी जी, क्या पका रही हैं? मुझे भी सिखाइये कि आप ऐसी लज़ीज़ तरकारियां और सालन कैसे बनाती हैं?" यि वॅनिथ हेचॉयि तमि चोकस मंज जंग चानुन्य। अमापोज़ पॅत्य किन्य कॅरुनस कांतन थफ तु बुथि आयस नलनी (ख्वसु व्वमाश्वरियि ऑस चोकस मंज ताकचव प्यठ नून, तील, मसाल बेत्री पिलुनावान) तु यि वॅनिथ जि असि मंज छिन, बेसातु च्वशि कोरि ग्वडनिचि लटि चोकस मंज अचनु तु कॉम कार करनु दिवान, कोरुहॅस चोकस मंज अचनुस ठाख। सालिकायि बासेयि चोकस नु अचनु दिनुक्य यिम सबब छरा हीथ। तॅमिस गव दिल मलूल, ताहम श्रोपुरुन यि गोल ति। शामुकि डंगु वख्तु कोर तमि कांतस सुत्य सारिनुय बतु वातुनावुनस मंज मदथ। सालिकायि हुंदिस ज़ोर करुनस प्यठ वाहराँवुख कमल कौनी प्यठय। चोकस मंज ऑस ममी जी (व्वमाश्वरी) थालन बतु शेरान तु नलनी सालिकायि पिलुनावान यि वॅनिथ जि यि कस क्युत छु। (नलनी द्रायेयि पानय थाल ह्यथ अमापुज़ चोकस नेबरु कनि ऑस सालिका तु कांतु। सालिकायि दोरुस अथु यि वॅनिथ 'लाओ, मैं ले जाती हूँ'। नलनी लोग नु चारय दिनस। ग्वडनुक थाल पिलुनावनु वख्तु येलि नलनी वोनुनस 'यह उन के लिये है' (यानी पोशकर नाथुनि बापथ), सालिका वॅछुस हॉरौनी सान "पहले डैडी जी को



नहीं परोसना चाहिये था?” नलनी वॅछुस, “उनके खाने में अभी देर है।” पॉडिथ सॉबस, नलनी तु व्वमाश्वरी वरॉय ह्योत सारिवुय बतु ख्योन। व्वन्य आयि नलनी चादरि पॅट ह्यथ, वाहरॉवुन पॅडिथ सॉबस ब्रॉह कनि। आयि चिलमची, म्यॅच तु पोन्थ ह्यथ तु स्वरशावनोवुन ह्युहुर अथु तु पतु ओनुन शीरिथ बतु थाल तु थोवुन तस ब्रॉह कनि। सालिकायि चरुच यि वार। तॅम्य ज़ोन ज़ि डैडी जी छुनु यछान म्यानि अथु कॅह ख्योन च्योन। तॅमिस बासेयि यि पनुनि जायि स्यठाह बेज़ुती। अमापुज़ ति क्याज़ि स्व ऑस यछान कुनि ति पॉठ्य दिपुन्यन गरिक्वन मंज़ पनुन पान व्यपरावुन, तमि न्यंगुल यि ग्रवख ति।

बतु ख्यथ खॅत्य दिपु तु सालिका होटलस प्यठ। वति करि सालिकायि द्रहक्वन वाक्रातन हुंद ज़िकिर कॅरिथ शकायचु त, अफसूस ज़ॉहिर। दिपन पोवुस च्यतस ज़ि तॅम्य पानु तु तॅम्यसुंद्य (सालिकायि हुंद्य) मॉल्य ओस नेथरु ब्रॉदुय तस यिमन कथन हुंज च्नेनुवॅन्य दिचमुच तु दिपस ऑस व्वमेद ज़ि स्व आसि अमि कुस्मकि वरतावु बापथ बोज़ किन्थ तैयार। “व्वन्य छु बस सब्र करुन। मुमकिन छु पनुनि सुलूकु तु सॅलीकु, वरतावु तु श्वंडु, ताबेदॉरी तु मायि मोहबतु सुत्य मा लागुनय म्यॉन्य गरिक्व वछि वानिंजि वछस।” सालिकायि वोनुस, “बु छस यछान चॉन्य गरिक्व गॅछ्य मे नलनी तु कांतुन्य पॉठ्य गरिच बॉच मानुन्य तु डैडी जी गोछ नु म्यानि अथु लोगमुत, रोनुमुत पाकुवमुत छ्योट मानुन। अमि बापथ छस बु कांह ति क्वरबॉनी दिनस तु कुनि ति कौंदि वसुनस तैयार।

दोयिमि द्रह चोरि पांघि बजि तान्य होरु योर चकराह कॅरिथ त्रॉव तॅम्य सालिका होटलस प्यठ तु वोथ दिपु पानु गरु। गरिक्वन हुंदिस पृछुनस प्यठ ज़ि सु क्याज़ि आव कुनुय ज़ोन, वॅन्य तॅम्य

तिमन सालिकायि हुंजु शकायचु तु द्रखन हुंज कुफियथ। दिपन वोन पॅडिथ सॉबस ज़ि सालिका छे बटु समाजिच तु येमि गरिच बाकुयन बॉचन हुंद्य पॉठ्य अख बा-यजथ तु श्रूच फर्द बननु बापथ कुनि ति कौंदि वसुनस तैयार। तॅम्य प्रुछ मॉलिस ज़ि सालिकायि यियि ना श्वदी करनावनु। पॅडिथ सॉबन वोनस, “अॅस्य छि सनातन दर्मी। सनातन दर्म छुनु बेयन दर्मन हुंद्यन मानन वाल्यन पानस सुत्य रलावान। बेयि दर्म मानन वाल्यन छु सिरिफ आर्य समाजुय योत श्वदी कॅरिथ आर्य समॉजी हॅद्य बनावान। मगर चूकि अॅस्य छिनु आर्य समॉजी, स्व श्वदी छनु सॉनिस समाजस मंज़ माननु यिवान। अॅस्य बटु येलि बाकुयन हॅद्यन हुंद श्रूच ति छि छ्योटुय मानान, तेलि छु गॉर हॅद्य सुंद पाख ति सानि बापथ सरासर मोकुर। तोह्य छिवु ल्वकुट्य। त्वहि छवु नु वुनि दोयिमिस ज़न्मस मुतलिक सॉचनुच विज़। अमापुज़, मे तु चानि माजि छु परिलूख स्वरनुक वख। यथ वॉसि मंज़ छेट्यॉरी कॅरिथ प्रायश्चथ न कॅरिथ छि नु अॅस्य यछान येह लूख तु परिलूख ख्वति करुन। शक्लि ज़न छे अगरु थोगरॅय अमापुज़ मे छु व्यश्वास सालिका छे नेक सीरथ कूर। मगर ज़न्मुचि हानि क्याह करव। म्यॉन्य तु माजि हुंज लाचॉरी तार चु सालिकायि फिकिरी। स्व यियिन, रुज़िन गरस मंज़ सान्यन चेश्मन प्यठ, अमापुज़ हना हिरासु सान युथ नु असि ज़नुम ख्वति गछि।” अॅदुर्य सूंचुन खानुदानस लोगुय वटु, प्यठ गव हक़स हमसायस मंज़ असुन लायख।

दिपु गव मॉल्य सुंद कलामु बूज़िथ स्यठाह मोयूस। सु द्राव अॅश्य टॉर्य ह्यथ। होटल वॉतिथ वॅरुन सालिकायि मॉलिस सुत्य सपुज़मुच गुफ्तगू बयान। सालिकायि गॅयि पनुनि जायि रब अमापुज़ व्वमेद त्रॉवुन नु। तॅम्य लोद नु पॅडिथ शवु जियस तु व्वमाश्वरी राह यि सौरिथ ज़ि तिम छि तिथी शिटु

तु प्राणि पुच्छि यिथ्य तँम्यसुंद मोल मॉज्य तु दुस मुसलमान कोम छु। तवु पतु ति ऑस स्व यछान जि कुनि वति गँछ्य स्व, दिपु तु तिहुंद्य ब्रोंह कुन ज़नमस यिनु वॉल्य औलाद दिपुनि समाजिक्य अंग बनन्य। तमि कोर दिपस सुत्य फॉसलु जि बम्बयि फीरिथ गछनु ब्रोंह गछन तिम कुनि आर्य समाज मंदुरस मंज तु तति करि सालिका आर्य समाज दर्म कोबूल। स्व ऑस नु यछान अथ संस्कारस श्वदी हुंद नाव हुन तिक्क्याजि तस ओस नु बासान स्व छे कुनि रंगु (तनु, मनु, वॉनी, आचार व्यचार, या व्यवहार किन्य) अश्वद। ताहम लुकु वेहवँच बापथ बास्योव तँमिस अमि नारु नेरुन ज़रुरी। तस ओस पय जि दिपुनिस बबस माजि निशि रोज़ि स्व ति कँरिथ ति दूरी बेहनावुन्य लायख, अमापुज बम्बयि हुंदिस हैद्य तु नवि खयालुकिस् बटु समाजस मंज सपदि स्व शायद कॉबिलि कोबूल। चिनांचि सुबहस नैदरि वँथिथ कोर तिमव दूश्वय बॉचव पय पताह तु बास्योख चोट बाज़ुरस तु शवालुनि निशि राम कृष्ण मिशन आश्रम श्वदी करनावनु बापथ मुनांसिब जाय। अमी दूह शामस बॉग्य वँथ्य दूश्वय बॉच आश्रमस प्यठ तु करुनॉव सालिकायि पानस श्वदी। पानस बदलुवुन नाव - सारिका। अमी दूह प्यठु ह्यँच तमि ड्यकस बिंदी (ट्योक) लागुन तु गायत्री मंत्र परुन। दिपन ति ह्योत बाज़ॉप्यतु पॉठ्य योनि छुनुन।

सिरीनगरस मंज लोग दिपस पय जि सरि टोठ छु हालुय तबदील गँछिथ बम्बयि आर.सी.एफुचि फेक्ट्री मंज बहँसियति अँजीन्यर कॉम करान तु अमि फेक्ट्री हुंजि कालोनी मंजुय रोज़ान। टाठि सॉब ति छु आशेन्य स्वर्गवास गछनु पतु सरि टॉठिस सुत्य बम्बयि। दिपन कँर सारिकायि निशि पनुनिस मामु संज, मामतुरिस बॉय संज तु मामतुरि बँयकाकनि हुंद्य स्यठाह तॉरीफ तु बेहनोवुन तस जि तिम छि स्यठाह वँसीह खयाल, जिदथ पसंद, मेहमान नवाज

तु मँछिल्य। बम्बयि वॉतिथ अकि दूह शामस वोत दिपु कुनुय ज़ोन सरि टाठिनिस क्वार्टरस प्यठ हॉरथ दिनि। दरवाज़ुच गंटी बूज़िथ आयि शांता बाबी बर मुचरावनि, गँयि आश्वरस दिपु डीशिथ तु वोनुनस, “ओहो, दिपु जियस किथु पॉठ्य खुलेयि अज नैदर तु पेयस अँस्य च्यतस।” पतु वोनुन टाठि सॉबस कुन युस बालकॉनी मंज बिहिथ जेजीरि दाम दाम दिवान ओस, “वुछिव कुस छु आमुत! यि छु दिपुजी।” टाठि सॉबन त्रॉव नय। वोथ कुरसी प्यठु हक तु बुकु सान दिपस नालुमँतिस। बालकॉनी कुन पकान पकान प्रुछ शांतन दिपस, “क्या सॉ, जनानु अँनिथन ना!” जनानु लफुज कनन गछुवुनुय गव टाठि सॉबस मन मँलीन। प्रेकि आमतिस बानस ज़न प्यव तुरुन पोन्थ तु बुथि प्यठु गव असुन गॉब। तँम्य कोर ब्यमनु दिपस नालुमोत। शांतन कँर यि तबदीली मोहसूस अमापुज पनुनि लोलुकि हुब किन्य लोग नु दिपस बास। सरि टाठिनि दफ्तर प्यठु तु शुर्यन हुंदि गिंदिथ यिनु पतु गंठि द्यि गंठि द्राव दोयिमि आथवारि सुबहस दूहस प्यठु जनानु ह्यथ यिनुक लफुज दिथ। चिनांचि आथवारि दूह आयि तिम ज़ु बॉच सुबहस दँह बजे सारिकायि हुंदि मन न आसनु बावजूद तु दिपुनि पछ बेहनावुनस प्यठु जि तँम्यसुंद माम, मामतुर बोय तु बँयकाकन्य छि नवि खयालुक्य, दिलु बँड्य तु मोहबती, येमि किन्य तिम तँमिस (सारिकायि) सुत्य व्वपुरॉज तु ब्यन्यर मानन नु। सरि टाठ्युन, शांता बाबी तु शुर्यन हुंद लोल, व्वलुसुन आवबगथ यूताह टाकार ओस, तीच्य ऑस टाठि सॉबुन (सरिनि कालुकि ज़ारु पारु बावजूद) हॉदुरुन प्रकठ। प्यठु येलि बाह बजे शांतु टाठि सॉबस चाय ह्यथ आयि, तिमव प्रुछ ल्वति शांतस, “यि मा चायि चोकस? यिनु अचनु दिहँस।”

(अगले अंक में जारी)

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*From the Desk of a Teacher - T.N.Bhan*

## Ravana – A Villian or a Tragic Hero ?

**R**ecently, we celebrated Dussera. We celebrated the so-called victory of good over evil, truth over falsehood, genuineness over hipocrisy. It was on this day, Ravana was vanquished by Ram. Ravana and his kingdom were both destroyed. Thus he met his nemises.

Ravana was no ordinary mortal. He was the king of Lanka. A brave soldier also well-versed in spirituality, a scholar and a great devotee of Lord Shiva. The legend has it that every morning after puja, he would offer as a sacrifice one of his heads to Lord Shiva. Due to divine benediction, another one would appear in its place. For his extra-ordinary qualities of brain and brawn, Ravana commanded infinite love and respect from his subjects, the people of Lanka. However his infatuation for Sita and also highly volatile temper proved to be his undoing, destroying him and his kingdom at the hands of Ram and his companions. Though Ravana was literate of no ordinary level, he proved to be uneducated. As these days too, all literate people may not be educated, nor is it necessary for educated people to be literate. Thus the tragedy of Ravana is on the same lines as any Shakespearean tragedy, which is the story of an important person who meets his/her gory end due to some flaw in his/her character and personality.

The lifestory of Ravana reminds me of Shakespearean tragedies. The tragedies of Macbeth, Hamlet, Othello, Julius Caesar, Romeo and Juliet. These are the sad tales of people of importance who meet their catastrophic end because of some defect or drawback in their character and personality.

Macbeth was the most trusted lieutenant and army General of King Duncan. But he had a high ambition of becoming the king himself. To fulfil this ambition, he murders Duncan when the latter was his guest in his castle. No doubt, it is Lady Macbeth who prompts him to commit the heinous crime. Hamlet was prince of Denmark. Even after knowing who had murdered his father, he is indecisive to avenge the murder of his father. Othello was a top ranking General but was over jealous of his beautiful wife. Through a fit of sexual jealousy, he kills her in a inhuman manner. Julios Caesar was the King of Rome, but he had an infinite desire to become the Emperor of Rome. Romeo and Juliet were the children of two rival feudal tribes who were immensely rich and famous. They craved for each other. This craving and love for each other could be considered as a sort of mania. All these high ranking people faced their retribution for which they themselves were responsible.

Thus one can summarise Macbeth is a tragedy of overvaulting ambition. Hamlet is a tragedy of indecisiveness. Othello is a tragedy of sexual jealousy. Julius Caesar is a tragedy of unlimited desire for power and position. Romeo and Juliet is a tragedy of infinite, boundless-to a fault-love for each other. It is these extraordinary traits in their respective characters that take them to their doom and ultimate destruction.

As pointed out earlier, the divine benediction of Lord Shiva is a supernatural element playing an important role in the life of



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*Our Literary Treasures - Prof. Anil Raina*

## Leelas of Swami Shankar Joo Razdan

*Starting this issue, we are serialising Swami Shankar Joo Razdan's Leelas (a Treasure Trove in Kashmiri literature), translated into English by Prof. Anil Raina, Dept. of English & Cultural Studies, Punjab University, Chandigarh. Some of the original manuscripts of Swami Ji's Leelas are with the Kashmir University and Anil Ji is making all efforts to procure the same to complete the work. Anil Ji is the great grandson of Swami Shankar Joo Razdan. He is originally from Chhattabal, Srinagar.*



### reface :

Swami Shankar Joo Razdan (c.1830-75) was born at Kanyakadal in Srinagar in the middle of the 19<sup>th</sup> century in a Pandit household of Kantha Dhaumyana Gotra. It is believed that he performed Tapasya for five years at Uma Devi (72 kms from Srinagar) near Brariaangan before shifting to Manigam near Tulamulla. He took for his Guru Swami Zanardhan Dhar (Zankak) of Safakadal on whose behest, he did Tapasya at Tosa Maidan for twelve years, before shifting eventually to Chhattabal in Srinagar (perhaps because of its close proximity to Safakadal, the place where his Guru lived).

A vegetarian and a celibate, Swami Ji worshipped an axe, which he always kept with himself, giving rise to the Kashmiri expression 'Shankaran Makaz' (Shankar's axe), which figuratively means to remain steadfast. Among his disciples were Maharaja Ranvir Singh (1830-85; ruled 1856-85) and Maharaja Pratap Singh (1848-1925).

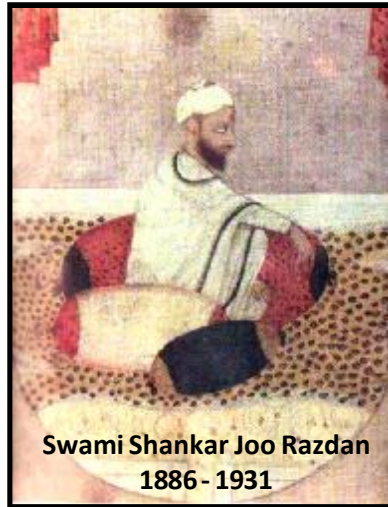
There are many apocryphal stories associated with Swami Ji, particularly about the miracles he performed. Being a sceptic,

and in absence of any foolproof evidence, I restrain myself from narrating those stories except one, which I need to, because it relates to my ancestors. It is said that a widow with a young



boy lived in the neighbourhood of Swami Ji in Chhattabal, and it so happened that the boy died of smallpox. The distraught and wailing mother brought the dead body to Swami Ji and placed it at his feet, pleading for help. She threatened to lay down her own life if the boy was not revived. Swami Ji said that he would try, provided the mother agreed to leave the boy with him for ever, if he succeeded. The mother readily agreed.

The boy was brought back to life by Swami Ji, and then stayed with him. He was named Ram Joo Razdan, and lived a full life, rising to the post of Military Secretary in Maharaja Pratap Singh's reign. One of his sons was Narayan Joo Razdan, my grandfather. Though not the genetic descendants of Swami Ji (who was a celibate), the Razdan family of Chhattabal, because of this



**Swami Shankar Joo Razdan  
1886 - 1931**



incident, traces its lineage to him. A private temple by the name of Rattan Jyoti Temple that is dedicated to Swami Ji still stands (though in a dilapidated condition) in the Razdan family compound at Chhattabal (unfortunately, the adjoining four houses of the Razdans were burnt down by terrorists in March 1990).

Swami Ji is the author of the first *Ramayana* in Kashmiri, which he completed in 1869. The evidence for the authorship as well as the year of composition/completion is found within the text itself.

Right in the beginning, we have the line, *Om shuklam Goda Shankar karo Ganeshwaro namaskar* (Before beginning, Shankar, Bow to Lord Ganesh), and *Shankaran Kanth Domayan gotran tay/ Vunnay rama lola ramayan* (Shankar of Kanth Domayan Gotra has out of love narrated the story of Rama).

And towards the end, we get the following:

*Samvat paanchtaji lekhan tai,  
Sharda kapuro sapud puran,  
Raja Ranvir oos desh palan tai  
Sarvatma vasdev puran.*

(The Sharda version was completed in Samvat 45, when Raja Ranvir was taking care of the country). Samvat 45 would mean Sapatrishi Samvat 4945, i.e., AD 1869 by the Gregorian calendar. Maharaja Ranjit Singh was then the ruler of J&K.)

Two manuscripts of the *Ramayana* (one in Sharda and one in Persian script) are in my possession, while a third copy is with the Oriental Research Library, Srinagar (of J&K Research & Publications Department) housed in Iqbal Library of Kashmir University. I remember seeing it in the late 1970s. The DVD version of the Devanagri script *Ramayana* is available in the Mission for Manuscripts Library in New Delhi. It

seems probable (though one cannot be certain) that while Swami Ji dictated the *Ramayana*, his disciples wrote it down in scripts they were proficient in. It may be pertinent to point out that only the Sharda script *Ramayana*, and not the others, contains miniature paintings depicting some parts of the story of Rama. The editing and translation of the *Shankar Ramayana* is yet to take place. However, my father Late Mohan Kishen Raina, was able to persuade Shri Prithvi Nath Kaul Sayal (to whom we will be ever grateful) to transliterate the first 45 pages of the Persian script manuscript into Devanagri script, and also translate them into Hindi. These pages happen to contain an Invocation to Lord Ganesh, followed by some Leelas; the main narrative, however, is not covered. All the poems consist of an introductory couplet followed by quatrains, which differ in number from poem to poem. The second line of the initial couplet is used as a refrain to be uniformly repeated as the last line of each quatrain. The lines follow a regular rhyme scheme *abab*, with variations in some poems. No titles are assigned to the poems; the titles given here are those by the translator, and not the author. In addition to being hymns in praise of various gods of the Hindu pantheon, the themes relate to mortality of human beings, the nature of the spiritual quest and the Guru's paramount role in its success, non-duality, etc. The influence of Saivism, and may be Sufism, is obvious throughout.

The pages that follow are my modest attempt at translating these poems or *leelas* into English. I say 'modest' because I know neither the Persian nor the Sharda script. Though as a native speaker I can speak and understand Kashmiri, the text contains many words that are no longer in use. Besides, there are many allusions to Hindu

yogic practices, which I am not familiar with. Yet, I have tried my hand at a tentative translation, made somewhat easier for me because of recourse to Sayal Sahib's Hindi translation whenever I was in doubt. Of course, both the translation and the meagre notes accompanying it are open to correction, and I look forward to those corrections from knowledgeable readers. With help from the Internet, it has been possible to identify most of the esoteric allusions, if not all. I am aware that the text, particularly of later poems, at times seems obscure and incongruous. The reasons for that could be either obscurity in the original text itself, or problems with Shri Sayal's transliteration into Devnagari, which I have depended on, or my own inability as an amateur translator. It could also be that what looks obscure and incongruous to us at this stage may turn out to be completely lucid and coherent, once we understand the allusions involved or nuances of the Kashmiri words as used in the 19<sup>th</sup> century. That is why I humbly invite comments, corrections and suggestions from everyone interested, so that I may incorporate these in the final version. The real job, however, of making the full manuscript available to anyone who is interested, is yet to be accomplished, but I am sure it will be done very soon.

(To be continued)

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## पञ्चाङ्ग

सप्तर्षि-५०८७ \* विक्रमी-२०६८ \* क्रिस्तान-२०११-१२ \*

निर्वासन-२२

१ दिसम्बर २०११ से ३१ जनवरी २०१२ तक

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- १ दिसम्बर (सप्तमी, गुरुवार) .. पंचक आरम्भ  
 ६ दिसम्बर (एकादशी, मंगलवार) .. गीता जयंती,  
 पंचक समाप्त  
 १० दिसम्बर (पूर्णिमा, शनिवार) .. चंद्र ग्रहण, दत्तात्रेय जयन्ती  
 ११ दिसम्बर (प्रतिपदा, रविवार) .. मुंजहर तहर  
 १४ दिसम्बर (चतुर्थी, बुधवार) .. संकट चतुर्थी  
 १६ दिसम्बर (षष्ठी, शुक्रवार) .. संक्रान्ति वृत  
 १८ दिसम्बर (अष्टमी, रविवार) .. महाकाली जयंती  
 २० दिसम्बर (दशमी, मंगलवार) .. नंद बब साहिब जयंती  
 २१ दिसम्बर (एकादशी, बुधवार) .. स्वा. राम जी जयंती  
 २४ दिसम्बर (अमावस्या, शनिवार) .. यक्षामावसी  
 २५ दिसम्बर (प्रतिपदा, रविवार) .. श्री मिरजा काक जयंती  
 २८ दिसम्बर (चतुर्थी, बुधवार) .. पंचक आरम्भ  
 ३० दिसम्बर (षष्ठी, शुक्रवार) .. कुमार षष्ठी  
 ५ जनवरी (एकादशी, गुरुवार) .. पुत्रदा एकादशी  
 १२ जनवरी (तृतीया, गुरुवार) .. संकट चतुर्थी  
 १५ जनवरी (सप्तमी, रविवार) .. साहिब सप्तमी,  
 शिशर संक्रान्ति  
 १९ जनवरी (एकादशी, गुरुवार) .. षटतिला एकादशी  
 २१ जनवरी (त्रयोदशी, शनिवार) .. शिवचतुर्दशी  
 २३ जनवरी (अमावस्या, सोमवार) .. सोमामावसी  
 २४ जनवरी (प्रतिपदा, मंगलवार) .. पंचक आरम्भ  
 २६ जनवरी (तृतीया, गुरुवार) .. गौरी तृतीया  
 २७ जनवरी (चतुर्थी, शुक्रवार) .. त्रिपुरा चतुर्थी  
 २८ जनवरी (पंचमी, शनिवार) .. कुमार षष्ठी, वसन्त पंचमी  
 २९ जनवरी (षष्ठी, रविवार) .. पंचक समाप्त  
 ३० जनवरी (सप्तमी, सोमवार) .. सूर्य सप्तमी, मार्तण्ड तीर्थ  
 ३१ जनवरी (अष्टमी, मंगलवार) .. भीमाष्टमी,  
 यज्ञ स्वामी लालाजी

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स्रोत : विजयेश्वर पञ्चाङ्ग  
 सम्पादक : ओंकार नाथ शास्त्री

## Viewpoint - T.N.Dhar 'Kundan'

## Sufi



Sufi is a term used for a sect of spiritual practitioners, which flourished in the Middle-East.

They used to cover their bodies with a black woolen cloth called 'Sauf' in Arabic, and thus came to be known as 'Sufis'. They believed in one God and aspired to reach the ultimate level called 'Fana' or annihilation through the practice of 'Zikra' or chanting and narration of the name of God, where the 'Zakir', narrator, the 'Zikra', narration and the 'Mazkoor', narrated get merged into one. A Sufi seeks 'Qurb' or proximity to God and 'Mahabba' or love and then retires into ecstasy. There have been many great names among these Sufis, who had their respective followers, which formed a mystical order known as 'Tariqa'. According to Jamal Ahmad Khan, the Sufis were influenced by the philosophies of the East and subscribed to the theory of non-dualism. This theory went against the tenets of Islam, the religion which was prevalent in that area and, therefore, these Sufis got a rough deal. Exponents of non-dualism like Mansoor, who said 'Anal Haqq' (I am God) were assassinated. These mystics were impelled by the insistent desire to find a more intimate approach to and union with God than were provided by Sunni formalism which placed man at an almost infinite distance from the Creator. It is not as if such formulations were unknown to the mankind in the West. In fact Eckhart a German Christian mystic who lived between 1260 and 1329 had said that man's goal should be 'Unio mystica' meaning union of God and Man. Whether he and similar other mystics too were influenced

by the philosophy of the East is a matter for further investigation and research.

Sufis rejected outward forms of observance in favour of a style of pietism that sought to apprehend the reality of God's unity through direct experience. Earliest Sufi Rabiya, a poet of Basra, who defied convention, ran through the streets with a torch and a jug of water (torch for heaven and water for hell) so that both veils may be taken away from those who journey towards God. Abu Hamid al Ghazali wrote 'Ihya Ulurn al Din' (the revitalization of religious sciences), a powerful dose of Sufism. Hasan al Banna founded Muslim Brotherhood. Mansoor al Hallaj declared 'I am the Truth'. As stated earlier he was crucified and burned. A lot of poetry was written which was directly inspired by Sufism. It depicted images of divine love challenging the conventional religiosity. A later Sufi Ibn Arabi makes a distinction between God's essence which cannot be known or experienced by the mystic and the level of unity to which the mystic can aspire through the revelation of God's name. He says, 'man is somehow God, God is somehow man though also much more than that (In Hindu terminology this would be called transcendental level).

Sufis are also called Walis – friends of God. Other prominent Sufis were Mulla Sadra of Shiraz, Suhrawardi, Naqshbandi, Chishti, Qadri etc. They all had their respective mystical order. Of the Sufi poets we had two great names Shams Tabrez and Maulana Rumi, whose poetry (particularly



latter's) has brought out the essence of Sufism, non-duality and merger with the ultimate in graphic idiom. It was eventually a great Sufi named Imam Ghazali who got Sufis accepted in Islam, reportedly on the promise that Sufis would help Muslim rulers to spread Islam and get people of other faiths converted. Sufism brought into the fold of Islam 'Dargah', a shrine, 'Khanqah', a holy place as a memorial to a Sufi saint and 'Urs', the celebration of death anniversary of holy men. In the music Qawwali was introduced to sing in the praise of God Almighty and get into a state of spiritual ecstasy. Originally there were four Sufi orders, Qadri, Suhrawardi, Shadhili and Maulvi. In India two more orders, Chishti and Naqshbandi were established. A seventh order was established in Morocco, called Darqawi. Sufis had two main formulas. First was to go from without to within, from *Majaz* to *Haq* or from exoteric to esoteric. The second was *Shahada* or attestation of the Divine unity. In other words it meant extinction of everything that is not God.

Islam came to Kashmir in early fourteenth century. Along with it came some Sufis like Shahe Hamadan, who were persecuted in the countries of their birth. They joined hands with invading rulers like Sikander But Shiken and helped in mass conversion. They also laid rules for dealing with Hindu population of the land. There was some influence of these Sufis on the converted populace but there was a parallel spiritual movement in Kashmir and eventually a Rishi cult developed in the valley, which was largely influenced by the teachings of Lal Ded and Nunda Rishi, both of whom were equally revered by Hindus and Muslims. These Rishis included great exponents of non-dualism like Shams Faqir, Nyama Saeb, Wahab Khar, Swaccha Kral, Shah Gafoor, Asad Paray, Ahad Zargar

and others. These great names cannot be categorized as Sufis, the term connoting what it means actually. They are Rishis who had an inclusive humanitarian outlook and believed in oneness of God and man. Outside Kashmir we had similar Rishis like Guru Nanak Dev ji, Dadoo Dayal, Kabir, Raman Maharishi, who had a world view of humanity and were sages in their own right. They too should not be called Sufis since they had their own specific ideologies for the good of the mankind, different from the practices and formulas of the Sufi saints. All of them, however, are venerable since they did not discriminate between various groups.

It would perhaps be in the fitness of things to conclude this short write up by quoting a Persian verse written by Shams. Says he, '*Na shabam na shab parastam ki hadeese khwab goyam. Chu rafiqe aaftabam hama ze aaftab goyam* - Neither a night am I nor a worshipper of night that I shall talk about dreams. I am a relative of the Sun. Whatever I say shall be in relation to the Sun alone.'



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### They Left Us

**Shri Chandji Tiku** S/o Late Trilok Tiku, of Kharghar (earlier at Marol, Andheri), left for his heavenly abode on 22 October 2011 at Bangalore.

**Shri Roshan Lal Hashia**, Uncle of Shri Ashwini Hashia of Poonam Sagar, Mira Road, left for his heavenly abode on 22 November 2011 at Faridabad.

**KPA Mumbai sends deep condolences to the bereaved families.**

*Revisiting Kashmir - Sneha Kaw*

## A Sojourn to my Homeland

"I think I saw the Chinaar for the first time.... towering, magnificent and all-encompassing", I wondered aloud, as we walked out from the Srinagar airport to the parking space. A cab was waiting for us. I got inside the cab, pulled down the window glass...and breathed in some more of the unsullied breeze of Kashmir — my intractable home.

"Kashmir is more beautiful than any other place I've ever been to. Nothing can match its splendor; it's the only paradise on earth. You're lucky to be going there", my dad mused, when I broke the news to him 1 week back. "We've got just 3 days, and there's so much to see....not sure if this trip would be worth the hassles", I said. "It will be", he smiled.

**Day 1:**

We left on Friday early morning. The flight was via Jammu, many Kashmiri Pandits flying with us from Delhi, got down in Jammu. Only the tourists, very few of them Kashmiri, stayed behind. It rained heavily on the way to Kashmir...and there was mild turbulence in the air. I started feeling queasy, not knowing what to expect from this trip. "We'll be landing shortly at the Srinagar domestic airport", the pilot announced. "Welcome to Kashmir, we hope you had a good flight"....."yeah, right", I thought to myself.

There was cab to take us to Ahdoos', the hotel we had booked for our stay. On our way we saw the Girls Convent School, where my mother-in-law had studied and taught. The gatekeeper recognized her, and let us in. The sisters were very cordial and welcoming, some of them having been my

mother-in-law's colleagues and teachers. "Look what has happened to Kashmir, and for what? They might have grown rich, but money is all they've got", sister said, taking a sip from her mango drink. I looked at mine, a strange drink; it had small chunks of mango floating over the surface of an otherwise thin, vanishing mango pulp. I found it uncanny; the similarity between what sister was saying and this odd mango drink. I gulped it down, before it could give me any more funny ideas. Later, we spent an hour going through the school corridors, its cathedral, the fields...and then, having said our goodbyes, left for the hotel.

Ahdoos', at first sight, struck me as a rather inconspicuous structure, most unaesthetic ally shoved away to the corner. But as I set my foot inside, I saw the familiar Khatambandi wooden ceiling, a deep, warm smell of walnut wood hung in the air, reminding me of my walnut wood carved bed back home. The room had a huge glass window overseeing the Jhelum. A row of pigeons sat perched on loosely hung electric wires, chirping busily. A narrow stretch of road, famously called the 'bund' ran alongside the river. A rather quaint, tiny outdoor restaurant space, on the backside of Ahdoos', right below our window, opened to the bund. "This is where all engineering students came to eat 'kaanti' after college hours.....your dad and me too", my father-in-law said. I looked down at the restaurant, it looked quite deserted and gloomy now, I could only imagine how it would have been swarming with students, at one point in time. "We have only 3 days, and I want you to visit as many places as we can. Who knows when we would be able to

come next time? So freshen up fast, we leave for Kheer Bhawani in half an hour”.

On the way, we stopped at the Regional Engineering College, now National Institute of Technology, Srinagar. The campus was quite empty, most of the students had left early to offer Friday prayers. We roamed about the campus for sometime; saw the laboratories, the hostels, the classrooms, and library. The electrical engineering honors board in the library, read “1975 Shanti Kiran Kaw”, my dad. I felt a deep sense of pride at his accomplishment, affection for this place, where he had started from, or whatever was left of it now. I’d heard that the other side of the campus ran along the Dal Lake. Several times in the past, my parents had mentioned to me, how Srinagar REC was the most beautiful campus, with the Lake, and the Chinaars, that turned from green to yellow to white through the seasons. As we got closer, however, we noticed that the rear side of the campus had been cutoff through a tall wall, the Dal; presumably, lay on the other side of the wall. We had to turn back.

Having visited the REC campus, we continued on our original trip to Tul Mul village. I saw the Kashmir University on the way, where my mom had studied. As we went further, the trail became mountainous and lush green fields, on either side of the road, sparkled and gleamed in the sun light. Finally, after a drive of 2 hours or so, we reached the temple. Kheer Bhawani, was therapeutic, to say the least. Peaceful and serene, the area around the temple was covered with smooth stones, with sporadic tracts of old-growth Chinaar trees beneath which the pilgrims sat. I couldn’t help but marvel at the creamy whiteness of the spring water. On the periphery of the temple, were small dhaabas that served food to the devotees. We had chaman, and

razma with rice, followed by luchis and Kahva.

Next, we stopped at the Mogul gardens. Shalimar gardens, the very quintessence of repose, personified ‘Shalimar, or the Abode of Love’ in its complete sense. Rugs of green grass, smooth sheets of clear water, and the damp greyishness of the shade of trees pervaded this royal garden, imparting an almost instant sense of fulfillment, in all those who visit it. After spending an hour admiring the waterfalls and the quiet vistas, we left for the Nishaat garden. Nishaat lay at the foothills of Zabarwan, along the bank of Dal Lake. Pale exhilarating water tinkled down the steps of its terraced gardens that were flanked by avenues of Chinaar and cypress trees. The garden was all blooming and flourishing, in the summer sun, and gave a spectacular view of the Dal, nestled amidst the Pirpanjal mountain range. Chashma Shahi was next. Much popular for being the purest natural source of water, the garden was bustling with hoards of tourists who had come to get a taste of its spring water. I managed to fill a few bottles myself, and guzzled them down, feeling fresh, yet thirsty for more. By the time we left Mogul Gardens, it was around six o clock and beginning to get dark.

“We cannot go back without a ride in the Shikara”, my husband whispered, sitting beside me, pointing outside to the wooden gondolas, in varied sizes and colors. Everyone, who has ever heard of Kashmir, would’ve heard of these water taxis that form profound elements of Kashmiri lifestyle and culture. Now couched lazily on the plush red sofa of the Shikara, I stared out at the vast expanse of green water, remarkably silent and calm. The lake gave a panoramic view of the surrounding mountains and the busy city

streets, creating an oxymoronic sense of peace and energy at the same time. My reverie, though, was cut short, as the two Shikaras, rammed into each other, playfully. I didn't realize how time had just flown by, until we began steering towards the shore, the memories of this rejuvenating trip still fresh in our minds.

"Can we stop by, at your ancestral homes?" I wanted to see where my mother-in-law and father-in-law had spent their childhoods, where they grew up and where my husband was born.

Karan Nagar would have been occupied mostly by Kashmiri Pandits in the past. I could make out that, from the forlorn faces of the row houses. Some of them were still charred and black, crying out loud, the distress stories of people who had once stayed there. My mother-in-law's ancestral home, now derelict and ram shackled, from years of unrest and neglect, seemed to have been converted into a commercial space before being abandoned. Huge iron locks hung loosely from the doors, of what had once been bedrooms. A narrow corridor on the first floor, led to a small opening space, overseeing the back street. An intricately designed iron grill casting bordered this tiny passage. "Your grand-father-in-law got this built, when the kids were born", my mother-in-law said, referring to my husband and his cousins, "to make sure the naughty ones didn't fall off". I tightened my grip on the iron parapet, and leaning out, closed my eyes, trying to feel what it must have been like, all those years back.

Father-in-law's house was less despondent though, now occupied by a Kashmiri Muslim family, who were kind enough to let us in. The rooms, the kitchen, the backside shack, the vegetable garden, I tried to absorb in as many details, as I could,

not knowing when, and if I would return.

By the time we arrived back at the hotel, we were starving and thoroughly exhausted. After a gratifying meal of the Koshur Wazwan, at the famous Ahdoos' restaurant, we returned to our rooms, only to crash on the beds and immediately fall asleep.

#### **Day 2:**

The day began early with a drive to the Shankaracharya temple. Located on a hilltop, the climb to the temple is a trekker's paradise, with the hill slope on one side and a towering view of the city on the other. Due to the tight schedule of our trip, we had to drive all the way up. A string of steps lead to the temple, one of the ancient holy places in Kashmir, carved out of stone. The insides of the temple were soothingly cool, in the morning chill. The best thing about the temple, though, was the view of the Dal, from that height, simply breathtaking. After saying our prayers and spending some more time marveling at the divine beauty of this place, we left for Pahalgam.

On the way to Pahalgam, we stopped at the temple of Mattan. Inside the temple premises were 2 fresh water ponds, fed by springs originating from the mountains, abundant in trout fish. As we bent down to feed the fish, the green-bluish water broke into a thousand ripples, caught in a flurry of activity, as the fish scuttled towards the food bits. This small town housed a bakery, where we stopped to have some tea and Katlam (Kashmiri bread).

The ride to Pahalgam gave a spectacular view of the Lidder valley. Bright orange river rafts carrying excited young adventurers, splashed about the fiery white waters of the Lidder river, that ran alongside the road.

**To be continued**

धारावाहिक - म.क.रैना

## गुले बकावली - ४

**प** गडंडी बोली, “जो पेड ने कहा है, वही सच है।” पगडंडी की बात सुन कर ब्रह्मण आग बबोला हो गया। उस ने पूछा, “क्या किसी के साथ भला करने का यही सिला है।” पगडंडी ने कहा, “संसार की यही रीति है। मैं हर एक के साथ भलाई करती हूँ, फिर भी हर कोई मेरे ऊपर पैर पटक पटक कर चलता है। कोई मुझे ठोकर मारता है तो कोई मेरे ऊपर गंदगी डाल कर चला जाता है। बहुत सारे लोग मुझ पर थूकते भी हैं। क्या इस सूरत में इनसान को मारना ही सही नहीं है?”

पगडंडी की बात सुन कर शेर खुश हुआ लेकिन ब्रह्मण ने उस का फैसला नहीं माना। उस ने कहा, “पेड और पगडंडी दोनों ने गलत फैसला दिया है।” शेर ने कहा, “तो फिर यही अच्छा है कि हम किसी त्राकल (तीन अक्ल वाले) के पास चलते हैं और उसे अपनी कहानी सुनाते हैं। वह जो फैसला देगा, वह हम दोनों को मंजूर होना चाहिये।” ब्रह्मण परेशानी में था क्योंकि कोई भी उस के हक में फैसला करता नज़र नहीं आ रहा था। लेकिन चूंकि कोई और रास्ता नहीं था, इसलिये वह लाचार होकर शेर की बात मान गया।

शेर और ब्रह्मण दोनों त्राकल को मिलने के लिये निकल पडे। रास्ते में उन्हें एक लोमडी मिली। ब्रह्मण ने शेर से कहा कि क्यों न इसी से पूछा जाये! शेर मान गया। लोमडी ने दोनों की बात सुनी और हैरान हो गई। उस ने ब्रह्मण से कहा, “मुझे तो यकीन ही नहीं हो रहा है कि इतना

ताकतवर शेर किसी पिंजरे में बंद रहा होगा और तुम ने उसे आज़ाद किया होगा। मुझे तो पहले वह पिंजरा देखना पडेगा, तभी मैं कोई फैसला सुना सकती हूँ। शेर ने कहा, “ठीक है। तुम पिंजरा देखना चाहती हो तो देख लो।”

तीनों पिंजरे के पास पहुँचे। लोमडी ने शेर से कहा, “मुझे देखना पडेगा कि तुम इस पिंजरे में किस तरह बंद थे और ब्रह्मण ने तुम्हें कैसे छुड़ाया।”

लोमडी की बात सुन कर शेर पिंजरे में घुस गया। लोमडी ने ब्रह्मण से कहा, “दिखाओ, पिंजरे का दरवाज़ा किस तरह बंद था?” ब्रह्मण ने लोमडी को समझाने के लिये पिंजरे का दरवाज़ा बंद कर दिया। शेर ने ब्रह्मण से कहा, “अब दरवाज़ा खोल कर मुझे बाहर निकालो। फिर लोमडी को अपना फैसला सुनाने को बोलेंगे।” ब्रह्मण ज्योंही दरवाज़ा खोलने लगा, लोमडी ने उस का हाथ पकड लिया और कहा, “पागल हो गये हो क्या? तुम अपने ही जान के दुश्मन को आज़ाद कर रहे हो। खबरदार, जो ऐसा किया तो।” इस तरह शेर फिर से पिंजरे में बंद हो गया और ब्रह्मण बाल बाल बच गया।

यह कहानी सुना कर शाहज़ादा ताज-उल-मलूक ने बीसवा से कहा, “केवल ताकत आने से कोई बडा नहीं बनता। ताकत के साथ साथ अक्ल भी होनी चाहिये। मुझे यकीन है कि खुदा की मरज़ी से मेरी मुश्किल आसान हो जायेगी और मैं मेरे





मक्सद में सफल हो जाऊंगा।”

**बीसवा ताज-उल-मलूक से विनती करती है:**

बीसवा शाहज़ादे से विनती करने लगी। उस ने ताज-उल-मलूक से कहा, “तुम्हारा परिस्तान जाना खतरे से खाली नहीं है। वहाँ परियाँ और जिन रहते हैं। वहाँ से ज़िंदा वापिस आना मुमकिन नहीं है। मैं तुम्हारे बिना कैसे ज़िंदगी गुज़ार सकती हूँ? तुम्हारे पास तो अब दुनिया भर की दौलत है। तुम्हें और क्या चाहिये? मेरी मानो तो परिस्तान जाने का खयाल दिल से निकाल दो।”

पर शाहज़ादा नहीं माना। उस ने कहा, “तुम चिन्ता मत करो। मैं परिस्तान जाकर ज़रूर वापस आऊंगा।”

**ताज-उल-मलूक परिस्तान की तरफ निकलता है:**

ताज-उल-मलूक ने बीसवा को अपने वापिस आने का भरोसा दिलाया और परिस्तान की तरफ निकल पड़ा। यहाँ न तो उस का कोई पहचान वाला था और न ही कोई रास्ता दिखाने वाला। शाहज़ादा आगे बढ़ता रहा और खुदा से दुआ करता रहा कि उसे मौज़िल मिल जाये।

एक जगह ताज-उल-मलूक को एक पहाड़ी दिखाई दी। पहाड़ी की चोटी पर एक जिन बैठा हुआ था। ताज-उल-मलूक बहुत घबराया। खुदा से दुआ की कि मुझे इस जिन से बचा लेना। उधर जिन की नज़र शाहज़ादे पर पड़ी। वह बहुत खुश हुआ। वह कई दिन से भूखा था और अब शिकार खुद उस के पास चल कर आया था।

शाहज़ादा अभी सोच ही रहा था कि जिन की भयानक आवाज़ सुनाई दी। जिन ने पूछा, “ऐ इनसान! तुम कहाँ से आये हो और यहाँ मुल्के अदम में कैसे पहुँच गये? क्या तुम नहीं जानते कि

यहाँ से ज़िंदा वापस जाना तुम्हारे लिये नामुमकिन है।” शाहज़ादा समझ गया कि जिन मुझे ज़िंदा नहीं छोड़ेगा। उस ने कहा, “मैं इस दुनिया से बहुत तंग हूँ। मैं जान बूझ कर यहाँ आया हूँ कि तुम मुझे खा लो और मैं आज़ाद हो जाऊँ। तुम और देर न करो। जितना जलदी हो सके, मुझे आकर खा लो। मैं तुम्हारा आभारी रहूंगा।”

ताज-उल-मलूक की बात सुन कर जिन हैरान हुआ। उस का दिल नर्म पड़ गया। उस ने सोचा पता नहीं यह इनसान किस तकलीफ में है। उस ने शाहज़ादे से कहा, “ऐ नवजवान! मुझे कसम है सुलैमान अहलेसलाम की। मैं तुम्हें न तो खाऊंगा और न ही परेशान करूंगा। मुझे बता दो कि तुम्हें क्या तकलीफ है। मैं वादा करता हूँ कि यदि मेरे पास कोई इलाज हुआ तो मैं ज़रूर करूंगा। मेरी मानो तो मुझे अपना दोस्त समझ लो और कुछ दिन मेरे पास रह कर आराम करो।”

ताज-उल-मलूक जिन की दयालुता देख कर खुश हुआ। वह कई दिन उस के पास रहा। एक दिन जिन ने उससे पूछा, “ऐ नवजवान! मुझे बताओ कि तुम कौन सा खाना खाते हो ताकि मैं तुम्हारे खाने पीने का इन्तिज़ाम कर सकूँ।” शाहज़ादे ने कहा, “ऐ रहम दिल जिन! हम चावल, आटा व गोश्त खाते हैं।” जिन ने तुरन्त एक उडान भरी। एक जगह ऊंटों का बड़ा काफिला खाने पीने का सामान लेकर जा रहा था। उस ने कुछ ऊंटों को सामान के समेत उठा लिया। शाहज़ादे ने जब ढेर सारा सामान देखा, वह बहुत खुश हुआ। उस ने ऊंटों से सारा सामान उतारा और उन को जंगल में ले जाकर आज़ाद कर दिया।

ताज-उल-मलूक ने अपना खाना खुद ही बनाना शुरू किया। किस्म किस्म का सामान देख कर वह फूले न समाया। उस ने खुदा का शुक्र अदा किया

कि एक तो उस की जान बच गई और ऊपर से जिन्न उस का दोस्त बन गया। एक दिन उस के मन में आया कि उसे जिन्न के लिये भी कुछ मज़ेदार खाना तैयार करना चाहिये ताकि वह उसे खुश कर सके और उससे अपनी बात कह सके। उस ने जिन्न से कहा, “मेरा मन आज गोश्त खाने को है। क्या आप मेरे लिये जंगल से एक ऊंट लाकर देंगे?” जिन्न ने हाँ कर दी। उस ने एक ही पल में जंगल से एक ऊंट लाकर ताज-उल-मलूक के सामने रख दिया। ताज-उल-मलूक ने ऊंट को मार डाला और उस का गोश्त आग में भूनना शुरू किया। आटे में घी और शकर मिला कर उस ने मज़ेदार रोटियाँ बनाईं। भुने हुये गोश्त में मसाला मिलाकर उस ने जिन्न के सामने सारा सामान रख दिया। जिन्न इस तरह का खाना पहली बार देख रहा था। उसे खाना बहुत मज़ेदार लगा। अपना पेट भर कर, एक बड़ी डकार लेते हुये उस ने ताज-उल-मलूक से कहा, “मेरे बाप दादा ने भी ऐसा खाना कभी न खाया होगा। बोल, तुम्हें क्या तकलीफ है। मैं अभी उस का इलाज कर देता हूँ।” ताज-उल-मलूक ने कहा, “मैंने सुना है कि जिन्न दोखेबाज़ होते हैं और वह अपना वादा पूरा नहीं करते हैं। अगर आप हज़रते सुलैमान की कसम खाते हो तो मैं आप को अपनी बात बताऊंगा।” जिन्न ने कसम खाने से मना किया। उस ने कहा, “मुझे क्या मालूम कि तुम मुझ से कौन सा काम कराना चाहते हो। कसम खाकर यदि मैं तुम्हारा काम न कर सका, तो मैं झूठा बन जाऊंगा।” शाहज़ादे ने उस की बात नहीं मानी। उस ने कहा, “उस सूरत में तो मैं आप को अपनी बात नहीं बताऊंगा।” जिन्न ने मजबूर होकर हज़रते सुलैमान की कसम खाई। ताज-उल-मलूक को यकीन हुआ कि जिन्न किया हुआ वादा पूरा करेगा। उस ने कहा, “मुझे

बागे बकावुल देखने का और उस के अंदर सैर करने का बड़ा शौक है। मुझे एक बार परिस्तान का शहर दिखा दो।” जिन्न ने ज्योंही ताज-उल-मलूक की बात सुनी, उस के होश उड गये। वह गश खाकर ज़मीन पर गिर पडा। यह देख ताज-उल-मलूक के चेहरे का रंग उड गया। उसे लगा कि जिन्न मर गया। वह जिन्न को हिलाने लगा। कुछ देर बाद जिन्न को होश आया। उस ने शाहज़ादे से कहा, “मुझे लग रहा है कि तुम ही मेरी मौत का कारण बनोगे। क्या तुम्हें मालूम नहीं कि परिस्तान के राजा की एक ही बेटा है जिस का नाम बकावुल है। उस की हिफाज़त करने के लिये अठारह हज़ार ताकतवर दैत्य रखे गये हैं और वह दिन रात उस के पास पहरा देते हैं। शहर के गिर्द काँस्य की ऊंची दीवार है। बाग के अंदर लाल, जवाहर व नाना प्रकार के पेढ, पौधे व फूल हैं। बाग के अंदर एक तालाब है और तालाब में एक आबशार है। उसी आबशार के पास अनारी रंग का एक फूल है जिस का नाम गुले बकावुल है। पूरे बाग की रौनक इसी फूल से है और परिस्तान के निवासी हर दिन उसे देखने जाते हैं। तीस हज़ार निवासी हमेशा गुले बकावुल की रक्षा करने के लिये पहरा देते हैं। पहरा इतना कड़ा है कि एक परिंदा भी पर नहीं मार सकता। बकावुल शाहज़ादी के सिवा उस बाग में कोई नहीं जा सकता। वहाँ के दैत्य इतने बड़े बड़े हैं कि मैं उन के लिये एक मच्छर के बराबर हूँ। तुम ने मुझ से ज़बरदस्ती कसम ली पर मेरी समझ में नहीं आ रहा है कि मैं क्या करूँ। मुझ में इतनी ताकत ही नहीं कि मैं उस बाग में जा सकूँ। वहाँ का नाम सुनते ही मेरे पसीने छूट जाते हैं।”

(अगले अंक में जारी)



Contact author at: [rainamk1@yahoo.co.in](mailto:rainamk1@yahoo.co.in)

*Know Your Motherland - M.K.Raina*

## Gangabal Lake



(Photo: wangnooheritagetours)



angabal Lake (Lat: 34.4333, Long: 74.925) is situated at the foot of the north-eastern glacier of Mount Harmukh, at an altitude of about 3570 Meters (Francis Brunel, the author of 'Kashmir' puts the altitude at 3657 Meters). It is said to be the true source of Kashmir Ganga and is hence known as 'Uttarganga'. It is the final goal of great 'Haramuktaganga' pilgrimage. Lake's turquoise coloured sheet of water lends a subtle charm to the valley which is known as the 'Hardwar of Kashmir'.

Water from glaciers collects into the Gangabal Lake, which subsequently flows down to another lake nearby called Nundkol (Lat: 34.4166, Long: 74.9333) and then into the Sindh River at Kangan. Gangabal is the most enchanting trekking destination in the entire Kashmir valley and can be reached from Sonamarg via Kishansar and Vishansar (about 4 days trek), from Kangan via Wangath and Narain Naag (1 day trek), and from Chattergul via

Mahalish and Brahmasar (1-2 days trek). Most difficult part of the trek, when going via Narain Naag is Buth Sher, which is very steep and difficult to climb.

Trekking routes to Gangabal are open from July to October. For rest of the year, the area is covered with very thick layer of snow, making it inaccessible. Gangabal Lake is famous for rainbow trout fishing. The fishing season is from March to October.

The trekking route from Sonamarg across Nichinai pass meanders along a number of lakes namely Kishansar, Vishansar, Yamsar, Gadasar, Satsar and Nundkol. Kishansar, Vishansar and Nundkol lakes are also stocked with trout fish.

Since ancient times, the Gangabal trek has been the most sacred pilgrimage of Hindus. An annual fair is held here in the third week of August. However post eruption of militancy in 1990, the route was closed by the government to stop infiltration and exfiltration into and out of the Valley. Kalhana Pandit has mentioned



in Rajatarangini that the Gangabal trail had been used in ancient times by many Kashmiri rebels including famous King Bhoja to take shelter in the Dard area of Gurez and Tilel.

Gangabal Lake is 2.70 Kms. Long and about 1.00 Km at the widest point. It is in the shape of Shivas foot. Maximum depth of the lake is 83 Mtrs. Nundkol is 1.25 Kms long and about 400 Meters at the widest point.

There are a number of peaks atop Mount Harmukh. The ancient name of the peaks is Haramukta. Hindus believe that these peaks are the abode of Lord Shiva. A Kashmiri tradition stoutly maintains that human feet can never touch the Harmukh summit. It is said when Sir Aurel Stein scaled the peaks along with some Kashmiri Muslim coolies in 1894, he experienced great difficulty in convincing his Brahman friends, who just would not believe. The argument they offered was simple; if anybody scaled the peaks, then it cannot be Haramukta. Sir Aurel Stein says that on reaching the top, one gets confused as there are many similar summits and it is difficult to tell which one is the real top?

*References: 'Kashmir' by Francis Brunel;  
'Gangabal Lake' by Mohammed Ashraf;  
Archives - Project Zaan*

## साहित्य - कॉशिर्य तल्मीह कावु गादुल



**का**वु गादुल छि तस इनसानस वनान युस ओप आसि, मगर तस आसि यि अप्यर गाटुजार बासान।

दपान अकि दूह लोग अख राजु होंज ज़ालस। रातु म्वगलन सूज काव तस छारनि, तिक्याज़ि यिमन त्रेन ओस सख यारानु। काव वोत राजु होंजस निशि तु राजु होंजन वोनस, “चु पृछ रातु म्वगलस ज़ि शोठ किथु पॉठ्य म्वकलि येमि ज़ालु मंजु।”

काव आव वुफान वुफान तु वोनस रातु म्वगलस यि हाल। रातु म्वगलन सूज ज़ि हरगाह बु कावस राजु होंज सुंद म्वकलनपाय बावु, यि छु ओप तु यि गछि योरय क्रकु दिवान दिवान। अमि किन्य लोग रातु म्वगलन मूदमुत। कावन दिचस दिगु पोंशि तु द्राव टाव टाव करान। राजु होंजस निशि वोत तु वोनस ज़ि चोन बूजिथुय द्युत रातु म्वगलन अमानथ। राजु होंजन च्यून कथि हुंद मतलब। दोपुन कावस ज़ि यि आसिहे ख्वदायि संज मरज़ी। अथ क्या करव। नेर चु गछ पानस। काव द्राव अँकिस अंदस तु राजु होंज लोग मूदमुत। येम्य शखसन राजु होंज ज़ालस लोगमुत ओस, तँम्य येलि राजु होंज मूदमुत वुछ, तुलुन तु द्युतुन दूर दौरिथ। राजु होंजस येलि इनसानु संज नजर डँज, सु वोथ तु गव वुडान वुडान यारन निशि। यि वुछिथ लोग काव रोशनि ज़ि त्वहि छव पनुन्य कथ पनुने शायि।

कथ समजावान समजावान वोन रातु म्वगलन कावस, “अगर बु च्ने अस्त कथ वनुहँय, च्नु करुहॉख योरु गछानुय टाव टाव, तु शिकॉरिस लगेहे पताह। तेलि म्वकलिहे नु राजु होंज कँह।”

Archives - Project Zaan

## Youth Section

### OUT OF BOX - 2

#### Secret of Success :

A young man asked Socrates the secret of success. He asked the young man to meet him near the river the next morning. When they met, Socrates asked him to walk with him into the river. When the water got neck deep, Socrates took the man by surprise and ducked him into the water.

The young man struggled to get out, but Socrates was strong and kept him there untill the young man started turning blue. At this stage, Socrates pulled his head out of water and the first thing the young man did was to gasp and take a deep breath.

"What did you want the most when you were there?" asked Socrates.

"Air", replied the young man.

"That is the secret of success", said Socrates, "When you want success as badly as you wanted air when your head was under water, then you will get it."

To achieve success, you need to have a burning desire that sets your stomach on fire; a desire that won't let you rest till you achieve the same.

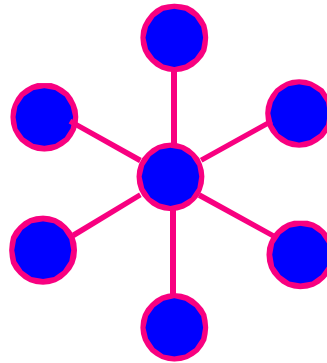
#### JUMBLE 2

Find meaningful Kashmiri words from the following jumbles (clues provided) :

1. DEANH AVNED (Fruit)
2. ARYOMOS (Temple)
3. STIAVT (River)
4. ARNOG HOJS (Kashmiri dish)

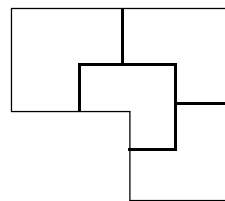
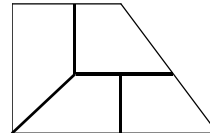
### ACTION

Insert the numbers 11, 12, 13, 14, 15, 16, 17 in the circles below in such a way that the total is the same in all directions :



#### Answers to OUT OF BOX - 1 :

**Jumble:** KOSHUR, SAMAVAR, KAHWA, YAKHNI



Compiled by: K.K.Kemmu

### PROJECT ZAAAN

Can you read Kashmiri? If not contact us at [projectzaan@yahoo.co.in](mailto:projectzaan@yahoo.co.in)

## Your Own Page



**SHIVA & GANESHA**



**DANCING GIRL**

Paintings by Saakshi Raina, A KG student at Miami, USA

### **Kashmiri Pandits' Association, Mumbai**

#### **VAARSHIK HAWAN**

**21st & 22nd January 2012**

Vaarshik Hawan will be performed at Kashyap Bhawan, Plot No. 16, Bhawani Nagar, Marol Maroshi Road, Andheri (E), Mumbai on 21st & 22nd January, 2012. Hawan will commence on 21st January 2012 and will culminate with Purna Ahuti on 22nd January 2012.

All are cordially invited to be a part of the ceremony and for partake of Naved.

**S.P.Kachru**  
**General Secretary**

## Editor's Mail

➤ My Dear Raina Saheb,



Namaskar. I received copy of the bright and interesting issue of Milchar through e-mail way back in the last week of September and quickly browsed through its interesting contents. As a subscriber, I have been awaiting hard copy of the issue since. This has not come till date in spite of my e-mail request to the Circulation Manager.

I am a regular subscriber to the magazine and my subscription was sent to KPA vide SBI Cheque No. 129497 which has since been presented and collected (without any formal acknowledgment, however). But despite that I received copies of earlier issues through kind intervention, for the first one of yourself and for later ones of Shri Rajen Kaul, President, KPA, Mumbai. I would not like to bother you or Shri Kaul every time for favouring me with some thing which must come to me as per my right as a subscriber, not to speak of as a compliment for being a contributor too.

The idea of sending the contributors e-copies of the magazine is excellent in the sense that the recipients can enjoy a quick reading of the contents. But, it does not serve the purpose – not as far as I am concerned - of close study of your editorials and various other contents of the magazine which might be thought provoking enough to evoke comments, queries, clarifications, elucidation, criticism etc. I would like to sit leisurely with the magazine, attentively go through the contents, make marginal notes wherever warranted on the basis of which to formulate my comments and reactions. Absence of a hard copy denies me the

pleasure of that opportunity.

I do not think I am an exception towards who the Circulation Section is in denial mode. By holding dispatch of copies of the magazine regularly, for whatever reason, the Circulation Section - and in fact the whole Editorial Board - is not being fair both to the contributors and the subscribers. The contributors get denied the pleasure of receiving ardently desired response, comments, critiques and reactions from learned readers. The subscribers lose the pleasure of perusal and chance of critical evaluation of the contents.

I trust this letter will be taken in the right spirit and situation corrected immediately.

With warm regards,

**H.N.Kaul 'Rind'**

Anushakti Nagar, Vadodara  
[hnkaul1@yahoo.com](mailto:hnkaul1@yahoo.com)



➤ Dear Raina Sahab,



It is a pleasure to read Milchar. We do need milchar between us and Milchar does need an editor like you. Sometimes it is not about the circulation of the journal but the impact it makes .... you are doing a great work and service to us. God bless you.

**Sunil Munshi**

Vasant Nagri, Vasai  
[sunilmunshi2@gmail.com](mailto:sunilmunshi2@gmail.com)



➤ Dear Editor,  
Mighty thanks for Milchar latest issue. A great job. Best wishes and warm regards.

**Ravinder Tikoo**

Gurgaon

## Editor's Mail

[ravi.tikoo@gmail.com](mailto:ravi.tikoo@gmail.com)

➤ Dear MK Ji - Editor Milchar,  
You are doing a great job. You deserve all appreciation. God bless you and your family.

With regards and best wishes,

**M.Lall Sazawal**

USA.

[mlals19@yahoo.com](mailto:mlals19@yahoo.com)

Cell:646-431-5289



➤ Dear Mr. Raina,  
I am interested to subscribe to Milchar and am sending the subscription cheque through courier. I would definitely like to have this magazine.

Regards,

**Bansi Mattoo**

Saket, New Delhi

[bansimattoo@hotmail.com](mailto:bansimattoo@hotmail.com)

Mob: 09810196002



➤ Dear Maharaj ji,  
Namaskar. I am not a professional writer, but at times do pen down my thoughts Whenever I get any such motivation. Please find attached herewith an article for Milchar. Please see if it deserves publication in your magazine.

Regards,

**C.L.Razdan**

Pune.

[razdancl@gmail.com](mailto:razdancl@gmail.com)



● *Rejoinder by K.L.Dhar to A.K.Misri on his letter published in the last issue of Milchar.*



➤ Dear Misri Sahib,  
This has reference to your letter regarding Construction of Sharada Sadan at Kharghar,

published in the Sept-Oct 2011 issue of Milchar. It is rather surprising, you have come to know about this Project in the year 2006 while the activities for getting a plot of land allotted through CIDCO were going on since 2003. It was after great efforts and follow up by KPA that a 600 SM plot was allotted at a cost of Rs. 6.00 Lacs. Here I would like to mention that Mr. S.K.Kaul of JNPT was instrumental in getting the plot of land allotted to KPA and deserves special thanks from KPA. After allotment of Plot in the year 2005 (costing Crores now), KPA performed Hawan there after foundation ceremony of Sharada Sadan.

Yes, Rs. 2.00 Crores was the Project cost worked out at the initial stages, which may far exceed now due to market escalation in cost of building materials, labour charges etc. Reasons for delay in construction was also due to shortage of funds with the KPA. In my personal view, I don't agree with your suggestion you had given to then President, KPA regarding utilization of the funds of this project for rehabilitation of KPs in migrant camps. Firstly, the projected amount of 2 Crores was not readily available with the KPA. Had this amount been available with the KPA, the Sharada Sadan would have been completed in time. Secodly, with a budget of just a few lacs, how could the KPA take up the rehabilitation of migrants which would have required a budget of crores? Thirdly, how could we come forward to take up rehabilitation of migrants when we were not in a position to complete a small project of Sharada Sadan because of paucity of funds.

It will be a big achievement for KPA Mumbai if the Sharada Sadan project is



## Editor's Mail

completed and made available for utilization to KP biradari in and outside Maharashtra, besides catering to needy KPs who come here for medical treatments, educational purposes etc. We need to be highly thankful to old biradari members who have been office bearers of the KPA long back, for managing to acquire 2 one-bed-room flats with a small Hall (which is also a source of revenue now) at Kashyap Bhawan. However, the fact is that KPs had not given a thought to approach the state government to have a bigger place, as have been done by other communities.

Now that under the presidentship of Mr. Rajen Kaul and with the efforts of all biradari members, expansion of Kashyap Bhawan by way of addition of Sharada Sadan is under way, it is the duty of one and all to join our heads together and raise the funds for completion of this project as early as possible. It will be a big achievement for our future generations.

**K.L.Dhar**

Trustee, KPA, Mumbai.

## Sharada Sadan Donations

September-October 2011

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Shri M.K.Kachroo, Chembur	21000.00
Dr. A.K.Miskeen, Mulund (E)	10000.00
Shri R.C.Razdan, Vashi	5000.00
Shri Subodh Sopory, Kharghar	5000.00
Shri C.L.Turki, Koparkhairne	5000.00
Shri S.N.Kachroo	1000.00
Shri T.N.Saraf, Thane (W)	5001.00
Shri Rohit Kachroo, Thane (W)	5000.00
Shri Anil Gadroo, Vasai	3000.00

## We Care

...

From Page 4

community consciousness is natural and is not indifference.

I am an optimist and feel that there is social consciousness among members of our community, both young and old. The context will change with changing times. We must accept the same.



Contact P.N.Wali at : [pranwali@hotmail.com](mailto:pranwali@hotmail.com)

## My Jantoth

...

From Page 17

himself gone to join the ranks of angels who never die for he loved his angelic mission. In the words of immortal Hafiz of Shiraz:

*Hargiz namirad ankih dilash zindah shud be ishq*

*Sabt ats br jarideh-e alam dawam-e ma*  
[Never shall he die whose heart is called to life by love Imprinted on world's book is the mark of our permanence]



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## The Anna Effect

...

From Page 20

That calming is the crux of the explanation for Anna's energy not sapping, and for him to stand upright till the last day, to remain coherent and focused all through. That is how Anna received positive energy from the crowds. That is what we can call The Anna Effect. Anna has truly emerged as a real yogi from this experience.



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**Master Kashi Nath** ... From Page ?

grandson (the present writer's wife and younger son) all died in their young ages and he himself died in exile like his other members of the community far away from their homes in Kashmir. He was really a model of his school motto; "In all things he men". We salute Master Kashi Nath Dhar as a legendary teacher and a sports wizard of repute.



**Ravana** ... From Page ?

Ravana. In every Shakespearean tragedy too there is a supernatural element playing a significant role in the life of the tragic hero. In Macbeth, the witches and their prophecies; in Hamlet, the ghost of Hamlet's father telling Hamlet as to who had killed him; in Othello, the sacred handkerchief handed down from generation to generation to bring good luck to its owner; in Romeo and Juliet, the magical potion that had the power to make a person lifeless temporarily.

Thus will it be too much to say that Ravana was on par with any Shakespearean tragic heroes?



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9821557332*



*Book Review - Prof. R.N.Bhat (BHU)*

## Kashmir : Nativity Regained

Author : **Ashok Kaul**  
**Palm Leaf Publications:**  
**New Delhi. 2011**  
**Pp. 356. Price Rs. 295**



**Prof. R.N.Bhat**



sociologist by occupation, Professor Ashok Kaul has brought out a sociological, cultural and historical account of the present political-cultural confusion in the valley of Kashmir. A peace-loving scholar to the core, the author has tried his pen at fiction-writing for the first time. And through the imagined characters in the novel he brings about a sea-change in the mind-sets of ill-advised Kashmiri youth who desire to return to the valley to speak the language of peace to their brethren who, they believe, would otherwise fall prey to the machinations of forces that are bent upon creating mayhem in the valley.

The author provides historical evidence to bring home the fact that the social capital, societal icons have been belittled or ignored over the past several centuries by the forces that are bent upon destroying the indigenous knowledge/belief systems but this unfortunate game-plan becomes known to the agents of destruction and they begin to read and understand their past and plan strategies to give peace a prominent place in future course of action among the local youth. They realize that it is meaningful/desirable to co-exist in a plural-cultural society where knowledge reigns supreme.

The author is expected to bring out its second edition in an abridged form with condensed lectures on Sociological Theory and more dialogues between actors.



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